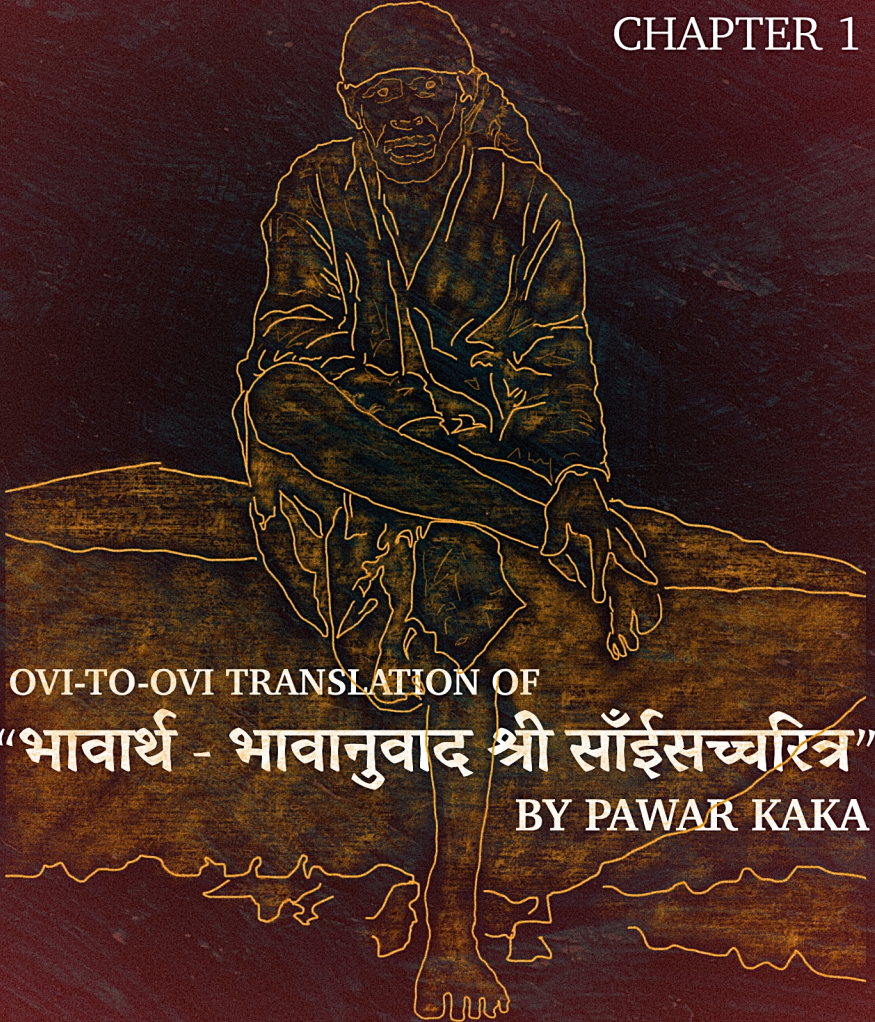


ॐ श्री साईनाथाय नमः

# SAI SATCHARITA

A SPIRITUAL RESONANCE IN ENGLISH

## CHAPTER 1



OVI-TO-OVI TRANSLATION OF

“भावार्थ - भावानुवाद श्री साईसच्चरित्र”

BY PAWAR KAKA

ORIGINAL AUTHOR: PAWAR KAKA : RAMESHBHAHI OTTAMBHAI PATEL

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## Preface

We, the team of SaiBaba ki Amrutwani, are blessed to serve together in bringing Baba's Leelas and the Bhavanuvad Shri Sai Satcharit videos to Sai devotees. Baba entrusted specific roles to each one of us in this noble cause but the objective is the same i.e to spread the message/basic teachings to upliftment of Sai Devotees spiritual journey.

The Bhavarth/Bhavanuvad Shri Sai Satcharit is a detailed Ovi to Ovi translation of Shri Hemad-pantji's original Marathi literature. Its Marathi and Hindi versions are written in such simple and easy language that anyone who reads them daily can feel Baba's grace and guidance.

Sai Baba's message is universal. It is beyond language and boundaries. Yet, many devotees across the world cannot understand Marathi or

Hindi. English as a medium allows Baba's words to reach seekers in every corner of the globe. This translation is not merely about converting words; but to transcribe the feelings and essence of Baba teachings to all.

We also know that one can only read or hear the Sai Satcharita when Baba Himself wishes it.

With Baba's blessings and under the guidance of Shri Pawar Kaka, we have tried to keep this translation simple, clear, and faithful by not deviating from the original manuscript. At times, we struggled to bring with untranslatable idioms or poetic ovis, but with Baba's grace, we did our best.

This work is not ours. It is purely Baba's wish. Without His blessings, nothing is possible.

## About the Original Work

**Dilip Pawar, lovingly known as Pawar Kaka,** has been writing and giving discourses on Lord Sai Nath for the last 40 years. He is the blessed author of the world renowned literary work Bhavarth Shri Sai Satcharit. (Marathi explanation in detail)

The original Sai Satcharita by Shri Hemadpant consists of 53 chapters and 9,308 verses/ovis in Marathi lipi. For many, this original form is difficult to understand due to its complex dialect. It was at this point that Baba showered His grace on Pawar Kaka, giving him the strength to take up the monumental task of explaining the original work into simple Marathi, and later translated into Hindi. His Bhavanuvad Sai Satcharit is a line-by-line explanation of Shri Hemadpantji's work in Hindi, making it accessible to countless devotees.

We have often heard Pawar Kaka say that Baba has left us with two priceless treasures: first, His holy Samadhi and second the Shree Sai Satcharita, a living literary statue of Baba.

Shri Sai Satcharita is Sai Geeta and we Sai devotees affectionately call it Sai Ved . We must try to understand and study it to have a happy, contented, accomplished, prosperous, and fulfilling enriched life. There is not a single dilemma, problem, or puzzle whose satisfactory answer is missing in this scripture.

We can say for sure that reading all the 53 chapters of Sai Satcharita will transform the way Sai devotees looks at life. Thorough reading will completely change their attitude towards life. This is a kind of change every devotee will want to have.

Shri Sai Satcharita is an essence of the Vedas, Vedangas, Shrutis, Smritis, Puranas, and other holy scriptures. Through each Ovi or verse, Baba has given us formulas and principles to live an accomplished life. If we walk on this path shown by Baba and do his bhakti, then Baba will surely bless us with a happy and fulfilled life.

With this, let us try to understand Baba's Geeta and learn to walk on the path shown by almighty Sai Baba. Through this, we should try to understand Baba in a true sense and ultimately realize his teachings.

In November 2022, Pawar Kaka started “SaiBaba Ki Amrutwani”, a YouTube channel dedicated to spreading Baba's love. The channel features divine stories from Sai Leela Magazine, detailed videos on the Bhavanuvad Sri Sai Satcharit, Sai Baba's 11 promises, the Khaparde Diary, and an

inspiring series titled Your Questions, Our Answers.

Pawar Kaka's devotion and dedication to Sai Baba are beyond words. Whenever he speaks about Baba or participates in shoots for Baba, his energy makes a 360-degree shift; radiant, fresh, and vibrant, like a sunflower turning towards the sun. This is the power of unconditional love for Sadguru.

Now, with Baba's blessings, we bring to you the English translation of the Bhavanuvad/Bhavarth Sri Sai Satcharit. This simple and easy to understand version is an offering of love, aimed at making Baba's teachings available to a wider audience of English speaking devotees. Each chapter will be published online as a PDF and will also be available on Kindle.

***Om Shri Sai Nathaya Namah***

## About the Translation Team

This English translation of the Shri Sai Satcharita has been prepared with deep reverence and devotion. The translation draws from both the Marathi Bhavarth Shri Sai Satcharit and the Hindi Bhavanuvad Shri Sai Satcharit editions of the Shri Sai Satcharita by **Pawar Kaka**.

**Aishwarya Varma** translated from the Marathi Bhavarth Shri Sai Satcharit, while **Anand Koti** referred to the Hindi Bhavanuvad Shri Sai Satcharit version and further purified it with super finishing touches to it.

**Neha Senapati** graciously and meticulously prepared the Hindi Ovis in a fully editable format, enabling a simple working process for Kindle and PDF design. She continues to hold this seva in prayer and gratitude, dedicating her effort at Baba's feet with humility and love.

**Aishwarya Varma** , who since 2023 has been working on the English translation. She says, "Baba's grace is guiding every step, Ovi by Ovi. With each verse, I understood its meaning more deeply. There were moments of pause due to ups and downs in life, yet Baba kept me going and also provided guidance and help every time I felt stuck. It strengthened my faith and again reminded me that I am nobody to do this job, nor the words are mine; it is Baba's work and credit. The experiences during my journey as a volunteer for this work proved to me to obtain Lord Sai's boundless compassion."

**Anita M. Kumar** did the intellectual yet laborious work of proofreading, and she says, "It has turned my doubts into devotion and restlessness into peace. Each page shines with clarity, wisdom, and timeless guidance. I remain grateful for the light it has brought into my life."

**Anand Koti** has designed this E-book and continues the work of it's translation. He believes, "Honestly, this seva of preparing and presenting the English translation of Shri Sai Satcharita has been possible only through Baba's grace. It is entirely Baba's divine Leela that drew me into this sacred task. I sincerely feel unworthy of such responsibility, yet Baba turns the impossible into possible. Nothing happens without Baba's will. He alone is the true doer; I am merely an instrument in His hands. This offering is a humble prayer shaped, guided, and carried by Baba's blessings."

May our beloved Sadguru shower His love and grace upon all who read this sacred work.

Let us unitedly join hands together in uplifting our spiritual life.

***Om Shri Sai Nathaya Namah***

***Om Shri Sai Nathaya Namah***

***Om Shri Ganeshaya Namah***

***Prostrations to Lord Ganesha, Salutations to Goddess  
Saraswati, Prostrations to our Guru, Prostrations to the  
deity of our lineage, Prostrations to Lord Sita  
Ramchandra & prostrations to Sadguru Sainath.***

# Chapter 1

प्रथम कार्यारम्भ स्थिति। होने निर्विघ्न परिसमाप्ति।

ईष्टदेवतानुग्रह प्राप्ति। शिष्ट जन करते मंगल ॥ १ ॥

**Pratham Karyaarambh Sthiti.**

**Hone Nirvighna Parisamaapti.**

**Ishtdevtaanugrah Praapti.**

**Shisht Jan Karte Mangal. ॥ 1 ॥**

Before the inception of any work, scholars and the wise invoke the auspicious and divine blessings of their beloved deities by singing

praises of the lord in the opening verse in order to complete their work successfully II1II

**मंगलाचरण का मुख्य कारण। होने सारे विघ्न निवारण।**

**इष्टार्थ सिद्धि प्रयोजन। अभिवंदन सभी का ॥ २॥**

**Mangalaacharan Ka Mukhya Kaaran.**

**Hone Saare Vighna Nivaaran.**

**Ishtaarth Siddhi Prayojan.**

**Abhivandan Sabhi Ka. ॥ 2 ॥**

‘Mangalacharan’ or ‘Benedictory verse,’ refers to the prayer through which one prostrates and seeks the blessings of all principal deities to accomplish their goal and eliminate all possible hurdles in the path II2II

**प्रथम वंदन गणपति। वक्रतुंड हेरम्ब मूर्ति।**

**चतुर्दश विद्याओं के अधिपति। मंगलाकृति गजमुख ॥ ३॥**

**Pratham Vandan Ganpati.**

**Vakratund Heramb Murti.**

## **Chaturdash Vidyaon Ke Adhipati. Mangalaakriti Gajmukh. ॥ 3 ॥**

First, I prostrate to Lord Ganesha, the lord with a bent trunk, and thus called 'Vakratunda'. He who is the protector of the needy, the master of the 14 vidyas, [namely - four Vedas, six Vedangas, Dharma (righteous duties), Mimansa (interpreting the Vedas and philosophical rationale for observing Vedic rituals), Nyaya (method of logical analysis of truth and reasoning) and 18 Puranas]. He is the lord with an auspicious and pious form and the face of an elephant II3II

**14 worlds** : consists of 7 higher and 7 lower worlds  
 7 higher worlds : Bhuloka, Bhuvarloka, Swarloka, Maharloka, Janloka, Tapaloka, Satyaloka (Brahma loka)

**7 lower worlds** : Atal, Vital, Satal, Rasatal, Talatal, Mahatal, Paatal

उदर में चतुर्दश भुवन समाए। एतद् लंबोदर कहलाए।  
सतेज परशु हाथ में धराए। विघ्न छेदन करने भक्तों के ॥ ४ ॥

**Udar Mein Chaturdash Bhuvan Samaaye.**

**Etad Lambodara Kehlaaye.**

**Satej Parashu Haath Mein Dharaaye.**

**Vighna Chedan Karne Bhakton Ke. ॥ 4 ॥**

**Lambodar** : one having long, big stomach

O lord, you are called Lambodar because all the 14 worlds are within your belly. To him who carries a shining, sharp axe in hand and dispels the calamities in his devotees' lives, first, our prostrations are to you, O Lord Ganpati II4II

हे विघ्नविघातोपशमना। गणनाथ गजानना ।  
प्रसाद पूर्ण करे मेदु चना। साष्टांग नमन करता मैं ॥ ५ ॥

**He Vighnavighatopashmana.**

**Gannath Gajanana.**

**Prasad Poorn Kare Madhuchana.**

## **Saashtaang Naman Karta Main. ॥ 5 ॥**

I prostrate to you by touching 8 parts of body to ground (viz. 2 hands, 2 knees, 2 legs, chest and head) and by completely surrendering onto you O Lord, he who removes all hurdles and calamities from one's life and he who has a face of an elephant. I bow before you and pray to you to shower your grace, so that I can successfully complete my resolution of writing Sai Satcharita  
II5II

तुम ही भक्तों के सहायक भले। विघ्न कुचले जाते तेरे चरणों तले।

तेरी एक ही नजर पड़ते भले। दारिद्र्य उनके भागते दूर ॥ ६ ॥

**Tum Hi Bhakton Ke Sahaayak Bhale.**

**Vighn Kuchale Jaate Tere Charanon Tale.**

**Teri Ek Hi Nazar Padte Bhale.**

**Daaridrya Unke Bhaagte Door. ॥ 6 ॥**

You always help your devotees. All the hurdles get subdued at your feet. By merely a glance of mercy from you, devotees' misfortune vanishes II6II

**आप नैया भवसागर की। ज्ञानज्योत अज्ञानान्धकार की।**

**रिद्धि :सिद्धि सहित आपकी। देख उल्लसित मेरी ओर॥ ७॥**

**Aap Naiya Bhavsagar ki.**

**Gyaan Jyot Agyaan Andhkaar Ki.**

**Riddhi Siddhi Sahit Aapki.**

**Dekh Ullaasit Meri Or. ॥ 7 ॥**

You are like a boat in this worldly sea, a light of knowledge in this dark, ignorant world. Please look at me with exuberance along with your consorts Riddhi (wealth and prosperity) and Siddhi (spiritual powers), so that I will gain joy, momentum and success in my work II7II

**जय :जय देव मूषक वाहन। विघ्न कानन निकंदन।**

**गिरिजानंदन मंगल :वदन । अभिवंदन करता मैं ॥ ८॥**

**Jai Jai Dev Mooshak Vaahan.  
 Vighn Kanan Nikandan.  
 Girija Nandan Mangal Vadan.  
 Abhivandan Karta Main. ॥ 8 ॥**

I bow to you O lord, the one having mouse as his vehicle, the one who destroys the dense jungle of obstacles, who is the son of Goddess Parvati, the one having auspicious and a pious visage II8II

**पाने निर्विघ्न परिसमाप्ति।  
 इस कारण यस कारण यह शिष्टाचार अभिव्यक्ति॥  
 ईष्टद्वंता की नमस्कार कृति ममल हेतु आरंभ किया॥ ९॥  
 Paane Nirvighna Parisamaapti.  
 Is Kaaran Yah Shishtachar Vyakti.  
 Ishtdevta Ki Namaskaar Kriti.  
 Mangal Hetu Aarambh Kiya. ॥ 9 ॥**

For this auspicious work, I have reverentially followed the practice of paying obeisance to our

beloved deities to ensure smooth completion of the undertaken work II9II

के लिए मैंने आदरपूर्वक अनुसरण किया है।  
 साँई आप ही गणपति गजानन। साँई ही कर परशु धारण।  
 करते विघ्न विनाशन। निज व्युत्पत्ति क्यों करूँ ॥ १० ॥

