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6-12-1910.

In the morning I had a walk and after bath we all saw Sayin Maharaj going out with an embroidered bigumbrella held over his head. Later on we went to Musjid. Sai Baba appeared to be somewhat excited. Then he got up, distributed the food accumulated there, and after giving Udi—ashes requested us to withdraw. We did so. The midday meal was not served till nearly half past two in the afternoon. After it we sat talking, saw Sayin Maharaj in the evening when he came out for a walk. Later on we went to the Chavadi where Sayin Maharaj sleeps tonight. He was accompanied by the Umbrella of State, Silver stick, Chavaris and fans etc, etc. The place was tastefully lighted. The lady, who is known as Radhakrishna came out with lights. I saw her from a distance. Madhavrao Deshpande said he would be away tomorrow and return the day after. He asked for and obtained Sayin Maharaja's permission to go.

Pages 4 to 6

7-12-1910.

In the morning, after my prayer, Mr. Bala Saheb Bhate, who is a retired Mamlatdar, came to the Wada and sat talking with us. He has been staying here for some time and has a peculiar kind of calm on his face. We saw Sayin Maharaj as he was going out and went to him in the musjid in the afternoon. I, Babasaheb Sahasrabuddhe, my son Baba, Bapu-saheb Jog and children went together and sat here. Sayin Maharaj appeared to be in good humour. He asked Babasaheb Sahasrabuddhe whether he came from Bombay.

in the affirmative. B. pasahab was then asked whether he would return to Bombay. He again replied in the affirmative but added that he could not be certain of remaining there as it would depend on circumstances. Sayin Maharaj remarked "Yes. It is true, you have many things on hand and have to undertake more. You should remain here some four or five days. You will be here, you should see for yourself. The experiences gone through are real. They are not fanciful. I was here thousands of years ago." The Sayin Maharaj turned to me and started on apparently a new track. He said "This world is funny. All are my subjects. I look upon all equally, but some become thieves and what can I do for them? People who are themselves very near death desire and make preparations for the death of others. They offended me a great deal. They hurt me a good deal but I said nothing. I kept quiet. God is very great and has his officers everywhere. They are all powerful. One must be content with the state in which God keeps him. But I am very powerful. I was here eight or ten thousand years ago." My son asked him to tell a story as he told him before. Sayin Maharaj asked what story it was. My son replied that it was a story about three brothers who went to a Musjid. One of them wished to go out and beg. The others did not want him to do that on the ground that the food obtained by begging would be impure and would pollute their chowka. The third brother replied that if the food spoiled the chowka his legs should be cut off &c. &c.

Sayin Maharaj said it was a very good story. He would tell another when he was in the humour. My son said he did not know when the thing would happen, and if the humour recurred after he left, there would not be much use. Thereupon Sayin Sahib told him that he should rest assured that the story would be told before he left. I asked him why he was angry yesterday and he replied that it was because the Teli said something. Then I asked why he cried out "Do not beat. Do not beat" today at the time of the distribution of food, and he replied that he cried out because the Patil family was quarrelling and divided among themselves. Sayin Sahib spoke with such a wonderful sweetness and he smiled so often and with such extraordinary grace that the conversation will always remain engraved in my memory. Unfortunately other people came and the conversation was interrupted. We were so sorry for it but it could not be helped. We returned talking about it. Tatyasahib Nulkar was not present during the first part of the conversation but came later on. Balasahib Bhate came in the evening and we sat again talking about the conversation.

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8-12-1910.

In the morning after prayer we saw Sayin Maharaj as usual when he was going out. Later on we went to see him in the afternoon but had to turn back as he was washing his feet. Babasahib Sahasrabuddhe, myself, my son and a certain gentleman who came this morning formed the company that went and had to return.

Nalker did not accompany us. Later on we went again, but Sayin Sahib dismissed us very soon. So we returned. He appeared very much engaged in thinking out something. At night Sayin Sahib slept at the Chavadi and we went to see the procession. It was very nice. The gentleman mentioned above is a Police-Officer, I believe, Head Constable. He was charged with extracting money and tried by the court of sessions. He vowed to visit Sayin Maharaj if he was acquitted. He was acquitted and so came to fulfil his vow. On seeing him Sayin Maharaj appeared affected and said "Why did you not stay a few days there? The poor people must have felt disappointed." He repeated this twice. We learnt afterwards that the gentleman's friends pressed him to stay and that he did not comply with their request. He had never seen Sayin Saheb before, and ofcourse the latter could not have seen him before. The wonder is how Sayin Maharaj knew him and said what he did.

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9-12-1910.

I and my son intended going away today. In the morning, after prayer when we went as usual to see Sayin Maharaj, he asked my son if he intended going away and added that we may go away. We thought the necessary permission had been granted and made ready to start. Baba packed all things and engaged a spring cart and another to carry our things, and in the afternoon went to formally see the Sayin Maharaj before actually starting. On seeing me Sayin Maharaj said "Do you really in

"send going?" I replied "I wish to go but not if you do not permit." He said "Then you may go to-morrow or the day after. This is our house. The Wada is our house, and why need anybody be afraid while I am here? This is our house and you should look upon it as your own house". I agreed to stay and countermanded all engagements for departure. We sat down talking. Sayin Maharaj was in a very pleasant mood and said many pleasant things but I am afraid I did not understand him.

Pages 10-11

10-12-1910.

In the morning after prayer I told my son Baba never to mention anything about our going away to Sayin Maharaj. He knows all and would know when to send us away. As usual we saw Sayin Saheb as he was going out, and later on when we went to the Musjid, Sayin Saheb was very much pleased and told the story of a former life of a young girl who was playing with him. He said she was an artist and died and was as usual buried. Sayin Saheb passed that way and spent a night near her tomb. So she accompanied him. He kept her in a Babul tree and then brought her here. He said he was Kabir before and used to spin yarn. The conversation was exceedingly pleasant. In the afternoon Mr. Shridharpanth Paranjpe of Wardha accompanied by one Mr. Pandit, another Doctor, and a third gentleman came. Mr. Patwardhan, junior of Ahmednagar was with them. My son and he are old college friends. They all went to see Sayin Saheb and we all accompanied them.

