

# Shri Sai Baba

## “ HIS TEACHINGS ”

Sai Baba has no disciple in the sense as other Mathadhipatis have. He has not nominated any one to succeed Him to his gadi, if you imagine such a one, and act or officiate for Baba. The following are some of the relevent sayings of Sai Baba.—

(a) I shall be ever active and vigorous even after leaving this early body.

(b) My tomb shall bless and speak to the needs of my devotees.

(c) I shall be active and vigorous even from the tomb.

(d) My mortal remains would speak from the tomb.

(e) I am ever trying to help and guide all who come to me, who surrender to me, and who seek refuge in me.

(f) If you look to me, I look to you.

(g) If you cast your burden on me, I shall surely bear it.

(h) If you seek my advice and help, it shall be given to you at once.

(i) There shall be no want in the house of my devotees.

It is given in Satcharit that once Baba got wild with a devotee for asking of another devotee what advice Baba had given him for his benefit, because Baba said that He himself was ever ready to answer to all the questions of his devotees that may be put to Him, and none need go for that purpose to a third person.

Baba preached Self-help, strong faith and patience. Once he said “ you exert as much as it is in your own power, and I am standing in front of you with a cup of milk for you to give you greater strength and energy.

Things which looked impossible have occurred through the grace of Baba through the administering or application of His Udi. This however does not mean that His devotees should shirk the part they themselves have to pay, i. e. to do their best as any other prudent man would behave in the prevailing circumstances. Baba always asked His devotees to have faith in him and wait for the fruits patiently as things have to come in their proper time.

Baba has not any particular ways to guide His devotees. Sometimes he would give a hint through the conversation of even strangers among themselves. One may by chance pick up a book, open it and get an answer or hint there to solve one's problem. If need be, he may give a hint in a dream. So, no one can fathom what means he may employ to communicate with His devotees. But be sure that Baba is always by the side of His devotees to give them help and guidance. It is even not necessary to come to Shirdi for doing Homage to his shrine. By all means it is desirable anyone to go there if he has time and means to do it, for Baba once scolded one devotee for borrowing money for coming to Shirdi.

The gist of Baba's preaching is that He asks His devotees to go on doing their normal duties and assures them that He is always by their side to assist and guide them in their honest undertaking and solve their difficulties and tide over their sufferings. But all this depends on the density of faith one has in Baba.

It will therefore be clear that it is not necessary to employ any third person as an intermediary to get Baba's answer to any question of His devotees.

## **SHIRDI SANSTHAN OF SAI BABA & ITS WORKING**

All correspondence ( including remittances etc. ) should be addressed to the Honorary Secretary of the Sansthan Committee. The Manager, stationed at Shirdi, is a Stipendiary Servant of the Sansthan and carries on his work under the direction of the Hony. Secretary. He is authorised to deal with correspondence &c. recei-

ved to his address requiring prompt attention, but all his actions are subject to confirmation by the Secretary in due course.

The Sansthan undertakes to perform only Dharma Kritiyas, desired to be performed at the Shrine, but does not undertake to supply lockets, pictures and the like articles as also books &c. in languages other than Marathi for which the devotees are referred to stockists, makers and publishers direct. No remittances should therefore be made on this account to the Sansthan.

The Hony. Secretary of the Sansthan is the only office-bearer authorised to deal with the Sansthan work, and all correspondence &c. should be addressed to that officer only

The Sansthan is established to continue the worship of the Shrine in the form it was customary to do during Baba's life time and preserve the sacred things and places of Baba's association. It has also to afford facilities to devotees visting the Shrine and provide for their short stay at the place as far as it is practicable to arrange, at an out of the way village, where the Shrine is situate. The place is some 11 miles away from the railway Station Kopergaon on Dhond-Manmad line, and is some 8 miles away from the Taluka place Kopergaon town. In the circumstances the postal and railway transit arrangements can well be imagined than stated.

Baba preached adherence to one's own form of worship and cult, and devotees desiring for His blessings were advised to think of Him and He promised to be ever ready, to be present by their side to guide and help. His way of conferring blessings was by a pinch of a " Udi " from His sacred fire-Dhuni. He used to express that He takes care of His devotees though they may be far off ( beyond 7 Oceans ), and whenever He deemed it necessary to drag them to His feet, He managed to get them there. With these facts though actual pilgrimage to His Shrine by those who can afford is desirable, the gist of His preaching is, complete surrender in one's attempt, to realize oneself by following one's own cult, form and creed. The form of worship by proxy, as already announced, was not favoured by Him.

The Sansthan arranges to perform all sorts of worship of the Shrine desired, but finds itself unable to cope with demands for large quantity of tirth, Udi and various kinds of prasads for use by the devotees which are not common to Baba's ways and wishes He desired his devotees to adpot.

Similary, the Sansthan being situate in Maharashtra where it pleased Baba to associate, most of the literature is in Marathi. With Baba's Sacred Udi and what little literature in Marathi was available, the Sansthan was established to continue the worship of Baba's Shrine out of sheer love Baba diffused during His life-time, and it is beyond its scope now, to be an agency to meet the demands of the above mentioned nature, as also supply literature in other languages and pictures, lockets and the like issued independently of the Sansthan.

The Sansthan of course welcomes all voluntary arrangements of the nature of Narsinh Swamiji's present propagrnda work, the establishment of different Sai Mandals at various places, as also Baba temples at other centres and will be glad if they all co-operate to meet the demands and wishes of the local devotees independently. The Sansthan of course recognizes all these activities as akin, but regrets that it cannot undertake to affiliate them and undertake consequent responsibilities.

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## General Information For Devotees

1 Individual names and addresses should be written legibly, and if in English in Capital letters, and communications, in languages other than English or Marathi, will not be attended to.

2. The Sansthan only provides accommodation as far as possible. Attempts are being made to make sufficient accommodation by erecting new buildings, and if sufficient funds are forthcoming, extensive buildings will be erected.

3. The visitors who want to arrange for their board themselves, should bring their Provision. Otherwise, Sansthan arranges to provide for boarding on payment as far as practicable and without the least intention of running a hotel, as it is not out to do any business.

