



E

English Translation of Das Ganu Maharaj's 4 Chapters

English Translation of Das Ganu Maharaj's
3 Chapters of Bakthaleelamrita & 1 Chapter in Santakatamrita.

Om Sri Sai.

Arvachina Bhakhta Leelamrita

Chapter XXXI.

(1) Hail Victory to Thee, Siva of 5 faces. Lord of Uma! Victory Victory to Thee, whose fame is brilliant! I am your child. Do not disregard or neglect me.

(2) The Kailasa Mountain is very beautiful. You have made that your abode. At early dawn Purushotama (Lord Shiva) meditates on it.

(3) ' Oh! Pashupathi! (Lord Shiva) In times of yore when Daksha Prajapati insulted you, you were angry and you created Veerabadhra!

(4) Skillful You are in protecting Your own devotees, Oh! Lover of Parvati! Being so, Oh! Highly merciful one! Why you neglect or disregard me, I do not know.

(5) What! Oh! Sulapani! Wielder of the Trident! Are You thinking this sinner is bereft of Wisdom and do You therefore refuse to give him Your darshan?

(6) Oh! Lord of Uma! You have changed the mind and conduct of the cruel hunter whose conduct did not deserve Your sympathy. I am your child and am entitled to Your sympathy do not disregard me.

(7) A devotee of God, if he has no attachment to house, family or other worldly concerns, is veritably God (Narayana) in whatever caste he may be born.

(8) For him there is only one caste, even as the Light of Life in all beings is one and is truly the all pervading Greatness that God is.

(9) How will the idea of differentiation or duality enter into the heart of him that knows not the pride and partiality of creed or sect?

English Translation of Das Ganu Maharaj's 4 Chapters

(10) The Lord wants nothing but fervent devotion on the part of devotees and that has become a rarity to Him who out of His intensity of compassion is a slave of the devotees.

(11) There were great devotees like, Kamal and Kabeer in the olden days. Did the Lord discriminate them by their caste or creed?

(12) A real devotee of the Lord is dear to Him whatever caste creed or position in which he (the devotee) may be born.

(13) Near Kopergaon, 8 miles south of Godavari (Ganga) is a village named appropriately enough Shirdi.

(14) To that village Shirdi, came a Saint whom all the devotees term as "Baba Sayee".

(15) None knew whence He came or what place He belonged to. His mind was always full of Bliss. (*Anandarnaya*).

(16) If any should ask Him whence He came what His place was and what His name and designation was?

(17) Instantly He replied, with voice like that of thundering clouds in rain,

(18) "We have no local habitation. We are the Absolute Nirguna Brahman. Being bound by Karma Rinanubandha we have appeared in flesh.

(19) This flesh is called a body. Surely my name is 'Dehi' (refers to body in Sanskrit) the world is my residence.

(20) Brahma is my father and Maya my mother. By their interlocking, I have got this body".

(21) This is His reply to questioners. He always realized that all things on earth (and the earth) are transient.

(22) That (Maharaj) saint worked innumerable wonders which I do not intend to describe (exhaustively)

(23) At first the village was small, with a few petty shops, of very small size with considerably little stocks (like pulses grains and spices) and sales.

English Translation of Das Ganu Maharaj's 4 Chapters

(24) Maharaj would beg oil from the shops and would light lamps in the Masjid and in temples.

(25) For some time, Sai thus lighted His Masjid. The oil vendors were vexed at His daily asking for Oil.

(26) They met together and discussed the matter. They said "Whence are we to get oil to give this man His daily supply?"

(27) Having thus made up their minds, they lied to Sai when He came to their shops and said "We have no oil".

(28) Baba heard their reply and was surprised that they should feel no regret to unhesitatingly utter falsehood like this.

(29) It is by this, He felt people are submerged morally and become uninvolved and separated from the Lord. In due course these, will as a result of their evil Karma fall and get ruined.

(30) Those who utter untruth are chief amongst the depraved sinners. They will never see God.

(31) The Lord is always near him who is true of speech, Japa, Tapa and all other attainments on the spiritual path are insignificant before truth.

(32) Truth is the berth of merit (Punya). Truth is the Path of Liberation; Truth is merely the place of safety on the River of Bliss (Ananda)! Do not stray from Truth.

(33) Without replying to the oil merchants, Maharaj returned at once to His masjid and performed an act which is a miracle. Baba's deeds are unfathomable.

(34) All round the masjid He placed a number of earthen lamps (Panthis) and thrust huge wicks into them while the onlookers gazed with amused curiosity.

(35) People said to each, other "How does He expect the lamps to burn without oil, this man is a crazy fakir.

(36) No person in his wits would expect seeds to sprout by sowing them on an unproductive and barren soil or expect issue from a sterile woman.

English Translation of Das Ganu Maharaj's 4 Chapters

(37) This man who wishes to light lamps without oil is the prince of lunatics, foremost among fools'.

(38) There was just enough oil in the tumbler to fill up a feeble evening lamp. Baba walked to the Masjid with this in hand.

(39) Then Nana Saheb Denge told the people 'All of you have become blind do not ridicule Him foolishly'.

(40) 'God is the sole judge fit to assess the worth of any individual (any individual power can avail it). If a diamond is found among a flint (or hailstones) is it also to be deemed a flint (or hailstone?).

(41) Wait awhile quietly watch what this fakir does, do not jump to hasty conclusions'.

(42) Thus addressing the people, Denge came to the Masjid and watched silently to see Baba's actions.

(43) Then what did Sai Maharaj do? He filled half the tumbler with water and offered it to Him self at once. (to the inner Spirit within Himself).

(44) He drank away the contents of the tumbler then, He took up pure water and poured it into the lamps in lieu of oil.

(45) He drew out a match stick, struck it and lit all the lamps. Denge was astonished he ran fell and held Baba's feet.

(46) Lamps burned all the night through. People beheld the miracle and wondered how great Baba's powers were and felt that a God like personality had manifested Himself.

(47) People of Shirdi flocked in crowds and humbled themselves at Sai's feet. They said to Him "We have done wrong. Be not angry with us."

(48) "We are your infants and surely You are our Mother. Forgive our misdeeds. Oh! You Sai Maharaj, mine of Mercy.

(49) You are an ocean of Mercy. You are the sun in the firmament of Wisdom. You are a lake filled with virtues and good qualities and the highest among the mountains like mount Meru in respect of calm, peace, gentleness and stillness, a mountain of spiritual strength and tranquility.

English Translation of Das Ganu Maharaj's 4 Chapters

- (50) Then Baba asked people to listen carefully to His admonition.
- (51) 'If you behave in accordance therewith, Sri Hari will be pleased with you. Do not utter untruth stick to truth always'.
- (52) Do not deceive or do harm to people at any time, give alms and charity to the extent of your power.
- (53) Only if you do so you will attain good and see God at the close of your life. Always keep in mind these true words of mine.
- (54) All of them reverently bowed at Sai's feet and went away rejoicing to their respective places.
- (55) Sai Maharaj is a Yogabhyasi. How far can we describe His leelas? One can never reach the end of His leelas they are so many.
- (56) This incident was mentioned by Nana Saheb Dengele to Chidambar Rao, as he was also a devotee of Sai.
- (57) Baba's bed was curious. It was a plank, a large span i.e. 10 inches in width and 4 cubits i.e. 6 feet long.
- (58) This alone was his bed! It was suspended from the ceiling of the Masjid by slender cords of twisted rags.
- (59) The Masjid was in ruins even the ceiling planks had vanished. But Baba suspended His plank from a ridge shaft supporting the roof.
- (60) Merely to sit on that plank one will have to bend his body like a bow. On such a strange bed Maharaj was lying down.
- (61) Both at the pillow or head side and near the feet, the Saint (Sai) had placed the lamps (loose) and slept there by His Yogic power.
- (62) How can we describe the power of Baba who slept on this plank which would have given way even with a light weight?
- (63) Some people disbelieved it as impossibility and so at night they went for this purpose to the Masjid to see if Baba slept on the plank.

English Translation of Das Ganu Maharaj's 4 Chapters

(64) Crowds flocked to the Masjid to see this fun. This continuous crowding irritated Baba.

(65) So one day Baba broke the plank to pieces merely to free Himself from this annoyance.

(66) Rumour spread that, Baba was a great man and many people made their numerous vows to go to Him.

(67) Shirdi became a great sacred place of pilgrimage. It came to be regarded as holy as varanasi and attained fame on account of Sai Baba.

(68) Just as earth or clay is valued by the fragrance of flowers, the hollow socket in jewels studded of a diamond and a rag by the inter weaving of thread of gold,

(69) Similarly Shirdi attained a prominent name in the world by Baba's staying in it. The great merit of the saint converted a hamlet into a (punyakshetra) sacred place for pilgrimage.

(70) Once, many persons came to Shirdi to take darshan of Sai Baba, the Siddha Purusha.

(71) viz, Narayana Govind Chandorkar, the glory of his family and personal assistant (or chitins) of the collector of the district Ahmadnagar whose petname was Nana Saheb.

(72) Secondly a person of Ramdasi sect performer of Hari kathas from Wai and third person was Babu Nagarkar

(73) Kangaonkar was the fourth, all these four came in a group to Shirdi to take Baba's darshan.

(74) Ramdasi bua had an engagement the next day (which was Hanumanta.Jayanti) at Ahmadnagar on the banks of Sina.

(75) He got anxious about it and said "I must go away today, darshan is over come on let us arrange for a conveyance".

(76) Then Sai Maharaj told the Chitnis (Nana Saheb)." I would like you to take your meal first and then to start for Ahmadnagar."

English Translation of Das Ganu Maharaj's 4 Chapters

(77) Hearing these words of Sai, Nana Saheb was dumb founded but, taking Kangaonkar with him got his meal ready.

(78) On the other hand, the Ramdasi of Wai was very anxious to start immediately and said "I say Bapu Nagarkar! How are we to decide now?"

