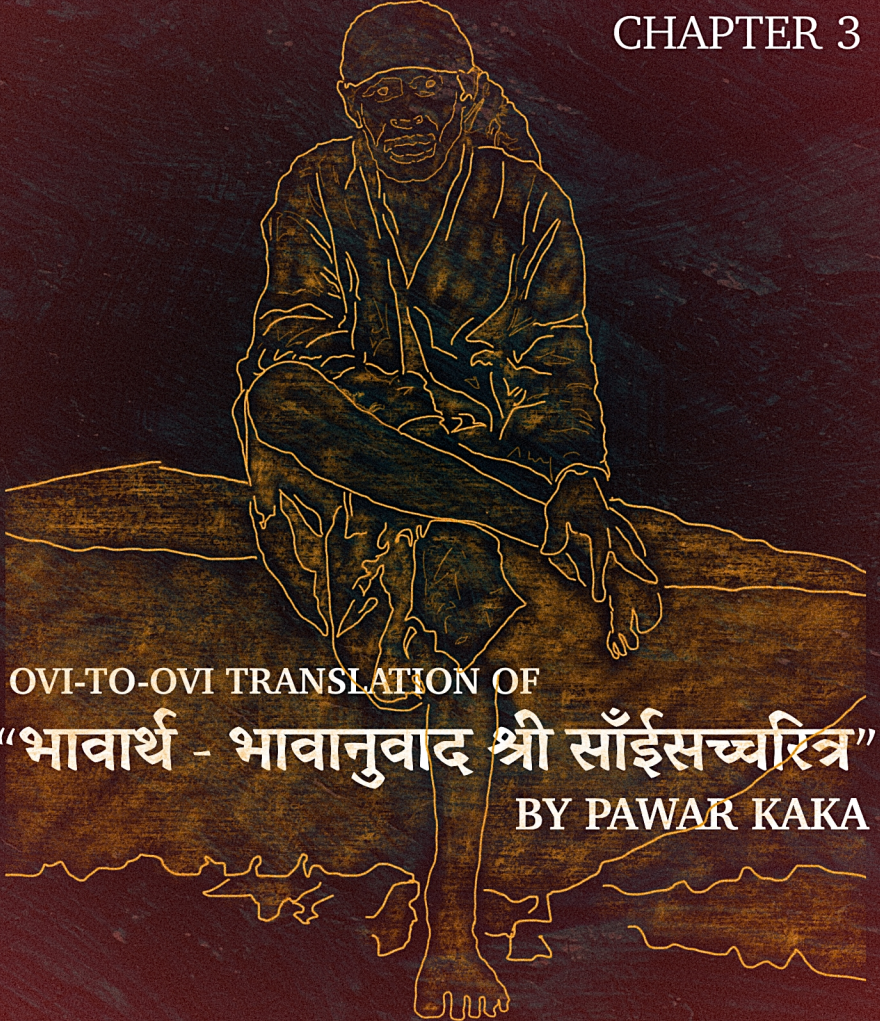


ॐ श्री साईनाथाय नमः

SAI SATCHARITA

A SPIRITUAL RESONANCE IN ENGLISH

CHAPTER 3



OVI-TO-OVI TRANSLATION OF

“भावार्थ - भावानुवाद श्री साईसच्चरित्र”

BY PAWAR KAKA

ORIGINAL AUTHOR: PAWAR KAKA : RAMESHBHAHI OTTAMBHAI PATEL

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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 3

**अब संगति पूर्व-कथा की करते। साँई माँ पूर्ण आश्वस्त करते।
मेरी संपूर्ण अनुमति कहते। वर्णन करने चरित्र स्थिति ॥ १ ॥**

Ab Sangathi Poorv Katha Ki Karte.

Sai Maa Poorn Aashwasth Karte.

Meri Sampoon Anumathi Kehte.

Varnan Karne Charithra Sthithi. ॥ 1 ॥

Now I will narrate the later part of the story narrated in the previous chapter. Lord Sainath

gave me his blessings and assured me, “I give you full permission to write my life story” II1II

**“तुम अपना कार्य करो। मन में चिंता बिल्कुल न धरो।
विश्वास पूर्ण ममवचनों पर धरो। निश्चय करो अपने मन में ॥ २ ॥**

**“Tum Apna Karya Karo.
Man Mein Chinta Bilkul Na Dharo.
Vishwaas Poorn Mamavachano Par Dharo.
Nishchay Karo Apne Man Mein ॥ 2 ॥**

“Keep doing your work, don’t let any doubts enter your mind. Don’t be bogged down by anything. Have complete faith on my blessings and assurance. Be strong minded to complete your resolution” II2II

**करते मेरी लीलाओं का लेखन। होगा अविद्या दोष निरसन।
भक्ति भावपूर्ण करते श्रवण। प्रपंचभान अस्त होवे ॥ ३ ॥**

**Karte Meri Leelaon Ka Lekan.
Hoga Avidya Dosh Nirasan.**

Bhakti Bhaavpoorn Karte Shravan. Prapanchbhaan Aasth Howe ॥ 3 ॥

Avidya : ignorance; lack of true knowledge or spiritual understanding.

Nirasan : removal, elimination, or overcoming.

Prapancha-bhaan : the awareness or experience of the fears, sorrows, and suffering of worldly life.

“If you record my Leelas in writing, ignorance will disappear, and when you read it with devotion, then all the worldly miseries, fear and afflictions will go away, and happiness will bloom in your life” II3II

उठने लगेगी अयणसागर पर। भक्ति प्रेमामृत की लहर।

गोते लगाने ऊपरा-ऊपर। बोध-रत्न पा जाते” ॥ ४ ॥

**Utne Lagegi Ayansagar Par.
Bhakti Premamruth Ki Lehar.
Goth Lagane Uprra-Uprr.**

Bodh-ral Pa Jate.” II 4 II

“Waves of nectar, full of love and devotion, will form in the ocean of these Leelas when the listener listens to them. By diving and freely reveling in the ocean of my Leelas, as one listens, reflects and contemplates on them, they will obtain many precious gems of wisdom” II4II

सुनते ही ऐसा निःशंक हुआ मन। साँईं चरणों में किया नमन।

तदनंतर यह चरित लेखन। यथा स्मरण आरंभ किया ॥ ५ ॥

Sunthe He Aisa Nishank Hua Man.

Sai Charano Mein Kiya Naman.

Tadhantar Yah Charit Lekan.

Yatha Smaran Aarambh Kiya. II 5 II

My doubts were resolved upon hearing Baba's words. I prostrated before Lord Sai and started writing this 'Satcharita' as and how I was able to remember II5II

ये शब्द आते ही बाबा के ओठों पर। शुभ शकुन की गाँठ बाँध कर।
घटित होगी अय यह बात सत्यर। केवल बंधुआ बेगारी मैं तो ॥ ६ ॥

**Yeh Shabdh Aate He Baba Ke Oton Par.
Shubh Shakun Ki Gaant Baandh Kar.
Gatith Hogi Aaya Yah Baath Sathyar.
Keval Bandhua Begari Main Toh. ॥ 6 ॥**

I considered this as a good omen that such words; full of blessings, were spoken by Baba. I was assured that now this 'Saisatcharita' will surely be successfully written. I am just his servant, a medium, to do this task, Lord Sai himself will get his work done through me II6II

देखो लीला अगम्य हरि की। उस बिन न समझे मति किसी की।

मूक गति श्रुति शास्त्र वेदों की। पार न पाया कोई ॥ 7 ॥

**Dekho Leela Agamya Hari Ki.
Uss Bin Na Samajey Mathi Kissi Ki.
Mukh Gathi Shruthi Shasthra Vedon Ki.
Paar Na Paya Koi. ॥ 7 ॥**

Baba's leelas are not easy to comprehend. Except Baba, others cannot understand them properly. Nobody, even the Vedas, Shastras and Puranas could not understand God and his divine leelas
II7II

शास्त्र विशारद वेदवादी। प्रतायंत पंडितादि।

घटपयादि याद-प्रयादि। इनके छंद में लगना नहीं ॥८॥

Shasthra Visharadh Vedvaadi.

Prathayanth Pandithadhi.

Ghatapayadi Yaad-Prayaadi.

Inke Chand Mein Lagna Nahi ॥ 8 ॥

Ghatapayadi Yaad Prayaadi : ghata (pot) + paṭa (cloth/curtain) + adi (etc.) + vada (argument/discussion) + prayaadi (gossip/rumour) – hidden wrong doing, secret discussions, arguments, disputes, and malicious talk carried out behind the scenes or out of sight.

Do not rely on the rationale of the experts in Shastras, Vedas or on Pandits, debaters and scholars who discuss or do things secretly. They draw conclusions based on debates, logic, reasoning, and arguments in which devotion is missing. Stay away from them and do not follow such people II8II

सेवक हरि निज भक्तों का। भूखा भोले भाषिकों का।
 प्रेम मोल से जाता समूल बिका। नंधिकों को सर्वदा अप्राप्य ॥ १ ॥

Sevak Hari Nij Bhakton Ka.
Bhooka Bole Bhashikon Ka.
Prem Mol Se Jata Samool Bika.
Nandikhon Ko Sarvada Aprapya. ॥ 9 ॥

Shri Hari; Lord Sai is conquered by the love of devotees. God longs for the devotion which is pure and innocent, free from reasoning and pretense. It is not necessary that one should have profound knowledge, but their devotion should be pure and genuine. Lord Sai is completely

captured by such love of devotees. But those who are pretentious and fake can never attain him II9II

इसी में है कल्याण तुम्हारा। अवतार सार्थक्य भी यह मेरा।
चिंतन जो नित्य करे मेरा। चिंता करूँ मैं उसकी ॥ १० ॥

**Issi Mein Hai Kalyan Tumhara.
Avtaar Satharkya Bhi Yeh Mera.
Chintan Jo Nitya Kare Mera.
Chinta Karu Main Uski. ॥ 10 ॥**

Baba blessed me by saying, “Your welfare is certain in writing, listening, and narrating these Leelas. The purpose of my incarnation will be accomplished. I, myself take care of those who have pure love, a longing for me, those whose minds are always absorbed in me. I perform all their responsibilities and duties, look after their wellbeing, and fulfil their necessities” II10II

एक बात तुझे शामा कहता। "प्रेमपूर्वक मेरा जो नाम लेता।
मैं उसके सारे काम करता। बढ़ाता प्रेम प्रदान करके ॥ ११ ॥

Ek baath Tujhe Shama Kehtha.
"Prempoorvak Mera Jo Naam Letha.
Main Uska Sare Kaam Karta.
Badatha Prem Pradan Karke. ॥ 11 ॥

He further said, "One, more thing Shama, those who meditate on me, those who always think about me with pure love, those who remember me and chant my name, I fulfill all their desires and wishes. I increase their love and devotion multifold" II11II

जो मेरी लीला का करे गान। मेरा चरित्र मेरे भजन।
रहता खड़ा चारों ओर निरन्तर जान। सदा उनके समीप ही ॥ १२ ॥

Jo Meri Leela ka Kare Gaan.
Mera Charitra Mere Bhajan.
Rehtha Kada Charo Or Nirantar Jaan.
Sada Unke Sameep He. ॥ 12 ॥

“I will always stand firmly by them and protect those who will listen to and narrate my life story, those who, with faith, love, and devotion, describe and sing my leelas and praises in any possible way” II12II

जो-जो भक्त मेरे प्रति। जिया प्राण समर्पिती।

उन्हें कथा श्रवण स्वभावतः प्राप्नोहा आनंद ॥ १३ ॥

Jo Jo Bhakt Mere Prathi. Jiya Praan Samarpith.

Unhe Katha Shravan Swabhavathaha

Prapth Hoga Anand ॥ 13 ॥

“Those devotees who have surrendered onto me wholeheartedly and are fully dedicated to me, will naturally experience immense bliss after listening to my leelas and stories” II13II

करे जो कोई मेरा कीर्तन। करूँ प्रदान उसे मैं आनंदघन।

नित्य सौख्य समाधान। सत्य वचन मानिये इसे ॥ १४ ॥

Kare Jo Koi Mera Keertan.

**Karu Pradhaan Usse Main Anandghan.
Nitya Saukhya Samadhaan.
Satya Vachan Maniye Isse. ॥ 14 ॥**

“This is my promise to you that I will bestow highest bliss and eternal contentment to those who listen, recite and share my stories” II14II

**जो आवे मेरी अनन्य शरण। विश्वास से करे मेरा भजन ।
मेरा चिंतन मेरा स्मरण। उद्धार करना व्रत मेरा ॥ १५ ॥**

**Jo Aave Meri Ananya Sharan.
Vishwaas Se Kare Mera Bhajan.
Mera Chintan Mera Smaran.
Udhhdhaar Karna Vrat Mera. ॥ 15 ॥**

“It is my duty and the purpose of my incarnation to uplift such devotees to a higher level those who have taken refuge in me sincerely and with eternal love, those who sing my praise with utmost faith, contemplate on me, remember me,

chant my name, meditate on me, and always think of me” II15II

मेरा नाम मेरी भक्ति। मेरा दफ्तर मेरी पोथी।

मेरा ध्यान अक्षय चित्ती। विषयासक्ति कैसी उसे ॥ १६ ॥

Mera Naam Meri Bhakti.

Mera Daftar Meri Pothi.

Mera Dhyaan Akshaay Chitthi.

Vishayasakthi Kaisi Usse. ॥ 16 ॥

“Those who worship me with true devotion, remember my name, read my biography, write and preserve the history of my life, those incessantly think of me, will no more have a longing for worldly desires and pleasures” II16II

काल के भी मुख से निकाल कर। लाऊँ मैं अपने भक्त को खींच कर।

करते केवल ममकथा श्रवण। रोग निरसन हो जाएगा ॥ १७ ॥

Kaal Ke Bhi Mukh Se Nikaal Kar.

Lau Main Apne Bhakt Ko Keench Kar.

Karte Keval Mamakatha Shravan.

Rog Nirсан Ho Jayega ॥ 17 ॥

“Merely by listening to my stories, devotees will be free from diseases. I will pull them out even from the clutches of death” II17II

कीजिये कथा सादर श्रवण। पश्चात् उसका पूर्ण मनन ।

तदन्तर निदिध्यासन। पूर्ण समाधान पाओगे ॥ १८ ॥

Kijiye Katha Saadar Shravan.

Pashchath Uska Poorn Manan.

Tadhnantar Nididhyaasan.

Poorn Samadhaan Paogey ॥ 18 ॥

“Listen to my stories with reverence, tell them to others, study and contemplate upon them, seek to understand their true essence through self-realization. By doing so, you will certainly attain contentment and satisfaction” II18II

'अहं सोहं' का होगा शमन। उन्मन होगा श्रोताओं का मन।

चित्त हो अभिन्न चैतन्यघन । अनन्य परिपूर्ण श्रद्धा से ॥ १९ ॥

'Aham Soham' Ka Hoga Shaman.

Unman Hoga Shrothaon Ka Man.

Chitth Ho Abhin Chaitanyaghan.

Ananya Paripoorn Shraddha Se ॥ 19 ॥

“By listening and narrating these stories, the listeners will be free from their ‘ego of ‘I’ ness’. They will rise to a higher state of consciousness, they will become enlightened, and their faith will strengthen. They will be filled with absolute bliss” II19II

"साँई साँई" का नामस्मरण । करता सकल कलिमल दहन ।

वाणी श्रवणगत पाप भंजन । साष्टाङ्ग नमन करते ही ॥ २० ॥

Sai Sai Ka Namasmaran.

Kartha Sakal Kalimal Dahan.

Vani Shrivangath Paap Banjan.

