

## CHAPTER THIRTYEIGHT

SHREE GOVIND , POTODEKAR.

|| ShreeGaneshayanamaha || Hey Poornabramha Pandhariraya | Hedy Vishvamurtey parama  
sadaya | Din jananchya Kaivasriya | Panduranga pave mashi || 01 ||

Without YOUR support | all the actions are mere burden | wiyhout ther sun in the sky | to walk on  
the path is futile || 02 || So my Mother: "Pandurange Vithabai" Help Dasganto form the "Saint-  
Biographies" || 03 || By saluting YOUR feet | will write true-biographies | Whereever wanting | O Hari,  
complete it (Whereever I will need YOUR help, please help me!) || 04 ||

Now, O audience:readers!, be alert and listen to this "Saint-biography" | In Maharashtra, Nagar  
region (District) is very famous mine of the "Sadhus"(pious men) || 05 || In that holy district | On the  
banks of river " Vanjara", in the south of "Shreegodavari" | There is a town called "Bhama-  
Patode" || 06 || In this town of "Patode" | There was one "Vithalpanta Kulkarni" | Rukhmabai was his  
wife: ideal woman devoted to her husband: Sadvartani Pativrata" || 07 || This "Vithalpanta" was of  
"Ashvalayana (gotra) | Fully faithful "Gramadhikari (Village officer) | to him was born a pious  
devotee || 08 || After 100milliaians of good actions only the "faithful devotee" is born || Good  
progeny is the great "Gift of God" for the householder (Shailesh for Ramchandra Keshav  
Satpute) || 09 || Rakhumabai became forty years old | But no progeny was born to her | So the pious  
woman was always worried and depressed (Non-interested) (Udas) || 10 || Finally she did perform the  
" Payovrata" ritual for getting son ( as described in the "Bhagavat Mahapurana) | due to which a  
great God loving devotee ( Bhagwatbhakta) was born to her || 11 || Seeing the features of her  
pregnancy, Rukhmini became very happy and satisfied | Vithalpanta too became very happy || 12 ||  
After ninemonths of pregnance y was over Rukhmini gave birth to a "Son-Pearl" (Putra ratna) | The  
boy-child was named as "Govind" || 13 || the child grew day by day | like the moon in the "Shukla-  
paksha: first 15 days of the Marathi month | Upto marriage stage, all the rituals (sansakara) were  
performed || 14 || Rukhmini thought herself fortunate and blessed as she got a son and a  
daughter after Govind || 15 || Govinda was married | His body became  
youthful (tarunya) | Vithalpanta became old and tired || 16 || Then whole burden of the family fell on  
the young sholders of Govindpanta | He could not fine a single moment to rest due to the  
engagements of the household duties || 17 || His parents died | He could not concentrate his mind on  
the household duties | He started sitting in isolation thinking about the "Ishvari-tatva" || 18 ||

{ The end of the bk page 381, chapter 38, "Shreebhaktisaramrut", DTP page 01, new file "Bio-  
Govind\_MW", at 5:39pm Friday (first day) at 3575, Preakness Lane, Suwanee, Atlanta, Georgia, USA }

{Today, Monday, July 10<sup>th</sup> 2023, Ashadha vadya 6, 1945, At 4:05pm ,3575 Preakness Lane , Suwanee, Atlanta, GA,USA, DTP page 02, file “Bio-SG-MW”, the bk page 382, ch 38, “ ShreeBhaktisaramrut”,ovi 19}

The philosophical(Tatvik vichar), thinking took strides and the he felt disgusted of the household(prapancha)| He could not even attend to his duties at farm(shetpotala) on time||19|| So also the ,” deshik-lekhan”:day today writing became only when forced|As a result it affected his income:it automatically stopped||20|| The food and clothes needs could not be satisfied properly| So the villagers started defaming him:playing mischief( ridiculing:slandering:derision) with him||21|| In the household life the poverty :misery makes a person the plaything of the villagers|Like the old and frayed dress becomes a sheet of cloth for covering a child(dupate)||22|| Govinda’s worship(bhajan) was not of the hypocrite| He used to lose himself in the worship| His eyes overflowing with loving tears frequently||23|| The cloth he wore around his waist was tattered |Could not shave for months together||24|| The wife used to wear a torn sari(sudake) and the blouse with innumerable holes||25|| Their diet was of only “Chatni-Bhakar” or sometimes even fasting whole day|Sometimes only on the corn||26|| But he never bothered about it|He used to be always happy|His speech was “Om Namoh Bhagavate Vasudevaya” only||27||

