

(page one)

|| SHREE SHANKAR ||

|| SHREEBHASKARANANDASWAMI, MAITHILAPUR(part one(01)) || (

The book pages 359 to 380 (21 pages) chapters 36-37, DTP page 1, file “ Bio-Shreebhaskaranandaswami-MW”, starts today, Monday, 5th June 2320, Jeshtha vadya 2\3, 1945, at 5:36pm, Memphis(TN, USA)

|| ShreeGaneshayanamha☺| Om Namoji Bhaktodhara| Sarwadya Ramavara| Hey Chandrabhagastatavihara| Pahi mang “Deenabandhu” ||01||

Whatever quality is in YOUR name |Never found any where|Like the fire burning dry grass|great sins or faults are burnt||02|| Great sinners and the thieves |so also the non-devotee and the paramour have crossed this bhavasindhu by YOUR name only ||03|| The robber “Valya(Valya-koli:Rushi Valmiki(The epic poet of the “Ramayana”) became Rushi Valmika| O Narayana YOU gave “Vaikunthaloka” to Ajameela||04||”Baki Kubja Pingala |YOU have rescued O “Ghananeela”|”Chandravali Radhika got emancipation:”Moksha” due to YOUR mercy| Such history I have read and heard from the “Puranas”| So I have come to YOUR door demanding||06|| Thinking over it , please give me hold of YOUR hand |Otherwise YOU will be having no dignity, O Vithala||07|| I am basically an orphan |fully dependent on YOU | Knowing this please do whatever YOU feel fit(proper)||08|| O My mother lay the cloth of YOUR grace and take this “Ganu” on YOUR lap and feed with the milk of devotion , O Keshava||09||

In India at Kanpur in Maithilapur there was a brmhin called “Mishrilal”||10|| He was Bramhin from the “Shandilya gotra| Knowing well the “Samaveda”| To him was born a Son of great quality||11|| In the year(A.D.) 1890 (133 years back) , Ashvin shudha paksha, tithi Saptami | What happened listen to||12||

{Today, Tuesday, 6th June 2023, Jeshtha vadya 3, 1945, at 6:08pm Memphis, the bk page 359 ovi 13, ch 36(part one), “ shreebhaktisaramrut’, DTP page one, “File Bio-ShreeBhaskaranandswami, Maithilapur(part one)}

That Mishrilal Bramhin’s wife was pregnant of complete nine months| But who died||13|| On this day of Saptami| came three ascetics(sanyashi) at the ashrama of Mishrilal|”Bramha Vishnu Mahesh”||14|| They were very bright(shining)|Every one competing with each other|Mishrilal saluted these three with folding hands||15|| and asked them about their whereabouts|” O Swamiya, who are you and from where|why did you come here ?”||16|| “ I am the householder|It is not good for you to stay at my house|As it is not good for a swan to live at the heap of rubbish||17|| It is like the diamond “Kohinoor Vaidurya Chintamani” fixed in the socket of a gem improperly | so is my house to you||18|| { The end of the bk page 359, ovi 18}

(DTP page 02)

“ Go and stay at the temple|If you are favor |You may come for the lunch tomorrow at Agara at 02 in the noon” ||19|| {The beginning of the bk page 360, ch 36(part One)“Shreebhaktisaramrut” at 6:35pm. Memphis, “file:Bio-shreebhaskaranandaswami”-MW”}

Listening to it, the ascetics said with love,” O Bapa, we have not come to your home to stay||20|| “Sadhu Sanyasi , Bramhachari , should not stay at the home of the householder even for a moment to protect self-disinterestedness||21|| Whichever is bad for us |It is good for you|The milk is good for all|but it is bad for the fever-infected||22|| Those who called them ascetics|and stay at the home of the householder |are called hypocrites , corrupt and greatly eager incarnated in person||23|| The ascetic should not stand even in the shadow the women|Then how can he be allowed to talk with them?||24|| And in the house of the householder the women are dominating|As if they are fire to burn the cotton of “ Manmathrup”||25|| The festivals at the hopuseholders are created for them only| As decorating themselves on such festivals is most important for them||26|| How can ascetics be saved when the garden of the “sansara’ is burnt by the desire-fire and the smoke of the sexuality?||27|| Those three should live at the home of the householder only till they had lunch |that too with the seeing the tip of the nose||28|| We know this our religion or duty well | we have not come to your shelter to live ||29|| Your wife is going to deliver tonight at 12 a great “God-realized “ one | to have HIS darshana we have come||30|| One who has come to uplift the world again here | to see his holy feet we have come”||31|| Listening to that speech of the ascetic |Mishrilal became very happy | Here the sunset took place||32|| And here the “ Sati” gave birth to the “God-realized “: the enemy of the ignorance-night | in the sky of the world||33|| I cannot describe how the “Chakor-Sanyasi” became happy when the child was born||34|| The ascetics told to Mishrilal to get himself bathed quickly to perform the “Home:Yadnya” for the “Adya-Sanskara”||35|| On that Mishrilal said to the ascetics ,” I am not having the things that need for the “Homa or Yadnya” at my house and if I wish to go to the market:it is closed”||36||Listening to it. The ascetics said, “ Now how can here be anything Wanting?|The sea of all the things is born here ||37|| To serve HIM, “Ashtasidhi” who wish in truth | will bring all the things needed for the “Homa or Yadnya”||38||

{ The end of the bk page 360, chapter:36(part one), “Shreebhaktisaramrut”, ovi 38, at 7:27pm . 6th June 2023, Jeshtha vadya 3, 1945, DTP page 02, “file: Bio-ShreeBhaskaranandaswami-MW”}

{Today, Thursday, 8th June 2023, Jeshtha shydha 5, 1945, at 5:16pm Memphis,TN, US.The bk page 361, ovi 39, ch 36(part one), “ Shreebhaktisaramrut”}

When Mishrilal went for the bath |the ascetics created(produced) the “Yadnya Samagri” by the power of their “Sidhi”||39|| The ascetics made the Bramhin quickly perform the Homa(Yadnya)| then they went to the maternity room and saw the child||40|| The trio:”Bramha Vishnu Maheswara in disguise ascetics |holding both the hands together started praising the child||41|| All the “Tatwamatsyadi Mahavakya” | getting together at one |this child is born: “the crown of all the “Sidhas”||42|| He is “ Jagadudhar Jagadguru”|”The Kalpataru to his devotees|Suru of the Niti-garden|Mahameru of the courage||43|| “Four six and eighteen will hold hands in HIS presence|

