

SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



PUNYATITHI NUMBER

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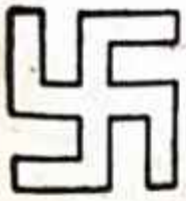
SHRI SAI LEELA

OCTOBER 1980

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SAI LEELA

**Official Organ of
Shirdi Sansthan**

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**To guide the world on the right path
is the principal, aim of SHRI SAI LEELA**

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IMPROVED GET-UP

Our readers must have noted that the get-up of the cover page and the first page of Shri Sai Leela has been improved from the current month. Some readers were always requesting for improving the get-up of Shri Sai Leela and it is hoped that their expectations must have been fulfilled to a certain extent by the present improvement made in the get-up of this magazine.

The periodicals that are being published all over the world are a boon given to the society by the modern civilization. Periodicals, which are published at present, have various fixed intervals between their publications. Of course the very common periodical, which comes before our minds eye is the daily newspaper, which has become almost a part and parcel of the life of a modern civilized man. We have at present become so very hungry for fresh news that every morning we need the morning issue of the daily newspaper for chewing the news alongwith our morning cup of hot tea! If one day we do not get our morning paper, we become restless. We feel that we have missed something. The modern man is not satisfied with reading the news only once in the morning. So some daily newspapers are publishing their evening editions also and in big cities they are also in hot demand; but even this is not considered enough by some people. They do not feel that they remain up-to-date by reading newspaper only twice in a day. Hence some newspapers in Japan and America are publishing their editions every hour and they also are being sold in good number! The modern man is so very crazy for the world news that in

addition to the news, that he reads in the daily newspapers, he listens with great interest the news that is broadcast on Radio and T. V. at regular intervals. Due to modern inventions, the electronic equipments have been developed to a great extent and the transmission of news to places, all over the world, is possible within no time.

Alongwith news items, we see many advertisements in the daily papers. These advertisements are quite lucrative and form a substantial part of the income of the newspapers. It may be stated that on an average about 25 to 40 per cent of the total space in a daily newspaper is used for advertisements and the rest is used for news items and articles. Advertising is also a very well-developed modern business and all businessmen depend on advertisements for the sale of their goods.

Next to dailies, we come across biweekly and weekly papers. Out of the aforesaid two periodicals the former is very rare, while the latter is more popular. From the point of view of location, we may say that dailies are usually published from big cities, having a population of over 10 lakhs or so, while the biweeklies or weeklies are usually published from district or taluka places. The dailies usually cover a very wide range of world news and they are mainly read for the news published in them. The weeklies on the other hand, give more of the local news, relating to their taluka and district, and they are mainly read in the taluka and district for which they are supposed to be published. Some important articles about politics, economy, literature and science etc. are published in weeklies and they are read with interest by their readers. On the other hand the primary importance is given to the news in daily newspapers and many articles, published in them on various subjects like education, industry, politics etc. are ignored by their readers. Why speak of other articles? Even the editorials published in the dailies are hardly read by their readers. The fault in this case does not necessarily lie with the readers. The main reason for

that is the modern fast life. The readers of the dailies, staying in cities, hardly get any time to go through the newspaper in the morning. They usually run to their work hurriedly in the morning with the hope of returning home early in the night and reading the newspaper at leisure at that time. If sometimes they are not able to come home in good time, they do not find time to read the paper and if they postpone the reading to the next day, the new issue of the daily for the next day confronts them early in the morning on the next day and the readers get engrossed in that issue, forgetting the issue of the previous day!

The periodicals that we come across next are the bimonthlies and the monthlies. Out of these two, the bimonthlies are like the biweeklies and the monthlies are more popular like the weeklies. The monthlies have their own special place. They are mainly read for entertainment. Hence short stories, novels, poems, recipes and cartoons are mainly published therein. They are also profusely illustrated. As these monthlies are supposed to last for at least a month, they are bound properly. Because of the keen competition, every editor of a monthly tries to publish as interesting articles as possible in his magazine, so as to boost its circulation. Alongwith other interesting articles, noted above, the monthlies publish many articles on politics, economy, education, hygiene, medicine, travel, history etc. which are worth chewing. The monthlies have more literary value than the dailies and other periodicals as they are compiled in that fashion. As they have enough time to plan and execute the plans, much is expected from the monthly magazines by the readers. Hence unless a monthly gives something substantial to the readers, it does not maintain its popularity. Some monthlies, which are digests, give lot of readable and interesting material to their readers and hence some of them are very popular and have a wide circulation. Some monthlies are published mainly for ladies and they are dedicated to problems cropping up in the lives of the womenfolk. Some other monthly magazines are

published for the children. They publish stories and poems as well as other articles, which will be liked and appreciated most by children.

Bimonthlies, quarterlies, half yearlies and yearlies are other periodicals that are published all over the world. As these magazines are published at big intervals, it is obvious that they do not attach much importance to news. Some of these magazines are published on behalf of certain castes or certain institutions and hence we find some information relating to the people in that caste or about the office-bearers or members of the institutions, but as a rule, they do not attach much importance to world news. Such periodicals, which are published after long intervals, are meant for publishing articles on varied subjects like history, philosophy, education, religion etc. Because of such articles, these magazines are valued almost as much as books and bound volumes of these magazines are preserved as books.

We have so far classified the periodicals according to their time of publication, but it is also possible to classify them subject-wise. Some periodicals are dedicated to literature. Some publish news about films and the actors and actresses. Some magazines give only sports-news while some deal with industry and farming. There are some magazines dedicated to religious and spiritual subjects. The magazines mentioned last are not very popular and hence they do not have a wide circulation. These magazines are not worried about their get-up or their attractive cover-page. The magazines dedicated to screenplays and cinema films always publish the photo of an attractive actress on their cover-page. The photographs of the actors and actresses and the incidents in their lives form a great attraction to the readers of these magazines. They are often purchased by their readers for the photographs published therein. Similarly the people, who have flare for sports, read the magazines dedicated to sports-news. They are interested in various statistics and world records. All such information is published in these magazines in a very attractive manner. However if we look at the magazines dedicated to religious, philosophical and spiritual matters, we will find that

they are not at all worried about their get-up. Their strength lies in their material and in the weighty articles that are published therein. On going through such magazines, we will normally find there in the photographs of places of pilgrimage or famous temples. We might also come across the photos of saints, sadhus and gurus of the past and present. Such magazines are meant for spreading devotion among the masses. Even though this may be the object of such magazines, it does not mean that they should necessarily be away from attractive get-up. It does not mean that a religious man or a guru or a spiritual head should necessarily be simple or look ugly. The example of Swami Vivekanand should be remembered in this case. Though he was at a high spiritual level, still he never neglected his outward appearance. The safron-coloured clothes, that he used to wear, always used to be neat and clean. The personality of Swami Vivekanand, was quite attractive and in his neat and clean dress, he used to look quite imposing. His outward appearance used to add to his personality. Thus we may say that such magazines, which are dedicated to religious or spiritual matters may also have good get-up if they want; but their get-up should not be their only attraction. Those, who might have seen the old issues of Shri Sai Leela magazine, will find that the printing and the get-up of this magazine was quite simple from the beginning. It has no doubt changed for better from time to time; but looking to its aims and objects, which are spreading devotion and spiritual well-being among the masses, the publishers did not feel proper to attach too much importance to its get-up. They were always worried about the material that was published therein and from the reaction of the readers of this magazine, it may be said that they like and appreciate the articles that are being published in this magazine. However a better get-up, coupled with good material, is likely to be appreciated more by our readers. Gold is valuable by itself, but if it gets fragrance, it will become an additional attraction. Thus it is hoped that the present improved get-up of Shri Sai Leela will add fragrance to the good material that is being published in this magazine every month. ★

Bhagwan Dattatreya's Sixteen Avatars

By Shri S. N. Huddar

(Continued from September 1980 issue)

SEVENTH AVATAR, SIDDHARAJ

Shri Datta Guru appeared as a boy named Vishwambhar in the Badri forest, where several siddhas were observing penance of different sorts. Some had achieved Siddhis and were enjoying many pleasures. Some believed in God, while some did not. Vishwambhar sat in a corner in the assembly of the siddhas. Seeing the lustrous boy, the siddhas asked him, "Who are you?"

"Shri Datta." I am not discernible.

Q. "Which is your abode?"

R. "I have no abode. No one is my master"

Q. "Which is your Yoga? What is the mode of your study?"

R. "Mine is Chitra Yoga and there is no special mode of my study."

Q. "Which is your Mudra?"

R. "Mine is a compassionate Niranjani Mudra."

Q. "What do you see in this mudra?"

R. "I see what is beyond meditation. My aim is that principle which is beyond the threefold meditations, meditator and the object of meditation."

Q. "Which is your path?"

R. "My path is that which gives realisation of the Shivatatva (eternal principle)."

While this dialogue was going on, 11 Rudras, 12 Adityas 49 Rudraganas, Rishis, Munies, Sadhyadeo, Gandharva, Yaksha, Kinnar etc. were passing through the sky, Their motion being hindered, they all came down on the floor of Badriyan. All the siddhas wondered to see this. Each siddha said that because of

his penance, their motion was hindered and they came down on the earth.

Shri Datta, in the boy-form, said, "Why do you struggle? One, who can remove the hindrance of their motion and allow them to go through the sky, will be the best siddha".

All agreed to this and each one came forward and said one after another "I have removed the obstacle in your movement. You can go to your places". But none of them could move a bit.

Then Shri Datta said, "Oh you Rish-munies and others, you may please go to your places as the hindrance in your movement has since been removed". Hearing this, all those who had descended, bowed to Shri Datta and flew away in the sky. Seeing this, all the siddhas realised that the boy Yogi was the Parmatma. They therefore gave up their vanity and surrendered to him.

The boy Yogi, Shri Datta, said "I am Siddharaj, Yogiraj. I am called 'Hari' being Kalagnishaman and remover of miseries. While thinking about Atma and in order to attain me, one should study mantras. I am Mantraraj, undestroyable and Parabrahma. All the universe is under my control; but I am controlled by mantras. All mantras, studied as per due procedure, give siddhi (power of doing certain things) to sadhak". Saying this, he further told them some mantras and their procedure. This is known as "Siddha Rajagam". Shri Datta told this again, about 500 years ago, to his great favourite devotee Dasopant of Ambejogai (Maharashtra), who has preserved it in a written script. The publication of "Siddha Rajagam" will be truly most valuable and appreciable.

This Avatar took place on Magh Shuddha 15 on Magha Nakshatra in the morning when it is the time of the cows.

EIGHTH AVATAR "DNYANSAGAR"

Bhagwan Shri Dattatreya once contemplated, "These persons have achieved Yoga siddhies etc. Still, until Kam, Krodh, Lobha

etc. are not conquered by them, they would not have real peace of mind and they will have no pleasure. Kam i. e. desire, is at the root of all the miseries and everyone is struggling in his life to get one's desires fulfilled. Krodh i. e. anger, follows desires. All the world is engrossed in this struggle and is suffering from threefold miseries viz. physical, metaphysical and mental. Therefore all the people should be above the bondage of Kam, Krodh, Lobha etc. then they will gain knowledge and attain my place".

So Shri Datta appeared in the form of a Kumar known as "Dnyansagar". This avatar appeared in air at the height of a man, on Falgun Shuddha 10, Sunday, Punarvasu Nakshatra at sunrise.

The siddhas tried to bring this Kumar on the ground; but they could not do so. They therefore realised that he was Parmatma and surrendered to him and began to praise him.

Shri Datta then said, "Kam begets anger, anger begets delusion of intellect and untoward actions take place. Those, who go after siddhis, do not get my place and consequently they do not get pleasure.

Therefore you should adore me, recite mantras and know the eternal principle and lead a moral life. You cannot gain me by intellect or logic, without longing for the fruit. So one should win over Kam, Krodh etc. and continue my devotion.

The siddhas thereafter followed the path, shown by Shri Datta and attained the bliss. This avatar took place in Badrivan for the well-being of the siddhas, who were staying there.

NINETH AVATAR, VISHWAMBHARAVDHOOT

With a view to test the siddhas and see how far they have progressed, Shri Datta assumed the dirty form of a mlenchha. His face was robust. He had black string round his neck, a zigzag stick in his hand and a black dog followed him. He saw that

some siddhas were meditating, while some were enjoying the jokes and some others suffering from miseries.

This avatar appeared on Chaitra shuddha Poornima, Tuesday, Chitra Nakshatra, in the second prahar. The siddhas asked him questions as before and he replied in the same style. Then realising Him to be Shri Datta, they surrendered to him and began to praise him. Shri Datta then appeared before them in his usual lovely form and advised them to give up doubts and concentrate their minds on him.

