

The Greatness of Sree Sai Samartha

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. The one who is always engaged in doing good to all people, who is permanently established in Brahman, remember him always with devotion in your heart.
2. By merely remembering him, the riddle of life and death is resolved. This is the best 'Sadhana' for which one does not have to spend a single pie¹.
3. With little efforts we can get substantial gains. The gain is easily attained by all. Till all the faculties are in tact, every moment should be thus utilised.
4. All other deities are an illusion. Guru is the only God. When you place your faith at his feet, he can change your destiny.
5. Where there is pure service to the Guru, the worldly bondage is completely destroyed. There is no need to learn logic and such sciences which are akin to it, and take pains over anything.
6. The ocean of three-fold difficulties² will be crossed by the faithful devotees when the True Guru becomes the navigator of the ship.
7. When one wishes to cross the ocean, one must have faith in the navigator; similarly, to cross the "samsaric" ocean one must have faith in the Guru.
8. When he sees the faith and devotion of the devotee, he gives the wealth of happiness due to *moksha* in the palm of the hands, most easily.
9. By having his "darshan", the ties of the heart to all evil tendencies are broken off, detachment towards all the passions takes place; and the effects of the previous births disappear. Let us sing his praises.
10. In the eighth chapter, the purpose of human birth was explained and in the ninth, the deep and secret nature of mendicancy was described.

11. Bayjabai's vegetables and 'bhakri' (how she fed him); Kushalchand's well-being; the sleeping together of Tatyā and Mhalsapati; and this was pleasantly described.
12. Oh, you listeners, now pay attention to the further description of Baba's life, how he lived and where he slept and how he inconceivably pervaded everything.
13. What a life-time of being a celebrity! He was a mother to both Hindus and Muslims. He had the confidence even of natural enemies³. They could move about without fear, with a heart full of love.
14. I have told you about his daily routine. Now let us know about his ways of living and where he slept. Oh listeners, listen with respect.
15. A wooden plank, in length equal to four fore-arm lengths and a span wide, used to hang like a swing, tied to the ceiling by means of a few rags at both ends.
16. On such a plank Baba slept. Earthen lamps would burn at his head and his feet. When he climbed up or climbed down, was not known to anyone. Inconceivable are his movements.
17. He sat on it with his head bent. Sometimes he slept on it. But no one knew when he climbed up or climbed down.
18. A plank which was tied by means of rags, how could it hold Baba's weight? But when he had the great *Siddhis*, the plank was just a pretext.
19. Even a tiny particle pricks the eye. But a person who has mastered the *Siddhi* of 'anima' (to become as small as an atom) can hide with ease. Baba was able to freely move about in the form of a fly or a worm or an ant.
20. One who has 'anima' *Siddhi* at his service, does it take time for him to take the form of a fly? He can stay hanging in the sky without support. What can he care for a plank?
21. When the eightfold *Siddhis*, such as "*anima-mahima-laghima*",⁴ like the nine-treasures, are standing besides him with folded arms, (i.e. at his service), for him the plank is only a pretext.
22. Insect, ant, pig, dog, animal, bird, man, king, beggar, big or small, he looked at all with equality.
23. Although he seemingly resided in Shirdi and had a body three and a half cubits,⁵ he lived in every person's heart - Maharaj who was the store of 'punya'⁶.
24. In his heart he was detached and not involved, but outwardly he was fond of having people around him. Though in his heart he had no wish to fulfil, outwardly he was ensnared by the devotees.
25. Inwardly he was completely desireless but outwardly for the sake of his devotees he had desires to fulfil; his mind was the abode of peace within but his behaviour was excessively incensed.
26. In his heart of hearts he enjoyed ultimate Brahma-like Bliss, but outwardly he showed the nature of the devil; on the

surface he was involved with the affairs of the world but within he had love for oneness or unity.

