

SECOND AND LONG STAY AT SHIRDI.

6-12-1911

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As my tonga came near the house newly built by Mr. Dixit the first person I met was Mr. Madhao Rao Deshpande. Before I got out of the tonga Mr. Dixit asked me to dine with him today. Then I went with Madhao Rao to pay respects to Sayin Maharaj and saluted him from a distance. He was washing hands and feet at the time. As I got busy washing and praying I could not salute him when he went out. Later on we went to him in company and sat near him in the Musjid. He told a story about having been with a Fakir who was fond of good food. This Fakir was invited to dinner party and went with Sayin Maharaj. At the time of starting, the Fakir's wife asked Sayin Maharaj to bring some food from the feast and gave a pot for the purpose. The Fakir fed so well that he decided to sleep at the place. Sayin Maharaj returned with the food tying the cakes to his back and carrying the liquid in the pot placed on his head. He found the way very long, lost his way, sat near a mangwada to rest a while. The dogs began to bark and he got up and returned to his village and made over the cakes and liquid to the Fakir's wife. By that time the Fakir also returned and they had a every good feed together. He added it is very difficult to find a good Fakir. Mr. Sathe who built the Wada in which I lived last year, is here, and I saw him first in the Musjid and then at dinner. Mr. Dixit fed a large number. Among them is Mr. Thosar who is the sister's son of the late Madhaorao Govind Ranade. Thosar is employed in the customs office, Bombay. He is a very nice man and we sat talking. There is a gentleman from Nasik and there are many others. Among them one Tipnis who came with his wife and the latter was brought to bed of a son. Bapusaheb Jog is here, and his wife is doing well. Mr. Nulkar is dead and I miss him very much. None of his family are here. Balasaheb Bhate is here, and his wife gave birth to a son on Datta-Gayanti-day. We are staying in Dixit's Wada which is very convenient.

7-12-11

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I slept well last night. My son and wife are doing well with Bhishma. Vishnu is also here. We fed a good many people today and I fell in to the proper routine of the place. I saluted Baba Sayin Maharaj as he went out; then after he returned to the Musjid and again in the evening and later on again when he went to sleep in the *charodi*. The Bhajanpujan was a little less. After we returned from Shej-Arti, Bhishma had his usual Bhajan and Mr. Thosar also sang some verses, a few of his own composition and others of Kabir, Das Ganu, and others. Das Ganu's wife, Beva who was here last year, is now at her father's house. We sat talking till late at night. Madhavrao Deshpande told us at night that Dada Kelkar had a nephew by name Babu. Sayin Maharaj was very kind to him. This Babu died and Maharaj remembers him to this day. Mr. Moreshwar Vishwanath Pradhan a pleader practising at Bombay, came to see Sayin Maharaj. On seeing his wife Sayin Maharaj said that she was the mother of Babu. She got in the family way later on, and on the day of her delivery in Bombay, Sayin Maharaj here said, he had pains and that twins would be born and that one of them would die. So it happened, and when Mrs. Pradhan came here with her young son Sayin Maharaj took him on his lap and asked if he would come to the place, and the child of two months distinctly answered "Hoon".

8-12-11

I forgot to mention yesterday and the day before that Upasani Vaidya that used to be at Amraoti is here and saw me soon after my arrival. We sat talking. He told me briefly his story since leaving Amraoti, how he went to Gwalior state, how he purchased a village, how it became non-paying, how he met a Mahatma, how he got ill, how he tried all remedies, applied to various Sadhoos and Mahatmas, how finally Sayin Maharaj took him in hand, how he improved, and is now under orders to stay here. He has composed a *Stotra* of Sayin Maharaj in Sanskrit. We all got up early and attended the Kakad Arti. It is very edifying. I prayed, bathed,

and saw Sayin Maharaj go out, then again after he returned an l once more in the afternoon. Sayin Maharaj, looking at me said "Ka Sarkar" Then he gave the general advice that I should live as God keeps me and added that a man fond of his family has to bear many things &c. &c, and told the story of a rich man who starved till evening, cooked for himself and ate a very rough bread, all on account of a temporary difficulty. We saw Sayin Maharaj again in the evening and sat in the verandah of the house built by Dixit. Two gentlemen from Bombay brought a Satar, and playing on it, said Bhajan. Mr. Thosar, whom I call Hazarat, also sang very beautifully and Bhishma had his usual Bhajan. Time passed away pleasantly till midnight. Thosar is a very pleasant companion. I had a long talk with my son Balvant, the Bombay men, and others about contemplation &c.

9-12-II.

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I was late in getting up and finishing prayer. Mr. Chandorkar came today with a servant. Many others also came and some that were already here went away. Mr. Chandorkar is a very nice simple man, very pleasant in conversation, and plain in his dealings. I went to the Masjid and sat long listening to things said there. Sayin Maharaj was in a pleasant mood. I took my Hukka there and Sayin Maharaj had a smoke out of it. He looked wonderfully beautiful at Arti. time, but dismissed every one very soon after it. He said he would come to dine with us. He calls my wife "Ajibai". On returning to our lodging we learnt that Mr. Dixit's daughter who was ill, passed away. The deceased dreamt a few days ago that Sayin Maharaj kept her under Nim tree here. Sayin Maharaj also said yesterday that the girl was dead. We sat talking about the sad event. The child was only seven years old. I went and saw her mortal remains. They were very beautiful and the expression on her face after death was peculiarly charming. It reminded me of the picture of Madona that I saw in England. The cremation took place behind our lodging. I attended the funeral and did not break fast till 4 p. m. Dixit bore the blow wonderfully well. His wife

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naturally broke down under grief. Everybody sympathises with her. In the evening I went to the Chavdi to see Sayin Maharaj both at sunset and later on at Shej Arti time. At night, I, Madhavrao Deshpande, Bhisma and others sat talking till late, all about Sayin Maharaj. Thosar got permission from Sayin Maharaj to return to Bombay. He will go tomorrow morning.

I0-I2-II.

In the morning before I finished my prayer Dattatrya Chitnis, Solicitor of Bombay, came. He was a freshman when I was a fellow in the college. So he is an old old friend. He naturally sat talking of old days and so on. As usual I saw Sayin Maharaj as he went out and later again when he returned and sat in his usual place. We all returned after Arti. The breakfast was a bit late and after it I sat talking with Upasani, later on with Mr. Nanasahab Chandorkar. He is the chief, if not the oldest disciple of Sayin Maharaj. He is a very pleasant man, gave me his history as to how he came into contact with Sayin Maharaj and made his progress. He wished to tell me the instructions he received, but people gathered, and the thing could not be disclosed to the view of all. I made two attempts to see Sayin Maharaj in the afternoon, but he was not in the mood to see anybody. I saw him in the evening near the Chawdi and had a long talk with Sathe Sahab, Chitnis and others. There is one Gokhale come from Narsoba's Wadi. He says he was directed to see Narayan Maharaj of Kedgaum and Sayin Maharaj. He sings very nicely and at night I got him to sing a few Bhajans. Mr. Nanasahab Chandorkar returned to Thana today. Balasahab Bhatw who got a sod a few days ago lost him this evening. This was very sad. Sayin Maharaj this afternoon prepared some medicine which he took.

