

SHRI

SAI LEELA



Shri Dwarkamai, Shirdi



D'DNERDY

December

60 Paise

1975

SHRI SAI LEELA

DECEMBER 1975

CONTENTS

		Page
1. Editorial	Sadhu	2
2. The Science of Religion	Swami Chinmayananda	8
3. Shri GuruCharitra	Shri S. N. Huddar	16
4. Ahilyabai	Prof. Vaman H. Pandit	27
5. A Prayer to Saibaba	Chakor Ajgaonkar	32
6. Saint Ramdas	Dr. S. D. Parchure	33
७. कर्मयोगी	दीनानाथ टी. गुप्ता	३९
8. List of Donors		41



SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 54

DECEMBER 1975

No. 9

The Truth of Life

The *jignasu* seeks Truth and asks where it is. Where? May I tell thee, brother? The truth of life is not on the mountaintop, but in yon broken cottage,—in the mart, in the factory and the farm, in the peasant and the toiler, in the lover of the soil and the stars!

Editor :

Shri K. S. PATHAK

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

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

Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

Office :

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

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Sadhu

In the western world India was described for a long time as a country of Maharajas, serpents and Sadhus. The people in the West were not wrong in forming this impression. Some Maharaja or the other used to visit some country or the other in Europe and pass his days there in stately pomp. From his pomp and show, it could be concluded that he must be a person with fabulous wealth and it really was so. Most of the Maharajas used to collect money from their poor subjects and squander the same outside India indiscriminately. After Indian independence these Maharajas have been systematically exterminated by the Government of India and now the Maharaja remains only in the advertisement of a leading Indian airlines company. In some areas the cook is also called a Maharaj.

Those westerners, who used to visit India, used to see the big snakes with the snake charmers. These people always knew that the visitors, who were touring India, were well-to-do and a show of snakes, which was a novelty to them, was bound to yield them a good return. The free handling of the snakes by the charmers and the movement of the hood of the snake or serpent according to the noise of the flute of the charmer roused the curiosity of the visitors and as these snakes and serpents were on show in all the big cities of India, the Westerners naturally got an impression that this was a country of serpents and snakes; but with the reckless destruction of forests and export of snakes to western countries and America for experiments, the serpents have not yet become extinct, though their population has thinned and if such massacre goes on for a few years to come, there is every danger of the serpents being extinct from our country.

The third distinguishing feature of India for the Westerners was the Sadhu. This institution however is still flourishing in India and with the fast increase of the Indian population, the Sadhus are multiplying in still larger numbers. The Sadhus of India have even formed their institution under the name of "Akhil Bharatiya Sadhu Samaj" and this institution sometime before even offered to co-operate with the Government and help the Government in the uplift of the country. It is really not known how the Sadhu samaj co-operated with the Government and helped them in the uplift of India; but in their session, which was held under the presidentship of a minister from the Central Government, this offer was publicly made as per reports of the session published in the newspapers.

The reason for multiplication of the Sadhu population in India is very simple. For becoming a doctor or a pleader or even a clerk, a person has to pass certain examination of a recognised University or Institution; but for becoming a Sadhu, there is no such examination which is required to be gone through. The capital required for becoming a Sadhu is also not much. A cluster of clumsy hair on the head, a long and flowing beard, saffron coloured or white clothes of a peculiar type and above all the preparation of the mind to become a parasite, this more or less make up a Sadhu. If he can have a "Math" and a number of disciples, then he very soon becomes a famous Sadhu. Such Sadhus with establishments and others of the nomadic type are very common in India. Due to the philanthropic and religious bent of the mind of the people, at large, in our country all these Sadhus are doing well; but what is the real test of a Sadhu? Whom can we call a real Sadhu?

The meaning of the word Sadhu in the Sanskrit language is "good" and it is an adjective in that language. While percolating in the "Prakrit" languages and in the modern Indian languages, the word came to be used as a common noun and it has now absolutely no concern whatsoever with the qualities of the person.

A Sadhu is known in modern India only from his outward appearance, but there lived in Maharashtra a saint named Tukaram, who tried to describe the qualities and the functions of a real Sadhu. He did not only describe the Sadhu, but also lived according to the maxims laid down by him. In one of his "Abhangas" saint Tukaram has described the qualities of a Sadhu as follows :-

जे का रंजले गांजले त्यांसि म्हणे जो आपुले ।
तोचि साधु ओळखावा देव तेथेचि जाणावा ॥

The meaning of the above "Abhanga" is as follows :

"He who looks with sympathy at the oppressed and depressed persons, should be known, as a Sadhu. We should know that god is also present there."

In the "Maths" of many Sadhus, we find that people owning cars are pouring in large numbers to curry the favours of the Sadhu. They are mostly well-to-do people, who are often times indulging in illegal practices to acquire wealth and are coming to the Sadhu Maharaj for atoning all their sins. They come there for fulfilling their mundane objectives of obtaining wealth and prosperity and give liberal donations to the Math to make a show of their wealth. The Sadhu Maharaj in his turn also is always attentive in welcoming such disciples and they always have preference over others. The oppressed people, who are really worried, do not get an entrance in these Maths as they are not able to spend money like those rich people. Those who have been described by Saint Tukaram as requiring help, are in no way dear to these Sadhus. They are therefore seldom in mood to show sympathy for them. It will thus be seen that such like showy sadhus, who are in abundance, do not qualify themselves for the epithet of a Sadhu as described by Saint Tukaram.

Apart from the Sadhus described above, we come across hundreds of other Sadhus, whose business is 'Sadhuism' to use the modern terminology. These Sadhus have no fixed abode. They are therefore, wandering from place to place in search of food and lodging. They are really able-bodied and fit to do manual labour of any sort; but they are brought up in such a manner that they feel it is their right to feed on the food which should be supplied to them free by the society. The charitable disposition of the people in India is responsible for allowing these parasites to live, idling away their time. The life of these people is nothing but a huge waste of man-power. Only a country like India can afford to do this. These people themselves are the focus of sympathy of others. They are themselves expecting help from others. In such a predicament in what way can they show sympathy for the oppressed? They cannot console anybody by giving anything or cannot give shelter to anyone who might be seeking it. These nomadic Sadhus also do not therefore fit in the definition of a Sadhu conceived by Saint Tukaram.

In spite of such anarchy in the Sadhu world, there is some silver lining to the dark cloud of the Sadhu cult. Even in the modern times there are still a few Sadhus, who will stand to the acid test prescribed by Saint Tukaram in his Abhanga. The lives of a few modern saints, who are leading ideal life, are being published in this magazine from time to time and the readers could verify and find out whether they pass out successfully the test laid down by Saint Tukaram. However, out of all the modern saints we are lucky in being the devotees of Shri Sai Baba, who fully satisfies the the tests laid down by Saint Tukaram. If we look to the life of Shri Sai Baba, we at once see that he never wanted to have a palatial building for him to stay. He preferred to stay in the delapidated masjid and never even wanted to get it repaired. Ultimately he agreed for the repairs when the building was on the point of collapsing. Shri Buti wanted to construct a good building for the residence of Shri Sai Baba. There also

Shri Sai Baba postponed the construction as much as possible and ultimately the Mandir which was constructed came to be used as his Samadhi Mandir as per his wishes.

Shri Sai Baba begged for alms and took Dakshina from the devotees. He therefore, apparently appears to be a parasite, but for the real thinkers, this will not be so. Every living being has got to eat something to sustain his body. We ordinary human beings require food of various types, but a yogi like Shri Sai Baba required very little food and from the way he used to beg for food, it was very clear that he did not eat food to satisfy his lust for delicious food. He was reported to collect all the food articles in a tin pot and to keep them in the Masjid. Then he would eat only a little out of that. The crows and dogs were allowed to participate freely out of that food. Thus even the begging of food was to show his humbleness and non-addiction to spicy food. Moreover the food was eaten more by others than by Shri Sai Baba himself. This shows his idea of obliging others and benefitting others at his cost. Similarly the Dakshina was taken to teach benevolence to others and actually much more money, than was received, was given away to others, who were really in need of it. Thus both these acts of Shri Sai Baba were much different from those of other so called Sadhus, with big Maths, where they are living the pompous life of a Maharaja.

Sympathy towards the oppressed, poor and diseased was a distinguishing feature of Shri Sai Baba's life. A leper devotee, who was serving Shri Sai Baba, is a glaring example of his sympathy for the diseased persons. As leprosy is a highly contagious disease, everybody tries to shun a person affected with this disease, but in order to remove the feeling of inferiority complex in the mind of the leper devotee Shri Shinde, Shri Sai Baba allowed him to serve him freely. It was perhaps because of his yogic powers that he was not afraid of the dreaded disease. Similarly in order to protect his devotees; Shri Baba did not worry even if he had to suffer bodily pangs. The example of the girl falling in the

bhatti of the ironsmith is to be remembered in this case. For saving the girl Shri Sai Baba put his hands in the Dhuni and both his hands were scorched. For getting the burns cured, Shri Baba's hands were required to be dressed for a number of days. Thus for giving relief to others, especially the poor, Shri Sai Baba spared no pains. A number of persons suffering from various diseases also came to Shri Baba for relief and he always showed utmost sympathy to all of them. He cured their diseases without any expectation from them. His cure of the diseases was purely on humanitarian grounds.

Around Shri Sai Baba there gathered a number of devotees, who belonged to different financial status. Though these devotees spontaneously spoke elsewhere about the greatness of Shri Sai Baba, he never called them his disciples and never made them do his propaganda and spread his greatness as a Sadhu. All these persons who called themselves as devotees had equal status in Sai Baba's Darbar and nobody had a special privilege because he had more money than others.

