

SHRI

SAI LEELA



Brotherly feeling among
Baba and Vasudevananda Saraswati

C. D. MERRY

April

60 Paise

1975

SHRI SAI LEELA

APRIL 1975

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CELEBRATION OF RAMNAVAMI FESTIVAL

The Ramnavami Festival will be celebrated as usual at Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar Bombay 14 on Sunday the 20th April 1975 from 9 A. M. to 12-30 (P. M.). Shri B. R. Kakde, a Sai Devotee from Dahisar will be performing the "Keertan" on that occasion. All Sai devotees are requested to attend the function.

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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No. 1

Aim of the Worship of God

An important note of the *Sanatana Dharma*,—the Eternal Religion,—is the teaching:—“Worship God with love and longing in your heart, not in hope of reward and not in fear of punishment. Worship Him, not coveting heaven and not fearing hell!”

Rabia was a true devotee of the Lord. One day, as she thought of God, she wept and said:—“Set fire, O God! to Thy Paradise and pour water to extinguish hell-fire, and let all worship Thee for the sake of pure love!”

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EDITORIAL

Narasinha Saraswati

Towards the end of the thirteenth century, in the year 1294 (A.D.) to be very precise, the Mohomedans defeated the ruler of Devgiri and thereafter for nearly three centuries they went on bringing more and more territory under their rule. Along with the expansion of their kingdoms, the Bahamani kings also tried to spread their religion and as a result of that the Hindus had to face lot of oppression. It became mighty difficult for the Hindus of those days to protect their religion and the places of their religious worship. The saints of Maharashtra took the banner of the religion in their hands and held it high. In the first half of the seventeenth century, Chhatrapati Shivaji Maharaj challenged the Mohomedan rule and threatened its existence by means of his sword; but prior to that these saints kept up the morale of the people, increased their faith in god and religion and helped them to develop a feeling that their utmost good is in their own religion. If we look at the life of Shree Narasinha Saraswati, we easily come to the conclusion that he spent his whole life in achieving the aforesaid objects for protecting the Hindu religion mainly in the first half of the fifteenth century.

The life span of Shree Narasinha Saraswati is from Shaka 1300 to 1380 (1378 to 1458 A.D.) and he is considered to be the second "Avatar" of Shree Datta, the first being Shreepad Shreevallabh. Very little is known about this first Avatar. Shreepad Shreevallabh was born at Peethapur in the present Tamil Nadu (Madras) State; but he spent his life in Maharashtra in preaching the devotion to god Datta. If some more details of the life of this great Dravidian saint will be known, then they will throw some more light on his achievements, which led him to be considered as the first Avatar of god Datta.

The second Avatar of god Datta viz. Narasinha Saraswati was born at Karanjnagar. His father was Shri Madhav, who was a brahmin and a devotee of god Shiva. The name of his mother was Amba Bhavani, who was known as Ambika in her former life and was blessed by Shree Shreepad Shreevallabh. After her marriage she was observing the vow of "Shani pradasha" and after completion of the vow for sixteen years, she got a son by the grace of god Shiva round about Shaka 1300. This boy was known as Narahari, who later on became famous as Narasinha Saraswati, the great devotee and the preacher of devotion to god Datta.

Day by day Narahari was growing like the moon which goes on getting bigger and bigger every day in the bright half of the month; but though his development in other respects was normal, he was not talking upto the age of seven! This upset the parents so much that all their joy of having a son had almost melted away; but they thought of trying the remedy of performing the thread ceremony of Narahari and it proved to be successful. Narahari started talking, but he told his mother that he intended to go for observing penance. On hearing this resolve of her son, the mother fainted. When she regained consciousness, she said, "Narahari, I waited for sixteen long years for a child and now after having one, you are talking of leaving me! How can I live alone? You may finish your studies, get married and take Sanyasa in due course, as scheduled by our religion". Narahari was however firm in his resolve; but he ultimately found a *via media*. He told his mother that he would stay with them for a year more and leave thereafter. Narahari accordingly stayed for a year in Karanjnagar. Even in this one year he astonished all the people in his village with his intelligence. At the end of this one year his mother had twins and Narahari ultimately got permission to go for penance and learning.

This eight year old boy thus took leave of his parents and started for Banaras (Kashi). In those days, when the means of

communication were almost extinct, the hardships that this young boy must have had to suffer can easily be imagined; but his strong determination made him go through all the ordeals and he reached Banaras safely. After reaching Banaras, Narahari started the usual practices of ascetics of taking bath of the Ganges thrice a day and living strictly the life of celibacy. This bright looking young boy, therefore, attracted the attention of all the persons attending the ghat of the Ganges. One old Sanyasi, Krishnasaraswati by name, who belonged to the school of Vidyaranya Swami of Shringeri Math, was specially impressed by Narahari and he thought to himself, that if that boy was to join his order then the prestige of his order would certainly go up. He therefore enquired with Narahari whether he would like to become a Sanyasi for the uplift of the common people. This idea immediately appealed to Narahari, who was already averse to worldly pleasures. Krishnasaraswati therefore, immediately admitted him to the sanyasa order and named him as "Narasinha Saraswati", by which name he became famous in future. It is quite true that real lustre shines at all times. The age is not a bar for it.

After becoming a Sanyasi, Narasinha Saraswati did the work of imparting knowledge at Kashi for some time. Similarly he showed the way to heaven and god to the inquisitive people. Next he went to Badrikedar along with other ascetics from Kashi. After taking darshan of Badrikedar he went on visiting the other holy places on the bank of the Ganges and thus came to Prayag. Slowly and slowly Narasinha Saraswati started getting followers and disciples. Ultimately he started for the South along with his seven disciples.

Visiting all the intervening holy places from Prayag, Narasinha Saraswati came one fine morning to Karanjnager, the place of his birth. He had left this place at the age of eight and he was coming back to his house after a lapse of thirty years. His

parents were overjoyed to see that their son had developed into a bright and illustrious person. When Narasinha Saraswati left his village he had only two twin brothers; but after his departure, his mother gave birth to two more sons and a daughter. All these brothers and sister of Narasinha Saraswati were very much pleased to see that their eldest brother was such an enlightened person. After staying with his family members for some time, Shri Narasinha Saraswati left for Trymbakeshwar.

At Trymbakeshwar he visited the source of the river Godawari. Then on his way, he visited Nasik and all the holy places therein and continued his further journey along the bank of river Godawari. At Wasar Brahmeshwar he cured one Brahmin of his chronic stomach ache and blessed another Brahmin, Sayamdeo by name, who became his disciple. He, thereafter went to Parali Vaijanath; but seeing that he was collecting an army of disciples, who were following him only with the ulterior motive of their personal gain, he advised all of them to go on pilgrimage and himself remained at that place incognito for complete one year.

By this time Shri Narasinha Saraswati was commonly known as "Shri Guru". From Parali Vaijanath he came to Bhilawadi on the bank of river Krishna in the Maharashtra State. This place is full of Audumbar trees and the whole atmosphere there is very pleasant. Shri Guru spent here the four sacred months during monsoon and hence the importance of Bhilawadi as a holy place increased in the eyes of the devotees of god Datta. After the Chaturmas was over, Shri Guru left Bhilawadi and went to Amarapur at the meeting place of the Krishna and Panchaganga rivers.

Shri Guru however crossed the river and stayed there for twelve long years practising meditation. He used to beg alms in the village of Amarapur but he never stayed there. To him the

pleasant atmosphere on the river bank appealed most and he, therefore made it his abode. Because of his stay at this place for so long a time, this place is known as Narasoba Wadi (Because of the former name 'Narahari' of Shri Guru). This place is of great importance to all the devotees of god Datta because it has thus been purified by the stay of Shri Guru at this place for a very long period. A number of persons, oppressed by various physical and mental ailments came to Shri Guru at this place and they were all given relief by him. The period when Shri Guru stayed at Narasoba Wadi must be round about Shaka 1344 to Shaka 1356.

From Narsoba Wadi Shri Guru migrated to Ganagapur, at the meeting place of the Bhima and Amarja rivers. This place also was liked by him very much and he stayed here for twenty four years. In the beginning the Brahmins, who had studied the Vedas, were puffed up and they did not acknowledge the greatness of Shri Guru; but later on they themselves approached him and requested him to put up 'Math' in the center of the village. Shri Guru acceded to their request and put up his Math there. Shri Guru daily used to go for meditation and worship on the river bank early morning and used to return at midday. During this long stay at this place Shri Guru had occasion to bless a number of aggrieved persons both mentally and physically.

