
**The Discourse on the Essence of the Verse of the
Gita and the Creation of the Samadhi Mandir**

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. Twice blessed is Shirdi and blessed is Dwarkamayi, the dwelling place, where Sree Sai the purest one lived amidst all until he left his mortal coil.
2. Twice blessed are the people of Shirdi, for the sake of whom Sai has come from such a long distance, for whatever be the purpose, and obliged them.
3. Shirdi originally was a small village which became important because of Sai who lived there. It became a holy place because of him and a place of pilgrimage.
4. Blessed are the women of that Shirdi and blessed is their singular faith. They sang about the unparalleled glories of Sai while bathing, grinding and chaffing corn.
5. Twice blessed is their love. They sang excellent songs. Listening to some of the best from amongst them, the minds became calm and were pacified.
6. Therefore, for the benefit of the listeners, during the narration, at the opportune time to satisfy their curiosity I shall narrate them so that they are satisfied and contented.
7. Sai appeared first in the dominion of the Nizam, seated under a mango tree near the road and came unexpectedly to Shirdi with the marriage party from Dhoopkheda.
8. From this village a very holy person by the name of Chand Patil was the first one to find this treasure. The others had just the 'darshan'.
9. It has been mentioned before how he lost his mare and how he met Sai who made him smoke the 'chillum' and helped him to find the mare.
10. Chandbhai's wife's nephew was to be married and it was destined that his bride would be from Shirdi. The marriage party, therefore, came to the bride's village.

- The detailed story regarding this has already been narrated earlier. Yet I was reminded of it because of some incidence. But it is not necessary to repeat it.
12. Chand Patil was only an instrument. Sai had an immense desire to uplift the devotees; so he took this *avatar* and, on his own, came to Shirdi.
 13. Who but Sai would have uplifted the dull-witted, stupid, the poor and the weak, devoid of education and any spiritual practices - these devoted people who were guileless.
 14. From the age of eighteen, he was accustomed to a secluded life. At night, he lay down anywhere fearlessly. He felt that God was all-pervading.
 15. During the day he roamed everywhere; and at night he slept in a place where there was a ditch earlier and was now the village's dung heap.
 16. Many years passed thus. The time came for a change in the destiny of the ditch and a magnificent mansion was erected over it. It was of Sai, the Compassionate One.
 17. Ultimately, that same ditch became the sanctum where Sai's body was given eternal rest and his Samadhi was built.
 18. That Sai Samartha, patron of the poor, in order that the devotees should swim the difficult ocean of worldly existence has rightly created this ship, of his biography, for the benefit of his devotees through this instrument.
 19. As this river of worldly existence is very difficult to cross and the dependent devotees are blind and lame for whom he has an intense feeling, he is concerned about how they would cross to the other bank.
 20. Each of us has to cross this ocean of existence for which the inner self should be purified. The best means is to purify the mind with the worship of God, as the foundation.
 21. There is no greater devotion than listening to his stories. An attachment to the feet of the Guru is easily created by listening. A pure and clean mind is developed by it from which spirituality arises.
 22. By narrating the innumerable stories of Sai it will become a big book. Even if I decide to describe them in short, it is impossible to condense them.
 23. As the fondness of the listeners increases to hear them, so also does my desire to narrate them. Let us mutually fulfil our wishes and attain our welfare.
 24. Sai only is the helmsman and concentrated attention is the boat. Listening to the stories with faith and respect will carry one to the other shore without delay.

