

The Purpose of the Narration relating to the recounting of the Naming Ceremony

I bow down to Sree Ganesh
I bow down to Sree Saraswati
I bow down to the Guru
I bow down to the Family Deity
I bow down to Sree Sita-Ramachandra
I bow down to Sree Sadguru Sainath.

1. In the previous chapter the invocation was completed with obeisance to the deities, elders in the family and the Guru. Having sown the seeds of the Sai *Satcharita*, let us commence upon the objective of this undertaking.
2. We will clearly state the qualification and commitment of the author in a very condensed form, so that the listeners would get an insight into the book without any effort.
3. In the first chapter, the sequence of the grinding of the wheat, and the suppression of the cholera to the great surprise of the villagers, was related.
4. Such are Sai's indescribable *leelas*, which gave me a delight to listen. That delight has burst forth from me in a flood of love, in the form of this poetical composition.
5. Hence my gratitude to Sai. I thought of recounting, to the best of my capacity, the experiences which would be instructive to the devotees and will also expiate their sins.
6. For this purpose I have written, with reverence and piety, this series of stories of Sai, which will bring happiness, in this world and in life hereafter.
7. The life of a saint shows the path to righteousness. It is neither a treatise on logic nor law. If one has been blessed to receive the grace of the saint, he finds nothing strange.
8. Therefore, I pray to the listeners to share this joy. Blessed is the fortunate person who is in good company and who devotedly engages in the diligent study of the stories of the lives of the saints.

9. I am unable to write the biography of an intimate friend of long standing, with whom I associate day and night. Then, how can I write the biography of a saint?
10. When I am unable to know my own nature completely, how then can I faultlessly describe the thoughts of a saint?
11. When the four *Vedas* are silent in describing the Inner Self, then how can I understand the true nature of Your Self?
12. One should become a saint oneself, then try to truly understand the saints. So I already know my limitations in describing the saints.
13. The waters of the Seven Seas¹, those can be measured; the skies can be covered; but there is no mirror to reflect a saint.
14. I know that I am an insignificant person; but, when I realise Baba's tremendous powers, there arise uncontrollable emotional ripples of song.
15. Hail! Hail! *Sairaya!* The refuge of the weak and the destitute! Infinite is your love and indescribable. Have mercy on me, your servant.
16. With limited capacities, I am undertaking this venture of writing this account. Do not let me be ridiculed.
17. Maharaj Dñyaneshwar says that whosoever writes biographies of saints are blessed by God. Then, why should I be afraid?
18. This inspiration to write was kindled by God Himself, although I am dense and dull-witted. He knows how best His own work can be completed.
19. Whatever services devotees think of rendering to saints, it is the saints themselves who get it done. The devotees are merely the ordained instruments. The real inspiration comes from the saints.
20. Essentially, it is Sai himself who is making me, an ignorant person, to write his own life story. Therein lies the greatness of this book, which evokes reverence and respect.
21. Ascetics, saints or God, can get their story written by anyone they chose, by conferring grace upon them;
22. just as in the seventeen hundred *Shake*², the saints inspired a person named Mahipati, to render service to them and got their life stories written by him.
23. Likewise, in the year eighteen hundred *Shake*³, the services of Das Ganu were availed by saints by getting him to write the following biographies, which purified everybody.
24. Just as Mahipati⁴ has written four volumes named (a) 'Bhakta Vijaya'

