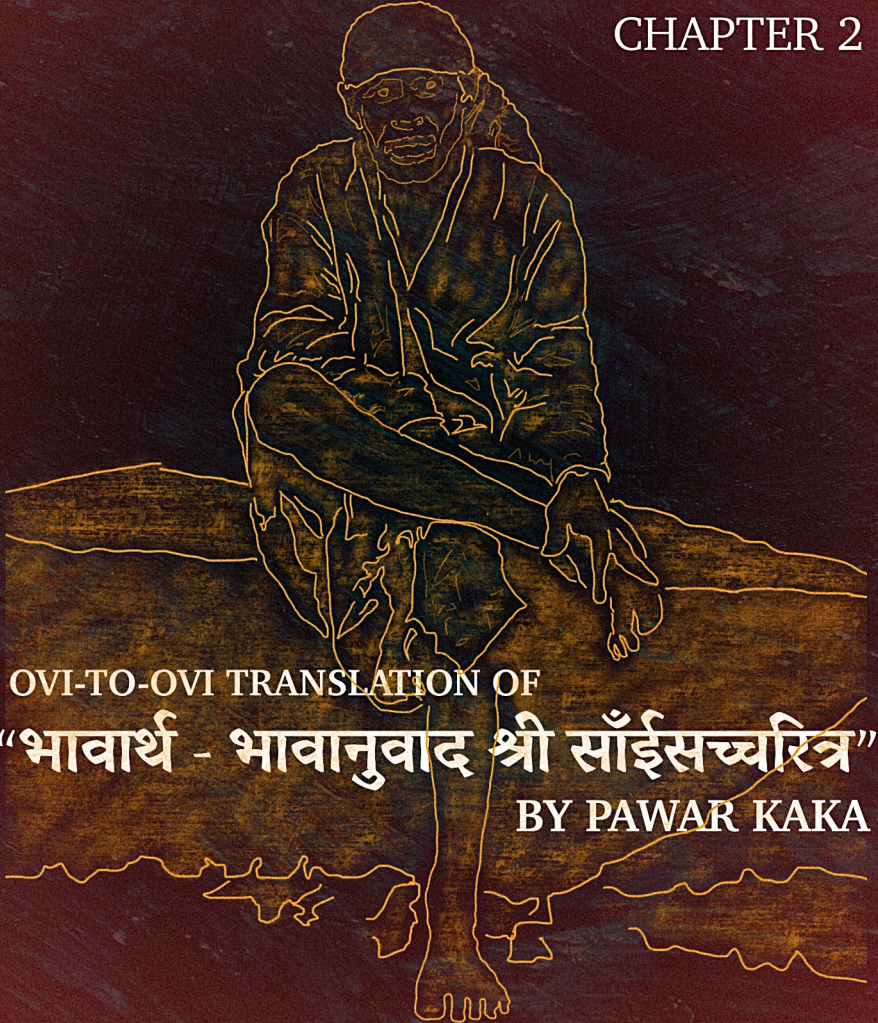


ॐ श्री साईनाथाय नमः

SAI SATCHARITA

A SPIRITUAL RESONANCE IN ENGLISH

CHAPTER 2



OVI-TO-OVI TRANSLATION OF

“भावार्थ - भावानुवाद श्री साईसच्चरित्र”

BY PAWAR KAKA

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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 2

पूर्वाध्याय में मंगलाचरण। हुआ देवता कुलगुरु वंदन।
श्री साईंसच्चरित्र का बीजारोपण । अब प्रयोजन प्रारम्भ करें ॥ १ ॥

Purvadhyay Mein Mangalacharan,

Hua Devata kulGuru Vandan.

Shri Sai Satcharit Ka Beejaropan,

Ab Prayojan Prarambh Karen ॥ 1 ॥

In the last chapter, we completed the Mangalacharan (invocation of God) in which we paid obeisance to all deities and Gurus. Lord Sai sowed

the seed of writing Saicharita, in me. Now I will write about the purpose of this scripture II1II

अधिकारी अनुबंध दिग्दर्शन। अति संकलित करुं विवेचन ।
जिससे श्रोताओं का ग्रन्थप्रवेशन । अप्रयास ही होवे सुलभ ॥ २॥

Adhikari Anubhandh Digdarshan.

Athi Sankalith Karu Vivechan.

Jisse Shrotaon Ka Granthpraveshan.

Apryaas He Hove Sulabh. ॥ 2 ॥

Anubandh Chatushtya (They are the four prerequisites for studying a spiritual or philosophical text, especially in Vedanta)

- 1) **Vishaya** : The subject matter with which the text deals.
- 2) **Prayojana** : The benefit derived from study of a scripture.

- 3) **Adhikari** : A person who has the eligibility to study a particular scripture.
- 4) **Sambandh** : It refers to the relationship between adhikari and Vishaya. It tells us how the subject matter of this text is connected to its purpose.

Let us briefly discuss the authority and eligibility involved in writing a scripture as well as the '*rinanubandh*' (past karmic connections or accounts) related to writing the scripture, so that the readers will not have trouble understanding it

II2II

प्रथमाध्याय में यथानुक्रम । किया गेहूँ पीसने का उपक्रम ।
 किया महामारी का उपशम । आश्चर्य परम ग्रामजनों को ॥ ३ ॥

Prathamadhyay Mein Yathanukram.
Kiya Gehu Peesne Ka Upkram.
Kiya Mahamari Ka Upsham.
Aashcharya Param Gramjano Ko. ॥ 3 ॥

Yathanukram : Yatha (according to) + Anukrama (sequence/order)

In the first chapter, we saw how all the villagers of Shirdi were astonished upon watching Baba dispel the epidemic by simply grinding wheat
II3II

ऐसी अगाध लीलाएँ साँई की। श्रवण से प्राप्ति परमानन्द की।

इस काव्य रूप में प्रकटता वही की। परम प्रेम का उफान आया ॥ ४ ॥

Aesi Agadh Leelayein Sai Ki.

Shravan Se Prapthi Paramanand Ki.

Iss Kavya Roop Mein Prakatha Wahi Ki.

Param Prem Ka Ufaan Aya. ॥ 4 ॥

Agadh : very deep, profound, unfathomable. Something that is extremely deep or difficult to fully understand

I was delighted by listening to many profound Leelas of Lord Sai. That joy within me manifested

as a scripture in poetic form, allowing the flood of love for Lord Sai in my heart to burst forth II4II

अतः साँई का धन्यवाद। लगा यथामति करूँ वर्णित।
होंगे वे भक्तों प्रति बोधप्रद। तथा पाप नाशक भी ॥ ५ ॥

Athah Sai Ka Dhanyavaad.
Lagaa Yathamathi Karu Varanith.
Hongey Ve Bhakton Prathi Bodhpradh.
Tatha Paap Nashak Bhi. ॥ 5 ॥

Hence, I must write the praise and the qualities of Lord Sai as my intellectual capacity allows me to, so that the stories will be insightful for the devotees and will destroy their sins II5II

तदर्थ यह साँई सच्चरित्र। लिखूँ आदरपूर्वक अति पवित्र।
प्रारम्भ किया यह कथासत्र। इह-परत्र सुखद ॥ ६ ॥

Thadarth Yah Sai Satcharith.
Likhu Aadarpurvak Athi Pavithra.
Prarambh Kiya Yah Kathasathra.

Yah Partra Sukadh. ॥ 6 ॥

Yha-Partra : Yha (this world / Bhuloka) + partra (the other world / Paraloka) – in this world and the next

Therefore, I reverentially undertook the writing of this very sacred Sai Charita (life story of Shri Sai), which will bring happiness to people in this world as well as other worlds II6II

सम्मार्गदर्शक संतचरित्र। नहीं यह न्याय अथवा तर्कशास्त्र।

होगा जो संत कृपापात्र। उसे न लगे विचित्र कुछ ॥ ७ ॥

Sammargdarshak Satcharit.

Nahi Yaha Nyay Athva Tarkshasthra.

Hoga Jo Santh Kripapathra.

Usse Na Lage Vichitra Kuch. ॥ 7 ॥

Nyaya and Tark Shastra : 2 out of 14 *Vidyas* (knowledge) of Lord Ganpati.

Nyaya : A scripture explaining in detail about permanent - impermanent, pure - impure, righteous - unrighteous, things allowed - things prohibited, justice - injustice and about the rules/science to maintain social harmony.

Tark Shastra : A scripture that talks about cause-effect relationship (*Karya - Karan bhav*), based on rational, elemental, logical estimation of doctrines.

The '*Charita*' or life story of saints, leads us to the right path in life. It is beyond Nyaya or Tark-Shastra. To those who are blessed by the grace of saints, their Leelas do not appear astonishing, they feel very natural to them II7II

अतः यह प्रार्थना श्रोताओं के लिये। भागीदार इस आनन्द के बनिये।
उन सत्संगियों के भाग्य धन्य भये। जो सदा निरत कथाव्यासंगी ॥ ८ ॥

**Athah Yah Prarthana Shrothaon Ke Liye.
Bageedhar Iss Anand Ke Baniye.**

**Unn Sathsangiyon Ke Bhagya Dhanya Bhaye.
Jo Sada Nirath Kathavayasangi. || 8 ||**

Now, I humbly request the listeners to become participants in this divine joy by taking part in the sacred work of writing and listening to Baba's Leelas. Those who remain absorbed in hearing Lord Sai's stories and who revel in the joy of satsang, are truly blessed and genuinely fortunate. ||8||

चिरपरिचित मित्र जीव का। दिन-रात संग जिसका।
बना न सकूँ रेखा चित्र उसका। संत चरित्र कैसे लिखूँ ॥ ९ ॥

**Chirparichith Mithra Jeev Ka.
Din Raath Sang Jiska.
Ban Na Sakhu Rekha Chitra Uska.
Santh Charithra Kaise Likhu. || 9 ||**

I cannot even describe or write the biography of my close ones, whom I have known for a long time, with whom I spend my entire day and

night, and whom I know inside out. Then how can I write the biography of Lord Sai (Shri Sai Satcharita) ? II9II

जहाँ मैं अपना ही अंतरंग। न जान सकूँ यथासांग।
तब संत मन के तरंग। निर्व्यंग वर्णन कैसे करूँ ॥ १० ॥

**Jaha Mein Apna He Antarang.
Na Janu Sakhu Yathasang.
Tab Sant Man Ke Tarang.
Niryang Varnan Kaise Karu. ॥ 10 ॥**

How can I faultlessly write about the thoughts in a saint's mind when I am unable to fully know myself and understand my own thoughts? II10II

करने जाते स्वरूप निर्धार। मूक बने वेद भी चार।
तब आपके उस रूप का विचार। कैसे निश्चित कर पाऊँ ॥ ११ ॥

**Karne Jathe Swaroop Nirdhaar.
Mook Bane Ved Bi Char.
Tab Aapke Uss Roop Ka Vichaar.**

Kaise Nishchit Kar Pau. ॥ 11 ॥

When all 4 Vedas are unable to fully describe the nature of the supreme God, supreme consciousness; then O Lord Sai, how can I understand you correctly? II11II

स्वयं संत पहले बन। फिर संत को यथार्थ जान।

तब मैं संत का करूँ कैसे बखान। ज्ञात मुझे यह पहले ही ॥ १२ ॥

Swayam Sant Pehle Ban.

Phir Sant Ko Yatharth Jaan.

Tab Mein Sant Ka Karu Kaise Bhakaan.

Gyaath Mujhe Pehle Hi. ॥ 12 ॥

To be able to describe a saint, you must be a saint yourself. So, how can an ordinary householder like me describe any saint? I am well aware of my limitations II12II

सप्तसागरों का पानी। उसकी भी हो पाए मापनी।

आकाश भी भर पाएँ मुट्ठी में अपनी। पर संतों का वर्णन असंभव ॥ १३ ॥

**Sapthsagaron Ka Pani.
Uski Bhi Ho Paye Mapni.
Aakash Bhi Bar Paye Mutti Mein Apni.
Par Santon Ka Varnan Asambhav || 13 ||**

One can perhaps measure the water in the 7 seas or cover the sky with a blanket, but the marvel and greatness of saints is beyond the reach of human intellect and understanding || 13 ||

जानूँ मन में मैं एक पामर। पर बाबा का प्रताप अपार।
देखकर उठे गाने की लहर। बेकाबू होना ये चाहे ॥ १४ ॥

**Jaanu Man Mein Main Ek Pamar.
Par Baba Ka Prathap Apaar.
Dekhkar Utte Gaane Ki Lehar.
Bekabu Hona Yeh Chahe. || 14 ||**

Pamar : an ordinary, insignificant person

Apara : endless, limitless, boundless

Lahar : urmi/umang/tarang – a wave; a surge or movement of energy or emotion

Lord Sai's glory and majesty are limitless. I, an insignificant person, very well know this. Looking at his glory, uncontrollable ripples arise within me to sing his praise II14II

जय-जयेश साईनाथा। दीन-दुर्बलों के आश्रयदाता।
वर्णी न जाय अगाध माया-ममता। कृपा करो इस दास पर ॥ १५ ॥

Jay Jagdish Sainath.
Deen Durbalon Ke Ashraydata.
Varnee Na Jaye Agadh Maya Mamtha.
Kripa Karo Iss Das Par. ॥ 15 ॥

Agadh : guḍha (profound), gahan (deep), gahri (very deep)

Glory to dear Lord Sai! Sai, you are a refuge for the down trodden. Your powers and glory are

profound, which are beyond description. Please have mercy on this servant of yours II15II

छोटे मुँह में बड़ा ग्रास। वैसा होगा यह मेरा साहस ।
होने न देना मेरा उपहास। चाहूँ यह इतिहास लिखूँ ॥ १६।

Choote Muh Mein Bada Grass.
Waisa Hoga Yaha Mera Sahas.
Hona Na Dena Mera Upahas.
Chau Yeh Ithihaas Likhu. ॥ 16 ॥

O Lord Sai, I sincerely desire to write about you, your life history, and teachings. But I feel that an inferior person like me is endeavouring a gigantic task which may invite ridicule from the masses. Please do not let that happen Sai II16II

जो-जो लिखते संत चरित्र। प्रीत प्रभु की होती उन पर।
ऐसा वदते महाराज ज्ञानेश्वर। फिर मैं क्यों भीति पालूँ ॥ १७ ॥

Jo Jo Likhthe Sant Charitra.
Preeth Prabhu Ki Hoti Unpar.

**Yesa Vadathe Maharaaj Gyaneshwar.
Phir Main Kyun Bheethi Palu. ॥ 17 ॥**

Saint Dnyaneshwar Maharaj says that, “Blessed is the one who writes a saint’s biography.” When this is true, and your blessings are with me, why should I be afraid? II 17 II

मेरे मन में भी यही स्फूर्ति। प्रकट करती वही भगवन्मूर्ति।
स्वयं यद्यपि मैं जड़ मूढ़ मति। निज कार्य पूर्ति कैसी वही जाने ॥ १८ ॥

**Mera Man Main Bhi Yahi Spoorthi.
Prakat Karti Vahi Bhagwanmurthi.
Swayam Yadhyapi Main Jadh Mood Mathi.
Nij Karya Poorthi Kaisi Vahi Jane ॥ 18 ॥**

Moodhamati : moodha (confused/foolish) + mati (intellect/mind)

Although I am dull-witted, the desire to write Saisatcharit has been awakened in me by the

gracious God himself. Therefore, he will get his own work completed through me II18II

भक्त जो-जो सेवा कल्पते। संत स्वयं ही करवा लेते।
भक्त केवल कारण निमित्त होते। सकल स्फूर्ति संतों की ॥ १९ ॥

Bhakt Jo Jo Seva Kalpthe.
Sant Swayam He Karva Lete.
Bhakt Keval Karan Nimmith Hote.
Sakal Spoorthi Santon Ki. ॥ 19 ॥

The desire in the devotees to do service (seva) is both inspired and then converted into action by the saints themselves. Devotees merely are instruments through whom the service is performed, and saints are the true source of its inspiration II19II

सारांश यह साँई ही स्वयं करवाए। चरित्र मुझ मूढ़ से रचवाए।
इस कथा की महत्ता जानिए। आदर से गौरवान्वित करें ॥ २० ॥

**Saransh Yah Sai He Swayam Karvayein.
Charithra Mujh Mood Se Rachvayein.
Iss Katha Ki Mahatha Janiye.
Aadhar Se Gaurvanvith Kare. ॥ 20 ॥**

In essence, it is Lord Sai Himself who is having His life story written through a dull-witted person like me. This biography and these stories are reverential because Lord Sai himself is writing them II20II

**साधु-संत अथवा श्री हरि। किसे भी धर लेते निजकरी।
अपनी कथा आप ही करी। निज कर शीश पर धरकर ॥ २१ ॥**

**Sadhu Sant Athava Sri Hari
Kaise Bhi Dhar Lete Nijkari.
Apni Katha Aap He Kari.
Nij Kar Seesh Par Dharkar. ॥ 21 ॥**

The saints and God himself choose a person, bless him by putting their hand on his head and write

their own biography or life story through him
II21II

जैसे शक संवत सत्रह सौ के साल। महीपति की बुद्धि परित तत्काल।

साधु-संतों की सेवा का फल। लिखवाए चरित्र उनसे ॥ २२ ॥

Jaise Sakh Sanvath Satrah Sau Ke Saal.

