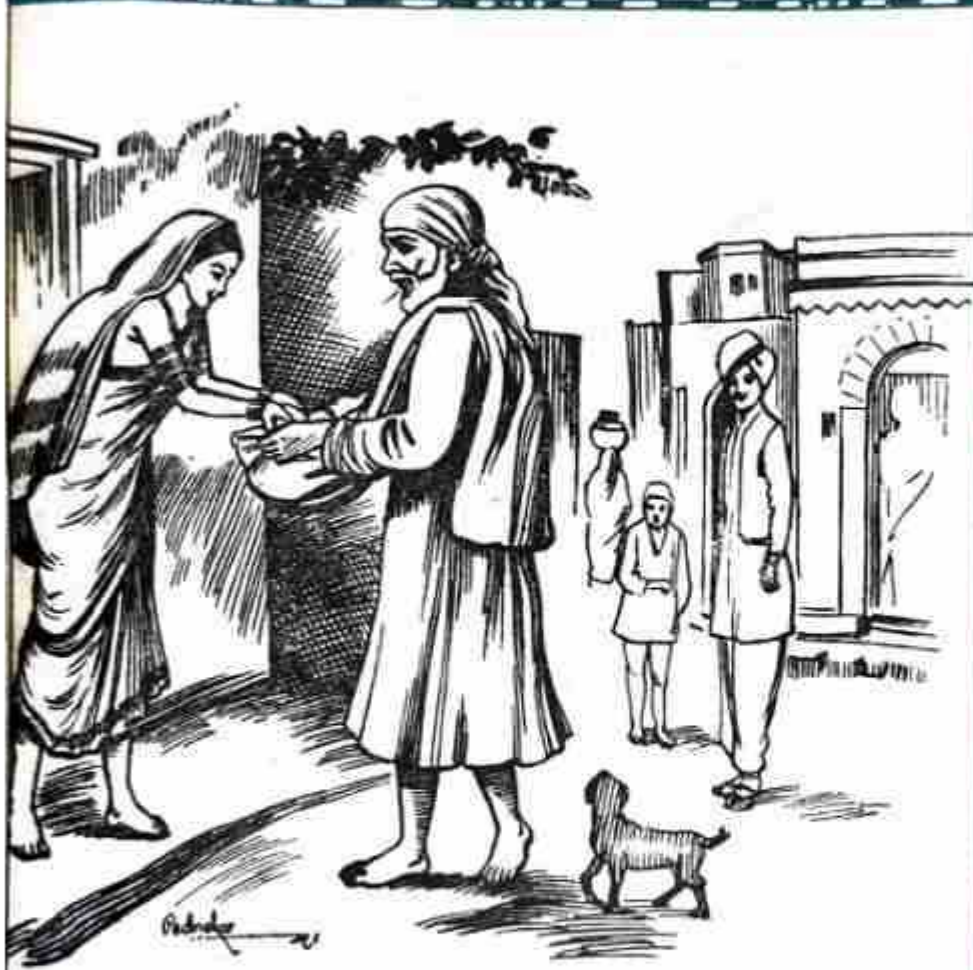




SAI LEELA



Shri Baba Begging Alms



June

60 Paise

1976

SHRI SAI LEELA

JUNE 1976

CONTENTS

1. Editorial Wealth
2. To the Editor
3. The Science of Religion Swami Chinmayananda
4. Saint Ramdas Dr. S. D. Parchure
5. Salutation L. Suryanarayan Sharma
6. Questions and Answers
7. Shri Gurucharitra Shri S. N. Huddar
8. Homage to
Late Prof. D. D. Parchure
9. Shri Sai Seva Dham,
Pilgaon, Goa
10. Shri Sai Baba is with Me Prof. Vaman H. Pandit
११. सुखदुख व पापपुण्य दीनानाथ टी गुप्ता
12. List of Donors



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No. 3

Mercy to the animals is Love to God

I plead for mercy to the animals. Can I, indeed, truly love God, if I do not love all things, all beings that God loveth? Sometimes, sadness fills my heart, as I think of how so many of us live thoughtlessly, even when we see ourselves surrounded by suffering. How oft we forget that creatures groan in pain !

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EDITORIAL

WEALTH

Our modern concept of wealth is bank balance, gold, silver and landed property; but can we imagine of the time when money was not known? Yes. There once was a time when the coins were not in existence. If a man wanted cloth and if he had enough corn left over, after satisfying his needs, what he did in those days was, that he gave his corn and exchanged it for cloth. Similarly if someone, who had a cow, had surplus milk with him, he bartered it with the potter for a few pots. It was in this fashion that the transactions in the world of those days went on simply by barter of goods.

In that age of barter, the chief occupation in the world was agriculture. In those primitive days, the plough was the only means of tilling the land. The cow-dung was the only manure that was being used in the fields. Both the aforesaid purposes were served by the cow. It was, therefore, no wonder that the cow came to be known as a sacred animal and also as wealth. At the time of Mahabharat, we know that kings had thousands of cows with them as they were known as wealth (गोधन). In the Mahabharat we are told that the king Virat had herds containing thousands of cows. It appears that the cows were also classified in those days, as we are told about a cow known as Kamadhenu, (कामधेनु) a cow who satisfies your desires.

Slowly and slowly the mankind came to know about metals like copper, silver and gold. It was with this new discovery that the society came to know about coins. The metal like copper, which was available in abundance, was naturally cheap and hence coins of small value came to be manufactured from that metal. As silver and gold were rare metals, the coins of higher value were manufactured out of those metals. it was

after this introduction of the coinage that the barter system stopped and the people started buying things after paying money. With the introduction of the coins, the criterion of measuring wealth also changed. The possession of certain commodities did not then amount to wealth. The possession of gold, silver or landed property came into prominence and a man came to be known as wealthy person only when he had the aforesaid things. As money could bring you anything in this world, all persons well-versed in worldly affairs started advising people to earn and hoard money at all costs. These people became so much money minded that even in the sound of the "Mridang" they felt that there was an order to earn money. धनान्यर्जयध्व धनान्यर्जयध्वमिति कथयति सततं कीर्तनस्थो मृदंग : says one Sanskrit Shloka. In the keertan which is meant for diverting your attention from the worldly life to God, the sound of the Mridang was construed by one poet as an advice for earning money. Of course, the present day world has become so very money minded that we get the experience of the following Shloka at every step :

यस्यास्ति वित्तं स नरः कुलीनः ।
 स पण्डितः स श्रुतिमान् गुणज्ञः ॥
 स एव वक्ता स च दर्शनीयः ।
 सर्वे गुणाः कांचनमाश्रयन्ते ॥

The above shloka says that when a person has money he is said to belong to a high family, he is called a learned person, he is also said to be well-read, appreciator of virtues, a good speaker and even a good looking person. In short all virtues accompany gold (wealth or money). Because of this attitude of the world towards a monied person, everyone in this world is hankering after earning money. A saying in Sanskrit says अश्वस्य पुरुषो दासः । which means that a man is a slave of wealth. Of course, the word man in the above saying means a person in general; but it clearly lays down the general attitude of the people at large in this world towards money.

When money or wealth achieved such great importance in human life, one science cropped up for governing the production, distribution and expenditure of wealth. Economics, which is a science entirely devoted to monetary matters, would not perhaps have been born at all if there was no wealth in this world. The main income of the state is by way of taxation on its subjects. Hence the wealth has also created several taxes to be paid by the citizens. The state is always trying to extract money from the subjects, in general and the rich in particular, in order to gather utmost money by way of taxation for being spent for public well-being. Wealth has achieved so much importance in modern days that even when a person dies, leaving a vast amount of wealth, his heirs have to pay a wealth tax on the dead man's wealth.

