



SAI LEELA



Baba gives darshan to Dasganu
as Vithal of Pandharpur



C.D. MEADY



February

60 Paise

1975

SHRI SAI LEELA

FEBRUARY 1975

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 53

FEBRUARY 1975

No. 11

Eternal Religion

When the *Gita* unfolds *karma* as ethical detachment, and *gnana* as concentration culminating in "recollection, and *bhakti* as the love in which the "individual" communes with the Spirit,—the *Gita* affirms a doctrine which centuries of thought have greeted as the Wisdom of the Ages. This doctrine the *Gita* and the Rishis of India called the *Sanatana Dharma* : the mystics of the middle ages in Europe called it the "Eternal Religion." It flowers in the beauty of humility and love and service and sacrifice.

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EDITORIAL

Shrimadbhagawadgeeta

The Bhagawad-Geeta, or Geeta, as it is commonly known, forms a very important part of the philosophy propounded in our great Indian epic, the Mahabharat. The most important event in the Mahabharat is the war between the Kauravas and the Pandawas. The beginning of this war is described in minute details in the Bhishma-Parva of Mahabharata, as this parva (Canto) is known after Bhishma, the first Commander-in-Chief of the Kauravas.

Bharat has all along been a country of monsoon rains. It rains here in deluges for four months from June to September every year. This heavy rainfall causes floods everywhere. In these days the rivers swell to such an extent that it is hardly possible to cross them. In the absence of permanent good bridges across these rivers, the movement of big armies was impossible in the monsoon days. Hence we find that upto the Seventeenth century, all major wars were fought in this country in other seasons than the monsoon. In the Mahabharat days also the war must have therefore been waged after the monsoon days. The Bhagawadgeeta which was told to Arjuna on the first day of the war, is traditionally believed to have been told on the 11th day of the bright half of the month of Margasheersha and this time synchronises properly with the post monsoon days described above. The Geeta Jayanti, like the Jayanties of all gods, is observed on the aforesaid day every year. This year it synchronised with the X'mas day viz. 25th December, 1974.

From the first Canto of the Geeta, we come to know that the armies of the Kauravas and the Pandawas were arranged properly for a War. The leaders of the troops were blowing

their conches and at that moment Arjuna requested Shri Krishna to drive his chariot to the place in between the two armies. When Arjuna saw that the army against which he had to fight consisted of so many of his relatives, distant and near, and that his own army, of course, comprised only of his near relatives, he visualised that a major war between these two armies means nothing else but the end of all his relatives. The very idea of this bloodshed totally upset the warrior and throwing his bow and arrows on the ground Arjuna told Lord Krishna that he did not want to have a blood red throne. On seeing this condition of Arjuna, we are told that Shri Krishna told the Bhagawadgeeta to him, whereby he said that his doubts were all cleared and that he would now fight to the finish. Now here a layman tumbles upon a practical difficulty. When he counts the total number of Shlokas in the Bhagawadgeeta, he finds that they are in all seven hundred in number. Now, when the two armies were on the point of attacking each other, where could Krishna and Arjuna have that much peace of mind and time to ask questions and counterquestions and give detailed replies to the questions of an inquisitive and learned disciple like Arjuna. But after all, Mahabharat is an epic and we believe that Lord Krishna had supernatural powers. We find that later on in the same war when Jayadratha was to be disposed of, he actually shut off the light of the Sun for the time being and all therefore felt that the day had ended. Arjuna who thought that he had failed to fulfil his vow of killing Jayadratha before the end of the day was getting ready to sacrifice himself in the fire and at that time Lord Krishna took back his Sudarshana (firy disc) and told Arjuna that the day had not ended and hence he could fight and kill Jayadratha, who was accordingly beheaded by Arjuna. Similarly, Lord Krishna, by his Maya, though it has not been described in so many words in the Mahabharata, might have kept both the armies spell-bound upto the time he satisfied his disciple and devotee and convinced him by showing the Vishwaroop (Omnipotent, omnipresent, omniscient, transcendental form of God.)

The philosophy of the Bhagawad-Geeta has attracted the attention of all great personalities of philosophical bent of mind all over the world. The philosophy though composed in simple Sanskrit verses is so pregnant with meaning that from times immemorial Pundits have thought it worthwhile to write commentaries on it explaining the philosophy in simple words, which would be understood by the common people. Apart from the commentaries on this book in Sanskrit, there are a number of commentaries in all the Modern Indian languages. The commentaries on Bhagawad-geeta in Marathi are literally countless. Every Marathi author, who had a little power of writing, has tried his hand in commenting on this book. Even though a number of commentaries in the verse form have been printed and are available, still new poets and authors are even now getting inspiration to add to these commentaries. Some commentaries are still awaiting publication. Out of all these commentaries, the two most widely known are the Dnyaneshwari or Bhavartha-Deepika by saint Dnyaneshwar and the Bhagawad-Geeta Rahasya by late Lokmanya Tilak. Dnyaneshwari is in verse form and because of the lapse of so many years since its composition, the language of the book has now become obscure to the modern generation and it is almost impossible to understand the philosophy completely without further commentary. The commentary by Lokmanya Tilak is in prose; but this book also has a history behind it. It was written by Lokmanya Tilak, while he was in imprisonment at Mandaley; but Lokmanya Tilak had attained a ripe age at that time. His thoughts were quite mature and it is as if he was explaining the theory of his own life, of Karmayoga that he practised throughout his life, by making Arjuna only a means to explain his philosophy of life. The commentary of Dnyaneshwar has a literary and poetic touch while the commentary of Lokmanya Tilak, though in prose, reflects fully his comparative study of the Western and Eastern philosophies.

While considering about one standard book as a gospel, it is said that the Christians point out only towards the Bible, the Mohomedans towards Qoran while the Hindus have no such one book which they can point out as embodying philosophy of their religion. The people say that there are the Vedas, the Upanishats, the Smrities, the Shruties, the Epics and so many other books which according to the view point of the author have explained the principles of the Hindu religion; but what can be said in this behalf is that there has been only one prophet in the Christian and the Mohomedan religions, while the Hindu religion happened to have many more. It is not a matter of shame to have many more learned men who thought about religion and who thought of explaining about it to the common people. The Hindu religion may not thus be able to claim the Bhagawadgeeta as the only book which can be called the gospel; still it contains the philosophy propounded in the Upanishats and other religious books in a nutshell and it has therefore been aptly described, in a figurative manner, as the milk of the cow in the form of the Upanishats as follows:-

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

It is because of this philosophical background of the Bhagawadgeeta that many of our national leaders of modern days like Dr. Annie Beasant, Mahatma Gandhi and Vinobaji Bhave have been attracted by it. They have unequivocally admitted and openly said that this book has given them inspiration and guidance. As already stated above the interpretation of the Bhagawadgeeta done by the Late Lokmanya Tilak was one of Karmayog, of doing the work as once own duty without expecting for the fruit. This interpretation of the Bhagawadgeeta appears to have appealed even to the revolutionaries, who once terrorised India and many of whom embraced the gallows with a smile on their face and the Bhagawadgeeta in their hands.

Shri Sai Baba was a man of few words. He never claimed to have an army of disciples. He never held big meetings of

thousands of devotees where he would give sermons on religious matters or on philosophy or devotion; but from his occasional talks as reported in the Sai Satcharita it appears that he was well conversant with all religious books in Sanskrit and Marathi which embody the philosophy of the Hindu religion. In chapters numbered 39 and 50 of the Sai Satcharita, a detailed discussion between Nanasaheb Chandorkar, a devotee of Shri Baba, who was a good student of Vedanta and who prided himself on his knowledge and Shri Sai Baba is reported by the author. On going through those chapters we find that Shri Baba had given a thought to the propriety of words used in the Bhagawadgeeta. He appears to have even thought about the use of alternative words for the words already used in that book. His discussion with Nanasaheb Chandorkar about shloka no. 34 from the 4th canto of the Bhagawadgeeta is in no way less interesting than the discussions that take place between learned Pandits and Shastries where their knowledge and their power of thinking is clearly seen.

