

The Appearance of Sai Samartha

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. In the previous two chapters, the invocation was accomplished. Then the purpose for writing this book was told; and, the qualifications of the author to write, introductory reasons and framing of definitions were discussed in detail.
2. Now, for what reasons do the saints take birth on earth, and the sinfulness of the human beings, which leads to their appearance on earth.
3. Oh! you honoured listeners! I am a particle of dust at your feet. Pay attention – is the favour I ask of you, which I am not ashamed to do.
4. As it is, the biography of a saint is pleasing. Moreover, Sai's story is like nectar. When the numerous devotees of Sai partake it, they are full of happiness.
5. Brahmins are neglecting the duties of caste and birth. The low castes are trying to pass themselves off as Brahmins. The religious teachers are disrespected and the people try to bully others.
6. Nobody cares for the dictates of religion. In every house all are self-styled scholars. One tries to overpower the other and nobody listens to anybody.
7. Drinks and eatables which are forbidden are savoured. Right behaviour and right thinking – all these are completely disregarded. And Brahmins actually eat meat and drink liquor openly.
8. Under the garb of religion, they indulge in atrocities; and spread hatred amongst the sects because of which people are harassed.
9. When the Brahmins are reluctant towards daily bath and offering of prayers; when the orthodox are reluctant to practise the religious rites; and the *yogis* are reluctant to do recitation and prayers with

- deep concentration, then the time is ripe for the saints to take birth.
10. When people believe that happiness consists only in society, wealth, status, progeny and family and turn away from spiritual values, then the saints manifest themselves.
 11. They lose the highest good because of the decline of *dharmā*. In order to bring about a revival of *dharmā*, the saints appear.
 12. When people, to the detriment of their health, longevity and prosperity, go astray in pursuing their sexual needs, and completely miss the chance of their upliftment, at such times saints take birth.
 13. To protect the religion of *Vedic* Hinduism, to annihilate the sinfulness and to protect the down-trodden, poor and weak, the saints incarnate on this earth.
 14. The saints themselves are liberated souls and are always ready for the betterment of the weak. They take birth only for the sake of others and have no self-interest.
 15. They build the foundation in the form of renunciation around the sanctum sanctorum of active worldly life; build the temple of ultimate good and easily elevate the devotees.
 16. By working for religion and for the awakening of religion, they achieve their mission in life; and having fulfilled their goal they give up their mortal coil.
 17. The individual soul is itself the Supreme Spirit which gives joy to the whole world. And the Supreme Spirit is the Guru Himself – Shankara, the giver of bliss.
 18. He is the transcendent abode of love. He is eternal, constant and unchangeable. He is beyond space, time and matter. He is beyond definition – indefinable!
 19. The four modes of speech viz. *Para* (that which only the *yogis* practise and is symbolised by the mystic syllable '*Aum*'); '*Pashyanti*' (speech in the second stage which has its seat in the mind); '*Madhyama*,' (speech in the third stage which has its seat in the trachea); '*Vaikhari*,' (articulate utterance) have failed to describe Him; and even the wisdom and ingenuity of the *Vedas* have accepted defeat and taken recourse to the negative description '*Neti, Neti*' – not this, not this.
 20. The six *Shastras*¹ and their six philosophies have avoided describing Him. The *Puranas* and the *kirtans* have also become weary. Praying with the heart, body and mind is the only means to understand Him.

