ig, I, Bapu Saheb Jog and Upasani, commenced Rangat Yoga Vashistha. Then we saw Sayin Maharaj go out the interval sat talking with the young Mohammadans ame to the musjid. One of them recited some verses. nidday Arti was late. Sayin Baba commenced a very good He said he had a very good well. The water in it was ue, and its supply was inexhaustible. Four *mothas* could npty it, and the fruit grown with the water was inordi lure and tasteful. He did not continue the story beyond point. ~~In the afternoon~~ Dixit read two chapters of ayan. Upasani, myself, Ram Maruti, and Dixit were nt. Then we went to Sayin Baba and attended his strolls was getting dark he got or rather showed, as if he got angry the woodcutter women. At night there was Bhishma's an and Dixit's Ramayn.

8-1-12.

I got up early in the morning and feeling it too early went n to sleep and then overslept my usual moment of leaving . So things got set forward and in that way affected the ine of the whole day. After prayer I sat reading Yoga Vasi ata of Rangnath with Bapu Saheb Jog, Upasani, Ram Marut ~~Madhaorao Deshpande~~ We saw Sayin Maharaj go out and in saw him after he returned. During the midday service r the Arti, Sayin Maharaj exhibited sudden and great anger and ised violently. It appears as if plauge is likely to reappear re and Sayin Maharaj is endeavouring to prevent its re-appear- ce. After meals we sat talking. I read a little of Ramayan d then arrived Mr. Sane, Mamledar of Kopargaon with Mr. shi who is a Deputy Collector of Dhulia. Later on we went Sayin Maharaj after reading a chapter of Ramayan. We aited there long enough to see him at and after his usual stroll d then attended the Shej Arti. At night there was usual hajan and Ramayana.

Pages 58, 60, 61 10 I 12

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

12-I-12.

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

[illegible]

I got up early in the morning [illegible] [illegible] Sayin [illegible] did not [illegible] [illegible] evening [illegible] [illegible] he [illegible] [illegible] of Khaparde [illegible] [illegible] [illegible] Raghunath [illegible] [illegible]

[illegible]

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

14-1-12.

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

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(1) The dish full food which people brought at

Pages 63-64 15-1-12.

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

16-1-12.

In the morning I got up as usual, prayed, and commenced the daily routine with Paramamrit. It is a very celebrated Marathi [illegible] on Vedanta. Upasani reads, I, Bapu Sahib Jog, Bhishma listen. It is exceedingly nice and I give explanations whenever necessary. I was going to see Sayin Maharaj to [illegible] was late [illegible] to [illegible] him [illegible] in [illegible]

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

17-1-12.

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

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

18-1-12.

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

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

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

19-1-12.

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

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

[illegible] the morning [illegible] got up in time to say my prayers [illegible] before [illegible]

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

21-1-12.

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

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(1) now acting Diwan of Bhuj.

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

22-1-12.

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

श्री साईबाबांचे बोल.

गरीबोंका अल्ला वाली है. [illegible] कोई नहीं.

वादविवाद करूं नये. कोणी दहा बोलले आणि आपल्या मनास लागले तर आपण एक बोलावें.

बुरेसे बुरा डरे और खुदासे बुरा डरे.

अक्कलसे खुदा पहचानना.

घरांत दहा माणसें असतात तर एकमेकांचें एकमेकांशीं पटत नाहीं. भांडण वाईट.

ज्याचा इरादा चांगला त्याचें सगळें चांगलें.

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

भोगी आत्म्यापेक्षां योगी आत्मा चांगला.

चिंवीवाला मंदिलवाल्यापेक्षां चांगला.

माझी दुर्ग्या[1] वावरा वावरानें पडली आहे.

लोकांना गांव आहे, मला जंगल आहे.

लोकांना मकान आहे, मला मकान नाहीं.

नेकीका फल भारी है.

बदीका फल कम है.

आपल्यावर उठेल त्याचा नायनाट होईल.

द्रव्य कोणाचें घेऊं नये. चोरें दिलीं तीं घेतली नाहींत. निरपेक्ष असावें.

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1 द्रव्य.

अल्लापेक्षां कोणी मोठा नाहीं. तो कोण्या तऱ्हेनें जीव देईल, कोण्या तऱ्हेनें सांभाळील हें त्याचें त्याला ठाऊक.

हजारों कोसांवर जाऊन हजारों लोकांना मला सांभाळावें लागतें.

माझ्या बहिणीचें बाळंतपण मी केलें. सासूसासरे जवळ जाईनात. नवरा जवळ होता पण तो घाबरला, दाईसुद्धां जवळ नव्हती.

हं किसीके बंदे नहीं है ॥ अल्लाके बंदे है ॥

जो जैसा रखेगा वैसा रहेना ॥

जिसकी बुरी उनके साथ ॥ जिनकी भली उनके साथ.

श्री सद्गुरु सांईनाथ संस्थान शिर्डी.

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

"जुने शेले जे खराब होत चालले आहेत त्यासंबंधानें श्रीसांईलीला मासिकाच्या द्वारें असें जाहीर करावें कीं मूळ मालकांची इच्छा असल्यास त्यांनीं नवे त्यासारखेच शेले देऊन जुने प्रसादादाखल न्यावे. अशा तऱ्हेनें नवे शेल्यांची व्यवस्था न झाल्यास त्यासंबंधानें पुढें काय करावें याचा विचार श्रीपुण्यतिथीचे वेळीं भरणाऱ्या संस्थान कमेटीच्या सभेंत करावा. त्यावेळीं कोणाही भक्ताकडून कांहीं सूचना आल्यास त्यांचा विचार केला जाईल. असेंही जाहीर करावें."

वरील ठरावान्वयें सूचना देण्यांत येत आहे कीं, ज्या एक भक्तांना आपले जुने शेले घेऊन नवे देण्याची इच्छा असेल त्यांनी त्यासाठी संस्थानचे [illegible] शिर्डी [illegible]

[illegible] माला, नांदेड.

[illegible] अर्वाचीन [illegible] कीर्तनोपयोगी [illegible] दिली जातील. [illegible] सतरा [illegible] प्रेमळ व [illegible]दिक आख्याने येतील.

वर्षांतून सहा पुस्तकें निघतील. पुस्तकाचा आकार डेमी अष्टपत्री, [illegible] पृ. कि. [illegible] आणे.

एक रुपया प्रवेश फी भरणारास [illegible] किंमतीत पुस्तक मिळेल. [illegible] सहा पुस्तकांची किंमत [illegible]

[illegible] सराफ, नांदेड.

श्री [illegible] भजनमाला

[illegible]

[illegible]

श्रीपति [illegible] तुळ्ळकर

[illegible]

श्रीसाईलीला.