Apart from this knowledge of the Bhagawadgeeta we see that the teachings of the Bhagawadgeeta were being practiced by Shri Sai Baba in his daily life. "Anasakti" or non-attachment to this worldly life is the main principle preached in all our religious and philosophical books. Shri Sai Baba appears to have mastered this principle to the last letter of the word. He had no belongings in this world. He never stored anything and subsisted on begging. He had, therefore, no worry that his property would be stolen or destroyed. He had also no worry about the next day. The other principles of "Karmayog" and "Bhakti-Yog" also seem to have been mastered by Shri Sai Baba. He lived in this world not for himself. He lived for the well-being and good of his devotees. His only worry was the peace and tranquility of his devotees with no ultimate gain for himself. This way of life has been described in great detail in his commentary, the Bhagawadgeetarahasya, by the late Lokmanya Tilak and we find that Shri Sai Baba was observing it in his life like the old Rishies and Sages.

In the twelfth canto of the Bhagawadgeeta lord Krishna has explained the "Bhakti Yoga". After explaining "Sankhya Yoga", "Karma Yoga", "Dnyana Yog" in the earlier chapters of the Geeta the Lord explains the "Bhakti Yoga" in the twelfth chapter. While explaining this yoga of Bhakti (devotion) the Lord makes it amply clear that the other Yogas explained to Arjuna by him may be found to be difficult to practice and in that case he may resort to this simple yoga which is within the reach of everybody and which does not require any paraphernalia or any previous preparation. Shri Sai Baba never called himself to be the god; but he always called "Allah Malik" and called himself to be a servant of the god. He thereby wanted to show his devotion to god. He also preached among his devotees nothing else but implicit faith and devotion to himself, which was the simplest form of worship a devotee could adopt easily.

It will thus be seen that the Bhagawadgeeta, as aptly described, is the cream of the Hindu philosophy in a nutshell. It is no doubt in Sanskrit in original and adequate knowledge of Sanskrit would give a reader the full and perfect knowledge of its teachings; but as stated before, there are ample commentaries available on it in all the modern Indian languages and with their help any inquisitive and devout reader will be able to follow the philosophy and teaching of this world famous book which has inspired thousands of people in this world irrespective of cast and creed. To the Sai devotees this book is of particular importance because the teachings embodied therein were already assimilated by Shri Sai Baba and he was also preaching these principles among his devotees. Every year we are celebrating the birthdays of so many gods throughout the year; but they should not be observed only as a casual ritual to be practised annually. We as Sai devotees should give a thought to the underlying idea behind all these celebrations and hence while observing the Bhagawadgeeta Jayanti, we should also think about the philosophy and teachings of this book and try to practice them in our daily life.

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

The Secret of Service

Krishna announces now the great "secret of success" in all mighty undertakings --- be they spiritual or material. This verse is the very back-bone of the third chapter of the Bhagavad Geeta. The Lord reveals, (III-30) **"Renouncing all actions in me, with mind centered on the Self, without hope and ego, freed from fever --- fight on"** The most pregnant verse in all scriptures sometimes read as the most flippant. As it stands, this verse sounds quite ridiculous. But there are chapters of suggestions packed in every phrase here employed.

"Renouncing all actions in Me" (Mayi sarvani karmani sannyasya). Man acts always in a spirit of dedication (arpana-buddhi). We generally act dedicated to wife (Bharyarpana) or dedicated to son (putrarpana), etc. Here Krishna insists that we should undertake all actions dedicated to Him, the Infinite Lord. Our capacities then increase according to the glory of the alter of our dedication. Thus, as an ambassador of a country an ordinary man can sign for his country, trade treaties etc. --- it is not he, the person who is signing, but the country he represents.

When we "dedicate ourselves in Him" and act, always as His deputies in life, we draw unto ourselves infinite strength, power, capacity and intelligence. Be His servant; He being the mighty ideal of your heart

Now the question is, how is one to gain this continuous spirit of dedication? This is possible if we live with the mind

centered on the Self (Adhyatma chetasa). The distractions here come from our identification with the demands of the flesh, the urgencies of the mind, or the restlessness of the intellect. But with the two processes of (1) intellectual dedication to the self, and of (2) mental centeredness in our ideal, we draw into our bosom, from some unexpected source in ourselves, an unbelievable quantum of fresh vitality, an active surge of irresistible enthusiasm, and the dash to face courageously all vicissitudes.

Even when we have the jovous tide of energetic fervour to act, to strive, to sweat and gain our goals, often we find, in the very fields of our achievements, our inner fountains dwindle and soon dry up completely. Why? For example, if water is not flowing from the tap in the wash-basin, we can safely conclude that either there is a clogging somewhere along the pipe or there is a leakage in the system. Similarly, when your enthusiasm in a programme of work wanes, it is clear that your vitality is being dissipated enroute.

There are only three channels through which personality dissipation takes place. They are indicated by the Lord when he says, "without hope and ego" (nirasheernirmamo bhootva) and "freed from fever" (vigatajvarah) act on in life.

Hope (asha) is "expectation for something to gain in a future period of time". To grow thus anxious for the future --- which, is, in fact, the result of the present dynamic action --- is a waste, a ruinous dissipation. Similarly, our ego-centric identity is nothing but "our total memories of the past experiences". Thus, the exhortation "without ego-centric relationships" (nirmamah) means, without allowing our present mood to be disturbed with "regrets of the past". To remember the past and ruminate over it with regret --- is yet another channel of dissipation through which our efficiencies ooze out.

In addition to this, we have a knack of exhausting ourselves with our "excitements in the present". In the busy chases of urgencies in a fast energetic life, you are called upon to attend to hosts of duties, crowds of different activities, innumerable functions and varieties of relationships. So Krishna rightly points out 'Freed from fever' (vigatajvarah). Feverish excitements lower our abilities. Avoid them: be calm, serene, cool --- and act quietly: efficiency is then maintained at a very high pitch in us.

An individual of steady application is exhorted by Krishna to fight (yudhyasva), where the battle is with your vicissitudes and problems. Having thus adjusted your inner equipments and their functions, bring the newly-discovered energies in fighting down the forces of evil around you and chasten the cultural and political life of the community.

This technique is equally available for both material successes and for bringing about one's spiritual unfoldment. Unconscious dissipations in unintelligent "regrets of the past" and "anxieties for the future" and "excitements in the present" keep many of us at the levels of failures, disappointments and despairs. Have faith in an ideal, or idol, and surrendering yourself to it, act diligently.

Success is sure. This way of life, only the youth of the country can practise and master. In this discipline lies their achievements, and the ultimate glory of the nation in the years to come.

(Courtesy : Geeta Office, Powai)



YOGIRAJ VASUDEVANANDA SARASWATI

(A Biography)

(Continued from January 1975 issue)

By:- Shri S. N. Huddar

Chaturamas-24-Shak 1835 (1913 A. D.)

Garudeshwar

This place is on the bank of Narmada. Temples of Narad, Garud and Karoteshwar are here. Some Bhillas live here. All provisions and articles are to be brought from Tilak wada or Nandod. Garud did penance to please Shankar and so this place is known as Garudeshwar. Swamiji came here on Chaitra wadya 6.

Vishnupant Soman had a grocery shop here. Swami Maharaj did his rituals at Naradeshwar and slept on a slab of stone in the open. Madhukari can be had here only at the house of Vishnupant Soman.

The news of Swamiji's arrival spread and people began to come to this place. A mandap was then constructed for visitors. Ramchandra Shastri Prakashkar came here on Vaishakh suddha 7-8. Swamiji told him that he should not go anywhere from there.

Vasudeo Shastri Phanse also came here. He would bring alms for Swamiji. From Gujarati Brahmins fruits only were accepted. Dhondopant Koparkar came here with his family and brought phanaspoli, cocoanut, dried phanas chips etc. Swamiji only took the phanaspoli and other articles were distributed. Dhondopant constructed a hut for Swami Maharaj. There was a neem tree here. On Chaitra Shudha 1 the leaves of this tree were given as prasad. The taste of these leaves was sweet.

