

SHRI

# SAI LEELA



Baba saves Basappa (frog)  
from Veerbhadra (serpent)

May

60 Paise

1975

# SHRI SAI LEELA

MAY 1975

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### Picture on the Cover Page

The story of Veerbhadrappa and Chenbassappa is narrated in Chapter 47 of The Sai Satcharita. Veerbhadrappa and Chenbassappa though reborn as a serpent and a frog could not forget their enmity in their past life. Hence Veerbhadrappa (the serpent) had caught Chenbassappa (the frog); but as Baba had promised to give protection to Chenbassappa, He ordered Veerbhadrappa to leave Chenbassappa and give up his hatred. Veerbhadrappa (the serpent) at once obeyed Baba's orders and released Chenbassappa (the frog).

# SHRI SAI LEELA

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No. 2

## The Kingdom of Heaven

*Let him that seeketh cease not till he find :*

*And when he finds, he shall wonder !*

*And wondering, he shall enter the Kingdom :*

*And entering the Kingdom, he shall be at Peace !*

*The Kingdom of Heaven is within you !*

*And whoever knoweth himself shall find it !*

—Jesus Christ

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## EDITORIAL

### Responsibility of the Elders

Everybody likes to be the eldest in the family, because he usually commands the juniors and the servants in the household. He expects everyone in the house to obey him and to give him due respect. The juniors in the house feel that this person is enjoying a unique position in the house and they sometimes even envy his lot; but little do they know that, "uneasy lies the head that wears a crown". The head of the family has to take care of all the persons in the house. He has to guide them and also to give them a piece of advice when they are in difficulties.

The responsibility of the head of the family does not end here. He is quoted by the juniors in the house as an example especially when that is in their favour. If the head of the family happens to be a drunkard or a race goer or a gambler, then if these vices are seen in any of the children, no other person in the house is able to pull up these wayward children; because they at once say, "What is Papa doing? Why don't you first bring him under control?" It is really not correct to say that because the father is vicious, the sons also should be vicious; but when vices are so clearly seen in the father, it becomes difficult to curb or to advise the children. Hence it is the responsibility of the elders to see that they do not present a bad picture of themselves to the juniors, otherwise there is every danger of the juniors making a capital out of it.

Knowing this danger fully well, Lord Krishna has clearly hinted that the elders should behave well by telling that the elders are being followed and that whatever they declare as standard is taken as such by the juniors. In the third canto of the Shrimadbhagavadgeeta, Lord Krishna is explaining to Arjuna the

importance of Karmayoga. The Lord first tells Arjuna that no person in this world can remain without doing something and that hence Arjuna should not try to renounce the Karma. After this he tells that Janaka and others obtained Siddhis by doing Karma and not by renouncing it. He also explains at the same time that looking at least to the ways of the world he has to do his duty. He further tells him thus-

यच्चदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

(भ. गी. ३/२१)

Lord Krishna states in the above verse that whatever is practiced by the श्रेष्ठ (the eldest or the best) is followed by others (family members, followers etc.) He further adds that whatever he considers as standard is accepted by the people. Lord Krishna has only given the maxim. He has not stated that because of this policy of the people to follow their leader, the leader himself should keep his conduct quite exemplary. He has however stated in the next two verses (viz. 3/22 and 3/23) that though he himself has now nothing to gain, still he always keeps himself busy; because if he himself wastes his time in idleness, the people at large will point out to his example and follow him in idleness. It will thus be seen that though Lord Krishna has not pointed out the moral of his statement that, 'it is the responsibility of the elders to be aboveboard,' still he has hinted it by giving his own example, allowing the elders to conclude how they should behave in this world and set an example to others.

The example of the eldest person in the family given before can now be extended further. In good old days when monarchy was the common form of government, accepted in all the countries of the world, the king was considered as the father of his subjects. The subjects were naturally expected to be treated

as the children of the king. The best king was expected to be प्रजावत्सल i. e. he who fondles his subjects as his children. Because of this expectation from the king, the subjects held the king in high esteem. स्वदेशे पूज्यते राजा is a saying which expresses the high degree of respect that the subjects used to show for their king. The respect that was shown for the king for generations was because the king was considered to be a part of the god. The king thus became an ideal to be followed by his subjects. It is because of this traditional position of the king that the saying यथा राजा तथा प्रजा came into existence. The subjects of a kingdom are like the king who rules it. If the king is pious and religious, the subjects will be righteous and honest. While if the king is cruel and vicious, then the subjects will also be of the same type. Here also the king is the श्रेष्ठ from the point of view of the citizens, as meant by Lord Krishna in his verse quoted before. The king naturally therefore, has to shoulder the responsibility of being followed and of remaining aboveboard.

If we look to the behaviour of all the ideal kings in our Puranas and history, we find that they realised the unique position that they held in the eyes of their subjects and always tried to behave accordingly, so that no citizen in their kingdom should get a ground to complain against their conduct. The glaring example of Prabhu Ramchandra, as the king of Ayodhya, can surely be quoted as an example in this respect. While ruling in Ayodhya, he was particularly watchful about the comments of the public against him. He was always directing his spies to tell him clearly whatever they might have overheard, so that he should not be lowered in any way in the eyes of his subjects. It was because of this consciousness of being the श्रेष्ठ as described by Lord Krishna in Geeta that Rama abandoned Sita, on account of the comments of one washerman, who compared the behaviour of his wife with that of Sita. How much Rama was conscious about his image in the mind of his subjects and how much he wanted to woo them is indicated clearly in the following verse.

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।  
आराधनाय लोकस्य त्यजतो नास्ति मे व्यथा ॥

Rama has stated here very clearly that his duty towards his subjects is of utmost importance to him. He has to keep them contented and pleased. For doing that he says that he will not at all be sorry even if he has to cast away friendship, mercy, pleasure or even his wife Sita. In other words Rama wanted to maintain his clear image as a श्रेष्ठ in the eyes of his subjects, so that there would be no ground for complaint among the followers following him. This consciousness in Rama that he is being followed by his subjects is identical to the thought expressed by Lord Krishna in his two verses from the Geeta stating why he cannot afford to be idle. (भ. गी. ३/२२, ३/२३)

Leaving aside this consciousness in Rama, as he is a personality, which we come across in the Puranas, we can point out to so many rulers of historical and modern times, in our country, who have tried to keep their responsibility as elders, who are likely to be followed by others and are likely to be quoted as examples. Chhatrapati Shiwaji Maharaj, Peshwa Madhavrao and Devi Ahilyabai Holkar will easily be accepted as examples of such ideal rulers in the historical times. The behaviour of all these rulers in political, religious, social and even in family matters was exemplary and it is no wonder that their examples are often quoted in various contexts by all.

Even after the coming of the British rule we come across several rulers of states who behaved like trustees of the state and set example before their subjects. It will not be out of place if the names of Sayajirao Gaikwad of Baroda and Shri Bhavanrao Pant Pratinidhi of the Aundh state are mentioned here. In both these rulers we see the same consciousness that was present in Rama or Shiwaji or Ahilyabai. If we come across some people

staying in both these states, they will at once start praising the ideal way of behaviour of these rulers. This is therefore, the correct role of the श्रेष्ठs who are at the helm of affairs.

During the pre-independence days, the leaders of the people were scrupulously honest about their dealings. They cared very much for their public image and tried to see that it never got blurred. Lokamanya Tilak, Mahatma Gandhi, Rajgopalachari, Motilal Nehru, Bhai Parmanand, Pandit Madanmohan Malavia and such other names will remind us about the honesty of purpose of these personalities. The patriotism of these leaders, their selfless work, their sacrifice all go to point out that they lived their life in such a manner that it was an example worth following for their followers and admirers. It appears that all these leaders were fully conscious of the duties and responsibilities of the श्रेष्ठ as described by Lord Krishna in Bhagawadgeeta and were behaving in conformity with that description.