Registered No. [illegible] 1728

[illegible]

[illegible] दाखल [illegible]

[illegible] सांपडे.

[illegible] तर्खडकर.

[illegible] शिरडी संस्थान [illegible]

श्री साईलीला

मासिक पुस्तक

वर्ष २ रे] आश्विन शके १८४६ [अंक ७ वा.

संपादकः—लक्ष्मण गणेश महाजनी.

प्रकाशकः—रामचंद्र आत्माराम तर्खड.

श्री साईलीला कचेरी ५ हार्ट रोड बांद्रा, बी. बी. रेल्वे.

अनुक्रमणिका.

महाराजांचे अनुभव २२५–२३२
महाराजांची बोधपद्धती १३–१४
स्फुट विषय १३७–१४४
श्री साईसच्चरित ३६९–३९०

सालमजकुरीं श्रीसाईबाबांच्या पुण्यतिथी-निमित्त शिर्डी येथील कार्यक्रम खालीलप्रमाणें ठरला आहे.

आश्विन शुद्ध १० मंगळवार

(१) रुद्राभिषेक सकाळीं ८ ते १० वाजेपर्यंत
(२) कीर्तन दुपारचे १२ ते २ वाजेपर्यंत
(३) आराधन विधि दुपारीं २ वाजतां
(४) ब्राह्मण भोजन ३ वाजतां
(५) पुराण सायंकाळीं ५ वाजतां
(६) स्वारी मिरवणूक रात्रीं ९ ,,

आश्विन शुद्ध ११ बुधवार

(१) भंडारा
(२) मशिदींत कीर्तन सायंकाळीं ६ वाजतां
(३) पालखी चावडींत नेणें रात्रीं ९ वाजतां

आश्विन शु॥ १२ गुरुवार

काला सकाळीं ९ वाजतां

सदर्हू कार्यासाठीं कोणास कांहीं पाठवावयाचें असल्यास तें रा. रा. रामचंद्र दा. पाटील कोते मुक्काम शिर्डी, पोस्ट राहातें या पत्त्यावर अथवा रा. रा. गोविंद रघुनाथ दाभोळकर, सेंट मार्टिन्स रोड वांद्रें या पत्त्यावर पाठवावें.

शिर्डी येथील श्रीसाईबाबांचे समाधीचा वाडा व त्याचे आसपासचा देखावा.

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

23-1-12.

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

* Locally known, as Mawshibai.

24-I-12.

Somehow I overslept myself this morning. This made me late for everything. I had to hurry through all my usual routine. Somehow Mr. Dixit also was late and everybody appeared to be in the same predicament. We saw Sayin Baba go out and then read Paramamrit with Upasani, Bhishma, and Bapusaheb Jog. I then went to the musjid to see Sayin Baba. Laxmibai Kawjalgi attended our Paramamrit class and went to the musjid after I reached. Sayin Baba called her his mother-in-law and made a joke about her saluting him. This gave me the idea that she has been accepted by him as a disciple. The midday Arti passed off in usual way rather quietly. On my return from it I found Mr. Sane, Mamletdar of Kopargaon, sitting in the varandah. He was doing revenue work in connection with the extention of Gaothan and removal of the cemetery and the burning ghat. After meal I tried to write a few letters but sat talking with Mr. Sane. Then Mr. Dixit read Ramayan and later on I went to the musjid to see Sayin Saheb, but as all were dismissed soon, I took Udi, and stood near the Chawadi. I met there the Mahamadan Kabirpanthi gentleman who came to Amraoti some time ago with Sathaye and Asnare. In the evening there was the Arti at the Wada and then Shej Arti at the Chawadi. I held the morchal as usual.

25-I-12.

Madhaorao Deshpande woke me up in the morning and said that he had to call me more than once before I answered his call. I prayed and attended the Kakad Arti. Sayin Baba walked to the musjid in silence. On return we held our Paramamrit class with Upasani, Bapusaheb Jog, Bhisma and Mrs. Kawjalgi. We finished the chapter on

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

26-1-12

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

27-1-12

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

the Khind with his hands on the breach of the wall. Sayin Saheb's clothes were also washed by Radhakrishnabai and he was angry with her for having done so.

28-1-12

I slept very well last night and got up in time to pray before day break, and commence the routine of the day. I went about 8 p. m. to the temple of Khandoba where Upasani lives and sat talking with him. It is a nice little place. We held our Paramamrit class in the quarters of Bapusaheb Joga as talking and discussing vedanda subject in the verandah of my lodging disturbs my son Balvant. We saw Sayin Maharaj go out and again after he returned to the Musjid. He asked me how we spent the morning and I gave him an account of what we did. He appeared to be in a pleased mood and the midday Arti passed off easy except that Radhakrishnabai appeared to be put out and vexed and she closed the doors. So the Arti things could not be got at soon. After the midday meal I lay down for a while, then wrote a letter, and attended the Puran of Ramayan by Dixit. Then we went and saw Sayin Maharaj at his stroll in the evening. Then there was Wada Arti but no Bhajan as Bhishma was unwell. At night Dixit read Ramayan after we returned from Shej Arti.

ठाण्याचे सुप्रसिद्ध वकील रा. रा. नारायण धनश्याम सबनीस हे आजारी पडून कोंकणात गेले. तेथें त्यांची प्रकृति फारच बिघडून ते अत्यवस्थ झाले. तशा स्थितींत त्यांना महाराजांनीं दर्शन देऊन आश्वासन दिलें कीं, तूं आतां बरा होशील. दुसऱ्या दिवसापासूनच दुखण्याला उतार लागला व ते लौकरच साफ बरे झाले. सबनीस हे वेळोवेळीं महाराजांचे दर्शनाला येत. त्यांचे कडून महाराजांचे नांवावर कधीं कधीं पत्रें येत त्यांपैकीं एक पत्र माझ्या पाहण्यांत आलें, त्यांतील उतारा खालीं देत आहें.

" लिहिण्यास कारण कीं, आपले आशीर्वादें करून दोन्ही मुलगे पास झाले, या बद्दल आपले आम्हावर फारच उपकार आहेत.......... ठाणे येथें प्लेग आहे पण आपण फोटोचे रूपानें आमच्या बरोबर आहां यामुळें आमचे कुटुंबांत कोणासही कशाचीच भीति वाटत नाहीं. आपल्या फोटोचे दर्शनानें सर्व सुख व आनंद आहे........थोडीं फळें पाठविलीं आहेत त्यांचा स्वीकार व्हावा. दक्षणा रुपये दहा पाठविले आहेत. "

रा. रा. अनंत महादेव कुळकर्णी शिगवे यांचें पत्र.

कृतानेक सा. न. वि. वि.

