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was in very good mood. Many people came. After the midday Arti, and after the usual meal. I lay down for a while and then sat listening to Ramayan read by Dixit. Upasani, Bhishma and Madhaorao were also present, Then about 5 P.M. I went to see Sayin Maharaj with Bhishma and my son Balwant. He told how he was not well and humorously described his ailments. Balabhao Joshi brought parched gram. Sayin Maharaj ate a few and distributed the rest. Then we stood, near the Chawadi when he came out for his stroll, and then we had the usual Art; in the Wada, Bhishma's Bhajan and Dixit's Ramayan of which two chapters were read. Today some people from Dhulia came and went.

6-1-12.

I got up in the morning a little before daybreak and finished my prayer as usual and saw Sayin Maharaj go out. After he passed on I went to Balasaheb Bhate and borrowed from him his copy of Rangnath Swami's Yoga Vashistha in Marathi and returned to my lodgings, but resumed the reading of Ramayana. We all there attended the midday Arti and had our meals as usual. I did not wish to lie down but somehow sleep overcame me and I slept for two hours nearly. Then Dixit read Ramayana and later on I went to the musjid and saw Sayin Maharaj. He was in a pleased mood and there was talk. In the evening there was the usual Wada Arti and later on we attended the Shej Arti at the Chawadi. Sayin Maharaj was in an exceptionally pleased mood, made mystic signs to Megha, and did what are known as "Drishti pata" in Yog. An astrologer has come from Dhulia and is a guest of Upasani and is staying in the Wada. At night there was Bhajan of Bhishma and Ramayan of Dixit.

7-12-12.

In the morning I got up early and attended the Kakad Arti. Sayin Maharaj looked exceedingly pleased and gave Yogic glances. I passed the whole day in a sort of ecstasy. After

morning, I, Babu Saheb Jog, and Upasani, commenced Ranganath's Yoga Vashista. Then we saw Sayin Maharaj go out and in the interval sat talking with the young Mohammadans that came to the musjid. One of them recited some verses. The midday Arti was late. Sayin Baba commenced a very good tale. He said he had a very good well. The water in it was sky-blue, and its supply was inexhaustible. Four *mothas* could not empty it, and the fruit grown with the water was inordinately luscious and tasteful. He did not continue the story beyond this point. In the afternoon Dixit read two chapters of Ramayan. Upasani, myself, Ram Maruti, and Dixit were present. Then we went to Sayin Baba and attended his strolls. As it was getting dark he got rather showed, as if he got angry with the woodcutter women. At night there was Bhishma's Bhajan and Dixit's Ramayn.

S-I-12.

I got up early in the morning and feeling it too early went again to sleep and then overslept my usual moment of leaving bed. So things got set forward and in that way affected the routine of the whole day. After prayer I sat reading Yoga Vashista of Ranganath with Babu Saheb Jog, Upasani, Ram Maruti and Madhavrao Deshpande. We saw Sayin Maharaj go out and again saw him after he returned. During the midday service after the Arti, Sayin Maharaj exhibited sudden and great anger and abused violently. It appears as if plague is likely to reappear here and Sayin Maharaj is endeavouring to prevent its re-appearance. After meals we sat talking. I read a little of Ramayan and then arrived Mr. Sane, Mamledar of Kopergaon with Mr. Joshi who is a Deputy Collector of Dhulia. Later on we went to Sayin Maharaj after reading a chapter of Ramayan. We waited there long enough to see him at and after his usual stroll and then attended the Shej Arti. At night there was usual Bhajan and Ramayana.

I got up very early in the morning and finished my prayer and all before daybreak and later on I went to see Sayin Maharaj both when he went out of—and after he returned to—the musjid. A marwadi came there and told his dream. He said he received a lot of silver and finally got bars of gold and woke up while he was in the act of counting them. Sayin Saheb said that the dream indicated the death of some great man.

12-1-12.

I got up early in the morning, said my prayers, and began the usual routine of the day when Narayan Rao's son Govind and brother Bhaosaheb came. They arrived at Amraoti from Hushangabad some time ago but not finding me and my wife there, came here to see us. We were naturally very glad to see each other and sat talking. We began our Yoga Vashista somewhat late as Bapusaheb Jog was busy. We saw Sayin Maharaj go out and again after he returned to musjid. He was very gracious and repeatedly gave me smoke out of his pipe. It solved many of my doubts and I felt delighted. After the mid-day Arti we had our meals and I had a few minutes rest. Dixit was delayed longer than usual at the musjid. So he began Ramayan later than usual and we could not finish a chapter as it was both long and difficult. Then we saw Sayin Maharaj at the musjid. He had music. There were two dancing girls who sang and danced. Later on there was the Sej Arti. Sayin Maharaj was very kind to Balwant, sent for him, and let him spend the whole of the afternoon with him.

13-1-12.

I got up early in the morning and attended Kakad Arti. Sayin Maharaj did not say a word today and did not even throw the glances which he usually does. The Tahasildar of Khandwa has come here. We saw him when we were reading Rangnath's Yoga Washista. We saw Sayin Maharaj go out and again after he returned.

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Yesterday's singing women were there. They sang a bit, got sweetmeats for their reward and then went away. The midday Arti passed very pleasantly. Megha is not yet quite well. Bapaji brother of Madhaorao Deshpande was invited to break-fast with his wife. Tahasildar of Khandwa appears to be a cultured man, has read Yoga Vashishta. He says he has been brought to grief by designing persons for his devotional tendencies. After a little afternoon rest Dixit read Bhavartha Ramayana. The chapter (11th of Balkand) is a summery of Yoga Washishta and is very interesting. We saw Sayin Maharaj again as he strolled out. His mood was changed and one would think that he was angry which he really was not. At night Bhajan and Ramayan as usual.

14-1-12.

I got up early in the morning, finished my prayer and sat to read Rangnathi Yoga Washishta with Bapu Saheb Jog and Ram Maruti. We continued it, after seeing Sayin Maharaj go out. I went to the musjid after he returned and found that he was arranging for a bath. So I returned and wrote two letters and went again. He was very kind to me and gave Til Gul brought for him my Bapu Saheb Jog. He gave it to Balvant also. The midday Arti was a little late as Megha was not well and it being Til Sankrant, the Paros (1) were late. By the time we returned and had our midday meal, it was 4 p.m. Then Dixit read Ramayana but we did not make much progress. In the afternoon when I went Sayin Baba did not admit anybody. So I took a turn by Bapusaheb Jog's quarters and went in time for evening namaskar. The Tahasildar of Khandwa is still here and gradually falling into the routine of the place. One Mr. Gupte has come with his brother and family. He says he is distantly related to my friend Baba Gupte of Thana. I sat talking with him. In the evening there was Sej Arti, Bhishma's Bhajan and Dixit's Ramayan. We all celebrated the Sunkranti though on a small scale.

(1)The dish full food which people brought of

I got up early in the morning, prayed and attended the Kakad Arti which was a little later than usual as Megha having been unwell could not get up in time to blow the conch shell. Sayin Maharaj did not say a word as he got up and left the Chawadi. Upasani Shastri and Bapu Sahib Jog did not come soon. So I sat writing letters. When Sayin Maharaj went out he asked me how I spent the morning, which was a mild rebuke for not having read and contemplated. I went to see him again when he returned and he was very kind. He commenced a long story and kept on as if speaking to me, but I felt sleepy all the time and did not understand anything of the story. I was told afterwards that the story was a very thinly veiled recital of the events that actually happened in the life of Gupte. So he said. The mid-day Arti was late and it was 3 p. m. by the time we returned and had our meals. I lay down a bit and then attended Dixit's Puran. Later on we went to the musjid but were told to salute from a distance, which we accordingly did. Sayin Baba came for his stroll and we saluted as usual. Dixit had an illumination of the musjid yesterday and repeated it to-day also. At night there was the usual Bhajan of Bhishma and Puran of Dixit.

