



SAI LEELA



Miracle of curing
Head-ache by touch.



D. MERRY



January

60 Paise

1975

SHRI SAI LEELA

JANUARY 1975

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Picture on the Cover Page

Once a lady, who was suffering continuously from head-ache for six years, came to Shri Sai Baba for his darshan. Baba knew her malady by his inner knowledge and cured the lady's head-ache by mere touch.

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 53

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No. 10

The Power of Meditation

Sit in silence and meditate upon the Lord's Love. In that meditation will be gathered a great power of action, of service to man and bird and beast. For meditation awakens aspiration, and every aspiration is a force. To meditate on Krishna or Christ is to grow in the knowledge that to love Him is not merely to sit at His Lotus-feet but, also, to wander and be wounded in the service of those who are poor, forborn and lost in this world of agony and sin.

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EDITORIAL

Mahavira

On the 13th of November, 1974, the celebrations which are to last for one year, were started in several cities in India to commemorate the 2500th anniversary of the Nirvana of Lord Mahavira, who was the 24th "Tirthankara" of Jainism. Though like Buddhism, Jainism also originated in this land, still at present only a small number professes this religion. Only about two million people at present follow the Jain faith in India.

Due to our general apathy towards preservation of historical records, the lives of most of our ancient personalities are in general shrouded in mystery. It has therefore provided lot of opportunities to research scholars to carry on their research work, but because of want of any authentic proof, the conclusions arrived at by one scholar are refuted by another and sometimes the same scholar has to construe the facts in a different manner, when some new data is found out. In case of Mahavira also, lot of research work has been carried out so far and efforts have been made to arrive at his authentic life and teachings. From the data available so far, the scholars have now arrived at 599 (B. C.) as the year of birth of Mahavira and 527 (B. C.) as the year of his Nirvana. It is according to these dates that the 13th of November, 1974 is calculated as the 2500th day of Nirvana of Lord Mahavira and in order to spread and propagate his teachings in the public that the year-long celebrations have been started from that date.

Among the Jains there are two different sects. They are known as Digambaras and the Shwetambaras. Though the followers of these two sects have some minor differences about the details of the rituals to be observed by the Jains, still they

commonly believe in the general principles preached by their Tirthankaras in their lifetime and that is their common binding factor.

The jains believe that there are in all twenty four Tirthankaras. Though there is a story relating to the birth, Moksha and other details of the life of every Tirthankara, the most important of them are believed to be the last two Viz. Parshwanath and Mahavira. According to Jainism, the Sadhu, Sadhvi, Shrawaka and Shravika are four Tirthas. All those who take refuge within these Tirthas get ultimate salvation. A tirthankara is therefore one who is the founder of these orders that collectively constitute the Sangha.

Some people attribute the starting of the Jainism to Mahavira; but this opinion is refuted by a good many people. The research scholars have now concluded that the Jain religion was already started by Parshawanath, the 23rd Tirthankar and that Mahavira was only a reformer of the same. This latter opinion is now-a-days accepted by the majority. Whatever may be the facts, we have to believe in the conclusions of the scholars in the absence of authentic records contrary to these conclusions.

The main principle preached by Mahavira was that of "Ahimsa". The word "Vira" is attributed to a warrior or hero who shows great valour in war. It is really paradoxical to call an advocate of "Ahimsa" as a great hero (Mahavira), but the Jains have got an explanation for that. They tell that Mahavira took great pains and observed great restraint in order to win the control over his passions. He practised great austerities for curbing his passions and ultimately got mastery over them. This penance of Mahavira is of greater importance from the point of Jainism than even a thousand victories in War. The Jains, therefore, feel that for this victory, Mahavira really deserves the title given to him.

Before the advent of Jainism, the Brahmanical domination on the Hindu religion was supreme. The rituals, especially those followed in sacrifices, were very rigid. The caste system had placed the Brahmins at the top of the Society. They had become dictators. They were ruling over all other communities. The lower castes were all down-trodden. In the sacrifices, animals were killed and all the lower castes had only to toil and moil. On such a social back-ground, it was no wonder if the pendulum took a swing in the opposite direction. In the face of the slaughter, which was being done under the name of the religion, it was quite natural that somebody would be crazy about it and try to preach "Ahimsa". This task was achieved by Lord Mahavira and his theory immediately appealed to a number of people around him. This, however, did not stop there. Even after Mahavira, Gautam Buddha further preached "Ahimsa" and gathered together innumerable followers who were known as Buddhists.

The "Ahimsa" preached by Mahavira was not only of the action. He preached that we should observe it in our speech, in our mind and in our actions. Talking harsh words, abusing people, quarrelling at the top of one's voice; all these things lead to "himsa" done by speech. The person speaking these words is not quite aware that he is doing mental torture to the opposite person. He hardly realizes that his words are hurting the mind of the person to whom he is speaking; but after meditation and constant thinking, Mahavira came to this conclusion and he preached his principle of Ahimsa from the bottom of his mind and continued to do it upto the end of his life.

Next we come to the Ahimsa to be observed in the mind. There is nothing new about this principle. All the religions in the world have advised their followers not only not to wish bad about his fellow-beings; but on the other hand, they have advised everyone to wish well about everyone else. By wishing ill of

others, you cannot say that some calamity will befall them. Because in the first instance, you cannot have that much will power that your mere wish will come true and if you reach the stage of acquiring will power to that extent, then you will go beyond the limit of ordinary person of wishing ill about others. The ordinary people, who wish ill of others, do not achieve anything; but by doing this they stoop to a low mental level. Thus the Ahimsa of mind is also a very sound principle, which can be easily accepted by all.

The effects of "himsa" of action are quite glaring. The effects of such action are seen by you at once. The atrocities created by violence are seen within a short time and their effects are lasting for a long time. So, no special preaching would be necessary to condemn himsa of action. The principle of Ahimsa of action would, therefore, be welcomed by all and every body would be ready to put it into practice.

Mahatma Gandhi preached this principle in recent years and made it the sheet-anchor of the civil disobedience movement promulgated by him. During his time, therefore, there were lot of arguments on behalf of "ahimsa" and against it. A section of people argued that the preaching of ahimsa by the Jains and Buddhists killed the war spirit in the people and made them idle. Because of this preaching, the Nation became weak and the enemies of the country took advantage of this particular situation and invaded the country and defeated it. They, therefore, argued that only as a policy against the British rulers, the non-violence might have been a good strategy, but it cannot be the policy of a nation. Their arguments were that Germany could be vanquished only with the strength of superior arms. Japan could be forced to kneel before an atom bomb, Pakistan and China had to be faced only with a strong armed force, the movements and agitations in the country are required to be put down with the help of police and sometimes even with military help. Of course,

these are the points of discussion and decision for the politicians and leaders of the Nation. The principle of Ahimsa as preached by Mahavira is quite appealing and discretion might be required to make use of it in the political field.

Mahavira preached austerity for bringing control over the passions. The importance of fasting has in this connection been widely recognised by the Jains and apart from the religious importance of fasting, it has been recommended on medical grounds also. Complete control over your passions is absolutely necessary for all and hence the austerity preached and practised by Mahavira would be welcomed by all.

As a part of the preaching of the principle of Ahimsa, Mahavira advocated sympathetic and kindly attitude towards all living beings, howsoever small or insignificant they may be. As per the belief of all prophets all creation is done by God and naturally therefore all his creation must be dear to him. Showing disrespect or giving bad treatment to any living being was therefore equivalent to showing disrespect for the God or the creator Himself. The teaching of Mahavira in this respect was also appropriate. If you go on showing sympathy towards all living beings, they also reciprocate you in the same manner.

