

Estd. Year 1923  
Year 9 Issue 1  
Managing Editor : **Jayant Murlidhar Sasane**  
Editor : **Kishore Ramrao More**

## English Section

* "AAO 'SAI'...!"	4
* Sai created man in His own image;... .. Dr. Subodh Agarwal	6
* In Sai's Proximity - Nanasaheb Chandorkar ... Mrs. Mugdha Divadkar	24

## SHREE SAI BABA SANSTHAN TRUST (SHIRDI)

### Management Committee

**Shri Jayant Murlidhar Sasane** (Chairman)

**Shri Shankarrao Genuji Kolhe** (Vice-chairman)

**Shri Radhakrishna Eknath Vikhe Patil** (Member)

**Shri Pandurang Gamaji Abhang** (Member)

**Shri Suresh Gorakshanath Wabale** (Member)

**Smt. Urmila Pradeep Jadhav** (Member)

**Shri Shailesh Shrihari Kute** (Member)

**Shri Sami Khatib** (Member)

**Smt. Rimple Lohia** (Member)

**Dr. Eknath Bhagchand Gondkar** (Member)

**Shri Ramakant Ganesh Karnik** (Member)

**Capt. Suresh Vasudeva** (Member)

**Shri Ashok Bhimashankar Khambekar** (Member)

**Shri Krishnachandra Shyamsunder Pandeya** (Member)

**Dr. Pyarelal Tiwari** (Member)

**Smt. Jayashri Vishnu Thorat**

(Member)

**Shri Kishore Ramrao More** (Executive Officer)

**Dr. Yeshwantrao Vasantrao Mane**

(Sub Executive Officer)

● Cover pages designed by **Mother's Graphics (I) Pvt. Ltd.** ● **Computerised Typesetting** : Computer Section, Mumbai Office, Shree Sai Baba Sansthan Trust (Shirdi) ● **Office** : 'Sai Niketan', 804-B, Dr. Ambedkar Road, Dadar, Mumbai - 400 014. Tel. : 2416 6556 Fax : (022) 2415 0798 E-mail : saidadar@bom3.vsnl.net.in ● **Shirdi Office** : At Post Shirdi - 423 109, Tal. Rahata, Dist. Ahmednagar. Tel. : (02423) 258500 Fax : (02423) 258770 E-mail : saibaba\_anr@sancharnet.in

● **Annual Subscription : Rs. 50/-** ● **Subscription for Life : Rs. 1000/-** ● **Annual Subscription for Foreign Subscribers : Rs. 1000/-** (All the Subscriptions are Inclusive of Postage) ● **General Issue : Rs. 8/-** | **Shri Sai Punyatithi Special Issue : Rs. 15/-** ● Published by Kishore More, on behalf of Shree Sai Baba Sansthan Trust (Shirdi) at Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Mumbai - 400 014 and printed by him at Mother's Graphics (I) Pvt. Ltd., 91 D, Government Industrial Estate, Opposite Sahyadri Nagar, Kandivali (W), Mumbai - 400 014. The Editor does not accept responsibility for the views expressed in the articles published. All objections, disputes, differences, claims and proceedings are subject to Mumbai jurisdiction.

**Main**

## “Aao ‘SAI’...”

**S**      **Spiritual**  
**A**      **Awakening**  
**I**      **Invitation**  
         **to**  
**B**      **Brotherhood**  
**A**      **Assured**  
**B**              **By**  
**A**      **Almighty**

– N. S. Anantha Ranu

*No. 135, II Main, A. G. s Colony,*

*Anand Nagar, Bangalore - 560 024, Karnataka.*

## “Baba, I Cry...!”

The pyre is lit and corpse are burnt,  
But, see, I burn alive cell by cell.  
My bare body's pierced by arrows venomous,  
I can't bear, oh ! can't cry, cannot weep.  
Let the game be over for once and all,  
When nothing is left.  
Baba ! I beg Your mercy,  
Baba ! redeem me from this  
spinning wheel of *Karma*,  
I don't know what good or bad  
I have done or doing now.  
I can't separate the body and the mind,

And deeds done at dictates of this or that.  
But, I know You are enshrined,  
In the sanctum sanctorum of my heart.  
So, why should shadow of sin shroud me,  
When You are there.  
Your eternal pledge resonates in my ears,  
“I shall free you from all the sins.  
Don’t bother”.  
Your lotus feet are my sole asylum,  
Where to go I don’t know,  
Years and years have passed.  
My faith is never shaken,  
I cannot imagine that You will keep me off.

