

SHRI

# SAI LEELA



"Look, your horse is grazing there"



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1975

# SHRI SAI LEELA

JUNE 1975

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### Picture on the Cover Page

Shri Chand Patil was a resident of a village in Aurangabad District. Once his horse went out for grazing and did not return. When Chand Patil was going round in search of his horse, he came across a young and charming lad of sixteen, who was dressed as a fakir. On knowing from Chandbhai that he was searching for his horse, the young lad said, "Look, your horse is grazing there".

# SHRI SAI LEELA

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## The Law of Karma

The law of *karma* declares that what you do comes back to you. So beware! Sow what is good, not what is evil. If you sow the wind, rest assured, you will reap the whirlwind. This law of *karma* applies not alone to individuals but, also, to nations. And if the Great Powers of the West will but act in recognition of this law, they will refrain from being destructive. Violence and war will no longer taint their political transactions. Build not in pride and power, but build in the service of humanity.

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## EDITORIAL

### Three Debts

The Rishies of ancient ages were great thinkers. Their thoughts and theories have been recorded in the 'Shruties' and 'Smrities'. The very names of these compilations indicate how they have come to us through the ages. The Rishies preached so many things, told so many things to their disciples. These wise words were heard by the worthy students and when they were compiled together, they were known as Shruties (that which was heard). Similarly some maxims were told by the Rishies, but they were not committed to writing immediately. They were written and composed at a later date from Smriti (memory). Hence they are known as Smrities. Out of the various Smrities, the one going under the name of Manusmriti, is considered to be very important as it had far-reaching effects on our religious practices and rules of conduct. Manusmriti was taken even as a base for framing the Hindu Law.

Lord Manu, this law-giver has held that every man (not female) is born with three debts. It is really a wonder that a man is born with debts! In the course of our normal life we incur some debts and thus become debtors; but here a person is supposed to be born with debts. In the Hindu religion there is a belief in rebirth. Hence this theory of being born with debts also is required to be accepted. The three debts have been defined by Manu as the debt to the gods, the debt to the Rishies and the debt to the fore-fathers.

While defining the above debts, Lord Manu has also given the practices, to be followed for repaying these debts. He has described the manner in which these debts should be repaid. Let us therefore, consider these debts one after the other. Manu

gives the foremost importance to our debt to the gods. According to the Hindu religion, the God is the creator of this whole universe. As we are the part and parcel of the universe, we also owe debt to the God for the trouble taken by Him in creating us. It, therefore, follows that the debt which we owe to the God, has to be repaid in some manner or the other. This debt is supposed to be repaid by performing sacrifices. It is believed that the God, for whom a particular sacrifice is performed, actually comes and receives His part of the offering. There are stories in the Puranas where the gods have manifested themselves and accepted their offering. In the Bhagwadgeeta, as also in many other books the importance of sacrifice has been stressed. As Manu is a very old personality, the others, who followed him, must have repeated what he stated about sacrifice

The second debt referred to by Manu is the debt to the Rishies. Manu was himself a Rishi. He knew what important position the Rishies held in the eyes of the society of those days. The Rishies lived a secluded life. They sacrificed their personal happiness and practiced long term penance. They maintained big ashramas and taught hundreds of students practically free of cost. The Guru Dakshina that was supposed to be given by the student at the end of his studies was again spent for the new students that joined the Rishikul (the school of the Rishi). The Rishies of ancient days thus led a very selfless life and enriched the society by giving it students well-versed in various Shastras. The society, therefore owed a lot to the Rishies for these obligations. Naturally, therefore, the society was expected to repay these debts of the Rishies. The individuals who formed the society had the burden of repaying the debt. Hence Manu was quite right in expecting the composite parts of the society to repay the debt, and what is the form of repayment suggested by him? He has simply said that this debt is repayed by means of the study of the Vedas! What a novel way of repayment? The people from times immemorial have borne in mind this order of Manu and have

dedicated their lives to the study, or rather, the recitation of the Vedas as a life's mission, irrespective of the fact whether that helped them to earn their livelihood or not. This faith has helped to keep the 'Mantras' in the Vedas so intact that even today they are being repeated in the same fashion as they were being repeated originally by the Rishies. This is perhaps an important, though indirect benefit of the laws laid by Manu. This debt to Rishis is also known as 'Acharya Rina' (the debt to the preceptor).

The third debt mentioned by Manu is that of the fore-fathers. In every family there is a chain of decendants. Every new generation is standing on the shoulders of the old one. Every generation is experimenting, observing and thinking by which it is gathering knowledge, which that generation hands over to the new one, which follows it. It is a common experience that the present generation is much richer than the previous one in knowledge. Thus for these efforts in advancement of learning, the fore-fathers are naturally required to be thanked and Manu's idea of thanking them is as follows : He says that the present generation should perform the 'Shraddha' of the fore-fathers and thus repay their debt. In the days of Manu the Aryas were few in number. They needed a big army to fight against the aboriginal people in India. It was therefore, natural for him to advise the people to have children. Because in those days the right of performing the Shraddha rested only in the hands of the male members, Manu laid down that in order to repay the debts of the fore-fathers we should continue the existence of the family by having issues, thus perpetuating the family traditions.

The ideas of Manu regarding the three debts and their repayment were as stated above. Though we may feel today that they are incongruous, still if we imagine the composition of the society in the days of Manu, we will feel that he was clever enough in linking religious practices with the social conditions obtaining in his days. The religious practices were laid down in

such a manner that their observance would maintain the homogeneity of the whole society.

Let us now consider the three debts in the context of the present social conditions. The first debt referred to by Manu is that to God. Broadly speaking we may say that the belief in God itself is decreasing. No doubt there are still a few people who believe in God; but they visit temples, count beads (jap) in the name of God and observe fast on particular days which are sacred from their point of view. The performance of sacrifice, in modern days, is not possible for individuals. People have to co-operate and gather together in large numbers in order to perform a sacrifice. The expenditure also is more or less prohibitive. Because of the propaganda of communism, there has now cropped up a section in our society which is opposed to such religious practices like sacrifice as they think it to be a mere waste of material. It is a common experience that whenever such sacrifices are proposed to be performed, lot of commotion takes place. It will thus be seen that repayment of the debt of the god by means of sacrifice is not now practical.

Next we come to the debt of the Rishies. The Rishies, who are described in our scriptures, are more or less now extinct. Of course we sometimes, come across some persons like Dhondo Keshav Karve or Baba Amte who have sacrificed their whole life for a certain goal, who have been more or less mad after their aim in life. Such persons can aptly be described as modern Rishies; but such persons are so much engrossed in their work that they hardly expect repayment of their debt by the society. They have also no time for such receptions or felicitations. Hence this debt cannot now be repaid directly to the Rishies. This debt is also known as "Acharya Rin" i.e. debt due to the preceptor. The occasions for repayment of this debt are cropping up off and on and many teachers are occasionally felicitated by their disciples. Hence we feel that we are even now continuing to repay this debt.

The third debt is due to the fore-fathers. Manu's order regarding continuing the family is being followed by us much beyond his expectation! From the heavens lord Manu must be looking at our performance with much fear and astonishment! As far as our country is concerned, a time has come to review Manu's order, and follow "the red triangle propaganda" of the Government. Another part of repayment of the debt viz. performing the Shraddha is not being followed by us in the manner expected by Manu. Of course we have changed the mode of performing the Shraddha. We are not performing the Shraddha of all our fore-fathers. We are only observing publicly the death anniversaries of the prominent personalities of our time, who made a lasting impression on our social or political life. We are thus obeying this order of lord Manu.

In the days of lord Manu the ideas of nation, national life, patriotism etc. had not taken proper shape. Hence he did not make a mention about them in his Smriti; but during the last one thousand, years or so, the idea of a nation has been fostered at various levels and the national outlook is gaining more and more importance. The politicians of each country are propagating at the top of their voice for the well-being of their country. Every nation is now-a-days trying its best only for its own well-being. Every countryman is expected to give his best to his country. No nation in the world is now-a-days able to look first beyond its own benefit. To work for the uplift of one's own country is supposed to be the primary duty of the citizen of every country. Hence in addition to the aforesaid three debts mentioned by Lord Manu, the modern man has to repay a fourth debt also and that is the debt due to his nation.