माझे वडील मधील मावासे आलेला श्रीसाईमहाराज शिरडी यांचा अनुभव खालीं लिहिल्याप्रमाणें सादर करीत आहें.

माझे वडील हे १९१४ सालीं एकदां आमचे येथील मुलकी पाटील श्री. खासगीवाले यांचेकडे कांहीं कामासाठीं शिरडीस गेले. त्यांचेबरोबर माझे बंधूही गेले, त्या वेळेस ते नुकतेच मराठी सातव्या यत्तेची परिक्षा देऊन घरीं आले. वडिलांनीं शिरडीस येतोस काय म्हणून विचारतांच त्यांनीं शिरडीस जाण्याची तयारी वडिलांबरोबर केली. शिरडीस दाखल झाल्यावर दोघे बापलेक महाराजांचे दर्शनास गेले. त्यांनीं बाबांची कीर्ति वडिलांचे तोंडून ऐकली होती. तेव्हां बंधूस वाटलें कीं आपण बाबांस आपले परिक्षे-

बद्दल विचारावें म्हणून ते त्यांचेजवळ गेले व विचारलें कीं, ' महाराज यंदा मी सातवीचे परिक्षेला बसलों आहें, तींत पास होईन काय ?' असें विचारतांच महाराज म्हणाले 'तुझा ११४ नंबर येईल; पास होशील जा.' तेव्हां मला आश्चर्य वाटलें कीं, रिझल्ट लागण्याचे आधींच बाबांनीं ' तुझा नंबर अमकाच येईल, असें कसें सांगितलें ? नंतर तेथून उठून जाऊं लागलों तों त्यांनीं त्यांना प्रसाद म्हणून थोडासा पेढा दिला. व नंतर वडील व ते घरीं परत आले; झालेली सर्व हकीगत वडिलांनीं व बंधूंनीं मला सांगितली. पुढें कांहीं दिवसांनीं रिझल्ट लागला त्यांत आमचे बंधूंचा नेमका बाबांच्या बोलण्या-प्रमाणेंच नंबर आलेला पाहून आम्हा सर्व मंडळीस बाबांचे भविष्याबद्दल फार आनंद झाला, तो सांगतां येणें शक्य नाहीं.

सही—आ० अनंत महादेव कुळकर्णी सिंगवेकर यांची

श्रीसाईलीला ऑफिस वांद्रें.

म्यानेजर साहेब यांस चेहेडीहून लक्ष्मण रामजी आवारे यांचा रामराम वि. वि.

मी राहाणारा मौजे ताजनपुरची चेहेडी ता० जि० नाशिक, पोष्ट नाशिक रोड. माझें गांव नाशिक स्टेशन पासून एक मैलाचे अंतरावर पूर्व बाजूस सिन्नर रस्त्याकडे आहे. मला श्री० शिरडी येथील साईबाबा यांचा अनुभव आलेला आहे, तो आपले मासिकांत दाखल करावा अशी माझी नम्रतेची विनंती आहे. तो अनुभव खालीं लिहिल्याप्रमाणें.

माझे डोळे आल्यानें तिमिर होऊन माझे डोळ्यास टणका लागून [illegible] —त्यामुळें डोळ्यांस सारखी पाण्याची गळ लागली होती. [illegible] डोळे [illegible] त्यामुळें मला डोळ्यांनीं कांहींच दिसत नसलें. [illegible]

[illegible] न साधू आहेत. त्यांचेकडे गेल्यावर तुमचे डोळ्यांना आराम होईल. [illegible] सांगण्यावरून मी व माझ्या मातोश्री यांनी शिरडीस जाण्याचा बेत केला. आम्ही गुरुवारीं तेथें येऊन दाखल झालों. त्यावेळीं [illegible] [illegible] बसविण्याची ठरली होती व त्या वेळेस जमीन खणण्यास सुरुवात झाली होती. तें साल व महिना आपले ध्यानांत येईल. महाराजांचे पायांवर माझे आईनें माझा हात धरून माझें डोकें टेकवलें. महाराजांनी उदी दिली व " अल्ला अच्छा करेगा " म्हणून आशिर्वाद दिला. नंतर आम्ही आपल्या गांवीं परत आलों. गांवीं आल्यावर माझे डोळ्यांची गळ व ठणका राहिला. त्या उमेदीवरून आम्ही प्रत्येक गुरुवारीं येऊन महाराजांच्या दर्शनाच्या वाऱ्या सतत वर्षभर केल्या. ६ महिने लोटल्यानंतर गांवांतील कांही मंडळींनीं माझे मातोश्रीस सांगून तिचें मन वळवून मुंबईस बाटलीवाल्याचे इस्पितळांत डोळ्याचे उपचाराकरितां पाठविलें. तेथें गेल्यावर गोऱ्या डॉक्टर साहेबांनीं माझे डोळे एक तासभर तपासले व असा शेरा दिला कीं, तुझे डोळे नीट होणार नाहींत. आमचा मुंबईस जाण्याचा बेत झाला त्याच दिवशीं माझे सर्व अंगाला केसतोडासारखे फोड उठले होते. तरी पण आम्ही तिकडे लक्ष न देतां तसेंच निघून गेलों. नंतर आम्ही तेथून निघून आपले गांवीं आलों व डोळे जावोत अथवा राहोत असा मनाचा निग्रह करून शिरडीस बाबांचे चरणापाशीं येऊन राहिलों. नंतर माझी आई मला तेथेंच ठेवून गांवीं परत आली. मी गांवांत कांहीं दिवस माधुकरी मागत होतों. कधीं कधीं बाबांचा प्रसाद मिळत होता. तेथें माझा नित्यक्रम असा होता कीं, बाबा सकाळीं तोंड धूत असतांना जें पाणी खालीं पडे तें पाणी घेऊन त्यानें मी आपले डोळे धूत असें. असें करतां करतां मला एक महिन्यानें साधारण दिसूं लागलें. त्यावेळेस संध्याकाळीं बाबा चावडीपुढें उभे रहात व तेथें मंडळी दर्शन घेत. त्यावेळेस मीही रीतीप्रमाणें दर्शन घेत असें. त्यावेळेस एकदां श्री. बाबांनीं माझे उरावर दोन्ही हातांनी थाप मारली. त्यावेळेपासून मला साफ दिसावयास लागलें.

तेव्हांपासून बाबा समाधिस्त होत तोंपर्यंत मी शिरडीसच राहिलों. त्यावेळीं मातोश्री राधाकृष्ण बाईनीं मला पंपावर पाणी उपसाचें कामावर १ वर्षभर लावलें होतें. पुढें मी बाबांचें पडेल तें काम नेहमीं करीत असें. बाबांचे नांवानें मुंबईहून व इतर ठिकाणावरून पारसलें येत तींही मी लोकांचे मदतीशिवाय घेऊन येत असें. हेंही काम ५।६ महिने करीत असें. येणेंप्रमाणें माझा अनुभव आहे.

