

The Greatness of the Feet of Sree Guru

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. By the simple act of setting up the grindstone for milling, he who inspired the writing of his own story, how amazing was his skill! He thus brought the people on the righteous path.
2. Attaining the feet of the Guru is greater than attaining salvation which is the highest goal of life. Drinking the *tirth* of such a Guru will bring salvation imperceptibly.
3. Life can be happy only if the Guru is compassionate. The impossible becomes possible. He can take you across the ocean of existence in a moment.
4. Though the book is quite lengthy, I have narrated the stories briefly. Sai's glory is immense. How can I describe it adequately?
5. The finite form of Sai, whose *darshan* always brought satisfaction, whose company brought pleasure, and who removed the fears of worldly existence, is gone.
6. That finite form of Sai, who turned the devotees to the spiritual path and freed them from illusion and greed, and because of whom our greatest well-being was achieved, is gone.
7. That finite form of Sai, because of whom there is no fear of the world, because of whom righteous behaviour is awakened, because of whom, our minds were steadied in trouble, is gone.
8. Sai has gone to his own abode after impressing his image on our minds and ended his *Avatar*. This condition of his is inconceivable, which is achieved through *Yoga*.
9. After the *Avatar*'s purpose came to an end that perishable form was gone. Yet, this book will remind us of him at every step.

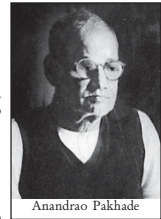
10. Besides, the peace and one-pointedness of mind that is born from listening to his story, is indescribable.
11. All you listeners are wise and I am dim-witted in comparison. Yet, listen to this *yagya* of Sai's words, with reverence and grateful minds.
12. This *yagya* of words is most beneficial. Making an ignorant person like me his instrument, he is completing his own work. The listeners know all this.
13. Whoever listens to this story, with concentration after bowing at Sai's feet, will find it most auspicious and supremely purifying.
14. The devotee who is possessed of real devotion and has his self interest at heart will savour the nectar of this story with concentrated mind.
15. Service never goes unrewarded. Sai will fulfil his aims and objects, be it for worldly gains or spiritual, and ultimately help in accomplishing life's desires.
16. In the forty-fourth chapter of the book, the final story of Sai leaving the body has been heard. Yet the book continues. I cannot understand this miracle.
17. In the last chapter, the narration about Sai leaving the body was completed very methodically. Yet the web of Sai *leelas* does not stop being woven even for a moment.
18. Actually, it is nothing to be surprised about. This Sai is beyond birth and death, and has only left the body. He remains without form, as earlier.
19. The body has gone and the form has gone. The spirit lives as before. The *leelas*, after he left the body, continue to occur. Everyone knows that.
20. Such *leelas* are also endless but to describe them all will make the book voluminous. Therefore, to avoid that, we will take only the essence from them and respectfully offer them to the listeners.
21. How fortunate were we that when Sai manifested himself, we got his company, at that time, most easily!
22. And, how disgraceful it would have been if we would not have attained detachment from the world or not gained deep devotion to God!
23. To be devoted to Sai with all the senses is the true state of worship. Even while seeing his image with the eyes, one was unable to talk.
24. When the ears heard Sai *kirtan*, it was as if the tongue was enjoying the taste of mango juice. And when Sai's feet were touched, it was as if one did not wish to leave the touch of a soft bed.

