



SAI LEELA



Miracle of lighting lamps with water



September

60 Paise

1976

SHRI SAI LEELA

SEPTEMBER 1976

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SHRI SAI LEELA

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The Way to Freedom and light

Be *atmavantam*! Be not lost in the crowd to "things,"—in the currents of "collectivity," in the cruel rush and welter of the senses and the superficial noises which stand between your inner "self" and the call of the Supreme. Above the senses, above the high noises of tumultuous life, is the "Freedom" and the "Light" you seek,—the Freedom and the Light you *are*, in the hidden depths of your being.

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EDITORIAL

The Human Body

According to the Indian conception, there are five elements of the human body. They are पृथ्वी (earth), आप (water), तेज (luster) वायु (air) and आकाश (vacuum). When the human body is cast away by a person, it is said that he has become one with the aforesaid five elements.

Our theory in the Puranas says, there are as many as 84 lakhs yonies (i. e. species). They are all graded. After every birth, a living being does some good deeds and some bad deeds. He reaps the benefit of those deeds while getting the next birth. Good deeds acquire for him a superior species while bad deeds lower his species. Thus after going through all these eightyfour lakhs yonies, the soul is born in the human body.

Darvin's theory of evolution says that at the beginning, there were living beings only in the water. Later on some beings evolved, who were staying partially in water and partially on land. This evolution continued and a living being was evolved, who stayed entirely on land. The process of evolution continued through ages and ultimately the man was born.

In this connection it may be stated that the theory of incarnations of the god, as depicted in our Puranas, needs to be examined in this context. The first incarnation of god Vishnu was fish (मत्स्य). A fish is a living being who stays all the time in water and can never remain alive out of it. The second incarnation was a tortoise (कूर्म). This living being stays partially in water and partially on land. The third incarnation was a pig (वराह). This animal stays entirely on land, and uses water only for drinking. The next incarnation is that of half man and half animal

(नरसिंह). Then we come to the Waman (वामन) incarnation. This was no doubt a full man; but he was not a completely grown up normal man. He appears to be a pigmi. The incarnations after Waman are those of complete man. From the series of the above 'avatars', we see a strange similarity between their sequence and the sequence of the species as stated by Darwin. The persons composing the Puranas were perhaps aware of the theory of evolution, they only did not put it up as a theory but they conveyed it through a religious phenomenon of incarnations of god.

Leaving aside the theory of the birth of the human being, we see that the main difference between the other beings and man is his power of speech and his power to think. Because of his intelligence and his power of thinking, he has been able to win a victory over so many other animals, though physically they have been much more powerful than him. This craze for power later on did not halt at only subjugating other animals. The more intelligent people thought of making other human beings their slaves. Of course, they also revolted after some years of slavery, and became independent.

Thought and intelligence show the bright side of the human body; but the human body is a storage of mucus, urine and excreta, which we are throwing out of our body, through various organs. Some saints have therefore warned the human beings that they should not have too much attachment to their body, because it is nothing else but a store of all dirty things. They have said that the body of a lady, which outwardly appears to be attractive, is nothing else but a store of dirty things and have warned the ordinary people against indulging too much in the sex matters and thus wasting their life by going away from the devotion to god.

Against this censure of the human body, some saints have also explained the advantages of the human body. They have said

that because of the intelligence and the power of thinking, the human beings have many advantages. The other living organisms, for example, cannot think about the origin, growth and development of this universe. They cannot also think about the greatness of god, who has been universally accepted as a creator of this universe. We human beings can only think about god and have devotion to him. In the following shloka the human being has been advised to make the best use of the body, which he has been lucky enough to get. The Shloka reads as follows :-

महता पुण्यपण्णेन क्रीतेयं कायनोस्त्वया ।
पारं दुःखोदधेर्गतुं तर यावन्न भिद्यते ॥

The meaning of the above shloka is, "Oh human being, you have purchased this human body, in the form of a boat, at a very great cost of merit. So you try to cross the vast sea of sorrows before this boat disintegrates". Here the human body is compared with a boat. Of course, for purchasing any small or big thing, you have to pay some price. The human body being a very sophisticated organism, having complex functions, its cost must be very high. The poet, who appears to be grooved in our Puranic philosophy, has been naturally thinking in terms of the 84 lakhs of yonies and has therefore said that acquiring the human body is the highest achievement of this world, and that you had to pay a very high price, in terms of merit, in order to achieve the human body. When you pay a high price for anything, it is quite natural that you would expect a good return out of the boat and says that you should try your best to cross the sea of sorrows through this boat, so long as it does not capsize. The breaking or disintegrating of the boat means the death as far as the human body is concerned. In the conception of the 84 lakhs yonies, this idea is a basic one that if the human being makes the best use of his life, if he performs penance, if he devotes his life in thinking about god and concentrating on him, then the soul is redeemed and is freed from the cycle of birth and death. This is called as Moksha and it is supposed to be the

highest aim of human life. Some saints have therefore talked in terms of the above shloka and said that the human body may be full of mucus and other dirty things, but it is only in this form of the living being that we get a chance to worship god, to understand him and to be one with him (i. e. achieve Moksha). Hence we must thank god for having given us the human body and repay his obligations by concentrating on him.

We, the ordinary people, do not understand the real purpose of the human body and think that it has been given to us only for enjoying the comforts and pleasures of this world. Though most of the saints have been careless about the comforts of their body, they have not advised us to leave the worldly life altogether and go to the forest. Shri Sai Baba, the great saint of Shirdi, also did not advise people to leave the pleasures of the worldly life. He on the other hand wanted people to live a life of ease and comfort, which would be free from difficulties. One thing was however noteworthy about Him. He did not love His body as we do. We are trying to have the best food, we are trying to have the softest bed to sleep, we are trying to have the richest clothes to wear; but if we look at the life of Shri Sai Baba, we find that He was never after any of the aforesaid things. Like so many other saints, we do not find that love for one's own body in Shri Sai Baba, which we see in the minds of all ordinary human beings. We all Sai devotees have therefore to remember the purpose of god in giving us this human body and hence to renounce our extra attachment for our body. We have to follow Shri Sai Baba in making the best use of this body for concentrating on god and making use thereof for giving comforts to others, with a view to obtaining liberation of the soul or the Moksha. ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Freedom of the Realised

Young men of all era fall under two distinct types. Some seek **happiness** as their goal, while there are others who consider freedom, within and without, is the only ideal to strive for. The entire material sciences, including politics and economics, try to give man both **happiness** and **freedom**. These two constitute the fundamental yearning in all human hearts. When Krishna had already pointed out that the fully grown spiritual man exhausts his fascination to run after the sense-objects, seeking their finite and ephemeral joys, the Lord had indicated that the Self-realised seer had a positive immediate experience of Infinite Bliss which is the very nature of the Universal-Consciousness.

All are not satisfied by the promise of happiness and bliss. Knowing fully well the nature of man, here in the Bhagawad Geeta, the universal Scripture, the Lord indicates, in the following few verses, that an awakened man alone is really free and truly independent.

Dissecting the psychological personality in man, Krishna reveals here (V-23) **“He who can withstand in this world, before his death, the impetuosity arising out of lust and anger, he is an integrated man --- he alone is the happy man.”**

We have already found that anger is nothing other than desire that is not readily satisfied. The impulse of desire scatters the personality layers into the world of their respective objects, to seek and discover their gratifications. All our extrovertedness is kindled thus by the lust and anger in us. **“One who has before his death,”** (praaksareeravimokshanaat), controlled the **“impetuosity geared by lust and anger”** (kaamakrodhodbhavam vegam)

--- such an individual is truly cultured, really integrated (sah yuktah). According to Krishna, such an integrated one, "well-disciplined in himself, alone is the happy man" (sa yuktah sa sukhee narah).