II-I2-II.

The prayer this morning was very very pleasant and after it I fell quite elevated. Then I sat explaining the first few verses of Panchadashi to Dattatraya Chitnis. He is a very nice man.

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Then we visited Sayin Maharaj both as he went out and after he returned. He gave me the Chillam very often and grapes that Radhakrishnabai had sent. He gave the grapes twice to my son Bahwant. In the afternoon I heard that he was cleaning the Musjid. So I did not attempt to go that side. All the people brought a deputation to Sayin Maharaj to get rid of the plague. He advised them to clean the roads, sweep the tombs and burning and burial ghats and to feed the poor. I spent the whole afternoon reading the daily papers and talking to Chitnis and others. Upasani is composing something. In the evening we saw Sayin Maharaj near Chawdi and again attended the Sej Arti after which Chitnis, his engineer friend, and another went away.

12-12-II.

I and Bhisma got up very early under the impression that the Kakadarti was about to begin, but we were early by about an hour. Later on Megha came and we attended the Arti. Then I prayed and sat waiting for Sayin Maharaj to go out. I saw him then and again after he returned. I spent the the interval in listening to the songs of Gokhale. He sings well. Today the breakfast was late as Megha could not get the leaves of Bela and had to go a long distance for them. So the midday Puja was not finished till about 1-30 p. m. Sayin Maharaj was in very good mood and sat chatting and laughing. After breakfast I lay down for a few minutes and then went with my people to the Musjid. Sayin Maharaj was in a good mood and told a story. Taking up a fruit lying there he asked me how many fruits were it was capable of producing. I replied as many times thousands as there were seeds in it. He smiled very pleasantly and added that it obeyed laws of its own. He also told how there was a girl very good and pious, how she served him, and prospered. We got "Udi" about sunset and then stood opposite the Chawadi to see Sayin Maharaj when he comes out for his evening stroll. We saw him and returned and sat listening to the Bhajan of Bhisma, Gokhale, Bhai and one young man Dixit. Madhavrao

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Deshpande and Upasni were present. The evening passed very pleasantly.

13-12-21.

I got up as usual, prayed, and wished to bathe, but hot water was not ready, so I came out and sat talking. I saluted Sayin Maharaj as he went out and then had my bath. I read Panchadashi. Later on I went to see Sayin Maharaj at the Musjid and returned after Arti. About 4 p.m. I went with Balvant, Bhishma, and Bandu who brought my Hukka and Sayin Maharaj had a smoke out of it. Madhavrao asked for permission for me to return to Amraoti but Sayin Maharaj said that he would decide about it tomorrow morning. He got all the people there out of the Musjid and advised me very very kindly in a truly fatherly way. At sunset we went again and saw him opposite the Chawadi and later on attended the Sej Arti. Then Bhishma had his Panchapadi earlier than usual. Bhai also sang a Bhajan.

14-12-21.

Wishing to go away I got up early, attended the Kakad Arti, and praying somewhat in haste went to Sayin Maharaj at the Musjid with Madhavrao Deshpande. Sayin Maharaj said that I could go tomorrow or so and added that I should serve God alone and no one else. He said "what God gives is never exhausted and what man gives never lasts." Then I returned and saw Durveshsahib Falke of Kalyan arrive. He is a very nice gentleman of the old sort. Mr. Shingne and his wife are with him. Mr. Shingne is high class Vakeel of Bombay and has a law class also. I attended the midday Puja and had my breakfast with Bapusaheb Jog. After it I lay down and fell asleep. I went to the Musjid a little late and then made my Namaskar near Chawadi. Then I sat talking with Durveshasahib and Shingne. Later on Bhishma had his daily Bhajan.

15-12-21.

In the morning after prayer I sat talking with Mr. Shingne and Durvesh Falke. He is also called Haji Sahib.

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He had travelled to Baghdad, Constantinople, and Mecca, and all places near about. His conversation is very pleasant and instructive. Sayin Maharaj likes him very much, sends him food and otherwise treats him with great consideration. I saw Sayin Maharaj go out and again at the Musjid on his return. He was in a very pleasant mood and we all enjoyed his conversation. After meal I lay down for a while and then sat listening to an account of Delhi read by my son Balvant. Then we went to the Musjid, received the blessings of Sayin Maharaj and later on went for Shej Arti.

16-12-11.

I find I have got a severe cold. I could not get up in time for Kakad-Arti. I got up at 3 A.M. and then overslept myself. After prayer I sat talking with Durvesh Sahib Falke whom they call Hazisaheb and Hajrat indiscriminately. He is a a Karmamargi as we should call him in Hinduism and has numerous anecdotes to tell. I saw Sayin Maharaj go out and later on after he returned to the Musjid. He was in a very pleasant mood and sat talking and joking. After Arti I returned to our lodging and had food and lay down a while but could not sleep. From Amraoti they sent me besides the Amrit Bazar Patrika two numbers of Bombay Advocate, so there was a good deal to read. There was also a telegram offering a session's case. Three days ago there was a telegram offering the case at Wardha. I declined it as Sayin Maharaj did not grant permission to return. About today's telegram the result was the same. Madhavrao Deshpande asked for permission for me, and Sayin Maharaj said I might go the day after or a month hence. So the matter is settled. I saluted him as usual in front of the Chawadi and after Arti in the wada sat listening to Bhisma's Bhajan. Among the new arrivals today is Mr. Hate who has appeared

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for L. M. and S. He is a very nice young man. His father was judge at Amreli and later on Divan of Palitana. I think I knew his uncle.

17-12-21.

After prayer I saw Sayin Maharaj go out and then again after he returned. He was in very good mood and we enjoyed very much the jokes made by him. The breakfast was late as Meghraj had gone out to bring Bel leaves. He came back a little late. In the afternoon I sat talking with Haji Sahib Falke, Dr. Hate, Mr. Shingne and others. Gokhle went away today. Towards evening I went to Musjid but Sayin Maharaj asked me and my companions to bow from a distance. He however called my son Balvant near and told him to bring Daxina. We all saluted him opposite the Chawadi and again at night at Shej Arti. Tonight Sayin Maharaj sleeps at Chawadi.

18-12-21.

My throat is better today than it was yesterday. After prayer I sat talking with Mr. Shingne, Wamanrao Patil and Durvesh Sahib whose full name would appear to be Durvesh Haji Mahomad Saddik of Kalyan. I saw Sayin Sahib go out and later went to the Musjid when he returned. He said I had filled my bucket was enjoying the cool breezes of the Nim tree and was enjoying myself while he was enduring all manner of trouble and had no sleep. He was in a very pleasant mood and many people came to worship. My wife also came. We returned after mid-day Arti and after meals sat talking with Haji Sakib, Bapusahib Jog and others. Towards evening we went to Musjid and sat near Sayin Sahib but there was not much time as it was approaching evening. So he gave us leave and we stood in front of the Chawadi and as usual saluted him there. Returning to our lodging I sat listening to Bhisma's Bhajan.

19-12-11.