(DTP page 03)

|and through “anima Ladhima” will serve HIM as “bataki”” |44| | Praising in this way saluted the feet again and again |Seeing the child their eyes were not satisfied|How can nectar satisfy fully|45| | Touching the child “ Jananashouch was not observed|One who was separated from the “Karmabandhana” |46| | So saluting the child the ascetics disappeared | The next day too many people came to see the child|47| | To write the letters on the forehead the “satavi” came on the fifth day|But she also started crying seeing the child|48| | Satavi said to herself that my writing has no use here |HE is my Guru|49|The pen in her hand, she put on the feet of the child , and saluting went away|50| | In the year 1755(A.D. 1833), the child was named as “Matilalmishra” at the time of his “Barshe”:the name giving ceremony |51| | Day by day the child grew| like the moon in the “shuklapakshi”(first fifteen days after the all dark-moon)|Crossing the childhood | the child became youth|52| | Matilalmishra learned the educational skills of that time | At 12 he got the beautiful bride|53| |Matilalmishra was not attach to the world:samsara|He always used to sit in isolation |54| | The wife attained the period of mensuration |all the relatives started worrying|Thinking about what is to be done of this boy|55| | He never allowed to have the company of his wife|He used to sit in the basement |Is he a “ Kartikswami” born to Mishrilal?|56| | One day the ladies sat around him after the lunch|Begging holding hands together Matilalmishra|” Arey Bappa, Your wife is pining and wasting away| How could you become no-attached so much?|58| | Behave as a normal person|give happiness to your wife| do not carry this clog of disinterestedness in the youth”|59| |

{ The end of the bk page 361 ovi 58 and the beginning of 362, ovi 59, ch 36(part one), “ Shreebhaktisaramrut”, at 6:32 pm , Thursday, 8th June 2023.}

{Today, Friday, 9th June 2023, Jeshtha vadya 6, 1945, at 4:52pm the bk page 362, ovi 60,” ch 36(part one),” Shreebhaktisaramrut”, DTP page 03, File” Bio-ShreeBhaskaranandaswami-MW”}

How can a lion cloth(Langotbanda) , can connect the God:Narayana”?|Do not waste your youth due to untimely asceticism |60| | Arey, loin cloth holders are not loved by Hari(God)|Are HE had married 16000 girls|61| | The desire of one must be satisfied by giving by the sadhaks(disciples)|62| | Like when once fully fed |even seeing sweet like “Jilebi”, one is disgusted|The same thing id here|63| | Tell, if your father would have been ascetic(virakta), how you could have been born?|64| | Playing childhood, enjoying desire fulfilment youth|the old age in non-attachment (vairagya) |65| | So from today you have to vow that giving desire-satisfaction to your wife |Let her give birth to your son”|66| | Matilalmishra said in sweet tone,” Who has saved himself by your company?|67| | You have shocked the penance of “Gadhijmuni|Avinash shudha Chaitanya made fool by your maya(illusion)”|68| | Listening to it, the women laughed and said,” Your shudhya “Chaitanya” has been won by maya, isn’t it?|69| | If to be won by maya would have been bad, it would have remained away from it|70| | What has gone wrong in the union of “Maya-Bramha”?This great world has become progeny|71| |On the contrary it has removed its infertility| why don’t you think about it?|72| | In futile you are telling without any principle|Only dry “ Vedanta”!|How can grinding chaff one can get grain?|73| | Do not be get blamed in futile by killing of the embryo as a result of following the ideal of “Bramha and Maya”|74| | So being forced the pregnancy took place|Samartha got the son from his wife|75| | That boy prematurely died

soon|Due to it the relatives cried very much ||76|| Seeing it Matilal said to them,” Why are you expressing sorrow now, o mad people?|Nothing is there in truth!||77|| Act laughing|Suffer from it crying|so one has to be alert while acting||78|| See how the fatty person eats lovingly “maka tahala| and when suffering by “Vataprakop”, cries||79|| So the Bramha got involved in Maya| losing its pure form |expanding in the form of the world, repenting afterwards!||80||

{Today, Sunday, 11th June 2023, at 4:24pm, the bk page beginning of 363, ch 36(part one) Ovi 81, DTP page 04, file “Bio-ShreeBhaskaranandaswami-MW”at Memphis TN US.}

Everybody says, “The world is true”!|The idea of the Brmha” is false”|Such insult was caused due to its company ||81|| The company of everything is resultant of sorrow|so the “Sadhak” has to leave “sanga or company “ first||82|| “It is good that the child has died|It is the grace of God”| Saying so he saluted his wife instantly||83|| “O woman, due to your company all of them have suffered sorrow| And it ids due to me | So defiance to my act”||84|| So he on his own left his home|with the company of the “Vairagya”|In the direction of north, he came to “Badrikashrama”||85|| That “Badrikashrama” is extremely holy place in India|Here the beauty of forest is great the river “ Alakananda” flows here| (We, myself and Dr. Sau Sushama (my wife) did visit the holy place in 2001)||86|| One who visits “Badri” on pilgrimage |he or she is never born again|Such is the greatness of this holy place where God “Hari” stays||87|| This holy place is at the foot of the Himalaya in the north India|The son-in-law of this the Himalayas was “Umaraman” due to his good deeds of the previous birth||88|| “Shankar at “Badrikedar,Sharangadhara at “Badrinath|At Gangotri “Janhavi Ganga Godavari||89|| Such “tristhali Yatra” is known to all |The pilgrimage to this place starts at the end of the “Vasanta season||90|| At some place there is dense forest ofvarious trees|Great grounds somewhere celebrating|“Kasturimruga” enjoy ride in the forest voluntarily ||91|| At such a beautiful place “Pandit Anandrama Dnyanakhani”:the Sun of the sky of knowledge | Or the tiger of the forest of the Yoga||92|| Matilal surrendered at his feet in good faith and by whose darshana his dust of ignorance was subsided||93|| After getting initiated by him went on his pilgrimage of the holy places and came on the banks of river “ Kshipra” in the city of “Ujjain”||94|| The diety of which city was “ Mahankala: Ummanath”| Where very famous Sanskrit poet “ Bhartruhari “lived||95|| The king”Vikramaditya” too lived here |The great Sanskrit poets like “Kalidas” too lived here||96|| At this holy place of Ujjaini”, there was a great “Mahanta”: wellknown “Poornayogi”: “Poornanandasaraswati”||97|| Matilal learned “Yoga” at his feet sincerely and completely, at this Ujjainikshetra|It was neither easy nor can be called children’s pranks||98|| He became “Yogi” like “Kapil”, taking “Sanyasa” quickly at the age of 27th in his youth||(((|| “ Bhaskaranandasaraswari” he became after taking “Sanyasashrama” and the Swami came to “Anandavana||100|| This place called “Anandavana” :the home of Lord “ Vishvesha”|Here taking “ Durgakundi”, the Swami started living||101||

{The end of the bk page 363, ch 36(part one), “Shreebhaktisaramrut”, DTP page 04, file” Bio-Bhaskaranandaswami_MW”, at 5:29pm Sunday, 11th June 2023, Jeshtah vadya 7\8, 1945, Memphis}.

