

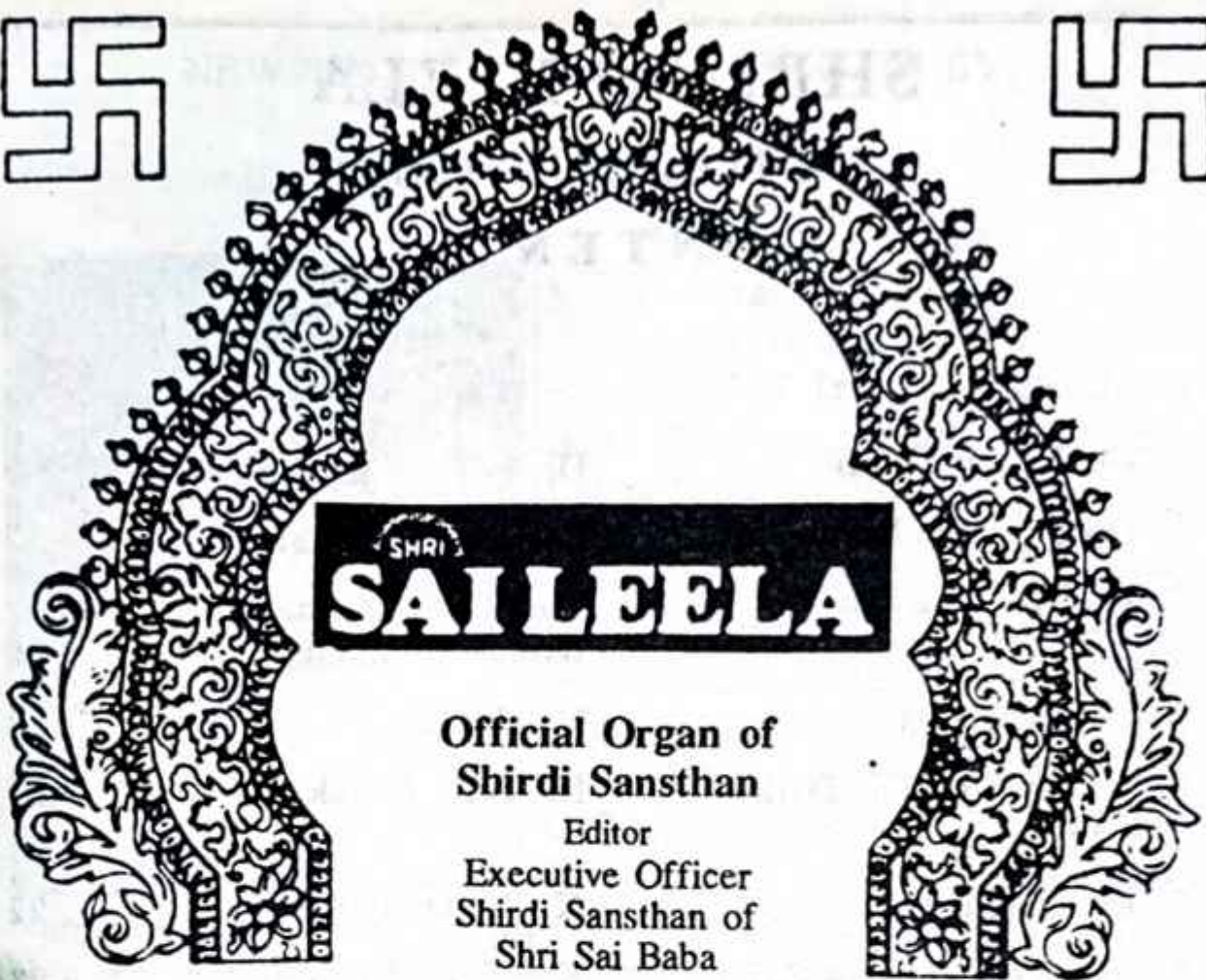
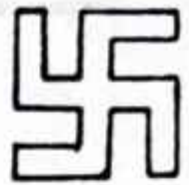
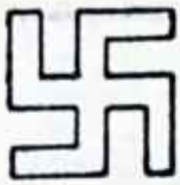
October 1969 (No. 2)



SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHA





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**
Editor
Executive Officer
Shirdi Sansthan of
Shri Sai Baba

**To spread the message of SHRI SAI
BABA all the world over is the aim and
object of Shri Sai Leela**

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**The Editor does not accept responsibility for the views expressed in
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SHRI SAI LEELA

OCTOBER — 1989

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- ★ New subscribers may enrol themselves from any month, however, they will be receiving the issues after two months for obvious reasons.
- ★ Subscriptions may be remitted by Money order/Cheque/D.D. The Cheque/D.D. should be in favour of "SHREE SAI BABA SANSTHAN, SHIRDI".

NEW TRUST COMMITTEE HEADED BY

DR. LEKHA PATHAK



The Government of Maharashtra has recently announced the appointment of the new Board of Trustees for Shri Sai Baba Sansthan, Shirdi, with Dr. Lekha Pathak as the Chairman. Dr. Lekha Pathak is not only a well-known Cardiologist but also a learned writer on her chosen scientific and technical subject. She works as the Professor of Cardiology in the Grant Medical College and is connected with the J.J. Group of Hospitals and

Nanavati Hospitals as an expert in the Cardiology Department. Her individuality is many faceted on account of her being a Medical Expert, a Scientific Writer, Professor and Social Worker. She has been working on a number of expert committees and her expertise has been recognised and felicitated. Shirdi Sansthan has the privilege to derive the benefit from her versatile individuality, knowledge and serving style. She has been working on the Editorial Committee of Indian Heart Journal. She is also the Chairman of Scientific Committee of A.P.I. We take this opportunity to offer our well wishes for her successful career as the Chief of the Trust Committee.

The other members of the Trust Committee are as follows:-

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(Kopargaon), Shri Uttamrao Shelake (Shirdi)

— Chakor Ajgaonkar, M.A.
Acting Ex. Editor,
Shri Sai Leela.

A QUOTE FOR THE MONTH

PRAYER

O God, we offer thee only thoughts which we do not reduce to practice and promises which we never fulfil. We supplicate thee to grant us the grace of adding effect to our desires and of uniting practice with knowledge of virtue.

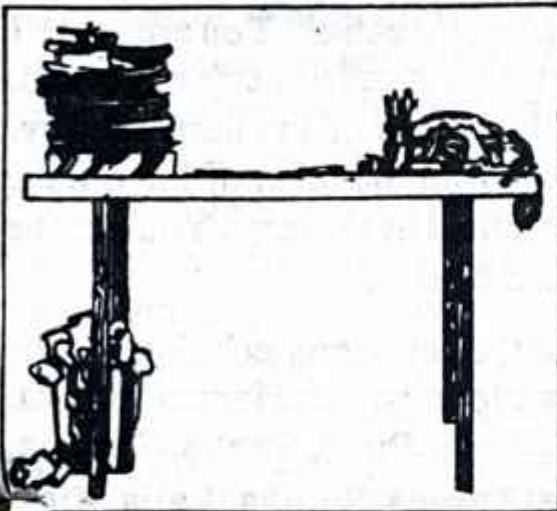
ANSWER

Offer fully your 'I' consciousness in the saon fice of ego for earning the grace of Lord. Become Great and Sublime by saon ficing all bitterness. Be fixed like the starlet which is faithful to the crescent moon. Remember the Wheel of Duty and Religion, harmonising the cause and effect of Karma. Listen listlessly the primeval Omkar ringing from your heart as well as the heart of Brahman. All religions are facets of one divine and immortal truth which is nothing but love, purity, magnanimity and selfless surrender. These are the various forms of the affluence of the divine truth.

THY GLORY, O, DIVINE MOTHER SAI

ॐ ऐं ह्रीं क्लीं चा मुंडायै विच्चे (नवार्णव मंत्र)
शरण्ये त्र्यंबके गौरी नारायणि नमोऽस्तुते (दुर्गासप्तशती)

EDITORIAL



O Shridevi, you are the primeval shakti of parabrahma, you are the Ardhamatra in Omkar, you are the original phase of vedas, you are Gayatri, Savitri, Saraswati, Mahalaxmi, Navadurga!

You are the fullmoon day of grace of GuruDattatreya, you are the Anagha Shakti, Shri Jagadamba, Tribhuvana sundari Shri Lalita Devi!

We sing your glory during this festival of nine days (Navaratra). O most auspicious Mother of the three worlds, in the form of Shri Sai Mata! O Shive, Kalyani, Sarvamangale! you are the origin of all the sacred and pure things in the universe. Devotees are invoking you as Jagadamba, Shri Lalita, Tripurasundari and some such names which shower immense good on them.

O Sai Maheshwari, you are the basic energy in the cosmos; you are the basic power of Prakriti. The purity, fulfilment, achievement, prosperity and perfection has assumed your divine shape. The charming mirage of the entire living and Jada nature, blossoms on the mirror of Parabrahma on account of the power of your Maya. You can transform the will of God into the apara shakti with its three gunas and five elements.

The Shiva principle which is nothing but light and bliss hums with 'I' consciousness. The formless assumes form. O Vimarsharupini, Omkarrupini Devi, your sublime inner core forms a triangle of Brahmi, Vaishnavi and Raudri power. You impel the living world with the promptings of six vikaras. The balances of the basic substance of this cosmos consisting of three gunas, times and bodies is disturbed and Mother, you manifest Brahma, Vishnu, Mahesh



together with the power to create, sustain and annihilate. After the end of the epoch, you rise from the eternal shanti and become manifold in myriad names and forms. You become the word, fragrance, touch, form and the essence and shine majestically. The sadhaka who pines for the realisation of truth has to cross the leela plays of yours, holding fast to your kundalini power and the grace of Guru in order to move away from the external appearance to the inner Shiva principle.

O Shri Sai Mother, You can impart the form to the formless. You are the inspiration divine to the urge of creation. You are the self experienceable, phase of knowledge which is called perfect Samvid. You are the latent kundalini in the six centres of the human body. You are the half consonant in the Omkar in the form of the Bindu. You are the first phase of knowledge called as Gayatri. You are the Tantra knowledge among the Agama Sciences.

You have attributed sentiment to the devotion, technique to the knowledge and the brightness of a weapon to the Mantra shastra. You are Sai Mother, the Sriti Smriti, Tusti, Pusti, Swaha, Swadha, Dhee, Shree, Dnyan, Sampada, Daya, Karuna, Spruha, Lajja, Kiri, Sraddha, Medha, Ritambhara, Pradnya. In short O Sai Mother, you are the image of whatever that is most beautiful, pure and auspicious in the universe. You are the nectar like Satravikala of the Satyam-Shivam-Sundaram principle, which has revealed its self in sixteen kalas. This is known by Vedantis and actually experienced by the Siddhas and Yogis through your motherly grace.

O Sai Mother, you sometimes, appear before us as the Saraswati with your lyre and unfold the majesty of your sixty four arts. You become Gayatri the mother of Vedas. The power of creation of new notes reveals from your divine lyre. You have uncovered the vedas to the sages, who saw them in their vision. You are lotus eyed, lotus face, lotus handed and lotus born Mahalaxmi. You are the devotion of Vaishnavas, the Bhagwata's love for God and the fulfilment of desires of siddhas and their Dnyana Samkalpas. When O Mother, you are viewed as Shiva's Bhavani, we call you with such names as Amba, Aparna, Uma, Dakshayani, Kafyayani, Bhadrakali, Parameshwari, Shiva, Trilochana, Girija, Shanta Durga which names are capable of uplifting us from the ocean of samsara. When you assume the role of Ranachandi with the trident in your arm, all the eighteen worlds shudder with fear. You are destructive Bhadrakali as well as the

reviving Shanta Durga. Your form, giving both liberation and enjoyment, can transform itself to compassionate devotion as well as energy aspect of Yoga. We cannot therefore look at you O Sai mother as a single form.

You are threefold, three aspected. But your real form is that of Jagadamba seated on a Lion, which combines and embraces all your forms and aspects. The beauty of three world, the Navadurga or the Lalita Devi with eight arms, and holding weapons just as Sharnga, Chap, Khadga is the genuine confluence of your all manifestations. You are the tripura shakti of Lord Dattatreya. You are the Purnima of Shri Guru's grace, shining like a lunar orb in the Hamsa Parshwa triangle. You are the consort with five senses and five elements and the beloved partner of the most pure, immaculate Supreme Lord. You manifest yourself in word, touch, fragrance, form, name and the sentiments. Even the siddhas, who have crossed the boundary of this samsara have not measured your Maya fully. You are limitless parashakti. You carry us our the veil of your magical maya shakti. You uncover the curtain of ignorance and reveal to us the flame of SatChitAnanda beyond the mind, intellect, body and ego. Let us be the waves in you ocean of bliss.

O Sai Mother, the Bhagwat Puran describes your royal and majestic resort Mani Dweep in the ocean of nectar (Sudha sagar). I pray you to construct that prosperous abode of yours in our life also. Let our consciousness merge in the sound of recitation of your Navarnava Mantra. We shall adore your nine fold forms in the Navaratra. Let yours Navanidhi, eight Siddhis, fifty two matrukas and powers and sub powers be bestowed upon us. Let us celebrate the Vijayadashami (Dassera) of our Atmic triumph through the grace of your motherly love.

O Sai Mother, you excel in the form of the Swamini of Shri Chakra. Be my shakti, energy, power. O Shakti of Dnyana, Desire and Kriya, will you be my inspiration for converting the entire world into an abode of love, prosperity and spiritual attainmen! You are Turiya, Mahakarana stage of Cosmos. You can fulfil every desire or wish. I prostrate before you Sai Mother with crores of pranams.

— Chakor Ajgaonkar,
Acting Executive,
Editor.



THE LIVING TOMB

“He loves each one of us as if there were only one of us”

— St. Augustine

“If a man dies, shall he live again?”-It is a question, that is found in every sob in times of bereavement.

It is a question, that knocks with gloved hand on the door of the weeping heart.

But how strange to say ‘if’-‘if a man dies?’ There is no ‘if’. All of us must die.

Is life possible after death? That is the question.

Millions of people have experienced the living presence of Shirdi Sai Baba. The facts concerning Sai Baba are-that he lived, he died on 15th October 1918 and he arose from the dead. He is as active as before.

Can we justify such a contention?

He lived as no intelligent student can deny.

He died. That fact nobody need deny.

He died at 2-30 P.M. on the 15th October 1918 leaning on Bayaji’s body. Bhagoji Shinde noticed that His breathing had stopped and he told that Nana Sahib Nimonkar, who was sitting below.

On that fateful afternoon, Shirdi was reflected in the hopelessness of His devotees. As the afternoon sun threw, the lengthening shadows of devotees gathered near Buty-wada a brooding sadness descended upon His devotees, who looked at each other in a puzzled grief that knew no speech.

Two years before, the Master had given an indication of His passing away-His ‘Seemollanghan’ (crossing the border). Now that His flame had died away, they had all become orphans. Such was their mood.

Nana, Kaka, Shyama all remained the despairing survivors of a broken cause, as they stumbled blindly in the Buty-wada, their eyes filled with tears they could not stop.

They were the very picture of men without any hope, utterly crushed.....beaten.....disappointed.....

In their faces there was the stark dreadful look of hopeless despair.

Sai Baba was a dead man now, very much like any other dead man. So, His devotees started making preparations for the last rites.

On Wednesday morning i.e., 16th October 1918, Baba appeared to Laxman Mama Joshi in his dream and drawing him by His hand said: "Get up soon. Babu Saheb thinks that I am dead and so he won't come; you do the worship and do the Kakad Arathi." After the vision, he came with all the pooja-materials and did the pooja and Kakad Arathi with all due formalities and went away. Then at noon, Babu Saheb Jog came with all others and went through the noon-Arathi as usual.

At that time Das Ganu was at Pandharpur. On the same Wednesday morning Sai Baba appeared to Das Ganu in his dream and said to him: "The Masjid collapsed, all the oilmen and grocers of Shirdi teased me a lot; so, I left the place. I, therefore, came to inform you here. Please, go there quickly and cover Me with ample flowers." So, Das Ganu came to Shirdi.

Baba's devotees came to a unanimity. On Wednesday evening, Baba's body was taken in a procession and brought to the Wada and interred with due formalities in the central portion of Booty-Wada, where Muralidhar's statue was to be installed. It may be noted here, that Baba's body did not get stiff, though it was exposed for 36 hours and all the limbs were elastic and His Kafni could be taken out without being torn into pieces.