Mahipathi Ki Buddhi Parith Tathkaal.

Sadhu Santon Ki Seva Ka Fal.

Likhvayein Charithra Unse. ॥ 22 ॥

In the 17th Saka i.e. in the 18th century, a hagiographer Mahipati was inspired to write the biographies of saints. Thus, the service of writing the life stories of saints was accomplished through him by God II22II

वही सेवा शक संवत अठारह सौ में। पाई हस्त से दासगणु के।

संत चरित्र लिखवाए आगे के। पावन हुए सकल जनों को ॥ २३ ॥

Wahi Seva Sakh Sanvath Atarah Sau Mein.

Payi Hasth Se Dasganu Ke.

Sant Charithra Likhvayein Aage Ke.

Pavan Hue Sakal Jano Ko. || 23 ||

Similarly in 18th Saka i.e. in the 19th century, the biographies of saints mentioned in the next verse, were written through Dasganu Maharaj. Those compilations were widely accepted and became very popular. They are appreciated and admired by everyone ||23||

भक्त तथा संत विजय ग्रन्थ। भक्त तथा संत लीलामृत।

जैसे ये चार महीपति रचित। दासगणु रचित वैसे दो ॥ २४ ॥

Bhakt Tatha Sant Vijay Granth.

Bhakt Tatha Sant Leelamrith.

Jaise Yeh Chaar Mahipathi Rachith.

Dasganu Rachith Vaise Do. || 24 ||

Out of the writings, 4 texts - Bhakta Vijay, Sant Vijay, Bhakta Leelamrut and Sant Leelamrut, were written by Mahipati, and 2 texts were written by Dasganu Maharaj ||24||

नाम एक का भक्त लीलामृत। दूजे का तो संत कथामृत।
उपलब्ध अर्वाचीन संतों का चरित। किया वर्णन उभय ग्रन्थों में ॥ २५ ॥

Naam Ek Ka Bhakth Leelamrith.

Dooje Ka Sant Kathamrith.

**Uplabdh Arvacheen Santon Ka Charith. Kiya
Varnan Ubhay Granthon Mein. ॥ 25 ॥**

One text is called as 'Bhakt Leelamrut' and the other as 'Sant Kathamrut'. In these 2 texts, Dasganu Maharaj has described all the saints of modern-day II25II

उनमें से भक्त लीलामृत अन्तर्गत। श्री साँई का मधुर चरित।
वर्णन किया अध्याय त्रयीगत। श्रोता उसे वहीं वाचन करें ॥ २६ ॥

Unmein Se Bhakth Leelamrith Antargath.

Sri Sai Ka Madhur Charith.

Varnan Kiya Adhyay Trayigath.

Shrotha Usse Vahi Vachan Karen. ॥ 26 ॥

In the text 'Bhakta Leelamrut' written by Dasganu Maharaj, 3 chapters (Chapters 31,32

and33), mention a sweet and pleasant description of Shri Sai. The listeners must not miss it II26II

वैसा ही मधुर कथानक। साँई कहते भक्त को एक।

उसे पढ़ें संत कथामृत में देख। अध्याय सत्तावनवें में वर्णन किया ॥ २७ ॥

Vase He Madhur Kathanak.

Sai Kehthe Bhakthon Ko Ek.

Usse Pade Sant Kathamrith Mein Dekh.

Adhyay Saththavanve Mein Varnan Kiya. ॥ 27 ॥

We must also listen to a sweet, knowledgeable story told by Shri Sai to his devotee, which is mentioned in the 57th chapter of 'Sant Kathamrut' II27II

सिवाय साँई की अलौकिक लीला। रघुनाथ-सावित्री भजनमाला।

अनुभवपूर्वक संतोष देती सकला। अभंग पदों को गाकर ॥ २८ ॥

Sevai Sai Ki Alowkik Leela.

Raghunath Savithri Bhajanmala.

Anubhavpuravak Santhosh Deti Sakala.

Abhang Padho Ko Gakar. ॥28॥

Mr. Raghunathrav Tendulkar and Mrs. Savitribai Tendulkar, a married couple who lived in Bandra, Mumbai, compiled many *Abangas* (devotional poetry) based on the divine experiences given to them by Lord Sai. The compilation is popular by the name 'Raghunath - Savitri Bhajanmala.' Reading this book gives immense joy and satisfaction to devotees ॥28॥

वैसे ही एक बाबा का बालक। जो तृषार्त चकोर हेतु अमृत वर्षक।

बरसाया कथामृत प्रेमपूर्वक। श्रोता उसका सादर सेवन करें ॥ २९ ॥

**Wase He Ek Baba Ka Balak. Jo Trisharth Chakor
Hetu Amrith Varshak.**

**Barsaye Kathamrith Prempoorvak. Shrotha
Uska Sadar Sevan Karen. ॥29॥**

One of Baba's beloved children, Shri Hari Sitaram Dixit a.k.a. Shri Kakasaheb Dixit, has lovingly

contributed to the preface of this book with several nectar-like stories. For devotees, it is just like nectar to a thirsty Chakor bird II29II

दासगणु की स्फुट कविताएँ। पढ़ते आनंद न समाए।
रसीली सुंदर कथाएँ। करते श्रवण लीलाएँ बाबा की ॥ ३० ॥

Dasganu Ki Suft Kavithayein.

Padthe Anand Na Samaye.

Raseeli Sundar Kathayein.

Karthe Shravan Leelayein Baba Ki. ॥ 30 ॥

Shri Dasganu Maharaj had a multifaceted personality. He was a writer, poet, *Kirtankar* (the one performing 'kirtan' or 'devotional service' in which there is musical narration and shared recitation of spiritual and devotional songs and ideas), orator and Baba's devotee too. He has written ample literature, especially in prose, on Baba, which is full of devotion and describes Baba's Leelas. It gives great joy to the listeners II30II

वैसे ही गुजरातियों को जानने। भक्त अमीदास भवानी मेहता ने।

कुछ चमत्कार कथाएँ इन्होंने। प्रेमपूर्वक लिखी हैं ॥ ३१ ॥

Wase He Gujrateon Ko Janne.

Bhakth Ummidas Bhavani Mehtha ne.

Kuch Chammatkar Kathayein Inhone.

Prempoorvak Likhi Hain. ॥ 31 ॥

For Gujarati devotees, Amidas Bhavani Mehta has compiled some of Baba's incredible Leelas II31II

Commentary : Samadhi of this devotee is near Dattatreya temple in Lendi baug, Shirdi.

"साईंप्रभा" मासिक नाम से।

करते प्रेषित पुणे शहर से। कथा श्रेणी बाबा की ॥ ३२ ॥

"Sai Prabha" Masik Naam Se.

Karthe Preshith Pune Shahar Se.

Katha Shreni Baba Ki. ॥ 32 ॥

Besides this, a group of Baba's eminent devotees in Pune used to publish Sai Prabha, a magazine

containing many Leelas of Baba II32II

रहते कथाएँ अनेक ऐसी। आवश्यकता इस ग्रन्थ की कौनसी।
उपजी शंका चित्त में सहज सी। निराकरण सुनिये उसका ॥ ३३।

**Rehthe Kathayein Unke Yesi.
Avashyaktha Iss Granth Ki Kaunsi.
Upje Shanka Chitth Mein Sahaj Si.
Nirakaran Suniye Uska. ॥ 33 ॥**

The listeners might wonder: what is the need to write this scripture when abundant literature is already available? Please listen carefully as it will help clarify this doubt II33II

साँई चरित्र महासागर। अनंत अपार रत्नाकर।
मैं टिटहरी उसे रिक्त करूँ मगर। संभव हो यह कैसे । ३४॥

**Sai Satcharitra Mahasagar.
Ananth Apaar Ratnakar.
Main Titthari Usse Rikth Karun Magar.
Sambhav Ho Yah Kaise. ॥ 34 ॥**

Charitra : conduct, behaviour, way of living

Leelas shown by Baba through his conduct are eternal and boundless. Saicharita is an ocean of Lord Sai's Leelas, carrying many gems. Shri Saisatcharita is a treasure trove of spiritual gems. I am a dull-witted person having limited abilities, an inferior being just like a Lapwing in birds. How many stories from this boundless ocean can I actually narrate? After-all, how much water can a bird gather in its tiny beak? II34II

वैसे साँई चरित्र अति गहन। असंभव उसका सांग वर्णन।
तथापि करावे बाबा जो कथन। मानो समाधान उसी में ॥ ३५॥

Wase Sai Charithra Athi Gehen.
Asambhav Uska Sang Varnan.
Thatapi Karave Baba Jo Kathan.
Mano Samadhan Ussi Mein. ॥ 35 ॥

The meaning of Shri Sai's life story is so profound that writing its explanation is impossible; and

that is why, it is best to be content with how much ever is possible for me to express II35II

अपार साईं की अपूर्व लीलाकथा। शांति दायक भवद्वार्ता।
श्रोता पाते श्रवणोल्लासता। चित्त स्थिरता पावे निजभक्त ॥ ३६ ॥

Apaar Sai Ki Apurv Leelakatha.
Shanthi Dayak Bhavdhvartha.
Shrotha Pathe Shravonollasitha.
Chith Sthirtha Pave Nijbhakth. ॥ 36 ॥

Apaara : boundless, limitless; that which has no end or shore

Aporva : unprecedented; something that has never happened before

The divine stories of Shri Sai, the one who is boundless, without a beginning nor an end, will give peace, happiness, and contentment to all those troubled by the worldly tribulations. They will illuminate the true purpose of human life.

These divine stories will awaken eagerness in listeners and devotees to hear them, and bestow mental peace and stability II36II

ऐसी ज्ञान कथाएँ बाबा की। व्यावहारिक उपदेशों की।
वैसे ही सर्व भक्त अनुभवों की। रहस्यों की, निज कर्मों की ॥ ३७ ॥

Yesi Gyaan Kathayein Baba Ki.
Vyavaharik Updeshon Ki.
Wase He Sarv Bhakth Anubhavon Ki.
Rahasyon Ki, Nij Karmo Ki. ॥ 37 ॥

Baba narrated many kinds of stories, some giving advices on worldly life, others reflecting experiences familiar to all yet rarely understood. He shared stories that taught how one must perform their prescribed duties, stories which contained secrets or hidden meaning in them, and stories that touched the heart, awakening purity in the soul II37II

अपौरुषेय श्रुति विख्यात। जैसी असंख्य आख्यायिकाएँ विश्रुत ।

वैसी ही बाबा मधुर अर्थ विहित। कथाएँ अपरिमित कहा करते ॥ ३८ ॥

**Apovrusheya Shruthi Vikhyaath.
Jaisi Asankhya Aakhayekaein Vishruth.
Wasi He Baba Madhur Arth Vihith.
Kathayein Aparmith Kaha Karte. ॥ 38 ॥**

Just as the renowned and countless stories of the Vedas, not written by human hands but by God himself, carry timeless wisdom. In the same spirit, Baba too narrated many beautiful, sweet, and meaningful stories to his devotees II38II

ध्यानपूर्वक उनको सुनते। सब सुख तृण समान लगते।
भूख-प्यास शमन हो जाती। समाधान अंतर में पूर्ण ॥ ३९ ॥

**Dhanypoorvak Unko Sunte.
Sab Sukh Thrun Saman Lagte.
Bhook Pyaas Shaman Ho Jati.
Samadhan Antar Mein Purn. ॥ 39 ॥**

The fortunate devotees then, forgot about their thirst and hunger while attentively listening to

these stories from Baba. Other pleasures were trivial for them in front of the pleasure of listening to those stories. Upon hearing them, devotees would feel deeply contented from within II39II

कोई याचता ब्रह्म सायुज्यता। अष्टांग योग प्रावीण्यता।
समाधि-सुख निर्भरता। पावे श्रवण करते ये कथाएँ ॥ ४० ॥

Koi Yachthe Brahma Sayujyatha.

Astang Yog Praveeniyatha.

Samadhi Sukh Nirbartha.

Pave Shravan Karthe Yeh Kathayein. ॥ 40 ॥

Brahma Sayujyatha : Brahma (Supreme Reality) + Sayujyatha (oneness/complete union) – becoming one with Brahman; one of the four types of liberation

I (8 limbs of Yog) : Laya Yog, Tarak Yog, Amanaska Yog, Sankhya Yog, Lambika Yog, Raj Yog, Kundalini Yog and Hatha Yog

Or, Yama (code of conduct), Niyama (observances), Asana (posture), Pranayama (breath control), Pratyahara (control of the senses), Dharana (concentration), Dhyana (meditation), Samadhi (absorption/ union with the object of meditation i.e. with divine consciousness)

After listening to these stories, some devotees will attain union with the supreme consciousness, some will become experts in *Ashtangyog*, and some will be engrossed in the bliss of *Samadhi*. They will experience bliss in remembrance, contemplation, and mediation on God
II40II

श्रवणार्थियों के कर्मपाश। ध्वंस करे ये कथाएँ अशेष।
बुद्धि पावे सुप्रकाश। सकल निर्विशेष सुख पावे ॥ ४१ ॥

Shravartheiyon Ke Karm-pasha.
Dhvansh Kare Yeh Kathayein Ashesh.
Buddhi Pave Suprakash.

Sakal Nirvishesh Sukh Pave. ॥ 41 ॥

These stories give freedom from the bondage of karma (actions) to the listeners. Despite living in the materialistic world, they remain detached. These stories illuminate minds, bestow enlightenment, and give supreme bliss to all the listeners II41II

उसी से मिली मुझे प्रेरणा। सहेजना ऐसी कथाएँ नाना।
ग्रन्थमाला में उन्हें पिरोना। साँई उपासना उत्तम यही ॥ ४२ ॥

**Usse Milli Mujhe Prerna.
Sahajna Yesi Kathayein Nana.
GranthMala Mein Unhe Pirona.
Sai Upasana Uttham Yahi. ॥ 42 ॥**

After listening to these stories, I felt a deep desire to write these countless tales, each worthy of collection, in verses. I wished to thread them into a beautiful garland of devotion and offer it to Lord Sai, believing it to be my worship II42II

पड़ते ही अक्षर कान में चार। दुर्दिन जीव के भागते सत्वर।
 पूर्ण श्रवण करते कथा सादर। भव पार उतरते भाविक ॥ ४३ ॥

**Padthe He Akshar Kaan Mein Chaar.
 Durdin Jeev Ke Bhagthe Sathvar.
 Poorn Shravan Karthe Katha Sadar.
 Bhav Paar Utharthe Bhavik. ॥ 43 ॥**

Even if only a few words of these stories fall upon the ears, the misfortunes in one's life will vanish; and if the entire story is heard with faith and reverence, the devotee will be able to cross the ocean of worldly life II43II

बनाकर मुझे लेखनी। लिखवाते मुझसे बाबा चक्रपाणी।
 मैं तो केवल निमित्त का धनी। अक्षरों को आकार देता रहता ॥ ४४ ॥

**Banakar Mujhe Lekhani.
 Likhvathe Mujhse Baba Chakrapaani.
 Main tho Keval Nimmith Ki Dhani.
 Akshron Ko Aakar Deta Rehtha. ॥ 44 ॥**

Lord Sai will hold my hand in his hand and get his story penned through me. I will merely be his instrument. The letters and script shall take form just as he wills II44II

वर्षानुवर्ष सुनीं साँई की लीला। मन में छन्द उपज गया।
करने संग्रह बाबा की कथालीला। भोले प्रेमी भक्तों काज ॥ ४५ ॥

Varshanuvarsh Sunni Sai Ki Leela.

Man Mein Chandh Upaj Gaya.

Karne Sangrah Baba Ki KathaLeela.

Bhole Premi Bhakthon Kaaj. ॥ 45 ॥

A passion developed in me to gather and compile all the Leelas I witnessed and experienced during the years I spent in Baba's presence, for the benefit of all devotees II45II

पाकर बाबा के प्रत्यक्ष दर्शन। हुए न हों तृप्त जिनके नयन।
उनके लिये साँई माहात्म्य श्रवण। पुण्य पावन घटित होगा ॥ ४६ ॥

Paakar Baba Ke Pratyaksh Darshan.