4. All sorts of Dharma Krityas are arranged to be repeated daily in the programme of worship carried out by the Sansthan. This is the only feasible course as the numerous visitors have fully realised, and the devotees are advised to partake in this Akhanda worship by contributing their mite just to keep alive the unique tree of Baba worship in all its aspects, watering as if its root—the Sansthan Management.

5. MINIMUM charges to be paid in advance for some of the common Dharma Krityas arranged for, and Udi prasad issued after actual performances are;—

Abhishek.	...	...Rs.	0—8—0
Laghu Rudra			
( 11 Abhisheks )	...	... ..	4—0—0
Archan	...	... ..	2—0—0
Puja Arti	...	... ..	0—8—0
Naivedya	...	... ..	1—4—0
Naivedya with Savashin			
& Brahmin feeding...	...	... ..	2—0—0
Poor feeding.	...	... ..	5—0—0

6 Remittances should be by M. O. No cheques or Postal orders will be accepted.

7 All Dharma Krityas are carried out in the chronological order of intimation received, and the Dharma Krityas of devotees present there, will be performed in their presence at special requests, if convenience permits. There is no guarantee of the day on which a particular Dharma Kritya will be carried out.

8 Registration Fee 3 annas extra for each order will ensure safe delivery.

9. Baba's Udi is not Bhasman, and its value is inexplicable.

10. Ordinarily small Udi packets and at special requests Udi packets of 5 to 10 tolas maximum will only be issued on receipt of postage cost of 2 to 4 annas in advance.

11. For special requisitions for Udi, a fee of Rs. 1-4-0 per parcel of 40 tolas as Kothi Dakshana plus postage annas four is required to be paid in advance. Udi in excess of 40 tolas will never be issued.

12. No Tirtha will be arranged to be sent nor pictures, lockets and literature issued independently of the Sansthan, and hence, no remittances should be made on account of these.

13. Devotees, paying the annual Bhakta Mandal subscription of Rs. 5/- and getting themselves enrolled as such, receive invitations and Prasads of the three main annual festivals held at Shirdi.

14. All sorts of worship in accordance with the sanctioned scheme is being carried out with fixed programme from morning to midnight. Any other particular worship desired can only be arranged for, with special permission obtained before hand. No one can do any such thing independently.

15. For lockets, pictures &c. and literatures in languages other than Marathi devotees are referred to outside agencies like All India Sai central stores, Mylapore, Madras, & the like.

The addresses of the Hony. Secretary & the Manager are:-

( 1 ) Hony: Secy. 37, Charai Road,  
Thana ( G. I. P. Ry. ),

( 2 ) Manager, Shirdi Sansthan of Shri Sai

Baba, Shirdi

Via - P. O. Rahata

Dist : Ahmednagar

**S. N. KHARKAR.**

Hony. Secretary

Shirdi Sansthan Committee.

## Important correspondence from Devotees

My dear Sir,

Thanks for your kind Card. You have written it in a fine language which I will not deserve. My ambition in life is to serve the suffering humanity as far as I can without expecting any reward from them. Sai Baba has been guiding me in this respect. Let all be great and we shall be small.

Baba's blessing's, and my Namaskarams to all.

Yours

S. B. Kesavaiah.

Chikballapur, 15 th February 1943,

My dear Mr. Kulkarni.

I am in receipt of your parcel so kindly sent in time. I am highly indebted to you for your valuable services given to me during my stay at Shirdi. Below I quote one of my experiences as a Devotee of Shri Sai which you may publish in Sai Leea Magazine,

Kindly intimate me the rate of subscription for the above magazine and enroll me as a subscriber. The amount will be sent by m. o. after hearing from you. Hope this finds you in excellent health.

Yours affectionately

B. C. K. Murthy.

V. P. Surveyo 1

## “ Devotees' Experiences ” No 21

Under the auspices of Shri Sai Ramana Mandali of Chikballapur it was arranged to perform “ AKHANDA BHAJAN ” of Shri Sai Baba on the 29 September (1941) on account of Punyatithi. I took the leading part in drawing up the programme for the day. Each member had to recite for 4 hours continuously. Alas ! I was unfortunate because I had sudden temperature of 102° on that day, My turn was from 12 noon to 4 P. M. With great difficulty I went to the place where the Bhajan was held by about 12-10. To my surprise I found one gentleman reciting the Bhajan in my turn whom we never expected to attend and we had left his name also in the list. Then in the night shift even my fever never gone down. Still I persisted and attended the Bhajan in the night also and took bath 4-30 A. M. ( which I ought not to have done due to the high fever ) The Bhajan closed at 6 A. M. and I took the sacred tirtham of Shri Sai. Oh ! it was a wonder to express that my fever vanquished immediately and I did most toilsome work the next day and felt never exhaustion. Dear reader, is it not Shri Sai's grace on His beloved devotees !

B. C. K. Murthy.

V. P. Surveyor

### Acknowledgements

A free gift of number of books by the all India Sai samaj Madras thro' Mr. B. V. Narasinh Swami.

Building fund collcctions from Mr. D. Durgiah. P. W. Inspector B. N. Ry;, Waltair. R. S.

Rs. 2,800. upto 28-2-43.



# Essentials of Spiritual Life.

## Some Conditions of Spiritual Enlightenment

If a person possessed by an evil spirit becomes conscious that he is so possessed, the evil spirit at once leaves him. Similarly the jiva which is possessed by the evil spirit of Maya, on realising that he is so possessed, becomes at once free from it.

He does enter the kingdom of Heaven who is not thief of his own thoughts. In other words, guilelessness and simple faith are the roads to that kingdom.

A person once said : " The innate nature of a substance can never be changed." Another retorted, " When fire enters charcoal, it destroys its innate blackness." So when the mind is burnt by the fire of knowledge, its innate nature too is destroyed, and it ceases to be a snare.

The mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you too are free. The mind may get dyed in any colour, like a white cloth fresh from the washing house. Study English, and you must mix English words in your talk in spite of yourself. The Pandit who studies Sanskrit must quote verses. If the mind is kept in bad company, the evil influence of it will colour one's thoughts and conversations. Placed in the midst of devotees, the mind is sure to meditate on God and God alone. It changes its nature according to the things amongst which it lives and acts.

The mind is everything. The attraction for the wife is of one kind, and the affection for the child is of quite a different nature. On one side is one's wife, on another side is the child; one caresses both, but it is moved by quite different impulses.

Bondage is of the mind; freedom too is of the mind. If you say, " I am a free soul. I am a son of God ! who can bind me ? " Free you shall be. If one is bitten by snake and can say with all the force of will and faith, " There is no venom one will " surely get rid of the venom.

When shall I be free ?

When 'I' shall cease to be. ' I and mine ' is ignorance.  
' Thou and Thine ' is knowledge.

( To be Continued )

OM SRI SAI NATH

Baba says :

" By Rinanubandha, you have come to me. Have regard to Rinanubandha. Who ever or whatever creature comes to you, do not drive away but receive with due consideration. Give food to the hungry, water to the thirsty, and clothes to the naked. Then God will be pleased. Do not bark at people. Be not pugnacious. Bear with others reproach. Speak only gentle words. This is the way to happiness. Let others and the world turn topsy-turvy but do not mind that. Keep on to your own course straight."

My dear Sir,

Thanks for your kind letter. I could not go to Shirdi in December, as we had no x-mas holidays. I shall do what all I can for your Sai Leela. I have asked certain Gentleman to send articles on Sai Baba and experiences if any; they will do so shortly.

We will follow Baba's teachings in practice. We shall be there in person next month.

I know all of you have been doing what all of you can for the devotees. I have got equal eye to see and I have no differences with anybody.

As far as I can. I want to follow the teachings of Shri Sai in word and deed.

Yours Sinscerly

S. B. Kesavaiah

Penukanda 24-1-43.

From : G. S. R. Krishna Prasad, B. A.

Muktyala, Joggayapet ( Post ),  
Kistna Dist : S- India,

Respected Brother Bahkta,

Very many thanks for your letter dated 11-12-42  
I am extremely glad to tell you that I have received the  
sacred cloth twice. I received the same on the very day  
you posted the letter at Thana. Many thanks for your  
kindness towards me. I am ever indebted to you for this.  
I am sincerely astonished to note the efficient manner in  
which the whole Sansthan of Shri Sai Baba is managed  
to-day.

I am a young man of 35 years and I have already suffered  
much in this world and I was much disgusted with my life. By  
God's grace, I atleast caught hold of the feet of our saviour Shri Sai  
Baba. But for the present chaotic condition prevailing in the  
country owing to the world war, I would have come already to  
Shirdi, to pay my respects to my saviour Shri Sai Baba. I am  
praying him to give me the nearest opportunity to see His Samadhi  
and the immortal remenants of his. I lost children and I am in  
great need of his kindness to save the rest and save myself from  
all the humiliation by which the world is filled now. Please don't  
forget me. Thank you.

Your Sincerely,  
G. S. R. Krishnaprasad  
16-12-42.

Ways and means to get at the grace of Shri Sai Baba, Shirdi,

" Be humble, Be truthful, Be charitable. Conquer jealousy-  
Treat all alike, Drive not any creature, much less a human being  
that may go to you according to Runanubandha. Be devoted to  
Shri Sai Baba, Shirdi "

Shri S. B. Kesavaiah

My dear sir,

I was there for 3 days. You were away at Thana. I learnt that you want to stop the publication of "Sai Leela" for next month. Please don't stop it. You may add some 6 or 8 pages of English matter. It will run with profit. Mr. S. Subharao, pleader Gooty, will hand you information for 3 or 4 pages every month about Baba and experience of devotees. You may arrange thus from Poona and some others. You may do so for some months. You will have Baba's blessings in this respect. But don't stop your paper. I shall do my bit also for it. You may get printed the pamphlet in English given to your son-in-law in the paper.

You know that I have become the humblest servant of the humanity by the grace of Shri Sai Baba. I want to do my bit of service to those parts also. I have given a photo of mine to your son-in-law. If you and other members think it fit, you may kindly frame it and have it in Baba's Samadhi Hall. I leave it to you, as you know me fullywell.

I was glad to see that my ambition was fulfilled by you by erecting latrines which were indispensable there. I am not for fame but for the service of the suffering humanity. Baba's grace to me is for that specific purpose. I have been doing it in my humble way.

Yours

S. B. Kesavaiah

### Experiences

My husband, who is Sai Bhaktha, arranged for a trip to Shirdi & persuaded me to accompany him, which I did with some reluctance because I thought the road would be lonely & dangerous. Any how we left Simla on the 31 January 1943 and arrived at

Shirdi on the 2nd February. In the train at Manmad, small party of Parsis got into our compartment and in the course of conversation I found to my great delight that we all were pilgrims to the same place and the above fears were quelled. As such we were a jolly party and journeyed together to the feet of Sai Baba. At Shirdi also, we came across various devotees from different places and I was much impressed by all I saw there. And also the excellent way in which the whole work is being conducted under the supervision of Mr. Kulkarni, the manager of the Sansthan, who is to be much appreciated for all the trouble he takes to please the whims or fancies of the pilgrims. We left Shirdi on the 5th February and I have carried with me the memories and inspiration of the place which I shall never forget.

