

SHRI
SAI LEELA
Official Organ of Shirdi Sansthan



श्री साईनाथ वाचनालय
श्री साईबाबा संस्थान, शिर्डी.

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Eye Operation at the Eye-Camp



Court Receiver Shri Kakresaheb Speaking in the Fare-well Meeting

(Report of the Eye-Camp is at pages 36 to 40)



SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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Fiftynine Years of Publication.

Our readers will be glad to know that with this issue, their beloved magazine, Shri Sai Leela, is entering into its sixtieth year of publication. The very fact that the hundreds of readers of this magazine always await its arrival very eagerly after the first of every month and pass every day after that date restlessly until they receive their monthly issue of this magazine, goes to show its utility and popularity among the Sai devotees and hence it is necessary that this magazine should continue its publication perpetually. We assure our readers that so long as Shri Sai Baba blesses this magazine, its publication will be continued for all future time.

Every periodical is started with some definite aim. The period of publicity of different periodicals varies according to their kind and the material published in them also differs according to their aim. The dailies are mainly concerned with news and a large portion of their space is utilized for publishing the news. As people in general are hungry for fresh news, the dailies have to be very particular in giving fresh news. It is because of this peculiar aim of the dailies that articles of lasting importance seldom appear in them. Fresh news thus being the prominent feature of the dailies, they become stale by the noon and by that time the people start looking out for the evening papers!

Some periodicals are published once in a week and some others are published twice in a week. Such periodicals are meant partly for news and partly for some thought-provoking articles.

The division of such articles and the news in these periodicals is half to half. There are some other periodicals that are published twice in a month, once every month, once in every quarter or every half year or some are even published only once in a year! The periodicals, that are published later than a week, attach very little importance to news. They do not ignore news items altogether; but they cover only the very important news items, of course from their point of view, that have appeared in the daily newspapers, after the publication of their last issue. Under such circumstances the main object of all these periodicals is not giving news items, but publishing other articles, which enrich the knowledge of the people or help them to shape their opinions on various controvertial subjects.

The material, which is published in every periodical, also depends on the aims and objects of starting that periodical and sometimes on the owners of that periodical. Many political parties are starting newspapers for voicing their opinions through them. These mouth-pieces of those parties then often times become advocates of certain sets of principles. Then naturally they try to ignore or disregard other view points which are contrary to their own. These periodicals then start giving one-sided views and are therefore patronised only by the people of that party. If however such a periodical gets a very powerful and alround editor, then he overshadows the party politics and leads the periodical in the manner he wants. Under such circumstances that periodical is then widely read in order to understand the personal views of the beloved leader of the people and not for knowing the policy of the party of whcih that periodical is supposed to be the mouth-piece. We find the example of such a periodical in the 'Kesari' in which Lokamanya Tilak was writing for several years. Kesari was devotedly read ali over Maharashtra mainly for knowing the views of Lokamanya Tilak on various subjects. Similar is the case of 'Young India' or Harijan', which were being edited by Mahatma Gandhi. In

these two periodicals, Mahatma Gandhi used to express his personal opinions on various topics. Many readers were also specially asking questions as they wanted the personal opinion of Mahatma Gandhi on the issue raised by them.

Apart from the periodicals started for propagating the policies of political parties, there are various other aims for which periodicals are started. Some magazines deal with only economical and financial problems and discuss them. Some periodicals are dedicated to literary matters and they by and large publish articles on literary topics. Some periodicals are wedded to research and we find in those periodicals articles of scholars, giving account of the research done by them. We also come across many magazines dedicated to film and drama. Some magazines are meant only for ladies and they present the problems which are faced by the ladies in their daily life and in the society. There are a number of magazines, which are only publishing news and articles about sports. The sport-fans take interest in such magazine and they always jump at them. In this wide world of periodicals and magazines dealing with various subjects and topics, there is a small section of magazines, which publish articles on religion, philosophy and devotion to God. Shri Sai Leela is a magazine which falls in this last category and though it has a few subscribers, it is continuing its publication for the last fiftynine years and is now entering into its sixtieth year of publication, with the blessings of the guarding spirit of Shirdi, Shri Sai Baba.

The history of the fiftynine years of publication of this magazine must be very interesting and if possible it will be compiled before the completion of the sixtieth year of publication of this magazine. However let us now only have a look at the first issue of this magazine in order to understand the aims and objects of starting this magazine and assessing our work during the last fiftynine years in fulfilling those aims and objects. It may be recalled by some of our readers that the first issue of Shri

Sai Leela was published on the first day of the month of Chaitra of Shaka 1845 (1923 A. D.) under the editorship of Shri Laxman Ganesh Mahajani, who was a devotee of Shri Sai Baba and had the good fortune of having the company of Shri Sai Baba for a long time. The seventh annual gathering of the contributors to Shri Sai Leela magazine was held at Shirdi on the 3rd and 4th of February 1981, under the presidentship of Mrs. Sarojinibai Mulye, the daughter of Shri Mahajani, the first editor of Shri Sai Leela magazine.

In 1923, the affairs of the Shirdi Sansthan were being managed by a board of Trustees. It appears that this first issue was published as a sample issue. Therefore no cost was printed thereon. This issue contained only thirtytwo pages. From a note printed on cover page number two, it appears that a copy of this sample issue was sent to all known Sai devotees and they were requested to become subscribers of the magazine, whose annual subscription was only rupees three and six annas (inclusive of postage). As the issue was only in the Marathi language, the editorial thereof, written in Marathi, together with its summary in English was reproduced in the issue of Shri Sai Leela for the month of April 1977. Though we would very much like to reproduce the same here once again, we are refraining from doing so. Our readers might refer to the issue referred to above.

The objects of starting this magazine, as stated in the editorial of the first issue, mentioned above, may however be briefly stated as follows.

१) महाराजांच्या सर्व लीलांचा एके ठिकाणी संग्रह होणे शक्य नाही. पण शक्य असेल तेवढा त्यांच्या लीलांचा व त्यांच्या अमूल्य बोधवचनांचा संग्रह करावा, या हेतूने हे मासिक पुस्तक काढले आहे.

(It is not possible to publish a collection of all the Leelas of Shri Sai Baba. However, this magazine has been started with

the object of collecting in it as many of his Leelas and his sayings as possible.)

२) असा संग्रह करण्याचा थोडासा प्रयत्न झाला आहे व तो या मासिकांत "महाराजांचे अनुभव" व "श्री साई सच्चरित" या मथळ्याखाली येईल ... भक्तांचे अनुभव छापण्यासाठीच हे मासिक असल्यामुळे जे अनुभव लिहून येतील तिकडे पूर्ण लक्ष दिले जाईल हे सांगणे नकोच.

(Some efforts have been made to collect the experiences of devotees and hence they will be published under the caption of "Devotees' Experiences" and "Sai Satcharita". As this magazine is for printing the experiences of the devotees, utmost attention will be paid to the experiences that will be forwarded to the editor for publication).

It will be seen from the above extracts from the editorial of the first issue that, there were two main objects of starting this magazine in 1923. They were :-

- 1 Publishing the experiences of Sai devotees about Shri Sai Baba.
- 2 Publishing serially the Sai Saccharita composed by Shri Annasaheb Dabholkar in the ovi form in Marathi.

As however Sai Saccharita is now available in book form in various languages, that object is now fulfilled. As regards the first object, we may say that Shri Sai Baba is still very active and is running to the help of his devotees, whenever they pray sincerely to him. The experiences of devotees are therefore flooding the office of this magazine and it will be seen by our readers that as promised by the first editor "utmost attention" is still being paid to them and they are being published meticulously. Thus the object of starting this magazine is still being borne in mind and this magazine is run on the lines chalked out by the first editor.

Sai cult is being spread by this magazine far and wide, not only in this country, but it is taking root even abroad. Sai

devotees all over the world are eagerly waiting to read the experiences of the devotees and their wish is being fulfilled completely by this magazine. The very fact that devotees from all over the world are remitting their donations to Shirdi, goes to prove that Sai cult and Sai devotion is spreading constantly and this magazine is extending its helping hand in the spread of Sai cult.

Publishing a magazine is not a one man show. It has got various facets. The subscribers play a very important role in it. They encourage the editors to work hard and to present the best material to them. The contributors use their intelligence and write good articles which attract the readers. The printers give a good get up to the material, given to them and thus please the eye of the readers. In this way when all cooperate, the magazine is published smoothly every month and the readers get it in time. As stated before, Sai cult and Sai devotion is spreading far and wide and hence this magazine has a distinct future. Shri Sai Baba has blessed this magazine and it is His wish that its publication should continue for ever for spreading the Sai Cult and Sai devotion. We therefore hope to continue the publication of this magazine to the entire satisfaction of our readers with the blessings of Shri Sai Baba, as we have done during the last fifty-nine years.



Ramanavami Festival

The Ramanavami Festival will be held as usual at Shirdi from Saturday the 11th April 1981 to Monday the 13th April 1981. The main day of the Festival will be on Sunday the 12th April 1981. All Sai devotees are cordially requested to attend the Festival.

K. H. Kakre

Court Receiver, Shirdi Sansthan of Shri Sai Baba

Sai Baba, the Saint of Shirdi

By: Shri M. M. Amingad

(Continued from March 1981 issue)

CHAPTER V

BABA'S FAVOURS ON HIS DEVOTEES VISION OF VITHAL

Thou wert ever found musing the name of God
Allah Malik the Great God is the Lord of Lords
Thus Thou made all sing the name of Almighty
And preached all the Namasaptaha of God the Mighty.

Once Thou asked Dasaganu to sing ere
The Namasaptaha of Lord Vithal ring the ear
But Ganu asserted to sing the nama seven days
If Thou assured him at the end the Lords appearance and ways

Thou assured him with Thy hand on Thy breast
That if his desire was devout and earnest
He would see Pandhari, Dankapuri and Dwaraka
All merged there at Shirdi Masjid - Mai - Dwaraka.

Thus Thou taught the simple truth
That all the deities in varied moods
Krishna - Karim and Ram - Rahim
Are in 'Thee' and None but Thee the Sai Rahim (Ram)

To see the deity of their mind
Maruti - Mohammad, Zoroaster - Jesus the kind
None to deviate their own band
From Dwarakamai the Shirdi Lord.

Kakasaheb Dixit the solicitor once
After bath was sitting in meditation thence

For a moment he fell in a trance
And saw the vision of Vithal by chance.

When he was at Thy feet once at the Masjid
At noon-arati to treat the message, Thou surprised
Him by Thy question of vision of Vithal.
And advised him to hold tight the truant Patil.

Then there came in the afternoon
A seller of pictures of Vithal's boon
Musing the name of Vithal the Lord,
Asking the people to tie him with a cord.

Kaka Dixit finding there the figure in his vision
Overwhelmed with joy and delight his mission
Paused for a while before the picture in his presence
And began to muse over the morning's vision in silence.

Then for a moment he fell in an ecstasy,
And coming to himself from his trance.
He bought the photo of the escapist Vithal.
And fixed it in his shrine to worship the truant Patil.

Thus Thou favoured Thy beloved lad Ganu, meek
By the presence of Lord at the end of the week
And Thy Vithal's vision in Dixit's ecstasy
And thus Thou proved the truth of Thy word to Ganu.

A sacred bath in the confluence of Jamuna, Ganga
At a periodical time in the mind of Ganoba
Sent him to Thee for a permission to start
But Thy negation stopped his Prayag cart.

Then Thou said, he need not go there
As Prayag, if he believed, was only there
And when Ganu placed his head on Thy feet,
Ganga, Jamuna streamed out of Thy toes neat.

Thus Thou made him follow Thy path.
 By Thy divine vision of holy teerth bath.
 With love and adoration for Thee a flood of tears
 Oozed out and sang a song in Thy praise clear.

Thy divine favours Prayag holy teerth bath
 Averted him (Ganu) from his vicious path
 And inspired him to follow Thy sacred path pure
 Which made him spread Thy message by singing
 Thy Leelas clear.

Once Bhai Krishnaji a devotee
 Of Akkalkot Maharaja and his favourite
 Intended to visit the Akkalkot shrine
 To pay homage to 'His' Padukas fine.

But this his wish was averted
 As Akkalkot Maharaj reverted
 And appeared in his vision
 To tell him the Sai Mission.

Akkalkot Maharaj said, now at Shirdi.
 I am resting there as Baba Sai.
 So knowing me at Akkalkot here,
 Try to see me at Shirdi there.

So Bhai changed his firm mind
 And came to Shirdi to Baba the kind
 And stayed there for months six
 To worship Baba with a mind fixed.

Then on one fine auspicious Shravan day
 Bhai installed his Guru's padukas with gay
 Under the neem tree an adorable seat
 With ceremonies and formalities conducted neat.

Dada Kelkar and Maharaj Upasani
 Performed the formalities with ceremony

With Sagun to manage the affairs there
And Kaka Dixit to perform daily worship fair.

Bhagwantrao's story of Vithal worship
Speaks of Thy fondness for His Lordship
And so Thou pulled him by asking to Thy feet
As he had forgotten all the rituals of treat.

Then Thou said to him, his father was Thy friend
Who was a devotee of Vithal trend
And he had an image of Vithal in his shrine
Who worshipped him daily morning fine.