Shri Sai Baba was a saint and an incarnation of God. He had respect not only for all the contemporary saints but for all the old saints and their teachings. We as Sai Devotees should, therefore, pay our homage to all old saints. Keeping this view in mind, the life and teachings of Lord Mahavira and the principles of Jainism were published at length in the issues of this magazine for the months of August, September and October, 1974 and it is hoped that our readers have found all those articles interesting.

Though Mahavira preached his religious teachings 2500 years ago, still they have not become stale or useless today. They are

required to be remembered and practised even today as rightly pointed out by our President Shri Fakruddin Ali Ahmed in his speech, at Delhi on 13-11-74 while releasing the special commemorative stamp to mark the commencement of the "Nirvana Mahotsava year" of the Jain guru, as follows :

"Lord Mahavira had preached non-violence, international brotherhood, mutual tolerance and self-sacrifice 2500 years ago, but all these teachings of the Jain guru might be having even greater relevance in the context of the problems today"

"We must adhere to his teachings to solve difficult problems, being faced by our country today."

KEY TO HAPPINESS

To be happy, you must (1) awake, (2) aspire and (3) achieve.

Awake :- Happiness is not *bhoga*, sense-enjoyment. Who, wandering in pursuit of pleasures, was ever happy? This night-wandering, this sleep of the senses, must go. Hence the ancient teaching :- "*Uttishtha! Jagrata!*" "Stand up! Awake!"

Aspire :- Many are unhappy, for they have clipped their wings. Ambition, power, ease and enjoyment hold men down. Happiness is in the realm which transcends enjoyment. Aspire! And, believe me, every aspiration becomes an achievement some day.

Achieve :- Happiness is not a passive experience. And happiness is not merely a *quest*. Happiness is a *conquest*. And none may achieve it without meeting the challenge of sorrow and suffering. They discipline, they purify, they strengthen us. They teach us sympathy and love. And without love none may be truly happy.

THE SCIENCE OF RELIGION

By : Swami Chinmayanand

Pleading For a Life of Service

When the young man-of-action was told that he must "fulfil his duties at least for the guidance of the world" (Lokasangrahamevapi sampashyan kartumarhasi) , he might be tempted to wonder how his personal actions will affect the world of man.

Krishna explains, (III-21) "Whatever a great man does, that is imitated by all others. What he demonstrates by his actions, that alone people follow. " We, as a generation today, do not realise how our licentious actions are leaving behind a trail for the coming generations to follow. The majority of people only imitate. They have not the originality to plan and act independently. "Whatever great men do, that is followed by others (yadyadacharati shreshthah, tattadevetaro janah).

And everyone is "great" (shreshthah) to someone at least. Thus, even an uneducated beggar is **Shreshtha** to his children. The more educated we are, the more people look up to us. There is an increase in load of responsibility upon the "leaders" to live a chaste, pure, and ideal life — else, others will blindly follow them, and the entire community will be shattered with internal disintegration and moral dissipation. History text-books scream the truth of this law-of-life in the stories of the mighty men of excesses and their times.

In short, moral beauty, cultural glory, national integrity, creative productivity, disciplined progress and such other virtues must always come from the top to the base of the social ladder.

Revolution comes from the bottom to the top; evolution proceeds from the top and seeps down to the lowest level.

“Whatever the great one (shreshthapurushah) demonstrates in his life (sa yat pramanam kurute), that alone the world follows” (lokastadanuvartate), — meaning, not what the leaders say, but what they do alone is demonstrative enough for the masses to follow.

Krishna telling about himself says that even though he has nothing to gain in the world, yet he keeps on tirelessly working. “Else people following my way of life will learn to idle away their days and destroy themselves with mental dissipations.” If Krishna is considered as the pure self, he must continuously, by his presence, illumine all physical, mental and intellectual experiences ... else “I will be the cause for confusions” (sankarasya cha karta syam), in individuals, and “of destruction of these people” in the community. Krishna says, (III-25) “Just as the unwise, act with attachment, O Bharata, so should the wise, wanting to guide the world, act without attachment.” Let the wise one, without selfish desires and vanity act in the same tempo of sincerity, self-application and intense zeal in the service of the world. Voluntary work in service-programmes must be undertaken and worked out with as much careful efficiency and diligent application as we work for any wordly profits.

Here an enthusiast may immediately be tempted to declare that all selfish actions should end. Krishna insists that such confusions should not be created in the mind of the immature who are now acting vigorously under the compulsion of their ego and desires. He says, (III-26) “One should not unsettle the understanding of the ignorant, who are attached to action. The wise must himself steadily act, and should engage the ignorant in all work.”

The majority, work enthusiastically under the impulse of their ego-sense, for the fulfilment of their desires. The dynamism of activity is a sacred force, and so we should not halt them in their work and confuse their minds. Once they stop their efforts they will sink into sad inertia --- into Tamas. The wise-man should join them and working with them, slowly by example, make them work selflessly for the service of the community. The youth of a nation should exemplify themselves, in the purity of their actions and in the vigour of their efforts; others watching them will come to imitate them slowly --- without losing the tempo of their daily efforts.

KRISHNA declares the difference in the actions of the wise and the unwise (III-27) "All actions are performed by the modes of the mind (Prakriti). The fool whose mind is deluded by egoism, thinks, 'I am the doer'".

Actions are expressions of Vasanas, and the quality of Vasanas determine the quality of performance at the body level. But the ignorant one, identifying with thoughts and body (ahankaravimoodhatma), considers that "I am the doer" (Kartaham iti manyate). Hence he is ever tied down to his work --- with no freedom to act well and enjoy fully.

(III-28) "One who has the true insight into the modes of the mind and the actions precipitated by them, understanding that Gunas as "sense-organs" move among Gunas as "objects" --- he no longer gets attached to them" --- this, declares the Lord, is all the difference. A child may play with a balloon --- its father also may play. When the balloon bursts, the child cries, the father roars with laughter; the child plays in 'ignorance' while the father plays with the 'knowledge' of the perishable nature of the balloon; he was expecting this to happen at any moment.

Similarly, the wise man knows full well that the Gunas as 'sense-organs' play among the Gunas as 'sense-objects'. The Vasanas in us determine both our equipments of enjoyment, and the objects of enjoyment. So he who realises this truth is never caught in the infatuation of the world-game (na sajjate).

The Lord emphasises, (III-29) "Those who are completely deluded by the modes of their mind (Gunas) remain attached to those Gunas and their actions; the man of perfect knowledge should not unsettle the people of dull-wit and imperfect knowledge." This was already said by Krishna earlier and he now repeats it for emphasis.

As a recapitulation we may enumerate the main points of the arguments :

- 1) At least for the guidance of the world every educated and cultured man must dynamically act in the fields of selfless service.
- 2) The Lord has no duty to perform yet He does work to keep the world in order.
- 3) A wise-man should in no way discourage others from the performance of the duties by renouncing actions himself, or by calling men to do so. On the other hand the wise-man should perform all duties himself and encourage and inspire all others in the community to do so.
- 4) A man-of-wisdom should never unsettle man attached to vigorous activity by a sudden renunciation of all their duties.

(Courtesy :- Geeta Office, Powai)

SHRI SAI LEELA

(Gathering of the contributors, subscribers, readers and well-wishers of Shri Sai Leela to be held at Shirdi.)