Das Ganu too arrived at Shirdi. He started Bhajans and Kirtans. Himself weaving a garland of flowers studded with 'Hari-Nam', he placed it on Baba's Samadhi and gave a mass-feeding in Baba's name.

Then came Thursday, the 17th October 1918. The first rays of the early morning sun cast a great light, that caused the dew drops on the flowers to sparkle like diamonds.

The atmosphere of Shirdi was changed.....



It was the same Shirdi.....yet strangely different.

The heaviness of despair was gone and there was a new note in the singing of the birds.

In that new tomb, which had belonged to Sai Baba, there was a strange stirring, a fluttering of unseen forces,.....a whirling of angel wings, the rustle as of the breath of Sai Baba moving through Shirdi.

Strong immeasurable forces poured life back into the dead body they had laid upon in Booty-wada; and the dead Sai Baba rose up, came out of the tomb, and entered into the heart of each of His devotees.

We can almost hear in our hearts the faint sign as the life spirit fluttered back into Sai's body, and smell in our own nostrils the medley of strange aroma that floated, when Sai Baba served food in the Masjid.

At distant Bombay, when Kaka Saheb Dixit expressed his helplessness, Sai Baba solved his doubt by appearing in the dream of Anand Rao Pakhade and directed that 'surrender to Guru's feet is all that is required of Him to attain salvation.'

If we believe in 'ever-living Sai Baba', it is one of the loveliest stories in literature.

It is a story over which, without shame, we might weep.

It is a story, that we cannot read without feeling a lump in our throat.

If we do not believe it, it is a clever and shameful lie!

Does it sound like a lie to you?

Does it have a hollow ring of uncertainly or falsehood?

Do you not rather get the feel of truth in it?

Sai has said: "Though I am at Shirdi, I know what you do beyond the seven seas."

Is it all a trick? Are we deluded fools?

No, we are not deluded-no fact in Sai Satcharita is better established than this one.

Sai Baba continues to be active ever since.

Now, if one man says, he has seen a dead person alive, you may believe him or not, according to your opinion of his trustworthiness.

If ten men tell you that they have, at the same time, seen the dead person alive; talking, walking in newness of life, you begin to be impressed.

If thousand men tell you that they have seen someone who was dead.....well, you must admit that you are in a startling minority.

If you deny the reality of Sai Baba in your day to day life, you are in precisely that minority.

Do you think that this story is an invention? Could you invent that sort of story?

No. Why would anyone persist in a lie!

When Das Ganu sang Arathi next day after Sai Baba was cremated, what he saw, Baba's intimate devotees believed.

The word 'See' is not to behold as one looks at a spectacle, not to see as the watch-repairer, who peers through his magnifying glass. It means to see with inner sight that leads one to a conclusion.

It is perception, reflection, understanding-more than sight.
Do you see?

Then, what happened.

The undeniable fact is this: Devotees of Sai Baba were shattered, downcast, hopeless, with a sense of tragic loss and then, with the knowledge of continued presence of Sai Baba, they were completely changed.

They were all thrilled beyond fear in the stupendous knowledge that Sai Baba was alive.

Is it true? If Sai Baba really risen from the dead?

As that question begins to knock-gently-on your heart's door, you realise that you have gone back to 15th October 1918,



when the world was 70 years younger, back to the country of bullock carts..... back to the Imperial flag fluttering in the British India, back to the days of freedom struggle.

And in the quiet October morning you are standing in front of a grave in Booty-Wada and you see the tomb communicating ...is moving!

And before you are aware of it, you will realise suddenly, that Sai Baba is standing in front of you, and your eyes are fixed on His 'Ashirvad' bestowing hand.

And as a great realisation dawns over you, you hear His voice: "Lo, I am with you always."

Because we cannot stand it any longer-in the secret places of our hearts, we cry out for help-and then it comes, the supreme miracle for which we have been seeking.

It is so stupendous a thing, that we cannot describe it!

It is so delicate a thing, that we cannot bring it into view for anybody else to look at.

We can never explain it to anybody else.

We know only that it is true.

The voice has said: "I am with you always."

Our hearts knew all along it must be so. It was what we wanted to hear, and now that we have heard it, we feel that we have solved the mystery of life.

Yes, because Sai Baba is ever living and active.

Aye, and I, too shall live, because I know it is true.

— **Dr. G. R. Vijayakumar,**
Senior Medical Officer,
Ashok Leyland Ltd.,
Hosur 635126,
Tamilnadu.



REALM OF SADHANA

— Chakor Ajgaonkar

TOWARDS LIFE DIVINE— 7**SWAMI VIVEKANANDA:**

A man has infinite power within himself. Nothing is impossible for him, his wishes take concrete shape. Man is God. He must have firm faith in himself. The Atma is not achieved by the weak mind. Samadhi is a door between two thoughts. Concentrate on the gap between two thoughts, sankalpas. The knowledge abides in a thoughtless state. The unity of man & God can be realised through this duality, which ends in Advaita. The love, truth and unselfish deeds are potent with colossal power. But we have no patience to practice these virtues. Man can subdue lakhs of persons with this power. The selfish thinking alone brings in wickedness and weakness to man. We are basically full of knowledge, energy and power but we cannot see this on account of a thin curtain of selfishness. The great Masters rise from the original state of energy, silence, bliss and incarnate. They merge back to the primal state. We must know this secret through Sadhana. We must unite the light of knowledge, the delicacy of devotion and the control of yoga with the worship in the form of Karma. The life is sacrifice, worship, yoga and action. It is religious knowledgs, science and energy too. Remember, that we serve for our own benefit and not for obliging others. This is Sadhana.

YOGANAND:

God listens to every sincere prayer. Prayer is shortest cut to God. Implicit faith and trusted prayer reaches God's portals. Storms of mind hide inner illumination. Sadhana calms the mind and manifests the omniscient, all pervasive God. Siddhis in sadhana are pointers to right path, when sadhaka is dogged by doubts. Sadhaka should know that law of Karma cannot be allowed to operate unhindered. There would then be no room for grace of God. Is there room for mercy in God's kingdom? The door is opened by sincere Sadhana. It is true that a child is born on that day and hour when the celestial rays are in mathematical harmony with the individual karma. Horoscope is a challenging portrait of unalterable past and probable future. However, it indicates that he can escape universal thraldom. His



spiritual resources (Sadhana) are not subject to planetary pressure. Spiritual efforts free from phenomenal flux. So practise Sadhana instantly and tune with cosmic consciousness.

RAMAN MAHARSHI:

Sadhana means inner access. It tells us to enter within and realise ourselves. The Atman shines as Brahma in the cave of the heart and ripples with the term 'I' 'I'. O sadhaka, do enter this cave by self enquiry or absolute merger. Abide in Atma by controlling the movements of prana. The heart is the right side of the chest (It is the heart of Brahman). We have to tread on to the sahasradal lotus through control of breath. The Gods seat is between two brows. Merge your consciousness in the heart and drift on with the flame to the truth at the crest centre. The rituals, japas, sacrifice, vows and worship are for Purification only. The true Sadhana consists in self enquiry and control of prana.



O Dhananjaya, I have revealed to you the secret of Yoga, where from the Karma of the sacrificial type springs up together with the equal vision of discrimination. All Sadhanas merge in Bhakti as all rivers meet the ocean.

All action should be offered to me with the vision of knowledge for this is the divine rule governing my devotion and love. Instil the love of my name and form in your soul. My Dnyani Bhakta sports within my heart.

— Gita



THE SAIBABA EPIC

IX

Baba had a delightful craze for lightening lamps of oil
Both in the village Hindu temples and in the Mosque
There being only two shops in the entire village,
And from them He used to beg and bring His oil
After this went on for quite some period, the grocers,
Tired and fed up of giving Him gratis oil every day,
Wished to have some fun at the cost of the village mad man
So one day they told Baba, when He'd gone to them for oil
A lie, saying they'd then no oil with them to spare
Unruffled and without uttering a single word to them
Baba returned to His Mosque, with an empty timrel in hand
And the shop-keepers and some others who also knew
About their plan, stealthily followed Him to the Mosque
To see what the mad man would do without His daily oil
Baba, meanwhile, went to the earthen pitcher in the Mosque
Poured from it some water into the timrel He'd with Him
And shaking the same to remove all traces of oil inside
Drank up that mixture of oil and water and again,
Filling His timrel with water simple from that pitcher
He trimmed and wetted the cotton wicks from that water
And, striking a matchstick, He lightened up all His lamps
The lookers-on, who were till then all enjoying the fun
Taking Baba to be a simple mad man doing crazy things
Were thoroughly shocked and surprised to see the lamps
Burn with Baba's water, as bright as with their oil
Then, being convinced that Baba was not a crazy fakir
But a great soul, having great, divine and super powers
They all rushed inside His Mosque, fell at His feet
And begged for His forgiveness for their sinful conduct
Baba then rebuked them gently for their falsehoods
And blessed and advised them all not to do so in future
This wonder which Baba worked during His early life
Soon spread out everywhere and brought the crowds
From far and wide to see for themselves this wonderful man
In His early life in Shirdi village, Baba had also
Given and administered medicines to the poor and sick
And nursed their ills, His service to them being free



As a hakim or village doctor, Baba's reputation's high
When once Baba Himself'd developed redness or inflammation
In His eyes, He powdered pepper into a paste and
Applied its poultice over His eyes and He was cured
Once He pulled out the rotting eye-balls of a man
Washed them clean with clear water, applied them Bibba
And replaced them back in their place and he's cured
Raghu Shinde's aunt had a son whose name was Ganpat
And he was suffering from leprosy and very high fever
Amanbhai, who was sometimes visiting that lady's house
And who was the first to feed Baba in Shirdi village
Told her that a holy Saint had come to His house
And He could treat and cure her son, if she wished
When she agreed, Baba went to her house and saw the patient
And gave him a mixture of poison taken from a cobra
Which Baba had asked Ganpat to fearlessly catch
Since those reptiles do not as a rule bite at lepers
Soon the patient improved but as he did not avoid
The pleasures of bed life, as enjoined by Baba,
Baba stopped further treatment to him and he died
When Bhagoji Shinde, the younger brother of Raghu Shinde
Who worked as an assistant to the village Patil
Once suffered from fever and his case was critical
Baba Himself went to the patient Bhagoji's house
And gave him medicines which He had himself prepared
And also got that patient branded on His back and
On both His temples too, with red-hot rods of iron
The treatment worked and Bhagoji escaped his death
Leprosy, however, continued to afflict Bhagu till
He died, may be Bhagu himself did not care or want
Such a cure or Baba Himself didn't care to cure
For reasons it'd be idle for one to speculate upon
Again-and this happened quite late in Baba's life-
When Tarkhad's servant was having acute pains
In his lumbar region, Baba, without seeing the man,
But simply on hearing about his complaints, prescribed
That a Ghorpad leaf should be slightly heated and warmed
Split into two and then be applied on the place of pain
Which, when done, stopped and the man got instant relief
As the patients began to swell in numbers large

And as most of them couldn't observe His dos and don'ts
Baba gave up giving medicines and, instead, began
Giving them a pinch of Udhi from His sacred fire
He once told Kakasaheb Dixit that previously He used
To give medicines to the sick but gave up that practice
And began to remember only God or Hari or Allah
Actually meeting, while so doing, the Almighty Hari
His Udhi cured all ills, both physical and mental
And gave the recipient peace, health and happiness
Besides the lightening wonder that He worked in the Mosque
On several occasions in His early life in Shirdi
He displayed His powers in other matters too and
Showed that He was really an uncommon and Divine soul
Once Appa Kulkarni, the revenue accountant of Shirdi village
Was suspected of swallowing public funds in his trust
An inquiry was started by the Revenue officer
And notice was served on him to make his statement
When the Kulkarni got that notice from the Prant
The poor accountant trembled in terrific fear
Of being sacked from his service, he loved most
And later convicted of a serious crime and be convicted
He therefore ran to the Mosque and falling on His feet
Wept like a child, praying to Him to save his honour
Then, like a mother, Baba, taking pity on Appa
Asked him to shed all his fears and proceed
To Nevasa, on the Pravara banks, to meet his boss
Baba also asked him, before meeting his officer,
To go and pray in the Mohiniraj temple of that place
Then Appa first went to that temple, did his worship
And then went to his officer and gave his statement
The officer, after recording his say, forthwith ordered
Appa's acquittal, holding the charge's false and baseless
Baba once announced to His devotee, Kondaji Sutar
That his hay-stack near the village was on fire
So Kondaji ran to the village common threshing floor
Where the villagers'd kept their stacks of hay and corn
And seeing no fire at that place, he ran back to Baba
Telling Him, He'd made a fool of Him on a false alarm
But Baba said, No, it was not a false alarm, or a joke
Kindly look behind and tell me what you now see



There Kondaji looked and was shocked to see a fire
Fiercely raging and burning their valued stacks of hay
Seeing that the fire was spreading fast and not knowing
What to do to put it out in the scorching sun
The villagers rushed to the Mosque and prayed for help
Then Baba Himself proceeded to the threshing floor
And sprinkled a trail of water from His timrel
Around the stacks the tongues of fire're about to taste
Assuring the villagers the fire'd never cross that trail
So it happened, the fire soon died down and gone
And the grateful farmers all thanked their Baba
For saving them and their cattle from utter starvation
Once Nana Chandorkar, along with a Ramdasi Kirtankar,
And two other friends had gone to Shirdi and,
After taking the darshan of Baba, the Ramdasi bua
Wanted immediately to leave Shirdi village, lest
He miss his kirtan next day at Ahmednagar town
During the festival there of Hanuman jayanti and
Lose his money, so when they went to Baba to get
His permission to go away from Shirdi, He asked them
To take their meals and then go to Kopergaon station
Nana agreed to stay behind and take his meal and
His friend, Kangaonkar by name, also followed suit
But the Haridas, knowing fully the timings of the train
Thought, if he delayed, he'd miss his train and not
Caring or heeding the kindly words mother Baba
Hurried to Kopergaon with Bapu Nagarkar as his mate
They reached the railway station quite in time
But the train being late for three solid hours
They had to rot and starve on the railway platform
Meanwhile, Nana and Kangaonkar had their meals
And came to the station, after getting Baba's leave
Thereupon the Ramdasi confessed, he'd to suffer a lot
Since, unlike Nana, he did not heed the words of Baba
He wondered how Baba, living in a Mosque in Shirdi
Could know the running of trains at Kopergaon station
Nanasaheb Denge, the brother of Babasaheb Denge,
Of Neemgaon village which Baba at times used to visit
Lived in Jali Neemgaon without any male issue and

To beget a son, he had married a second wife, but,
Since no son was born even thereafter, Babasaheb sent
His brother to Shirdi, to obtain the blessings of Baba
Nana followed this advice and soon got a son and
Talked of Baba's supernatural powers to several officers
One of such officers, Gopalrao Gund was his name,
Who was a revenue officer of Kopargaon taluka,
Had also had no son, though he had three wives
And he too secured a son by the benediction of Baba
It was thus that the fame of Baba as a wonder man slowly
Spread far and wide, turning Shirdi into a sacred place

— **Kamaladevi Gunaki,**
— **Basavaraj Gunaki,**
68, Somwar Peth,
Tilakwadi, Belgaum.



I am the Lord of universe without birth or death. You imbibe in your heart this knowledge that the universe is stuffed with the principle Vasudeo. The meditation on my form is Yoga. Know that I dwell with everything and forget yourself in recitation of my name and surrender of your actions to me.

I hold to my heart such a devotee who offers flowers, fruit, water etc. at my feet, who sings my name incessantly, who dilates my glory in his discourses, who concentrates on my form and stays in Unmantistate.





CHILDREN'S CORNER

— Vaikharitai

SAI AS MOTHER

Dear young friends, you know from your early childhood that mother is the dearest and nearest one to a child, because her love is true, selfless and she sacrifices everything of her own for the good of her child. Our Indian culture calls mother as 'Matru Deo Bhav'. There is nothing equal to a mother's love. There is nothing more sacred and valuable than a mother's affection. God Himself has to be born again and again on earth to taste the nectar of a mother's love. You can remember my article on Lord Krishna and His childhood in Gokula in the August issue. The Balkrishna is inseparable from his mother Yashoda.