The number of visitors was increasing day after day and the one hut was found quite insufficient. Parashram Bhai Kuber, Engineer therefore constructed a separate shed for cooking.

Swami Maharaj explained 'Geeta Bhashya', 'Datta Bhava Sudharas' etc. to the interested audience. Shri Datta murti was given bath with Laghu Rudrabhishek in the morning. Some Maharashtrian ladies came there to stay and then Swamiji could get alms at 3 places.

Swamiji's Diet

Swamiji took bread of Vari (a cereal), boiled rice, vegetable of Bhindi (lady finger) or suran, baskets of fruits were offered; but he did not look at them. In the afternoon he gave replies to the questions asked or read puran. Bhajan was sung in the night. After Bhajan gram or Mung pulses were usually distributed in good quantity as there was usually no cooking at night. Satya Datta puja was performed several times. One and half maund prasad was distributed.

Many persons from Baroda had also come here. One shed to accommodate 50 persons was constructed. Visitors lived there in co-operation. Some brought water, some collected fuel, some did cooking. After offering Naivedya to Shri Datta all dined. Daily 3 to 4 hundred persons dined. Swamiji used to tell in the morning, "So many persons will come today and prepare particular articles of food." Visitors would come by 12 or in the mid-day.

Brahmanand Teerth of Shringeri and Brahmananda Saraswati from Niloor Math had come to Garudeshwar. They also observed chaturmas along with Swami Maharaj.

Balwantrao Bhagwat of Gwalior was in service at Gokarna. He was given Sanyas and Dand by Shri Brahmanand Teerth and was named Pradyumna Teerth.

Due to heavy rains, the level of the river Narmada was increased and all became anxious. They approached Swami Maharaj who then came to the Narmada, touched the water with his dand and requested, "O mother, there should be no flood, else your devotees here will come into troubles." After this the level of water came down.

Dhondopant Koparkar again came here in Shravan, when Narmada was flooded. Forty to fifty persons sat in a boat at Nandod for Tilakwada. The flow of Narmada was very powerful. Hence the boat could not be rowed upwards. There was danger of its sinking. Dhondopant and others prayed Swami Maharaj and then the boat reached Garudeshwar safely. All bowed to Swami Maharaj humbly. Swami Maharaj said, "you prayed to god when you were afraid of sinking."

Relief from Diseases

Some Muslims also approached Swamiji for relief from certain diseases. Swami Maharaj gave them medicines and Koran mantras for recitation. The only son of Manubhai Umrekar of Bharoach 'Ganapati' had some mental trouble. He came to Garudeshwar. Swamiji looked at him and he was all right.

A Parsi gentleman of Navasari came and said that a spirit did not let him take even one morsel of food. After your darshan, only yesterday I could take food. Swamiji gave him a yantra and he was relieved of the spirit trouble.

Dr. Chintamanrao of Baroda lost his 5-6 issues. He had one son who was suffering from fits. He asked Dhondopant to bring angara from Swami Maharaj. After applying the same the boy was cured.

Nath Comes Out of Coconut

A woman took darshan and offered a coconut to Swamiji. Her Nath (nose ring) fell down. She realised this after returning to her place. She inquired from Swamiji if it could be found. Swamiji asked her to break the coconut. As she broke it her nath came out of it. All wondered to see this miracle.

Swami Maharaj wrote Atmanatma Vichar, Chitta Subodh and Nakshatra Mala in Prakrit and distributed them to those who agreed to act as per instructions given in the booklets. He also wrote "Datta Bhawasudharas" nut shell based on 'Datta Mahatmya' and Gurucharitra for daily reading. A son of Rambhau Subnis of Sangli was an officer in the Baroda state. He came to see Swami Maharaj, when he was informed to come after shaving off the hair on his head. He had decided to depart in the morning and took permission of Swamiji in the night. Next day when he started Swamiji was giving lessons. Subnis wished to have teerth and Prasad. When they were going, a man came to him and gave the Teerth and Prasad.

Shri Rang Awadhut Swami

Yogiraj Shri Vasudevananda Saraswati Swami Maharaj roamed all over Bharat from North to South and from West to East visiting almost all the holy places. He had thousands of disciples out of whom some have been very illustrious such as Narsinha Saraswati (Dixit Swami) of Vadi, Yogananda Saraswati alias Ganda Maharaj of Gunj (Dt. Parbhani) Shri Govindrao Pandit of Sipri, Shri Shankarrao Shirolkar (who later became Shankaracharya of Sankeshwar) Sitaram Maharaj (younger brother of Swamiji), Ramchandra Shastri Prakashkar of Baroda, Shri Vamanrao Gulavani Maharaj Poona, Shri Dhundiraj Maharaj Kavishwar, Deolgoan Raja, Shri Shankarrao Deshmukh Ajegoankar, Hingoli, Janakiram Maharaj of Pali (Dist Aurangabad) and many others.

Shri Rang Awadhut alias 'Bapuji', a most popular saint of Gujarat was also a principal and staunch devotee of Swami Maharaj. He lived at Nareshwar near Baroda on the Bank of Narmada carrying on the mission of spreading the devotion of Shri Datta amongst the Gujarathi people. Recently he had been to Africa due to pressing invitation of his devotees, many of whom are staying in Africa and other foreign countries. He therefore earnestly wished to publish an English Biography of his revered Gurudeo, Shri Vasudevananda Saraswati Swami Maharaj to enlighten the English knowing people, spread all over the world, with the pious and divine life of his Gurudeo. But it is a misfortune that Shri Rang Awadhut Swami passed away on the 19th of November 1968 at Haridwar before the life sketch of his guru, could be published. An attempt is made here to give in short some incidents in the life of Shri Rang Awadhut Swami, whose inspiration has been the cause of writing this biography.

A vedic Brahmin Balambhat Valambe lived at Deole. (Tal. Sangmeshwar Dist. Ratnagiri). His third son Vithalpant came to Godhra (Dist. Panchmahal Gujrat) as a priest of the Vithal mandir of Sakharam Anant Sarpotdar. He was only 18 years of age but had studied Vedas and Shastras. The name of his wife was Rukmini. This pious couple gave birth to a son named Pandurang on the 21st of November 1898 and he was later on known as Shri Rang Awadhut Swami.

At the age of 3, Pandurang saw a dead body being taken for funeral when he asked his father where was the person being taken. Father replied, "To the place of God." Pandurang again asked, "Can we not go to the God's place by our feet?" Vithalpant did not like this unauspicious question, yet he said, "By reciting the name of Ram one can go to the God's place." Innocent Pandurang got inspiration from this and he constantly began to recite Ram nam.

Vithalpant died in 1903, when Pandurang was only 5 years old and his younger brother Narayan was 2 years old. When Pandurang was of 8 years his mother came to Konkan with her two sons and performed their thread ceremonies. The mother then came to Vadi with her two sons. Shri Vasudevanand Saraswati Swami Maharaj was there at that time. As soon as the 9 year old Pandurang saw Swami Maharaj, he ran to Swamiji, who also seeing the smart boy exclaimed "Oh, this is our boy". Swamiji asked Pandurang, "To whom do you belong?" He replied, "To you". Swami Maharaj said, "My boy, you begin to read Pothi."

This is the only instance, when Pandurang had contact with Swami Maharaj. He regarded Swami Maharaj as his spiritual Guru from this time and Swamiji also had often been guiding Pandurang. Swamiji had his Samadhi at Garudeshwar in July 1914, when Pandurang was only 16 years old. He could not see Swamiji again, like his other chief disciples.

Pandurang had a brilliant school and college career. He was a student of Baroda College when Mahatma Gandhi launched his non-co-operation campaign in 1921. Pandurang responded to Nation's call and leaving the Baroda college he joined Swarajya Ashram at Ahmedabad and became Snatak (graduate) of Gujarat Vidyapeeth.

