
1

The Invocation

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. At the beginning of any undertaking, wise persons praise tutelard¹ deities and invoke their grace for its completion without impediments.
2. They do the invocation to avert all impediments and for the fulfilment of their desires. I do obeisance to all.
3. First of all I worship Ganapati - Vakratund, Heramb image, Lord of the fourteen schools of knowledge², auspicious figure who is Elephant-visaged.
4. Fourteen universes³ are contained in Your belly; that is why You are known as immense-bodied; holding the lustrous axe in Your hands with a desire to cut the difficulties of the devotees.
5. O, Lord Gananatha, Gajanana, the destroyer of obstacles and assuager of pain, grant me the grace to complete my vows. I prostrate⁴ myself before You.
6. You are the helper of the devotees. Impediments roll down and are subdued at Your feet. If You directly face them, all deficiencies will vanish.
7. You are the ship in the ocean of life; the flame of light in the darkness of ignorance. Look after me joyfully with prosperity and perfection⁵.
8. Hail, hail to Thee whose vehicle is the mouse, destroyer of the forest of impediments. You are the son of *Girija*⁶ who has an auspicious visage. I do obeisance to You.
9. May I attain the completion of this work without difficulties. Therefore, I have followed this custom of offering obeisance to the beloved deities with respect, for the attainment of all good and auspiciousness.
10. Sai himself is Gajanan Ganapati; Sai himself has the axe⁷ in his hand.

- Completely annihilate my difficulties. I now begin my sacred work.
11. Sai himself is Bhalachandra; himself is Gajanan, with a single tusk and elephant-like ears. He is the formidable one with a broken tusk, the destroyer of the forest of difficulties.
 12. O, the holiest of holies, with an immense body, Ganapati! there is no difference between you and Sai. Please take me to your abode where you reside in contentment.
 13. Now, I bow down to Saraswati, the daughter of Brahma, who inspires the intelligence. Make my intelligence thy swan⁸ and control it.
 14. She has the *veena*⁹ of Brahma in her hand, and a vermilion mark on her forehead. She is clad in virginal white and her vehicle is the swan. Grant me your blessings.
 15. She is the Deity of Speech and Mother of the Universe. Without her grace no literary activity is possible; and, without her blessings, I will not be able to write these sacred verses.
 16. This Mother of the Universe is the source of the Vedas. She is the splendour of knowledge and the excellence of the mind. May the nectar of the *Sai Samartha Charita* be drunk by the people through me.
 17. Sai himself is the Divine Saraswati, holding the *Aum* chanting *veena* in his hands and himself sings the story of his own life, for the salvation of the devotees.
 18. Obeisance to Brahma, Vishnu and Shankar respectively representing creation, preservation and destruction of the universe and epitome of *Raja, Satva, Tama*¹⁰.
 19. O, Sainath, Light Incarnate, for us you are Ganesh, Lord of Savitri, Ramesh and Umesh¹¹.
 20. You are the *Sadguru* for us. You are the ship to carry us across life's ocean. We, the devotees, are its passengers. Take us to the yonder shore.
 21. Without some good deeds of the past births, how could we have got such a place at your feet?
 22. My obeisance to the Family Deity, Narayana Adinatha¹², dweller of the milky ocean and remover of all sorrows.
 23. Parshuram reclaimed the ocean and created a new land, which is called Konkan¹³. There appeared Narayan.
 24. I am totally dependent on Narayan, the indweller of all beings, who controls all the living beings and protects them with his merciful glance, for his inspiration.
 25. Similarly, I make obeisance with utmost respect to my original