In our society religion is held in high esteem. The religious practices may have changed in recent days, still religion is deeply in our blood. Our fore-fathers knew this secret and they inter-linked many practices of social importance with our religion. For



example a visit to the holy places is a religious practice; but what is the idea behind this practice? It is expected that people should see different places and have communion with nature and the people staying in different parts of the country. For persons who are preachers, it is necessary to see the condition of the people personally. Because then only would they come to know their wants and deficiencies and give them proper advice. Hence most of the saints have spent lot of their time in visiting the holy places all over the country. So thereby they could see for themselves the condition of the people and give them the proper advice to overcome their difficulties. Similarly the three debts referred to above are really meant for social welfare and moral uplift of individuals; but if they were recommended to them in some other manner, none would have paid heed to them. However, as they have been cleverly linked up with our religion, they are being repayed, as indicated before, in some form or the other.

It appears that Shri Sai Baba was also conscious of these debts though he never specifically referred to them. He used to ask for Dakshina from the devotees approaching him, apparently for no reason. It is well known that he used to distribute money to the people, coming to him, which was much more than he received from his devotees. He was thus making the devotees conscious of their debts to the society and helping them to repay them. Let us all, therefore, accept our debts to the society and the nation and repay them, in whatever way possible and to the extent to which we can.



# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## Desire Veils Wisdom

Desire - passions when they mount to be lusty excesses, they crowd out of us our thinking power, and come to veil the wisdom in us. The veiling of intelligence by the lust in us is of varying thickness -- some-times the veiling is thin and misty, but at some other times it is dark and complete. It all really depends upon the quality of desires that rise up in the bosom at a given moment

Krishna enumerates these distinct types, in His poetic language, through three different examples : (III-38) "As a flame is covered by smoke, mirror by dust and the foetus by the womb, so is 'knowledge' covered by desire-lust." In the scriptural style of India, minimum words is the law, and any unnecessary words used are a sin against the scriptural style. Here we find three examples used to illustrate how 'desire comes to cover the 'knowledge' in us'. (thatthaa thenedamaavritham). So it is safe to presume that Vyasa is not guilty of redundancy.

The three examples indicate the three types of covering that shroud 'knowledge', depending upon the types of desire : peaceful (**Sattwic**), restless (**Rajasic**) or low (**Tamasic**).

When the desire springs from some noble and illustrious urge to serve selflessly the members of the community, as an expression of one's devotion to the Lord, it is a **Sattwic**-desire and even though it too veils 'knowledge', it is like "the smoke that veils the flame" (dhoomenaavriyathe vahnih). A slight breeze is sufficient to remove the smoke and bring out the flame in all its resplendent glory.

When desire gushes out from a restless and selfish urge to acquire, possess and enjoy the sense-objects, it is a **Rajasic-**desire, and it veils 'knowledge' like "the mirror dimmed by dirt" (yatthaadarso malena cha). A little effort with a duster is needed to wipe it clean and bring back its original light and shine.

When desire trickles out and seeps through the gaping wounds of moral ulcerations, lusts, greeds, selfishness, love of pleasure etc., it is a **Tamasic-** desire, and when it veils and walls in the 'knowledge', it is like "the foetus in the womb" (yattholbenaa-vritho garbhah). Not only is effort required to remove it, a time-lapse is also needed. The mother is to be well-looked after and nursed, and it will be a full nine months before the child emerges from its covering of the womb. Similarly, when our desires are **Tamasic**, we have to be under the discipline of sincere **Tapas**, for a length of time, before our discrimination can emerge from its shell of low desires and vulgar ambitions.

The lust-encrustation walls in our clarity of perception and alertness of judgement. We get carried away by the passions of the hour and are made to act foolishly. It is only when lust - is satisfied and calm returns that we realise the frightening ugliness of our past actions, the depth of our depravity, the dark dreariness of our vulgar actions..... but by then it is generally too late. Our wisdom emerges from the mists of lusts much after our foolish actions.

This tragedy happens even to an educated and cultured man of deep study and erudition. The Lord rightly points out, (III-39) "**Knowledge is covered by this insatiable fire-of-desire, the constant foe of the wise, O son of Kunti**". All our indiscretions for which we often suffer long in our lives are caused by this fire-of-desire (ethena kaamaropena analena). No one is without at least a vague notion of what is right. We all have the knowledge --- but we still grope in darkness and fall into booby-traps on our way, because the Light-of-wisdom in us gets

often shrouded by the thick fumes of our own passions. This happens even to a "wise man", and so desire is his constant enemy" (jnaanino nithyavyrinaa).

And this unending passion-demand of desire is insatiable. The more we gratify our desires, the more they multiply. Never can desire for thing's end by obeying them and fulfilling them; they multiply in quick succession every time they are satisfied.

In order to help Arjuna to realise the grave truth of this statement, Krishna here unfolds the technique adopted by desire-waves in making even a wise-man a colossal fool of himself. He says, (III-40) **"The senses, the mind and the intellect are said to be its three headquarters; through these it deludes the embodied individual by veiling his wisdom"**.

Here we have a very vivid dramatisation of how the mists of lust, greed, desire and such other allied passions veil the "light-of-discrimination" and make even a wise man act like congenital idiot. How man inwardly disintegrates under the delusory charms of temptation is revealed here.

Lust has its headquarters at three main centres --- at the sense-organs, in the mind, and in the intellect (indriyani manobuddhirasyaadhishtaanamuchyathe). As the "brain" of the gang of tragic follies, lust or desire does not itself come out to execute. It only orders --- it deludes the sense-organs or the mind or the intellect --- sometimes all of them, at other times severally --- and makes them do the mischiefs in our lives (ethirvimohayathyesha). The sense-organs, mind and intellect function always in the light of the rational 'knowledge' we have. So long as our intelligence is awake, these instruments cannot act to the detriment of the individual-ego --- the embodied one (dehinam).

Therefore the fumes of desire swirl around the "wisdom" in us --- "wisdom" means the total stored up knowledge in us gathered through both our direct and indirect experiences --- and veils its light (jnaanamaamaavrithya dehinam). In the resultant reacherous darkness --- in the general confusion --- under the heat of the prevailing passions --- man acts as an animal, without any discriminative intelligence to guide his life's purposes and direct his behaviour-patterns.

This reads exactly like an incident in a wild-west story. The "Brain" plans : the gang reaches the party. At a precise time, one cuts off the electric main --- in the resultant confusion, another snatches the priceless jewelry --- throws it out through the bay-window. One waiting there for it decoys it safely. The screams, the confusion, the blabbering crowds scrambling for the doorway. The lights come on --- the ladies mourn their losses --- everyone volunteers to be searched, etc. etc

Here, lust veils the light of "wisdom" in us --- and the sense-organs, mind and intellect, in the confusion of the enshrouding darkness act wildly. The embodied one ---. The individual falls to the temptation of the passing moment --- and reaps endless sorrows and agitations, a lengthening chain of dire consequences. There is no one who has not experienced this dire subjective tragedy in life. Hence Krishna warns, "Desire is the bitter enemy of all those who wish to live a life of intelligent discrimination and cultural beauty (jnaninonityvairina). The individual ego --- loses forever its "necklace of Peace" with its "diamond pendant of Joy".

(Courtesy :- Geeta Office)



## Message For Sri Rama Navami 20-4-75

By

**H. H. Swami Kesavaiahji,**

**Founder-President, Sri Sai Baba Bhaktha Samajam, Madras**

The life of Sri Rama enshrined in the golden pages of Sri Ramayana is well known to one and all. The uniqueness of Sri Ramayana is its unfailing and universal appeal. Though it depicts the traditional Hindu way of life, it is yet modern in thought and is still the most satisfying guide for human conduct in the present day society. The dominant note is the dictum that Truth wins ever, not falsehood nor wickedness. With truth is paved the road to Divine. Although the metaphysical aspects of the problems considered in the Ramayana are difficult to grasp, one cannot fail to be impressed by the essential rationality of approach. The objective external world is not considered as unreal but only an aspect of the inner reality. Life in the world though transitory is real and is not to be thrown away in search for the life eternal in the other world. For leading a good and happy life a code of conduct is necessary. An important aspect of the Ramayana which is relevant to modern times is its ethical content. The central theme is **Dharma**. It is a conception of obligations, of discharge of our duties. It is in a sense giving effect to the fundamental moral law governing the functioning of the universe. Man should act in such a way, that his actions are in harmony with it. If a man does his duty and is morally right, good consequences would inevitably follow. Rights of an individual are inextricably linked with his duties, the two go together.