TENTH AVATAR MAYAMUKTAVADHOOT

Shri Datta appeared on Vaishakh shuddha 14, mid-day, in the form of a mendicant (bairagi) at the house of one pious devotee, named Sheel. He was performing the anniversary rites and brahmins were invited. He looked handsome and had golden lustre. He had a pot in one hand for the alms and a stick in the right hand. There was a wreath of rudraksh round his neck. The brahmins, who were invited, got enraged to see the bairagi. They asked him, "Who are you?"

The bairagi said, "I am undiscernible, all pervading Avadhoot." Hearing this, Sheel knew that he was Siddhraj Dnyansagar of former times. To remove his doubt, he asked, "What is your abode (Ashraya) and who is your master?" The reply was, "I have no abode and no master. I am the master of all the three lokas." Realising him to be his Sadguru, he prostrated before him, seated him with due regard, duly worshipped him and offered him good delicious food. Seeing this, the brahmins scolded sheel, saying that he acted unpiouly.

The mendicant then asked the brahmins, "What is Brahma"? The Brahmins said, "Om is Parbrahma and it has assumed the form of Vedas. You are unpiouly and irreligious and so you are not eligible even to hear Vedas." The mendicant said, "I am above maya and hence not bound by rules and regulations. Vedas and their acts are of three qualities and this world is also three-fold and it is with me in the form of a black dog. This dog is

well-versed in Vedas and shastras. He will satisfy you." Saying so, he asked the dog to say Vedas. Like a learned pandit the dog began to chant the Vedas. The brahmins were simply stunned to see this miracle.

Shri Avadhoot called the forefathers of Sheel and in the presence of all assimilated them in Himself. The vanity of the brahmins was wiped off and they surrendered to Shri Datta, who advised them to have devotion for Him. This pleased them all. They prayed to him to bestow on them the lasting well-being of their families.

FLEVENTH AVATAR MAYAYUKTAVADHOOT

This Avatar took place on Jeshth Shuddha 13, Friday, Swati Nakshatra, at sunrise.

This Avatar appeared in a young meditating pose, having a beautiful young woman on his left lap. Knowing them as Lakshmi-Narayan, all narrated their family shortcomings but none showed a liking for the spiritual matters. Shri Datta began to sing and dance with the young woman. People thought that Shri Datta was playing with Maya and they did not leave him. Shri Datta then brought forward flesh, wine and similar unpius articles and said, "I am enjoying all these things, so I have no power and ability to fulfil your desires". Hearing this, many persons forsook him and only few remained there. Shri Datta then told them, "Faith, devotion, meditation, practising rules of sham, dam and by conquering the desires the human beings can get rid of the family bondages."

Then Mayayuktavadhoot roamed in the region from the south of Narmada to the Mahur hills.

The gods, harassed by Jambasur, Kartavirya-sahasrarjuna and Parashuram met Shri Datta in this region. Shri Datta advised "Tripura Rahasya" to Parashuram in order to get rid of the effects of his sins of wars against the kshatriyas and to attain the peace of mind.

(to be continued)

RIGHT CONDUCT

Ref: Page 89 of "Shri Sai Satcharita" 8th Edition

Right conduct - "Unless man leads a life of truth, penance and insight, a life of celibacy, he cannot get God realization". Truth, penance, insight and celibacy have been pointed out for God realization.

Truth - There is a stress on truth practically in all the religions. Truth is a universal and eternal religion. Truth and non-violence were the two basic concepts of Mahatma Gandhi. Truth makes a man courageous. Truth is the foundation of character.

It is a virtue to speak the truth. However it is not essential to speak out the truth at all times in the presence of all concerned. It is advocated that pleasant truth should be spoken and the bitter truth, which is likely to harm others, may not be spoken. Saints can read the past, present and the future of a person, who comes to them. Having known the drawbacks and the truth about the visitor, saints restrain themselves and do not speak out the truth, which may disturb him or disturb others. Thus there is a great significance of speaking pleasant truth and avoiding unpleasant truth.

Under certain circumstances instead of speaking the truth, wrong statements are also made. This is particularly in the interest of others. Care is taken to see that one, who makes a wrong statement, does not gain personally and no harm is done by him to others. Wrong statement is not given under compulsion or fear. In consideration of a noble cause, these lies are not usually considered as sinful acts.

Telling a lie for personal gain is a sinful act. Yudhishtira, the eldest Pandav was known as 'Dharmaputra' He was a

truthful person; a man of exemplary right conduct. In the war at Kurukshetra, his chariot originally ran four inches above the ground; but no sooner he told a lie that 'Ashwatthama' died, the chariot touched the ground.

There are situations when speaking the truth calls for courage and conviction because of grave consequences. Right conduct demands that truth must be spoken at any cost.

In ancient times, a child was to be admitted to a school, meant only for brahmins. It became difficult for the boy and his mother to tell exactly the name of a person whose son he was. At the peak of truthfulness, the child was admitted for education.

The truth, howsoever unpleasant it may be, if told with a sense of repentance neutralises the sins. This is a provision for correction of misdeeds, commonly known as 'Confession' in Christian religion, but equally applicable to all other human beings.

Speaking the truth over a long period creates a strange phenomenon that whatever one says, comes out true.

Penance : Penance is a process of self purification. This is adopted to control the senses of eating, seeing, hearing, smelling, touching and thinking. Habit for keeping awake for long duration is formed. Stamina to sustain hunger, heat and cold, etc. is also developed. Will-power i. e. sense of determination, is developed through penance. Power of concentration is also achieved by penance.

If a man suffers under compulsion of a situation, it is not penance. He should be capable of enjoying comforts; but he should wilfully decide not to enjoy them. That is the real spirit of penance. At times penance is also a self-inflicted punishment. This may be undertaken either for avoiding a sin or as a repentance for past wrong deeds. Penance may be considered as a conduct of life under great discipline. This is adopted to control the senses and for achieving the right conduct of life.

Intensive penance of hathyog is not advocated, because the body is a vehicle to carry the soul to divine planes. It is not necessary to subject the body to torture. However to keep the body and senses under discipline, it is useful to undertake certain hardships. Fasting, Yogic exercises, etc. are helpful for this.

Our religious literature is full of stories of Rishis, attaining their objective through penance. Many a time the penance has ended in failure. God is very kind and gives one all that one wants. However before setting out on penance, it is important to decide the objective carefully. Penance for self purification, development of love and grace of God may be considered as the right attitude.

Insight - To attain insight one has to ignore the superficial aspects of human life. Through insight deeper meaning of life is to be understood. Insight draws attention to the philosophy of life. Who am I? What is the aim of life? What am I to do? Reading, writing and discussions are helpful for gaining knowledge. True knowledge, when assimilated, produces vivek and vairagya i. e. power of distinguishing and feeling of nonattachment.

Through insight, one learns that rituals are superfluous. There should be no barriers of caste, creed, status etc. A man with insight is careful of his actions. He is courageous to admit his fault. Ego does not overtake him. He overcomes the strong impulses of wrong thoughts, words and actions.

It is the insight that reveals an important fact that his own happiness and satisfaction lie in serving others and not in providing material comforts for himself.

When bad currents are flowing, mind may not be turned deliberately to other topics. It is better to concentrate on the consequences of these bad thoughts. Thus the involvement will be avoided.

A true philosophy of life leading to love and service does not necessarily call for high education and ability to argue, oratory or pen-power. There are several instances of comparatively less educated people, who have developed themselves far in the spiritual field. The sense of possession, wealth, power, cadre, calibre, status etc. are great impediments in spiritual life. Social, economical and political adventures induce a person in the exploitation of others. The pride and shrewdness are to be replaced by simplicity. By remaining alert at all times, the gap in preaching and practising is to be narrowed down.

Celibacy - Celibacy is the highest form of purity. This is Brahmacharya by thought, word and action. A few persons are able to maintain celibacy right from the childhood. Bhishma, Hanuman, Swamy Dayanand, Shri Ramkrishna Paramahansa, Sadguru Sainath Maharaj and many other saints led a life of celibacy right from their childhood.

There are others who lead normal married life. This is Rajyog. When his children take over the household responsibility he enters Vanprastha Ashram and leads a life of celibacy. The system offers him longevity and active life,

Mahatma Gandhi advocated great importance to celibacy. He pointed out that normally parting is considered to be a painful event. However in the sexual act parting gives pleasure. Therefore that something, which is so unique that even at the time of parting it gives pleasure, should not be parted in our own interest. Yogic exercise, good food, good rest and various other healthy habits are of little benefit if a man is not able to lead a life of celibacy.

At the instance of Lord Krishna, Gopies visited the Ashram of Maharshi Durvasa on the opposite bank of the Yamuna River. After Abhishek, each Gopi offered prasad to the Rishi. The Gopies stated that as per instructions of Lord Krishna, they told

river Yamuna that if Lord Krishna was a Brahmachari, She should give them the passage to cross and the passage was given by the river. As per Lord Krishna's instructions, the Gopies wanted the instructions from the rishi to cross the river Yamuna for the return journey. The rishi advised them to address the river that if the rishi is fasting, the river could permit them to cross. Even after having eaten the prasada, the rishi continued to remain in the state of fasting and hence the Gopies got the passage on their return journey.

Raasleela of Lord Krishna is not understood by many doubting Thomases. One saint did not permit his disciple to read Raasleela. Once the disciple managed to read it, He argued with the saint and wanted to imitate the style of Lord Krishna. At night when the disciple was taking rest, the saint put a heavy stone on his chest. The disciple could not bear the load and cried out. The saint explained to him that Lord Krishna supported the mountain on the little finger and you are unable to bear this little load. How is it that without understanding the celibacy of Lord Krishna you are trying to imitate him, for Raasleela?

Celibacy is that rare quality, which enables a person to have control on elements of nature such as wind, water, fire etc. ★

S. R. Joshi

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Experience of a Devotee

It was in the year 1939 when I was working as an Inspector of Schools at Bhadrachalam, an interior agency town in then East Godavari District, my wife had developed hysteria and was having a psychological feeling of some obstruction in her throat. She was therefore not taking even liquid diet, not to speak of her daily meal. After some treatment at Bhadrachalam, I took her to Kakinada for better medical aid where she was put under the treatment of a lady doctor and assistant D. M. O. I was with her for about a month but no improvement was found. After the expiry of my leave I came to Bhadrachalam, leaving her with her parents. As she was not taking any thing for about a month, she was reduced to a skeleton and was almost given up.

One day Shri Narasimha Swami, one of the greatest disciples of Shri Sai Baba, happened to visit Kakinada and during the course of his lectures, he explained how strong will power and devotion to God can cure even incurable diseases. One of my cousins, who happened to hear Swamiji's speech, approached him and brought him to our house at 9-00 p. m. and showed my wife to him. When Swamiji enquired about my wife's complaint and the treatment given, he was informed of all the details. Then Swamiji asked her whom she generally prays every day to which she replied she prays to Lord Shri Rama. Swamiji put a photo of Shri Sai Baba along with that of Shri Rama and after intensive prayer and Aarti to Sai Baba, gave Bhuti to my wife and blessed her that she will not have any trouble from the next day. All this took place in the presence of our relatives including the lady doctor. To our surprise, early in the next morning my wife woke up and demanded some food, which she began eating as usual and gradually recovered in a week's time. Since then we became devotees of Shri Sai Baba.

Thus we are still having the practical experience of our Lord's saying that "If you look at me, I shall look at you". ★

K. V. Rama Rao

Retd. Educational Officer, Vishakapatnam 3

Guru Poornima Celebrations

Guru Poornima was celebrated with serenity and devotion at Shri Shirdi Sai Baba Mandir on Sunday the 27th July 1980 under the auspices of Shri Sai Baba Bhaktha Samajam (Regd.), Shenoy Nagar, Madras, in the immediate presence of the Fonder-President of the Samaj H. H Swami Kesavaiahji. More than 5000 devotees, who came from different parts of the city and other places like Vuyyuru, V. jaya wada, Hyderabad, Nalagonda, Nizamabad, Cuddapah and Gudur participated in the celebrations, which commenced with the chanting of Vedic hymns, Ganesh Pooja, Lakshminarayani Prathista in Kalasam, Shri Lakshmi Pooja, Shri Sai Baba Archana and Vishnusahasranama Parayana.

The Governor of Tamil Nadu, Shri Prabhudas Patwari, presided over the celebrations. Shri Balakrishna Prasad rendered an invocation song. Earlier the Governor was received by the members of the Executive Committee of the Samajam at the entrance of the Mandir to the chanting of Vedic hymns by Pandits with Poorna Kumbam amidst Mangala Vadyam. Swamiji garlanded the Governor on his arrival and blessed him at the sanctum sanctorum.