27. Sometimes he had the look of affection in his eyes but at times he would run after a person carrying a stone; sometimes he shouted and cursed, and sometimes he would embrace with love.
28. Sometimes he would be completely at peace and subdued; patient and forbearing, always absorbed in meditation, self-realised! and always engaged in thoughts of the soul, a delight of the devotees.
29. He sat meditating in one posture (as a *yogi*); he did not go hither or thither; his only "dand" was the "satka" (every *yogi* has a "dand"). He remained still and uncomplaining.
30. He had no desire for fame or wealth and lived by begging alms, advanced in the knowledge of *yoga* (at the highest level) and lived by it.
31. Actually, he wore the garments of a *sanyasi*, and his 'dand' was his 'satka'. He continuously recited the words "Allah-Mallik". He always nurtured great love for his devotees.
32. Such is the manifested form of Sai possessed of attributes, appearing in human form. Unexpectedly, we have received this treasure because of the good deeds of the past.
33. Surprising are the ways of destiny whereby those dull-headed, ignorant people were blessed and loved by him! How had they really been able to reach him!?
34. Sai is the mine of Self-Realisation. Sai is complete peace in itself. Hold fast only to him devotedly to cross the worldly ocean.
35. Truly, that which is boundless and eternal, filled from Brahma to *Stamba*⁷; that which is everlasting and identical, Baba is that incarnate.
36. The duration of *Kaliyuga* is counted as four lakh and thirty-two thousand years. Since its commencement, roughly five thousand years have passed. Baba then appeared.
37. Here the listeners might doubt how I have arrived at this without the knowledge of his date of birth. So listen carefully with respect.
38. After his re-appearance, having taken a decision, to be a resident of Shirdi, he spent sixty years thereafter renouncing everything.
39. He was sixteen years when he first appeared in Shirdi. At that time, he lived there for three years.

40. From there, where did he disappear? He was seen in the far off kingdom of the Nizam. He then returned with the marriage party and permanently stayed in Shirdi.
41. He was twenty then. Since then he has been permanently associated with Shirdi. There he spent sixty years. This is known to all.
42. In '*Shake*' 1840 (1918 AD) in the month of Ashwin, on the tenth day of the bright fortnight, on the auspicious day of *Dassehra*, Baba left for his heavenly abode.
43. Thus having lived for eighty years, one can broadly conclude that Baba was born in *Shake* 1760 (i.e 1838 AD).
44. The great souls who transcend time and space, can their life span be exactly calculated? It is a formidable task.
45. The great souls are existing in their own orbit. They are neither born nor do they die. How can the sun rise or set when in reality it is steady and immovable.
46. In '*Shake*' 1603 (i.e. 1681 AD) Ramdas took samadhi and not even two centuries had passed when the great one was born.
47. In those days, *Bharat* was invaded by Muslims and Hindu kings were subdued. Devotionalism had disappeared and the people had lost faith in religion.
48. At that time Ramdas was born. With the help of Shivaji he saved the country from the Muslims; and the cows and brahmins were protected.
49. Even two centuries had not passed and again the peace was disrupted. There was a faction between Hindus and Muslims, which was then eradicated by Baba.
50. "Ram and Rahim are one. There is not even the slightest difference. In that case why should there be an obstruction to devotion! and indifferent behaviour towards each other?"
51. Oh you ignorant children, bring Hindus and Muslims together. Be firm on your path and have good thoughts. Then only, you will be able to go across to the other side.
52. It is not good to argue; do not try to compete with each other. Always think of one's own (permanent) good and God will protect you.
53. Practising *yoga*, performing rituals, doing penance, acquiring knowledge, these are all the means for attainment of God. One who does all this without the grace of God, worthless is his birth.
54. If anyone harms you in any way, you should not retaliate. If possible try to oblige others". This is the sum total of his teaching.