Now , O listeners\readers , once it so happened that which you must listened to with alert attention||28||

{Today, Tuesday, 11<sup>th</sup> July 2023, Ashadha vadya 09, 1945, at 4:25pm Atlanta, GA, USA, the bk page 382, ovi 29, ch 38, “Shreebhaktisaramrut’, file “BioSG-MW”}

“Chaiyabhaiya Manabhaiya was “Haridas” of the holy pilgrimage centre of Maharashtra, “Paithan”|He was famous vocal singer like “Gandharva:legendary singer of Maharashtra of 20<sup>th</sup> century||29|| This person called Haridas went in his wanderings to Hyderabad city|The king of the regional city was heir “Nijamulmuka Asabjahacha”||30|| These were “Hyderabad Telangani”|In the past this city was called “Bhaganagar” :The capital of the Nizam of Hyderabad(India)|\31|| In this city the kirtana- performances were of “Buva” were held frequently| The people came in crowd to listen them as they were very powerful presentations||32|| the other “Haridasas” of the region felt this “Chaiyabhiya” as a poison|like time of sunrise for the owl unbearable||33|| All those Haridasas gave high lunch to “Chaiyabhaiya” to deceit him(playing fraudulent game)||34|| A medicine causing damage to his voice was served to him in the sweet:”Basundi” at the lunch||35|| It caused harm to the throat|He could not talk|The tongue started stammering| the words could not flow smoothly from his mouth;started faltering in speech frequently||36|| It made “Chaiyamaia” very sad at heart|Felt shame showing his face to the public||37|| He thought that it was his very bad luck that in the society where he was like a diamondselling |there now he had to throw mud|So he appealed to the God:”jagatpati”||38|| O audience:listeners:readers think how the calamity chase the quality||39|| Where there is special enjoyment :there is disease: where there is happiness there is TB(kshaya)||40|| If rich:having lot of money: there is fear of thief and king|If in youth handsomeness; there is fear of women||41|| Where there is virtuousness(sadhutva) of high quality|there slander in abundance|When “wordy-vedanta” is understood: the fear of debate is there||42|| Let it be so!| I should not tell you such futile things and lengthen this story| “Chaiyabhaiya” felt very bad about it||43|| (It made him very sad)|O audience|readers, such things do take place at “Telangana region” frequently|”Magic, jugglery:

magic spells and incantations, hypnotism etc. | 44 | | Defiance to such region, where such types take place frequently | In the area of trash, the donkeys only enjoy! | 45 | | "Chaiyabhaiya" came from there to perform penance at "Gangapur: the holy place of the "Datta incarnation in Maharashtra: India: where there is confluence of the holy rivers: "Bhima-amerja" | 46 | | He performed devout austerity there | It made "Sadgururaya (Dattaguru) sympathetic | "Atritanaya Dattatreya: the satisfying deity of the devotee | 47 | | At night "Narasinghsaraswati" appeared in the dream | saffron dress wearing and with "Rudrakshmala" around the neck | 48 | | HE said to "Chaiyabhiya", "You should go to "Patodyas" to meet Govindpanta Kulkarni | 49 | | Govind Kulkarni is very dear to "ShreeVithal": "Kanthamani" | In whose courtyard "Ashtasiddhi" are servant | 50 | | If he graces ( Blesses) you | the disease will vanish totally | Your voice will be more sweet than what it was previously | 51 | | Go go, now, do not delay | do not stay here even for a moment | Surrendering at the feet of Govind | tell him your cause (problem) | 52 | | This Patode town is 200 miles away | On the banks of the river "Vanjra" | In the district of Ahamadnagar | 53 | | Hudgi Solapur Tuljapur | dhamangaon nagar of Bodhalya | Vairaga Barshi Mankeswara | Bhoom Parande | 54 | | Crossing the river Seena go to Nannat Javalayavari | Then Jamkhed town on the banks of "Vincharana" | 55 | | From there "Sakada Savatade" | Then "Patode ahead" | In that town your problem will be solved positively, Go " | 56 | | Saying this in the dream and giving him the Prasad of the coconut (nara) | Swami Narasingh Saraswat disappeared blessing! | 57 | | Chaiyabhiya got up | Seeing the coconut in the hand | quickly started for Patodya | having the darshan of God | 58 | | Buva sat in the palanquin (mena) | Others in the car: cart | Mrudunga tal and pothya with them | The camel was to serve them as the coolie | 59 | |