In the unavoidable absence of the Chairman of the Samajam, Shri M. Uttam Reddi, the Vice-chairman Shri A. Chidambaram welcomed the Governor and other distinguished guests and the huge gathering of devotees. He also read out the Chairman's speech as follows. "We have assembled here today to pay homage to the Guru of Gurus, Vyasa, and Sadguru Shirdi Sai Baba. Sadguru Sai Baba of Shirdi is the last link in the chain of Gurus. He taught that it is not at all necessary to be educated or learned to go to God. It is the purity of the heart that enables us to reach the goal. He is the Guru, who helps those who come in contact with Him to transcend the senses and perceive God. Sai Baba was such a Sadguru. Let us pay homage to Him on this auspicious day".

Shri Prabhudas Patwari, while releasing the Super-7 S/SLDB 22005 Sterio Record of Shri Shirdi Sai Baba Suprabhatham composed in Sanskrit by the well-known author, Dr. Diwakarla Venkatavadhani and sung by the famous play-back singer Shrimathi S. Janaki, observed that he was happy to associate himself with such a huge gathering of devotees and meet our great Guruji H. H. Swami Kesavaiahji on this good day. The Governor eulogised the services of H. H. Swami Kesavaiahji, who has been spreading the Sai cult and doing good and meritorious service in the cause of God, for the past four decades. He also said that Guru was God and that Shri Krishna and others sat at the feet of their master and mastered different shastras. One must have a Guru to guide and to receive the blessings, which alone can bring happiness, prosperity and peace. The Governor also observed that he felt there a different atmosphere—spiritual and sacred than anywhere else, which he experienced whenever he stepped in this magnificent edifice of Shri Shirdi Sai Baba Mandir. He also said that Sanskrit was the sweetest language and he felt the presence of Almighty when he listened to the Suprabhatham. He congratulated the author of the Suprabhatham Dr. D. Venkatavadhani and the singers Smt. S. Janaki and Prasad. The Governor concluded his inspiring address saying, "I pray and wish that H. H. Swami Kesavaiahji should live for more than hundred years, not only for himself but for the sake of this society because such sages are necessary for us to guide us to have a good life, with devotion to God".

While releasing the record, the first record was presented by the Governor, to Shri V. L. Dutt, Chairman and Managing Director, the K. C. P. Ltd., and a well-known Industrialist, who was also instrumental to the coming up of a beautiful shrine for Shirdi Sai Baba at Vuyyuru in Andhra Pradesh. Later the Governor was honoured by Swamiji, on behalf of the Samajam, with a Ponnadai. Smt. S. Janaki, Sri Prasad, Dr. Venkatavadhani, Sri Kannan of Saraswathi Stores, (Gramophone Records Company) were also suitably honoured by Swamiji, on behalf of the Samajam.

The author of the Suprabhatham, Dr D. Venkatavadhani in his speech said that he was very fortunate for being called upon by Swamiji to compose the Suprabhatham. He also said that one should offer his bhakti to his Guru and one should worship Guru on this auspicious day of Guru Poornima. He said that his offering of this Suprabhatham, at the feet of the Guru, on this sacred day has made his life and scholarship meaningful. Earlier Dr. C. R. K. Sharma introduced the learned author describing him as a dedicated teacher and a prolific writer.

H. H. Swami Kesavaiahji exhorted the audience to remember the various characters in Ramayana. Swamiji said that devotion is there in the blood of every man and woman of India, as observed by Swami Vivekananda. Swamiji also said that one should have implicit faith in his Guru and God and chant the sacred name of his favourite deity. One should be truthful, as Truth is God. Swamiji also observed that children should be devoted to their parents, elders and teachers. A real devotee is superior to God as he has full power in him. He also declared that devotion was not intended for performing miracles. Swamiji was happy that our popular Governor of Tamil Nadu has joined us in our prayers today. Swamiji in his message for this auspicious occasion said, "The Guru, who dispels the darkness of ignorance and spreads knowledge is rightly viewed with reverence and respect along with the mother and father. The Guru, the bestower of true knowledge, is an embodiment of God and the blessings of Guru provide comfort. Let us remember on this sacred day the noble teachings of our Sadguru Shri Sai Baba".

Dr. C. R. K. Sharma, while proposing the vote of thanks, appealed for liberal donations for the proposed construction of a Kalyana Mandapam in the premises of Shri Shirdi Sai Baba Mandir, which has already become an International Centre for the radiation of the grace of Shri Sai Baba of Shirdi.

The celebrations came to an end with the distribution of prasadam by Shri Swamiji, who also distributed consecrated coins to all the devotees present. ★

Raja Krishna Moorthy
Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras, 600030



Shraddha and Saboori do Wonders

I am a Sai devotee since December 1958; but I have had the opportunity of visiting the holy shrine of Shirdi only thrice. The more you think of Lord Sai, the more you want to visit Shirdi. It is not for saying's sake; but it is really so. The taste of pudding lies only in its eating.

In 1976 I visited Shirdi with my family and subsequently in 1978 and 1979. I was fortunate to have Lord Sai's darshan. Now I am wishing, rather praying to Lord Sai to call me in October 1980.

Since June 1978, Sai Baba gave me an urge to read a chapter of Sai Satcharita daily. Only a chapter within 24 hours, whatever time may suit me, there is no binding. In fact, reading a chapter of Sai Satcharita daily is a source of eternal bliss. I am enjoying lot of contentment and joy. In times of difficulties, I do not have to open my mouth to Baba for anything as He already knows and gives me whatever I deserve. Joy and sorrow are ways of life. Whenever I feel a little disturbed or I am in mental agony, He comes to me at once in one form or the other. At times His photograph comes to my vision and some times his upadesh comes to my mind.

In this materialistic world, Sai is only 'Sahara' and support for me. In fact, Sai is all in all for me and his blessings are always with me. ★

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BOOK REVIEW

"SAI BABA THE MASTER"

By Acharya E. Bharadwaja, M. A.

Many Sai Leela readers have written to me to say that I should review the above book written by Acharya E. Bharadwaja and published by Shirdi Sai Publications, Vidyanagar (A. P.) The year of publication of the book has nowhere been noted. In their view, a production on Baba should be broadcast to all Sai devotees through the pages of Sai Leela.

I had heard about the book but not seen it. One or two small reviews also were noted by me. How could I review a book which I had not read? But this hurdle was soon removed by two of Sai Leela readers presenting the book to me. One hurdle thus removed, I wondered why Sai Leela readers should choose me to review the book when there must be dozen other Sai devotees, who have read the book and are competent to review it. I did not think it proper to pursue this chain of thought and decided to respect the correspondents' sentiments and hence this review.

I have not met Acharya E. Bharadwaja nor have I had any links with him. But as I lay down the book I am gripped by the thought that Shri Acharya must be a very trusting soul, engaged in actively spreading the spiritual tradition of India in the region where he moves and has his being through his self-fashioned instrument viz. Shirdi Sai Cultural Mission, Dwarkamai, Vidyanagar, Nellore Dist. Andhra Pradesh. Nor do I know Shri Acharya's age; but from his picture on the inside of the jacket of his book, he seems to be quite young and in 1963 when he first visited Shirdi, he must be quite a lad yet.

My first comment on the book is that the author has laboriously worked for, and met many people in flesh and blood,

to gather and compile his facts, stories and anecdotes about Baba. His book, therefore, comprises a wealth of information packed tightly between covers. Nothing worthwhile knowing about Baba has escaped his attention. The price of Rs. 15/- for a book containing 393 pages is modest; nay, amazingly low, when one takes into account the ruling paper prices and printing costs. In a sense, it is a boon for Sai devotees to slake their thirst about Baba at next-to-no cost.

My next comment is on the author himself. He visited Shirdi in company of his elder brother, 1963. As truthfully narrated by him, he had a feeling of revulsion and disgust at the sight of Baba's Samadhi which contained his dead bones and stinking flesh against the back-ground of his photo. He sat in the mandir for the minimum time he could bear it and walked away to quench his hunger. The very next day when he returned to the mandir and had a good look at the photo and the Samadhi, he was a changed man. He smelt fragrance and breathed in the spiritual vibrations radiating from the samadhi and felt uplifted and ennobled and spiritually transformed. That the first day's feeling of revulsion and nausea should melt away and the very next day he should feel elevated can only be interpreted as Baba's subtle way of working on a young, innocent and unspoiled mind, not yet hardened by the rough ways of the world. Baba knew his clay and forthwith started moulding it on his potter's wheel in the way Baba wanted it moulded. The author's subsequent perigrinations to and around Shirdi and his long stays there and his incessant meetings with the local people, who knew and worked for and worshipped Baba, can be best described in Baba's words.. "I bring my people to me like so many sparrows tied to my string". The author must be regarded as one such sparrow. This brings to my mind the pioneering work of Swami B. V. Narasinhaswami who preceded the author.

The voluminous writing in English of Shri B. V. Narashinaswami based on his interviews between 1934-1938 with Shri Baba's

then living devotees formed the apex of the literature which grew around Baba. The present author has followed in his footsteps. But I must record here that Acharya Bharadwaja's narration is dull and even colourless. The arrangement of the topics and sub-topics leaves much to be desired.

Why has the author chosen to write his book in English? Presumably, he desires to reach a wider and educated reading public than he would reach in mother tongue. Perhaps he also intended to reach readers outside India. This purpose does not seem to have been well served. Proof-reading of the book has been slovenly; otherwise how would there have crept into the book spelling and other printing mistakes on a scale somewhat disgusting. The author himself plays fast and loose with the use of the tenses. In the same paragraph, the author has used both the past and present tenses in his narration. This has marred the effect of his narration.

At page 233, instead of "20th Century" "21st Century" has been printed. The proverbial prolixity of a professor peeps too often and leaves a jarring effect on the reader's mind. To my mind, the production looks like a loo-e-jointed and loose limbed person with an ungainly appearance.

The book lacks the lucidity and selective expertise and bold interpretation of Arthur Osborne, the author of "The Incredible Sai Baba of Shirdi," which bewitches the reader into reading the whole book before leaving it aside. The mass of information packed into the present volume, is too heavygoing for a modern, busy man with the load of his problems. Some selective and re-arrangement of the topics would have been to the liking of a modern man who has to race for time.

Our euphoria for so-called miracles has to be tempered. In the first place, they are not a *sine qua non* of sainthood. Besides, it has been our experience that no two persons are seen to state identical facts exactly to bring out the essence of the miracles.

Last year, many Marathi periodicals and journals had, brought out special editions on Sai Baba recording individual interviews and no two interviews based on the same set of facts tallied. The effect is confusion in the reader's mind and some disbelief. Facts strike the viewer differently according to his faculty of perception. Often times, one's fondness and adoration for his special holy man dims his vision and makes him believe in anything said or written about his idol. One must always exercise keen perspicacity in marshalling out facts and evaluating their effect. Of course, baba's personality was par excellent and the spirit which he embodied in himself was all pervasive to be missed even by the blind and unseeing. But any writer on Baba should exercise restraint and not allow his fancy to get the better of him.

I will illustrate my point here by picking out one instance or anecdote about Baba, recorded by the author at page 36 as narrated to him by Madhavrao Deshpande. The author has recorded that Baba used to talk in different languages in the Masjid including English, Hindi etc. which were overheard by Madhavrao. Is it physically possible for any person, including a saint, to converse or speak in a language which is not his mother-tongue or which he has not learnt or been taught? It is an accepted fact that real saints can read anybody's thoughts as they are omniscient. They may even see events happening far away from them or foretell coming events. But even for a saint to be able to speak in a language not learnt by him is an impossibility as the spirit indwelling in him is inhibited by the gross trappings of his flesh and bones. He can only express his thoughts through the medium of his mother tongue or the language learnt by him. Perhaps a speech-therapist, or a psychologist or a philologist would be able to throw light on the not infrequent allegation that saints can or may talk in any language. I have heard it said about many saints that they speak in different languages including those not learnt by them. This is nothing but deification. In the Sai Satcharit no such loose and irresponsible

statement has been made by Shri Dabholkar, who was nearest to Baba. For instance, when an Anglo-Indian visitor was debarred by Baba from climbing up the steps of the Masjid to kiss Baba's hands, Dabholkar has not mentioned that the order was issued in English. Nor do I remember to have read anywhere that Baba brushed aside Mr. Curtis, the Revenue Commissioner and his barren wife, by conversing with them in the English language. The present author's record that Baba could speak in English is an indiscretion, to my mind. He should have safely ignored it.

