



Estd. Year 1923

Year 9 Issue 1

Managing Editor : **Jayant Murlidhar Sasane**

Editor : **Kishore Ramrao More**

English Section

*

Why Shirdi Sai Baba motivated His Devotees to do *Parayan* of Holy Books **Dr. Subodh Agarwal**

5

SHREE SAI BABA SANSTHAN TRUST (SHIRDI)

Management Committee

Shri Jayant Murlidhar Sasane (Chairman)

Shri Shankarrao Genuji Kolhe (Vice-chairman)

Shri Radhakrishna Eknath Vikhe Patil (Member)

Shri Pandurang Gamaji Abhang (Member)

Shri Suresh Gorakshanath Wabale (Member)

Smt. Urmila Pradeep Jadhav (Member)

Shri Shailesh Shrihari Kute (Member)

Shri Sami Khatib (Member)

Smt. Rimple Lohia (Member)

Dr. Eknath Bhagchand Gondkar (Member)

Shri Ramakant Ganesh Karnik (Member)

Capt. Suresh Vasudeva (Member)

Shri Ashok Bhimashankar Khambekar (Member)

Shri Krishnachandra Shyamsunder Pandeya (Member)

Dr. Pyarelal Tiwari (Member)

Smt. Alka Balu Shejwal (Member)

Shri Kishore Ramrao More (Executive Officer)

Dr. Yeshwantrao Vasantrao Mane (Sub Executive Officer)

Sansthan Trust (Shirdi) at Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Mumbai - 400 014 and printed by him at Taco Visions Pvt. Ltd., 38 A & B, Government Industrial Estate, Charkop, Kandivali (W), Mumbai - 400 067. The Editor does not accept responsibility for the views expressed in the articles published. All objections, disputes, differences, claims and proceedings are subject to Mumbai jurisdiction.

Main

Why Shirdi Sai Baba motivated His Devotees to do

Parayan

of Holy Books ...



“Every Scripture is inspired by God, and is useful for teaching, for convincing, for correction of error, and for instruction in righteousness.”

- The Second Epistle of Paul to Timothy 3:16

“Sitting in this Masjid, I speak the truth, nothing but the truth !”

- Shri Sai Sat Charita, Chapter 17

Religious Texts, also known as Scripture or Holy Books, are the Texts which various religious traditions consider to be Sacred, or of central importance to their religious tradition. Many religions and spiritual movements believe that their Sacred Texts are divinely or supernaturally inspired.

There used to stay a great *Sanyasi* in Benares (Varanasi) by the name Shantashram Swami. Hailing from Karad in Maharashtra, he had performed weekly *Parayan* (revisions) of the Shrimad Bhgwat Puran continuously for 40 years in Kashi. By his constant austerities and the devoted study of the Bhgwat, he had attained communion with the God. It is said when on occasions he overslept and did not wake up at the usual hour of 4 a.m. in the morning, the Lord of Kashi Himself used to knock at his door to wake him up !

Shirdi Sai Baba encouraged His devotees to pray, chant God's Name, and make *Parayan* (reading) of Holy Scriptures.

Reciting the Name of the Lord and doing *Parayan* (reading) of Holy Books can not be copyrighted or trademarked by people of one religion alone.

Baba would often persuade the devotees to recite the Holy Books and would plead with them out of compassion to do so, for their own good. Incomprehensible is Baba's skill of teaching !

He pushed the Muslims to study the Holy Qur'an, and the Hindus to study Texts such as the Ramayan, the Vishnu Sahasranam, the Bhagvad Gita, the Guru Charitra, the Eknathi Bhagwat, the Bhavartha Ramayan, the Harivarda, the Dasbodh, the Dnyaneshwari and the Yoga Vasishtha.