Thana }  
10-3-43 }

( Mrs. ) S. Lagan

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# श्री साईबाबा शिरडी संस्थान

## त्रिक्रीकरितां पुस्तकें.

- |  |                       |                |
|--|-----------------------|----------------|
| (१) सच्चरित  | कै. गो. द. दाभोलकरकृत | किं. रु. ३-८-० |
| (२) दासगणकृत श्रीसाईनाथ स्तवन मंजरी                                  |                       | „ ०-२-०        |
| (३) „ „ (अध्यक्ष ४)  |                       | „ ०-४-०        |
| (४) सगुणोपासना   |                       | „ ०-२-०        |
| (५) संस्थानचे नियम पुस्तक (मराठी)                                    |                       | „ ०-६-०        |
| (६) A glimpse of Indian spirituality<br>by Rao Bahadur M. W. Pradhan |                       | „ 1-0-0        |
| B.A., LL., B., ADVOCATE & J. P.                                      |                       |                |
| (७) Rules:—Shirdi Santhan of Shri<br>Sai Baba (English)              |                       | „ 0-3-0        |
| (८) A word to South Indian devotees<br>(English)                     |                       | „ 0-1-0        |

वरील पुस्तकांकरितां खालील पर्यावर लिहून खुल्ला घेणें.

- (१) मॅनेजर, शिरडी संस्थान, सु. शिरडी, पो. रहाते जि. अहमदनगर
- (२) ऑ. चि. श्रीधर नारायण खारकर ३७ चरई, ठाणा.

## भक्तमंडळास सूचना.

श्रीयुत रामचंद्र वासुदेव वैसास ऑ. खजिनदार ह्यांनी खजिनदार जागेचा खजिनासा पाठविला आहे. म्हणजे ह्यापुढें त्यांचेकडे वर्गणी वगैरे पाठवूं नये. ज्या कुणास जसव वर्गणी व इतर वर्गण्या पाठविणें असेल त्यांनी खालील रहस्यांचेकडे पाठवावी.

ऑ. चिटणीस श्रीयुत श्रीधर नारायण खारकर ३७ चरई, ठाणा.

ऑ. दु. खजिनदार श्रीयुत दाजी विठ्ठल सांभारे

वर्तकवाडी, तेजपाळ रोड, विलेपार्ले, मुंबई नं २४

इतर कोणास दिल्यास संस्थान जबाबदार नाहीं.

## शि. सं. कमिटी

साधारण लभासदांची १९४१ ते १९४३ पर्यंतची वार्षिक वर्गणी रुपये प्रमाणें अजून आली नाहीं त्यांनी त्वरीत वर्गणी भरण्याची कृपा करावी.  
नं. ४५ पहावा.

श्री साईलीला

नं. १९२४



श्री साईनाथ मठ.

# श्री साईलीला

मासिक पुस्तक.

वर्ष २२. ] आषाढ शके १८४६ [ अंक ४ था.

नखिनीदृश्यत ललमतिविलम् । तद्दृशनीवमभ्यतिशय अपरुष्य॥



क्षयमपि सज्जन संगतिरेका । भवति भवार्णव तरणं नौका ॥  
श्री शंकराचार्य.

संपादकः—लक्ष्मण गणेश महाननी.

प्रकाशकः—रामचंद्र आत्माराम तखर.

श्री साईलीला कचेरी ५ टर्नर रोड बांद्रा. पी. वी. रेखे.



## अनुक्रमणिका.

महाराजांचे अनुभव	...	...	...	१६७-१८०
श्री साईसच्चरित	...	...	...	३२१-३५०

### मासिकाच्या वर्गणीदारांस विनंति.

हें मासिक सुरू करण्यांत याच्या चालकांचा हेतू याची उपाई व खर्चवेच भागून राहिलेले उत्पन्न श्रीसाईबाबांच्या एकादे फंडास जमा व्हाव असा असल्यामुळे, प्रत्येक वर्गणीदारानें मनांत आणल्यास आपापल्या लेखा मधून निदान एक तरी वर्गणीदार मिळविण्याचें श्रेय घेतल्यास एकादरी कितीतरी मदत केल्यासारखें होणार आहे. शिवाय अशा रितीनें मदत करणाऱ्यानें श्रीसाईसमर्थाची पर्यायानें सेवा केल्यासारखेंच होणार आहे.

### विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे पार्ष्णिमेपर्यंत पोष्टी पडतील व ते ग्राहकांस दर महिन्यास वद्य १० पर्यंत पोहोचले जातील अशी तजवीज ठेविली आहे. पोष्टांत क्वचित् अंक महाळ होत असतील त्यामुळे जर ग्राहकांना अंक न मिळाल्याची तक्रार पुढील महिन्याचे अमावास्येपर्यंत आमचेकडे केली तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.

श्री साईलीला मासिकाची वार्षिक वर्गणी तीन रूपये. टपाल हांशील सह तीन रूपये सहा आणे. व्ही पी. नें तीन रूपये आठ आणे. फुटकळ अंकास पांच आणे.

### नोटीस.

या मासिकासंबंधानें पत्रव्यवहार करणें तो खाली सही करणारे यांच्या नावानें खाली लिहिलेल्या पत्त्यावर करावा.

### गोविंद रघुनाथ दाभोळकर.

श्रीसाईलीला आफिस ५ सेंट मार्टिन्स रोड बांद्रें, बी. बी. रेल्वे.



## SECOND AND LONG STAY AT SHIRDI.

6-12-1911

Pages 17 to 18

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

Pages 19 to 21

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 *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. Moreswar 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 Upasut 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 and 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 everyone 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

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 Şhej 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. 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 Bhat who got a son a few days ago lost him this evening. This was very sad. Sayin Maharaj this afternoon prepared some medicine which he took.

11-12-11.

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 Madhakrishnabai had sent. He gave the grapes twice to my son Belwant. 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 Sejri after which Chitnis, his engineer friend, and another went away.

12-12-11.

I and Bhishma got up very early under the impression that the Lakadarti was about to begin, but we were early by about an hour. Later on Megha came and we attended the Arti. Then I layed 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 Bhishma, 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 Balvan Bhisma, 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 Bhisma had his Panchapadi earlier than usual. Bhai also sang Bhajan.

14-12-11.

Wishing to go away I got up early, attended the Kaka 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 Durveshasaheb 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 a 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 later and then made my Namaskar near Chawadi. Then I sat talking with Durveshasaheb and Shingne. Later on Bhisma had his daily Bhajan.

15-12-11.

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 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 Bishma'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 SahibFalke, 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.

18-12-11.