- (b) ‘Sant Vijaya’ (c) ‘Bhakta Leelamrut’ and (d) ‘Sant Leelamrut’, so Das Ganu has written two such volumes.
25. One of the books was ‘Bhakta Leelamrut’ and the other one was ‘Sant Kathamrut’. In both these volumes he has described the modern-day devotees and saints to the extent of information available.
 26. The nectar-like story of Sree Sai, is narrated in the three chapters of ‘Bhakta Leelamrut’. Readers should read it from there.
 27. Similarly, in the fifty-seventh chapter of the ‘Sant Kathamrut’, there is an instructive story told by Sai to a devotee which should also be read.
 28. Besides, the *leelas* of Sai are to be found in Raghunath and Savitri’s ‘Bhajanmala’ from their own experiences. I can tell you that it will soothe the people to sing the *abhangs* and the *padas* ⁵.
 29. To the ‘Bhajanmala’, a child of Baba, Hari Sitaram Dixit has lovingly contributed a preface in which he has showered the nectarlike tale of Sai’s life, which is like a cloud-fall of water for the thirsty Chakor ⁶ birds. Listeners should also partake of it reverentially.
 30. Even the miscellaneous poems of Das Ganu are also full of feeling and will please the hearts of the listeners, while reading the *leelas* of Baba.
 31. Likewise, for the Gujarati devotees, a devotee called Amidas Bhavanidas Mehta has very lovingly written some tales of the miracles.
 32. Besides, some eminent devotees have published from the city of Pune, a series of tales of Baba, under the title ‘Sai Prabha’.
 33. If such tales exist, then what is the need of this book? A doubt may arise in the minds of the listeners, so please listen to this explanation.
 34. The life story of Sai is like a vast ocean – endless, inexhaustible, full of jewels. I am just a lapwing⁷, how can I empty the ocean? How can it ever happen?
 35. Similarly, the life of Sai is profound. It is impossible to describe it fully. Therefore, I will do as much as possible, and please be content with that.
 36. The inexhaustible and unexcelled stories of Sai give peace to those who are so deeply involved in their worldly affairs. The listeners will rejoice by listening to them and his own devotees will have quietude of mind.

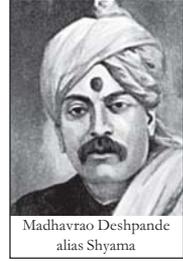


Savitri Bai R.
Tendulkar

37. Baba told stories of various kinds containing worldly advice in respect of common experiences and secret foibles of their own deeds .
38. Well-known are the divine *Vedas*. From these innumerable legends are renowned. Similarly, Baba told innumerable stories which are sweet and meaningful.
39. Listening to them attentively, other pleasures become trivial⁹. Hunger and thirst are forgotten and there is deep contentment within.
40. Some seek absorption into the essence of *Brahman* ; some seek proficiency in the eight branches of *Yoga*¹⁰; some the fulness of the rapture of *Samadhi* – all these can be experienced by listening to the stories.
41. The chains of bondage due to *karma*¹¹ will be completely severed; the mind illumined and bliss experienced by all the listeners of this story.
42. Therefore, I got this intense desire and inspiration to string together this garland of tales worthy of collection, believing it to be the best worship.
43. By only a few words falling on the ears, misfortunes of a lifetime will pass away. The one who has faith will be able to cross the worldly ocean by listening to the whole story with respect.
44. He will make me his pen by holding my hand and making me write. I am taking the credit for name's sake, but I'll be just the instrument for his writing.
45. Year after year, after seeing Baba's *leelas*, it became my preoccupation to collect the tales of Baba for his simple and loving devotees.
46. Those who had seen Baba, but whose eyes were not satiated, for them, listening to the glories of Baba would be a purification and meritorious.
47. Whoever is fortunate to have the desire to read (this book), he will have happiness, bliss and contentment.
48. When these thoughts crossed my mind, I told Madhavrao¹² about them. But I was very doubtful how I could achieve this.
49. As I am past sixty, wisdom has fled helter-skelter; and, also, due to my physical debility, my efforts may end up like an old man's prattle.
50. Let my prattling be for the love of Sai. I shall be able to obtain deliverance. Elsewhere, it will be useless. Hence this effort of mine.
51. Having received experiences day and night, I took a decision to write the account, a study of which will set the mind at peace and rest.