21. Such is the life story of the Saint Sai whose deeds are extremely mysterious. By listening to the pure story, why should the ears be not purified?
22. He is the moving force behind all the sense-organs. He gives inspiration to write the book and because of him the writing of the biography is orderly and effortless.
23. He resides in everybody's heart; he is the dweller within and without; he is all pervading. Why should I then unnecessarily worry. For what?
24. When I recall his virtues, one by one, my mind comes to a standstill. How will my words be able to describe him? It is best to keep silent with respect to him.
25. The nose should inhale the fragrance of the flower; the skin should know the difference between hot and cold by the touch; the eyes should enjoy the beauty – thus the senses make themselves happy.
26. The tongue knows the sweetness of the sugar but cannot express it; similarly, I am unable to describe the virtues of Sai.
27. When the *Sadguru* determines, he himself will give the inspiration. He puts into words that which is undescrivable, through his chosen men.
28. My saying this is not just a formality. These words are not just superficial. These words are genuinely sincere and I pray for your respectful attention.
29. Like Gangapur, Narsimhawadi, Audumbar and Bhillawadi,² so also at the banks of the Godavari the holy place of Shirdi is situated.
30. The holy banks of the Godavari, the holy waters of the Godavari, the cool breezes of the Godavari – these all destroy the darkness of the material world.
31. The sanctity of the river Godavari is renowned all over the world. Hers has been the land of saints, one nobler than the other.
32. There are many holy places on the banks of the Gomati³ whose waters wash away the sins. Drinking the water and bathing in it cures the ills of worldly existence. This is described in the *Puranas*.
33. That Godavari of Ahmednagar district, of Kopergaon Taluka, shows the way to Shirdi, which is near to Kopergaon.
34. As you cross over to the opposite bank of the Godavari, at a distance of about six miles, as the *tonga*⁴ enters Nimgaon, Shirdi is immediately within sight.
35. Nivritti, Dñyandeo, Muktabai, Namadeo, Janabai, Gora *Kumbhar*

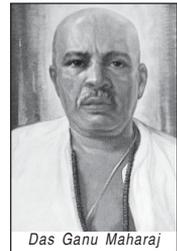
(*the potter*), Gorai, Tukaram, Narhari, Narsibhai Mehta, Sajan Kasai (the butcher) and Savta - Mali (the gardener)....

36. these have been the saints of yore. At present, also, there are a number of them, who regard the whole world as one family, and are the support of the sorrowing and the miserable.
37. Ramdas, the foremost of the saints, left the banks of the Godavari and appeared on the banks of the Krishna, for the deliverance of the world.
38. So also Sai, the great *Yogeshwar* (ascetic), by the great good fortune of Shirdi, for the sake of the deliverance of the world, appeared on the banks of the Godavari.
39. ‘*Parees*’ turns iron into gold. Similar are the saints to the ‘*Parees*’. The deeds of the saints are out-of-the-ordinary. They give their own image to the devotees.
40. Transcending all distinctions and seeing the Brahman manifested in the whole universe, they only see the glory of Brahman reflected uniformly in themselves and in the world around.
41. In this way, when there is realisation that the whole universe is one’s own self, how can the happiness be described? It will lead to the experience of the highest good.
42. When one attains such oneness, why should there be any enmity or fear of anybody? You need to resort to no one else.
43. Like Damaji at Mangalvadi, Ramdas at Sajjangad, Narsimha Saraswati at Wadi, so Sainath was at Shirdi.
44. Difficult and impassable, as the worldly existence is, he had triumphed over it. Peace was his ornament and he was the treasure-house of knowledge.
45. He was the haven⁵ of the *Vaishnavites*, the most benevolent among the benevolent. In bestowing spiritual knowledge, he was the *avatar* of *Karna*⁶. Sai is the quintessence of Truth.
46. Without any attachment to the perishable, absorbed in his own self, he concentrates on the single goal of the Supreme. Indescribable indeed was the state of his being.
47. Unaffected by the worldly abundance or the absence thereof, unmoved by the joys and sorrows of the other world (what is to happen after death), his heart was as pure (clear) as a mirror and his speech showered nectar.
48. The king, the pauper, the poor, and the meek were all equal in his eyes. He was beyond honour or insults. He saw God in every living being.