The story of one Rohilla illustrates Sai Baba's approval of the all-embracing recitation of the Holy Qur'an. This Rohilla came to Shirdi, and was enamoured of Sai. Day and night he used to recite in a loud, harsh and dissonant tone *Kalma* (verses from Holy Qur'an) and shout *Allah-Ho-Akbar* (God is Great). Most people of Shirdi were working in their fields by day, and when they returned to their homes at night, they were welcomed with the Rohilla's harsh cries and raucous shouts. They could get no sleep, and felt much trouble and inconvenience. They suffered in silence this nuisance for some days, and when they could stand it no longer, they approached Baba, and requested Him to check the Rohilla and stop the irritant. Baba did not attend to their complaint. On the contrary, Baba took the villagers to task, and asked them to mind their own business, and not the Rohilla. As Baba liked the recitation of the Holy Qur'an and cries to God better than anything else, He took the side of the Rohilla.

Baba used to ask educated devotees like Kakasaheb Dixit and Bapusaheb Jog to read out Dnyaneshwari, Eknathi Bhagwat and Bhavartha Ramayan to others regularly and send other devotees to hear them.

The Dnyaneshwari is the commentary on the Bhagvad Gita written by the Marathi saint and poet Dnyaneshwar during the 13th century at age of 16. The original name of the work is Bhavartha Deepika.

The contents of the Dnyaneshwari reflect a detailed knowledge of *Kundalini*, metaphysics and astrology. The commentary lays importance on God as energy. It emphasizes that although there may be many different living forms, they all breathe oxygen (even fishes under water and reptiles deep inside the earth) and have the same life force within them, which is a part of God, Who is energy and intelligence. It states that people can use energy and intelligence to connect with the Supreme and provides methodologies to achieve the same.

B. V. Dev, an ardent devotee of Sai Baba, had a desire to read Dnyaneshwari. But, whenever Dev started to do *Parayan*, some obstacles crept in and he had to abandon the *Parayan*. The main reason for this was that he could not fully comprehend the inner meanings. He went to Shirdi with unyielding and firm determination and perseverance, without any mental reservation or doubts to complete the *Parayan*; and no sooner did he sit before Baba than he started reading the Dnyaneshwari and completed the *Parayan* without any obstacles.

Sant Eknath is one of the greatest saints of Maharashtra. His most important work is the Eknathi Bhagwat. It is his commentary on canto XI of the Bhagwat Mahapuran - the dialogue between Lord Krishna and Uddhava. Composed between 1570 and 1573, it was begun in Paithan and completed in Varanasi.

There is an interesting story behind the Eknathi Bhagwat. After the first five preliminary chapters had been completed, one of his disciples took them to Varanasi and recited them on the banks of the Ganges river. The *Pundits* of Varanasi took umbrage at what they called the 'pollution' of the Holy Text in the language of the *Shudras* (the lowest caste). Eknath was summoned to Varanasi and asked for an explanation. He requested that he be given an opportunity to present his work before judgment was passed. This was given reluctantly. In fact, the chief *Pundit* even kept a curtain between himself and Eknath, so that he would not be polluted. Then Eknath started reciting his poem. So beautiful was the melody, so profound the philosophy and so moving the mystical imageries created by him, that the audience of learned *Pundits* became ecstatic. The chief *Pundit* tore down the curtain and requested him to complete the work in Varanasi on the banks of the Ganges. After completion, the work was paraded on the back of an elephant, through the streets of Varanasi.

Once, in the Dixit *Wada*, Kakasaheb Dixit and Balasaheb Bhate were reading the Eknathi Bhagwat as instructed by Baba. At that time, Bapusaheb Buti arrived and said, "Baba has sent me with the instructions, 'Go and sit near Kaka ! Listen what he says and bring sixteen and a half rupees from him. They must be exactly sixteen and a half rupees and not sixteen.' "

Kakasaheb replied to Buti, "At this moment, I only have the one rupee, given to me by Baba. However, He has sent you to be with me when I am reading the Eknathi Bhagwat. Therefore, His intention must be that you should listen to what I am reading."