It is proposed to hold at Shirdi on the ¹⁸18th and ¹⁹19th of January 1975, a gathering of the persons contributing their articles to Shri Sai Leela Magazine and also of the subscribers, readers and well-wishers of the Magazine, where all the aforesaid persons, closely connected with Shri Sai Leela, will get an opportunity of each others' introduction. The gathering may also be helpful in chalking out the steps to be taken for future expansion and development of Shri Sai Leela.

In addition to the usual religious programmes such as Darshan, Abhishek, Bhajan etc. self introduction, discussions on topics such as "What additions are necessary to Sai Leela" "What should not be published therein?". "How will Shri Sai Leela be still more popular?" and such other programmes will be arranged at the time of the gathering.

As the arrangements regarding lodging, boarding etc. of the persons contributing their articles to the magazine are going to be made by the Shirdi Sansthan of Shri Sai Baba, those interested in attending the gathering should contact immediately, the Court Receiver, Shri Sai Baba Sansthan at Shirdi for reservation of their accommodation.

If sufficient number of persons will come forward, efforts would also be made to arrange for a special S. T. Bus from Bombay to Shirdi and back. Hence all concerned are requested to contact the authorities concerned and take advantage of this singular opportunity.

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YOGIRAJ VASUDEVANANDA SARASWATI

(A Biography)

(continued from December 1974 issue)

By:- Shri S. N. Huddar

Chaturmas-21-Shak 1832 (1910 A. D.)

Havnur

On Ashadh Purnima Swamiji observed Vyas Puja ceremoniously. This created regard for him in the minds of the people and they began to invite him for alms. He did not go to Vaishnavas for alms.

Shri Vamanrao Gulavani wished to see Swami Maharaj after leaving Bombay and completing 7 Gurucharitra Parayan at Ganagapur. He started on foot in search of Swamiji and after 2 months reached Havnur. He was very much delighted to see Swami Maharaj, who warned him not to inform anyone about his chaturmas at Havnur.

Vamanrao Gulavani served Swami Maharaj devotedly. He studied Yoga and some Sanskrit scripts under Swamiji's guidance. As anniversary day of his father approached, Swamiji asked him to go home. He felt very sorry to leave Swamiji. While departing he asked, "When shall I see thy holy self again?" Swamiji said, "keep this figure of mine in your heart. "Swami Maharaj's name and fame had spread far away, even in Karnatak.

Dumb Boy says a shloka

Gopal Rajadhyaksh of Brahmavarta came here and observed Bhajan week and on the last day he collected cereals for feeding. With the co-operation of the citizens, cooking was done and

here. Via Sinoga he came to Shringeri. Shri Shankaracharya was not there. So he bowed to the Acharya Peetha and offered prayer. He then went to Harihar and returned to Shringeri. Swamiji stayed in Narsinhawan on the other bank of Tungabhadra and he would go for alms to Vaikunthapuri. It was one mile off. Passing through forests he reached Banvasi in Kartika.

Banvasi & Gokarna

He observed Datta jayanti at this place. He wrote 'Shat Panchashika' stotra on philosophy and gave it to a learned disciple there. Madhukeshwar linga is about 8 feet high. Thence via Shirsi, Swamiji came to Siddheshwar. Balwantrao Bhagwat and Deovrat Gajanan Sharma had come there from Gokarna and stayed in Ahilyabai chaatra. Swamiji gave here a pravachan (Sermon) on Rikmantra in the morning and explained Vasudeo Manan in the evening. Swamiji stayed here for 12 days and had the Sankranti bath. This time people distributed one and a half maund of Tilgul.

Galgati - Place of Vaishnavas

Swamiji did Kshour on Kotitirth on Poush Purnima and came to Galgati Via Gurlhosur. He stayed here for two months. A woman said that if her son was cured she would give Rs. 1100/- as Dakshina to Swamiji and placed the amount before him but he asked her to take it back. She refused to take the amount back. Swamiji therefore asked a priest to take it and utilize it for Kirtan, Puran, Bhandara etc. Galgati had been a place of Galava Muni. Vaishnava Brahmins here despised the Shaivas. They did not give even pots for cooking for Bhandara. So the pots were brought from other places.

But when Vaishnavas fell sick they came to Swami Maharaj and prayed for relief. Swamiji angrily said, "you call yourselves Brahmins and do not give pots for feeding Brahmins." When

they begged pardon, Swamiji told them Shiva-mantra and said, "If you recite this, you will get relief from fever." They recited the Mantra 1200 times and they were free from fever.

When Swamiji started, the Vaishnavas requested him to stay for some days more. Swamiji did not agree. Still they followed him. Hence Swamiji drew a line and said, "If you cross this line, you will be issueless."

At Galgati 12 Swahakars (3 of sanhita, 7 of Pawaman and 2 of Rudra) were performed. Thousands had come for the function and the learned Brahmins were given Dakshina liberally.

Gandabua performed Laghu Rudra Swahakar for the completion of Shivratri Vrat of his mother. Thus he was free from his mother's debts. Swamiji then went to Jainapur and stayed in Datta mandir. He composed here a stotra of Shri Datta which ran thus:—

“दत्तात्रेयं महात्मानं वरदं भक्तवत्सलम्

From here he travelled by the bank of Krishna and reached Malaprabha Krishna Sangam on Chaitra Amavasya. He observed here the anniversary of Shri Narayan Swami and went to Chhaya Bhagwati the place of Vishwamitra's penance. It is in the hills where there is not a single tree. Pilgrims come here on Akshayya Tritiya. Gayatri, Paduka and Chhaya Bhagwati are worshipped.

Thence Swami Maharaj and Gandabua came to Kopargaon. They stayed here in Narsiha mandir. Swamiji had fever. After two days even with fever on they proceeded further. In a village near Kadlor on Krishna Bhima sangam, Gandabua inquired for butter milk for Swamiji at the house of a Brahmin named Joshi, but he abused swamiji. At Kadlor also he could not get butter milk. Then they started and anyhow reached

Kuru Gaddi, the Nirvan place of shripad Shrivallabha (Shri Datta's incarnation) on Vaishakha Vad 6.

Chaturmas-22- Shak 1833 (1911 A. D.)

Kuru Gaddi

This is an island like village surrounded by the Krishna river. It is about 20 miles from Raichur Railway station. There being rocks in the river a ferry of gourds is used instead of a boat. Shripad Shri Vallabha had asked Swamiji to come here for Chaturmas, so that many persons would also come here.

Senior priest Bhimanna of this place was also told in dream to make good arrangements for this great sanyasi Bhakta i. e. Swami Maharaj.

This place is also known as Kuravpur. Shripad Shri Vallabha after his mission was over, disappeared in this river on Ashwin Vadya 12 Gurudwadashi in about the 13th century. Telgu and Kannad languages are spoken here. The town of Kuravpur is one mile long and half a mile broad. At one end of it there is the Datta Mandir and at the other is the town. In between there are fields. On a stone on the side of the river, the foot prints of Shripad Shri Vallabha Swami are seen. At one place all parts of a body in a bowing position are also visible.

In the town there were only two Brahmin houses, one of Shri Kulkarni and the other of the priest, who had three brothers all unmarried. Swami Maharaj arranged for the marriage of the youngest brother Shri Vallabharam. Swami Maharaj bowed to the Paduka of Shripad Swami and stayed there.

The priests lived like Shudra and so Swami Maharaj did not like to live there. Shripad Shri Vallabha appeared in the form of a Brahmachari and said to Swamiji "This is a place given by

a Rajak (washerman) Bhakta. Naivedya and Nandadeep are provided for from the income. You should therefore have no objection to receive alms. Don't look to the way of living of the Priests. Purity of mind and money is there. You should not give foot teerth to anyone and also do not give mantra to the incapable. All should observe purity as at Ganagapur and Vadi."