Because of this abnormal importance attached to wealth, there has been too much greed for money in some people. They never worry in which way they acquire it. Their only aim is to become rich. Looking to this nature of wealth, the saints of all the countries have warned the people to guard against it. They have always advised the people not to hanker after it; because when that becomes the aim, the balance of the mind of a person is lost. He then tries to acquire wealth even by any means, however foul they may be. In the Bhagawadageeta, Lord Krishna also describes his real devotee as one who treats the earth, stone and gold on par (समलोष्टादमकांचनः । भ. गी. ६।८)

The saints have not only advised the public to treat wealth with scant respect, but they have themselves followed that advice to the last letter of the word. If we start calculating the personal belongings of saints like Gadgebuva, Vasudevananda Saraswati or Saibaba, we will find that they hardly had anything as their own. The clothes that they had on their body perhaps only belonged to them, but they also were always donated to them by somebody. Shri Gadgebuva and Shri Vasudevananda Saraswati wore very scanty clothes. Shri Sai Baba also had tattered clothes in the beginning. He was never worried about them, but later on certain

devotees thought it bad and they would give him new clothes to wear. Some people might remember his habit of asking for Dakshina and they may say that he had greed for money; but this is not correct. His idea in asking for Dakshina was to teach people to give liberally in charity for the well-being of other people. It was an accepted principle of the Rishies and old sages that after using that which was just sufficient for you, the rest was to be distributed to others who needed it. It is told about the kings of the Raghu dynasty that they by their valour carried out expeditions in all the four quarters and captured wealth; but what was that used for? Not for decorating the palaces of those kings! It was used for performing sacrifices and for giving as Dakshina to the poor. It is told about Shri Sai Baba that though he asked for Dakshina, he was liberal in giving the money to the poor and needy. In the Sai Satcharita frequent mention has been done about it. The speciality about the money given by Shri Sai Baba was that he was found to be giving much more money than what he got by way of Dakshina.

We the common people have many desires and expectations. We are therefore hankering after money because "the money makes the mare go" to quote a very common saying. In the modern world we want to fulfil our desires by the money we want to acquire, but what happens to a person who has no desire or who has very few wants? Such a person is careless about the favour or disfavour even of the king. A very interesting story is told about the great philosopher Socrates. Once when he was sitting basking in the Sun, the king came to meet him and inadvertently stood in such a manner that the rays of the Sun falling on the body of Socrates were obstructed. When the king came, Socrates was fully engrossed in his own thoughts. He had no desire which was expected to be fulfilled at the hands of the king. Hence he was not at all keen to welcome the king or do him honour. On the other hand when the king started talking to Socrates and he found that he was shutting off the rays of the

Sun from him, he immediately said, "Well Sir, will you please move a bit away and allow me to-bask in the Sun?" Such is the behaviour of persons who are no slaves of wealth. One Sanskrit saying 'निसृहस्य तृणं जगत् ।' describes the psychology of these people very clearly. To one who has no desire, the whole world is as valuable as a blade of grass ! Shri Sai Baba's attitude towards the world can now be understood in proper perspective. He had no desires and hence he was neutral to everyone who came to him. We the Sai devotees have to follow Shri Sai Baba and know the proper value of wealth in this worldly life and to give only that much importance to it, so that we do not become its slaves. ★

To The Editor,
"Sai Leela"
Sir,

I read with keen interest an article by Shri V. B. Kher entitled "A Search for the Birth Place of Sai Baba" published in the issue of "Sai Leela" of January 1976. I must congratulate the writer on this excellent piece of research.

Shri Kher's eloquent plea for erecting a temple/memorial at Sai Baba's Birth Place, Pathri, so convincingly established, deserves to be pursued with enthusiasm, determination and vigour by all concerned—by the Sansthan in particular and by the devotees in general.

Yours faithfully,

K. R. Mahishi

M. A. Ph. D., Dip Lib

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11th April 1976

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

The Ego-less Actions

The Geetacharya feels that he has not expressed all the implications of a Karma-Yogin's egoless attitude and so he adds, (V-12) "The One pursuing Karma Yoga, rejecting the fruit-of action, attains peace, born of his steadfastness; the one not pursuing Karma Yoga, led by desire, gets bound — as he becomes attached to the fruit-of-action." On undertaking all his activities in a spirit of dedication, Vasanas exhaust and his mind gains in its inner content of peace and joy : he is no more anxious of the future — indicated here by the term 'fruits-of-actions' (yuktah karmaphalam tyaktvaa saanatimaapnoti naishttikeem) This is for one who is steadily serving the world as a worship of the Lord — — — who is serving in the spirit of Yagna — — — who is noted in his ideal of adoration (yuktah).

One who has no ideal, no altar and no dedication (ayuktah) he, prompted by his ego-centric desires, selfishly anxious of the future results, in his attachment becomes bound and gagged. (kaamakaarena phale saktō nibadhyate).

Thus, by undertaking all activities in the Yagna-spirit all vasanas exhaust themselves. Mind becomes clean and it comes to enjoy its meditative poise, when it gains intuitive perceptions of the Real All-pervading Self. Such an individual, who has brought his subjective life under his own control, is called "subduer" (vasee). To him it is evidently clear that he acts not in the throb of the buzzing activities of his body, mind and intellect. The Sun acts not — — — but the world of beings drawing energy from the Sun, each acts according to one's own tendency

Like the Sun the Self, as Pure Consciousness witnesses all activities of the personality layers in the everyone.

Declares Krishna : (V-13) **"The one has subdued his personality, having renounced all sense-of-agency in actions by discrimination, rests happily in the city-of-nine-gates, neither acting nor causing actions in others**

"An individual who has subdued his outgoing personality" (vasee), "through his discriminative understanding" (manasaa) comes to recognise that there is no sense-of-agency in him in all the actions (samnyasya), "he comes to live happily" (aaste sukham) in his body - - - the nine-gate-city (navadwaare pure).

The body is called the capital city (pura) - - - where the ego (dehee) has its palace - - - is fortified by the physical body, with nine-gateways for transactions with the world outside. The mouth, 2 nostrils, 2 eyes, 2 ears, one anus, one genital opening - - - together nine openings are there in every physical body. They are guarded well, and at night, in sleep, all are closed. In this city the Lord Self lives "neither acting nor causing actions in others". By its mere presence It blesses all and everyone acts for the glory of the Kingdom.

The man who has successfully subdued his entire outgoing personality realises, in his inward pursuits of meditation, that as Self, he is Pure Consciousness, in whose presence the equipments get thrilled to actions.

In such an egoless attitude, the noblest of activities gush out from the inspired saint. It is from actions, flooding from such depersonalised ones, that the world of spirit and science, of adventure and conquests, of politics and economics had gained all its growth and development. We all owe our today's progress and civilization, science and culture, law and order, inventions and discoveries to men working in this egoless attitude of

inspiration with a touch of divine creativity. With such egoless action our youth can remake the tottering world around them.

For this rebuilding of the human society, never was the world so ready and so conducive, ever before. Quick transport, easy communication channels, world-wide organisations, production centres that can supply anything, in any quantity, within the shortest time-interval --- no doubt, never before was man so well-provided to attempt a rebuilding of his society. But are the youth ready? Have they the required inspiration in themselves to re-build the world around them? Of course they have blind ram-force, which other elderly mischief mongers can wield but have the youth the necessary knowledge, the required vision, the sufficient inspiration, and the adequate physical readiness to strike? Have they the alert mental preparedness to strive, in spite of repeated initial failures and disappointments? Have they learned to sink their individuality --- their ego --- to act egolessly, selflessly? --- I don't know ---.

But Geeta is emphatic that without this egoless mood, such national re-construction and world re-adjustment cannot be undertaken successfully. Such a mighty chance awaits the modern youth. Live the Geeta-way-of-life and expand your powers, increase your strength, re-inforce your mental personality. Bring these wealths within you to serve the world, to revolutionise life and its values.

Nature of the Lord

Is it not rather strange and unnatural for the Geeta to recommend that man should learn to serve his fellow men without ego and ego-centric desire to enjoy the results of his actions? Is it not unnatural? All beings act from their selfishness, and seek their desire-satisfactions. Not to do seems to contradict natural instinct --- the Creator's own intention and will?