Friends, Saints like Ramakrishna Paramahansa have loved the God in the form of mother. We also call our deities or Saints as mother divine because of this intense bond of love. Sai Baba also was a form of the mother aspect of God. The devotees called Baba as Sai Mother and supposed themselves as her fondled children. In fact, Saints are the Motherly shakti aspect of the Shri Guru. The shakti is premshakti, dnyanashakti or the yogashakti according to the need of the devotees.

If you surrender to Baba as your Divine Mother, Baba takes possession of your body, mind, intellect and ego and guides you in all hard times smoothly towards your ideal. Mother overlooks the defects, or shortcomings in children. In the same manner Baba overlooks our sins, faults and mistakes and pardons us. He lifts us above all difficulties and fears, protects us from the storms of life and moves us tenderly along the path of goodness, faith, righteousness, success and fulfilment.

So young friends, I will urge you to call Baba as Dear Mother and tell him your mind every moment. This will lead you to true love and surrender. The real Bhakti begins in genuine affection and we have to cultivate love and affections for the Sai in the first instance. This seed of Bhakti will be sown, if you call Baba your mother.

Baba is love and compassion of GuruDatta and hence you have to get a bit out of it through motherly relationship.

A LESSON IN THE DARK EVENING

Evening of the 8th June, 1988, Dark clouds filled the sky waiting Lord's order to down pour, the wind started blowing fast, the electric current failed and the whole city became dark and stormy. I had to cover a distance of 10 kms. on my moped from Sri Satya Sai Press to my home. I preferred rushing in the stormy weather rather than waiting for an uncertain period till the sky clears itself. I remembered the words of Bhagawan Baba who had declared in one of His discourses that "I am using all my time for Ananda of bhaktas only. I have nothing of my own. Being useful for my bhaktas, that is my selfish purpose." I, like many other devotees, have experienced the truth of these words time and again. So, I had nothing to be worried of my safe journey to my home. I went on chanting the bhajans as usual and drove on in a very casual manner, as if I was moving in a very normal situation. I was not even praying for my safety. Why should I? It is Lord's responsibility to take care of his children. Seeing my over confidence to reach home before the rain, Bhagawan thought of teaching me a lesson, which I could have never learnt during my life time. Suddenly, a few drops were poured and he pointed my attention to an oldman with a headload running in the wind with the hope of reaching his destination before the downpour. I became alarmed, what about him and of so many other pedestrians! Only two kilometers left for me, which I can cover within 3 to 4 minutes. But what about others, who have to cover a very long distance! Is it Sai's selfish purpose to take care of me only or of all others also? Even as an active worker of Sai Organisation, I had never internally realised the bliss of feeling for others. I had followed Sai commandments to the best I can, I had tried my best to mould my life according to His ideals, I had served many persons in their need, but I had never felt the oneness of 'me' and 'others'. I had followed Sai's words without realising them, without practically experiencing the bliss inherent in them, Till this evening, I have been too selfish to think of myself only (although I was following Sai's dictum: 'Love all; Serve all'), but now Sai taught me to feel others also.

Very timidly I asked, 'Swamy! what about others?' And Lord in a very majestic style stopped the wind and let the rain wait till all and one reach their home. Downpour started only after the mid-night and continued for three days.

— Dr. S.K. Nayak,

Asha Nivas, Bhubaneswar-751 002.



THE TRUTH

Shri Valmiki-describes Rama as Satya-parakrama. This epithet is used at several places in the Ramayana. The emphasis is on the special attribute, Satya (the Truth), which Rama wields to vanquish the Asat (the untruth), "Ramo vigrahavan Dharmaha". Rama is an embodiment of Dharma. There is no greater Dharma than Truth. For the Ikshavaku clan, Truth has always been their Dharma. King Harishchandra has come to be known as Satya Harishchandra. In case of Rama, there is another distinction. He has the unique quality of charming every one into a feeling, that he belongs to him or her. "Ramayati iti Ramah". In this sense, the word Rama has always been in existence. Infact, Rama is a Compound Word pronounced, when the words Hara and Uma are compounded continuously. The Unision of Hara and Uma is signified in the utterance of Rama. Lord Shiva tells Parvathi that Ramanama is equivalent to 1000 times Vishnunama. In an interesting sloka, a poet tries to bring to light the greatness of Ramanama, when he says while Lord Rama could only redeem the people of Ayodhya, His name has redeemed all the three worlds. Guru Vasishtha with his vision has chosen the name Rama for the eldest son of Dasharatha because Rama stands for Truth and the trumphanche of Truth will once again be indicated through Rama to posterity.

In a similar way, though on a smaller canvas, which is obviously necessary in view of the modern times we live in; the great Hemadpant makes Truth reveal through Sai Baba's life-story. The book is not a biography, nor a story book, nor a history; but it is 'Sat Charita'. The Truth for which the Sai stands is brought to light. The eleven sayings of Shri Sai Baba are the manifestations of the Truth. The book 'Sai Satcharita' is a collection of facts, happenings and incidents connected with Sai Baba and His devotees, which reveal the Truth. Interestingly, Sai is more active (in the matter of Communicating with the devotees and giving them experiences) now than when He was living. Rightly therefore the Story or Charita of Sai Baba is called 'SAI SATCHARITA'

— N. Rama Rao,
Education Officer,
Kendriya Vidyalaya Sangathan,
Hyderabad Region, B-7, Vikrampuri,
Secunderabad-03.

SAI—THE SUPREME SAINT

Saints and sages during their mission in this world, have tried to enlighten the human mind through their precious preachings. It is interesting to note that these preachings last for ever, as their validity is worth one's own life. Being a country blessed with great saints, India has been praised for its spiritual strength by the entire world. As an incarnation of LORD DATTATREYA, during His mission, Sai Baba has spread the religion of love, compassion and endurance. Some of His preachings, which have been cited in the present context reflect the same.

When we consider the significance of "Dakshina", Baba asked for two rupees. From this one would easily mistake this for the monetary values. But, Baba actually meant FAITH and PATIENCE. It is evident that undaunted faith helps mankind to be relieved of all problems. This term Faith as put by Baba, reflects in the saying of Ramakrishna Paramahansa, who said "Faith is life and doubt is death".

The term patience has universal application. Here again, the present day saying goes "patience pays". This is true, because one would be easily carried away when confronted by troubles. Its at that time patience would be required. Keeping undaunted faith in Baba, and developing the trait of patience help us to live in peace.

When one goes through the assurance given by Baba, "Remember me, believe in me, heart and soul and then you be most benefited!" It shows the concern of Baba for mankind. Again Baba assured that if one tried to go near Him by one foot, He would advance towards the devotee by ten feet. This signifies the fact, that every humble attempt by devotees to reach the fold of Baba would be blessed in multiples by Him.

Sai Baba warned human beings, not to be carried away by worldly honour. This is because, these are momentary. It is ultimately the grace of God and blessing, that would come to one's rescue. So, the main purpose of human life, has to be an unending attempt to be honoured in the court of Baba.

Baba's reference to Karma is the same as explained by Lord Krishna in the "Gita". He has suggested us, to endure whatever that came to us, as it reflects the outcome of our Karma. The only means is to think of God and request for



His guidance. This would lessen the burden. Unconditional surrender at the "LOTUS FEET" of God, helps us in better living.

Baba has given highest place for Guru. He suggested that love for one's Guru and surrendering to him would help one, to visualise the real light in life.

It is worthy to note, that in Baba's presence, there would not be any kind of difference between the rich and the poor. He is the only saint, who has spread the tendency of tolerance among various religions, saying "SABKA MALIK EK". This is evident by the people belonging to various religions coming to Shirdi and worshipping Baba.

Baba had the unique power of visualising the same ATMA (or) SOUL both in the human form and also in the form of animals. He suggested that a person before taking food should necessarily satisfy any form of living being, that comes to the door. Baba has personally proved this, by thanking a lady, who has fed a ROTI to a black dog. Baba felt, that satisfying the dog has satisfied Him personally, as the same ATMA existed in both the forms.

From all the above references, we come to understand, that faith and patience are the prime requisites, to reach the fold of Baba. Also it has been made clear, that developing love for fellow beings and serving them satisfies Baba.

Finally an unconditional surrender at the LOTUS FEET OF SAI BABA would make our lives worth living.

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GOLDEN EXCERPTS FROM OLD ISSUES

**A SEARCH FOR THE BIRTH PLACE OF
SHRI SAI BABA**

(From Shri Saileela, January 1976)

“Sai Baba was neither a Hindu nor a Muslim but above both”. Thus spoke Shri S.B. Dhumal an ardent devotee of Sai Baba and a leading lawyer of Nasik in reply to a question of a District Magistrate. * This reply is undoubtedly wise and replete with meaning. A man of God, whatever be his caste or colour, is worthy of our respect. A popular Marathi saying discourages the search for the origin of a river and the birth of a sage for the fear, that the researcher may be disappointed with their humble beginnings. Whatever might have been the truth of this adage, the dictum is no longer valid. In this age of fast advancing technology, when all values are in a melting pot, even “every formula of every religion has to submit to the acid test of reason and universal justice if it is to ask for universal assent”. + The extended truth is applicable also to holy personages who have left their foot-prints on the sands of time. Those who have read Prof. Erik H Erikson’s “Gandhi’s Truth” which describes “a westerner’s and a psychoanalyst’s search for the historical presence of Mahatma Gandhi and for the meaning of what he called Truth”, £ will grasp the full implication of this statement. Researching into the questions as to the place of Sai Baba’s birth, the family in which he was born etc. may give us a historical hindsight into the later events in Sai Baba’s life. In this belief my wife and I made a pilgrimage to the “birth place” of Sai Baba in Marathwada in June, 1975 and the outcome of our search is stated in this article.

★ B.V. Narasimhaswami, Devotees’ Experience of Sri Sai Baba; Part I, All India Sai Samaj, Madras, 3rd Edn, 1965, p. 48.

+ M.K. Gandhi, in Search of the Supreme, Vol I. Navajivan Publishing House, Ahmedabad, 1961, P. 148.

£ Erik H. Erikson, Gandhi’s Truth, w.w. Norton & Company Inc., New York, 1969, p. 9.



Before I do so let me record briefly the information available about the appearance of Sai Baba, his dress, his food habits, his surroundings in Shirdi and the theories put forward about his place of birth and his family.

Sai Baba was well-built and had arms which reached upto his knees. He was of medium height and had a fair yellowish complexion. But "one's first impression about him was derived from his eyes". There was such power and penetration in them that none could continue to look at him without feeling that Sai Baba was reading him through and through. § His ears were pierced £ and he was not circumcised ρ indicating that he must have been a Hindu. But he dressed like a Fakir and lived in an old tumble-down mosque which was strangely called by him as Dwarkamai. A sacred fire was constantly burning in the mosque and devotees were allowed to worship him with fanfare including blowing of conches and ringing of bells.

In the courtyard outside the mosque was a Tulsi Brindaban. Ramanavami was celebrated by His Hindu devotees in the courtyard, in which Sai Baba joyfully participated. At the same time, he had no objection to the local Muslims taking out a Sandal procession on the same day. He was catholic in his food habits, and is said to have par taken meat and fish in the Company of fellow-fakirs. The name of "Allah Malik" was constantly on the tip of his tongue. Yet, he appeared in the garb of Rama, Krishna, Ganesh, Shiva, Hanuman, or the guru of the devotee concerned. He had intimate knowledge of Bhagwad Gita as his exposition to Shri Nanasaheb Chandorkar demonstrated. But he also recited the first chapter of Koran in the company of Muslims. He was known to be fluent in many languages, but

§ B.V. Narasimha swami, Devotees' Experiences of Sri Sai Baba; Part I, All India Sai Samaj, Madras 3rd Edn, 1965, p-92.

£ G.R. Dabholkar, Shri Sai Satcharita (written in Marathi), Shri Sai Baba Sansthan, Shirdi, 8th Edn. 1972, Chap. VII, 13.

ρ Swami Saisharanananda; Shri Sai Baba, (written in Gujarati) 1966, 6th Edn; p. 17.

none knew how and when he acquired such mastery. All in all, he was a phenomenon, and all that one can truly say of him was that he was cast in the mould of renowned yogis of yore, with deep influence of Sufism on him. It is significant to note in this connection, that in examination on commission issued by a Court Sai Baba stated in reply to one of the questions that his "creed" or "religion" was Kabir. *

Mr. H.S. Dikshit, Solicitor and the most selfless devotee of Sai Baba, who sacrificed his all in the cause of his Sadguru, says in his foreword to Shri Sai Satcharita £ as follows: There is no reliable information as to where he was born and who were his parents. But it can be stated authoritatively that he must have had links with the Nizam's State later called Hyderabad State which under the Scheme of Reorganization of States in 1956 was divided on linguistic lines and merged with Andhra Pradesh, Karnatak and Maharashtra. In his conversation there were often references to places like Sailu, Jalna, Manavat, Pathri, Parabhani, Aurangabad, Bhir and Bedar. Once a visitor from Pathri came to Shirdi for Sai Baba's darshan, Sai Baba gathering information about conditions in Pathri, enquired with him about many leading citizens of Pathri. This suggests that he had special knowledge of Pathri but it cannot be stated with certainty that he was born in Pathri. It cannot be said also definitely whether Sai Baba was a Brahmin or Muslim by birth. £

Mhalsapati, one of the earliest devotees of Sai Baba, has stated that Sai Baba had told him that he (Sai Baba) was born in a Brahmin family at Pathri and his parents had handed him over to a Fakir in his childhood. Soon after Sai Baba had given him this information, a person from Pathri, who had come on business to a nearby village called Korhala had visited Shirdi, when Sai Baba had asked him about several residents of Pathri

★ B.V. Narasimhaswami, Devotees' Experiences of Sri Sai Baba, Part II, All India Sai Samaj, Madras, 3rd Edn. 1965, p-46.

£ G.R. Dabholkar, Shri Saisatcharita (written in Marathi), Shri Sai Baba Sansthan, Shirdi, 8th Edn. 1972.

£ G.R. Dabholkar Shri Sai Satcharita (written in Marathi), Shri Sai Sansthan Shirdi, 8th Edn. 1972 (Foreword by H.S. Dikshit p-1)



by their names. § Mhalsapati Bhagat was a man of a truth and integrity and was held in high esteem even by Sai Baba because of his vairagya. His testimony is therefore, important and can be said to be indisputable. †

Sai Baba discouraged any questions about his parentage and said that Purush was his father and Maya was his mother. A life long researcher and biographer observes that Sai Baba's birth remains a mystery and he had not met any individual who had direct knowledge about it. ‡

Another person whose testimony is weighty is Shri Vaman Prangovind Patel, Solicitor, who since he donned the robes of a Sannyasi in 1953, is known as Swami Saisharananand. The new name itself indicates the extent of his reverence for and devotion to Sai Baba. We must examine his credentials further in detail, if we are to accept what he says on the subject matter, in his biography of Sai Baba written in Gujarati.

Shri V.P. Patel was born in 1889 and is still living. He graduated with Philosophy from Elphinstone College, Bombay in 1910 and passed his L.L.B. in 1912. Like Swami Vivekanand, he wanted to see God face to face. He met many Sadhus but none could satisfy his desire. Finally, his father suggested that he should visit Sai Baba. So once in 1911, he travelled from Bombay to Kopargaon by train and reached Shirdi by a tonga. When he reached Shirdi, Sai Baba was standing under the famous Neem tree near Sathewada. The tongawala pointed out Sai Baba to Shri Patel. Young Patel alighted and prostrated himself before Sai Baba. Imagine his wonder, when Sai Baba exclaimed to him "God is, why do you say He is not?" Swamiji (Shri Patel) personally narrated to the writer an account of his first encounter with Sai Baba, under the Neem tree in the fateful year 1911, which was to change the whole life of young Patel. All his doubts

§ "Miscellaneous Topics," Shri Sai Leela, April 1925, P 179.

+ B.V. Narasimhaswami, Life of Sai Baba, Vol. I, All India Sai Samaj, 1955, pp-13-14.

£ Ibid, p-12.