During the life time of Shri Guru six Bahamani Sultans ruled at Bedar. Out of these Allauddin II actually came to Ganagapur and took Shri Guru to his capital and requested him to sit on his throne. He worshipped him much to the annoyance of his mohamedan courtiers and subjects. This Sultan became a disciple of Shri Guru and requested him to stay over there permanently, but Shri Guru declined his offer saying that the right place for ascetics like him was the secluded forest.

Thus taking leave of the Sultan, Shri Guru went to Nasik

and Trymbakeshwar a second time in Shaka 1379, because of the Sinhastha. From here he went to Ganagapur and his disciples were much pleased to see him there; but to the dismay of all of them, Shri Guru declared that he would like to proceed to Shree Shailya immediately. All his disciples came to bid him good bye on the bank of river Patalganga and as per his resolve Shri Guru crossed the river and went to Shri Shailya. The disciples of Shri Guru could not console themselves and they returned silently with a heavy heart.

This is briefly the life sketch of Shri Guru. The life of Shri Guru has been described in detail in the book known as "Shri Guru Charitra" written in Marathi, in verse form, by Shri Saraswati Gangadhar round about Shaka 1480. There is something curious about this book. Shri Saraswati Gangadhar was a person whose mothertongue was Kanarese; but he has written this book in so fine a style that nobody will even dream that the mothertongue of the author of this book is not Marathi. The language used is simple, forceful and appropriate. In cantoes No. 5 to 10 of this book, the life of the first Awatar of god Datta viz. Shreepad Shreevallabha has been described and cantoes Nos. 11 to 51 are dedicated to the life of Shri Narasinha Saraswati. This book being in Marathi, is not accessible to the persons not knowing that language. It is, therefore, considered worth while to acquaint our readers with this book. We are hence going to give the gist of this book to our readers through the issues of this magazine every month. As the life sketch of Yogiraj Vasudevananda Saraswati written by Shri S. N. Huddar has got over in the last month, (March 1975) we are starting this new series of articles, from this month and it is hoped that it will be found interesting by our readers. Shri Sai Baba is believed to be an incarnation of god Datta. Hence our readers will be happy to know the account of the previous avatars of god Datta.

Fiftyfourth Year of Publication

From this issue Shri Sai Leela magazine is entering into its fiftyfourth year of publication. With the advanced age a person becomes more mature, thoughtful and having a philosophical outlook. Shri Sai Leela, which has now stepped into the fiftyfourth year is already having a status which will be maintained. The maturity of thought, which should accompany the advanced age, will naturally be manifested in its pages as before.

In the issue for the month of April 1974, when Shri Sai Leela entered into the fiftythird year of its publication, we had announced our intension of publishing articles on the lives of the prominent saints of Maharashtra and accordingly the life sketches of Dnyaneshwar, Namdeo, Eknath, Gora Kumbhar, Chokha Mela and Dasopant were published during the last year. We are sure that our readers were happy to read all these articles. We are going to continue these series in this year also.

At the time of the gathering of the writers and poets, contributing their articles to Shri Sai Leela magazine, which was held at Shirdi on the 18th and 19th of January 1975 (a report of which was published in the issue of this magazine for the month of February 1975), the delagates present were kind enough to suggest many improvements in the present get up etc. of the magazines. Our readers will be pleased to know that the suggestions received at that time were discussed by the Executive Editors with the Editor and efforts will be made to implement as many of them as possible at an early date. Shri Sai Leela magazine is dedicated to deliver to the public at large and to the Sai Devotees in particular, the message of Shri Sai Baba and his teachings and blessings. This magazine has been published so far with this ideal in view and we promise to maintain those traditions of this magazine in future.

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Glory of Self - Restraint

To live obedient to the lower instincts of the mind is the privilege of the animal, not the glory of man. In the case of animals, their entire life is ordered by their natural instincts and impulses. They are protected from over-indulgence by Nature herself. In the case of man, because he has been given a rational intellect, he is expected to discriminate and live a beautiful life which is the glory of his higher evolution. Nature has given freedom to man — and if he knows not how to make use of it, he is capable of completely damning himself and his community with his licentious excesses.

In fact, as an animal stands on its four legs, its head, heart, belly and 'things beneath it', are all in one horizontal line — of equal importance, perhaps. But man has learnt now to stand on his legs. Now in his vertical, erect position, the arrangement is, head at the highest and sex at the lowest point of his physiological form. Therefore, he is expected to live as his head guides him and according to his intellectual ideals. Next comes his heart, the seat of his emotions. Then alone is the stomach — and last is sex. But today our youth seems to stand on its head; with sex as the summum bonum of life! Our elders seem to live with their heads and hearts pushed deep down into their bellies, so that for the "belly's sake", any ideal is thrown to the winds: corruption in commerce and in politics, in high offices and in petty stations — all are expressions of this attitude --- the **Kabandha** attitude --- the headless-trunk attitude!!

A young man who really wants to gain himself a mastery over his own lower passions and baser urges must learn the art of living and striving in self-control. One who has no control over himself has no great future — no mastery over others around him — nor over the world spread out before him.

Therefore, in this scientific treatise on the process of man-making, Krishna reveals to Arjuna, why man fails in life. He pronounces the way of self-discovery: (III-34) **“Likes and dislikes of the senses for their sense-objects is natural. Let none allow himself to be swayed by them they are his two enemies on his way to success.”**

In this world, each one of us has our own likes and dislikes. What I like, you may dislike, and what you and I like, someone else may dislike. Liking is a feeling of attraction one feels towards an object or an arrangement of objects when it or they are conducive to the person concerned. Thus, a teetotaler may like fruit-juice, but a drunkard prefers alcohol. We ‘like’ things which are satisfying — meaning, things which are in line with our **Vasanas**; and things which are contrary to our **Vasanas** we ‘hate’. Thus, the attraction-aversion tempo in us is determined by our **Vasana**-quality.

Since every one has his **Vasanas**, “it is natural for man to feel likes and dislikes towards sense-objects” (indriyasyendriya-syarthe ragadweshou vyavasthithow). After having thus made a naked statement of this fact of life, Krishna warns us, “let none come under their sway” (thayorna vashamaagacheth). Likes and dislikes are the attitudes of the mind. So let us rise above them and escape being seduced by them.

None of us can avoid them all of a sudden. They are the expressions of the types of **Vasanas** in us. But let us at least avoid exploding ourselves into expression under the pressure of our attractions (raaga) and repulsions (dvesha).

Why so? Is it not more honest to live expressing our likes and dislikes openly? No. Krishna warns us against it: "They both are his foes" (thou hysya paripandhinou). On the way to redeem our personality from its **Vasanas**-bondages, these urges of likes and dislikes, being themselves the grosser expression of the subtle **Vasanas** in us, are the two looters who will rob the seeker of all his so-far earned perfections. If at all they are to express, let there be no spirit of selfish ego in it --- let the **Vasanas** explode out without leaving any deeper tendencies in our mental make-up for us to act upon in future.

But supposing our **Vasanas** are low, should we not imitate another who has better **Vasanas**? Krishna with subtle vision insists, (III-35) "One's own duty, though devoid of merit, is preferable to the duty of another even when well-performed. Better is death in one's own duty : the duty of another is fraught with fear."

This may sound as statement of trite conservatism, expressing the Rishis' anxiety to preserve the traditions of the past. It reads as though the society then was superstitious and wanted to preserve the class-privileges and caste-identity. A man born as a Kshatriya should fight and not imitate a Brahmin and try to live a life of meditation. Such a reading of the text is possible. But on deeper reflection, the verse reveals a wealth of psychological implications.

Each one is born with **Vasanas**, and so born into certain other circumstances and environments. Arjuna was born a prince with a dynamic spirit of activity, springing from his Rajo-guna. If he chooses now to assume a Brahmin's duty of quiet and peaceful life of universal love, simple living, deep study and long meditations, Arjuna will be creating new **Vasanas** in himself without exhausting his old ones. These old **Vasanas** will wait for an opportunity to explode into expression. Krishna advises

here that an intelligent man must selflessly live out his **Vasanas** with which he is born, rather than imitate the **Vasanas** of the world around him.

Your own **Dharma** (swadharma) consists of your deeper urges and tendencies ordered by your **Vasanas**, while your character is (swabhava) the way you express yourself as an individual in the community.

The surface (swabhava) must truly reflect the depth (swadharma). By so living without ego and ego-centric desires, the **Vasanas** get exhausted and the individual becomes more and more fit for higher meditations, and for the final experience of larger and fuller Consciousness. Do your duty in **Yagna**-spirit, whatever it may be --- recognizing always the dignity in labour.

