

he effort is conscious (among men) we call it anthropomorphic where it is natural, it belongs to the animal world; and where it is insentient, it is termed gravitation. Ego is a quality that a human enjoys, a brute protects and a lump of clay has imposed upon it by nature. *Its assertion in form or colour, or personality is dependent on the intervening space between two objects that lends them a negative background for a positive relief.* Its existence is justified in protecting and maintaining individuality against the drawing of the self in a sea of universality.

Universal understanding is the ideal of man, which consciously or unconsciously every individual tries to attain. The law holds good as much firmly in the material domain as in the spiritual, and in both cases the medium of understanding is the particular mind of a person. As opposed to the oceanic nature of universal knowledge, stands the inadequacy of the limited capacity of the individual mind.

Just as a brute identifies himself with his body and looks upon it as his self, a human feels himself one with his mind and body and cognizes their inter-action upon each other as his own self. Whether the perception of his self is true or erroneous, there is no gain saying the fact that an ego is created. It is responsible for all the mental and physical activities of man. All the creative genius, all the ambition, and love is actuated by this fundamental instinct, of ego which is the ever-asserted presence of 'I' as represented by the body and mind.

In and through our physio-mental relations, we live, think and work, become happy or miserable, elated or disappointed. If the one suffers, the other reflects the sufferings, and there is such a commingling of understanding of the two that the egoistic distinction of both is hardly maintained.

The primary step for establishing an ultimately true ego is the severance of the body-ego from the mind. The body is our

self no more than a coat on our person, and the mind is our self no more than a shirt nearer to ourselves than the coat (body). By looking upon body and mind as the two seperable units of our self we learn to distinguish their joys and sufferings and by comprehending their inter-action upon each other we are able to locate the cause of our dual effect.

By frequent reflection on the independent existence of the body from the mind, an understanding dawns on us. It convinces us of the predominance of mind over the body and we conclude that it is the mind that suffers every agony that it cannot overcome and that the body is the medium through which the mind experiences that gross world and its activities.

Mind behind the body is the guide of the body. So by holding on the mental-ego without losing awareness of their severed existence, we can exercise quiet submission of the body by controlling the mind. The body loses its individuality in favour of the mind. The mind-ego has similarly to be incorporated in the real Self by surrendering its independence to the Soul.

All activities of the mind to controll and free itself from excesses of joys and sorrows of the world, and even its turn to spiritual pursuits do not diminish the mental-ego. All these affirm it and bind down an individual to a rigid sense of self-assertion, making him immobile for an universal understandg, through the knowledge of the Self.

Having realized the futility of all mental exercises in diminishing the mind-ego we learn that it defeats its on end. How can we subjugate the mind and rid it of its boisterous activities the least of which blots out all its implied identity with the real Self? How can we destroy the curtain that holds us from our true self? These are questions for the spiritual surgeon alone. Can any one perform this surgery? I know of one who does it. Is this Master of surgery unimaginably efficient? He does no surgery; nor does he put us to tortures of a knife. He burns the curtain of ignorance by the radiance of his Love and transplants a visioning lens that maintains one in infinite identity with the Real Self, in and beyond the world, equally firm.

Hints to Correspondents



Letters are received by the Samsthan requesting that certain ceremony be performed at the Sai Shrine at Shirdi. But several of them are written in the Madras Vernacular. Wherever possible, English should be used in the correspondence. Addresses given should also be legible and full. Where it is requested that things should be sent, the letter should state whether Railway parcel is preferable and in that case state to which railway station the parcel should be sent. Requests are made that udhi and Tirtham or Abhisheka water should be sent by V. P. P. or "to pay". The railway and (probably P. O.) does not accept such articles to be sent "to pay" or by (V. P. P.). Freight on such parcels have to be paid for before they can be accepted by the or by Rail. Some foreign post places, parcels accept only *registered* post and parcels. In such cases, the sender must advance registration charges also.

When Abhisheka or Archana is to be performed, the writer must give; whenever possible, (1) the name, the gotra, the janma nakshatra in which and the purpose(sankalpa) for which it is to be performed. In the case of Archana, the sort of Naivedy (e.g. ladu Burfi, Halva, Chiroti or Kaja) that is to be performed; the quantity to be despatched to the sender and distributed at the shrine and the scale of Dakshinas for these who recite the Mantras e. g. Vishnu Sahasranama, Baba's Ashtakan, Lakshmi Ashtakan, Panchasukta, Rudra, Maha Narayana Upanishad, Surya, Atharva Upanishad &c. may also be stated. Usually Re. 1 Dakshina offered to Baba and dropped into Baba's bore at the Archana and annas four, eight or twelve are given to the Mantrakshatas according to the number of persons engaged. Four annas per head may be taken as the minium. As Baba declared himself to be Maha Laxmi and Laxmi Narayan, the above and other Archanas are being done for the benefit of the devotees that ask for the same.

Death on Ekadasi.



To,

The Editor,

SHRI SAILEELA MASIK.

Sir,

WILL you or any of your readers kindly inform me and the public through this S. L. Masik or you, whether there is any **express** authority in the Vedas, Upanishadas, the two Itihasas, or the 18 Puranas, for the statement, that death of a person on Ekadasi, is by itself sufficient to take his soul to Heaven (Swarga) or to Liberation (Mukti)?

OF course, arguments for or against the position deducible from B. Gita VIII 5.6. &c. can be adduced. But is there express authority on this subject? Please quote chapter and verse, if possible.

B. V. N. Swami.



25

" Sevashram ", Annavaram, via Tuni, East Godavari. S. India. No sum can be too large or too small, according to your resources; and as God has prospered you, *give for LOVE'S sake*; and your gift will be its own reward.

Our Home is open to the Crippled, and Disabled irrespective of creed, caste or colour and there will be *no proselytism*, for there is only one religion—the religion of LOVE, for GOD is LOVE.

Yours Sincerely,

In the One life

ARTHUR E. MASSEY.

Annavaram, E. Godavery Dt.

Impressions

I sat in a place of beauty rare,
And the sun flamed high in an azure sky,
Beauty and laughter and joy were there,
And all were happy save I,
For my soul was shrouded in blackest gloom,
And storms of rage in my breast ran wild,
But they fled like dust 'fore a sweeper's broom,
As I heard *the care-free laugh of a child.*

I stroll'd through the streets of a city fine,
And my heart was light and my face was bright,
And the night-air tasted like grand old wine.
And the starry sky was a glorious sight.
But the night seem'd black as the pit of hell,
The stars and the city seem'd all defiled,
And the ache of my heart no words can tell
As I heard *the sob of a homeless child.*

A. E. MASSEY.

26

The Cripples' Appeal

Pray help to train this crippled form of mine,
 And mould it to express the Will Divine
 From day, to day, *sans* murmur or repine.
 Imprison'd as I am, still life to me is sweet,
 I love the sun, the flowers, the deep-blue sky,
 And children like myself in work and play to meet,
 And when the darkness falls—in peaceful sleep to lie.



" Human excrescences " we're sometimes styled !
 " The flotsam and jetsam " of a heedless world !
 By no such epithets shall we be riled,
 For e'en to-day there are good souls who own
 They live and strive to do God's will alone,
 These give not their charity as " doles "—
 They give their *all*, and LOVE enthroned,
 Because to them *all life is ONE*.



" Better than learning is a loving heart,"
 In these words Buddha taught " the better part,"
 And to bring succour to one needy child
 Is more than gain from out the prosperous mart,
 Or wealth by unclean greed defiled.

ARTHUR E. MASSEY.