**Huye Na Ho Tripth Jinke Nayan.
Unke Liye Sai Mahatmya Shravan.
Punya Pavan Gatith Hoga. || 46 ||**

For those whose eyes could not experience the bliss of seeing Baba in his physical form, I sincerely wished that they should be able to engage in the pious and virtuous act of hearing Baba's glory II46II

**चित्त में किसी सद्भाग्यवान की। कामना उपजती कथा पठन की।
उमड़ती लहर परमानन्द की। पूर्ण समाधान लाभता वह। ४७॥**

**Chith Mein Kissi Sadhbhagyawaan Ki.
Kamana Upajathi Katha Patan Ki.
Umadthi Lehar Paramanand Ki.
Poorn Samadhan Laabtha Waha. || 47 ||**

Only those devotees whose dawn of fortune arrives, develop a desire to read these stories, and then they become blissful and contented II47II

वृत्ति ऐसी उभरी मन में। कह दी माधवराव के कानों में।
पर सशंकित चित्त अधीरावस्था में। कैसे होगा साध्य हित ॥ ४८ ॥

**Vritthi Yesi Ubhari Man Mein.
Keh Di MadhavRao Ke Kano Mein.
Par Sankhakith Chitt Adhiravastha Mein.
Kaise Hoga Sadhya Hith. ॥ 48 ॥**

I felt this desire and I told Madhavrao about it, but I was apprehensive about whether I would be able to successfully finish this sacred task II48II

साठ वर्ष की आयु बीती। बुद्धि कुंठित और बेकाबू होती।
अशक्त शरीर साथ न देता। बची केवल मुँह की बड़बड़ ॥ ४९ ॥

**Saat Varsh Ke Aayu Beethi.
Bhuddi Kunith Aur Bekaboo Hoti.
Ashakth Sahreer Saath Na Deta.
Bachi Keval Muh Ki Badbad. ॥ 49 ॥**

I was 60 years of age and my intellect no longer functioned like before. It often got distracted and

was not much of use. Physically too, I could not work hard because of the weakness due to old age. All that remained was mere prattling II49II

वही होवे यदि साँई प्रीत्यर्थ। साध्य होगा कुछ तो परमार्थ।
अन्यत्र होगी वह निरर्थ। इस कारण यह प्रयास करूँ ॥ ५० ॥

Wahi Hove Yadi Sai Preethyarth.
Sadhya Hoga Kuch toh Paramarth.
Anyarth Hogi Wah Nirarth.
Iss Karan Prayaas Karoon. ॥ 50 ॥

Instead of using and wasting this energy of prattling somewhere else, I thought of putting it to good use for Lord Sai's work; for serving him, so that I could at least grow spiritually II50II

अनुभव प्राप्त कर दिन-रात। वृत्तान्त लिखें आया चित्तगत।
जिसके परिशीलन से होवे शांत। पावे मन विश्रान्ति ॥ ५१ ॥

Anubhav Prapth Kar Din Raath.
Vrithanth Likhe Chithgath.

Jisske Parishilan Se Hove Shanth.

Pave Man Vrishranth. ॥ 51 ॥

Parishilan : careful, detailed practice

I felt that I must describe the incidents and Leelas which I constantly experienced during the time I was in Baba's presence. The meticulous study of these Leelas will bring eternal peace to our minds
II51II

आत्मतृप्ति के निसर्गोद्धार। स्वानुभूति के अधिष्ठान पर।
बाबा ने कहे बारंबार। श्रोताओं को सादर सुनाए ॥ ५२ ॥

Athmamrith Ke Nisargodhaar.
Swanubhuthi Ke Adhistaan Par.
Baba Ne Kahe Barambar.
Shrotaon Ko Sadar Sunayein. ॥ 52 ॥

I thought of presenting to the listeners the many ways of attaining God and realizing our true self, as described by Baba time and again II52II

बहुत वदे ज्ञान कथा। लगाया अनेकों को भजन पंथा।
उनका संग्रह करना यथा-तथा। होगी गाथा साँई की ॥ ५३ ॥

**Bahut Ved Gyaan Katha.
Lagaya Aneko Ko Bhajan Pantha.
Unka Sangrah Karna Yatha Tatha.
Hogi Gatah Sai Ki. ॥ 53 ॥**

Baba shared many stories which imparted deep knowledge. He guided many onto the path of devotion and pooja. It came to my mind that collection of all such stories can create a gatha (scripture) on Sai Baba II53II

कथाओं का जो कथन करते। जो उन्हें मनःपूर्वक सुनते।
दोनों ही मन में विश्रान्ति पाते। मिलती पूर्ण शान्ति ॥ ५४ ॥

**Kathaon Ka Jo Kathan Karte.
Jo Unhe Manpoorvak Sunthe.
Dono He Man Mein Vrishranth Pathe.
Milthi Poorn Shanti. ॥ 54 ॥**

Devotees who will describe these stories, as well as the devotees who will listen to them, will be blessed with absolute peace of mind and restfulness; because they will have found a secret to happy living II54II

सुनते श्री साँई मुख की कथा। बिसराते भक्त देह व्यथा।
चिंतन मनन करके उनका। भव निर्मुक्तता अपने आप ॥५५॥

Sunthe Shri Sai Mukh Katha.
Bisrathe Bhakth Deh Vyatha.
Chintan Manan Karke Unka.
Bhav Nirmukhtatha Apne Aap. ॥ 55 ॥

Deh Vyatha : deha (body) + vyatha (pain/suffering) – bodily pain or physical suffering

After listening and revising in mind the stories shared by Shri Sai, devotees will forget their physical sufferings and will get liberation from this world easily and naturally II55II

श्री साँई मुख की कथा-वार्ता। अमृत से भी रसभर्ता।
श्रवणे उभरे परमानन्दता। कैसे मधुरता वर्णूँ मैं ॥ ५६ ॥

Shri Sai Mukh Ki Katha Vartha.
Amrith Se bhi Rasbartha.
Shravane Ubare Paramanandtha.
Kaise Madhurtha Varnu Main. ॥ 56 ॥

We all will experience great bliss by listening to the stories told by Baba which are enthralling and nectar-like. How can I describe their majesty?
II56II

ऐसी ही कथाएँ जो अदांभिकता से। दिखाई दे मुझे उन्हें गाते सुनाने से।
लोहूँ उनकी पदरज में जिस से। मोक्ष प्राप्त हो जाय । ५७।

Yesi He Kathayein Jo Adhanbiktha Se.
Dikhayi De Mujhe Unhe Gaate Sunnane Se.
Lotu Unki Padraj Mein Jiss Se.
Moksh Prapth Ho Jaye. ॥ 57 ॥

Adhanbiktha : a (without) + danbhikatha (pretence/hypocrisy)

Padraj Dhuli : pada (feet) + raja (dust) + dhuli (dust)

Venerable is the dust under the feet of those great and holy devotees, who without being pretentious, sing, listen or narrate the divine stories told by Lord Sai. I can easily attain salvation by merely touching it II57II

रचना अलौकिक कथाओं की इन। वैसे ही एक-एक शब्द का चयन।

श्रवण करते श्रोता तल्लीन। सुख संपूर्ण सर्वजना ॥ ५८ ॥

Rachna Alowkik Kathaon Ki In.

Wase He Ek Ek Sabdh Ka Chayan.

Shravan Karte Shrotha Taleen.

Sukh Sampoon Sarvjana. ॥ 58 ॥

The remarkable arrangement of these stories and the incredible word formation in them will

engross the listeners, leading them to supreme, eternal bliss II58II

जैसे कथा सुनने कान। अथवा दर्शन करने नयन।

वैसे ही मन होकर उन्मन । सहज ध्यान लग जाय ॥ ५९ ॥

Jaise Katha Sunne Kaan.

Athva Darshan Karne Nayan.

Wase He Man Hokar Unman.

Sahaj Dhyaan Lag Jaye. ॥ 59 ॥

One needs to pay attention while listening to stories, or needs to focus using their eyes to have *darshan*. Similarly, we need to contemplate and revise these stories in our minds to achieve a transcendental state. Our minds should be detached and meditating on these stories, one naturally becomes immersed in God II59II

गुरुमाई मेरी जननी। कथते उसकी कथा जो जनी।

सुनी जाती बदनी-बदनी। सादर श्रवण से संचय करें ॥ ६० ॥

**Guramayee Meri Janani.
Kaththe Uski Katha Jo Jani.
Sunni Jathi Vadano Vadani.
Sadar Shravan Se Sanchay Karen. ॥ 60 ॥**

My Guru has given me birth; he is my mother. Let us keep a treasure in our hearts of the folk tales that devotees tell each other, the folk tales of my mother, Lord Sai II60II

**स्मरण करें उनका बारंबार। संग्रह करें शक्तिनुसार।
रखें प्रेमबन्धन में गाँठ कर। फिर परस्पर लुटावें ॥ ६१ ॥**

**Smaran Kare Unka Barambar.
Sangrah Kare Shaktianusaar.
Rakhe Prembandan Mein Ghaant Kar.
Phir Parspar Lutave. ॥ 61 ॥**

Let us always remember these tales, collect as many as we can in our hearts, and preserve them with love and devotion for Lord Sai. Let us revel

in their divine joy by sharing them with others
II61II

मेरा इसमें कुछ भी नहीं। साँईनाथ की प्रेरणा यही।
वे जैसे कथन करवाए वही। करता रहूँगा मैं कथन ॥ ६२ ॥

**Mera Issme Kuch Bhi Nahi.
Sainath Ki Prerna Yahi.
Ve Kaisa Kathan Karvaye Vahi.
Karthah Rahunga Main Kathan. ॥ 62 ॥**

I will narrate the stories as Lord Sai wills; they
flow by his inspiration. The credit is not mine; I
have not written anything by myself II62II

मैं कहूँ यह भी अहंकार। साँई ही स्वयं सूत्रधार।
वे ही वाचा के प्रेरणाकार। वे ही कथन करेंगे ॥ ६३ ॥

**Main Kahun Yeh Bhi Ahankaar.
Sai He Swaya Suthrdhaar.
Ve He Vacha Ke Prernakaar.
Ve He Kathan Kareng. ॥ 63 ॥**

To say 'I will narrate' is, in itself a form of ego. Lord Sai himself is the narrator; he will inspire my speech. Then who am 'I' saying that, "I narrate the stories"? II63II

अहं समर्पण करते ही चरणों पर। आनंद मिलेगा अपरंपार।

सकल सुखों का संसार। अहंकार नष्ट होते ही ॥ ६४ ॥

Aham Samparpan Karte He Charano Par.

Anand Milega Aparampaar.

Sakal Sukho Ka Sansaar.

Ahankaar Nasht Hote He. ॥ 64 ॥

When we surrender our ego at Lord Sai's feet, we experience infinite bliss. Our worldly existence becomes full of happiness when our ego dissolves II64II

ऐसी वृत्ति जाग्रति का अवसर। पूछने बाबा से न होता धीर।

आए माधवराव सीढ़ी पर। निवेदन किया कानों में । ६५ ॥

Yesi Vritti Jagrithi Ka Avasar.

**Poochne Baba Se Na Hotha Dheer.
Aaye Madhavrao Seedi Par.
Nivedan Kiya Kano Mein. ॥ 65 ॥**

I developed a desire to write the boundless Leelas of Sai Samarth but could not gather the courage to ask him. Perhaps I never would have been able to, so I confided in Shri Madhavrao Deshpande, who had just arrived at Masjidmai II65II

**माधवराव ने उसी समय पर । अन्य कोई नहीं समीप देख कर।
ऐसा प्रसंग साध कर। पूछ ही लिया बाबा से ॥ ६६ ॥**

**Madhavrao Ne Ussi Samay Par.
Anya Koi Nahi Sameep Dekh Kar.
Yesa Prasang Sadh Kar.
Pooch He Liya Baba Se. ॥ 66 ॥**

Just then, seeing that no one was around Baba, Madhavrao seized the opportunity to ask him about this II66II

बाबा ये अण्णासाहेब वदती। चरित्र आपके यथामति।
लिखें यही इनके मन में अति। यदि अनुमति हो आपकी ॥ ६७ ॥

**Baba Yeh Annasabeb Vadathi.
Charithra Apke Yathamathi.
Likhe Yeh Inke Man Mein Athi.
Yadi Anumati Ho Aapki. ॥ 67 ॥**

He said, "This man, Shri Govind Raghunath Dabholkar i.e. Annasaheb, is saying: 'Baba, if you permit, I wish to write your biography according to my intellectual ability'" II67II

"मैं तो केवल एक भिखारी। करता भिक्षाटन द्वारो-द्वारी।
रूखी-सूखी भाजी-भाखरी। खाकर बिताता काल मैं। ६८॥

**Main Toh Keval Ek Bhikari.
Karthha Bhikshatan Dwara Dwari.
Rooki Sooki Bhaji Bhakri.
Khakar Bithatha Kal Main. ॥ 68 ॥**

Baba replied. "I am just a fakir, wandering door to

door for alms and eating whatever dry vegetables or curries and *bhakri* (Roti made up of jowar, bajra or rice flour) given to me, and passing my days” II68II

फिर क्या प्रयोजन मेरी कथा का। कारण उद्भव होवे उपहास का।
ऐसा न कहो इस हीरे को। स्वर्ण में अवश्य जड़वाना चाहिये ॥ ६९ ॥

Phir Kya Prayojan Meri Katha Ka.

Karan Udhbhav Hove Uphaas Ka.

Yesa Na Kaho Iss Heer Ko.

Swaran Mein Avshya Jadvana Chahiye. ॥ 69 ॥

“Then why do you want to write my biography? It will unnecessarily become a subject of criticism for the public.” I said in mind, “Please don’t say that Baba. This precious diamond must be decoratively fixed in a gold ornament in the form of literature. II69II

अनुज्ञा जो आपकी मिल जाय। लिख पाएँगे होते आपकी सहाय।
अथवा लिखवाएँगे आपके ही चरण दूय। विघ्न सारे टाल कर ॥ ७० ॥

**Anugya Jo Aapki Mil Jaye.
Likh Payenge Hothe Aapki Sahay.
Athva Likhwayengey Aapko He Charan Dhoya.
Vighna Sare Taal Kar. ॥ 70 ॥**

I said, "If you give your consent, and your co-operation and blessings are with me, then all the stories will get written through me without any obstacles" II70II

**मिलते ही संतों के आशीर्वचन । होगा आरम्भ ग्रन्थ लेखन।
बिना आपके कृपावलोकन। लेखन निर्विघ्न ना हो पावे ॥ ७१ ॥
Milthe Hi Santon Ke Aashirvachan. Hoga
Arambh Granth Lekan.
Bina Aapke Kripavalokan.
Lekan Nirvign Na Ho Pave. ॥ 71 ॥**

"Grace and blessings of saints are necessary for the endeavour of composing a scripture. Without your gracious glance, the writing cannot be completed smoothly" II71II

ऐसा मेरा मनोगत जान। कृपा उपजी साँई के मन।
कहते "मनोरथ होगा पूर्ण"। चरणों में मैंने शीश नवाया ॥ ७२ ॥

Yesa Mera Manoghath Jaan.
Kripa Upji Sai Ke Man.
Kehte "Manorath Hoga Poorn".
Charano Mein Maine Seesh Navaya. ॥ 72 ॥

Baba cognized this ardent desire of mine, and compassion arose in him. He said, "Your desire will be fulfilled." I immediately put my head on his feet to take his blessings II72II

किया प्रदान उदी का प्रसाद। सिर पर रखा हस्त वरद्।
साँई सकल धर्म विशारद। भवापनोद भक्तों के ॥ ७३ ॥

Kiya Pradhaan Udi Ka Prasad.
Sir Par Rakha Hasth Varadh.
Sai Sakal Dharm Visharadh.
Bhavapnodh Bhakton Ke. ॥ 73 ॥

Visharadh : skilled, learned, proficient

Bhavapnodbh : bhava (worldly existence / cycle of birth and death) + apanodbh (removal/destruction) – the one who removes or destroys worldly bondage

Lord Sai gave me the prasad of Udi and kept his hand full of grace on my head. Lord Sai, the perfect master admired by devotees of all faiths, is the destroyer of all afflictions born of worldly life, for his devotees. This became my firm conviction, and I was certain the writing of this scripture would now be successfully completed
II73II

सुन कर माधवराव की प्रार्थना। साँई मन में उपजी करुणा।
अधीर मन को दी सांत्वना। आशीष देकर धैर्य दिया ॥ ७४ ॥

Sunkar Madhavrao Ki Prarthana.

Sai Man Mein Upji Karuna.

Adhir Man Ko Di Santhvana.