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To answer such an obviously logical question, Krishna in the verses here discusses upon the Nature of Lord of the Universe, the Spark of Existence that is present in all of us as our very life.

This Glow-of-life manifesting in us, is in Itself the Total Life expressing in all bosoms in all living creatures. Its playful Presence allows our body, mind and intellect to borrow from It all their thrills to action. The blades of a fan and its armature, all by themselves, will not revolve; from the electric current they borrow their abilities to function. Here the current is the "Lord of the Fan": similarly, the Self, the atman --- the Life-Spark --- from which our equipments borrow their functions, must be the "Lord of our equipments." The Infinite Consciousness that lends all activities to the entire cosmos is the Lord of the Universe --- the **Jagadeeswara**. The Supreme **Jagadeeswara**, presiding over all our individual activities, is the Lord in each one of us.

The Geeta Acharya here reveals, (V-14) "**Neither the sense-of-agency, nor actions does the Lord create for the world. Nor does he bring about the union with the fruit-of-action**" It is "Universal Ignorance" --- Nature --- that does it all". Just as, the petrol in the car makes the car move; but where the car goes, its direction, its performance en-route and its final destination are all ordered by the discretion of the driver, so too in the Presence of the Self, the equipments-of-personality in every living creature gets thrilled, and they work according to their own Nature --- meaning the **Vasanas** that prompt them to act. The Lord of the Universe is not creating the ego-sense in us; nor does the Lord order our ego-centric passions and desires, which set particular direction for all our activities.

In fact, then, what exactly does the Mighty Life-Force do? Krishna amplifies, (V-15) "**The Ominipresent takes no note of anyone's merit or de-merit. Knowledge is shrouded by**

ignorance hence do beings get deluded." Taking again our earlier analogy, the Petrol in the car takes no note of anyone's driving abilities - - - if the car is steadily on the road, the gas helps the car to ride safely : if the driver be drunk or sleepy, and so he turns the car wrongly off the kerb, and down the embankment, the powers released by the gas, will equally bless the car to run efficiently down the sides of the embankment into its chosen tragic disaster. The Self is in us : if our mind and intellect are awake and alert, life can be a pleasant ride - - - if we are drowsy and careless, life can efficiently ditch us in the wayside! Petrol is not responsible for our reaching our family, or we reaching the nearest hospital.

The Life-force, Self, is ever functioning in us. The Self, the Consciousness is not involved whatever be the way you order your life, or you choose to employ Its mighty powers. If the individual has unhealthy ideas, dangerous temperaments, wrong traits, foul motives, despicable attitudes - - - these maladjustments in the individual's personality layers, take him to his disaster. And why we have these false notions? Lord clearly declares, **"Knowledge is enveloped in "ignorance" (Vasanas) and hence beings get deluded"** (ajnaanenaavritam jnaanam tena myhyanti jantavah).

Right knowledge (jnaanam) is ever with us. But our Vasanas delude us with spiritual "ignorance", which is made up of the "non-apprehension" of Reality and our consequent "misapprehensions" of the same. Unveil Knowledge within, and live joyously, uninvolved in either the sense-of-agency (doership) nor vainly distracted by the desires-to-enjoy-the-results-of-actions (enjoyership).

Thus, declared Krishna, (V-16) **"Those whose ignorance is destroyed by the Knowledge of the Self - - - that realisation of theirs, like the sun, reveals the Supreme"**. When this "non-apprehension," which is the expression of ignorance, ends in the direct apprehension of the Self, the experience of the transcendental reveals the full nature of the new State of Consciousness - - -

the Ultimate Reality, the Spiritual Truth, the Self in us, which is the Self in all.

In these three verses then the **Geeta Acharya** clearly indicates how the Infinite Self, by Its mere Presence alone, lends life to all the insentient matter-vestures in us. And it is we, in our indiscrimination - - - driven by our **Vasanas** - - - anxious to enjoy - - - in our arrogant ego - - - come to act wrongly and suffer the tragic consequences. To assume a Lord, **Iswara**, who is responsible for all our activities is a Sadhana - - - an effective spiritual practice - - - to liquidate our ego and sense of individuality. The **attitude-of-doership** in us can be easily surrendered at the Altar of the Lord - of - the Universe : the Jagadeeswara.

We hear our friends sometimes despairing, but often proudly justifying their sinful acts of excesses - - - as **they** are all God-prompted". No driver has saved himself from punishment for the accident committed by him, by arguing the incontrovertible fact that "but for the petrol in the car, the accident would not have happened."

True. But Petrol gave the car only a **blind** onward push. It is for the intelligent driver to control the front wheels and steer clear the car on the road without harming other members of the community.

Similarly, the Self, lends Its Light and Life to the personality layers - - - it is for the mental and intellectual man in us to think rightly, judge correctly, guide his sense-organs, and ride along - - a noble righteous life of usefulness to all others.

But, this is defeated in us by our own inadvertance - - - born of our "non-apprehension" of the true meaning, purpose, and goal of life. (ajnaaenaavriitam jnaanam tena muhyanti jantavah) - - - Know-ledge is shrouded by our ignorance — hence creatures delude themselves.

The vivid and gross expressions of this dire "ignorance" in us are witnessed in our sense of "doership" and "enjoyership." To rise above them both is to go beyond "ignorance" into the brilliant and blissful state of utter fulfilment and joy - - - the State of Wisdom . - - the Selfhood.

The Life given to us is not to be squandered away in seeking pleasures and discovering here and there some sense-gratifications. Acquiring and aggrandising for selfish purposes is the animal's efforts, not of a cultured man's civilized vocation. To see ourselves in others, to recognise in all others our own essential Self, to perceive the One Life Divine that expresses everywhere, through all, as the variegated dynamic world, and to spend our energies in the service of this Total Glory - - - the Lord of the Universe (*Iswara*) - - - is true living of a productive and satisfactory spiritual life.

Let our religion bring through us light and joy into the world around us.

While thus serving the world let us not allow our ego and selfishness to disturb the melody of His Song sung through us.

Let us learn to feel the floods of joy gushing through us - - - To be alert to watch and perceive His dance within and around us is to live a higher plane of Spiritual Awareness.

(Courtesy : Geeta Office Powai)



SAINT RAMDAS

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

(Continued from April 1976 issue)

After the departure of his dear disciple and friend Chhatrapati Shiwaji Maharaj, Saint Ramdas felt that all the four quarters are filled with pitch darkness. In spite of all his learning and philosophical bent of mind, he became sad and dejected. He felt that the mission of his life was fulfilled and hence he could now think of closing the chapter of his life.

Since Shaka 1598, Saint Ramdas was staying permanently on Sajjangad. Those who wanted to meet him, usually went to Sajjangad. Saint Ramdas occasionally got out of the fort, only for some special purpose. Though Saint Ramdas had made complete arrangements for the worship and festivals to be held at the temple of Ram at Chafal, still he occasionally used to attend the temple festivals to see that they were being carried out smoothly. History records that Saint Ramdas attended the Ramnavmi festival at Chafal in Shaka 1603. The valley of Chafal had close association with Saint Ramdas for nearly 30 years. He therefore felt like seeing all the favourite places of his abode in that valley for the last time. The Maruti of Shinganwadi, Ramghal (cave) and Kubdi Teerth were the most important places in this area. Saint Ramdas paid a visit to these places and went round the whole valley on foot. He as if reviewed his whole life by visiting these places with which so many incidents of his life were connected. He took part in all the programmes of the festivals, with great zeal and at the conclusion of the festival, he thanked god Ram for having bestowed His favours on him and particularly because He helped him in fulfilling his dream of the establishment of a Hindu state in Maharashtra. He thus spent fifteen to twenty days in the Chafal valley and returned to Sajjangad.

