

श्री साईनाथ प्रसन्न

श्री साईलीला

मासिक.

वर्ष २१]

एप्रिल, मे, जून १९४४

[अंक ४-५-६

COLLECTOR OF

वावा वावा, निशिदिनि मना, बोल रे कोल नावा
वावा नामी, कितितरी असे, दिवक जादू उवावा



वा वाळिय त्यज, शरण जा, न भग नवावा ॥
वा बाधा ना, तुज यमगृही, धावशाची जनावा ॥

नलिनीदलगतजलमतितरलम् । तद्वज्जीवनमतिशयवपिलम् ॥

क्षणमपि सज्जनसंगतिरेका भवति भवार्णवतरणे नौका ॥ १ ॥

१९-६-४४

वार्षिक वर्गणी रु. ३-८-०

—शंकराचार्य

संपादक:—रावसाहेब यशवंत जनार्दन गालवणकर,

साई प्रसाद, टर्नर रोड, वांद्रे-मुंबई.

श्रीसाईबाबांचे शिरडी संस्थान कमिटीची जाहीर विनंती

श्रीसाईबाबा विजयते ।

कांही वर्षांपूर्वी शिरडी संस्थान कमिटीने श्रीसाईबाबांचे समार्थी मंदिरासमोर सभामंडप बांधण्याचे काम सुरू केले होते; परंतु पैशाचे अभावी ते काम अपुरे राहिले. ज्याअर्थी प्रत्येक वर्षी श्रीशिरडी येथील निरनिराळ्या उत्सवांस हजार रहाणाऱ्या साईभक्तांची संख्या वाढत चालली आहे, त्याअर्थी सभामंडपाची जरूरी फारच भासत चालली आहे, आणि कमिटीला हे काम लवकर पुरे करण्याची तळमळ लागली आहे. तरी सर्व साईभक्तांस कमिटीची अशी नम्र विनंती आहे की, त्यांनी हे काम लवकर पुरे करण्याकरितां शक्य तितकी पैशाची मदत करावी.

वाकोला, पोस्ट सांताक्रुझ,
मुंबई नं. २३,
ता. १२ जून १९४४

शिरडी संस्थान कमिटीच्या आज्ञेवरून,
शंकरराव दत्तात्रय बलवल्ली,
आनररी सेक्रेटरी शिरडी संस्थान ऑफ
श्रीसाईबाबा.

सूचना:—वर लिहिलेल्या सभामंडपासाठी ज्यांना वर्गणी धाडण्याची इच्छा असेल त्यांनी ती संस्थानचे ऑ. चिटणीस शंकरराव दत्तात्रय बलवल्ली, वाकोला, पोस्ट सांताक्रुझ, मुंबई नं. २३, याजकडे पाठवाव्या. इतरत्र पाठविल्यास संस्थान जबाबदार होणार नाही.

श्रीसाईबाबांचे शिरडी संस्थान कमिटीची जाहीर वितंती.

श्रीसाईबाबा विजयते ।

कांही वर्षांपूर्वी शिरडी संस्थान कमिटीने श्रीसाईबाबांचे समर्थी मंदिरासमोर सभामंडप बांधण्याचे काम सुरू केले होते; परंतु पैशाचे अभावी ते काम अपुरे राहिले. ज्याअर्थी प्रत्येक वर्षी श्रीशिरडी येथील निरनिराळ्या उत्सवांस हजार रहाणाऱ्या साईभक्तांची संख्या वाढत चालली आहे, त्याअर्थी सभामंडपाची जरूरी फारच भासत चालली आहे, आणि कमिटीला हे काम लवकर पुरे करण्याची तळमळ लागली आहे. तरी सर्व साईभक्तांस कमिटीची अशी नम्र वितंती आहे की, त्यांनी हे काम लवकर पुरे करण्याकरितां शक्य तितकी पैशाची मदत करावी.

वांकोला, पोस्ट सांताक्रुझ,
मुंबई नं. २३.
ता. १२ जून १९४४

शिरडी संस्थान कमिटीच्या आज्ञेवरून,
शंकरराव दत्तात्रय बलवल्ली,
आनररी सेक्रेटरी शिरडी संस्थान ऑफ
श्रीसाईबाबा.

सूचना:—वर लिहिलेल्या सभामंडपासाठी ज्यांना वर्गणी धाडण्याची इच्छा असेल त्यांनी ती संस्थानचे ऑ. चिटणीस शंकरराव दत्तात्रय बलवल्ली, वांकोला, पोस्ट सांताक्रुझ, मुंबई नंवर २३, यांकडेस पाठवाव्या. इतरत्र पाठविल्यास संस्थान जबाबदार होणार नाही.

श्री साईलीला

श्री साईनाथ प्रसन्न



गोदावर्याः प्रवाहो विलसति यदुदकपार्श्वतो योजनैकम् ।
प्रादुर्भूत्वाऽत्मभूत्या निराजनितमहे शीलधिक्षेत्रधाम्नि ॥
सर्वज्ञातीयवृन्दैर्विविधजनपदादागतैः स्तूयमानः ।
पूर्णब्रह्मैव साक्षाद्विजयति भुवनं पावयन्साईनाथः ॥

वर्ष २१ } एप्रिल, मे, जून १९४४ { अंक ४-५-६

सोन्याचे कण

१ प्रत्येकांत कांहींना कांहीं तरी सद्गुण असतात. सद्गुणाकडे दृष्टि ठेवल्याने दुसन्याचे दोष दिसत नाहीत व सद्गुणावर दृष्टि असल्याने आपल्या सद्गुणाचे पोषण होऊन दुसन्याच्या गुणाचे वर्णन झाले म्हणजे त्यालाही उमेद येऊन असलेले सद्गुण वाढविण्याकडे त्याची प्रवृत्ति होते. बोलूच नये, पण बोलणेंच असल्यास गोड बोलवें. स्तुति, निंदा करूं नये, पण करणेंच असल्यास दुसन्यांच्या गुणांची स्तुति व आपल्या दुर्गुणांची निंदा करावी.

२ यदृच्छालाभ संतोष हा अत्यंत श्रेष्ठ असा सद्गुण आहे. पुष्कळ द्रव्य जवळ असण्यांत सुख नाही, तर जें मिळालें असेल त्यांतच समाधान मानून असण्यांत सुख आहे. ज्याच्या गरजा कमी किंवा हांव कमी तोच खरा श्रीमंत होय.

श्री साई ली ला

श्री साईनाथ प्रसन्न



गोदावर्याः प्रवाहो विलसति यदुदक्पार्श्वतो योजनैकम् ।
प्रादुर्भूत्वाऽत्मभूत्या निशजनितमहे शीलधिक्षेत्रधाम्नि ॥
सर्वज्ञातीयवृंदैर्विविधजनपदादागतैः स्तूयमानः ।
पूर्णब्रह्मैव साक्षाद्विजयति भुवनं पावयन्साईनाथः ॥

वर्ष २१ } एप्रिल, मे, जून १९४४ { अंक ४-५-६

सोन्याचे कण

१ प्रत्येकांत कांहींना कांहीं तरी सद्गुण असतात. सद्गुणाकडे दृष्टि ठेवल्याने दुसऱ्याचे दोष दिसत नाहीत व सद्गुणावर दृष्टि असल्याने आपल्या सद्गुणांचे पोषण होऊन दुसऱ्याच्या गुणांचे वर्णन झाले म्हणजे त्यालाही उमेद येऊन असलेले सद्गुण वाढविण्याकडे त्याची प्रवृत्ति होते. बोलूच नये, पण बोलणेंच असल्यास गोड बोलावे. स्तुति, निंदा करू नये, पण करणेंच असल्यास दुसऱ्यांच्या गुणांची स्तुति व आपल्या दुर्गुणांची निंदा करावी.

२ यदृच्छालाभ संतोष हा अत्यंत श्रेष्ठ असा सद्गुण आहे. पुष्कळ द्रव्य जवळ असण्यांत सुख नाही, तर जे मिळाले असेल त्यांतच समाधान मानून असण्यांत सुख आहे. ज्याच्या गरजा कमी किंवा हांव कमी तोच खरा श्रीमंत होय.

३ कोणत्याही मनुष्याचा किंवा वस्तूचा तिरस्कार करूं नकोस. कां की कोणत्या मनुष्याचें भाग्य केव्हां कसें उदयास येईल त्याचा नेम नसतो व कोणत्या वस्तूची केव्हां गरज लागेल हेही सांगतां येणार नाही.

४ प्रत्येकाला आपल्या कृत्यांचा शाळा परमेश्वरापाशीं द्यावा लागणार आहे म्हणून श्री एकनाथमहाराजांनी सांगितल्याप्रमाणें आचरावें सत्कर्म आणि संग्रहावा ब्रह्म धर्म.

५ आपल्याविषयीं अमुक मनुष्यानें अमुक वाईट शब्द उच्चारले किंवा अमुक प्रकारें निंदा केली असें जर कोणी सांगूं लागला तर त्याला शांतपणानें उत्तर द्यावें की, त्याला माझ्या अंगांतले आणखी दुर्गुण ठाऊक नाहीत; एरवीं त्यानें एवढ्यांच दोषांचा उच्चार केला नसता.

संतदासानुदास

यशवंत जनार्दन गालवणकर

एकच मागणें !

लेखकः—जी. एच. कुळकर्णी, कुर्ला

(मंदारमालावृत्त)

(१)

तुझी अल्प सेवा घडावी म्हणोनि
प्रभो पातलों तूझिया मंदिरां ॥
सुचेना मनाला करावी तरी काय
आतां तुझी ती इथें चाकरी ॥
कुणी सांगती तूं करी अर्चनाला,
कुणी सांगती तूं करी पूजना ॥
कुणी सांगती पाठ वाचावयाला,
परी आवडे एकही ना मना ॥ १ ॥

(२)

जया अंतरीं भक्तिची जोत प्रज्वालिते
त्याजला ती नको अर्चनें ॥
अन्दा, सबूरी जया साक्षकारी
तया काय होतील तीं पूजनें ॥

नको पाठ वाचावयाला तयाला,
 कड्याला हवी ही अशी साधने ॥
 तुझे नाम यावे सदा या मुखाने
 नसे अन्य तूतें प्रभो मागणें ॥ २ ॥

(३)

तुझ्या गोड नामी सदा रंगलेले
 असे भक्त आहेत चोहीकडे ॥
 यशो दुंदुभी वाजतो जो तयाचा,
 तया ऐकण्या कर्ण होती खडे ॥
 अशा भक्तरजीत शोभावयाचे
 मला भाग्य लाभेल केव्हां तरी ॥
 सदिच्छा उराशी अशी बाळगोनी
 तुझ्या नाम-संकीर्तना मी करी ॥ ३ ॥

(४)

बहु संत आहेत या भारती त्या
 असू येथुनी आमुची वंदने ॥
 परी साईवीना अग्न्याला कुणाची
 नको घ्यावया ती आतां दर्शन ॥
 तुझे नाम घ्यावे, तुझे गान गावे
 असे लागले वेड जीवा सदा ॥
 प्रभो तूच आतां अग्न्या पाठिराखा,
 करी दूर तू आमच्या आपदा ॥ ४ ॥

रामनवमी
 शके १८६५ }

“ साईदास ”

टीप :— ‘ प्रभो ’ शब्द साईबाबांच्या ऐवजी घातला आहे.

उदार देणगी

श्रीमंत हिज हायनेस महाराजा गायकवाड ऑफ बडोदा यांनी श्रीसाईबाबा महा-
 राजांचे सभामंडपाकरितां चार हजार रुपयांची देणगी दिली. तसेंच त्यांनीं आणखी एक
 हजार रुपये अन्नसंतर्पणासाठी दिले आहेत.

श्री. ले. दुर्गेच्या नायडू वालटेर (मद्रास) यांनी श्रीसाईबाबांचे हमारत फंडास
 (पिलग्रीम् कॉटेज) १००० एक हजार रुपये दिले.

नको पाठ वाचावयाला तयाला,
 कश्याला हवीं हीं अशीं साधने ॥
 तुझे नाम यावे सदा या मुखाने
 नसे अन्य तूतें प्रभो मागणें ॥ २ ॥

(३)

तुझ्या गोड नामीं सदा रंगलेले
 असे भक्त आहेत चोहीकडे ॥
 यशो दुंदुभी वाजतो जो तयांचा,
 तया ऐकण्या कर्ण होती खडे ॥
 अशा भक्तरजीत शोभावयाचे
 मला भाग्य लाभेल केव्हां तरी ॥
 सदिच्छा उराशीं अशी बाळगोनी
 तुझ्या नाम-संकीर्तना मी करी ॥ ३ ॥

(४)

बहू संत आहेत या भारती त्या
 असू येथुनी आमुचीं वंदने ॥
 परी साईवीना अग्न्याला कुणाचीं
 नको ध्यावया तीं आतां दर्शनें ॥
 तुझे नाम घ्यावें, तुजें गान गावें
 असें लागलें वेड जीवा सदा ॥
 प्रभो तूंचि आतां अग्न्या पाठिराखा,
 करीं दूर तूं आमच्या आपदा ॥ ४ ॥

रामनवमी
 शके १८६५ }

“ साईदास ”

टीप :— ‘ प्रभो ’ शब्द साईबाबांच्या ऐवजीं घातला आहे.

उदार देणगी

श्रीमंत हिज हायनेस महाराजा गायकवाड ऑफ बडोदा यांनीं श्रीसाईबाबा महा-
 राजांचें समामंडपाकरितां चार हजार रुपयांची देणगी दिली. तसेंच त्यांनीं आणखी एक
 हजार रुपये अन्नसंतर्पणासाठीं दिले आहेत.

श्री. ले. दुर्गाया नायडू वालटेर (मद्रास) यांनीं श्रीसाईबाबांचे इमारत फंडास
 (पिलग्रीम् कॉटेज) १००० एक हजार रुपये दिले.