49. He behaved ordinarily with all people, witnessed the dance and frolic of the *Muralis*⁷, listened to the songs and *gazals*, swaying to them (with great relish), but his inner state of *samadhi* was absolutely undisturbed.
50. The name of Allah was imprinted on his heart. He slept when the world was awake; he was awake when the world was asleep. His nature was like a peaceful deep ocean.
51. It is difficult to determine through which *Asbrama*⁸, or stage of life, he was passing; or, the exact state of his activity. Very often he did not even move from his seat but he knew everything that was happening.
52. Outwardly there was a *durbar*-like grandeur; he talked of a thousand and one (innumerable) things. This was a permanent show arranged by him. But inwardly he was committed to silence.
53. He used to stand leaning against the wall, take rounds in the mornings and the afternoons, going to the *Lendi* or the *Chavadi*. But undisturbed was the state of self-realisation.
54. I do not know in which birth, at what time, on what occasion, in what way, I performed the penance as the fruit of which Sai took me under his wings.
55. Should I call this the fruit of my penance? But, no, I am born sinful. It is Sai himself who is kind and loving; and, definitely it is his grace.
56. Although born a '*Siddha*'⁹, his ways were those of a '*Sadbaka*'¹⁰. He had no pride and was full of humility; and, he pleased everyone.
57. Just as Eknath and Dñyaneshwar brought glory to Paithan and Alandi, so also Sai made Shirdi a celebrated place of exaltation.
58. Blessed are the blades of grass and stones in Shirdi which, without any effort, were able to kiss Baba's feet, everyday, and were able to bear the dust of his feet on their heads.
59. For us Shirdi is Pandharpur. Shirdi is our Jagannathpuri, Dwarka, Gaya, Kashi – Vishweshwar (name of temple). Shirdi is our Rameshwar^{10a}.
60. Shirdi is our Badri-Kedar, Shirdi is Nashik-Tryambakeshwar, Shirdi is Ujjain-Mahakaleshwar, Shirdi is Mahabaleshwar-Gokarn^{10b}.
61. The very association with Sai in Shirdi is like the study of *Nigamas* (*Vedic* scriptures) and *Agamas* (post-*Vedic* scriptures of major sects like Shaiva, Shakta and Vaishnavas), and the healing touch in the afflictions of life. He is the easy way to the supreme goal.

62. Samartha Sai's *darshan* is itself a means for our union with the Divine; and by conversing with him our sins are washed away.
63. Pressing his feet is like bathing at the confluence of the three rivers (Ganga, Yamuna and Saraswati). And, partaking of the water washings of his feet uproots all desires.
64. His command is like a *Vedic* sermon for us. Purifying and sacred, in every sense, are his *udi* (Sacred ash from his *Dhuni*) and his *prasad* (sacramental food).
65. Sai is, to us, the Supreme Brahman, the highest spiritual bliss. Sai is our Sree Krishna, Sree Rama; and Sai is our rest and refuge.
66. Sai is beyond the two-fold nature of the world, never sad or happy, always engrossed in his own self, and permanently in the Brahman.
67. Shirdi is the centre, but Baba's realm is far and wide. It extends upto Punjab, Calcutta, North India, Gujarat, Deccan and Karnataka.
68. The *Samadhi* of Sai at Shirdi is a gathering place for all the saints. Every step on the way to it severs one link of the chain of worldly existence.
69. A mere *darshan* of his *Samadhi* is the fulfilment of one's life. How can I describe then the good fortune of those who have spent their lives in his service?
70. Over the *Masjid* and the *wada*, rows of beautiful flags flutter high in the sky which seem to beckon the devotees.
71. Baba is a renowned saint whose fame has spread far and wide. Some vow to him in faith for the fulfilment of their wishes, while some attain inward peace by a mere *darshan* of him.
72. Whatever may be the secret wishes of anyone, whether pure or unscrupulous, their mind is at peace at the very sight of him. People are, therefore, surprised in their heart of hearts.
73. The same marvellous vision, which one has at the sight of Vitthal and Rakhumai at Pandharpur, is experienced in Shirdi by Baba's *darshan*.
74. If anyone feels that this is an exaggeration, then listen to the words of Gaulibuva, who was a firm devotee of Vitthal, to dispel all doubts.
75. He is a *varkari* (regular visitor) of Pandharpur. As he visited Pandharpur every year, he also visited Shirdi once a year. He loved Baba very much.
76. Buva was accompanied by an ass and a companion who was also his disciple. He continuously chanted 'Ram – Krishna – Hari'.
77. He was ninety five years old. He spent four months of the monsoon