The reading was resumed by Kakasaheb and he arrived at the *Shloka* "*Kayen Wacha.....*" Kakasaheb felt that the 'sixteen and a half rupees' must have some relation with the *Shloka*. He realized that *Kaya* (body) = 1, *Wacha* (speech) = 1, *Mana* (mind) = 1, *Indriya* (senses) = 10, *Buddhi* (wisdom) = 1, *Ahankar* (ego) = 1, *Prakriti* (nature) = 1/2 make up fifteen and a half.

After further study of the *Pothi*, Kakasaheb realized that elsewhere in the same *Pothi*, *Chitta* is mentioned though not in the same *Shloka*. These make total of sixteen and a half.

On another occasion, while chitchatting with Kelkar, Baba casually said, "This Vaze (a devotee) reads only one chapter. I have been telling him to read the *Pothi* (Eknathi Bhagwat) through out the night."

These words were heard by Vaze and he enquired, "Baba, should I really read the *Pothi* through out the night ?" Baba replied, "Yes !" From that day, Vaze started reading the *Pothi* every night from 10 p.m. to 4-5 a.m. Even though Vaze did not sleep during night, he did not feel tired.

Once, Sai Baba made Kakasaheb Dixit sit in his own *Wada* for a period of nine months. His intention was to provide him solitude, and thus give an impetus to his spiritual studies. Dixit got ample time to read religious books. He completed reading of Krishnadayarnav Swami's Harivarada.

A brief introduction to the Harivarada will certainly stimulate the imagination of the readers of this article and delight devotees of Lord Sai.

Krishnadayarnav (1674-1740 A.D.) is famous saint poet of Marathi literature. His major work is titled as Harivarada (Bestower of Lord Hari's grace). This is a monumental Marathi commentary on the 10th canto of Bhagwat with 42000 couplets (*Ovis*) and 90 chapters (*Adhyayas*) in two parts (*Purvardh* and *Uttarardh*) originally. It is very famous in Maharashtra and is recited in many houses regularly. It is also studied for specific contribution for Marathi literature in terms of poetry, coining of new words, spiritualism, description of the socio-economic conditions in ancient times and in the lifetime of the poet, description of Shivaji's battle with Moghuls indirectly in the form of battle of Krishna with Kansa, etc.

After completing *Parayan* (reading) of the Harivarada, Kakasaheb Dixit enquired with Baba, “Baba, what shall I read next ? Or, should I continue reading the same book once again ?” Baba replied, “Now read Eknath’s *Vrindavana’s Pothi*.” Dixit had never heard of any book by that name. So, he got confused to hear this instruction. He felt that Baba might be referring to the Eknathi Bhagwat, and decided to leave it to his Lord Sai Baba to solve this problem. Therefore, he took a copy of Krishnadayarnav Swami’s Harivarada and went to the Dwarkamai-*Masjid*. Baba scanned through the book and returned it back to Dixit saying - “Yes ! This is the book. Read it !”

Dixit was still confused as to why Baba called it *Vrindavana’s Pothi*. It was because the name was more appropriate for Harivarada which narrated various childhood acts of Lord Krishna.

As Dixit began reading and suddenly he came to an *Ovi* which referred to ‘*Ektisa Khananche Vrindavan*’. This explained the whole matter.

After completing reading of the ‘*Vrindavana’s Pothi*’, Kaksahab took a massive religious book (given to him by a friend of his) to Baba. But, Baba said, “Kaka, our two books (Eknathi Bhagwat and Bhavartha Ramayan) are sufficient for us.” Abiding by the directive of his *Sadguru* Sai, Kakasaheb did not hold any other religious book in his hands till the end of his life. During the day, he used to read one chapter of Eknathi Bhagwat and during the night of Bhavartha Ramayan. He never discontinued this practice.

Hemadpant says - “In the company of Dixit, I also developed a liking for these two books. He used to be the speaker and I used to be his listener. This speaker - listener relationship continued for a couple of years. I consider myself very lucky indeed !”

