

Leaving of the Body by Sainath

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. Aum. I bow down to Sree Sai, abundant Supreme Consciousness, abode of all Happiness, store of all Prosperity. It is by your grace that all deprivation is removed.
2. By merely touching your feet all the sins are washed away. How much more blessed are those that worship you with all devotion!
3. One glance at your smiling face was enough to forget all worldly sorrows, and to immediately satisfy hunger and thirst. Such was the unique *darshan*.
4. How can I describe the greatness of one who always meditated on "Allah Malik", who was disinterested, without pride, without greed and without any desires.
5. We cannot forget even for a moment, he who obliges even those who harm him and has such peace of mind. Give him a place in your hearts.
6. Ram and Krishna are lotus-eyed. A Saint may be one-eyed or blind. Gods are handsome; Saints are always Bliss Incarnate.
7. The Gods look after them who call them; but there is no limit for the grace of the Saints. Gods say "thus far and no futher"; but Saints are compassionate even to those who speak ill of them.
8. There is no difference between Ram, Krishna and Sai. They appear as three, but in essence they are only one.
9. To say that all these three faced death, is in itself totally incorrect. He who has power over death, how can he be troubled by it?
10. We are unaware of the merits and demerits of former existence which have occasioned the present birth. Nor am I aware of the good and bad done during the present life. Sai, *Gururaya* is merciful. Knowing this, I plead for his mercy.
11. There are many waves of desire which arise, whereby there is no peace of mind. Without your grace, the mind will not reach quietude.

12. In the beginning of the last chapter, I had promised to narrate somethings which I could not keep. I could not fully narrate them. Listen to it completely, from the beginning to the end.
13. Knowing that the end was near, Baba listened with full attention to the *Ramayan*, for fourteen days, day and night, read by a *Brahmin*.
14. Thus two weeks passed listening to the *Ramayan*. When *Vijayadashmi* day arrived Baba left the body.
15. In the last chapter, it was narrated how Lakshman Mama did the *puja* and how Jog did the *arati*, after Baba's passing away.
16. After that the Hindus and the *Muslims* needed thirty-six hours to decide upon the last rites for the body;
17. how the place for the Samadhi was decided upon; how the BRICK had unexpectedly broken; and how in the past, Baba had raised his '*prana*' high up for three days.
18. Everybody had doubts whether it was *Samadhi* or the abandoning of the body. By observing the absence of breath it seemed doubtful if he would become normal.
19. When three days had passed thus, it seemed certain that he had abandoned the body. Then, naturally, all raised the subject of the last rites.
20. Then, at that time, Baba who was fully conscious internally returned to his normal self suddenly and warded off the worries of the people.
21. Listen to many such stories with loving devotion. You will be delighted and choked with emotion.
22. It is not a story but a treasury of invaluable Sai gems. Open with love, and experience the bliss of darshan.
23. In this whole chapter, you will see Sainath densely filling it. By listening to it you will be fulfilled. By recalling it, you will have a protector.
24. This is the story of that Sai, who was most generous. Get ready to listen to it with a loving and undisturbed mind.
25. Hearing such a pious story never fulfils the craving of the devotees; but they are filled with spiritual bliss and those that are troubled by worldly problems, find repose.
26. Such is this story of Sai that it gives the happiness of a contented mind. Self Bliss seems to be standing before us and one experiences the purest joy of all the joys.
27. It appears fresh and new, no matter how often you hear it. Its characteristic is that it is enchanting. Therefore,

listen to this story of the Saint with a pure and concentrated mind.