Sashtang Naman Karte He ॥ 20 ॥

Kalimal : kali (Kali Yuga) + mala (impurities/sins)
– the accumulation of sins and impurities arising
in the age of Kali

By repeating and chanting ‘Sai Sai,’ all the bad thoughts and sins committed by us in this Kaliyuga (iron age) will get destroyed. Even by merely prostrating before Lord Sai, on the ground by touching all 8 parts of one’s body (Sashtang naman), will burn all the sins that have accumulated from past lives by listening and speaking bad words II20II

कार्य यद्यपि नहीं सामान्य जान। आज्ञा कर ली शिरोधारण।
रहते वरदाता बाबा समान। दीनता क्यों धारण करें ॥ २१ ॥

Karya Yadyapi Nahi Samanya Jaan.
Aagya Kar Li Shirodharan.
Rehte Vardaatha Baba Samaan.
Deenta Kyun Dharan Karen. ॥ 21 ॥

Before writing the Saisatcharita, I knew that it was not an easy task but I honored Baba's order. I thought, "Why should I worry when a generous giver like Baba has given me abundant blessings for this work? II21II

किसी के हाथों मंदिर बनवाए। अनेक को भजन रंग में रंगवाए।
किसी को तीर्थाटन करने भिजवाए। लेखन करने मुझे बिठाया ॥ २२ ॥

Kissi Ke Haathon Mandir Banvaye.
Anek Ko Bhajan Rang Mein Rangwaye.
Kissi Ko Teerthatan Karne Bhijwaye.
Lekan Karne Mujhe Bitaya ॥ 22 ॥

Lord Sai assigned different types of sewa (services) to each devotee, showing a path best suited to them. From some he got temples built; some were made to do keertan sewa (reciting devotional songs of God's praise and giving spiritual discourses); some were made to revel in joy of keertan and thus perform devotion in the form of remembrance and listening; some were

sent on pilgrimages, while he inspired me to write this scripture II22II

सकल जनों में मैं ही पामार। कौन गुण से यह करुणासागर।

दयाघन बरसा मुझ पर। मैं तो कुछ भी जानूँ ना ॥ २३ ॥

Sakal Jano Mein Main He Paamar.

Kaun Gun Se Yah Karunasagar.

Dayaghan Barsa Mujh Par.

Main Tho Kuch Bhi Jaanu Na. ॥ 23 ॥

In terms of abilities and qualities, I am very deficient. I do not understand due to which quality of mine the ocean of grace and compassion, the merciful Lord Sai must have been pleased with me? II23II

गुरुकृपा की यही नवलाई। जहाँ लेशमात्र भी नमी नहीं।

वहाँ भी कठोर तरु उग जाई। प्रसरे घनदाट बिना प्रयास ॥ २४ ॥

GuruKrupa Ki Yahi Navlayee.

Jaha Leshmaathr Bhi Nami Nahi.

**Vaha Bhi Kator Tharu Ug Jayi.
Prasare Ghandaat Bina Prayaas. || 24 ||**

In a dry, barren land where there is not even a drop of water, a perfectly developed tree can grow and even bear flowers and dense foliage. Such is the wonder of Guru's grace II24II

कोई बनवाएंगे भविष्य में मठ। कोई देवालय कोई घाट।
मैं तो चलूँ पगडंडी बाट। चरित्र-पाठ श्री साईं का ॥ २५ ॥

**Koi Banwayeingeey Bhavishya Mein Mutt.
Koi Devalaya Koi Ghaat.
Main Toh Chalu Pagdandi Baat.
Charitra Paat Shri Sai Ka. || 25 ||**

Some will be made to build a Math (typical residing place of an ascetic), some will build a temple or stairways leading to a sacred river, but we will choose to walk on the simple and easy spiritual path shown by Baba: of reading,

studying and contemplating on Shri Saisatcharita II25II

करे कोई सत्कारपूर्वक अर्चन। करता कोई पाद संवाहन।
उत्कण्ठित हुआ मेरा मन। गुण संकीर्तन करने हेतु ॥ २६ ॥

Kare Koi Satkaarpoorvak Archana.

Kartha Koi Paadh SamWahn.

Uthkantith Hua Mera Man.

Gun Sankeertan Karne Hetu. ॥ 26 ॥

Some devotees will worship Baba by following proper rituals and doing pooja, while others will choose the path of sewa (service) but I am motivated to sing his praises by writing this Satcharita II26II

कृतयुग में प्राप्त जो 'ध्यान से'।
त्रेता में 'यज्ञ' द्वापर में 'अर्चन से'।
वह सब प्राप्त होता 'नाम संकीर्तन से'।
गुरु भजन द्वारा कलियुग में ॥ २७ ॥

**Krithyug Mein Prapth Jo 'Dhyaan Se'.
Trethra Mein 'Yagya' Dwapar Mein 'Archan Se'.
Vaha Sab Prapth Hota 'Naam Sankeertan Se'.
Guru Bhajan Dwara Kaliyug Mein. || 27 ||**

4 Yug or ages collectively form a 'Mahayug'. Those 4 Yug are: Kruta Yug i.e. Satya Yug, Treta Yug, Dwapar Yug and Kali Yug

In Kruta Yug, God was attained by 'Dhyan Dharana' (meditation and concentration).

In Treta Yug, God was attained by 'Yajya' (performing ritualistic sacrifices).

In Dwapar Yug, God was attained by 'Archan bhakti' (ritualistic worship).

In Kali Yug, God is attained by 'Naamsmaran' and 'Guru bhajan' (chanting God's name, remembering him and by worshipping our Guru). This is a very easy and simple path || 27 ||

Commentary : In 1st chapter - verses 88 to 93, it is properly described how to perform 'Archan bhakti' (ritualistic worship).

अनधिकारी मैं खरा-खरा। शिक्षित पर खाली ज्ञान पिटारा।
फिर क्यों ऐसा भारी पूरा। कार्य करने का साहस करे ॥ २८ ॥

**Anadhikari Main Khara Khara.
Shikshith Par Khali Gyaan Pitara.
Phir Kyun Aisa Bhari Poora.
Kaarya Karne Ka Sahas Kare ॥ 28 ॥**

I am not qualified to compose Saisatcharita. I have very little knowledge about everything, but I don't have thorough knowledge about any single subject. Why should I undertake the arduous task of writing Saisatcharita when I do not have the ability to do so? II28II

प्रयत्न न करते बेकार बैठे रहते। आज्ञाभंग का पातकी बनते।
आज्ञा पालन करने जाते। किंतु होवे वह सिद्ध कैसे ॥ २९ ॥

**Prayatna Na Karte Bekaar Baite Rehthe.
Agyabhang Ka Pathki Banthe.
Aagya Palan Karne Jaate.
Kintu Howe Wah Siddhi Kaise. || 29 ||**

If I sit still without making any efforts then I would be committing the sin of disobeying Guru's order, and if I obey him by writing this scripture, then I being under-qualified, how will the task get successfully completed? ||29||

**साँई समर्थ की निज स्थिति। यथार्थ वर्णन करने किस की गति।
स्वयं ही भक्त पर कृपा करती। फिर भी वंदन करवाते स्वयं || ३० ||**

**Sai Samarth Ki Nij Sthithi.
Yatharth Varnan Karne Kis Ki Gati.
Swayam He Bhakth Par Kripa Karti.
Phir Bhi Vadan Karvate Swayam. || 30 ||**

It is impossible for any human to accurately describe Lord Sai as he is, his eternal nature, and his exact description. But, for the spiritual

upliftment of the devotees, Lord Sai himself accomplishes this task through his devotees by bestowing his grace on them II30II

गति भी वाणी की न चले जहाँ। किया साहस क्यों पहुँचने वहाँ।
ऐसा बोलने की मजाल तहाँ। रखा न स्थान किसी के लिये ॥ ३१ ॥

**Gati Bhi Vaani Ki Na Chale Jahan.
Kiya Sahas Kyun Pahunchne Wahn.
Aisa Bolne Ki Majal Tahan.
Rakha Na Sthaan Kissi Ke Liye. ॥ 31 ॥**

When even words and speech remain incompetent to describe him, why should I be so insistent on writing his description? But Lord Sai did not leave me a chance to say anything in this matter II31II

उठाई लेखनी हाथ में जब। हर लिया बाबा ने मेरा मैं-पन।
आप ही लिखते अपनी कथा तब। भूषण जिसका उसी को शोभे ॥ ३२ ॥

Uthai Lekani Haath Mein Jab.

**Har Liya Baba Ne Mera Main-Pan.
Aap He Likhte Apni Katha Tab.
Bhushan Jiska Ussi Ko Shobhe. ॥ 32 ॥**

So, I took the pen in hand to write this scripture. Before I begun, Baba destroyed the ego, the 'I' ness inside me. He started writing his stories himself, using me as his tool. The inspiration behind writing this scripture, its credit and supremacy, are all his. I am merely an instrument II32II

यह तो संत चरित्र लेखन।
बिना संत के करेगा कौन।
बाबा के अतर्क्य गुणों का आकलन ।
गगन आलिङ्गन करने जैसा ॥ ३३ ॥

**Yah Toh Sant Charitra Lekan.
Bina Sant Ke Karega Kaun.
Baba Ke Athkarya Guno Ka Akalan.
Gagan Aalingan Karne Jaisa. ॥ 33 ॥**

Baba's infinite nature and his divine qualities are beyond our logical understanding. Describing or comprehending them is like attempting to embrace the sky. Who other than a saint can write a saint's life story? So, Baba will only write his own story II33II

अति गहन उनका महिमान। करने वर्णन मैं मतिहीन।
आप ही करें पूर्ण कार्य स्वयं। निर्मुक्त वचन हो जाएं ॥ ३४ ॥

Athi Gahan Unka Mahimaan.
Karne Varnan Main Mathiheen.
Aap He Karen Poorn Karya Swayam.
Nirmukth Vachan Ho Jaye. ॥ 34 ॥

Baba's greatness is unfathomable! I am not intelligent enough to describe it. Hence, Baba himself should undertake this difficult task of writing his leelas and fulfill his resolution II34II

बाबा भले ही मैं जन्मतः ब्राह्मण। फिर भी श्रुति-स्मृति नेत्र विहीन।
यद्यपि इस जन्म का यह दूषण। आप ही मेरे भूषण तथापि ॥ ३५ ॥

**Baba Bhale He Main Janmth Brahman.
Phir Bhi Shruthi Smrithi Netra Viheen.
Yadyapi Iss Janam Ka Yah Dooshan.
Aap He Mere Bhushan Tathapi. ॥ 35 ॥**

Shruti : That which is heard, eg. Vedas

Smruti : That which is remembered, eg. Shastras, Puranas

Baba, “A brahmin has 2 eyes of wisdom which are- knowledge of Shruti and Smriti. Although I am a brahmin by birth, I do not have any knowledge of it. This is my demerit and so in a way, I can be deemed as blind. But your grace is the only quality that I have II35II

श्रुति-स्मृति ये ब्राह्मण नयन। काना वही जो एक से हीन।
नेत्रहीन जो उभय विहीन। मैं दीन-हीन वैसा ही॥ ३६॥

**Shruthi Smrithi Ye Brahman Nayan.
Kana Wahi Jo Ek Se Heen.**

**Netraheen Jo Ubhay Viheen.
Main Deen Heen Waisa He. ॥ 36 ॥**

The Shruti and Smruti are the eyes of a brahmin. The person having knowledge of only one can be called a one-eyed, and the one having knowledge of neither can be called blind. In that sense, I am blind too II36II

आप ही मुझ अंधे की लाठी। रहते होवे मुझे कैसी खटराटी।
आपके पीछे-पीछे टेकते काठी। सहज ही मार्ग से गमन करूंगा ॥ ३७ ॥

**Aap He Mujh Andhe Ki Latti.
Rehte Howe Mujhe Kaisi Khatrati.
Aapke Peeche Peeche Tekthe Kati.
Sahaj He Marg Gaman Karunga. ॥ 37 ॥**

But Baba, you being the support stick of this blind man, what should I worry for then? With the help of the stick of your support, I will easily cross this challenging path of writing this Saisatcharita II37II

अब इसके आगे क्या करना। मुझ पामर को किंचित ज्ञात ना।

आप ही बुद्धिदाता बनना। सँवारना निज कार्य ॥ ३८ ॥

Ab Iske Aage Kya Karna.

Mujh Paamar Ko Kinchith Gyath Na.

Aap He Buddhidataa Banna.

Sanwarna Nij Karya. ॥ 38 ॥

I do not know how to proceed now. Baba, now you only give me the intelligence and ability and get your work done through you II38II

गूंगा बृहस्पति सम बोलता। पंगु मेरु पर्वत लाँघता।

ऐसी जो अतर्क्यशक्ति धारता। युक्ति उसकी जानता वही ॥ ३९ ॥

Goonga Brihaspathi Sam Boltha.

Pangu Meru Parvat Laangtha.

Aisi Jo Athkaryasakthi Dhaarthi.

Yukti Uski Jaantha Wahi. ॥ 39 ॥

Brihaspati : The God of speech, Guru of the Gods

Pangu : lame or physically disabled

Meru : Mount Meru; a tremendously high and difficult mountain to cross

With your grace, the mute also start talking like Brihaspati, the lame also climb the mountain Meru. Such is your great and inexplicable power. You are my inspiration and the source of my strength. It was your plan to make me a writer, so you only have to make me accomplish this task
II39II

मैं तो केवल चरणों का दास। मत करिये मुझे उदास।
जब तक इस देह में श्वास। करवा लो पूर्ण निज कार्य ॥ ४० ॥

Main Toh Keval Charaon Ka Das.

Math Kariye Mujhe Udaas.

Jab Tak Iss Deh Mein Shwaas.

Karva Lo Poorn Nij Karya. ॥ 40 ॥

I am just a servant of your feet. Please don't make me despondent. Until there is life inside this

body, please fulfill your objective through me
II40II

अब आप सभी श्रोताजन। जान गए जी ग्रन्थ प्रयोजन ।
स्वयं साँई ही करते-करवाते लेखन। करने कल्याण भक्तों का ॥ ४१ ॥

**Ab Aap Sabhi Shrothajan.
Jaan Gaye Ji Granth Prayojan.
Swayam Sai He Karte Karvate Lekhan.
Karne Kalyan Bhakthon Ka. ॥ 41 ॥**

Dear listeners, now you know the purpose and aim of this scripture. Lord Sai himself is the writer of this scripture for the wellbeing of his devotees II41II

बाजेगी कैसे बाँसुरी या पेटी। उभयों को न इसकी चिंता खोटी।
यह तो उस वादक की खटपटी। व्यथित क्यों होऊँ मैं ॥ ४२ ॥

**Bhajegi Kaise Bansuri Ya Peti.
Ubhayon Ko Na Iski Chintha Khoti.
Yah Toh Uss Vadak Ki Khatpati.**

Vyateeth Kyun Houn Main ॥ 42 ॥

Just as the flute and harmonium are not worried about the notes they produce, but the musician is, so in the same way, why should I be worried when Baba is both the doer and enabler of all auspicious work? II42II

स्त्रवे जो चंद्रकांत। वह क्या उसके उदर का अमृत।

चन्द्र की ही यह करामात। चन्द्र निर्मित चन्द्रोदय समय ॥ ४३ ॥

Sthrave Jo Chandrakaaanth.

Wah Kya Uske Udhar Ka Amrith.

Chandra Ki He Yah Karaamath.

Chandra Nirmith Chandroday Samay. ॥ 43 ॥

Chandrakant : It is a heavenly gem. When held before the moonlight, it oozes elixir.

Is the elixir oozing out of the Chandrakant gem its own? No. It is because of the moon that the

elixir oozes out from the gem after moonrise
II43II

ज्वार-भाटा सागर में उठती। क्या वह उसकी निज कृति।
वश में चन्द्रोदय के होती। वह कृति नहीं सागर की ॥ ४४ ॥

Jwaar-Bhata Sagar Mein Utthi.
Kya Wah Uski Nij Krti.
Vash Mein Chandroday Ke Hoti.
Wah Kriti Nahi Sagar Ki. ॥ 44 ॥

Does the high tide in the sea occur because of the
sea? It occurs on a full moon night because of the
moonrise and not because of the sea II44II

जैसे भँवर चट्टान टाल कर देख। नावें चलती सागर में बेधड़क।
इस हेतु जैसे लाल दीपक। दिशा निर्देशक लगवाते ॥ ४५ ॥

Jaise Bawar Chattaan Taal Kar Dekh.
Nave Chalti Sagar Mein Bedhadak.
Iss Hetu Jaise Laal Deepak.
Disha Nidarshak Lagwathe. ॥ 45 ॥

Red guiding lights are used to guide the safe movement of a ship, avoiding all the rocks and whirlpools in the sea II45II

साँईनाथ की ऐसी ही कथाएँ। मधुरता से अमृत भी लजाए।
भवसागर का दुष्कर पंथ होए। बन जाए सुगम अति॥ ४६॥

Sainath Ki Aisi He Kathayein.
Madhurtha Se Amrith Bhi Lajaye.
Bhavsagar Ka Dhushkar Panth Hoyal
Ban Jaye Sugam Athi. ॥46॥

In the same way, the stories of Lord Sai that are sweeter than nectar will be our guide in crossing the worldly ocean easily, avoiding all calamities and miseries in this arduous path II46II

धन्य-धन्य ये संत कथाएँ। कर्ण द्वार से अंतर में प्रवेश कराएँ।
देहाभिमान बाहर निकल जाए। बचे नहीं द्वन्द्ववाद ॥ ४७॥

Dhanya Dhanya Yeh Santh Kathayein.
Karna Dwar Se Antar Mein Pravesh Karayein.