- on the banks of the Godavari and stayed for about eight months at Pandharpur. He visited Baba every year.
78. Gazing at Baba in all humility, he would say : “This is Pandharinath incarnate, protector of the destitute, the merciful.
79. “Can anyone become a saint by wearing *dboties* with silken borders? To become a saint what is required is hard penance till the bones wear out thin and blood becomes water.
80. “Can one attain God-hood without efforts? This is Pandharirao incarnate. The world is ignorant. Believing this firmly, perceive the divinity behind it”.
81. These are the words of the great devotee, who loved Pandharinath. Compared to him, what experience can a humble man like me boast of? Let the listeners’ own experiences be the best guide.
82. Baba loved the ‘*Nama-Smarna*’. He himself constantly repeated the words ‘*Allab-Malik*’. He would arrange for a seven day ceaseless chanting of the ‘*Nama*’ in his presence, day and night.
83. On one occasion, Baba commanded Das Ganu¹¹ to conduct such a seven-day chanting, when Das Ganu sought an assurance from Baba that then Vitthal should appear in person.
84. Baba, laying his hand on his heart, assured him with confidence and told him firmly: “Yes, of course, Vitthal in person will appear. The devotee should be full of faith.
85. “Dankapuri of Dakurnath, or Pandhari of Vitthal, or Dwarka Nagari of Ranchod are here only, in search of which you need not go a long distance.
86. “Is Vitthal going to come from anywhere else, leaving his private quarters? He would appear here, springing up out of the intense devotion of the devotee.
87. “By serving his parents Pundalik captivated the God of Gods. Seeing Pundalik’s devotion, the Lord stood on the brick and waited”.
88. After the seventh day of the chanting, Baba’s words came true and it is said that Das Ganu had *darshan* of Lord Vitthal at Shirdi. Thus Baba’s prediction was experienced and verified.
89. Once when Kakasaheb Dixit was in meditation, after his routine morning bath, he got *darshan* of Vitthal.
90. Later on, when he went for Baba’s *darshan*, Baba surprised him by asking: “Had not Vitthal Patil come? Did you meet him?”



91. “That Vitthal is very elusive. Hold to him firmly otherwise he will slip away, if your attention wavers even for a moment”.
92. This episode took place in the morning. Again, in the afternoon, see further evidence of the joyous appearance of Vitthal.
93. A hawker from another place outside Shirdi came to the village with the intention of selling twenty to twentyfive beautiful pictures of Vitthal.
94. It was the exact replica of the image which was seen in the morning meditation. Dixit was surprised and he recalled Baba’s words.
95. Dixit very lovingly purchased one of the pictures by paying the price to the seller and installed it with devotion for the daily worship.
96. There is another beautiful episode of the worship of Vitthal being equivalent to offering respect to Sai. Listen to it with joy and happiness.
97. Bhagwantrao Shirsagar’s father, one of the leading devotees of Vitthal, often went to Pandharpur.
98. There was an image of Vitthal in the home. But when the father passed away, the performance of the *puja*, offering of the ‘*naivedya*’¹² etc. was stopped. Even the rituals at the time of death anniversary were discontinued.
99. Bhagwantrao also gave up the annual pilgrimage to Pandharpur. But when he went to Shirdi, Baba recalled his father and said : “He was my friend.
100. “He is my beloved friend’s son. That is why I have dragged him here. He does not offer *naivedya*. He starves me also.
101. “He keeps Vitthal also hungry. Therefore, I brought him to Shirdi. Now I’ll remind him and make him do the *puja*”.
102. Once knowing that it was *Parva* (holy time), Das Ganu wished to bathe at Prayag Tirth and came to Baba to take his permission.
103. Baba, in return said : “You need not go that far for it. This itself is our Prayag bank. Have strong faith in your heart”.
104. Oh, how can I praise Baba’s greatness! As Das Ganu put his head at Baba’s feet, water trickled out from both his toes as if it was the water of Ganga and Yamuna, oozing out.
105. Having witnessed this miracle, Das Ganu was overcome with emotion. What a great favour was bestowed on him by Baba! Tears sprang from his eyes.
106. His speech was inspired. Love brimmed up in his heart. He felt

satisfied only after describing Baba's immeasurable greatness and wonderful deeds.