16-1-12.

In the morning I got up as usual, prayed, and commenced the daily routine with Paramamrit. It is a very celebrated Marathi work on Vedanta. Upasani reads; I, Bapu Sahib Jog, Bhishma listen. It is exceedingly nice and I give explanations whenever necessary. I was able to see Sayin Maharaj go out but was late in going to see him after he returned to musjid. He not only showed no displeasure but

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treated me with positive kindness and I sat serving. The midday Arti was late as Megha is ill and was not ordered to come soon. He did so at last and by the time we returned and had our meals it was nearly 4 p. m. Dixit read a little of Ramayan and then we went to see Sayin Sahib at the musjid. He did not permit us to sit long and came out himself and finished his usual stroll in a hurry and ordered us to return to the Wada. We could not understand it, but on returning to the Wada learnt that Hari, a servant of Dixit, who felt indisposed the other day, died. We sent for Upasani who understands medicine but he could not be found. That the man was dead, there could be no doubt. We did the usual Arti in the Wada and attended the Shej Arti. Sayin Maharaj was particularly gracious at the latter and sent out wonderful cements of joy and instruction. He favoured Rama Maruti similarly.

17-1-12.

I got up very early, saw Babasaheb Jog go out to bathe. I finished my prayer in the meantime. Then we went to the Chawadi for Kakad Arti. Megha was too ill to attend. So Bapusaheb Jog did the Arti. Sayin Baba showed his face and smiled most benignly. It is worth while spending years here to see it even once. I was overjoyed and stood gazing like mad. After we returned Narayanrao's son Govinda and brother Bhao went by cart to Kopargaon en route to Hushangabad, and I commenced my daily routine. I wrote a few lines and then read Paramamrit with Upasani and Bapusaheb Jog. We saw Sayin Maharaj go out and again after he returned to musjid. He gave me silent instructions but like a fool I did not understand them. On returning to the Wada I felt disconsolate and melancholy without cause. Balwant also felt sad and said that he wished to leave Shirdi. I asked him to ask Sayin Baba and then decide. I lay down for a while after meals and then wished to listen to Dixit's Ramayana, but Sayin Baba sent for him and

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he had to go. Some how then we made no progress. Tahasildarsaheb Prahlad Ambadas of Khandwa today asked for and obtained permission to return. There is Mr. Pate of Jalgaon and a Lingayat with him. They may go away tomorrow. We saw Sayin Baba during his evening stroll. He was in very good mood. At night there was the usual Bhajan of Bhishma and Dixit's Ramayan. During the Arti in the Wada I understood the instructions given in the morning and then felt happy.

18-1-12.

There is much to record tody. I got up very early, prayed, and finding it yet wanting an hour to the dawn, I lay down and got up in time to see the sun rise. I, Upasani, Bapusahib Jog, and Bhishma, read Paramamrit. Tahasildarsaheb Prahlad Ambadas, Mr. Pate, and his companion (Lingayat) returned to their places. The latter two, got permission just in time to start. We saw Sayin Baba go out and again after he returned to the musjid. He treated me very kindly and while I was serving, he told me two or three tales. He said, many people came to take his money. He never resisted, but let them take it away. He only noted their names and followed them. When they got down for their meals he killed them and brought his money back. The other story was that there was a blind man. He used to live near the Takia here. A man enticed away his wife and eventually murdered the blind man. Four hundred men assembled at the Chawadi and condemned him. They ordered him to be decapitated. This order was carried out by the village hangman who did the work out of some motive and not merely as a piece of duty. So the murderer in the reincarnation was born as the son of the hangman. He then commenced another tale. In the meantime a stranger Fakir came and touched Sayin Baba's feet. Sayin Baba felt very angry or rather showed that he was so and shook off the Fakir who showed great tenacity and persistence without losing his own equanimity. At last he went out and stood near the compound wall on the outside.

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Sayin Baba was angry and threw away the Arti utensils and the dishes full of food brought by his worshippers. He lifted up Ram Maruti Bwa who declared afterwards that he felt very happy and as if sent off to higher regions. One Bhagya and a villager were also roughly handled by Sayin Maharaj. Sitaram broughtt he Arti and we finished the Arti in the usual though in a somewhat hurried way. Martand, son of Mrhalsapati, showed great presence of mind and prevented confusion by directing thatthe Arti should be finished when it was begun. He did so when Sayin Baba moved out of his usual place. Before finishing Sayin Baba resumed his seat and all went much as usual, except that "Udi" was distributed wholesale and not individually. He was not really angry, of course, and did the whole thing as a 'Lila'. The whold affair made us late and there was the feast given by Tatyapa Patil for the death of his father as a part of the obsequies. So we did not finish our meals till about 4-30 p.m. It must have been a bit later, for after it there was no time to do anything and we went to see Sayin Maharaj come out for his stroll. He did so as usual and we saluted him as usual. There was the usual Arti in the Wada. Megha was too ill to stand up and Sain Baba foretold his end during the night. We then attendd the Chawadi procession it being the evening for it. I held the morchal as usual and everything went on smooth. Sitaram did the Arti. At night there was the Bhajan of Bhishma' and Ramayan of Dixit.

P. S. I forgot to mention above that during the torrent of hard words that Sayin Baba poured out today he said that he had saved my son Balwant and then often repeated the phrase "Fakir wishes to kill Dadasaheb (meaning me) but I would not permit it." He mentioned one more name, but I cannot recall it now.

19-1-12.

This was a very sad day. I got up very early and after finishing my prayer, discovered that it yet wanted an hour or so to daybreak. So I lay down and was aroused for Kakad Arti by Bapusaheb Jog. Dixit Kaka told me that Megha died about 4 a.m.



The Kakad Arti was done, but Sayin Maharaj did not show his face clear and did not appear to open his eyes. He never threw glances spreading grace. After we returned arrangements were made for the cremation of Megha's body. Sayin Baba came just as the body was being brought out and loudly lamented his death. His voice was so touching that it brought tears to every eye. He followed the body up to the bend in the made road near the village and then went his usual way. Megha's body was taken under the Bada tree and consigned to flames there. Sayin Baba could be distinctly heard lamenting his death even at that distance and he was seen waving his hands and swaying as if in Arti to say goodbye. There was a good supply of dry fuel and flames soon rose very high. Dixit Kaka, myself, Bapusaheb Jog, Upasani, Dada Kelkar and all else here were there and praised the lot of Megha that his body was seen and touched by Sayin Baba on the head, heart, and shoulders, and feet. After finishing the ceremonies we ought to have sat praying, but Bapusaheb Jog came and I sat talking with him. When later on I went to see Sayin Baba he asked me how I spent the afternoon. I was very sorry to confess that I had wasted it in talking. This was a lesson to me. I remember how Sayin Baba foretold his death three days ago. "This is the last Arti of Megha"; how Megha felt that he had completed his service and was passing away, how he shed tears to think that he could not see Sathe whom he regarded as his Guru, and how he directed the cows of Sayin Baba should be let loose. He never expressed any other wish. We all admired his life of extreme devotion and I was sorry that I did not rest in prayer but listened to meaningless talk. Bhisma and my son Balvant are not well, so there was no Bhajan. Dixit Kaka read Ramayan at night. Gupte, his brother and their families left this morning for Bombay.

20-1-12.

