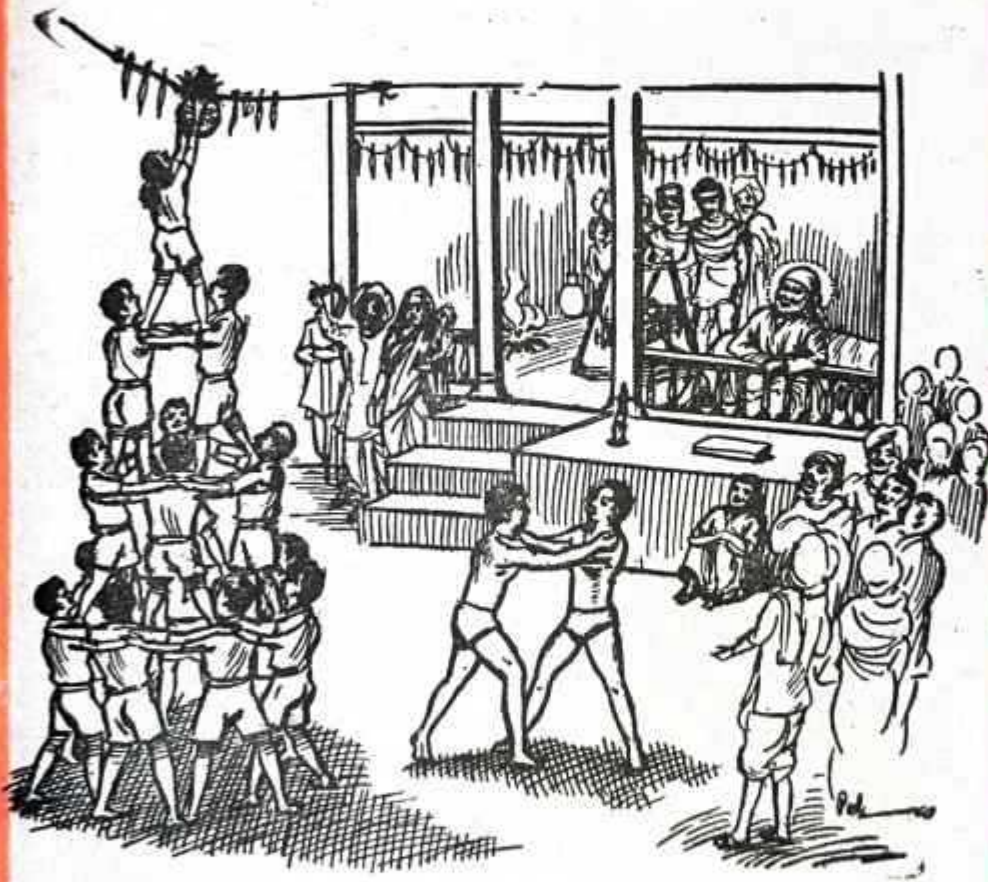


SHRI

SAI LEELA



Dahi Handi at Shirdi



August

60 Paise

1976

SHRI SAI LEE LA

AUGUST 1976

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 55

AUGUST 1976

No. 5

An Unfailing Light

“The sun shall be no more your light by day; neither for brightness shall the moon give light to you : but the Lord shall be to you an everlasting light, and your God, your glory”.

Editor :

Shri K. S. PATHAK

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

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Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Shree Krishna

On the 17th day of this month, we will be celebrating "Janmashtami" (the birth day of Lord Krishna). The life story of Lord Krishna has been narrated at length by Shri Vyas in his famous book "Bhagawat". This life of Lord Krishna is full of interesting and thrilling events. The life sketch of Lord Krishna is very imposing. It has impressed and inspired so many poets, that a number of them have composed volumes on that life in Marathi. A Large number of the verses composed in old Marathi literature relate to the life of Lord Krishna

It appears that Bhagwan Vyas used to be in love with certain number while composing a particular book. For example the number eighteen appears to be his favourite, when he was composing Mahabharata. In this epic, we are constantly confronted by this number. There are eighteen chapters in Mahabharat. The war that was fought between the Kauravas and the Pandavas lasted for eighteen days. The sum total of the armies of the Kauravas and Pandavas was eighteen Akshowhinies (something like the modern brigade). The Bhagawadgeeta which is a part of the Mahabharata also has eighteen cantoes. Similarly the number eight appears to be a favourite number of the Bhagawat Purana. We are assuming that there are in all ten incarnations of god Vishnu. Out of these incarnations the Krishnawater was the eighth. It may be because of this that the number eight, might have been welded with the Bhagawat. The birth of Lord Krishna has been graphically described in the Bhagawat in the eighth Canto. Lord Krishna was the eighth child of his father and mother viz. Vasudeo and Devaki. He was born on the eighth day of the dark half of the month of Shrawan. It is also further described in the Bhagawat, that immediately after the birth of Lord

Krishana, he appeared to be like a child of eight years. He thereafter assured his parents that they would very soon be out of the prison and again took the form of a child and grew like an ordinary child in the traditional way.

The object of the incarnation of god was explained by Lord Krishna himself in the Bhagawadgeeta as follows :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (भ. गी. ४।७)

The destruction of the wicked and the reestablishment of the religion on sound footing are the twofold objects of the life of Lord Krishna. From his early life, Lord Krishna had to accomplish this job of exterminating the wicked. A number of persons were sent by Kaunsa, (कंस) the maternal uncle of Krishna, to kill him, but right from Pootana (पूतना) to Chanoor, (चाणूर) Kaliya (कालिया) and Kaunsa himself, all were killed by Krishna and the people were relieved from oppression. In the later life, Shishupal (शिशुपाल) and the Kauravas were his main antagonists; but from time to time other oppressors like Jarasandh (जरासंध) and Kichaka (कीचक) were also defeated by him, through the Pandavas.

The second duty of the Lord was to re-establish the religion on sound footing. This was achieved by Shree Krishna in two ways. Wherever he killed the wicked kings, he crowned in their place god-fearing and religious minded persons, who would honour religion and righteous persons. Thus he tried to perpetuate the religion in one way. The second way was by explaining what is religion. If we really consider the circumstances under which the Bhagawadgeeta was narrated to Arjuna, we may at once jump to the conclusion that those seven hundred shlokas could not have been told on the field of battle, in the midst of all the hubub. The warrior Arjuna is a mere means to explain

the sound principles of religion, Lord Krishna has used Arjuna as a spring board in order to explain to the world the main teachings of the Vedas and Upanishads. It has therefore been rightly said about the Bhagawadgeeta that,

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।

Lord Krishna is a गोपाल (cowherd). A simily that has been used in connection with him is therefore quite befitting that, "He has milked all the cows in the form of the Upanishads". Apart from the appropriate simily used here, we have to admit that the teachings and principles laid down in the Upanishads have been explained in very simple language in the Bhagawadgeeta. The principles of Dharma and righteous life have thus been brought within the reach of the common man. By helping the common man in this fashion the lord has tried to establish the religion on its sound-footing. The twofold objects of the incarnation have thus been fulfilled by Lord Krishna in his life.