The construction work of Dixit *Wada* was complete at Shirdi in the year 1912. Kakasaheb shifted his family from Vile Parle (Mumbai) to Shirdi. His wife and two children (Ramkrishna alias Babu and little Vatsala) were getting adjusted to their new habitat. However, Vatsala suddenly fell ill and soon succumbed to her ailment at the tender age of 8 years. This was a grievous shock to the parents. Nonetheless, Kakasaheb maintained stoic expressions on his face. In the afternoon on the same day, a copy of *Sant* Eknath’s Bhavartha Ramayan arrived by post, which Kakasaheb had ordered earlier. As per his usual practice, he placed the book in the hands of Baba, begging His permission to start its *Parayan* (reading). Surprisingly Baba held the book upside down. He then scanned through it and, took out a specific chapter, which read :

“It is necessary to remember that the death is constantly near us. And even then, one has to use his mortal body - though it is despicable - as a tool and reach the destination of immortality. Therefore, one should not get involved with attachment to his body.”

Baba asked Kakasaheb to go through it. It was the best piece of advice Lord Ram had given to Tara, the widowed queen of the monkey king Bali. This was Baba’s consolation therapy in disguise needed by the grief-stricken Kakasaheb.

Once, Kaka Mahajani came to Shirdi with a copy of the Eknathi Bhagwat. Shama took that book to read, and taking it with him went to the *Masjid*. There Baba took it from Shama; touched it and turning some pages here and there gave it back to Shama with the instructions to keep it with him. Even on Shama telling Baba that the book actually belonged to Kaka and had to be returned it to him, Baba didn’t relent. “No, no”, said Sai, “As I have given it to you, better keep it with you for safe custody; it will be of use to you.” In this way many books were entrusted to Shama. After some days Kaka Mahajani came again with another copy of the same Bhagwat and placed it in Baba’s hands. This time Baba returned it to Kaka Mahajani as *Prasad*

and commanded him to preserve it well, assuring that it would stand him in good stead. Kaka accepted it with a bow. (Shri Sai Sat Charita, Chapter 27)

Once, Baba asked 15 as *Dakshina* from Professor G. G. Narke. Narke replied that he did not have even a pie. Then Baba said, “I know you have no money; but you make *Parayan* of the Yoga Vasishtha. Give me *Dakshina* from that Scripture.” Giving *Dakshina* in this case meant – ‘Deriving lessons from the book and lodging them in the heart where Baba resides’.

Yoga Vasishtha, also known as Vasishtha’s *Yoga*, is a Hindu Spiritual Text, traditionally attributed to Valmiki. It recounts a discourse of the sage Vasishtha to a young prince Ram, during a period when the latter is in a dejected state. The content of Vasishtha’s teaching to Ram is associated with *Advaita Vedanta*, the illusory nature of the manifest world and the principle of non-duality. The Book has been dated between 11th and 14th century A.D., and is generally regarded as one of the longest Texts in Sanskrit, after the Mahabharat and an important Text of the *Yoga*. The Book consists of around 32,000 *Shlokas* including numerous short stories and anecdotes used to help illustrate the content. In terms of Hindu mythology, the conversation in the Yoga Vasishtha takes place chronologically before Ramayan.

Sai Baba knew that the Yoga Vasishtha dispels delusion and enables one to realize that (when one rests inwardly in the infinite consciousness) ordinary life itself is the Supreme State. The Yoga Vasishtha offers clarity to the disillusioned, and for rigorous thinkers. That’s why Baba impressed upon Narke, who was a Professor of Earth Science [Geology] in Poona Engineering College, to study at least a small part of the Yoga Vasishtha daily for the purpose of bringing reconciliation of spirituality and science in his thoughts.