Sri Ramayana has an appeal not only to the spiritual aspirant and the intellectual, but also to the common man. It thus serves to hold together a variegated society such as ours by providing a common background of tradition of ethical living. It is an encyclopedia of object lessons for guiding human conduct in a variety of complex situations. The guide lines emphasize adherence to truth and pledged word, faithfulness, courage and

sacrifice for the common good. How Sri Rama reacted to the situations in His life, provide the ideal to be pursued, even though the ideal may be far off and the path to reach it is difficult. Though the situations depicted in Sri Ramayana may be both mythical and factual, they could be made the basis for thought and action.

An important problem confronting man today is the conflict between good and evil, between what is pleasant and attractive and what is right and proper. Although man is continually seeking happiness, in a majority of cases, he fails to realize it. This failure is attributable to his wrong approach. Material wealth by itself may not ensure happiness. Only when the human personality is properly integrated, the outcome of efforts result in freedom, happiness and satisfaction. To obtain this condition one must conquer evil and also help others to do so. The virtues to be cultivated are social service, righteous personal conduct and spiritual discipline. The cultivation of such virtues is made easy by studying the great lessons implicit in Sri Rama's actions and imitating and practicing them in one's daily life. What is required is a synthesis of the traditional values with the newer ideas of modern times, to preserve the soul and mould the body and mind so as to make it a fit instrument for a successful and good life.

Shri Sai Baba knowing fully the aspiration as well as the aspiration of his innumerable devotees, suggested to them to derive guidance and inspiration from Sri Rama's life and enjoined them to utter Sri Rama's name as panacea for all ills of life. He set an example by celebrating Sri Rama Navami annually at Shirdi during his life time to focuss the attentions of His devotees on the moral and spiritual importance of Sri Rama's life. I hope that today's celebration of Sri Rama Navami would serve as a reminder to all, of the great truths found in Sri Ramayana, which if practiced in our daily lives would help us attain lasting happiness.

May Shri Sai Baba bless you all.

Om Shanthi !

Om Shanthi !!

Om Shanthi !!!

# SHRI GURU CHARITRA

By:- Shri S. N. Huddar

CHAPTERS 3 & 4

(Continued from May 1975 issue)

## Birth of Shri Dattatraya

“In the first instance there was all water everywhere. Then an egg ‘Hiranyagarbha’ (with Gold inside) came into existence. Universe has come out of it. Due to ‘Raj’ (रज) Brahma came into existence. He is known as Hiranyagarbha. It broke into two hemispheres & the earth & the sky came into existence. Brahma thus created 14 Bhuvans, 10 directions, mind, speech, time, six enemies as desire, anger etc. Brahma created seven sons (manas putras) namely - 1. Marichi, 2. Atri, 3. Angiras, 4. Pulasti, 5. Pulaha, 6. Kratu and 7. Vashishtha. Of these Shri Guru took birth in the house of Atri.

“Ansuya (devoid of hatred) was the devoted wife of Atri Rishi. She was very beautiful also. Seeing her exceptional devotion to her husband, the Gods in heaven began to fear that someday she might overcome them. Hence Indra and other Gods went to Brahma, Vishnu and Mahesh and said to them, “How can one describe the greatness of the devotion of Ansuya to her husband Atri. She served her husband with body, mind and speech. She also serves guests giving them desired food. None returns disappointed from her place. Fire, Sun and Wind are also afraid of her. We all are afraid of her. She may sometime win over this heaven. Therefore kindly do something to give us relief’.

Hearing this, Brahma, Vishnu and Mahesh said angrily, “we shall test her devotion”.



Brahma, Vishnu and Mahesh came to Atri Muni's Ashram in the mendicants' disguise, when Atri had been out to the river for his daily rituals. The mendicants said to Ansuya, "We are very hungry. Give us food. We have come here hearing your good name for offering the guests their desired food".

Ansuya bowed to them respectfully and said, "you please return soon after finishing your bath and daily rituals".

The three Gods replied, "We have already taken bath and finished the rituals. Atri Rishi may take time to return. Better to serve us food soon".

Ansuya seated them on carpets and began serving food on silver plates. The guests said to Ansuya, "We have one more desire. We have come here from a long distance as we have heard of your beauty. We wish you to put off your garments and then serve us with food. If you do not comply with this, we shall leave this place without meals".

This made Ansuya bitterly anxious. She realised that some great personages have come to test her chastity. She thought that if they return without food she would lose sanctity of her marriage (तप). Believing that her mind is pure and that her husband's penance will protect her in this ordeal, she told them, "You have your food without any doubt. I shall serve you food as you desire."

She went into her kitchen and remembering her husband, she took off her garments and saying 'The guests are like my children', she came out to serve food to the guests. Instantly all the three gods were transformed into three newly born crying babies. She was terrified to see the crying babies. She put on her clothes and took the babies one after the other to her breast for feeding. What great power does a Pativrata possess? Those who have 4 bhuvans, 7 oceans and fire in the belly, were all satisfied with

the little milk in her breast. Ansuya thus became the mother of the three Great Gods. She placed them in a cradle and pulled the string to and fro and began singing lullabies.

It was midday. Atri Rishi returned from the river after finishing his rituals. He was very much astonished to see Ansuya pulling the string of a cradle and singing songs. Ansuya narrated all that had happened. Atri Rishi by power of intuition knew that the babies were Trimurties and so he bowed to them. The three Gods were also much pleased. They stood before him and told Atri to ask for a boon. Atri said to Ansuya, "You may ask for whatever you desire".

Ansuya said, "These babies should stay in this Ashram as our sons". The Trimurties readily complied. Ansuya began to nurse and feed them. Brahma was known as Chandra, Vishnu was called Datta and Mahesh was called Durvas.

After some time Chandra and Durvas told their mother Ansuya that they both were going away for penance and that the third Datta would be staying with her; she should know him as Trimurti. After this Chandra and Durvas went away, Chandra went to Chandralok and Durvas went to the forest for penance. Datta or Dattatraya remained with Ansuya. Dattatraya is the founder of the seat (पीठ) of Shri Guru.

## CHAPTER 5

### Birth of Shripad Shri Vallabha

Shri Siddha - "Namdharak, Shri Vishnu had several incarnations as Matsya (Fish), Kachha (Tortoise), Varah (Bear), Nar-sinha (Man with lion's head), Waman, Parashram, Rama, Krishna, Buddha and Kalanki to protect the Sadhus and punish the wicked.

Bhagirath did his utmost to bring the Ganges on the Earth for the salvation of his fore-fathers, the Sagar Kings. Similarly a Brahmin woman worshipped Shri Dattatraya and hence Shri Dattatraya took birth from her womb. I shall now narrate this tale to you.

“A Brahmin named Apalraj lived at Peethapur in the East. Sumata was his most devoted wife. On one Amavasya day there was an anniversary day at the house of Apalraj. On that day Shri Datta came in disguise to his house for alms. Generally alms are not given to beggars, on the anniversary day. But although the Brahmins invited for the ceremony had not dined, Sumata offered him alms. Hence Shri Datta was much pleased and he disclosed his divine appearance to her. She humbly bowed to Shri Datta who said, “Mother what do you desire?”

She said, “You are a treasure of kindness and protector of the devotees. You are well-known in all the 14 Bhuwans. You just called me ‘mother’. I begot children, but some of them died soon and of those that are surviving, one is blind and one is lame. I therefore feel my life to be futile without a good son. I wish I should have a son who would be world famous and learned like yourself. Will you fulfil this desire of mine?”

Shri Datta said, “You will have a son wellknown in Kaliyug. You abide by his wishes. He will be learned. He will fulfil all your desires”. Saying this Shri Datta disappeared.

