

## CHAPTER FORTYTHREE

### SHREE YASHAVANTA MAHARAJ, JALANAPURKAR ( PART ONE)

{Today, Friday, 20<sup>th</sup> October 2023, Ashvin shudha 06, 1945, AT 14:26 PM. Pune. The bk page 438, ch 43(part 01), “ Shreebhaktisaramrut”, DTP page 19, file : chapter fortythree yashwant maharaj jalnapurkar-MW”}

|| Shreeganeshayanamaha|| Hey , Kamalanabha Kamalapriya| Karunyasindho Deovaraya| Pandharisha parama sadqaya| now do not neglect me||01||

{Today, Saturday, 21 October 2023, Ashvin shudha 7,1945, at 14:49pm Pune, ch 43, page 438, ov I , DTP one, file,” chaptyer fortythree yashawant maharaj jalanapurkar-MW”}

Let me be a holy person|destroying my detestable nature|let me be same to all livings, O Panduraga!||02|| Hiranyakashipu became immortal|to him also you killed|then how it can be difficult to kill my six-enemies||03|| Or is it my bad luck that some one has saluted you that ,” O god, do not go to my home to call me”||04|| By honouring that request , O Hrishikeshi , YOU have sat silent at Pandhari| closing eyes towards me||05|| But the prayer of the thief , the gentleman never takes seriously| Why did not YOU help the king of the “Kauravas:Duryodhana”?||06|| took side of the religion(protected it) |Duryodhana was killed|So aslo here should happen the same thing, O “Addyapeetha”||07|| Break the hold of bration the bad luck|and always let me be attached to YOUR

feet||08|| Hey, “Pandharisha, if YOU do not do it |Your bright reputation will be blemished |please think, O Shreenivasa”!||09|| Now I do not want talk much| handing over everything to You|holding to YOUR feet for ever and ask YOU to do whatever YOU feel to do||10|| O Narayana, YOU know in w3hat my good is!|How can a mother feed poison to her child?(never)||11|| I am a kite and the luck is the thread|O Ramavara, YOU hold the thread, so do not allow to fall this kite||12|| The lake of your grace|I am the water-living being|do not separate me from the water of grace||13||

Now, O audience:readers, be alert|listen to the biography of “Yashawanta”| The “Yashwanta” , who made Narayana his protector ||14| The district of Nagar:the celebration of Maharashtra: the mine of the saints: How much reputation I could sing about it?||15|| Nagar district is the heaven: Nandanvana: the beautiful trees of saints have grown there into the dense fresh foliage||16|| Some one may say that there is famine always there |To it this mad call “ nandanavana”!||17|

{ Today, Sunday,22<sup>nd</sup> October 2023, Ashiv shudha 08, 1945, at 12:30 pm, the bk page 438, ch 43,(part one),” Shreebhaktisaramrut”,}

But this fault of famine is the plus point of that district| Look how Parvatipati has the snake as its an ornament||18|One who is clean all over, needs a mark( with black pigment made on the cheek)Neelkantha was not spoiled by the poison but decorated||19||In this district at ‘ “Newase”: the subdivision, in the village :”Malachincholi”, Krushnarao was living||20|| He was “ Rugvedi Bramhin,Sutra:” Ashwalayan”| Vashisthagotri wise(dnyanawana)|Having the “vruti” or work of the “Kulkarni”||21|| Radhabai was his wife|Pure and devoted to her husband:”Pativrata”| all the qualities as if were staying with

them:the couple || 22 || This couple had three issues(children) | The last (“shendefal”) of them was “Yashawantarao” || 23 || Balkoba and Tryambak were elder brothers | they were very wise :learned || 24 || Amongst three brothers “Yashawanta’ was a great authority(powerful person) | Like the musk;a very strong perfume, supreme amongst all || 25 || or like the Sun in the starry host | Or the “Chintami” amongst the gems | Or “Kapilmini amongst the “Yogies” | | swo also was Yashwanta was amongst these three || 26 || Yashawanta was born in 1833 A.D. or shake 1755 in that pious Nagar district:to put people on the right path || 27 || From his childhood Yashwant was meditating on God | Like the Swan disliking naturally the poor water of the stream || 28 || During the childhood he had listened to the “Atmanirupana’ from the father who was the wise person knowing the “Bramha”: the tiger of the “clif of the knowledge” || 29 || Day by day they grew into adulthood | like the moon before the fullmoon | Or the sea at tide || 30 || The education was over | became householder | Yashawant became servant at “Munasapha court of Kada || 31 || He had a daughter and his wife died | Future is as if fixed of everyone , o audience\readers! || 32 || Immeiately second marriage took place | The bride named “Haribai” was of good stead:a chest woman || 33 || Looking at the couple people used to say tht as if “Vashistha and Arundhati” have come to uplift the world again || 34 || Harishchandra Taramati | Nalaraj Damayanti | Shreeyal Changuna sati | Such was wonderful couple! || 35 || The life-style of “Deo-mamledar’ Yashawant was very simple and as if “forgiveness, peace” were his slave at home | \36\ Yashwantrao served for some days at Kada | Then he served in “Mongalai” for a long time || 37 || Served at “Krodgiri” and rose by his own hard work and quality service achievements | He was appointed “Shirestedar” at Naladurga || 38 ||

{Today, Monday, 23 October 2023, Ashvin shudha 09, 1945, at 17:01pm, Pune , DTP03, ch 43(part one), bki page 440 beginning ovi

39,"Shreebhaktisaramrut", file " Chapter fortythree Yashwant maharaj, jalnapurkar-MW"}

There at Naladurga, in the matha of "Rama", a sanyasi was ill, he came to know. ||39|| After doing govt. duty, Yashavanta came to the matha and did "Narayana" to the Swami, politely ||40|| O audience|readers, that Sanyasi was very hot tempered|When Maharaj came for the darshana , he called him by bad names|\41|| " Arey, what type of Bramhin are you?|Your "narayana" is empty|Till today, last three days nobody has taken care of me ||42|| Burn out your salute| Shudra is better than you|You have taken your lunch keeping Yati without food ||43|| How can you be householder?| to satisfy your sex , you sleep with the woman ||44|| When the relatives of the woman come, you entertain them| and show disapproval to the beggar and Sanyasi Sadhu Saint" ||45|| Maharaj did not feel bad about it|He was happy|

On the contrary he started praising Swami ||46|| " Swami, we are householders| meaning, we are all ignorant boys|You are our Sadgurunath|Punish our behaviour ||47|| "Sadhu Sanyasi beggers should be treated as hosts| then only our householdshership is blessed |otherwise it is disgraced state ||48|| When the child goes wrong the mother beats it with love|this is the same type| You did , O Swami ||49|| Please excuse me for my sin|do not get angry|Let us go to the temple of this servant to make is holy" ||50|| Swami said," You ask me to come to your home||But there is no strength in my body to walk" ||51|| Listening to it , Maharaj got up|| went to his home|Called his wife immediately to him ||52|| " O wife, a Sanyasi is at Shriraam matha without food for three days ||53|| so cook the fresh rice getting purified|Let us take to the matha| to feed the Sanyasi ||54|| Cook the food yourself|do not depend on other|In the spiritual way nobody should be allowed to share ||55|| When the Swami would take lunch| we would reach " Vaikuntha" in the end definitely| fro this "ShreeDashaathi" is jamanata" ||56|| Hirabai listened to it|saluted husband's

feet|Instantly cooked the rice|By wearing silk saree||57||took the plate full of food and started for the math herself|Maharaj followed her with pure water||58||After feeding him both of them saluted his feet| and Yashawant said in sweet tone||59||

{ the end of the bk page 440, ovi 58-59, ch 43(part one), “  
“Shreebhaktisaraamrut”, at 17:54pm, 23<sup>rd</sup> October 2023, Pune}

“Swami , This is your daughter-inlaw,She will bring daily your plate of fresh food |Please allow her to serve YOU||60|| do not feel shy |Tell her to serve you|If you are satisfied the “Chakrapani” will bless us||61|| I am helpless|I have sold my body to other|So, Gururay, this remedy was found out||62”” This my wife(ardhanga)|surrendering to your service in good faith|YOU are now “Pandurnaga” in the form of the Swami, we have met”||63|| Due to this action , Swami was cooled down|The bitter vrundavan when merged with the sugar , tastes sweet overtly||64|| He said ok|Yashawant came home|asked his wife for the service of the Swami||65|| That chest woman started visiting the math every morning evening|who was sea of good qualities, due to the order of her husband||66|| The Swami was very hot –headed|| He gave her abusive replies|But the chest woman did not get agitated in mind||67|| One who never gets angry, is “Sanyasi”| Others are only mask wearing!|||68||Where there no “shadripu”(six-enemies)|He is only “Yogi Yogeswara|the loved one by “ ShreeHari”||69|| How can that be “Sanyasi”, who has no “Shikhasutra”( the lock of hair left on the crown of the head after tonsure(“shendi”),cut beard – moustaches |the dress made red by the red ochre?||70||Let it be! What is the use of blaming(deriding) the “Ashrama”?| Once the sati-woman delayed her duty of serving the food for the lunch||71|| It made The swami very angry|eyes becoming red|Lips vibrating|the body full with vibrations||72||”Today why did you delay the food, O wicked woman?|The sun has set|the of hunger is missed||73””Am an oxen at your service?So put this grass at your convenience

