

# SHRI SAI LEELA



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# SHRI SAI LEELA

OCTOBER 1975 (Dasara Number)

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### SHRI SAI BABA PUNYATITHI

The Sai Devotees are informed that this year the Punyatithi Festival will, as usual, be celebrated at Shirdi from Monday, the 13th October 1975 to Thursday, the 16th October 1975.



# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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No. 7

## Friend of Friends

Some one asked me :- "What makes your life beautiful?"

I said :- "I have a friend."

Yes,-He protects me. He guards me in illness. He blesses me every day. And He stretches forth His Arm of love to enfold me in the silence and darkness of the night.

He is your Friend, too. Indeed, He is the Friend of friends.

And may your faith in Him shine and shine and make your crowded life truly divine!

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## EDITORIAL

### Mission of the Saints

On the fourteenth of this month, we shall be celebrating Dasara. When we talk of Dasara all the Sai devotees will immediately remember about the Maha Samadhi of Shri Sai Baba, which took place on the Dasara day in 1918. From that time, this day is celebrated at Shirdi as the Punyatithi day of Shri Sai Baba. Of late the celebrations are not confined only to the day on which Dasara comes, but the Punyatithi Festival is observed for about four days according to the convenience. This year the Punyatithi Festival is going to be celebrated at Shirdi from 13-10-75 to 16-10-75 and those devotees who are lucky will find time to go to Shirdi for the festival. However as Shri Sai Baba used to say and which fact has been clearly confirmed from the experiences of so many devotees, Shri Sai Baba is Omnipresent and when any devotee prays him from the bottom of his heart, Shri Baba immediately shows his presence at the place, he is called. Though it is, therefore, natural for other devotees to envy the lot of those who are able to remain physically present at Shirdi, they should not really feel so if they remember Baba's words. Baba will not be only at Shirdi, but he will also be with them on the Punyatithi day, wherever it is celebrated by his devotees.

The Punyatithi celebrations, if they are done only as an annual ritual, will have no real benefit. While celebrating the festival we have, therefore, to recapitulate the teachings of Shri Sai Baba and other Saints and bear in mind the mission for which the saints take birth in human form and lead the life like other beings. In order to solve this riddle we get a clue in the Bhagawadgeeta. In the forth canto of that book Lord Krishna explains the purpose for which he is born on this earth. He says :-



यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४३॥  
 परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥४८॥

In the aforesaid two shlokas Lord Krishna has clearly given the purpose of his birth, in the human form, on this earth. The decline of the religion prompts the Lord to incarnate on the earth in human form and after taking the birth he protects the good people, destroys the bad elements and reestablishes the religion on a firm footing.

If we look at the above functions of the Lord after his incarnation, we will be mistaken if we will be led to believe that there are only ten incarnations of the Lord starting from the Matsya Avatar and ending with the Kalanki Avatar. These ten incarnations have been explained to us in the Puranas and it is perhaps because no Puranas have been composed during the last twelve hundred years or so, that no addition has been made to these avatars. However many of the functions, which the Lord accomplished, after his incarnation, are being carried out by the saints. We have, therefore, to believe that every Saint is an incarnation of God, because he also performs the same functions, which Lord Krishna has clearly enumerated in the aforesaid two shlokas in the Bhagwadgeeta.

When this theory of incarnation of the god is accepted, the next question that arises is, which god has incarnated as a particular saint. There are innumerable gods, who are revered by the Hindu religion. Naturally therefore, the various saints have spread the devotion to a particular god, who was perhaps their family god or who was the god of their Guru, who initiated them in the saintly order; but in spite of that no two saints have come to clashes because of this. The concept of god in all religions is the same. He is believed to be omnipotent, omnipresent and omniscient

by all the devotees. Just as the aim of all religions is the same viz. leading the human beings to god, similarly the devotion to any god may be preached by a saint, still his aim remains the same viz. teaching the people devotion to god and righteousness.

The belief of a devotee also comes into play, when he becomes the devotee of a particular saint. Shri Sai Baba for example is being regarded as an avatar of god Dattatraya by a few devotees, because they were devotees of that god before coming into contact with Shri Sai Baba. In the Sai Satcharita, it has been described that Shri Sai Baba has given darshan to the devotees as Vitthal of Pandharpur, Shri Ramchandra and even as Guru Gholap Swami. The question therefore, arises whose incarnation Shri Baba was? The reply to this question is not difficult. We may simply say that Baba was the incarnation of god. The further question as to which god does not arise, because you may call that god by any name. As he is a God, he has all the good quantities we normally attribute to a god and hence we other devotees who believe Shri Sai Baba to be an incarnation of some other god, do not want to challenge your belief, because Shri Sai Baba will have the same qualities in manifold ways.

In one of his Abhangas, Saint Tukaram has said, "we saints are the residents of Vaikuntha; but we have come to this world in order to spread devotion to god (भक्ति), righteousness and religion". Why does Saint Tukaram call the saints as residents of Vaikuntha? Obviously because Vaikuntha is the place of residence of Lord Vishnu and other gods and because the saints are the incarnations of god. The theory of the saints being the incarnation of god is thus confirmed by one saint himself.

Next we come to the teachings of the saints. In this connection we are told that so many saints gathered around them a number of disciples, many of them composed books in order to perpetuate their teachings in writing; but Shri Sai Baba did not believe in any such things and simply taught his devotees by his



actions and by his deeds. This is quite true. There is a saying in English that "Sometimes the silence is much more eloquent than speech". Similarly mere actions will be teachings provided you have the particular eye to see and understand them properly.

It is an accepted fact by all saints that there are six enemies of the human race. They are काम, क्रोध, मद, मोह, दंभ and मत्सर. These enemies are pervading the minds of the human beings and are not allowing them to rise above a particular spiritual level, whereby they could attain god or Moksha. If we examine the life of Shri Sai Baba and other saints and find out how they controlled these enemies and won the victory over them, then it will be very easy for us to follow the path of righteousness and religion.

काम means the sexual impulse. This is present in all human beings. In order to control this impulse Shri Sai Baba like saint Ramdas, Narsinha Saraswati, Dnyaneshwar and some other saints, remained unmarried for the whole of the life and thus controlled the sexual impulse. Other saints like Eknath, Namdeo, Tukaram and Dasopant, who had married, led a family life, but their family life never impaired their religious activities.

The second enemy is क्रोध. Shri Sai Baba shouted at people at times and people took it to be anger. Some instances of this type have been mentioned in the Sai Satcharita; but we have to note the circumstances under which Shri Sai Baba acted in that fashion. His apparent shouting or angry face was not the usual anger that we ordinary people show in and out of season for trifling things. His apparent anger was for showing the defects of the persons who came to him for darshan; but who did not forget their ego. Thus though Shri Sai Baba apparently at times appeared to be upset, he was usually calm and quiet and he had complete control over this enemy of the human race. If we look to the lives of Dnyaneshwar, Eknath or Tukaram, we will come across several incidents where they were provoked by bad elements

of their time; but they refused to get angry and continued their calm and quiet attitude. "Shanti" has been a great capital of all saints and because of that they have been able to get a complete victory over this enemy of the human race viz. क्रोध.

Next we come to मद. This can be called infatuation and is opposed to humbleness. The Puranas tell us that persons like Kichaka and Rawana and a number of Rakshasas met with their end because of haughtiness. This will never even be smelt in any saint. In Shri Sai Baba's whole life we do not come across any incident where he has tried to show himself off and thus show disrespect for any of the visitors or outsiders. Humbleness is no doubt a rare quality; but it is not rare in the saints. Saint Tukaram has therefore, said "मऊ मेणाहून आम्ही विष्णुदास" meaning that "We devotees of god Vishnu are softer (humble) than wax".

मोह is another enemy of the human race. We are storing everything throughout our life time. We are never prepared to give anything liberally to others. मोह may also be called as लोभ. This will mean greed for and addiction to worldly things. From the Sai Satcharita we know that Shri Sai Baba had no greed of any sort. He was opposed to the idea of storing anything. During his stay of about sixty years at Shirdi, he had nothing which he called as his belonging. He even begged for his every day food and did not even store it for the next day.

Shri Sai Baba was asking for Dakshina from some devotees. This may be considered by some people as his greed; but it is not so. First of all the Dakshina that was asked for, was not asked for as a general rule. When Baba was aware of the intention of a particular visitor, then only he would ask for the Dakshina. This demand for Dakshina was just to convince the visitor that Baba had come to know his doubt and that his suspicion was ill founded. The second reason is that Shri Baba was daily distributing much more money than what he used to



get by way of Dakshina. This will prove that he was free from greed and attachment.