Dasbodh is a very important contribution of Saint Ramdas to Marathi literature. Some people explain the purport of the book as the Bodh (piece of advice) given by Das (i. e. Ramdas). Others say that it was the Bodh (advice) given to Das (i. e. the people who had become slaves of the Muslims). If we look to the advice given by Saint Ramdas in his book we might agree to the latter way of resolving the compound 'Dasbodh'.

The above book was not written by Saint Ramdas at a stretch. It was dictated by him from time to time as occasion arose. The disciple, who would accompany Saint Ramdas to the cave known as Shivthar, would take down whatever the latter dictated. As stated before most part of this book was committed to writing at that place. After going through the manuscript of the book, Saint Ramdas found something wanting in it. Hence he dictated some more chapters and completed the twenty chapters of the book in the month of Margashirsha of Shaka 1603.

Dasbodh is a voluminous book, containing 7751 oves. The subject matters discussed in the various chapters are so varied that the reader is wonderstruck to see the various branches in which Saint Ramdas had to say something. In the beginning of the book Saint Ramdas says that it is a book on philosophy, written in the form of the conversation between the Guru and his disciple. It is meant for expounding the philosophy and cultivating devotion among the readers. Saint Ramdas also gives a bibliography of the books which form the basis of his book. It is also a wonder from where Saint Ramdas procured all those books. Some of the books mentioned in Dasbodh are not now traceable. Hence it appears that during the course of the last three hundred years, those books might have become a prey of the white ants.

The language of the book is very simple and flowing. The meaning of the oves becomes known to the reader without much difficulty. As there are chapters expounding the meaning of Brahma Moksha, devotion, and such other philosophical matters, similarly there are a number of chapters explaining things like gardening,

building up houses etc. The idea of Saint Ramdas was to shape ideal personalities with the advice included in his book. He therefore states the characteristics of the foolish and greedy people as well as those of the ideal personalities. His idea in writing the book was to develop good citizens, who would lead a prosperous and happy life and at the same time strive for achieving moksha. Some people are apt to criticize on the book that it only preaches about worldly life and neglects the life in the other world; but this is misleading. In one of the oves Saint Ramdas says very clearly that the "main thing in the human life is the devotion to God, next comes politics and the third is the cautious behaviour in all walks of life." Just as Dasopant and Krishnadayarnava tried to give instructions to the people at large, to live this worldly life properly and also to obtain moksha, similarly Saint Ramdas also advised the people to behave properly in their daily life first and foremost and become good citizens, useful for the society. He was of the opinion that one who does not know how to live properly will not be able to attain Moksha. For attaining Moksha a person has to subject himself to certain discipline and a person, who leads a disciplined life in his family, can adopt himself for the further discipline leading him to Moksha. The principal advice that Saint Ramdas wanted to give to the people is embodied by him in this book.

After the death of Chhatrapati Shri Shiwaji Maharaj, his son Sambhaji succeeded as the Maratha King. He knew about the close relations of Saint Ramdas with his father and therefore he also came to Sajjangad to pay his respects to Saint Ramdas. History records that Chhatrapati Sambhaji Maharaj came to Sajjangad in the month of Poush of Shaka 1603. Saint Ramdas welcomed the King of the Marathas and advised him to be vigilant as Aurangzeb was trying his best since long to wipe out the Maratha power. Saint Ramdas also advised Sambhaji Maharaj to always remember the greatness, valour etc. of his father and plan all his politics so as to follow the broad principles laid down by his father. After this meeting of Chhatrapati Sambhaji

Maharaj with Saint Ramdas, the former left Sajjangad and this meeting happened to be the last meeting of the two.

Saint Ramdas had already foreseen his end. He was getting weaker every day; but he remained fully composed and never gave an indication to anybody that he was leaving this world very soon. Ultimately the month of Magh Shaka 1603 dawned. The first half of the month got over smoothly and the second began. On the eighth day of the second half of the month the disciples of Saint Ramdas came to know that he was casting away his human body. They all therefore became sorry that their guru was leaving them. When Saint Ramdas noticed the tears in the eyes of his disciples, he said to them, "Is this the result of all my teaching? Don't you know that the soul is immortal; and that this body is perishable? In my compositions I have given you complete instructions regarding the way in which you should behave in your life. You should follow them closely and you will attain Moksh after leading a happy and prosperous life."

When this last advice was heard by all the disciples, they took courage and awaited the last moment of their guru. Human nature is the same everywhere. In spite of being constantly in the company of a saint like Ramdas, his disciples could not win over the natural inherent feelings in human nature viz joy, sorrow, greed etc, but because of the advice of Saint Ramdas, his disciples started the Bhajan of god Ram and Saint Ramdas breathed his last on the 9th day of the dark half of the month of Magh in Shaka 1603. Thus the revered guru of Chhatrapati Shiwaji Maharaj followed him and went to heaven very soon after his favourite disciple left this world! As per the custom, the bones of Saint Ramdas were retained on Sajjangad and his Samadhi was built there on his mortal remains.

After Saint Ramdas took Samadhi, his disciples controlled their grief and decided to continue the tradition of their guru in the same manner as he was doing. Along with so many male disciples, Saint Ramdas had many female disciples also. Among the female disciples Smt. Akka was very efficient, selfless and extremely devoted to Saint Ramdas. She also had a good

administrative capacity. Hence all the disciples of Saint Ramdas decided to accept her leadership. In those days, ladies had no recognition even as human beings with a separate identity; but in spite of that Smt. Akka accepted the challenge thrown to her by the situation and took upon her the management of the Chafal Math and Sajjangad and it really goes to her credit that she managed the affairs at both the aforesaid places quite efficiently from Shaka 1603 to Shaka 1632.

There is a tradition in India that every property is inherited by a male member of the family. As Saint Ramdas never got himself fettered by the bond of marriage, the Ram Mandir at Chafal and the Sajjangad property became the inheritance of the descendants of Gangadhar, the elder brother of Saint Ramdas. Ramji was the son of Gangadharpant and Ramji's son was named as Gangadhar, as there is a tradition to name the grandson after the grandfather. This Gangadhar, the grandson of the elder brother of Saint Ramdas, took over the management of Chafal Mandir and Sajjangad in Shaka 1632. The Mandir at Jamb was already in his charge. Since that year the descendants of Gangadhar are continuing the management of the affairs at the three places viz Jamb, Chafal and Sajjangad, which were closely connected with the life of Saint Ramdas.

After the death of Chhatrapati Shiwaji Maharaj, Aurangzeb, the Mogal Emperor, knew that there was no great political leader in Maharashtra, who could equal Shiwaji Maharaj in valour and statesmanship. He therefore came to Deccan along with his big army to vanquish the Marathas. His armies did great devastation in Maharashtra and as he was a fanatic muslim, he took great pleasure in destroying maths, temples and such other religious institutions of the Hindus. During such a period of complete unrest, it was really creditable for a lady to have managed the affairs at Chafal and Sajjangad efficiently and we have to give that credit to Smt. Akka. After Shaka 1632, though Akka was freed from the work of management, she remained on Sajjangad praying Ramdas upto Shaka 1643, when her life came to an end. Her Samadhi also is on Sajjangad.

(to be continued.)

SALUTATION:

Baba ! Ocean of kindness ! Light of Love ! Lord of Universe
How fortunate Thy bhaktas are ! What a strange coincidence
To-day is Thursday, the first of January of the New Year
Though every day is auspicious to the children, significant this is
Pour down thy purity, mercy, affection on us unendingly
Render our lives purposeful and dedicated to the sacred service
Let misdeeds and foul actions of the wicked touch us not
Yes, men of ego forget the good, and scorn the virtuous
They become slaves to desires, dethrone wisdom and fall a prey to lust
Baba ! Man is mortal, Life is like a bubble, light in the air
Know not we when death lays its icy hands on us, ends

our activities

Why this race towards amassing wealth, and rolling in happiness ?
Help to remove poverty and unemployment religious heads are told
Baba ! Thou art no religious head nor leader, Thou art all
How ideally Thou led life and how Thou conducted Thyself as
light to us !

