

## Bestowal of Initiation and Grace

*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. When a person takes refuge at the feet of the *Sadguru*, he gets the merit of bowing to the Trinity of Brahma, Vishnu and Mahesh - as if in reality, he has bowed to Parabrahma and supreme heavenly bliss manifests.
2. Taking the plunge into the ocean has the merit of bathing in all the tirthas; and sitting in the shadow of the *Guru's* feet is like attaining all the gods.
3. Hail, hail to thee, *Sai Sadguru!* Hail, hail to thee, the wish-fulfilling tree which grants absorption into the essence of *Brahman!* Hail, hail to thee, the ocean of Self-knowledge! Create in us respect for the story.
4. May the devotees enjoy the nectar of your story as the Chatak (bird) savours the rain drops from the clouds. May all your devotees savour them and be happy always.
5. Let the devotees, as they hear your pure story, break out in perspiration all over their bodies, fill their eyes with tears of love, and have their breath caught in their throats.
6. Let the listeners and their families be overcome with emotion, have horripilation, and cry and sob often.
7. Let their hostilities and their differences, small and great vanish. Let them realise that this is a sign of the grace of the *Guru* dawning upon them.
8. The *Guru's* grace is not seen with the eye and it is inapprehensible through the senses. No one except the *Sadguru*, can grant it, and you will find no one else to do it in all the three worlds.
9. Without unlimited love for the *Guru's* feet arising, desire and all the other six weaknesses in our character cannot be destroyed and the eight *satvik* emotions cannot arise in us.

10. The Guru is most pleased when the devotee knows the Self; and the more the devotee turns towards the attainment of the spiritual goal, the more the Guru is to be admired.
11. The body, home, son and wife - 'I' and 'mine' - these are fruitless toils and turmoils of human life. All this is momentary *Maya*, like the noon shadow.
12. 'Let not the tangle of *Maya* be an obstacle'. If this is the thought in your mind, then accomplish whole-hearted surrender to Sai.
13. Even those who are well-versed in the *Vedas* have become helpless in bringing to an end the power of *Maya*. He alone will be saved who sees God in all creation.
14. Blessed indeed was Chand Patil who, leaving the Nizam's regime, came to Nevasa bringing along with him the fakir Sai.
15. The fakir stayed there for six months to a year. Kama of Kanad village was made to stay there with him.
16. So be it. Later he went to the famous Takali (village) and taking Dagadu Tamboli with them, Kama and Baba, this group came to Shirdi from there<sup>1</sup>.
17. There are numerous holy places of pilgrimage, here and there, but for Sai's devotees Shirdi is the most holy.
18. If by good luck this contact had not taken place, then how could this great fortune of association with him have come our way? This was the greatest fortune for us devotees.
19. Those devotees who came and surrendered to attain their objectives, Sai showed them the right and virtuous path to ensure their well-being.
20. Therefore, the listeners should read over and over again the *Satcharita*, with full concentration. This is the best means of gaining Guru's Grace. The story of Sai is pure and holy.
21. In the last chapter, it was narrated that a person's faith was confirmed in his own Guru and another was awakened with an indication of Akkalkot Swami.
22. One man was prevented from committing suicide and given a new lease of life by an unique method. His death was determinedly and designedly averted.
23. Now, in this chapter it will be narrated how Sai, when pleased, granted his grace upon the devotees and made them prosperous and happy.
24. His mode of teaching was marvellous, and depended upon how and to whom it was given. It was full of wit and humour, with light-hearted laughter. The listeners should hear it attentively.