**Dehabhimaan Bahar Nikal Jaye.
Bache Nahi Dvandvavaad. ॥ 47 ॥**

Dvandvavaada : dvandva (duality/opposites) + vaada (view/belief) – the state or belief of seeing things in terms of two separate and opposing principles.

Blessed are these tales of Baba! When we hear them and they sink into our mind and heart, they dissolve our false ego and pride, making us egoless. This dissolves the sense of duality between ourselves and Lord Sai; we experience union with him ॥47॥

जैसे-जैसे संग्रह हृदय में आए। वैसे-वैसे विकल्प भागे दसों दिशाएँ।

असीम ज्ञान संचय हो जाए। बिसर जाए देहाभिमान ॥ ४८ ॥

**Jaise Jaise Sangraha Hriday Mein Aaye.
Waise Waise Vikalp Bhage Daso Dishayein.
Aseem Gyaan Sanchay Ho Jaye.
Bisar Jaye Dehabhimaan ॥ 48 ॥**

When we store these tales in our heart, the doubts; unwanted thoughts; bad feelings; fear, etc. inside us vanishes completely, and then eternal knowledge fills within us. Thus, with this knowledge, our identification with the body or body- ego diminishes II48II

वर्णन बाबा के शुद्ध यश का। प्रेमपूर्वक श्रवण उसका।

करता कलिमल दहन भक्तों का। परमार्थ का साधन सहज ॥ ४९ ॥

Varnan Baba Ke Shudhh Yash Ka.

Prempoorvak Shravan Uska.

Karta Kalimal Dahan Bhakthon Ka.

Parmarth Ka Sadhan Sahaj ॥ 49 ॥

Kalimal Dahan : kali (Kali Yuga) + mala (sins/ impurities) + dahan (burning/destruction) – burning away and completely destroying the accumulated sins and impurities of Kali Yuga.

When devotees hear the great stories of Lord Sai with love through this scripture, their sins will be

destroyed. A simple means of achieving spiritual progress is listening to Baba's stories II49II

मायातीत ब्रह्म है कैसा। तत्तरणार्थ उपाय कौन सा।
कर्म-धर्माचरण से प्रिय वैसा। कैसे न होवे निज भक्तों को ॥ ५० ॥

Mayateeth Brahma Hai Kaisa.
Tattaranarth Upai Kaun Sa.
Karm-Dharmacharan Se Priya Waisa.
Kaise Na Howe Nij Bhakthon Ko ॥ 50 ॥

Mayateeth : Maya (illusion/worldly appearance) +
ateeth (beyond) – beyond Maya; beyond the
influence or limitations of Maya

Tattaranarth : tat (that) + tarana (crossing over) +
artha (for the purpose of) – for the purpose of
crossing over it; to go beyond it

Karma-Dharmacharan : karma (action/duty) +
dharma (righteousness/duty) + aacharana

(conduct/practice) – performing one's duties and actions according to Dharma

What is 'Brahman' that which is beyond the boundaries of this delusional world? What is the remedy to cross this delusionary ocean? These stories illustrate how devotees who walk the path of righteousness and sincerely fulfil their duties become dear to Lord Sai. II50II

आत्यन्तिक क्षेम की कैसी स्थिति। भक्ति विरक्ति मुक्ति कैसी होती।
वर्णाश्रम धर्म वस्तु अद्वय होती। आदि विषय अति गहन ॥ ५१ ॥

Aathyantik Kshem Ki Kaisi Sthithi.

Bhakti Virakti Mukti Kaisi Hoti.

Varnashram Dharam Vastu Udhvyuya Hoti.

Aadi Vishay Athi Gahan ॥ 51 ॥

Aathyantika Kshem : Aathyantika (ultimate/absolute) + kshema (welfare/well-being) – the highest and everlasting welfare; supreme spiritual well-being

Vastu : the Supreme Being; God; Paramaatma

In what does our ultimate wellbeing lie? What is devotion? What is liberation? What is detachment? What are Varnas and Ashram (different stages of life)? What is dharma? What is the true form of God? What is non-duality? All these subjects are very deep and secretive II51II

जो यह जानने में रुचि रखते। उसे पूरा करने की लगन रखते।

ज्ञानदेव एकनाथ कृत ग्रंथ पढ़ते। करते पाठ पारायण ॥ ५२ ॥

Jo Yah Jaanne Mein Ruchi Rakthe.

Usse Poora Karne Ki Lagan Rakthe.

Gyaandev Eknaath Krit Granth Padthe.

Karte Paat Paarayan ॥ 52 ॥

Those who have interest in above subjects should fulfil their desires by studying scriptures composed by saints like Dnyaneshwar Maharaj, Eknath Maharaj, etc. They will experience eternal bliss upon reading these scriptures II52II

शम दम कृतयुग में। यज्ञ त्रेता में, पूजन द्वापर में।
 नाम कथा कीर्तन कलियुग में। साधन सुलभ परमार्थ का ॥ ५३ ॥

Sham Dam Kritiyug Mein.
Yagya Tretha Mein. Poojan Dwapar Mein.
Naam Katha Keertan Kaliyug Mein.
Saadhan Sulabh Parmarth Ka ॥ 53 ॥

Shama : Control over the mind

Dama : Control over the senses

In the Kruta yuga, Shama and Dama were the means of attaining God. In the Treta yuga, the means were ritualistic sacrifices (Yagya). In the Dwapar yuga, it was ritualistic worship of God like pooja. In Kaliyuga, the simple means of attaining God are chanting or remembering his name, listening to his great stories, and keertan (a spiritual performance which involves singing devotional songs of God's praise and spiritual discourses) II53II

ब्राह्मणादि चारों वर्ण। सबका साधन गुरु कथा श्रवण।
 होवे भले स्त्री, शूद्र व जाति हीन। यही एक साधन सभी हेतु ॥ ५४ ॥

Brahmanandi Charo Varan.
Sabka Saadhan Guru Katha Shravan.
Howe Bhale Stree, Shrudhra Va Jaati Heen.
Yahi Ek Sadhan Sabhi Hetu. ॥ 54 ॥

4 Varnas : Brahmin, Kshatriya, Vaishya, Shudra

Listening to the stories of the Guru is a path of devotion open to all, irrespective of varna, gender, or social background. Whether one belongs to any of the four varnas, is a woman, a Shudra, or comes from a socially disadvantaged community, the Guru's stories remain accessible to everyone as a means of devotion II54II

यदि किसी को निद्रा लहरी आते।
 करते जाग्रत उसे श्री हरि
 पुण्य संचय जिनकी गांठ मे होते।

वे ही इस कथा का श्रवण लाभ पाते ॥ ५५ ॥

Yadi Kissi Ko Nidra Lahari Aate.

**Karte Jagrith Usse Shri Hari Punya Sanchay
Jinki Gaant Mein Hote.**

Ve He Iss Katha Ka Shravan Laab Pathe. ॥ 55 ॥

Only those who have the merits of good deeds accumulated in their accounts, can listen to these stories. If any devotee feels sleepy and dozes while reading these stories, then Shri Hari; Shri Sai will wake him up ॥55॥

मिले विषय भोग जिन्हें अनवरत। न लाभते हो जाते वे दीन-चित्त।

उन्हें भी यह संत कथामृत। विषय निर्मुक्त करे ॥ ५६ ॥

Mile Vishay Bhog Jinhe Anavrath.

Na Laabthe Ho Jaate Ve Deen-Chithth.

Unhe Bhi Yah Santh Kathamrith.

Vishay Nirmukth Kare. ॥ 56 ॥

Anavrath : always, continuously, without interruption, constantly

Vishaya Nirmukth : vishaya (worldly objects/ desires) + nirmukth (freed from) – free from worldly desires and attachments

This nectar, in the form of these stories, will free them of their materialistic desires, those who constantly seek material pleasures, enjoyment, luxury, and those who constantly worry when they fail to acquire these II56II

योग-याग ध्यान-धारणा करते। नाना प्रयास करने पड़ते।
कथा श्रवण में श्रम न पड़ते। पर्याप्त एक अवधान ॥ ५७ ॥

Yog Yaag Dhyaan-Dharana Karte.
Nana Prayaas Karne Padthe.
Katha Shravan Mein Shram Na Padthe.
Pryaapth Ek Avadhaan. ॥ 57 ॥

Dhyaan-Dharana : dhyaana (meditation) + dharana (concentration) – the sixth and seventh stages of Ashtanga Yoga, involving focused concentration and meditation

Performing yoga, doing yagna (ritualistic sacrifices), practicing meditation and focused concentration on a single object (Dhyana-Dharana), requires great efforts whereas listening to these stories requires only focus and attentiveness, no other efforts II57II

ऐसी यह साँई की कथा निर्मल। श्रवण करें सज्जन श्रोता स्नेहल।

जल जाए पंच महापाप प्रबल। समूल नाश पावे ॥ ५८ ॥

Aisi Yah Sai Ki Katha Nirmal.

Shravan Karen Sajjan Shrotha Snehal.

Jal Jaye Panch Mahapaap Prabal.

Samool Nash Pave. ॥ 58 ॥

Panch mahapaap (5 major sins) : These are the 5 actions through which householders unknowingly commit sins during cooking. Through these 5 actions, several micro-organisms, small insects, etc. get killed unknowingly. 1. Kandni (threshing of grains), 2. Chulli (lighting of stove or wood for cooking), 3. Peshni (milling), 4. Udkumbhi

(drawing water from wells, rivers, etc. and using water to wash clothes, for cleaning), 5. Marjani (washing utensils). More details about this are given in verses 54 to 63 of the 9th chapter.

When the listeners listen to these pure and pious Leelas of Lord Sai with love, their sins (panch mahapaap) will completely burn away II58II

हमें भवपाश जकड़ लेते। निजस्वरूप में घेर लेते।

कथा श्रवण से वे आँटे ढीले पड़ते। दिख जाता मूल स्वरूप ॥ ५९ ॥

Humme Bhavpaash Jakad Lete.

Nijswaroop Mein Gher Lete.

Katha Shravan Se Ve Aante Deelee Padthe.

Dikh Jata Mool Swaroop. ॥ 59 ॥

In this material world, prakriti binds us, and thus we cannot realize our true self. But by listening to stories of Lord Sai, this bondage will become loose, and we will be able to realize who we really are II59II

होवे कथाओं का आमरण स्मरण। होता रहे उनका नित्य परिशीलन।

होवे भवदवार्ता शांत मन। समाधान पावे जीव ॥ ६० ॥

Howe Kathaon Ka Amaran Smaran.

Hota Rahe Unka Nitya Parisheelan.

Howe Bhavadaavartha Shanth Man.

Samadhan Pave Jeev. ॥ 60 ॥

Bhavadaavartha : bhava (worldly existence) + daava (fire/wildfire) + artha (distressed/suffering) – a being suffering from the burning fire of worldly life

Remembering these stories day and night, studying and revising them regularly, will free the ones burning in this worldly wildfire and lead them to peace and content ॥60॥

श्रवण पठन भक्तिभावे। सहज साँई का ध्यान होवे।

सगुणरूप नेत्रों से दिख जावे। दृढ़ हो जावे चित्त में ॥ ६१ ॥

Shravan Patan Bhakthibhave.

**Sahaj Sai Ka Dhyaan Howe.
Sagunroop Nethron Se Dikh Jave.
Drud Ho Jave Chithth Mein. ॥ 61 ॥**

When we listen to or read these stories, we remember Baba naturally. His sagun form i.e. manifested; bodily form, appears in front of our eyes and it gets deeply etched in our hearts II61II

होवे इस प्रकार सद्गुरु भक्ति। पावे संसार से विरक्ति।
जुड जावे गुरु स्मरण में प्रीति। होवे मति निर्मल ॥ ६२ ॥

**Howe Iss Prakaar Sadguru Bhakti.
Paave Sansaar Se Virakthi.
Jud Jave Guru Smaran Mein Preeti.
Howe Mati Nirmal. ॥ 62 ॥**

When we listen to these stories, devotion flows within us, and the path to realizing the true nature of the worldly existence becomes easy. Awareness of the truth dawns, and we remain in constant remembrance of Lord Sai through these

stories. Our mind and intellect are purified as we become immersed in his devotion II62II

ऐसी ही बुद्धि मन में धार कर। कृपा की साँईनाथ ने मुझ पर।

निमित्त से मुझे आगे कर। स्वयं ही यह कार्य किया ॥ ६३ ॥

Aise He Buddhi Man Mein Dhaar Kar.

Kripa Ki Sainath Ne Mujh Par.

Nimithth Se Mujhe Aage Kar.

Swayam He Yah Karya Kiya. ॥ 63 ॥

With this objective in my mind, Lord Sai conferred his grace upon me. By making me his instrument, Lord Sai himself wrote this Satcharita II63II

स्तन दूध से भरे पूरे राह तकती। बछड़े बिन दूहने न देती।

उपजत खोड़ी यह गाय की रहती। ऐसी ही प्रीति साँई की ॥ ६४ ॥

Sthan Dhoodh Se Bhare Poore Raha Takthi.

Bichde Bin Doohne Na Deti.

Upjath Khodi Yah Gaay Ki Rehthi.

Aisi He Preeti Sai Ki ॥ 64 ॥

When the cow's udder fills with milk and she longs for her calf, she releases her milk only when the calf goes near her. This is her innate nature and so is of Lord Sai. When, like a calf, we go to Lord Sai seeking the nectar of wisdom and knowledge, only then does he let this nectar flow and nourish us with it II64II

मुझ चातक की आस लगे। आनंदघन यह माँ बरसने लगे।
तृप्त कर मेरी अल्प तृष्णा लागे। प्रकर्ष से शांत करेगी भक्तों को ॥ ६५ ॥

Mujh Chatak Ki Aas Lage.

Anandghan Yah Maa Barasne Lage.

Tripath Kar Meri Alp Trushna Lage.

Prakarsh Se Shant Karegi Bhakthon Ko. ॥ 65 ॥

Chatak : A bird who quenches his thirst only by the raindrops that fall from the clouds during the swati nakshatra (constellation) in monsoon.

For the sake of my thirst for knowledge, like the thirst of Chatak, Lord Sai is showering knowledge upon me like the clouds shower rain. When Baba is quenching even my tiny thirst of gaining knowledge, then the thirst of all devotees will surely get quenched II65II

विचित्र भक्तिप्रेम का कौतुक। लगे माता को बालक की भूख।
बालक के न पसारते भी मुख। माता स्वयं स्तनपान करावे ॥ ६६ ॥

Vichithr Bhaktiprem Ka Kauthuk.

Lage Mata Ko Balak Ki Bhook.

Balak Ke Na Pasaarthe Bhi Mukh.

Mata Swayam Sthanpaan Karave. ॥ 66 ॥

Look at Baba's love for his devotees! A mother feeds her milk to her baby even when it is not hungry. In the same way, Lord Sai is feeding us with this nectar of knowledge through these stories. This is Baba's motherly love for us II66II

श्रम उसके जाने कौन। बालक को न उसका ज्ञान।

बिन माँगे निज माता बिन। कौन स्तनपान करावे ॥ ६७ ॥

Shram Uske Jaane Kaun.

Balak Ko Na Uska Gyaan.

Bin Mange Nij Mata Bin.

Kaun Sthanpaan Karave. ॥ 67 ॥

A child is not aware about his mother's struggles. But who else other than our mother will give us her shelter? Who will feed us her breastmilk?
II67II

बालकको पहनाते गहने। बालक उसका रहस्य न जाने।

वह कौतुक एक माता ही जाने। वैसी ही करनी सदगुरु की ॥ ६८ ॥

Balakko Pehnathe Gehane.

Balak Uska Rahasya Na Jaane.

Wah Kauthuk Ek Mata He Jaane.