**Ke Liye Maine Aadarpoorvak Anusaran Kiya  
 Hai.**

**Sai Aap Hi Ganpati Gajanan.**

**Sai Hi Kar Parashu Dhaaran.**

**Karte Vighn Vinaashan.**

**Nij Vyutpatti Kyon Karoon. ॥ 10 ॥**

Sai Maharaj himself is Gajanan, Ganpati; he only takes an axe in his hand and destroys all the adversities, he is the reason and cause for creating the Universe (Brahmand) II10II

यही भालचन्द्र गजानन। यही एकदन्त गजकर्ण।  
 यही विकट भग्नरदन। विघ्नारण्य विनाशक यही ॥ ११ ॥

**Yahi Bhalchandra Gajanan.**

**Yahi Ekdant Gajkarna.**

**Yahi Vikat Bhagnaradan.**

**Vighnaranya Vinashak Yahi. || 11 ||**

**Bhalchandra** : The one who has the moon shining beautifully on his forehead.

**Ek Dant** : The one with a single tusk.

**Gajkarna** : The one having like elephant ears.

**Vikat** : Fierce or powerful.

**Bhagnadan** : The one with broken teeth.

**Vighnaranya** : "Vighna" means obstacles, and "Aranya" means forest - a jungle of obstacles.

Lord Gajanan, the one on whose forehead the moon rests, single tusk, ears like an elephant, a fierce from, and broken teeth. Sai himself is Ganesha, who destroys the jungle of adversities  
II11II

हे सर्व मंगल मांगल्यदाया। लंबोदर गणराया।  
अभेद रूप साँई सदया। निजसुख निलय ले जा मुझे ॥ १२ ॥

**He Sarva Mangal Mangalya Daya.**

**Lambodara Ganaraya.**

**Abhed Roop Sai Sadaya.**

**Nijasukh Nilay Le Ja Mujhe ॥ 12 ॥**

**Mangalo ke Mangal** : The Lord of all auspicious and benevolent powers.

**Lambodara** : The one with a large belly

**Abhedroop** : Without any difference, showing that Sai and Ganesha are not separate, but one.

**Sadaya** : Always compassionate, full of kindness and mercy.

**Nija Sukh** : The highest inner joy, the eternal bliss, liberation (moksha).

**Nilaya** : The abode, the divine place.

O Supreme Lord Ganesha, who endows welfare to all, who has a big belly, you and Lord Sai are not different, you are one. Please bestow your grace upon me and guide me toward eternal bliss or liberation II12II

अब नमन करूँ ब्रह्मकुमारी। सरस्वती जो चातुर्य लहरी।  
हंस बनाकर जिह्वा को मेरी। आरुढ़ उस पर होईये ना ॥१३॥

**Ab Naman Karun Brahmakumari.**

**Saraswati Jo Chaturya Lahari.**

**Hans Banakar Jihva Ko Meri.**

**Aarudh Us Par Hoiye Na ॥ 13 ॥**

**Brahmakumari** : Daughter of Brahma, i.e., Goddess Saraswati.

**Chaturya Lahari** : The one whose essence is knowledge/wisdom.

**Jihva** : Tongue.

Now I prostrate to Goddess Saraswati, the daughter of Lord Brahma, the one who is the goddess of wisdom and knowledge. O'mother Saraswati, please lead my speech to divine expression as if you are leading your vehicle, the Swan II13II

शोभती ब्रह्मवीणा जिसके कर। आरक्त कुंकुम कोर भाल पर।

श्वेत वस्त्र धारण कर। कृपा मुझ पर करो ॥ १४ ॥

**Shobhati Brahmaveena Jiske Kar.**

**Arakt Kunkum Kor Bhaal Par.**

**Shwet Vastr Dharan Kar.**

**Kripa Mujh Par Karo ॥ 14 ॥**

Goddess Saraswati, the one who holds a harp producing the transcendental sound in her hand, has a crescent moon made by using vermillion or Kumkum on her forehead, whose vehicle is a swan, the one who is clad in white clothes, please bestow your blessings upon me II14II

यही वाक्देवता जगन्माता। न होते तो यदी इनकी प्रसन्नता।  
कैसे चढ़ेगा सारस्वत हाथा। गाथा रच पाऊँगा मैं कैसे ॥ १५ ॥

**Yahi Vaakdevata Jaganmata.**  
**Na Hote To Yadi Inki Prasannata.**  
**Kaise Chadega Saraswat Haatha.**  
**Gatha Rach Paunga Main Kaise ॥ 15 ॥**

**Vaakdevata** : Vaak (speech, voice, expression, words) Goddess of speech, Saraswati.

**Jaganmata** : Jagat (world/universe) + Mata (mother) Mother of the world.

**Saraswat** : Related to Saraswati; speech, literature, knowledge.

If the goddess of speech, wisdom, knowledge, the goddess of creation of this world, the mother of this world is not pleased, then how will I get literary wisdom? How will I be able to write this scripture? II15II

जगज्जननी यह वेदमाता। विद्या वैभव गुण सरिता।  
साँई समर्थ चरित्रामृता। मेरे द्वारा पिलाओ सभी को ॥ १६ ॥

**Jagajjanani Yah Vedmata.  
Vidya Vaibhav Gun Sarita.  
Sai Samarth Charitramrita.  
Mere Dwara Pilao Sabhi Ko ॥ 16 ॥**

**Vidya Vaibhava** : The wealth or treasure of knowledge.

**Gun Sarita** : A river of virtues (flow of noble qualities).

May the mother of this world, the creator of Vedas, the treasure of knowledge and the river of virtues, the goddess of wisdom, Saraswati, make me an instrument to give the nectar of the divine life history of Lord Sai to everyone II16II

साँई ही भगवती सरस्वती। अंकार वीणा हाथ में धारती।  
निज चरित्र स्वयं ही गाती। करती उद्धार भक्तों का ॥ १७ ॥

**Sai Hi Bhagwati Saraswati.  
Omkar Veena Haath Mein Dharati.  
Nij Charitra Swayam Hi Gati.  
Karti Uddhar Bhakton Ka ॥ 17 ॥**

Lord Sai himself is singing the verses of his own life story for the upliftment of his devotees by becoming one with goddess Saraswati and taking the divine harp in his hands ॥ 17 ॥

**उत्पत्ति स्थिति संहार कर। रज सत्त्व तम गुणाकार।  
ब्रह्मा विष्णु और शंकर। करुँ नमन आपको ॥ १८ ॥  
Utpatti Sthiti Sanhaar Kar.  
Raj Sattva Tam Gunakaar.  
Brahma Vishnu Aur Shankar.  
Karun Naman Aapko ॥ 18 ॥**

Prostrations to Lord Brahma, Vishnu and Mahesh - the creator, sustainer and destroyer of the world, respectively, who manifest and give the 3 gunas (**Sattva** : purity and knowledge, **Raja** :

action and passion, **Tama** : ignorance and inertia)  
a form II18II

हे साईनाथ स्वयंप्रकाश। आप ही हमारे गणाधीश ।  
सावित्रीश या रमेश । अथवा उमेश भी आप ही ॥ १९ ॥

**He Sainath Swayam Prakash.**  
**Aap Hi Hamare Ganadhish.**  
**Savitreesh Ya Ramesh.**  
**Athava Umesh Bhi Aap Hi ॥ 19**

**Savitreesh** : Savitri + Eesh (Brahma).

**Ramesha** : Rama + Eesh (Vishnu).

**Umesha** : Uma + Eesh (Shiva / Mahesh).

O self-luminous Lord Sai, for the ignorant like us,  
you alone are Lord Ganesha, Lord Brahma, Shri  
Vishnu and Lord Shiv Shankar II19II

आप ही हमारे सद्गुरु। आप ही भव नदी के तारु।  
हम भक्त उसके सवारु। भव पार करवाना हमें ॥ २० ॥

**Aap Hi Hamare Sadguru.  
Aap Hi Bhav Nadi Ke Taaru.  
Hum Bhakt Uske Sawaru.  
Bhav Paar Karwana Hume ॥ 20 ॥**

O lord Sainath, you are our supreme Guru (Sadguru), you are our boat in this worldly river, and we, your devotees, are the travelers in it. O Lord Sai, it is you alone who will lead us to the riverbank ॥20॥

**कुछ तो हुए सिवाय। पूर्वजन्म के सुकृतोपाय।  
कैसे लाभे ये पाय। ऐसा ठिकाना हमें ॥ २१ ॥**

**Kuch To Hue Sivay. Poorvjanm Ke Sukritopay.  
Kaise Labhe Ye Pay. Aisa Thikana Hume ॥ 21 ॥**

**Sukrit** : Good deeds, righteous actions, virtuous karma.

How can we attain Lord Sai's feet without having an accumulation of good deeds from past lifetimes? This is our firm conviction II21II

नमन मेरा कुलदेवता को। नारायण आदिनाथ को।

उस क्षीरसागर निवासकर्ता को। दुःखहर्ता सकलों का ॥ २२ ॥

**Naman Mera Kuldevata Ko. Narayan Adinath Ko.**

**Us Ksheer Sagar Nivaskarta Ko.**

**Dukh Harta Sakalon Ka ॥ 22 ॥**

I prostrate by touching 8 body parts to the ground to Lord Narayan, the deity of my lineage, the primary reason for the manifestation of the world, the one who dwells in the ocean of milk, the one who eradicates everyone's misery II22II

परशुराम ने समुद्र हटाया। निर्माण किया भू भाग नया।

'कोंकण' प्रदेश नाम दिया। प्रगटे जहाँ नारायण ॥ २३ ॥

**Parashuram Ne Samudra Hataya.**

**Nirman Kiya Bhu Bhag Naya.**

## **'Konkan' Pradesh Naam Diya.**

### **Pragate Jahan Narayan ॥ 23 ॥**

Out of the ten avatars of Lord Vishnu, Parshuram, the sixth avatar of Lord Vishnu, once pushed back the sea and thus the land created was named as 'Konkan'. Lord Narayan incarnated in Konkan as Lord Parshuram II23II

नियामक रूप से जो जीवों की। सर्वान्तर्यामी नारायण सब की।

दयाभाव से रक्षा करे भक्तों की। उनकी प्रेरणा अधीन मैं ॥ २४ ॥

**Niyamak Roop Se Jo Jeevon Ki.**

**Sarvantaryaami Narayan Sab Ki.**

**Dayabhav Se Raksha Kare Bhakton Ki.**

**Unki Prerna Adheen Main ॥ 24 ॥**

Lord Narayan, who is present in all living and inert, protects all through his gracious and loving glance. I am at the behest of the inspiration given by Lord Narayan, the source behind the laws of the universe II24II

वैसे ही भार्गव ने यज्ञ समापन को। गौड़देशीय जिस महा मुनि को।

लाए उस मूल पुरुष को। आदरपूर्वक नमन यह ॥ २५ ॥

**Waise Hi Bhargav Ne Yagya Samapan Ko.**

**Gauddeshiy Jis Maha Muni Ko.**

**Laye Us Mool Purush Ko.**

**Adarpurvak Naman Yah ॥ 25 ॥**

**Gauḍa Desh :** The Karvar region of Karnataka state

When Bhargava Rishi decided and planned to hold the Yagya ceremony, he called the sage from Karvar in Karnataka state which was then known as Goud province, for performing the rituals and give offerings in Yagya. That sage being the first ancestor of my lineage, I bow before him with honor II25II

अब नमन ऋषिराज को। गोत्रस्वामी भारद्वाज को।

ऋग्वेद शाखा 'शाकल' पूर्वज को। आद्यगौड द्विज :जाति ॥ २६ ॥

**Ab Naman Rishiraj Ko.  
Gotraswami Bharadwaj Ko.  
Rigveda Shakha 'Shakal' Purvaj Ko.  
Adyagaud Dwij Jati || 26 ||**

**Purvaj :** Ancestor, Mool - Purush

I bow before the head of Bharadwaj clan, belonging to the 'Shakal' branch of Rigveda, the first ancestor of the Gowd Saraswat Brahman lineage, king of the Rishis (sages) : Rishi Bharadwaj ||26||

अब नमन करुँ धरामर। ब्राह्मण परब्रह्मावतार।  
पश्चात् याज्ञवल्क्यादि योगिश्चर। भृगु, पराशर, नारद ॥ २७ ॥

**Ab Naman Karun Dharamar.  
Brahman Parabrahmavatar.  
Pashchat Yajnavalkyadi Yogishwar.  
Bhrigu, Parashar, Narad || 27 ||**

**Dharamar :** Dharaa (earth) + Amar (immortal).

Meaning : Deities or those divine beings who became immortal on earth.

Let us pay obeisance to all the immortal deities on the Earth, to all the Brahmins who are considered to be incarnations of the Supreme Lord, then to yogis like Yagyavalkya and Bhrigu, Parashar, Narad Muni II27II

वेदव्यास पराशर। सनक सनंदन सनत्कुमार।  
शुक शौनक सूत्रकार। विश्वामित्र वसिष्ठ ॥ २८ ॥

**Vedavyas Parashar.**  
**Sanak Sanandan Sanatkumaar.**  
**Shuk Shaunak Sutrarakar.**  
**Vishwamitra Vashishtha ॥ 28 ॥**

My obeisance also to Ved Vyas : Son of Parashar Rishi, also to Sanak, Sanandan, Santkumar, the mind - born sons of lord Brahma, Shaunak - the composer of Sutras and Vashistha Rishi II28II

Commentary: Lord Brahma's 4th mind :born son  
is Sanatan (reference, Vaman puran 14/29)

वाल्मीक वामदेव जैमिनि। वैशंपायनादि विद्वन्मणि।  
नौ योगिन्द्रादिक मुनि। लोटगन उनके चरणों में ॥ २९ ॥

**Valmeek Vaamdev Jaimini.**  
**Vaishampayanadi Vidwanmani.**  
**Nau Yogindradik Muni.**  
**Lotangan Unke Charanon Mein ॥ 29 ॥**

**Nine Yogindra :** Kavi, Hari, Antariksh, Prabuddh,  
Pippalaayan, Aavirhotra, Drumil, Chamas and  
Karbhaajan

Salutations to sages like Valmiki, Vamdev, Jaimini  
Vaishampayan. I bow to the feet of nine yogindra  
II29II

Commentary : There are 4 types of Devatas /  
Deities

**Adhishtatri Dev** : Village deity, family deity, Vaastu deity

**Martya Dev** : Deities who have lived in heaven because of their good deeds and then returned to the Earth

**Amartya Dev** : Deities who are immortal viz. Surya, Shakti, Ganesha, Shankar, Vishnu

**Naimityik Dev** : Deities from Indra to Brahma

अब वंदन करुँ संत सज्जन । निवृत्ति ज्ञानेश्वर मुक्ता सोपान ।

एकनाथ स्वामी जनार्दन । तुका कान्हा नरहरि । ३० ।

**Ab Vandan Karun Sant Sajjan. Nivritti**

**Gyaneshwar Mukta Sopan.**

**Eknath Swami Janardan.**

**Tuka Kanha Narhari ॥ 30 ॥**

Salutations to great saints like Nivrutti, Dnyandev, Sopan, Muktabai, Eknath Maharaj and

their Guru Janardan swami, Tukaram, Kanhoba, Narhari II30II

Commentary: Nivrutti, Dnyandev, Sopan, Muktabai were the incarnations of the Supreme Lord born to the same mother. Their names and the order too are indicative and complementary. In this world without Nivrutti (renunciation) you cannot get Gyan (knowledge). Without Gyan, you cannot cross the Sopan (stairway) of bhakti to get Mukta avastha (liberation)

सकलों का नाम निर्देश कर। करते होवे ग्रन्थ विस्तार।

अंततः सभी संतों को नमन कर। आशीर्वचन हेतु प्रार्थना करता ॥ ३१ ॥

**Sakalon Ka Naam Nirदेश Kar.**

**Karte Hove Granth Vistaar.**

**Antatah Sabhi Santon Ko Naman Kar.**

**Aashirvachan Hetu Prarthna Karta ॥ 31 ॥**

Because of the limitations to vastness of the scripture, it is not possible to mention all the

names of those who are venerable, therefore, I bow before all of them and pray for their blessings II31II

