
The Spectacle of the Leela of Guni and Disciple

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

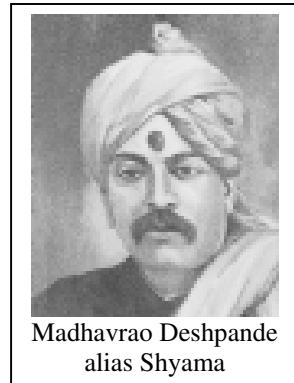
I bow down to Sree Sita-Ramachandra

I bow down to Sree Sadguru Sainath.

1. In essence, man is beyond the three 'gunas', but deluded by 'maya' he forgets his truth - pure consciousness - bliss state and considers himself to be the body.
2. Then because of the pride of the body, he believes in doership and enjoyership. He gets entangled in miseries, one after the other, and finds no way to escape.
3. A loving and devoted attachment to the Guru's feet is the only way to ward off the endless miseries. Sai, Sree Rang¹, is a great actor and dyes the devotees in his own hues.
4. We consider him as an avatar, since he had all the attributes of one. But, he himself always said: "I am a slave, at the feet of Allah".
5. In spite of being an avatar himself, he lived like an ordinary man of the world, thus setting an example to others to conform to their castes and creeds.
6. He did not compare himself to anyone and did not allow anyone to do it also. Humility is the true ornament of one who considers the whole universe filled with God.
7. He did not despise anyone nor considered anyone insignificant. For him each and every object was God. He saw pure consciousness in all.
8. He never said: "I am God"; but "I am a humble servant of God". "I always remember God". He regularly chanted: "God is the Owner". (Allah Malik).
9. We cannot know the state of any saint or his tradition from how he behaves and what he eats. He is beyond all this.
10. By the Grace of that All Merciful Lord, the obliging saints manifest on this earth to uplift the movable and immovable beings.

11. Only a store of merits in the previous life will create an interest and love for listening to the stories of saints, to obtain happiness and contentment.
12. Once a '*sadhak*' of yoga, accompanied by Chandorkar, arrived at the *masjid* to have Baba's darshan.
13. He had studied Patanjali's Yoga Shastra and others, in their entirety, but his experience strangely enough was such that he could not attain samadhi, even for a moment.
14. 'Maharaj Sai is the Lord of Yoga. If he graces me my doubts will be resolved, and I will definitely attain samadhi.'
15. With this desire in his mind, when he was taking Sai's *darshan*, he saw him seated, eating *bhakri* with onion².
16. Seeing him with stale *bhakri* and dry onion, held in front of his mouth, a strong doubt arose: 'How can he clear my doubts?'
17. When such a notion arose in his mind, Sai Maharaj, the Knower of All hearts said: "Nana, only those who can digest onion should eat it.
18. One who has the capacity to digest it, he can eat onion safely". Hearing this, the yogi was startled and, from within, completely surrendered with full faith.
19. So be it. Later that *sadhak* of yoga came and sat near Baba, without any doubts in his mind, when Baba came and occupied his seat.
20. He prudently asked questions, got his doubts cleared and was satisfied. After getting udi and blessings, he returned with a happy mind.
21. There are many such stories. If listened to with faith and devotion, they have the power to remove sorrow, greed and other overwhelming calamities of the devotee immediately.
22. A pig finds a small puddle, filled with tremendously foul smelling water, an overwhelming pleasure.
23. The Atman of a human being and the parrot have the same thing in common. One is bound in the body while the other is imprisoned in a cage. Though the parrot has lost its freedom, he is quite happy in captivity.
24. The parrot is like a frog in a well. Its happiness is within the cage. A man caught in the web of desires is like this parrot who has forgotten the wonders of freedom.
25. 'How beautiful is my cage and the golden bar for swinging in it! Even if I hang upside down, I am fine if my foot does not slip!