Waise He Karni Sadguru Ki ॥ 68 ॥

A mother decorates her child with ornaments and clothes but the child has no interest in it. The mother does all this for her own satisfaction. In

the same way, our sadguru bestows his motherly love on us and blesses us with the nectar of knowledge and wisdom. He feels immense joy when his children progress on this path shown by him II68II

मेरे बालक का लाड़ सारा। कौन करे सुख उत्सव पूरा।
माता बिन किसे ममता दुलारा। वह ममता दुर्मिल ॥ ६९ ॥

**Mere Balak Ka Laad Saara.
Kaun Kare Sukh Uthsav Poora.
Mata Bin Kisse Mamta Dulhara.
Wah Mamta Durmil. ॥ 69 ॥**

Lord Sai is my mother and I am her child. Who else other than mother Sai will have such love and compassion towards me? Such motherly love and affection are rare II69II

सन्माता के गर्भ से होवे जनन। महद्भाग्य से यह देव की देन।
दुःख सह कर माता करती जनन। न जाने बालक वह कुछ भी ॥ ७० ॥

**Sanmata Ke Garb Se Howe Janan.
Mahadbhagya Se Yah Dev Ki Den.
Dukh Saha Kar Mata Karti Janan.
Na Jane Balak Wah Kuch Bhi. ॥70॥**

A mother gives birth to her child by bearing endless pain which the child is unaware of. It is purely one's fortune which decides through which mother's womb one will take birth. Only those who are fortunate are born to good and virtuous mothers II70II

**इस विषय में और एक वचन। बुलवाए बाबा करवाऊँ श्रवण।
आप सभी श्रोता सज्जन। दीजिये ध्यान आदरपूर्वक ॥७१॥**

**Iss Vishay Mein Aur Ek Vachan.
Bulvayein Baba Karvaun Shravan.
Aap Sabhi Shrotha Sajjan.
Dijiye Dhyaan Aadarpoorvak ॥71॥**

Anyway, let me tell you an incident which gives an experience of Baba's love, care, and

compassion. Please listen carefully what Baba said in this incident II71II

सन उन्नीस सौ सोलह के वर्ष में। सरकारी नौकरी पूर्ण होते।
यथायोग्य पेन्शन मिलते। बारी आई शिरडी यात्रा की ॥७२॥

Sun Unnis Sau Solah Ke Varsh Mein.

Sarkari Naukari Poorn Hote.

Yathayogya Pension Milthe.

Bari Aayi Shirdi Yathra Ki ॥72॥

I retired from my government service in 1916 and started receiving a suitable amount of pension. At that time, I was destined to come to Shirdi II72II

गुरु पूर्णिमा का वह दिन। आए गुरु पूजा करने भक्तगण।
विनय करे बाबा से अण्णा स्वयं। करते सिफारिश वह सुनो ॥७३॥

Guru Purnima Ka Wah Din.

Aaye Guru Pooja Karne Bhakthgan.

Vinay Kare Baba Se Anna Swayam.

Karte Sifarish Suno. ॥ 73 ॥

On that day, it was Gurupurnima of 1916. All devotees of Baba had gathered in Shirdi for Guru pooja. Just then, Shri Annasaheb Chinchnikar on his own, made a request to Baba II73II

Commentary : Shri Annasaheb Chinchnikar, that is, Shri Damodar Ghanshyam Babre, was a great devotee of Baba. He was a resident of Chinchni which is near Dahanu. He was responsible for the renovation of Chavdi. He donated all his property to Shirdi Sansthan after his death. A story describing his simple and pure nature is given in chapter 24.

अण्णा को चिंता मेरी अति। बाबा के सामने अजीजी करती।

इसके बढ़ते संसार प्रति। कीजिये कृपा इस पर ॥ ७४ ॥

Anna Ko Chintha Meri Athi.

Baba Ke Samne Ajiji Karthi.

Iske Badthe Sansaar Prathi.

Kijiye Kripa Iss Par. ॥ 74 ॥

Shri Annasaheb was very worried about me. He thought the pension I was receiving will not be sufficient for my vast household responsibilities of expanding family. So, he requested Baba to shower his grace on me II74II

**"दिलवाएँ इसे कोई नौकरी। यह पेन्शन क्या पड़ेगी पूरी।
अण्णासाहेब की चिंता निवारी। उपाय करो कुछ ऐसा" ॥ ७५ ॥**

**“Dilwayein Isse Koi Naukri.
Yah Pension Kya Padega Poori.
Annasaheb Ki Chintha Nivari.
Upaay Karo Kuch Aisa.” ॥ 75 ॥**

He requested Baba to bless me with another job. He said, “O Lord Sainath, please do something to end the worries of Hemadpant” II75II

**बाबा तब कहते प्रत्युत्तरी। "मिलेगी उसे नई नौकरी।
करनी उसने अब मेरी चाकरी। संसार में लाभे सुख" ॥ ७६ ॥**

**Baba Tab Kehthe Prathuthari.
 “Milega Usse Nai Naukari.
 Karni Usne Ab Meri Chakri.
 Sansaar Mein Labhe Sukh.” || 76 ||**

Baba replied, “He will get a job. But let him serve me now, so that he will get happiness and satisfaction in his life” || 76 ||

Commentary : The context of Baba’s words “He will get a job” was: “What is there to worry about so much? He will get a job.” It could also mean, “He will get a job, but it won’t last for long.”

भरी रहेगी थाली इसकी सदा। जीवन भर रिक्त न रहे कदा।
 रहते भाव पूर्ण मुझ प्रति सदा। टलेंगी आपदाएँ सारी उसकी ॥ ७७ ॥

**Bhari Rahegi Thali Iski Sada.
 Jeevan Bhar Rikth Na Rahe Kadha.
 Rehthe Bhaav Poorn Mujh Prathi Sada.
 Talengey Aapdhayein Saari Uski. || 77 ||**

Baba gave his blessings and said, “Those who engage themselves in my work or service with devotion and love, all their adversities are dissolved. Annasaheb Dabholkar’s essential needs will always be fulfilled, they will never be left inadequate.” II77II

ऐसा किया तो क्या हुआ। कहता वह जन समझो बहका हुआ।
धर्माचरण जिसने वर्जित माना हुआ। पहले करना वर्जित उसे ॥ ७८ ॥

Aisa Kiya Toh Kya Hua.
Kehta Wah Jaan Samajho Behkaa Hua.
Dharmacharan Jisne Virjith Mana Hua.
Pehle Karna Virjith Usse. ॥ 78 ॥

“Some people behave anyhow they want, and yet ask, “So what if I did this?” Understand that such people have lost their intellect. We must avoid and stay away from people who do not follow a righteous conduct” II78II

सामने आते ही बाजू से जाना। महा भयंकर उसे समझना।

उसकी छाया में भी ना रहना। चाहे कष्ट सहन करने पड़े ॥ ७९ ॥

Saamne Aathe He Bhaju Se Jana.

Maha Bhayankar Usse Samajhna.

Uski Chaya Mein Bhi Na Rehna.

Chahe Kasht Sahan Karne Pade. ॥ 79 ॥

“Even if such people directly approach you, you must swerve aside. They are very dangerous. Do not even let their shadow fall upon you. Even if it takes effort or difficulties arise in avoiding them, we must endure them” II79II

आचारहीन शीलभ्रष्ट। विचारहीन कर्मनष्ट।

देखे ना जो इष्टानिष्ट। कैसे वह अभीष्ट पाएगा ॥ ८० ॥

Aacharheen Shilbhrasht.

Vichaarheen Karmnisht.

Dekhe Na Jo Ishtanisht.

Kaise Wah Abhisht Payega. ॥ 80 ॥

Shilbhrasht : Shila (character/conduct) + bhrasht (fallen/corrupted) – one whose character or

conduct has become impure, improper, or inauspicious

Ishtanisht : ishta (desirable/auspicious) + anishta (undesirable/inauspicious) – one who does not follow prescribed or proper duties and conduct

Abhisht : desired/wished-for; something one deeply desires; welfare or well-being

“Those who possess an impure character, unethical conduct, bad thoughts, unrighteous behavior, and those who cannot discriminate between right and wrong, good and bad, and do not even wish to, how will such people progress in life?” II80II

होए बिन रिश्ता नाता विशेषी। आवे न कोई अपने पासी।
 श्वान शूकर हो या मक्खी। तिरस्कार किसी का करना नहीं ॥८१॥

Hoye Bin Rishtha Nata Visheshi.

Aave Na Koi Apne Pasi.

**Shwan Shukar Ho Ya Makkhi.
Tiraskaar Kissi Ka Karna Nahi. || 81 ||**

Without having any special connection, or a karmic connection from current or any past lifetime, nobody comes to us. Hence, we must not humiliate and repulse anybody who comes to us, be it a dog, pig, or a fly” II81II

इससे आगे भक्ति भावा। करनी इसने मेरी सेवा।
करुणा आणी देवाधिदेवा। पाणा सुख अक्षय ॥८२॥
**Isse Aage Bhakti Bhaav. Karni Issne Meri Seva.
Karuna Aayegi Devadhideva.
Payega Sukh Akshaay. || 82 ||**

“Henceforth, Hemadpant should serve me with love and devotion. The supreme God will have mercy on him and bless him with permanent bliss i.e. liberation (Moksh)” II82II

तथापि सेवा पूजा करनी कैसी। मैं कौन कैसे लेना मानसी।

यह देह साँई का तो विनाशी। ब्रह्म अविनाशी सुपूज्य ॥ ८३ ॥

Tathapi Seva Pooja Karni Kaisi.

Main Kaun Kaise Lena Maansi.

Yah Deh Sai Ka Toh Vinashi.

Bramha Avinaashi Supoojya. ॥ 83 ॥

“Realize my true nature of existence. This body named ‘Sainath’ is perishable and impermanent. Everything which has a form and attributes has an end. My true existence which is formless and without attributes, is non- perishable, permanent. It does not have a beginning nor an end. Understand this and worship me accordingly”
II83II

मैं तो अष्टधा प्रकृति रूप से। भरा हुआ हूँ चहूँ ओर से।

यही कहा भगवंत ने अर्जुन से। निवेदन गीता व्याख्यान में किया ॥ ८४ ॥

Main Toh Ashtadha Prakrithi Roop Se.

Bhara Hua Hoon Charo Or Se.

Yahi Kaha Bhagwanth Ne Arjun Se.

Nivedan Geeta Vyakyayan Mein Kiya. || 84 ||

8 visible forms of Prakriti : Earth, Water, Air, Fire, Ether, Mind, Intellect and Ego.

I pervade this world, in the form of the 8 visible forms of prakriti. I am present in everything that one can see. Lord Shri Krishna has told this to Arjun in Bhagwad Geeta II84II

"यावन्नामरूपाकृति"। स्थावर जंगमात्मक जगती।

मैं ही रमूँ अष्टधा प्रकृति। चमत्कृति यह एक मेरी || ८५ ||

"Yavanaamroopakriti."

Sthavar Jungmathmak Jagati.

Main He Ramu Ashtdha Prakriti.

Chamathkriti Yah Ek Meri. || 85 ||

Yavanaamroopakriti : yaava (whatever/all that which) + naama (name) + roopa (form) + akriti (appearance/shape) – everything that has a name, form, or appearance

Sthavar-Jungm – sthavara (stationary/immovable) + jangama (moving/mobile) – all that is moving and unmoving; living and non-moving beings

All the movable and immovable, all that which have a name, form, shape, are all among my various forms. I am in everything which is visible to you. This eightfold prakriti is also among my various forms II85II

अहंकार इतियं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥ (गीता अ. ७)

अपरेयमितस्त्वन्यां प्रकृति विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥ (गीता अ. ७)

Ahamkaar Ithiyam Mein Binna

Prakritirashtadha.

Apreyamithsthavanyaam Prakriti

Vriddhi Mein Param.

Jeevabhootham Mahabhaho Yayedam

Dhaaryathe Jagath.

Meaning of shloka : Earth, water, fire, air, space, mind, intellect, and ego - these are eight components of My material energy.

ॐ प्रणव यह मेरा वाचक। वाच्य भी उसका मैं ही एक।

विश्वाकार वस्तु अनेक। व्याप्त सर्व में मैं ही एकमात्र ॥ ८६ ॥

Om Pranav Yah Mera Vachak.

Vachya Bhi Uska Main He Ek.

Vishwakaar Vasthu Anek.

Vyapth Sarv Mein Main He Ekmathra ॥ 86 ॥

“Aum, Pranav are my connotations. The sacred sound ‘Aum’ refers to me. The origin of this word is also me. There are various things and beings in this world. I am present in all of them. I pervade all the movable and immovable things and beings II86II

आत्म भिन्न वस्तु कोई नहीं। वहाँ कामना करें किसकी सही।

समूचे विश्व में सर्वत्र मैं ही। हुआ व्याप्त दसों दिशाओं में ॥ ८७ ॥

**Athma Binn Vastu Koi Nahi.
Wah Kaamna Karen Kiski Sahi.
Samooche Vishwa Mein Sarvathra Main He.
Hua Vyaapth Daso Dishaaon Mein ॥ 87 ॥**

There is nothing in this cosmos except me; all that exists are various manifestations or forms of me alone. Hence, the need to obtain anything from anyone, or the need to have desires and expectations from anyone, does not arise because everywhere there is only me. I am present in all ten directions II87II

**परिपूर्ण सर्वत्र भाव रहेगा। मैं मेरा सब पूर्ण बिसरेगा।
वहाँ कामनीय क्या होगा। सबमें बसिये सर्वस्वी ॥ ८८ ॥**

**Paripoorn Sarvathra Bhaav Rahega.
Main Mera Sab Poorn Bisrega.
Wah Kaamniya Kya Hoga.
Sabmein Basiye Sarvasvi. ॥ 88 ॥**

There is no question of differentiation like 'I,' 'mine,' 'not mine', etc., because I alone exist in all beings, in all living and non- living. Hence, there remains nothing to desire or to obtain, for I am all-pervasive II88II

स्फुरण कामना का बुद्धि में होते। उसका संबंध न कोई आत्मा से रहते।
साँई महाराज निजात्म मूर्ति में बसते। कामना प्रकटे वहाँ कैसी ॥ ८९ ॥

Sfuran Kaamna Ka Buddhi Mein Hote.
Uska Sambandh Na Koi Athma Se Rahthe.
Sai Maharaj Nijathm Murthi Mein Basthe.
Kaamna Prakate Wah Kaisi. ॥ 89 ॥

Wishes, desires, aims are all born in the intellect. The Atman or soul has nothing to do with it. Then, how will Lord Sai, who is the supreme soul or Paramatma himself, have any kind of wishes or desires? II89II

कामना के विविध प्रकार। मैं कौन समझते ही सार।
जैसे जाते ओले गलकर। रविकर निकर संतप्त ॥ ९० ॥

**Kaamna Ke Vividh Prakaar.
Main Kaun Samajthe Saar.
Jaise Jaathe Oole Galkar.
Ravikar Nikar Santapt. ॥ 90 ॥**

Ravikara-Nikara-Santapta : ravikara (sun's rays)
+ nikara (group/abundance) + santapta (heated/
burnt) – scorched or heated by the intense rays of
the sun

After realizing our true selves and attaining the
right knowledge and understanding of who Lord
Sai truly is, various types and forms of desires
and fantasies melt away just like the ice melts in
the blazing sun rays II90II

मन बुद्ध्यादि इन्द्रियों सहित। नहीं मैं स्थूल विराट् स्थित।
नहीं मैं हिरण्यगर्भ अप्रकट रत्न। साक्षी मैं सनातन अनादि ॥ ९१ ॥

**Man Budhyadhi Indriyon Sahith.
Nahi Main Sthool Viraat Sthithi.
Nahi Main Hiranyagarb Aprakat Rath.**

Saakshi Main Sanathan Anadhi. ॥91॥

I am not this gross body, nor am I the mind, intellect, ego, or senses. I am vast, all-pervading, and omnipresent. I am not merely an individual soul that was once ordinary and has now attained a higher or more evolved state. Rather, I am the very source and cause of the creation of this universe. I am the eternal Supreme Consciousness - beginningless, endless, and ever-existent ॥91॥

ऐसा मैं गुण इन्द्रियों से परे। विषय तत्परता न मुझ में ठहरे।
कोई न स्थान रिक्त बिन मेरे। कर्ता कारक भी मैं नहीं ॥ ९२ ॥

Aisa Main Gun Indriyon Se Pare.
Vishay Tathpartha Na Mujh Mein Tehare.
Koi Na Sthan Rikth Bin Mere.
Kartha Karak Bhi Main Nahi. ॥92॥

The one who has form, shape, and attributes also possesses the sense organs. Hence, material

pleasures and tendencies related to the sense organs are also naturally present. My true nature being Nirgun Nirakaar (without a form, shape and attributes), I do not have any of these desires. There is no space in this cosmos where I do not pervade; I am omnipresent. I am not bound by karma, unlike the one who has a form and senses, who is bound by karma in the form of duties, actions, and its subsequent fructification II92II

मन बुद्ध्यादि इन्द्रियगण। जड़ रूप यही पहचान।

वही प्रकटते 'विरक्ति' जान । हटा देवे आवरण ज्ञान का ॥ ९३ ॥

Man Budhyadhi Indriyagan.