25. Can he be a real Sai devotee, if he can bear even a moment's separation from Sai? How could he be said to be attached to Sai's feet, if he is unable to detach himself from the world?
26. If any man, except her husband, crosses the path of a woman, she considers him akin to her father-in-law, her brother-in-law or brother and bows to him with respect.
27. A *Pativrata's* (chaste and dutiful woman) heart is steady. She never leaves her home and has boundless love for her husband. He is her only support throughout her life.
28. A *Pativrata* is virtuous and saintly. She never considers looking and meeting another man with a desire which is akin to having him as her husband.
29. For her, only her husband is her husband and she does not find anyone comparable to him. She has singular love for him. A disciple should also have this kind of steadfast love for the Guru.
30. Though I have compared a *Pativrata's* love for her husband to the love for the Guru, it is really infinite. The good disciple knows its greatness.
31. Then, when there is no help in the daily life of someone, then of what help can that person be in spiritual matters? Whether he be the in-law of one's children, or one's sons-in-law or one's wife, no one can be trusted.
32. The mother and the father would be affectionate; one's own sons will think only of wealth and inheritance; the wife will think only of preserving her wifeness. No one would help in spiritual matters.
33. Then, who remains with whose help spirituality can be achieved? In the final analysis there is only self to count upon.
34. He is blessed who tries to attain salvation after distinguishing what is eternal or destructible, after foregoing the fruits of worldly or spiritual actions, and after accomplishing control over the mind, the senses and all the other six controls.
35. Thus, without relying on anyone else and having immense self-confidence, one who girds his loins, he alone will attain spirituality.
36. *Brahman* is eternal, the world transient. The Guru only is truly *Brahman*. Abandoning the transient concentrate on only the Guru. This constant feeling is a means of achieving spirituality.
37. Detachment is born from abandoning the transient. The *Sadguru* is *Brahman*, the Cloud of Supreme Bliss. The belief that God dwells in all will arise. This is called worship of oneness.

38. Whatever one constantly meditates upon, whether it is from fear or love, know that the meditator becomes the object of the meditation, whether it is *Kans*¹, *Ravan*², or an insignificant worm³.
39. While meditating, there should be intense concentration. There is no better means than meditation. He who practises this himself will undoubtedly uplift himself.
40. How can there be life or death for him who has forgotten the desires of life and the world? He achieves bliss by being engrossed in the *Atman*.
41. Therefore, the chanting of the name of one's Guru gives birth to Supreme Bliss and the vision of God in all creatures. What else is the greatness of the name?
42. He, whose name has such great powers, to him my obeisance with faith and devotion. I come and surrender to him with my body, speech and mind wholeheartedly.
43. I will now narrate a story to the listeners which illustrates this. So hear it for your own benefit, with full concentration.
44. The late Kaka Dikshit daily read the 'Bhagvat' according to the orders of Sai *Samartha*. Everyone knows that.
45. One day, Dixit was reading the book, as per his usual practice, at the house of Kaka Mahajani at Chowpatty (Bombay), after lunch.
46. The listeners were delighted hearing the chapter in due order, which was the second chapter of the eleventh *skanda* and was excellent and unparalleled.
47. Madhavrao, Baba's devotee and Kaka Mahajani with him, had sat down to listen to the 'Bhagvat' with concentration.
48. Fortunately, the story was extremely interesting and fulfilled the craving of the listeners. It would develop love for devotion. It was of such excellence.
49. The interesting story related to the nine lights of the Rishabh lineage; that is, of Kavi, Hari, Antariksha and others⁴. It was both instructive and pleasing.
50. All the nine of them were God Incarnate. They were the embodiment of forgiveness and peace. When they expounded the glory of *Bhagvat Dharma* to King Janak, he was still and spell bound.
51. What is immense happiness? What is Supreme devotion to God? How can God's *Maya* be easily overcome except with the paramount help of the Guru's feet?
52. Deeds, non-performance of deeds and aversion to deeds — the secret

