

SHRI SAI LEELA



APRIL 1976

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SHRI SAI LEELA

APRIL 1976

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 55

APRIL 1976

No. 1

Secret of Unfolding Inner Powers

If thou wilt serve the Kingdom of the Spirit, thou must not think of being "great." In loneliness is strength.

Freed from the tyranny of the "outer," freed from pride and self, and growing in meditation and prayer, thou wilt unfold thine inner powers in silence and sacrifice.

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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EDITORIAL

Fiftyfour Years of Publication

With this issue, Shri Sai Leela enters its fiftyfifth year of publication. It would not therefore be out of place to recapitulate the history of its publication during the years gone by.

The publication of Shri Sai Leela started in the year 1923. The Ramnavmi is a very important festival at Shirdi. This festival comes in the Hindu calendar in its very first month viz Chaitra. Hence the Sai Leela magazine appears to have been started from the Chaitra of Shaka 1845 (1923 A. D.) The issues were published according to the Hindu calendar from Chaitra to Falgun every year. Due to low cost of paper and wages, the annual subscription was as low as Rupees three and six annas while the cost of a single copy was six annas only.

After five years of publication, Shri Sai Leeta became a bi-monthly magazine and brought out six issues in a year. The annual subscription continued to be as before.

All Sai devotees might be aware that the first biography of Shri Sai Baba was written in Marathi in the verse form by Shri Govind Raghunath Dabholkar alias Hemadpant. Though this work was started with the consent and blessings of Shri Sai Baba, it took time for its completion and it had to be published somewhere. Shri Sai Leela magazine was thought to be the proper medlum for publication of the same and from the beginning some portion of Saisatcharita was published regularly in Shri Sai Leela. The publication continued seriatim in Shri Sai Leela and by 1930 complete Saisatcharita was published. This book is considered very holy by all Sai devotees and like Gurucharitra 'Saptahas' for reading Saisatcharita continuously for seven days are observed at several places according to our faith.

Though from the beginning the name of Shri Laxman Ganesh Mahajani used to appear on Shri Sai Leela as the Editor, yet Shri Dabholkar (Hemadpant) also took keen interest in its publication. In Shaka 1850 i. e. 1928 A. D. we find the addition of the name of Shri Ramchandra Atmaram Tarkhad as editor to the name of Shri Mahajani and from the next year i. e. 1929 A. D. the name of Shri Tarkhad alone appears as the editor. The name of Shri Tarkhad appears in Chapter IX of the Sai Satcharita as a staunch devotee of Shri Sai Baba and his experience has been narrated therein.

Due to paucity of funds, the Shirdi Sansthan could not grant adequate subsidy towards the publication of Shri Sai Leela and for some time the publication of the magazine had to be suspended. Ultimately Dr. K. B. Gavankar became the Chairman of the committee at Shirdi and he revived the magazine in 1948 and started its publication as a quarterly. From that year the issues were published in January, April, July and October. As there were only four issues in a year, the yearly subscription was only two and a quarter rupees, while a single issue used to cost annas ten only.

The get-up of the magazine and the nature of articles published therein did not change. According to the assurance given by Shri Sai Baba during his life time, he was rushing to the need of his devotees in their difficulties and the devotees were expressing their gratitude by visiting Shirdi and writing down their experiences. The unique experiences of the devotees had always been a special feature of this magazine and even now they are being published in it as and when they are received.

Shri Nagesh Atmaram Sawant was a very sincere devotee of Shri Sai Baba. He had a flare for undertaking some sort of service to Shri Sai Baba. Hence Dr. Gavankar gave him the opportunity of becoming the editor of Shri Sai Leela and we find his name as the editor in 1954, when the magazine had entered into the thirtyfirst year of its publication. Shri Ramchandra Mahadeo

Rane appears as the joint editor along with Shri Sawant during the years 1957 and 1958.

From April 1959 the magazine was again converted into a monthly and the name of Shri Nagesh Atmaram Sawant alone appears on it as the editor. In this new form there were only fortyeight pages in each issue. The annual subscription at that time was rupees five and a single issue used to costannas eight only.

Soon after this the affairs of the Shirdi Sansthan changed hands. The Court Receiver was appointed to manage the affairs of the Sansthan and hence we find the name Shri G. V. Kshirasagar as the editor of Shri Sai Leela from January 1961. Shri Nagesh Atmaram Sawant appears to have therefore, shouldered the responsibility of editing the magazine for a pretty long time of nearly eight years. Shri Sawant, the veteran editor of this magazine recently passed away at Nagpur at the mature age of 81 years. His brief life sketch has been published in the issue of this magazine for the last month on page 40.

We are now embarking more or less on the modern history of Shri Sai Leela, which might be known to many of our readers. After the appointment of the first Court Receiver, Shri Kshirasagar, the subsequent Court Receivers were appointed from time to time and they respectively took over the editorship of the magazine, as a matter of course as shown below :—

Shri Sreepad Balkrishna Darp	December 1962
„ B. G. Potnis	December 1964
„ D. D. Patankar	July 1967
„ K. S. Pathak	December 1970

Since April 1959, the usual issue of Shri Sai Leela was having fortyeight pages and the annual subscription was only rupees five; but the entire matter in the magazine used to be in Marathi. The devotees of Shri Sai Baba who did not know Marathi felt that they had no enough opportunity to express their feelings and

devotion to Shri Sai Baba and hence in 1971, an English section was added to this magazine and the number of pages was increased to round about 80. Consequently the annual subscription was raised to rupees ten and a single copy started costing rupee one; but this arrangement could not continue for a long time. The readers who knew only Marathi language, felt that the articles in English were of no use to them, while the readers who only knew English, thought that the articles in Marathi were an unnecessary burden on them. This situation was properly judged by the Executive editor Prof. D. D. Parchure and in consultation with Shri Pathak, the Court Receiver, who is always ready for giving a trial to any good suggestion, the Marathi and English sections were separated. Thus from April 1973 the Sai Leela is being published separately in English and Marathi. The pages have been limited to fortyeight and the annual subscription was fixed at rupees six, a single copy costing only sixty paise. Since April 1973 there has been tremendous increase in the cost of paper and printing. The Sansthan has to grant an annual subsidy of nearly Rs. 20,000 in order to continue the publication of Shri Sai. Leela. Recently in the gathering of the contributors to Shri Sai Leela, held at Shirdi during February 1976, a number of persons suggested that we might increase the annual subscription and the cost of the single issue; but there is so far no proposal to increase the subscription of this magazine.

In April 1974 we started a new series under the caption "Saints of Maharashtra" and have regularly published articles about the saints of Maharashtra during the last two years. We hope our readers have liked the articles published in this series. We hope to continue the series this year also.

The publication of Shri Gurucharitra, which describes the leelas of Shri Shripad Shrivallabh and Shri Narasinha Saraswati, who are the recent incarnations of Shri Datta, was started in April 1975 and we hope our readers are happy to read about these incarnations of Shri Datta. Incidentally it may be mentioned

that some devotees also believed that Shri Sai Baba is an incarnation of Shri Datta. We are half way through Shri Gurucharitra and hope to continue its publication in this year also.

Shri Sai Leela magazine was started and is continued with the idea of spreading the teachings of Shri Sai Baba among the masses and thus lead them to Moksha. The experiences of devotees are also published in this magazine in order to give assurance to the devotees that Shri Sai Baba is fulfilling his promise which he gave to his devotees. The ultimate aim of spreading the Sai cult in the world will thus be achieved by this publication.

Sai cult is spreading far & wide day by day. The number of Sai devotees is going up by leaps and bounds. Shri Sai temples are coming up at different places in the world. Sometimes it so happens that after returning from the visit to a town or a city, we come to know that a Sai temple existed in that city and then we feel sorry to have missed the opportunity to visit that temple. Hence we are going to publish every month an account of one Sai temple. Inquisitive readers will take advantage of these articles and pay their homage to Shri Sai Baba when there will be an occasion for them to visit these places. Apart from the personal visit of the devotees to these places it will help them to know how far Sai devotion and Sai cult are spreading.