(Courtesy :- Geeta Office, Powai)

AN APPEAL TO SHRI SAI BABA

O! Sai the Omniscient,
Omnipresent & Omnipotent,
And all Pervasive Who-
Dwelleth in the Hearts-
Of all beings and Perceives-
By Thy Invisible Eyes all-
The Activities of Thy Creation.

I ask Thee not for Wealth,
Not for Fame, nor for Honour,
But for Wisdom and understanding.
Heart. Firm Faith and everlasting-
Devotion and Lasting Strength--
In Thee, Help to serve the Humanity-
And all the Living beings in Whom
Me seeth Thee and In Whom Thou Resteth
That paves the way for salvation and
The Eternal Home - The HEAVEN.

Amingad M. M.

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SHRI GURU CHARITRA

By :- Shri S. N. Huddar

Introduction

'Shri Guru Charitra' is the life of Shri Guru Dattatreya (Brahma, Vishnu, Mahesh Incarnate). It was originally written in Oviform (a Marathi Metre) in Marathi by one Saraswati Gangadhar, whose grand-grand-father's father Sayamdeo had personally lived and served with devotion, Shri Guru Narasinha Saraswati, about 500 years ago.

This volume is regarded as a greatly divine, versatile, a blessing one and is placed with images of Gods and adored in almost all Maharashtra Brahmins' houses. It is much respected and is very popular like Vedas, Ramayan, Mahabharat, Bhagwat and other Puranas in Sanskrit and Dnyaneshwari, Dasbodh, Eknathi Bhagwat etc. in Marathi.

Shri Dattatreya had taken birth at the Ashram of Atri and Anasuya in very very old times and it is believed that his two incarnations namely Shripad Shri Vallabha and Shri Narsinha Saraswati had taken place in the Deccan in about the 14th and 15th Century (A. D.) respectively.

This is the historical period when the Bahamani Kingdom was split up into five different Kingdoms, one of which viz, 'Bidar' is mentioned in this volume. "Shri Guru Charitra" depicts the life missions of these two incarnations.

The original volume contains 52 chapters and it is written in the form of conversation between Namdharak and his spiritual Guru Shri Siddha Muni. Several miraculous deeds are associated with these two Gurus - 5 such deeds are relating to Shripad

Shri Vallabha (chapters 5 to 10) and 26 are relating to Shri Narsinha Saraswati, (chapters 11 to 51) besides many mythological (Puranik) tales have also been narrated in this volume by way of illustration.

According to the researches made in connection with Shri Guru Charitra, by a Gurubhakta, Shri R. K. alias Annasaheb Kamat of Durga Datta Mandir, Mashail, Goa, 'Shri Guru Charitra' contains "Shri Guru Geeta" as its 49th chapter. It is composed of 176 Sanskrit shlokas and 34 Marathi Ovis - 13 at the beginning and 21 in the end. In some of the latter scripts it seems that this chapter of Shri Guru Geeta is deleted, probably it being in Sanskrit and the 41st Chapter is split up into two chapters, keeping the number of chapters the same i. e. 52. The Gist of Shri Guru Geeta is included in this volume

The research scholars of Medical Sciences have a good opportunity of thinking over and analysing the means that have been used by Shri Guru for cure of acute gastric pain, leprosy, toxic irritations, revival to life, sterility of females etc. Of course it is an admitted fact that the Yogic and Divine power of Shri Guru is mainly responsible for these miracles to a great extent.

In order that the general public, males and females, should be acquainted with the contents of this great popular volume a humble attempt was made by this author and "**Subodh Shri Guru Charitra**" in Marathi prose was published in November, 1952, on Datta Jayanti (Margashirsh Poornima). The author desires to bring out an edition in Hindi, the National language of Bharat and also an English edition of this book for the interested readers spread all over the world.

It is an experienced fact that the reading of such literature gives mental peace to those who are worried due to different miseries of this worldly life and also encourages and guides them to go ahead on the path of self-emancipation by making their lives sublime and full of highest bliss.

CHAPTER I

Namdharak sees Shri Guru in Dream

A devotee of Shri Guru by name Namdharak, greatly worried due to domestic miseries, left home and started on foot with the intense desire of seeing Shri Guru. While on his way, he was praying Shri Guru all the time-

"Oh Guru, all say, 'Thou art Paris' (the Philosopher's stone that turns iron into gold by mere touch). But then why should I be required to suffer so much, though I have been reciting your name all the time, and absolutely having full faith in you?"

"In this Kaliyug, you are the incarnation of Trimurti (three principal Gods - Brahma, Vishnu, and Mahesh.) Oh, Shri Narsinha Saraswati, you are the guide and a treasure of kindness for the devotees "

"As a mother does not forsake her child, in the same way please do not keep me away from yourself, as you are my mother, father, brother, sister, friend, relative - one and all."

"You are the protector of this Universe, donor of Gods, you have all the knowledge. You made Bali, the king of Patal very humble, you gave Bibhishan the Kingdom of Lanka (Ceylon). You made this Earth devoid of the Kshatriya race and then gave it in charity to the Brahmins. You offered everlasting place to Dhruwa; but what did you receive in return from every one of these? If you have received nothing, then what can an innocent human being, like myself, can offer you, who is himself the Lord of Laxmi (Goddess of Wealth)?"

"When a child, on the lap of its mother, opens its mouth to drink milk, what does the mother expect from the child? It does not become you, a great Donor, first to receive and then to give."

“All the wells on the Earth do not adore Varun, the God of rains, but yet Varun gives rains in abundance to one and all.”

“My forefathers have been your devotees for generations. I possess only this treasure of services of my family unto you. Kindly give me some loan from this treasure, as I am in very peculiar circumstances. I am seeking your shelter, considering my misdeeds, please do not be angry with me.”

“If a mother is angry with the child, the child seeks father's shelter. So will you not protect me, an innocent child? Are you not even inclined to listen to my miserable tale?”

Being tired of walking, he sat down under a tree and soon he was asleep. In his dream, he saw a personality with hair-locks on head, ash markings on all the body and face full of kindness. He soon recognised him to be Shri Guru, who applied ashes to his forehead and placed his blessing hand on his head.

CHAPTER 2

Siddha Muni Guides Namdharak

Namdharak was greatly amazed to see the dream. He awoke and began to proceed further on his path. While going, he was all the time thinking over the dream, he had seen in the previous night. He now observed that a similar personality, alike that seen by him in the dream, was coming from the front. He prostrated himself in humility before him and said, “You are my mother and father. Kindly favour me, an orphan child. Kindly tell me your name and place of residence.”

The Siddha Muni said, “I am a Yogi. I live on earth and in heaven also. I have been visiting holy places and now I have come here. I am a disciple of Shri Guru Narsinha Saraswati,

who resides at Ganagapur near Sangam, the meeting place of the Bhima and Amaraja rivers. He is the incarnation of Trimurtis and is always found in meditation. He has come to this earth for the salvation of his devotees. His devotees get food, cows and other wealth in abundance "

Hearing this Namdharak asked him, "Though my forefathers have been devotees of Shri Guru for generations, why should I be in such adverse conditions? Will you kindly satisfy me in this respect?"

Shri Siddha said, "You say that you worship Shri Guru and yet complain of adversities. Then it seems that you are not worshipping Shri Guru wholeheartedly. Even if Shri Vishnu or Shri Shiva is angry with his devotee, Shri Guru can surely protect him. But if Shri Guru is enraged, even Shri Vishnu or Shiva cannot protect him."

Namdharak said, "Kindly tell me why Shri Guru is said to be the incarnation of Trimurtis - Brahma, Vishnu, and Mahesh. How is it that if Shri Guru is enraged none else can protect? Where can I find this reference? Kindly explain all this to me, so that my mind would become more firm in devotion".

Shri Siddha said, "Four Vedas came out as utterances of four headed Brahma. From the Vedas 18 Puranas were construed. Brahma Vaivarta is one of these and it is stated in it that in the Dwapar Yug, Vyas, the Vishnu incarnate, spread the light of knowledge on Earth, through such volumes known as Brahma Sutras. Rishies & Munis listened to the tales from Vyas, which I am narrating to you.

"Once upon a time, Kaliyug asked Brahma about the greatness of Shri Guru".

Namdharak intervined asking, "Why did Brahma narrate this to Kali?"

