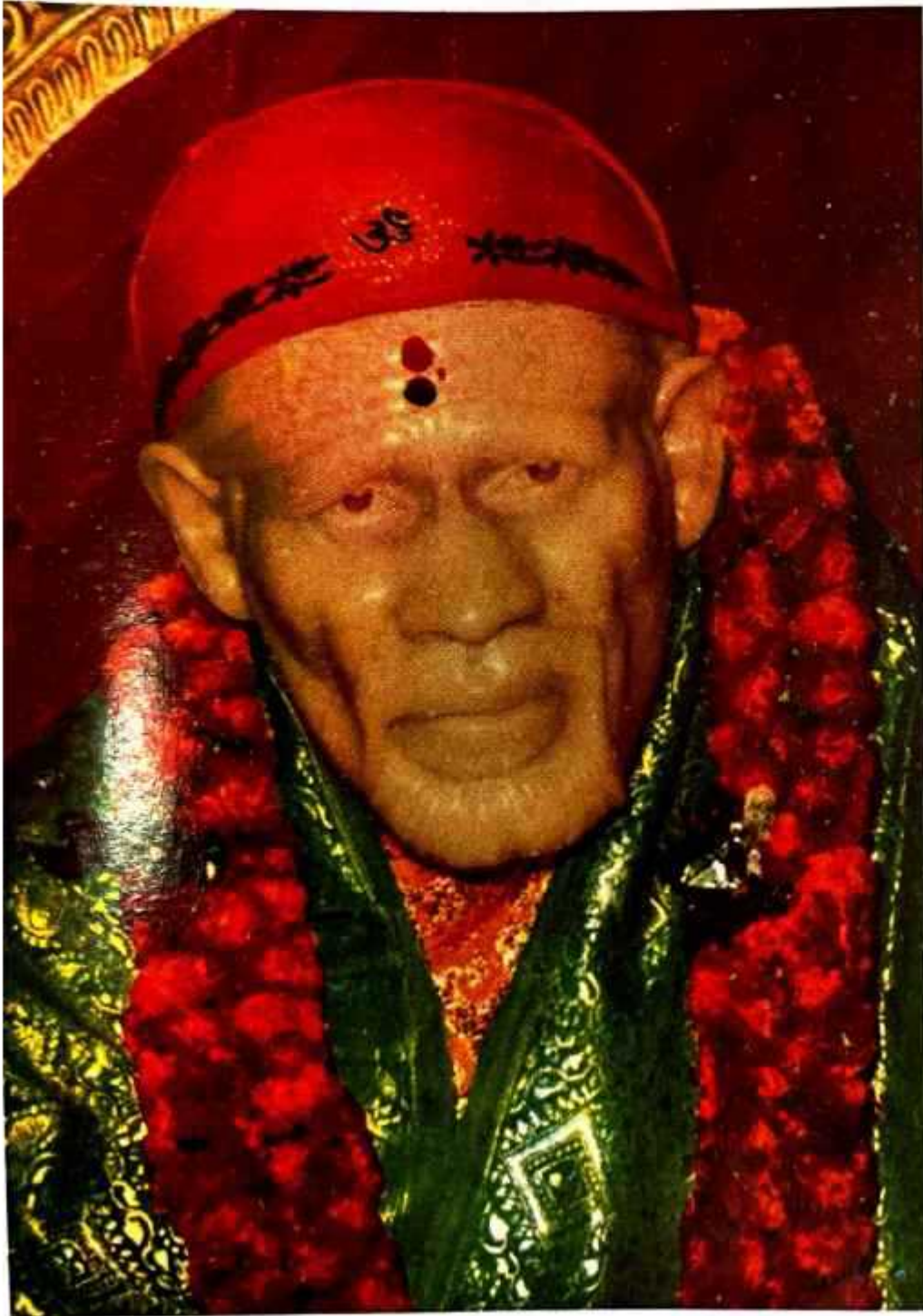


SHRI SAI LEELA



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SHRI SAI LEELĀ

NOVEMBER 1975 (Diwali Number)

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 54

NOVEMBER 1975

No. 9

The Centre of Illumination

The law of meditation is the law of "return" to the Source. Hence the necessity of silence. You do not return until you enter into the depths and, going into silence, touch the Source of the life and light. Returning to the Source, after many wanderings, many births, much travail and agony in a series of births and deaths, you touch, in the depths within you, the centre of illumination. You enter into light!

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EDITORIAL

The Aim of Human Life

Our forefathers were great thinkers. They had given thought to all walks of human life. The background of all their thoughts is mainly philosophical and related to the other world. They had no doubt occasionally given thought to things relating to this world also; but their ultimate aim had been getting relief from the cycle of birth and death and obtaining "Moksha".

While discussing the achievements of human life, therefore, our scriptures have come to the conclusion that the following four achievements are very important in human life. They are धर्म (Dharma), अर्थ (money), काम, (fulfillment of sexual urge) and मोक्ष (relief from the eternal cycle of birth and death). Of course a discordant note has been struck in this behalf by a thinker, Charwak by name. He said:-

यावज्जीवं सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

In the above shloka Charwak has stated that so long as we are alive, we should enjoy and live happily. We should even take a loan and eat ghee, purchased out of the borrowed money; because where is the possibility of returning again to this world, after the body is reduced to ashes?

The above theory of Charwak is entirely sensuous. The modern European countries and the new world i. e. America are mostly of this opinion. They have been chiefly thinking about their progress in this world. They have the anxiety of progress of all sciences only with the ultimate aim of increasing human comfort and happiness. No doubt their efforts have added to human comfort. There is plenty of every thing required by the

human beings for enjoying the worldly life; but even with this progress of science and the tremendous addition to human comforts are they happy? The reply to this question is in the negative. Their family life is entirely ruptured. The individualism is on the increase. Every body is looking to his own comforts and naturally when one's comforts come into clash with those of others, quarrel, bitterness, ill feeling etc. starts which results in discomfort.

This deluge of sensuous pleasures cannot be the aim of life, is already pointed out by our thinkers through the story of the great King Yayati. He was very fond of worldly pleasures. So after enjoying his youth when he became old, he thought that he would not then be able to enjoy any more the pleasures of the world. He, therefore, requested one of his sons to give his youth to him, so that he could enjoy the worldly pleasures for some more time; but even after doing that was he satisfied with that enjoyment? What was his experience? He said :

न जातु कामः कामानामुपभोगेन शम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

The wish to enjoy worldly pleasures does not get satisfied with enjoying them on a large scale. It, on the other hand, increases like the fire which starts burning brighter when ghee or other offerings are poured in it. This is the meaning of the above Shloka. It shows the need of control over our pleasures. The senses of human beings, no doubt cannot be curbed from the beginning. They should be given some freedom. Every human being should enjoy sensuous pleasures at the proper age; but those pleasures should not be the aim of human life.

The Rishies and thinkers of ancient Bharat thought on the aforesaid lines and they perhaps formed the Ashrams in order to give free scope to our natural instincts to a certain extent and also to curb them after some time. The Brahmacharyashram was

the first Ashram, when strict celibacy was to be observed and learning was to be acquired. In ancient times this was done by going to the house of the preceptor; but due to changed circumstances we have now changed the mode of acquiring knowledge; but barring a very few exceptions of extra smart boys and girls who indulge into love affairs during the period of this Ashram, we are even now following the convention of this Ashram as before, thus controlling our senses and training our minds

After acquiring learning, a person would be fit to earn his livelihood and as he would be of proper age by that time to enjoy the sexual life, he was allowed to marry and this Ashram was known as Grihasthashram. Human beings want sensuous pleasures and in this Ashram they were fully allowed to have those pleasures to their heart's content. Though the married man was allowed to enjoy his family life, still he was not entirely left to himself. He had his social duties. During this Ashram a person had to be an important and integral part of the society. He had to help his neighbours and villagers and to lead the society if he had the capacity to do it. Some people have therefore, praised this Ashram very much as it was only during this Ashram that a person could fully use his time and energy for the well-being of the society.

The third Ashram was Vanaprasthashram. In this Ashram you had not to give up your family life completely. You could remain with your wife; but you had to be away from all your other family members. This Ashram was preparatory to the Sanyasashram in which the person had to leave everybody and to give up all enjoyments. It was through this Ashram that "Moksha" was to be obtained. When a person becomes a Sanyasi and leads a life, which is completely dedicated to god, it was believed that he obtains Moksha. As a Sanyasi, he has not to worry about his food. He has to beg for it and remain satisfied with what he gets. He has not to worry about his abode. His only occupation during this Ashram should be concentration on god and thinking and meditating on god.

This drill of the Ashrams, though discussed and described in detail in our scriptures, appears to be very rigorous. It is therefore, doubtful whether it was followed on a mass scale. We no doubt hear of Sanyasis like Adya Shankaracharya, Saint Dnyaneshwar, Saint Ramdas; but all of them had dropped the second Ashram and combined the third and fourth in one. In the seventh canto of Shrimadbhagwadgeeta, Lord Krishna has explained the position of the people trying to obtain "siddhi" and of those who really come to know him in the following Shloka.