From Sai Satcharita and from the teachings of Shri Sai Baba as told by various devotees and a number of articles and poems that are being published in this magazine, the Sai devotees are now aware that because Shri Sai Baba was staying in a masjid, he was dear to the Muslims and they honoured him. Because He advocated the Hindu festivals like Ramnavami, Gokul Ashtami and Dassera, He was liked by the Hindus and hence the present worship, abhishek and aarti, etc. at Shirdi are being performed in the usual way in which they are being performed at other Hindu temples. Similarly because of the Dhuni in the Dwarkamai, the fire worshippers i. e. the Parsi community also

adore Shri Sai Baba and take pride in calling themselves as the disciples of Shri Sai Baba. It will thus be seen that the aim and teachings of Shri Sai Baba were to unify all the religions and create a feeling of well-being among them. Secularism which was advocated strongly by Late Pandit Jawaharlal Nehru and which is advocated now by the Indian Government can thus be seen deeply rooted in the teachings of Shri Sai Baba. Shri Sai Baba was establishing this secular feeling among the masses, who came to Him as His devotees, a century ago when no political leaders thought about it and herein lies the greatness of Shri Sai Baba. In the gathering held at Shirdi in February 1976, Shri Pathaksaheb, the Court Receiver, assured the contributors and devotees that a magazine of this type devoted entirely to the propagation of Sai Baba's teachings and the publication of information regarding other past and present saints and their message to mankind, will be continued at all costs so long as he continues to be in the office of the Court Receiver. In addition to the above assurance from the Court Receiver our main support and inspiration comes from Shri Sai Baba and with that unfailing support we hope to continue the publication of this magazine with the active co-operation from our readers in future. ★

RAMNAVAMI FESTIVAL AT SHIRDI

The Ramnavami Festival will be celebrated as usual at Shirdi from Thursday the 8th April 1976 to Saturday the 10th April 1976. All Sai devotees are invited to attend the Festival and make it a complete success.

THE SCIENCE OF RELIGION

By · Swami Chinmayananda

ONE PATH --- TWO NAMES

A time was; why, it is till with some of us, I feel, when with fanatical faith the pursuers of "wisdom through meditations" (**Sankhya**), and those who "performed actions without anxiety to enjoy the fruits thereof" (**Yoga**), quarrel with each other. The two clash in their approach to the path and here Krishna laughs at the hollow controversy and shows that they are, in fact, integral, that they are not incompatible contradictory paths, but **Sannyasa** and **Yoga** are complementary to each other.

With sharp satire and suppressed indignation the Lord declares, (V-4) "**Children, not the wise will speak of knowledge (Sankhya) and performance of action (Yoga) as distinct. He who truly lives pursuing one, gains the rewards of both.**" "A matured wise man who has read and reflected upon what the scriptures say cannot draw any distinction between" the renunciation-of-ego" (**Sannyasa**) and "the renunciation-of-desire" (**Yoga**). A true **pandit** --- learned scholar of subtle reflections and independent right judgements --- will not see any contrariness or even any distinction between these two approaches. In fact, they are integral --- they constitute one path with two names. Only those with immature understanding in their thoughtlessness will see any difference between these two royal paths for self-discovery (*sankhyayogo prathakbalah pravadanti na pandithah*).

Renunciation of "doership" is the **Sankhyan**-way, and renunciation of enjoyership" is the **Yoga**-way. Now Krishna stuns Arjuna with his declaration, "He who truly lives in one, gains the rewards of both", (*ekamapyasthithah samyagubhyorvin-*

dathe phalam). This cannot be such a conundrum after all, to those who have followed so far, psychological implications of these two paths.

By renouncing the vanity of enjoyership (bhokthruhabhava), Yoga leads a seeker to exhaust his sensual **Vasanas** for pursuing happiness in the world-of-objects. And when **Vasanas** are reduced the mind becomes more and more steady . . . when the mind is steady it focusses its attention at the spring of all Awareness and thus realises the Self. When all by itself the sense of "doer-ship" ends, **Sannyasa** is achieved.

Thus **Yoga** is the means and **Sankhya** is the Goal. Through renunciation of "enjoyership" we arrive at the renunciation of "doership". The limited ego ends --- the experience of the effulgent Self fills the bosom with its enlightenment and its "peace that passeth all understanding." **Yoga** leads to **Sankhya** both are to be pursued serially : the royal path to Self rediscovery starts as **Yoga** and fulfills as **Sankhya**. It is one path with two different names. Pursuing even one of them the seeker will come to gain the final reward --- which is the one reward of both, self-liberation from the ego.

To elucidate this pointed assertion, Lord Krishna explains, "The plane of experience reached by the Gyana-Yogins is also gained by the Karma-Yogins. He who sees "Knowledge" (Sankhya) and "performance of action" (Yoga), as one, he alone sees" These two are to be pursued as complementary to each other. Their pursuance ends in the liquidation of the ego. When the ego ends, desire to enjoy wanes. Where there is no 'enjoyership', truly there is no trace of 'doership'. High school classes are different from college classes; yet, one who realises that by pursuing school he reaches college and becomes a degree-holder; he alone becomes educated.

There are no other theoretical proofs by which we can convince a seeker of truth of this statement. When the seeker

diligently practises **Yoga** and comes to curb a little his "sense of-enjoyership", his ego-centric vanity of "doership" also weakens . . . the seeker experiences then a certain amount of joyous expansion in his Consciousness . . . and to him the significance of this statement becomes self-evident (yah pasyathi sa pasyathi). Follow and reach the goal of both. Where **Sankhyans** reach there **Yogins** arrive in time (yathsankhyi prapyathe sthanam tathyogirabi gamyathe)

If thus the two are integral, each complementary to the other, why then did the Lord earlier insist so eloquently upon **Karma Yoga** - - - upon actions undertaken to fulfil one's obligatory duties, purely in the **Yagna**-spirit? Why not we take to the path of **Sankhya** directly? Such doubts are cleared by the Geethacharya himself.

Krishna explains, (V-6) "**Renunciation-of-action is hard to achieve without performance-of-action. Purified by his devotion to Yoga, the man of meditation ere long reaches Brahman**". This is the reason why the Geeta advises the youth to make a stand in life and holding on to an ideal, in a full spirit of dedication, act to fulfil their duties in life. Without this discipline, the inhibitions essentially in us cannot be emptied. So long as **Vasanas** exist in the personality, these powerful repressions and suppressions must burst forth muddying the clear waters of thoughts in us. In the resulting chaos within, even the existing wisdom can easily get clouded and totally veiled from us. **Karma Yoga**, service to society, in the right mental attitude of devotion and dedication to the ideal is an essential discipline in purifying the heart, in cultivating true culture and effective self-education. Thus **Yoga**-discipline in life's activities makes any individual a fully integrated personality (yuktha).

Therefore, "renunciation-of-doership" (**Sannyasa**), is hard to obtain for one who has not undergone the discipline of "renunciation-of-enjoyership" (**Yoga**) (sannyasasthu mahabaho dukhama-

pnumayogatha :). Once an individual practises sincerely the path of **Karma Yoga**, through his unselfish acts of dedicated love to his fellow-men and to his duties, he becomes fit to enter the path of meditation and such a meditator (yogayuktho muni), ere long gains the infinite awakening of the Supreme Brahman (yogayuktho munibrahma nachirenadhigachathi).

If the **Karma Yoga** discipline is not lived by an individual for sufficiently long (ayogatha), for him O mighty-armed soldier, please understand, **Sannyasa** (renunciation-of-the-ego), is hard to achieve (sannyasth mahabaho dukhmapnumayogatha). To live in a spirit of dedication and to act in a loving Yagna-spirit is the privilege of a fully grown man; an animal man will live but a selfish life on sense pleasures and aggrandisement. A fully blossomed man alone can seek to discover his divine stature and live its glory. Without **Yoga**, **Sannyas** is indeed hard to gain. Serve man before you become fit to serve God. ★

(Courtesy : Geeta Office, Powai)

To The Editor, Shri Sai Leela

Twice I read the article "Search for Shri Sai Baba's Birth Place", published in Shri Sai Leela issue of January 1976 by Sai Devotee Shri V. B. Kher. He has done a wonderful service to Sai Devotees all of whom feel obliged to him. His systematic way, deligence, labour and single-minded approach are all praiseworthy. Since quite some time or rather years, I had been thinking of doing this service but Baba had meant it rightly for Shri Kher.

I am happy to note that residents of Pathri are keen to buy that plot of house, where our Lord Sai appeared in human form, and erect a memorial. We all Sai Devotees should come forward with all possible help in the matter.

V. B. Nandwani

Above Central Bank Building, 55 L. J. Road, Bombay, 16

SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from March 1976 issue)

CHAPTER 34

Rajkumar and Mantrikumar Devotees of Shri Shiva

Parashar further said, 'The monkey has taken birth as your son and the cook has become the Mantri Kumar. Due to the training of the previous birth both are 'Dnyanis' and devotees of Shiva.

Hearing this the king asked, 'you have narrated the account of the previous births of these kumars, but what is their future?'

Parashar : 'You ask about the future of your son, but you will be grieved to know the same.'

The King: Kindly tell me the truth. If it gives me grief, kindly suggest the means to get rid of it.'