There was no rain in this part till the arrival of Swami Maharaj. He therefore asked to recite 'Rishya Shringa mantra' and after doing this there was good rain. Knowing this many persons began to come to see Swamiji. No provisions are available here. Everything is to be brought from Raichur.

Merchants and officers of Raichur gave co-operation. Gandabua arranged for cooking at one place for the visitors. Tuljaram Patange, a merchant supplied all the material till Diwali. Though this was an isolated place, people got delicious articles of food here daily.

Scorpion Bite for omitting Stotra

One day Swamiji gave Laxmanrao Naik a yantra and did not say a stotra of daily rituals. He was therefore stung by a scorpion at the time of alms. Swamiji said, "See what punishment I am given for omitting one stotra of my routine. You forget so many things, then what punishment should be given to you."

Krishnamai Given Pulses

On Ashadh Shuddha 11, Krishnamai told Swamiji in dream that she should be given at least pulses. Swamiji had observed Dashahar on the Malprabha and hence this request. Swamiji did Vyas Puja on Purnima and offered Naivedya of wet gram pulses and distributed them amongst the Shudra women.

A serpent lived in a cave here. Swamiji asked him to go elsewhere. Accordingly the serpent went away and lived on a tree but daily came to see Swami Maharaj but did not affect anybody.

The cave was then cleaned and Swami Maharaj sat in it for meditation.

Gandabua poured water on the murti. He being a Gujrati he could not do so at Vadi, so Shri Datta asked Swamiji to stop Gandabua to do this. Swami Maharaj composed here a stotra which began as follows:-

“श्रीपाद श्रीवल्लभस्त्वं सदैव घोराकृष्टादुद्धरास्मान्नमस्ते ।

Wamanrao of Harda (M. P.) an old Brahmin, came to Swamiji and requested him to come to Uti in Marathawada and get Swahakar performed by him. A branch of Tamrind fell on the Brahmin's body and he became senseless. Swamiji sprinkled teerth on him and he came to senses. Swamiji then went to Uti and got the Rudra Swahakar done at his hands.

Mamledar of Kurugaddi came with his wife and children to see Swami Maharaj. As he had hair on his head, Swamiji turned his face. Mamledar's wife and children dined but Mamledar could not have dinner. Next day the Mamledar got his head shaved and then he could worship God and Swamiji. The Mamledar then fed many persons. Swami Maharaj also fixed the ferry rates for carrying persons and load to the island.

Swamiji's head was once touched by a crow beak thrice when Swamiji was here. This is the sign showing that Swamiji's life span would be 6 months only. To wipe off the evil effect, Shri Datta asked him to bathe in the Vainganga river.

On completion of chaturmas, Swamiji did Kshour, crossed the river and read the 11th chapter of Geeta and returned.

Laxmanrao Vaidya got sons but they did not survive. Being advised, he came here with his mother and wife to Swami Maharaj. The mother narrated the reason of their coming. Swamiji said, "you have stopped the family routine of the Nagpooja. In the shravan month you worship the varul (place of residence of the Nag) and on the last day give dan of gold "nag." Worship the Varul on 5 Panchmis." They did as advised and on the last day a Nag appeared. They were frightened; but a Bhil came forward and said, "Do not fear. Give milk to the Nag." After taking milk, the Bhil and the Nag disappeared. Then Laxmanrao had a son who lived long.

Swami Maharaj stayed here till Guru Dwadashi (Ashvin Vad12) the Niryan day of Shripad Shri Vallabha Swami. Then he started by the bank of the Krishna river and came to Parali Vajinath but as directed by Shri Datta he travelled by the bank of Godavari and reached Tuljapur. He prayed Tulja Bhavani. He bathed at the Godavary sangam and stayed there for 3 days and then he came back to Parli Vajinath. He took darshan of Vajinath, one of the 12 jyotirlingas and stayed there for 5 days. Here Nanasaheb Deshpande performed Maharudra Swahakar, for which thousands of persons had come. Then in the Poush month swami Maharaj came to Rajur, which is on the bank of the Godavary.

Swahakar at Rajur

Sitarambua asked Swami Maharaj to allow him to perform Sanhita Swahakar. Swamiji asked, "Have you got sufficient amount?" Sitarambua said "no". Still Swamiji gave the permission. A large number of persons gathered here. Great personalities as the Shankaracharya of Hampi Virupakh, Bhatji Bapu of Hyderabad, Daji Maharaj of Takali had come to Rajur. This time Nanasaheb Deshande of Parli took great pains in management. Muslim Talukdar also closed his office for 4 days and strived

for the success of the sacrifice Swamiji distributed 'Vedapad-stuti' amongst the officers and other persons. The programme lasted for 8 days. About one lakh persons had visited the sacrifice and thousands were fed daily.

Swami Maharaj sat in the mandap of Swahakar for 3 hours and heaps of money were offered to him. Damodar Swami of Vazur had also come and requested Swami Maharaj to come to Vazur. On the night of completion of the Swahakar Swamiji had been to the Swami of Vazur.

From Rajur Swami Maharaj went to Aundha Nagnath via Pimpri. From here he went to Uti where too Rudra Swahakar was performed by Wamanrao, whom his family members called mad. But seeing his devotion Swami Maharaj gave him Rs. 2000/- from God's money. At this time 20 Swahakars, 2 chaturmas Yog of Agnihotri and installation of Shri Datta Paduka were carried out. At every place people showed great regard for Swami Maharaj. He entered every town in procession and departed also in procession with musical instruments.

Choudhari's daughter regains life

After going to Jintoor, Pathri, Hingoli Swamiji came to Gondi on the Godavary. Here Ambadas Kayar performed Maharudra Swahakar under the guidance of Swami Maharaj. Shamrao Choudhari was the cashier. On the last day his 2 years' daughter died all of a sudden. So he could not come to the place of sacrifice. When Swamij knew this, he came to Choudhari's house and sprinkled water from his bowl on the body of the daughter. Immediately she started respiration and came to senses.

Shamrao Choudhari requested Swami Maharaj to teach Aran to his priests Appa and Anna Deo. Swamiji agreed and took

them to the forest near Gopegaon. He gave them training for 14 days and then the land of training was burnt, else pregnant women, cows or she buffaloes coming there would have abortions. The leaves of the Neem tree there became sweet. It is since known as Datta Neemb.

Swamiji thence came to Manjinath, the heart of Godavary. He then went to Ukadgaon and observed Dashahar. He took darshan of Panchaleshwar near Rakshasbhuvan. Then he came to Paithan and had alms at Nathmandir. Swamiji proceeded to Daulatabad and had darshan of Janardan Swamiji's Samadhi and the Ghrishneshwar of Verul. Thence via Kannad he came near Chalisgaon.

Swamiji Disappeared from the Closed Mandir

Swami Maharaj said to Gandabua, "Go to Bharwash and think over Atma and Anatma and have peace of mind. If you leave me, others also will leave me and I shall be free from botheration." Gandabua therefore went away. Swamiji then bathed in the Tapi at Khedighat. Thence he started for Chikhalda. On the way he stayed at Bilvamriteshwar of Dharampuri on the Narmada river. It was Ashadh Shuddha 12. He was talking to the people till 11 P. M. in the night. The people departed at that hour closing the gates of the mandir from outside. When the people came to the mandir in the next morning and opened the gates of the mandir, they could not see Swamiji, who had reached Chikhalda 50 miles away. All were astonished to see this.

