Pages 3 6-12-1910.

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

Pages 4 to 6 7-12-1910.

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

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

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

Page 7 8-12-1910.

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

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

Page 9 — 9-12-1910.

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

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

Pages 10–11 10-12-1910.

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

treated them the same way as ... and talked first of ... Then he talked of buildings ... and added "The world is gone mad. ... acquired a peculiarity of evil thinking ... myself on an equality with any of them ... listen to what they say. Nay, I never ... should I reply ?" He then dism... and told us to return to Wada. He ... Patwardhan Junior and told him ... hind as usual mentioning "tomorrow ... of departure. I and Babasaheb S... returned to Wada. It appears Param... companions went to the Lady Radha-kr... saheb Jog's wife has been ill. She ... ted very much by what Sayin Saheb ... he gives no medicine but apparen... patience today and wanted to go away ... saheb Jog, out of sheer helplessness ... let her go. Sayin Saheb made repeated ... about her and when she was going, wh... in the evening Bapusaheb Jog promised ... formally to Sayinsaheb for asking perm... said she felt better and did not wish to ... dered.

Pages 12-13

In the morning after I finished m... had a wash, Mr. Haribhaoo Dixit of ... a few companions, Mr. Tarkhad son of ... Atmaram Pandurang, and Mr. Maha... cousin of Annasaheb Mahajani of Ak... to Sayin Saheb as usual and today's ...

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

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

Pages 14-15 12-12-1910.

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

I was a bit late and missed a very interesting story told by him. He teaches in parables. It was about a man having a very beautiful horse, which, do what he could, would not go in pair. It was taken all round and given all the usual tra[illegible] to no purpose. At last a *widwan* suggested being taken to the place from which it was or[illegible]nally brought. This was done and then the h[illegible] went all right in the harness and became v[illegible] useful. I heard the fragment of the parable. Then he inquired when I was going. I replied that I would go when he gave me permission of his own accord to go. He replied, "You go today after taking your meals" and later on sent curds by the hands of Madhavrao Deshpande as Prasad to me. I had it at meal, and soon after it, went to Sayin Saheb. He confirmed his permission to go as soon as I went. My son did not feel sure of the permission and so asked expressly and the permission was given in clear words. The Sayin Maharaj today asked Daxana of others, but nothing of me or my son. I was very low in funds and he appeared to know it. After saying [illegible] to Mr. Nulkar, Mr. Dixit, Mr. Bapu[illegible] Jog, Babasaheb Sahasrabuddhe, Madhav[illegible] Deshpande, Balasaheb Bhate, Wasudeorao and [illegible] we left with Patwardhan, Pradhan, Kak[illegible] [illegible], Mr. Tarkhad. and Mr. Bhide who [illegible] good-[illegible]. We caught the train about 6-30 p. [illegible] Kopargaon and travelled to Manmad, Mr. Bh[illegible] getting down at Yeola. I and my son will s[illegible] [illegible] by the Punjab Mail.

मी श्रींच्या चरणीं मस्तक ठेवून म्हटलें कीं ही गोष्ट मजकडून मुळींच होणें शक्य नाहीं. त्यावर श्री म्हणाले कीं जें शक्य नाहीं तेंच मी करीन व करवून घेईन. तरीही मी म्हटलें कीं हें मला अगदीं शक्य नाहीं त्यावर श्री म्हणाले "मी तुला मस्त पैसा देईन. पुरून उरेल इतका देईन. मनमुराद भरके देऊंगा. मी तुझ्या वगैरे घेऊन ठेविल्या आहेत तूं हो म्हण." त्यावर मी श्रीचरणीं मस्तक ठेवून म्हणालों कीं आपण असतां व असा आपला आशिर्वाद असतां आतां मी कधीं भिणार नाहीं. परंतु आपणच हें सर्व केलें पाहिजे. कारण आपण सर्व जाणतच आहात. त्यावर बाबा म्हणाले "अल्ला मालिक है." व पुढें मला श्रींनें खिशांत हात घालून मूठभर पैसे दिले. त्या सुमारें सहा आण्याच्या दिडक्या होत्या. त्या मी घेत नव्हतों तरी त्यांनी "ठेव, असू दे; आपल्याला पाहिजे आहेत" असें म्हटलें व माझ्या बंधूस २ दब् दिले. त्या वेळीं आमच्या मातोश्रींच्या मनांत नाशिकास जावयाचें होतें. परवानगी विचारतां श्री म्हणत "जाऊं दोन प्रहरीं." असें कर करून मला त्यावेळीं श्रींनें अकरा दिवस ठेवून घेतलें व नंतर नाशिकास जाण्याची परवानगी दिली. ती ही अशी "एक दिवस जावें, दुसरे दिवशीं रहावें व तिसरे दिवशी घरीं चालतें व्हावें." परंतु मातोश्रींच्या तीर्थविधि संबंधानें बाबा कांहीं बोलले नाहींत. त्याप्रमाणें दुसरे दिवशीं सकाळींच श्रींची आज्ञा घ्यावयास गेलों त्यावेळीं मला आनंदानें आज्ञा व उदी व प्रसाद दिला. नंतर आमच्या मातोश्री वगैरे सर्व मंडळी आज्ञा मागावयास गेली. त्यांना म्हणाले "त्याला सांगा कीं उपाशीं जाऊं नये. जेऊन खाऊन आनंदानें जावें" त्याप्रमाणें त्या मंडळीनें मला सांगितल्यावरून मी पुन्हां गाडींतून सर्व सामान बाहेर काढून जेवणाच्या तयारीस लागलों. नंतर श्रींची आरती वगैरे झाली त्यावर आई बाबांस म्हणाल्या "बाबा आपली नजर [illegible] असावी." बाबा म्हणाले "आई, मी माझा भाऊ एक सोडून [illegible] असणार तरी त्याला विसरणार नाहीं व त्याला टाकून मी एकटें [illegible] जाणार नाहीं. अल्ला है. तूं कोठें त्याला सांभाळील ! [illegible] [illegible] त्यांनीं [illegible] [illegible] आम्हीं जात असतां [illegible]

