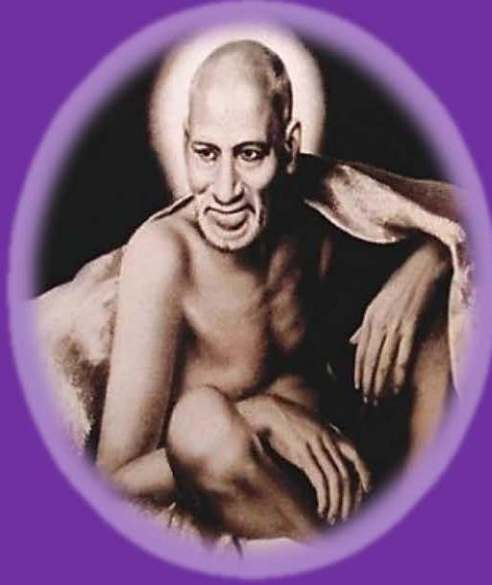


# CHAPTER ONE : Appearance in Shegaon



❖ English Transliteration & Translation ❖

OF

❖ A Dedicated Hari Devotee Poet Saint Shri Daasganoo Mahaaraj Composed ❖

❖ हरि भक्त परायण संत कवि श्री दासगणू महाराज कृत ❖

❖ Hari Bhakta Paraayan Sant kavi Shri Daasganoo Mahaaraaj Krut ❖

## The Holy Book of Shree Gajaanan Quest

### श्री गजानन विजय ग्रंथ

### Shree Gajaanan Vijay Granth



**A Few Words about this English Transliteration & Translation:** Although efforts have been made to match the translation as well as the poetic meter of the original verses, certainly there are deficiencies and gaps. Begging pardon in case some verses do not sound right. It is a delicate balance between choosing right and meaningful words, the rhyme between them, and the message they deliver. Hope, devotees will enjoy reading this English transliteration & translation, augmented by several footnotes.

**Acknowledgments:** Truly grateful to our Sadguru Mauli Shree Gajaanan Mahaaraaj for the inspiration, insight, and the opportunity. Certainly, this task would not have been possible without his blessings. Wish to acknowledge Late Sharada Joshi for the idea of giving appropriate chapter titles. Special thanks to Tapasya Karnad (Mumbai), Sonali Desai and Sneha Desai (New Jersey), Rohan Mehta, and Mukta Pawar (Seattle), and Sudhakar Kulkarni (Singapore) for vetting through the verses, and aiding paraphrasing and proof-reading. Many thanks to Sanket Joshi (Seattle), Archana Gawade (Pune), and Apoorva Joshi, Manjiri Deshpande, Vidhi Kale, Vinita Athawale, Pravin Muley (Singapore) for their feedback. Thanks to several other friends and devotees for their encouragement. Really appreciate everyone's time and efforts. May Shree Gajaanan Mauli bless them all !

Notwithstanding, all credits shall go to the original composer, Shree Daasganoo Mahaaraaj. This booklet is meant for free circulation to all, who are interested, and there is no commercial intent at all. The readers, however, may voluntarily donate to 'Shree Gajanan Maharaj Sansthan Shegaon', either through the local devotee groups, or through known devotees, or even directly, on-line at <http://www.gajananmaharaj.org/>.

**Jay Shree Gajaanan !**

## || ॐ Shree Paandurangaay, Sarveshwaraay, Rameshaayach Namō Namaha ||

ORIGINAL: श्री गणेशाय नमः । जयजयाजी उदारकीर्ती । जयजयाजी प्रतापज्योती ।  
जयजयाजी हे गणपती । गौरीपुत्रा मयूरेश्वरा ॥१.००१॥ कार्यारंभीं तुझें स्मरण । करित आले  
जन । मोठमोठाले विद्वान । साधु संत सत्पुरुष ॥१.००२॥

TRANSLITERATION: Shree ganeshaay namaha | Jayajayaajee udaarakeertee |  
Jayajayaajee prataapajyotee | Jayajayaajee hey gaṇapatee | Gaureeputraa  
mayooreswaraa ||1.001|| Kaaryaarambhee tuze smaraṇ | Karit aale jan |  
Moṭhamoṭhaale vidvaan | Saadhu santa satpurushh ||1.002||

TRANSLATION: Salutations auspicious Lord Ganesh | Glories 'O' glorious,  
generosity-fame | Glories 'O' glorious, valor-flame | Glories 'O' glorious,  
the Gaṇapatee<sup>1</sup>-named | 'O' son of Paarvatee<sup>2</sup>, the peacock-riding god<sup>3</sup>  
||1.001|| Your evocation at every inauguration | Have been doing people  
common | The outstanding scholarly persons | Ascetics, saints, and the  
virtuous ones ||1.002||

PARAPHRASED: Salutations auspicious Lord Ganesh ! Glories 'O' glorious,  
generosity-fame; glories 'O' glorious, valor-flame; glories 'O' glorious, the  
Gaṇapatee-named; 'O' son of Paarvatee, the peacock-riding god.  
||1.001|| Common people have been evoking you at every inauguration,  
and also the outstanding scholarly persons, ascetics, saints, and the  
virtuous ones. ||1.002||

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<sup>1</sup> Leader of Lord Shiva's associates and servants.

<sup>2</sup> Consort of Lord Shiva, the daughter of Himalayaas.

<sup>3</sup> Mayureswara was the incarnation of Lord Ganesh, as per the Ganesha Puran, during Treta millennium. He had six arms and white complexion, and he had appeared for the purpose of killing a demon, Sindhu. ([http://www.hindupedia.com/en/Mayureswara\\_Stotram-ii](http://www.hindupedia.com/en/Mayureswara_Stotram-ii) Accessed: 2021)



ORIGINAL: तुझ्या कृपेची अगाध शक्ति | विघ्नें अवर्षीं भस्म होतीं | कापुसाचा पाड किती |  
अग्नीपुढें दयाघना ||१.००३|| म्हणून आदरें वंदना | करीतसे मी तुझ्या चरणां | सुरस करवी  
पद्यरचना | दासगणूच्या मुखानें ||१.००४|| मी अज्ञान मंदमती | नाहीं काव्यव्युत्पत्ति | परी  
तूं वास केल्या चितीं | कार्य माझें होईल हें ||१.००५||

TRANSLITERATION: Tuzyaa krupechee agaadh sakti | Vighne avaghee bhasm hotee |  
Kaapusaachaa paaḍa kitee | Agneepudhe dayaaghanaa ||1.003|| Mhanoon aadare  
vandanaa | Kareetase mee tuzyaa charanaa | Suras karavee padyarachanaa |  
Daasaganoochyaa mukhaane ||1.004|| Mee adnyaan mandamatee | Naahee  
kaavyavyutpatti | Paree too vaas kelyaa chittee | Kaarya maaze hoeela he ||1.005||

TRANSLATION: Enormous power of your grace | All calamities are burnt  
to ashes | How long cotton survives | In a fire, 'O' cloud of mercy ||1.003||  
Hence, salutations in respect | Offering at your feet | Do get composed a  
poetry sweet | Via Daasaganoo's<sup>4</sup> mouth ||1.004|| I am an ill-learned dolt  
| Have never build a sonnet | But, if you dwell in the heart | This task of  
mine will be accomplished ||1.005||

PARAPHRASED: Due to the enormous power of your grace, all calamities  
are burnt to ashes. How long does cotton survive in a fire, 'O' cloud of  
mercy. ||1.003|| Hence, offering salutations in respect at your feet. Do  
get composed a sweet poetry via Daasaganoo's mouth. ||1.004|| I am an  
ill-learned dolt; have never build a sonnet. But this task of mine will be  
accomplished if you dwell in the heart. ||1.005||

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<sup>4</sup> Composer of this book, Shree Ganapatrao Dattatreya Sahastrabuddhe, who was an ardent disciple of Shree Saaee Baabaa of Shirde, and a saintly personality.



ORIGINAL: आतां आदि माया सरस्वती | जी ब्रह्माची होय प्रकृती | जी कविवरांची ध्येयमूर्ती |  
 ब्रह्मकुमारी शारदा ||१.००६|| त्या जगदंबेकारण | असो माझें साष्टांग नमन | मी लेकरुं आहे  
 अजाण | अभिमान माझा धरावा ||१.००७|| तुझ्या कृपेची अगाध थोरी | पांगळाही चढे गिरी  
 | मुका सभेमाझारीं | देई व्याख्यान अस्खलित ||१.००८|| त्या तुझ्या कीर्तीला | कमीपणा न  
 आणी भला | साहय दासगणूला | ग्रंथरचनेस करी या ||१.००९||

TRANSLITERATION: Aataa aadi maayaa saraswatee | Jee brahmaachee hoy prakruti |  
 Jee kavivaraanchee dhyeyamoortee | Brahmakumaaree shaaradaa ||1.006|| Tyaa  
 jagadambekaaran | Aso maaze saashtaang naman | Mee lekaru aahe ajaan |  
 Abhimaan maazaa dharaavaa ||1.007|| Tuzyaa krupechee agaadh thoree |  
 Paangalaahchee chadhe giree | Mukaa sabhemaazaaree | Deyee vyaakhyaan askhalit  
 ||1.008|| Tyaa tuzyaa keerteelaa | Kameepanaa na aanee bhalaa | Saahya  
 daasaganoolaa | Grantharachanesa karee yaa ||1.009||

TRANSLATION: Now Saraswatee,<sup>5</sup> the original potency | The one who is  
 Creator's<sup>6</sup> associate energy | The one who is poets' inspirational deity |  
 Shaaradaa<sup>7</sup>, the daughter of Brahmaa<sup>8</sup> ||1.006|| To that world's mother  
 | My flat-down prostration sincere<sup>9</sup> | I am a naive toddler | Do uphold my  
 honor ||1.007|| The greatness of your compassion | A crippled too  
 ascends a mountain | A dumb in a congregation | Gives a flawless speech  
 ||1.008|| That of your reputation | Don't allow to slide down | Do assist  
 Daasganoo in | Compilation of this book ||1.009||

PARAPHRASED: Now Saraswatee, the original potency, the one who is  
 Creator's associate energy, the one who is poets' inspirational deity;  
 Shaaradaa, the daughter of Brahmaa. ||1.006|| My sincere flat-down  
 prostration to that world's mother. I am a naive toddler; do uphold my  
 honor. ||1.007|| The greatness of your compassion is that a crippled too  
 ascends a mountain, and a dumb gives a flawless speech in a congregation.  
 ||1.008|| That of your reputation, don't allow to slide down. Do assist  
 Daasganoo in compilation of this book. ||1.009||

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<sup>5</sup> One who is the goddess on water.

<sup>6</sup> Lord Brahmaa (the one who expands), the creator.

<sup>7</sup> Goddess Saraswatee. Also called as Shaaradaa, who adorns a lute, and is the goddess of music and learning.

<sup>8</sup> Lord Brahmaa (the one who expands, the creator) first created her, and later accepted her as his divine companion.

<sup>9</sup> Eight parts (two feet, both knees, two hands, chest, and either chin or forehead) of the body shall touch the ground in this type of salutation.

ORIGINAL: आतां हे पुराणपुरुषा । पांडुरंगा पंढरीशा । सच्चिदानंदा रमेशा । "पाहि माम्"  
 दिनबंधो ॥१.०१०॥ तूं सर्वसाक्षी जगदाधार । तूं व्यापक चराचर । कर्ता करविता सर्वेश्वर ।  
 अवघे कांहीं तूंच तूं ॥१.०११॥ जग जन आणि जनार्दन । तूंच एक परिपूर्ण । सगुण आणि निर्गुण  
 । तूंच कीं रे मायबापा ॥१.०१२॥

TRANSLITERATION: Aataa hey puraṇapurushaa | Paandurangaa paṇdhareeshaa |  
 Sacchidaanandaa rameshaa | "Paahi maam" dinabandho ||1.010|| Too  
 sarvasaakshee jagadaadhaar | Too vyaapak charaachara | Kartaa karavita  
 sarveshwar | Avaghe kaahee tooch too ||1.011|| Jaga jana aani janaardan | Too  
 eka paripoorn | Sagun aani nirgun | Toochee re maay baapaa ||1.012||

TRANSLATION: Now, 'O' the oldest of the eternal divinity | 'O'  
 Paandurang<sup>10</sup>, the Lord of Pandharpur city | 'O' consort of Ramaa<sup>11</sup>, the  
 blissful spirit in eternity | "Do watch over me", 'O' the brother of destitute  
 ||1.010|| You are the omniscient cosmos-sustainer | In everything living  
 and non-living, you are the occupier | The Lord of all, the doer and the  
 instructor | Everything is you and only you ||1.011|| Amongst the  
 universe, beings, and the Lord | You are the only complete God | With and  
 without facade | It's only you, the paternal figure ||1.012||

PARAPHRASED: Now, 'O' the oldest of the eternal divinity; 'O' Paandurang,  
 the Lord of Pandharpur city; 'O' consort of Ramaa, the blissful spirit in  
 eternity, "do watch over me", 'O' the brother of destitute. ||1.010|| You  
 are the omniscient cosmos-sustainer. In everything living and non-living,  
 you are the occupier. The Lord of all, the doer and the instructor,  
 everything is you and only you. ||1.011|| Amongst the universe, beings,  
 and the Lord, you are the only complete God. | It's only you, with and  
 without facade, the paternal figure. ||1.012||

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<sup>10</sup> One who has pale colored complexion, Lord Krushṇaa's form at Pandharpur.

<sup>11</sup> Goddess Laxmee, the goddess of fortune and prosperity.