Apart from the work accomplished by Shree Krishna as an incarnation of god, which is a question of belief, we may view his life from the eye of a common man. In this respect also we will see that the behaviour of Shree Krishna was quite ideal in all walks of life. Shree Krishna was born in the cowherd community. In his childhood he is depicted as leading the cowherds, playing among them, guiding them and at times tarrying over their difficulties. The incidents about the lifting of the Gowardhan mountain and the killing of Kaliya may be cited as examples. The rain-god started pouring rain over Gokul to such an extent that all the residents of the village thought that they would be washed away in the deluge. Shree Krishna, as a young lad, came to their help and lifted the mountain Gowardhan on his one finger and asked all the villagers to take shelter under it. He thus saved the city from the deluge of the rain; but one thing should be remembered here. While lifting and supporting the Gowardhan on his one finger, Shree Krishna told all the villagers

to lift up their sticks and support the mountain. Really speaking Shree Krishna was quite capable of supporting the mountain, on his single finger because of his supernatural powers, but he did not want the cowherds to have a feeling of dependency on him. He therefore made them believe that the mountain was held by their support also in addition to the finger of Shree Krishna himself.

Kaliya was a big serpent, who stayed in the Yamuna river and poisoned its water. The cattle and the people who drank the water of the Yamuna, at once died because of the poison. For the people in the vicinity of the Yamuna river, there was no other source of water except the water of the Yamuna river. Even after being told to leave the Yamuna river and go elsewhere, Kalia would not move. In order therefore to remove the menace, Lord Krishna jumped into the Yamuna river and killed Kalia. It was in this way that Lord Krishna often came to the help of the people staying in Vrindawan and relieved them of their difficulties.

Two places are being considered very sacred because of the stay of Lord Krishna at those places. Mathura and Vrindawan are associated with the early life of Shree Krishna. The dust in these places is considered quite sacred because it had the good fortune of having the contact of the lotus feet of the Lord. A number of incidents in the boyhood of Shree Krishna are connected with the various places in these two villages. Today these places have become a centre of the temples of Lord Krishna in different moods,

Dwarka in the Saurashtra on the west coast of India, is another sacred place associated with the life of Lord Krishna. From his youth to the end of his life, Shree Krishna stayed in this town. The temple of Lord Krishna at this place attracts a large number of pilgrims every year. Shri Krishna is also known as Dakornath in Gujrat. Both in Gujrat and in Northern India, there are innumerable devotees of Lord Krishna. There are a

number of saints, who have also dedicated their whole life for the spread of devotion to Lord Krishna. When we are considering the devotion to Shree Krishna, we cannot but help mentioning the name of Saint Mirabai, who was simply mad with the devotion to ~~Shree~~ Krishna. Saint Mirabai dedicated her whole life to the devotion of Lord Krishna. She could not think of any thing else except her favourite god, Lord Krishna. When her relatives could not cure her of this malady of devotion to Lord Krishna, they offered her a cup of poison and the story goes that the Lord saved her even from that poison as it did not have any effect on her. Saint Mirabai has composed a number of Bhajans in praise of Lord Krishna and they are sung with great reverence and devotion all over the country.

Like other ordinary students, Shri Krishna also had gone in his boyhood to the Ashram of his guru Sandipani, by name and spent his days in helping the wife of his guru and going to the forest for procuring firewood. It is only here that he made friendship with a very poor man, named Sudama, who was favoured later on by Shree Krishna with ample wealth, which relieved him of his poverty for the rest of his life.

Another important personage that is connected with the life of Shree Krishna, is the wife of the Pandavas viz. Draupadi. This lady had no direct blood relation with Shree Krishna; but she was his adopted sister. She too loved him like her own brother. In the Mahabharata, we see several instances where this brother ran to the help of his sister Draupadi and saved her from calamity. The brother sisterly relation between Lord Krishna and Draupadi is unique in this worldly life and we hardly come across such unselfish love between brothers and sisters in this selfish world.

Because of this traditional caricature of Lord Krishna, he is a very popular god among the masses of India. His birth is celebrated every year on the eighth day of the dark half of the month of Shravan and the 'Kala' is celebrated on the morning of

the next day. This festival is very popular all over the country. Knowing the importance of the life of Lord Krishna and his teachings and taking into account his popularity among the masses, Shri Sai Baba must have started the celebration of this festival at Shirdi in order to groove the people in the devotion to god. Shri Sai Baba always used to take keen interest in the birthday celebrations of Lord Krishna and the "Dahi Handi" on the next day. The Sai devotees should therefore celebrate the birthday of this eighth incarnation of Lord Vishnu and understand the spirit with which Shri Sai Baba started its celebration. ★

Dt. June 8th 1976

To The Editor, Shri Sai Leela.

Dear Sir,

The subject matter of my question which is published on page 20 of Shri Sai Leela of June 76, refers to Chapter 43-Verses 139-142 of Marathi and Gujarati Editions of Shri Sai Satcharita. Unfortunately it is not found in editions of other languages.

With reference to the aforesaid question, one Sai Bhakta has sent me a letter dt. 3-6-76 (presumably sent from Varodara) without giving his name and address. Through the columns of Shri Sai Leela, I request the said fellow Sai Bhakta to please write to me his full name and address, as I am very eager to correspond with him, IN FULL CONFIDENCE, for mutual advantage.

Similarly, one Sai Bhakta had written to me in Sept. 1975, with reference to my question and English Editor's answer published in June 1975 issue of Shri Sai Leela. He too had not given his name or address even though I had a similar request got published.

Incidentally, it appears that both these Sai Bhaktas are Devotees of Shri Sathya Sai Baba also. I pray to Lord Sai that this time, I would not be dis-appointed.

Yours in Sai Service,

V. B. Nandwani

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

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Bliss of the Realised

The stupendous state of spiritual experience explained in our last talk is surely something far beyond our day-to-day life, and so, no student of the Geeta can readily comprehend it. When our comprehension of the goal is dim and dull, our anxiety to reach its fulfilment can never be sharp, ardent, and resolute. Therefore in the following few verses, the poet-philosopher tries to paint for us the inner psychological and the outer physical play of one who has gained the Vision Divine --- who has climbed into the awareness of the Self.

Today we are, no doubt, living in the most enlightened age of material comforts, political freedom and social consciousness, as man never before ever lived. Admitted. But we have grown so very sensitive and sentimental that even little things happening around us, very easily upset us, and these add up to provide a tragic tiredness in life. In short, we have no mental balance or intellectual grit to stand up to the tossings of happenings around us. Arjuna was poignantly aware of this weakness in him. Correctly, therefore, Vyasa knocks the nail's head, when he starts the picture of the Self-realised with his characteristic balance and imperturbability, under all conditions.

Lord Krishna declares (V-20) **Rooted in Consciousness, The Self Supreme, (the Brahman), with an intellect steady, without delusions. the knower of the Self, neither rejoices while meeting what is pleasant nor grieves while meeting what is unpleasant.**" Ordinarily, we dance to the tunes of joy and sorrow created in us by our reactions to conducive and unconducive worlds of happenings around us. Things that are in tune

with our temperament or the fancy-of-the-hour create joys; when we are in the midst of a world against our grains, they bring sorrows to us. The Self-realised is one who has annihilated all his **Vasanas**, and so he brings nothing with him to 'react' with the world around. The man of perfection alone "acts" - - - we all, but "react" in the world.

This State of "no-reaction" may appear to an intelligent student as a mental-life, with neither joy nor sorrow. Is such a life worth living? Is it not a kind of living-death? Is not reacting with the world and gathering our successes over difficulties the real meat of life? Why strive to achieve a state of complete dullness - - - and empty life of neither joy nor sorrow?