(79) I have to perform a katha keertan at Ahmadnagar tomorrow: I am fed up with running after this mad Sai who is well placed in life.

(80) The Chitnis is alright. He has piles of money at home. But if I run after Sai, I shall have to beg.

(81) Not a pie can be got here. Let us go to the railway station we must engage a cart".

(82) Saying this they two left Shirdi and reached the station. Chitnis and Kangaonkar stayed behind at Shirdi.

(83) Sai Maharaj said to the Chitnis 'See what sort people are! Deserting a companion they look to their selfish objects!

(84) Therefore we should have only such friends or companions who will never desert us even up to the end of time just as fragrance never leaves the flower.

(85) Now that you have taken your meal, you can start from here. Remember what I told you there is time yet for you to catch your train'.

(86) The Chitnis had faith in Him (Sai). He bowed at His feet and started for the Station.

(87) Here at the Station Bapu and the keertankar were starving. They could not get food or anything to eat there and were fuming and fretting.

(88) Seeing the Chitnis they were embarrassed. Dejected and disappointed they hung down their heads and lethargically scratched the ground.

(89) Chandorkar asked them why they were still there and perhaps they missed the train.

(90) Then spoke Nagarkar "Today the train is late by three hours. We are dying of hunger.

English Translation of Das Ganu Maharaj's 4 Chapters

(91) Those who disregarded the Sadhu have reaped such fruit. You alone have done well (or acted better than us). We have got into a wretched plight".

(92) Later all the four sat in the train and arrived at Ahmadnagar. Baba is truly a Trikalagna He truly knows the past, present and future. I bow to Him.

(93) In Shirdi village lived Appa Kulkarni. He had full faith in Sai.

(94) One's ideas and beliefs are determined by their previous karma listen and note what happened to Appa.

(95) A misfortune or calamity befell on Appa for embezzling government money. God knows if he was really guilty or not.

(96) Rumor spread among the people that Appa was really an embezzler. The authorities also thought so.

(97) Some said that Appa would have a charge framed (or case made) against him. Hearing this Appa was in great fear.

(98) Appa got a written summons from the divisional officer directing him to appear in person and replete the charges.

(99) The summons frightened Appa greatly and he said to himself "Shall I be able to return safely to Shirdi after visiting the officer?"

(100) at the time of his starting he bowed to Baba and overcome with sobs he said "I am in a difficult position

(101) you are a Sadhu, a Satpurusha you are veritably God Srinivasa You can over ride and order death. Oh! Guru Raya (prince of Gurus) I know this.

(102) Oh! Maharaj Samartha! You know all things past present and future. You know well whether this charge that has been brought against me is true or false.

(103) I have nothing to say about that. You are my mother You must save my honour. So saying Appa wailed loudly and clasped Baba's feet.

English Translation of Das Ganu Maharaj's 4 Chapters

(104) Oh! Samartha! If anything goes wrong with me, i.e if evil befalls me Your reputation (as a protector of Your followers) is gone. Remember this and save me from trouble.

(105) When Kubera, God of wealth is at hand, why wander door to door begging? Will fish desert the Milky Ocean and run to an oozing streamlet?

(106) Your feet are my bond, surety and reference. You are my Mother and Father. Help me at this juncture to get over my troubles.

(107) People say of me that I am Your disciple and ward. If I am declared guilty and punished Your fair name will be tarnished.

(108) Will the calf of a Kamadhenu feed at the udder of another cow? Will a thorn bush yield fruits of the Kalpakavriksha?

(109) Oh! Consider this well and let Your grace fall on me or else Your reputation will suffer world over'.

(110) Hearing this humble prayer Maharaj's heart melted with sympathy and said to Appa 'Listen to me

(111) the Divisional officer is at Nevasa on the banks of the Pravara river go there without any fear.

(112) There at Nevas is Parameswar the controller of the world in. the form of Mohiniraj. Jananeswar went and bowed to that Parameswar to enable him to write his Bhavartha Deepika (on Bhagwath Gita).

(113) He (the Narayana) that took on the ten Avatars (Dasavatara) is really the Allah Ilahi. Parameshwara came into flesh to uplift unenlightened persons.

(114) Prostrate unto Him (Mohiniraj) and then appear before the Divisional officer. He (Mohiniraj) will surely help you.

(115) Appa had faith in him (Sai) and believed his words. He went to the bank of Pravara bowed to Mohiniraj and only thereafter went to the Office of the Divisional officer.

(116) He gave his written explanation keeping Baba in his mind. That was read to the officer who there upon discharged him.

English Translation of Das Ganu Maharaj's 4 Chapters

(117) The Saheb said to Appa 'I believe you not guilty of any embezzlement so I discharge you'.

(118) Hearing the officer's judgment Appa rejoiced and started for Shirdi, almost dancing with joy.

(119) Saying to himself "Oh Sayee Maharaj, Wish yielding tree, You confer all desires of your devotees, the abode of all Detachment (Vairagya) and Dispassion You have shed mercy on me.

(120) I am therefore most blessed of all on earth. Oh! You virtuous Soul, you have saved my honour".

(121) Next day Appa arrived at Shirdi bowed at Sai's feet and related all that happened.

(122). Baba told him "God Sarangadhara is the doer and the causer of the deeds (i.e. directly and indirectly the agent of all actions) and for the sake of his devotees, he achieved the impossible.

(123) Later on one occasion Baba showed Nararana Krishna Pense, a wonder, hear that story.

(124) Pense's wife was of a deeply devout nature. She wanted to take darshan of Baba.

(125) She requested her husband and said "Lord of my Sowbhagya listen to my prayer.

(126) I have heard reports that there is a village called Shirdi and a great Mahan lives there. Whose darshan is taken by people.

(127) Therefore Lord, I would like that we should visit Shirdi and humbly prostrate unto the Saint.

(128) Pense told her "listen there is no saint at Shirdi

(129) there is a crazy mohammedan there. A great hypocrite, fraudster forcing people to believe in his fraud practices and thus getting fame.

(130) these fools have built a shrine (or Masjid) for him. 'So listen to me and do not stubbornly press your request.

English Translation of Das Ganu Maharaj's 4 Chapters

(131) In a thing wholly selfish how can there be sweetness? In painted tin or tinsel can there be precious gold?

(132) Do not be engrossed in this man. He is a beggar at Shirdi. He fills his stomach begging for crumbs

(133) The pious lady was much troubled in her mind and she thought when shall my head touch His feet?"

(134) In the course of his tours later on, Pense came to Shirdi with his pious and gentle wife 'Mayi'.

(135) Pense was absorbed in his official work (there). She went for darshan (of the Sadhu).

(136) She placed her forehead on the feet of Sai and her mind's desire was satisfied. She got serenity and was fully contented. She mentioned this marvel to her husband (thus).

(137) "I went for darshan He is truly a virtuous Saint. Do not talk ill of Him. Take darshan of the Saint.

(138) Due to her pressure he went for darshan. But Sai Maharaj yelled at him "Let none come here".

(139) He took up a stone in his hand and said 'I will hit you if you advance further. I am great pretender do not lake, my darshan.

(140) I am of a low caste. I am a crazy mohammedan, you are a high caste Brahmin. If you take darshan you will be polluted".

(141) When Sai said this, Pense's pride sunk low, (and he felt regretful thinking that Baba was a great Jnani knowing past, present and future).

(142) What we two (i.e. myself and wife) talked between ourselves he knows exactly. His consciousness pervades like the air everywhere.

(143) Under the guidance and with the influence of Appa Kulkarni (with Sai Baba) Pense got darshan of Baba.

(144) When this went on for some days what happened listen you pious people.

English Translation of Das Ganu Maharaj's 4 Chapters

(145) One day Baba casually informed Appa 'thieves have entered our village

(146) the way of these thieves is peculiar they do not upset the whole house they are at the principal things only.

(147) Taking these they walk away without being discovered such arch villains they are

(148) you mad chap you will be the first object of their attack now so take some precautionary measures'.

(149) The purpose of these words Appa did not correctly catch he got some bhils (tribals) to mount guard over his worldly goods.

(150) while they wandered through lane after lane on night rounds it was in the first watch of the night between 6 p.m to 7-30 p.m. Appa had an attack of cholera with vomiting and motions.

(151) His nose became prominent consequence of the face getting shrunk and got limp for want of muscular strength.

(152) Eyes sank low pulse was not perceptible. People looking at Appa's condition were sorrow stricken.

(153) Seeing his condition his wife was in terror and came running to Baba at Masjid.

(154) She clasped Baba's feet, wailed aloud and said 'Baba my husband is passing away leaving me behind'.

(155) Give me udhi let his condition improve a little. Let me not become a widow.

(156) Maharaj replied "Grieve not those who are born must die one day.

(157) Life and death are the skillful work of God He pervades and transcends all things. It is not in any one's power to undo his work.

(158) None is born None dies. See with your inward eye of wisdom you will then be convinced that you are not different from him.

English Translation of Das Ganu Maharaj's 4 Chapters

(159) When a garment is worn out people throw it away or (to take another example) when a person does not like a coat or shirt, he simply does not use it and casts it aside.

(160) Like that is this fleshy garment, the body. In childhood life dons it on. That life is God (Narayana) undecaying, unbroken and changeless.

(161) so do not ask for udhi do not beat your breasts black and blue for nothing. Do not deter him (Appa) from going to his destination.

(162) Appa is changing his kupni (garment) before I change mine and he is preparing for that do not hinder him.

(163) Appa has obtained Sadgati which is within his reach. Let things happen as they do beyond the range of physical eyes"

(164) Thus instructing her Baba sent her home and shortly thereafter Appa died.

(165) Next day two or three in the village were attacked. All got frightened and began to plead Sai.

(166) 'Baba Cholera is playing havoc please consider this and take some steps else what is the use of your being in our village?