25. In the last chapter was the description of the cooking vessel in short; the strengthening of devotion to Lord Dutta (of Chandorkar); and gratifying the desires of the devotees with distribution of the 'naivedya'.
26. At the end of every chapter, a hint has been given about the subject of the next chapter; and such has been the arrangement. Everyone is aware of it.
27. But when I ended the last chapter, I had no idea about the topic of the next chapter. So I said that I would narrate whatever Sai made me recall in the future.
28. As I had clearly said, I now narrate what I recall with Sai's grace to the listeners. It is presented with reverence.
29. Therefore, I earnestly request the listeners to push aside all their difficulties and to pay attention with a calm mind. They will be pleased.
30. Once, Chandorkar, the great devotee was sitting in the *Masjid* pressing Baba's feet, while he muttered the *Gita* to himself.
31. He knew by heart the fourth chapter of the *Bhagvad Gita* and used to repeat it, as a habit, while his hands pressed Sai's feet. Now see what a strange thing happened.
32. Sai Samartha had the knowledge of everything—the future, the past and the present, He felt like explaining the essence of the *Gita* to Nana.
33. It was the chapter on the *Yoga* of Renunciation of Action in Knowledge; and Nana's indistinct muttering of it which led to the question.
34. "All these end in Knowledge, *Partha* (Arjun)". When the thirty-third verse ended, the next verse started: "By long prostration....."
35. When the thirty-fourth verse started, Nana's recitation came to rest as Baba decided to ask a question and to impress upon Nana his lesson.
36. He said: "Nana, what are you muttering? Speak slowly and clearly whatever you are saying, so that I can hear whatever you are mumbling".
37. When he was asked to recite, obeying the orders, he recited all the four lines of the verse. Then Baba asked him to explain it with all the details.
38. Then, Nana with great humility and with folded hands, happily and in a sweet voice gave his reply, explaining what the Lord (Sree Krishna) had to say.

39. Now, so that everyone should clearly understand the dialogue between Sai and Nana, we shall take the original verse from the Gita quoting word by word.
40. To understand the correct meaning of this question, as also the Saint's mind, this practice should be followed whereby the meaning becomes clear and free of doubts.
41. At the outset, Sanskrit is a difficult language. How did it become easy for Sai to know it to be able to ask such questions in depth? Inconceivable is the knowledge of the saints!
42. When did he study Sanskrit? When did he read the *Gita*, no one knows! Yet he asked questions about the deeper meaning of the *Gita*, as a knowledgeable person!
43. For the satisfaction of the listeners and so that they get the idea of the original verse, I shall give the words of the Lord (Sree Krishana), which will be a great help for the discussion:-
44. "*Tadviddhi pranipatena, pariprashnena sevya. Upadekshyanti te gyanam, gyaninastattva darshinah*".
45. This is the original verse from the *Gita*. See the meaning as per the language. There have been innumerable commentaries upon it, which agree as to its meaning.
46. Nana was well-versed and had deeply studied the *Gita*. He started explaining the meaning of every metric foot of this verse.
47. Nana, in a sweet melodious voice, modestly and humbly, thinking of the natural order of construction of the words, began explaining the meanings, with respect.
48. He said: "Making prostrations at the Guru's feet, giving one's life in the service of the Guru, and questioning the Guru respectfully, then those who have attained the real Knowledge will give instruction of that Knowledge.
49. In essence, Krishna the Embodiment of Mercy is explaining to Arjuna with love that service to the Guru and prostrations to the Guru are necessary to attain the Real Knowledge.
50. Arjuna, if you follow this path, then those who have Real Knowledge will show you the way for the achievement of Knowledge. Baba, this is the meaning that I know".
51. Anandgiri's¹ commentary on *Shankarabhashya*, commentaries of Shankaranand¹ and Shreedhar¹, as also that of Madhusudan, based on Neelakantha - all these are words of advice given by God.
52. Sai Samartha accepted the meaning of the first two metric feet, but listen to what he said about the rest.