In the morning I got up in time to say my prayers before day-break and commence the routine of life here to suit everybody else. The day promised to be pleasant, and so it turned

out. I read Paramamrit with Bapusaheb Jog, Upasana and Rama Maruti. Bhishma and my son Balavant are unwell. We saw Sayin Maharaj go out and again after he returned. He sat chatting pleasantly. Presently a Jahagirdar of a village some where hereabout came and Sayin Baba would not let him approach, much less worship. Many people interceded for him in vain. Appa Kote came and did his utmost to secure at least the usual kind of Puja for the Jahagirdar and Sayin Baba relented so far as to let him enter the musjid and worship the pillar near the fire place, but he would not give "Udi." I thought Sayin Baba would get angry but he did not, and our midday Arti passed off in the usual way. Bapusaheb Jog has been ordered by Sayin Baba to do all the Artis at all times. I predicted this result two days before Megha passed off. After the midday meal I sat reading newspapers. Dixit's younger brother (1) who practises at Khandwa came this morning and his Bombay agent came in the afternoon. Dixit's brother tried to induce Dixit to return to work in vain. He applied to Sayin Baba but Sayin Baba left the whole matter to Dixit himself. Bapusaheb Jog has also got four guests. The husband of his wife's sister who is the chief treasury officer at Sangli has come here with his whole family on his way back from the Delhi Durbar. His wife wishes to take Mrs. Bapusaheb Jog with her but Sayin Maharaj would not permit it. We saw Sayin Sahab as he came out for his evening stroll. Then there was the Wada Arti and later on the Shej Arti. Dixit read Ramayan as usual. There was no Bhajan as Bhishma is indisposed and my son Balwant is slightly worse. There is here Mr. Moreshwar Janardhan Pathare with his wife. He is the victim of paralysis and has suffered much. Joshi of Wasai has come and brought some printed copies of the prayers sung here.

21-1-12.

I got up and attended the Kakad Arti, There were all the usual people except Bala Shimpi. After the Arti Sayin Baba

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(1) now acting Diwan of Bhuj.

followed the usual custom of using hard words against the internal enemies by naming them as Appa Kote, Telin, Waman Tatyā etc. etc. I read Paramamrit with Bapusaheb Jog, Upasani and Rama Maruti. The guests of Bapusaheb Jog from Sangh attended our class. His name is Limaye. We saw Sayin Baba go out and again after he returned to the musjid. While we were at the Musjid Madhaurao Deshpande returned from Nagar. There was Dadasaheb Karandikar with him and a gentleman of Baroda. I was very much surprised to see Karandikar. It appears he came to Nagar on a case and meeting Madhaurao Deshpande there decided to see Sayin Maharaj. We sat talking. He returned to Nagar about 4-30 p m. The Limayes also went. Permission was refused to them at first but subsequently granted by Sayin Baba. Sadashivrao Dixit wished to go also, but was told to depart tomorrow morning with his family, children and Ram Maruti. We saw Sayin Baba at the evening stroll and had Dixit's Ramayan after the evening Arti at the Wada.

22-1-12.

In the morning I got up early and prayed. We saw Sayin Maharaj go out and again after he returned. During the course of the worship he put two flowers in his two nostrils and put two other between his ears and the head. My attention was drawn to this by Madhaurao Deshpande. I thought this was an instruction. Sayin Baba repeated the the same thing a second time and when I interpreted it a second time in our mind he offered the chilim to me and this confirmed me. He said something which I noted instantly and particularly wished to remember, but it went clear out of my mind and no efforts made all through the day could bring it back. I am most surprised as this is the first experience of the kind. Sayin Baba also said that his order was supreme (*Bala*) which I understood to mean that I need not be anxious about the health of my son.

श्री साईबाबांचे बोल.

गरीबोंका अह्दा वाली है. अह्दासे कोई नहीं.

वादावादी करूं नये. कोणी दहा बोलले आणि आपल्या मतान आटे तर आपण एक बोलवें.

बुरेसे खुदा डरे और खुदासे बुरा डरे.

अक्कलसे खुदा पहचानना.

घरांत दहा माणसें असतात तर एकमेकांचें एकमेकांशीं पटन नाही. भांडण वाईट.

ज्याचा इरादा चांगला त्याचें सगळें चांगलें.

पैसा : म्हणतो मला वापरून पहा. मला चांगला वापरशील तर मी तुझ्या कामीं येईन. अन्न म्हणतें मला चांगलें करून खाशील तर मी तुझ्या कामीं येईन.

भोगी आत्म्यापेक्षां योगी आत्मा चांगला.

चिंधीवाला मंदिलवाल्यापेक्षां चांगला.

माझी दुर्व्या वावरा वावरानें पडली आहे.

लोकांना गांव आहे, मला जंगल आहे.

लोकांना मकान आहे, मला मकान नाही.

नेकीका फल भारी है.

वदीका फल कम है.

आपल्यावर उठेल त्याचा नायनाट होईल.

द्रव्य कोणाचें घेऊं नये. बोरें दिली ती घेतली नाहीत. निरपक्ष असवें.

अह्यापेक्षां कोणी मोठा नाही. तो कोण्या तऱ्हेनें जीव देईल,  
कोण्या तऱ्हेनें सांभाळील हें त्याचें त्याला ठाऊक.

हजारों कोंसांवर जाऊन हजारों लोकांना मला सांभाळावें लागतें.

माझ्या वहिणीचें वाळंतपण मी कोलें. सासूसासरे जवळ जाईनात.  
नवरा जवळ होता पण तो घाबरला, दाईसुद्धां जवळ नव्हती.

हं किसीके वंदे नहीं है ॥ अह्याके वंदे है ॥

ओ जैसा रखेगा वैसा रहेना ॥

जिसकी बुरी उनके साथ ॥ जिनकी भली उनके साथ.

### श्री सहुरु साईनाथ संस्थान शिर्डी.

वरील संस्थानचे कमिटानें आपल्या ता. १५-७-२४च्या सभेंत खालीं  
लिहिलेला ठराव पास केला.

“जुने शेले जे खराव होत चालले आहेत. त्यासंबंधानें श्रीसाईलीला  
मासिकाच्या द्वारे असें जाहीर करावें कीं मूळ मालकांची इच्छा असल्यास  
त्यांनीं नवे त्यासारखेच शेले देऊन जुने प्रसादादाखल घ्यावे. अशा तऱ्हेनें  
सर्व शेल्यांची व्यवस्था न झाल्यास त्यासंबंधानें पुढें काय करावें याचा  
विचार श्रीपुण्यतिथीचे वेळीं भरणान्या संस्थान कमिटीच्या सभेंत करावा  
त्यावेळीं कोणाही भक्ताकडून कांहीं सूचना आल्यास त्यांचा विचार केला  
जाईल. असेंही जाहीर करावें.”

वरील ठरावान्वयें सूचना देण्यांत येत आहे कीं, ज्या मूळ मालकांना  
आपले जुने शेले घेऊन नवे देण्याची इच्छा असेल त्यांनीं त्याप्रमाणें  
संस्थानचे चिटणीस यांस शिर्डी मुक्कामीं आश्विन शु ॥ ५ पर्यंत कळवावें.  
जे शेले अशा तऱ्हेनें जाणार नाहीत त्यांचो व्यवस्था काय करावी याबद्दल  
सूचनाही भक्त मंडळीनें त्याच मितिपर्यंत चिटणीसांस पाठवाव्या.