दंभ and मत्सर are the remaining two enemies of the mankind. They are respectively known as hypocrisy and envy in English. Shri Sai Baba never liked to put on airs. He never acted as a hypocrite. He always spoke everything without any reservation and also acted as he spoke. He never envied anybody, as there was no one in his vicinity who reached his spiritual level. Most of the saints of Maharashtra like Tukaram, Ramdas, Eknath, Namdeo have always attacked hypocrisy vehemently and have condemned it in various ways. Envy was always kept at an arm's length by all saints.

Human beings may be having different social status. They may be rich or poor, but to god they are all alike. This is the lesson that we get from Shri Sai Baba's life. During his stay at Shirdi, he came into contact with thousands of people, out of whom we find the mention of only a few in the Sai Satcharit. Bapusaheb Booty, Kakasaheb Dikshit, Nanasaheb Chandorkar, Hemadpant, Dasganu and others are referred to in the Sai Satcharit, but along with these people of high rank, we find the mention of leper devotee Shri Shinde, Tatyia Kote Patil, Mhalasapati, Bayajabai and Laxmibai Shinde who were quite ordinary people. The behaviour of Shri Sai Baba was the same with all these persons of different financial status. He thereby wanted to convey this lesson to us that in his Darbar as in god's Darbar all human beings are alike.

Kindness to all living beings and the existence of god in them is also taught to us by Shri Sai Baba by his behaviour towards all the living beings that he came into contact. He never obstructed the crows or dogs, who came into Dwarakamai and partook of the food which he got, when he went to the village for begging. Once when a lady who had the intension to offer two chapaties to Shri Sai Baba met a dog and a pig on her way, she gave them

both one chapati each. Next when she met Shri Baba, he told her that the chapaties offered to the dog and the pig were received by him. The stories told in the Sai Satcharita about the pair of lizards, the two goats and the tiger of the Darveshi all indicate that Shri Baba wanted to show to his devotees that god was all pervading and that he existed in all living beings.

Shri Sai Baba had the greatest sympathy for all sufferers, irrespective of the fact to which caste, creed or religion they belonged. Whenever anybody suffering from anything came to him and prayed him with great and sincere faith, He always showered his grace on him. In a number of cases, Baba has showered his favours on devotees who were at a great distance from him. The story of the child saved from the Bhatti, the story of the ailing daughter of Nanasaheb Chandorkar at Jamner and the stories of so many devotees that are being reported in this magazine from time to time, show very clearly that Sai Baba was very eager to show sympathy to all his ardent devotees and was equally eager to remove their sufferings.

Kindness to all living beings and sympathy towards the human beings, who are suffering from some ailment are commonly shown by all saints. If we go through the lives of other saints, we will come across a number of stories of the type told by Shri Hemadpant in the Sai Satcharita.

Those devotees, who are daily reading Sai Satcharita, may be very well conversant with all the qualities of Shri Sai Baba mentioned by us so far. They might even be able to elucidate these points in further details, but all devotees are not alike. There are a number of devotees, who like to be told the things in a nutshell and we take this opportunity of the Punyatithi festival to eulogize the various good qualities of Shri Sai Baba in particular and of the saints in general.



Shri Sai Baba was a great saint and if we would like to generalise from his example we might say that relieving the mankind from suffering, showing them the path to god and righteousness is the chief mission of saints. The life of Shri Sai Baba and the lives of most other saints abound in instances and stories bringing out this mission of the saints. Let us all Sai devotees therefore, remember the life and teachings of the great saint of Shirdi, Shri Sai Baba, and bow down to him on the occasion of his fiftyseventh Punyatithi day, coming on the fourteenth of October 1975, the very auspicious Dasara day. ★

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## ENTREATY

For centuries now —  
Gokul's flute has woven magic  
In the hearts of all.

Sweet, soft strains of music —  
That fill and colour  
The devotees lonely hours.

O Lord! Help me —  
Let Your Divine music reach my troubled soul —  
And thus save me  
From the quagmire of grief.  
Take pity on Your Bhakta, O Lord.  
For in maya lies disillusionment, grief and turmoil.  
Hear the voice of the fallen Calling, calling to you.

Smile, my Hari —  
In Your smile, lies my joy  
Joy that is deep seated, peaceful and real,  
Joy that no human hand can erase.

**Mrs. Sandhya Puri**  
87 - A Nelson Square NAGPUR

# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

[This article should have been published in the issue for the month of July 1975, in order to maintain the sequence. However, as it got mixed up with other papers, further article came to be published in that issue. This article should therefore be read after the article in the issue for the month of June 1975 and before the article in the issue for July 1975 - Editor.]

## Victory Over Temptations

It is disgustingly easy for a dreary moralist to condemn man's weaknesses and decry his moral slips, ethical faults and dishonest pursuits. Everyone knows that these are defects and sorrowful perversions. There is really none who from within feels self-congratulated for his moral compromises. And the youth of today has no patience with heartless moralists who rub in what they know to be their weaknesses. Our boys and girls are not ready to persecute themselves with mental torture over their own irresistible temptations. No doubt they know they would be better off without these excesses which drain them of their energies and leave them empty, exhausted, disturbed and ever dissatisfied.

In the Hindu scriptures very rarely we find a moral instruction without an elaborate scheme-of-life by which we can conquer our weaknesses, through consistent and faithful self-effort. The present generation has the heroism and the heart to fight down their own false urges --- if they know the technique of self-mastery.

Arjuna typifies the modern mind, and Krishna knowing this youthful impatience of a dynamic man, supplies in these three closing verses the secret method of winning personal victory over our own inner weaknesses and outer temptations.



Since lust veils wisdom, and in the resulting darkness confuses the sense-organs, mind and intellect to act in a manner detrimental to themselves, Krishna advises, (III-41) **"Therefore, controlling at the very outset, the sense-organs, destroy lust --- the sinful, the destroyer of knowledge - and - experience."** Desire springs in us sometimes at the level of the sense-organs, often from our mind and at times from the intellect : we see a thing and our sense-organs are tempted : feeling of desire rises in our mind, and we contemplate upon the same thing. The desire to possess it occurs in the intellect. Of the three, the sense-organs are the grossest and to control them is naturally easier than to try to stem the floods of passion at our emotional and intellectual levels. Hence the Lord advises, "Therefore controlling at the outset the sense-organs" (Thasmaathuamindriyaaniaadou niyamyabharaatharshabha). When expressions of lust are controlled at the sense-level, it automatically brings a certain sane discipline in our mental thoughts and also in our intellectual values in life.

When thus we become more and more alert in our motives, thoughts and actions, lust cannot delude us --- we are ever on the alert. It is only when we are relaxed and careless that desires invade our bosom --- and in our inadvertance we become slaves to our lusty impluses. Be alert. Be aware. Wake up and live --- don't sleep at the steering wheel of life's vehicle. At such dull moments when our personality is drowsy, we get suddenly overpowered by the lower animal nature in us. Once the devilish nature lifts its hood in us, the poison soon spreads and our powers of discrimination curl up into a death-like coma.

Here we can say we are completely under the magic of the temptation. Thereafter like mad persons, we consider ourselves to be the sense-organs, or the mind, or the intellect, and act as if we were nothing more than our motives, or thoughts, or sense appetites.

Krishna shows us how we can lift ourselves by ourselves in ourselves **out of** our own vicious impulses. When we are identified with the higher in us, the lower is automatically controlled; and this is natural in life's daily transactions.

Thus nobody can control his sense-urges unless he identifies with the mind. For example, when one is in love, one is ready to sacrifice all physical security in order to fulfil the greater joy of the emotions in us. When we are inspired by an ideal or an ideology, like political and religious martyrs, we rise above the sense-passions and mental-emotions. The mind and senses readily and meekly surrender to the will of a man serving an inspired cause. The temptation for sense-gratifications can rise only in one who is living entrenched in his body-consciousness. He has neither an ennobling emotion, nor a higher intellectual vision in life to inspiredly entertain him.

To rise above the very intellect, and to lift our attention to the awareness that illumines even the motives and ideals of the intellect is to realise the Supreme --- in total transcendence of the mortal levels.

Krishna here gives the entire heirarchy within the personality-structure of man: (III-42) **"The senses are superior to the objects; the mind is superior to the senses; the intellect is superior to the mind; and that which is superior to the intellect is He, the Self."** That is superior which controls, regulates, governs, orders the lower. Thus the mind with its emotions orders the senses; and the intellect with its desires governs the moods of the mind, which in its turn controls the sense-organs, and the sense-organs regulate the play of the sense-objects around the individual.