28. So be it. Later on, the discussions about the last rites for the body went on endlessly and everyone was tired. Listen to the final outcome.
29. It was finally decided to place Baba's body at the site designated for the statue of Lord Krishna (Murlidhar) in the sanctum of the hall of Butti's wada.
30. Earlier, when the foundation was being dug, Baba was passing by on his way to the Lendi. Baba had consented to Madhavrao's request.
31. Madhavrao gave a coconut in Baba's hands and requested: "Bless this place with your merciful glance as I am digging the sanctum for Lord Murlidhar".
32. Considering it an auspicious moment, Baba said: "Break this coconut. All of us, *Balgopals*, will spend time here.
33. Here itself, we will talk of our problems, on and oft. We will be at peace with children and family".
34. At first everyone thought that Baba had spoken something casually. But when the later events took place, they realised that they had not properly understood those words.
35. After Baba abandoned the body, this was deemed to be the best place for protecting Baba's precious body. The idea of establishing the statue of Lord Murlidhar was abandoned.
36. Baba's last words: "Place this body in the wada", ultimately became everybody's decision. Baba himself became the Murlidhar.
37. Shrimant Butti and all others, all the Hindus and Muslims became happy with the decision and the wada was put to good use.
38. If Baba's body had been put elsewhere, that expensive wada would have been an inanity and been desolate.
39. It is because of Sai, today there is *puja*, worship, listening to holy scriptures and songs and distribution of food to devotees, guests and visitors.
40. It is because of Sai that abundant food is distributed there, various rituals are frequently held and people come from far and near and from different countries.
41. So, bear in mind, the speech of the Saints - study every word that is heard. Do not cast them aside, disbelieving them and considering them to be only casual.

42. However stupid they may sound in the beginning or appear doubtful, as time passes the meaning becomes clear even if they were difficult to understand initially.
43. When there was still time for leaving the body, many inauspicious signs occurred to indicate the forthcoming events, in the *Masjid*, in Shirdi earlier.
44. Out of them, I will narrate only one for the benefit of the listeners. Otherwise, if I narrate them all, the book will be lengthened.
45. Since many years, Baba had an old BRICK, on which he rested his hand, and sat in a *yogic* posture.
46. At night, in solitude, he regularly took the support of the BRICK and Baba sat in a *yogic* posture, quietly in the *Masjid*.
47. This practice had gone on for quite a few years without disruption, and without any problems. But fate is not governed by any rules; and unexpectedly they are broken.
48. When Baba was not in the *Masjid*, a young boy was sweeping. With the intention of cleaning the dirt underneath it, he picked up the BRICK a little.
49. The time had come for it to break. The BRICK slipped from the boy's hand. It fell down with a bang and broke into two pieces.
50. Hearing of it, Baba said : "It is not the BRICK but my fate that has broken into pieces". Saying this, he was very distressed and tears of sorrow sprang from his eyes.
51. When the BRICK broke, with which Baba sat regularly in a *yogic* posture, Baba's heart was torn and he was choked with emotion.
52. This BRICK, which was with him since several years, was of long standing, and was the main support for his *yogic* posture. When it was suddenly broken it seemed to make the *Masjid* desolate for him.
53. Though it was a BRICK, Baba liked it very much and loved it like his own life. Seeing its condition, Baba was very distressed.
54. Baba spent hours together, resting his elbow on that very BRICK, sitting in a *yogic* posture. Therefore, he loved it very much.
55. "In whose company I meditated and was dearer to me than life, that companion of mine is broken. I also will not remain without it.

56. The BRICK was a life long companion and has left me and gone away today". Thus remembering its qualities, Baba began bemoaning it.
57. A natural doubt may arise here, as isn't a BRICK only a perishable object? Why grieve for it? What would the people say?
58. Anyone would entertain such a doubt at the very outset. Bowing to Sai's feet I shall attempt to clear it.
59. The *Avatar* of the Saints is only for the upliftment of this world and the salvation of the poor and the sinful. They have no other mission or goal.
60. They laugh, cry, play like ordinary people but it is a drama. This is the secret of behaviour of the great ones in the world. Akin is the behaviour of the people.
61. Though the Saints are fully enlightened, desireless and without ambition, for the salvation of the people of the world they become ready for action.
62. Be it so. Thirty-two years before he actually left the body, the *samadhi* would have taken place if it was not for the wisdom of *Mhalsapati* which certainly and definitely prevented this inauspicious event. This is the truth.
63. If this said event had not been prevented, how would everyone have had Sai's companionship?! Forty-three years before writing about this event, it would have happened.
64. On *Margashirsh Purnima* day (thirty-two years before the *Samadhi*) Baba had an attack of *asthma* and he became very uneasy. In order to bear this bodily pain, Baba raised his '*prana*' high up and went into *samadhi*.
65. "For three days from now I will raise my '*prana*' high up and go into *samadhi*. Do not waken me up". Baba told them.
66. "See that corner of the courtyard," Baba said pointing his finger. "Dig there for my *samadhi* and place me there".
67. Then looking at *Mhalsapati*, he point blank said to him: "Do not neglect me for three days.
68. Place two flags at that site as an indication". Saying this, he raised his '*prana*' high up.
69. Suddenly he whirled around and became unconscious. *Mhalsapati* placed him on his lap. Others lost hope.
70. It was about 10 o'clock at night when this happened. Oh, everyone became still, thinking about the sudden turn of events.