(167) Maharaj replied to them "In this village seven men will die and thereafter Cholera will disappear".

(168) What he said exactly happened. The total number of victims was seven. How great was Sai's power He had prophesied this in advance.

(169) Now listen to a further story you noble devotees. I Das Ganu am your child listen to my prattle.

(170) There was a very devout worshipper a carpenter named "Kondya" Baba love him above all others.

(171) Baba tells Kondya 'Go to the stacking where the villagers store their produce your stack has caught fire and will be burnt up. Go."

(172) Kondya got frightened and quickly went to the stacking floor, searched completely and returned.

English Translation of Das Ganu Maharaj's 4 Chapters

(173) 'Baba you said something and caused me needless anxiety and trouble this evening. My feet are burning'

(174) Baba said "hear Me when I speak I never speak untruth turn back and see the smoke".

(175) Stocks were all close together. In the midst of them one stack had caught fire. News spread in the village that the stacking floor had caught fire and there was clamor and lamentation.

(176) It was a summer afternoon and a strong gale was blowing like the gales of Pralaya. (like the world was to end)

(177) Trees were rent asunder and roofs blown up. There is no knowing what damage the storm will leave undone. Dreadful and trying was the hour.

(178) Scared people came to Sai Baba, caught hold of his feet and miserably wailed.

(179) Oh! Sai Baba! Store of mercy the stacking floor has caught fire. Oh! Maharaj what is to be our fate?

(180) The stacking floor is the base of our life it is our breath. If it is all burnt we shall have no bread.

(181) Children and adults will cry out "Food...food" and die of starvation. Cows, bullocks and buffaloes will die for want of fodder.

(182) give us some advice to over come this difficulty. You are our God You know the past and future.

(183) Attending to the people's request the saint (Sai) went swiftly to the stacking floor to extinguish the fire.

(184) Sai Maharaj looked at the stack which was burning and drew a line of water all round it.

(185) "This alone will burn. No other damage will be caused. This stack is the property of the God of fire. Do not try to extinguish it.

(186) Just what Maharaj confirmed happened. People were delighted by Baba's great nature.

English Translation of Das Ganu Maharaj's 4 Chapters

(187) "All the stacks that were near, He has saved. He has issued His orders and even fire obeys Him."

(188) In Satpurusha, God, Narayana, Sachitananda is abiding. Therefore truly the five elements are controlled by their orders.

(189) Evening people gathered to take darshan of Baba. Nana Sahib Chandorkar the personal assistant to the District Collector of Ahmadnagar

(190) came to the Masjid to take Baba's darshan. Listen to what Baba told him of His own accord.

(191) "My good Chandorkar! look at people's selfishness.

(192) Today this Bagchand's stack caught fire he comes and dangles upon me and begs of me saying he suffered loss.

(193) Gain and loss, birth and death, these are regulated by God alone. How blind these people are forgetting God. However!

(194) When gain comes we rejoice. When loss occurs why weep? We say mine and mine what is the meaning of it?

(195) The stack how is it the Marwadi's? It is purely made of hay. It comes out of seeds.

(196) Those seeds were borne by the Earth. Clouds poured rain over them, Sun by his nectar rays gave them their form and shape,

(197) Thus the owners of the hay are (1) The Earth. (2) The Sun (3) The raining clouds. And this man vainly prattles some nonsense and claims it as mine...mine.

(198) Fire consumed the stack. Fire is the essence of the Sun and it spread and burnt it up. Earth was parched sadly at the fierceness of the fire.

(199) Cloud gave no heed. Like a loafer and glutton it was flirting with lightning.

(200) Those who hanker after women, how foolish they are they never know their own loss or gain.

English Translation of Das Ganu Maharaj's 4 Chapters

(201) So the clouds kept quiet. The Sun took revenge against the earth and cruelly carried away what belonged to him.

(202) Whatever things are of the earth, their origin is like this. Their owners are these. Nothing is ours at any time.

(203) Tell this man that he is grieving and crying needlessly and giving me trouble.

(204) God gives with one hand and takes away everything with the other. Life exists for going through pleasure and pain for knowing the unknown.

(205) God gives with one hand and takes away everything with the other and life gets subjected to pleasure and pain as a result of ignorant identification.

(206) When Sai showered words of wisdom all were filled with bliss. The chitins who worshipped him, was overflowing with emotion and mumbled rather than spoke.

(207) "Oh! Thou full moon blessing the Chakora bird like devotees. Oh! Thou ocean of Aparoksha jnana (direct God realization) give me your jnana. Where by my ignorance is dispelled.

(208) Please tell me "who is God? What sort is he? Where is he? How is he to be seen?"

(209) This world is entirely transient. I.e.Perishable. what should we do then? Please quickly tell me the secret of this".

(210) The Maharaj listening to these words of the Chitnis said "I will tell you about all this on a future date"

(211) Just as Chandorkar was a tried devotee, also was Mr.Ganesh Vishnu Bere. I will tell you a story about him listen.

(212) This gentleman was an agricultural Inspector. He came to Shirdi purposely to take darshan.

(213) He came to Baba and prostrated. Baba then told him. "You had better start immediately from here.

English Translation of Das Ganu Maharaj's 4 Chapters

(214) Do not delay even a bit. Do not stop even a minute but proceed at once in your tonga to Kopergaon and drive at full speed.

(215) Having full faith in Sai Maharaja's words Bere started from Shiridi. Another tonga (horse driven carriage) was following his.

(216) The other tonga occupant said to Bere "Wait a bit let me also go with you.

(217) Let the tongas go slowly do not let them run at the speed of a deer. There is yet plenty of time to catch the train at the station.

(218) Bere did not heed these words and ordered the driver to drive at full speed and crossing Godawari river reached the railway station.

(219) Later on he heard the news of bandits attacking the other tongas on that road to Kopergaon turning.

(220) They were beaten severely and valuables were snatched. Police came from Kopergaon to make investigation.

(221) Hearing about the sad event Bere said 'Oh! Sadgurunatha you have saved me, your child from this danger.

(222) Hear this story of a wise man Hiranyakesi brahmin of the Vashishta Gotra a resident of Poona.

(223) A man of position High Officer, rich, kind hearted, greatly attached to traditional rites, observed ceremonies and rituals.

(224) He said "I have to perform my ceremonies at the fire along with a wife. But my wife is dead. How is Agnihotra to go on without a wife?"

(225) without a male issue, though he was wealthy he did not wish to remarry as he was aged fifty years.

(226) Some persons advised him to remarry. Since the Sastras say, God is attained by effort.

(227) "If you do not commit to memory how will you master a lesson? Of what use is one's desire to raise a garden if one does not even attempt to dig a well or cut a channel to get water.

English Translation of Das Ganu Maharaj's 4 Chapters

(228) Therefore Sir listen to our request that a beautiful bride should be selected for you to marry".

(229) Then that Haripanth (Hari Vinayak Sathe) said "my desire for issue would be vain and people will laugh if I marry.

(230) I am aged fifty and I am not such a blessed man as to beget a child at this age,

(231) If any saint should assure me then surely I shall marry".

(232) Having told people thus, Haripanth came to Shirdi and went to take Saibaba's darshan. Baba told him

(233) "Hariba, you are a blessed man quickly get married God (Lord Shankara) will give you a son and fulfill the desires of your heart.

(234) Do not entertain hopeless doubts and fears. Bholanath (Lord Shankara Trident in hand, brilliant as camphor) is completely your debtor".

(235) Hearing these words people rejoiced and told him "well, now you have received assurance from a Sadhu, Get yourself married again."

(236) Haripanth replied "Opinion of the astrologers must be obtained if that is favorable I shall marry again".

(237) So saying he went to Ahmednagar where a letter was waiting for him that, a very clever astrologer and one highly learned pandit had arrived at Poona.

(238) Thus astrologer's opinion was also obtained. It was favorable and Haripanth was married for a second time by Sai Baba's grace.

(239) The Grace of Sai is the spring season. Husband and wife are the trees. They will surely bear fruit of this we have no doubt at all.

(240) when the seed of corn is placed in earth, plenty of rain waters it and the air is pure why doubt about the harvest?

(241) This Brahmin Haripanth has great faith in Sai Baba. Baba's powers are very great and I bow to Baba.

English Translation of Das Ganu Maharaj's 4 Chapters

(242) Sayee Baba is a great store of mercy. He is the full moon in the firmament of wisdom. He is the Chintamani (wish fulfilling jewel) of trusting devotees. He will grant the fulfillment of their desire.

(243) Remembering Sayee always we ward off calamities. Oh! Sita be aware never forget him even in your dreams.

(244) If you remember him always only good will befall on you. Sai Baba will embrace us eagerly.

(245) Those who hear and read about Sai with love, compassion God will protect. I say this thrice God will protect, God will project. God will protect.

(246) In the next chapter the very difficult matter of the upadesh by Baba comes about Trivarga i.e. Dharma, Artha and Kama or about three classes or state, listening to that advice the four aims of life's Dharrna Artha Kama and Moksha will be achieved.

(247) Oh! Loving Bhakthas, listen to the lisp of Das Ganu and place your foreheads at the lotus feet of Sai Baba and he will fulfill your desires.

(248) Those who read this chapter will have their sins burnt up and God will always protect them and help them.

(249) Das Ganu says this Bhaktha Leelamrita a charming account of Baba's saintly life is like the supreme nectar. Drink Oh! Drink this.

Dedicated to Srihari

Here 31st chapter comes to an end.

Om Sri Sai;

Arvachina Bhakhta Leelamrita.

Chapter XXXII.