आंगठ्याची निशाणी

सहीची निशाणी डावे हाताचा आंगठा.
लक्ष्मण पाटील रामजी आवेर याचा असे.
दस्तुर अनंत महादेव कुळकर्णी सिंगवेकर.

माझ्या डोळ्यांच्या आंधळेपणामुळें महाराजांचें कामकरी (सेवेकरी) मंडळींनीं माझें नांव सूरदास असें ठेविलें होतें, व ह्या नांवानें मला तेथें हांका मारीत असत.

[illegible] आहे.

महाराजांचा [illegible] गोष्टीच्या द्वारें, किंवा [illegible] रूपकांच्या द्वारें बोध असे. त्यांच्या गोष्टी ऐकतांना श्रोते आनंदित होऊन तल्लीन होऊन जात. त्या गोष्टींचें पूर्णपणें आकलन कोणासही [illegible] होत नसे. संपूर्ण गोष्ट जशीच्यातशी कोणाचेंही लक्षांत राहत नसे. इतकेंच नव्हे तर एकाच गोष्टीचे निरनिराळे लोक निरनिराळे तऱ्हेचे अर्थ करीत. जो तो आपापल्या परिस्थिती प्रमाणें आणि मनोवृत्ती प्रमाणें अर्थ करी. महाराजांनीं सांगितलेल्या कांहीं गोष्टींचे आणि वाक्यांचें टिपण माझ्या संग्रहांत आहे, तें वाचकांच्या पुढें सादर करण्याचा विचार आहे. एखाद्या गोष्टीचें रहस्य सुचल्यास तें जसें सुचेल तसें देण्याचा विचार आहे. अर्थात टिपण किंवा रहस्य यथायोग्य आहे अशी खात्री मला देतां येत नाहीं. श्री साईलीलेच्या वाचकांपैकीं कोणी या पैकीं कांहीं गोष्टी ऐकल्या असल्यास आणि त्यांचें रहस्य त्यांना कांहीं सुचलें असल्यास त्यांनीं मला कळविण्याची कृपा करावी.

एकदां महाराज म्हणाले, 'मला रात्रीं स्वप्न पडलें. त्यांत मी बडबडावयाला लागलों. नंतर जागा झालों उठून बसलों. कांहींचें कांहीं दिसावयास लागलें. संशय येऊं लागले. गहूं आणवून दळण सुरू केलें. तेव्हां संशय गेले आणि बरें वाटलें.'

ता. १२-४-१९ च्या रात्रीच्या बैठकींत

एक खत्री होता. त्याला दोन मुलगे होते. शिवाय त्याचे आईबाप होते व बायकोही होती. ते दोन मुलगे मेले. त्यांची आई व आजी रडूं लागली. म्हातान्यानें समजूत केली. त्यांच्या वाड्यांत एक माणूस रहात होता. त्याचीं कांहीं सणगें होतीं. त्या सणगांत त्या मेलेल्या मुलाची सावली खेळूं लागली. मीही जवळ होतों. मी म्हटलें तीं सणगें तुम्ही आपल्याजवळ ठेवा. त्या मनुष्याला देऊं नका. त्याला पाहिजे तर त्याची किंमत द्या.' म्हातारीनें सणगें मांडीवर घेतलीं तेव्हां त्यांत मुलांची सावली दिसूं लागली. मग सणगांची किंमत देऊन टाकिली. मी म्हटलें तीं सणगें आपल्या सणगांत ठेवा. पुढें बारा महिन्याचे आंत पहिलें मूल आपल्या आईच्याच पोटांत आलें व दुसऱ्या बारा महिन्यांनीं दुसरें मूल पोटांत आलें. मग मी म्हटलें त्या माणसाला घालवून द्या. त्यानेंच पहिलीं दोन मुलें घेतलीं. तो दांड माणूस होता. लवकर निघेना. मग म्हातारीनें बाहेर जाऊन फिर्याद केली आणि शिपाई घेऊन आली त्या शिपायानें त्याला घालविलें. मग तीं मुलें वांचलीं. अशी अल्लामियाची करिमी असते. आणि आम्ही असे फकीर आहोंत.

ज्याची निष्ठा चांगली त्याचें कल्याणच होईल.

रा. रा. गणपतराव नरके यांनीं रा. रा. काकासाहेब दीक्षितांस पाठविलेल्या पत्रांतील उतारा:—

ति॥ काकासाहेब यांस साष्टांग नमस्कार. काल सकाळीं श्री समर्थांनीं सांगितलेली गोष्ट हा सोबत पाठविली आहे. मी हजर नव्हतों. मला वझ्यांनीं सांगितली.लिहिल्यावर, त्याना दाखवून आपलेकडे पाठवीत आहे.

सकाळची गोष्ट. ता. १६–४–१९१८

रोशनगांव व देवगांवचे मध्यें एक नाला आहे. आम्ही बारान् बारा वर्षें फिरतां फिरतां तेथें गेलों. खायला कोणी आंबे आणून दिले. त्याच्या कोया लावल्या. दोनतीनशें झाडें लाविलीं. अल्लामियाची करणी; तीं आठ दिवसांतच चांगली वाढून आलीं. मोठीं दिसायला लागलीं. दोन चार वर्षांतच चांगला मोहर आला. कोणी म्हणायला लागले बाबा हा मोहर झाडून टाका; लवकरच मोहर आला तर आंबे कांहीं चांगले यायचे नाहींत. मी म्हटलें, 'मी आपले हातांनीं झाड लाविलें. त्याचा मोहोर कांहीं झोंडायचा नाहीं. मोहोर तसाच राहूं दिला. एक मांग राखण ठेवला. त्या मोहराचे खूप मोठाले आंबे आले. सर्वांनीं खाल्ले. देवगांवांत मोठेमोठे श्रीमंत लोक होते त्यांनीं व सगळ्यांनीं आंबे खाल्ले. त्या गांवचे आंबे एथेंही आणले. त्यांतल्या कांहीं कोया मी अप्पा कोत्याला दिल्या आणि त्यानें त्या लावल्या. तेथें ह्या फकीरानें (बडे बाबा) जागा घेतली. पण हा कांहीं चांगला निवाला नाहीं. नंतर तेथें एक ब्राह्मण आला. तोन त्याची बायको असे दोघे होते. त्यांनीं तेथें घर बांधलें. ब्राह्मण मोठा उद्योगी होता. मी एकदां त्याचे घरीं गेलों होतों. ब्राह्मण घरीं नव्हता. कोठें बाहेर गेला होता. दोहो बाजूला पैशाचे ढीग पडले होते. पुढें त्याचें फार चांगलें झालें. त्याला ईश्वर पावला. तेथून मी निघालों व गावाला गेलों. तेथून बीडला गेलों. पुढें एक जंगल लागलें. मी परत बीडला आलों, तेथें [illegible] आला व तेथून इथे आलों.