71. There was neither breath nor pulse. It seemed as if there was no life in the body. The people were in a state of deep fright. But Sai was absolutely at peace.
72. Then Mhalsapati remained alert day and night and took care of Sai. He sat wide awake near him.
73. Though Sai himself had ordered that the *samadhi* be dug yet no one had the courage to do that.
74. Seeing Baba in a state of *samadhi*, the whole village assembled there. The people watched with awe and were subdued. Bhagat Mhalsapati did not remove the body from the lap.
75. The people would get a shock if they realised that the body was lifeless. Sai, therefore, seemed to have deceived the people by saying that the body should be kept for three days.
76. The breath had stopped. All the sense organs were at a stand still. There was no trace of movement. The lustre of his face had dimmed.
77. He had lost consciousness of the surroundings. He was totally silent. How could he come back to consciousness? This was the great worry for all.
78. Two days had passed but he did not gain consciousness. *Moulvis, maulanis* and fakirs came and gave their opinion for future action.
79. Appa Kulkarni and Kashiram also came. They took a firm decision that Baba had achieved his abode of peace and the body should be given eternal rest.
80. Some said: "Wait a little longer. Such haste is not good. Baba was not like ordinary people. Baba's words come true".
81. Others promptly replied : "How will the life spirit return to a body which is ice cold? How foolish all these are!"
82. Dig a grave at the place shown (by him). Call all the people. Perform the last rites on time. Make all the preparations."
83. Thus, while the discussions to do or not to do went on, the time period of three days was over. Then, early in the morning, at 3 o'clock, the life spirit was observed as returning.
84. Very slowly his eyes opened, the body stirred and the limbs stretched, the breath re-commenced and the abdomen was seen to move.

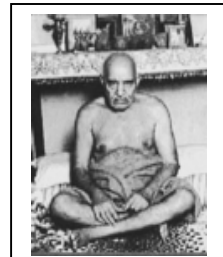
85. His face showed a cheerful expression, the eyes began to blink, the unconsciousness went and a state of awakening arose.
86. It seemed as if he had been reminded of a body he had forgotten. The lost treasure had been found again and was freely available.
87. Seeing Sai fully conscious everyone rejoiced. By the Grace of God a great calamity had been averted. The devotees were wonderstruck.
88. Bhagat (Mhalsapati) looked at Sai's face, marvelling, as he gently moved his neck. The *moulvis* and fakirs lost face. In this manner, a terrible event passed.
89. If the Bhagat had not obeyed Baba's instructions, considering the ill advice he got from the *moulvis*, and had lost his determination even slightly, what a terrible situation it would have been!
90. The tomb would have been built (forty-three years before writing this) then, who would have had the pleasing *darshan* of Sai, which brought such happiness?
91. Sai arose again, leaving aside the *samadhi* state only to oblige the people and to grant satisfaction to the devotees.
92. He who toiled and moiled for the purpose of the devotees and then got immersed himself in the highest bliss, how could he have been awakened earlier? Inconceivable is his sport.
93. All the devotees were happy on seeing that Baba had regained consciousness. Everyone ran to take his *darshan*. His coming to life was a pleasure for all.
94. Be it so. To continue the earlier story of the final *Mahasamadhi*, complete details of which have been narrated earlier, it all happened as I remember.
95. Therefore, all you listeners ask your own selves for a moment why should one be happy (that Baba had regained consciousness years back) or sad (that Baba had taken *Mahasamadhi*). Both emotions are caused by lack of discrimination.
96. Are you confident that our Sai is this gross skeletal body of three and a half arms length and the senses? Remove this doubt forever.
97. If one is to call that body Sai, then there is no name for the one who is free from all bodily and earthly enjoyments and pursuits. There is no form for it. Sree Sai is beyond a form.