करुँ अब वंदन सदाशिव का। पुण्य प्रभाव पितामह का।  
आश्रय लेते बद्रीकेदार का। संसार मिथ्या मानकर ॥ ३२ ॥

**Karun Ab Vandan Sadashiv Ka.**  
**Punya Prabhav Pitamah Ka.**  
**Aashray Lete Badrikedar Ka.**  
**Sansar Mithya Mankar ॥ 32 ॥**

**Pitamah :** Grandfather

**Mithya :** Futile, meaningless

My virtuous grandfather named Sadashiv, went and settled at the places of pilgrimage; Badrinath and Kedarnath, because he perceived the materialistic world futile and unfit. I bow to him II32II

पुनश्च वंदूं मम पिता। सदाशिव की आराधना सदा।  
कंठ में रुद्राक्ष धारण करता। आराध्य देवता शिव जिनका ॥ ३३ ॥

**Punashcha Vandun Mam Pita.  
Sadashiv Ki Aradhana Sada.  
Kanth Mein Rudraksh Dharan Karta.  
Aaradhya Devata Shiv Jinka ॥ 33 ॥**

Now I bow before my father. He always worshipped Lord Shankar and wore a necklace of Rudraksha. Lord Shiva was his beloved deity  
II33II

वंदूं मम जननी को। पाला :पोसा जिसने मुझ को।  
त्यज कर सुख भोगों को। उपकार कितने स्मरण करूं ॥ ३४ ॥

**Vandun Mam Janani Ko.  
Paala Posa Jisne Mujh Ko.  
Tyaj Kar Sukh Bhogon Ko.  
Upkar Kitne Smaran Karun ॥ 34 ॥**

After him, I bow before my birth-giver, my mother who has nurtured and taken care of me, who tirelessly worked for me day and night. Will I be able to even count her numerous efforts?  
II34II

गई छोड़ कर बचपन में। कष्ट पूर्वक संभाला काकी ने।  
रखता मस्तक उनके चरणों में। हरिस्मरण निरत जो ॥ ३५ ॥

**Gayi Chhod Kar Bachpan Mein.  
Kasht Purvak Sambhala Kaki Ne.  
Rakhta Mastak Unke Charon Mein.  
Harismaran Nirat Jo ॥ 35 ॥**

She left for the heavenly abode when I was a child, so my paternal aunt brought me up. She was always engrossed in the worship and devotion of the lotus feet of the Lord. I bow at her feet II35II

सब में ज्येष्ठ जो भ्राता। अनुपम उनकी सहोदरता।  
मुझ पर जीव प्राण निछावर करता। नत मस्तक उनके चरणों में ॥ ३६ ॥

**Sab Mein Jyeshth Jo Bhrata.  
Anupam Unki Sahodarta.  
Mujh Par Jeev Praan Nichhavar Karta.  
Nat Mastak Unke Charon Mein ॥ 36 ॥**

I bow to the feet of my elder brother who loved me unconditionally and was always ready to do anything and go to any extent to ensure my comfort ॥36॥

**अब नमन करूँ श्रोताजन। याचता आपके एकाग्र मन।  
आपके रहते अनवधान। समाधान मुझे कैसे ॥ ३७ ॥**

**Ab Naman Karun Shrotajan.  
Yachata Aapke Ekagr Man.  
Aapke Rahte Anavdhan.  
Samadhan Mujhe Kaise ॥ 37 ॥**

**Anavdhan** : An (without / not) + Avadhan (attention, focus, concentration)

Meaning : lack of attention, unfocused, careless, distracted state of mind.

Now I bow to you listeners and request you to concentrate and focus, because if you are inattentive, then how will I experience fulfilment in my narration? II37II

जब :जब श्रोता गुणज्ञ चतुर। कथा श्रवणार्थ अति आतुर।

तब :तब वक्ता उत्तरोत्तर । प्रसन्नांतर उल्लसित ॥ ३८ ॥

**Jab Jab Shrota Gunjna Chatur.**

**Katha Shravanarth Ati Atur.**

**Tab Tab Vakta Uttarottar.**

**Prasannantar Ullasit ॥ 38 ॥**

When the listeners are virtuous, clever and keen to listen to the stories, the orator in turn feels more enthusiastic and encouraged II38II

जब आप ही हो अनवधान। तब क्या है कथा का प्रयोजन ।

इसी कारण करूँ साष्टांग वंदन । सुनिये प्रसन्न मन होकर ॥ ३९ ॥

**Jab Aap Hi Ho Anavdhan.  
Tab Kya Hai Katha Ka Prayojan.  
Isi Karan Karun Sashtaang Vandan.  
Sunie Prasann Man Hokaar ॥ 39 ॥**

If your attention wavers, then what is the purpose of this narration? Therefore, I humbly bow to all the listeners and request them to hear the stories with a joyous heart ॥39॥

**नहीं मुझे व्युत्पत्ति ज्ञान। नहीं किया ग्रन्थ पारायण।  
नहीं हुआ सत्कथा श्रवण। यह सब आप जानते ॥ ४० ॥  
Nahin Mujhe Vyutpatti Gyaan.  
Nahin Kiya Granth Parayan.  
Nahin Hua Satkatha Shravan.  
Yah Sab Aap Jaante ॥ 40 ॥**

**Vyutpatti Gyaan** : Vyutpatti + Gyaan. Knowledge that is acquired, learned, studied, knowledge obtained through effort and learning.

I have not acquired the knowledge of Dharma shastras, Ved-Vedangas. I have not gained any knowledge. I have never revised any scriptures nor heard any spiritual stories. O Lord Sainath, thus, I am unenlightened, as you already know II40II

अपने अवगुण मैं जानता। मैं जानता अपनी हीनता।  
पूरी करने गुरु आज्ञा। ग्रन्थ रचना मेरा प्रयास ॥ ४१ ॥

**Apne Avagun Main Jaanta.  
Main Jaanta Apni Heenta.  
Poori Karne Guru Aagya.  
Granth Rachna Mera Prayas ॥ 41 ॥**

I am well aware of my shortcomings and limitations. I am unworthy of composing a scripture, but to follow my Guru's words and to compile my Guru's pearls of wisdom, I am attempting to write this scripture II41II

कहता मुझ से मेरा ही मन । कि मैं आपके समक्ष तृण समान।

**फिर भी लीजिये मुझे शरण। मुझ पर कृपा करें ॥ ४२ ॥**

**Kahta Mujh Se Mera Hi Man.**

**Ki Main Aapke Samaksh Trin Samaan.**

**Phir Bhi Lijiye Mujhe Sharan.**

**Mujh Par Kripa Karen ॥ 42 ॥**

My conscience is telling me that I am equal to a stem of hay in front of you. Please have mercy on me and take me under your shelter of grace II42II

**अब करुँ मैं सद्गुरु स्मरण। प्रेम से वंदूँ उनके चरण।**

**काया वाचा मन से जाऊँ शरण। बुद्धि स्फुरण दाता वे ही ॥ ४३ ॥**

**Ab Karun Main Sadguru Smaran.**

**Prem Se Vandun Unke Charan.**

**Kaya Vacha Man Se Jaun Sharan.**

**Buddhi Sphuran Daata Ve Hi ॥ 43 ॥**

**Buddhi Sphuran Daata :** Buddhi (intellect) + Sphuran (illumination, spontaneous awakening, inner spark) + Daata (giver).

Now I remember my Sadguru and venerate him with love. I surrender to him with my body, speech and mind. Lord Sai is the one who will give me inspiration and give enthusiasm to my intellect II43II

पंगत में बैठते करने भोजन। अंतिम कौर रखते मिष्ठान्न।  
वैसा ही सुग्रास गुरु वन्दन । ग्रहण कर नमन पूर्ण करें ॥ ४४ ॥

**Pangat Mein Baithte Karne Bhojan.**  
**Antim Kaur Rakhte Mishtann.**  
**Waisa Hi Sugraas Guru Vandan.**  
**Grahan Kar Naman Poorn Karen ॥ 44 ॥**

As one reserves the sweet in his plate to end a meal, similarly I will venerate my Sadguru as a sweet ending to all venerations II44II

ॐ नमो सद्गुरुराय। चराचर के विश्रामदाय।  
सकल विश्व का अधिष्ठालय। होता सदा तू ही एक ॥ ४५ ॥  
**Om Namo Sadgururaya.**

**Charachar Ke Vishramday.  
Sakal Vishva Ka Adhishtaalay.  
Hota Sada Tu Hi Ek ॥ 45 ॥**

**Charachar** : Char (moving, living) + Achar (non-moving, non-living)

Prostrations to my Sadguru, who is like the cosmic sound 'Aum'. O Lord Sai, you are immortal and the consciousness in all. You are the ultimate abode of rest for all movable, immovable, living and non-living. You are the permanent and final destination of all II45II

पृथ्वी सप्तद्वीप नवखंड। सप्तस्वर्ग पाताल अखंड।  
इसमें प्रसवे जो हिरण्यगर्भाण्ड। प्रसिद्ध ब्रह्माण्ड वही ॥ ४६ ॥

**Prithvi Saptadweep Navkhand.  
Saptaswarg Patal Akhand.  
Ismein Prasave Jo Hiranyagarbhand.  
Prasiddh Brahmand Wahi ॥ 46 ॥**

**Saptadweep** : Seven islands : Jambu, Kush, Plaksha, Shalmali, Krouncha, Shaak and Pushkar

**Saptaswarg & Saptapatal** : Seven higher and seven lower worlds (refer Chapter 1, verse 4)

**Hiranyagarbhand** : Hiranya (golden) + Garbha (womb) + Anda (cosmic egg) : the cosmic golden womb, i.e., the Brahmanda (Universe)

When the process of creation of universe starts, first of all, 7 islands, 9 continents, Earth, 7 higher worlds, 7 lower worlds are formed. This entire expansion process is completed with creation of the golden womb (Hiranyagarbha) which means 'Universe' II46II

जन्म जिससे ब्रह्माण्ड का। 'अव्यक्त' व 'माया' नाम जिसका।

माया के भी उस पार ठाया। वास सद्गुराय का ॥४७॥

**Janm Jisse Brahmand Ka.**

**'Avyakt' V 'Maya' Naam Jiska.**

**Maya Ke Bhi Us Paar Thaya.**

**Vaas Sadgururaya Ka ॥ 47 ॥**

**Avyakt** : That which cannot be manifested; Brahman and Maya.

**Maya** : The self-existent creative power of God, the divine Shakti of the Supreme

The universe is created by the union of consciousness (Brahma) and god's power of creation (maya). Beyond this maya, is the permanent abode of Sadguru. Sadguru transcends illusion and also the process of universe creation. Only the creator of the universe can reside in such a state of 'thoughtless consciousness'. He is Mahavishnu. That means Lord Sai himself is Mahavishnu II47II

वर्णन करने महिमा उसकी। वेद शास्त्रों ने भी राह धरी मौन की।

वहाँ युक्ति : जुक्ति के प्रमाणों की। बुद्धि ना चले ॥ ४८ ॥

**Varnan Karne Mahima Uski.  
Ved Shastron Ne Bhi Raah Dhari Maun Ki.  
Wahan Yukti Jukti Ke Pramanon Ki.  
Buddhi Na Chale ॥ 48 ॥**

Sadguru's glory is indescribable. Even the Vedas and Shastras have failed to fully describe it. Therefore, attempts to comprehend it through logic, reasoning and arguments are futile ॥48॥

जो :जो उपमा तुझे बिरदावें। वह तो है तू ही स्वभावे।  
जो कुछ भी दृष्टि में आवे। वह नटते आप ही स्वयं ॥ ४९ ॥

**Jo Jo Upma Tujhe Birdaave.  
Wah To Hai Tu Hi Swabave.  
Jo Kuch Bhi Drishti Mein Aave.  
Wah Natte Aap Hi Swayam ॥ 49 ॥**

The things with which I try to correlate your attributes O Lord Sai, are none other than your own forms. In fact, the qualities they possess are

taken from you alone. You pervade in everything that we see II49II

ऐसे हैं श्रीसाईनाथ। करुणार्णव सदगुरु समर्थ।

स्वसंवेद्य सर्वातीत । अनाद्यनंत तुम्हें नमन ॥ ५० ॥

**Aise Hain Shree Sainath.**

**Karunarnav Sadguru Samarth.**

**Swasamvedya Sarvatit.**

**Anadyanant Tumhein Naman ॥ 50 ॥**

**Karunarnav** : Karuna (grace) + Arnav (ocean)  
Ocean of grace

To the all witnessing, omnipresent Shri Sainath, you are the ocean of grace; no one else but only you can truly comprehend yourself. You are beyond all limitations of living and non-living, you live even beyond this universe, you are without a beginning or end. Thus, you are eternal. I prostrate before you II50II

प्रणाम तुम्हें सर्वोत्तमा। नित्यानन्द पूर्णकामा ।  
स्वयंप्रकाशा मंगलधामा। आत्माराम गुरुवर्य ॥५१॥

**Pranam Tumhe Sarvottamaa.**  
**Nityaananda Purnakama.**  
**Svayamprakashaa Mangaladhama.**  
**Atmarama Guruvarya. ||51||**

**Sarvottama** : Sarva (all) + Uttama (highest/best)  
the most excellent, the best among all

**Nityaananda** : Nitya (eternal/always) + Ananda  
(bliss/joy) eternal bliss, forever full of joy

O'Supreme Lord Sainath, the one who is like absolute and permanent bliss that never fades, the one whose desires are fulfilled, the one who is self-luminous with radiance and knowledge, the one who is beyond maya (illusion). To him who is the pure and ultimate destination of all, who is omnipresent, at your feet O'Guru, I bow II51II

करने जाते तेरा स्तवन। वेदश्रुति भी धरती मौन।

**वहाँ मेरा कौनसा ज्ञान। तेरा आकलन कर पाता ॥ ५२ ॥**

**Karne Jate Tera Stavan.**

**Vedashruti Bhi Dharti Maun.**

**Wahan Mera Kaunsa Gyan.**

**Tera Akalan Kar Pata. ॥ 52 ॥**

The Vedas and Shastras are also incompetent in describing you and singing your praise. Then, how can my limited knowledge suffice in order to comprehend your nature which is beyond the expression of words? II52II

**जय :जय सद्गुरु करुणाकार। जय :जय विहारी गोदावरी तीर।**

**जय :जय ब्रह्मेश रमावर। दत्तावतार नमन आपको ॥ ५३ ॥**

**Jai Jai Sadguru Karunakar.**

**Jai Jai Bihari Godavari Teer.**

**Jai Jai Brahmesh Ramavar.**

**Dattavatar Naman Aapko. ॥ 53 ॥**

**Karunakar** : Karuna (compassion) + akar (abode/ storehouse) the abode of compassion

**Brahmesh** : Brahma (creator) + esh (lord) the Lord of Brahma

**Ramavar** : Rama (Lakshmi) + var (lord/husband) the Lord of Lakshmi, i.e., Vishnu

O'Sai, the lord of compassion, you are the incarnation of Lord Dattatreya, the unified form of trinity : Brahma, Vishnu and Mahesh, residing on the banks of Godavari River. Prostrations to you II53II

ब्रह्मा का जो ब्रह्मपन। वह नहीं सद्गुरु बिन।  
कर न्यौछावर पंचप्राण। अनन्य शरण जाँँ ॥ ५४ ॥

**Brahmaa Ka Jo Brahmapan.**  
**Vah Nahin Sadguru Bin.**  
**Kar Nyauchhavar Panchpran.**  
**Ananya Sharan Jaayen. ॥ 54 ॥**

5 vital forces/prana in the body (panch prana) :  
Prana, Apaana, Vyaana, Udaana, Samaana

**Prana** : This vayu functions between the throat and the diaphragm. Respiration and pumping of heart are controlled by it

**Apaana** : Situated between the naval and the perineum, it is responsible for elimination of the waste from the body

**Vyaana** : It pervades the entire body and provides nutrients to the cells. It is like a dynamic reserve of energy

**Udaana** : Pervades the area of throat, face and head region. It is responsible for all the sensory organs and functioning of the brain

**Samaana** : It operates between the naval and the diaphragm. It governs the digestive organs and digestion

Even the power of governance bestowed upon Lord Brahma was not without the grace of

Sadguru. Hence, we must venerate to our Sadguru with all 5 of our vital forces, which means we must completely surrender ourselves to him II54II