But Bhagwantrao his son
After his father's death did sin
By stopping the wari, the worship of God
And the death anniversary of his lord father.

Thus remembering his father's devotion
Thou suddenly said with overpowered emotion
That his father was Thy devout friend
And so now Thee dragged him to Shirdi trend.

Thus Thou showed that Bhagwantrao,
Had kept Vithal and Thee the Gunawantrao
Without offering Naivedya for a long time,
And now thou will set him on the path of worship in time.

The humans were treading the wrong path
By their demerits of their lives part.
But Thou, the kindness incarnate, by Thy divine power
Raised all such demerited souls to merit's tower.

So a look at Thy serene and calm figure
Smoking Thy pipe with Thy spiritual vigour,
With eyes scaling the height of divinity,
Makes one bow down with modesty.

A touch of Thy warm love for a moment
 From above will illumine every heart's movement
 To recede the baser impulses at once all
 And free all from jealousy and greed once for all.

For this one has to open the lid of egoism that divides
 The Humans from Thee, the almighty, who abides
 In every creature and object delicate and dense
 In whose noble service all toss their lot tense

(to be continued)

M. M. Amingad

Gulunche, Via Nira, Tal, Purandar, Dist. Pune

Directory of Sai Temples in India and Abroad

It is proposed to prepare a Directory of Sai Temples in India and abroad. The managers, trustees, etc. of Sai Temples are therefore requested to furnish the following information as early as possible :

1. LOCATION (complete postal address)
2. Date of foundation
3. Brief description of the Temple
4. Management of the Temple (i. e. person or body in charge of the Temple.)

— Editor

God Concentration And Salvation

I narrate hereunder a small story in simple language, which if understood by all will serve as a guide to God-realisation.

STORY

In the ancient days, King Vijayakethuvu ruled Magadha Kingdom. He ruled very efficiently with all attention, observing and following the advice and instructions of his guruji. Everyday he used to meet his guruji and discuss philosophy.

One day as usual while discussing philosophy with his guruji, the king asked how to achieve or obtain the grace of the Lord "God"? What and how is the way to get it?

The master replied thus: "Man enjoying the pleasures of life involved in the material and mundane world, can also concentrate on God and obtain salvation."

The King Vijayakethuvu, who heard his guruji, said: "Guruji how can a man enjoying the pleasures of this material and mundane world, could concentrate on God? Is it possible"? At this the guruji just smiled, closed the discussion for the day and went away.

For two days, guruji did not turn up to the King and Vijayakethuvu could not understand the gesture of his guruji and it was amusing and perturbing to the king.

So, the next day king Vijayakethuvu, with his ministers and other staff, went to his guruji's ashram.

Guruji, who foresaw, by his foresight, the King's arrival, ordered his disciples to prepare a grand and royal feast for the king, who was visiting the ashram with his band of men, being a royal guest.

When the feast was ready, the guruji ordered his disciples to serve them all the delicious preparations on the plantain leaf, one to each; and also to tie a sharp sword with a thin rope to hang right on their heads as they sat before the leaf; and this was accordingly done.

The disciples acted as ordered by the guruji, and did not allow the King to discuss with guruji and took him straight to the ashram for meals giving no time to see or talk to the King before going for meals.

The king and his bodyguard, who entered the ashram for meals, got amazed, dazed and terrified and dreaded at the sight of swords hanging precariously on their heads while at the meals, as the thin cord may give way at any moment and the sword may fall on their heads.

They were all-concentration and attention on the swords than on the rich, delicious and variety of dishes specially prepared and served to them on their leaves.

But however they could not dare question the authority and the decision of the guru but simply obeyed implicitly the guruji's command, took their meals hurriedly and came out fearing that the swords over their heads may fall on them at any moment.

The guru, after their meals, when they were seated in the ashram, asked one of them thus: "What are the items you enjoyed and are in your meal? How did you relish them and how did they taste"? But the staff could not answer and began to look at the ground vacantly in silence. None could name the items they ate in the meal.

The King replied thus: "Oh! guruji, our minds could not concentrate on the food we ate but from the moment we entered the ashram dining hall, at the sight of the swords, our concentration

was solely and directly fixed on the swords on our heads, precariously hanging, which may give way and fall at any moment on our heads."

When the King said this, the guruji asked, "Are you feeling hungry now?" and they replied "No".

Then the guruji turned to the King and said thus: "Dear King do you see now that what you and your staff ate a short while ago could not be known as your minds were not fixed and centered on the royal meal, you were taking; but all the while all of you were worried and anxious, feeling frightened that at any moment the rope may give way and the sword may fall on your heads and thus your concentration was fixed on the swords but not on the royal feast and therefore you were not able to say what you ate. By this you can infer the answer to the question you asked me in your darbar, the other day.

Likewise man, though involved in the material and mundane world, enjoying the pleasures of life, should concentrate on the almighty, God as you concentrated and fixed your mind on the sword on your heads. That is the way for salvation.

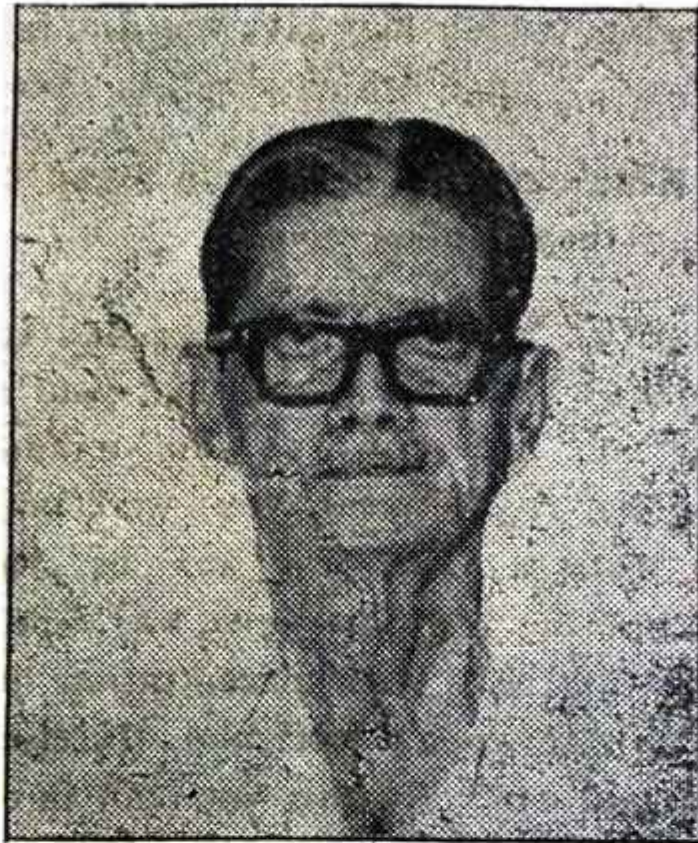
Then the king bowed in reverence to the guruji and accepted the theory and philosophy of concentration for obtaining salvation. The guruji was happy that the king grasped the meaning of concentration easily by the demonstration and blessed him and they all went away from there.

The king followed the instructions and guidance of the guruji that day onwards and concentrated on God and attained salvation or moksham.

This story will be most appealing and convincing to all devotees as a guide and example for God realisation. ★

B. Ramanadha Rao

OBITUARY



A sincere Sai devotee, Shri Vitthal Yashwant alias Tatu Deshpande left his mortal coil for his heavenly abode on 4-1-81 at the age of 77 years. He first went to Shirdi in 1916, along with his blind Grand-father, for the darshan of Shri Sai Baba. By the Darshan of Shri Sai Baba the grand father of Shri Deshpande regained his sight. Hence young Tatu became a Sai devotee from that time. From 1937 Shri Deshpande used to attend all the three annual festivals at Shirdi. He was always seen, with his Tanpura, in the procession of the Pothi, which is taken out on the main day of the festival. He attended all the festivals held in 1980. He is survived by his wife, son, daughter-in-law, grand children and innumerable Sai devotees, who were his friends. We extend our sincere condolences to the family members of Shri Deshpande in their sad bereavement and pray at the feet of Shri Sai Baba that the departed soul may rest in peace.

Editor

Sai Baba Completes The Set, And How !

I have read with great care the short 'piece' of Shri T. Achuthan Nair of my "Housing Estate" in "Sai Leela" (P. 26) for Dec. 80.

What has baffled me is that the author has failed to bring in bold relief the Sai-mystery surrounding the incident.

He states in his 'piece' of my having presented him with a small picture of our Sai and in turn of his having completed painting two replicas of it within a couple of days' time.

He also adds that he had presented me with a copy of such a painted picture of Sai Baba and pasted the other painted copy on the vacant spot at the centre of the already framed pictures of the divine personalities.

But what he has stated in his 'piece' is only partially true.

When I presented him with a small picture of our Sai, I was not at all aware of his framed divine pictures - leave alone the vacant space left at the centre of it for months together. I came to know of it i. e., the divine pictures and the vacant gap at the centre of them only when he invited me to take a close look at his painted-picture of Sai Baba pasted on the vacant centre. This was how our Sai played His sport to his, mine and our neighbours' wonderment.

This Sai-sport brings to my mind His holy assurance:-

"I draw to Me my man from far off or even across the seven seas like a sparrow with a string fastened to its feet."
(Courtesy: P. XXV of "Sai Satcharita".)

After this Sai-experience, Shri Nair is regularly remitting "dakshina" to Sai through Shri Sai Baba Sansthan of Shirdi! ★

T. R. Anand

Flat-3, Block S-14, Gumur Math Housing Estate,
Budge Budge Trunk Road, P. O. Sarangabad-743 319 (WB.)

RAMAVALLABHADAS

(Continued from March 1981 issue)

तुं सकळ होसि सकळ नव्हसि सकळ दाविसी आपण ।
तुं सकळीं सकळ सकळी अकळ पाहतां विकळ पाहणें ॥ २ ॥ तुं जगत्-
सृजन जगत्पाळण जगत्हाळण प्रळयो । जगत्सुन्दर जगत्नागर
जगत्आगर आपण ॥ ३ ॥ तुंचि आकार तुंच विकार निराकार
तोहि तुं । तुंचि सगुण तुंचि निर्गुण परिपूर्ण तोहि तुं ॥ ४ ॥ तुं
आदिकारण कारणातीत मौन दावित वेद वो । चांडालासि देखिलासि
गर्भवासि म्हणूं नये ॥ ५ ॥ तुजविण दुसरें नाहीं साचारें हेंहि नुरे गा
बोलाव्या । अससि जैसा अस तुं तैसा करूं परेशा दास्यत्व ॥ ६ ॥
सिंधुलहरी सिंधु माझारि तैसें परि हें भजन । द्वैतभाव सर्व वाव
नसोनि भाव दाविसी ॥ ७ ॥ तुंचि लाघवीं भक्त वैभवीं दाविसि
करवि भक्ति हें । रमावल्लभदास सहस्रें आणिक दूजें ध्याति ना ॥ ८ ॥ श्री ॥

Still a doubt persists in the disciple's mind; "What about God? This world was there before I was born and there must be a Creator of this wonderful world." The Guru explains that to create this world with so many possibilities, the Creator must have the knowledge and the skill which must be all-encompassing (सर्वज्ञ). Not only He is the efficient Cause but also He cannot be different from the material from which this world is made. For otherwise there must be another Creator who created the material. Thus the Lord is also the material cause of this world. If 'I' is the sole cause of the world and so is the Lord, then clearly 'I' must be the same as the Lord. The disciple blurts out अहं ब्रह्मास्मि (I Am The Lord). The following song may be compared with Namadeva's तीर्थं विठ्ठल क्षेत्रं विठ्ठल or Tukaram's कासयाने पूजा करूं केशी राजा.

राग-झिजोटी, ताल-दादरा

प्र० ॥ २८ ॥ श्रीकृष्णा जय जय । श्रीकृष्णा जय जय । जय
जय म्हणतां । नाहीं भव भय ॥ ४० ॥ श्रीकृष्ण आदि श्रीकृष्ण अंत ।

श्रीकृष्ण मध्य ऐसे बोलती संत ॥ १ ॥ श्रीकृष्ण स्थूल सूक्ष्म कारण ।
 ज्ञान विज्ञान श्रीकृष्ण आपण ॥ २ ॥ श्रीकृष्ण देव श्रीकृष्ण भक्त ।
 श्रीकृष्ण विषयी महाविरक्त ॥ ३ ॥ श्रीकृष्ण भोगी नारी । श्रीकृष्ण
 ब्रह्मचारी । श्रीकृष्णा भाळलि वो तरुण कुमारी ॥ ४ ॥ श्रीकृष्ण
 जय रमावल्लभदास गाये ॥ श्रीकृष्ण सकळिक होवुनी ठाये ॥ ५ ॥ श्री ॥

If this is Self-Knowledge and it is so simple where do Bhakti Yoga, Karma Yoga etc. fit in? They are really not different as Bhagavan Shri Ramana Maharshi said, "Bhakti, Karma, Jnana and Yoga - all these paths are one. You cannot love (bhakti) God without knowing Him nor know (jnana) Him without loving Him. Love manifests itself in everything you do and that is Karma. The development of mental perception (yoga) is the necessary preliminary before you can know or love God in a proper way". During Shravana (श्रवण) the disciple no doubt realizes the identity of 'I' and the Lord but the old habits of thinking and old tendencies born of likes and dislikes continue. To neutralize these likes and dislikes (रागद्वेष) Karma Yoga, worship, fasts etc. are prescribed and they are useful if done with proper understanding.