Aashish Dekar Dhairya Diya. ॥ 74 ॥

Lord Sai had mercy on me after hearing Madhavrao's request. He then bestowed solace to my troubled, unsteady mind and gave me blessings that filled me with grit and perseverance II74II

जान कर भाव मेरे मन का। अनुज्ञापन हेतु प्रकटन वाचा का।
कथा-वार्तादि अनुभवों का। करना संग्रह विस्तृत सारा ॥ ७५ ॥

Jaan Kar Bhav Mera Man Ka.
Anugyapan Hetu Prakatan Vacha Ka.
Katha Varthadhi Anubhavon Ka.
Karna Sangrah Visruth Sara. ॥75॥

After understanding the emotions in my heart, he gave me permission, "Make a proper collection of stories, incidents and experiences" II75II

संकलन रखना होगा उपयुक्त। मेरी सहायता पूर्ण तदुक्त।
वह तो केवल निमित्त। मेरी कथा मैं आप ही लिखूँ। ७६ ॥
Sankalan Rakhna Hoga Upyukth.

Meri Sahaytha Poorn Thadruth.

Wah toh Keval Nimmath.

Meri Katha Main Aap Hi Likhu. ॥ 76 ॥

He said, “Collect and preserve all my stories and experiences. It will be good to keep a record. I will completely support you in this. Hemadpant is just a medium. By making him the instrument, I will write my own biography” II76II

मेरी कथा मुझे ही करनी। भक्तेच्छा भी मैंने ही पूर्ण करनी।

उसने अहंवृत्ति विलय करनी। अर्पण करनी मम चरणों में ॥ ७७ ॥

Meri Katha Mujhe He Karni.

Bhakthecha Bhi Maine He Poorn Karni.

Usne Ahamvrithi Vilay Karni.

Arpan Karni Mam Charano Mein. ॥ 77 ॥

Bhakthecha : bhakta (devotee) + iccha (wish/desire) – the devotee’s wish or desire

“I am going to write my own biography. I must only write it; I only will fulfill the desire of my devotees. My devotee Hemadpant must surrender his ego completely to me. He is not the doer but an instrument, a medium “II77II

व्यवहार में वर्तन करे ऐसे। पावे पूर्ण सहायता मुझ से।
यह कथा ही क्या पूर्णरूप से। सेवा सब करूँ मैं उसकी ॥ ७८ ॥

Vyavahaar Mein Varthan Kare Yese.

Pave Poorn Sahayatha Mujhse.

Yeh Katha He Kya Poornroop Se.

Seva Sab Karu Main Uski. ॥ 78 ॥

“I offer complete help to the one who surrenders their ego, and then acts or performs their prescribed duties. This holds true not only in writing these stories, but in all tasks of one’s life”
II78II

अहंवृत्ति जब गले। तब उसे स्थान ही न मिले।
मैं ही फिर प्रकटूँ अंतःकरण में। लिखवाऊँ अपने ही हाथों उस से ॥ ७९ ॥

**Ahamvruthi Jab Gale.
Tab Usse Sthaan Na Mile.
Main Hi Phir Prakatun Anthahkaran Mein.
Likhvayun Apne He Haathon Usse. || 79 ||**

“Only when one’s ego dissolves and disappears from their being do I dwell within their heart. Thus, only I shall write my biography with my hands. The body will be Hemadpant’s, but it will be me who will reside in his heart.” II79II

आरम्भ किया जो बुद्धिपूर्वक कर्म। श्रवण मनन वा लेखन धर्म।
जिसका उसी ने किया संपादन मर्म। मै तो केवल निमित्त ॥ ८० ॥

**Aarambh Kiya Jo Buddhipoorvak Karm.
Shravan Manan Va Lekan Dharm.
Jiska Ussi Ne Kiya Sampadhan Marm.
Main Toh Keval Nimmith. || 80 ||**

With a selfless attitude and egolessness, the work which I have undertaken and planned to listen, contemplate, and write, shall be fulfilled by the

one whose work it is. It means that, Lord Sainath himself will complete it and Hemadpant will just be the medium II80II

अवश्यमेव रखो दफ्तर। रहो घर में अथवा बाहर।

बार-बार स्मरण रख कर। विश्राम मिलेगा जीव को ॥ ८१ ॥

Avashayamev Rakho Daftar.

Raho Ghar Main Athva Bahar.

Bar Bar Smaran Rakh Kar.

Vishraam Milega Jeev Ko. ॥ 81 ॥

“Do preserve a record of these stories. Their remembrance, wherever you may be; at home or outside, shall bring tranquility to the heart”
II81II

करते मेरी कथाओं का श्रवण। उनका कीर्तन तथा चिंतन।

होगा ममभक्ति का जनन। अविद्या निरसन तत्काल ॥ ८२ ॥

Karthe Meri Kathaon Ka Shravan.

Unka Keerthan Thatha Chinthan.

**Hoga Mam Bhakthi Ka Janan.
Avidya Nirsan Thathkaal. || 82 ||**

“As devotees listen to my stories, devotion will awaken in their hearts, especially when they contemplate upon them and share them with others. A veil of ignorance will be lifted, and pure, eternal knowledge will arise instantly” ||82||

जहाँ भक्ति श्रद्धान्वित । उसका मैं नित्यांकित।
न होईये जरा भी शंकित । अन्यथा अप्राप्य मैं सर्वदा" || ८३ ||

**Jahan Bhakthi Shradhainvith.
Uska Main Nityankith.
Na Hoeyey Jara Bi Shankith.
Anyatha Aprapya Main Sarvada. || 83 ||**

Shradhainvith : shraddha (faith) + anvitah
(endowed with/associated with)

Nityankith : nitya (always) + ankith (devoted/
attached, bound)

“I am ever conquered by the love of those who worship me with faith. Do not doubt that these words of mine are futile. I am not attainable through any other means” II83II

सदभावपूर्वक करते कथा श्रवण। श्रोता चित्त में उपजे निष्ठा पूर्ण।

सहज स्वानुभव स्वानंदपूर्ण। प्राप्त होवे सुखावस्था ॥ ८४ ॥

Sadhbhavpoorvak Karthe Katha Shravan.

Shrotha Chith Mein Upje Nishtapoorn.

Sahaj Swanubhav Swanandpoorn.

Prapth Hove Sukhavstha. ॥ 84 ॥

“If these stories are heard with true devotion, they will awaken immense faith in the listener’s heart. Palpable bliss and a state of supreme happiness will be achieved easily” II84II

होगा भक्तों को निज स्वरूप ज्ञान। जीव-शिव का पूर्ण समाधान।

लक्ष्य पाए अलक्ष्य निर्गुण। चैतन्यघन प्रकटे ॥ ८५ ॥

Hoga Bhakton Ko Nij Swaroop Gyan.

**Jeev Shiv Ka Poorn Samadhaan.
Lakshya Paye Alakshya Nirgun.
Chaitanyaghan Prakate. || 85 ||**

Nij Swaroop Gyan : nij (one's own) + swaroop (true nature/form) + gyan (knowledge)

Jeev Shiv : jeevatma (individual soul) + shivatma (Supreme Soul)

Alakshya : that which cannot be seen, yet the all-pervading Supreme present in all moving and non-moving beings

Nirgun : without form, colour, smell, or shape; beyond all qualities

Chaitanyaghan – pure mass of consciousness; the Supreme Being, God, the ultimate conscious energy

“Devotees will realize their true self and experience the satisfaction of union with God. The supreme God, who has no form, color, odor, or shape will more perceivably appear in our life and that will give us immense happiness. We will achieve the highest goal i.e. salvation or attaining God” (In the God’s process of creating the universe, the ‘disintegration principle’ creates individual souls. The ultimate destination of individual soul is to merge again with the supreme consciousness or God) II85II

ऐसा मेरी इन कथाओं का विधान। इससे अधिक क्या चाहिये आन।

यही श्रुति का ध्येय संपूर्ण। सम्पन्न होवे भक्त इसी से ॥८६॥

Yesa Meri Inn Kathaon Ka Vidhaan.

Isse Adhik Kya Chahiye Aan.

Yahi Shruthi Ka Dheyay Sampooran.

Sampaan Hove Bhakth Issi Se. ॥86॥

“This is the uniqueness of my stories. What else do you want? Vedas, Vedangas and Shastras also

say the same. Devotees will be fulfilled and completely satisfied in their journey of spirituality because of these stories” II86II

जहाँ वाद-विवाद की बुद्धि। बसती वहाँ अविद्या-माया की समृद्धि।
नहीं वहाँ स्वहित शुद्धि। दुर्बुद्धि कुतर्की सदा ॥ ८७ ॥

Jahan Vaad Vivaad Ki Buddhi.

Basthi Waha Avidya Maya Ki Samriddhi.

Nahi Waha Swahith Shuddhi.

Durbuddhi Kuthkarki Sada. ॥ 87 ॥

“The reason behind an ongoing argument is one’s intellect. It is always active at wrong places; always busy in reasoning and arguments. Such people are engulfed by ignorance, the cover of illusion of attachment (*moh-maya*) never lets them get out of the net of ignorance and that is why they don’t get the pure knowledge of inner bliss. They stay deprived of the supreme bliss” II87II

नहीं वह आत्मज्ञान का पात्र। ग्रासे उसे अज्ञान मात्र।
 नहीं कल्याण उसका इह-परत्र । असुख सर्वत्र सर्वदा ॥८८॥

Nahi Wah Aatmagyaan Ki Pathr.

Grasse Usse Agyaan Mathr.

Nahi Kalyaan Uska Yeh Parathr.

Asukh Sarvathr Sarvada. ॥ 88 ॥

Yehparathr : Yeh (this world / Bhulok) + parathr
 (the other world / Paralok)

“Such a person deems unfit for receiving the eternal knowledge and supreme bliss. The one who is constantly engulfed by ignorance does not get happiness and satisfaction in this world or any other outer world too” II88II

नहीं चाहिये स्व-पक्ष स्थापन। नहीं चाहिये पर-पक्ष निराकरण।
 नहीं चाहिये पक्ष द्वयात्मक विवरण। निष्कारण वे सभी प्रयास ॥८९॥

Nahi Chahiye Swa Paksh Sthapan.

Nahi Chahiye Par Paksh Nirakaran.

**Nahi Chahiyr Paksh Dwayatmak Vivaran.
Nishtakaran Ve Sabhi Prayaas. || 89 ||**

“In an argument, there is no need to prove how our only opinion is right, how only our line of thinking is best. There is no need to explain how the opposite party’s side is improper and disprove their opinions” ||89||

"नहीं चाहिये पक्ष द्वयात्मक विवरण"। होते इन शब्दों का स्मरण।
पहले ही श्रोताओं को दिया था अभिवचन । स्मरण हुआ उसका ॥ ९० ॥

**Nahi Chahiye Paksh Dwayatmak Vivaran.
Hothe Inn Sabdhon Ka Smaran.
Pehle He Shrothaon Ko Diya Abhivachan.
Smaran Hua Uska. || 90 ||**

In the above verse, while writing about the ‘debate on how the other side is improper’, I was reminded of a promise I made to the listeners earlier ||90||

प्रथम अध्याय के अंत में था। श्रोताओं को वचन दिया था।

"हेमाड" नामकरण कथा । करुंगा कथन सर्वप्रथम ॥ ९१ ॥

Pratham Adhyay Ke Anth Mein Tha.

Shrothaon Ko Vachan Diya Tha.

"Hemad " Namkaran Katha.

Karunga Kathan Sarvapratham. ॥ 91 ॥

Earlier, in the end of the first chapter I had promised the listeners that I will first narrate the story of how my name was kept as 'Hemadpant'
II91II

एक कथा में यह दूसरी उपकथा। श्रवण कर जानोगे युक्तियुक्तता।

होगी जिज्ञासा की पूर्णता। यह प्रेरणा भी साँई की ॥ ९२ ॥

Ek Katha Main Yeh Doosri Upkatha.

Shravan Kar Janogey Yukthiyukthatha.

Hogi Jigyasa Ki Poorantha.

Yeh Prerna Bi Sai Ki. ॥ 92 ॥

Yukthiyukthatha : yukthi (reason/logic) + yukthatha (appropriateness)

After listening to this anecdote in the main story, the curiosity will be pacified of whether this anecdote is appropriate to be narrated here and of how the name 'Hemadpant' was given. Lord Sai has given me the inspiration to narrate this story
II92II

तदनंतर पूर्वानुसंधान। होगा साँई चरित्र निवेदन।

कीजिये श्रोता सादर श्रवण । ध्यानपूर्वक वह कथा ॥ ९३ ॥

Tadhantar Poorvanusandhaan.

Hoga Sai Charitha Nivedhan.

Kijiye Shrotha Sadar Shravan.

Dhyaanpoorvak Wah Katha. ॥ 93 ॥

Anusandhaan : inquiry or reasoning involving purpose, method, logical connection, and cause – effect relationship

After I narrate this anecdote, I will tell the story of Saicharit. So, I humbly request the listeners to hear this story with a peaceful mind II93II

अब यह 'साँईलीला' ग्रन्थ। भक्त हेमाडपंत विरचित।
ऐसा जो प्रत्येक अध्यायान्त में लिखित। वे यह पंत कौन हैं ॥ ९४ ॥

Ab Yeh 'SaiLeela' Granth.
Bhakth Hemadpanth Virachith.
Yesa Jo Prathyek Adhyayanth Mein Likith.
Ve Yah Pant Kaun Hain. ॥ 94 ॥

In this scripture elaborating Leelas of Lord Sai, at the end of every chapter it is written 'composed by Hemadpant'. Who is this Hemadpant ? II94II

सहज उत्सुकता श्रोताओं के मन। उनकी जिज्ञासा शमन।
कैसे आरम्भ हुआ नामकरण। होइये तत्पर श्रवणार्थ ॥ ९५ ॥

Sahaj Uthsuktha Shrothaon Ke Man.
Unki Jigyasa Shamman.
Kaise Aarambh Hua Naamkaran.

Hoeyey Thatpar Shravanarth. ॥95॥

The curiosity of knowing who Hemadpant is will naturally arise in the listeners. So, get ready to listen to how Baba gave me this name II95II

जन्मादारभ्य मरणावधि। षोडश संस्कार देह संबंधी।

उनमें एक 'नामकरण' विधि। संस्कार सिद्धि प्रसिद्ध ॥९६॥

Janmadharabhya Maranavidhi.

Shodash Sanskaar Deh Sambandhi.

Unme Ek 'Namkaran' Vidhi.

Sanskaar Siddhi Prasiddh. ॥96॥

The composers of scriptures have defined 16 sanskaar (rites) related to body from a person's birth till death. Out of them one is 'Naamkaran' procedure (naming ceremony) II96II

गर्भाधानं पुसवनं सीमन्तो जातकर्म च। नामक्रियानिष्क्रमणेऽन्नाशनं

वपनक्रियाः ॥ कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः।

केशान्तः स्नानमुद्धाहो विवाहाग्निपरिग्रहः ॥

त्रेताजिसंग्रहश्चेति संस्काराः षोडशः स्मृताः ।

(व्यास-स्मृति१/१३-५)

**Garbadhanam Pusvanam Seemantho Jathkarm
Cha. Namakriyanishkramaneanashanam
Vapankriyaha.**

**Karnvedho Vrthadeshe Vedarambhakriyavidhi.
Keshanthaha Snanamudhavaho
Vivahagniparigrihaha.**

**Trethapnisangrahashrechathi Sanskaraha
Shodasha, Smrithaha.(Vyaasa Smrithi 1/13-5)**

The 16 sanskaar are: 1) Garbhadaan (conception), 2) Punsavan (fetus protection), 3) Simantonayan (satisfying wishes of pregnant mother), 4) Jatakarma (birth rituals), 5) Naamkaran (Naming ceremony), 6) Nishkraman (taking the child outdoors), 7) Annaprashan (giving solid food to the child), 8) Chaul (head shaving) , 9) Upanayan (sacred thread ceremony) , 10) Mahanamnivat, 11)Mahavrat , 12) Upanishadvrat (Above three

'Sanskars' are performed by 'Guru' on his disciple, after completion of minimum 5 years of study, post 'Upanayan') 13) Godan, 14) Keshant 15) Samavartana (completing education), 16) Vivah (marriage)

तत्संबंधी लघुकथा। श्रवण करें सादर चित्त श्रोता।
हेमाडपंत नामकरणता। प्रसंगोपात्तता प्रकटेगी॥ ९७॥

Thatsambandhi Lagukatha.
Shravan Karen Sadar Chitth Shrotha.
Hemadpanth Namkarantha.
Prasangopathatha Prakatagi. ॥97॥

Prasangopathatha : prasang (context/occasion) + upathatha (brought in or recalled)

When the listeners carefully listen to the anecdote of naming 'Hemadpant' they will understand the how I was reminded of it at this time II97II

लेखक अशिष्ट पहले ही। जैसा अशिष्ट वाचाल वैसा ही।
मूढमति और दुर्भिमानी वैसा ही। नहीं परवाह किसी ज्ञान की ॥ ९८ ॥

Lekhah Ashisth Pehle He.