25. The many ways, in which he taught, have already been discussed in this book. Depending upon the capability, the path was shown.
26. The doctor knows how to diagnose the disease and the effect of the medicine. The patient is ignorant and asks for some jaggery at first.
27. The jaggery, though sweet, is harmful. The patient, however becomes adamant and is not even prepared to take the small bowl of medicine in his hand till the jaggery is first put on his hand.
28. The use of force on a sick person does not work. The doctor then devises a plan and gives first the jaggery and then the medicine, but achieves his objective.
29. But he changes the antidote to negate the ill effects of jaggery. The given medicines have their effect. Similar were the methods of Baba.
30. This was not the universal principle. His way of granting grace depended upon the qualifications, nature, service and love of the devotee.
31. Baba's ways are unique. When he was pleased with anyone, he showered his grace. Listen, under what circumstances it was done.
32. If it occurs to him, he achieves the welfare of the devotee while casually joking and laughing, without anyone contemplating it.
33. If the devotees desired casually to read some religious book, they placed the book in Baba's hands and received it back as '*prasad*'.
34. Then, when that book was read, it would be most beneficial. It would achieve the highest welfare of the orators and the listeners, as it would be full of *prasad*.
35. Some offered the pictures of the *Dashavatar*<sup>2</sup>, some the *stotras* of the *Dashavatar*, some the *Panchratani Gita*<sup>3</sup> and other holy books and pictures.
36. Das Ganu's '*Sant Leelamrut*' and '*Bhaktaleelamrut*', also '*Vivek Sindhu*<sup>4</sup>' were offered and Baba gave them to Shama.
37. "Shama these books are for you", he would say. "Keep them, at home, properly protected." Shama bowed and obeyed the orders and kept them tied in a piece of cloth.
38. With this thought, the devotees also bought books from the shops to place in Baba's hands and to receive them back as *prasad*.

39. Though Baba's nature was kind and generous, to do this also needed courage, so they took Madhavrao along with them, to tackle the situation.
40. At the opportune time, he would put the book in Baba's hands. Just as Baba knew the importance of the book, he also knew about the devotee's abilities.
41. Sometimes, when the devotees put a book in Baba's hands, Baba would leaf through the book. The devotees would put forward their hands to get the book back.
42. But Baba did not give it back to them. He would hand it to Madhavrao, saying: "Shama keep this with you. Let it be with you for the time being".
43. Shama would specifically ask: "Shall I give it back to him to whom it belongs, as he has eagerly stretched out his hand for it?" Even then, he said: "You keep it".
44. Once the devotee Kaka Mahajani, who liked reading the *Bhagvat*, carried with him a copy of it and came to Shirdi.
45. Madhavrao came to meet him. He picked up the book to read it and went with it to the *masjid*. Baba casually asked him.
46. "Shama, what is this book in your hand?" Shama told him about it. Baba took it in his hand and returned it after seeing it.
47. The same book, the same copy, the same Nath *Bhagvat* was earlier given to Mahajani as the *prasad* from Sree's hands.
48. "This book does not belong to me. It is Kaka Mahajani's. I borrowed it as I desired to read it." Shama clarified.
49. Yet Baba said to him: "The fact is that I have given it to you. You keep it in your collection tied in a piece of cloth. It will be of use to you".
50. Be it so. After some time, Kaka came again to Shirdi and brought with him another copy of the *Bhagvat*. He placed it in Baba's hands.
51. It was given back as *prasad*. "Preserve it well", Baba instructed. "This alone will stand in good stead for you", Kaka was assured.
52. "This itself will prove most useful to you. Do not give it to anyone, certainly", he said this with a lot of solicitude. Kaka bowed with love.
53. Baba, himself had fulfilled all desires and was least interested in any article. What need did he have to collect as he was divinity personified in his conduct.
54. Who could know Baba's intentions? But reading and listening to this collection of books were a means of purification for his devotees.
55. Now Shirdi had become a sacred place and Baba's disciples would come from different and distant places, and gather from time to time to celebrate, gain wisdom and praise the Lord, in a series of sessions.



Kaka Mahajani

56. These books would prove useful then. Shama would show them after taking them out from their wrappings. We will no longer be there but these books will embody the knowledge.
57. Whenever the devotees would read these very holy books, whether at Shirdi or elsewhere, they would recollect (Baba and his teachings). This seems to be a reason for making the collection.
58. Whether it be the *Ramayan* or the *Bhagvat*, or any other book dealing with spiritual matters, or reading the life stories of Ram, Krishna and others, it is only Sai who comes before the mind's eye.
59. It seems as if Sai himself is playing the part of the great characters in these books; and the narrator and the listeners see Sai's image before them, every time.
60. According to the Shastras, if a book is offered to the Guru or given as a gift to a Brahmin, therein lies the welfare of the donor.
61. Was this a simple purpose for which Baba had assigned the work to Shama, with the words, "You take this book home and keep it protected, wrapped in cloth"?
62. Just as Shama was an ardent devotee, so was Baba's love for him. A desire, therefore, arose in Baba to put him to some regular practice for his spiritual progress.
63. So, see what he did. Though Shama had no inclination, yet he was favoured and graced. Listen under what circumstances, it was done.
64. One day, in the *masjid*, there was a Ramdasi Bua. It was his regular practice to read the *Ramayana*.
65. Early morning, after doing his ablutions, taking his bath and doing the *Sandhya*<sup>5</sup> after applying the sacred ashes and wearing ochre robes, he sat at a fixed place to read.
66. He read the *Vishnusahasranama* and *Adhyatma Ramayan*<sup>6</sup>, thereafter. He read these books often and often; and it continued with full faith!
67. In this way, after quite a long time had passed and the opportune time for Madhavrao had come, something occurred to Sai Samartha. Listen to that story.
68. Madhavrao's services had borne fruit. It was time now to put him into some regular practice and give him some *prasad* of the path of devotion, so that he would get relief in the worldly life.
69. When Baba thought like this, he called the Ramdasi near him and said: "I have a shooting pain in my stomach. It is as if the intestines are tearing apart.