दिसेना. [illegible] नको ? नंतर आम्ही नाशिकास आलों. व [illegible] रो. दामोदर पाराशरे यांच्या घरीं उतरलों. त्यांनीं आमचें [illegible] [illegible] [illegible] राहिलें होतीं. तो दिवस भाद्रपद शु॥ ३ चा होता व संध्याकाळीं मातोश्रीस सांगितलें कीं, तीर्थविधि करणें असेल तर करून घ्या. उद्यां करूं, आज श्री गणपती उत्सवाची गर्दी आहे असें त्यांनीं म्हटलें मातोश्रीचा बेत झाला. मला विचारलें तुम्ही तीर्थविधि करणार काय ? मीं म्हटलें नाहीं. कारण श्रींची आज्ञा नव्हती. तरी आपल्याला करणेंच असल्यास माझ्या धाकट्या भावाकडून करवा असें मी म्हटलें व तसें ठरलेंही. परंतु श्रीची आज्ञा नसल्या-मुळें त्या आमच्या बंधूला त्याच दिवशीं इतका ताप आला, व तो इतका बेत होऊन पडला कीं त्याला सूर्योदय व सूर्यास्ताचें भानहीं राहिलें नाहीं. यामुळें मातोश्री वगैरे फारच घाबरलीं व त्यांनीं त्याला घरी आण-ण्याचा बेत केला. रा. रा. दामोदर पाराशरे हे फारच घाबरले व त्यांनीं मला सांगितलें कीं, आपण आतांच घरीं जा.गाडी आहे. मी सांगि-तलें "मला आज रहाण्याबद्दलची श्रीची आज्ञा आहे. मी आज जाणार नाहीं व उद्यां तुम्हीं रहा म्हटलें तरी मी रहाणार नाहीं. व त्याप्रमाणें सर्व मंडळी राहिलों व ते पराशरेंही तेथेंच रात्रीस वस्तीस राहिले. कारण बंधूचा ताप फारच वाढला. तरी पण तोच पहाटेस ४ वाजतां मला हांक मारीत उठला व तहान फारच लागली आहे, तरी कांहीं प्यावयास द्या असें म्हणाला तेव्हांच श्रीची उदी चहांत टाकून मी त्याला दिली व तो शौचास गेला. व त्याला इतकी हुषारी वाटली कीं, त्यानें व नंतर सर्वांनीं निघण्याची तयारी केली. त्यावेळीं त्यानें गाडींतून जावें म्हणून सर्वांनीं पुष्कळ आग्रह केला तो त्यानें न मानितां ट्रामपर्यंत पायानेंच आला व नंतर ट्रामनें स्टेशनावर येऊन गाडी आली तींत बसून सर्वजण घरीं आलो. तेथेंहि त्यानें गरम पाण्यानें स्नान न करितां थंड पाण्यानेंच केलें व पुन्हा पूर्वीप्रमाणें ताजातवाना झाला. त्याच दिवशीं श्री गंगापूजन केलें. त्यावेळीं आमच्या कुटुंबानें सर्व स्वैपाक केला. दोन्हीं वेळची जेवणें झालीं. रात्रीस सर्व झोंपी गेलों. रात्री सुमारें ३ च्या सुमारास माझ्या कुटुंबाला जुलाब व उलट्या होऊं लागल्या.

सकाळीं ८।९ वाजेपर्यंत हात पाय गार पडून निचेष्टित पडली. डॉक्टरला आणले. ते म्हणाले "ही १।२ तासाची, सोबतीण आहे कारण श्वासोच्छ्वास थंड पडूं लागला." सकाळीं मी तिच्या सोन्याच्या बांगड्या घडण्याकरितां शेजारीं सोनाराकडेस सकाळपासून होतों. त्या वेळीं मातोश्री वगैरे सर्व रडूं लागली व मला भावानें बोलावून आणलें त्यावेळीं तो पुढें आला व मी मागाहून आलों. त्या वेळीं श्री दत्त मंदिराच्या समोर श्री उभे आहेत, हातांत झोळी व सटका आहे व मला म्हणाले कीं, घाबरू नकोस उदी दे. घटका दो घटकांनीं बरी होईल. मी आहे व मी घरीं येऊन त्याप्रमाणें अर्धा शेर पाणी घेऊन त्यात श्रीची उदी घातली त्यावेळीं सर्व आड आली कीं अशा वेळीं थंड पाणी देऊं नको, परंतु मी कोणाचें न ऐकितां तिची दातखिळी उघडून हळू हळू तें उदी घातलेलें सर्व पाणी तिला पाजलें व तळास राहिलेली उदी सर्वांगास फासली व अंगावर पांघरूण ठेवलें. सर्व मंडळी रडत बसली. मी स्नान करून श्रीची पूजा करून नैवेद्य दाखवून जेवलों व नंतर बाहेर येतो तों पुन्हा डॉक्टर आले. त्यांनीं तिला पाहिलें व म्हणाले "आतां अंगास गरमी येत चालली असून नाडीही बरी आहे. आतां हिला मी दुसरें औषध देतों. मला विचारलें कीं हिला तूं काय दिलें? मी म्हणालों कीं श्रीच्या उदीशिवाय कांहीं दिलें नाहीं.