If thus, when our personality-identification climbs into higher and higher factors, the lower levels get controlled, how can we come to rule over our intellectual ideas? The answer is, rise above them.



The principle is simple: you can never solve a problem as long as you are **in** the problem. Poverty-problems are solved only when you grow rich; war-problems end only when peace comes; illness ends only when health returns. So also the problems of the sense-organs and the mind end only when we identify with our ideal in the intellect. Then how are we to transcend it? By identifying with that which lies beyond the intellect itself : "That which is superior to the intellect is He, the Self". (yo buddheh parasthu sah). The Consciousness that illumines the thoughts and ideals is that which is the Self in me, by which "I come to know my own thoughts"

By knowing Him who is superior to the intellect (evam buddheh param buddhva) and remaining ever in that State - of - Perfection "destroy the enemy, desire, the intangible enemy" (jahi sathrum mahabaho kaamaroopam duraasadam). By thus awakening to the greater plane of Consciousness, the desires and passions, natural to the mortal dwellers of our planes of Consciousness, are completely conquered and routed. No more can the world of objects tempt such a master-mind.

## Meet Chapter IV

In the last chapter, Lord Krishna announced that all must work, each according to his own **Vasanas**, in a spirit of **Yagna**, and thus effect a **Vasana** - purgation in oneself. While explaining this Yagna-spirit there, we were told that when we are fulfilling our daily duties, we must do so in a spirit of dedication and without the play of our ego and ego-centric desires. In this chapter, how to eliminate the ego from our mental attitude in our service to the community is enlarged upon.

Ordinarily we assert our ego, with our sense-of-agency in all our undertakings. The idea of "I-do" poisons our actions inasmuch as we thereby come to labour under unexpected pressures created by endless unforeseen inner and outer problems. It then

cannot but distract our attention and disintegrate our abilities; thereby the very quality of our performance sinks low, and consequently, the results become unsatisfactory all through.

Voluntarily to surrender this sense-of-agency at the glorious alter of an ideal or an idol is devotion (Bhakthi) : and this is easily and readily available to the emotional types who have a high sense of devotion in themselves. But to a rational and intellectual man this intensity of self-obliterating devotion is not generally easy. His questioning intellect would raise a thousand disturbing doubts and while attempting to answer them, the very devotion felt, will cool off into a langhable sentimental weakness.

To ambitious worldly men, who are generally dynamic men-of-action, devotion seems a cheap sentiment too delicate to bear any deep influence for them. They need ruthless logic which scientific enquiry alone can provide. In this, the fourth chapter of the Bhagavadgeeta, Krishna piles up arguments to bring to the full conviction of the rational intellect, that our habitual sense-of-agency in all worldly undertakings is a personality myth and a social superstition.

None can ever remain even for an instant, without action : action is the manifest expression of the sacred life in beings. Everyone is compelled to act according to his own modes of mind, born of **Prakriti**. This was already emphasised in the third chapter. Thus nature (**Prakriti**) determines the quality and quantity of actions undertaken by each individual. In short, there is a greater "agency", as it were, functioning through us, not haphazardly but accordingly to the strict rhythm of a scientific law.

The chapter strives to clearly point out to us this mighty determining factor, the sole author of and the final authority in all actions. This Almighty Self, by its mere actionless Presence, inspires all **Vasanas** to explode into their distinct expressions :



together they constitute this wondrous universe of irrepressible force, dashing ahead, fulfilling its history and expressing its achievements in all fields. In this grand march of the Universal Will, leisurely unfolding its evolutionary story, you and I come to assert, in our sad short-sightedness and blinding ignorance, a false "I-do" -mentality which is the encounter of our false-ego.

Here is revealed to us the gigantic plan of the Universal - Play, and here is unmashed the jubilant face of the one in whose Presence inert matter draws both its substance, and its power to act. To realise this magnificent totality at play is to sublimate our wretched insignificant ego. To seek our identity with the Universal is to act thereafter with all the freedom, beauty and strength of a God upon earth.

All along the chapter are brilliant epigrammatic declarations of hope, assertions of subtle truths, peep-holes through which we gain visions of a mightier dimension of existence, a diviner purpose behind the wrecking convulsions of passions in the world of names and forms.

In and through the beautiful poetic cadence of this chapter, the main theme chants its harmony consistently, and so the chapter is rightly entitled as "Renunciation of Action in knowledge" (Jnaanakarma sanyaasa yoga). Here it is not that **action** is renounced --- but it is the **sense - of - agency** that is renounced, and a pure sense - of - selflessness is gained through the knowledge of the Self. The **Sevak** has ever the understanding that he is but a willing instrument for the flow of the Universal Will to flood through him into chaste activities of service to all.

Thus to lift our own ego away from the limited body-mind -intellect equipment and to seek and discover through loving service of the community our greater identity with the Universal Self is the way pointed out in this chapter. The glory of this deeper wisdom provides us with some of the most unforgettable

poetry in the Divine Song. And this is no original theory of Krishna. The Lord significantly enumerates the teacher - taught heirarchy in this mighty Science (IV - 1) **"I declared this imperishable Yoga to Lord Sun : Sun imparted it to Manu; and Manu told it to Ikshvaku,"** the famous ancestor of the kings of the Solar dynasty.

Krishna adds in the same breath how this knowledge so handed down in succession came to the royal - sages. However through the endless march of centuries this great science got lost to the world (sa kaaleneha mahathaa yogo nashtah paranthapa).

(IV - 3) **"That very same ancient Yoga I have this day imparted to you, for you are my devotee and my friend, and this is a profound secret indeed."** Here Krishna makes quite clear that the **Karma Yoga** he had expounded in the last chapter is not a personal philosophy, but is the ancient wisdom so reverently handed down the ages, the wisdom that is the imperishable foundation of the **Sanatana Dharma**, the Indian culture.

The secret import of this **Karma Yoga** is very profound (rahasyam hyethabuthamam); it has a deep significance which may not strike as apparent in the beginning. Only after long reflections and prolonged periods of practice can we get initiated into the secret depths to enjoy there the fuller involvement of this imperishable philosophy.

With these three verses Krishna launches the fourth chapter and its discussions.

(Courtesy : Geeta Office, Powai)





# SHRI GURU CHARITRA

By:- **Shri S. N. Huddar**

*(Continued from September 1975 issue)*

## CHAPTER - 12

### Narhari Becomes Shri Narsinha Saraswati

Narhari said, 'This body is perishable. What is its gurantee? So long one has sound body, one should act virtuously. Your advice is for them, who have won victory over death. They can say, they will follow religion later. So one should do religious deeds in the childhood. There are three stages of life - the childhood, the youth and the oldage. But it is not certain when one will die. Yamraj (God of death) is counting every moment of man's life, day and night. Knowing that the life is running fast, those who do not lead religious and virtuous life are like beasts. House, property, wife, children, mother - nothing is eternal. Old age kills a man, just as a crocodile devours him. Therefore, the wise man should do virtuous deeds in young age. Why do you then prevent me from going? This life is like a dream. As a flower dries in air, the body of a man is getting more and more dry day by day. This body may perish in a moment.'

Mother - 'Dear child, you are advising me. You told me that I would have four sons. So you should stay with me till I have at least one son. If you go disregarding my request, I would give up my life instantly.' Narhari smiled and said, 'what I have said will not be otherwise. However, after you get two sons allow me to go. Then I shall not stay here. I promise to stay here for one year.'

Thus Narhari lived there happily. All people wondered to see that a boy of seven knows all the Vedas and can teach the

same. Grown up learned persons also came to him to learn Vedas and Shastras.

His mother became pregnant. After nine months she gave birth to two handsome sons. The parents were glad to have two more sons. By the end of one year the two babies became 3 months old. Narhari told his mother that her desire was fulfilled. She would get 2 more sons and they will all live happily. She should now permit him to live as per Sanyasdharma.

The parents bowed to Narhari and said, 'You are our family God. We cannot say anything before you. Please forgive us if we have spoken any harsh words, thinking you to be our son. Our devotion to Shri Shankar has materialised. You made us glorious. When shall we see you again?

Narhari - 'I shall be before you whenever you remember me. You will have one daughter and two more sons. You will have no miseries and in the end you will attain the best place in Parlok. I have now to proceed to Badrinarayan to meet Siddha. So please allow me to go.'