It will thus be seen that Saint Tukaram knew the real tests of a Sadhu. He had seen many hypocrites of his time, who had taken the garb of a Sadhu for their personal benefit and pleasure. In his Abhanga he has therefore clearly stated that only those who are showing sympathy for the oppressed and the poor are Sadhus. In them only we can know the existence of god. Looking to the entire life of Shri Sai Baba, we feel that he knew these acid tests prescribed by Saint Tukaram and acted in such manner that even the tests prescribed some two hundred and fifty years ago by the Maharashtrian saint were fulfilled by him. We, the devotees of Shri Sai Baba also know the Abhanga of Tukaram quoted above, but how many of us think of behaving accordingly? The saints are after all saints and their behaviour is above reproach in all respects. Let us therefore continue to have our firm faith in this modern Sadhu of very high rank and humbly pray and request him to have his guarding and protecting hand over us, in order to percolate his good qualities in us. ★

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Who Is Perfect In Action ?

The topic discussed now in the Bhagawad Geeta is not **"What is perfect action"** ! In fact all actions are neutral : they are neither good nor bad. The topic taken up for discussion here is **"Who is perfect in action."** Some, by their own inner mal-adjustments, poison action and perpetuate an "imperfect-action"—while others, in their inner fine-adjustments, bless action and accomplish a "perfect-action." In short, the glory in any fulfilled action is not in the undertaking but in the nobility and purity of the bosom of the performer.

Spelling out the traits and tendencies essential in a man, who is ever perfect in action, the Lord says, (IV-19) **"Whose undertakings are all without desires and mental agitations, and whose actions are burnt up by the fire-of-knowledge, him the sages call wise."** They act in any field of service but they have neither personal desires, nor any inner agitations (kaamasamkalpavarjitaah). This is because all **Vasanas** in them have been roasted in the fire-of-knowledge—in their understanding, born of study, and in their experience, born of meditation (jnaanaagaidagdhakarmanam). He is indeed a man-of-wisdom—who ennoble any action he undertakes.

The Lord continues the enumeration of the inner nature of a "Perfect man-of-action" who can bless any undertaking to be perfect, (IV-20) **"Renouncing all attachments to fruits of action undertaken, ever-satisfied in the Lord, depending upon nothing else, than the Lord - such an individual, though engaged in action, he does not do anything."**

The individuality in each one of us feels a constant sense of incompleteness, and in order to gain an experience of fullness, each strives to get as something or the other—and thus acts, always anxious for the fruits expected. He who has risen above his individuality, in his new-found sense of fullness, comes to 'drop all anxieties to enjoy the fruits-of-actions' (tyaktwaakarmaphalaasangam). He experiences 'a great contentment in his inner joy' (nityatriptah) and thereafter lives 'depending upon nothing else' except the bubbling joy within (niraasrayah.)

A man, in this State of lived inner perfection, even when he is busily engaged in action (karmanyabhipravrittopi) does not do anything (naiva kimcit karoti sah). There is in him no sense of ego : "I-do-mentality" in his inspired selfless activities he comes to acquire no new **Vasanas**—and therefore his efforts do not constitute 'action'.

For example, when an infant kicks its father we do not punish it—do we? When in sleep you throw up your leg and kick the person sleeping next to you, we do not blame you—do we? In both these cases there is no ego involved; nor are there any deliberate willing to kick and gain something out of these actions. Hence the child and the sleeper both are not considered guilty of hurting anyone.

It is the ego and the ego-centric-desires in us that make an action—which leaves behind **Vasanas** to fetter one's personality.

Still painting the picture of the Man-of-Perfection, who can by his magic touch make any **Ordinary work** a "perfect action", Lord Krishna lays down, (IV-21) "**He who functions without hope, his body and mind well-controlled, and all his sense of possession given up—he, by doing mere bodily action, does not incur any sin.**"

"Without hope" (niraaseeh) does not mean that one must serve the world "hopelessly". Hope is always for something to happen in some future period of time : therefore "without hope"

only means, in our philosophical diction, "without anxiety for some future rewards"—same as "without anxiety for the fruits-of-action". Also "one who has his body and mind well under control" (yatacit-taatmaa). These two characteristics clearly declare that in him there is no more any individual ego-sense asserting. When once the ego is eliminated, "the sense of possessiveness is totally renounced" (tyaktasarvaparigraha). Here is the description of one whose ego-sense is totally transcended.

Such an individual acts only with his body—his mind and intellect are both fixed on his ideal. When we thus "come to act merely with the body" (saareeram kevalam karma kurvan), those actions "will not incur any sin" (na aapnoti kilbisham). Sins are the wrong pain-giving tendencies (Vasanas) left over by the stampede of wrong actions and foul thoughts. Since there is no ego or ego-centric-desires in the individual, his actions at the body level can only create Vasana-purgation, and cannot create any fresh Vasana-fetters—which are called 'sins'.

Lastly Krishna adds : (IV-22) "**Satisfied with what comes to him uncourted, unaffected by the pairs-of-opposites, free from envy, even-minded in both success and failure, though acting he is not bound**" These qualifications complete the picture of him who is perfect-in-action—whatever be the field he is acting in, and whatever be the action he is engaged in, he who has brought about these revolutionary changes in his values within, and in his relationships with the outer world, he is ever perfect in actions.

A man cannot serve society if he himself has endless personal demands to be fulfilled from the outside world. His desire to acquire, possess, indulge and enjoy would then force him to compromise his tempo of service. In fact, the masses of people have a very strong intuitive perception of such persons and their inner mental nature. They instinctively rise against such a leader or guide, and knock him down. When the **Sewak**, who is striving to save the people, is in himself "satisfied with what chance brings

to him, entirely uncourted' (yadricchaalaabhasantushtah) he is perfect in his service to the community. He must also be one who has risen above his own mind's demands and tossings—created by the procession of contrary emotions—of joy and sorrow, success and failure, of profit and loss—the pairs-of-opposites (dwandwaateetah). One can be perfect in action, only when all dissipations of his mind are stopped—"free from envy" (vimatsarah). Lastly, a true leader of mankind must have in him a rich vein of disinterested enthusiasm and must recover his balance quickly when tossed between his little successes and failures (samah siddhou asiddhou ca)

Such a person—who has disciplined his physical personality (yadricchaalaabhasantushtah), mental nature (dwandwaateetah) and intellectual attitude (vimatsarah) he discovers an undisturbed poise in himself, under both kind and cruel circumstances (samah siddhou asiddhou ca). Such a person though acting he never gets bound (kritwaapi na nibadhyate). He acts but not in egoistic selfishness prompted by his motives of ego-centric desire-gratifications. Therefore no new **Vasanas** can be generated by his actions to enchain his personality with more and more encumbrances of fresh yearning, new desires, springing passions and flooding lusts.

Yagna Attitude In Action

In this section which we are trying to examine today, Lord Krishna subtly indicates how every action of every man, both his subjective thoughts and his objective perceptions, can all be undertaken in the **Yagna-spirit**, with a sense of dedication unto the Infinite, whose play alone is the world of plurality. When we water the roots of a tree, we have in effect, watered the trunk, the branches, the leaves and the buds of the entire tree. Similarly, by dedicating ourselves to the Infinite Self (**Brahman**), we have dedicated our best in the service of the world, nation, community, the home and the individuals—as they are all expressions of the One Infinite-Self—the Brahman. When we have apprehended the ocean, we do certainly comprehend the ripples, the waves, the currents, the swirls, the foam, and the surf.

Now Krishna says : (IV-23) **“His entire Karma dissolves away, who, devoid of attachment, liberated, and with his mind centered in knowledge, performs all his work in the Yagna-spirit.”** When an individual has ended his ego-centric existence, and so is liberated from its passion-shackles (gatasamgasya mukta-sya), he becomes firmly established in his knowledge of the Higher Self—he opens up to the larger dimensions of the Higher Consciousness (jnaanaavasthitacetasa). Such a spiritual person undertakes all his actions in the **Yagna-spirit** of devoted dedication to the Lord of the Universe. His actions are his worship invoking the grace and love of the Lord.

To reveal this idea of total dedication to the Universal Oneness-Brahman-Krishna sings this verse very famous in the Geeta : (IV-24) **“The dedication is Brahman, offered by Brahman, in the fire of Brahman. By seeing thus Brahman in action, he reaches Brahman alone.”** In the Yagna-ritual of the Vedic period, into the Sacred Fire kindled in the trough, is offered clarified-butter with **Mantra**-chantings, in a spirit of utter dedication, in order to invoke the Lord’s grace upon all for the world’s happiness (lokaah samastaah sukhino bhavantu). This outer ritualism is a dramatic picturization of the inner phenomena of life. The sense-objects of the world around are collected and poured by the sense-organs into the mental-trough, when the Fire of Consciousness in us flares up in blazing glory. To dedicate all our activities to this mighty self in us is the true performance of action in the **Yagna-spirit**.

All are but the one Infinite Self — the Brahman. This perception of the play of the One Self, both as matter and spirit — both as ourselves and the world around us — is the true vision of the Lord of the Universe — the unitary experience divine. “By seeing Brahman and his Play in all the actions, the devoted worker reaches the intimate inner experience of the Krishna-consciousness — the Brahman (brahmaiva tena gantavyam brahmakarmasa-maadhinaa).

By this famous verse — which is daily repeated before meals in Indian homes — Krishna wants us to divinise all our activities, all through the day, with this constant invocation of the Lord and by the continuous recognition of the Lord's play in all happenings within and without us. Thus, prayer to the Hindu is not a special day of rest once in a week, nor even a few minutes of devoted engagement every day. Religion to the Hindu is not merely in the House of Gods, but it is a constant daylong inner attitude of dedication to his Lord, who is none other than the Lord of the Universe — whose very manifestation is the cosmos. In such an all-embracing atmosphere of the divine awareness when one lives, all his actions, even the most insignificant and mundane must become an unconscious but powerful invocation of the Supreme and total dedication of his ego at the Supreme Self.