पुढें सुमारें एक महिन्यानें बांद्रे येथें थोडी जागा घेण्याबद्दल मला माझे एका स्नेहानें आग्रह केला. त्या वेळीं मजजवळ कांहीं नव्हतें परंतु श्री समर्थलीला अगाध. मी तावडतोब माझ्या स्नेह्यास पैशाबद्दल विनंति केली कीं मला जागा घेण्यास पैसे पाहिजेत. त्या वेळीं त्यांनीं मला कांहीं न विचारतां जागेला लागणारी रक्कम तावडतोब मजपुढें ठेविली. त्या वेळीं मी त्यास विचारलें तुला कागद लिहून देऊं काय? तो म्हणाला कांहीं नको. नाहीं. अगोदर तुझें काम उरकून घे, पैसे सावकाश घेतील. तेव्हां मी त्या [illegible] घेऊन दुसरे दिवशीं जागेसंबंधीं नक्की करून [illegible]

[illegible]च होतें. म्हणून मी स्वस्थ राहिलों. त्यावर मी पुष्कळदां शिरडीस गेलों. प्रत्येक वेळीं श्रीनें वाडा बांधण्याबद्दल मला सांगावें. इ० स० १९१२ च्या नाताळांत मी शिरडीस गेलों त्यावेळीं कै० वा० रा० रा० नानासाहेब चांदोरकर व श्री० ह० हरी सीताराम दीक्षीत वगैरे वसीच मंडळी [illegible]डोस श्रीदर्शन घेतल्यावर श्री म्हणाले "हा भाऊ मी सांगतो तें ऐकत नाही. माणूस बोल्त का हैवान बोल्त." तेव्हां नानासाहेबांनीं विचारलें काय [illegible] तुम्हाला काय सांगितलें आहे. त्यावेळीं मी त्यांना ह्या वाड्याबद्दल [illegible] हकीगत सांगितली तेव्हां त्यांनीं श्री बाबांस सांगितलें कीं हें काम [illegible] शक्तीच्या अगदीं बाहेरचें आहे, तेव्हां त्यांनीं काय करावें हें [illegible] सांगा आपली आज्ञा असल्यास आम्ही त्याला वाडा बांधून देतों. [illegible] म्हणाले कीं नाना माझा भाऊ अगदीं वेडा आहे. त्याला [illegible] फार तळून काढलें आहे. तरी तो कोणाला अवोचे अरे [illegible] नाहीं. मी कोठवर पाहूं. माझ्या सरकारांत त्याचा पैका पुष्कळ आहे मी त्याला देणार आहे. हा ऐकत नाहीं. तरी त्यांनीं कोणाजवळ मागूं [illegible] त्याला देईन, त्यांनीं माझेंच ऐकावें. तरी देखील मी स्वस्त बसलों [illegible] नाहीं त्यावर पुन्हा मी श्रीच्या उरसास गेलों त्या वेळीं तर मला [illegible] दिली ती मला हयातभर पुरणार आहे. मी व नांदेडकर [illegible] वकील हे श्रीच्या पायरीपाशीं पहारा करीत असतां श्रीची तब्येत एकाएकी गेली. निदान एकाएकीं काय झालें असेल तें असो असें मला [illegible] त्यावेळीं श्रीच्या उरसास सुमारें २०००० लोक असावे असा माझा [illegible] कारण शिर्डीच्या ओढ्यापलीकडे व राहत्याच्या बाजूलाही पहिल्या [illegible]पर्यंत माणसें गच्च होतीं. थाळी फेकल्यांस खालीं पडलां [illegible] मंडळी श्रीच्या दर्शनाची अपेक्षा करीत होती. त्या वेळीं [illegible] मंडळी दर्शनास जाऊं देत असूं. माणसें जात येत होतीच [illegible] श्रीनें एकाएकां नरसिंह रुप धारण करून ते जे उठले ते [illegible] माझ्या अंगावर [illegible] घालतो [illegible]