107. To gratify the eagerness of the listeners, I shall insert the sweet song composition here:-

Song

O *Sadgururaya*, boundless is your power and marvellous your deeds. You are the kind one who is the ship which takes the animate and inanimate beings across the worldly ocean. (Refrain).

You transformed yourself into Veni-Madhav (Vishnu) and *made* your feet into prayag here. You showed the currents of Ganga and Yamuna flowing from your toes. (1)

You are Brahma (born of the lotus), Vishnu (Lord of Kamala) and Shiva, the embodiment of the Trinity. And, on this earth, you manifest as Sai, the Samartha. (2)

In the early morning, like Brahma you utter words of wisdom; and sometimes, you exhibit your violent nature and frightening appearance of Rudra, resorting to the quality of *Tamo guna*. (3)

Sometimes like Sree Krishna, you indulge in child-like pranks; and become the swan in the lake of the devotee's heart. (4)

If we call you a Muslim, then you have love for *Gandha* (sandalwood paste); If we call you a Hindu, you always happily reside in the *Masjid*. (5)

If we call you rich, you are seen going about begging alms; If we call you a fakir, then with your favours (your generosity) you have put Kuber to shame. (6)

If we call your house a *Masjid*, then fire is seen burning there; The *dhuni* (pit kindled with woodfire) always burns to distribute *udi* to the people. (7)

From morning the devotees in their simplicity come and worship you; And when the sun is at its zenith at noon, your *arati* is performed. (8)

Devotees stand all around you like attendants of Gods and holding whisks and swishes in their hand fan you. (9)

Horns, Clocks, *Shennai*, Gongs, Bells resound; And attendants in uniforms (mace bearers) wearing belts proclaim your glory at the gates. (10)

At the time of the *Arati* you look like Vishnu; And at dusk, as you sit before the *Dhuni*, you appear as Shiva (the destroyer of Cupid). (11)

Such *Leelas* of the Trinity, manifested in you, are experienced by us daily, O Baba Sai! (12)

Even when such is the case, my mind wanders idly. Now this is my request to you, Baba, make it steady. (13)

The vilest of the viles, and a great sinner, I take refuge at your feet. Please ward off the three-fold afflictions of Das Ganu. (14)

108. Be it so. To expiate the deadly sins, people take recourse to the waters of the Ganga. But Ganga herself resorts to the feet of the saints for washing away her own sins.
109. Leaving the sacred feet, it is not necessary to go on pilgrimage to Ganga-Godavari. Listen to the sweet life and praises of Saint Sai with devotion.
110. Just as by good fortune, Namdev was found by Gonai in Bhimarathi river and Kabir in a mother-of-pearl shell by Tamal in Bhagirathi river,
111. in the same manner, Sree Sainath appeared for the sake of his devotees in the village of Shirdi, under a neem tree¹³, at the young age of sixteen.
112. When he appeared, at that time itself, he was a realised person. Even in dreams he had no passions. He had kicked away and discarded worldly passions and *Mukti*¹⁴ was, as it were, decorating his feet like anklets.
113. No one knew where, or in which pious family, or of which parents, Baba was born.
114. No one knew of his antecedents and people were at their wits' end trying to find out who his parents were.
115. Leaving behind mother, father, relatives, kin and kith and caste, in fact all worldly ties, he appeared in Shirdi for the good of the people.
116. One old woman of Shirdi, the mother of Nana Chopdar, has been telling the mysterious and wonderous life of Baba.
117. So says she: In the beginning this young lad, fair, handsome and charming was first visible under the *neem* tree sitting quiet and cross legged.
118. Seeing the form of that beautiful child, people were extremely surprised to find him performing hard penance at a tender age and for whom sun and shade were the same.
119. This state at a tender age amazed all the villagers, who came from far and wide, to have the *darshan* of the boy.
120. He kept no company during the day; and in the night he was never scared. From where has such a young child appeared, everyone wondered.