● Swami Saisharanananda, Shri Sai Baba, 6th Edn. 1966.

were silenced and he felt that he was in the presence of a Master whom he could accept as his Sadguru, and surrender to him his all. In 1913, when Patel visited Shirdi during the summer vacation, Sai Baba detained him at Shirdi for eleven months, and one day without being asked, was given permission to leave Shirdi. During his long stay, Patel was sent on begging rounds by Sai Baba, and he came into close and intimate contact with Baba. Sai Baba affectionately nick-named him "Babu". + In course of time, Shri Patel became a solicitor and practised, but his real interest lay in matters moral and spiritual. Patel is a Savant and has written extensively for Sastu Sahitya-Vardhak Karyalaya. he has also rendered Shri Sai-Satcharita into Chaste but simple Gujarati verse. His biography of Sai Baba in Gujarati is a must for every serious student of Sai Baba and his tenets.

With these preparatory remarks about Swami Sai-Sharanananda, let us now turn to his narration of Sai Baba. He says that it is indisputable that Sai Baba considered himself a Brahmin and he got annoyed with anyone who suggested that he was not a Brahmin. In 1912, Patel's father was suffering from dropsy and there was no hope of cure. In December of that year, Patel visited Shirdi. Reading his thoughts. Sai Baba asked him to get his father to Shirdi. But the thought crossed his mind, would his orthodox father come to one who looked like a Muslim? Immediately; Baba intercepted with the remark, "Am I not a Brahmin?" Swamiji also records that the oldest devotee of Sai Baba, Mhalsapati, had been told by Baba himself that he was born in a Yajurvedi Deshastha Brahmin family at Pathri and he was handed over to a Fakir as a child. £

The tale of Sai Baba's birth is also described in article by Sunamra Sundar ρ as said to have been narrated to him by the noted saint Madhavnath, a summary of which appears at page

+ Sadanand Chendvankar 'Parama Saibhakta Shri Saisharananada', Shri Sai Leela, (Marathi edition), September, 1975, p.4. at p.6.

£ Swami Saisharanananda, Shri Sai Baba, 6th Edn. 1966, pp-14-15.

ρ Shri Sai Leela, July-September 1942, pp-359-372.



16 of Swami Sat-Sharanananda's biography of Sai Baba. The story goes that there was a Yajurvedi Deshastha Brahmin in Pathri who had three sons. Sai Baba was the eldest. When Sai Baba was five years old, a Fakir came to the Brahmin and said "Give me my own". The Brahmin replied, "Everything I have is yours". Thereupon, the Fakir asked for the eldest son and took him away. He reappeared after four years, and with the consent of the Brahmin, again took away the boy for three more years. From the age of twelve to eighteen, Sai Baba remained incognito and was seen at Shirdi under the neem tree when he was nineteen.

Yet another version is contained in the biography of Satya Sai Baba, who claims to be a reincarnation of Sai Baba of Shirdi. Swami Sai-Sharananand refers to this story at pages 13 and 27-28 in his biography of Sai Baba of Shirdi. It appears that Sai Baba's parents were residents of Pathri. His father was Gangabhava and Devagiramma was his mother. They were a pious couple and were devotees of the Lord Shankar. As they had no issue they were sad. However, through the practice of penance they obtained a boon from Shankar-Parvati and as a result, Shankar took birth in their family as Sai Baba. Gradually, Gangabhava became more and more absorbed in his tapas, and he decided to renounce the world. Devagiramma insisted on accompanying him. So, both of them retired to a forest, abandoning Sai Baba under a tree. A Fakir and his spouse were passing by. They saw the child, and regarding it as a gift of Allah adopted it and brought it up until Sai was 12. Later the Fakir was pressurized by local Muslims to turn him out as he was fond of playing with a Shiva Linga which he won in a game he played with the son of the local Zamindar. So began his wandering along the banks of Godavari, in the course of which, he came to Aurangabad. There he encountered Chand Patil of Dhupkhed, who recovered his lost mare through the grace of Sai. The later part of his life story is known to all.

And so Pathri was our destination! Yet we knew so little about Pathri, when we planned to visit it. The history of Pathri which is recorded hereinafter was collected only after our return from discussions with a learned friend who is a noted authority on the mediaeval history of the Deccan.

Pathri which was in early mediaeval times known as Parthapur, is situated 80 to 85 miles south-east of Devagiri (Daulatabad) and about 2 miles south-west, from the confluence of Vidarbha (Mangale) and Godavari rivers. It was a part of Vidarbha Kingdom which was ruled by the Yadavas of Deogiri and was a seat of mathematical learning. £ As Pathri was a part of the Yadava Kingdom, its history is a part of the history of Devagiri or Daulatabad. It was the village, the Kulkarni Vatan of which was held by a family which rose to great eminence in the days of the Bahamanis. Bahira or Bhairav Kulkarni (Chaudhari) of this family who probably had migrated to Vijayanagar and entered the service of that Kingdom was in about 1440, captured by Bahamani troops and brought to Bidar. Here the Sultan appreciative of the intelligence and general behaviour of Bahiru enrolled him in royal service after converting him to Islam. Bhairav now became Malik Hasan and in course of time rising to eminence, he was given the title of Nizam-ul-Mulk and was made governor of a Bahmani province. His son: Ahmed founded the Nizamshahi dynasty of Ahmednagar (1489) when the Bahmani Kingdom broke into five fragments. Finally, the Subhedar of Moguls in the Deccan, the Nizam established his domain over the territory of Daulatabad including Pathri and Pathri has since been a Taluka Place.

Pathri is about 10 to 12 miles from Manwat Road Railway Station on the Manmad-Secunderabad Line. When we decided in 1975 Summer, to camp at Pathri for a few days, to get authentic information about Sai Baba's early life, Manwat had come into prominence because of a series of Murders which showed diabolical pre-planning. By June, we had established links with a family at Pathri who were to be our hosts. Our host was none other than Shri Dinkarrao Vasudeo Chaudhari, a scion of the famous Chaudhari family at Pathri, with a long history behind them. Shri Dinkarrao Chaudhari is a progressive farmer and a lawyer. He was a perfect host. He regarded us and our mission as his own and rendered us all assistance.

£ S.B. Dikshit, History of Indian Astronomy (written in Marathi) Aryabhushan Press, Poona, 2nd Edn. 1931, pp-267, 269 and 278.



There are a number of branches of Chaudhari family at Pathri, but most of them live in the fortress which dates back to about fourteenth century. Shri Dinkarrao Chaudhari has now constructed a house just outside the fortress, where he lives. It was our abode during our halt in Pathri. On 21st June evening, when we sat in the verandha overlooking the fortress, in an informal conversation, Dinkarrao made a point which caught my attention. He said, that years ago, his late father Vasudeorao had pointed to one Bhau Bhusari in Pathri, and remarked at the sad plight of the family descendant of Sai Baba! The next day, some Muslim clients of Dinkarrao who had come for consultation stated that according to their information Sai Baba was born in a Brahmin family of Pathri, but was taken away by a Wali when a child, and what happened later was not known. This also furnished another clue. So, we promptly commenced with the task of making a complete list of all Brahmin families of Pathri. Brahmins in Pathri are all Deshastha Brahmins, either Rigvedi or Yajurvedi. There are no Brahmins of any other sect or sub-caste. This list was made while we made the rounds of Pathri going from door to door, interviewing all old residents, Brahmins or otherwise. In discussions, it came to light that the family deity of most of the Brahmin families in Pathri is either Goddess Renuka of Mahur or Yogeshwari of Ambejogai. There was only one exception. That is Bhusari family. Incidentally, Bhusaris are Yajurvedi Deshastha Brahmins. Their family deity is Hanuman of Kumbharbavdi on the outskirts of Pathri. So our minds began working frantically. We recalled the great devotion and respect Sai Baba had for Rama and Hanuman, and mused, "Could it be that our search had at last borne fruit". With alacrity, we made our way to Vaishnav Galli, where we examined with reverence the ruins of Bhusari House (House No. 4-438-61) for it is no longer standing, and proceeded silently to pay our respects to Hanuman of Panchbavadi. There is also a "Lendi" River skirting Pathri and we were reminded of "Lendi Baug" at Shirdi. The association between the two is obvious. Similarity between the Marathi spoken by Sai Baba and the language spoken in Marathwada, generally, was also noticeable. We were most impressed by the fact that the language spoken by all the strata of the Society, from the lowest to the highest, is uniform and there is no difference even in the speech of the elite.

The Population of Pathri is about 10,000. In its appearance, Pathri is as it must have been centuries back. Progress has hardly touched it. Only during the last few years, electricity has been brought to its door-step, and link established with the other parts through the State Transport Service. But otherwise life is placid, as it must have been, in the olden days. My mind was carried back to the time when Sai Baba was born. No exact date or year of his birth is known. For that matter, there is also difference of opinion about the time of his arrival in Shirdi. According to Shri Sai Satcharita, he first came to Shirdi in 1854, vanished and reappeared in 1858, and settled down. According to Shri Narsimhaswami ^g who is supported by Shri M. W. Pradhan + Sai Baba first arrived in Shirdi in 1872. All that we know is that Sai Baba breathed his last on 15th October, 1918. And one can only guess how old he must have been from his photographs that are available.

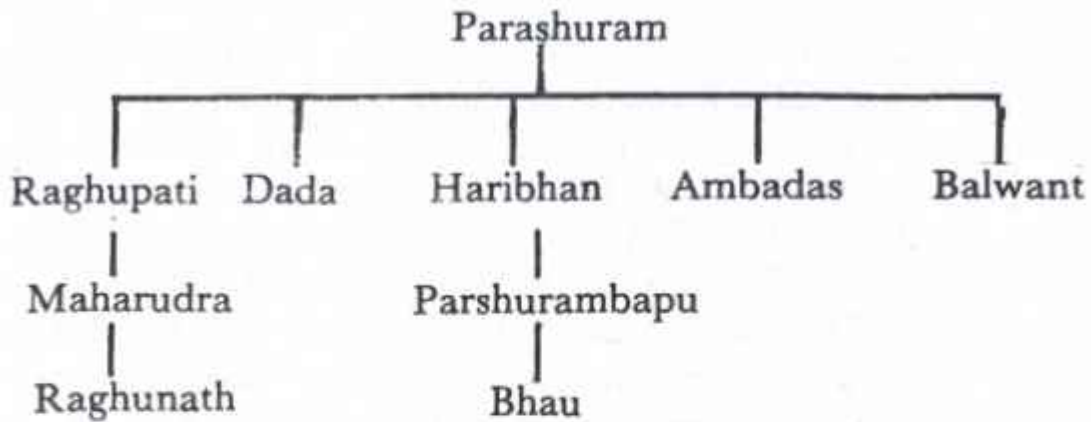
Can we then say with reasonable certainty that Sai Baba was born in Bhusari family? Excepting the information given by a prominent citizen of Pathri to his son on the subject, is there any circumstantial evidence? To collect this, if possible. I decided to pursue the matter further. I opened correspondence with Prof. Raghunath Maharudra Bhusari, who owns the house of Bhusaris at Pathri. He was professor of Marathi in Osmania University and later Principal of a Government College, from which post, he retired sixteen years ago, and settled down in Hyderabad. He was born in Pathri and had his early education there. When he was eight, he lost his father. At the age of twelve, he left Pathri and went to Parabhani, a district town, for further education. After matriculating he moved to Hyderabad, from where he graduated in Arts, standing third in the University. This won him a scholarship for M.A. at the Calcutta University, which he completed successfully. Prof. Bhusari states that Konedada was their first known ancestor. No information is available about the next two generations, but the family tree of

^g B. V. Narasimhaswami, Life of Sai Baba, Vol I, All India Sai Samaj, Madras p-13.

+ M. W. Pradhan, Sai Baba of Shirdi. Sai Baba Sansthan, Shirdi, 7th Edn. 1973, p-25.



three later generations is known which is reproduced below:-



Prof. Bhusari further states that he had learnt from his grandmother, when he was a child, that Haribhau, Ambadas and Balwant had all left Pathri for food. While Haribhau might have gone in search of God, the latter two had gone to seek their fortune. In the next generation, Parshurambapu had also taken sannyas at Manjartha (In Bhir District), which is situated at the confluence of Godavari and Sindhufena. His son Bhau who was not much educated, and died in poverty, was the person about whose condition Shri Vasudeorao Chaudhari had an occasion to speak to his son Dinkarrao. This is sufficient evidence to confirm that the Bhusari family of Pathri has produced persons of higher urges and impulses. Could it not be that Shri Haribhau Bhusari was Sai Baba? I wonder!

The theory advanced above is probable. I discussed it jointly with an experienced lawyer and a reputed historian and both of them agreed that it could be so. I do not wish to add anything further. I leave the matter to the readers to judge for themselves. Since I decided to pen this article, I have learnt that the residents of Pathri are keen to acquire Bhusari House property at Pathri and to erect on it a memorial to the sacred memory of Sai Baba. May their efforts be crowned with success.

—V.B. Kher,
Alka, 14th Road Khar,
Bombay-52.



UDHO SHATAK

(52)

We are pleased with that beaming face,
What use have we for your flame of Brahma?
We who fondly worship the beauteous moon.
Why should we scorch looking at the sun;
We have our pangs ordained by God,
Why take we to Yoga to alleviate our pain?
As moon-birds of the beauteous moon of Braj-
Why should we grudge the cinders of separation?

(53)

O! talk not of the pangs of death, Udho,
Pleasure and pain is the same for us.
The fishes lying in the deep ocean of love,
Fear not the world like the pug-mark of a cow,
Only once the hand of death will claim us,
Then, why hold your breath to die many a time?
Those that face the pain of separation time and again,
O! what fear have they of the blazing hell?

(54)

No clans of the ascetics, epicureans, or men
Smarting with separation will remain:
If spent be the blissful days, the sombre
Nights of ominous sorrow will also wane away.
Leaving the mode of love you ask for absorption,
O! what will support the roof when walls are no more?
By the grace of Kanha no wound shall remain.
But a tale to be narrated at leisure--Udho.

(55)

The heart, that rent not at his departure,
Will defy the impression of Mantras and practices,
We consume ourselves in the fire of separation,
And no flame of Brahma shall flicker in our hearts.
Udho, without Kanha-the effulgent orb of wisdom.
The moon-birds of our hearts will not dance with glee.
Steeped in the love of Shyam are we, the maids of Braj,
And we will not take to the ochre robes of Yoga.



(56)

Wetting with our eyes the khus of our zeal,
And cooling which with the cool air we rejoice,
And that we effectively ward off from the heat
Of our sighs and pangs of separation,—
To heat that very fane of our heart, enshrined
With the image of the delicate son of Nanda,
Should we light the flame of Brahma in us,
And take to another belief to the exclusion of the one?

(57)

Those whose hearts glow with the beauty of Shyam,
Would they light the flame of Brahma to gaze at it?
Your very talk stops our breath aright,
And no moment is there in holding it further still
Thin like a deer-skin are we-the maids of Braj,
And no skin more would suit us now.
Udho-you prefer this useless string of salvation to us,
For before whom can we sun ourselves without Kanha?

(58)

Go and cast your knowledge on the mountain tops,
In Braj no body has any use for your craft.
The tree of love shall never get dry,
Nor shall it lose its tuft, trunk and twigs.
Our tongue is an innocent rain-bird, Udho,
And only the cry of love will it utter.
Why with twists make your talk tendentious?
Ghanshyam will never go out of our hearts,

(59)

We feel Gopal ever dancing before our eyes.
And always think of this ever romantic one
Replete with his thought remain our hearts,
And his postures and attitudes run riot with us.
If taking to Brahma we retain these traits,
Then gladly we believe in all that you say,
But never shall we leave this lasting boast
That proudly we belong to him and he's our lord.

(60)

We have listened to, and thought over your wisdom,
Schooled by Kanha and Kubja you be here;
Subscribe we not to your thoughts backed
By the three worlds, Time and Trinity,
-Plighting our troth thrice we revel, Udho,
The feelings of our heart, mind and soul,
That ours and ours alone is he,
And to him and him alone we belong.

(61)

Ceaselessly observing the ways of self-control
We will swallow our breath as far as possible,
And don deer-skins on our persons, and cover
Them with dust, though bruised they get,
And surround ourselves with the blazing fire—
The sight of which may sicken your heart—
And willingly take to all pangs and travails,
If only you assure we get Kanha in the end.