The parents, males and females of the town walked with Narhari. Some said 'see how a Brahmachari is going for penance. He is an incarnation of God. Else at such tender age of only seven, how can he know all the four Vedas?' All others bowed to him and returned. The parents still followed Narhari, who then appeared before them in the form of Shripad Shri Vallabha. The parents put their heads on his feet and then Narhari immediately went away.

Narhari started for Badrinarayan. On the way he reached the holy 'Kashi'. He did penance here and saw the Vishweshwar. He also practised here all the kinds of Yogas. Many Sanyasis also observed penance at this holy place. Narhari showed great proficiency in Yoga. Many Sanyasis came to see him.



There had been one old Sanyasi named 'Krishna Saraswati' who had realised Brahma. He also showed respect for Narhari. He said to all the Sanyasis, 'He is not an ordinary human being but he is an incarnation of God and deserves respect from all. Let us request him to be a Sanyasi and bless the people.'

Accordingly all went to him and said, 'It will be better if you now accept Sanyas-diksha as per religious rules and accept worship and respect from us and favour us with your blessings. Sanyasis are despised in this Kaliyug. Though there are different means of devotion, Sanyas in particular is dishonoured. Shri Shankaracharya rejuvenated Sanyasdharmā in the seventh century. But now Kali being more influential, the Sanyas is being degenerated. So you please rejuvenate it.'

Narhari conceded to the request and accepted Sanyas-diksha from Shri Krishna Saraswati.

Namdharak interrupted, "When Narhari himself was Shri Guru Dattatraya incarnate, why did he have another Guru?"

Shri Siddha, "In former days Vashishta was the Guru of Shri Ram, and Sandipani was the Guru of Shri Krishna, in the same way, Krishna Saraswati became Guru of Narhari and hereafter he was known as 'Shri Narsinha Saraswati. In human life human customs are to be followed and so Narhari approached the well known aged Yati (Sanyasi) Krishna Saraswati and accepted him as his Guru."

Shri Shankar is the first Guru, Shri Vishnu the second, Brahmadeo is the third. After these followed Vashishta, Parashar and Vyas, who was the incarnation of Shri Vishnu. Thereafter Shuka, Goudpad, Govind-guru, Shankaracharya, Vishwarupvaryā, Dnyanbodhgiriya, Girirai, Ishwartirth and Bharatitirth succeeded one after the other. Thereafter, Vidyaranya, Shripadmuni, Vitya-tirth, Malianand, Deotirth, Saraswatitirth, Saraswati Yadeovendra and his disciple was Krishna Saraswati. Such is the line of succession of Gurus.

Shri Guru Narsinha Saraswati was very much respected in Kashi for his deep knowledge of the Vedas. After some time Shri Guru went to Badrinarayan with many followers. Taking a round of the Marugiri and seeing the holy places of Navakhand, Shri Guru came to Gangasagar. He then went by the bank of Ganga and came to Prayag. A learned Brahmin 'Madhav' saw him there. Shri Guru initiated him with Sanyas and named him 'Madhav Saraswati'. Later on Shri Guru had many more followers".

### CHAPTER - 13

## Brahmin's Colic Pain Subsided

Namdharak :- "Gurudeo, Shri Guru initiated Sanyas to Madhav at Prayag. Please let me know what occurred later".

Siddha - "Shri Guru lived at Prayag for some days. He had many disciples there. These included Bal Saraswati, Krishna Saraswati, Upendra Saraswati, Madhav Saraswati, Sadanand Saraswati, Dnyanjyoti Saraswati and myself as seven chief disciples. He then visited holy places in the south and came to Karanja his birth place. After his mother and father duly worshipped him, he was invited door to door. The mother recollected that he was Shripad Shrivallabha and called herself fortunate. She told this to her husband when both requested him to liberate them from the worldly-sea. Shri Guru said, 'If a person accepts sanyas his fortytwo generations (21 Parental & 21 maternal) are liberated. Their issues have no fear of the God of death. You will see that your sons live for hundred years. Then you will go to Kashi, the holy place of liberation. There is no doubt about this.

Ratnai, his sister requested Shri Guru, 'I am entangled in a family trap. Please take me out of this. I wish to do penance.'

Shri Guru - 'Serve your husband and this will liberate you. One has to suffer as per one's fate. Females can win over this



worldly sea only with the help of their husbands. Thinking the husband to be Shri Shiva, serve him. This is what the Vedas, Shastras and Puranas dictate.'

She further asked, 'you know the past and the future also. Please tell me what is my future.'

Shri Guru - 'In the previous birth, you hit a cow with your legs, you made the neighbouring couples quarrel amongst themselves, so you will develop leprosy for hitting the cow and your husband will leave you and be a Sanyasi.'

Hearing this Ratnai was much grieved. She requested, 'Muniraj, please relieve me from these miseries.'

Shri Guru - 'You shall live amicably for some years. In old age your husband will accept Sanyas. When you have leprosy, you will see me. You come to Papavinashi on the bank of the Bhima river in the South. Nearby is the Bhima Amarja Sangam and Ganagapur. After bathing in the Papavinashi, you will be cured of leprosy.'

Shri Guru then went to Trimbakeshwar, the place of penance of Goutam Muni. Shri Shankar was pleased by the penance of Goutam who brought South Ganga (Godavary) on the earth for the benefit of the people. Nasik is on its banks and is a great holy place. Shri Guru travelled by the Bank of Godavery and came to Manjrika. A learned Brahmin 'Madhavaranya' lived here. He adored 'Narsinha'. Seeing that Shri Guru appeared just a 'Narsinha', he bowed to him and praised him in Sanskrit. Shri Guru was pleased and he appeared before him in his divine form. Madhavaranya prostrated before him and chanted prayers. Shri Guru then blessed him.

Shri Guru then went to Brahmeshwar. Here a Brahmin suffered from acute colic pain. He was rolling in the sand of the

river due to severe pain. He had to be on fast for several days. Whenever he dined he had severe pain. He was intending to give up his life by drowning himself in the river and thus getting rid of the acute colic pain. Knowing his intentions, Shri Guru asked his disciples to bring the Brahmin to him. When he was brought before him, Shri Guru asked him, 'Why are you committing suicide? This is a great sin. What is your misery?'

Brahmin - 'I am burdensome on this earth. I dine once in a fortnight or a month, but I have to bear a very severe colic pain. The body lives on food and if food cannot be taken how can this body survive?'

Shri Guru - 'I shall give you a medicine. You have a full meal today.' The Brahmin was much encouraged with Shri Guru's words. In the meanwhile the officer of the town came to the river for bath. Seeing Shri Guru, he bowed to him with reverence. Shri Guru inquired 'May I know your name and where -abouts?'

The officer said, 'I belong to Koundinya Gotra and am a Brahmin of Apastamb shakha. My name is Sayamdeo. I come from Kanchi. I am serving here as a Town - officer of a Muslim Ruler for one year. I feel myself very fortunate to see thy holyself today. Sins are wiped off by seeing the Ganga, heat of the body subsides by seeing the moon and poverty is destroyed by the favour of a Kalpa-Taru. But by seeing thyself alone, all these three miseries are wiped off and one gets all the four valours viz. धर्म, अर्थ, काम, मोक्ष.

Shri Guru blessed him and said, 'This Brahmin is intending to give up his life due to severe colic pain. I will give a medicine for him. You please take him to your house and give him delicious food. He will be relieved of the pain!

Sayamdeo humbly expressed, 'Gurudeo, he dined yesterday after one month and subsequently he had severe colic pain. If he is given food today and if he dies, shall I not be held responsible for his death?'



Shri Guru - 'I am giving medicine which should be fried in ghee and given to him. Besides give him food containing sugar and milk. Do not have any doubt in the mind.'

Sayamdeo agreed and further requested Shri Guru to grace his home by his presence and accept alms at his house. Shri Guru gladly accepted his invitation.

Shri Guru, the Brahmin and other disciples came to Sayamdeo. Sayamdeo's wife Jakhai was a devoted wife. Both worshipped Shri Guru ceremoniously. They worshipped the disciples also. All had a happy dinner that day. The colic pain of the Brahmin disappeared instantly by the grace of Shri Guru. All were wonderstruck to see this miracle. Shri Guru blessed Sayamdeo saying, 'your family will flourish and devotion of Guru will be continued in the later generations of your family.'

#### CHAPTER - 14

### Muslim King favours Sayamdeo

Sayamdeo bowed to Shri Guru and said, 'Gurudeo, though you are Trimurti incarnate, due to our ignorance, you appear to us as a human being. In truth, you are all pervading. It is beyond our intellect to describe your greatness.'