SHIRDI NOTES.



Opinions of the Visitors to the Shrine of Shree Saibaba, Shirdi, as copied from the Library Register. (From 1-10-39 to 30-11-39).

—:0:—

I heard about Shri Saibaba only about twenty days ago, when I attended a lecture delivered by Mr. B. V. Swami on Him in my native place. The lives of Saints & great men always interest me and I soon read all available literature about Shri Saibaba & His greatness. His deeds & His religious creed attracted me. I began to meditate on Him for about a week & wanted to see if it can have any effect on me immediately. As a result, I felt irresistably drawn to visit Shirdi & see His Samadhi, etc. Though belonging to a place hundreds of miles off, my attraction became uncontrollable & I came here yesterday. There is much peace & calmness in the atmosphere both at Samadhi Mandir & Dwarkanaiji. The picture of Balaji at Dwarkamai is very life-like, resembling Shri Ramkrishna Paramahansa's. But I came to this place with two specific wants & sought Baba's Grace for them. I have not got any answer for them yet. I hope to get soon & if I do get I will have nothing to doubt the living of the Spirit of Shri Saibaba here, though it is over 20 years since he passed away. I leave this place with hope.

Nellore. Dated 6-10-39

(Sd.) R. Ramchandra Rao.

+ + + +

I have no known words to describe what I feel and find in this Holy soil of Shirdi of Shri Saibaba, but as the proverb goes 'Suppression of Truth is the suggestion of falsehood' and hence my religio-moral duty demands me to say a few words in the interest of those who are really in search or quest for their spiritual

evolution. Neither space nor time could permit me to write here on this page all my impressions and expressions of what I feel in the heart of my heart, but I request all my co-devotees of Shri Saibaba to refer to the future editions of 'Shri Sai Lila' Magazine, wherein I desire to publish my Spiritual Experiences of 'Shri Saibaba. To be brief, this holy place of Baba's Samadhi & Dwarkamai in particular, are the places, where, I say with all my belief & personal knowledge, people of any type of hard material, will be moulded to any shape & go a new man to the surprise of those who have found him otherwise. Regarding the ceremonies observed in the puja of Shri Saibaba, they are in themselves of completely cosmopolitan outlook, which testimony speaks for itself. As regards the pujari, Mr. Vithalrao & others, whose names I do not know I regret, are the people whose very kind nature towards visitors, is an added quality to the holy shrine of Shri Saibaba. I have volumes to say, but I leave every visitor to judge for himself.

Dated 4-10-39.

(Sd.) Dr. K. R. Thakar.

Bombay.

+ + + +

We were happy to spend a couple of days here. The surroundings are good. The Samadhi Mandir & Dwarkamai are fine & the Pujas are done in a very religious manner at the appointed time. The members of the staff, especially Mr. Vithalrao and Nanu Bhattacharyaji looked after our comforts very nicely, whom we thank very heartily.

Dated 15-11-39

(Sd.) M. Alsinga Chari, Madras.

„ N. Hanmant Rao, Kannore.

+ + + +

I have seen the Shrine of Saibaba & I was very very impressed. Everything is well kept and one feels peace immediately upon entering. Should like to come again for some time.

Poona

(Sd.) Mrs. M. Gadgil,

20 11-39.

„ Shantabai Mehendale.

Prof. NARKE

AT MADRAS.



In connection with Prof. Narke's visit to Madras, a pleasant function was held on Sunday the 14th January 1940 at 4 p. m. on the invitation of Rao Sahib B. Papaiya Chetty at his residence. Though the invitations issued were few, about a hundred Sa¹ Bhaktas gathered, almost all of whom were highly cultured people. Among those present were—

Messrs. S. R. Rangnathan, M.A., (Rao Bahadur),

B. N. Vishwanathan, M. A., B. L.,

P. A. Aiyannah Chetty,

Manohar B. Mankar, B. A.,

M. O. Alasingra Chari, B. Sc., B. L.,

S. Narasimhan, M. A.,

Natha Namberumal Chetty,

Mrs. R. Subbamma, B. A., L. T.,

Dr. P. Krishnarao, B. A., B. L.,

Kota Anandhakrishna Chetty,

S. S. Ramchandra Iyer, B. A., B. L.,

M. R. Sampathkumaran, M. A.,

M. T. Narasimha Iyengar, B. A.,

M. A. J. Thirumalachari, L. E. E.,

R. Vanchinatha Iyer,

T. R. Kuppaswami Iyer, B. A.,

Rao Sahib N. Seshagiri Rao Naidu (Retd. Dy. Collector),

Dr. M. Sadasiva Rao Naidu, L. R. C. P. & S.

and a number of other ladies and gentlemen.

The meeting commenced actually at 4 p. m. and continued until about 7 O'clock. Prof. Narke gave his impressions of the Great Sri Sai and explained at length the powerful influence exerted by him on the moral and spiritual side of Bakthas. A number of parables were mentioned to illustrate the several points raised for

explanation. A few questions were also asked and answered to satisfaction. During the whole conversation, the Learned Professor exhibited his masterly grasp of the subject, dealing in scientific manner with the practical side of human life.

Tributes were also paid to the invaluable work done in South India by Sjt. B. V. Narasimhaswami to whom this part of the country owes its knowledge of Sri Sai Baba. (Prof. Narke even remarked that none until now has done such wonderful propaganda as Swami did with regard to Sri Sai).

With a vote of thanks by Rao Bahadur S. R. Ranganatham, the meeting terminated at 7 O'clock. The audience during the whole period listened with rapt attention.

Harathi songs at the close were sung by Prof. Narke and Mr. Manohar B. Mankar in Maharashtra and Miss Syamala in Telugu.

Sri Subbanacharya, Bagavathar of Rajampet entertained the audience with a few songs from his newly composed Sai Kathamrita Kirtan



Sai Literature.



Readers will be glad to learn that Introduction to Sai Baba, B. V. N. Swami, which is already issued in English, Tamil, Malayalam and Canarese, is being printed in Telugu and Urdu; and that a lady at Vizagapatam is rendering it into Bengali. There is great need for its being translated into Mahrathi, Gujerathi and Hindi. As there is no copyright in the book, any one can translate and publish his translation or send us his or her translation for publication by the Sansthan. Funds have to be found for this work. Is it too much to hope that ardent devotee, will send their usual donation to the Sansthan earmarked "for publication of literature". Now several small donation are sent to the chief clerk, or Secretary &c. "to be spent as you please for Baba". But these are powerless by themselves to use such contributions for anything except "current expenditure". Devotees may therefore note in their coupons, if they please, that the money may be spent for publication of Sai Literature or Translation. In any case, these trifling do not suffice. Special donations to help this work are therefore invited.

B. V. N. S.

Other expected publications.

SAINATHA MANAS POOJA (in Sanskrit Verses)

SAINATHA POOJA VIDHI (Sanskrit)

SAINATHA POOJA VIDHI (Tamil) are under print in the Sastra Sanjivani Press, 259 Mint Street, Madras.

SAILILA

As this journal has just now entered on a new place of life in bilingual form, making a wider and deeper appeal than before, its

front page (on the cover) should not merely contain the words 'Devoted to the spread of the life principles of Sai Baba viz. Truth, or (Reality), Love (that is limitless), Hope (that never dies) and Bliss perpetual—forming a link between all religions especially Islam and Hinduism" or some shorter or modified form of these, but should also convey these ideas artificially. Devotees are invited to send their drawings to carry out this idea.

x x x x

On 18-2-1940, devotees of Sai Baba at Kurnod (Madras Presy.) met and resolved to form a Kurnod Sai Mandali.