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 Kakadarti. Towards the close of the Arti I noticed Wamanrao there with surprise and learnt that he on the way near Kopargaon sent the driver of his cart to a purchase guavas

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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-II

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 Boa 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.

( मागील अंकावरून पुढे चालू. )

त्यावर घराचें काम आटोपेपर्यंत कमी झालें नाहीं. त्यास दोन महिन्यावर तस होऊन गेले. मी अगदींच जिवाला त्रासून एके दिवशीं रागानें पत्र राधाकृष्णा आईस पाठविलें कीं, आतां माझ्यानें त्रास सहन करवत हीं. मला लवकर बरें करा नाहींतर मारून तरी टाका, अगरी मी तेथें मरण आपली सेवा करीत चरणापाशीं मरतो असें श्रीस कळविण्यास विलें. त्या वेळीं श्रीनें डॉ. पिले यांजपाशीं माझ्यासाठीं थोडीशी उदी विमुटभर कांहीं भुकी यांचे पाकीट देऊन त्यांना म्हटलें, कीं हें पत्रांत घाल घाला असें लिहि कीं “ उदी लाव व हें औषध नाकांत ओढ, बरा होईल. अल्हा बरें करील भिऊं नको; भ्यावं कशाला बायकावानी.” ते मी वाचून त्याप्रमाणें केलें. तों मला बऱ्याच शिका येऊन मी झोंपलों, दुसऱ्या दिवशीं १० वाजतां मला आईनें जबरीनें उठविलें; कारण पह्या दिवसापासून कांहींच खालें नव्हतें; व मग मात्र थोडी कसर राहिली होती. सबंध घराचें काम पुरें होत आलें परंतु माझ्यानें तेथें जाववळें नाहीं. पावसाच्या अगोदर घरांत राहण्यास जावें असा विचार करून मी तसें त्रावयास श्रीची परवानगी मागितली. “गुरुवारीं पहाटेस आपण दोघेही सगें जाऊं” असें उत्तर आलें. त्याप्रमाणें तोच विचार नक्की करून लागलाच मी वास्तुशांतीचा विचार केला, व नेमल्या दिवशीं सर्व मंडळी रात्री उठून मग वगैरे आटोपून निघालों; त्यावेळीं माझे डोकें जरा जास्त दुखण्यास आलें, परंतु मी त्याकडे लक्ष न देतां पूजा आरती आटोपून तयार झालों, श्रीचा फोटो हातांत घेऊन श्रीस्मरण करीत सर्व मंडळीसहीत निघालों. वेळीं श्रीही माझ्याबरोबर हातांत झोळी व सटका घेऊन चालत गेले 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 त्रास आनंदरावकडून करवून घ्यावी असा सर्वांचा विचार झाला. परंतु मी नाकारून मी स्वतःच सर्व काम केलें, मात्र माझे डोकें त्या

दिवसापासून एकदम जें राहिलें तें हा वेळपर्यंत. हा सर्व श्रीव्याकृपेचा प्रभाव आहे. मात्र प्रत्येकवेळीं मी गेल्याबरोबर दक्षिणा वगैरे विशेष मागत व गेल्याबरोबर सर्वत्रांची चवकशी करून खायाला काय आणले आहे तें दे असे म्हणत. आमची मंडळी त्यांच्या करितांच म्हणून निराळेंच कांहींना कांहींतरी करून बरोबर घेत असे, व त्यांतून थोडे नैवेद्याच्या वेळीं घेऊन मग न्याहारीच्या वेळीं तें माझे कुटुंब स्वतः घेऊन जात असे. हा त्यांच्या नेम त्यांनीं शेषटपर्यंत चालू ठेवला होताच. दक्षिणा मजजवळूनही मागत व त्यांच्याकडूनही मागत असत. मात्र निघतांना मला नेहमीं “भाऊ १।२ दिवसांनीं ये बर का, ये दोन गोष्टी माझ्याशीं बोल आणि चालला जा राहू नकोस. जा भिऊं नको. अह्या 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. सरसिंह अवतार धारण करून बाबांची नित्याची आशिर्वादवृष्टी झाली कीं आतां १।२ दिवसांतच रजा खात्रीनें मिळवयाची 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 नाहीत’ 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 खर्चांत नसें ते घेऊन आल्या व श्रीचरणीं अर्पण केले. त्यावेळीं श्री हसले आणि म्हणाले “आज तूं सर्व लुटून आणलें पण विचार केलास का तुला मारील ना.” त्यावर आमचे कुटुंब म्हणाले “नाहीं बाबा असें केव्हांही होणार नाही. आपल्याला तर काय पण मी दुसऱ्या कोणालाही दिले तरी देखील ते मजवळ रागावणार नाहीत.” त्यावर बाबा म्हणाले “पण तूं त्यांची सर्व पेट्टी रिकामां कोलीस ना.” त्यावर तिनें उत्तर दिलें “बाबा तुम्हाला दिले त्यांत मी कांहींच वाई कोळें नाही, व आपल्याला दिल्याबद्दल ते उलट आनंद मानतील.” त्यावर बाबा