52. I thought of presenting to the listeners the self-contained, and without affectation, repeated utterances of Baba, based on his Self-Realisation.
53. Baba told many parables; set many on the path of devotion. All that should be collected; and this collection would be Sai's religious verses.
54. All those who tell these stories and those who listen reverentially, both are benefitted with eternal peace and rest.
55. Listening to the stories told by Baba, they will forget their bodily ailments. And if they concentrate and dwell upon them, liberation from bondage will follow naturally.
56. Stories from Sree Sai's own mouth abound more in sweetness than nectar. Listening to them overwhelmed the listeners with heavenly bliss. How can I describe their sweetness?
57. I feel that I would be able to attain *Moksha*¹³ if I roll in the dust of the feet of anyone, whom I find singing and praising these tales unpretentiously.
58. The unique presentation of his stories, as also the apt choice of words, would completely absorb the listeners in him and all would experience perfect bliss.
59. Just as the ears are keen to listen to the stories, or the eyes are ready to get a *darshan*¹⁴, similarly the mind should be eager to concentrate and get easily absorbed in divine contemplation.
60. Guru-mauli¹⁵ is my mother and the stories about her which are passed on, by word of mouth, should be stored in our hearts reverentially.
61. We will recall the same stories, over and over again, assimilate whatever we can, weave them together with bonds of love and later share them between us.
62. In this (book), I have written nothing on my own. It is all Sainath's inspiration. Whatever he wants me to say, he ensures that I speak.
63. To say 'I speak' is egotism. Sai himself is the puppeteer who holds me by his strings. It is he who speaks through me. Who am I to say then, that I speak?
64. When the ego is completely surrendered at his feet, infinite bliss will ensue. The whole of worldly existence will be blissful when egotism vanishes.

65. When this thought arose, I did not have the opportunity nor the courage to ask Baba about it. As Madhavrao came up the steps (of the *Masjid*), I told it to him.
66. At that very time, seeing no one around, Madhavrao took the opportunity to ask Baba.
67. “Baba, this Annasaheb says that he has in mind to write your biography, according to his ability, provided he has your consent”.
68. “I am just a fakir, wandering from door to door for alms, eating *bhakeri*¹⁶ with or without vegetables, and passing my days. Then why should there be my biography?
69. It will invoke ridicule”. “Do not speak like this about this jewel. It must be put in a setting befitting it.
70. “May it be howsoever. Your permission is important. He will write if you give him your co-operation. Or your grace will write it through him, vanquishing all evil forces.
71. “Only with the blessings of saints can the composition of a book begin. Without your grace the writing will not progress smoothly”.
72. Knowing my innermost wish, compassion arose in Sai *Samartha* and he said: “His wish will be fulfilled”. And I placed my head at his feet.
73. Sai who is an expert in all the systems of divine faith and worship, and the one who is the saviour of all his devotees, gave me the *prasad* of *udi*¹⁷ and placed his boon giving hand on my head.
74. After hearing Madhavrao’s request, Sai took pity on me and purified my restless mind and gave me courage.
75. After knowing my desire, he gave me his permission to go ahead and said: “Make a good collection of stories, episodes and experiences.
76. “It is better that you maintain records. You have my whole hearted support. The writer is a mere instrument. I have to write it myself.
77. “My story I shall write myself. I should fulfil the devotees’ wishes myself. Thus I will wipe out your egotism and place it at my feet.
78. “The one who behaves like this in life, to him I will give complete help; not only for the writing of the story but I shall reside in his home and serve him.
79. “When the ego diminishes and finally disappears, then I will dwell in him and I will write with my own hands.”