??| |74| |On that ,the pious woman, with fear, said,” Please be merciful , O Sadgurunath,today due to bath it was delayed by me”| |75| | But how can stone melt?|Swami slept covering his head| |76| | Sadhavi(pious woman) was standing with support of the pillar, holding the plate in the hand|The sun set|The evening time came|night started(nightfall)| |77| | Yashavantamaharaj came search9ing his wife in the “ShreeRam matha|When came, he was told what had happened| |78| | Requesting the Swami to take the food|After three hours in the night, both came home| |79| |

{ The end of the bk page 441, ovi 79, beginning of the 42, ovi 80, at 17:31pm, Wednesday, 25 October 2023, ashvin shudha 11, “Papankusha ekadashi, 1945, Pune, ch 43(part one), “ Shreebhaktisaramrut”, DTP page 06, file” CHAPTER FORTYTHREe yashwant maharaj jalnapurkar-MW”}

See how quiet it was at the heart of the Samartha|the noise of the flowing water created in the stream, not in the river “goda”| |80| | Otherwise the gentlemen of today,only sea of ego|do not have patience at the mean reply of the other| |81| |

Today, Thursday, 26 October 2023, Ashvin shudha 12, 1945, at 15:46, Pune, DTPpage 06, file “CFymj-mw”, the bk page 442, ch 43(part one) ,”Shreebhaktisaramrut”}

Tailanga Bramhan was hot-headed |He came to “Naladurga”|He was focused on “Karmamarga”| |82| | “Rudraksha’ was on his neck and wrist| and at the end of the “shendi”| The preparation for the worship was made with great pomp and show|as if it was the shop of the coppersmith| |83| | Bath at the sunrise|,ashes on all body|lecturing on spirituality, collecting people| |84| |Headgear of silk cloth|silk dress on the body| |snuff smoking| |85| |sandalwood paste put from south to north|The red paste in between the eye-brows and big “Tripundrakar”On the forehead|holding garland of the beads in the hand| |86| |Wandering door to door|talking about “Vedanta’|But people were tired of his bore presentation| |87| |

{Today, Saturday, 28<sup>th</sup> October 2023, Ashvin shudha poornima,"Kojagiri"(Amrish meeting with "D&T'builder for redevelopment at Utsav,Pune), 1945, at 16:37pm, Pune, the bk page 442, ch 43(part one),"Shreebhaktisaramrut"} Everybody felt bored seeing him|Some purposefully avoided him||88|| He said," In this village there is value of the "Vedanta"|How can "Padmin" be accepted in "Hiajadvadyat"?||89||Or the donkey-assembly welcoming "Gandharva"?|or Or in the lane of the prostitute , how can a "married woman(Kulasati), go for the "Haldikunku' ceremony?||90|| I am so pure and expert in " the Vedantashastra"|How can that firefly Yashavanta be honoured in my presence?||91|| Naladurga has been fooled by that fool like the "Falguni" fooled the people||92|| He asked the people, "what Yashavanta knows?"|do not celebrate that oxen in the presence of "Shambu"?||93||He is ordinary householder|Temptes by the subjects of the organs"Not even two years passed without having a child at his home||94|| Moreover he is serving the yavan(muslim)|the sea of selfishness only| You, mad people , feed his empty greatness!"||95|| The jabber of his , nobody heeded!|When the dog barks in the street, who thinks about it?||96|| Once at the home of "Bhaurao" people came for the lunch|In that party"Samartha and Bramhin" were there too||97|| When Maharaj came the people stood and gav e him high seat to sit|then covering himself with silk cloth that "Tailanga" came||98|| Seeing him nobody got up|The slanderers said," See Shastribuva" has come on the stage as an actor"||99|| some called him the "Polyacha bail"(oxen of the festival) has come showcasing!|take care of his horns|Otherwise easily he may throw you||100"|||

{Today, Tuesday , 31<sup>st</sup> October 2023, Ashvin vadya 3, 1945, at 17:54pm, Pune, DTP page 07, ch 43(part one), "bk page 443, ovi 101, " Shreebhaktisaramrut", file "CFYMJ-MW"}

Such mischiefs of the bramhins went on during the lunch-row | It hurt Maharaja's heart | |101| | Where that bramhin was seated, the food distributors tried to avoid him | and saying that after the lunch the plates will be given to this oxen | |102| | Seeing that Samartha fired holding hand | Saying, "to keep the Bramhin hungry is not good" | |103| | The Bramhin's kick is held by Pandharinath on HIS chest | Bramhin is the God in person on this earth | do not humiliate him" | |104| | In this way the bramhin was given good lunch | After the lunch all of them came in the hall to have "vida or paan" (a roll of betel leaves) | |105| | Maharaj punyarshi sat comfortably on the carpet reclining upon the long stuffed case | calling close to himself the "tailangya (Bramhin)" | |106| | Maharaj was then decorated with garland in the neck and tuff on the headgear and small garland on the hands | |107| | Maharaj was being honoured at Naladurga like "Damajipanta at Mangalvedha or Deo Mamledar at Satana" | |108| | Everybody was putting black poder (Bukka) on his forehead | putting head on his feet | But this irritated that "Tailangi Bramhin" | |109| | He said to the people, "the real Narahari you have kept in the corner and garlanding the one on wall" | |110| | I am the lion of the "Vedanta" | How can you avoid me and keep this cockroach on the reclining case? | |111| | rejecting a fig | worshipping the fruit of the prickly pear | rejecting the real "khirnaya, take the lime tree, o mad people" | |112| | listening to these words, Maharaj said politely, holding his hands together | |113| | "O lion of the forest of the Vedanta | O the ornament of the goddess," Saraswati" | O real "Vedonarayana | How much you have obliged me! | |114| | You have blessed me to save me from the ego entering into my mind due to their worshipping | |115| | Like the ego of Partha (Arjun) | reducing every moment by "Nandantanaya (Lord Krishna) | The same thing you did" | |116| | The Bramhin said, "O this is very good trick of saying, first you beat with the cane, and then ask, whether it has hurt" | |117| | You are responsible for my insult here | dogs throwing on my body and enjoying the scene! | |118| | My source of honour,



you wanted to have |so you thrown these deriding dogs on me| |119| | These are dogs and you are shepherd(herdsman)|In this you are honoured |Like the crippled cow wise amongst the calfs| |120| |

{The bk page 443 ends and 444 begins, ch 43(part one),  
 “Shreebhaktisaramrut”, at 19:13pm, Tuesday, 31<sup>st</sup> October 2023,  
 Ashvin vadya 3, 1945, Pune}

Listening to that lecture, except Maharaj, everybody was angry| |121| | Some said “, bring twigs of nettle to uproot the beggar’s three-headed body here”| |122| | Some said,” no no , the wise bramhin like him , we will not meet again|offer him the kicks of “somavati”| |123| |Seeing it Maharaj told the bramhin in his ears,saying” now run from here quickly|the people are angry with you| |124| | without knowing your authority offering you badnames”| saying this he put his head on the bramhin’s feet| |125| | With trick that Bramhin was removed from the assembly| see from this how Maharaj was peaceful!| |126| | The wheel of the time always moves|helps evil and good| See how once Ravana put gods in the jail| |127| | The rivals of Maharaj were there in the village|They were looking for the chance to take revenge on| |128| | Those evil-minded persons once thought of the very powerful slander to defame Maharaj’s reputation in this way| |129| |The chief authority of “Karodgiri “ was a muslim|They put one application to him in writing| |130| | “Your Yashvantrao shirestedar is corrupt |demandind money from the people to harass them|filling his pocket| |131| |Saying to some one ,” I will give you job today,but you have to count rupees fivehundred in my verandah first| |132| | to some one he would say,” Govt. has strong power|we want build house|give donation for it| |133| | He write false notes and accounts| undertakes govt. money-laundering|Such vile person is he| |134| | If some one visits his office|never talks with without

worshipping him|saying,” it is law that to manage the household needs money(oil)( vangana)!||135|| Despite of this, he calls himself saint, o sarkar!|and talks “Vedanta’|Doer is “ShreeHari”!||136|| Who gives and takes?|all is “Narayanaq”|All money is God” ||137|| and this Vedanta fools the poor who are victimised by him|so take yourself total precautions”||138|| “ Moreover “Mongalai” has been defamed for corruption in India||139|| The moon of the Mongalai has been spoiled by him|which you have to clean|to save the govt.”||140||

{ The end of the bk page 444, ovi 140, ch 43(part one), “ Shreebhaktisaramrut”, DTP page 10, file “CFYMJ-MW”, at 18:26pm. 1<sup>st</sup> November 2023, Pune.(Ashvin vadya 4,(sankat chathurthi), 1945)}