Hunger is unconquerable to humanity, animals and birds too
But Thy motto to stand by the poor is marvellous and magnifying
Thou distributed Thy begged food to the hunger-stricken and dogs
Not only that, thou gave away Dakshina monies to the poor and
the destitute

Thou became Paramapurusha and Purushottama, friend of the
down-trodden

Baba ! Poverty is a terrific enemy, fearful devil, hateful to all
Yet Thou invited and embraced it to demonstrate the path to us
and learn

Thou wore rags, dressed like a fakir, Thou were Poverty personified
Baba ! Give us strength and will-power to imbibe Thy spirit
of goodness

Can we reach the goal set by Thee, namely to help the poor
meaningfully

Yes, If Thou bestow on us Thy mercy, advice, kindly look and love
 If every man is full of sympathy like Thee, poverty will retreat
 Grant us determination and resoluteness to cut down our desires
 Let these desires be full of 'nishkama' and purity and brightness
 Impart singleness and sterlingness in our thought, action and deed
 Baba ! Kindle our lives in this new year with these rare qualities
 That enrich us and pave the way for ushering in of new economic order
 Baba ! Let Thy bhaktas forget not what thou taught, had done
 and said
 Turn them as Thy "ankita" children and let there be no defeat
 and disappointment to them.

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

Questions and Answers

To The Editor,
 Shri Sai Leela

15-5-1976

Kindly publish the following question received by me from
 Sai Bhakta Shri Amarnath, Booking Clerk, Rly. Stn., Pathankot,
 for reply by Bhaktas or yourself as soon as possible.

"Although no such reference is available in Hindi or English
 versions, there is a reference in Sai Satcharita, (Marathi)
 that Sai Babaji gave assurance to Shri H. S. Dixit that HE
 would again meet us as a lad of eight. It is an admitted
 fact that Shri Babaji always uttered the truth only. So, in
 the light of HIS assurance, it is dead sure that HE is present
 in human form these days. Where to have HIS darshan?
 Is it possible?"

Thanking you very much.

Yours sincerely,
 V. B. Nandwani

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

(Replies to the above question from our readers are awaited-Editor)

SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from May 1976 issue)

CHAPTER 36

Code of Brahmin's Daily Rituals

There lived a pious vedic Brahmin. He did not take food at others. He would beg alms of corn and maintained on the same. His wife was discontented and hot tempered. A rich person came to Ganagapur for Samaradhana (feeding Brahmins and others). But as this Brahmin did not accept food at others, his wife also was not invited and she was discontented for not having good, delicious food and sweets.

Once a very rich person came to Ganagapur to observe Shraddha. He invited all Brahmin couples and offered good dakshina (money), clothers and rich delicious food. She told her husband about this. He said, 'If you wish you can go there, but as I do not accept food at others, I cannot come.'

The wife went to the Brahmin host and said, 'My husband does not take food at others. Can I come alone to you for meals?'

The host said, 'I invite Brahmin couples. So you can come with your husband.'

The wife could not know what to do. She came to Shri Guru Narsinhasaraswati and narrated to him her grievance and said, 'I like to enjoy rich, delicious food. But my husband does not take food at others and so I am also not invited by anybody. At present a rich Brahmin is inviting all the Brahmin couples and offering them good dakshina, clothes and rich delicious food. Kindly advise my husband to accept this invitation.'

Hearing this, Shri Guru smiled and asked his disciples to call her husband. When he came, Shri Guru said to the Brahmin, 'your wife desires to take delicious food. You should accept invitation of the rich Brahmin and fulfil your wife's desire. Married women should not be displeased ?

The Brahmin said, 'Gurudeo, I am observing a vrat of not taking meals at others. But as per your adesh (order) I shall accept this invitation.'

This Brahmin couple went for meals at the rich Brahmin's who offered them good, delicious food. While dining the Brahmin wife observed that dogs and pigs are also dining with her. Being disgusted, she got up, returned home and told this to her husband. He said, 'I had to break my vrat for you and accept food eaten by dogs and pigs.' Both then came to Shri Guru.

Shri Guru asked the wife, 'How did you enjoy the food of the rich Brahmin host ? You always blamed your husband. Now are you satisfied ?'

The wife said, 'Gurudeo, I am a silly woman. I broke the vrat of my husband by asking him to take food at others, kindly forgive me.'

Shri Guru said to the Brahmin, 'Your wife's desire of taking delicious food is fulfilled. Now she will act as per your wishes. I will tell you the rules of acting as per the order of religion. If a Brahmin is in need of a Brahmin for some religious function and for anniversary (Shraddha), you should go for meals. If you do not go, you will be committing an offence. You should take food at the Guru, disciple, maternal uncle, father-in-law, brothers and saints. If you recite Gayatri Mantra, you are not offended.'

The Brahmin then asked, 'Kindly tell me which and at whose house the food should be avoided ?

Shri Guru, 'Good natured Brahmins should not dine at one who takes service from parents, who is greedy, who gives in

charity displeasing his wife and children, who is proud, armed or a teacher of flute or outcast, who lives on begging, who praises himself and cajoles others, who does not observe Vaishwadeo. He should also not dine with a Guru who gets enraged, who is cruel adulterous and a pretender, who forsakes his wife, a woman who lives forsaking her sons and husband, a Brahmin, who sells wine and does the the profession of a blacksmith, a washerman or a gamblers, one who is a prostitute, a thief, a doorkeeper, who teaches a shudra by taking monev, who sells horses, who is Hardas (Kirtankar), one who does not bathe and does not observe Sandhya and Shraddha, who is treacherous, who despises others, one who forsakes his parents and cajoles his Guru, who kills a cow, a Brahmin or a woman, one who does not give in charity, who has no issue, who despises one's food and praises the food of others. Food at such persons' should also be avoided. If one takes food on Amavasya he loses virtue of one month. Unless one's daughter has an issue, one should not dine at her house. All these sins are wiped off if one abides by one's own religion.'

The Brahmin further asked Shri Guru, 'kindly tell me the code of daily rites of a Brahmin.'

Shri Guru-'I will tell you the code of rites of a Brahmin as narrated by Parashar to the Rishis in the Nemisharanya.

One should get up on Brahma muhurta i. e., 2 hours (5 Ghatkas) before the Sun-rise and bow to Shri Guru and god. Go to the south-west for excretion at a place away from the residence of people and the source of water. One should sit facing the south at night and facing the north in the morning and the evening. Arms, hands and legs should be washed with soft earth and water. He should take 2 'achman' (taking ten drops of water saying bow to Keshav, bow Narayan, bow to Madhav etc). If there is no water at hand you should touch the eyes and ears. Seven deities stay at the right ear of a Brahmin as described in the following Shloka.

अग्निरापश्च वेदाश्च वरुणार्केदुवायवः ।

विप्रस्य दक्षिणे कर्णे नित्यं तिष्ठति देवताः ॥

(Fire, Water, Vedas, Varun, Sun, Moon and the Wind are the seven deities who always reside in the right ear of a Brahmin).

Holy places on the Palm

'Brahmatirth' is at the root of the thumb, 'Agnitirth' is on the palm, 'Pitru tirth' is at the root of the thumb and the fore finger, 'Deotirth' is at the ends of the four fingers (except the thumb) and 'Rishi tirth' is at the root of this small finger. While offering 'tarpan to forefathers, Gods and Rishis water, til etc are to be poured through the respective tirthas.

Achaman

Saying 'Bow to Keshav, Narayan, Madhav, the little water on the Brahmatirth is to be taken in the mouth and is to be drunk. The little water is to be poured in plate after saying bow to Govinda. If one is touched by a Shudra or an impure one, if one becomes wet in the rains, if one comes home from a funeral, one becomes pure by taking 2-achamans.