- (1) Shri Ganeshaya Namah! Oh Lord of the Universe always in bliss, (Satchitananda) Self illuminated and formless dweller in all forms.
- (2) Such is your inexplicable personality. I cannot understand it. Oh! The Vedas say "neither this nor that."
- (3) Bhrugu, Parashar and Vashishta who are considered as sons of knowledge, even they could comprehend your nature. Who am I in their comparison?
- (4) Whatever may be I will attempt this work give your consent and live in this book.
- (5) And it happened one day that the two Nana's Nanasaheb Chandorkar and Nanasaheb Nimonkar came for Baba's darshan.
- (6) The former falling at the feet of the Master exclaimed "Enough of this sansara.
- (7) Oh! Master! all scriptures declare this samsara (world) as nissara (false). I had enough of this. Pray cut aside these chains and deliver me from this bondage.
- (8) Whenever a thought of happiness or a desire for joy comes into my mind, unhappiness and pain follow in its train
- (9) and this deceptive jade leads me a fine dance. It was in vain to search for even an iota of happiness in this sansara. I have nothing but distaste for it.
- (10) Baba heard this and smiled. "Whence has this intelligence dawned on your mind?" He asked.
- (11) Your utterance indeed nearly touches the truth but you err slightly. As long as there is this body, so long truly there is Samsara.

English Translation of Das Ganu Maharaj's 4 Chapters

(12) None has escaped from it. How could you hope to? I cannot extricate myself from it entangled as I am in its mesh.

(13) Many are the forms that this Samsara takes. It has its hold on and it covers this physical body.

(14) Desire, attachment, pride, envy these and their actions and reactions have as their play ground this sansara (world).

(15) The things that the eyes see the noises and sounds that the ears hear the tastes that the myriad tongue enjoys are all but sansara (world)

(16) The activities of the several limbs and parts of this physical body and the out going impulses of the mind and the senses are all covered by this word samsara (world)

(17) Wife children, family these also do come under samsara (world)

(18) You have yourself created this Samsara by your own actions. You now want to escape from it all by seeking the loneliness of a forest or sequestration and solitude. It is purposeless for you now to express disgust at what you have yourself created.

(19) The Sanchita and Kriyamana of the previous birth have resulted in a Deha Prarabdha which is mainly responsible for this birth.

(20) This Deha prarabdha has to be gone through. None can escape from it.

(21) It is only for this Deha Prarabdha to run its course, that all beings take birth with several forms shapes and natures with suitable physical and mental characteristics and are active or slothful, cruel, rebellious or timid and docile or capable of thinking and reasoning.

(22) the poor and the rich the bachelors and married, the high and the low the horse, bull, wolf lamb, hawk and the swan, the lion, tiger, vulture, dog, cat, pig, ant, scorpion and several kinds of reptiles poisonous or non-poisonous have one common "prana" or Life force within them.

(23) But look at the difference in their forms, shape, nature, tendencies and actions that has been their lot to take according to their Sanchita and Kriyamana.

English Translation of Das Ganu Maharaj's 4 Chapters

(24) This then is at the root of all differentiation. Each has a nature, characteristic of its 'Vasana', which gives, it, its class.

(25) Why then should any one express any kind of disgust?

(26) Lion and a tiger kill game to eat.

(27) While the Hyena digs the ground for corpses and carry on each according to its nature.

(28) The pig is gratified if it gets offal, the swan is satisfied with the shoots and tender stems of the lily and the lotus.

(29) While nothing but pieces of dead flesh will do for the hawk and the vulture.

(30) As is the birth (by past actions) so is the taste and urge for actions.

(31) This is the order of nature and beings suffer and serve their "Prarabdha" (fate) in a greater or smaller degree with physical bodies given to them.

(32) Mark! Some Elephants in. their wild freedom have the run of wide forests and vast jungles,

(33) While some tamed ones are led by mendicants and dervishes through the narrow streets of towns and cities.

(34) The pet dogs of the rich sit or sleep on soft cushions in the hall of their masters secure from want.

(35) While others of the breed are miserably roaming in the streets for chancing upon a fleshless bone or two.

(36) A cow here is bred upon the finest fodder of nutritious grains, rich oil cakes and fresh grass

(37) While another there has not even a nibble of dried grass or a bite of old hay from a rubbish heap.

(38) The root of this want and plenty is Deha Prarabdha which has to be undergone.

English Translation of Das Ganu Maharaj's 4 Chapters

(39) Same is the case with the human beings. One is rich and another poor.

(40) One is prosperous and happy and another poor, lonely and miserable.

(41) Some have houses lands and children while others in vain have to long for them

(42) Hearing these words of Sai, Chandorkar folded his hands bowed and said "I agree but why is there Pain and Pleasure (Sukha Dukkha)?"

(43) There is rejoicing when pleasure comes, heart is broken when sorrows come. Every moment in Samsara (world), we meet pleasure and pain.

(44) Truly therefore this World is a mine of joy and sorrows. By eschewing this world we cease to be affected by affliction of sorrow.

(43) Hearing these words of the pupil Baba replied "Pleasure and sorrow are mere clouds or blinding films arising from delusion.

(46) What is (termed) pleasure in the world is not real pleasure or happiness. People strain themselves to get at it fancying it to be true or real.

(47) See, by one's Deha prarabdha one gets Panchamrita for eating while another gets only dry crumbs, one (poor-man) gets broken pulse and bran.

(48) Man eating bran and pulse deems his lot miserable. The man eating Panchamrita thinks that he lacks nothing.

(49) But whether one tastes the sweet boiled rice or bran gruel the purpose served in both cases is same that is the satisfaction of hunger.

(50) Some gracefully and neatly adorn their bodies with laced shawls and double shawls some wear barks.

(51) But the purpose served by shawls, double shawls and barks is truly the same. That is protection of the body and nothing more.

(52) But this use of the terms pleasure and pain is due merely to opinion. This opinion is truly darkness (and ignorance) and ruins people.

English Translation of Das Ganu Maharaj's 4 Chapters

(53) When these waves of pain and pleasure heave and disturb your mind, they are all delusion and confusion. Do not give room to these (and do not let them weigh on you).

(54) "This doubt may arise. There must be some other thing to form a basis (or support) for the waves to spring up. (Because)

(55) In here is no wave without water and no light without a lamp. Similarly for these waves (of pain and pleasure) there must be some basis.

(56) These waves are produced by the six internal enemies (Shadripu) Viz Kama (lust) Krodha (anger) Lobha (greed) Moha (Delusion) Mada (pride) Matsaryadi (jealousy) These waves cover or delude the swarup or real nature of the soul and make the unreal appear as the real.

(57) The rich wear golden bangles. Seeing it the poor man is pricked, as a result of which the wave of Jealousy arises.

(58) By reason of greed this wave heaves up with the thought "Let me have that (gold bangle)".

(59) In this way, all these occur. How can I describe to you the extent of the mischief caused by these? Therefore at the outset you must curb and crush these Shadripus the internal enemies.

(60) When the force of these six enemies is subdued quelled they cease to raise the waves that agitate the mind.

(61) But if the force of these shadripus is not totally quelled if even a little of these were allowed to work then it will succeed in enslaving all the rest in its course.

(62) Hence you must set knowledge to control these six slaves and over knowledge keep discretion for supervision.

(63) Then these delusive pleasures and pains will not trouble you. Listen I shall describe to you the nature of real happiness and real misery.

(64) Mukti (freedom from the bondage of world) is the only real happiness. Going through births and deaths (Samsara) this alone is unhappiness other Joys and sorrows are unreal.

English Translation of Das Ganu Maharaj's 4 Chapters

(65) Now I shall describe to you how to conduct yourself now in Samsara. Listen carefully.

(66) This lot is the result of Deha Prarabdha. Let the wise remain cheerful (considering their lot to be happy) and contented let there be no misleading false sense of dissatisfaction.

(67) If wealth comes to us, we ought to be humble just as trees bend with the weight of fruits (Oh! best of pupils)

(68) This humility is good but it is not good in all cases. If in the world we (meet and) recognize persons who are sinful and wicked, this humility should not be shown in dealing with them.

(69) Because when the wealthy become soft the evil forces begin to work. Hence guard against soft feelings towards whatever is evil. Therefore, we must deal sternly with the wicked. (and severely)

(70) Towards Sadhus and saints show respect. Let us be humble than arrogant (before them) always.

(71) Fortune disappears like one's shadow at midday. Do not forget this. Do not tease and subjugate people in your arrogance of wealth without any cause.

(72) Do charity according to your means. Do not be needlessly borrowing and spending extravagantly.

(73) This Prapancha or worldly life is no doubt transient but its true cause is Prarabdha Karma (and is real while it lasts) to carry on worldly life we require means. (wealth)

(74) Just as bile is necessary for the body, so (Oh! Wise One) is wealth necessary for carrying on affairs in the world.

(75) Though wealth is necessary do not get entangled in wealth alone (i.e., do not be. Over absorbed in it) Never be miserly. Be liberal.

(76) But excess of generosity will not do. If all Wealth (of yours) is exhausted, none thereafter will Care for you.

(77) The union of charity or generosity with extravagance will be a great misfortune.

English Translation of Das Ganu Maharaj's 4 Chapters

(78) The merit of making gifts must be considered as also the necessity to have wealth (to get on in life). After (considering) weighing both, one may commence on charity.

(79) Fit objects of Charity are the lame, the helpless, disease stricken, all children and all (in fact) any one.

(80) So to a great Vidwan (learned person, a scholar) give suitable sambhavana (generous gift). To a helpless lady who is recently delivered, give help as much as you can.

(81) There are 3 sorts of Annadana (feeding food or giving it as alms) (a) Special, (b) usual (c) Occasional. Special food gifts must be done rarely.

(82) *e.g.* Feed 1000 people, when you have obtained great wealth. If you desire to feed large numbers and the time is opportune, do Sahasra bhojana. (mass feeding)

(83) In that feeding there is no distinction made between rich and poor, aristocrat and plebian, persons of any of the four castes, good and bad all are to be fed.