26. But outside one has to wash one's hands off the happiness of eating pomegranate seeds and delicious red chillies. I will myself be responsible for losing these pleasures.'
27. When the opportune time comes for the parrot, the improbable occurs. That gives it a loving awakening (by a slap) and applies the collyrium (of knowledge) to its eyes.
28. The awakening by the 'shaktipat'³ causes the eyes to open and it gets out of the cage. It uses its wings to fly. Who will then control it?
29. The vast universe is before him. There are plenty of orchards of pomegranates and guavas. The sky is free for him to fly wherever he desires, rejoicing in his freedom.
30. Similar is the state of this Atman. When he gets God's grace and a Guru, with the help of both he gets a release and experiences the joys of freedom.
31. Now, all you devoted listeners become attentive and listen for some moments to an interesting story of pure love.
32. In the last chapter, Baba showed a miracle by sending Shama with Mirikar, on his tour to Chithali.
33. Sai, knowing the future, about the trouble from a snake, alerted Mirikar by giving him a timely warning about the difficulty.
34. Not only did he warn him but provided the means to avert the danger by forcing Shama's company, in spite of his disinclination, and protected Mirikar from the danger.
35. Baba, ever-ready for the welfare of the devotees saved Balasaheb Mirikar from the calamity and gave him a wonderful experience.
36. Compared to that, see Shama's state! He was unexpectedly bitten by a snake and there was no hope for his life. Baba saved him from that.
37. This was also a leela of Baba! I shall narrate it first to the listeners. Though a snake had bitten, see what remedy was used!
38. Around seven o'clock, a snake suddenly bit the small finger (of Shama) and that part became full of poison.
39. The pain was excruciating and life seemed to be ebbing out. Madhavrao was frightened and worried.
40. His body turned red. Friends and relations gathered and said. "Let us go to Viroba" ⁴, losing hope of his survival.



Madhavrao Deshpande
alias Shyama

41. Nimonkar,⁵ also, came forward and said that he should take udi and go. But Madhavrao ran to the masjid. See what Baba did!
42. No sooner than Baba saw him, see Baba's leela! He started profusely abusing and did not permit him to come up.
43. "Do not climb up, vile priest! Don't you dare to climb! Get out! Get down!" was the long-drawn shout.
44. Baba got angry beyond imagination, flaring up unnecessarily and unexpectedly. Madhavrao was amazed. Why was he being punished with these strong words?
45. Seeing this state of affairs, Madhavrao was greatly frightened. He could think of nothing. He sat down, dejected.
46. When even Deva⁶ was angry, Madhavrao felt scared and believed that there was no hope when Baba had repulsed him.
47. Who would not be terrified seeing the fury and the dreadful behaviour? Hearing the assault of abusive words, he thought that it was a dreadful time.
48. 'This masjid is my mother's home. I am Sai's own child. This being so, why is the mother so furious with the child to-day?
49. Who can I turn to, with the grievance that a snake has bitten me, if not to my mother? But when she herself kicks, pitiable is my countenance.'
50. As a child is to the mother, so was Madhavrao to Baba. When such a relationship always existed, why should it happen this way to-day?
51. When the mother kicks who will take care of the child? Madhavrao lost all hope of survival, at that time.
52. After some time, when Baba was composed Madhavrao gathered courage, went up and sat.
53. Baba said. "Do not forsake fortitude. Do not let any despondency enter your heart. You will get well. Do not worry. The kind Fakir will take care of you.
54. Go home and sit quietly. Do not go out of the house. Be fearless and free from anxiety. Have faith in me".
55. Then, when he had barely reached home, Baba sent Tatya⁷ to inquire and with a message.