Sumata told this to her husband. He too was much pleased. Both believed that Shri Datta himself will come to their home in the form of a child. The husband said, “Shri Datta lives at Mahur and Kolhapur. He comes in the mendicant’s form daily for alms at midday. You should always give him alms”.

Sumata told her husband that she had offered alms to Shri Datta that day even before the Brahmins invited for performing

the Shraddha had died. The husband said pleasingly, "You did very well. My fore-fathers will be more satisfied, as Shri Datta himself has taken alms today. As you have obtained blessings from him, you will surely get a son. You need not worry."

Thus they were passing their time with pleasure. Sumata became pregnant. After the full period of nine months, she gave birth to a son. Brahmins foretold that this child will be a great Guru and an ascetic. Thinking him to be an incarnation of Shri Datta, he was called after one of Datta's name 'Shripad'. His thread ceremony was performed when he was 7 years old. Even at this age, he knew all the 4 Vedas, Mimansa, Tark (Logic) etc. All people wondered at his brilliancy and said that he must be a God in human form. He taught the Brahmins of the city various subjects as Achar, Vyawahar, Prayaschitta, Vedant, Bhashya, Vedarth etc. When Shripad was 16 years of age, his parents began to think of his marriage. Shripad warned that he would marry with the woman called disintegration (वैराग्य). All other ladies were like mother to him. He said, "I am a Brahmachari and an ascetic. I love Yoga and my name is Shri Vallabha. I now intend to go to the forests for observing penance and obtaining divine knowledge."

Hearing this, the parents recollected the words of Shri Datta, the mendicant and realised that he would have his own way. Still due to affection, they were very much aggrieved. The mother said, "we expected you to protect us in our old age". Saying so the mother became unconscious. Shripad consoled her and said, "Do not be anxious. I shall give you what you wish. Believe in me and live happily".

The mother said, "My Dear son, I forgot all my previous miseries only on account of you and I cherished a great hope that you would protect us in our old age. We have two other sons; but one is lame and the other is blind, who will look after them?"

Shripad looked at his lame and blind brothers with nectar-like sight. Instantly the blind brother got his sight and lame one got his legs. Both became learned, well-versed in Vedas, Shashtas and Vyakaran. They prostrated before Shripad Shri Vallabha and he blessed them. Just as iron is transformed into gold by the touch of the philosopher's stone, so both the brothers were enlightened and they became respectable due to the blessings of Shripad. He then said to the brothers, "you will have sons, grand-sons and great grand-sons and you all shall live happily."

He told his brothers further, "Serve your parents. You will be happy in this world and shall get salvation in the end."

He then said to his mother, "you should be happy now. Both your sons will live for 100 years. They will have sons and daughters and you will see them living merrily. They will have wealth for generations and shall be famous for their learning. Now do not prevent me from going to forests. I have to go to the forest to guide the Sadhus."

Saying this, Shripad Swami disappeared and came to Kashi where he began to live secretly. After some days he went to Badri Narayan. He visited holy places one after the other and in the course of time one day reached Gokarna."

(to be continued)

## SHRI SAINATH DIARY 1975-76

Shri Sainath Diary For 1975-76 published by the Saibaba Sansthan of Shirdi is now available at the Bombay Office at Sai Niketan, Dr. Babasaheb Ambedkar Road, Dadar and at Shirdi Office. The price of the Diary is Rupees Five per copy.

## GOD SAI BABA OF SHIRDI SAYINGS

- G Guru's grace is only Sadhana. Gyan comes as experience
- O One who keeps me always in his mind, even does not taste food without offering to me, I am his slave.
- D Do not utter untruth. Always stick to truth. I am with you
- S Shut your ear if any one speaks ill of the Guru.
- A A man who has surrendered completely can attain Brahma-Gyan.
- I In whatever way people approach me, in the same way I help them.
- B Bhakti is highly important to achieve salvation.
- A All other Gods are illusory. Guru is the only real God.
- B BABA's loving heart is mother's heart.
- A As per your Rinanubandh and Poorva Karma we meet each other.
- O O, feeding the hungry dog is like feeding me
- F Father is a God to worship, Mother is equal to 1000 TIRTHS
- S Sai is not different from God Shiva, Rama or Christ.
- H High Souls view the entire world as their kith and kin.
- I If a devotee dies even thousands of miles away, I draw his spirit to me.
- R "Repeat my name, I am with you" said Sai Baba
- D "Duty of a devotee is to cast his burden on me. I shall bear it" said Sai Baba.
- I I give account to God of every pie that my men have given to me.

P. L. Goyal  
Block Education Office  
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# MIRABAI

## The Mystic Poetess of India

Mirabai, the most popular figure in the Indian history and connected in worldly bonds with a dynasty of valorous deeds not only claims the attention of Rajasthan but of the whole of India. She was a poetess, martyr and saint at once. She belonged to that high and noble womanhood which is the glory of the *Upanishads*.

She was born in village Kudki in 1403 A. D. She was a princess in the royal line of Rathod Rajputs of Marwar. She was the daughter of Ratansing. She lost her mother early in life. When she came of age, she was married to the eldest son of Raja Sanga, Bhoj Raj by name, -- the Sisodia Rajput Chief of Mewar. Thus, she belonged by birth and by wedlock to the royal stock of Lunar and Solar dynasties respectively. She was well educated and accomplished in arts and crafts of her day. After she was sent to Chittor, where it was her parent's ambition to see her crowned as the Queen of Mewar, after the death of Raja Sanga. Unfortunately she lost her husband in the prime of her life and was rendered a widow.

### DIVINE LOVE

Bereaved of the youthful consort of life she became firmly attached to the Supreme Lord -- Shri Krishna, and her love was transformed into love-devotion or Divine Love. She took with her, when she left her parent's home to go into the fold of her husband's family, her own deity to whom she owed all genuine love, and worshipped him with all the solemnity of customary rites. It was the form of Shri Krishna that is styled 'Giridhari' whom Mira adored and worshipped, and this form is generally represented in a picture standing with the head slightly bent,

the left hand balancing the well-known mountain Goverdhan and the right hand playing notes of celestial symphony on [the] favourite flute.

Mira's home, after marriage, proved for her a life-long source of grief and distress. She never liked to be gay or cheerful except in the grave adoration of her celestial husband -- Lord Shri Krishna -- who was her everlasting solace and whose devotion alone was capable of saving her from physical sin, secular grief and misery. It was this love which opened her eyes to spiritual beauty and heavenly mysteries.

### ECSTATIC MOOD

Her love of Shri Krishna became so fervent and overpowering that it allowed no intermission. She excluded everything every thought of worldly existence in order to live with greater purity and energy with her spiritual lover Lord Krishna. Her heart ever seemed to express :-

“My sole possession is thy love;  
In the earth beneath, or the Heaven above.  
I have no other store;  
And though with fervent suit I pray  
And importune Thee night and day,  
I ask Thee nothing more;  
Ever joined to Thee at all times,  
Services all I must render Thee, O Krishna.”

This kind of ecstatic mood is rather difficult for a modern man or woman, living in the space age, to comprehend that she must abdicate, if God is to reign.

Vikramajit, a younger brother of her husband, who ascended the throne was of childish and peevish nature and it was he who put Mirabai to affliction and repeated harassments, only because



used to be in the constant company of saints and anchorites, youth notwithstanding, which led to standing scandle against royal household. Still she sang in one of her favourite songs:-

“I wed with Thee !  
I bound by pre-contract your bride, your bound slave.  
Surrenders, without guile or art, to God  
An undivided heart.”

complete indifference to all worldly ties is manifest from one of her songs:-

“My sole faith and repose  
Of heart is in no other than  
The Cowherd God.

“None else, forsooth, none else, Oh Lord. Keeping constant company with saints and sadhus, I have shaken off the false notion of worldly modesty, and the matter being noised abroad, I know about it.”

### CUP OF POISON

The grief - stricken heart shed frequent tears and “the creeper throve, which was fructified into nectarous flow. With an inspiration of Love-devotion I shed bitter tears on this miserable worldly life.”