Jaia Ashisth Vachaal Vaisa He.

Moodmathi Aur Durabhimaani Vaisa He.

Nahi Parvah Kissi Gyaan Ki. ॥ 98 ॥

Earlier this author (G.R.Dabholkar) was a very mischievous, loquacious, and reviling person, speaking disrespectfully to others, mocking others. He was knowledgeable, he had a desire for knowledge and thus acquired it but he used it for unreasonable and senseless things II98II

जाने नहीं सद्गुरु महिमा। कुबुद्धि तथा कुतर्क प्रतिमा।
सदा स्वयं सयानेपन की गरिमा। वादकर्म में प्रवृत्त सदा ॥ ९९ ॥

Jane Nahi SadGuru Mahima.

Kubuddhi Aur Kutharak Prathima.

Sada Swayam Sayanepan Ki Garima.

Vaadkarm Mein Pravritth Sada. ॥ 99 ॥

He used his brains and knowledge wrongly and for debate and disputes. He boasted about how only he is wise and was always prone to arguments. Little did he know what the glory of sadGuru is II99II

परंतु प्रारब्ध होते नर का सबल। उसी से साँई के चरणकमल ।
दृष्टि में पड़े अदृष्ट से केवल। मैं तो था अटल वाद-विवादी ॥ १०० ॥

Paranathu Prabandh Hote Nar Ka Sabal.

Ussi Se Sai Ke Charankamal.

Dristhi Mein Pade Adhrusth Se Keval.

Main Toh Tha Atal Vaad Vivaadhi. ॥ 100 ॥

But because of some good deeds of the past lifetimes, his fortune must have become bright today. As a result of those good deeds, a person like me who is proficient in arguments and blind in spite of having eyesight, obtained Lord Sai's lotus feet II100II

काकासाहेब भक्त प्रवर। नानासाहेब चांदोरकर।

इनसे ऋणानुबंध न होते अगर। कैसे जाता शिरडी मैं ॥ १०१ ॥

Kakasaheb Bhakth Pravar.

Nanasaheb Chandorkar.

Inse Rinanubandh Na Hote Agar.

Kaise Jatha Shirdi Main. ॥ 101 ॥

If I had no karmic and emotional connections with great devotees like Shri Kakasaheb Dixit, Shri Nanasaheb Chandorkar, then how could I have gone to Shirdi? II101II

काकासाहेब ने अतिआग्रह किया। विचार शिरडी यात्रा का तय किया।

प्रस्थान के दिन ही पलट गया। मन अचानक सुनिये कैसे ॥ १०२ ॥

Kakasaheb Ne Athiagrah Kiya.

Vichaar Shirdi Yatra Ka Thai Kiya.

Prasthaan Ke Din He Palat Gaya.

Man Achanak Suniye Kaise. ॥ 102 ॥

Shri Kakasaheb (Shri Hari Sitaram Dixit) insisted a lot to go to Shirdi and thus I went. But, on the

day of departure my mind changed suddenly and
I cancelled my visit II102II

मेरा एक परम मित्र। था वह लब्धानुग्रह गुरु पुत्र।
रहते लोणावला में सह कलत्र। प्रसंग एक विचित्र हुआ ॥ १०३ ॥

Mera Ek Param Mithra.
Tha Waha Labdhanugrah Guru Pathra.
Rehthe Lonawala Mein Sah Kalathra.
Prasang Ek Vichitra Hua. ॥ 103 ॥

Labdhanugrah : labdha (obtained/received) +
anugrah (grace/blessing)

Grace of Guru was with this author's (Hemad-
pant's) close friend with whom a strange
incidence occurred when he was in Lonavala with
his family II103II

उनका इकलौता एक सुत। शरीर से सुदृढ़ तथा गुणवन्त।
रहते शुद्ध हवा के स्थानांत। ज्वराक्रान्त अचानक हुआ ॥ १०४ ॥

Unki Eklowtha Ek Suth.

**Shareer Se Sudhrudh Thatha Gunvanth.
Rehthe Shudh Hawa Ke Sthananth.
Jwarakranth Achanak Hua. ॥ 104 ॥**

His one and only son who was healthy fell suddenly ill with fever in spite of being in a place with cool and clean air around II104II

सभी मानवी उपाय किये। गंडे दोरे उतारे तावीज बनवाये।
गुरु को लाकर सन्निकट बिठाये। फिर भी गया अंत में पुत्र ॥ १०५ ॥

**Sabhi Manvi Upaay Kiya.
Gande Dore Uthare Thaveej Banvaye.
Guru Ko Lakar Sanikat Bitaya.
Phir Bi Gaya Anth Mein Puthra. ॥ 105 ॥**

While he was ill, all procedures like taking medicines, tying sacred threads, praying to deities were done. He also called his Guru to sit near his son but his son passed away II105II

प्रसंग देख कर ऐसा विकट। निवारण करने दुर्धर संकट।

गुरु को बैठाया पुत्र के निकट। पर वह सारा व्यर्थ हुआ ॥ १०६ ॥

Prasang Dekh Kar Yesa Vikat.

Nivaran Karne Durdhar Sankat.

Guru Ko Baitaya Puthra Ke Nikat.

Par Waha Sara Vyarth Hua. ॥ 106 ॥

To ward off this crisis of illness, he made his Guru sit near his son but all efforts were in vain II106II

ऐसा यह संसार महा विचित्र। किसका पुत्र किसकी कलत्र।

प्राणी मात्र के कर्मतंत्र। अदृष्ट सर्वत्र अनिवार ॥ १०७ ॥

Yesa Yah Sansaar Maha Vichthra.

Kisaka Puthra Kiski Kalathra.

Prani Mathra Ke Karmathanthra.

Adhrusth Sarvathra Anivaar. ॥ 107 ॥

Principle of Karma : The results and the principles of karma are invisible. Karma or deeds are supposed to be exhausted only by undergoing its results. There are 3 divisions of karma viz. *Kriyamana* (present actions), *Sanchit* (accu-

mulated and latent actions), *Prarabhdh* (portion of the accumulated karma which we currently have to undergo).

The laws of this universe are bizarre; we cannot comprehend them. In this worldly life, relations like wife, children, etc. are temporary. The results we receive are bound by destiny and inevitable. They must be undergone fully in order to be exhausted II107II

श्रवण करते यह कड़वी बात। हुआ चित्त अति उद्विग्न त्वरित।

क्या यही है गुरु की उपयुक्तता। पुत्र एक अकेला बचा न पाए ॥ १०८ ॥

Shravan Karte Yeh Kadvi Baat.

Hua Chitth Athi Udhvign Twarith.

Kya Yahi Hai Guru Ki Upyukthatha.

Puthra Ek Akela Bacha Na Paye. ॥ 108 ॥

My heart became somber when I heard this sad news. In the last few moments of my friend's one and only son, his father's Guru was made to sit

near him but even he could not save the child.
Then what is the use of having a Guru? II108II

प्रारब्ध कर्म की प्रबलता। वही साँई दर्शन हेतु शिथिलता।

प्राप्त हुई मेरे चित्ता। स्थगित हुआ गमन ॥ १०९॥

Prarabdh Karma Ki Prabaltha.

Wahu Sai Darshan Hetu Shithilatha.

Prapth Hue Mere Chitha.

Sthagith Hua Gaman. ॥ 109 ॥

If one's *Prarabdh karma* (manifesting karma out of the accumulated karmas) is strong, and if whatever that is written in destiny is going to happen anyway, then what is the use of going to a Guru? Such thoughts overtook my mind. These emotions opposed my decision of going to Shirdi, and thus, my visit was cancelled II109II

क्यों जाना शिरडी प्रति। कैसी हुई मेरे मित्र की गति।

क्या यही लाभ देवे गुरु संगति । गुरु भी क्या कर सके कर्म का ॥ ११०॥

**Kya Jana Shirdi Prathi.
Kaisi Hui Mere Mithra Ki Gathi.
Kya Yahi Laab Deve Guru Sangathi.
Guru Bi Kya Kar Sake Karma Ka. ॥ 110 ॥**

Why should I go to Shirdi? What is the use? Look at my friend's condition, is this the fruit of being in Guru's company? What can Guru do against destiny? ॥ 110 ॥

**जो भी ललाट पर लिखा होगा। यदि वही होना होगा।
फिर गुरु बिन क्या रुका रहेगा। स्थगित हुआ शिरडी प्रयाण ॥ १११ ॥**

**Jo Bi Lalat Par Likha Hoga.
Yadi Wahi Hona Hoga.
Phir Guru Bin Kya Ruka Rahega.
Sthagith Hua Shirdi Prayaan. ॥ 111 ॥**

If things are anyway going to happen as written in destiny, will they stop or change by having or not having a Guru? Due to such thoughts, my

visit to Shirdi was cancelled. The thought of going to Shirdi concluded there and then II111II

किस कारण स्वस्थान छोड़ना। किस कारण गुरु के पीछे भागना।
सुखी जीवन दुःखी करना। क्या पाने समझ में न आवे ॥ ११२ ॥

Kis Karan Swasthaan Chodna.

Kis Karan Guru Ke Piche Baghna.

Sukhi Jeevan Dukhi Karna.

Kya Paane Samaj Mein Na Aave. ॥ 112 ॥

Why should we lose our freedom and run after a Guru? Why put our happiness at risk? and for what should we run behind Guru? II112II

यदूच्छा से जैसा घड़ेगा। सुख-दुःख वही भोगा जायगा।
गुरु के पास जाकर क्या मिलेगा। होनहार जो टल नहीं पाए ॥ ११३ ॥

Yaducha Se Jaisa Gadega.

Sukh Dukh Wahi Bhoga Jayega.

Guru Ke Paas Jakar Kya Milega.

Honhaar Jo Taal Nahi Paye. ॥ 113 ॥

We must simply endure the happiness or distress, whatever is in our destiny, and endure the life situations which occur in life by God's will, as they are inevitable. If things are inevitably going to happen, then what is the use of going to a Guru? II113II

जैसा जिसका अर्जित। न चाहने पर भी होगा प्राप्त ।

प्रारब्ध के आगे कुछ न चलत। ले गए मुझे शिरडी खींच कर ॥ ११४ ॥

**Jaisa Jiska Arjith. Na Chahne Par Bi Hoga Prapth
Prarabdh Ke Aage Kuch Na Chalath.**

Le Gaye Mujhe Shirdi Keech Kar. ॥ 114 ॥

But due to our deeds of the past, the results of our actions will come to us automatically, irrespective of whether we wish or not. Nothing can come in between destiny's path. Thus, my accumulated good deeds pulled me and brought me to Shirdi II114II

प्रांताधिकारी नानासाहेब चांदोरकर। देखने निकले वसई का दफ्तर।

ठाणे से दादर आकर। बैठे क्षण भर स्टेशन पर ॥ ११५ ॥

Praanthadhikari Nanasaheb Chandorkar.

Dekhne Nikale Wasai Ka Dhaftar.

Thane Se Dadar Aakar.

Baite Kshan Bhar Station Par. ॥ 115 ॥

Once when Shri Nanasaheb (Shri Narayan Govind Chandorkar) was the deputy collector, he was travelling to Vasai. While going there, he went to Dadar (suburb in Mumbai) from Thane and remained there for a while ॥ 115 ॥

आने गाड़ी वसई की। थी देरी एक घण्टे की।

इच्छा हुई मन की। करें सदुपयोग इस अवधि का ॥ ११६ ॥

Aage Gadi Wasai Ki. Thi Dheri Ek Ghante Ki.

Iccha Hui Man Ki.

Kare Sadhupayog Iss Avdhi Ka. ॥ 116 ॥

The waiting time for arrival of the train going from Dadar to Vasai was about an hour, so

Nanasaheb thought of putting that time for some good use II116II

होते ही प्रेरणा उसी घड़ी। आई स्टेशन पर एक गाड़ी।
थी वह बान्द्रा तक की गाड़ी। बैठ गए वे उसी में ॥ ११७ ॥

**Hothe He Prerna Ussi Gadi.
Aayi Station Par Ek Gaadi.
Thi Wah Bandra Tak Ki Gaadi.
Bait Gaye Ve Ussi Mein. ॥ 117 ॥**

Immediately after this thought came to his mind, a local train going from Dadar to Bandra arrived, and Nanasaheb sat in it II117II

पहुँचते ही गाड़ी बांद्रा स्टेशन पर। बुलवाया मुझे संदेश भेज कर।
फिर भेंट होते अवसर पर। शिरडी-कथा आरंभ हुई ॥ ११८ ॥

**Pahunchthe He Gadi Bandra Station Par.
Bulvaya Mujhe Sandesha Bhej Kar.
Phir Bait Hothe Avasar Par.
Shirdi Katha Aarambh Hui. ॥ 118 ॥**

When the train reached Bandra (the place where Hemadpant stayed), I got the message and I immediately went to meet him. As soon as we met, the topic of going to Shirdi was taken up II118II

कब जा रहे हो करने साँई दर्शन। क्यों आलस्य होता शिरडी गमन।
दीर्घसूत्रता कैसी करने प्रस्थान। निश्चय मन में क्यों होता नहीं ॥ ११९ ॥

Kab Ja Rahe Ho Karne Sai Darshan.

Kyun Alasya Hotha Shirdi Gaman.

Dheergsoothratha Kaisi Karne Prasthaan.

Nishchay Man Mein Kyun Hota Nahi. ॥ 119 ॥

Dheergsoothratha : dheergh (long) + soothra (thread/process) – delay, procrastination

Shri Nanasaheb asked, “When are you leaving for Lord Sai’s darshan? Why do you have lethargic in going to Shirdi? Why are you procrastinating your visit to Shirdi? Why is your mind not fully determined to go? “II119II

देख कर आतुरता नाना की। शर्मसार अवस्था मेरे मन की।
परंतु चंचलता मेरे मन की। निवेदन की स्पष्टतापूर्वक ॥ १२० ॥

**Dekh Kar Aathurtha Nana Ki. Sharamsaar
Avastha Mere Man Ki.**

Paranthu Chanchalatha Mere Man Ki.

Nivedhan Ki Spashtathapoorvak. ॥ 120 ॥

I felt ashamed of myself by looking at Nanasaheb's earnestness. I frankly told him about the fluctuation of my mind and the reason for cancelling my visit to Shirdi before II120II.

उस विषय में नाना का बोध। ममता भरा प्रेम पूर्ण शुद्ध।
सुन कर शिरडी जाने का हुआ बोध। उल्लास अति मोदप्रद हुआ ॥ १२१ ॥

Uss Samay Mein Nana Ka Bhodh.

Mamtha Bara Prem Poorna Shudh.

Sunn Kar Shirdi Jane Ka Bua Bhodh.

Ullas Athi Modhpradh Hua. ॥ 121 ॥

After hearing my thoughts and fallacies, Shri Nanasaheb purely, lovingly, and earnestly

enlightened me on why one should have a desire to go to Shirdi. He gave me the higher form of knowledge II121II

'करता हूँ तुरंत प्रयाण'। ऐसा नाना ने लिया वचन।

तभी नाना ने किया प्रस्थान। मैंने भी किया मुहूर्त प्रयाण का ॥ १२२ ॥

'Karthā Hoon Thuranth Prayaan'.

Yesa Nana Ne Liya Vachan.

Tabhi Nana Ne Kiya Prasthaan.

Maine Bi Kiya Muhoorth Prayaan Ka. ॥ 122 ॥

Only after taking a promise from me that, “I will leave for Shirdi now,” Nanasaheb left for Vasai. Then, I went home too and immediately made preparations to go to Shirdi II122II

समेट लिया सामान सारा। नियोजित कार्यों का किया निपटारा।

उसी दिन सन्ध्याकाल समय धरा। प्रस्थान किया शिरडी प्रति ॥ १२३ ॥

Samet Liya Samaan Sara.

Niyojith Karyon Ka Kiya Niptara.

**Ussi Din Sandhyakaal Samay Dhara.
Prasthaan Kiya Shirdi Prathi. ॥ 123 ॥**

On that very day, in the evening I left for Shirdi after packing my luggage, making arrangements for getting household work done in my absence and after assigning remaining work to others
II123II

छूटने वाली संध्या समय पर। रुकेगी मेल दादर स्टेशन पर।
ऐसा निश्चित मानकर। लिया टिकट दादर का ॥ १२४ ॥

**Chootne Wali Sandhya Samay Par.
Rukhegi Mail Dadar Station Par.
Yesa Nischith Maankar.
Liya Ticket Dadar Ka. ॥ 124 ॥**

I purchased a local ticket up to Dadar thinking that the mail train to go to Shirdi will take a stop at the Dadar station II124II

पर मेरे गाड़ी में जाकर बैठते। बान्द्रा स्टेशन पर ही गाड़ी रहते।

यवन एक गाड़ी छूटते। शीघ्रतापूर्वक भीतर आया ॥ १२५ ॥

Par Mere Gaadi Mein Jaakar Baithe.