55. For the sake of one's own good and for the sake of the ultimate good in life, this is an all embracing creed. It's a straight forward path for all, including the high, the low, the women and the *sudras*.
56. Just as the grandeur of the kingdom of dreams turns into nothingness as soon as the person awakens; similarly, this world is just an illusion. This is his conviction.
57. His regular behaviour or disposition is based on the conviction of the illusory nature of pleasure and pain regarding the body. According to him these were wanderings of the mind, as in a dream. Therefore, he has warded off the illusion and reached the state of emancipation.
58. When he sees the worldly attachment of his disciples, his heart melts with pity; and he worries day and night how to remove those bonds.
59. His whole nature is one with Brahman. He is the embodiment of permanent bliss; his mind is without any doubts. He is the incarnation of resignation (denial of pleasures).
60. He does not carry cymbals or a flute and does not go to every door step. He also does not beg from every passerby with a grief-stricken face.
61. Many such Gurus are there who collect a number of disciples around them and who forcefully give a *mantra* in the ear (secretly), merely to make money.
62. They teach their disciples righteousness, but their own behaviour is contrary. How will they help them to cross the worldly ocean and avoid life and death?
63. To make known his piety (religious merit) or let his name reach far and wide, that was not at all his intention. Such was Sai!
64. There was no bodily pride in him. He had great love for his disciples. Always, this was his nature. Such was Sai!
65. There are two types of Gurus - "*Niyata*" (decided by destiny) and "*Aniyata*". For the sake of the listeners, the working of each one will be explained.
66. The '*aniyata*' Guru stresses on the development of the divine qualities and purification of the mind. These are the only things that an *aniyata* Guru can grant. He can also show the path of *moksha*.
67. When a bond is established with a '*niyata*' Guru, the two-fold nature of the self disappears. Oneness with God takes place and he gives witness to the great statement that "God and yourself are not different".
68. The universe is full of Gurus, who manifest for the sake of the devotees and when their mission is complete they take *samadhi*.
69. Sai is of the second category of Gurus. How can I describe him. I will write as he guides me.

70. There are many teachers available for physical sciences. But he who brings his student to realise his own nature is the *Sadguru*. He is the Real, the great one who can take you across the worldly ocean. His greatness is imperceptible.
71. Whoever goes to take *darshan*, Sai tells him the past, the present, and the future. Sai, without being asked, knows and narrates the motives and intentions, and everything in detail.
72. He who looks at everything and at all creatures as Brahman himself, who looks upon friends and foes with equality and who does not discriminate the least,
73. he is without expectations and regards everything equally, showers nectar of blessing even on those who have done harm to him. His mind remains unperturbed in good times or bad times. He entertains no doubts.
74. Though living in this perishable body, he is not entangled in the bonds of the body. Outwardly, he looks a physical being but inwardly, he is without body. Such a person is truly liberated though with a body.
75. Blessed are those residents of Shirdi whose deity is Sai and who worship him and who constantly think of him while eating, drinking or sleeping.
76. Blessed are those and their affection for Sai who, while working on the farm, or being in their backyard, grinding, husking or churning buttermilk⁸ sing the praises of Sai.
77. There were those who never thought of any deity other than Baba and who continuously remembered him while sitting, eating or sleeping.
78. How wonderful is the love of those women! What sweetness their love possessed! Pure love inspires poetry and not mere learning.
79. Though the language is simple and straightforward and does not have even a fragment of scholarship, in spite of that the poetry is so lustrous that it makes even the erudite nod his head in appreciation.
80. The manifestation of real love only could compose genuine poetry. That can be heard by the listeners in the compositions of the ladies.
81. If Sai Baba so wishes the complete collections would be available and the listeners' wishes will be fulfilled. They would be able to listen to those poetical compositions.
82. So be it. Because of the devotion of the devotees, the "*nirakar*" (that which is without form) has manifested in

Shirdi in the form of Sai. He who has abandoned bodily ego and who has no passions... understand him through devotion.