Karma Yoga

प्र० ॥ १९ ॥ जें जें कांहीं करणें । तें होय समर्पणें ॥
 हीचि माझी सेवा मज मानवलें किं देवा ॥ १ ॥ जें जें होय खाणे ।
 तें नैवेद्य वाहणें ॥ २ ॥ अग्निमाजि पडें । तेंचि हवनचि घडे ॥ ३ ॥
 जें जें पाहे रूप । तें तें तुझेंचि स्वरूप ॥ ४ ॥ जें जें वांटि करें । तें तें
 दान एकसरें ॥ ५ ॥ बरें हों वाईट । परि हा आठवतो नीट ॥ ६ ॥
 जें जें एके कानीं । ती ती कथा तुझी मानी ॥ ७ ॥ जें जें नयनी
 दिसताहे । तें तें रूप तुझेंचि आहे ॥ ८ ॥ जें जें हुंगे घ्राणें । तें तें
 निर्माल्य अवघ्राणें ॥ ९ ॥ जें जें वाचा बोलिल्यली । ती ती तुझी स्तुति
 केली ॥ १० ॥ जें जें होती कष्ट । तें तें तप मनीं निष्ठ ॥ ११ ॥
 जें जें लक्ष्मी कैसें । तें तें ध्यान होय तैसें ॥ १२ ॥ निद्राकाळीं

लोळे । तें तें लोटांगण घोळे ॥ १३ ॥ अडखळोनि पडे तें तें दंडवत
घडे ॥ १४ ॥ या सेवेनें मी तूं गा । मित्र न वसे कीं गा ॥ १५ ॥
ही सेवा मानि जो रे । सदा मुक्त तो रे ॥ १६ ॥ ही सेवा निरंतरी ।
परम हंसा घरी ॥ १७ ॥ ही सेवा सकळां संती । हेंचि बोलियले
अंती ॥ १८ ॥ रमावल्लभदास । राज गुह्य भास ॥ १९ ॥ श्री ॥

So, after saying "Not this, not this" (नेतिनेति), the Guru finally explains that 'I' is everything. H. H. Swami Dayananda Saraswati put it beautifully: "If I am something I cannot be another thing. If I am nothing then I am everything". And thus the Guru puts everything into proper place. In order to be totally happy "there is nothing to do, to reach; there is something to know, to be" says H.H. Swami Dayananda Saraswati. It is clear from the above discussion that Ramavallabhadas's bhajans form a complete teaching consistent with our scriptures and tradition and in their beauty and sublimity are of the highest standards of the Marathi devotional literature.

Space has not permitted us to dwell on various other songs but we conclude here with a few samples.

Child Krishna

राग-सारंग

प्र० ॥ १९१ ॥ जो जो कृष्ण बाळा निज । हें देह चिन्मंदिर
तुज । पाळणा विश्वहृदय माझे । स्वसुखानंद सहजचि सहज ॥ १ ॥
निज वा कृष्ण बाळा । जो जो । माझा बाप तूं सद्गुरु जो जो ।
जीव शिव खांब रत्नजडित । मेळवि आडें शुद्धाद्वैत । शृंखला
चहूं मुक्तिपर्यंत ॥ २ ॥ पाळण्याची लक्ष दोरी । श्रद्धाभाव हातीं घरि ।
डोलविति नवभक्ति नारी । जोगुळ गाति शिवराम मुरारी ॥ ३ ॥ डोलति
डोल द्वैताद्वैत । कर्माकर्म होये बैलांत । जगतीं निद्रा स्वयें निवांत ।
निवृत्ति सहजें सहजशांत ॥ ४ ॥ शून्यज्ञान आनंद दोघें जोगि ।
विकर्माचि म्हणति तुजलागीं । रमावल्लभदास सदा जागीं । केशव
सद्गुरु तूं निजयोगि ॥ ५ ॥ श्री ॥

Krishna Leela

प्र० ॥ १४३ ॥ धन्य वृंदावन । धन्य कल्पतरुवर । धन्य भूमिका
जेथे । कृष्ण निरंतर ॥ १ ॥ माया धन्य होति । यमुना पूर्ण ब्रह्म तटाकी ॥
गोपाळ वेष कृष्ण । खेळे नाटकी ॥ २ ॥ धन्य ठाण माण कैसें । शोभे
त्रिमंगी ॥ धन्य अलंकार पाहा । मिरविले आंगी ॥ ३ ॥ धन्य घेनु वस
ज्यासि । लक्ष श्रीकृष्णाचा ॥ धन्य धन्य पावां अघरिं ; अमृत घे
साचा ॥ ४ ॥ धन्य गोपांगना । झाल्या कृष्णा सकाम ॥ धन्य ते सौंगडे
पूर्ण । रुपीं आराम ॥ ५ ॥ धन्य ते अवनी जेथे । श्रीकृष्ण चालत ॥
धन्य ब्रह्मादिक रज । वंदिति माथां ॥ ६ ॥ धन्य वृक्ष वल्ली । वायु लागे
कृष्णाचा । धन्यधन्य लोकां पार । न कळे पुण्याचा ॥ ७ ॥ धन्य नंद
यशोदेचा । पुत्र म्हणति ॥ धन्य त्यांचे जिणे । माजि निज श्रीपति

Finally a song which is 'technically' beautiful, the last word or letter of one line being the first one of the next line.

प्र० ॥ १६ ॥ अंतर्कालिं माझे, सखे भागवत । हृदयीं नांदत
लोभापर ॥ १ ॥ लोभापर बहु, नारदु गा माझा । आणि तो रे दुजा,
व्यासमुनी ॥ २ ॥ मुनि शुकदेव, उद्धव कृपालु । आणि चवघे मेळु,
सनकादिक ॥ ३ ॥ कवि इत्यादिक, नव मुनिगण । पराशर जाणा,
वामदेव ॥ ४ ॥ देव खांबातूनि, प्रल्हादे काढिला । वसिष्ठ पै आला,
कृपानिधी ॥ ५ ॥ कृपानिधी पूर्ण, उभा मजपासिं । धर्म द्रौपदीसीं,
उभा असे ॥ ६ ॥ असे देवहूति, उभी कर्दमेसी । शिव पार्वतिसीं,
आला असे ॥ ७ ॥ आला असेभीष्म, आणि तो विदुर । रंतिदेव
थोर, कृपावंत ॥ ८ ॥ कृपावंत बहु, अंबरीष देखा । रुक्मांगद सखा,
आवडता ॥ ९ ॥ आवडता माझा, हनुमंत धीर । विभीषण थोर,

and so on.



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Control of the Mind and the Senses

Ref : Page No. 90 of "Shri Sai Satcharita" 8th Edition

"The body is the chariot and the self is its master, intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He, who has no understanding and whose mind is unrestrained, his senses unmanageable, like the vicious horses of a charioteer, does not reach his destination (get realisation), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses being under control, like the good horse of a charioteer, reaches that place, i. e., the state of self-realisation, when he is not born again. The man, who has understanding as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading Vishnu (Lord)."

The two extreme situations and their consequences i. e. failure and success of life have been clarified through an example of a chariot. The comparison may be summarised as under :

Body	- Chariot
Self (Jeevatma)	- master (owner of the chariot)
Intellect	- charioteer (one who drives the chariot)
Mind	- reins
Senses	- horses
Sense objects	- paths
Rounds of births and deaths or the supreme abode	- destination

Body is just a vehicle like a chariot. Chariot is possessed by its master and the body is possessed by self i. e. Jeevatma. The chariot is driven by a charioteer and not by the owner of the chariot. If the owner of a chariot is not happy with the

charioteer, he will change the charioteer. On the same lines, the intellect of a person plays the role of a charioteer in driving the body. Change of intellect is suggested if the body is not driven satisfactorily.

Reading, writing, discussions, discourses, concentration etc. are the tools to improve or change the intellect, so that the body-vehicle may be driven satisfactorily.

A charioteer controls the horses through the reins. A clever charioteer may also fail to drive the horses in the right direction if the reins are defective or broken. The same thing applies for the intellect and the mind. Intellect drives the body through the mind. If the mind is let loose, the fully developed intellect also becomes helpless in driving the body in the right direction. Thus keeping the control of the mind, in tune with the intellectual development, is a most important factor.

The good charioteer may teach others to drive their chariots carefully on the right path. However if his own reins are not under control, he will fail to drive his own chariot. This may be compared with a highly intellectual person without control on his own mind. He preaches to others quite effectively; but fails miserably in his own case.

It may thus be noted that success in driving the body in the right direction largely depends upon the synchronisation of development of intellect and control of mind.

Horses virtually play a vital role in the running of a chariot. There is no substitute of good healthy and disciplined horses. They are to be trained and developed to follow the instructions. Care is also to be taken so that they do not become violent and run out of control. If need be they are to be moderated and punished.

Same thing applies to our senses. These senses of tongue, taste, seeing, hearing, smelling and touching are like the horses

of our body-vehicle. They create quick impulses for physical action to drive the body. Strong intellect through control of mind can control these senses for purposeful journey of this body-vehicle.

Sense objects have been compared with the paths of the chariot. A chariot may be driven for sight seeing, fighting a battle or for visit to a temple.

Body vehicle is more likely to remain under the control of vicious horses (senses) to attend to short term pleasures of life. Under these conditions, the paths or sense objects may be compared with vicious circles. Through the sheer misuse of horses, reins and the chariot, the whole set up comes to a tragic end of death. One golden opportunity is lost.

The master of the chariot (Jeevatma) and his historical background of previous chariot and journey, covered by him, is witnessed by the guide (soul). The next chariot (not necessarily a human body) is provided in accordance with the merits or demerits of the previous journey. In course of time the chariot, in the form of birth in a human body, is again provided as fresh opportunity, because this is the only vehicle to enable him to reach the destination - the supreme abode. Indiscriminate use of the body-vehicle results into round of births and deaths. This is indeed a painful process.

In view of the above, we have to make the best use of the body, intellect, control of mind, senses and sense objects so that the master (Jeevatma) reaches the supreme abode.

When the intellect (charioteer) does not come up to the desired level and control of mind (reins) becomes difficult, the senses (horses) are leading to disastrous sense objects (paths). When the voice of the divine guide (soul) becomes feeble, it would be a most fortunate moment for one to surrender to

Sadguru with faith and patience. Once Sadguru takes the charge of this body-vehicle, it is bound to reach the destination of supreme abode. ★

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A PETITION

Om Shri Sai,
 Can't you hear my voice?
 Though you are at a distance
 You reside in me.
 Don't test my patience.
 I earnestly seek your love,
 I seek not you as God,
 But as a guide and friend,
 If I have sinned or erred,
 Punish me and forgive me;
 But I can't stand to be ignored,
 Because, I earnestly seek your love,
 I bow and pray in obeisance,
 Om Shri Sai, hear my voice,
 And take me to your threshold
 As your good friend.

S. V. Shenai

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MAHASHIVARATRI

[For the worshippers of God Shiv, the Mahashivaratri is a very important day, this year Mahashivaratri was celebrated on 4th March and hence the the following story regarding its importance is being published here - Editor]

Long ago, during the dark-half of the month of Magha, a hunter, called Gurudruha, went to the forest in search of food for his hungry parents, wife and children. He wandered for his hunt, but his efforts proved fruitless. So he was disappointed. In the evening the sun set leaving him sore.

He did not think it proper to go home without any food, so he went near a lake. He thought in his mind that some animal is likely to come to drink water, even at this odd hour. There was a 'bilwa' tree by the side of the lake and he climbed it taking some water in his pot. Tired with hunger and thirst, he sat on a branch of the tree and watched for his prey.

After an hour there came, a thirsty hind, jumping merrily but shyly. On seeing his prey, the hunter fixed his arrow to the bow, while fixing the arrow, a few drops of water and some leaves of the tree fell on the 'Lingam' of the idol of Lord Shiva, which was just under that very tree. He, without his knowledge, performed the worship of Almighty Lord Shiva, with bilwa-leaves and water. It was an Abhishek. Luckily, it was the first quarter of the night of Shivaratri. The hunter got rid of some of his sins by this worship.

When the hind saw that the hunter would kill him she begged for mercy. She asked him to give her some time to go back to her home to see for the last time her little fawns. She promised the hunter that she would come back to be killed by him. She went to her dwelling place and entrusted her dear ones to the care of her mate.

The hunter, thought for a moment and was moved with pity, which suddenly came over him due to the worship of Lord Shiva. He therefore allowed the hind to go home. He reminded her to keep her promise. This incident took place in the first quarter of the night.

It this way, in the second and third quarters of the night, the hunter performed the worship of Lord Shankar by dropping some leaves of the bilwa tree and water. And a wonderful thing happened. The sister of the hind and her mate (stag) came there. The whole family, surrendered before the hunter for his due hunt. The hunter again applied the arrow to his bow, and while doing so performed the worship of Lord Shiva and got himself washed of all the sins he had committed.