(62)

We will take to the hardest forms of Yoga,
And wrap deer-skins on our waists,
And besmearing our bodies with ashes
Gladly subject ourselves to sun and frost.
You said all you ought, or ought not to have said,
But, now, no more or else the maids of Braj will retort.
O! what shall we acquire by realizing your Brahma?
Unless it results in procuring Kanha for us.

(63)

Taken to absorption we worship all you desire,
And with a pleasure bear all wounds and smarts
But successfully we carry our resolve of love
With all its firm, fast ways and practices;
And, on our scrolls of life the form of Krishna.
We bear, to compare that with your Brahma;
If favourably he resembles him in all his parts,
Gladly we accost and happily meet him,
But back we come if he resembles not.



(64)

To take to Yoga for any other than Kanha,
Brahma ought to have been near Mathura.
Now should we smile or frown-says Ratnakar-
The flies wish to probe the mysterious heaven?
And acquire the pointed nails of rationalism
To disentagle the skin of the Formless and with a Form
They love the One with the peacock crest, Udho,
Their eyes are enamoured of him and not the feathers put on.

(65)

Purged must have been your formalism and show,
And with awe Yoga slipped from your sides,
Swollen with pride you would not have talked about
But simply scratched the earth with your nails,
And seeing him would not have suffered from cecity,
Unless you saw Him through the eyes of the peacock-
feathers.
Not a word of Brahma Jnana, would you have said Udho,
Had you but seen Him through our eyes?

(66)

With a zeal moved you to talk of Yoga,
But quick your looks betray your heart.
In a trice all your resolve shall go.
And, like the eggs of the water-rail will it be
Washed away, with no means to retrieve it again.
Its not the sea that Augusta drained off,
Its the ceaseless flow of the love of Gopies-Udho.

(67)

O keep the glory of knowledge and wisdom concealed,
The Gopies prefer not the ways of the mimics:
Vainly you indulge in your useless chatter,
Nobody loves, this-your hurdy-gurdy here.
There be many easy and simple ways-Udho,
Yoga is not the barest way for the suspension of breath;
A keen rapier, a high garret, the current of Jumna
So your sermons after all, are equally as good,

(68)

Genially iducing, he first took us to his boat,
And drifted us away from the kindly family strand,
And steering it to the strong whirls of love,
Sails furled, deserting his duty, he left us
Now, no means are left to get to the bank,
Save a hope that hangs by a thread,
And that too you seem all bent to snap
With the sharp cruel axe of your Yoga.

(69)

Throwing out of order the sails of love, the boatman
Slipped, using the gourd as a buoy;
And even at this he sends you to load
The barge with the heavy cargo of Yoga.
What your formless Brahma will do?
When no rope or anchor is to save us.
Blow not the hot wind of your Jnana,
For, in the mid-stream lies our boat.

(70)

Wheedling and initiating us into the ways of love,
Into a saucepan he turned our body and soul;
And now you come to heat it further still,
And extol your ways for the affliction of breath
Udho! there is a mushroom growth of preachers in Braj,
That preach such austere things as you.
As an ascetic, practising Yoga, Kubari he realized,
But say you, are you his disciple or guide?

(71)

From a far off land, from friends and messages,
He wants to learn of our unbearable pain;
But, keen and cutting our pain of separation,
Is full of deep feelings beyond all words;
And difinitely we are of the belief
That dark vipers truly have strange ways;
One hears all things through the eyes,
The other sees them all through his ears.



(72)

This is not a strayed small range of the Donagiri
Lifting which on his little finger an awning he made,
Nor the bulging hump of Kubja that
Cured he in a trice with the touch of his hand
This be the mount of love of the maids resigned,
And hesitates he to think of this massive load
Then, God knows, why al knowing Kanha
Knowingly sent you to blow it off with your talks.

(73)

Whose cold sighs banish all thoughts and feelings,
O what consolation to those he sends through his letter?
Throwing us into the blazing heat and perdition,
He set a seal to all our ease and bliss.
And whatever else did he, Udho, may it never
Be so that one may deceive one's own life-mates;
Relieving Kubari of her heavy weight of hump,
He sends you to cast this load on our hearts.

(74)

Come you as an envoy of the beautiful,
Charming, comely and wise Kanha?-the believer
In the creed of love and versed in its ways,
But suspect we you feign—its not his message:
Puffed with the glory of wisdom you wander about,
And inch to inch you resemble a cheat.
You soil the name of the prince among the romantics,
We feel by Kubari sent are you—Udho.

(75)

The pure, clear honey that exuded from the **blooming**,
Soft, lotus hearts of Kanha and Kubari
In the pure, simple hearts of the Gopies you **collected**,
And mixing the venom of your malicious **designs**
By coming to Braj and extolling the **Formless**, to the **skies**
You put the thought of Brahma in our **minds**,
Befowling our honey with your **poisonous fluid**
Which now takes its effect upon our **bodies**

(76)

The accursed challenger of Sita lost her nose,
And in Kubari hovers her form on Radhika.
There is nothing to doubt the varacity of this,
Traditionally wag the things in such a way.

↳ Only dazed about his conjugal affections are we,
To what means resorts his rare brain?—
Chops he off her hump, or a wadding he provides,
Or pierces a hole in the bed, or levels it up with clay?

(77)

In you we find a veritable emissary of Kansraj,
Or, one who comes to espouse the cause of ugly Kubja
He placed the live coal of separation on our hearts,
And come you with the vexing scheme of Yoga.
Ah! nobody sympathises with the forlorn.
The people of Mathura are cast in the same mould.
One Akrur forcibly snatched him away from us,
And, Udho, you come to tear him from our hearts.

(78)

Sent by that cunning crooked man you are here.
And undoubtedly the legendary dwarf you be,
But dive not deep your excruciating tentacles;
In all your doings the former you excel.
The love and the Yoga are diametrically divergent,
Like a diamond and the glass they go not together.
Your sheer delusion of three qualities and five elements
Would die soon of your own reasoning Udho.

(79)

At the instance of Kans, a Yadav he was called,
And tempted to Kubja likewise extolling her.
Its strange no thought gave he, to them and the presence
Of wrestlers like Mustik and Chunur daunted him not
Ravaging the bliss of Nanda and Jasoda, he's gone
Hurling a bolt at the youths, maids and the cows,
—And all this goes to the uncruel Akrur,
O! What a havoc would he have brought if cruel he had
been



(80)

Far short are your practices and lustrations to erase
The memory of the One who lives in our hearts;
And here, we make bold to say, Udho,
You cast the greatest slur on your life,
Only try and fetch Kanha at once
To enable us coolly to reflect on your move.
Our darling and our love the farther and farther he goes,
The deeper and deeper, sinks he into the glass of our hearts.

(81)

Here hang our lives on the Lord of Braj;
God knows what soul pervades men there
That, representing one thing for another,
They ponder not at all over what they say.
Opening your eyes just see, Udho
All birds and beasts here are lost in love;
Nobody talks of Brahma here, and even
The rain-bird in the Madhuban cries for the Lord.

(82)

The credit of the people of Mathura increased on Braj.
And no means were left to liquidate this debt.
And seriously thought we all of some plan
To get over this worry to live in peace
Both of you have done a favour to us, Udho,
To get us out of this heavy debt,
As the principal cruel Akrur took Kanha away;
And come you to claim our lives as the interest.

(83)

If no crest of the peacock-feathers satisfied him
Could not the cheap blades of glass supply the want?
If He preferred not to pace upon our eyes,
Could He get no place in Braj to rest His foot upon?
We feel we were hard to win, but the delicate,
Loving and pliable Keerat Kumari was always there.
Oh! this bare thought galls us constantly;
Could Kubari not be the daughter-in-law of Nanda?



THE SIGNIFICANCE OF UDI AND DAKSHINA TO HUMAN LIFE

Lord Shirdi Baba always with His practical demonstration taught we human beings the ways and means to reach the goal of self-realisation. It was the practice of Baba to ask for Dakshina from the devotees and then confer His Blessings by applying Udi on their foreheads at the time of their departure.

Let us first see the importance of Dakshina, which Baba practised. Baba used to ask Dakshina from people, who went to see Him and seek His Blessings. Of course, He never used to take Dakshina from those devotees, who were not willing to give with their pure heart. A question may be asked as to why Baba, a fakir and perfectly non-attached, ask for Dakshina? In the Veda, it is said that pooja of God is not complete unless a golden coin is offered. So, if a coin was necessary in the pooja of Gods, why should it not be offered in the pooja of saints also? So, our Hindu shastras has laid down, that when one goes to see Gods, saints or guru, one should not go empty handed. The Brihadaranaya Upanishad says that Lord Prajapathi advised the Gods, Men and Demons by one letter "Da". The God understood by this letter, that they should practise Dama i.e. self control; the Men, that they should practise Dana i.e., charity; the Demons, that they should practise Daya i.e., compassion. So, Men were recommended charity. Lord Prajapathi advised devotees to give charity with faith, modesty and liberally and with awe and sympathy. So, Lord Baba practised the precepts of the Upanishad, by asking charity from devotees in order to remove their attachment to money, which is a must for attaining self-realisation. The peculiarity of His charity was that He had to give back hundred times more of what He received.

There are many instances (see Sai Satcharita) where Baba asked Dakshina again and again, but in their later life such devotees never lacked shortage of money and made them to lead a contented life. Baba practised Dakshina (with a secondary meaning) but not in terms of money. Like for example, He asked Dakshina from a devotee Prof. G. C. Narke, who replied that he



did not have even a pie. Baba knew that he did not have money but at the same time Baba knew that he was reading the book "Yoga Vasishtha". So, Baba meant to say, "Deriving lessons from the book and lodging them in the heart, where Baba resides". Sometimes Baba accepted the money and after Blessing it, He returned back some amount to the devōtee, to guard it or keep it in his shrine of worship. How did Baba utilise the Dakshina in the form of money? Out of the total amount collected, Baba spent very little for His own sake i.e. for buying Chillim and fuel for His Dhuni and the rest He distributed as charity to various persons. Here lies His greatness and concern for the poor people. So, Baba by practising Dana in His day to day life taught the devotees to remain unattached to money, which is one of the requirements for attaining self realisation. Our scriptures says that of all the charities, giving food is the best one. He, who gives food to the poor and hungry is the best charitable person. The Taittiriya Upanishad says, "Food is Brahma. From food all the creatures are born and having been born, by food they live and having departed into food again they enter". So, it is our duty to give food to an uninvited guest, when he comes at our doorstep in the afternoon, particularly if he is crippled, lame and blind. Baba says that the merit of feeding such disabled person is much more than feeding the able bodied.

Now let us see, what is Udi or Vibhuti and its significance. Udi or ash means that the end result of all these animate and inanimate things, that is left after it is burnt. It was the usual practise of Baba to buy fuel from a part of the Dakshina amount collected from devotees. This fuel, he used to throw it in the Dhuni, the sacred fire, which He ever kept burning. This ash from the fire was called Udi or Vibhuti and Baba used to freely distribute this Vibhuti to the devotees at the time of their departure. Let us now see the significance of Udi as taught to us in the scriptures and also by Lord Baba. All the visible phenomena in the Universe are as transient as the ash. Our human body composed of the five elements will fall down after fully enjoying them and is finally reduced to ashes after the body leaves the mortal coil. Baba also taught us by the Udi, that the Brahman is the only reality and the Universe is ephemeral and no one in this world be he a son, father or wife is really ours. We come alone in this world and we have to leave this world alone. Udi also conferred devotees with the cure of physical and mental maladies but Baba wanted to lay stress into devotees ears the principles of discrimination between the real and the unreal, non-attachment to the unreal by His Udi and

Dakshina. Udi taught us the importance of non-attachment. Unless man acquires these two qualifications in the course of his life, it will be impossible for him to cross over the sea of the mundane existence. So, to lay emphasis on this principle of discrimination and non-attachment to the devotees Baba gave Udi as prasad and besmeared some of the Udi on the bhakta's forehead and placed His Divine Hand on their head and asked for Dakshina. Udi also had its material significance. Udi conferred health, prosperity and many other worldly gains. Baba cured many devotees serious ailments, blessed them with wealth through Udi given by His Divine Hand. Many devotees were blessed with happiness through Udi. Even now the Sacred Udi obtained at shirdi at the Dhuni has been curing diseases and freeing people from mental tensions etc., and given them spiritual happiness, which is vital for him to attain Moksha. So, we can see that Baba actually put into practise the teachings of Upanishad with His practical demonstration to His devotees through the twin weapons of Udi and Dakshina, which taught us discrimination and non-attachment. Herein lies the Greatness of our Sadguru Sai Baba who preached what he spoke in daily life.

Bow to Shri Sai. Peace be to all.

— **M.R. Mudukrishna,**
No.15, Prakash Co-operative Housing Society Ltd.,
Relief Road, Daulat Nagar,
Santacruz (W),
Bombay-400 054.

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SHRI SAI—GEETAYAN—(6)

HE DWELLS NOT IN A MOSQUE NOR IN A TEMPLE

(Mhalsapati greeted Baba in front of Khandoba Mandir but he did not allow Baba to enter the temple assuming that he was a Muslim Fakir. Baba, broadcast his inspiring message of unity of soul and religion on the threshold of Khandoba's Temple)

O Priest of Khandoba, you have invited me as 'Come Sai', but you are resisting my entry into the shrine supposing that I am a Muslim!

O ignorant pujari, Do you think that these clothes of a Muslim Fakir would tarnish the God who purifies the entire universe with his very touch? The Master of the universe is neither a Hindu nor a Muslim; he is not fettered by the chains of religion. He is above all religions, creeds or sects!

One can call him as Ram or as Rahim. He still manifests as a different entity. He does not dwell in a temple or a mosque. His proper seat is the heart of a true devotee.

He permeates all universe and still remains above it. He can never relish the confinement in four walls of a house. He has no religion, caste or creed. O Priest, do you think that the Chaitanya bears a stamp of a caste? Sheer ignorance! The Chaitanya is made up of no other cast than that of Chaitanya alone!

The God is formless. He has no singular shape. He manifests himself in all forms right from the blade of grass to the substance of Brahma itself. He has no beginning, no middle, no end. He has no name or form; yet, he is seen adorning all forms and names within himself.

The ecstasy that overflows through intense devotion, the beating of anahata in the hearts of yogis, the blissful feeling which the hearts of wisemen relish, are the real forms of God. God is without any conditioning and beyond all gunas, times and space.

The God does not expect any oblations of water, leaves, flowers or other upacharas. What we can offer him best is the pure and

untinted heart. You have to associate with him with a mind steeped in deep and intense love. You have to immerse him in the fathomless waters of devotion.

There is no spot which can contaminate the principle which is internal and auspicious. O Priest, be wise, shed all ignorance and break away from this network of Adnyana. I have come here in Shirdi with this very purpose that we should bring to light a new dawn of divine light from this place and awaken the world to a new era of understanding of the truth.

(Adapted from original Marathi song)

—Chakor Ajgaonkar



I accept the responsibility of carrying the burden of my devotees on my shoulder, because I cherish him in my heart. O, Arjuna, always abide by the white path of my devotion because I way of bodily liberation lies hidden in this Sadhana.

Let the pace of prana end with the sound of Omkar in me. Arjuna, penetrate in the City of liberation through such an intense and undying stream of love. Do not lust for knowledge, renunciation, Sankhya or other philosophies. The secret of all yogas is wrapped in the exercise of singing my glory with unending devotion.

— Gita





FOR SAILEELA WRITERS / POETS

- * The articles should deal with reflective, philosophical subject as well as devotees' experiences of convincing and enlightening nature.
- * The experiences may kindly be sent under two categories as detail below :-
 - * Experiences of devotees while following the teachings of Baba.
 - * Experiences of Grace which are educative and edifying to other devotees.
 - * Superficial experiences of miscellaneous nature which hardly convince will not find place in the issues.
- * The reflective articles on Saints and their philosophy should have some bearing or parallelism with Baba's philosophy, articles on Yoga, Bhakti, Philosophy would be encouraged.
- * Translations or versions of literature on Baba and His philosophy in other languages (stating their source) would be given due consideration.
- * Studied analysis or interpretation of events, words and teachings of Baba will be highly appreciated.
- ★ Articles/Poems should be typed with double space, on one side of the page only.