In order to establish immediately a healthy rapport with the student, Krishna enumerates twelve different types of **Yagnas**— all are the individual's subjective activities and his objective relationships; All these daily acts of life are converted into as many different **Yagnas** — the whole life is transformed to serve as a ceaseless worship of the Infinite Lord. The entire mental attitude to life in us changes — our intellectual vision gets a new focus of attention — we learn to watch the play of the world with such an amount of inner detachment that we come to watch even our own part in the total world-play.

In these dozen varieties of **Yagnas** described, Krishna points how actions like sense-perceptions, physical responses, wealth given away in charity; penances undertaken, spiritual practices pursued, studies completed, meditations done, nay, even eating and breathing, all are **Yagnas** to those who have the constant awareness of the Lord and His mighty play inside and outside them always.

Krishna concludes his vigorous pleading for a life of divine dedication, with a daring declaration (IV-31). **Partaking the**

remnant of **Yagna**, they go to **Eternal Brahman**. Even this world is not for the non-performer of **Yagna**: how then another? O! best among the **Kurus**." Continuing his language of **Yagnasala** Krishna declares that those who "partake the remnants of the **Yagna**" (*yajnaasishtaamritabhujah*) "they do go to **Eternal Brahman**" (*yaanti brahmasanaatanam*). What is left over after **Yagna** — dedicated cooperative endeavour of service to the community — is called **Yagna-remnants**. The same after the paucanic worship, **pooja**, is called **Prasad**. The Sanskrit term **Prasad** means "mental peace, the inner glow of satisfaction." Thus, in living life in the **Yagna-spirit**, our existing **Vasanas** are exhausted and the mind gets flooded with peace and joy — and the final result, when all the **Vasanas** are exhausted, is the immediate experience of the awakening of the ego into the **Universal Consciousness** (*brahma sanaatanam*).

To amplify this thought to the rational-minded Arjuna we find Krishna making, as it were a soliloquy — a valid and dramatically effective "aside". The Lord says, "Even this world is not for the non-performer of **Yagna**" (*naayam lokah ayajnyasya*), "how then the other?" (*kuto anyah*). In such a pithy statement a Universal truth is expressed. To one who is not ready to act in a spirit of dedication (**Yagna**), there is no real gain in this world, nor does he discover his happiness and fulfillments in this life. The secret of happiness and success is to act diligently in the **Yagna-spirit**. Where there is a nation of Youth, soft and indulgent, luxury-loving, thoughtless, arrogantly selfish afraid of work and responsibilities — that nation cannot grow and prosper: there can be neither social harmony, industrial peace, efficient government, alert leaders, nor a happy well-fed community.

In all underdeveloped countries and especially so in our country, there is a thoughtless craze for revolution and our impatience to pull down all that our forefathers have made for us. But are we ready to create an alternative system? Have we the mental preparedness, the intellectual integrity; the physical capacity

to tuck up our pants, roll up our sleeves and work for the reconstruction of the nation? Have we? It is time the teenagers ask this question to themselves. A handful of dedicated men is sufficient for the redemption of a whole era. But our cheap ways of living, the low values we pursue, the wrong philosophy we believe in, the easy modes of life we have apparently accepted—these have taken the edge off our sharp effectiveness as an alert and dynamic nation. The responsibility of the future entirely rests on the shoulders of the day's youth: they may learn the art of hardening their mental sinews from the Geeta: the art of re-organizing themselves to work in the Yagna-spirit. ★

(Courtesy, Geeta Office, Powai)

TREASURE OF WISDOM

Collected by Shri V. B. Nandwani

- Non-Anger : Which does not arise inspite of numerous expressions being used. Fire cannot emerge if you put lot of butter on ashes.
- * Renunciation (Tyaga) : Give up the pride of body and you have attained Tyaga. When threads are taken out and away, there is no cloth.
- * Peace : It is the merger of knower and the knowledge.
- Compassion : Rejecting all their faults, look at all with compassion.
- * Kindness : Like Moon, give peaceful light to the small & the Great. Give all you can and be dis-satisfied in your own heart, for what you have not been able to give.
- Non-Attachment : The Sun has the prowess to unfold the lotus; but he does not care for it's scent to reach him.

SHRI GURUCHARITRA

By:- Shri S. N. Huddar

(Continued from November 1975 issue)

CHAPTER-19

Greatness of Audumbar : Ganganuj's Poverty wiped off.

Namdharak : "Leaving other holy trees why Shri Guru lived under the Audumbar tree? Greatness of Ashwatthā is described even in the Vedas, why then he preferred Audumbar?"

Siddha : "Shri Vishnu took Narasinhawatar to kill the demon Hiranyakashyapu. He tore the belly of the demon by his nails, took out the intestines and put them around his neck as a wreath. Narsinha's nails were filled with strong poison and so caused great heat in his body. Shri Lakshmi took Audumbar fruits and thrust Narsinha's nails in them. The poison and the heat of the body subsided and Lakshmi and Narsinha were pleased. So they blessed the Audumbar tree, 'You shall always bear fruits and people will worship you as the Kalpataru. Strong poisons will be subsided even by your sight and sterile women will get issues if they worship you with devotion.'

Audumbar is a Kalpa-Taru in Kaliyug, hence Shri Guru lived under it. Brahma, Vishnu and Mahesh live here in the form of Shri Dattat aya. When Shri Guru lived here, 64 yoginis used to come to him at midday and take Shri Guru to their place under the waters of the river, worshipped and offered him delicious food and Shri Guru would return to his place under the Audumbar.

Brahmins wondered how this Sanyasi lived alone under the Audumbar, as he did not go in the town to anybody for alms, Some bramins kept a watch but at midday they got frightened and so they gave up the idea.

Ganganuj was a farmer who had his field at the river side. At midday he saw that 64 yoginis came out of the river, bowed to Shri Guru and took him to the river. A passage was created for him by the bifercation of the river water. After some time Shri Guru returned by the same passage. Next day Ganganuj also followed Shri Guru when he was being taken by the yoginis. He saw that there was a nice place with buildings of precious stones, and there was a high and well decorated throne. Shri Guru was seated on the throne. He was duly worshipped, had Arati and was given a dinner of high class delicious food articles. While returning, Shri Guru saw Ganganuj. Shri Guru asked him, 'How did you come here?' He replied, 'I came here to see Thy holy self.' Saying so, he bowed to Shri Guru, who said to him, 'Your miseries are wiped off. Your desires will be fulfilled. Do not disclose to anyone whatever you have seen here. Else you will lose all instantly.'

Then Shri Guru came to the Audumhar with him. Ganganuj came to his fields and found a treasure. He got knowledge also. He served Shri Guru with his wife and children with more devotion thereafter.

On Magh Poornima Ganganuj said to Shri Guru 'It is said that bath at Kashi and Prayag is very virtuous. How can this be possible for me?

Shri Guru said, 'Panch Ganga Sangam is like Prayag, Jugul is Kashi and Kolhapur is like Gaya. If you wish to see Kashi-Prayag I shall show it to you.'

Shri Guru was sitting on a tiger skin. He asked Ganganuj to shut his eyes and to hold the hind part of the skin firmly and they instantly reached Prayag in the morning. After having bath they went to Kashi at mid-day. They had darshan of Kashivishweshwar and went to Gaya in the afternoon. They returned to Audumbar by the same evening.

Shri Guru now thought of leaving the place. 64 Yoginis requested him, 'Why are you leaving us? All our miseries are wiped off when we see you.'

Shri Guru smiled and said, 'I am always at this Audumbar. You live here happily. Amarpur is also my dwelling place. Those who worship you, this Audumbar and the Padukas here, all their desires will be fulfilled, and they will get four purusharthas. One who takes bath at Papvinashi, Kanya and Siddha Tirthas, worships the Audumbar and these Padukas for seven days, even if his wife is 60 years old and sterile, he will get issues. Bath here will atone sins like Brahmahatya. If one recites a mantra, under this Audumbar with a pure mind, it will be a great virtue. One lakh rounds of this tree will wipe off leprosy and one's body would be bright as gold. Such is the significance of this place.'

Saying this, Shri Guru came to Ganagapur on the bank of Bhima.

CHAPTER-20

A Brahmani Relieved from Brahmahatya and gets Issues.

Gangadhar, a Vedic-Brahmin lived at Shirol. His wife was devoted and good-natured. But the misery was that she had no children. She got issues but they all died after birth in the childhood. She observed fasts and vratas, but they bore no fruit.

Some brahmins said, 'This is due to the sin of the previous birth. Those who commit abortions become sterile. Those who kill a cow or a horse and take other's wealth, have no issues in the next birth.'

One brahmin told her 'You took some money from a brahmin of Shounak Gotra. He asked you to pay the money many times and at last he committed suicide. His spirit does not allow your issues to live.'

The brahmani was very sorry to know this. She requested the Brahmin to suggest means to get relief from the spirit trouble.

The Brahmin said, 'After the death of the Brahmin his death rituals were not performed. You go to the bank of Krishna, observe fast for one month, bathe in the Papvinashi and worship Audumhar for 7 days, do abhishek to Shri Guru, bathe in the Kamyā Tirth and give Rs. 100/- to a Brahmin of Shounak Gotra and observe the death rituals of the Brahmin. Then Shri Guru will protect you.'

Hearing this she thought that she would observe fast and serve Audumbar, but due to poverty how can she pay Rs. 100/- to a Shounak Gotra Brahmin?

The Brahmin said to her, 'Shri Guru lives at the Audumbar. He protects his devotees from all the miseries. You spend money as per your circumstances on the advice of Shri Guru.'