Bandra Station Par He Gaadi Rehthe.

Yavan Ek Gaadi Chootathe.

Shegrathapoorvak Beethar Aya. ॥ 125 ॥

When I boarded the train at Bandra station, and it was just about to start, a Muslim man hastily entered the train's compartment II125II

जब दादर का टिकट लिया। कार्य में विघ्न आरम्भ में आया।

'प्रथम ग्रासे मक्षिकापात' भया। आभास हो रहा था ऐसा ॥ १२६ ॥

Jab Dadar Ka Ticket Liya.

Karya Mein Vighna Aarambh Mein Aya.

'Pratham Graase Maashikapaath' Bhaya.

Abhaas Ho Raha Tha Yesa. ॥ 126 ॥

Pratham Graase Maashikapaath : prathama (first) + graas (morsel/bite) + maksika (fly) + paath (falling) – seeing a fly fall into the very first bite of food

The train started. Seeing that man made me feel that an obstacle had arisen at the very onset of my journey II126II

देख कर मेरा सारा सामान। यवन पूछता 'कहाँ प्रस्थान?'।
तब कहा मैंने 'दादर जाकर गमन। करूँगा मेल से मनमाड ॥ १२७ ॥

**Dekhkar Mera Sara Samaan.
Yavan Poochtha 'Kaha Prasthaan?'.
Tab Kaha Maine 'Dadar Jakar Gaman'.
Karunga Mail Se Manmaad. ॥ 127 ॥**

Looking at all the luggage with me, the Muslim man asked me, "Where are you going?" I answered, "I am going to catch the mail train going towards Manmad from Dadar" II127II

तब वह सुझाता ऐन समय पर। मत उतरिये जी दादर पर।
मेल रुकती नहीं वहाँ पर। सीधे बोरीबंदर पहुँचिये ॥ १२८ ॥

**Tab Waha Sujatha Yen Samay Par.
Math Uthariye Ji Dadar Par.**

**Mail Rukhthi Nahi Waha Par.
Seede Boribandar Pahunchiye. ॥ 128 ॥**

Then he told me, “The mail train going to Manmad does not stop at Dadar station. Go to Boribandar station”. (Known as V.T. station during British era. Now known as ‘Chhatrapati Shivaji Terminus’) II128II

यदि न मिलती यह सूचना समय पर। मेल मिलती नहीं दादर पर।
इस चंचल मन में न जाने फिर। कैसी आशंकाएँ उठतीं ॥ १२९ ॥

**Yadi Na Milthi Yah Sochna Samay Par.
Mail Milthi Nahi Dadar Par.
Iss Chanchal Man Mein Na Jaane Phir.
Kaisi Aasankhayein Utathi. ॥ 129 ॥**

Had I not got this information on time, I would have missed the mail train at Dadar and my wavering mind would have got flooded with miscellaneous thoughts II129II

परंतु उसी दिन यात्रा योग। होवे साध्य था ऐसा सुयोग।
अतः बीच में यह कथा भाग। हुआ घटित मनोचित ॥ १३० ॥

**Paranthu Ussi Din Yathra Yog.
Hove Sadhya Yesa Suyog.
Athaha Beech Mein Yah Katha Bhaag.
Hua Gatith Manochith. ॥ 130 ॥**

Manochith : man (mind) + ucith (appropriate) – suitable for the mind; pleasing or agreeable to one's feelings

But I think I was destined to go to Shirdi, and that is why this favorable interlude took place II130II

उधर भाऊसाहेब दीक्षित थे। खड़े मेरी मार्ग प्रतीक्षा करते।
प्रातः नौ दस बजते। प्रवेश किया शिरडी में ॥ १३१ ॥

**Udhar Bhausaheb Dixit The.
Khade Meri Maarg Prathiksha Karte.
Prathaha Nau Das Bhajthe.
Pravesh Kiya Shirdi Mein. ॥ 131 ॥**

Bhausahab Dixit (Shri Hari Sitaram Dixit's elder brother) was waiting for me in Shirdi. The next day I reached Shirdi before 10am II131II

इसवी सन उन्नीस सौ दस। घटना यह हुई घटित खास।

केवल एक साठे वाड़ा ही बस। था विश्रामगृह यात्रियों हेतु ॥ १३२ ॥

Issvi Sun Unnis Sau Das.

Ghatna Yah Hui Gatith Khaas.

Keval Ek Saate Wada He Bas.

Tha Vishraamgrih Yatrion Hetu. ॥ 132 ॥

I, Hemadpant first went to Shirdi in 1910. At that time, the stay arrangement of visitors from outside the village was made in 'Sathe wada'. Only Sathe wada was available for devotees to stay at that time II132II

ताँगे से उतरते। दर्शन की उत्सुकता मन में जागते।

कब चरणों की वंदना करूँ मैं। हृदय में आनंद लहरें उठीं ॥ १३३ ॥

Taange Se Utharthe.

**Darshan Ki Uthsuktha Man Mein Jaagthe.
Kab Charanon Ki Vandan Karun Main.
Hridhay Mein Lehar Utti. || 133 ||**

As soon as I reached Shirdi and got down from my bullock cart, I became elated to take darshan of Sai Samarth. I couldn't wait to offer my respect to him by putting my head on his feet. Waves of joy were bouncing in my heart, desperate for his darshan II133II

इतने में साईं के परमभक्त। तात्यासाहेब नूलकर विख्यात।
मस्जिद में से आए लौट कर। कहते 'तुरंत दर्शन लो' ॥ १३४ ॥

**Ithne Mein Sai Ke Parambhakth.
Tatyasaheb Noolkar Vikyath.
Masjid Mein Se Aaye Lout Kar.
Kehthe 'Turanth Darshan Lo'. || 134 ||**

Just then, a great devotee of Lord Sai, Shri Tatyasaheb Noolkar returned from Masjidmai and said, "immediately take darshan" II134II

बाबा मंडली के साथ आकर। पहुँचे वाड़े के कोने पर।
चलिये धूल-भेंट लेने सत्वर। फिर वे करेंगे लेंडी गमन । १३५।

Baba Mandali Ke Saath Aakar.

Pahunche Wade Ke Kane Par.

Chaliye Dhool Bhait Lene Satvar.

Phir Ve Karengay Lendi Gaman. ॥ 135 ॥

Dhool Bhait : passing darshan; seeing someone only for a moment, while standing or just before leaving

“Baba with his devotees has come till the corner of the wada (house), then he will go to Lendi (name given to a water stream by Baba). At that time, take his initial darshan there” II135II

Commentary : the water stream flowing near Shirdi was named as ‘Lendi’ by Baba. Some devotees have a notion that Baba’s childhood was spent in a village called ‘Pathri’, there also is a

river named Lendi. Has Baba given this name because of it?

तदनन्तर आप स्नानादि निपटाएँगे। बाबा तब तक लौट आएँगे।
तब फिर मस्जिद में जाएँगे। शांतिपूर्वक करना दर्शन पुनः ॥ १३६ ॥

Tadhnantar Aap Snanadhi Nipatayengey.

Baba Tab Tak Laut Ayengey.

Tab Phir Masjid Mein Jayengey.

Shantipoorvak Karna Darshan Punah. ॥ 136 ॥

“After taking Baba’s initial darshan from a distance while he is going to Lendi, have a bath, freshen up and get ready until then Baba will have returned from Lendi. Thereafter you can take his darshan again in Masjidmai”, said Tatyasaheb Noolkar II136II

ऐसा सुनते ही उतावली कर। दौड़ पड़ा बाबा की ओर।
धूल में चरण वंदन कर। आनंद ना समाए मन में ॥ १३७ ॥

Yesa Sunte He Uthavali Kar.

**Dhowd Pada Baba Ki Aur.
 Dhool Mein Charan Vandan Kar.
 Anand Na Samay Man Mein. ॥ 137 ॥**

Hearing this, I rushed to the place from where Baba went to Lendi and prostrated to Baba on the road there, in the dust of his feet. I couldn't contain the joy of that first initial darshan of Baba
 II137II

नानासाहेब जो गए कह कर। उस से भी अधिक पाया प्रत्यक्ष देख कर।
 धन्य हुआ दर्शन पा कर। साफल्य हुआ नयनों का ॥ १३८ ॥

**Nansaheb Jo Gaye Keh Kar.
 Uss Se Bi Adhik Paya Prathyaksh Dekh Kar.
 Dhanya Hua Darshan Pa Kar.
 Safalya Hua Naino Ka. ॥ 138 ॥**

What I felt at that time far exceeded the glory that Nanasaheb Chandorkar had described of Baba. My life became successful after taking

Baba's darshan. The thirst of my eyes was quenched and my heart was full II138II

कभी न देखी न सुनी हुई। मूर्ति निहार कर दृष्टि तृप्त हुई।
भूख-प्यास सारी मिट गई। सारी इन्द्रियाँ बनी तटस्थ ॥ १३९ ॥

Kabhi Na Dekhi Na Sunni Hui.
Murthy Nihar Kar Drishti Trupth Hui.
Bhook Pyaas Sari Mitt Gayi.
Sari Indriyan Bani Thatastha. ॥ 139 ॥

My eyes were contented by actually witnessing Baba's *Bramharoop* (divine form). Hunger and thirst became inapparent and I was stunned II139II

पाया साँई-चरण स्पर्श। प्राप्त हुआ जो परामर्श।
वही इस जीव का परमोत्कर्ष। नवजीवन आरंभ वहीं से ॥ १४० ॥

Paya Sai Charan Sparsh.
Prapth Hua Jo Paramansh.
Wahi Iss Jeev Ka Paramothkarsh.

Navjeevan Aarambh Wahi Se. ॥ 140 ॥

Paramansh : caring inquiry or guidance given with personal concern

Paramothkarsh : param (supreme) + utkarsha (progress/excellence) – the highest level of growth or the best progress

I was blessed with Sai Samarth's darshan and the touch of his holy feet. By Baba asking me questions with affection, I experienced the best state, the summit of my life. From that moment my new life started ॥ 140 ॥

जिनके कारण पाया यह सत्सङ्ग । पाया सुख मैंने अङ्ग-प्रत्यङ्ग ।

वे उपकार उनके अव्यङ्ग । रहेंगे अभङ्ग मुझ पर ॥ १४१ ॥

Jinke Karan Paya Yeh Satsang.

Paya Sukh Maine Ang Prathyang.

Ve Upkaar Unke Avyang.

Rahenge Abhang Mujh Par. ॥ 141 ॥

Because of whom I could meet this saint; be in the company of him, because of whom my thoughts were filled with joy, may their beneficence be with me always, uninterrupted and unbreakable. This is my emotion II141II

जिनके कारण यह परमार्थ उभरे। वे ही खरे स्नेही-आप्तजन मेरे।
सगे-सम्बन्धी तोल न उतरे। ऐसा निज चित्त में मानूँ मैं ॥ १४२ ॥

Jinke Karan Yeh Paramarth Ubhare.

Ve He Snehi Aapthjan Mere.

Sage Sambandhi Thol Na Uthare.

Yesa Nij Chith Mein Manu Main. ॥ 142 ॥

Because of whom I got this path of highest knowledge, are my real kith and kin. I believe in my heart that there are no closer relations than them II142II

कितना उनका उपकार। करना न जानूँ मैं प्रत्युपकार।
अतः केवल हाथ जोड़ कर। सिर नँवाऊँ चरणों में ॥ १४३ ॥

**Kitna Unka Upkaar.
Karna Na Janu Main Pratupakaar.
Athaha Keval Haath Jodh Kar.
Sir Navau Charano Mein. ॥ 143 ॥**

I am highly obliged to them because of whom I got darshan of Sai Samarth. I am unable to requite it, therefore I venerate them by joining hands and laying my head on their feet II143II

**लाभ साँई दर्शन का पाया। विकल्प मेरे मन का गया।
साँई सान्निध्य की प्राप्ति पाया। प्रकट हुआ परमानंद ॥ १४४ ॥**

**Laab Sai Darshan Ki Paya.
Vikalp Mere Man Ka Gaya.
Sai Sanidhya Ki Prapthi Paya.
Prakat Hua Paramanand. ॥ 144 ॥**

I was blessed with the darshan of Sai Samarth. All the ambiguity and impurities in my mind vanished and I was fortunate to receive Lord Sai's company. I experienced supreme bliss II144II

साँई दर्शन की यही नवलाई। दर्शन से वृत्ति बदल गई।
जली पूर्व कर्मों की होली। विषयों प्रति नीरसता धीमे-धीमे ॥ १४५ ॥

**Sai Darshan Ki Yahi Navlayi.
Darshan Se Vrithi Badal Gayi.
Jali Poorv Karmon Ki Holi.
Vishyon Prathi Neerastha Dheeme Dheeme. ॥ 145 ॥**

Our attitude towards life changes radically by *darshan* of Sai Samarth. We forget all the pre-decided goals and objectives, plans made in our past life. Our thought process also changes and attraction of worldly pleasures recedes. This is the uniqueness of Shri Sai's *darshan* II145II

पूर्व जन्मों का पाप संचय। कृपावलोकन से हुआ क्षय ।
आशा उपजी आनंद अक्षय। धरते चरण साँई के ॥ १४६ ॥

**Poorv Janmon Ka Paap Sanchay.
Kripavalokan Se Hua Shaya.
Aasha Upji Anand Akshaya.
Dharte Charan Sai Charan Ke. ॥ 146 ॥**

All the sins from past lifetimes were destroyed by the benevolent, gracious glance of Sai Samarth. Sai's *darshan* bloomed a new hope and unending happiness in me II146II

भाग्य से पाया चरण मानस। दर्शन से काग भी बन जाए हंस।

साँई महंत संतावतंस । परमहंस सद्योगी ॥ १४७ ॥

Bhagya Se Paya Charan Manas.

Darshan Se Kaag Bhi Ban Gaya Hans.

Sai Mahanth Santhavatams.

Paramhans Sadhyogi. ॥ 147 ॥

Charan Manas : charan (feet) + manas (sacred lake / Manasarovar) – the feet compared to the sacred Manas lake

Santhavatams : Santh (saint) + avantams (ornament/jewel) - the highest among saints

Paramhans : the highest spiritual rank

By great fortune, I have reached Lord Sai's feet, which are like the holy lake 'Manasarovar'. A crow like me was transformed into a swan. Lord Sai is the greatest of the saints, ascetic of highest order, a realized (Siddha) yogi II147II

पाप ताप दैन्य विनाश पावे। साँई के दर्शन की गति ऐसी होवे।

पुनीत हुआ आज अति मैं। पुण्य राशि संग पाकर ॥ १४८ ॥

Paap Thaap Dhaien Vinaash Pave.

Sai Darshan Ki Gati Yesi Hove.

Puneet Hua Aaj Athi Main.

Punya Rashi Sang Paakar. ॥ 148 ॥

Puneet : Pure, sacred

Punya Rashi : The spiritual merit accumulated through good deeds

I got purified by the *darshan* of Sai Samarth, the one because of whom all sins, miseries and three tribulations of life get destroyed. I was blessed

with meeting him because of some good deeds of past lifetimes II148II

अनेक पूर्व जन्मों के पुण्य प्रताप से। हुई भेंट साँई महाराज से।
साँई जब दृष्टि में आ बसे। दिखती सकल सृष्टि साँई रूप ॥ १४९ ॥

Unke Poorv Janamon Ke Punya Prathaap Se.

Hui Baint Sai Maharaaj Se.

Sai Jab Dhristi Mein Aa Base.