– **Dr. J. L. Sharma**

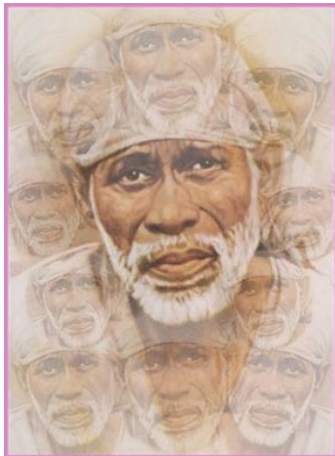
Principal,  
Dewan Public School,  
Meerut Road,  
Hapur - 245 101, U. P.

**“There is no point in establishing one’s own school of thought. And, there is no need to refute the thinking of others also. There is no need to debate and prove someone wrong. These are baseless efforts.”** [\(Shri Sai Sat Charita, Chapter 2, Verse 89\)](#)

Home

# Sai created man in His own image; In the image of Sai He created him.

That man was created by Sai in His own image, point to the fact that Sai created man for a certain purpose, i.e. man did not just come about to live here on earth without any reason at all.

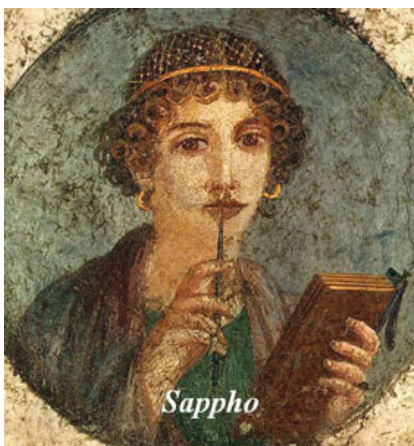


There is a divine plan conceived by Sai - the Almighty God, for the creation of man, and thereby He has created nearly 84 lacs or 8.4 million creatures or beings (including Gods, demigods, insects, beasts and men) inhabiting heaven, hell, earth, ocean, sky and other intermediate regions. Of these, those creatures or souls, whose merits preponderate, go to heaven and live there till they enjoy the fruits of their actions, and when this is done, they are cast down; while those souls, whose sins or demerits preponderate, go down to hell, and suffer the consequences of their misdeeds for so long a time as they deserve. When their merits and demerits balance each other, they are born on earth as human beings, and are given a chance to work out their salvation. Ultimately when their merits and demerits both drop down (are got rid of) completely, they get their deliverance and become free. To put the matter in a nutshell, souls get their births or transmigrations according to their deeds and intelligence (development of their minds).

As it is universally known, four things are common to all the creatures, viz. food, sleep, fear and sexual union. However, man was created by God as superior to animals. Man is endowed with a special faculty, viz. **knowledge**, with the help of which he can attain God-vision, which is impossible in any other birth. It is for this reasons that even Gods envy man's fortune and aspire to be born as men on earth, so as to get their final deliverance.

Sappho - one of the great Greek lyrists and few known female poets of the ancient world - sings :

*“It seems to me that man is equal to the Gods...”*



No doubt, some say that there is nothing worse than the human body, which is full of filth, mucus, phlegm and dirt, and which is subject to decay, disease and death. This is no doubt true to a certain extent; but in spite of these drawbacks and defects, the special value of the human body is - that man has got the capacity to acquire knowledge : it is only due to the human knowledge that one can think of the perishable and transitory nature of the body itself, and of the world and get a disgust for the sense-enjoyments and can discriminate between the unreal and the real, and thus attain God-vision. So, if we reject or neglect the body, because it is filthy, we lose the chance of God-vision, and if we fondle it, and run after sense-enjoyments, because it is precious, we go to hell.

The proper course, therefore, for us to pursue is this that the body should neither be neglected nor fondled, but should be properly cared for, just as a traveler on horse-back takes care of his

pony on the way till he reaches his destination and returns home. Thus the body should ever be used or engaged to attain God-vision or self-realization, which is the supreme end of life.

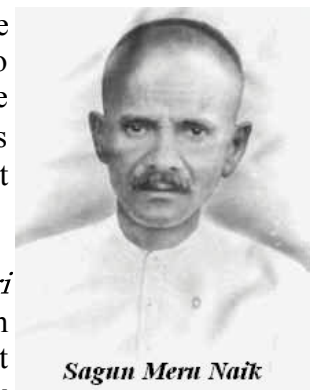
It is said that though God created various sorts of creatures He was not satisfied, for none of them was able to know and appreciate His work. So, He had to create a special being - man, and endow him with a special faculty, viz. **knowledge**. And, when He saw that man was able to appreciate His *leela* - marvellous work and intelligence, He was highly pleased and satisfied. (vide, **Bhagawat** 11-9-28) So, really it is good luck to get a human body, and to get an opportunity of having recourse to Sai Baba's Feet and surrendering to Him, who 'mouldest men.'