Recitation of God’s glories eradicates evil in us and gives us a chance to reconnect with the divine within. Vishnu Sahasranam *Mahatmya* aptly illustrates the benefits of *Sahasranam*’s recital :

“That man who with devotion and perseverance recites these names wholeheartedly every day, after having purified himself, succeeds in acquiring great fame, a position of eminence among his kinsmen, enduring prosperity, and emancipation. Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; splendor of complexion, strength, beauty, and accomplishments become his. The sick become hale, the afflicted become freed from their afflictions; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity.

That man who with devotion and faith recites this hymn succeeds in acquiring felicity of soul, forgiveness of disposition, prosperity, intelligence, memory, and fame. Neither wrath, nor jealousy, nor cupidity, nor evil understanding ever appears in those men of righteousness.”

Once, Sai Baba insistently told Shama to read Vishnu Sahasranam, and said, “Oh Shama, this Book is very valuable and efficacious. So, I present it to you; you read it ! Once, I suffered intensely and my heart began to palpitate and my life was in danger. At that critical time, I hugged this Holy Book to my heart, and then, O Shama ! what a relief it gave me ! I thought that *Allah* Himself came down on the soil of Shirdi and saved me. So, I give this to you; read it slowly, little by little, read daily one Name at least and it will do you good.” (Shri Sai Sat Charita, Chapter 27)

Interestingly, once a Sikh lady, whose planet mercury was badly disposed or inflicted, came to her *Guru* for consultancy. The *Guru* asked her if she could recite the Vishnu Sahasranam. She nodded and started reciting...

“Achut Parabrahma Paramesur Antarjami II

Madhusudan Damodar Suaami II

Rikhikes Govardhandhari Murali Manohar Hari Ranga II”

It is from the famous Sikh Scripture ‘Sunder Gutka’, by the 5th Sikh *Guru* Arjan Devji. It is a highly popular Sikh Scripture which contains a lot of holy verses - both for spiritual progress and for remedies.

Kusha Bhau is a name, which has remained hidden in pages of history with reference to life tales and details of closest devotees of Sai Baba. Kusha Bhau was one such name given to a devotee by Sai Baba, whose original name was Krishnaji Kashinath Joshi.

Kusha Bhau served his *Guru*, Shri Datta Maharaj and learnt *Yogic Asanas*, *Pranayam* and rousing of *Kundalini Shakti*. Being young and motivated by the societal madness to accumulate power, he was not satisfied with what he was learning, and coaxed his *Guru* to impart him occult and psychic powers, through *Mantras*.

His *Guru* showed him the way for it, though reluctantly. Kusha Bhau wore an iron bangle and repeated the *Mantras* meant to attain occult skills like mysterious transference of material objects. He could produce sweetmeats from ‘nowhere’ by a wave of his hand with the power of the *Mantra* and distribute the same to amazed devotees as ‘*Prasad*’.

At one stage, he started pestering his *Guru* to teach him black magic with which he could harm his opponents who ridiculed him as a fraud.

The wise *Guru* realized that it was not good for either of them to stay together any longer. He directed his disciple to seek spiritual guidance henceforth from Sai Baba of Shirdi, perfection.

In the year 1908 Kusha Bhau came to Shirdi. On seeing him Sai Baba was wild with rage and would not allow him to enter the mosque, unless the visitor chose to give up his weird practices and leave off the power at the holy river Godavari. Kusha Bhau vacillated for some time and, after much inner struggle, had to give in. He went to the Godavari, threw away the iron bangle on his right hand, and taking the holy water in his palms, he vowed to give up all his occult powers as directed by Sai Baba. To his amazement, he discovered that he could no longer produce such material objects by a wave of his hand. Henceforth, Sai Baba allowed him to visit him at the mosque, and asked him to sit in a corner of the *Masjid* and make the *Parayan* of the Dasbodh. Sai Baba said, “*Parayan* of the Sacred Text is what will come to his rescue in the end.” Sai Baba later blessed him with the powers to produce Sacred *Udi* from his bare arm.