{ Today, Monday, 12th June 2023, Jeshtha vadya 9, 1945, the bk page 364, ch 36(part One), ovi 102,at 6:15pm, “Shreebhaktisaramrut”}

Swami was handsome|As if the second “Manmathshara”| In full youth|(Limbu na thare angavari)!||102|| The enthusiastic women of Kashi saw “Swami” closely|Saying,” How he could become ascetic at this young age?”||103|| “ Such shining male would make the woman very lucky||104|| The women started standing in the street seeing the youth, which was detrimental to the disciple(sadhak)||105|| Seeing it some started saying,” This Swami must be vile(badmash)||106|| He has come here to sit|so that the women should look at him| He must have thought in his mind||107|| Like the kaga(crow) thinking “Kokila”: the cuckoo as crow|But when started singing vocally|Its illusion is gone||108|| The same thing happened here, O listeners or audience or readers!|The swami was called cunning| and to see the truth came the evil people||109||The prostitute was brought and was asked to check his honesty ||110|| “ You are true prostitute only when skillfully enjoying the Swami , come and tell us||111||Saying this they gave money:”hone” to them|The prostitute took the money and went back to their homes||112|| At midnight they started decorating themselves to corrupt the Swami||113|| One got bite of the scorpion|The other one started suffering from stomachache|The third one went with great courage to the Swami||114|| Basically she was a prostitute| In addition she got the money and saw the young handsome Swami||115|| Sitting in front of the Swami starts looking at him with evil desire|But the arrow expert gets tired throwing arrow to the rock||116|| Eventually she removed her sari and tried show her sexuality singing in sweet tone and dancing||117|| But such futile actions of the insect could not win the lion|How could the wise value the useless talk of the foolish?||118|| The Swami’s steadfast heart was sans desire|The lion cannot heed the wolf’s pranks||119|| Eventually the prostitute embraced the Swami which made him very angry ||120|| Warning the prostitute, the Swami said,|” O foolish how could you dare to put your feet in the fire ?||121|| You have no scope here | It is not your field| Then why are you trying in futile?”||122||

{ The end of the bk page 364, ovi 122, ch 36(part one), “ Shreebhaktisaramrut”, at 7:04pm, 12th June 2023}

{Today, Tuesday, June 13, 2023, Jeshtha vadya 9, 1945, at 5:49pm ,Memphis, DTP 04, file “Bio-ShreeBhaskaranandaswami-MW” the bk page beginning 365, ovi 123, ch 36(part one)}

“ The one who is made soft by the sexual desire , O mad, you can work there|Not here where there is only hard rock| You have come here in futile||123|| You ladies are inapprehensible|You have no common sense\You are the creeper of immorality grown on this earth||124|| Tell me why I should be lured by you | we are having same type of body:flesh||125|| The head is trash|hair trash|the nose the home of moist mucus||126|| The ears too unclean with lot of wax| the mouth is full of saliva|How can it be called pure?||127|| The flesh-ball on the chest warts|The stomach only store like hell||128|| kidney is only bathroom|The wise never get deceived by it|The anus source of bad smell||129|| so do not try to blink|The eye-brows,nose dispersing|Covering your bad qualities”||130|| The prostitute said,” You are knowing the “Brahma” |So there should be no discrimination as one and the other||131|| In the water of the river Godavari the dirty clothes are washed |But the river never minds it||132|| If the sugar goes to downtrodden(Mahar:low cast), can it be bitter?| The good is always good anywhere||133|| Look how the Sun sucks the dirt from the hell|While doing it the Sun never rejects it||134|| I wish to have sex with you |If it will not happen I may die”||135||

{Today, Thursday, 15th June 2023, Jeshtha vadya 12, 1945, at 6:19pm, Memphis, the bk page 365, ovi 136, ch 36(part one), "Shreebhaktisaramrut", DTP page 05, " file "Bio-Shreebhaskaranandaswami-MW}

" The soul enjoys soul|What we do? Says the Vedanta|and you are the sea-source of it" ||136||
Listening to it , Swami said," You are knowing the Vedanta Shastra|Then how this bad ida came to
your mind?||137||If that view of the Vedanta is true|then you and me are one | then who can
enjoy whom?||138|| The Vedanta without experience |may say anything useless|Look how at the
holy place like "Pandharpur" | there is "Dnyaneswari " in abundance||139|| But then can that
everyone has made the he-buffalow speak (the Veda) at Paithana?| Only one Dnyaneswara had
been the one who had experience||140|| On the screen of the playhouse there is coloured
Sun|But for the light lamp must be lit||141|| Go and get lost from here |do not stand in front of
me|You are the cliff of immortality|, I know" ||142||

{ The beginning of the bk page 366, ovi 143, ch 37(part one), "Shreebhaktisaramrut" at 6:35pm, 15th June 2023}

{Today, Friday, 16th June 2023, Jeshtha vadya 13, shivratri, 1945, at 5:49pm Memphis, the beginning
of the bk page 366, ovi:143, ch 37, "Shreebhaktisaramrut":DTP 06, file " Bio-sbs_MW"}

This statement of Samartha was not accepted by the prostitute||There horrible
"Krushnasarpa"(black-snake) came there||143||It forcibly harnessed her|keeping its mouth on her
neck|Seeing it the prostitute became scared||144|| The woman started sweating|She could not
speak|The eyes got closed and she fell fainted on the ground||145|| When the prostitute fell
down, the slanderers who were there to see scene, ran away||146|| Bhaskaranandaswami started
urging the snake," O Shivabhushana Pinackpani holds you to HIS neck||147|| That god is very
innocent|And your actions are exactly opposite|You are in the company of great, in futile(of no
use)!?||148|| The mud is given importance due to musk|AS its qualities are seen it||149|| Why did
you embrace this prostitute?|Relieve her immediately |do not harm her in futile ||150||
Listening to it the snake left, releasing her from its embrace|The words of the pious person are
honoured everywhere||151|| The ego of the prostitute vanished |She could realise the greatness
of the Swami|Saluting the feet of the Swami went away to her home||152||

|| Swasti Shreebhaktisaramrut| listen to it with faith| Dasgasnu says, listening to it your all
calamities would vanish||153|| ||

||SHREEHARIHARARPANAMASTU||

||SHUBHAVAN BHAVATU||

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DTP page one

{Today, Saturday, 17th June 2023, Jeshtha vadya 14(amvasya), 1945, Mwmpthis, at 6;47pm. The bk page 367. Ovi one, ch 37, "Shreebhaktisaramrut", DTP page one, file"Bio-SBS-MW}