The Brahmini went to the place. Bathing in the Papvinashi, she took rounds of the Audumber. Bathing in the Kamyā Tirth she worshipped Shri Guru and observed fast. After 3 days the Shounak Gotra Brahmin came in her dream and began to thrash her. She took shelter of the Audumbar tree. Shri Guru appeared and asked the Brahmin why he was beating the Brahmani. Hearing what the Brahmin told, Shri Guru said, 'If you harass my

devotee, I shall punish you. Accept whatever this Brahmani offers to you and leave her. Mind if you again harass her.'

The Brahmin's spirit bowed to Shri Guru and said, 'It is my good fortune that I could see you. I shall act as per your order. Kindly liberate me.'

Shri Guru told the Brahmini, 'You give the money you have, in charity in the name of the Brahmin's spirit,' Shri Guru told the spirit, 'After the rituals of 10 days, you shall be free from this life.'

When the Bramani had worshipped the Audumbar for 7 days, Shri Guru came in her dream and said, 'All your sins are wiped off. You will now have sons and daughters. who will have long life.'

She acted as asked by Shri Guru for 10 days. Her sin of Brahmahatya was wiped off and the spirit of the Brahmin was liberated from the spirit life. On the last day Shri Guru appeared in her dream and placed two cocoanuts in her sari and asked her to do the last function (Udyapan) of her vrat.

The Brahmin couple worshipped Shri Guru with devotion. Shri Guru appeared before them. The Brahmin got two sons in course of time.

Thread ceremony of the first son was duly celebrated. Choul (shaving the hair on the head) ceremony of the second was to be performed; but the boy fell sick due to titanus and died on the third day afer great suffering. The parents began to weep in grief.

The Brahmani said, 'Shri Guru, you are the donor of true and real things. I believed in your words. How did this happen? Due to the sin of Brahmahatya I took your shelter. Due to the fear of a tiger a cow goes to a Muslim and he kills the cow. Similar has been my case.

Next morning the brabmins of the place tried to console her and demanded the corpse of the boy for funeral; but she held the corpse of her son at bosom and refused to give it and said, 'Burn me also with this corpse.'

The Brahmins said, 'Does mother give her life with that of a son? How foolish you are! Besides, to comit suicide is a great sin'. It was afternoon; but she did not part with the corpse. In the meantime a Sanyasi came there and began to advise her.'

CHAPTER 21

The Dead Child Became Alive

The Sanyasi said, 'You are mourning in vain. He who has come to birth, in this world has to die. How long can last the foam or a bubble in the water. This body is made of five principles and when they are separated, the body also perishes. Satwa, Raj and Tam are the three qualities of those principles. Satwa begets god, Raj begets human being and Tam begets demon. Man does good and bad actions and accordingly he gets enjoyment or suffering in the next birth.

Being deluded by affection and greed, men have pleasures or miseries. They are dependent on the actions of the previous birth. Even Gods and Rishis have to suffer. Only the knower of the self or the truth is not happy at birth or is not grieved at death.

When a female is pregnant, in the beginning the foetus has no shape; but it develops and comes to birth and it is therefore evident that it will perish one day. A body is like a bubble in the water. Some die in childhood, some in youth and some in old age as per actions of the past life. But due to affection, it is said that she is the mother. He is the father, son, wife, friend

and so on. The body appears to be clean; but it is full of flesh, blood, urine, filth etc.

As one comes to birth one's enjoyment and suffering are destined. No one has won victory over death. One sees treasure in dream but of what use can it be in practical life? You had many lives in different yonis i. e. species e. g. animals, birds, worms, human being etc; but how many of these can you recollect? If you had been a human being can you tell me whose wife or daughter you had been? If you cannot know this, why do you mourn saying 'my son', 'my son'? You give 'the corpse to the brahmins for funeral.'

Hearing the advice of the Sanyasi, the Brahmani said, 'You have advised me but I am not satisfied and if the fate is unchangeable, why one should adore God? If iron is [not transformed into gold by the touch of Paris (Philosopher's stone) what is its significance? Being unfortunate, I adored Shri Guru. If one has fever, one goes to a physician and seeks relief by his medicine .

Shri Narsinh Saraswati is the incarnation of Tri-Murti (Three Gods). He blessed us by giving us sons with long lives. How can it be untrue? In the circumstances, why this calamity should befall me? Therefore I have decided to give up my life.'

Hearing her decision, the Sanyasi said, 'Shri Guru has blessed you to have sons having long lives and still your son:has died, then you should better go to the place of Audumbar with your dead child.'

Being encouraged in this fashion, she tied the body of her son at her back and came to Audumbar. She dashed her head on the padukas and began to mourn. As the night was approaching the brahmins again asked for the dead body, but she refused to give. The brahmins said 'the body will emanate foul odour tomorrow and then she will have to give it.' Saying this, they went home. Only the parents remained there. Later on after midnight the parents fell drowsy and got a nap due to exertion.

In her dream she saw a person with vibhuti marks on the body, a wreath of rudraksha round the neck, a Trishul in the hand and a tiger skin on the body. He said to her, 'Why are you blaming me and mourning? What ails your son? Saying so he applied bhasma or vibhuti to the forehead of the son, opened his mouth and blew air into it by his mouth. Thus oxygen was infused in his body. The result was that the boy began to move his limbs and came to life.

At first sight she was frightened. She thought that one sees in one's dream whatever is in one's mind. But as she awoke she found that the boy was making movement and his body was warm. At first she placed the boy away out of fear but the boy sat and asked for something to eat as he was hungry. She took him to her breast. Milk came out profusely from the paps. Then she gave up fear and was delighted. She aroused her husband. Both bowed to the Padukas of Shri Guru and prayed, 'Kindly forgive us for our harsh words.' They took rounds of the tree and went for bath.

After bath they washed the blood on the Padukas and worshipped them with great devotion. By this time it was morning. The brahmins came there again for the funeral, but they were wonderstruck to see the child alive. All were glad to see this miracle and praised the greatness of Shri Guru.

CHAPTER 22

An Old, Barren she buffalo gives milk

Shri Guru was staying at the Sangam and used to go to Ganagapur for alms. There were about a 100 brahmin families in Ganagapur. Amongst them a poor brahmin lived with his devoted wife. He had an old barren she buffalo, Putting a rope in her nostrills, she was hired for carrying load, earth and other articles. He lived on the petty amount of the hire thus received

One day Shri Guru came to this Brahmin at midday for alms. Other Vedic Brahmins said, 'We have good delicious food at our houses. Still Shri Guru preferred to go to this poor brahmin.' They felt sorry. Shri Guru wished to do parmarth without discretion of rich or poor. Shri Krishna went to stay with Vidur instead of King Duryodhan. He accepted simple, coarse food at Vidur's house. Similarly Shri Guru loved satvic persons more. Even bad fate was changed by the favour of Shri Guru.

It was the month of Vaishakh. and so the heat of the Sun was terrible. When Shri Guru came to the Brahmin's house, he had gone out. His wife bowed to Shri Guru and offered him a seat. She said, 'My husband will soon return with corn. Kindly wait for a while.'

Shri Guru : 'There is a she buffalo at your.s Then why do you not give me milk ?'

Brahmani : This she buffalo is old and has no teeth. Moreover she is barren from birth. So we use her for hire and have put a rope in her nostrils. We live on the petty amount of hire.

Shri Guru : You are not telling me the truth. Go and take out milk and give it to me now.

When Shri Guru talked in this fashion, the woman took a pot and went to the she buffalo and began to milk her. When two pots-full of milk were obtained, she was surprised and believed that he was not an ordinary sanyasi, but was an incarnation of God. She boiled the milk and respectfully offered it to Shri Guru. Shri Guru was pleased and said, 'Lakshmi will live at yours incessantly,' He then went to the Sangam.

When the Brahmin returned, he learnt what had happened. He said to his wife, 'Our poverty is now wiped out. Let us go to Shri Guru.' They both went to the Sangam and worshipped Shri

Guru with devotion. As blessed by Shri Guru, the brahmin had a son, daughter, wealth and long life and they lived happily.

CHAPTER 23

Liberation of a Brahma-Rakshas. Establishment of a Math at Ganagapur

Next day some people came to the Brahmin to take his she buffalo on hire. The brahmin said that he would not give her as she was giving milk. He showed to the people the two pots of milk she was giving. She was barren till yesterday and she had never been pregnant. Yet she was giving milk: All were surprised to see the miracle. The news spread all over and the chief officer of the town also came to know about it. He came to the Brahmin and asked him about the miracle.

The Brahmin said, 'This miracle has occurred due to the blessing of the Sanyasi living at the Sangam. He is an incarnation of God. He came for alms at midday yesterday. As there was no corn at home, he asked to give him milk as alms. My wife told him that the she buffalo was barren. The Sanyasi was angry and he asked her to milk the buffalo in his presence. It was really a wonder that the buffalo began to give milk from that time. She has become a Kamdhenu for us.'

Hearing this, the Gramadhipati with his wife and children and other men went to the Sangam to see the Sanyasi. He bowed to him and began to praise him. Shri Guru asked him about his intention of coming there.

The officer said with folded hands, 'Instead of living in the jungle, Swami should establish a math and live in the town and guide us in spiritual life from time to time.'

Shri Guru thought that it was time to disclose himself to the society. He therefore agreed to the proposal. The officer seated Shri Guru in a palkhi with respect and with various musical instruments, elephants, horses and people the procession started for Ganagapur. The people greeted Shri Guru joyfully on the way at various places.

There was a big Ashwattha tree in the west of Ganagapur. A Brahma-Rakshas lived on it. He was fierce and even devoured human beings. When the procession came near the tree the Brahma-Rakshas came down the tree, fell on the feet of Shri Guru and prayed 'All my sins are wiped off by your sight. Kindly liberate me from this life.'

Shri Guru looked at him with kindness and placed his palm on his head. Instantly he was transformed into a human being.

As he bathed at the Sangam, he died and was liberated.

While at Ganagapur, the Gramadhipati worshipped Shri Guru with devotion. He would also go to the Sangam for bath. Thus the days passed happily and the fame of Shri Guru spread all over the country.