The subject(people0 of Sarkar Janabe ali is innocent|The land is fertile (produces crop) because of the religious merit of “Asbajaha””||141|| Due to this application the authority got very angry|Sending deliberately the peon ,Maharaja was called||142||”The people have been spoiled|You are harassing subject(riyakun)”, the authority said arrogantly||143|| Yashvantrao was standing holding hands and listening|He could not reply(refute the charge)!||144|| He said to himself:to whom I should reply?|It is my duty to be afraid of this authority of the king(Badshaha)||145|| The subject should not insult the king|As he is the real representative of God||146|| These my officers , eventhough are angry with me today| tomorrow they may sympathise with me||147|| the king’s officer is royal envoy(ambassador or messenger|They are part of the king’s power|Then why I should reply him?||148|| All the clerical staff was stunned|The good people were sorry for that||149|| But Maharaj was calm and quiet|did not say anything to anybody|How can the Sun be angry for some one’s grinning and mouthing?||150|| At this time the authority called “ Chintaman guruji”: a Bramhin from Parali

was at his home || 151 || The news from the office he knew | it also  
 made him angry overtly || 152 || But was happy at heart | Saying to  
 himself that it is good chance to me to see the peaceful mind of the  
 Samartha || 153 || He took Samartha to the balcony holding his hand  
 and sprinkled water in the sky with the “Mantro dak  
 darbha” || 154 || Then the man appeared in the sky, whose head  
 was very big reaching the sky || 155 || The nose a cliff | Eyes like  
 the teeth in the mouth like a plough || 156 || Showing the man, Guruji  
 said to Maharaj, “tell this man who are your enemies!” || 157 || So  
 that he will go immediately and kill them | This “Kalapurusha”, I have  
 called by chanting the mantras!” || 158 || Maharaj said, “I have no  
 enemy! | My “Rukhminipati” is omnipresent!” || 159 || someone may  
 feel that I have been hurt | But they have obliged me by forcefully  
 complaining about me | showing me the pure form || 160 || Guruji,  
 my mind never wishes to cause loss to anybody | On the contrary  
 my “Rukhminirama” may bless him” || 161 ||

{ The end of the bk page 445 and the beginning of 446, ovi 161, ch  
 43(Part one), “ Shreebhaktisaramrut”, DTP page 11, file”CFYMJ-  
 MW”, this evening at 18:55pm , 02<sup>nd</sup> November 2023, Ashvin vqadya  
 05, 1945, at Pune }

Listening to such words of Samartha, Guruji was happy | and said,  
 Rukhminipati is really your protector || 162 || Dissolving the “Man”  
 and holding Samartha close to his heart, embraced him | That love I  
 cannot describe ( that love is indescribable) || 163 || The next day the  
 authority officer after completing the investigation of the  
 application was abashed | Saying, “I have talked vain” || 164 ||  
 asking pardon for the mistake | Angrily called the applicant to punish  
 him || 165 || At that time Maharaj was close | He said to the officer,  
 Please do not call him | It is my destiny || 166 || He was having wicked  
 thoughts due to my defective destiny | So if you want to fine | my  
 fate should be fined || 167 || It amazed the officer | started praising  
 Maharaj | Saying, “Your kindness has no limit, now” || 168 || The

applicants surrendered|confessing their crime|All of them were  
 patted lovingly and blessed||169|| This is called kindness|not a  
 useless story of “atpatnagari”|To that “Yashvantaray, I salute in  
 good faith||170||A faithful malava from Indore was devotee of  
 “Akkalkotswami”|He came to Akkalkot for the darshana of the  
 Swami||171||This Swamiray of Akkalokot was in reality  
 incarnation of “Shreedattatraya”|remembering HIS feet|real  
 liberation is got||172||The gentleman said to Swami,” Give me  
 (spiritual) advice|So I have come to your darshana from Malava, O  
 Blessed!”||173|| Swami said,” I am sanyasi fakir, my advice is not  
 proper to you||174|| For householder like you the spiritual advicer  
 must be householder pure in heart, adorned with forgiveness and  
 peace||175||If you have desire to have advice| then go to  
 “Dagadgaon”|to meet “Shirastedar of Karodgiri”|He is your  
 “Guru”||176||His name is “Yashavanta”|Sees non-duality in  
 duality|Though householder , a saint of great order|An authority  
 like me||177||My shop is open|His covered(concealed)||Wait ,  
 opening the planks pull the back-biter||187||How far can he  
 hide?|”Mal zala bahut ghari |to vikaya bajari| alacha pahije  
 Mokshachya”||179||When Swami said so,the householder putting  
 his head on the feet, came to Naldurga to see the feet of Samartha(  
 to meet him in person)||180||Maharaj was in the house| He  
 prostrated before him and holding hands together urged him for  
 the advice||181||Maharaj holding him by hand asked him to be  
 seated before him and started speaking in sweet tone ||182|| “ I am  
 poor householder|Nomore the “Siddhs Sadhu Saint”| I am mysle  
 hungry yet|Then how can you be satisfied?||183||You have come  
 here in vain leaving the “ The Swami Dnyanashashi”| The  
 householder said,” He himself has sent me to you”||184||The  
 details of what happened at Akkalkot were given to him| Listening  
 to it ,Maharaj kept quiet||185||In the night the Swamim appeared  
 in the dream, sitting on his bed,said with love,” Now enough of this  
 hiding||186|||This safe of your job is solid, no doubt| so you could

hide till now||187|| O Yashavanta, the property of the spirituality ,  
 the thives never steal| when distributed free of charge , its principal  
 amount is doubled”||188|| In the shop(of spirituality) , in the  
 market, the real security guard of the4 “Vairagya”, you have to keep  
 for protection|Then how can there be fear?||189|| That guard  
 should be given the gun of peace| The beautiful sword of  
 compassion| the shield of the courage||190|| And sitting on the  
 seat of Truth, distributing the “mal” , with respect, whoever  
 comes||191|| Take thhheee price in the form of faqith  
 or”bhava”|Examining the false or true| if it is gold, see testing with  
 ‘kasa’||192|| When such type of business is done |How there can  
 be fear?|Now enough of hiding in the secret room like  
 women!||193|| Give advice to the householder|do not make him  
 nervous|I have sent him to open your shop’s pranks”||194|| saying  
 this the merciful disappeared |See how the sign of the saint is  
 naturally understood by sain||195|| Then next day, giving spiritual  
 advice to the householder sent him away|Started his  
 shop||196|| Now I will tell you , o audience|readers, another story  
 |When attended to the “Saint-story”, the person become pure or  
 pious or meritorious||197||

SWATI SHREEBHAKTISARAMRUT|GODAVARI IN PERSON|HAVE THE  
 BATH OF READING IT HERE, SAYS DASGANU||198||

|| SHREEHARIHARARPARNAMASTU || SHUBHAVAN BHAVATU||

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{The end of part one,p447,06-11-2023,pune}

## CHAPTER FORTYFOUR

SHREEYASHAVANTA MAHARAJ , JALNAPURKAR ( PART  
2<sup>ND</sup>)

{ today, 08 November 2023,Wednesday, at 15:23pm, Pune, DTP page  
14 beginning, the bk page 448, ovi 01, “ Shreebhaktisaramrut”}

|| Shree Ganeshayanamha || Jay jay Chitswarup Pandharinath || YOU  
,O Vishvambhara, are standing on the brick of faith, in the Pandhari  
of knowledge || 01 || Maharaj was transferred from Naladurga to  
Jalanapur, rising its religious merit || 02 || This city of Jalanapur is  
famous from the past | where Dayasagar Swami Anandi lived || 03 || At  
Jalanapur , Yashavant came on job | Here some improbable thing  
happened in the following way || 04 || Samartha was now old as per  
his age || The disease attacked him unexpectedly in the form of the  
fever || 05 || The disease is God created | He is not afraid of anybody |  
Rich, King and Saint :all are same to HIM || 06 || The cart without oil  
is difficult to run | So also health is important to run the  
body || 07 || If anything goes wrong with body | the disease is  
encouraged | unwholesome diet invites it(disease) || 08 || Nothing is  
more craving than the diseases | Amongst them “hot-fever(gout)” is  
tough head || 09 || Binding with the handcuffs of medicine | giving  
rough push of wholesome diet | they look up with tented  
heads || 10 || The disease is the enemy of the world | But it is close  
friend of the doctor:Vaidya | If there is epidemic , they become  
rich || 11 || Due that fever Samartha became very weak | he could not  
move from the place where he sat || 12 || could not take food or  
water | Sleep, he could not | Even toilet, he could not go (no

motion)||13||The hands and feet got swelling| the face was covered |the strength left him||14|| Everybody was worried|The relatives and all others of Jalnapur became restless|The disciples too||15|| Some said ,” bring some great doctor from Mumbai|Some said bring “Anna Parwardhan of Pune||16|| He is very expert in medicine and devotee of Saint|who has surrendered his body to “Narasinghsaraswati (of Alandi, Pune, Maharashtra, India)||17|| some said , the Vaidya of Panvel is very clever|he is to be understood the duplicate of “Bapu Mehendale||18||