This is a very reasonable doubt, Krishna expecting such doubt rising in Arjuna's mind, answers him, (V-21) **"With the mind unattached to external objects, he realises the joy that is in the Self. With the mind set at-one-ment with the Self (Brahman) he attains undecaying happiness"** This state of Self Realisation is not a state dull emptiness, as it immediately suggests to us, when we hear that "the Man-of-Realisation neither rejoices nor grieves." He is able to rise above the arrangement of things and beings and the sequence of happenings and sorrows around him. As his "mind is centred in the revelry with the Self" (Brahmayogayukthathma), he is no more identified with his body, mind and intellect, that are the sources from which all sorrows ooze out.

When one's identifications with them have ceased, one awakes to the State of Pure Consciousness, and therein one attains "undecaying happiness" (Sukhamakshayamasnute). It is because of this Infinite Bliss lived in himself by the Man-of-perfection that he is capable of ignoring and rising above the world around him; he is no more a creature "reacting" with the world outside - he is the one, who alone really "acts" in the world outside.

In order to bring an extra vividness to the statement of the Bliss of the Self, Krishna thunders with sarcasm, (V-22) **“Sense enjoyments that are contact-born, are the womb of misery alone, and they are finite, Oh son of Kunti. A wise-man never seeks revelry in them.”**

We live in a world wherein we seek our pleasure and happiness by a personality-contact with the objects outside. Seeing, hearing, smelling, touching, loving, thinking, are all results of our physical, mental and intellectual contacts with their respective objects outside. Eyes **look** and therefore they **see**; the ears **listen** and therefore they **hear**; the mind **feels** and so **experiences** its emotions; the intellect **thinks** and so thoughts **dance**. Since the world of objects-emotions-thoughts is a world that is ever-changing- - - each having its beginning and immediately followed by its end (Aadhyanthavantha) the joys arising out of our **contact** with them must also remain ephemeral they must constantly change. In this finite, ever-perishing ephemeral joys “a wise-man never seeks to revel in them” (na theshu ramathe buda)

A man of realisation, thus lives in a world of his own, experiencing therein unbroken tranquility, peace, and joy, which are the very nature of the Self. Since such an individual has established his ownership to this vast inner treasure-chamber of Bliss, he alone can have the luxurious privilege of serving the world and working in the world without being tempted away and getting helplessly molested by the enchantments of the world. He alone has the freedom to act - - - we who have identified with our physical, mental and intellectual personalities in us, cannot stand apart from our personality reactions to the world. Under the compulsion of our reactions we earn our tears and sighs - - - we accumulate our crimes and sins - - - we cultivate our dullness and inefficiencies. To stretch and expand into the ampler Self, that is already in us, is the only way to discover our own inherent freedom of action, - - - to gain an independent scheme of living,

--- to free ourselves from our slavery to the world and to redeem ourselves from our own personality inhibitions.

Is the modern youth ready for this subtle inner metamorphosis? Has he the courage to undertake this Great Pilgrimage? Has he the adventurous urge to explode into his own heart? Will he discover the magazine of power that is awaiting him there? Will he release it and come to serve himself and his generation with its blessings? Will the charm of money and wine, the dazzling lights and the roaring traffic, the fascination for power and the proud joys of corruption and immorality release the youth for this sacred and divine pilgrimage? All cannot --- some will not. But a handful can and they will, certainly. And, it is this handful, who always had in the past, risen up to lead and to guide his generation. The youth must grow in strength to lift the world around them out of the ruts of its present day sophisticated incompetency and civilized sorrows, into a more benign era of culture, of peace and of progress. ★

(Courtesy : Geeta Office, Powai)

SAI TEMPLES

We have started publishing articles regarding the Sai temples in India and abroad. However, the Sai temples are spread so far and wide that we will not be able to cover all of them. We are therefore requesting our readers to contribute articles describing the Sai temples in their vicinity. The articles may please be sent duly typed, only on one side of paper and not exceeding two foolscap papers. – Editor

SHRI GURUCHARITRA

By:- Shri S. N. Huddar

(Continued from July 1976 issue)

CHAPTER 39

60 Year Old Sterile Woman Begets Children

There lived one Shounak Gotri, Apastamb Brahmin named Somanath. His wife Ganga was a devoted wife, pious by nature. She was 60 years old, but she had no issue. She used to come to Shri Guru and bow to him devotedly every day.

Shri Guru being pleased, one day asked her, 'Why are you worshipping me daily? What do you desire? God will fulfil your desire.'

She said, 'Gurudeo, a woman's life is futile without an issue. Without a son the home is like a forest. Issueless persons go to hell. Please give me a boon so that I will have a son at least in next life.'

Shri Guru smiled and said, 'Service to the Ashwattha will not be futile. There is an Ashwattha tree at the Bhima Amarja sangam. I am present there after the bath in the river. Therefore worship the Ashwattha devotedly. The greatness of Ashwattha is narrated in the Puranas. Brahmadeo is at its root, Vishnu is in its middle portion and the Rudra is on its top and the Agni (fire god) lies in the interior of this tree.

In the months of Ashadha, Poush or Chaitra, when Guru and Shukra are not set, when the moon is favourable, on an auspicious day, observe fast and start worshipping the Ashwattha. Do not touch the tree on Sunday, Sankranti and in the evening. The floor at the root should be smeared by cowdung and have

rangolee designs. Worship the Ashwattha thinking it as a Trimurti, with 16 upchars, then saying Purushsukta and observing 'moun' take rounds of the tree. Two lakhs rounds destroy even the sin of Brahmahatya. The Ashwattha gives four purusharthas. The desire of a son is also fulfilled by him.

Recitation of Mrityunjaya sitting at the Ashwattha on Saturday, avoids accidental death and gives long life. One gets credit of feeding several Brahmins, if one Brahmin is fed under this tree. If one Ashwattha tree is grown, 42 generations are liberated; but if one Ashwattha is cut, it is a great sin performed. Homa performed under the tree gives credit of a great Sacrifice. Do Homa of one tenth of the number of rounds and feed Brahmins and give golden Ashwattha in charity.

She started worshipping Ashwattha as advised by Shri Guru. On the third day, she had a dream. A Brahmin told her to go to Shri Guru at Ganagapur, have seven rounds of Shri Guru and take the prasad that is given to her and that her desire will be fulfilled. She awoke. On the fourth day she went to Shri Guru and had 7 rounds. Shri Guru gave her 2 fruits and said, 'Eat these fruits. Your desire will be fulfilled.'

She then completed her vrat of the worship of Ashwattha. During meals she ate the fruits given by Shri Guru. In the evening she started menses. On the fourth day after bath she went to Shri Guru and bowed to him. She had sex act on the fifth day. She became pregnant, In the seventh month she was given 'Oti' and she gave 'vayan' to married women. 'Seemant' was performed in the 8th month. After 9 months she begot a daughter.

After 10 days she came to Shri Guru with the baby. Shri Guru smiled and blessed her baby and said, 'You will have one more son, what do you prefer? A well-behaved son of 30 years of age or a fool having 100 years' life?'

The woman said, 'I would like to have a well-behaved son, who should have 5 sons.' Shri Guru blessed her as she desired.

Later on she had a son who became learned and won fame. He had 5 sons in course of time. The daughter's husband performed sacrifices and was well-known as 'Dixit.'