(to be continued)

ANNOUNCEMENT

We are glad to announce that the second gathering of the contributors to Shri Sai Leela Magazine will be held at Shirdi in the middle of February, 1976. The detailed programme will be announced later.—Editor.

AHILYABAI

THE QUEEN OF THE PEOPLE

[Malharrao Holkar, the founder of the Holkar Dynasty, belonged to the shepherd community. In 1723 A. D. Malharrao got a son, who was named Khanderao. According to the custom of the time, when Khanderao was ten years old, Malharrao started looking for a bride for him. He ultimately selected the daughter of Mankoji Shinde, who was the Patil of a village known as Chondhe, situated in Beed Taluka of the Aurangabad district in the Maharashtra State. Though Mankoji's daughter Ahilya was not handsome, she was thought by Malharrao Holkar to be a suitable bride for his son. Khanderao was married to Ahilyabai at Pune in 1733 A. D., when she was only eight years old. By nature Ahilyabai was pious. She was always showing more interest in Keertans and Puranas. She used to accompany her father-in-law occasionally when he went on war. She was well-up in horse riding and use of sword. By her cleverness and sound knowledge of the worldly affairs, she won the confidence of her father-in-law.

In 1745 A. D. Ahilyabai got a son who was named as Malerao. In 1748 A. D. she got a daughter. She was named as Muktabai. Malharrao was ordered to storm the fort of Kumbheri, as Surajmal Jath, who was occupying it was scheming against the Marathas. In the course of the seige of that fort, Khanderao, Malharrao's son, was killed and thus ended the married life of Ahilyabai. In those days the practice of Sati was very common. Most of the ladies used to burn themselves alive on the funeral pyre of their husbands. Ahilyabai, who was a chaste and pious lady, wanted to observe the religious custom of Sati. Her father-in-law Malharrao, however, appealed to her on his behalf as well as on behalf of her son and daughter, both of whom were minor at that time. He also sited to her the example of Jijabai, the mother of Shiwaji Maharaj. who desisted from observing Sati because of the

request of her son. Ahilyabai therefore swallowed her sorrow and honoured the word of her father-in-law.

However, in 1766 A. D. Malharrao died and his grandson, Malerao succeeded to the Jageer. This boy was excentric and was incapable to rule. Only within a year after Malharrao's death, in 1767 A. D. his grandson also died. From 1767 to 1795 upto her death Ahilyabai ruled her Jageer with a firm hand. Her charities knew no bounds. The monuments of her charity are spread all over India from Puri in the east to Dwarka in the west, and from Badrikedar in the north to Rameshwar in the south.

She was a model of Indian culture and Indian womanhood. It is a very happy coincidence that her two hundred and fiftieth birth anniversary coincides with the International Women's Year. Her Birth Anniversary is being celebrated all over India on a large scale. We are therefore glad to publish here an interesting article about this saintly lady, written by our veteran contributor Prof. Vaman H. Pandit from Indore, which was founded by Devi Ahilyabai.—Editor.]

“Get out from here. Go and tell the Peshwa, particularly, his brave General Raghobadada to cross the swords with me on the battlefield.” She said this to the envoy of the Peshwa, who had come to negotiate with her at Maheshwar.

“Maharani your wishes will be duly conveyed,” replied the envoy.

“I am the daughter-in-law of Subhedar Malharrao Holkar. I know how to fight. My women's regiment is ready. Let us meet on the yonder plain.” The saintly lady told the envoy.

She expressed her wrath in no uncertain terms, She felt sorry at the intrigues carried on by her minister and the threats of Raghoba, who was in league with the Holkar's minister. Both of them desired that she should adopt a child of their choice from the Holkar family.

Devi Ahilyabai had the wisdom and capacity to see through the dark designs of her greedy minister, Gangadhar Yeshwant Chandrachood in advising her to adopt a child. For, if she did so, naturally administration on behalf of the minor would be established and the period of his ministership would be lengthened and he would enjoy supreme power during the minority of the child. Raghoba was misguided by this silly minister.

Happily for the Maharani, Peshwa Madhavrao I, who succeeded Balaji Bajirao in June 1761, out and out supported her. The Peshwa ordered Raghobadada and Chandrachood to desist from all further attempts to threaten the widow of Khanderao, whose right to the management of the state affairs was indisputable.

FIASCO

In this way her opponents, Gangadhar Yeshwant Chandrachood and his supporter Raghoba, were dispensed by the final orders of the Peshwa, and the saintly Maharani Ahilyabai Holkar was allowed to have her own way in looking after the affairs of her Saramjam. She embarked on her responsible mission to serve the State by selecting Tukoji Holkat as commander of the army and to perform those functions which she as a lady could not discharge.

The greedy minister Gangadhar Yeshwant Chandrachood was imprisoned by the orders of Peshwa Madhavrao I, in the fort of Ankai in Khandesh. So the plot which is well-known in the Maratha history as "Chandrachood Plot" ended in complete fiasco.

Ahilyabai was the daughter-in-law of Malharrao Holkar—founder of the Holkar dynasty in Malwa. In 1724 Peshwa Bajirao took Malharrao in his services and gave him a command of 500 horses. He was then a young man and a daring soldier. In recognition of his services, Bajirao gave him sanads to levy Chouth,

Sirdeshmukhi and Mokassa on Malwa. This grant was further increased to 82 districts in 1731 and the Peshwa entrusted the general management of Malwa to Holkar.

Malharrao died in 1766 at Alampur. He left behind an inheritance of 17 crores of rupees in cash and an extensive territory yielding an income of about 74 lakhs annually. Ahilyabai was often entrusted with the management of the household affairs and Jageer, when Malharrao was engaged in wars and campaigns. The casting of cannons and firearms and the preparation of ammunition and similar other weapons of warfare was performed under the supervision of Ahilyabai by the instructions of Malharrao, so she received her early training and worldly wisdom from her father-in-law.

LAURELS

After Malharrao Holkar's death, his grandson Malerao was recognised by the Peshwa as successor to the Jageer of the Holkar family. Malerao died within an year and Ahilyabai succeeded to the Jageer by the orders of the Peshwa.

Ahilyabai's regime from 1767 to 1795 was a high water mark for the Maratha Empire. She had the satisfaction of seeing that the Empire had grown more extensive at the close of her noble career than it was in her early life, when Malharrao Holkar was winning laurels under the great Bajirao in the extension of that power, Maratha Empire thrived during the lifetime of this eminently pious and God-fearing lady.

The main feature of her administration was tolerance, combined with mercy and a due regard to the frailties of human constitution. Ahilyabai's great happiness in life was to promote the prosperity of all around her. Throughout the long period that intervened between Tukoji's elevation and her death, which occurred two years previous to his own, there never was any serious

dispute, much less rupture, between them. This was great credit to both; but perhaps greater to Ahilyabai, whose government of the Holkar territory was one of motherly benevolence. The management of all the provinces in Malwa and Nimaur was the peculiar department of Ahilyabai, and her great object was, by a just and moderate government, to improve the conditions of the country, while promoting the happiness of her subjects.

GRATITUDE

Indore, which Ahilyabai had raised from a village to a wealthy city, held her utmost attention. Credit goes to her for founding Indore that has become the first city of Madhya Pradesh. As a token of gratitude the people of Indore have erected a memorial - bust statue - of Devi Ahilyabai Holkar in the centre of the city, in front of the palace.

A considerable portion of the wealth - about 15 crores of rupees - at her disposal as Khasgi amount, collected from the personal jageer, apart from the Doulat or Government money - which she did not touch at all - was spent for building religious edifices such as ghats on river banks and temples in every part of India. The temple of Kedarnath, close to the snow-line of the Himalayas speaks of her munificence. Not only did she make suitable endowments in the form of lands to support the establishments but also entrusted jageers to the Pujaris to look after them. Her charities are continuing to this day.

Ahilyabai's end was very peaceful. She breathed her last, reciting the name of the Almighty, on the banks of the holy Narmada at Maheshwar in 1795 in the month of August, so august was the woman - a rarer gem in the garland of Indian womanhood.

She was a fine and dutiful wife, a loving mother to her subjects, faithful friend to those who confided in her and a fearless

foe for her enemies. She was and is a living example of Indian womanhood. She was a female without vanity, a bigot without intolerance. Hers was a mind imbued with the deepest love and fear of God. Moropant, the great Marathi poet says: 'Devi Ahilya, the Sun extols you and even the daughter of Bana is not as famous as you are.'

Vaman H. Pandit,
13, Khatipura Road,
INDORE CITY (M. P.)

A Prayer to Sai Baba

O Lord! O Sai!
A solitary prayer at thy feet:
"Let my lips, my ears,
Take a full measure of thy light
And delight in the rapture of thy Name!
Thy presence be felt by my side.
Stand thou before, behind and beside me,
Unfold thy existence at the call of my heart!"



"Let thy hand of help grasp my arm,
While I recite thy sweet name in joy.
Be thou my Kalpataru,
Growing thy grace above my head.
Be thou my eternal companion,
A charioteer on the path of mundane life"

Chakor Ajgaonkar
Y-II/169 Govt Quarters, Bandra (East) Bombay 51

SAINT RAMDAS

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

(Continued from September 1975 issue)

Narayan, though very young, was not a fickle-minded person. He had not left the marriage pendal to get entangled again in this worldly life or the family life. He started marching towards the source of Godavari River. In those days of unrest, when the fanatic Mohamedans were taking pride in oppressing and converting the Hindus, it can be imagined how unsafe it must have been for a boy eleven years old to travel all alone through the forest & on secluded roads. Narayan had ran away only with one dhoti on his person. It is also not known how he was passing his nights and how he was arranging about his food every day. Any other boy of his age would have given up his journey and would have returned home; but the determination of Narayan came th his help and after a travel for about three weeks he reached Panchawati and stood before the idol of Rama there on the New Year's day of Shaka 1542 i. e. the first day of the month of Chaitra. The devotion to god Rama was a family tradition of Narayan and he simply lost himself when he saw the idol of Rama at Panchawati. He stood before the idol with closed eyes and folded hands and prayed Rama to bring :again 'Ramarajya' in India.