All our political woes after independence appear to be due to the श्रेष्ठs that are at the helm of our political affairs. Nobody now worries about what Lord Krishna has said in Bhagwadgeeta. The people at the top are themselves prone to corruption, partiality, nepotism, highhandedness etc. They rarely think that they have to set an example before their juniors and followers and that they must have a very good example to follow. It is therefore, not at all strange that our political sky is hazy and full of clouds. The followers are following their leaders in toto and it is because of this that corruption has become so rampant in the rank and files. The movement now launched by Shri Jayaprakasha Narayan against corruption and malpractices could have been averted if all our श्रेष्ठs had understood the preaching of Lord Krishna, which is quoted before, and behaved accordingly during the last twentyseven years of our independence.

“Caesar’s wife should be above suspicion” is a very well known phrase in English. Here Caesar and his wife are mere



symbols. They indicate persons of high rank. It therefore, appears that in the western world also there was consciousness that the persons of high rank have to be spotlessly clean, because their example was being followed by others. The ideas of Lord Krishna about the duties and behaviour of the elders or the best (श्रेष्ठ) therefore appear to be more or less parallel to the afore-said saying. The responsibility of the elders of behaving properly is therefore more or less a universally accepted fact.

It appears from Shri Sai Baba's life that he was conscious of being a श्रेष्ठ as contemplated in Geeta. From Chapters 39 and 50 of Sai Satcharita, we know about Baba's discussion with Nanasaheb Chandorkar about a verse from Geeta. Hence we can easily conclude that he must have had complete mastery over that sacred book. His behaviour was therefore, always such that it should set an example to others. It is often said that Shri Sai Baba did not have an army of disciples, because his life itself was his teaching and those who studied his life well got the lessons automatically. We, the devotees of Shri Sai Baba follow his example because he consciously set it before us.

In some field or the other, we are known as श्रेष्ठ. It may be in the family, or in the office or in the village, district or community, as we may be known, that we are the श्रेष्ठ for a certain number of people. The persons considering you as a श्रेष्ठ may be many or few in number according to your status in your village, town or city in political and social circle; but the fact remains that every one is a श्रेष्ठ for a big or a small number. Hence according to the preaching of Lord Krishna, quoted above, everyone of us has got to be conscious that there is a following behind us, which is trying to imitate us. Hence it is the responsibility of all the elders, in whatever field they are considered 'elders', to behave in such a manner that their example should be worth following. Their behaviour should be spotless, flawless and ideal, which should attract the followers and inspire them.

# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## What Prompts Us to Sin

Every religion and moral code in the world, irrespective of the era, age, race or language talks of sins and warns man to avoid them and to desist from committing them. But except in Vedanta we find in no other religion a direct explanation of what exactly "sin" is. Certain acts and attitudes are enumerated in the Bibles and the Qurans of the world, and even in Pauranic literature, we find such enumeration. But what exactly constitutes a sin?

The Rishis of the Upanishads are very clear on this point. To them an action is always neutral, neither a merit nor a sin. The motive, the deeper intentions in us make an act a sin or a merit. Thus a soldier fighting for his country is not a murderer; a doctor operating upon a patient is not "wounding" him --- and even if the patient collapses, the surgeon has not committed any "man-slaughter". When the intention is noble, the act is also noble, whatever be the act. But having done an act, when it returns to the bosom in memory to make us regret our action, such self-insulting acts of compromise with our own knowledge are called sins.

Then what prompts us to compromise with what we know to be the ideal, the virtuous, and the perfect way of life? Arjunà asks (III-36) "Now impelled by what, O Krishna, does man commit sin, even against his own wishes, as though driven by a force?" This is AN ETERNAL question. Man has asked this question in the past. Every-one of us at one time or another must have felt the strong urge to compromise with what we

know to be right. In spite of this, often we are driven to acts which we know are insulting to our knowledge and social status--the level of our life's evolution and our cultural dignity. Now Arjuna is asking, what is this terrible 'negative' force --- the devil in man that impels him to compromise with his wisdom to commit sins? (atha Kena prayukthoyam paapam charathi purushah).

Before the incident we know what is right and what is wrong. After the incident we regret the compromise we made during the incident. Why is it that at the actual moment of committing the wrong-act we have apparently no compunction, no hesitance? In spite of us we are guilty of regrettable acts of violence, of indecency, of immorality, of corruption, of falsehood? Why? Why? Why? What is the dark and dreary power that is compelling us to do, "even if we do not want to do it" (anicchannapi)" as though driven by a force" (balaadiva niyojithah.)

This is a universal question --- a doubt that arises in everyone's mind at least once during the lifetime, if one be even slightly introspective. The Lord's answer to this question is so plain, so straight, so direct and clear that there can be no more any lingering doubt about it in the mind.

In the many religions of the world for the easy grasp of the average man, this evil power in our bosom is objectified and indicated by different names : the Hindus call it the **Rakshasic-force**; the Buddhists call it **Mara**; Christians call it **Satan** and, Muslims call it **Shaitan**. Every religion objectifies it and gives it a name and a very elaborately abominable form.

In Vedanta alone we find pointers to the source of all our unhealthy compromise, as something subjectively in our own personality-composition. Krishna says, (III-37) "It is desire-lust, it is anger, born of Rajas : it is insatiable and grossly wicked. Know this to be the enemy here in this world." The negative

force in man that compels him irresistably to act contrary to his own ideal is his "lust --- it is anger, born of Rajas" (kaama esha krodha esha rajogunasamudbhavah).

"Desire" for the possession of anything, when it grows out of proportion, it becomes "lust" to enjoy the object. When this lust is obstructed, then towards that obstruction, the desire passions putrefy to become "anger".

And true enough, our ideals are defeated, and we callously compromise them when we have a desire or lust for something : or when anger distorts our vision-of-life. Justice, honesty, truthfulness, uprightness and such other noble traits cannot express themselves when the heart is stormed by lust or confused by anger. Under the immediate presence of the lust in us, we become easily ready to compromise and even justify our default with a hundred hollow arguments.

Lust and anger arise from Rajoguna --- mental agitations (rajogunasamudbhavah). A sense of inner incompleteness makes us run out to possess, acquire, own and enjoy the objects of the world. So long as this restlessness disturbs a man, he will be running passionately to acquire and to enjoy, and thus discover a sense of fulfilment in life.

But these desires to possess and to enjoy are by their very nature insatiable --- the more we satisfy them, the more they multiply. There is no end to the mind's demands; man's desires. The lust alias anger is both insatiable and grossly wicked (maha-asano mahaapaapmaa). It is desire-lust (alias anger) that prompts individuals, communities, nay even nations, to commit crimes against each other, and has made history a meaningless and shameful bloody story of destruction of man organised by man.

This lust-desire, otherwise expressed as anger, "is the greatest enemy of man" (viddhyenamihā vairinam) in this life. Every

man of cultured living strives for a life wherein his anxiety is to live what he has understood as noble and great. He wants to live in love and peace, distributing maximum cheer and service to all around him. But when once he allows his bosom to be conquered by the baser desire-lusts his life soon becomes a compromise --- a caricature of what he knows and believes.

Therefore, the **Satan** in us is not some terrible, inexplicable force, with horns and tails, but our own animal urges, expressing as the lust-anger in our hearts.

All human beings have this lust-anger urge in them. Yet, its manifestations are of varying degrees of sin. That is the working of nature --- everyone has a preponderance of one kind of tendencies : accordingly, their actions are of varying degrees of sin or merit.

(Courtesy : Geeta Office, Powai)

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## SADGURU SHREE SAI BABA

Jaya Sadguru Shree Sainath,  
 I bow my head to Your feet,  
 As I have acquired a seat,  
 Among one of Your followers,  
 And crossed much more sorrows,  
 With Your blessings, taking away  
 From the world, which has a sway  
 Over all the beings, the cares.  
 Give me a solemn assurance  
 That I am a staunch devotee of Yours.

**B. B. Galappanavar**  
 Guali Galli Dharwar 580001

# SHRI GURU CHARITRA

By :- Shri S. N. Huddar

(Continued from April 1975 issue)

## Chapter II

On the bank of Godavary, there was the Ashram of Angiras Rishi. Many disciples were being trained in this Ashram. One disciple named Sandeepak served his Guru, Veda Dharma, with great devotion. Once Veda Dharma Muni gathered his disciples together and said, "If you really love me, do as I bid you". All replied, "Gurudeo, we shall act as per your command, for one who does not obey his Guru, goes to hell and cannot get salvation".