हातांत सटका घेऊन मला हातानें खेटीत व तोंडानें म्हणत की काढ माणसें बाहेर व मी हैवान आहेका माणूस आहे तें तुला दाखवितों. " ह्या प्रमाणें आम्ही माणसें बाहेर घालवीत होतों व तीं पळण्यास लागलीं होतीं परंतु माझ्या पाठीमागची गर्दी कमी होईपर्यंत मला चुलीपाशी आणलें व तेथून चिटकारी उचलून मला शिव्यांच्या (आशिर्वाद) पुष्पवृष्टीची सुरवात केली व माझ्या पाठीमागें वेशीपर्यंत धांवत ~~आले मी पळूं~~ लागलों तों चुलीजवळ भिंतीपाशीं उभे राहून अंदु वाण्याच्या दरवाजावर दगड फेंकू लागले मला तोंडानें म्हणाले " तूं पळतोस कुठें तुला पळण्यासाठीं आणला नाहीं तुला ह्या माझ्या मशिदींत माझ्या हातानें गाडीन. पाणी मागूं द्यायचा नाहीं याद राख. मी तुला सोडितों काय ?" दुसरे दिवशीं पुन्हां नेहमी प्रमाणें आम्ही पायरी पाशीं उभे राहून मंडळीची व्यवस्था करीत होतों. त्या वेळीं श्री आनंदीत होतें पण पुढें त्या संध्याकाळीं पुन्हा मजवर रागावलेत ते असेकीं, मी व ह. अ. पंडीत असे आम्ही दोघे इसम वांटेकरितां नेलेले तिचें ब्राकेट बसविण्याकरितां आम्ही दोघे जण आढयावर उभे राहून पूर्वी घातलेली पहार काढून तें बळवित होतों त्या वेळीं श्रीची संध्याकाळची फेरी होऊन ते परत येत होते. त्या वेळीं बाहेरील मंडळीनें वांटबांधलेला दोर सोडून श्री मारतील म्हणून ते पळाले. आम्ही दोघेजणच वर तें घांटेचें वजन सांभाळून राहिलों होतों. परंतु तें वजन फारच असल्याकारणानें भार सोसणें अगदीं असह्य झालें होतें. तथापि ~~आता माझाच~~ होतां; सोडतों तर दोघेही मरतों करितां मोठ्या काळजींत मी श्रीचें ध्यान करित होतों. ए... आतां तुम्ही सांभाळा म्हणून धांवा केला इतक्यांत श्री पुढें चावडी पर्यंत ... जातां एकदम शांत दिरले व तेथें ... येऊन ... हात धरून ' पोरें मरतात " असें म्हणून वर पाहूं लागले व या पळता कशाला पोरे मरतात तरी देखील कोणी ... नाहीं ... म्हणाले ... श्रीनें काय केलें ... त्यांनें ते जाणोत परंतु ... ... श्रीचेंयश. ... ...

अशक्तपणा होतो. नंतर [illegible] [illegible] [illegible] बाबू आम्ही मी
करत असलो तर श्री मारतील [illegible] बसी उभे [illegible] नव्हते मग
मनातल्या [illegible] बाहेर बाजूला [illegible] [illegible] व [illegible] श्रींना [illegible]
नमस्कार घातला त्या वेळी पहिल्याने फारच रागावले व म्हणाले की आज
असले करूं नये. आता दोघेही मेले असते. ठीक पडले चोट लोडून
सो ईश्वर तुला सांभाळू आपना गरिबोंको वाली अल्ला है अल्लासे कोई नहीं.
[illegible] [illegible] [illegible] नसून राय. कुठे जाऊं नकोस. वाड्यांत गेलों तो चावडी
सायंकाळ माझें डोकें दुखूं लागलें तें इतकें की माझ्यानें सोसवेना. मात्र
आम्ही त्या दिवशीं श्री राधाकृष्ण आईस बाबा भाकरी देत असत त्यांतील
कोरी तुकडे राहिलेले ते साफ करुन कुटून त्यांत मिरपूड वगैरे घालून शिजवले
व श्री चरणी [illegible] उद्या ही केला होता. ती चावडी आटोपल्यावर
परत मंडळीस चावडीत बसवून त्यांना तेथें खाण्यास देत होतों व त्यांतलाच
नैवेद्य एका ताटांत घालून मी श्रीस तेथेंच चावडींत ताट व पाण्याचा खुजा
वगैरे घेऊन गेलों यावेळीं श्री मजवर फार रागावून मजवर शिव्यांची पुष्प-
वृष्टी करूं लागले तरी मी तें ताट वगैरे तसेंच न भितां श्रीच्या उशापाशी
शेजवळ ठेवले त्यावर श्री " चेवलास माझी बरोबरी करतो याद राख
मला सावितों मी आखी रात निजूं देत नाहीं चावडीत बी बसून देत नाहीं
मशिदीत बी बसु देत नाहीं हे घेऊन जाय नाहीं तर मी फेंकून देईन ".
म्हणालों बाबा तो आपला नैवेद्य घ्या मग मंडळी घेतील. ते म्हणाले
" तुं खाय मंडळीला खाऊं घाल मला नको तरास देऊं. " मी म्हणालों
" बाबा आपण सकाळीं खालना " ते म्हणाले " आतां घेऊन जाय सका-
ळचे सकाळीं पाहून घेऊं मंडळींना सर्वांना वाढ नं खाय " मग मी तें
ताट नेऊन कपाटांत झांकून ठेवलें व सकाळीं श्री राधा कृष्णा आईनें तें
न्याहारीच्या वेळीं मजकडून नेवविलें तें मशिदींत नेलें कारण माझा डोके-
दुखीमुळें अगदी चैन पडत नव्हतें. त्यावेळीं फकीर बाबा श्रीस म्हणाले नासिर
अंदर तो रातमें रहुन गया उसका सीर रहुन दुखता है कुछ दिया करो