The night of Mahashivaratri is of twelve hours. One who performs, this sacred rite of pouring water and leaves of bilwa trees on the Lingam of Lord Shankar with faith and devotion is sure to receive the blessings of Lord Almighty. The great Saint of Shirdi - Shri Sai Baba always laid great stress on Faith and Devotion (श्रद्धा and भक्ति).

The story of the hunter has a great moral lesson for all of us. Whether you perform worship of the Great God, knowingly or unknowingly, one is sure to be absolved of all sins committed by one in the present or past life. All merciful Lord is sure to help one with all prosperity and happiness, if one goes in search of the Infinite.-- The Supreme Lord of the World. Let Lord Shiva Bless you all ever. ★

Vaman H. Pandit
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Sri Sai Spiritual Centre, Bangalore

[Puja Shri Radhakrishna Swamiji entered into Mahasamadhi on 14th January 1980. His first Punyatithi therefore came on 14-1-1981. However it was observed at the Sai Sp. C. Bangalore, according to the Hindu calendar on 1st February 1981. On account of the Punyatithi, The Deccan Herald, which is published from Bangalore, had published two articles, in one of which the life sketch of Shri Swamiji was given and in the other a brief history of the starting and development of the Sai Spiritual Centre was given. As the Centre was nursed by Shri Swamiji with great pains, the following article, regarding the Sai Spiritual Centre, is reproduced here for the information of our readers. — Editor]

Shri Sai Spiritual Centre at Thyagarajanagar, Bangalore, an institution founded and nurtured by H. H. Shri Saipadananda Radhakrishna Swamiji, radiates the grace of Baba and serves as a beacon light to spiritual aspirants.

In 1952 H. H. Shri Narasimha Swamiji, the Founder-President of the All-India Sai Samaj, Madras, sent his beloved disciple, Shri Radhakrishna Swamiji to Bangalore to spread "Sai Bhakti Prachar" in this region.

Soon after his arrival, Shri Radhakrishna Swamiji set about his mission in earnest by organising bhajans, satsangs, Ramotsavams and similar functions in different parts of the city and disseminating spiritual knowledge through talks and discourses.

Swamiji endeared himself to the people and the spiritual programmes began to attract a large number of devotees. On April 4, 1954, "Shri Sai Spiritual centre", an association of earnest devotees, was formally inaugurated.

Soon, devotees began to feel the need for a permanent abode to carry on their spiritual activities and were on the lookout for a suitable place. At this stage, the site on which the Centre's building stands today was gifted to them. Interestingly, this site was donated by Shri Domlur Krishnamurthy (retired Assistant Comptroller) to spread the message of Shri Sai Bhakti, and it was held in trust by Shri U. S. Sastry, retired Income-tax Officer.

With the help of liberal contributions from ardent devotees, a small building was put up and the Centre started functioning from June 11, 1965. The building has since been extended to accommodate the growing activities of the Centre.

As decided by the devotees on July 28, 1968, the functioning of the Centre was put on a constitutional footing by registering it on May 6, 1970 under Mysore Societies Registration Act, 1960.

The present building of the Centre consists of a prayer hall with a magnificent marble idol of Shri Sai Baba and a life-size portrait of Shri Radhakrishna Swamiji, enshrined in the sanctum sanctorum at the eastern end.

Shri Radhakrishna Swamiji used to sit at the opposite end of the hall, in the characteristic pose of Shri Sai Baba, his spiritual glow and affectionate words infusing faith and devotion in all visitors.

In the western part of the compound, under the spreading branches of 'Thamala' and 'Parijatha' plants, is the exquisite idol of 'Radhakrishna' installed by Shri Radhakrishna Swamiji himself.

As you enter the main gate, on the left you see a small lodge, aptly called 'Hamsa Niketan', which served as the Swamiji's hermitage. A life-size portrait of the Swamiji and some of his personal articles are on permanent display there.

The activities of the centre consist of regular poojas in the morning and evening, recitation of Shri Vishnu Sahasranama, bhajans, reading of the Bhagavadgita, Rudrabhishekam, special poojas every Monday and Thursday and 'Go' Pooja every Friday. Guru Poornima, Shri Sai Baba's Mahasamdhhi Day and Shri Rama Navami are some of the annual events celebrated with the appropriate religious rites and cultural programmes.

Sanctified by incessant worship, prayers, meditation, 'homas' and 'havanas', the entire atmosphere of the Centre is vibrant with a spiritual force which acts as a panacea for the ills of the body and mind. The Centre is indeed a haven of peace and solace for devotees from far and near.

Although Shri Radhakrishna Swamiji has attained Mahasamadhi, he continues to be enshrined in the hearts of his devotees to guide the activities of the Centre. ★

Sadachara

Man's true life and existence lie in right conduct otherwise called Sadachara.

One who is devoid of Sadachara is like unto a dead man though alive. Good and virtuous action done for the service of God is called Sadachara.

One should devote one's mind to God's remembrance, and the senses to His service, and perform every action during one's life for His service.

Saipadanand Late Shri Radhakrishnaswamiji



A Mission Divine

(Book review)

Shri Raghunath S. Junnarkar has written a novel on the life of Shri Sai Baba of Shirdi under the above caption.

This volume of over 500 pages presents the splendid edifice, built with the materials of his earlier builders in the style and elevation of a novel. The historical references have been adopted mostly from the masterpiece of the versed composition in the 'Ovi' metre by the late Shri Annasaheb Dabholkar, Baba's Hemadpant and Narsinha Swami's volumes of the interviews with Baba's devotees. The novel is in the English tongue, manifestly for Baba's Occidental devotees on continents, as they have very little to know about Baba's divine benignity and marvellous deeds playfully extended to those, who surrendered before Him for succour. The other reason may be that the elite but the bookish talents, whose mother tongues are other than the Marathi, should as well get rid of their ego and enjoy the elysium. But the novel has precluded the major class void of letters. It is however, promotively debatable whether by the reading of a novel, the type of a momentary jovial pastime, the whirling souls would be censorious to stroke out to penitence. Still the novel would surely help to nurse the cult.

The novel, as stated by the author, is the biography of Shri Sai Baba. It has anyhow not appealed to me either as the novel or the biography; but as the synthesis stylishly arranged after the late Annasaheb Dabholkar, it has also depicted some magnetic marvels in addition perhaps from the voluble interviews promulgated by the late Narsinh Swami. With all the ultronious motivity of inspiring ethical sanctity, the author is felt tiny to touch the module of the propitious instillation to salvation like the premium bestowed by Shri Sant Eknath, Mahipati Tatyā Tarahbadkar and other age old realisers whom Shri Annasaheb followed. A novel has to be assisted with its obligations which

seems far apart. Even the chapters are not head lined. Similarly a biography is the form of the zoetrope which the author has failed to depict as the historical crisis; but simply shrunk his responsibility as the biographer by evoking the concept that "Baba's childhood and parental history is not known by anyone and He too had kept it a reserve" which he computed instead as, "The work and mission of saints are more important than their personal life.... Sai of course was far above the saints. He was God incarnate." Such sentimental approbations are indeed unbecoming of a "Biographer". The readers may reconcile here that the biographies of even the Gods incarnate like Ram and Krishna had been detailed even prescinctly by their gifted biographers and in Shri Sai Baba's affable affairs His ward and devotee, the late Shri Hari Seetaram Dixit the venerated solicitor of Bombay till 1910, has in his foreword to Sai Satcharit (Page 2) prompted quite affirmatively the biographical promoters for targetting their esteemable investigations in respect of Shri Baba's zoetropical portraits. So far we are unfortunate and hence I assert that the novel depicts nothing exemplary than serving the miscellany of his earlier preparators. The tentative title to the novel therefore may appear explicit as, "The history of the divinal marvels of Shri Sai Baba of Shirdi."

The author has plainly conceded to have adopted almost historical references from Annasaheb's script but in some he has made deviations in objects, which he has merited to the serene sanctity. Two instances may be quoted here. When Baba invited Chandbhai to enjoy the pipe, the author has mentioned that Baba was resting on a batten and in order to get the live coal to lit up the pipe, he thrust his pair of prongs in the batten, which was procured by the villagers and utilized as Baba's sacred fire or Dhoonie. In the script it is clearly read that, "the pair of prongs were thrust in the 'ground' near Baba's resting spot." Secondly when Shama accompanied Balasaheb Mirikar in his tonga to Chitali on the way, he told the coachman

to reverse it, purchased a bamboo post at a cross road and then proceeded. The novel says that it gave service to kill the cobra, which crept with raised hood at the edge of Balasaheb's pull-over cloth when he lay in the Maruti temple, engrossed in reading the newspaper. The service of the bamboo post is not mentioned in the script and appears as the imagination of the writer to enhance the thrill of the narration.

Plausible exertions have indeed been taken to present the get up of the volume, selecting coherent narrations with harmonious language and explicit words, as far as could be, that are essential for a novel. In confiding the peculiar literal inner sense of some words, the very original ones have been retained; but in the flow of writing at some places their depleted conversions too have been repaired to. However one word, "Kolumba" as converted equivalent in his opinion has amazed me. In the foot note of the script Kolumba is expounded as a shallow earthen receptacle with broad bottom. A fakir can rarely obtain "the stone bowl," as the writer has put its equivalent. This receptacle was moreover smashed in fume against Haji Alimohamed.

A westerner however would necessarily stammer at many such retained words and impede the flow in his reading and atoning their gists. The probity may soon ease the despondency.

The author has transcended the liberty to his fluttering imagination of unfair strictures in the event of having not partaken by Shri Nanasaheb Chandorkar and his orderly Shri Ganesh, the pious water of the Ganga and Yamuna that streamed from Baba's both toes after Shri Ganesh flung at His feet the extorting prechallenge to testify His omnipotence of the divinity. The author has passed the strictures that the bondage of the traditional orthodoxy came in their way. They had not as well helped the medley Shri Baba had prepared at his own hand. Now taking for granted, that both were rigidly orthodox, it does not behave

of the blessed writer to throw a slang on them outright. The faithful rigidity of doctrines of life in the prudent division of society environments are being rolled and the religious sterility is still in vogue since yore the Brahmanical age and in spite of the present secular age and democratic culture, comparative orthodoxy is observed in private life. Besides both the sparrows had been tugged into vicinity by Baba himself with repeated persuasions through Appa Kulkarni by keeping the motive before His mind to achieve, "unity, fraternity and universal candid love." That was His divine Mission. The age-proof consideration of the Brahmins on the other hand was that mohammedans cannot be the spiritual preachers within the scope of the surrounding atmosphere. Still however, in the diplorable plight to both due to exigency of water at the visit of Machindragad it was Shri Chandorkar who prayed Baba from the bottom of his heart to succour as he had considerably changed his mind about Sai Baba in the sequence of the repeated bonafide requests of Appa Kulkarni. Moreover at this unique occasion, even Baba was not irritated on Nana and Ganesh for not partaking medley as grace, but said remarkably, "Nana you are late but you are in time," when he suggested to help the miscellany. He also further hinted that, "The whole village will dine." These were instructives of His preaching to set aside "Caste and creed" differences. Baba did not insist on them at all. They had no prior experience of the Shirdi Darbar. I therefore firmly derive that it would have been most cheerful and appraisive if the author, instead of giving the scope to debate would have thwarted his bitter stricture and remained neutral, as in the script of Annasaheb in the reference of the holy water event. On the contrary Shri Das Ganu poured out the divinal song tuning at the pitch of his ringing voice vis-a-vis the visage of the holy water streaming from baba's toes that pervaded the Shirdi skies and hastened the throngs of whole village people to the masjid for sipping that divinal water so covetously unavailable to them. Orthodoxical mind would never have emerged the spontanious and harmonial poetic song

at the first sight of Baba's contact. It would not have also given a chance to cloud the minds of Baba's followers to stigmatize indirectly as the psychological effect.

In the end I sincerely recommend that the novel I have reviewed herewith according to me is worthy of passing into the hands of the English knowing people conniving at some drawbacks which might have crept in it, mostly through inadvertance. ★

P. M. Atre

Kubal Niwas, 3rd Floor, Gokhale Road (North), Bombay-400 028



Cotributors to Shri Sai Leela, Please Pay Attention Here

- (1) Articles or poems sent for publication should be typed only ON ONE SIDE of the page.
- (2) Suitable margin should be left.
- (3) Articles in Hindi are being written on post-cards and Inland letters. They should be written on a suitable piece of paper and sent to the Editor.
- (4) Please note that articles sent to the Editor, disregarding the above instructions are likely to be rejected.

Third Eye-Camp at Shirdi

After Shri Sai Baba came and settled at Shirdi, He started giving medicines to sick persons. Later on He discontinued that practice and started giving Udi to the people, who came to him to seek relief from illnesses. This practice of giving medical help to the sick was continued by the Shirdi Sansthan first by starting a dispensary and later by starting a well-equipped Hospital with O. P. D section. Though specialists in medicine and surgery, from the places round about Shirdi, attend the Sainath Hospital and treat the patients that attend the Hospital, still they are not able to do anything on mass scale. Hence an eye-camp is being held at Shirdi every year from 1979 under the supervision of Ophthalmologists from Bombay. The popularity and necessity of these camps can be seen from the increasing attendance at these camps. One hundred and seventyfive operations were performed at the camp in 1979, while the number rose to 202 in 1980. This year (1981) as many as 242 patients were operated at the eye-camp, held at Shirdi from 20-2-81 to 1-3-81.