121. He was very handsome. At the very sight of him, people felt attracted towards him. He did not reside in anybody's house or go to anybody's doorstep. Day and night he was found under the *neem* tree.
122. Everyone was throughly amazed at the boy, so tender of age and so good-looking, who lived in the open, day and night.
123. Everyone was wonderstruck that the boy outwardly looked like a child, but in his deeds was greater than the greatest; and, he was the incarnation of non-attachment.
124. One day, a strange thing happened. Lord Khandoba possessed the bodies of a few persons who started roving around and people started asking questions.
125. "Who are the fortunate parents of this little boy? and how and whence has he come here? Lord Khandoba at least you find out". This was the same question from all.
126. The deity replied: "Go bring a pick-axe and dig at the place which I show you. You will come to know the whereabouts of the boy. Strike the pick-axe at this place".
127. Then, near the border of the village, under that very *neem* tree, after digging repeatedly, they found bricks at that spot.
128. When they came to the end of the layer of bricks and moved aside the lower half of the grinding-stone, which blocked the entrance, they saw an underground cavern in which four *Samai*'s (tall brass lamps) were burning.
129. The cavern was paved with limestone all round in which were a flat wooden seat shaped like the cow's face and a beautiful rosary. And the deity said, "This is where the boy did penance for twelve years".
130. All the people were surprised and asked the boy probing questions. But the boy was highly mischievous and told them altogether a different story.
131. He said: "This is the place of my Guru. This holy place is my inheritance. I request you to maintain it as it is".
132. So said Baba and people listened to him. But why does my tongue utter that whatever Baba said was not the right thing?
133. I am astonished at myself as to why I should hold this opinion about Baba. But now I have understood that it must have been said lightly to put the people off the scent.
134. Baba was humourous by nature. The cavern may have been his own abode. But what does it matter if he attributed it to his Guru! The importance does not diminish.

135. So be it. As per Baba's orders, the cavern was closed up by replacing the bricks, as he had said that it was his Guru's abode.
136. As the *ashwatha* and the *andumbur*¹⁵ trees are important, so was the *neem* tree important for Baba. He loved it very much and held it in high esteem.
137. Mhalsapati and others, who were the old residents of Shirdi, used to bow down at that place, believing it to be the Samadhi-sthan of Baba's Guru.
138. Near the *Samadhi*, by observing twelve years of silence, Baba had done penance. This became well known.
139. Sathe Saheb, one of Baba's devotees, acquired the surrounding land near the *Samadhi* and the *neem* tree, and constructed a building with verandahs on all the four sides.
140. This is the same building and the same *wada*, which was the original central meeting place of the pilgrims, which was always crowded and there was a lot of hustle and bustle there.
141. When Sathe built a platform round the *neem* tree and an upper floor South-North, he indicated this underground cell when the staircase was laid.
142. Under the staircase, facing South, is a beautiful niche, opposite which is the platform, where the devotees sit facing the North.
143. "On Thursdays and Fridays, after sunset, anyone who smears the ground with cowdung and burns incense, even for a moment, will be blessed by God".
144. Perhaps the listeners in their hearts may suspect this statement to be an exaggeration and question the truth of it. But these are the very words of Baba and I have heard them coming from the mouth of Baba.
145. This statement is not fabricated by me. Do not have the least doubt about it. Those who have heard it directly are still alive to bear testimony to it.
146. Later on, Dixit's *wada* was built which housed larger families. In a short time thereafter, a stone *wada* was built there.
147. From the very beginning, Dixit was known as a man of spiritual merit and was the very incarnation of devotion. He had gone on a tour of England, where the seed of his own devotion was sown.
148. At this stage, the listeners may question how, leaving aside Mathura-Kashi-Dwarka, England which follows other religions, can be instrumental in showing the way to the ultimate Truth.