80. The undertaking begun with this conviction or any listening, thinking or writing so done is accomplished by Him, but the writer is only the instrument.
81. “Certainly keep the records wherever you may be, either at home or outside. Try to remember them, on and oft. You will have quietude.
82. “If you listen to my stories, recite them and meditate upon them, devotion for me will arise and ignorance will be completely destroyed.
83. “Whenever there is devotion, full of faith, I am entirely in its power always. Have no doubts about this. Otherwise I am unattainable.
84. “If the listeners listen to these stories with faith, then greater faith will be kindled and they will easily experience heavenly bliss and will acquire a state of happiness.
85. “The devotees shall get self realisation. The soul will be in tune with *Brahman*. The inconceivable and the formless will be understood by them and the Life Spirit will manifest.”
86. “Such is the aim of my stories. What else can one desire? This is also the goal of the *Vedas*. The devotees will be enriched because of this.
87. “Wherever there is the mentality of contentiousness, ignorance and illusion will exist in abundance. There is no purification nor one’s own benefit. There are always sceptical and ignoble thoughts.
88. “Such a person is not fit for self-knowledge. False knowledge will overpower him. For him there is nothing in this world and in the next. For ever and everywhere, he is miserable.
89. “There is no point in establishing one’s own school of thought. And there is no need to refute the thinking of others also. There is no need to debate and prove someone wrong. These are baseless efforts”.
90. “There is no need to refute the thinking of others also”. That sentence makes me recollect the promise I had given to the listeners earlier.
91. Before the end of the first chapter, I had promised all the listeners to narrate the story of how I was named ‘Hemad’. I will tell you this first.
92. This is a digression from the main story. When you listen to it you will judge its relevance. Your curiosity will be satisfied. This is also inspired by Sai.
93. Later on, I will come back to the life story of Sai. Therefore, listeners should listen with rapt attention to the story.

94. Now in this volume of Sai's *leelas*, you will come across, at the end of each chapter, a line that it is "composed by the devotee Hemadpant". Who is this Pant?
95. This will be a natural question that will arise in the minds of the listeners. To quench their curiosity of how I was so named, it is necessary to listen to it with respect.
96. From birth to death there are sixteen purificatory and essential rites¹⁸ prescribed according to the Hindu *dharma*. One of them is the naming rite and this particular rite is well-known.
97. In this connection, follows a short story. Listeners may listen to it with respectful attention. The context of the naming ceremony of Hemadpant will be told presently.
98. This writer has always been mischievous, equally loquacious and similarly ever reviling and vile – undefiled by any education.
99. Not being aware of the powers of the *Sadguru*, the very embodiment of evil mindedness and foolish fancy, always proud of his own wisdom and prone to disputation.
100. But with a powerful destiny, I could reach the lotus feet of Sai. I could see them only because of my destiny. This is without any doubt.
101. If I had no relationship with Kakasaheb¹⁹, the foremost of the devotees and with Nanasaheb Chandorkar²⁰, arising out of my associations in the past lives, how could I have been to Shirdi?
102. Kakasaheb pressed me and we decided to go to Shirdi. But on the very day of departure, my mind changed suddenly.
103. One of my close friends, who had been favoured by the Guru with a son, was at Lonavala with his wife, when a strange incident occurred.
104. His one and only son, healthy and virtuous, was attacked by high fever, even in that place with salubrious climate.
105. He tried whatever was humanly possible; so also, charms and religious devices for a cure. He brought the Guru and made him sit near the boy. But, inspite of this, his son passed away.
106. Judging the difficult situation, to ward off the dreadful calamity, the Guru was made to sit near the son. But it was all in vain.
107. Such is this strange worldly life! One's son and one's wife are governed by the *karma* of past lives. Destiny is inevitable everywhere, at all times.