ORIGINAL: ऐसा तुझा अगाध महिमा | जो न कळे निगमागमा | तेथें काय पुरुषोत्तमा | या गणूचा पाड असे ||१.०१३|| रामकृपा जेव्हां झाली | तेव्हां माकडां शक्ति आली | गोप ते ही बनले बली | यमुनातीरीं गोकुळांत ||१.०१४|| तुझी कृपा व्हाया जाण | नाहीं धनार्थें प्रयोजन | चरणीं होतां अनन्य | तूं त्यातें साह्य करिशी ||१.०१५||

TRANSLITERATION: Aisaa tuzaa agaadh mahimaa | Jo na kale nigamaagamaa | Tethe kaay purushhottamaa | Yaa ganoochaa paad ase ||1.013|| Raamakrupaa jevhaa zaalee | Tevhaa maakaadaa shakti aalee | Gopa tehee banale balee | Yamunaateeree goku|aat ||1.014|| Tuzee krupaa vhaayaa jaan | Naahee dhanaache prayoan | Charanee hotaa ananya | Too tyaate saahya karisee ||1.015||

TRANSLATION: Such is your fathomless reputation | Not understood to Vedic sciences<sup>12</sup> even | How in there, the best amongst human | Will this Ganoo flare ||1.013|| When received Raamaa's<sup>13</sup> mercy pure | The monkeys gained great power | Even mighty became Krushhṇaa's<sup>14</sup> dear | In Goku|, on Yamunaa's shore ||1.014|| See, to gain your grace | No need to plan riches | Surrendering at your feet with unalloyed focus | You do help them ||1.015||

PARAPHRASED: Such is your fathomless reputation, which is not understood to Vedic sciences even. How in there, the best amongst human, will this Ganoo flare ? ||1.013|| When received Raamaa's pure mercy, the monkeys gained great power. Even mighty became Krushhṇaa's dear in Goku| on Yamunaa's shore. ||1.014|| Look, to gain your grace, there is no need to plan riches. Just by surrendering at your feet with unalloyed focus, you do help them. ||1.015||

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<sup>12</sup> Includes both types of SHRUTI (that are heard directly in mediation or trance) religious scriptures – Agama (deal with devotion-based worship, such as Samhita, etc.) and Nigama (are basically the Vedas which focus on mantra-based sacrificial worship).

<sup>13</sup> One of 10 incarnations of Lord Vishṇu, who ruled as the king Ayodhya.

<sup>14</sup> Another of 10 incarnations of Lord Vishṇu, who grew up in Goku| hamlet on the banks of river Yamunaa.



ORIGINAL: ऐसा संतांनीं डांगोरा | तुझा पिटला रमावरा | म्हणून आलों तुझ्या दवारां | आतां  
विन्मुख लावूं नको ||१.०१६|| हैं संतचरित्र रचावया | साहय करी पंढरीराया | माझ्या चित्तीं  
बसोनिया | ग्रंथ कळसा नेई हा ||१.०१७||

TRANSLITERATION: Aisaa santaannee dāangoraa | Tuzaa piṭalaa ramaavaraa |  
Mhanoon aalo tuzyaa dvaaraa | Aataa vinmukh laavoo nako ||1.016|| He  
santacharitra rachaavayaa | Saahya karee paṇḍhareeraayaa | Maazyaa chittee  
basoniya | Granth kaḷasaa neyee haa ||1.017||

TRANSLATION: This, the saints by tambourines aloud | Beating, 'O', the  
consort of Ramaa, have announced | Hence, at your doorsteps, have  
arrived | Now do not turn back disappointed ||1.016|| To compile this  
saint's life story | Do help 'O' Lord of Paṇḍharee<sup>15</sup> | By sitting in my  
conscious and memory | Do take this book to conclusion ||1.017||

PARAPHRASED: By beating tambourines aloud, 'O', the consort of Ramaa,  
the saints have announced this. Hence, have arrived at your doorsteps.  
Now do not turn back disappointed. ||1.016|| To compile this saint's life  
story, do help 'O' Lord of Paṇḍharee. By sitting in my conscious and  
memory, do take this book to conclusion. ||1.017||

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<sup>15</sup> The town of Paṇḍharpur where the famous ancient temple of Lord Viṭṭhal is situated.

ORIGINAL: हे भवभवान्तक भवानीवरा । हे नीलकंठा गंगाधरा । ओंकाररूपा त्र्यंबकेश्वरा ।  
वरदपाणी ठेवा शिरीं ॥१.०१८॥ तुझें साहय असल्यावर । काळाचाही नाहीं दर । लोखंडासी  
भांगार । परीस करुन ठेवीतसे ॥१.०१९॥ तुझी कृपा हाच परीस । लोखंड मी गणूदास । साहय  
करी लेंकरास । परतें मजला लोटूं नको ॥१.०२०॥ तुला अशक्य कांहीं नाहीं । अवघेंच आहे  
तुझ्या ठाई । लेंकरासाठीं धांव घेई । ग्रंथ सुगम वदवावया ॥१.०२१॥

TRANSLITERATION: Hey bhavabhavaantaka bhavaaneevaraa | Hey neelakanthaa  
gangaadharaa | Omkaararupaa tryambakeswaraa | Varadapaanee thevaa shiree  
||1.018|| Tuze saahya asalyaavar | Kaalaachaahee naahee dara | Lokhandaasee  
bhaangaar | Parees karun theveetase ||1.019|| Tuzee krupaa haach parees |  
Lokhand mee ganoodaas | Saahya karee lekaraas | Parate majalaa lotoo nako  
||1.020|| Tulaa ashakya kaahee naahee | Avaghech aahe tuzyaa thaayee |  
Lekaraasaathe dhaav gheyee | Granth sugam vadavaavayaa ||1.021||

TRANSLATION: Hey, the companion of Bhavaanee, the material-realm-  
destroyer | Hey, the possessor of bluish throat, the holder-of-Ganges-river  
| 'O', the Omkaar-formed, dweller-of-Trambakeshwar | Do place the  
benedictory hand on my head ||1.018|| Once have your support | Won't  
even fear death | Iron into gold straight | Is turned by a touchstone  
||1.019|| Your grace is the touchstone | This servant Ganoo is the iron |  
Do help this young one | Do not turn me away ||1.020|| Impossible for  
you is nothing | You possess everything | For this child, come rushing | To  
get the book articulated fluently ||1.021||

PARAPHRASED: Hey, the companion of Bhavaanee, the material-realm-  
destroyer; hey, the possessor of bluish throat, the holder-of-Ganges-river;  
'O', the Omkaar-formed, dweller-of-Trambakeshwar; do place the  
benedictory hand on my head. ||1.018|| Once I have your support, I  
won't even fear death. Iron is turned straight into gold by a touchstone.  
||1.019|| Your grace is the touchstone, and this servant Ganoo, is the  
iron. Do help this young one. Do not turn me away. ||1.020|| For you  
nothing is impossible for you possess everything. Come rushing for this  
child to get the book articulated fluently. ||1.021||

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ORIGINAL: माझ्या कुळीची कुलदेवता | कोल्हापुर-वासिनी जगन्माता | तिच्या पदीं ठेवितों  
माथा | मंगल व्हाया कारणें ||१.०२२|| हे दुर्गे तुळजे भवानी | हे अपर्णे अंबे मृडानी | ठेवी तुझा  
वरदपाणी | दासगणूच्या शिरावर ||१.०२३||

TRANSLITERATION: Maazyaa kuḷeechee kuladevataa | Kolhaapuravaasinee  
jaganmaataa | Tichyaa padee thevito maathaa | Mangal vhaayaa kaarane ||1.022||  
Hey durge tuḷaje bhavaanee | He aparne ambe mrudaanee | Thevee tuzaa  
varadapaanee | Daasagaṇoochyaa shiraavar ||1.023||

TRANSLATION: The presiding goddess of my lineage | The Kolhapur-  
dwelling mother-of-universe | Placing my head on her feet in reverence |  
So as to happen all auspicious ||1.022|| Durgaa, Tuḷajaa, hey Bhavaanee  
| Aparṇaa, Ambaa, hey ! Mrudāani<sup>16</sup> | Place your hand that bestows boons  
many | On Daasgaṇoo's head ||1.023||

PARAPHRASED: The presiding goddess of my lineage is the Kolhapur-  
dwelling mother-of-universe. I am placing my head in reverence on her  
feet so as to happen all auspicious. ||1.022|| Durgaa, Tuḷajaa, hey  
Bhavaanee; Aparṇaa, Ambaa, hey ! Mrudāani; Place your hand that  
bestows boons many on Daasgaṇoo's head. ||1.023||

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<sup>16</sup> Six different names of mother Parvatee – Durga (protector of the material world); Tuḷajaa (one who dwells at Tuḷajaapur); Bhavaanee (controller of the material world); Aparṇaa (one who lived without eating a leaf); Ambaa (mother); Mrudāani (one who pleases Lord Shiva).



ORIGINAL: आतां वंदन दत्तात्रया | पाव वेगीं मसीं सदया | गजाननचरित्र गाया | प्रसादासह  
स्फूर्ति दे ||१.०२४|| आतां शांडिल्यादि ऋषीश्वर | वसिष्ठ गौतम पाराशर | ज्ञाननभीं  
जो दिनकर | त्या शंकराचार्या नमन असो ||१.०२५||

TRANSLITERATION: Aataa vandan dattaatrayaa | Paav vegee masee sadayaa |  
Gajaananacharitra gaayaa | Prasaadaasah sphoorti de ||1.024|| Aataa shaandilyaadi  
rusheeswar | Vasishhth gautama paaraashar | Dnyaananabhee jo dinakar | Tyaa  
shankaraachaaryaa naman aso ||1.025||

TRANSLATION: Salutations Lord Dattatrayaa<sup>17</sup> this hour | Quickly purify me  
and elevate forever | So as to narrate Gajaanan's memoir | Gift the grace  
of inspiration ||1.024|| Now Shaandilyaa-like sages superior | Vasishhth,  
Gautam, and Paaraashar<sup>18</sup> | The sun in the knowledge exosphere |  
Salutations to that Shankaraachaarya<sup>19</sup> ||1.025||

PARAPHRASED: Salutations Lord Dattatrayaa this hour. Quickly purify me  
and elevate forever. Gift the grace of inspiration so as to narrate  
Gajaanan's memoir. ||1.024|| Now Shaandilyaa-like sages superior,  
Vasishhth, Gautam, and Paaraashar. The Sun in the knowledge exosphere,  
salutations to that Shankaraachaarya. ||1.025||

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<sup>17</sup> The trinity together that is given as a child to sage Atri and mother Anasooyaa.

<sup>18</sup> Very renowned and spiritually authorities sages.

<sup>19</sup> Shree Adi Shankaraachaarya - the prime advancer of the philosophy of oneness; he is believed to have appeared in the 8th century.

ORIGINAL: आतां अवघ्या संत महंता | नमन माझें सर्वथा | दासगणूच्या धरुन हाता | ग्रंथ  
करवा लेखन ||१.०२६|| गहिनी निवृत्ति ज्ञानेश्वर | श्री तुकाराम देहूकर | हे भवाब्धीचें तारुं थोर  
| त्या श्री रामदासा नमन असो ||१.०२७|| हे शिर्डीकर सांई समर्था | वामनशास्त्री पुण्यवंता |  
दासगणूसी अभय आतां | तुमचें असो द्या संत हो ||१.०२८||

TRANSLITERATION: Aataa avaghyaa sant mahantaa | Naman maaze sarvathaa |  
Daasaganoochyaa dharun haataa | Granth karavaa lekhan ||1.026|| Gahinee nivrutti  
dnyaaneshwar | Shree tukaaraam dehookar | He bhavaabdheeche taaru thor | Tyaa  
shree raamadaasaa naman aso ||1.027|| He shirdikar saaee samarthaa |  
Vaamanashaastree punyavantaa | Daasaganoosee abhay aataa | Tumache aso dyaa  
sant ho ||1.028||

TRANSLATION: Now, to all saints and priests senior | My salutations  
forever | By holding Daasganoo's hand for sure | Get this scripture written  
||1.026|| Gahinee<sup>20</sup>, Nivrutti<sup>21</sup>, Dnyaaneshwar<sup>22</sup> | Shree Tukaaraam  
Dehukar<sup>23</sup> | This great nescience-ocean-carrier | Obeisance to that Shree  
Raamdaas<sup>24</sup> ||1.027|| 'O' Saaee<sup>25</sup>, the exalted Shirdi-dweller | Shree  
Vamanshaastri<sup>26</sup>, the pious scholar | Now Daasganoo, against fear | You  
shall shield, 'O' Saints ||1.028||

PARAPHRASED: Now my salutations to all saints and senior priests forever.  
Get this scripture written by holding Daasganoo's hand for sure. ||1.026||  
Gahinee, Nivrutti, Dnyaaneshwar; Shree Tukaaraam Dehukar; this great  
nescience-ocean-carrier, obeisance to that Shree Raamdaas. ||1.027||  
'O' Saaee, the exalted Shirdi-dweller, Shree Vamanshaastri, the pious  
scholar, 'O' Saints, you shall shield now Daasganoo against fear. ||1.028||

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<sup>20</sup> One of the nine Naaths, the monistic followers of the philosophy of oneness; 9th–10th century.

<sup>21</sup> A 13th-century Maharashtrian Vishnu devotee and philosopher. The elder brother and the mentor (guru) of Shree Dnyaaneshwar.

<sup>22</sup> Marathi saint and the writer of Bhavarth-Deepikaa, a commentary on Srimad Bhagavad Gita, which is also called Dnyaaneshwaree, 13th century.

<sup>23</sup> Marathi poet saint who lived in Dehu hamlet. He promoted walking pilgrimage and composed devotional poetry, Abhanga, for Lord Viththal, 17th century.

<sup>24</sup> The exalted seer from Sajjangaḍ, Shree Raamdaas swamee, ardent devotee of Lord Raam. He is known for 'Manaache Shloka' and 'Dassbodh', 17th century.

<sup>25</sup> Saint Shree Saaee Baabaa of Shirdee, who spread the message of 'Shraddha (faith)' and 'Saburi (patience)'; 19th–20th century.

<sup>26</sup> A Sanskrit scholar and the spiritual master of Shree Daasganoo Mahaaraaj; 19th century.