CHAPTERT THIRTYSEVEN

SHREEBHASKARANANDASWAMI, Maithilapur(Part two)

|| ShreeGaneshayana Namha || Hey Sarvadhishya Jagadatatmaya | Hey Satswarupa
 Pandhariraya | Aghanashaka Karunalaya | Vishvodhara Vishvapate | |01| | One who describes YOU in
 good faith: YOU become, o Vithala | to cater his or her wish | |02| | O my Mother whatever is good
 or bad is described , it is YOUR form, O Vithabai ! | |03| | Panduranga , YOUR devotee is non-
 duality(advita)! | The only difference is that he is "Upasaka(disciple) and YOU "Upasya"(to be
 worshipped:God or Guru or Diety)! | |04| | This duality is for the devotee only | As whatever is small
 and beautiful :needs " galabota"(support:duality) | |05| | " YOU are auspicious at one place and
 unauspicious at another | At some very bright(tejala) | At some without brightness(tejovihin) | |06| |
 YOU are the King somewhere | and "Bhrutya:servant" at some | At some place YOU are sit on the
 judge's seat to deliver justice | |07| | At some a prisoner, forcibly looking very depressed | Being the
 protector . at some , controlling them | |08| | Jahagirdara on some stage | At some farmhouse
 farmer ploughing , O Narayana | | Being patient YOU take medicines | | Being doctor prescribing
 medicines | Being the " Poorush:Male" enjoying the being the wife | |10| | It is being the truth | the
 self becomes egoist, O Pandharinatha | Please remove it | |11| | " Karta (doer), action(karya),
 cause(karana), YOU are the " ONE" | YOU have become "Many", presenting YOURSELF as rich all
 over | |12| | This is the word-knowledge only without experience | That YOU have to bring to
 experience of this YOUR servant | |13| |

Now review the past | In the last chapter it has been narrated that by sending the prostitute " Bhaskarananda" was torturous | |14| | But one who came to torture, she bowed to HIS feet | The slanderer even could not doubt | |15| | The cockroach went to test the lion | But seeing the pawn ran back | |16| | Bhaskarananda lived at Kashi happily all the while | Who was "UMANATH" incarnated in the human form | |17| | The devotees from far and near started visiting and surrendering at the feet of the Swami | Drinking the nectar of advice for self-uplift(welfare) | |18| |

{The end of the bk page 367, ovi 18, and the beginning of 368, ovi19, file"Bio-SBNS-MW" ch 37, "(part 02),"Shreebhaktisaramrut", at 7:33pm, Monday, 19th June 2023, Ashadha shudha 01, 1945, Memphis(TN)USA,}

The honeystored-lotus, how can reject the bee? | Or when the moon-rise is there , how can "Chakor"(a kind of bird:the Greek partridge) sit eyes-closed? | |19| |

{ the beginning of the bk page 368, ch 37(part 02)," Shreebhaktisaramrut", ovi 19 at 5:45pm. Tuesday, 20th June 2023, Ashadha shudha 2, 1945, Memphis(TN), USA}

To have the darshana of the Swami, Minarana from Nepal and Rameshchandra Mitra came. || 20 || This Rameshchandra Mitra was very faithful person who could not approve the blind-faith (andhashradha) || 21 || He was the judge at the Kolkata high-court and great leader of "Prarthansamaj" || 22 || He asked the Swami politely: "Bramha Satya Jaganmithya", this sentence I have not understood" || 23 || "I think such sentences are "Poet's imaginary flights only | The stories imaginarily constructed | Show-casing the poetic-skill | || 24 || Such the business of the poets is really very loose (swaira) | It has made lot of loss to the world | || 25 || I have read "The Ramayana" | Seen "Bharat (The Indian great epic, "Mahabharat" (which I am translating in Marathi from its original "BORI" edition, since 2022-23), "Bhagawat (Mahapurana) | I have studied these books to develop my "Sanskrit" || 26 || Once who was established as the one who knew "the present, past and future (Trikaladnya) in the Ramayana as "Rama" | He only sends "Hanumanta" to find out "Sita" || 27 || The "Krishna" who was afraid of a goblin, who swallowed the fire engulfing twelve villages | What to say about such poetic imagination? || 28 || Like the creation of the prostitutes is to spoil the chaste-women (Kulastriya) | so also the poet's imaginary ideas are to cause the concealment of the truth ("Mahabharatache vastav Darshan" By Dr.A.D. Athavale) || 29 || so also why not treat, "Bramha Satya Jaganmithya", sentence, as only idea in futile? || 30 || I understand it in principle when I touch your feet | Then it is only forcing falsehood on the world by words!" || 31 || The Swami was happy to listen to such a question of "Rameshchandra" | Saying, "You have the great curiosity of knowledge | || 32 || Whatever is in mind must be spoken of | Should not speak childish-prank uselessly | || 33 || See how the alcohol makes the drinker talk foolishly | How can it be taken as truth by the world? || 34 || The world will immediately know that it is due to the alcohol play | The intellect is shadowed by the ill-effect of the alcohol | || 35 || So also where there is blind-faith as alcohol, the person speaks such non-sense | || 36 || That alcohol of the blind-faith is not with you | so I try to solve your question | || 37 || "Bramha Satya Jaganmithya" was the sentence understood by "Jagatguru's pure heart fully | || 38 || This sentence is a great "diamond" | The people like "Charwak" are only monkeys who are treating it with derision presently | || 39 ||

{The end of the bk page 368, ch 37(Part 02), "Shreebhaktisaramrut",}

"Hi to difficult Time (kala)! Who can know your trick? | Trying to defame the "Mahawakya" of "Shruti" || 40 || But O evil-minded, the Saints will come to fight with you with the "Medini of experience" | Then only you will be defeated" || 41 || "O child, Ramesha, please do not feel bad with this lecture" | These are the words for the "Time" (kala), not for you | || 42 || The "Time" has become strange today like that | The absence of devotion has become night | The sun of knowledge has set | || 43 || The darkness of illusion has spread | The moon of the devotion too has not arisen with its remaining part of duality | || 44 || The "divabhite" of the temptation are set loosely moving | So the pingalyas of the hypocrisy are so easily spread | || 45 || Desire (asha) titavi hard, cries "ti ti" in the whole of the world | The pure acting "Chakor" are sitting in the tree calm and quiet | || 46 || At such a dark night | I will lit the lamp of self-experience for giving you light | || 47 || You may ask what is the purpose of this lamp to me? | Give me the darshana of the sun of knowledge (Knyakarka) | so that would suffice | || 48 || But the night of illusion has fallen, I have told you just now | so how can at this Sun can be seen? || 49 || But the work of the sun can be done by the lamp at night | so do not insist | || 50 || You and I are born at midnight only | so we have to perform our duty in the light of a lamp only" || 51 ||