{ The end of the bk page 383, ch 38, ovi 59, " Shreebhaktisaramrut", DTP 03, file "Shreegovind-MW", today, Wednesday, 12<sup>th</sup> July 2023 (Ashadha vadya 10, 1945, Atlanta (Georgia) USA, at 5:21pm }

Chaiyabhiya was wise | He was honoured to have "Mashali Man" during the day | It was his money power | But was against the "Devotion of God" (Haribhakti) | 60 | | The Buva came to "Patodya" | Jamedar was informed | Deshmukh Deshpande came to welcome with celebration | 61 | | After saluting each other | Buva sat on the red carpet (galichya) | Holding hands together Deshmukh Deshpande sat before Buva | 62 | | Asked why did he come? | Chaiyabhaiya said, "I have come to your Patodya on the order of "ShreeDatta" | 63 | | Here there is some one named "Govindpant Kulkarni" | I have to surrender at his feet" | 64 | | Tell me where is he to be found | I am very much eager to meet him | So O Desai, do not waste time in talking" | 65 | | Then both the "Desai" said to Buva, "Govindpanta Kulkarni is not a great authority | 66 | | We will send mahar to call him here | You should not go to his home, Maharaj" | 67 | | As the house of Govind Kulkarni is very poor one ("chandramouli" | the house of poverty only | 68 | | No food no clothes | Nobody takes care of him (neglected) | in the village | The disciples too are not even in small number of this "Govind Pandya" | 69 | | When Desai said so | It made Buva laugh | "O Desai the illusion of maya has made your eyes blind" | 70 | | "O the "Govindrao Pandya"s name is taken by "Dattatreya HIMSELF" | You do not know the authority of such a fortunate person" | 71 | | Please do not call him here | we will go there | to surrender at his holy feet, sacrificing ego" | 72 | | Chaiyabhaiya came walking to the house (wada) of Kulkarni along with Deshmukh Deshpande and other villagers | 73 | | Govindpanta Kulkarni was sitting smoking chilim | Seeing them he stood | 74 | | Bending He saluted Deshmukh-Deshpande, saying, "O Desai, due to your coming my home has been blessed" | 75 | | You are adi

devatas of this region|representatives of this region for the “Badshaha”, in his absence||76|| Why did you take troubles to come to my home?|I am totally submissive to you ||77||How can the king come to call sipahi at his home??|Or can the wick be saluted by the Sun?||78||to enquire about the welfare of this ordinary stream, how can the sea come?|Or can the “Shankar” be guest at the home of the witch(ghost)?”||79||

{the end of the bk page 384, ovi 78, and the beginning of the 385, ch38, “Shreebhaktisaramrut”, ovi 79, DTP page 04, file”Bio-Shreegovind-MW”, today, Friday, 14<sup>th</sup> July 2023, Ashadha vadya 12, 1945, Atlanta, GA, USA, at 4:32pm.Dr. shailesh coming back from Memphis for weekend}

When Govindpant said so|Chaiyabhiya holding his hands together and said to Samartha.” Nobody is great than YOU!||80|| Even the King:”Badshaha” is not greater than YOU!|Who can be equal to “Kamadhenu”(the legendary cow satisfying all desires) in this world?||81||On the order of “ShreeDatta”, I have come Gangapur to Patodya to salute YOUR feet”||82|| My voice has been affected |ruining my profession(business?)|How can a boat move in the river when its rudder is damaged?||83|| In the city of Hyderabad the evil persons attacked me(my voice)|So to get it cured I went to Gangapur( the holy of the “Datta” sampradaya,in Maharashtra, India)||84||There the God “Datta” ordered me to surrender at YOUR feet|so this slave has come to find YOUR feet here “||85|| On that Govindapanta said,” I am not Doctor(Dhanvantari)!|I am poor weak beggar|what can I do?||86|| When Govindbuva said so|Haridas did not accept it| holding his feet , prostrated||87|| Now save or kill me|I am at YOUR door as a dog|I fully believe in the words of “Datta”||88||Seeing his politeness |the kind hearted embraced him|The ash of the “chilim” mixing with the water gave him to drink||89||After drinking the three spoons of the water the stammering of the tongue vanished|The voice became loud and weighty|More than it was before||90|| Nothing is impossible to the saints!|Whose indebted is the God:”Pandhariraya”|When supported by the nectar| The death has to celebrate ,” Shimaga”(accept defeat)||91|| When such miracle took place |The people started praising:saying:”Jay jaya”|The authority of Govindbuva’ was realized by”Patodya”||92||The cost of the diamond is not realized when it is in the mine|But when it is brought out |Celebrated like anything(very much)!||93||The citizens of Patodya started saluting Govindpanta|Saying,” We are blessed that YOU are with us “||94|| The kathekari Chaiyabhiya said in sweet tone to Samartha,” Whatever YOUR desire is , please say to me (demand of me), O Maharaj!||95|| Due to your grace:Prasad: my stammering has gone|O Maharaj I will surrender my body to YOU”||96|| Govindbuva said to him,” I do not want anything|Our host “Pandharpurvasi” is supplying me everything||97||If YOU wish, please perform the “kirtan” here , which may make all the villagers here happy , O Swami!”||98||Immediately the preparation was made on the verandah of Desai|All the people of Patodya sat listening to the “Kirtan”||99||