ORIGINAL: तुम्हां अवघ्यांच्या कृपेनें | मी हें करीन बोलणें | दासगणू मी तुमचें तान्हें | कठोर  
मजविषयीं होऊं नका ||१.०२९|| जी कां खरी माया असते | तीच बोलाया शिकविते | तुमचें  
माझें असें नातें | मायलेकापरी हो ||१.०३०|| लेखणी काढी अक्षर | परी तो तिच्यांत नाहीं जोर  
| ती निमित्तकारण साचार | लेखनरूपी कार्याला ||१.०३१|| दासगणू लेखणी येथ | तुम्ही धारण  
करा ती अवघे संत | ग्रंथ रचवा रसभरित | हीच आहे प्रार्थना ||१.०३२||

TRANSLITERATION: Tumhaa avaghyaanchyaa krupene | Mee he kareen bolane |  
Daasaganoo mee tumache taanhe | Kathor majavishhayee hovu nakaa ||1.029|| Jee  
kaa kharee maayaa asate | Teech bolaayaa shikavite | Tumache maaze ase naate |  
Maayalekaaparee ho ||1.030|| Lekhanee kaadhee akshar | Paree to tichyaant  
naahee jor | Tee nimittakaaran saachaar | Lekhanarupee kaaryaalaa ||1.031||  
Daasaganoo lekhanee yeth | Tumhee dhaaran karaa tee avaghe sant | Grantha  
rachavaa rasabharit | Heech aahe praarthanaa ||1.032||

TRANSLATION: By all of you Saint's compassion | I shall do this narration  
| I am Daasaganoo, your baby son | Don't be hard on me ||1.029||  
Whichever is the real affection | Only that teaches articulation | Such is  
our relation | Like a mother and the child ||1.030|| Pen inscribes a letter  
| But, it doesn't hold that power | It is actually a cause mere | In a writing  
endeavor ||1.031|| Here, Daasaganoo is the pen | That you all saints shall  
own | Get composed a poetic book one | This only is the prayer ||1.032||

PARAPHRASED: I shall do this narration by all of you Saint's compassion. I  
am Daasaganoo, your baby son; don't be hard on me. ||1.029|| Whichever  
is the real affection, only that teaches articulation. Such is our relation like  
a mother and the child ||1.030|| Pen inscribes a letter, but it doesn't hold  
that power. In a writing endeavor, it is actually a cause mere. ||1.031||  
Here, Daasaganoo is the pen, which you all saints shall own. Get composed  
a poetic book one. This only is the prayer. ||1.032||

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ORIGINAL: आतां श्रोते सावधान | संतकथेचें करा श्रवण | करोनिया एकाग्र मन | निजकल्याण  
व्हावया ||१.०३३|| संत हेच भूमिवर | चालते बोलते परमेश्वर | वैराग्याचे सागर | दाते  
मोक्षपदाचे ||१.०३४|| संत हेच सन्नीतीची | मूर्ति होय प्रत्यक्ष साची | संत भव्य कल्याणाची  
| पेठ आहे विबुध हो ||१.०३५||

TRANSLITERATION: Aataa shrote saavadhaan | Santakatheche karaa shravan |  
Karoniyaa ekaagra man | Nijakalyaan vhaavayaa ||1.033|| Sant hech bhoomivar |  
Chaalate bolate parameswar | Vairaagyaache saagar | Daate moksapadaache  
||1.034|| Sant hech sanneeteechee | Moorti hoya pratyaksha saachee | Sant bhavya  
kalyaanaachee | Peth aahe vibudh ho ||1.035||

TRANSLATION: Now listeners, be ready | Hear the saint's life story | By  
focusing mind single-pointedly | For your own wellbeing ||1.033|| Only  
saints on this planet | Are the living gods incarnate | Seas of renouncement  
| The givers of salvation ||1.034|| Saints verily of righteousness | Are the  
epitomes in realness | Saints, of grand wellness | Are the market-lane, 'O'  
you learned ||1.035||

PARAPHRASED: Now listeners, be ready and hear the saint's life story by  
focusing mind single-pointedly for your own wellbeing. ||1.033|| Only  
saints on this planet are the living gods incarnate. They are the seas of  
renouncement as well as the givers of salvation. ||1.034|| Saints verily of  
righteousness are the epitomes in realness. Saints are the market-lane of  
grand wellness, 'O' you learned. ||1.035||

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ORIGINAL: भरतखंडा-माझारीं | संत झाले बहुतापरी | ही न पर्वणी आली खरी | अवांतर  
देशाकारणें ||१.०३९|| जंबुद्वीप हें धन्य धन्य | आहे पहिल्यापासोन | कोणत्या सुखाची ही  
वाण | येथें न पडली आजवरी ||१.०४०|| याचें हेंच कारण | या भूमीस संतचरण | अनादि  
कालापासोन | लागत आले आहेत कीं ||१.०४१||

TRANSLITERATION: Bharatakhandaamaazaaree | Sant zaale bahutaaparee | Hee na  
parvaṇee aalee kharee | Avaantar deshaakaarane ||1.039|| Jambudveep he dhanya  
dhanya | Aahe pahilyaapaason | Koṇatyaa sukhaachee hee vaan | Yethe na paḍalee  
aajavaree ||1.040|| Yaache hech kaaran | Yaa bhoomees santacharan | Anaadi  
kaalaapaason | Laagat aale aahet kee ||1.041||

TRANSLATION: In Bhaarat region of the earth | Have emerged many saints  
| Didn't really get such privilege | All other countries ||1.039|| This  
island<sup>28</sup> been extra fortunate | Since the time ancient | No dearth of any  
comfort | Has occurred in here till today ||1.040|| The only reason for it  
| On this land, saints' holy feet | Since time infinite | Have been descending  
||1.041||

PARAPHRASED: Many saints have emerged in Bhaarat region of the earth.  
All other countries didn't really get such privilege. ||1.039|| Since the  
ancient time, this island has been extra fortunate. No dearth of any  
comfort has occurred in here till today. ||1.040|| The only reason for it;  
saints' holy feet have been descending since time infinite on this land.  
||1.041||

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<sup>28</sup> <https://mananrangbulla.wordpress.com/2019/01/26/why-is-india-called-jambudweep/> (accessed: July 2021)



ORIGINAL: नारद ध्रुव कयाधूकुमर | उद्धव सुदामा सुभद्रावर | महाबली अंजनीकुमर |  
अजातशत्रू धर्मराजा ||१.०४२|| शंकराचार्य जगद्गुरु | जे पदनताचे कल्पतरु | जे अध्यात्म-  
विद्येचे मेरु | याच देशीं झाले हो ||१.०४३|| मध्व-वल्लभ-रामानुज | यांचा ऋणी अधोक्षज |  
ज्यानें धर्माची राखिली लाज | निज सामर्थ्य दावोनिया ||१.०४४||

TRANSLITERATION: Naarad dhruv kayaadhookumar | Uddhav sudaamaa  
subhadraavar | Mahaabalee anjaneekumar | Ajaatashatroo dharmaraajaa ||1.042||  
Shankaraachaarya jagadguru | Je padanataache kalpataru | Je adhyaatmavidyeche  
meru | Yaach deshee zaale ho ||1.043|| Madhva-vallabha-raamaanuja | Yaanchaa  
runee adhokshaja | Jyaanne dharmachee raakhilee laaj | Nij saamarthya daavoniyaa  
||1.044||

TRANSLATION: Naarad, Druv, Kayaadhoo's son<sup>29</sup> | Uddhav, Sudaamaa, and  
Arjun<sup>30</sup> | Extremely powerful, Anjaneer's son<sup>31</sup> | The rival-less Dharmaraaj<sup>32</sup>  
||1.042|| Shankaraachaarya, the guru of the world | One who is the wish-  
tree for the surrendered | The pivotal mountain of the theological  
knowledge world | Also appeared in this country ||1.043|| Madhva  
Vallabha Raamaanuj<sup>33</sup> | Indebted to them is Adhokshaj<sup>34</sup> | Those who  
preserved religion's respect | By showcasing the own prowess ||1.044||

PARAPHRASED: Naarad, Druv, Kayaadhoo's son; Uddhav, Sudaamaa, and  
Arjun; Extremely powerful, Anjaneer's son; and the rival-less Dharmaraaj.  
||1.042|| Shankaraachaarya, the guru of the world, one who is the wish-  
tree for the surrendered, the pivotal mountain of the theological  
knowledge world also appeared in this country. ||1.043|| Madhva  
Vallabha Raamaanuj, those who preserved religion's respect by  
showcasing the own prowess, Adhokshaj is indebted to them. ||1.044||

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<sup>29</sup> Naarad (the celestial sage and eternal devotee of Lord Vishṇu); Dhruv (a prince who attained salvation and a permanent and independent planet via his devotion); Kayaadhookumar (devotee Prahlāda, son of Kayaadhu and Hiranyakashyapu. Lord incarnated for him as Nrusimhadeo).

<sup>30</sup> Uddhav (a staunch devotee of Lord Krushṇa); Sudaamaa (a childhood devotee friend of Lord Krushṇa); Subhadraavar (Arjun, husband of devi Subhadraa).

<sup>31</sup> Hanumaan, a staunch celibate and an ardent devotee of Lord Shrirāam.

<sup>32</sup> The righteous king Yudhishtir, one of the Pandavaas, the eldest brother of Arjun.

<sup>33</sup> Madhvaachaarya (13th century saint and promoter of Vaishṇava philosophy, from Karnataka state); Vallabhaachaarya (15th century saint from Vaaraanasee region, who promoted Krushṇa-centred Vaishṇava philosophy); Raamaanujaachaarya (12th century Vaishṇava saint from Tamilnaadu state).

<sup>34</sup> One who never diminishes – Lord Viṭṭhal, originally Bhagavaan Shree Krushṇa.

ORIGINAL: नरसी मेहता तुलसीदास | कबीर कमाल सुरदास | गौरंग-प्रभूच्या लीलेस | वर्णन करावें कोठवरी? ||१.०४५|| राजकन्या मिराबाई | तिच्या भक्तीस पार नाही | जिच्यासाठी शेषशायी | प्राशिता झाला विषातें ||१.०४६|| गोरख-मच्छेंद्र जालंदर | जे का योगयोगेश्वर | ज्यांचा नवनाथ भक्तिसार | ग्रंथ असे लीलेचा ||१.०४७||

TRANSLITERATION: Narasee mehataa tulaseedaas | Kabeer kamaal suradaas | Gauranga-prabhoochya leelea | Varṇan karaave koṭhavaree ? ||1.045|| Raajakanyaa miraabaeee | Tichyaa bhaktees paar naahee | Jichyaasaathee shesashaayee | Praashitaa zaalaa vishaate ||1.046|| Gorakha-macchendra jaalandar | Je kaa yogayogeshwar | Jyaanchaa navanaath bhaktisaar | Granth ase leelechaa ||1.047||

TRANSLATION: Narasee Mehtaa<sup>35</sup>, Tulaseedaas<sup>36</sup> | Kabeer, Kamaal, Surdaas<sup>37</sup> | Gaurang<sup>38</sup> prabhu's life graph | How much to describe ? ||1.045|| Meerabaai, the Princess<sup>39</sup> | Her devotion was boundless | For whom, the reclining Lord on Sheshh<sup>40</sup> | Did consume a poison ||1.046|| Gorakh Machhendra Jaalandar<sup>41</sup> | Those who were the top mystic masters | Of whose, the book Navanaath Bhaktisaar | Is the account of pastimes ||1.047||

PARAPHRASED: Narasee Mehtaa, Tulaseedaas, Kabeer, Kamaal, Surdaas; Gaurang prabhu's life graph; how much to describe ? ||1.045|| Meerabaai, the Princess; Her devotion was boundless; for whom, the reclining Lord on Sheshh did consume a poison. ||1.046|| Gorakh Machhendra Jaalandar, those who were the top mystic masters, of whose, the book Navanaath Bhaktisaar is the account of pastimes. ||1.047||

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<sup>35</sup> Narasee Mehtaa, one of the saints and Lord Krushhṇa's devotee from Gujarat.

<sup>36</sup> A 16th century saint devoted to Lord Shriram. The composer of Tulasee-Raamaayan.

<sup>37</sup> Kabeer (a 15th-century Indian poet-saint, who was dedicated to Lord Shriram and influenced the movement of devotion); Kamal (Son of Saint Kabeer, who was also a devotee and saintly person); Surdaas (a 16th-century blind Hindu saint, a poet-singer, known for his writings in praise of Lord Krushhṇa).

<sup>38</sup> Shree Chaitanya Mahaaprabhu who dedicated the entire life in Lord Krushhṇa's devotion, 15th century.

<sup>39</sup> An extremely resolute devotee of Lord Krushhṇa, born into a royal family in Rajasthan in 16th-century.

<sup>40</sup> The king of serpents, and the closest associate and devotee of Lord Vishhṇu.

<sup>41</sup> Three of the nine holy Nath personalities.

ORIGINAL: ज्यांनीं नुसतीच हरिभक्ति | करुन साधिला श्रीपती | ते नामा नरहरी सन्मति |  
जनी कान्हो संतसखू ||१.०४८|| चोखा-सावता-कूर्मदास | दामाजीपंत पुण्यपुरुष | ज्यांच्या  
कारणें वेदरास | गेला महार होऊन हरी ||१.०४९||

TRANSLITERATION: Jyaanee nusateech haribhakti | Karun saadhilaa shreepatee | Te  
naamaa naraharee sanmati<sup>42</sup> | Janee kaanho santasakhoo ||1.048|| Chokhaa-  
saavataa-koormadaas | Daamaajeeepanta<sup>43</sup> punyapurush | Jyaanchyaa kaarane  
vedaraas | Gelaa mahaar hovoon haree ||1.049||

TRANSLATION: Those who, only through devotion to almighty | Had  
attained Shreepati<sup>44</sup> | They, the Naamaa, Naraharee<sup>45</sup>, noble devotee |  
Janee, Kanho, and saint Sakhoo<sup>46</sup> ||1.048|| Chokhaa Saawataa  
Kurmadaas<sup>47</sup> | Daamaajipanta, person pious<sup>48</sup> | For whom, to Bidar palace  
| Went Haree, becoming a servant ||1.049||

PARAPHRASED: Those who, only through devotion to almighty had  
attained Shreepati, they, the Naamaa, Naraharee, noble devotee Janee,  
Kanho, and saint Sakhoo. ||1.048|| Chokhaa Saawataa Kurmadaas;  
Daamaajipanta – the person pious ; for whom, went Haree to Bidar palace  
becoming a servant ||1.049||

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<sup>42</sup> Although it may not be intended here, but Shree Mahaaveer, the 24<sup>th</sup> Teerthankar of Jainism is also called as 'Sanmati'.