The eye-camp was held this year under the auspices of the Lions Club of Cuff Parade, the Lions Club of Kopargaon and The Royal Commonwealth Society of India. The eye-camp started on 20-2-81. Dr. Vishnu, R. M. O. Haji Bachooali Free Ophthalmic Hospital, examined 450 pateints on 20-2-81. Out of these, he admitted 244 patients and the others were allowed to go home after giving them the necessary treatment. On 22-2-81 and 23-2-81 Dr. Sardesai, Dr. Telang, Dr. Shivalkar, Dr. Baraskar, Dr. Bijoor Dr. Sadri and other ophthalmologists performed, as many as 242 operations. It was really a job to bring these patients to the operation theatre and then to remove them to their beds; but the Homeguards volunteered to do this job and did the work of removing all these patients quite quickly and efficiently.

After Dr. Baraskar used to give the anaesthesia, the patient was being removed very quickly to the operation theatre and after the operation was performed, the patient was being removed from the operation theatre to his bed with equal promptness.

24-2-81 was the day of rest after the heavy duty performed on the two previous days. From 25-2-81 to 27-2-81 dressing of the eyes of the patients was done according to their needs. Really speaking the work of the surgeons was over on 23-2-81 after they performed the operations. In the operation theatre and for four or five days thereafter, the nurses from the Zilla Parishad and from Bombay, nursed the patients and attended on them by giving them medicines etc.

In order to appreciate the work done by the participants at the camp and to encourage them, the members of the Lions Club from Bombay came to Shirdi in a special bus of I.T.D.C. The main person who had to shoulder the responsibility of the whole show was Shri Kakresaheb, the Court Receiver, Shirdi Sansthan. He was helped mainly by Shri D. C. Pathak the Office Superintendent of the Shirdi Office. The High School at Shirdi was closed for the duration of the camp and arrangements for the stay of the patients was made there by the Head Master of the School. Shri A. R. Shinde, the Accommodation Officer of Shirdi Sansthan, arranged to supply the beddings, bed covers, pillows etc to all the patients. Shri Kulkarni, head of the Sanitary section arranged to maintain cleanliness in the camp. Shri V. S. Kulkarni and his colleagues arranged to maintain the electric supply without any break. As the eyes of the patients are bandaged due to operation, they require constant help for going to bathroom and for taking food etc. The students of the Sainath Htgh School volunteered to help all the patients, as if they were helping their parents, and thus rendered service to humanity. This tendency or rendering such honorary service is not to be normally found in the young generation. The

teachers of the Sainath Vidyalaya deserve to be complimented for fostering such virtues in their wards. Serving the food, tea etc. to the patients was also a very important work. Shri Kakresaheb, the Court Receiver had agreed to serve it free to all the patients; but he had to entrust this job to Shri Bakliwal, the Officer in charge of the Bhojagriha. Shri Bakliwal personally supervised this work of serving food, tea etc. at proper time and got the work done through the employees working in the Bhojagriha. The employees of the Shirdi Sansthan, working in the Bhojagriha, did this additional work quite willingly. Dr. Deshpande and his colleagues in the Sainath Hospital gave all the help needed by the campers, after attending to their normal duties. Shri J. C. Mody, an energetic employee from the Office of Shirdi Sansthan, was on the forefront in doing any work in connection with the camp, after attending to his normal duties in the office.

The patients, who were treated at the camp, were overwhelmed with gratitude for the selfless work done by the doctors and the staff. They expressed this gratitude open-heartedly and thanked the doctors from the bottom of their hearts.

Shri Sai Baba is the guarding spirit of Shirdi and his blessings are always invoked for any project, that is undertaken at Shirdi. Even the Doctors that come to Shirdi are not exceptions to this rule. Hence Dr. Shivalkar offered Satyanarayan pooja in the Sai Darbar with full faith, with a request to give success in the operations done by himself and his team, and distributed the prasad to all the patients, who were overjoyed to receive the blessings of Shri Sai Baba in the form of prasad and their eye-sight.

First of March 1981, was the red letter day for all. In view of the successful culmination of the eye-camp, a function was arranged to felicitate the guests, who worked day and night at the camp and also who sponsored the camp. The Court

Receiver, Shri Kakresaheb presided over this function and offered a shawl, cocoanut prasad, garland etc to the following persons on behalf of the Shirdi Sansthan. Shri Pawri, president Lions Club of Bombay, Shri Shetty, President Lions Club of Cuff Parade, Shri Langani, President Lions Club of Kopargaon, Dr. Telang, Dr. Sardesai, Dr. Shivalkar, Dr. Sadri, Shri Arvind Kazi and other doctors who worked at the camp.

The role of the nursing staff is also of importance in case of the operations. As stated before the nursing staff attended to the patients irrespective of the normal duty hours, as if they were attending to their near relatives. For acknowledging this service of the nursing staff, the Shirdi Sansthan felicitated the following nurses by offering them a shawl, a cocoanut, prasad, garlands etc. This work was entrusted to Miss Rekha Dighe, the Senior Accountant of the Shirdi Sansthan, working in the the Sansthan Office at Bombay.

Smt. Pande, Smt. Deshpande, Smt. Dolas and Smt. Makasare from the Zilla Parishad and Smt. Parekh, Smt. Rane, Smt. Chopade and Smt. Banawalikar from Bombay.

All the above nursing staff was glad that their services were acknowledged by offering them the blessings and the prasad of Shri Sai Baba.

Shri Mahendra Shah, a prominent Lion of Bombay, took great interest in arranging this year's eye-camp at Shirdi. He visited Shirdi very often to plan the arrangements and later on executed all the plans. The Lions Club does not merely arrange for the medical treatment and operations of the patients, attending the eye-camp. On the last day of the camp they offered to every patient one chaddar, spectacles goggles and medicines required by them. This helps the patients to rehabilitate after their return to their village.

The Heads of Departments of the Office of the Shirdi Sansthan, who took great pains for successful culmination of the eye-camp were also felicitated by the Lions Club.

Thus ended successfully the third eye-camp at Shirdi due to the blessings of Shri Sai Baba. The patients, the doctors and nurses as well as all others concerned with the arrangements of the camp, left Shirdi with gratitude to Shri Sai Baba and with perfect satisfaction in their eyes for successful culmination of the camp and planning in their minds the next year's eye-camp at Shirdi. ★

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Report of the Seventh Annual Gathering

At Shirdi

(Continued from March 1981 issue)

The Second Session

After taking lunch and a little rest, the delegates attended the afternoon session, which started at 3.45 p.m. in the afternoon on 3-2-81. This session is important both from the point of view of the delegates and the editor. Though the editor is trying his best to effect improvements, whatever possible, in the magazine, still he wants to know what further could be done. The contributors are thinking in their own way and they come to Shirdi with a sincere desire to effect improvement in the magazine.

The following delegates took part in the discussion and put forth their suggestions for improving Shri Sai Leela and for boosting its sale:- 1. Shri Nagesh Moglaikar 2. Shri Jagdeesh Devpurkar 3. Shri Ramesh D. Chavan 4. Shri D.R. Khadke 5. Shri N.G. Parulekar 6. Shri Vijay Hazare 7. Shri R.S. Pujari 8. Dr. (Mrs) Sumati Khanvilkar 9. Shri Parkash Karpe 10. Shri Bapnsaheb Nirkhe 11. Dr. A.K. Pathak 12. Shri Nimbalkar 13. Shri Hasmukh Onkar Patil 14. Shri S.B. Sandbhor 15. Prof. Gunderao Patwari 16. Dr. Kapadi 17. Shri A.J. Chitambar 18. Prof. Tripathi 19. Shri Bipin Swadia 20. Sou. Shashikala Revankar 21. Shri Radhakrishna Gupta 22. Shri Teckchandani and 23. Shri R.S. Ramkrishnan.

The gathering is now seven years old. Every year the delegates are requested to give their suggestions. Some suggestions are being repeated every year. Some new delegates, who attend the gathering for the first time, do not naturally know the background of the previous years and hence some of their

suggestions, though new for them, are more or less a repetition of some old suggestion. The suggestions made by the delegates may be summarised in brief as follows:-

There should be a stall just outside the Samadhi Mandir on the footpath, where all the publications of the Shirdi Sansthan should be kept for sale. This would boost up the sale of Sai literature and Sai Leela magazine. Two big boards giving information about the Sai Leela Magazine should be put up in the new Bhojagriha. The devotees will be able to know about the Sai Leela magazine from these boards and the membership of Shri Sai Leela magazine will increase. There should be a separate Hindi issue of Shri Sai Leela as the Hindi speaking devotees are increasing in large numbers and a separate Hindi issue will get good response from them. Articles in Hindi should be given in the Marathi edition and not in the English edition. The articles in both the issues of Shri Sai Leela should be the same as is done in the case of Chandoba monthly.

The suggestions regarding improving the cover page, the get-up and increase in the number of pages have been accepted and given effect to. Hence the Court Receiver deserves compliments for that. At present the Sai Leela is giving such material to the people, which they want. This is not proper. The editors should shape the taste of the people and make the readers follow them. The editors should not follow the subscribers. In the experiences of the devotees, which are published in Shri Sai Leela, some are very insignificant and cannot be called as miracles of Shri Baba. Such experiences should not be published in our magazine. Shri Sai Leela is a magazine meant for increasing love and devotion to Shri Sai Baba and all contributors to Shri Sai Leela should submit articles, which will stimulate both these emotions. So far lot of thought-provoking literature has been published in the world; but it is not known what has been achieved by that literature. It is not possible for us to create the Godavri river. However we can

dig cannals to that river. Similarly Sai Satcharita is the Godavari River and we should try to dig cannals which will take devotion to the door of the devotees. The poets contributing poems to Shri Sai Leela should also submit prose articles.

In comparison to the thousands of devotees of Shri Sai Baba, the copies that are published are quite meagre. We should try to boost up the circulation. The principles of all saints are the same. Hence it is necessary to carry on research and find out the similarity in their teachings. If possible the Shirdi Sansthan may make arrangements for carrying out such research. The news from Shirdi that is published in this magazine should not be stale. All devotees should act according to the teachings of Shri Sai Baba. Less attention is paid to the Hindi articles. There is more of poetry than prose in the Hindi section. This should be reversed. In Hindi section there are a lot of mistakes. In the Marathi section, new writers are given few opportunities. We should encourage them more. In the Hindi section, articles translated from other languages should be avoided as far as possible. The Hindi section of Shri Sai Leela is rich in devotion and emotion. The devotion is not less in any way than that of Surdas and Mirabai. We should continue publication of such poems in Shri Sai Leela. In Sai Leela the teachings of Shri Sai Baba should be given more importance. The biographies of other saints should also be published. This helps us to have comparison of the teachings of different saints. Among the contemporaries of Shri Sai Baba, He was at the top of all of the saints. Hence this magazine, which preaches Sai cult should go into the nook and corner of this country from the Himalayas in the north to Kanyakumari in the south. The poems that are being published in the Hindi section are not quite up to the standard. The printing in the Hindi section should be improved. The devotees who are having Hindi as their mother tongue should not be neglected. The get-up and the material of Shri Sai Leela is already improving. The cover page may be improved further. Every year, the Punyatithi number should be a special issue of

articles written by youngsters and prasad may also be given to them. As the issue of Shri Sai Leela is sometimes delivered late, the invitation of the annual gathering should be published only in the Diwali number (November-December issue). This annual gathering serves a useful purpose & should be continued. The editing of Shri Sai Leela is done quite efficiently. As Shri Sai Leela is entering into its sixtieth year of publication we should undertake some new schemes in this year. In order to spread Sai cult, we should go from village to village and tell there the stories from the life of Shri Sai Baba. As this is the international year of the handicapped, the Shirdi Sansthan should start destitute home for ladies, a home for children and one home for giving shelter to the retired and old people. The suggestions made in this gathering are honoured and are given effect to. The improvement in the cover page and the general get up of the magazine are the results of the suggestions made in this gathering. All the delegates should be invited by the Sansthan for taking part in the annual gathering and the delegates should be permitted to bring their children alongwith them. There should be some articles solely for the children.

As the delegates mainly come to the gathering for putting forth their valuable suggestions, they are allowed to take enough time for expressing themselves. It was because of this practice that by the time the speeches of all the delegates were over, it was fifteen minutes past six o'clock. The session was therefore dissolved. From 8.30 p.m. to 10 p.m., the delegates gave their various programmes in the Samadhi Mandir. Shri Jagadish Deopurkar was requested to conduct this programme and he did it quite efficiently.