Dasbodh is a well-known magnum opus of Ramdas Swami (1608-81). It is an independent treatise which took 50 years of his life. It is a dialogue between a teacher and a disciple, illustrating the path of *Bhakti* (devotion). Consisting of 20 parts, with 7751 *Ovis* (verses), Dasbodh deals with a lot of conventional philosophical issues like the nature of *Atman* (self), *Dnyan* (knowledge), *Bhakti* (devotion), death and renunciation.

Sai Baba then instructed him to do 108 *Parayans* of Shri Guru Charitra, taking 3 days for each *Parayan*, and Kusha Bhau did this at Gangapur and stayed there for 10 months for this purpose.

Shri Guru Charitra is the life of Shri Guru Dattatreya (Brahma, Vishnu, and Mahesh Incarnate). It was originally written in *Ovi* form (a Marathi metre) by one Saraswati Gangadhar, whose ancestor Sayamdeo had personally lived and served with devotion, Shri Guru Narasinha Saraswati, about 500 years ago.

This volume is regarded as a greatly divine work, and adored in almost all devotees' houses. It is much respected and is very popular like the *Vedas*, the Ramayan, the Mahabharat, the Bhagwat and the other *Puranas* in Sanskrit and the Dnyaneshwari, the Dasbodh, the Eknathi Bhagwat etc. in *Marathi*.

There was a gentleman named Sathe [not Rao Bahadur Hai Vinayak Sathe who built Sathe *Wada* in Shirdi]. He suffered severe losses in trade. Other adverse circumstances tended only to add fuel to the fire. Being on edge, he thought of leaving home; and going out to a distant place. His friends advised him to make holy a pilgrimage to Shirdi, where so many people were regularly flocking to get Sai Baba's *Darshan*, for getting peace of mind and the fulfilment of their wants. He at once came to Shirdi in 1917. Seeing Sai Baba's Form - which was like Eternal *Brahma* - Self-luminous, Spotless and Pure - his mind lost its restlessness and became calm and composed. He thought that it was the amassing of merits in his former births, which brought him to the Holy Feet of Sai Baba. He, at once started to make a *Parayan* (study) of Shri Guru Charitra. When the *Parayan* was complete in seven days, Sai Baba gave him a vision that night. It was to this effect : Sai Baba with the Shri Guru Charitra in His hand was explaining its contents to Sathe, who was sitting in front and listening carefully. When he woke up, he remembered the dream and felt very happy. He thought that it was extremely kind of Sai Baba, Who awakens souls, like his, that are snoring in ignorance, and makes them taste the nectar of the Shri Guru Charitra. Next day, he told Kakasaheb Dixit about this vision, and requested him to confer with Sai Baba regarding its meaning or significance - whether one *Saptaha* (week's reading) was sufficient or he should begin again. Kakasaheb Dixit requested Sai Baba - "*Deva* (Oh God) ! what did you suggest to Sathe by this vision ? Whether he should stop or continue the *Saptaha* ? He is a simple devotee, his desire should be fulfilled by explaining the significance of the vision to him, and he should thus be blessed." At this, Sai replied - "He should make one more *Saptaha* (one - week reading) of the Book; if the work be studied carefully, the devotee will become pure and will be benefited, the Lord will be pleased, and will rescue him from the bondage of the mundane existence." (Shri Sai Sat Charita, Chapter 18)

Hearing these words of Baba, Hemadpant *soliloquized*, 'For the last seven years (1910-17), I have been serving Baba and never got a vision, and this man (Sathe), only after a week's stay at Shirdi gets such a divine vision. Like a *Chataka* bird, I am waiting for Baba to pour His nectar on to me and bless me with His instructions'.