98. The body is perishable. Brahman on its own is indestructible. The body is included in the five elements but Brahman is without beginning or end.
99. Observe the Pure, Excellent Self, the Supreme Being, the Life Spirit, which animates the gross senses. Sai is the name for that.
100. He transcends the senses. The senses are gross and do not know That. It is That which animates the senses and activates them with '*prana*'.
101. The name of that power is Sai. There is no place without it. All the ten directions are desolate without it. It fills the movable and the immovable.
102. It is this that has taken *Avatar*. Earlier it was unmanifest. Taking a name and form and becoming an individuality, it became manifest. After accomplishing its mission, it merged into the unmanifest.
103. After achieving the work of the *Avatar*, the body taken for the *Avatar* is abandoned and enters the abode of the Knower and the Known. Sai acted in this manner.
104. When he felt like going beyond the veil, like the *Swami* of Gangapur, Sree Narasimhasaraswati, who said "I am going to the mountains", he left suddenly.
105. When the devotees prevented him, he pacified them by saying: "My departure is in accordance with popular practice. I am not leaving Ganga Bhuvan.
106. After bathing in the Krishna early morning and doing *puja* at Bindu Kshetra, worship the '*padukas*' in the *Math*. I dwell there always".
107. Similar is the story of Sai Baba. The leaving of the body was an outward act. Sree Sai is pervading the whole creation and the hearts of all.
108. Sree Sai transcends death. Never doubt it. One can experience¹ it according to one's devotion.
109. Sai fills the movable and the immovable. Sai is within us and outside us too. Sai is in your and my heart. He stays there permanently.
110. Sai *Samartha* is compassionate to the humble. He is the protector of the innocent devotees. He is hungry for true love and most loving towards all.
111. Though we cannot see him with our naked eye he is everywhere. Though he is hiding in a subtle form, he keeps us engrossed in him.

112. His leaving the body is a sham. It is a trick to deceive us. He is an actor par excellence, who seems to be non-existent but is eternal.
113. With the love and affection that we have for him, let us follow him and find him in the end. Let us fulfil our mission.
114. Worshipping him with heart and soul, remembering him with love and devotion, all the devotees will experience his all-pervasiveness.
115. The Eternal Ones are not afraid of birth, existence and death. They are Eternal and Enlightened. Emotions have no place there.
116. Gold is gold before it is shaped into ornaments and remains gold even when it is made into various kinds of ornaments.
117. The variety of ornaments can all be changed, subjected to modifications and destruction. When melted, there remains formless gold and only the shapes and the names disappear.
118. Therefore, this Hemadpant wishes to merge in this Gold, which is Sai, and stay thus till the end of time, at the feet of Sai, who is the embodiment of all the qualities of this Gold.
119. Then, the thirteenth day rites were performed by Balasaheb², the gem amongst the devotees, with the help of the *Brahmins* from the village.
120. After bathing, with the clothes on, and doing *puja* in the wet clothes, Balasaheb himself offered a palmful of sesame seeds, did other rituals with the sesame seeds, and also offered the ball of rice etc.
121. The offering of the ball of rice and other funeral rites were performed according to the scriptures at the specified times, including the monthly rituals for a whole year, as per the code of Hindu Law.
122. Upasani, a great devotee along with Jog went to the holy banks of the Bhagirathi and performed rituals with fire etc. (*Homa - Havan*).
123. They returned after feeding the *Brahmins* and the poor, giving *dakshina* as prescribed, and performing all the rites as per the scriptures.
124. Now it is different because of the absence of Baba and the discussions; still, when one sees the *Masjid* one remembers the good old days.