- ancestor, a great sage of Gowd region, who was brought by Bhargava, for the completion of his sacrifice or *yajñya*.
26. Now I bow down to the king of the *Rishis*, Bharadwaj, who is the founder of my gotra¹⁴ belonging to the *Rigveda* branch, Shakal being our ancestral name, the Brahmin caste hailing from Gowd.
27. Further I bow down to the Brahmin, the incarnation of the Supreme Brahman and then to Yagñavalkya¹⁵, Bhrigu¹⁶, Parashar¹⁷ and Narad¹⁸, the best of the *yogis*.
28. Also, obeisance to Vyas of the *Vedas* fame, Parashar, to Sanak Sanandan-Sanat Kumar, Shuka¹⁹, Shaunak, the composer of the *Sutras*, to Vishwamitra²⁰ and Vashishtha²¹.
29. And also to Valmiki²², Vamdev²³, Jaimini²⁴, Vaishampayan²⁵ and others. I prostrate myself at the feet of the nine great *yogis* and *munis*²⁶.
30. I now make my obeisance to the saints and the virtuous – Nivritti²⁷ – Dñyaneshwar²⁸, Muktabai²⁹, Sopan³⁰, Eknath³¹ and his Guru Janardhana, Tukaram³², Kanha (Patra)³³ and Narhari³⁴.
31. This book will not suffice if I name every saint. Therefore, I bow down to all of them and pray for their blessings.
32. Now I bow down to Sadashiv, my grandfather of lustrous piety, who stayed for ever at Badrikedar, believing that this worldly life was useless.
33. Next I bow down to my father, who always worshipped Sadashiv, wore the *Rudraksh* necklace around his neck and whose *Ishta Devta* was Shiva.
34. Now I bow down to the one who gave me birth, (i.e. mother), who cared for me and took pains day and night. How many of her obligations can I remember now?
35. She left me when I was a child and my paternal aunt took the trouble to bring me up with great forbearance. I rest my forehead at her feet, who was all the time engrossed in the remembrance of Hari.
36. I lay down my forehead at the feet of the eldest brother, of matchless brotherly affection, who would have laid down his own life for my sake.
37. Now I bow down to the listeners, and request their concentration. If they are inattentive, how will I get satisfaction?
38. Whenever the listeners are intelligent and appreciative and are eager to listen to the narration then, by and by, the narrator becomes more and more enthusiastic.
39. If you are inattentive then what is the purpose of this narration?

- Therefore, I prostrate myself and beg of you to listen with a joyful heart.
40. I have no knowledge of the etymology nor am I well versed in the scriptures; neither have I heard various holy tales. You are fully aware of all this.
41. I know my own shortcomings and I know my unworthiness. Yet to fulfil my promise to the Guru, I am making these efforts to write the book.
42. My conscience tells me I am like a blade of grass before you. But please accept me as your own by being merciful to me.
43. Now I recall the *Sadguru*, bow down to his feet with love, and surrender my body, speech and mind to him who is the giver of wisdom and inspiration.
44. Just as when we sit for meals, the sweet dish is served at the end, in the same way I make obeisance to the Guru as a sweet ending to my prostrations.
45. ‘*Aum*’! Obeisance to you *Sadgururaya*, abode of rest for both the movable and the immovable. You, the dwelling place of the whole world, are the compassionate one.
46. The earth, the seven islands³⁵, nine continents³⁶, the seven heavens³⁷ and the nether world are all born out of the *Hiranyagarbha* – that itself is the famous *Brahmand*.
47. The *Sadguru* dwells far beyond what is known as the *Maya*, which that *Brahmand* creates here and which is invisible or illusory.
48. The *Vedas* have been unable to describe his greatness and are therefore silent. The devices and niceties of evidence fail.
49. Whenever I use any metaphors to compare you, you have those very attributes. Whatever the eyes see, is all that you have created yourself.
50. Sree Sainatha is such – the Compassionate and Powerful *Sadguru*, who can be known by the Inner Self. All-transcendent, eternal one, to you, I bow.
51. Obeisance to you, the best of all, ever blissful, fully contented, self-effulgent, abode of auspiciousness, self-realised, teacher of teachers.
52. The *Vedas* and *Srutis* remain silent in their effort to praise you. Whence can I have the intelligence to try and praise you or understand you?.
53. Hail! Hail! *Sadguru*, Treasury of Mercy. Hail! Hail! Dweller on the banks of the River Godavari. Hail! Hail! Brahma, Shankar and Vishnu, Incarnation of Dutta. I bow to you.