70. Go, this pain in the stomach is not abating. Quickly bring some senna pods. Unless I take some small quantity, this vexing ache will not stop".
71. The simple Ramdasi was a loving devotee. He put a mark in the book and set it aside. He went running to the market in obedience to Baba's command.
72. No sooner had the Ramdasi come down the steps, see what Baba did! He got up from his seat immediately and went near the books.
73. There amongst other religious books was the book on *Vishnusahasranama*. He picked it up, took it in his hands and returned to his seat.
74. And said: "Shama, you know this *pothi*. See it is very beneficial. Therefore, I am giving it to you. You should read it.
75. Once I suffered intensely. My heart began to palpitate. I was restless and I had no hope for myself.
76. Shama what can I tell you of that experience? How that book proved useful! This life was saved by it.
77. I hugged it to my heart for a while and immediately felt relief. It seemed as if Allah himself had come down and this life was saved by it.
78. Therefore Shama take it with you. Read it gradually. Every day, take one or two words. It will give you great joy".
79. Shama said: "I do not want it. The Ramdasi will be furious with me and he will say that I have behind his back, done this wrong.
80. As it is, he is half-crazy, irascible, ill-tempered and ever complaining. Why, unnecessarily, pick up this quarrel with him? I do not want this annoyance.
81. Besides, the *pothi* is in Sanskrit. My speech is crude and rustic. My tongue cannot twist round these joined words. I cannot pronounce them clearly".
82. Seeing all Baba's actions, Shama thought that Baba wanted to set him up against the Ramdasi but he had no idea of Baba's heart-felt concern for him.
83. 'My Shama may be mad but I am fond of him. He has an unusual affection towards me. I am greatly concerned about him.
84. I will tie the necklace of this *Vishnusahasranama* around his neck with my hands and free him from the miseries of the worldly existence by giving him a fondness for reciting it.
85. God's Name can break down mountains of sin. The Lord's Name breaks the shackles of the body. God's Name pulls out crores of ill desires from their roots.
86. God's Name humbles the pride of death and ends the cycle of birth and death. I want Shama to be interested in this treasure of the *Sahasranama*.

87. The Lord's Name chanted with full intent is very effective but even an unintentional pronouncement can be beneficial. Its power is manifested even when it is uttered unawares.
88. For the purification of the Inner Self there is not another simpler means than chanting the Lord's Name. The Lord's Name is the adornment of the tongue. The Lord's Name sustains spirituality.
89. It is not necessary to have a bath to say the Lord's Name. Taking the Lord's Name is not regulated by the rules of the *Shastras*. The Lord's Name destroys all sins. The Lord's Name is always pure.
90. The continuous chanting of My Name itself will ferry you across the ocean of existence. No other means are necessary to achieve salvation.
91. Whoever frequently repeats My Name his sins will be burnt. I consider him more virtuous than the virtuous, who constantly hums My name'.
92. This was Baba's inner motive and he acted accordingly. Even though Shama refused, Baba slipped it into his pocket.
93. Shama's ancestors must have indeed performed good deeds the fruits of which he received in this blessing. This pure *Sahasranama* was sure to remove his wordly afflictions.
94. All other religious performances have to be done as per the rules laid down in the *Shastras*. But the Lord's Name can be chanted continuously at any time. It has no limitations on account of the day being a holiday or the time being the evening worship of Shiva. There is not another simple method to adopt.
95. In the same way, Eknath forced this *Sahasranama* on his neighbour and thrust him on the virtuous path.
96. Holy scriptures were read daily at Nath's house. But this neighbour, though a Brahmin, remained unclean and did not perform the *sandhya*. He indulged in evil actions.
97. He never listened to the reading of the scriptures as this wicked person did not even step into Nath's *wada*. Nath himself took pity on him and called him over to his house.
98. 'Though he is born in a high caste, his life is being wasted'. Knowing this sensitive issue, Nath felt great pity. 'How can this be averted?' he thought.
99. Therefore, even though he refused, Nath made him commit to memory with proper enunciation, the *Sahasranama*, one shloka at a time and thus uplifted him.