श्रीसद्गुरु साईनाथमहाराज, शिरडी, यांचा पोवाडा

कवि, श्रीयुत सदानंद रामचंद्र नाचणे, रा. मालाड

धन्य धन्य महाराष्ट्रदेश ॥ भाग्यवान खास ॥ झाला तो देश ॥ संत बहुजन्म
घेती जेथें ॥ नगर जिल्ह्याचे भाग्य मोठें ॥ साईबाबांची वस्ती जेथें हो जी जी
जी जी जी ॥ शिरडी गांव बहु पवीतर ॥ जणू पंढरपूर ॥ दुसरे भूवर ॥ झाले
बाबांच्या आगमनानें ॥ सदानंद गातो आनंदाने हो जी जी जी जी जी ॥

वस्ती केली अघी रानांत ॥ दौलतबाद जिल्ह्यांत ॥ मनुष्य वस्ती मुळीच नव्हती
जेथ ॥ एकटेच बाबा राहती जंगलांत ॥ हो जी जी जी जी जी ॥ एके
दिवशी चांद भाई आला ॥ वारू शोधण्याला ॥ पाहीले बाबाला ॥ मनामर्फी
भ्याला चांदभाई ॥ पळून जाण्याची केली, घाई ॥ बाबांनी उभा केला ठायी ॥
हो जी जी जी जी जी ॥

(चाल बदलून) मग बोले चांद बाबाला ॥ वारू माझा शोधायाला ॥ आलो
मी या स्थानाला ॥ कुठें पाहिला कीं तुम्ही त्याला ॥ मग साई बोलती हंसून ॥ जरा
चिलीम घेऊं पीवून ॥ मग पाहू घोडा शोधून ॥ तो चरतो कुंपणालागून ॥ (चाल
पहिली) असें म्हणून घोडा घेऊन आले शिरडीला ॥ जी जी जी जी जी ॥

(चाल बदलून)

बहुभाग्य असे शिरडीचें ॥ बहु भाग्य नगरजिल्ह्याचें ॥ बहुभाग्यही त्या
लोकांचे बाबासन्निद्ध राहती त्यांचे ॥ नित्यगांवीं भिक्षा मागूनी ॥ मशिदीत दीवा
लाविती ॥ परिणके दिवशीं वाण्यांनीं ॥ ऐसी हो केली वाणी ॥ तेल मिळणार नाही
तुजला ॥ रोज कोण देई रे तेलाला ॥ ऐकूनि त्यांचीया बोल ॥ साई आले परत
मशीदीला ॥ पणतींतील तेला पिऊनी ॥ त्यामधे घातले पाणी ॥ झटकन अग्नी
लावूनी ॥ दिवा प्रकाशविला त्यांनीं ॥ (चाल पहिली) पाहूनी चमत्कार असा
लोक मग लागती चरणीं ॥ जी जी जी जी जी ॥

(चाल बदलून) मोठमोठे सावकार ॥ सरकारी अधिकारी थोर ॥ मुन्सफ
मामलेदार ॥ वकील ब्यारीष्टर ॥ लागती साईच्या चरणाला ॥ पाजूनी बोध
अमृताला ॥ उद्धरती कितीक लोकाला हो जी जी जी जी जी ॥ भक्त त्यांचे
झाले अनेक ॥ मी काथितों त्यांत किती एक ॥ बापूसाहेब बुटी सावकार भक्त हे
झाले बहु थोर ॥ काकासाहेब दीक्षित चतुर ॥ जे होते सालीसीटर, नानासाहेब
चांदोरकर ॥ जे होते डेप्युटी कलेक्टर, गोविंदराव दामोळकर ॥ आणि देव मामलेदार ॥

चकील ते प्रधान मोरेश्वर, तसे नाईक प्रभाकर ॥ दासगणू शिष्य हे थोर ॥
संतकीर्तनी रंगती फार ॥ (चाल पहिली) आणिक भक्त बहु असती ॥ करितां
त्यांची गणती ॥ ग्रंथ होणार जी जी जी जी जी ॥

ठिकठिकाणीं मठ स्थापिती ॥ देऊळ बांधिती ॥ भजन करिती ॥ भक्त
श्रीसाईनाथ गुरुंचे ॥ मनाला रंजविती साचे ॥ हो जी जी जी जी जी ॥ ऐसाच
मठ स्थापिला ॥ मालाड गांवाला ॥ मंत्री वाडीला ॥ भक्त श्री प्रभाकर नायकांनी ॥
पिता त्या नारायण भुवनी ॥ मातुश्रीस नर्मदा म्हणती जनी हो जी जी जी जी ॥

पद. श्री सद्गुरु साईनाथ महाराज यांचे (कवी स. रा नाचणे)

वंदन साई चरणाला ॥ धृ ॥ दीनजनांची माय माउली ॥ सदा कृपेची करी
साउली ॥ प्रेमाने भज तुंहीरे मना ॥ वंदन साई चरणाला ॥ तेला-वांचूनी दिवा
लाविला ॥ कडूलिंबडा गोडा केला ॥ उदी देउनी किति भक्ताला ॥ दाखविल्या
लीला ॥ वंदन साई चरणाला ॥ भाव ठेवुनी तुमच्यावरती ॥ कायें आपलीं करिती
निश्चिती ॥ त्यांच्या साह्या तूं गुरुमूर्ति ॥ साह्य सदा झालां ॥ वंदन साई चरणाला ॥
विनवी सदानंद बालक आपुला ॥ कृपा असावी या बाळाला ॥ विसर तुझा हा
कधी न हो मला ॥ ही विनंती सदया तुजला ॥ वंदन साई चरणाला ॥

अभंग श्री साईनाथ महाराज यांचा (कवी स. रा. नाचणे)

सुंदर तें ध्यान ॥ लाभलें शिरडीला ॥ भंवती जमा झाला ॥ भक्तजन ॥
+ दीक्षित ते काका ॥ गोपाळराव बुटी ॥ तैसे आले भेटी चांदोरकर ॥
दाभोळकर अण्णा ॥ नामे गोविंदराव ॥ बाबांवरी भाव त्यांचा बहू ॥
* देव मामलेदार ॥ प्रधान मोरेश्वर ॥ बाबा तरखड ॥ भक्त झाले ॥
भक्तचुडामणी ॥ दासगणू झाले ॥ किर्तनी रंगले ॥ संतांच्या जे ॥
आणीकही बहू ॥ भक्त असती झाले ॥ वर्णिता सगळे ॥ ग्रंथ होई ॥
विनवी सदानंद ॥ नाचणे कुळीचा ॥ वरदहस्त तुमचा ॥ शिरीं ठेवा ॥

+ काका साहेब दीक्षित—हरी सिताराम दीक्षित सालीसीटर, पारले

* देव मामलेदार — बाळकृष्ण विश्वनाथ देव

अनुभव

श्री. रा. रा. मोडक, ऊर्फ भाऊसाहेब मोडक, इंजिनीयर, सदाशिव पेठ, पुणे, यांनी सांगितलेली इकीकतः—

आपण प्रथम सन १९०९ साली बाबांचे दर्शनास गेलो व त्यांचा मनावर असा परिणाम झाला की, त्यानंतर वेळोवेळी जाऊं लागलो. अखेर १९१६ साली गेलो होतो. सन १९१२ साली नोकरीत कांही आनगडीचा प्रश्न उपस्थित झाला व स्वतःस कांहीच निश्चित मार्ग ठरवितां येईना. अशा पेंचप्रसंगी बाबांचेवर सर्व सोंपवून घरी अगर ऑफिसांत कांहीच न कळवितां दर्शन घेऊन लागलेच परतण्याच्या उद्देशाने शिरडीस गेलो. दुसरे दिवशी कपडे करून बाबांचा निरोप घेण्यास गेलो तर बाबा म्हणाले, तूं संध्याकाळी जा. संध्याकाळी पुन्हां असेच माझ्या जाण्याचे बाबांनी थांबविले व मला कांही दिवस निघतां आले नाही. माधवराव देशपांडे यांनी बाबांचेजवळ रद्दबदली केली असतां बाबा म्हणाले, तो माझेकडे आला आहे तुझेकडे नाही. व म्हणाले की, पाहिजेतर त्यालाच विचारा तो कोणाकडे आला आहे तें. पांचवे दिवशी मला स्वप्न पडले की, मी घरी गेलो आहे व माझी मुलगी मला विचारीत आहे की, इतके दिवस कोठे होता ? मला वाटले आज आपल्यास परवानगी मिळणार. सकाळी कपडे करून दर्शनास गेलो तर बाबा नारसिंह अवतारांत मशिदीत दगड हातांत घेऊन इकडून तिकडे आरडाओरड करीत असलेले पाहिले. परंतु मला उमे असलेला पाहून लवकरच शांत झाले व आपले गादीवर बसले व मला म्हणाले, उदी घे व जा. मी म्हणालो कोठे जाऊं तें सांगा. तेव्हां ते म्हणाले, घरी जा. तुशी लेकरे वाट पहात आहेत. या उत्तरावरून स्वप्नाची सत्यता व घरी (मुंबईस) अगर नोकरीवर (धुळ्यास) जाण्याचा प्रश्न सुटला. विनारजा ५।६ दिवसांचे गैरहजेरीचा वगैरे प्रश्न न उद्भवतां सर्व कांही ठाक-ठीक झाले. शिवाय शिरडीतून परत मुंबईस येतांना वाटेत मनमाडला एका अम्मलदारांचे बोलावणे प्रमाणे त्यास भेटण्यास जाण्याचा माझ्या मनांत विचार, बाबांची रजा घेतांना आला असतां बाबा म्हणाले “ तें राहूं दे. तो तेथे नाही. त्याची घाई नाही ” व मला मनमाडला येतांच समजले की, ते अम्मलदार तेथे नसून दुसरीकडे एकाएकी कांही कामानिमित्त गेले आहेत.

या माझ्या ५।६ दिवसांचे शिरडीतील वास्तव्यांत बाबा माझ्या मनास सारखे भासवीत होते की, आतां तुला तुझ्या प्रापंचिक व परमार्थिक उन्नतीची काळजी करण्याची जरूर नाही. कारण तूं सर्वस्वी तें मजकडे सोंपविले आहेस. याची जाणीव त्या वेळी जरी मला झाली नाही तरी आतांपर्यंतचे आयुष्यांत वेळोवेळी घडून आलेल्या गोष्टींवरून पूर्णपणे पटून येऊन बाबा गेले नसून विद्यमान आहेत व भक्तांचे कायमचे पाठिराखे आहेत या ठाम मताचा मी आहे.

सन १९१२ साली बाबांनी मला जे ५।६ दिवस आपल्यापाशी ठेवून घेऊन मजवर जी कृपा केली त्याची जाणीव सन १९१४ साली मला दुसऱ्या एका साधु

पुरुषांनी त्यांचे दर्शन भेटित करून दिली. ती हकीकत अशी : मी धुळे येथे जात असतां एका बाईने वाटेत सोनगीरचे गोविंदमहाराजांचे दर्शन घेण्यास बजाविले. टांग्याचा प्रवास असल्यामुळे वाटेत वेळ मोडून वेळ गमावण्याची माझी इच्छा नव्हती. पण योगायोग असा आला की, आमचा टांगा वाटेत मोडला व तीन तास खोटी झाली. आमचे बरोबरचा आचारी याचा फायदा घेऊन गोविंदमहाराजांचे दर्शनास गेला व त्याने 'महाराजां'स विचारिले की, यजमानांस दर्शनास आणू का ? तेव्हां महाराज म्हणाले, त्यांना स्नान करून घेण्यास सांग. त्याने येऊन हे मला कळविल्यावरून मी स्नान करून एक नारळ व एक रुपया घेऊन दर्शनास गेलों. मी त्यांचे दर्शनास जातांच ते मला म्हणाले, "अरे लुच्चा बरा आलास. तुला अमूल्य वस्तू प्राप्त झाली आहे तिचा थोडा स्वाद घेऊनही तू पुन्हां इकडे तिकडे निष्फळ वस्तूंचे मार्गे घांव घेतोसच आहेस." ही बाबांनी सन १९१२ साली मजवर केलेल्या अनुग्रहाची जाणीव नाही तर काय ?

असो. गोविंदमहाराज नंतर म्हणाले की, काहीं असो तू आपल्याच घरी आलेला आहेस तर मजकरिता शिरापुरीची भिक्षा कर. त्यावरून तेथील रिवाजप्रमाणे त्या दिवशीच्या त्या मठाच्या भोजनाची मी व्यवस्था केली. माझ्या विनंतीवरून महाराज भोजनास बसले असतां मी ज्या लोट्यात त्यांच्याकरिता पाणी ठेवले होते त्यांत त्यांनी बोट घालून बोटाबरोबर एक पुरी वर काढून, आम्ही पण येथे पुरीच करितों असे म्हणून ग्रहण केली.

आम्ही प्रसादास केलेल्या पुण्या जाड होत्या. पण ही महाराजांनी पाण्यातून काढून आम्हास दाखवून ग्रहण केली ती पातळच होती.

बाबांचेकडे मला फार वेळ जातां आले नाही. सन १९१६ ची माझी शेवटचीच खेप. बाबांचे पश्चात् १९१९ साली मी समाधीचे दर्शनास बायकोस घेऊन गेलों होतो. सन १९१९ सालीच मी सेवानिवृत्त झालों. पेन्शन थोडीच बसली पण लागलेच बाबांनी माझे एका स्नेह्याच्या धंद्यांत मला दरमहा रु. २५० ची प्राप्ती सुरू करून दिली. माझी प्रकृति नेहमी नादुरुस्तच असे व डोळ्यांचा आजार नेहमीचाच आहे. हल्ली एक डोळा कायमचा गेला आहे व दुसऱ्यांत मोतीबिंदू वाढत आहे. परन्तु बाबांची भक्तिपुरस्सर गुरुवारची पूजा व त्यांचेवर सर्वस्वी विसंबिल्यापासून त्यांचे विद्यमान स्थितीत व पश्चातही त्यांचे कृपाछात्राची वेळोवेळी झालेली जाणीव यामुळे मनास पूर्ण शांति आहे व कोणत्याही तऱ्हेची काळजी मला वाटत नाही.

प्रपंच साधून परमार्थ कसा साधावा ?

१. एके दिवशी श्रीसमर्थ नित्यनियमाप्रमाणे निरूपण सांगत असतां एका शिष्याने प्रश्न केला की, ' महाराज, प्रपंचांत राहून परमार्थ साधावा असें पुष्कळ लोक म्हणतात. परंतु हे कसे होईल ? प्रपंचांत आल्यागेल्याकडे, नफ्यातोल्याकडे दत्तचित्त रहावे लागतें. मी एक, तूं दुसरा आणि तो परका, अशी नानात्व बुद्धि नेहमी जागरूक ठेवावी लागते. लोकांशी प्रसंगवशात् झगडावे लागतें; एका शब्दांत, मी देही, मी कर्ता, मी भोक्ता अशी परिच्छिन्न बुद्धी केल्याविना प्रपंच चालत नाही; आणि परमार्थ तर देहबुद्धीचा त्याग केल्याविना आणि सर्वत्र आत्मभावना केल्याविना साध्य होत नाही, तेव्हां अशा त्या तेजस्तिमिरवत् परस्परविरोधी दोघाजणांचें पटावें कसे, आणि प्रपंच साधून परमार्थाचा लाभ व्हावा कसा ? '

२. श्रीसमर्थांनी तो प्रश्न ऐकिला न ऐकिला असें करून आपलें पूर्वाचें निरूपण तसेंच पुढें चालविलें. निरूपण संपल्यावर सर्व मंडळी आपापल्या नित्याच्या व्यवहारास लागली. समर्थांनी आपल्या प्रश्नाचें उत्तर दिलें नाहीं म्हणून शिष्यास विषाद वाटला. परंतु करतो काय विचारा ! समर्थांपुढें त्याला बोलण्याचें धारिष्ट्य होईना. असे कांहीं दिवस गेले. इकडे श्री समर्थांनी गुपचुपपणें एका सधन शिष्याकरवीं मठांतील सर्व मंडळीस रात्रीच्या फराळाचा बेत करून सर्व पात्रावर एक एक आणि पंगत बसण्याच्या जागेच्या दारावर एक अशा नागव्या तरवारी लोहचुंबकाला अडकवून ठेवण्याची तजवीज करविली. नेमल्या दिवशी फराळाचें बोलावणें आल्याबरोबर समर्थ सर्व शिष्यांसहित त्या गृहस्थाचे घरीं गेले. अर्थात् प्रश्न विचारणारा शिष्यहि समर्थांबरोबर होताच. समर्थ पाय धुऊन आपल्या पानावर बसले. शिष्यमंडळी पाय धुतात तों त्यांच्या दृष्टीस दारावर अंतराळी लोंबत असलेली तरवार पडली. ते पाय धुऊन पानावर बसतात तों तेथेही अशाच तरवारी पानावर लोंबत असलेल्या त्यांनी पाहिल्या. मंडळी चकित झाली. आणि त्यांच्या पोटांत भीति उत्पन्न झाली. परंतु करतात काय ? समर्थ आपल्या पानावर तशाच स्थितीत निश्चितपणें बसले असल्याकारणाने कोणी तोंडातून ब्र काढूं शकला नाहीं. पानें वाढलीं व भोजन सुरू झालें. सर्व जणांचीं जेवणें नेहमीप्रमाणें यथास्थित झालीं. कोणी कांहीं बोलला नाहीं किंवा कांहीं गडबड अगर विपरीत प्रकारही घडून आला नाहीं. भोजनोत्तर श्रीसमर्थ सर्व मंडळींसहित मठास परत गेले.