Appendix I - "A Previous life of Sai Baba" at page 374, even though sought to be supported by a quotation from A. L. Shrivastava's book 'The Moghul Empire' is too large a mouthful to be easily gulped by a modern thinking man, much less chewed and absorbed and digested.

Chapter :2 entitled - "A Mystic or a Man" is a misnomer. There is no contradiction in a mystic being a man. Otherwise, how will a mystic appear on the world horizon? He must either be a man or a super-man. He cannot but have a physical frame through which to display his mystic qualities. Gandharvas are only spoken of or read about but not seen by the physical senses. Even Lord Krishna had to be born as a human being to perform his Leelas and even his body had ultimately to disintegrate and dissolve into the five gross elements or 'पंचमहाभूत's.

In a book on Baba, one wishes the author had avoided printing the experiences mentioned in Chapter XXII. They are self-laudatory and come with ill-grace in such a book.

One last comment should close this review. The spellings of proper names scattered through the book should have been standardised. Some day, some one should attempt to standardise these spellings to avoid confusion of names and persons who had been nurtured by Baba as his entourage. ★

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Shri Sai Baba Came to My Rescue

I am an employee (Manager) of a rice mill located at a distance of 4 Kilometres from my native place. I was on leave for two months from 28-7-80. During the leave period the proprietor of the mill called me to the mill on 9-8-80 for consultation in connection with the preparation of a return, which was to be submitted to higher authorities. At about 11-00 a. m. I went to the mill; but I could not meet my boss as he was engaged in paddy plantation. By that time at the mill premises, I was forced to go to the W. C. for passing a motion. Then I wore one diamond gold ring and Baba's ring on my left hand fingers and hence they were removed and put in the pocket of my banian. After passing the stool, I came to the well at the mill, washed my feet and hands and put my hand in the pocket of my banian to have my rings. To my astonishment, I could find only the Baba's ring, but not the diamond ring. I therefore thought that I must have lost it on the way, while I was putting it in my pocket.

Along with the staff members of the mill, I had a thorough search for the said ring on the way to the W. C. but I could not find the same.

The ring is my hereditary property. Including the value of the diamond, the value of the ring is estimated at Rs. 800/-. Though I was not shocked, there was a painful feeling in my mind. Immediately on the spot, I prayed to Bhagvan Baba to come to my rescue. In spite of that, we failed to find the ring on that day. On that night, I sat before Baba and blamed Him thus, "Why should I pray to you? What about your 11 commandments (sayings)? Are they false? Why do you give punishment to your ardent devotees? I can't do your puja and bow to you". Such were the glimpses of my mind on that night. Really speaking, I had no proper sleep on that night.

On the very next day, when I attended to morning puja, I repented very much for blaming Baba and consoled myself for losing the diamond ring due to my past Karma. After that I felt no further uneasiness.

Again on 17-8-80, when I had been to the mill to meet my boss, the news that the ring was seen on the finger of a cowherd boy of the nearby village was communicated to me. That boy wore the ring and showed it to several people, who by the illusion of Baba, told him that it was a ring of worthless nature, being made up with the metal of the 20 paise coin. That is why he was freely wandering, wearing it and showing it to others.

I sent word to the concerned village munsif and cowherd boy through a mediator. Both came and the cowherd boy voluntarily handed over the ring to me in the presence of all the mill staff and the village munsif. The village munsif advised me to give Rs. 10/- to the cowherd boy and Rs. 3/- to the mediator and accordingly I gave the money.

Thus Bhagvan Sai Baba came to my rescue. At my house, I fell at the feet of Baba (Idol) and prayed Him to forgive me for blaming Him. One thing is correct. My faith towards Baba grew greater and greater without any adulteration in it. ★

Vysyaraju Bhima Raju

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SAINT GADGEMAHARAJ

By Dr. S. D. Parchure M. A., Ph. D.

(Continued from September 1980 issue)

After a few linguistic states were formed in India, the people speaking the Marathi language also started making demand for a separate Maharashtra state. The Centre however was not in a mood to yield to the demand and hence a mass movement was started for pressing the demand. Meetings, demonstrations, satyagraha etc. were being staged at various places, in order to voice forth the public opinion. Shri Maharaj did not get involved in this political issue. He continued his keertans as usual at various places without hindrance.

Whenever Shri Gadgemaharaj used to visit Bombay, his keertans used to be arranged somewhere in the city. It was the long standing practice of Shri Maharaj to sweep the site of the keertan during the daytime. Once a keertan was arranged in the Shivaji Park area at Dadar and the leaders of the Sanyukta Maharashtra movement thought of taking advantage of the occasion in order to preach for furtherence of the cause of Sanyukta Maharashtra. Acharya Atre, Senapati Bapat and many other leaders were very intimate with Shri Maharaj. Senapati Bapat had a flare for sweeping and cleaning public places. Like Shri Gadgemaharaj, he also carried out several campaigns for cleaning public places. So when Shri Maharaj was cleaning the site of the keertan, Senapati Bapat took a broom and joined him in the sweeping operation.

When the sweeping was proceeding in this manner, Acharya Atre came there alongwith many other leaders. On seeing them, Shri Maharaj folded his hands and said, "Sir, what is your order?" All the people then sat down and Acharaya Atre said, "Maharaj, all these people have come to you with a request". Shri Maharaj

said, "I will be glad to comply with their request if it is possible for me to do".

Acharya Atre then said, "You know that at present a great movement is going on in the whole of Maharashtra for the formation of a separate Maharashtra state. You are having a command over the masses and influence over the Government Officials. You are a leader with a great following and you possess a good knack of preaching. Hence we have to request you to join hands with us in this movement."

Shri Maharaj replied, "Tonight there is a keertan programme here. Then why don't you all come over here at that time and arrange a meeting?"

The keertan of Shri Maharaj was a great attraction for the public. Hence thousands of people had gathered at the place for the keertan. As decided in the morning, Acharya Atre and other leaders came to the site and many leaders spoke on the necessity of forming a separate Maharashtra state for the unity and uplift of the people speaking the Marathi language. In the end Shri Maharaj was requested to guide the people. He therefore stood up and said, "Well, Do all the people here feel that this separate Maharashtra state is quite essential and must be formed very soon?" All the people, who had gathered for the keertan, replied in one loud voice, "Yes"

"Then do one thing" Shri Maharaj said further, "Select one day and decide to come out of your houses on that day and squat on the road. Take care to see that no one remains at home. All of you including the women and children must come and sit on the road. All work should be stopped on that day. Do not do anything else, simply gather together and sit on the roads. Are you all ready for doing this?"

Shri Maharaj waited for a while and continued, "All the political parties should forget their differences and take part in

the Satyagraha. The farmer, the labourer, the pleader, the doctor, the teacher all must join the movement. No one should remain behind. If you do this, then the Government will ask you, 'What do you want?' Then you give a reply, 'We want a separate Maharashtra state'. If you do that, be sure that your goal is not far away. If after doing this, your goal is not fulfilled then you can blame me."

In order to mark the effect of his speech, Shri Maharaj waited for a while and said, "But this will not happen. Some people will come out. Some will remain behind. Some will say, 'You go ahead and fight, we shall prepare the food for you.' You all think twice and tell me whether this will happen or not?" The question put by Shri Maharaj was so appropriate that nobody had a reply for that. This incident shows the willingness of Shri Maharaj to move along with the masses and his perfect knowledge of mass psychology.

In the session of the Indian National Congress at Faizpur, Shri Gadgemaharaj had gone with his team for doing the sweeping work. Throughout the days of the session, he did the work diligently and got the applause from the organizers. Shri Gadgemaharaj thus came to be known in the congress circle as a selfless worker.

In 1950 the session of the Indian National Congress was held at Nasik. Before the session started, a number of leaders came to Nasik. Two prominent Congress leaders of the Maharashtra Pradesh Congress Committee, M/s Shankarrao Dev and Bhausaheb Hire, went to meet Shri Maharaj in the Gadgemaharaj dharmashala at Nasik. They were much impressed by the cleanliness and proper upkeep of the dharmashala, which is ordinarily not to be found in such public institutions. They therefore expressed their wish to show this dharmashala to Pandit Jawaharlal Nehru and informed Shri Maharaj that they would take the appointment of Panditji and fix up the time of his visit to the dharmashala.

On knowing their intension, Shri Maharaj said, "I appreciate your good intension; but I do not think that you should give trouble to a great personality like Panditji to come over here just to see this dharmashala. The time of Panditji is very valuable. He has to consider the problems of the whole nation. Do not waste his time in paying a visit to this dharmashala. After all what special thing have I achieved in putting up this building? If a stone is piled over another stone, a wall comes up and a building gets ready. It is good that you spoke to me about your intension before taking the appointment of Panditji otherwise his valuable time would have been wasted."

After waiting for a minute, Shri Maharaj spoke further, "You do me one favour. You all political leaders may think about policies and well-being of the country. I will be satisfied with my job of sweeping and cleaning the site of the Congress session. I will therefore do that work with great pleasure. We will automatically get the darshan of all our great national leaders".

After this request, M/s. Dev and Hire had no other go but to give up their plan of bringing Panditji for paying a visit to the dharmashala. As per the wish of Shri Gadgemaharaj, he was given full charge of maintaining the cleanliness in the environments of the congress session and cleaning the w. o. s. erected there. Every morning and evening all the colleagues of Shri Maharaj, alongwith him, used to sweep clean all the open spaces in the campus of the session. All were much impressed by this selfless work of Shri Maharaj and during the session, he was specially requested to perform one keertan, which he did with his usual fluency and sincerity. The humility of Shri Maharaj is no doubt seen in his above talk, but the way in which he used to value the work of the political leaders, can also be known from this incident.

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After attending the fair at Rinamochan in 1950, Shri Maharaj went to Prayag to see the Kumbhamela. Shri Maharaj

had taken his van and hence he had fifteen people with him. Shri Maharaj parked his van on the bank of the river Ganga and told his colleagues to have bath in the river. He also told them that in the meanwhile he would arrange for their lunch.

Alongwith one person, Shri Maharaj started and waited in a queue before a shop for purchasing food-stuffs. The queue was very long and Shri Maharaj was moving in the queue very slowly. Shri Vitthalji Madhavji, a wealthy merchant from Bombay, had also gone to the Kumbhamela. He happened to see Shri Maharaj in the queue. He hurriedly went to Shri Maharaj and taking his darshan asked why he was waiting in the queue. Shri Maharaj replied, "We are fifteen people. I have to arrange for their lunch and hence I propose to purchase something from this shop."

Shri Vitthalji requested Shri Maharaj to come to his place, where all arrangements would be made for the lunch of all the people. Shri Vitthalji then told all the people that Shri Maharaj was a great saint from South India and immediately all people hurried for his darshan.

As per request of the Shetji, Shri Gadgemaharaj went to his residence. After all the people had the lunch, Shri Maharaj started singing the usual bhajan as follows:

गोपाला गोपाला । देवकीनंदन गोपाला ॥

This style of the bhajan was new to the people in northern India and they all were much impressed by it. Shri Maharaj very soon started sweeping the maidan of the fair. On the one hand that bhajan was being sung and on the other the sweeping was progressing at a brisk speed. This selfless way of work was not known to the people of north India and hence they started watching it with interest. In a short time the whole bank of the river Ganga was cleaned by Shri Maharaj and his team.

On that night, Shri Maharaj performed keertan at the residence of Shri Prabhudatta Brahmachari and that also created

a very good impression on the audience. On the next day, a meeting of the All India Sadhusamaj was arranged there. Shri Sant Tukdoji Maharaj was the president of the meeting. The representatives of the Sadhusamaj, all over India, had come for the meeting and they all occupied the platform. Shri Maharaj also was requested to come over there; but he declined to go and sit on the platform. He sat in the audience and watched the proceedings of the meeting from there. The subject matter for discussion was the saving of the cow and protecting her. All were giving lofty talks and were trying to impress about the greatness of the cow. After some time Shri Maharaj was also requested by Shri Prabhudattaji to speak on the subject. So he went near the platform and spoke in Hindi as follows, "I am glad that I am getting here the company of all the chief persons in charge of different centres of the Sadhusamaj. We have heard here lofty talks about the greatness of the cow and I am sure all of you must have been convinced about the greatness of the cow, whom we call our mother; but I have to request you all to first start rearing cows and looking after them. I would request you to build cowsheds for them, and serve them. Like Lord Krishna we all may rear the cows and arrange for their fodder and drinking water. This, in my opinion, would be the real service to the cow. Mere talks about the greatness of the cow are of no use if the cow is not taken care of as suggested by me. Then I would go round the whole of our country and give in your charge all the cows, saved from the clutches of the butcher's knife. If we do this, then only the cow will be saved from destruction."