54. Brahma's *Brahmanand* cannot exist without the *Sadguru*. I offer³⁸ my five *Pranas*³⁹ to you and with total dedication surrender to you for protection.
55. I bow my head in obeisance, press his feet with my hands, gaze at his face, and inhale the sacred water which washes his feet.
56. Keep listening to the praises of Sai; enshrine His image in the mind and incessantly meditate on Sai. This will break your bonds with worldly life.
57. Offer body, mind and wealth⁴⁰ completely at the feet of the *Sadguru*. Spend the entire life serving the Guru.
58. The name of the Guru and the intimate association with the Guru, the grace of the Guru and the milk-like sacred water which has washed his feet; the sacred *mantra* from the Guru and residence in his household – these could be obtained with great efforts.
59. The tremendous power in him, after he has tested the devotee, will take his devotee to the threshold of *moksha*⁴¹ without him being conscious of it.
60. The association with the Guru is like the sacred Ganges water which cleanses and makes one pure. It also stabilises the mind on God, which otherwise is fickle.
61. Our *Vedas*, *Shastras* and *Puranas* are the service to the Guru. Our *Yoga*, sacrifice and penance take us towards the feet of the Guru and are our means of deliverance.
62. Our *Vedas* and *Shastras* are none else than the pious name of *Sree Sadguru*. Our *mantra* is *Sai Samartha*. That is also our mystical contrivance and mystical worship.
63. That '*Brahma* is real' is experienced everyday. That 'the world is an illusion' is a daily awareness. Sai grants this state of heavenly bliss to his devotees.
64. The joy of the Supreme Soul and its realisation, the condition of identity with *Brahmanand* – all that is tangled verbiage. What is required is the condition of permanent bliss.
65. Whosoever has imbibed this state of mind and continues to remain in the same condition, and has peace and contentment – that state itself is self-realisation.
66. Sai is the mine of blissfulness. A fortunate devotee has no dearth of the supreme bliss. Such a devotee is fulfilled like the ocean.
67. *Shiva* and *Shakti*⁴², *Purusha* and *Prakruti*⁴³, the vital airs and their motion, the lamp and its lustre – to perceive duality in these is to distort

the nature of the Pure *Brahman*. They are the same.

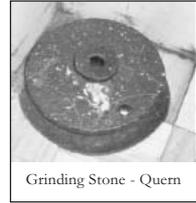
68. The *Vedic* saying is ‘*Brahman* does not delight in being alone’ and ‘desires to be manifold’. Thus is born duality and is again enjoined in unity.
69. In the state of Pure *Brahman*, there is neither the Supreme Soul nor Nature. Where the sun abides, how can there be day and night?
70. The Real Being is beyond and without any attributes; but for the sake of His devotees He assumes a form. That is Sai, the Pure. I completely surrender to him.
71. For those who surrender to Sai *Samartha*, He has avoided many calamities of theirs. Therefore, for my own selfish purpose, I bow at his feet.
72. From the point of view of reality, he is absolutely different. To give the pleasure of devotion, he takes different forms and performs the *leelas*⁴⁴ for his devotees. To him, the lovable one, I bow down.
73. He who is the Cosmic Consciousness in all beings and who is the seat of Self Awareness and has assumed the form of gross consciousness – to him, the lovable one, I bow down.
74. You are my last resort; you are my refuge; you fulfil the devotion of the devotee. O, *Gururaya*, you are Bliss Incarnate.
75. Now at the end of my obeisances, I bow down to all beings, as God is present in all beings. Accept me in your fold.
76. Obeisance to all living beings, so that the Lord of the Universe may be pleased. God is all pervading, integrated and without distinction.
77. Thus I end all my obeisances, which will become the means to complete what I have begun. They are the auspicious beginnings of this book. Now I will narrate the purpose of this opus.
78. Since the time when Sai has graced me and favoured me, I think of him only day and night. He has destroyed my fear of worldly existence and the fear of the cycle of birth and death.
79. Not for me the repetition of any other prayers; not for me any other penance. I behold only one form – the Pure Form of Sai.
80. As soon as one gazes upon Sai’s face, thirst and hunger are forgotten. What is the value of other pleasures? One forgets the worldly sorrows.
81. As one looks at Baba’s eyes, one forgets one’s self. Waves of love swell from within and the whole world is drowned in the raptures of devotion.
82. Action, religion, scriptures, *puranas*, *yoga*, sacrifices, performance