(84) There is much difference between a Bhandara free feeding (of Gosavis's etc) and Prayojana, a feeding given with a motive. But never initiate on either of these with money borrowed for that purpose.

(85) Now about the "Nitya" or usual food gift. I will tell you who are fit recipients for that (1) travelers or pilgrims (2) tapaswis. (3) sanyasis (hermits) (4) ascetics religious mendicants (5) those who are hungry.

(86) (6) also those who beg for raw rice for their living while pursuing study and (7) those who beg for cooked food daily. To all these daily food should be doled.

(87) Occasional food gifts i.e. for specific occasions include gifts made at the time of celebrating (a) marriage (b) thread ceremony (c) consummation of marriage (d) holidays and festivals like Diwali and (e) Vratodyapana (Completion of vows) all these are called Karya Karana.

(88) On such occasions friends, companions, kinsmen have to be given food with due respect.

English Translation of Das Ganu Maharaj's 4 Chapters

(89) This is the way of giving food gifts and I have also mentioned what is proper and what is not.

(90) This is also applicable to the gift of clothes. If you have it in your power always give relief to those in distress.

(91) If one has power or authority that should never be abused. When seated in the judicial chair no bribes should be accepted.

(92) What ever is your appointed duty do that as well as you can with great care.

(93) In the matter of dress do not prefer over dressing, to proper and suitable dress. Do not get giddy with self-importance or arrogance and parade giving your self airs.

(94) Do not insult or humiliate any one without cause. Notice always who are rogues and wicked but keep the noted fact in your heart.

(95) You get daughters, sons, servants by reason of Deha Prarabdha. While they are with you deal with them affectionately.

(96) It is the "mine" "mine" feeling (Abhiman) one has about his wife, son, daughter and kinsman that brings on rebirths (i.e. Samsara).

(97) Because all these are due to Deha prarabdha here alone they will fade. Not a jot of it will remain and accompany you when you leave this world.

(98) All these are of importance in this life. In the life beyond, where are these kinsmen?

(99) When these disappear in one (Janma) life they leave traces or Vasanas behind. It is these traces Vasanas that produce rebirth.

(100) therefore do not entertain these baseless delusions. Only then you will get eternal Bliss.

(101) Just as you go to a dharmasala (way side inn) to stay there just awhile and have your comforts or convenience treating the place as yours (just for a while).

English Translation of Das Ganu Maharaj's 4 Chapters

(102) Because the delusion that the dharmasala (way side inn) is yours does not arise - in the same way this Prapancha (world), samsaric (life) is a way side inn.

(103) Work with this perception do your duty while doing it, identify and get familiar with God. (Sat Chit Ananda).

(104) Your son and another's have been created by the same God. But on you alone, the responsibility of looking after your son has been fixed.

(105) Therefore protect him, give him the best education and set apart some funds for him.

(106) But do not get egotistic and think or feel I have supported my son. It is I who has given him education and set apart funds for his sake.

(107) Do what comes up as your duty. But the action (or doing.) must be assigned to (i.e. must be felt as) God. Surrender the fruits of the action (i.e. success, failure etc) to Him, so that you may remain unattached (detached).

(108) Use your intelligence and study thoroughly what is right and what is wrong. Adopt what is right and reject the wrong or evil.

(109) Take up noble work with abundant effort. Carry it to its completion. When you die, let your fame (for such noble work) survive you.

(110) Take a hand or act your part when it is necessary to act (i.e. Do not shy at it). But let not the sense of action remains in you (like the used up flowers on an image after pooja is over). This is the human goal. How often should I tell you?

(111) Enthusiasm you must have while you are in action but the same must be given up in getting the fruits thereof. When fruit (of action) is obtained, let us be humble casting out egotism.

(112) As long as life continues protect it. When death has occurred do not indulge in vain sorrow and lamentation.

(113) Because wise men know that there is really no ground for feeling sorrowful, they disapprove of grief and lamentation. Fools alone grieve and lament.

English Translation of Das Ganu Maharaj's 4 Chapters

(114) Behold! Till now i.e. as long as there is life the five elements or pranas has been taken up and used as a loan. That loan has been settled and what was taken from each has been returned (Viz.)

(115) Breath has gone back to and mixed with air Tejas, Light and heat of the jiva has returned to the Universe. Thus all the five elements (earth, water, fire air and ether) have gone back to their respective sources.

(116) The body is a part of the Earth it is truly the same as that. See Oh! Best pupils, is the body or its loss is a matter for grief or moaning?

(117) Similarly when a child is born, do not exult or be jubilant. Noting that this is the process of Creation, remain unmoved.

(118) Behold! The Earth bears seeds. The cloud pours its showers there on the sun then by his rays makes them germinate and sprout out.

(119) When the seeds sprout, the Earth, Sun and cloud how happily they keep on their sport and dance in all the ten directions!

(120) But whether the seed grows into a big tree or is immediately (or quickly) scorched up, they do not get elated or dejected.

(121) Remain like these. If you do so, then, whence can sorrow befall you? It is the absence of Sorrow and pain that is Moksha or salvation. Oh! Chandorkar

(122) what has further to be mentioned, I shall tell you at some time later. Attend to your own duty.

(123) Hearing these words of Sai, Chandorkar rejoiced and embraced Baba's feet.

(124) His eyes were filled with tears of joy his hair was standing on ends with emotion and said "Oh! Sai You have raised, encouraged and saved me.

(125) How can I express my gratefulness to this shower of spiritual wisdom which has washed away all the dust and dirt of ignorance!"

(126) Equally ennobled felt Nimonker with joy (of spiritual advice) both bowed to Baba and returned home.

English Translation of Das Ganu Maharaj's 4 Chapters

(127) Oh! Sita be aware! How many of Baba's instructions to Chandorkar have I mentioned to you!

(128) Those who piously study this daily will not be affected by Samsara. Hail Bhakti Lilamrita! Nectar of wisdom has poured down in showers all of you may taste it. Thus Das Ganu humbly prays.

Dedicated to Hari Hara

Subham

May good prevail.

Om Sri Sai

Arvachina Bhaktha Leelamrita.
Chapter XXXIII

Om Prostration unto Sri Ganesha

(1) You are the essence of the three Gunas, (Satwa, Rajas and Tamas) and you transcend them. You pervade the entire universe and extend beyond it! You are Sat Chit Ananda and the giver of boons. You were and are the first i.e. before anything was or is begun.

(2) You are the origin of Sound (Shabda); You are also Sound (Shabda); everything said or done without invoking your aid is hindered.

(3) You are auspicious in form and make things auspicious When You take care of us how can any thing inauspicious happen. Evil will not touch us.

(4) After some time Chandorkar, Baba's devotee and disciple came to Shirdi for His darshan.

(5) After bowing at Baba's feet he requested Baba to continue His instruction further.

(6) Hearing these words of the pupil, Baba was glad and said. Listen attentively to what I say.

(7) I shall tell you how to conduct yourself so that you may attain Mukti (salvation) which is beyond pleasure and pain.

(8) When you are going through the pleasant or painful experiences due to Deha prarabdha, keep in mind vigorously the perception of what is real as distinguished from what is not. Do not let this perception fade.

(9) Whatever occurs of itself, naturally and without effort is the result of Prarabdha. What you will and work for and get is not Deha Prarabdha.

(10) See! Some steal and get punished for it. This undergoing of suffering for what one (now) does is not Deha prarabdha.

(11) A man commits suicide by taking poison. This death is not due to Prarabdha. This is the fruit of his (present) action and is due to it.

(12) When an employee acquires wealth by bringing about the ruin of his master (robbing him of his wealth) it is not Dehaprarabdha.

English Translation of Das Ganu Maharaj's 4 Chapters

(13) If the clerk after amassing wealth is perpetually squandering money on horses and luxuries fancying himself happy.

(14) His squandering of wealth is a sin. That will form his **Kriyamana** and **Sanchita karma** to produce results in future births.

(15) By reason of Sanchita and Kriyamana Karma, fresh birth will accrue and in consonance with such Karma. The wise know this but not the fools.

(16) That clerk's position which he came into was the result of his action in previous births. (He could have nullified the result of the past birth by undergoing the pains and pleasures of his present position). But he has made his actions in this position of clerkship result in future births for himself to enjoy the fruit of his action in this birth.

(17) That Samsara or birth and death which a person started up in former life for his future lives, how can he escape?

(18) Behold one person having a good or light position exercises great power. Another wanders all over the world merely delivering speeches.

(19) Some become Yogis. Some run a shop. Some becomes teachers in a school and teach children.

(20) The Yogi, the teacher, the shopkeeper, the lecturer, the offer, are all men putting forward the same effort.

(21) Tell me why then this difference in their occupation. That is due to Dehaparabdha (i.e., Poorva Karma) and not to present effort.

(22-23) When the guru said so, Chandorkar asked him, when a person steals you call that a result of his action in this birth. Why should it not be called a result of past action?.

(24) Sainath thus replied to him.

(25) O good Narayan Chandorkar, you pick up a crazy and rotten idea and ask me questions.

(26) See, some having actually stolen (things) get acquitted (or are not caught) as no evidence is discovered against them. This is their Dehaparabdha.

English Translation of Das Ganu Maharaj's 4 Chapters

(27) One thief is locked up in a prison. Another though a thief is enjoying the freedom of an honest man. Where then is the fruit of each man's action?

(28) Both the same act. One was let off and one punished. Therefore, the operation of Dehaprarabdha over rides the present karma.

(29) But the acquitted thief's sin is not gone. That will be the foundation for future Janma.

(30) Therefore I now tell you that while you are facing the results of Poorvakarma (Deha Prarabdha) if you act in accordance with (Morality) Ethical principles, you will be alright.

(31) Associate with the good. Be in their group. Let not the shadow of the evil, the wicked and callous men bereft of faith fall upon you.

(32) Do not taste prohibited food. Do not indulge in senseless disputation. Speak no falsehood unto any, at any time.

