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## The Consent given to Write this Book

*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. Now I pick up the thread of the earlier narration. Sai gives me full assurance and tells me "I give you my full permission to narrate my life story.
2. You perform your duty. Do not have the least doubts in your mind. Have full faith in my words and be of resolute mind.
3. If you write about my *leelas*, it will wipe out the faults which have arisen due to ignorance. And when you listen to it with faith your worldly involvements will disappear.
4. It will cause waves of love and devotion to rise on the ocean of the mind; and, diving into them now and then, will bring up gems of knowledge".
5. When I heard this, I ceased to have any doubts. I bowed at the feet of Sai and then relying on my memory, I started to write this biography.
6. No sooner than these words came from Baba's lips, I thought that it was a good omen. The book will complete itself. I will only be the bondsman physically writing it.
7. See, how inscrutable are the ways of God! They are beyond perception, and are known but to Himself. Even the *Shastras* and *Vedas* are silent and no one is able to plumb their depth.
8. Those experts in *Shastras* and *Vedas*, those intellectuals and scholars, the learned and the disputatious given to splitting hairs - do not follow them.
9. God is the embodiment of His own devotees. He longs for the simple and the guileless. He is completely indebted to those who love Him but He shuns the hypocrites.
10. "In this only lies your well-being. This is also my avatar's fulfilment. This is my repeated preaching. I am always concerned about it.

11. Oh, Shama, I tell you, furthermore, that whoever takes my name with love, I will fulfil his wishes and increase his devotion.
12. Whoever sings with feelings of my life, eulogises my powers, virtues and excellences, I will protect him totally, by surrounding him.
13. Those devotees who have become one with me with heart and soul, they will, naturally, be bound to be happy by listening to the story of my life.
14. Whoever sings my praises, I will bestow upon him complete happiness, permanent pleasure and contentment. Believe this as the Truth.
15. It is my promise to redeem the one who, with faith sings my praises, totally surrenders to me, remembers me constantly and meditates on me.
16. How will anyone be longing for worldly pleasures, who thinks of my name, worships me, studies me, whose holy readings are of me, who meditates on me and who continuously thinks of me?
17. From the very jaws of death I will snatch away my devotees. Just by listening to my stories diseases will disappear.
18. Listen to the story with due reverence, meditate fully upon it, intently contemplate upon it and you will attain peace.
19. The 'You and I' will disappear. The minds of the listeners will be absorbed in God. The mind will be a store of divine energy and full of single-minded and complete faith.
20. Repetition of the name 'Sai' will burn away all the sins of *Kali-Yuga*. Once having prostrated, past sins born of speech and hearing will be destroyed".
21. Although the work is not an ordinary one, I respectfully obeyed the orders. When there is one as eloquent as Baba, why should I belittle myself?
22. Some devotees were made to build temples; some were made to lose themselves in the joy of *kirtan*<sup>1</sup>; some were sent on pilgrimages and he made me sit down to write.
23. Amongst all the devotees I am insignificant. I do not know what quality in me made Sai, the ocean of compassion and cloud of mercy, shower his grace on me!
24. Such is the marvel of Guru's grace that it makes a dry and stiff plant effortlessly and profusely blossom in the most arid soil.

25. In future, some people may build monasteries, some may build temples and some *ghats*, but I will take the straightforward way of the recitation of Sai's story.
26. Some may reverentially worship Sai; some may press his feet gently; but my mind is eager to sing his praises.
27. What could be attained by meditation in the *Krita-Yuga*, by ritualistic sacrifice in *Treta-Yuga* and by ritualistic worship in *Dwapara Yuga*, can now be attained in this present *Kali-Yuga* by chanting the Guru's name and singing his praises.
28. Obviously, I am unqualified. Jack of all trades and master of none! How can I then undertake this enormous and difficult task?
29. If I do not make any efforts and just sit still, I will be committing the sin of disobedience. And if I obey him, how will I be equal to the task?
30. Who is capable of describing the inward state of the powerful Sai? Sai alone can describe it through a devotee of his, by conferring grace upon him.
31. When speech cannot do justice why then did I develop this craving? Sai gave no opportunity nor scope for anyone to say anything in the matter.
32. When I took up the pen, Baba made me lose my own identity. He himself began writing his story. The credit is entirely his.
33. Who else but a Saint can write the life of Sai? To understand the inconceivable virtues of Baba is like attempting to embrace the sky.
34. I have not the intelligence to speak of his unfathomable powers and greatness, he himself should do it and free himself from the promise.
35. Baba, although I am born a Brahmin I do not have knowledge of the *Shrutis* and the *Smrutis*. Although this is a blot on this birth of mine, my association with you is to my credit.
36. The *Shrutis* and *Smrutis* are the eyes of a Brahmin. Squint eyed is the person without one of them and blind without both. I am humble and low, because I am deficient in both.
37. You are the staff of the blind for me. Why should I then worry? With its support I will follow you on the trodden path.