100. The reading and study of this *Sahasranama* is a broad open way of purifying the mind and is of ancient origin, which was Baba's reason for forcing it on Shama.
101. That Ramdasi returned soon bringing the senna-pods medicine. Anna<sup>7</sup>, who was a mischief maker like Narad, was standing near by and described, in detail, what had happened.
102. The Ramdasi was, as it is, ill-tempered. Moreover, there was Narad's intervention. Then who would be able to describe in apt words, the uncommon incident?!
103. The Ramdasi was always a doubting Thomas; and he had suspicions about Madhavrao. He said: "He made Baba the intermediary to snatch away my book".
104. The senna pods were forgotten. He launched a vicious verbal attack on Madhavrao. His violent anger was uncontrollable and he showered a lot of abusive language on him.
105. "The stomach ache was just a pretext. It was you who instigated Baba. You had an eye on my book. I will not tolerate it.
106. I am a fearless Ramdasi, as my name itself suggests. If you do not return the book without creating any problems, I will dash my head in front of you and scatter my blood profusely.
107. You coveted my book, planned out this insidious drama, and putting the whole blame on Baba, kept yourself aloof".
108. Madhavrao tried his best to make him understand but the Ramdasi would not be pacified. Then listen to what Madhavrao said very calmly.
109. "Do not falsely accuse me of being deceitful. Why are you fussing so much about that book of yours? It is not a rarity.
110. Is your book decorated with gold and studded with gems? If you don't have faith in Baba, despicable is your existence".
111. Seeing the Ramdasi's insistence, Baba very sweetly said to him: "Oh, Ramdasi, what is the problem? Why are you unnecessarily distressed?
112. Is not Shama our lad? Why do you quarrel loudly and vehemently, for no reason creating a scene?
113. Why are you always ready to fight? Can you not speak soft and sweet words? Though you read these books regularly, your mind is still impure.
114. Every day you read the *Adhyatma Ramayan* and recite the *Sahasranama*. Yet you have not discarded your passions which are uncontrolled. And you call yourself a Ramdasi!

115. What kind of a Ramdasi are you? You should be absolutely detached; but you are not able to overcome your intense desire to possess the book. What name can be given for this behaviour?
116. A true Ramdasi should have no attachment but look at the young and old with equality. You are harbouring enmity for this boy and coming to blows for this book!
117. Go and sit in your place. Books can be had in plenty for money but not men, till the end of time. Remember this well.
118. Shama has no knowledge about the worth of your book. I picked it up, on my own and gave it to him myself.
119. You know the book by heart. I thought of giving it to Shama who will read it, repeatedly recite it and obtain the utmost benefit".
120. How captivating were the words, sweet and full of compassion, as also soothing and blissfully serene. They were non-pareil.
121. Ramdasi realised the situation. Yet he said to Madhavrao red with anger: "Instead of this book, I will take *Panch-ratni Gita* from you. I am telling you clearly now".
122. Madhavrao was pleased that the Ramdasi was pacified. "Why one, I will give you ten copies of the *Gita*, instead."
123. Be it so. The dispute was thus resolved. The *Gita* was accepted as security. But why did a man unacquainted with the deity in the *Geeta* demand it?
124. One who constantly read the *Adhyatma Ramayan* in front of Sai, why should that Ramdasi be rude to Baba and quarrel right in front of him?
125. How can I say that? Who should be blamed and why? If what had transpired had not taken place, how would the importance of the subject be brought home?
126. That book which was the cause of such a big quarrel was also the reliever of Baba's pain. It is also now the cause of my well-being. Invaluable is Sai's gift.
127. If this great effort had not been made, Madhavrao would not have had faith in it. Truly, he would not have been able to pronounce the words nor been able to recite it.
128. This Sainath, how loving he was! A rare teacher of spirituality with pranks! No one could understand how and when he would practise this art. His ways were incomprehensible.
129. Later on, Shama's faith was developed. Dixit and Narke<sup>8</sup> taught him to pronounce the words correctly, by repeating

and conning them over and over again and to know their meanings. He learnt the book by heart.