(33) Once you give your word (promise) be quiet. God keeps away or dissociates himself from breakers of promise.

(34) While the body is strong (and produces lust) let your pleasure, be with your own wife. Do not let the mind be tainted with the lust at the sight of other women.

(35) Your Kama or sex satisfaction must be only with your own wife. But do not go in always for sexual gratification. It is not possible for a lust stricken mind to achieve Moksha.

(36) This kama (Lust or Sex urge) is very powerful and insistent and does not allow the mind any rest or peace. This is the worst of the six internal enemies.

(37) So sex enjoyment may be indulged in after first determining its standard or limits. Just as agitated buffalo is restricted by tying a heavy chain to its neck

(38) we must keep all passions under our control and should not be enslaved by them.

English Translation of Das Ganu Maharaj's 4 Chapters

(39) Oh! Best of pupils respect and permit scope for the six enemies (kama, krodha mada moha matsarya etc) to the extent that may be necessary for enjoying or suffering our Deha Prarabdha karma.

(40) If desires you have, have the desire for liberation, if you must be passionate, be passionate in the Love of God.

(41) If jealousy is to be allowed, be jealous of the success of villainy & wickedness. By devotion (Bhakti) try to get influence with God. Do not give room for (Mada) arrogant disregard.

(42) Listening to accounts of saints will make the heart pure. Parents must be respected.

(43) Mother is equal to 1000 holy places. (Tirthas). Father is a God to worship so, prostrate before him.

(44) Love your brothers. Do not abandon your sisters, if you have power to help them.

(45) Love your wife but be not luxurious or enslaved by her. Act according to her wishes only in domestic matters.

(46) In dealing with your son and daughter in law avoid disagreements and hitches when they are concealed together, do not intrude.

(47) Don't cut jokes with your children or get into the habit of exchanging humorous maneuver for that is a privilege of friends not parents. Don't make yourself cheap or become familiar with your servants. Don't sell your daughter in marriage.

(48) Let not an old man's wealth or lands induce you to bestow your daughter on him. The bridegroom ought to be handsome and qualified, as will befit your daughter. Thus will your daughter be happy and cheerful.

(49) So far I have described to you a man's duties? He who follows these, will act morally and will not be a Baddha.

(50) A Woman should serve her own husband. This is the premier duty of women.

(51) Husband is her God. Wife should have pure love and faith in the husband and lead a blissful life.

English Translation of Das Ganu Maharaj's 4 Chapters

(52) When husband is angry, she ought to be calm and humble. She should help him in his affairs. Such a woman is blessed and is a (Grihalaxmi), the goddess of the home.

(53) If a woman's attitude towards her husband is improper and she behaves according to her own various whims and caprices that home anguishes.

(54) Let not women be immodest, frivolous, or coquettish. Let them not converse with males that are strangers in the absence of other company.

(55) Woman should not remain with a male relative in solitude.

(56) Such is the peculiarity of the feminine body. Women must be guarded with great care.

(57) The goat is the food of the wolf. So in order to protect it we have to secure around it with a fence of thorns.

(58) The same is the case with the feminine body. She must be protected by the fence of severe vows.

(59) A good wife should know and be ready to respond and reciprocate in marital urges of the husband. She should attend to duties as a mother and look after her children with care.

(60) Children ought to be trained in virtuous paths and for that purpose, suitable talk must be addressed to them.

(61) She should not hate her father-in-law, mother-in-law, brother in law or son in law.

(62) A woman must so conduct herself that she becomes a model for others to copy. She must never go against her husband's wishes even in matters of vows and penances she may undertake.

(63) If, as a result of her former sins (of past life), she loses her husband, she ought to lead a life of celibacy.

(64) If widowhood is destined she should lead a simple and virtuous life.

(65) She should take rice and vegetables only as her food at night and fast on Ekadasi, and spend her thoughts on God (Jagannath).

English Translation of Das Ganu Maharaj's 4 Chapters

- (66) She ought to lead a paise life and listen to spiritual discourses.
- (67) She ought to inquire (Vichara) what is the eternal, abiding and what is transitory. Devoutly perform Devatarchana, (worship of sacred images) and read Puranas.
- (68) So far I have described the Sadharana Dharma i.e. the general duty of all men and women. Following it one can escape from one's cycle of birth and death (Badha Stithi).
- (69) Now, I will tell you the indications of the Baddha (Bad mind). Listen attentively.
- (70) One who does not know what is righteousness and what is not, one who does not know God and has no righteous or good habits (Vasanas)
- (71) One who is skilled in deceit alone, who ever speaks harshly, and one who revels in sin is a Baddha.
- (72) One who cares not for Sadhus and good souls, who is ever immersed and absorbed in mundane affairs, is a Baddha.
- (73) One who has no liking for alms giving and other charitable activities, and indulges in empty and worthless disputation is surely a Baddha.
- (74) One swallows trusts deposited, confided to his care and slanders saints and men of religious orders, is a Baddha.
- (75) He who baselessly defames others in order to enhance his own importance or greatness hypocritically puts on the appearance etc of Sadhus and acts immorally and improperly is a Baddha.
- (76) One to whom worldly concerns are the sole end and aim, goal of life and whose aims and thoughts are always in such affairs is a Baddha.
- (77) One who is disloyal (even) to his friends, who hates his guru, and has no faith in scriptures (Mahavakyas) is a Baddha.
- (78) He who has committed to numerous sacred works but whose heart is still impure is a Baddha.

English Translation of Das Ganu Maharaj's 4 Chapters

(79) The Baddha will not get Sadgati (i.e, salvation after death) and in the next birth have company of the good and pious.

(80) Now I shall describe the Mumukshu (one who desires salvation) state. Listen with faith.

(81) He who is disgusted with his own worldly or Baddha state and who discriminates between the transient and perpetual things, (or real and unreal things) often says earnestly and sincerely when he shall visualize God is a Mumukshu.

(82) He who loves the company of saints and other good people. Who considers the world as worthless and whose worldly associations are fading away is a Mumukshu.

(83) He who considers his present state to be result of his past karma (known as Deha Prarabdha Karma) and is content there (or resigned himself thereto) is a Mumukshu.

(84) He who fears to do evil or commits sin and never speaks falsehood is a Mumukshu.

(85) Even if a person is a Patita i.e. a (morally or spiritually) fallen sinner, if he sincerely repents his sin, he is a Mumukshu.

(86) He who is devout and humble towards saints and leads a moral life is a Mumukshu.

(87) He who ever delights in uttering the names of God, and who never abandons the company of godly and good men is a sadhaka.

(88) He is a Sadhaka, who abhors sense gratification and daily happenings to advance his soul on its spiritual paths is a Sadhaka.

(89) He who retires into solitude and there meditates on God has attained the position of a Sadhaka.

(90) He is a Sadhaka who hearing God's noble qualities described, rejoices and whose throat then chokes with tears of joy.

(91) He who cares not for worldly affairs, keeps always godly company, and never forgets God is a Sadhaka.

English Translation of Das Ganu Maharaj's 4 Chapters

(92) He is a Sidha to whom praise and blame, honour and dishonour, man and God are the same.

(93) He is a Siddha who is not in the least disturbed by Lust, Passion etc i.e. all the six internal enemies and who has trampled out all desire.

(94) He who gives no room in his mind for thoughts like "I" and "you" or for desires and doubts is a Siddha.

(95) He who does not consider his body as 'himself', one who regards himself as Brahman, whose mind is unaffected by joys and sorrows is a Siddha.

(96) He who has inquired fully into the four states i.e. Baddha, Mumukshu, Sadhaka and Siddha sees all movable and immovable objects in the universe as God (Brahman).

(97) God pervades all space. No space is devoid of Him. But see Maya's screen that hides Him from our vision.

(98) I, you, Shyama, Maruti Pandarinath, Mahalsapathy, Kashinath, Adkar, Hari Vinayak Sathe, Kaka (Dixit), Tatyaa, Ganpat Patel, Bere, Venu, Balchandra and

(99) all other people are all **Amsas** parts of God.

(100) Let none therefore hate another. Do not forget that God is in every place (or object).

(101) Therefore by remembering this Ahimsa and Nirvairatha (non hatred) will gradually develop in all.

(102) human mind is disorderly and turbulent. One must try and control it and make it stable.

(103) Just as a fly settles on all things, but quickly turns away from fire.

(104) So the merry and frisky mind revels in every object of desire, but when it sees the Brahman feels a revulsion.

(105) when the unruly mind is not fixed on (and, merged in) God, then one can not escape rebirth. (Samsara).

English Translation of Das Ganu Maharaj's 4 Chapters

(106) to escape rebirth, one must have human birth. Of all species into which one may be born, human birth is precious and admirable none other equals it.

(107) therefore worship God in order to make the mind steady.

(108) If the worship of God is done with devotion and sincerity, the mind gets intense. Without attentiveness, the mind will not be firm and steady.

(109) next, practice meditation (Manana) and (Dhyana) study with attentiveness.

(110) Try to carry out what is prescribed in all works relating to the soul's progress. (self realization)

(110) know that of all learning's (Vidya's) self realization is (Atma Vidya) the foremost. Like the Panchavan in heaven or Meru among mountains.

(111) Once the knowledge of self is attained, Moksha comes of its own accord and 'Hari' the slave of the devotees identifies himself with him who has mastered that knowledge.

(112) If the steps to self realization (Atmavidya) are found to be hard to climb, I shall tell you the easy way of attaining Moksha.

(113) You, Maruti, Hari Vinayak Sathe, Bere, Kaka (Nana Saheb Nimonkar), Taty Ganapath Kcthe Patel and other devotees if you follow this course that I chalk out, you will be pilgrims to Moksha.

(114) Already, I have given you Chandorkar and Nana Nimonkar that magazine of wisdom. Follow that and surrender to God all of you.