The Rana Vikramajit was keen in his hatred of Vaishnavite mode of worship, and sent baskets of flowers with snakes and scorpions concealed in them. Saved by Eternal Grace from the fatal bites of these venomous creatures, Mirabai had yet to fall prey to the cup of bitter poison which was sent to her through the leading Shroffs of the place by the Rana -- her brother - in-law, under the name of Krishna-tirth. Beautiful songs have been composed over this incident by Indian poet-saints.

Like Kabir and Nanak, Mirabai was only a devout worshiper but unlike them she could not found a religious sect nor had she any clear conception to do so. It is said that Rohidas was her Guru or spiritual guide, who initiated her into Shakti cult. Her 'Rag Govind' is a poetic work of high merit. Her verses steeped as it were, in the fervor of her heart's devotion, are frequently quoted and recited to this day with great delight. These "spiritual torrents" of pure love and 'fixed state' which consist in the complete identification of human will with the will of God were and are an unfailing store of strength and unity of culture for all times. They still reverberate our urban halls and rural dales. These songs have outlived the "Tower of Victory" at Chittorgarh

Mirabai's poetry is a fountain flowing with the waters of wisdom and delight and she, "like a poet hidden, singing hymns unbidden till the world is wrought," spontaneously burst into songs of adoration and worship.

Mira's devotional songs are sung with delight in most Hindu houses. As a pioneer poetess of India, she deserves our reverence. The gift of the Muse often conceals more than it reveals, is quite true about our Indian poets and poetesses. It is invisible in the prompter's box

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## My Reappointment Beyond the Age of 60 Years

After I retired in 1973, I reverted to Sri Sai's work, the whole day being at my disposal to serve, think and feel about Sri Sai. I did not think of taking up a job as my attempts immediately after retirement did not succeed. I thought it was Sri Sai's will that I should dedicate and devote my time to HIM. So, I kept myself engaged in writing something on Sri Sai, my experience perceptibly felt, in which how the unseen miraculous hand of the mystic saint plays the role to help his Bhaktas, as such experience of a devotee if published will attract Sai devotees more than publishing philosophy or scriptures.

It is not exaggerating, if I should say, how the wondrous saint is keeping his constant contact and vigil on His dedicated bhakta is impressively explained by this unexpected miracle of mine in this article.

With prostrations to Sri Sai I start to say, it was in the 2nd week of December 73, while I was to sit for Sri Sai Pooja at HIS LOTUS FEET, I had a call from CSO's office by Shri K. S. Chellappa, IPS, CSO. I sent a word that I will see him after Pooja. It appears I was wondering as to how I could sit for Pooja even unmindful of the appointment he was offering me.

As usual after pooja I went and saw CSO. My impression was that Mrs. CSO Madam being a staunch Devotee of Sri Sai might have wanted me for any clarification or literature on Sri Sai Baba. I could not even think or imagine of any appointment since it was a closed chapter to me as I was beyond 60 years of age.

As soon as I entered CSO's room, he sarcastically asked me, "Even when an appointment is offered, you do not seem to be curious about it, but are more interested in Sai Pooja." I

humbly and coolly replied that CSO knows it is Sri Sai who continued me in service beyond 58 years and it is Sri Sai who worked the miracle of my commutation, so CSO will kindly agree that Pooja first, the rest next and CSO will excuse me. Then CSO said Yes, You are right and got my application for appointment as a clerk under him in the same office in connection with the implementation of the revised pay scale of the Railway Employees. This was really surprising to me since while I did not aim at a job, an appointment was being offered to me by the same Officer and in the same office from where I retired. I could think of CSO directing me for an appointment to some firm or company since he is sympathetic with me, but Lo! He was offering me a Central Govt. job with all benefits, privileges and facilities as that of regular appointment and that too under his direct control in his own office, naturally a thing not expected nor imagined.

A further wonder is that I was sent for medical examination as due for fresh appointment on 10-1-74, A THURSDAY - Note Thursday - more wonderful and surprising is that my anxiety was to finish medical examination on 10-1-74, so that I could join duty on 11-1-74 Friday, when I will be able to earn wages for 4 days with intervening holidays - 12th II Saturday, 13th Sunday, 14th Monday, PONGAL and 15th Tuesday - Bhogi Festival - If I don't join on Friday the 11th I will be a loser of 4 days wages - otherwise a heavy loss of 5 days wages, as I could join duty only after holidays on the 16th

To my surprise as I wished, my medical examination was over by about 10 30 AM on 10-1-74 and I rushed to CSO's office handed over the fitness certificate and wonder of wonders is that I was made to join duty then and there on the same day (Thursday itself. Thus Sri Sai made me eligible for one additional day's wages as it was only 11:30 A.M. when I handed over the fitness Certificate Orders were immediately issued to me from 10-1-74 Thursday itself contrary to my thinking that I can join duty on Friday

Thus I earned 6 days wages instead of 5 days, an unexpected thing never dreamt of. Here I must acknowledge my indebtedness and express my gratitude to Sri S. Ganesan, Assistant Security Officer, for his kind help, who is interested in me and bears a soft corner for me. Is it not clear that these developments at each stage are by the unseen miraculous hand of the Mystic saint Sri Sai towards His Bhakta who is, dedicated and devoted to HIM? Thus Sri Sai bestowed and blessed me with this unexpected appointment and the benefit of earning nearly Rs. 400/- per month with all privileges of pass, leave holidays etc. for one full year from 10-1-74 to 9-1-75, on reappointment in the same office and under the same Officer Sri P. S. Chellappa, IPS, who was my boss when I retired in 1973.

What I wish to impress on Sri Sai Devotees is not that I got reappointment, but how I got it without thought or effort. Many learned Senior and more ardent Bhaktas than me may contribute articles on philosophy, slogans on Sri Sai. But it is my humble opinion that Sai Bhaktas will admire and they will be more attracted by personal experiences of Bhaktas in which the miraculous hand of the Mystic Saint has been playing a role, in their daily life and who are at his LOTUS FEET day in and day out, dedicated and devoted to HIM with their faith firm as that of HIS rock seat at Shirdi. It is my forgone conclusion that HIS grace will be showered on those devotees and they will enjoy the fruits of HIS Bliss.

To sum up my experience in this particular instance, I place before you the following miraculous points as to how Sri Sai wielded the affairs to help his Bhaktas.

A Bhakta who never thought of an appointment beyond 60 years, which he felt as a closed chapter, was voluntarily offered the reappointment.

2. That Shri P. S. Chellappa, IPS, the Chief Security Officer should remember me even 9 months after my retirement, send for me and offer me this reappointment, to whom I am ever grateful and highly indebted.
3. That the appointment is under the same Officer and in the same office, from where I retired in 1973.
4. That the Medical Examination should be over within hours on 10-1-74 (Thursday) and I joined duty the same day thus making me earn 6 days wages as against 5 days, I aimed at.
5. That how Sri Sai, in order to help His Bhakta, who surrendered to HIM, goes to Railway Board at Delhi, interferes with the orders for reappointment from the age of 58 to 60 and extends them to the age of 60 to 62 years, which the Railway Board itself did not contemplate.

**NOTE:** Anything that happens to me through Sri Sai Baba, occurs only **on Thursdays**. Even my reappointment, for which I joined on Thursday, was terminated also on Thursday.

Till this day Sri Sai Baba has kept me in good health, money and comforts, in that, I should say that HE has blessed me with two square meals a day, a shelter to live in and a cloth to wear, without ever feeling the dirth, and enough and more to attend to visitors to my abode HIS KUTIR. Like Annapurna (Akshaya-patra) I am satisfied and contented with this and I ask for no more but salvation at HIS LOTUS FEET,

Bow to Sri Sai! Peace to all! MAY HE BLESS ALL!