He worked as a teacher and also participated in the Satagraha movement. He had liking for Sanskrit. He began to write articles and books on subjects of National interest. He translated two books of Tolstoy in Gujrati and they were published by Navajeevan Prakashan, Ahmedabad. He wrote a Sanskrit treatise on Bhartrihari's 'Subodh Shatak' and 'Girvan Bhasha Pravesh' a Sanskrit text book for Swarajya Ashram. Tales from Upanishats (Upnishdoni Baton) was also written and published by him in Gujrati.

However his inclination for devotion to God Datta continued all the time. He had longing to have darshan of Shri Datta.

When his younger brother Narayan completed his education and was employed, Pandurang concentrated his mind on the devotion of Datta still more. Once he was so seriously ill that his relatives had lost all hope about him. But with intense devotion he composed poems and prayed Datta most sincerely and he got relief

In this state of health Swami Maharaj advised him to read 'Datta Puran' 108 times. At the time of his first visit to Vadi, Swamiji had asked Pandurang to read the 'Pothi'. But it was not clear which Pothi was to be read. But by intuition Pandurang guessed that the pothi referred to was "Shri Guru Charitra" as it was being read by his maternal uncle, who had received it from Shri Sai Baba of Shirdi as prasad. Pandurang took the pothi from his maternal uncle and began to read it with devotion. He would not even take his food before reading it.

He entrusted his mother to his younger brother Narayan and some how consoling her started for the Himalayas. But on the way some saints and sadhakas requested him to do penance on the bank of Narmada. He therefore chose the lonely but charming place of Nareshwar on the bank of Narmada. On its east there are hills and it is surrounded by thick forests. It is an abode of peacocks, bright-skinned cobras and beasts. There is a Shiva Mandir, which had been in neglected condition so far. Pandurang stayed here, completed 108 readings of Datta Puran. For the completion function he decided to have Narmada Parikrama in 108 days drinking only the water of Narmada. Due to such hard penance and blessings of Swamiji and Datta, Pandurang was now being known as Shri Rang Awadhut Swami.

After the Brahma Niryan of Swami Maharaj at Garudeshwar in 1914, Swamiji's Datta Murti was retained there as Shri Datta had expressed his desire to stay at Garudeshwar. Shri Rang Awadhut carried the torch of devotion of Shri Datta and Spread

(continued on page 21)

GLORY THAT IS SAI

During the course of his all India tour, Babu Rajendra Prasad, President of the Indian National Congress held at Bombay in 1934, went to Ramana Ashram to pay his respects to Bhagavan Sree Ramana Maharshi and to receive his blessings. He stayed in the Ashram for a few days with his family and friends in the blissful Company of the Maharshi. At the time of taking leave, Sri Rajendra Prasad requested the Maharshi for a message to Mahatma Gandhi. The Maharshi smiled and said, "What message can I give, when the same shakti (spirit) that is working here is working there." In this one pregnant sentence, the Maharshi has propounded a great spiritual truth of universal nature.

Among the numerous mandirs, numbering about five hundred, Sri Kanaka Bhavan is the most important Mandir in the city of Ayodhya. Tradition has it that Lord Rama lived with Sita Mata in a mansion constructed of gold and Diamonds, Gems etc., on the same spot in Treta Yuga. There is a Shayan Kunj (Bed chamber) of the Lord in the second storey of the Mandir. Every night the Poojari of the Mandir arranges garlands, flowers, scents, sweets, fresh water to drink etc, in this chamber, for the use of the divine couple in the night, before the mandir is closed. About 25 years back it so happened that the Poojari forgot to provide drinking water. At the dead of the night, Lord Rama appeared before a Saint, living in chyavani at a distance of one mile from the mandir, in a vision and told him, "I am thirsty. The poojari has not kept drinking water for me. Please arrange water for us." The Saint at once rushed to the Manager of Kanaka Bhavan and woke him up and informed him of his vision. The Manager immediately sent for the Poojari and asked him if he had provided drinking water to the Lord that night. The Poojari recollected for a while and said, "I forgot to place drinking water" and begged to be excused. Immediately drinking water was arranged in the Shayan Kunj.

Vedadri is a famous pilgrim centre on the banks of the river Krishna in Andhra Pradesh.

The presiding diety there is Lord Narasimha. The Zamindar of Muktyala is the trustee of the temple. Every day at the time of Shayan Arati, the idol (Utsa vigraham) of the Lord is placed in a cradle and it is swung till the arti is over. Then the Poojari and other devotees retire after closing the temple. About forty years ago, the threads of the cradle were in shreds in a part and the idol was in imminent danger of falling down from the cradle. One night the Lord appeared in the dream of the Zamindar and said, "you are sleeping happily in your cosy bed, while I am laying in the cradle in Shreds. Please get the cradle fitted with new threads without any delay." So saying the Lord disappeared. The Zamindar immediately woke up and recollected the dream. He thought that something was wrong with the cradle. Next morning he went to the temple and examined the cradle and took the Poojari to task for his failure to report the bad condition of the cradle in time. He got the cradle immediately repaired.

Such instances abound in almost all the famous temples. The devout believe in them, while others dismiss them as incredible and fantastic. Lord Sai, in his own way, has established the varacity of such a phenomenon as detailed below.

Sri Dilip Kumarji Roy is an ardent devotee of Mahayogi Aurobindo. He established an Arhram at Poona and has been carrying on his spiritual activities there. A few years ago, an acquaintance of his presented an idol of Sai Baba to him. Dilip Kumarji placed it among several other idols in the compound of the Ashram exposed to heat and cold. That night Baba appeared to him in a dream and said, "I am shivering of cold. Please take me in and provide a comfortable and snug corner in the Ashram." Immediately Sri Dilip Kumarji woke up and took the

idol of Sai Baba into the Ashram and placed it in a comfortable place. He realised the glory of Sainath and undertook to construct a mandir for the idol. In a few months he got a small mandir constructed and consecrated it at Poona. This incident took place some fifty years after the Mahasamadhi of Sai Baba.

Myriads are the lilas (sports or miracles) of Sainath during the time he was in flesh and blood. Such miracles continue to happen even after his Mahasamadhi and will continue for ever. They are intended to protect his devotees from dangers and calamities, to infuse faith in them, to illustrate the veracity of spiritual doctrine and spiritual phenomenon etc., and thus enlighten his devotees and lead them on the SUBRA MARGA. Such powers of Sainath are as natural as the rays to the Sun. They are inseparable from Sai as rays from the Sun. Just as the rays of the Sun nourish and sustain and give the creatures a new life, the powers of Lord Sai are a source of spiritual vigour and strength and have sustaining and enervating influence to his devotees. Sai radiates his influence over his devotees and makes them whole and perfect.

In the three incidents narrated above, it is the same spiritual phenomenon and the same divine spirit that is revealed.

Upasani Maharaj, the sage of Sakori, in his Sai Mahima Stotra, has stated that Sai is "Ramamevaavateeranam"! Lord Rama that has descended. Again, he adds, "Sai roopa dhara Raghavottamam" it is Lord Rama that has descended in the form of Sai. Sai did confirm faith in the devotees towards the Gods or chosen DEITIES that they worshipped by manifesting himself as Lord Rama, or Krishna or Ganesh or Mahalakshmi or Dutta or Vittal or Jesus etc.

It is our good, nay, unique fortune that we have become the children of such a Lord as Sai, due to RINANUBANDHA

or prenatalities. Let us deserve to receive his grace in abundance by having Nistha and Saburi, that is, faith and courageous patience, the two spiritual coins that Sai demands of us.

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GUNTURI (A. P.)

(continued from page 17)

its light throughout Gujarat. He wrote Guru Leelamrit in Gujarati which includes Shri Gurucharitra and Datta Purana. This is a book which is much respected and has been very popular amongst the Gujarati people. His Sanskrit volume "Rang Hridaya" expresses his heartfelt devotion. He has also composed several songs, Stotras etc. in Gujarati, Marathi, Hindi and Sanskrit, which are much liked by the devoted public. He was reciting the name of Datta with every breath.

It is due to Shri Rang Awadhut Swami Maharaj that some new mandirs, dharmashalas and dwelling places of modern type have sprung up at Nareshwar and it has been an attractive holy place for the devotees and other visitors.