- of all these is one and the same. Guru is God, in form. Guru *Bhakti* (worship) is *Bhagvat Dharma*.
53. Drumil Nath has explained about the characteristics of the incarnations of God and their deeds. He has described the form and beauty of Narayan by giving the indications of the human *Avatar*.
 54. Further, Chamas Nath explained to Raja Janak the state of those who have a dislike for devotion and how there is total extinction for them for not following the code of conduct laid down in the *Vedas*.
 55. God dwells in everyone, therefore, do not hate or envy anyone. See God in each and every form. There is not an iota of space without Him.
 56. In the end, the ninth Nath, Karabhajan gave an exact description of which deities are to be worshipped and meditated upon in the *Krita* and *Treta Yugas*.
 57. In the *Kali Yuga*, there is only one means of liberation, which is the remembrance of God and Guru's Feet. Thereby the fear of worldly existence is destroyed. This is the only protection for those who have surrendered.
 58. After this reading from the book, Kaka Saheb asked: "How marvellous and wonderful are the deeds of the Nine Naths! Their conduct is inconceivable!
 59. Fondly, he said to Madhavrao: "How difficult is this devotion to put into practice! Is it possible for fools like us to have that strength of devotion? We won't get it even after several births.
 60. "How can these glorious Naths be compared to us who are born sinners! Is this devotion easy? They are the blessed ones because they are the embodiment of truth and knowledge.
 61. "Will I ever achieve such devotion? How will I gain salvation? I have become despondent and feel unnerved. This life and birth are wasted".
 62. Kaka Saheb was a loving devotee. He must have been restless to have lost his composure and become wavering. Shama was disturbed.
 63. Shama, whose name was Madhavrao, and who was well disposed towards Kaka, did not like Kaka to be overcome by this pessimistic attitude.
 64. He said: "If a person, who has the good fortune of having attained a precious jewel like Baba, whines thus, his life is futile.

65. If there is unwavering faith at Sai's feet why should he feel restless? May be the *Bhakti* of the Nathas was strong and powerful, but is not ours loving and affectionate?
66. You have been clearly instructed to daily read the eleventh *skanda* of the 'Eknath Bhagvat', with commentary and the 'Bhavarth Ramayan'.
67. Also, you remember and chant the name of God and Guru, as instructed by Baba. This is the means for overcoming the fear of mundane existence. What is there for you to worry?"
68. But Kaka continuously thought about the lives of the Nine *Yogis* and whether he could attain even in a small way, their austere way of life, which was like walking on the razor's edge.
69. He kept on fretting that the devotion of the Nine *Yogis* was certainly of a high order and wondered with what means, he could achieve it so that he could truly reach God.
70. Enough. As he hankered in this manner, dwelling on this thought, all the time, even when he was resting or sleeping, a miracle took place the next day. The listeners should hear it in detail.
71. Observe the marvels of his experience! Early morning, Anandrao Pakhade came looking for Madhavrao.
72. Madhavrao also came early to be in time for the reading of the 'Bhagvat'. Anandrao sat down near Madhavrao, telling him about a wonderful dream he had.
73. On the one hand, the reading was going on; and on the other, these two were whispering amongst themselves. The reader and the listeners were thereby disturbed.
74. Anandrao was describing his dream to Madhavrao in a lively and animated manner. Both were whispering, as one described it and the other heard it. The reading was momentarily interrupted.
75. Then Kakasaheb asked them both: "What is this wonderful matter about which both of you are so happy? Tell us also about it".
76. Then Madhavrao replied: "Only yesterday you had a doubt. Now here is an answer within no time about the characteristic of devotion to gain salvation.
77. Listen to the dream of Pakhade and how Baba gave him *darshan*. Your doubts will be clarified. It is enough to have devotion at the feet of the Guru".
78. So, all of them had an intense desire to hear about the dream; specially, Kaka, as it was he who had the doubts at the outset.



