

An overall view, which summarises the 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, let us do a review; and thereby conclude the book with a table of contents¹, and an overall view, which summarises the book.
2. The experiences that Baba's devotees had when he was in body have been published in "Sai Leela". Baba got this book written so that they could recollect them.
3. "Sai Leela" is supremely pure and holy. In it, the 'Satcharita' has been published in a serial form, chapter after chapter. Read this as the biography of your own Guru (*Gurucharitra*). It will awaken you and give you advice relating to this and the other world.
4. There is a multitude of stories about Baba. Yet, this Hemadpant, ignorant of intimate knowledge of scriptures or even knowledge in general, was made to write his biography, by holding his hand in his own.
5. In the case of some gurus, they narrate their own fame to their disciples. After they leave their bodies, an inspiration arises to write a book about them.
6. When Sai narrated stories of different kinds, they were deep and profound. The listeners became deeply engrossed and forgot their hunger and thirst.
7. Those who have seen Sai with their own eyes have had their three-fold miseries destroyed. He, whose power was such, how can he be described in detail?
8. Such a Sai, who was famous for his magnanimity, got this biography of his fame written down for the upliftment of those who were devoted to him.

9. After bathing in the holy Godavari and taking *darshan* of Baba's *samadhi*, listen to this *Satcharita*. The three-fold afflictions will be quelled.
10. Just casually telling the stories about him leads one to unknowingly embrace spirituality. But when you glance at this book, a multitude of sins will be destroyed.
11. Those who desire to end the cycle of birth and death, this wearisome coming and going, should enjoin themselves to the Guru's feet and constantly remember and chant his name with devotion.
12. Inadvertence is the cause of illusory knowledge. Inattention to the form of the *Atman* leads to the endless cycle of birth and death, and is the root cause for ultimate destruction.
13. Greed means illusory knowledge. What is not *Atman* such as the body, mind, senses and to have pride in that, is called death by the wise, after due consideration.
14. If the ocean of Sai stories is churned, then the narration of Sai's stories will be sweet and newer nuances will always surface. The downfall of the listeners will be averted.
15. If one concentrates deeply on Sai's attributes, which are like a gigantic overflowing vessel, the form of the *Atman*, which is subtlest, will manifest after the disappearance of the physical form.
16. Unless one gets absorbed in the physical, virtuous form with attributes, one cannot understand or realise the lustre of the *Atman*. *Parabrahman* without the attributes, is difficult to understand completely or is beyond comprehension.
17. Sai pulled his own loving devotees, who had faith with his might, by giving *darshan* of his feet and while they were still in body made them forget that body. They were put on the spiritual path without their knowing it.
18. When the river embraces the sea it forgets its identity. Similarly, when a devotee surrenders, Sai ensures that the devotee no longer has a feeling of duality or separateness.
19. When two flames of a lamp embrace one another and become one, the dual state is immediately lost and they become one lamp with oneness.
20. Can the camphor and its fragrance, the sun and its light, gold and its lustre be truly separate?
21. Just as the river on entering the sea becomes the sea itself truly, and the salt when put into the sea merges into the sea immediately,

22. similarly when the devotees surrender to Sai; their separateness no longer remains. The devotees will become one with Sai, leaving aside their egos.
23. Whether waking, dreaming or sleeping, in any of these states, if one is replete with the thoughts of Sai, then what else is it except a release from the worldly existence.
24. So be it. Now, prostrating myself I ask for this boon at your feet — do not let my desires attract me to any other place, suddenly.
25. One who fills the space and the manifestation from *Brahman* to a pillar, from a small vessel to a house, like the sky within and without, and knows not the slightest differentiation,
26. to whom all devotees are equal, to whom praise nor insult mattered, who found nothing pleasant or unpleasant, and who had not an iota of inequality,
27. I surrender to that Sai *Samartha*, remembering whom results in every thing being achieved. I place my head at his feet for all times so that I may be fulfilled.
28. Now I offer my salutations to the virtuous listeners, who are devout. You have been good friends. I request you truly to listen to what I say now.
29. Every month, you have set aside time to listen to the stories upto now. Do not forget him whose stories you heard, even for a moment.
30. As long as you listen to the stories of Sai with love, till that time, for me who is the narrator, Sai gives enthusiasm or zeal!
31. If the listeners are not completely attentive, the narrator can never be happy. Without mutual joy, futile is the trouble of listening.
32. This ocean of existence is very difficult to cross, where innumerable waves of attachment arise and dash against the banks of bad thoughts, toppling down even trees of fortitude.
33. Winds of egotism blow forcibly and make the ocean turbid and agitated. Huge crocodiles, in the form of anger and hatred etc., move there fearlessly.
34. Innumerable eddies in the form of pride of “I and mine”, cravings and suspicions whirl there. A multitude of marine creatures such as hatred, jealousy, disdain and such abound there.
35. Even though this ocean is fierce and terrible, the *Sadguru* is its *Agasti* ² and will demolish it. Those who are slaves of the dust of his feet, have no fear of it at all.
36. Therefore, Sai *Samartha Sadguru* by becoming the ship for crossing

the ocean of existence will take us all, who have taken refuge in him, to the other bank.