In the morning I got up early, felt fresh, prayed and felt that I was better all round. Sayin Maharaj went out while I was yet praying, so I could not see him. Later on I went to the Musjid and found him in a very pleasant mood. He said there was a rich man who had five sons and a daughter. These children effected a division of the family property. Four of the sons took their shares of moveables and immoveables. The fifth son and the daughter could not take possession of their share. They wandered about hungry, came to Sayin Baba. They had six carts laden with jewels. Robbers took away two of the six carts. The remaining four were kept under the Banyan tree. At this point Trimbakrao whom Baba calls Maruti interrupted and the story ran in a different channel. After the mid-day Arti I returned to the lodging, had food, and sat talking with Durvesh Sahib. He is a very pleasant man. Wamanrao Patil went away today. Ram Maruti Boa came in the afternoon. He danced and jumped about a good deal during Bhajan. We saw Sayin Maharaj in the evening and again at Shej Arti time. Ram Maruti Boa attended Bhishma's Bhajan and danced and jumped. Sayin Baba this afternoon went out towards Nimgaon visited Dengle, cut a tree and came back, many went after him with musical instruments and escorted him home. I did not go far. Radhakrishnabai came to near our wada to greet Sayin Saheb and I saw her for the first time without the big veil &c. &c.

20-12-11.

I got up very early in the morning and went to Kakad Arti. Towards the close of the Arti I noticed Waman Rao there with surprise and learnt that he on the way near Kopargaon sent the driver of his cart to a purchase guava's

and the bullocks ran away. He wandered about, and had a good deal of trouble. The story was very amazing. Sayin Maharaj left Chawadi without any audible remark except that Allah is the lord of all. I returned to the lodging, prayed, and saw Sayin Maharaj got out and again on his return to Masjid. He was in a very pleased mood. Durvesh Sahib told me that Sayin Baba saw him at night and granted his wish. I mentioned this to Sayin Maharaj and he said nothing. I today champooed the legs of Sayin Maharaj. The softness of his limbs is wonderful. Our meal was somewhat late. After it I sat reading the papers received today. Towards evening I went to Musjid received Sayin Baba's blessing, saluted him in front of Chawadhi and returned to my lodging. We had Bhisma's Bhajgn attended by Ram Maruti Baba and Ramayan read by Dixit.

21-12-11

I got up as usual, prayed, and sat talking with Durvesh Saheb. He said he had a vision in which he saw three girls and a blind woman knock at his door. He asked them who they were and they replied that they had come to amuse themselves. Thereupon he ordered them out on pain of being kicked and began a prayer. The girls and the old woman ran away on hearing the words of the prayer. He then blessed all in the room and in the house and the whole village. He asked me to ask Sayin Saheb. When I went to see the latter on his return to the Masjid and before I was fairly seated Sayin Saheb commenced a story. He said he was beaten last night by something on his private parts and hands, that he applied oil, wandered about, had a stool, and then felt better near the fire. I Champooed his legs and on my return told the story to Durvesh Saheb. The answer was clear. After the Midday Arti I sat reading Bhavartha Ramayan and then later on saw Sayin Saheb near the chawadi, and later on again at Shej Arti at chawadi. Then we had Bhisma's

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Bhajan and Ram Maruti's gesticulations. Later still Mr. Dixit read Ramayana.

22-12-11

I got up early in the morning to go to Kakad Arti, but in consequence of a remark made by Madhao Rao Deshpande I thought of not going, but later on Madhao Rao himself went and I accompanied him. Sayin Maharaj was particularly pleasant looking and went quietly to Musjid. We all saluted him when he went out and again after he returned to Musjid. Shingne and Darvesh Saheb made an attempt to go today but Sayin Maharaj did not give the necessary permission. Darvesh Saheb got ill and had fever, Dr. Hate treated him. I think I have mentioned before that there is one Tipnis staying here with his wife. She is ill and Dr. Hate has been doing all he can for her. Ram Maruti Maharaj is also here for her. She had a fit in the evening, but it turned out to be an obsession. Dixit, Madhao Rao Deshpande and others went to see her. She is possessed by the former owner of the house in which she lives and by two mahars. The owner declared that he would have killed her but that Sayin Baba ordered him not to. The mahars are also kept away by Sayin Baba. When Tipnis threatened to move his wife to this Wada the spirits prayed earnestly and asked him not to do so. The spirits said Sayin Baba would beat them. There was Bhishma's Bhajan as usual and later on Ramayan by Dixit, a little before midnight.

23-12-11

I got up early enough in the morning but fell asleep again and then got up very late. On coming down I found that Shingne, his wife and Darvesh Saheb had obtained their permission to return to their homes. So they left, the former to Bombay and the latter to Kalyan. Darvesh Saheb is obviously very much advanced spiritually as Sayin Maharaj came as far as the breach in the wall to see him off. I miss him very much as we used to have long talks. Mr. Mantri, solicitor of Bombay came yesterday with his family, four brothers and a number of children. He is a

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very nice man and we sat talking. Mr. Mahajani whom I met last year came today and brought very good fruit and globes of glass for Sayin Baba's lamps. Mr. Govardhandas of Bhayndar is also here. He brought very good fruit, silk curtains for Sayin Maharaj's improved room in the Chavadi and new dresses for volunteers who carry the umbrella, chamars and fans. He is said to be a very rich man. There was a little meaningless disagreement between Madhao Rao Desphande and my wife and my son about living in Dixit's Wada. Sayin Baba said that the wada belonged to himself, and neither to Dixit nor to Madhao Rao. So the matter settled itself. I could not see Sayin Maharaj go out but paid my respects on his return to Musjid. He gave me fruit and smoke out of his chillim. In the afternoon I had a little sleep after meals and then sat reading the daily papers received today. Waman Rao Patil has passed his L. L. B., I wish Dr. Hate, had passed also; Sayin Maharaj says he will get very good news. Tipnis has changed his lodgings and his wife is better. She is not so restless as she used to be. Ram Maruti Bøa is still here. We went to Shej Arti. The procession was very impressive and the new curtains and dresses looked very nice. I enjoyed it very much. What a pity I have it not in my power to make rich presents of the kind. God is great. At night Bhisma had his Bhajan and Dixit read Ramayana.

(मंगीळ अंकवरून पुढें चालू.)