मनुष्याणां सहस्रेषु कश्चिद्यतती सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७ । ३ ॥

Here Lord Krishna has clearly stated that out of a thousand people hardly one really tries to obtain "Siddhi" and out of such thousand people, trying for Siddhi, only some stray person really comes to know about his proper form. What the Lord has stated here about knowing god is also equally applicable to Moksha through the drill of the four Ashrams.

As ages rolled on, this fact came to be realised by the religious thinkers of every age. They slowly and slowly got convinced that obtaining Moksha by observing the duties of the four Ashrams by stages is not possible for all. It cannot be within the reach of all people. Some extraordinary people possessing supernatural power may follow that path and attain Moksha; but for the common people we have to find out some other simpler way than this which could lead them to Moksha. They therefore started advising the people not to neglect the family or worldly life or to run away from it. Saints like Eknath and Tukaram showed the people by their own example that for prosecuting religious and righteous deeds, you are not required to renounce the family life. This sort of family life does not at all obstruct your religious achievements. Saints like Dnyaneshwar and Ramdas did not get entangled into family life;

but though they remained aloof from it they did not at all preach against family life. On the other hand they told the people to continue their family life and pray to god and obtain Moksha. Apart from the examples of the Maharashtrian saints, quoted above, we might see from the lives of other saints from other parts of Bharat that they also advised the public to pray to god after fulfilling all their normal duties towards their family. While preaching in this fashion the saints must have taken into consideration the liking of the common people for sensuous pleasures. Even if you advise everybody to leave the pleasures, the saints knew very well that the common people will not be able to leave them. They must have therefore, thought that under such circumstances why ill advise the people? We should give advice to the people in such a manner that they will be able to follow it.

Shri Sai Baba, who was a modern saint, was also of the opinion that people should not shirk their normal responsibilities of the family life under the garb of religion. He never asked any of his devotees to leave the family life and to take Sanyas in order to obtain Moksha. He on the other hand knew that the family people are bound to encounter some difficulties and that he would be required to help them whenever they were in difficulties. He was himself interested in festivals like Ramnavami and Kala. He himself took part in the festivals and encouraged the devotees to celebrate them. He wanted his devotees to live happily in this world and had therefore, been telling them that they should always remember him in their difficulties and that he would help them to tarry over those difficulties. Thus though Shri Sai Baba also recognised Moksha as the ultimate aim of human life, he wanted that it should be achieved by his devotees after continuing to enjoy the family life.

Because of this jubilent nature of Shri Sai Baba, we are bound to remember him during the Divali festival, which is coming at the beginning of this month. Only last month we

celebrated his Punyatithi festival on Dasara day and got his blessings. Similarly let us all celebrate the Diwali festival also with equal enthusiasm, remembering Shri Sai Baba all the time. This remembrance of the great saint of Shirdi, will enable us to achieve the highest and cherished aim of human life viz Moksha, even though we do not renounce our normal family life

We wish all our readers, contributors, well-wishers, donors and all Sai devotees a happy Diwali and a happy and prosperous new year. The news papers are giving happy reports of timely rain and expectation of good crops this year. We are at the same time getting reports of floods in Patna, Gujrat, Nanded etc. Under these circumstances some of our brothers and sisters are bound to suffer hardships due to this crash of Nature's Thunderbolt. Hence all of us should give generous donations to the relief funds started for helping the flood-stricken people on the occasion of the ensuing Diwali festival, as giving generously was also a favourite hobby of that great saint of Shirdi, Shri Sai Baba. ★

TREASURE OF WISDOM

Collected by Shri V. B. Nandwani

- * Purity of Intelligence: True mark of the purity of intelligence is to direct the mind towards True Self. Intelligence has no other purpose.
- * Charity: Never refuse to give even to an enemy, who comes as a supplicant; but give through body, speech and mind, as you can. Even the worship should be offered without the desire of fruits.
- * Study of Self: Clean the looking glass of your mind again and again to see your own image more properly.
- * Gentility: Speech must be like that of the mother, filled with un-bounded Love.

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

THE CLASSIFICATION OF ACTIONS

One of the most effective of all scientific means of investigation is the analytical method employed in all serious studies. In Geeta also, as in the Upanishads, the Acharya employs this method of observation and study very exhaustively. Earlier we found it used in classifying mankind upon the basis of his psychological inclinations and intellectual values. Here in this portion Krishna takes up Man's work and exhaustively analysis and rearranges it to distinguish it into different possible types.

The theme is not easily and readily available for analysis. For, explains Krishna, (IV-16) **"Even the sages are bewildered as to what is action and what constitutes inaction. I shall, therefore, tell you what action is — by understanding which you will be freed from evils"**. It is indeed hard to define action — can a mere movement of the limbs be action? Then even animals act — nay, can't we say even trees act — why, during land slides can't we say even inert stones act?

These do not constitute action as we know it — else we have to attribute action to rivers and oceans — nay, even to moving vehicles and passing clouds! This is not, certainly, what we mean by 'action'.

Similarly, what is inaction? Is sleep inaction? Can a man who is merely sitting down, quiet, without moving his physical limbs, be considered as an example of inaction?

In fact it is not easy to define precisely what constitutes action and what is inaction. Is inaction the same as actionlessness (akarma)? Lord admits that even the subtle thinkers of our

scriptures, the great Rishis, appear to have been bewildered by this problem (kim karma kimakarmeti kavayopyatra mohitaah).

“Therefore I shall tell you what action is” (tatte karma pravakshyaami). Later on we shall have a very exhaustive indication of what constitutes a true action. By thus understanding clearly what is true action, we shall learn to act rightly and thus protect ourselves from slipping into inauspiciousness, which wickedness always brings: (yajjnaatvaa mokshyase asubhaat).

When actions are not properly pursued the results will be sad and tragic, and such pains and pangs brought about by wrong actions provide not only individual sorrows but also the calamitous agonies under which the world constantly heaves and sobs. The wrong actions of even one individual can often bring about disaster and sorrow to many around him. When in an entire community of people, each lives irresponsible excesses, in passionate corruption, in self-insulting immoralities, they invoke but a life of cruel tensions, tragic disintegrations, mutual deceptions and total downfall.

By understanding the structure and composition of all enduring noble actions, we shall avoid much of our personal sorrows and many of the natural and international tragedies (yajjnaatvaa mokshyase asubhaat).

Such an elaborate study cannot be exhaustive unless we carefully note all shades of actions. Hence Krishna points out, (IV-17) **“We must carefully note what is ‘enjoined action!’ What is ‘forbidden action’ and what is ‘actionlessness!’ the nature of action is indeed imponderable.”** The Lord himself admits that the shades of distinctions into which actions can fall are too subtle for a quick survey and an easy study.

There are actions which are enjoined in our scriptures — which are noble and should be pursued as our dignified higher duties. There are also actions which are condemned by the

Sastras, and therefore forbidden. They are actions springing from our lower urges and which demean our evolutionary status and cultural dignity. They are self-insulting actions prompted by our ego and its passions.

We must thus clearly discriminate and understand actions that lift us in our evolution --- the "enjoined actions", as distinctly different from actions which pull us down to a lower rung in the ladder of evolution --- the "forbidden actions". (karmano hyapi bodhavyam, bodhavyam ca vikarmanah). Similarly, we must also learn to distinguish what constitutes "Actionlessness" (akarmanascha bodhavyam).

"Actionlessness" is not mere idleness. From the study of the mechanism of action we had already seen that **Vasanas** at the INTELLECTUAL LEVEL GENERATE OUR "desires", which at the mental level manifest as "thoughts" which, again, at our physical level, in the world outside, express as "actions". We also found that the quality of our thoughts and actions ultimately depend upon the quality of our -- Vasanas. -- You will also remember we pointed out that he, in whom all **Vasanas** have been exhausted, is described to be in a "desireless"-state, or in a "thoughtless"-state or in an "actionless" state.

This "actionless-state", reached when the ego is completely merged in the experience of the Infinite Self, when the individuality ends its sense of separate existence and awakes to live in Universal Consciousness --- this State of God-realisation --- is indicated here by Krishna as "Actionlessness" (akarmanah).

Even while the physical, mental and intellectual equipments are involved in their respective fields of activity the realised man of-Perfection finds himself not involved at all in these actions, and is in the divine State of Actionlessness (akarmanah).

What exactly is this State? Listen how Krishna explains it, (IV-18) "**He who sees "actionlessness" in action, and action in "actionlessness", he is the intelligent among men; his is a**

fully integrated personality --- he is the true doer in all actions every where." An individual is in action (karmani) when he, identified with his body, functions with ego and ego-centric desires: with the "I-do-mentality". In all such actions Vasanas are formed and the "doer" gets more and more entangled with the fetters of the newly forged Vasanas. When an individual, identified with the Infinite Self, functions, without ego and ego-centric desires: with the "equipments-function, not-I-mentality", then he is in pure. Actionlessness" (akarmani).