{The beginning of the page 369, ch 37, ovi 40 to 51," Shreebhaktisaramrut",at 6:41pm, Wednesday:21 June 2023(" The 9th International Yoga Din" at UN HQ, New York City, USA, in the presence of Prime Minister of India, Mr. Narendra Modi)

{Today, Thursday, June 22,2023, Ashadha shudha 04(Vinayaki Chathurthi), 1945, at 5:10pm, the bk page 369 continued, ovi 52, ch 37(part two), " Shreebhaktisaramrut". File:Bio-SBSwami-MW"}

"Now I will show how the world is false|Come and touch me at my feet|Then you will understand it||52|| When Rameshchandra went to touch|the "Punyarashi":The Swami" disappeared at the seat instantly||53||The feet could not be touched|Was astonished| After sometime The Swami appeared there only||54|| And said smiling," Ramesh why were you seeing my body here|Why it disappeared?||55|| The one of three and half hands(five feet or so in length)(my body)| " Mrutikapinda(made of mud or dirt), inanimate(sthool or jada| Why it went behind the same type of the sight , tell me"||56|| On that Rameshchandra said," "It is YOUR Yogashakti(Yogic power:Siddhi)|Because of it you disappeared||57|| Even though you vanished from here |Somewhere YOU must have been re-appeared(revealed)|Means the "sthool" is not lost!(material body remains)"||58|| Listening to such answer the Swami was very happy| " Bappa till today nobody came to ask like you||59||

{ The end of the bk page 369, ch 37(part 02)_, " Shreebhaktisaramrut"}

"Now whatever you have said about the vanishing is due to the Yogasiddhi(Yogik power)|That "Sakalyayoga" if you could have understood, you would not have said so||60|| The material for the Yogamarga:this wind in the sky|Its " Rohavarohakriyepat" is named as "Sadhana"||61|| For such a " sadhana" " Sthool(material body) is must|For every action or event to happen,"the Panchabhootas: the five elements: the sky, the earth, water,fire and the sun , are expected||62||See when the a pair of cymbals of Kasha makes sound|The sky created the word|That was made to hear by the wind(vayu)|The sthool suffered the hit||63|| O child for that sthool , " the Earth, Fire(Tej) , Water see|Without that the pair of cymbals could not come to the form||64|| Its shining light is its fire(tattejansha)|And the atoms of the earth are made think by that lifeforce(water)|\65|| See the pot full dry mud cannot be held without the pot| And the same when made into the wet soft earth,mud(mire)| can be held in the form of the ball in hand||66|| That ball when will be dried by the wind|That means when the wind will take out the water from it to its original form||67|| The first form of the water |it is the fire |So the the fire attracts||68|| And for that attraction the wind is the cause| But the ball is still with lifeforce(water) organized in it permanently ||69|| When that ball is broken :means when the sky enters into it|Its power of organization is lost and it becomes powder||70|| That powder makes the ball vanish| then the ball is falsely called imaginary||71|| The cluster of "The Earth-Water(aap)-Fire"|That action is called in the poetic language "ball"||72|| Seeing the ball| the people will call it ball in tgruth |Then it would be insulting to the original truth||73||This by those farsighting| bringing to mind by experience |Warned that the ball is false||74|| That warning made the intellectuals understood|They saw at the ball "water(jeewan) and mud||75|| And made the principal (sidhanata)|The ball is in reality false |But here water and the mud is true||76|| When one is proved true |That false is instantly lost(Urta ?)|As for the King to sit needs throne||77||Now that throne is less important than the one who sits on it(the King) | But to increase its wealth |it is felt

great than the the king||78|| So Also the king-truth having the false as its bed |Here “
Bramharaja is truth|The world is false like the bed||79||”Bramha satya Jaganmithya”, did you
understand ? It now?| You will see that “Brmha” at the world||80||

{The end of the bk page 370 and the beginning of 371, ovi 80}

{Today, Friday, 23rd June 2023, Ashadha shudha 5, 1945, at 6:18pm, the bk page 371, beginning ch
37(part two), “Shreebhaktisaramrut”, file: SBS_MW}

Like at the ball saw the mud and the water|But the ball did not break(tatatoot)(It is with them
both:water and mud)The ball remained as it is|”water-mud reality|The falsehood to ballness
||82|| Both being true|the true and false understood in the same form of the ball|The same is true
here, understand(know)!||83|| Now my body was concealed(hidden)|It was not truly lost||I
merged it into which it was originally||84|| But such action (try) is not good for the wise|One is
not wise if one has not experienced||85|| Look how to see the mud to break the pot with cane
and realized the true mud||86|| But one who has seen mud in the pot|How can he break it with
cane?”||87|| Holding his hands together Rameshchandra said, Understood the falseness of the
world with the words||88|| The body of yours, which you had vanished |It is breaking the pot with
the cane to show the mud||89|| So also this world merges in the “Five elements”| But the
falsehood of the world though it is there , how one can know?||90|| The world will be lost when it
will merged into the “Five-elements”|Then the world will not be seen by us||91|| Now my
question to you is, How to know the falsehood of the world when it is there in reality?”||92||
When Ramesh said so, The Swami started swaying |Like the bee swaying due to the fragrance of
the “Ketaki”(a flowering plant)||93|| Remeshchandra held before the Sadguru the green flower
of the “Dalimbi”(a split pulse) and asked the question||94|| “ O Guruvarya this flower is green
only in full|If it can become rosy(pink)|then only I will be convinced of the truth||95|| Now it is my
proposition(Sidhanta), O “Punyarashi”, that it will remain green till it is dried”||96|| Now in one
male only experience the three stages(childhood, adulthood and oldage)|but the form
changes(less or more)||97|| so also this flower , without changing the form| its colour should be
pink with freshness(shining)||98|| The world without world| You say as “Bramha”, O my
mother|Then the same “Bramha” is there fully staying in your body||Then as naturally the
Bramha controls the world|The same feature must be with you||100||

{The end of the bk page 371, ch 37(part two) :” ShreeBhaktisaramrut”,Ovi 100, file Bio-SBS_MW|

{Today, Saturday, 24th June 2023, Ashadha shudha 5\6, 1945. At 5:01pm , Memphis, the bk page
beginning 372, ovi 101, ch 37,”Shreebhaktisaramrut”, file:”Bio-SBS-MW”}