CHAPTER-40

Leper Brahmin Cured

Once a Brahmin 'Narhari' by name came to Shri Guru at Ganagapur and bowing to him said, 'My life is futile. I studied Yajurveda, but as I am suffering from leprosy. All people despise me and do not invite me for Karma. I have visited several holy places but the disease is there, kindly bless me.'

Shri Guru gave him a dry log of Audumbar and said, 'Go to the Sangam and plant it on the bank of Bhima in the east. After bath, worship Ashwattha at the Sangam. Again bathe and give water to this log thrice a day. When it sprouts green foliage, your sins will be wiped off and you will be free from leprosy.'

As instructed by Shri Guru, Narhari planted the log on the bank of Bhima and began to water it thrice. Some persons said to him, 'Are you mad? How can a dry log bear green foliage? Still Narhari continued his watering of the log devotedly. He also observed fast for 7 days.'

Shri Guru was informed by his disciples regarding the devoted service of Narhari to the log. Shri Guru said, "One gets the fruit as per one's devotion. There is a tale in the Skanda Purana in this connection."

Soot narrated to the Rishis, 'In former days there lived a king Sinhaket in Panchal. His son Dhananjaya once went to a forest with a Shabardut, who picked up a Linga-like stone near a Shiva temple. Rajkumar asked him, 'What will you do with this stone? There are so many lingas like this spread over here.'

Shabardut said, 'I wish to worship this Linga daily. Please tell me how to worship it.'

Rajkumar said, 'Take this Linga home, worship it with flowers and bel leaves along with your wife. Offer naivedya of fresh chita (corpse) bhasma daily. Whatever food you have, should also be offered.' The Shabar took the Linga home and started the worship. One day, he could not get fresh chita bhasma. He was much worried. His devoted wife said, 'Burn my body and offer chita bhasma to god Shiva, 'The Shabar was very much pained to hear this. He said, 'I shall be doing a great sin if I burn you.' The wife said, 'Death will occur some day or the other. If I give my body for Shiva's worship, I shall have place in Kailas. So you need not be sorry.'

The Shabar burnt her and the chita bhasma was offered to the Shiva Linga. As usual he called his wife to take prasad. She also came smiling and took the prasad. The home appeared to be normal, as if nothing had occurred. Seeing this, the Shabar was much astonished. His wife said, 'I heard your voice and was as if aroused from sleep. 'Gouri Raman Shiva appeared before them. Both bowed to him. Shri Shiva was pleased and blessed the couple. Such is the greatness of the devotion of Guru. One who has implicit faith in the words of Guru, gets such fruit.'

Shri Guru went to the Sangam to see the leper Brahmin. He was pleased to see his devotion. The Brahmin was giving water to the log. Shri Guru sprinkled the holy water of his bowl on the log and instantly green foliage sprouted on the log. The leprosy of the Brahmin disappeared and his body became healthy and bright. Narhari bowed to Shri Guru and began to pray Him.

He composed 8 shlokas which are being chanted at Ganagapur in the night, after Aarati daily, till now.

Shri Guru placed his hand on the head of Narhari and blessed him. He returned to the Math with Narhari. All persons wondered to see this miracle. Many did Samaradhna. Shri Guru named Narhari as 'Yogeshwar' and asked him to come with his family and live with him. Shri Guru gave him "Vidya Saraswati" mantra also.

(to be continued)

QUESTIONS & ANSWERS

To The Editor,
Shri Sai Leela
Sir,

This is in reply to the question asked by Shri V. B. Nandwaniji appearing on p. 20 of Sai Leela Monthly Magazine, English version of June, '76.

Kakasaheb Dixit in his prologue (Page 2) to Shri Saisatcharita (Marathi), written by Hemadpant, has written that Baba told the author that he would cast off the mortal coil then and would appear again as a lad of 8 years. This does not mean that Baba would appear after 8 years, after taking Samadhi. This means that 'He' may appear at any time even after 8 years or even 80 years. There is every possibility that he might not have appeared at all still. Then no question will arise about knowing his whereabouts. 'He' being the almighty 'He' may appear at any time in pursuance of His own sweet will when 'He' wills.

Amingad M. M.

Gulunche - Via - Nira, S. C. Rly. Tal. Purandar, Dist. Poona.

SAINT MUKUNDRAJ

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

For a long time, to be more specific upto the end of the nineteenth century, there was a feeling among the Marathi scholars that Mukundraj, who is the author of his famous book Viveksindhu, was the first known Marathi author; but a number of authorities have been recently unearthed and this poet, who was supposed to have lived nearly a century before Dnyaneshwar has now been assigned to the fifteenth century or to a period of early sixteenth century.

There are two main reasons for establishing the aforesaid belief. A number of old poets, who flourished in the fourteenth and the fifteenth centuries of the Christian Era, mentioned the names of Mukundraj as the first Marathi poet and bowed down to him at the beginning of their books. The second thing was one hand-written copy of Viveksindhu, which is in the custody of the Bharat Itihas Sanshodhak Mandal at Pune. In this copy there is an 'Ovee' at the end of the eleventh Canto which reads as follows: "In Shaka 1110 which is named as 'Sadharan' the king Sharangdhar was ruling the country. At that time Mukund, the best among brahmins, composed a very interesting book captioned 'Viveksindhu'"

If we start examining the above two things critically, the first thing that strikes us is that Shaka 1110, was not named as 'Sadharan'. This name was given to the year underlying Shaka 1112. Next we come to the name of the king, who was ruling the country at that time. In the aforesaid book, the name of the king is given as Sharangdhar. In another hand-written copy of Viveksindhu, it is stated that Mukundraj composed his book in order to show the right path to the king named "Jayatpal". In view of the above two statements when we try to find out the

names of the kings ruling Maharashtra in Shaka 1110, we do not find the name of any ruler as Sharangdhar or Jayatpal. It will thus be seen that the Shaka and the names of the rulers associated with Mukundraj, as mentioned above, do not seem to be correct.

Next we may examine the place where Mukundraj was staying. In this direction also, we get disappointment, because there is no reliable record available, showing the place where Mukundraj lived. After getting no reliable evidence in this direction, efforts were made by the scholars to find out the Samadhi of Mukundraj. It is claimed that the Samadhi of Mukundraj is at Kherala in the Badnur district of Madhya Pradesh. Badnur is a District place. At a distance of about five miles from Badnur there is a village known as Kherala and the fort near the village is also known by the same name. Ferishta, who is a famous historian, states that in the fourteenth century the "Gond" kings were ruling at Kherala and they were so strong that they fought open battles with the Muslim kings of Delhi and were never subjugated by them. History tells us that the Rajputs were ruling at the aforesaid fort before the Gonds. In the middle part of the fort, there is a Samadhi which is said to be that of Mukundraj. Adjacent to the Samadhi, there is a water tank. The actual Samadhi is underground and above it is the Pindi of god Shankar. Every year a fair is held at the Samadhi on the Shivratri day. Otherwise on other days of the year the Samadhi is not frequented by any body.

It was a common practice of most of the old writers to bow down to their Guru at the beginning of their book, after first bowing down to god. From this practice we are sometimes able to trace the tradition in which a poet or a writer was brought up and therefore draw some inferences about his place of abode or his life. In his book Vivekshidhu, Mukundraj states his lineage of the gurus as follows. He starts the line from Adinath and says that this Adinath was not a human being; but he was god

Shankar himself. Harinath was the disciple of Adinath and Ramchandra in his turn became the disciple of Harinath. Shri Raghunath was the disciple of Ramchandra. Shri Mukundraj got his initiation at the hands of Raghunath and it is stated that immediately after the initiation he went into Samadhi which lasted for eighteen days. While giving further information about his gurus, Shri Mukundraj states that both Ramchandra and Raghunath were "Rajyogi" and lived a life of pomp and ease.