In fact, lust and lust-created anger are the two impulses that primarily break up our tranquillity and prompt us to become extrovert, and run after the world of objects, emotions, and thoughts, in a futile hope of gaining some delusory feeling of satisfaction and some illusory sense of fulfilment.

As a contrast to this, Krishna exhorts (V-24) **"He whose happiness is within, he whose recreation is within, he whose light is within --- that Yogi alone, becoming the Brahman, achieves Absolute Freedom"**. So long as we are depending upon the world around for our happiness, we are slaves to the world. To depend upon anything, or anybody, certainly, ruins one's independence. The Man-of-Realisation is one who has discovered in himself Infinite Bliss, and he alone, therefore, discovers in life Absolute Freedom (sa yogee brahmanirvaanam brahmabhootah adhigacchati). He extracts his happiness (antahsukhah), finds his recreation (antaraaraamah), and attains to knowledge (antarjyotih), all in the Self. He is completely self-sufficient in himself. He depends on nothing, and upon nobody, for anything. Naturally, he gains "Absolute Freedom" (sa yogee brahmanirvaanam brahmabhootah adhigacchati).

(V-25) **"When their sins (Vasanas) are exhausted, doubts dispelled, senses controlled, the Rishis, working for the joy of all, come to express their Absolute Freedom"**. The seeds from which desires spring forth are the Vasanas. These are exhausted in wise men. In them there cannot be any more doubts, as they are living the experience of the Transcendental Self in themselves. All their doubts are dispelled (chinnadwaidhaah). In the Bliss of the Self they have no more a need for hunting sense-pleasures, and so, they become automatically "men of self-control and they alone enjoy the Absolute Freedom (labhante brahmanirvaanamrishayah) and serve in the world for the joy of all.

In short, this spiritual Unfoldment is to be achieved even for making oneself fit for efficient secular activities. Mere putting forth efforts is not effective service of the society. There must be some extra qualities in the personality of men who dedicate themselves to the service of the society and the country. These fine adjustments, together add up to the spiritual unfoldment in man. Without this inner sense of joy and freedom, life itself is a dull burden to be carried, and how can he, who is himself crushed by problems, ever successfully handle the problems for others ?

A young man preparing himself to shoulder the responsibilities of a future national leader, or an international figure, must have the required qualities and the necessary stature in himself. The above two verses spell them out exhaustively. These qualities in their totality indicate that the man is a self-sufficient personality, needing no props from the outer world for his existence — like Sri Ramachandraji, as exemplified in the Ramayana gracefully cheerful both in the Palace, while sitting at the coronation, or while roaming in the forest in exile. We read such an inner balance in all the mighty heroes of science and politics, of social and religious fields, — — — wherever so many had come to owe so much from so few.

Be one of these fabulous few, and burst upon the era to serve, to lead, to guide and to rule. The world needs such men — our country is starved of men of such magnanimous stature. You can be the one — — — but, will you? You must — You can.

The Technique of Realisation Meditation

The practical minded Aryan is never satisfied with mere idealism however poetically it might be expressed — however convincingly it might be described. To the dynamic Aryan mind, an idealism that cannot be put into practice is an empty dream, an impractical utopia, a castle among clouds. They have no

patience with such day-dreams. Krishna knows this impatient nature of his student, and in these concluding verses of this chapter, the Lord hints at the path of meditation. In the following chapter, we shall be having an exhaustive treatise upon the art of meditation. Here Krishna declares: (V-26) "Those who are self-realised, released from their lust and anger, their mind controlled --- such seekers alone gain "absolute freedom" both here and hereafter." In them the Vasanas are exhausted and, therefore, neither desire nor anger can turn them extrovert. And since their minds are controlled, no outer stimuli can sweep within to disturb their tranquillity. Such seekers, who have reached to realise the Self, alone can enjoy here and hereafter, a perpetual freedom from the thraldom of matter, and from all the temptations created through the equipments of experiences.

As a freedom-loving man, the great warrior, Arjuna, cannot but be fascinated by such a colossal plan to gain "absolute freedom", and so his anxiety would be to know how he can gain this freedom in himself. The world-teacher in Lord Krishna, thus leads his student to the very theatre of meditation, and in this concluding two verses with Mantra-like brevity, the Lord gives an epitome of the Path-of-Meditation.

At present, all through our life, our entire personality-vitality flows out into waste in the pursuit of sense-objects. We seek in life nothing but the cheap gratifications of our numberless lusts. The sum total of all these uncreative exhaustion produces the tragic sorrows of a wasted-life --- barren of all achievements--- parched of all gains!! This kind of an impotent worldly-existence is the cross that selfish men bear, and their anguish knows no bound. Silently they suffer, deep within. Such a person, tragically whispers in his heart, constantly to himself, in silence, all his nameless sorrows, while frantically pours his sweat and toil in the mad game of acquiring and enjoying in the world outside. Exhausted physically, tired mentally, weary of worries and anxieties, he laboriously plans to protect what he has, all the time

viciously scheming to strive for and acquire more and in the thick of these mad programmes of misconceived values, he gets in vain, exhausted, doubles up and tumbles down to suffer in old age and to perish in death. This is the tragic and sorrowful life of the average man luckily, the Benign Creator has made him blind to see and recognise it. He is deluded so completely by himself that he is not at all conscious of the fury of his own madness.

From such a theatre of sorrow, when Arjuna peeps into the new vision of the divine possibility revealed to him, he cannot but be anxious to start striving for and achieving that state of "perfect freedom", both in his within and in his world outside.

Lord Krishna elaborately gives all the details on how an individual, --- who has disciplined and controlled the flow of awareness through his various equipments of experiences, --- will ultimately, at the subtle moments of his deep meditations awake into the Infinite State of the Self in him. The technique of meditation as such is elaborately dealt with, as the sole theme for the entire following discourse in the Bhagwadgeeta.

Let me here give you an example: When you are facing the east and watching the shifting lights of the setting sun playing upon the eastern mountain ranges, it is but natural that you are not seeing the ochre beauty of the golden sky in the west. In order to see the setting sun, we will have to turn right about, away from the vision of the mountain ranges. The moment our face is turned towards the west, it should not take any time-interval for the vision of the setting-sun to explode into our experience.

At this moment, we live with our entire awareness turned to express through the intellect into the world-of-thoughts --- through our mind, into the realm-of-emotions --- and through our sense-organs, into the world-of-object. Naturally, our entire life, right now, is erected with these bits-of-experience, which

we become aware of every moment in our transactions. To be "unconscious-of-things", within and without, itself has become to us the meaning and contents of life!!..... There is no other "life" known to us nay, we are not even to conceive the possibility of any greater or Higher Life.

We should not be surprised, in fact, that a majority of the educated young ones are even ready to cry down the very idea of a Higher Spiritual Kingdom to be conquered, as a delusion of some dreaming fools, who had supplied the scriptures to the world. Let us sympathise with their limitations; an innocent playful child would certainly cry down the need, the strength, the force and the beauty of sex-life!! Natural!! Quite understandable indeed!!

In order that we may awake ourselves to this Spiritual Nature, the Reality, the Self, we have to provide ourselves, with, at least a few moments when we are not consciously conscious of things. These moments are called "moments of utter meditation - - - when we have turned away from the eastern mountain ranges and are gazing westward to the golden-orb of the setting sun. **At such still moments of meditation,** the Self is realised — the Consciousness then must stand naked of all "objects" — just conscious of Itself, the One Self, all by Itself.