They were given a land for building, the premises for the Mandali, by the zeal and liberality of Mr. Hanumanta Rao, lubricating oil agent, Kurnod. They have resolved to affiliate themselves to the Shirdi Sai Samsthan and are subscribing for the Sai Lila Masik. They have raised funds for helping the printing in Urdu of the introduction to Sai Baba.



ACKNOWLEDGEMENTS AND REVIEWS.

We have received the following books and journals.

BOOKS.

Bhagavad Gita—(Telugu script.)

2. **Uppishadas**—(Telugu script.) Isa, Kena and five others.

3. " " "

The above include translations and notes in Telugu.

4. **Sai Lila**—(Telugu) being an account of the experiences of devotees in the Maharashtra, with Sai Baba extracted from the statements given by them before B. V. N. Swami.

All the above are written and published by Rao Saheb B. Papiiah Chetty, Secretary, Madras Sai Mandali, 55 Ströten Muthia Mudali Street, Madras. Price respectively annas.

5. **Sai Stava**—being Telugu verses on Sai Baba by Satavadanam Doma Venkatsami Gupta. Price 2 ans. Available as above

6. **Yoga Sadhana**—Sri Rama Jayam—Sri Aurobinds Jayam and published by Kulapati P. A. Subramania Iyer, 84, Big Street, Triplicane, Madras.

7. **Home of Peace for Crippled and Disable Children**—Set of papers relating to the—at A. Annavaram, via Tuni, E. Godavari, S. India.

The first three books furnish for the Telugu readers, a cheap and easy means of getting acquainted with India's sacred classes. The fifth will fill the Telugu readers with deep devotion to Sai and thus benefit him alike in temporal and spiritual matters.

B. V. N.

The Sixth-As war conditions have reduced the resources of the Home, benevolent people may kindly send what they like to the House at Sunavaram (East Godavari Dt.) M. S. M. Rly. "This is just what Baba would say is serving Him, for He is in the crible as in other creatures."

JOURNALS.

1. **Theosophy in India**-(Convention Number) Dec. 1939. Published by Theosophical Head Quarters at Benares.
2. **The Theosophist**-For January & February 1940. Adyar (Madras.)
3. **Kalpaka**-For 1939-1940.
4. **Vision**-For 1939-1940 January and February. By Anandasram Kanchangad, S. I, R.
5. **Kashmir Times**-3rd February to 2nd March 1940 (Srinagar.)
6. **Kalyan-Kalpataru**, Gorakhpur-for Jany. Fbry. and March 1940.



EXPERIENCES.

Elgin Road P. O.,
Calcutta, 29-12-1939.

"A" attach here a few sheets giving a brief account of the experiences of my family in regard to Shri Sai Baba for insertion in the next convenient issue of the Sai Leela Magazine.

Yours faithfully,
'A' C/o, Editor.

For some time, ever since I read Narsimhswami's and Pradhan's books on Sai Baba, I have been desirous of relating to the readers of this magazine, the experiences of my family of the great Saint of Shirdi. It was only today that by the chit system I obtained Baba's permission to have them recorded here. My sole object in doing this is to enable other devotees of Baba to share my faith in him and to have the firm conviction that once a devotee touches his feet, Baba never forgets him. For obvious reasons, however, I do not wish to give out my name at present and reserve this for a future opportunity.

In 1916 an elder brother of mine fell into the hands of Christian missionaries and the consequences thereof may be more easily imagined than described. The pity of it was that this brother was very religious and it was evident he had fallen into wrong hands. This was a great shock to my father who had built all his hopes on that son and the natural reaction was a craving for spiritual comfort. The need of it was felt more as increasing financial and domestic difficulties made the burden heavier. It was thus he came in contact with the late Hari Sitaram Dixit and through him with Shri Sai Baba. Baba at once came to his rescue. A husband now a well-known doctor in Bombay was found for my grown up younger sister and at the marriage Dixit was specially sent down from Shirdi by Baba as his representative, and a small photo of himself was presented by Baba to the bride. My father in his extreme faith wanted every one of his family to get his Guru's blessings and so all of us by turn went to Shirdi, including the brother who was converted to Christianity. A younger brother also who had a major operation in his left leg was partially cured through Baba's grace

and, although part of his complaint still persists, today he has a decent job and, what is strange to say, has taken up the responsibilities of the family.

Early in 1918 the brother who had turned Christian died a premature death, writing a letter to my father before the end, begging for his forgiveness. My father was so affected by the death of this favourite child of his that again he turned to Baba for comfort. And for a whole week after we received the sad news Baba in the form of a Mohammedan **Harlakhi** (Faquir) came to our place every morning and spoke something to my father which gave him immense spiritual satisfaction. In fact, he was being prepared for his own and which took place a month before Baba's Maha-samadhi. Baba appeared to him at his death-bed and him the final consolation he needed so much.

And now came for us, the mother and two sons, a series of misfortunes and a dark period during which, however, mysteriously Baba constantly gave us his protection. Looking back over that period I wonder how we could ever have got without Baba's unseen aid and help at every time, and often through unknown sources.

In April 1918 I had the good fortune of falling at Baba's feet in the Masjid at Shiridi and although I was only seventeen at that time, I was felt such devotion in his presence that it is almost impossible to describe exactly my feelings. Suffice it to say that visit left a life-long impression on me.

From 1918 to 1924 Baba saw to it that we were never without some spiritual guide and so it was that we frequently were at Siddharood Swami's Math in Hubli. Whenever I touched his feet I sensed Baba in him and actually always addressed and prayed to him as Sai Baba and in Mahratti and not Kanarese, his ordinary language.

In 1921 I had a serious mental illness when my life was despaired of and suddenly an educated Yogi, M. A., turned up at the small town I was staying, gave me an ordinary amulet and

immediately cured me. My mother told me that this man must have been Baba's agent for he disappeared as mysteriously as he had come.

In 1926 with Siddharood's blessing or rather Baba's blessing as I would prefer to call it I secured my present excellent job in Calcutta. A few years later my younger brother also secured desent employment in Bombay.

And now having given as enough for a living Baba started the preparation of his spiritual career for me.

In 1936 my mother who was at Upasanni Baba's Ashram at Sakori sent for me. I took his darshan and so, after a lapse of 18 years, re-visited Shirdi. I reached the old spot in the Masjid alone and fill weeping at Baba's feet, praying to him for future guidance and yet more faith in him.

In 1937 my mother lay seireusly ill at sakori and all her family gathered round her for what we considered was the end. At that time Sakori Maharaj gave her a discourse on her Bhakti and actually said "I have seen many devotees cane here but have yet to see another like you." He blessed us all and strength to say, my mother whom we carried all the way to Bombay in a most dangerous condition, recovered miraculously she herself says that this is due to Baba's grace.

From 1937 onwards I decided that I must sense Baba more intimately and so I earnestly prayed to him for light and guidance. And this did come. Without being able to read books other than in English, I was led into buying the works of Swami Vivekananda; a Madrassi monk in the Advaita Ashram here actually pointed out to me what books. I should purchase. I went through those Prevently, particularly the celebrated lectures on. "My Master". "Pavhari Baba of Ghazipur" and "Dnyan Yoga". I then resolved I must know something more of my one Guru. I wrote to Mr. Kharkar for a copy of B. V. N. Swami's book on Sai Baba. In all this I could see the hand of Baba guiding me.

From Rao Bahadur Pradhan's book I learnt that all the books I had already selected were those recommended by Mr. Turkhud in his "Appeal to the Western Tourist."