Parashar : 'Your son will live for twelve years. He will die on the eighth day from today. For this you worship Umakant (Shri Shiva), the Guru of the universe, with Rudrasukta. The significance of this Rudrasukta is very very great. This will save the life of your son.

'The four Vedas came out of the four mouths of Brahma-deo. Yajurveda contains this Rudrasukta. Brahmadev told this Rudra to Maricha, Atri, etc. These Rishis taught this to their disciples. Thus it has come on this earth from generation to generation. By reciting Rudra all the sins are wiped off. You invite a hundred learned brahmins and have ten thousand

Rudra-Abhisheks on Shri Shiva Shankar. This will enable your son to live a long life.'

The king invited brahmins as instructed and Rudrabhishek was started ceremoniously. On the eighth day at mid-day the Rajkumar all of a sudden fell on the ground senseless. Abhishek teerth was sprinkled on his body and the brahmins also threw enchanted 'akshat' (rice) of Rudra on the same. Due to this, Yamadoot did not dare to come near the Rajkumar who soon awoke from the swoon. His death was thus averted.

The king and the people were very much delighted. The king spent much in charity. In the meantime, Naradmuni came there and said, 'Oh king, while Yamadoots were taking away your son, Shivadoots attacked them and freed your son. The Yamadoots fled away to Yama and complained. Yama went to Shri Shankar and asked, 'why did your doots attack my doots?' Shri Shankar said, 'when Rajkumar was granted long life why did your doots go to snatch him without consulting Chitragupta (record-keeper of lives of all beings)? They ought not to have gone.' When record of Chitragupta was checked, it was found that though the kumar's life was twelve years at first, he was granted ten thousand years' life later on. Seeing this Yama repented and went away. Your son got long life by virtue of Rudra-Jap. His death is averted. Such is the great power of Rudrasukta.

CHAPTER 35

Kach-Devayani

The young wife asked Shri Guru, 'What is our future? How should I live hereafter? Please favour me with a mantra.'

Shri Guru said, 'A wife should serve her husband devotedly. She needs no other advice or mantra. If a mantra is given to a woman some calamity falls. This is evident from the tale of Kach-Devayani.'

'In olden days the gods and demons were often at war. Shukracharya, the Guru of the demons, would recite Mrityunjaya mantra and the dead demons would be made alive. Therefore it was rather difficult for the gods to win the war. Indra, the king of the gods went to Shri Shankar and told him this fact. Shri Shankar was very angry and he asked to call Shukra. Nandi, Shri Shiva's bull, went to Shukra, who was in meditation at that time. Nandi therefore held him in his mouth and brought him to Shri Shankar. Shri Shankar at once devoured him. After some days, Shukra came out of the body of Shri Shankar through his urine. He again started reciting Mrityunjaya mantra and brought the demons to life.

Indra told Brihaspati, Guru of gods, about amrit Sanjivani mantra of Shukracharya and said, 'The guru of the demons makes them alive with the help of this mantra. You being the Guru of the gods why should you not protect the gods?'

Brihaspati said, 'if Sanjivani mantra is heard by six ears, it will lose its importance. So it would be better to send someone as a pupil to learn the mantra from Shukracharya. Let my son Kacha be sent to him. He will learn the mantra and return.'

Kacha took leave of the gods and came to Shukracharya. He bowed to him and stood before him. Shukracharya inquired who he was and why he had come to him. Kacha replied 'I am a Brahmin-kumar. Hearing your fame, I have come to learn at your feet. Shukracharya's only daughter Devayani was standing by her father. She liked the Brahmin youth and requested her father, Shukracharya to accept him as his pupil. Shukracharya agreed and Kacha started staying with him.

The demons did not approve of this as they suspected that the gods would learn the Sanjivani mantra from Shukracharya and then it would be impossible for them to win a victory over them. Therefore, when Kacha had been to the forest for bringing darbha (a kind of grass), the demons killed him. In the evening,

when Kacha did not return home, Devayani requested her father to bring him home soon.

Shukra, by intuition knew that Kacha was dead so he recited Sanjivani mantra and brought him to life. Kacha then came home. Once again when Kacha had been to the forest, the demons killed him and the pieces of his body were thrown in all directions. Devayani again showed anxiety for Kacha. Shukra again recited Sanjivani mantra and brought him to life, as Devayani was his only daughter and Shukracharya had great affection for her.

The demons now contrived to kill Kacha on Ekadashi fast day. They then mixed his flesh in wine and offered it to Shukracharya for drinking. For the third time when Kacha was missing, Devayani wept and requested him to bring him to life. Shukracharya realised that Kacha was not seen anywhere but he was in his belly. He told Devayani that Kacha was in his belly and if he is taken out, he himself would die.

Devayani said, 'You are bringing to life all people and saying that you would die. How is this? Kacha is my soul. If he does not come back, I will give up my life.'

Shukracharya: 'Besides myself none else knows Sanjivani mantra. There is a condition that this mantra should not be divulged to anyone. If it is heard by six ears (three persons) it will lose its effect. This is a problem with me.'

Devayani said, 'Teach me the mantra. I shall recite it and make you alive.'

Shukracharya: 'The Shastras prohibit telling a mantra to a woman.'

Devayani who was greatly dejected said, 'Then you may live with your mantra happily. I will give up my life.' Saying so she fell on the ground senseless. Shukracharya brought her to

consciousness and gave her the Sanjivani mantra. While he was reciting the mantra, Kacha, who was in Shukra's belly, also heard it. Shukra recited the mantra and Kacha came out of his body tearing his belly. Consequently Shukracharya fell dead. Then Devayani recited the mantra third time and Shukra became alive. Thus Kacha heard the mantra thrice and made it by heart.

Now Kacha folded his hands and said to Shukracharya, 'I have studied at your house so far. The demons do not allow me to live here peacefully. Kindly therefore allow me to go home now.'

Devayani interrupted, 'I have made you alive thrice. I love you. You should marry me.'

Kacha : 'Being the daughter of my guru, you are my sister. You made me alive from time to time and so you are like my mother. If I marry you people will blame me.'

Hearing this, Devayani felt sorry and at the same time she was enraged. She cursed him, 'Your learning will be futile. You will forget all that you have learnt.'

Kacha said, 'You have cursed me in vain. You will marry a person other than a Brahmin. Your father has taught you Sanjivani mantra against the rules of Shastras. Hence it will not work now.' Saying this Kacha went away.

Seeing that Kacha had returned, Indra and other gods were delighted,

Shri Guru said, 'For a woman, service of her husband is the principal mantra. She should obey him and observe vrat, etc. with his consent only.'

(To be continued)

THE GURU OF SHRI SAI BABA

[To unriddle the mystery shrouding the guru of Sai Baba, the writer paid a personal visit to Pathri, Sailu and Ahmedabad along with his wife, interviewed all who could throw light on the dark corners, and patiently gathered relevant information. He states the two theories about Sai Baba's guru, in this article. -Editor.]

Some among the devotees of Sai Baba regard him as God-head and believe that he was not born as others are born—no woman bore him. There can be an honest difference of opinion about Sai Baba being an incarnation or a saint depending on one's attitude and belief but it is difficult to accept the theory of his not being born as others are, in this age of reason. Faith may, and often does, transcend reason. But reason, too, has its claims—albeit on a lower level where proof is possible and necessary, where convincing evidence is available. Reason should not be brushed aside simply because it is a limited instrument. Within the limited jurisdiction of reason, faith has to reckon within it. I submit that the belief in theory of his not being born in the usual way is in conflict with trained reason. Apart from any argument, Sai Baba, himself is once said to have spoken thus :

“My mother was greatly rejoicing that she had got a son (i. e. me). I was for my part wondering at her conduct. When did she beget me? Was I begotten at all? Have I not been already in existence? Why is she rejoicing over this?” £ What can we make of these words? Surely, Baba's birth was like that of any other human though all his deeds were divine and had a purpose.

£ B. V. Narasimhaswami, Devotees' Experiences of Shri Sai Baba Part II, All India Sai Samaj, Madras, 3rd Edn. 1965, p. 43 at p. 65.

There is not much controversy about the birth-place of Sai Baba. However, about the guru of Sai Baba there are two theories—one propounded by Das Guru Maharaj and the other espoused by Swami Sai Sharanananda. The two theories will first be stated, they will then be examined and their validity tested.