CHATURMAS-23-SHAK 1834 (1912 A. D.)

Chikhalda

After Vyaspuja, Chaturmas was started. Here there was cholera. Hence people were forbidden to come here. So Swami Maharaj could have some rest. Dhondopant Koparkar of Siddhapuri

wished to come to see Swamiji. He therefore asked permission by a letter. Swamiji replied "The journey is very troublesome you need not come." Still he started along with his family. Sakharamshastri Tilloo joined him at Indore. Due to cholera, they were not allowed to enter the town. Dhondopant and Sakharamshastri alone came to Swami Maharaj, who said angrily, "Did you not receive my letter?" Dhondopant said that he did receive the letter; but still he was very eager to see Swamiji, and begged pardon. Swamiji said, "you have seen me, now return to your place."

Sakharamshastri bowed to Swami Maharaj and said, "we are travelling for 4 days. Today is pradosh. Where shall we have our meals?" Swamiji said, "Then go after meals", Mahamari (Cholera) came and said to Swamiji, "I want prey" Swamiji said, "you have to go away from here. For this Saptashati path and Havan (sacrifice) will be made." After doing this cholera did not affect anyone.

Easy means of Bhakti

A person asked an easy means of Bhakti. Swamiji said, "If you read Dnyaneshwari, Bhagwat, Bhakti Vijay, your mind becomes pure and then the feeling of devotion will spring up. If the heart is not pure, there is no use of study of philosophy. Real knowledge is gained only after removing impurity of the heart.

At the end of Cnaturmas, Cholera had subsided and the water of Narmada had also reduced. Many persons began to come to see Swami Maharaj and much money was also received. This was known as God's cash. From this money, provision was made for the thread and wedding ceremonies, completion of Vratas and Sacrifices. Thakorsaheb of Badwahi looked after the feeding management.

After 6-7 months, swamiji started by the bank of Narmada. Agnihotribua of Jintoor met him. Swamiji said to him, "If you

wish to do Gayatri Purashcharan do it soon; but while feeding use the ghee liberally" Bua asked, "without money, how can this be done?" Swamiji said, "Don't care for money. you will get money in proper time and even if loan is taken for God's work, there is no harm. The liability will be with the God." Agnihotribua said, "I am doing the service of Agni (Fire) with your blessing. The Purashcharan will also be done; but I wish your goodself should come for the function." Swamiji agreed to come and also asked the Bua to invite Daji Shastri of Takali.

Agnihotribua returned to Jintoor. Thereafter he went to Takali and told Daji Shastri about the conversation with Swami Maharaj. Daji Shastri was passing blood in the motion. He said, "If Swamiji gives me relief, I would come." Agnihotribua started Gayatri Purashcharan and after its completion, commenced 'Havan'. Daji Shastri's health was much improved, still he avoided to go to Jintoor.

One day when he was doing Sandhya, he had a stroke on his hand and he was asked "Though you are cured, why did you not go to Jintoor?" Hearing this Dajibua immediately started for Jintoor, 22 miles away and reached there on purnahuti day. At this time Swami Maharaj was going by the Katarkeda jungle to Garudeshwar; but as promised, he was present at Jintoor also. All the function was ceremonised very well. Shri Datta Paduka were also installed at Jintoor this time.

Swamiji Meets Ashwatthama

After darshan of Shoolpanishwar at Katarkheda Swamiji started for Garudeshwar. Ashwatthama resides in this thick forest. A Bhil appeared and asked Swamiji where he was going. Swamiji said that he was going to Garudeshwar. The Bhil said, "Then follow me" and when a mandir was in sight he said, "Go to the mandir before." As the Bhil was, returning, Swamiji asked "who are you". He said, "I am Ashwatthama. I live in this forest."

(to be continued)

SATI GODAVARI MATAJI of Sakori Ashram

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

Sati Godavarimataji, the guarding spirit of the Shri Upasani Kanya kumari Ashram at Sakori which is at a distance of about 5 K.m. from Shirdi, has completed sixty years of her life and has entered the sixtyfirst year in last month. This auspicious occasion was celebrated on a grand scale at Sakori. We wish her a long life to shower favours on her devotees.

—Editor



SATI GODAVARI MATAJI

Swami Sivananda, the renowned saint of Rishikesh, wrote in one of his works, "Shri Godavari Mataji is an asset to Bharat-varsha. She has set an example for all the women of India to follow." In these glowing terms, he has aptly portrayed the personality of Mataji. Shri Godavari Mataji is one of the Women-Saints of modern India, who have added lustre to Indian soil. She has been continuing its glorious tradition.

Shri Godavari Mataji was born in the year 1914 at Shegaon, a remote village in the province of Berar. She belonged to a high brahmin family, known for its piety and religious culture. At the age of 9, she had the darshan of Shri Upasani Maharaj, the renowned saint of Sakori. At first sight, Shri Upasani Maharaj said to her, "This all belongs to you. You will have to see to its management." His prophetic words came true literally.

Once Mataji came to Sakori, she preferred to lead the ascetic life. She was initiated in the Spiritual Path by Shri Upasani Maharaj in 1928. Since then, she is leading the life of dedication and devotion.

Following in her foot-steps a number of Kanyas (Brahmacharinis) embraced spiritual life. Thus the ideas of the saint of establishing a religious Institution for women became visualised.

After the passing away of Shri Upasani Maharaj, Shri Godavari Mataji, who is his foremost disciple, has become the head of the Institution and she is continuing the noble mission of his life.

Kanyakumari Ashram is one of the Institutes for women who want to lead religious and monastic life. The Kanyas are busy in performing religious austerities throughout the whole day and remain absorbed in divine contemplation. Occasionally, they perform Yajnas under the guidance of Shri Mataji.

The Institution of Yajna is another unique feature of this Ashram. The Yajnas are performed by the Kanyas, who are skilled in it. They chant the vedic mantras with a correct intonation of the Svara. They perform nearly 7 Yajnas throughout the year.

Shri Mataji along with the Kanyas has so far performed a number of Yajnas at almost all the important places in India. About a couple of years before, Mataji undertook a continental tour and visited a number of countries. Shri Mataji was accorded a grand reception everywhere, and thousands of people took the benefit of her sacred darshan. Particularly at Paris, Antwerp and London, programmes of vedic recitations were arranged. The chanting of the vedic hymns by the Kanyas was very enchanting and left the audience spellbound. The Archbishop of Canturbury, who was present on one of these occasions, highly appreciated it. Perhaps, Mataji may be the first woman-saint, who visited the West, carrying the torch of ancient wisdom, and who unfurled the banner of Vedic Culture.

Mataji is a very radiant personality. She is the living embodiment of Divinity. She is the symbol of Peace and Purity. Drawn by her magnetic personality, thousands of persons stream into Sakori to secure her blessings and benediction. They come from different corners of India. Occasionally, there are visitors from the West. Being the pilgrims of Eternity, they come to seek her guidance and grace. Indeed, Mataji serves as a beacon light to countless souls, who are groping in the dark and guides them to the domain of Everlasting Peace, Happiness, Kaivalya and Moksha.



SAINT DASOPANT

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

One young and handsome boy was counting his days in the prison of the Sultan of Bidar. The Mohomedans of those days in general and the autocratic Sultans of the Bahamani Kingdoms in particular, were waiting for every opportunity to convert the Hindus to the Allah's creed. The Sultan of Bidar had seized this golden opportunity to trap one "Kafir" and had laid the condition of paying into his treasury two lakhs of rupees within a month. He had warned the father of the boy that if he failed to comply with the condition, the boy would be converted to Islam on the expiry of the period; but god's will was otherwise and this lad who later on became famous by the name of "Dasopant" had to be released from the Sultan's prison.