In recent week, at home and in the office, at all times and at all hours, I have been experiencing in an ever-increasing degree Baba's constant care and solicitude for me. I am actually, as it were shown daily what passages from the various religious books I should read and hav. I should ponder over them.

I feel very much indebted to B. V. N. Swami's excellent books and I almost daily go over Prof. Narke's experiences which he has with such faith, EVUSAGE and devotion reated in this book.

I earnestly pray that copies of this book to circuleted over a wider area and that they may bring spiritual consolation and comfort to hundreds of other devotees.

If there is one thing I have realised in Baba it is that ignorance of Marathi, Sanskrit, the Puranas & the thousand and one ceremonies that are so common to our religion is no impediment or obstacle to a firm faith and devotion in one's Guru. To the Madrasi and other non Marathi speaking devotees of Baba I can without hesitation affirm that what little I have been able to gather from him is through the medium of English alone, says Vivekananda in his lecture on "My Master".

Spirituality can be transmitted firm are soul to another just as easily as a flower can be given "

One touch, are glance can change a whole life "

These words are literally time of Sai Baba. They were true when he was in his physical body. They are still true in the place when lie his hallowed remains,

CALCUTTA

29th December 1939.



Statement of Dr. Ramaswamy Iyengar, Brahmin aged 49, Ayurvedic Physician, residing at Narayan Mudali Street, Madras.

6th May & 22nd June 1938.

Having heard of the greatness of Sri Sai Baba, I went along with Mr. Subbiah Chettiar (now Rao Sahib Subbiah Chettiar) to Shirdi and reached it on 27.4.1938.

On the way I considered that Shirdi being as sacred a shrine as Kasi or Rameswaram, I should signalise my visit thereto and render it fruitful, by a vow of solemn abstinence from using betel and nut (pansupari) and finally resolved that from the time I leave Shirdi I should not chew betel. This is a great sacrifice, as the habit of chewing betel has been with me eversince I was a boy, and I would chew several times every day.

I left Shirdi in a bullock cart along with Mr. Chettiar on the morning of 28th April. As we were seated in the cart, Mr. Chettiar chewed betel; and the temptation so far overpowered me as to make me think that I might postpone my vow of abstinence and begin it only from the time I reached Madras. So I took up my betel basket and merrily chewed away. As soon as I started chewing, I found that my tongue was pricked. The limesmear (chuna) coating the betel sometimes pricks the tongues of inexperienced novices in chewing. But my tongue was used to it for decades and had become quite deadened and thick. So the pricking was a surprise; I did not mind it, however; and I had a hearty chew. In half an hour, I noticed the state of my tongue and mouth. The whole of the interior of the mouth including the tongue had got thoroughly inflamed, which is a phenomenon unprecedented in my 40 years history of chewing. Thereafter, chewing was entirely out of the question—not merely chewing betel, but also chewing of solid food even though free from acidity or pungency. From that time for eighteen days I was compelled by the state of my mouth to abstain from betel and also from all forms of solid food; and I had to live on milk. Now look at Mr. Chettiar's state and the wonder grows greater. He chewed the same betel and used the same chuna, and he had no inflammation or other trouble. But he had not made a vow to give up chewing betel, as I had.

Very soon after this chewing experience—say in about an hour, I had another experience. I had taken out my chewing outfit, namely a small chewing basket for the betel and nut and a silver crucible containing lime (chuna) in the carriage and left it there near Mr. Chettiar. I just went out to purchase some betel and other articles in the Rahata Bazaar, and returned in a few minutes. I wanted to find my betel box and looked for it. Lo and behold! the betel box was missing and also the crucible. No thief could have come there, the articles being close to Mr. Chettiar. Yet inspite of repeated search, the articles could not be found.

Both the above incidents clearly showed me that Baba is a living force; that He is a kind father guarding His children, the devotees,—even the rawest recruits like myself, with affectionate yet strict watchfulness; that he promptly punishes and checks any flagrant violation of vows solemnly made to him, and so arranges the circumstances and environment of His children as to make further disobedience on their part impossible—in their own interests. I have been taught a very severe lesson; and from the above date, I never again violated my vow. Baba thus gave me increased faith in Him and strength of mind to carry out the vows I make. Before this visit the hearsay information I had of Baba's greatness and kindness left but a feeble impression on my mind. But with the actual experience conferred on me, the impressions I have of Baba are vivid and powerful and will last a life time. I now concentrate all my japa and meditation on Baba alone.

+ + + +

25 June 1938.

**Statement of Rao Sahib Subbiah Chettiar, aged 35, Merchant,
Madras and Nellore.**

I had read through my brother-in-law, Rao Sahib B. Papaiya Chettiar's Telugu book on Sai Baba and I started on 25th April last from Madras and reached Shirdi on 27th. But before that I had clear proof that Baba was assisting me to go to his feet. The proofs are these:—

On 24th April, about 8 P. M., I was feeling sorry that I could not go up to Shirdi, though I had long been desirous of doing so. Suddenly my brother-in-law, Rao Sahib Papaiya Chettiar said, "Let us look into the almanac. If tomorrow be an auspicious and suitable date for you and your wife to start, we should take it that Baba wants you to go at once. Else it will be long deferred." At once we examined the almanac. The very next day 25-4-1938 and that alone was found the proper time for starting. So I wired it once to my father-in-law at Chittoor to come the next day to Madras along with my wife.

My father-in-law, in ignorance of the wire which had not reached him till 8 A. M. the next day (25-4-1938) had determined on going alone on 25th instant by the motor bus which leaves Chittoor at 7 A. M. for Madras. He tried to catch that bus but there was something wrong with the bus; and it could not leave Chittoor at the fixed hour of 7 A. M. My father-in-law was forced to wait on for 2 hours. Meanwhile my wire reached him. Then he took his daughter (my wife) along with him to the bus and a little later, i. e., about 9 A. M. the bus which had been fully repaired started and reached Madras by 2 P. M. Hence my wife and I were enabled to start on 25th night, which was the only suitable time for our starting on this pilgrimage. If my wire had not reached my father-in-law that morning, my wife would not have come to Madras in time for my trip.

We reached Shirdi on 27th just in time to have a look at the mortal remains of Bhau Kumbhar, a very highly advanced devotee (of Sri Sai Baba) who was revered by devotees for his holy poverty, his vyragic and selfless service to all.

Another great devotee of Baba that we saw at Shirdi was Abdul, who twice or thrice blessed us and especially my wife, stating that all evil influences that afflicted her disappeared from that date (27-4-1938). We returned to Madras on 30-4-1938.

At first we could not make out the significance of Abdul's blessing. But after our return, my wife found that the menstrual

pains that had formerly afflicted her, had ceased and her health has greatly improved since then. As for myself, by Baba's grace, I got the title "Rao Sahib" on 9-6-1938 i. e., in the birthday honours list.

Doctor Ramaswamy Iyengar accompanied us on this journey. We noticed the remarkable proof of Baba's dealing with him for his violation of the vow to abstain from chewing betel. The doctor's mouth became thoroughly inflamed, while I who chewed along with him had not suffered the least injury from chewing. The loss of his betel basket and lime crucible in the cart was equally mysterious and served to confirm our view that Baba who punished the first breach of vows prevented the repetition of such breaches for an appreciable time.

(Sd) C. Subbiah Chetty.