38. I do not know how to proceed. Humble as I am I do not know what to do. You must give me the intelligence and get your own work done.
39. The mystery of that inconceivable power which moves the dumb to speak like Brihaspati<sup>2</sup>, and the lame to cross Mount Meru<sup>3</sup> is known only to Baba alone.
40. I am only a humble servant of yours. Do not make me despondent. Till my last breath get your work done by me.
41. Now, oh you listeners! You have come to know the object of this book. Sai himself writes it for the welfare of his devotees and I am merely his instrument.
42. Just as the flute or the harmonium are not worried about the notes they produce, it being the concern of only the player, likewise why should we feel troubled?
43. Is the nectar which the "*Chandrakant*"<sup>4</sup> oozes, its own? It is the miraculous work of the moon itself at moonrise.
44. Or, when the ocean has full tide, is it due to its own work? That also is in the hands of the moon and it is not achieved by the ocean.
45. So be it. Just as a buoy with red lights is anchored in the sea to guide the movement of ships by warning them to keep off the rocks and whirlpools,
46. so will the tales of Sai, which in their sweetness put even the nectar in the shade, navigate us safely and will smoothen the difficult paths of the ocean of existence.
47. Blessed are the tales of the saints that penetrate into the consciousness through the ears and cleanse the bodily ego and destroy the sense of duality.
48. As more and more of these tales are stored in your heart, the doubts run helter-skelter; and when the store of spiritual knowledge grows, your identification with the body diminishes.
49. To describe Baba's pure fame and to listen to it with all your heart, will burn away the sins of the devotees. This makes for easy attainment of salvation.
50. What is the nature of Brahman which is beyond illusion? And what are the means to conquer that illusion? God favours his devotees who lead virtuous and pious lives. How else is it possible for his devotees?
51. What is perfect bliss? Devotion, deliverance and detachment, what are they? All things belonging to the four-fold *varnas*<sup>5</sup>

and to the four-fold *ashrams*<sup>6</sup> are one. These subjects are very abstruse.

52. Those who are interested in these subjects should fulfil their desires by studying the works of Dñyaneshwar, Eknath and others and enjoy them happily.
53. In '*Kritayuga*', it was controlling the senses and subduing of passions; in '*Tretayuga*', sacrifices; in '*Dwapara*', rituals; and in '*Kaliyuga*', reciting the name and singing the praises - a simple means of salvation.
54. Listening to the life-story of the Guru is the easy road to salvation for the four varnas like *Brahmins* and others, including women, *shudras* and even the casteless.
55. Only those who have good deeds to their credit from their past births will listen to these stories. If someone feels sleepy God will wake him up.
56. Those who are uncontrollably engaged in worldly pleasures and who become abject when these are denied to them, for them the nectar of the stories of the saints will free them from these vices.
57. Performing *yoga* and sacrifices, practising meditation and concentration requires great efforts, whereas listening to these tales requires no efforts other than attentiveness.
58. Let the devout and virtuous listeners listen to this pure story of Sai, by which they will be benefitted, because the powerful five sins<sup>7</sup> will be burnt completely.
59. Chained as we are to the worldly existence, which conceals from our view the Real Self, we will find that by listening to these stories, the bonds will be loosened; and we will get back the original state or Real Self.
60. These tales should be remembered throughout life and studied daily. They will free the listeners from worldly affairs and bring peace to all.
61. While reading and listening, with devotion and faith, let me be able to meditate on Sai. Let him appear before my eyes in his *saguna* form<sup>8</sup> and let it be imprinted on my mind.
62. In this way, let my devotion to the Guru grow and let me attain detachment from the world. Let the urge to remember his name become intense and make my mind pure.
63. With this object in mind, Sainath conferred grace on me and made me the instrument, while he himself wrote the book.