Washing of teeth and mouth

Teeth should not be cleaned by 'datoon' (stem of some tree) on parva, pratipada, shashti, Noumi, Dwadashi and on Saturdays, Shraddha and wedding days. This does not mean that the mouth, teeth and tongue should not be cleaned at all. Only datoon should not be used on these days.

Datoon sticks should be taken of Babul, karanj, palm, aghada, audumbar and rui trees. After use the datoon should be thrown to the South-West.

Bath (Snan)

Morning bath gives one lust, strength, life, intellect, pleasure and nutrition. A Grahastha and Vanaprastha should bathe

in the morning and midday. A Yati, Tapasi or Sanyasi should bathe thrice while a Brahmachari should bathe once a day.

If there is no sufficient water and in case of difficulty any one of the following alternatives may be chosen. 'Agnisnan'—means to stand in the Sun. 'Mantra snan' means to sprinkle water on body after reciting 'Apohishtadi' mantra. 'Bhasmasnan' means to apply bhasma or vibhuti all over the body. 'Vayusnan' means to take the dust at the feet of the cow. 'Tirthsnan' means to see Guru or the Shrines in the temple. 'Manas snan' means to bring the idol of Vishnu in the mind. After saying 'Apavitrah Pavitrova etc' if water is sprinkled on one's body, it is like a bath. A weak person should sponge his body with cloth dipped in warm water.

Healthy persons should bathe with cold water. In case of difficulty do 'upsnan' i. e. (wash hands, feet and rub the body with a wet cloth). If cold water is not tolerable, hot water bath should be taken. Water itself is pure. Heated water is more pure. A Grahastha should bathe with hot water. He should take achaman in the midst of the bath. Females should not bathe over their head daily.

In the bath at home do not do 'Aghamarshan' (saying of mantra wiping off the sins) and 'Tarpan' (offering til to Gods, forefathers and Rishis). Do not take hot water bath on the day of birth of a son, on day of Shradha or death, on Sankranti, Purnima and Amavasya. Take the darbha in hand, tie the hair on the head (shikha) with them, enchant the water of your bath with 'Apohishta' etc, mantra and three Gayatris. Take cold water first and then hot water.

While taking bath in the river, face to the flow of the river and do 'Aghamarshan'. In the bath at home, turn your face to the east in the morning and to the west in the evening. Bath purifies the body if taken after weeping, vomiting, sex-act and sight of bad dreams. A Grahastha should not wear wet and saffron cloth. He should have a 'upwastra' such as dupatta. If there is

no upwastra, the credit of the bath goes to Rakshas. The Brahmins should wear white dhoti and should have a cloth, a dupatta or a shawl on the body.

Bhasma or Vibhuti

After bath, one should apply Bhasma or Vibhuti as per Shastra rules. If it is not available 'Gopichandan' should be applied. Devotees of Vishnu have verticle lines of Bhasma (tripundra) on the forehead. For acquiring long life one should apply bhasma with the middle finger, for devotion use the tarjani i. e. the 2nd finger near the Thumb, for food use the anamika i. e. the 4th finger. Bhasma should not be applied on the day of Shraddha, Thread, Wedding and other ceremonies and after funeral bath.

Darbha (kind of grass)

These are required for Brahmayadna and Tarpan. Durva, wala, darbha, kush, kunda, wheat, paddy, mola, nagarmotha, Bhadra and mustha are the ten kinds of grass which can be used as darbha. Darbha should be brought daily or should be brought on Bhadrapad and Shravan Amavasyas and stored and used for a year.

Brahma is at the end of the darbha, Rudra is at the root and Vishnu is in the middle. Pavitraka (ring) of darbha should be kept in a finger. Sins are wiped off due to this.

While doing jap (recitation), tap (penance), homa (sacrific.) and chanting of vedas, gold or silver rings should not be taken off, for wearing the darbha pavitraka. Ring should not be put in the tarjani by one who has father. Ring with 7 gems destroys sins. A Brahmin should have a ring with at least one gem.

Sandhya

A Brahmin should start sandhya after bath, early in the morning when the nakshatra (star) is visible in the sky. He

should offer 'Arghyas' (offering water) to the Sun at Sunrise. If the normal time for the Arghya has elapsed one more Arghya should be given.

Mandesh demons are always fighting with the Sun. To nullify the obstruction in the rising of the Sun, these Arghyas are to be given. These Arghyas strike the demons like weapons and in order to wipe off this sin, one has to move round oneself saying 'Asavaditya Brahma'

Recitation of Gayatri

After this recollect the names of Rishis etc. and recite 'Gayatri Mantra.' For this purpose a wreath of Rudraksh, coral beads or white stone beads should be used. The wreath should not have any broken beads. One should observe 'moun' (non-speaking) while reciting. One should recite the morning and midday sandhya after standing and the evening sandhya after sitting.

Recitation of Gayatri at home gives one credit; if done outside it gives double credit. If done on the bank of a river the credit is threefold, and if done at a cowshed or a vrindawan (Tulsi plant planted in the hallow stone or in brick construction) the credit is tenfold. The recitation at a place of Agnihotra, gives 100 fold credit; at a holy place or near a shrine of god it gives 1000 fold credit, while recitation near Vishnu gives crore fold credit and near Shiva it gives immeasurable credit.

Recitation made while sitting on a broken wood plank causes misery, and that done while sitting on grass, causes loss of good fate and glory. Recitation done while sitting on a stone causes disease; that done while sitting on a bhasmasan causes cure of diseases. A blanket seat gives pleasure, a seat of the skin of a black deer gives knowledge, while that of the skin of a tiger gives salvation. Kushasan causes hypnotism and destroys all diseases and sins.

The appearance (Dhyan) of Gayatri in the morning Sandhya

is of a Kumari. Her colour is red, her clothes are red. She is riding a goose. She has four hands and four heads.

The appearance of Gayatri in the midday Sandhya is of a young lady. Her colour is white. Her clothes are white. She is riding an ox. She has five heads.

The appearance of Gayatri in the evening sandhya is of an old lady. Her colour is black. Her clothes are black. She rides Garud. She has four heads.

Sunmukh, Samput, Vitat, Vistrat, Dwimukh, Trimukh, Chaturmukh, Panchmukh, Shanmukh, Adhomukh, Vyapanjalik, Shakat, Yampash, Gnanthit, Sanmukhonmukh, Pralamb, Muohti. Matsya Kurma, Varaha, Sinhakranti, Mahakranti, Mudgar and Pallava are the 24 mudras (poses). Recitation of Gayatri with mudras is more fruitful. Gayatri has three parts (pad or charan) and they should not be recited without pause after each part.

'Man' means mind and 'Tra' means Pran (soul). Recitation of a mantra should therefore be done with the union of mind and soul.

A Brahmachari and a Grahastha should recite Gayatri Mantra 108 times daily. A Vanprastha, Yati or a Sanyasi should recite it 1000 (thousand) times. In case of difficulty one may recite it at least 10 times daily.

Recitation in the mind is the best. Whispering in mouth is medium and loud recitation is worst. While reciting, with a wreath, do not transgress the meru or the head bead. If it is transgressed 3 pranayams should be observed. Reciting Gayatri a crore times fulfills all desires. After jap, upsthan (prayer) should be recited while standing. Bow to ten dishas (directions), Gods, Brahmin, guru, pronounce one's Gotra and birth name and end the ritual of sandhya.

HOMAGE

Prof. D. D. Parchure, Ex-Executive Editor of this magazine, left this world on 1-6-73 as a result of heart attack. He was a



staunch Sai devotee. He took great pains in giving the present out-took and get-up to this magazine. Since he took the editorship of this magazine, his only anxiety was to make it more and more attractive and up-to-date. Shri K. S. Pathak, Court Receiver, Shirdi Sansthan, gave him complete co-operation in re-organising the form of this magazine and this threw open the gates of popularity for this publication of the Shirdi Sansthan.

With a view to popularising the devotion to Shri Sai Baba among the children, Prof. Parchure wrote a book captioned "Mulanche Sai Baba" first in Marathi and thereafter in English. This book is on the way of its editions in Hindi, Gujarati, Kanarese, Telugu and other Indian languages.