{ The end of the bk page 448, ch 44, “ Shreebhaktisaramrut”, at 17:06pm, 08\11\2023}

{ Today, 10<sup>th</sup> November 2023, Friday, at 17:52pm, the bk page 449, ovi 19, ch 44(part two) ,” Shreebhaktisaramrut”, Ashvin v. 12, 1945,Pune, file “CFYMJ-MW”}

Some said,” present time is not of honest people|Advertisement in media has flourished|resulting doctors in every village||19|| “Sushrut sharangadhara” is consulted|Some prescriptions(pale) are got|some are forced by imagining| giving tablets||20|| Naming it as “ Rogavajragitika”, praising it through advertisement in big way||21||constipation is hiccupped | “vatapitta” is calmed down|Blood is purified instantly and fever axed||22|| our tablet helps to recover from “ diarrhoea”, stomachache, vatodar ( vatarog:rheumatism), jalodar ( dropsy)|meha( urinary disease) garma(syphilis) parma( gonorrhoea)||23|| |Do not use those “Advertising Doctors| Only by vowing , progeny is never got||24|| Local doctors are drowned|The English have become foreigners|The muslims(yavan) in their pomp | And ‘Advertising doctors” only remaining!||25|| Some said,” now there is no use of medicines|Ask him(Maharaj) about taking “fourth-

ashrama:”Sanyas”||26|| Some said,” Call his son speedily by sending telegram to Jalanapur|This is “End Time”||27|| In this way every body asked Maharaj as per his or her opinion|to that what the “Knowledge-Sun” said , listen!||28||” Why I need doctor|I am humanbeing distined to die:”mortal”(I have brought death alongwith my birth)||29|| Its(death’s) time has not yet come|Still there is lot of time left| this attack of sickness is due to my “karma”||30|| To cure me from this disease , my doctor as at Pandharpur:standing on the brici on the banks of (holoy river):”Chandrabhaga||31|| His (that doctor’s)remedy of “naam” is known to all|Whose one round only could remove even the “ Bhavaroga”||32||Arey, due to which medicine “poison became nectar”|the devotee of Hari; the child “Pralhad” drank it fast||33|| If you really feel that this disease of mine should be gone|make preparations to take me to Pandharpur||34|| Then that Vaidya “Rukhminikanta” holding my hand would see the pulse|and would tell me what the disease is !||35|| to recover from this disease “Naammatra”only to be taken || But would tell me to change the drink to be taken after a dose of medicine as per the disease||36|| Only one “matra” of “Vithu” |a levigating slab of the faith (one bhav)| and a pot of faith to fill that ||37|| A Vaidya one, medicine (matra) one|slab one, pot one| But due to this one only many have survived ||38||

{ Today, “Happy Diwali” Sunday, 12<sup>th</sup> NOVEMBER 2023, Ashvin vadya 14, “ Narak chaturdashi, :”Laxmipooja”, the bk page 449 ended, ovi 38, ch 43(part two), “Shreebhaktisaramrut”}

One became many|so one saved many|| But everybody’s “anupan’changed|Such clever is HE||39|| The “rushis like Vashitha were given the same medicine|getting the secret of the “Vedasanhita”alongwith them||40|| Some are told ,” Shrout smart”| For the same medicine|some are told “Yogashastra”The same medicine to take||41|| Some are told to take



pilgrimage|some “ Purashcharana”|Some are asked to drink the  
 “Kirtanrasa”| Such is HIS medicine| |42| | The Viadya is clever but  
 very mischievous| to keep HIS importance intact|never helps one to  
 know the medicine of other| |43| | But HIS “Vaidyaka”(doctory  
 skills )| Nobody was trained in|But patients were cured when came  
 to HIS door, instantly| |44| | Such selfish is my Vaidya of the King  
 of Pandhari| HIS medicine of “nama” is enjoyed by all over the  
 world| |45| |Now when I said HIM as selfish with love|that speech is  
 not universal(ekadeshi), know, o Baapa ho!| |46| | HE is  
 omnipresent|How can then HE be selfish?|Whoever knew HIM,  
 became HIM only| |47| | The only problem is,”to whom HE gives  
 affinity|Never keeps him away from HIM even for a moment| |48| |  
 If he is separated| then he may wander all over the  
 world|showcasing self-importance| so He did such thing| |49| |So  
 where there is show of ego(self-importance), there never stays my “  
 Shreenivas”|That driven child must be understood as special one of  
 HIM| |50| | The father severe his relations with son prodigal|As he  
 may not manage well his property| |51| | Then what remains with  
 the one who is thrown away|If we prefer his company, we may be  
 also thrown away:having the same Way of life| |52| | That thrown  
 away child belongs to the great may be| But do not allow his shade  
 to be on you| |53| | The wise sat close|HE becomes-devotee-child  
 playing and praising, due to the devotee-childness| |54| | If  
 somebody gives him sweet or takes him close , the father instead of  
 the child becomes very happy, Baapa ho!| |55| | Then saying him,”  
 our child is in love with you:having fond attachment with you|so  
 you too live with us here| |56| | such is HE ,” salvation of the  
 world”| take me there |HE is “Mayabap Rukhminivar”|let me enjoy  
 the sight of HIM| |57| | Why are you sending telegram to my son?|  
 can this sickness vanish when he comes here?|It is your stupidity, O  
 mad persons!| |58| | The father’s love is with a purpose|the  
 mother’s is unselfish|the wife’s is rooted in sin)(vice)| |The son’s  
 hope-attached| |59| { the end of 450, ch 44,”shreebhaktisaramrut”}

The daughter's love is like "beggar (priest)(Bhikshukapari)| If the mother is rich rich once atleast some I may get||60|| The friend's love is outspoken|and enmity of him is very hard|in such love when bones of the body are got| broken with noise||61|| The pairs of love are:enemy and self-wife|Friend:mother equal|The son and the father equal ||62|| The daughter priest(beggar) are of the same category |all others are of "give-n-take" nature|Sadguru only is selfless( unselfish)|different from all these||63|| HIS love cannot be compared with above anyone|HE becomes all for HIS disciple||64|| and such can only be Guru|all others are only selfish idler|So the shastravetyas have imagined "Sadguru" "Kalpataru"||65|| The father who cries for the son| is for the future problems|The mother cries:whom nurtured has now gone||66|| and the wife that cries: it is for her hair and "kunku"|the bed will be empty in the night|the place of the obstinacy may be broken||67|| so I am telling you not to call anybody|Going to Pandharpur will cure me"||68|| Immediately the "dayaghana" was brought to Pandapur|He was taken on back for the darshana||69|| He was made to stand before the God|"Garland and bukka was given to him|He was overwhelmed seeing the God(Vitthal)(Prabhu):tears filled his eyes||70|| Bukka was put on the forehead and garland was put on the neck|A rupee was put in front of Him and one was given after moving along the God||71|| and said," Hey Jagajethi,YOU do not want a rupee as gift||I am doing it for getting not separated from YOU" ||72|| the same was experienced| Badve Pujari became happy|They stopped for some time other pilgrims||73|| Maharaj put his head on the feet and embraced |He bathed HIS feet with happy tears ||74|| " O God :Pandharisha|"Adyarupa Puranapurusha|Jagadvyapaka Shrinivasa|Ananathnatha Dinabandhu||75||"My disease may be cured ", is not my intention to come to Pandharpur|In the lake of nectar , there is no death atall||76|| But because my disease got my company , O god, so I have brought it alongwith me for the

vari||77|| My body is made cart to sit her and finally brought to meet YOU ||78|| O Vithale, now it is two months that she is staying with me, to listen to YOUR worship||79||

{The end of the bk page 451}

Now how can she go for wandering anywhere leaving YOUR “samacharan”, O dayaghana/||80|| and the disease is YOUR form only, O mayabap”! | So let it be merged ||81|| Now YOU may say,” I am in the world|then the disease anywhere is with me only”||82|| This advice YOU may give to him happily, O Vithala!|But devotees like us what use it can be of?||83|| YOUR treasury of spirituality is for us only, O Hari, but where is the strength to open it?||84|| When we will be able to walk with the go-card of devotion and understanding|then that too we will open||85|| Like on the bazar day when the child is shown rupeepaisa|that lifts the paisa ONLY||86|| As his theory is , paisa is presently useful | where is my stomach as big for the sweet of the rupee?’ When such was ||87|| when such was said to Hari, the disease totally went away|Maharaj went on his feet back to his home||88|| This the fruit of faith| it is not a child’s prank| so now atleast open your eyes o blidfellows||89|| The sickness all gone|the body became as it was|Others also realised the importance of devotion of love(sadbhakti)!||90|| The second son of the Samartha was :”Udhavrao”|He was married at Hasanabadi||91|| During the marriage strange thing happened|When there was lunch of thr bridegrrom paqrty||92|| That day the relatives sat for the lunch|It was summer|There was no water at home||93|| Half of the lunch was over|the guests sarterd asking for “ water water”!|Maharaj was informed about it||94|| The people from the bridegroom talked with Maharaj||It was an emergency|It was testing time||95|| There was no water in the tank||it was dry|There was neither lake or well in the village to get the water||96|| One mile from there was lot of sweet water, which was of no use presently||97|| The people were

feeling extremely thirsty| what plan can be arranged?||98||  
 Listening to it the eyes closed|started remembering  
 God:Vithal(meditating) and started praising HIM as the helping  
 hand(source)!||99|| “ Hey God of Gods,Pandharisha| These people  
 are thirsty|O Puranpurusha, there is not a drop of water left in the  
 tank||100||