३. दुसरे दिवशी नित्याचें श्रवण सुरू होण्यापूर्वी समर्थांनी शिष्य-मंडळीस विचारलें की, ' काल रात्री आपण सर्वजण फराळास गेलों होतो, तेथे फराळाचे जिन्नस काय काय केले होते ? आणि ते कसे झाले होते ? ' समर्थांच्या प्रश्नाचें उत्तर ह्या शिष्यमंडळींपैकी कोणासहि देतां आले नाहीं. कारण त्या सर्वांचें लक्ष पानावर लोंबत असलेल्या तरवारीकडेच वेधलें गेलें असल्याकारणाने ह्यांना आपण काय खात आहोंत अथवा त्याची

रुचि कशी आहे याचें मानच राहिलें नव्हतें. कोणी उत्तर देत नाहींत हें पाहून समर्थ पुन्हां म्हणाले 'बाबांनो, तुम्हां सर्वांचीं जेवणें यथास्थित आणि पोटभर झालीं होती ना?' "होय" असेंच सर्वांनीं उत्तर दिलें. 'मग भोजनाचे पदार्थ आणि त्यांची रुचि तुम्हास कां बरें सांगतां येत नाहीं?' शिष्य भीत भीत म्हणाले, "महाराज, आमचें सर्व लक्ष त्या लोंबत असलेल्या तरवारीकडे लागून राहिलें होतें." "तर मग तुम्ही शरिरानें कर्म केलें एक आणि मनानें कर्म केलें दुसरें, असेंच झालें नाहीं काय?" "होय महाराज, असेंच झालें खरें" सर्वजण म्हणाले. नंतर श्रीसमर्थ त्या प्रश्न विचारणाऱ्या शिष्याकडे वळून म्हणाले 'आतां तुला प्रपंचांत राहून परमार्थ कसा साधावा हें कळलें काय?' शिष्यानें अर्थात् मौनानें उत्तर दिलें.

संत दासानुदास

यशवंत जनार्दन गाळवणकर

श्रीसाईनाथ

भक्तश्रेष्ठ श्रीमाळीबुवा यांचें अत्यल्प चरित्र

१. श्रीमाळीबुवा हे कोल्हापूर संस्थानचे अमलाखालीं असलेल्या बावडे संस्थानांतलीं एका खेडेगांवचे रहिवासी. यांचें नांव रामा वल्लद आपा माळी. त्यांची जात लिंगायत. यांचें वय अजमास ४५-५० वर्षांचें असेल. त्यांच्या घरची मिळकत मोठी आहे असें म्हणतात. घरीं त्यांचें कुटुंब व भाऊ आहेत. शिरडीस कायम रहावयास येण्यापूर्वी हे शिरडीस दोन वेळां आले होते. पण ते प्रत्येक वेळीं ७-८ दिवस रहात व लगेच परत जात.

२. माळी बुवा शिरडीस कायमचे रहावयास येण्यापूर्वी ४-६ महिने शिरडीचे बाबाभक्त श्री. गेनवा गोंदकर यांना स्वप्न पडलें कीं, "काकासाहेब दीक्षित मला बाबांचे मंदिरांत भेटले. मीं म्हटलें, काकासाहेब तुम्ही आमचेकरतां काय आणिलें आहे? ते म्हणाले, गेनवा, तुमच्याकरतां [भगवत्] गीता, [एकनाथी] भागवत, व शानेश्वरी असे तीन ग्रंथ आणिले आहेत. मीं म्हटलें, पण ते वाचणार कोण? काकासाहेब म्हणाले, वाचणारा येईल एक दाढीवाला.' नंतर ४-६ महिन्यांनीं वरील दाढीवाले लिंगायत माळी बुवा आले. व ते वरील तिन्ही ग्रंथ बाबांचे मंदिरांत वाचूं लागले. हे बुवा येण्यापूर्वी हे ग्रंथ नानू पुजारी किंवा बापाजी कुलकर्णी किंवा आपा सुतार यांपैकीं कोणी तरी वाचीत.

३. माळीबुवा पोथी चांगली वाचीत असें म्हणतात. श्री. नंदरामशेट मारवाडी व गेनवा गोंदकर त्यांचे पोथीस नित्य नेमानें जात. स्वतःसंबंधी माळीबुवा कांहीं कमी-जास्त सांगावयाचें असल्यास या दोघांपाशींच सांगत.

४. माळीबुवा बाबांचे मंदिरांत विहिरीजवळचे खोलींय रहात. जेवणाचे हातींच करीत. बेसन (आळण किंवा पिठले) भाकरी करीत. दुपारी २-३ वाजतां खात. रात्री कांहीं खात नसत. भांडीं स्वतः हातानें घाशीत. त्यांचेजवळ फक्त २-३ च भांडीं होती, व २-३ त्यांना सगुणरावानें दिलीं होती.

५. ते कधीही भिक्षा किंवा माधुकरी मागत नसत. किंवा कोणाकडे जेवावयांसही जात नसत.

६. ते नानू पुजारी यांचे हाताखालीं बाबांचे मंदिरांत काम करीत. हा वेळ, जेवणाचा वेळ, व पोथी वाचण्याचा वेळ खेरीजकरून बाकीचा सर्व वेळ ते द्वारकामाईत घुनीजवळील दोन हात उंचीचे भिंतीचे खालचे बाजूस बाबासन्मुख बसून रात्रीचे दोन दोन तीन तीन वाजेपर्यंत बाबांचे पुण्यपवित्र नांवाचा जप करण्यांत, दररोज १८ अध्याय भगवद्गीता तोंडपाठ म्हणण्यांत व श्रीसाईसच्चरित्र वाचण्यांत घालवीत. बाबांचे सेवेवांचून त्यांना दुसरे कोणतेंच व्यसन नव्हतें. ते कधीं मंदिर व द्वारकामाई सोडून बाहेर जात नसत व कोणत्या भानगडींत पडत नसत.

७. ते स्वभावानें अत्यंत गोड, गरीब, निरुपद्रवी, विनयशील व हंसतमुख असत. बाबांचेवर त्यांचें नितांत प्रेम व निस्सीम भक्ती असे. ते पूर्ण अपरिग्रही व कडकडीत वैराग्यशील बनले होते.

८. त्यांची ही अशी बाबांची निष्काम सेवा व वैराग्यवृत्ती पाहून गुरुपौर्णिमेनंतर शिरडी संस्थानांतून त्यांना दरमहा चार पायली ज्वारी व रु. २ रोख देण्यांत येत असत. तेल, तिखट, मीठ वगैरे किरकोळ सामानाकरतां ते दरमहा रुपया दोन रुपये खर्च करीत.

९. भावाची मुलगी भाव्यास द्यावयाची असें प्रथम त्यांचें घरीं ठरलें. पण भाव्याची गैरीबीची स्थिति आहे असें वाटून भावानें भाव्यास मुलगी देण्याचें नाकारलें. त्यावरून माळीबुवांचें डोकें फिरलें. नंतर त्यांना स्वप्न पडलें. स्वप्नांत बाबा आले व त्यांनीं माळीबुवांना शिरडी भोंवतालचा सर्व प्रदेश, ऊसाची लागवड, श्री. बापूराव बोरावके यांचा बाग, काकासाहेब दीक्षित यांचा वाडा व (बाबांचें) स्वतःचें समाधि मंदिर दाखवून बाबा म्हणाले ' तूं आतां माझ्या येथें ये. तुझ्याकरतां ग्रंथ आणून ठेविले आहेत, ते वाच व येथेंच रहा.' म्हणून माळीबुवा तिसरे वेळीं म्हणजे सुमारे ११० वर्षांपूर्वी कार्तिक किंवा मार्गशीर्ष महिन्यांत शिरडीस आले व तेथें कायमचे राहिले.

१०. त्या वेळीं त्यांचेजवळ फक्त ३५ रुपये होते. ते त्यांनीं सगुणराव नाईक यांचेजवळ ठेवण्यास दिले.

११. ते शिरडीस वर्ष दीडवर्षच राहिले. नंतर दोनतीन दिवस तापानें आजारी पडले. तेव्हांच त्यांनीं नंदारामशेट मारवाडी यांना सांगितलें कीं, मी आतां जगणार नाहीं. मी सांगतां त्या पत्त्यावर माझे भावास तार करा. त्याप्रमाणें शेट नंदाराम मारवाडी यांनीं तार केली. पण ताप आल्याचे तिसरे दिवशींच त्यांनीं

आपली मृत्युलोकची यात्रा संपवून परलोकचा मार्ग घरला. ते याप्रमाणे दिवंगत झाल्या-
नंतर तिसरे किंवा चवथे दिवशी त्यांचे बंधु व कुटुंब शिरडीस आले—परंतु वरील
कारणामुळे त्यांना माळीबुवांचा किंवा त्यांचे शवाचा अंत्य-दर्शनाचा लाभ दुर्दैवाने
मिळाला नाही. विधिसत्ता अगाध आहे.

१२. त्यांचे धर्माप्रमाणे त्यांचे शव लोकलबोर्डाचे विहिरीजवळ पुरण्याची व्यवस्था
मंडळींनी केली. त्यावर समाधि वगैरे कांहींएक बांधले नाही.

१३. बाबांच्या कृपेने व त्यांच्या महद्भाग्याने हे बुवा बाबांच्या विश्वविद्यापीठांतच
पहिल्या वर्गातील उच्च शिक्षण घेऊन वैराग्यसंपन्न, अपरिग्रही, व बाबांचे निस्सीम भक्त
बनले. व श्री सद्गुरुरायांच्या पुण्यनगरीत आल्यापासून अल्पावधीतच श्रीगुरुरायचरणीं
विलीन झाले. देहप्रयाणकाळी त्यांना कोणत्याही प्रकारचे दुःख सोसावे लागले नाही
किंवा दुसऱ्या मंडळीस त्यांचेकरिता विशेष कष्टही करावयास लागले नाहीत. याप्रमाणे
अंतकाळी कष्ट न होता प्राणप्रयाण होणे हे भगवान श्रीज्ञानेश्वरमहाराजांनी श्रीज्ञानेश्वरी
अ. ८ श्लोक १३ व श्लोक १४-१५ चे भागांत वर्णन केल्याप्रमाणे बाबा परमात्म-
सेवेचेच फळ आहे असे म्हटले पाहिजे.

“इंद्रिया अनघड पडलिया । जीविताचे सुख बुडालिया ।

आंतुबाहेरी उघडलिया । मृत्युचिन्हें ॥ १२१ ॥

पै नित्य सेविला मी निदानीं । सेवक होय ॥ १२३ ॥

श्री ज्ञा. अ. ८ श्लो. १३

देह वैकल्याचा वारा । झणे लागेल या सकुमारा ॥

म्हणोनि आत्मबोधा पांजिरा । सुये तयातें ॥ १३२ ॥

म्हणोनि देहांतीचे सांकडे । माशिया कहींचि न पडे ॥

मी आपुलियातें आपुलीकडे । सुखेंचि आणी ॥ १३४ ॥

श्री. ज्ञा. अ. ८ श्लो. १४-१५

१४. हे पंचदल-भक्तचरित्र-सौगंधिक चिमुकले सुमन श्री सद्गुरुराज बाबांचे
पुण्य व पवित्र आग्निपंकजावर अनन्यभावे अर्पण करून सुहृदय भक्त वाचकवृंदाची
रजा घेतो.

ठाणे, गुरुवार
श्रावण, कृ. ५ शके १८६५
दि. १९-८-४३

संतपददासानुदास
बाबांचे बाल.

शिरडी-वृत्त

मार्च १९४४ या महिन्यांत नेहमीप्रमाणे मुंबई, नगर, पुणे, वगैरे ठिकाणाहून व मद्रासकडील भक्त श्रीचे दर्शनास आले होते.

देणग्या अर्पण केल्या त्यांचा तपशील:

- १ श्री. आर.एस.मणी, चौपाटी, मुंबई.चांदीचे दिवे नग २ वजन [१॥=भार]
- २ श्री. सुभेदार डी. जे. रामन्. ए. सप्रय डेपो. फरोजपूर. चादर [सुती] रंग निळा.
- ३ कै. जानकीबाई प्रधान यांचे स्मरणार्थ चांदीची निरांजने दोन. वजन [४॥=भार] चांदीची लहान वाटी, वजन भार [१॥=] व चांदीची कपूर आरती वजन भार [२।] अशा तीन वस्तु अर्पण. हस्ते श्री. सुशिलाबाई ताम्हने. सिव्हील हॉस्पिटल मु. धुळे (पश्चिम खानदेश.)
- ४ श्री. पिरोजबाई पोतनीस वाडीलाल साराभाई हॉस्पिटल, अहमदाबाद, चांदीची कुईरी वजन भार [४।].
- ५ श्री. विजूबाई देसाई C/o इच्छाबाई देसाई, वाडीलाल साराभाई हॉस्पिटल अहमदाबाद. चांदीचे उदवत्ती घर वजन भार [१।].
- ६ श्री. इच्छाबाई देसाई, वाडीलाल साराभाई हॉस्पिटल अहमदाबाद. सुती विण-लेली मनीबॅग.
- ७ श्री. गयाबाई बागूल, सिव्हील हॉस्पिटल धुळे. (प. खा.) सुती कापड दोन वार रंग पांढरा.
- ८ श्री. यशवंत कृष्ण जयकर, माधव निवास, १० वा रस्ता खार रोड. (मुंबई) रेशमी बनारसी जरीकांठी शोला, रंग तपकिरी.
- ९ श्री. एस. वी. केशवय्या, सबराजिष्टूर पिकुकोंडा, जि. अनंतपूर. हिरवे रेशमी आसन (वेलबुट्टी) लांबी रुंदी एक हात.