Like Das Ganu, who was preaching the devotion to Shri Sai Baba through his 'keertans,' Prof. Parchure also used to perform 'keertans', narrating the life and teachings of Shri Sai Baba. A bunch of his seven Keertans is also published by the Shirdi Sansthan. This book has won a lot of praise from Sai devotees.

We pay our homage to Prof D. D. Parchure on his third death anniversary which falls on 1-6-1976.

— Editor

Shri Sai Seva Dham Pilgaon, Goa

(Originally published in Shri Sai Leela (Marathi)
for the month of October 1974)

Goa is situated on the west coast of India and is on the south side of the Ratnagiri District. The Goa State lies between the Sahyadri Mountains on the east and the Arabian Sea on the west. God Parashuram donated the whole earth and therefore he felt it quite awkward to stay on the land which he himself had donated. He therefore thought of creating new land for his abode. He thereupon ordered the sea to get back and the land reclaimed in this way came to be known as "Shoorparak". The part of the land situated on the western coast of India and which is known as "Konkan" is the same place which was known as "Shoorparak" in old days.

Goa or Gomantak as it is also known, is like the curved phase of the moon in the first quarter of the month. For administrative purposes, Goa is divided into eleven Talukas, out of which one is known as Dicholi. In this Taluka there is a village known as Pilgaon and Sai devotees will be pleased to know that Sainath Maharaj has reached this remote place. Of course, for a yogi like Sainath Maharaj nothing is remote. However, this is only the viewpoint of we ordinary human beings.

Pilgaon is at a distance of about five Km. from Dicholi. Pilgaon is connected to Sawantwadi, Panjim, Walpai, etc. by bus route. There is an institution known as Shri Sai Sevadham in Pilgaon. One Sai devotee Shri Pandurang Ganu Shirodkar carved an idol of Shri Sai Baba according to the instructions of Shri Vishnu Govind Sainekar and it was installed in the hall of Shri Sai Sevadham on the fourteenth day of the bright half of the month of Falgun in Shaka 1875 known as 'Vijay' (18th March 1954). This day was selected for the installation because apart from being auspicious,

it was the favourite day of the week of Shri Sai Baba, viz. Thursday.



The usual Pooja and Aarti was started in the temple and a 'Bhajan' was being performed there on every Thursday. However, on Pournima (full-moon day) in the month of Ashadh in Shaka 1880 (July 1958), the Guru Pournima festival was started in Shri Sai Sevadham. This festival was followed by the 'Punyatithi' festival of Shri Sai Baba on the Vijayadashmi day in the same year (21st Oct. 1958). The attendance at these festivals encouraged the organisers to go ahead and other festivals like Ramnavmi were also introduced in due course. In this way the festivals at Pilgaon went on gaining ground and most of the important festivals which are celebrated at Shirdi are now being celebrated at Shri Sai Sevadham. The spread of devotion to Shri Sai Baba is thus being done at Pilgaon through Shri Sai Sevadham. The daily aarti and the Bhajan on Thursdays is being continued as before.

On the Vijayadashmi day in Ashwin of Shaka 1894 (17-10-72 A. D.) the institution was named as Shri Sai Sevadham by Shri Govind Rameshwar Sainekar and the flag on the temple was hoisted by one Sai devotee Shri Pandurang Ganu Shirodkar. It will therefore be seen that all these eighteen years (1953 to 1972) the institution was run by the original founders without having any constitutional background.

Now on establishing a regular institution, all the usual office bearers had to be elected. Hence Shri Yashwant Ramchandra Pilgaonkar was elected as Chairman, Shri Gajanan Rama Gaokar took the Secretaryship and Dadu Bablo Parulkar took charge of the treasury. Ten other members were elected on the Managing Committee and the Committee started working in right earnest. It is the ardent wish of the Managing Committee and all the people of Pilgaon village that the devotion to Shri Sai Baba and His teachings should spread far and wide and hence this first Managing Committee as well as the subsequent Committees have been very busy in managing the affairs of the institution with that end in view. The celebration of every Thursday of the week is

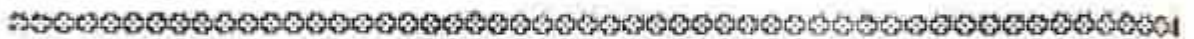
undertaken by different persons and everyone vies with the other in making his celebration more pompous. Subscriptions are being collected and promptly paid in Goa and outside. It is noteworthy that the Sai devotees in Bombay are paying their subscriptions very liberally. At the time of the Punyatithi festival in 1970, the subscription collected in Bombay was quite conspicuous and it reflects on the charitable disposition of the people staying in Bombay. The amount that is saved after meeting the normal expenses is set aside and deposited in the building fund. The managing committee has assured all donors that every paisa of their donation will be spent properly for furthering devotion to Shri Sai Baba. It is a dream of the managing committee to erect a magnificent temple at Pilgaon on the site of the present temporary one and they have every hope that Shri Sai Baba will fulfil their dream very soon.

At the time of the Punyatithi festival every year, prasad is provided by Shri Gopi Rama Usapkar and his brothers. The well-known Bhajan Mandals of Goa give their programmes on the day without taking any remuneration.

On the Vijaydashmi day in October 1974, a magnificent painting, admeasuring 6 ft. by 3 ft., was intalled at Pilgaon. One famous artist Shri Anant Gavde, painted this beautiful portrait with his magic brush. This portrait resembles very much the one which is seen in the Dwarkamai at Shirdi, which was painted by the famous artist Shri Jayakar. Shri Pandurang Ganu Shirodkar, who resides in Bombay, is a very active worker of the institution and he devotes all his time for the work of the institution.

The work of Shri Sai Sevadham is increasing day by day. More and more devotees are coming and joining the fold of Shri Sai Baba. As Lord Shri Krishna told Arjuna in Mahabharat that He (Lord Krishna) is doing all things and Arjuna is a mere visible instrument of the happenings, similarly Shri Sai Baba is goading the managing committee to spread the devotion.

Just as there a Kashi in the North and another in the South, similarly at present Pilgaon is also taking the shape of the Shirdi of South. So long as the managing committee is doing their work devotedly, Shri Sai Baba is bound to shower His favours on them. By His favour, we may come to know very soon about the erection of a magnificent Sai Temple at Pilgaon in Goa. ★



Continued from page 28

Homa, Brahma-yadnya and Tarpan

Homa (offering in fire) should be observed in the morning and evening. Homa of Gavya (5 things of cow: milk, curds, ghee, urine, and dung) and corn purifies one's karma. After homa do Brahmayadnya and Vaishwadeo. After this, in the midday, tarpan should be made to Gods, Rishis and forefathers. Parameshwar and Rishis are content with the offering of Yavakshat, and forefathers are pleased with the offering of til. During Diwali on Ashvin vad. 14, Yam tarpan should be made as it removes the fear of death. On Vad. 8, Bhishma Tarpan should be made; this wipes out sins of the previous year.

(to be continued)

Shri Sai Baba of Shirdi is Ever with Me

Over the last fourteen years I am having the most amazing experiences about Shri Sai Baba. I got the opportunity to visit Shirdi in the month of May 1961. My daughter along with her husband carried me there. All arrangements of going there from Indore to Manmad by railway train were just like magic happenings and from Manmad back to Indore. I thought I was in dream. It was Thursday. I had my first darshan of His Exalted Holiness of Shri Sai Baba. I stood before the Samadhi and His Shrine and tears of joy burst from my eyes.

At Shirdi, my daughter while taking her bath forgot in the bathroom her gold necklace-chain. When coming out of the bathroom, she left it there. She even did not remember that she had forgotten something. After having performed Puja and Abhishek of Shri Sai Baba, we returned to rest for a while. We had put up our lodging on the gallery (second storey] just in front of Shri Sai Baba's Shrine. From there I got a glimpse of whatever was going on in the Mandap or Hall. Suddenly my daughter had a recollection that she had forgotten her gold necklace-chain in the bathroom. We searched here and there. Nowhere could we find it. We thought it was lost for good.