## अध्याय २१ वा.



श्रीगणेशायनमः । श्रीसरस्वत्यैनमः ॥ श्रीगुरुभ्योनमः ॥

श्रीकृष्णदेवतायैनमः । श्रीसीतारामचंद्राभ्यांनमः ॥

श्रीसद्गुरुसार्धनाथायनमः

गताध्यायांतीं कथानुसंधान । ठाकुरादिकां महापुरुष दर्शन ॥

कैसें झालें तें करावें श्रवण । एकाग्र मन करोनी ॥ १ ॥

काय तथा वक्त्याच्या वोलें । श्रवणीं जें पडतां श्रोता न डोले ॥

अंगीचा रोमांचही न हाले । व्यर्थ गेले ते वोल ॥ २ ॥

जया श्रवणीं न श्रोते रिझले । वाप्प गद्गद कंठ न दाटले ॥

नयनीं प्रेमानंदाश्रू न वाहिले । व्यर्थ गेलें तें कथन ॥ ३ ॥

वाणी वावांची मनोहारिणी । उपदेशाची अलौकिक सरणी ॥

जयांची प्रतिपदीं अभिनव करणी । मस्तक चरणीं तयांचे ॥ ४ ॥

न येतां दैव उदयासी । गांठी न पडे साधुसंतांशीं ॥

तो जवळ असतां उशापाशीं । पाप राशीस दिसेना ॥ ५ ॥

या प्रमेयाच्या सिद्धतेशीं । नलगे जावें देशीं विदेशीं ॥

मीच माझिया अनुभवाशीं । श्रोतियांशीं कथितों कीं ॥ ६ ॥

पीर मौलाना नामें प्रसिद्ध । होते वांद्रें शहरीं सिद्ध ॥

हिंदू पारशी परधर्मी प्रबुद्ध । घेती शुद्ध दर्शन तें ॥ ७ ॥

मी ते शहरचा न्यायाधीश । मुजावर तयांचा नाम इनूस ॥

पाठ पुरविली रात्रंदिवस । यावया दर्शनास तयानें ॥ ८ ॥

हजारो लोक तेथे यावे । किमर्थ आपण तेथे जावे ॥  
 भीडेभाडेच्या भरी भरावे । आचवावे निज लौकिका ॥ ९ ॥  
 ऐसें कांहीं घनीं भावावे । दर्शनास कधींही न जावे ॥  
 आपणचि आपुले छायेस भ्यावे । दुर्दैव यावे आडवे ॥ १० ॥  
 ऐसीं कित्येक वर्षे गेलीं । तेथून पुढे वदली झाली ॥  
 पुढे जेव्हां ती वेळ आली । शिरडी जोडिली अखंड ॥ ११ ॥  
 तात्पर्य हा संतसमागम । अभाग्यास ना तेथे रिगंम ॥  
 होतां ईश्वरी कृपा हा सुगम । अन्यथा दुर्गम हा योग ॥ १२ ॥  
 ये विपयींची गोड कथा । श्रोतां सादर परिसिजे आतां ॥  
 या संतांच्या अनादी संस्था । गुह्य व्यवस्था कैशा त्या ॥ १३ ॥  
 यथाकाल वर्तमान । जया जें जें आवडे स्थान ॥  
 अवतार घेती कार्याकारण । परी ते अभिन्न परस्पर ॥ १४ ॥  
 देश काल वस्तु भिन्न । परी एकाची जी ऊणखूण ॥  
 दुजा संत जाणे संपूर्ण । अंतरीं एकपण सकळिकां ॥ १५ ॥  
 जैसीं सार्वभौम राजाचीं ठाणीं । वसविलीं असती ठिकठिकाणीं ॥  
 तेथ तेथ अधिकारी नेमुनी । अवादानी संपादित्ती ॥ १६ ॥  
 तैसाच हा स्वानंद साम्राट् । जागोजागीं होऊनि प्रकट ॥  
 चालवी हा निजराज्य शकट । सूत्रें अंप्रकट हालवी ॥ १७ ॥  
 एकदां एक आंग्ल विद्याविभूषित । वी. ए. या उपपदानें युक्त ॥  
 जे हळूहळू मार्ग क्रमत । झाले नामांकित अधिकारी ॥ १८ ॥  
 मिळाली पुढे मामलत । वाढतां वाढतां झाले प्रांत ॥  
 तयांस साईबाबांचा सांगौत । सुदैवे प्राप्त जाहला ॥ १९ ॥

दिसाया ही मापलत बरो । डोंगरी जैसी दुखून साजिरी ॥  
 निकट जातां वेढिली काजरीं । मानें परी ती मोठीच ॥ २० ॥  
 गेले ते पूर्वील गोड दिवस । जें होती या अधिकाराची हांस ॥  
 प्रजाही मानी अधिकारियास । परस्परांस आनंद ॥ २१ ॥  
 पुसूं नये आतांचे हाल । सुखाची नोकरी गेला तो काळ ।  
 आतां जबाबदारीचा सुकाळ । ओला दुकाळ पैशाचा ॥ २२ ॥  
 पूर्वील मामलतीचा मान । तैसेच पूर्वील प्रांतासमान  
 वैभव आतां येना दिसून । नोकरी कसून करितां ही ॥ २३ ॥  
 असो तेही अधिकार संपादन । अलोट पैका वेंचिल्यावांचून ॥  
 न करितां सतत अभ्यास शीण । इतर कोण करूं शके ॥ २४ ॥  
 आधीं होऊं लागे बी. ए. । मग तो नगदी कारकून होये ॥  
 महिना पगार तीस रूपये । मार्गें ऐसीये ते गति ॥ २५ ॥  
 यथाकाळें घाटावर जावें । जमिन मापणी काम शिकावें ॥  
 मोजणीदारांमध्यें रहावें । पास व्हावें परिक्षे ॥ २६ ॥  
 पुढें जेव्हां एकादी असामी । स्वयें जाईल वैकुण्ठधामीं ॥  
 करील अपुली जागा रिकामी । पडेल कामीं ती याच्या ॥ २७ ॥  
 आतां असो हें चव्हाट । कशास पाहिजे नुसती वटवट ॥  
 ऐशा एकास साईची भेट । झाली ती गोष्ट परिसावी ॥ २८ ॥  
 बेळगावांनिकट देख । ग्राम आहे वडगांव नामक ॥  
 आलें मोजणीदारांचें पथक । मुक्काम एक तें केला ॥ २९ ॥  
 गांवीं होते एक सत्पुरुष । गेले त्यांचे दर्शनास ॥  
 चरणांवरी ठेविलें शीस । प्रसाद आशीष पावले ॥ ३० ॥



त्या सत्पुरुषाचे हातांत । होता निश्चळ दासकृत ॥  
 विचारसागर नामक ग्रंथ । जो ते वाचीत तें होते ॥ ३१ ॥  
 पुढें कांहीं वेळ जातां । येतां म्हणून निघूं लागतां ॥  
 ते साधू जें वदले उलहासना । तथा गृहस्था तें परिसा ॥ ३२ ॥  
 वरें आतां आपण यावें । या ग्रंथाचें अवलोकन करावें ॥  
 तेणें तुमचे मनोरथ पुरावे । असावें हें लक्षांत ॥ ३३ ॥  
 तुम्ही पुढें निजकार्योद्देशें । जातां जातां उत्तर दिशे ॥  
 मार्गांत महाभाग्यवर्शें । महापुरुषासीं दर्शन ॥ ३४ ॥  
 पुढील मार्ग ते दावितील । मनासि निश्चलता ते देतील ॥  
 तेच मग उपदेशितील । उसवितील निजबोध ॥ ३५ ॥  
 तेथील मग तें कार्य सरलें । जुन्नरास तेथून वदलले ॥  
 नाणें घाट चढणें आलें । ओढवलें तें संकट ॥ ३६ ॥  
 मार्ग तेथील अति विकट । रेड्यावरून चढती घाट ॥  
 रेडा हाच तदर्थ शकट । आणिला निकट आरुढाया ॥ ३७ ॥  
 होतील पुढें मोठे अधिकारी । मिळतील घोडे गाड्या मोटरी ॥  
 आज तों ध्या रेड्याची हाजिरी । वेळ साजरी करा कीं ॥ ३८ ॥  
 घाट चढणें अशक्य पायीं । रेडियावीण नाहीं सोई ॥  
 ऐसी ती नाणेंघाटाची नवलाई । अंपूर्वाई वहनाची ॥ ३९ ॥  
 मग त्यांनीं केलां विचार । पालाणिला रेडा केला तयार ॥  
 तयावरीं चढविलें खोगिर । कष्टें स्वार जाहले ॥ ४० ॥  
 स्वार खरे पण होती चढण । रेडिया सारखें अपूर्व वहन ॥  
 झोंके हिंसके खातां जाण । भरली कणकण पाठींत ॥ ४१ ॥