Realizing how precious the human life is, and knowing that death is certain and may snatch one at any time, one should be ever alert to achieve the object of our life; one should not make the least delay, but make every possible haste to gain one's object, just as a widower is most anxious to get himself married to a new bride, or just as a king leaves no stone unturned to seek his lost son. So, with all earnestness and speed, one should strive to attain one's end, i.e., self-realization. Casting aside sloth and laziness, warding off drowsiness, one should day and night meditate on the Self. If one fails to do this, one reduces oneself to the level of beasts.



The most effective and speedy way to gain one's object is to approach a worthy Saint or Sage – *Sadguru* [a guide who is thorough in all fields and who is to be followed], who has himself attained God-vision. What cannot be achieved by hearing religious lectures and study of religious works, is easily obtained in the company of such worthy souls. Just as the sun alone gives light, which all the stars put together cannot do, so the *Sadguru* alone imparts spiritual wisdom which all the sacred books and sermons cannot infuse. His movements and simple talks give us 'silent' advice. The virtues of forgiveness, calmness, disinterestedness, charity, benevolence, control of mind and body, egolessness etc. are observed by the disciples as they are being practiced in such pure and holy company. This enlightens their minds and lifts them up spiritually. Sai Baba was such a Sage or *Sadguru*. Though He acted as a *Fakir* (mendicant), He was always engrossed in the Self. He always loved all beings in which He saw God or Divinity. By pleasures He was not elated. He was not depressed by misfortunes.

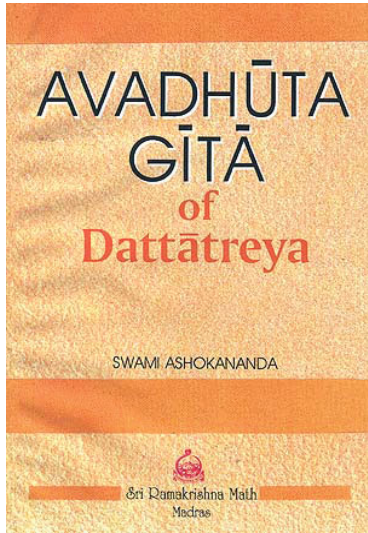
Gopal Ambadekar was a determined devotee of Sai Baba. Once, he was embittered with trials and tribulations of his life, and tended to commit suicide at Shirdi. The manner, in which Sai Baba averted the suicide attempt by His *Bhakta*, using Sagun Meru Naik as His instrument at Shirdi, is ample testimony of enormous love and care that He extends to His devotees. The story goes thus...



Sagun Meru Naik

Gopal Narayan Ambadekar of Pune served for ten years in the *Abkari* [Excise] department in the Thane District and in Javhar State, from where he had to retire. He tried to get some other job; but he did not succeed. He was overtaken by other calamities and his condition grew from bad to worse. He passed 7 years in this condition, visiting Shirdi every year and placing his grievance before Baba. In 1916 his plight became worst and he decided to commit suicide in Shirdi. So, he came there with his wife and stayed for two months. One night, while sitting in a bullock cart in front of Dixit's *Wada*, he resolved to end his life by throwing himself into a well close by. He proposed to do one way, but Baba wished to do something else. A few paces from this place, there was a hotel and its proprietor Sagun Meru Naik, a devotee of Baba, came out and accosted him thus - "Did you ever read this Akkalkotkar Maharaja's life?" Ambadekar took that book from Sagun and began to read it. Casually, or one may say, providentially, he came across a story which was to this effect.

The story was related to one Vamanbua Vamorikar (Badodekar) who was born in the village of Vamori, in Ahmednagar District of Maharashtra. From early childhood he had a great desire to achieve the ultimate goal, the **divine truth**. One day, while he was in Pune with his mother, a *Brahmin* came and said in the course of conversation, “A life without the grace of a *Sadguru* is a totally wasted life.” Vamanbua asked him, where he could find a *Sadguru*. The *Brahmin* replied, “Go to Akkalkot and get the *Darshan* [a Sanskrit term meaning ‘sight’ or ‘vision’] of Swami Samarth; He is the *Avatar* [a divine manifestation incarnating directly from God] of Lord Dattatreya, manifest in human form.” Hearing the fame of Swami Samarth of Akkalkot he became very restless for His *Darshan*. He, at once, went to Akkalkot in the year 1872. Swami Samarth had gone to Honde at that time. Vamanbua went to Honde; but could not reach the village, because the river which was to be crossed was in floods. He felt very disappointed. But, from his side of the river on the other bank he could see the celestial figure of Swami Samarth, and prostrated to Him where He was. Swami Samarth Himself came near him walking across the river. Swami Samarth gave him *Darshan* in the form of Lord Dattatreya. Vamanbua prostrated at His lotus feet again with a deep thrill of joy, his heart overflowing with gratitude for Swami Samarth’s solicitude and compassion towards Him. He worshipped Swami Samarth, offered *Naivedya* [symbolizes a tasty food] and then fed Him with his own hands.