64. Although the cow's udder is full of milk to overflowing, it is natural for her to release the milk only to her calf. So is Sai's love.
65. For the sake of my longing like the 'Chatak' bird<sup>9</sup>, Sai mother showered happiness, quenching my modest thirst and he will quench that of his devotees abundantly.
66. How marvellous are love and devotion! Overflowing with the instinctive love for her child, the mother forces her milk into its mouth, even when the child does not ask for it.
67. Who knows her fatigue? The child is not aware of it. Who else but the mother will take the child to her breast without asking?
68. When a baby is decorated with ornaments, the baby knows no significance of it. Only the mother knows the pleasures. Similar is the way of the *Sadguru*.
69. This child-like feeling that I have, who will lovingly satisfy? Who else but the mother will have a real concern? That kind of affection is rare.
70. To be born to a virtuous mother is a great fortune bestowed by God. Yet the child is blissfully ignorant of the mother's pangs and its birth.
71. May that be whatever. Baba said something more in this regard which I will tell you. Oh! You good listeners, please listen to it with due respect and attention.
72. In the year 1916, my service with the government came to an end and a suitable pension was fixed. The time came for me to take a trip to Shirdi.
73. It was the day of the *Guru purnima*. The devotees had gathered to perform the *Guru puja*. Anna Chinchankar<sup>10</sup>, on his own, made a request to Baba. Listen to what his recommendation was.
74. Anna was very worried about me. He pleaded before Baba; "As his family is increasing, have compassion on him.
75. Give him another service. This pension will not suffice. Ward off Annasaheb's worries. Do something of this sort".
76. In reply, Baba said: "He will get another service. Let him serve me now. He will get happiness in the world.
77. His household will always be prosperous, and he will not want for anything till he lives. If he resorts to ME with full faith, his difficulties will be removed.

78. There will be persons who say that they will behave as they like, as they have strayed from the path. Those who have turned their backs on religious observances, turn away from such people first.
79. If you come across them, swerve away from them. Consider them to be very dangerous. Be afraid of even their shadows and go out of the way to avoid them.
80. One who is lawless, immoral, thoughtless, without any purpose, who cannot distinguish between right and wrong - how will he achieve any good in life?
81. But without some special bonds of past lives no one comes to us. May it be a dog, a pig or a fly. So do not repulse anybody.
82. Henceforth, he should serve Me with love and devotion. The Supreme Being will bless him. He will receive a permanent treasure.
83. In what manner should he worship? Who am I? How can he know with certainty? Sai's body is perishable, while Brahman is imperishable".
84. "All pervading as I am, I am the personification of the eightfold nature". So revealed the Lord to Arjuna while expounding the Gita."
85. "The world made of movable and immovable objects, of names and forms, is manifested by ME in the form of the eightfold nature. The phenomenon is created by ME only.
86. The mystical symbol 'Aum' expresses ME. I am the only connotation of it. In the whole of the universe, there exists a multitude of things but I am immanent in all of them.
87. There is nothing but the *Atman*, so what desire should there be? I am all exhaustive in everything in all ten directions.
88. Where all is filled with the whole, the feeling of 'Me' and 'Mine' melts away. What desires can we have when I am all pervasive?"
89. Desires are born of the intellect. They do not have any connection with the soul. Sai Maharaj is the embodiment of the *Atman*. Whence can desires arise in him?
90. There are various kinds of desires. But once the essence is known of 'Who am I', then they dissolve like the hailstones in the blazing hot rays of the sun.