Shri Siddha proceeded saying, "In the state of devolution (प्रलय) Adinarayan, Shri Vishnu was lying on a leaf of Vat. He desired and a lotus came out of his umbilicus. On it was seated Brahma, who looked to the four directions and he got four heads. He thought that he was all Supreme. Realising this Shri Vishnu smiled and said "Ah, I am here, bow to me". Brahma bowed to him and praised him, Being pleased Shri Vishnu asked Brahma to create this Universe. Shri Vishnu gave him four Vedas and also told him to create this world according to the process given in the Vedas.

Brahma then created this world, which has several animate and inanimate things such as :-

- 1) **Swedaj** : those born of perspiration as bugs etc.
- 2) **Andaj** : those coming out of eggs as birds,
- 3) **Jaraj** : those begetting from placenta i. e. womb as human beings and
- 4) **Udbhij** : i. e. coming out of Earth i. e. plants, creepers, trees etc. Similarly Brahma created three Lokas (Worlds). This process of creation has been stated in the Brahma Vaivarta Purana in the following manner :-

Brahma called every Yug (युग) one after the other and asked him to go on Earth. First came Kritiyug, who did not speak a lie, was learned and devoid of family attachments, had sacred thread and necklace of Rudraksha-beads around the neck. He said, "The people of Earth speak a lie, and are sinful How can I go and stay there? Brahma said, "Stay there for some time. I shall be sending another Yug to follow you".

Then came Treta Yug. Fat in body he possessed articles of sacrifice in his hands. In this Yug people performed sacrificies and abode by the rules of religions (धर्म) and rituals (कर्म) and most of them were Brahmins.

After the Treta Yug, Dwapar Yug approached Brahma. He had arrows and other weapons in his hands. He was both kind and wicked. Virtue and sin were both visible in him.

Lastly Kali Yug was called for Ghost like appearance, thoughtless heart, old age, struggling and despising mentality were his characteristics. He came before Brahma and began dancing and uttering childish words. At one moment he laughed, at another he wept and then would abuse anybody. Seeing him in such strange mood, Brahma asked, "why are you naked and abusing so filthily?"

Kali replied, "I shall win over people by these two means. I am not afraid of anybody."

Brahma smiled and told him to go to the Earth and show the influence of his evil intentions.

Kali said, "I am selfish, destroyer of Dharma, I like quarrel, despising and I long for the wealth and wives of others. I am a friend to those who pretend to be a saint and I am an enemy of all the virtuous."

Brahma told him, "in Kaliyug, the span of life of the human beings would be only 100 years. In the former Yugas, as the life span was too long, people followed the path of penance and devotion in order to attain supreme knowledge. In Kaliyug, a man can attain salvation, by observing penance and devotion for less time. You should help such virtuous persons."

Kali said, "Such virtuous men are my enemies. I am afraid of such persons. How should I then go to the Earth?"

Brahma said, "Take Kal and Atma with you. They will destroy the religious mindedness and even induce virtuous persons to commit sins."

Kali said, "They are my enemies, who abide by the religion and are devotees of Vishnu and Shiva, who listen to Puranas, give charities and who have peaceful hearts. But on the contrary, I love those who love their wives and children, dishonour their parents, who despise Vedas and Shastras, who see separateness in Vishnu and Shiva and despise them."

Brahma said, "You are clever. People will follow you and act as per your wishes as soon as you go there. If a few persons are virtuous, you do not trouble them".

Kali said, "I am cruel. So please tell me how should I help the virtuous? Please direct me as to how I should behave on the earth".

Brahma said, "I am sending Kal and Atma also with you who will direct you. The virtuous only can win you, all others will soon be your slaves".

Kali asked, "How a Sadhu (Saint) is to be known?"
Brahma said, "Please do not harass the learned and those who worship Hari, Har, who serve parents, Gods and Brahmins, cows and plants as Tulsi, you need not affect these".

Kali again asked, "What is the importance of Guru? How he is to be known?"

Brahma said 'Alphabet 'गु' (gu) means Siddha and 'र' (R) and 'उ' (U) imply Shri Ganesh who is Guru. Shiva, Vishnu, Brahma, parents are all Gurus on this earth. Knowledge imbibed with devotion and rational thinking (Vivek) is seen in the heart of the Guru. Study of Dharma and Shastras without Guru is futile. He directs in action, thought, devotion and disintegration. One cannot surpass worldly miseries without the help and guidance of a Guru. He throws a flash light on the dark illusionary path. Service to Guru makes one pure in body, speech and thinking. I shall just tell you a tale as an example.

(to be continued)

Swami Gangeshwaranandji in Singapore

[His Holiness Swami Shri Gangeshwaranandji 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. The accounts of the revered Swamiji's visits to Hongkong and Manila were published in the issues of this magazine for the months of December 1974 and February 1975 respectively. Here is an account of the Swamiji's visit to Singapore, which it is hoped will be found interesting by our readers - Editor.]

Prajnachakshu Swami Gangeshwaranand is positively the first Hindu saint to travel abroad with a unique mission. Now in his ninety-fourth year, he has already visited Thailand, Hongkong, Philipines, Malaysia and is now in Singapore, the one time bastion of the British Empire in the East and now the best governed Island State of the world. Swamiji has by this time traversed over fifteen thousand miles in the sky, on land and by small cruises in the bay-waters ... and gone through, very easily a tight schedule of talking and preaching engagements in five Capital Cities and three island towns. In over eight temples and scores of other holy places-Hindu, Buddhists, besides numerous homes of his devotees, he has performed 'Bhajans and Satsangs' and delivered sermons on themes of 'Manav Dharma and Sanskriti' culture and civilisation, and the philosophy and practices of the ideal way of Hindu life. Amidst all these incidental activities, the most remarkable fact which had never been attempted before at any time in the history of the Hindus and indeed of all other extinct and existing religions, is the Swamiji's mission to present the one volume mammoth compilation of the Vedas, the earliest sacred books of mankind to the people of the world. Having gifted 601 Vedas in Bharat and 6 in Nepal, Swamiji has

now embarked, true to the character and practice of the Aryas since ancient times, in the eastern direction. He has by this time presented 13 more Vedas in the above mentioned countries and islands. On his landing on the Singapore airport, he was received with an ovation in a manner seldom witnessed before.

Concluding the miraculous saga of Swamiji's life story Shri Apte observed; "Maharshi Vyas compiled the four Vedas and enjoined each one of his four disciples to carry on the study of the sacred lore, pass it on from generation to generation. That is how our sacred heritage has come to be preserved to this day ...by incomparable efforts and unmatched intelligence by the Brahman class. Because of invention and use of a unique system of eight-version recitation of every one of the over twenty thousand verses that we have the correct texts of the Vedas in faultlessly original and pure form as they were sung by the more than four hundred Rishis and 27 ladies, without a single interpolation. This ancient device has turned out to be more reliable and perfect than any modern computer machines. What was thus received by us, was copied down and commented by great lexicographers like Yask and Sayan respectively. When the European scholars particularly the German, French and the English came to know of the indisputable relation of Sanskrit with their spoken languages their curiosity was roused and they devoted themselves to the study of Sanskrit literature. Swamiji has paid high tributes to all the European Vedic scholars for their incomparable zeal and tireless intellectual efforts in the field of Vedic scholarship. Swamiji, however, noted that because of the ignorance of these people on the one hand about the Vedic traditions and interpretations, and their emphasis on philological resemblances, and indeed their predetermined prejudiced approach in the matter of according and admitting the antiquity of Hindu history which facts require and on the other hand the not-very-cooperative mood of our Vedic Vidvans and Pandits, so many defects and drawbacks remained in the compilations and the

conclusions of the great men. Vedas came in print in separate book forms. Our Indian scholars like S. P. Pandit, Telang, Maharshi Dayananda and the giant among them all, Tilak rendered great service in removing the discrepancies, dissolving the doubts, misinterpretations of the Western Orientalists and popularising the Vedic culture and civilisation and the philosophy and practice. We are proud that as all the possible efforts were made through centuries of our bondage, of periods of indiscribable hardships, when, even our very existence was threatened, there was never a time when Pandits devoted to Vedic studies ceased to add their learned contributions. Ever since the art of printing was introduced in India, there have been innumerable publications of Vedas in all their aspects in almost all languages and provinces. But one fact does stand out that never have all the four sacred books been compiled and published together. It is this gigantic undertaking which Swamiji has achieved so magnificently. This is why I call Gurudeo Gangeshwarananda as the Veda Vyas of the modern age. What five thousand years back Krishna Dwaipayana had achieved, Swami Gangeshwaranand is attempting. It is Swamiji's plan to present the Vedas in every capital of lands on the five continents and islands in the seven seas, for which mission Swamiji has come here. Have the darshan of the contemporary Veda Vyas and be blessed."