म्हणाले "बरें असूं दे अह्ता है. तुझे दैव तुझ्या हातीं तो लागला, त्याला तूं  
 खूबूं नकोस. तो माझा आहे बरें ?" त्यावर माझे कुटुंबाने विचारलें बाबा  
 मी कोणाचीं ? बाबा म्हणाले "तूं पण माझीच तुम्हाला कांहीं कमी करणार  
 नाही. मिऊं नका असेंच मन ठेवावें. बरं. त्याच्या मधें अह्ता राजी राहतो.  
 त्रिबोंका वाली अह्ता है. अह्तासे कोई नहीं. कांहीं फिकीर करूं नको. पोरा-  
 रांना सर्वांना जीव लावून राय." एकदां मी शिरडीस जाण्याचा बेत केला.  
 त्यावेळीं मला रेव्हे पासिस वगैरे मिळाल्या व कारखान्यांत थोडा दंगा  
 जाण्याचा संभव होता, करितां मला माझे वरिष्ठाने म्हटले तूं आतां जाऊं  
 नकोस, मग पुढें जा. मी तुला पुन्हा पासिस बदलून देईन. तरी माझे मन  
 हीना. तेव्हां मी तर निश्चय केला कीं शिर्डीस जायाचेंच. जें काय होईल  
 होवो, आपले बाबा आहेत व रात्रीस झोंपी गेलों. त्या वेळीं मला पाहटेस  
 वनांत श्री येऊन मोठ्या रागानें हातांत सोटा घेऊन म्हणाले, "खबरदार  
 मलास तर, मारून टाकीन. " असें म्हणून मला रागारागानें बऱ्याच गोष्टी  
 गितल्या व शेवटीं म्हणाले 'कीं येऊं नकोस. हमेशा कशाला यायला पाहिजे ?  
 तुला सोडून नाही; मी तुझेपाशींच आहे. असा वेडा होऊं नकोस.' नंतर  
 जागा होऊन पाहतो तों बाबा नाहींत. मग हें स्वप्न मी माझ्या मातुश्रीस  
 गितलें, त्यावर त्या म्हणाल्या कीं तुझे तूं पहा. तुला श्रीबाबा सांगतात  
 करारें, मला काय मी राहिन. मग मी तो बेत रद्द केला व नंतर दुसऱ्या  
 कारखान्याचे मजूर लोकांचा संप झाला. त्यावेळीं मी समजलों कीं  
 मी आज्ञा खरी होती. कांहीं दक्षिणा काढून ठेविली. व नंतर एक महि-  
 ण्याच्या आंतच मला श्री घेऊन गेले. त्यावेळीं मी मशिदीची पायरी चढतांच  
 मला म्हणाले "भाऊ असा वेडा होऊं नकोस. आपल्याला अजून पुष्कळ  
 करायचीं आहेत. जागीच रहावें व माझे नांव घ्यावें. मी तेथें भेटतो.  
 आतां कोण कोण आलां; सर्वजण आले का ?" मी म्हटलें नाही. मी एक-  
 वच आलों बरं. त्यावर बाबा विचारतात आतां चार दिवस रहाणार का ?  
 म्हटलें आपण रजा घाल त्यावेळीं जाईन. त्यावर बाबा म्हणाले बरें

आहे. आपण चार गोष्टी बोलू व मग पाहून वेऊं उद्यां. नंतर पांचव्या दिवशी मला रजा दिली व म्हणाले चल 'मी येतो. मी आतां फार कांटाळा आहे. आर्तां झाल्यावर जाऊं बरं का.' बरं आहे असें म्हणून मी चरणं मस्तक ठेवून रडूं लागलों. तेव्हां मला म्हणाले "कां वार्डट वाटते ? इथं रहावं व तीथबी रहावं. कामधंदा करावा बरं. आपणा गरीबोंका वाली अल्लू हैं. कांहीं फिकीर करूं नकोस." व नंतर संध्याकाळीं मला आनंदानें रजा दिली. मी वरिं आलों. सर्व आनंदी आनंद होता. नंतर मी पुन्हा गुडफ्राय डेला गेलों. त्यावेळीं सर्व मंडळी बरोबर होती. त्यावेळीं "मी तुझ्या कले जेवण्यास येतो " असें श्री एकदां म्हणाले. त्यावेळीं माझी मुलगी बनी जा सीक होती. मी म्हणालों फारच चांगले आहे. मग मी विचारलें बाबा जेवाळ काय करायचें ? जेवाळा कोणाला सांगू ? बाबा म्हणाले पोर आजारी आहे आपल्याला कोण नको २।३ फकीर, मी व तूं थोडा भात कर, थोडे खिचडी, जरा शिरा, एक दुसरी भाजी. मग मी बाजारांत सामान घेऊं विन्हाडी नेऊन घरांत तसें सांगितले. माझे कुटुंब म्हणालें बरं आहे. आतां मी स्वैपाक करतें. बाबा येणार ना ? मी म्हटलें, होय. मग ती मुलीस घेऊं श्रीच्या दर्शनास गेली. श्रीनें दोघांनाही उदी व आशिर्वाद दिला. "थंडी वा है घाबरूं नको. १।२ दिन मे अल्हा अच्छा करेगा. जाय आतां बसूं नकोस. असें श्री तिला म्हणाले. मग ती येऊन पुढील व्यवस्थेला लागली. त्यावेळीं शिरडीचे बाळा गणू शिंपी यांच्या येथें त्यांच्या आग्राहास्तव मी राहाण्यास गेलों होतो त्याला ही सर्व हकीगत माहिती होतीच. कारण बाबा मजबरोबर बोलत होते, तेव्हां ते मशिदीत होते, पुढें असें झालें कीं चुलीकरितां दग मांडिला त्यावर एक मोठा विंचू पिवळ्या रंगाचा दिसला. त्याला कोणी मा नये असें मी म्हटलें. मग तो तसाच कांहीं वेळ तेथें होता. नंतर बाळा कांठी घेऊन त्याला भारण्यास गेले तेव्हां त्याला आम्हीं म्हणालों "मारूं नकोस तो जाईल." नंतर चुलीत जाळ घातला व बर भांडें ठेवतांच तो नाहीसा झाला. पुढें सर्व स्वैपाक वगैरे आटोपून आम्ही सर्वजण आर्तास गेलों.