Narayan decided to chant the 'Gayatri Mantra' while staying at the holy place like Panchawati; but he found that Panchawati was a place too frequented by the people, Hence he selected Takli for his residence. Takli is a small village on the bank of the Godawari river at a little distance from Nasik Narayan thought that in this small village the people will not disturb him and he was right in his judgement. Narayan had a very rigorous programme for the whole day from morning to night. He would

get up early in the morning and after finishing his morningrout ine of bath, etc. he would go and stand in the river water at day-break. He would then start chanting the 'Gayatri Mantra' and continue the chanting, with his mind concentrated on the Mantra upto noon. He would thereafter come out and beg for food at Panchawati. Really those people who had the good fortune to give food to this illustrious personality should be called lucky. In the afternoon he would either remain at Takli or would go to Panchawati in order to learn something or for discussien with the Shastries at those places who were well-versed in the Sanskrit literature. This helped Narayan a lot in obtaining first hand knowledge of the religious books written in Sanskrit. Because of the religious importance of Nasik, many learned Brahmins stayed there in those days and the young, bright and inquisitive boy like Narayan was welcomed by them all. Narayan was thus shaping well as a learned man well-versed in all religious books of his time.

The art of printing was not at all known in those remote days. The religious books were copied in hand. As a part of religious work, the people therefore, used to copy certain religious books of their liking. We know from the life of the great Mugal king Aurangzeb that he used to copy the Qoran. He had prepared a number of such copies. This pracrice, it appears was carried forward even in the eighteenth century as we know from the life of Ahilyabai Holkar that she had copied as many as sixtynine religious books which were famous in her time. Narayan also applied his mind towards copying of Ramayan during his stay at Takli. A copy of the Ramayan of Walmiki copied by Narayan is available in which he has written in the end the time when he copied out a certain kand (portion) of Ramayan. From this copy we know that out of the seven kands in Ramayan, five were copied out by Narayan during his stay at Takli. The remaining two kands appear to have been copied by him when Narayan settled at Chafal.

While Narayan was thus passing his time, there took place in Shaka 1545 an incident, which shows the supernatural power with which he was endowed. We have already seen some such incidents in the early life of Narayan when he was at Jamb. The incident that is reported is as follows :

In Shaka 1545, the son of the Kulkarni of the village named Dashakpanchak expired due to some illness. In most of the villages, which are situated near a river, the cemetery is usually situated on the bank of the river. The body of the son was therefore being taken to the cemetery by the riverside. The young wife of the deceased was also walking along with the funeral procession as she wanted to burn herself on the funeral pyre as per the practice of 'Sati' in vogue in those days.

When the lady saw Narayan, she was much impressed by his youth and lustre. By natural instinct she bowed down to this lustrous Sanyasi. Narayan, not knowing the facts, pronounced the usual boon of 'Be that lucky woman, who would give birth to eight sons.' On hearing the benedictory words, the lady started crying and said, 'Sir. I have just lost my husband. We are going to the riverside for his funeral and I am observing Sati along with his dead body. How will your words come true under such circumstances?' Narayan at once came to know the circumstances under which he had given the boon, but he was not a person to be upset by such happenings. He at once went to the corpse and sprinkled the holy water of the Godawari river on it and what a wonder? The man became alive! He got up as if from a deep slumber. Both husband and wife bowed down to Narayan. Uddhav, who was one of the disciples of Narayan, (later on known as Ramdas) was the first son born to this couple. This disciple had his maths at two places. One is at Takli and the other at Indurbodhan in Telangana. At both these places Narayan himself later on installed the idols of Maruti.

The years were thus rolling on. Narayan was carrying on his penance doggedly. He was entering his youth and simultaneously with the growth of his body, his knowledge was also growing. Because of the observance of penance, he was adding lustre on his face and he therefore looked very bright. The normal period of such penance is twelve years. Hence Narayan went on following the programme mentioned above for all the twelve long years from Shaka 1542 to 1554.

Visit to all the holy places in India has always been considered as a very essential thing for the development of one's personality. The saints in particular, have always been making it a point to visit as many of these places of pilgrimage as possible. After thus completing the penance for twelve years and having concentrated on god Rama for so long a time, Narayan changed into Ramdas (a servant of Rama) and started on a pilgrimage of the holy places in the North. In those remote days, it must be remembered that there were neither proper roads nor good conveyance. There was no safety in India and the travel was therefore a big hazard, but in spite of all these inconveniences the religious minded people used to undertake pilgrimages and used to complete them at all costs.

The case of Ramdas was of course different from the ordinary people of his times. Only at the age of eleven, he travelled all alone along the bank of the Godawari river. His determination and forbearance were unique. In Shaka 1554 he started for the pilgrimage and first went from Nasik to Trimbakeshwar. From there he proceeded to North and in course of time came to the Himalayas. Ramdas was a Yogi. He had scanty clothes with him. The Himalayan cold was too much for him. In the Hanumantashram in the Himalayas he was oppressed very much by cold but he could stand it because of his yogic power. After visiting Kedar and Haridwar in the Himalayas, Saint Ramdas came to Mathura, the birthplace of Lord Krishna. From here he visited Vrindawan and went to Kashi (Banaras). Kashi is a very

sacred place for every Hindu. It attracted Saint Ramdas in particular. He stayed there for a long period of six months. In Kashi there were the Ashrams of Ramananda, Tulsidas, Kabir and such other saints. The mind of Saint Ramdas was attracted by all these Ashrams and he visited one of these Ashrams every day and thus spent his time in doing some religious work. From Kashi he went to Gaya, Jagannathpuri and Prayag and came to Ayodhya, the birth place of Shri Rama his favourite God. This place attracted Saint Ramdas very much. He stayed there meditating on Shri Rama. After Ayodhya, Ramdas went straight to Kashmir. He then visited Chitrakoot, Ramtek and turned westward to Sudamnagar and Dwarka. Though Ramdas was a special devotee of Shri Rama, who is one of the incarnations of Shri Vishnu, still he had equal devotion and respect for the other incarnations also. He was therefore equally happy to visit Dwarka, which was purified by the stay of Lord Krishna.

When Saint Ramdas was passing through the country in which the Bhills were staying, he met Shri Gorakhnath. To Ramdas all people were venerable. He at once bowed down to him. He was pleased at this gesture of humbleness of Saint Ramdas and he presented to him a bow with arrows. The bow being the weapon of Shri Rama, it was gladly accepted by Ramdas and he proceeded southwards. By and by he came to Paithan. This place had a very great reputation from the time of Saint Dnyaneshwar as a seat of learning. Hence Ramdas wanted to meet the learned Brahmins of Paithan. When Ramdas met them, they found great incongruency between his outward appearance of a sadhu and the bow and arrows on his person. They first asked him whether he was a hunter or a Sadhu. They then asked him whether he had practice of using the bow and arrows. When he replied in the affirmative, the Brahmins asked him to demonstrate his proficiency in shooting. Saint Ramdas at once shot an arrow and killed seven birds with that one arrow. When the birds fell down all the Brahmins started shouting that by killing the birds Ramdas had sinned. They further said that he had to atone for the sin by

taking 'Prayashchitta'. Saint Ramdas readily agreed and did the ceremony he was expected to do. After going through the ceremony he told the Brahmins 'I have now atoned for the sin committed by me. It is upto you, who have given me the prayashchitta, to see that the birds are now brought to life.' After hearing these words the Brahmins got non-plussed. They could not bring the birds back to life. Ramdas therefore said 'When the birds do not come to life, then of what use is the Prayashchitta? All your show is in vain. You have no real merit with you. Now look what I am doing.' Saying so, Ramdas sprinkled a little water over the birds and lo! The birds got up and flew in the air. The Brahmins now got a second surprise from Ramdas. Their vanity and pride were completely subdued by Ramdas and they all bowed to him. Saint Ramdas then told them that they should cast away their vanity and take recourse to humility. He reminded them how their forefathers also gave trouble to saintly people like Dnyaneshwar and Eknath and how ultimately their greatness was proved and that the Brahmins of Paithan became an object of ridicule.

Saint Ramdas proceeded from Paithan after this incident and came to Ambejogai. He took the darshan of the goddess there; but he was not a person to be satisfied with that. He had great interest in religious books. During the twelve years, when he was at Nasik, he had studied almost all the religious books available there. Ambejogai had become famous because of Dasopant, who was a contemporary of Saint Eknath and therefore, Ramdas went through the book written by Dasopant and also through Viveksindhu which was available at Ambejogai. In the famous 'Dasbodha' which was written by Saint Ramdas later on, we find a lot of influence of these books studied by him at Ambejogai.