**Nanasahab
Nimonkar**

56. "Tell him not to lie down or sleep, but move about in the house. Let him eat whatever he likes. Just follow these instructions."
57. Baba also told Kakasaheb Dixit that night: "He will feel sleepy at night. Do not allow him to sleep".
58. So be it. By taking all these precautions, the suffering disappeared, though some burning sensation remained in the finger, due to the poison.
59. Later on, that too was cured. Such a terrible ordeal was averted. How compassionate is Mother Sai, always moved by kindness for the devotees.
60. "Do not climb up, vile priest" such strong words from Baba, were they meant or addressed to Madhavrao?
61. No. They were not for Madhavrao. Those words were a severe command given to the poison of the snake who had bitten him.
62. "Don't you dare to climb!" was the powerfully potent command from Sai's mouth which stopped the spread of the poison and restricted it at one place.
63. Not only that but "Get out! Get down", was the five-lettered mantra of Sai, which made the poison recede immediately.
64. There was no need of any other means, such as a person well-versed in mantra or a mystic. Such was Sai, the support of the devotees! He removed calamities instantly.
65. He did not use any incantation. Nor did he use charged rice or sprinkled holy water, then how did the poison recede?
66. Is it not a miracle? Only the words of a saint were the measures to overcome the bite of a serpent for Madhavrao. There is no parallel to their grace.
67. Now for the story, indicated in the last chapter, which is interesting and marvellous. Listeners should hear it with rapt attention throughout.
68. This story is more marvellous than the one I narrated in the previous chapter. The listeners will be told how that Sai practises artfulness!
69. Listening to these interesting stories, makes an impression and stamps upon the mind the Guru's words. The doership of all acts - good, bad - or non-action - will disappear. Faith will be established at the Guru's feet.
70. In order to destroy Maya, the easiest of easy ways is to remember the image of Sai's feet in the heart. This is the means for salvation.
71. The fear of the worldly existence is very great. It is Maya that is responsible for this insurgence. By listening to the stories it will be annihilated and give permanent happiness.
72. Once when an epidemic of cholera spread in Shirdi, the villagers were frightened. By consensus, it was proclaimed that all communication to and from the village be stopped.

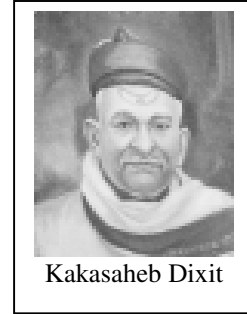
73. The cholera epidemic was dreadful. The villagers were frightened. People from other places were not allowed to come in. All activities came to a standstill.
74. As long as the cholera deaths continued, it was decided not to kill any goat and not to allow any vehicle from outside to enter the village. Everyone was called upon to obey this.
75. Baba did not at all like this credulous behaviour of the villagers. According to him, these foolish ideas arose from the ignorance of the people.
76. On the one hand, the villagers took these decisions and Baba, on the other hand, defeated the purpose. Listen with respect how and by what means he did that.
77. The villagers faithfully obeyed the decision of the village elders. If anyone broke the regulation, even slightly, a fine had to be paid before he was let off.
78. Baba had no fear of the fine. He was always and at all times fearless. He was merged in God and was victorious over death.
79. During these days a cart from another village full of firewood arrived at the village border. This caused a problem and the people began to quarrel amongst themselves.
80. The villagers knew that there was a shortage of firewood. But disobeying the rule was improper. Therefore, everyone was agitated.
81. They turned to the cart driver and began to send back the cart. Baba came to know about this and promptly arrived at that spot.
82. He stood before the cart. This gave courage to the cart driver. The obstinacy of the villagers was broken and the cart was allowed inside the village border.
83. From there it was brought to the gate of the courtyard (of the masjid). All the wood was stacked in the courtyard. But no one dared to open their lips or make a sound.
84. *Baba's 'dhuni'* was kept burning, all the twentyfour hours in the *masjid*, whether it be summer, winter, monsoon or spring.
85. How strange was Baba's determination! Just as the Agnihotri performed his agnihotra, similarly Baba's sacred dhuni remained lit in the masjid, day and night.
86. In order to keep the dhuni lit, Baba bought bundles of wood and kept them stacked against one of the walls in the courtyard.
87. Remembering the time for the bazar (weekly day), Baba collected the wood. The neighbours too had their eyes on it, because of the inherent selfishness.