गरिब विचारा आखा दीनरात मरतें है कुच थूप नय देखता रातकु सोता नै कुचना कुच कररेता. उसकू येतना बेमार करना नहीं " बाबा म्हणाले " उसकू बहुत उत आया है मेरे अंगली दालता मेरेकू चावडीमे नय बेठने देता मसीदमे नय बैठने देता " फकीर बाबा म्हणाले तो श्री मालिक वो आपने वासती सारा रात दीन मरता उसकू कुचबी दवा देव. बाबा म्हणाले अल्ला अच्छा करेगा. परंतु डोकें दुखणें राहिलें नाहीं. मग श्री० काकासाहेब माधवरावांना म्हणाले " माधवराव पुरंदऱ्यांच्या डोक्याला कांहीं औषध करा ते रात्रंदिवस एकसारखे रडतात हें बरें कां ! त्यावेळी माधवरावांनीं कांहीं औषध केलें तेव्हां तर डोक्यानें मला फारच जाच दिला व मी फारच बेमार झालों. इतक्यांत काकासाहेब श्री कडून परत आल्यावर मला विचारूं लागले कीं, काय कमी आहे कीं नाहीं ? तेव्हां मी म्हणालों पहिल्यापेक्षां जास्त आहे. मग ते हांसत हांसत म्हणाले " आतां श्री बाबाच काय करितील तें पाहूं चला थोडया वेळानें आपण बाबाकडेस जाऊं त्यांना विचार म्हणजे बरें होईल " त्याप्रमाणें आम्ही थोडया वेळानें श्रीकडेस गेलों त्यावेळीं त्यांनींही बाबांना सांगितलें, बापूसाहेब जोग व फकीरबाबाही फार सांगूं लागले परंतु श्रीनें मला तेथें बसूं दिलें नाहीं. बसण्यास पहातों तो सटका घ्यावयास उठले व नित्याची पुष्पवृष्टी करूं लागले मग मी तसाच श्री राधाकृष्णा आईकडेस गेलों. त्यांनाही फार वाईट वाटलें व त्या माझे डोक्यावर कोलनवाटरच्या घडया वगैरे ठेऊं लागल्या परंतु आराम म्हणून कांहीं नाहीं. जास्तच होऊं लागलें मग तेथेंच रडत पडून राहिलों. तो तसाच दहा दिवस तेथेंच होतों परंतु तें माझें डोकें दुखणें कमी झालें नाहीं. पुढें मला घरीं जाण्यास परवानगी दिली व एक दोन दिवसांनीं अल्ला अच्छा करेगा असें म्हणाले व उदी व वरदहस्त शिरी ठेवून वाडा लवकर बांध मला जायाचें आहे असें म्हणाले. तसाच मी निघालों. माझें डोकें दुखणें ...

भक्तियोग.

चक्र पहिलें. (मूळाधार).

[हठयोगांतर्गत षट्चक्रांतील प्रथम चक्र मूळाधार चार पाकळ्यांनीं युक्त असें कल्पिलें आहे. त्याचप्रमाणें भक्तियोगांत मूळ आधार (पहिलें चक्र) मुमुक्षुचें इष्टदैवत सद्गुरु; चार श्लोकरूपी चार पाकळ्या ही कल्पना निरहंकार वृत्तीनें सद्गुरु हेंच आपलें अनन्यशरण्य या भावनेनें करुणा भाकणें ही भक्तीची प्रथम पायरी]

पृथ्वीछंद.

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

तुवां अमित पातक्यांस दिधली गती उत्तमा। मलाच मग कां उपेक्षसि प्रभो निवारी तमा ॥ झणीं करिसि साचती प्रभु त्वदीय ब्रीदावली। भवीं तुजसि आर्तवाहती, तयांस तूं माऊली ॥ २ ॥

सदैव अपराध ते करितसें जरी लक्ष मी। प्रभो तुजविणें नसे जगतिं या कुणीही क्षमी ॥ प्रहार धरणीस कां करि मदांधसा कोटिगा। [illegible] मातृवत् धरणि त्या धरी पोटिंगा ॥ ३ ॥

कधीं न कळतां वसे त्वदिय पादपद्मावरी। प्रभो मदिय चित्तभृंग तरि तूं कृपा ती करीं ॥ क्षणैक नयनेंदुतें वळवि सत्वरी त्याकडे। तयीं मुकुलितां पदाब्ज मम चित्त तेथें अडे * ॥ ४ ॥

चतुष्पटल भक्तियोगिं रचि मूळ आधारजें। सुचक्रांतच नान्दुलें चरणि ठाव त्या देइजे ॥

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* आपण होऊन मन पायीं लागत नाहीं म्हणून प्रार्थना कीं कधीं चुकून मनोभ्रमर पदकमलावर बसेल तर तत्क्षणीं आपले नयनचंद्र त्यांकडे वळव; म्हणजे पद्म बंद होऊन भ्रमर आंतच अडून राहील. हा भावार्थ.

श्रीराम मुंबई सन १९१२.

शिर्डी येथील प्रसिद्ध अवलिया श्रीसाईबाबा यांस पाहण्याची मला अत्यंत उत्कट इच्छा झाली त्यावेळी त्या समयाला अनुसरून श्रीप्रेरणेनें कांहीं कविता झाल्या. ह्या कविता त्यांचे भक्त श्रीयुत हरी सिताराम दीक्षीत सॉलिसिटर, मुंबई हे त्यावेळीं शिर्डीला होते असें ऐकल्यावरून त्यांचे नांवीं पाठविल्या त्या खालीं देत आहें.—

श्रीसद्गुरु कृष्णपादारविंदेभ्योनमः —

आर्या

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

आर्या

सुखकर दर्शन देईं सदय हृदय स्वामि साईबाबा हो ।
रुतलों या भवपंकीं, ने निलया साहि साई बाबा हो ॥ १ ॥

पदें

पद १. (राम स्मरावा राम या चा०)

सदय हृदय तूं [illegible] । [illegible] बाप । सदय हृदय तूं दया[illegible] ॥ ध्रु० ॥ सिरडी ग्रामीं [illegible], दीन भक्त [illegible] पाप ॥ [illegible] बाप ॥ स० ॥ १ ॥ [illegible] स्वामी, असशी पाठीं [illegible] ॥ सा० ॥ स० ॥ २ ॥ [illegible] मानें, [illegible] ॥ सा० ॥ स० ॥ ३ ॥ [illegible] त्या [illegible] ॥ सा० ॥ स० ॥ ४ ॥ [illegible]