श्री साईलीला

अक्तूबर १९८९

हिन्दी विभाग

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कवि — लेखकोंसे निवेदन

- ★ 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर ध्यान दें।
- ★ आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतोपर आधारित हों।
- ★ आपका साहित्य बाई ओर हाशिया छोड़कर और दो लाइनों के बीच में पर्याप्त जगह छोड़कर हों।





श्री साई-चित्र-महिमा

— डा. दुर्गा प्रसाद शुक्ल,
४८०, कुम्हार मंडी,
कानपुर छावनी - २०८००४.

बाबा के विभिन्न प्रकार के चित्रों का चिंतन करते-करते विचार उठे कि बाबा के चित्र की महिमा पर कुछ लिखा जाय। कुछ पंक्तियां लिखी गयीं किन्तु यकायक लेखनी रूक गयी। कई बार एतद्-विषयक विचारों को लिपिबद्ध कर डालने का प्रयास करता किन्तु प्रारंभिक पंक्तियों के आगे और कुछ भी लिख सकने में असमर्थ रहता। मन में सोचता कि - "हे बाबा! क्या कोई कमी है अभी?" तभी मेहसाना (गुजरात) से छेही साई भक्त प्रिय अंबालाल पान्वालजी का एक पत्र मिला, जिसमें बाबा के कुछ दुर्लभ चित्र रखे हुए थे। उन चित्रों को देखकर अत्यन्त प्रसन्नता हुई और स्मरण हो आया कि बाबा ने किस प्रकार श्री दाभोलकर जी उपाख्य हेमाडपंत जी को श्री साई-सत्-चरित लिखने के पूर्व कह दिया था कि वे स्वयं ही सब कुछ (जीवनी) लिखकर भक्तों की इच्छा पूर्ण करेंगे। श्री दाभोलकर जी एकत्रित कर लिपिबद्ध करें-वे (बाबा) उनकी सहायता करेंगे।

प्रिय पाठकगण, सच मानिये, बाबा ने अपने एक चित्र की महिमा, जो श्री पांचाल जी के पत्र के साथ मिला, स्वयं स्पष्ट कर दी। यह वह चित्र है, जो बाबा ने स्वयं प्रो. जी. जी. नरके को सन १९१५ में देते हुए कहा था कि- "जो कोई भी इस चित्र की पूजा-अर्चना करेगा, उसकी सभी मनोकामनाएं पूर्ण होंगी।" यहां यह उल्लेखनीय है कि प्रो. नरके (इंजीनियर) समाधि-मंदिर का निर्माण कराने वाले श्री बापू साहेब बूटी (नागपुर) के दामाद थे और उस समय नौकरी अथवा कोई धन्या पाने के लिये बहुत परेशान थे, तथा बाद में उन्हें पूना के इंजीनियरिंग कालेज में अध्यापन कार्य मिल गया था। यह चित्र गुजराती भाषा में प्रकाशित पुस्तक "श्री साई सरोवर" में भी प्रकाशित हुआ है।

बाबा के भक्तगण उनके चित्रों को उनके काल अर्थात् १५ अक्टूबर, १९१८ को महासमाधि लेने के पूर्व से ही अन्य अवतारी महापुरुषों और देवी-देवताओं के साथ रखकर पूजा-अर्चना करते चले आ रहे हैं और यदि आज वह महत्त्व और अधिक हो गया है, तो इसमें आश्चर्य ही क्या है? यह सर्वविदित ही है कि बाबा अपने अन्तिम ६० वर्ष के शिरड़ी आवास काल में शिरड़ी के उत्तर में नीमगाँव और दक्षिण में रहाता को छोड़कर और कहीं नहीं गये किन्तु फिर भी बाहर के प्रेमी एवम् श्रद्धालु भक्तों के विशेष आग्रह और निमंत्रित किये जाने पर उन्होंने किसी को कभी भी नहीं नकारा। देखें :

सन् १९१७ में होली पूर्णिमा की रात्रि को बाबा ने श्री हेमाडपंत जी को स्वप्न में कहा कि- "मैं आज दोपहर में तुम्हारे यहां भोजन करूंगा।" श्री हेमाडपंत जी ने अपना स्वप्न जब अपनी पत्नी को सुनाया, तो उन्हें आश्चर्य हुआ और उन्होंने कहा

कि बाबा शिरडी के उत्तम पकवान त्याग कर भला इतनी दूर बांद्रा (बम्बई) में रूखा-सूखा भोजन करने कैसे पधारेंगे? श्री हेमाडपंत जी ने विश्वास के साथ कहा कि बाबा किसी न किसी रूप में अवश्य पधारेंगे, क्योंकि उनके लिये कुछ भी असम्भव नहीं है। होलिका पूजन संपन्न करके पतलें बिछाकर रंगोली डाल दी गयी। बीच में अतिथि का स्थान छोड़ दिया गया। घर के समस्त अतिथिगण अपना-अपना स्थान ग्रहण कर बैठ गये। भोजन भी परोसा जाने लगा और हर व्यक्ति उस अज्ञात अतिथि की उत्सुकतापूर्वक राह देख रहा था। अन्नशुद्धि के लिये घृत का वितरण भी हो गया और वैश्वदेव (अग्नि) को औपचारिक आहुति देकर श्रीकृष्ण जी को नैवेद्य अर्पण किया गया। लोग भोजन प्रारम्भ करने वाले ही थे, तभी सीढ़ियों पर चढ़ने की आहट सुनाई पड़ी। श्री हेमाडपंत जी ने कुंडी खोली और देखा कि श्री अली मुहम्मद और मौलाना इसू मुजावर खड़े हैं। दोनों ही व्यक्ति वहां का दृश्य देखकर कुछ संकोच में पड़ गये अतः उन्होंने श्री हेमाडपंत जी से विनीतभाव से कहा कि आप अपनी संपदा संभालिये। इससे संबन्धित घटना अन्य किसी सुअवसर पर सुनायेंगे। और पुराने अखबारों में लिपटा एक पैकेट खोलकर जैसे ही श्री हेमाडपंत जी ने उसका आवरण हटाया, तो वह अवाक् रह गये। उनके नेत्रों से अश्रुधारा बह चली, शरीर में रोमांच हो गया। उनका मस्तक बाबा के चरणों में झुक गया। श्री साई-सत्-चरित के श्रद्धालु पाठकगणों को इस संपूर्ण घटना का स्मरण हो आना स्वाभाविक ही है। (अध्याय ४०वां - हिंदी सं.)

इसी प्रकार बांद्रा (बम्बई) के श्री रामचंद्र आत्माराम उपाख्य बाबासाहेब तर्खड के समस्त परिवारजन बाबा के एकनिष्ठ भक्त थे। एक बार बाबासाहेब के पुत्र व उसकी माता ने ग्रीष्मकालीन छुट्टियां शिरडी में व्यतीत करने का निर्णय लिया किंतु पुत्र, जो बाबा की अन्य देवी-देवताओं के साथ नित्य पूजा-अर्चना करता था, इस असमंजस में पड़ गया कि उसके शिरडी जाने पर बाबा की विधिवत पूजा कौन और कैसे करेगा? श्रीमान तर्खड ने उसे पूरा आश्वासन दिया कि वे यथाविधि पूजन करते रहेंगे। अस्तु, मां-पुत्र एक शुक्रवार को खाना होकर शनिवार को शिरडी पहुंच गये।

पिता (श्री तर्खड) ने तीन दिन तो निर्विघ्न पूजा-अर्चना की किंतु चौथे दिन (मंगलवार को) सदैव की भांति पूजा करके आफिस चले गये। दोपहर जब घर लौटने पर भोजन करने बैठे, तब थाली में प्रसाद न था। रसोइये से पूछने पर मालूम हुआ कि उस दिन बिस्मृतिवश वे नैवेद्य अर्पण करना ही भूल गये थे। श्री तर्खड जी ने तुरन्त आसन छोड़कर बाबा को दंडवत कर क्षमा याचना की और इस घटना का पूरा-पूरा विवरण पत्र द्वारा शिरडी अपने पुत्र को लिख भेजा तथा बाबा से क्षमा याचना करने के लिये कहा। ठीक उसी समय शिरडी में दोपहर की आरती के पूर्व बाबा ने श्रीमती तर्खड से कहा था - "मां, मैं कुछ भोजन पाने के विचार से तुम्हारे घर बांद्रा गया था परंतु द्वार पर ताला लगा देखकर भी मैंने किसी प्रकार



घर में घुसकर वहां देखा कि भाऊ (श्री तखंड) मेरे लिये कुछ भी खाने को नहीं रख गये हैं। अतः, आज मैं भूखा ही लौटा आया हूँ।” प्रेमी पाठकगण इस लीला का पूरा आनंद अध्याय ९ में प्राप्त करते हैं। सर्वज्ञ, सर्वव्यापी, सर्वशक्तिमान श्रीसाई की कृपा !

इसी प्रकार श्री साई-सत्-चरित के पाठक बाबा की गया यात्रा का वर्णन भी भली प्रकार जानते हैं कि किस प्रकार सन् १९११ में काका साहेब दीक्षित ने नागपुर में अपने पुत्र बापू के उपनयन संस्कार में तथा नाना साहेब चांदोरकर ने अपने ज्येष्ठ पुत्र के शुभ-विवाह में ग्वालियर पधारने के लिये बाबा को सादर निमंत्रण दिया था, तब बाबा ने अपने प्रतिनिधि शामा को ले जाने के लिये कहा, किन्तु जब उन लोगों ने विशेष आग्रह किया, तब बाबा ने कहा था कि- “बनारस और प्रयाग निकल जाने के पश्चात् मैं शामा से पहले ही पहुंच जाऊंगा।”

श्री शामा (माधवराव देशपांडे) उक्त दोनों कार्यक्रमों में सम्मिलित होकर तीर्थाटन के अभिप्राय से काशी (बनारस), अयोध्या होकर गया के लिये रवाना हुए, तभी उनकी भेंट गया जी के एक पण्डा से हो गयी। श्री शामा किस प्रकार उसके साथ गया जी पहुंच कर उसके आलीशान विशाल भवन में जब पहुंचे, तब वहां भवन के अग्रिम भाग में बाबा का एक बड़ा चित्र देखकर अवाक् रह गये। प्रसन्नता से उनके अश्रुधारा बह चली। हृदय भर आया और बाबा के शब्द याद आ गये कि- “मैं काशी और प्रयाग निकल जाने के पश्चात् शामा से आगे ही पहुंच जाऊंगा।” बाबा की अद्भुत लीला का एक अंग!

पण्डा जी शामा की यह दशा देखकर- समझे कि यात्री गया जी में प्लेग की झूठी खबर के कारण शायद दुखी है- किन्तु उसके पूछने पर जब उन्होंने बाबा के चित्र की बात बतलायी, तभी उस पण्डा ने पूरा घटनाक्रम बतलाया और जब उसने बाबा के आदेशानुसार उस चित्र की प्राप्ति शामा द्वारा ही हुई बतलाया और वही शामा आज गया जी आये है, तब वह स्वयं आत्मविभोर हो उठा था। बाबा सर्वत्र विद्यमान हैं।

अंतरयामी बाबा जानते थे कि शामा गया अवश्य जायेगा। अतः, उन्होंने आगे-आगे पहुंचने के शब्द कहे थे। इस प्रकार सनातन नियमानुसार प्राणी की गति-निर्वाण का ख्याल रखते हुए-गया, श्राद्ध संस्कार की भी पुष्टि हो गयी।

चित्रों के संबंध में ऊपर दिये गये उदाहरण बाबा के जीवन काल के समय के कुछ महत्त्वपूर्ण घटनाक्रमों से सम्बद्ध हैं। लेकिन उनकी महासमाधि के पश्चात् आज तक के भी असंख्य उदाहरण बाबा के श्रद्धालु भक्तों से सुनने को मिलते रहते हैं- जिन्हें एकत्रित करके मोटे-मोटे ग्रन्थ लिखे जा सकते हैं।

बाबा के श्रद्धालु भक्तगण जानते हैं कि महाभारत काल में एकलव्य द्वारा गुरु द्रोणाचार्य जी की मूर्ति बनाकर धनुर्विद्या की कला में पूर्णता प्राप्त कर ली गयी थी, जो मात्र निष्ठा (श्रद्धा) - भक्ति, प्रेम और सबूरी का ही फल था। अतः श्री साई-चित्र-महिमा, पूजनीयता, उपयोगिता को दृष्टिगत रखकर उसका यथोचित सम्मान करना, प्रत्येक सच्चे साई भक्त का पवित्र कर्तव्य होता है, जिससे वह बाबा के शब्दों में- “अपनी सभी

मनोकामनाएं पूर्ण कर सकता है।”

ॐ साई, श्री साई, जय जय साई॥

ॐ ऋद्धि-सिद्धि दाय श्री साईनाथाय नमः॥



श्री साईबाबा संस्थान, शिरडी के अध्यक्ष पद के लिए डा. लेखा जी पाठक की नियुक्ति

महाराष्ट्र शासन ने श्री साईबाबा संस्थान, शिरडी के नये विश्वस्त मंडल सदस्यों के नाम घोषित किये है। इस नये विश्वस्त मंडल के अध्यक्ष पद के लिए डा. लेखा जी पाठक की नियुक्ति की गई है। डा. लेखा जी पाठक केवल सुविख्यात कार्डियोलॉजिस्ट ही नहीं बल्कि उनका व्यक्तित्व विचारशील लेखिका, विदग्ध वक्ता, निस्वार्थ समाज सेविका आदि अनेक रूपों से अलंकृत है। उनको वैदयक के क्षेत्र में उनके उल्लेखनीय योगदान के लिए अनेक पुरस्कारों से नवाजा गया हैं। अनेक क्षेत्रों में नाम कमाने के बाद भी ईश्वर के प्रति उनकी श्रद्धा आज भी बनी रही हैं। खास तौर पर उन्होंने अपने जीवन में समाजसेवा को ही शिरोधार्य माना हैं।

इस नये क्षेत्र में उनके आगमन को हमारी सस्नेह शुभकामनाएँ।

अन्य विश्वस्त सदस्यों के नाम इस तरह से:-

श्री. हेमराज शहा, श्री. मनोहर गोगटे, श्री. राजीव प्र. कुलकर्णी, श्री. ब्रिजमोहन भामशा, श्री. पृथ्वीराज रा. आदिक, श्री. शिवराम शिंदे, श्री. एकनाथ गोंडकर, श्री. प्रभाकर तु. बोरावके, श्री. बाबुराव नरोडे, श्री. दादासाहेब रोहमारे, श्री. प्रभाकर बोरावके, श्री. सोपान घोरडे, श्री. कारभारी देवकर, श्री. अनंतकुमार पाटील, श्री. मोतीराम पवार, श्री. प्रशांत व्यं. हिरे, श्री. ना. स. फरांदे, श्री. अण्णासाहेब म्हस्के, श्री. दिलीप अ. शिंदे, श्री. भीमाशंकर खांबेकर, श्री. उत्तमराव शेळके.





साईं का हो जा, साईं बड़ा रखवाला हैं

— मदन मोहन वर्मा,
५८ साकेत नगर,
तानसेन मार्ग,
ग्वालियर, म.प्र.