Dasopant was the son of Digambarpant Deshpande, who was a resident of Narayanpeth, which is a village in the former territory of the Nizam State. Parwati was the wife of Digambarpant. She gave birth to a son in Shaka 1472 (1550 A.D.) who was named as Dasopant. Digambarpant was holding the post of Deshpande at Narayanpeth. Deshpande, Kulkarni, Chitnis etc. were the designations of the officers of the government in those days, and they had specific duties. The duties of Digambarpant were to collect the revenue of the Narayanpeth Mahal and to remit it into the treasury of the Sultan of Bidar. Digambarpant was a sincere and faithful servant of the Sultan. He assiduously collected the revenue of the Mahal and remitted it to the capital; but one year there was a big famine. The crops failed due to drought. There was hardly any food to eat. Who then cares for the cattle? So many heads of the cattle died due to shortage of grass. The human beings were almost starving. Under such circumstances who will pay the land cess? Digambarpant was a

very kind hearted person. He had full sympathy with the people and hence he never enforced action for collecting the cess as he was cōcksure that he would plead the case of the subjects with the Sultan, who would forgive them and excuse them for non-payment of the cess.

But the things proved otherwise. The Sultan of Bidar never took into consideration the loyalty of Digambarpant for so many years. The sincerity of Digambarpant in paying all the revenue in the government "Khajana" (exchequer) every year was no considaration for the Sultan. People in the Darbar of the Sultan also pricked his ears and he immediately sent his officers to Narayanpeth for arresting Digambarpant. The officers accordingly ran to Narayanpeth and informed Digambarpant about the orders of the Sultan. This was quite unexpected for Digambarpant. He was banking upon his loyalty to the Sultan for the last so many years and non-payment of the cess in the government treasury in the abnormal circumstances of the famine conditions was therefore in his opinion not a grave offence. However, he had to bow down before the orders of the Sultan and he left for Bidar along with his son Dasopant, who was aged only about sixteen.

When Digambarpant was brought before the Sultan in the Darbar, the Sultan made a grave face and said, "Digambarpant, you have committed a grave offence by not paying the land cess to the tune of two lakhs rupees in the government treasury. It was your duty to collect it from my subjects. As an old servant of this state, I kept confidence in you; but I am sorry to find that you have betrayed me. Hence I order that you should be beheaded"

Saying so the Sultan ordered the servents to take Digambarpant out of the Darbar Hall.

Hearing the angry words and seeing the wrath of the Sultan, Digambarpant was taken aback for a while; but he was a pious and religious minded man, who had faith in god and on the humanity in human beings. So he ventured to speak, "My lord, I have never failed in my duty for the last so many years. I have scrupulously paid all the revenue in the government treasury every year ungrudgingly; but this year the crops failed due to drought and the farmers were unable to pay the cess and hence I have failed to pay the revenue in the treasury. My lord, the king is like the father to the subjects. The king should look upon his subjects like his own children and show pity on them in their time of distress. I may be excused this year for failure. I will make good the amount next year".

When Digambarpant was talking in this fashion, the Vazir of the Sultan, who happened to be friendly with Digambarpant entreated the Sultan on behalf of Digambarpant and said, "My lord, it is not proper for me to talk in the middle, but I feel that the punishment proposed to be inflicted on Digambarpant seems to be on the high side. He is a loyal and sincere servant of this throne. He is a regular paymaster and this year if he has failed to pay the revenue in the treasury, it is only because of his kind and sympathetic nature that he has not been able to enforce recovery on the tenants due to their bad financial condition resulting on account of the drought. I would suggest that he may be granted some time to pay the amount."

Listening to this request of the Vazir, the Sultan said, "You know that I do not like to have any interference in my enquiries. However, taking into consideration your long services in my Kingdom and giving due honour to your age, I am pleased to give one month's time to Digambarpant to pay the amount. In the mean while he will be in my prison."

On listening to this conversation between the Sultan and the Vazir, Digambarpant said, "My Lord, I am thankful to you for

having a sympathetic and practical view of this affair and given me time to pay the revenue; but my difficulty is that I must myself, strive to make good the amount and if I am imprisoned, who will make efforts to collect the amount? So I would request my lord to allow me to go to Narayanpeth to collect the amount.

“No ! No !! Do you consider me to be so big a fool ? I will not leave you now and if I do so, who will run after you after the expiry of the time ?” The Sultan said.

After saying this the Sultan paused a little. His eyes gleamed; He started looking greedily at the young lad, who was standing silently so long beside his father and said further, “Digambarpant, you are a loyal servant of this Kingdom and I am proud that my Vazir is pleading on your behalf. Hence I am pleased to extend to you some further concession. You may go back to your village to arrange for the payment; but you will have to keep this young lad over here as a hostage. I will give you one month's time for paying the revenue, but remember that if you don't make good the amount within that time, I will see that your son is admitted into Allah's camp on the expiry of that time !”

Giving his judgment in this fashion, the Sultan left the Darbar before Digambarpant could open his mouth. He thought that the ground below his feet was cracking and that the sky over his head was crashing; but before he could compose himself, the officers of the Sultan removed Dasopant to the prison according to the Sultan's orders and Digambarpant was left alone.

This was a very rude shock for the whole family. Digambarpant left Narayanpeth along with his son, little knowing that he would have to come back alone, leaving his only son, in the prison of the Sultan in this fashion. While leaving Bidar, Dasopant

tried to pacify his father; but on coming to Narayanpeth, Parvatibai, his mother started wailing and weeping so loudly that it was hardly possible for him to pacify her. He however, ultimately told her to keep faith in Lord Datta, their family god and wish for the best.

Digambarpant was a well-to-do person; but even after disposing off everything, he could not have been able to amass two lakhs of Rupees. He had a good friends' circle; but what could each contribute? They were not so wealthy as to raise two Lakhs of Rupees by mutual contribution. Digambarpant had therefore almost lost all hope of redeeming his son from the Sultan's prison. He therefore said hopelessly to his wife, "I do not think that Daso will come back to us as a brahmin. He may live hereafter; but he will be some "Khan" professing the Muhomedan religion and singing the praise of Allah."

Digambarpant and Parvatibai, the parents of Dasopant, were passing their days in this manner awaiting for the doomsday. The position of Dasopant was not anyway better in the prison. The words of the Sultan had pierced his ears through and he thought in his mind that his days in the Hindu religion had come to an end. After the expiry of one month, the Sultan would convert him and he would be lost to his parents. Dasopant was educated under the guidance of his father Digambarpant as per the system of those days. The atmosphere at his house was completely dominated by religion. After his thread ceremony was over he was also married at the young age.

But the atmosphere at his home fostered his faith in Lord Datta, the family deity. Therefore inspite of all odds against him, Dasopant was quiet and he hoped for the best.

At Bider there was a temple known as Zaraninarsinha. At this place enough water was available for bath and other rituals.

Hence Dasopant used to have a bath every day at the above temple under the supervision of the Sultan's soldiers. As per the rules of the Sultan's prison Dasopant used to get one rupee every day as his bhatta. He, however, used to give it away to some needy people on the way. He used not to take food and pray Lord Datta for the whole day. It was really a wonder how he used to keep himself fit inspite of the fast. Not only was he not exhausted because of his austerities, but he was looking bright and lustrous. Though he had lost all hopes of release from the Sultan's prison, still he went on praying for the whole day, still hoping for a last mintue miracle to happen.