{ The end of the bk page 452, ovi 100, ch 44(part  
 two),”Shrfeebhaktisaramrut”, , file “CFYMJ-MS” DTPpage 20, today,  
 Tuesday, 21 November 2023, Kartil shudha 09, 1945, Pune at  
 17;39pm}

Draupadi(Droupadi Murmu is presently President of India, visiting  
 Pune on 30<sup>th</sup> Nov.2023) was brought in the court to make her  
 naked|That time YOU in a moment supplied the dress(sarees) to  
 her||101|| The child:Upamanyu was crying for milk|That time ,O  
 You:”Rukhminikanta”, gave him the “Sea of  
 milk(Kshirasamudra)||102|| For the marriage of the son of Narasi,  
 YOU took guests, O Jagajethi!|For Bodhalya’s crops( thotya tati) You  
 created corns again ||103||You also did change the water of the  
 river Godavari into ghee for “Shreedhar”|so also for me create water  
 in the tank”||104|| Panduranga did send Varun ( the deity of  
 rainwater) there| to fill the tank with water at the Saint’s house|See  
 what great pride god has of HIS devotee!||105|| Believing in Hari,  
 Maharaj said to the people,” Go there is water in the tank|get it and  
 serve quickly”||106|| Listening to it , the people ran towards the  
 tank| There they saw “Varun” flowing in water||107|| the water  
 was clean and sweet, cold as if ice put in it||108|| Everybody was  
 taken aback(surprised)!” “ such invaluable water , how could come  
 here in a second?||109|| the faithful said,” what is there  
 impossible, “Bhimatatvihari:deenanath’s mother(mai) , Pandhariray  
 is indebted to his devotee( maharaj)”||110|| Drinking that water  
 those who were taking lunch got satisfaction|The “ Ramavare” has

assisted in the protection of the “Bhaktasatva” the truth of the devotee||111||

{ Today, Sunday, 26 November 2023, “Vaikuntha Chaturdashi’, Tripuri Poornima, “kakad arti at Shree KMM,Pune attended at 5:20 am. “Shree Nrusingha\_Laxmi mandir , Sadashivpeth Pune 30, darshana, Kartik-poornima.! At 12;54 noon, the bk page 453,, ch 44(part 02), “ Shreebhaktisaramrut’, ovi 112}

At Jalanapur , at the temple of “ShreeRam|”Dada” Dhamangaonkar Pujari was living.||112|| On “ Ashvin Shudha Navami”, in the early morning , that Dada Pujari got sleep ||||113|| At that (Shree Prabhu) Ramachandra came in his dream in the guise of a Bramhin and waking him up asked him to perform “ Kakada”( early morning musical worship of God( At Pune SKMM I did attend “Kakada” today and also on 28<sup>th</sup> October;”Kojagiri Poornama”)||114|| Dada said in the dream to the “bramhin”, “ have a lunch “!|The Bramhin said, “ You are not a devotee| who can lunch at your home?||115|| You have not yet taken spiritual advice of any Guru!|Without Guru, human birth is merely a waste”||116|| On that Dada said,” I had thought of taking spiritual advice of “Ganatbova Paithankar”||117|| But he died|So I was left without a Guru|Now only on the auspicious day of Dassera YOU give me spiritual advice”||118|| Listening to it the Bramhin sais,” I hace no disciple|In your town “ the ship of “Bhavasindhu”||119||” Yashvantrao Shirastedat| The shelter of the humble|Great devotee of noble (generous) heart|Go and take HIS advice||120|| Perhaps you may say that your relation with him is not in good terms|then how can I surrender to him?| But now forget that problem||121||

{ The end of the bk page 453, and the beginning of 454, ovi 121-122, ch 44(part 02),” Shreebhaktisaramrut”, DTP page 21, file “CFYMJ-MW”. At 14:02 noon, 26<sup>th</sup> Nov. 2023, Pune}

To give you advice, just now I have told Him| then I came here to wake you up||122”||Saying so the Bramhin disappeared|When Dada got up he was surprised||123||

{ Today, Monday, 27 November 2023,”Tripurari Poornima’ Kartik Poornima, 1945, at 13;08 noon, Pune, DTP page 22, the bk page 454, ovi 123, ch 44(part 02),” Shreebhaktisaramrut’by “Sadguru Saint Poet Dasganumaharaj of Pandharpur, Maharashtra, Bharat}

Leaving the “Shree’s Puja” aside Dada came to Samartha , prostrating , told HIM the “dream”||124||Mahaarah said to Dada,” Your luck is unparalleled |In the dream you met “Panduranga in person”||125||”Come , I have been ordered by HIM to give you spiritual advice | Immediately on the auspicious day of “Dassera’ Dada was made disciple||126|| One such “Balawant Bahirat” of Barshi(Maharashtra, Bharat), of the

“Madhavamata”:fastidious||127|| He used to read many books|But had faith in none|He used to ask every “Tom and Harry”|”have you got Spiritual teacher (Sadguru)?||128||And even if you got HIM, tell me , whether HE has shown you

“Brmha”?||129|| Now a days, “ the relation of Guru is good for exploiting the money|By making show of self-importance deceiving the public||130|| “ Shastri Vaidic Vedantavete|Haridas Puranik

leaders| and the “Phadavale of Pandhari to Mathadhipati there||131|| So many people have been registered in that account of “Guru” , that they are enjoying always at the cost of the people||132|| Many bags of the files(pothyas)| well carved shrines|and one or two to praise him “Maharaj maharaj”

alongwith||133|| The seat of wool , pots of silver | with such collection of things, they wander making disciples||134||some say in our matha there is non-stop playing of “ veena”(“Akshaya Veena)|if God can be met with string( telegraph:tar)| will go to “telegraph office”( Ramchandra Satpute was telegraphist from 1960 to 1967 at Nashik and Pune CTO)||135|| O wise persons, this

technic of “Akshaya Veena” , they have discovered for their luxury||136|| The salaried persons were employed to play the instrument(Veena) | the burden of that salary is levied on the disciples only eventually||137|| Means free of charge guard work at their door|To protect the property of the “Gurumata”||138|| the guards walk with the lamps, ahead when the Guru or his wife(Gurukanta) go for the “Devdarshana”||139|| This account of the Guru is never in loss| daily they enjoy good food|Only for that they have to wander||140|| Some say we carry the palanquin of “Nivruti” | we are specially honoured at Pandharpur||141||

{ The end of the bk page 454, beginning of the 455, ovi 141, ch 44(part two), “Shreebhaktisaramrut’, DTP page 23, file “CFYMJ-MW”, at 14:41 noon, Monday, 27<sup>th</sup> Nove, 2023, Pune}

Can such selfish idler be accepted as Sadguru? | Can a beam hold itself if a writing reed is used in place of a pillar?||142|| Vashistha can be called a Guru| or the “ Four Acharayas”|Nivruti-Dnyanesh-Nath|or Shree Tukoba-Ramadasa||143|| Guru Ramananda Kabir|Narsi Mehata Nagar|ShreeTulsidas Sadhuvara|Or Nanak-Suradas||144|| Jayadeo Gora Bodhala|or Good Savata Mali| or Visoba khechar|Can be called Sadguru||145|| Guru should be beneficial|The shastras say so| But when Dnyaneshwara comes in person , I will have Guru||146|| As those saints were for the world only |The farms are harvested for our happiness||147|| Yashavantrao Maharaj and Balavanta Bahirat were known to each other for a long time| But there was no faith or loyalty||148|| He used to think that Yahawanta is through genteleman|Presently he discourses on Dnyaneswari||149|| But how can that be sufficient to call him a Holy Man ( Sadguru)?|Such doubt he had every moment||151|| The same day-night Bahirat got in dream a divine vision( drushtanta)||152|| all the people were in deep sleep|Bahirat saw a dream| Dnyanesh came in person and said,” || 153||” O Balawanta Bahirat , do not have doubts in

mind|Do not bite the good man with evil mind||154|| Whatever the image of “Gurupana”, you have imagined That is attack on the good path | by sending troublesome snake|  
 155|| Seeing that snake | the people will be afraid to come to this road| and will stop others too||156|| Your snake is true| But it must be in the hole only good| See how the drainages in the city are covered(closed from the top)||157|| You should not make it naked the “devotee-road for draupadi’ being “Dushashana| before that charvak group of Duryodhana||158|| Such evil act would not fulfil your goal| Your attitude should be satisfied with all||159|| Arye the strings of the “ akshaya Veena” are played on for the Vithhal| not for the music of the prostitute||160|| In the home of the prostitute or in the Natak-Tamasha , the regular music is loved by you||161||