{ The end of the bk page 385, ovi 98, the beginning of the 386, ch 38, “Shreebhaktisaramrut”, DTP page 04, file”Bio-ShreeGovind-MW”,at 5:48pm}Govindapanta was offered raised platform seat to occupy with honour|If Panduranga is sympathetic, nothing is short of honour!||100||The mahatma treats honour or praise(sanman) in the same way(accepts both in a detached way) and to him fondling is not any special thing(vishad)||101||The kirtan took four hours, engaging the audience in enjoyment|The performer(kathekari) went on praising him again and again||102|| The

kirtan was ended|the “khirapat” was distributed|The performer took “Diksha” advice from HIM||103|| From this day, “Patode”, sacrificing its ego, started surrendering to worship Govindbuva”, as the means of “Satsamagama”( for the sake of the holy company)||104|| Eventhough it happened the evil minded people still were there who could not be removed like “Nivaduunga”(prickly pear) till today||105|| For the sake of the devotion of Govindbuva|Jagajethi :”Pandharpurvihari” started coming entering into the wooden idol !||106|| The “Murti raktachandani sulaxana” started coming eagerly in the “Vanjra-river” to “Bhamapatodya”||107|| In between at “Kolhewadi” : a small village on the banks of the river “Vanjra”| this story took place ||108|| It was Marathi month “Margashirsha”|The water of the “Vraja” was “shudha saras”| It was the day of “ shudha Ekadashi”:Wednesday||109|| At midday sun,Dhondiba Patil karbhari came to take bath at the river “Vranje”||110|| When he entered in to the water to bathe , saw “Vithalmurti”(the idol of lord Vithoba) in the flow of the water, beautiful and with good features||111|| Seeing the idol, Dhondiba became very happy |thought I am blessed that on the day of Ekadashi I found “Vithoba”||112|| Holding that idol quickly\ brought home with great pomp and show(vajat-gajat)|Worshipped it with all the 16 rituals(Shodopchare)|establishing it on the wooden platform|\113|| The people of “Kolhewadi” came running to have the darshana|Everybody seeing the idol started praising its form||114|| It was a happy day|At late night Dhondiba saw in the dream God Vithoba saying,” O Dhondiba Patil, listen to my speech, I have appeared in the river Vanjre to reach Patodya||116|| At Patodya there is my devotee “Kulkarni Govindpanta”|I am involved in him intentionally ||117|| So O sajjana(good man) , without making a moment’s delay |reach me there |do not disobey me||118|| If you do not listen to this , you will be at loss|( DTP 05, file” Bio-ShreeGovind=MW”, the end of the bk page 386 and the beginning of 387, ch 38, “ Shreebhaktisaramrut”, this evening at 7:00 pm, Friday, 14<sup>th</sup> July 2023, Ashadha vadya 12, 1945 (.Atlanta 3575 preakness lane SUWANEE GA 30024-6039-75).”Govindapanta is my child| do not split us”||119||

{Today, at 5:8pm ,Sunday, 16<sup>th</sup> July 2023, “Saint Savata Mali Punyatithi”, Ashadah vadya amvasya, 1945, DTP page 05, the bk page 387, ovi 120, ch 38, “ Shreebhaktisaramrut”.}