DAS GANU MAHARAJ'S THEORY

It is the proposition of Das Ganu that Shri Gopalrao Deshmukh of Sailu near Pathri was the guru of Sai Baba.† Gopalrao Deshmukh obtained the **jahagir** of Jintur Pargana in the Nizam's State. He was of humble disposition and was kind and merciful. He cured diseases and possessed eight **maha siddhis***. The fame of Gopalrao spread all around and people flocked from great distances to have his darshan. In course of time Sailu became a place of pilgrimage like Pandharpur or Dwarka.‡

In one of his pilgrimages, Gopalrao reached Ahmedabad and visited the mausoleum Darga of Suvagshah where a miracle happened which is worth recording.£ When Gopalrao approached the mausoleum, the tomb perspired with joy and burst into speech. The following words came forth out of the mausoleum. "**Salaam Alekum !** Oh you great Sage Ramanand in your previous birth truly, you have not forgotten me even though you have changed

† Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj, 1945

*The eight mahasiddhis are अणिमा (becoming minute as an atom) महिमा (becoming huge), लघिमा (becoming small), प्राप्ती (Enjoyment through the senses), प्राकाश्य (awareness of things which cannot be seen or heard), इशिता (command over elements of nature), वशिता (Non-attachment to objects of sense), यत्कामस्तदवस्यति (negatively end of all desires; positively, state of bliss)—See Bhagwat, Eleventh Canto, Chap. V, Verses 4 & 5.

‡ Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj 1945, pp. 10, 16 & 18.

£Ibid p. 25.

your form and appear before me as a Deshmukh in the Moglai (Nizam's Dominion). From the town of Manwat, ten miles from Sailu, your former disciple Kabir will come to you as a child of a Fakir". The caretaker of the mausoleum was amazed and wondered wherefrom the voice came*.

The legend of Suvagshah has been sung by the Marathi poet-saint Sri Mahipati in the forty-third chapter of his *Bhakta Leelamrita*.[£]

As predicted, the wife of the Fakir of Manwat came to Sailu to see Gopalrao. She was an oldish woman in her fifties and was clad in rags. She had green bangles on her wrists and carried on her back a boy of five who was Kabir in his previous birth. The poor woman was stopped at the gate by guards who would not allow her to enter the courtyard. So putting the boy down, with folded hands she sent a prayer to Gopalrao, "Oh virtuous one, you are protector of the weak and my sole refuge. It is over a month since my husband departed telling me before his death to go to you for shelter."

The prayer reached Gopalrao's ears and he came out. He welcomed them saying that he was waiting for the day when Kabir would come to him. The boy recognised his master and sought refuge in him. Both the woman and the boy were provided with a roof by the master. Day by Day, the master grew fond of the boy but that aroused the jealousy of the members of the household who wished him harm. When the boy was twelve years old, the Fakir's wife died.[¢]

*Das Ganu Maharaj, *Sai Hari Kathas*, All India Sai Samaj, 1945, pp. 26-27.

£Ibid, p. 25. The second edition of *Bhaktalilamrit* by Mahipati was published by Damodar Savlaram & Co., Bombay-2 in 1935.

¢Ibid, pp. 30-31.

¢Ibid, pp. 31-33.

One day at dusk, both the master and the boy disappeared into the dense forest nearby and did not return home for four months to the anxiety and fear of the household. They suspected the Fakir's deceased wife of having cast a spell over Gopalrao for "how else could one account for the fascination of a saintly Brahmin for a Muslim boy?" So they argued and decided that the only way out was to destroy the boy. Thus resolved, a group of men entered the forest where they found the master fast asleep with the boy by his side. One of the group hurled a brick at the boy with the intention of killing him but it missed its aim and hit the master on his head. Actually, the brick was suspended in the mid-air by the master's power for over an hour but its force had to terminate at some point. The master offered his head as the target for the boy's sake and suffered the injury. The master sat up at once and spread lime over the bleeding injury and bandaged it. The person who was responsible for the evil deed fell down dead instantly by the power of the master * This brick which was the gift of the master to the boy (later known as Sai Baba) and was used by him in his later life for resting, and which when broke, Sai Baba exclaimed that his time was up.

At the sight of the master's bleeding head the boy burst into tears. He craved forgiveness of the master for the suffering caused to him, and asked to be sent away. The master replied, "Do not regret for I have now very few days to pass. But to-day I wish to transfer all my powers to you. Go to the cowherd yonder and get me milk of a black cow. There is not a moment to lose.‡ The boy hurried to the cowherd and asked for milk of a black cow for the master. The cowherd pointing to a black cow replied that the only cow of that colour was barren and could yield no milk. To the master he said that the cow had not

*Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj, 1945, p.p 35

‡Ibid, pp. 103-106

‡Ibid, pp. 36-37

calved even once in the last fifteen years. But the master gently touched the cow's udders and milk oozed out. The master gathered three seers of creamy milk and handed it over to the boy. He then removed the piece of cloth covering his head and tied it round the boy's head saying "I have given you my entire wealth. The three seers of milk given to you are **karma**, **bhakti** and **jnana**. I have sanctified the milk; hence drink up the whole of it and you will get **jnana**.* The boy touched the feet of the master with his head and swallowed the milk. And lo, everything to his vision appeared as if imbued with God.+

The master caressed the boy and said, "Remember that you were Kabir in your former birth and I was Ramananda. For your sake I have given up the ascetic's life in this birth. I say unto you that remain a celibate, be of tranquil mind, and regard God and the world as one. Make your abode in one place and raise those who surrender unto you. My mission being achieved, I will proceed to Sailu and enter **Mahasamadhi**.@

To the men who had leagued against the boy, the master said, "why do you hide your faces from me?" The men immediately fell at his feet and entreated him to revive their dead companion. But the master said that the powers that he had, now resided in the boy and they should beseech him. They did as they were told but the boy was puzzled and looked at the master, who by a gesture, wished him to revive the dead man. The boy took the dust off his master's feet and applied it to the forehead of the dead. He rose to life and the men carried the master and his disciple to Sailu in a procession.£

*Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj 1945, pp. 39-40

+Ibid, p. 40

@Ibid, pp. 40-41

£Ibid, p. 43

Next day, the master assembled all his disciples and addressing them said, "To-day, I will abandon my earthly tabernacle and at that place a Peepul tree will rise. If you dig a little near the tree, you will discover a purple, four-armed idol of Venkatesa. Erect a temple on that spot". He read aloud eighteen chapters of the Bhagwad Gita and asked all assembled to take the name of Narayana. Then he gave the loin cloth he had, on to the boy, for making a **kafni**, and signalled to him to leave at once. Thrice he repeated the name of God and left his physical frame. Things occurred as the master had said and a temple was erected on the hallowed spot in due course.+

At the master's order, the boy left Sailu and went towards the West until he came to the terrain of Aurangabad. At Daulatabad, he worshipped at the shrine of Janardana Swami. And with a mind filled with renunciation and **vairagya** he lived in solitude in search of **Brahman** *

One day, Chandbhai, a Muslim, came to the forest in search of his missing horse and saw the boy (Sai Baba) sitting under a tree. Mistaking him for a ghost or a sprit, he took to his heels in fright, but the boy assured him that he was a man, a **Fakir**, spending his time in the forest. He invited Chandbhai for a smoke. Chandbhai sat down beside him and stuffed his clay pipe. But there was no fire to light it. The fakir smiled and struck the ground with his tongs and produced fire. Chandbhai was dumbfounded and honoured the fakir as if he were Paigamber. @ Turning to the **fakir**, he said "O **Samartha**, for four days and nights I have been wandering in search of my lost mare without food or drink, but cannot find her". The **fakir** asked him to look beyond the yonder hedge and Chandbhai really found his missing mare. He then invited the **fakir** to his house. The **fakir** agreed to go

+Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj, 1945, Ibid, pp. 43-45

*Ibid, p. 49

@Ibid, pp. 49-52

the next day. Chandbhai had in the meanwhile spoken to the villagers about his, the **fakir's**, wonderful powers. So when the **fakir** arrived the next day, the whole village turned out to pay him homage.£ After passing a few days with Chandbhai, the **fakir** accompanied him to Shirdi with the wedding party of Chandbhai's brother-in-law where he lived for the rest of his life.*

Shri B. V. Narasimhaswami has adopted the story of Sai Baba's **guru** narrated by Das Gunu with some frill and embellishment in Volume I of the biography of Sai Baba.