37. This ocean of existence is extremely insurmountable. Make Sai's feet your boat which will take us across to the other bank, without fear. Observe the miracle of faith.
38. By observing such a vow, one does not experience the acute pain of worldly existence. There is no other gain better than this. This itself is the strength that stands us in good stead.
39. May the devotees attain such a state that they have a deep devotion at Sai's feet and they keep Sai's form so firmly fixed before their eyes that they see only Sai in all creatures.
40. By becoming self-willed in my previous birth, I have slipped. At least now, I should achieve absolution by becoming free from desires.
41. Blessed are those devotees of Sai, who have this firm belief, and are without fear, that Sree *Samartha* is their protector and nothing can touch them.
42. So be it. Now it occurs to me to ask a boon from him, by holding on to his feet on behalf of all the devotees.
43. I pray that this book reaches every home and is read and recited regularly; that it is lovingly repeated ritually; and that it removes their difficulties.
44. Whosoever reads this book within seven consecutive days, with love and faith, after proper ablutions, his calamities will be removed.
45. This book is woven with the threads of spirituality; it is full of stories of Krishna and the *Brahman* ; it abounds with the essence or nectar of the unity of *Brahman* and *Atman* and it overflows with the unparalleled joy of non-duality.
46. This is Eknath's poetry which is as pleasing as the garden of India. It is the *Vrindavan* of thirty-two parts (chapters). The wise and the ignorant savour this sweet and pleasing dish made from milk³.
47. Listening to this *Satcharita* or reciting it regularly will result in the feet of Sai *Samartha* removing all the difficulties without any delay.
48. Those desiring wealth will get it; those who are upright in their conduct and dealings will have complete renown. The results will depend upon their faith. Without devotion, you will not have the experience.
49. Reading the book with reverence, Sai *Samartha* is propitiated. He destroys ignorance and poverty and grants knowledge and untold prosperity.

50. This book was written due to an indication by Sai; and it was his secret desire. Blessed is that devotee who is attached to his feet.
51. One should make it a practice to read at least one chapter of this *Satcharita* every day, with a calm and concentrated mind. It will bring immeasurable joy and happiness.
52. One who desires his own welfare should really read this book. He will be obliged by Sai, through all the cycles of life and he will remember Sai with overwhelming joy in birth after birth.
53. The book should definitely be read at one's own home at Sai's festivals, such as *Gurupurnima*, *Gokul Astami*, *Punyatithi* and *Ramnavmi*.
54. One's status in the next birth is determined by the desires of the mind in this one. The *Shastras* also support the belief that one is born again according to one's tendencies at the time of death.
55. Sree Sai is the support of his devotees. Without him the impediments in our way are not destroyed. What is the wonder in finding that the mother has tender feelings for her children?
56. How can I narrate stories beyond this? The words fail me. It seems that it would be better to be silent. This would be the best way to praise him.
57. Yet, if one has an acute desire for liberation, then perform only virtuous deeds always. Practise the nine forms of devotion, including listening to his stories etc. and one will be purified from within.
58. This is not possible without the grace of the Guru. Without him there is no knowledge of the Supreme Being. One who always remembers that "I am *Brahman*" has firm faith and inclination towards the Guru.
59. The relationship is like that of a father and son, between the Guru and the disciple. The word Guru is only used as an honorific. The father makes one worthy of worldly happiness but the Guru grants happiness in this world as well as the other.
60. The father gives transient wealth but the Guru grants that which is boundless. He will make you experience the imperishable and place it in your hands without your knowledge.
61. The mother keeps one inside the womb for nine months and then brings one out after birth. The Guru is the opposite of the mother. He takes you in from the outer self.
62. Ultimately, remembering the Guru, constantly, at the time of leaving the body, the disciple will be absorbed in *Brahman*, undoubtedly goaded by the Guru.