Heated them the same way as he had done before and talked first of the world and then of buildings. Then he talked of buildings and then of the world and added "The world is gone mad. It has acquired a peculiarity of evil thinking. I put myself on an equality with any of them. I never listen to what they say. Nay, I never reply. What should I reply?" He then distributed the money and told us to return to Wada. He then said to Patwardhan Junior and told him to go behind as usual mentioning "tomorrow" as the day of departure. I and Babasaheb returned to Wada. It appears Parasaheb and his companions went to the Lady Radha-krishna. Parasaheb Jog's wife has been ill. She has been troubled very much by what Sayin Sahab said to her. He gives no medicine but apparently has lost patience today and wanted to go away. Parasaheb Jog, out of sheer helplessness, wanted to let her go. Sayin Sahab made repeated inquiries about her and when she was going, went to her in the evening. Parasaheb Jog proposed formally to Sayinsaheb for asking permission. Parasaheb said she felt better and did not wish to be disturbed.

Pages 12-13

In the morning after I finished my work, I had a wash. Mr. Haribhau Dixit of Baramulla and a few companions, Mr. Tarkhad son of Mr. Atmaram Pandurang, and Mr. Mahadev, the cousin of Annasaheb Mahajan of Akola, came to Sayin Sahab as usual and today's

श्रीसाई लीला.

was both important and marked by two incidents. Sayin Maharaj said that he used to sit in a corner and desired to exchange the lower part of his body for that of a parrot. The exchange came and he did not realise for a year and lost one lakh of rupees. Then he began to sit near a post and then a great serpent ~~woke up and was~~ very angry. It used to jump up and also fall from above. Then he changed the subject apparently and said that he visited a place and the Patil there would not let him go unless he made a plantation and hard footpath through it. He said he completed both. Some people came in at this time. To the man, he said, "You have nobody but me to look after you". Looking round he added that she was a relation of his and had married the Rohillas who looted the man. Then he said, the world is bad. People were not as they were before. Formerly they used to be pious and trustful. Now they were unbelieving and disposed to contemplate the evil side, and then he added something which I could not catch. It was something about his father, grand father and his becoming the one and the other alternately. Now as to the incidents, Mr. Dixit brought fruits. Sayin Sahib are some and was distributing the others. Bhasasahib Mandladi of this Taluka was there and said that Sayin Maharaj was giving away only fruits of one kind. His son told his friend Mr. Patwardhan that he (Mr. Patwardhan) spoke or refused fruits to him (Mr. Patwardhan) the day on which they were all present. Mr. Bhasa told me that he saw the Maharaj and that he saw the Maharaj.

Patwardhan. This made a little noise and Sayin Maharaj looked at me with an eye that glared wonderfully and sparkled with anger. He demanded what I said. I replied that I was saying nothing and that children were talking with each other. He looked at my son and Patwardhan and changed the mood immediately. Towards the close Bala-sahab Mirikar remarked that Sayin Maharaj was talking all through to Haribhaoo Dixit. In the afternoon while we were at meals Mr. Mirikar's father who is an Inamdar and special Magistrate at Ahmednagar came. He is a very respectable gentleman of the old stamp. I liked his conversation very much. In the evening we saw Sayin Sahab as usual and at night we sat talking, and Mr. Nulkar's son Vishwanath did Bhajan as he does every day.

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12-12-1910.

In the morning after prayer we saw Sayin Maharaj passing out as usual and sat talking among ourselves as usual. Mr. Dixit appears to have turned a new leaf altogether and spends a good deal of his time in prayer, and his temper which was always mild appears to have acquired the peculiar sweetness which is entirely due to internal calm. Rao Bahadur Rajarampant Dixit came soon after from Pulgaon. He said he had no intention of visiting Shirdi when he left Nagpur, but somehow at Pulgaon he made up his mind to visit very suddenly and made the journey practically on the spur of the moment. I was very glad to see him. We all went to see Sayin Sahab later on

I was a bit late and missed a very interesting story told by him. He teaches in parables. It was about a man having a very beautiful horse, which, do what he could, would not go in pair. It was taken all round and given all the usual treatment to no purpose. At last a *widwan* suggested being taken to the place from which it was originally brought. This was done and then the horse went all right in the harness and became very useful. I heard the fragment of the parable. Then he inquired when I was going. I replied that I would go when he gave me permission of his own accord to go. He replied, "You go today after taking your meals" and later on sent curds by the hands of Madhavrao Deshpande as Prasad to me. I had it at meal, and soon after it, went to Sayin Sahab. He confirmed his permission to go as soon as I went. My son did not feel sure of the permission and so asked expressly and the permission was given in clear words. The Sayin Maharaj today asked Daxana of others, but nothing of me or my son. I was very low in funds and he appeared to know it. After saying goodbye to Mr. Nulkar, Mr. Dixit, Mr. Bapusaheb Jog, Babasaheb Sahasrabuddhe, Madhavrao Deshpande, Balasaheb Bhate, Wasudeorao and others, we left with Patwardhan, Pradhan, Kaksha, Mr. Tarkhad, and Mr. Bhide who came today. We caught the train about 6.30 p.m. at Kalyan and travelled to Manmad. Mr. Bhide getting down at Neola. I and my son will see him by the Kurla Mail.