करें शीश से अभिवंदन। वैसे ही हाथों से चरण संवाहन।  
नयनों से निरखें वदन। घ्राण से अवघ्राणन तीर्थों का ॥ ५५ ॥

**Karen Sheesh Se Abhivandan.**

**Vaise Hi Haathon Se Charan Sanvaahan.**

**Nayanon se Nirakhen Vadan.**

**Ghraan Se Avaghraaṇan Teerthon Ka. ॥ 55 ॥**

**Charan-Sanvaahan** : charan (feet) + sanvaahan (pressing/massaging) the act of pressing or massaging someone's feet with hands

**Ghraan** : naasika/naak (nose) the sense of smell

**Avaghraaṇan** : ava + ghraaṇ (to smell) the act of smelling something through the nose

We must pay obeisance to Baba by putting our head onto his feet, serve him by gently pressing him arms and legs, we must always remember him. May the fragrance of Lord Sai's teerth (sacred water used to wash his feet) always linger in our nose. To summarise, our sense organs must always experience Baba II55II

**साँईगुणों की महिमा का करें श्रवण। मन में साँई मूर्ति का ध्यान।**

**चित्त में अखण्ड साँई चिन्तन। टूटते संसार बंधन सारे ॥ ५६ ॥**

**Saigunon Ki Mahima Ka Karen Shravan.**

**Man Mein Sai Moorti Ka Dhyaan.**

**Chitt Mein Akhand Sai Chintan.**

**Tootte Sansaar Bandhan Saare. ॥ 56 ॥**

We must continue to hear the stories which describe the holy and divine qualities of Lord Sai and his Leelas (divine actions or miracles). By ever remembering Lord Sai in our hearts, we must contemplate upon him at all times, so that

all the bondages of this worldly life break free  
II56II

तन :मन :धन सर्वभाव से। सद्गुरु चरणों में समर्पित करने से।

आयु बिताएँ अखंडता से। गुरु सेवा हेतु ॥ ५७॥

**Tan Man Dhan Sarvabhaav Se.**

**Sadguru Charanon Mein Samarpit Karne Se.**

**Aayu Bitaaen Akhandata Se.**

**Guru Seva Hetu. ॥ 57 ॥**

**Sarvabhaav Se** : sarva (all) + bhaav (attitudes/ feelings) – with all feelings, with complete devotion

(अष्टभाव सहित : including all eight devotional feelings)

We must completely surrender with our body, mind and wealth at our Sadguru's feet, and use our life to serve him, making this the primary aim of our life II57II

गुरु नाम तथा गुरु संग वास। गुरु कृपा तथा गुरु चरण पायस।

गुरु मंत्र तथा गुरु गृह वास। महत्प्रयास से प्राप्ति यह ॥ ५८ ॥

**Guru Naam Tathaa Guru Sang Vaas.**

**Guru Kripaa Tathaa Guru Charan Paayas.**

**Guru Mantra Tathaa Guru Grih Vaas.**

**Mahatprayaas Se Praapti Yeh. ॥ 58 ॥**

Constant remembrance of Guru's name, association with Guru, receiving his grace, consuming the nectar of the sacred water (teerth) used to wash his feet, being able to constantly repeat the mantra given by the Guru, residing in the Guru's house, are all obtained through great effort II58II

इनके पेट में प्रचण्ड शक्ति। चढ़ाते कसौटी पर अनन्य भक्ति।

भक्त को मोक्ष द्वार लेकर जाती। लोट देते अनायास ॥ ५९ ॥

**Inke Pet Mein Prachand Shakti.**

**Chadhate Kasauti Par Ananya Bhakti.**

**Bhakt Ko Moksh Dwaar Lekar Jaati.**

**Lot Dete Anaayaas. ॥ 59 ॥**

Sadguru has the greatest power. When a devotee becomes fully and truly devoted, and passes the test of devotion, the Sadguru leads him to the threshold of liberation, without the devotee even being aware of it II59II

गुरु संगति गंगाजल। धोए मल बनाए निर्मल।

मन समान दूजा कौन चंचल। निश्चल बनावे हरिचरणों में ॥ ६० ॥

**Guru Sangati Gangaajal.**

**Dhoe Mal Banaaye Nirmal.**

**Man Samaan Dooja Kaun Chanchal.**

**Nishchal Banaave Haricharanon Mein. ॥ 60 ॥**

Association with Sadguru is as pure as the water of the holy River Ganga. His association cleanses the impurities in our mind and purifies us. There is nothing more wavering and unstable than our mind in this world. The Grace of the Guru stabilises it and strengthens our faith in the Lord II60II

हमारे वेद शास्त्र पुराण। सारे श्रीगुरु चरण सेवन।  
हमारे योग याग तप साधन। लोटांगन गुरुचरणों में ॥ ६१ ॥

**Hamaare Ved Shaastra Puraan.**  
**Saare Shri Guru Charan Sevan.**  
**Hamaare Yog Yaag Tap Saadhan.**  
**Lotaangan Gurucharanon Mein. ॥ 61 ॥**

Serving at the feet of our Sadguru is our only way of getting knowledge of the Vedas, Shastras and Puranas; and prostrating at his feet is only our means of devotion like Yog, meditation and penance in order to establish and affirm connection with Lord Sai II61II

श्रीसद्गुरु नाम पवित्र। यही हमारे वेद शास्त्र।  
"साँई समर्थ" हमारा मन्त्र। यंत्र :तंत्र भी वही एक ॥ ६२ ॥

**Shri Sadguru Naam Pavitra.**  
**Yahi Hamaare Ved Shaastr.**  
**"Sai Samarth" Hamaara Mantra.**  
**Yantra Tantra Bhi Vahi Ek. ॥ 62 ॥**

**Mantra** – words/sounds (with hidden spiritual power) a sacred sound with deep spiritual energy

**Yantra** – a diagram/figure (that holds spiritual power) a spiritual geometric design used for worship or meditation

**Tantra** – a method/technique done by hand (without using mantra) a ritual practice or procedure carried out through actions alone

Constantly remembering and chanting the sacred name of our Sadguru is Vedas and Shastras for us. Sai Samarth is only our mantra, yantra (a figure having spiritual power) and tantra (ritual performed by hands) II62II

'ब्रह्म सत्य' यही निज प्रतीति।

'जगन्मिथ्या' यह नित्य जाग्रति ।

ऐसी ही परमात्म प्राप्ति की स्थिति।

साँईं अर्पण करते निज भक्तों को ॥ ६३ ॥

**‘Brahma Satya’ Yahi Nij Prateeti.  
‘Jaganmithyaa’ Yeh Nitya Jaagrati.  
Aisi Hi Paramaatma Praapti ki Sthiti.  
Sai Arpan Karte Nij Bhakton Ko. ॥ 63 ॥**

**Brahma-Satya** : Brahma (the supreme, all-pervading reality) + satya (truth) the understanding that Brahman alone is the one eternal truth in this world; nothing else truly exists.

**Jagat-Mithyaa** : Jagat (world) + mithya (false/insubstantial) the world is not absolutely real; it is transient and without true essence.

**Paramaatma praapti** : paramaatma (Supreme God) + praapti (attainment) attaining the Supreme Being.

Attaining God means realising that in this world, there exists only one supreme truth i.e., Brahma (supreme consciousness), everyone and everything that we can see and perceive is nothing but

Brahma. All things in this world and their manifested forms are illusionary. That which we perceive as real, is in truth, a delusion; and the only reality is the Absolute Brahma. The meaning of attaining God is realising and experiencing this, and as a result, seeing God in all the living and non-living things around us. Lord Sai bestows this 'realised state' to his devotees because of their true devotion II63II

परमात्म सुख परमात्म प्राप्ति। ब्रह्मानन्द स्वरूप स्थिति।

आदि सभी शब्दजाल की गुत्थी। आनंद वृत्ति चाहिये केवल ॥ ६४ ॥

**Paramaatma Sukh Paramaatma Praapti.**

**Brahmaanand Swaroop Sthiti.**

**Aadi Sabhi Shabdajaal Ki Gutthi.**

**Anand Vritti Chaahiye Keval. ॥ 64 ॥**

**Paramaatma sukh** : param (supreme) + atma (self/soul) + sukh (joy/bliss) the highest, eternal, everlasting joy (not the temporary, illusion :like pleasures of the material world)

**Paramaatma praapti** : paramaatma (Supreme God) + praapti (attainment) attaining the Supreme Lord

**Brahmaanand swaroop sthiti** : Brahma (supreme reality) + Anand (bliss) + swaroop (true nature) + sthiti (state) remaining established in one's true blissful nature as Brahman

Permanent bliss (Parmatma sukh) is not short lived like the happiness derived from the materialistic world,

Attaining or realising God (Paramatma Prapti),

When a devotee reaches the final step of the Navavidha bhakti (9 ways of devotion), he merges his existence with that of God and unifies with him. In this state, there is no distinction between the lord and his devotee. The devotee's soul and the Supreme God's soul are experienced as one.

All these terms are difficult to understand, and thus, they appear as tangled words. We must be engrossed in constant remembrance of our Guru, and the instinct to feel the joy of devotion must be ingrained within us II64II

जिसने धार ली यही एक वृत्ति। सदा सर्वदा यही एक स्थिति।

चित्त में समाधान सुख :शांति। परम प्राप्ति वह यही ॥ ६५ ॥

**Jisne Dhaar Li Yah Ek Vritti.**

**Sadaa Sarvadaa Yah Ek Sthiti.**

**Chitt Mein Samaadhaan Sukh Shaanti.**

**Param Praapti Vah Yah. ॥ 65 ॥**

According to the previous verse, everyone living in this material world must in still and maintain the above mentioned instinct and this perspective in them of viewing the world, to live a happy and peaceful life. This is the prime goal II65II

साँई आनंद वृत्ति की खान। होने पर भक्त भाग्यवान।

**परमानन्द की नहीं कमी जान। परिपूर्ण सागर सम सदा ॥ ६६ ॥**

**Sai Anand Vritti Ki Khaan.**

**Hone Par Bhakt Bhaagyavaan.**

**Paramaanand Ki Nahin Kami Jaan.**

**Paripoorn Saagar Sam Sadaa. ॥ 66 ॥**

Lord Sai is the source of energy for living a happy life. Through his conduct, and by living with control over material needs, without giving undue importance to bodily attributes, he taught his devotees how to lead a happy life. Lord Sainath is a treasure of teachings that make happy living a permanence. If the devotee is fortunate and lives his life by following the path shown by Baba, then the devotee will be definitely showered with supreme bliss. Lord Sai is like an ocean of contentment II66II

**शिव :शक्ति पुरुष :प्रकृति। प्राण :गति दीप :दीप्ति।**

**यह शुद्ध ब्रह्म चैतन्य विकृति। एकता कल्पते द्वैत भासे । ६७ ॥**

**Shiv-Shakti Purush-Prakriti.**  
**Praan-Gati Deep-Deepti.**  
**Yah Shuddh Brahma Chaitanya Vikriti.**  
**Ekataa Kalpate Dvait Bhaase. || 67 ||**

**Shiva-Shakti** : Shiva (pure consciousness) + Shakti (primordial energy)

**Purush-Prakriti** : purush (Brahman, the Supreme Being) + prakriti (maya/nature)

**Praana** : chaitanya (life :force), the energising, enlivening power

**Gati** : the movement/activity that happens in the body when consciousness (shakti) begins to act; the tendency toward action

**Deep** : diya (oil lamp)

**Deepti** : the light that comes from the diya

**Shuddh Brahma Chaitanya Vikriti** : shuddh (pure) + brahma (Omkar, Prana, the Supreme) + chaitanya (life-force) + vikriti (visible manifestation/form)

The perceivable form of Paramatma or the supreme consciousness i.e., God, is the soul inside all living and inert components of the universe. Purush and Prakriti ('Pure consciousness : Brahma' and 'Power of creation : Maya') are the same. Prakriti is the manifested form of the supreme consciousness.

Prana is Chaitanya (life force) and its manifested form is prakriti's creation.

The flame, radiance and the light emanating from a lamp are the lamp's visible forms.

Above mentioned examples complement each other. Out of the two components, if the

existence of even one vanishes, the other vanishes too.

If the Chaitanya (life force) vanishes, then the body movement stops. Likewise, there is no light in the absence of a lamp. If Purush had not existed, then Prakriti would not have been formed. This means that all these pairs are not different from each other, there is no duality between them II67II

**‘एकाकि न रमे’ यह श्रुति। ‘बहुस्याम्’ ऐसी प्रीति।**

**प्रिय एक दूजे की संगति। पुनः मिलते एकत्व में ॥ ६८ ॥**

**‘Ekaaki Na Rame’ Yeh Shruti.**

**‘Bahusyaam’ Aisi Preeti.**

**Priya Ek Dooje ki Sangati.**

**Punah Milte Ekatva Mein. ॥ 68 ॥**

God has numerous forms of existence. Manifesting in different forms is his nature, and he likes that. In this laboratory of Prakriti, Lord

performs various experiments and he likes to manifest in different forms. When it's time to give up his physical bodily form, he merges into his original form. Thus eventually, all his forms get unified into one original form II68II

**शुद्ध ब्रह्म रूप जो स्थिति। वहाँ ना पुरुष ना प्रकृति।**

**दिनमणि की जहाँ बसती। दिवस अथवा रात्रि कैसी वहाँ ॥ ६९ ॥**

**Shuddh Brahma Roop Jo Sthiti.**

**Wahaan Naa Purush Naa Prakriti.**

**Dinmani Ki Jahaan Basti.**

**Divas Athavaa Raatri Kaisi Wahaan. ॥ 69 ॥**

This unified form which is the pure consciousness (Brahma), is the state of 'absolute silence' or 'thoughtless consciousness'. It has no form, qualities or any shape. When this state is achieved, there remains no duality between 'with form' and 'formless'. Principle of unity is the eternal supreme consciousness (Paramatma). There is no Brahma or Maya element remaining

at this level. All these physical/visible forms get merged into invisible higher level or state called self-consciousness (Atmatatva)

Near the Sun, the day and night do not appear separate because the Sun neither rises nor sets. Thus, these two phenomena do not occur there  
II69II

गुणातीत मूल निर्गुण। भक्त कल्याण हेतु सगुण।  
वही यह साँई विमल गुण। अनन्य शरण उनकी ॥७०॥

**Gunaatit Mool Nirgun.**  
**Bhakt Kalyaan Hetu Sagun.**  
**Wahi Yeh Sai Vimal Gun.**  
**Ananya Sharan Unki. ॥ 70 ॥**

**Vimal Gun** : vimal (pure/spotless) + gun (quality/virtue) the highest, purest quality

Lord Sai is originally formless and transcendental of 3 gunas/ attributes of maya (Sattva, Raja,

Tama). He is beyond the realm of Prakriti and the universe. Just for the upliftment and ultimate welfare of his devotees, he assumes a form. Lord Sai is free from all impurities. I am fully surrendered to him II70II

शरण गए जो श्री साँई समर्थ के। चुकवाए उन्होंने अनर्थ बहुतों के।

एतद् मैं निज स्वार्थ से उनके । चरणों में शीश नवाऊँ ॥ ७१ ॥

**Sharan Gaye Jo Shri Sai Samarth Ke.  
Chukvaaye Unhone Anarth Bahuton Ke.  
Etad Main Nij Swarth Se Unke.  
Charanon Mein Sheesh Navaon. ॥ 71 ॥**

All those who surrendered to Baba with full faith, have averted many disasters in their lives. Therefore, for my own selfish purpose, I bow at his feet II71II

तत्त्व दृष्टि से जो तुले निराला। भक्ति सुखार्थ रहे जो विगला।  
करे देव भक्तों की लीला। उसे प्रेमपूर्वक करूँ प्रणिपात ॥ ७२ ॥

**Tattva Drishti Se Jo Tule Niraala.**

**Bhakti Sukhaarth Rahe Jo Vigla.**

**Kare Dev Bhakton Ki Leela.**

**Use Premapurvak Karoon Pranipaat. || 72 ||**

**Tule** : comparison, weighing, or measuring

**Pranipaat** : praṇam (bowing) + paat (falling down/laying down) respectful bowing, prostration, offering salutations

**Vigla** : vibhakta/prthak : separated, apart, distinct

Lord Sai is unparalleled; he cannot be compared. He is one of a kind. He transcends the gunas, he is distinct and unique, but he has incarnated on the Earth for the sake of his devotees. In spite of being God himself, he considers himself to be a devotee of God and calls himself a mere 'Fakir'. My prostrations full of love to Lord Sai ||72||