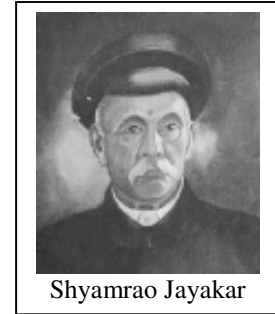


Balasaheb
Bhate



Upasani Baba

125. An extremely beautiful painting of Baba in his usual sitting posture was placed in the *Masjid*, with great love, so that one could have the same pleasing experience of how Baba used to sit.
126. Though Sai is no longer in the body, by having the *darshan* of the painting, it seems as if he is alive to his loving devotees.
127. Shamrao Jaykar had painted this beautiful portrait, which was very pleasing and constantly reminds one of Baba.
128. Jaykar was as great a devotee as he was an artist. He acted according to Baba's instructions, with due thought to his behaviour.
129. He was commissioned to make beautiful paintings of Baba, to put up in the homes of the devotees, in order to meditate on them.
130. Earlier, it has been explained several times, and you will recall it, that Saints do not ever die. It is not necessary to explain this again.
131. Baba is not in body now. Yet, one who remembers him is helped by him even now, as in the past, when Baba was in the body.
132. If one does not experience something according to what Baba may have said, it should not be believed that this has happened because Baba is no more.
133. Baba's words are destined. One should have faith and experience this. If they do not come true immediately, they will do so in time to come.
134. Be it so. As I have mentioned Jog, it reminds me of a story which is a digression. Hear this unparalleled story and you will know of Sai's loving nature.
135. Though the conversation between the two is concise, it is illuminating for the devotees of a Guru. Fortunate is one who learns about '*vairagya*' (detachment); unfortunate is the one who is tied to the mundane existence.
136. Once, Jog asked Baba: - "Why am I in such a state even now? How strange is my fate! When will I achieve stability?"
137. Lord, I have been able to serve you single-mindedly for many years. Yet, this fickle mind has not found peace. Why is it so?"
138. Why am I so unfortunate? Is this what I have gained in the company of a Saint? When will I enjoy the benefits of the company of the Saints?"
139. Sai *Samartha*, hearing this entreaty of a devotee, with great love replied to Jog. Hear what he said, with a calm mind.



Shyamrao Jayakar

140. "Your bad actions will be destroyed. Your merits and demerits will be reduced to ashes. I will consider you fortunate when I see the bag for alms under your arm.
141. When you overcome all your impediments, and immerse yourself in meditation upon God, when you break all attachments, hopes and desires completely, I will consider you fortunate.
142. When you abandon all worldly pleasures, consider duality as improper, control your palate and lust, then I will consider you fortunate".
143. Be it so. After some considerable time Baba's words came true. With the grace of the *Sadguru*, Jog attained detachment which Baba had predicted.
144. Since he had no children, there was no question of attachment to them. His wife passed away. Before passing away himself, he took *sanyas* and easily became detached.
145. So be it. This Jog was also fortunate that Sai's words came true. At the end, endowed with *sanyas* he merged with Brahman.
146. All that Sai had said happened in the end and the result was that he reached the exact state. Sai's words were substantiated. Truly, Jog was fortunate!
147. In short, Baba was compassionate to the afflicted and the poor and concerned about the welfare of his devotees. He offered them the nectar of wisdom in plenty, in Shirdi, all the time. Listen to it.
148. "Those who love me most, they see me always before them. Without me their universe is desolate. They have only my stories on their lips.
149. They meditate on me ceaselessly; they have my name on their tongue and chant it repeatedly; and they sing of my deeds wherever they come or go.
150. When they are so merged in me and forget all about their actions and omissions, and where there is reverence for service to be rendered to me, I dwell there always.
151. He, who constantly remembers me after completely surrendering to me, I owe him a debt which I will repay by uplifting him.
152. I am in bondage to him who does not eat or drink anything without offering it to me first and who constantly meditates upon me. I act according to his wishes.
153. I constantly care for him who only longs for me and for him no one is equal to me. I act according to his wishes.
154. He who has turned away from mother, father, kinsmen, friends and relatives, wife and son alone is attached to my feet.