(to be continued)

कर्मयोगी

(गतांसे आगे)

न मां कर्माणि लिम्पन्ति न मे कर्मफले सृहा । ४ / १४ परमेश्वर द्वारा कर्मों का संचालन अहंकार रहित व कमफलों में सृहा रहित होकर हि होता है ।

अनुकूल व प्रतिकूल परिस्थितियों में संसारी और कर्मयोगी के व्यवहार में भारी अंतर रहता है । सांसारिक पुरुष की बुद्धि अनिश्चयात्मक रहती है और संसार के सभी विषयों में विशेषतः भोग व ऐश्वर्य में आसक्त रहती है । कर्मयोगी की बुद्धि निश्चयात्मक रहती है और परमात्मा में स्थित रहती है । उसका मन भगवानके मनन स्मरण से युक्त रहता है और वह ध्याननिष्ठ चित्त से कर्म संपादन करता है । एक संसारी मनुष्यकी भोगों को (विशेषकर धन) संग्रह करने की प्रवृत्ति रहती है परन्तु कर्मयोगी अपनी आवश्यकताओं को न्यूनतम करने को प्रवृत्त होता है और अपरिग्रह की ओर अग्रसर रहता है । संसारी मनुष्य का मन व इंद्रियाँ भोगों की ओर दौड़ती है परन्तु कर्मयोगी मन व इंद्रियों को नियंत्रित रखता है । जहां संसारी पुरुष कर्मा द्वारा अपना ही हित साधता है और अन्यो के हितों की अवहेलना करता है, वहाँ कर्मयोगी कर्तव्य समझकर कर्म करता है तथा परोपकार की मनोवृत्ति रखता है । सुखदुःख, हानिलाभ, मानअपमान जयपराजय, ठंडीगर्मी, जन्ममृत्यु आदि द्वन्द्वों में संसारी व्यक्ति विचलित व कर्तव्य विमुख हो जाता है । सुख मिलनेपर वह प्रसन्न होता है परन्तु दुःख प्राप्त होने पर वह दुःखी हो जाता है और कभी कभी दुःख के कारण विलाप भी करने लगता है । वह लाभ पाकर खुश हो जाता है और हानी होने पर उदास हो जाता है । कभी कभी बड़ी हानि होने पर मनुष्य का एकाएक प्राणान्त होते देखने में आता है । मान मिलने पर वह फुल कर कुप्पा हो जाता है परन्तु अपमान होने पर आप से बाहर हो जाता है और क्रोध भी करने लगता है । कभी कभी अपमान होने पर लोग बदले की भावना से कोर्ट में भी पहुँच जाते हैं । किसी भी कार्य या क्षेत्र में जय होने पर वह आनंद से नृत्य करने लगता है परन्तु पराजय में वह मायूस हो जाता है और अपना मुँह छिपाता है । अपने स्वभाव के विपरीत

प्रकृति द्वारा प्रदत्त ठंडी गर्मी को प्राप्त होकर वह उनको भी भला बुरा कहने लगता है। अपने घरमें पुत्र जन्म पर वह बहुत आनंद मानता है परन्तु अपने प्रिय प्राणी की मृत्यु पर वह रात दिन विलाप करता है। इसके विपरीत एक कर्मयोगी इन द्वन्द्वों में स्थिर बुद्धी रहता है और उनको ईश्वर का अनुग्रह समझकर सहर्ष स्वीकार करता है। वह न सुखमें आनंदीत है और न उसकी स्पृहा करता है और न दुख से दुखी होता है। हानीलाभ कोई उसपर प्रभाव नहीं डालते। मान अपमान में वह सम बुद्धी रखता है। जय में न वह अग्नी स्थिती से विचलित होता है तथा पराजय में न वह उसाह छोड़ता है और शोक करता है। ठंडी गर्मी को ईश्वरीय देन समझकर उनको खुशा खुशी सहन करता है। वह जन्म मृत्यु को ईश्वरीय सृष्टि का अटल नियम मानकर उनमें हर्ष विषाद नहीं करता है और सृष्टि चक्र से छुटकारे के लिये प्रयत्नशाल रहता है। वाणी; जिह्वा, और जननेंद्रिय के वेगों का प्राप्त होकर संसारी पुद्गल अपना विवेक खो बैठते हैं। वह अपनी वाणी के द्वारा अन्यो का अपमान करता है। भूख प्यास को वह सहन नहीं कर सकता जिसके कारण वह निषिद्ध कर्म भी कर सकता है। जननेंद्रिय के वेग में तो वह अपना ज्ञान विवेक व सुषुब्ध आदी खो बैठता है जिसके परिणाम स्वरूप अधिक संतान होती है। वह कभी कभी कूर्कर्म भी कर डालता है जिसका परिणति होती है अवैध संतान में। परन्तु एक कर्मयोगी इन वेगों को नियंत्रित करता है और धर्मानुकूल मार्ग पर इन्हें चलाता है संसारी मनुष्य की उत्कट अभिलाषा रहती है कि उसकी मृत्यु के पश्चात् लोग उसको यद् करें और उसका नाम बना रहे। कर्मयोगी ऐसे यश की अभिलाषा नहीं करता बरन् उस का हृदय अपने लक्ष्य पर (परमेश्वर या इष्टदेव) केंद्रित रहता है जिसको प्राप्त करने के लिये वह तदानुकूल चेष्टायें करता है।

[अपूर्ण]

दीनानाथ टी. गुप्ता
रेल्वे क्वार्टर्स, नं. अर. बी. २/२५७/५
रेल्वे स्टेशनके सामने जबलपूर (म. प्र.)



List of Donors, September 1975

(Continued from November 1975 issue)

		Poor Feeding		Permanent Fund	
Name	Rs.	Name	Rs.	Name	Rs.
Shri Dulal Guha	101-	Smt. N. M. Shah	100-	Shri R. C. Upadhyaya	100-
" R. V. Patel	101-	Shri P. H. Patel	100-	Dr. V. V. Merchant	101-
" Mahendrabhai Shah	101-	" S. M. Shah	100-	M/s Associated Agencies	101-
Shri Sai Devotee	101-	" A. K. Patel	100-	Dr. H. A. Batliwala	1,001
" Sai Devotee	101-	Kum. H. P. Patel	100-		
Dr. K. C. Mohanty	100-	" L. A. Bavdekar	101-		
Mrs. A. Kapoor	101-	Smt. J. M. Shah	100		
Shri S. P. Gandhi	101-	Shri M. A. Khan	101-		
" Chaganbhai Makan	185-57	" P. B. Patel	100-		
Smt. Kanchanbai H. Desai	125	" K. A. Makhija	100-		
M/s Shroff Plastics	101-	" P. M. Khimji	100-		
Shri Sai Devotee	101-	" R. D. Patel	100-		
		" R. N. Shah	100-		
		" S. M. Patel	100-		
		" R. M. Kakani	100-		
		" Saiko Hanmantrao	101-		

Shri V. A. Shah	501-	Smt. P. V. Choksey	215-
" R-Anna Rao	100-	Shri S. A. Dharampuri	251-
" V. Guruswami	100-	" P. K. Ghosh	193-55
" S. M. Inamdar	100-		
		Education Fund	
		Dr. K. C. Mohanty	100-
		Shri Dulal Guha	100-
		Smt. Ratna Kodia	101-
Shri A. Khokhani	501-	Snri A. Y. Tipnis	1,000-
M/s N. Pharmaceuticals	101-	Smt. Renu Bakshi	800-
Shri H. K. Razdan	101-	Shri R. C. Pradhan	200-
" A. B. Deshpande	501-	" V. K. Shah	100-
" R. C. Pradhan	200-		
" B. Nath	100-	Building Fund	
" V. K. Shah	100-	Shri M. D. Mali Patil	1,000-
Dr. K. C. Mohanty	100-	" V. K. Shah	100.
M/s M. Morarji & Co.	2,301-	" S. D. Neroy	500-
Shri J. R. Mudholkar	101-	" R. C. Pradhan	100-
" M. J. Trivedi	101-	" Amarjeet	501-
" N. J. Desai	101-	" Vinod Amin	125-
" Dulal Guha	100-		
Smt. L. K. Bhakta	1,001-	Satyanarayan Pooja	
Shri Sai Devotee	101-	Shri G. C. Patel	108-
Dr. Sow. K. D. Bardhan	200-	" H. C. Patel	108-
		" J. M. Patel	108-

Abhishek

Smt. Rajani S. Kadambande

101-

Specific Donation

Shri A. P. Modi

500-

" M. A. Thadani

100-

" K. L. Vaswani

1,000-

" G. K. Gujar

501-

" M. D. Nayar

271-

List of Donors, October 1975

KOTHI

Shri R. N. Thakkar

100-

" G. D. Achluvalya

101-

" V. B. Divekar

100-

" K. B. Kothare

101-

" M. R. Mirpuri

116-50

" V. R. Nayak

151-

" K. K. Choudhary

101-

" Amar Gowda

226-

Shri M. M. Jwarlu

100-

Smt. B. P. Baliga

151-

M/s. Sainath Novelities

101-

Shri S. S. Nagvekar

201-

" M. G. Joshi

100-

" S. V. Patel

232-70

" I. L. Patel

100-

" J. H. Contractor

152-

M/s. Nabros

101-

Shri A. R. Deshmukh

125-

" B. M. Shah

101-

" Phiroz Engineer

344-

" "

1000-

" D. I. Desai

101-

" N. D. Bankar

151-

M/s Jaychand Oil Mills Co.