जो सभी जीवों का चित्कला। संवित्स्फूरणा से जो अधिष्ठित भला।  
जो जड़ चैतन्य में आकारित भला। प्रणिपात उसे प्रेमपूर्वक ॥ ७३ ॥

**Jo Sabhi Jeevon Ka Chitkalaa.**  
**Sanvitsphooranaa Se Jo Adhishtit Bhala.**  
**Jo Jad Chaitanya Mein Aakaarit Bhala.**  
**Pranipat Use Premapurvak. ॥ 73 ॥**

**Chitkalaa** : chit/chaitanya (consciousness) +  
kalaa (power/energy)

**Sanvitsphuranaa** : sanvit (pure knowledge/  
awareness) + sphuranaa (emergence/flash)

**Jad Chaitanya** : jada (inert/without awareness) +  
chaitanya (conscious, living)

Lord Sai is the life force or consciousness (Chaitanya) in all beings, he is the source of eternal knowledge, he has manifested in a visible form inside all living and non-living beings. To that

Lord Sai, my humble and respectful veneration  
II73II

तुम ही मेरी परम गति। तुम ही मेरी विश्रांति।  
दूर करें मुझ आर्त की विपत्ति। सुखमूर्ति गुरुराय ॥७४॥

**Tum Hi Meri Param Gati.**

**Tum Hi Meri Vishraanti.**

**Door Karen Muj Aart Ki Vipatti.**

**Sukhamoorti Gururaay. ॥ 74 ॥**

**Paramagati** : parama (supreme) + gati (destination/movement) – the final place, the ultimate home, the last destination of the soul's journey

**Vishraanti** : vishrama (rest) + sthiti (state) – the state where all movement stops; merging oneself into Sai Baba's divine existence and resting in the form of God

O Lord Sai, you are only my ultimate destination, you are only the resting place of my soul, you are

the end of all my distress and miseries. You are the giver of true happiness; you are God and our Guru II74II

अब इस नमन के अंत में। बसते भगवान् सबके अंतर में।  
जीव मात्र को वंदन करूँ मैं। आश्रय में लीजिये मुझे ॥ ७५ ॥

**Ab Is Naman Ke Ant Mein.  
Baste Bhagwaan Sabke Antar Mein.  
Jeev Maatra Ko Vandan Karun Main.  
Aashray Mein Leejie Mujhe. ॥ 75 ॥**

At the end of my obeisance to all, I bow to the God residing in all beings and to all living beings who make me experience and corroborate the presence of God in all creatures. Please accept me, support me and bless my work of writing the scripture 'Shri Sai Satcharita' II75II

करूँ नमन सकल भूत मात्र को। जिससे सुख होता विश्वभर्ता को।  
वह विश्वंभर अंतर्बाह्यतत्त्व को। जो एकात्म अभेदरूप ॥ ७६ ॥

**Karun Naman Sakal Bhoot Maatra Ko.  
 Jisse Sukh Hota Vishvabharta Ko.  
 Vah Vishvambhar Antarbahyatatva Ko.  
 Jo Ekatma Abhedroop. ॥ 76 ॥**

**Vishvambhara** : vishva (world/universe) + bhara (one who sustains/fills) – all pervading, the one who is present everywhere in the entire universe

Venerations to all beings, which ultimately reaches the nurturer of the world; Lord Sai. This also pleases the Lord. He pervades inside all in the form of consciousness. This godly principle of consciousness is one and the same in all without any distinction II76II

**एवं परिपूर्ण हुआ नमन। जो आरब्ध परिसमाप्ति का साधन।  
 यही इस ग्रन्थ का मङ्गलाचरण। अब प्रयोजन निवेदन करूँ ॥ ७७ ॥**

**Evam Paripoorn Hua Naman.  
 Jo Aarbdh Parisamaapti Ka Saadhan.  
 Yahi Is Granth Ka Mangalacharan.**

## **Ab Prayojan Nivedan Karun. ॥ 77 ॥**

**Aarbdh** : aarambh (beginning/start) a work that has been started.

In this way, I have offered my obeisances, through which the work begun finds completion. This is the scripture's benedictory verse (Mangala-charan) or the invocation of God's blessings, for successful completion of work. Now I will narrate the objective and aim behind writing this scripture II77II

साँई की मुझ पर कृपा रहने से । अनुग्रहीत किया जब से।

उन्हीं का चिन्तन मुझे अहर्निश तब से।

निवारण उससे भवभय का ॥ ७८ ॥

**Sai Ki Mujh Par Kripa Rehne Se.**

**Anugrahit Kiya Jab Se.**

**Unhin Ka Chintan Mujhe Aharnish Tab Se.**

**Nivaran Usse Bhavbhay Ka. ॥ 78 ॥**

**Aharnish** : ahoraatra (day and night) continuous, without break; happening all day and all night

Since Lord Sai showered his grace on me to write this scripture, I am contemplating upon him day and night. This ultimately has destroyed my fear of this worldly existence and detriments II78II

नहीं मेरा कोई दूसरा जप। नहीं मेरा कोई दूसरा तप।  
निहारुं केवल एक सगुण रूप। शुद्ध स्वरूप साईं का ॥ ७९ ॥

**Nahin Mera Koi Doosra Jap.**  
**Nahin Mera Koi Doosra Tap.**  
**Niharu Keval Ek Sagun Roop.**  
**Shuddh Swaroop Sai Ka. ॥ 79 ॥**

**Shuddha Swaroop** (Nirmala Swaroop) : shuddha (pure) + swaroop (form/nature) a pure, spotless form or nature.

A form or nature that is completely free from attachment, hatred, ego, jealousy, envy, or bias. A

perfectly pure, immaculate, and true manifestation.

There is no other remembrance or chanting of Lord's name for me other than of Lord Sai. I don't do any other penance. I just keep contemplating and looking at him continuously. I constantly meditate on 'supreme consciousness' form of Lord Sai, without having any thoughts about the miseries of worldly life in my mind II79II

निहारते श्री साँई का श्री मुख। भूल जाता प्यास और भूख।  
उनके समक्ष क्या अन्य सुख। भवदुःख विस्मृति हो जाती ॥ ८० ॥

**Niharte Shri Sai Ka Shri Mukh.  
Bhool Jaata Pyaas Aur Bhookh.  
Unke Samaksh Kya Anya Sukh.  
Bhavdukh Vismṛti Ho Jaati. ॥ 80 ॥**

After looking at Baba's face, I forget hunger, thirst and everything else. In front of this divine bliss,

all other material happiness seems to be of no value. I forget all the worldly sorrows II80II

देखते बाबा के नयनों को। भूल जाते अपने आप को।  
अंतर से उमड़ता प्रेम अपने को। वृत्ति डूबती रसरंग में ॥ ८१ ॥

**Dekhate Baba Ke Nayanon Ko.**  
**Bhool Jaate Apne Aap Ko.**  
**Antar Se Umadta Prem Apne Ko.**  
**Vritti Doobti Rasrang Mein. ॥ 81 ॥**

While gazing at Lord Sai's lotus eyes, one forgets himself, waves of divine love flow from within, 8 involuntary signs of body expressing pure devotion arise, and heart becomes filled with ecstasy of devotion II81II

कर्म :धर्म शास्त्र :पुराण। योग :यज्ञ अनुष्ठान।  
तीर्थ यात्रा तपाचरण। आस केवल साँई चरणों की ॥ ८२ ॥

**Karm Dharm Shaastra Puraan.**  
**Yog Yagya Anushtaan.**

**Teerth Yatra Tapaacharan.  
Aas Keval Sai Charanón Ki. ॥ 82 ॥**

Serving Lord Sai's feet, humbly prostrating to him is only my obligation as a devotee (Dharm and Karma). For me, this is only Shastras and Puranas, my spiritual practice, my ritual, my penance, my way of life and my pilgrimage II82II

अखंड गुरुवाक्यानुवृत्ति। दृढ़ धारते चित्तवृत्ति।  
अडिग श्रद्धा की स्थिति। स्थैर्य प्राप्ति निश्चित ही ॥ ८३ ॥

**Akhand Guruvaakyaanuvritti.  
Dridh Dhaarte Chittvritti.  
Adig Shraddha Ki Sthiti.  
Sthairya Praapti Nishchit Hi. ॥ 83 ॥**

**Guruvaakya :** Anuvritti – Guru (teacher/guide) + vaakya (words/sentence) + anuvṛitti (following/practice) following the words of the Guru.

Fully adhering to the path of devotion shown by Baba and living life by shaping our conduct based on the great words of advice given by Baba is essential. By having unwavering faith in Lord Sai and in the nectar like words spoken by him, we will certainly experience great stability of mind  
II83II

यही कर्मानुबंध स्थिति। बढी साँई पदासक्ति।  
प्रतीत हुई अतर्क्य शक्ति। कितना वर्णन करूँ मैं ॥८४॥

**Yahi Karma :Anubandh Sthiti.**

**Badhi Sai Padaasakti.**

**Prateet Hui Atarkya Shakti.**

**Kitna Varnan Karun Main. ॥ 84 ॥**

**Karmaanubandh Sthiti** : karma (actions/deeds) + anubandh (connection/attachment) + sthiti (state) the state of being bound by one's actions

According to Dharma Shastra, householders or people leading a family life, have to perform their

prescribed duties and also have to keep doing karma (actions). It is their duty to perform actions. In a way, a householder is not free from the bondage of actions. For me, as a devotee, reaching Lord Sai's feet is my ultimate goal, destination which I want to achieve. And it is this yearning that has strengthened my faith in him. How far can my words reach in describing the profound greatness of Lord Sai which is beyond our understanding? It is beyond my abilities to do so II84II

जो शक्ति उपजावे भक्ति। समर्थ साँई के चरणों में आसक्ति।  
संसार में रह कर भी संसार निवृत्ति। आनन्द वृत्ति करते प्रदान ॥८५॥

**Jo Shakti Upjaave Bhakti.**

**Samarth Sai Ke Charanon Mein Aasakti.**

**Sansaar Mein Rah Kar Bhi Sansaar Nivritti.**

**Anand Vritti Karte Pradaan. ॥85॥**

This great power of Lord Sai gives birth to our devotion. His power, which is beyond logic, is the

source of devotion. With the intense desire to serve Lord Sai's feet and by doing the necessary karma, we feel that in spite of living in worldly life, we are detached from it. Being in this state is nothing but experiencing Lord Sai's immense power and this makes my life blissful II85II

नाना मत नाना प्रकार के। अनेक प्रकार होते भक्ति के।  
संक्षेप में उनकी लक्षण स्थिति के। करुंगा कथन यथामति ॥ ८६ ॥

**Nana Mat Nana Prakaar Ke.**  
**Anek Prakaar Hote Bhakti Ke.**  
**Sankship Mein Unki Lakshan Sthiti Ke.**  
**Karunga Kathan Yathamati. ॥ 86 ॥**

In the Dharma Shastras, many prestigious people have described various ways of devotion. I will narrate the signs of devotion as briefly as possible II86II

'स्वस्वरूपानुसंधान'। यह एक भक्ति का मुख्य लक्षण।  
वदते वेद शास्त्रव्युत्पन्न। ज्ञान संपन्न आचार्य ॥ ८७ ॥

**‘Swaswaroop Anusandhaan’.**  
**Yeh Ek Bhakti Ka Mukhya Lakshan.**  
**Vadate Ved Shaastravyutpann.**  
**Gyaan Sampann Acharya. || 87 ||**

**Swaswaroop Anusandhaan** : sva (self) + swaroop (true nature/form) + anusandhaan (inquiry/search) the investigation of one's own true nature.

The knowledgeable, wise, and those who are learned in Vedas and Shastras say that the foremost sign of devotion is realising the true connection with our inner self. Concentrating on the true nature of self means realising that the soul inside us is a small part of the Supreme Lord himself, realising that the purpose behind taking birth in this world is to focus on and contemplate on our soul (true self), and to navigate the way to unify with the supreme Lord. The first step on

this path is to research and realize our true self  
II87II

पूजोपचार प्रेमासक्ति। अर्चन भक्ति की यही रीति।  
ऐसी पाराशर व्यासोक्ति। भक्ति कहलावे वह एक ॥८८॥

**Poojopchaar Premaasakti.**  
**Archan Bhakti ki Yahi Reeti.**  
**Aisi Paarashar Vyaasokti.**  
**Bhakti Kehlaave Vah Ek. ॥88॥**

The great sage Vyas, who is the son of sage Parashar, has described the process of expressing our love by duly worshipping the Lord as 'Archan bhakti' (devotion through worship) II88II

Commentary: The ways to perform this type of devotion is described in the next three verses.

गुरु प्रीत्यर्थ जाँएँ उपवन। पारिजातादि पुष्प चयन।  
गोमय सिंचन संमार्जन। गुरु आंगन झाड़ना ॥८९॥

**Guru Preetyarth Jaaye Upvan.**

**Paarijaatadi Pushp Chayan.  
Gomay Sinchan Sanmaarjan.  
Guru Aangan Jhaadna. ॥ 89 ॥**

**Sanmaarjan** : San (together/complete) + maarjan (application/smearing) applying or anointing; smearing

**Guru aangan** : Guru (teacher) + aangan (courtyard) the courtyard of the Gurukul

Collecting flowers like night jasmine, etc. for worshipping our Guru, cleaning the courtyard of Gurukul (Guru's abode), smearing cow dung on the ground and sprinkling water on it ॥ 89 ॥

**प्रथम स्नान :संध्या करना। गुरुदेवार्थ चंदन उगारना।  
पश्चामृत से स्नान कराना। धूप :दीप :अर्चन सहित ॥ ९० ॥**

**Pratham Snaan Sandhya Karna.  
Gurudewarth Chandan Ugaarna.  
Panchaamrit Se Snaan Karaana.**

## **Dhoop - Deep - Archan Sahit. ॥90॥**

**Sandhya** : performed by Brahmins, Kshatriyas and Vaishyas (the three varnas) a daily religious worship or ritual performed at dawn and dusk

**Panchaamrit** : panch (five) + amrit (nectar) a mixture of milk, curd, sugar, ghee, and honey, usually offered with a tulsi leaf

First, we must have bath, then do Sandhya, prepare Gandha (fragrant paste applied on forehead) for Guru, bathe the Lord or Guru with mixture of fine substances like milk, curd, sugar, ghee, honey and then worship them with lighting diya and burning incense ॥90॥

तदुपरांत नैवेद्य निवेदन। 'आरती' धूपारती और नमन।  
ऐसा होवे जब सप्रेम पूजन। अर्चन नाम इसका ॥९१॥

**Taduparaant Naivedya Nivedan.**  
**'Aarti' Dhoop Aarti Aur Naman.**

## **Aisa Hove Jab Saprem Poojan.**

### **Archan Naam Iska. ॥91॥**

After this pooja, we must offer Naivedya (food offered to God and later consumed as his blessing or prasada) with a feeling that 'food is Brahman'. We must render it to him with a feeling that 'I am offering you something which is yours'. Then we must do aarti while burning incense. Performing all these rituals with love and devotion is called worship or Archan bhakti ॥91॥

चित्कला अपने हृदय की। निर्मल शुद्ध :बुद्ध स्वभाव की।  
मूर्ति में करें स्थापना उसकी। अर्चना करना प्रारम्भ करें ॥९२॥

**Chitkalaa Apne Hriday Ki.**

**Nirmal Shuddh Buddh Swabhaav Ki.**

**Moorti Mein Karen Sthaapna Uski.**

**Archanaa Karna Praarambh Karen. ॥92॥**

**Chitkalaa** : chit/chaitanya (consciousness) + kala (power/energy) the inner power of consciousness within oneself

With pure, loving devotion and a stable mind, we must consecrate Divine Consciousness in the idol and begin the higher form of worship II92II

फिर वह चित्कला तत्पश्चात्। पूजनार्चन विसर्जनांत।

निजहृदय में पूर्ववत्। अवस्थित करें ॥ ९३ ॥

**Phir Vah Chitkalaa Tatpashchaat.**

**Poojanaarchan Visarjanaant.**

**Nijhriday Mein Poorvavat.**

**Avasthit Karen. ॥ 93 ॥**

After reinstating/reinstalling that divine consciousness in the idol, we must spiritually install it in our heart II93II