(115) take darsan of Siddhas daily following the rules of Wisdom and Morality carefully. Doing this (Punya) meritorious work you will remain in pure consciousness when the body drops off.

(116) At the time of your last breath do not have any desire but concentrate your mind and fix your attention on the Lord.

(117) Let your concentration (Dhyana) or contemplation be on your favourite idol (of God that which you daily worship). When death

English Translation of Das Ganu Maharaj's 4 Chapters

approaches Mukti will be attained as a result of that continued practice of Dhyana,

(118) Like the lonely and lovely Bannu of Bodhegaon, Adkar and Venu also will get Mukti through self-realization (Atmajnana).

(119) With these words, Sai placed his hand (Abhaya-hasta) on Nana Saheb Chandorkar. Blessed is Sainath Maharaj I bow to him.

(120) Chandorkar hearing these spiritual discourse, folded his hands joined his palms (namaskara) and bowed in devotion at Sai's feet. Then said

(121) Oh! Para Brahman (lord master of universe) Oh! Great Sidha! Mine of mercy, Oh! My father and mother

(122) Thou are the ferry to cross the waters of this universe (sansara) carrying us to the farthest shore by giving us Your words of divine wisdom. Let Your mercy continue'.

(123) Sainath replied 'You are all my devotees. Do not have fear or worry. I will always bear you in mind.

(124) Sri Rama (The Lord) will give you the Supreme Abode (Heaven). He will fulfill the desires of your heart; remember My words are ever true.

(125) Oh! Sita Bedre! Remember Baba's greatness come and take his darshan bow at His feet.

(126) We are not as worthy as the shoes of his devotees (Bhakta). But Baba, the Mother of those who are support less (orphaned in spiritual nature) will give us salvation.

(127) Today Baba is entertaining his devotees N.G. Chandorkar, Hari Vinayak Sathe and all that assembled with a feast.

(128) knowledge (Jnana), **desire less** (Vairagya) and devotion (Bhakti) form a dish and Sai asks them to eat it to their hearts' content.

(129) Baba orders the devotees to choose what they like and get on.

English Translation of Das Ganu Maharaj's 4 Chapters

(130) You Sita! if you and I stand at His door as dogs do we may get some crumb hurled at us.

(131) That will be adequate to make us satisfied or even intoxicate us. Such madness will not come to us even in special seasons?

(132) oh! readers if you read this chapter even once, you will attain the merits of performing 100 Aswamedha Yagas (ritual with prayer performed around the Lord of fire).

(133) These three chapters on Sai are the holy rivers Saraswathi, Ganges and Jamuna. Shall I term this as their combination Prayaga (where three rivers meet and immerse in each other) dive and absorb the hidden connotation.

(134) Do as Ganu says that this Bhakta leelamruta which he has spoken (or written) to the best of his capacity, will be the means of Salvation to Devotees.

Om Sri Sai

Sri Santa Kathamrita

Chapter LVII.

(1) Prostrations to Sri Ganapati ! Oh Lambodara, whose nature is pure consciousness! Oh noble primeval One! Hold my hand quickly and write with it making me thus an author.

(2) Listen Oh! you audience. This composition named Santakathamrita is veritably the spring season the history of the saint is the mango tree.

(3) His miracles are the radiant branches. The verses form the soft and tender foliage. Wisdom (or Realisation) is the fruit. Cuckoos will enjoy it.

(4) This work is the lake Manasa Sarovara. The verses are the water. Story of the saint is the set of big lotuses that shed luster in the lake.

(5) Wisdom (or realisation of God) is the pure honey of the lotus. All of you bees may imbibe it.

(6) The Sainatha that I lately described in chapters 31, 32 and 33 of Bhaktaleelamrita as living in the village of Shirdi.

(7) He is the wish yielding tree of the devotees, the ferryman across the ocean of Samsara, is very noble, an ocean of mercy, kind to his devotees and the repository of Wisdom.

(8) Considering Dana (i.e. Dhanus) Sankranti that occurs in Pousha month, as an excellent time, the Samartha's (Sainatha's) devotees flocked to Shirdi to take darsan.

(9) Here a question may arise why devotees should flock to him on Danasankranti which is not so good.

(10) But behold In this sankranti day, at dawn, people offer naivedya to the Sun at dawn and take a very early meal (i.e., at sunrise.)

(11) I will give you the explanation for devotees gathering similarly at that time at Shirdi.

(12) Cold breeze blew, as though it was repentance for the excessive heat of summer, the devotees like Pandhari pilgrims were clad with the sash or underwear known as Bandi and flocked to see the Sadguru.

English Translation of Das Ganu Maharaj's 4 Chapters

(13) Shirdi is the lofty Eastern hill (over which the sun rises), Sai Maharaj is the Sun; He rose or ascended there casting out all fear. Hence the devotees gathered there.

(14) Sai's mercy is the daybreak and morning. Each man's faith is the Ganges. All devotees bathed in that (Ganges of Faith) and went to Sai to take his darsan.

(15) That Samartha spread the leaf plates for serving a meal to the devotees having prepared the (Pakwanna) boiled rice viz. Excellent Atmajnana or self Realisation.

(16) This indeed was their month of Dhanus (Sagittarius). Therefore on this holy day they flocked to him, anxious to have their feast. viz, the wise, noble,

(17) and good Narayan Govind Chandorkar of Kalyan

(18) and Hari Pant (i.e. Hari Vinayak Sathe), who is pure, possessed of great faith in Vedamargas and constantly engaged in Vedic karma.

(19) Also Bere, Nana Nimonkar, Laxman, Maruti and other notable devotees. How can I count their number?

(20) They all came and sat in the masjid rejoicing like children at the sight of their mother.

(21) Then Chandorkar joining both his arms and folding his palms (i.e. duly bowing) said "Thrice have we asked you.

(22) And you have given us no reply. Are you angry with us? Tell us now who is God Parameswar where and of what sort he is.

(23) Maharaj (Sai) answered him und said I am not angry. You are all My children. Whom can I get angry with?

(24) If I were in your place and if Venkusa was alive and in my place, I could get angry with him.

(25) Attend to what I formerly told you in 2 chapters.

English Translation of Das Ganu Maharaj's 4 Chapters

(26) If you follow the Jnana (wisdom or instructions) given there, you will attain the 4 Sadhanas: (Chatushtaya).

(27) Once a man gets those sadhanas, he can be said to attain Brahmajnan and Salvation.

(28) That is called sadhana, which is the means adopted to get at God, the Siddha Vastu, the Ever Existent Being.

(29) The sadhanas are four. I will name them in order. Attentively hear. This matter is very subtle

(30) The first Nityaanitya Vastu Viveka, The second is Vairagya, The third is the six beginning with Sama and Dama. The fourth is Mumukshuta.

(31) Listen to the explanation of Nityaanitya Vastu Viveka you must clearly perceive in your mind that Brahman (God) is real and the world is unreal.

(32) (Some) people make a fuss and parade their understanding of Nitya and Anitya just to delude or impress the hearers.

(33) Some (being) Varkaries make their pilgrimages to Pandharpur, knowing nothing of God (Sri Hari) e.g. who he is, where he is and of what sort he is,

(34) Their pilgrimages are not sincere and the result of real faith. But by these pilgrimages they wish to get respected and esteemed by the world

(35) They read or do Pothi-parayana of various holy books and while their own hearts are not pure, they give upadesa (to instruct) to others.

(36) They are surely frogs in the excellent tank of Jnana, rejecting the honey (in the lotus) and delighting in the mire of **logomachy** and debate.

(37) Those that are slandering others and praise themselves are not **Vivekis**. They are not fit vessels for receiving Brahmajnan,

(38) Nana know for certain those to be possessed of Vairagiya, who have no trace of desire for things of this world or the worlds beyond.

English Translation of Das Ganu Maharaj's 4 Chapters

(39) The wise say that Samadhi Shatka comprises (i) Sama (2) Dama (3) Titiksha (4) Uparati (5) Shradha & (6) Sama dhana.

(40) Sama is restraining the mind from approaching objects of sense. Hear attentively the explanation of Dama

(41) When the mind is attracted by objects the forcible obstruction of the same is termed Dama.

(42) Titiksha is the endurance of pain, without moan or complaint and with the feeling that the pain is the fruit of (our own prarabdha) previous karma.

(43) Uparati is there when the mind is not caught in (or deluded by) the meshes of maya, when wealth, women, children & friends are perceived to be unreal.

(44) Shraddha is faith. Last remains Samadhana. Listen to its definition or description.

(45) Samadhana is the state of equanimity, in which the mind is firmly viewing all joy & sorrow as equal matters of indifference and is firm like a rock and is not shaken.

(46) One who has a strong desire for Moksha and who has got a disgust for anything else and who is for ever engaged in finding the path of direct realization, he is a Mumukshu,.

(47) The state of a Mumukshu is termed Mumukshuta.

(48) Moksha is neither Vaikunta nor the peak Kailasa. The road to Moksha is very difficult to tread,.

(49) Moksha is the name for Taadaatmya. (becoming one with Suddha chaitanya which is the first cause of the world and indestructible).

(50) Nana, know for a certainly, that the (Purushartha) goal of life is reaching this deathless (imperishable) state. Except that, all things are nasty disgusting and evil

(51) Hearing these words of the Master, and offering his salutations, Chandorkar humbly enquired what this Pure consciousness is. The Master answered him.

English Translation of Das Ganu Maharaj's 4 Chapters

(52) It is the essence basis and support of this phenomenal universe. It is that which pervades and covers all this and is still left over. It is that in which all these phenomenal things of name and form manifest themselves and are absorbed in the end.

(53) The first cause of all these is "Chaitanya". Whatever of the phenomenal universe you see is only an illusion. .

(54) It baffles description and defies definition.

(55) There is nothing in this world which is not covered or permeated by it and nothing understood without It.