Shri Prabhudattaji thought that all must have been impressed by this speech of Shri Maharaj and all must have thought of agreeing to this practical approach for solving the problem of facing the cow slaughter. He therefore started registering the names of persons, who would like to agree to the proposal made by Shri Maharaj. When Shri Prabhudattaji started doing this, the Munies started leaving the meeting one after the other.

Shri Maharaj, who always used to deliver his keertan in Marathi, knew the changes in the situation and according to the requirement of the audience, he spoke in Hindi in this meeting. This shows his power of adaptability and his straightforwardness. This also shows how most people are only tall-talkers and they value practical work very little. Only few people like Shri Maharaj are there who do more of practical work and talk less.

(to be continued)

A Visit to Shirdi Sai

On 6th May 1978, I was transferred from Simla (Capital of Himachal Pradesh) to my home place i. e. Mandi town proper. Till then I knew little about this great saint. My elder brother, Shri B. C. Vaidya, who is a Headmaster, is an ardent devotee of Shri Baba and he used to chant every time the name of 'Om Sai Ram', 'Om Sai Nath', 'My Lord' and 'My Babaji' etc. etc. He told me about Him. I felt very much desirous to know more and more about Him; but my desire could not be fulfilled.

Last year in the first week of January 1979, my brother was planning to have a visit to Shirdi and from there upto Kanya Kumari, alongwith his family. I just told him that I also want to go and have a darshan of the holy saint; but I don't know whether I will be granted leave from my office. He reciprocated that it is upto 'Sai' whether He will permit you to come. Actually I did not want to miss the opportunity and thus I was very much anxious to accompany them, alongwith my wife. On 4-1-79, I entered my Officer's room and submitted my application for availing L. T. C. He didn't say anything and I returned back with a little fear whether I will be allowed leave or not because we were supposed to move on 7-1-79 evening. Side by side I was trying to get completed other formalities. Again on 5-1-79, I met my Officer and requested him that I want to go alongwith

my brother's family to Shirdi and further upto Kanya Kumari for availing L. T. C. Lo, what a wonder? He again did'nt say anything except some official urgent work, to be completed before going, which I had already completed beforehand. In my heart of heart I bowed to Shirdi Sai Baba for His first shower of grace on me. I personally felt that it is all due to Shri Baba's kindness. "A devotee gets His holy darshan at His will". Everybody does not have His holy darshan.

We reached Shirdi and stayed in Bhakta Niwas for 3 days from 14.1.79 to 16.1.79 as we were eight members in all. It was the second visit of my brother to Shirdi. Therefore he acquainted us well to all the important places of Shri Baba like (1) Khandoba's shrine (Where Baba was first named as "SAI" by Mhalasapti), (2) Lendibaug (Where Baba practised Yoga), (3) Baba's Well (Whose water was teerth for Bhaktas. Now it is totally empty and out of use since long.) (4) Chavadi (A quiet place where Baba met the populace) and (5) Dwarkamai (Where Sai Baba dwelt). We enjoyed there a lot and attended every day's programmes of Shirdi Sansthan with full devotion exactly from 5 a. m. to 10 p. m. daily. When I entered in His Darbar, (Samadhi Mandir where He remains, may be not in flesh). I saw the imposing white marble murti of Shirdi Sai Baba with a cloth wrapped on his head. I bowed to Him in reverence. I wept in my heart when I looked upon Him. I think this is all due to my sins. What a marvellous idol is that? In a moment I thought that I was talking in flesh with Shri Baba. I said to Him, "Baba I have committed many sins and I never rendered any service to You. Kindly overlook my sins if you are kind enough to me. So long as there is life in me I shall surrender to You whole heartedly. In future, in what way/position you may keep me, I shall be happy. Oh My Lord, be graceful to us. Further I submit to you that I have married since 3 years; but we have so far no issue. Please fulfill our desire." On the same night I saw a dream that "A Sadhu, having good black beard and long hair, taking a basket upon his head, appeared from the water,

offered me that basket and disappeared. I never told about this to anybody in my family. After a year, on 27-3-1980 (Thursday) evening, Shri Baba has fulfilled His promise. My wife gave birth to a beautiful baby. I undoubtedly feel that it is all Shri Baba's invisible kindness. On the last day, we took permission from Him and started our journey ahead. Whole of our journey was quite comfortable.

One more kindness of 'Sai Baba' I want to pen down. When we were at Mysore, one day at about 10 or 11 a. m., we all were going to see the famous art gallery of Maharaj Jagmohan. We were just chatting that it is an extra burden if one wants to see good places, he is supposed to buy the tickets before going to see. In the meantime we reached near the gate and I put my hand in my back pocket to draw money from the purse. All of a sudden an Englishman and an Indian boy called us and came to me. He handed over to me 8 tickets by saying, "We have seen this and you take these tickets and may see the Art Gallery." I requested him to please take the money; but he nodded his head and went away. Is it not strange? We were hesitating to buy the tickets first and on the other side holy Baba Sai provided us exactly the eight tickets. It means that the young Indian boy to my great surprise appeared before us as a stranger. We felt the presence of Sai throughout the period.

We, the members of the party, were quite contented with this visit and further wish that we may cherish such visits every year to Shri Sai Baba. ★

D. N. Vaidya
House No. 49/9, Bangla Mohalla, Mandi 175 001 (H. P.)

TASTE THE NAME OF VISHNU

O taste and see the Name is sweet,—
The Name of Vishnu,—the Beloved !
The sweetness of honey is naught
As compared to its sweetness !
And you can have of it,
As much as you will,
Without spending a single pie !
O taste and see the Name is sweet,—
The Name of Vishnu,—the Beloved !

— Sant Gurandardas

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PRASHANTI PRAKASHAN

5, Vasant Apartments Plot 47, Kastur Park,
Shimpoli Road, Borivali (W.), Bombay 400092

Punyatithi Festival at Shirdi

The programme of the above festival has been chalked out as under.

18-10-80 (Saturday)

5.15 a. m.	Kakad Arti	8.00 a. m.	Collective Abhishek (Limited)
6.00 a. m.	Procession of Shri Sai Baba's Photo & Pothi from Samadhi Mandir to Dwarakamai	8.00 a. m.	Public Auction of Shri Sai Baba's clothes by way of Prasad
6.30 a. m.	Starting of Parayan of Shri Sai Satcharita	12.00 Noon	Mid-day Arti & Prasad
6.30 a. m.	Holy Bath of Shri Sai Baba and Devotional music	4.00 p. m.	Kirtan
		6.00 p. m.	Dhuparti
		7.30 p. m.	Programmes by Artists
		9.15 p. m.	Palkhi Procession
		11.00 p. m.	Shejarti

19-10 80 (Sunday) Vijayadashmi

5.15 a. m.	Kakad Arti	9.00 a. m.	Bhiksha Zoli Procession
6.00 a. m.	Procession of Shri Sai Baba's Photo & Pothi from Dwarakamai to Samadhi Mandir	10.30 a. m.	Punyatithi Kirtan
6.30 a. m.	Holy bath of Shri Sai Baba & Devotional Music	12.00 Noon	Mid-day Arti & Prasad
8.00 a. m.	Collective Abhishek (Limited)	1.00 p. m.	Aradhana Vidhi
8.00 a. m.	Public Auction of Shri Sai Baba's clothes by way of Prasad	5.00 p. m.	Seemollangan Programme
		6.00 p. m.	Dhuparti
		9.15 p. m.	Rath (Chariot) Procession
		11.00 p. m.	Programmes by Artists

Mandir will remain open for the whole night for Darshan.

20-10-80 (Monday)

6.00 a. m.	Holy bath of Shri Sai Baba & Devotional Music		clothes by way of Prasad
7.30 a. m.	Rudrabhishek in Gurusthan	12.00 Noon	Mid-day Arti and Prasad
8.00 a. m.	Collective Abhishek (Limited)	4.00 p. m.	Pravachan
8.00 a. m.	Public Auction of Shri Sai Baba's	6.00 p. m.	Dhuparti
		8.30 p. m.	Ekadashi Kirtan
		10.00 p. m.	Shejarti

21-10-80 (Tuesday)

5.15 a. m.	Kakad Arti	10.30 a. m.	Kala Kirtan and Dahinandi
6.00 a. m.	Holy bath of Shri Sai Baba & Devotional Music	12.00 Noon	Mid-day Arti & Prasad
8.00 a. m.	Collective Abhishek (Limited)	4.00 p. m.	Pravachan
8.00 a. m.	Public Auction of Shri Sai Baba's clothes by way of Prasad	6.00 p. m.	Dhuparati
		7.30 p. m.	Programme by Artists
		10.00 p. m.	Shejarti

The programme is subject to change according to convenience.

K. H. KAKRE
Court Receiver,
Shri Sai Baba Sansthan, Shirdi



AUGUST 1980



Because the holy month of Shravan coincided with this month, there was a good rush of devotees during this month. The number of Satyanarayan poojas also was much more than usual. The following artists gave their programmes in the Samadhi Mandir during the month -

Keertan :- Sansthan Singer Kavyateertha Shri G. V. Joshishastri, performed keertans on Ekadashi days and other important religious days.

Pravachan :- Shri Baburao R. Gulkhedkar, from Usmanabad and Shri Laxmanbuwa Wakchoure, from Shirdi delivered pravachans on some religious topics.

Vocal Music, instrumental music, bhajan etc -

The following artists gave their various programmes during the month :-

1. Shri Gurudeo Bhajini Mandal, Amarawati
2. Shri Ramchandra N. Kulkarni, Sangli
3. Shirdi Mahila Mandal, Shirdi
4. Shri Balasaheb M. Rajadhyaksha, Ratnagiri
5. Shri Dattu Shankar Dhumare, Khedaljunga
6. Shri Dattatraya D. Rasne, Pune
7. Sou. Sulabha R. Joshi, Bombay
8. Miss Lalita R. Joshi, Bombay
9. Sou. Hira L. Javalkar, Pune
10. Shri Govind T. Vidhate, Pune
11. Shri S. Shamsunder. Secunderabad
12. Shri Balkrishna D. Bidwe, Pune
13. Shri K. Vijaykumar, Hyderabad
14. Shri Rajan Y. Wagal, Bombay
15. Shri Pramod Vinayak Talpade, Thane
16. Shri Arun A. Khadkeekar, Hyderabad
17. Shri Dattaguru Bhajan Mandal, Bombay
18. Shri Narayan Mohanani and party, Ulhasnagar
19. Shri Bholanath R. Samel, Bombay
20. Shri Bhakti Sangam, Bombay
21. Shri K. T. Tiku
22. Smt. Shama Tiku, Bombay.
23. Miss Krishna Pandit, Bombay
24. Shri Shiwajirao Karlekar, Nasik
25. Shri Jadoogar Prince, Kolapevadi
26. Shri

Yeshwant P. Ranade, Kopargaon 27. Miss Maniri B. Karve, Pune 28. Shri Bapurao Mane, Pune 29. Shri Suresh S. Kulkarni, Dhulia.

Independence day celebration :-

On the 15th of this month, the flag was hoisted near the pinnacle of the Samadhi Mandir at the auspicious hands of the Court Receiver, Shri Kakresaheb. The staff of the Shirdi Sansthan, Homeguards, honourable guests, prominent people from the Shirdi village, the teachers and students of the Sainath High School and the Band troupe of the Sainath High School took part in the function arranged on this occasion for celebrating the independence day. Tea was served to all, who were present for the function and sweets were distributed to the children.

Opening Ceremony of Saiprasad



On 25-8-1980 the opening ceremony of "Saiprasad" took place at 10 a. m. when Shri N. K. Parekh, High Court Judge, the Chief guest, declared open the newly constructed kitchen and dining hall. After the name of Shri K. S. Pathak, ex-Court Receiver,

was proposed and duly seconded for the presidency, he took the chair. The prayer and welcome song were sung by the girl students of the Sainath High School. In his speech on the occasion the Court Receiver, welcomed all the people and said, "In order to provide suitable accommodation to the devotees, visiting Shirdi, the Sansthan is constructing more and more buildings; but the rush of devotees is increasing at such a speed that even with the new addition, the accommodation always falls short." After this, while tracing the history of the arrangements for serving the prasad to the devotees, at Shirdi, Shri K. H. Kakre said, "In the beginning there used to be a very few people, who used to have lunch at Shirdi. Hence this arrangement was being made in just one room; but when the rush of the devotees coming to Shirdi became quite noticeable, one ardent Sai devotee, Shri Hari Sitaram Dixit, purchased the piece of land opposite Gurusthan in 1910 and after erecting a structure thereon, handed it over to the Sansthan for use. This building is known as Dixit Wada and it was being used for cooking the food and serving it to the devotees. As this wada was also not found to be adequate, a hall was constructed in the rear of this wada in 1950 and upto now lunch was being served to the devotees in this hall. This hall had the capacity of accommodating round about 150 to 175 persons at one time; but for the last three to four years, this accommodation is also found to be insufficient.