Wednesday 4th February 1981

The first session of the second day of the gathering started on the 4th at 9 a.m. Though the poets are given full opportunity to give their programmes in the Samadhi Mandir, they are not

satisfied with that. They want to sing their poems in the pendol of the gathering. Hence some delegates approached Shri Kakresaheb and obtained special permission from him for singing the poems in the session of the gathering. In the first session on the second day therefore the poets were permitted to sing one poem each. However, this permission was disregarded by some delegates and—they sang more poems. This resulted in prolonging the session from 9 a.m. to 12.15 p.m. The poets sang poems composed mostly on the life and teachings of Shri Sai Baba in various metres and they sang them in melodious voice. The names of some of the poets may be mentioned as follows Shri Nagesh Moglaikar, Shri Prakash Karpe, Prof R.S.Pujari, Shri Hasmukh Patil, Shri Radhakrishna Gupta, Shri R.B.Sandbhor, Smt. Lilawati Gujrati, Prof. A.P.Tripathi, Shri Vijay Hazare, Shri Madhukar Mandlik, Shri Lutade, Shri J.K.Puri, Shri Jagadish Deopurkar, Shri Ramesh D. Chavan, Shri D.B.More, Shri D.B. Potnis, Sou Leela Marathe, Dr. (Mrs) Sumati Khanvilkar, Dr. Indu Naik, Shri N.G.Parulekar, Mrs.Shashikala Revankar, Prof. Gunderao Patwari, Shri Jagannath Kulkarni, Dr.Kapadi, Kumar Rahul Khanvilkar, R.S.Junnarkar, Sou. Lata Patil, Shri Nivratti Hanmant Patil, Shri Vijay Chavan, Shri J.D.Dalvi, Shri Vilas Padval, Shri Anil Rasal, Sou. Kalavati Chavan, Shri S.V. Kulkarni etc.

After this Shri Sadanand Chendvankar, the Executive Editor of the Marathi version of Shri Sai Leela, gave short replies to the various suggestions made by the delegates. It was explained by him that the issues are posted regularly on the first of every month. However they are not delivered by the Post Office in time and as we have no control over them, it is not possible to check the postal delay in the delivery of the magazine. He explained how the articles should be submitted to the Office with a view to enable the editors to publish them without.



JANUARY 1981

The devotees visited Shirdi in this month in large numbers. On account of the holidays for continuous two days on 25-1-81 (Sunday) and 26-1-81 (Republic day), there was record crowd at Shirdi on these two days. The collection in the boxes at Shirdi during the month exceeded Rs. 2.5 Lacs. The following artists gave their programmes in the Samadhi Mandir during this month.

Keertan:- Sansthan singer Shri G. V. Joshishastri performed keertans as usual on Ekadashi days and other important religious days.

Pravachan:- Dr. S. D. Parchure, from Bombay, delivered pravachan on 31-1-81 on the religious work of saints.

Vocal Music, Instrumental Music, Bhajans etc.:-

The following artists gave their various programmes in the Samadhi Mandir during this month.

1. Shri Bholanath R. Samel, Bombay.
2. Shri Hemchandara D. Tawde, Bombay
3. Shri Madhukar K. Thakur, Bombay
4. Shri Gourishankar G. Chowkwale
5. Shri Dattatraya Dayal
6. Shri Arun T. Dayal
7. Shri Govindkumar S. Lokhare, Satara
8. Miss Vijayabai, Madras
9. Shri Swami Sanjayanand and Mrs. Meera Sanjayanand, Badrinarayan
10. Shri Pandurangam Naidu, Hyderabad
11. Super Star Orchestra (Twentythree Artists) Lalbag, Bombay
12. Shri G. P. Khanolkar
13. Shri B. M. Ghumade
14. Shri S. G. Ghogale
15. Shri A. S. Kesarkar

16. Shri Shekhar Mande, Bombay 17. Shri Jaywant Kulkarni, Bombay 18. Shri S. D. Kulkarni, Bombay 19. Shri Bal Sathe, Bombay 20. Shri Abdul Rashid, Chindawada 21. Shri Govinddas Savakad 22. Shri Shyamrao Chutele, Chindawada 23. Smt. Nateshwari Gupta, Hyderabad 24. Shri Piyanath Gupta, Hyderabad 25. Shri Dhwjadhari Seva Mandal Band Pathak, Bombay 26. Shri Sai Pariwar Bhajan Mandal, New Delhi 27. Sou. Nalini Mulgaonkar, Bombay 28. Shri Umesh B. Mulgaonkar 29. Shri Sitla Prasad, Bombay 30. Shri Appa Samant, Bombay 31. Shri Shriram Vishnu Satardekar, Bombay 32. Shri Manik Prabhudas Maharaj Pandharpurkar, Hyderabad 33. Shri Wai Ishwaraiyya, 34. Sou. Jyoti A. Manuja, Bombay 35. Sou. Alka Riswadkar, Bom.



Prize Distribution:- Shri Shankarrao Godkhindi, former office supdt. of Shirdi Sansthan, had deposited some amount with the Shirdi Sansthan for awarding annually out of its interest a silver medal to the best worker in the conservancy section of the Sansthan. The silver medal (Sou. Sushilabai Shankarrao Godkhindi prize) for the year 1980 was awarded to Shri Dajiba L. Sable, who is a permanent worker in the service of the Shirdi Sansthan. Similarly some

employees of the Sansthan were felicitated for depositing honestly the articles found by them in the premises of the Sansthan. A function was arranged for distributing the above prizes at the auspicious hands of the Court Receiver, Shri Kakresaheb.

Republic Day Celebrations:- On 26th January, 1981, the national flag was unfurled at 7-30 a. m. by the Court Receiver Shri Kakresabeb on the terrace of Samadhi Mandir and then the flag salutation ceremony took place. The employees of the Shirdi Sansthan, prominent people from the Shirdi village, devotees, who came to Shirdi for darshan of Shri Sai Baba, the students and teachers of the Sainath Secondary School, the Band troupe, Homeguards, the Police etc. remained present for the function. After tea was served to all those, who were present for the flag salutation, the function came to an end.

Governor's visit to Shirdi:- Shri O. P. Mehra, the Governor of Maharashtra, visited Shirdi at about 11-20 a. m. on 31st January, 1981 and after doing Abhishek and singing the noon aarti, he left Shirdi at about 12-45 p. m. He was accompanied by his wife, two sons, some officials from Nagar and Nasik districts and M.P.s and M.L.A.s of the area.

Weather :- The weather was cool by night. The day temperatures have started rising. There is no disease of any sort in Shirdi village or the Sansthan area.



(Continued from page 45)

difficulty. He assured the delegates that all the articles received by the editors are scrutinised carefully and impartial selection is done according to the merits of the writing. Thus by about 12.30 p.m. this third session of the gathering concluded and the delegates retired for attending Aarati and for taking lunch and rest.

(To be continued)

श्रीसाईलीला

हिंदी विभाग

अप्रैल १९८१

अनुक्रमणिका

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३. कैलासवासी और शिर्डीवासी— दोनों एक समान	श्री बिपीन कपीलराय स्वादीया	५५
४. पुण्यस्मरण	अनुवादिका श्रीमती अरुणा नायक	५९
५. श्री साईंगीत दरबार (काव्यसंग्रह)	श्री राधाकृष्ण गुप्ता (चेतन)	६३
६. श्री साईं का उपदेश निराला	श्री उत्सवलाल तिवारी	६३



साईं का सहारा

शरण मे आया साईं तुम्हारे
एक तुम्ही हो जग मे सहारे ।

छाया हुआ है मन मे घोर अन्वेरा
तेरी ही दया से ही अब होगा सबेरा ।
व्याकुल मन बस तुमको पुकारे,
जागो जागो बाबा हमारे,
शरण — — तुम्हारे

॥ १ ॥

जो न सुनोगे साईं विनती हमारी
कौन कहेगा तुम्हे विपदा हारी,
आस लगाये, हाँथ पे तेरे,
करदो कृपा अब जगत अधारे,
शरण — — तुम्हारे

॥ २ ॥

तुम चाहे मुझे अपना न मानो
मुझसे अधम को न पहचानो ।
लेकिन जैसा हूँ तेरा हूँ,
चरण न छोड़ूँ अब मैं तुम्हारे,
शरण — — तुम्हारे

॥ ३ ॥

विरेन्द्र सेकसेना

गुल्पा चाल, वाईशेट पाडा, कुरार विहलेज, मालाड (पूर्व) बम्बई क्र. ४०००६४



॥ ' गीत गजानन ' ॥

गीत क्र. १४

अध्याय ८

'वह है शाश्वत चिर अविनाशी'

शेगांव की उत्तर दिशा में कृष्णाजी पाटील की एक सुन्दर बाड़ी थी । एक कोने में शिवजी का सुन्दर मंदिर था । बाड़ी में सघन छाया तथा हरी भरी होने से स्वामीजीने वहीं रहने की इच्छा प्रकट की । कृष्णाजी पाटील को अत्यंत हर्ष हुआ । उसने तुरंत छह पतरों का एक छप्पर बनाकर स्वामीजी को रहने के लिये जगह में बना दी । स्वामीजी के साथ भक्त भास्कर पाटील भी बाड़ी में रहने लगा ।

इसी बगीचे में एक दिन पन्द्रह बीस गुंसाईं आकर ठहरे । स्वामीजी की कीर्ति उनके कानों तक पहुँच चुकी थी । गुंसाईं कृष्णाजी पाटील से कहने लगे कि वे लोग तीर्थाटन कर रहे हैं और साथ में गुरु ब्रह्मगिरि हैं । “हमारे भोजन में हलुवा पुरी का प्रबंध कर पुण्य प्राप्त करो । गांजे का भी प्रबंध कर दो । यह मौका बार बार नहीं आयेगा । तुमने इस तंगे साधु को मुफ्त में पाल रखा है । हम बैरागियों के लिये थोड़ा बहुत सेवा का प्रबंध करो ।” कृष्णाजी पाटील ने उस दिन बेसन रोटी का प्रबंध किया और हलुवापुरी का इन्तजाम करेंगे ऐसा कहकर, गुंसाईयों को भोजन कराया ।

शाम को ब्रह्मगिरि महाराज गीता विवेचन करने लगे । प्रवचन सुनने के लिये बहुतसे लोग बगीचेमें जमा हो रहे थे । ब्रह्मगिरि दांभिक होने के कारण उसे कुछ भी अनुभव नहीं था । “नैनं छिन्दन्ति” श्लोक का वह निरूपण कर रहा था । अनुभव न होनेसे उसका प्रवचन केवल शब्दछल है यह बात लोगों की समझमें फौरन आ गई । सभी लोग वहाँसे उठकर गजानन महाराज के दर्शन के लिये जमा होने लगे । उस समय स्वामीजी चिलिम पी रहे थे । अचानक एक चिनगारी उड़कर पलंग पर गिरी । इस ओर किसी का ख्याल नहीं था । एकदम पलंग जलने लगा महाराज के कहने पर भास्कर दौड़कर ब्रह्मगिरि गुंसाईं को

उनके पास ले आया। आइये, ब्रह्मगिरि महाराज आप कह रहे थे कि आत्मा को अनल नहीं जला पाता! अब आप उसको प्रत्यक्ष कर दिखाइये। महाराजने भास्कर को आदेश दिया कि ब्रह्मगिरि को लाकर पलंग पर बिठा दे। भास्करने वैसाही किया परंतु जलते पलंग पर बैठने के लिये वह घबरा रहा था। वह महाराज के चरणों पर गिरकर क्षमा याचना करने लगा। इस प्रकार महाराज ने ब्रह्मगिरि गुंसाईका दंभ नाश किया। महाराज के उतरते ही वह पलंग घडाम से गिर पड़ा। उसी रात स्वामीजीने ब्रह्मगिरि को उपदेश किया। सुबह होने ही ब्रह्मगिरि अपने शिष्यों के साथ तीर्थयात्रा पर चला गया।

शेगांव मे बीस प्रवासी

आये, करके तीरथ काशी

॥ टेक ॥

भागीरथी के जल को लेकर

जा रहे थे वे रामेश्वर

बीच पडाव, विश्राम हितकर

ठहर गये वे तीरथवासी

॥ १ ॥

शिष्योंसंग गुरु ब्रह्मगिरि

घन वैभव की बात अमीरी

इच्छा भोजन हलुवा पूरी

गांजा सेवन करें विलासी

॥ २ ॥

अजरामर है जग में आत्मा

शस्त्रों से ना छेदा जाता

अनल भी उसे जला न पाता

वह है शाश्वत चिर अविनाशी ॥ ३ ॥

ब्रह्मगिरि का गीता विवेचन

“नैनं छिन्दन्ति” श्लोक निरूपण

अनुभव के बिन कैसा भाषण ?