Anandrao Pakhade

79. Observing everybody’s receptivity, Anandrao began narrating his dream, in good faith. The listeners were also amazed.
80. “I was standing in an ocean in waist-deep water. There, *Sree Samartha* appeared before me, all of a sudden.
81. Sai was gracing a throne which was closely studded with gems, while his feet were immersed in water. I visualised such a beautiful figure.
82. I was overjoyed seeing such a pleasing form. The vision was so realistic that I never thought that it was a dream. My heart was full of happiness with this vision.
83. The wonderful coincidence was that Madhavrao was also standing there. ‘Anandrao, bow down at the feet’, he said to me, with feeling.
84. Then I replied to him: ‘I also deeply wish to do so. But the feet are immersed in the water. How can I reach them?’
85. How can I place my head on the feet when they are in the water? What should I do now? I am at a loss to know right away.’
86. Hearing this, listen to what Madhavrao said to Baba; ‘Lord, draw out your feet, which are concealed under the water.’
87. As soon as he spoke thus, Baba drew out his feet. I held them thereafter, and bowed to them without delay.
88. As I held his feet firmly, Baba blessed me: ‘Go, you will attain your welfare. There is no cause for fear’.
89. Baba also added ‘Give a silk-bordered *dhoti* to my *Shamya*. You will profit thereby’.
90. Then, with profound reverence and humble submission to those instructions, I have brought a silk-bordered *dhoti*. Kaka Saheb, see to it that Madhavrao accepts it at your hands.
91. Please accept my request and see to it that Madhavrao wears it. This will give me great delight. I will be extremely grateful”.
92. Madhavrao was himself listening to this strategy of Anandrao. When Kakasaheb gave it to him, he did not accept that cloth.
93. He felt that it was a dream and unless he got some indication or vision he would not accept the cloth.
94. Then Kakasaheb said: “Let us now ascertain the truth of Baba’s words (in the dream). Whether it would be in order to accept or refuse, will be determined by casting lots.
95. “We will consider it as Baba’s will depending on the lot that is picked.” The lots were cast at Baba’s feet with a decision to act as per the outcome of the lots.

96. Kakasaheb placed his burdens in all matters on Sai. He believed in consulting Sai before taking any action.
97. This was his practice during Baba's life time and he continued it even afterwards. He cast lots and took his permission and invariably acted accordingly.
98. Whether the task was great or small, without casting lots he would take no action, even if it meant losing his life. Baba's permission was always the means for arriving at the correct conclusion.
99. Once we have surrendered at Baba's feet, even the body is not ours. Then what authority do we have over its movement?
100. On the basis of this conviction, he had foregone the opportunity to earn lakhs of rupees. But he kept this decision firmly till death.
101. "Your faith will bear fruit. I will send a plane for you and take you in it. Remain without any anxiety".
102. These words of blessing from Baba came true in every letter. The readers of 'Sai Leela' know how Kaka's end came.
103. When one recalls how that came about, it was truly like flying away in a plane. What a beautiful death it was, with the Guru's name being chanted.
104. Such was Dixit, of firm resolution. He was always attached to Sai's feet. He taught his relations and friends to act likewise; and merged in his Guru's feet ultimately.
105. Now to continue the earlier narration. Both, Anandrao and Madhavrao, accepted the idea of casting lots because both of them loved Kaka. Then the lots were written without any loss of time.
106. On one lot it was written 'Accept the *dhoti*' and on the other 'Reject It'. After having written thus, they were placed at Sai's feet, under the painting.
107. A child, who was present there was asked to pick up one. Madhavrao got the instruction to accept the *dhoti*.
108. The lot confirmed what was said in the dream. All were pleased. Then, the *dhoti* with the silk border was placed in Shama's hands.
109. When the lot validated what was said in this dream, they were unable to contain their joy. Both of them were happy and contented.
110. Madhavrao was happy within himself. Also, Anandrao was contented. Devotion to Sai was promoted. Kaka's doubts were clarified.
111. Enough. One should think for himself about the essence of this whole story. Once there is a surrender to the Guru, then one must follow the Guru's instructions.

112. The Guru knows better than us, from head to toe, our stage of development, our part in life, and our inclinations. He is the means of the final salvation.
113. The diagnosis depends on the disease and accordingly the medications and antidotes are given. The *Sadguru* always lays down what is suitable for the disciple's sickness of existence to be cured.
114. Do not imitate the Guru and the way in which the Guru conducts himself. Only revere and obey the instructions that he gives you.
115. Concentrate on his words. Meditate upon them regularly. Bear it in mind that those words will be the cause of your upliftment.
116. What the Guru says, is the holy book as well as the 'Puran' ; really consists of his words, amounting to his explanation. So give attention to his main instructions. That is the word of the *Vedas* for us.
117. Do not disparage the words of any Saint. But no one can care better for us than our own mother (our own Guru).
118. The true heart's affection and tenderness that a mother has for the child is unknown to it and it does not derive the kind of satisfaction that she gets from it. The child just receives her indulgence.
119. Carve out on your heart these kind words of Sai: "There are innumerable saints in the world, but our father (Guru) is the Father (Real Guru)".
120. Therefore, pay attention to Sai's own words. Ultimately, he the treasure house of mercy, will remove your three-fold calamities.
121. He alone knows his skills. It is for us only to watch and wonder. How marvellous are his *leelas* which he performs for us easily!
122. Listen to whatever anyone else says. But do not let it divert your attention. Do not forget your own Guru's words.
123. In this lies your ultimate welfare. This will remove your fear of conditioned existence and help to cross the worldly ocean. All the scriptures are contained in them. It is all your prescribed way of worship.
124. In short, love your Guru; whole-heartedly surrender to him. Just as there is no darkness before the sun, there is no sea of mundane existence for you to cross.
125. Wherever you are in the world, near or however far, even beyond the seven seas, the Guru is extremely loving towards the devotee.
126. Enough. While writing this, I am reminded of a story, how when one imitates another, he brings difficulties upon himself.