- of prescribed religious ceremonies, pilgrimage to holy places and acts of penance – all these are at Sai's feet for me.
83. Continuous observance of the teachings of the Guru, and firm adherence to them brings unshakable faith and unwavering stability.
 84. It is due to the outcome of my past deeds that my attachment to Sai has increased and I began to experience his inconceivable power. How can I adequately describe it?
 85. That power which creates devotion and attachment to Sai's feet, also leads to detachment while participating in worldly life and gives great bliss.
 86. Different ways of devotion have been described by various people. I will speak briefly of its nature and characteristics during the course of the narration according to my aptitude.
 87. To realise the harmonious connection with the Inner Self is the foremost form of devotion, say those who are learned in the *Vedas* and the *Sbastras*, and the knowledgeable spiritual guides.
 88. *Puja* and *Archana* for the love of God are the ways to express devotion, as preached by Parashar⁴⁵ and Vyasa⁴⁶. That is also another form of worship.
 89. For the sake of the Guru, collect flowers such as the *Parijat* and others, from the garden, sweep the courtyard of the Guru's abode and sprinkle water and smear it with the wash of cowdung.
 90. At the outset, bathe and chant the morning mantras; make fragrant paste and annoint the *Gurudev* with sandalwood, bathe him with the five nectarial substances (milk, honey, *ghee*, curd and sugar), burn incense and light the lamp.
 91. Afterwards offer *naivedya*⁴⁷, then do *arati* with the lamp and the incense. In this way, doing all the services with love, is called *archana* (worship).
 92. Begin the worship by making your heart and intelligence pure and sinless, having an unsullied disposition and invoke the power of the deity within yourself.
 93. Then recall that divine feeling after the '*archana*' is concluded, and in your heart restore the former state⁴⁸ and establish it firmly within you.
 94. Now there are other modes of devotion. In the opinion of Gargacharya⁴⁹, when the mind is completely absorbed singing the praises of God, it becomes one with him (a mode of worship).
 95. Continuously being aware of one's Real Self, relating religious tales and songs, having disciplined behaviour, is another form of *Bhakti* as described by Shandilya⁵⁰.

96. Those who know what is good for themselves, follow the *Vedas* and act as prescribed by them; avoid prohibited and improper conduct and all things which are obstacles for one's own good.
97. I am not the doer of any action nor the enjoyer of its fruits? When I feel this, this is an action which is devoid of ego and is the surrender to the Supreme Being for union with it.
98. Perform all your actions in this way. Then, naturally a stage is reached when you become a non-doer. Though it is not possible ever to disown *Karma*, yet it is possible to disown the fruit of the *Karma*.
99. Remove a thorn with the help of a thorn. To become a non-doer, you have to act according to the *Karmas*. When realisation takes place, then only the *Karma* will end.
100. Completely stopping the desire for the fruits of action is the best way for foregoing the desires. Perform your daily routines and specially prescribed duties. This is called the law of conduct.
101. Offer all your actions to God and be sorry for missing the remembrance of God for even one moment. This is 'Naradiya *Bhakti*', which is different from other ways of devotion.
102. There are many such ways of devotion, each more extraordinary than the other. We will cross the ocean of life untouched by its waters merely by remembering the deeds of the Guru.
103. I developed a passion for listening to the stories of the Guru and was captivated by them. I felt that I too should write about him from my experiences.
104. Once, later on, when I was at Shirdi, and I had gone to the *Masjid* for his *darshan*, I saw Baba grinding wheat which surprised me greatly.
105. At first I will tell you that story. Listen to it with a quiet mind. From that instance was born the whole idea of this *Satcharita*.
106. 'The best *shlokas* are those which speak of God's glory'. A narration of the good works (of Sai), conversing about his all-embracing love will purify the mind and the intellect will be clear.
107. All the three-fold afflictions⁵¹ will be averted if you listen to his life and '*leelas*' and you will have satisfaction.
108. Those who are distressed by the three-fold afflictions and those who are inclined towards the attainment of salvation, seek refuge at his feet with pleasure and are then enriched by spiritual experiences.
109. Now give me your attention. Listen to the charming account by which

you will be greatly surprised to hear about the kindness of Baba.