In the following chapter, we shall go into the details, and discuss the various techniques and methods by which we shall learn to pull our entire awareness from all the confusing medley of our mis-interpreted world of objects, emotions and thoughts. ★

(Courtesy : Geeta Office Powai)



SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from August 1976 issue)

CHAPTER 41

Sayamdeo Serves Shri Guru : His Kashikhand Mahayatra

Namdharak. 'How did my forefathers serve Shri Guru ?

Shri Siddha - Your grand father's father, Sayamdeo, had worshipped Shri Guru at Osargram. Shri Guru had affection for him. Shri Guru later came and stayed at Ganagapur. His fame spread all over the country. Knowing this, Sayamdeo also came to Ganagapur. He came to the Math, bowed to Shri Guru and prayed him. Shri Guru was pleased. He placed his palm on his head, blessed him, and said 'You will be my devotee for generations.' Shri Guru asked him to bathe at the Sangam and return for the meals to the Math.

After returning from the Sangam, Sayamdeo worshipped Shri Guru with 16 upchars and offered several delicious articles of food, as naivedya. He dined with Shri Guru, who enquired about his family. Sayamdeo said, 'My relatives and sons are living at Uttar Kanchi (Gadganchi) hail and healthy. I wish to stay with you and serve your holyself now.

Shri Guru said My service is difficult. I live in a town for some time, while in the forest at other time. It is troublesome to live in a forest. If your mind is firm then only you should stay here.'

Sayamdeo conceded and said, 'A devotee of Shri Guru has no fear.'

Three months passed. One evening Shri Guru went to the Sengam along with Sayamdeo alone and sat below the Ashwattha tree. There was a great storm, followed by heavy rain. Sayamdeo stood stretching a cloth over Shri Guru to protect him from the rain. There was a shivering cold in the night. So Shri Guru asked Sayamdeo to go to the Math in the town and bring fire. Thick darkness had spread all over and there was lightening now and then. Shri Guru warned Sayamdeo not to look to his right or left side. Anyhow Sayamdeo reached the Math, took fire and returned. Out of curiosity, he looked to his right side and saw a Cobra going with him. He was frightened. He then looked to the left side. Here too he saw another Cobra. He recited Shri Guru's name and walked straight. He came to Shri Guru and lit the fire. The two Cobras came before Shri Guru, bowed to him and went away.

Shri Guru said to Sayamdeo, 'Why are you so much afraid? I had sent these Cobras to protect you. I shall tell you a tale, about service to Shri Guru, to pass this night.'

'When Shri Shiva was sitting on a peak of the Kailas mountain with Parwati, she asked him, 'How can Shri Guru be served with devotion.'

Shri Shiva said, 'One who serves Shri Guru with sincerity, can attain all that one desires. Brahma had an incarnation which was called Tashthra Brahma. He had a handsome son. When his thread ceremony was performed his father sent the boy to a Guru for study of Vedas and Shastras. He served the Guru devotedly. Once there was rain and the water came in the ashram of the guru. The guru told the pupil to construct a lasting house with all conveniences, which should look always new. The wife of the Guru asked the boy to bring her a blouse, which should neither be sewn or woven. The son of the Guru said, 'Bring sandals for me, that would enable me to walk on waters and take me to any desired place. The daughter of the Guru asked the boy, 'Bring ear-rings for me and a play-house of a elephant tooth

having one pillar and all the conveniences. Also bring pots in which food will be warm and which will not be black due to heat.

The pupil took leave of Guru and went to a forest. He was anxious how all these things could be obtained. On the way he met an ascetic, who inquired 'child, why are you so worried?'

The Brahmachari boy bowed to him and said, 'Kindly guide and protect me. It is my good fortune that I could see you in this forest. He told him what his Guru, Guru's wife, son and daughter had asked him to do. He said, 'I am anxious as to how all these things can be achieved.

The ascetic assured him and said, 'Don't worry. Kashi is a holy place of Vishweshwar. You go there and worship Him. All your desires will be fulfilled. Kashi is known as 'Anand Kanan'. One attains all the four purusharthas after going there.'

The Brahmachari asked, 'Where is Kashi? How can I go there?'

The ascetic - I shall take you there. Due to you, I shall also have the fortune to see the holy place again.'

Saying so both went to Kashi instantly by yogic power. The ascetic then told the Brahmachari to do Antar Grahayatra, Dakshin manasyatra and uttar manasyatra. While visiting holy places bath should be taken there. Then do Panchkroshi yatra, Shukla and dark fortnight yatras should also be performed. Worship nine Lingas and Kashi Vishveshwar. If your devotion to Guru is firm, Shri Shiva Shankar will be pleased and fulfil all your desires.' Saying this the ascetic went away.

The Brahmachari performed all the yatras as instructed by the ascetic. Shri Shankar was pleased. He appeared before the boy and asked him to have a boon. Twashthrakumar narrated his account and mentioned the articles required for Guru, Guru's wife, son and daughter. Shri Shanker blessed him saying, 'You will be as efficient as Vishwakarma.'

The Brahmachari prepared all the articles skillfully and returned to the Guru's place. The Guru was also pleased to see him back with success. He also blessed him saying, 'You will be proficient in all Vidyas.'

Shri Guru explained the greatness of Guru to Sayamdeo in this way. By this time the sun was rising on the eastern horizon. Sayamdeo said, 'You explained Kashi yatra in details. While hearing the same, I could see and also visit the respective holy shrines, tanks and places with your holyself and thought as if we were in Kashi. He then prayed Guru with 8 shlokas which are daily chanted after Aarati at Ganagapur till now.

While praying, his throat choaked and his hair stood erect on his body. Shri Guru was much pleased. He blessed him and said, 'Bring your family and children here and stay with me. Do not bow to Muslims hereafter.'

Sayamdeo went to his place and returned to Ganagapur with his family and children on Bhadrapad Shuddha 14, the Anant Chaturdashi day. This time he prayed Shri Guru with eight Shlokas in Kannad. Shri Guru seated him by his side and inquired about all. Sayamdeo had two sons. Shri Guru loved the elder, Nagnath. Shri Guru placed his palm on the head of Sayamdeo and said, 'Your son will live for 100 years and will be my devotee. You do not serve the Muslims now. You all have bath at the Sangam.'

Sayamdeo and his family bathed at the Sangam, worshipped the Ashwattha there and returned to the Math. Shri Guru said to Sayamdeo, 'Today is Anant Chaturdashi. All Brahmins worship Anant on this day. You too should do Anant puja.' Sayamdeo said, 'You are my Anant.' Still Shri Guru insisted on him to do the Anant puja.

(To be continued)

NAMASMARAN

It is said that in a conference of owls—nocturnal bird of prey—existence of the Sun that shines in the sky was denied. It was accepted by all, because no owl had ever seen the Sun or Sunlight.

We have not seen the air, still we accept its existence. We accept the existence of "NIRAKAR" what we have not seen. Similarly we have not seen God but still His existence cannot be denied at least by we, human-beings. Even then the persistence of ungodliness or Impiety is not rare. But even to such persons my humble request is to perform this simple "SADHANA" of "NAMASMARAN" of God. Food, clothes and shelter are essentially required by we human beings. In the same way we should try to understand, that "Namasmaraan" is essential need of our Soul. Repetition of the name of God and remembrance of God - is "Namasmaraan". There are nine sorts of Devotion (नवविधा भक्ती). "Namasmaraan" is one of them.

In this world every one is busy with earning his own livelihood. Money makes available for us food, shelter and other things. Money has only power to purchase these things for comfort of our body. We are always after luxurious matters. But money cannot purchase Mental peace for us. Neither it has power to purchase Devotion nor to obtain "MUKTI". Renounce Lust (लोक) and sacrifice '(वासना)' on the lotus flourishing feet of God.