**B. Ramanadha Rao**

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# SAINT TUKARAM

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

In the Warkari sect 'Bhajan' is a very sacred and popular ritual. The songs that are sung in the bhajans are usually the 'Abhangas' which have been composed by stalwart Warkaries like Dnyaneshwar, Namdeo, Eknath, Tukaram and Bahinabai. In one of her abhangas Bahinabai, says, "Because of the favour done by the saints, the house of devotion has come up. Shri Dnyandeo laid the foundation of this house. Namdeo expanded the house. Eknath, the disciple of Janardan, added a number of pillars to support this house and finally Saint Tukaram has constructed the pinnacle of this grand house". This Abhanga of Bahinabai illustrates very nicely the important place held by saint Tukaram in the eyes of the followers of the Warkari sect. Saint Bahinabai also professed the Warkari sect and she was a disciple of Saint Tukaram. The feeling expressed in the above Abhanga is that the house of devotion, the construction of which was started by Dnyandeo, was as if completed by Saint Tukaram and thus the house has reached completion at the hands of this saint as he has raised the pinnacle of this holy temple of devotion.

The life of this saint, who is held in so high esteem by the followers of the Warkari sect, is full of miracles; but before coming to the life of the saint, let us try to get acquainted with his ancestors and the village Dehu, where he spent his life. The history of Tukaram's family is known upto his eighth ancestor, Shri Vishwambharbaba. The worship of Shri Vitthal was being done by Saint Tukaram's family even prior to the days of Vishwambharbaba. The father of Vishwambhar died when Vishwambhar was quite young and he was left to the care of his mother. When Vishwambhar started looking after his ancestral business of the grocery shop, his mother told him about the

practice of his father to visit Pandharpur and worship god Vitthal during the months of Ashadha and Kartik. She also advised him to continue this holy practice during his life time. Vishwambhar followed the advice of his mother as an order and started going to Pandharpur twice in a month, on the Ekadashi day in each fortnight of the month. Thus within a period of eight months he completed sixteen visits to Pandharpur. Every time when the time to go to Pandharpur would come, he would be joyful; but at the time of leaving Pandharpur he would be full of sorrow and would start shedding tears.

This extreme addiction to god naturally resulted in neglect of the worldly duties. The shop was not looked after properly by Vishwambhar. Hence knowing this, Pandurang appeared in his dream and told him not to come to Pandharpur. He further told him that instead he himself would come to Dehu. As per directions given by god in the dream Vishwambhar went to the mango-grove near Dehu and at a spot where he found fresh flowers etc. on the ground, he dug up and found there the idols of Vitthal and Rakhumai. Because of this exceptional favour shown by god to Vishwambhar, he was overwhelmed with joy and tears stood in his eyes. He bowed down to god at that place and brought the idols to his house ceremoniously. As he wanted to have the company of god all the time, he arranged to construct a temple and installed these idols in that temple.

Vishwambhar had two sons. Their names were Hari and Mukund. When they grew up, they wanted to leave Dehu and take service somewhere and acquire wealth and honour. Their mother Amabai, the wife of Vishwambhar, tried to explain to them that their father had especially built the temple of Vitthal for the well-being of his family and that they both might stay at Dehu and pass their time in happiness in the worship of lord Vitthal; but the sons were adamant. They left Dehu and joined the army of their master. For some days they really prospered but the king, with whom they were serving, declared a war and



While fighting on the battlefield both of them were slain. As the wife of Mukund sacrificed herself on the pyre of "Sati", Amabai returned to Dehu along with the wife of her elder son Hari, she was pregnant. In course of time Hari's wife delivered and got a son who was named as Vitthal. Amabai was pleased that the chain of her family was continued and that the worship of god Vitthal, installed by her husband, would now be continued from here onwards upto Bolhoba, the father of Saint Tukaram. Her family history is not known in detail. It may perhaps be so because these intervening descendants of Vishwambhar might have led a routine life and not done any outstanding deed. The lineage that we get from Vitthal to Bolhoba is as follows:- Padaji is the son of Vitthal, Shankar was the son of Padaji, Kanhaya is the son of Shankar and Bolhoba was the son of Kanhaya.

Bolhoba, the father of Saint Tukaram and Kanakai, the mother of saint Tukaram, were leading a happy married life for long time at Dehu. They were pious, religious minded and devoted to lord Vitthal. Bolhoba continued the practice of visiting Pandharpur at the time of Ekadashi in the months of Maghadha and Kartik every year for not less than forty years. He was not only pious but he was also righteous. He would give food to mendicants coming at his door, he would offer water to a thirsty person, he would help the poor people, he would welcome all Sadhus that came to his village and worshipped the idol of Vitthal in the ancestral temple with utmost devotion. It is therefore, no wonder that such a father got so devoted a son like Tukaram, who constructed the pinnacle of the temple of devotion as described by Bahinabai in her Abhanga.

The first son of Kanakai, the wife of Bolhoba, was named Sawaji. When Kanakai became pregnant second time, all her thoughts were about worship and bhajan of god. She felt like listening to the Abhanga of Namdeo. She felt that she should attend the "Keertan" as often as possible. She felt that she

should concentrate her mind completely on the idol of Vitthal in the temple near her house. All these symptoms indicated the birth of a great devotee of god and hence the son that Kanakai delivered, was the great saint Tukaram. Kanakai thereafter had one more son who was named as Kanhoba.

As is usual with so many other Maharashtrian saints, the exact date of birth of this saint is not known. However we find the following four dates mentioned by different people at various places.

1) Shri Janardan Ramchandraj, who has written the lives of so many other Marathi saints, mentions Shaka 1510 (1588 A. D.) as the birth date of saint Tukaram.

2) In the lineage of saint Tukaram available at Dehu and Pandharpur the birth date of saint Tukaram is mentioned as Thursday the fifth day of the bright half of the month of Magh in Shaka 1520.

3) Shri V. K. Rajwade, a famous research scholar of Maharashtra found an old lineage near Wai in which the birth date is mentioned as Shaka 1490.

4) Mahipati has written a book named Santaleelamrita in which he has described the lives of a number of saints in Maharashtra. He gives the details of the first twenty one years of the life of saint Tukaram as follows :-

i) He got married at the age of thirteen.

ii) When Tukaram was seventeen, he lost his father and mother and thereafter the wife of Sawaji, the elder brother of Tukaram, died.

iii) Sawaji went for the tour of the holy places when Tukaram attained the age of eighteen.

iv) Tukaram led a normal family life for three years upto the twentieth year of his life.

v) At the age of twentyone, everything became topsyturvy. He became insolvent. There was a great famine and the senior wife of Tukaram, along with her son, died due to starvation.

After describing this, Mahipati says that thus ended the first half of the life of this saint.

We have now to examine which of the above dates might be probable in view of the facts of the life of saint Tukaram, known to us. Shri Janardan Ramchandrajii has not quoted any authority for fixing the date as Shaka 1510, as the year of birth of Tukaram. Hence we might reject it if any other date proves to be more probable.

As regards number two i.e. Shaka 1520., we find that in Shaka 1520, the fifth day of the bright half of the month of Magh does not fall on Thursday.

According to the date mentioned by Shri V. K. Rajwade, the total span of the life of Tukaram comes to 81 years. According to known facts of the life of Tukaram, his second wife Jijabai was pregnant, when Tukaram attained moksha. It is also accepted that the second marriage of saint Tukaram took place when his age was about fourteen years. Hence his wife may be five or six years junior to him in age. It would, therefore, appear that Jijabai was pregnant at the age of seventyfive or so; but if the date of birth of saint Tukaram is accepted as Shaka 1530, the total life span of Tukaram comes to 41 or 42 years and the age of Jijabai at that time works out to about thirtyfive or thirtysix which is quite probable. Hence Shaka 1490, as the year of birth of saint Tukaram, does not seem to be correct.

The facts mentioned by Mahipati in the Santaleelamrita about Tukaram's life are corroborated separately. The famine which is described to have taken place in the twentyfirst year of Tukaram's life is the famine that took place in Maharashtra in Shaka 1551 to 1552. This famine took a big toll in Maharashtra and it must be this famine only in which Tukaram's first wife and her son must have succumbed to starvation. Taking into consideration all the aforesaid proofs we have to conclude that the year of birth of this saint must have been Shaka 1530.