आल्यावर घराचें काम आशेपेपर्यंत कमी झालें नाहीं. ज्ञान दोन महिन्यावर दिवस होऊन गेले. मी अगदींच जिवाला त्रासून एके दिवशीं रागानें पत्र श्री. राधाकृष्णा आईस पाठविले कीं, आतां माझ्यानें त्रास म्हण करवत नाहीं. मला लवकर वरें करा नाहींतर मारुन तरी टाका, अगर मी तेथें येऊन आपली सेवा करीत चरणापाशीं मरतो असें श्रीस कळविण्यास लिहिलें. त्या वेळीं श्रीनें डॉ. पिले यांजपाशीं माझ्यासाठीं थोडीशी उदी व चिमुटभर कांहीं भुकी यांचे पाकीट देऊन त्यांना म्हटलें, कीं हें पत्रांत घाल व त्याला असें लिही कीं “ उदी लाव व हें औषध नाकांत ओढ, बरा होशील. अह्ता बरें करील भिऊं नको; भ्यावं कशाला वायकावानी.” तें पत्र मी वाचून त्याप्रमाणें केले. तों मला बऱ्याच शिंका येऊन मी झोंपलों, तों दुसऱ्या दिवशीं १० वाजतां मला आईनें जवरीनें उठविलें; कारण आदल्या दिवसापासून कांहींच खालें नव्हतें; व मग मात्र थोडी कसर राहिली होती. सबंध घराचें काम पुरें होत आलें परंतु माझ्यानें तेथें जाववलें नाहीं. व पावसाच्या अगोदर घरांत राहण्यास जावें असा विचार करून मी तसें करावयास श्रीची परवानगी मागितली. “गुरुवारीं पहाटेस आपण दोघेही संगें जाऊं” असें उत्तर आलें. त्याप्रमाणें तोच विचार नक्की करून लगलाच श्री वास्तुशांतीचा विचार केला, व नेमल्या दिवशीं सर्व मंडळीं रात्री उठून स्नान वगैरे आटोपून निघालों; त्यावेळीं माझे डोकें जरा जास्त दुखण्यास लागलें, परंतु मी त्याकडे लक्ष न देतां पूजा आरती आटोपून तयार झालों, व श्रीचा फोटो हातांत घेऊन श्रीस्मरण करीत सर्व मंडळींसहीत निघालों. त्यावेळीं श्रीही माझ्याबरोबर हातांत झोळी व सटका घेऊन चालत आले व थेट घरांत जाईपर्यंत व फोटो ठिकाणावर ठेवीपर्यंत बरोबर होते असा मला भास होत होता व नंतर ते दिसेनासे झाले व मग मी वास्तुशांतीच्या तयारीस लागलों. मला त्रास होऊं नये म्हणून शांती माझा भाऊ आनंदरावकडून करवून घ्यावी असा सर्वांचा विचार झाला. परंतु तो मी नाकारून मी स्वतःच सर्व काम केले, मात्र माझे डोकें त्या

दिवसापासून एकदम जें राहिलें तें हा वेळपर्यंत. हा सर्व श्रीच्याकृपेचा प्रभाव आहे. मात्र प्रत्येकवेळीं मी गेल्याबरोबर दक्षिणा वगैरे विशेष मागत व गेल्याबरोबर सर्वत्रांची चक्कशी करून खायाला काय आणलें आहे तें दे असे म्हणत. आमची मंडळी त्यांच्या करितांच म्हणून निराळेंच कांहींना कांहींतरी करून बरोबर घेत असे, व त्यांतून थोडें नैवेद्याच्या वेळीं घेऊन मग न्याहारीच्या वेळीं तें माझे कुटुंब स्वतः घेऊन जात असे. हा त्यांचा नेम त्यांनीं शेवटपर्यंत चालू ठेवला होताच. दक्षिणा मजजवळूनही मागत व त्यांच्याकडूनही मागत असत. मात्र निवतांना मला नेहमीं “भाऊ १।२ दिवसांनीं ये वर का, ये दोन गोष्टी माझ्याशीं बोल आणि चालला जा राहू नकोस. जा भिऊं नको. अल्ला मालिक है. मी संगें येतो.” असें म्हणत. मात्र रजा देतां देतां व ती पदरांत पडतां पडतां २।४ वेळां तरी सामान गाडींतून उतरावें लागे. असा बहुधा नित्याचा क्रम असे नरसिंह अवतार धारण करून बाबांची नित्याची आशिर्वादवृष्टी झाली कीं आतां १।२ दिवसांतच रजा खात्रीनें मिळावयाची असें समजण्यांत येई. एकदां मी श्रीचरणापाशीं असतांना मजकडून दक्षिणा वेळोवेळीं मागून घेतली व आमच्या मंडळीकडूनही मागितली ‘जा सर्व पैसे असतील ते मला लवकर दे, मजजवळ पैसे नाहींत’ असें ते म्हणाले. तेव्हां माझ्या मंडळीनीं मजजवळून चावी घेऊन वाड्यांत जाऊन माझे म्हणून सर्व जें कांहीं होतें तें म्हणजे माझे पुष्कळ दिवसांपासूनचें श्री लक्ष्मीपूजनाचे पैसे बरेच जमलेले होते. ते म्हणजे जे मी कधींही खर्चीत नसें. ते घेऊन आल्या व श्रीचरणीं अर्पण केले. त्यावेळीं श्री हसले आणि म्हणाले “आज तूं सर्व लुटून आणलें पण विचार कोळस का तुला मारील ना.” त्यावर आमचे कुटुंब म्हणाले “नाही बाबा असें कोव्हाही होणार नाही. आपल्याला तर काय पण मी दुसऱ्या कोणालाही दिले, तरी देखील ते मजवर रागावणार नाहीत.” त्यावर बाबा म्हणाले “पण तूं त्यांची सर्व पेट्टी रिकामी कोळस ना.” त्यावर तिनें उत्तर दिलें “बाबा तुम्हाला दिले त्यांत मी कांहींच बाईट कोळें नाही, व आपल्याला दिल्याबद्दल ते उत्त आनंद मानतील.” त्यावर बाबा

म्हणाले “वरं असूंदे अल्ला है. तुझे दैव तुझ्या हातीं तो लागला, त्याला तूं दुखवूं नकोस. तो माझा आहे वरं ?” त्यावर माझे कुटुंबानें विचारलें बाबा मी कोणाचीं ? बाबा म्हणाले “तूं पण माझीच तुम्हाला कांहीं कमी करणार नाही. भिऊं नका असेंच मन ठेवावें. वरं. त्याच्या मधें अल्ला राजी राहतो. गरिबोंका वाली अल्ला है, अल्लासे कोई नहीं. कांहीं फिकीर करूं नको. पोरानसोरांना सर्वांना जीव लावून राय.” एकदां मी शिरडोस जाण्याचा बेत केला. त्यावेळीं मला रेल्वे, पासिस वगैरे मिळाल्या व कारखान्यांत थोडा दंगा होण्याचा संभव होता, करितां मला माझे वरिष्ठानें म्हटले तूं आतां जाऊं नकोस, मग पुढें जा. मी तुला पुन्हा पासिस बदलून देईन. तरी माझे मन राहना. तेव्हां मी तर निश्चय केला कीं शिर्डीस जायाचेंच. जें काय होईल तें होवो, आपले बाबा आहेत व रात्रीस झोंपीं गेलों. त्या वेळीं मला पाहटेस स्वप्नांत श्री येऊन मोठया रागानें हातांत सोटा घेऊन म्हणाले, “खबरदार आलास तर, मारून टाकीन. ” असें म्हणून मला रागारागानें बऱ्याच गोष्टी सांगितल्या व शेवटीं म्हणाले ‘कीं येऊं नकोस. हमेशा कशाला यायला पाहिजे ? मी तुला सोडून नाहीं; मी तुझेपाशींच आहे. असा वेडा होऊं नकोस.’ नंतर मी जागा होऊन पाहतो तो बाबा नाहीत. मग हें स्वप्न मी माझ्या मातुश्रीस सांगितलें, त्यावर त्या म्हणाल्या कीं तुझे तूं पहा. तुला श्रीबाबा सांगतात तसें करावें, मला काय मी राहिन. मग मी तो बेत रद्द केला व नंतर दुसऱ्या दिवशीं कारखान्याचे मजूर लोकांचा संप झाला. त्यावेळीं मी समजलों कीं श्रीची आज्ञा खरी होती. कांहीं दक्षिणा काढून ठेविली. व नंतर एक महिन्याच्या आंतच मला श्री घेऊन गेले. त्यावेळीं मी मशिदीची पायरी चढतांच श्री मला म्हणाले “भाऊ असा वेडा होऊं नकोस. आपल्याला अजून पुष्कळ कामें करायचीं आहेत. जागींच रहावें व माझे नांव घ्यावें. मी तेथें भेटतो. वरं आतां कोण कोण आला; सर्वजण आले का ?” मी म्हटलें नाही. मी एकटाच आलों वरं. त्यावर बाबा विचारतात आतां चार दिवस रहाणार का ? मी म्हटलें आपण राजा दाल त्यावेळीं जईन. त्यावर बाबा म्हणाले वरं