धर्मकृत्य

अभिषेक, लघुरुद्र, अर्चन, नैवेद्य, ब्राह्मण सुवासिन भोजन, अन्नदान वगैरे धर्म-कृत्ये नेहमीप्रमाणे झाली.

कीर्तन

संस्थान गवई यांची फा. शु. ११ व फा. व ११ व श्रीतुकाराम बीज, श्रीएकनाथ षष्ठी अशी चार कीर्तने श्रीचे मंदिरांत झाली.

नवल विशेष

श्रीमंत प्रतापसिंह महाराज, सरकार बडोदे, यांची स्वारी श्रीचे दर्शनास आली होती. समागमे श्रीमंत महाराजांसाहेब यांची स्वारी होती.

एप्रिल १९४४

या महिन्यांत मद्रासकडील भक्तमंडळी श्रीरामनवमीचे उत्सवास व उत्सवानंतर बरीच आली होती. तसेंच मोंगलाई नांदेड (निझाम स्टेट) मुखेड, उमरी, हिंगोली वगैरे-कडील तसेंच मुंबई, पुणे, सोलापूर, पंढरपूर वगैरे गांवाकडील बरीच भक्तमंडळी श्रीचे दर्शनास आली होती.

देणग्या अर्पण केल्या त्यांचा तपशील :

१ श्री. टी. एल. एस. मणी अय्यर राजलक्ष्मी व्हिला मु. पो. कुंभकोणम्. यांनी भरजरी (किनखाप) तांबडा शेला व चांदीची समई वजन २१९ तोळे अशा दोन वस्तु अर्पण केल्या.

२ श्री. व्ही. अच्छा नायडू मबुराणी पेट विजगापट्टण (मद्रास) यांनी गुलाबी जरीकाडी शेला (पातळ) अर्पण केला.

३ श्रीमंत अनुबाई वहिनीसाहेब संस्थान इचलकरंजी इ. करवीर गलेफ पिवळा किनार गुलाबी (वायाळ रेशमी)

४ श्री. तुळशीदास हिरानंद निचाणी अँडव्होकेट बुडवजार शिकारपूर (सिंध) गलेफ गुलाबी किनार हिरवी (सँटीनचा)

५ श्री. शामराव हरि सुखटणकर खोताची वाडी, खंडेरावची चाळ, गिरगांव बँकरोड मुंबई, चांदीची कुंडी वजन भार ११॥=.

७ श्री. सयाजी मुंजप्पा कुसुमकर मु. लव्ह. ता. खंदार. जि. नांदेड (निझामस्टेट) जरीकाठी रुमाल (ऑफ रेशमी) रंग गुलाबी.

८ श्री. दत्तोपंत जोशी मु. पो. नांदेड (निझामस्टेट) कापड (सँटीन) वार २॥ रंग चंपाई.

९ श्री. अप्पा तळेकर शिर्डी, शुभ्रकाठी उपरणे पान एक.

१० श्री. श्रीमतीबाई नार्वकर आशा-निवास, ३ माळा, रु. नं. २१४ चर्नीरोड मुंबई. जरीकिनार उपरणे पान एक.

११ श्री. बाबा रंगारी उमरी (नांदेड) चांदीचा घोडा वजन -॥- (आठ आणे भार)

१२ मे. बक्षीरभाई मलिकभाई मुसलमान, शिर्डी, गलेफ (सँटीन) केशरी रंगाचा किनार हिरवी.

१३ श्री. गुलमंहमद पठाण, शिर्डी, बापूरावचा बंगला, गलेफ हिरवा (साटीन) किनार सुती कापडाची.

१४ श्री. रमजान सजनभाई मुसलमान, शिर्डी, बापूराव बंगला (मदरा कापड सुती) हिरवे. हात ५॥.

१५ सौ. सुशीलाबाई गुते, वसई जि. ठाणे. अर्धा वार सुती पिवळें कापड.

१६ सौ. सुभद्राबाई नारायण रुद्रवार मु. पुरजवळ, ता. वसमत, जि. परभणी. (निझाम स्टेट) लहान बारीक दोन मोती.

१७ श्री. मासुती तुळशीराम अरकुलवार सु. गोधमगांव. ता. बिलेली. जि. नांदेड. (निष्णाम स्टेट) घंटा (पितळी) लहान वजन एक शेराची

१८ कै. धर्मदास वनमाळी, चौपाटी. अरविंद निवास डी. ब्लॉक मुंबई-घंटा (पितळी) मोठी वजन शेर ६ सहा.

१९ कै. दाईवेन आत्माराम माधवबाग घ. नं. ९४. मुंबई. घंटा (पितळी) लहान वजन शेर १॥ दीड.

२० श्री. टी. एस. मणी बंदरोड एकस्टेन्शन कराची. निरंजन (पितळी) एक लहान.

२१ श्री. लक्ष्मणदास आनंददास काळ्यादेवी मुंबई. निरंजन (पितळी) दोन.

२२ श्री. व्ही. पी. व्ही. रामय्या १००९ पांचवा क्रास रस्ता. श्रीरागपुरा मल्लेश्वरम बेंगलूर. चंदनमुसा तोळे २० व उदबत्ती पुडे दोन.

धर्मकृत्य

अभिषेक, लघुरुद्र, विष्णुसहस्रार्चन, पूजा, आरती, नैवेद्य, ब्राह्मण सुवासीन, अन्नदान (गरिबास) वगैरे धर्मकृत्य नेहमीप्रमाणे व श्रीरामनवमी उत्सवांत बरीच शाली.

कीर्तने

श्री. ह. भ. प. दासगणूमहाराज यांची दोन कीर्तने श्रीरामनवमीचे उत्सवांत शाली. तशीच श्री. तुकारामबुवा, श्री. अनंतबुवा, श्री. दिगंबरबुवा, श्री. दासगणू यांचे शिष्य मंडळींचीहि कीर्तने शाली. श्री. परशुरामजयंतीप्रीत्यर्थ श्री. छगन पंढरपुरकर यांचे कीर्तन शाले. संस्थान गवई यांचे चैत्र वद्य ११ व श्री संत भाऊराव कुंभार व अकलकोट स्वामीमहाराज यांचे पुण्यतिथीबद्दल अशी दोन कीर्तने शाली. काव्यतीर्थ लक्ष्मणशास्त्री शेंडे, पुणे, यांचे श्रीचे मंदिरांत श्रीरामचरित्रावर प्रवचन शाले.

नवल विशेष

श्रीरामनवमी उत्सवांत श्री. ह. भ. प. संतकवी दासगणू महाराज यांनी आजपावेतो श्रीसाईबाबा महाराजांचे कृपेने काव्यग्रंथनिर्मिती केली. त्या काव्याच्या रौप्यमहोत्सवाप्रीत्यर्थ श्रीसाईबाबा संस्थानतर्फे ता. ३-४-१९४४ सोमवार रोजी सायंकाळी श्री. गो. का. ऊर्फ अप्पासाहेब गाडगीळ, नार-अॅट-लॉ पुणे, यांचे हस्ते श्री. ह. भ. प. दासगणू यांचे काव्याचा गौरव होऊन ५१ रुपयांची थैली व जरीकाठी रेशमी वस्त्र व श्रीसाईबाबांचा फोटो असे श्री. ह. भ. प. दासगणू महाराजांस अर्पण करण्यांत आले. तसेंच श्री. श्रीमतीबाई नावेंकर, रेडियो स्टार मुंबई, सुप्रसिद्ध गाईका व श्रीसाईबाबांची भक्त, यांनाहि श्रीचे रौप्यमहोत्सवाप्रीत्यर्थ श्रीसाईबाबासंस्थानतर्फे एक जरीकाठी रेशमी शेला व श्रीफल, एक रुपया श्री. ह. भ. प. दासगणू महाराज यांचे हस्ते देऊन गौरव करण्यांत आला. त्यानंतर एक तास श्री. श्रीमतीबाई नावेंकर यांचे सुश्राव्य गायन शाले व हा कार्यक्रम आटोपला.

“ मे ” १९४४ चें शिर्डीवृत्त

या महिन्यांत मद्रासकडील भक्त नेहमीप्रमाणें आले होतेच, शिवाय मे महिन्याचे सुट्टीमुळें बरेच इतर गृहस्थ आले होते.

देणग्या अर्पण केल्या त्या

१ श्री. सावळाराम नामदेव रासने, अहमदनगर, तांदुळ पोतें एक.

२ श्री. एस. एस. अय्यर लेकचरर अग्रीकलचर कॉलेज नागपूर. चादर (सुती) रंग हिरवा.

३ श्री. ए. आर. नायडू सुती कापड चिटाचे हात (चार) इंपीरियल बँक, अकोला (वन्हाड)

४ श्री. रंगप्रसादराव, मर्चेट बल्लारी, चांदीचा कमंडलु वजन (भार रु. २५)

५ श्री. ए. बी. जानकीराम, मार्केट स्ट्रीट सिकंदराबाद, (डे.) गलेफ हिरवा सुती किनार भगवी व चांदीचा (कप) नक्षीचा वजन भार (रु. ३॥) व एक चांदीच्या पत्त्याची मुर्ती वर सोन्याचे पाणी वजन (८८)

६ श्री. कासमशेष्टी व्यंकटस्वामी, मु. पामेडी, चांदीचा उदबत्ती स्टँड (हत्तीचित्र) (वजन मार ५१ रुपये).

७ श्री. के. शंकरराव, ७८ गोविंदप्पा स्ट्रीट, जी. टी. मद्रास, खादीची शाल रंग पिवळा.

८ श्री. पी. सुबराव, ३० कौडली स्ट्रीट, जी. टी. मद्रास, टावेल मोठा हात ४ चार.

९ श्री. पी. गोपाल साईनाथ अँड को मद्रास, गलेफ रेशमी (पिवळा सोनेरी) किनार तांबडी.

१० श्री. डॉ. व्ही. डी. श्रीरामलु मुदलीयार, रेलवे डॉक्टर मु. भीवावरम्, M. S. M जिं. वेस्ट गोदावरी. कापड वार ३ तीन सुती (निळे ठिपके) रंग पाढरा.

११ श्री. बाईजी नोबीया होरमजी गॉलवाला, ३१५ A कुपर बिल्डिंग, ग्रॉटरोड मुंबई, चिटाचे सुती कापड (पातळ) वार २॥ अडीच.

१२ श्री. केटीबाई गोदरेज वळारिया सापुरबाग मुंबई, सुती चिटाचा कपडा (पातळ) वार २॥ आडीच.

१३ श्री. के. काशिनाथ गजानन प्रधान, बाबररोड बजार लाइन नं. १
न्यू दिल्ली, चांदीची नैवेद्याची लहानवाटी वजन भार ॥=.

धर्मकृत्य.

अभिषेक, लघुरुद्र, विष्णुसहस्रअर्चन, पूजा, आरती, नैवेद्य, ब्राह्मणसुवासीन
भोजन वगैरे नेहमी प्रमाणे झाले. अन्नदान नेहमीप्रमाणे झाले.

कीर्तन

संस्थान गवई यांची ३ कीर्तने या महिन्यांत झाली. श्रीनृसिंहजयंती
प्रात्यर्थ एक कीर्तन, वैशाख शु. ११ व वैशाख वद्य ११ अशीं दोन कीर्तने
श्रीमंदिरांत झाली.

नवलविशे.

श्री. वासुदेव रामचंद्र आठले, इसलामपूरकर, ४६० नारायणपेठ पुणे, रांगोळी
चित्रकार पुणे. यांनी श्रीसमाधी मंदिरांत रांगोळीने श्रीसाईबाबा चित्र काढले. चित्र
फारच उत्तम काढले होते.

कै. रा. व. भाऊसाहेब धुमाळ यांचे ज्येष्ठ पुतणे श्री. रामभाऊ यांचा विवाह
श्री. दिगंबरपंत कापसे, मालेगांव, यांची कन्या मंदाकिनी यांचेशी श्रीसाईबाबांचे
समेर मिती वैशाख वद्य ३ गुरुवार या दिवशी झाला.

शिर्डीचे हवापाणी उत्तम आहे.

श्रीरामनवमी उत्सव शके १८६६ सन १९४४

(उत्सव अहवालाचा तपशील)

श्रीसच्चिदानंद सद्गुरु आधुनिक संतचूडामणी श्रीसाईबाबामहाराज सं. शिर्डी, तालुका कोपरगांव, जिल्हा अहमदनगर, यांच्या शके १८६६ च्या श्रीरामनवमीच्या उत्सवाचा अहवाल.

चालू साली उत्सवास चैत्र शु०॥ अष्टमी शनिवार ता०॥ १।४।४४ पासून सुरवात होऊन चैत्र शु०॥ द्वादशी बुधवार ता. ५।४।४४ रोजी गोपाळकाला होऊन उत्सव समाप्त झाला.

या उत्सवास मुखेड, उमरी, गोस्टे, आतनूर, गव्हाण, नांदेड, कोलंबी, पेठ-शिवणी, हिंगोली, कळमनुरी, धर्माबाद, करखेली, अंधेरी, गोदमगांव, मांजरम, सांताक्रुस, मुंबई, विलेपार्ले, खांबगांव, पुणे, सोलापूर, पंढरपूर, नागपूर, हैद्राबाद, गुंदूर, मद्रास वगैरे ठिकाणांहून लोक आले होते.

उत्सवाचे सर्व कार्यक्रम उत्तम प्रकारे पार पडले. पोलीस बंदोबस्त योग्य होता, त्यामुळे चोरी, मारामारी किंवा तंटा झाला नाही. पिण्याचे पाण्यांत पोट्याशियम पर-मॅगनेट टाकल्यामुळे रोगराई होण्याची भीति उरली नाही. चालू साली मेहरबान कलेक्टर-साहेब बहादूर जिल्हा अहमदनगर यांनी उत्सवाप्रीत्यर्थ थोडी सवलत दिल्यामुळे उत्सव उत्तम रीतीने पार पडला. घासलेट, तांदूळ, साखर सोईचे मिळाले. श्रीमहाराजांचे समा-धीस नवमीचे दिवशी स्नान घालण्याकरता गंगेच्या कावडी ३२५ आल्या होत्या. त्यांत सर्व जातीचे लोक होते. तसेच जत्रेसाठी नाना प्रकारची दुकाने हलवाई, स्टेशनरी, कासारांची, मेवामिठाई, भांड्यांची, खरबुजे, टरबुजे, भाजीपाला, हॉटेल-पाळणे वगैरे खेळवालेही आले होते. नवमीचे दिवशी रथाची व काठ्यांची मिरवणूक निघाली. रात्रीच्या वेळी शोभेच्या दारूचे काम झाले. रात्री बाराचे सुमारास मुसलमान लोकांचा संदल मिरवीत आला. संदलाची मिरवणूक निर्विघ्नपणे पार पडली. तंटा वगैरे कांही झाला नाही. दशमीचे दिवशी श्री. तात्या गणपतराव पाटील कोते व श्री. रामचंद्र दादा पाटील कोते यांच्या देखरेखीखाली कुस्त्यांच्या हंगाम्याचा कार्यक्रम उत्तम प्रकारे पार पडला. हंगा-म्यास पारितोषके देण्यासाठी संस्थान कमिटीने १५० रु. दिल्यामुळे हंगाम्यास शोभा आली होती. श्रीसाईमहाराजांचे पेटित पांच दिवसांत मिळून २९१॥३॥ रु. निघाले. ते कमिटीने घेऊन हंगाम्याकरता १५० रु. दिले. चालू साली युद्धजन्य परिस्थितीमुळे गांवांतील लोकांना जेवावयास घालता आले नाही.