Such was the dream|Dhondiba Patil got up|But mentally he was not prepared to obey the order got in the dream||120|| Dhondiba said to God,” if you get tired oif us “Marathas” |How will we get uplifted?”||121|| “ O god, these bramhins z|treat us:”Kunbisies”, low (consider us of low caste)|This caste(Brmhin) has ruined us till today||122|| We work hard and credit goes to them|( They are honoured at the cost of our labour)|They have made us slaves for ever||123|In addition , O “Raghava Rama|You are of our :”Kshatriya” caste:O Poorshottama!” YOU have appeared in different incarnations in “Kshatriya” race”||124||” though it is the fact, YOU love “Bramhins” always|Your own cast you put under your feet!|This is not good!||125|| “ Ramkrishna”:hymn praising god is not fit for the Bramhins| their god is <” Waman”:A dirty beggar bachelor !||126|| So O Ghananeela, o the protector of the world! I will not take you to Patodya|Live at my home only”||127||At the day of “ Dwadashi”| Dhondiba invited all the “Marathas” for the lunch to acquire the religious merit(Punya)||128|| At midnight ,” Rhushikkeshi” appeared in his dream!| Saying the same thing to Patil!||129||”O Dhondiba you are ignorant and so you insult the Bramhan|It is futile to have ego of one’s caste!||130||” These four varnas of the people I have created| Nobody is great or poor(less important)| You are real brothers ||131|| Your elder brother

is “Bramhin”!|You should respect him|Do not boast something out of your ego in futile!||132||Only for you three varnas ,Bramhins have done lot of penance on the banks of holy rivers for getting blessings of god for you||133|| They themselves have remained poor! Suffering the want of food and clothes!|Demanding kingship for the “Kshatriyas “ to god Hari||134||Lot of money for the “Vaishyas”|Power or strength for the “Shudras”!||135||If you say how can weak rule, please study the biography of the powerful” Bhargava or Lord Parshuram”||136|| the earth was made sans “Kshatriya”, but never desired for the throne( the kingship)|Only “ darbha-janave” was looked after by “Shree Parshuram”||137||The hate for the Kshatriyas was only to show them the power of knowledge and to remove their ego||138|| On the contrary Bhargava was having love for the Kshatriyas|| so in the next incarnation he took birth in the family of the king “Dasharatha”||139||

{ the end of the bk page 387, ovi 138, and beginning of 388, ovi 139, ch 38, “ Shreebhaktisaramrut”, at 6:24pm, Sunday, July 16<sup>th</sup>, 2023, Ashadha vadya Amavasya, ATL GA USA}

“Bhargawa thought Kshatriya should be powerful|then only the the system of “ chaturvarnya’ will be smoothly continued||140||If the king is egoistic , all will be ruined|Seeing it Kshatriyas were punished||141||The punishment is given by the same person who thinks of the welfare|Guru punishes the disciple but also teaches him “Vidya(knowledge)||142||So the Bramhins lead all the four varnas| as Guru!|When the time came to punish, the Gods became Bramhin||143||One should be proud of one’s “Swadharma”|But in spirituality it is bad(never good)|The woman (wife) should be enjoyed |But should not be called amongst the ten people||144||today on the day of “ Dwadashi” you invited the marathas for the lunch |this has caused you not good ( merit) but bad:sin(paapa)| do not forget!||145|| In religious rituals Bramhins should be honoured||Their blessings or food(given by them) should be then distributed amongst others as “prasad”||146||When it is the mater of material gains|there the Bramhins should not be called| In this context all the people of the caste(sajatiya) should be called||147||The authority in spirituality is in the hands of the Bramhins|so do not be cruel to them ||148|| The philosophical knowledge is the money of the bramhins(Vipra)|Kshatriya:honour(respect and insult)(Manpaman)|Practical money for the “Vaishya”|The power of the body for the “ Shudra”||149|| So each other should protect the rights of our own and give happiness to each other||150||This is “ “Chaturvarnya” rhought|Now listen to the individual one carefully||151||Whoever wishes to obtain “ME”|Must be fully faithful to me intellectually||152|| I am same to other three casts (Varnas)like the Bramhin|How can the holy water of river Godavari” be different to different people who come to drink it to her?||153||The rays of the Sun are same for all(without any difference whatsoever)||154|| In the philosophical thought there is no difference|In practice it is there|I am obtainable to him or her who has sacrificed the materialistic view||155|| The past history states that by behaving according to the “ Varnashrama”| whose sense of difference(duality:dwaita) has subsided |He or she only can see my feet||156||In the “Ramavatara:incarnation the low cast “ Shabari(Bhillin) was rescued|Was such debate of “Bramhin-Kshatriya” was not that time there?|157|| How many such proofs from the “Puranas” I should give you?|I am following the same principle till today||158||

{The end of the bk page 388 and beginning of 389,ovi 158-159, ch 38,” Shreebhaktisaramrut”}