अब अवांतर भक्ति के लक्षण। गर्गाचार्य मतानुसार जान।

मन होवे कीर्तन में तल्लीन। होवे विलीन हरि रंग में ॥ ९४ ॥

**Ab Avantar Bhakti Ke Lakshan.  
Gargachaarya Mataanusaar Jaan.  
Man Hove Keertan Mein Tallin.  
Hove Vileen Hari Rang Mein. ॥ 94 ॥**

According to Garg Acharya, being engrossed in singing praises of the Lord and reciting devotional songs is a sign of devotion II94II

**अखण्ड आत्मानुसंधान। कथा :कीर्तन :विहिताचरण।  
उससे आगे की भक्ति जान। शांडिल्य वचन है ऐसा ॥ ९५ ॥**

**Akhand Aatmaanusandhaan.  
Katha Keertan Vihit Aacharan.  
Usse Aage Ki Bhakti Jaan.  
Shaandilya Vachan Hai Aisa. ॥ 95 ॥**

We must constantly be aware of our true inner self; we must focus our attention there. We must worship our soul/our consciousness with an understanding that it is a part of the supreme consciousness or supreme soul, maintain our

conduct according to Dharma (righteousness), and always listen to God's Leelas (divine plays/stories), and stay engrossed in singing God's glory. These signs of devotion are described by sage Shandilya II95II

जिसे कामना साधना स्वहित। तो वह करे आचरण वेद विहित।  
कर्म निषिद्ध तथा अविहित। टालते निज हित बाधक जो ॥ ९६ ॥

**Jise Kaamana Saadhana Swahit.**

**To Vah Kare Aacharan Ved Vihit.**

**Karm Nishiddh Tathaa Avihit.**

**Taalte Nij Hit Baadhak Jo. ॥ 96 ॥**

For spiritual progress of self, while walking on the path of devotion, we must act as prescribed by the Vedas. We must avoid prohibited and unrighteous conduct and all things that are an obstacle for our own good. These too are the signs of devotion II96II

किसी भी कर्म अथवा फल का। कर्ता भोक्ता नहीं मैं उनका।

भाव उपजे जब निरहंकृति का। ब्रह्मार्पण का योग वही ॥ ९७ ॥

**Kisi Bhi Karm Athavaa Phal Ka.  
Karta Bhokta Nahin Main Unka.  
Bhaav Upje Jab Nirahankriti Ka.  
Brahmarpan Ka Yog Vahi. ॥ 97 ॥**

**Nirahankarita** : nir (without) + ahankaar (ego/Iness) freedom from pride; the state that comes after removing the feeling of “I am the doer”

**Brahmaarpan** : Brahma (Supreme/God) + arpan (offering/surrender) offering everything to Brahman; surrendering all actions to God

Devotion means living life with the attitude that ‘I am not the doer of actions nor the enjoyer of its result, I am not entitled to it’. O Lord, every action of mine is backed by your impetus. You are the doer and the inspiration behind it. The fruits of my action are not mine and I don’t even expect them to be, for I am just an instrument. The

fruits are yours and I surrender them to you. This devotion is worship of the Lord II97II

**इस प्रकार कर्म करते। सहज नैष्कर्म्य उपजते।**

**कर्म कदापि ना त्यागे जाते। कर्म कर्तृता त्यागी जाय ॥९८॥**

**Is Prakaar Karm Karte.**

**Sahaj Naishkarmya Upajate.**

**Karm Kadaapi Naa Tyaage Jaate.**

**Karm Kartrita Tyaagi Jaay. ॥98II**

When we perform actions with this attitude, a sense non-doership arises. Nobody can be free from performing actions or Karma. Karma can only be exhausted by enduring its results. We cannot get rid of performing karma but we can certainly get rid of its doership. 'Nishkaam karma avastha' (performing actions without expectations) is a state in which one is aware that they are not the 'doer' of actions but merely a medium through which the actions are happening II98II

Commentary: To understand more in depth, please refer to Adhyay 18, Shloka 49 of Bhagwad Geeta. It is as follows:

असक्तबुद्धिः सर्वत्र जितात्मा अतीतस्पृहः।

नैष्कर्म्यसिद्धिं परमं न्यासेनाधिगच्छति ॥ 49 ॥

**Asakta Buddhih Sarvatra Jit Aatmaa**

**Ateetasprihah.**

**Naishkarmya Siddhim Paramam**

**Nyaasena Adhigacchhati. ॥ 49 ॥**

**Naishkarmyataa** : naiṣ (without) + karma (binding action) the state of action without attachment; performing duties without desire for results

Meaning : He whose mind is free from any attachment and who has control over his body, such a dispassionate person attains the spiritual knowledge or right understanding of non-doership through 'Sankya yog' (union with the

realities of existence). The doer of all actions is in fact 'Prakriti'. When we don't attach ourselves with its doership, then we naturally become non :doers and detached from our actions.

Adhyay 3, Shloka 4

न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 4 ॥

**Na Karmanaam Anaarambhaan Naishkarmyam  
purusho'shnute.**

**Na Cha Sannyasanadeva Siddhim  
Samadhigacchhati. ॥ 4 ॥**

**Karmakartṛtaa** : karma (action) + kartr (doer)  
the sense of "I am the doer" of actions

Meaning : While performing Karma yog (conscious detachment in performing actions), it is very important to keep doing Karma (actions). Only by performing actions you can be free from

its doership; your karma cannot be turned into akarma (inaction) by not performing any actions. In order to stop accumulating karma and turn it into inaction, you have to act without attachment to its results.

**कांटे से कांटा निकाले बिन। कर्म न रुकते कर्मों के बिन।**

**पाते ही निजात्म ज्ञान। संपूर्ण कर्म थम जाते ॥९९॥**

**Kaante Se Kaanta Nikaale Bin.**

**Karm Na Rukte Karmon Ke Bin.**

**Paate Hi Nijaatma Gyaan.**

**Sampoorna Karm Tham Jaate. ॥ 99 ॥**

There is a saying : Remove a thorn with a thorn; likewise, to turn action into inaction we need to use the mode of; doing action only. i.e. using Karma to stop the cycle of Karma. 'Self-realization' means understanding one's own self, understanding that 'I am a soul, and I have taken birth to undergo the fruits of the actions I have done in past lifetimes. I am going to perform my

prescribed duties as mentioned in the scriptures and keep my conduct righteous while undergoing and finishing the effects of my past deeds. I will give up the doer-ship and the attachment to the results of my current actions'. When one becomes aware of this knowledge, they become action-less even while performing actions II99II

**फलाशा का पूर्ण विराम। काम्य त्याग का यही मर्म।**

**करते रहना नित्य नैमित्तिक कर्म। 'शुद्ध स्वधर्म' यही कहलाए ॥ १०० ॥**

**Phalaasha Ka Poorn Viraam.**

**Kaamy Tyaag Ka Yah Marm.**

**Karte Rehna Nitya Naimittik Karm.**

**'Shuddh Swadharm' Yah Kehlaae. ॥ 100 ॥**

**Phalaasha** : phala (fruit/result) + asha (hope/desire) the expectation or desire to receive the result of one's actions, wondering when and how much one will get

**Kaamy Tyaga** : kaamy (desire/wish) + tyaga (renunciation) giving up desires; renouncing attachment to personal wishes or expectations

I will always keep doing karma or my daily duties with righteous conduct as prescribed, because one cannot live without doing any karma. With an understanding that I am just a medium for performing those actions, I will do my karma without any expectation of how much or when the results will come and what they will be, nor have any desire for obtaining them. This is only my pure duty II100II

सारे कर्म प्रभु को अर्पण। क्षणिक विस्मरण भी विषण्ण मन।  
ऐसा है नारदीय भक्ति का वर्णन। भिन्न लक्षणा भक्ति यह ॥ १०१ ॥

**Saare Karm Prabhu Ko Arpan.**  
**Kshanik Vismran Bhi Vishann Man.**  
**Aisa Hai Naardiya Bhakti Ka Varnan.**  
**Bhinn Lakshana Bhakti Yeh. ॥ 101 ॥**

We must surrender all our actions at God's feet, and say to him that 'All the good deeds done by me are yours, I don't want to be attached to its results, whatever they may be. It is all yours.' With a clear mind and by giving up all desires, we must worship God. Acharya Narad muni has stated these remarkable signs of devotion II101II

**Commentary** : Verses 97 to 101 explain the principles of Karma and its fruits. Nobody can be free from actions. To end our karma, we must do karma. While doing karma, we must not expect the results of it, but just keep doing karma. This does not mean that our karma will not yield any results. Karma always yields results. Some results come to us immediately, while others get accumulated and are not immediate, they are latent.

There are 3 types of karmas

1. **Kriyaman karma** (present actions) : Karma which is created in the present life, and over which we have complete control.
2. **Sanchit karma** (accumulated and latent actions) : Unresolved karma that has accumulated in former lives and has not yet shown effect.
3. **Prarabdha karma** (manifesting karma) : That portion of the past karma which is responsible for our present.

ऐसी भक्ति के अनेक लक्षण। एक से बढ़कर एक विलक्षण।  
हम करें केवल गुरु कथा स्मरण। मिले भवतरण बिन प्रयास से ॥ १०२ ॥

**Aisi Bhakti Ke Anek Lakshan.**

**Ek Se Badhkar Ek Vilakshan.**

**Ham Karen Keval Guru Katha Smaran.**

**Mile Bhavataran Bin Prayaas Se. ॥ 102 ॥**

All these remarkable signs of devotion have been described by great composers of Dharma Shashtras. We must remember and listen to stories of our Guru and not let ourselves get carried away by the worldly delusion. Our sins are burnt by listening to stories of our Guru. With this faith, let us henceforth carry only devotion to our Guru with us, and not the bad deeds or sins anymore. Thus, we will work for our spiritual upliftment II102II

यह गुरु कथा श्रवण का छंद। लगा मुझे, मैं हो गया दंग।  
स्वयं ही करना कथा प्रबंध। अनुभव सिद्ध ऐसा लगा ॥ १०३ ॥

**Yah Guru Katha Shravan Ka Chhand.**

**Laga Mujhe, Main Ho Gaya Dang.**

**Swayam Hi Karna Katha Prabandh.**

**Anubhav Siddh Aisa Laga. ॥ 103 ॥**

**Anubhav Siddha** : anubhav (experience) + siddha (proven/perfected) something verified through

experience, either one's own or from a trustworthy source

I developed great interest in hearing my Guru's stories and Leelas and I started getting engrossed in it. My heart would become full upon hearing them and I was also stunned by their glory. I felt I must compile these experiences of people into a scripture II103II

एक समय शिरडी में रहते। दर्शन हेतु मस्जिद में जाते।  
देखा बाबा को गेहूँ पीसते। विस्मय सम्पन्न मैं हुआ ॥ १०४ ॥

**Ek Samay Shirdi Mein Rahte.**  
**Darshan Hetu Masjid Mein Jaate.**  
**Dekha Baba Ko Gehoon Peesate.**  
**Vismay Sampann Main Hua. ॥ 104 ॥**

Later on, once, when I was in Shirdi, I went to take darshan of Lord Sai in Masjidmai and I was astonished to see Baba grinding wheat II104II

पहले वर्णन करता वह कथा। श्रवण करें स्वस्थचित्त यथा।  
 उसी से उद्भव यह साँई सच्चरित्र कथा। हुई कैसे फिर सुनिये ॥ १०५ ॥

**Pahale Varnan Karta Vah Katha.**  
**Shravan Karen Swastha Chitt Yatha.**  
**Usi Se Udbhav Yeh Sai Satcharita Katha.**  
**Hui Kaise Phir Suniye. ॥ 105 ॥**

First, I will narrate that story to you. Please hear it with a quiet mind. I will tell you how this scripture 'Sai Satcharita' was inspired by that story II105II

‘उत्तमश्लोक गुणानुवाद’। उनका प्रेम कथा संवाद।  
 करते होगा चित्त शुद्ध। बुद्धि भी विशद होगी ॥ १०६ ॥

**‘Uttamshlok Gunaanuvad’.**  
**Unka Prem Katha Samvaad.**  
**Karte Hoga Chitt Shuddh.**  
**Buddhi Bhi Vishad Hogi. ॥ 106 ॥**

**Uttamashlok Gunaanuvaaad** : uttama (excellent/highest) + shlok (verse/praise) + guṇa (qualities/virtues) + anuvaaad (narration/repetition) the narration or praise of the divine qualities through excellent sacred verses

A narration in the form of verses describing Lord Sai's greatness, his praise, fame, and the stories told by him from time to time, will purify our minds. Our intellect too shall gain stability at his feet, and from there, begin its journey of evolution II106II

पुण्य श्लोक गुणानुवर्णन। तत्कथा तल्लीला श्रवण।  
संतुष्ट होवे भगवन्। हरण करे क्लेश, त्रिताप का ॥ १०७ ॥

**Punya Shloka Guaanuvrnanam.**

**Tatkathaa Tallilaa Sravaṇam।**

**Santusta Hove Bhagavan.**

**Harana Kare Klesa Tritaapa Kaa ॥ 107 ॥**

Description of the pure and auspicious qualities of Guru, praising him, singing his glory, listening to his stories and Leelas, all these acts please God. The calamities and sorrows born out of Tri-taap (threefold miseries) also get averted II107II

अधिभूतादि ताप निर्विण्ण। आत्म हितेच्छु आत्म प्रवण।  
प्रेम से धरते उनके चरण। अनुभव प्राप्ति होती ॥ १०८ ॥

**Adhibhutaadi Taap Nirvinn.**  
**Atma Hitechchhu Atma Pravan.**  
**Prema Se Dharate Unke Charan.**  
**Anubhav Praapti Hoti. ॥ 108 ॥**

Threefold miseries/ Tri-taap

1. **Adhibhautik** : Miseries inflicted by other living entities eg. Robbery, Dog bite, Snake bite, afflictions given by goons, etc.

2. **Adhidaivik** : Miseries inflicted by natural disturbances eg. Flooding, drought, Earthquake, epidemics, etc.
3. **Adhyatmik** : Miseries inflicted by the body and mind eg. Anger, irritation, worry, etc. and sufferings as a result of past deeds.

Those who are striving to identify and realize one's true self and are seeking salvation, those who want to progress spiritually and are distressed by the threefold miseries, such Mumukshus (spiritual seekers) become devoted to pious men and saints and eventually attain self-realization II108II

अच्छा अब एकाग्र चित्त। होकर सुनिये मधुर वृत्तांत।  
होगा आश्चर्य बाबा का बहुत। कृपादान देखकर उनका ॥ १०९ ॥

**Acchha Ab Ekaagra Chitta.**  
**Hokar Suniye Madhur Vrttaant.**  
**Hoga Aashcharya Baba Ka Bahut.**

## **Kripadaan Dekhkar Unka. ॥ 109 ॥**

Now carefully listen and pay attention to the sweet nectar like stories. You will be greatly surprised by Baba's grace and mercy II109II

**सबेरे :सबेरे एक दिन। बाबा ने कर दंत धावन।**

**कर मुख प्रक्षालन । चक्की मांड कर पीसने लगे ॥ ११० ॥**

**Sabere Sabere Ek Din.**

**Baba Ne Kar Dant Dhaavan.**

**Kar Mukh Prakshalan.**

**Chakki Maand Kar Peesne Lage. ॥ 110 ॥**

One morning, after brushing his teeth and washing his face, Baba began preparations for grinding wheat II110II

**हाथ में लेकर एक सूप। गए गेहूँ के बोरे समीप।**

**भर :भर कर माप पर माप। गेहूँ डाले सूपड़े में ॥ १११ ॥**

**Haath Mein Lekar Ek Soop.**

**Gaye Gehoon Ke Bore Samip.**

**Bhar Bhar Kar Maap Par Maap.  
Gehoon Daale Soopde Mein. ॥ 111 ॥**

He took a scuttle basket and took out several measures of wheat grains from the wheat sack  
II111II

दूसरा एक खाली बोरा बिछा कर। रखी चक्की उस पर।  
मजबूत किया खूंटो ठोक कर। होवे न ढीला पीसते समय ॥ ११२ ॥

**Doosra Ek Khaali Bora Bichha Kar.  
Rakhee Chakki Us Par.  
Mazboot Kiya Khoonta Thok Kar.  
Hove Na Dheela Peesate Samay. ॥ 112 ॥**

Then he laid an empty sack, used for storing wheat grains, on the floor and kept the grinding stone on it. Then, he fixed the grinding handle onto the upper slab so that it would not loosen while grinding wheat II112II

फिर आस्तीनें सरका कर ऊपर। घेरा कफनी का समेट कर।

**चक्की के समीप आ कर। पैर पसार कर बैठ गए ॥ ११३ ॥**

**Phir Aasteenein Saraka Kar Oopar.**

**Ghera Kafani Ka Samet Kar.**

**Chakki Ke Sameep Aa Kar.**

**Pair Pasaar Kar Baith Gaye. ॥ 113 ॥**

After rolling up his sleeves and gathering the folds of his Kafni (robe), he sat near the grinding stone with his legs spread out II113II

**मेरे मन में महद् आश्चर्य हुआ। गेहूँ पीसने की कैसी कल्पना।**

**बाबा अपरिग्रही अकिंचना। क्यों यह विवंचना होवे ॥ ११४ ॥**

**Mere Man Mein Mahad Aashcharya Hua.**

**Gehoon Peesne Ki Kaisi Kalpana.**

**Baba Aparigrahi Akinchana.**

**Kyon Yeh Vivanchana Hove. ॥ 114 ॥**

**Aparigrahi** (Non-possessiveness) : Baba lived a life of renunciation, in which collecting or storing things is not allowed because those

possessions can lead to greed and thus obstruct one's spiritual growth.