108. When I heard the bad news I was greatly depressed. ‘Is this the usefulness of the Guru? That he could not protect the only son?’
109. The force of destiny cooled my desire to take the *darshan* of Sai. This came as an obstacle to my departure.
110. ‘Why go to Shirdi? What was the condition of my friend? Is this the outcome of being attached to a Guru? What can the Guru do against destiny?’
111. If what is destined is bound to happen, then what is the purpose of having a Guru?’ Hence, going to Shirdi was cancelled.
112. ‘For what reason should one leave one’s own home? Why run after a Guru? Why invite hardship and leave home comforts?’ Nothing whatsoever is understood by this prattler.
113. ‘Whatever presents itself spontaneously, let me endure – whether it be pleasurable or distressful. What is the point in going to the Guru, when what is to happen will happen?’
114. But destiny prevails inspite of a contrary wish. Everything else is powerless before it, and I was dragged to Shirdi.
115. Nanasahab, who was a district official, started on a tour of Bassein. He came from Thane to Dadar and waited at the station for a while.
116. There was one hour’s time for the train for Bassein to arrive. He felt that much of this time could be utilised for some other work.
117. The moment he thought of this, a train arrived going only upto Bandra and he boarded it.
118. When the train arrived at the destination, I got a message and I went to see him immediately. As soon as we met, talk about Shirdi started.
119. “When will you go for Sai *darshan*? Why this lethargy in going to Shirdi? Why are you procrastinating? Why is your mind not calm?”
120. When I saw Nana’s earnestness, I felt ashamed. I told him frankly of the waywardness of my mind.
121. Thereafter, Nana’s earnest, lovable and pure advice aroused in me the desire to go to Shirdi.
122. Nana left only after taking a promise from me ‘to start immediately’. Then I returned and decided to leave on my journey at an auspicious time.
123. I packed my luggage and made all household arrangements. That very day, in the evening, I started for Shirdi.

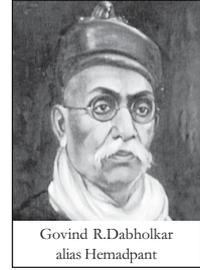
124. I thought the evening mail train should stop at Dadar. I, therefore, paid the fare and purchased a ticket for Dadar only²¹.
125. But no sooner than I boarded the train, and while the train was still at Bandra, a Muslim very agilely came into the compartment as the train started to move.
126. The purchase of a ticket to Dadar had almost become an obstacle at the very beginning of my journey – almost like a fly in the ointment.
127. Seeing all my bag and baggage, the Muslim asked me where I was bound. I told him that I was going to Dadar to catch the mail train to Manmad.
128. Then, timely, he warned me not to get down at Dadar, as the mail train would not stop there. He asked me to proceed to Victoria Terminus.
129. Had I not got this timely suggestion, I would not have caught the mail at Dadar. And I do not know then how my fickle mind would have re-acted.
130. But that day was destined for departure. It was a lucky coincidence that this favourable interlude, which I have related, suddenly took place.
131. I reached Shirdi next morning between nine and ten. There (at Shirdi), Bhausahab Dixit was waiting for me.
132. This happened in the year nineteen hundred and ten. There was then only Sathe's *wada*²² for pilgrims to stay.
133. When I alighted from the *tonga*²³, my mind was choked with anxiety for the *darshan*. When would I bow my head at his feet? Waves of joy swelled up in my heart.
134. Just then Tatyasaheb Noolkar²⁴, a well-known and foremost devotee of Sai returned from the *Masjid* and said, take *darshan* immediately.
135. Baba, with his followers, is just around the corner of the *wada*. Come and let us prostrate at his feet. Then he will go to the Lendi²⁵.
136. Bathe thereafter. When Baba returns, then you can go to the *Masjid* and take his *darshan* again at leisure.”
137. Hearing this, I hurriedly ran to the spot where Baba was and prostrated in the dust at his feet. My joy knew no bounds.
138. What I actually saw far exceeded what Nanasaheb had told me. I considered myself blessed. My eyes were fulfilled.
139. I had never heard of nor seen such a personality. I experienced the