88. "Baba, there is no wood for the hearth and without the wood the hearth cannot be lit". He distributed the wood even to those selfish hypocrites, who spoke thus.
89. By nature, the selfish are wicked. The courtyard had no door. Therefore, they got an opportunity. The needy and the cunning were the same.
90. Baba was very obliging. How can his greatness be described! Though he outwardly appeared severe, he was very gentle within.
91. Indescribable is his greatness. Speech becomes humble and bows down at his feet and immerses in him.
92. He saw that the whole universe is pervaded by the Almighty. Bearing this in mind always, he never bore enmity towards anyone.
93. He alone pervades the whole creation, all the ten directions, in front and behind. He was pained by ill-will to anybody.
94. Though perfectly detached, he behaved like an ordinary house-holder to set an example to the people.
95. How indescribable is the humility of this great soul! Listening to it, one is surprised and one observes love for the devotees. This was the fulfilment for his avatar.
96. Tremendous was his love for the poor. He was very fond of children. There are thousands of examples of it, which I could go on and on recounting.
97. He never fasted nor practised any austerities. He made no efforts also to perform Hatha yoga. He never had any desire to eat delicacies and ate sparingly.
98. Going to the usual houses, he begged for coarse and dry food. These alms were his daily food. He did not crave for any particular thing.
99. He did not pander to his tongue, did not long for sweetmeats, and was perfectly content with whatever he received or did not receive.
100. This is how one should live. Just protect the body which is the means of achieving knowledge and salvation. Be ever humble.
101. One who had his quietude as his ornament, why does he need necklaces and garlands? Nor does he need sandalwood or sacred ashes, or ritualistic puja. Sree Sai is perfect Brahman.
102. This apologue is educative and purifying, which gives importance to devotion. They who listen to it with attention will be released from the cycle of birth and death.

103. More and more as the devoted listener gets attached, then Sai's treasure-house opens. Those who are critical are unable to understand. But innocent and unpretentious devotees can lovingly enjoy.
104. Now to continue with another story. If the listeners concentrate, it will inspire love and tears of joy will fill the eyes.
105. How wonderful was Baba's intelligence and sagacity! and his ways and means! One who knows the truth about true devotion gets an experience always.
106. This Saicharita is like drinking nectar. Listen to it attentively, concentrating on the feet of the Guru. Hear the continuation with attention.
107. This story is excellent like delicious food. The listener should not be in a hurry to savour it. The excellence of each item should be enjoyed fully, as a novelty.
108. Enough of the story of the cart. The story about the goat is still more strange. The listeners will be amazed and the devotees of the Guru will be delighted.
109. Once a strange thing happened. Somebody brought a goat, which looked feeble and on the point of death. People came to see it.
110. Sai Mauli protected those who had no owner or saviour. Those afflicted with disease, or rejected, or vexed found a haven at the masjid.
111. Then at that time, Bade Baba⁸ was near by. Baba said: "Offer it as a sacrifice. Kill it with one stroke".
112. How important Bade Baba was! His usual seat was on the right hand (of Baba). Baba smoked the chillum only after Bade Baba had partaken of it.
113. Bade Baba was that person without whom Baba did not take a step. If he did not eat anything, Baba did not partake of food.
114. Once, at the Deepavali festival, when all the delicacies had already been served and the people were seated at their places, Bade Baba took offence at something and left.
115. When Bade Baba did not join, Sai Baba refused the food. And when Sai Baba himself did not eat even a morsel, how could others eat?
116. As a result everyone had to wait. Bade Baba was found and brought back. Then, when he joined with the diners, Baba partook of the food.