Very much pleased, Swami Samarth blessed Vamanbua with *Mahamantra* [the great *Mantra*, a sacred hymn of the Deities] and also favoured him with the religious book of *Avadhoot Geeta* [A sacred epic on the Incarnation of Lord Dattatreya]. Swami Samarth said, “You give me your bundle of things (package) and render devotional service. You will attain the stage of *Brahmanishtha* [vehicle of God’s Will in transcendent relationship as well as in the creative process of God]”. With these orders from Swami Samarth, Vamanbua offered everything he possessed at the lotus feet of Swami Samarth and wore a *Langoti* [loin cloth]. Along with his mother, he went to Sardar Shriman Ghorpade at Baroda and stayed there until the end.

Due to the strength of his accomplishment, Vamanbua soon attained the stage of *Brahmanishtha* [vehicle of God’s Will in transcendent relationship as well as in the creative process of God]. He stayed at Baroda and hence was later known as Badodekar. Vamanbua wrote a book covering the life miracles of Swami Samarth called as ‘**Guru Leelamrit**’. This book is considered highly worthy for worship by the devotees of Swami Samarth. After coming to Baroda, Vamanbua’s health started to deteriorate around 1876. He started suffering from all sorts of complications including diseases like cough, urinary problems, piles, and rheumatism in the joints. He was unable to bear the suffering. He took all sorts of medical treatments, but to no avail. The malady grew worse with every passing day. He then sent a letter to Swami Samarth praying that he should cure him by His grace, but did not receive any reply. The pain in his body increased to such an intolerable extent that Vamanbua while performing *Pranayam* [pause in the movement of breath] decided to commit suicide by drowning himself in the Sursagar water tank.

One night, he went to the bank of Sursagar water tank, reciting the name of Swami Samarth. Just at that moment Swami Samarth suddenly manifested Himself in front of Vamanbua and caught hold of him. Swami Samarth slapped him and said, “You fool ! You wish to die in spite of the long life allotted to you by God. One has to undergo all the sufferings predetermined by one’s fate. You want to escape from paying off your debts. You had incurred heavy debts in your former life. All the present sufferings of yours are settlement of this old account. What you sowed in your previous life, you have to reap in the present one. Even *Mahapurushas* [great men] cannot escape *Dehaprarabdha* [deeds], even if they had purified themselves completely by austerities in the present life. By committing suicide, do you think you can escape from your suffering ? After suicide, it will be far worse; and unsettled accounts will haunt you life after life, increasing manifold as if with compound interest. Have forbearance !

Let not your faith be shaken by these physical ills and ailments. Such faint-heartedness does not benefit a man of your spiritual stature. Life is meant for achieving a far nobler purpose and goal than to be merely thrown into and allowed to stagnate in a watery grave. Seek thyself and attain it. Why would you prefer *Jalasadhi* [self-immolation by drowning oneself in the water], instead of preferring *Sahajasamadhi* [contemplating the highest state of meditation and attain unity with the Absolute] ? Is this your only divine knowledge ?” Further Swami Samarth said, “Do you think I did not know about your suffering ? But, you must know that it is all a cleansing and purifying process – the gold has to be put in fire and hammered on the anvil before it frees itself of its dross and attains purity and shines resplendently. The hardships thrown on man by destiny are by way of a similar process, meant to cleanse the mind, heart and the self of man, so that the divinity innate in him will get manifest in its fullness and he will become worthy of being God’s child.” Vamanbua fell on Swami Samarth’s feet, hugging them and bathing them with tears welling from his eyes. Swami Samarth now took Vamanbua to his home, and then disappeared.

Slowly and steadily, Vamanbua recovered from all his diseases. After this, when he went to Akkalkot, Swami Samarth roared at him, “Bua, are you that same person who wanted to give up his life in the Sursagar water tank ?” Vamanbua felt ashamed and prayed for forgiveness. After this event, Vamanbua renounced everything and became an ascetic. He spent the rest of his life in contemplation and attained realization. He came to be known as *Brahmanishta* Vamanbua *Brahamachari*. He built a temple of Swami Samarth at Baroda. He went into *Samadhi* [a Sanskrit word meaning unity with the Almighty Father] in the year 1901.