Taking into account this lineage of the gurus of Mukundraj, a search for his place of residence and Samadhi was started by some scholars. It was a tradition in old days that philosophical and religious books were being copied by religious minded people. Saint Ramdas has copied the text of Ramayan in Sanskrit and later on we find that the saintly lady Ahilyabai Holkar had also copied down a number of religious books from other copies available with other people. This practice was supposed to acquire merit for the person doing the copying work. Apart from the question of acquiring merit, this tradition of copying out religious books made available to the scholars, several old books for study and this has helped a lot in preservation of old books, which would have been thrown into oblivion. Any way to come back to the main point we see that Mukundraj describes his place of birth as "the beautiful Amba Nagari on the bank of the river Vainya-ganga" as per some of the manuscripts of his books. In some other manuscripts this same verse has been copied as "the beautiful Amba Nagari on the bank of the river Banaganga". Hence because of the mention of these two rivers in these two different manuscripts and because of the existence of the two rivers at two different places and in the absence of certain authentic information about the life of Mukundraj, the research scholars have stretched their imagination and stated that the Samadhi of Mukundraj is at Kashi or at Baitul in the Madhya Pradesh or that it is at Ambejogai, in the bed of the river; but we have also to find out the places where the Samadhis of the guru of Mukundraj

are to be found, because that Samadhi of St. Mukundraj which is nearest to that of his guru, might probably be his authentic Samadhi.

On doing research in this direction, it has been found that the Samadhi of Shri Harinath, the second in the lineage of the gurus of Saint Mukundraj, is at Ambhore (present name) on the bank of river Vainganga near Bhandara, in the mountain where there is a temple of Chaitanyeshwar. This temple is supposed to be founded by Shri Harinath. A story is also told in this behalf that Shri Harinath observed devotedly the Pashupat Vrat for twelve long years and propitiated god Shankar. This sincere devotion of Shri Harinath was properly rewarded by god Shankar, who appeared before Shri Harinath in the form of dazzling light. Hence Shri Harinath founded a Shiva temple at the site and the Shiva linga was named "Chaitanyeshwar" by him. Because of this close association of Shri Harinath with Chaitanyeshwar, his Samadhi is also located in the same mountain as the Shiva temple. The Padukas of Shri Raghunath, the guru of Saint Mukundraj, are also found inside the Samadhi of Shri Harinath. A number of Maths following tradition of Saint Mukundraj are found round about Nagpur and in some of them we find the manuscripts of the books and songs composed by Saint Mukundraj. The Samadhis of none of the gurus of Saint Mukundraj are to be found round about Ambejogai. Hence we have to conclude that Mukundraj must not have been at Ambejogai, as it was believed for a long time; but he must have lived and thrived at Ambhor near Bhandara on the bank of the river Vainaganga.

It is quite possible that there might have lived two or three poets in different parts of Maharashtra having the same name as Mukundraj and hence this jumble in the minds of old Marathi Saints and authors, that he was an old poet, almost the first one, known till today.

(to be continued)

Paying Homage to the Preceptors

[The accompanying article written by Prof. Vaman H. Pandit was received for publication; but as the editorial itself was written on Guru Pournima in the issue for the month of July 1976, this article was held back in order to avoid repetition. However it views the subject from a slightly different angle and hence it is hoped that it will be found interesting by our readers. —Editor]

According to the Hindu calendar annually "Vyasa Pournima" is observed in the month of Ashadha on the Full Moon Day. The great sage Vyasa possessed various mystic qualities. He was, indeed, a genius. His knowledge about learning was astonishingly high. He is remembered on this day as Guru of Gurus, nay he is worshipped in the form of all preceptors ancient and modern. Our younger generation would do well if they pay due respects on this day to all the teachers, who taught them and guided them in the sphere of Dharma, Artha, Kama and Moksha.

There are teachers who have made India great by inculcating in us the meaning of life and made it worth living. We are deeply grateful to them all. Not only did they interpret the ancient lore but guided our steps to the Divine Song also. Their words are like footprints which have guided the succeeding generations. Theirs was a personal sacrifice. This fact alone is a glorious silver lining of our history.

Stories abound in our literature how the teachers were honoured and respected by the Kings and the multitude. Adown the ages these seers enjoyed a kind of prestige, which is the envy of World history. The Gurus of India were spiritual and social teachers and they laid the foundation of a dedicated order by their personal example. Their disciples and pupils too in their turn went on inspiring generations after generations.

IMMORTALS

Preceptors do not die. They are immortal, for they help in the liberation of the moral force and the release of the energy. They become institutionalised and concretised into definite systems of thought and feeling and abiding modes of life. Oh! they are ever living with us. They must be worshipped on this day so that we might have the blessings of their instruction. Let us not forget these teachers, who have made a name and fame in the realm of art, music, science and humanities and other faculties. Let us sincerely bend our heads on this day as a token of unreserved gratitude.

Alas! The Teacher has fallen aside today. Nobody cares for him, pupils and parents alike. A gloomy picture has been presented in independent India. Undoubtedly, when spiritual phenomena, culture and religion, have come to be determined by social and economic conditions, and money, competition and success have become the passports to social leadership, the teacher like so many others, has also been thrown into background.

If the teacher, led into the belief that he has fulfilled his duties, was mechanically transferring soulless facts, entombed in books, to the young blood in his charge, it is the social system that is to be blamed.

There are two great teachers, who should be remembered on this occasion. One is the Ex-Prime Minister Shastri and the second is our worthy Ex-President Dr. Radhakrishnan. Both them had high regard for the preceptors because they were teachers in their early lives. Because of them some rewards and titles are bestowed upon teachers in India.

Prophets, seers, Rishi, saints and sadhus have made India great by linking religious life with social and political life. They were and are the true preceptors. Let us fall prostrate in respect to all these GURUS on this day.

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

MOHITE BABA'S SAI MANDIR

(Originally published in Shri Sai Leela (Marathi) for the month of February, 75)

In good old days, Worli was only a fishing village; but with the development of other areas in Bombay, Worli has also grown. Vallabhbai Patel Stadium, Glaxo and other Pharmaceutical laboratories, Podar Ayurvedic Hospital, T. V. Centre and Worli Dairy are the main land marks of Worli today.

The B. D. D. chawls, which are also known as cement chawls, have been standing in this area for a long time. These Chawls are mainly located round about the Jambori Maidan, which has recently been renamed as Gandhi Maidan. In the open space between chawls nos. 21 & 30, which are on the south side of the Gandhi Maidan, there is a small Sai mandir. As this is the only mandir in this area, many Sai devotees frequent it very often. Shri Mohitebaba is the person, who contemplated of putting up the Mandir and saw that it was erected at the site.