१ या नांवाचा एक घाट आहे. २ वाहन, ३ तऱ्हेवाईकपणा,  
 ४ तयार केला, ५ उसण,

असो पुढें हा प्रवास सरला । जुवराचा कार्यक्रम झुलला  
मग बदलीचा हुकूम झाला । मुक्काम झालला तेथून ॥ ४२ ॥

कल्याणास आर्चा बदली । चांदोरकरांचे गांठ पडले ॥  
साईनाथांची कीर्ति ऐकिली । बुद्धि उडेली दर्शनाची ॥ ४३ ॥

दुसरे दिवशीं आली वारी । झाली चांदोरकरांची नदारी  
म्हणती चलाहो वरोवरी । करुं वारी गिरडीची ॥ ४४ ॥

घेऊं वावांचें दर्शन । करुं उभयतां तयांगी नमन ॥  
राहूं तेथें एकदोन दिन । येवूं परतोन कल्याणा ॥ ४५ ॥

परी तेच दिनां ठाणें शहरांत । दिवाणीचें अदालतींत ॥  
मुकदमा सुनावणी निर्णीत । त्यागिली सोवत तदर्थ ॥ ४६ ॥

नानासाहेव आग्रह करित । चलाहो आदत वावा समर्थ ॥  
पुरवितील तुमचा दर्शनार्थ । किंपदार्य तो मुकदमा ॥ ४७ ॥

परी हें कैचें तयांस पटे । तारिख चुकवितां भय वाटे ॥  
चुकतील केंवी हेलपटे । भालपट्टीं लिहिलेले ॥ ४८ ॥

नानासाहेव चांदोरकरे । कथिलीं पूर्वील प्रत्यंतरें ॥  
दर्शनकाम धरितां अंतरें । विघ्न सैं सरे बाजूला ॥ ४९ ॥

परी येईना विश्वास जीवा । करितील काय निजस्वभावा ॥  
म्हणती आधीं घोर चुकवावा । निकाल लावावा दाव्याचा ॥ ५० ॥

असो ते मग ठाण्यास गेले । चांदोरकर गिरडीस निघाले ॥  
दर्शन घेऊन परत फिरले । नवल वर्तले इकडे पै ॥ ५१ ॥

वेळीं जरी हे हजर राहिले । दाव्याचें काम पुढें नेमिले ॥  
चांदोरकरही हातचे गेले । खजील झाले अंतरीं ॥ ५२ ॥

निश्चाल ठेवितों बरें होतें । चांदोरकर सर्वें नेते ॥  
 दर्शनाचें कार्य उरकतें । स्वस्थचित्तें शिरडींत ॥ ५३ ॥  
 दाव्यापरी दावा राहिला । साथू समागसही अंतरला ॥  
 उठाउठी निश्चय केला । जाव्याला गिरडीस ॥ ५४ ॥  
 न जाणो मी शिरडीस जातां । समयां नानांची भेट होतां ॥  
 स्वयें निरवितील साईनाथा । आनंद चित्ता होईल ॥ ५५ ॥  
 शिरडीस नाहीं कोणी परिचित । तेथ मी सर्वथैव अपरचित ॥  
 नाना भेटतां होईल उचित । जरी क्वचित् योग तो ॥ ५६ ॥  
 ऐसे विचार करीत करीत । वसले ते अग्निरथांत ॥  
 दुसरे दिवशीं पावले शिरडींत । नाना तें अर्थांत नाहींत ॥ ५७ ॥  
 हे जे दिनीं यावया निवाले । नाना ते दिनीं जावया गेले ॥  
 तेणें हे बहु हताश झाले । अति हिरमुसले मनांत ॥ ५८ ॥  
 असो मग त्यांस तेथें भेटले । त्यांचे दुसरे स्नेही भले ॥  
 त्यांनीं साईचें दर्शन करविलें । हेतु पुरविले मनाचे ॥ ५९ ॥  
 दर्शनें पायीं जडलें चित्त । घातला साष्टांग दंडवत ॥  
 शरीर झालें पुलकांकित । नयनीं स्रवत प्रेमाश्रु ॥ ६० ॥  
 मग ते होतां क्षणैक स्थित । काय त्यांसी बावा वदत ॥  
 त्रिकालत्र मुख करोनि सस्मित । सावचित्त तें परिसा ॥ ६१ ॥  
 'कानडी अप्पाचें तें सांगणें । जैसे रेडिया संगें घाट चडणें ॥  
 ऐसें न येथिल सोपें चालणें । अंग झिजविणें अनिवार्य' ॥ ६२ ॥  
 कर्णी पडतां खुणेचीं अक्षरें । अंतरंग अधिकचि गंहिवरे ॥  
 पूर्वील सत्पुरुष वचन खरें । प्रत्यंतरें ठरलें कीं ॥ ६३ ॥  
 मग जोडूनिया उभय हस्तां । साईपदीं ठेविला माथा ॥  
 म्हणती कृपा करा साईनाथा । मज अनाथा पदरीं घ्या ॥ ६४ ॥

आपणचि माझे महापुरुष । निश्चळ दासग्रंथोपदेश ॥  
 आज मज कळला अशेष । निविशेष सुखबोध ॥ ६५ ॥  
 कुठें वडगांव कुठें शिरडी । काय ही सत्पुरुषब्रह्मपुरुष जोडी ॥  
 किती ती स्वल्पाक्षर भाषा उघडी । उपदेश निरवडी कैसी हे ॥ ६६ ॥  
 एक म्हणती ग्रंथ वाचा । पुढें संगम महापुरुषाचा ॥  
 मग ते पुढील कर्तव्याचा । उपदेश साचा करतील ॥ ६७ ॥  
 दैवयोगें तेही भेटले । तेच ते हें खुणांही पटविलें ॥  
 परी तें एकाचें वाचिलें । दुजिया आचरिलें पाहिजे ॥ ६८ ॥  
 तयांसि म्हणती साईनाथ । अप्पांनीं सांगितलें तें यथार्थ ॥  
 परी जेव्हां तें येईल कृतींत । पूर्ण मनोरथ तें होती ॥ ६९ ॥  
 निश्चलदास विचार सागर । वडगावीं भक्तार्थ झाला उच्चार ॥  
 काळें ग्रंथ पारायणानंतर । शिरडींत आचार कथियेला ॥ ७० ॥  
 ग्रंथ करावा आधीं श्रवण । त्याचेंच मग करावें मनन ॥  
 होतां पारायणावर्तन । निदिध्यासन होतसे ॥ ७१ ॥  
 वाचिलें तें नाही संपलें । पाहिजे तें कृतींत उतरलें ॥  
 या उपडी घड्यावर तोय ओतलें । तैसें जहालें तें सकळ ॥ ७२ ॥  
 व्यर्थ व्यर्थ ग्रंथ वाचन । हातीं नये जों अनुभवज्ञान ॥  
 ब्रह्मसंपन्न गुरुकृपेवीण । पुस्तकी ज्ञान निर्फळ ॥ ७३ ॥  
 ये अर्थीची अल्प कथा । दावील भक्तीची यथार्थता ॥  
 पुरुषार्थाची अत्यवश्यकता । श्रोतां निजस्वार्था परिसिजे ७४ ॥  
 एकदां एक पुण्य पट्टणकर ॥ नामें अनंतराव पाटणकर ॥  
 साईदर्शनीं उपजला आदर । आले सत्वर शिडींस ॥ ७५ ॥  
 वेदांत श्रवण जाहला सकळ । सटीक उपनिषदें वाचिलीं समूळ ॥  
 परी तन्मानस अक्षयी चंचळ । राहीना तळमळ त्याची ॥ ७६ ॥