...सांब ॥ सां० ॥ स० ॥ ५ ॥ कृष्णा गुण कर्ण सेवना सदया, कृष्ण उर्यी तें अढळ ॥ सां० ॥ स० ॥ ६ ॥

पद २. (अहारे कृष्णा मुकुंदा या चा०)

येई येई साईनाथा । दे दर्शन मज अडकरि आतां ॥ध्रु०॥ तन ठेविले चरणीं । म्हणनी स्मरिला तुज मी स्मरणीं ॥ पवित्र शिरडी तरणी । केलि महा अधिकारि महंता ॥ ये० ॥ १ ॥ भक्त तुझे गुण गाती । नानापरि जगीं नाचति ध्याती । ऐसी सकळिक ख्याती । जहाली क्षणमात्रें अवचीता ॥ ये० ॥ २ ॥ संत दयाळ तुम्ही हो । आर्त पुरवा मज दर्शन द्या हो । या या या या या हो । वाट्वीं तुज पाहिन आतां ॥ ये० ॥ ३ ॥

पद ३. (रचती का तीर्थयात्रा या चा०)

प्रिय साई येई येई मज भेटी देई । वाट्वीं लुब्ध झालों पहा साई हृदयीं हो ॥ ध्रु० ॥ हृदयीं तं सदा माझ्या भरलासी सांइ हो । निरिसीतां तूच साई क्षण पल पल दिसासि हो ॥ प्रि० ॥ १ ॥ लहि-काळ ऐक माझे त्वत्चरणा चुरिन हो । याहूनी काय माझ्या आहे या जगतिं हो ॥ प्रि० ॥ २ ॥ लक्षिन मी मार्ग तूझा चातकवत् सांइ हो । गुरु कृष्णा आर्त पुरवीं या जन्मीं ऐशि हो ॥ प्रि० ॥ ३ ॥

पद ४. (जाते कीं मन० याचा०)

भेटसि कधि तं सांई बाबा मज या मोहमयीं । त्वत्तन कांति अवलोकाया आस सदा हृदयीं ॥ ध्रु ॥ जरि मी तुझा असें दयाळा, तरि धांवनि येई । क्षणभरि तरि तव तन दावीं रे, येउनियां समयीं ॥ भे० ॥ १ ॥ भक्तकाम कल्पद्रुम तुम्हां, वदति ठायिं ठायीं । भेद अभेदा रहित तुम्हां ना, राव रंक कांहीं ॥ भे० ॥ २ ॥ साच असे ग्रह एकवार तुज, [illegible] त्या [illegible] । [illegible] मांडनी या [illegible], कृष्ण दास अन्वयीं ॥ भे० ॥ ३ ॥

पद ५. (सुखकर कर साधूंचा संग या चा०)

धरिसि जरी सांइ चरणिं विश्वास ॥ ध्रु० ॥ मायामय हा भवनिधि तरुनी, पुरशिल तत्पदिं खास धृ० ॥ १ ॥ निदिध्यास अनुदिनी धरिशि जरि, पावसि ब्रह्म पदास ॥ धृ० ॥ २ ॥ सांई अनुभव दुर्लभ बापा, जा बघ त्या वंशास ॥ धृ० ॥ ३ ॥ धांवत धांवत जा जा झडकरीं, घट्ट धरीं चरणास ॥ धृ ॥ ० ४ ॥ उत्तम हा नर जन्म नराचा, व्यर्थ करूं नको त्यास धृ० ॥ ५ ॥ कृष्ण कृपान्वित कृष्ण दिनाच्या दवडुं नको वचनास ॥ धृ० ॥ ६ ॥

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

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

श्रीयुत दिक्षित यांसी—

अंजनीगीत—

प्रिय दीक्षित तुम्हीं कृपा करुनियां । कळवा मम बावांसी [illegible] । मन्मानस बघण्या [illegible] काया । आतुर बहु झाले ॥ १ ॥ जरि मी देखें सदैव तुजला । परि भेटें मन घेई भ्रमाला । अक्ष धांवती [illegible] तुजला । या या झडकरि हो ॥ २ ॥ तव चरणांतरि ठेवि [illegible] । [illegible] सांई नाथा । माने आणुनिया सांई सख्या [illegible] ॥ ३ ॥ [illegible]

जाली । कृपा करूनियां पुरवा तरि । या या झडकरि हो ॥ ७ ॥ जन तुमचें तुम्हीं जगताचे । न तुम्हां वारें आपपराचें ॥ कनवाळू तुम्हीं अखिल जगाचे । या या झडकरि हो ॥ ८ ॥ प्रिय दीक्षित हो मम कळवा । प्रिय सांईचें मन तुम्ही वळवा । तळमळ माझ्या चित्ती निववा । नमन तुम्हां पायीं ॥ ६ ॥

साकी—

अंतर माझें जरि तव चरणीं, मत्प्रिय साई नाथा । एकवार रे येउनि येथें, भेट देई अनाथां ॥ अंतर साक्षी तूं । मग कां येइ ना धांवुनि तूं ॥ १ ॥

अनुष्टुप—

लक्ष कोटी दोष माझे सांई बापा क्षमा करा । दास मी विनवी हा जोडुनी उभया करा ॥ १ ॥

अनुष्टुप—

मी माझें लिहिणें नाहीं, दयाळा कृष्ण सद्गुरू । लिहिता लिहता तूं दास हा तव किंकरू ॥ १ ॥

श्रीमद्‌सद्गुरु कृष्णार्पणमस्तु.