× × × ×

Satavadhani Doma Venkatasami Gupta, Teacher, Madras, says:—

In a certain matter which was of extreme importance in my monetary affairs, I had a wonderful manifestation of Baba's help. The question had to be decided by a high official whose sympathies were beyond being approached for. Yet I tried, but in vain. Then I felt that my only resource was Baba and without a moment's hesitation, surrendered myself to him. The effect was magical. Two days later information was communicated to me that the Officer's decision was in my favour. Thanks to Baba. I see His Divine hand in it so clearly.

I applied for a position in my professional way. It was one of distinction and profit. Proposals went in my favour. But a formidable opposition arose from a competitor of the other sex, equipped with apparently more claims. I was very much worried. But there was nothing that I could do except praying to Baba whose protection I enjoyed, so many times before. With Baba in my mind I interviewed the authorities, who assured me that my position was safe and that there was one contingency in which the post might not arise. In a couple of days orders were communicated to me, overcoming all obstacles and contingencies.

Some eight or ten days back, I lost a book of entries. I was very much worried over it. I tried my best to enquire of all and sundry, where it could possibly have gone. Among those I asked was my friend, Mr. M. He was not aware of the whereabouts of that book and said so. Next I prayed to Baba and was singing a song about Him. At 2 p. m. three days back even as I sang the Sai Mangalam, some one ran up and said that the register had been discovered among the books, registers and papers taken away from a table by M. and he gave it to me. Sri Sai has thus come to my rescue and saved me a lot of worry and trouble with others.

× × × ×

N. K. Rajagopalachar, L. M. P. Doctor, (aged 37) Rajaji St., Nellore; says:

Mr. C. Subbiah Chetty presented me last year a coloured picture of Sai Baba. I hung this up in my "Nursing Home" and then forgot about it. Months later, Baba appeared before me in my dream and merely stood before me saying nothing. His two legs had numerous pointed ulcers from the knees downwards. When I woke up in the morning, I recollected the dream and tried to discover what it meant. I could not make out anything. Then I went to my Nursing Home and found that in Baba's picture (which had no tin protection at the back) ants had entered and covered up both the legs of Baba with earth and other matter, from the knees downwards. I had the picture cleaned and reframed with tin and hung it up again.

Sometime thereafter an old Brahmin visited my house when I was away; and was insisting on having his meal there at once i.e. even before I returned home. Though my wife was unwilling at first to comply with his demand, still the peculiarly strange

appearance and insistence of the visitor that he would dine only at my house and not elsewhere and only then and not some hours later, and (b) his eyes that glittered like Baba's, despite his age made her change her mind and give him a meal. At the end of the meal, he started away with his cash and a savings bank deposit book showing Rs. 600/- and odd to his credit and promised to turn up later. After I returned home from my professional rounds, I learnt all these facts and sent several people to search the town for him and to bring him to me. But he was nowhere to be seen.

Later than this and about two months back, fatal cases occurred one after another in the "Nursing Home". I was much depressed. I overhauled the beds, whitewashed the place and put up the beds again, this time labelling them as "Sai Baba Bed No. 1" and "Sai Baba Bed No. 2" etc. After this, my mishaps did not recur. By Baba's blessings, I and my family are getting on very well.

+ + + +

Mr. Swaminath Aiyer, Ayurvedic Doctor, 19, Town Hall Road Madras, writes to Mr. S. N. Kharkar, Hony. Secy. as follows on 23-11-38:—

The remittance of Rs. 100/- by M. O. this day is of the amount I have received as remuneration from a Mahomedan friend of mine on account of his success in an appeal. The appeal was prepared by me and at that time he promised to pay me this sum, if he succeeded. But as I am a staunch devotee of Sri Sai Baba (though I had not the good fortune to see Him when He was in flesh and blood) I had told my friend at the time that the amount will be paid to Shri Sai Baba Sansthan Charity. As I am in receipt of the amount just now I am remitting the same to you to be utilized for the Charitable purpose for which it would have been utilized by the Master of Masters Himself (Shri Sai Baba if He were now in human form). I therefore leave it to you to act in the manner best suited.

x x x x .

Mr. T. Balanagi Reddi, Reddi St., Old Town, Anantapur, writes to Mr. S. N. Kharkar, Hony. Secy. as follows on the 28-11-39:—

There was a civil litigation which was pending for the last 11 years. We had failed in all courts and there was no chance of anything remaining for mere maintainance. After we turned to "Sri Saibaba Sadguru" it has now become possible to retain some property for livelihood. The litigation was launched in the name of my wife P. Subhamma. She wants now to join Sri Sai Sansthan as a permanent member for life. She it seems had bowed to act thus in the beginning and achieved it. The case has become some 10 days old and without much delay she is sending the amount of Rs. 100/-. Please accept and make her a life long member of the esteemed Sansthan. As soon as we get back the property after debiting all debts, we as a whole family are going to join as members We will be three in number to be joined as soon as bright days commence.

MADRAS DEVOTEES' EXPERIENCES

(Continued)

An esteemed Judicial Officer writes to B. V. N. Swami on 24-2-40 thus:—

My wife is better and I trust it is all due to Sri Baba's grace.

You will be surprised to hear the following incident. You remember that when you were here you wrote to the Saasthan to send me a Tin of Abhishekam water for being used by my wife. It was received within a few days after you left and a portion of it was used every day for being poured on my wife's head. After some time it had to be stopped. But the tin containing the Abhishekam water was kept on the table for a number of months. And last month it was removed to the almirah and kept there. Yesterday, when my second daughter thinking that it was a tin of oil took it, she found something trickling out and when she turned it she found a big hole through which the little finger could pass and then some quantity of water came out. Then she poured the whole water into a vessel. It was surprising that the tin which was nearly 3/4th full with water in it and with a hole at the bottom through which a finger could pass could have retained the water in tact all these days; and the further surprise was that the water was as good and clear without any kind of smell and tasty as it was when it was originally. It has created a very great impression on the children and I had the whole thing poured on my wife's head this morning. I am writing this to you because you would be interested in knowing this.

I am continuing the reading of the Ashtothram though there have been some interruptions on some days.

Evidently, the incident about the Theertham is to infuse faith. Otherwise, I fail to see why there could have been a hole at the bottom of a tin which was received in tact when no one has interfered with it and was merely kept, on a marble table for some time and then in a wooden almirah.

S. N. Rangasamier, Thumba Chetty Street, Madras, writes to B. V. N. Swami thus:—

On 24-2-1940 my elder sister had a sudden attack of cholera. She had 25 to 30 motions. We were very anxious. At midnight I applied Sri Sai Baba's udhi on her face, and prayed to Baba for cure, and vowed I would send 3 Rs. as vow money, if she is cured. At once the motions stopped. I have sent herewith Rs. 3 as vowed.

List of books about Shri Sai Baba.

—:—

Madras books available at Sai Samsthan, Shirdi, Rahata P. O. and with:—

Rao Saheb B. Papaiya Chetty, 55, Stroten Muthia Mudali Street, Madras.