झूठी लगती वाणी बांसी

॥ ४ ॥

स्थानापन्न नीलकण्ठेश्वर
ब्रह्मांडनायक विश्वेश्वर
सकलसिद्धि के श्रीसिद्धेश्वर

कालपुरुष ये घटघटवासी

॥ ५ ॥

धुएं के संग पलंग जलता
अग्नि में यों कमल है खिलता
ब्रह्मगिरि फिर शरण में आता

क्षण में सारा गर्व निकासी

॥ ६ ॥

माया मञ्जिन्द्रनाथ जालंदर
गोरख, गहिनी श्री ज्ञानेश्वर
स्वानुभवी ये अधिकारी नर

दीपस्तंभ से स्वयं प्रकाशी

॥ ७ ॥

गीत क्र. १५

अध्याय ९

'जय जय रघुवीर समर्थ'

बालापुर गांव में स्वामी रामदास समर्थ के भक्त श्री बालकृष्ण रहते थे । वे प्रतिवर्ष सज्जनगढ़ की यात्रा करते थे । समाधि के दर्शन से उनको परमशांति मिलती थी । उम्र के ६० वर्ष तक वे बराबर सज्जनगढ़ को जाते थे । एक बार वृद्धावस्था के कारण समाधि के दर्शन करते समय बालकृष्ण ने कहा कि "हे दयानिधि ! प्रतिवर्ष मैं आपके दर्शन के लिये आता रहा हूँ । आगे यह कार्य मुझसे होनेवाला नहीं है, इसलिये आप मुझपर कृपादृष्टि रखिये ।" इतना कहने के बाद वे सो गये । स्वप्न में स्वामी रामदास समर्थ ने कहा कि तुम बालापुर गांव में अपने घर पर ही नवमी का उत्सव मनाया करो । मैं स्वयं वहाँ आकर तुम्हें दर्शन दूंगा । स्वप्न में समर्थ के दर्शन से बालकृष्ण को अत्यानंद हुआ ।

दूसरे साल से दास नवमी का उत्सव मनाने की पूरी तैयारी बालकृष्ण ने घर पर ही की । उस दिन दासबोध ग्रंथ का पारायण चालू रहा । "अपने आराध्य देवता घर आनेवाले हैं" इस कारण बालकृष्ण को विशेष आनंद हो रहा

था। नवमीका दिन उदित होते ही मुझसे बालकृष्ण स्वामीजी की राह चल रहे थे। दोपहर में अचानक स्वामी गजानन महाराज घरपर हाज़िर हुए। दरवाजे पर खड़े होकर उन्होंने "जय जय रघुवीर समर्थ" की ललकार दी। आनन्दित होकर बालकृष्ण ने स्वामीजी का स्वागत किया। परन्तु बीच बीच में श्री गजानन महाराज की जगह पर स्वामी रामदास समर्थ दिखाई देने लगे। स्वामीजी कहने लगे कि पहले मेरा वास सज्जनगढ़ पर था, अब मैं शेगांव में रहता हूँ। बालकृष्ण का जीवन धन्य हो गया। क्योंकि उनपर गुरुकृपा थी —

‘दास नवमी’

नवमी का दिन कितना पावन, स्वामी वाणी समर्थ
व्दारे आये श्री गजानन, "जय जय रघुवीर समर्थ" ॥ १ ॥

सती अहिल्या कीन्ही पावन

राघव पदरज सार्थक जीवन

नाम घोष यों निकले मुख से "जय जय रघुवीर समर्थ" ॥ १ ॥

समर्थ वाणी सहज स्फूर्ति

व्दारे दिखती सुन्दर मूर्ति

आजानुवाहु श्री गजानन, प्रकटे स्वामी समर्थ ॥ २ ॥

गजानन महाराज :

मन तेरा आज क्यों भ्रमित है

भाग्यसूर्य हुआ उदित है

"समर्थ रामदास ही मैं हूँ" — कहने का भावार्थ ॥ ३ ॥

विचार चक्र फिर चलता मन मे

'समर्थ दर्शन' हुआ सपन मे

जान न पाया अगाध लीलां, मैं तो रहा असमर्थ ॥ ४ ॥

धन्य धन्य यह मेरा जीवन

'समर्थ स्वामी' श्री गजानन

सफल हुआ दिन, नवमी का यों, दास हुआ कृतार्थ ॥ ५ ॥

राधाकृष्ण गुप्ता 'चेतर

पाटकर बाड़ा, भगतसिग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१

कैलासवासी और शिर्डीवासी दोनों एक समान

आज हम साईं को भगवान शंकर का दूसरा रूप कहेंगे तो कोई अतिशयोक्ति नहीं होगी क्योंकि शंकर और साईं में बहुत ही साम्यता है। अगर कुछ भिन्नता है तो सिर्फ़ ये है कि शंकर की जगह शिवलिंग की मंदिर में पूजा की जाती है जबकी साईं का ऐसा कोई अन्य प्रतीक बनाया नहीं गया और ज्यादातर उनकी मुर्ती की ही मंदिर में पूजा की जाती है।

भगवान शंकर बाबा जैसे फकीर की तरह स्वयं कुछ संचित नहीं करते हैं। अपने पास कुछ नहीं रखते हैं। जो कुछ रखते हैं उसमें हड्डियों की माला, नीलकंठ में नाग, भाल में चंद्र, जटा में गंगा, हाथ में त्रिशूल-डमरु आदी हैं। जोगी को भला क्या चाहीये? इसी लिए ही शिवलिंग जहाँ हैं, जहाँ शिव का मंदिर है, चाहे छोटा हो या बड़ा हो, चौबीस घंटा खुला रहता है। शिवजीको कोई आभूषण वगैरा लगते ही नहीं। इस लिये मंदिर के दरवाजे खुल्ले रहेंगे तो कोई खतरा नहीं रहता है। ये बड़े सौभाग्य की बात है कि दर्शनार्थी को शिव दर्शन के लिए ज्यादा कठिनाई नहीं महसूस होती। समय और छुआछुत का कोई बंधन नहीं है। साईं मंदिर में भी जातपात या ऐसा कोई भेदभाव रखा नहीं जाता। मुसलमान, शीख, इसाई, हिन्दु, पारसी सब लोगों के लिए कोई पात्रन्दी रखी नहीं गई। दूसरी बात ये है कि शिवलिंग आज गरिब से गरीब भी बज़ार में जाकर खरीद सकता है और घर में पूजा स्थान में रख सकता है। शिवलिंगकी कोई ज्यादा किंमत नहीं होती। ढेर सारे पत्थरोंमें आपको शिवलिंगके आकारवाले पत्थर मिल सकते हैं और घरमें उनकी पूजा हो सकती है। आपको सारे भारतमें शिवलिंग जितने मिलेंगे इतनी संख्यामें दूसरे देवीकी मूर्तियों नहीं मिल सकती। कभी कभी तो विशाल जंगलकी भीतरकी गहराईयोंमें जहाँ आदमीका जाना खतरेसे खाली नहीं वहाँ भी आपको शिवलिंगका छोटासा मंदिर दीखाई देगा। ऐसा कहा जाता है कि मक्का मदीनामें भी शिवलिंगका मंदिर है और मुसलमान लोग भी अघ्दासे उधर दर्शन करते हैं।

आप कभी सुनते होंगे कि आज डाकोरजी के मंदिर या और कोई मंदिरसे आभूषणों आदि मृत्युवान चीजोंकी चोरी हो गई। आपने कभी ये नहीं

सुना होगा कि शिवजीके मंदिरमें चोरी हुई। क्योंकि शिवमंदिरमें चोरको क्या मिल सकता है ? कभी खबर मिलती है कि फलां फलांसे अच्छी मूर्तियोंका विदेशोंमें कुछ मतलबी लोगोंने या तश्करोंनें भारतमेंसे चुराकर सौदा किया। मंदिरकी मूर्तियों इस तरह गायब हो जाती है। कभी शिवलिंग यहाँसे चुराकर विदेशोंमें गया ऐसा आपने सुना नहीं होगा।

कई देवस्थानोंमें दर्शनके लिये समयकी इतनी पाबन्दी रहती है कि खामखाह लोगोंकी भीड़ जमी रहती है। नतीजा ये होता है कि कभी कभी कोई बिना दर्शन रह जाते है। ईश्वरके दरबारमें उनके दर्शनार्थी दूरसे आते है और ईश्वरको पडदेमें समय समय पर क्यों रखा जाता है ? आखिर ऐसी पाबन्दीभी दर्शनके लिये क्यों रखी जाती है ये बात मेरी समझमें नहीं आती ! खैर ये सब बातें अगर छेड़ी जाय तो विवादका विषय हो जायगा। इस विषय पर ज्यादा लिखना मुनासीब नहीं क्यों कि फिर विषयांतर होता है और मुमकीन है कि कई वाचक बंधुओंको मनदुःख भी हो सकता है। शिवमंदिरमें आपको ऐसी भीड़ घक्कामुक्की कभी महसूस नहीं होगी। कभी त्योहारोंमें भीड़ रहती होगी ये बात अलग है। आप मंदिरमें शिवलिंग तक जाकर उन्हें छूकर सर झुकाकर जिस तरह दर्शन करते है और जिस तरह हमारे दिलोंदिमागको निहायत ही तसल्ली होती है, ठीक उसी तरह साईमंदिरमें आप उनके चरणोंको छूकर मूर्तिको चंदन, अक्षत, कूंकू, वगैरा; लगाकर अपने आपको साई के साथ भक्तिप्रेमका मजबूत तार बांध सकते है। ये अेक बहुत ही महत्वपूर्ण और सराहनीय बात है। दूरसे दर्शन करना और मूर्तिके समीप जाकर उनके चरण छूना—दोनोंमें काफी फरक है। पहलेमें थोडा अलमताका एहसास होता है जब की दूसरेमें एकात्मताका—तादात्म्यताका भाव पैदा होता है। आपके मनको शांति मिलता है कि साई मंदिरमें साई के चरणस्पर्श लेकर उनके आशिर्वाद मांगे है। साईमंदिर भी हमेशा भक्तोंके लीबे खुल्ला रहता है। अलबत्ता, रात्रीके समय मंदिर बंद रहता है ये अलग बात है और बिल्कुल उचीत भी है।

साई और शिवमंदिरोंमें आपको किमती चीजें देखनेको नहीं मिलेगी क्योंकि सब किमती चीजों दोनो देवोंनें भक्तोंमें बाट दी है। साई जैसे फकीर ये वैसे ही जटाधारी शिव जोगी है। जो मांगनेवाले है, मांगते है उन्हें दे देते है। स्वयम् कुछ नहीं रखते। ऐसे अकिंचन, निर्माही है हमारे साई और शिव !!! देहि

भौतिक या आध्यात्मिक सुख जो जो आपने मांगा, उन्होंने बिना कुछ हिचकीचाइट दे दिया ।

आज हम समाजवादकी जोरशोरसे चर्चा करते है । सही मानेमें शिव और साई मुकम्मल तौरसे समाजवादी है क्योंकि दोनोंके समीप जानेमें कोई जात-पात, उंचनीय था छुआछतका बंधन नहीं और समयका कोई तकाजा नहीं है । शिडीमें समाधिमंदिरमें समाधीके पास बैठकर अभिषेक करना, बाबाकी मूर्तिके चरण छूना ये सब कितनी अनोखी और अच्छी बात है । जब इतना नजदीकसे दर्शन करनेका लाभ मिलता है तब दूरदूरसे आये भक्तोंका आना सार्थक हुआ ऐसा लगता है । अभिषेक और सत्यनारायणकी पुजाका प्रबंध ही बहोत मनभावन एवम भक्तोंकी भावना पूर्तिके लिये पर्याप्त है ।

शिवका अर्थ सही मानेमें कल्याण होता है । जगकल्याणका संदेश शिव पूजनमें मिलता है । साई भी कल्याणका प्रतिक है । दोनोंकी भक्तिसे सिर्फ हमारा ही कल्याण नहीं होता । लेकिन कल्याणकी भवना—कल्याणका माहौल पैदा होता है । विश्वकल्याणके लिये हमेंभी हमारा अमूल्य योगदान देना चाहीये ऐसी भावना जागृत होती है ।

भगवान शंकर हिमालयके बर्फीले शिखरोंकी चौटी पर “दिशा अम्बर यस्य” बिना कुछ कपडे पहने हुअे समाधिअवस्थामें बैठे हुअे है । और इधर हमारे साई पत्थरकी अेक छोटीसी चट्टान पर फटी हुअी कफनीमें लेकिन मर्यादित कपडोमें विराजित हुअे है । कितनी अेकात्मता लगती है हमारे इन दोनों देवोंमें ?