<sup>43</sup> 'Panta' is an affix to the name of a person, who is honorable and/or employs himself in accounts, writing, etc.

<sup>44</sup> Husband of goddess Laxmee, Lord Vishhṇu.

<sup>45</sup> Marathi saints Naamdev tailor and Naraharee goldsmith. 13<sup>th</sup> -14<sup>th</sup> century.

<sup>46</sup> Lady Marathi saints and devotees of Lord Viṭṭhal (13<sup>th</sup> – 15<sup>th</sup> century). Janaabaaee stayed at Saint Naamdev's house. Lord would come to help her in doing the house chores. Kanho here is referred to Kanhopaatraa. Her family background was not good, yet she attained Lord Viṭṭhal on the strength of her devotion. BTW, Saint Tukaaraam's devotee brother's name was Kaanhobaa. Sakhubaaee, whose extreme devotion was always demeaned by her husband and in-laws.

<sup>47</sup> Marathi saints and devotees of Lord Viṭṭhal from 13<sup>th</sup> – 14<sup>th</sup> century. Chokhaameelaa was a harijan from Magalvedhaa town. Saawataa was a gardener to whom Lord Viṭṭhal came to meet him in village Araṅ-Bhaṅ since he could not go to Paṅdharpur. Kurmadaas was from Laul village and was born without limbs.

<sup>48</sup> A 15<sup>th</sup> century Marathi scholar saint. Was an ardent devotee of Lord Viṭṭhal. He was a revenue official under the Bahaamani king of Bidar in Karnataka.

ORIGINAL: मुकुंदराज जनार्दन । बोधला निपट निरंजन । ज्यांचीं चरित्रे-गायन । केलीं मार्गे  
महिपतींनीं ॥१.०५०॥ म्हणून त्यांचीं नांवें येथ । मी न साकल्यें आतां देत । नुसते सांगतो  
वाचा ग्रंथ । भक्तिविजय भक्तमाला ॥१.०५१॥

TRANSLITERATION: Mukundaraaj janaardan | Bodhalaa nipaṭ niraṇjan | Jyaanchee  
charitre-gaayan | Kelee maage mahipateennee ||1.050|| Mhanoon tyaanchee  
naanve yeth | Mee na saakalye aataa det | Nusate saangato vaachaa granth |  
Bhaktivijay bhaktamaalaa ||1.051||

TRANSLATION: Mukundaraaj, Janaardhan<sup>49</sup> | Bodhalaa, Nipaṭ Niraṇjan<sup>50</sup> |  
Whose lives' poetic description | Was given previously by Mahipatee<sup>51</sup>  
||1.050|| Their names, therefore | Now, I am not giving in details here |  
Only advising, read the memoirs | Bhaktivijay, Bhaktamaalaa<sup>52</sup> ||1.051||

PARAPHRASED: Mukundaraaj, Janaardhan, Bodhalaa, Nipaṭ Niraṇjan,  
whose lives' poetic description was given previously by Mahipatee.  
||1.050|| Their names, therefore, now I am not giving in details here.  
Only advising, read the memoirs, Bhaktivijay and Bhaktamaalaa. ||1.051||

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<sup>49</sup> Saint Mukundraaj belonged to the Nath sect. He followed Adi Shankaraachaarya's Advaita philosophy. Saint Janaardhan Swaamee, a 16th century Marathi scholar, was a devotee of Lord Dattaatreya.

<sup>50</sup> Saint Chang Bodhalaa, and Saint Nipaṭ Niraṇjan were from Marathwada region in Maharashtra.

<sup>51</sup> A 18<sup>th</sup> century saint and scholar from Ahmednagar district in Maharashtra. He had compiled biographies of many prominent saints, including 'Bhakti-Vijay'.

<sup>52</sup> It was originally authored by a 17<sup>th</sup> century saint Naabhaa Daas, a contemporary of Goswaamee Tulsidaas. It contains the life history of almost every saint ranging from the Satya to Kali millenniums.



ORIGINAL: त्यानंतर जे जे झाले | त्या त्या संतां मी गाडले | ग्रंथ असती तीन केले | ते पहा  
म्हणजे कळेल कीं ||१.०५२|| त्या संतांच्या तोडीचा | संत श्री गजानन साचा | या अवतारी  
पुरुषाचा | प्रभाव खचित लोकोत्तर ||१.०५३|| मीं जीं मार्गे गाईलीं | संतचरित्रे असतीं भलीं |  
तीं सारांशरुपें सांगितलीं | त्रय ग्रंथातून विबुध हो ||१.०५४||

TRANSLITERATION: Tyaanantar je je zaale | Tyaa tyaa santaa mee gaaile | Granth  
asatee teena kele | Te pahaa mhanaje kalal kee ||1.052|| Tyaa santaanchyaa  
toodechaa | Santa shree gajaanan saachaa | Yaa avataaree purusaachaa | Prabhaav  
khachit lokottar ||1.053|| Mee jee maage gaayeelee | Santacharitre asatee bhalee  
| Tee saaraansarupe saangitalee | Traya granthaatoona vibudha ho ||1.054||

TRANSLATION: Subsequently who all had appeared | Those saints I  
described | Three books<sup>53</sup> were compiled | Look through them, then you  
will know ||1.052|| Of those saint's stature | Saint Shree Gajaanan is for  
sure | Of this incarnated seer | The influence is certainly out of this world  
||1.053|| Those I had articulated early | The biographies of saints  
thoroughly | Have narrated them briefly | In those three books, 'O' you  
learned ||1.054||

PARAPHRASED: Subsequently who had appeared, all those saints I  
described. Three books were compiled; look through them, then you will  
know. ||1.052|| Of those saint's stature, saint Shree Gajaanan is for sure.  
The influence of this incarnated seer is certainly out of this world.  
||1.053|| Those I had articulated early the biographies of saints  
thoroughly, I have narrated them briefly in those three books, 'O' you  
learned. ||1.054||

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<sup>53</sup> Shree Daasganoo Mahaaraaj authored 3 books – Bhaktisaaraamrita, Bhaktileelaamrita and Santakathaamrita, in which he presented the life accounts and teachings of various saints.

ORIGINAL: आतां हें सांगोपांग | चरित्र कथितों ऐका चांग | मम सुदैवें आला योग | हें चरित्र  
रचण्याचा ||१.०५५|| जो प्रथमतांच मी पाहिला | आकोटासन्निध संत भला | तोच मागें  
राहिला | त्याचें ऐका कारण ||१.०५६|| माळा आधीं ओविती | मग मेरुमणी जोडिती | तीच  
आजी झाली स्थिति | ह्या चरित्र रचण्याची ||१.०५७||

TRANSLITERATION: Aataa he saangopaanga | Charitra kathito aikaa chaang | Mama  
sudaive aalaa yoga | He charitra rachanyaachaa ||1.055|| Jo prathamataanch mee  
paahilaa | Aakotaasannidha sant bhalaa | Toch maage raahilaa | Tyaache aikaa  
kaaraṇ ||1.056|| Maalaa aadhee ovitee | Maga merumaṇee joḍitee | Teech aajee  
zaalee sthiti | Hyaa charitra rachanyaachee ||1.057||

TRANSLATION: Now this, in all parts and portion | Describing biography,  
do hear with attention | Gotten opportunity owing to my great fortune |  
Of compiling this biography ||1.055|| The one I had seen first | A great  
saint near Aakoṭ<sup>54</sup> | He only was left out | Do hear its reason  
||1.056|| First, garlands are strung | Then the centerpiece is hung |  
Today's situation happens to be the same | Of composing this tome  
||1.057||

PARAPHRASED: Now describing this biography in all parts and portion, do  
hear with attention. I have gotten opportunity of compiling this biography  
owing to my great fortune. ||1.055|| The one I had seen first, a great  
saint near Aakoṭ, he only was left out. Do hear its reason. ||1.056|| First,  
garlands are strung, and then the centerpiece is hung. Today's situation of  
composing this tome happens to be the same. ||1.057||

\*\*\*\*\*

<sup>54</sup> It is a taluka place in Akola district in Maharashtra. It is about 60 km from Shegaon. Saint Narsing Mahaaraaj lived in Akoṭ in those days.

ORIGINAL: शेगांव नामें वऱ्हाडांत | ग्राम आहे प्रख्यात | खामगांव नामें तालुक्यांत | व्यापार चाले जेथ मोठा ||१.०५८|| ग्राम लहान साचार | परि वैभव त्याचें महाथोर | ज्याचें नांव अजरामर | झालें साधूमुळें जगत्रयीं ||१.०५९||

TRANSLITERATION: Shegaav naame varhaadaat | Graam aahe prakhyaat | Khaamagaav naame taalukyaat | Vyaapaar chaale jeth mothaa ||1.058|| Graam lahaan saachaar | Pari vaibhav tyaaache mahaathor | Jyaache naav ajaraamar | Zaale saadhoomuḷe jagatrayee ||1.059||

TRANSLATION: Shegaon<sup>55</sup> named in Varhaad<sup>56</sup> province | Is a village very famous | Within Khaamgao named talukaa place | Where major trading would take place ||1.058|| Essentially, is a small village | Yet, its grandeur is still great | Its name immortal as such | Has become in three worlds because of an ascetic ||1.059||

PARAPHRASED: Shegaon named in Varhaad province is a village very famous. It is within Khaamgao named talukaa place, and where major trading would take place. ||1.058|| Essentially it is a small village, yet its grandeur is still great. Its name, as such, has become immortal in three worlds because of an ascetic. ||1.059||

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<sup>55</sup> Comes under Buldhana district in Maharashtra, located about 300 km west of Nagpur and 550 km east of Mumbai.

<sup>56</sup> Amravati division consisting of Akola, Amravati, Buldhana, Yavatmal and Washim districts. Amravati and Nagpur divisions constitute Vidarbha region.

ORIGINAL: त्या शेगांव सरोवरीं भलें | गजानन कमल उदया आलें | जें सौरभें वेधितें झालें | या  
अखिल ब्रह्मांडा ||१.०६०|| हा शेगांव खाणीचा | हिरा गजानन होय साचा | प्रभाव त्या  
अवलियाचा | अल्पमतीनें वाणितों मी ||१.०६१|| तें आतां अवधारा | गजाननचरणीं प्रेम धरा  
| येणें तुमचा उद्धार खरा | होईल हें विसरूं नका ||१.०६२||

TRANSLITERATION: Tyaa shegaav sarovaree bhale | Gajaanan kamal udayaa aale | Je  
saurabhe vedhite zaale | Yaa akhil brahmaandaa ||1.060|| Haa shegaav  
khaaneecha | Hiraa gajaanan hoy saachaa | Prabhaav tyaa avaliyaachaa |  
Alpamateene vaanito mee ||1.061|| Te aataa avadhaaraa | Gajaananacharaṇee  
prem dharaa | Yene tumachaa uddhaar kharaa | Hoeela he visaru nakaa ||1.062||

TRANSLATION: Awesome in that Shegaon lagoon | Bloomed a lotus  
Gajaanan | Its cologne drew attention | Of this entire universe ||1.060||  
Of this Shegaon mine | Gajaanan verily is a diamond fine | The influence  
of that austere divine | Describing with my tiny intelligence ||1.061||  
Now do comprehend that | Dearly love Gajaanan-feet | Owing to which,  
your real upliftment | Will take place, do not forget this ||1.062||

PARAPHRASED: Awesome in that Shegaon lagoon, bloomed a lotus  
Gajaanan. Its cologne drew attention of this entire universe. ||1.060|| Of  
this Shegaon mine, Gajaanan verily is a diamond fine. With my tiny  
intelligence, describing the influence of that austere divine. ||1.061||  
Now do comprehend that. Dearly love Gajaanan-feet. Owing to which,  
your real upliftment will take place. Do not forget this. ||1.062||

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ORIGINAL: गजाननचरित्र मेघ थोर | तुम्ही श्रोते अवघे मोर | चरित्ररूपीं वर्षतां नीर | नाचाल  
वाटे निःसंशय ||१.०६३|| शेगांवचे पौरवासी | परम भाग्याचे निश्चयेंसी | म्हणून लाधले  
तयांसी | गजानन हें संतरत्न ||१.०६४|| जेव्हां करावें लागे पुण्य | तेव्हांच लाभती संतचरण |  
संत श्रेष्ठ देवाहून | येविषयीं शंका नसे ||१.०६५||

TRANSLITERATION: Gajaananacharitra megh thora | Tumhee shrote avaghe mor |  
Charitrarupee varshhataa neer | Naachaal vaate nihsanshay ||1.063|| Shegaavache  
pauravaasee | Param bhaagyaache nischayese | Mhanoon laadhale tayaasee |  
Gajaanan he santaratna ||64|| Jevhaa karaave laage punya | Tevhaanch laabhatee  
santacharan | Sant Shrestha devaahoon | Yevishhayee shankaa nase ||1.065||

TRANSLATION: Gajaanan's biography is a cloud giant | Peacocks are, you  
all audience | When the water rains down of the life-account | Feels, you  
will dance undoubtedly ||1.063|| The residents of Shegaon hamlet |  
Were certainly very fortunate | Hence did they get | This saintly jewel,  
Shree Gajaanan ||1.064|| Only when pious deeds are done | Saint's feet  
are attained in return | Saints are superior to God even | There is no doubt  
about it ||1.065||

PARAPHRASED: Gajaanan's biography is a cloud giant. Peacocks are, you  
all audience. When the water of the life-account rains down, feels, you will  
dance undoubtedly. ||1.063|| The residents of Shegaon hamlet were  
certainly very fortunate. Hence did they get this saintly jewel, Shree  
Gajaanan. ||1.064|| Only when pious deeds are done, Saint's feet are  
attained in return. Saints are superior to God even. There is no doubt about  
it. ||1.065||

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ORIGINAL: रामचंद्र पाटलांनी | केली माझी विनवणी | पंढरी क्षेत्री येऊनी | कार्तिकीच्या वारीला  
 ||१.०६६|| माझा मनीं हेत होता | गावें गजानन-चरित्रा | परी त्याची तत्त्वतां | संगत नाही  
 लागली ||१.०६७|| त्या माझ्या वासनेची | पूर्तता करण्यासाठीं | केली रामचंद्राची | योजना  
 या समर्थ ||१.०६८|| खऱ्या संताचें धोरण | न कळे कोणालागोन | महापुरुष गजानन |  
 आधुनिक संत चूडामणी ||१.०६९||