**Akinchan** : a (without) + kinchan (anything) a person who does not keep any possessions; completely free of property

**Vivanchana** : concern/trouble/anxiety

I was very astonished by seeing Lord Sai grinding wheat since he lived a life of non :possessiveness and did not keep any kind of wealth with him. He lived like a fakir. Then why was he doing this?  
II114II

खूँटा हाथ में पकड़ कर। गर्दन नीचे झुका कर।  
अपने हाथों से चक्की घुमा कर। गेहूँ भी डालते रहे ॥ ११५ ॥

**Khoonta Haath Mein Pakad Kar.**  
**Gardan Neeche Jhuka Kar.**  
**Apne Haathon Se Chakki Ghuma Kar.**  
**Gehoon Bhi Daalte Rahe. ॥ 115 ॥**

Then Baba bent his neck, held the handle, put the grains in the center axle and started grinding the wheat with his own hands II115II

संत तो देखे अनेक। पर पीसने वाला देखा यही एक।  
गेहूँ पीसने में कौन सा सुख । उसकी माया वही जाने ॥ ११६॥

**Sant To Dekhe Anek.  
Par Peesne Wala Dekha Yahi Ek.  
Gehoon Peesne Mein Kaun Sa Sukh.  
Uski Maaya Vahi Jaane. ॥ 116 ॥**

I had seen many great saints and sages, but this was the first saint I observed grinding wheat. What is the pleasure in grinding wheat? Why was Baba grinding wheat? Only Baba knew the purpose behind it II116II

आश्चर्यपूर्वक लोग निहारते। हिम्मत न पूछने यह क्या करते।  
वार्ता यह गाँव में फैलते। दौड़ते आए नर :नारी ॥ ११७॥

**Aashcharyapoorvak Log Nihaarte.**

**Himmat Na Poochne Yeh Kya Karte.**

**Varta Yeh Gaon Mein Phailte.**

**Daudte Aaye Nar Naari. ॥ 117 ॥**

People were taken by surprise by watching Baba grind wheat but nobody dared to ask Baba what and why he was doing it. The news spread in Shirdi and all men and women gathered in the courtyard of Masjidmai ॥ 117 ॥

स्त्रियाँ थकीं दौड़तीं : दौड़तीं। चार स्त्रियाँ शीघ्र मस्जिद में चढ़तीं।

जाकर बाबा के हाथ थाम लेतीं। छीन लेतीं खूँटा उनसे ॥ ११८ ॥

**Striyan Thakein Daudateen Daudateen.**

**Chaar Striyan Sheeghr Masjid Mein Chadhteen.**

**Jaakar Baba Ke Haath Thaam Leteen.**

**Cheen Leteen Khoonta Unse. ॥ 118 ॥**

Village women got exhausted as they ran to catch a glimpse of Baba grinding wheat. Out of them, 4 ladies hurriedly climbed the stairs of Masjidmai, respectfully took the handle from Baba's hand to

grind wheat themselves and pushed Baba aside  
II118II

बाबा उनसे झगड़ने लगते। स्त्रियाँ तो व्यस्त आटा पीसने में रहते।  
लीलाएँ बखानतीं आटा पीसते। गीत गातीं बाबा के ॥११९॥

**Baba Unse Jhagadne Lagte.**

**Striyan To Vyast Aata Peesne Mein Rahte.**

**Leelaen Bakhaanten Aata Peeste.**

**Geet Gaaten Baba Ke. ॥ 119 ॥**

Baba started fighting with them as the ladies pushed him aside, but the ladies kept grinding the wheat together and sang songs and verses in Baba's praise alongside II119II

स्त्रियों का प्रेम देख कर। उधार का गुस्सा हुआ काफूर।  
गुस्से का तो अनुराग बन कर। मधुर :मधुर मुसकाने लगे ॥१२०॥

**Striyan Ka Prem Dekh Kar.**

**Udhaar Ka Gussa Hua Kaafur.**

**Gusse Ka To Anuraag Ban Kar.**

## **Madhur Madhur Muskaane Lage. || 120 ||**

Looking at the love and devotion of those fortunate ladies of Shirdi, Baba's pretentious and superficial anger vanished. His anger turned into affection and he smiled ||120||

पूरी हुई पिसाई एक पायली। हुआ सूपडा पूरा खाली।  
स्त्रियों के मन में मची खलबली। तरंग विचारों के उठे ॥ १२१ ॥

**Pooree Hui Pisaai Ek Paayali.**

**Hua Soopda Poora Khaali.**

**Striyon Ke Man Mein Machi Khalbali.**

**Tarang Vichaaron Ke Uthe. || 121 ||**

**Paayali** : a traditional unit for measuring grains, approximately 5 kg

Wheat flour of approximately 5kgs was ground, and the scuttle basket became empty. Greedy and fanciful thoughts about taking the flour for

themselves came to the minds of those 4 women  
II121II

बाबा न स्वयं कभी रोटी सेंकते। वे तो प्रत्यक्ष भिक्षावृत्ति धारते।  
स्त्रियों के मन में तर्क उठते। करेंगे क्या वे इस आटे का ॥ १२२ ॥

**Baba Na Swayam Kabhi Roti Senkte.  
Ve To Pratyaksh Bhiksha Vritti Dhaarte.  
Striyon Ke Man Mein Tark Uthe.  
Kareng Kya Ve Is Aate Ka. ॥ 122 ॥**

They thought that Baba doesn't make bhakri (a type of roti) and he lives on the food obtained by alms, so what will he do with the wheat flour?  
II122II

नहीं पत्नी ना ही पुत्र। बाबा तो अकेले एकमात्र।  
घर बार न संसार कलत्र। आटे की क्या आवश्यकता उन्हें ॥ १२३ ॥

**Nahin Patni Na Hi Putra.  
Baba To Akele Ekmaatra.  
Ghar Baar Na Sansaar Kalatra.**

## **Aate Ki Kya Aavashyakta Unhein. || 123 ||**

They thought, as Baba is not a Grihastha ashrami (living life of householder), he doesn't have a wife or children. He is alone without a family life; so why does he need so much flour? II123II

एक कहती बाबा परम कृपाल। हमारे हेतु ही उनका यह खेल।

अब यह आटा समूल। दे देवेंगे सारा हमें ॥ १२४ ॥

**Ek Kehti Baba Param Kripaal.**

**Hamaare Hetu Hi Unka Yeh Khel.**

**Ab Yeh Aata Samool.**

**De Denge Saara Hamen. || 124 ||**

Out of the four women, one said, "Baba is very gracious, he has ground wheat for us only and hence, he will give it all to us" II124II

करेंगे अब इसके चार भाग। एक :एक का एक :एक विभाग।

मन में ऐसे हवाई किले का अनुराग। हरखातीं सब वे ॥ १२५ ॥

**Karenge Ab Iske Chaar Bhaag.**

**Ek Ek Ka Ek Ek Vibhag.  
Man Mein Aise Hawaai Kile Ka Anuraag.  
Harkhaaten Sab Ve. ॥ 125 ॥**

Selfishly building castles in the air, they thought that Baba will divide the flour into 4 parts and distribute one part to each of them II125II

बाबा के खेल बाबा ही जाने। कोई न उसका अंत जाने।  
स्त्रियों का लोभ लगा जागने। लोभपूर्वक लूटें बाबा को ॥ १२६ ॥

**Baba Ke Khel Baba Hi Jaane.  
Koi Na Uska Ant Jaane.  
Striyon Ka Lobh Laga Jaagne.  
Lobh Purvak Looten Baba Ko. ॥ 126 ॥**

Only Baba knows his leela of grinding wheat. No one could then and not even now can understand its meaning, therefore, we should not indulge in rationally analyzing it. The women started fancying about looting Baba and taking away the flour II126II

समेट लिया सारा आटा गेहूँ पीस कर। चक्की रखी दीवार से टिका कर।  
सूपडों में लिया आटा भर कर। उद्यत हुई अपने घर ले जाने ॥ १२७ ॥

**Samet Liya Saara Aata Gehoon Pees Kar.  
Chakki Rakhi Deewaar Se Tika Kar.  
Soopdon Mein Liya Aata Bhar Kar.  
Udyat Huen Apne Ghar Le Jaane. ॥ 127 ॥**

The grain scuttle was empty and the wheat flour had spread around the grinding stone. The four ladies rested the grinding stone against the wall, filled the scuttle basket with flour and got ready to take it home II127II

देखते रहे बाबा तब तक। बोले नहीं शब्द भी एक।  
चार भाग करते देख। सुनिये क्या कहा बाबा ने ॥ १२८ ॥

**Dekhate Rahe Baba Tab Tak.  
Bole Nahin Shabd Bhi Ek.  
Chaar Bhaag Karte Dekh.  
Suniye Kya Kaha Baba Ne. ॥ 128 ॥**

Baba was completely silent until the women divided the flour into four parts. Now listen to what he said II128II

‘बावरी हुई हो क्या कहाँ जाती लेकर। अपने बाप का माल समझ कर।  
लेकर जाओ त्वरित गाँव की सीमा पर। डाल दो वहाँ आटा सारा ॥ १२९ ॥

**‘Baavri Hui Ho Kya Kahan Jaati Lekar.  
Apne Baap Ka Maal Samajh Kar.  
Leker Jao Tvarit Gaon Ki Seema Par.  
Daal Do Wahaan Aata Saara. ॥ 129 ॥**

“Have you lost your mind in the lust of greed? Does this flour belong to you? Disperse this flour along the borders of Shirdi,” shouted Baba II129II

आई रांडें मुफ्त का खाने। दौड़ी आई मुझे लूटने।  
गेहूँ मेरे क्या कर्ज के माने। आटा जो लेकर जाना चाहती” ॥ १३० ॥

**Aaen Raanden Muft Ka Khane.  
Daudi Aaen Mujhe Lootne.  
Gehoon Mere Kya Karz Ke Maane.**

## **Aata Jo Lekar Jaana Chahti. || 130 ||**

“You greedy women have come with an intention to loot me; do I owe you anything? Have you given grains as loan to me that you are taking the flour away?” II130II

स्त्रियाँ मन ही मन बहुत पछताईं। लोभ के कारण फजीती पाई।

आपस में बड़बड़ाती हुई। गई तत्काल सीमा पर ॥ १३१ ॥

**Striyon Man Hi Man Bahut Pachtaen.**

**Lobh Ke Kaaran Faziti Paai.**

**Aapas Mein Badbadaati Hui.**

**Gaen Tatkaal Seema Par. || 131 ||**

The ladies felt ashamed of their greed. They started whispering among themselves and immediately went to disperse the flour along the borders of Shirdi II131II

आरंभ बाबा का कोई न जान पाए। शुरु में किसी की समझ में न आए।

धीरज धरते परिणाम मिल जाए। आश्चर्यजनक करणी बाबा की ॥ १३२ ॥

**Aarambh Baba Ka Koi Na Jaan Paaye.  
 Shuru Mein Kisi Ki Samajh Mein Na Aaye.  
 Dheeraj Dharte Parinaam Mil Jaaye.  
 Aashcharyajanak Karni Baba Ki. ॥ 132 ॥**

Nobody could immediately understand the motive behind Baba's actions. They could not understand why he began grinding wheat. With patience and keen observation of Baba's actions, and with time, we can understand its significance. This was Baba's unique way of teaching  
 II132II

**फिर मैंने पूछा लोगों से। यह क्यों किया बाबा ने ऐसे।  
 रोगराई पूर्ण भगा दी इसी से। लोगों ने मुझे कहा ॥ १३३ ॥**

**Phir Maine Poochha Logon Se.  
 Yeh Kyon Kiya Baba Ne Aise.  
 Rogarai Poorn Bhaga di Isi se.  
 Logon Ne Mujhe Kaha. ॥ 133 ॥**

I then asked the villagers of Shirdi who were present there, “Why did Baba create this incident?”. They replied that Baba had dispelled the epidemic (in the form of ground wheat flour), out of Shirdi II133II

Commentary: This incidence roughly took place at the end of 1911. It is mentioned in Dada Saheb Khaparde’s diary under the day of 11th December, 1911. A village delegation had come to Baba requesting him to ward off the epidemic. Baba had advised them to clean the roads, areas near tombs and pyres, and to donate food to the poor. In a chapter written by Dasganu Maharaj, Baba had said that 7 people from Shirdi would succumb to the epidemic of Plague, and thereafter there will be no deaths. A senior devotee, Shri Keshav Anant a.k.a Appa Kulkarni, died during this time and he was liberated by Baba’s grace.

गेहूँ नहीं वह थी महामारी। चक्की में उस बैरन को पीसी।  
फिर वह आटा ऊपरा :ऊपरी। सीमा पर डलवाया ॥ १३४ ॥

**Gehoon Nahin Vah Thi Mahamari.**  
**Chakki Mein Us Bairan Ko Peesi.**  
**Phir Vah Aata Oopra Oopri.**  
**Seema Par Dalvaya. ॥ 134 ॥**

According to villagers of Shirdi, Baba did not crush the grains, but rather crushed the epidemic, symbolically, in the form of grains. He put it in the grinding stone and threw it out of village boundary II134II

आटा डाला झरने किनारे। तभी से रोग लगे सिमटने सारे।  
दुर्दिन दूर हुए हमारे। ऐसी लीला बाबा की ॥ १३५ ॥

**Aata Daala Jharne Kinare.**  
**Tabhi Se Rog Lage Simatne Saare.**  
**Durdin Door Hue Hamaare.**  
**Aisi Leela Baba Ki. ॥ 135 ॥**

After scattering the flour on the banks of a stream at Shirdi's border, the epidemic receded. And a crisis that arose on the people of Shirdi in the form of epidemic, was easily eradicated. This was Baba's wondrous leela! II135II

गाँव में था प्रकोप हैजे का। अनोखा यह उपाय साईंनाथ का।

करते रोकथाम रोगों का। गाँव में प्रसरी शांति ॥ १३६ ॥

**Gaon Mein Tha Prakop Hajje Ka.**

**Anokha Yeh Upaay Sainath Ka.**

**Karte Rokthaam Rogon Ka.**

**Gaon Mein Prasri Shanti. ॥ 136 ॥**

Since the epidemic of plague was spreading in Shirdi, Baba applied this remedy to eradicate it. Thus, the disease was eliminated, and once again, peace and happiness were restored in Shirdi II136II

देख कर पीसने का दिखावा। आश्चर्य अति मुझ को हुआ।

कैसे जोड़ें कार्य कारण भावा। बैठाएँ उसका तालमेल कैसे ॥ १३७ ॥

**Dekh Kar Peesne Ka Dikhava.  
Aashcharya Ati Mujhe Ko Hua.  
Kaise Joden Kaarya Kaaran Bhava.  
Baithaayein Uska Taalmel Kaise. ॥ 137 ॥**

After witnessing Baba's leela, I developed high regard and admiration for him. We cannot gauge the rationale behind the purpose of Baba's actions or its results. It is beyond our capacity to take the accounts of his deeds II137II