Jadd Roop Yah Pehchaan.

Vahi Prakatte Virakth Jaan.

Hata Deve Aavaran Gyaan Ka. ॥ 93 ॥

The mind, intellect, memory, ego, and the organs of sense and action, are originally inert. They do not have consciousness of their own. They function only as long as the soul, the

consciousness is present in the body. Once we attain this knowledge, we begin to understand the true nature of the body, and the veil of ignorance covering the knowledge lifts off, leading to the rise of dispassion in us II93II

होते स्वरूप का विस्मरण। वही होता माया का अवतरण।

शुद्ध पूर्णानन्द करते स्मरण। चैतन्यघन रूप वही मैं ॥ ९४ ॥

Hote Swaroop Ka Vismaran.

Wahi Hota Maya Ka Avatharan.

Shuddh Poornanand Karthe Smaran.

Chaitanya Roop Wahi Main. ॥ 94 ॥

If we have not recognized our true, pure self yet, it means that we are still trapped in the illusionary world (maya). That is why the aim of our life must be to achieve supreme bliss by gaining pure, self-knowledge and self-realization. Achieving Bramah gyan, the true knowledge of the self, means realizing: 'I am pure consciousness' II94II

फिरावे वृत्ति ऐसी मुझ प्रति। वही सेवा वही 'मद्भक्ति'।
चिदानंद मेरी होते प्रतीति। प्रकटे शुद्ध स्थिति वही 'ज्ञान' ॥ ९५ ॥

Fhirave Vriththi Aisi Mujh Prathi.

Wahi Seva Wahi Madhbhakti.

Chidanand Meri Hote Prathiti.

Prakate Shuddh Sthithi Wahi 'Gyaan'. ॥ 95 ॥

Madhbhakti : madh (My) + bhakti (devotion) – devotion to Me; My devotion

Realize my true nature as pure and absolute, and concentrate all your thoughts and inclinations of the mind upon me. This is itself devotion. When you understand and experience that I am only the boundless, eternal bliss, then pure knowledge; Brahma gyan, shall awaken within you
II95II

अयमात्मा ब्रह्म । प्रज्ञानमानंदं ब्रह्म ।

जगन्मिथ्यत्वे जगत् उद्भवम् । सत्यत्वे ब्रह्म जो मैं वही ॥ ९६ ॥

**Ayamathma Bramha.
Pragyaanmanandam Bramha.
Jaganmithyatve Jagath Udhbhavam.
Satyathve Brahma Jo Main Wahi. || 96 ||**

Ayamathma Brahma : ayam (this) + athma (self/soul) + brahma (Supreme Reality) – this very Self is Brahman

Pragyaanmanandam Brahma : prajyaana (pure knowledge/consciousness) + ananda (bliss) + brahma (Supreme Reality) – Brahman is pure consciousness and bliss

Jaganmithyatve Jagath Udhbhavam : jagat (world) + mithyatva (unreality/illusion) + jagat-udbhavam (arising of the world) – the world has arisen through illusion or mistaken perception

God once took a short nap and this world was created by mistake. This world is not real; it is a

delusion. I am Brahman, the supreme reality, the source of eternal knowledge and bliss II96II

नित्य शुद्ध बुद्ध मुक्त । "वासुदेवोऽहमोमन्वित" ।

सत्य श्रद्धा भक्ति सहित । पूजन स्वहित यह मेरा ॥ ९७ ॥

Nithya Shuddh Bhuddh Mukth.

“Vasudevohamomanvit:

Satya Shraddha Bhakthi Sahith.

Poojan Swahith Yeh Mera. ॥ 97 ॥

Vasudevohamomanvit : Vasudeva (Shri Krishna) + aham (I) + Om/Pranava (the sacred primordial sound) + anvita (associated with/identified with) – “I am Vasudeva,” united with or identified with the divine Om

I am eternal, beyond form and attributes, ever established in this purest state. I am the bestower of eternal knowledge. I am totally unbound by karma. I am omnipresent. I am the sacred ‘Aum’ representing the supreme being. This is my true

identity. Realizing my true nature and then worshipping me with faith and love, is very beneficial for the devotees. I reside in my devotee's heart; their soul is not different from my own. Hence, what is beneficial for my devotees is also beneficial for me II97II

समझ कर कि मैं हूँ कौन। कीजिये मेरा यथार्थ पूजन।

उपरांत होईये अनन्य शरण । हो जाईये समरस मुझ में ॥ ९८ ॥

Samaj Kar Ki Main Hoon Kaun.

Kijiye Mera Yatharth Poojan.

Upranth Hoeeye Ananya Sharan.

Ho Jaeeeye Samras Mujh Mein. ॥ 98 ॥

Understand my true nature, surrender onto me completely and worship me with utmost faith, dissolve your being into mine, and thus become one with the brahman II98II

सरिता सागर शरण जाती। क्या वह फिर से लौट पाती।

क्या नदी स्वयं स्वरूप में बहती। लेते ही भेंट सागर में ॥ ९९ ॥

**Sarita Sagar Sharan Jati.
Kya Wah Fhir Se Laut Pati.
Kya Nadi Swayam Swaroop Mein Bahti.
Lete He Bhent Sagar Mein. ॥ 99 ॥**

A river eventually meets the ocean; she merges her existence into the ocean. The river no longer has a separate existence when she embraces the ocean. Similarly, my devotee must merge their existence into mine ॥99॥

**स्नेहयुक्त कपास बाती। भेंटते ही दीपक ज्योति।
पाए स्वयं दिव्य दीप्ति। ऐसी ही गति संत चरणों में ॥ १०० ॥
Snehayukth Kapaas Bati.
Bhentate He Deepak Jyoti.
Paye Swayam Divya Deepti.
Aisi He Gati Sant Charanon Mein. ॥ 100 ॥**

Camphor readily embraces the flame of an oil lamp and transforms into a flame itself; it loses its separate existence. Similarly, a devotee

progresses and transforms at the holy feet of saints II100II

"अल्ला मालिक" चैतन्यघन। चित्त में नहीं कोई दूसरा चिन्तन।

शांत निरपेक्ष समदर्शन। उनमें मैं-पन प्रकटे कैसे ॥ १०१ ॥

“Allaha Malik” Chaitanyaghan.

Chithth Mein Nahi Doosra Chintan.

Shanth Nirpeksh Samdarshan.

Unme Mai Pan Prakate Kaise. ॥ 101 ॥

Lord Sai always contemplated upon Allah-maalik; the life force of the entire universe; the supreme God. Lord Sai who was ever desireless, peaceful, and equal towards all beings, how could he possess any ego of 'I' ness? II101II

निर्ममत्व-निरहंकृति। निर्द्वन्द्वत्व-निष्परिग्रह स्थिति।

इन चार गुणों की जहाँ बस्ती। बसे मैं पन कैसे वहाँ ॥ १०२ ॥

Nirmamatva Nirahankriti.

Nirdvandvatva Nishparigraha Sthiti.

Inn Chaar Guno Ki Jahan Basthi. Base Main Pan Kaise Wah. ॥ 102 ॥

Nirmamatva : nir (without) + mamatva (possessiveness/“mine-ness”) – free from attachment and the feeling of “this is mine”; detached

Nirahankriti : nir (without) + ahaṅkāra (ego/pride) – free from ego and self-importance; humble

Nirdvandvatva : nir (without) + dvandva (duality/opposing pairs) – free from duality; the state of non-duality (Advaita)

Nishparigraha Sthiti : niṣ (without) + parigraha (accumulation/possession) + sthiti (state) – the state of not collecting or possessing anything

Lord Sai is detached, egoless. He abides in a state of non-duality with the absolute, and lives free

from hoarding; unattached to possessions. Then, how can he have any ego of 'I' ness? II102II

तात्पर्य ये आठों गुण। रहते साँई अंग में संपूर्ण।
अहम् को वहाँ न स्थान। सेवे मैं-पन उन्हें कैसे ॥ १०३ ॥

Tathparya Yeh Aathon Gun.
Rehthe Sai Ang Mein Sampooran.
Aham Ko Wahan Na Sthaan.
Seva Main Pan Unhe Kaise. ॥ 103 ॥

As Lord Sai embodies all the 8 virtues mentioned in above two verses, how can there be a place for any ego or 'I' ness in him? II103II

विश्व व्यापि जिनका चैतन्य। अंश उसी का यह मेरा अहम।
करता साँई चरणों में समर्पण। यही संपूर्ण मेरी सेवा ॥ १०४ ॥

Vishwa Vyaapi Jinka Chaitanya.
Ansh Ussi Ka Yah Mera Aham.
Kartha Sai Charanon Mein Samarpan.
Yahi Sampooran Meri Seva. ॥ 104 ॥

Lord Sai himself is the consciousness inside all the beings in this universe; he pervades the entire cosmos. Thus, a minute part of him is also within me. Hence, surrendering my ego and 'I' ness at his feet will be my real service to him II104II

मेरी सेवा मेरा भजन। अनन्य भाव से मेरी शरण।

हो जावे ममरूप वह जान। भगवंत वचन ऐसे भागवत में ॥ १०५ ॥

Meri Seva Mera Bhajan.

Ananya Bhaav Se Meri Sharan.

Ho Jave Mamroop Wah Jaan.

Bhagwanth Vachan Yese Bhagwath Mein. ॥ 105 ॥

In the holy scripture 'Shrimad Bhagwat,' the Lord promises: "The one who worships and serves me with complete surrender shall become one with me" II105II

भृंगी घ्यावे भ्रमर स्वरूप। पावे वह भी भ्रमरपन।

शिष्य भजते निज गुरु रूप। निज गुरु समान हो जाय ॥ १०६ ॥

**Bringi Dhyave Bhramar Swaroop.
 Paave Wah Bhi Bhramarpan.
 Shishya Bhajthe Nij Guru Roop.
 Nij Guru Samaan Ho Jaye. ॥ 106 ॥**

If an insect strongly aspires to become a bee, he becomes like a bee. Similarly, if a disciple worships and contemplates on his guru, then he also becomes like his guru II106II

**समान शब्दों से जो विलगता। एक क्षण भी गुरु सह न पाता।
 शिष्य बिना गुरुत्व नहीं होता। शिष्यत्व में ही गुरूपन अभिन्न ॥ १०७ ॥
 Samaan Shabdhon Se Jo Vilgata.
 Ek Kshan Bhi Guru Saha Na Pata.
 Shishya Bina Guruthva Nahi Hota.
 Shishyathva Mein He Gurupan Abhinn. ॥ 107 ॥**

Guru cannot tolerate using the phrase 'like a guru.' The word 'like' itself indicates duality, 2 separate existences. Guru and the disciple are not separate; they are one II107II

करने पूजा जिसकी आज्ञा हुई। वह मैं कौन इसकी भी व्याख्या हुई।
पुष्टीकरणार्थ कथा एक स्मरण हुई। आई ओठों पर कहता वही ॥ १०८ ॥

**Karne Pooja Jisski Aagya Hui.
Wah Main Kaun Iski Bhi Vyakya Hui.
Pushtikaranarth Katha Ek Smaran Hui.
Aai Onton Par Kehtha Wahi. ॥ 108 ॥**

Well, I have described the true nature of Lord Sai whom I was instructed to worship. To support this explanation, I am reminded of a story. I will narrate it now II108II

रोहिला एक शिरडी आया। बाबा के गुणों पर मोहित हुआ।
बहुत दिनों तक वहीं रहा। करता सेवा बाबा की ॥ १०९ ॥

**Rohila Ek Shirdi Aaya.
Baba Ke Guno Par Mohit Hua.
Bahut Dino Tak Wahi Raha.
Karta Seva Baba Ki. ॥ 109 ॥**

Once, a Rohila (Jat Muslim hailing from Rohilkhand) came to Shirdi. He was mesmerized by Baba's glory. He stayed in Shirdi for long while serving Baba lovingly II109II

शरीर पुष्ट भैसे जैसा। स्वच्छन्दी न किसी का की मानता।

पाँव तक कफनी शरीर पर पहनता। रहने लगा मस्जिद में आकर ॥ ११० ॥

Shareer Pusht Bhainse Jaisa.

Swachandi Na Kissi Ki Maanta.

Paav Tak Kafni Shareer Par Pahanta.

Rehne Laga Masjid Mein Aakar. ॥ 110 ॥

He was robust like a buffalo. He was self-willed and did not listen to others. He wore a kafni and lived in Masjidmai II110II

दिन में हो अथवा रात्रि में। मस्जिद में हो अथवा चावड़ी में।

कलमे पढ़ता उच्च स्वर में। आवेश में आकर ॥ १११ ॥

Dinn Mein Ho Athva Ratri Mein.

Masjid Mein Hi Athva Chavdi Mein.

Kalme Padtha Ucch Swar Mein.

Aavesh Mein Aakar. ॥ 111 ॥

Commentary : The 'kafni' is an outfit originating in Arabistan. The Arabis wear this dress even today. It is known as 'Tof' in Arabic.

Kalam : The holy shloka, verses from Quran

Wherever this Rohila may be, in Masjid or Chavdi, he used to very loudly, harshly, and in an irresistible tone, recite the verses from Quran, day and night II111II

महाराज मूर्ति शांति की। हलकानी होती ग्रामजनों की।

मध्य रात्रि में भी चिल्लाहट उसकी। बाधा डालती निद्रा में ॥ ११२ ॥

Maharaaj Murti Shanti Ki.

Halakani Hoti Graamjano Ki.

Madhya Ratri Mein Bhi Chillahat Uski.

Baadha Dalti Nidhra Mein. ॥ 112 ॥

At night or even in the midnight he used to recite the verses as if he was screaming at the top of his voice. This left the villagers weary and their sleep was disturbed. But this did not affect Sai Maharaj even a bit. He tolerated all this peacefully II112II

दिन में जूझना धूप-ताप में। खेतों में अथवा वन में।
सो भी न पाए चैन से रात्रि में। त्रस्त हुए लोग सभी ॥ ११३ ॥

Din Mein Joojhna Dhoop Taap Mein.

Khetho Mein Athva Van Mein.

So Bhi Na Paaye Chain Se Ratri Mein.

Trast Hue Log Sabhi. ॥ 113 ॥

The villagers of Shirdi were very annoyed because, in the day, they had to toil hard in the hot sun on the fields and forests, and at night, they couldn't sleep well because of Rohila II113II

भले न होता हो बाबा को ताप। लोगों को तो महद् अनुताप।
नहीं रात में चैन की नींद उताप। आया संताप रोहिले का ॥ ११४ ॥

**Bhale Na Hota Ho Baba Ko Taap.
Logon Ko To Mahadh Anuthaap.
Nahi Raat Mein Chain Ki Neend Uthaap.
Aaya Santhaap Rohile Ka. || 114 ||**

Baba was unaffected by this, but the villagers were greatly troubled by Rohila, for he did not let them even have a good night's sleep after working so hard in the day. Hence, they were very furious with him || 114 ||

**इधर कुँआ खाई उधर। धरना कब तक उसकी धीर।
रात-दिन रहती यही किरकिर। चिंता अधिक ही आन पड़ी || ११५ ||**

**Idhar Kuna Khayee Udhar.
Dharnaa Kab Tak Uski Dheer.
Raat-Din Rehthi Yahi Kir Kir.
Chinta Adhik He Aan Padi. || 115 ||**

But the villagers were in a dilemma as Rohila had the support and backing of Baba. On one end was Baba's compassion for Rohila, and on the other

was Rohila's affliction; but the villagers could not say anything before of Baba, so they remained worried. How long could they endure this? This nuisance persisted day and night II115II

पहले ही रोहिला सिरफिरा। ऊपर से बाबा का सबल आधारा।
था उससे भी हुआ अधिक अनावरा। ढीठ फिर बन बैठा ॥ ११६ ॥

Pehle He Rohila Sirfira.
Upar Se Baba Ka Sabal Aadhara.
Tha Usse Bhi Hua Adhik Anavara.
Deet Fir Ban Baita. ॥ 116 ॥

Rohila was already short tempered and quarrelsome, and on top of it he had Baba's support, so he became uncontrollable and more troublesome II116II

दुर्वचनी तथा अशिष्ट बन गया। लोगों से मुँहजोरी करने लगा।
निस्सीम बेकाबू हो गया। गांव भी उलट गया उस पर ॥ ११७ ॥

Durvachani Tatha Ashisht Ban Gaya.