“ I knoe that due to the Nature after some period |this colour may change ||101|| But the same
has happened in a moment|without the nature in truth|Due to which I have understood “Bramha
Truth”||102|| Listening to such words of him(rameshchandra), Maharaj said,” Bapa see the flower
closely |fix your sight on it||103|| Seeing at the flower made it instantly pink(gulabi:rosy)|It made
Rameshchandra greatly surprised||104|| Holding the flower in the hand observed every part of it
closely|Though shining its colour became rosy or pink or gulabi||105|| Then he instantly kept his
head on the feet of maharaj| and said, “ O virtuous, really the world is false!||106|| Maharaj, I as
your servant , wish to know how this flower become pink or gulabi instantly”||107||
Bhaskarananda spoke in sweet tone , listening to it,” it should not make you surprise “||108|| To

change the form of the thing is a child's play|The ant feels the urine as flood, so also you felt it||109|| Arey, one who has created green has too created pink or gulabi|Here nbody is the cause of the action(doer of the action)||110|| It has changed on its own :green into rosy or pink |But you were surprised to see it||111| There was aman sitting|He was measured by one|And decided about his height| that he is of such and such height||112|| When the man stood |the person who measured thought that he has grown up twice in height||113|| Then afterwards he realized :One who was sitting, got up and stood|Different states were created by the same one person alone||114|| Sitting is opposite of standing |Standing opposite of sitting| But both the states were experienced in the same man||115|| Sitting standing is not true|It is true in the states of sitting and standing only when that man wishes so ||116|| Means which is not dependent on | it is the same "Brmha"|| Self-reliance at the Brmha erienced||117|| The life-force(Chaitanya) in me is the same in this flower| So it changed due to my wish||118|| There is nothing to be surprised in it| "Brmhasakshatkar" is such great surprising thing||119|| In practice seeing this flower is different from me |The pots are different but the sky in it is the same ||120|| Now the change of colour took place in this way| The "Kusum-chaitanya" in green was from above||121|| Seeing this in total |I have changed the "Chaitanya" in me, by my will into another colour||122|| And then I mixed both of them |So they exchanged their colour (their colour was changed)||123||

{The end of the bk page 372 and the beginning of the page 373, ovi 121, at 5:50pm, Saturday, 24th June 2023, (the work as doctor at BMMC clinic(Memphis TN) of Dr. Sau Aditee Shailesh Satpute stopped from today)(We are shifting:moving to the City of Atlanta(GA,USA) on 1st of JULY 2023(Dr. Shailesh has changed his job(As Medical Oncologist) to NorthSide Hospital, Atalanta(GA,USA) from October 2023)(His last day here tr BMMG is " 11th August 2023")

See how when the wet lime, catechu and green leaf of beetle are mixed their colour changes(lime white and catechu grey leaf green to red)||125|| Now you will say that " change me like the flower quickly : evil non-devotee like me into virtuous like you||126|| The thread (line) "Chaitanya" is one : You and me are two ends|so the happiness of one must be easily given to other ||127|| But O Bapa a man is full of faults(evils) innumerable|Which faults come in the way of the "Bramhasakshatkara(God-realization)||128|| Such amount of faults are not found in the material (jada) thing(flower), so it can be changed|The Brmha cannot sit on the impure place (without having pure place)||129|| Here the sitting of the Bramha is " realization" | do not mean it opposite of it in your mind of that sitting||130|| This origin(birth:Yoni) of man is mine of total good and bad qualities |so in human being plus minus is possible||131|| Good and bad qualities should be presented|Bad ones should be removed|Remaing should be considered as pure good qualities positively||132|| And its collection "Brmha is experienced" |so one has to start studying it||133" || Listening to this elucidation, both of them were happy ||Saluting the feet of the Swami mutely went to their own place||134||

Presently like Bhaskarananda in this night of illusion there is "Bramhasakshatkari":God-realized person: "Sai Maharaj" at Shirdi(Dist Ahmadnagar:Maharashtra: India)||135|| But "Rameshchandra" has not arisen at that place |When he will come |the same will be realized||136|| The Swami had knowledge of "three-times: present:past: Future"(Trikalaknyana) was deep and complete|I will tell you the history related to it||137|| There was a person named "Basu Kshetrachandra" from Kolkata |His wife was taken as a victim by the "Death' ||138|| It made Kshetrachandra non-attached in mind temporarily and he came TO HAVE DARSHANA OF THE swami AT Kashi|| 139||

Saluting the feet started saying holding hands together,” O Samartha I am fed up with this happiness of the “samsara”(world)| There was a wife of me who died |Now I feel that I should take “Sanyasa”!||141|

{ The end of the bk p[age 373, ovi 141, ch 37(part two), “Shreebhaktisaramrut” , at 7:12pm , 24th June 2023, Ashadha shudha 6, 1945, at Memphis: 1826, Enclave, Hollow lane E, Germantown(TN) “

Putting ashes on the body|wearing “Kaupin of Valkale” |begging alms with hands|living under the tree”||142|| Listening to it the swami smiled|Said,” eventhough the clouds assemble suddenly and subsided| the rain gives wet useful mud||143|”Kshetrachandra get up | this path of non=aattachment is very hard |You will not be able to climb|So do not get involved in it||144|| Te monkey climb the cliff| But oxen when try to do so , fall and eventually die|It will happen to you o mad!||145||

{Today, 26th June 2023, Monday, Ashadhashudha 6, 1945, at 7:06pm Memphis, (The bk page 374 continued , ovi 146, ch 37(part two), “Shreebhaktisaamrut’, DTP page 12, file “Bio_SBS-MW”}

Seeing, the domkavala started dancing seeing peacock dancing|But he gets the same reward of rejection from all||146||

{Today, Tuesday, 27th June 2023, Ashadha shudha 9, 1945, at 6:12pm, Memphis, DTP: 12, “file Bio-SBS-MW” (the bk page 374, ovi 146, ch 37(part two)<”Shreebhaktisaramrut”}

Listening to the singing “Gandharava”| the donkey on the trash started singing in high pich||147|| But the listeners came with cane and hit on the back of it as reward||148|| Then that “Gaandharva-Gardhabharaj” ran away fast, rescuing itself|The same condition you will face, if you borrowed the no-attachment(Vairagya)||149|| See this as your wife standing before you |She is created for your happiness by the creator||150|| If you refuse now| for her you will reborn to run the household| being oxen of two legs!||151|| If the samsara is in your fate |You should not keep it away by your self-actions|Pouring in it the knowledge and devotion| it should be made “Bramharupi”||152|| It means the cause of vairaya is over|The “prarabdha-fate” enjoyed|So then nothing of the past actions remained for the rebirth”||153|| Kshetrachandra saw the big shadow formed woman|His mind became blocked seeing the shadow||154|| Swami said,” why you observing her closely|Go to your home ||155|| Your mother is waiting for you |She has done all preparation FOR YOUR MARRIAGE ||156|| So in this way that “Kshetrachandra” went to his home|His mother had already made all preparation for the marriage||157|| When the wife is beautiful |Non-attachment never gets activated in the heart |Like the ghee put on the fire getting melted (How can it remain solid?)||159|| The marriage ceremony took place with great pomp and show| all the rituals were completed|Threedays passed|What happened next listen||160|| Kshetrachandra fell sick|almost on the death bed|the mother became greatly alarmed||161|| to give him medicine doctors were called|the love of the mother is rarely found||162|| Kshetrachandra said to her,” do not give medicine| but help me to get up by holding under my neck||163|| The mother did so|Kshetrachandra got up|Made him to sit on the bed|directing his head towards “Kashi”||164|| The mother held to his back|Kshetrachandra holding hands together and said,” Hey punyawanta Bhaskarananda Sadguro||165|| O Gururaya YOU did order me to marry|Now in this sickness if my body dies, YOU will be blamed||166|| think of this |Give me quickly good-health and make our family life happy, O Sadguro!||167|| YOU are