53. Other devotees, who were eager as '*chakor*' birds sat looking at Sai's face, which was like the moon, to savour the particles of nectar, with their mouths *agape* and awe-struck.
54. He said: "Nana, take into consideration the third metric foot, once again. Before the word '*gyana*' there is a sign of suspension. Bring that into meaning.
55. Am I saying something which is the opposite of it? Am I twisting the true meaning? Are the earlier commentaries untrue? Do not unnecessarily believe that.
56. Where you say that philosophers and those who have attained Real Knowledge will give instruction of that Knowledge, if you use the word '*Agyan*' (ignorance), then you will get the real meaning.
57. '*Gyan*' is not a subject matter of words'. How can it be taught? Therefore, take the opposite of the word '*Gyan*' and then it can be experienced at every step.
58. I have listened to the meaning that you have given using the word '*Gyan*'. What do you lose by taking it as '*Agyan*'? '*Agyan*' is a subject, that can be discussed. '*Gyan*' transcends words.
59. Just as the caul envelops the embryo or dust covers the mirror or ashes cover the embers, so does ignorance cover knowledge.
60. The Lord has said in the *Gita*² that '*Gyan*' is veiled by '*Agyan*'. Therefore, when '*Agyan*' is removed, '*Gyan*' shines on its own.
61. '*Gyan*' shines with its own lustre and is self-effected. It is like pure water covered with moss. The intelligent one, who removes this moss will, find the pure water.
62. Just as the sun and the moon when they have an eclipse are ever shining and it is only our vision which has been obstructed by the coming in-between by the planets *Rahu* and *Ketu*.
63. There is no obstacle for the sun and the moon. It is only our perception which is affected. Similarly '*Gyan*' is unobstructed. It is self-evident and in its place.
64. The Power of the inner vision of the eyes is '*Gyan*'. The veil or the film over it which increases is '*Agyan*' and it is necessary to dispel it.
65. That veil or film should be removed with the skill of your hands and the inner vision should be allowed to manifest driving away the darkness of ignorance.
66. See, the entire visible universe is nothing but a show created by illusion (*Maya*), which is indescribable. This is

the same *Maya* which has neither a beginning nor an end, which has neither an appearance nor can it be realised. It is this '*Agyan*', which is manifest.

67. '*Gyan*' is something which has to be realised and not something that can be taught. To make prostrations, to question respectfully and to serve the Guru are the only means for his Grace.
68. That the world is real is a great illusion. That is the dark veil over '*Gyan*'. This has to be dispelled first. Then only, Brahman will manifest, which is the greatest '*Gyan*'.
69. The root cause of worldly existence is '*Agyan*'; and when the collyrium of Guru's Grace is put in the eyes, then the veil of *Maya* will be removed and what remains is the Real '*Gyan*'.
70. '*Gyan*' is not to be acquired. It is self-evident from the outset. This is an established fact from the *Veda-shastras*. The real impediment to the acquisition of '*Gyan*' is '*Agyan*'.
71. The feeling of duality between God and the devotee is the most extraordinary '*Agyan*'. When that '*Agyan*' is dispelled what remains is absolute '*Gyan*'.
72. Only the '*Agyan*' of the pure form of the rope makes us mistake it for a snake. '*Agyan*' can be dispelled by the teaching of the real form. Then, will remain the '*Gyan*' of the rope.
73. When gold is hidden under dirt, it shines only when the impurities are removed. But to make it appear like that, it is necessary to purify it with fire.
74. The root cause of birth of a being is *Maya*. The being moves according to its fate. The whole concept of duality depends upon fate. The ego about the body is due to '*Agyan*'.
75. Therefore, those who are without pride are not affected by pleasure and pain. Those who are detached from the spurting of pride, they have dispelled '*Agyan*'.
76. Where there is '*Agyan*' of one's own self, that is the birth-place of *Maya*. When, by the grace of the Guru, *Maya* is removed, '*Gyan*' about the Self is realised.
77. Why should one use other debilitating practices except for devotion to the Lord? Even *Brahmadev* is subject to *Maya* and only devotion frees him.
78. Even if one has attained '*Brahmalok*', there is no '*Mukti*' without devotion. If one forgets devotion there too, one gets back to the cycle of birth and death.