SWAMI SAISHARANANANDA'S THEORY

Swami Saisharanananda tells the story of Sai Baba's **guru** which is reproduced herein in his own words in extenso.*

"I was only eight years old when I left my parents and came to the Ganges (Baba always named the Godavari as the Ganges.) Then I came to Shirdi' This was what Baba said (unasked to the writer) "He continued, 'I found my master in the **chawdi** here. His calm, peaceful, cheerful and meditative face attracted me, charmed me, almost bewitched me so much so, that my eyes were ever riveted on his face and that even a moment's separation from him made me uneasy. In his company I used to forget all my hunger and thirst. I served him with all my heart for years together for more than twelve years. The duties I had imposed on myself for him were very arduous. He never left his seat for any purpose, not even to answer calls of nature. Merged in meditation for ever, he entirely forgot that he had a body, mind etc. He ate, passed urine and stool etc. . . . on his seat. I fed him, changed his clothes, swept and kept his seat always clean. As a reward of this he awarded me his blessings

£Das Ganu Maharaj, Sai Hari Kathas, All India Sai Samaj, 1945 pp. 53-58

*Ibid; p. 58

*Swami Sai Sharanananda, Shri Sai The Superman, Shri Sai Baba Sansthan, Shirdi 2nd Edn., 1975, pp. 16-21

saying, 'Wherever you are, here or even beyond the seven seas, I will be ever with you to guard and protect you'. Right at the start he had asked me to pay his fees; and on my asking what his fees were, he coolly said 'his fees were only two pice;... **Nishta** absolute faith and **Saboori**—patience. I readily gave him these two and although I was very eager to obtain from his holy mouth some holy spell or formula which I could go on chanting and repeating, he uttered nothing into my ears. He simply said, 'I shall ever be with you, protecting you by mere loving glance in the manner of a tortoise protecting his young ones by mere glance'. The entire credit of all this glory of mine goes to this guru. It is the outcome of his blessings.

"On another occasion he said to this writer, 'My guru's name is Roshan Sha Mian'. When Baba uttered these words, I took them as advising me to take to the sun worship, as I am by caste a Brahmin and Brahmins are by their scriptures required to worship the sun, three times a day—at sunrise, at noon and the sunset and repeat the sun's **Gayatri** formula for at least 324 times a day. Subsequently Baba made me repeat this **Gayatri** several thousand times for expiation of certain sins committed by me in the past and also asked me to offer a few-rice oblations in the fire and set apart certain portions for gods, guests, cows, dogs, etc. performing the **Vaishwadeva** ceremony before taking dinner. All this confirmed me in my belief that Baba's intention in telling me the name of his **guru** was to impress on me the necessity of performing the six duties enjoined on Brahmins by scriptures. Subsequently I marked that Baba was from time to time also using the word '**Roshan**'. He used it particularly when he told some parables. Then he used that word in the sense of 'light' meaning knowledge as opposed to ignorance Applying the same sense to **Roshan** in '**Roshan Shah**' the name Roshan Shah would mean the Lord of knowledge, the Universal Soul .

We do not however mean to suggest by the above interpretations that person of the name Roshan Shah Mian did not

materially exist. On the contrary we, by these interpretations desire to draw the attention to the peculiar characteristic of the life events of such a superman as Shri Sai Baba. This peculiarity is that all the events of supermen's life can always be interpreted mataphysically as well as literally. . . .

“ Accordingly one should not be astonished if we say that Roshan Shah spoken of by Baba did exist in flesh and blood and Baba strenuously served him for over twelve years. It seems Roshan Shah thereafter cast off his mortal-coil his body and Baba entombed him under or near the **neem** tree at present found in Shirdi near Nayalkarwada. When the previous owner of this **Wada** R. B. Sathe wanted to put up a storey and terrace at the time of putting a staircase he unearthed a tomb with an underground cellar* or a cave under the tree. Baba was asked as to what should be done about the tomb and the cave. Baba said that ‘that place belonged to his elders and it should neither be disturbad nor opened but it should be covered up with a stone as before’. Persons and some boys playing a hide and seek game removed the stone and found under it several steps leading further down. They said that the cave was dark but rather long. Baba once told the writer pointing to a pillar near his **dhuni** (sacred fire) in the Dwarkamai, ‘that there was a cave there; he always confined himself to that cave; that once his beard had grown so long that it reached the ground; that he never came out of the cave unless to meet some holy and religious man’. It seems this cellar or cave referred to by Baba started from under the **neem** tree and extended upto and even beyond the **Chawdi**. This cave was in fact Baba's place of penance.)”

(To be continued)

V. B. Kher

Alka, 14th Road, Khar, Bombay-52

*Obviously a tunnel

SAINT RAMDAS

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

(Continued from March 1976 issue)

All saints have affinity for other contemporary saints. They honour each other from the bottom of their hearts. Saint Ramdas was also in touch with most of his contemporary saints. He honoured them whenever they met him, but he was very close with the following four saints. They took every opportunity to visit each other and to talk on philosophical matters. Some times saint Ramdas invited all of them to Chafal and they used to stay together for some days discussing matters relating to the other world and to the life after death. Their discussions used to be of a very high level and it was really a treat to listen to their discussions on religious and philosophical topics.

Among these four saints, Jayaram from Vadgaon can be mentioned to be a close friend of saint Ramdas. Whenever any calamities befell him, saint Ramdas at once ran to his help. Like saint Ramdas he was also a poet and he had the urge to ask the people to awaken and rise to the occasion. Four of his works in hand-written form are still lying in his 'math' at Vadgaon. It cannot be said whether they will at all be published or will be eaten away by white ants before they see the light. Jayaramswami also had high regard for saint Ramdas and has composed a few songs in his praise. In Shaka 1594, during the life time of saint Ramdas, Jayaramswami took samadhi.

The name of the second saint, who belonged to the friends' circle of saint Ramdas, is Shri Ranganathswami of Nigdi. This Swami was not of a sannyasi type like Ramdas. He was a Raj-yogi. He always moved on horse-back and had a paraphernalia of servants and disciples numbering over a hundred. He had a

flare for horse-riding and sometimes he used to cover over a hundred miles a day. Even though he did not hanker after riches or wealth, it would follow him automatically. He had composed thousands of verses out of which only a few have been printed so far; but from whatever printed material is available, we feel that he had poetic genius and imagination.

He respected saint Ramdas very much and ran to him whenever he had any difficulty. Saint Ramdas also used to entertain him and gave him whatever help he needed. Ranganathswami took samadhi in Shaka 1606 after Ramdas took his samadhi.

Anandmoorthy can be mentioned to be another saint that belonged to the "Daspanchak" (group of five). He was a resident of Agalgao. The name of his father was Brahmadeo Bhat and Savitribai was the name of his mother. The guru of Shri Anandmoorthy was Shri Raghunath, who was staying at Nasik. Unlike saint Ramdas, Shri Anandmoorthy was a married man. He served his guru and remained with him for years. Ultimately Shri Raghunathswami took samadhi at Brahmanath and Anandmoorthy built a Vrindawan there. He also started living there and preaching devotion to god. He lived for a long time after saint Ramdas and took samadhi in Shaka 1618.

The fourth saint of the circle was Keshavswami. There is a town known as Kalyani near Latoor in the Maharashtra state. Atmarampant, the father of Keshavswami, was the Kulkarni of that village. He and his wife Gangabai were a very pious couple and lived at Kalyani engrossed in the worship of god. After a few years they got a son, but he was dumb. Though the couple was dejected and worried, still their faith in god did not get shattered in any way. They continued their worship of god with unabated devotion, hoping for the best.

When Keshavswami attained the age of five, Shri Shankaracharya happened to pay a visit to Kalyani. The couple therefore,

naturally thought of taking their son to bow down to Shankaracharya. When they narrated their story to Shri Shankaracharya, he immediately blessed Keshavswami by placing his hand on his head. Because of this divine favour, the young lad started speaking immediately. He started his education thereafter and made remarkable progress within a short time. He started performing keertans later on and was known to be one of the best keertankars of his time. He was also a married man.

From Kalyani he migrated to Bhaganagar (Hyderabad) and stayed there after establishing his 'math'. He had high regards for saint Ramdas and hence he was always advising his disciples to follow the example of that saint. He always longed for the meeting of saint Ramdas; but being away from Maharashtra, he could only have occasional meetings with the saints named above. It is however recorded that the other saints who realised this difficulty of Shri Keshavswami, themselves went to Bhaganagar to meet him. History has recorded the visits of saint Ramdas, Jayaramswami and Ranganathswami to Keshavswami's math at Bhaganagar. The Samadhi of this contemporary of saint Ramdas is located at Bhaganagar (Hyderabad) on the bank of the river.

The above four saints and saint Ramdas were together known as 'Daspanchak'. As saint Ramdas was the source of inspiration of this group of five saints, it was known after him. All these saints were poets and they had high regard and appreciation for each other. They spread far and wide the faith in god and the Hindu religion. They all have composed verses in praise of god and in praise and appreciation of others. Awakening among the masses was considered by saint Ramdas to be the only solution to come out of the very disrupted position of the Hindu community and this goal was also accepted by the other four saints of the 'Daspanchak'. Hence because of their affinity for each other and because of their common goal for the national uplift, this group of five friends has left a lasting impression on the religious history of Maharashtra.