"On an average about 1500 to 2000 persons take the prasad at the 'bhojagriha' every day. On Sundays, Thursdays and holidays this number increases much more. Therefore people have to wait in long queues for getting the prasad and sometimes due to want of time some devotees have to leave Shirdi without taking the prasad. This disappoints the devotees to a great extent. In order to cope up with the rush and avoid the disappointment of the devotees, the lunch was sometimes started as early as 9 a. m. and it had to be continued upto 3 or 4 O'clock in the afternoon. Again the evening lunch had to be started

from 7 p. m. and this service of the lunch had to be continued upto 10 p. m. These arrangements are having much pressure on the staff in charge of the bhojagriha. Hence it was decided to construct a new spacious building for housing the dining hall and the foundation stone of the present imposing new building was laid at the auspicious hands of Swami Muktanandji on 19-2-78. Though shortage of cement and such other difficulties, hampered the construction work of the building, from time to time, we are glad that a part of the building is now completed and we are in a position to inaugurate it at the auspicious hands of Shri N. K. Parekh, former judge of the City Civil Court, who is now promoted as High Court Judge.



“We are lucky that the ex-Court Receiver, Shri K. S. Pathak, conceded to our request and accepted the presidentship of this function. Really speaking it is redundant to introduce him to you on this occasion. He is known to you all as he has worked as the Court Receiver, for nearly ten years, before I took charge of this Sansthan, as the Court Receiver. During

his service in the Revenue Department of the Maharashtra State, he was known as a straightforward, efficient, honest and religious minded Officer. It was because of these qualities that he was appointed the Court Receiver of Shirdi Sansthan. During his regime, he exerted much to solve the difficulties of the devotees, who were visiting Shirdi. Bookbank, scholarships to students and such other schemes for the welfare of the students were started by him. The quarters for the staff, Sai Saraswati building for the students, a special section for sick children, the construction, renovation and extension of Shanti Niwas, Sai Niwas, Gurusthan, Bhakta Niwas etc. and renovation of the Samadhi Mandir, Dwarkamai and Chawdi were all done in his term of office, which have entirely changed the face of Shirdi. In addition to this, construction of the Mangal Karyalaya, renovation of several Samadhies at Shirdi, Cement concrete roads sinking of wells for augmenting the water supply, construction of R. C. C. Water tanks may also be mentioned as some other works accomplished by him. To speak in terms of money, we may say that all these works are worth more than a crore of rupees. Due to his foresight, he planned the present building and the dormitory in Sai Udyan and out of these two structures one is being opened today. The tree, planted by him, has grown very big and has started yielding fruits. We are therefore specially happy that he is present on this occasion, alongwith his wife, as the president of this function. I gladly welcome them both on this occasion.

The opening ceremony of this new building is taking place at the auspicious hands of Shri N. K. Parekh, High Court Judge, Bombay High Court. His aim is to try for the well-being of the Sai devotees, students, sick persons and the poor people in general. Prior to his appointment as High Court Judge, Shri Parekh was working as the Judge in the City Civil Court, when he took keen interest in the working of the Shirdi Sansthan and supported most of the proposals submitted by the ex-Court Receiver Shri K. S. Pathak. He did not wash away his hands simply after sanctioning the proposals. He even suggested to the

Court Receiver some more projects for adding to the conveniences of the devotees, visiting Shirdi. At the same time Shri Parekh encouraged the executive staff of Shirdi Sansthan to carry out the proposals sanctioned by him and when the works were in progress, he visited them and made valuable suggestions for making them more useful. It is really a wonder how he could find time to pay attention to the work of the Shirdi Sansthan in spite of his tight schedule of office work. He has been goaded to this work simply by his devotion to Shri Sai Baba. This building Saiprasad, which he has now declared as formally open, is the fruit of his proper planning. He has done us honour by remaining present on this occasion alongwith his wife. I also welcome him on this occasion.



Today's function is arranged more or less for expressing our gratitude to Honourable Shri Parekhsaheb and Shri Pathaksaheb. Both of them have obliged us by respectively inaugurating the building and by presiding over this function. On completion, this building is going to do away with the inconvenience of the

shortage of space for the bhojagriha and the shortage of residential accommodation for the devotees, visiting Shirdi, to a certain extent. This building will ultimately have four floors, out of which two floors have been now completed. The entire ground floor will be used as kitchen and dining hall. The upper three stories will be used for residential purposes. On every floor there will be 25 small halls measuring 24' x 12' with an attached bathroom. The plinth area of this building is 200' x 200' out of which the dining hall will be 130' x 75' in length and breadth. This hall has no pillars and this is the only such big hall in the whole of Maharashtra. Attempts have been made to do away with the inconveniences felt in the old bhojagriha. In order that nobody should be required to wait in long queues at the time of the rush, a spacious porch has been constructed at the entrance of the building and a waiting hall measuring 50' x 50' is provided for the devotees intending to take the prasada. Suitable furniture and photoframes of saints will be provided in this waiting hall. In the dining hall 192 tables, with stainless top, alongwith equal number of comfortable benches, have been provided. About a thousand devotees will be able to have prasada in this hall at one time with ease. Adequate fans and tube-lights have been provided in the hall and service of the food articles will be done with the help of trollies. One idol of Shri Datta is going to be installed in this hall alongwith a big portrait of Shri Sai Baba. It is hoped that in this hall mental satisfaction also will be obtained alongwith the satisfaction of hunger. After taking the lunch, modern type of arrangements have been provided at several places for washing and cleaning the hands.

"Nearly half portion of the ground floor is occupied by the kitchen. Diesel furnances, store rooms for storing grain and other foodstuffs, a cold storage for storing perishable goods like vegetable and milk, a good number of taps and the office of the head of the kitchen have been provided in this portion of the

ground floor. The kitchen has been modernised as far as possible and it will be mechanised by stages ”



“ Nearly twenty four lack of rupees have been spent for the construction of the two floors of this building. The building is not only strong; but it is also good to look at. M/s. Talgiri and Athalye from S. H. Godbole and Co. Achitects, have drawn the plans of this building. The building work has been carried out by the Navjivan Construction Co, Bombay under the guidance and supervision of R. C. C. specialists M/s. Damle and Thakurdesai and the Sansthan Engineer Shri D. C. Patil. Plumbing work was done by M s. D Bagwe and Company, the electric fitting was done by Pandit Electric Stores from Bombay. Shri Zilka, of M/s. Breez Window Manufacturing Co. did the difficult work of erecting the iron angles and water proofing was done by Shri Patwardhan of the India Water Proofing Company. The colour washing of the building was done by M/s. M. Narayan Ingle Company. Shri Ranade of Samara Industries, supplied all the furniture required in the dining hall by working day and night.”

(to be continued)

श्रीसाईलीला

हिंदी विभाग

अक्टूबर १९८०

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साईगीत

तुझे साई कहूं या बाबा ।
तुझे श्याम कहूं या अल्ला ।
सबके दिलमे तू ही समा है ।
राम, रीम, येनू तू ही बना अकेला ।
शिडों है सब धर्म का मेला ।
वहाँ मेरा जीवन बना उजीयाला ।
तूने मुझे सबक सिखाया जीनेका ।
मेग मार्ग रोक़ा मरनेका ।
ये जीवन है विगमृत का प्याला ।
सुख-दुःख के धुप-छाँवका मेला ।
फिर भी तेरा नामस्मरण ही ।
“साई” सबका करेगा भला ।
तेरे प्यार में चमत्कार में साई ।
मै सब कुछ दुःख भूल गई ।
फिर भी “साई”, मै भूखी हूँ तेरे प्यारकी ।
मै प्यासी हूँ तेरे दर्शनकी ।
तेरा याद मुझे सता रही है ।
तेरा गीत मुझे बुला रहा है ।
तेरा प्यार मुझमे “श्रद्धा” बढ़ाता है ।
तेरा हात मुझे “सबूरी” कहता है ।
फिर भी दिलके दिलके टुकड़े टुकड़े ।
बनाकर “साईनाम” पुकार रही हूँ ।
“साई” तू आऽजाऽना । तू मेरे दिलमें समा जाऽना ।

सौ. शशिकला रा. रेवणकर
बाराजी नगर, कुंगोली, अंवरनाथ, जि. ठाणे

॥ ' गीत गजानन ' ॥

गीत क्र. २

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमवनेस्य तदात्मानं सृजाम्यहम्

॥ ७ ॥

परित्राणाय साधुनाम् विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे

॥ ८ ॥

गीता अध्याय ४

गीता में भगवान् श्रीकृष्णने आश्वासन दिया है कि संसार में जब जब धर्म की ग्लानि होती है, तब तब अपनी माया की शक्ति का अवलंबन करके मैं शरीर धारण करता हूँ और उस ग्लानि का दूर कर मनुष्य को पुनः सुख शांति का अधिकारी बनाता हूँ । ऐसे अवतारी महापुरुषों के चरण अग्ने वज्रस्थल पर धारण कर यह भारतभूमि आजतक अनेक बार धन्य हुई है । युग प्रयोजन की उपस्थिति होने पर ऐसे अमित गुणसंपन्न अवतारी महापुरुषों का शुभागमन भारत-वर्ष में अभी तक होता हुआ दिखाई पड़ता है । इन विभूतियों के लिए देश-परदेश की कोई सीमाएं नहीं रहती हैं । वे पंछियों की तरह मुक्त स्वच्छन्द गगन में विहार करने हैं, कभी वे लोककल्याणार्थ जनसाधारण को शांति का संदेश देते, तो कभी स्वयं में लीन, आत्मा परमात्मा के मीलन में, भावावेश में दूर दूर तक उड़ते जाते हैं । ऐसे अवतारी सिद्ध पुरुष मुक्ति का मार्ग बतलाकर, जहाँ से वे आते हैं, वहीं फिर लोट जाते हैं ।

पंछी को कौन देश परदेश ?

अनंत की अखण्डता का फैला है परिवेश

पंछी को कौन देश परदेश

॥ ७ ॥

कभी विहरते गिरीशिखरों पर

कभी उतर आते लहरों पर

कभी तैरते स्वयं परों पर

मुक्त विहग ये पहुँचाते हैं शांति का संदेश

॥ १ ॥

मनोकाश मे प्राण पग्वेश
 फड फड करते दर्शनहेतु
 बाध भक्ति का सुन्दर सेतु
 भावावेश मे उडते जाते दूर सुरम्य सुदेश ॥ २ ॥

'परमहस' जो जग मे आते
 संकट जन के हगते जाते
 मार्ग मुक्ति का वे बतलाते
 अवतारी ये कार्य पूर्ण कर, जाते मंगल देश ॥ ३ ॥

राधाकृष्ण गुप्ता 'चेतन'
 पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१

शिरडी ध्रुवतारा है

भक्तों की काशी जहाँ हमारा प्यारा साई है ।
 यह शिरडी हमारा प्रेम नशा का प्यारा है ॥
 इसके रास्ते इसकी पावन साईचरणभूमी
 शिरडी विचित्र स्थान जग में, अद्भुत शक्ति
 प्रेम नशा जब छा जाता है शिर्डी प्यारा लगता है ॥
 जिसने देखा शिरडी को कह उठा - यह स्वर्ग है
 ईश्वर का प्रतिबिम्ब यहाँ पर साई प्यारा है ॥
 जिसने अनुभव किया साईप्रेम का आनंद
 उससे बड़ है कौन जगत मे, पाया आत्मानंद ॥
 जग की सब पीडाओं से होता दिल अधीर
 चले आओ शिरडी को वही हम सबका ध्रुवतारा है ॥
 यह शिरडी हमारा प्रेम नशा का प्यारा प्यारा है ॥

प्रा. गुंडेराव पटवारी "साहित्यरत्न"
 एन्. एफ. जे. कॉलेज, बिदर (कर्नाटक राज्य)