The full name of Mohitebaba is Gunaji Devji Mohite. He belongs to a village, known as Khopi, in the Ratnagiri District. During the first world War (1914 to 1918), Shri Mohitebaba was in War service. He that time visited Iran, Bagdad, Palestine, Greece and Austria. He continued his service up to 1947 and was demobbed in 1948, from which time he is residing at Worli. After Shri Mohite-

baba was relieved from Military services he met Shri Pandurang Maharaj, a disciple of Saint Gadge Maharaj. This acquaintanec



Sai Baba's Statue in Mohite Baba's Mandir

grew further and Shri Pandurang Maharaj blessed Mohitebaba and initiated him. He also accepted him as his disciple and gave him Gurumantra. In this manner, Shri Mohitebaba was admitted to the spiritual world and he opened a fresh page in his life.

Once Shri Mohitebaba went to Shirdi along with one Sai devotee. When he was taking a stroll all alone in the Lendi Baug, he found that one Saint was sitting in meditation below a Piple tree in the garden. When Mohitebaba bowed down to the Saint, he at once blessed him and placed his hand on his head. Shri Mohitebaba immediately returned and came back to Lendibaug along with the Sai devotee; but he could not find the Saint below the tree. After some time when the devotee returned to his abode, Shri Mohitebaba again came back to Lendibaug and to his utter surprise, he found the Saint again below the Piple tree in the same pose ! Shri Mohitebaba believes that this Saint was none else than Shri Sai Baba, who wanted to give darshan to him all alone.

After this incident, Shri Mohitebaba returned to Bombay and spent some years in meditation. He was that time sitting below the Piple tree in the rear of the Glaxo Company or in the Worli cemetery. Because of this constant meditation, he got order from Shri Sai Baba and he decided to start the worship of Shri Sai Baba in Bombay. Shri Mohitebaba therefore got painted a portrait of Shri Sai Baba, similar to the one in Dwarkamai and started its worship with great devotion. In the beginning there was no shelter available on the site between B. D. D. Chawls No. 21 and 30 and hence during the monsoon and the cold season, Shri Mohitebaba was put to great hardship; but later on Shri Saibaba influenced the minds of the residents of the locality and they started co-operating with Shri Mohitebaba.

With the monetry help given by the residents of the locality, Shri Mohitebaba put up a small Sai mandir at the site in 1962. A beautiful marble statue was later on installed in the

mandir in 1969. Shri Vyankatrao Hire, the son of late Mr. Bhausahab Hire, performed the ceremony. This statue is two feet and nine inches in height and it is installed on a high platform, which was constructed out of the donation given by Saraswati Shirke. Formerly Shri Mohitebaba used to beg alms, but now-a-days he prepares Naivedya for Baba in the temple itself and subsists on the same. The statue installed in the Mandir was brought from Balsad. A trident and a pair of tongs are kept by the side of the statue and oil lamps are kept burning on both of its sides. The temple hall can at present accommodate round about seventy five devotees at one time.

Pooja, Naivedya and Aarti are performed regularly in the Mandir under the directions of Shri Mohitebaba. Gudhi Padwa, Ramnavami, Guru Pournima and Vijayadashmi, which are the main festivals at Shirdi, are also celebrated with great devotion in the Mohitebaba's Mandir. The Ramnavami festival is attended by a very large number of people and all the local people give complete co-operation in carrying out the festival successfully. Subhash Parte, Havaladar, Gawde, Arun Salvi, Balu Masurkar are some of the names of the active workers, who volunteer themselves to help Mohitebaba in every possible way in conducting any function related to the temple. Shri Chandrakant Samant, who is a Branch Manager of the LIC, is a staunch Sai devotee and is therefore helping Shri Mohitebaba to carry out any job concerning the Sai temple. In order to expand the activities of the temple, Shri Mohitebaba, is always appealing to the young generation to donate generously towards the temple funds and take active part in the activities of the temple.

Every evening at about 7 p. m., the Aarti of Shri Sai Baba is performed in this temple. This Aarti is really worth seeing and worth hearing too. When we see that all the people, old and young, sing here with complete devotion all the Aartis of Shri Sai Baba, we feel that Mohitebaba has done a great favour on the young generation in yoking them in the devotion to Shri Saibaba from their young age. Those who get this initiation

in the beginning of their life will remain Sai devotees throughout their lives and they will win his favours for all the time. The Aarti on Thursday is performed here like a big festival.

Mohitebaba has crossed seventy. He is a staunch devotee of Shri Sai Baba. His devotion is self-generated. He hardly knows to read and write. Hence, his devotion has not taken any shape because of his reading of Philosophical or religious books. However he has fully mastered the philosophy of the Bhagawadgeeta of believing in god and giving all the credit of his own actions to god. He says that the service to the poor is nothing but the service of god himself; but he also says that he is nobody and that Shri Saibaba does all the things. He is merely an instrument of that great Saint. Mohitebaba is wedded to this service day and night and as that is his life's mission, he says that he would go on doing it upto the end of his life.

Mohitebaba's Sai Mandir is attracting more and more crowd every day and it has become a place of attraction for all Sai devotees staying in the Worli area. As communication is becoming a more and more complex problem in the city of Bombay, travel from one place to another is difficult. This temple therefore provides a place of worship for the people staying in the Worli area.



Recite the Name of Shree Sai

Recite the name of Lord Sai incessantly. For He is the Ghanashyama Krishna playing on the banks of Yamuna of Samsara.

The perpetual music of His name is perfumed by His form, His hue, His sentiment and His touch. The spirit of Time itself is singing the enchanting incantations of the Samaveda of His name in perfect rhyme and rhythm.

The Three worlds are dancing in tune, balancing themselves with this music, mingling the sound of the ringing of the anklets

of His name. Let the symphony of the seven swaras merge in the sentiment of devotion latent in His name.

Let the mridanga, veena and karatalas be sounded in unison. Let the entire existence of humanity be a melodious music. Let the innermost recesses of heart reverberate with the sweet singing of His name.

The sweetness of His name is insatiable. Let the amrita which is the sweetest rasa, taste a bit of the nectar of His name. It is in veracity no name but a perpetual prostration at the feet of the Lord.

Let the entire body-consciousness fade into bliss. Let the life in its entirety be united with the name of the Lord. Let the mind obliterate itself, while singing the glory of the name and unfold the majesty of the inner Reality.

Let the voice be choked with emotion. Let the heart melt and flow with the love and devotion. Let the name of the Lord be inspired with the throbbing of the pranas. Let the mind, intellect, and the 'I' consciousness be lost in the sentiment of love and rest enraptured there.

The glory of the Lord is auspicious and unlimited, but still is bound in the limitations of the "name". Let the abode of aikuntha manifest itself and assume a form through this discipline of Namasmarana.

Chakor Ajgaonkar M. A.

Y-11/169 Govt. Quarters, Bandra (East), Bombay - 51



God-man and Numbers

1 - God is One. Hence in numerical order of all world languages 1 is First. Similarly A(1) in English and other Western languages, अ (1) in Sanskrit, Hindi, Marathi, Gujrathi, Gurmukhi etc. alphabets, "Alif" (1) in Urdu, Parsian, Sindhi, Arabic etc alphabets come first to mean GOD IS ONE. Similar is the case with "OM" "AUM", the name of GOD the first uttered word by man.

2 - It is made of $1 + 1 =$ God Realised Man merged into GOD but not properly. Hence the shape of 2 is NOT like $1+1$ OR 11. There is desire but not perfect merger.

3 - It is $1 + 1 + 1$, God, God Realised Man and Universe. This is also undesired and imperfect merger. However, both 2 and 3 show desirability and wish of merger of littleself in The GREAT UNIVERSAL SOUL, The GOD.