I am the servant of a Muslim King, who is very cruel. He invites a Brahmin every year and kills him. He has invited me today. If I go to him, he will kill me; but as I have now seen your holy self, how can he dare to kill me?'

Shri Guru placed his palm on his head and said, 'you do not care a bit. You go to the king fearlessly. He will receive you well and send you back to me. Have faith in my words. I am here till you return and then I shall proceed further. You have been my devotee, you will live happily and have lasting wealth.'



Sayamdeo went to the cruel Muslim King. He was reciting Shri Guru's name all the time. As soon as the king saw Sayamdeo he turned his face and went inside. Sayamdeo said to himself, 'What harm a cruel king can do to one, who is blessed by Shri Guru? How can a serpent bite the kids of a garud? How can an elephant kill a lion? A Devotee of Shri Guru has no fear even from death.'

The Muslim king felt drowsy and had a sound sleep. He saw in a dream that a Brahmin was beating him. When he awoke and came outside, he saw Sayamdeo. He came to him, fell at his feet and said, 'you are my master, who called you here? You can go back happily'. Saying this he offered clothes and ornaments to Sayamdeo.

Sayamdeo soon returned to his place. He first went to see Shri Guru on the bank of the river. He bowed to Shri Guru and reported what had happened. Shri Guru again blessed him and said that he would now proceed Southwards.

Sayamdeo folded his hands and said, 'Now I shall not leave these feet. I shall also come with you. You only can liberate us from this worldly sea. Sagar brought the Ganga on this earth for the liberation of his forefathers. In the same way you have descended on the earth for our liberation.'

Shri Guru - I am going southwards for certain purpose. You shall again see me after 15 years, I shall be then staying near your place. You should then come to me with your family and children. You should live without worry. All your miseries and wants are wiped off now.'

Sayamdeo offered clothes and ornaments to Shri Guru. Shri Guru came to Arogya Bhavani Vaijnath and lived there secretly."

( to be continued )



## SAINT TUKARAM

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

(Continued from September 1975 issue)

Angadshah knew very well that his curse would not be ineffective. He, therefore, thought Rameshwarbhat would come to him for relief therefrom; but when he did not turn up Angadshah started making enquiries as to why Rameshwarbhat did not come. He came to know that one saint Tukaram cooled down the heat, which was oppressing Rameshwarbhat. This fact roused in the mind of Angadahah a sort of a curiosity about the personality of saint Tukaram. He therefore, started for Dehu to meet Tukaram. On his way he had to cross Chinchwad. He had also heard the name of Shri/Chintamani Dev, who was a great devotee of Ganapati. He therefore, visited his house and begged for alms. When a handful of corn was given to him he requested that he may be given corn which will fill his "Katora". Some more corn was therefore, offered to him, but due to the spiritual power of Angadshah the katora would never get full. This matter was therefore reported to Shri Dev. Because of his sincere devotion to Ganapati, Shri Dev had also achieved "Siddhi". So he called her to tarry over the difficult situation. Siddhi appeared in person and when she offered the grain, the Katora got full upto the brim.

Angadshah then travelled further and came to Dehu. He enquired in the village for the house of Tukaram. He stood at the door of Tukaram's house and begged for Alms. At that time Tukaram had gone to the temple. Excepting Tukaram's wife, all the members in his house were of charitable disposition. So when his daughter Gangu saw that a mendicant was at the door, she offered him a handful of flour and lo ! The offer being from the bottom of the heart, the Katora of the mendicant got completely full ! This miracle simply stunned Angadshah and he thought that

the person who gave the alms must be Tukaram. So he enquired with Gangu, whether she was Tukaram. When Gangu told that she was only the daughter of Tukaram, who had gone to the temple, Angadshah was further struck with wonder. He started thinking to himself, "if this is the achievement of Tukaram's daughter, what must be the power of Tukaram?" He therefore, simply became impatient to meet this beloved devotee of god and requested Gangu to take him to the temple. On seeing Tukaram, Angadshah immediately bowed down to him. Though other ordinary people were not able to appreciate the great devotion of Tukaram to Vitthal, Angadshah, who was himself an accomplished person, could do it. On knowing the whereabouts of Shri Angadshah, Tukaram again bowed down to him and requested him to give his company. Angadshah readily, accepted the offer and stayed for two days at Tukaram's house. During these two days, the routine keertan of saint Tukaram was held at night as usual and Angadshah remained present at the keertan and heard the whole keertan devoutly. One special thing may be mentioned here about Angadshah and it is this that unlike other people he did not listen to the Keertan after sitting at ease, but he stood all the time when the Keertan was in progress, in order to show his extra respect for Tukaram.

One incident about Shri Chintamani Dev of Chinchwad, is mentioned in the life of Tukaram, which adds to the fame of Tukaram, as a devotee of Vitthal. When Tukaram's books of Abhangas remained dry in the waters of the Indrayani river for thirteen long days, his fame spread far and wide. Shri Chintamani Dev also heard about Tukaram's devotion and he intended to test Tukaram's powers. Shri Dev, therefore, sent a messenger to Dehu to call Tukaram to Chinchwad. By his spiritual power Tukaram at once knew about it and he himself started for Chinchwad. While walking, Tukaram was singing the Bhajan. Hence the messenger of Shri Dev at once recognised Tukaram and told him about his intension. Tukaram then went to Chinchwad along with Shri Dev's messenger. When Tukaram reached Chinchwad,



Shri Dev was busy worshipping god Ganapati. He therefore, requested saint Tukaram to wait till his worship was over. After some time Shri Dev completed the worship and came to see saint Tukaram, who on seeing Shri Dev, bowed down to him and paid him his respects. Shri Dev, however, was full of ego. He had the feeling at the back of his mind that Tukaram was a Shudra and that he was a brahmin. Hence he was in two minds whether it would be proper for a brahmin like him to bow down to Tukaram, though in his mind he had, decided that he would bow down to him later on if he would find some spiritual power in him.

After saint Tukaram had a little chat with Shri Dev, lunch was ready and the plates were laid. When Tukaram found that the plates were only just sufficient for the persons present, he suggested that two more plates may be laid. When Shri Dev enquired about the purpose for which they were to be laid, saint Tukaram replied, "We should not have lunch all alone. Our god should accompany us at the lunch. Shri Vitthal, who is my guarding deity, will have lunch in one plate and Shri Ganapati, who is your family god, will have lunch in the other." When Tukaram spoke in this fashion, there was no other go for Shri Dev but to lay the plates. After the plates were ready, saint Tukaram requested Shri Dev to call Ganapati for the lunch but Shri Dev said, "I am every day offering Naivedya to god Ganapati, but it is only supposed to be eaten by the god. There has not been a single occasion so far when lord Ganapati has appeared in human form and had the lunch. So I do not think that I will be able to summon god Ganpati though I have been worshipping and adoring that god for the last so many years. I will therefore, be thankful to you, if you would yourself summon him as it is your suggestion to lay the plates."

Saint Tukaram conceded and prayed lord Ganpati to attend the lunch and what a wonder! God Ganpati appeared on the spot in human form and dined there in the presence of everybody.



The astonishment of Shri Dev had no end; but he further wanted to test the spiritual power of Tukaram and therefore, he said "We are much obliged to you for giving us opportunity to have the darshan of Ganapati; but we would also like to have the darshan of Pandurang (Shri Vitthal) who is your family god."

Saint Tukaram said, "All right" and closed his eyes. He then requested god Vitthal to come for the lunch and very soon god Vitthal appeared there in human form and had the lunch in presence of everybody. It is needless to say that this miracle removed all the doubts in the mind of Shri Dev and he was convinced that saint Tukaram was a real devotee of god Vitthal and he was a favourite of the god though he may be a Shudra by caste. When this fact dawned upon Shri Dev, he at once bowed down to saint Tukaram without any reservation in his mind and said that he was mistaken in the beginning when he doubted about the spiritual power of saint Tukaram.

Every saint has got a halo about him. Legends are current about every saint, in which we are told about the miracles performed by him. It is also noteworthy that the legends are more or less of the same type. A person who was apparently declared to be dead, is brought to life, pieces of iron or copper are turned at once into gold, some times food is cooked at a place in such a manner that it would be enough only for a certain number of people, but due to the favour of the saint it is found to last for hundreds of people. Such miracles are very common in the biographies of many saints and they are not wanting so far as the life of Tukaram also is concerned; but it is not necessary to quote them all here. The incidents quoted from the life of Tukaram so far are enough to prove his greatness and more miracles would not raise him to a greater height.