The Guru said, "I have committed sins in my previous births. The effect of many of them has been wiped off by my penance, but still some of them are persisting. I will not get salvation unless I suffer the evil effects of these sins with my body. I, therefore, wish to go to Kashi, stay there and get rid of these sins. You have to attend on me and serve me during this period. One who is strong enough should undertake this hard task"

Sandeepak accepted this bid. Veda Dharma said, "It is better to get rid of the sins so long as one has sound health, otherwise they spread like poison. So I should go to a holy place and suffer the bad effects myself. Even Gods have to suffer, then how can a human being like myself avoid the same"

Sandeepak said, "Kindly tell me what I should do. I shall spare no pains in serving you."

Veda Dharma said, "I shall become blind, lame and a leper, you will have to serve me for 21 years in such condition. If you are resolute, then only you should accept this job."

Sandeepak said, "Gurudeo, I resolve that I shall also be blind, lame and a leper and serve you devotedly and see that you get rid of all the sins".

Veda Dharma was much pleased with his words. He further said, "One should suffer the evil effects of one's sins oneself and should not allow the son or the pupil or anyone else to suffer for him. The sins will not be wiped off unless they are borne by one's own body. It is very taxing to serve a diseased person. So you will have to take troubles even more than myself. Please take me to Kashi and do serve me there."

Sandeepak assured his Guru and soon he took him to Kashi. They lived there at Kambaleshwar to the North of Mankarnika. The Muni took a bath in Mankarnika and worshipped Vishweshwar and began to suffer the pangs of diseases. As the time passed on, leprosy developed all over his body and he became blind losing his eyesight. His body was putrified and pus, blood and germs flowed out of it. He began to have fits also. Still Sandeepak took all pains to nurse his Guru with great devotion. He used to bring alms daily for his Guru, fed him and served him, thinking him to be Kashi Vishweshwar.

Veda Dharma being in a diseased condition, became peevish by nature and often was enraged and spoke harsh words to his disciple, Sandeepak. Some day he would not take food, some day he would abuse him cruelly for bringing insufficient or undelicious alms. Some day he would throw away the food in anger and despair. Sometimes he would even beat him severely. Another time he would complain that he did not clean his body, wounds, clothes smeared with stool and urine and consequently he was much troubled by flies. When Sandeepak was attending on him, he would say why did he not go out for alms. In this way Sandeepak was harassed every now and then.

Yet Sandeepak tried his best to bring good delicious food

and vegetables as directed by his Guru. Though he was living in Kashi, he never went to the Vishweshwar temple to worship and see the most holy shrine of Vishweshwar. Similarly he did not think of any other thing but he solely devoted himself to the nursing and giving best service to his Guru, whom he respected as God Shiv, Vishnu and Brahma. Though the Guru got enraged off and on, he did not retort harshly.

Seeing his such devoted service to his Guru, Kashi Vishweshwar was so pleased that he appeared before him and told him to ask for some favour or blessing. Sandeepak replied, "Without the approval of my Guru, I cannot ask for your blessings". He then came to his Guru and said, "Kashi Vishweshwar is pleased to offer me some blessing. If you permit me, I shall pray him to remove your physical pangs and give you sound health".

Hearing this, Veda Dharma was enraged. He said to Sandeepak, "Don't pray Vishweshwar for my health. If I do not suffer these pangs, I will have to suffer in the next birth and this would obstruct my path of salvation."

Sandeepak returned to Kashi Vishweshwar and told him, "My Guru does not like me to accept any blessings from you". Being amazed Kashi Vishweshwar went to Shri Vishnu and reported this wonderful incident to him.

Hearing this, Shri Vishnu and Shri Kashi Vishweshwar desired to see this disciple and his Guru and so they both came to Kashi and approached Sandeepak. Shri Vishnu said, "Oh Sandeepak, I am pleased with your devotion to your Guru. You may ask for whatever you desire. I shall fulfil your wishes."

Sandeepak said, "Oh Narayan, even after undertaking penance in dense forests for infinite period, you disappoint your devotees. But when neither did I worship you, nor recite your name, why should you be pleased with me and ask me to have a boon from you?"



Shri Vishnu said, "Whatever devoted service you have rendered to your Guru, has been received by me. I love such disciples very much. I am under his influence, and I willingly offer him my blessings. I like wife's devotion to her husband, bowing to Brahmins, Ascetics and Sanyasis, and such persons come to my place in the end."

Sandeepak said, "Oh Mahavishnu, I have full faith that I shall attain all knowledge of Vedas and Shastras from my Guru. As Guru is my God. Trimurtis, (Brahma, Vishnu and Mahesh) are within my reach, whatever blessings you give me, I shall be getting the same easily from my Guru. I am, therefore, serving my Guru devotedly."

On this Shri Vishnu said pleasingly, "Sandeepak, you are the best amongst all the disciples. You are my loving child. Shri Shiva and myself are pleased with your devotion. Ask for a boon".

Sandeepak said, "If you are so keen to favour me with your blessings, kindly give me such guidance as would enable me to serve my Guru with still more devotion."

Shri Vishnu said, "Amen! We offer you what you desire. You have known Guru and also experienced Par-Brahma in yourself. The word Guru (गुरु) contains only two alphabets, still it is the ocean of nectar. One, who dips into it even for a moment, will cross this worldly ocean. One who always remembers Guru is respected in all the Lokas."

When Sandeepak went to his Guru, the Guru asked him, "What did Mahavishnu give you?"

Sandeepak replied, "I asked him to guide me to serve my Guru with more devotion and he was pleased to give me this blessing. I wish I should serve you well and incessantly."

Hearing this, Veda Dharma too was extremely pleased. He said, "You are the best of all the disciples. You should stay in Kashi. Whatever you say will be true. You will receive the wealth of Kuber (God of Wealth), the miseries of those who remember you will come to an end".

The same moment, the body of Veda Dharmamuni became healthy and bright. He had suffered from leprosy and other pangs only for testing his disciple.

In this way, Brahma told Kali this tale of Sandeepak. Oh, Namdharak; you should also worship Shri Guru with such devotion and then only, you shall easily pass over the worldly miseries. Control your senses, Karma, Dnyan and also heart and thereby you will win even the Great God i. e. Parmeshwar."

### Chapter 3

#### Durwas Curses King Ambarish

Namdharak- "Swamiji, you have removed my doubt by giving me knowledge of the greatness of Shri Guru. I am much pleased at heart. Will you kindly inform me where you stay? What is your food? I wish to be in your service. Kindly accept me as your disciple".

Shri Siddha embraced him with affection and blessing him said "You will see that miraculous incidents are occurring at the dwelling place of Shri Guru. Studying the life of Shri Guru is like drinking nectar. I always read this life again and again". Saying this he showed his sacred book titled श्री गुरु चरित्र (Life of Shri Guru) to Namdharak and further said, "whatever pleasure, social status we desire, we shall get it soon by reading this. We shall not be affected by any disease, incurred due to displeasure of the planets (ग्रह) or other reasons. The sin of killing a Brahmin, is also wiped off if this book is read with devotion and concentration of mind."

Namdharak- "Oh the Ocean of kindness, you appear to me to be Shri Guru himself. I wish to know the life of Shri Guru. Will you please remove the darkness of my ignorance by the light of this life of Shri Guru, which is as bright as the Sun?"

Shri Siddha assured him and holding his hand took him to a lovely place, seated him under an Ashwatha tree which is like Kalpa Vriksha, i. e. a tree fulfilling one's desires and began to narrate him the nectar-like life of Shri Guru.

He told him, "You do not know how to serve Shri Guru and hence you have to suffer from anxieties, pains and miseries. You should, therefore, try to know Shri Guru by good actions and firm belief."

Namdharak- "My body is burning due to threefold fires (त्रिताप) in this earthly ocean. I am obsessed by sex (काम), Anger (क्रोध) and temptation (मोह). So kindly take me in the boat of knowledge, steer it by the wind of kindness and thus give salvation to me".

Shri Siddha said, "You need not be anxious. You will surely be relieved of your miseries, engrossed in illusion and temptation, those who doubt in the great power of Shri Guru, they have always to suffer from poverty and hardship. So give up suspicion. Shri Guru is an ocean of kindness. He will give you everything. Just as clouds give rain everywhere, similarly Shri Guru gives showers of kindness. As water is stored in the deep portions of earth and on the rocky place, so an individual attains Shri Guru's favour. Therefore worship Shri Guru wholeheartedly."