आहे. आपण चार गोष्टी बोलू व मग पाहून घेऊं उद्यां. नंतर पांचव्या दिवशीं मला रजा दिली व म्हणाले चल 'मी येतो. मी आतां फार कांटाळले आहे. आर्ती झाल्यावर जाऊं बरं का.' बरं आहे असें म्हणून मी चरणीं मस्तक ठेवून रडूं लागलों. तेव्हां मला म्हणाले "कां वाईट वाटतें ? इथवी रहावें व तीथवी रहावें. कामघंदा करावा बरें. आपणा गरीबोंका वाली अह्मा है. काहीं फिकीर करूं नकोस." व नंतर संध्याकाळीं मला आनंदानें रजा दिली. मी घाईं आलों. सर्व आनंदी आनंद होता. नंतर मी पुन्हा गुडफ्राय-डेला गेलों. त्यावेळीं सर्व मंडळी बरोबर होती. त्यावेळीं "मी तुझ्या कडेस जेवण्यास येतो " असें श्री एकदां म्हणाले. त्यावेळीं माझी मुळी ववी जरा सीक होती. मी म्हणालों फारच चांगलें आहे. मग मी विचारलें बाबा जेवाला काय करायचें ? जेवाला कोणाला सांगू ? बाबा म्हणाले पोर आजरी आहे. आपल्याला कोण नको २।३ फकीर, मी व तूं थोडा भात कर, थोडी खिचडी, जरा शिरा, एक दुसरी भाजी. मग मी बाजारांत सामान घेऊन बिन्हाडी नेऊन घरांत तसें सांगितले. माझे कुटुंब म्हणालें बरें आहे. आतां मी स्वैपाक करतें. बाबा येणार ना ? मी म्हटलें, होय. मग ती मुळीस घेऊन श्रीच्या दर्शनास गेली. श्रीनें दोघांनाही उदी व आशिर्वाद दिला. "धंडी वारा है घाबरूं नको. १।२ दिन मे अह्मा अच्छा करेगा. जाय आतां बसूं नकोस." असें श्री तिला म्हणाले. मग ती घेऊन पुढील व्यवस्थेला लागली. त्यावेळीं शिरडीचे बाळ गणू शिपी यांच्या येथें त्यांच्या आग्राहास्तव मी राहाण्यास गेलें होतों त्याला ही सर्व हकीमत माहिती होतीच. कारण बाबा मजबरोबर हें बोलत होते, तेव्हां ते मशिदीत होते, पुढें असें झालें कीं चुलीकरितां दगड मांडिला त्यावर एक मोठा विंचू पिवळ्या रंगाचा दिसला. त्याला कोणी मारूं नये असें मी म्हटलें. मग तो ससाच कांहीं वेळ तिथें होता. नंतर बाळाजी काठी घेऊन त्याला मरण्यास गेले तेव्हां त्याला आम्हीं म्हणालों "मारूं नका तो जाईल." नंतर चुलीत जाळ घातला व वर मांडें ठेवतांच तो नाहीसा झाला. पुढें सर्व स्वैपाक वगैरे आटोपून आम्ही सर्वजण आर्तीस गेलों.



अध्याय १९ वा.



श्रीगणेशायनमः । श्रीसरस्वत्यैनयः ॥ श्रीगुरुभ्योनमः ॥
श्रीकुलदेवतायनमः ॥ श्रीसीतारामचंद्राभ्यांनमः ॥
श्रीसद्गुरुसाईनाथायनमः ॥

सक्ष्माहनि सक्ष्म अत्यंत । महताहनही अत्यंत महत ॥
एस आत्र हस्तव पर्यंत । वस्तुजात हा साई ॥ १ ॥

ऐसिया सदस्तसी भाही । रंगरूपादि आकार काही ॥
देऊनि पहावे चमचक्षही । उच्छा ही उदेली अंतरी ॥ २ ॥

सूर्यास काडवातीची आस्ती । मुक्तिभावे सोर करिती ॥
किवा गुळाचा करून गणपती । प्रल निवेदिती गौणपत्य ॥ ३ ॥

अथवा महार्णवाच्या मधुनी । डोंजळीने घेऊनि पापी ॥
अध्यापण तयालागुनी । सकृत्कीर्ती अनुचित ॥ ४ ॥

सूर्योर्णव महाप्रभक्ष । गरी ते गल्ली अक्षयात ।
चरितानुचिता केशो ठा । भक्त गौळी त्या काज ॥ ५ ॥

समान शीलव्यसनेषु साक्ष्यात् । आह करी हा सामान्य निराम ॥
व्यापी हा देहाव्यासाम । अत्रात एत झटिवार्ये ॥ ६ ॥

१ सूर्योपासक, २ गणपतीने भक्त, ३ सूर्य आणि साक्ष

स्वभावें हे परस्पर भिन्न । परी दोघांचा स्नेह विलक्षण ॥
 एका न गमे दुजियावीण । वेगळे न क्षण राहती ॥ ७ ॥
 तरी हा देह आहे नश्वर । आत्मा निर्विकार अक्षर ॥
 दोघांचें प्रेम अपरंपार । तेणेंच संसारपरिभ्रम ॥ ८ ॥
 आत्मा तेच शक्ति महत् । तियेहून सूक्ष्म अव्याकृत ॥
 तेंच आकाश प्रकृति अव्यक्त । मायाही वदत तियेसची ॥ ९ ॥
 या सर्वाहून पुरुष सूक्ष्म । शुद्ध ब्रह्म तेंहेंच ॥
 तेवेंच इंद्रियादिकांसीं उपरम । तीच अंतिम गती परम ॥ १० ॥
 ऐसा आत्मा हा संसारी । भासे माया कर्मानुसारी ॥
 असूनि स्वयें निर्विकारी । स्फटिकापरी निर्लेप ॥ ११ ॥
 स्फटिक लाल काळा पिवळा । जैसा रंग तैसी कळा ॥
 परी तो सर्वा रंगां निराळा । विकारां वेगळा निर्मळ ॥ १२ ॥
 माळावरील जैसें मृमजळ । शुक्तिकौघिष्ठित रौप्य झळाळ ॥
 पाहतां दोरीचे वेंढोळ । नसता व्योळ आभासे ॥ १३ ॥
 दोरीवरी सर्पारोपण । वस्तुगत्या अप्रमाण ॥
 तैसेंच मी देह हा अभिमान । मिथ्या बंधन मुक्तासी ॥ १४ ॥
 देहेंद्रिय मनःप्राण । आत्मा यांहूनही विलक्षण ॥
 स्वयंज्योती शुद्ध चैतन्य । विकारविहीन निराकृती ॥ १५ ॥
 देह बुद्धि मन प्राण । या सर्वांचा जव अभिमान ॥
 तंव तें कर्तृत्व भोक्तृत्व प्रमाण । सुखदुःखभान अनिवार्य ॥ १६ ॥