The “Antyaja” (low cast)”Chokhamahar” was my beloved |Now was that time Pandharpur was without any Brahmin? ||159| Bodhala of Dhamangaon was of your cast only| Mali Sanwata was my devotee from Arana ||160| | Nama shimpi Kumbhar Gora|Sajan Kasai(butcher) was “Khatik”|I also embraced “ Rohidas Chambhar(cobbler)||161| | The crown saint of series of saints, Shree Tukoba was knowledge incarnated |Though he was “Kunbi” became my most beloved(Kanthamani) saint||162| | Kanho Jani Pawar|Sena Narahari Sonar were though not Bramhin were great saints than Bramhins||163| |If you say that because they were Hindu got my feet|but I have also rescued Muslims ||164| | Shaikh Mahammad Suvagashaha Fakir| Latib Kamal Kabir|How many such names I should tell you?||165| |He or she is the authority to obtain me who’s pure heart sans hate of anybody||166| |Faithful to self-duty or religion(\_Swadharam),Friend of all| who is happy when someone else is happy and successful||167| | Having no difference about anybody(treating all same)|Seeing God in everybody|who is mute about the censure of others||168| |One who is greedy of good company (enjoying good company)|He or she is my devotee who has no material thought||169| |At any given point he is happy|Never dependent on “ME”||170| |Such a devotee is now present at Patodya: “Kulkarni Govindpant”| to whom you should take me” ||171| | Seeing this in the dream, Patil did consent to it|Kept the wooden Idol of God on the wooden platform as it is at his home||172| |It made “Sharangadhara” angry|It happened then: The house of Dhondiba Patil, got on fire without any cause!||173| | Property was burnt| But the persons inside got out safely|But the wooden idol on the wooden platform remained intact||174| | The burning live coal was on the idol|But the fire(Vaishwanare) did not damage the idol||175| | Where there is no order of “Hari”(God), there what can fir”176| | On that Dhondiba said,” O Devadeva(God)! YOU have favoured me lot|Now leave YOUR name as” Lover of the devotee(Bhaktavatsala)||177| |” I have worshipped You| YOU have burnt my home|Now wharever may happen to me |I will not reach it(idol) to Patodya||178| |

{ Today, Tuesday, July , 18<sup>th</sup>, 2023, “Adhik Shravan mass:01, 1945, at 5:37pm Atlanta, GA, USA, the end of the bk page 389, ch 38, “ Shreebhaktisaramrut”,ovi 178DTP page 07, file “Bio-SG-MW”, }

{The beginning of the bk page 390, ovi:179} When vowed in this way |the same evening the cattles in the cowpen died there only||179| | When the villagers swa it |they said to Dhondiba,” O mad , think of the order of the God!||180| | One should not be obstinate with the great|without asking do not walk the path(GPS?)|Seeing the broken place of washing, one should go there to wash(clothes)(Dhobighat?)||181| | The he-hen should not be arrogant in the presence of the Eagle| A cockroach should not be elegant in the presence of the lion of the jungle||182| |Your family members are still alive| Your loss will be recovered by “Pandharinath”||183| |The loss can be recovered|so the idol should be sent to Patodya||184| | Dhondiba accepted it| the whole village people got together and took the idol with celebration to ,”Patodya”||185| | When that idol of “ShreeHari” was handed over to Govindapant| It made the citizens very much surprised||186| | When the idol of “Vithal” reached his hands, Govindpant became extremely happy|As if peacock dances seeing the clouds||187| |When the idol of Hari came|It was bathed with “Pavanasukta”| The sweet (puran) roti was prepared as “Naivedya”(food offer to God)!||188| |Dhondiba was gifted with “Shelapagote”|Now listen to what happened next||189| | The house of Samarth was very