## अध्याय १९ वा.



श्रीगणेशायनमः । श्रीसरस्वत्यैनयः ॥ श्रीगुरुभ्योनमः ॥  
 श्रीकुलदेवतार्थैनमः ॥ श्रीसीतारामचंद्राभ्यांनमः ॥  
 श्रीसद्गुरुसाईनाथायनमः ॥

साहूनि सूक्ष्म अत्यंत । महताहूनही अत्यंत महत ॥  
 आब्रह्मस्तंब पर्यंत । वस्तुजात हा साई ॥ १ ॥  
 सद्या सद्गस्तूसीं पाही । रंगरूपादि आकार कांहीं ॥  
 नि पहावें चर्मचसूहीं । इच्छा ही उदेली अंतरीं ॥ २ ॥  
 सास काडवातीची आरती । भक्तिभावे सौरं करिती ॥  
 मां गुळाचा करून गणपती । गूळ निवेदिती गौणपत्य ॥ ३ ॥  
 वा महार्णवाच्या मधुनी । ओंजळीनें वेऊनि पाणी ॥  
 र्पिण तयालागुनी । सकृद्दर्शनीं अनुचित ॥ ४ ॥  
 र्णवें महामभाव । परी ते पाहती भक्तभाव ।  
 तानुचिता कैचा ठाव । भक्त गौरव त्यां काज ॥ ५ ॥  
 न श्रीलव्यसनेषु सख्यम् । आहे जरी हा सामान्य नियम ॥  
 पापी हा देहात्मसंगम । अपवाद परम अनिवार्य ॥ ६ ॥

१ सूर्योपासक. २ गणपतीचे भक्त. ३ सूर्य आणि सागर.

स्वभावें हे परस्पर भिन्न । परी दोघांचा स्नेह विलक्षण ॥  
 एका न गमे दुजियाषीण । 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 तेंहेच ॥  
 तेंहेच इंद्रियादिकांसीं उपरम । तीच अंतिम गती परम ॥ १० ॥  
 ऐसा आत्मा हा संसारी । भासे माया कर्मानुसारी ॥  
 असूनि स्वयें निर्विकारी । स्फटिकापरी निलेंप ॥ ११ ॥  
 स्फटिक लाल काळा पिवळा । जैसा रंग तैसी कळा ॥  
 परी तो सर्वा रंगां निराळा । विकारां वेगळा निर्मळ ॥ १२ ॥  
 माळावरीळ जैसें मृमजळ । शुक्तिकांघ्रिष्ठित 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 होणारें, ३ वेंढोळें, ४ नसता तर्प  
 आहे असा भासतो, ५ सर्पाचा अध्यारोप, ६ वस्तुतः

वटकणिका सूक्ष्म किती । गर्भी सांठवी वटवृक्ष शक्ती ॥  
 अगणित कणिका वृक्षांपोटीं । वृक्षकोटीं तयांत ॥ १७ ॥  
 ऐसे कणिकेगणीत वृक्ष । आपलेंयांत देतीलसाक्ष ॥  
 ऐसेच हें विश्व प्रत्यक्ष । अवलोका लक्ष 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 ॥  
 तें पांथस्थ मध्येच चाकाटे । जावें कोठें आकळेना ॥ २१ ॥  
 ऐसा हा विश्वाभास । चिन्मात्रीं मिथ्या मायाविलास ॥  
 प्रपंच जात स्वप्नविन्यास । तदर्थ प्रयास कां व्यर्थ ॥ २२ ॥  
 स्वप्नांतून जागृतींत । येतांच स्वप्न होय अस्तंगत ॥  
 म्हणूनि जो निजस्वरूपीं स्थित । तया प्रपंचार्थ स्मरेना ॥२३॥  
 विना आत्मैक्यत्व विज्ञान । विना आत्मयाथात्म्य प्रकाशन ॥  
 तुटावया शोकमोहादि बंधन । जागृती आनं असेना ॥ २४ ॥  
 जरी सर्वाहून श्रेष्ठ ज्ञान । बावा उपदेशीत रात्रंदिन ॥  
 तरीही भक्तिमार्गाचें अवलंबन । सर्व साधारण निवेदित ॥२५॥  
 वदत ज्ञानमार्गाचें महिमान । मार्ग तो रामफळासमान ॥  
 भक्तिमार्ग सीताफल सेवन । स्वल्प साधन रसमधुर ॥ २६ ॥

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

भक्ति ही सोडवळ सीताफळ । ज्ञान हें परिपक्व रामफळ ॥  
 एकाहून एक रसाळ । मधुर परिमळ तैसाच ॥ २७ ॥  
 रामफळ गर्भोचा गीर । फळ काढून पिकवितां उंगीर ॥  
 वृक्षींच पिके तों धरी जो धीर । त्यासींच मधुर लागे तो ॥२८॥  
 रामफळाची गोडी सरस । देठेसी परिपक्व होई जों तरुस ॥  
 लगीर लागे पढतां भुईस । अति मिठास वर पिकतां ॥ २९ ॥  
 वरचेवर जों पिकवूं जाणें । तेणेंच त्याचा आस्वाद घेणें ॥  
 सीताफळ हें सायास नेणें । अल्प गुणे बहु मोल ॥ ३० ॥  
 रामफळासीं पतनभय । ज्ञानियाही नाहीं निर्भय ॥  
 झाला पाहिजे सिद्धिविजय<sup>१</sup> । लव हयगय कामा नये ॥ ३१ ॥  
 म्हणून साई दयाधन । 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 तियेची स्थिती । माधवरावांस पढली भीती ॥  
 करूं गेले बाबांसी मध्यस्ती । कथानुसंगती पूर्वालि ॥ ३६ ॥

<sup>१</sup> फळाचा अंतर्गत सेव्य पदार्थ. २ उग्र. ३ ज्ञानी. ४ अष्ट सिद्धीं  
 वर तांबा बसला पाहिजे. ५ उपवासाचें व्रत

साईसंकल्प विद्योती<sup>१</sup> । उजळली ही चरित्रंज्योती ॥  
 मार्गदर्शक होवो तद्दीप्ति<sup>२</sup> । मार्ग भार्वाथी उमगोत ॥ ३७ ॥  
 बाबांचिया आज्ञेनुसार । माधवरावांनीं मजबरोवर ॥  
 भारंभिल्ली जी कथा सुंदर । तीच पुढारा चालवूं ॥ ३८ ॥  
 म्हणती पाहूनि म्हातारीचा निग्रह । बाबांनीं तिस दिधला अनुग्रह ॥  
 फिरविला तियेचे मनाचा ग्रह । कथा संग्रह अभिनव ॥ ३९ ॥  
 पुढें बाबांनीं प्रेमळपणें । हाक पारिली 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 ॥  
 जलया 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 ॥  
 वर्षे जे बाबा चित्पन । स्वानंद जीवन तें सेवा ॥ ४४ ॥  
 म्हणती "आई" खरेंच सांगे । हाल जीवाचे करिसी कां मे ॥  
 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 गुरु । मोठा अवलिया कृपासागरु ॥  
 थकलों तयाची सेवा करकरूं । कांनंमंतरु देईना ॥ ४७ ॥