Saint Tukaram was contemporary of Saint Ramdas and Shiwaji. Their fields of action were also not very far from each other. Legends are therefore, current about the meeting of all



these persons. However the historians have raised doubts in this behalf and authentic proofs of their meetings are not readily available. Hence we have to decide how far the legends are true. One such story is mentioned in the life of Tukaram concerning Chatrapati Shiwaji Maharaj. It is a known fact that Chatrapati Shiwaji Maharaj had great respect for all the saints of his time. Whenever he used to find time, he used to visit these saints and enquire about their safety and assure them that they would not be disturbed in their religious practices. Shiwaji Maharaj even went a step further and had given Inams of land and villages to the saints and temples. It is therefore, not unlikely that after coming to know about the existence of a saint like Tukaram in his vicinity, Shiwaji Maharaj thought of meeting him and getting his initiation and advice.

The legend told about Chatrapati Shiwaji Maharaj and Saint Tukaram is as follows :-

After having come to know about the spiritual power of saint Tukaram, Shiwaji Maharaj thought of attending his keertan. At that time, Tukaram was at Lohagaon and he was performing his keertans there. So Shiwaji Maharaj went over there and sat amongst the audience listening to the keertan of saint Tukaram. In the meanwhile the Muslim Sardar of Chakan came to know about this and he sent his army to Lohagaon to arrest Shiwaji. The army came and surrounded the Wada, where saint Tukaram was performing his keertan. When the audience came to know about the arrival of the Muslims, there was panic among them and they became restless. On knowing the reason of the stir in the audience, Saint Tukaram told them not to worry and listen to his keertan intently. Due to the spiritual power of saint Tukaram, the soldiers of the Muslim Sardar could not spot out Shiwaji in the audience, so they were completely baffled. When this news was conveyed to the Sardar, he said that the soldiers should massacre each and everybody in the Wada.

When the soldiers were about to carry out the orders of the Sardar, they saw some soldier on the horseback running away from the Wada. As the soldier had the likeness of Shiwaji, the obvious conclusion was that Shiwaji was trying to escape from the seige. The Muslim Sardar therefore, ordered his soldiers to follow that soldier on the horseback and arrest him. The soldier was speeding away briskly and it was hardly possible for the Sardar's soldiers to follow him closely. In following the soldier on horseback, the army of the Muslim Sardar of Chakan was misled and they had to pass through jungle and uneven roads. After following the soldier on horseback in this fashion, the army got completely exhausted and to their utter surprise, the soldier disappeared in the jungle.

While the army of the Muslim sardar was following the faked Shiwaji in this manner, Shiwaji Maharaj was listening to the keertan of saint Tukaram attentively and he quite forgot himself in the deluge of devotion to god. After the keertan was over Shiwaji Maharaj returned safely. When he came to know that the danger to his life was averted due to saint Tukaram's devotion to god, his reverence for Tukaram increased tremendously. He sent a gift of garments and gold coins to saint Tukaram, which he graciously refused saying that money was the root cause of all calamities and for that only he threw away in the Indrayani river all the promisory notes inherited by him. Tukaram's wife scolded him for having refused the fortune which came at his door; but saint Tukaram was firm on the point and stuck to his words.

In course of time, like all other saints Tukaram also started feeling that the mission of his life was over and that he should now take Samadhi. He therefore, composed a set of Abhangas in which he predicted all the things that would take place after his passing away from his world. In these Abhangas he has advised his wife to give away every thing and be free from the ties of this worldly life. From the language of these Abhangas we may conclude that Tukaram must have composed them only some four to five days before he went to heaven.



Just as there is no definite date, which is agreed upon by all as the date of birth of saint Tukaram, similarly there is no agreement on the date on which saint Tukaram cast away his human body. The following three opinions have been expressed in this behalf.

1) Balaji Jagnade the son of Shri Santaji Jagnade, who noted down the Abhangas of Tukaram, has got his books at Talegaon in which he noted down Tukaram's Adhangas. In this book he had noted down the date of Samadhi of saint Tukaram as Monday the second day of the dark half of the month of Falgun in Shaka 1572.

2) At Dehu, the birth place of Tukaram, there is a book in which Tukaram's Abhangas have been noted down. In this book the date of Samadhi of Tukaram is noted down as Monday, the second day of the dark half of the month of Falgun in Shaka 1571.

3) One Maharashtrian scholar, late Shri Vishwanath Kashinath Rajwade, who has lot of research to his credit in various fields, has stated Shaka 1570 as the year of saint Tukaram's Samadhi. He has also given Monday, the second day of the dark half of the month of Falgun in that year, as the date of Samadhi of saint Tukaram.

In this connection it may be noted that traditionally the second day of the dark half of the month of Falgun, is known as Tukaram beej and it is observed as the Samadhi day of Saint Tukaram. It will be observed that in all the above three cases that date has been adhered to, though the Shaka is different. In addition to this everybody has given that day of the week as Monday; but on reference to the calendar, it is observed that in none of the aforesaid three Shakas, the second day of the dark half of the month of Falgun falls on Monday.

It is therefore, necessary to decide the day of the Samadhi of Tukaram by means of some other proof. It is accepted that four or five days before his Samadhi, saint Tukaram composed a set of eleven Abhangas in order to give final advise to his wife. In these Abhangas Tukaram has mentioned the day of the advice as Monday the twelfth day of the bright half of the month of Falgun. As tradition gives us the second day of the dark half of the month of Falgun as the day of Samadhi of Tukaram, we must try to find out if four or five days prior to that day in any year we get Monday on the twelfth day of the bright half of the month of Falgun. This we get in Shakh 1571. Hence as mentioned in the Abhangas of advice to his wife, Tukaram must have composed those Abhangas on that day and four or five days after that, he must have taken Samadhi. Out of the aforesaid three Shakas viz. 1570, 1571, 1572, we find that in Shaka 1571, the twelfth day of the bright half of the month of Falgun falls on Monday and as that is the day mentioned by saint Tukaram in the Abhangas, composed by him for advising his wife before his Samadhi, we have to conclude that on the second day of the dark half of the month of Falgun in Shaka 1571, which comes on Saturday, Tukaram took samadhi. This day is the 9th of March 1650 according to the Christian calendar.

Just as there is no uniformity about the date of Tukaram's samadhi, similarly there is no agreement about the manner in which Tukaram relinquished his mortal body. Tukaram's son Narayanbuwa says "saint Tukaram **disappeared on that day** in the morning when he was performing Keertan."

Rameshwarbhat, who was a devotee of saint Tukaram, says, "saint Tukaram **went to heaven** in an aeroplane."

Traditionally there is a belief in all the followers of the Warkari sect, that when Saint Tukaram was performing keertan on the bank of the Indrayani river, he went to heaven along with his human body. As after his disappearance, the body of saint



Tukaram was never traced, the traditional belief must have been formed about his journey to heaven in human form. Anyhow the the riddle about saint Tukaram's samandhi has remained unsolved even to this day.

As the disappearance of Saint Tukaram was quite sudden, the people all around him were completely dismayed and did not know what to do. They all waited on the bank of the Indrayani for three days with the hope that he would come back, but saint Tukaram did not return. Instead they found the blanket and "Tal" of Tukaram on that day, which was the fifth day of the dark half of the month of Falgun. After three days all left the hope of the return of saint Tukaram. Of all the people Kanhoba, the younger brother of Tukaram felt very sorry. He mourned the death of Tukaram by composing thirtysix Abhangas. The feeling of sorrow expressed in these Abhangas is really unique and is heart wrecking.

Though saint Tukaram thus went to heaven, he is repoted to have given darshan to so many people at different places and at different times. At the time when Tukaram went to heaven his daughter Gangubai was at her husband's place. Hence she did not meet saint Tukaram before he left for heaven. When however she knew about it, she felt sorry that she could not meet her father before he left this world. She therefore, prayed Tukaram from the bottom of her heart and saint Tukaram gave her darshan in his normal human form. Similarly it is reported that one Sanyasi got Tukaram's darshan at Waranasi.

In addition to this there are several cases where Tukaram gave darshan to the persons in their dream. The names of Bahina-bai, Niloba, Mahipati and Kacheshwar are usually mentioned as the lucky devotees of saint Tukaram, who were favoured by him by giving them darshan in dream.