Reading this appropriate and timely story, Ambadekar was amazed at the way Baba worked in his life. It stirred up his belief and faith in the Lord of Shirdi. Had Baba not tipped him off through the narrative, he would have killed himself. On realizing Baba’s all-pervasiveness and compassion, his faith in Him was complete, and he became a staunch devotee. His father was a devotee of Akkalkotkar Maharaj, and Sai Baba wanted him to walk into his father’s footsteps and maintain his devotion to Him. He then got Sai Baba’s blessings, and his nightmare scenario began to improve. He made an in-depth study of astrology, and gained expertise in it. He was now able to earn sufficient money, and thus the remaining years of his life were spent in comfort.

#### Life of Bapatla

Hanumanta Rao is another testi-mony to show that after leaving His human coil, Sai Baba is still engaged in pro-tecting and cautioning His devotees against committing suicide.

In the year 1938, at a rather remote place known as China Ganjam in the state of Andhra Pradesh, a devoted Telugu teacher Hanumanta Rao was trying to swim the sea of worldly life facing several insurmountable odds, at times getting discouraged and disillusioned, despite his traditional spiritual moorings. Realizing that what he earned in his teaching job was inadequate to give a decent education to his children, Hnaumanta Rao took to tobacco business that ditched him to rock bottom, thus pushing him to end his life. On the 27<sup>th</sup> December 1944 at 5.00 A.M., Sai Baba dressed in yellow robes, appeared in his dream. ‘I am Sai Baba ! You are blessed with scholarship and poetic excellence. As you have done in the past, engage yourself in literary works and take new strides. Don’t worry about your earthly problems. Suicide is not the solution to any problem.’ Then, Baba appeared to him as Lord Rama, Lord Krishna, Lord Shankar, Lord Hanuman and Lord Dattatreya, and blessed him.

Soon after the dawn of the day, his friend B. Adinarayana of Chirala came all the way to see him and said in all jubilation, “My friend, you are the most fortunate one. B. V. Narasimha Swami, President of All India Sai Samaj is at Chirala now. He was directed by Sai Baba to meet you and collaborate with you. I have come here to take you there”.

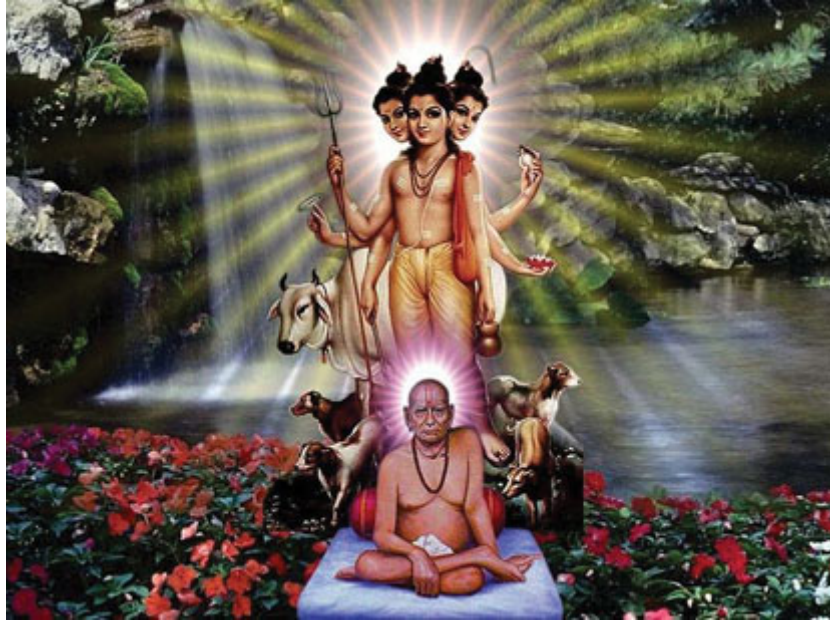
It was the most exhilarating moment of his life for Hanumanta Rao. On reaching Chirala, B. V. Narasimha Swami embraced him affectionately and presented him a beautiful portrait of Shirdi Sai Baba. Narasimha Swami said, “Hanumanta Rao, you are a dear child of Sai Baba.



He has chosen you as His poet-laureate. He appeared in my dream and asked me to give you the job of bringing out Sai literature in Telugu language. That will help to spread **Sai Tattwa** in Andhra region.”

This development changed altogether the life of Hanumanta Rao. Initially he translated some of the English works of B. V. Narasimha Swami into Telugu language.