**क्या हो सकता है यह अनुबंध। गेहूँ रोग का क्या संबंध।  
देखकर अतर्क्य कारण निर्बंध। जागी इच्छा प्रबंध रचने की ॥ १३८ ॥**

**Kya Ho Sakta Hai Yeh Anubandh.  
Gehoon Rog Ka Kya Sambandh.  
Dekhkar Atarkya Kaaran Nirbandh.  
Jaagi Ichchha Prabandh Rachne Ki. ॥ 138 ॥**

What could be the connection between grinding wheat and epidemic? This unthinkable and

inconceivable incident inspired me to write this scripture II138II

क्षीरसागर में उठती लहरें। उछलता अंतरंग प्रेम भरे।  
 चाहा भर पेट गान करें। कथा माधुरी बाबा की ॥ १३९ ॥  
**Ksheerasagar Mein Utthi Lehren.**  
**Uchhalta Antarang Prem Bhare.**  
**Chaha Bhar Pet Gaan Karen.**  
**Katha Madhuri Baba Ki. ॥ 139 ॥**

Like the waves in the ocean, love for Baba  
 upsurged in my heart and I felt like compiling the  
 sweetness of the marvelous stories of Baba in  
 verses II139II

हेमाड साईनाथ की शरण। पूर्ण हुआ मंगलाचरण।  
 पूर्ण हुआ आप्तेष्ट संत नमन। सद्गुरु वंदन अखंड ॥ १४० ॥  
**Hemad Sainath Ki Sharan.**  
**Poorn Hua Mangalacharan.**  
**Poorn Hua Aaptesht Sant Naman.**

## **Sadguru Vandan Akhand. || 140 ||**

Hemadpant is fully surrendered to Lord Sainath. I will end the verses of this pure, pious, and auspicious Mangalacharan (invocation) here. I have offered my obeisance to all great and beloved saints. From now on, worship and veneration of our Sadguru shall continue || 140 ||

अगले अध्याय में ग्रन्थ 'प्रयोजन'। 'अधिकारी' 'अनुबंध' दर्शन।

यथामति करुंगा कथन । स्वस्थतापूर्वक सुनिये श्रोता ॥ १४१ ॥

**Agale Adhyay Mein Granth 'Prayojan'.**

**'Adhikaari' 'Anubandh' Darshan.**

**Yathaamati Karunga Kathan.**

**Swasthata Poorvak Suniye Shrota. || 141 ||**

In the next chapter, I will speak about the purpose of this scripture, the tetrad of this scripture, and its invisible bonding and relation with me. I will try to explain it as much as I could

understand with my limited intelligence. Please listen to it with concentration II141II

वैसे ही श्रोता वक्ता के निजहित। ऐसा यह श्री साँई सच्चरित्र।

रचयिता कौन यह हेमाडपंत। विदित होगा आगे ॥ १४२ ॥

**Vaise Hi Shrota Vakta Ke Nijhit.**

**Aisa Yeh Shri Sai Satcharit.**

**Rachayita Kaun Yeh Hemadpant.**

**Vidit Hoga Aage. ॥ 142 ॥**

‘Sai Satcharit’ is the scripture in which the well being of both the listeners and the speaker is entrenched. Who is Hemadpant, the composer of this scripture? This will be explained later II142II

स्वस्ति श्री संत सज्जन प्रेरिते। भक्त हेमाडपंत विरचिते।

श्री साँई समर्थ सच्चरित्रे।

मंगलाचरणं नाम प्रथमोऽध्यायः संपूर्णः ॥ १ ॥

**Swasti Shri Sant Sajjan Prerite.**

**Bhakt Hemadpant Virachite.**

**Shri Sai Samarth Satcharite.**  
**Mangalacharanam Naam Prathamo Adhyayah**  
**Sampurnah. || 1 ||**

Manifested in form of words, inspired by virtuous men and the saints, the Satcharit of Shri Saisamarth, which Lord Sai got composed through his devotee Hemadpant, ends its first chapter named 'Mangalacharan' here.

॥ श्री सद्गुरु साईनाथार्पणमस्तु ॥ शुभं भवतु ॥  
॥ **Shri Sadguru Sainathaarpanamastu** ॥  
**Shubham Bhavatu** ॥

I offer this adhyay to Shri Sadguru Sainath. May all be blessed with auspiciousness and well-being.

## Contemplation on Chapter 1

In this chapter, a 'scene of grinding wheat' is illustrated by Baba. A lot of basic questions arise in mind while contemplating on it:

1. Why is this story termed as 'wheat grinding scenario/display'?
2. Why did Baba choose the 'grinder' for this leela?
3. Why would any lady dare to snatch the grinder from the supreme Lord Sainath Maharaj's hands? There were some extraordinarily respectful mothers like Lakshmibai, Bayajabai, Khapardemai, Tarkhadmai, Kaujalgi maushi, etc. These motherly ladies, considering them as exception, were not present with Baba during this incidence.

The 4 ladies went there, fought with Baba, snatched the grinder handle from him, pushed him aside and started grinding wheat themselves.

4. Only 2 ladies at a time can sit properly and grind the wheat, but in this leela, 4 ladies were grinding the wheat. Why so?
5. Baba first pretended to be angry on those ladies, but later the anger converted into affection and Baba smiled cheerfully. This scene seems to have been pre-decided by Baba. Then who were those 4 ladies?
6. Baba instructed the ground wheat flour to be dispersed along the boundaries of Shirdi. Before that, the ladies divided the wheat flour into 4 equal parts and prepared to take their share home. What do these 4 parts signify?

7. The villagers thought that since the epidemic had spread in the village, Baba had ground the epidemic itself, and then threw it out of Shirdi's borders. Even if we believe that this is true, would the omnipresent, supreme Guru of all, the supreme Lord Sai Baba think only about Shirdi?

All living and non-living things are a part of him. Sai maa is the mother of the universe. Would Sai maa ever perform an unfair act of driving away the epidemic only out of Shirdi and leave other people and villages suffering by sending it to them?

Let us have a brief discussion about why the wheat flour was instructed to be dispersed on the borders and the river stream.

1. This incident was termed as a 'scene' because it is an illustrative incident. It must not have happened the way it is told. Baba must have created an illusion and a momentary scene in it with a certain goal. A scene is never real; it is just a momentary display.
2. The grinding stone used in the story, is also a representation of something.
  - i) The lower slab of grinding stone represents 'spiritual practice of devotion' or 'Bhakti sadhana'
  - ii) The upper slab represents 'spiritual practice of serving others'
  - iii) The axle in the centre of the lower slab represents 'the supreme Guru' (Sadguru)

- iv) The grinding handle attached to the upper slab is a representative of 'karma' (actions)
- v) The wheat grains are a representative of our 'sins' and '6 vices'
- vi) The wheat flour obtained through actions is like the 5th objective of a person's life i.e., devotion

With grace of our Sadguru (axle), through devotion (lower slab) and service (upper slab) as mediums, we must perform our prescribed duties (grinder handle) and eliminate the 6 vices inside us and our sufferings from past births (grains), and achieve the ultimate goal; which is our 5th objective 'devotion' (wheat flour)

3. No one can dare to fight with the Supreme Lord Sainath himself, snatch the grinding

handle, and start grinding the wheat themselves. This does not align with Baba's usual behavior. Therefore, the 4 ladies were not any ordinary ladies; they were 4 representatives playing various roles at different times in this illusion/scene.

- i) 4 ladies singing songs of Baba while grinding the wheat depict the 4 Vedas, Shashtra and Purana.
- ii) 4 ladies also depict the 4 stages of a human's life : student life, householder life, withdrawal from worldly matters, renunciate life.
- iii) 4 ladies : 4 objectives of life Righteousness, wealth, desire, and liberation.

- iv) 4 ladies : 4 ways to attain God-Knowledge, actions, yoga (union with God) and devotion.
- v) 4 ladies : 4 types of liberation - **Salokya** : Dwelling in God's realm, **Samipya** : Ever abiding in the company of God, **Sarupya** : Becoming like the Supreme God, **Sayujya** : Merging into the absolute

4. Practically only 2 ladies can sit and do the grinding, at the maximum, a 3rd lady can help them if she kneels down, but she cannot sit properly.

4 parts of the wheat flour depict the 4 major religions : Sanatan Hindu, Muslim, Christianity and Buddhism.

Through 4 stages of life and 4 stages of body, to acquire 4 objectives, with 4 ways to attain 4 types

of liberation we have obtained the 5th objective of life i.e., devotion.

But importantly, not by dividing ourselves into the man-made partitions of 4 religions, but with the understanding that we are all children of only one Supreme lord. 'Everyone's God is the one and only same supreme power'. Living with this attitude is the real devotion.

This is the reason why Baba got furious when the ladies divided the wheat flour into 4 parts.

There are 2 types of grinding stones:

- i) One with the center axle fixed to the ground. It is not portable. The slab's diameter is moderately big, having limitations of the size. If the diameter is too big, instead of wheat flour, a sticky mass would come out of the grinder.

- ii) The other type of grinder is portable. It can be kept leaning against the wall when not in use. Its diameter is small and thus can be easily carried anywhere.

For using such a small grinder, 4 ladies are not required. Thus, it means, this leela did not happen in actuality; Baba had created an illusionary scene of grinding wheat.

5. The villagers interpreted this leela in their way, but some basic questions arose in Hemadpant's mind, which are mentioned in verses 137,138 of Adhyay 1

देख कर पीसने का दिखावा। आश्चर्य अति मुझ को हुआ।  
कैसे जोड़ें कार्य कारण भावा। बैठाएँ उसका तालमेल कैसे ॥ १३७ ॥

**Dekh Kar Peesne Ka Dikhava.**  
**Aashcharya Ati Mujhe Ko Hua.**  
**Kaise Joden Kaarya Kaaran Bhava.**  
**Baithaayein Uska Taalmel Kaise. ॥ 137 ॥**

क्या हो सकता है यह अनुबंध। गेहूँ रोग का क्या संबंध।  
देखकर अतर्क्य कारण निर्बंध। जागी इच्छा प्रबंध रचने की ॥ १३८ ॥

**Kya Ho Sakta Hai Yeh Anubandh.  
Gehoon Rog Ka Kya Sambandh.  
Dekhkar Atarkya Kaaran Nirbandh.  
Jaagi Ichchha Prabandh Rachne Ki. ॥ 138 ॥**

Seeing this Leela of Sai Samarth, Hemadpant's mindset changed completely. The joy he experienced is given in next verse no.139

क्षीरसागर में उठती लहरें। उछलता अंतरंग प्रेम भरे।  
चाहा भर पेट गान करें। कथा माधुरी बाबा की ॥ १३९ ॥

**Ksheerasagar Mein Uthti Lehren.  
Uchhalta Antarang Prem Bhare.  
Chaha Bhar Pet Gaan Karen.  
Katha Madhuri Baba Ki. ॥ 139 ॥**

These waves of joy created this holy scripture; Sai Veda i.e. Shri Sat Satcharita. Baba had planned to create this scene for inspiring Hemadpant to begin writing of the Shri Sai Satcharita. Baba's hidden instructions through this leela to Hemadpant were, 'Devotion is 5th objective of life. You have to compose this scripture and it will spread the message of devotion beyond the boundaries of Shirdi, all across the world.'

That is why this scripture has reached every corner of the world, breaking barriers of countries, time, caste, and religion. Humanity is the only true religion of mankind. The whole world is one family.

Wheat, as representative of the religion humanity, was made to put along the border of Shirdi and in the stream near the border, so it gets carried through the mighty flow of rivers to all villages and beyond, reaching the whole world.

Every action of the eternal Lord Sai was figurative and contained some hidden message. After a certain time, people could decode it. This scripture, Sai Veda, which is full of wisdom and profound utterances (Brahma vakyas) of Baba, serves as a guideline for us devotees. This scripture is the collection of the true stories and teachings of our great Lord, Shri Sai Baba. Studying and contemplating upon this scripture is very much essential. Let us sincerely pray to Lord Sai to show us the right path through this scripture.

Before beginning the task of composing the scripture Shri Sai Satcharita, Shri Hemadpant ji first paid obeisance to various deities and God through the benedictory verses. He also expressed his inferiority. There was a purpose behind doing this.

Through his actions, Hemadpant ji has given us a mantra for ensuring successful completion and fruition of any undertaken work. He has shown us the same through his example. First, he composed the benedictory verses, offered venerations, and then expressed his inability and short comings as well.

Before we begin any work, we must remember the almighty. If we begin something with auspiciousness, then result too is accomplished in a positive light. Some obstacles may interfere in our good work but remembering God and seeking his blessings is the best way to eliminate them.

Lord Krishna's name is not written in the auspicious opening verse of Shrimad Bhagavata but meditation on the Supreme truth is advised which ultimately means the same.

जन्माद्यस्य यतोऽन्वयादितरतश्चर्यं चभिज्ञः  
 स्वोत् तेने ब्रह्म हृदा य आदिकवये मुह्यंति यत्सूरयः ।  
 तेजोवातिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना  
 स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ (श्री.म.भा.१/१/१)

To be called a human, one's conduct must be good and proper.

Auspicious/good work means the work which is done with the right procedure, right method, through the right means and that which is done at the right time. Such work is sure to reach fruition.

Here is an example, two students studying in the same school, same class, having the same syllabus and teachers, yield different results in academics. One excels and reaches the first position in the class as a result of his right conduct. His habit of sincerely studying the curriculum yields this result, while the other

student fails at it due to his bad conduct of negligence and having a casual approach towards studies. The same rule and logic applies to studying the scriptures.

We attend knowledgeable discourses with the intention of learning from them, but as soon as the speaker begins, we often start talking among ourselves about worldly matters. Depriving ourselves of the important information the discourses contain. Every scripture starts with obeisances to help us realise this. When we recall and worship God, Sattvik energies emerge inside us. By doing so, the negativity inside us dissolves and with pure mind, we become ready to surrender to God. Remembering and showing respect results in heavenly help and certainty.

By growing aware of one's inferiority in front of God, the ego/pride does not crop up which typically does when one starts achieving success.

This ego/pride itself becomes a hurdle in one's path.

संत तो देखे अनेक। पर पीसने वाला देखा यही एक।  
गेहूँ पीसने में कौन सा सुख । उसकी माया वही जाने ॥ ११६ ॥

**Sant To Dekhe Anek.**  
**Par Peesne Wala Dekha Yahi Ek.**  
**Gehoon Peesne Mein Kaun Sa Sukh.**  
**Uski Maaya Vahi Jaane. ॥ 116 ॥**

The fact that Baba eradicated the epidemic from Shirdi by grinding wheat is not so believable as Baba's area of work was not limited to just Shirdi; it extended beyond as he considered the whole world as his own. His area of work was the whole universe. Every leela of Baba served as a teaching to the whole world and not just to Shirdi. Devotees from all over the world, belonging to various faiths and speaking different languages visited him.

Mesmerised by His divine Leelas, even a European gentleman could not stop himself from visiting Dwarkamai to meet Baba. Baba, who used to beg alms and feed himself once sat down started grinding wheat himself although he could have got it done from any of his devotees.

But Baba wanted to convey priceless wisdom to us. He intended to teach us the basic concept of karma that which is expressed in the Bhagavad Geeta, 'We should not depend upon anyone else for filling our stomach/livelihood. We have to put in the effort on our own. If we rely on others to do this, we develop a stronger sense of dependency, which makes us helpless and weak. A person who doesn't work for himself and stays inactive develops fear and is overcome by uncertainty, rage, and boredom. An active, independent individual never becomes unhappy, afraid or upset. Being active is a quality that

nurtures confidence and self-assurance. Such an individual always progresses in life.

**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।**

**शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥८॥ (श्री.म.भ.गी. अ.३)**

Baba is urging us to always be active. When we do anything, we receive results. As we carry out our karma, we must not look on others for help. When we start working, our loved ones step forward to help us on their own. This is why Baba never told anyone to grind wheat, he did it himself. Let us examine who the four ladies were who sat to grind wheat with the small stone. When one works relentlessly, 4 Goddesses arrive to help them : 1st Riddhi, 2nd Siddhi, 3rd Prakriti and 4th Sanskriti.

These Goddesses help those who put in a lot of effort and bestow upon them both divine and material wealth. Baba forced the followers to toss

the wheat-flour into the stream near the village boundary, where it would never be recovered.

Bhagavat Geeta says

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

O' Arjuna, like an ignorant person who acts with attachment to outcomes. A wise person should always acts with the purpose of leading others towards the correct path, not for personal gain.

Om Sai Ram