Be sure of it that today or tomorrow we have to go from this abode. We do not know 'When and where?' That time nothing is going to accompany us except our Soul. Only our Soul will go with us after our Death. But alas! We never try to look after this our Soul, which has to go with us. We are only busy in keeping our clothes neat and clean, in tasting the delicious dishes and in enjoying all sorts of pleasures of these

worldly objects. Hitherto we have never tried to clean or purify our Soul. None will deny the fact that the thing that has to go with us, even after death, must be pure and holy. But still we like to wander in darkness. Actually there is no darkness anywhere. Everywhere there lies happiness. Everything is shining like a diamond; but this darkness has been created by we human-beings. We are the cause of unhappiness and sorrows. We are responsible for this artificial darkness. We have closed our eyelids—hence this darkness has come. Our motor nerves have been victimised by Illusion (MAYA) – that have closed our eyes. Our sensory organs are also under the influence of this deceiving (MAYA). We do never like to think on this subject. As such we discard to ponder over this aspect of life. "MAYA" stands in between us and God. She pushes us aside and away from God. With the help of Devotion (BHAKTI) we have to enlighten the path—that goes to God. We have to remove darkness that has been created under the influence of "MAYA". But beforehand our Soul must be pure from all the evils. That is the first and foremost thing required while putting the first step in this direction. Then alone further walk is possible—on the path that communicates with God. We have to reach the destination where Jiva and Shiva are one. No doubt, it is extremely difficult to proceed on this way but for purification of our Soul, that will go with us even after our death, we have done nothing to keep the Soul neat and clean. Yet we neglect the particular and earnest demand of our Soul. Now the question comes—how to make it pure? What should be done in order to attain the purification of our Soul? But Soul-Dry-cleaners are not in existence in this world or even if they are present—whom we nominate as "Saints" – they are not giving us 100 per cent guarantee to restore the cleanliness of our Soul. They say that it is our responsibility, then alone they may help or support.

As all of you are aware of the fact that this is "KALIYUG" meaning thereby the Age of Dispute. "KALI" means "KALAH" (कली अर्थात् कलह) or Dispute. It is said that Satyuga, Tretayuga

and Dwaparyuga have passed back. Now the age of dispute is going on.

“DHARMA” has four parts i. e. Truth (सत्य), Meditation (तप), Holiness (पवित्रता) and Kindness, Charity, Compassion (दया). All these four were in existence during “SATYAYUGA” i. e. the age of Truthfulness. In “TRETAYUGA” - “Satya” had been lost and तप, पवित्रता, दया only these three were left. Hence the age was so called as “TRETAYUGA”. Thereafter only two things were left in “DWAPARYUGA” i. e. पवित्रता and दया and other two i. e. सत्य and तप lost their existence. And presently during this “KALIYUGA” सत्य, तप, पवित्रता have been lost and only दान and दया remained back, in the name of “Dharma”.

But alas presently during this “KALIYUGA” God also hesitates to accept our दान. Because our “Dan” mainly consists of the amount that we have earned or collected by deceiving the other Souls. Thus we have committed Sinful Activities. Therefore our “Dan” is also full of Sin. We should not offer and Almighty will not accept the “Dan” earned through our पापकर्म. Hence such “Dan” (offerings) carries no importance during this “KALIYUGA”. What then the omnipotent, Omnipresent and Omniscient demands from us ? For What is He anxious ? For What is He hungry ? That is.....That is - only Love - holy and pure love-from the bosom of our heart. And to create such Love with invisible God - requires the practice of repetition of God's Name. “Namasmaraṇ” has got no bindings. It can be performed freely by any one, any where, any time and in any position or posture. It is a simple “SADHANA” to create and construct Love with God. If you always keep the end of our life in front of our vision, if we remember our Death from time to time, it rather becomes easy and interesting to perform “Namasmaraṇ”. Because the notion of death makes us free from all this worldly Attachment and is capable of creating complete Detachment (वैराग्य) within us.

“जन्ममृत्यु जरा व्याधिर्दुःख दोषानुदर्शनम् ॥”

We should form the habit of remembering Birth, Death, Diseases, Ailments, Grievances and Sorrows—even when we are happy. This helps us to relieve from worldly attachment. We should never wait in search of relaxed or leisure hours to conduct the “Sadhana” of “Namasmaraṇ”. We do not know when the shadow of Death will grasp us. Remember God and perform “Namasmaraṇ” by keeping Death in mind all the time, all the hours and all the moments. Do not wait for favourable time to come. Never think that we will perform “Namasmaraṇ” when we shall be free from all sorts of worries and difficulties. This sort of thought is ignorance (अज्ञान). We may miss the opportunity of “Namasmaraṇ” in want of peace and silence in this world. Sorrows, difficulties and worries are going to come one after the other. There is no end to that. They will continue to come during the whole of our life. Since birth to Death no favourable time is going to come. They are mere reflections of our muddy mind. If we think unfavourable, every thing is unfavourable for us all times and vice versa. Our peace should be internal. Externally there may be peace. Encircled environments may be calm and quiet. But this sort of peace has got no importance. Peace must be in our mind. Silence must be internal. There should be mental peace. And Mental peace can only be achieved by the “Sadhana” of “Namasmaraṇ”. Where there is mental peace everything is full of joy and pleasure for us. No room for unhappiness is left. We may require to face difficulties and Sorrows. But we should not forget the aim. We have to achieve mental peace. We have to purify our Soul. We have to proceed on the path that communicates with God. We have to sacrifice this body in the service of God. We have to get absorbed in God. We have to forget ourselves and have to dissolve in God. “Jiva and Shiva” – Should be one. We have to reach there. We do know that it is extremely difficult and beyond our ability, power and expectations. We are innocent and

ignorant. We are not aware about the path of devotion and its condition.

THAT IS WHY OUR SAI BABA HAS SAID :

“Surrender to me with Devotion and Patience. Keep faith on me. I am here to shoulder all your responsibilities and will guide you. The path of Devotion (भक्तीमार्ग) has gone through forest. There are several obstacles in the way. But I shall make you conveniently reach there—the destination and goal of life. I shall never lie here, on the lap of “DWARKAMAYEE”. Believe me. I am anxiously waiting for you. Come and put all your burden on me. I am able to look after you. There will be no lack of food, clothes and shelter to any of my devotee. But I want Two Paise in the form of Dakshina—one Paise i. e. Intence Devotion and Second i. e. Patience.”

We have to create this faith and patience. And for that too “Namasmaraan” is the simple “Sadhana” for all of us. Simply by “Namasmaraan” only, Devotion can be created. Then “Namasmaraan” and “Devotion” go hand in hand for certain length of time. Then a stage comes where we remain no more selfish. We purely become unselfish thereafter. Then our Devotion does not accompany any desire or wish. The Egoism and selfishness vanish completely. And then we start seeing towards our Mother, SHRI SAI BABA with unselfish Love. And Baba wants this particular Love from us. He is anxiously waiting for this sort of unselfish service and Devotion. Then alone further walk on this path will be possible by His Grace. He makes the path clear and more clear for us in order to proceed on and on.

LORD SHRIKRISHNA IN GITA SAYS :!

“अंतकाले च मामेव स्मरन्मुक्त्वा कलेवरम्” — (Gita 8-5)

Meaning thereby : Who remembers me while leaving this body during ending period, he deserves to achieve me”. Ending

period" does not merely specify that of life but of every moment. During the end of each and every moment we should remember LORD KRISHNA, LORD SAI.