79. Therefore, for *Maya* to be dispelled, the only means is worship of the Lord. A devotee of the Lord has no degradation and is not attached to this worldly existence.
80. People say that *Maya* is false but she is a sorceress, entangling even the knowledge in its net all the time. But a devotee can make *Maya* dance to his tune.
81. Where those who are rich with knowledge are deceived, there the devotees can withstand *Maya*, because they are always surrendered at the feet of the Lord, whereas the knowledgeable are proud of their knowledge.
82. Therefore to overcome *Maya*, take refuge at the *Sadguru's* feet and whole heartedly surrender to him. The fear of the worldly existence disappears immediately.
83. Let death which is a certainty, come; but do not forget the Lord. The senses may behave according to their nature but the mind should always be meditating on Him.
84. Just as the horses are harnessed to the chariot so is the body to the senses. But hold firmly the reins of the mind with the hand of your intellect.
85. The mind which is full of doubts and delusions runs helter-skelter at its own will. It is the intellect, on its own, which controls it and reins it in with its own powers.
86. When a capable leader like the intellect is the charioteer why would the master of the chariot (or one riding in the chariot) worry? He should perform all his actions with a calm mind.
87. Once the mind is accustomed to leaving all the functions of the body under the control of the intellect, everything happens for one's welfare.
88. If the sense organs begin to enjoy the objects of the senses, it will be a waste of energy and there is a fear of degradation at every step.
89. Whatever be the so-called pleasures of the five senses ultimately cause nothing but sorrow and the greatest is '*Agyan*'.
90. Beguiled by sound, the deer ultimately meets its death. The elephant gets caught by its need for touch, and has to bear the prick of the goad.
91. Entranced by the beauty of the light, the moth loses its life by burning its body; the fish which savours its food and bites the bait immediately loses its life.

92. The bee bewitched by the fragrance becomes a prisoner in the lotus. If involvement of just one sense causes so much harm, how fierce would the battle be when all five are involved.
93. This is the case of the animals on the land, creatures residing in water and the birds. Look at their bad condition. Even the knowledgeable run after the sense pleasures. What else is it but 'Agyan'?
94. If one gets away from sense pleasures by removal of 'Agyan', then one gets happily absorbed in divine contemplation. One would get involved in attainment of self-realisation and would achieve immense happiness.
95. Let your intellect meditate on the Guru, who is God; let your ears hear his stories; let your mind concentrate on him and let your tongue chant his name.
96. Let your feet take you to the abode of the Guru; let your nose inhale the fragrance of the flowers that have been offered to him; let your hands touch his feet in obeisance and let your eyes take his *darshan*.
97. In this manner when employing all the senses for the Lord with love, the state of those devotees is blissful. What else is devotion to God?
98. In conclusion, remove 'Agyan' from its roots. Know that whatever remains is absolute 'Gyan'. Such is the intent of the verse which was explained by Sree Krishnarana to Arjun".
99. Nana was, as it is, full of humility. Listening to this sweet clarification, he prostrated at Baba's feet and clasped them with both his hands.
100. Then he earnestly prayed with full faith "Remove my 'Agyan'. Punish my evil pride in an appropriate way.
101. My 'Satvikta' is superficial. But questions and doubts still torment me from within. I cannot bear the least of slights even for a moment. What else is 'Agyan'?
102. Inwardly I have an intense desire to have fame but outwardly, I show an inclination to spirituality. Lust and anger smoulder within. What else is 'Agyan'?
103. Inwardly I am a doer of all evil actions but make a show of good or correct conduct outwardly. I am most ill-behaved and fallen from virtue. What else is specifically 'Agyan'?
104. Baba, you are the cloud of mercy. Sprinkle on me the water of grace and extinguish this fire of 'Agyan'. I will be blessed by that much.
105. I do not need a discourse on 'Gyan'. Remove my unlimited 'Agyan'. Keep a merciful eye over me. I will be contented and happy with that".

106. Sai, the embodiment of Love and Cloud of Mercy, making Nana an instrument has discoursed on the Gita thus, for your and my and our sake.
107. Gita is the teaching and sayings of the Lord; therefore know it to be the true scripture. It is eternal. It should never be disregarded.
108. But the scriptures are not relevant to him who is deeply attached to the sense pleasures or to him who is really liberated. They are only meant for those who desire liberation.
109. 'I who am fully absorbed in the senses, when will I be liberated?'—these scriptures are meant only for those desiring liberation and thinking in this manner, so that they are saved.
110. Seeing one's own devotee in such a state, and when the saint feels pity for him, finding some pretext makes known the teaching easily.
111. Look, God or Guru is whole-heartedly concerned about the welfare of the devotee and remains worried about the devotee's well-being. He takes upon himself all the difficulties.
112. Now another short narration about Sai's methods and how he accomplished some work without making any fuss about it.
113. The real reason was never disclosed, whether the work was small or big. The work was completed gradually and there was no mention about it anywhere.
114. When some work arises casually, it should be taken into hand without pondering over its root cause or any indication. On the contrary, there is a creation of confusion.
115. "One who only talks, what will he do? Clouds that thunder, will they rain?" The true significance of this proverb is showed by Sai through experience.
116. Avatars like Baba manifest on this earth for the well-being of others. When their desired mission is finished they merge into That which is not perceptible.
117. We do not know the root cause of our being, where we have come from and where we will go; why we were created and what is the reason for our birth.
118. We live a life as per our own will. Then the time comes for death and all the senses are unable to function. Even then the good thoughts do not come.
119. Even though we watch with our own eyes the wife, son, brother, mother, other loved and dear ones dying, the mind does not have these good thoughts.