चालू उत्सवांत काव्यतीर्थ लक्ष्मणशास्त्री शेंड्ये, अनंत दामोदर आठवले, तुकाराम केशव अजेगांवकर, दिगंबर वसमतकर, हुसेन अब्बास अह्मी वगैरे मंडळींची कीर्तने, प्रवचने झाली व संभावनाही योग्य तऱ्हेने केली. तसेच श्रीमतीबाई नावेंकर यांचे सुश्राव्य

गायन श्रीमहाराजांचे पुढें झालें. यात्राबंदोबस्तासाठीं तालुक्याचे अधिकारी मामलेदार वगैरे अधिकारी होते.

आतां पुढचे सालीं शरीर थकत चालल्यामुळें ब्रह्मचिंतनाकरतां चतुर्थाश्रम घ्यावा अशी इच्छा आहे. ती पूर्ण करणें श्रीमहाराजांकडे आहे.

या उत्सवांत ज्यांनीं ज्यांनीं येथें समक्ष येऊन मदत केली, ज्यांनीं द्रव्यद्वारां सहाय्य केलें, ज्यांनीं अंगमेहनत केली, अशा सर्व लोकांचें, त्यांच्या लेकरावाळांचें, मानमरातबाचें रक्षण श्रीसाईमहाराज करोत.

उत्सवाचा तपशीलवार खर्चा संस्थानचे सेक्रेटरीकडे अलाहिदा पाठविला आहे. त्यांत गैरसमजानें, नजरचुकीनें अगर जाणूनबुजून कांहीं चुका झाल्या असतील तर त्याची क्षमा श्रीसाईमहाराजांनीं करावी व अशीच दासावर कृपादृष्टी असुं द्यावी अशी प्रार्थना करून हा लेख पुरा करतो.

सकल संतांचा चरणरज,
दासगणू

उत्सवाचे जमाखर्चाचा अहवाल

रुपये	जमा	रुपये	खर्च
२२१८-१४-०	श्री. दासगणूमार्फत	२५९५-६-९	श्री. दासगणूमार्फत खर्च
५४२-९-९	संस्थानचे म्यानेजरमार्फत	५३०-८-३	संस्थानचें सेक्रेटरीमार्फत
३६६-३-०	संस्थानचें सेक्रेटरीमार्फत		खर्च झाला तो निमंत्रण-पत्रिका छपाई, पोस्टेज, कापडाच्या पिशव्या, पत्रावळी, द्रोण वगैरे करितां
२०-०-०	किरकोळ		
३१४७-१०-९		३१२५-१५-०	

२१-११-९ शिळक पेस्तर सालाकारणें
शंकरराव दत्तात्रय बलवल्ली, ऑ. चिटणीस ता. १०/५/४४

श्री सद्गुरु साईनाथ



श्री सच्चिदानंद सद्गुरु आधुनिक श्रीसंतचूडामणि श्री साईबाबा महाराज संस्थान शिर्डी ता. कोपरगांव जि: अहमदनगर यांचा सालाबादप्रमाणे श्रीगुरुपौर्णिमा उत्सव आपाढ शु॥ १५ शके १८६६ गुरुवार ता. ६ जुलै १९४४ रोजी श्री क्षेत्र शिर्डी येथे महाराजांच्या मंदिरांत होणार आहे. तरी या समयी आपण कृपा करून आपल्या बालगोपालांसह व मित्र-मंडळीसह श्रीच्या तीर्थ प्रसादास अवश्य यावे अशी नम्र विनंती आहे.

उत्सवाचा कार्यक्रम

- ता. ५ जुलै, आपाढ शु. १४ बुधवार नियमित कार्यक्रमाव्यतिरिक्त दोन प्रहरी कीर्तन व रात्रौ रथ.
- „ ६ „ „ „ १५ गुरुवार प्रातःकाळी अभिषेक, नंतर श्रीचे समाधीस मंगलस्नान, पूजा आरती व तीर्थप्रसाद. सायंकाळी कीर्तन व रात्रौ पालखीची मिरवणूक.
- „ ७ „ „ „ १ शुक्रवार सकाळी श्रीची पूजा. गोपालकाला व प्रसाद.

वांकोला, पोस्ट सांताक्रूझ, } श्री साईबाबा शिर्डी संस्थान कमिटी मार्फत,
मुंबई नं. २३ } आपला नम्र सेवक,
शंकरराव दत्तात्रय बलवली (ऑ. चिटणीस)

सूचना:—जरूरीप्रमाणे कार्यक्रमांत फेरफार करण्यांत येईल.

वर्गण्या संस्थानचे सेक्रेटरी व खजिनदार, श्रीयुत शंकरराव दत्तात्रय बलवली, वांकोला, पोस्ट सांताक्रूझ, मुंबई नं. २३ यांजकडेस पाठवाव्या व पावत्या घ्याव्या. इतरत्र पाठविल्यास संस्थान जबाबदार होणार नाही.

ज्यांनी अजून भक्तमंडळाची वर्गणी १९४१ ते ४३ पर्यंतची दिली नसेल त्यांनी आपले नांव भक्तमंडळाच्या पटावर रहावे अशा इच्छा असल्यास त्यांनी वर्गणी पाठविण्याची त्वरा करावी.

ANNOUNCEMENT.

Shri Guru Purnima [Ashadha Shuddha 15] Utsava for the shake year 1866 of Shri Sadguru Sai Baba will, as usual, be celebrated at His Shrine at Shirdi, Taluka Kopargaon, Dt. Ahmednagar, by the Shirdi Sansthan Committee. All devotees, of Sai Baba are invited to attend and partake in the celebrations which will commence from Wednesday the 5th and terminate on Friday the 7th of July 1944.

Contributions should be sent to the Secretary and Treasurer, of the Sansthan, Mr. Shankarrao D. Ballawalli, Vankola, Post Santacruz, Bombay No. 23 and receipts obtained. The Sansthan will not be responsible if they are sent otherwise.

Shankar D. Balawalli.

Hon. Secretary,

Shri Sai Baba, Shirdi Sansthan.

P. S. Remittances by Postal Orders or Cheques will not be accepted. Sansthan Rule Book in English Rs. 3/- & Marathi Price Ans. 6 postage Extra.

If the Bhaktamandal Subscription is still not paid for the years 1941 to 43, it may please, be paid earlier.

"Shri Sai Lila Masik"

English Section

VOL. 21] April, May, June, 1944 [No. 4, 5, 6

**Annual Subscription Rs. 3-8-0
Including Postage.**

***Editor*—Rao Saheb Y. J. Galwankar**

Sai Prasad, Turner Road,
Bandra, Bombay.

Summary of Contents

Subject	Pages
Golden Dust 	22
Experiences 	25
Runanubandha 	28
Sri Ramnavami and Shri Baba 	29
Shri Sai Satcharitra, Chapters 5, 6 	34

All Correspondence remittances etc. re:Shri Sai Lila should be made to the Secretary.

Contributions and experiences are welcome and will be published subject to reservations.

Charges in addresses should be promptly notified and subscriptions paid in advance—in January, of each year.

Shri Sai Baba
GOLD DUST

"Patience"—Sai Baba's motto: Saburi (सबूरी)

I

Patience is the fair goal of life
Patience is the way to bliss
Patience is tone of strife
Without this life is amiss

II

Patience is the Baba's motto
Was His daily preaching
To achieve peace in toto
Was His emphatic teaching

III

Patience is soul attainment
Patience the mother of endurance
Patience the only achievement
Which brings on forbearance

IV

Patience begets calmness
Patience forgets the crime
Patience ends in happiness
Is the only gift divine

V

Patience is the key of perfection
Patience is the way to salvation
Patience leads to satisfaction
With Baba's grace & devotion

Nanoo alias
Narayana Swami, Wai

Liberal Gift

His Highness the Maharaja of Baroda and the Maharani of Baroda visited Shirdi and took Darshan of Shree Sai Baba's Samadhi in the Month of March 1944 and contributed a sum of Rupees four thousand for the erection of Sabhamandap before Shree Sai Baba's Samadhi Mandir and a separate amount of Rs.1000/- was given by them for poor-feeding.

The Bane of Wordliness

God is like the wish-yielding tree of the celestial world (Kalpataru) which gives whatever one asks of it. So one should be careful to give up all worldly desires when one's mind has been purified by religious exercises. Just hear a story:

A certain traveller came to a large plain in the course of his travels. As he had been walking in the sun for many hours, he was thoroughly exhausted and heavily perspiring; so he sat down in the shade of a tree to rest a little. Presently he began to think what a comfort it would be if he could but get a soft bed there to sleep on. He was not aware that he was sitting under the celestial tree. As soon as the above thought rose in his mind, he found a nice bed by his side. He felt much astonished, but all the same stretched himself on it. Now he thought to himself, how pleasant it would be were a young damsel to come there and gently stroke his legs. No sooner did the thought arise in his mind than he found a young damsel sitting at his feet and stroking his legs. The traveller felt supremely happy. Presently he felt hungry and thought: "I have got whatever I wished for; could I not then get some food?" Instantly he found various kinds of delicious food spread before him. He atonce fell to eating, and having helped

himself to his heart's content, stretched himself again on his bed. He now began to revolve in his mind the events of the day. While thus occupied he thought, "If a tiger should attack me all of a sudden?" In an instant a large tiger jumped upon him and broke his neck and began to drink his blood. In this way the traveller lost his life. Such is the fate of men in general. If during your meditation you pray for men or money or wordly honours, your desires will, no doubt, be satisfied to some extent; but, mind you, there is the dread of the tiger behind the gifts you get. Those tigers—disease, bereavements, loss of honour and wealth, etc., are a thousand times more terrible than the live tiger.

S. B. Kesavaiah

Dated 2nd May 1944.

PENUKONDA

Maxims of Spiritual Significance

When visiting a sage or going to temple, you should never go empty-handed. You have to take something, however trifling, in your hand as an offering. Bow your head where others are bowing. Veneration never goes unrewarded. Remain always strong and steadfast in your own faith, but eschew all bigotry and intolerance.

Anger is a sign of Tamas. In anger man loses all discrimination. Hanuman set fire to Lanka, but he had not the sense then to apprehend that it might burn even the place where Sita was staying.

Men are quick to praise and quick to blame; so pay no heed to what others speak of you.

In living your life of peace and virtue, be indifferent alike to the praise and censure of mankind.

One develops various propensities, according to the company one moves in, and again one seeks the company congenial to one's own propensities. "Gurus can be had by hundreds and thousands, but of Chelas (disciples) there is not one" is an ancient saying. It means that many are the persons who can give good advice, but those who follow it are few. Sin and mercury are hard to digest.

As long as you live, learn every day of the mysteries of Love and Devotion. It will be to your advantage always.

Heaven sometimes speaks through the mouths of the lunatics, drunkards and children.

The devil never enters the house wherein songs in praise of Hari are always sung. There is no fire like lust; no sin like hate; no sorrow like the sorrow of existence. No happiness is greater than peace of mind.

From lust springs sorrow; from lust springs fear. Who is wholly free from lust knows neither sorrow nor fear.

What is the root of evil? Craving, hatred and delusion are the root of evil. And what is the root of good? To be free from craving, hatred and delusion is the root of good.

S. B. Kasavaiah.

Penukanda, 2-5-44

"OM SRI SAI"

Experiences of Sri S. Subba Rao, Pleader, Gooty.

On or about the end of the 1st week of February 1944, I heard a voice in my sleeping moments saying 'make incessant namajapam of Dattatreya.' I got up from my bed and thought that Baba has armed me with a weapon

to ward off the calamity that is about to befall. I seriously resolved to make namajapam of Datta so directed by Baba, but owing to my preoccupation with other wordly matters, I could not do namajapam. Next day Baba appeared as a Judge in my dream and was very angry with me for my act of omission to make namajapam. I got up and could not then understand the cause of Baba's indignation. I again slept and dreamt of having seen gingelly seeds and of having eaten them in large quantities. This is really a very bad dream and denotes death according to the Science of Dreams. I got up in the morning and was sorry for the bad dream. I got a letter from my son at Engineering College, Guindy, that he is laid up in the in-patient sick ward of the Guindy hospital, suffering from a severe attack of asthma and in a precarious condition. This, letter on the subsequent day, reminded me of Baba's precaution on the previous night directing me to make Datta namajapam. I went before Baba's picture in my house, repented for my folly and made serious namajapam of Datta. Three days after that, I received a letter from my sickly son at Guindy that he is getting better by Baba's grace and that he will go over to Gooty inspite of his serious and awful weakness. I ran up to Madras to put him in a nursing home; but the Doctor in charge advised for a change. I accompanied him to Gooty from Madras by day train inspite of his dreadful weakness entirely relying upon Baba's Udhi and making Datta namajapam even in the train. We reached Gooty and he began to recover without any further medicine. He was here for about a fortnight and went to Madras in a decidedly better state of health. Even now, I am making Datta Namajapam for his complete recovery; and he is on the sure road to health.

Thus Baba saved my son (Engineering student) from the throat of death by his timely advice to me to make

to ward off the calamity that is about to befall. I seriously resolved to make namajapam of Datta so directed by Baba, but owing to my preoccupation with other wordly matters, I could not do namajapam. Next day Baba appeared as a Judge in my dream and was very angry with me for my act of omission to make namajapam. I got up and could not then understand the cause of Baba's indignation. I again slept and dreamt of having seen gingelly seeds and of having eaten them in large quantities. This is really a very bad dream and denotes death according to the Science of Dreams. I got up in the morning and was sorry for the bad dream. I got a letter from my son at Engineering College, Guindy, that he is laid up in the in-patient sick ward of the Guindy hospital, suffering from a severe attack of asthma and in a precarious condition. This, letter on the subsequent day, reminded me of Baba's precaution on the previous night directing me to make Datta namajapam. I went before Baba's picture in my house, repented for my folly and made serious namajapam of Datta. Three days after that, I received a letter from my sickly son at Guindy that he is getting better by Baba's grace and that he will go over to Gooty inspite of his serious and awful weakness. I ran up to Madras to put him in a nursing home; but the Doctor in charge advised for a change. I accompanied him to Gooty from Madras by day train inspite of his dreadful weakness entirely relying upon Baba's Udhi and making Datta namajapam even in the train. We reached Gooty and he began to recover without any further medicine. He was here for about a fortnight and went to Madras in a decidedly better state of health. Even now, I am making Datta Namajapam for his complete recovery; and he is on the sure road to health.