Many amongst us are of view that let us earn presently then we may adopt this Path of Devotion (भक्तीमार्ग) during oldage in order to obtain "SADGATI" (सद्गती). But it is completely a wrong assumption that is proved by saying that सदातद्भाव भावितः ॥ That means the nature of (भाव) has its own importance. Whatever "BHAVA" or nature of your thought and "CHINTAN" may be during your life, the same will be remembered at the time of Death. About "SHRI SAI BABA" also we are praying in "MADHAYANA ARTI" (मध्याह्न आरती) (12 Noon Arti)

“जया मनीं जैसा भाव । तथा तैसा अनुभव ”

and "SHRI SAI BABA" also specified this by saying that

“जो जो मज भजे जैसा जैसा भावे ।

तैसा तैसा पावे भी ही त्यासी ॥”

God also confirmed this opinion and says :-

“तस्मात्सर्वेषु कालेषु मामनुस्मर ।”

Hence you utilise part and participle of each and every precious moment in God's remembrance and "Namasmaraan". It is a world wide accepted fact that whatsoever we have sought for during the whole of our life, the same wish strikes our mind during death too. The person who thinks of wealth, all the time-remembers wealth alone and nothing else, during Death. To earn the wealth is not a sin; but we should remember that the Almighty-Omnipresent is watching our each and every action. If we remember Him all the time, then our sinful activities will stop and thereby our earnings will also not be sinful. If we think that money will definitely bring us "Real Happiness" or "ATMANAND", then we are under the influence of "Delusion or "MOHA". We avoid Detachment of worldly pleasure. We see our pleasure and happiness in worldly matters

alone. We are avaricious. We never think that nothing but the Soul is going to accompany us even after Death. We are fickle minded having no patience or "SABURI" (सबुरी). We are covetous—always thinking of money, luxury, comforts. But none of us is capable of knowing "SHRI SAI BABA'S SECRET" (समं) Baba hates intolerance. We therefore, should tolerate each others views and peculiarities. Shri Baba wants our purely unselfish Love (निस्वार्थ प्रेम). Develop devotion by "Namasmaraṇ". Surrender and Love God Shri Sai. Keep intense devotion (faith) and patience. Results will be favourable. Surrender our body, speech and life to Him. Let Him be the Master of this "DEH" (देह = Body) — the Chariot. He is all pervading. Only faith in Him is the thing needful to create faith in god. "Namasmaraṇ" plays an important role. Never rely on our own cleverness. Never despise offers of food. Food is "BRAHMA" (ब्रह्म). Attachment and desires are real obstacles. Our life should be concentrated in our sight and sight in Him. That is the object of Meditation (तप). In silence bow to Him. Have the repetitions of His Name with each of contractions and relaxations of Heart i. e. with each beat and that too within the heart. His Grace is our only "Sadhana" (साधना). We are caught and it is difficult to escape from this network of "MAYA" (माया) that has kept us busy with all these worldly pleasures and happiness of Sensory organs (इन्द्रिय-सुख). Maya is deceiving us, misguiding us—pushing us away and away from God. But we are fortunate enough to obtain this "MANAVADEHA" (मानव देह) (human-body) as a result of some good deeds at previous birth. This is a chance—a golden opportunity bestowed upon us to obtain "Mukti" or "Sadgati" (सद्गती) (to avoid further Rebirths) and that is the real aim of our life. That is why it has been said :-

‘ दुर्लभं भारते जन्म मानुष्यं तत्र दुर्लभम् ’ ॥

Praise and Censure should equally be tolerated by us,"
"Then alone God will say," i. e. I am under the influence of

alone. We are avaricious. We never think that nothing but the Soul is going to accompany us even after Death. We are fickle minded having no patience or "SABURI" (सबुरी). We are covetous-always thinking of money, luxury, comforts. But none of us is capable of knowing "SHRI SAI BABA'S SECRET" (मंत्र) Baba hates intolerance. We therefore, should tolerate each others views and peculiarities. Shri Baba wants our purely unselfish Love (निस्वार्थ प्रेम). Develop devotion by "Namasmaraṇ". Surrender and Love God Shri Sai. Keep intense devotion (faith) and patience. Results will be favourable. Surrender our body, speech and life to Him. Let Him be the Master of this "DEH" (देह = Body) - the Chariot. He is all pervading. Only faith in Him is the thing needful to create faith in god. "Namasmaraṇ" plays an important role. Never rely on our own cleverness. Never despise offers of food. Food is "BRAHMA" (ब्रह्म). Attachment and desires are real obstacles. Our life should be concentrated in our sight and sight in Him. That is the object of Meditation (तप). In silence bow to Him. Have the repetitions of His Name with each of contractions and relaxations of Heart i. e. with each beat and that too within the heart. His Grace is our only "Sadhana" (साधना). We are caught and it is difficult to escape from this network of "MAYA" (माया) that has kept us busy with all these worldly pleasures and happiness of Sensory organs (इन्द्रिय-सुख). Maya is deceiving us, misguiding us-pushing us away and away from God. But we are fortunate enough to obtain this "MANAVADEHA" (मानव देह) (human-body) as a result of some good deeds at previous birth. This is a chance-a golden opportunity bestowed upon us to obtain "Mukti" or "Sadgati" (सद्गती) (to avoid further Rebirths) and that is the real aim of our life. That is why it has been said :-

‘ दुर्लभं भारते जन्म मानुष्यं तत्र दुर्लभम् ’ ॥

Praise and Censure should equally be tolerated by us,"
"Then alone God will say," i. e. I am under the influence of

my Devotee. Variations in financial status and several other worldly objects are the consequences of our activities at previous Birth (प्रारब्धानुसार). That we have to suffer. That we ought to suffer without least of hesitation. We must face it boldly keeping in our mind "THE LOTUS FLOURISHING FEET OF GOD SAI." We must finish all these sufferings in this life alone patiently. Detachment should always be internal and not external. "Namasmaran" gives us courage and creates patience in order to face all these sufferings. None in the world is fully happy.

Still there is time. Do not think of past.

Let bygones be bygones.

Do not repent for the past. Never care for future, think of the present tense only. And listen to the crying demand of the Soul. It is hungry and thirsty. Feed the Soul its food i. e. "Namasmaran."

नाम लिया उन्होंने जान लिया सकल शास्त्रका भेद ।
विना नामके नरकमें गया पढ़ पढ़ चारों वेद ॥

Adopt this "Sadhana" just from this very moment and then see "The Miracles of Shri Sai Baba". You will positively feel a great turn to your life. ★

Dr. Anil Jaiswal, M. B. B. S., M. R. S. H. (London)
Chitar-Oal, Nagpur-2

PUNYATITHI FESTIVAL

The Punyatithi Festival at Shirdi will be celebrated as usual from Friday the 1st October 1976 to Monday the 4th October 1976. All Sai Devotees are requested to attend the festival.

SAINT MUKUNDRAJ

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

(Continued from August 1976 issue)

In ancient India, right from the authors of the Sanskrit books, there appears to be, among most authors, a tradition of writing as little as possible about himself. We therefore find, in many cases, only the name of the author in his book. This is perhaps the only evidence available today to show that a particular book was written by a particular author.

In the absence of such direct evidence, we then have to fish out some indirect evidence and try to construe the life and other details about an author. If an author is known in his own days, then some other authors, who follow him, have reverence for him and they make a mention about him in their works. In the dramas of so famous a writer like Kalidas, what we find is only the mention of his name. Some other authors of later date make a mention of his name as a former dramatist and hence we know that such and such author must have lived before. When such is the condition of so many authors of ancient India, it is no wonder that we find only the mention of the name of Saint Mukundraj in his Viveksindhu and the mention of his name in the works of other authors. The research scholars therefore tried to find out some details about his place of abode and the place of abode of his guru. Another source to locate the place of residence of a person was to find out where his Samadhi was located. Efforts were therefore made by the scholars to find out the Samadhi of Saint Mukundraj; but the Samadhi was reported to be existing at three different places and ultimately the place near Nagpur is accepted as the place where Saint Mukundraj lived.