91. "I am not the mind, intellect, or the sense organs. Nor am I the matter or the gross form. I am also not the golden egg from which the universe evolved before it revealed itself. But I am the Ancient Witness without a beginning.
92. In this way, I am beyond the senses. I have no interest in the sense objects. But there is nothing where I am not present. I am not the doer or the cause of any deed.
93. With the realisation that the mind, intellect and other senses are gross instruments of the physical body, detachment will arise unveiling the concealed Self-Knowledge.
94. To forget one's own real nature is itself the illusion; to remember the pure and complete bliss is ME - none but the Supreme One, Pure Consciousness.
95. To turn oneself towards that ME is itself a service and devotion to ME. When I experience the bliss of the mind, it is knowledge in the pure form.
96. The soul is Brahman itself. Bliss from understanding knowledge is Brahman. By the knowledge of the untrue nature of the world, the illusion about the world will pass away. Brahman is Truth. That is ME.
97. I am eternal, pure, enlightened, the liberated one. I am Vasudeva, the sacred letter 'Aum'. I am the truth. Your good lies in worshipping ME with true faith and devotion.
98. Thus realising my true nature serve ME in the right way. Moreover, surrender to ME completely. And be one with ME.
99. When the river surrenders to the ocean, can it come back? Will there be a separate identity when she embraces the ocean?
100. Just as a wick soaked in oil when joined to a flame of light, becomes itself a bright light, in the same way a person reaches the status of a sage at the feet of the sage.
101. He who thinks of nothing but *Allah Malik*, the Supreme Being and the Pure Consciousness, he has peace, has no desires and looks upon all with an equal eye. How can he have a separate identity from the Supreme Being?
102. Where there is not the awareness of oneself, where there is no ego, where there is absence of strife or quarrel (twofold nature of the world), where there is no wish for worldly possessions, where these four virtues reside, can there exist the ego?"

103. Summing up, in Sai's nature these eight virtues exist in their complete form. Where is the place then for the ego? How can I then nurse such egotism?
104. "He whose self is pervading in the universe, I am part and parcel of Him. Surrender at the feet of Sai. This will mean MY service.
105. To serve ME and to sing my praises, to surrender to ME completely will lead to union with ME. So says Krishna in the *Bhagwat*.
106. Just as the worm by constantly thinking of the bee itself becomes the bee, in the same way, when a disciple constantly contemplates upon his Guru he becomes similar to his Guru.
107. By using the word 'similar', still a distinction remains. Even that is not tolerated by the Guru, even for a moment, because Guru's existence is not possible without the disciple; and the disciple is not separate from the Guru".
108. So it was. The one whom I was ordered to worship, he explained who he was. In support of what I have been saying I am reminded of an incident which I will relate now.
109. A Rohilla (Pathan) came to Shirdi and was attracted by Baba's virtues. He stayed there for a long time and lovingly devoted himself to Baba.
110. He was hefty like a male-buffalo. He was self-willed and cared for no one. He wore only a 'kafni' upto his ankles and came and lived in the *Masjid*.
111. Whether it was day or night, whether it was in the *Masjid* or the Chavdi<sup>11</sup> he would recite the verses from the Koran at a high pitch, with extreme enthusiasm and full freedom.
112. Maharaj was Peace Incarnate. But the villagers were very weary. Even at midnight his continuous recitation would disturb everybody's sleep.
113. During the day, the people had to toil in the hot sun, in the fields and forests. At night, they could not get undisturbed sleep. Therefore the people were annoyed.
114. May be, Baba was not troubled. As for the people, they felt that they had committed a great sin. No peaceful sleep at night. They were annoyed with the Rohilla.
115. They were on the horns of dilemma. How long could they endure this? Day and night, this nuisance was a big problem for them. They were greatly worried.
116. Rohilla was, as it is, a head strong person. To make matters worse, he had Baba's strong support. He became more

uncontrollable than what he was before and gave himself airs.

117. He became arrogant and disdainful and behaved insolently with the people. He behaved more recklessly than before and the whole village turned against him.
118. Sai being very kind hearted, like a mother, always shielded those who surrendered to him. Therefore all the villagers came to him and entreated him.
119. But Baba paid no attention. On the contrary he told the villagers: "Do not harass the Rohilla. He is very dear to me.
120. This Rohilla's wife is a virago and not ready to stay with him. She is eager to come to me by eluding him.
121. That virtueless woman does not observe the veil. She is without modesty and shameless. If driven out she comes back forcibly into the house.
122. As soon as he stops shouting<sup>12</sup>, the wicked woman seizes the opportunity to enter. When he shouts she flees, leaving him pure of speech, body and mind. That gives me profound happiness.
123. No one should oppose him. Let him shout to his heart's content. I cannot pass the night without him. I have great pleasure because of him.
124. Shouts of this type are greatly to my advantage. In this way the Rohilla is benevolent and makes me extremely happy.
125. Let him shout as he pleases. In that itself is my well-being. Otherwise, that wicked wife will trouble me.
126. When he himself gets tired, he will keep quiet automatically. Your purpose will be served and that wicked woman will not trouble me".
127. When Maharaj said so, any further effort was futile. If Baba's mind is not disturbed, then why should we be concerned.
128. As it is, the Rohilla was very enthusiastic. Moreover, he was now licensed by Baba.<sup>13</sup> So he started to recite the Koranic verses very loudly and created chaos.
129. The people were amazed at Baba's forbearance. Instead of the splitting headache, the shouting sent him into rapture.