Thus Baba saved my son (Engineering student) from the throat of death by his timely advice to me to make

namajapam of Datta as directed by him and by the application of Udhi. Dear Readers ! Understand how Baba has shown his love towards me and my son by prompt cautionary steps to do namajapam. This is entirely due to having placed intense faith in Him and to my complete surrender to Baba, of all my cares and worries.

S. SubbaRao

Pleader Gooty 27-3-44

II

About the end of the 1st week of March 1944, one night while I was sleeping alone, in my sub-conscious state of mind, I heard the voice of Sree Sai Baba uttering the expression '5000 (Five thousand times) Nama Jaham.' Having become accustomed to His method of warning in my particular case, I thought there must be some calamity which will befall me shortly and that the said calamity has to be warded off by making namajapam of Baba. The next day I heard from my clerk that I have been prosecuted under the Indian Arms Act for failure to deposit my revolver at once after the refusal of the renewal of my license. The refusal by the Government was due to my old age which disqualified me to hold and use the revolver. Accordingly I received summons to appear before the Special 1st Class Magistrate, Gooty, on 28-3-44. The case was adjourned to 31-3-44. I approached my brother pleaders both young and old. The old pleaders advised me to move the District Magistrate for the withdrawal of the case pending against me. I prepared the petition with the help of my brother pleaders and sent it on through my clerk for presentation to the District Magistrate, through a brother Pleader. This petition was sent by me only after making

serious namajapam of Baba 5000 times the previous night, i. e. 29-3-44 & 30-3-44. My brother Pleader presented my petition to the District Magistrate who passed orders for the withdrawal of the case pending against me.

Dear Readers: There are some lessons to be learnt from this experience. I was determined to contest the case as I had committed no offence under the Arms Act, though the offence was opined by some as being a technical one. Baba overcame my stubbornness to proceed with the case by making my brother pleaders to interfere and to advise as to apply for withdrawal of the case. Dear Readers, please note that Baba not only gave me a timely warning during my sleeping state, of the impending calamity, but also brought pressure from my brother Pleaders to apply for withdrawal of the case without contesting it in a court of law. Baba also showed me a method by which I can ward off the evil. I immediately surrendered and obeyed his orders and the case was withdrawn. Let it be stated in this connection that about more than half a dozen licensees whose licenses were not renewed have been fined Rs. 20 or 25—for this very same offence, which was withdrawn in my case. This is a clear and positive proof that Baba takes care of his devotees at all times and in all occasions giving timely caution and advice. May Baba help us all for all time to come.

S. SubbaRao

Pleader, Gooty, 17-4-44

RUNANUBANDHA AT PENUKONDA

Baba says "By Runanubandha, You have come to me" etc.,

On 4-4-44, I was at Penukonda with the great Bhaktha of Sree Sai Baba. At about 5-30 P. M. I observed an old monkey coming and sitting very close to the Sub-Registrar

Sri. S. B. Kesaviah. He brought rice and held it in his palm. The monkey very willingly partook of the rice and ate it without fear. On questioning Sri. S. B. Kesaviah about this incident, he told me that it is due to 'Runanubandha' that the said monkey comes every day for its share of food. There are other monkeys both young and old which do not at all approach the gentleman, eventhough, they see the old monkey eating rice from the palm of the gentleman's hand. The abovesaid old monkey was not invited by the gentleman to take its food from his hand, but it insists upon food being given to it every day. This old monkey does not go to other's houses for its food. Baba has spoken much of "Runanubandha" and this incident amply proves it. Both the giver and receiver of rice have no fear of each other. As a matter of fact, this monkey at the beginning came to Sri. Kesavaiah while he was resting on his house pial and offered to sit very close to him, touching his body. Sri. Kesaviah hesitated a bit to allow the said monkey to be intimate with him; but his mind some how was drawn to it and he allowed it to get near him. All the other monkeys do not at all approach him, though they witness the incident every day.

S. SubbaRao

Pleader, Gooty 17-4-44

SRI RAMNAVAMI & SHRI BABA

BY

P. S. VARADARAJA AIYAR,

Hony. Secretary, Sri Sai Baba Bhakta Samaj, Calcutta.

Sri Ram and Sri Sai are like two pages of a paper. Ram, the ancient Epic hero of one page appears as Sai, the modern living God on the other. Ram set the example

of a perfect character, an ideal man. Sai has shown in His life the possibility of achieving the ideal under modern conditions. Although Sri Baba is a quintessence of all the dieties, native and foreign, known and unknown, the aspect of Sri Ram is predominant in Him. When Baba comes forth with his boundless Grace, the mask drops off revealing Him as the great Ramachandra to the most casual observer.

Aye, like Ramachandra He held His court in Dwarkamayee and He has established Ramarajya in the hamlet of Shirdi where Hindu and Moslem, Jew and Gentile, meet like brothers and worship Him. It is recorded in the life of Baba that He once blessed a devotee of Shri Ram with a vision of the famous Epic hero in Himself.

It was, therefore, in the fitness of things that Baba bade His beloved child Das Ganu Maharaj to celebrate Sri Ramnavami festival at Shirdi every year. It behoves all Sai devotees to celebrate Sri Ramnavami day wherever Baba is worshipped, learn to invoke the supreme Sai Ram who is neither Sai nor Ram but a Being at once most powerful, most beneficent and condescending in the most superlative degree, and obtain His blessings.

Special features of the incarnation of Shri Baba

It is essential that every Sai devotee should have clear and definite notions of the incarnation of Baba and the justification for worshipping Him in addition to innumerable dieties that claim our allegiance. Brahmaasree B.V.N. Swamiji has already answered this question from time to time. Yet I wish to record here the result of patient researches conducted by an ardent Sai devotee under the guidance of the Master Himself.

Sri Sai incarnation is one of boundless Grace, which transcends our conception. It is limitless. It is difficult, if not impossible, to invoke other dieties and obtain Their favours; Sri Sai's response is immediate. As you think of Him, He fills your heart. This condescension on His part endears Him to us. He is generous to a fault. His liberality suffers from surfeit. How many sons and daughters value the enormous sacrifices and gifts of their parents? Yet they are captivated by an occasional smile, a kind talk or a small token of love of a stranger.

Other dieties are hard to please, hard to propitiate. The punishment of the votary for transgression of the laws of their worship is severe. I do not mean to imply that we should be necessarily lax or unclean in votive affairs. As we are human, we are liable to err unconsciously. Such is the indulgence of Baba that He readily forgives such offences.

In His pujah room you may worship any number of Gods and Goddesses and He is pleased. There is no dearth of religious organizations in our country. Each is confined to the doctrines of its own founder and some of these even quarrel with sister organizations. Such is the catholicity of Sri Baba that His Samaj lends a platform to any school of religious thought. The Hindu, Moslem, Parsi and Christian worship at His tomb and He hails them all as His children.

Another noteworthy phase of Sai is His complete self-abnegation. In biographical sketch of Baba of 100 pages, 99 contain the experiences of His devotees. That is an unmistakable proof of His permeating everywhere. Can you suggest any other incarnation of this nature?

Renunciation, properly so called, is a much misunderstood term. When people suffer through their own faults, they describe the suffering as a test of God, or His special

blessing in disguise to embitter for them temporal pleasures and induce a spiritual yearning in them. Nothing can be more grievously erroneous than this. Sri Baba never teaches any to abjure worldly joys. Rather He bestows them in plenty on those that pray for them, and then creates in them a taste for spiritual bliss. It is, therefore, not only desirable but absolutely necessary at the present moment that Sai's teachings, Sai worship and bhajan should be propagated everywhere in our country.

Among the gifts of Sai, two claim our most paramount consideration. They are the feeding of the poor and healing the sick. Feeding the poor is not unknown in our country. But the thing that matters is the care with which this is conducted if it is undertaken in Sri Sai's name. Sri S. P. R. Naidu tried this experiment in Quetta and Calcutta and I don't know where else and they are working on a permanent basis. The next gift is the holy ashes called 'Udhi' gathered from the undying flame of an altar lit by Babaji. Its efficacy in healing and greater still in saving lives is being daily and hourly proved. For these alone, if for nothing else, Sai commands the loftiest place in the pantheon of our Gods.

As Brahmasree Swamiji has already stated while God incarnated for universal redemption in other ages of the globe, in Sai incarnation He has come to minister to individual wellbeing. A thirsty devotee wants water in a forest, another 'Udhi' in the running railway compartment and a third his life to be saved from dacoits. Sai helps all. Mrs. Manager stated that He filled every pore of her body. That feeling is shared by all His devotees. Prof. Narke says that He saves not only those of our world, but the beings tenanted other planets and stars, known and unknown.

Yet another special feature of Sai avatar is that His Power has grown and grows manifold after He has dropped His physical body. "My voice shall speak from the tomb." And it did once. This is necessary in modern life which is beset among other things with scepticism, personal observation, the so-called rationalization or application of finite powers of reasoning to understand the Infinite. Doubting, uninformed irreligion on the one hand and rank superstition on the other have tended much to our degeneracy. Either Baba is dismissed as a Juggler or magician or around His personality legends and fairy tales are woven to cast a romantic glamour. In such a state of affairs, there is nothing like direct personal experience to generate faith and strengthen it. This Babaji is alone doing by working His miracles even long after He has dropped His corporal existence.

Another outstanding feature, which is thoroughly modern in Sai avatar is His easy accessibility even to the meanest beggar or the vilest leper that might implore His protection. In other incarnations He was Raja Ramachandra Maharaja, Sri Krishna or the terrible Nrisinhamoorthi. But in Sai avatar He appears with the beggar's bowl. And that is verily a sign of His absolute humility, infinite mercy and condescension.

SHRI SAI SATCHARITRA

CHAPTER V.

Sai Baba's Stay in Shirdi.

As hinted in the last Chapter, I shall now describe first how Sai Baba returned to Shirdi after his disappearance.

Return with Chand Patil's Marriage Party. There lived in the Aurangabad district (Nizam State) in a village called Dhoop, a well-to-do Mahomedan gentleman by name Chand Patil. While he was making a trip to Aurangabad, he lost a mare. For two long months, he made a diligent search but could get no trace of the lost mare. Being hopeless, he was returning from Aurangabad with the saddle on his back. After travelling four Koss and a half, he came on the way to a mango tree under the foot of which sat a queer fellow (RATNA). He had a cap on his head, wore kafni (long robe) and had a " Satka " (short thick stick) under his arm-pit and he was preparing to smoke a Chilim (pipe). Seeing Chand Patil pass by the way, he called out to him and asked him to have a smoke and rest a little. The queer fellow or Fakir asked him about the saddle. Chand Patil replied that it was of his mare which was lost. The Fakir asked him to make a search in the Nala close by. He went, and the wonder of wonders was, that he found out the mare. He thought that this Fakir was not an ordinary man but an Avalia (a great saint). He returned to the Fakir with the mare. The Chilim was ready for being smoked, but two things were wanting: (1) fire to light the pipe, and (2) water to wet the Chhapi (piece of cloth through which smoke is drawn up). The Fakir took his prong and thrust it forcibly into the ground and out came

a live burning coal, which he put on the pipe. Then he dashed the Satka on the ground, from whence water began to ooze. The Chhapi was wetted with that water, it was wrung out and wrapped round the pipe. Thus everything being complete, the Fakir smoked the Chilim and gave a smoke also to Chand Patil. Seeing all this, Chand Patil was wonder-struck. He requested the Fakir to come to his home and accept his hospitality. Next day he went to the Patil's house and stayed there for some time. The Patil was a village-officer of Dhoop. His wife's brother's son was to be married and the bride selected was from Shirdi. So Patil made preparations to start for Shirdi for the marriage. The Fakir also accompanied the marriage-party. The marriage went off without any hitch, the party returned to Dhoop, but the Fakir alone remained in Shirdi and remained there for ever.

How the Fakir Got the Name Sai. When the marriage party came to Shirdi, it alighted at the foot of a Bunyan tree in Bhagat Mhalasapati's field near Khandoba's temple. The carts were loosened in the open court-yard of Khandoba's temple and the members of the party descended one by one and the Fakir also got down. Bhagat Mhalasapati saw the young Fakir getting down and accosted him "YA SAI" (Welcome Sai). Others also addressed him as Sai and thenceforth he became known as Sai Baba.

Contact With Other Saints. Sai Baba began to stay in a Masjid. One saint named Devidas was living in Shirdi many years before Baba came there. Baba liked his company. He stayed with him in the Maruti temple, in the Chavdi and some time lived alone. Then came another saint by name Jankidas. Baba spent most of his time in talking with him or Jankidas went to Baba where he lived. So also one Vaishya house-holder saint from Punatambe

by name Gangagir always frequented Shirdi. When he first saw Sai Baba, carrying pitchers of water in both hands for watering garden, he was amazed and said openly, "Blessed is Shirdi, that it got this Precious Jewel. This man is carrying water to-day but he is not an ordinary fellow. As this land (Shirdi) was lucky and meritorious, it secured this jewel.' So also one famous saint by name Anand-nath of Yewala Math, a disciple of Akkalkot Maharaj came to Shirdi with some Shirdi people. When he saw Sai Baba before him, he said openly, 'This is a precious diamond in reality. Though he looks like an ordinary man, he is not a gar (ordinary stone) but a diamond. You will realize this some time in the near future.' Saying this he returned to Yewala. This was said while Sai Baba was a youngster.

Baba's Dress and Daily Routine. In his young days, Sai Baba grew hair on his head, never had his head shaved. He dressed like an athlete. When he went to Rahata (3 miles from Shirdi), he brought with him small flowers of Zendu, Jai and Jui, and cleaning and scoring dry land planted and watered them. A devotee by name Vaman Tatya supplied him daily with two earthen pitchers. With these Baba himself used to water the plants. He drew water from the well and carried the pitchers on his shoulders. In the evening the pitchers were kept at the foot of the Neem tree. As soon as they were placed there, they were broken as they were made of raw earth and not baked. Next day Tatya supplied two fresh pitchers. This course went on for 3 years and with Sai Baba's toil and labour, there grew a flower-garden. On this site at present stands the big mansion—Samadhi Mandir of Baba, which is now frequented and used by so many devotees.