१ अव्यक्त. २ शिष्यावर भासमान होणारे. ३ वेंढोळे. ४ नसता सर्प
 आहे असा भासतो. ५ सर्पाचा अर्थारोप. ६ वस्तुतः

वटकणिकां सूक्ष्म कृती । गर्भी सांडवी वटवृक्ष शक्ती ॥
 अगणित कणिका वृक्षांपोटीं । वृक्षकोटीं तयांत ॥ १७ ॥
 ऐसे कणिकेगणीत वृक्ष । आपलेंयांत देतीलसाक्ष ॥
 ऐसेच हें विश्व प्रत्यक्ष । अवलोका लक्षू देउनी ॥ १८ ॥
 शाश्वतता निर्भयता मुक्तता । स्वतंत्रता परमात्मप्राप्तता ॥
 हीच जीवाची साफल्यता । इतिकर्तव्यता जन्माची ॥ १९ ॥
 मोक्ष नाही ज्ञानाविना । विनाविरक्ति न पवे ज्ञाना ॥
 संसार जो वाटेना अनित्य मना । स्फुरेना कल्पना विरक्तीची ॥२०॥
 त्या अनिन्यत्वाच्या वाटे । विश्वाभासें दृष्टी फाटे ॥
 तेणें पांथस्थ मध्येंच चाकाटे । जावें कोठें आकळेना ॥ २१ ॥
 ऐसा हा विश्वाभास । चिंप्रात्रीं मिथ्या मायाविलास ॥
 प्रपंच जात स्वप्नविन्यास । तदर्थ प्रयास कां व्यर्थ ॥ २२ ॥
 स्वप्नांतून जागृतींत । येतांच स्वप्न होय अस्तंगत ॥
 म्हणूनि जो निजस्वरूपीं स्थित । तथा प्रपंचार्थ स्मरेना ॥२३॥
 विना आत्मैक्यत्व विज्ञान । विना आत्मयाथात्म्य प्रकाशन ॥
 तुटावया शोकमोहादि बंधन । जागृती आनं असेना ॥ २४ ॥
 जरी सर्वाहून श्रेष्ठ ज्ञान । बाबा उपदेशीत रात्रंदिन ॥
 तरीही भक्तिमार्गाचें अवलंबन । सर्व साधारण निवेदित ॥२५॥
 वदत ज्ञानमार्गाचें महिमान । मार्ग तो रामफळासमान ॥
 भक्तिमार्ग सीताफळ सेवन । स्वल्प साधन रसमधुर ॥ २६ ॥

१ वडाचें बीज. २ कोट्यावधि वृक्ष. ३ प्रत्येक बिजापोटी एक
 ४ सृष्टिप्रलय होईपर्यंत. ५ स्वप्नाचा देखावा. ६ दुसरी.

भक्ति ही सोज्वळ सीताफळ । ज्ञान हें परिपक्व रामफळ ॥
 एकाहून एक रसाळ । मधुर परिमळ तैसाच ॥ २७ ॥
 रामफळ गर्भीचा गीर । फळ काढून पिकवितां उंगीर ॥
 वृक्षींच पिके तों धरी जो धीर । तयासींच मधुर लागे तो ॥२८॥
 रामफळाची गोडी सरस । देठेसी परिपक्व होई जों तरुस ॥
 उगीर लागे पडतां भुईस । अति मिठास वर पिकतां ॥ २९ ॥
 वरचेवर जों पिकवूं जाणें । तेणेंच त्याचा आस्वाद घेणें ॥
 सीताफळ हें सायास नेणें । अल्प गुणे बहु मोळ ॥ ३० ॥
 रामफळासीं पतनभय । ज्ञानियाही नाहीं निर्भय ॥
 झाला पाहिजे सिद्धिविजय । लव ह्यगय कामा नये ॥ ३१ ॥
 म्हणून साई दयाघन । बहुधा निज शिष्यांलागून ॥
 भक्ति आणि नामस्मरण । याचेंच विवरण करीत ॥ ३२ ॥
 ज्ञानाहूनही श्रेष्ठ ध्यान । अर्जुनालागी कथी भगवान ॥
 तुटावया भक्तभवबंधन । साईही साधन हें वदे ॥ ३३ ॥
 असो ये विषयींची कथा । पूर्वाध्यायीं वर्णितां वर्णितां ॥
 अपूर्ण राहिली ती मी आतां । कथितों श्रोतां परिसिजे ॥ ३४ ॥
 वयोवृद्ध शक्तिक्षीण । म्हातारी एक मांडी निर्वाण ॥
 मंत्र मागावया साईपासून । प्रायोपवेशन आरंभी ॥ ३५ ॥
 पाहोनिया तिथेची स्थिती । माधवरावास पडली भीती ॥
 करूं गेले बाबांसी मध्वस्ती । कथानुसंगती पूर्वील ॥ ३६ ॥

१ फळाचा अंतर्गत सेव्य फलार्थ. २ उग्र. ३ ज्ञानी. ४ अष्ट सिद्धी-
 वर ताबा बसल पाहिजे. ५ उपवासार्थ व्रत.