83. Or, the collective good deeds of the devotees have borne fruit completely at the opportune time. In Sai's form, they have sprouted and borne fruit at Shirdi.
84. That which is mute, breaks into speech; that which cannot be born, has come alive; that which is abstract has taken a form from the very mould of the essence of mercy.
85. He is the embodiment of the six virtues⁹ - he shines with success, wealth, non-attachment, intelligence, prosperity and generosity.
86. Baba's restraint is extra - ordinary. He himself does not possess anything. Though he is formless, he takes the form to grant grace to his devotees.
87. Oh how wonderful is his kindness that he enjoins the devotees to himself with affection! Otherwise which other godly person could they have reached?!
88. The great Sai speaks such words, for the sake of the good of his devotees, that those words even the deity of speech is not able to speak - such words that even the ears are put to shame to hear.
89. It is better not to explain the words but to keep silent. But since I cannot evade my duty, I am compelled to speak out.
90. For the love of his devotees, Baba's words spoken with great humility: "I am the humblest of your servants. I am your debtor. I have come here to have your *darshan*."
91. This is a great favour of yours that I have been able to reach your feet. I am a maggot in your excreta. I consider myself blessed thereby".
92. What humility on the part of Baba! Oh how much he desired to be humble. What height of complete abandonment of ego! He was equally modest too!
93. The above mentioned words of Baba were really spoken by him and I have respectfully presented them. If anyone feels that it is disrespectful then I beg pardon.
94. If speech has become impure and if the sin of hearing is to be avoided, let us recite Sai's name continuously. It will cleanse the sins of all.
95. Our austerities of all the previous births have borne fruit by Sai's grace. It gives endless contentment like a thirsty person obtains on being given water at a water-distributing place.

96. Though it seems that he relishes food through his tongue, actually he does not feel the taste, because his taste buds are not aroused.
97. He who does not have any passions, how can he be said to enjoy any pleasures! Where the pleasures do not affect his senses, how can he be said to indulge in pleasures!
98. Though, through his eyes he perceives things which come before him, he does not actually see them as he does not have the desire for them.
99. The genital organs of Hanuman were seen only by his mother and Sree Ram; therefore, then with whom can his celibacy be considered comparable!
100. When even the mother has not seen the private organs, then what about the others! Baba's celibacy was the highest kind, complete in itself and exceptional.
101. He used to wear only a cod-piece or loin-cloth around his waist. His genitals were never aroused¹⁰. They were only for the sake of performing the bodily functions of urination or excretion. They were only for the sake of the bodily functions.
102. Such was the state of Baba's body that though the sense organs performed their duties, yet there was not even an iota of passion aroused.
103. Because of 'satva', 'raja' and 'tama' guna qualities, all the sense organs were tied down to their respective places. Though in the practical sense they were active, there was no attachment involved.
104. Baba was not attached, he was the Supreme Being, turned towards his Self, whose desire and anger were put to rest, who was free from desires and attachments, and who had completely achieved his mission.
105. Such was his state of liberation that he regarded the sense objects as Brahman. He was beyond good deeds and bad. He was the abode of complete repose.
106. When Nanavali¹¹ asked him to get up, he left his seat. Such is he who does not have the slightest ego or who does not even dream of discrimination.
107. He has nothing left to achieve in this world and nothing left to accomplish in the next. Such a Saint, in order to grace (serve) the people, has manifested on this earth.
108. The purpose of manifestations of such merciful Saints is none other than to grant favours to others (to oblige others) for their welfare.

109. Their hearts are like butter. Some say they are very soft-hearted. They melt in tenderness over the sufferings of others. They feel that it is their own suffering. That is why they melt like butter.
110. Whose clothing is a patched up 'kafni'; whose seat is sack-cloth; whose mind is free of desires - what is a silver throne for him?!
111. Seeing the devotion of his devotees, he ignored the fact that they, after their difficulties were resolved, turned their backs on him.
112. Baba is the lotus in the lake of Shirdi. The devotees enjoy the fragrance; but the unfortunate ones are those who wallow in the mud all the time, and partake only of that mire¹².
113. He did not tell anyone to perform 'asanas', or to practise 'pran', 'apan' (yogic practises), or to control the sense organs, nor gave them 'mantras', or asked them to perform rituals or gave them amulets or asked them to chant or sing bhajans. Such false or fake advice he did not give.
114. Generally, he looked as if he was an ordinary person, but within, he was different. He was extremely competent in practical life and was without peer.
115. For the sake of the devotees he took form. His emotions and passions were also for them. Such is the popular behaviour of the Saints. All of you should realise this as the truth.
116. Sai Maharaj is the treasure of peace. He is the abode of pure and heavenly bliss. I prostrate myself to him, who is without ego and who is unsullied (undefiled).
117. That place is sacred and sanctifying where Maharaj has come to stay, on his own. Unless there is enough of accumulated good fortune, through the previous births, it is difficult to attain this treasure.
118. "Only from a pure seedling, juicy and sweet fruit can come". (Purity bears juicy and sweet fruits) - (Tukaram). This famous couplet has been tested by the people of Shirdi.
119. He is neither a Hindu nor a Muslim. He does not belong to any caste or creed. But he completely destroys and annihilates the bonds of the world.
120. Just as the sky is limitless and immeasurable, so is Baba's life unfathomable. Who would properly understand it, except himself?
121. The work of the mind is to think. There is not a single moment when one does not think. If the subject is the senses, the mind will think of the senses; but if it is the Guru, it will think of the Guru.