In his stay of a week from 15th October 1974 to 21st of October 1974, Swamiji presented the Vedas in two shrines of Shri Laxmi Narayan and the Sindhu Samaj and the third to the renowned Ramkrishna Mission. The first two presentations were performed with the traditional rites and rituals in which unprecedented Hindu brethren participated.

The third function was remarkable as Swamiji in his opening speech himself observed :

(continued on page 37)

कृष्णभक्तशिरोमणि सूरदास

(गतांकसे आगे)

कृष्ण अभी बालकही थे कि उध्वजी उन्हें ब्रजसे मथुरा लिया ले जाते हैं ।
प्रेम प्यासी गोपियों कहने लगती है -

अखिया हरि दरसन की प्यासी ।

देख्यो चाहता कमलनयनको, निसिदिन रहत उदासी ।

आये ऊधो फिरि गये आंगन, डारि गये ऊर फांसी ।

केशरी तिलक मोतिनकी माला वृंदावनको वासी ।

विरहिणी (विरह दुखसे) इतनी पीडित और विदग्ध हो रही है कि चन्द्रमा भी उसे शीतलता प्रदान करने में असमर्थ है । और उल्टे उसे दुख दे रहा है -

माई मोकौ चंदलग्यो दुख दैन ।

कहँ वै स्याम कहाँ वै बतियों, कहँ वै मुखकी रैन ।

तारे गनत गनत हैं हारी टपकन लागे नैन ।

अपने वियोगमें तड़पती गोपियोंको समझानेके लिये कृष्ण उध्वजीको ब्रज भेजते हैं ।
उध्व को तीखे वचन कहते हुये गोपियों कहती हैं कि वे चाहे कितने ही कटुवचन
कहें, उनका हृदय कृष्णमें अनुरक्त रहेगा । उनके वचनोंसे उनका हृदय नहीं बदल
सकता । वे कृष्णकी दासियों हैं -

ऊधौ हम हैं हरि की दासी ।

काहे कौ कटुवचन कहत हैं, करत अपनी हँसी ।

हे मधुकर, हे भ्रमर, तुम चितचोर हो और सहजही हमारे चित्त अपनी बांकी चित-
वनसे हरलिये हो -

मधुकर स्याम हमारे चोर ।

सब हरि लियौ तनक चितवनिमें, चपल नैन की कोर ।

हे मधुकर, तुम लंपट हो, पाखंडी हो । स्वयं भोग का उपभोग करते है ! और हम को योग सिखाते हो -

मधुकर तुम रस लंपट लोग ।
कमल कोष बस रहत निरंतर, हमहिं सिखावत जोग ।

इस प्रकार सूरने अपने आराध्य कृष्ण की श्रृंगारिक लीलाका गुणगान अति-उच्च कोटिका किया है । उसमें स्वाभाविकता, सरलता, सरसता व मधुरता है न कि दिखावा, कामवासना व इंद्रिय लोलुपता । प्रेममे प्रेमी अपने प्रियपर न्यूँछावर हो जाना चाहता है - अपने व्यक्तित्व को प्रेमीमें विलीन कर देना चाहता है - अपने अहम् को नष्ट कर अपने आपको कृष्णमय कर देना चाहता है ।

सूरने एक सरल शिशुकी तरह कृष्णकी लीलाओंका मुक्त हृदयसे कीर्तन किया है जिसमें न कहीं कृत्रिमता है और न कृपणता । वे उस ब्रह्मानंदके महासागरमें अवगाहन करते रहे जिसकी समीपताको कोई विरलाही प्राप्त कर सकता है । अपने सरल, मधुर व हृदयस्पर्शी पदों द्वारा वे उस ब्रह्मानंदको विना भेदभावके जनसमुदायोंमें वितरित करते रहे । जिन्होंने उनके पदोंको हृदयमें धारण किया है, उन पदोंने उनको परमानंद प्रदान किया है । यह कम आश्चर्य नहीं कि सूरकी पराभक्ति व दिव्य संगीतलहरियोंने निर्गुण निराकार ब्रह्म को ही आकृष्ट कर सगुण, साकार कर दिया और ब्रह्म बाळकृष्णके रूपमें आकर उनके चारों ओर क्रीडा करने लगा । ऐसी प्रतिमा अत्यंत विरल है । सहसा वाणी मुखरित हो उठती है -

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चंदनं न वने वने ॥

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SAINT KRISHNADAYARNAVA

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

Chhatrapati Shiwaji Maharaj was a dynamic personality. His activities in the Deccan were being watched very closely not only by the Sultans of the Bahamani Kingdoms but also by the Mughals ruling at Delhi. The expansion of the territory of the Maratha kingdom was a direct challenge to the Mohomedan rule. The Sultans in the Deccan and the Mughal Emperors of Delhi tried their best to curb this rising power; but the strategy of Shiwaji and his skillful use of his army went on scoring successes after successes and the Maratha kingdom went on expanding upto the end of Shiwaji's life; but the cunning Mughal Emperor Aurangzeb knew fully well the statesmanship of Shiwaji and was therefore well aware that so long as Shiwaji was alive, he will not be able to undermine the Maratha power. He was also aware that the Maratha leadership after Shiwaji was not so efficient as to face him boldly. Therefore immediately after Shiwaji's death, Aurangzeb started for the Deccan along with his huge army of over a lac of soldiers and the entire wealth of the Mughal empire.

The Mughal army stayed in Maharashtra for nearly twenty-five years upto the death of Aurangzeb in 1707 A. D. This army did not fight only against the Marathas but it destroyed some Bahamani Sultanats also. As the main object of this army was destruction, it went on ransacking the entire Deccan. Though the great Mughal Emperor failed in his prospect and was ultimately buried in his tomb in the Maharashtra state, his army created enough unrest in the Maharashtra state for over twenty years. Nobody felt secure. All Hindus feared that their temples may be razed to ground any time. They were also constantly fearing that they may be converted forcibly at any time. Under such circumstances we can imagine very well the plight of the

subjects of the Maharashtra State of that time. Here a saint who suffered a lot in this insecure period and had to migrate from place to place in order to save himself and his family from the Mohomedan aggression.

Though the pen name of this saint was Krishnadayarnava, his proper name was Narahari and as his family originally came from a village known as Koparudha or Koparde, his surname was Kopardekar. This village, known as Koparde, is located in the Satara District and is situated at a distance of thirty miles on the south of Satara city on the bank of the Krishna river. The Kopardekar family, staying in that village, held a Watan and lived happily. Round about Shaka 1550 one learned Brahmin, Shambhusharma by name, was born in that family. He had studied the Vedas and was known in the vicinity for his lore.

In due course Shambhusharma got a son and he was named as Narayan. Shambhusharma brought up his son very carefully and educated him according to the custom of the time. This Narayan was so bright and he grasped everything that was taught to him so quickly that he proved to be much more sharp than his father. Though Narayan had acquired so much learning and had a dutiful wife, still he was not quite happy and his wife Bahinabai was especially unhappy because there was no issue in the family for a long while after their marriage. She, therefore, started praying god and serving the Ashwatha tree and continued it assiduously for twelve years. This long prayer of Bahinabai had the desired effect and she got a son after her penance for twelve years. This son was named as Janardan. After this she also got a second son in Shaka 1596 (1674 AD) and they named him as Narahari. This same boy later on became famous as Krishnadayarnava.

Shaka 1596 is famous in the Maratha history; because it was only in this year that Shiwaji got himself crowned as king

and came to be known as Chhatrapati because of that. These days were prosperous for the people staying in Maharashtra; they had a king who was caring for the good of his subjects; but even in these prosperous days Narahari had not the good fortune to have a happy family life. He lost his mother when he was only one year old. This motherless child was then brought up by his father with the help of other female members in the household. It was customary in those days to perform the thread ceremony of the boys at an early age. Hence no sooner Narahari attained the age of five, his thread ceremony was performed and at the same time his education was also started. Narahari was quite receptive. He was learning every thing very quickly and hence he finished much of his studies in a short time. In Shaka 1604 i. e. when Narahari was only eight years old, his marriage also took place. After the death of his mother, Narahari had the protection of his father; but round about Shaka 1612 i. e. when Narahari was only sixteen, his father also left this world. This was a great blow to Narahari. He was quite young and inexperienced in worldly life; still he had to shoulder the responsibility of his whole family. The situation in the country was also worsened because Chhatrapati Shiwaji had expired in 1680 A. D. (i. e. Shaka 1602). His son Sambhaji had come to the throne; but he had differences with his ministers and the Mughal emperor Aurangzeb was constantly on his heels. He had come in the Deccan with the determination of liquidating the Maratha Kingdom. The armies of Aurangzeb had created havoc in the whole of Maharashtra and everybody was insecure. This had effect on Narahari's life to a great extent. He could not stay at a place for a long time. He had, therefore to leave his native village of Koparde and had to migrate from place to place in search of safety and security. In his book "Harivarada" Narahari (Krishnadayarnava) has given a graphic description of these troublesome and turbulent days.