149. The listeners will naturally doubt. When it is clarified they will be surprised. I hope all will pardon me if I digress a little.
150. He had already accumulated enough religious merit by his pilgrimages to Kashi, Prayag, Badrikedar, Mathura, Brindavan and Dwarka.
151. Moreover, due to the good deeds of his father, his rare good fortune, the outcome of the good deeds of his past births, that he got the privilege of Sai's darshan.
152. The root cause of the *darsban* was the fate to be lame, due to a fall in England, when he was there.
153. Although outwardly it looked like an evil conjunction, the outcome was a good omen,¹⁶ because it was fruitful and gave the opportunity to have an association with Sai, which is rare.
154. He happened to meet Chandorkar and heard about the fame of Sai. Chandorkar said if Sai granted him his grace, the lameness would disappear immediately.
155. But Dixit did not consider his lameness as a shortcoming. The deficiencies of his mind were what he asked Sai to remove.
156. What is the transient human frame but a collection of skin, blood, flesh and bones which is but a means for functioning in the material world. It does not matter if the leg remains lame.
157. It was on the second of November 1909 that Dixit met Sai for the first time and had a meritorious and purifying *darsban*.
158. Later on, in the same year, in the month of December he went again to Shirdi for another darshan and thought of staying on.
159. He first thought of disposing off some twenty-five shares of his to build a tin shed which would be useful also to the pilgrims.
160. Later on he decided to build a *wada* and find the auspicious day for the laying of the foundation stone, in the following year.
161. On the ninth of December, he took Baba's permission and considered that very day to be an auspicious one, for laying the foundation stone.
162. Dixit's brother, who otherwise would not have come even after an invitation, had arrived on that very day for the auspicious muhurat.
163. Dadasaheb Khaparde¹⁷ had already come there alone. He felt awkward to ask Baba for permission to return home.
164. But on the tenth of December, Khaparde was allowed to leave Shirdi and Dikshit to lay the foundation – both these permissions were given on that day.

165. Another important event took place on this day. The bed-time *arati* at the *Chavadi* was started on this day, with great love and faith.
166. Later on, in 1911, the auspicious day of *Ramnavami* the house-occupying ceremony was accomplished according to the usual rites.
167. Later, the rich Butti's imposing building was also built on which a lot of money was spent. But this money was proved to have been well utilised for Baba was laid to rest there.
168. Now there were three *wadas* where there was none before. But initially, it was Sathe's *wada* which was very useful for everybody.
169. This *wada*¹⁸ has also another significance, for on this spot of land Baba had raised a garden of flowers with his own hands.
170. The story of this garden will be briefly related in the next chapter. Hemad, along with the listeners, rests his head at the feet of Sai.
171. Waman Tatya supplied him with mud pots with which the great Sai watered the garden which blossomed on a barren land. Thereafter Sai disappeared.
172. Later Chand Patil met him near Aurangabad and Sai accompanied him to Shirdi along with the marriage party.
173. Later he met Devidas; got acquainted with Jankidas; and, Gangagir also came to his attention. The trio thus met at Shirdi.
174. Then followed the wrestling bout with Mohideen after which he moved into the *Masjid*. Then he developed attachment for Dengele and the people started gathering around.
175. These are the stories and anecdotes which will be told in the next chapter. Now Hemad surrenders to Sai and prostrates before him, with singleness of heart.

May there be well-being! This is the end of the fourth Chapter "The Appearance of Sai Samartha" of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes:

1. *Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.*
2. Holy places connected with Lord Dutta, Narasimha Saraswati and Gondavalekar Maharaj respectively.
3. Another name for Godavari.
4. Horse drawn small vehicle.
5. The maternal home.
6. The celebrated warrior on the side of the Kauravas, though he was actually

the eldest brother of the Pandavas. His identity was hidden from all. He was the epitome of generosity.

7. Females dedicated to God Khandoba.
8. Four religious stages of a Brahmin's life-*Brahmacharya, Grabastha, Vanaprastha* and *Sanyas*.
9. Self-realised Soul.
10. Student who is desirous of knowledge of experience and is ready to undergo hardship for it.
10. a)+b) Places connected with Vishnu and Shiva respectively.
11. The ordinary policeman who became a *kirtankar*, a poet saint and author.
12. Fruits, flowers, milk and other choice eatables offered with worship.
13. Margosa tree.
14. Salvation.
15. *Asbwatha*: Buddha found his realisation under it; *Audumbur* has its link with Lord Dutta.
16. As auspicious as the conjunction of the planets Guru and *Prushya*.
17. Devotee from Bombay about whom more appears later.
18. Butti's *wada*.



After the seventh day of the chanting, Baba's words came true and it is said that Das Ganu had *darshan* of Lord Vitthal at Shirdi. Thus Baba's prediction was experienced and verified. (Ch.4, ovi 88)