“Parabrmha” incarnated!|Saintashiromani Purshottama|Please do this for this child, O! devotee-lover!||168|| If I die, my wife’s beauty will be turned into mud or dirt|If the moon is not there who will praise the night?||169||Saying this he prostrated from there only |Suddenly within a moment he got the good health!||170||All the doctors were surprised They could understand the importance of the grce of the saints|Kshetrachandra started his household life happily||171|| Ramanath Ghosh was a jamadar of “Pthuriya ghat”, very rich with gold and money||172|| He had a son , who was having short-living(alpayushi)|His death was certain to be at 16, it was written in the horoscope||173|| When Ramanath was told so, he became very unhappy mentally(weak)|the son crossed his 14th year of age||174||Being the rich man’s son, many bride-parents demanded his hand:many wanted to establish with him marriage relationship!|Like the honey oriented bees!||175|| Or hearing about sweet:”laddu” the bhikshuk:Purohit bramhin run there | Or seeing th tree full of branches and leaves, the birds flock there||176|| But Ramanath did not accept any of them|The secret of it nobody of his relatives could understand||177|| One day a very beautiful relation for marriage came|Seeing her beauty the relatives were surprised||178|| all of them said to the host that he should accept the proposal of the marriage|She will be fit for our Baburao, they said||179||See hoe she is “gori-pan” white in colour and of small but healthy body|Accept her as your daughter-in-law!|she also knows writing(three”R’s)||180|| Now adays the boys prefer educated bride|If not see how they make show of their greatness every moment||181|| Dowry too is being given in large sum of rupees|This is the only marriage event in our house|So let us get ready for it|to satisfy us||182||

{ The end of the bk page 375, ovi 182, ch 37, (part two), “ Shreebhaktisaramrut”, DTP 13, file “ Bio_SBS-MW” today, Wednesday, 28th June 2023, Ashadha shudha 10, 1945, Memphis TN, USA}

When the topic of the marriage opened,everybody is happy with himself or herself|bride wishes young husband|rich handsome and good(having good qualities)||183|| So also the boy also focuses himself on the beauty of the girl|demanding beautiful bride ||184|| The mother wishes her daughter to have many ornaments to satisfy her eyes||185|| The father of the girl wishes to have relative(son-in law) reputed|But spending should be less for me||186|| the girls accompanying the bride or bridegroom wish for honour and gifts|Bhikshuk(bramhins)(purohit) look for monetary gifts|relatives tasty food for somedays||187||The citizens in the town wish for flower-garlands, perfume and “varkhivide” and if got the marriage is called successful||188|| The middleclass becomes happy seeing chance to dance|the servants when get the reward-money feel happy||189|| Let it be| It is not our intention|It is only loaded writing(Bharati-lekhan)|Noe let us discuss the main topic||192|| Ramanath did not pau heed to the lecture of that relative |On the contrary he felt shedding tears||193|| Seeing it the relatives kept mum|But the mother of Ramanath asked for the reason||194||” The son has been demanded for the relationship(soyrik)(marriage) |then why are you crying(shedding tears)?|What is the secret of it, tell me, O my son!”||195|| Ramnath told her,” O mother the reason for it , I will tell you when we are alone|do not be in panic!||196|| At night Ramanath said lovingly,” O mother in the horoscope it is written that the boy would die when 16||197|| Then why offer widowhood to the daughter-in-law, by marrying him?|it is wise to built the wall before the food and divert its flow||198|| Knowing the house is to fall, who will call guest to come and stay with us during the rainy season?||199|| We are in the broken boat, unfortunately|Then how can ask others forcibly to

come and sit in it?" || 200 || Listening to it said in frustration, "O Satchidananda moorari | what have YOU written in the fate? || 201 || The lamp of the family of Ghosh do not put out, O Keshava ! | Please keep for ever the son giving capacity of Ramanath!" || 202 || Beating her chest , started rolling on the ground | made her cloth on the chest wet with tears of sorrow || 203 || To console her Babu Ramanath said, " O mother this your doing is not good(proper) || 204 || The astrological science is blind | Its prophecy is never always proved true | It is only coincidence ("Kak-taliya-nyaya") || 205 || But to say it as untrue, I cannot dare to say | O mother the future is only known to the saints " || 206 || " Till today the words of the saints have not been proved false | Saints ' grace has rendered the infertile woman give birth to the child(son) || 207 || At the holy place of "Varanasi" | Bhaskarananda is great saint living | He is "Parvatikant" incarnated | Living as God in human form || 208 || tomorrow we will go to him | Let us surrender at his feet | Ask him our son's future || 209 || Consoling in this way Ramanath left for Kashi taking with him his mother and his son || 210 || Going to the place called " Durgakunda" put his son on the feet of the Samartha with full respect and stood before him || 211 || The Samartha put his hand on the head of the son | and said in sweet tone, " Ramesha get him married || 212 || The son of you who is himself great , should not remain unmarried | The bear should not be in need of the hair!" || 213 || These words of Samartha were felt like a nectar by the mother of Ramanath and she became emotional! || 214 || At that the astrologer sitting close said to Samarth, " Maharaj, this shortliving (Alpayushi), how you could not know? || 215 || On that the ascetic Shree Bhaskarananda said, " Knowing that I have said this || 216 || At the 16 he has to face disaster | If you ask why | I tell the reason || 217 || " This son of Ramanath | The relation(soyarik) which was presented | She was his wife of the last birth || 218 || In that birth they were having quarrel of love between them | So both of them cured each other || 219 || The women love their husbands consistently for satisfying their desire | Nothing else || 220 || When such satisfaction of desire is wanting , they get angry , cursing their husbands || 221 || See how the desire is powerfull! | The girls leave their mother's home(maher) | When the period comes | the husbands's home(sasar) is to them source of happiness || 222 || Some times they do go to their mother's home(maher) | But it is only to take rest | Such is the love of desire for the women from the origin of the time || 223 || In the last birth he has tortured her | so she had said such words to him in great anguish || 224 ||