117. Now leaving aside the present story, I feel like telling the listeners a little more about Bade Baba. Do not consider it as a digression.
118. Bade Baba was Baba's guest. At the time when food was served, he waited in the courtyard for the call to be given for him.
119. People sat in two rows facing each other. Baba sat at the head in the centre and the place immediately next to Baba, on his left hand, was reserved for Bade Baba.
120. The food that was offered as 'naivedya' was distributed in all the thalis. Then those thalis were arranged in rows. The diners sat at their own places, when it was time to eat.
121. Then Baba, with great respect, himself would call out in a loud voice "Bade Miyan". Then he quickly came up with a bow.
122. Why respect someone who is angry with food and in a huff without reason? Why honour so much he who insults food?
123. Yet this was practised by Baba himself when the people were gathered to show that it was not proper to eat without the guest having joined.
124. Baba never transgressed this code of conduct for the householder by which the difficulties of the devotees are avoided. He himself always practised it.
125. Fulfilment of desires and relief from calamities are obtained by "worshipping the guest". The path is sure to be beset with obstacles if this is ignored, so the wise ones always follow this rule.
126. A guest going away without food means the destruction of family, prosperity, cattle etc. If the guest goes hungry, it is a sure invitation to disaster.
127. Sai Samartha also gave him (Bade Baba) dakshina of Rs. 50/- daily. Baba accompanied him a hundred paces when he was going away.
128. When that Bade Baba was the first one to be asked to kill the goat, the excuse that came from his mouth was: "Why should it be unnecessarily killed?"
129. Madhavrao was there. Baba ordered him: "Shama, you at least bring a knife. We will cut the goat. Go now".
130. Madhavrao was a faithful devotee. He went to Radhakrishna Bai and brought a big knife and placed it before Baba.
131. Though Madhavrao was troubled about bringing the big knife, Baba would not have been satisfied in seeing him without the knife.

132. In the meanwhile, Radhakrishna learnt about this matter and recalled the big knife because she felt pity.
133. Then Madhavrao left to get another knife. He remained in the Wada, delaying his return, so that the killing would not have to be done at his hand.
134. Then to test Kaka's mind, Baba ordered him: "Go, you bring a big knife to cut. Let the goat be freed from its misery".
135. Kaka was pure gold. Though Baba knew this fully, unless he had tested him in public, it would not be believed.
- Kakasaheb
136. Whether gold is pure or is of a low quality, shrewd people do not have faith on the spoken word till it is tested by rubbing it with a file.
137. For the diamond to achieve its lustre, it has to bear being beaten with a hammer. A stone has to bear the wounds of the chisel to reach the splendour of divinity.
138. Although Kaka was as precious as the talisman around the neck, how would others realise it? An assayer tests a diamond, by tying it with a thread and putting into the fire.
139. If one had doubts about the words of a saint, his efforts for achievement are unsuccessful. His words become meaningless, futile, fruitless chatter. Not even a bit of spiritual growth is gained.
140. One who respects the words of the Guru will achieve his welfare and the supreme goal of his life. But he who finds fault with them and thinks them vile, he is ruined.
141. One who is always ready to serve the Guru, respects and obeys the Guru's orders; he makes the Guru responsible for what is correct or incorrect in all respects.
142. He is the servant of the Guru's orders. He does not think independently. Always, obeying the orders of the Guru, he does not distinguish what is good or bad.
143. Mind should be engrossed in remembering Sai's name; the eyes should be fixed at the feet of Sai; the attitude should be of meditation on Sai - the whole being should be dedicated to Sai.
144. Even if a moment is lost between receiving the orders and executing them, that time also cannot be tolerated. This is a strange level of awareness!
145. Dixit was a man of pure heart. He was truthful, courageous, unshakable as a rock in his determination. It did not even



Kakasaheb Dixit

- occur to him to question the righteousness of killing the goat.
146. The innocent goat would die; its soul would be in turmoil; his own reputation would be besmirched; and he would have committed a great sin.
 147. These thoughts had no place in his mind. Disobedience of the order was a sin there. There was no greater merit than the fostering and protection of the order.
 148. For one who believes in obeying the orders of the Guru, he gets uncommon inspiration and his natural kind heart is ready to kill.
 149. Then he went to Sathé's Wada and brought the instrument (to kill) as per the order. He got himself ready to kill the goat without the least hesitation.
 150. Inspiration for heroism (bravery) is derived from obedience of the Guru's order. Hardening his heart he took hold of the weapon.
 151. He was born in a pious Brahmin family, for whom Ahimsa was one of life's vows since birth. He was placed in this kind of a situation. How would his hand proceed?
 152. He determined to undauntedly obey the Guru's order. But his heart was palpitating and his body was soaked in perspiration.
 153. He, who could not hurt anyone physically, or mentally, or by his hard words, how could he use a weapon? This was a difficult situation.
 154. For those who disregard the Guru's order, there is no alternative path. Even the earlier store of merits would be certainly nullified.
 155. Complete obedience to the Guru is the greatest ornament amongst all adornments - a true sign of the good disciple. Disobedience is the greatest of sins.
 156. Obey the Guru's order without a moment's delay. One who thinks and hesitates is no better than a luckless, hornless beast.
 157. There is no need for an auspicious time to obey the order; no need to debate whether the order is good or bad; and whether the order should be executed immediately or later on. The one who is wise obeys instantly. Only an unfortunate person thinks up delaying tactics.
 158. Then tucking in his dhoti with one hand and holding up the knife in the other, he folded up the sleeve of the hand that held the knife. He came forward where the goat was.