One manuscript of Viveksindhu written in Sanskrit is available. So research scholars started thinking that they might

get some clue from that manuscript. One scholar said that in ancient days there was a tradition to compose a book in Marathi in the form of a commentary on a Sanskrit book. Saint Eknath composed his Bhagawat from the original Sanskrit book of the same name. Harivarada, which is a commentary in Marathi written by Krishnadayarnava, is also based on the tenth canto of Shrimadbhagwat in Sanskrit. Geetarnava was written by Dasopant as a commentary on original Bhagwadgeeta, composed in Sanskrit. Similarly a number of other Marathi authors have taken their inspiration from the Sanskrit Ramayan and Mahabharat and have composed a number of works in Marathi. Hence the conjecture of the aforesaid scholars appeared to be plausible in the first place; but on close examination of the manuscript of the Viveksindhu in Sanskrit, it appears that there is a clear mention of one Shri Anantmuni, who has translated the same into Sanskrit. This Anantmuni is the grandson of Saint Mukundraj, who originally composed the book in Marathi. This translation it appears was done round about Shaka 1675. There is also some difference at certain places in the Marathi and Sanskrit versions.

One more thing is also required to be borne in mind in this behalf. Sanskrit language was once upon a time the only language in which all learning was being imparted. Later on the Sanskrit language started becoming more and more difficult for the common man to follow. Naturally the language of the people had to be given the due honour. We therefore find that Gautom Buddha, who wanted to preach about his religion, had to renounce Sanskrit, the language of the gods, and to preach in the language of the people viz. Pali, which was being commonly understood by the general public of his times. Similarly after the tenth century, the wave of the decline of the Sanskrit language, also came in Maharashtra and many authors started composing books in Marathi. These books were mostly based on Sanskrit books and they were written with the idea of opening the locks of the cupboards, in which the knowledge was locked. We therefore find that a number of books, big and small, were composed

in Marathi during the five centuries from the tenth to the fourteenth. It is therefore not likely that Mukundraj would have written an original book in Sanskrit, during that time. Though the books were thus being composed in Marathi for the common man, right from Dnyaneshwar onwards, still we find that the higher classes of the society, used to learn Sanskrit and later on they started even, composing books in that language as a passtime. We may therefore conclude that the original book of Mukundraj must have been composed in Marathi and translated later on in Sanskrit.

Having thus established that Mukundraj composed his book viz. Viveksindhu in Marathi, we might start looking up for the other books which are supposed to be composed by him. In addition to Viveksindhu, Mukundraj is considered as the author of Paramamrit, Mulstambha and Pawanvijay. In addition to all the above works, which are in "ovee" form, a few songs and Abhangas also are said to be composed by him.

As stated before, the mention of Mukundraj made by other authors goes to prove that he lived before a particular period and that his work was considered so important that it was found to be worth mentioning with due respect. Saint and poet Krishnadayarna (1674 to 1740 AD.) bows down to saint Mukundraj in his work and praises him as the chief commentator in the regional language (Marathi). This shows that Mukundraj must have lived in the fifteenth or sixteenth century. If we look at the contents of Viveksindhu, we easily see that Saint Mukundraj was a staunch follower of the Adya Shankaracharya and his Advaita philosophy. Saint Mukundraj has made no secret of this. He clearly states in the early part of his book that he has explained the Philosophy of Shankaracharya in Marathi.

This book (Viveksindhu) has been composed by Mukundraj in the form of conversation between the guru and the disciple. In the discourse, the disciple is constantly asking questions and raising doubts to which the Guru is giving replies and thus

clearing the doubts in the mind of the disciple. As in so many other books, here also Mukundraj explains in detail the qualities of a good Guru. The object of the book is stated to be obtaining Moksha in this life itself. This statement has been emphasized by Saint Mukundraj by saying, "Who should believe in the assurance that a person will get Moksha or Mukti after he casts away the human body?" While explaining this proposition, Saint Mukundraj argues very consistantly and in a flowery language. He substantiates his arguments with similes and other figures of speech. His work therefore not only convinces a reader, about his line of thought but he also is amused by going through his book. It is interesting to note that some similes, which are used in Viveksindhu, are also found in Dnyaneshwari and the Bhagwat, composed by Shri Eknath.

The second work of Mukundraj is Paramamrit. This work has fourteen chapters. The language of the book appears to be much modern than that of Viveksindhu; but the development of the subject is done on the same lines as it is done in Viveksindhu. At the end of each chapter, we find a clear mention of Mukundraj as the author of the book.

In Mulstambha, we find the mention of the Mogul emperors of Delhi and its language as well as philosophy is quite common place. So after comparison of this work with Viveksindhu, we come to the conclusion that it must not have been composed by the same author, who composed Viveksindhu. It is quite plausible that this work was composed by some other poet of the same name, (viz. Mukundraj) who lived at a later date. The work Pawanvijay is also not of a very high level and like Mulstambha also it might have been composed at a later date by some poet of the same name.

On comparison of the language of Viveksindhu with that of Dnyaneshwari, we feel that it is more modern than that of the latter book; but we find that the structure of the "Ovee" in

How Baba Gave Me Instructions

Recently in July 1976 I visited Shirdi. It is not actually my visit to Shirdi but it is Baba's pull to visit Him. I wanted to purchase some books on Baba, but somehow I could not fix up any book and postponed to have it in the evening. I was not aware that the Office closes around 4 P. M. Before coming to evening Aarati, we were sitting in Lendi garden feeling Baba's presence where He moved once. Then came a stranger reading some book. Suddenly he asked us whether we have visited some spots at Shirdi which we had not seen. He showed us with explanation the tiger's tomb, Mhalsapati's son's residence, Khandoba Temple etc. While coming to Aarati, he suddenly offered to me the book he was reading, for daily study. Without asking, he again told me that the shop was closed for the day and that it will not be opened before we leave Shirdi. I took the book and requested him to accept the cost of the book. After my return to Sriharikota, I started reading the book. That book was originally written in Marathi by Hemadpant at Baba's instance and was translated into English by Sri Nagesh V. Gunaji. The book is Sai Satcharita. If it was not Sai, who instructed me to read that book which incidentally may be among the few books blessed by Him personally. What force could it be which prompted the stranger to give Baba's charitra to me? The very thought of feeling Baba's presence at all times is itself a driving force, which fills our body with enormous power and confidence. This is His Leela or magic which really strikes to our mind to keep it dynamic and concentrate more on Him. ★

Y. Subba Rao
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श्री साइंभक्त डॉ. के. भ. गव्हाणकर से प्राप्त बाबा का अप्रसिद्ध चित्र

[श्री साईभक्त डॉ. के. भ. गव्हाणकर से प्राप्त बाबा के अप्रसिद्ध चित्र
की प्रेरणा के फलस्वरूप यह रचना स्फुरित हुई—जिसको अपने प्रिय पाठकगणों
के लिये यहाँ पर प्रस्तुत करता हूँ ।]

साई ! दुर्लभ छविदर्शन

पूर्व संचित कर्मों से ही मिलता है जीवन
साई ! दुर्लभ छवि दर्शन ॥ १ ॥

देह मानवी, रूप सलोना
साई का यों जग में आना
सन्निदानंद परब्रह्म के, पाये सगुण दर्शन ॥ १ ॥