As the days were passing, the Sultan was feeling more and more happy every day, being satisfied that his strategy was working satisfactorily. Outwardly he was showing sympathy towards Dasopant and telling him that he should not worry and that he has given strict instructions to his officers not to trouble him and not to cause any inconvenience to him, still he was laughing in his sleeves and seeing the dream of converting this handsome brahmin to Islam.

Twentyeight days passed in this fashion. At Narayanpeth Digamberpant and his wife Parvatibai were labouring under heavy tension. Every day was dawning and setting without showing a ray of hope for bringing their son Dasopant out of the clutches of the Sultan. The tension on the mind of Dasopant was also not less. He was a young boy. His whole life was at stake. In case his father was not able to pay the amount by the end of the month he would be a Muslim. He would be forced to eat mutton and beef : He would be forced to leave his parents. He was, therefore, every day looking anxiously out of the window several times a day to see if his father comes to see him with the money or at least if he sends somebody to meet him and console him; but all these twentyeight days gave him nothing but disappointment and only two days were left. Still there was no trace of his father or his messenger !

The Twentyninth day dawned. The Sultan wanted to make a show of his uprightness. He wanted to show the people that he was not converting people by force. He, therefore, called a number of prominent Hindus and Muslims of Bidar to meet him and then he told the gathering the whole story of Dasopant and declared that if he does not get his money by the next day he would convert Dasopant to Islam. Like Shakespeare's Shylock, who wanted his pound of flesh for the nonpayment of his debt. The Sultan also wanted the conversion of this young brahmin lad for non-payment of the land cess by his father. Thinking fully well that his challenge would not be accepted by anyone in the assembly, the Sultan said, "If the father of this lad is not able to pay the amount, I would not mind to release him if anyone of you here is ready to pay the amount on behalf of his father".

Hearing these challenging words of the Sultan, all the people in the meeting started looking at each other's face. They were all, except one, unaware of any such offer by the Sultan and hence even though they sympathised with Dasopant, they were at a loss to know as to what they should say; but the sincere and devout prayers of Dasopant and his parents, made at the feet of Lord Datta, were not altogether lost. They were heard by him and he stood up in the meeting in the form of Dattaji Padewar. When Dattaji got up all were spell bound to listen to what he was saying. Some over loyal people thought that by doing this thing, he would incur the displeasure of the Sultan, who being their King, was an incarnation of the god. Hence they thought that setting aside his will was a great sin, but Dattaji (curiously enough he had the name of the deity Datta, who was the family god of Dasopant) stood firmly in the meeting and said, "My lord, I will immediately pay two lakhs of rupees on behalf of Digambarpant. My men are on the way to the palace and they will be here within a few minutes. I would request your honour to accept the amount and release this young lad. I would feel it a great favour if this lad is allowed to stay in the religion in which he was born."

Hearing this bold offer of Dattaji Padewar, the whole assembly became stunned for a moment. Some of them were afraid that this boldness of Dattaji might invite the wrath of the Sultan; but when the Sultan's condition was fulfilled, he had no other go but to release Dasopant. When the Sultan's officers went to the prison, Dasopant thought that the hour of his conversion has come and that within a few hours he will be a Muslim; but to his utter surprise the persons told him that they had come to free him as Dattaji Padewar has made good the amount due from Digambarpant. On hearing this news Dasopant was overjoyed and he immediately folded his hands and bowed down to Lord Datta for having listened to his sincere prayers.

The offer of two lakhs rupees by Dattaji was a great shock to the Sultan. He felt very sorry that his plan had failed; but outwardly he showed as if nothing unexpected had happened. He summoned Dasopant, spoke sweet words, praised his devotion to god and his chaste behaviour and sent him back to Narayanpeth along with his servants.

When Dasopant came back to his house, his father was altogether surprised. As he had not been able to pay the amount to the Sultan, he thought that in order to tease him the king had converted his son and sent him to him; but on hearing about the whole story Digambarpant and Parvatibai were overwhelmed with joy. They both folded their hands to lord Datta and bowed to him for saving their son from such a big calamity. To come out of the clutches of the Sultan was simply a mirade. It was like recovering a thing devoured by a crocodile or getting back a thing swallowed by a python. There was no end to the joy of Digambarpant and Parvatibai on getting back their son. Parvatibai embraced her son and shed tears of joy. Digambarpant was looking at this meeting with pleasure and even the young and bashful wife of Dasopant was witnessing the meeting from behind the door. The parents got their son. The wife got her husband and the whole house once again bloomed with pleasure!

(To be continued)

कृष्णभक्तशिरोमणि सूरदास

(गतांकसे आगे)

ऐसे करुणावरुणालय स्वामीकी सूर बारंबार वन्दना करते हैं—

चरणकमल बन्दौ हरिराई ।

जाकि कृपा पंगु गिरि लंघे, अंधेको सब कछु दरसाई ॥

बहिरौ सुने मूक पुनि बोले, रंक चले सिरछत्रधराई ।

सूरदास स्वामी करुणामय, बार बार बन्दौ तिहिपाई ॥

वात्सल्यका वर्णन सूरने बड़ी लगनसे किया है । बाल जीवनकी लीलाओंका चित्रण उन्होंने गहराई और विस्तारसे किया है । कोई अन्य कवि या भक्त ऐसा नहीं कर सका है । निःसंतान होते हुये भी उन्होंने बचपनकी बालकृष्णकी समी स्वाभाविक क्रियाओंको इतनी वास्तविकतासे अंकित किया है कि उनके तत्संबंधी पद श्रोताका मन मोह लेते हैं और वह दिव्यानंदमें डूबने उतराने लगता है । माता यशोदा बालकृष्णको पालनेमें सुलाती है और गाती है । ऐसा लगता है कि मानो मांका स्नेह मूर्तरूपमें प्रकट हुआ है —

यशोदा हरि पालनै सुलावै ।

हल्लावै दुलराइ मल्हावै, जोई सोई कछु गावै ।

मेरै लालको आऊ निंद रियाका है न आनि सुलावै ।

तू का है नहिं वेगहिं आवै, तो कों कान्ह बुलावै ।

मैयाकी लोरी सुनते सुनते ऐसा लगता है कि कान्हा को नींद आगई है —

कबहुँ पलक हरि भूंद लेत हे । कबहुँ अधर फरकावै ।

मांडनको सोता जानकर जानाही चाहती हैं कि —

इहि अंतर अकुलाई उठे हरि । जसुमति मधुरै गावै ।

पुत्रको जागते देखकर मांका हृदय द्रवित हो उठता है और आनन्दातिरेकमें स्तनोंसे दूधकी धारा फूट निकलती है । गोदमें कन्हैयाको लेकर वे स्तनपान करानेवाली है -

गोद लिये हरि कौ नन्दरानी अस्तनपान करवाति है ।
बार बार गेहिनी कौ कहि कहि पलिका अजिर मंगावति है ।

नन्दरानीका अहोभाग्यहि जगतका भरणपोषण करनेवाला स्वयं मांका दुग्धपान बड़े चावसे कर रहा है ।

मांके दूधसे तृप्त व मस्त हो हरि किलकने लगते है ।

किलकारी मारते मारते वे अपने मुखमें माताको तीनों लोक दिखलाते है । नन्दपत्नी चकित व भयभीत हो उठती है और उनके गलेमें बधनखा बांधती है ।—

हरि किलकत जसुमतिकी कनियां ॥२॥

मुखमें तीनि लोक दिखलाए, चकित भई नन्दरानीयां ।
घर घर हाथ दिखलाति डोलति, बांधति गरै बधनियां ।
सूर स्यामकी अद्भुत लीला, नहीं जानत मुनिजनियां ।