सकाळीं ८।९ वाजेपर्यंत हात पाय गार पडून निचेष्टित पडली. डॉक्टरचा आणले. ते म्हणाले "ही १।२ तासाची, सोवतीण आहे कारण श्वासोश्वास थंड पडू लागला." सकाळीं मी तिच्या सोन्याच्या बांगड्या घडण्याकारिता येजारी सोनाराकडेस सकाळपासून होतो. त्या वेळीं नातोश्री वगैरे सर्व तू लागली व मला भावानें बोलावून आणलें त्यावेळीं तो पुढें आला व मी मागाहून आलों. त्या वेळीं श्री दत्त मंदिराच्या समोर श्री उमे आहेत, हातांत झोळी व सटका आहे व मला म्हणाले की, चावळ नकोस उदी दे. घटक दो घटकांनीं बरी होईल. मी आहे व मी घरी येऊन त्याप्रमाणें अर्धा घटका पाणी घेऊन त्यात श्रीची उदी घातली त्यावेळीं सर्व आड आली की अशा वेळीं थंड पाणी देऊं नको, परंतु मी कोणाचें न ऐकितां तिची दातखिळ उघडून हळू हळू तें उदी घातलेलें सर्व पाणी तिच्या पाजले व तळस राहिलेली उदी सर्वांगास फामली व अंगावर पांघरूण ठेवले. सर्व मंडळी रडत बसली. मी स्नान करून श्रीची पूजा करून नैवेद्य दाखवून जेवलों व नंतर बाहेर येतो तों पुन्हा डॉक्टर आले. त्यांनीं तिच्या पाहिलें व म्हणाले "आतां अंगास गरमी येत चाळडी असून नाडीही बरी आहे. आतां हिच मी दुसरें औषध देतो. मला विचारलें कीं हिला तूं काय दिलें ? मी म्हणालं कीं श्रीच्या उदीशिवाय कांही दिलें नाही.

पुढें सुमारे एक महिन्यानें बाहेर येथें थोडी जागा घेण्याबद्दल मी माझे एका स्नेहानें आग्रह केला. त्या वेळीं मजजवळ कांही नव्हतें परंतु श्री समर्थलीला अगाध. मी ताबडतोव माझ्या स्नेहास पैसाबद्दल हिच कोली कीं मला जागा घेण्यास पैसे पाहिजेत. त्या वेळीं त्यांनीं मला व न विचारां जागेली लागणारी अकस्मात ताबडतोव मजपुढें ठेविली. त्या वेळीं मी त्यास विचारलें तुला कागद लिहून देऊं का ? तो म्हणाला कांही नाही. अगोदर तुझे काम उरकल आहे, पैसे सातकाण घेतोस. तेव्हां ती रीत घेतून बरी येऊन दुसरे दिवशीं जागसंबंधीं मक्की ककन लीट

असल्याच होतें. म्हणून मी स्वस्थ राहिलों. त्यावर मी पुष्कळदा शिर-
नेलें. प्रत्येक वेळीं श्रीने वाडा बांधण्याबद्दल मला सांगावें. इ० स०
१९२२ च्या नाताळांत मी शिरडीस गेलें त्यावेळीं कै० वा० रा० रा०
नासाहेब चांदोरकर व श्री० द० हरी सीताराम दीक्षीत गौरे वसिच मंडळी
शिरडीस श्रीदर्शन घेतल्यावर श्री म्हणाले “हा भाऊ मी सांगतो तें ऐकत
नाही. माणूस बोलत का हैवान बोलत.” तेव्हां नानासाहेबांनीं विचारलें काय
बाबी तुम्हाला काय सांगितलें आहे. त्यावेळीं मी त्यांना ह्या वाडयाबद्दल
विस्तारपूर्वक सांगितली तेव्हां त्यांनीं श्री बाबांस सांगितलें कीं हें काम
श्रीच्या शक्तीच्या अगदीं बाहेरचें आहे, तेव्हां त्यांनीं काय करावें हें
तुम्हाला सांगा. आपली आज्ञा असल्यास आम्ही त्याला वाडा बांधून देतो.
मी म्हणाले कीं नाना माझा भाऊ अगदीं वेडा आहे. त्याला
कोणी फार तळून काढलें आहे. तरी तो कोणाला अवांचे अरे
पुत नाही. मी कोठवर पाहूं. माझ्या सरकारांत त्याचा पैका पुष्कळ आहे
मी त्याला देणार आहे. हा ऐकत नाही. तरी त्यांनीं कोणाजवळ नां
श्रीच त्याला देईन, त्यांनीं माझेच ऐकावें. तरी देखील मी स्वस्त बसलों
मी गेलों नाहीं. त्यावर पुन्हा मी श्रीच्या उरसास गेलों त्या वेळीं तर मला
श्रीच्याजवळ दिली ती मला ह्यातभर पुरणार आहे. मी व नांदेडकर
श्रीच्या पायरीपाशीं पहरा करीत असतां श्रीची तवि-
त एकएकी गेली. निदान एकाएकी काय झालें अनेक तें असो असें मला
उल्लेख त्यावेळीं श्रीच्या उरसास सुमारे २०००० लोक असावे असा माझा
मानस कारण शिवेंच्या ओढ्यापलीकडे व राहत्याच्या बाजूलाही पहिल्या
दिवसापर्यंत माणसे गच्च होती. थाळी फेकल्यांस खाली पडलों
मला मला मंडळी श्रीच्या दर्शनाची अपेक्षा करीत होती. त्या वेळीं
माझ्या मंडळी दर्शनास जाऊं देत असूं. माणसे जात येत होतीच
माझ्या श्रीने एकाएकां. नरसिंह रूप धारण करून ते जे उल्लेख ते
माझ्या मंडळी माझ्या आंगावर माणसे घालतो मला मंडळीने अस देत