**Logon Se Muhjori Karne Laga.
Niseem Bekaboo Ho Gaya.
Gaon Bhi Ulat Gaya Uss Par. ॥ 117 ॥**

He started to behave arrogantly, speaking to people in a rough and unruly manner without any reason. He recklessly shouted on people. Thus, all the villagers became angry and turned against him ॥ 117 ॥

**साँईमाँ अत्यंत ममतामयी । शरणागत को आश्रय में लेती।
इस कारण गाँव की मंडली। पहुँची बाबा के पास ॥ ११८ ॥**

**Saimaa Atyanth Mamtamayee.
Sharanagath Ko Ashrai Mein Leti.
Iss Karan Gaon Ki Mandali.
Pahunchi Baba Ke Paas. ॥ 118 ॥**

Our Mother, Lord Sai is very merciful; he shields all those who have taken refuge under him. Hence, all the villagers of Shirdi earnestly

requested Baba to do something about Rohila
II118II

परंतु बाबा ध्यान न देते। अपितु ग्रामस्थों से ही कहते।
"इस रोहिले को क्यों सताते। वह मुझे अति प्रिय लगता ॥ ११९ ॥

Parantu Baba Dhyaan Na Dete.
Apithu Gramasthon Se He Kehthe.
"Iss Rohila Ho Kyun Sathathe.
Wah Mujhe Ati Priya Lagta. ॥ 119 ॥

But Baba paid no attention to their request. On the contrary he said to them, "Don't harass Rohila, he is very dear to me" II119II

पत्नी इस रोहिले की व्यभिचारिणी।
संसार न मांडे उसके साथ कुलक्षणी।
तपी रहे सदा मेरे पास आवनी।
नजर चुका कर इस विवश की ॥ १२० ॥

Patni Iss Rohile Ki Vyabhicharini.
Sansaar Na Maande Uske Saath Kulakshani.

**Tapi Rahe Sada Mere Paas Aavni.
Nazar Chuka Kar Iss Vivash Ki. ॥ 120 ॥**

Baba then told the villagers a representative story. “This Rohila’s wife is adulterous; she does not remain only with him. She is also trying to come to me by eluding him.”

In the above verse, the word ‘wife’ means the ill thoughts and endless doubts in a person’s mind. Read the next verses with this meaning in mind so that the entire leela will unfold in its true light
II120II

चिंता नहीं रांड को आबरु की। फिकर नहीं उसे लोकलाज की।
बाहर हाँक देने पर भी। जबरन घुसती घर में ॥ १२१ ॥

**Chinta Nahi Raand Ko Aabru Ki.
Fikar Nahi Uss Loklaaj Ki.
Bahar Haank Dene Par Bhi.
Jabran Ghusti Ghar Mein. ॥ 121 ॥**

That virtueless wife of Rohila does not have any dignity, she is shameless. Whenever she is driven out of the house, she forcefully enters the house again and again (meaning: the ill thoughts and tendencies inside a human's mind) II121II

चिल्लाना रुकते ही संधि साधती। घर में घुसने वह कुबुद्धि मथती।
आवाज सुन कर बदहवास भागती। उसी से सुख-चैन पाता मैं ॥ १२२ ॥

**Chillana Rukthe He Sandhi Saadhti.
Ghar Mein Ghusne Wah Kubuddhi Mathati.
Aawaaz Sun Kar Badhavaas Bhaagti.
Ussi Se Sukh Chain Pata Main. ॥ 122 ॥**

When Rohila stops shouting, she immediately enters the house (the series of ill thoughts and covering of illusion (maya), which are here called 'unvirtuous, wicked woman'). When Rohila shouts, the ill- thoughts run away, leaving him pure from within. It in turn gives me happiness and satisfaction II122II

Commentary: Let us contemplate over this state of our mind and the natural human behavior. In our daily life, while doing our duties, a series of infinite unwanted, prohibited thoughts and doubts start doing rounds in our mind. To drive away such thoughts, we utter some words or start singing songs. Most people say 'Shiv Shiv' or 'Ram Ram', while some start reciting 12 vowels and letter arrangement in Hindi or Marathi. Some pat on their heads while some lightly slap themselves on cheek. Our hands perform such actions involuntarily and the reason behind it is our determination to drive away those ill thoughts invading our mind. That Rohila is doing the same.

रोकना नहीं कोई उसे। चिल्लाने दो मुक्त कंठ से।
 उस बिन बीते रात मेरी कैसे। उसी से मैं पाता सुख ॥ १२३ ॥

Rokna Nahi Koi Usse.
Chillane Do Mukht Kant Se.

Uss Bin Beete Raat Meri Kaise.

Ussi Se Pata Sukh. ॥ 123 ॥

Baba further said, “Do not oppose Rohila. Let him shout to his heart’s content. In doing so, he is purifying his mind by driving away evil thoughts. I am not disturbed by his shouting. In fact, I want him to shout because that will give me happiness” II123II

चिल्लाना उसका इस प्रकारी। मेरे लिए बहुत हितकारी।

ऐसा यह रोहिला बड़ा परोपकारी । अति सुखकारी मेरे लिए ॥ १२४ ॥

Chillana Uska Iss Prakaari.

Mere Liye Bahut Hithkari.

Aisa Yah Rohila Bada Paropkari.

Athi Sukhkari Mere Liye. ॥ 124 ॥

“Rohila’s shouting will benefit me and by doing it, he is being benevolent to me. I get satisfaction and happiness because of it” II124II

Commentary : Through this verse, we experience Baba's omnipresence. Attempting to purify Rohila's mind is an act of purification of one's soul. Baba is the supreme God. By purifying one's soul, a connection with the supreme God is established. Baba is happy with the progress that Rohila is making by taking those efforts. God has incarnated as 'Sai Baba' for spiritually uplifting his devotees.

चिल्लाने दो उसे यथेष्ट। उसमें ही है मेरा इष्ट ।

नहीं तो वह रोहिली दुष्ट। देगी त्रास अनिवार मुझे ॥ १२५ ॥

Chillane Do Usse Yathesht.

Ussmein He Hai Mera Isht.

Nahi Toh Wah Rohila Dusht.

Degi Traas Anivaar Mujhe. ॥ 125 ॥

Let that Rohila shout as he pleases, because that will only serve my purpose. Individual souls being minute parts of my soul, all the ill thoughts and doubts in their minds will indirectly trouble

me only. Rohila's wife i.e. the evil thoughts in him, will trouble me" II125II

स्वयं ही जब वह थक जायगा। अपने आप शांत हो जायगा।

आपका भी कार्य सिद्ध होगा। सता ना पाएगी मुझ को भी वह राँड" ॥ १२६ ॥

Swayam He Jab Wah Tak Jayega.

Apne Aap Shanth Ho Jayega.

Apka Bhi Karya Siddh Hoga.

Sata Na Payegi Mujh Ko Bhi Wah Raand". ॥ 126 ॥

Once Rohila wins over his ill thoughts and gets purified from within, he will automatically stop shouting. He will be quiet when his mind becomes stable. Then you villagers too will be satisfied, and even I will not be bothered by his impure mind II126II

महाराज के ऐसा कहते । उपाय न कोई अन्य रहते।

जब बाबा ही चिन्ता न करते। फिर हम काहे करे उपाधि ॥ १२७ ॥

Maharaaj Ke Aisa Kahte.

Upaay Na Koi Anya Rahte.

**Jab Baba He Chinta Na Karte.
Fir Hum Kahe Kare Upadhi. ॥ 127 ॥**

When Sai Maharaj said this, the villagers had no choice left. Seeing that Baba was not troubled by Rohila's shouting, they felt they too had no reason to complain II127II

रोहिले का था पहले ही उल्लास। उस पर आया जैसे फाल्गुन मास।
कलमे पढ़े होए कंठ शुष्क। फिर भी चिल्लाता गला फाड़ कर ॥ १२८ ॥

**Rohile Ka Tha Pahale Be Ullaas.
Uss Par Aaya Jaise Falgun Maas.
Kalme Pade Hoye Kant Shushk.
Fir Bhi Chillatha Gala Faad Kar. ॥ 128 ॥**

Phalgun maas : The Hindu month of Phalgun. In the 12 months of Hindu panchanga, there are 12 festivals. In the month of Phalgun, there is 'Holika utsav' i.e. celebration of Holi festival. During this festival, there is a ritual of shouting

while lighting the bonfire to ward off the evil thoughts in our minds.

Rohila was already very enthusiastic about reciting the verses; moreover, he had Baba's backing now, so he started reciting the holy verses from Quran freely and in a high pitch as if he was shouting during the Holi festival II128II

जन समस्त आश्चर्यापन्न। बाबा कितने क्षमा सम्पन्न।

जिससे होती मस्तक वेदना। तल्लीन होते बाबा उसी से ॥१२९॥

Jan Samasth Aacharyapan.

Baba Kitne Kshama Sampan.

Jisse Hoti Mastak Vedna.

Tallina Hote Baba Ussi Se. ॥ 129 ॥

While the ordinary people were extremely annoyed by Rohila's harsh recitation, Baba was happy and engrossed in it. The villagers were amazed at Baba's forbearance II129II

कितना भयंकर स्वर उसका। कैसे न सूखता गला उसका।
 एक ही आग्रह रहता बाबा का। मत धमकाओ उस रोहिले को ॥ १३० ॥

**Kithna Bhayankar Swar Uska.
 Kaise Na Suktha Gala Uska.
 Ek He Aagraha Rahtha Baba Ka.
 Mah Dhamkaao Uss Rohile Ko. ॥ 130 ॥**

Rohila's shouting was very piercing. People wondered how his throat was not parched, still Baba persisted in telling all not to get angry with Rohila, not to scare him II130II

दिखता रोहिला पागल झक्की। बाबा प्रति करे श्रद्धा पक्की।
 कलमे निजधर्मानुसार। हर्षपूर्ण पढ़ता सदा ॥ १३१ ॥

**Dikhtha Rohila Paagal Jhakki.
 Baba Prathi Kare Shraddha Pakki.
 Kalme Nijdharamanusaar.
 Harshpoorn Padtha Sada. ॥ 131 ॥**

Outwardly, the Rohila looked eccentric, but he had deep faith in Baba. Following his religion's practice, he would enthusiastically read the holy verses from Quran II131II

कर्कश अथवा मंजुल गायन। कौन करे विचार हो मगन।
जैसे ही लग जाए लगन। करे वो गर्जन हरि नाम का ॥ १३२ ॥

Karkash Athva Manjul Gayan.
Kaun Karen Vichaar Ho Magan.

Jaise He Lag Jaye Lagan.
Karen Wo Garjan Hari Naam Ka. ॥ 132 ॥

He did not think whether his speech was soft or shrill. Once inspiration stirred in him, he would immediately start repeating God's name II132II

निसर्ग प्रदत्त घर-घर स्वर। 'अल्ला हो अकबर' नाम गजर।
कलमे पढ़ता आनंद निर्भर। नित्य निरंतर रोहिला ॥ १३३ ॥

Nisarg Pradatt Ghar Ghar Swar.
'Allaha O Akbar' Naam Gajar.

**Kalme Padtha Anand Nirbhar.
Nitya Niranantar Rohila. ॥ 133 ॥**

Rohila's voice was naturally hoarse. He shouted "Allah ho Akbar" loudly, and recited the holy verses from Quran with great joy. This recitation continued daily, continuously throughout day and night II133II

रखते घृणा जो हरि नाम से। स्पर्श भय बाबा को उनसे ।
व्यर्थ क्यों रोहिला को भगाते। उसे तो लगन मात्र हरिनाम की ॥ १३४ ॥

**Rakthe Grina Jo Hari Naam Se.
Sparsh Bhay Baba Ko Unnse.
Vyarth Kyun Rohila Ko Bhagaathe.
Usse Toh Lagan Maathr Harinaam Ki. ॥ 134 ॥**

Baba said, "Why to unnecessarily obstruct Rohila who is so inclined towards taking God's name and singing his glory? Baba keeps away those who are lazy or uninterested in taking God's name. He does not allow them to come near him II134II

**'ममभक्ता यत्र गायंती'। रहती वहाँ मुझे सतत जाग्रति।
सत्य करने यह भगवदुक्ति। ऐसी प्रतीति करवाई ॥ १३५ ॥**

**'Mamabhakt Yatra Gayanti'.
Rehthi Wah Mujhe Satat Jaagriti.
Satya Karne Yah Bhagavdukti.
Aisi Pratiti Karvayee. ॥ 135 ॥**

Bhagavdukti : Bhagavad (God/the Lord) + ukti (words/speech) – the words spoken by God; the divine words of the Lord

“I am ever present and awake wherever my devotees worship me or chant my name.” As if it were to prove this utterance in Bhagwad geeta, that Baba gave this experience through this leela
II135II

**रूखी-सूखी मांग कर खाता। ना मिले तो उपवास करता।
ऐसा रोहिला क्या पत्नी रखता। कहाँ से जाए वह बाबा के पास ॥ १३६ ॥**

**Rookhi Sookhi Maang Kar Khata.
Na Mile Toh Upvaas Karta.**

**Aisa Rohila Kya Patni Raktha.
Kaha Se Jaye Wah Baba Ke Paas. ॥ 136 ॥**

Rohila, who eats whatever he receives from alms and otherwise stays hungry, how can such a person have a family? or a wife? and how will she go and trouble Baba? II136II

रोहिला फटेहाल दमड़ी को भारी। कैसा विवाह कैसी नारी।
बाबा तो है बाल-ब्रह्मचारी। मायाकारी सारी यह कथा ॥ १३७ ॥

**Rohila Fatehaal Damdi Ko Bhaari.
Kaisa Vivah Kaisi Naari.
Baba To Hain Baal Bramhachari.
Mayakaari Saari Yeh Katha. ॥ 137 ॥**

This Rohila who does not possess any money not even 1.5 paisa, how can he be married and have a wife? How can any woman trouble Baba, a celibate since childhood and the very embodiment of pure consciousness. This whole story is parabolic II137II

भले ही करे कंठ का शोष। बाबा को कलमे से संतोष।
सुनते रहते अहर्निश। उनके हेतु निद्रा विष सम ॥ १३८ ॥

Bhale He Kare Kanth Ka Shoosh.

Baba Ko Kalme Se Santosh.

Sunte Rehte Aharnish.

Unke Hetu Nidra Vish Sam. ॥ 138 ॥

No matter how loudly and harshly Rohila shouted by stressing his throat, Baba ignored his harsh voice and felt contented by listening to his recitation of the holy verses. He heard them day and night with content. Baba was so engrossed in listening to it, that sleep felt like poison to him before it II138II

कहाँ उन कलमों की प्रबोध वाणी। कहाँ ग्रामस्थों की झूठी कथनी।

उनको लाने निजस्थानी। दिखावा यह बाबा का ॥ १३९ ॥

Kaha Unn Kalmon Ki Prabodh Vaani.

Kaha Graamasthon Ki Jhooti Kathani.

Unko Laane Nijsthani.