(Continued on Page 44)

## SHRI SAI BABA'S GRACE

Our land, 'Bharath' has been the seat of Bhakthi from time immemorial. The Puranas, Vedas and all scriptures speak of the Almighty descending to Earth and appearing in different forms and names-only in Bharath and not elsewhere. The question 'why' arises in every mind. The answer is India-Bharath is known as Yoga Bhoomi, Karma Bhoomi and other parts of the world are known as Bhoga Bhoomi. That is why even in this atomic age, when man has landed on the moon, we see so many foreigners who are affluent and who rather suffer from plenty in every aspect of life come to our land in search of that one thing which is not available elsewhere and which cannot be purchased for all the money in the world. What is that thing sought for by everyone-the rich and the poor alike? It is **Mental peace**. How could our land alone offer it for nothing? Simple-any human being seeks God only in distress and when every effort has failed, he looks up in despair and tries to communicate with the Almighty all his suffering. One should not rush to conclude that our land is a place of distress and nothing else. Human nature being what it is, God is sought after when one is helpless and God showers all His blessings not immediately. He knows when to give, what and in what measure, through whom and how to make the man feel that it was only through God's Grace that he was relieved of his suffering and to be relieved of all his sufferings he should invoke the blessings of the Almighty for ever-till the end of his life. 'Through whom' is the most important factor here, because to get at anything, there should be three parties. The giver, the receiver and the mediator. Even for mundane things like getting a travel ticket, there have to be three persons involved-the traveller, the travel organisation and the mediator is the travel agent or the booking clerk. The travel organisation-the Railways, Airways or the Shippers do not issue the ticket straight to the



traveller. There are appointed agents to issue tickets to the travellers and these agents would render every help and guidance to the intending traveller to make his travel comfortable and enjoyable and to reach his destination happily.

This sort of mediation is necessary not only for material things but spiritual thinking too. Who will be the mediator for spiritualism ? This is a pertinent question and the answer is Avatara Purushas, who live a life of dedication and who guide all those who seek their advice and see that the seekers are benefitted to the maximum in this world and the other world as well. Mundane benefits are very limited if one only realises that they are only means to an end and not the end itself. Once the mundane benefits are derived and you are almost saturated with them, automatically your mind thinks of the other world where you may have to answer ever so many questions and satisfy the Supreme Power to give you a place there for ever. The fundamental question would be what were you doing all your life in this world except to seek material pleasures and rejoice yourself. You may have to say when you were almost bored with material things, you sought after spiritualism and before you could actually make a beginning you were called away to the other world and you couldn't do anything worth the name. So, lack of time is the only excuse you could offer to God when you are faced with the problem of finding a place at His Feet. That is why Avatara Purushas are sent to this world by the Almighty. These Avatara Purushas put you in the proper way, guide you almost in every minute thing and teach you how to be 'attached and detached' at the same time, which makes you seek the Grace of the Almighty every moment of your life though you may be working hard for your existence and enjoying all the material benefits—as your job, your family, your possessions and so on but yet always think of God. How could this be possible when elders have said, "One thing at a time and that should be done well" ? It is possible and easily practicable when you firmly resolve to feel

that every movement of yours, every act of yours and the result of your every effort be it success or failure is dedicated to Him and He is responsible for what all happens or is caused to happen to you.

Such a feeling of total dedication could be instilled in you by Avatara Purushas only and the Great Mystic of Shirdi-Sri Sai Baba was one such. He instilled Bhakthi in everyone - be it a Hindu, Muslim, Parsee or Christian- poor or rich, male or female. He had no distinction of caste, creed, colour or calling. He never professed to have any supernatural Powers but every act of His proved beyond doubt that He was not a person endowed with supernatural powers but He was another Avatara Purusha, who had come down to earth to help mankind and make them feel the essentiality of having a Guru and the essence of Bhakthi towards one's Parents and Guru, who alone would guide them in the right manner and lead them to God through a peaceful and smooth path all the time discharging their day to day duties without immersing oneself completely in material benefits. He lived, guided thousands of devotees who came to Him for advice and drew innumerable ones from far off places not through direct communication but through helping them tide over crises and making them realise later that it was He, who had helped them. He never blew any Manthra into anyone's ears nor did he advise undertaking fast, doing penance, changing to ochre robes or renouncing family life. He advised everyone to stick on to family life with the singular condition that one should take it as one of the primary duties to raise and run a family but never take it as the end of everything. The goal should be God realisation. But it is not possible to reach the goal after finishing one's earthly duties towards oneself and one's family. So, He preached the easiest of all Sadhanas-that is seeing God in everything not only in human beings but in animals, insects, trees and flowers so one may not try or even think to do any harm to anything since it will be harming God Himself. Service to mankind is service to God.



Service should be sincere and truthful and anything offered should be spontaneous and come from the bottom of one's heart. Such a service to mankind will definitely take you nearer and nearer to God and ultimately the day will dawn when you and God will become inseparable—viz. you become one with Him—ब्रह्मैव अहमस्मि ।

He lived for a number of years doing such yeoman service to mankind and brought about a new conception of Devotion-Guru Bhakthi. It has been laid down that one should pay obeisance in the following order—माता, पिता, गुरु, दैवम् !—Thus, the Guru comes between the parents and God. And that Guru could also be only one as are your parents and God is always one, by whatever name you call Him and in whichever form He is. Sri Sai Baba by this unique method established Hindu-Muslim unity in a land of varied castes, communities, religions and languages. When He actually left this mortal coil, He took it upon Himself to render the same kind of help and service from His Samadhi and even to-day, after fifty six years of His attaining Samadhi, He is keeping up his word and rushes to anyone to help him in difficulties, the moment one utters His name and passes on the burden to Him. But the subtle difference lies in the depth of sincerity with which you feel His presence. Your faith in Him should be implicit and unassailable. Even if all the world were to say anything against your Guru, you should not be shaken and become doubtful. You should be bold enough to face any odd situation with the only belief that Sri Sai Baba knows when to solve your problem. Such courage of conviction and implicit faith in Him were the two pieces of Guru Dakshina He demanded from His devotees

As Jesus had his Apostles, Sri Sai Baba also sent into this world his chosen Devotees to propagate His cult and guide people through sincere service and lead them in the path of righteousness and mental renunciation.

One of His chosen Devotees is Sri Swami Keshavaiahji of Shenoyanagar, who after having served as a Sub-Registrar in the composite State of Madras, is doing yeoman service to humanity for the past forty years and more, helping the needy, healing the sick and solving so many problems every one has to face in these days of stresses and strains in all spheres of one's life. He has cured so many diseases which have been finally diagnosed as incurable by eminent doctors and relieved so many people of their acute sufferings be it mental, physical, financial, legal or official. He does not give any medicine nor money nor deputed anybody to fight a case in Court or to mediate in any dispute. All He does is only giving the sacred Udhi and touching the sufferer on the forehead with his healing palm and giving golden advice to take such and such steps to get relieved of one's suffering. What do you think He takes as Dakshina or fees for all this valuable service rendered ? Money, clothes, fruits—anything in kind—No, No, No. He takes nothing from you, sheer nothing. Do you wonder or doubt to believe this ? It is the truth and nothing but the truth that He takes nothing from anyone for having helped him or her. Then why does He take so much pains doing Puja all the time and answering every question put to him on Thursdays from 6.00 P.M. The last devotee only knows the closing time—may be even 1.00 A.M. or 2 A.M. (Fridays). He only expects the devotees to be sincere, truthful and grateful to Sri Sai Baba. That is all. When anyone tells Him that such and such a thing was achieved by him only through His blessings, He hastens to correct the devotee telling him that it was Sri Sai Baba in His infinite mercy who had done it and not Swami Keshavaiah, who is only another devotee of Sri Sai Baba. He looks at the Shrine and directs the devotees to look to Him for help and Grace. Whom else could you find in this world, who after having helped you through and through would take nothing in return, not even a word of thanks except your continued and sincere devotion towards Sri Sai Baba ? I am doubly sure that you cannot find another person like Him. There is no equal or sequel to Him. He is unique, His methods



are unique and everything He does is unique. He is an ideal Guru who will not take Dakshina. No wonder then innumerable devotees throng in front of Sri Sai Nilayam on Thursdays, wait patiently for their turn to have Dharshan and go back with immeasurable peace of mind and solace, almost relieved of their burden and feeling bodily lighter than when they entered.

Such has been my own experience and there are ever so many people who have had the same experience once they came into contact with Sri Swamiji.