He who sees "actionlessness" in "action" (karmanyakarm yah pasyet) and full "action" in "actionlessness" (akarmani ca karmani)—"he is the intelligent among men" (sa buddhimaanmanusheshu)—"he is a fully integrated personality" (sa yukta)—"he is the true "doer" in all actions everywhere" (krtsnakarmakrt)

There seems to be at first, a palpable contradiction in the statement "one who sees actionlessness in action": A little quiet reflection clears the natural inner confusion. Supposing you are travelling in a car at 60-miles an hour. Now, you, conditioned by the moving car, are "moving" at a speed of 60-miles an hour. But you yourself are not moving: you are "sitting" in your seat comfortably. Now we can say "he who sees "moving" as "sitting"—and "sitting" as "moving" is the most intelligent one." In the same way Supreme Consciousness which is all-pervading, by itself, is not involved in any action—and so is ever in a state of pure "actionlessness." He — who sees himself even in actions as unaffected and actionless—and he who realises that to be thus in a state of actionlessness is itself the noblest task in life, the greatest action in this world — he is the most intelligent among men!

This subtle perception cannot come to one unless one is fully integrated at once at all levels of one's inner personality (yukta).

And he who has, in his perfect inner harmony, the vision to experience the State of Actionlessness even when the body is engaged in actions, he has experienced the Self, the Life Infinite. As such he becomes the very Life everywhere: the 'doer of all actions everywhere. ★

(Courtesy : Geeta Office, Powai)



55, L. J. Road,
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Mahim, Bombay, 400 016
September, 28th 1975

My dear Sai Bhakta,

I am obliged to you for your letter of the 17th inst. Since you desired that what you wrote in the said letter should not be printed in Shri Sai Leela, I am giving full deference to your wishes. But, I very much wish to have some further information from your kindself on my question "Can there be an Avathar of an Avathar" and the Editor's reply to it in June 1975 issue. Since you have not given your name, address etc. in your said letter, I am requesting you through the columns of Shri Sai Leela, which you profess to read regularly, to please let me know your full name and address to enable me to write to you in full confidence and with firm promise that until and unless you permit, nothing will be given for publication in the said magazine.

Looking forward eagerly to your reply.

I remain, a humble Sai Sewak,

V. B. NANDWANI

SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from October 1975 issue)

Principal Holy Places of Bharat

Shri Guru lived at Arogya Bhavani secretly because many persons approached him at any time. These included the good and bad, honest and dishonest, cunning, rich and poor, diseased men of all castes, cults, sex, and ages. Parshuram killed Kartikeya (Arjuna) and gave the earth in charity to the Brahmins. Still the Brahmins approached him and asked for more. So Parshuram lived in the sea secretly. Similarly Shri Guru sent all his disciples on pilgrimage and himself lived secretly.

The disciples asked, 'Gurudeo, why are you indifferent with us. Vedas and Shastras say that- all the holy places are at thy feet? When Kalpataru is near us, why should we go elsewhere?' Shri Guru- As you are Sanyasis, you should not live at a place for more than 5 days. Therefore, you should visit different holy places and make your mind firm. I shall go to Shri Shailya in Bahudhanya Sanwatsar. You should come and then see me there.

The disciples- One disobeying Shri Guru has to go to hell. So we go to the holy places as per your instructions but kindly tell us to which places we should go.

Shri Guru - Kashi is a famous holy place on earth. It is on the bank of Bhagirathi (Ganga). You travel 60 yojans (yojan-2 miles) by its bank and observe 60 Krichhra prayashchittas. Then go to Prayag (Allahabad) and observe 120 Krichhras. There are 25 gram (town) on the bank of Yamuna and 40 on the bank of Saraswati. Take bath in the river daily. This is like performing a sacrifice. One attains Brahma in the end.

Travel by the bank of rivers as Varuna, Kushavarti, Krishnaveni, Vitasta, Sharawati, Marudvridha, Asikni, Madhumati, Payasvini, Ghritvati, Deonadi etc. At every place take bath and Prayashchitta. Even sin of Brahmahatya is wiped off. Travel by the banks of Chandrabhaga, Revati, Sharyu, Goutami, Vedika, Koushiki, Mandakini, Sahasravakra, Purna Bahuda, Aruna. Bath at a sangam confluence of rivers is like that of Prayag.

There are other holy places as Pushkar, Vairochani, Falgu, Tirth at Gaya, Setubandha, Rameshwar, Shri Rang Padmanabh, Purushottam, Nemisharanya, Badri Narayan, Kurukshetra, Shri Shailya, Pitru Tirth, Kedar, Koti, Narmada, Matrukeswar, Kubj, Kokamukhi, Prabhas, Gokarna, Shankh-Karna, Ayodhya, Mathura, Kanchi, Dwarka, Gaya, Shaligram and Shambalgram are the 7 cities giving liberation.

Travelling by the bank of Godavary gives fruit of doing Vajpeya sacrifice. Visit Bhimeshwar, Vajra sangam and Kush. Travel by the bank of Purna, Krishnaveni, Tungbhadra, Bhima. Visit Pampa sarovar, Harihar, Pandharpur, Matruling, Ganagapur, Near Bhima Amarja-sangam. There is an Ashwattha on the Amarja and in the north is Varanashi, in the east are Papvinashi Rudrapad, Chakratirth, Kesheodeo, Vinayak, Kotitirth, Manmath, Kалleshwar. See Varada Malprabha sangam and Nivritti sangam.

When The Guru (Jupitar) is in the Sinha (leo) all the rivers have union with Bhagirathi. When guru is in Kanya (Vibro) Bhagirathi comes in Krishna. Have bath in Patalganga and see Mallikarjuna. Baths at Kaveri sangam, Payaswini and Bhavanashini are virtuous. See places like Samudraskanda, Sheshadri, Shri Rangnath, Padmanabha, Shrimat Anant, Trimamalla, Kumbhakonam Kanyakumari, Matsyatirth, Pakshitirth, Rameshwar, Dhanushkoti, Mahalakshmi at Kolhapur, Mahabaleshwar, origin of Krishna. Bahe, Narsinhadeo at Kolegaon Bhuvaneshwari at Bhilawadi, Shrupali, Chhaya Bhagwati (Vishwamitra's place) Shweta Shring, whence Krishna flows northwards, Kalyan etc.

A river is said to be in menses when she gets new rain water and so bath in the river is not desirable on that day.

All the disciples then bowed to Shri Guru and departed for visiting the various holy places.

CHAPTER 16

Greatness of Shri Guru

Namdharak- When all the disciples went away on the pilgrimage who served Shri Guru?

Siddha- I was in a swoon of delusion. But your question has given rise to the Sun of knowledge. Shri Guru's life is like Kamdhenu. Shri Guru lived secretly at Arogya Bhavani near Vajjnath. I was with him this time. A Brahmin came to Shri Guru, praised him and said humbly, 'I am doing penance, but my mind has not become still. I am greatly appeased to see you, kindly tell me means to attain knowledge and liberate me.

The Brahmin further said, 'Gurudeo, I had a Guru, He used harsh words and asked me to do undesirable service. He did not teach me logic, grammer, Bhashya etc. He said that my mind is not still, so I left him in anger.'

Shri Guru- You are a fool, harming yourself and treacherous to Guru. You speak ill of Guru, how can you have knowledge? Why did you come to me leaving Guru, who is a Kamdhenu. By pleasing the Guru by service and giving respect to him one can know Vedas, Shastras and eight Siddhis (a boon to do particular miracles).

The Brahmin placed his head on the feet of Shriguru and asked, 'Gurudeo, kindly tell me who is a Guru and how to serve him?'

Shri Guru- Mother and father are Gurus. Brahma, Vishnu, Maheshwar are Gurus. One should serve his Guru with devotion. I narrate to you a tale in this connection.

Dhoumyarishi lived at Dwarawati. He had three disciples; Aruni, Baid and Upmanyu. In former times, the Guru tested his disciples before giving knowledge to them. Dhoumya said to Aruni, 'go to my field and fill it with canal water.' Aruni went to the field. The canal water was flowing with great force, Paddy was sown in the field which was on higher land than the level of the water. He placed stones to divert the water to the field, but the stones were washed away due to the force of the water. He then laid his body across the canal and thus half the flow of water entered the field. Even by sunset, as Aruni did not return, Dhoumya went to his field and called him loudly. He feared a serpent might have bitten or a tiger might have attacked him. Hearing the Guru's voice, Aruni came out of the canal and bowed to the Guru, and stood near him. Dhoumya embraced with pleasure and blessed him saying 'you will know all Vidyas. Go home get married and live happily'.