251-

Sow. V. S. Mandaliya

111-24

Smt. Neeta M. Sanghvi

160-

Dr. Sow. V. A. Rang

101-

Shri A. K. Prasad

151-

" R. S. Agrawal

101-

Smt. K. R. Patel

186-25

Shri R. K. Sharma

101-

Shri Nandlal Chawala	501-	Shri Anilkumar Pai	100-
Smt. Zinat Aman	100-	" B. S. Jahorkar	101-
H. T. Chawla	501-	M/s Nabros	101-
Dr. S. K. Bhat	1001-	Shri K. Maheshwari	101-
Shri. D. B. Vanki	305-	M/s Sainath Carriers	101-
" B. S. Mundasa	101-	Shri B. J. Mordekai	130-
" Hargovind Duggal	101-	Dr. P. V. Rustomji	401-
Dr. P. Gaikawad	101-	" M. V. Dekate	101-
Shri N. C. Taylor	185-40	Shri Amar Gowda	150-
Sow. S. V. Madnani	101-	" D. B. Patel	101-
" S. S. Kamlani	101-	Shrimant Pant Pratinidhi Rajesabeb Aundh	101-
M/s Bhagvati Roller Flour Mill	101-	Shri A. C. Dev	100-
Shri B. G. Dave	185-40	Smt Seeta Amarnath	100-
" V. R. Kandkurte	501-	Shri M. H. Hemrajani	251-
" D. S. Desai	101-	" C. P. Patel	194.67
" A. V. R. Reddy	108-08	" N. K. Kishnani	101-
" B. Nath	100-	Sow Leelavati Sharma	1001-
Sow. V. H. Tipnis	101-	Dr. K. K. Agrawal	101-
" V. V. Limaye	101-	Shri B. Gangwani	101-
" M. B. Deshmukh	111-	" P. B. Thakor	570-
Smt. R. Jankidevi	116-	" Vijaykumar Kapoor	101-
Shri Dipchand B.	101-	Sai Devotec	200-
" H. V. Murti	101-	Sow K. Raj Kapoor	117-

Smt. Vidyut K. Mapkelal	101-	Shri Sai Sewa Mandal	501-
Shri K. Mohan Karanth	100-	" J. H. Parbiya	101-
" M. H. Shah	100-	Smt Rajkumari Chandrabhan	101-
" B. Master	100-	Sow. Shastri	101-
Dr. R. T. Acharya	101-	Dr. P. V. Rustomji	401-
Shri B. Ramaya	105-	M/s King Finance Corporation	100-
" P. C. Khetiya	115-87	Smt. Dhanlakshmi Patel	1242-
" C. M. Patel	1000-	Shri Pradip Chakravarti	111-
" Dhiraj Parikh	101-	Smt. K. S. Ammal	220-
" Rajan Nanda	1000-	Shri M. Sairam Krishna	180-
Sardar S. M. Kibe	1001-	Dr. Y. S. Acharya	472-
Shri C. N. Mehta	101-	Shri S. N. Chaturvedi	151-
" Somappa Pattur	101-		
" I. S. J. Parbiya	101-	Poor Feeding	
" H. D. Punjabi	100-	Shri S. N. Kirtane	101-
Sow. Nilima Nayak	100-	" G. Desai	100-
" Nargis Parekh	100-	" Uttam Choundappa	100-
Captain V. V. Mahesh	110-	" P. Tolani	101-
Shri K. A. Mehta	151-	" V. B. Nandvani	101-
" Sai Devotee	1001-	" Shashikant Parkar	126-20
M/s Yogesh Electric Stores	365-	" N. Y. Nadkarni	121-
Shri D. Bagal	180-	" D. K. Marathe	1,000-
" B. J. Gada	101-	" Gul Advani	125-

Shri N. Singh	101-	Shri J. P. Mistri	102-
Smt Shantabai Nayudu	100-	Shankarrao Patil	125-
Shri S. N. Chaturvedi	151-	A. K. Kole	101-
" M. D. Shrisath	126-25	Chunilal Jani	150-
" H. R. Nayak	126-25	M. Malyalrao	501-
" C. R. Chouhan	171-49	M. M. Savivala	105-
Smt. J. S. Dhruva	101-	L. A. Raheja	100-
Shri P. J. Tekchandani	101-	Sow. S. D. Desai	189-
" R. N. Avasthi	101-	Devlaliwalla	125-
" B. Master	100-	Shri U. N. Modi	101-
" N. R. Habirwala	201-	N. Vora	125-
" D. Pardcshi	100-	G. Rangarao	101-
" A. J. Wadia	101-	S. Patel	101-
" K. H. Joshi	251-	Dr. V. K. Kapoor	101-
Kumari K. Randhir Kapoor	501-	Shri G. Gagre	101-
Shri M. K. Wagle	125-	V. G. Sayankar	126-25
(In memory of K. G. Wagle)		A. P. Dorli	225-
" D. V. Shah	125-	R. Patel	125-
" Javeri	301-	Raman N. Shethi	101-
" Vishwambarnath	101-	T. H. Advani	125-
" Y. V. Dosa	1,125-	S. S. Bhoite	101-
" Sai Devotee	251-	Sai Devotee	101-
" Laljibhai Badhwala	126-25	I. P. Patel	401-

LIST OF DONORS

Shri Vasudeo Adanani	101-	Shri R. S. Manjeshwar	100-
" K. N. Shrivastav	101-	" V. S. Janardan	100-
" Variji Ajasi	101-	" K. R. Murti	101-
" Atmaram Mishra	152-	" A. V. Junnarparkar	201-
" Mita Tulsidas	250-	" M. Shah	500-
Shri S. K. Garg	125-	" A. R. Gilani	100-
" M. Shah	201-	" R. Sankutala	100-
Sow. Leela Bhan	111-	Sow. B. S. Bhimayya	101-
" K. H. Irapor	106-	Shri A. K. Upadhyaya	200-
Shri M. Shah	201-	" G. C. Tanna	100-
" R. T. Desai	201-	Sow. V. Rukminibai	100-
" V. P. Patel	300-	Shri V. R. Murugesan	101-
" S. A. Mirchandani	100-	" M. D. Mannipatil	201-
" M. G. Joshi	101-	" M. Shah	101-
M/s Mahavir Trading Co.	122-		
Shri A. G. Gokhale	100-	Building Fund	
" A. K. Sahukar	201-	Shri G. K. Chavla	1,000-
" M. Shah	101-	Smt. Indu Shamlal	101-
" K. K. Junej	108-	Shri S. N. Parkar	500-
" G. A. K. Murti	100-	" Gurulingayya Swami	
" Shantilal	275-	Medical Fund	
" J. M. Chandrai	101-	Shri M. Malyalrao	501-
" A. H. Doctor		" H. Agrawal	555-

Smt. I. S. Kalakadkra	101-	B. R. Bhingrakar	100-
Shri G. D. Parikh	200-	Y. K. Shah	100-
Smt. Namrata & Sharmila	1,100-	A. C. Rathi	251-
Shri B. M. Sonavne	200-	R. T. Sarvankar	101-
“ V. N. Virkar	1,401-	Shri S. R. Nimbalkar	101-
“ N. G. Ganla	501-	“ V. J. Hingorani	100-
(In memory of Late Laxmibai T. Akula)		Sow. V. Karande	101
		Shri I. P. Patel	100-
		Miss H. Isthar	100-
		Shri B. B. Malipatil	100-
Shri S. Kissani	1000	“ S. T. Bodhapalli	100-
“ S. J. Mahimkar	101-	“ M. G. Paptan	101-
“ J. M. Kothari	501-	“ G. P. Lahoti	100-
		Shri D. P. Pande	100-
		Dr. B. G. Vandhane	100-
Shri G. V. Subbarao	116-	Shri K. V. S. Sethi	100-
		“ Nandkishor Surana	100-
		“ H. R. Gandhi	100-
		“ Z. A. Kapsi	500-
Shri M. H. Rao	101-	“ N. S. Tripathi	100-
Dr. S. H. Premnath	116-	“ V. G. Bahulekar	101-
Sow. Kamal Dabholkar	100-	“ D. P. Desai	100-
“ G. D. Kankolkar	100-	“ Rangnaykulu	100-
Shri D. V. Patel	100-		
“ Arunnachalam Mudliar	100-		

(to be continued)

Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

1. Shri Sai Satcharita (Marathi)	Rs.15 .00
2. Shri Sai Satcharita (English)	Rs. 6.25
3. Shri Sai Satcharita (Gujrati)	Rs. 4.50
4. Shri Sai Satcharita (Hindi)	Rs. 7.25
5. Shri Sai Satcharita (Kanarese)	Rs. 4.25
6. Shri Sai Baba Jeevitacharitam (Telugu)	Rs. 8.00
7. do do (Sindhi)	Rs. 10.00
8. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.20
9. do do (Gujarati)	Rs. 0.30
10. Four Adhyayas by Dasganu (Marathi)	Rs. 0.25
11. Sagoonopasana (Marathi or Gujrati)	Rs. 0.20
12. Shri Sai Baba of Shirdi by Pradhan	Rs. 1.00
13. Sai Leelamrit (Marathi)	Rs. 4.75
14. Sai Baba in Pictures	Rs. 2.00
15. Sheeladhi (Marathi)	Rs. 0.20
16. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 2.50
17. Shirdi Darshan (Album of 66 photoes)	Rs. 2.00
18. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60
19. Mulanche Sai Baba (Marathi)	Rs. 0.50
20. Children's Sai Baba (English)	Rs. 1.25
21. Pictorial Album	Rs. 2.00
22. Sai Keertanmala (Marathi)	Rs. 2.25
23. Sai The Superman by Sai Sharan Anand	Rs. 3.25

Available at :- 1. Receiver, Shri Sai Baba Sansthan,
P. O. Shirdi, Dist Ahmednagar.

2. Sai Niketan, 804-B, Dr. Ambedkar Rd,
Dadar, Bombay - 400 014.

THREE COLOURED ASHIRVAD PHOTOS



Size	Price	Size	Price
14" X 20"	Rs. 1-50	8" X 10"	Rs. 0-50
10" X 14"	Rs. 1-00	2½" X 3½"	Rs. 0-20
4½" X 5½"	Rs. 0-30		

Photoes from the blocks by Shri D. D. Neroy.

Particulars.	Colour	Size (c. m.)	Price
1. Baba Sitting on Stone	Three-Coloured	35.56 X 50.8	1-50
2. ..	Blak & White	..	1-25
3.	22.86 X 33.02	0-50
4. Baba in Dwarkamai	Three-Coloured	..	0-50
5. Shirdi Darshan. (66 Photoes)			2.00

Available at :-

1. Shirdi, Tal. Kopargaon, Dist. Ahmednagar,
- 2. "Sai Niketan" 804-B, Dr. Ambedkar Rd., Dadar,
Bombay - 400014

Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. S. Pathak, Sai Niketan 804-B,
Dr. Ambedkar Rd., Dadar, Bombay - 400-014