दुपारी फकीरबाबास पोंचवून आल्यावर गादीवर बसतांना लिंबाच्या- [illegible] बाबा मोठ्याने आमच्याजवळ म्हणाले, 'मांझा [illegible] [illegible]

श्री समर्थ साई बाबा समर्थ

कवि:—गजानन ...

अभंग १

मन इच्छी हेंची नित्य तुझी सेवा। शिरडीवासी देवा। साई
बाबा ॥ १ ॥ कारण जें झालें जन उद्धराया। आठव त्या पायां
दिवानिशीं ॥ २ ॥ नेत्रा लागो चाळा पहावें तुझें ध्यान। रंगावें हें मन
भजनामाजी ॥ ३ ॥ लागो नित्य ध्यास तुझीया नामाचा। आणिक हे
वाचा कांहीं न वदो ॥ ४ ॥ गजानन म्हणे ठेवीलासे माथा। सद्गुरु
साईनाथा। पायांवरी ॥ ५ ॥

अभंग २ रा.

चला शिरडी जाऊं। डोळे भरुनी बाबा पाहूं ॥ १ ॥ घेतां समाधीचें
दर्शन। सहज हरुनी जाये शीण ॥ २ ॥ जमा होती समाधीपाशीं।
हिंदू यवन पारशी ॥ ३ ॥ तेथें कैंचा भेद भाव। सर्वांभूतीं साई देव ॥ ४ ॥
सर्व धर्म एक झाले। साई बाबा पायीं ठेले ॥ ५ ॥ उद्धराया पतीत
जन। केलें शिरडीग्रामीं ठाण ॥ ६ ॥ शिवसुत गजानन। म्हणे त्या
मी शरण ॥ ७ ॥

अभंग ३ रा.

आला विजया [illegible] जाऊं चला शि[illegible]
बाबांची पुण्यतिथी [illegible] साई मता ॥ [illegible]
साई बाबांचे चरण ॥ [illegible] शिरडीं रमाधत्र ॥ [illegible] गजानन
॥ ४ ॥ उद्धराया जडजीव आला शिरडीं [illegible]
म्हणे वंदूं। साईनाथ दीन बंधू ॥ ६ ॥

अभंग ४ था

आम्हा लाभलें निधान। साई बाबांचे चरण ॥ १ ॥ आदीनाथाचा
अवतार। साईनाथ [illegible] ॥ २ ॥ काय सांगों साचिकार। चारी
[illegible] आकार। शिरडीं [illegible] ॥ ४ ॥
मुक्तांचें माहेर ॥ [illegible] गजानन ॥ ५ ॥
[illegible] लीन गजानन

माझा बाबांच्या भक्त मंडळीसीं परिचय.

मला ओळखणारे एक साई बाबा व त्यांचे शिष्य राजमान्य राजश्री हरी सीताराम दीक्षित होत. बाबांच्यांना ओळख पडण्यासाठीं खालीं माझा थोडका इतिहास देत आहें.

माझे वडील कैलासवासी शिवराम बाळकृष्ण खळे हे रा. रा. दीक्षित त्यांच्या आफीसांत १८ वर्षे टाईपीस्ट होते. त्यानंतर मी त्यांच्या आफिसांत एक महिना प्रोबेशनवर होतों. पण माझें दुर्दैव कीं मला व आमच्या सर्व कुटुंबास दुःखांत लोटून माझ्या वडिलांनीं स्वतः अक्षय सुखाचा लाभ घेण्यास परलोकीं प्रयाण केलें. त्यानंतर मी बरेच दिवस नोकरी धंदारहित होतों. पण श्रीसमर्थ साईबाबांच्या कृपेकरून व रा. दिक्षीतांच्या आशीर्वादेंकरून मी सांप्रत मेसर्स कनुभाई आणि शास्त्री नांवाच्या सॉलिसीटरच्या कंपनीत नोकरी करीत आहें. वरील अभंग श्रींच्या प्रेरणेनेंच करून त्यांच्या चरणीं अर्पण केले आहेत.

श्री. गुरु साईश प्रभु.

विजया दशमी १८४१

पद.

"सकळ गुणनिधान साई ॥" ही १० अक्षरी पदाचे प्रत्येक [illegible] अक्षर प्रत्येक चरणाशीं मांडलें आहे. (ण च्या ठिकाणीं न चा उपयोग करण्याची पद्धत पूर्वीपासूनच आहे.) हा एकनाथ महाराजांच्या अभंगाची चाल (आपले गुरुची स्तुती ओवी ४३):-

स-सकळ गुण निधान साई । प्रेम भरें तूं मनाचे ध्याई ॥ धृ० ॥

क-कधीं योग येईल आता । हिताचे मार्गी जावें ताता ।

निरंतर चिंती तुझे गुणवंता । [illegible] ॥

[illegible]

गु-ण अवगुण ते आर्ते विलया । दावि ऐसें तुझ्या स्वरुपा ।
तेंचि भजभजरे उद्भव पाया । लाभ करीं बेई ऽऽ ॥ ३ ॥

ल-(ल)-च लागत ही संतत संपत । आत्महित हा लाभ सर्वादित
संतासीं जो प्रेमें अर्चित । मिळत मुक्ति भाई ऽऽ ॥ ४ ॥

नि-कट वास सुवास करीरे । सोहंसि तो वास कसारे ।
मलयगिरि तो खैर होइरे । संत संग झणि घेई ऽऽ ॥ ५ ॥

धा-रोष्ण पय हें प्राशन करितां । कांतीवर्धक होय तत्त्वतां ।
त्यापरि चरणामृतही मिळतां । सफल जन्म होई ऽऽ ॥ ६ ॥

न-व मास भरी उदरीं उकडी । सोहं सोहं बोल कडकडी ।
बाहेर येतां कोहं कांढी । ऐसी दशा कां ? ही ऽऽ ॥ ७ ॥

श्रीचरणीं प्रार्थनापर मागणें.