127. Once when Baba was in the *Masjid* with Mhalsapati, he was suddenly reminded of his earlier plank bed.
128. It was not more than a foot in width. He tied both the ends with rags and hung it from the rafters of the *Masjid* and slept on it.
129. As he did not sleep in darkness, he placed earthen lamps at the head and feet, which burnt throughout the night. Then Baba slept on the plank.
130. The complete narration about this plank has been given earlier in a previous chapter. Listen now to its importance.
131. Once, when Baba was narrating the importance of this plank, Kaka Saheb got an idea. Listen to it.
132. He said to Baba: "If you liked sleeping on the plank, I will hang another lovingly. Then you can sleep on it with ease".
133. Baba replied: "How can I leave Mhalsapati on the ground and sleep high up on the plank? I am all right on the ground."
134. Whereupon Kaka responded lovingly: "I will hang another plank. You can sleep on one and Mhalsapati on the other.
135. Thereupon, Baba retorted: "How can he sleep on the plank? Only he who has numerous virtues can sleep on the plank.
136. "Sleeping on the plank is not easy. Who else can sleep on it besides me? He alone can sleep on it who sleeps with his eyes open.
137. "When I go to sleep, then I instruct him 'Put your hand on my heart and remain seated near me'.
138. "He is unable even to do that. While seating he begins to doze and nod sleepily. This plank is of no use for him. It can only serve as my bed.
139. "'Watch the chanting of the Lord's name in my heart by placing the hand on it. Wake me up if he finds me sleepy'. These are the orders given to him.
140. "Despite, this he falls into a deep sleep. His hand is as heavy as a stone. When I call out *Bhagat*, he blinks his eyes and stirs out of his sleep.
141. "He who cannot sit still on the ground and who is slave to sleep, how can he sleep high up?"
142. Therefore, Baba said on many occasions, "What is ours is with us; and what is another's is with him".
143. Inexplicable are the deeds of Sainath! Therefore, Hemad has sought refuge in him. It is he who has with his grace and blessings kept me constantly meditating upon him.

May there be well-being. This is the end of the forty-fifth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant; impelled by Saints and virtuous people, called “The Greatness of the Feet of Sree Guru”.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. Kans was Krishna’s maternal uncle, who tried to kill Krishna.
2. Ravan was the King of Lanka, who kidnapped Sita and was enemical to Ram.
3. The insects and animalcules, class or order of worms.
4. The nine Nathas of the Rishabh lineage are Kavi, Hari, Antariksha, Prabudha, Pippalayan, Avirhotra, Drumil, Chamas and Karabhajan.



Sai was gracing a throne which was closely studded with gems, while his feet were immersed in water. I visualised such a beautiful figure. (Ch. 45, ovi 81)

The wonderful coincidence was that Madhavrao was also standing there. ‘Anandrao, bow down at the feet’, he said to me, with feeling. (Ch. 45, ovi 83)

How can I place my head on the feet when they are in the water? What should I do now? I am at a loss to know right away.’ (Ch. 45, ovi 85)

As soon as he spoke thus, Baba drew out his feet. I held them thereafter, and bowed to them without delay. (Ch. 45, ovi 87)