130. Be it so. This conversation between Sai and Madhavrao is a clarification of Baba's pure and simple advice. It is full of great joy. Undoubtedly it was a pleasing entertainment.
131. Similarly, Baba greatly loved those who studied metaphysics. See how he showed that love when the opportunity arose!
132. Once a parcel came for Jog at the Shirdi post-office. In order to receive it, he hurriedly went there.
133. He found it to contain the commentary of Lokmanya Tilak, named "*Gita Rahasya*". Carrying it under his arm, he came for the *darshan* to the *masjid*.
134. When bowing down his head to pay obeisance, the parcel also fell down at Baba's feet. Baba asked then, "Bapusaheb, what and whose is this?"
135. He opened the parcel in his presence, and explained about the book. He placed the parcel in Baba's hands with the book "and Baba looked at it".
136. Baba took it out (from the parcel) and held it in his hands leafing through the pages. He took out one rupee from his pocket and placed it on the book with admiration.
137. The book along with the rupee was handed over to Jog and he said: "Read it from the beginning to the end. You will be benefitted".
138. There are innumerable such stories of Baba's grace or grant of favour. But this book would be too lengthy. Therefore, I relate briefly, and only a few.
139. Once it so happened in Shirdi that Dadasaheb Khaparde came, and stayed with his whole family. He was steeped in Baba's love.
140. Khaparde was not an ordinary man. He was very learned and a person of superior status. When he was near Sai, he stood with folded hands and with his head bowed very low at Baba's feet.
141. He was thoroughly versed in the English language and was well-known in the Council of State. He was an eloquent speaker but before Sai he did not speak.
142. Of the numerous devotees of Baba, there were none except Khaparde, Noolkar and Butti who remained silent before him.
143. The rest of them talked with Baba, and some even argued with him, without the least fear and self-consciousness. But these three remained silent as if they had taken a vow.

144. There was no question of their talking. Before Baba they did not even raise their heads. Their humility cannot be described. They listened to him also, meekly.
145. Dadasaheb who was able to expound *Vidyaranya's Panchdashi* to others, uttered not a single word as soon as he came to the *masjid*.
146. The lustre of the *Vedas*, however bright it may be, loses its brilliance in the presence of pure Brahman. Sai was the embodiment of the brilliant Parbrahma and learning is abashed before him.
147. Khaparde stayed for four months but his wife stayed on for seven months. Both of them experienced a new joy each day.
148. His wife was very devout and had immense love for Sai. Every day she would bring *naivedya* to *masjid* with her own hands.
149. Until Maharaj did not accept the *naivedya*, the lady remained hungry. After he had eaten, she would eat.
150. Be it whatsoever. An occasion arose for Baba, who was very loving to his devotees, to show an easy and pure path, seeing the lady's unstinted faith.
151. Different Saints have different ways. Baba's were absolutely novel. He granted grace or favours in a playful, humorous manner which left a firm impression.
152. Once, the lady brought a platter filled with '*sanza, sheera-puri, bhat, varan, kheer, sandge, papad, koshimbiri*'.<sup>9'</sup>
153. As soon as this platter came, Baba most eagerly got up from his seat, rolling up the sleeves of his *kafni*.
154. He went and sat down at his usual place for eating, pulled the platter in front of him, took off the outer cover and got ready to eat.
155. Many other *naivedyas* came, far superior to this one. Often they remained untouched. What was the greatly impelling reason to eat this only?
156. Why should such a worldly attitude affect a Saint? Madhavraoji asked Sai Samartha: "Why should there be such a distinction?"
157. You keep aside all the other platters. Even if some are made of silver, you hurl them far away. But, only when this lady's platter came, you got up immediately and started eating. This is surprising!
158. Why is her food so delicious? *Deva*, this is a great mystery to us. There is some stratagem of yours, here! Why should you have such likes and dislikes?"