Dhoumya then said to Baid, 'Go to the field, keep watch on the crop and when it is reaped, bring it home. Baid accordingly went to the field, and kept the watch day and night. When the crop was reaped, a cart with one buffalo was given to him. Baid placed the corn in the cart, yoked the buffalo on one side of the yoke and he himself pulled the cart on the other side. He could not draw the cart with the buffalo, still he drew it with much strain. The buffalo got stuckup in the mud and could not go forward. So he alone drew the heavy cart. Subsequently his neck was strangled and he had to face great strain. In the mean time, Dhoumya came there and released him from the yoke. He embraced Baid and said, 'you will know Vedas and Shastras well.'

The third disciple Upmanyu was fat and dull. Dhoumya asked him to take the cattle for grazing in the forest. Upmanyu

took the cattle to graze. At times, being hungry he would return early from the forest. The Guru told him not to come from the forest till sunset.

The cattle would graze on the bank of a river. Upmanyu would bathe, take alms from the Brahmins living nearby. Thus he satisfied his hunger. One day the Guru asked him, 'How are you living?'

He said that he took alms and dined. Guru said, 'How do you dine without us? Give the alms in the Ashram and again go to the forest.'

Upmanyu acted as directed by the Guru. He would give the alms in the Ashram. But as he did not get full meals at the Ashram he again took alms from some Brahmin houses and satisfied his hunger. When the Guru knew this, He angrily said, 'Give both the alms in the Ashram.'

As directed, he gave both the alms in the Ashram. He was anxious now how to satisfy his hunger. He saw calves drinking milk of cows and much milk fell on the ground and was wasted. He held that milk in his hands and drank it.

After some days the Guru asked him how he was fat, He said that he drank the milk that fell while the calves drank the milk from the cows. The guru said, 'you should not drink milk tasted by calves as this milk makes you dull.'

While remaining in the forest, he saw milk like paste coming out of the "rui" plant. He held the milk in leaves and while he was drinking it, some drops thereof entered his eyes. Subsequently he lost his eye-sight and became blind. Now he thought the Guru would be angry with him. He began to collect the cattle; but as he could not see, he fell in a well.

When Dhoumya knew that Upmanyu did not return by the evening, he went to the forest and called him loudly. Upmanyu

responded from the well and informed him about his whereabouts.

Dhoumya came near the well and said to him with sympathy 'Recite Ashwinikumar mantra'. After doing that, he got back his eye-sight. He came out of the well, bowed to his Guru and stood by him. Dhoumya placed his palm on his head and instantly he had all the knowledge. Dhoumya said to him, "Go home, get married and live happily. You will be well-known. One of your disciples, Uttank will bring Kundal (ear ornament) and win the Shesh. He will advise King Janme jaya to perform sacrifice of the serpents and kill all the serpents in the sacrifice "

As stated, Uttank caused Janmejaya to perform the sacrifice in which even Indra had to come down along with Takshak (the king of serpents). This is all due to the greatness of Guru. He will liberate you. You should try to please him.

The Brahmin said, 'Gurudeo, you have given me the right advice. As I have offended my Guru, how can I please him now? It is very difficult to appease the wounded heart. I would, therefore, leave this worthless body of mine,' saying this, he bowed to Shri Guru. Shri Guru realised his repentance and knowing his desires, Shri Guru said, 'All your sins are wiped off now. Remember your Guru.'

The Brahmin folded his hands and prayed, 'You are the Guru of all the world and incarnation of three great Gods. How can there be darkness after the rise of the Sun? You please protect me.'

Hearing this Shri Guru was kind to place his right palm on his head and instantly he had knowledge of Vedas, Shastras, Mantras etc. By the touch of the philosopher's stone, iron is changed into gold, similarly the Brahmin became learned. Shri Guru again asked him to go to his Guru.

The Brahmin went to his Guru. Shri Guru then went to Bhuvaneshwari near Bhilavadi and stayed under an Audumber tree on the bank of the Krishna secretly.

CHAPTER - 17

A Dull Brahmin Boy Becomes Learned

Shri Guru observed Chaturmas living under the Audumber tree near Bhuvaneshwari secretly. Still his name and fame spread in all the quarters.

Namdharak—Why Shri Guru lived secretly? Why did he observe anushthan and asked for alms?

Siddha—Shri Shankar and Shri Guru Dattatraya like to beg alms. Shri Guru roamed through holy places for protecting his devotees. People came to him and harrassed him for trifles and hence he lived secretly. But though the Kasturi is hidden, its fragrance cannot be hidden, similarly brightness of Shri Guru could not be hidden.

There lived at Kavir a learned Brahmin who knew the Vedas. He had a dull foolish son. His parents died in his childhood. When he was seven, his thread ceremony was celebrated, but he could not do Sandhya and recite 'Gayatri' mantra. Local Brahmins abused him saying, 'your father knew Vedas and Shastras; but you have spoiled his name. Your life is worthless. Chintamani is best among the beads, so is the Knowledge for a person. A man is honoured for his knowledge. A King is respected by his people; but even a king respects learned persons, as knowledge is wealth.'

The boy requested them to suggest means for his improvement. The Brahmins said, 'you will have knowledge in the next birth. You should beg for your maintenance in this life.'

The boy being dejected, went to a forest. He was thinking of giving up his life. In the evening he reached Bhilavadi. He took darshan of Bhuvaneshwari and sat at the door of the temple. Next morning he cut his tongue and placed it at the feet of the goddess and said, 'If you do not be kind with me I shall even offer my head at your feet.'

He got asleep. During the night he saw a dream in which the Goddess told him to go to Shri Guru living under the Audumbar on the bank of the Krishna and that he would fulfil his desire.

The boy awoke and went to the river. He swam over to the other side and reached the Audumbar. Seeing Shri Guru he bowed to him and began to praise him. Being pleased, Shri Guru blessed him. As Shri Guru touched his cut tongue, it became normal and he attained all the knowledge. At the touch of Chintamani, iron is turned into gold, similarly the Brahmin boy had all the Vidyas by the blessings of Shri Guru".

CHAPTER-18

A Poor Brahmin Gets Wealth

Varuna Sangam is known as Kashi in the south. Shri Guru came here from Bhilavadi and stayed near Panch Ganga sangam for 12 years. Shiva, Bhadra, Bhogavati, Kumbhi and Saraswati are the five rivers. This is a famous holy place like Kashi and Prayag. There is a temple of Amareshwar and an Audumbar tree as a Kalpataru. Sixtyfour yoginis lived here. There are 8 holy places in the neighbourhood. They are Shukla Tirth, Papavinshi, Kanyatirth, Siddha Varad, Prayag Tirth, Shakti Tirth, Amar Tirth and Koti Tirth.

Shri Guru lived under the Audumbar tree here. He would go to Amarpur for alms. In Amarpur lived a Brahmin knowing Vedas. He had a devoted wife. He had a sem creeper at his door.

When he could not get sufficient corn he would live on the boiled sems. He adored Shri Guru with devotion. He invited Shri Guru for alms one day. After taking the alms Shri Guru blessed him saying that his poverty was wiped off. While leaving the premises, Shri Guru cut the root of the sem creeper. Seeing this the Brahmin's wife wept bitterly saying 'our means of livelihood are lost'. The Brahmin tried to console her saying, 'there must be some good intention of Shri Guru in cutting the root of the sem. It is our good fortune that Shri Guru came to us for alms. Do not blame Shri Guru who blessed us. He will protect us.

The Brahmin took away the leaves of the creeper from the courtyard and while digging to take off the root of the creeper, he found a vessel full of coins. He told this to his wife who was much pleased and now repented for blaming Shri Guru. Both then went to Shri Guru and worshipped him with devotion and reported what had occurred.

Shri Guru said, 'Do not tell this to any body, else the wealth will be destroyed, you shall live happily with your sons and grandsons.'

(to be continued)



WE WISH ALL OUR READERS
CONTRIBUTERS, WELL-WISHERS
AND ALL SAI DEVOTEES A HAPPY
DIWALI AND A PROSPEROUS
NEW YEAR.

SAINT RAMDAS

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

Most of the saints, all over the world, have primarily worried about the well-being of the human beings in the next world. Most of them have not cared to worry how the people are living in this world and how they should live. Some of them have even gone to the extent of telling the people that their life in this world is not at all important. It does not matter how they drag on in this world. It does not matter if they are not able to make a good living in this world. They should keep both their eyes concentrated on god and think about Him. So that they would attain god; but in this advice one big hypothesis was taken for granted. It was this that the common people would be able to concentrate on god without having proper food, clothing and shelter. It was alright for sages to concentrate on god under any condition; because their development itself takes place in a different manner. Their bent of mind itself is different from that of the ordinary people. Even in very adverse circumstances. their faith in god remains firm; but that is not the case with the general public. This was realised fully by one saint in Maharashtra and he therefore, advised his devotees and disciples not to neglect their family life or their worldly existence. He, on the other hand, told them to be quite alert to their life in this world. He told them that they should discharge their duties towards their family and society properly. Because if you are not satisfied with your worldly life, if your mind is labouring under worries of this life, how will you be able to concentrate on god? So do not neglect this life. Do your duties towards your family members properly and also think about god. This saint was none else but saint Ramdas, who lived in the seventeenth century of the Christian Era.