LEGENDS

Most of the saints in the world are said to have supernatural powers. Hence many legends about all saints are current. They are described at length in their biographies. It is a matter of individual faith whether to believe them or not. While narrating the life of saint Ramdas, a few of the legends have been narrated from time to time. However, we give here a few more legends, which throw some more light on the character of this great saint.

Shri Ram was the god, whose devotion was preached by saint Ramdas, as we have seen earlier. Hanuman, the faithful devotee and servant of Ram, was considered equally sacred by Ramdas and he personally installed the idols of Hanuman at thirteen different places. Every year on Hanuman Jayanti day i. e. on the full-moon day in the month of Chaitra, the festival of the birth of Hanuman was being celebrated at all these temples. The disciples of saint Ramdas, who were in charge of these temples, wished that Ramdas should attend the function at their temple. The disciples were every year inviting saint Ramdas very cordially and he was always assuring them that he would attend the function if he would be free to go to their town. On one Hanuman Jayanti day, it is recorded that Ramdas attended the festival simultaneously at all the thirteen places! All the disciples were pleased more because they thought that Ramdas showed them a special favour by attending only the function at their temple. Later on they started boasting that saint Ramdas attended the function only at their temple and informed other disciples about it. Everybody however claimed that saint Ramdas attended the function only at his temple. This dispute in the end reached the ears of Chhatrapati Shiwaji Maharaj, who then caused enquiries to be made at all the places independently and it was found that saint Ramdas was present at all the thirteen places simultaneously!

The fame of saint Ramdas was spreading far and wide and when the young Maratha leader Ilke Shiwaji Maharaj started

honouring him and consulting him in religious matters. people from remote corners came to saint Ramdas for his darshan. It might be recalled that there is a mention in the life of saint Ramdas that as a child, he and his elder brother were taken by their father to saint Eknath. In those days, it appears that it was a very common practice to pay a visit to the saints in the vicinity.

Shri Babajipant, the grandson of saint Eknath, went to Karnatak for business. He completed the business successfully and earned a good income. He could lay by 101 Mohors out of the money earned by him as sale price of his goods. On his return journey, he had thought of paying a visit to saint Ramdas and get his blessings according to the custom of the time referred to above. Accordingly he went to Chafal where he was informed that saint Ramdas had gone to stay on the bank of the Krishna river in a grove. As Babajipant had decided to pay respects to saint Ramdas, he naturally followed the saint over there. Babajipant was worried about the gold-mohors that he was carrying. He therefore deposited them with saint Ramdas for safe custody.

Some one hundred brahmins, who had come for the marriage ceremony of a rich person's son, were returning to their homes. In the meanwhile they also came to know about saint Ramdas and they thought of paying their respects to him. When the Brahmins came to saint Ramdas, it was noon time and Ramdas thought the Brahmins would expect him to serve lunch to them. He, therefore, requested them to have a bath in the waters of the river and to return for lunch. The brahmins had thought to themselves, "This saint is staying on the bank of a river in a grove. He has no paraphernalia, nor complement of servants. How does he propose to serve lunch for all hundred people at once?"

The brahmins however went to the river and had bath in the holy waters of the river. They returned back and to their utter surprise they found that a sumptuous dinner was awaiting them. They all enjoyed the hearty meal and the sweets served

to them. After lunch the Brahmins expected to get Dakshina from saint Ramdas. This practice was known to the saint and hence after the brahmins were sufficiently fed, saint Ramdas gave dakshina of one Mohor to each of them. The brahmins took leave of saint Ramdas, with their minds fully satisfied. Babajipant also took leave of saint Ramdas; but he could not ask for his 101 Mohors, as he saw that saint Ramdas gave them to the brahmins in his presence. He, therefore, returned to his house empty handed and with a vacant and sad mind. When he came home in such dejected mood, his father knew that something had gone amiss with his son. He therefore, tried to console him saying, "O son, don't get dejected like this. Are you not satisfied with the profit of one hundred and one gold-Mohors that you have earned during your business tour of Karnatak? Be satisfied. Do not hanker after large sums of money." Hearing this, Babajipant got completely baffled. He had seen with his own eyes that saint Ramdas had given as dakshina those 101 gold mohors which he had given to him for safe custody. Then under these circumstances, how could those Mohors come to him? He however ventured to ask his father as to who gave those Mohors to him. The father started giving the description of the person and Babajipant at once realised that the description very surely pointed out to saint Ramdas. After having come to know this leela of saint Ramdas, tears stood in the eyes of Babajipant and he blamed himself for unnecessarily doubting the fidelity of saint Ramdas.

He said to himself, "Really the ways of the saints are very queer. We common people can hardly know them." So saying he bowed down to saint Ramdas and begged his pardon for his folly.'

(To be continued)

RELAXED HOURS

There was a man, who once went to the ocean for a bath; but instead of taking the bath he sat there for hours together on the sandy beach. Others enquired of him, "What is the matter? You have come since early morning, and still you are sitting without taking bath, gazing towards the ocean? Now the sun has come on the zenith. When will you take bath, my friend?"

The man replied, "Let the waves that are coming one after the other stop. Then I shall take bath."

xx xx xx xx xx

Are these waves going to stop for this gentleman? It is his ignorance.....

The same phenomenon is applicable to our life too.

This world is an ocean. The waves of sorrow, difficulties and worries are going to come one after the other. There is no end to that. They will continue to come during the whole of our life — from birth to death. No favourable time is going to come. Favourable and unfavourable are mere reflections of our mind. If we think unfavourably, everything is unfavourable for us all the time and vice versa. The man could not take a bath for want of a quiet ocean. We shall also miss the opportunity of 'namasmaran' for want of mental peace and internal tranquility.

Adopt the 'sadhana' of 'namasmaran' to obtain mental peace — just from this very moment. Shri Sai will bless you! ★

Dr. Anil Jaiswal, M. B. B. S.

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Sai Temple at Saidham Wadi, Girgaum Bombay

[Originally published in Shri Sai Leela (Marathi), May 1974]

Near the Congress House on the Vithalbai Patel Road, in Girgaum, there is a Sai Temple which is known as Shri Saidham. It is visited by many Sai devotees on every day; but it is frequented regularly by a number of Sai devotees on every Thursday. The place, where this temple is situated, was once upon a time known as Duart Wadi, but because of this Sai temple the place is now known as Saidham Wadi.

Shri Balaji Wasant Talim, the famous sculptor of Bombay, founded in his "Talim Art Studio" in December 1952, the institution known as "Saidham". The Sai temple in the Saidham Wadi is situated just near the aforesaid studio. Shri Keshawrao Bhole, who is a sincere Sai devotee and who takes keen interest in the spread of Sai cult is one of the chief active members of "Shri Saidham". In the vicinity of the Talim Art Studio, there is an Audumbar tree. The devotees of Guru Datta believe that God Datta resides under this tree. Some Sai devotees believe that Shri Sai Baba is an incarnation of God Datta. Shri Keshawrao Bhole, the first Pujari of this temple, got an intuition that he should build a Sai temple near the aforesaid Audumbar tree for the facility of the Sai devotees staying in Bombay. Shri Bhole informed his friends and Shri Talim, the owner of Talim Studio, about this order of Shri Sai Baba. Shri Talim, who was himself Sai devotee, liked the idea and it was decided in the first meeting held in Talim Studio that if the owner of the land is prepared to grant the necessary permission then a Sai temple should be erected at the site. As every good idea meets with success, the owner of the land, Shri Bhausahab Talim, immediately agreed to part with the land on lease for the purpose of erecting a temple. When the question of the land was thus solved, a fund for erection of the temple was started immediately and a few donations were

assured on the spot. Shri Talim therefore, carved the statue of Shri Sai Baba and having installed it temporarily in one hall of his own studio started the Sai Mandir. In this hall the temple was kept open to the public only for two days in a week. On Thursdays the temple was kept open up to 12 noon and from 4 p.m. to 8 p.m. and on Fridays the temple would be kept open from 4 p.m. to 8 p.m.

Nearly fifty thousand rupees were required to erect a separate temple, while the trustees were able to collect only rupees twenty thousand upto the time, when it was declared that the hall in Talim studio would not be allowed for use as a temple any more. In order to tarry over this difficulty, Shri Kashinath Trimbak Dalvi, the owner of firewood depot nearby, came forward and he offered a part of his depot for keeping the idol of Shri Sai Baba and carry on there the pooja and aarti according to the wishes of the devotees. In course of time, however, the place was found too small for the devotees frequenting the place and it also interrupted the business of Shri Dalvi. Though he was a member of "Saidham", he was forced to suggest the trustees to find out a suitable place for the temple. the Trustees were, therefore, again in a fix and they started running helter-skelter in search of a place for the temple.