(56) For the purposes of indication, particularization & specification it is called Chaitanya, but in reality it has neither name nor form.

(57) How then can its existence be known you might ask. Take this breeze which is now blowing. It has neither form nor colour and can neither be seen nor grasped. Yet you are certain of its existence. So is this Chaitanya whose existence we feel and experience often.

(58) This absolute Chaitanya is called Brahman and the "Knowing ones" meditate on it, such knowing ones are called knower of Brahman.

(59) The Animal and vegetable kingdoms the human and the insect world, all are contained in this womb of chaitanya.

(60) Whatever is seen or felt, understood or known, whatever is or is only apparent (illusory,) the first cause of all these is chaitanya. How often should I repeat this to you?

(61) This Absolute Consciousness is all pervading, free from all afflictions, changeless and is of the nature of Sat (Existence, Being) Chit (self light, consciousness) & Ananda (Bliss).

(62) All this (whatever is seen around about or felt) and ourselves are not in essence different from It. It is called Brahman.

(63) Chandorkar folding and joining his palms thus addressed the Sad guru Sai "You say that God (Brahman) is one all pervading and free from sorrow, being of the nature of Bliss."

English Translation of Das Ganu Maharaj's 4 Chapters

(64) and oh! mother you say also that it is acting (its part) everywhere. Here a doubt arises, which please clear.

(65) The entire world is afflicted with sorrow and is manifold countless. The nature and attributes of chaitanya are not experienced in it (i.e, in the world).

(66) A person born blind can not see beauty. Similarly, how can real chaitanya exist in the Unreal (mithya) world?

(67) If the Atma (i.e, Jiva) be regarded as identical with Chaitanya, the latter's oneness will be lost. Because Jivas are countless in number.

(68) The pain and pleasure of one atma or Jiva is not experienced by another. Then how can we say that they are one and the same soul.

(69) Just as bodies are separate from and independent of each other, so also Jivas are separate and different from each other. It seems to me that Atma (Jiva) must be different from chaitanya.

(70) Sainath answered him "Nana. There you are mistaken. Calm your mind and listen to me.

(71) If in separate cups of water different colours,

(72) e.g. Red, white, Black, Blue, Yellow, crimson (or cochineal color) green, purple etc are (mixed) added, does water become different or cease to be one and the same.

(73) Water gets redness by contact with the red colour and yellowness by contact with yellow colour.

(74) If you separate the colours from the mixture, water loses its yellow and green colour (and is seen to be the same water).

(75) Similarly, Nana, the one & same Atma is in the hearts of men. In different hearts, it experiences different pains & pleasures.

(76) But the Atma is not different in all hearts. It is the one real in all. Pain and pleasure are the functions (& properties) of the hearts (& not of the Atma.) .

English Translation of Das Ganu Maharaj's 4 Chapters

(77) It is the function of the Atma to make the heart a heart, (i.e., It makes it exist and constitutes its inner core of reality). That Atma (Jiva) is chaitanya. Know it, experience it and recognize it.

(78) I shall analyze the matter and explain it to you Nana. Listen.

(79) Chaitanya is of 3 sorts (1) Paaramarthika (2) Vyaavahaarika and (3) Praatibhaasika.

(80) Just as a body passes through three stages childhood, manhood and old age, so Satya (chaitanya) has these above three stages. A person (Jiva) that has attained the nature of Paaramartik chaitanya is regarded as a Sadhu (or Sant).

(82) Those who live according to the shastras but go on observing differences between, the evil (that they eschew) and the good (that is not to be eschewed) must be called Vyavaharica (chaitanya).

(83) Those ignorant persons whose vision is clouded by a film as it were and who view the unreal as real are the Praatibhasika chaitanya,

(84) The praatibhasika is the Ajnani, i.e, ignorant. The Vyaavaharika is the good man and the Paaramartik is the Sant. But Atma (Jiva is the root or basis of all.)

(85) The King, King's officers and king's servant (or messenger) have kingliness in common, yet they are different.

(86) The king sits on the throne, has elephants and palanquins for his conveyance and can do what he likes in respect of all.

(87) The king's officers have to carry out the king's orders and obey his wishes.

(88) The king's servant (peon) executes the king's orders and decrees and has very little scope for the play of his own free will and choice.

(89) Under the control of kingliness all are subjects. But the basis is the one, kingliness.

(90) Kingship, Ministry, peon's post and subjects are all related to and based on kingship.

English Translation of Das Ganu Maharaj's 4 Chapters

- (91) Kingship is differently exhibited or manifested in all the above four.
- (92) Kingship is not extinguished with the death of a king, that clearly reveals the fact that these are different.
- (93) The kingliness is the same and it on its own changes not
- (94) But it combines with various objects and thus makes things get on.
- (95) You sit on your official chair and that is by virtue of the kingship accommodates you.
- (96) Even the peon who moves the pankha (fan) and gives you the cool breeze for you has a part of that kingship, he and yourself are having same in some measure or other.
- (97) Regality in entirety is found in the king. The officer has but a fraction of it.
- (98) The peon has still less of it. The subject (or citizen) has merely the protection derived from it (Regality).
- (99) Similarly, Divinity (Paaramaarthika Atma) is in or is identical with God (Brahman). Therefore He has perfect Brahmaananda.
- (100) Hearing these words of the Guru, Chandorkar with folded hands thus addressed him.
- (101) "Regality is not divisible. How can it be divided? If so divided, it will lose its indivisible nature".
- (102) Sai Maharaj replied "Nana, you have done well to state your question. I feel pleased to see that you have stated your doubt.
- (103) regality is really indivisible. But we see and are convinced of its distribution (as afore stated). In the same way, Chaitanya appears in endless forms or objects.
- (104) Essence of chaitanya cannot be divided. But each object partakes of the essence to the extent of its capacity.

English Translation of Das Ganu Maharaj's 4 Chapters

(105) A pot, a basin, a small jar, the several vessels, either of mud or metal, large or small are filled with atmosphere or space or ether.

(106) The ether contained in the water jar is smaller than that in the river that in the water pot is still smaller.

(107) That in the oil can is smaller than that contained in the basin. Therefore space or ether is divided.

(106) The same is the difference in the forms taken by the Atma, remember.

(109) All that is seen in and as the world is the play of Maya, God (Brahman) in conjunction with Maya created this universe.

(110) N.G. Chandorkar said Oh! Samartha, who is this Maya? Who created her? When? What is her nature?

(111) You said that chaitanya is the primal cause of this universe and that it is not distinct from the universe. How then does Maya come in?

(112) Maharaj told him, "I will tell you in what way Maya arose. Listen attentively.

(113) Surely the power of Chaitanya is Maya. She makes chaitanya take different forms.

(114) But if we try to separate Maya, it can not be separated from chaitanya, Just as sugar (raw) can not be separated from its sweetness.

(115) Just as the Sun and its brightness cannot be separated, so chaitanya and Maya can not be separated

(116) The terms sun and brightness are different but the combination of brightness with the sun gives us the form of the Sun.

(117) The sun through his brightness makes us aware of his place (existence) and the same is the case with Maya and Brahman.

(118) But Maya has its end. Chaitanya has none. But both are beginning less.

English Translation of Das Ganu Maharaj's 4 Chapters

(119) Maya is Prakriti. Chaitanya is Purusha. This world has issued from these two.

(120) Jnaneswar has given by grace of Mohiniraja a full description of Purusha and Prakriti in his work Amritanubhava.

(121) So I shall not repeat it. I shall merely introduce you to the cave viz. Atmajnana.

(122) Those who enter into that cave do not return. They become the cave and remain there in bliss.

(123) Purusha is the universal cause. Maya is an effect. Immeasurable is the greatness of Maya.

(124) These ideas viz. "I am so and so. He is so and so in our mind are due to Maya and are unreal.

(125) If Maya fully cuts through, no trace of reality will remain. Maya has two properties. Hear

(126) the first is hiding of the real, the second is the appearance of the unreal by the action of Maya. The jiva is deluded by Maya thus.

(127) A cooly (porter) dreamt he had become a king. Here Maya first hid or covered up his cooly state.

(128) The Kingship was unreal. Maya made that unreal appear in his mind. Similarly Maya covers up God (Brahman) and creates the appearance of the world.

(129) In reality, the World does not exist. Real substance or existence is chaitanya or God. But by Maya we believe the world is real and existing.

(130) All objects in the world are like the world unreal. But by taking them to be real, evil is the outcome.

(131) So, remove the screen of Maya that covers up Jnana or chaitanya and then you all will be seen as Chaitanya pure.

(132) When turbid water loses its turbidity, it is seen as pure water. So if the turbidity caused by is overcome, Chaitanya appears.

English Translation of Das Ganu Maharaj's 4 Chapters

(133) Now, I tell you Nana and all to make upasana of Sadvastu (chaitanya),

(134) "Atma is the same as Sat (Sadvastu). This is the means of obtaining the Adhyatma (state). Viz knowing yourself as Atma i.e, as the Sadvastu or chaitanya. In this very Janma, you should become Mukta (thus).

(135) Listening to Brahmajnan thus from the Samartha, the Sishyas (disciples) were full of joy and they prostrated themselves at his feet.

(136) Viz. Vaidya, Sathe, Chandorker, Bere, Nana Nimonkar, Maruti, Laxman and Noolkar how many can I describe or tell?

(137) Maharaj Sai looking at them all, said with love, "Children, keep this Jnana in mind carefully."

(138) The devotees all said "Amen" and repeatedly prostrated before Him. When the Sun shines in the **firmament** of Jnana, how can there be darkness there?

(139) Oh! Sai Maharaj, mine of mercy, take this child of Yours Das Ganu and may he be under protection of Your grace

(140) Ganu says "In this Santakathamrita, the cloud Sai Maharaj has poured down the rain of Jnana. Make use of it."

Thus ends the 57th Chapter.