The river Godawari, in the Maharashtra state, is very fortunate and holy; because it was on the bank of this river and its vicinity that many holy people of Maharashtra have lived and spread their message of devotion to god. Jamb, the village where saint Ramdas was born, is also situated at a distance of about six miles on the North side of the Godawari river in the Ambad Taluka of the Aurangabad District in the Maharashtra state. Paithan, the famous abode of saint Eknath, is at a distance of about forty miles on the west side of Jamb.

This illustrious saint was the son of Shri Suryaji Trimbak Thosar and Ranubai. As per the record available to us, it is known that one shri Krishnajipant, the twentyfourth ancestor of saint Ramdas came and settled in the Beed district in Shaka 884. Before that the Thosar family was staying at Bedar from where they migrated, due to a big famine in that area. In the family of Suryajipant, the worship of the Sun was a family tradition. He therefore, used to worship the Sun devoutly. Every day he used to bow to the Sun one thousand times and also used to chant the Gayatri mantra for a long time. After this sort of practice was observed by Suryajipant for over twelve years, one day the Sun appeared before him in the form of a Brahmin and blessed him. The Sun informed that Suryajipant would get two sons, one of whom would be like Janak and would lead a family life. The other son would be like Shuka. He would be disinterested in the life, but he would work for the uplift of the religion and would be famous as a saint. This boon of the Sun came to be fruitful and Suryajipant got a son in Shaka 1527, who was named as Gangadhar. The second son was born on the Ramnavami day in Shaka 1530, exactly at the time at which Shree Rama was born and was named as Narayan.

Though Jamb is today an out of the way small village, it appears from the ruins that we come across there, even today, that Jamb must have once been a very prosperous place. As we enter the village, we see a small Maruti temple. It was in

this same temple that saint Ramdas had gone and was sitting upto late in the night. On both sides of the road leading to the village we come across the walls of a fort which indicates that once upon a time the whole village must have been protected by a wall running around it. As we roam in the village, we see big plinths of well-cut stones, which show that in former days there must have stood stately buildings over them. In the midst of the village there can be seen a big well, which is not now in use, from which we can imagine the expanse of the village.

Suryajipant Thosar was the "Kulkarni" of the village. He commanded good respect in the village. The family had its landed property in the vicinity and hence they were carefree. On the place where the old house of Suryajipant stood, a new temple was constructed in Shaka 1854 and the idol of saint Ramdas has been installed there on the birth day of Shri Ramdas viz. the Ramnavami day. On the east side of this house there existed the Wada of the Patil of the village. At present a house is constructed at the site which is used as a resort for the outside people, who come to visit Gamb. A small river flows near the village.

Saint Eknath was living at Paithan when saint Ramdas was born at Jamb. Suryajipant, the father of Ramdas, was a religious minded person. The story goes that he had taken both his sons Gangadhar and Narayan for bowing down to saint Eknath and it is said that he had blessed them. These blessings of that great saint which Ramdas had in his childhood, helped him to renounce the attachment for the family life and to lead the life of an ascetic.

Narayan, who in his later life became famous as Ramdas, was leading a very busy life in his childhood in playing with the children of the locality. He had very sharp intelligence & very retentive memory. Hence whatever little study was expected of him, was finished by him in no time. So after finishing those

studies, he had lot of free time at his disposal, Narayan was very active and fond of physical exercise. He had a liking to roam about in the jungle, to ride on horseback, to wield different kinds of weapons, to climb on lofty trees, to jump from tall trees or over the walls and above all to swim in the river water.

As per the custom of those days, the thread ceremony of Narayan was performed at the age of seven. Soon after that Suryajipant, the father of Narayan, left this world. Ranubai, Narayan's mother, thereafter started telling him that as he was grown up and as his father had expired, he should start taking interest in the family affairs. However Narayan could not do it and went on doing things in his own ways. In spite of this when Narayan's mother went on harping on the same tune, he became annoyed and went into the room, where some unused articles were stored. When it was late in the evening and Narayan did not return, his mother became anxious and started searching for him everywhere. She accidentally went into the store room and to her utter surprise she found her son sitting there in meditation. When the mother found him there, she asked him as to what he was thinking about. Narayan replied, "Oh mother, you are always telling me to think about the family life. So I have now started thinking about the well-being of the world." It is no wonder that a boy, who was thinking in this fashion in his childhood, later on established a cult of his own, which indirectly helped Chhatrapati Shiwaji Maharaj in establishing a separate Maratha Kingdom.

After this incident, Narayan wanted to have a Guru. He therefore, requested his elder brother to give him the proper "Guru manra"; but his brother, Gangadhar told him that he was still very young to have that Mantra. This annoyed Narayan to a great extent. He therefore, decided to have Gurumantra from god Maruti himself. As stated before there was a Maruti temple just outside the Jamb village. So Narayan decided to go there

and sat near the feet of god Maruti. He held fast the feet of the idol and requested for Gurumantra. This temple was secluded and very few people visited it. In that young age Narayan had heard several tales from the Puranas where god had appeared before the devotees when they had shown true and firm devotion to god. So he thought that if he also would be firm with god Maruti, he would not refuse to give him advice. Narayan therefore waited in the temple till late in the night; but after all he was a boy of eight. His determination, however strong, was liable to give way and it did happen like that. Narayan fell asleep in the temple at the feet of the idol of Maruti. In that secluded temple, Narayan was all alone. He was not afraid of anybody. He was only anxious for the Gurumantra. At midnight, however, he heard a voice calling him to get up. He listened and replied, "I will not get up unless I get the Gurumantra". The voice said that he would give him the Mantra. So Narayan raised his head and the voice told him that the Gurumantra was "Shre-ram Jayram Jayajaya Ram". After hearing this, there were no bounds to Narayan's joy. At that odd hour in the night, he ran straight home and his mother and the elder brother who were anxiously waiting for him got complete relief at his mere sight. Narayan then told them the whole story. Thereafter his elder brother adopted him as his disciple and gave him the aforesaid Mantra formally as the Gurumantra.

Because Narayan was a favourite of the god and he had some supernatural power, there are a number of legends that are told about him, when he was still a child. Once a guest had come to Suryajiapant's house. He said that his house had no sitting room for the guests. Narayan overheard this and he collected the wood and the earth and constructed the room overnight. The guest was simply stunned to see the room ready in the morning.

Once Narayan told his mother to milk the cow in the cowshed. The mother told him that the cow was pregnant and hence she had stopped giving milk and she would not give milk;

but Narayan insisted on milking the cow and what a surprise ! The cow did give the milk as predicted by Narayan. In one year there was a famine. The festival of Ramnavami approached. The wheat stored in the barn was not enough even for the festival. In the meantime Narayan said that he would take out the quantity of wheat required from the barn. When he started taking out the wheat, it lasted for the complete festival and also it sufficed for the rest of the year. Similarly once while ghee was being served to the people invited for lunch, it was feared that it would not suffice for the invited guests. So Narayan took the ghee-pot and started serving it and what a surprise ! The ghee was served to all who were present for the feast and some of it even remained in the pot.

Child marriage was a custom of the time. Accordingly Narayan's elder brother Gangadhar was married at an early age. Narayan's mother then thought of his marriage. Narayan was in her opinion a wayward child, who was not showing any interest in the worldly life. So she thought that marriage was the proper remedy for that. She said that Narayan would come round after he was tied with the bond of marriage. So she coaxed Narayan to give his consent for the marriage. Gangadhar, the elder brother of Narayan, knew Narayan's temperament very well and he therefore told his mother not to bother about Narayan's marriage as it would be a failure; but the mother could not agree to Gangadhar's suggestion. She ultimately decided about the marriage & the marriage party arrived at Asangaon, which is about 3 miles away from Jamb. All preparations for the marriage were made from both the sides and the bride and the bridegroom stood on one platform with a screen hiding the view from each other. According to the custom, the priests started chanting the auspicious shloks beginning with "Be alert, you are entering the married life". No sooner this was heard by Narayan, he really took the hint and cautioned himself that he should not allow himself to be fettered by this golden chain of marriage. He, therefore ran out of the marriage Mandap leaving all in chaos. When the marriage was properly

settled, the preliminary ceremonies were gone through and the bridegroom had shown no signs of unwillingness, so this sort of behaviour was least expected of him. Under such circumstances this dismayed every one in the Mandap and smart people ran after the bridegroom in order to catch him and bring him back for the marriage; but Narayan was smarter than those people. He ran with such a speed that nobody could follow him and when he came to the river he was seen plunging into the deep waters of the river. From childhood Narayan was a good swimmer and when he plunged deep into the river, the people who followed him thought that he was drowned. Narayan was aware that he would be followed and hence he did not at once come out on the surface. The people who had gone in search of Narayan, therefore, returned with the news that he was drowned in the river.