सां-भाळाव सकल जनाला । भक्ति प्रेम तें लागो मजला ।
सर्वां भूतीं तूंचि नटला । ऐसें देणें देई ऽऽ ॥ ८ ॥

ई-शा तव आजि पुण्य दीन तो । अवातारांचीं संख्या वदतो ।
सोमनाथा प्रती दासतो । शाम देई ग्वाही ॥ ९ ॥

टीप :—अक्षरावरील खुणांचे आकड्यांसहित स्पष्टीकरण ।

१ हातांत. २ मुलेवाळे. ३ द्रव्य. ४ पुजा करणें. ५. जवळ (नजीक). ६ तेजस्वी (ला). ७ चंदनाचें झाड. ८ एका झाडाचें नांव. ९ ताजें दूध. १० तेजःपुंज किंवा (आयुष्यवान्) ११ उत्तम दिवस. १२ दहा अवतार. १३ किंवा—सोमनाथा असें वाचणें. किंवा सोरटी सोमनाथ लिंगाचे ठिकाणीं श्रीची मूर्ति. १४ या देहाचें नांव: भास्त खुलासा श्रीसाई लीला वर्ष १ अंक २ आर्यासप्तकीं पहा. (श्री उद्धवप्रसाद) [illegible]

श्रीसाईबाबांचे बोल.

आलास कशाला ? गवऱ्या वेचायला !

मालकाला ओळखलें पाहिजे.

चारशें माणसें चावडींत होतीं. तिसरे प्रहरीं गाड्या आल्या व ते गाडीवाले म्हणाले ~~हें धन तुमचें आहे.~~ तुम्ही मालक आहांत. मग तें भिंतींत रचून ठेवलें.

एका एका बाजूस दोन दोन मांग ठेवले.

वाड्यांत बसलेल्याला ओळखलें पाहिजे.

रहेनाम अल्लाका.

सब अल्ला अल्लाही है.

लोकांचें मनशिक कोठें चांगलें आहे ?

मनशिक चांगलें पाहिजे.

चौघांचे मुडदे पाडीन (चारी देहांचे).

रोहिला रात्रभर त्रास देतो अशी तक्रार झाल्यावर उत्तर—त्याची बायको अनावर झाली आहे. ती मला [illegible] येते पण त्या ओरडण्यानें पळून जाते व मग मला झोप लागते.

पैठणास होतो. चार हजार लोक [illegible] [illegible] जाण्यास [illegible] [illegible] त्यांचे मागून गेलों. [illegible] गेलों, [illegible] [illegible] [illegible] मागाहून गेलों [illegible] [illegible] गेलों, त्यांना [illegible] [illegible] [illegible] [illegible] [illegible] आलों. तेथें [illegible] राहिलों [illegible] [illegible] [illegible] एक [illegible] [illegible]

स्फुट विषय.

श्रीक्षेत्र शिर्डी येथील शके १८४६ चा गुरुपौर्णिमेचा उत्सव.

नेहमींप्रमाणें यंदाही श्री गुरुपौर्णिमेचा उत्सव शिर्डी मुक्कामी मोठ्या प्रेमानें व थाटानें साजरा करण्यात आला. एक दोन दिवस अगोदर पासून मुंबई, नागपूर, खांडवा, नाशिक पुणें वगैरे ठिकाणाहून श्री साईबाबांची बरीच भक्त मंडळी उत्सवासाठीं आली होती. त्यांत या उत्सवाचे मालक श्रीमंत पूर्णचंद्र भय्या बुटी, श्रीयुत काकासाहेब दीक्षित, श्री. अण्णासाहेब दाभोळकर, भाऊसाहेब धुमाळ, श्री. डॉक्टर खासगीवाले, श्री. आत्माराम आळाजी, श्री. काकासाहेब रांगणेकर, श्री० बाळासाहेब रेगे व त्यांचे दोन बंधु, श्री. पुरंदरे, श्री. डोळस आपल्या परिवारासह पुणेकर, श्री० दुबे वगैरे बरीच मंडळी होती.

ता. १५-७-२४ रोजीं तिसरे प्रहरीं ४ वाजतां शिर्डी संस्थानच्या व्यवस्थापक मंडळीची सभा श्री० बाळासाहेब रेगे यांच्या अध्यक्षताखालीं झाली. त्यावेळीं संस्थानचा वार्षिक रिपोर्ट आणि जमाखर्चाचा आढावा हे सभेस सादर करण्यांत आले आणि सभेनें ते मंजूर केले.

हा वार्षिक रिपोर्ट व हा आढावा या मासिकाच्या २ रे वर्षाच्या श्रावणच्या अंकात प्रसिद्ध झाला आहे.

रात्री १० पासून १ पर्यंत श्री. बाळासाहेब रेगे यांचे श्रीचे समाधी-पुढें श्रीसंततुकाराम-चरित्रावर भक्तिपूर्ण, प्रेमळ व सर्वतोपरी सुश्राव्य कीर्तन झालें.

त्यानंतर श्रीची शेजारती होऊन त्या दिवसापुरता कार्यक्रम आटोपला.

दुसरे दिवशीं गुरुपौर्णिमेचा दिवस. प्रातःकाळीं काकड आरतीची घंटा वाजल्याबरोबर सर्व मंडळी समाधीजवळ गोळा होऊन मोठ्या थाटानें काकडआरती झाली. त्यानंतर समाधीला संस्थानाकडून व भक्तमंडळीकडून खासगी तऱ्हेचे असे ११ अभिषेक म्हणजे एक लघुरुद्र झाला. हें अभिषेकाचें काम सकाळचे सुमारें ११ वाजेपर्यंत चालू होतें. अभिषेकानंतर समाधीला पंचामृताचें व उष्णोदकाचें स्नान घालून नंतर समाधी पुसून नीट

गलेफ व फुलांचे शेरे चढविले. समाधीवर फुलांचा मांडव केला असून भक्त मंडळींनी आणलेल्या रंगीबेरंगी गोळ्यांनी समाधीच्या जागेस विशेष शोभा आणली होती. समाधीची पूजा आरती होऊन सर्वांस प्रसाद याटी-पावेतो दुपारचे ३ वाजले. बहुतेक मंडळींनी श्रीगुरूस वस्त्रें अर्पण केलीं.

रात्री सुमारें ९॥ वाजेपासून रथाची मिरवणूक निघाली. रथास उत्तम प्रकारें सजवून आंत श्रीसाईबाबांची तसबीर ठेवली होती. पुढें सुस्वर वाजंत्र्यांचा ताफा होता. छत्र, चामरें, अबदागिरी वगैरे सर्व यथास्थित होतें. रथाबरोबर भजनी मेळे, दिंड्या व मंडळीचे थवे चालत होते. वेळोवेळीं श्रीसाईनाथांच्या जयजयकाराच्या गर्जनेनें भक्तमंडळीचीं अंत:करणें प्रमानें उचंबळून येत. जागजागीं मंडळींनीं प्रेमानें मिरवणूक थांबवून श्रीच्या तसबीरीची पूजा करून आरत्या ओंवाळल्या. भगत म्हाळसापतीच्या घरापलीकडील पटांगणांत, बराच वेळ रथ उभा करून लांबलांबून आलेल्या भजनी मंडळीचे व गांवच्या मंडळीचें भजन फार उत्तम झालें. तेथून मिरवणूक जी निघाली ती श्री. काकासाहेब दीक्षित यांचे वाड्यासमोर आल्यावर तेथें रथ थांबवून चांगले दोन तासपर्यंत भजन, गांवकऱ्यांचें कळीत, गारुड, आणि मुक्काम खोपडी ता. कोपरगांव येथील प्रसिद्ध तुकाराम थाजी गुरव यांच्या निवडक नकला झाल्या. अशा थाटानें रथाच्या मिरवणुकीचें काम ब्रीच रात्र होईपर्यंत झालें.