I became His devotee in 1952 and to relate all my experiences through which I've had material benefits and mental solace, it would take volumes to put them on paper. I shall narrate two of the most important occasions in my life when Sri Swamiji had intervened and saved us to be able to write them now.

My son aged 20 years survived a major accident which should've been fatal but for the Grace of Sri Swamiji. The day was Thursday, the 8th of July, 1971. It was the very memorable day of the year since it was Guru Poornima Day. My wife and I had done Padha Puja to Sri Swamiji as usual and took Prasad and Blessings from Him and left for our house to make arrangements for our proposed trip on 10. 7. 71 to Nagpur to finalise an alliance for my only daughter.

My son left the house at 9-10 P. M. to Shenoy Nagar to receive Guruji's Blessings. He was cycling at moderate speed on the main road when a State Transport bus coming in the opposite direction hit at his cycle and threw him off about forty feet away. The cycle was twisted beyond recognition and he was unconscious. We had the news by 9. 30 P. M. and my wife and I rushed to the spot with Sri Sai Baba's name on our lips to see the boy on the road smeared all over with blood and groaning with pain. A case was booked by the Police and he was admitted to hospital. The blood pressure and pulse rate were going down and down

and any amount of glucose administered intravenously would not improve his pulse. The doctors were puzzled and said they could say something hopeful only the next day. One thing was sure. Haemorrhage was somewhere in the system but they could not locate the exact spot even after taking X-Rays of all the possible spots of haemorrhage. Next day the Chief said that an exploratory operation had to be done and only after opening they would be able to locate the spot from which blood was draining so fast.

I did not want to disturb Sri Swamiji early in the morning since I knew what a great strain He should have had the previous day (Guru Poornima). I wrote about the accident on a piece of paper and sent it to Him through my second son about 10 A. M. seeking His blessings. The boy was asked to meet Him at 3 P. M. By that time the doctors proceeded with the operation and instead of exploring part by part, they opened up right from the chest down to the naval and at last found his liver was ruptured very badly and about  $3\frac{1}{2}$  litres of blood out of the total  $5\frac{1}{2}$  litres of blood in the human body, had been drained. The Chief came out of the theatre, summoned me and said all that is humanly possible would be done and that he could assure survival upto 30% and for the rest 70% I should look upto God.

At about 4.30 P. M. my second son returned from Sri Sai Nilayam with two packets of Udhi and said one of them should be placed under the patient's pillow and the other should be opened and the Udhi applied all over the body and administered within with a little water. He said Sri Swamiji was actually weeping before Sri Sai Baba all the time muttering something and that Sri Swamiji told him that He had appealed to Sri Sai Baba to save the boy and that He hoped He would definitely do it.

The operation over, the patient was brought to the post-operative ward and the doctors said very plainly that they could give any hope only after sun-rise on Monday, the 12th July



1974. My wife and I were simply shedding tears unable to see our first-born suffer hell. We were only praying to Sri Swamiji and Sri Sai Baba to spare us the irreparable loss of the boy. As instructed we were giving the Udhi and when it was exhausted we got some more from Sri Swamiji. All injections, medicines and tablets given by the doctors had any effect or not, we don't know. But we are sure it was only the sacred Udhi given by Sri Swamiji that had the desired effect and the boy after a lot of suffering upto Sunday midnight, could sleep for a while and Monday dawned on us quite happily! The boy opened his eyes, asked for something to drink and wished good morning to the Chief when he visited at 8 A. M. The Chief himself said the following:- "I am very happy the boy has survived such a major accident. The workshop of the human body- the liver was very badly ruptured and if we had delayed the operation by a few more minutes the last drop of blood would have been drained from the system. This is the first case in this hospital where a patient has survived this major operation. This is a fit case to be presented in our Clinical meeting next month. I don't know which God or Devi you worship; but I am sure it is only due to the Grace of God, the boy has been spared and not due to our treatment. I was doing Puja in my house on Friday and something told me to go ahead with the operation and I followed the advice that came from the invisible. God is Great and He has helped you."

Immediately I told him about our devotion to Sri Swamiji and the efficacy of the Udhi He had given to be applied and administered orally. The Chief was not very much surprised because he said he had heard about Sri Swamiji's healing powers many a time from his patients.

How could I thank Him for His infinite mercy on us and how could we exist without Him!

My daughter was married in January 1972 and had come down from Delhi for her first delivery in November 1972. She

was admitted to a Nursing Home under the care of an expert obstetrician. Ten days had passed after the expected date of delivery and she was having continuous pain and allied indications, but there was no sign of the baby being delivered. The doctor herself was puzzled and advised that if she did not deliver for another four days, she would have to be operated upon and the baby taken out.

She was just nineteen years old and we were very much worried whether she would survive the surgery and even if she survived she would be alright for the rest of her life.

Whom could we consult for advice? Naturally Sri Swamiji, who has been our Saviour all these years. I rushed to Sri Sai Nilayam and explained the situation. He said there was some difficulty due to certain latent forces working against her and that if He were to touch her and apply Udhi, Sri Baba may help her. She was not in a fit condition to be moved out of the Nursing home. I could not think of requesting Swamiji to accompany me to the Nursing Home. I returned with the Udhi given by Sri Swamiji and told my wife who was also perplexed about the next course of action. Suddenly I thought out a plan and asked permission of the doctor to take my daughter out for half an hour. The doctor said she would not be responsible if anything untoward happened to the would-be mother. Braving the risk involved, I went in search of a taxi, only to learn that due to some bandh, observed in the City no mode of transport was available. When I was about to break down, there came a person asking what I was in search of. I told him my miserable plight and he said he would ply his taxi and that I should pay him thrice the normal fare. I agreed and took my wife and daughter in the taxi to Sri Sai Nilayam. Ours was the only taxi on the road and we realised that it was Sri Swamiji's grace which had made the driver heed to my request. Sri Swamiji was a bit annoyed since I had taken the risk of taking my daughter, who was in a



precarious condition of health. He applied Udhi on her forehead and gave a packet of Udhi and a generous quantity of Udhi and said she would deliver a boy before Friday morning and she would be alright thereafter. The Udhi had to be applied externally and taken orally with water. We returned with lighter hearts to the Nursing home. After applying the Udhi several times, my wife told me that my daughter had developed real labour. It was 10. 30. P. M. The doctor examined her and said she would deliver any moment after 8 A. M. the next morning.

At last she delivered a boy around 8 P. M. on Thursday. I sent word of this glad news to Sri Swamiji along with our heartfelt thanks.

I could meet Sri Swamiji the following Sunday after the period of pollution was over and then He disclosed that my daughter should have actually passed away without delivering the baby but for Sri Sai Baba's Grace, because certain hidden powers not known to us had been working against her. In his infinite Mercy Sri Baba saved our daughter as usual through His chosen Apostle Sri Swamiji.

Sri Swamiji's assurance that she would deliver a boy before Friday morning came true to the last syllable. Whatever Sri Swamiji utters is the whole truth and His words always come to pass exactly as He had foreseen. As I put it in the beginning, there are innumerable instances in our family when Sri Swamiji's comforting words, His packets of Udhi and His healing touch had helped us overcome severe crises and I won't be able to write all of them nor words will be found to express our sincere gratitude to Him, whose only expectation from us is Truth and Faith in the Grace of Sri Sai Baba.

The maximum we could do in return for all the favours received from Sri Swamiji is to pray for His long and peaceful

life and be true and sincere to Him and dedicate ourselves to the service of Sri Sai Baba and Sri Swamiji and do our little mite towards the successful inauguration of the Mandap coming up in front of Sri Sai Nilayam and the enshrinement of Sri Sai Baba in the Sanctum Sanctorum. Even to-day, Shenoy Nagar is the Shirdi of Madras and when the temple is inaugurated, it will be a real Devalokam on earth because Sri Sai Baba will be present in the temple in the form of Sri Swami Keshavaiahji. ★

S. Thyagarajan

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(Continued from Page 33)

Thus ended the life of this great Maharashtra saint. Neither his date of birth is correctly known nor his date of Samadhi. The manner in which he had his samadhi is also not properly known. Still it is an accepted fact that there was a saint known as Tukaram, who lived at Dehu and composed round about ten thousand Abhangas. The philosophy expounded in the Abhangas is unique and it is woven in these Abhangas in such a forceful manner that it goes straight to your heart. Though during his lifetime, saint Tukaram was not appreciated much and though some people took pleasure in troubling him, still during the last three hundred years or so his Abhangas are treated as a very valuable treasure by the Warkari sect and they are sung with great faith and reverence. ★



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