हातांत सटका घेऊन मला हाताने लोडीत व तोडाने म्हणत की काढ माणस बाहेर व मी हेंवांन आहेका माणूस आहे तें तुला दाखवितो. " ह्या प्रमाणे आम्ही माणसे बाहेर घालवीत होतो व तीं पळण्यास लागलीं होती परंतु माझ्या पाठीमागची गर्दी कर्मा होईपर्यंत मला चुलीपाशी आणले व तेथून विठकारी उचलून मला शिब्यांच्या (आशिर्वाद) पुष्पवृष्टीची सुरवात केली व माझ्या पाठीमागे वेशीपर्यंत धांवत आले मी कळू लागलों तों चुलीजवळ भितीपाशी उभे राहून अंदु वाण्याच्या दरवाजावर दगड फेकू लागले मला तोंडाने म्हणाले "तुं पळतोस कुठे तुला पळण्यासाठी आणला नाही तुला ह्या माझ्या मशिदीत माझ्या हाताने गाडीन. पाणी मागू घाबचा नाही याद राख. मी तुला सोडितो काय ?" दुसरे दिवशीं पुन्हां नेहमी प्रमाणे आम्ही पायरी पाशी उभे राहून मंडळीची व्यवस्था करित होतो. त्या वेळीं श्री आनंदीत होते पण पुढें त्या संध्याकाळी पुन्हा मजवर रागावलेत ते असेकी, मी व ह. अ. पंडीत असे आम्ही दोघे इसम वांटेकरितां नेलेले तिचे ब्राफेट वसविण्याकरितां आम्ही दोघे जण आढयावर उभे राहून पूर्वी घातलेली फहार काढून तें वळवित होतो त्या वेळीं श्रीची संध्याकाळची फेरी होऊन ते परत येत होते. त्या वेळीं बाहेरील मंडळीने वांटेबांधलेल्या दोर सोडून श्री मारतील म्हणून ते पळाले. आम्ही दोघेजणच वर तें घांटेचें वजन सांभाळून राहिलो होतो. परंतु तें वजन फारच असल्याकारणाने भार सोसणें अगदी असह्य झालें होतें. तथापि आम्ही माझज्ज होतो सोडतो तर दोघेही मरतो करितां मोठ्या काळजीत मी श्रीचे ध्यान करित होतो. या आला तुम्ही सांभाळा म्हणून धांवा कला इतक्यांत श्री पुढें चावडी पर्यंत जातां एकदम लांत फिरले व तेथे जवळ येऊन आंवास हात धरून ' पोर मरतात " असे म्हणून वर पाहूं लागले व या पळता कशाच्या पोरे मरतात तरां देखील कोणी जखमीत ना नाही असे म्हणाले मी श्रीने काय केले तें त्यानें ते जाणेत परंतु सांभाळी ते सांभाळी तो भितीतून दिसा बाहेर येऊन मला कमाया काळा मला कमाया काळा मला कमाया काळा

आभाळीतून पडाले होते. नंतर त्यांच्या हातात जीपी बाई आणली जी
 नरकातून आली तर श्री मारली. कसु वगैरे उभे राहिले नव्हते मग
 मनातून तेथेच राहिले. वाट वाजवून खात्री उभा हो व गेलीच श्रीच्या हातात
 नमस्कार घातला त्या वेळी पहिल्याने फातव रागावले व म्हणाले की आपण
 नेहमीसुद्धा कदा नये. आतां दोघेही मेले असते. लोक पळाले चाट सोडून
 श्री मजवर तुला सांभाळू आपणा गरिबोको वाटी अहोहै अहोसे कोई नाहीं
 जे आतां मजवर असून राह्य. हुटे जाऊ नकोस. वाड्यांत गेलों तो चावडी
 आणाय माझी डोकें दुखू लागले तें झुकें की माझ्याने सोसवेना. मग
 चावडी त्या दिवशी श्री राधाकृष्ण आईस बावा माकरी देत असत त्यांतील
 तीही नव्हते राहिलेले ते साफ करून कुटून त्यांत निरपुड वगैरे घालून शिजवले
 श्री श्री चावडी हाट उडवली होती. ती चावडी आठोपल्यावर
 मंडळीस चावडीत बसवून त्यांना तेथे खाण्यास देत होतो व त्यांतूनच
 निघ एका ताटात घालून मी श्रीस तेथेंच चावडीत ताट व पाण्याचा खुजा
 मीर घेऊन गेलो यावेळी श्री मजवर फार रागावून मजवर नित्याची पुण्य-
 ची करू लागले तरी मी तें ताट वगैरे तसेच न भितां श्रीच्या उशापाशी
 राखिले ठेवले त्यावर श्री "चेवलास माझी बरोबरी करतो याद राव
 या रावितों मी आखी रात निजू देत नाही चावडीत बी बसून देत नाही
 मशिदीत बी बसु देत नाही हे घेऊन जाय नाही तर मी फेंकून देईन".
 म्हणालो बावा तो आपला नैवेद्य त्या मग मंडळी घेतील. ते म्हणाले
 "खाय मंडळीला खाऊं घाल मला नको तरास देऊ." मी म्हणालो
 "बावा आपण सकाळीं खालना" ते म्हणाले "आतां घेऊन जाय सका-
 लीचे सकाळी पाहून घेऊं मंडळीना सर्वांना बसू न्हाय" मग मी तें
 ताट नेऊन कपाटांत झांकून ठेवले व सकाळी श्री राधा कृष्णा आईने ते
 भावालाच्या वेळी मजकडून नेविले तें मशिदीत नेले कारण मग डोकें-
 ची नुळे अगदी चैन पडत नव्हते. त्यावेळी फकीर बाबा श्रीस म्हणाले नालिक
 मशिदीत तो रातने वडून रोखय उमका मीर लहून दृग्गता है कन जिगा करो