Dikhava Yah Baba Ka. || 139 ||

Prabodh Vaani : prabodha (awakening/true knowledge) + vaani (words/speech) – words that impart true knowledge and spiritual understanding

Compared to the enlightening knowledge gained from the recitation of those verses, the complaints of the villagers seemed hollow to Baba. To correct the thought process of the villagers, Baba created this situation purposefully
 ||139||

यही अभिभाव इस रीति। बाबा कराएं सर्वजन प्रतीति।
 भावे मुझे रोहिले की संगति। प्रीति उसकी नामस्मरण में ॥ १४० ॥

Yahi Abhibhaav Iss Reeti.
Baba Karaen Sarvajan Pratiti.
Bhaave Mujhe Rohile Ki Sangati.
Preeti Uski Naamsmaran Mein. || 140 ||

Baba said, “I like the company of this Rohila. I get satisfaction from hearing God’s name that he recites.” Baba gave this experience to show the villagers the correct perspective. This was clearly Baba’s purpose behind this leela II140II

दृश्य द्रष्टा तथा दर्शन । जिसे सारे ही चैतन्यघन।

हो वह ब्राह्मण अथवा पठान । सम समान दोनों ही॥ १४१॥

Drushya Drishta Tatha Darshan.

Jise Saare He Chaitanyaghan.

Ho Wah Bramhan Athva Pataan.

Sam Samaan Dono He. ॥ 141 ॥

The subject who sees is the ‘seer,’ the object which he sees is that which is ‘seen’ and the process is called ‘seeing.’ This triad is one and the same. These three are the forms of God; the pure consciousness himself. To Baba, who believes in this, everyone is equal to him. Whether a Brahmin or a Pathan, he is regarded as the same II141II

एक बार मध्याह्न आरती होने पर। भक्तजनों के प्रस्थान समय पर।
बाबा के मुख से निकले जो उद्गार। मधुर वचनावली सुनिये वह ॥ १४२ ॥

**Ek Baar Madhyan Aarti Hone Par.
Bhakthjano Ke Prasthaan Samay Par.
Baba Ke Mukh Se Nikale Jo Ugdhaar.
Madhur Vachanavali Suniye Wah. ॥ 142 ॥**

Once, post the afternoon aarti, when everyone was leaving for their respective homes, Baba spoke a sweet utterance to his devotees. Listen to it II142II

रहो कहीं भी कुछ भी करो। लेकिन इतना सदा ध्यान धरो।
इतना सदैव स्मरण करो। ज्ञात मुझे तुम्हारे सारे कर्म ॥ १४३ ॥

**Raho Kahin Bhi Kuch Bhi Karo.
Lekin Itna Sada Dhyaan Dharo.
Itna Sadaiv Smaran Karo.
Gyaath Mujhe Tumhare Saare Karm. ॥ 143 ॥**

“Wherever you may be in this world, remember that, all that you speak and behave, every action of yours is always and always known to me”
II143II

इस प्रकार निदर्शित ऐसा जो मैं। अंतर्यामी सब का वही हूँ मैं।
हृदय निवासी सर्वव्यापी वही हूँ मैं। स्वामी मैं इस सृष्टि का ॥ १४४ ॥

Iss Prakaar Nidarshit Aisa Jo Main.
Antaryami Sab Ka Wahi Hoon Main.
Hriday Nivaasi Sarv vyaapi Wahi Hoon Main.
Swami Main Iss Srishti Ka. ॥ 144 ॥

What you experience within is the very one who dwells within every being, and that One is Me. I am the supreme God who resides in the heart of every living being. I am the protector and master of all” II144II

अन्तर्बाह्य व्याप्त सर्व भूतों में। फिर भी परे चराचर से मैं।
इन ईश्वरीय सकल सूत्रों में। सूत्रधार मैं समस्त का ॥ १४५ ॥

**Antarbhahya Vyaapth Sarv Bootho Mein.
 Fir Bhi Pare Charachar Se Main.
 Inn Ishwariya Sakal Soothron Mein.
 Soothradhaar Main Samasth Ka. ॥ 145 ॥**

Antarbhahya : antar (inside/inner) + bhahya (outside/outer) – present and pervading both within and outside the entire creation

Charachar : chara (living/moving) + achara (non-living/immovable) – all living and non-living beings; everything that moves and does not move

I reside inside as well as outside all beings and the universe. I am present in various forms throughout every manifestation of existence. I am present in all the living and non- living. I am the creator of this universe II145II

**सकल भूतों की मैं माता। मैं त्रिगुणों की साम्यावस्था।
 मैं ही सकलेन्द्रिय प्रवर्ता। कर्ता धर्ता संहर्ता ॥ १४६ ॥**

**Sakal Bhooton Ki Main Mata.
Main Triguno Ki Samyavastha.
Main He Sakalendriya Pravarta.
Karta Dharta Sanharta. || 146 ||**

Three Gunas : Sattva, Rajas, and Tamas

Triguna : tri (three) + guna (qualities) – the three qualities of nature : sattva (purity), rajas (activity/passion), and tamas (inertia/darkness)

Dharta : dhartaa (one who supports/holds) – one who provides support; the one who sustains or upholds

“I am the mother of all living beings. I am the creator of the three gunas or attributes. I am the one who empowers the senses and organs of action in all beings. I alone am the doer and the protector of all. II146II

नित्य ध्यान जो मुझ प्रति लगावे। उसे न कोई विपदा आवे।
वही मेरा जब मुझ को बिसरावे। माया फटकारे उसे चाबुक से ॥ १४७ ॥

Nitya Dhyaan Jo Mujh Prati Lagave.

Usse Na Koi Vipdaa Aave.

Wahi Mera Jab Mujh Ko Bisraave.

Maaya Fatkaare Usse Chaabuk Se. ॥ 147 ॥

“Nothing can harm the one who concentrates, meditates, contemplates on me, and always remembers me. But, when he forgets me, this maya; the prakriti; this materialistic world troubles him” II147II

सर्व दृष्टिगोचर यह ममस्वरूप। कीट चींटी रंक और भूष।
स्थावर जंगम यह विश्व अमाप। निजरूप यही बाबा का ॥ १४८ ॥

Sarv Drishtigochar Yah Mamasvarup.

Keet Chinti Rank Aur Bhoop.

Sthavar Jangam Yah Vishwa Amaap.

Nijrup Yah Baba Ka. ॥ 148 ॥

Drishtigochar : drishti (sight) + gochar (within the range of) – visible; that which can be seen

Jangam : moving/mobile; that which can move or has movement

“Whatever is seen, whether movable or immovable, know it to be my form. Insects, ants, poor and rich, king and the pauper, animate and inanimate, are all my forms” II148II

हर्ष का संकेत यही। संत और ईश्वर में भेद नहीं।

कितने व्यापे चराचर में अभेद रूप से ही। विश्वोद्धार कार्यावतार ॥ १४९ ॥

Harsh Ka Sanket Yahi.

Santh Aur Ishwar Mein Bhed Nahi.

**Kitne Vyaape Charachar Mein Abhed Roop Se
He. Vishwodhaar Karyavathaar. ॥ 149 ॥**

Hearing the truth stated above, I felt deep reverence for Baba's eternal nature and my heart was filled with joy. There is no difference between

the saints and God. All the movable and immovable are forms of God alone, and he only incarnates as saints for the upliftment of this world II149II

होना हो जिसे गुरुचरणों में लीन। वह करे गुरु गुण गान।
अथवा करे गुरु कथा कीर्तन। अथवा श्रवण भक्तिपूर्वक ॥ १५० ॥

Hona Ho Jisse Gurucharanon Mein Leen.

Wah Kare Guru Gun Gaan.

Athva Kare Guru Katha Keertan.

Athva Shravan Bhakthipoorvak. ॥ 150 ॥

To surrender oneself at the feet of the Guru, one must lovingly sing His glories and listen to His sacred stories with devotion. II150II

साधक ऐसा करे श्रवण। हो जाय श्रोता श्रव्य भेद विलीन।
होगा प्रकट चैतन्यघन। मन उन्मना हो जाय ॥ १५१ ॥

Saadhak Aisa Kare Shravan.

Ho Jaaye Shrotha Shravya Bhed Vileen.

**Hoga Prakat Chaitanyaghan.
Man Unmana Ho Jaye. ॥ 151 ॥**

Unmana : unmana (mind deeply moved) – a state in which intense devotional feelings arise and the heart becomes deeply overwhelmed

The seeker should listen to the stories of their guru by getting totally immersed into them, so much so that the he - the listener, the act of listening, and the topic should become one. The triad should merge into one. Only then, a higher state of enlightenment will be achieved, and God; the supreme consciousness will become apparent
II151II

भले ही रहो व्यस्त संसार में। पड़ते ही संतकथा कानों में।
यत्न न लगे तनिक भी हमें। स्वभावे कल्याणकारी वह ॥ १५२॥

**Bhale He Raho Vyasth Sansaar Mein.
Padte He Santhkatha Kano Mein.
Yatn Na Lage Tanik Bhi Humme.**

Swabhaave Kalyankaari Wah. || 152 ||

Despite being engulfed by the three kinds of miseries (Tri-tapa), the tales of saints will bestow goodness and welfare upon the listeners. Even though the stories merely fall on their ears, the listeners will benefit from it without taking any special efforts ||152||

यदि फिर करते भक्ति से श्रवण। पावे कितना श्रेय यह मन।
करो विचार श्रोता मन ही मन। निज हित कारण अपने ॥ १५३ ॥

Yadhi Fir Karte Bhakti Se Sharavan.

Paave Kitna Shreya Yah Man.

Karo Vichaar Shrotha Man He Man.

Nij Hith Karan Apne. || 153 ||

And if these tales are heard with love, devotion, and by getting engrossed, then in addition to our personal and spiritual growth, the highest bliss i.e. the bliss of liberation, will be bestowed upon us. Listeners must think about this ||153||

जुड़ जाय गुरु चरणों में प्रेम। बढ़ जाय क्रमशः आत्यन्तिक क्षेम।

अनावश्यक दूजे निष्ठा नेम । होगा परम कल्याण ॥ १५४ ॥

Jud Jaye Guru Charanon Mein Prem.

Badh Jaye Kramshaha Aathyantik Kshem.

Anaavshyak Dooje Nishta Name.

Hoga Param Kalyan. ॥ 154 ॥

By listening to these tales, our faith and devotion for our guru will be strengthened and our greatest welfare will be ensured. There is no need for any other vows, rituals, procedures, observances, or rules for obtaining guru's grace
II154II

मन को इस बंधन में बाँधते। कथा श्रवण छंद अति बढ़ते।

विषय-बंध सहज टूट जाते। होता प्रकट परमानन्द ॥ १५५ ॥

Man Ko Iss Bandhan Mein Baandhte.

Katha Shravan Chand Athi Badte.

Vishay-Bandh Sahaj Toot Jaate.

Hota Prakat Paramanand. ॥ 155 ॥

Once the mind develops this habit, the inclination to listen to such sacred stories will greatly increase. We will be free from the bondage of material tendencies, and we will be blessed with the highest bliss II155II

सुनकर बाबा की मधुर वाणी। निर्धार किया मैंने निज मनी।
इसके आगे नर सेवा त्यागनी। रहना गुरु सेवा निरत सदा ॥ १५६ ॥

Sunkar Baba Ki Madhur Vaani.

Nirdhar Kiya Maine Nij Mani.

Iske Aage Nar Seva Tyagni.

Rehna Guru Seva Nirat Sada. ॥ 156 ॥

After listening to these sweet words of Baba, I decided that now on I will devote myself entirely to the service of my sadguru instead of working for any human II156II

परंतु उपजी मन में हुहुरी। 'मिलेगी मुई उसे नौकरी'।
ऐसा जो कहा बाबा ने। प्रचीति उसकी मिलेगी ही ॥ १५७ ॥

**Paranthu Upji Man Mein Hurhuri.
 'Milegi Mujhe Usse Naukari'.
 Aisa Jo Kaha Baba Ne.
 Pracheeth Uski Milegi He. ॥ 157 ॥**

But Baba's words of blessing for me earlier were, "He will get a job", and therefore they will not go in vain. This is my firm conviction. I was eager to know what would this blessing result into, in future II157II

**शब्द बाबा का खाली जाए। यह तो सहसा कभी न हो पाए।
 यद्यपि संबंध नर सेवा का होए। पर न लाभ हित शाश्वत ॥ १५८ ॥**

**Shabdh Baba Ka Khali Jaye.
 Yah Toh Sahasa Na Ho Paaye.
 Yadhyapi Sambandh Nar Seva Ka Hoyal.
 Par Na Labh Hith Shashwath. ॥ 158 ॥**

Baba had said that I would get a job, but it would neither be permanent nor lead to my ultimate

welfare. Baba's words can never prove untrue.
II158II

स्वयंस्फूर्त अण्णा की पृच्छा। वास्तव मे मेरी भी यही इच्छा।
नहीं थी मेरे मन में अनिच्छा। प्रारब्ध भोगेच्छा भी यह नहीं ॥ १५९ ॥

Svayamsfurat Anna Ki Pruccha.
Vasthav Mein Meri Bhi Yahi Ichha.
Nahi Thi Mere Man Mein Anichha.
Prarabdh Bhogechha Bhi Yah Nahi. ॥ 159 ॥

Shri Anna Chinchnikar had asked Baba about my employment, by his own will and inspiration. Nevertheless, it was not that I did not wish to get employed. Even I wanted to get a job. It was also not my wish to suffer whatever was there in my destiny II159II

मुझे नौकरी कोई मिल जाए। जुगत उदर निर्वाह की हो जाए।
साँई भी पहले गुड़ दिखलाए। परंतु पिलाए औषधि कड़वी ॥ १६० ॥
Mujhe Naukri Koi Mil Jaye

Jugath Udhar Nirvaah Ki Ho Jaye.

Sai Bhi Pehle Gud Dikhlaye.

Paranthu Pilae Aushadhi Kadvi. || 160 ||

I too had a hope of finding a job to support to my family. But Baba had something else in his mind for me. Just as a mother shows her child a piece of sweet jaggery in order to give the medicine, Baba too showed me the jaggery in the form of a job, only to guide me towards his service ||160||

गुड़ की आस में वह औषधि भी। भाग्यवश हुआ पीकर तृप्त भी।

अकल्पित मिली मुझे नौकरी भी। द्रव्याभिलाषा हेतु की स्वीकार ॥ १६१ ॥

Gud Ki Aas Mein Wah Aushadhi Bhi.

Bhagyavash Hua Peekar Tripth Bhi.

Akalpit Milli Mujhe Naukri Bhi.

Dravyaabhilasha Hetu Ki Sweekar. || 161 ||

I consumed the medicine (serving Lord Sai) in a hope of having the jaggery (job) and became greatly fortunate. I unexpectedly secured a job

soon and I accepted it in a hope to earn money
II161II

गुड़ मीठा हुआ तो क्या होए। खाते-खाते ऊब जाए।

बाबा के उपदेश मधु की अंगुली होए। चूसते लागे अति मधुर ॥ १६२ ॥

Gud Meeta Hua Toh Kya Hoya.

Khate Khate Ubb Jaye.

Baba Ke Updesh Madhu Ki Anguli Hoya.

Chooste Lage Ati Madhur. ॥ 162 ॥

Even if something is as sweet as jaggery, it cannot be consumed in excess; there is a limit to how much one can have. In fact, consuming too much of even the sweetest jaggery eventually takes away the desire for it. In the same way, my desire for a job gradually faded away. I found the sweetness of serving Baba and following His guidance far greater, and I came to experience true happiness in that alone. II162II

नौकरी नहीं थी चिरस्थाई। जैसी आई वैसी ही गई।
बिठाया बाबा ने वहीं के वहीं। भोगने सुख असीम ॥ १६३ ॥

Naukri Nahi Thi Chirsthai.
Jaisi Aai Waisi He Gayi.
Bithaya Baba Ne Wahi Ke Wahi.
Bhogne Sukh Aseem. ॥ 163 ॥

The job which I secured was not permanent; it lasted only for a short time. It went away just the way it came, and then Baba drew me into his service. Thus, I had the great fortune of enjoying the greatest happiness without any adversities
II163II

विश्व यह संपूर्ण चराचर। भगवत्स्वरूप ही साचार।
भगवंत विश्व से भी ऊपर। परात्पर परमात्मा ॥ १६४ ॥

Vishwa Yah Sampooran Charachar.
Bhagwathswaroop He Saachaar.
Bhagwanth Vishwa Se Bhi Upar.
Paratpar Paramathma. ॥ 164 ॥

The whole world, all the animate and inanimate are the visible forms of God himself, yet he remains beyond the universe. He is the supreme God II164II

ईश्वर प्रपंच से अभिन्न। किंतु प्रपंच ईश्वर से भिन्न।

आदि से ही प्रपंच चेतनाचेतन। अधिष्ठान उसका ईश्वर ॥ १६५ ॥

Ishwar Prapanch Se Abhinn.