{ the end of the bk page 377, ovi 224, ch 37, (part two)," ShreeBHaktisaramrut", at 6:18pm Thursday, 29th June 2023, Ashadhi Shudha Ekadashi"Shayani :Pandharpur yatra!, Memphis}

"If I had been widow | It would have been good | What should I do?" || 225 || On that he said ' ' Be it so! Amen | It would satisfy the intention | In it it was not his intention any more || 226 || It was borrowewd non-attachment | it was borrowed "Karmathpan" | Borrowed emotional-devotion born || 227 || Due to it temporarily he had rejected desire and used to sit showing the spread of the ritual || 228 || The mind always linked to desire | And performing "Namasmarana" superficially | so due to it he remained useless:dry in both the activities || 229 || The non-attachment did not burn the desire | so "namasmaran" could not get its fruit(desired effect) | Even though there is no flame of fire and the smoke | how can fire be considered as calm down! || 2230 || The desire must be defeated like this only | Leave it after experiencing it | While experiencing non-attachment must be alive || 231 || Now whatever "Namsmarana" is done | is not being wasted | In this birth he is born in a rich family || 232 || And due to the effect of "Namasmarana" his words have proved truthful | So she has come back to suffer widowhood || 233 || But you should not be afraid of | Good deeds of his last birth are very powerful || 234 || Though borrowed , he has done lot of good

deeds|Due to it he has come to my feet||235|| This is the importance of the effect of “Namasmarana”|The poison of “Pralhada “ became nectar(sudha)||236|| The stones platforms floated on the water!like dried wood|It was the importance of “Ramanama”|The to be drowned were rescued||237|| So I tell that the householder should not have borrowed non-attachment in his mind|The person whose hand is held, should not be kept in anguish!||238|| The body should be given to her and mind with non-attachment(vairagya):always awake or aware|then there is no problem or trouble of attachment to desire||239|| Now reverse takes place|Mind is devoted to desire | and body in the jail of vairagya(non-attachment) confined|240|| Some may say about the “doha” of Kabir:take care body;if mind goes, let it be||241|| “Dohara:” Mana gaya to jane de|mat jane de sharir| Nahi khinchi Kaman to kahanse chutega teer?”| This is true on for one who is really non-attached|One who is old, looks good with cane or stick||242|| The mind is the activator of the organs(indriyas)|If it is tighten up with non-attachment|the organs of desire would not be playing panic on their own||243||

{ The end of the bk page 378, ovi 243, ch 37(part two),” Shreebhaktisaramrut”, today, at 5:40pm , Friday, 30th June 2023, Ashadha shudha 12, 1945, Memphis . DTP page 15, “file Bio-SBW-MW”}

If the legs of the runaway are broken |How can then he run?|If wished, he has to crawl with his buttocks||244|| The mind first proposes|then the organs work|so the deovtee:disciple has to control his mind||245|| Till I am alive |He will be saved |Go and get him married |He will have sons and grandsons”||246|| Maharaj said so|It made Ramanath very happy|He married his son|The words of the saint proved true||247|| At Varanasi there was a person named “Narayana Shivapuri|He was Deputy Majistrate of the first class||248|| His son was suffering from typhoid and was on bed surrponded by many doctors(vaidyas) for medical treatment||249|| Somebody was hospital assistant|Somebody was M.S.:surgeon|Some one M.D.”Subhejtadnya|some one “L.C.P.||250|| All of them examined as per their talent|Saying that it is not good giving him medicine for typhoid||251|| It is said at “Narayanapuri”|You should not expect him to live|He is on his way(to death)||No use of medicine||252|| TB, fever and typhoid are the close friends of the death|Once they decide to do , they do positively:withoutdoubt||253|| do not waste your money calling us| He is close to death, your son”!||254|| all the doctors went away| Narayan Shivpuri was worried| In the evening he by chance went to have darshana of the Swami||255|| Swami Bhaskarananda Saraswati was “Brmhavetta shanta murti”|“Ashtasiddhi” were his servant poor||256|| When Sadguru was saluted saluted , the Swami said in loving tone,” How is the condition of your son’s suffering?”||257|| Narayan Shivpuri said holding his hands together,” Now my son’s health is improving ||258|| I am doing my best day and night |The success is in the hands of Bhagawan”||159|| Maharaj said to him,” This is not true|O Mad do not speak lie to Guru||260|| Your son is on death-bed due to typhoid| why you are hiding that fact?This is not good||261|| Wait, I will myself come tomorrow to your son|Will give some medicine to cure him of the disease”||262|| Saluting the feet, Shivpuri Narayana went | Next day the kind went to his home||263||

{The end of the bk page 379, ovi 263, ch 37(part two), Shreebhaktisaramrut” at 6:34pm, Friday, 30th June 2023}

The son was very ill|A hand and a leg were jammed | He could not move||264|| The mother of the son was crying , sitting at the head of the son|All the relatives at home were in the same

condition| |265| | Swami came at home|All of them became happy|When the “Kalpadrum” is in yard(angan) grown, sorrow could not be there| |266| |Swami went close to the son| fondled the whole body by his hand| suddenly the boy got up to salute the Swami| |267| | As if seeing lion , the wolf runs away|So also the touch of the Swami |the typhoid ran away| |268| | Seeing it the devotees started praising (Jay jay kar)|Narayana Shivapuri started prostrating again and again| |269| | Giving Prasad to all the Swami came back| Saints are great than God, positively, O listeners\readers!| |270| |

In this way only once Samartha shoed miracle to Shivani’s Civil Surgeon| and made him to serve HIM(The Swami)| |271| | The Swami Bhaskarananda had many disciples(followers)|Some of them who were leading, I will describe here| |272| | Mahadeoprasad Chaudhari|And Narayana Shivapuri|Gayaprasad Kanpuri|Pratap Narayana of Ayodhya| |273| | All of them were called |In the moth of “Ashadga(June-July), left his body on the banks of the river “Bhagirathi” | |274| | Of that Bhaskarananda Swami’s feet-dust I am in truth |O Samartha , please be proud of me| |275| |

SWASTI SHREEBHAKTISARAMRUT|BHASKARANANDARAMYACHARIT|when drunk(read) all the calamities will run away|Tells in truth Dasganu| |276| |

SHREEHARIHARARPANAMASTU| | SHUBHAVAM BHAVATU| |

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SHREE BHASKARANANDASWAMI, Maithilapur | | {The chapter 36-37, pages 359 to 380 (21 pages, “ Shreebhaktisaramrut”, By P.P. Saintpoet Dasganu Maharaj of Pandharpur, Maharashtra, India)

{ Today, Monday, 5th June 2023, Jeshtha vadya 2\3, 1945, Memphis(TN) USA, at 4”55pm , DTP