प्रारंभ से ही मेरी प्रवृत्ति धार्मिक रही है। मैंने धार्मिक पुस्तकों को बड़े चाव और लगन से पढ़ने का प्रयत्न किया है। साथ ही साधु-सन्तों एवं महापुरुषों के चरित्र एवं कथन जीवन में क्रान्ति लाने वाले और ज्ञान की वृद्धि करने वाले हैं- ऐसा माना है। स्वामी विवेकानंद के वचन "न कष्टों को निमंत्रण दो और न उनसे भागो। जो आता है, उसे झेलो। अपने आप में विश्वास रखो। ईश्वर में विश्वास- यही सफलता का रहस्य है" को जीवन का मूल मंत्र मानने का प्रयत्न किया है। यदि कष्ट और आपदाएं आ ही गई हैं, तो उसके पीछे भगवान का विधान ही है। उसके विषय में तर्क वितर्क न कर के भगवान पर विश्वास रखो, उसका सहारा पकड़ो, सब विपदाएं अपने आप दूर हो ही जायेंगी- ऐसा समझा है।

एक सन्त के वचन ने सदैव आंखें खोले रखी हैं। उनका कहना था "अन्याय के प्रति सक्रिय प्रतिरोध ही गीता का दर्शन है और न्याय को स्थापित करना ही सच्चा ज्ञान है। जो मनुष्य अन्याय का प्रतिकार नहीं कर सकता, वह सच्चे मानव धर्म का पालन नहीं करता।" लोकमान्य तिलक के शब्द... "सफलता की कोई कुंजी तब तक काम नहीं करती, जब कि आप स्वयं ही उस काम को न करें" सदैव मस्तिष्क में घूमते रहे हैं। महात्मा गांधी का अमर वाक्य... "शीघ्रता में कोई प्रतिज्ञा न करें परंतु एक बार यदि प्रतिज्ञा कर ली, तो उसे अपनी जान की छाजी लगाकर भी निभाओ" सदैव प्रेरणा देता रहा है। महात्मा बुद्ध का उपदेश... "आलस्य बड़े भारी अनर्थ का कारण है" ने जीवन में कभी चैन नहीं लेने दी। एक महापुरुष का सार भरा उपदेश.... "यदि झूठ बोलकर भी तुम्हें लाख रुपयें मिल रहे हों, तो उन्हें राख समझो। धर्म और न्याय से कमाया हुआ एक पैसा चोरी और पापचार्य के सैकड़ों रुपयों से अच्छा है" ने दिल और दिमाग में सदैव उलझन ही पैदा की है। कभी भी बिना मेहनत के पैसे की ओर दृष्टि नहीं गई और न ऐसा पैसा ही कभी अच्छा लगा। यह कारण है कि व्यावहारिक दुनिया में बड़ी ठोकरें खाईं, पर सीना तानकर सदैव जीने का प्रयत्न किया।

बचपन में पढ़ी गई रहीम की पंक्तियाँ...

रहिमन पानी राखिए, बिन पानी सब सून।

पानी गये न उबरो, मोती मानस चून ॥ और
रहिमन निज मन की व्यथा, मन ही राखे गोय।

सुनि अठि लै हें लोग सब, बांट न लै हें कोय ॥

सदैव जीवन में मार्गदर्शक रहें। मानव जीवन की "आब" को अनेक कठिनाइयों और परेशानियों के बीच भी कायम रखने का बराबर प्रयत्न किया और मन की व्यथा कभी भी दिल खोलकर किसी से नहीं कही। "जीवन की मुस्कान" पुस्तक का एक वाक्य, "जीवन गुलाब की सेज नहीं है, जीवन संघर्ष का मैदान है, रणभूमि है, कुरुक्षेत्र है" सदा हिम्मत बढ़ाने के लिए सामने रहा। "जग रुठे, परंतु ईश्वर न रुठे" और "मारने वाले से बचाने वाला बड़ा बलवान है" की उक्तियों ने सदैव सच्चाई पर डटे रहने और बड़े-बड़ों से लोहा लेने में कभी भी हिचकिचाहट पैदा नहीं की। इसका परिणाम यह हुआ कि तरक्की कोसों दूर रही परंतु आत्मिक बल निरन्तर बढ़ता ही गया। किंतु परिवार तथा समाज में नितान्त अकेला रह गया। लोगों को मेरी बात प्रायः नहीं रुचि। इसी कारण पुस्तकों से बढ़कर जीवन में सच्चा साथी कोई नहीं है, यह अनुभव करने उपरान्त उन्हीं के सहारे अपना जीवन निकाल रहा हूँ; क्योंकि "पुस्तकें दिल दिमाग के लिए साबुन का काम करती हैं" इतनी सी बात टालस्टाय की भी की गई है।

इस स्थिति में जब भी अवकाश पा जाता हूँ, किसी धार्मिक तथा ऐतिहासिक स्थलों को देखने का कार्यक्रम बना डालता हूँ और अब तक मथुरा, वृन्दावन, चित्रकूट, अयोध्या, नेपाल, हरिद्वार, ऋषिकेश आदि स्थानों की यात्रा कर चुका हूँ। फिर भी का अभाव खलता रहा है। सच्चा मार्गदर्शक जिसमें दिल-दिमाग रम जाये-खोजने पर भी नहीं पा सका। कोई रुचा ही नहीं। और जब मिला भी तो मानो "छप्पर फाड़कर गिर पड़ा" और भा गया। उस "साई" को पाकर कृतार्थ हो गया। "शिरड़ी" बड़ी भा गई और सितम्बर ८६ से लेकर अब तक चार बार वहां की यात्रा कर चुका हूँ; फिर भी प्यास अधूरी ही है, बुझती ही नहीं।

यह कहा जाता है कि लोगों के जीवन में कोई न कोई घटना ऐसी होती है, जिसके कारण "शिरड़ी" की यात्रा करनी पड़ती है। ऐसी घटना मेरे जीवन में भी हुई है। अधिक विस्तार में न जाकर सर्व प्रथम मैं उस स्थिति का विवरण दूंगा, जिसके कारण "साई बाबा" के दर्शनों की इच्छा बलवती हुई और फिर ऐसी चार घटनाओं का उल्लेख करूंगा, जिसने "साई" में विश्वास और श्रद्धा उत्पन्न की।

स्मृति को यदि कुरेदू, तो शायद सन १९५० के आसपास सर्वप्रथम "साई" का चित्र देखने का सौभाग्य ग्वालियर में प्राप्त हुआ था। ग्वालियर एक ऐसा स्थान है, जहां पूर्व से ही महाराष्ट्र समाज के व्यक्ति देखने में आते हैं। इनमें भी जलगांव, अमरावती, पूना, बम्बई आदि क्षेत्र के लोग प्रायः पाये जाते हैं और इनमें "साई" बाबा की आराधना की जाती है। बस, इन्हीं के सम्पर्क में आने पर उल्लेखित सौभाग्य मिला। पुनः एक लम्बे अन्तराल के बाद सन् १९६९-७० के आसपास गुना में "साई" के भजन सुनने को मिले थे। ये मन को बड़े भाये थे और मस्तिष्क में कहीं किसी कोने में "दर्शन" करने की बात दबकर रह गई। इस चिंगारी ने ज्वाला का रूप किस प्रकार धारण किया और इच्छा इतनी बलवती क्यों हुई कि सितम्बर १९८६



में "शिरडी" धाम पहुँच ही गया। इसके पीछे जो कहानी है, उसे कहे बिना बात अधूरी रहेगी, इसलिए संक्षेप में अवश्य कहना चाहूँगा।

मेरे बड़े भ्राता मेजर एम.एल. वर्मा, "सत्य साई" बाबा के परमभक्त थे। संभव है वे वर्ष १९६८-६९ में "झांसी" में उनके मानने वाले भक्तों के संपर्क में आये और सत्संग के प्रभाव से उनकी निष्ठा यहां तक बढ़ी कि वे हर काम "सत्य साई" बाबा का स्मरण करते रहे। उनकी छोटी पुत्री को यकायक लगभग १३ वर्ष की उम्र में "पोल्यो" का अटैक हुआ और बड़ी दौड़-धूप के बाद वह जीवित बच सकी और "व्हील चेयर" पर चलने योग्य हुई। लोगों के कहने पर भाई साहेब उसे "सत्य साई" बाबा के पास ले गए और उन्होंने उन्हें आश्वासन दिया कि "एक दिन बच्ची स्वस्थ होकर निश्चय ही उनके पास चलकर आयेगी", "अंधा क्या चाहे, दो आँखें"- भाई की खुशी का पारावार नहीं रहा और उनका विश्वास "बाबा" पर और भी बढ़ गया। बस, इसी विश्वास को लिए यदाकदा वे "बाबा" के दर्शन के लिए कभी "पुट्टापुरती" और कभी कहीं और स्थान को जाते रहे। साथ ही गरीबों की सेवा करते रहकर अनाथ बच्चों को भोजन भी कराते रहे। उनके कारण परिवार का छोटे से बड़ा सभी व्यक्ति बाबा का भक्त बन गया और घर में "बाबा" की पूजा-अर्चना में वृद्धि हुई। उनकी अगाध श्रद्धा व निष्ठा की बात पर मुझे विश्वास नहीं होता था और इसी को लेकर कभी कभी जब भी मैं उनके पास जाता- कुछ कहा सुनी हो जाती और वे तनिक देर को रुष्ट हो जाते और फिर यथावत स्नेहपूर्वक गाड़ी चल निकलती।

अपने अटूट विश्वास के कारण ही सेवा निवृत्ति के उपरान्त वे "बाबा" के स्थान के समीप "सिकन्दराबाद" में बस गए। बस, उनकी स्थिति देखकर ही मुझे भी "सत्य साई" बाबा के दर्शनों की लालसा पैदा हुई और उन्हीं के साथ वर्ष १९८५ की होली में मैं दो दिन तक "पुट्टापुरती" रहा और सुबह शाम दर्शन करता रहा।

बाबा के दर्शन के फलस्वरूप क्या अनुभव व प्रतिक्रिया हुई जानने के लिए इच्छुक थे। परंतु कोई विशेष बात न होने की स्थिति मैंने दर्शाई। यद्यपि उनका साहित्य भी मैंने कुछ पढ़ा व विभूति भी लगाई, परंतु कोई चमत्कार नहीं दिखा। हां, उनकी पुस्तक की निम्न उपदेशात्मक उक्तियां अवश्य अच्छी लगीं, जिन्होंने जीवन को अधिक निखारने में सहयोग दिया। प्रथम उक्ति है-

Watch Your Words, Actions, Thoughts, Character, Heart

एवं दूसरी उक्ति है—

Start the day with love

Spend the day with love

Fill the day with love

End the day with love

This is way to God

ये अन्य महापुरुषों के कथन के सदृश ही प्रिय लगीं। किंतु दुःख इस बात का है कि भाई साहेब अपनी मन की साध लिए अप्रैल ८७ को परलोक सिंधारे और

बच्ची अभी भी पूर्व स्थिति में ही जीवन व्यतीत कर रही है। हां, "सत्य साई" बाबा के दर्शन का एक प्रभाव अवश्य हुआ कि कोने में दबी हुई चिनगारी ने ज्वाला का रूप ले लिया और "शिरडी" पहुँचने तथा बाबा के दर्शन करने को मन व्यग्र हो उठा। जीवित पुरुष के दर्शन एवं ब्रह्मलीन हुए पुरुष की समाधि के अन्तर को दिल जानने को उत्सुक था और उसका ही परिणाम था कि प्रथम बार सितम्बर ८६ में शिरडी धाम पहुँचा।

सच जानिए, बाबा की मूर्ति निहारते एक अजीब आकर्षण और खिंचाव लगा और मन को बड़ी शान्ति मिली। मैं अश्रुपूरित नेत्रों से निरन्तर ३ दिन तक बाबा को निहारता रहा और उनके एकादश वचन पर गंभीरता से विचार करता रहा। "साईचरित" आदि दो-तीन पुस्तकें भी साथ लाया और कुछ अंगूठियां, मालायें स्वयं पहनीं तथा परिवार वालों को पहनाई और अन्य लोगों को बांटी तथा एक "फोटो" ने देवालय में स्थान पा लिया। ये था साई का प्रथम दर्शन। इस दर्शन की वास्तविकता मैंने बाद में अपने भाई साहेब को भी बताई थी और वे भी "शिरडी" जाने के लिए लालायित हुए थे। हर्ष की बात है कि "साई" ने उनकी इच्छा पूर्ण की। देहावसान के कुछ ही दिन पूर्व वे "शिरडी" से दर्शन कर लौटे थे, यह परिवार वालों ने बताया था परंतु मैं स्वयं उनसे उनकी प्रतिक्रिया नहीं जान पाया, इसका जीवन पर्यन्त दुःख रहेगा।

आने के बाद "साईचरित" कुछ पढ़ा और बाबा का नाम लेने लगा। "साई चरित" के अध्याय दो, पृष्ठ ७ व १० पर उल्लेखित निम्न पंक्तियों का प्रभाव जानने की बड़ी उत्कंठा रही —

The peculiarity of Sai Baba's darshan, our thoughts are changed, the force of previous actions is abeted and gradually non attachment or dispassion towards wordly objects grows up. (Page 7)

If a man utters my name with love, I shall fulfil all his wishes, increase his devotion. And if he sings earnestly my life and deeds, him I shall beset in front and back and on all sides. If anybody sings my leelas, I will give him infinite joy and everlasting Contentment— (Page 10)

कुछ दिन "साई" बाबा की बड़ी धूम रही। मन बड़ा व्यग्र रहा। सांसारिक कार्यों में उदासीनता सी लगती थी। कभी मन बड़ा प्रफुल्लित रहता था, फिर नियमित जैसा कार्यकरता था, करता रहा। परंतु कुछ ऐसा अंदरूनी महसूस करता रहा कि कोई अदृश्य शक्ति कार्य कर रही है और केवल नाम लेने से पुनः "प्रथम दर्शन" का चित्र सामने आता है और लोप हो जाता है।

मैं स्वयं नहीं समझ पाया कि पुनः फरवरी ८७ में "सत्य साई" बाबा के दर्शनों का फिर यकायक कार्यक्रम बना और मैं "शिरडी" धाम पहुँच गया। मन में लालसा हुई कि एक स्थाई 'चांदी की अंगूठी' बनवाई जाये और बाबा का चित्र उसमें मढ़ा कर पहना जावे, अतः इसका प्रबंध कर वापिस आया।



दो बार के दर्शनों के फलस्वरूप मन में कुछ उथल-पुथल होती रही और एक अदृश्य शक्ति कुछ अपना कार्य कर रही है, ऐसा लगता रहा। पूजा के साथ नियमित कुछ पढ़ना तथा मंदिर में अन्य मंदिरों के साथ दर्शन को जाने का कार्यक्रम भी चला। मंगलवार को हनुमान दर्शन के साथ साथ "साई" दर्शन भी जुड़ गया।

पुनः सितम्बर ८७ में "शिरड़ी" की यात्रा की और अपनी बहन जी को भी इस यात्रा में भागीदार बनाया। इसके बाद से तो "साई" बाबा की याद का क्रम निरन्तर चलने लगा। दासगणु महाराज कृत स्तवन मंजरी तथा "साईचरित" में उल्लेखित स्थिति अनुसार मंगलवार के स्थान पर गुरुवार को मंदिर (साई) दर्शन जाने का नित्य कार्यक्रम बना। घर में भी नियमित अन्य देवी-देवताओं के साथ साई का पूजन चला व साई नाम की माला का जाप भी आरंभ हुआ। सांसारिक उलझनों के बीच अन्य पूजा पाठ के साथ "साई" पूजा भी चलने लगी। "पत्रंपुष्प" जो भी अर्पण कर सकता, करने लगा। कुछ और हिन्दी साहित्य उपलब्ध हुआ, वह भी आ गया।

बाद में "साई" मंदिर में गुरुवार को पूजा स्वयं न करने देने की स्थिति आने पर मन कुछ खिन्न हुआ और घर में ही नियमित पूजा पाठ चलता रहा और जिन घटनाओं का मैं आगे उल्लेख करूंगा, उनके घटित होने पर यह कथन वास्तव में सत्य लगने लगा कि —

"हृदय से जपता जो तब नाम। उसके होते पूर्ण सब काम।

साई नाम महा सुखदाई। महिमा व्यापक जग में छाई ॥'

और

"निर्धन जन का चिन्तामणि तू। भक्त काज हित सुरसुरि जल तू।

भवसागर हित नौका तू है। निराश्रितों का आश्रय तू है ॥"

(स्तवन मंजरी, श्लोक १६)

इस तरह इस भवसागर में कामकाज में लिप्त रहते हुए "साई" नाम लिए जा रहा हूँ और प्रार्थना किये जा रहा हूँ कि-

"अवगुण प्रभु है अनगिन मेरे। चित्त न धरो प्रभु दोष घनेरे ॥ ४९ ॥

मैं अज्ञानी पतित पुरातन। पापी दल का परम शिरोमणि।

सच ये कुटिल महाखल कामी। मत ठुकराओ अन्तर्यामी ॥ ५० ॥"

(स्तवन मंजरी)

और कामकाज में डूबते-उतरते "साई" कृपा से फरवरी ८९ में पुनः लेखक कवि सम्मेलन के बहाने "साई" के चरणों में शीश झुका आया और "रोमा रोला" के उन शब्दों को सार्थक किया कि "महापुरुष ऊँचे शैलशिखरों के समान होते हैं। हवा उन पर जोर से प्रहार करती है। परन्तु वहीं, उनके निकट हम अधिक खुलें तौर से व जोर से सांस ले सकते हैं।"