आपने शायद् साई बाबाको देखते हुअे गौर नहीं किया होगा ! श्री साईनाथ पत्थर पर पाँव पर पाँव रखकर जिस लाक्षणिक मुद्रामें बैठे हुअे है उनकी तरफ अगर आप निरंतर देखेंगे तो उनकी आसपास आपको ॐ की लकीर बिलाने लगेगी । साईबाबाकी मूर्ति या फोटु जिसमें ये मुद्रा आपको हर जगह नजर आयेगी उनकी ओर कभीभी आप गौरसे देखना ऐसा लगता है जैसा की ॐ कें अंदर उनकी पूरी तस्वीर या मूर्तीका समावेश हो गया है । इतना ही नहीं लेकिन श्री साई स्वयम् जिस स्थितीमें—जिस अवस्थामें पत्थर पर विराजित हुअे है ये अवस्था ही खुद हमें थोडीबहोत ॐ की अनुभूति कराती है । साईके चारो ओर इस तरह ॐ की आभा अप्रत्यक्ष रूपसे प्रगट होना ये ही शिवसाई अेक है उसकी

बेमिसाल प्रतिति है !!! भेरा तो ठोस विश्वास है कि बाबा शिवजीका दूसरा अवतार है ।

श्री साईनाथ जब मौजूद थे तब उनके परम भक्त मेघाको ये साक्षात्कार हुआ था । मेघा शंकरका बड़ा उपासक था और श्री साईमें उसे शिवजीका रूप जब देखनेको मिला तो डेढ़ कोस दूर चलकर विलीपत्र लाकर शिवलिंगके साथ साईको भी अर्चित करता था । अेकवार मकरसंक्रांतिके दिन, श्री साईकी अनुमतिके साथ चार कोस दूर चलकर गोदावरीका पानी लाकर श्री साईका स्नान तो मेघाने किया लेकिन आश्चर्यकी बात ये थी कि श्रीसाईका सिर्फ सर ही भीगा हुआ था । बदन और कपडे कोरे के कोरे ही रहे जिसे देखकर सभीको बड़ी उत्तेजना हुई थी । गोदावरी नदी गंगाका रूप कहा जाता है और गंगावतरणमें शिवजीने अपनी जटामें गंगाजीको सीमित कर दीया था । कुछ ऐसा ही अनुभव मेघाको होता है जब कि श्री साईमहाराज अपने सरपर ये पानीको समेट लेते है । इसके बाद, अक्षत और त्रीशूलका अनुभव मेघाको होता है । श्री बाबा मेघाको शिवलिंग देते है और दीक्षितजीको लिंगका दर्शन पहलेसे होता है ये सब बाते 'श्री साईसन्चरित' में अठ्ठाइसवे अध्यायमें हमें जाननेको मिलती है ।

ये सब बातोंसे हम इस नतीजे पर पहुँच सकते है कि श्री समर्थ कृपालु साई स्वयं निश्चित ही भगवान आसुतोषके अवतार थे । अेक मंत्रमें भी कहा गया है :

“ॐ साई ॐ कारम् मूलम् अकालम्

“ॐ साई विश्वभारम् शिवोहम् परमात्म

“ॐ नमो साईनाथम् नमो साईनाथम् ”

अैसे कल्याणकारी, जगतपिता, भोलेनाथ शंकरकी थोड़ी बाते हो जाय तो भेरा अंदाजा है कि काफी दिलचस्प रहेगी । आपसे हम अनुमति ले रहे है कि अगली बार 'साईलीला' में हम थोड़ीबहोत 'शिवलीला' शिवस्तुति प्रस्तुत करनेकी कोशिश करेंगे ।

शिपीन कपीलराय स्वादीया

दत्त मंदिर रोड, तीसरा मजला ३०१, बी. कमल कुंज संगीता सिनेमाके सामने
मालाड (पूर्व), बम्बई-४०००६४

पुण्यस्मरण

(जनवरी १९७८ के संतकृपा नाम के मराठी मासिकमें प्रसिद्ध हुआ पुण्यस्मरण लेख का स्वैर अनुवाद)

१९ फरवरी १८४५ के शुभ दिन पर गोंदवले गांवमें सद्गुरु श्रीब्रह्मचैतन्य गोंदवलेकर महाराज का जन्म हुआ ।

महाराज के पिता और दादा दोनों विठ्ठल के भक्त थे । हरसाल वे पंढरपूर में तीर्थयात्रा के लिए जाया करते थे । वृद्धावस्था के कारण एक बार उनके दादा पंढरपूर जा नहीं सके तब भगवान विठ्ठल ने उनको सपने में आकर दर्शन दिया और उनसे कहा गया कि अपने खेतमें वह भगवानने जो स्थान बताया वहाँ खुदाई करें और उन्हें (भगवान विठ्ठल को) बाहर निकालें । जब उन्होंने भगवान की आज्ञा का पालन किया तब खुदाई करने के बाद उनको विठ्ठल-रखुमाईकी एक मूर्ति मिल गयी । तब उन्होंने विधि कार्य करके उस मूर्ति की स्थापना की ।

महाराज के पिता रावजीपंत बड़े विरक्त थे । महाराज के बचपन को देखते हुए वहभी आगे चलकर विरक्त पुष्ट बनेंगे ऐसी भविष्यवाणी उनके दादा लिंगोपंतने पहले ही की थी । महाराज का नाम गणपति था ।

महाराज जब ५ वर्ष के थे तब रातको चुपचाप घरसे चले गये, बहुत खोज करने के बाद परिवारके सदस्योंको वह माणगंगा नदीके किनारे ध्यान लगाकर बैठे हुए मिले । वहाँसे उनको वह घर ले आए ।

जब उनका मौजीबंधन हुआ, तब 'सावधान' इस शब्द को सुनकर वह थोड़ेसे अस्वस्थ हो गए, और इसमें मेरी क्या गलती है इस बारे में विचार करने लगे । इस विषय में उन्होंने अपने कुलगुरुसे राय माँगी । गुरुने कहा कि विद्या ग्रहण कर लीजिए । अब महाराज के सामने यह प्रश्न उठा कि यह विद्या कहाँ मिलेगी ? उसे मैं कैसे प्राप्त करूँगा ? तब उनके कुलगुरुने कहा कि बिना गुरु के आप विद्या प्राप्त नहीं कर सकते । अपने गुरुको ढूँढने के लिए उन्होंने काशीसे लेकर रामेश्वर तक सात बार पैदल यात्रा की । एक लंबे समयतक शारीरिक तपस्या करनेके बाद आखिर उनको गुरु मिलही गये ।

उनके सद्गुरु 'बेहळे' नामक गाँवमें रहते थे । वहाँ नऊ महिनेतक वह गुरुके सहवासमें रहे थे वहाँ उनकी बड़ी श्रद्धासे सेवा करके अपने गुरु को प्रसन्न किया । उनका आशीर्वाद पाकर और उनके उपदेश का आचरण करके रामनाम का प्रचार शुरु किया और सद्गुरु रामदास के कार्य को आगे बढ़ाया ।

महाराज का रामनाम का प्रचार उत्तर दिशा में, इन्दौरमें, और दक्षिण दिशा में कर्नाटक में बड़े पैमाने पर चला । उनके शिष्य ब्रह्मानंद महाराजने उनका कार्य कर्नाटक में बढ़ाया वैसेही 'बन्हाड' में आनंदसागर और उनके शिष्य पांडुरंग महाराज और उनके प्रशिष्य प्रल्हादबुवा ने वह कार्य आगे चलाया । महाराज का शिष्यगण बहुतही विशाल है ।

महाराज नहीं चाहते थे कि कोई उनके गुणगान गाएँ । महाराजने कहीं जगह पर राममंदिर की स्थापना की । आम लोगोंको वह कहते थे ।

“हे मंदिरवासी जन तुम सुनो मेरे वचन

आये अतिथियों को अन्न दो रामनाम पर निरन्तर ध्यान दो
पूजा करो संध्या-त्रिकाल और ग्रहण जीवन में वैराग्य बल
पंचपदी भजन करो रामनाम श्रद्धा से जपो

नहीं करो किसी चीज की आस लो नाम राम का हर श्वास प्रश्वास
देव के ऊपर भाव रखना किसी के पास कुछ भी नहीं माँगना”

१८५७ में जब स्वतंत्रता का संग्राम चल रहा था उसी समय महाराज की उम्र बारह साल की थी । अंग्रेजों का हमला होनेसे जनता की स्थिति तब बड़ीही दयनीय थी । क्रांतिवीर वासुदेव बळवंत फडके ने महाराज से मुलाकात की और इस संग्राम के विषय में महाराज से राय माँगी । महाराजने उन्हें साफ शब्दोंमें कह दिया कि समय अनुकूल नहीं है, पर फडकेने उनकी बात नहीं मानी । और उसका अंजाम वही निकला । महाराज नित्य नैमिषारण्यमें जाते थे । जब १८५७ के सूत्रधार श्रीमंत नानासाहेब पेशवे का देहांत हो गया तब उनके अंतिम समय में महाराज वहाँ मौजूद थे और उन्होंने सारी व्यवस्था की ।

उसी समय औषध संस्थान मे राजनीति की वजहसे उनपर जहर का प्रयोग किया गया था और परिणामस्वरूप वह 'अस्थमा' जैसी बीमारी के शिकार हो गए । जब महाराज पूना में रहने जाते थे तब लोकमान्य तिलक रातके समय

मिलने आते थे, तब उनसे गुप्त बातें हुआ करती थीं। कहा जाता है कि १९१३ में अपनी देह का त्याग करने के पहले साप्ताहिक केसरी पढ़ने के लिए महाराज हमेशा बहुतही उत्सुक रहा करते थे। एक बार उनके निकरवर्ती भक्तने पूछा कि आप दैनिक पत्रिका पढ़ने के लिए इतने उत्सुक क्यों है ? तब महाराज बोले मैं युध्द की वार्ता पढ़ना चाहता हूँ। साठ साल के बाद आनेवाला काल बहुत ही कठिन है ये उनकी भविष्यवाणी आज सत्य साबित हुई है।

गोंदवले में स्वदेशी चीनी बनाने का जो कारखाना था वह महाराजने बंद कर दिया। उनका कहना था कि शहरों में जो सुधार हुआ है वह अगर हम देहातों में करने का सोचे तो उससे सुधार के बदले देहातों का माहोळ विगडने की अधिक संभावना है। महाराज के चारित्रपर अगर प्रकाश डाले तो दो पहलूओं को हम नजर अन्दाज नहीं कर सकते। महाराज की पहली पत्नी का जब देहांत हो गया तब पुनर्विवाह करने की उनकी माँ ने उन्हें सलाह दी। उन्होंने विवाह किया जरुर परन्तु उनकी द्वितीय वधु अंधी थी, उन्होंने अपने माँ से कहा कि देख तेरी बहु तेरी तरफ आँख उठाकर भी नहीं देखेगी।

दूसरी बात यह है कि जब उनकी माँ काशी यात्रा करने निकली तब उन्होंने पड़ोसियों से कहा कि वे उनके घर की देखभाल करें। तब महाराज ने माँ को समझाया कि जब हम काशी यात्रा करने ही निकले है तब घर की आशा रखना ठीक बात नहीं है और उन्होंने ब्राह्मण को बुलाकर अपने घरपर 'तुलसी पत्र' रख दिया। गाँववालों ने आधे घंटेमें ही उनका सारा घर लूट लिया, उनके घरकी चक्की को भी अलग कर दिया। यह घरका सारा हाल देखकर उनकी माँ बोल उठी कि मुझे लगा कि तुम सयाने हो गए, पर अब लगता है कि तुम वैसे ही हो। महाराज उनकी माँ और अन्य लोगों के साथ यात्रा के लिए गए। महाराज के मातोश्री का अयोध्या में देहांत हो गया। माता की मृत्यु के पश्चात् महाराजने सारा क्रिया कर्म कर दिया। बहुत दान धर्म किया अयोध्यासे लौटते समय उन्होंने पूछा कि मेरे माता जी का साथ कौन देगा ? एक स्त्री उसके लिए तैयार हो गयी। सँजोग की बात यह थी कि एक छोटीसी बिमारी की शिकार होकर वह स्त्री भी चल बसी। उस स्त्री के मृत्यु के पश्चात् सारी क्रिया महाराजने की। एक साधक ने महाराज तुलना आचार्यजी के साथ की। तब महाराज कहने लगे कि आचार्यजी महान है, हमारी तुलना भला

उनके साथ कैसे हो सकती है ? उनकी गणितपद्धति शास्त्रशुद्ध है और हमारी देहाती पर । लेकिन एक बात सही है कि दोनों का जवाब एक ही निकलता है ।

महाराज महान थे । संजोग से महाराज से हमारी मुलाकात हुई थी और महाराज ने हमें प्रसाद भी दिया था ऐसा हमारी माँ कहा करती थी । सन १९५८ तक हम इस बात को भूल ही गये थे । सन १९५८ के मई महीने में पडोस के मोहल्ले में हमने देखा, वहाँ चहल-पहल हो रही थी, जब हमने उसकी वजह पछी तब पता चला कि वहाँ मलाड के ताल्यासाहेब केतकर महाराज पधारनेवाले थे और उनके मुख से गोंदवले महाराज बोलते थे । उनके सामने शिव यंत्र रखा था । लोग सवाल पूछते थे और वह सबका जवाब देकर उनकी समस्याओं का समाधान करते थे ।

ताल्यासाहेब केतकर शिवयंत्र पर हात रखकर जब बोलते थे, तब उनके मुख से स्वयं सद्गुरु श्रीब्रह्मचैतन्य गोंदवलेकर महाराज बोलते थे । सवाल पूछनेवाले को उसका सही-सही जवाब महाराज देते थे । कभी कभी जवाब इतना लंबा होता था कि जैसे महाराज कोई प्रवचन दे रहे हैं । 'नाम' विषय पर ही वह प्रायः प्रवचन देते थे ।

वह अपने एक श्लोक में कहते हैं कि जिस व्यक्तिने अपनी सारी जिंदगी 'नाम' में ही गँवायी, जिन्होंने अपने मुख से केवल 'नाम' की ही कीर्ति गायी ऐसे ब्रह्मचैतन्य मूर्ती को मेरा प्रणाम ।

'नाम' निरुपाधिक है, जो नाम के बारे में कुछ भी नहीं बता सकता वह संत कैसे हो सकता है ? हर व्यक्ति अपने साथ कोई ना कोई उपाधि लगाना चाहता है और इसी चक्कर में वह अपने जिंदगी में सुख दुख को न्योता देता है ।

जिस व्यक्ति का नाम की अनुभूति नहीं है, वह नाम लेना नहीं चाहता तब महाराज कहते हैं - नाम लेना याने की स्वयं को याद करना, अपने व्यक्तित्व को जानना ।

(अपूर्ण)

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