small|It was difficult holding worship(bhajan) of the people| so samartha thought of building a “Matha”||190|| Maharaj requested the villagers for it| He asked them to supply him the wood for the building of the Matha||191|| I am very poor| there is no tree in my farm| Pandharinath has come to home| so HE should not be put into difficulty ||192||So let us built the Matha|And establish the “Vaikunthapeetha”|To think about it the people of the village assembled||193||Some mischiefmonger were amongst them| they said loudly,” to build the math why we need wooden longs from others||194|| Near “ ShreeSangameswara| There is a big “Gum-Arabic tree” ( Babhal)| it will fulfill the need of the wood for the Matha||195|| Till now even if a single branch of this tree is broken|he is dead”||196|| If that babhal is given to him | His worthiness will be proved| and the trouble that the village people suffer will be no more||197||All of them agreed |The people said to Samartha,” You get it from the “Babhal” at ShreeSangameswara”||198|| Next day Maharaj came to “Sangameswara’ and asked for the ‘Babhal” to God||199||” “O Devadhideva Sangameswara | Hey Neelkantha Karpooorgorra|”Bhalalochana Gangadhara”|Bhoodhipate Pinaki||200||YOU are the first deity of “Patodya”|Mahankala Kalatit|Shankara , “ shreeHari” has come to your home as “Guest”||201|| YOU both are equal|there is no less or more | By heart YOU both are same!||202||YOU are placed at “ Godatiri( on the banks of the river Godavari)|HE on the banks of “Bhima at Pandharpur| YOU are “Bhagawan Kamari”|HE is “Murari Jagganath”||203||For that guest of YOURS , my house is not fit, O Mahesh, think of it YOURSELF!||204|| Babhal is at YOUR doorstep|so if YOU give it to us |then YOUR guest will be comforted properly”||205|| Requesting the God, in such a way,Maharaj came back to his home| Now listen, what “God Jaganniwas did in the night|206|| With the help of HIS “Ganas”(HIS servants) babhal was removed from the roots with its branches etc.|to facilitate the staying of “Hari”||207||Seeing it the villagers became very happy , saying , “ Govindapanta is sakshatkari(God-realized person) , no doubt!||208|| Then there was no delay!|The carpenter was called|cutting the babhal, started building the matha||209|| When the matha was built, “ Chakrapani” was established inside|”Panduranga Kaivalyadani”|Bhaktakamkalpadrum||120|| Living in that matha, Maharaj started his worshipping etc. | Then some miracle took place!||211|| The “kartikvari” of Pandharpur was to be undertaken( yearly visit to Pandharpur)!|Here at home his pregnant wife was to be delivered ||212|| Samartha said to his wife,” Your nine months are over(You are due for delivery), I am going to Pandharpur, You should not come with me”||213|| When the husband said so, “Pativrata” became nervous and said,” Maharaj, do not say no to me for visiting Pandharpur”||214|| “ One who is the protector of the world :”Baap Vaikunthanayak”|He will make some arrangement there for my delivery”||215|| Seeing the firm decision of the wife: both started for Pandharpur| to undertake “ Kartiki Vari”||216|| Pandharpur was full with “varkaries”|Crowd of the “Kartiki” was great|All the houses of “Badve-Bhat” were full with visitors(guests)!||217|| The rich are comforted at the houses of the Upadyas|The poor are openly placed at the “Desert:Valavanti”(On the banks of the river “Chandrabhaga”)||218|| The wife of Govindfapanta delivered the child there|so the God of Pandharpur worried about it||219||

{ The end of the bk page 391, ovi 218, ch 38, “ Shreebhaktisaramrut”. At 6:13pm. Today Wednesday, 19<sup>th</sup> July 2023, Adhik Shravan mass, shudha 2, 1945, at 3575, Preakness Lane, Suwanee,GA 30024-6039-75}



Govindpant had gone to attend “Kakada” at the temple|At the desert(walawanti) family:wife was taken care of(rakhan)| |220| | It was early morning time|The sati(the wife) was about to deliver the baby| But there was no safe hidden space for the woman’s safe delivery| |221| | So she was feeling ashamed of| the pains for delivery were continuous!|Seeing it “Vanamali( God Vithoba) said to “Rukhamini,” | |222| |” O, dear ,my daughter-in-law has come on vari|But her delivery has to take place in the desert(walavanta) | |223| | She is poor, weak, and helpless, dependent on me|ashamed of the people |So it is very hard time| |224| | The people of Pandhari are of the stony heart|My poor children they do not like| |225| | The bhat-Bhishukh here are attached to the Buwa who gives them sweet| |226| | The rich are sheltered at the homes of the Badve| |the hypocrite at the tents| |227| | But my true devotees are not accepted !So I am worried about them and I have t take care of them| |228| | You get prepared for making safe delivery of the woman and go on the bank of Bhivara|Take “Garuda” alongwith you to close the place with tents” | |229| | Rukhmini listened to it and reached the valavanta(desert) on the bank|Garuda placed the curtains around| |230| | Seeing “Rukhmini, the good woman relaxed but worried and said,” O bai(Rukhmini)! Why are you taking troubles for me?” | |231| | Rukhmini said,” I am your host priest|so when the guest is in difficult time , how can I keep quiet(doen nothing)! | |232| | Govindpant is attending the “kakda”|He has told me about you and sent me here | |234| | Hearing the name of her husband the woman got relaxed| Such is the novel way of loving the devotee of Panduranga! | |235| | The woman delivered the baby boy| At the temple of “Pundalik”|Rukhmini made all the arrangements| without any wanting| |236| | Govindpant came back after attending the kakda|He saw his wife being hidden under the closet of the curtains| |237| | Maharaj came in and “Rukhmini” disappeared!|The wife told him what happened in details| |238| |