{The end of the bk page 455. Ovi 161, ch 44(part two),”Shreebhaktisaramrut”, at 16:56 pm, Tuesday, 28 November 2023, Kartik vadya 2, 1945, Pune. DTP page 24, file” CFYMJ-MW}

All you together go for forest tourism(vanavihar)|Then why do you feel jealous seeing the “ fad”?||162|| O child, whatever takes place for the sake of “Hari’, even though it is hypocrisy , not wasted ||163|| If the jasmine is in the dustbin( in the heap of rubbish),can it smell bad(stench)?|it never leaves its quality of good smell||164|| Enjoy the smell of the jasmine |do not mind the rubbish|Seeing it would make love with the donkey||165|| if the dish of rice mixed with milk and sugar is served in an earthen platter, eat it to the full|Poison in the glass of silver , must be thrown away||166|| Now this is only to be told to you, “ do not deride anyone|For whom you come to Pandharpur, HE is everywhere||167|| See how though cunningly, you have derided saints|But they have not thrown away their goodness||168|| Due to your cunning deed , you worshipped them|so you could see these my feet in the dream||169|| O Baapa, what you said, “Nobosy is



saint on this earth(world)| You will have to take back these words||170|| No year is without the seasons |so also no Time is without saint|Yashwant of Jalana would come to your Barshi||171|| Think him as me only|do not do not consider him less important|The sun of knowledge should not be called a firefly||172|| You take HIS advice, throwing away your doubt |The black bee should go to the flower for the honey and enjoy it”||173|| Saying this to him “Dnyanatarani” disappeared|Balavanta Bahirat became very happy||174|| Throwing away his ego he surrendered at the feet of Yashavanta | Served HIM surrendering all his “tan mana dhana( Body, mind and money)in good faith||175|| One who has quarrelled with the “paris’, that iron never remains iron( It becomes gold)|One who has served the musk( kasturi)|how can he have bad smell?||176|| The blessings of Samartha is superb|like the sun making darkness light||177|| “Shreebhimabai was the disciple of Maharaj|Due to Grace of Guru her mind was made into “Gangaroop”||178|| Good desire or bad | both are imaginary| when dissolved the mind becomes “Goda(Gangaes:pure)”||79|| Bhimabais’s business was helped by Hari(God)| Bai was detached like the lotus in the lake||180|| Savaji son:Balaram:faithful was he||181|| The worthiness of Dattopanta cannot be held by others, who considered the idol:person of Maharaj as his breath:”prana||182|| Bhimrao Shirvalkar|Naraynrao Parama(chatur)| resident of Solapur||183|| Eknath Dharmadhikari|Very loving due to the grace of Guru||184|| Ganapatrao Vaze was great authority|AS if Sadguru had offered him the stock of peace||185|| where the restlessness of mind was silenced totally| The sea never aware of its tide and ebb ||186|| The tide or ebb for the sea never cross its limits||187|| Tide and ebb are not two different parts|it is its inner form:nature|The ebb never removes water from the sea||188|| So also the religion of peace of him is sapling |it is the significance of the Grace of Guru: to be studied||189|| Oak and other disciples were there whose names

are not known|So I keep mum| |190| | to remove their ignorance,  
 Maharaj used to give advice to his disciples day and night| |191| | So  
 performing such “leelas”(miraculous actions), in the year 1833:A.D.  
 1911|Phalgun shudha 12, HE died in Barshi| |192| | I salute this  
 Yashwantrao|Maharaj, call me yours always| |193| | Peaceful  
 religious faithful Pandharinath Pralhadpanta Maharaj(taru chut):his  
 two saplings| |194| |They got the manual for “Dny  
 Vairagya;celebrating on the earth| |196| | They were servant in the  
 mongalai at Karodgiri|Let Rukhminikant protect them always| |197| |  
 This biography of Yashavanta is very mystical|only perfume of  
 sandalwood of Malayagiri|When read, its fragrance spreads| |198| |

SWASTI SHREEBHAKTISARAMRUT| THE MINE OF THE SAINTS  
 BIOGRAPHIES|Dasganu collects diamonds from that mine  
 always| |199| |

|| SHREEHARIHARARPANAMASTU|| SHUBHAVAM BHAVATU||

The biography of “Shree Yashvantamaharaj,Jalnapurkar, completed  
 on 29<sup>th</sup> November 2023, Pune, “file: CHAPTER FORTYTHREE  
 yashwant maharaj jalnapurkar-Microsoft word”; the book pages 438 to  
 457: DTP pages 26. Adhyaya 43-44, Pune. R.K.Satpute m  
 9850890847. Email:ramksatpute@gmail.com

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## CHAPTER FORTYFIVE

SHREE SANTARAM MAHARAJ, SANGOLE

{ THE BOOK PAGES 458 TO 466, CH 45, “ Shreebhaktisaramrut”, at  
16:25pm, Monday, 04 December 2023 , Kartik vadya 07, 1945, Pune}

|| ShreeGaneshayanamha| Adi Anadi Avinasha| Vishwawandya  
Puranapurushya| Leelavighrhi paresha| Rukhminishya  
Panduranga| |01| | O God , YOUR love for the devotee cannot be  
described by the speech| To increase the importance of the  
devotee| YOU yourself becomes low| |02| | For Damaji’s sake , YOU  
only went to Bedara as “Johara(mahar)”| Hey Vishvatmya Abhinava  
Mahara| Bhimatatavihariya| |03| | One which is put on the neck of  
“Laxmi”| ,O Jagajethi, sometimes| removes grass on the farm of  
“Savatya”| |04| | O God, the feet of YOURS which are put on the  
mattress of the para| The same feet beat the mud at the home of  
“Gorya(Saint Gora kumbhar)| |05| | YOU who are “Vishvatma  
Vaikuntharana| become the footwear of the “Gopies( of Gokul in  
the incarnation of “Krishna”)| and cleaned the plates of lunch of the  
Brmhanas at the home of the “Pandavas| |06| | The one whom the  
Asuras were afraid of| the same is held by “Gopies”| The hands that  
hold the “Kaumodaki(moonlight)| there only the stick  
decorated| |07| | How many such examples of YOU should I give? O  
Vishvamurti ?| Dasganu is fully dependent on YOU| |08| | YOU are  
the cause of my “Paapa-Punya”(evil and good actions)!, O  
Ghananeela”!| I have been left with no freedom to act myself  
separately| |09| | Knowing all this, please protect me !| I am footwesr  
of YOUR feet| Please do not drown it in the “Naraka”| |10| | “Ganu”

urges YOU ,O Narayana, let my mind be full with good intensions (Suvasana), always| |11| |Now O audience:readers, be alert|Listen to this holy story|From Pandharpur(Maharashtra, Bharat) 100 miles away in the south | |12| | In the taluka(tahshil) of Sangole| “Hadeej” named village is there | There “ Shinda Haibatrao” Maratha was living| |13| |This Haibatrao had wife named “Yalalbai”|who was fraternal sister of “Mankoji Bodhalya”| |14| |In the family of this “Haibati” | there was born a devotee of God(Bhagavatbhakta)|His short biography I am giving here as per my intelligence( yathamati)| |15| | His father was “Dhondiba Shinda|Chimnabai mother|Had three brothers:Mahadeo Revaba Sakharam| |16| | Chmnabai became pregnant for the fourth time when some strange thing happened| |That now I am telling| |17| | A “Gosavi” came into her dream and said to her,” In this month of “Kartik Vadya’ on the 9<sup>th</sup> day:Monday| |After 3hours in the night(a prahar), a son will be born to you| do not consider him “Yogabhrashta”:fallen from religious meditation)| |19| |Presently he is being born in your family|what is its secret, listen o Sushile| |20| |your father-in-law(ajesasu)’s mother called “Yalalbai” | she was born in the Jagtap family at Dhamangaon| |21| |In in that family of Jagtap|was bor great devotee of God|As if the first Bhagwat “Pralhad has reborn again| |22| | That “Bhaktarajchudamanichi|Patil Manko0ji Bodhalyachi |she was aat(atyas ; sister of the father)|How fortunate she was!| |23| | For whose brother’s son |the God Pandharinath protected the farm|ShreeHari created wheat in the bitter pumpkin | |24| | To that “Yalalbai” devotee Mankoji Bodhala :the “kanthamani( a jewel in the necklace” of Vithala used to prostrate | |25| |Having pride of him |to uplift her |this fourth son of good features is given to you by Vithal| |26| |Upto your son,Yalabai has been born bodily|so to fulfil the vow |there was no place to Hari| |27| | So He has celebrated the uplift of her preparing to give you this son| |28| |Now Mankoji uplifted the atya|But she was having pride in mind of her

husband's father's home || 29 || She said to Bodhalya: "Due to your grace I am going to get "Vaikuntha" definitely | But what about my husband's father's home ? || 30 || I am the daughter of Jagatap only when the family where I am given that also must come to "Vaikunthaloka" || live live happily at husband's home || 31 || Those who are real daughters || live happily at husband's home | those not true become "Bedhangya": loose or licentious || 32 || Bodhalya, your ancestors worshipped my husband | Ashvini was given as dowry gift || 33 || Then in this garden of devotion | to the tree of compassion you brought the fruits of "moksha" innumerable by your own ability || 34 || Then the sample of that fruit why not given to me? | Bappa keep some memory of our Maval" || 35 || Patil blessed her saying ok: "tathastu" | "Atya it will be also done | And to prove it as truth Panduranga has brought this chance || 36 || As "Atmaram" has brought a saint to be born to you name him as "Santaram" || 37 || saying so to her the "Gosavi" disappeared | Chimnai when got up was surprised || 38 ||