130. How horrible were the shouts! It was a wonder that they did not parch his throat! But Baba still persisted in telling all: "Do not admonish him".
131. Outwardly, the Rohilla appeared to be a mad Moslem saint, but he respected Baba greatly. Happily, according to the tenets of his religion, he would recite the verses of the Koran.
132. He did not care whether his own voice was soft or shrill. No sooner was he inspired that he would start shouting the name of God.
133. Nature had endowed him with a rattling voice. He regularly and constantly shouted "Allah Ho Akbar"<sup>14</sup> and the verses with great joy.
134. Baba disliked association with one who loathed God's name. Then why would he think of driving away the Rohilla when he was continuously repeating God's name?
135. "Wherever my devotees are singing my praises I am present there. There I am without rest, alert and without sleep". As if it were to prove the utterance in the *Bhagvat Gita* that Baba behaved in this way!
136. The Rohilla subsisted on whatever he got by way of alms or else went hungry occasionally. How could he have a wife who could go and bother Baba?
137. The Rohilla was reduced to penury. How could he have a marriage or a wife! Baba was a celibate from childhood. So the whole story was allegorical.
138. Let him sing with a loud voice. Baba is satisfied by the recitation of the verses. He listened to them day in and day out. Sleep was like poison compared to the verse.
139. Compared to the enlightening preachings of the verses, the complaints of the villagers were hollow. This was a strategy followed by Baba to give the villagers the correct perspective.
140. In this manner Baba conveyed the lesson to one and all that he liked the Rohilla's company because he loved God's name.
141. The things perceived one who perceives and that which he perceives (all the three), is God for him. Such a person, whether he be a Brahmin or Pathan, is regarded as the same.
142. Once, after the noon *Arati*, when the people started returning home, Baba spoke sweet words from his lips. Hear them.

143. "Wherever you are, and whatever you may be doing, always bear it in mind that I shall continue to be informed of the minutest details of your deeds.
144. In this manner, as I am described, I dwell in the minds of all. I am in the hearts of all, all pervading. I am the Lord of all.
145. I fill the entire creation, within and without, to the point of overflowing. This universe is directed by God and I am the one who holds the reins.
146. I am the Mother of all beings. I am the equilibrium of the three *gunas*<sup>15</sup>. I promote the activities of the senses. I am the Creator, the Preserver and the Destroyer.
147. One who concentrates on ME, for him nothing is difficult. But the moment he forgets ME, *Maya* will attack him.
148. Whatever is perceived is my image only, whether it be a worm, an ant, a poor wretch or a king". This immeasurable universe, consisting of mobile and immobile things - these are Baba's own image.
149. What a delightful indication! There is no difference between the sages and God. Without any distinction they take form for the benefit of the universe, consisting of the movable and the immovable.
150. If one wishes to surrender at the feet of the Guru, one should sing the praises of the Guru or recite the life-story of the Guru or listen to the tales about him with devotion.
151. One who is desirous of obtaining knowledge should listen so intently that he becomes one with the preaching, with assimilation. Thus the Supreme Energy will appear before him and the mind will be elevated.
152. Even if one is engrossed in worldly affairs and one chances to hear the tales of a saint, without making the slightest efforts, they will still do good because such is their nature.
153. Then if they are listened to with faith and devotion, how much good can be gained! Oh! Listeners, just think, in your own interest.
154. The devotion to the Guru's feet will develop and the well-being will tremendously increase gradually. No other rites or rituals are necessary. The Supreme Good will be attained.
155. Once the mind is disciplined in this way, the longing to listen to the stories will increase. The bonds of sense-

objects will easily break away and extreme happiness will pervade.