Namdharak- "My mind is clear now and I am anxious to listen to the life story of Shri Guru. Kindly tell me why Shri Guru took birth in Bharat?"

Shri Siddha- "Oh ! my good disciple, you have given inspiration to me. Shri Guru's life is like Kamdhenu. You will get all the four valours or favours (पुरुषार्थ) viz. religion, wealth, pleasure and salvation.

"Shri Hari and Shri Har have come to this Earth in the form of different species at different times for the benefit of their devotees. Three Murtis have three different characteristics-Brahma's Raj, Vishnu's Satwa, and Shiva's Tam. But these do not exist separately.

"In former times there lived a King by name Ambarish. He observed Ekadashi fast (11th day of every fortnight dark and bright). He induced Shri Vishnu to come to Earth.

"In order to test Ambarish's Ekadashi Vrat, Durvas Rishi came to him as a guest. That day Sadhan Dwadashi was only for 24 minutes after Sunrise. Ambarish received the Rishi warmly, worshipped him and requested him to return soon for dinner finishing his morning bath and rituals.

"Durvas went to the river, took bath and started rituals. Seeing that the time for Dwadashi (12th day of a fortnight) was finishing and fearing the break of his Vrat, Ambarish took holy water (तीर्थ) and dined. In the meanwhile Durvas returned and seeing that Ambarish had dined before him, he was enraged and so he cursed Ambarish.

"Ambarish prayed Shri Vishnu, Protector of devotees. Shri Vishnu came from Vaikunth, his abode. Ambarish told Shri Vishnu that Durvas had for no reason cursed him to take birth in different species. Shri Vishnu told Durvas that he had cursed Ambarish in vain and that he should curse him (Vishnu) instead of Ambarish.

( continued on page 33 )

## SAINT KRISHNADAYARNAVA

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

*(Continued from the April 1975 issue)*

On seeing the great devastation at Ambejogai, Saint Krishnadayarnava was no doubt shocked like other ordinary persons; but he had a good philosophical background. He knew that after all the human life was transitory. He therefore, composed himself and decided to go to Pimpalner. At the time of his return to Ambejogai the Mughal Emperor Aurangzeb had just expired (Shaka 1629). His generals however had not still left Deccan. His army was about to go back to Delhi and hence though unrest and anarchy had not stopped altogether, still it had subsided to a great extent. Saint Krishnadayarnava therefore, had some peaceful time at Pimpalner.

Saint Krishnadayarnava had a desire to take the vow of fire worship (Agnihotra) and he had sought the permission of his guru for the same; but all things do not take place according to man's wishes. The will of the god is supreme. Hence before he could take the vow, he lost his wife and his plan could not materialize. At the time of the death of his wife, Krishnadayarnava had a son and a daughter. So it was not necessary for him to marry a second time for getting issues; but having a wife was a necessary condition for a person taking the vow of fire worship. The dilemma of a second marriage, therefore, stood before Krishnadayarnava; but he decided to face it with the blessing of his guru. He, therefore married a second time in Shaka 1633 and took the Agnihotra. As his heart's desire was fulfilled, Krishnadayarnava was happy and was spending his days in peace and tranquility.

Saint Krishnadayarnava continued his peaceful family life in this fashion for about six years. He used to be busy with his daily rituals in connection with the worship of the fire; but human life is always full of ups and downs. It never runs smoothly and accordingly a new mishap overtook Krishnadayarnava. The signs of leprosy appeared on his body. This disease is such that even today it requires a long time for cure. In those days when the progress of medical science was limited, leprosy might have been in the list of incurable diseases. Hence with the appearance of the signs of leprosy on his body, Krishnadayarnava lost his mental peace, not knowing what to do; but his Guru pacified him and advised him to await god's orders.

For persons who are staunch believers in god, the help comes from an unknown source. Similarly Krishnadayarnava got a directive from Saint Eknath in the dream. Saint Eknath advised Krishnadayarnava to write a commentary on the tenth canto of Shrimadbhagawat in order to get rid of the disease. Formerly when Krishnadayarnava was staying at Gaya he had studied Bhagwat with his guru; but at that time he did not have the inspiration to write a book. This time, however, he got a directive from Saint Eknath and he promptly decided to comply with it. His guru and other saints in the vicinity also supported the resolve of Krishnadayarnava and he took his pen in his hand at the age of fiftyfour in Shaka 1649 to write that commentary. This is an age when people are preparing to lay down their pen because their physical and mental powers are slowly and slowly getting reduced; but according to the directions of Saint Eknath, Krishnadayarnava dedicated the rest of his life for writing the commentary, which was a gigantic work comprising of 42,000 verses. If we consider the volume and quality of this book, which is famous by the name Hariwarada, then we find that only seven or eight books will reach the level of this book. Geetarnava by Dasopant, commentary of Shri Shivkalyan on the tenth canto of Bhagwat and Bhawarth Ramayan by Saint Eknath may be cited

as a few examples of books which can equal in merit with Krishnadayarnava's Hariwarada.

Shrimadbhagawat is a very popular book among the Maharashtrian Saints. A number of them have written commentaries on that book. On comparison of the commentary of Shridhar with that of Hariwarada, we feel that it must be this commentary that was followed closely for his book by Krishnadayarnava. In order to overcome the disease Krishnadayarnava assiduously continued the writing of the book for six to seven years and completed forty nine cantos during this period. On the Gokul Ashtami day in Shaka 1656 the first part of the book was completed and on that same day Saint Krishnadayarnava also completed sixty years of his life. This day was also unique in the life of the author, because as per the directions of Saint Eknath in his dream, he was completely cured by this time and all the signs of leprosy disappeared from his body!

Because of the approaching old age, Krishnadayarnava had become diffident. He was therefore, hesitating to start the second part of his book as he felt that he may not be able to complete it; but Shri Shiv Chowdhary, the son of the guru of Krishnadayarnava encouraged him in undertaking the work and because of the pressure brought by Shri Chowdhary, Krishnadayarnava commenced the writing of the second part of the book, one or two months after completing the first part, in the month of Kartik in Shaka 1656. Though Krishnadayarnava started his book because of the pressure from Shri Chowdhary, still his former enthusiasm had left him. He had become weak; but for six long years he dragged on and completed further thirty seven cantoes of the book. He thus completed in all eightysix cantoes and wrote only 23 oveses of the eightyseventh canto when on the fifth day of the bright half of the month of Margasheersha in Shaka 1662 (1740 A. D.) this great saint took Samadhi, at Paithan.

The book of Hariwarada that has come to us has ninety cantoes in all. The last three chapters of the book have been added by Uttam Shloka the worthy disciple of Saint Krishnadayarnava. This disciple of Saint Krishnadayarnava was doing the writing work of Hariwarada from the beginning and because of his long association of twelve years with this book, he was able to complete it as per the orders of his Guru.

Krishnadayarnava had in all sixteen disciples and they had their Maths at different places all over India. Uttam Shloka was the disciple, who was liked most by his Guru, and his Math is at Umarched in Berar. Tirupati, Dwarka, Badrikedar, Haridwar, Kanchi, Audumbar, Mathura, Jagannathpuri, Rameshwar, Beed are some other places where the Maths of the disciples of Saint Krishnadayarnava exist. Uttam Shloka has written a seprate book named Prabodhsar in Shaka 1682. This disciple of Krishnadayarnava took Samadhi in Shaka 1708 and his Samadhi also can be seen by the side of that of Krishnadayarnava at Paithan. Uttam Shloka completed the remaining part of his Guru's book on his 3rd death anniversary in Shaka 1665.

Hariwarada is a book describing the life of Shri Krishna, the most beloved deity of the author. Saint Krishnadayarnava, in addition to being a devotee of Lord Krishna was a poet, who had the background of vast study of Sanskrit literature. In Marathi we come across commentaries on the tenth canto of Shrimadbhagawat written by several authors, amongst whom Shridhar, Jayaram, Madhavsuta, Bahirajataved, Lolimbraj, Raghunath Shesh, Shivakalyan, Moropant, Ambaji etc. could be mentioned in particular; but on comparison of the commentary of Krishnadayarnava with that of all these authors, we find that Hariwarada stands head and shoulder above them. The other authors, mentioned above, have written their commentaries along with their other works; but that is not the case with Krishnadayarnava. Though he has also done some other casual



writing, still he wrote Hariwarada as his life's mission and it may be because of this fact that his work has become superb.