TRANSLITERATION: Raamachandra paatalaannee | Kelee maazee vinavaṇee |  
 Pandharee kshetree yevoonee | Kaartikeechyaa vaareelaa ||1.066|| Maazaa manee  
 heta hotaa | Gaave gajaan-an-charitraa | Paree tyaachee tattvataa | Sangat naahee  
 laagalee ||1.067|| Tyaa maazyaa vaasanechee | Poortataa karanyaasaathee | Kelee  
 raamachandraachee | Yojanaa yaa samarthee ||1.068|| Kharyaa santaache dhoran | Na  
 kaḷe konaalaagon | Mahaapurushh gajaan | Aadhunik sant choodaamaṇee  
 ||1.069||

TRANSLATION: Shri. Raamchandra Paateel<sup>57</sup> | Put forward to me an appeal  
 | By coming over to the Pandharee<sup>58</sup> spiritual | During a Kaartik<sup>59</sup>  
 pilgrimage ||1.066|| In mind, I had an intent | Of describing Gajaan's  
 life-account | But basically for that | Didn't get right opportunity ||1.067||  
 That of my will | In order to fulfil | Made Raamchandra's special |  
 Provision by the exalted seer ||1.068|| Real Saint's intention | Is not  
 known to anyone | The legendary divine Gajaan | Is the crown Jewel of  
 modern saints ||1.069||

PARAPHRASED: Shri. Raamchandra Paateel put forward to me an appeal  
 by coming over to the Pandharee spiritual during a Kaartik pilgrimage.  
 ||1.066|| I had an intent of describing Gajaan's life-account in mind,  
 but basically did not get right opportunity for that. ||1.067|| In order to  
 fulfil that of my will, Raamchandra's special provision was made by the  
 exalted seer. ||1.068|| Real Saint's intention is not known to anyone. The  
 legendary divine Gajaan is the crown Jewel of modern saints. ||1.069||

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<sup>57</sup> Son of Shree Krushhngaji Patil (who was one of the 5 Patil devotee brothers), who served as the chief of 'Shree Gajanan Maharaj Sansthan' from 1913 to 1948.

<sup>58</sup> The town of Pandharpur where the famous ancient temple of Lord Viṭṭhal is situated.

<sup>59</sup> An annual pilgrimage to Pandharpur in honor of Lord Viṭṭhal. Celebrated on the 1<sup>st</sup> Ekaadashee in the lunar month of Kaartik.

ORIGINAL: या महापुरुषाचा | ठावठिकाण कोणचा | वा पत्ता त्यांच्या जातीचा | इतिहासदृष्ट्या  
न लागे कीं ||१.०७०|| जेवीं ब्रह्माचा ठावठिकाण | न कळे कोणालागून | ते ब्रह्मास पाहून |  
निश्चय त्याचा करणें असे ||१.०७१|| जो कां हिरा तेजमान | पूर्णपणें असे जाण | तेज त्याचें  
पाहोन | ज्ञाते तल्लीन होती कीं ||१.०७२|| तेथ त्या हिऱ्याची | खाण आहे कोणचि | हे विचारिं  
आणण्याची | गरज मुळीं राहात नसे ||१.०७३||

TRANSLITERATION: Yaa mahaapurusaachaa | Thaavathikaan koṇchaa | Vaa pattaa  
tyaanchyaa jaateechaa | Itihaasdrustayaa na laage kee ||1.070|| Jevēe brahmaachaa  
thaavathikaan | Na kaḷe konaalaagoon | Te brahmaas paahoon | Nishchay tyaachaa  
karane ase ||1.071|| Jo kaa hiraa tejamaan | Poornapane ase jaan | Tej tyaache  
paahon | Dnyaate talleen hotee kee ||1.072|| Teth tyaa hiryachee | Khaan aahe  
koṇachi | He vichaaree aṇṇanyaachee | Garaj muḷee raahaat nase ||1.073||

TRANSLATION: Of this legendary devout | Which are the whereabouts |  
Or specifics of his caste | Are not known from history's perspective  
||1.070|| Like the whereabouts of the supreme | No one knows it seems  
| Only by seeing the supreme | One has to determine that ||1.071|| A  
diamond which is radiant | Fully, as a matter of fact | Seeing the superb  
glint of that | Experts do get captivated ||1.072|| There of that jewel |  
Which is the mine original | To think about such detail | The need doesn't  
exist ||1.073||

PARAPHRASED: Of this legendary devout. which are the whereabouts, or  
specifics of his caste are not known from history's perspective. ||1.070||  
Like the whereabouts of the supreme, no one knows it seems. One has to  
determine that only by seeing the supreme. ||1.071|| A diamond, which  
is fully radiant as a matter of fact, experts do get captivated seeing the  
superb glint of that. ||1.072|| There of that jewel, which is the original  
mine, the need to think about such detail doesn't exist. ||1.073||

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ORIGINAL: ऐन तारुण्याभीतरीं | गजानन आले शेगांवनगरीं | शके अठराशाभीतरीं | माघ वद्य  
सप्तमीला ||१.०७४|| कोणी कोणी म्हणती जन | श्रीसमर्थाचें जें कां स्थान | त्या  
सज्जनगडाहून | या देशीं आले हे ||१.०७५|| परि याला पुरावा | सबळ ऐसा नाहीं बरवा | परी  
कांहीं तरी असावा | अर्थ त्याच्या म्हणण्यांत ||१.०७६|| लोक अवघे भ्रष्ट झाले | नाना यातनें  
गांजले | त्यांच्यासाठीं वाटतें केलें | कौतुक ऐसें समर्थानीं ||१.०७७||

TRANSLITERATION: Aina taarunyaabheetaree | Gajaanan aale shegaavanagaree |  
Sake atharaashaabheetaree | Maagh vadya saptameelaa ||1.074|| Konee konee  
mhanatee jana | Sreesamarthaanche je kaa sthaana | Tyaa sajjanagadahoon | Yaa  
deshee aale he ||1.075|| Pari yaalaa puraavaa | Saba aisaa naahee baravaa | Paree  
kaanhee taree asaavaa | Arth tyaachyaa mhananyaat ||1.076|| Loka avaghe bhrast  
zaale | Naanaa yaatane gaanjale | Tyaanchyaasaathee vaaatate kele | Kautuk aise  
samarthaannee ||1.077||

TRANSLATION: In the prime of youthhood | In Shegaon town Gajaanan  
appeared | In Shaalivaahan-shake eighteen hundred<sup>60</sup> | On the seventh of  
waning Maagh<sup>61</sup> ||1.074|| Some of the people said | The one which is  
Shree Samarth's abode | From that Sajjangad<sup>62</sup> | He has come over to this  
countryside ||1.075|| Evidence to this but | Is not really concrete | There  
may be some yet | Truth in their claim ||1.076|| The entire population  
has fallen | Is troubled by various sorrows and pain | Feels, only for those  
ones | Samarth has planned this act ||1.077||

PARAPHRASED: Shree Gajaanan appeared in Shegaon-town in the prime  
of youthhood, on the seventh of waning Maagh in Shaalivaahan-shake  
eighteen hundred. ||1.074|| Some of the people said, the one which is  
Shree Samarth's abode, from that Sajjangad, he has come over to this  
countryside. ||1.075|| Evidence to this but is not really concrete. Yet,  
there may be some truth in their claim. ||1.076|| The entire population  
has fallen as well as is troubled by various sorrows and pain. Feels, only for  
those ones Samarth has planned this act. ||1.077||

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<sup>60</sup> In year 1878 as per the Gregorian calendar.

<sup>61</sup> On 23<sup>rd</sup> February, Saturday, as per the Gregorian calendar.

<sup>62</sup> Shree Samarth Raamdaas Swamee used to live at Sajjangad, in Maharashtra.

ORIGINAL: जगाचा करण्या उद्धार | गजाननरूपे अवतार | धरुन आले महीवर | पुन्हां समर्थ  
सिद्धयोगी ||१.०७८|| कोणत्याही कलेवरी | योगीपुरुष प्रवेश करी | ऐसा प्रकार भूमीवरी |  
जगद्गुरुंनी केला असे ||१.०७९|| गोरख जन्मला उकिरड्यांत | कानीफा गजकर्णांत |  
चांगदेव नारायण डोहांत | योनीवांचून प्रगटले ||१.०८०||

TRANSLITERATION: Jagaachaa karanyaa uddhaar | Gajaananarupe avataar | Dharun  
aale maheevaa | Punhaa samarth siddhayogee ||1.078|| Konatyaahaa kalevaree |  
Yogeeepurushh pravesha karee | Aisaa prakaar bhoomeevaree | Jagadgurunnee kelaa  
ase ||1.079|| Gorakh janmalaa ukiradyaant | Kaaneepphaa gajakarnaant |  
Chaangadev naaraayan dhohaant | Yoneevaachoon pragatle ||1.080||

TRANSLATION: For the world's upliftment | As Gajaanan incarnate | Has  
appeared on the earth planet | Again, the realized mystic saint, Samarth  
||1.078|| In any body gear | Mystics can enter | Acts on the earth similar  
| Were performed by the world's spiritual masters ||1.079|| Gorakh<sup>63</sup>  
born in a pit of litter | Kaneefaa<sup>64</sup> in the ear of a tusker | Chaangdev in a  
pond of water<sup>65</sup> | Appeared without mother's womb ||1.080||

PARAPHRASED: For the world's upliftment, the realized mystic saint,  
Samarth, has appeared again on the earth planet as Gajaanan incarnate.  
||1.078|| Mystics can enter in any body gear. On the earth similar acts  
were performed by the world's spiritual masters. ||1.079|| Gorakh born  
in a pit of litter, Kaneefaa in the ear of a tusker, Chaangdev in a pond of  
water; appeared without mother's womb. ||1.080||

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<sup>63</sup> One of the nine Naaths, a great Yogi and the founder of the order of Naath Yogis, 11<sup>th</sup> – 12<sup>th</sup> century.

<sup>64</sup> Another of the nine Naaths, 17<sup>th</sup>-18<sup>th</sup> century.

<sup>65</sup> Saint who had many mystic powers. Seemingly had appeared in a pond in Naaraayanpoor, a village south of Pune at the foothills of Purandar fort.

ORIGINAL: तैसेंच येथें कांहींतरी | झालें असावें निर्धारी | गजाननासी अंगें सारीं | होतीं योगाचीं  
 अवगत ||१.०८१|| हें त्यांच्या लीलेवरून | पुढें कळेल तुम्हां लागून | योगाचें अगाध महिमान  
 | त्याची सरी न ये कोणा ||१.०८२|| शेगांवीं माघमासीं | वद्य सप्तमी ज्या दिवशीं | हा उदय  
 पावला ज्ञानराशी | पदनतातें तारावया ||१.०८३|| त्या वेळची तुम्हां कथा | सांगतों मी एका  
 आतां | एक भाविक गृहस्थ होता | नाम ज्याचें देविदास ||१.०८४||

TRANSLITERATION: Taisench yethe kaanheetaree | Zaale asaave nirdhaaree |  
 Gajaananaasee ange saaree | Hotee yogaachee avagat ||1.081|| He tyaanchyaa  
 leelevarun | Pudhe kalēla tumhaa laagoon | Yogaache agaadh mahimaan | Tyaachee  
 saree na ye konaa ||1.082|| Shegaavee maaghamaasee | Vadya saptamee jyaa  
 divasee | Haa uday paavalaa dnyaanaraasee | Padanataate taaraavayaa ||1.083||  
 Tyaa velachee tumhaa kathaa | Saangato mee aikaa aataa | Eka bhaavik grahasth  
 hotaa | Naama jyaache devidaas ||1.084||

TRANSLATION: Here, something of that sort | Might have happened  
 without doubt | To Shree Gajaanan, all aspects | Of yoga<sup>66</sup>, were fully  
 known ||1.081|| This from his life's act | You will know next | The glories  
 of yoga profound | None can ever match that ||1.082|| In the month of  
 Maagh in Shegaon town | While it was the day seventh of waning moon |  
 Appeared this knowledge dune | To save the surrendered ||1.083|| The  
 story of that incident | Now listen, I narrate | There was one householder  
 devout | Whose name was Devidaas ||1.084||

PARAPHRASED: Here, something of that sort might have happened  
 without doubt. To Shree Gajaanan, all aspects of yoga were fully known.  
 ||1.081|| This from his life's act, you will know next. The glories of yoga  
 profound; none can ever match that. ||1.082|| In the month of Maagh in  
 Shegaon town, while it was the day seventh of waning moon, appeared  
 this knowledge dune to save the surrendered. ||1.083|| Now listen, I  
 narrate the story of that incident. There was one householder devout,  
 whose name was Devidaas. ||1.084||

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<sup>66</sup> The practice that guides and affects the union of an individual consciousness with the supreme consciousness.



ORIGINAL: हा देविदास सज्जन । पातूरकरांचा वंशज जाण । शाखा ज्यांची माध्यंदिन ।  
मठाधिपती होता तो ॥१.०८५॥ त्याच्या एका मुलाची । ऋतुशांति होती साची । त्यानिमित्त  
भोजनाची । तयारी होती त्याचे घरा ॥१.०८६॥ उष्टया पत्रावळी रस्त्यावर । टाकिल्या होत्या  
साचार । घराचिया समोर । त्या देविदास विप्राच्या ॥१.०८७॥

TRANSLITERATION: Haa devidaasa sajjana | Paatoorakaraanchaa vansaja jaan |  
Shaakhaa ज्यांचे माध्यंदिना | Mathaadhipatee hotaa to ॥1.085॥ Tyaachyaa  
ekaa mulaachee | Rutushaanti hotee saachee | Tyaanimitta bhojanaachee | Tayaaree  
hotee tyaache gharaa ॥1.086॥ Ustaya patraavalee rastyaavar | Taakilyaa hotyaa  
saachaar | Gharaachiyaa samor | Tyaa devidaas vipraachyaa ॥1.087॥

TRANSLATION: This Devidaas gentleman | A descendant of Paaturkars  
known | Whose subject was Maadhyandin<sup>67</sup> | Was the head of a  
monastery ॥1.085॥ Of his one son | Basically was the adulthood's  
celebration | A feast for that reason | Was prepared at his house  
॥1.086॥ The used leafy plates on the street | Were thrown in fact | Out  
at the housefront | Of that Devidaas brahmin ॥1.087॥

PARAPHRASED: This Devidaas gentleman, a descendant of Paaturkars  
known, whose subject was Maadhyandin, was the head of a monastery.  
॥1.085॥ Basically was the adulthood's celebration of his one son. A feast  
for that reason was prepared at his house. ॥1.086॥ The used leafy plates  
were thrown on the street, in fact out at the housefront of that Devidaas  
brahmin. ॥1.087॥

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<sup>67</sup> It is a subsect of Shukla Yajurvedies.