भजन

भजले राम रहीम, मनवा भजले राम रहीम

साई चरणों में ध्यान रमाले, और करले चारों धाम

मनवा करले चारों धाम ॥ घृ ॥

कई तीरथ का यह तीरथ है, और सब धर्मों का धाम

राम यही है, श्याम यही है, ब्रह्मा, विष्णु, महेश यही है

साई चरणों में ध्यान रमाले, और करले चारों धाम

मनवा करले चारों धाम

भजले राम रहीम, मनवा भजले राम रहीम

॥ १ ॥

पुरान यही है, कुगन यही है, सब ग्रंथों का ग्रंथ यही है

मंदिर, मशीद, गुरुद्वार यही है, कले सबका तू प्रणाम

साई चरणों में ध्यान रमाले, और करले चारों धाम

मनवा करले चारों धाम

भजले राम रहीम, मनवा भजले राम रहीम

॥ २ ॥

माता यही है, पिता यही है, सखा यही है, गुरु यही है

हर मारग की ज्योत यही है, हर बदी का रोक यही है

साई चरणों में ध्यान रमाले, और करले चारों धाम

मनवा करले चारों धाम

भजले राम रहीम, मनवा भजले राम रहीम

॥ ३ ॥

साई बिना नहीं बुद्धि, साई बिना नहीं मुक्ती

साई दास क्युं रहें अधूरा, बिना किये सद्गुरु भक्ती

साई चरणों में ध्यान रमाले, और करले चारों धाम

मनवा करले चारों धाम

भजले राम रहीम, मनवा भजले राम रहीम

॥ ४ ॥

लक्ष्मण बापुराव रापतवार, रिटायर्ड ड्राफ्ट्समन

किल्ला वाटर वर्क्स, नांदेड

मन हार्थी से बलवान

नगर से दूर निर्जन स्थान में एक आश्रम था । इस आश्रम में गुरु व एक शिष्य रहने थे । एक दिन गुरु महाराज ने शिष्य से कहा, “बेटा, मन हार्थी से बलवान है” । शिष्य को लगा उसका मन तो उसके वश में है । वह बोला, “महाराज, ऐसी तो क्या बात है, मन इतना तो क्या बलवान हो सकता है” ।

जप, तप, पूजा, पाठ नियमपूर्वक चल रहे थे । संयम की शिक्षा भी दी जा रही थी । इसी बीच गुरु महाराज ने इच्छा व्यक्त की कि उन्हें एक महीने के लिए तार्थ को जाना है । जाते समय शिष्य को समझाया कि इस निर्जन स्थान में तुम अकल रहोगे । डर किसी बात का नहीं है, पर एक बात का पूरा खयाल रखना - रात को किसी भी स्त्री को यहां मत रखना ।

गुरु महाराज के प्रस्थान के कुछ दिनों बाद एक युवती दोपहर को स्थान पर आई । शाम होनेके पहले ही शिष्य ने युवती को लौट जाने का आदेश दिया परं वह बातों में लगी रही और कहती रही लौट जाऊंगी । सायंकाल में देर होने पर युवती कहने लगी महाराज आपकी आज्ञा से आज रात्रि मैं यहीं टहर जाऊं, सुबह चली जाऊंगी । शिष्य को महाराज की चेतावनी याद आई और उसने कहा तुम अभी के अभी चली जाओ । युवती आग्रह करती रही और आश्रम में रुक गई ।

शिष्य ने उसके टहरने की व्यवस्था एक दूर के कमरे में कर दी । भोजन के उपरान्त उसे एक दीपक व दियासलाई दे दी और कहा कमरे में जाकर अंदर से बंद कर लेना, रात को यदि मैं भी कहूं तो भी दरवाजा मत खोलना ।

सुनसान रात्रि में तरह तरह के विचार आने लगे । शिष्य के मन में हलचल उत्पन्न होने लगी । वासना व कामुकता का नशा चढ़ गया । वासना व ब्रह्मचर्य में बन्दू छिड़ गया । पतन के राह पर बड़ा हुए शिष्य को तर्क ने सँकसाया - युवती से बात करने में क्या हर्ज है । शिष्य उसके कमरे के बाहर से आवाज देने लगा - दरवाजा खोलो । भीतर से जवाब आया - दरवाजा

नहीं खोलूंगी। शिष्य ने कहा प्रबराभो मत, मैं ही हूँ। कुछ ज्ञान की बातें करेंगे, बाहर भा जाओ। युवती दृढ़ रही, उसने दरवाजा नहीं खोला।

शिष्य के सन्मान को धक्का लगा, विवेक खो बैठा था। ऊंची आवाज में और फिर धमकी देने हुए अपने युवती को ललकारा। दरवाजा खटखटाया, जोर से धक्का दिया। युवती की दृढ़ता ने शिष्य के क्रोध को बढ़ाया, वह अपशब्द बोलने लगा। बदले की भावना ने कुछ कर दिखाने की ठानी। कमरे में प्रवेश पाने का रास्ता नहीं था। छत पर जाने के लिए सीढ़ियाँ भी नहीं थी। कमरे के दोनों ओर वृक्ष थे। दो वृक्षों की डालियों पर उसने रस्सा बाँधा और उस रस्से के सहारे पर वह कमरे की छत पर उतरा। छत तोड़कर कमरे में घूम गया।

युवती को पकड़ना चाहा। वह कमरे में डरकर चिल्लाते हुए इधर उधर भागने लगी। थोड़ी ही देर में इस डर से कि कहीं पकड़ में नहीं आ जाय उसने दीपक बुझा दिया। अंधेरे में एक काने में दुबक कर बैठ गई। शिष्य क्रोध में उन्मत्त था, हाथ पैर और सिर में टक्करें लग रही थी। जब हताश होकर गिर पड़ा तो युवती ने दीपक जलाया। शिष्य की हवाइयाँ उड़ने लगी जब उसने देखा कि युवती की जगह गुरु महाराज निश्चल भाव से शांत मुद्रा में बैठे हैं। वे बोले, “मन हाथी से बलवान। हाथी भी यह सब नहीं कर पाता जो आज तुमने किया।”

शिष्य की एक टर्की हुई कमजोरी भयंकर रूप में नाटक दिखा चुकी थी। मन की चंचलता को मिटाने के लिए जीवन को उन्नति के मार्ग पर लाने के लिए गुरुद्वारा से एक ऐसा कार्यक्रम हो चुका था जो अनेक पुस्तक, आदेश, परामर्श, व्याख्यान आदि नष्ट कर पाता। सद्गुरु इसी प्रकार शिष्यों को तपा-तपा कर शुद्ध करते हैं।

एक संत ने उपरोक्त कथा कही। वे अब समाधि ले चुके हैं। उनकी स्मृति में इस कथा के माध्यम में उन्हें पुष्पांजली अर्पित करता हूँ। ★

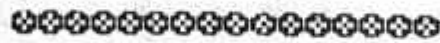
शिवदत्त रामपाल जोशी

७ अर्चना, महात्मा गांधी रोड, राजावाडी, घाटकोपर (पूर्व), बम्बई ४०००७७

हमरत

ये हमरत दिल मे मुद्रत से लिये चैडे है हम साँडे ।
अगर निकले तो निकले आपनी चोत्रट पे दन साँडे ।
कभी तो पूछिये बहरे खुश, "कि आरजू क्या है ?
"पसारे अपना दानन किम लिए तू दर पे चैग्र है ?
मिला तुमसे मेरे साँडे यहां वम एक शिकवा है ।
न मालेजर की ख्वाइश है, ना दोउत की तमना है ।
दिले हसरत अदा पे भे हो एक नजरे-करम साँडे ।
कोई सगकार इन सरकार से बढ कर नहीं देखी ।
जभी शिरडी से बढ कर और ना जत्रत कही देखी ।
लवे "बालू" पे है ये हां दुआरे साँडे शाह मेरे ।
हमेशा यूँ ही बुत खाना रहे कायन मेरे साँडे ।

डॉ. बालकृष्ण दास मित्तल
९, निव्हेल लाइन्स, मेरठ (यू. पी.)



प्यारे गणेश हमारे

प्यारे गणेश हमारे, विघ्न विनाशक हमारे ।
जत्र जत्र हमने गाथा, तत्र तत्र तुम आओ ॥ १ ॥ प्यारे...
पार्वती के लाडले, शंकरजी के सुत न्यारे ।
जिसने तुम्हें पुकारा, उसी के तुम काम आओ ॥ २ ॥ प्यारे...
सुमति दा हनें, सदा प्रेम से रहें ।
जीवन भले हां छोटा, काम ओरो को आओ ॥ ३ ॥ प्यारे...

किशन हरियामल भूराणी
१५, कंकू विहला, अशोक नगर, मुंडुड, बम्बई ४०००८०

॥ श्री ॥ नमामि संत गाडगेजी

साईलीला के अंक माह अगस्त १९८० के पृष्ठ २४।२५ पर सन्त गाडगे महाराज का जीवन चरित्र छपा देख तलमन्त्री रचना जो उज्जैन मे मनाई गई गाडगे जयन्तीपर पढी गई प्रकाशनार्थ भेजी है ।

बढे स्वयं जिधर, उधर चढा गये अनेक को
महाविभूतिभूषणं, नमामि सन्त गाडगेजी
मिलाके भूल, धूल मे चढाके फूठ शूलपर
मचाई धूम नेकी की, मिटा हवा तवाही की
बिना किसी लगाव के बिना किसी दवाव के
गजब की बन अजीबमी, नजीर खैर खवाही की
अनेक नेक दृष्टिसे, महामहत्त्वपूर्ण है,
महाविभूतिभूषणं नमामि सन्त गाडगेजी

॥ १ ॥

समस्त विश्वके लिए सलाह दी सुचार की
अमीर-दीन के लिए पनाह एक सार की
रख, सवर, जवर सदा, जहान बीच जिन्गी
अमन अमान के लिए, खुशी खुशा गुजार दी
पुनीत गीत श्याम के जहाँ तहाँ सुना सुना
महाविभूतिभूषणं नमामि सन्त गाडगेजी

॥ २ ॥

अखण्ड शांति का सुखद सुपन्थ नेक एक वे
बता गये मुमन सुलभ दिना अलभ्य बांध को
बढे निगाह साफ रख, पसन्द नेकी को किया
धता बता विरोध कां, दवा विषाक्त क्रोध को
चलाई नाव वह कि, दे उतार चार दीन को
महाविभूतिभूषणं नमामि सन्त गाडगेजी

॥ ३ ॥

मुँह मरोड मान का मिटा दिया गुमान को
विशेष स्नेहयुक्त हां, समान भाव से सदा
झेल् जुल्म भाग्य के सही अनेक आफने
किये परन्तु नीति के हि काम श्रेष्ठ सर्वदा

सगाई विश्व के लिए कमाई रामनाम की
महाविभूतभूषणं नमामि सन्त गाडगेजी ॥ ४ ॥

खुमार ऊँचनीच का उतारते हुए सदा
बढे खुदा की राह पर - रहम की बाँह थाम के
कभी किसी हराम की न ली कड़ी छदाम भी
अलख जगा चले बुहार धाम गाँव गाँव के
बिनाडिगे बिना सुकं, बने महान ओलिया
महावभूतिभूषणं नमामि सन्त गाडगेजी ॥ ५ ॥

दरिद्र दीन व्यक्ति के निशान हिन्दूअन के
जवाब दीन मुफालसी पुकार की गुहारके
निकेत सद् विवेक के प्रसिद्ध सिद्ध टेक के
सुबूत आत्मनिष्ठ की कमाई बेशुमार के
मिजात्र बादशाही रज्ज गरीबपरवर बने
महाविभूतिभूषणं नमामि सन्त गाडगेजी ॥ ६ ॥

उपासनीय भाव से, रखे रहेंगे ध्यान में
अद्भूत दीन जन सुमन, अपार ज्ञानसिन्धु को
दुखी सुखी दरिद्र या धनी गरीब जन सभी
कभी न भूल पायेंगे उदार दीन बन्धु को
जहाँ तहाँ जहान बीच शोक रंज दुःख मे
महाविभूतिभूषणं नमामि सन्त गाडगेजी ॥ ७ ॥

दवे फिजूल धूल में पडं हुए थे भूलसे
हुकूम हाकिमी दिला, हजूम में किया खडा
अशाभनाय हलकटा प्रवृत्त जिनके साथ था
उन्हें भी फूल सा खिला दिया तुरों के मर चढा
सुककाम टोड घूमते फिरे परार्थ के लिए
महाविभूतभूषणं नमामि सन्त गाडगेजी ॥ ८ ॥

उत्सवलाल तिवारी (सुमन)