सदरील कविता शिर्डी मुकामीं पाठविल्या, त्याचें उत्तर श्री सांईबाबांनी पाठविलें. हें उत्तर त्यांच्या एका भक्ताच्या हस्तांतून पाठविलें होतें, पण त्यांजकडून मला मिळालें नाहीं या बद्दल मला फार वाईट वाटलें ! त्यांत "मी तुम्हाकडेसच आहे" वगैरे मजकूर होता असें मागाहून मला श्रीयुत रेडकर यांच्याकडून समजलें. लगेच दुसरे दिवशीं खालील स्वप्न पडलें तें.

स्वप्न श्रीसमर्थ वासुदेव महाराज व श्रीसमर्थ सांईबाबा मुंबईंत आमचे घरीं झेंड्याजवळ (श्रीसमर्थ वासुदेव महाराजांनीं स्थापन केलेला देव व झेंडा) बसले आहेत मी बाहेरून घरांत आलों, त्यावेळीं मला पाहून

श्रीसमर्थ श्रीवामदेव महाराज श्रीसाईबाबांस म्हणाले "हा बघ पळी आला" व मला म्हणाले "पळी ह्यांस नमस्कार कर" श्री साईबाबा दोन्ही पाय जोडून गुडघे वर करून व गुडघ्यांभोंवती आपले दोन हात ठेऊन दोनही हातांची कातर घालून बसले होते. मी श्रीसाईबाबांस नमस्कार करावयास गेलों तेव्हां त्यांनीं आपले दोनही हात माझ्या मुखाकडे करून आपली जिव्हा जरा बाहेर काढून "हें काय हें काय" असें म्हणाले नंतर मी त्यांस परत नमस्कार करावयास गेलों तेव्हां दोनही पाय माझ्या सन्मुख करून हास्य मुखानें आनंदयुक्त मुद्रेनें मला प्रेमानें पददर्शन दिलें व कांहीं बोलले नाहीं. श्रीसमर्थ वामदेव महाराज पाहत होते. नंतर जागृत झालों.

प्रत्यक्ष—हें स्वप्न रात्रौ सरासरी दोन वाजतां झालें होतें. कर्मधर्मानुसार त्या दिवशी श्रीसमर्थ वामदेव महाराजांचा मुक्काम घरीं होता. झालेलें स्वप्न मी श्रीसमर्थांस त्याच वेळीं निवेदन केलें तेव्हां श्रीसमर्थ मला म्हणाले "तूं कधीं त्यास पाहिले होतें काय ?" मी उत्तर केलें त्यांस प्रत्यक्ष पाहिलें नाहीं परंतु त्यांचा फोटो मात्र पाहिला आहे. मला कांहीं दिवसांपूर्वीं एकाएकी त्यांस पाहण्याची फारच प्रेमपूर्वक उत्कंठा झाली व त्यांच्या शिर्डीस चाललेल्या लीला माझ्या हृदयांत न पाहतांच येऊं लागल्या तेंव्हां मला अकस्मात् प्रेरणा झाल्यामुळें त्या समयाला अनुसरून कांहीं कविता झाल्या त्या लिहून श्रीयुत दीक्षित यांच्या नांवीं पाठविल्या. त्याचें उत्तर त्यांनीं पाठविलें होतें तें माझ्या हातीं आलें नाहीं. त्या उत्तरांत "मी तुझ्याच जवळ आहे" असें लिहिलेलें समजलें हें ऐकून श्रीसमर्थ म्हणाले "ते साईबाबाच खरे ते व मी एकच आहोंत, मीच तुला त्यांचें दर्शन देवविलें"

संत भक्तांची चरणधूळ
कृष्ण जगन्नाथ पर्वे.

श्रीसंतसंघ पुस्तकमाला कार्यालय [illegible] चित्रालय मंडळ,
मुंबई [illegible] शके [illegible]

हें मासिक सुरू करण्यांत आमचा [illegible] हेतु [illegible] सर्वोत्तम आहे [illegible] लिहिलेलें [illegible] श्रीसाईसमर्थांच्या प्रकारें [illegible] असल्यामुळें, प्रत्येक वर्गणीदारानें [illegible] आणल्यास [illegible] निदान एक तरी वर्गणीदार मिळविण्याचें श्रेय घेतल्यास एकरीतीनें कितीतरी मदत केल्यासारखें होणार आहे. शिवाय अशा रितीनें मदत करणाऱ्यानें श्रीसाईसमर्थांची पर्यायानें सेवा केल्यासारखेंच होणार आहे.

विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे पौर्णिमेपर्यंत पोष्टांत पडतील व ते ग्राहकांस दर महिन्यास वद्य १० पर्यंत पोहोंचले जातील अशी तजवीज ठेविली आहे. पोष्टांत क्वचित् अंक गहाळ होत असतील व त्यामुळें जर ग्राहकांनां अंक न मिळाल्याची तक्रार पुढील महिन्याचे अमावास्येपर्यंत आमचेकडे केली तरच त्यांनां पुन्हां अंक पाठविण्यांत येईल. कांहीं अपरिहार्य अडचणीमुळें या महिन्याचा अंक ग्राहकांचे हातीं जरा वेळानें पडत आहे त्याबद्दल ते क्षमा करतील अशी त्यांस विनंती आहे.

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

नोटीस.