ORIGINAL: तो गजानन समर्थ-सिद्धयोगी | बसले होते तया जागी | एक बंडी होती अंगी |  
 जुन्या पुराण्या कापडाची ||१.०८८|| कोणत्याहि उपाधीचें | नांव नव्हतें जवळीं साचें | पात्र  
 पाणी प्यावयाचें | होता एक भोपळा ||१.०८९|| कच्ची चिलीम हातांत | जी होती तयांची  
 स्वकृत | कुंभाराच्या भट्टीप्रत | जिनें नव्हतें पाहिलें ||१.०९०||

TRANSLITERATION: To gajaanan samarthasiddhayogee | Basale hote tayaa jaagee |  
 Eka bandee hotee angee | Junyaa puraanyaa kaapaḍaachee ||1.088|| Koṇatyaahi  
 upaadheeche | Naav navhate javaḷee saache | Paatra paanee pyaavayaache | Hotaa  
 eka bhopaḷaa ||1.089|| Kacchee chileem haataat | Jee hotee tayaanchee svakruta |  
 Kumbhaaraachyaa bhatteeprat | Jine navhate paahile ||1.090||

TRANSLATION: The exalted mystic Gajaanan nonetheless | Was sitting at  
 that place | Had worn a type of chemise | Of an old cloth ||1.088|| No  
 other possession | Really had he on | A pitcher for water consumption |  
 Was a hollow calabash-gourd<sup>68</sup> one ||1.089|| In hand was an un-sintered  
 smoking pipe | Which was molded by himself | Any Potter's furnace |  
 wasn't seen by that ||1.090||

PARAPHRASED: The exalted mystic Gajaanan nonetheless was sitting at  
 that place. He had worn a type of chemise of an old cloth. ||1.088|| No  
 other possession he really had on. A pitcher for water consumption was a  
 hollow calabash-gourd one. ||1.089|| In hand was an un-sintered  
 smoking pipe, which was molded by himself. Any Potter's furnace wasn't  
 seen by that. ||1.090||

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<sup>68</sup> These hard-shell veggies are generally referred to as 'Bhopaḷaa' in Maharashtra. But, calabash, also called bottle gourd, is used for holding water.

ORIGINAL: नासाग्र दृष्टि मुद्रा शांत | तपोबल अंगी झळकत | प्राचीच्या बालरवीवत् | वर्णन  
किती करावें ||१.०९१|| मूर्ति अवधीं दिगंबर | भाव मावळला आपपर | आवडनिवड साचार |  
राहिली न जवळी जयाच्या ||१.०९२|| ती समर्थाची स्वारी | बैसोनिया रस्त्यावरी | शोधन  
पत्रावळीचे करी | केवळ निजलीलेनें ||१.०९३||

TRANSLITERATION: Naasaagra drushti mudraa shaanta | Tapobala angee zalakat |  
Praacheechyaa baalaraveevat | Varṇan kitee karaave ||1.091|| Moorti avaghee  
digambar | Bhaava maavalalaa aapapar | Aavaḍanivaḍ saachaar | Raahilee na javalee  
jayaachyaa ||1.092|| Tee samarthaanchee swaaree | Baisoniya rastyaavaree |  
Sodhana patraavaleeche karee | Kevaḷa nijaleelene ||1.093||

TRANSLATION: The gaze at the nose-tip with calm face | Aura of austerity  
effulging as body radiance | The dawning sun in the east as if | How much  
to describe ||1.091|| He hardly had any clothes on | Had lost desire for  
distinction | A real liking and love for selection | Weren't left in him  
||1.092|| That individual, spiritually exalted | By sitting on the road | Was  
combing the leafy plates for food | Only as his own pastime ||1.093||

PARAPHRASED: The gaze was at the nose-tip with calm face. The aura of  
austerity was effulging as body radiance. The dawning sun in the east as if;  
how much to describe. ||1.091|| He hardly had any clothes on. Had lost  
desire for distinction. A real liking and love for selection weren't left in him.  
||1.092|| That spiritually exalted individual was combing the leafy plates  
for food by sitting on the road only as his own pastime. ||1.093||

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ORIGINAL: शीत पडल्या दृष्टीप्रत | तें मुखीं उचलुनी घालीत | हें करण्याचा हाच हेत |  
 'अन्नपरब्रह्म' कळवावया ||१.०९४|| कां कीं गर्जोन सांगे श्रुती | अन्न हेंच ब्रह्म निगुती |  
 "अन्नम् ब्रह्मेति" ऐसी उक्ती | उपनिषदांठायीं असे ||१.०९५|| त्याची पटवावया खूण | शितें  
 वेंचती दयाघन | त्याचा सामान्य जनांलागून | भावार्थ तो कळला नसे ||१.०९६||

TRANSLITERATION: Sheeta padalyaa drusteeprat | Te mukhee uchalunee ghaaleet |  
 He karanyaachaa haach heta | 'Annaparabrahm' kaḷavaavayaa ||1.094|| Kaa kee  
 garjon saange shrutee | Anna hech brahm nigutee | "annam brahmeti" aisee uktee |  
 Upanishhadaanthaayee ase ||1.095|| Tyaachee paṭavaavayaa khūṇ | Shite vechatee  
 dayaaghan | Tyaachaa saamaanya janaanlaagoon | Bhaavaarth to kaḷalaa nase  
 ||1.096||

TRANSLATION: Whenever saw a grain of cooked rice | Picking that would  
 put in mouth | The intention of doing such | Was to relay the "FOOD IS  
 GOD" message ||1.094|| Because Vedic<sup>69</sup> literature declares aloud |  
 Food unquestionably is the God | "FOOD IS THE SUPREME", a maxim hard  
 | Is there in the Upanishad<sup>70</sup> ||1.095|| To draw attention to that  
 instruction | The cloud of mercy was picking the rice grains | Of that, the  
 general population | Couldn't understand the actual intent ||1.096||

PARAPHRASED: Whenever saw a grain of cooked rice, picking that would  
 put in his mouth. The intention of doing such was to relay the "FOOD IS  
 GOD" message. ||1.094|| Because Vedic literature declares aloud that  
 food unquestionably is the God. There is "FOOD IS THE SUPREME", a  
 maxim hard in the Upanishad. ||1.095|| To draw attention to that  
 instruction, the cloud of mercy was picking the rice grains. The general  
 population couldn't understand the actual intent. ||1.096||

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<sup>69</sup> Vedas are considered as SHRUTI scriptures for they are believed to have been received by sages in the state of mediation directly from the supreme lord. There are four Vedas : Rugved, Saamaved, Yajurved and Atharvaved.

<sup>70</sup> Sacred Indian scriptures. Coming from the end portion of the Vedas, and hence, also called Vedanta.

ORIGINAL: बंकटलाल आगरवाला | होता रस्त्यानं चालला | त्यानं हा प्रकार पाहिला | आपल्या  
त्या स्नेह्यासह ||१.०९७|| दामोदरपंत कुलकर्णी | त्यांच्या स्नेह्याचें नांव जाणी | दोघे तो  
प्रकार पाहोनी | आश्चर्यचकित जाहले ||१.०९८|| आणि एकमेकांप्रत | बोलूं लागले ऐसें सत्य  
| कीं याची करणी विपरीत | वेड्यापरी दिसतसे ||१.०९९||

TRANSLITERATION: Bankatlaal aagaravaalaa | Hootaa rastyaane chaalalaa | Tyaane  
haa prakaar paahilaa | Aapalyaa tyaa snehyaasah ||1.097|| Daamodarapanta  
kulakarnee | Tyaanchyaa snehyaache naav jaanee | Doghe to prakaar paahonee |  
Aascharyachakit jaahale ||1.098|| Aani ekamekaamprat | Boloo laagale aise satya |  
Kee yaachee karanee vipareeta | Vedyaaparee disatase ||1.099||

TRANSLATION: Bankatlaal Agrawaalaa one | Was walking through the lane  
| He saw this scene | Along with his close friend  
||1.097|| Daamodarpanta Kulkarni indeed | Know the name of his  
comrade | Both seeing that episode | Did feel amazed ||1.098|| And to  
one another | Started speaking the truth bare | His act is inconsistent for  
sure | Appears somewhat weird ||1.099||

PARAPHRASED: One Bankatlaal Agrawaalaa was walking through the lane.  
He saw this scene along with his close friend. ||1.097|| Daamodarpanta  
Kulkarni know the name of his comrade indeed. Both seeing that episode  
did feel amazed. ||1.098|| And started speaking the bare truth to one  
another. His act is inconsistent for sure and appears somewhat weird.  
||1.099||

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ORIGINAL: हा अन्नार्थी जरी असतां | तरी पात्र मागून घेता | देवीदासही यातें देता | कां कीं तोही  
सज्जन ||१.१००|| द्वारीं आलेला याचक | लावी ना सुज परत देख | कांहीं न चाले तर्क |  
कृतीवरुनी याच्या ह्या ||१.१०१||

TRANSLITERATION: Haa annaarthee jaree asataa | Taree paatra maagoon ghetaa |  
Deveedaasahee yaate detaa | Kaa kee tohee sajjan ||1.100|| Dvaaree aalelaa  
yaachak | Laavee naa sudyña parat dekha | Kaanhee na chaale tarka | Kruteevarunee  
yaachyaa hyaa ||1.101||

TRANSLATION: Even if he was a food-seeker | He could request a food  
platter | Devidaas would also offer | Because he is a gentleman too  
||1.100|| Mendicant arrived at doorway | No learned will apparently  
drive away | Not able to infer anyway | From these of his actions  
||1.101||

PARAPHRASED: Even if he was a food-seeker, he could request a food  
platter. Devidaas would also offer because he is a gentleman too.  
||1.100|| No learned will apparently drive away mendicant arrived at  
doorway. Not able to infer anyway from these of his actions. ||1.101||

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ORIGINAL: बंकटलाल म्हणे पंतासी | ऐसेच उभें रस्त्यासी | आपण राहूं यत्कृतीसी |  
 अजमावया-कारणें ||१.१०२|| खरे साधु पिशापरी | जर्गी वागती वरवरी | ऐसी व्यासाची वैखरी  
 | बोलली आहे भागवतांत ||१.१०३|| कृतीनें हा दिसे वेडा | परी वाटे ज्ञानगाडा | वा विमल  
 ज्ञानाचा हुडा | असावा कीं प्रत्यक्ष ||१.१०४||

TRANSLITERATION: Bankaṭlāal mhaṇe paṇṭaasee | Aisech ubhe rastyaasee | Aapaṇ  
 raahoo yatkruteesee | Ajamaavayaakaarane ||1.102|| Khare saadhu pisaaparee |  
 Jagee vaagatee varavaree | Aisee vyaasaachee vaikharee | Bolalee aahe  
 bhaagavataat ||1.103|| Kruteene haa dise veḍaa | Paree vaate dnyaanagaadaa | Vaa  
 vimal dnyaanaachaa huḍaa | Asaavaa kee pratyaksha ||1.104||

TRANSLATION: Bankaṭlāal says to Daamodarpanta | Stand as it is on the  
 street | We shall, his conduct | So as to evaluate ||1.102|| The real  
 ascetics weirdly | Behave in the world outwardly | Such a statement  
 Vyaasdev<sup>71</sup> saintly | Has made in Shrimad Bhaagavat<sup>72</sup> ||1.103|| He looks  
 unwise by actions | But seems like a knowledge-wagon | Or, a spotless  
 wisdom's bastion | He might actually be ||1.104||

PARAPHRASED: Bankaṭlāal says to Daamodarpanta, “we shall stand as it is  
 on the street so as to evaluate his conduct. ||1.102|| The real ascetics  
 behave weirdly in the world outwardly. Such a statement saintly Vyaasdev  
 has made in Shrimad Bhaagavat. ||1.103|| He looks unwise by actions but  
 seems like a knowledge-wagon. Or he might actually be a spotless  
 wisdom's bastion. ||1.104||

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<sup>71</sup> The greatest sage, who compiled all the Vedas and Puranas.

<sup>72</sup> One of the 18 puranas dedicated to Lord Viṣṇu and his incarnations.