(to be continued)



SAINT DASOPANT

(Continued from January 1975 issue)

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

The Sun of joy and pleasure did not shine for a long time over the house of Dasopant after his return from Bedar. Dasopant was an altogether changed man after his return from the Sultan's prison. During the days of his imprisonment he had a lot of strain on his mind. In that one month his mind was oscillating between hope and frustration. Though he was all along expecting some help from his father, he found that he could not help him in any way. He realised that his only saviour was lord Datta and hence if he has to achieve anything in this world it should be the devotion to the lord and nothing else.

Because of this metamorphosis that took place in Dasopant, he could not take any interest in his family life. He was quite young. This was the age when one likes to eat, drink and make merry; but Dasopant could not take any interest in such things. Because of his hard days in the prison at Bedar, Dasopant's mother was feeling very sorry for him. She was, therefore, trying to serve rich and delicious dishes to him; but all that tasty food was tasting completely bitter to Dasopant. His father used to tell him to carry out certain domestic duties or to carry out some other work in connection with the collection of revenue in his vicinity; but Dasopant was not able to apply his mind to that work. In this state of his mind he had therefore, decided to chop off all these fetters of his loving parents and his charming young wife who looked as fresh and pretty as a blooming flower; and one day in the dead of the night he quietly left the house in order to go in quest of lord Datta! The bondages of family life are required to be severed in this same fashion. Did not Siddhartha leave his wife and son in this fashion? Would the world have seen a Buddha if Siddhartha had not left his house on that night?

The next morning though the sun rose in the sky, it was all darkness in the house of Digambarpant. Dasopant's bed was found to be vacant in the morning. No one knew or could guess where he must have gone. The joy of the family over Dasopant's release from the Sultan's prison only appeared like a mirrage. Digambarpant was completely shattered. Parwatibai, his wife, lost all her interest in the well-being of the family. To Dasopant's wife, the whole life became a drudgery in the absence of her husband in so young an age.

Dasopant left his family in this bad predicament; but he was not at all sorry for that. He had only one goal before him, the attainment of Lord Datta. After he left his house, Dasopant straight went to Hilalpur and spent a few days there in meditation. After visiting a few intervening villages, Dasopant came to Nandigram (modern Nanded) on the river Godawari. This river is equally holy to the people in the South as the river Ganga is to the people in the North. Hence he stayed at this place for some time in order to observe penance and went to Matapur. This place is famous for the temple of Anasuya, the mother of god Datta. As Datta was the family god of Dasopant, his mother also was revered by him. He therefore, meditated at this place for some time and worshipped Anasuya with the fervent hope that because of her worship, it would be easy to win the favours of her son god Datta.

From Matapur, Dasopant went to Siddhakshetra in the Sahyadri mountains. The idol of Lord Datta at this place is supposed to be very powerful and showering favours on the devotees. The nature surrounding this place is quite pleasing to the eye. The vegetation, the springs, and the wind in the vicinity of this place are nothing but enchanting and hence Dasopant selected this place for his penance. Not one day, one week, one month or one year but Dasopant spent here full twelve years meditating on his favourite deity god Datta. He forgot his father,

his mother, his wife and his home and was fully engrossed only in the meditation and his austere penance for twelve years did not go unrewarded. He got a vision in which Lord Datta stood before him and told him that he was pleased with his austere penance. Lord Datta told him further to go to Rakshasbhuvan on the bank of the river Godawari and unearth his "Padukas" in the sandy bank there and worship them for the rest of his life.

This vision of the Lord and his order pleased Dasopant to a great extent. He bowed down to the Lord and decided to start for Rakshasbhuvan on the very next day. While leaving Siddhakshetra, he felt very sorry because of his twelve long years' attachment with that place; but the order of the Lord had to be obeyed and hence he straightway went to Rakshasbhuvan. On reaching the banks of river Godawari, he immediately had a bath in the holy river and prayed thereafter from the bottom of his heart. After the bath he came and stood in the sandy bank of the river when the order of the Lord flashed before his eyes. He had no doubt come to Rakshasbhuvan as per the order of the Lord and he was standing in the sandy bank of the river; but where was he to hunt for the Padukas? The Lord had not told him the exact location of the spot where he would get the padukas and the sandy bank was so extensive that one complete life would not even have been enough to search and dig it! In this pensive mood itself Dasopant sat on the sandy bank and unknowingly his hands started digging the sand before him. After a short time a small pit was there and lo! Inside the pit he felt that there was something very hard. This hard substance at once brought Dasopant out of his trance and he dug up further. To his surprise he found the Padukas there as ordered by god Datta.

The first reaction of Dasopant on seeing those Padukas was of reverence. He placed them on his head and then bowed down to them. He then took them and washed them clean in

the holy water of the Godawari. Thereafter he worshipped them only there in the sandy bank of the river. Dasopant wanted some suitable place to install those Padukas of Lord Datta. He therefore started in search of a suitable place. On his way he came to Wani-Sangam and finding that place quiet and congenial he thought of settling there. In that village there was a temple of Wagheshwar and Dasopant chose it for his abode.

Wanisangam was a holy place, which was often frequented by pilgrims from all over the country. One day one old man came and pitched his tent on the sandy bank of the river. The priests of the village immediately went to him to enquire from where he came and also what ceremony was to be performed by him. Dasopant, who was sitting in the temple of Wagheshwar, saw the old man and the two ladies with him and thought that he had seen the people before. He therefore, asked the priest, "who are those people?"

The priest asked, "which people are you referring to?" Dasopant replied, "That old man with two ladies, one of whom is old and the other is young."

The priest said, "That old man is from Narayanpeth. He has big landed property; but he is unfortunate. His only son left his house before some fifteen years and has not returned so far. That young lady is the wife of his son. You know according to our Shastras if a husband is away from the wife for more than twelve years, then she is to be treated as a widow and she has got to abandon the ornaments that signify that she is a married lady. The family has come over here to perform that ceremony".

This narration of the priest simply shocked Dasopant. He realised the strange situation which had arisen due to his departure from his house. His wife would very soon declare herself as a widow even when her husband i. e. he himself was alive.

He was stunned for a moment. He could not make up his mind regarding the further steps to be taken in order to avoid the catastrophe; but Lord Datta gave him an inspiration. He told the priest to request the gentleman to meet him before going through the proposed ceremony.

Digambarpant was a man of religious bent of mind. To him all religious minded people were venerable. So he thought to himself 'why not take the darshan of this sage before the ceremony? The visit to a righteous man will never be wasted. It will always bear good fruit'. Thinking so he went to the temple along with his wife and daughter-in-law and what a wonder? Were his eyes deceiving him? Was he not his dear son Daso, who was standing before him? Yes, he was his dear son Daso. No sooner than he saw Digambarpant, he fell at his feet; but Digambarpant was so overwhelmed with feelings that he asked him to get up and embraced him closely. The mother and the wife of Dasopant were also overjoyed at the site of Daso and were glad that they met Daso just at the nick of time when they were about to throw away all the ornaments of Dasopant's wife, signifying her marriage. This chance meeting no doubt once again showered joy over the whole family; but at the same time they remembered the former occasion when Dasopant came back from the Sultan's prison and again disappeared within a short time.

After the first gush of emotions was over, the family settled down a little and Digambarpant said to his son, "Daso, you left us before and we were fully plunged into grief; but at that time we were not so old. We somehow faced the grief bravely; but now both of us have grown very old. Nobody can say how long we will live. Hence let us now go back to Narayanpeth and settle there in peace. Do not leave us alone in this ripe old age."

Dasopant heard this and replied humbly, "I am very sorry to have been a cause for mental torture to you all; but I did all this according to the orders of the Lord in this behalf. I was prompted by Lord Datta to go out of the house for observing austere penance and I accordingly responded to the call of the God. He has now granted his "prasad" to me in the form of his Padukas and has ordered me to settle in this life; but I am not in favour of going to Narayanpeth."

On hearing this Digambarpant said, "Daso, we have got our house there. We have got our landed property there. Where shall we go leaving aside all our belongings?"