In the meantime I consoled my daughter not to worry over the incident. At night on the same day when some songs and bhajans were being sung by various artistes, a man came there and announced through the mike "I have found a necklace. The person to whom it belongs, should come forward and claim it with proper proof." Thereupon, my daughter and her husband approached the man and proved the claim. She got it back. It was strange that a thing which was lost should come back. We wanted to find out the man to give him some reward for his good turn. But the man disappeared. He was a young man.

Since this event my whole family, including my sons and daughters and daughters-in-law have become Shri Sai Baba's ardent devotees and whenever a chance comes by the way, they do go to Shirdi to pay their due respects to Shri Sai Baba and His Samadhi and bring Prasad and Udi.

We had Shri Sai Baba's pictures in our Puja-room. Not only are the photos there, but in every room of our house there is at least one photo of Shri Sai Baba. These photos have been nicely framed and decorate our house.

It is very surprising to me that wherever I go, I do find Shri Sai Baba's image present before me. It is my habit that whenever I go out I look at His photo by way of permission. I am glad to narrate that my business-affairs move steadily and smoothly without any hindrance.

Whenever there is some function in our house, we send invitation to Shri Sai Baba, orally requesting the pleasure of His company to grace and bless the occasion by His presence and invariably He comes in some form or the other. He comes, He comes, He comes!!! in disguise of a mendicant or a beggar. One day He came on a scooter to grace the function of Shri Satyanarayan Puja, because the man who had been invited for Prasad came riding on a scooter and the key-chain had a picture of Shri Sai Baba.

In happiness or sorrow; in pain and joy, do not forget to remember Shri Sai Baba and Shri Sai Baba will not forget you. This is the mantram for all of us to follow. May Shri Sai Baba bless us all!

Prof. Vaman H. Pandi
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सुखदुख व पापपुण्य

[गतांक से आगे]

सुख प्राप्ति के लिये दुख का निवारण आवश्यक है। आधिभौतिक दुख इंद्रियों के पंच भूतादि पदार्थों के साथ संयोग होने पर होते हैं। जब मन जिस इंद्रिय के द्वारा दुख प्राप्त होता है, उसके साथ रहता है तब वह उस दुख को अनुभव करता है। प्रत्येक मनुष्य के जीवन में ऐसा अनुभव भी होता है कि इंद्रिय अपने विषय में विचरण करती है परन्तु मन कहीं दूसरी जगह रहता है। उस स्थिति में मनुष्य उस इंद्रिय के विषय का भोग नहीं कर पाता। यदि मनुष्य कोई दृश्य देख रहा है और उसका मन किसी दूसरे विषय पर चिंतन कर रहा है तो वह मनुष्य उस दृश्य की बातों को ग्रहण नहीं कर पाता। मन का साथ न होने पर मनुष्य चक्षुओं से देखने पर भी न देखने के समान है। चक्षुःपश्यति रूपाणि मनसा न तु चक्षुषा (म. भा. शां. ३११, १७)। बृहदारण्यकोपनिषद् में भी कहा है— अन्यत्र मना अभूवं नाश्रौषम्” (वृ. १.५.३) मेरा मन दूसरी जगह होने के कारण मुझे सुनाई नहीं दिया। आध्यात्मिक दुख मानसिक ही होते हैं। अतः आधिभौतिक व आध्यात्मिक दुख का निवारण मनुष्य के मन पर निर्भर करता है। तृष्णा जो दुख का कारण है, की उत्पत्ति मन से होती है। यदि मनुष्य मनसे तृष्णा का त्याग कर दे तो सहज ही तृष्णा द्वारा प्राप्त होनेवाले दुख से छुटकारा हो जाता है। इंद्रियों द्वारा प्राप्त होनेवाले दुखों का निवारण भी मन कर सकता है। जैसा ऊपर विवेचन किया गया है, यदि मन जिस इंद्रिय के द्वारा भोग प्राप्त हुआ है, उसके साथ सहयोग न करे तो वह उस को दुख अनुभव नहीं कर सकता। दूसरे शब्दों में, मन के द्वारा दुख का चिंतन न करना ही दुख की रामबाण औषधि है—

भैषज्यमेतद् दुःखस्य यदेतन्नानुचिंतयेत् । (म. भा. शां. २०५.२)

आध्यात्मिक या मानसिक दुख के निवारणार्थ मनोनिग्रह आवश्यक है और आधिभौतिक या शारीरिक दुख के निवारण के लिये मनोनिग्रह के साथ साथ औषधोपचार भी जरूरी है ताकि दुख से छुटकारा मिलकर सुख मिल सके।

गीता में भगवान् श्रीकृष्ण ने सुख के तीन भेद बतलाये हैं यथा—सात्विक राजस, व तामस। जिस सुख में साधक पुरुष भजन, ध्यान, सेवादि के अभ्यास

से रमण करता है और दुखों के अंत को प्राप्त होता है। वह सुख प्रथम साधना के अभ्यास काल में विष सदृश भासता है। जैसे खेल में आसक्त बालक को विद्या का अभ्यास मर्म न जानने के कारण प्रथम विष के समान लगता है। परन्तु अन्त परिणाम अमृत तुल्य है क्योंकि साधना के अंत में उसे परमानंद की प्राप्ति होगी। इसलिये भगवत् विषयक बुद्धि के प्रसाद से उत्पन्न हुआ सुख सात्त्विक कहा गया है—

सुखं त्विदानीं त्रिविधं शृणु भरतर्षभ ।

अभ्यासाद्रमते यत्र दुखान्तं च निगच्छति ॥१८।३६

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धि प्रसादजम् ॥ १८।३७

जो सुख विषय और इंद्रियों के संयोग से होता है, वह यद्यपि भोगकाल में अमृत के सदृश भासता है परन्तु परिणाममें विष के सदृश है। इंद्रियों द्वारा विषयो का भोग हो चुकने के पश्चात् बल, वीर्य, बुद्धि, धन, उत्साह आदि का नाश होता है और परलोक भी बिगड़ता है। इसलिये वह सुख राजस कहा गया है—

विषयेन्द्रियसंयोगाद्यत्तदग्रऽमृतोपमम् । परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥१८।३८

जो सुख भोगकाल में और परिणाम में भी आत्मा को मोहनेवाला है, वह निद्रा, आलस्य और प्रमाद में उत्पन्न हुआ सुख तामस कहा गया है। मनुष्य शरीर के भोगों में आसक्त और मोहित होकर निद्रा, आलस्य और प्रमादमेही परम सुख मानता है जिसके कारण अंत में वह अधोगति को प्राप्त होता है—

यदग्रे चानुबन्धेच सुखं मोहनमात्मनः ।

निद्रालस्य प्रमादोर्षं तत्तामसमुदाहृतम् ॥ १८।३९

तामसी सुख अत्यंत निम्नकोटि का है क्योंकि वह आत्मा का पतन करने वाला है। इससे श्रेष्ठ राजसी सुख है जिसमें कर्म और भोगों की आसक्ति होने के कारण वह आत्मा का कल्याण नहीं कर सकता। राजसी सुख से भी श्रेष्ठ सात्त्विकी सुख है क्योंकि वह आत्मा को कल्याण के मार्ग पर ले जाता है। सात्त्विकी सुख से भी श्रेष्ठ जो इंद्रियार्तात सुख है, जो त्रिगुणातीत सुख है, जिसे कवल शुद्ध हुई सूक्ष्म बुद्धि के द्वारा ग्रहण किया जा सकता है, वही सुख परमानंद है जिससे श्रेष्ठ और कुछ भी नहीं है— ★

सुखमात्यन्तिकं यत्तदुद्धिप्राप्तमतीन्द्रियम् । ६।२१

दीनानाथ टी. गुप्ता

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