Introduction to Shri Sai Baba by B. V. N. Swami

English, Malayalam, Tamil, Telugu, Canarese & Urdu 0-2-0

Experiences of Devotees of Shri Sai Baba by

B. V. N. Swami (English) part 1 ... 0-4-0

" " " " 2 ... 0-4-0

" " (in Tamil) Part 1 ... 0-4-0

Madras Devotee's Experiences (English) ... 0-4-0

The above three English books bound in half calico ... 0-12-0

" " " " in wrapper ... 0-10-0

Namawali (i. e. 108 names of Sai Baba) In Sanskrit,

Telugu, Tamil, Malayalam, Canarese. each ... 0-0-6

Sai Leela (in Telugu) by Rao Saheb B. Papaiya Chettiar. 0-8-0

Sai Stava (,,) by Satavadani Doma Venkatswamy Gupta. 0-2-0

Sai Sadgeeta (Tamil) songs set to music by Sow. S. Rajam 0-1-0

Sai Sangita Kirtan (,,) by Sow Amritam ... 0-1-0

Sai Pooja Vidhi in Tamil for Sanskrit ... 0-1-0

Sai Manasa Pooja (Sanskrit) ... 0-1-0

or Gujrathi:—

"Guru Smriti," "Manache Shloka" & "Hari Path" write to Mr. Wamanrao Prangovind Patel, Head master, Society School, Umreth Dist. Kaira.

or Old issues

of Sai Leela, the Satcharit by Dabholkar, (Marathi verse) Rs. 3-8

Kekavali with Yeshoda Pandurang notes. (Marathi), Rs. 2, Rao

Bahadur M. W. Pradhan's book "Sai Baba of Shirdi" (English),

Rs. 1/- Kirtan, Datta, Nanasaheb Chandorkar, Punyatithi, Akhy-

ans, all in Marathi, by Mr. B. V. Deo, B. A., Independent issues

of Sai Leela containing lives of Dikshit, Mhalasapati, Chandorkar,

the Dwarkeswami Sanshodhan, Sagunopasona, (Marathi Bhaja-

navali), write to Mr. R. R. Samant, Hony. Treasurer, 45, Turner

Road, Bandra, Bombay, 20.

coloured pictures of Sai Baba:—

write to Mr. D. V. Sambare, Tejpal Road, Vile-Parle and to Rao Saheb B. P. Chetty, 55 Strothen Muthia Mudali Street, Madras.

श्री साईनाथ प्रसन्न

Shri Sai Baba.

SHRI SAI LILA

मासिक]

श्रीसाईलीला

[पुस्तक

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Devotees are requested to intimate promptly any change in their addresses to the Hony. Secy. Mr. S. N. Kharkar, 37, Charai Road, Thana.

Experiences of Devotees are welcomed for publication in the Magazine and should be sent to Editor,

R. V. Ghaisas,
Lokamanya Tilak Jubilee Trust Bldg.
Gokhale Rd. North; Dadar, Bombay 14

श्री साईबाबा



गोदावर्याः प्रवाहो विलसति यदुदक्पार्श्वतां योजनैकम् ॥
 प्रादुर्भूत्वाऽत्मभूत्याऽनिशजनितमहे शीलाधिकेत्रधाम्नि ॥
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प्रकरणम् तृतीयम्

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- सं. श्लो. मृतं बागुलकं श्रुत्वा । यथा हृष्यति बालकः ॥
इतरस्य स नास्तेव । तन्मृत्युः केन मन्यताम् ॥ १३ ॥
- मू. ओ. घटाचें नाहीं पण । फुटलेयाची नागवण ।
मानिती असें ते जाण । म्हणों ये कीं ॥ १४ ॥
- सं. श्लो. स्फुटितं घटनास्तित्व । मिति मत्वा न शोचति ॥
यः पुमान्स परिज्ञाता । इति तं भण्यतां कथम् ॥ १४ ॥
- मू. ओ. म्हणोनी बंधाचि तंव वावो । मा मोक्षा के प्रस्तावो ॥
मरोनि केला ठावो । अविध्या तथा ॥ १५ ॥
- सं. श्लो. अतो न वास्तवो बंधः । कुतो मोक्षस्य संभवः ॥
अविध्यकौ बंधमोक्षौ । अज्ञानजनमोहकौ ॥
वा अविध्याया कृतं स्थानं । मृत्वा तस्य विनिश्चितम् ॥ १५ ॥
- मू. ओ. आणि ज्ञान बंध ऐसें । शिवसूत्राचेंनि मिषें ॥
म्हणीतलें ऐसें । श्री सदाशिवें ॥ १६ ॥
- सं. श्लो. शिवसूत्रमिषेणेदं । ज्ञानं बंधकरंत्विति ॥
प्रोक्तं सदाशिवेनापि । तस्मात्बंधकरं ध्रुवम् ॥ १६ ॥
- मू. ओ. आणि बैकुंठीचें सुजाणें । ज्ञानपार्शीं सत्वगुणें ॥
बांधिजे हें बोलणें । बहु कोलें ॥ १७ ॥

- सं. श्लो. ज्ञानं बंधकरं सत्व-। गुणपाशेन निश्चितम् ॥
प्रोक्तं भागवताप्येतत् । गीतायामर्जुनं प्रति ॥ १७ ॥
- मू. ओ. परि शिवे कां श्री. बल्लभे । बोळिलें येणेंचि लोमें ॥
मानू तें हें लामें । न बोलतां ही ॥ १८ ॥
- सं. श्लो. शिवकृष्णा बुभावेतत् । प्रोक्तवंतावतो वयम् ॥
स्वीकुर्मस्तत्तथैवास्ते । नोचतु र्यदिताबुभौ ॥ १८ ॥
- मू. ओ. जें आत्मज्ञान निखळ । तेंही घे ज्ञानाचें बळ ॥
तैं सूर्य चिंती सबळ । तैसैं नोहें ॥ १९ ॥
- सं. श्लो. ज्ञानस्वरूप आत्मापि । लिप्सेज्ञान बलं यदि ॥
सूर्यश्चितयति प्रात । स्तथा किं न भवेदिदम् ॥ १९ ॥
- मू. ओ. ज्ञानें श्लाघतू आहे । तैं ज्ञान धाडिलें बाये ॥
दीपावांचूनि दीप लाहे । तैं अंग मुळ्या कीं ॥ २० ॥
- सं. श्लो. ज्ञानेन श्लाघते ह्यात्मा । तदा ज्ञानं वृथा गतम् ॥
दीपश्चापेक्षते दीपं । आतमंगं तदा निजम् ॥ २० ॥
- मू. ओ. आपण पै आपणापार्शी । नेणतां देशोदेशीं ॥
आपण पै गिबिसी । हें कीर होय ॥ २१ ॥
- सं. श्लो. स्थितं समीपमात्मानं । न ज्ञात्वा मोहितः पुमान् ॥
गवेषयति चान्यत्र । स्वात्मानं किमिदंभवेत् ॥ २१ ॥
- मू. ओ. परि बहुता काळिया । आपणपें आठवळिया ॥
म्हणे आजि मी यया । कैसा रिझों ॥ २२ ॥
- सं. श्लो. कदाचिद्बहु कालेन । स्मृत्वाचात्मानमात्मना ॥
अध्यात्मस्मरणेनाहं । हृष्येय मनुतेन किम् ॥ २२ ॥