The original Bhagwat is composed in Shloka form. While writing his commentary, Krishnadayarnava has not followed a uniform system. In some places we find that he has written only one "ovee" to explain one Sholka and in one case he has written as many as one hundred and fifteen oves to explain the meaning of one Sanskrit Shloka in original. This sort of inequality we find in most of the commentaries written by majority of the Marathi authors. In Dnyaneshwari, for example, we find that Dnyaneshwar also has once written over two hundred oves to explain one Shloka of the Bhagwadgeta, while at some places he has written only three to four oves. It is of course very clear that all Shlokas in the original composition itself are not of equal importance. Hence the variation in the number of oves in the commentary also takes place according to the likes and dislikes of the author.

In Hariwarada Krishnadayarnava has given at several places certain information about his personal life. So we are able to know something about the life of the author from the book. In some cantoes the author has given the date of commencing the commentary and at some places the date of completion also is given; but at some places we find only the time of commencement and at other places we find only the date of completion. Hence we are able to know the exact time taken in writing a particular canto only in few cases where both the beginning and the end are mentioned.

At the end of each canto, Krishnadayarnava has bowed down to his guru and at that time he has mentioned the whole tradition of his guru as Adinath, Dattatraya, Janardan, Eknath, Chidanand, Swanand and Govind. This practice of mentioning the tradition of gurus was followed by many authors writing Marathi commentaries on Sanskrit books. In the last three can-

toes of Hariwarada, however, we find that in addition to the chain mentioned above, there appear two more names viz. Virinchi and Narada. Hence from this different tradition, we can conclude that the author must be a different person from Krishnadayarnava. Thus from this internal evidence we are able to know that the last three cantoes of the book must have been composed by the disciple of Saint Krishnadayarnava who had this tradition of gurus.

We have already seen before that the guru of Krishnadayarnava saw that he studied most of the Sanskrit books that were commonly studied by all in those days. It is therefore, quite natural that we find references from Geeta, Smriti, Puranas, Meemansa etc. in Hariwarada, but it is really a wonder that we also come across several references from medical books like Charaka and Sushruta, from books on Music like Sangeetratnakar and even from books on Astronomy. Hence we have to conclude that the author had a close contact with all these books. Because Krishnadayarnava suffered from leprosy, it appears that along with religious and philosophical books, he also studied closely the books on medicine in order to find out a remedy for his disease and hence he was able to quote from these books.

Krishnadayarnava has not merely presented in his books a translation of the original Sanskrit Shlokas. While commenting on the Shlokas, he has also given his ideas about welcoming the guest, precautions to be taken in our food as well as entertainment, how to score a victory over our internal enemies, how to repay the three debts which every human being is born with and such other matters which are useful for a person to lead a decent and honourable life. Like Saint Ramdas, Krishnadayarnava also has given lot of general knowledge to his readers, which would help them to enrich their life and make it fruitful and successful.

During the course of discussion of the Sanskrit Shlokas of

Bhagwat, Saint Krishnadayarnava has given a number of instructions to his readers. In one place for example he writes that a man should not thrash his wife too much. He may punish her a little occasionally. He further instructs that if secrets are to be told, then they also should not be given out freely. Secrets should be told with some reservation. As regards entertainment, he advises that a married person should occasionally take his wife along with him for a stroll after decorating her with good clothes and ornaments. He further warns the married man that he should keep restraint on his behaviour and that if there are any disruptions in the family, the whole blame of that will fall on the head of the family and none else. It will thus be seen that the idea underlying the writing of Hariwarada was not merely to explain in Marathi the Sanskrit shlokas of Bhagwat, but to bring out people, who were learned, well versed in the knowledge of behaving well in the worldly life and who would also be good and staunch devotees of Lord Krishna.

This great Saint Krishnadayarnava thus not only spread the devotion to Lord Krishna in his life, but also arranged to keep the continuity of the same after him by sending his sixteen disciples into different directions all over India, where they established their Maths for the spread of the teaching of their guru. Though this saint had to spend his early life in days of unrest, still he spent his last thirty years in the time of the first two Peshwas, at ease and spent those years in spreading the devotion to god and making a substantial addition to the Marathi literature by his voluminous book Hariwarada dedicated to explaining a part of the life of lord Krishna.



## रामभक्तशिरोमणि तुलसीदास

( गतांकसे आगे )

इसके बाद नरहरि स्वामी ने वैष्णवों के पंच संस्कार करके रामबोला को राम मंत्र की दीक्षा दी और अयोध्या ही में रहकर उन्हें विद्याध्ययन कराने लगे । रामबोला की बुद्धि बड़ी प्रखर थी । एक बार गुरु मुखसे जो सुनते के, उन्हें वह कंठस्थ हो जाता था । कुछ दिनों बाद गुरु शिष्य दोनों सूकर क्षेत्र (सोरों) पहुँचे । वहाँ तुलसीदासजी ने गुरु से रामचरितमानस सुना । कुछ दिनों पश्चात् वे काशी चले आये । काशी में वे अपने गुरु के साथ पंचगंगा घाटपर स्वामी रामानंदजी के स्थान पर रहने लगे । वहाँ पर एक विद्वान महात्मा शेष सनातनजी रहते थे । उनके पास रहकर तुलसीदासजी ने पंद्रह वर्ष तक वेद, वेदांग, दर्शन, इतिहास, पुराण आदि का अध्ययन किया । युवावस्था प्राप्त होने पर उनकी लोकवासना जागृत हो उठी और वे अपने विद्या गुरु से आज्ञा लेकर अपनी जन्मभूमि लौट आये । वहाँ आकर उन्होंने देखा कि उनका परिवार नष्ट हो गया था और घर भी गिर गया था । उन्होंने विधिपूर्वक अपने पिता आदि का श्राद्ध किया और वहीं रहकर लोगोंको भगवान राम की कथा सुनाने लगे ।

यमुना पार के एक ग्राम के रहनेवाले भारद्वाज गोत्री एक ब्राह्मण यम-द्वितीया को राजापुर में स्नान करने आये । वे तुलसीदासजी के विद्या, विनय, शील आदि गुणों पर मुग्ध हो गये । संवत् १५८३ ज्येष्ठ शुक्ल १३ गुरुवार के दिन उन्होंने अपनी पुत्री रत्नावली के साथ तुलसीदासजी का विवाह कर दिया । वे अपनी नववधू के साथ सुखपूर्वक रहने लगे । वे अपनी पत्नी से बहुत प्रेम करते थे । एक बार उनकी पत्नी अपने भाई के साथ अपने मायके चली गई । घरमें पत्नी को न पाकर तुलसीदासजी से रहा न गया । वे आधी रात के समय मूसलाधार वर्षा में चढ़ा हुई नदी को किसी प्रकार पार करके अपनी पत्नी के पास जा पहुँचे । रत्नावली को अपने पति का आधी रात के समय उसके मायके में आना बहुत अप्रिय लगा । उसके मुखसे क्रोधावेश में निम्न वचन फूट पड़े :-

लाज न लागत आपको दौरे आपहु साथ ।

धिक धिक ऐसे प्रेम को कहा कहौ मैं नाथ ॥

अस्थि - चर्म - मय देह मम तामें ऐसी प्रीति ।

तैसी जौ श्रीराम महँ होति न तौ भवभीति ॥

पत्नी की इस उपदेशात्मक ताड़ना ने रामबाण का काम किया । ये शब्द तुलसीदासजी के हृदय में गड़ गये । उनका सांसारिक प्रेम तत्क्षण संसार से विरक्त होकर राम के चरणों में आ गया । वे एक क्षण भी वहाँ नहीं रुके व तुरंत पत्नीका त्याग कर चल दिये ।