Narahari left his village and sought refuge at Ambejogai. It was only at this place that saint Dasopant had spent a major part of his life. Hence Narahari might have chosen this place for his residence with the hope that he might find solace at this place, and his expectations proved to be true. It was at this place that his life took a different turn.

The initiation from a guru was considered to be a must in those days. Hence every person was in search of a guru, who would initiate him in a good order. Narahari also was accepted by one guru as his disciple here. The name of Narahari's Guru was Shri Govind and his surname was Choudhari. He was originally in the service of Chhatrapati Shiwaji Maharaj and he had the honour of a Palkhi (Palanquin). This honour was held only by a few officials of high rank. Once a swamiji named Shri Swanandswami had come to meet Shiwaji Maharaj on Raigad. Chhatrapati Shiwaji was a religious minded person and he always made it a point to meet all pious and holy people who were spending their life at different places, in the service and devotion to god and were leading a life of self sacrifice. Though Shiwaji was fighting against the Mohamedan Sultans and Emperors, still he paid homage even to Mohamedan Fakirs and Awalias. In the case of saints, holy persons and places of worship Shiwaji was quite secular, if the modern terminology is to be used. So when Shri Swanandswami was at Raigad, this Govind Guru happened to meet him and had a long talk with him. This talk however aroused in the mind of Govind Guru a distaste for the pleasures of this worldly life and he renounced his office and wealth and became an ascetic. Govind Guru belonged to the Anand cult and when Narahari requested him to accept him as his disciple and to initiate him, he readily agreed to comply with his request. The Anand cult, to which Shri Govind Guru belonged, is dedicated to the spread of devotion to god Krishna. Hence the day of the birth of god Krishna (Janmashtami) the eighth day of the dark half of the month of Shrawana, was selected by his guru as the

day for initiating Narahari. In Shaka 1617, Shri Govind, the guru of Narahari, accepted him as his disciple and initiated him in the world of philosophy and religion and showed him the way to eternal happiness and Moksha. Because Shri Govind Chowdhary was himself a devotee of god Krishna, he advised Narahari to take up the worship of that god. Narahari's guru also advised him to meditate on him. From that time onwards Narahari became a strong devotee of god Krishna. Among the idols that were daily being worshipped by Narahari, the idol of god Krishna held an important place and that idol, which he worshipped throughout his life, is still kept at Paithan by his decendants.

After this initiation ceremony, Narahari was permitted to beg alms in Ambejogai, where he was staying. At the same time he started the study of Shrimadbhagawadgeeta and Dnyaneshwari as per the advice of his guru. When Narahari used to go for begging alms, he used to call out "Krishnadayarnava" (the sea of the favour of lord Krishna). Because of this habit of Narahari, he came to be known in Ambejogai as "Krishnadayarnava". Later on when he started writing books, he also thought this name to be appropriate for him, as Lord Krishna bestowed upon him lot of favours and he adopted that same name as his pen name and he became famous only by that name.

Pilgrimage to holy places in the country was an important feature of the life of all religious minded people in those days. Hence after spending some days, in this fashion, in the study of Geeta and Dnyaneshwari, Shri Govind advised Krishnadayarnava to go on a pilgrimage with him. Hence the Guru and his disciple visited Kashi, Manas-sarovar and came to Gaya after visiting other holy places in North India. At Gaya the guru directed Krishnadayarnava to study the Vedas and the Shastras and thus prepared the ground to shape his student well as a learned man having the standard knowledge that all the learned persons of those days used to have. Mere study of the books was not

thought to be enough for a person to have authority in the religious and philosophical matters. He must do some penance in order to qualify himself in that line. According to the directions of his guru, Krishnadayarna therefore observed penance at Gaya for one and a half year. During this period he was eating only the leaves of the Neem tree. The leaves of this tree not only cure all bodily ailments, but they also help a person to have control over his mind because of the sound health that they help a person to attain.

After completing the pilgrimage of the important holy places in the North, Krishnadayarna turned towards the West. He was a staunch devotee of Lord Krishna and therefore all the places connected with his life were of great importance to him. He therefore decided to go on the pilgrimage of Dwarka in the Gujarat and accordingly completed the pilgrimage of that holy place in Shaka 1629. Though the places like Mathura and Vrindawan have close connection with the life of Lord Krishna, because he spent his childhood in these places, still Dwarka also equally important in his life. Lord Krishna is believed to have spent most of his later life at Dwarka and it was only at this place that the Yadawas made their home. Krishnadayarna was therefore quite happy to have visited this place, which was purified by the residence of his favourite deity, Lord Krishna for a long time. He prayed in the temple of Lord Krishna to his heart's content and achieved complete mental peace in that holy place. After this pilgrimage was over, Krishnadayarna started remembering about his home, from which he was away for a very long time. Hence he thought of returning to Ambejogai and reached that place in due course of time; but alas! After his return to Ambejogai what did he find there? He found that the Mohammedan aggressors had destroyed a number of houses there including his own house. The dilapidated houses in Ambejogai and the gloomy atmosphere that pervaded there gave rise to a great mental depression in Krishnadayarna!

(to be continued)

HANUMAN - THE WIND-GOD

[In Ramayana a major role has been played by the Wind-god Veer Hanuman in finding out Sita, the consort of Shri Ramchandra. Matchless were the services rendered by him and his monkey host. But for him, Rama's efforts would have proved fruitless.



Let us have a glimpse at this powerful God Lord Maruti, on the day of his birth viz Hanuman Jayanti which falls this year on 25-4-75. Shri Sai Baba was very much fond of Ram-Leela, which is celebrated throughout the length and breadth of India. "Wherever there is Ram, there is Hanuman too." So runs the saying on the lips of everyone - Editor.]

When Sita was carried away by Ravana, the ten-headed one, Rama and Lakshman wandered through a region in South India which was then known as Kishkindha.

There was a great kingdom of Monkeys in the epic days and they dwelt on the summits of Mahendra, Himawat, Vindhya and Kailash; also on Mandara, the peaks of Pandu and the five hills. They lived on mountains wearing the hue of the infant Sun, and were ever bright. Dreadful monkeys, resembling collyrium-like clouds and having the strength of mighty elephants, lived in the mansions high on the mountains. Some of them resided on the golden hills of Anjana, Mahashila and Meru shining like the evening sky.

The pleasant city of Kishkindha, situated in the centre of caves was the capital of the monkey kings. These caves, huge and picturesque, adorned with jewels and flowery gardens were their abodes and wished-for-fruits were produced there at all times. It was filled with palatial buildings. It was beautiful with good looking monkey-children of the celestials and Gandharwas-wearing heavenly garlands and clothes and assuming shapes at will.

Studded Diamonds

The capital city of Kishkindha was always fragrant with the sweet smell of sandalwood, aguru and lotuses and its highways were equally fragrant with the smell of honey; and the tops of the neighbouring mounts looked like studded diamonds in the ring of the city. There were rivers of clear water which added their natural notes to the daily routine of the inhabitants. And there lived the great and most honourable monkey lords like Angada, Mainda, Divada, Subahu, Hanuman, Veerbahu, Kumuda, Sushena, Tara, Jambaban, Neela, Suneta and Supatala well known for their prowess. These monkey lords looked like sable clouds adorned with excellent garlands, filled with rice and jewels along with their fair damsels of the region.

Among them Sugriva was the most powerful lord or so to say the Emperor of the Kingdom. The turrets and spires of his palace, covered with dense and wild forests and cool and snowy shades, resembled the peaks of Kailash. There were great apartments furnished with many a gold and silver bedsteads with embroidered coverlets and comfortable seats. No sooner had one entered the splendid rooms than one heard the musical sounds of stringed instruments. King Sugriva used to sit on his majestic throne surrounded by many a fair damsel, proud of their youth and beauty, who often delighted him with the tinkling and jingling noise of their girdles and nupuras (an ornament of their feet and legs.)