- gratification of seeing a much revered person. I lost my hunger and thirst. My senses stood still.
140. By the touch of Sai's feet, I achieved the highest plenitude of my life. A new life began thence.
141. To those, through whom I attained this saintly association, I am entirely and inviolately under their obligation. Every fibre of my being was filled with joy.
142. They are my real kith and kin, because of whom I attained the supreme spiritual riches. Beyond them, there are no closer relations. This is what I believe in my heart of hearts.
143. What a great obligation. I am unable to requite it. Therefore, I fold my hands to them and lay my head at their feet.
144. I got the benefit of Sai's *darshan* and all the doubts in my mind vanished. Moreover, I came in touch with Sai. It was exceeding joy that I experienced.
145. Sai *darshan* is an exceptional experience. The whole nature changes with it. The memories of past deeds disappear and slowly a dislike develops for worldly pleasures.
146. The sins accumulated from many past lives were destroyed by the benevolent glance. Hope awakened of unending joy being received at Sai's feet.
147. By my good fortune I reached Sai's feet, which are as holy as the Lake Manas²⁶, which will transform a crow like me into a swan. Sai is a great *Mahant*, foremost amongst saints, ascetic of highest order and a great *yogi*.
148. He is the destroyer of sins, difficulties and miseries. By the *darshan* of such a person as Sai, I am greatly blessed by coming into contact with the treasure-house of virtue.
149. My meeting with Sai Maharaj is the outcome of the good deeds of all my previous births. If the eyes are filled with the form of Sai, then the whole world takes the form of Sai.
150. On the first day of my arrival at Shirdi, I had an argument with Balasaheb Bhate²⁷ on the necessity of having a Guru.
151. "By giving up one's own independence, why should one rely upon someone else! What is the need of a Guru where there is competence in performing one's duties?"
152. "For one should do one's own duties. What can a Guru do for him who does not act? To one who is supine and lazy, who can give him anything?"

153. Just this was my simple proposition. The other side had the opposite view point. Obstinacy on both sides was equally balanced. And the controversy continued.
154. The source of all controversy is strong self-conceit. This is a sign of egotism without which there cannot be any such arguments in the world.
155. The argument of the opposite side was that even if a person is learned and well-versed in the *Vedas*, without the grace of the Guru, such a person will be only academically free of bonds.
156. Is destiny more important or one's own efforts? A fierce dispute raged; and I said, "What will you achieve by entirely depending upon your destiny?"
157. Then the opponent said, "Destiny is irresistible. The future cannot be averted. Even the most confident become helpless.
158. "Who can defy destiny? You may try doing something and it may take quite a different turn. Keep your word jugglery to yourself. Your ego should be discarded".
159. I said, "How do you say so? One who makes efforts receives everything. How can destiny help an idler?"
160. "One should raise himself by one's own efforts, proclaim the *Smritis*. One cannot go further by disregarding this.
161. "Whatever one has to do one should do himself. Why should one follow a Guru? If one is not alert, just a Guru is not enough.
162. "How will the Guru give success to the ill-natured person, who casts away his discrimination between right and wrong, and the means of self-purification?"
163. There was no end to this argument. There was no outcome. My only achievement was losing my peace of mind.
164. Thus the arguments went on. No one was tired even for a moment. Fifty minutes (approximately) passed this way and finally a stop was put to it.
165. No sooner than we arrived at the *Masjid* along with some people, listen to what Baba was asking Kakasaheb!
166. "What was going on in the *wada* ? What was the controversy? What did this Hemadpant say?" He said, looking at me.
167. There was considerable distance between the *wada* and the *Masjid*. How did Baba come to know about this? I was greatly surprised.
168. Whatsoever that may be! I was hit by the dart of Baba's words and I

was ashamed and speechless, that this improper thing had happened right at this first meeting.