"The Sultan of Bedar is a man of vindictive nature. He wanted to trap me; but Lord Datta foiled his plans. He will therefore, be waiting for another opportunity to give further trouble to us. Let us therefore, go away from Narayanpeth so that we shall be out of the clutches of the Sultan". Dasopant said.

Seeing this changed attitude of Dasopant, his father Digambarpant also agreed to whatever he said; but he enquired, "What is to be done about all our property?"

Dasopant promptly replied, "Lord Datta is there to take care of us. We shall donate all our property at Narayanpeth to someone. There is no other good thing as donating our belongings, treating them as a blade of grass."

From his study of the religious books and his contact with the holy people, Digambarpant knew that all the persons, who have attained the favour of God, have very little attachment for worldly belongings. He was pleased to know that his son was now going to stay with them permanently and therefore, he agreed with Dasopant's proposal. He thought that the property was of no value before his son. Digambarpant's manager had

come with him. So he thought that he was the best person to whom the property could be donated. The father and son agreed on the proposition and all the movable and immovable property of Digambarpant was donated freely to his manager, whose decedents are even today in possession of that property at Narayanpeth. By donating his property in this fashion, Digambarpant became a very poor man; but the persons who have strong belief in the power of God are never worried about their food and shelter. They are sure that the Lord is going to take care of them. To such people the worldly belongings are nothing but trash and they are always ready to part with them in no time. This attitude of Dasopant of treating the worldly belongings with scant respect, indicated to Digambarpant that Dasopant had attained a high spiritual level and that he is now a person who has won the favour of God. This incident that took place in the Wagheshwar temple at Wanisangam spread all over like the fragrance of a flower and Dasopant came to be known as a Saint. Religious minded and devout people from all the places round about started coming to him for his darshan and he on his part started preaching the devotion to Lord Datta and meditation on him. Whosoever that came into his contact was advised by him to devote his time on concentrating on Lord Datta. When they were passing their time in this way, Lord Datta ordered Dasopant to go to Ambejogai in the present Marathawada. He accordingly bowed down to the wishes of the Lord and started for that place. On coming to Ambejogai he straight of went to the Ganapati temple in that village and started his preaching there.



SAI'S APPEARANCE IN DREAM

It was in December 1967, I began Sai Pooja as initiated by a close Brahmin friend of mine with whom I was staying at HIDKAL DAM near Belgaum.

At first I did a Sai Saptaha "reading of Guru Charitha" in a week and concluded on Thursday as desired. The same night Sai appeared in dream and directed me to attend an interview the next day. This dream was in acceptance of my worship and faith in Sainath. The following day being Friday, as usual after my morning rituals when I returned from Shivalaya, a person was waiting for me with an introduction letter to appear for an interview. I was offered the job without much formalities. The new assignment was not much appealing to me in the beginning when compared to my previous post. My mind was therefore not at rest. I prayed to Sainath for his grace in meeting these challenges. My course of worship was very simple, restricted to always remembering Sai's name and form. This process slowly purified my mind and redressed my mental state.

At the inspiration of Sai I devoted my whole hearted attention to my new task, casting aside my doubts. My ceaseless efforts in introducing a better pattern of accounting system paved way for my initial success and due recognition in the organisation.

Sai's Acceptance of Naivedya and Appearance as Black Cat

After about three months I had been to Kerala for my marriage. Just prior to my marriage I performed another saptaha in my home-town where many friends and relations were present on the seventh day. When preparations for arati were being made a black cat turned up before Sai's photo and gulped at once

the naivedya offered to Sai and disappeared. This miracle of Sai surprised those who were present there. They all shared this spiritual feast for the first time and kept wondering at the glory and significance of Sai, who is present in all beings.

Sai's Appearance as Serpent on my Birth-day

My faith in Sai grew day by day. In the year 1969 on my birth day I was reciting Sai Mantra and offering arati before Sai's photo along with my wife, when I felt the presence of Sai Nath there. At the very moment our attention was drawn to a shining piece of gold in front of Sai's photo. Soon we realized it as a living serpent of 6 inches in length. My joy knew no bound. My wife was dumbfounded with this Sai Leela. At my instruction milk was brought and offered. In a few minutes it had disappeared. My faith and devotion was thus acknowledged. By this time my little pooja room became a place of worship for many simple devotees of Sai Nath. One of these days a Saint who came to perform yadnya to this place revealed these sequences as rare glories of Sai Nath.

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Picture on the Cover Page

Once Shri Dasganu Maharaj expressed his desire to go to Pandharpur for taking darshan of Pandurang (Vithal). Shri Sai Baba told him that Shirdi itself is Pandharpur and give him darshan in the form of the Vithal of Pandharpur.

VEDAS IN MANILA

[His Holiness Swami Shri Gangeshwaranandaji Maharaj Udasin recently toured in South East Asia with the active collaboration of the world-wide cultural organisation, "The Vishwa Hindu Parishad" for the establishment of "Ved Mandirs" in the various cities in all these countries. An account of the revered Swamiji's Hongkong visit was published in the issue of this magazine for the month of December 1974. It is hoped that the following report of the Swamiji's visit to Manila in the Philippine Islands, will also be found equally interesting by our readers - Editor.]

His Holiness Swami Gangeshwaranandji with his party landed at the Manila air-port on the evening of 3rd November 1974 and was received by a very large gathering of devotees and sponsors of his ten day programme in this eastern-most Asian bunch of seven thousand islands known as Philippines.

The visit to these far-flung islands was on account of very cordial and pressing invitations of Swamiji's numerous disciples since three generations and their present fourth-generation children, whom Swamiji has been meeting since their childhood. Long before Sindhis were required to seek new pastures and lands in the wake of their sacrifice and loss of the province of their birth for the freedom of their motherland, quite a countable number of them had embarked upon their adventure of conquering the world as traders for which purpose they had gone to the main international markets and with their genius and industry carved out respectable positions everywhere. Hongkong, Manila, Singapore, Tokyo are such theaters of trade in the east, as Trinidad, Guyana Suriname, Jamaica in the West, where enterprising Sindhi Houses had migrated much before partition of India.

Besides in the houses of affluent devotees, Swamiji had daily

'Satsangs' in the Hindu Temple which is now the abode of many Hindu Godheads of worship in Manila

In his very illuminating talks in the score of gatherings Swamiji revealed all aspects of Bhakti-Yoga, relation of Man with his Maker, the significance of devotion to God and how it profits the devotees, and so on. I am confident that our Manila brethren must have very much enjoyed the rich food for thoughts in the series of talks on Bhakti-Yoga.

Swamiji explained very lucidly why Man should offer prayers to his Maker and be devoted to Him. Generally it is seen that those who pray and worship their cherished Gods and deities expect them to grant their wishes. They argue: God is a selfish lover of self-esteem and flattery, if he wants us to pray and praise him without our expecting any rewards and fruits, and that, if the reward and fruit of our 'Bhakti' are not to follow why pray at all?

Swamiji answered the dilemma by referring to the philosophical concept of the relation of the "Universal" to the "Individual" in the light of the "Abhas" reflection theory of Vedanta. Swamiji said, "Individuals" seek happiness in feeding, dressing, beautifying and generally pleasing one's self. It is like standing before a big mirror and feeding, dressing and decorating the reflection in the mirror. All your attempts to decorate the 'Reflection' will be ridiculously futile. The more you try to cap and clothe the 'reflection' which is indeed only an "Abhas"-unreal, it will be covered and disappear from your sight. The correct way therefore to see the "Pratibimba"- the reflection decorated and delightful, is to decorate and please the "Bimba" the "Universal", which when done, the individual will automatically reflect the "Sat-chit-Anand", which is the real character of the Universal. That is why we should pray, praise and please the 'Maker'. That alone, will reflect in our individual lives.

Swamiji presented on behalf of the International Chaturveda Committee the sacred Veda to the Hindu Temple in a function like of which was never witnessed before in this town. From amongst the large number of elite citizens who were present, Shri P. S. Naskar, the Bharatiya Rajdoota in Philippines, spoke in warm terms about His Holiness and lauded his unique mission.