One day Sugriva summoned Hanuman -- the Chief Minister of the Kingdom -- and told him that two ascetics with bows and arrows and daggers were traversing his dominions. He thought that the men might have been despatched by Vali with whom he was not on good terms and he therefore ordered Hanuman, "O Hanuti, go and ask them why they have entered my forest."

Soft Greetings

Lord Hanuman lost no time in approaching Rama and Lakshman, who welcomed and greeted him with soft words. They found Sugriva's minister affectionate and skilled in speech, well-versed in *Rig Veda*, *Yajur Veda*, and thoroughly acquainted with *Sam Veda*; and a learned grammarian, who did not use a single inelegant word.

"Whose heart is not moved by these words?" Rama said to Lakshman, "indeed the missions of the king, whose emissaries are so accomplished, will be fulfilled only by virtue of their words."

"We shall quit this forest at once if you so desire, O best of monkeys, as commanded by your king." Replied Lakshman with the consent of his elder brother.

Hearing these words the son of Pavana, delighted and revolving within himself the means of Sugriva's regaining his lost honour, proposed to bring about a friendly union between them and thought his lord would be able to obtain the monarchy with the help of Rama.

Consequently in a combat between Vali and Sugriva, Vali was slain by a mighty shaft of Rama. Sugriva was installed as the king. As a reward for the service rendered to the kingdom of monkeys, particularly to Sugriva, he ordered his monkey host to help Rama to find out Sita, who was carried away by the fierce looking Rakshasa.

Thereupon powerful monkeys were sent in all directions by Sugriva to find out Sita. Jambavan, the foremost of monkeys, in order to encourage Hanuman, who was rather crest-fallen, addressed him in vigorous tones :-

"O powerful Wind-god, neither on earth, nor in the sky, nor in the ethereal regions, nor yet in water, see I any obstacles in thy course. Thy motion, vehemence, energy and fleetness are like those of thy sire and there exists no creature on earth that is like unto thee. Thou art alike in energy and strength, equal to Sugriva, monarch of monkeys, and to Rama and Lakshman. Thou art well versed in religious lore and political economy, wit and courage and policy and conduct in consonance with season and place. Therefore, dost thou bethink thyself how Sita may be recovered.

Monkey Spouse

"O son of Maruta, the foremost of Apsaras (nymphs) Pujikathala, more famed under the name of Anjana, is the spouse of the monkey Kesarin. Famous in the three worlds, and incomparable on earth by virtue of her beauty, by an imprecation, my son, she was born in the monkey-race, capable of wearing shapes at her will.

"Once upon a time, that daughter of the high souled monkeys, Kunjara, endowed with youth and beauty, decked in a delightful garland and clad in silk, assuming a human form, was ringing on the summit of a mountain, resembling a mass of clouds in the rainy season. And it came to pass that as that one of the expensive eyes was standing on the summit of the mount, the Wind gently stole away her elegant yellow cloth with crimson skirts. And he had a sight of her fair and fine face.

"And as soon as the Wind saw that illustrious one of auspicious hip and slender waist, and whose every limb was lovely, he was again overcome by desire. And all his frame possessed by Manmatha (Cupid) and deprived of self, the Wind embraced that blameless one by means of his long arms. Thereat, influenced by fear, that one of the excellent vows said -- 'Who is that desireth to lay violent hands upon my chastity?' Hearing Anjana's

words, the Wind answered -- 'I do not wrong thee, I have mentally entered into thy womb. Let not fear enter thy heart. Thou shalt bear a son, intelligent and endowed with prowess and gifted with great strength and possessing exceeding energy, and having vast vigour, he shall equal me in bounding and leaping.

"Thus addressed, O mighty monkey, thy mother, gave birth to thee in a cave, in the mighty forest. Though a child, desirous of eating, seeing the Sun risen, and taking him to be a fruit, sprang up and leaped into the sky. And O mighty monkey, going there thousand yojanas, thou struck by his energy, did not feel poverty of spirit.

"And seeing thee rushing through the heavens, O mighty Hanuman, Indra in his wrath hurled his thunderbolt at thee. Thereat breaking thy left jaw, thou fell on the mountain top. (Hanu-means jaw, Hanuman means-he with the fractured jaw).

Standstill Life

"From these circumstances, thy name hath been known as Hanuman. Witnessing thee beaten back, that bearer of perfumes himself, the wind, that breaketh everything before him, in wrath did not blow through the three worlds. Life came to a standstill. Thereat all the gods -- lords of the universe -- influenced by fear in consequence of the triune world waxing agitated, began to pacify the wrathful wind.

"And on the wind being mollified, Brahmans conferred on him a boon, saying, -- 'O child, O thou of true prowess! Thy son shall be incapable of being slain in battle by means of weapons.' And seeing Hanuman sustain no serious injuries consequent on the impact of thunderbolt, he of a thousand eyes (Indra) pleased in his soul also conferred on Hanuman an excellent boon, 'O Lord, thy death shall take place according to thy will.'

"O mighty and glorious Hanuman; thou, endowed with the dreadful vigour, art the son of Kesari by his wife, and resembling the Wind in energy, thou hast sprung from his loins. Thou art the son of the Wind, my child, equal to him in the power of leaping. So nothing is impossible for thee and I trust within no time thou shalt find out Sita. I beseech thee to hasten at once."

Such was the wonderful tale narrated by Jambavan about the birth of Hanuman, the mighty lord of the monkeys -- an incarnate God of strength.

Prof.:- Vaman H. Pandit
13, Khatipura, Indore City (M. P.)

(continued from page 23)

"I am extremely delighted to be here in this shrine of Paramhansa Ramkrishna. This is indeed the first occasion of our having this opportunity of presenting the Vedas in the shrine of the first Paramhansa of our contemporary times, whose dynamic disciple Swami Vivekananda, the Hindu Monk, presented the Vedanta to the World and enlightened the humanity with the essence - the soul and spirit of our Vedas. I remember with joy and gratitude the obligations of the great Master and his disciple monk to the humanity and now humbly offer the Vedas in the place, which is the perennial fountain source of our Vedant philosophy."

Swami Damodaranand, the monk in charge of the Mission had welcomed Swamiji applauding his achievements and his Mission. On his request Shri Dada Apte introduced Swamiji as reported above.

SHANTI NIWAS

(New Residential Building at Shirdi for Sai Devotees)

The flow of Sai devotees at Shirdi is perennial. Sai devotees are flocking at Shirdi from all the countries of the world throughout the year. On special festival days like Gudhi Padwa, Ram Navami, Guru Pournima, Vijaya Dashami, etc. the Samadhi Mandir of Shri Sai Baba is kept open throughout the day and night and the staff at Shirdi gets completely exhausted in making the arrangements for the devotees pouring in Shirdi in large numbers; but the peculiarity of Shri Sai's grace is this that there is no shortage of accommodation at any time. Whenever the buildings are all full, pendals are erected for accommodating the remaining devotees; but it is a matter of pleasure to note that one more building (Bhakta Niwas No. 2) is under construction for the use of the devotees and it will be inaugurated on the ensuing Hindu New Year day. (12th April 1975)

This new building consists of ground and three upper floors. The Bhoomi Pujan at the time of starting the construction of the building, was performed by Shri Ramnath G. Wagh B. A., LL. B. Chairman of the Ahmednagar Zilla Parishad, on 17th October 1972, while the Foundation Stone thereof was laid on the 24th of March 1973 by Paramhansa Muktananda Swami of Ganeshpuri. According to his wish this Bhakta Niwas No. 2 has been named as "SHANTI NIWAS".

The plinth area of this specious building is 225 feet by 53 feet, its height being 55 feet. On the ground floor of this building there is a big hall, about 7000 sq. feet in area. About 1000 sq feet of the space is proposed to be utilized for storage, while the Library and the Waiting Hall for visitors is expected to be about 2000 sq. feet each, in area. It is proposed to equip this Library with all the books written on Shri Sai Baba in all

the Indian as well as foreign languages. Philosophical books and magazines in the various Indian and foreign languages will also be made available to the readers in this library in due course of time. The walls of the building have been so designed that 32 cupboards, with adequate compartments in each cupboard, have been located therein for accommodating the books of the library.

The upper three stories of the building consist of residential blocks. There are thirty blocks on each floor, the area of each block being 250 sq feet. Each block is divided into two rooms, one of which is a living room and the other is to be used as a kitchen. Twelve water closets have been provided on each floor, with flushing tanks, for common use. In addition to the attached bathroom, provided in each block, there is also one wash basin therein. One fan, one cot, bed, pillows, two chairs, one table, one bucket and one pot of drinking water will be supplied to each block.