{Monday, 25 December 2023, "Merry and Happy Christmas",  
Margashirsha Poornima: 1945, Pune. ( The bk page 459, ch 45,  
"Shreebhaktisaramrut") ( at 14:31 noon).

In the Shake 1743:A.D. 1821: Kartik vadya, 09, late in the night, a son was born to her || 39 || On the cradle of this boy daily a snake used to sit on the cradle and play many different sports || 40 || The child grew day by day and attained the age of 15, when he left for the forest, once, o audience | readers! || 41 || In the west of "Hajij", in the taluka "Khanapur" | "Shukrateertha" was the special place where "Santaramdada" came | he was happy that the place was very beautiful and satisfactory || 43 || There deity "Adinath: Neelakantha Umakant, the crown deity celebrity amongst the gods || 44 || Santaramdada lived there like the children live with love with their mother, safe and sound (fearless)! || 45 || With water in the

cavity of the palms(Onjali), dad worshipped “Adinath” |Bringing forest flowers , put on the “Shivapinidi” | |46| |A dress to wear, chana jor garam to eat| and the earth as bed to sleep on, was arranged by Dada. | |47| |For 8 days the “ Anushthan” was done properly|On the 9<sup>th</sup> day at night ‘ Adinath appeared before him| |48| |”The Self-lighted Mrudanivara| His light spread all over |As if 100 moons have appeared in the sky| |49| |The lotus;moon blooming , appeared from the tender leaves|”Chakor’ leaving the tree appeared in front of the “Hara” | |50| |But became doubtful|this moon is without any spoil |The deer-sign on the forehead is lost in the light of Shiva| |51| |When the diamond is met the shining of the flint is lost| |How can the frantic movements of cock stand before the peacock?| |52| | Aparnapati was handsome | in the neck and on the waist poisonous snakes were moving| Shivaganas were playing on the conch-shell| |53| |

{Today, Wednesday, 27<sup>th</sup> December 2023, Margashish vadya 01,1945, Pune, the bk page 460, ch 45, “ Shreebhaktisarqamrut”. At 13;36 noon, Pune, “file: CHAPTER FOTYTHREE yashwant maharaj jaalnapurkar ( Autosaved)-MW”from ovi 54}

Nandikeshwar started roaring loudly on the strength of his God(Prabhu)| Due to that “sasule , cruel animals came easily running| |54| | Seeing then Nandi got scared| |Sat close to Hara|Like the dog in order to be safe runs into the house| |55| |Sitting close to “Shiva”| Forcibly showcased his strength |Seeing in a harsh look:ear, horn straitening at the tiger| |56| | Seeing the activity , the tiger said to himself,” You are my prey , but now it is useless| |57| | You are sheltered with the great|so you are fearless| The ordinary thread is given importance because of its flowers| |58| | Otherwise, O oxen, what value you have ?

Bhagwan is supporting the weak, | Maya is our shelter | | 59 | | In this way seeing the “Vyomkeshi” all those forest animals forgot their enmity amongst them | | 60 | |

{ The end of the bk page 460, ovi 60, ch 45, “Shreebhaksisaramrut” }

{ Friday, 29 December 2023, Margashish vadya 3, 1945, at 16:16pm Shreebhaktisaramrut }

The God said to “SantaRam,” You have served for many days | living in mthe forest | that I got | | 61 | | All aspirations of your mind I will satisfy here and now | do not be shy | ask something from me ” | | On that Dada said holding hands together, ” O Bhalalochana Karpooorgoura | Anadyanta Sarveshwara | Bhyaharaka Bhavanisha | | 63 | ” O Shoolapani, YOU have filled this world with falsehood, basically | Seeing the mirage, who will go to divert its water? | | 64 | | In the market of “Ghatotkacha”, Kauravas were deceived totally | I will follow them if I demand anything | | 65 | | Where there is everything non-permanent (Ashashwat) | there then what I can demand from YOU? | But YOUR feet are permanent (everlasting) | so let them be with me ” | | 66 | | Listening to it | Lord “Shankar” said , ” Bappa, I have no authority on my feet | | 67 | | They are pledged with the saints by me definitely | by giving me the loan of Bhakti (devotion), they have made me a debtor | | 68 | | That loan is so solid that I cannot refund it for ever (yavachandrdivakaro: as long as the sun and the moon exist), even though I am all powerful | | 69 | | Saints are true saints | they never touch the principal (amount) | Only take from me the interest of my grace (blessings) again and again | | 70 | | and say, ” O God (deva), You have no one place | so we do not have even a slight belief in YOU! | | 71 | | For our amount mortgage your feet | That I did accept eventually (helplessly) (nirupaye) | debtor is poor before the lender! | | 72 | | But this action for the saints was not accepted by my wife | she restlessly cursed the saints | | “My powerful husband you have made crippled | so I will keep you childless | | 74 | | O

dead(melyano)! || 74 || If you are imitated | husband's feet will be free | crippleness will also vanish | becoming powerful as before" || 75 || That her curse could not scare the group of saints | On the contrary they pledged putting hand on the chest || 76 || The saints said my wife," O Mother YOUR grace is unequalled | You are really full of love for the devotee(Bhaktavatsal) || 77 || Your curse from the point of view of the public is like blessings to us | Knowing our difficulty , o Baya , YOU have done so || 78 || Lacks have been adopted | we will run the shop | follow the tradition of the feet doubtlessly || 79 || The same is felt today | The offspring of the saints, o Santarama , is mostly non-devotee" || 80 ||

{ the end of the bk page 461, ch 45, ovi 80, "Shreebhaktisaramrut", Today, Sunday, 31 December 2023, Margashish vadya 04, 1945, at 18:17pm , Pune}

{Today, the first January 2024, Monday,( 01 January 2024), HAPPY New Year!!, Margashshi vadya 5, 1945, at 16:49pm, Pune}{ The beginning of the bk page 462, ovi 81, DTP page 32, file' CFyashawant maharaj jalnapurkar(autosaved)-MW"}

That should not be called progeny (santati) | they are all worms only | worms falling buttocks cannot be called progeny || 81 || Look the son of Eknath:"Haripandit" | But Nathmauli aimed at "Gavya" || 82 || "The relatives of the Saint | never become Saints": Saint Tukaram has said in one of his "Abhangas" || 83 || Now if you are really desire my feet | serving saints | be adopted son of mine in the form of a disciple || 84 || When Guru blows into the ear | that is the birth of a disciple | he is authorised to take care of the "spiritual riches of the Guru" || 85 || The disciple is not born out of the female organ | The son is born out of the woman's organ of birth | So he is never fit for the spiritual-market || 86 || O Santarama , you are "Yogabhrashta of the past | You will become authority of my post no doubt! || 87 || When you will be 20 years old , meet "Sadgurunath" | Who is the incarnation of the "Datta":Manikprbhu of



Humnabad || 88 || You will be blessed by HIS advice and your hands will be successful | Now go to your home | do not waste time here “ || 89 || Saying so to Dada, “Vyomkeshi” disappeared | It was a few minutes before the sunrise || 90 || then due to the order of God, Santaram came to his home | Seeing him the mother became very happy || 91 || The mother said to the son, “till today 12 days have passed Which forest you went? || 92 || “We searched for you near about | The relative has come to see you here || || 93 || I on oath I tell you not to say no to the marriage | Without progeny a person is not authorised for “Moksha” || 94 || Listening to it, Dada said to his mother politely, “To go the eternal Moksha, is this the only option? || 95 || If this option of having progeny is the ladder to reach Moksha, then the pig can have “Moksha”? || 96 || Listening to it, dada’s mother got angry and said, “do not waste time saying something bad || 97 || I am to whom you are born | I am “Teerthaagali” | If you insult me | it is very difficult to get God || || 98 || See due to the wish of the stepmom, ShreeRam took to the forest || 99 || The “Pandavas” accepted one wife as “Kunti-order” || 100 || On the strength of the service of his mother “Pundalik” made “Sharangadhar standing on the banks of Chandrabhaga || 101 ||