The second presentation of the sacred Veda to the University of Philippines, renowned as an international attraction of students from all over the world, deserves to be mentioned. Prof. Josepha Saniel, representative of the Vice-Chancellor, welcomed Swamiji and expressed sense of gratitude for his gift, on behalf of the University. Shri Dada Apte introduced His Holiness Swamiji, and spoke on the general aspects of the Vedas and the great learning, science, and knowledge they contained. Swamiji in his presentation address informed the learned audience of the special features of the mammoth volume of the four Vedas presented to the University. Swamiji referred to the preaching and teachings of the Vedas which are indeed meant for the whole humanity.

In the last public meeting addressed by Swamiji in Manila while he commended the spirit of patriotism of the great Portuguese discoverer, in his naming of the islands after Philipps II, the then ruling king of Portugal, he expressed his sadness at the thought that the people of the islands have not yet changed the name Philippines which smacks of and reminds of the days of bondage. Swamiji offered his reflections on the meanings and purport of the names Manila and Philippines and its relation with Bharat and Asia of which it is a part and parcel

Swamiji was very much delighted to learn that the Philippines Government had recognised the most honoured place of Bhagwan Manu as the first law giver of Mankind, and placed his picture in the Department of Justice. Manila in the view of Swamiji must

(Continued on page 35)

IMPLORINGNESS

O! Sai! Shirdi Bhagwan! Yogiraj! Janardan! Supreme God!
Thou art the Lord of Universe, Argus, Artisan
Knowledge, Truth, Mercy, Love, Joy incarnated in Thee
Inscrutable, immeasurable, immutable art Thy ways
Nature prostrates before thy presence
Maya, the blinding veil bows down in muteness
No distinction, difference Thy Mercy knoweth
The poor, the rich, the high and the low are equal
Love ye one another even as I love you all
Thy message is the essence of all religions
Thou art the beacon light to humanity and world
O! Ocean of mercy, turn me as Thy servant and disciple
Wash my sin and adorn me with pearls of virtue
O! Gurudeva! Brahman, Sri Sainath Maharaj!
Where art Thou? What is Thy form?
Where is Thy nectar of love that brings solace to me
My mind, body and soul are Thou, pity me, pardon me
Art thou partial? Or deaf to my wails of my helplessness
Thou art the 'Avatar' and incarnation of Dattatraya
Why uncaring towards me? Baba! Tell me
Mere utterance of Thy name inspires me and my thoughts
Thou art my Bhava, thought and all, surrendered to Thee completely
Despair, disappointment overpower me Baba
Stand by me as my protector, preserver and promotor
Render my life purposeful, conquer devil of defeat
Tie me to Thy lotus feet with bonds of unerring faith in Thee

Shatter forces of evils, distress, disdain
 Let Thy form be my rescuer, savior and guide
 Take me as Thy dear Bhakta and 'Sishya' and child
 I cannot trust human beings and life has become drudgery
 Cheat, untruth, wickedness, pomp, vanity rule high
 Truth, simplicity, softness, merit, virtue, vanquish
 O! Maharaj? Where art Thou? Let me see
 Defeated I am in the battle of life
 Always push me down the valley the devils of despair in darkness
 Why art Thou not impartial? Or art Thou selfish?
 Why success to few? Why fortune to the privileged?
 Why Thy mercy is not dawned on me for ever
 The Soil of Shirdi, a heaven on earth! purifies all
 O! Sai guide me with the light of kindness, mercy
 Purify me, provide peace, happiness overwhelmingly to me
 Only to serve Thy feet with unflinching devotion and faith.

**L. Suryanarayana Sarma, B. A.,
 Rajupet, MACHILIPATNAM.**

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 (Continued from page 33)

have had close relation with Bhagwan Manu and his daughter Ila, as it is well known that in ancient times this island, then called 'Gandharva' was one of the nine islands connected with Bharat.

Swamiji and his party were the guests of a well known businessman Shri Arjan Mirchandani, Shri Kripaldas, President of the Hindu Temple, Shri Dadalani, Shri Genomal and so many other influential magnates of Manila hosted Swamiji and attended on him regardfu'ly throughout.

Swamiji was accorded a grand send-off on the evening of 12th November 1974 he took off for Singapore

## कृष्णभक्तशिरोमणि सूरदास

( गतांकसे आगे )

अबतो हरि उठकर चलनेकी कोशिश करते है । माताके मनकी अभिलाषा श्यामके चलते हुये देखनेकी होती है । और वे उन्हें हाथ पकडकर चलना सिखाती है -

सिखवति चलन जसोदा मैया ।

अखरार कर पानी गहावत, डगमगार धरनी धरे पैया ।

मांहन अब मां मां कहकर बोलने लगते है -

कहन लागे मोहन मैया मैया ।

नन्दमहरसौ बाबा बाबा, अरू हलधरसौ मैया ।

शिशु मुखकी तोतली बोली सुनकर नन्द यशोदाके सुख व आनन्दका पारावर नहीं रहता । कृष्ण माताको उलाहना देते है कि कइं बार दूध पीने परभी उनकी चोटी (शिला) क्यों नहीं बढ़ती और अभी छोटी की छोटीही है -

मैया कबहि बढ़ेगी चोटी?

किती बार मोहिं दूध पियत मई, यह अज हूँ है छोटी ।

कृष्ण का उलाहना माताको आनंदमं लोटपोट कर देता है । श्याम हठ करते है कि वे चंद्र खिलौना लेंगे । माता समझाती है परंतु वे अपनी हठ नहीं छोडते -

मैया मैं तो चंद्र खिलौना लै हों ।

जैहां लोटी धरनिपर अबहिं, तेरी गोद न तुहों ।

खेल खेल में बलराम कृष्णको चिढाते है । कृष्ण मातासे शिकायत करते है -

मैया मोहि दाऊ बहुत खिलायी ।

मोसा कहत मोलको लीन्हों, तू जसुमति कब जायौ ।

श्याम बहुत नटखट हो गय है । गोपियोंके घरसे माखन चुगते हैं ।

माखन चुराते समय गोपी कृष्णको पकडही लेती है । परंतु यह माखन चोरी भी गोप-गोपियोंका चित्त हर लेती है -

चोरी करत कान्ह धरिपापु ।  
निसिबासर मोहि बहुत सतायौ, अब हरि हाथहि आए ।  
माखन दधि मरौ सब खायौ, बहुत अचमरी कीन्हीं ।

माखन चुराकर, खाकर व हांडी फोडकर भी कृष्ण सफाई देते हैं कि उन्होंने माखन नहीं खाया है -

मैया मैं नाहि माखन खायौ ।  
ख्याल परै, ये सखा सबै मिलि, मेरे मुख लपटायौ ।  
देखि तुही सीकेपर भाजन, ऊँचे घरि लटिकायौ ।  
हौं जु कहत नान्हे कर अपनै, मैं कैसे करिपायौ ।

नहें कृष्णकी इन बाल लीलाओंके प्रत्यक्षदर्शी नंद यशोदा, गोप गोपियों व ब्रजजन उनसे इतने प्रभावित होते हैं कि श्याम उनके जीवनके केंद्र बिन्दु बन जाते हैं और उनका अंतःकरण उस जीवन केंद्रके चारों ओर मंडराता रहता है । उठते बैठते, खाते पीते, सोते जागते, हँसते बोलते, घरेलु या नाहरी कार्य करते समय भी वे कृष्णकी रूपमाधुरी व लीलाओंमें डूबे रहते हैं । ऐसा क्यों नहीं, जन त्रिभुवन मोहन स्वयं उनके बीच क्रीडा करते हों ।

बालक कृष्णकी मधुर लीलाओंसे गोपियाँ उनमें अनुरक्त तो रहीं ही, किन्तु उनकी वेगुके मधुर स्वरोने उनके सहज, सरल शुद्ध प्रेमको और भी उत्तेजित कर दिया । उन्होंने प्रेमावेशमें अपने आपको बालक श्यामपर न्यौछावर कर दिया । वही यह श्याम है जो जगतका स्वामी, नियंता, भरण पोषण करनेवाला और सदैव जगतका हित करनेवाला है । गोपियोंका यह शुद्ध, सात्विक प्रेम उस दिव्य प्रेममें परिणित हो जाता है जो आत्माका परमात्मासे मीलन कराता है ।

[अपूर्ण]

दीनानाथ टी. गुप्ता

रेल्वे कॉर्टेस नं. आर बी. २/२५७/५ रेल्वे स्टेशनके सामने जबलपूर (म. प्र.)