गरिब विचारा आखा दीनरात मरते है कुच थूप नय देखता रातकु सोता नै कुचना कुच कररेता. उसकु येतना बेमार करना नहीं " बाबा म्हणाले " उसकु बहुत उत आया है मेरे अंगली दालता मेरेकु चावडीमे नय वेठने देता मसोदमे नय वेठने देता " फकीर बाबा म्हणाले तो ब्रो मालिक वो आपने वासने सारा रात दीन मरता उसकु कुचबी दवा देव. बाबा म्हणाले अह्वा अह्वा करेगा. परंतु डोकें दुखणें राहिलें नाही. मग श्री० काकासाहेब माधवरावांना म्हणाले " माधवराव पुरंदर्यांच्या डोक्याला कांही औषध करा ते रात्रंदिवस एकसारखे रडतात हैं बरें कां ! त्यावेळी माधवरावांनी कांही औषध नेलें तेन्हां तर डोक्याने मला फारच जाच दिला व मी फारच बेमार झालों. इतक्यांत काकासाहेब श्री कडून परत आल्यावर मला विचारूं लागले कां, काय कमी आहे कां नाही ? तेन्हां मी म्हणालों पहिल्यापेक्षां जास्त आहे. मग ते हांसत हांसत म्हणाले " आतां श्री बाबाच काय करितील तें पाहूं चला थोड्या वेळानें आपण बाबाकडेस जाऊं त्यांना विचार म्हणजे बरें होईल " त्याप्रमाणें आम्ही थोड्या वेळानें श्रीकडेस गेलों त्यावेळी त्यांनीही बाबांना सांगितलें, बाप्साहेब जोग व फकीरबाबाही फार तांगूं लागले परंतु श्रीने मला तेथें बसूं दिलें नाही. वतण्यास पहातों तो सटका घ्यावयास उठले व नित्याची पुष्पवृष्टी करूं लागले मग मी तसाच श्री राधाकृष्णा आईकडेस गेलों. त्यांनाही फार वाईट वाटलें व त्या माझे डोकीवर कोलतवाडरच्या धड्या वगैरें ठेऊं लागल्या परंतु आराम म्हणून कांही नाही. जास्तच होऊं लागले मग तेथेंच रडत पडून राहिलों. तो तसाच जहा दिवस तेथेंच होतें परंतु ते माझे डोकें दुखणें कमी झालें नाही. पुढें मला बरी जण्यस परवानगी दिली व एक दो दिवसांनीं अह्वा अह्वा करूं ना अने म्हणाले व उदी व नरदहस्त शिरी ठेवून वाडा लवकर बांध मला जायत्ये अह्वा अह्वा म्हणाले. तसाच मी निघालों. माझे डोकें दुखणें आ

भक्तियोग

चक्र पहिले (मूळधार)

हठयोगांतर्गत षट्चक्रांतील प्रथम चक्र मूळधार चार पाकळ्यांनी युक्त असलेले आहे. त्याचप्रमाणे भक्तियोगांत मूळ आधार (पहिले चक्र) नमोभुक्त, इष्टदेवत सद्गुरु; चार श्लोकरूपी चार पाकळ्या ही कल्पना निर-
हकार वृत्तीने सद्गुरु हेच आपले अनन्यशरण्य या भावनेने करणा भाकणें [भक्तीची प्रथम पायरी]

पुष्पीछंद.

किती-विनवुं मी तरी अझुनि कां द्या येईना। प्रभो तुजविणं मला-जगति कोणीही अन्यना ॥ पतीत खल मी परी, वधुं नको दयाळा-
णें। आम्ही न जरि पापि, पावन तुला न कोणी म्हणे ॥१॥

तुवां अमित पातक्यांस दिधली गती उत्तमा। मलाच मग कां-
पससि प्रभो निवारी तमा ॥ झणीं करिसि साचती प्रभुत्वदीय व्रीदा-
ली। भवीं तुजसि आर्तवाहति, तयांस तूं माऊली ॥ २ ॥

सदैव अपराध ते करितसें जरी लक्ष मी। प्रभो तुजविणें नसें-
जाति या कुणीही क्षमी ॥ प्रहार धरणीस कां करि मदांधसा कोटि गा।
हिले तारि मातृवत् धरणि त्या धरी पोटीगा ॥ ३ ॥

कर्णी न कळतां वसे त्वदिय पादपद्मावरी। प्रभो मदिय चित्त-
भुगु तरि तूं कृपा ती करीं ॥ क्षणैक नयनेंदुते वळवि सत्त्वरी त्याकडे।
तथीं मुकुलितां पदाब्ज मम चित्त तेथें अडे ॥ ४ ॥

चतुष्पटल भक्तियोगिं रचि मूळ आधारजे। सुचक्रातव तान्द्रुलें-
चरणि ठाव त्या देइजे ॥

* आपण होऊन मन पायीं लागत नाही म्हणून प्रार्थना की कवी चुकून
मनोभ्रमर पदकमलावर बसले तर तत्क्षणीं आपले नयनचंद्र त्याकडे—
मनः म्हणजे पक्ष बंद होऊन भ्रमर आतच अडून राहील. हा भावार्थ.

श्रीराम

मुंबई सन १९१२.

शिर्डी येथील प्रतिष्ठित अवलिया श्रीसाईबाबा यांस पाहण्याची मला
अत्यंत उत्कट इच्छा झाली त्यावेळी त्या समयाला अनुसरून श्रीप्रेरणेने
कांही काविता झाल्या. ह्या काविता त्यांचे भक्त श्रीयुत हरी तिलाराम दीक्षीत
लाहिसिअर, मुंबई हे त्यावेळी शिर्डीला होते असे ऐकल्यावरून त्यांचे नांव
पाठविल्या त्या खाली देत आहे—

श्रीसद्गुरु कृष्णपादारविंदेभ्योनमः—

आर्या

स्फुरलें मानस येथें, वर्णाया गूण साई बाबांचे ।
सद्गुरु कृष्ण कृपेनें, बोलो रसना सदैव ते बाचे ॥ १ ॥
वदवी श्रीकृष्ण गुरु, स्थिर चर व्यापक अखंड सुखकारी ।
सहकारी संसारीं, भवभय छेदक दयाब्धि अधहारी ॥ २ ॥
कृष्णार्पण होवो हे, सुखदायक गोड बोल बाळाचे ।
करद्वय जोडनि विनती, पुरवो लडिवाळ कृष्ण बाळाचे ॥ ३ ॥