Some of his more popular works in Telugu language are :- (1) “**Yemi ! Ninnu Upekshintunaa ?**” (“What ! How can I neglect you ?”), (2) ‘**Shri Sai Bodhamritam**’ (3) “**Shri Sai Baba Kooda Devudena ?**”, (“Is Sai Baba also a God ?”), and (4) ‘**Shri Sai Anusaranamu**’ (‘Following principles of Sai philosophy’). His works on Sai philosophy include poetic exposition of **Sai Tattwa**, folklore episodes on Sai Baba, street-plays explaining Sai philosophy etc. His books have become popular sources of Sai philosophy in Telugu.



In fact, life is a gift from God... then killing oneself would be rather like throwing His precious gift back in His face. The following story illustrates this point :-

One Dr. Andhoji Filial Pillai was a profound devotee of Baba. Once, he suffered badly in his legs from guinea worms. He was brought to the *Dwarkamai Masjid* in condition and was seated on Baba's right. Baba gave him His bolster and said, “Lie calmly here and be at ease. The true remedy is that the result of past actions has to be suffered and got over. Our *Karma* is the cause of our happiness and sorrow; therefore, put up with whatever comes to you. *Allah* (God) is the sole Dispenser and Protector. Always think of Him. He will take care of you. Surrender to His feet with body, mind, wealth and speech, i.e. completely, and then see what He does.” He told Baba that the pain was so terrible that he would rather die and be reborn ten times. Baba was surprised on hearing this and said, “Why should you suffer ten births when I can cure you in ten days ? While I am here to give you temporal and spiritual comfort and relief, why should you pray for death ?” Then He made Dr. Pillai lie beside him with His legs outstretched and said, “You will recover soon.”

Just then, Abdul, who lit Baba's lamps daily, was busily attending to his work. His foot accidentally trampled upon Dr. Pillai's outstretched leg and all the guinea worms were squeezed out in one go. Dr. Pillai first roared in pain and then gave a loud sigh of relief. Baba told him, “See ? You are all right. Now go to take rest.” For ten days Dr. Pillai applied *Udi* on his legs and became completely cured thereafter.

Like Shirdi Sai Baba, Shripad Shri Vallabha - the first incarnation of Lord Dattatreya - too saved many of His devotees from their unwise resolve to commit suicide.

One day, a widow, Ambika came to the river to end her life due to her unbearable poverty and to run away from the world which made fun of her for having given birth to a dullard and an idiot boy. Miraculously Shripad Shri Vallabha came there and said, “Oh *Brahmin*, do not be hasty; otherwise you would incur the sin of committing suicide, as well as the sin of killing a *Brahmin*. No one can help you out of it. It is better for you to live on, facing any amount of suffering.” The *Brahmin* lady then said, “Oh Holy One, people are humiliating me for being cursed with the birth of a stupid son. They consider it a sin even to see my face. What could I gain by continuing to live ?” The Lord was moved by compassion at her words and said, “Mother, by committing suicide, you only add to your former sins and you will have to suffer more in the next life. Therefore, devote your whole life to the worship of Lord Shiva. You shall be blessed with a noble son in your next life.”

– Dr. Subodh Agarwal

‘Shirdi Sai Dham’,  
29, Tilak Road, Dehra Dun - 248 001,  
(Uttarakhand).  
Mobile : 09897202810  
Tel. & Fax : 0135-2622810  
E-mail : subodhagarwal27@gmail.com

**The principal lesson was that, Baba did not like running into a debt to celebrate a festival or go on a holiday or a pilgrimage. (Shri Sai Sat Charita, Chapter 28, Verse 70)**

**Even those who are well-versed in the *Vedas* have become helpless in bringing to an end the power of *Maya*. He alone will be saved who sees God in all creation. (Shri Sai Sat Charita, Chapter 27, Verse 13)**

**“Such a person should abandon harsh words; should not pick on others’ weaknesses; remain engaged in good acts concentrating on one’s own duties.” (Shri Sai Sat Charita, Chapter 19, Verse 217)**

**“If anyone harms you in any way, you should not retaliate. If possible, try to oblige others.” This is the sum total of His teaching. (Shri Sai Sat Charita, Chapter 10, Verse 54)**

**“Never belittle anybody. This is known to everyone. But, such a nature cannot be suppressed. It cannot remain under control.” (Shri Sai Sat Charita, Chapter 19, Verse 192)**

**Baba has repeatedly said - “If any one speaks insultingly to another, then he has hurt me only and pierced my heart.” (Shri Sai Sat Charita, Chapter 44, Verse 174)**