Dikhti Sakal Srishti Sai Roop. ॥ 149 ॥

I met Sai Samarth as a result of accumulation of good deeds of many lifetimes. As we begin to perceive Lord Sai in all that our eyes can see around, then we will realize that all the consciousness in this world is Lord Sai himself; all the living beings are forms of Lord Sai himself II149II

आते ही पहले दिन शिरडी में। बालासाहेब भाटे के संग में।
वाद-विवाद हुआ आरंभ में। क्या आवश्यकता गुरु की ॥ १५० ॥

**Aate He Pehle Din Shirdi Mein.
 Babasaheb Bhate Ke Sang Mein.
 Vaad Vivaad Hua Aarambh Mein.
 Kya Aavashaktha Guru Ki. ॥ 150 ॥**

On my first day in Shirdi, I had an argument with an ardent devotee of Baba, Shri Balasaheb Bhate, on the topic 'what is the need of Guru in our life?'
 II150II

(Balasaheb Bhate was a revenue in-charge. Inspired by Baba's darshan and relieved of all duties, he along with his family came to live in Shirdi. Further reference is found in chapter 33,44)

**खोकर अपनी स्वतंत्रता। प्राप्त करें क्यों परतंत्रता।
 जहाँ निज कर्तव्य दक्षता। आवश्यकता क्या गुरु की ॥ १५१ ॥**

**Khokar Apni Swatantratha.
 Prapth Kare Kya Partantratha.
 Jaha Nij Karthavya Dakshatha.**

Aavashaktha Kya Guru Ki. ॥ 151 ॥

Being adept at performing one's prescribed duties is enough. Why should we lose our independence and rely on Guru and invite captivity under his dominion? II151II

जिसका उसे ही करना चाहिये। न करे जो उसे गुरु भी क्या कर पाये।

न हिलाते हाथ-पाँव जो सोये। उसे कोई क्या देगा ॥ १५२ ॥

Jiska Usse He Karna Chahiye.

Na Kare Jo Usse Guru Bi Kya Kar Paye.

Na Hilathe Haath Paav Jo Soye.

Usse Koi Kya Dega. ॥ 152 ॥

Only we have to do our own karma, similarly, only we have to undergo the results of our karma. We must do our own work and progress. What can Guru do for us if we don't do anything? Who, what and why will anyone give anything to someone who without doing anything, just lazes around sleeping? II152II

यही मेरा पक्ष सरल। कथन विरुद्ध प्रतिपक्ष का अटल।
दुराग्रह का तराजू वह सकल। वाद-विवाद बढ़ता ही रहा ॥ १५३ ॥

**Yahi Mera Paksh Saral.
Kathan Virudh Pratipaksh Ka Atal.
Duragrah Ka Taraju Wah Sakal.
Vaad Vivaad Badtha He Raha. ॥ 153 ॥**

In this debate, I was just insisting on how only my opinion was right. Speaking in my opposition was Babasaheb Bhate, whose ideology was 'importance of SadGuru in life'. The debate slowly turned into a wrangle, a noisy quarrel II153II

अङ्ग में बसे दुर्धर देहाभिमान। उसी से वाद-विवाद का जनन।
अहंभाव की यही पहचान। उस बिन नहीं वाद जगत् में ॥ १५४ ॥

**Ang Mein Base Durdhar Dehabhimaani.
Ussi Se Vaad-Vivaad Ka Janan.
Ahambhaav Ki Yahi Pehchaan.
Uss Bin Nahi Vaad Jagat Mein. ॥ 154 ॥**

The discussion becomes argumentative if we have uncontrollable ego and self-conceit. Arguments are born out of ego. Without ego there cannot be any arguments II154II

प्रतिपक्ष का निश्चित मत। हो न क्यों पंडित वेद पारङ्गत ।
सद्गुरु अनुग्रह व्यतिरिक्त। पोथीपंडित वह केवल ॥ १५५ ॥

Prathipaksh Ka Nishchit Math.

Ho Na Kyun Pandith Ved Parangath.

SadGuru Anugrah Vyathirikth.

Pothipandith Wah Keval. ॥ 155 ॥

Anugrah : Grace, compassion

Knowledge gained by reading books and scriptures or being an expert in Veda-Vedanga, being very learned means having only 'bookish knowledge'. Without Guru's grace, you cannot get true eternal knowledge II155II

भाग्य प्रबल या कर्तृत्व प्रबल। वाद यह घनघोर अकल।

भाग्य पर डाल कर भार। क्या होगा कहना मेरा ॥ १५६ ॥

Bhagya Prabal Yah Karthithav Prabal.

Vaad Yah Ghanoghar Akal.

Bhagya Par Daal Kar Bhaar.

Kya Hoga Kehna Mera. ॥ 156 ॥

The debate on ‘whether our actions are superior or our destiny’ almost turned into a fierce dispute. I was explaining my ideology that one must believe in his abilities without merely relying on destiny II156II

तब वदे विरुद्ध पक्षकार। होनहार का नहीं प्रतिकार।

होष्यमान न टलनहार। टूटे मैं-मैं कहनेवाले ॥ १५७ ॥

Tab Ved Virudh Pakshkar.

Honhaar Ka Nahi Prathikaar.

Hoshyamaan Na Talanhaar.

Toote Main Main Kehnewale. ॥ 157 ॥

Hoshyamaan : the inevitable fruition of actions from previous births (karma)

The opposite party members had the ideology that, 'one cannot avoid what comes by destiny, one must undergo what destiny brings to him. There is no escape without bearing the fruits of our past actions. Those who boast saying "I did this, I did that" also lose against destiny' II157II

भाग्य के आगे कौन जा सके। दूजा होवे करते एक के।
यह चतुराई अपने पास ही रखें। अभिमान ना आवे किसी काम ॥ १५८ ॥

Bhagya Ke Aage Kaun Ja Sake.

Dooja Hive Karte Ek Ke.

Yeh Chaturayi Apne Paas He Rakhe.

Abhimaan Na Aave Kissi Kaam. ॥ 158 ॥

Nobody can go past the will of God. Things will happen according to destiny irrespective of whatever we do for, or against it. "Keep your over-smartness to yourself and don't teach us". Thus, Both the parties' vanity was obstinate II158II

मैंने कहा आप यह कैसे कहते। जो करते वे सब कुछ पाते।

आलसी समान बैठे रहते। भाग्य उसे कैसे करे सहाय ॥ १५९ ॥

Maine Kaha Aap Yeh Kaise Kehthe.

Jo Karte Ve Sab Kuch Pate.

Aalasi Samaan Baite Rehte.

Bhagya Usse Kaise Kare Sahaya. ॥ 159 ॥

Then I earnestly asked, "How can you say that? one who makes efforts only will receive the fruits, how can destiny help an idler?" II159II

"उद्धरेदात्मनात्मानं ।" गर्जन करे स्वयं स्मृति वचन।

उसका अनादर करके यहभव । तर जाना असंभव ॥ १६० ॥

Udharedhathmanathmanam.

Garjan Kare Swayam Smrithi Vachan.

Usska Anaadhar Karke Yehbhav.

Thar Jana Asambhav. ॥ 160 ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Uddharedatmanatmanam

Natmanamavasadayet.

Aatmaiv Hayatmano Bandhuratmaiv Ripuratmanah || 5 ||

Uddharet : should uplift

Atmana : with one's own mind and effort

Atmanam : the individual self in bondage

Na Avasadayet : should not cause downfall or degradation

Hi : indeed

Atma + eva : undoubtedly oneself

Atmanah : of the bound soul

Bandhuh : friend; brother; benefactor

Ripuh : enemy

We only must uplift ourselves. An individual is solely responsible for his upliftment and

downfall, not anyone else. God has given us this body means he has given us an instrument for our wellbeing and that is why we don't need anybody else for it. Nobody can pull us down.

Smrithi Vachan : remembering the sacred words of scripture

God has clearly told us that we must strive for our own progress and upliftment through the above shlok from Bhagvad geeta. Thus, we cannot progress and cross this worldly ocean by disrespecting his teaching II160II

निज कर्म स्वयं ही पड़ता करना। क्यों कर गुरु के पीछे लगना।

स्वयं जाग्रत रहे बिना। गुरु भी क्या करे ॥ १६१ ॥

Nij Karm Swayam He Padtha Karna.

Kyun Kar Guru Ke Piche Lagna.

Swayam Jagrath Rahe Bina.

Guru Bhi Kya Karen. ॥ 161 ॥

If one has to perform his karmas himself then what is the use of going behind a Guru? What is the use of Guru's association if we are not alert in performing our prescribed duties? What can Guru do for us then? II161II

अपनी सदसद्विचार बुद्धि। अपना साधन चित्तशुद्धि।
त्याग करे उसे जो कुबुद्धि। उसे कौन सी सिद्धि देंगे गुरु ॥ १६२ ॥

Apni Sadvichaar Buddhi.
Apna Sadhan Chitthshudhi.
Tyaag Kare Usse Jo Kubuddhi.
Usse Kaun Si Siddhi Denge Guru. ॥ 162 ॥

Sadvichaar Buddhi : sat (truth, reality) + asat (false, unreal) + vichar (reflection, thought) + buddhi (intellect, understanding)

How can Guru give success to the person who neglects his tools like - the mental conscience, ability to discriminate between what is good and

what is bad for us and the sanctity of our pure,
clean mind II162II

इस वाद का अंत आया नहीं। निश्पन्न कुछ हुआ नहीं।

मनः शांति भंग हुई। यही कमाई की मैंने ॥ १६३ ॥

Iss Vaaf Ka Anth Aya Nahi.

Nishpan Hua Kuch Nahi.

Manaha Shanti Bhang Hui.

Yahi Kamayi Ki Maine. ॥ 163 ॥

There is no end to an obstinate argument, there is
no outcome. We are sure to lose our peace of
mind in it and only this was what I earned from
this argument II163II

ऐसा वाद करते-करते। कोई भी न जरा थकते।

ऐसे घण्टे दो बीतते। वाद-विवाद समेट लिया ॥ १६४ ॥

Yesa Vaad Karte Karte. Koi bhi Na Jara Thakthe.

Yese Ghante Do Beethathe.

Vaad Vivaad Samet Liya. ॥ 164 ॥

The argument was continued, with both parties insisting on their opinions tirelessly. Finally, after over 2 hours the argument was stopped (not by arriving at a conclusion) II164II

तद्रंतर मंडली समेत। पहुँचे ज्यों ही हम मस्जिद गत्।

बाबा काकासाहेब से तुरंत। कौन सा प्रश्न पूछते सुनिये ॥ १६५ ॥

Tadhnantar Mandali Sameth.

Pahunchey Jyo He Hum Masjid Gath.

Baba Kakasaheb Se Turanth.

Kaunsa Prashna Puchthey Suniye. ॥ 165 ॥

Then I went to Masjidmai along with other people. Listen carefully to what Lord Sai said to Kakasaheb II165II

"वाड़े में क्या चल रहा था। किस वाद का झगड़ा था।

यह हेमाडपंत क्या कह रहा था"। बोले मेरी ओर देखते हुए ॥ १६६ ॥

" Wade Mein Kya Chal Raha Tha.

Kis Vaad Ka Jagada Tha.

Yah 'Hemadpanth Kya Keh Raha Tha'.

Bolo Meri Aur Dekhte Hue. || 166 ||

“What was going on in the wada (house)? What was the debate about? Why was everyone quarrelling?” then he said pointing to me, “what did this Hemadpant say?” II166II

वाड़े से मस्जिद तक। बीच का अंतर बहुत।

बाबा ने कैसे जाना यह वृत्तांत। आश्चर्य चकित हुआ मैं || १६७ ||

Wade Se Masjid Tak. Beech Ka Antar Bahut.

Baba Ne Kaise Jana Yeh Vrithanth.

Ashcharya Chakith Hua Main. || 167 ||

The distance from Sathewada, where we were staying, to Masjidmai was considerable. It was impossible to hear what was spoken at one place, being at another so I was surprised by how Baba came to know about the argument II167II

ऐसा मैं वाक्बाणाहत। हुआ निःशब्द लज्जावनत।

प्रथम भेंट मे घटना अनुचित । घटी अविहित मेरे हाथों ॥ १६८ ॥

Yese Main Vakbaanhath.

Hua Nishabdh Lajjawanth.

Pratham Baint Main Ghatna Anuchith.

Ghati Avihith Mere Hathon. ॥ 168 ॥

Vakbaanhath : vak (words/speech) + baan (arrow)
+ aahata (wounded)

Vaakbaan : words that pierce the heart

Lajjawanth : lajja (shame) + awanth (bow down)

I was hit by the dart of Baba's words and I lowered my head down due to shame. I did not utter a word. In the first meeting itself I was inappropriate. I made a mistake that was unrighteous, detrimental II168II

यह 'हेमाडपंत' नामकरण । प्रातःकाल का वाद-विवाद कारण ।

इसी वजह बाबा को हेमाड स्मरण । मैंने गाँठ बाँध ली ॥ १६९ ॥

**Yeh 'Hemadpanth' Naamkaran.
Prathaha Kaal Ka Vaad Vivaad Kaaran.
Issi Vajah Baba Ko Hemad Smaran.
Maine Ghaanth Bandh Li. || 169 ||**

I realized the reason Baba addressed me as 'Hemadpant' was the argument happened in wada in the morning ||169||

**देवगिरि के राजा यादव। वे ही दौलताबाद के जाधव।
तेरहवें शतक में राज्य वैभव। गौरवान्वित किया महाराष्ट्र को ॥ १७० ॥**

**Devgiri Ke Raja Yadav.
Ve He Dhaulathbaad Ke Jadhav.
Therahve Shatak Mein Rajya Vaibhav.
Gaurvanvith Kiya Maharastra Ko. || 170 ||**

There is a fort named Devnagri in Daulatabaad located in today's Aurangabad district. Devnagri was the capital of the kings of Yadav clan in the 13th century. Later in the Muslim rule, Devnagri was renamed as Daulatabaad and the Yadavs were

known as Jadhavs. The Yadav kings proficiently ruled the kingdom in 13th century and thus raised the glory of Maharashtra II170II

प्रौढप्रताप चक्रवर्ती। "महादेव" नामे भूपति।

भतीजा उनका पुण्यकीर्ति । विक्रम कर प्रख्यात हुआ ॥ १७१ ॥

Praudaprathaap Chakravarthi.

"Mahadev" Naame Bhupati.

Bheetija Unka Punyakeerthi.

Vikram Kar Prakhyath Hua. ॥ 171 ॥

Praudaprathaap Chakravarthi : mighty emperor, a powerful, valiant

In the Yadav dynasty, 'Mahadevrai' was a valiant, brave emperor. His nephew 'Ramdevrai' was mighty and famous for his valor. He was a virtuous and philanthropist king II171II

वह भी यदुर्वश चूड़ामणि। "रामराजा" राजाग्रणी।

मंत्री इन उभयों का बहुगुणी। सर्व लक्षणी "हेमाद्रि" ॥ १७२ ॥

**Waha Bi Yaduvarsh Chudamani.
"Ramraja" Rajagrani.
Mantri Inn Ubhyon Ka Bahuguni.
Sarv Lakshani "Hemadri". ॥ 172 ॥**

Chudamani : distinguished person of a lineage

Ramdevrai was a pre-eminent leader. In the regime of both kings Mahdevrai and Ramdevrai, Hemadripant was a minister who was scholarly, clever and endowed with many good qualities
II172II

**वह धर्मशास्त्र ग्रन्थकार। ब्रह्मवृन्दार्थ परम उदार।
आचार व्यवस्था संगतवार। आरम्भ में रचयिता हेमाद्रि ॥ १७३ ॥**

**Wah Dharmshasthra Granthkar.
Brahmavridharth Param Udhaar.
Aachar Vyavastha Sangathvaar.
Aarambh Mein Rachyitha Hemadri. ॥ 173 ॥**

He was well versed with Vedas, Dharmashastras and was an author. He was philanthropic towards the brahmins and the learned. He has sequentially described code of conduct adhering to Shashtras in his scripture II173II

व्रत दान तीर्थ मोक्ष की खानी। ग्रन्थ नामे "चतुर्वर्ग चिंतामणि"।
रचती गई हेमाद्रि की लेखनी। प्रख्यात रचना उन की ॥ १७४ ॥

Vrath Dhaan Treeth Moksh Ki Khani.
Granth Naame " Chaturvarg Chinthamani ".
Rachthi Gayi Hemadri Ki Lekhani.
Prakhyath Rachna Unn Ki. ॥ 174 ॥

Hemadri has also written a scripture which contains an erudite explanation on conduct and 4 prescribed duties viz. fasting, charity, pilgrimage, and salvation II174II

संस्कृत भाषा में हेमाद्रिपंत। वही प्राकृत में हेमाडपंत।
मुत्सद्दी राजकारण निष्णात। थे प्रख्यात उस काल में ॥ १७५ ॥

Sanskrit Bhasha mein Hemadripanth.

Wahi Prakryth Mein Hemadpanth.

Muthsiddhi RajKaran Nishanth.

The Prakyath Uss Kal Mein. ॥ 175 ॥

Girvaan Bhaasa : the Sanskrit language, language of Gods, language used in scriptures

Praakrut : language derived from Sanskrit, simple to use and speak

In Sanskrit language, it is 'Hemadripanth', and in the vernacular, it is 'Hemadpanth'. He was a renowned diplomat and an expert in administration II175II

परंतु वे वत्स मैं भारद्वाज गोत्री। वे पंच मैं तीन प्रवरी।

वे यजुर् मैं ऋग्वेदाधिकारी। वे धर्मशास्त्री मैं मूढ॥ १७६॥

Paranthu Ve Vats Mein Bhardhwaj Gothri.