Two storage tanks of twelve thousand five hundred gallons capacity have been provided on the terrace of the building and water will be pumped therein by means of electric pumps. The water from these tanks could be used both for drinking and for washing or bathing.

The plan of the building was drawn by architect Shri S. H. Godbole and he himself executed the entire work of construction of the building on behalf of Navajiwan Construction Company, from Bombay. The electric fittings have been made by Shahade and Co. from Bombay.

The total cost of the building will be round about rupees twenty lacks. This building is located near Bhakta Niwas No. 1 and commands a good view of the Samadhi Mandir, the Shirdi Village and the area surrounding it. This building is a good addition to the property of the Shirdi Sansthan and because of the provision of all the modern amenities therein, it is hoped that it will be the most popular resort of all the devotees visiting Shirdi.

रामभक्तिशिरोमणि तुलसीदास

[संत तुलसीदासजी बड़े रामभक्त थे । इस वर्ष रामनवमीका (रामजन्म) उत्सव २० अप्रैल पर आ रहा है । इसलिये इसी अवसरपर यह रामभक्तके बारेमें एक नूतन लेखमाला चालू की जाती है । — सम्पादक]

भारतवर्ष अनादि कालसे ऋषिमुनियों, ब्रह्मज्ञानियों, संतों, महात्माओं व ईश्वर भक्तों की जन्मभूमि रहा है । जब जब भारतवासियोंपर विपत्तियों के पहाड़ टूटे और वे किं कतव्यविमूढ हुये, तब तब ईश्वरकृपासे संतों व भक्तों ने जन्म लेकर उनका मार्गदर्शन किया और उन्हें परम कल्याण के मार्गपर स्थित किया । यह परंपरा भारत वर्ष के भिन्न भिन्न प्रदेशों में सतत प्रवाहित होती रही है । संवत् १३०० से १७०० तक का काल ऐसा ही समय था जब भारत में स्वतंत्र हिन्दू राज्यों की धीरे धीरे समाप्ति होकर मुसलमानों के साम्राज्य को स्थिरता प्राप्त हो रही थी । हिन्दू जनता व्रस्त, अपमानित और गौरवहीन होती जा रही थी और उनमें उदासी छा गई थी । ऐसे समय में गुजरात में मध्वाचार्यजी, नरसी मेहता, उड़ासा में जयदेव, बंगाल में मधुसूदन सरस्वती, मिथिला में विद्यापति, पंजाब में गुरुनानक, महाराष्ट्र में नामदेव, ज्ञानेश्वर, तुकाराम, रामदास तथा उत्तर और मध्य भारत में वल्लभाचार्यजी, सूरदास, रामानंदजी, मीराबाई आदि भक्तों ने राम और कृष्णकी भक्ति का जनता में प्रचार किया । इन्हीं भक्तों की परंपरा में राम भक्त शिरोमणि तुलसीदासजी ने जन्म लिया और उन्होंने रामभक्ति का जन जन के हृदय में स्थापित की । इनका 'रामचरितमानस' महाकाव्य भारतीय जनता को ही नहीं वरन् संपूर्ण विश्व को अद्वितीय देन है । इसमें तुलसीदासजीने भारतीय सभ्यता, संस्कृति, साहित्य, दर्शन, नीति, आदर्श, भक्ति, धर्म, समाज और राज्य व्यवस्था का सार भर दिया है । यह महाकाव्य शिक्षित, अशिक्षित, विद्वान और सामान्य जन का कंठहार है । भारत में ही नहीं, विदेशों में भी इसे विशेष संमान प्राप्त है । रामचरितमानस के द्वारा तुलसीदासजीने निर्जीव जनता में प्राण फूँके और नवजीवन प्रदान किया ।

उत्तर प्रदेशके बांदा जिले में राजापुर नामक ग्राम है जो प्रयाग के निकट है । वहाँ आत्माराम दुबे नाम के एक प्रतिष्ठित सरयूपारीण ब्राह्मण रहते थे । उनकी धर्म पत्नी का नाम तुलसी था । इन्हीं भाग्यवान् दंपत्ति के यहाँ संवत् १५५४ की श्रावण शुक्ल सप्तमी के दिन अमृतमूल नक्षत्र में तुलसीदासजी का जन्म हुआ । जन्म के पूर्व तुलसीदासजी बारह महीनों तक गर्भ में रहे । जन्म लेते ही प्रत्येक

शिशु रोता है परंतु तुलसीदासजी राय नहीं बरन् उनके मुखसे 'राम' का शब्द निकला। इस शिशु के मुखमें पूरे दांत विद्यमान थे और उनका डीढ़ डौल ५ वर्ष के बालक के समान था। ऐसे अद्भुत बालकको देखकर पिता उसको राक्षस समझने लगे और अभंगल की शंका से भयभीत हो गये। उन्होंने उस बालक की उपेक्षा की। माता तुलसी यह देखकर बहुत चिंतित हुई। माता ने बालक की रक्षा के लिये उसे दशमी की रात को अपनी एक दासी मुनिया को पालने पोसने को दिया और दूसरे दिन स्वयं इस असार संसार से चल बसी। दासी बालक को लेकर अपनी ससुराल चली गई। वहाँ उसने उसका बड़े प्रेम से पालन पोषण किया। जब तुलसीदासजी लगभग पाँच वर्ष के हुये तब मुनिया का भी देहांत हो गया। राजापुर में बालक के पिता के पास संदेश भेजा गया पर उन्होंने बालक लेना स्वीकार नहीं किया। अब तुलसीदासजी अनाथ हो गये। वे द्वार द्वार भटकने लगे। जिसपर उस परम पिता परमेश्वर का कृपा दृष्टि हो, वह अनाथ कैसा रह सकता है। तुलसीदास की दुर्दशा देखकर जगज्जननी पार्वतीजी से रहा न गया और उन्हें उस होनहार बालक पर दया आई। वे ब्राह्मणी का वेष धारण कर प्रतिदिन उसके पास जाती और उसे अपने हाथों भोजन करा जाती। कहा भी तो है -

जाओ राखै साइया, मार न सके कोष ।
वाल न बांका करि सके, जो जग वैरी होय ॥

इधर भगवान शंकरजी की प्रेरणा से राम शैल पर रहनेवाले श्री अनन्ता-नन्दजी के प्रिय शिष्य श्री नरहर्यानन्दजी ने इस बालक को ढूँढ निकाला और उसका नाम 'रामबोला' रखा। वे उसे अयोध्या ले गये और वहाँ सवत् १५६१ माह शुक्ल पंचमी शुक्रवार को उसका यज्ञोपवीत संस्कार किया। बिना सिखाये ही बालक 'रामबोला' ने गायत्री मंत्र का उच्चारण किया जिसे देखकर सब लोग चकित रह गये।

[अपूर्ण]

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

Questions and Answers

Those who are good readers are good thinkers also; but sometimes it so happens that while they are ruminating over some religious or philosophical matters that they have read, certain questions pose before their mind, to which they are not able to find a satisfactory reply. Such questions therefore haunt them like a ghost. At the time of the first gathering of the writers and poets contributing their articles to Shri Sai Leela, held at Shirdi on the 18th and 19th January 1975, it was therefore suggested by one devotee, Shri Nandwani, that we may start one section of "Questions and Answers" for getting satisfactory replies to the questions of the type referred to above. Shri Nandwani's suggestion is accepted and the section is being started from this month.

The first question, which is asked by Shri Nandwani himself, is being placed before our readers. Those who feel that they have a satisfactory reply to the question, may please send it to the editor, which will be published in this section if found to be satisfactory. Our readers may also forward to us similar questions.

The question is, "Why Sai Baba lost in the wrestling bout with Mohiuddin Tamboli and at later age threw down Rohilla, a fanatic, with just a touch on the wrist?"

Picture on the Cover Page

Once when Vasudevananda Saraswati was at Rajamahendri, he happened to meet Shri Pundaleekrao, a pleader from Nanded. After ascertaining from him that he was going to Shirdi, Shri Vasudevananda gave him a cocoanut with a request to give it to Shri Sai Baba after going to Shirdi. On their way, the party broke the fruit inadvertently. When Shri Pundleekrao reached Shirdi and bowed before Baba, he asked him, "Where is the cocoanut given to me by my brother?" Such brotherly feeling existed between Baba and his contemporary saints.

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(Continued from March 1975 issue)

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