4 - Indicates Gyna of Four Vedas for the above. Enter into it from TOP, remain in Knowledge Bliss or get out and suffer.

5 - It is "Paanch" (Paanch me-in Parmeshwar-Paanch means Parmeshwar), Panchayat, Panch Dhatu or Metals, from which all Important Idols are made for worship and Adoration, being considered forms of God.

Tenth Sikh Guru Gobind Singh, while fighting against Muslim Kings, who were forcibly converting Hindus and others to Islam, asked for volunteers to sacrifice their lives. Many, nay rather all present offered. He took FIVE one by one inside his tent and each time returned with blood dripping sword, showing that all of them had been sacrificied-killed. Still all others went on offering. He tested them all thus and stopped. Brought the Five out alive. They were known as "Panj Piyares" (the five beloved ones). The

blood on the sword was that of a goat. These "Panj Piyares" are still honoured and worshipped. In Gurudwaras, after recitation of Holy Granth Saheb, "Kadah Prashad" (Semulina Pudding) is distributed after it is cut by a sword, in honour of the "Panj Piyars" of the Guru. So, 5 is for discipline and sacrifice.

6 - It is made of (and O. (represents man wishing to turn round to God O (God is a circle with centre everywhere and circumference nowhere), but is hesitant and is keeping itself over the circle. This is just the opposite of 9. (is trying to merge into the circle of God but is restrained by the EGO "I".)

7 - It is made up of - and / . /, the man is trying now in another way the straight line of GOD i. e not in a straight way but in diagonal line. If man can meet the straight line i. e. God, as he wishes, he can cross Seven Seas, the Seventh Heaven, the Astral Planet. But he is held up by his crooked approach.

8 - It is made of two O, each just touching the other. The man is changing into a circle and coming nearer his goal. He is trying to get over Duality. Merger is still eluding him.

9 - It is O +).), the man is now down below the circle of God, just the reverse of 6 (- (+ O -). The man is learning and improving his Sadhana to be one with the circle. He has accepted his lower position but knows he is GOD and can eventually merge with the GOD circle.

0 - Here the man has made himself perfectly round and made himself merge with the God circle and become God. It is ZERO but It is not Valueless. The value and importance of ZERO was fully realised by an Indian Mathematician in not very distant past. Half circle and diagonal line have now formed them into perfect circle and so become PERFECT.

10 - In this God is represented by I and man by O, which has no ends. Take a piece of wire or string in O shape. This can be straightened into a straight line and be paralalled to I, the

GOD. Or go on adding zeros but to the right side of '(GOD) (left is called LEFT, as it is 'left out'), any number of them they will not lose their value but increase to astronomical figures.

So man can either make himself into a perfect circle and merge in GOD circle or remain on HIS (1) right side and exist OR unwind itself fully straight and stand parallel to GOD. (1).

V. B. Nandwani

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

श्री नृसिंह सरस्वती महिमा

श्रीपाद श्रीवल्लभ निजानंदी गुप्त हुए और कुछ वर्षों में परिस्थिति के गर्भ से श्री नृसिंह सरस्वती का उदय हुआ। कुखपुर में अंबिका को दिये गए वरदान के अनुसार, देह त्याग के बाद अंबिका ने ब्राह्मण कुल में अंबाभवानी की देह में जन्म लिया। इस जन्म में भी शनिप्रदोष का व्रत नियमित रखने के कारण पूर्व भक्ति शिवाराधना इस जन्म में फलद्रुत हुई। श. १३०० के आसपास श्री नृसिंह सरस्वती का जन्म हुआ। उनका जन्म कार्य भी दिव्य था। सामान्य जीव गर्भ बाहर आते ही रोते हैं; परन्तु बालक नरहरि ने रोने के बदले ओंकार का उच्चारण किया।

हुए अवतरित श्री गुरु कर्ने जगत् कल्याण
कारंजा नगरी पावन, तीर्थ क्षेत्र महान ॥ धृ ॥

पति पत्नी वे माधव अंबा
पूर्व जन्म की सती अंबिका
शनि प्रदोष के व्रत को करते वे श्रद्धावान ॥ १ ॥

शिवभक्ति की महिमा न्यारी
मनवांछित फल पाती नारी
पुत्र जन्मा शुभ दिन को सफल हुआ वरदान ॥ २ ॥

मुख से जपते श्री ओंकार
और न दूजा करते उच्चार
बालक लीला अद्भुत-सी, मौनव्रत परिधान ॥ ३ ॥

चिंतित माता पिता सभी जन
पुत्र देखकर बोले गुरुजन
बालक नरहरि पाये कैसे गुरुविद्या दान ? ॥४॥

लोहे को यों सुवर्ण बनाकर
चमत्कार, गुरु सहज दिखाकर
दिव्यता का बोध कराते, मूर्ख जन अज्ञान ॥ ५ ॥

“व्रतबंधन क होते ज्यों ही
छूटे मेरा मौनव्रत त्यों ही”
संकटों में निज जननी को देते यह ज्ञान ॥ ६ ॥

उचित समय पर हुआ व्रतबंध
गुरु उच्चारें गायत्री मंत्र
“ॐ भवति भिक्षां देहि” सहित वेदगान ॥ ७ ॥

माता से यों भिक्षा लेकर
चतुर्वेद फिर पारायण कर
मांगते आज्ञा वे जननी से करने को प्रस्थान ॥ ८ ॥

कवि-राधाकृष्ण गुप्ता 'चेतन'
पाटकरवाडा, भगतसिंग पथ
डोम्भिवली (पूर्व)

This Is Sai's World For Us

Faith begets faith as much as love begets love. To these who have immense faith in the Lord, God and All of Shri Sai Baba of Shirdi, are not disappointed for they have had enough experiences where Sri Sai did confirm their faith by His various deeds even today although He has left the coils of physical body. Here is a case!

On the 5th May 1975, we left for Shirdi to have the darshan of Shri Sai Samadhi and returned on 10th to Hyderabad to find some burglar had taken away Rs. 100.- and 22-carat gold gundils i. e. small rings worn in the 'tali' thread, along with a suit-piece cloth. We were all wonderstruck.

Since the office boy was asked to sleep in the nights and the rooms were all locked, we thought the office boy must have robbed these things, for no burglar would have left the best of things in the room and rob only these things which were kept in the top trunk of the other cases, kept in the store room. He was suspended for about 10 days.

Meanwhile we made enquiries and came to the conclusion that our office boy did not commit the theft. But one thing we knew that Shri Sai will not allow any mishap to His devotees during their journey to His holy place for His darshan. Therefore we were patiently waiting for that day to dawn for Shri Sai to identify the thief.

It was Thursday the 23rd May, 1975 that my wife noticed a neighbouring boy wearing a suit made out of the same cloth that was lost in our house, that too at about 13 hrs. time when she finished her offerings to Sri Sai Baba. The boy was questioned with no fruitful answers coming from him. His mother and his brothers were also informed. All of them in a singular voice

denied the allegation and started asserting that the cloth the boy was wearing may be similar but not ours. At 18 hrs. a police complaint was lodged and the next day the whole thing was out. The boy indentified the marwadi to whom he had sold the gold ones and confessed that the cloth that he was wearing was the same that was stolen from our house, including the cash of Rs. 100 robbed from the box. The rest of the story is irrelevant to the context; for the point of information the boy was released by us on the undertaking that he will behave better in life.