This disappearance of Narayan was a great shock for the mother. She started crying at the top of her voice. She even told Gangadhar that his advice was proper and that she should not have tried to force Narayan in this fashion. She also said that if she had not forced Narayan to agree to the marriage he would have at least remained with her. She entreated all the persons around her to search for Narayan and find him out and bring him back after giving him the assurance on her behalf that she would not even talk about his marriage in future.

In such chaotic condition, Gangadhar returned to Jamb along with his mother, other relations and the villagers from Jamb who had accompanied him. Narayan's disappearance was an unforgettable thing for his mother Ranubai and she started passing her days in great grief. She was continuously shedding tears, hoping all along for Narayan's return.

(to be continued)

कर्मयोगी

कर्म, कर्मबन्धन, अकर्म आदि विषय बुद्धिमान पुरुष को भी मोहित किये हुये हैं। एक सांसारिक मनुष्य की बुद्धि भौतिक शरीर में ही केंद्रित रहती है और वह अहंकार के वशीभूत होकर सब क्रियायें करता है। वह समझता है कि इंद्रियाँ जो क्रियायें करती हैं, वे कर्म उसके द्वारा किये जाते हैं। वह गर्व से कहता भी है कि उसने अमुक अमुक कार्य किये, उसे फलाना फलाना काम करना है आदि आदि। यदि वह इंद्रियों द्वारा संपादित कर्मों का त्याग कर दे तो वह सहज ही अकर्म की अवस्था में पहुँच जायगा। इस स्थिति में उसे कर्मबन्धन नहीं लग सकता और वह कर्मबन्धन से मुक्त हो जायगा। यथार्थ में यह एक भ्रान्ति ही है और वास्तविकता से कोमों दूर है। केवल दसों इंद्रियों की क्रियायें ही नहीं बल्कि मन बुद्धि के व्यापार भी कर्म की परिधि में आते हैं। ये व्यापार निरंतर चलते रहते हैं। बुद्धि मन और इंद्रियों की क्रियाओं के बिना मनुष्य क्षणभर भी स्थिर नहीं रह सकता। बाह्य रूप से इंद्रियों के द्वारा कर्म नहीं करना वास्तवमें अकर्म नहीं है बल्कि उसमें भी क्रिया-त्याग रूपी कर्म होता ही है। जब क्रिया-त्याग रूपी कर्म होता है तो वह अकर्म कैसा? साथ ही साथ बुद्धि और मन द्वारा भी अपने व्यापार चलाते रहने के कारण वहाँ भी अकर्म की अवस्था नहीं रहती है। फिर कर्मों का तत्त्व क्या है? चूंकि देहधारी से कम-त्याग संभव नहीं है, इसलिये कर्म करते हुये भी अकर्म की अवस्था में पहुँचने की आवश्यकता है। यदि मनुष्य अहंकार त्याग कर बुद्धि, मन और इंद्रियों से सब क्रियायें करता है तो वे कर्म अकर्म ही कहे जाते हैं क्योंकि उसकी बुद्धि ने कर्तृत्व अभिमान और फलाशा का त्याग कर दिया है। परमात्मा श्रीकृष्ण कहते हैं—

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४१८॥

साधारणतः सभी मनुष्य एक ही समान कर्मरत दृष्टिगोचर होते हैं। जैसा कर्मासक्त मनुष्य कर्म करता रहता है वैसे ही कर्मयोगी भी कर्म में प्रवृत्त रहता है। दोनों ही एक समान श्वास लेते हैं, देखते हैं, सुनते हैं, चोलते हैं, भोजन

करते हैं, चळते हैं, कार्य करते हैं, मलमूत्र त्याग करते हैं, मनन, चिंतन व निश्चय करते हैं, सोते हैं और जागते हैं। आंतरिक रूपसे यह देखने की आवश्यकता है कि इन कर्मों का संचालन किस प्रकार होता है। शरीर एक यंत्र की भांति है। उसका नियंत्रण मन बुद्धि करते हैं। एक सांसारिक मनुष्य की मन बुद्धि सहित सारी शक्ति स्थूल देह में ही केंद्रित रहती है। वह शरीर को अपना समझता है और शरीर के अंदर जो भी शक्तियाँ हैं वह उन्हें अपनी समझता है। उसके शरीर में षड्रिपु - काम, क्रोध, लोभ, मोह, मद, मत्सर विद्यमान रहते हैं। उसमें कर्मों के प्रति आसक्ति रहती है। उसमें जन्मजन्मान्तर के संस्कारों के आवेश मौजूद रहते हैं। इनके अतिरिक्त इंद्रियाँ अति प्रबल रहती हैं उनकी प्रबलता के कारण उनमें वेग बना रहता है। अतः उसके कर्मों के संचालन में षड्रिपु, कर्मासक्ति, संस्कारों के आवेश व इंद्रियों के वेग का प्रभाव रहता है। इन शक्तियोंके वशीभूत रहते हुये वह बिना सोचे समझे और परिणाम का विचार किये बिना ही कर्म में प्रवृत्त हो जाता है। इस प्रकार कर्म करने से उसे अधिकतर दुख भोगना पड़ता है। इसके पश्चात् वह अपने किये कर्मों पर सोच विचार करता है और पढता भी है। परन्तु एक कर्मयोगी अपने कर्मों का संचालन भिन्न रीति से करता है। उसकी मानसिक स्थिति सांसारिक मनुष्य से भिन्न होती है। यद्यपि उसमें भी षड्रिपुओंका वास होता है, पूर्वजन्म के संस्कार होते हैं व इंद्रियाँ भी बलवान होती हैं, परन्तु उसकी बुद्धि निर्मल, सात्विक, ज्ञान विवेक संपन्न व शक्तिशाली होती है। उसका मन, इंद्रियाँ व शरीर बुद्धि के नियंत्रण में रहते हैं। कोई भी कर्म करने के पूर्व वह सोच विचार करता है व परिणाम पर भी यथोचित विचार करता है। कर्मासक्ति त्यागकर अहंकार रहित होकर वह कर्तव्य समझकर कर्म में प्रवृत्त होता है। कर्मयोगीश्वर कृष्ण कहते हैं -

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः ।

तस्य कर्तारमपि मां विध्दयकर्तारमव्ययम् ॥४॥१३॥

चारों वर्णों की रचना रुपी कर्म करके भी परमेश्वर अकर्ता ही है क्योंकि उनकी कर्म फलों में स्पृहा व आसक्ति नहीं है जिसके कारण उनको कर्म लिपायमान नहीं करते।

[अपूर्ण]

दीनानाथ टी. गुप्ता
रेल्वे क्वार्टर्स, नं आर. बी. २/२५७/५
रेल्वे स्टेशनके सामने दबलपूर (म. प्र.)

Questions and Answers

[Shri R. S. Pujari, who contributes his articles regularly to Shri Sai Leela (Marathi Issue), has sent a reply to Shri Nandwani's question, which is published below. Shri Pujari has asked two questions, the replies to which are awaited from our readers—Editor]

Answer to Shri Nandwani's Question, at page 42 of the issue for April 75.

Even at the risk of being called mad, Shri Baba always taught his disciples by his own personal example.

In receiving defeat at the hands of Mohiuddin Tamboli at the age of 21–22 Shri Baba has to teach that **Pride has always a fall**. So also, in winning over the animal strength of a fanatic with a mere touch, he has another lesson for us viz. **It is the spiritual strength that wins**.

R. S. Pujari

[Rama Niwas, 992 Sadashiv Peth Pune 30.]

Questions by Shri R. S. Pujari :

1 Shri Baba had a collection of different coins which he rubbed in his hands in secret hours, with the words :

“This is Nana's...This is Bapu's...” and so on. What may be the spiritual significance of this rubbing of coins?

2 What may be the possible reason behind Shri Baba's exceptional courtesy towards Bade-Baba, when the latter proved himself as totally ill-famed in the village of Shirdi?

The Price of Lord's Help

It is when sorrow strikes the heart and makes it cold
It is when the cruel fingers of grief reach out and devour,
It is when the eyes stare unblinkingly— —
It is then that the hands are folded in prayer
And help from the Divine is invoked,

Thus sorrow strengthens
And also humbles the human ego.

For it is when we bow our heads in grief— —
In the presence of the Supreme Being
That we acknowledge the need for a Love
That is unselfish, undemanding and real,
Rest assured; for the Lord will help.

Believe in him— — — —
For the only Price that is asked of us is FAITH.

Mrs. Sandhya Puri
87 - A Nelson Square NAGPUR

Thou Art Sentience Incarnate

O Lord! O Sai!
Sentience incarnate thou art,
A ladder of love and devotion;
Hast thou not permeated the globe?
Bristling art thou with energy in each Soul!
If for a while,
Thy heavenly grace descends upon me,
The entire horizon of life,
Would be flooded with effulgence divine!