120. The saints are not of this nature. They are very aware and have full knowledge of their end and know of the time of their death.
121. Till they are in body, they weary their bodies for their devotees with great love and at the end the place where the body is abandoned is utilised for the benefit of their devotees.
122. Some have their '*samadhi*' built before leaving the body, so that their body may certainly find quietude at that place.
123. That is how Baba acted. But no one realised it earlier. He got the '*Samadhi Mandir*' built, in an unique way.
124. There was a very rich man of Nagpur, called Bapusaheb Butti. Baba got the edifice raised by him.
125. Bapusaheb was a great devotee and attached to the feet of Sai. He came often with his family and stayed at Shirdi to serve him.
126. Being devoted at Sai's feet he stayed there on and of, and remaining always obedient to him, he felt like staying always at Shirdi.
127. He felt like buying a small plot of land and constructing a small building to stay there independently.
128. This was how the original seed was sown from which the tree in the form of the temple stands today. This is the visible monument of Sai Maharaj's love for the benefit of his devotees.
129. How this construction came about, what was the nature of the beginning and how it took shape - listen to the whole narration.
130. When Bapusaheb was sleeping once, on the first floor of Dixit Wada, he got this idea while seeing a wonderful vision.
131. There itself, where Madhavrao was sleeping on one of the beds, he also had the same vision. Both were very surprised.
132. In Bapusaheb's vision Baba was commanding him: "You should build your own Wada certainly, with a Mandir within it".
133. No sooner than the vision ended, Bapusaheb awakened. Sitting on the bed, he began to recall the whole dream.
134. While he was thus occupied, he heard Madhavrao weeping. Butti loudly called out to him. "Wake up" and this made him fully awake.
135. "Oh, why were you weeping?" When Madhavrao was asked this, he replied: "Listening to Sree's loving words I could not control my emotions.

136. My throat was choked with great emotion and my eyes were overflowing with tears. I was unable to control my tremendous love and thus I ended weeping".
137. Baba came near me and gave me an explicit order. "Let there be a Wada with a temple. It will fulfil the desires of all".
138. Bapusaheb was left wondering why both had the same vision. He no longer had any doubts. He decided to act upon it.
139. Butti was rich by birth and had the capability to build the Wada with the temple. Madhavrao was just comfortably off; and yet both had the same mission!
140. Their visions agreed. They were brimming with blissful happiness. They drew up a plan and Kaka (Dixit) also approved of it.
141. So be it. The next morning when all the three were near Baba, Baba minutely observed Shama's face as per his usual habit.
142. Shama said ; "O Lord, what is this unfathomable sport of yours? You do not even allow us to sleep undisturbed! You make us rave then also".
143. Hearing this, Baba covered both his ears with his hands and said: "I have been here all the time, whatever else one may say".
144. So be it. Then the plan that had been earlier drawn up was placed before Baba for his approval. Baba immediately gave his permission to build the house with the temple.
145. Madhavrao got ready to supervise the work. The basement and the ground floor got ready. Even the well was ready under his direction. The construction work reached this level.
146. On his way to and from the Lendi, while the doors and windows were being fixed, Baba watched with interest and eagerness.
147. Baba would say pointing with his forefinger: "A door should be here; a window there. Here, to the east, have a gallery. It will look nice".
148. Later, due to the law of cause and effect, further work was destined to the credit of Bapusaheb Jog. Therefore, it was entrusted to him.
149. As the work was progressing, Butti got an inspiration that in the innermost space of the building he could install the image of Murlidhar (Lord Krishna).
150. Though he got this idea, but without knowing Baba's mind Butti never initiated any work without getting the Guru's permission.