पत्नी के वचनों ने उनके हृदय में बची हुई संसारकी आसक्ति को समूल नष्ट कर दिया और वे विरक्त हो तीर्थराज प्रयाग आये । वहाँ उन्होंने गृहस्थ वेष का परित्याग कर दिया और विरक्त साधु का वेष धारण किया । वे तीर्थ यात्रा पर काशी, अयोध्या, जगन्नाथपुरी, रामेश्वर, द्वारका होते हुये बदरिकाश्रम गये । वहाँ से वे कैलास व मानसरोवर तक निकल गये । मानसरोवर के पास उन्हें काकमुशुण्डिजी के दर्शन हुये । इस प्रकार तीर्थयात्रा करते हुये अंतमे वे काशी पहुँचे । उनका हृदय अब राम दर्शन के लिये बेचैन रहने लगा ।

काशी में रहते हुये तुलसीदासजी रामकथा कहने लगे । वे प्रतिदिन प्रातः काल शौचाचारादि से बचे जल को एक वृक्ष की जड़ में डाला करते थे । उस वृक्ष पर एक प्रेत रहता था जो तुलसीदासजी की इस सेवा से प्रसन्न हुआ । उस प्रेत ने उनको हनुमानजी का पता बताया । प्रतिदिन रामकथा आरंभ होनेके पूर्व एक वृद्ध पुरुष रामकथा श्रवण करने आया करता था, जो कथा समाप्त होने के पश्चात् सब लोगों के जाने के बाद जाया करता था । इस प्रकार हनुमानजी का पता पाकर तुलसीदासजी ने उनके चरण पंकड़ लिये और उनसे श्रीरामजी का दर्शन कराने की प्रार्थना की । हनुमानजी ने कहा “तुम्हे चित्रकूट में श्रीरामजी के दर्शन होंगे ।” तत्काल तुलसीदासजी ने चित्रकूट की ओर गमन किया ।

[अपूर्ण]

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

## Guru Gobind Singh - The Warrior Saint

More often the solution of the present ills receives much help from the study of the past and as such the life-sketch of the tenth Guru of the Sikhs, I am sure, shall be able to throw more light on the various problems confronting the country in laying the firm foundation of democracy in India.

Guru Gobind Singh was not only a patriot, but also a poet-philosopher and a prophet. Moreover he was a great leader in the field of national and political life. The message of the Guru can be summed up in one line -- to convert every Sikh into a Singh or a lion. The urgent need of the hour is to convert every Indian into a lion. A leader of Guru's type is needed to integrate the whole of India.

The qualities required to become a Singh or lion have been excellently stated by Guru Gobind Singh. They are as follows :-

First to cultivate self-respect and respect for others and to respect the poor and the voice of the community - it means the voice of the people, of the masses, of the proletariat. This is the Guru's significant teaching and as such I do visualise in the Guru the earliest prophets of democratic socialism and to achieve it, is the goal of Modern India. In this spirit the Guru respected the voice of the people. He was a teacher of humanity in the true sense of the term. He has stated certain norms to evaluate the actions of the rulers and the society.

The Guru said, "There is one God, all are his children and as such brothers. Each has his own way of reaching the Almighty. Why then quarrel amongst themselves for petty differences in detail?" About the kings or rulers he declared, "The rulers should hold themselves responsible for their actions towards the

ruled. The king was to be the chief executive officer; but above him were to be the representatives of the people; the real sovereignty was to lie not in the king and his ministers but in the people themselves."

The second quality stressed by Guru Gobind Singh is that man must be courageous -- full of manhood. In the second Granth Sahib, written by him, we learn that he opposed fearlessly the imperial government of Alamgir. "Thou with the intoxication of sovereignty," addressing the king in one of his verses, he said, "art keeping on puffing the heart." The Guru believed in "Right is might," In a hymn in the Granth Sahib, the Guru sings :-

Eternal God, Thou art our Shield,  
The Dagger, Knife, the Sword we wield;  
To us protection Thou hast given,  
The timeless, deathless Lord of Heaven;  
To us all, steel's unvanquished might,  
To us all times, resistless flight;  
But chiefly Thou protector brave  
All steel, with Thine own servants save.

It was this foremost quality which was strongly emphasised by Guru Gobind Singh and which enabled him and his followers to fight against the Moghul Emperor Aurangzeb and they fought it vehemently. The Guru had more reasons to fight with the Emperor, who was obstinately blind to the grievances and troubles of his subjects. The Guru advised his men and women to boycott government service and courts. To be in the pay of enemy was regarded as going out of the sacred fold -- the Panth -- the Khalsa. For the Sikhs it was all in all. They had to lose all idea of their personality, in the personality of the Panth. Their life was the life of the nation. Purity and chastity, truth and love, service and sacrifice were their guiding principles and fearlessness was their virtue.

What provoked Guru Gobind Singh to fight against Aurangzeb was that he ill-treated his Hindu subjects. He excluded Hindus from holding office as far as possible, pulled down their temples, and harassed them by instituting regulations such as *Jizya*. Besides, the Emperor had murdered the Guru's father, his two sons were also killed by his generals and the two youngest sons were bricked up.

The Guru, therefore, established a parallel Government of his own. It was full-fledged government. All Sikhs were organised to form quite a separate entity. His followers were advised not to recognise a system of government based on religio-political ideals, hence they did not like the government of Aurangzeb and they did not recognize the imperial government, the Moghul government, and helped to oust the imperious and unwanted imperial government from the soil of Hindusthan. In this respect the Guru's aim was crystal clear and his government supported him right through. Guru Gobind Singh's government never dithered and vacillated when it made up its mind on issues where a decision ought to be taken. He did what his subjects desired. It was, indeed, a government of the people, by the people and for the people. His government had no reason to act under pressure at any time for it was a true democracy. The Guru knew very well that no ruler can work for long if only his supporters play fair. The tactics of the Guru teach us how the common and ordinary people can master the situation with a strong organization and a capable and devoted leader.

And the Guru's soldiers, Oh! they were soldier-saints, more than angels. They were imbued with his spirit of self-sacrifice. Their dedication to the cause of love and service was perfect. The Guru showed by his own example that he had sacrificed his father, mother and children and all for the great cause. If any virtue is more remarkable in Sikh character, it is this -- the spirit of fearlessness and self-sacrifice. So they fought against



Moghul imperialism and poured Indian blood with a lavishness that resembled divine madness. It was a true *Yajna*. It was a sacrifice of nonparty men and women. There was no one who would sit on the fence and be ready to drop on this or that side either. Though the odds against the Guru's government and his followers were more formidable, they were fully successful in overthrowing injustice and repression from this sacred land.

The third quality stressed by Guru Gobind Singh was that of sacrifice. This is one of the glorious pages of the history of the world, I mean the history of the Sikhs; it is studded with the blood of martyrs and their sacrifice for their faith and freedom. How joyfully they suffered privations, presecution, even death! The four sons of the Guru were arrested, but were promised release on condition that they would leave their father.

What did they say? "We shall stand by our father and resist *adharma*. His two youngest sons Jorawar Singh and Fathe Singh aged 9 and 7 respectively were bricked up alive. It was a most painful torture unknown to the human eye. Both the sons said : "Do thy business tyrant; we are happy."

And in the end they said, "Thy will be done, O God. Our father has taught us : 'Meditate on Him in thy heart.' " They were boys of tender age; but they did not for a moment falter in their faith.

Guru Gobind Singh was a nation-builder and real founder of the Sikh fraternity by instituting or adopting two sacraments. The ceremony of the *pahul* or baptism consists essentially of drinking consecrated water stirred by a sword or a dagger. The communion rite was specially designed to break caste. The brotherhood so constituted was termed the Khalsa. The communicants, seated in a circle, partake of a mixture of consecrated flour, butter and sugar and thus set themselves free from the restriction of caste.

Guru Gobind Singh wanted to bring all humanity in the fold of one common brotherhood. With this high objectivity the depressed classes, the untouchables and the lowly and the low were freely allowed to enter the Sikh society with all the privileges enjoyed by the highest class. In fact, he was the first Indian to grant a definite status to this over one tenth of human race regarded as untouchables. It was not a lip-service but it was strictly adhered to.