वेतां साईसमर्थांचें दर्शन । निवाले पाटणकरांचे लयन ॥  
 कलनि पायांचें अभिवंदन । यथोक्त पूजन संपादिलें ॥ ७७ ॥  
 मग होऊनि वद्दांजुळी । वैसूनि सन्मुख वादांचें जवळी ॥  
 अनंतराव प्रेम समेळीं । कळणा व्हाळीं पुसत कीं ॥ ७८ ॥  
 केलें विविध ग्रंथावलोकन । वेदवेदांग उपनिषदध्ययन ॥  
 केलें सच्छास्त्र पुराण श्रवण । परी हें निर्विण्ण मन कैसें ॥ ७९ ॥  
 वाचिलें तें व्यर्थ गेलें । ऐसेंच आतां वाटू लागलें ॥  
 अक्षरहीन भावार्थी भले । वाटती चांगले मजहून ॥ ८० ॥  
 वायां गेलें ग्रंथावलोकन । वायां शास्त्र परिशीलन ॥  
 व्यर्थ हें सकळ पुस्तकी ज्ञान । अस्वस्थ मन हें जोवरी ॥ ८१ ॥  
 काय ती फोल शास्त्र व्युत्पत्ती । किमर्थ महावाक्यांनुवृत्ती ॥  
 जेणें न लाधे चित्तास शांती । ब्रह्मसंविती काश्यांची ॥ ८२ ॥  
 कर्णोपकर्णीं परिसिली वार्ता । साई दर्शन निवारे चिंता ॥  
 विनोद गोष्टी वार्ता करितां । सहज सत्पथा लावितीं ते ॥ ८३ ॥  
 म्हणवून महाराज तपोराशी । पातलों अपुल्या पायांपाशीं ॥  
 येईल स्थैर्य माझिया मनाशीं । आशिर्वचनाशीं द्या ऐशा ॥ ८४ ॥  
 तंव महाराज झाले कथिते । एका विनोदपर आख्यायिकेतें ॥  
 जेणें अनंतराव समाधानातें । पावला साफल्यते ज्ञानाच्या ॥ ८५ ॥  
 ती अल्पाक्षर परमसार । कथा कथितों व्हा श्रवणतत्पर ॥  
 विनोद परी तो बोधपर । कोण अनादर करील ॥ ८६ ॥  
 वावा देत प्रत्युत्तर । एकदां एक आला सौदागर ॥  
 तेव्हां एक घोडे समोर । घाली लेंडार नत्रांचें ॥ ८७ ॥  
 सौदागर निजकार्य तत्पर । लेंडिया पडतां पसरिला पदर ॥  
 बांधून घेतां घट्ट त्या समग्र । चित्तैकाग्र्य लाधला ॥ ८८ ॥

१ उपनिषदांचें अध्ययन. २ महत्वाक्यांचा जप. ३ ब्रह्मज्ञान. ४ कसली ?  
 ५ लेंड्या. ३ नऊ.

हें काय बदले साईसमर्थ । काय असावा कीं मथितार्थ ॥  
 लेंडिया संग्रही सौदागर किमर्थ । कांहींही अर्थ कळेना ॥ ८९ ॥  
 ऐसा विचार करीत करीत । अनंतराव मावारा येत ॥  
 कथिलें संभाषण इत्यंभूत । केळकरांप्रत तयानें ॥ ९० ॥  
 म्हणती सौदागर तो कोण । लेंडियांचें काय प्रयोजन ॥  
 नवांचेंच काय कारण । सांगा उलगडून हें मजला ॥ ९१ ॥  
 दादा हें काय आहे कोडें । मी अल्पबुद्धी मज तें नुलगडें ॥  
 होईल वावांचें हृदय उघडें । ऐसें रोकडें मज कथा ॥ ९२ ॥  
 दादा वदती मजही न कळे । ऐसेंच वावांचें भाषण सगळें ॥  
 परी तयांच्याच स्फूर्तीच्या वळें । कथितों आकळे जें मज ॥ ९३ ॥  
 कृपा ईश्वरी तें हें घोडें । हें तो नवविधा भक्तीचें कोडें ॥  
 विना भक्ती न परमेश्वर जोडे । ज्ञाना न आतुडे एकल्या ॥ ९४ ॥  
 श्रवण कीर्तन विष्णुस्मरण । चरणसेवन अर्चन वंदन ॥  
 दास्य सख्य आत्मनिवेदन । भक्ती हे जाण नवविधा ॥ ९५ ॥  
 पूर्ण भाव ठेवूनि अंतरीं । यांतून एकही घडली जरी ॥  
 भावाचा भुकेला श्रीहरी । प्रकटेल घरींच भक्ताच्या ॥ ९६ ॥  
 जपतपत्रत योगसाधन । वेदोपनिषद परिशीलन ॥  
 उदंड अध्यात्मज्ञान निरूपण । भक्तीविहीन तें फोल ॥ ९७ ॥  
 नको वेदशास्त्र व्युत्पत्ती । नको ज्ञानी हें दिगंत कीर्ती ॥  
 नको शुष्क भजन प्रीती । प्रेमळ भक्ती पाहिजे ॥ ९८ ॥  
 स्वयें आपणा सौदागर समजा । सौद्याच्या या भावार्था उमजा ॥  
 फडकतां श्रवणादि भक्तीची ध्वजा । ज्ञानराजा उल्हासे ॥ ९९ ॥  
 घोड्यानें घातल्या लेंड्या नऊ । सौदागर अतुरते धांवला वेडें ॥  
 तैसाच नवविधा भक्तिभावू । धरितां विसावू मनातें ॥ १०० ॥

तेणेंच मनास वेईल स्थैर्य । सर्वठायां सद्भाव गांभीर्य ॥  
 त्यावीण चांचल्य हें अनिवार्य । कथिती गुरुवर्य समेस ॥ १०१ ॥  
 दुसरे दिवशीं अनंतराय । वंदूं जातां साईचे पाय ॥  
 पदरीं बांधिल्यास लेंड्या काय । पृच्छा ही होय त्यास ॥ १०२ ॥  
 अनंतराव तेव्हां प्रार्थिती । कृपा असावी दीनावरती ॥  
 सहज मग त्या बांधिल्या जाती । काय ती महती त्यांची ॥ १०३ ॥  
 तंव बाबा आशिर्वाद देती । कल्याण होईल आश्वासिती ॥  
 अनंतराव आनंदले चित्तीं । सुख संविती लाधले ॥ १०४ ॥  
 आतां आणीक अल्प कथा । श्रोतां परिसिजे सादर चित्ता ॥  
 कळेल बाबांची अंतर्ज्ञानिता । सन्मार्ग प्रवर्तकता तैसीच ॥ १०५ ॥  
 एकदां एक वकील आले । येतांक्षणींच मशीदी गेले ॥  
 साईनाथांचें दर्शन घेतलें । पाय वंदिले त्यांचे ॥ १०६ ॥  
 सर्वेच मग देऊनि दक्षिणा । बैसले बाजूस वकील तत्क्षणा ॥  
 तेथें चालल्या साई संभाषणा । आदर श्रवणा उपजला ॥ १०७ ॥  
 बाबा तंव तिकडे मुख फिरविती । वकीलांस अनुलक्षून वदती ॥  
 बोल ते वर्मां जाऊन खोंचती । वकील पावती अनुताप ॥ १०८ ॥  
 “लोक तरी हो लबाड किती । पायां पडती दक्षिणा ही अपिती” ॥  
 “आणीक आंतून शिव्याही देती । काय चमत्कृति सांगावी” ॥ १०९ ॥  
 ऐकून हें वकील स्वस्थ राहिले । कीं ते निजांतरीं पूर्ण उमजले ॥  
 उद्धार अन्वर्थ हें त्यां पटलें । तात्पर्य ठसलें मनासीं ॥ ११० ॥  
 पुढें जेव्हां ते वाड्यांत गेले । दीक्षितांलागीं कथिते झाले ॥  
 कीं जें बाबा लाऊनि बोलले । सार्थची वहिलें तें सर्व ॥ १११ ॥  
 येतांच मजवर झाडिला ताशेरा । तो मज केवळ दिवला इशारा ॥  
 कुणाची थट्टा निंदादि प्रकारा । देई न थारा अंतरीं ॥ ११२ ॥