## Report of the Gathering held at Shirdi

As announced in the issue of this magazine for the month of January 1975, the first gathering of the poets and writers contributing their articles to Shri Sai Leela and of the well-wishers thereof was held at Shirdi on the 18th and 19th of January 1975.

Thirty persons graced the occasion. Though the bulk of the people had come from Bombay, still a small number also attended from Ahmedabad, Pune and Gwalior. The delegates from Bombay started on 17-1-75 by 12-30 (P. M.) and reached Shirdi at about 9.30 (P. M.) As per instructions of Shri K. S. Pathaksaheb, the Court Receiver, the staff at Shirdi was awaiting the arrival of the delegates from Bombay and did all the arrangements for their lunch and accommodation, no sooner they reached Shirdi. After a hearty lunch the delegates attended the night Aarati at the Samadhi Mandir and retired for rest.

At Sakori, a village some five Km. from Shirdi, the celebrations of the diamond jubilee of Sati Godawari Mataji are in progress. Hence the delegates thought it worthwhile to pay a visit to Sakori and take "darshan" of the revered Mataji and it is a matter of pleasure to state that though the delegates went to Sakori in different groups in the morning on 18-1-75, they all were given darshan by the revered Mataji. In addition to this programme all the delegates observed all the usual religious ceremonies at Shirdi like attending the morning Aarati, Abhishek etc. After the lunch in the noon the delegates returned for rest.

The first session of the gathering started at 4 P. M. in the afternoon of 18-1-75. As it was necessary for all the persons to know each other, this programme was of self introduction. Shri N. P. Awasthi, from Pune, aged seventy eight, presided over the meeting. Shri Awasthi is a person who has spent a few years



in the company of Shri Sai Baba and hence he was considered to be the most appropriate person for the occasion. The programme of self introduction was very interesting. Apart from being Sai devotees, which was a common factor of all the delegates, they came to know several other details and achievements of each other. Shri Awasthi concluded the meeting after telling many anecdotes of Shri Sai Baba. Shri K. S. Pathaksaheb, who was detained in Bombay due to some work, came to Shirdi just in time and rushed to the meeting. His presence in the meeting added to the zeal of the delegates. After the session was over the delegates went for sight seeing, Aarati etc. and took rest after the lunch.

The second session started in the morning at 9-30 A. M on 19-1-75 when Prof. N. A. Gore from Pune presided over the meeting. This was an important session when the delegates present expressed their opinion about the present get up of Shri Sai Leela magazine and put forth their suggestions for its improvement. Though the present get up of the magazines, which was achieved by the Ex-Executive editor late Prof. D. D. Parchure after taking great pains, was found to be tolerably good, still with a view to further improving the magazines, the following suggestions were inter alia made by the delegates:-

- 1) Attempts may be made to increase the circulation of the magazines and popularise them.
- 2) Information regarding the saints and prophets of other religions should be given in the magazines.
- 3) Information regarding holy places of pilgrimage and the temples of Shri Sai Baba should be given.
- 4) Bigger type may be used.
- 5) Information regarding the persons who have seen Shri Sai Baba in live form should be given.
- 6) We may think of publishing advertisements in the magazines.

- 7) We may open a children's section in the magazines
- 8) A section for questions and answers should be started, where, in replies may be given to the questions put up by the readers.
- 9) Some important articles from Marathi issue may be translated and published in the English issue.
- 10) Important Marathi books on philosophy may be translated and published in the English issue.

The suggestions were noted down for consideration and the session concluded at 11-45 A. M. The delegates were then taken round by Shri K. S. Pathaksaheb to the new building under construction and shown the facilities and conveniences provided therein. The delegates were glad to inspect the new building under construction, costing about twenty lakhs of rupees, which was coming up for the convenience of the devotees

The afternoon session started with the songs sung by Shri Samel. He sung with devotion a few songs based on the life of Shri Sai Baba and all the delegates were moved with emotion. This session was presided over by Shri K. S. Pathaksaheb. In the beginning he told the delegates the economic aspect of the magazines. He said that the Sansthan has to give an annual subsidy of over rupees twenty thousand for publication of the magazines and added that both the Charity Commissioner and the Court are advising him to stop the publication; but he has somehow been able to continue the publication. Shri Pathaksaheb assured in the end that he would do his best to continue the publication of the magazines so long as he continued to be in office. In this meeting the main work was of giving replies to the suggestions made by the delegates in the morning session. Shri Pathaksaheb therefore, said that the suggestions would be considered in a meeting with the Executive editors and added that so long as the magazines are not self-sufficient, the suggestions which do not involve much cost would be implemented

immediately. It may take some time to implement the other suggestions involving expenditure.

Shri Sadanand Chendvankar, the Executive editor, pointed out that recently the membership of the magazine has gone up which shows that the magazines are slowly gaining ground and that the present get up of the magazines is likely to attract more devotees to become members of the magazines. He also assured that all efforts would be made to implement the suggestions.

Dr. S. D. Parchure then gave a reply. He stated in the beginning that the late Prof. D. D. Parchure, the former editor of Shri Sai Leela, was mainly responsible for giving the present get up to the magazines and much of the credit for improvement of the get up goes to him. He then told the delegates that so long as the limit of forty eight pages is required to be observed, it will not be possible to implement some of the suggestions. He pointed out that some of the suggestions have already been implemented and assured the delegates that further efforts would be made to implement the suggestions. He also thanked the delegates for having given a thought to the subject and given them the valuable suggestions.

Shri Sahukar, the General Manager of M/s. Godrej and his wife Smt. Maniben Sahukar, who are both Sai devotees and who had come to Sakori for the celebrations of the Diamond Jubilee of Sati Mataji, met the editors at Sakori in the morning of 18-1-75. As they were informed about the gathering and were requested to attend the same, if possible, they were kind enough to remain present at this last session. Smt. Maniben was also pleased to address the gathering for a few minutes in which she stressed the greatness of Shri Sai Baba and the simplicity of his teachings.

In his concluding remarks Shri K. S. Pathaksaheb thanked the delegates for having attended the gathering in so large a

number and requested to be excused for any shortcomings in the arrangements regarding accommodation or lunch, tea etc. In all the three sessions Dr. S. D. Parchure proposed the vote of thanks. Shri R. S. Pujari, from Pune thanked Shri K. S. Pathaksaheb for arranging this first gathering and requested that this may please be made an annual feature.

Dr. K. B. Gawankar delivered a "pravachan" on the evening of 18-1-75. He is also a person who had seen Shri Baba in live form and hence his words also were considered authentic and valuable. Shri S. V. Deodhar was another delegate who had seen Shri Sai Baba when he was alive and hence many delegates asked him a number of questions about the personality etc of Shri Sai Baba.

After the concluding session, the delegates started returning to their homes. The first batch of delegates started for Bombay by the night bus leaving Shirdi at 9-15 P. M. on 19-1-75. The other delegates left on 20-1-75 according to their convenience. The feeling among the delegates was that this first gathering was a complete success and that it would go a long way to develop feelings of affinity among the contributors to the magazines. Due to their short stay in this place, they felt that they have started considering them as members of one big family, the family of Shri Baba. The delegates returned with sweet memories of their stay at Shirdi and said that they would be looking up for the gathering to be held next year. The staff of the Shirdi Sansthan made all arrangements for accommodation, lunch, tea etc. of the delegates to the best of their ability and deserve thanks for the same.

**S. D. Parchure**



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(Continued from January 1975 issue)

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