169. The controversy in the morning was the cause for Baba naming me 'Hemadpant'. I made a mental note that he must have remembered Hemad because of it.
170. The Yadav Kings of Devgiri were known as the Jadhavs of Daulatabad. In the thirteenth century, the splendour of their kingdom increased the glory of Maharashtra.
171. The King Mahadev was dignified and majestic – an emperor²⁸. His nephew was also renowned for meritorious works and became famous because of his valour.
172. He was 'Ramraja', a crest jewel of the Yadav dynasty and the foremost of kings. Hemadri was the Minister for both of them, endowed with many good qualities and was a man of many accomplishments.
173. Hemadri had to his credit a treatise on *Dharmashastra*. He was philanthropic towards the Brahmins²⁹. He was the first composer of a consistent religious code of conduct.
174. Hemadri also composed 'Chaturvarga Chintamani'³⁰ a famous book which was a mine of information on self-imposed religious observances, charity, holy pilgrimages and salvation.
175. The Sanskrit name 'Hemadripant' became in the Prakrit³¹ Hemadpant. He was very famous in those days as a diplomat and an expert in administration.
176. His lineage was from the sage named 'Vatsa' and mine from 'Bhardvaj'. His lineage had five exalted persons while mine has three. He was a *Yajurvedi* while I was a *Rigvedi*. And he had studied the science of *Dharmashastra* while I was an ignoramus.
177. He was a *Madhyandin*³², I am *Shakal*³². He was learned, I a prattler. He was a scholar, I naive. Why this inept title for me?
178. He was an expert politician and a statesman and I was a dull-head. His Sanskrit book 'Rajyaprashasti' was famous and I was unable to compose even a single verse.
179. He was an author and well-versed in fine arts. I was unlettered and ignorant. He was wise and an authority in *Dharmashastra*. I was unwise.
180. His book 'Lekhankalpataru'³³ was a mine of many and various poems. I was just an innocent child of Baba, not able to compose a single verse in 'ovi' metre.



181. Gora, Chokha, Savtamali, Nivritti, Dñyanoba, Nama³⁴ and others who spread the *Bhagvat Dharma* rose to eminence during this period.
182. In the assembly of learned people, Hemadpant the administrator took his place by the side of Pandit Bopedeo, who shone like a jewel amongst accomplished people.
183. Thereafter, from the north, Muslim armies descended. And the Muslim rule pervaded everywhere, ending the rule of the Deccan.
184. It was not for my intelligence that the title was bestowed upon me, but for my arguments and prattling. This dart was spent to destroy my ego.
185. I was puffed up with inadequate knowledge³⁵, and without possessing due qualifications I was talking. He opened my eyes to my faults by the timely collyrium of admonition.
186. Thus, this is the original background of my unusual name which came from Sai's mouth. This significant naming ceremony was opportune and timely; and I considered it as a honour.
187. From this I should learn a lesson that fruitless arguments are a bad sign. Let me never indulge in them because they are extremely harmful.
188. The title was given to me for the very reason that my ego should vanish; and, by which, I would bear in mind, till my death, that one should remain humble always.
189. Ram, son of Dashrath, God Incarnate, Omiscient, Saviour of the Universe, who dwelt in the minds of all the sages, used to fall at the feet of Vashishtha³⁶.
190. Krishna, incarnation of the supreme Brahman, also had to resort to a Guru. At Sandipani's house he gathered wood and served him, undergoing hardships.
191. What am I compared to them? Why should I enter into arguments? There is no knowledge or heavenly bliss without the Guru. This is also confirmed by the *Shastras*.
192. Fruitless arguments are not good. Nor should we be competitive. Without faith and patience, salvation is unattainable even in a slight measure.
193. I had experience of this, later on. In this way I, accepted with grace this title, which was given to me with love and blessings.
194. Now let us end this story. Arguments of one side, overpowered by

- the other side, give rise to heated debates. It teaches all that they balance out one another.
195. This is the origin of the book, showing the qualification of the writer and his relationship with Sai, who renamed the author and brought about this narration and made you listen to it.
196. Let me finish this chapter which is already prolonged. Hemad respectfully bows at the feet of Sai. In due course, the story will be related in details. Please be ready to listen.
197. Only Sai himself is our happiness and prosperity. Only Sai himself is our bliss born out of perfect wisdom. Only Sai himself is our highest renunciation. Our last resort is Sai.
198. By the grace of Sai, we will hear the story of his life to enable us to go through this fearful and difficult worldly existence and uproot all evils in this *Kaliyug*.