63. The impact of the hand of the teacher, when striking, will lead to the uprooting of birth and death and if the teacher brings about the fall of the raiment (body) then who indeed is more fortunate than the disciple.
64. It will be necessary (for the Guru) to take in the hand a sword, a mace, a battle-axe or a pike or some other instrument. On being struck, the disciple will have Real Consciousness and the corporal form of the great preceptor will be seen.
65. Howsoever much one cares for the body, at some point of time, it is going to perish. Therefore if it is struck by the Guru's hand he will be relieved of the next birth.
66. Strike me so much, as to kill me; and cut off my pride from its roots whereby there will be no rebirth. Strike me in such a way that it is difficult for me to endure.
67. Burn my deeds, good and evil. End my righteous or unrighteous behaviour, whereby I will become supremely happy. Tear and drive away, in this manner, my delusion on account of desires.
68. Drive away my doubts and desires, and make me unchanging of purpose. I do not want meritorious deeds nor do I want sins. I do not want the trouble of another birth.
69. On surrendering to you, you are there on all the four sides, to the east and the west and in all directions, above in the sky and below in the nether regions.
70. You dwell every where and even within me. What more can I say? I am troubled by the thought of the difference between you and me.
71. Therefore Hemad surrenders whole-heartedly. He holds the feet of the *Sadguru* firmly. By avoiding the cycle of birth and death, he gets himself uplifted.
72. By making Hemad the instrument, he wrote his own life story for the upliftment of his innumerable devotees. Is this not an unparalleled deed?
73. It was incredible that this Sree Sai *Samartha's Charita* should have been written at my hands! If it had not been for Sai's Grace, it would have been impossible for an insignificant person like me.
74. My association with him was not of long standing. I had not the experience to know saints nor the discerning capacity. Moreover, I was always doubting and an unbeliever.
75. I had never worshipped anyone exclusively and with singular devotion; I had never sat even for a moment to do *bhajans*. By

- getting his life story written at the hands of such a person, he demonstrated what he could do to the people.
76. In order to fulfil his own words, Sai himself reminds me about the incidents for this book and accomplishes his own aims. 'Hemad' is used only for name's sake.
 77. Can a mosquito lift the Meru mountain? Or can a lapwing empty out the ocean? But when the *Sadguru's* support is there, the miraculous can happen.
 78. So be it. Now, listeners, I do obeisance to you. This book is now complete. I offer to Sai what is Sai's.
 79. I prostrate before the whole group of listeners, young and old. In your company, this series of *Saicharita* has been completed.
 80. Who am I to complete it? This is useless pride, for when Sai is the holder of the reins (or strings, like a puppeteer), then who am I to say I have done it?
 81. Therefore, abandoning pride which is the root cause of all miseries, let us sing the praises of one's own Guru, who knows the inner tendencies, and is enlightening. I now complete this *yagna* of words (speech).
 82. This book is complete. My desire has been fulfilled. The work undertaken for Sai is complete. I have accomplished the object of my existence.
 83. All one's desires will be fulfilled by reading such a book from beginning to end; and by holding the feet of the *Sadguru* close to the heart one will cross the ocean of worldly existence.
 84. The sick will become healthy; the impoverished will become rich; quietude of mind will be gained by people suffering from indecision; and even the destitute will become generous.
 85. Repeated reading of the book will exorcise demons and cure epilepsy. Listening to it will be beneficial for the dumb, blind, handicapped and the deaf.
 86. Even those who have forgotten the almighty Lord, lured by ignorance, will be uplifted.
 87. Even those will be uplifted who, though human behave like demons and waste their bodies in vain, believing this worldly existence to be a mine of happiness.
 88. Incredible are the deeds of Sainath! Hemad was established at his feet eternally. By channeling him into his own service, he got this task accomplished.

89. In the end, to the *Sadguru* who is the Controller of the Universe, the Inspirer of Self-realisation, I offer my opus and my head at his feet forever⁴.

Notes :

1. Unfortunately, Hemadpant passed away and the table of contents was not found in his papers. It was therefore composed by an able and worthy devotee of Sai Baba, Mr. B.V. Deo, the Retd. *Mamlatdar*. The notes of this chapter were found on slips of paper, in some disarray, incomplete and unintelligible in some places. It appears that Hemadpant planned to end the book with this chapter, so that it would have only fifty-two chapters like “Sree Guru *Charitra*”. It may be noted that Hemadpant took seven years to write this book.
2. Agastya Muni, in order to kill the demon Kaliya hidden in the ocean, is credited to have drunk the waters on the request of the Deities.
3. Both the ovis, numbers 45 and 46, seem discordant here.
4. In the hand-written manuscript, the concluding ovi, as in the case of other chapters, was not found.



Baba in divine ecstasy