जग की सुन्दर ये चित्रशाला
सर्व व्यापी तू है निराळा
“मसजिद” तेरी, पुरी द्वारका, प्यारे मनमोहन ॥ २ ॥

फकीर का है अद्भुत बाना
रहस्य इसका, किसने जाना ?
रिद्धि सिद्धी नित करती सेवा, करते जन पूजन ॥ ३ ॥

अधरों पर यों हास्य विराजे
जगत देखकर वे मुसकाते
आजानबाहु साई हमारे, हरते जनपीड़न ॥ ४ ॥

द्वारका माई पावन घाम
साई सेवा आठों याम
अखंड जलती धूनी, यहाँ पर तेजस् का पूजन ॥ ५ ॥

कवि—राधाकृष्ण गुप्ता ‘चेतन’
पाटकर वाडा, भगतसिंग पथ
डोम्बिवली (पूर्व)

Shri Sainath Mandir, Bhivpuri Road

[Originally published in Shri Sai Leela, (Marathi) for the month of March, '75]

Travellers going from Bombay to Poona, on the Central Railway, might have noticed the board "Bhivpuri Road" on a small station just before Karjat. If you get down on this station and look at the East side, you will notice a small dome of a temple surrounded by fields. This is the dome of the Sainath temple at Bhivpuri Road. The way to this temple passes through fields and you can reach the Mandir within about five to seven minutes.



**Late Shri Keshav
Ramchandra Pradhan**

The history of this temple is very interesting and the devotees of Shri Sai Baba will be happy to know how Shri Sai Baba converts people and creates devotion in their minds. Late Shri Keshav Ramchandra Pradhan, was the founder of the Mandir. Nobody will believe that Shri Pradhan, who later on became a staunch devotee of Shri Sai Baba, was an atheist from the beginning of his life.

Shri Pradhan was working on a Pedhi of a Parsee gentleman in Bombay; but he was residing at Bhivpuri Road and used to go to Bombay every day. As an employee of the aforesaid Pedhi, Shri Pradhan was required to visit very often places like Manmad, Nasik, Kopargaon etc. for recovery of the bills. One close friend of Shri Pradhan, was a staunch

devotee of Shri Sai Baba and hence he used to visit Shirdi very often for paying his respects to Shri Baba. This friend naturally used to request Shri Pradhan to accompany him to Shirdi for the darshan of Shri Baba. As however Shri Pradhan was not a believer either in god or a saint, he would decline his friend's



The Shrine room inside Bhivpuri Temple

request to accompany him to Shirdi. Ultimately Shri Pradhan agreed to accompany his friend on one condition that he would not step into the Masjid (Dwarkamayee) as in his opinion it was something against the ethics of the Hindu religion. The friend agreed to Shri Pradhan's condition and the latter thus started for Shirdi.

After reaching Shirdi; Shri Pradhan and his friend took one room and halted there. When it was time for Baba's Aarati, the friend went to the Masjid for Baba's darshan, while Shri Pradhan did not move out of the room. The Masjid was crowded by Shri Baba's devotees and exactly at twelve noon the bells started ringing for the Aarati. All the devotees were fully engrossed in Aarati and they were diving deep in the sea of devotion. Though Shri Pradhan had decided not to go to the Masjid for Aarati, still as the sound of the bells went on increasing, Shri Pradhan started getting restless. Ultimately his restlessness increased to such an extent that before Shri Pradhan could know what he was doing, he started for the Masjid and setting aside his own condition, he joined the crowd in the Masjid and became one with it. The Aarati got over and the devotees were leaving the Mandap, one by one, after taking the Udi and Prasad from the hands of Shri SAI BABA; but Shri Pradhan was in his own trance. He was not at all aware that the Mandap was being vacated by the devotees. His sight was however fixed on Shri Sai Baba and he was gazing at him with concentration. After some time Shri Baba called Shri Pradhan and unexpectedly asked for Dakshina. As good luck would have it, Shri Pradhan had about two thousand and five hundred rupees in his pocket, which he had collected out of the dues of his Pedhi. In his trance, before Shri Pradhan knew what he was doing, he straight away took out the entire amount from his pocket and placed it in the hands of Baba. Shri Pradhan returned to his room in that same trance. After some time, Shri Pradhan woke up from his trance and came to his normal mood. He that time at once remembered about the money of the Pedhi, collected by him and when the thought of paying the money struck him, he was simply stunned and could not think of any remedy to pay the same. He was at a loss to know what to say after going to Bombay and how to pay the money that belonged to the Pedhi. Shri Pradhan was so much short of money that he had not enough money even to come back to Bombay. In the meanwhile his friend also had returned to

Bombay; but when favours of Shri Sai Baba are showering on you, what would you need? You will have no difficulties. All your wants would be taken care of by him. Shri Pradhan got in a Tanga to go to Kopargaon station. He had no hard cash to pay the fare of the Tanga; but luckily he had a gold ring on his finger. He therefore offered the same to the driver of the Tanga and requested him to take his fare out of that amount, which would be realised out of the sale proceeds of the ring; but in the meanwhile one gentleman, in up-to-date dress, came on the scene and knowing the difficulty of Shri Pradhan, immediately paid the Tanga fare. He further purchased a ticket for Shri Pradhan and made his arrangements to go to Bombay.

Because of the aforesaid arrangements, Shri Pradhan reached Bhivpuri; but he did not know what to do about paying the money of the Pedhi. He was sure that the question of paying the money would come up immediately on his resumption. He therefore sent a word to his owner that because of his ill health he was not able to resume duty and that he would not attend his duties for some time more. On getting this message the owner sent back a word to Shri Pradhan that he has received double the money that he has recovered from the customers in the upcountry and that Shri Pradhan should not hurry up to resume duty. He may do so when he is fully recovered. On getting this message from his owner, Shri Pradhan got stunned again with the marvelous powers of Shri Sai Baba and his leela. He simply did not know what to say about this miracle and was overwhelmed with the favour that was shown by Shri Sai Baba only on his first visit to Shirdi. It is needless to say that the atheist in Shri Pradhan disappeared at the very moment and he became a sincere devotee of Shri Baba from that time. On receiving the message from his owner he said, "Oh Baba, I am a sinner. So far I remained away from you and did not accede to the request of my friend to come to your lotus feet; but you have now favoured me by your grace and I am sure all my sins must have now been wiped out."

After that incident Shri Pradhan started visiting Shirdi as often as possible. Every time he used to request Shri Baba to come to Bhivpuri. Once in 1916 when Shri Pradhan had gone to Shirdi, Shri Sai Baba one day, picked up one of his replicas, given to him by a devotee, and handing it over to Shri Pradhan said, 'Go back to Bhivpuri. Erect a temple and place this replica there. Start all the functions there and do not come to this place again.'

Shri Pradhan brought the replica to Bhivpuri along with him; but he did not carry out Shri Baba's orders. When he visited Shirdi next, venerable Shri Baba reminded him of his last orders and said, "When I have come to your house, why have you come here? Bhivpuri is your Shirdi now".

Shri Baba's above words also did not satisfy Shri Pradhan; but after some days he erected a small temple near his house and placed the replica there after due consecration. The daily worship and offerings began to be observed and some functions used to be performed there occasionally.

The temple has good natural surroundings. There are big trees all around. By night there is perfect peace and silence. However, after the temple was built, by about midnight the noise of the opening of the temple door used to be heard and Shri Sai Baba used to be seen going about in the precincts of the temple. Sometimes he used to be seen resting under a tree. At about 3 A. M., in the early morning, the noise of closing of the temple door used to be heard. This was noticed not only by Shri Pradhan and his family members, but even some guests who came to Shri Pradhan, also saw this miracle. The doubts in the mind of Shri Pradhan were completely removed by this incident and he became a confirmed Sai devotee from that time. At a cost of thousands of ruppes Shri Pradhan built a beautiful Shrine room, a spacious hall, a wide verandah and a guest house.