159. The villagers were surprised at this strange scene. They were well aware of Kaka's tender loving nature and wondered where that kindness had disappeared.
160. Even a Muslim, non-vegetarian, like Fakir Baba felt pity for the goat and did not take up the weapon! Yet Kaka had got ready?!
161. It is true that the heart of an extraordinary person is harder than granite⁹ and more tender than a flower.
162. Then, he tightened his grip on the big knife, raised his hand and said: "Baba, shall I kill it? Just tell me once."
163. Truly speaking, a weapon is held only to protect the weak; and yet it was now raised above an innocent goat! But he had dedicated his life to serve the Guru. Therefore, he had no hesitation.
164. He wanted to kill it quickly. But pity arose in his heart and the big knife wavered. The hand would not descend.
165. "Come on, kill now, what are you waiting for?" Hearing this final order, he made a semi-circular turn for an effective strike.
166. He lifted his hand with the big knife. The last moments of the goat appeared to have arrived. But the Lord, being its protector, it received His mercy at that moment.
167. Now he would certainly strike! Seeing this, Mother Sai, knowing that it would be a calamity said: "Oh, let it be.
168. Oh, Kaka, stop this. How cruel you are! Though you are a Brahmin, you are ready to kill! Have you no thought about this?"
169. Hearing this, he threw aside the big knife. The young and the old were surprised. The goat's life was spared. Devotion to the Guru had scaled the peak!
170. Then, Kaka, after throwing away the large knife said what? Pay attention: "Baba, your nectar-like words are the only 'dharma' and laws in our life.
171. We have no other dharma. We have no shame. Obeying the Guru's order is our only creed. It is our Veda and Shastra.
172. To completely obey the Guru's order, that is the meaning of discipleship for a disciple. That is our jewel. Disobedience is the greatest sin.
173. We never consider the consequences of these actions whether they give pleasure or pain. Whatever is our fate will happen. God alone takes care.

174. We know only one thing. We should remember your name always, see nothing but your form with our eyes, and follow your every command, day and night.
175. Virtues or sin of killing or non-killing are meaningless to us. Our salvation is at the *Sadguru's* feet. Why should we think of the reason behind the order? It is our duty to obey.
176. Where the Guru's command is clear, the disciple who considers whether it is correct or not correct, proper or improper, he is degraded. I would consider him as having failed in the 'seva' (Service) altogether.
177. Disobeying the order of the Guru is to cause the degradation of life; obeying the order of the Guru is the main plank of righteousness.
178. The mind should be always at the Guru's feet, whether I live or die. We obey the order of the Guru. He alone knows the consequence or the end result.
179. We do not know fame or calamity. We do not know selfishness or the welfare of others. We only know to perform the work stated by the Guru. That is the goal of our life.
180. Compared to the Guru's command, the precepts and prohibitions are like a fool's prattling! If one's only aim and duty is to follow the Guru's command, the disciple's problems are the concern of the Guru.
181. We are the slaves of your command. We do not think what is right or wrong. If need be, we would even sacrifice our life, but would obey the order of the Guru."
182. How can a naturally kind man become stone-hearted? What a Muslim dared not do, a Brahmin got ready to carry out!
183. Listeners will feel perturbed but this is the jugglery of the *Sadguru*. It will be understood immediately if you too take the path of obedience to the Guru.
184. Once you surrender to him and place full faith at his feet, then he worries about the disciple and the disciple has to make no effort.
185. There is no place for fear for him, once he has totally surrendered. That self-confidence alone would ferry him across life.
186. There are three kinds of disciples - the best, the middling and the base. I will briefly describe them without too many details.
187. Know that he is the best disciple, who anticipates a Guru's desire, and on realising it, begins to carry it out without waiting for a specific order.