122. By listening with concentrated attention (turning all senses into ears) whatever you have heard about the greatness of the Guru, that is effortless "*smaran*" (remembrance), and "*kirtan*" (stories in praise of the Lord) of Sai.
123. "*Panchagni-sadhan*" (rituals), performing sacrifices and burning sacrificial fires, recitations of '*mantras*', '*tantras*' (chants and spells), practising "*ashtang*" yoga, are only possible for the *Brahmins*, *Kshatriyas* and *Vaishnavas*. What is the use of these for others?!
124. Such are not the stories of the Saints. They put everyone on the path of righteousness. They remove the worldly fears and miseries and appear themselves for the welfare of the others, in attaining the goal of life.
125. By listening and reflecting over the stories of the Saints, by their studious application and intent contemplation, the *Brahmins*, the low-castes and the women are purified.
126. There is no person (human being) without attachment. It is not possible for such a being to exist. Some are attached to certain things and some others to something else. But a human being is looking for attachment.
127. For some, the object of attachment is children; for some, money -honour - riches; some are attached to the body, the house or popularity; some in attaining knowledge.
128. Whatever the attachments for different objects, if all such love is collected and poured in a mould at the feet of the Lord, then it appears in the form of devotion.
129. Therefore, the easy way out for the householder is to surrender his mind to the feet of Sai Then he will bless you.
130. If with such little efforts such great good can be achieved, then why should there be indifference to achieve this gain?
131. Naturally, a doubt may occur in the minds of the listeners, that if such great gain is there, then why don't many people practise it?
132. There is only one reason for this. The ardent desire does not arise without the Lord's Grace. Only when the Lord chooses to bless (grace) the desire to listen (to his praises) is awakened.
133. Therefore, surrender to Sai. God will bless you. The ardent desire to listen to his praises will arise. This is the easy means to God.
134. Hold on to the good company of the Guru and the virtuous. Disentangle from the worldly ties. Definitely herein is your fulfilment. Have no doubts.

135. Abandoning all the million clever and cunning ways, recall always "Sai, Sai". You will be able to cross the worldly ocean. Have no doubts.
136. These are not my words. They are the profound words of Sai. Do not think that they are worthless. Do not try to evaluate them.
137. Bad company is absolutely harmful. It is the abode of severe miseries. Unknowingly, it would take you to the by-lanes, bypassing the highway of happiness.
138. Without the one and only Sainath or without a *Sadguru*, who else can purify the ill-effects of bad company?
139. Words spoken by the Guru, out of compassion, oh devotees retain them in your heart! Your bad deeds will be washed away.
140. The beauty of nature satisfies our eyes. Our aesthetic sense is attracted to it and enjoys it. If we divert that very sense, it would delight in '*Satsang*'.
141. Such is the greatness of '*Satsang*' that it completely destroys bodily pride or ego. Therefore, there is no other means than '*Satsang*'.
142. Always do '*Satsang*'. All other means have some faults. Only '*Satsang*' is flawless. It is pure in every way.
143. '*Satsang*' destroys the bodily attachments. Such is the power of its strength. Once there is firm faith in it, there is truly liberation from the mundane world.
144. If one is fortunate in having '*Satsang*' then one understands the preaching easily. At that very moment desire for bad company will melt away. The mind will be free to enjoy the '*Satsang*'.
145. In order to attain final emancipation, the only remedy is to have detachment of the senses. Unless one has a keen desire for '*Satsang*', one cannot realise one's true identity.
146. Happiness is followed by unhappiness; and unhappiness follows happiness. One welcomes happiness, while one turns away from unhappiness.
147. Whether you face happily or turn your back on your destiny, what will be, will be,. But to liberate oneself from both kinds of destined experiences, the company of the Saint is the only way.
148. Because of '*Satsang*' bodily attachment is destroyed. It is '*Satsang*' that breaks the cycle of birth and death. It is '*Satsang*' that gains the treasure of supreme energy and separates one from the worldly ties immediately.