आर्या

सुखकर दशन देई सदाय हृदय स्वामि साईबाबा हो ।
स्तलो या भवपंक्ती, ने विलया साहि साई बाबा हो ॥ १ ॥

पद

पद १. (राम स्मरावा राम या चा०)

सदाय हृदय तू दयाळ । साई बाप । सदाय हृदय तू दयाळ
॥ ध्रु० ॥ शिर्डी घालीं अदस्तकी करी, दोन भक्त मति पाळ ॥
बाप ॥ स० ॥ १ ॥ भक्तलाळ बाळपास स्वामी, अस्तसी पाहिव
॥ स० ॥ २ ॥ ॥ २ ॥ पाहिलें तें हृदय आनन्य माने, दयाळी
दयाळ ॥ स० ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥

सद्विनायक ॥ सां० ॥ सु० ॥ २ ॥ कृष्ण मुख कृपे कृपा सदाया, ज्ञान
हृदयी तं अहम् ॥ सां० ॥ सु० ॥ ३ ॥

पद २. (अहारे कृष्णा मुखेदा या चा०)

येई येई साईनाथा । दे दर्शन मज अहंकरि आतां ॥ प्र० ॥ मन
अवल चरणी । म्हणुनी स्मरिला तुज मी स्मरणी ॥ पवित्र गिरडी
तरणी । केलि महा अधिकारि महंता ॥ ये० ॥ १ ॥ भक्त तुझे गुण
जाती । जानापरि जर्गी नाचति ध्याती । ऐसी सकलिक ख्याती । जहाली
क्षणमात्रे अवचीता ॥ ये० ॥ २ ॥ संत दयाळ तुम्ही हो । आर्त पुरवा
मज दर्शन द्या हो । या या या या या हो । वादेवी तुज पाहिन आतां
॥ ये० ॥ ३ ॥

पद ३. (वचती कां तीर्थवात्रा या चा०)

मिय साई येई येई मज भेटी देई । वादेवीं लुब्ध झालों पहा
साई हृदयीं हो ॥ प्र० ॥ हृदयीं तं सदा माझ्या भरलासी साई हो ।
निरिरीतां तूच साई क्षण पल पल दिसासि हो ॥ मि० ॥ १ ॥ लडि-
वाळ ऐक माझे त्वत्चरणा चरिन हो । यादूनी काय माझ्या आढे या
जाति हो ॥ मि० ॥ २ ॥ लक्षिन मी मार्ग तुझा चातकवत् साई हो ।
कृष्णा आर्त पुरवीं या जन्मीं ऐशि हो ॥ मि० ॥ ३ ॥

पद ४. (जाते की मन० याचा०)

भेदसि कथिं तं साई वावा मज या मोहमयीं । त्वत्तन कांति
अवलोकाया आस सदा हृदयीं ॥ प्र० ॥ जरि मी तुझा असं दयाळा.
तरि धांवनि येई । क्षणभरि तरि तव तन दावीं रे, येउनियां समयीं
॥ भे० ॥ १ ॥ भक्तकाम कल्पद्रुम तुझा, वदति ठाचि ठाकीं । भेद
अभेदा रहित तुझां ना, राव रंक कांठीं ॥ भे० ॥ २ ॥ साच असं
प्रह एकवार तुज, वळणया त्या करीं । येई जांउनी या गेल्यानी
कृष्ण दास अन्वयीं ॥ भे० ॥ ३ ॥

पद ५. (सुखकर कर सावंचा संग या चा०)

घरिसि जंरी साईं चरणि विश्वास ॥ धृ० ॥ मायामय हा भव-
निधि तरुनी, मुरशिल तत्पदि खास धृ० ॥ १ ॥ निदिध्यास अनु-
दिनी घरिशि जरि, पावसि ब्रह्म पदास ॥ धृ० ॥ २ ॥ साईं अनुभव
दुर्लभ बापा, जा बघ त्या वंशास ॥ धृ० ॥ ३ ॥ धांवत धांवत जा
जा झडकरीं, घट धरीं चरणास ॥ धृ० ॥ ४ ॥ उत्तम हा नर जन्म
नराचा, व्यर्थ करुं नको त्यास धृ० ॥ ५ ॥ कृष्ण कृपान्वित कृष्ण
दिनाच्या दवहुं नको वचनास ॥ धृ० ॥ ६ ॥

पद ६. ('प्रभु स्वखंड सुखमय रामचि हा या' श्रीसद्गुरु
बांदकर महाराजांच्या पदाच्या चालीवर)

प्रिय साईं सुखद पद सोडुं नका । नका भुलूं आप्त सुत धन
कनका ॥ धृ० ॥ साईं चरण करि हरण पाप निधि । लक्षि धरीं ही
खूण । त्यजुनि विकल्पा जाण । साईं करिं आप्त सखा ॥ प्रि० १ ॥
साईं संत महंत नरारे । घे अनुभवें तूं प्रचित । हो येथें सावचित्
मोहु नको या मामा काका ॥ प्रि० ॥ २ ॥ दक्ष होउनि पदि लक्ष
लावितां । मोक्ष तूज प्रत्यक्ष । साक्षि लावि तूं अक्ष । नको करुं बैखरी
तूं ही फुका ॥ प्रि० ॥ ३ ॥

श्रीयुत दिक्षित यांसी—

अंजनीगीत—

प्रिय दीक्षित तुम्हीं कृपा करुनियां । कळवा मम बावांती
जिन्मस । मन्मानस वधण्या । काया । आतुर बहु झालें ॥ १ ॥ जरि
मी देखें सदैव तुजला । परि वेडे मन घेईं भ्रमाला । अक्ष धांवती
बलावा तुजला । या या झडकरीं हो ॥ २ ॥ तव चरणांवरि ठेविल
नाथा । तव दा भार्या साईं नाथा । मनि आणुनिदां साईं समखा
जा या झडकरीं हो ॥ ३ ॥