Ve Panch Main Teen Pravari.

Ve Yajur Main Rigvedadhikari.

Ve Dharmashastri Main Mood. ॥ 176 ॥

Vatsa : belonging to Vasta gotra/lineage

Bharadhwaj : belonging to Bharadhwaj gotra/lineage

Pravar : tradition

Hemadripant was from sage Vatsa's lineage and I am from sage Bharadhwaj's lineage. His lineage has 5 chiefs and mine has 3. He was a Yajurvedi (brahmins versed in Yajurveda) and I am a Rigvedi (brahmins versed in Rigveda). He was well versed in Dharmashashtras, while I am an ignorant man II176II

वे माध्यंजन में शाकल। वे धर्मज्ञ में बाष्कल ।

वे पंडित में मूर्ख अकुशल। व्यर्थ यह पदवीदान क्यों मुझे ॥ १७७ ॥

Ve Madhyhanjan Main Shakal.

Ve Dharmyagya Main Bhashkal.

Ve Pandit Main Moork Ankushal.

Vyarth Yah Padhvidhan Kyun Mujhe. ॥ 177 ॥

Bhashkal : a person who talks with clarity or meaning

Pandit : a learned scholar

He belongs to the 'Madhyandin' branch of Yajurveda and I belong to 'Shakal' branch of Rigveda. He was learned, while I am a prattler. He was a Pandit (one having complete knowledge of 4 Vedas, 6 Shashtras and 18 Puranas), while I am ignorant and naïve, then why is Lord Sai giving me this incomparable title of 'Hemadpant'?
II177II

वे राजकारण धुरंधर चतुरबुद्धि। मैं अल्पमति मंदबुद्धि।
उनकी 'राज्यप्रशस्ति' प्रसिद्धि। सादी ओवी भी न रच पाता मैं ॥ १७८ ॥

Ve Rajkaran Dhurandhar Chaturbuddhi.

Main Alpmati Mandmati.

Unki 'Rajyaprashasti' Prasiddhi.

Sadi Ovi Bi Na Rach Pata main. ॥ 178 ॥

He was an expert in politics, pre-eminent, diplomat while I am dull witted. His poetic literature named 'Rajyaprashasti' (poetic scripture written by Hemadripant in Sanskrit in ovi metre form) got famous and I cannot even compose a single verse ॥ 178 ॥

वे ग्रन्थकार कलाभिज्ञ। मैं तो ऐसा निपट अज्ञ।

वे धर्मशास्त्र विशारद सुज्ञ। मैं अल्प प्रज्ञ यह ऐसा ॥ १७९ ॥

Ve Granthkaar Kalabhigya.

Main Toh Nipat Agya.

Ve Dharamashasthra Visharaadh Sugya.

Main Alp Pragya Yeh Yesa. ॥ 179 ॥

Kalabhigya : kala (art) + bhigya (expert)

Alp Pragya : incompetent, of limited intellect

Hemadripant was skilled in fine arts and was an author; while I am incompetent. He was learned

and versed in Dharmashastras and I am deficient
II179II

"लेखनकल्पतरु" उनकी रचना। विविध चित्र काव्यों का खजाना।

मैं बाबा का बालक अदना। न रच पाऊँ ओवी सादी ॥ १८० ॥

"Lekhankalpataru" Unki Rachna.

Vividh Chithra Kavyon Ka Khajana.

Main Baba Ka Balak Adhna.

Na Rach Pau Ovi Sadi. ॥ 180 ॥

His book 'Lekhankalpataru' contains various pictures and poems. In it, there are diverse poetries in Marathi language. Whereas, I am just an ordinary child of Baba who cannot even write a single verse in ovi metre properly II180II

गोरा चोखा सांवता माली। निवृत्ति ज्ञानदेव नामादि सकली।

भागवत् धर्म प्रवर्तक मंडली। प्रकट हुई इस काल में ॥ १८१ ॥

Gora Choka Samvatha Mali.

Nivrithi Gyandev Namdev Sakali.

Bhagwath Dharam Pravarthak Mandali.

Prakat Hui Iss Kaal Mein. ॥ 181 ॥

Saints Gora Kumbhar, Savtamali, Nivruttinath, Dnyaneshwar and Namdev, establishers of Bhagwat dharma, were contemporaries of Hemadripant. All of them were the gems of society in that period ॥181॥

जैसे पंडित बोपदेव विद्वन्मणि। चमके जिस सभा आंगनी।
वहीं हेमाडपंत राजकारणी। प्रख्यात गुणीजनों में वे ॥ १८२ ॥

Jaise Pandith Bopdev Vidvamani.

Chamke Jis Sabha Angani.

Wahi Hemadpanth Rajkarani.

Prakyath Gunijano Mein Ve. ॥ 182 ॥

Vidvamani : a gem among scholars

Hemadripant, an expert in politics too was in the same assembly in which a scholarly gem, Pandit

Bopdev was. They were counted amongst the virtuous in those days II182II

उत्तर दिशा से तदनन्तर। उतरीं सेनाएँ यवनों की सत्वर।
जहाँ-तहाँ मुसलमानी शासन छा कर। राज्य दक्षिण का अस्त हुआ ॥ १८३ ॥

Utthar Dhisha Se Tadhanantar.
Utthari Suniye Yavano Ki Sathvar.
Jaha Taha Musalmani Shasan Cha Kar.
Rajya Dakshin Ka Asth Hua. ॥ 183 ॥

Yavan : a traditionally used term in medieval Indian text to refer Muslims

Thereafter, the Muslim armies descended from North India and attacked the Yadav kingdom. They ruled all over the region ending the rule of the southern kings II183II

ऐसे ही नहीं इस पदवी का दान। चतुराई का यह सम्मान।
वाद-विवाद पर यह वाक्बाण। अभिमान खंडन होने हेतु ॥ १८४ ॥

Yese He Nahi Iss Padvi Ka Dhaan.

**Chaturayi Ka Yeh Samman.
Vaad Vivaad Par Yah Vakbaan.
Abhimaan Khandan Hone Hetu. || 184 ||**

I realized Baba did not give me this title irrelevantly. It was because of my over-smartness that I had exhibited. Because I got into unnecessary arguments, Baba hit me with the dart of words to destroy my ego ||184||

होकर आधी हल्दी में ही पीत। बड़बड़ाए योग्यता बिन व्यर्थ।
आँखे खोली मेरी तदर्थ। अंजन समय पर आज कर ॥ १८५ ॥

**Hokar Athi Haldi Mein Hi Peeth.
Badbadayein Yogyaatha Bin Vyarth.
Aankhein Kholi Meri Tahadarth.
Anjan Samay Par Aaj Kar. || 185 ||**

Baba taught me a lesson when I was boasting despite having inadequate knowledge. He opened my eyes to my faults by giving this title at the right time ||185||

ऐसा था पूर्वोक्त लक्षण। साँईं मुखोदित विलक्षण।
 प्रसंगोचित सार्थक नामकरण। भूषण मैंने माना उसे ॥ १८६ ॥

Yesa Tha Proovokth Lakshan.

Sai Mukhoddhith Vilakshan.

Prasangochith Sarthak Naamkaran.

Bhooshan Maine Mana Usse. ॥ 186 ॥

As I said earlier, this name that Baba gave me was very meaningful and foretelling. It left a great impact on me. I understood that Baba gave me this name because I was using my knowledge wrongly. So, I wholeheartedly adorned this name as a jewel, to remind me of this incident and to remain ever aware of not repeating this mistake again II186II

इससे मिला मुझे शिक्षण। वादा-वादी यह कुलक्षण।
 स्पर्श न करें किसी भी क्षण। परम अकल्याणकारी ॥ १८७ ॥

Isse Mila Mujhe Shikshan.

Vaad Vadi Yah Kulakshan.

Sparsh Na Kare Kisi Bhi Shan.

Param Akalyankaari. ॥ 187 ॥

Arguing is a vice. May it never touch me again. I must always be aware that an argument is dangerous and harmful. As a reminder of this lesson, I embraced this name II187II

गल जाए सारा वादाभिमान। इस हेतु यह अभिधान।

तथापि स्मरण रहे आजीवन। निराभिमान रहना नित्य ॥ १८८ ॥

Gal Jaye Sara Vadabhimani.

Iss Hetu Yah Abhidhaan.

Thathapi Smaran Rahe Ajeevan.

Nirabhimaan Rehna Nitya. ॥ 188 ॥

Abhidhaan : title

I accepted this title given by Baba as an honor to destroy ego in debate, to always remain humble, and to always bear this teaching in mind till death II188II

राम दाशरथी देव अवतारी। पूर्ण ज्ञानी विश्व तारणहारी।
अखिल ऋषिगण मानस विहारी। धरते चरण वसिष्ठ के ॥ १८९ ॥

Ram Dashrath Dev Avathari.
Poorna Gyani Vishva Tharanhari.
Akhil Rishigan Manas Vihari.
Dharte Charan Vashisth Ke. ॥ 189 ॥

Rishigan : group of sages

Manas : mind, consciousness

Vihari : one who moves freely

The son of king Dasharath, Lord Shri Ram, is an incarnation of God. He is the savior of this world. He is the one upon whom all the sages and great men meditate. Despite his greatness, Lord Ram used to prostrate onto his Guru's feet. He venerated and surrendered to his Guru Vasishtha

II189II

कृष्ण स्वरूप परब्रह्म का। वे भी आश्रय लेते गुरु का।
संदीपनि गृह लकड़ियों का। वहन करते कष्ट भोग कर ॥ १९० ॥

**Krshn Swaroop Parabrahma.
Ve Bhi Aashray Lete Guru Ka.
Sandeepani Grih Lakhdiyon Ka.
Vahan Karte Bhog Kar. ॥ 190 ॥**

Lord Shri Krishna, despite being the incarnation of the supreme Brahman, also needed a Guru in life. He lived in the ashram of sage Sandipani. He, the Lord himself, obeyed the orders of his Guru and mother Guru (Guru's wife), and went to the forest, enduring hardships to collect firewood while residing in his Guru's abode II190II

वहाँ मेरी क्या बिसात। वाद-विवाद करना किमर्थ।
गुरु बिन ज्ञान या परमार्थ। नहीं यह शास्त्रार्थ दृढ़ किया ॥ १९१ ॥

**Waha Meri Kya Bisaath.
Vaad Vivaad Karna Kimarth.
Guru Bin Gyan Ya Paramarth.**

Nahi Yah Shastharath Dhrud Kiya. ॥ 191 ॥

Then what is my importance, what is my greatness in front of this? What was the need for my argument? Without a Guru, one cannot acquire knowledge nor attain God. I was convinced that this is the real moral and it was inscribed in my mind forever ॥191॥

वाद-विवाद भला नहीं। किसी की बराबरी करना नहीं।

श्रद्धा और सबूरी जो ना रही। परमार्थ तिल भर भी ना सधे ॥ १९२ ॥

Vad Vivaadh Bhala Nahi.

Kisi Ki Barabari Karna Nahi.

Shradha Aur Saburi Jo Na Rahi.

Paramarth Thil Bhar Bi Na Sadhe. ॥ 192 ॥

Arguments and ego are fruitless; it hinders you from reaching the state of higher knowledge. 'Our deeds and thoughts will stay with us; other's deeds and thoughts will remain with them'. This quote of Lord Sai teaches us to not compare

ourselves with anybody. One cannot progress even slightly in spirituality without unwavering faith, utmost dedication to their Guru and patience
II192II

आगे ऐसा ही पाया अनुभव। इस प्रकार यह नाम गौरव।
प्रेमपूर्वक निज सद्भाव। शुद्ध बुद्धिपूर्वक स्वीकार किया ॥ १९३ ॥

Aage Yesa He Paya Anubhav.
Iss Prakaar Yah Naam Gaurav.
Prempoorvak Nij Sadhbhaav.
Shudh Buddhipoorvak Swekar Kiya. ॥ 193 ॥

Through this incident of argument, Baba taught me a lesson: that without a guru, one cannot progress spiritually or obtain a higher purpose. To remember this throughout my life, I embraced this name 'Hemadpant' lovingly, honorably and with a clean mind II193II

बहुत हुआ अब यह कथानक। स्वपक्ष-परपक्ष विच्छेदक।
वाद-प्रवाद निवर्तक। बोधक सभी को समसमान ॥ १९४ ॥

**Bahut Hua Ab Yeh Kathanak.
Swapaksh Parpaksh Vicchedhak.
Vaad Pravaad Nirvarthak.
Bhodak Sabhi Ko Samsamaan. ॥ 194 ॥**

Vicchedhak : one who cuts off, destroys

I shall now conclude this insightful story, which is significant for all, putting an end to the roots of heated arguments and destroying the ill feelings between people of differing opinions II194II

ऐसा हुआ यह ग्रन्थ प्रयोजन। अधिकारी अनुबंध दर्शन।
ग्रन्थ रचयिता का नामकरण। कथन श्रवण करवाया॥ १९५॥

**Yesa Hua Yah Granth Prayojan.
Adhikari Anubandh Darshan.
Granth Rachaitha Ka Naamkaran.
Kathan Shravan Karvaya. ॥ 195 ॥**

I have narrated the story to the listeners, explaining in detail the purpose of writing this

scripture, my ability to compose it, how I got the opportunity for this task, and how the author was named 'Hemadpant'. II195II

पूर्ण अब यह अध्याय विस्तार। हेमाड साँई चरणों में सादर।
आगे यथानुक्रम कथा सविस्तार। श्रवण तत्पर होईये जी ॥ १९६ ॥

Poorn Ab Yeh Adhyay Visthaar.
Hemad Sai Charano Mein Sadar.
Aage Yathanukram Katha Savisthaar.
Shravan Tathpar Huyiye Ji. ॥ 196 ॥

Now, I put a break to the further expansion of this chapter. With reverence, Hemadpant remains in service at Lord Sai's feet, continuing the narration of stories in detail and in the appropriate order. I request the listeners to get ready to hear them II196II

साँई ही अपनी सुख-संपत्ति। साँई ही अपनी सुख-संवित्ति।
साँई ही अपनी परम निवृत्ति। अंतिम गति श्री साँई ॥ १९७ ॥

**Sai He Apni Sukh Sampathi.
 Sai He Apni Sukh Samvrithi.
 Sai He Apni Param Nvrithi.
 Antim Gati Shri Sai. ॥ 197 ॥**

Lord Shri Sai is only the treasure of our happiness, he is only the origin of our happiness, he is only our destination i.e. state of salvation. Shri Sainath is the supreme summit, the ultimate state which unites our soul with the supreme soul, while we progress spiritually II197II

**साँई कृपा के ही कारण। होता साँई चरित्र श्रवण।
 उससे ही दुस्तर भवभय तरण। कलिमल हरण निर्मूल ॥ १९८ ॥**

**Sai Kripa Ke He Karan.
 Hotha Sai Charithra Shravan.
 Usse He Dusthar Bhavbhay Taran.
 Kalimal Haran Nirmool. ॥ 198 ॥**

Bhavbhay : Worldly fear - fear of calamities that arise in worldly life.

Dusthar : very difficult to overcome

Nirmool : to remove from the very root

Actually, we do not live life. We live this worldly fear. Every day, some or the other problem troubles us, and we worry out of fear of it. Even trivial issues induce fear in us. For example, I don't have a TV, I don't have a scooter, my son is academically unprogressive, when will my daughter get married? When will I get promotion in job? When will I become rich? When will I own a house? Will my children take care of me in my old age? etc.

Such a series of numerous questions occupies our mind and we keep on thinking about it. These worries frighten our mind and create doubts inside it. Guru is only our ultimate savior. To get through this, we must first establish the power within us which expels the fear from our mind.

That power is Lord Sai. If we establish Lord Sai in our heart, then we will automatically be free from the worldly fear.

Light expels darkness in the house, similarly, Lord Sai is the light element in our life. For receiving the grace of Lord Sai, listening to Sai Satcharit is indispensable. The only remedy to remove worldly fear, destroy the sins which we tend to commit in Kaliyug (iron age) and destroy all our sins completely is listening to Sai Satcharit
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कथा प्रयोजन नामकरणं नामं द्वितीयोऽध्यायः संपूर्णः ॥ २ ॥

**Katha Prayojan Naamkaranam Namam
Dvithiodhyayaha Sampooranam.**

Manifested in form of words, inspired by virtuous men and the saints, the Satcharit of Shri Sai Samarth which got composed through

devotee Hemadpant ends its second chapter named 'Kathaprayojana-namkaran' here.

श्री सद्गुरु साईनाथार्पणमस्तु ॥ । शुभं भवतु ॥

Shri SadGuru Sainatharpanamasthu. ॥

Shubham Bhavathu ॥

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

Om Sai Ram