The truth was that Hemadpant had succumbed to envy flu, becoming quite forgetful of the fact that Sai Baba had already rewarded him by showering His torrential blessings on him by providing him with the required stimulus for making Shri Guru Charitra's non-stop *Parayan* for four decades, ultimately resulting in getting the go-ahead signal from Baba to write out a complete study of His own *Leelas*. This biographical study would be on the lines of Saraswati Gangadhar's Shri Guru Charitra, and would give peace and happiness to people afflicted with sorrows and heavily laden with miseries of worldly existence. This would also give them *Dnyan* (knowledge) and wisdom on temporal and spiritual matters. The *Leelas* would be both instructive and interesting like the *Vedas*, and, if meditated upon, they would bring about *Laya* (union) with *Brahman* and mastery of *Yoga* and *Yoga Anand*. Baba's blessings soon bore fruits. Hemadpant gave the monumental work, Shri Sai Sat Charita to the world.

Shri Sai Sat Charita is the powerful divine tool through which devotees are connected with Sai. Baba Himself said, "Hearing and reading (*Parayan*) my stories and teachings will create faith in devotees' hearts and they will easily get self-realization and bliss". (Shri Sai Sat Charita, Chapter 2)

“And has not Baba told us authoritatively that remembering and chanting *Hari*’s and *Guru*’s name confers *Nava Nidhis* [‘the nine Jewels’, i.e. *Mahapadma* (divine lotus), *Padma* (lotus), *Shankha* (conch-shell), *Makar* (crocodile), *Kachhapa* (tortoise), *Mukund* (quick silver), *Kund* (jasmine), *Neelam* (blue sapphire), and *Kharva* (a dwarf)]. Then, where is the cause for fear and anxiety ?” - Madhavrao Desphande alias Shama to Kakasaheb Dixit (Shri Sai Sat Charita, Chapter 45)

The path of the Shri Sai Sat Charita is simple. Wherever it is read, the place becomes Dwarkamai, and Sai definitely appears there. There itself are the banks of the Godavari, there itself are the nearby pilgrimage places of Shirdi; there itself is Sai together with the *Dhuni*. Where the Shri Sai Sat Charita is regularly recited, Sai resides there always. If the Shri Sai Sat Charita is repeatedly read with full faith, it pleases Him, in all respects. By the *Parayan* of Shri Sai Sat Charita, a man wishing for wealth will get it; and a pure trader achieves success in his life. One will get the reward according to one’s faith and devotion. Without these two, there will be no gain of any kind. If one makes the *Parayan* with absolute *Shraddha* (faith) and *Saburi* (patience), the Lord of Shirdii will be pleased. He will give His devotees knowledge, wealth and prosperity. If one reads one Chapter of Shri Sai Sat Charita per day with concentrated mind, it will give unbounded happiness to the reader. One, who has his/her welfare at heart, should study it carefully and then he/she will ever remember Sai gratefully and joyfully in birth after birth. This *Pothi* should be read at home especially on *Guru Poornima* (*Ashadha Poornima*), *Gokul Ashtami*, *Ram Navami* and *Dussehra*. If one makes careful *Parayan* of this Holy *Pothi*, all desires of the devotee will be fulfilled. By its *Parayan*, the diseased and sick will get health, the poor wealth, the mean and afflicted prosperity, and the mind will get rid of all ideas and get steadiness.

- Dr. Subodh Agarwal

‘Shirdi Sai Dham’,

29, Tilak Road, Dehra Dun - 248 001,
Uttarakhand.

Mobile : 09897202810

Tel. & Fax : 0135-2622810

E-mail : subodhagarwal27@gmail.com



How to read Shri Sai Sat Charita...

Just as *Bhajan* is no *Bhajan* without love; reading a book without comprehension is no reading; so is praying to God without a sense of devotion. All these efforts are futile. (Shri Sai Sat Charita, Chapter 14 - Verse 204)

Just reading is not enough. It should be put into practice. Otherwise, it is like water on a duck’s back. (In Marathi the proverb says - “It is like pouring water on an overturned pot, with its mouth down.”) (Shri Sai Sat Charita, Chapter 21 - Verse 72)

After seven days of reading the book was over. Baba gave him a dream vision that night, in which He was holding the book in His hand and was explaining its meaning to Sathe. Baba sat on His own seat, made Sathe sit in front of Him, took the Guru Charitra book and expertly explained it to him. (Shri Sai Sat Charita, Chapter 18 - Verse 44-45)