May there be well-being! This is the end of the second chapter named “The Purpose of the Narration relating to the recounting of the Naming Ceremony”, of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by the Saints and virtuous people.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes:

1. Sea of Salt, Sea of Sugar Syrup, Sea of Liqueur, Sea of Ghee, Sea of Curds, Sea of Sweet Water and Sea of Milk.
2. AD 1778.
3. AD 1878.
4. The most prominent among Maharashtrian hagiographers, inspired by Tukaram.
5. Devotional songs in special metres.
6. Said to subsist on moonbeams – the Greek partridge.
7. Black-headed gull. Myth says that this little bird performed the impossible feat of drinking the ocean.
8. That is, devotee’s deeds.
9. Like straw.
10. *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhyaya*.
11. Law of Retribution or the Law of cause and effect.
12. Madhavrao Deshpande, alias Shyama, a school-teacher who was deemed to be close to Baba.
13. Salvation.
14. Divine vision.
15. Guru, who is a loving mother.
16. Thick unleavened bread, eaten by village folk, of millet etc.
17. Ashes from Baba’s sacred fire known as Dhuni.

18. Sacrifice on or before conception; sacrifice on vitality in the foetus; sacrifice in the third month of pregnancy; sacrifice in the seventh month; sacrifice in the fourth, sixth or eighth month; giving the infant clarified butter out of a golden spoon before cutting the navel cord; naming the child; carrying him out to be presented to the moon on the third lunar day of the third light fortnight; carrying him out to be presented to the sun in the third or fourth month; feeding him with rice in the sixth or eighth month; tonsure in the second or third year; investiture with the Brahmanical thread; instruction in the Gayatri mantra; loosening the munj (Brahmanical thread) from the loins; marriage; obsequies.
19. Hari Sitaram Dixit, Solicitor of Bombay, whom Baba called 'Kaka'— a devotee par excellence.
20. Narayan Govind Chandorkar, who was called Nana by Baba. He was sent for by Baba, and hence went for the darshan.
21. To go by local train from Bandra to Dadar.
22. Rao Bahadur H.V. Sathe built the first *wada* for pilgrims.
23. Horse-drawn small carriage for four persons.
24. Maruti Laxman-Krishna Noolkar, Sub-Judge of Pandharpur.
25. 'Lendi' is a small village stream – also the excreta of goats, camels etc., the droppings of which are of a particular shape. Baba used to go to the Lendi Baug, regularly, to practise his austerities, of which we will read later.
26. Lake Mansarover, eighteen miles south-east of Kailash (mountain), is Kailash's inseparable complement in every respect. The lake is female to the mountain's male receptivity to its activity, depth to its height, a mirror to a proud statement. Mansarovar, the lake born from the mind of Brahma, is among the most ancient and holy of Hindu pilgrimage sites. Hindu legend tells of twelve Rishis, who retreated to the remote region for meditation and prayer. They stayed many years performing penances and austerities, and were awarded a vision of Shiva and Parvati. But they still lacked a suitable place to perform the daily ablution. The Rishis prayed to Brahma. From the infinite depths of his all encompassing mind, Brahma created Manasarovar, the Lake of the Mind, as a mirror of his greatness. At the moment of its creation, the rishis worshipped a golden linga, the generative symbol of Shiva, rising from the midst of the new-born waters.
27. Chandorkar and Bhate were college friends. Bhate came to Shirdi in 1884(?) and Baba made him stay for 6 months on leave. Bhate never rejoined his duties and left his post of Mamlatdar at Sakori. He was a sceptic turned devotee.
28. At Pandharpur, there is an engraved writing referring to this in detail about this Emperor Mahadev, of the year AD 1270.
29. He daily fed several hundred Brahmins.
30. The four topics of Fasts, Charity, Pilgrimage of Tiraths and Salvation are discussed therein.
31. All vernacular languages eg. Marathi.
32. Different classes of Brahmins.
33. The monthly magazine 'Anand' of April 1923, Vol. 201, Page 414 may be referred.
34. Great Maharashtrian poet saints.
35. The Marathi saying is : "A small piece of turmeric cannot give enough yellowness".
36. His Guru.



Madhavrao Deshpande alias (Shyama)

Madhavrao takes an opportunity to ask Baba : “This Annasaheb (Dabholkar) says that he has in mind to write your biography, according to his ability, provided he has your consent.” (Ch.2, ovi 67)