**“If anybody is in need of money and you are not desirous of giving, do not give; but at least, don’t behave in an insulting manner and bark like a dog at him.” (Shri Sai Sat Charita, Chapter 19, Verse 143)**

**“If at all there is a reason (for disagreement), or if someone behaves abominably, then one should frankly and sweetly try to correct him, and should pity him.” (Shri Sai Sat Charita, Chapter 19, Verse 191)**

**“Respect the strangers who come to your doorstep. Offer water to the thirsty, give bread to the hungry, clothes to the naked and some space to rest in your verandah to the needy. This will please the Lord.” (Shri Sai Sat Charita, Chapter 19, Verse 142)**

### In Sai's Proximity

– Mrs. Mugdha Divadkar

#### NANASAHEB CHANDORKAR

##### Period after 1910

In the years after 1910, there was a considerable increase in the number of devotees of Baba and Baba also changed His ways of communicating with the people. He began talking in a profound ways which needed to be interpreted by someone. In spite of His preachings, the devotees continued to remain attracted to the worldly ways of life. On seeing this, Baba was disappointed and had tears in His eyes. He said to Nanasaheb, “Nana, I am here to give something much more important to my devotees; but no one wants it. They all want from me what I cannot give them.”



Whenever Nanasaheb came to Shirdi, he spent a lot of money on various matters as per his own wishes. There were occasions,

when Nanasaheb found that – since his last visit to Shirdi - Baba had borrowed money from some of moneylenders and used the amount either to donate the money or to buy things which people asked from Him. Nanasaheb ascertained the borrowed amount from various moneylenders and repaid the same without uttering a word about it. Radhakrishna-ai used to ask moneyed people (including Nanasaheb) to buy costly things for Baba and forced Him to use those. However, Baba was reluctant to do so. He said, “Nana, there are only a few things which are really mine – a cloth rag, a loin-cloth, only one *Kafani*, one piece of earthen pot and a metal tumbler. But, look at these people, they unnecessarily keep harassing me. They try to force things upon me. What kind of behaviour is this ?”

##### Guidance from Nanasaheb

Balasaheb Deo - an ardent devotee of Baba – had very high regard for Nanasaheb. Actually, it was Nanasaheb who was instrumental in attracting Deo towards Baba. He used to get electrified while narrating his Sai experience. Likewise, he used to be excited while talking about Nanasaheb. He has penned down his thoughts and experiences about Nanasaheb at great length.

It was said that Deo's family was truly blessed and the dreams they had turned into reality later on. Before Deo had the opportunity of availing Baba's *Darshan* for the first time, he had a beautiful dream. In this dream, he saw two persons. Later on after coming to Shirdi, he realized that the two persons - whom he saw in his dream – were none other than Baba and Nanasaheb. From that time, he developed a bond

of friendship, love, affection and esteem towards Nanasaheb. He frequently went to Kalyan to meet Nanasaheb.

Deo had a dilemma about his dreams. He knew that according to *Vedant* and day-to-day life, dreams are considered to be mere illusions. But, many of his own dreams were not so. On the contrary, they were later on turning out to be reality.

He posed his question to Nanasaheb in one of his visits to Nanasaheb's residence at Kalyan. Nanasaheb replied, "Generally, I don't get such dreams. If I happen to get them, I either don't remember them on waking up or if I remember them, I have not had any experience about their turning them into reality. But, let us ponder about your events after having meals."

After finishing dinner, Nanasaheb and Balasaheb moved to the sleeping quarters on the first floor. On a table, a big photo of Baba had been placed. A lamp was burning in front of it. "Let us see, how Baba answers your query. Till then, let us sleep," said Nanasaheb and both of them lay down on their beds.

Around 4 – 4.30 in the morning, Nanasaheb got up and uttered, "Balasaheb, your query has been answered. Baba appeared in my dream and said, 'What is so difficult in it ? In a forest, there are trees of various types. But, most of them are just wild trees - not bearing sweet smelling flowers or fruits. However, even amongst these wild trees there are some exceptions. They yield such flowers and fruits. Similarly, most of the dreams are just dreams. Only some turn out to be true. But, they are exceptions.'"

### **A sermon on Nanasaheb**

Balasaheb Deo had studied in great detail Nanasaheb's life and the experiences that he had concerning Shri Sai Baba. He had openly appreciated many aspects and events of the same. Not only that, Balasaheb even made a compilation of the various events and narrated them to a gathering of devotees in Shirdi.