या मासिकासंबंधानें पत्रव्यवहार करणें तो त्यांनीं [illegible] यांच्या नावानें खालीं लिहिलेल्या पत्त्यावर करावा.

गोविंद रघुनाथ दाभोळकर.

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

[illegible]

Register No. B. 1728.

[illegible]

श्री [illegible]

साईनाथ सगुणोपासना.

हे पुस्तक मूळ रे० स० कृ० [illegible] जोग यांनी शके १८४१ त तयार केले होते. [illegible] आवृत्ती छापण्यांत आली आहे.

श्रीसमर्थ साईनाथ महाराज [illegible] त्रिकाल आरती [illegible] छापावी [illegible] मर्जी [illegible] सदर आरती जोग यांनी [illegible] केलेली [illegible] छापली [illegible]

हरि सीताराम दीक्षित

[illegible] श्री साईबाबा [illegible]

[illegible]

[illegible]

वर्ष २ रे.] आषाढ शके १८४३ [अंक ४ था.

नलिनीदलगत जलमतितरलम् । तद्वज्जीवनमतिशय चपलम्॥

क्षणमिह सज्जन संगतिरेका भवति भवार्णव तरणे नौका ॥

श्री शंकराचार्य.

अनुक्रमणिका.

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

मासिकाच्या वर्गणीदारांस विनंति.

हें मासिक सुरू करण्यांत याच्या चालकांचा हेतू याची छपाई व खर्चवेच भागून राहिलेलें उत्पन्न श्रीसाईबाबांच्या 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 रितीनें मदत करणाऱ्यानें श्रीसाईसमर्थांची पर्यायानें सेवा केल्यासारखेंच होणार आहे.

विनंति.

या पुढें श्री साईलीलेचे अंक दर महिन्याचे पौर्णिमेपर्यंत पोष्टांत पडतील व ते ग्राहकांस दर महिन्यास वद्य १० पर्यंत पोहोंचले जातील अशी तजवीज ठेविली आहे. पोष्टांत क्वचित् अंक गहाळ होत अ[illegible] व [illegible] ग्राहकांनां अंक न मिळाल्याची तक्रार पुढील महिन्याचे अमावास्येपर्यंत आमचेकडे केली तरच त्यांना पुन्हां अंक पाठविण्यांत येईल.

[illegible] मासिकाची वार्षिक वर्गणी तीन रुपये. [illegible] [illegible] आणे. व्ही पी. नें तीन रुपये आठ आणे. [illegible]

नोटीस.

[illegible]

SECOND AND LONG STAY AT SHIRDI

Pages 37 to 1[illegible]

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 com-
position and others of Kabir, Das Ganu, and others. Das Ganu's
wife, Baya who was here last year, is now at her father's
house. We sat talking till late at night. Madhaorao Deshpande
told us at night that Dada Kelkar had a nephew by name Babu.
Sayin Maharaj was very kind to him. This Babu died and
Maharaj remembers him to this day. Mr. Moreshwar Vishwanath
Pradhan a pleader practising at Bombay, came to see Sayin
Maharaj. On seeing his wife Sayin Maharaj said that she was
the mother of Babu. She got in the family way later on, and on
the day of her delivery in Bombay, Sayin Maharaj here said he
had pains and that twins would be born and that one of them would
die. So it happened, and when Mrs. Pradhan came here with her
young son Sayin Maharaj took him on his lap and asked if he
would come to the place, and the child of two months distinctly
answered "Hoon".

8-12-11

I forgot to mention yesterday and the day before that Upasani
Vaidya that used to be at Amraoti is here and saw me soon after my
arrival. We sat talking. He told me briefly his story since leav-
ing Amraoti, how he went to Gwalior state, how he purchased a
[illegible] it became non-paying, how he met a Mahatma, how he
[illegible] he tried all remedies, applied to various Sadhus and
[illegible] finally Sayin Maharaj took him in hand, how he
[illegible]
[illegible]
[illegible]

[illegible] Sayin M[illegible] gone, [illegible] in the afternoon. Sayin [illegible], looking at me said "Sarkar". Then he gave the general advice that I should live as God keeps me and added [illegible] 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 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 sung very beautifully and Bhishma had his usual Bhajan. Time passed away pleasantly till midnight. Thosar is a very pleasant companion. I had a long talk with my son Balvant, the Bombay men, and others about contemplation &c.

9-12-11.

Page 23

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

Pges 23 to 25

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

10-12-11.

In the morning before I finished my prayer Dattatrya Chitnis, Solicitor of Bombay, came. He was a freshman when I was a fellow in the college. So he is an old old friend. He naturally sat talking of old days and so on. As usual I saw Sayin Maharaj as he went out and later again when he returned and sat in his usual place. We all returned after Arti. The break-fast was a bit late and after it I sat talking with Upasani, later on with Mr. Nanasaheb Chandorkar. He is the chief, if not the oldest disciple of Sayin Maharaj. He is a very pleasant man, gave me his history as to how he came into contact with Sayin Maharaj and made his progress. He wished to tell me the instructions he received, but people gathered, and the thing could not be disclosed to the view of all. I made two attempts to see Sayin Maharaj in the afternoon, but he was not in the mood to see any-body. I saw him in the evening near the Chawdi and had a long talk with Sathe Saheb, 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. Nana-saheb Chandorkar returned to Thana today. Balasaheb Bhate who got a son a few days ago lost him this [illegible]. This was very sad. Sayin Maharaj this afternoon prepared some medicine which he took.

11-12-11.

[illegible] prayer this morning was [illegible] and after it [illegible]