{The end of the bk page 292, ovi 237 and the beginning of 393, ovi 239, ch 38,  
“Shreebhaktisaramrut”, at 6:18pm, Thursday, 20<sup>th</sup> July 2023, Adhik Shravana shudha3, 1945, DTP  
page 09, ,file “Bio-SG-MW”, ATL GA USA}

Listening to the news, Govindpanta was taken aback|He said he did not send any “Bhatin” for her(the woman to help deliver his wife)| |239| | The one who came was my “ World-Mother:”Jaganmata”|Pandurange has taken care of your delivery!| |240| |You are really very fortunate|You have seen the “Mother( “Janani:Rukhmini”)! I am unfortunate to be absent here” | |241| |”It is good that her children , she protects|to whom I should be obliged in this ?| |242| | He named the child:”Pundalik”!|Nothing was waning there | |243| | Living for 15 dyas, came back to Patodya| Day by day he was becoming reputed| |244| | Then came his oldage period| all his organs became weak| the disease took worse turn|He could not stand from the seat where he sat| |245| |Due to illness he had no haircut|But could not find suitable day to cut the hair| |246| | One day Maharaj said to his sister,’ “ What can I do, cannot find day to cut hair?”|247| | He died due to his disease sans hair cut|The dead body was put on the stretcher by all the relatives| |248| |For the funeral procession the whole village got together!|Every body put blackpowder(“Bukka” On the forehead of the dead body)| |249| | the sister of Maharaj when tried to put bukka, seeing the bear casually said,” | |250| | “O brother, your intention of haircut remain unfulfilled|The virtuous man (Satpurush) should be without any wishes at the time of death”| |251| | When the sister said so,Maharaj got up and said,” without haircut I would not go the Vaikuntha” | |252| | Till the suitable day, I will remain like this only”!|Seeing this all the people

fell on the feet of Samartha || 253 || After 15 days , getting hair cut, Maharaj went to “Vaikunthabhvani”: close to “Shree Hari” || 254 || During the period he gave spiritual advice to many | and asked them to built his “ Samadhi’ at the site where he usewd to perform his daily ritual of “Snanasandhya” || 255 || Govindapant went into Samadhi on the auspicious day of “Kartik Shudha Trayodashi, shake 1695:A.D. 1773 || 256 || The “stone-paduka” found on the platform of the burnt body,were established on the Samadhi by the devotees respectfully || 257 || Latter on the son:Pundalik” continued the holy ritual of his father|He got very virtuous son named “Gangadhar” || 258 | Gangadhar had seven sons( Satpute?)| For job’s sake Gangadhar went to ,”Hyderabad” || 159 || Due to his cleverness he got at the court of Nijam|He was appointed to serve the “Vharhad region” || 260 || He got seltteld himself at the village: Jalgaon-Jamod” |He earned lot there || 261 || His one son :”Narayana” | with his son: Govind” came to have darshana of Samartha at Patodyas| 262 || This Govind lived at Patodya:his family tree grew there|The others lived at Jamod-jalgaon| 263 || Presently “Panduranga Dinnanath , a rich heir of the famiy is at “JamodJalgaon” || 264 || With this gentleman only there is the idol of “Panduranga” |Every year the family heirs celebrate the “Utsav” every year| 265 || I salute “Govindapanta” and paray,” Maharaj please rescue me from my sufferings quickly| 266 || YOU are “ Mahasamartha Sadhu Poorna” | YOU are incarnated in human form:”Narayana” |Dasganu always salute your feet| 267 ||

SWASTI SHREEBHAKTISARAMRUT| DESCRIBED THE SAINT GOVINDAPANTA|

Please listen(read) to it in good faith, says Dasganu to the listerns or readers| 268 ||

SHREE HARIHARARPANAMASTU| | SHUBHAVAM BHAVATU| |

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{The DTP finished at 7:30pm, today Friday, 21<sup>st</sup> July 2023, Adhik shravana shudha 3, 1945, ATL GA USA, File “Bio-

ShreeGovind(Autosaved)-Microsoft Word(DTP page 10)