Even women did not escape the Guru's attention. Early in his life he thought of emancipating them from the traditional customs prevailing then in the Hindu society. The Guru insisted on full freedom and widest scope to develop them into a strong womanhood. It was due to his unceasing efforts that Sikh women dressed as soldiers fought bravely for the motherland. He entrusted to them the work of educating the young men as national soldiers. He was the first educationist to recognise the merit of a woman as a suitable and loving teacher.

Guru Gobind Singh was a mystic and a true lover of humanity and desired peace all over the world. He was a chosen leader of the Sikh democracy. They were the servants of God and the people.

Three centuries have passed away but the birth-day of this Warrior - Saint and nation - builder lives. I ardently wish it to live long. I hope it shall live forever and inspire the children of this ancient land to do golden deeds. Guru Gobind Singh belongs to India. He loved India. He lived for India and died for India.

Guru Gobind Singh has adorned a golden page in the history of our land. We may be permitted to believe that he is still blessing our young democracy from heaven as he wished it to be. Lo! His name and fame shines like a pleasant planet in the sky to guide the destinies of our motherland.

**Prof. Vaman H. Pandit**  
13, Khatipura Rd., Indore City (M. P.)

## ATMAN AND ENVIRONMENT

There are forces of "externality," -of outer, superficial, tangible things which invade and oppress true spiritual life : and civilization moves on mercilessly away from the "freedom" and "light" of the Spirit. An increasing number of men and women move on to "annihilation" of their true "selves," - *Atman* being crushed more and more, in the tumult and tyranny of things. The time is coming when the spirit of Krishna will re-conquer *adharma*, materialism, unrighteousness, cults of pleasure and pride. The thought will grow in the coming days that man must not be a slave of his social and economic environment. Man is creative. History has a meaning, for man's quest is for a creative life. Men, it is true, find themselves dwelling, again and again, in the night. But as Blake said :- "God appears! And God is Light!" And "God is Love and Infinite Mercy!"



(Continued from page No. 18)

"Durvas thought that people on Earth cannot see Shri Vishnu, so it would be better to ask Shri Vishnu to descend on Earth with Shri Lakshmiji for the salvation of the people. So he said to Shri Vishnu, 'You should descend on Earth ten times'.

"For destroying the wicked and giving relief to all, Shri Vishnu accepted Durvas's curse. You know the ten incarnations of Shri Vishnu, which are narrated in Bhagwat.

"Once Brahma, Vishnu and Mahesh came in disguise to Sati Ansuya, the most respected Pativrata (devoted wife) of Atri. I shall now tell this tale to you."

(to be continued)

## “SAI ACCEPTS THE CHALLENGE”

The devotees could never approach Baba unless he meant to receive them. If their turn did not come, Baba did not remember them. ('SRI SAI SATCHARITA')

Saint Purandaradas is a household name in South India. He is the grand father of Karnatac Music, while Saint Thyagaraju is considered the father of that form of music.

The original name of Purandaradas was Srinivas Nayakar. He was a multi-millionaire carrying on business in gold and diamonds. He was a confirmed miser. He spent his life in business and never for a second, thought of God. By the accumulation of merit of many previous births, his turn for acceptance by the Lord came. Panduranga (Vithal) of Pandharapur came to him, one day, as a Brahmin and requested him for charity for performing the marriage of his daughter. Srinivas asked him to come the next day. When the Brahmin turned up the next day, Srinivas asked him to come on the morrow. Thus the Brahmin was made to come daily to Srinivas for six months. The Brahmin at last approached the wife of Srinivas and told her of his plight. The generous wife presented the Brahmin with her diamond nose-ring worth some thousands of rupees. The Brahmin took the nose-ring to Srinivas and offered it for sale. Srinivas immediately recognised it as his wife's and striking the bargain asked the Brahmin to come the next day for the money. He kept the nose-ring in his iron safe and locked it up and went home and asked his wife for the nose-ring. The wife, who knew the temperament of her husband, went inside a room and wanted to end her life by taking diamond poison. Accordingly she prepared the poison and was on the point of swallowing it, when Lo! something fell into the cup making sound. When she put her hand into the cup, she found her own nose-ring. Tears of gratitude flowed

from her eyes profusely and she heartily thanked the Lord for the timely succour. She took the nose-ring and gave it to her husband. The husband was frightened. He immediately ran to his shop, opened the iron safe and found the nose-ring missing. He was all the more dumb founded. He went home and asked his wife to tell the truth. The wife narrated everything in detail. The mental eye of Srinivas was opened. He now realised that the Lord himself came in the form of the Brahmin to redeem him. He recollected how he spent this precious human life in fleeting pleasures of the flesh and money. He was now a changed man by the grace of the Lord. He gave away his enormous wealth in charity to the poor and became a begger. He, with his wife, wandered from place to place singing the glory of Lord Vithal living on a begger's food. He brought the Lord numerous homes and created spiritual atmosphere wherever he went. He occupies a prominent place in the galaxy of the devotees of Lord Panduranga (Vithal.)

Balasaheb Bhaté spent his life even as a student in a wild manner. He was a confirmed "Charvaka" (atheist) having the motto "Eat, drink and make merry for, tomorrow we may die" which happens to be the essence of Charvaka Philosophy. He became, in course of time, the Mamlatdar of Kopergoan and earned the reputation of an honest and efficient officer. He was loved by the English Collectors and Commissioners of the day. Several friends of his, became devotees of Sainath. On their way to Shirdi, they used to stay with Bhaté for the night or for a day. Bhaté used to scoff at them for their devotion to Sai. The friends used to remonstrate. "If you only go to Sai, you will come to know what he is. Without seeing Him, without knowing Him, why should you criticise Sai and laugh at us". Bhaté never took their remonstrances seriously and indulged in reveling Sai and His devotees whenever an opportunity afforded. Things were going on like this for some-time. During the course of his official tour of his Taluq, Bhaté once happened to camp at Shirdi. Out of

curiosity, with no serious purpose, he went to Dwaraka Mayi and sat before Sai. Sai, all of a sudden, covered his head with cloth. Bhate was at once transformed. All his vasanās and samskaras (Latencies) were completely eradicated. He became a devotee of Baba and spent his life at the feet of Baba. As one affected by religious melancholia, he was prematurely retired and granted a pension by the then ruling Britishers. It is this Bhate that argued with Hemadpant of pre-destination as against free will. Bhate performed the obsequies of Baba along with Upasani Baba, after his Mahasamadhi. Every friend and acquaintance of Bhate was surprised at the transformation of this virtual Charvaka into a great and staunch devotee of Baba. This transformation took place while Baba was in his mortal soil.

Baba similarly effected transformation in the case of a confirmed atheist some thirty six years after his Mahasamadhi.

Gopichand is a famous man of letters in Telugu. His father was too well known as an atheist and he continued to walk in the foot prints of his father. In 1954, he was working as Director of Publicity in the Government of Andhra at Kurnool. His wife was admitted to the Govt. Hospital for confinement and it was found to be a case of hard labour. Three days passed and there was no relief. Gopichand spent restless days and sleepless nights. On the third day, he chanced to pass by the side of the Sai Baba Mandir constructed on the bank of Thungabhadra. In his deep anguish and distressed state, he addressed Sai, "people say you are God, you possess vast powers and that you come to the rescue of the distressed. If this is true, then come to my aid now and see that my wife has a safe and painless delivery. Then I will believe in your Omnipotence". So thinking he wended his way to the hospital.

By the time he reached the hospital he found that his wife had an easy and safe delivery. She gave birth to a male child. A little later, when he met his wife in the confinement room, she told him that an old man with a beard and angarkha and a satka came and sat on her bed and said "My dear child, don't

worry, I have come to give you relief. You will have a painless delivery here and now". "So saying he applied Udi on my forehead & made me drink water mixed with Udi. No sooner did I drink the water than I delivered this child. I have no pains now. I am now safe and alright." Gopichand asked the time when the old man came to her. She told him of the time. Gopichand was then convinced that Sai appeared before his wife immediately after he threw the challenge mentally and was convinced of the Omnipotence of Lord Sai. He mentally bowed and thanked Sai for the timely succour given to his wife. The grateful father named that child as Sai Baba. All those who knew him felt the shock of this tremendous transformation. Gopichand passed away a few years back, his son, Sai Baba is now a grown up young man.