The Story of Paduka (foot-prints) under the Neem Tree. A devotee of Akkalkotkar Maharaj by name Bhai Krishnaji Alibagkar worshipped the photo of Akkalkotkar Maharaj. He once thought of going to Akkalkot (Sholapur District), take the Darshan of Padukas (foot-prints) of the Maharaj and offer his sincere worship there; but before he could go there, he got a vision in his dream. Akkalkotkar Maharaj appeared in the vision and said to him "now Shirdi is my resting-place, go there and offer your worship." So Bhai changed his plan and came to Shirdi, worshipped Baba, stayed there for six months and was happy. As a reminiscence of this vision etc. he prepared Padukas and installed them on an auspicious day of Shraven, Shake 1834 (1912 A.D.) under the Neem Tree with due ceremonies and formalities, conducted by Dada Kelkar and Upasani. One Dixit Brahmin was appointed for worship and the management was entrusted to devotee Sagun.

Complete Version of This Story. Mr. B. V. Dev of Thana, Retired Mamlatdar, and a great devotee of Sai Baba made enquiries about this matter with Sagun Meru Naik and Govind Kamlakar Dixit at Shirdi and has published a full version of this Padukas in Sai Leela Vol. 11, No. 1, page 25. It is as follows :—

In 1834 Shake (1912 A. D.) one doctor Ramrao Kothare of Bombay came to Shirdi for Baba's Darshana. His compounder and his friend Bhai Krishnaji Alibagkar accompanied him. The compounder and Bhai became intimate with Sagun Meru Naik and G. K. Dixit. While discussing things, these persons thought that there must be some memoir of the fact of Sai Baba's first coming to Shirdi and sitting under the holy Neem tree. They thought of installing Baba's Padukas there and were going

to make them of some rough stone. Then Bhai's friend the compounder suggested that if this matter be made known to his owner, Dr. Ramrao Kothare, he would prepare nice Padukas for this purpose. All liked this proposal and Dr. Kothare was informed. He came to Shirdi and drew a plan of this Padukas. He went to Upasani Maharaj in Khandoba's temple and showed him his plan. The latter made many improvements, drew lotuses, flowers, couch, disc, man etc. and suggested that the following SLOAK (verse) regarding Neem trees's greatness and Baba's Yogic powers be inscribed. The verse was as follows :—

सदा निवृक्षस्य मूलाधिवासात् ।
 सुधास्त्राविणं तिक्तमप्यप्रियं तम् ।
 तहं कल्पवृक्षाधिकं साधयन्तम् ।
 नमामीश्वरं सद्गुरुं साईनाथम् ॥

Upasani's suggestions were accepted and carried out. The Padukas were made in Bombay and sent to Shirdi with the compounder. Baba said that they should be installed on the Pournima (15th) of Shravan. On that day at 11 A. M. G. K. Dixit brought them on his head from Khandoba's temple to the Dwarkamai (Masjid) in a procession. Baba touched the Padukas, saying these are feet of the Lord and asked the people to instal them under the foot of the Neem tree.

A day before, one parsi devotee of Bombay named PASTHA SHET sent Rs. 25/- by Money Order. Baba gave this sum for installation of the Padukas. The total expense of installation came up to Rs. 100/-, out of which Rs. 75/- were collected by subscriptions. For the first 5 years, G. K. Dixit worshipped the Padukas daily and then this was done by Laxman Kacheshwar Jakhadi. In the first five years, Dr. Kothare sent Rs. 2 per month for

lighting and he also sent the railing round the Padukas. The expense of bringing the railing from the station to Shirdi (Rs. 7-8-0) and roofing was paid by Sagun Meru Naik. Now Jakhadi (Nana Pujari) does the worship and Sagun Meru Naik offers the Naivadya and lights the evening lamps.

Bhai Krishnaji was originally a devotee of Akkalkotkar Maharaj. He had come to Shirdi at the installation of the Padukas in Shaka 1834 on his way to Akkalkot. He wanted to go to Akkalkot after taking the Darshan of Baba. He asked Baba's permission for this. Baba said—"Oh, what is there in Akkalkot? Why do you go there? The incumbent Maharaj of that place is here, myself." Hearing this Bhai did not go to Akkalkot, but came to Shirdi off and on before the installation of Padukas.

Mr. B. V. Dev concluded that Hemadpant did not know these details. Had he known them, he would not have failed to depict them in his Sat Charita.

Wrestling bout with Mohdin Tamboli and Change in Life.
To return to other stories of Baba. There was a wrestler in Shirdi, by name Mohdin Tamboli. Baba and he did not agree on some items and both had a fight. In this Baba was defeated. Thenceforth Baba changed his dress and mode of living. He donned Kafni, wore a Langot. (waist band) and covered his head with a piece of cloth. He took a piece of sack cloth for his seat, sack cloth for his bed and was content with wearing torn and worn out rags. He always said that "Poverty is better than Kingship, far better than lordship. The Lord is always brother (befriender) of the poor." Gangagir was also very fond of wrestling. While he was once wrestling, a similar feeling of dispassion came over him and at the proper time he

heard the voice of an Adept, saying that you should wear out your body, playing with God. So he too gave up Samsara and turned towards God-realization. He established a Math on the banks of the river near Punatambe and lived there with disciples. Sai Baba did not mix and speak with the people. He only gave answers when he was questioned. By day he always sat under the Neem tree, some times under the shade of a branch of Babul tree near the stream at the outskirts of the village. In the afternoon he used to walk at random and go at times to Nimgaon. There he frequented the house of Trimbakji Dengale. Baba loved Mr. Babasaheb who had a younger brother named Nanasaheb, who had no son though he married a second wife. Babasaheb sent Nanasaheb for taking Darshana of Sai Baba and after some time with His grace Nanasaheb got a son. From that time people began to come in numbers to see Sai Baba and his fame began to spread and reached Ahmednagar; from thence Nanasaheb Chandorkar and Keshev Chidamber and many others began to come to Shirdi. Baba was surrounded by his devotees during day; and he slept at night in an old and dilapidated Masjid. Baba's paraphernalia at this time consisted of a Chilim, tobacco, a 'Tumrel' (tin pot), long flowing Kafni, a piece of cloth round his head and a Satka (short stick) which he always kept with him. The piece of white cloth on the head was twisted like matted hair and flowed down from the left ear on the back. This was not washed for weeks. He wore no shoes, nor sandals. A piece of sack-cloth was his seat for most of the day. He wore a Coupin (waste cloth) and for warding off cold he always sat in front of a Dhuni (sacred fire) facing south with his left hand resting on the wooden railing. In that Dhuni he offered as oblation, egoism, desires and all thoughts and always uttered Allah Malik (God is the sole owner). The Masjid in which

he sat was only of two rooms dimensions, where all devotees came and saw him. After 1912 there was a change. The old masjid was repaired and a pavement was constructed. Before Baba came to live in this masjid, he lived long in a place Takia where with small bells (GHUNGUR) in his legs Baba danced beautifully and sang with tender love.

Turning Water Into Oil. Sai Baba was very fond of lights. He used to borrow oil from shop-keepers and keep lamps burning the whole night in the Masjid and temple. This went on for some time. The Banias who supplied oil gratis, once met together and decided not to give oil. When as usual, Baba went to ask for oil, they all gave a distinct No. Unperturbed Baba returned to the Masjid and kept the dry wicks in the lamps. The Banias were watching with curiosity. Baba took the Tumrel (tin pot) which contained very little (few drops) of oil, put water into it and drank it. After consecrating the draught in this way, he again took the water in the tin-pot and filled all the lamps with it and lighted them. To the surprise and dismay of the watching Banias, the lamps began to burn and kept burning the whole night. The Banias repented and apologized and Baba forgave them and asked them to be more truthful in future.

The Pseudo-Guru Javhar Ali:—Five years after the wrestling bout above-mentioned, one Fakir from Ahmednagar by name Javhar Ali came to Rahta with disciples and stayed in a Bakhal (specious room) near Virbhadra temple. The Fakir was learned, could repeat the whole Koran and had a sweet tongue. Many religious and devout people of the village came to him and began to respect him. With the help of the people, he started to build an Idga (a wall before which Mahomedans pray on Idga day) near the

Virbhadrā temple. There was some quarrel about this affair, on account of which Javhar Alli had to leave Rahta. Then he came to Shirdi and lived in the Masjid with Baba. People were captured by his sweet talk and he began to call Baba his disciple. Baba did not object and consented to be his Chela. Then both Guru and Chela decided to return to Rahta and live there. The Guru never knew his disciple's worth, but the Disciple knew the defects of the Guru, still he never disrespected him, observing carefully his duties. He even served the Master in various ways. They used to come to Shirdi off and on, but their main stay was in Shirdi. The loving devotees of Baba in Shirdi did not like that Baba should stay away from them in Rahta. So they went in a deputation to take Baba back to Shirdi. When they met Baba near the Idga and told the purpose for which they came, Baba said to them that the Fakir was an angry, ill-tempered fellow, he won't leave him and that they should better return to Shirdi without him before Fakir returned. While they were thus talking the Fakir turned up and was wroth with them for trying to take away his disciple. There was some discussion and altercation and it was finally decided that both the Guru and Chela should return to Shirdi. And so they returned and lived in Shirdi. But after a few days the Guru was tested by Devidas and found wanting. Twelve years before Baba arrived in Shirdi with the marriage party, this Devidas aged about 10 or 11 came to Shirdi and lived in the Maruti's temple. Devidas had fine features and brilliant eyes and he was dispassion incarnate and a Jnani. Many persons namely Tatya Kote, Kashinath and others regarded him as their Guru. They brought Javhar Alli in his presence and in the discussion that was followed, Javhar was worsted and fled from Shirdi. He went and stayed in Bijapur and returned after many years to Shirdi and pros-

trated himself before Sai Baba. The delusion that he was Guru and Sai Baba his Chela, was cleared away and as he repented Sai Baba treated him with respect. In this case Sai Baba showed by actual conduct how one should get rid of egoism and do the duties of a disciple to attain the highest end, viz. self-realization. This story is told here according to the version given by Mhalsapati (a great devotee of Baba).

In the next Chapter will be described Ram Navami Festival, the Masjid, its former condition and later improvement etc.

Bow to Sai Baba.

CHAPTER VI.

Rama-Navmi Festival and Masjid Repairs.

Before describing Rama-Navmi Festival and Masjid Repairs, the Author makes some preliminary remarks about Sad-Guru as follows—

Efficiency of the Touch of Guru's hand. Where Real or Sad-Guru is the helmsman, he is sure to carry us safely and easily beyond the wordly ocean. The word Sadguru brings to mind Sai Baba. He appears to me as if standing before me, and applying Udi (sacred ashes) to my fore-head and placing his hand of blessing on my head. Then joy fills my heart and love overflows through my eyes. Wonderful is the power of the touch of Guru's hand. The subtle-body (consisting of thoughts and desires) which can't be burnt by the world-dissolving fire, is destroyed by the mere touch of the Guru's hand and the sins of many past births are clean washed away. Even the speech of those whose heads feel annoyed when they hear religious and godly talks attains calmness. The seeing of Sai Baba's handsome form, chokes our throat with joy, makes the eyes flooded with tears and overwhelms the heart with emotions. It awakens in us 'I am He (Brahma)' consciousness, manifests the joy of self-realization, and dissolving the distinction of I and thou, there and then, makes us one with the Supreme (One Reality). When I begin to read scriptures, at every step I am reminded of my Sadguru, and Sai Baba assumes the form of Rama or Krishna and makes me listen to his Life. For instance when I sit to listen Bhagwat, Sai becomes Krishna from top to toe and I think he sings the Bhagwat or Uddhava-Gita (song or teachings by Lord Shri Krishna to his disci-

ple, Uddhava) for the welfare of the devotees. When I begin to chitchat, I am at once put in mind of Sai's stories for enabling me to give suitable illustrations. When I myself start to write anything, I can't compose a few words or sentences but when He of his own accord makes me write, I go on writing and writing and there is no end to it. When the disciple's egoism props up, He presses it down with his hand and giving his own power, makes him gain his object and thus satisfies and blesses him. If any one prostrates before Sai and surrenders heart and soul to him, then unsolicited all the chief objects of life, viz. Dharma (righteousness), Arth (wealth), Kama (Desire) and Moksha (Deliverance) are easily attained. Four paths, viz. of Karma, Jnana, Yaga and Bhakti lead us separately to God. Of these the path of Bhakti is thorny and full of pits and ditches, and thus difficult to traverse, but if you, relying on your Sadguru avoid the pits and thorns and walk straight, it will take you to the destination (God). So says definitely Sai Baba.

After philosophising about the Self-Existent Brahma, His power (Maya) to create this world and the world created, and stating that all these three are ultimately one and the same, the author quotes Sai Baba's words guaranteeing the welfare of the Bhaktas:

"There will never be any dearth or scarcity regarding food and clothes in my devotees' homes. It is my special characteristic that I look always to, and provide for the welfare of those devotees who worship me wholeheartedly with their minds ever fixed on me. Lord Krishna has also said the same in the Gita. Therefore strive not much for food and clothes. If you want anything beg of the Lord, leave wordly honour, try to get Lord's grace and blessings and be honoured of Him. Do

not be deluded by wordly honour. The form of the Deity should be firmly fixed in the mind. Let all the senses and mind be ever devoted to the worship of the Lord, let there be no attraction for any other thing; fix the mind in remembering me always, so that it won't wander elsewhere, towards body, wealth and home. Then it will be calm, peaceful and care-free. This is the sign of the mind being well engaged in good company. If the mind be vagrant, it can't be called well-merged."

After quoting these words, the author goes on to relate the story of Rama-Navmi festival in Shirdi. As Rama-Navmi is the greatest festival celebrated at Shirdi, another fuller account, as published in Sai Leela Magazine of 1925, page 197 is also referred to and a summary of the festival as related in both these accounts is attempted here.

Origin. One Mr. Gopalrao Gund was a Circle Inspector at Kopergaon. He was a great devotee of Baba. He had three wives, but no issue. With Sai Baba's blessings a son was born to him. In the joy that he felt regarding this event, an idea of celebrating a fair or 'Urus' occurred to him in the year 1897 and he placed it for consideration before other Shirdi devotees, viz. Tatya Patil, Dada Kote Patil and Madhavrao Deshpande. They all approved of the idea and got Sai Baba's permission and blessing. Then an application for getting Collector's sanction for celebrating the Urus was made but as the village Kulkarni reported against holding the fair, the sanction was refused. But as Sai Baba had blessed it, they tried again and ultimately succeeded in getting Collector's sanction. The day for the Urus was fixed on the Rama-Navmi day after consultation with Sai Baba. It seems he had some end in view, in this, viz. the unification of the two fairs or festivals, the Urus and the Rama-Navami and the unification of the two communities—the Hindus and the

Mohomedans. As future events showed, the end or object was achieved. *Though the 1*

1. Permission was obtained, but other difficulties cropped up. Shirdi was a village and there was scarcity of water. There were two wells in the village, the one used to dry up soon and the other's water was brackish. This brackish water was turned into sweet one by Sai Baba by throwing flowers into it. The water of this well was insufficient, so Tatya Patil had to arrange to get water from a well by fixing Moats thereon at a considerable distance. Then temporary shops had to be constructed and wrestling bouts arranged. Gopalrao Gund had a friend by name Damu Anna Kasar of Ahmednagar. He also was similarly unhappy in the matter of progeny though he married two wives. He too was blessed by Sai Baba with sons and Mr. Gund prevailed upon him to prepare and supply one simple flag for the procession of the fair; he also succeeded in inducing Mr. Nanasaheb Nimonkar to supply another embroidered flag. Both these flags were taken in procession through the village and finally fixed at the two ends or corners of the Masjid, which is called by Sai Baba as Dwarka Mai. This is being done even now.