The true urge of the Sai devotees did not go unheard. By the grace of Shri Sai Baba, one old Christian lady in the Duarte Lane, offered her house for the purposes of housing the temple; but the main stumbling block was the finance. In order to purchase the building, an amount of Rupees 56,000 was necessary. A number of Sai devotees therefore, decided to subscribe liberally towards the fund. By February 1960, the necessary amount was collected and the building of Mrs. Valentine was duly purchased by the trustees of "Saidham". Shri D. D. Neroy, the famous block maker and artist presented an imposing portrait of Shri Sai Baba to Saidham on the same day on which the trustees purchased the building. In Shirdi Shri Sai Baba converted the Masjid into

Dwarkamai. Similarly the house, of a Christian lady was modified into a Sai temple! The house was then remodelled so as to appear like a temple. This modification in the house cost additional twenty thousand rupees. In order that the public may know about this temple, an exhibition of 'Rangoli' was arranged wherein the scenes from the life of Shri Sai Baba were depicted. This exhibition was inaugurated by the famous Congress leader Shri S. K. Patil. After the usual ceremonies of Sacrifice etc the temple was inaugurated by Shri Yeshwantrao Chavan, the then Chief Minister of the Maharashtra state, on the Gudhi Padwa day in 1960. At the time of the installation of the statue of Shri Sai Baba, the great Saint Tukdoji Maharaj was present.

The statue of Shri Sai Baba in the Saidham is in the sitting posture. The statue is finished so nicely, that if you gaze at its face, you feel that Shri Sai Baba is actually conversing with you. The left hand of the statue is resting on the "Lode". The background of the statue is decorated in silver and there is a silver umbrella hanging over the statue. There are the "Padukas" in front of the statue and there is a box for donations near them. This statue is carved by the famous sculptor, Shri Balaji Wasant Talim. It may be mentioned here that the imposing statue of Shri Sai Baba in the Samadhi Mandir at Shirdi is also carved by Shri Talim himself. Schedule of Aarti at Saidham is almost the same as at Shirdi. The "Kakad Aarti" starts at 5 A. M. and Shejarati takes place at 10 p. m. At 6 p. m. also one aarti is performed. At the time of all the Aarties, Sai devotees gather in the Mandir in large numbers. Festivals are celebrated in the mandir round the year and Abhisheks and Satyanarayan Poojas are also being performed very often.

The dream of Shri Keshwarao Bhole to build a Sai temple under the Audumber tree near Talim studio was thus fulfilled. In the garden in the rear of the mandir attempts were made to plant two or three Audumber trees but they failed; but one Audumbar tree rose out of the ground and it has now grown up

to a good height. This tree is supposed to be a miracle. At present the Aarti is also conducted under this tree.

Shri Sai Baba was of opinion that the service of the human beings was also as good as the worship of god. Hence on the Gudhi Padwa day in 1961, a Charitable Homeopathic dispensary was started at Saidham for the poor and needy people. Dr. Rajadhyaksha, Dr. Anasuya Dhumatkar, Dr. Merchant and other famous doctors used to attend the dispensary and gave medicines to the patients attending the dispensary. A nominal fee of 25 paise for the adult and of 15 paise for the child is charged for the medicines in the dispensary.

The hall of the Mandir is quite spacious and can accommodate about five hundred people. Cultural and educational films are screened in the hall from time to time. The office of Saidham is just adjoining to the hall. The Dhuni at Shirdi is burning all the time, similarly an oil lamp is constantly burning in this temple. Shri Dattatraya Bhaskar Malpekar is the president of Saidham for the last so many years. All Sai devotees should visit this holy mandir whenever they find time. ✨

RAMNAVAMI FESTIVAL AT SAI NIKETAN BOMBAY

The Ramnavami Festival will be celebrated as usual at Sai Niketan, Dr. Amdedkar Road, Dadar on Friday, the 9th of April 1976 From 9 a. m. to 12 noon. All Sai devotees are requested to attend the Festival.

सुखदुःख व पापपुण्य

[गतांक से आगे]

नैयायिकों के मतानुसार “अनुकूलवेदनीयं सुखं” जो वेदना अपने अनुकूल हो, उसे सुख कहा है और “प्रतिकूलवेदनीयं दुःखं” जो वेदना अपने प्रतिकूल हो, उसे दुःख कहा है। उनकी व्याख्या के अनुसार सुख दुःख को एक प्रकार की वेदना या अनुभव कहा है। इस वेदना को प्राणी जन्म से ही अनुभव करते आ रहे हैं। अतएव सुख दुःख की यह व्याख्या जन्मसिद्ध व अनुभवसिद्ध है। अतः सुखदुःख की इससे उत्तम व्याख्या और क्या हो सकती है।

वेदान्त ग्रंथों में सुख दुःख के तीन भेद किये गये हैं आधिदैविक, अधि-भौतिक व आध्यात्मिक। देवता के प्रसाद या क्रोध से जो सुख दुःख होते हैं, वे आधिदैविक कहलाते हैं। प्रकृति के पृथ्वी आदि पंच भूतों के पदार्थों का मनुष्य की इंद्रियों से संयोग होने पर सर्दीगर्मी आदि से जो सुख दुःख होते हैं उन्हें आधि-भौतिक कहते हैं। उक्त बाह्य संयोग के अतिरिक्त जो सुख दुःख हैं, उन्हें आध्यात्मिक कहते हैं। शरीर में वातापत्तादि दोनों के प्रमाण बिगडने पर ज्वरादि दुःख तथा प्रमाण बराबर रहने पर शरीर स्वस्थ रहने का सुख कहलावेंगे। चूंकि देवता के प्रसाद या क्रोध से जो सुख दुःख प्राप्त होते हैं, वे शरीर व मन के द्वारा भोगने पड़ते हैं, इसलिये सुख दुःख के दो मुख्य भेद रह जाते हैं -- आधि-भौतिक या बाह्य व आंतरिक या मानसिक या आध्यात्मिक।

भगवान् श्रीकृष्ण कहते हैं “मात्रास्पर्शास्तु कौन्तेय शीताण्णसुखदुःख इति (२।१४)। जगत में मात्रा अर्थात् बाह्य पदार्थों से इंद्रियों का स्पर्श या संयोग होने पर सुखदुःख होते हैं। इंद्रियों व उनके शब्द स्पर्श आदि विषयों के बीच प्रीति व द्वेष ये दोनों व्यवस्थित या स्थित रहते हैं। इंद्रियस्थेन्द्रियस्यार्थे राग द्वेषौ व्यवस्थितौ।” (३।३४) जैसे कानों को कर्कश स्वर अप्रिय होता है, मधुर स्वर प्रिय होता है। रसना को मधुर रस प्रिय होता है व कड़वा रस अप्रिय होता है ऐसा क्यों? इसका कारण कोई नहीं बता सकता। इंद्रियों के ये व्यापार चलते रहते हैं। इंद्रियों को जो प्रिय होता है, वह सुख है और जो अप्रिय होता है, वह दुःख

है। गीता अध्याय १३ में क्षेत्र का वर्णन करते हुये भगवान श्रीकृष्ण ने सुख व दुःख की पृथक् पृथक् गणना की है "इच्छा द्वेषः सुखदुःखं संघातश्चेतना धातः ।" (१३।६) सुख सत्व का लक्षण है और तृष्णा रज का लक्षण है (१३।६, ७) सत्व व रज ये दो पृथक् गुण हैं। अतएव गीता के अनुसार सुख दुःख दोनों एक दूसरे के प्रतियोगी व पृथक् पृथक् दो वृत्तियाँ हैं।