CHAKOR AJGAONKAR
Y-II/169 Govt. Quarters Bandra (East) Bombay 51

Swami Gangeshwaranandji in Nairobi

His Holiness Swami Gangeshwaranandji Maharaj Udasin is in his ninety-fourth year. He is perhaps the first Hindu saint to travel abroad with a unique mission. He is blind from his childhood, but such defects never bar the progress of persons with grim determination like him. Swamiji obeyed the orders of his Guru and Guide and made himself useful to his country, people and the whole humanity. With the active collaboration of the World-Wide Cultural Organisation "The Vishwa Hindu Parishad" Swamiji recently toured South East Asia for the establishment of "Ved Mandirs" in the various cities of these countries. Swamiji was welcomed wholeheartedly in all the States. The meetings, held for handing over the sacred Vedas to the people of these nations, were attended by enlightened people of all the places, visited by Pujya Swamiji. Large number of the Hindus, who have settled in these nations mostly for trade, were overjoyed with the visit of this modern Shankaracharya and they arranged several religious functions in his honour. The visit of Swamiji has helped the Hindus in these countries to sharpen their faith in the Hindu religion. Detailed accounts of the Revered Swamiji's visits to Hongkong, Manila and Singapore were published in the issues of this magazine for the months of December 1974, February 1975 and April 1975 respectively and they were found quite interesting by our readers. We are glad to publish here an equally interesting account of Swamiji's visit to Nairobi in the African Continent and we hope that it will be liked by our readers.—Editor.]

Pujya Swami Ved-Darshanacharya arrived in Nairobi on 17th night and was cheerfully received by large number of representatives of over 45 institutions of the Hindu Society there, which forms the Hindu Council of Kenya. Swamiji was taken to the house of Shri S. D. Bharadwaja, a prosperous industrialist of Kenya, where he stayed with his party for all the three days.

Swamiji paid visits to various institutions, chief amongst whom were the Sikh Ramgharia Temple, Ram Mandir, Sanatan Dharma Mandir, Thika Hindu Temple and so on.

On 19th morning Pujya Swamiji presented Bhagwan Veda to the Nairobi University. The Vice Chancellor, Professor of Philosophy and Religions, teachers and students in very large numbers packed the library hall and the galleries of this great University where students of all communities making the colourful society of Kenya take their education.

The function of presentation which appeared to be interestingly novel to the sons and daughters of Africa was welcomed, cheered and greeted with delight and enthusiasm. Shri S. S. Apte, General Secretary Vishwa Hindu Parishad, first informed the student community about the contents, the teachings, the times and message of this ancient sacred book preserved by the Hindus for over 10,000 years. He then introduced Pujya Swamiji and told the ten blind boys and girls who adorned the front lines of the audience, that like them Swamiji was also a blind person from his childhood. He said, "Swamiji who had thought himself to be useless for his family, society and the nation, had made himself most useful by the favour of his Guru and Guide, not only to his people and country, but to the whole humanity. With devotion he went through all the courses of the practice of Yoga, study of scriptures and became a Master of the Vedas which he is presenting to humanity, as Maharshi Vyas [did over 5,000 years back. You should never become disheartened on account of your disability and despaired of the purpose of life. Like Swamiji you also can make your lives purposeful and find joy in living in spite of your blindness."

Pujya Swamiji presented each of the blind scholars his blessings with flowers which the students received with smiles as a favour from the Godman. The Vice Chancellor and the

Professor of Philosophy and Religions expressed their deep sense of gratitude and assured the holy man that they will urge on the students to look in the Vedas the noble message to mankind and make their lives fruitful

Swamiji addressed the representatives and members of all the Hindu associations who had gathered in the Deen Dayal Memorial Hall on the 19th evening and urged on them to remain united in thought and action. The gathering which was composed of all sects and sections of the Bharatiya people in Nairobi and from a number of towns and cities round about it, was first enlightened by Shri Dada Apte about the aims and objects, the need and the circumstances and the principles and programmes of the Vishwa Hindu Parishad, of which he is the Founder General Secretary. He said "What we call the Hindu Society today was once a homogenous one which was known as Vedic, Arya, Bharatiya, Sanatan... and so on in different periods. The Vedic Sages evolved a way of life, a culture and civilisation, which even to this day stands out as a remarkably commendable pattern for human behaviour and relations between societies distinct and diverse in colours, creeds, races and religions. The Vedic Sages had discovered thousands of years back the process of evolution of this universe, its prime cause, the fundamental elements, the rise of the species of the animal world including Man and the laws which govern the creation, existence and the perpetuation of our universe. Vishvamtira, one of the seven Vedic Sages, first discovered the truth that it was the Sun which is the centre and source of the solar world and composed a hymn which is called the Gayatri Mantra. It took centuries after Christ for the Western Scientists to know the truth."

Shri Apte then narrated how the one homogenous society came to be divided into sects and sections, philosophies and practices, customs and conventions, which disturbed the unity and balance of the society and spoiled its structure. Great geniuses appeared on the Bhartiya horizon in different centuries and

successfully restored its stability. Then came the foreign invasions of the Islamic and Christian nations and Bharat fell under their bondage for about 12 centuries. It was the Bhagirath efforts of our great leaders that India once again recovered its independence. In this long period of bondage greater Bharat had lost parts and provinces of its vast motherland and peoples. After regaining our freedom it became expedient to devise measures and means to preserve the land that had remained Hindusthan and the society that has come to be called Hindu. The Parishad was founded to mobilise and consolidate the great society, to protect it and its heritage, to bring in changes in its code of conduct and ways of worldly life befitting the modern age, meeting its challenges and requirements and incidently to guide the Hindus living abroad in the five continents.

Shri Apte complimented the Associations, which maintaining their identities, had joined together to form the Hindu Council and urged on them to remain united and indivisible in hard times that are ahead. He assured them on behalf of the Parishad all assistance and guidance in every respect.

Pujya Swamiji was very cordially invited by the Nairobi Arya Samaj, which is one of the earliest and prestigious organisations there. At his arrival he was greeted with a welcome song and was honoured with garlands of flowers by the Trustees and office bearers of the Samaj. Swamiji in his very lucid and enlightening talk dealt with the noble work of Swami Dayananda, and grand mission of the Samaj in reviving devotion to the Vedas in the present century. He also commended its activities in countries outside Bharat, wherever Hindus have migrated and settled down.

Shri Apte also paid visits to the Oswal Community institutions, the Lohana Society, the Swami Narayana Mandirs and the Guru Singh Sabha and congratulated them on their

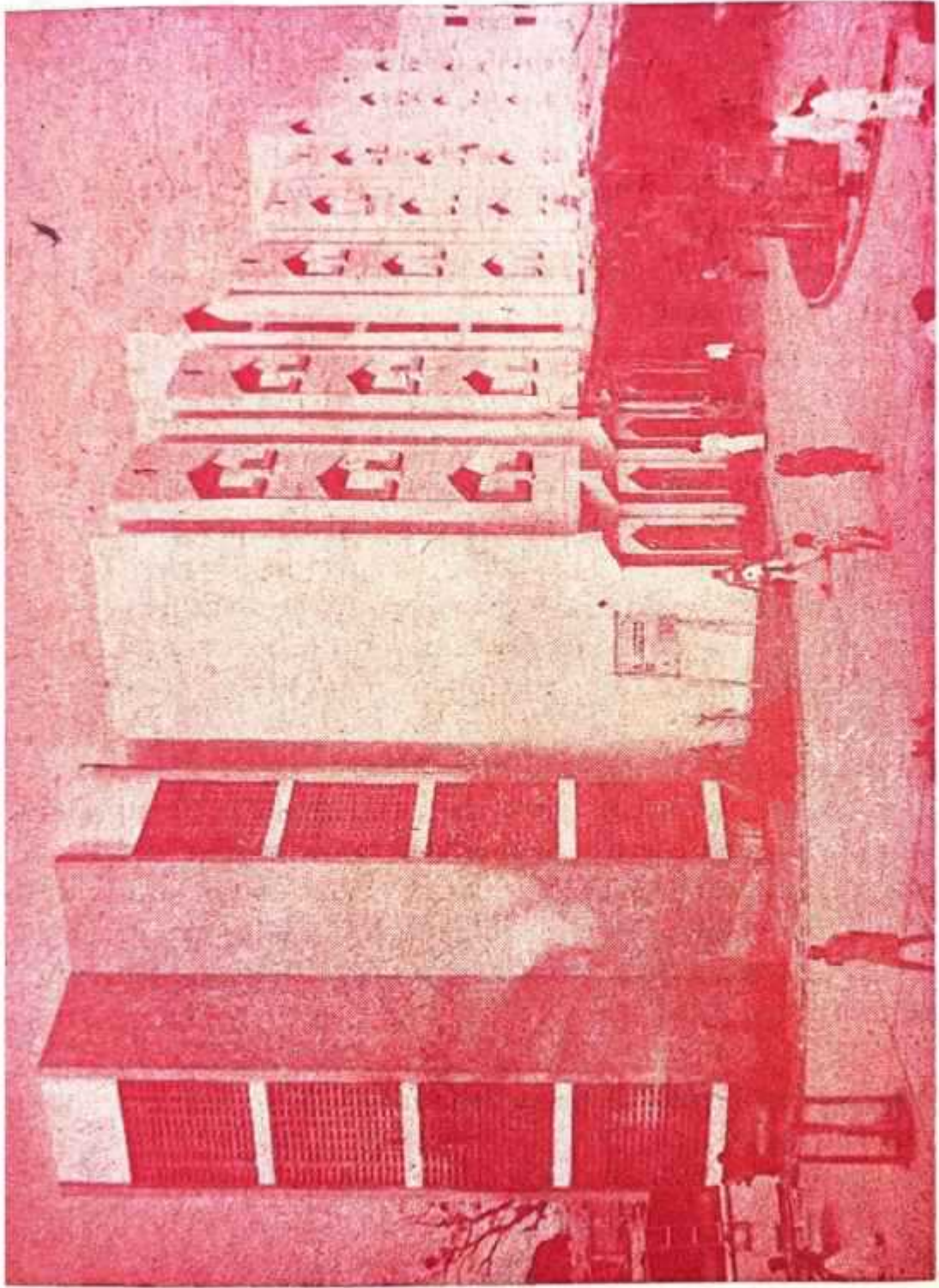
commendable enthusiasm and efforts to maintain their traditional ways of worship and life, without forgetting the fact that they are an indivisible part and portion of the great Hindu people as one integrated organ 'Samaj Purush'.