The fore-fathers of Tukaram resided at Dehu. Tukaram also was born at the same place and spent all his life there. Hence it would not be out of place here to describe the village Dehu. It is a common experience that however much a person may try for his uplift, he does not rise, he does not come into prominence unless his time comes. Similarly it will be seen that the cities too become famous all of a sudden when their prosperous time approaches. Pandharpur, which is the most holy place for the warkaries, is known to the people of that sect from the fifth or sixth century. Alandi, which was an unknown village, came into importance in the thirteenth century because of Dnyaneshwar. Paithan became famous in the sixteenth century when saint Eknath stayed there and Dehu came in limelight in the seventeenth century because of the stay of saint Tukaram at this place. Dehu is in the Pune District of the Maharashtra State. It is situated on the bank of the river Indrayani and is located on the North-West side of Pune city. It is at a distance of about eight miles from Talegaon station of the central Railway, on the Bombay Pune line. It is surrounded by mountains of various heights.

The circumstances under which Vishwambhar, the eighth ancestor of saint Tukaram built the temple of Shri Vitthal at Dehu have been explained before; but at the time of Tukaram, this temple built out of mud had become dilapidated and required to be renovated. Saint Tukaram, who was a staunch devotee of

Vitthal undertook this work dutifully and rebuilt the temple in stone, retaining the old idols of Vitthal and Rakhumai that were originally installed by Vishwambhar. Narayan, the son of saint Tukaram, got three villages as "Inam" and the fame of Tukaram spread far and wide. Hence Dehu and the Vithoba temple, erected by Tukaram, attracted the attention of the public and donations started pouring in for enlarging the temple. Ingale Patil and other philanthropic persons from Dehu joined together and added some more structures and even today the temple stands in the same condition. At Pandharpur Shri Vitthal is standing all alone on a brick. The temple of Rakhumai is near the Vithoba temple; but at Dehu the idols of Vithoba and Rakhumai are near each other on the same platform. The temple of Vithoba is facing North and the idols also are facing the same direction.

On the West of this Vithoba temple, there is the temple of Jareshwar, next to which is the Wada of the Inamdar and beyond that is located Tukaram's house, where he was born. On the West side of Tukaram's house, on the bank of Indrayani river, there is some open space which is reported to be the site of Mambajibuva's house and grove. The Indrayani river flows towards the North near Dehu. On the bank of the river there is the temple of Pundalik. When we proceed in the Northern direction, we come across a portion of a mile or so long of the river where there is deep water. Near this place on the bank of the river there is a village known as Gopalpur, where there is a very old Pimpri tree. It is near this tree that Tukarambuva performed his last "Keertan" before attaining Moksha. The mountain of Bhandara is straight on the west side of Dehu. This place is of very much importance in the life of saint Tukaram because it was here that Tukaram was blessed by his Guru.

Since the time of Vishwambhar, the family of Tukaram seems to be in a well-to-do condition. The family was running grocery shop and held a respectable position in the village.

This family had the honour of being the 'Mahajan' of the village. In all the public functions of the village, therefore, the representative of the family would be held in high esteem. Saint Tukaram was averse to all worldly affairs. He was showing little interest in family matters, hence some other people in the village wanted to usurp the right of Mahajan of the village. Narayan the son of Saint Tukaram, therefore, approached Chhatrapati Shri Shiwaji Maharaj for reiterating his right. An order to that effect was, therefore, issued by Shri Shiwaji Maharaj in Shaka 1600, which can be seen with the descendants of Saint Tukaram even today. The family owned two houses, one near the Vithoba temple and the other in the Bazaar. For worship of god Vittal there is an Inam granted to the family which is continued even now.

(to be continued)

## LIKES AND DISLIKES

We are trying our best to give to our readers the best possible material available to us. However, tastes always differ. Hence it is possible that some of the articles published in the Sai Leela Magazine may not have been liked by some of our readers. With a view to knowing the frank opinion of our readers about the articles published in this magazine, we would request our readers to communicate their reactions about the material published in this magazine. Selected letters will be published in Shri Sai Leela. - *Editor.*

## रामभक्तशिरोमणि तुलसीदास

( गतांकसे आगे )

चित्रकूट पहुँचकर उन्होंने रामघाट पर अपना आसन लगाया । एक दिन प्रदक्षिणा करने निकले थे । मार्ग में उन्होंने देखा कि दो बड़े ही सुन्दर राज-सार धनुष बाण लिये घोड़ोंपर सवार होकर जा रहे हैं । उनकी रूप माधुरी लकर वे मुग्ध हो गये और उन्हें पहचान न सके । पीछे से हनुमानजी ने लकर सारा भेद बताया तो वे बड़ा पश्चाताप करने लगे । हनुमानजीने उन्हें त्वना दी और कहा “प्रातः काल फिर दर्शन होंगे ।”

संवत् १६०७ की मौनी अमावस्या बुधवार का दिन था । तुलसीदासजी चित्रकूट के घाटपर आसन लगाये बैठे थे । इस वार वे सचेत थे क्योंकि वे जानते थे कि आज उन्हें अपने आराध्य श्रीराम के दर्शन अवश्य होंगे । एकाएक उनके सामने भगवान श्रीराम पुनः प्रकट हुये । उन्होंने बालक रूप में तुलसीदासजी से कहा - “बाबा ! हमें चंदन दो । हनुमानजी ने सोचा कि ये इस वार न घोरला न खा जायें, इसलिये उन्होंने तोते का रूप धारण कर निम्न दोहा कहा -

चित्रकूट के घाटपर यह संतन की भीर ।

तुलसीदास चंदन धिसे तिलक देत रघुवीर ॥

एक अदभुत छवि को निहारकर तुलसीदासजी अपने शरीर की सुधबुध भूल गये । वे श्रीराम के दिव्य प्रेम में लीन हो गये । भगवान रामने अपने हाथ से चंदन लेकर अपने तथा तुलसीदासजी के मस्तक पर लगाया और अन्तर्धान हो गये । आठवीं के दिन के लिये तुलसीदास अनेक वर्षों से प्रतीक्षा में थे । जिसने क्षणभर में इस दुस्तर माया को टुकरा दिया, उससे श्रीराम अपने आपको कलतक लिंपाये रहते । जल के विना मीन जैसी तड़पती है और छटपटाती है, वैसी ही हालत में श्रीराम कब तक अपने प्रेमी को रहने देते । उनकी विरक्ति, लगन और प्रेमने स्वयं के स्वामी श्रीरामको दर्शन देनेके लिये विवश कर ही दिया और उन्होंने दर्शन देकर तथा तिलक लगाकर अपने प्रेमी भक्त को अपना लिया ।

संवत् १६२८ में तुलसीदासजी हनुमानजी की आज्ञासे अयोध्या के लिये चले पड़े । उन दिनों प्रयाग में माघ मेला था । वे वहाँ कुछ दिन ठहर गये ।

पर्व के छः दिन बाद एक बट वृक्ष के नीचे उन्हें भरद्वाज और याज्ञवल्क्य मुनि के दर्शन हुये। वहाँ उस समय वही कथा हो रही जो उन्होंने सूकर क्षेत्र में अपने गुरु से सुनी थी। प्रयाग से वे काशी चले आये। वहाँ प्रहलाद घाटपर एक ब्राह्मण के घरपर निवास किया। यहीं उनके हृदय में कवित्व शक्तिका स्फुरण हुआ और वे संस्कृत में पद्य रचना करने लगे। प्रतिदिन एक चमत्कारिक घटना होती। दिन में वे जितने पद्य रचते, रात्रि में वे सब लुप्त हो जाते। आठवें दिन तुलसीदासजी को स्वप्न आया। भगवान् शंकर ने उन्हें आदेश दिया कि तुम अपनी भाषा में काव्य रचना करो। तुलसीदासजी की नींद उचट गई। वे उठकर बैठ गये। उसी समय भगवान् शिव और पार्वती उनके सामने प्रकट हुये। तुलसीदासजी ने उन्हें साष्टांग प्रणाम किया। भगवान् शिव ने कहा - "तुम अयोध्या में जाकर रहो और हिन्दी में काव्य रचना करो। मेरे आशीर्वाद से तुम्हारी कविता सामवेद के समान फलवती होगी।" इतना कहकर श्री गौरीशंकर अन्तर्धान हो गये। तुलसीदासजी उनकी आज्ञा शिरोधार्य कर काशी से अयोध्या चले आये।