156. Hearing these sweet words of Baba, I resolved not to take up any service any longer but to devote myself entirely to the service of the Guru.
157. But my mind kept hovering around Baba's assurance "He'll get employment easily" and wondered if I would get proof of it.
158. Can Baba's words prove false? That will never come to pass! I might again start working amongst people but it will not be beneficial for me.
159. It is true that Anna spontaneously inquired about me. Nevertheless, it was not as if it was not my desire also. But this is not the fate which would befall me.
160. In the heart of my hearts, I also sought employment to support my family. And Sai offered me a sugar-coated pill by the way of a remedy.
161. That medicine with the hope of something sweet (to follow) I drank, and I became fortunate. A job came<sup>16</sup> unexpectedly and I accepted it out of desire for money.
162. Even if it is jaggery, one will be tired of eating it continuously. I preferred licking the finger dipped in the honey of Baba's preachings.
163. The job was not permanent. It ended as unexpectedly as it came. Baba made me stick to what I was doing to enjoy the pleasure of being with him in one place.
164. This universe full of animate and inanimate things is a manifestation of God. But God is beyond even the universe; and, the Supreme Spirit beyond all.
165. God is not separate from the worldly affairs. But the worldly affairs are different from God. Because the world receives the energy from Him and thrives upon it, God is the basis of the world.
166. Please understand that there are eight ways<sup>17</sup> of worshipping God, by doing *pujas* of images, sacrificial fire etc. But compared to everything the Guru is the best.
167. Krishna himself was the Supreme Brahman. Yet He bowed at Sandipani's feet, and said: "Remembrance of the *Sadguru* is the surest way to please ME, who is Narayana.

168. Singing the praises of the *Sadguru* rather than MY praises is dearer to me a thousand fold. Such is the excellence and the profound significance of the *Sadguru* .
169. He who turns his back on the praise of the Guru is an unfortunate sinner. He endures the painful cycle of births and deaths and becomes the cause of his own ruin.
170. Birth and death, follow one after the other. This is an endless Circle. Hence let us listen to these tales to achieve our own deliverance.
171. Even casual words uttered by the saints break the bonds of false knowledge and save us in times of calamities. So let us all assimilate these stories.
172. We do not know what the future will be and what help they would give (at such moments). This is the play of the almighty. The loving devotee is just a spectator.
173. Being without any intelligence or wisdom, how would I explain the good fortune befalling me that I should have a powerful Guru like Sai? This is also his *leela*.
174. I have already narrated the purpose of this book and the assurance given to me (by Baba). Due to Him, the direction was received of the distinction of You and I, and of worship.
175. Now, you listeners will be listening, in the next Chapter, to an account of how Samartha Sainath appeared in Shirdi.
176. All of you, young and old, simple and believing, spare a few moments from your worldly life and listen to this unique story of Sai.
177. Though Sai is himself an incarnation, he, remaining unaffected, enacts various roles just like a householder engrossed in his daily life; and, acts according to the dictates of *Maya*.
178. "*Samartha Sai*"! With this '*mantra*', for those who serve at his holy feet, he moves the strings for the deliverance of his devotees from worldly existence. Sacred is his life story.
179. In brief, holy is the story of Sai. The hearts will be purified of those who recite and those who listen.
180. Listening to the stories with love will dispel all worldly afflictions. Sai, the cloud of mercy, will shower grace; and, complete and pure knowledge will appear.

181. Sloth, a wandering mind, attachment to sense-objects and indulgence of the palate - these are the obstacles which come in the way of listening. Steer clear of these and the listening will become a happy experience.
182. You do not need ceremonies to complete the rituals, you do not need fasting to torture the body; you do not need to visit the tirthas. It is sufficient to listen to the story.
183. Genuine love and awareness of the core of devotion will easily lead to the attainment of the highest good; and incorrect knowledge and the knowledge of the two-fold nature will be destroyed.
184. You need not make efforts for other means. Let us listen to the Saicharita. It will exhaust all *karma*, of the past and the present life, which results in rebirth. Not the least effect will remain of them.
185. As a miser, wherever he is, has his mind fixed on his hidden treasure, day and night, in the same easy way Sai should dwell in our minds.