- मू. ओ. तैसा ज्ञानरुप आत्मा । ज्ञानेचि आपुली प्रभा ॥
करीतसे सोहं मा । ऐसा बंधू ॥ २३ ॥
- सं. श्लो. आत्मा ज्ञानात्मकस्तद्गत् । ज्ञानेनैवात्मनः प्रमाम् ॥
करोति सोहमस्मीति । बोधोयमपि बंधकः ॥ २३ ॥
- मू. ओ. जें ज्ञान स्वयें बुडें । म्हणोनि मारी नावडे ॥
ज्ञानें मोक्ष घडे । तें निमाळेनि ॥ २४ ॥
- सं. श्लो. स्वयं मज्जति च ज्ञानम् । भारभूतमतोऽप्रियम् ॥
निवृत्तेनैव ज्ञानेन । मोक्षमाप्नोति निश्चितम् ॥ २५ ॥
- मू. ओ. म्हणोनि परादिवाचा । तो शृंगार चौ अंगाचा ॥
एवं अविद्या जीवाचा । जीव त्यागी ॥ २५ ॥
- सं. श्लो. तस्मात्परादिका वाच । श्वतस्त्रांग विभूषणाः ॥
जीव भावस्य संत्यागे । वीतः सार्धमविध्यया ॥ २५ ॥
- मू. ओ. अंगीचे इंधनें उदासु । उठूनि ज्ञानाभि प्रवेशु ॥
करी तेथ मस्म लेपु । बोधाचा उरे ॥ २६ ॥
- सं. श्लो. निजगंधनसंभूते । ज्ञानाभ्रौ प्रविवेश सा ॥
तत्र दग्ध्वा मस्मलेशो । बोधस्यैवावशिष्यते ॥
- मू. ओ. जळीं जळा वेगळु । कापुर न दिसे अढळु ॥
परि द्दोडनि परिमळु । उरे जेवीं ॥ २७ ॥
- सं. श्लो. यथा जले जळाद्भिन्नः । कर्पूरो नैव दृश्यते ॥
तथापि तत्पृथक्केन । सौगंध्यमपि लभयते ॥ २७ ॥
- मू. ओ. अंगी लाबिलिया विभूती । ते परमाणुही झडती ॥
परी पांडुरत्वे कांती । राहे जैसी ॥ २८ ॥

- सं. श्लो. चर्चितांगविभूतेस्तु । नश्यति परमाणवः ॥
परंतु पांडुरत्वेन । या कांतिः सा स्थिरायते ॥ २८ ॥
- मू. ओ. ना बोहळा अंगीं जैसें । पाणी पाणीपणें नसें ॥
तरी बोलीचेनि मिषें । आशी च तें ॥ २९ ॥
- सं. श्लो. यथा जलं स्वरूपेण । नासीद्भूमौ तथापि हि ॥
आर्द्रताव्याजतस्तभ्यां । तदस्तीत्य-वगम्यते ॥ २९ ॥
- मू. ओ. नातरी माध्यान्हकाळीं । छाया न दिसे वेगळीं ॥
असें पायतळीं । रिघोनिया ॥ ३० ॥
- मू. श्लो. न दृश्यते पृथक् छाया । मध्यान्हे स्वतनोः परम् ॥
पादमुल प्रविश्यासौ । गुप्ता संतिष्ठते यथा ॥ ३० ॥
- मू. ओ. तैसें ग्रासोनि दुसरें । स्वरुपें स्वरुपाकारें ॥
आपुलेपणें उरें ॥ बोध जो कां ॥ ३१ ॥
- सं. श्लो. असित्वा हि तथा द्वैतं । स्वरुपे तत्प्रकारतः ॥
केवलात्मत्व मात्रत्व । बोधोयः सोव शिष्यते ॥ ३१ ॥
- मू. ओ. तें ऋणशेष वाचा इया । न फेडवेचि मरोनिया ॥
तें पायां पडोनि मियां । सोडविलें ॥ ३२ ॥
- सं. श्लो. ऋणशेषं निस्तरितुं । वाचो मृत्वा न शक्नुयुः ॥
मया तन्मोचितं नूनं । पतित्वा गुरुपादयोः ॥ ३२ ॥
- मू. ओ. म्हणोनि परा पश्यति । मध्यमा हन भारती ॥
या निस्तरल्लिया लागती । ज्ञानाज्ञानी ॥ ३३ ॥
- सं. श्लो. अतःपरादयो वाचा । समर्था नात्म दर्शने ॥
आसां निस्तरणं ताव । ज्ञानाज्ञाने सुनिश्चिते ॥ ३३ ॥

- मु. ओ. इतिश्री ज्ञानदेव शिरचिते । अमृतानुभव राजयोग ॥
 वाचां ऋणमोचनं नाम । तृतीयं प्रकरणम् ॥ ३४ ॥
- सं. श्लो. तृतीयेस्मिन्प्रकरणे । ज्ञान देवो गिरामृणम् ॥
 मुक्तवान्सद्गुरोः पाद । बंदनेवैव केवलम् ॥ ३४ ॥

इतिश्री प्रल्हादकृतानुभव समश्लोकां वागृणनिवे-
 दनं तृतीयं प्रकरणम् ॥

शुभं भवतु.



महायात्रा

(शके १८६१ चैत्र)

लेखकः—श्रीकृष्ण दामोदर महाजन, नाशिक

अलीकडे यात्रा किंवा महायात्रा करणे फार सुलभ झाले आहे. आगगाड्या—मोटारगाड्यामुळे प्रवासांत बिलकुल त्रास होत नाही. असे म्हटले तरी चालेल. ही साधनें नव्हती त्यावेळीं पायी—पायीं फारतर बैलगाडीनें प्रवास करावा लागत असे. शेकडो लोकांना पायी—पायीच यात्रा कराव्या लागत तेव्हां थंडी, ऊन पाण्याचा आभाव सोबत इत्यादि नाना प्रकारचे त्रास सोसावे लागत पण भाडेखर्च फारसा हात नसे. त्यामुळे ते पैसे क्षेत्रांत दानधर्म करण्यास मन मोकळे असे. अलीकडे आगगाडी—मोटार इत्यादि भाड्यांत कल्पनेबाहेर खर्च होतो त्यामुळे बहुतेक लोक क्षेत्रांत दानधर्म करण्यांत अर्थात उपाध्यास [पंड्यांस] देण्यांस फार काटकसर करतात.

अलीकडे दानधर्मावर यात्रेकरांची श्रद्धा कमी असें पुष्कळ लोक म्हणतात. परंतु हे म्हणणे यथार्थ नाही. क्षेत्रस्थ उपाध्याय म्हणतात—अहो इतक्या लांब तुम्हीं घेतां रेल्वे—मोटार—हॉटेल इत्यादि खर्च नाक दावून लागेल तितका करितां आणि क्षेत्रांत दानधर्माची काटकसर करतां हे ठीक नाही. ह्या टीकेला एकच उत्तर व तें योग्य आहे की यात्रस्थ लांबलांबच्या देव दर्शनास व तीर्थस्नानास घेतात त्या येण्याकरितां [जाण्याकरितां] क्षेत्राच्या ठिकाणी अल्पसा दानधर्म करण्याकरितां यात्रस्थाला किती खर्च करावा लागतो याचा निर्विकल्प बुद्धीनेच विचार करावा. वस्तुतः भाडे खर्चांमुळेच प्रवासी इतका त्रस्त होतो की शेवटी किरयेक ठिकाणी देव—ब्राम्हणांपुढें मस्तक लववून हात जोडवे लागतात. अशा रीतीनें क्षेत्रस्थ उपाध्याय आणि याचक जनांची हीन स्थिति झाली आहे.

पूर्वी भाडेखर्चात पैसे न जातां देव ब्राम्हण याचक दानधर्म इत्यादि करून क्षेत्रस्थ उपाध्यायांकडे यात्रस्थ आपण होऊन जात असत. परंतु अलीकडे जास्त [सुधारलेल्या] धर्मशाळा—खानावळी—चहाकॉफी फराळाची दुकानें ठिकठिकाणी झाल्यामुळे प्रवासी कोठे तरी उतरतात स्नान जेवण देवदर्शन करून परभारे परत अगर पुढे जातात. क्षेत्रस्थ उपाध्यायांकडे फार कमी लोक जातात. अशा रीतीनें क्षेत्रस्थांचें उत्पन्न कमी होऊन यात्रेकरू आपलेकडे यावेत अशा आशेनें क्षेत्रस्थ उपाध्यायांना रेल्वेस्टेशनावर, मोटार

आड्यावर फिरून यात्रेकरूस “ आमचे घरी चला ” असं म्हणजे भाग पडते, ह्यांत कोणाचाच दोष नाही.