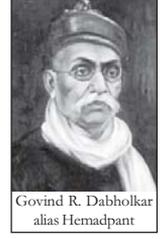
110. You know, one morning, after Baba cleaned his teeth and washed his face, he began preparations for grinding.
111. He took in his hand a scuttle-basket⁵², went near the sack full of wheat where it was stored and heaped one measure after another of the wheat into the basket.
112. He then spread out a spare sack, placed the grinding stone on it, hammered the peg firmly into it, so that it may not come off while grinding.
113. After rolling up his sleeves and gathering up the loose folds of his *kafni*⁵³, he sat down near the grinding stone and spread out his legs.
114. I was greatly surprised and questioned the purpose of this grinding by one who had no possessions nor any wherewithals. Why should he think of doing this?
115. May that be whatsoever. Holding the peg in his hand, with his head bent down, Baba with his own hands started turning the grinding stone and unhesitatingly turned out the flour, as if crushing the inimical forces.
116. Many a saint I have seen but none who was a grinder! He alone knew the pleasure and novelty derived from grinding wheat.
117. The onlookers were filled with awe but nobody dared to ask him what he was doing. No sooner than the news spread in the village that men and women actually came running.
118. All the women who came running were tired. Four of the women climbed the steps of the *Masjid* hurriedly and forcibly took away the peg from Baba's hands.
119. Baba became furious with them but they started grinding the wheat at once; and while grinding sang songs praising him and his *leelas*.
120. Seeing the love of the women, his pretended anger cooled down. Anger turned into love and Baba started smiling.
121. Four *seers*⁵⁴ of wheat were ground and the basket was empty. Then the fancies of the women began to dance uncontrollably.
122. "Baba does not make *chappatis*⁵⁵. He goes about as a mendicant. What will he do with the wheat flour?". The women conjectured.
123. "Baba has neither wife nor child. Baba is all alone. He has no household or family. Why so much flour?".
124. One of them said: "Baba is exceedingly kind. This *leela* is only for our love's sake. Right now he will distribute this flour entirely to all of us".



Grinding Stone - Quern

125. “Now he will divide it into four parts – one for each of us”. All of them were building such castles in the air.
126. Baba’s sport he alone knows. No one can gauge the extent of it. But the women’s greed to loot Baba arose.
127. The flour was spread out and the wheat was used up. The grinding stone was placed against the wall. The flour was filled into the scuttle-basket by the women, with intent to carry it to their respective homes.
128. Till then Baba did not utter a single word. When the four of them divided the flour into four parts, then, folks, listen to what he said:
129. “You are mad with greed! What are you taking and where? Do you think it belongs to your father? Now go to the boundary of the village and throw away the flour there.
130. “You good-for-nothings have come running to loot me. Did you give the wheat on loan that you want to take away the flour?”.
131. The women moaned and fretted amongst themselves quite a lot; felt disgraced because of their greed; began to whisper amongst themselves and hurried immediately to the village boundary.
132. Nobody can guess the motives of Baba, because at the start no one knows what is to follow. But with patience, the result is known. Baba’s marvels are distinctive.
133. Later on, I asked the people why Baba had acted thus; and they said that this is the manner in which he had averted the spread of the disease.
134. It was not the wheat but it was the cholera that he ground out in the grinding stone; and, afterwards, that was thrown out at the village boundary by handful.
135. The flour was thrown on the banks of the stream. Since that time the disease receded. Promptly the bad days passed away. This was the expertise of Baba.
136. The village was affected by the epidemic of cholera for which Sainath had found this remedy. The disease was totally eradicated and peace was restored in the village.
137. Seeing this spectacle of grinding, I was taken aback. How can the cause and effect be related? How can the proof be found?
138. What could be the connection between wheat and disease? Having seen this inconceivable incident, I thought of writing this book.
139. Like the waves of the sea, love upsurged within me and I felt like singing the sweet tale of Baba to my heart’s content.