शरीरप्रकृती होऊनि अस्वस्थ । मुन्सफ अमुचे जाहले त्रस्त ॥  
 राहिले रजेवर येथें स्वस्थ । अपुली प्रकृत सुधरावया ॥ ११३ ॥  
 वकीलांच्या खोलींत असतां । मुन्सफांसंबंधें निघाल्या वार्ता ॥  
 अर्थोअर्थी संबंध नसतां । ऊहापोहता चालली ॥ ११४ ॥  
 औषधावीण या शरीरापदा । टळतील का लागतां साईच्या नादा ॥  
 पावले जे मुन्सफीचे पदा । त्यां हा धंदा साजे का ॥ ११५ ॥  
 ऐसी त्यांची निंदा चालतां । चालली साईची उपहासता ॥  
 मीही त्यांतची होतो अंशता । तीची अनुचितता दर्शविली ॥ ११६ ॥  
 ताशेरा नव्हे हा अनुग्रह । व्यर्थ कुणाचा ऊहापोह ॥  
 उपहास निंदादि कुत्सित संग्रह । असत्परिग्रह वर्जावा ॥ ११७ ॥  
 आणीक एक हें प्रत्यंतर । असतां शंभर कोसांचें अंतर ॥  
 साई जाणें सर्वाभ्यंतर । खरे अंतर्ज्ञानी ते ॥ ११८ ॥  
 आणिक एक झाला निवाड । असोत मध्यें पर्वत पहाड ॥  
 कांहीं न साईच्या दृष्टी आड । गुप्तही उघड त्या सर्व ॥ ११९ ॥  
 असो पुढें तेव्हांपासुनी । केला निश्चय वकीलांनीं ॥  
 अतःपर निंदा दुरुक्ती वचनीं । खडा कानीं लाविला ॥ १२० ॥  
 आपण कांहींही कुठेंही करितां । येई न साईची दृष्टी चुकवितां ॥  
 येविषयीं जाहली निश्चितता । असत्कार्यार्थता विराली ॥ १२१ ॥

१. अंजनवेलचे मथुरादास महाराजांचे दर्शनास वारंवार येतात. ते शिर्डीस एक सगुण नांवाचा खाणावळवाला आहे त्याचेकडे उतरतात. एकदां ते व सगुण बोलत बसले असतां कांहीं लोकांच्या उखाळ्यापाखाळ्या निघाल्या. त्यानंतर मथुरादास महाराजांकडे गेले. ते बसल्यानंतर लगेच महाराजांनीं विचारलें “सगुण काय म्हणत होता ?” अर्थात मथुरादास लाजले व मनांत समजले कीं सगुणकडे चालले होते तें महाराजांस पंसत नाही. कोणाच्या उखाळ्या पाखाळ्या काढणें किंवा त्या ऐकणें चागलें नव्हे, हा धडा मथुरादासांनीं घेतला.



उदेली सत्कार्य जाणस्कता । मागे पुढें साईसन्निधता ॥

समर्थ क्रीण तथा वंचिता । निर्धार चित्ता हा ठसला ॥ १२२ ॥

पाहूं जातां या कथेली । संबंध जरी त्या वकीलासी ॥

तरी ती सर्वार्थी आणि सर्वार्थी । बोधक सर्वार्थी सारिखी ॥ १२३ ॥

वकील वक्ते श्रोते समग्र । आणिक साईचे भक्त इतर ॥

तयांचाही ऐसाच निर्धार । व्हावा मी साचार प्रार्थितों ॥ १२४ ॥

साई कृपा मेघ वर्षतां । होईल आपणां सर्वांची तृप्तता ॥

ये अर्थी कांही नाही नवलता । सकळां तृपार्तां निववील ॥ १२५ ॥

अगाध साईनाथांचा महिमा । अगाध तयांच्या कथा परमा ॥

अगाध साईचरित्राची सीमा । मूर्त परब्रह्मावतार ॥ १२६ ॥

आतां पुढील अध्यायीं कथा । परिसाजी सादर श्रद्धालू श्रोतां ॥

पुरवील तुमच्या मनोरथा । देईल चित्ता स्थैर्यता ॥ १२७ ॥

भक्तांची भावी संकटावस्था । ठाऊक आधींच साईसमर्था ॥

थडामस्करी विनोद वार्ता । हसतां खेळतां टाळिती ॥ १२८ ॥

भक्त हेमाड साईस शरण । जाहलें हें कथानक संपूर्ण ॥

पुढील कथेचें अनुसंधान । संकट निवारण भक्तांचें ॥ १२९ ॥

कैसे साई कृपासागर । भक्तांचीं भावीं संकटें दुर्धर ॥

आधींच जाणूनि करिती परिहार । ईशारा-वेळेवर देउनी ॥ १३० ॥

इति श्री संत सज्जन प्रेरिते । भक्त हेमाडपंत विरचिते ॥

श्री साईसमर्थ सच्चरिते । अनुग्रहकरणं नाम एकविंशोऽध्याय गोड हा ॥

॥ सद्गुरु साईनाथार्पणमस्तु, शुभं भवतु ॥

श्री साईबाबा मठ

# श्री साईबाबा

मासिक पुस्तक

वर्ष २ रें. ] आश्विन शके १८४६ [ अंक ७ वा.

नखिनीदुर्गांत-जळमत्तितरळम् । बंदूजनीवनमत्तिशय सपळम् ॥



क्षणमपि सगजन संगतिरेका । भवति भयार्णव तरणे नीका ॥  
श्री शंकराचार्य.

संपादकः—लक्ष्मण गणेश महाजनी.

प्रकाशकः—रामचंद्र आत्माराम तखड.

श्री साईबाबा कचेरी ५ र्नेर रोड बांद्रे, बी. न. को. रें. २३२

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सालमजकुरी श्री साईबाबांच्या पुण्यतिथी निमित्त शिर्डी येथील  
कार्यक्रम खालीलप्रमाणे ठरला आहे.