२५।१ सुमन कुटीर, भाऊसाब का बाडा, तिवारी मार्ग, उज्जैन, मध्य प्रदेश

प्रार्थना

(चाल : डफलीवाले डफली बजा)

शिर्डीवाले मुझे तू बुला
तू तो मुझे बुलाते जा
मैं आऊ तू बुला

॥ ५ ॥

तेरे बिना हर बल सुना
तेरे बिना मेरा घर सुना
मेरे मन की आशाओं को तूने पुरा कर डाला
हम जोड़े हात तू दे दे आशीश
ए दिल किया तुझको हवाले

॥ १ ॥

मेरा मन कहता साईं साईं
हर पल तेरा नाम लेता
आँखों में तू ही, सासो मे तू ही
जहाँ वहाँ नजर आने लगा है ।
हमें भी बताया चमत्कार दिलवाया
कहाँ है ओ "सबका मालांक"
शिर्डीवाले मुझे तू बुला

॥ २ ॥

कु. मिरा दंडवते

पिपळगांव काळे, ता. जळगांव (जामोड), जि. बुलढाणा विदर्भ

आरती श्री साईं बाबा की

आरती श्री साईं बाबा की
भक्त सहायक भोले बाबा की ।

जो कोई साईं नाम को ध्यावे
दुःख दारिद्र निकट नही आवे ।

काया निरोगी होवे उपकी

जो कोई साई नाम को ध्यावे ।

सदा सुखी रहना वो जग में

महिमा गावे जो शिरडी की ।

भारती श्री साई बाबा की

॥ १ ॥

लाखो दीन दुखी लोगों की

बाबा ने त्रिगडी बात बनाई ।

छल और कपट छोड जो भावे

रक्षा करते उपकी साई ।

मंगलमय हो जाये जीवन

स्तुति गाये जगद्गुरु की ।

आरती श्री साई बाबा की

॥ २ ॥

जो भी जिस जिस रूप मे ध्याता

वैसा ही वह दशन पाता ।

शाम सबेरे नाम जपने से

मानव मन मे शांती पाता ।

साई नाम निकलते मुख से

मिट जाती है दुविधा मन की ।

आरती श्री साई बाबा की

॥ ३ ॥

साई आरती जो केई गावे

उसकी इच्छा पूरी हो जावे ।

रामशरण कहे सुनो भक्तजन

बाबा सबके सुख पहुँचावे ।

संकट उससे दूर ही रहते

शरण जो आये साई चरण की ।

आरती श्री साई बाबा की

॥ ४ ॥

विरेन्द्रकुमार सक्सेना (रामशरण)

गुप्ता चाळ, वायशेट पाडा, कुरार व्हिलेज, मालाड (पूर्व) बम्बई ४०००६४

मेरी शिरडी यात्रा

सब धर्मों, जातियों और पंथियों का महान श्रद्धास्थान व एकमेव तथा अद्वितीय तीर्थ क्षेत्र का महत्व आज शिरडी ग्राम को प्राप्त हुआ है। इसका कारण यह है कि इस भूमीपर श्री साई बाबा ने अवतार लेकर अनेक लीलाएं तथा चमत्कार किये हैं। और यहीं पर अपनी अवतार ममाप्ती की है। ऐसे तीर्थ-क्षेत्र की एक बार यात्रा करने की इच्छा मेरे मनमें जागृत हुई। मैंने अपनी आंतरिक इच्छा पिताजी के सामने व्यक्त की, क्योंकि मेरे पिताजी "श्री साईलीला" मासिक के सदस्य तथा हिन्दी के काव भी हैं। उन्होंने दो तीन बार शिरडी की यात्रा की है। पिताजी के सामने व्यवत की हुई मेरी आंतरिक इच्छा सौभाग्य से जल्दी ही फालत हुई।

पूर्वतैयारी :

गतवर्ष अर्थात् १९७९ साल की विजयादशमी के शुभ अवसर पर भगवान श्री साई बाबा की समाधि को ६० वर्ष पूर्ण होने के कारण मैंने पिताजी के साथ तीर्थ क्षेत्र शिरडी की यात्रा करना निश्चित किया। चम्बई से मनमाड तक हम लंगोने रेलगाडी से प्रवास किया। मनमाड से एस. टी. पकड कर हम शिरडी के लिए रवाना हुए। जैसे जैसे शिरडी नजदीक आने लगी, मेरे मन की उत्सुकता बढ़ने लगी। करीबन दो या तीन घंटे के प्रवास के बाद हम लोग शिरडी एस. टी. स्थानक पर उतरें। वहाँका परिसर देखते ही मेरा मन आनंद से नाचने लगा। अपना सामान लेकर हम लोग "श्री साईबाबा" के समाधि-मंदिर की ओर जाने लगे।

खंडोबा मंदिर :

समाधिमंदिर की ओर जाते समय नजदीक ही खंडोबा मंदिर दिखाई दिया। मैंने पिताजी से पूछा कि यह वही मंदिर है जहाँ पर 'श्री साईबाबा' फकीर के रूप में चादभाई पाटील की बारात में आये थे और खंडोबा मंदिर के पुजारी श्री ग्हालसागती ने उनका स्वागत 'आओ साई' कहकर किया था। तबसे इस फकीर का नाम 'साईबाबा' आज पूरे देश के कोने कोने में बड़े आदर से लिया जाता है। उस समय फकीर की उम्र १६ या १७ साल की रही होगी।

इस कारण खंडोबा के मंदिर की महती बढ़ गयी है। यह मंदिर पूर्वाभिमुख है। श्री साईबाबा के एक परम भक्त और उच्च कोटि के साधक श्री उपासनी महाराजने इस मंदिर में अपने साधना काल में निवास किया था। खंडोबा मंदिर की महती जानकर, हम लोग समाधिमंदिर की आर बढ़ने लगे।

श्री गुरुस्थान :

समाधिमंदिर जाते समय हमने प्रथम श्री गुरुस्थान के दर्शन किये। श्री गुरुस्थान का मंदिर जमीन से एक फुट ऊंच चौकोन चबुतरे पर बना हुआ है। इस मंदिर का मुख पश्चिम दिशा की ओर है। नीम वृक्ष के नीचे यह मंदिर इस बात की गवाही देता है कि सर्वप्रथम बाबा इस नीम के तले अवतीर्ण हुए और स्थान को गुरु का स्थान कहा। नीम वृक्ष के नीचे बाबा की पादुका है। वृक्ष के नीचे जिस बाजू बाबा बैठते थे, उस बाजू की पत्तियाँ मोटी लगती हैं। अनुभव के तौर पर मैंने भी नीम के पत्ते खाये और वे मुझे कम कटवे लगे। मंदिर के सामने धूनी सतत जलती है। साईबाबा कहते थे कि उनमें जो व्यक्ति गुरुवार और शुक्रवार को ऊद जलायेगा उसका कल्याण होगा। बाबा के कहने पर उस स्थान को खोदने के बाद वहाँ पर एक मुरंग देखी और उसमें एक स्वच्छ आसन पर माला और ताजे फूल रखे हुए मिले। इसपर लोगों का बाबा के प्रति आदरभाव बढ़ गया। श्री गुरु मंदिर के दर्शन करके हमने समाधिमंदिर में प्रवेश किया।

समाधिमंदिर :

समाधिमंदिर में प्रवेश करते ही हमारे कानों में साईबाबा की आरती के स्वरमय शब्द गुंजने लगे। उस समय अपार जन समुदाय बाबा की आरती में तल्लीन था। वहाँके वातावरण से मेरा मन प्रसन्नता से आनंदित होकर खिल उठा। भगवान श्री साई बाबाने १९१८ में समाधि ली थी। देह त्यागने के बाद उनका पार्थीव शरीर यहाँ पर विश्राम कर रहा है। मंदिर में संगमरवर से बनी बाबा की समाधि है। उसके पास ही एक सिंहासन पर बाबा की संगमरवर की भव्य मूर्ती है। मूर्ती की ओर देखने से ऐसा लगता है कि बाबा प्रत्यक्ष अपनी तरफ देखते रहे हैं। इस मूर्ति के आसपास चांदी की सजावट की गई है। बाबा के सिर पर चांदी की गोलाकार झूलती हुई छत्री है। इस छत्री के उपर की ओर 'रघुपति राघव राजाराम, पतित पावन साईराम' यह चरण

लिया हुआ है। समाधि के सामने बड़ा सभागृह है, उसे 'साई दरवार' कहते हैं। आगती समाप्त होनेपर हमने बाबा के दर्शन किये और पंक्ति में खड़े होकर प्रणाम पाया। साई दरवार के बायें ओर एक कौच की बनी खोली में बाबा के कपड़े, अंगरखा, चिलिम, लकड़ी, हुंक्का, जूते इत्यादि वस्तुएं रखी हुई हैं। वहीं पर बाबा के प्यारे घोड़े श्यामसुन्दर का साज भी रखा हुआ है। समाधि मंदिर को देखने के बाद दाहिने दरवाजा से हम लग 'ब्दारकामाई' स्थान देखने गये।

ब्दारकामाई :

बाबा ब्दारकामाई को 'ब्दारावती' नाम से संबोधित करते थे। ब्दारकामाई में प्रवेश करते समय मेरे शरीर में रोमांच खड़े हो गये। इसे मसजिद भी कहते हैं। बाबा यहीं पर रहते थे। इस टूटी-फूटी मसजिद में बाबा ने महान चमत्कार दिखाये। पानी से दीप जलाकर बाबा ने दीपोत्सव मनाया। यह ब्दारकामाई या मसजिद हिन्दू-मुसलमान को एकता का प्रतीक है। ब्दारकामाई में एक ऊंचे ढालन में बाबा की एक बड़ी तस्वीर देवघर में रखी है। सामने बाबा की 'संगमरवर' पादुका है। हमने बड़ी श्रद्धा और भक्तिभाव से पादुका पर मस्तक नमाया और दर्शन किये। वहाँ पर सामने 'धूनी माई' सतत प्रज्वलित है। बाबा ने यह धूनी अपने हाथों से जलाई है। जो अबतक बराबर जलती रही है। उसमें से उदी तैयार होती है, जो अनेक दुःखी कष्टी लोगों के दुःख दूर करती है। बाबा की उदा से अनेकों रोग मुक्त हो गये हैं। जिस पत्थर पर बाबा बैठते थे, वह पत्थर और बाबा की तस्वीर के दर्शन किये। यह तस्वीर सदा फूलों के हारों से अंकुत रहती है।

चावडी :

ब्दारकामाई के पूर्व में पास ही एक स्थान है। उस स्थान को चावडी कहते हैं। बाबा यहाँ पर हर दूसरे दिन निद्रासुख अनुभव करते थे। चावडी में बाबा की एक बड़ी तस्वीर आसन पर विराजमान है। यहाँ पर नित्य नियम से आरती होती रहती है।

लेंडीबाग :

चावडी में बाबा के दर्शन के बाद हम लोग सीधे लेंडीबाग देखने गये। लेंडीबाग स्थान श्री गुरुस्थान से नजदीक है। पहले यहाँ पर स्मशान होनेसे

बाबा शौच को जाते थे। यहीं पर पाससे लेंडीबाग नाम की एक नदी बहती थी। इस कारण इस बाग का नाम लेंडीबाग है। बाबा ने अपने हाथों से यहाँ पर विविध रंगों के फूलों के पौधे लगाये थे। आज भी हमे यहाँ पर गुलाब के पौधों के साथ अन्य फूलों के पौधे दिखाई देते हैं। लेंडीबाग में बड, पीपल के बडे बडे वृक्ष हैं। नीम वृक्ष के नीचे बाबा बैठते थे। वहाँ पर सतत निरांजन जलता है। बाग रम्य और एकांत होनेसे फूल और तुलसीदल बाबा के पूजा के लिए नित्य-नियम से यहाँ से ले जाते हैं। इसी बाग में बाबा के श्यामपुन्दर घोडे की भी समाधी है। पिताजी के साथ ऐसे पवित्र स्थानों को देखते देखते मेरा मन भर आया और आनंद के आँसू आँखों से बहने लगे।

अन्य इमारतें :

जिस इमारत में हमारे रहने का प्रबंध किया था उस इमारत का नाम 'भक्ति निवास' है। 'साई निवास', 'शांति निवास' नाम की अन्य इमारतें भी हैं। विजयादशमी के दिन बाबा के ६० वे समाधि महोत्सव को देखकर मैं पिताजी के साथ तीसरे दिन बम्बई वापस आया। यद्यपि मेरा शरीर बम्बई में है, परन्तु मेरा मन सदैव शिरडी में रमता है। इस प्रकार मेरी शिरडी यात्री उपलब्ध हुई।

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