140. Hemad surrenders to Sainath. The auspicious invocation ends here with obeisance to relations, friends and saints. Obeisance for ever to the *Sadguru*.
141. In the next chapter I will speak about the purpose of the book; and give an insight into the capacity and the commitment to the best of my ability. The listeners should listen to it with concentration.



Govind R. Dabholkar
alias Hemadpant

142. Likewise, the listeners and the writer will be benefitted by this *Sree Sai Satcharita*. Who is this writer Hemadpant will become clear later on.

May there be well-being! This is the end of the first chapter named “The Invocation” of the *Sree Sai Samartha Satcharita*, composed by the devotee Hemadpant, impelled by the Saints and the virtuous people.

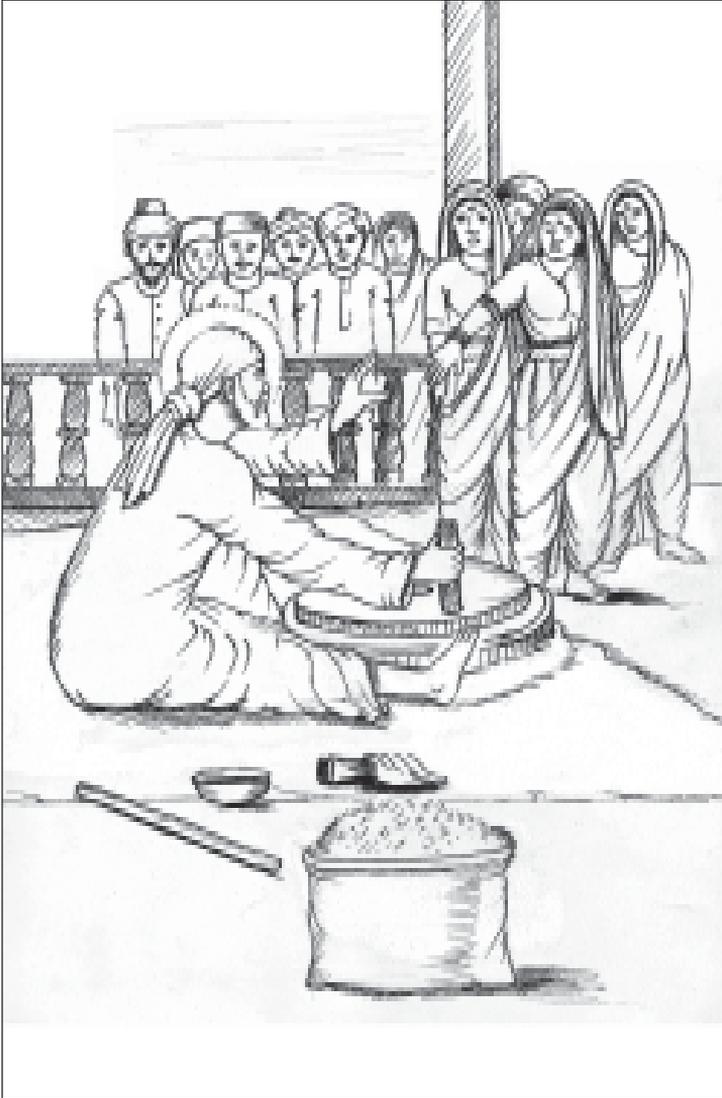
This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. Beloved or tutelar.
2. Six miscellaneous *Vedas* (inclusive of two which are lost), Code of moral conduct, *Puranas*, *Mimansa*, Commentaries etc.
3. *Bbulok* i.e. earth; *Bhuvarlok* i.e. region between the sun and the earth; *Swarlok* i.e. between Sun, Polar Star; *Mabalok* i.e. sphere of sun and luminaries; *Tapolok* i.e. heaven of the *tapasvis*; *Janalok* i.e. abode of sons of Brahma; *Satyalok* heaven of Brahma and *Rishis*; and *Saptapatal* i.e. seven hells, known as *Atal*, *Vittal*, *Muttal*, *Talatal*, *Mabatal*, *Rasatal* and *Patal*.
4. With all the eight limbs of the body touching the ground indicating perfect surrender.
5. Riddhi and Siddhi – names of two female attendants of Ganesh, who confer psychic and spiritual powers.
6. Parvati, consort of Shiva.
7. He is Parashuram, a celebrated hero and demi-god; one of the incarnations of Vishnu.
8. Vehicle of Saraswati.
9. The Indian lute.
10. Passion, Goodness, and Darkness, the three attributes of matter and nature.
11. Brahma, Vishnu and Shankar.
12. The first Lord, the mover on the Waters of Space – a title of Vishnu, in His aspect as the Holy Spirit.
13. He threw the axe from Veraval (in Saurashtra) in the direction of Kanya Kumari (tip of India’s land mass) claiming the land for Brahmins.
14. Lineage.
15. Author of the *Shukla Yajur Veda*, and one of the Gurus of Janak Raja, foster father of Sita.
16. He is called “the son of Manu” – one of the seven progenitors of mankind.
17. The narrator of *Vishnu Puran*.