155. During the rainy season, many rivers in flood meet the sea and forget that they are rivers. They become one with the ocean.
156. The form, as well as the name, has disappeared. The water has mixed with the sea. The river and the sea are enjoined. Duality is lost in unity.
157. On achieving such oneness, the mind forgets the name and the form. It will begin to see me with its natural disposition, because there is no other place for it but with me.
158. To expose to the people that I am not 'parees'³ but just a stone, the pedagogues with their empty sayings have brought pieces of iron.
159. When the iron came into conflict with me and turned into gold, it was proved that my being just a stone was a lie. It was a novel experience.
160. Discarding all pride, surrender to me who dwells in the heart. Ignorance will be destroyed immediately and there will be no need to listen to any instructions about knowledge.
161. Due to ignorance, body consciousness is born, which leads to sickness and sorrow. It is this which leads to the disregard of the code of conduct. That becomes the obstacle for self-realisation.
162. You may ask where I am now and how I can meet you now. But I am within your heart and we can meet without any effort.
163. You may ask who is in the heart and how? What are his attributes? And what is his identity by which he can be recognised?
164. Then, be completely attentive. Listen to the clear description to whom one should surrender, and who is the dweller in the heart.
165. The creation is filled in plenty with objects of different names and forms, which no one has been able to count. They are all the forms of *Maya*.
166. In the same way, indeed, that throbbing of reality which goes beyond the three aspects viz. *satva*, *rajas*, and *tamas*, is really the form of the One embedded in the heart.
167. That state of being without names and forms which remains as the essence of your own is really the indication of that One, embedded in the heart. Knowing this seek refuge in Him.
168. One has to appreciate that I alone am 'He and Thou'. On extending this very idea of identity in the world of beings,

there appears the weighty essence of one's own Self. There is no room for anything or anyone besides Myself.

169. With continuous practice, you will experience my all-pervasiveness. Then you will become one with me and experience that there is nothing beyond me.
170. You will be one with the Supreme Spirit and your heart will be pure. Without even having the waters of the *Ganges*, you will have had a *Ganga* bath (that is, you will be purified).
171. The wise are ever wary of the bondage of the pride of the worldly achievements and do not let it affect them.
172. One who meditates upon his Real Self, unwaveringly and does not break his concentration for him, there is no necessity of both - getting into *samadhi* or coming out of it".
173. Therefore, laying my head at the feet of the listeners, I earnestly request them very lovingly to have love for all Deities, Saints, Devotees and others.
174. Baba has repeatedly said: "If any one speaks insultingly to another, then he has hurt me only and pierced my heart.
175. He hurts me immediately who speaks a volley of hard words to another; while I am immensely pleased for a long time if one bears an insult patiently".
176. Sai is immanent in the whole creation and he likes nothing else than love.
177. This supreme nectar of teaching, which was most auspicious, flowed from Sai's mouth always. This was because of his great love for the devotees. And which fortunate ones are not aware of it?
178. What must they be experiencing, after the sorrow had stung them, who had the privilege of eating, laughing and enjoying with him?
179. I had only the remains of this nectar from the wise one. But I gathered every drop and distribute it happily.
180. Can all the stories narrated so far be attributed to Hemadpant? *Samartha* Sai is their narrator, the writer and gets them written.
181. I am not satisfied with narrating this story of Sai *Samartha*. I am only engrossed in it and the listeners too are happy listening to it.
182. Besides, those who sing of Sai's glory or listen to it with true faith, both become one with Sai. Know this certainly.

183. Now, Hemad concludes this chapter and offers it to Sai, holding Sai's feet with love. The next narration will be later.

May there be well-being. This is the end of the forty-fourth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant; impelled by Saints and virtuous people, called "Leaving of the Body by Sainath".

This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

Notes :

1. Once, a devotee of Sree Sai baba, Shri Moreshwaras Save was anxious to go to Shirdi for Baba's *puja*. But two days before the trip he became ill and was unable to leave. Therefore, he felt very sad. He became very morose and could not even sleep at night. But on the day of the *puja*, he fell asleep towards the early morning. *Maharaj* gave him a vision then and asked for *dakshina*. As soon as he woke up, he felt much better and was no longer disturbed. He felt at ease. Though *Maharaj* has left his body, he pacifies the distress of his devotees in some way or the other.
2. Balasaheb Bhate who used to mock Baba, as the mad fakir and who later became so devoted to him that he retired from service and lived continuously in Shirdi.
3. Stone which can convert iron into gold.





Shyamrao Jayakar
Shyamrao Jayakar had
painted Baba's
Dwarakamai portrait,
which was very pleasing
and constantly reminds one
of Baba (Ch.44.ovi 127)



Balasaheb Bhat

Then, the thirteenth
day rites were
performed by
Balasaheb, the gem
amongst the devotees,
with the help of the
Brahmins from the
village (Ch.44 ovi
119)



Upasani Baba