महायात्रा म्हणजे प्रयाग-काशी-गया [ही काशीयात्रा] आणि रामेश्वर असाच कित्येकांचा समज आहे, काशी-प्रयाग-गया ही त्रिस्थळी हीच महायात्रा म्हणून असेही कित्येक समजतात. परंतु महायात्रा म्हणजे चारधामः—त्यांत द्वारका, सिद्धपूर (मातृ-गया), बदिनारायण; हरिद्वार, प्रयाग-काशी-गया (ही त्रिस्थळी) पूरी-जगन्नाथ, रामेश्वर आणि नाशिक ही तीर्थक्षेत्रे आहेत. कोणतीही यात्रा करावयाची तरी प्रथम मातृगया केलीच पाहिजे. नंतर पितृगयाश्राद्ध सरते शेवटी श्रीक्षेत्र नाशिक येथे गंगाभेट झाल्यच पाहिजे. हरिद्वार-प्रयाग व बदिनारायण ह्यांपैकी कोठूनही गंगा आणावी व ती रोदावरील भेटवावी. आणि तशी गंगाभेट प्रत्येकाने केलीच पाहिजे.

शिवाय बदिनारायण-हरिद्वार अथवा प्रयाग येथून घेतलेली गंगा [त्यांतील काही भाग] रामेश्वराला स्नान घालण्यास द्यावी लागते. रामेश्वरच्या पद्धतीप्रमाणे गंगा भरलेले स्वतंत्र भांडे तोंड बंद केलेले प्रथम तेथील मंदिराचे पंचास दाखवावे लागते. त्यांच्या परवानगाने तें भांडे तसेच्या तसे पुजाऱ्याजवळ द्यावे लागते आणि तेथील देवस्थानचे पुजारी भांड्याचे तोंड उमडून गंगेचे पाणी श्रीरामेश्वरावर आपले समक्ष घालतात. तें भांडें रिकामें परत देत नाहीत. तें मंदिरांत ठेवून पुढें त्या व तशा भांड्याचा लिल्लव करून येतील ते पैसे मंदिराच्या उमड्यांत जमा करितात. तसा लिल्लव यात्रेकरूलासुद्धा घेतां येतो.

रामेश्वराचें पुढें धनुष्यकोटि ह्या ठिकाणी जाऊन तेथे समुद्रस्नान करून तेथील सेतू [सेतू म्हणजे त्याच ठिकाणच्या समुद्रांची रेत] पूजा करून तेथे त्या सेतूचे तीन भाग करावे लागतात. एकभाग तेथील उपाध्यायास दुसरा भाग रामेश्वर मंदिरांतील एका देवास आणि तिसरा भाग यात्रेकरूनीं आपले बरोबर (कोरलेल्या नारळांत भरून) आणून तो प्रयागला नेऊन त्रिवेणी संगमांत टाकावा लागतो.

अशा रीतीने प्रयागची गंगा रामेश्वराला घालून तेथील सेतू प्रयागला त्रिवेणी संगमात पोचविला म्हणजे पूर्ण यात्रा होते. तसेच प्रथम रामेश्वर करून सेतू प्रयागला पोचवून तेथील गंगा रामेश्वरास पोचविली म्हणजेही पूर्ण यात्रा होते. दोनही प्रकार इष्ट व समसमान मानले जातात. मात्र वर लिहिलेप्रमाणे कोणतीही यात्रा करण्यापूर्वी आदी मातृगया करावी व शेवटी नाशिकला गंगाभेट करावी.

मातृगयाः—गुजराथ देशांत सिद्धपूर नावाचे क्षेत्र श्री सरस्वति नदीच्या काठी आहे, आगगाडीचे स्टेशन सिद्धपूर नांवाचे आहे. स्टेशन व गांव यांत अंतर नाही सारखेच आहे. ती माहिती पुढे स्थल विशेषे देऊं.

स्वानुभवानुसार प्रवासाला निघण्यापूर्वी आज इष्ट अगर इतर चांगली सोबत पाहून निघावें. कर्मांत कर्मां दोन सुज्ञ पुरुष आणि दोन जाणत्या स्त्रिया असून एखादा जाणता मुलगा अशी पांचसहा माणसें जरूर असावीत. जास्त माणसे बरोबर असणें त्रासदायक प्रत्येकाची मनोवृत्ति व विचार निरनिराळे असतात त्यामुळें केव्हां केव्हां आपल्या इच्छे-विरुद्ध—भिडेस्तव दुसऱ्याच्या इच्छेप्रमाणे वागावें लागते. इतर कांहीं कारणामुळें ठिकठिकाणी आडयळेही येऊन प्रवासास उशीर लागून विनाकारण जास्त खर्च करावा लागतो.

वर लिहिल्याप्रमाणें पूर्ण यात्रा एकाच वेळीं करण्याला सुमारे चार महिनें लागतात.

श्री वट्टिनारायणाची यात्राः—स्वतंत्रपणें करावी. त्या यात्रेला सुमारे दीड महिन्यापासून तीन महिने लागतात. त्या यात्रेला वैशाखात आक्षय्य तृतिये नंतरच निघावे.

इतर तीर्थक्षेत्रे एकाच प्रवासांत करणें. इष्ट महाशिवरात्र झाली म्हणजे शक्य तितके लौकर निघावें. शिवरात्रीपूर्वी निघणें इष्ट नाही. प्रवासांत थंडीचा त्रास आणि कपड्यांचें ओझे होतें व खर्च जास्त लागतो. उन्हाळ्याचा त्रास फार कमी. थंडपाण्याची स्नानें करावीं लागतात त्यांस उन्हाळाच इष्ट. पांघरण्यास कपडे नको. ओझे कमी होतें.

प्रवासांत बरोबर नेण्यास लागणारे सामानाचें टिपणः—

आंघरण्या पांघरण्यास रोजचे कपडे बेताचे व हलकेसे घेऊन सययंपाकासाठीं हलकी हलकी अशीं बेताची भांडी घ्यावीत. एक बादली व विहिरींतून पाणी काढण्यास लांब बारीक दोरी घेऊन शिवाय एक शिक्राळी आगत्य घ्यावीच. कपड्यांची बळकटी बांधण्यास बारीक दोऱ्या अगर काथ्या असावा. ठिकठिकाणी कपडे वाळत घालण्यास ह्या दोऱ्यांचा फार उपयोग होतो. कंदील व लहान दिवा, चाकू, कातरी, सुया, दोरा, कागद शिसेपन्सिल घेऊन भिलावे, सुंठ, किनाइन, अमृतांजन, दालचिनीचा अर्क, बडिशोपेचा अर्क इत्यादि औषधी सामान असावें. काठ्या व लछ्या न घेणें बरें त्या संभाळण्याचा व ठेवण्याचा त्रास होतो व कित्येकवेळा हरवतात.

फार महत्वाची गोष्ट म्हणजे प्रवासांत बरोबर पैसे नेण्याची असते. कोणी पैसे पुरेसे सर्व बरोबर घेतात. कोणी ठिकठिकाणी पोष्ट्याच्या मनीआर्डरनें मागवितात. हे दोनही प्रकार त्रासदायकच. पहिल्या प्रकारात प्रथम जास्त खर्च होऊन शेवटी शेवटी जरूर असलेला