May there be well-being! This is the end of the third chapter named "The Consent given to Write this Book" of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by the Saints and virtuous people.

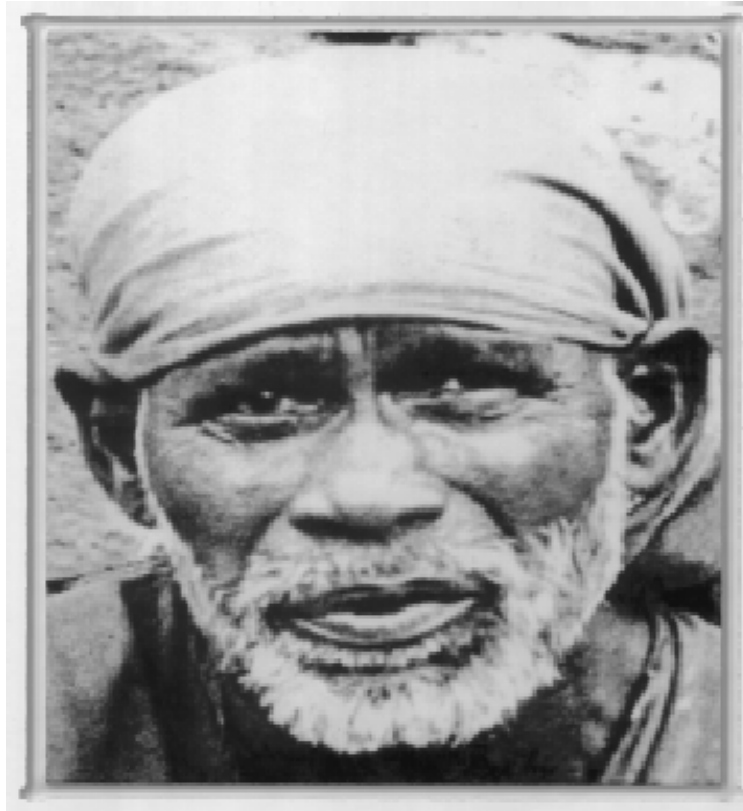
This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

#### Notes:

1. Celebrating praises of God with music and singing.
2. Deity of Speech.
3. A fabulous mountain, round which all the planets are said to revolve. It is also said to consist of gold and gems.
4. The moon-gem.
5. Four castes i.e. brahmins, kshatriyas, vaishyas and sudras.
6. Four stages of life i.e. *brahmacharya*, *grihista*, *sanyas* and *vanaprastha*.
7. Detailed in Chapter 9.
8. With attributes and physical form.
9. Bird fabled to drink water only from the clouds, and therefore supposed to be eagerly expectant of rain.
10. Damodar Ghanshyam Babare - referred to further in Chapter 24.
11. Village hall - meeting place.
12. His 'Kalmas' or verses from the Koran.
13. The Marathi saying is : "The month of *Falgun* had arrived", meaning thereby "spring had come" - in short he blossomed forth.
14. God is Great.

15. The three are *Rajjas*, *Satva* and *Tamas*, which are the constituent qualities of nature.
16. For six months, the author worked in the Secretariat thanks to Mr. Mead whom he met unexpectedly when he went to the Office of the Accountant General to collect his pension (this was in 1921). Mr. Mead had been known to the author as he had served him as a head-clerk and Marathi tutor, when he was Chief Secretary of Government of Bombay and Assistant Collector.
17. Actually, classically, nine modes of Bhakti are given (1) *Shravanam* (hearing of the Lord's leelas or *kathas*); (2) *Kirtanam* (musical chanting of His name/*leelas/kathas*); (3) *Smaranam* (remembrance of the Lord); (4) *Padasevanam* (service of His Feet, service of the Guru, Parents, Country and Humanity); (5) *Archanam* (offering of flowers, sacred leaves); (6) *Vandanam* (prostrations before the Lord and mental prostrations to every being); (7) *Dasyam* (having a relationship of Master and servant with the Lord); (8) *Sakhyam* (having an attitude of friendship with the Lord); and (9) *Atma Nivedanam* (total surrender to the Lord).



Blessed are the tales of the saints that penetrate into the consciousness through the ears and cleanse the bodily ego and destroy the sense of duality. (Ch.3, ovi 47)