The spiritual history of India is replete with such conversions and transformation. No body knows when the grace of the Lord descends on man and effects the transformation. Without His grace, no spiritual progress can be achieved. It is because of everflowing grace of Sainath that we have become His devotees. Let us, therefore, strive hard to merit his grace and progress further on the spiritual path till the goal of self-realisation is reached.

Let me conclude with what Hemadpant says in his "Sai Satcharita". "Baba's speech established its efficacy or greatness while he was living in the flesh, but wonder of wonders, it did the same even after his passing. Baba said, "Believe me, though I pass away, my bones in my tomb will give you hope and confidence. Not only myself but my tomb would be speaking, moving and communicating with those who would surrender themselves wholeheartedly to me. Do not be anxious that I would be absent from you. You will hear my bones speaking and discussing your welfare. But remember me always, believe in me heart and soul and then you will be most benefitted".

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## BABA'S BLESSINGS

TRUELY speaking I did not know much about Baba until 1956 except hearing casually regarding greatness of Baba through a very close friend of mine, whose grandfather, being a staunch devotee, had been fortunate to be blessed with the Baba's darshan in his life time

In 1956 I was convalescing after I suffered badly from T. B. for about 1½ years. I had in my flat a small portrait of Baba. I do not remember as to who brought it and placed it there. I used to have a glance of the portrait but not with much devotion. At the beginning of 1957, I had a vision of an old person with features quite similar to those of Baba, who was moving up and down on a small plank in a dilapidated house. Therefrom a sort of feeling leading to devotion started developing in course of time. In 1958 (during Holi vacation), as a result of inner urge, I visited Shirdi. It was rather unprecedented to find that nobody connected with the establishment of the temple demanded or accepted, even if offered, money from devotees and that there were no thefts of the sort generally expected at such places. I found the employees of the temple advising the devotees to put money, which they offered to them as a token of courtesy, into the boxes meant for the purpose. I feel that this was unusual and uncommon manifestation of integrity imbibed in them by the grace of Baba.

I did not start regular worship of Baba till late 1959. An interesting instance occurred then. My wife lost her gold ear-ring in my apartment. She rummaged the entire house thrice but in vain. She suspected the maid servant in the usual way. But she restrained herself from making any wild allegation against her openly, except mentioning to her about the missing ear-ring in a casual manner. I and my wife could come to firm conclusion that the ear-ring was lost once for all. At that stage, we both,



in ourselves, thought of testing the grace of Baba. Next day morning, the maid-servant, while cleaning the house, restored the ear-ring to our utmost astonishment. I have no comments as to how and wherefrom she could get it after about a week since it was lost. Thenceforth Baba instilled unwavering faith in me. So, as a weak human being, I started regular worship of Baba which I continue to do till to-date with all devotion and faith.

In 1961, Baba created an urge to visit Shirdi. I started for Shirdi with an idea that I should come back to Hyderabad before rush of people for Ram Navami festival starts at Shirdi. I completed my pooja on Thursday. On Friday I participated in Noon-Arati and went to the Chief Executive to take leave of him formally. By that time, some people from Bombay and other places, started arriving for the festival. The Chief Executive instead of formally permitting me to leave Shirdi, insisted on me to stay over for the festival. I took it as the order of Baba through the Chief Executive and stayed over for the great festival. Although there was a great rush of people, I was accommodated comfortably in the guest house by the grace of Baba. There was a gathering of more than 50,000 people belonging to different faiths viz., Sikhs, Jains, Zorastrians, Muslims, Christians apart from Hindus who were found eager and enthusiastic to participate in all phases of the festival and offer prayers in the Samadhi Mandir according to their wish and vow. Of all the aspects of the Festival, the most spectacular and significant was giving bath to Baba with sacred Godavari water carried by thousands of devotees individually on their head. Among these devotees were even children of 10 to 12 years, women and men, old in age, besides a multitude of others. After Baba was thus given bath of devotion, the devotees, started getting ready to offer garlands. At that curious juncture, I just looked around at other devotees, who were holding very costly and grand garlands and wished in myself that I would be fortunate if Baba accepted my garland

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# FAITH CURE

By : Dr. S. N. Tipnis, M. A. Ph. D.

Faith Cure, Psychic Cure and Mental Healing are synonymous terms. What is Faith Cure? According to Rawcliffe, "It is the power of thought or the mind to exert an influence over natural conditions and supersede the accepted laws of nature."

What is the process of Faith Cure and how it works? The treatment of disease by psychological method may be traced back to the remote history of mankind. The story of mental healing begins with the ancient magical method of primitive men, who attributed everything to some supernatural agency. It has lately developed into psychotherapy. It is interesting to note that the same principles operate in both the methods, ancient and modern. Whereas the former understood nothing of the factors at work, and attributed them to some mysterious forces, the psychotherapist knows something of the process involved, and possesses knowledge of the psychological basis. However, an ordinary man looks upon psychotherapeutic method of healing, utilising the principle of suggestion, as a mystery.

Most of the cases of "Faith Cure" are due to the working of psychotherapy. What is psychotherapy? It is a branch of psychiatry, whose principal working method psychological suggestion, with or without the use of hypnotism. Under this method of healing, we may include the cure of pain in organic diseases, and injuries, actual improvements in many organic diseases, and restoration of mental health to sufferers from neurasthenia, and psychoneurosis.

Psychotherapy may well be described as the art of the primitive man brought up-to-date and based on a rational foundation.

During the First World War, thousands of cases of "Shell-shock" were cured, it is recorded, by therapeutic suggestion. Names of William Brown and William McDougall deserve to be mentioned here, in this connection. These two great British authorities made a significant contribution to the literature on the subject. It is due to their efforts, a common man may understand how cases of paralysis, blindness, aphonia and a number of other incapacitating disabilities of psychogenic origin are cured. The great Jewish mystic healed "issues of blood" or menorrhagia, made the dumb to speak and the blind to see, by the power of suggestion.

Thus, it may be summed up, that the diseases and bodily diseases created mainly due to psychological factors are liable to be cured by psychological methods, which are known as Psychic Healing or Faith Cure.

In the present times, the term "Psychic Power" is often used by the adherents of the E. S. P. Movement.

What is the meaning of the term "E. S. P."? E. S. P. is the abridged name for Extra - Censory - Perception. It is a general term, which signifies telepathy, clairvoyance, 'precognition' etc.

Experiments of psychic research were carried out in various nations in the past by its followers to acquire the knowledge of the psychic phenomena. There is a vast literature produced about the subject. Such experiments were made by Chourin and Naum Kotil in Russia, by Abramowski in Poland, by Pagnestcher in Mexico, by Schnoll in France, by Wassiliewski and Tischner in Germany and by Sinclairs in America.

Moll, the author of "Prophezeien and Hellsehen" has tried to explain the mystery of supernatural powers in his work. He has described therein the Supernatural Powers and tried to trace their causes, in details. According to his opinion, the powers of

Telepathists mediums and clairvoyants are due to sensory hyperacuity. Bsewald also agrees with him when he says that sensory hyperacuity and unconscious dissemination of cues play a vital role in physical research experiments.

Dr. Rhine of the University of Duke U. S. A. has made experiments for a number of years, and has written books like Extra - Sensory Perception, New Frontiers of Mind, after its deep study. Aldus Huxley, the great Scientist, has written an article, entitled "A Case for E. S. P. Pk, Psi", in the Weekly 'Life'. Dr. Sole, the Mathematician of the University of London, has made such experiments. The theme for the thesis for the Doctorate, written by Dr. Hetingar, which he submitted to the University of London was 'Psychometry'.

The Psychical Research has been given encouragement by different Universities of the world, viz, the Universities of Belgrade, Groninjen, Leaden, Straford, Junivar, Harward, Clerk, Duke and Columbia from U. S. A. In Germany, psychic research was recognised as official science, as early as 1937.

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first before that of any one else, although mine was not so grand as those of some others nearby the rostrum. The very moment, the pujari made a gesture towards me and took my garland and offered it to Baba as the first one on that great festival. Believe me, I became so overwhelmed with joy that I have no words to express it. Thus Baba blessed me.

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3-4-1013/16 Barakatpura  
HYDERABAD - 27

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