कृष्ण कुछ बड़े होते है । अब वे घुटने घुटने चलने लगते है । उनके घुंघराले काले केश, माथेपर गोरोचनका तिलक, चंचल कमलनयन, सुघड़ नासिका परंतु मुख व कपोलपर तो दधिमाखनका लेप किया हुआ है । एक हाथ पृथ्वीपर टेक दूसरे हाथमे नवनीत लिये शोभायमान हो रहे है । कंठ, कटि व पगमें रत्नादि धारण किये है परंतु श्याम शरीर धूल घुसरित हो रहा है ॥ ऐसी छवि निहारकर नन्द यशोदा निहाल हा जाते है ।

सीमित कर नवनीत लिए ।

घुटुरनि चलत रेणु तन मंडित, मुख दधि लेप किए ।
चार कपोल लोल लोचन, गोरोचन तिलक किए ।
लट लटकति मनु मत्त मधुपगन मादक मधुहि लिए ।
कटु वा कंठ वज्रके हरिनुख राजत रुचिर हिए
धन्य सूर एकौ पल इहिं सुख, का सतकल्प जिए

[अपूर्ण]

दीनानाथ टी. गुप्ता

रेल्वे कॉर्टर्स नं. आर. बी. २/२५७/५ रेल्वे स्टेशनके सामने जबलपूर (म. प्र.)



**Message for
Sri Sai Baba Mahasamadhi Day**

25th October, 1974

By H. H. Swami Kesavaihji

Founder-President,

Sri Sai Baba Bhakta Samajam, Madras

On the sacred day of Vijayadasami fifty six years back Sri Sai Baba attained His infinite aspect casting off His mortal coils. For over sixty years during His life time He ceaselessly strove to alleviate the miseries and suffering of His fellowmen and brought comfort and joy to innumerable devotees. Today He is even more active in giving experiences to those who seek His grace with devotion and earnestness. Sai cult has become a major spiritual force in our country and even beyond its frontiers. It is appropriate on this occasion to recall some of the essential features of Sri Sai Baba's teachings and rededicate ourselves to put them in practice in our lives.

It is well known that religion and religious practices in our country have in recent times become overlaid by ritual and dogma. To remedy this effect Sri Sai Baba gave a new orientation to the practice of religion, to make it more purposeful. Sri Sai Baba's emphasis has been that religion, need not necessarily mean negation of life. In the circumstances obtaining in our country renunciation in the name of religion is often the outcome of frustration and failure in life. Religion and philosophy should make one realise the transcendent element in life's make up so that while affirming the value of human life on earth one should not become a victim of it. While enjoying the pleasures and satisfactions of worldly life, one should not lose sight of what lay behind the external aspect of life. Cultivation of such an attitude will endow one with courage to face the trials and tribulations

of worldly existence and enable maintenance of gaiety and composure of the mind.

The failure of the vast majority of our people to achieve the objectives of attaining happiness is due to equating pleasures of the senses with mental and spiritual joys. Spiritual advancement leads to some kind of instinctive insight and contributes to a condition of ecstasy opening up the door to higher knowledge. A judicious combination of normal worldly pursuits with a higher purpose of awakening the spirit in man, contributes to the attainment of poise and dignity as well as to mental peace and happiness.

Sri Sai Baba enjoined his devotees to lead a good and useful life, and to this end develop an unblemished character and a moral code which are also the necessary precursors for spiritual life. Sri Sai Baba combined such simple directions with the cardinal principles of religion and Philosophy, and stated them in a simple and understandable manner. In asking his followers not to place too great an emphasis and importance on worldly pleasures, He was emphasising the concept of Maya or the illusoriness of worldly pleasures. The human soul is a spark of the divine, and after passing through a period of life in this world it ultimately loses its individuality and merges with the universal soul, which is Moksha or liberation of the spirit. Sri Sai Baba knowing fully the limitations of human beings, did not prescribe difficult "sadhanas". His teachings serve as a beacon light to lead us from darkness and show us the right path for happiness in this world and hereafter. May Sri Sai Baba bless you all and shower His grace to confer on you goodness, happiness and prosperity.

OM SHANTHI ! SHANTHI !! SHANTHI !!!

SUPPLICATION

O : Sai Baba The Almighty,
You being my father and Mother,
My Friend and Relative,
My Wealth and wisdom,
Free me from the clutches-
of Senses by Goadng me
to tred the path of Truth and
Nonviolence in my stray path.

O : Baba Relieve me from
the pangs of sorrows and sufferings
and spare me a piece of space at-
Thy holy feet to serve Thee-
And the Humanity unto the Last-
Hour and merge me in Thee at last.

O : Lord of Lords Shree Sai Baba,
I being ignorant of Thy Form,
I am lost to know whether,
Thou Art with or without Form,
But what I beseech Thee is,
Have mercy on this ailing Soul,
And Reveal Thyself as Thou Art-
At Shirdi The Sacred Spot on Earth.

O : Baba Sai The Saviour,
What I entreat Thee is,
To carry safe my rudderless ship-
Dashing against the Rocks of Pains
And sores in the Sea of Mundane Existance,
To its Harbour The HEAVEN.

O : The Boatman of the Ship of Universe,
Ferry me across the sea of Mundane-
Worldly Life, Showering Thy Blessings on the
Poor suffering and Wandering Soul in an insignificant
And invisible Corner of this Fugitive & Unfathomable
World to enjoy the Everlasting Bliss of
Eternal life and Salvation.

O : Baba Sai The Wire-Puller of this Cosmos,
What I request Thee is to Steer Clear-
The Path of Trials and Ordeals and Pray Thee-
To Keep The Mind its Compass Needle Fixed at-
Thy Holy Feet Without Oscillation to Immerse
Always in the utterance of Thy Holy Name.

Amingad M. M.,

Gulunche: Via-Nira S. C. Rly. Tal. Purandhar Dist. Poona,
Maharashtra

ARRANGEMENTS OF SPECIAL BUS

As per announcement made on page 12 we have pleasure to inform all concerned that a **Special Bus** will be leaving for Shirdi from **Sai Niketan** at 1 p. m. on Friday 17-1-75. The Bus will start on the return journey on Monday the 20th January 1975 so as to reach Bombay at about 8 p. m. As there are only fifty seats in the Bus, all interested are requested to contact the Bombay Office at Sai Niketan before 7-1-75 for reserving their seats.

Editor

List of Donors, Nov. 1974

KOTHI

Name	Place	Rs.
Shri H. J. Patel	Kachiawadi	100-
M/s. Ashoka Restaurant	Nagpur	200-
Smt. Sitaben A. Patel	Navsari	201-
„ V. V. Jambotkar	Bombay	101-
„ Indira Joshi	Bombay 57	114-50
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„ S. N. Mishra	Bombay 34	101-
„ A. K. Gavande	Chanda	100-
„ Anmola Dar	New Delhi	101-
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„ Narendra Channavar	Gadachiroli	101-
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„ J. R. Gupta	New Delhi	101-
„ Ranachodbhai Patel	Ahamadabad 51	552-
„ U. B. Gurubani	Bombay 82	301-14
„ N. K. Parekh	Bombay	202-50
„ P. J. Tekachandani	Baroda	100-25
„ M. G. Patel	Zambia	122-90
„ R. S. Zarola	Bombay 50	252-
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„ M. R. Jakite	Ramapuri	111-
„ L. Angad	New York	100-
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(To be continued)

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