Baba said, “While reading the *Pothi*, you make too much haste. Read it, in my presence, sitting near me.” (Shri Sai Sat Charita, Chapter 41 - Verse 164)

Then Sainath said to him, “Whatever Appa has told you is correct. But, when you put it into practice, then only your wishes will be fulfilled.” (Shri Sai Sat Charita, Chapter 21 - Verse 69)

Where the ears are not ready to listen with respect, and where the mind is not concentrated, then there is no listening or reading at all. Then, how would anyone know the meaning ? (Shri Sai Sat Charita, Chapter 50 - Verse 32)

All the study of books, learning of *Shastras* is a waste. All this bookish knowledge is futile as long as the mind remains unsteady. (Shri Sai Sat Charita, Chapter 21 - Verse 81)

If you partake of this nectar in the form of the life story, with patience and faith, loving devotion will spring within you and the listeners will be gratified. (Shri Sai Sat Charita, Chapter 15 - Verse 8)



The saints open up the inner eyes of the intellect and reveal the grandeur of the inner self. They fulfil all the wishes of the devotees. They are extremely tender at heart and compassionate. (Shri Sai Sat Charita, Chapter 18 – Verse 23)

If one is able to get close to a saint, serve him and love him, like the wish-fulfilling tree, he fulfils all the wishes of the devotees and wards off all miseries. (Shri Sai Sat Charita, Chapter 18 – Verse 25)

Always practice truth; listen to the stories about the saints; bow down at the feet of the saints. Sins will be washed away. (Shri Sai Sat Charita, Chapter 18 – Verse 26)

“If this book is recited repeatedly, it will be beneficial for them. They will receive God’s blessings and the worldly chains will be broken off.” (Shri Sai Sat Charita, Chapter 18 – Verse 57)

‘Ritual’ means to read a certain portion regularly. If not fully understood or done half-way, one should not get up and leave it unfinished. Otherwise, the *Upasana* is incomplete. (Shri Sai Sat Charita, Chapter 18 – Verse 79)

Baba would often persuade the devotees to recite the book and would plead with them out of compassion to do so, for their own good. (Shri Sai Sat Charita, Chapter 18 – Verse 96)

Incomprehensible is Baba’s skill of teaching ! His ways and means were for different devotees. They could be near or far away, but He would be close to them in their hearts. (Shri Sai Sat Charita, Chapter 18 – Verse 97)

Though He would sit in the *Masjid* and allot certain work to a person, He would get it done by extending His own powers to the person. (Shri Sai Sat Charita, Chapter 18 – Verse 98)

The Dnyaneshwari of Dnyaneshwar or the words of Eknath (in the Bhagwat) would be found to be, as it were, adopted from Baba’s story. This would greatly surprise the listeners. (Shri Sai Sat Charita, Chapter 18 – Verse 105)

There is no need for any other means or money. It is also not necessary to be an expert in the six *Shastras*. Only complete faith is enough because a *Guru* is he who wards off evil and brings about good luck. (Shri Sai Sat Charita, Chapter 19 – Verse 74)

And also asked me very enthusiastically : “How sweet is this story which I have just heard ! Did it impress you ? Did you understand its real purpose ?” (Shri Sai Sat Charita, Chapter 19 – Verse 102)

Upon which Baba said : “My ways are different. If you have imbibed the lesson of this one story, it will be beneficial to you.” (Shri Sai Sat Charita, Chapter 19 – Verse 104)

“Meditate always on my formless nature which is Knowledge Incarnate, Consciousness and Bliss.” (Shri Sai Sat Charita, Chapter 19 – Verse 107)

Baba put the entire handful of lump sugar in my hands and said : “Your state of mind will be like this sugar, if you remember this story.” (Shri Sai Sat Charita, Chapter 19 – Verse 117)

Back