159. Baba said: "What can I say about the surpassing quality of this food? In her earlier birth, this lady was a very fat cow belonging to a merchant, yielding much milk.
160. Then, she disappeared and took birth in a gardener's family. Later she was reborn in a *Kshatriya* family and got married to a merchant.
161. Then, she was born in a Brahmin family. I saw her after a very long time. Let me take a few morsels of food, she has offered with love, with contentment".
162. After saying this, he did full justice to the meal, washed his hands and mouth, belched to show his satisfaction and resumed his seat.
163. The lady did an obeisance and started gently pressing Sai's feet. Baba took the opportunity to give her some beneficial advice.
164. While the lady pressed Baba's feet, he in turn, pressed those hands which served him. Seeing this reciprocity of service between *Deva* and devotee, Shama joked about it.
165. "It is going on well, *Deva*! It is a pleasurable sight to see this reciprocal devotion. It is marvelous to behold".
166. Considering her service, Baba was pleased with her and softly told her to keep on repeating "*Rajaram, Rajaram*".
167. "Keep chanting this always. Oh, mother, your life's objective will be achieved, your mind will be at peace, and you will be immensely benefitted".
168. How potent were those words! They penetrated her heart and became embedded there. Through these words, Baba had instantly imparted '*Shakti - pata*'<sup>10</sup>.
169. Such was Sree Samartha the compassionate! Sainath, the protector of all who have surrendered! He always fulfils the devotees' cherished desires and works for their welfare.
170. Whatever further I say, bear it in mind, as it is spoken with great love, humility and for the welfare of the listeners. I make this request because of our close bond.
171. As an ant is addicted to the sweetness in the jaggery, even if its head is broken, you should be enjoined to the feet of Sai. He will protect you with utmost care.
172. The Guru and the devotee are not separate, though they appear different or distinct. He who attempts to separate them forcefully is bound to be humiliated.
173. Both are one and one cannot live without the other. If the Guru is imperfect, the disciple is the same. But for one who has learnt at the hands of an able Guru, the very thought of duality does not exist.
174. The Guru lives in one place and his disciple at another! He who likes it thus, then their relationship is only for appearances sake.

175. If essentially they are not two, how can they be separate? One cannot exist without the other; both are so inseparable!
176. There is no difference between the Guru and the devotee; thus they are continuously together. The devotee placing his head on the Guru's feet is a gesture of worship or outward vision.
177. The devotee is one with the Guru in his one-pointed worship, and the Guru is in union with his devotee. If they are not completely one with one another in this way, then the relationship is not worth its name.
178. How would one obtain food and clothing? Do not waste even a moment thinking over it. It all depends upon destiny and can be obtained without efforts.
179. If you make efforts to obtain them, they could be in vain. Make efforts only to achieve spirituality. Strive for it, day and night.
180. 'Get up' and 'arise'. Why are you snoring in deep sleep? Such is the resounding cry of the *Shruti*<sup>11</sup> which lovingly wakes up the devotees.
181. The root cause of all calamities is ignorance. Those who are rolling in the sleep of ignorance should wake up before it is too late and partake of the nectar of knowledge from the Guru.
182. Therefore, with great humility, go and surrender at the Guru's feet. He alone knows what is right and what is wrong. We are unknowing children.
183. The *jeeva* (individual) is proud of its little knowledge. Shiva (God) who is all-knowing is without ego. Only the Guru can reconcile the difference and show that they are one.
184. *Jeeva* is the *Atma* troubled by ignorance, while Shiva is the *Atma* troubled by *Maya*. Only the Samartha Guru is capable of eliminating the distinction between the two.
185. Surrender the vacillating mind at Sai's feet. Then, he will be the doer of the actions that arise by his inspiration.
186. Similarly, surrender the initiative and energy to act to Sai. Then behave according to his will.
187. Know that Sai's power prevails everywhere, so leave all the burden on him performing all your actions without pride. You will surely gain success.
188. Should you even with a trace of pride think, 'I will do this', the consequences will become apparent immediately. There will be not a moment's delay.

189. While Hemad was lazily turning and twisting, from one side to the other, in the sleep of illusion and fascination, he received the grace of God and Guru.
190. It can only be ascribed to destiny since no study nor efforts were made. God and Guru, it seems, bestowed this honour for their own design.
191. Sai wanted his life story to be written for the upliftment of the devotees, therefore, forcibly holding the hand he got this book written in detail.
192. Weaving a beautiful garland with the thread of constant meditation and different flowers of love of variegated hues, let us offer it to Sai.
193. Let us attain the throne of Self-Realisation and occupy it with splendour. Let us enjoy the heavenly bliss, devoid of pride and be contented within.
194. This life story of Sai is unfathomable. The next story is more marvellous than this one. Become very attentive for a while to listen to this purifying tale.
195. In the next three chapters, Baba through the experience of visions, shows marvels, while he remained where he was.
196. The first of these chapters deals with Lala Lakhmichand, who was drawn by a string of love and shown his proper place;
197. about the lady from Burhanpur whose *Khichadi*<sup>12</sup> he wanted to eat and, therefore, made her long for *darshan* and showed the marvel of love;
198. and later how Megha was asked to draw a trident in his dream; and how he received the *Shiva-ling* a unexpectedly afterwards.
199. So many similar stories will follow after that. If the listeners hear them with devotion, they will be benefitted.
200. As salt dissolves in the ocean, so Hemad surrenders to Sai, with the feeling of oneness and union. He does obeisance to him whole-heartedly.
201. Moreover, he lovingly pleads that he may think day and night of Sai, and that nothing else may enter his mind, which should be always alert.
202. May the past life be obliterated and the future be annihilated. In this life may he spend it at the Guru's feet.