माझ्या ही मनीं प्रबळ आस । कधीं न सोडावी तयाची कास ।  
 तया मुखेंच घ्यावें मंत्रास । दीर्घ सायास करूनी ॥ ४८ ॥  
 आरंभीं तयानें मज मुंडिलें । पैसे मज दोनचि याचिले ॥  
 ते मी तात्काळ देऊनि टाकिले । बहू मी प्रार्थिलें मंत्राक्षरा ॥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 गे बाई सबूरी । सांडू नको गे तिजला दूरी ॥  
 पडतां केव्हां ही जडभारीं । द्वाच 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 ॥  
 येथ अविचाराचा काटा । नाहीं ठावका कोणाही ॥ ५५ ॥  
 सबूरीं सहुणांची खाणी । सद्विचाररायाची हे राणी ॥  
 निष्ठा आणि या सख्या बहिणी । जीव प्राण दोर्धीसी ॥ ५६ ॥  
 सबूरीवीण मनुष्य प्राणी । स्थिती तयाची दैन्यवाणी ॥  
 पंडीत असोका मोठा सहुणी । व्यर्थ जीणें हिजविण ॥ ५७ ॥  
 गुरु जरीं महा प्रबळ । अपेक्षी शिष्यप्रज्ञाच केवळ ॥  
 गुरुपदीं निष्ठा सबळ ॥ धैर्यबळ सबूरी ॥ ५८ ॥

दगड आणि मणी । उजळती दोन्ही घासितां सहाणीं ॥  
 ती दगड राहे दगडपणीं । मणी तो मणी तेजाळ ॥ ५९ ॥  
 अवि संस्कार दोघां उजळणी । दगडा चढेल काय मण्याचें पाणी ॥  
 अळ मण्याची सतेज हिरकणी । दगड निजगुणीं तुळतुळीत ॥ ६० ॥  
 आ वर्षे पार्यीं वसवटा । केला गुरूनें लहानाचा मोठा ॥  
 आवस्त्रासी नव्हता तोटा । प्रेम पोटांत अनिवार ॥ ६१ ॥  
 क्लिपेमाचा केवल पुतळा । ज्यास शिष्याचा खरा जिह्याळा ॥  
 म्या गुरुसम गुरू विरळा । सुख सोहळा न वर्णवे ॥ ६२ ॥  
 म त्या प्रेमाचें करावें वर्णन । मुख पाहतां ध्यानस्थ नयन ॥  
 म्ही उभयतां आनंदघन । अन्यावलोकन नेणें मी ॥ ६३ ॥  
 म गुरुमुखावलोकन । करावें म्या रात्रंदीन ॥  
 मीं मज भूक ना तहान । गुरूवीण मन अस्वस्थ ॥ ६४ ॥  
 मवीण नाही ध्यान । तयावीण न लक्ष्य आन ॥  
 म एक नित्य अनुसंधान । नवलविदान गुरूचें ॥ ६५ ॥  
 म माझ्या गुरूची अपेक्षा । कांहीं न इच्छीतो यापेक्षां ॥  
 मी न माझी केव्हांही उपेक्षा । संकटीं रक्षा सदैव ॥ ६६ ॥  
 मीं मज वास पायापाशीं । कधीं समुद्र परंपाराशीं ॥  
 मीं न अंतरळों संगम सुखासीं । कृपादृष्टीसीं सांभाळी ॥ ६७ ॥  
 मीं जैसी आपुळे पोरां । घालिते निजदृष्टीचा चोरा ॥  
 मींच माझे गुरूची तन्हा । दृष्टीनें लेंकरा सांभाळी ॥ ६८ ॥  
 मीं या मशीदींत बैसून । सांगतो तें तूं मानी प्रमाण ॥  
 मीं न फुंकळे माझेच कान । तुझे मीं कैसे न फुंकरूं ॥ ६९ ॥

१ दुसरें कांहीं पाहणें. २ रक्षण. ३ पैलकाठापलीकडे. ४ खाणें. ५ कसे

कांसवीची प्रेमदृष्टी । तेणेंच पोरंसी सुख संतुष्टी ॥  
 आई उगीच किमर्थ कष्टी । उपदेश गोष्टी नेणें मी ॥ ७० ॥  
 कांसवी नदीचे एक तटी । पोरें पैल वाळवंटीं ॥  
 पालन पोषण दृष्टादृष्टीं । व्यर्थ खटपटी मंत्राच्या ॥ ७१ ॥  
 तरी तूं जा अन्न खाई । नको हा घालूं जीव अपायीं ॥  
 एक मजकडे लक्ष देई । परमार्थ येईल हातास ॥ ७२ ॥  
 तूं मजकडे अनन्य पाही । पाहीन तुजकडे तैसाच मीही ॥  
 माझ्या गुरूनें अन्य कांहीं । शिकविलें नाहींच मज लागीं ॥ ७३ ॥  
 नळगे साधनसंपन्नता । नळगे 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 धन्यगा ॥ 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 गहिंवर आला । अंतरीं ठसला सद्बोध ॥ ७८ ॥  
 पाहोनि सगळ्ढद कंठ झाला । माधवराव वदले मजला ॥  
 कांही अण्णासाहेब गहिंवरला । स्वस्थ बसला हें काय ॥ ७९ ॥  
 ऐशा बाबांच्या अगणित कथा । किती म्हणून सांगूं आतां ॥  
 ऐसें माधवराव बोलत असतां । घंटा वाजतां ऐकिली ॥ ८० ॥

१ माझ्यावांचून दुसरा कोणी नाही अशा दृष्टीचें जें पाहणें तें.