न जाने क्यों "साई" का गुणगान करते जी भरता नहीं, परन्तु लेख का कलेवर बढ़ जाने के भय से मैं संक्षेप में उन घटनाओं पर आता हूँ, जिन्होंने "साई" में श्रद्धा और विश्वास उत्पन्न किया।

प्रथम घटना है तो साधारण परंतु बड़ी महत्वपूर्ण है। मैं ऊपर उल्लेख कर आया हूँ कि "चांदी की अंगूठी" में "साई" की फोटो मढ़वाकर पहनने की इच्छा के कारण ही मैं "चित्र" "शिरड़ी" से लाया था और उसे सम्हालकर मेज की ड्रावर में एक कागज के अन्दर रख दिया था। न जाने कब ड्रायरी अथवा कोई कागज निकालते वह "चित्र" बाहर गिर गया और मुझे पता नहीं चला। मैंने निरन्तर ४, ५ दिन सभी परिवार के व्यक्तियों से पूछा। झाड़ू लगाने वाली से भी दरयाफ़्त किया और सबने न मिलने, न देखने का उत्तर दिया। मैं निरन्तर १०, १२ दिन तक परेशान रहा। मन बड़ा खिन्न हुआ। अब अपनी समस्या का समाधान कहां से लाऊँ? ग्वालियर में कोई साधन नहीं। क्या "शिरड़ी" जाऊँ? क्या करूँ, कुछ समझ नहीं पाता था। सब कुछ कार्य करते रहने पर भी मन प्रसन्न नहीं रहता था और बार बार पछतावा होता था कि क्यों बिलंब किया। "शिरड़ी" से वापस आते ही अंगूठी क्यों नहीं बनवा ली आदि। मेरे आश्चर्य का ठिकाना नहीं रहा कि बाद में वही तनिक सा चित्र मैंने अन्य दूसरे कमरे में अचानक जमीन पर पड़ा पा लिया - जिसकी मुझे कतई उम्मीद नहीं थी; क्यों कि १०, १२ दिन तक सफाई आदि का कार्य नित्य प्रति चला था। आखिर मन की इच्छा पूर्ण हुई।

आगे की घटना भी कम महत्वपूर्ण नहीं है। वर्ष १९८८ मार्च तथा अप्रैल मास में अस्वस्थता की स्थिति में इन्दौर में अँक्युप्रेशर ट्रिटमेंट के सिलसिले में रहने का अवसर आया था। जैसा कि ऊपर उल्लेख किया जा चुका है; वर्ष १९८७ के अंतिम दिनों से ही प्रति गुरुवार "साई" बाबा के दर्शन करने का नियम था। जिस प्रकार मैं जीवन में अन्य नियमों का पालन करता आया हूँ, उसी प्रकार इस नियम का पालन भी जरूरी समझा गया और इस सिलसिले में "साई" मंदिर की तलाश करने का प्रयत्न किया। चिंतित था कि "गुरुवार" यों ही न निकल जाए। इधर-उधर पूछताछ करता फिरता था। इत्तफाक से जिस टेम्पो से मालवा मिल चौराहे से राजबाड़ा जाने हेतु सफर किया था, उसमें एक कालेज छात्रा यात्रा कर रही थी। रास्ते में उससे परिचय हुआ। मैंने, कहां पढ़ती हो, आदि जानकार चाही और "साई" मंदिर के बारे में उससे पूछताछ की, तो वह फौरन "टू सीटर" में हमारे साथ बैठ गई और ड्राइवर को मार्गदर्शन दिया। रास्ते में मैंने उसे कालेज छोड़ा और "टू सीटर" ने मुझे "साई" मंदिर पहुँचा दिया। इस प्रकार मेरे प्रत्येक गुरुवार को 'दर्शन' करने का नियम निरन्तर जारी रहा। मैं प्रायः उल्लेखित रास्ते पर सफर करता था और कई बार मेरे दिमाग में उस छात्रा के सहज, सरल स्नेह का ध्यान आता था और मिलने को मन करता था परन्तु उसके बाद वह उल्लेखित लम्बी अवधि में कभी नहीं मिली। यद्यपि उसने मुझे अपने घर का भी पता दिया था और मां-बाप आदि से मिलाने को कहा था-परन्तु मैंने कभी भी उसके घर जाने का कार्यक्रम नहीं बनाया। इस घटना से मुझे "साई" के नवमें वचन का स्मरण हो आया कि, "आ सहायता लो भरपूर। जो मांग वह नहीं है दूर"



ऐसा लगा छात्रा साई का दूत बनकर आई;
मार्ग दिखाया और अपनी राह ली।

आगे की घटना भी बड़ी प्रेरणास्पद है। मेरी "साई" में रुचि बढ़ जाने से परिवार वालों पर कुछ न कुछ तो अवश्य असर होता है। घर में पत्नी तथा बच्चे ईश्वर में विश्वास अवश्य करते हैं परंतु कभी पूजा पाठ व अन्य किसी प्रवचन आदि में कोई रुचि नहीं रखते। हां, प्रति गुरुवार को चढ़ाये गए "प्रसाद" को वे सब भी उसी तरह ग्रहण करते हैं, जैसे अन्य दिनों में पूजा के प्रसाद को ग्रहण किया जाता है। परंतु कुछ भावना अवश्य परिवर्तित होती है - ऐसा मानता हूँ। जून ८७ में मेरे पुत्र का पाईल्स का ऑपरेशन मेरी अनुपस्थिति में ग्वालियर में हुआ, जिसकी योजना मेरी "वैष्णवदेवी" आदि की यात्रा के समय पूर्ण रूप से स्पष्ट नहीं थी। इस ऑपरेशन के दौरान पुत्र को कुछ अधिक पीड़ा हुई और उसके स्वास्थ्य लाभ के लिए पत्नी ने "वैष्णव देवी" आदि से मनौती मांगी। उनमें "साई" बाबा भी शामिल थे। उसकी यह साधना मैंने फरवरी ८९ "साई" के दर्शन करवाकर पूर्ण की। उसे भी "शिरड़ी" अच्छी लगी। साई के एकादश वचन का प्रथम वचन "जो जन "शिरड़ी" आयेगा। आपद दूर भगायेगा" मेरे मस्तिष्क के आगे घूमने लगा।

यह कहना असंगत न होगा कि "साई" बड़ा कृपालु है। उसकी माया अपरम्पार है। उसकी लीला की और कई घटनाएँ हैं, जिन्हें भविष्य में फिर कभी श्रद्धालु भक्तों के सामने रखने का प्रयत्न करूंगा। बस, इसके लिए "साई" का आशीर्वाद चाहता हूँ। सभी से विनम्र प्रार्थना है कि वह "साई" नाम का जाप करे। इस संदर्भ में तुलसीदास के मानस की निम्न पंक्तियाँ स्मरण हो आती हैं :

कलयुग केवल नाम अधारा।

सुमिर सुमिर नर उतरहिं पारा ॥

सादर सुमिरन जो नर कर हीं।

भव बारिधि गोपद इव तरहीं ॥

सचमुच शास्त्रों और संतों ने नाम की बड़ी महिमा बताई है। अतः इस मानव जीवन को व्यर्थ यों ही न जाने दो और "साई" नाम का सम्बल पकड़कर संग्राम में जुट जाओ और कवि की निम्न पंक्तियों को सार्थक करो —

जीवन एक सौंदर्य है : इसकी पूजा करो।

जीवन एक चुनौती है : इसका सामना करो।

जीवन एक यात्रा है : इसे सम्पन्न करो।

जीवन एक संग्राम है : इसे अंत तक लड़ो

हो सकता है "साईचरित" के अध्याय ३ की निम्न पंक्तियाँ—

"The listening and singing of the stories will remove attachment to the senses and their objects and will make the devotees dispassionate and will ultimately lead them to self realization."

वास्तविक सत्य का भान कराकर जीवन को सफल बना दें।

बाबा द्वारा निष्काम भाव से सौन्दर्य को सराहने की शिक्षा

एक बार साथियों सहित, नाना साहेब थे मस्जिद में विद्यमान।
 कि बाबा के दर्शनार्थ, बीजापुर से एक भक्तदल पहुँच आन॥
 जिसमें थे अनेक नर नारी, संभ्रान्त पारिवारों के मुसलमान।
 पर्दानशीन महिलाएँ देख, करने लगे नाना वहाँ से प्रस्थान॥
 किन्तु बाबा ने उन्हें वहाँ से न जाने के लिए दिया आदेश।
 तब उन्हें रूकना ही पड़ा, त्यागकर अपना भावावेश॥
 महिलाएँ आगे बढ़ीं, करने के लिए बाबा का दर्शन।
 एक ने क्षणमात्र बुरका हटा, किया श्रीचरणों का नमन॥
 नाना का हो गया मन मोहित, देखते ही उसका सुन्दर वदन।
 वह अनूठी छवि फिर दिखे, लगे मनाने वे मन ही मन॥
 बाबा बोले नाना से जब चला गया वहाँ से वह परिवार।
 उद्वेलित न हो नाना, न करो मन को व्यथित देकार॥
 विधाता की अनोखी सृष्टि में, भरा पड़ा है सौन्दर्य अपार।
 सराहना उसे है कर्तव्य हमारा, किन्तु हो करके निर्विकार॥
 यदि चित्त तुम्हारा शुद्ध हो और मन में न हो कुर्विचार।
 तो सौन्दर्य का रसास्वादान नहीं है कोई व्यभिचार॥
 सारथी बना विवेक को, हाथ में लेकर मन की लगाम।
 विषयों की ओर जाने से लो तुम इन्द्रियों को धाम॥
 मन को बना निरिच्छ, करके उस पर पूरा नियंत्रण।
 निरस्त कर दो तुम, भय और लज्जा के समग्र कारण॥
 सृष्टि के दिव्य सौन्दर्य का, करते हुए भी रस-ग्रहण।
 उसके नियन्ता का करते रहो तुम सदैव स्मरण॥
 फिर नहीं होगा कोई दोष, फिर नहीं होगा कोई पाप।
 जिसके लिए करना पड़े तुम्हें बाद में फिर पश्चाताप।

प्रो. जनार्दन प्रसाद श्रीवास्तव,
 एम.ए., एम.एस सी.,
 सिविल लाइन्स डाकखाने के निकट,
 रीवा, म. प्र.





साईं रुद्राध्याय का महत्त्व

— चंदशेखर सिंह,
साईं कृपा प्रकाशन,
शिक्षा नगर,
जबलपुर, म.प्र.

(श्री. गोविन्द रघुनाथ दामोलकर उर्फ हेमाडपन्त विरचित साईं सच्चरित का एकादश अध्याय "साईं रुद्राध्याय" कहलाता है। इसका हिन्दी अनुगायन प्रथम बार साईं भक्त कवि श्री. ठाकुर भूपति सिंह द्वारा किया गया है, जिस पर महान विद्वान डा. सुधान्शु कुमार नायक, एम.ए. (अं), एम. ए. (हिन्दी), पी.एच.डी., डी.लिट., विद्यावाचस्पति आदि उपाधियों से विभूषित, विभागाध्यक्ष, हिन्दी, रमादेवी महाविद्यालय, भुवनेश्वर ने अपनी निम्नांकित संमति भेजी है, जो भक्तों की सूचनार्थ प्रकाशित की जा रही है।)

आचार्य शंकर ने कहा था, "भगवद्गीता किञ्चितधीता" भगवद्गीता का किञ्चित अध्ययन भी पर्याप्त है। जिन साईं भक्तों के लिए "साईं सच्चरित" का संपूर्ण परायण संभव नहीं हो पा रहा है, उनके लिए उसका एकादश अध्याय "साईं रुद्राध्याय" ही पर्याप्त है। परायण अनुकूल भाषा और शैली को दृष्टि में रखकर ठाकुर भूपति सिंह ने "साईं रुद्राध्याय" का जो हिन्दी अनुगायन हम सबके सामने रखा है, उसके लिए वे निश्चय ही साईं भक्तों की कृतज्ञता के पात्र हैं।

परायणजनित लाभ तो भक्त को व्यक्तिगत रूप से मिलता है, जिस पर कुछ मंतव्य नहीं दिया जा सकता, किन्तु इतना अवश्य कहा जा सकता है कि ठाकुर जी के "साईं रुद्राध्याय" ने बहुत से भक्तों को परायण तथा तज्जनित कृपा-प्राप्ति की प्रेरणा दी है।

साईं गुण कीर्तन में समर्पित ठाकुर जी की लेखनी से हम साईं भक्तों को भक्तिरस का आस्वादन मिलता रहे, यही बाबा से प्रार्थना है।



हैं साई राम । जैं साई राम

हैं साई राम । जैं साई राम ।
जब से मैंने रखे हैं पांव,
तेरी पावन शिरडी पर,
दूर हो गयी मेरी सब चिंताये,
और पूरे हो गये मेरे सभी बिगड़े काम ।
हैं साई राम । जैं साई राम ।
मेरी सांसों में तुम मेरी बातों में तुम
हे कण-कण में बसनेवाले साई राम ।
हैं साई राम । जैं साई राम ।
दुखियों के तुम दुखहर्ता
और सबके बनाये बिगड़े काम ।
हैं साई राम । जैं साई राम ।
तेरे कमलरूपी चरणों के दर्शन से,
मिलता है आनंद अमृत पान का ।
हैं साई राम । जैं साई राम ।
तूने दिखाई मुझे ऐसी राह,
जैसे कि मिल जाये भटके हुए
राही को उसकी राह ।
हैं साई राम । जैं साई राम ।
भक्तों के बनाये बिगड़े काम ।
हैं साई राम । जैं साई राम ।
प्रेम से बोलो, जोर से बोलो,
हैं साई राम । जैं साई राम ।

— डा. जे. एस. यादव,
मोबाईल युनिट,
मालिक नर्सिंग होम के सामने,
छिंदवाडा, म. प्र.-४८० ००१.





संतवाणी

अपराधी

इस संसार में अपराधियों की कमी नहीं। ऐसे अपराधी दस प्रकार के होते हैं। वे ये हैं।

(१) मत्त (२) उन्मत्त (३) दस्यु (४) तस्कर (५) प्रतारक (६) शठ (७) लम्पट (८) जुआरी (९) जालसाज एवं अन्तिम (१०) घूसखोर

कामजनित-दोष

आखेट, जूँआ, दिन में सोना, निन्दा करना, स्त्रियों में आसक्त रहना, मद्य पीना, नाचना, गाना, बाजा-बजाना, व्यर्थ ही घूमना, यह सब कामजनित दस दोष हैं। विद्वान और सत्पुरुष इन दोषों से दूर रहते हैं। केवल एक ही दोष मनुष्य को ले डूबता है।

छः प्रकार के दोष

यह मनुष्य-जीव छः प्रकार के दोषों से युक्त है। (१) भूख (२) प्यास (३) शोक (४) मोह (५) जरा (६) मृत्यु।

पहले दो दोष जन्म से ही रहते हैं। बीच के दो दोष तरुणावस्था आने पर होते हैं, तथा अन्तिम दो दोष अन्तिम समय आते हैं। इनसे कोई भी मनुष्य मुक्त नहीं है।

पाप और पुण्य

पहले कर्ता के पुण्य और पाप परलोक में जाते हैं, फिर उन्हीं के पीछे पीछे कर्ता जाता है।

परलोक में इंद्रियों को सुख पहुँचाने के सिवा दूसरा कोई कर्तव्य नहीं रह जाता है। देवयोनि भोग्योनि है — कर्मयोनि नहीं। उसमें नवीन कर्म करने के लिए कोई जगह नहीं है।

स्त्री के समान बन्धु कोई नहीं

संसार में स्त्री के समान कोई बन्धु नहीं है। स्त्री के समान कोई आश्रय नहीं है। स्त्री के समान धर्म-संग्रह में सहायक भी दूसरा कोई नहीं है।

● साँई चरित्र अध्याय २६ — श्रीमती खापडें की कथा इस संदर्भ में विचारणीय है। वे श्रद्धालू तथा पूर्ण भक्त थीं, सभी को आश्रय देती थीं और धर्म-संग्रह में अपने पति की सहायक थीं।

संकलन कर्ता
हरिशंकर शर्मा,
एन ३/२२/१, सिङ्को कालोनी,
नासिक-४२२००९.

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