साईसंकल्प विद्योती' । उजळली ही चरित्रंज्योती ॥
 मार्गदर्शक होवो तटीप्ति' । मार्ग भार्वाथी उमगोत ॥ ३७ ॥
 वावांचिया आज्ञेनुसार । माधवरावांनीं मजवरोवर ॥
 आरंभिली जी कथा सुंदर । तीच पुढारा चालवूं ॥ ३८ ॥
 म्हणती पाहूनि म्हातारीचा निग्रह । वावांनीं तिस दिवळा अनुग्रह ॥
 फिरविला तिघेचे मनाचा ग्रह । कथा संग्रह अभिनव ॥ ३९ ॥
 पुढें वावांनीं प्रेमळपणें । हाक मारिली तिजकारणें ॥
 आई तूं कांगे घेतलें धरणें । कां तुज मरणें आठवलें ॥ ४० ॥
 कोणीही असो प्रौढ वाई । तिजला हाक मारीत 'आई' ॥
 पुरुषांस 'काका,' 'बापू,' 'भाई' । गोड नवलाई हाकेची ॥ ४१ ॥
 अंतरंग जैसें प्रेमळ । बोलही तैसेच मंजूळ ॥
 रंजल्या गांजल्यांचे कनवाळ । दीनदयाळ श्रीसाई ॥ ४२ ॥
 असो तिजला हाक मारिली । आपुळे सन्मुख बैसविली ॥
 निज गुरुत्वाची गुप्त किल्ली । प्रेमें दिधली तिज हातें ॥ ४३ ॥
 कराया भवसंतापशपन । भक्तचकोर तृषापनयन ॥
 वर्षले जे बाबा चित्थन । स्वानंद जीवन तें सेवा ॥ ४४ ॥
 म्हणती "आई" खरेंच सांगे । हाल जीवाचे करिसी कां गे ॥
 फकीर'मी केवळ तुकडे मागें । पाही अनुरागें मजकडे ॥ ४५ ॥
 खरेंच मी लेक तूं आई । आतां मजकडे लक्ष देई ॥
 सांगतों तुज एक नवलाई । परम सुखदाई होईल ॥ ४६ ॥
 होता पहा माझा गुरू । मोठा अवलिया कृपासागरू ॥
 थकलों त्याची सेवा करकरूं । कानमंतरू देईना ॥ ४७ ॥

माझ्या ही मनीं प्रवळ आस । कधीं न सोडावी तयाची कास ॥
 तया मुखेंच घ्यावें मंत्रास । दीर्घ सायास करुनी ॥ ४८ ॥
 आरंभीं तयानें मज मुंडिलें । पैसे मज द्रोनचि याचिले ॥
 ते मी तात्काळ देऊनि टाकिले । बहू मी प्रार्थिलें मंत्राक्षर ॥ ४९ ॥
 माझा गुरु पूर्णकाम । दोन पैशाचें काय काम ॥
 कैसें म्हणावें त्या निष्काम । शिष्यांसि दाम मागे जो ॥ ५० ॥
 ऐसी न शंका येवो मना । व्यावहारिक पैशाची न त्या कामना ॥
 ही तो नाहीं तयाची कल्पना । कर्तव्य कांचना काय त्या ॥ ५१ ॥
 निष्ठा आणि सबूरी' दोन । हेच ते पैसे, नव्हते आन ॥
 म्या ते तेव्हांच टाकिले देऊन । तें मज प्रसन्न गुरुमाय ॥ ५२ ॥
 धैर्य तीच मे बाई सबूरी । सांडू नको मे तिजला दूरी ॥
 पढतां कोव्हां ही जडभारीं । हीच पर पारी नेईल ॥ ५३ ॥
 पुरुषांचें पौरुष ती ही सबूरी । पाप ताप दैन्यता निवारी ॥
 युक्ति प्रयुक्ति आपत्ति वारी । बाजूस सारी भय भीती ॥ ५४ ॥
 सबूरी वरी यज्ञाचा वाटा । विपत्ति पळवी बारा वाटा ॥
 येव अविचाराचा काटा । नाहीं ठावका कोणाही ॥ ५५ ॥
 सबूरीं सद्गुणांची खाणी । सद्विचाररायाची हे राणी ॥
 निष्ठा आणि या सख्या बहिणी । जीव प्राण दोधींसी ॥ ५६ ॥
 सबूरीवीण मनुष्य प्राणी । स्थिती तयाची दैन्यवाणी ॥
 पंडीत असोका मोठा सद्गुणी । धैर्य जीणें हिजविण ॥ ५७ ॥
 गुरु वरीं महा प्रवळ । अपेसी शिष्यपज्ञाच केवळ ॥
 गुरुपदीं निष्ठा सबळ ॥ धैर्यवळ सबूरी ॥ ५८ ॥

जैसे दगड आणि मणी । उजळती दोन्ही घासितां सहाणीं ॥
 परी दगड राहे दगडपणीं । मणी तो मणी तेजाळ ॥ ५९ ॥
 एकचि संस्कार दोघां उजळणी । दगडा चढेल काय मण्याचें पाणी ॥
 घडेल मण्याची सतेज हिरकणी । दगड निजगुणीं तुळतुळीत ॥ ६० ॥
 वारा वषें पायीं वसवटा । केला गुरूनें लहानाचा मोठा ॥
 अन्नावस्त्रासी नव्हता तोटा । प्रेम पोटांत अनिवार ॥ ६१ ॥
 भक्तिप्रेमाचा केवल पुतळा । जयास शिष्याचा खरा जिव्हाळा ॥
 माझ्या गुरूसम गुरू विरळा । सुख सोहळा न वर्णवे ॥ ६२ ॥
 काय त्या प्रेमाचें करावें वर्णन । मुख पाहतां ध्यानस्थ नयन ॥
 आम्हीं उभयतां आनंदघन । अन्यावलोकन नेणें मी ॥ ६३ ॥
 प्रेमें गुरुमुखावलोकन । करावें म्या रात्रंदीन ॥
 नाहीं मज भूक ना तहान । गुरुवीण मन अस्वस्थ ॥ ६४ ॥
 तयावीण नाहीं ध्यान । तयावीण न लक्ष्य आन ॥
 तोच एक नित्य अनुसंधान । नवलविदान गुरूचें ॥ ६५ ॥
 हीच माझ्या गुरुची अपेक्षा । कांहीं न इच्छीतो यापेक्षां ॥
 केली न माझी केव्हांही उपेक्षा । संकटीं रक्षा सदैव ॥ ६६ ॥
 कधीं मज वास पायापाशीं । कधीं समुद्र परंपाराशीं ॥
 परी न अंतरलों संगम सुखासीं । कृपादृष्टीसीं सांभाळीं ॥ ६७ ॥
 कासवी जैसी आपुळे पोरं । घालिते निजदृष्टीचा चारा ॥
 तैसीच माझे गुरुची तन्हा । दृष्टीनें लेकरा सांभाळी ॥ ६८ ॥
 आई या मशीदींत बैसून । सांगतो तें तुं मानी प्रमाण ॥
 गुरूनें न फुंकले माझेच कान । तुझे मी कैसे न फुंकूं ॥ ६९ ॥