आश्विन शुद्ध १० मंगळवार

- (१) रुद्राभिषेक सकाळी ८ ते १० वाजेपर्यंत
- (२) कीर्तन दुपारचे १२ ते २ वाजेपर्यंत
- (३) आराधन विधि दुपारी २ वाजतां
- (४) ब्राह्मण भोजन " ३ वाजतां
- (५) पुराण सायंकाळी ५ वाजतां
- (६) रथाची मिरवणूक रात्री ९ "

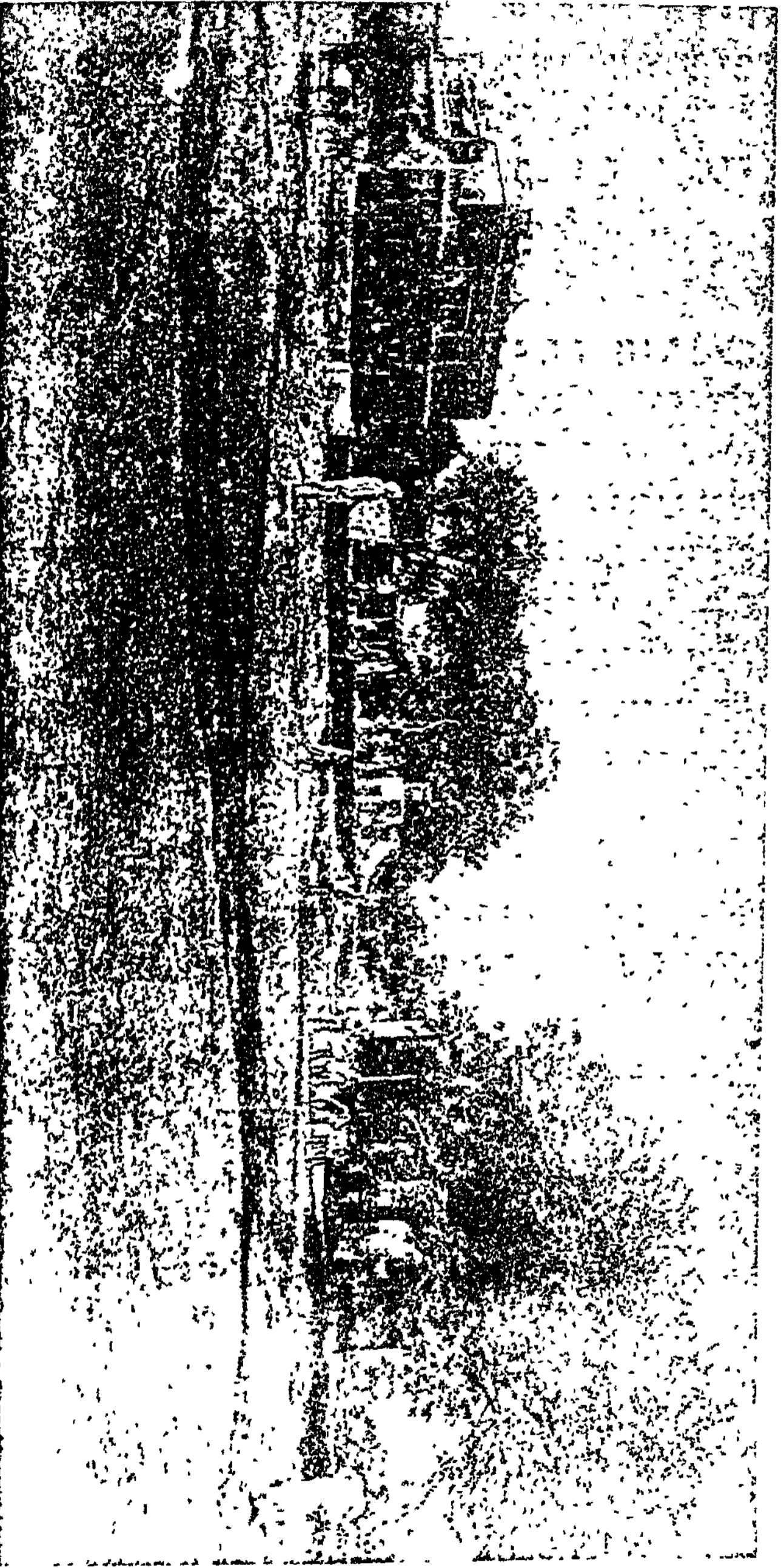
आश्विन शुद्ध ११ बुधवार

- (१) भंडारा
- (२) मशिदीत कीर्तन सायंकाळी ६ वाजतां
- (३) पालखी चावडीत नेणे रात्री ९ वाजतां

आश्विन शु॥ १२ गुरुवार

काल सकाळी ९ वाजतां

सदर्ह कार्यासाठी कोणास कांहीं पाठवावयाचें असल्यास तें रा. रा. रामचंद्रदादा पाटील कोते, मुक्काम शिर्डी, पोस्ट राहाते या पत्त्यावर अथवा रा. रा. गोविंद खुनाथ दाभोळकर ५ सेंट मार्टिन्स रोड वांद्रे या पत्त्यावर पाठवावे.



ब्रिटीश गॅंग्रोल श्रीसार्ङवानांगे समानीचा बाडा व याने अरुगागागरे खेवा.

By the time the midday Arti was finished and we returned I found Mrs. Laxmibai Kaujalgi standing in front of my lodging. I was very glad to see her. She arrived at the masjid just as I left and saluted Sayin Maharaj. The latter showed special favour by letting her worship then. After meals I lay down for a few minutes and Dixit read Ramayan and some *gatha* of Nath Maharaj. Upasani was present and Mrs. Kaujalgi Laxmibai attended the class. She joined in the conversation and appeared to be well informed in Vedant. We saw Sayin Baba at the evening stroll and again at Shej Arti. Laxmibai sang a few songs. She is an aunt (Mawasi) of Radhakrishnabai. At night at my request she did a little Bhajan and Dixit read Ramayan.

23-1-12.

I got up in time for Kaskad Arti and finished my prayers a little after daybreak. Sayin Baba to-day in leaving his bed did not say even a single word, but when we saw him go out as usual he showed a very jocose mood. I read Paramamrit with Upasani, Bapuzahib Jog, and Bhishma and then went to see Sayin Baba at the masjid. He was in a reticent mood and never said a word and the midday Arti passed off quietly. After it we returned and had our meal. Madhaorao had obtained permission to send Sayin Baba's photo and Udi to Hon'ble Mrs. Russell. I wished to write to her but did not feel myself in the mood and sat talking with a school-master who has come here recently with his family to see Sayin Baba. Dixit read Ramayan and then we went to see Sayin Baba at his evening stroll. He did not say much even then. At night Bhishma for the first time in this week had his Bhajan. Some young men of the village also came to sing Bhajan and then Dixit read Ramayan. Mrs. Laxmibai Kawjalgi thinks of staying here always and Sayin Baba said she might do so for her good.

\* Locally known, as Mawshibai.

Mahavakya Vivek. Then we saw Sayin Saheb both when he went out and after he returned to musjid. The midday Arti went off as usual and Sayin Saheb gave me smoke very often. After meals I lay down for a while and then we had Ramayan. Dixit read it and later on went to see Sayin Baba. He was in a pleased mood. At night there was the wada Arti, Bhishma's Bhajan and Dixit's Ramayan. I may mention the fact that in the evening at stroll time Sayin Baba told me nearly the whole previous history of Mrs. Laxmibai Kawjalgi. I knew it to be correct as I knew the facts.

26-1-12

In the morning I got up very early by myself, and miscalculating the time it wanted to sunrise, I said my prayers and walked up and down in the verandah. I thought I was before time by about an hour and a half. After sunrise I began the routine of life and we went out. We read a little of Paramamrit, saw Sayin Baba go out and again after he returned. I felt unwell so I lay down for a while.

27-1-12

I got up early in the morning, prayed and attended the Kakad Arti. Sayin Baba did not quite go to the Musjid without a word and yet he did not say much. I, Uapasani, Bapasabeb Jog and Bhishma read Paramamrit, saw Sayin Baba go out and again after he returned. The midday Arti passed off easily and after it we had our meals as usual. I lay down a while, then wrote a letter, and attended afternoon Ramayana read by Dixit. We saw Sayin Baba at his stroll and he spoke pleasantly though in a serious mood. Towards its end he spoke loud and angry. I am told that after dark he spoke louder still making an occasion for the exhibition of his anger of the fact that Ibrahim, the convert stood near