188. Know that he is the middling disciple, who obeys the Guru's command, to its very letter, without any delay.
189. Know that he is the base disciple, who procrastinates carrying out the Guru's command, given repeatedly, and commits mistakes at every step.
190. Without the utmost renunciation, and the discrimination between the transitory and the eternal, how can the Guru's grace be his, even though he has spent his whole life with the Guru.
191. But God fulfils the desires of him who is inseparably attached to the feet of the Guru. He makes him steady and desireless quickly. He treats him like a relative.
192. The spiritual goal of life ('paramartha') is certain for him who has the pure strength of faith, together with the powerful strength of knowledge, added to steadfast patience.
193. Then, there is no need for control of breath, ingoing and outgoing, Hatha Yoga, Samadhi or instruction for coming out of it. Those are difficult practices for us.
194. The Sadguru is ever ready to grant the fruits to the disciple provided the disciple is mature enough to receive them. Actually, he waits impatiently and eagerly for imparting them.
195. Only the faithful believers experience God with attributes. It arouses devotion in the devotees. Others will call them figments of their imagination.
196. Later, Baba said to Kaka: "Take this tin container of water in your hand. Now I will slaughter¹⁰ it myself, and give it *Sadgati*".
197. The goat was half dead as it is. Fakir Baba had a timely thought that the 'takiya'¹¹ was near by.
198. He asked Baba for his opinion if the goat should be killed at the 'takiya'. Under this pretext, when the goat was being taken there, it died on the way.
199. Everyone knew that the goat's death was imminent, but at the opportune time Baba enacted this drama.
200. Those who surrender to the Sadguru, they attain oneness with the Sadguru. When rock salt enters the sea, for a bath, can it ever come out?
201. A living being enjoys the worldly experiences (good or bad) and God grants them to him. But Sadguru is the only One who grants salvation. He is the store of all the atmas which have oneness with him.

202. When the Sadguru is pleased, he grants us celestial perception, by which the whole creation is seen in one divine vision.
203. Hemad surrenders at Sai's feet, and offers his bodily pride there. He is alert and thinks: 'Baba make me humble'.
204. In the next two chapters, there will be a feast of jokes and pranks and how Maharaj Sai played them. Listen to that marvel.
205. Though it appears as a joke and an entertainment, it is full of wisdom. The pious devotee who analyses them will be extremely happy.

May there be well-being. This is the end of the twenty-third chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant impelled by Saints and virtuous people called "The Spectacle of the Leela of Guru and Disciple".

This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

Notes :

1. Krishna/Vishnu.
2. Onions are considered to be 'tamasic', creating laziness and dullardness. Therefore, for yoga sadhana, they are prohibited.
3. The power given by the Guru to his disciple through a mantra.
4. Viroba deity was another form of Shankar. When one is bitten by a snake, one is taken to Viroba's shrine, believing that he would get well.
5. Nanasaheb Nimonkar was Madhavrao's uncle and Hony. Magistrate.
6. Madhavrao and the village folk, called Baba by the name 'Deva'.
7. Taty Ganpat Patil Kote.
8. Fakir Peer Mohammed of Malegaon.
9. Alternatively, harder than the Vajra, Indra's weapon made from the thigh bone of Rishi Dadhichi.
10. Baba used the word 'Halal' which means to kill sheep, fowls etc. according to the forms prescribed by the Mohammedan Law.

11. Place where the fakirs gathered.



Then to test Kaka's mind Baba ordered him: "Go, you bring a big knife to cut. Let the goat be freed from its misery". (Ch.23, ovi 134)