जगावे । कुत्रा केलनियां मुंबापरिते । या या झडकरि हो ॥ ४ ॥
जग तुम्हें तुम्ही जगावाचें । न तुम्हां वारे आपराचें ॥ कनकाळ
ही अखिल जगाचें । या या झडकरि हो ॥ ५ ॥ मिय दीक्षित हो
मम कळवा । मिय साईचें मन तुम्ही वळवा । तेजमळ भादवा
तिची निववा । नमन तुम्हां पायीं ॥ ६ ॥

साकी—

अंतर माझे जरि तव चरणीं, मलिय साई नाथा । एकवार
ये येजनि येथं, भेट देई अनाथां ॥ अंतर साक्षी तूं । मग कां येदि
प्रावुनि तूं ॥ १ ॥

अनुष्टुप—

लक्ष कोटी दोष माझे साई वापा क्षमाकरा । दास मी विनची
मी जोडुनी उभया करा ॥ १ ॥

अनुष्टुप—

मी माझे लिहिणें नाहीं, दयाळा कृष्ण सद्गुरू । लिहिता लिह-
ता तूं दास हा तव किंकरू ॥ १ ॥

श्रीमद्सद्गुरू कृष्णार्पणमस्तु.

सुंदरील कविता शिर्डी मुकामी पाठविल्या, त्याचें उत्तर श्री साई
जींनी पाठविलें. हें उत्तर त्यांच्या एका भक्ताच्या हस्तांतून पाठविलें होतें,
ण त्याजकडून मला मिळालें नाहीं या बदल मला फार वाईट वाटलें ! त्या
जात “मी तुम्हाकडेसच आहे” वगैरे मजकूर होता असें भागाडून मला
प्राप्त रेडकर यांच्याकडून समजलें. लगेच दुसरे दिवशीं खालील स्वप्न
मजलें तें.

स्वप्न श्रीसमर्थ बागदेव महाराज व श्रीसमर्थ साईबाबा मुंबईत
आमचे घरी झेंडबाजवळ (श्रीसमर्थ बागदेव महाराजांनीं स्थापन केलेला देव
घरा) वसले आहेत मी बाहेरून घरांत आलों, त्यावेळीं मला पाहून

श्रीसमर्थ श्रीबागदेव महाराज श्रीसाईबाबांस म्हणाले "हा वच थळी आला" व मला म्हणाले "थळी हांस नमस्कार कर" श्री साईबाबा दोन्ही पाय जोडून गुढवे वर करून व गुढ्याभोवती आपले दोन हात ठेऊन दोनही हातांची कातर घातून वसले होते. मी श्रीसाईबाबांस नमस्कार करावयास गेलों तेव्हां त्यांनी आपले दोनही हात माझ्या मुखाकडे करून आपली जिब्या नंतर बाहेर काढून "हैं काय हैं काय" असे म्हणाले नंतर मी त्यांस परत नमस्कार करावयास गेलों तेव्हां दोनही पाय माझ्या सन्मुख करून हास्य मुखानें आनंदयुक्त मुद्रेनें मला प्रेमानें पददर्शन दिलें व कांहीं बोलले नाही. श्रीसमर्थ बागदेव महाराज पाहत होते. नंतर जागृत झालों.

प्रत्यक्ष—हे स्वप्न रात्री सरासरी दोन वाजतां झालें होतें. कर्मधर्मा नुसार त्या दिवशी श्रीसमर्थ बागदेव महाराजांचा मुकाम घरी होता. झालेले स्वप्न मी श्रीसमर्थांस त्याच वेळीं निवेदन केलें तेव्हा श्रीसमर्थ मला म्हणाले "तु कधीं त्यास पाहिले होतें काय?" मी उत्तर केलें त्यांस प्रत्यक्ष पाहिले नाही परंतु त्यांचा फोटो मात्र पाहिला आहे. मला कांहीं दिवसांपूर्वी एका एका त्यांस पाहण्याची फारच प्रेमपूर्वक उत्कंठा झाली व त्यांच्या शिडीत चाळलेल्या लोला माझ्या हृदयांत न पाहतांच येऊं लागल्या तेव्हां मला अनेक स्मान् प्रेरणा झाल्यामुळे त्या समयाला अनुसरून कांहीं कविता झाल्या त्या लिहून श्रौयुत दीक्षित यांच्या नावी पाठविल्या. त्याचें उत्तर त्यांनीं पाठविले होतें तें माझ्या हातीं आलें नाही. त्या उत्तरांत "मी तुझ्याच जवळ आहे अने लिहिलेले समजतें हे ऐकून श्रीसमर्थ म्हणाले "ते साईबाबाच खरे ते व मी एकच आहोंत, मीच तुला त्यांचें दर्शन देविले"

संत नतांची चरणवृळ

कृष्ण जगदास धर्मी.

श्रीसंततंत्र पुस्तकमाला कार्याश्रम रामनेमक चित्रालय मंबई-८

मुंबई प्रिंटिंग प्रेस १९ शक् २८२५

हे मासिका वरून काढ्यात त्याचा या महिन्यातून पाच अंकास
सर्वोच्च आरुखी महिलेने उजाल श्रीसाईसभांच्या रुकाने घेऊन त्याच्या
जवळ असल्यामुळे, प्रत्येक वर्गणीदाराचे अंकास आणल्यास आपापसांत मिळण
सवुन निदान एक तरी वर्गणीदार मिळविण्याचे श्रेय घेतल्यास एतद्दरीने
कितीतरी मदत केव्यासारखे होणार आहे. शिवाय अशा रितीने भरत कल्या-
न्याने श्रीसाईसभांची पर्यायाने सेवा केव्यासारखेच होणार आहे.

चिन्तनी.