ORIGINAL: ऐसा विचार परस्पर | करुं लागले साचार | रत्न असतां समोर | पारखी तोच जाणे  
 त्या ||१.१०५|| पंथें हजारों लोक गेले | परी न कोणी पाहिले | या दोघांवांचून भले | याचा विचार  
 करा हो ||१.१०६|| हिरे गारा एक्या ठायीं | मिसळल्या असती जगा ठायीं | पारखी तो निवडून  
 घेई | गार टाकून हिऱ्यातें ||१.१०७|| प्रथमता तो पुढें झाला | बंकटलाल आगरवाला |  
 गजाननासी विचारण्याला | विनयानें येणें रीतीं ||१.१०८||

TRANSLITERATION: Aisaa vichaar paraspar | Karu laagale saachaar | Ratna asataa  
 samor | Paarakhee toch jaane tyaa ||1.105|| Panthe hajaaro loka gele | Pree na  
 konee paahile | Yaa doghaanvaachoon bhale | Yaachaa vichaar kara ho ||1.106||  
 Hire gaaraa ekyaa thaayee | Misalalyaa asatee jagaa thaayee | Paarakhee to  
 nivaadoona gheee | Gaara taakoona hiryate ||1.107|| Prathamataa to pudhe zaalaa  
 | Bankatlaal aagaravaalaa | Gajaananaasee vichaaranyaalaa | Vinayaane yene  
 reetee ||1.108||

TRANSLATION: A mutual thinking like that | Started doing in fact | When  
 have a gemstone in front | Only gemologist can recognize that  
 ||1.105|| Thousands went by that route | No one even spotted but |  
 Barring these two devout | Do think about it ||1.106|| Diamonds and  
 pebbles together | Are mixed in the world allover | An expert selectively  
 picks however | Diamonds, by leaving the pebbles out ||1.107|| Firstly,  
 came forward one | Shri. Bankatlaal, the Agrawaal's son | To ask Shree  
 Gajaanan | In this way, with humility ||1.108||

PARAPHRASED: In fact, started doing a mutual thinking like that. When  
 have a gemstone in front, only gemologist can recognize that.  
 ||1.105|| Thousands went by that route, but no one even spotted barring  
 these two devout. Do think about it. ||1.106|| Diamonds and pebbles are  
 mixed together in the world allover. An expert selectively picks diamonds  
 however, by leaving the pebbles out. ||1.107|| Firstly, one, Shri.  
 Bankatlaal, the Agrawaal's son, came forward to ask Shree Gajaanan in this  
 way, with humility. ||1.108||

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ORIGINAL: हया पत्रावळीच्या शोधना | कां हो करितां कळेना | क्षुधा असेल आपणां | तरी तरतूद  
करुं अन्नाची ||१.१०९|| त्यानें ऐसें विचारिलें | परि न उत्तर मिळालें | नुसतें वरी पाहिलें |  
उभयतांच्या मुखाकडे ||१.११०|| तो सतेज कांती मनोहर | दंड गर्दन पिळदार | भव्य छाती  
दृष्टि स्थिर | भृकुटी ठायीं झाली असे ||१.१११|| निजानंदीं रंगलेला | ऐसा योगी पाहिला |  
मौनेच नमस्कार केला | चित्तीं संतोष पावोनिया ||१.११२||

TRANSLITERATION: Hyaa patraavaaleechyaa shodhanaa | Kaa ho karitaa kaalenaa |  
Kshudhaa asela aapaṇaa | Taree taratood karu annaachee ||1.109|| Tyaane aise  
vicharile | Pari na uttar mīlaale | Nusate varee paahile | Ubhayataanchyaa  
mukhaakade ||1.110|| To sateja kaantee manohar | Daṇḍ gardan piḷadaar | Bhavya  
chaatee drusti sthira | Bhrukutee thaayee zaalee ase ||1.111|| Nijaanandee  
rangalelaa | Aisaa yogee paahilaa | Mauneh namaskaar kelaa | Chittee santoshh  
paavoniyaa ||1.112||

TRANSLATION: Search through these leafy plates | Don't understand, why  
you're doing it | If you have an appetite | Will then arrange the food  
||1.109|| He enquired like this | But received no response | Looked only  
up | Towards both their faces ||1.110|| The luster captivately bright |  
The arms and neck really tight | Broad chest and the steady sight | Had  
become at the eyebrows ||1.111|| Absorbed in his own bliss | Saw such  
a mystic | Paid homage in silence | Feeling satiated fully in mind ||1.112||

PARAPHRASED: Don't understand, why you're doing this search through  
these leafy plates. If you have an appetite, will then arrange the food.  
||1.109|| He enquired like this but received no response. Looked only up  
towards both their faces. ||1.110|| The luster was captivately bright;  
the arms and neck really tight; broad chest and the sight had become  
steady at the eyebrows. ||1.111|| Absorbed in his own bliss; saw such a  
mystic. Paid homage in silence feeling satiated fully in mind. ||1.112||

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ORIGINAL: देविदासबुवासी | सांगूं लागले प्रेमेंसी | तुम्ही पात्र वाढून वेगेंसी | आणा एक बाहेर  
 ||१.११३|| देविदासें तैसें केलें | पक्वान्नांनीं भरलेलें | पात्र आणून ठेविलें | द्वारासमोर  
 स्वामीपुढें ||१.११४|| ठेविलेल्या पात्रावरी | भोजना बैसली समर्थस्वारी | चवी न कशाची अंतरीं  
 | अणुमात्र उरली असे ||१.११५||

TRANSLITERATION: Devidaasabuvaasee | Saangoo laagale premensee | Tumhee  
 paatra vaaghoon vegensee | Aanaa eka baaher ||1.113|| Devidaase taise kele |  
 Pakvaannaannee bharalele | Paatra aanoon thevile | Dvaaraasamor svaameepudhe  
 ||1.114|| Thevilelyaa paatraavaree | Bhojanaa baisalee samarthasvaaree | Chavee  
 na kashaachee antaree | Anumaatra uralee ase ||1.115||

TRANSLATION: To Devidaasbuwaa personally | Started telling warmly |  
 You, by serving a food platter quickly | Shall bring out one ||1.113||  
 Devidaas did just the same | Fully filled with nice edibles | Bringing over a  
 plate placed the same | Outdoors, in front of the mendicant  
 ||1.114|| Next to the offered plate | The exalted sage squatted down to  
 eat | No zest in mind for any taste | Was left, even slightly ||1.115||

PARAPHRASED: Started telling warmly to Devidaasbuwaa personally. You,  
 by serving a food platter quickly, shall bring out one. ||1.113|| Devidaas  
 did just the same. Bringing over a plate, fully filled with nice edibles, placed  
 the same outdoors in front of the mendicant. ||1.114|| The exalted sage  
 squatted down next to the offered plate to eat. No zest was left in mind  
 for any taste, even slightly. ||1.115||

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ORIGINAL: अनुपम ब्रह्मरसाला । जो पिऊन तृप्त झाला । तो कां मागतो गुळवण्याला ।  
 मिटक्या मारीत बैसेल? ||१.११६|| जो सार्वभौम नृपवर । झाला असे साचार । अशा नरासी  
 जहागीर । मिळाल्यासी प्रेम नुपजे ||१.११७|| अवघीं पक्वान्नें एक केलीं । आवडनिवड नाहीं  
 उरली । जठराग्नीची तृप्ति केली । दोन प्रहरच्या समयाला ||१.११८||

TRANSLITERATION: Anupam brahmarasaalaa | Jo pivoon trupta zaalaa | To kaa  
 maagato guḷavanyaalaa | Miṭakyaa maareet baisel? ||1.116|| Jo saarvabhaum  
 nrupavar | Zaalaa ase saachaar | Asaa naraasee jahaageera | Miḷaalyaasee prem  
 nupaje ||1.117|| Avaghee pakvaanne eka kelee | Aavaḍanivaḍ naahee uralee |  
 Jaṭharaagneechee trupti kelee | Dona praharachyaa samayaalaa ||1.118||

TRANSLATION: The supreme spiritual nectar | Upon drinking, one who is  
 satiated forever | Will he ask jaggery's soupy water | Just to smack lips ?  
 ||1.116|| Whoever, as a sovereign emperor | Actually had ruled earlier |  
 To such person, a province smaller | Won't make happy even upon getting  
 it ||1.117|| Mixed all the foodstuffs together | Had left no liking or  
 preference whatsoever | Satiated the hunger | Around the noon time  
 ||1.118||

PARAPHRASED: One who is satiated forever upon drinking the supreme  
 spiritual nectar, will he ask jaggery's soupy water just to smack lips ?  
 ||1.116|| Whoever actually had ruled earlier as a sovereign emperor, to  
 such person, a smaller province won't make happy even upon getting it.  
 ||1.117|| He mixed all the foodstuffs together; had left no liking or  
 preference whatsoever. Satiated the hunger around the noon time.  
 ||1.118||

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ORIGINAL: बंकटलाल तें पाहून | पंतासी करी भाषण | ह्या वेडा म्हणालों आपण | ती निःसंशय  
झाली चुकी ||१.११९|| सुभद्रेसाठीं द्वारकेला | अर्जुन ऐसाच वेडा झाला | व्यवहाराचा विसर  
पडला | करुं लागला भलभलतें ||१.१२०|| तैसाच हा ज्ञानजेठी | मुक्तिरूप सुभद्रेसाठीं | वेडा  
झाला कसवटी | याची आतां घेणें नको ||१.१२१||

TRANSLITERATION: Bankaṭalaal te paahoon | Pantaasee karee bhaashhaṇ | Hyaa  
veḍaa mhanaalo aapaṇ | Tee nihsanshay zaalee chukee ||1.119|| Subhadresaathee  
dvaarakelaa | Arjun aisaach veḍaa zaalaa | Vyavahaaraachaa visar paḍalaa | Karu  
laagalaa bhalabhalate ||1.120|| Taisaach haa dnyaanajethee | Muktirupa  
subhadresaathee | Veḍaa zaalaa kasavatee | Yaachee aataa ghene nako ||1.121||

TRANSLATION: Bankaṭlaal, upon seeing all that | Started conversing with  
Daamodarpanta | We called him crazy, but | That was a mistake,  
undoubtedly ||1.119|| For Subhadraa in Dwarakaa city | Arjun likewise  
had turned nutty | Forgot the usual activity | Started doing weird things  
||1.120|| Similarly this supreme knower | For Subhadraa of the salvation  
pure | Has turned crazy, a test more | Of his, shouldn't be taken now  
||1.121||

PARAPHRASED: Bankaṭlaal, started conversing with Daamodarpanta upon  
seeing all that. We called him crazy but, that was a mistake, undoubtedly.  
||1.119|| Arjun likewise had turned nutty for Subhadraa in Dwarakaa city.  
Forgot the usual activity and started doing weird things.  
||1.120|| Similarly this supreme knower, for Subhadraa of the salvation  
pure has turned crazy. A test more of his shouldn't be taken now.  
||1.121||

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ORIGINAL: धन्य आपुलें शेगांव | दृष्टी पाहिला योगीराव | "निरिच्छा" हा जहागीरगांव | दिला  
हरीनें जयाला ||१.१२२|| सूर्य माध्यान्हीं आला | भाग भूमीचा तप्त झाला | पांखरें हीं  
आश्रयाला | जाऊन बैसलीं वृक्षावरी ||१.१२३|| ऐशा भर उन्हांत | हा बैसला आनंदांत | हा  
ब्रह्मची होय साक्षात् | भय ना कशाचें उरलें या ||१.१२४||

TRANSLITERATION: Dhanya aapule shegaav | Drustee paahilaa yogeeraav |  
"Niricchaa" haa jahaageeragaav | Dilaa hareene jayaalaa ||1.122|| Soorya  
maadhyaanhee aalaa | Bhaag bhoomeechaa tapt zaalaa | Paankhare hee  
aashrayaalaa | Jaavoona baisalee vruksaavaree ||1.123|| Aisaa bhar unhaat | Haa  
baisalaa aanandaat | Haa brahmachee hoya saaksaat | Bhay naa kasaache urale yaa  
||1.124||

TRANSLATION: Our Shegaon is fortunate | With own eyes has seen a  
mystic great | The lordship of 'DESIRELESSNESS' hamlet | Been awarded  
to him by Lord Haree<sup>73</sup> ||1.122|| The sun is at the noon hour | Hot has  
become the earth's exterior | The birds also to take shelter | Have gone  
and sat on trees ||1.123|| Under such a scorching sun | He sat with elation  
| Certainly he is the eternal divine in-person | He has no fear left of  
anything ||1.124||

PARAPHRASED: Our Shegaon is fortunate. With own eyes has seen a  
mystic great. The lordship of 'DESIRELESSNESS' hamlet been awarded to  
him by Lord Haree. ||1.122|| The sun is at the noon hour and the earth's  
exterior has become hot. The birds also have gone and sat on trees to take  
shelter. ||1.123|| He sat with elation under such a scorching sun. He is  
certainly the eternal divine in-person. He has no fear left of anything.  
||1.124||

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<sup>73</sup> One who takes away miseries as well as material attachments, Lord Vishhṇu.

ORIGINAL: हा जेवला यथेच्छपणीं | तुंब्यामध्ये नाही पाणी | तें पंता या लागुनी | आपण देऊं  
आणून ||१.१२५|| पुसूं लागले दामोदर | तुंब्यामध्ये नाही नीर | मर्जी असल्या हा चाकर |  
पाणी द्याया तयार असे ||१.१२६|| ऐसे शब्द ऐकिले | समर्थांनीं हास्य केलें | उभयतांसी पाहून  
वदले | तें ऐका सांगतों ||१.१२७||

TRANSLITERATION: Haa jevalaa yathecchapanee | Tumbyaamadhye naahee paanee  
| Te pantaa yaa laagunee | Apan devoo aanona ||1.125|| Pusoo laagale daamodar  
| Tumbyaamadhye naahee neera | Marjee asalyaa haa chaakar | Paanee dyaayaa  
tayaar ase ||1.126|| Aise sabda aikile | Samarthaannee haasya kele | Ubhayataanse  
paahoona vadale | Te aikaa saangato ||1.127||

TRANSLATION: He ate wholeheartedly for sure | There is no water in the  
gourd pitcher | That for him, Panta-Daamodar | We will go and get it  
||1.125|| Daamodar started to enquire | The pitcher contains no water |  
If you wish, this server | Is ready to fetch some water ||1.126|| Such  
words when heard | Gave a smile, the revered | Looking at the duo, said |  
Narrating all that, do hear ||1.127||

PARAPHRASED: He ate wholeheartedly for sure. There is no water in the  
gourd pitcher. That, we will go and get it, Daamodarpanta. ||1.125||  
Daamodar started to enquire. The pitcher contains no water. If you wish,  
this server is ready to fetch some water. ||1.126|| The revered gave a  
smile when heard such words. He, looking at the duo, said; narrating all  
that, do hear. ||1.127||

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ORIGINAL: तुम्हां गरज असेल जरी | तरी आणून घाला वारी | एक ब्रह्म जगदांतरीं | ओतप्रोत  
 भरलें असें ||१.१२८|| तुम्ही आम्ही भेद तेथ | नाही उरला यत्किंचित | परी जगव्यवहार सत्य  
 | आचरिला पाहिजे ||१.१२९||