Kintu Prapanch Ishwar Se Bhinn.

Aadi Se He Prapanch Chetnachetan.

Adhishtan Uska Ishwar. ॥ 165 ॥

God is not different from this illusionary world, but this world is different from God. This Prakriti (nature) is a power, which is a manifestation of God himself. The origin of this world is God alone II165II

पूजास्थल भगवान् के। होते जानो अष्टप्रकार के।

प्रतिमा स्थंडिलादि विविध प्रकार के। सबकी तुलना में श्रेष्ठ गुरु ॥ १६६ ॥

Poojasthal Bhagwaan Ke.

**Hote Jano Ashtaprakar Ke.
Pratima Sthandilaadi Vividh Prakaar Ke.
Sabki Thulna Mein Shresht Guru. ॥ 166 ॥**

8 tools for God's worship : 1) Lord's idol 2) Earthen square shaped equipment to perform Yagnya or homa-havan 3) Holy fire 4) Light/radiance 5) Solar system 6) Water 7) a Brahmin 8) Gurudev to perform the pooja

The 8 tools mentioned above are used for performing pooja. In comparison to all these, our Guru is the supreme ॥166॥

पूर्ण ब्रह्म स्वयं श्री कृष्ण। वे भी धरते संदीपनि चरण।
करते सदा सद्गुरु स्मरण। संतुष्टि पाऊँ मैं उसी से ॥ १६७ ॥

**Purna Brahma Swayam Shri Krishna.
Ve Bhi Dharthe Sandeepani Charan.
Karte Sada Sadguru Smaran.
Santushti Paun Main Ussi Se. ॥ 167 ॥**

Despite being the incarnation of the supreme God himself, Lord Shri Krishna served his sadguru, sage Sandipani, and surrendered to him. Lord Krishna says, “When you remember your sadguru, I (the Supreme God) become pleased with you” II167II

मुझ से भी मुझे सद्गुरु स्तवन। लागे अति प्रिय सहस्रगुन।
ऐसा सद्गुरु का वरिष्ठपन। महिमा अपरंपार उनकी ॥ १६८ ॥

Mujh Se Bhi Mujhe Sadguru Stavan.

Lage Athi Priya Sahastragun.

Aisa Sadguru Ka Varishtpan.

Mahima Aparampaar Unki. ॥ 168 ॥

Lord Krishna further says, “Singing the praises of one’s sadguru (spiritual guide/master) rather than mine, is dearer to me by thousand times. Such is the greatness of a sadguru. The glory of sadguru is profound” II168II

गुरु भजन से जो दूर भागा। वह एक पापी अभागा।

भोगे फेरा जन्म-मरणों का। माटी में मिलावे निज स्वार्थ ॥ १६९ ॥

Guru Bhajan Se Jo Dhoor Bhaaga.

Wah Ek Paapi Abhagaa.

Bhog Fera Janm-Marano Ka.

Maati Mein Milave Nin Swarth. ॥ 169 ॥

He who neglects serving and worshipping the Guru, is unfortunate and a sinner. Such a person does not get freedom from the vicious cycle of birth and death. He prevents his own spiritual progress II169II

एक के पश्चात् एक जन्म-मरण। पीछे लगा यह नित्य भ्रमण।

इस कारण करें कथा-श्रवण। निजोद्धार संपादन करे ॥ १७० ॥

Ek Ke Paschath Ek Janam-Maran.

Picche Laga Yah Nitya Bramhan.

Iss Karan Karen Katha Shravan.

Nijodhaar Sampadaan Kare. ॥ 170 ॥

Facing births and deaths, one after the other, is an endless cycle. To become free from it, let us

hear stories of our sadguru and thus uplift our soul II170II

संतमुख का सहज कथन। तोड़े अविद्या की गाँठन।
दुर्धर संकट में करे तारण। इस कारण उर धरो ॥ १७१ ॥

Santhmukh Ka Sahaj Kathan.

Tode Avidya Ki Ganthan.

Durdhar Sankat Mein Kare Taran.

Iss Karan Urr Dharo. ॥ 171 ॥

The teachings and utterances of saints break the bonds of ignorance inside us. The sacred utterances of saints help us overcome the adversities that befall us. Hence, we must always remember these sacred stories and store them in our hearts II171II

न जाने आवे समय कैसा। प्रभु मिलावे मेल कैसा।
अल्लाह मिया का खेल ही ऐसा। भक्त केवल प्रेमी प्रेक्षक ॥ १७२ ॥

Na Jaane Aave Samay Kaisa.

**Prabhu Milave Mel Kaisa.
Allahmiya Ka Khel He Aisa.
Bhakth Keval Premi Preshak. ॥ 172 ॥**

Without our knowledge, our guru plans our life in his own way. He makes arrangements and plans for getting us on the path of devotion. He creates situations in a way that, in his plans, the loving devotee becomes merely a medium, a witnessing spectator. God's ways are beyond our knowledge and our understanding II172II

**गांठ में न होते प्रज्ञा बल। क्या कहें इसे दैव है सबल।
जो मैंने पाया साँई गुरु प्रबल। यह एक खेल उनका ॥ १७३ ॥**

**Gaanth Mein Na Hote Pragya Bal.
Kya Kahen Isse Daiv Hai Sabal.
Jo Maine Paya Sai Guru Prabal.
Yah Ek Khel Unka. ॥ 173 ॥**

Though I am mindless and unintelligent, by sadguru Shri Sainath's tremendous grace my

fortune has become strong. This is also Lord Sai's divine play II173II

किया निवेदन ग्रन्थ प्रयोजन। कथन किया जो दिया आश्वासन ।
जिससे मत्परत्व तथा मत्पूजन । कैसा वह दिग्दर्शन हुआ ॥ १७४ ॥

Kiya Nivedan Granth Prayojan.
Kathan Kiya Jo Diya Aashvasan.
Jisse Matparatv Tatha Mathpoojan.
Kaisa Wah Digdarshan Hua. ॥ 174 ॥

Matparatva : mat (My) + paratva (supremacy/ Supreme Being) – considering Me as the Supreme; complete devotion and dedication to God

I have already narrated the purpose of writing this scripture and about the blessings given by Baba for writing it. I experienced that Lord Sai himself is the supreme God; he is the pure Brahman. I realized what it means to worship Lord Sai and how it is spiritually beneficial to us II174II

अब आप सभी श्रोताजन। कीजिये अगले अध्याय में श्रवण।

समर्थसाई का अवतरण। कैसे पधारे शिरडी ॥ १७५ ॥

Ab Aap Sabhi Shrotajan.

Kijiye Agle Adhyay Mein Shravan.

SamarthSai Ka Avatharan.

Kaise Padhare Shirdi. ॥ 175 ॥

Now listen to the story of how Lord Sai appeared in Shirdi, in the next chapter II175II

विनती छोटे-बड़े तुम सभी से। साई चरित्र श्रेष्ठ सब से।

क्षणिक विलग होकर संसार से। श्रवण कीजिये भाविक जन ॥ १७६ ॥

Vinti Chote-Bade Tum Sabhi Se.

Sai Charitra Shresht Sab Se.

Kshanik Vilag Hokar Sansaar Se.

Shravan Kijiye Bhavik Jan. ॥ 176 ॥

All devotees; young and old, please listen peacefully and carefully to this unique and supreme Saisatcharita, by keeping aside all

worries, expectations and desires of the worldly life for a moment II176II

भले ही स्वयं निर्विकारी। साँई नटनागर अवतारी।

करते वर्तन माया कार्यानुसारी। जैसे व्यवहारी प्रापंचिक ॥ १७७ ॥

Bhale He Swayam Nirvikari.

Sai Natnaagar Avathari.

Karte Vartan Maya Karyanusaari.

Jaise Vyavahaari Prapanchik. ॥ 177 ॥

Nirvikari : nir (without) + vikara (disturbance/impurity) – free from lust, anger, greed, attachment, pride, and jealousy; beyond all such inner disturbances

Natnaagar – nata (one who performs divine play) + naagara (graceful/expert) – the Supreme Lord who performs countless divine Leelas; an incarnation of God

Maya Karyanusaara : Maya (creation/nature) + karya (laws and limitations of creation) + anusaara (according to) – according to the laws and limitations of Maya/Nature

6 vices or enemies of the mind: Desire, anger, greed, attachment, pride, envy.

Lord Sai, who is beyond the 6 vices, is a divine incarnation of God, performing countless leelas in this world. Though Lord Sai is beyond maya (delusion), he behaves as if an ordinary person living a worldly life, would. He performs his daily duties as if he is bound by the laws of the prakriti (nature) II177II

‘समर्थसाईं’ यह लघू मंत्र। धरें ध्यान उनके पद पवित्र।

हिलावे जो भक्त भव मोक्ष सूत्र। पावन चरित्र उनका ॥१७८॥

‘SamarthSai’ Yah Laghu Mantra.

Dharen Dhyaan Pad Pavitra.

Hilave Jo Bhakt Bhav Moksh Sutra.

Paavan Charitra Unka. || 178 ||

The one who can be mediated upon by using a small mantra: 'Saisamarth', whose lotus feet are very holy and pure, whose hands have the power of making his devotees cross the ocean of worldly life and liberating them, he who is the director of his devotee's spiritual progress, is Lord Sai. The life story of Lord Sai is sacred and profound
II178II

उतना ही पावन साँई सच्चरित्र। पढ़े उसका पावन वक्त्र।
श्रोताओं का भी पावन श्रोत्र। होता पवित्र अंतरंग ॥ १७९ ॥

Uthni He Paavan Sai Satcharithtra.

Pade Uska Pavan Vakthra.

Shrothaon Ka Bhi Pavan Shothra.

Hota Pavithra Antarang. || 179 ||

'Saicharita' or Lord Sai's life history, is very pious and holy. The narration of the reader and the hearing of the listeners, both are sacred.

‘Saicharita’ is such that it will purify the inner self of both the narrator and the listener II179II

प्रेमपूर्वक करते कथा श्रवण। हो जाएगा भव-दुःख हरण।
बरसे साँई कृपाघन। हो जाय प्रकट संपूर्ण शुद्ध बोध ॥ १८० ॥

Prempoorvak Karte Katha Shravan.

Ho Jayega Bhav Dhukh Haran.

Barse Sai Kripaghan.

Ho Jaaye Prakat Sampourn Shuddh Bodh. ॥ 180 ॥

When we listen to stories of Lord Sai with love, the sorrows of worldly life will be dispelled. Lord Sai will be pleased, and he will bless us with eternal knowledge and bliss II180II

लय विक्षेप कषाय। रसा स्वाद ये श्रवण के अपाय।
कीजिये दूर सारे अंतराय। होगा श्रवण सुखकारी ॥ १८१ ॥

Lay Vikshep Kashaay.

Rasa Swaadh Yeh Shravan Ke Apaya.

Kijiye Door Saare Antaraya.

Hoga Shravan Sukhkaari. || 181 ||

Laya : becoming drowsy or falling asleep while listening to the story; a state in which the mind becomes covered or dull

Vikshepa : the arising of obstacles or distractions during any activity

Kashaaya : a bitter decoction; bitterness

Rasaswaadana : rasa (taste/pleasure) + aswaadana (enjoyment) – enjoying various sensory pleasures; attachment to the pleasures of the senses

The major obstacles in the way of listening these stories are; sleepiness, laziness, distractions, wandering of mind, interest in sense- objects. When steered clear of these, the listening will be happy, pleasant and more meaningful ||181||

नहीं चाहिये व्रत उद्यापन। करना नहीं उपवास शरीर शोषण।
न चाहिये तीर्थयात्रा पर्यटन। चरित्र श्रवण से ही होवे सिद्ध ॥ १८२ ॥

Nahi Chahiye Vrat Udhyapan.

Karna Nahi Upvaas Shareer Shoshan.

Na Chahiye Teerthyatra Paryatan.

Charitra Shravan Se He Howe Siddh. ॥ 182 ॥

Shareer Shoshan : shareer (body) + shoshana (weakening/drying up) – the weakening of the body due to not taking food

To worship Lord Sai, there is no need for any vows, ceremonies, rituals, observances, or fasts that deprive the body. Only listening to Saisatcharita with full concentration is enough
II182II

चाहिये प्रेम अकृत्रिम। जान लेना चाहिये भक्ति मर्म।
लाधे सहज परमार्थ परम। पावे नाश विषम अविद्या ॥ १८३ ॥

Chahiye Prem Akarithim.

**Jaan Lena Chahiye Bhakti Marm.
Ladhe Sahaj Parmarth Param.
Paave Naash Visham Avidya. ॥ 183 ॥**

Our love for God must be unclouded, pure, unconditional and real. We should realize the true meaning of bhakti or devotion. Only then, the ignorance that veils eternal knowledge will be destroyed, leading us to the highest bliss of liberation ॥183॥

श्रम न करें अन्य साधनों का। कीजिये श्रवण साँई सच्चरित्र का।
संचित तथा क्रियमाण का। रहे न अल्पांश भी शेष ॥ १८४ ॥

**Shram Na Kare Anya Sadhano Ka.
Kijiye Shravan Sai Satcharita Ka.
Sanchit Tatha Kriyaman Ka.
Rahe Na Alpansh Bhi Shesh. ॥ 184 ॥**

Sanchit and Kriyamana karma (accumulated and present karma) : While performing our daily duties and doing karma, many bad deeds are

committed through our hands, knowingly or unknowingly. The results of some of those deeds do not fructify immediately. We are often not ready to undergo the consequences of some deeds yet, or the accumulation of our good deeds keeps them away from us for some time. When this accumulation of good deeds gets over, then our bad karma comes and stands right in front of us.

Saint Kabir says, “Till the time the accumulation of your good deeds prevails, your misdeeds will be forgiven”

While performing infinite actions in our life, numerous deeds are accumulated, and mountains of sins are formed. Our deeds don't forget us. We can exhaust our karma only by undergoing its consequences. Such accumulation of numerous deeds or karma is called 'Sanchit karma' (accumulated karma). Karma done in the previous infinite lifetimes turns into 'prarabdha

bhog' (results of manifesting karma that we have to undergo in this life). Our destiny is written based on this prarabdh bhog. It is also called 'Vidhi likhit' which means destiny or fate.

Listening to stories of Lord Sai does not require efforts, while the other forms of worship (e.g. Pooja, rituals, vows, etc.) do require many efforts. By listening to these divine stories, let us burn the countless sins of our accumulated and present deeds. By listening to Saisatcharita, not even the slightest of sins will remain II184II

कृपण जाए किसी भी गाँव में। चित्त लगाए रहे छिपाए भूमिगत धन में।
दिखे उसे निश-दिन वही चित्त में। मन में बसाओ साँई वैसा ही ॥ १८५ ॥

Kripan Jaye Kissi Bhi Gaon Mein.

Chith Lagaye Rahe Chipaye Bhumighath Dhan Mein.

Dikhe Usse Nish Din Wahi Chith Mein.

Man Mein Basao Sai Waise He. ॥ 185 ॥

Kripan : miserly; a person who is unwilling to spend or share

As a miser's mind, wherever he may be, is always fixed on his treasured wealth day and night. In the same way, may Lord Sai constantly dwell in our minds II185II

Let there be well-being of all. Manifested in form of words, inspired by virtuous men and the saints, the Satcharita of Lord Shri Saisamarth, which got composed through devotee Hemadpant, ends its third chapter named 'Granth prayojana anudnyapana' here.

स्वस्ति श्री संत सज्जन प्रेरिते । भक्त हेमाडपंत विरचिते ।

श्री साईं समर्थ सच्चरिते ।

ग्रन्थप्रयोजनानुज्ञापनं नामं तृतीयोऽध्यायः संपूर्णः ॥ ३ ॥

**Swasti Shri Sant Sajjan Prerite
Bhakth Hemadpant Virachite.**

**Shri Sai Samarth Satcharite.
Granthprayojananudhnyapanam Namam
Trutiyodhyay Sampurnah ॥ 3 ॥**

**॥ श्री सद्गुरु साईनाथार्पणमस्तु ॥ ॥ शुभं भवतु ॥
॥ Shri Sadguru Sainatharpanamastu ॥
॥ Shubam Bhavatu ॥**

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

Om Sai Ram