संवत् १६३१ के वर्ष में राम नवमी के दिन प्रायः वैसा ही योग था जैसा त्रेतायुग में रामजन्म के दिन था। उस दिन प्रातःकाल श्री तुलसीदासजी ने श्री रामचरितमानस की रचना आरंभ की। संवत् १६३३ के मार्गशीर्ष शुक्ल पक्ष में राम विवाह के दिन सातों कांड पूर्ण हो गये। इस प्रकार दो वर्ष, सात महिने छब्बीस दिन में इस महाकाव्य की समाप्ति हुई। तत्पश्चात् भगवान् की आज्ञा से वे काशी आ गये। वहाँ उन्होंने भगवान् विश्वनाथ और माता अन्नपूर्णा को श्रीरामचरित मानस सुनाया। रात्रि में पुस्तक श्री विश्वनाथजीके मंदिर में रख दी गई। प्रातःकाल मंदिर के पट खुलने पर उसपर लिखा हुआ पाया गया 'सत्यं शिवं सुन्दरम्' और उसके नीचे भगवान् शंकर की सही थी। उस समय उपस्थित लोगों ने 'सत्यं शिवं सुन्दरम्' की आवाज भी कानों से सुनी। इस प्रकार भगवान् शंकर ने अपने भक्त के कार्य को अपनी स्वीकृति प्रदान कर दी।

[अपूर्ण]

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स नं. आर. बी. २/२५७/५

रेल्वे स्टेशनके सामने जबलपुर (म. प्र.)



## QUESTIONS AND ANSWERS

Shri V. B. Nandwani, a staunch Sai devotee staying at Mahim, Bombay, has asked the following question:-

“Can there be Avathar of an Avathar? (re-incarnation of incarnation of a certain god)”

The reply to the above question is “No”.

Excepting perhaps the Hindu religion, the idea of the re-incarnation of god does not exist in other religions. Other religions do not have so many gods also. They believe in one god and there are Saints or Prophets who are sent by god to preach the principles of the particular religion.

The idea of reincarnation of god is very common among the Hindus. This idea is fixed in the minds of all Hindus from times immemorial. Thus we have the ten different “Avtars” of lord Vishnu which are commonly known as “Dashavatar” (ten incarnations.) These Avatars are 1) Fish 2) Tortoise 3) Hog 4) Narsinha (man with lion’s head) 5) Waman (pigmi) 6) Parshuram 7) Ram 8) Krishna 9) Bauddha and 10) Kalanki. If we look at these incarnations minutely we might feel that they point out to the evolution of the human race and more or less agree with the theory of evolution put forth by the great modern scientist Darwin.

Apart from this scientific view about incarnations we find from the stories told about these incarnations in the Puranas that these incarnations have taken place when the world was on the point of disruption due to oppression or sins committed by vicious or cruel persons. In the fourth canto of Shrimadbhagwadgeeta Lord Krishna has told that he had had many births. (इति मे व्यतीतानि जन्मानि ४/६)

In shlokas Nos seven and eight in the same canto he states the purpose for which he takes these births as follows:-

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४७॥  
 परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
 धर्मं संस्थापनार्थाय संभवामि युगे युगे ॥४८॥

In the above shlokas lord Krishna says, "Oh, Arjuna, whenever Dharma is in danger and sin is rampant, I take birth. In order to protect the good people, to destroy the bad element and for reestablishment of Dharma, I am taking birth from time to time". It will thus be seen that god Vishnu himself is having the incarnations from time to time. It is nowhere stated or even hinted that the first Avatar viz. Matsya reincarnated as Kurma or Varaha; but it was the lord himself who incarnated again in order to control and to destroy the bad element and to reestablish Dharma on sound footing.

The different saints in India are believed to be the incarnations of different gods according to the god that they worshipped, the place where they stayed and the devotees who adored the saint. Thus Samarth Ramdas is believed to be the Avatar of Maruti. Shri Sai Baba was seen by different devotees in different forms. From Sai Satcharita we know that Sai Baba gave darshan to Dasganu in the form of the Pandurang of Pandharpur. To the Doctor from Bombay, Shri Sai Baba appeared in the form of Shree Ram. To some devotees he appears to be the incarnation of Lord Datta and so on.

In the Datta cult also there are a number of incarnations of god Datta. Shreepad Shree Vallabha, Shree Narasinha Saraswati, Manik Prabhu, Swami Maharaj of Akkalkot, Wasudevanand Saraswati, who were the different sages who preached the devotion to god Datta, are all believed to be the incarnations of Lord

Datta; but here also there is not the remote suggestion that any sage who incarnated later on was the incarnation of a sage who incarnated earlier.

From the ten Avatars of god Vishnu, it is interesting to note that Buddha also is taken therein as an incarnation of god Vishnu. As Buddha was the founder of a different religion, this proves the all pervading nature of the Hindu religion, which from times immemorial has absorbed a number of aggressors like the Greek, Shakas, Hunas etc. By writing an upnishad on the Muslim prophet 'Allah' under the caption 'Allopanishad' our people even tried to absorb the Muslims in the Hindu religion; but upto now they have kept themselves aloof from the Hindus and many of their leaders are even preaching allegiance to other countries than Bharat.

Another indication of the incarnations is that this belief in incarnations must have sprung up after Buddha was known far and wide. The time of composition of the Puranas, in which most of our mythology is embodied, is believed to be the first five or six centuries of the Christian era. Hence it will be clear how Buddha also became an incarnation of Lord Vishnu.

From the beliefs, quoted above, it will be seen that the answer to the question of Shri Nandwani is definitely 'No'. If any of our readers has to suggest any different line of argument, he is welcome to forward it.

**S. D. Parchure**



## BABA'S MAYA

It was near midnight. Dark and gloomy. Chilly breezes of January welcomed us when our train steamed into Kopergaon station. The platform looked deserted. Flickering light of the oil lamps was peeping at us from the corners of the platform. As the train halted, we hurried to the platform with our belongings. We came here on our second visit to saint Sai Baba's shrine. It was just before independence and Seenu was an eleven year old boy, only the child of his parents. This visit is of special significance to Seenu's parents, who had a great desire to have another child. During the last decade they have been visiting numerous holy places right from Kanyakumari to Kashmir and Bengal to Bombay. The middle aged parents of Seenu have prostrated before many a deity and just prayed for another child. Patiently waiting for a reply from God they have been visiting temples wherever the bells tolled. Their fervant hope in having another child was fulfilled when they first visited Shri Sai Baba's shrine just an year after World War II. But this visit bore a disappointment for Seenu's mother, as she could not have the 'darshan' of the shrine since she was on her period. The husband having come on a short leave could not oblige the wife with an extension in their stay. Seenu's mother, with tearful eyes and disappointed heart returned home without 'darshan'. But this was the end of their long awaited worry. The saint has answered their prayers and Seenu's mother bore signs of motherhood. This visit was to give first 'darshan' to the mother and the child.

The miracle happened. All got down on the curved platform hurriedly. The train puffed out. Seenu's grannie with his infant sister in her arms was still in the train. 'Pull the chain', 'pull the chain' shouted Seenu's father. The train gained speed and the old lady baled out of the train without pulling the alarm chain. Someone snatched the baby from her arms. Seenu's father

ried to give his helping hand and both slipped under the train. Some bogies were still behind and all of us waited with a heavy breath. Seenu's lean and sickly mother ran along the train and pulled out her hefty husband in the next few seconds. Then what happened to Seenu's grannie? Two more carriages were still to pass and every one of us thought that she is 'cut'. As the complete train passed we all went with utmost anxiety to peep under the platform. 'The devil is alive', I said. The old lady stood straight and complained of no injury. What a miracle? A double miracle indeed!!

Seenu's mother was asked as to how she could pull out a 240 lbs. hefty man within seconds and with such ease although she was weak and sickly, who in the normal course would not lift even a 10 lb. weight with such ease.

Pat came the reply - "It is Baba's Maya".

Ananthula Padmaja  
5485 Himmatnagar, Secunderabad-500025

## The Way to Find God

The Infinite is with us in the finite; but we are unable to receive it because it is shrouded by our I-consciousness. If somehow we are able to dissolve our I-ness we shall discover Truth, Reality, God - by whatever name we call it.

Sent by Shri V. B. Nandwani

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