कांसवीची प्रेमदृष्टी । तेणेंच पोरांसी सुख संतुष्टी ॥
 आई उगीच किमर्थ कष्टी । उपदेश गोष्टी नेणें मी ॥ ७० ॥
 कांसवी नदीचे एक तटी । पोरें पैल वाळवंटी ॥
 पालन पोषण दृष्टादृष्टीं । व्यर्थ खटपटी मंत्राच्या ॥ ७१ ॥
 तरी तूं जा अन्न खाई । नको हा वालूं जीव अपायीं ॥
 एक मजकडे लक्ष देई । परमार्थ येईल हातास ॥ ७२ ॥
 तूं मजकडे अनन्य पाही । पाहीन तुजकडे तैसाच मीही ॥
 माझ्या गुरूनें अन्य काहीं । शिकविलें नाहींच मज लागी ॥७३॥
 नलगे साधनसंपन्नता । नलगे षट्शास्त्र चातुर्यता ॥
 एक विश्वास असावा पुरता । कर्ता हर्ता गुरु ऐसा ॥ ७४ ॥
 म्हणूनि गुरूची थोर महती । गुरु हरिहरब्रह्म मूर्ति ॥
 जो कोण जाणे त्याची गती । तो एक त्रिजगतीं धन्यमा ॥७५॥
 येणें परी ती म्हातारी बोधितां । ठसली तियेचे मना ती कथा ॥
 ठेवूनि महाराजांचे पायीं माथा । व्रत निवृत्तता आदरिली ॥७६॥
 ऐकूनि ही समूळ कथा । जाणून तीची समर्पकता ॥
 सानंद विस्मय माझिया चित्ता । कथा सार्थकता अवलोकितां ॥७७॥
 पाहोनि बाबांची ही लीला । परमानंदें कंठ दाटला ॥
 प्रेमोद्रेकें गहिवर आला । अंतरीं ठसला सद्बोध ॥ ७८ ॥
 पाहोनि सगद्गद कंठ झाला । माधवराव बदले मजला ॥
 कांही अण्णासाहेब गहिवरला । स्वस्थ बसला हें काय ॥ ७९ ॥
 ऐशा बाबांच्या अगणित कथा । किती म्हणून सांगूं आतां ॥
 ऐसें माधवराव बोलत असतां । घंटा वाजता ऐकिली ॥ ८० ॥

रोज दुपारा जेवणा आधीं । भक्त जाऊनियां बैसती मनीदीं ॥
 करिती गंधाक्षत अर्घ्यपाद्यादी । पूजा सविधी बाबांची ॥ ८१ ॥
 तदनंतर ती पंचारती । वापूसाहेब जोग करिती ॥
 भक्ति प्रेमें ओवाळिती । आरत्या म्हणती भक्तजन ॥ ८२ ॥
 त्या आरतीचो निदर्शक भली । घंटा घण घण वाजूं लागली ॥
 आम्ही मशीदीची वाट धरिली । मनीषा फिटली मनाची ॥ ८३ ॥
 मध्यान्ह समयींची ही आरती । नरनारी भिळूनियां करिती ॥
 स्त्रिया मशीदींत वरती । पुरुष खालती मंडपीं ॥ ८४ ॥
 मंगल वाद्यांचिया मजरीं । तासाचिया झणत्कारीं ॥
 आरत्या म्हणती उच्चस्वरीं । हर्षनिर्भरीं तेधवां ॥ ८५ ॥
 पातळें आम्ही मंडपद्वारीं । आरती चालली घन गजरीं ॥
 पुरुष मंडळी वेष्टिली पायरी । रीघ ना वरी जावया ॥ ८६ ॥
 माझ्या मनीं असावें खालीं । जोंवरी आरती नाही संपली ॥
 संपतांच मग बाबाजवळीं । जावें मंडळी समवेत ॥ ८७ ॥
 म्हणोन मी जों मनीं आणिलें । माधवराव पायरीं चढले ॥
 करात्रीं धरून मजही ओढिलें । जवळीं नेलें बाबांचें ॥ ८८ ॥
 बाबा निज स्थानीं स्थित । स्वस्थ मनें चिलिम पीत ॥
 समोर जोग पंचारती ओवाळित । घंटा वाजवित बाभकरें ॥ ८९ ॥
 ऐशा त्या आरतीचे रंगीं । माधवराव बाबांचे दक्षिण भागीं ॥
 स्वयें बैसती मजही बैसविती । सन्मुख स्थिति बाबांचे ॥ ९० ॥
 मग शांतमूर्ति संतमणी । बाबा बोलती मंजुळ वाणी ॥
 दक्षिणा काय दिधली आणी । शामरावांनीं मजप्रती ॥ ९१ ॥

बाबा हे शामराव येथेच असती । दक्षिणे ऐवजीं नमस्कार देती ॥
 हेच पंधरा रुपये म्हणती । बाबांप्रती अपवि ॥ ९२ ॥
 वरें असो केल्या का वार्ता । कांहों बोललां कां उभयतां ॥
 काय गोष्टी केल्या त्या आतां । सांग समस्ता मजप्रती ॥ ९३ ॥
 असो नमस्काराची कथा । केल्यास काय तथासीं वार्ता ॥
 काय कैशा त्या समग्रता । परिसवी आतां मज प्रती ॥ ९४ ॥
 गोष्ट सांगावी ही उत्कंडा । आरतीचा तो गजर मोठा ॥
 परमानंद माईना पोटा । प्रवाहे ओठांतून तो ॥ ९५ ॥
 बाबा जे तक्यास ओठंगले । गोष्ट ऐकावया पुढें झाले ॥
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 बाबा तेथें झाल्या ज्या वार्ता । सर्वचि वाटल्या गोड चित्ता ॥
 त्यांतची एक ती म्हातारीची कथा । अति नवलता तिथेची ॥ ९७ ॥
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 जणूं त्या कथेच्या मिषें मजवरता । केलांत निश्चितता अनुग्रहा ॥ ९८ ॥
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 बाबांस अस्त्रलित निवेदन केली । प्रसन्न दिसली चित्तवृत्ति ॥ १०० ॥
 ऐसे कथिलें सकलवृत्त । बाबा ही ऐकत देऊनि चित्त ॥
 सर्वचि मग मातें वदन । जीवीं घरीत जावें हें ॥ १०१ ॥
 आणीक पुसती अति इल्हासता । कितीही गोड ऐकिली कथा ॥
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 तें ध्यानचि आत्मानुष्ठान । तेणेंच समाधान वृत्तीचें ॥ १०५ ॥
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 ध्यान होईल व्यवस्थित । प्राप्तव्य प्राप्त होईल ॥ १०६ ॥
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 जरी न आतुहे एसें ध्यान । करी सगुण रूपानुसंधान ॥
 मनीं नखशिखांत मी सगुण । रात्रंदिन आणावा ॥ १०८ ॥
 ऐसें करितां माझे ध्यान । वृत्ती होईल एकतान ॥
 ध्याता ध्यान ध्येयाचें भान । नष्ट होऊन जाईल ॥ १०९ ॥
 एवं ही त्रिपुटी विलयां जातां । ध्याता पावे चैतन्यघनता ॥
 तीच कीं ध्यानाची इतिकर्तव्यता । ब्रह्म समरसता पावसी ॥११०॥
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 ना दूध ना ऊब केवळ दृष्टी । देई पुष्टी बाळकां ॥ १११ ॥
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 पिलियां लाघे स्वानंदपुष्टी । ऐक्यसृष्टी गुरुशिष्यां ॥ ११३ ॥

१ श्रेयोहि ज्ञानमन्यासात् । ज्ञानाद्दयानं विशिष्यते ॥

भगवद्गीता अ० १२, श्लो० १२.

होतां हा साईमुखें उच्चार । थांबला आरतीचा गजर ॥
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 कर्ता कीं अकर्ता पाहीं । साही शास्त्रें धुंडावीं ॥ १३२ ॥
 आत्मैकविज्ञान हेंची । पराकाष्ठा असे ज्ञानाची ॥
 मोक्ष आणि परमानंदाची । उत्पत्ती साच तेथुनी ॥ १३३ ॥
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