अक्सर सुनने में आता है कि यदि कोई व्यक्ति भिन्न भिन्न प्रकार के दुःख भोग रहा है तो वे दुःख उसी के पूर्व जन्म के पापों का फल है। इसी तरह सुखी मनुष्य को प्राप्त तरह तरह के सुख उस के पूर्व जन्म के पुण्यों का फल है, ऐसा कहा जाता है। वीखर अर्जुन ने कुरुक्षेत्र में पहुँचकर अपने सगे संबंधियों को युद्ध के लिये तैयार देखा तब उन्होंने उनके वधरूपी कृत्य को पाप कहा है (१।३६) महाभारत में अनुशासन पर्व में भीष्मपितामहने निषिद्ध कर्मों को पाप कहा है व शुभ कर्मों को पुण्य कहा है। सर्व जीवों के कल्याणार्थ किये गये कर्म शुभ कर्म हैं और इनके विपरीत कर्म निषिद्ध या अशुभ कर्म हैं। हिंसा, चोरी, परस्त्रीगमन, अभक्ष्य भोजन व मुरापान, ये शरीर से होनेवाले अशुभ कर्म या पाप हैं। व्यर्थ बकवाद करना, निष्ठुर वचन कहना, चुगलीखाना और झूठ बोलना, ये वाणी द्वारा होनेवाले पाप हैं, तथा दूसरों के धनादि की लालच करना, संपूर्ण प्राणियों से दूर करना और कर्मों के फल पर विश्वास न रखना, ये मानसिक पाप हैं। अहिंसा (हिंसा न करना), अस्तेय (चोरी न करना), शौचाचार (आंतरिक व ब्राह्म्य शुद्धि) सत्य (सत्य व प्रिय वचन बोलना), इंद्रिय निग्रह (इंद्रिय का नियंत्रण करना) दम (मन का दमन करना), धैर्य रखना, क्षमा करना (अपराध करने पर भी बदले को भावना का अभाव) अक्रोध (क्रोध न करना), उत्तमबुद्धि व अध्यात्मविद्या का संपादन आदि शुभ कर्म हैं। परोपकार के कार्य जैसे अन्नसत्र, कुँए, तालाब, बाग-बगीचे, मंदिर, धर्मशाला आदि बनवाना, निःशुल्क चिकित्सा आदिका प्रबंध करना, सब भूत हिताय यज्ञादि करना, निर्धन, असहाय प्राणियों को उनकी आवश्यकताओं की चीजों का दान करना, आदि पुण्य हैं। "इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।" (१३।१)। इस शरीर को क्षेत्र कहा है। जैसा खेत में बोये हुये बीजों का उनके अनुरूप फल समय पर प्रकट होता है। वैसे ही इस शरीर में बोये हुये शुभाशुभ कर्मों के संस्कारों या पाप पुण्य का संचय मन करता है। जैसे फोटो फिल्म पर किसी व्यक्ति या दृश्य की उसके अनुरूप छाया अंकित हो जाती है, वैसे ही शरीर द्वारा शुभाशुभ कर्म किये जाने पर उनके अनुरूप शुभाशुभ कर्म किये जाते

पर उनके अनुरूप शुभाशुभ संस्कार मन पर अंकित हो जाने हैं। पूर्व जन्म के संस्कार इस जन्म का प्रारब्ध हैं और इस जन्म के संस्कार अगले जन्म का प्रारब्ध बनाते हैं। मनुष्य जिस अवस्था में जो शुभ या अशुभ करता है, दूसरा जन्म धारण करने पर उसे उसी अवस्था में उस कर्म का फल भोगना पड़ता है। अतः शुभाशुभ कर्मों के संस्कार या पाप पुण्य जिस अवस्था में वे पूर्व जन्म में किये गये हैं, उसी अवस्था में वे इस जन्म में प्रकट होते हैं तिनके परिणाम स्वयं मनुष्य को दुःख अथवा सुख प्राप्त होता है।

[अपूर्ण]

दीनानाथ टी. गुप्ता

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

Shri B. R. Kakade Passes Away



We are extremely sorry to inform our readers that Shri B. R. Kakade, a staunch devotee of Shri Sai Baba, passed away at 4-30 p m. on Sunday, the 22nd February 1976 at his residence at Dahisar. He was the founder of Shri Sai Spiritual Center at Dahisar. He used to contribute his articles to Shri Sai Leela (Marathi). He used to spread the Sai cult through keertans on Shri Sai Baba's life. Last year he performed his keertan at Sai Niketan on the Ramnavmi day His

keertan was nothing but a deluge of devotion. May the departed soul rest in peace!

मानव के दुखहारी

मेरे साई है मानव के दुखहारी
मन मोहन है मन मंदिर के
आए शिरडी साई ॥ टेक ॥

श्यामल मूर्ति वेष फकीरी
योगी की है यही अमीरी
मधुराधर पर हास्य विराजे
ब्रह्मरूप अवतारी ॥ १ ॥

ब्दारे ब्दारे मांगे भिक्षा
अदभुत ऐसी देवे दीक्षा
मन में जैसी रहे भावना
लोचन रूप सुमाई ॥ २ ॥

साई महिमा सबसे न्यारी
रीत प्रीत की है मतवारी
आत्म ज्योति से दीप जलाये
साई लाला न्यारी ॥ ३ ॥

जो भी रोगी ब्दारे आवे
तब चरणों में शांति पावे
आनंदित हो, नाचे गावे
साईनाम सुखारी ॥ ४ ॥

शिरडी सुन्दर पावन ग्राम
परम मुक्ति का पावन धाम
साई दर्शन निसदिन काम
भवसागर अत्र तारी ॥ ५ ॥

— राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ डोंबिवली, जि. ठाणे

List of Donors, December 1975

(Continued from March 1976 issue)

Poor Feeding

Name	Rs.
Shri V. L. Zende	101-
In memory of Smt. Sayabai Marathe	1,000-
Shri M. D. Mehta	125-
" K. H. Gavade	100-
" Mithumal	100-
" M. T. Gosalia	101-
" Sai Devotee	201-
" K. A. Krishnaswami	152-
" G. B. Shah	125-
Sow S. J. Dholkia	101-
Shri Sai Devotee	125-
" N. A. Chandavarkar	151-

Shri Sai Devotee	1,001-
" J. M. Jarivala	201-
" J. M. Chourai	201-
" J. P. Sundram	301-
" Sai Devotee	105-
" P. Jayakishan	101-
" A. V. Bhojwani	105-
" M. A. Shah	201-
" G. C. Tanna	100-
Dr. A. S. Raju	110-
Shri D. S. Khandeyya	320-
Late T. R. Nair	101-
Shri R. Chitalia	101-
" Y. Chitalia	101-
Late Devaki Devi	105-
Shri D. Jagtap	101-
M/s Power Lines	100-
Dr. K. C. Mohanty	100-
Shri P. C. Kapadia	1,000-
" N. Lalithe	100-
" M. T. Chourai	201-
M. A. Shah	201-

LIST OF DONORS

43

G. P. Varma	101-	" Sai Devotee	101-
" R. P. Khot	101-	" P. D. Madhav	250-
" M. N. Surali	100-	" K. H. Advani	1,001-
" K. N. Nagrajan	400-	" P. S. V. Kurmara	500-
" R. P. Khot	101-	" Khamani	116-
" & Sow Vijaykumar (also Poor feeding)	102-	" S. Patil	251-
" S. Patil	501-	Dr. K. C. Mohanty	501-
" B. Nath	100-	Shri T. Manekshaw	100-
Dr. K. C. Mohanty	100-		1,001-
Shri Y. C. Desai	1,001-	Building Fund	
" Sai Devotee	1,001-	Shri K. H. Cheda	100-
" U. D. Shirke	122-		
" V. B. Patil	101-	Specific Donation	
Smt. Parvati Menan	200-	Shri P. P. Modi	400-
Shri Sai Devotee	251-	" R. S. Alekar	501-
" N. S. Bhuta	101-	" & Sow P. A. Shenvi	1,313-
" B. P. Adarkar	250-		
Dr. J. Bhatt	125-	Naivedya	
		M/s Power Lines	100-
		Education Fund	
Shri K. H. Cheda	100-	Abhishek	
" Doli D.	105-	M/s Power Lines	100-

Satyanarayan Pooja

Shri B. P. Adarkar

100-

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401-

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Mani Day Mora

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Smt. N. Desai

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100-

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Shri Y. M. Desai

106-

Shri S. B. Desai

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" D. G. Kulkarni

105-

" I. N. Adavani

200-

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100-

" H. S. Patel

200-

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151-

" M. G. Joshi

100-

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101-

" R. B. Kothare

101-

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101-

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101-

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251-

" J. R. Shah

101-

Dr. Girish Bhatt and Sow Dr. P. Bhatt

701-

Shri Vinod Mirchandani

100-

Mrs. M. K. Mehra

101-

Shri L. K. Sakla

101-

Smt. S. R. Mehta	101-	Miss A. H. Mehta	115
Sow K. D. Saraf	101-	Smt. Arti Anil	101-
Shri D. K. Prajandi	101-	Shri V. H. Shah	101-
" P. M. Shah	126-	" R. P. Sonawala	101-
" K. K. Patel	179-	" Shri Rajan	170-
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" P. M. Shah	500-	Kum Vivek G. Bhatt	501-
" Sai Devotee	101-	Shri P. D. Patel	111-
M/s Harishchandra & Co.	150-	" S. T. Deo	101-
Shri R. Kannan	501-	" Gopa Asvani	200-
" J. H. R. Naydu	101-	" Kanahyaa	101-
" A. G. Tatiwar			

Shri M. C. Desai	101-	Shri S. D. Shah	111-
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" C V. Patel	201-	" Omprakash Kukreja	251-
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Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.
Published by Shri K. S. Pathak, Sai Niketan 804-B,
Dr- Ambedkar Rd., Dadar, Bombay - 400-014