The 'Sandal' Procession. There was another procession started in this fair. This idea of 'Sandal procession' originated with one Mr. Amir Shakkar Dalal, a Mahomedan Bhakta of Korahla. This procession is held in honour of great moslem saints. Sandal i. e. Chandan (चंदन) paste and scrappings are put in the (THALI) flat dishes and these are carried with incense burning before them in procession with accompaniment of band and music through the village and then after returning to the Masjid, the contents of the dishes were thrown on the 'Nimbar' (nitche) and walls of the Masjid with hands. This work was managed by Mr.

Amir Shakkar for the first three years and then afterwards by his wife. So on one day, the procession of the 'Flags' by the Hindus and that of Sandal by the Moslems went on side and by side and are still going on without any hitch.

Arrangement. This day was very dear and sacred to the devotees of Sai Baba. Most of them turned out on this occasion and took a leading part in the management of the fair. Tatya Kote Patil looked to all outward affairs while the internal management was entirely left to one Radha-krishna Mai, a female devotee of Baba. Her residence was full of guests on the occasion and she had to look to their needs and to arranging all paraphernalia of the fair. Another work which she willingly did was to wash out and clean and white-wash all the Masjid, its walls and floor, which were blackened and were full of soot on account of the ever-burning Dhuni (sacred fire) of Sai Baba. This work she did the previous night when Sai Baba went to sleep every alternate day in Chavdi. She had to take out all the things, even the Dhuni, out and after thorough cleaning and whitewash, replace them as they were before. Feeding the poor, which was so dear to Sai Baba, was also a great item in this fair. For this purpose, cooking on a grand scale and preparing various sweet dishes was done in Radha-Krishna Mai's lodging and various rich and wealthy devotees took a leading part in this affair.

Transformation of Urus Into Rama-Navmi festival. Things were going on in this way and the fair was gradually increasing in importance till 1912, when a change took place. That year one devotee, Mr. Krishnarao Jogeshwar Bbisma (the author of the pamphlet Sai Sagunopasana) came for the fair with Dadasaheb Khaparde of Amraoti and was staying on the previous day in the Dixit Wada. While he was lying on the verandah and while

Mr. Laxmanrao alias Kaka Mahajani was going down with Puja materials to the Masjid, a new thought arose in his mind and he accosted him thus—There is some providential arrangement in the fact that the Urus or fair is celebrated in Shirdi on the Rama-Navmi day, the Rama-Navmi day is very dear to all the Hindus, then why not begin the Rama-Navmi Festival – the celebration of the birth of Shri Rama here on this day. Kaka Mahajani liked the idea and it was arranged to get Baba's permission in this matter. The main difficulty was how to secure a Haridas, who would make 'Kirtan', sing the glories of the Lord on the occasion. But Bhisma solved the difficulty saying that his 'Rama Akhyan', composition on Rama's birth is ready and he would do the Kirtan, himself, while Kaka Mahajani should play on the piano (harmonium). It was also arranged to get the 'Sunthavada' (ginger-powder mixed with sugar) as Prasad prepared by Radha-Krishna Mai. So they immediately went to Masjid to get Baba's permission. Baba who knew all things and what was passing there, asked Mahajani as to what was going in the Wada. Being rather perturbed, Mahajani could not catch the purport of the question and remained silent. Then Baba asked Bhisma what he had to say. He explained the idea of celebrating Rama-Navmi Festival and asked for Baba's permission and Baba gladly gave it. All were rejoiced and made preparations for the Jayanti-Festival. Next day the Masjid was decorated with buntings etc., a cradle was supplied by Radha-Krishna Mai and placed in front of Baba's seat and proceedings started. Bhisma stood up for Kirtan and Mahajani played on the piano. Sai Baba sent a man to call Mahajani. He was hesitating to go doubting whether Baba would allow the festival to go on ; but when he went to Baba, the latter asked him what was going on and why the cradle was

placed there. He answered that the Rama-Navmi festival was commenced and the cradle was put on for that purpose. Then Baba took a garland from the 'Nimbar' (nitch) and placed it round his neck and sent another garland for Bhisma. Then commenced the Kirtan. When it came to a close, crise of "Victory to Rama" went up and Gulal (red powder) was thrown up all round amidst band and music. Every body was over-joyed, when suddenly a roaring was heard. The red-powder thrown promiscuously all round, went up some-how and entered Baba's eyes. Baba got wild and began to scold and abuse loudly. People got frightened by this scene and began to take to their heels. Those intimate devotees who knew Baba well, took these scoldings and outpourings of Baba as blessings in disguise. They thought that when Rama was born, it was proper for Baba to get wild and enraged for killing Ravana and his demons in the form of Egoism and wicked thoughts etc. Besides they knew that when a new thing was undertaken at Shirdi, it was usual with Baba to get wild and angry and so they kept quiet. Radha-Krishna Mai was rather afraid and thought that Baba may break her cradle and she asked Mahajani to get the cradle back. When he went to loosen and unfasten the cradle, Baba went to him and asked him not to remove it. Then after some time Baba became calm and that day's programme, including Mahapuja and Arti was finished. Later on Mr. Mahajani asked Baba for permission to remove the cradle, Baba refused the same, saying the festival was not yet finished. Next day another Kirtan and Gopal-Kala ceremony (an earthen pot containing parched rice mixed with curds is hung only to be broken after the Kirtan and the contents distributed to all, as was done by Lord Krishna amongst his cow-herd friends) were performed and then Baba allowed the cradle to be removed. While the

Rama-Navami festival was thus going on, the procession of the two flags by day and that of the 'Sandal' by night went off with the usual pomp and eclat. From ^{Shon} this time onwards, the 'Urus of Baba' was transformed into the Ram-Navmi festival."

From next year (1913) the items in the programme of Rama-Navami began to increase. Radha Krishna Mai started a 'Nama-Saptah' (singing the glory of God's name continuously day and night for seven days) from 1st of Chaitra. For this all devotees took part by turns and she also joined some times early in the morning. As Rama-Navmi festival is celebrated in many places all over the country, the difficulty of getting a Haridas was again felt, but 5 or 6 days before the festival, Mahajani met accidentally Balabuva Mali, who was known as modern Tukaram and got him to do the Kirtan that year. The next year (1914) another Balabuva Satarkar of Birhad—Siddhkavate, District Satara, could not act as a Haridas in his own place as plague was prevailing in his town, and so he came to Shirdi, with Baba's permission, which was secured through Kakasaheb Dixit, and he did the Kirtan and was sufficiently recompensated for his labour. The difficulty of getting a new Haridas every year was set finally at rest from 1914 by Sai Baba, as he entrusted this function to Das Ganu Maharaj permanently and since that time he is so successfully and creditably fulfilling that function uptil now.

Since 1912, this festival began to grow gradually year by year. From the 8th to 12th of Chaitra, Shirdi looked like a bee-hive of men. Shops began to increase. Celebrated wrestlers took part in wrestling bouts. Feeding of the poor was done on a grander scale. Exertions of Radha-Krishna Mai turned Shirdi into a Saunsthan (State). Paraphernalia increased. A beautiful horse, a palanquin, chariot and many silver things, utensils, pot, bucket,

pictures, mirrors etc. were presented. Elephants were also sent for the procession. Though all this paraphernalia increased enormously, Sai Baba ignored all these things and maintained his simplicity as before. It is to be noted that both the Hindus and Mahomedans have been working in unision in both the processions and during all the festival and there was no hitch or quarrel between them at all so long. First about 5000/7000 people used to collect, but that figure went upto 75,000 in some years; still there was no outbreak of any epidemic disease nor any riots worth the name during so many past years.

Repairs to the Masjid. Another important idea occurred to Gopal Gund. Just as he started the Urus or fair; he thought that he should put the Masjid in order. So in order to carry out the repairs, he collected stones and got them dressed. But this work was not assigned to him. This was reserved for Nanasaheb Chandorkar and the pavement work for Kakasaheb Dixit. First Baba was unwilling to allow them to have these works done, but with the intervention of Mhalasapati, a local devotee of Baba, his permission was secured. When the pavement was completed in one night in the Masjid, Baba took a small Gadi for his seat, discarding the usual piece of sack-cloth used before. In 1911, the Sabha-Mandap (court yard) was also put in order with great labour and exertion. The open space in front of the Masjid was very small and inconvenient. Kakasaheb Dixit wanted to enlarge it and put on a roofing. At great expense he got iron-posts, and pillars and trusses and started the work. At night, all the devotees worked hard and fixed the posts; but Baba when he returned from the Chavdi next morning, uprooted them all and threw them out. *Once it so happened that Baba got very excited, caught a pole with one hand and began to shake and uproot it and with the other hand

caught the neck of Tatya Patil. He took by force Tatya's Pheta, struck a match, set it on fire and threw it in a pit. At that time, Baba's eyes flashed like burning embers. None dared to look at him. All got terribly afraid. Baba took out a rupee from his pocket and threw it there, as if it was an offering on an auspicious occasion. Tatya also was much frightened. None knew what was going to happen to Tatya and none dared to interfere. Bhagoji Shindya, the leper devotee of Baba made bold to advance a little but he was thrust out by Baba. Madhavrao also was similarly treated, he being pelted with brick-pieces. So all those who went to intercede, were similarly dealt with. But after some time, Baba's anger cooled down, he sent for a shop-keeper, got from him an embroidered Pheta and himself tied it on Tatya's head, as if he was being given a special honour. All the people were wonderstruck to see this strange behaviour of Baba. They were at a loss to know what thing enraged Baba so suddenly and what led him to assault Tatya Patil and why his anger cooled down next moment. Baba was some times very calm and quiet and talked sweet things with love, but soon after with or without any small pretext, got enraged. Many such incidents may be related but I do not know which to choose and which to reject. I, therefore, relate them as they occur to me.

In the next Chapter the question whether Baba was a Hindu or Mahomedan will be taken up and his Yogic practices and powers and other matters will be dealt with.

Bow to Sai Baba.

Belgaum, 28-12-43 }

N. V. Gunaji

B.A., LL.B.

APPEAL BY SHIRDI SANSTHAN COMMITTEE OF SHRI SAI BABA

श्री साई बाबा विजयते ।

VICTORY TO SHRI SAI BABA

ANNOUNCEMENT

A few years ago, the Shirdi Sansthan Committee started the construction of the Sabha Mandap, in front of the Samadhi Mandir of Shri Sai Baba at Shirdi; but the work remained incomplete owing to lack of funds. As the number of Sai Bhaktas attending the Utsavs at Shirdi is being considerably increased every year, the need of the Sabha Mandap is now keenly felt, and the Committee intends, therefore, to complete, as early as possible, the work so long remained unfinished and earnestly requests the Sai Bhaktas to contribute liberally their mite to enable the Committee to fulfil this long want.

" Shri Sai Baba Fulfills Himself in many ways "

Vankola,
Post Santacruz,
Bombay No. 23.
Dated 12th June 1944.

By Order of the
Shirdi Sansthan Committee,
SHANKAR D. BALAWALLI,

Honorary Secretary,
Shirdi Sansthan of Shri Sai Baba.

N. B.-Those who desire to contribute for the abovementioned work are requested to send their contributions to the Sansthan's Hony. Secretary and Treasurer, Mr. Shankerrao D. Ballawalli, Vankolla, Post Santacruz, Bombay No. 23.

श्री साईबाबा शिरडी संस्थान

विक्रीकरिता पुस्तके

- | | | |
|---|-----------------------|---------------|
| (१) सच्चरित्र | कै. गो. व. दाभोलकरकृत | कि. द. ५-१०-० |
| (२) दासगणकृत श्रीसाईनाथ स्तवनमंजरी | | ,, ०-२-० |
| (३) " " (अध्याय ४) | | ,, ०-८-० |
| (४) सगुणोपासना | | ,, ०-२-० |
| (५) संस्थानचे नियम पुस्तक (मराठी) | | ,, ०-६-० |
| (६) A glimpse of Indian spirituality -
by Rao Bahadur M. W. Pradhan
B.A., LL.B., ADVOCATE & J. P. | | ,, 1-4-0 |
| (७) Rules:-Shirdi Sansthan of
Shri Sai Baba (English) | | ,, 0-3-0 |

वरील पुस्तकाकरिता खालील प्रत्यावर लिहून खुलासा घेणे.

- (१) मॅनेजर शिरडी संस्थान, म. शिरडी, पो. रदाते, जि. अहमदनगर
- (२) ऑ. बि. शं. व. बलबट्टी, वाकोला-सांताक्रुझ मुंबई नं. २१



रावसाहेब यशवंत जनार्दन भालवणकर एडिटर, श्री साईलीला
यांनी रामकृष्ण प्रिंटिंग प्रेस, ज्युडेक्स बिल्डिंग, त्रिभुवन रोड,
मुंबई नं. ४ येथे छापून तेथेच प्रसिद्ध केले.

श्री साईबाबा शिरडी संस्थान

विक्रीकरिता पुस्तकें

- | | | |
|--|--------------------------------|-----------------|
| (१) सच्चरित्र | कै. गो. द. दामोदरकरकृत | किं. रु. ५-१०-० |
| (२) दासगणकृत श्रीसाईनाथ स्तवनमंजरी | | „ ०-२-० |
| (३) „ „ (अध्याय ४) | | „ ०-८-० |
| (४) सगुणोपासना | | „ ०-२-० |
| (५) संस्थानचे नियम पुस्तक (मराठी) | | „ ०-६-० |
| (६) A glimpse of Indian spirituality
by Rao Bahadur M. W. Pradhan | | |
| | B.A., LL. B., ADVOCATE & J. P. | „ 1-4- |
| (७) Rules:-Shirdi Sansthan of
Shri Sai Baba (English) | | „ 0-3-0 |

वरील पुस्तकांकरिता खालील पत्त्यावर लिहून खुलासा देणें.

- (१) मॅनेजर शिरडी संस्थान, सु. शिरडी, पो. रहाते, जि. अहमदनगर.
- (२) ऑ. चि., शं. द. बलवल्ली, बाकोला-सांताक्रुझ मुंबई नं. २३

साहेब यशवंत जनार्दन गालवणकर एडिटर, श्री साईलीला
यार्नी रामकृष्ण प्रिंटिंग प्रेस, ज्युडेक्स बिल्डिंग, त्रिभुवन रोड,
मुंबई नं. ४ येथे छापून तेथेच प्रसिद्ध केले.