The question is that Shri Sai Baba of Shirdi did not want His devotees to feel that they be orphaned during their visit to His Holy Place for His darshan. That His Devotees to remember an event of this type and tell people that during the visit to His holy place a theft had occurred to be told to others was not liked by Shri Sai. Such is the power of our great Holy Son of God Sri Sai Baba that He gave the mind to the boy to stitch and wear the stolen cloth, for it is a wellknown fact no boy who steals things from his neighbour will display the same before them and parade.

This clearly indicated the great deed of our Holy God Shri Sai who still lives in every place and in every object of the universe. That Sri Sai Baba controls the universe and all good and bad acts done by us are noticed by Him.

Bow to Shri Sai and peace be to all.

K. Subramaniam

10-2-317/A/6

Vijayanagar Colony

HYDERABAD 500028



ATTACHMENT

There was a goldsmith in a certain village. He was sick and bedridden for a long time. As such inspite of anxiety he was unaware about the market-position of gold. Once the end was to grasp him. The learned physician attended him as he had hyper-pyrexia i. e. high body temperature. Gazing at the thermometer the doctor murmured :—

“ is 105”

[i. e. the body temperature was 105° F]

The goldsmith who was thinking about market-price of gold per-tola heard these words from the doctor i. e. “ is 105”.

Immediately the goldsmith who was on the verge of death, ordered his son standing near by :

“Sell and dispose off all the gold now. We had purchased it at the rate of eighty. Now it is 105.”

And with these words, alas, the goldsmith crossed the ultimate end of life and died.

* * *

It is a world-wide accepted fact that whatsoever we have sought for during the whole of our life, the same wish and desire strikes our mind at the hour of death.

The next birth mainly depends upon this very desire. Let our mind therefore be directed to the holy-lotus feet of god SRI SAI BABA. He will positively relieve us from these sort of rebirths. Then we may be a part and partciple of His ever flourshing feet in next birth.

Dr. Anil Jaiswal, M. B. B. S.
Chitar-Oal, Nagpur-2

How Sri Sai Clears His Bhakta's Mental Restlessness

It was in September 1975 that I proposed to go to Shirdi for annual prayers at Sri Sai's Lotus Feet for three days as usual.

So I planned early in September with all precautions and forethought for performing my Father's and Mother's ceremony for Mahalaya Paksha (Thithi) and to perform Mahalaya Amavasya Tharpana being Sarva Pithru Amavasya, a Holy New Moon Day at Madras, which fell on 2-10 and 4-10-75; and so to leave for Shirdi on 18-9-75 and return by 25 or 26-9-75 to be in time for ceremony. This would enable me to do the ceremony at Madras as usual without any hindrance.

With this object in view I obtained passes for my journey as early as 8-9-75 for reservation. My neices Kumaries Sujatha and Laxmi (my younger brother Venugopal's daughters) desired to visit Shirdi and wanted me to start on 24-9-75 when their School closes for holidays. They got passes also for joint reservation for journey. Forgetting the ceremony ahead, I agreed to their request blindly and reserved accordingly for 24-9-75. But soon after doing reservation, I realised my mistake but too late and here begins my restlessness and mental agony, formed by this programme, I will miss the ceremony at Madras, as I will be returning to Madras only by 10th of October; since the children desired to visit Nagpur to enjoy Dasara with their cousins, uncles and aunts; and then to visit Vijayawada and Kakinada. But this change in our programme, would hit hard, by missing the purpose of doing my parents' ceremony on Mahalaya Amavasya (the all Souls' Day for Hindus - a Sacred and Holy Day) which I regularly perform at Sri Raghavendra Swamy Uttaradi Mutt, as it was advised doing the ceremony at the Mutt is more sacred and

Holy than doing the same at Home. Thus, I will miss the holy day, was my anxiety and restlessness.

In the meanwhile, at Villivakkam, where I attended a marriage, I consulted the Purohit, in my restlessness, who said in such unavoidable circumstances "**HIRANYA SHRADHAM**" could be done which means, on that particular day of ceremony after bath, to call a Purohit and offer him some rice, dhall and vegetables with some cash dakshina, which is equal to doing the ceremony. With this reply, I felt a bit consoled, though half heartedly, and took this as Shri Sai's orders and thought that the ceremony should go this way this time and that is the desire of Sri Sai.

On Monday evening, 15.9.75, on my return from the marriage at 3.30 p. m., my two neices Kumari Sujatha and Laxmi came and told me that their leave has been postponed from 24.9.75 to 4.10.75 as they have just received instructions to hold small Savings Scheme lectures from 24.9.1975 to 4.10.1975. They said this change enables them not only to visit Shirdi but also helps them to be at Nagpur for Dasara Celebrations.

At this, I simply wondered and became spell-bound and actually could not believe what they said. I felt emotional and surprised at this change in their postponing the leave, **because here is mysterious and miraculous hand of Sri Sai, in coming to His Bhakta's rescue and solving his problem by satisfying his desire**, thus enabling him to do the ceremony at Madras itself as per his desire, before starting for Shirdi and to leave Shirdi with a free mind, thus displaying His kindness and Golden Heart to HIS Bhaktas.

No sooner, I heard the change in leave to children, I was happy but yet there was a hurdle to cross, in cancelling the reservation for 24th and to reserve for 5.10.75. But contrary to my anxiety, this was done so easily and within minutes, which I attribute to Sri Sai's Grace.

Thus we left for Shirdi, Nagpur and Kakinada by Sri Sai's Grace on 5.10.75 free-minded, my purpose being over at Madras as desired. We were thus at HIS LOTUS FEET at Shirdi for three days and visited Nagpur and Vijayawada as scheduled.

It may please be noted how Sri Sai knows the minds of His Bhaktas and fulfills their desires. In this, it may be noted with interest.

(1) how Sri Sai changed the School Holidays from 24.9.75 to 0.10.75 to enable His Bhakta (Sai Das) to do his parents' ceremonies at Madras,

(2) got the reservation done so easily which is a problem

(3) enabled the children to be at HIS LOTUS FEET to bless them and

(4) also gave them chance to be at Nagpur for Dasara as desired by them.

It is needless to mention by this experience that our Saviour Sri Sai Baba is always with us with HIS hand of protection and gives solace to His Bhaktas.

Bow to Sri Sai—Peace, Plenty and Prosperity to all.

B. Ramanadha Rao
Sri Sai Kutir No. 2/25, Kumaraswami Mudali Street
Perambur—Madras 600011



QUESTIONS & ANSWERS

To
The Editor,
Shri Sai Leela
BOMBAY

Sir,

My young brother Dr. L. S. R. Krishna Sastri, who has visited Shirdi twice and who has respect towards Shirdi Sai Baba, has the following questions about Shri Baba.

- 1) Why did Shri Baba undress himself in the midst of his bhaktas to show whether he was Muslim or Hindu when the act of undressing was unbecoming and vulgar?
- 2) Why did Shri Baba use to be angry often?

You may answer these questions in Sai Leela or may leave them for readers to reply. The address of my brother is:

Dr. L. S. R. Krishna Sastry, M. A., Ph D.,
Reader in English,
Andhra University,
WALTAIR

He expressed these questions to me when I was at Waltair recently. I have my own answers; but I feel that you are more fitted and in better position than me to answer them exhaustively and satisfactorily.

From :
Rajupet, MACHILIPATNAM

Yours faithfully,
L. Suryanarayan Sharma

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