Shri Sai Baba went into Maha Samadhi in 1918, but the worship of Shri Pradhan continued with the same devotion. In 1924 Shri Pradhan's daughter was married to Shri A. V. Gupte of Dadar, Bombay. As Shri Gupte was himself a very pious man, he started taking keen interest in all the functions that were held at Bhivpuri and also encouraged many of his friends to come to visit the temple there. This resulted in the increase of the number of visitors coming to Bhivpuri.

Shri Gupte visited Shirdi in 1936. He was so much impressed by the grandeur of the Samadhi Mandir there, that with folded hands he prayed to Sai Baba that such a grand temple should come up at Bhivpuri very soon. As Shri Sai Baba is famous for granting the sincere prayers of his devotees, the above request of Shri Gupte was immediately granted by Shri Baba and from that time the Bhivpuri temple of Shri Sai Baba became more and more famous.

Shri Pradhan expired in 1939, leaving the responsibility of the temple to his sons and son-in-law. For perpetuating the functions of the temple, an institution under the name "Shri Sadguru Sainath Seva Sanstha" was formed in the same year and seven trustees were appointed to manage the temple affairs.

Due to influx of more and more pilgrims, the old temple was found to be inadequate to accommodate all of them. The work of renovation and extension of the same was started; but though the brick work was completed, the work of construction of the roof was held up due to shortage of funds and material. In order to find a way out, late Shri Narayan Purohit, a Sai devotee, started "Parayan" of Sai Satcharita. After four days Shri Baba appeared in his dream and said, "Where is my Dhuni? If there is no Dhuni, how can this be Shirdi? How will the temple be complete?". As this dream was repeated, Shri Purohit informed Shri Gupte about it and in consultation with the other trustees, it was decided to start a Dhuni at the temple. A place

was therefore fixed for construction of the Dhuni and Shri A. R. Walawalkar, the grand - son of Shri Dabholkar, the author of Shri Sai Satcharita lit the fire in the Dhuni for the first time on 7-4-49, the day of Ramnavami, at about 10 A. M.

Shri Kumarsen Samarth, offered to pay all the expenses of the roof and other structures around the Dhuni. Like the Dhuni in the Dwarkamayee at Shirdi, this Dhuni also burns continuously. Various functions are held at the temple throughout the year and the functions on Ramnavmi and the Samadhi day are celebrated with special pomp and show. Late Prof. D. D. Parchure, the former Executive Editor of this magazine, who was a sincere Sai devotee, used to remain present at the time of both these special functions and perform Keertan expounding the life and teachings of Sai Baba.

Many great personalities visit the temple and give there financial help. The trustees are grateful to all the visitors for their devotion and financial help. Due to this wonderful story of this temple, it is now a living centre of the spiritual influence of Sai Baba and it is no wonder that persons, who visit it once, come to Bhivpuri for the Darshan of Sai Baba with renewed devotion. ★



SAINT GADGEMAHARAJ

1976 is the birth centenary year of Saint Gadge-maharaj. Hence we shall be starting a series of articles on his life from the next month - Editor.



FRUIT OF IMMORTALITY

In the city of Avanti (now modern Ujjain), within sight of the palace, dwelt a Brahmin and his wife, who being old and poor, and having nothing else to do, had applied themselves to the practice of austere devotion.

They fasted and refrained from drink. They did arduous penance holding their arms for weeks in the air, disciplining themselves with scourges of wire; exposing themselves to the rigours of the winter and the summer seasons; till they became the envy and admiration of all the plebeian gods inhabiting the lower heavens.

After some days, as a reward for their exceeding piety, the venerable couple received at the hands of a celestial messenger an apple of the tree Kalpavriksha - a fruit which had the virtue of conferring eternal life upon any one who tasted it.

Scarcely had the god disappeared, when the Brahmin, opening the toothless mouth prepared to eat the fruit of immortality. Then his wife said to him; "To die, Oh man, is a passing pain; to be poor is an interminable anguish. Better we die at once and so escape the woes of the world."

Hearing these words the Brahmin sat undecided. Presently he said : "I have accepted the fruit and have brought it here; but having heard your words, I will do whatever you say."

"Oh husband," the wife said, "we are old and what are the enjoyments of the stricken in years."

After this the Brahmin threw away the apple to the great joy of his wife. She did not wish that her husband should become immortal, while she remained old. She concealed this motive in the depths of her heart. No woman would like that her husband should grow younger and she should remain old.

The Brahmin was about to toss the heavenly fruit into the fire, but the wife quickly snatched it and told him that it was too precious to be wasted and asked him to go to the king and offer him the fruit. She impressed upon her husband to demand a large sum of money for his inestimable gift. "By this means," she said, "you will promote your present and future welfare."

The Brahmin went forth and standing in the presence of Raja Bhartrihari told him all things about the fruit concluding with "Oh mighty king vouchsafe to accept this tribute and bestow wealth upon me. I shall be happy in your living long."

The king led the supplicant to his treasury where stood heaps of the finest gold-dust and bade him carry away all that he could.

The Raja, then summoned his beautiful Queen Dangalah Rani, gave her the fruit and said, "Eat this fruit, light of my eyes. The fruit, the joy of my heart, will make you everlastingly young and beautiful."

The pretty queen, sweetly smiling -- for great is the guile of woman - whispered "Your Majesty should at least share it with me. My dear, what is life and what is youth, without the presence of those we love?"

The Raja, whose heart melted away at hearing these unusual words, explained that the fruit is only for one person and so saying went away. Whereupon the pretty queen, slipped the precious fruit into her pocket and sent for the ambassador who regulated peace and war and presented him with the apple in a manner at least as tender as that with which it had been offered to her.

The Foreign Ambassador, after slipping the fruit into his pocket, also retired from the presence of the Rani, and meeting Lakha, one of the maids of honour, explained to her its wonderful power, and gave it to her as token of his love. But Lakha being an ambitious girl, determined that the fruit was a fit present to be set before His Majesty - Raja Bhartrihari. The Raja accepted

2. Bestowed upon her great wealth and dismissed her with many, many thanks.

He then took up the apple and looked at it with eyes brimful with tears, for he knew the whole extent of his misfortunes. His heart ached. He felt a loathing for the world and he said to himself, with sighs and groans:

"Oh! what value are these delusions of wealth and affection whose sweetness endures for a moment and becomes eternal bitterness? Love is like the drunkard's cup; delicious in the first draught; palling are the succeeding draughts and most distasteful are the dregs. What is life but a restless vision of imaginary pleasures and of real pains from which the only waking is the terrible death? The love of this world is of no use, since, in consequence of it, we fall at least into a hell. For which reason it is best to practice austerities of religion, that the Deity may bestow upon us hereafter that happiness which he refuses to us here."

But before abandoning the world and setting out for the forest, Raja Bhatrihari, could not refrain from seeing his queen. He, therefore, went to the royal ladies' apartments and summoned Dangalah Rani and asked her what had become of the fruit which he had given to her.

The queen answered that, according to his command, she had eaten it. Upon which the Raja showed her the apple and she beholding it stood aghast, unable to make any reply. The Raja gave immediate orders for beheading her. He then went out and having had the fruit washed, ate it. He abdicated the throne to be a Yogi or a religious mendicant and without communicating with any one departed to the forest. There he became such a devotee that death had no power over him and it is said that he is still found wandering in the forest.

Prof. Vaman H. Pandit

13, Khatipura Road, Indore City (M. P.)

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