मिरवणुकीनंतर श्रीसाईबाबांची शेजारती करून मंडळी विश्रांति करण्यास गेली.

दुसरे दिवशीं म्हणजे ता. १७।७।२९ रोजीं अन्नसंतर्पण [illegible] गोरगरिबांस अन्नदान दिलें. सुमारें एक हजार पात्र झालें असेल. [illegible] चावडीत थाटाची मिरवणूक गेली व शेजारती झाली.

दुसरे दिवशीं नेहमीप्रमाणें काकड आरती झाली आणि [illegible] [illegible] झाल्यावर [illegible] झाले. [illegible]

[illegible] झाली. [illegible] हा पहिलाच प्रसंग होता. [illegible] रंग चांगला आला होता.

याप्रमाणें श्रीसाईबाबांच्या कृपेनें हा उत्सव निर्विघ्न पार पडला. हा उत्सव शिर्डीस सुरू झाल्यास १६ वर्षें झालीं. आर्यांची उत्सवप्रियतेबद्दल मोठी ख्याति आहे. आर्यांच्या इतके उत्सव दुसऱ्या कोणत्याही देशांत व धर्मांत आढळणार नाहींत; आमचे उत्सव संख्येनें पुष्कळ आहेत येवढेंच नव्हे, तर त्यांत विविधताही फार आहे. प्रत्येक उत्सवांत कांहीं तरी नवीन खुबी व नवीन तत्त्व ग्रथित झालेलें, सूक्ष्म विचारांतीं आढळेल. दुसरी गोष्ट अशी कीं, कोणताही उत्सव निव्वळ सामाजिक स्वरूपाचा क्वचित्‌ नसतो. प्रत्येक उत्सव कोणत्यातरी देवतेनिमित्त केला जातो; म्हणजे आमचा प्रत्येक उत्सव धर्माच्या पायावर उभारलेला आहे. अशा उत्सवाच्या संख्येचें व विविधतेचें परीक्षण केल्यास आस्तिक्य बुद्धि अधिकाधिक वाढावी, धर्मा-वरील श्रद्धा दृढमूल होत जावी, परस्पर द्वेषभाव व मत्सर दूर होऊन ऐक्य-संवर्धन व्हावें, स्वार्थत्यागाचा धडा मिळावा, परमतसहिष्णुता अंगांत बाणावी, प्रवास होऊन आनायासें बहुश्रुतपणाचा लाभ व्हावा, इत्यादि अनेक उद्देश आर्यांच्या सणांत व उत्सवांत आढळून येतील. पण आज-काल सर्व गोष्टीप्रमाणें उत्सवांसही शैथिल्य प्राप्त झालें आहे. यांत काय आहे ? त्यांत काय आहे ? असेंच म्हणण्याची लोकांची प्रवृत्ति दिसून येते. त्यांना कशांतच कांहीं राम दिसत नाहीं. हीं र्‍हासाची स्पष्ट लक्षणें होत. तेव्हां हें शैथिल्य दूर करण्यासाठीं धर्मावर चढलेले कीट जाळून त्याचें मूळचें उज्वल स्वरूप प्राप्त करून देण्यासाठीं आर्यधर्माचा, आर्य संस्कृतीचा अभिमान बाळगणाऱ्या प्रत्येकानें—मग तो पुरुष असो किंवा स्त्री असो, वृद्ध असो अथवा बाल असो—प्रयत्न केला पाहिजे; आणि या महत्कृत्याचा आरंभ उत्सवांत भाग घेऊन, त्यांना नीट व्यवस्थित स्वरूप देऊन केला पाहिजे. असो. श्रीसाईबाबांच्या कृपेनें प्रत्येक भक्ताच्या मनांत आपल्या धर्मा-बद्दल दिवसेंदिवस अधिक प्रेम व श्रद्धा उत्पन्न व्हावी व असे उत्सव निर-[illegible]

श्री संस्थान शिर्डी येथील शके १८४६ चे गुरुपौर्णिमेच्या उत्सवाचा हिशोबः—

जमा	खर्च
२०० श्री. केशवराव गोपाळराव बुटी व बंधु यांजकडील वर्गणी	।≈ हिशेब ठेवण्यास चोपडी
२४२।।।≈ किरकोळ वर्गणी	३०।। श्रींच्या गळेफास खर्च
७३।।≡।। श्रीसमर्थांचे पेटींत उत्पन्नाचे	२१ साटीन वार ७
	९।। फीत वार १५
	३०।।
दिवसांत पडलेली रक्कम	५ फुलांचा शेरा
९१६।।-।।	१२ खैरात
	१० किरकोळ
	२ तुकाराम गुरव
	१२
	१। अभिषेक खर्च
	१ दक्षिणा खर्च
	२८८≈ आचाऱ्याचा खर्च व पगार
	५।।।≡ चहाचा डबा
	२३। गोडें तेल
	२१८≡।। देवस्थानाकडून पूजेचें साहित्य वगैरे घेतले त्याबद्दल आणि देवस्थानाचे पांच दिवसांचे खर्चाबद्दल देवस्थानास दिले
	२०५।-।। भोजन खर्च
	१९७। गोपखर्च
	१।। प्रसादाचे टेबरसची [illegible]
	१७।≈ प्रसादानिमित्त खर्च, [illegible] तयार करविले, [illegible]
	९१६।-।।

[illegible] विनंति.

हें मासिक सुरू करण्यांत आमचा [illegible] हेतु नसून [illegible] खर्चांत भागून राहिलेलें द्रव्य श्रीसाईबाबांच्या एखादें फंडास जमा व्हावें असा उद्देश असल्यामुळें, प्रत्येक वर्गणीदाराने मनांत आणल्यास आपापल्या स्नेह्यां-तून निदान एक तरी वर्गणीदार मिळविण्याचें श्रेय घेतल्यास एकंदरीनें कितीतरी मदत केल्यासारखें होणार आहे. शिवाय अशा रितीनें मदत करणा-ऱ्यानें श्रीसाईसमर्थांची पर्यायानें सेवा केल्यासारखेंच होणार आहे.

विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे पौर्णिमेपर्यंत पोष्टांत पडतील व ते ग्राहकांस दर महिन्याचे १० पर्यंत पोहोंचले जातील अशी तजवीज ठेविली आहे. पोष्टांत क्वचित् अंक गहाळ होत असतील व त्यामुळें जर ग्राहकांनी अंक न मिळाल्याची तक्रार पुढील महिन्याचे अमा-वास्येपर्यंत आमचेकडे केली तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.

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

नोटीस.

या मासिकासंबंधानें पत्रव्यवहार करणें तो खालीं सही करणार यांच्या नांवानें खालीं लिहिलेल्या पत्त्यावर करावा.

[illegible] गोविंद रघुनाथ दाभोळकर.

श्रीसाईलीला ऑफीस. ५ सेंट मार्टिन्स रोड, वांद्रे बी. बी. रेल्वे.

किंमत [illegible]. Register No. R. 1728.

शिर्डी येथील

श्री सद्गुरु

साईनाथ सगुणोपासना.

हे पुस्तक मूळ चे० सु० [illegible] भीष्म यांनी शके १८३३ त तयार केले होते. [illegible] नवीन आवृत्ती छापण्यांत आली आहे.

[illegible]

श्रीसमर्थ साईनाथ महाराज यांच्या [illegible] म्हटली जाणारी पद्ये, [illegible] भजनकाळीं [illegible] सद्गुरु शास्त्री भीष्म यांनी तयार केलेली पद्ये, पराभूजा व मानसपूजा [illegible] ह्यानंतर पुस्तकांत संग्रह केला आहे. पुस्तकाचे [illegible] दोन आणे ठेविली आहे.

हरि सीतारामे दीक्षित

पुस्तक मिळण्याचे ठिकाण—श्री साईलीला ऑफिस.

रा. रा. गोविंद रघुनाथ दाभोलकर.

[illegible] रोड, बांद्रे.

[illegible] श्री शिर्डी संस्थान [illegible]

शिर्डी, ता. [illegible] जि. अहमदनगर

[illegible]

वर्ष २ रें] कार्तिक शके १८५६ [अंक ८ वा

संपादकः— लक्ष्मण गणेश महाजनी

अनुक्रमणिका.

स्फुट विषय १४५–१४६
महाराजांचे अनुभव २३३–२४४
महाराजांची बोधपद्धती १५–२२
श्री साईसच्चरित ३९१–४०८

वर्गणीचे दर

वार्षिक टपाल खर्चासह मनीऑर्डरनें अगाऊ रु. २।≈ व्ही. पी. नें २।।≈, चालू अंकाची ।≈, मागील अंक शिल्लक असल्यास ।।.

मासिकाच्या वर्गणीदारांस विनंति.

हें मासिक सुरू करण्यांत याच्या चालकांचा हेतू याची छपाई व खर्चवेच भागून राहिलेलें उत्पन्न श्रीसाईचावडच्या एकादे फंडास जमा व्हावें असा असल्यामुळें, प्रत्येक वर्गणीदारानें मनांत आणल्यास आपापल्या स्नेह्यांमधून निदान एक तरी वर्गणीदार मिळविण्याचें श्रेय घेतल्यास एकंदरीनें कितीतरी मदत केल्यासारखें होणार आहे. शिवाय अशा रीतीनें मदत करणाऱ्यानें श्रीसाईसमर्थांची पर्यायानें सेवा केल्यासारखेंच होणार आहे.

विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे पौर्णिमेपर्यंत पोष्टांत पडतील व ते ग्राहकांस दर महिन्यास ता. २० पर्यंत पोहोंचते जातील अशी तजवीज ठेविली आहे. पोष्टांत क्वचित् अंक गहाळ होत असतील व त्यामुळें जर ग्राहकांनीं अंक न मिळाल्याची तक्रार पुढील महिन्याचे अमावास्येपर्यंत आमचेकडे केली तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.

नोटीस.

या मासिकासंबंधानें पत्रव्यवहार करणें तो खाली सही करणार यांच्या नांवानें खाली दिलेल्या पत्त्यावर करावा.

[illegible]

[illegible] वांद्रे, बी. बी. [illegible]

शके १८४६ व इ० स० १९२४ च्या श्री सद्गुरु साईनाथ महाराजांच्या पुण्यतिथीप्रीत्यर्थ वे० शा० संपन्न कृ० जा० सीष्म यांनी तयार करून पाठविलेले व त्यावेळी श्रींचे समाधि समोर म्हटले गेलेले पद—

पद.

श्रीगुरुराया तव चरणा या भाल ठेवितो नमना या ॥
तोडुनिया परमाया बंधन मुक्त करा अखिल जीवा या ॥ ध्रु० ॥
साधन नुरले स्वाधिन कांही सुखी जीव होईल कसा ॥
साधुसंतजन चिंता करिती भारतभूजन ताराया ॥ १ ॥
ईश्वर तूं अव्यक्त वस्तु तूं भुवनत्रय चालक साई ॥
ईक्षण करिसी स्वस्थ बसुनिही भक्तव्यसन निवाराया ॥ २ ॥
नानापरिचे क्लेश भोगिती सोडिति गुरुकुल अभिमाना ॥
नास्तिक जन हे व्यसनीं पडतां येती शरण तुझे पाया ॥ ३ ॥
थरथर कांपति दुर्जन बघुनि त्वदुग्रमूर्तीसी नाथ ॥
थकतां येती शरण तुला ते क्षमाऽपराज्य मागाया ॥ ४ ॥
साईनाथ गुरुचरण तरण भवसिंधु कृपाघनकर हरसा ॥
साधन विरहितही तुज नमितो कृष्णदास कर जोडुनियां ॥ ५ ॥

रा. रा. नीलकंठराव गडी काठीकर यांनी रचिलेले व या पुण्यतिथीचे वेळी म्हटले गेलेले पद.

(राम भजावा राम या चालीवर)

पद.

सद्गुरुचरणीं ध्यास । धरावा ॥
सद्गुरु मूर्ती निशिदिनि चिंतन । हाच सदा अभ्यास ॥ १ ॥ ध्रु० ॥
सांईनाथ पद चिंतन घडलें । श्रीहरी दीक्षित यांस ॥ २ ॥ ध्रु० ॥

चरण १, ३, ५, ७, ९, च्या आद्याक्षरांचे जुळणीत " श्रीसाईनाथ " व चरण ३, ५, ७, व ९ यांच्या अंत्याक्षरांच्या जुळणीत ' साईनाथ ' व चरण २, ४, ६, ८, १०, यांच्या आद्याक्षरांत " तो साईनाथ " हा नाममंत्र फार चांगला साधला गेला आहे.