149. To attain the highest state, the company of a Saint is purifying. If one surrenders completely, our permanent peace is assured.
150. The Saints manifest themselves to grant deliverance to people, who do not recite the name, or bow down, or have faith in them, or sing their praises.
151. Ganga, Bhagirathi, Godavari, Krishna, Venya, Kaveri, Narmada - these rivers also desire that the Saints come and bathe in their waters so that they may touch their feet.
152. They themselves wash the sins of the world (people). But they themselves are not freed from sins until they have touched the feet of the Saints.
153. By my good deeds of many previous lives, I have enjoined myself to the feet of Sai Maharaj. The cycle of birth and death has come to a stand still and the fear of life has disappeared.
154. Now good listeners, let us reflect over what we have heard upto now. Let us rest now. Further narration will follow later.
155. Hemad surrenders to Sai. I am like the sandal of his foot. I shall go on telling the stories and will be fully happy doing it.
156. Oh how delightful and handsome is the personality that, standing outside the *Masjid*, distributes "udi" to the devotees, one by one, for their welfare.
157. One who realises that the mundane world is illusory, and who is engrossed in the Brahmanand, whose mind is like a bud burst open, prostrations to him!
158. The collyrium of knowledge that he puts in the eyes, removes the ignorance and takes you to his own abode. To Sai, whose greatness is such, I prostrate myself fully.
159. The next chapter is better than this one. No sooner than the words enter your heart, through the ears, they will purify the heart and drive away all wickedness.

May there be well-being. This is the end of the tenth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called "The Greatness of Sree Sai Samartha".

This is offered to *Sree Sadguru Sainath*.
May there be auspiciousness!

Notes :

1. Coin of small demonitional value of British India.
2. The miseries created by men, spiritual difficulties in the path of Self-Realisation and the troubles caused by natural calamities.

3. Goats and tigers which would be naturally enemical, had faith in him.
4. Laghima is the power to become as small as Lilliput and Mahima or Garima - big as a giant.
5. Over six feet.
6. Good or meritorious deeds.
7. All space.
8. That is, in their daily routine.
9. Six attributes (of God) a) all-sovereignty or lordship; b) all-goodness or excellence; c) all-glory, majesty, power, d) all-opulence or fulness, e) all-knowledge or understanding; f) absolute exemption from desire or affection (all-dispassionateness).
10. Like the fleshy protruberance hanging down from the neck of goats.
 11. Person named Nanavali, a person with a possessed personality, a hefty strong man who had lived for a long time in Shirdi, was wilful, wayward and uncontrolled. He was particular about Baba's *durbar's* arrangements. Depending on his whim he would embrace someone or slap him. Sometimes he would roll in the wet mud, sometimes dressed like a monkey and making the village children dress likewise he would come into the assembly hall and create chaos. Sree Samartha and he loved each other very much. One day in his whim he held Baba's hand and made him get up from his seat, sat down on his seat for a moment, then immediately and respectfully made him resume his seat and prostrated himself before him. He used to call Baba as Kaka. After Baba's *samadhi* he became so ill that he passed away on the thirteenth day, calling out Kaka, Kaka, as he left his body. In his memory, a monument has been built over his *samadhi* in Shirdi.

12. That is, they remain in the darkness of ignorance.



On such a plank Baba slept. Earthen lamps would burn at his head and his feet.
(Ch.10, ovi 16)