The Hindu Council has planned to convene a conference of the Hindus in Kenya which idea Shri Apte commended as the most expedient and useful and promised all guidance in the programmes and successful consummation.

Kenya had possibly the largest substantial Indian population. Of late after the action of Uganda, there have been doubts and fears in the minds of Indians here about their future. Over 60,000 Indians have already left Kenya. There are yet 40,000 non-citizens and about 25,000 citizens—Indians in Kenya. There is no panic yet. Because of the changing attitudes and policy of the Government, Indians have become disturbed about their destiny, in E. Africa. More and more non-citizens are being given notices to close their businesses. In one week over 450 non-citizens received notices to close their businesses, and once such a notice is received, there is no alternative but to quit the country. No one can live in this country without a vocation, profession, or means of maintenance. Even those who are legitimate citizens have started thinking of leaving the country before it becomes too difficult to wind up their affairs conveniently and profitably.

Pujya Swamiji and his party left for London on 21st morning.





SHANTI NIWAS

SHANTI NIWAS

Shri Shankarrao Chavan, The Chief Minister, of Maharashtra, is a sincere Sai Devotee and he visits Shirdi as often as possible, but since he took over the Chief Ministership, he was so busy that though he had promised to come to Shirdi to inaugurate the above new building, which was named as "Shanti Niwas" as per the wish of Swami Paramhansa Muktanand of Ganeshpuri, who laid its foundation stone, the Chief Minister was unable to fulfil his promise due to his tight schedule of appointments. Ultimately on the twelfth of October 1975 the Chief Minister made it convenient to visit Shirdi.

A gorgeous arch erected spontaneously by the villagers at the entrance of Shirdi, welcomed the Chief Minister. The inauguration ceremony was arranged in the special pendol erected in front of Shanti Niwas. Shri Balasaheb Sawant, Chairman, Maharashtra Congress Committee was in the chair. Shri Khatal Patil welcomed the gathering and Shri Shankarrao Chavan, the Chief Minister, inaugurated the building, which is constructed at a cost of rupees twentyeight lakhs for the residential use of the devotees visiting Shirdi. Many prominent personalities from Shirdi and most of the Government officials from Nagar District were present on the occasion.

A detailed description of the aforesid building was published in the issue of this magazine for the month of April 1975 (page 38-39). The Sai Cult is spreading far and wide and Sai devotees are multiplying in large numbers. We are therefore sure that even with the addition of the ninety residential blocks in the above building, further shortage of accommodation will be felt very soon and the authorities of the Shirdi Sansthan will have to think of undertaking the construction of another building.

When Sai Baba Visited Medicoes

[Dr. Anil, the poet, has tried to express the consequences-of progressively advancing modern science-on Shri Sai Baba. This is based on the assumption that during the poet's 'medico-student-life', while gaining knowledge by dissecting a corpse, and as perceived by him—Shri Sai Baba came there personally —Editor]

Not riff raff but Medicoes
Were dissecting a cadavour in the room
SAI cast none into the shade
Except me, while entering the room.

All agog SAI was to know
The things going on there.
Casting eye upon cadavour
Rubbing nostrils with care.

Doing things to nicety
None was there muddling on.
"Sciatic"—"Pectineus"..... "Adductor"
Noise there spreading on.

Without rift in the lute He thought
And mused on sticking like a leech.
But hardly SAI could recollect
If the words were known to Him.

Alas! SAI BABA could not detect
The structures SAI Himself has made.
But Rushed out heavy-hearted
And none attention paid.

—Dr. Anil. M.B.B.S., M.R S.H. (London)
Sri Sai Clinic, Chitar-oal Nagpur-2

Punyatithi Festival at Shirdi

It was originally proposed to hold the Punyatithi Festival at Shirdi this year for four days from 13th October 1975 to 16th October 1975. But Shri Sai Baba was always fond of holding festivals during his lifetime and hence by His grace one more day was added to the festival. Shri Shankarrao Chavan, the Chief Minister of Maharashtra State, accepted the long standing invitation of the Shirdi Sansthan and made it convenient to pay a visit to Shirdi on 12th October 1975 to inaugurate the new building at Shirdi known as Shanti Niwas. The inaugural function was held in the pendol, erected for the purpose, at 10 a.m. on 12-10-75 and virtually the Punyatithi Festival started from that day.

On Monday the 13th October, the Kakad Aarati was held as usual in the Samadhi Mandir at 6 a.m. and after that was over the Pothi (Sai Satcharit) was taken in procession to Dwarkamai. The Pothi was worshipped there and the reading thereof was started immediately. As usual this continuous reading of the Pothi lasted upto six O'clock on the next day. A number of devotees took part in the reading and it progressed nicely.

In the afternoon from 4 p m to 6 p m. Shri Alandikarbuwa performed Keertan in the Samadhi Mandir. Because of his good command over the subject and sound knowledge of philosophy, shri Alandikarbuwa's keertan elevated the listeners to a very high level. At night Shri Sai Baba's palkhi was taken in procession round the Samadhi Mandir from 9pm. to 11p.m.

Tuesday the 14th October 1975 was the important day of the festival, because this was the day on which Shri Sai Baba cast away his human body in 1918. After the Kakad Aarati was over all the devotees went to Dwarkamai and brought back the Pothi to the Samadhi Mandir in procession. This procession was attended by Sai devotees in large numbers and the faces of all of them were lit well with enthusiasm.

During his lifetime Shri Sai Baba never stored anything for the next day and subsisted only on alms (bhiksha). Hence in

remembrance of this fact, there is a tradition of going for alms in the Shirdi Village on the Dasara day. Accordingly from 9 a.m. to 11-30 a. m. the devotees went round the Shirdi Village and begged for alms. This process of begging for alms makes people forget their ego and makes them humble.

Because of the Shraddha day of Shri Sai Baba, a number of Brahmins and Suwasinis (Married ladies whose husbands are alive) were served meals between 12 Noon and 2 p.m. In the afternoon Shri Alandikarbuwa performed the keertan from 4 p. m. to 6 p.m. in the Samadhi Mandir as on the previous day. The crowd of devotees present applauded the Keertan very well. At 5 p. m. the flag procession was taken upto Khandoba Temple on the outskirts of Shirdi village. At that place the flag was hoisted. All took the darshan of Khandoba. "Apta Leaves" were worshipped there and all the persons retraced their steps back to Samadhi Mandir for offering gold (in the form of Apta leaves) to Shri Sai Baba and their own relatives and friends.

From 9 p. m. to 11 p. m. Shri Sai Baba's Rath (Chariot) was taken in procession round the whole village. The usual photo of Shri Sai Baba was placed in the Rath. The procession was accompanied with music and Bhajan. The pomp and show of the procession made everyone remember the usual Thursday procession in the days of Shri Sai Baba. After the procession some "bharuds" were sung near Gurusthan.

15th October 1975 was the Ekadashi day and except for the singing programme of Mrs. Rajani Joshi at night from 9 p. m. to 11 p. m. there was no other programme. On the night of 13th October 1975 another famous top ranking singer Shri Jitendra Abhisheki gave a programme of his vocal recital. The programmes of both these artistes were befitting their fame.

On 16th October 1975 Shri Joshishastri performed the Kala-Keertan from 10-30 a.m. to 12 Noon. In the evening on the same day Shri Prabhakar Brahme gave a programme of vocal recital from 7 p.m. to 8-30. p m. With the usual Shejarati on that day, the Punyatithi Festival came to an end. ★

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(Continued from October 1975 issue)

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