{The end of the bk page 462, ovi 101, ch 45, “ Shreebhaktisaramrut”, at 18:27 pm, 01\01\2024, Pune}

The parents marry their children | only to test their essence || 102 || When the wife comes to him | one who never insults (avadnya) his mother | he is real son | other is worm only to be understood || 103 || Presently the progeny is like a worm | who dislike or deride their parents always || 104 || In the childhood parents are like “shani:anemy” | put into the school to suffer beating at the hands of the teachers || 105 || When they reach the age marriage become “Shukracharya” | saying, “we will not have married life (sansar)! || 106 || These children becoming “shuka” | it is only falsehood: fabrication | overtly showcasing slightly the non-attachment (vairagya) to parents || 107 || If kept unmarried, always

enjoy prostitutes |some take parts in drama|women dress  
 wearing(Balgandharva ?)||108|| Or even if married they  
 misbehave|saying,” monkey of wife is put on the  
 neck”!||109||saying this they do not talk with them at home and  
 outside serve the prostitute||110|| Many become slaves of their  
 wives|insulting their parents and being slaves of the brides , lustfully  
 moving around their buttocks||111|| There is not a son who makes  
 his parents happy |and observes the social discipline even at the  
 cost of his life||112|| This is the way of behaviour of the royal  
 people |obeying the elders|behaving innocently with their brothers,  
 if any||113|| If relatives come home|honouring them as per their  
 status and loving sisters generously||114|| Should not be silent with  
 wife|but also should not behave under her control| the gentleman  
 never sans modesty||115|| the parents are always to  
 serve|brothers for consultation|Wife is good for privacy(solitude)  
 |the whole world for politeness||116|| When he saw his mother  
 angry, he held her feet|”O mother I will marry, ok?|do not be  
 angry”|| Dada became householder|But his non-attachment did not  
 vanish|on the contrary it grew like the tree cut||118|| Afterwards  
 this “Knyana-shashi”:knowledge-moon”|started living at Maindargi|  
 staying for some time at Akkalkot||119|| Mama Gujar of Maindargi  
 was devotee of “Manikprabhu|Dada became close friend of  
 him||120|| One day both Mama and Dada came to Humnabad for  
 the darshana of Manikprbhau||121||

{The end of the bk page 463, ovi120 and beginning of 464 ovi 121, ch  
 45, “ Shreebhaktisaramrut”, this evening at 18:35 on Wednesday 3<sup>rd</sup>  
 January 2024, Pune. DTP page 34, file,” CF Y m j(autosaved) –MW”}

That “Humnabadnagar” |celebrating second Pandharpur as if|Where  
 living God,”Manikprabhu” Maharaj lived||122|| Dada embraced  
 the feet of the Prabhu|like the ant closely attached to sugar||123||  
 Both the feet of Prabhu as if were lotus|Santram bee there |Came  
 running for the “Mokshamadhu”||124|| Prabhu said to Dada,”  
 Adinath has sent you here to be fully gratified||125|| By being kind

he gave Dada spiritual advice|Saying the “three-word Mantra” in his ears, he sent him away||126||To learn the “Yoga”, he was sent to “Mailaras”| There a virtuous man taught him “Yoga”||127|| Visiting Bedar, Mailar Chalkapur and Rajapur in the west , eventually Dada came to “Maindergi”||128|| Prabu’s “Anugraha” was completed|Dada lived at “Maindergi”|Now we have to call him “Maharaj”||129|| A gentleman from Solapur :Sripat Naik was having a daughter| She was suffering from leucoderma(kod)||130|| The whole body was white as if skin was removed|The father was naturally worried about her marriage||131|| He thought, if I keep her unmarried , she is not a boy| Nobody would dare to accept her as wife||132|| One day Maharaj come to his house|As if a poor man got “Chintamani: a stone fulfilling all wishes”||133|| Or as if the “Ashvinikumar(doctor) has come to home of a patient whose disease has entered the last stage| Or when met with the thieves , soldier should appear||134|| Naik took Maharaj to enjoy “hurda” ( parched corn of tender pods) on his farm with great persistence||135|| There Dada showed Naik a tufts of leaves| and said , grind it and put on the body of the daughter||136|| So that her leucoderma(kod) will vanish in three days |her skin would become shining and serene as never before||137|| When he followed the leucoderma(kod) vanished quickly|Saint’s saying never goes in vain||The tufts of leaves was only instrumental||138|| One should not take credit of it, so the tufts of leaves was given importance|Sripat Naik became very happy due to it||139|| From Solapur the virtuous maharaj started for Indi|That time Shyamrao was with him||140||When reached half the distance|Said to Shyamrao ,” Bappa , without going to Indi, let us go back to Solapur||141||

{ The end of the bk page 464, ovi 140, and the beginning of 464, ovi 141, ch 45, “ Shreebhaktisaramrut”, DTP page 35, file “CFYMJ(autosaved)-MW”,, at 18:33pm 6<sup>th</sup> January 2024, Pune}

Shyamrao asked him very politely the reason |” O Maharaja, tell what is the need to go back?|O, Guruvarya, I feel , something of yours is left at Solapur, so you have prepared to go back”||143|| Maharaj said to Syamarava,” “ do not be obstinate like this| It is good if you believe in the words of mine ||144||The reason to return will be understood by you when we reach home|come on hurry up , walk fast, do not be slow “||145||Both of them arrived in Solapur| Maharaj stayed at the house of Dhongade|when Shyamrao went to his home| ,learnt that his mother was wearied out||146||Here Maharaj slept on the bed in “ Samadhi”|Started quarrelling with “ShreHari’ for the sake of the Shymaro’s mother||147||”O God:Chakrapani|Shyamrao’s mother should not die|otherwise your pledge would be spoiled||148||If YOU will be happy , took me instead of her, O Jagajethi|But do not make Shyamrao unhappy taking away his mother||149|This uncalled for calamity on her , YOU , O God , throw away|I know that the “TIME “ is afraid of YOU||150||YOU have saved the child of “Gorya Kumbhar”|Saved at Raka’s home , in the burning fire, the cubs||151||Remembering it , save this mother of Shyamrao”|| Listening to it, Chakrapani said smiling to maharaja,||152||, “why are you complaining to me about the disaster|If you think it is must, it will be no more||153|| tooo save a bug , no need to worship Maruti|to cross the stream need no boat:ship||154|| The blessings of the saint is the weapon for the death|In the words of Saint always there are qualities of the nectar(Amruta)||155|| Here the mother of Shymrao was dead| the preparation for the funeral ceremony of her body was done||156||Putting down on the rough cloth the dead body| the relatives were crying |Suddenly “Santaramdada| reached there||157|| Seeing the saint, Shyamrao started crying|like seeing the moon the sea is full of tide||158|| Putting head on the feet of Maharaj, started crying in a hurry| Saying,” Maharaj my mother died leaving me”||159|| Dada said,” wow,Shyamrao, why you have been making show of the death of your mother in futile?||160||I think you have disliked her |so you are forcibly taking your mother to the cemetery to burn her

body||161||O mad, your mother has not died surely|see how she is calling you from the rough cloth carpet”||162|| When Maharaj said so, the mischievous started laughing|saying,” life (prana) has gone |how can now be the mother?||163||When the sun sets, how can it be bring back?| These talakute mad people talk foolishly||164|| Instead of building walls , have become sadhu|garlanding himself with long garlands||165|| Shymarao too is mad who has been obeying them|let us see how the dead is brought back to life!”||166|| Here Shyamrao believing the words of the saint came to front court of his house near the dead body of the mother||167|| Suddenly she was calling him in deep voice|demanding something to eat|:signing with the hand||168|| Seeing it the relatives were taken aback!” | the mischievous were looking down ashamed|the words of the saint have proved true|Her dead was avoided ||169||

Performing such innumerable miracles(leela) , Dada died|Maharaj went to “Vaikuntha”| for everlasting heavenly abode||170||

That “ShreeSantaram Dada, I salute respectfully|O Maharaja accept this my meagre service ||171|| My this baby words make good , o kind heart (dayala)|always look at Dasganu with graceful eyes||172||

|| SWASTI SHREEBHAKTISARAMRUT|FULFILL THE URGE OF THE FAITHFUL| THIS ONLY DEMANDS DASGSNU RESPECTFULLY ,O VITHALA||173||

SHREEHARIHARARPANAMASTU|| SHUBHAVAM BHAVATU||

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{ The end of the bk page 466, ch 45, ovi 173, DTP page 37,  
file,"CFYMJ(autosaved)-MW, the end of the biography of  
"SHREESANTRAM MAHARAJ, SANGOLE", TO DAY , Monday, 08-01-  
2024, at 18:48pm ,Margashish vadya 12, shake 1945, Pune}