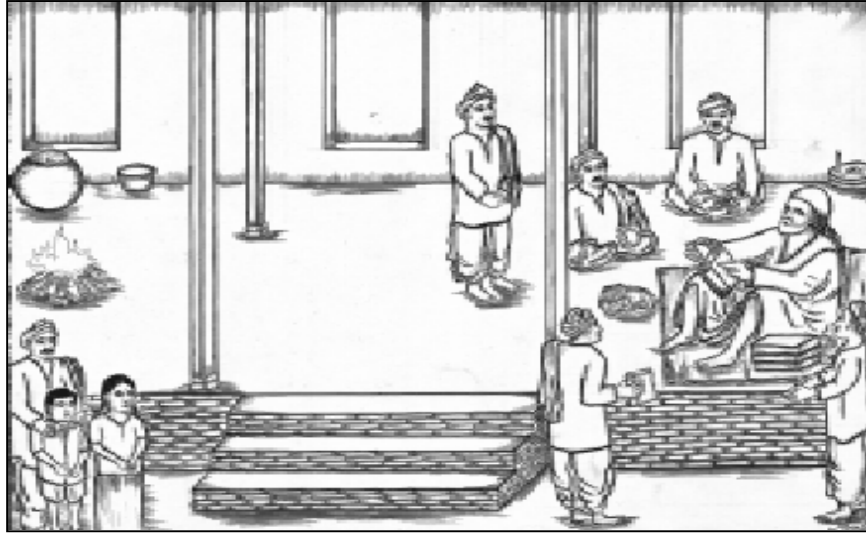
May there be well-being. This is the end of the twenty seventh chapter of *Sree Sai Samartha Satcharita* written by the devotee Hemadpant, impelled by Saints and virtuous people, called "Bestowal of Initiation and Grace".

This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

**Notes :**

1. This contradicts what is stated in Chapter 5 about Baba coming with the marriage party.
2. The ten incarnations of Vishnu as Fish, Tortoise, Boar, Man-Lion, *Vaman* the Dwarf, Parshuram, Ram, Krishna, Buddha and Kalki yet to manifest in the future.
3. A compilation of five jewels from the Mahabharat namely  
a) *Srimad Bhagvat Gita*, b) *Sree Vishnu Saharsranam Stotra*, c) *Bhishma Stavaraj*, d) *Anusmruti*, e) *Gajendra Moksha*.
4. Written by Mukundraaj in 1188, i.e. more than 100 years before *Dñyaneshwari*, on Adwait, in Marathi.
5. Religious meditation and repetition of *mantras* in the early morning and at other fixed times.
6. Esoteric version of Ram's story.
7. Chinchanihar.
8. Professor Ganesh Govind Narke, son-in-law of Butti, of the Engineering College, Pune.
9. *Sanza* = wheat pudding.  
*Sheera-puri* = cream of wheat with jaggery and *ghee* and puffed wheat cake fried in oil  
*Bhat* = rice  
*Varan* = highly tasteful dish of pulses  
*Kheer* = rice, milk and sugar dish  
*Sandge* = seasoned salad of cucumber, red pumpkin etc.  
*Papad* = thin, crisp cake of urad  
*Koshimbiri* = raw fruit or vegetables pickled or preserved.
10. Transference of power from the Guru to the disciple, which is effected by touch, words or even a mere glance.
11. *Kathanopanishad*.
12. A dish cooked of a mixture of rice and dal.



At the opportune time, he would put the book in Baba's hands. Just as Baba knew the importance of the book, he also knew about the devotee's abilities. (Ch.27, ovi 41)



Dadasaheb Khaparade