18. Son of Brahma.
19. Four sons of Brahmadev who were created instead of being born.
20. Celebrated sage, who was originally a *Kshatriya*. He was a companion and counsellor of young Ram.
21. One of the ancient seven great *Rishis* ; the Guru of the solar race, including Ram.
22. Author of Ramayan.
23. He got *Brahma Gñyan* in his mother's womb.
24. Founder of *Mimansa* school of Philosophy.
25. Uncle of Yagñavalkya, author of *Rig veda*.
26. The nine yogis are probably the same as the *Nav Nathas* – *Macchindra, Goraksba, Jalandar, Kanifa, Charapati, Nagesba, Bharat, Revana* and *Gabini*.
27. Follower of the *Nav Nathas* and *Dñyaneshwar's* elder brother and Guru.
28. Born at Alandi in the 13th Century, famous for his *Dñyaneshwari* and *Abhangas*. Took *samadhi* at twenty-one years of age at Alandi.
29. Dñyaneshwar's sister and also a great saint.
30. Dñyaneshwar's younger brother.
31. Born in Paithan, in the 16th Century and took *samadhi* there. He wrote books and *abhangas*. Dutta Guru is said to have given him darshan.
32. Staunch devotee of Pandurang – always lived in Dehu but did his writings in Alandi.
33. Beautiful girl who was a devout bhakta of Pandharpur.
34. Goldsmith, also of Pandharpur, but a devotee of Shankar who by Vitthal's grace had visions of Shankar in Vitthal and Vitthal bore the lingam on his head for Narhari.
35. *Jambu, Kusba, Plaksba, Shalmali, Craunch, Shaka, Pushkar*.
36. *Ilavrutta, Bhatrashva, Harivarsha, Kimpurushavarga, Ketumala, Ramayaka, Bharatvarsha, Hiranya, Uttarkuru*.
37. See note no. 3.
38. Literally, wave my five *Pranas* like an *arati*.
39. The five *Pranas* are *prana, apana, samana, udana, vyana*.
40. This is an expression which means total surrender, even of ego.
41. Salvation.
42. Supreme Spirit and Divine Energy.
43. Supreme Soul and Nature.
44. Divine Sport.
45. Father of Vyas.
46. Compiler and arranger of *Vedas*.
47. Offering of food, such as milk, fruits, honey etc.
48. State of purity and sinlessness.
49. Author of science and astrology.
50. Author of law book.
51. Afflictions which are physical, mental and spiritual.
52. Winnowing fan for sifting grains.
53. Long toga-like robe.
54. A measure of weight.
55. Unleavened flat circular bread of wheat flour, millet etc.



Baba grinding wheat to ward off cholera.

What could be the connection between wheat and disease? Having seen this inconceivable incident, Hemadpant thought of writing *Sree Sai Samartha Satcharita* (Ch. 1, ovi 138)