TRANSLITERATION: Tumhaa garaj asela jaree | Taree aanoona ghaalaa vaaree | Eka  
 brahm jagadaantaree | Otaprotta bharale ase ||1.128|| Tumhee aamhee bheda teth  
 | Naahee uralaa yatkinchit | Paree jagavyavahaar satya | Aacharilaa paahiye  
 ||1.129||

TRANSLATION: If at all you desire | Then only get some water | In this  
 universe, single divine power | Is filled to the brim everywhere  
 ||1.128|| You and me difference in that | Hasn't remained even a bit |  
 But the world's precept | Needs to be obeyed ||1.129||

PARAPHRASED: If at all you desire, then only get some water. In this  
 universe, single divine power is filled to the brim everywhere.  
 ||1.128|| You and me difference in that hasn't remained even a bit. But  
 the world's precept needs to be obeyed. ||1.129||

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ORIGINAL: अन्न भक्षिलें देहानीं । म्हणून त्या पाहिजे पाणी । हा व्यवहार चतुरांनीं । अवश्य पाहिजे जाणिला ॥१.१३०॥ म्हणून तुमच्या चातुर्यासी । गरज असल्या तुम्हां साची । तरतूद करा पाण्याची । म्हणजे अवघें संपलें ॥१.१३१॥ हें भाषण ऐकतां । दोघे हर्षले तत्त्वतां । बंकटलाल म्हणे पंता । आपुलें आहे भाग्य धन्य ॥१.१३२॥

TRANSLITERATION: Anna bhakshile dehaanee | Mhanoon tyaa paahije paanee | Haa vyavahaar chaturaanee | Avasya paahije jaanilaa ||1.130 | Mhanoon tumachyaa chaaturyaasee | Garaj asalyaa tumhaa saachee | Taratood karaa paanyaachee | Mhanaje avaghe sampale ||1.131|| He bhaashhan aikataa | Doghe harshhale tattvataa | Bankatlal mhanee pantaa | Aapule aahe bhaagya dhanya ||1.132||

TRANSLATION: Since body has taken food | Water it does need | This process, every learned | Has to understand definitely ||1.130|| Hence as per your intelligence | If you feel this as a real need in essence | Some water you do arrange | Then, all done ||1.131|| Hearing that message | Genuinely felt happy both | Bankatlal says to Daamodarpanta | Our luck is simply incredible ||1.132||

PARAPHRASED: Since body has taken food, it does need water. This process, every learned has to understand definitely. ||1.130|| Hence as per your intelligence, if you feel this as a real need in essence, you do arrange some water, then, all done. ||1.131|| Hearing that message both genuinely felt happy. Bankatlal says to Daamodarpanta, our luck is simply incredible. ||1.132||

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ORIGINAL: पाणी आणण्या दामोदर | घरांत गेले साचार | तों इकडे प्रकार | काय घडला तो ऐका  
 ||१.१३३|| कूपाचिया शेजारीं | हाळ होता निर्धारीं | जेथें जनावरें सारीं | पीत होतीं पाण्याला  
 ||१.१३४|| तेथें जाऊन पाणी प्याले | तृप्ततेचे ढेकर दिले | तों इतक्यांत घेऊन आले | पंत  
 पाणी गडव्यांत ||१.१३५||

TRANSLITERATION: Paanee aṇanyaa daamodar | Gharaat gele saachaar | To ikade  
 prakaar | Kaaya ghaḍalaa to aikaa ||1.133 || Koopaaciyaa shejaaree | Haaḷa hotaa  
 nirdhaaree | Jethe janaavare saaree | Peeta hotee paanyaalaa ||1.134|| Tethe  
 jaavoon paanee pyaale | Truptateche dḥekar dile | To itakyaant ghevoon aale | Panta  
 paanee gaḍavyaat ||1.135||

TRANSLATION: Daamodar to fetch water | Actually went indoor |  
 Meanwhile in there | What happened, do hear ||1.133|| Next to the  
 water-well near | Certainly was an open tank there | All cattle from where  
 | Would drink water ||1.134|| Going there, he drank water | With  
 satiation burped thereafter | Did bring in at that juncture |  
 Daamodarpanta water in a special container ||1.135||

PARAPHRASED: Daamodar actually went indoor to fetch water.  
 Meanwhile what happened in there, do hear. ||1.133|| Next to the water-  
 well near, certainly was an open tank there; all cattle from where would  
 drink water. ||1.134|| Going there, he drank water and, with satiation  
 burped thereafter. At that juncture Daamodarpanta did bring in water in a  
 special container. ||1.135||

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ORIGINAL: हां हां तें गढूळ पाणी | समर्था न लावा वदनीं | तें जनावरालागुनी | योग्य आहे  
 प्यावया ||१.१३६|| मीं हें पहा आणिलें नीर | गोड निर्मळ थंडगार | वासित केलें साचार | वाळा  
 घालून यामध्ये ||१.१३७|| ऐसें भाषण ऐकतां | महाराज वदले तत्त्वतां | व्यावहारिक अवघ्या  
 कथा | ह्या न सांगा आम्हां तुम्ही ||१.१३८||

TRANSLITERATION: Haa haa te gaḍhoolā paanēe | Samarthaa na laavaa vadaneē | Te  
 janaavaraalaagunee | Yogya aahe pyaavayaa ||1.136|| Mee he pahaa aanile neera |  
 Goḍa nirmaḷ thanḍagaar | Vaasit kele saachaar | Vaalaa ghaaloon yaamadhye  
 ||1.137|| Aise bhaashhaṇ aikataa | Mahaaraaj vadale tattvataa | Vyaavahaarik  
 avaghyaa kathaa | Hyaa na saangaa aamhaa tumhee ||1.138||

TRANSLATION: ‘Oh-oh’, that muddied water | Don’t take into the mouth,  
 ‘O’ master | That for animals mere | Is suitable for drinking ||1.136|| See,  
 I brought this water | Cool, clean, and sweeter | Been made fragrant  
 moreover | By infusing in with Khus grass<sup>74</sup> ||1.137|| Hearing such an  
 oration | Mahaaraaj philosophically spoke then | All these stories  
 mundane | Don’t you tell me ||1.138||

PARAPHRASED: ‘Oh-oh’, don’t take into the mouth that muddied water,  
 ‘O’ master | That for animals mere is suitable for drinking. ||1.136|| See,  
 I brought this water - Cool, clean, and sweeter. Moreover, it has been  
 made fragrant by infusing in with Khus grass. ||1.137|| Hearing such an  
 oration, Mahaaraaj philosophically spoke then. You don’t tell me all these  
 mundane stories. ||1.138||

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<sup>74</sup> Vetiveria zizanioides, commonly known as Khus grass in India.

ORIGINAL: हैं अवघे चराचर | ब्रह्मं व्याप्त साचार | तेथें गढुळ निर्मळ वासित नीर | हे न भेद राहिले ||१.१३९|| पाणी तरी तोच आहे | निर्मळ गढुळ तोच पाहे | सुवास कुवास दोन्ही हैं | रुप त्याचें निःसंशय ||१.१४०|| पिणाराही वेगळा | त्यापासून ना निराळा | ईश्वराची अगाध लीला | ती कळे या नरजन्मीं ||१.१४१|| तें दिलें टाकून | व्यवहारीं गोविलें मन | यांचेंच करा सदा मनन | कशापासून जग झालें ||१.१४२||

TRANSLITERATION: He avaghe charachar | Brahme vyaapt saachaar | Tethe gadhul nirmaḷ vaasit neera | He na bhed raahile ||1.139|| Paanee taree toch aahe | Nirmaḷ gadhul toch paahe | Suvaas kuvaas donhee he | Rupa tyaaache nihsanshay ||1.140|| Pinaaraahee vegaḷaa | Tyaapaasoon naa niraalaa | Eeswaraachee agaadh leelaa | Tee kaḷe yaa narajanmee |141|| Te dile taakoon | Vyavahaaree govile man | Yaachech karaa sadaa manan | Kasaapaasoon jag zaale ||1.142||

TRANSLATION: This living and non-living entire | Is actually occupied by divine power | There, a clean, scented, or muddy, water | Such differences do not exist ||1.139|| Water is that divine only | See him also as clean or murky | Both the smells, nice and filthy | Are his aspects undoubtedly ||1.140|| Even a water-drinker distinctive | Is not separate from him | The God's unlimited pastime | Is understood in this human birth ||1.141|| All that is forgotten | Have engaged mind in mundane | Always keep contemplating upon | From where the world is originated ||1.142||

PARAPHRASED: This entire living and non-living is actually occupied by divine power. There, a clean, scented, or muddy water, these differences do not exist. ||1.139|| Water is that divine only. See him also, as the clean or murky. Both the smells, nice and filthy are his aspects undoubtedly. ||1.140|| Even a distinctive water-drinker is not separate from him. The God's unlimited pastime is understood in this human birth. ||1.141|| All that is forgotten and have engaged mind in mundane. Always contemplate upon one from where the world is originated. ||1.142||

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ORIGINAL: ऐसी ऐकतां समर्थवाणी | दोघे गेले गहिंवरोनी | अनन्यभावे समर्थचरणी |  
लोळावया तयार झाले ||१.१४३|| तो त्यांचा जाणोन हेत | महाराज निघाले पळत पळत |  
वायूच्या त्या गतिप्रत | अडथळा जर्गी कोण करी? ||१.१४४||

TRANSLITERATION: Aisee aikataa samarthavaanee | Doghe gele gahivaronee |  
Ananyabhaave samarthacharaneer | Loḷaavayaa tayaar zaale ||1.143|| To tyaaanchaa  
jaanon het | Mahaaraaj nighaale paḷat paḷat | Vaayoochyaa tyaa gatiprat | Aḍathalaa  
jagee kon karee? ||1.144||

TRANSLATION: Hearing exalted seer's such sermon | Both became  
overwhelmed with emotion | Onto the feet of the exalted seer, with  
extraordinary passion | Gotten ready to roll over<sup>75</sup> ||1.143|| Recognizing  
their intention | Mahaaraaj started to run | To that wind-like motion |  
Who in the world can hinder ? ||1.144||

PARAPHRASED: Hearing exalted seer's such sermon, both became  
overwhelmed with emotion. Both gotten ready to roll over onto the feet  
of the exalted seer with extraordinary passion. ||1.143|| Recognizing  
their intention, Mahaaraaj started to run. To that wind-like motion, who in  
the world can hinder ? ||1.144||

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<sup>75</sup> An extremely humble way to offer respect and surrender.



ORIGINAL: यापुढील कथा पाही | निवेदन होईल द्वितीयाध्यायी | अवधान द्यावे लवलाही |  
 त्या श्रवण करावया ||१.१४५|| हा गजाननविजय ग्रंथ | आल्हादवो भाविकांप्रत | हेंच विनवी  
 जोडोन हात | ईश्वरासी दासगणू ||१.१४६||

TRANSLITERATION: Yaapudheel katha paahee | Nivedan hoeela dviteeyaadhyaayee  
 | Avadhaan dyaave lavalaahee | Tyaa shravan karaavayaa ||1.145|| Haa  
 gajaananavijay granth | Aalhaadavo bhaavikaanprat | Hech vinavee jodon haat |  
 Eeshwaraasee daasaganoo ||1.146||

TRANSLATION: See, the storyline hereafter | Will be described in the  
 second chapter | Pay attention really quicker | So as to hear that ||1.145||  
 This Gajaanan Vijay chronicle | May please devout people | With folded  
 hands, is making this appeal | Daasaganoo, to the Godhead ||1.146||

PARAPHRASED: See, the storyline hereafter will be described in the second  
 chapter. Pay attention really quicker so as to hear that. ||1.145|| This  
 Gajaanan Vijay chronicle may please devout people. Daasaganoo, with  
 folded hands, is making this appeal to the Godhead. ||1.146||

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श्रीहरिहरार्पण-मस्तु॥ शुभं भवतु ॥

Sreehariharaarpanamastu || Shubham bhavatu ||

Dedicating to splendid Lord Harihar<sup>76</sup> || Let auspicious occur ||

| इति श्री गजाननविजय ग्रंथस्य प्रथमोऽध्यायः समाप्तः |

| Iti shreegajaananjay granthasya prathamoadhyaayah samaaptah |

| Thus ends the first chapter of the Holy Book of Shree Gajaanan Quest |

<sup>76</sup> The combined representation of Lord Vishhṇu (Hari) and Lord Shiva (Har); the Shankaranaaraayana form of the Supreme.

## Transliteration Guide

अ	a		क+अः (k+aha)	कः (kaha)		न	n/na
आ	aa		क्र	kra		प	p/pa
इ	i		कृ	kru		फ	f/fa
ई	ee		कँ	kya		ब	b/ba
उ	u		काँ	kaao		भ	bh/bha
ऊ	oo		क	k/ka		म	m/ma
ए	e		ख	kh/kha		य	y/ya
ऐ	ai		ग	g/ga		र	r/ra
ओ	o		घ	gh/gha		ल	l/la
औ	ou		च	ch/cha		व	v/va, w/wa
अं	an, am		छ	chh/chha		श	sh/sha
अः	aha		ज	j/ja		ष	shh/shha
क+आ (k+aa)	का (kaa)		झ	z/za		स	s/sa
क+इ (k+i)	कि (ki)		ट	t/ta		ह	h/ha
क+ई (k+ee)	की (kee)		ठ	th/tha		ळ	l/la
क+उ (k+u)	कु (ku)		ड	d/da		क्ष	kshya
क+ऊ (k+oo)	कू (koo)		ढ	dh/dha		ज्ञ	dnya
क+ए (k+e)	के (ke)		ण	n/na		ऋ	ru
क+ऐ (k+ai)	कै (kai)		त	t/ta		ॐ	om
क+ओ (k+o)	को (ko)		थ	th/tha		ङ	ng
क+औ (k+ou)	कौ (kau)		द	d/da	Jay Shree Gajaanan !		
क+अं (k+an/m)	कं (kan/m)		ध	dh/dha			



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**Anant Kotee, Brahmaand Naayak,  
Mahaaraajaadhiraaj, Yogeeraaj,  
Parabrahma, Sacchitaanand,  
Bhaktapratipaalak, Shegaon Niwaasee,  
Samarth, Sadguru,  
Shree Gajaanan Mahaaraaj Kee Jay !**

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