या पुढे श्री साईलीलेचे अंक दर महिन्याचे पांढीमेपर्यंत पोशांत
पडतील व ते ग्राहकांस दर महिन्यास वद्य १० पर्यंत पोहोचले जातील
अशी तजवीज ठेविली आहे. पोशांत क्वचित् अंक गहाळ होत असतील व
त्यामुळे जर ग्राहकांना अंक न मिळाल्याची तक्रार पुढीट महिन्याचे अना-
वासेपर्यंत आमचेकडे केली तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.
काही अपरिहार्य अडचणीमुळे या महिन्याचा अंक ग्राहकांचे हातीं जरा
वेळाने पडत आहे त्याबद्दल ते क्षमा करतील अशी त्यांस चिन्तनी आहे.

श्री साईलीला मासिकाची वार्षिक वर्गणी तीन रुपये, टपाल हांशील-
सह तीन रुपये, सह आणि श्री पी. ने तीन रुपये आठ आणि पुढकळ
अंकास पांच आणि.

नोटीस.

या मासिकासंबंधाने पत्रव्यवहार करणे गो लाकी सती सरण्या
यांच्या नावाने खाली लिहिलेल्या पत्त्यावर करावा.

गोविंद रघुनाथ दाभोळकर.

श्रीसाईलीला आफिस, ५ सेंट मार्टिन्स रोड नांदे, बी. डी. रोड.

हिन्दी-पत्रिका

श्री-महाराज

साइनाथ भण्डारनाथना.

२ पुस्तक मूल्य व० सं० रु० १०० भाष्य यानी रु० १००० व
नयार कले इति याप्रत न्यानी इत्याम्न वादविनी नवीन आशुतो
छापण्यात आली आहे.

श्रीसमर्थ महाराज महाराज य. य. विद्यालयाच्या मंडळी मंडळी
जाण्याची पत्रे, वी. मंडळी मंडळी मंडळी मंडळी मंडळी मंडळी मंडळी
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द्वितीय भाग

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वर्ग २ रे.]

आषाढ शके १८९३

[अंक ९ था.]

नलिनीदलगत जलमसितरुलम् । तदुज्जीवनसन्निधाय वृणुतम॥



क्षमामि सप्तनमंगद्विरेकाय भवति भवान्भव तरणे नीका ॥
श्री देवरायाय

संपादक - अन्तराष्ट्रिय मण्डल

अनुक्रमणिका.

महाराजांचे अनुभव	...	...	...	१६७-१८२
श्री साईसच्चरित	...	...	...	३२१-३४४

मासिकाच्या वर्गणीदारांस विनंति.

हैं मासिक सुरू करण्यांत याच्या चालकांचा हेतू याची छपाई व खर्चवेच भागून राहिलेले उत्पन्न श्रीसाईबाबांच्या एकादे फंडास जमा व्हावे असा असल्यामुळे, प्रत्येक वर्गणीदाराने मनांत आणल्यास आपापल्या स्नेहा ममून निदान एक तरी वर्गणीदार मिळविण्याचे श्रेय घेतल्यास एकंदरीने कितीतरी मदत केल्यासारखे होणार आहे. शिवाय अशा रितीने मदत करणाऱ्याने श्रीसाईसमर्थाची पर्यायाने सेवा केल्यासारखेच होणार आहे.

विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे तैमिमेपर्यंत पोष्टांत पडतील व ते ग्राहकांस दर महिन्यास वच १० पर्यंत पोहोचले जातील अशी तक्कीज ठेविली आहे. पोष्टांत क्वचित् अंक गहाळ होत असल्यामुळे जर ग्राहकांना अंक न मिळाल्याची तक्रार पुढील महिन्याचे आम-वार्त्तापर्यंत आमचेकडे कोटी तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.

श्री साईबाबा मासिकाची वार्षिक वर्गणी तीन रुपये, उपाय हांशील-सग होत म्हणे असा आषो, वही पी. नें तीन रुपये आठ आषो. फुठकळ संज्या, होत म्हणे.

नोटीस.

श्री साईबाबा मासिकाच्या वार्षिक वर्गणी तीन रुपये, उपाय हांशील-सग होत म्हणे असा आषो, वही पी. नें तीन रुपये आठ आषो. फुठकळ संज्या, होत म्हणे.

SECOND AND LONG STAY AT SHIRDI.

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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 Madhao Rao 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 Jayanti-day. We are staying in Dixit's Wada which is very convenient.

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 Masjid and again in the evening and later on again when he went to sleep in the *chawdi*. 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, Baya who was here last year, is now at her father's house. We sat talking till late at night. Madhaorao 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 *the* 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 Aramoti is here and saw me soon after my arrival. We sat talking. He told me briefly his story since leaving Aramoti, how he went to Gwalior state, how he purchased a house, how it became non-paying, how he met a Mahatma, how he tried all remedies applied to various Sadhus and how finally Sayin Maharaj took him in hand, how he is now under order to stay here. He also mentioned that he had been to the Masjid and had seen the Bhajanpujan and the Shej-Arti. He is now staying at the Masjid.

and my wife and I went, there on a chair to the veranda and were in the veranda. Sayin Maharaj, looking at me said "Ma 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 learn many things for. &c. and told the story of a rich man who starved till evening, cooked for himself and ate very rough bread, all on account of a temporary difficulty. We saw Sayin Maharaj again in the evening and sat in the veranda of the house built by Dixit. Two gentlemen from Bombay brought a Sitar, 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.

9-12-11.

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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 awfully 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, Bhishma 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.

10-12-11.

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. Nanasaheb 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 Sathesahab, Chitnis and others. There is one Gokhale come from Narsoba's Wadi. He says he was directed to see Narayan Maharaj of Kedgaon and Sayin Maharaj. He sings very nicely and at night I got him to sing a few Bhajans. Mr. Nanasaheb Chandorkar returned to Thana today. Balasahab Bhate who got a son a few days ago lost him this morn. This was very sad. Sayin Maharaj this afternoon prepared some medicine which he took.

11-12-11.

The prayer this morning was very pleasant and after it I had some sleep. This is all.