151. This was his regular habit. Baba's permission was his creed. There was no work which he started otherwise.
152. Why should there be a division in the middle? What is the need for it? Demolishing the walls from both the sides, the image of the Murlidhar could be installed.
153. Bapusaheb wanted the central hall to be the temple. But he wanted to ask Baba what he felt about it. If he so desired, it should be done without any doubts.
154. Therefore, he said to Madhavrao: "You take Baba's opinion. Then plan further work, as the Lord approves".
155. While Baba was on his usual round and had come near the Wada, right at the door, listen to what Shamrao asked:
156. "Lord, Bapusaheb says that by demolishing the two walls of the central hall the image of the swarthy Murlidhar could be installed with great love.
157. Making a square place or platform in the centre, we could have a throne on which Murlidhar could be kept. It will look beautiful.
158. This is what Bapusaheb is planning but needs your consent. In this way, the temple and the house will be completed quickly".
159. Hearing these words of Shama, Baba happily gave his consent! "After the temple is completed, we will come and live there".
160. Gazing at the Wada, Baba spoke very sweetly: "After the Wada is completed, we shall use it for ourselves.
161. We shall be together there; there itself, we shall all play and embrace each other lovingly and enjoy a time of plenty happily".
162. So be it. Then Madhavraoji asked Sree Sai: "If this is the definite permission, then whether this is the auspicious time to begin the foundation work (of that project).
163. Lord, this is a good time, isn't it? Should I bring a coconut to break?" "Break, break" Baba said. So he brought a coconut immediately and broke it.
164. So be it. Later, the central hall was completed and also the square platform for Murlidhar. The statue was also entrusted to be made by a sculptor.
165. Later, there came a time when Baba became seriously ill and death became imminent. The devotees were greatly anxious.

166. Bapusaheb was very restless and wondering, about the future of this Wada. He did not know what would happen and was, therefore, disturbed.
167. Henceforth would Baba's feet touch this temple (and consecrate it). Would the lakhs of rupees have been spent in vain now that this problem had arisen?
168. When Baba is no more, why should there be Murlidhar or a house, why the Wada or the temple? Butti was miserable.
169. Later, because of good fortune, when the end came, due to Sai's orders, the Wada had a great destiny and all were pleased.
170. "Place me in the Wada." These words of Baba at the time of passing away, when they were uttered by Baba, brought great relief to all.
171. Then the holy remains of Sai's body rested finally in the central hall. The Wada became the *Samadhi mandir*. Unfathomable is Sai's life!
172. That Butti is blessed and fortunate in whose own house the body of Sree Sai rests, and whose very name is most holy.
173. So be it. I hope that listening to this purifying story has made the listeners happy. Hemad is surrendered to Sainath and may he never be separated from his feet, even for a moment.
174. Whatever happens, good or bad, if only Sai is pleased by my following the righteous path, I will attain my well-being undoubtedly.
175. The story, the narrator and the narration is Sai Samartha himself. Who and what is Hemad there? He is merely a pen-name.
176. Further narration that you will hear will be in accordance with my future inspiration. Whatever happens, by and by, why should I be worried about it now?

May there be well-being. This is the end of thirty-ninth chapter, of the *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called "The Discourse on the Essence of the Verse of the Gita and the Creation of the *Samadhi Mandir*".

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

Notes :

1. These are learned philosophers, whose commentaries exist on the celebrated work Shankarabhashya, which itself is a commentary on

Badrayan's Vedanta Sutra, which is considered to be one of the three corner stones of Indian philosophy.

2. Chapter 5 Verse 15.



Samadhi Mandir



Gopal Rao alias
Bapusaheb Butti

That Butti is blessed and fortunate in whose own house the body of Sree Sai rests, and whose very name is most holy. (Ch. 39, ovi 172)