While introducing the compilation, he says - " 'The Ultimate Truth' is only one. In this vast world, there are thousands and thousands of devotees. But, only a few of them pray for seeking the almighty. And, amongst these few, there are still rarest of rare persons who have actually achieved their goal of *Parmatma Prapti* or the true knowledge of the *Parmatma*. Total surrender towards God is the only path to achieve the ultimate goal – which is the rarest part. Even for the almighty, to get such a devotee is a rare occurrence."

He adds - "Nanasaheb's *Bhakti* belongs to the fourth type of *Bhakti* as narrated in the Bhagvad Geeta – that is *Dnyanyukta Bhakti*. Nanasaheb had fully understood Sai Baba and Sai Baba had also fully understood Nanasaheb. Both loved each other from the bottoms of their hearts."

He thereafter narrated the miracle relating to Nanasaheb's daughter Mainatai's pregnancy. Deo had referred to the Shri Sai Sat Charita and also extensively interviewed Bapugeer (who was about 75-80 years old at that time). He also verified from Nanasaheb's elder son Vasudeo Narayan alias Baburao the events after Bapugeer reached Jamner.

At the end of his *Aakhyan* (sermon), Deo said, "The *Tongawala* delivered the *Udi* at a critical time of Mainatai's pregnancy. The *Tongawala* from this incident is no different than the Shrikhandya who served Eknath Maharaj, the Vithoo Mahar who delivered the receipt to Damajipant. Are they not different forms of the *Parmatma* Shri Sai Baba ?"

### **The sign language used by the Guru and His disciple**

On some occasions, Baba had given some specific indications to Nanasaheb. Due to the exceptional devotion of Nanasaheb towards Baba, He had even shared some of His super-natural experiences with Nana.

Das Ganu Maharaj has noted that - "Once, in the presence of Nanasaheb, Baba told me that the brick - against which He reclines - was given to Him by His *Guru Venkusha*."

On another occasion, Baba said to Kakasaheb Dixit and Nanasaheb that "Now I will go and return when I am eight years old." It is relevant to note that as per the ancient *Puranas* Lord Shri Krishna came to Devakimata when he was eight years of age. Balasaheb Deo says - "The *Guru* discloses such secret signs only to those disciples who have the authority."

In the initial years, the discussions between Baba and Nanasaheb were normal. However, soon Nanasaheb realized that Baba has profound knowledge of Sanskrit. Thereafter, their discussions moved to a much higher level and encompassed subjects like Bhagvad Gita - Vedant etc. Nanasaheb posed his problems before Baba and Baba gave clarifications in a very simple and lucid language. Those present used to get stunned.

### Faith in Nana

Baba once said to Nanasaheb, "If you ask me to give you some worldly possessions, then I will not be able to give them to you. You will get them as per the deeds committed by you in your previous births. However, if you want me to guide you on the path of *Parmartha*, I will do so." With great joy, Nanasaheb agreed to this and he vowed to devote himself to *Parseva* (service of others) and through it achieve his self-progress. This is known as *Bhagwat Dharma* which was always propagated by Baba.

During the course of their various discussions, in the year 1900 Baba once explained to Nanasaheb the detailed meaning of *Shloka* 34 from *Adhyay* 4 of Bhagwad Geeta. This has also appeared in the book "Shri Sai Satcharit (*Adhyay* 39 and 50). Nanasaheb conveyed this incident to many other devotees. However, some of them were skeptical. They started saying that "Nanasaheb wants to show off his profound knowledge of Sanskrit and hence, concocted a story." In his article, Deo has refuted this in great detail.

### Staunch opposition to pompous show

The flow of devotees kept on increasing incessantly. In their enthusiasm, the visiting devotees as well as some people around Baba even forgot His simple way of life and began pouring various articles at Baba's feet. Some things were even ordered from outside by the people surrounding Baba. They forgot that Baba never had any use for such things.

Gradually, Shirdi started becoming a *Sansthan* (a princely state). Nanasaheb knew that this was detrimental to the path of *Parmartha*. He was very much disturbed by the transformation of simple *Pooja* and *Arati* into a pompous show.

Nanasaheb was instrumental in bringing devotees like Balasaheb Deo, Tatyasaheb Nulkar and others to Baba. A substantial correspondence was exchanged between Nanasaheb and Nulkar. In the letters, time and again Nulkar has expressed his eternal gratitude towards Nanasaheb for taking him to Baba.

In his letter dated 16<sup>th</sup> November 1910, he poured out his anguish to Tatyasaheb.

Thane 16-11-1910

Dear Tatyasaheb,

My *Sashtang Namaskar* to *Shri Gururaj Saimauli* and also to *Bapusaheb (Jog)* and both *Madhavraos (Deshpande and Adkar)*.

I wonder, what is the purpose is served in the daily *Pooja* by articles like *Morchel* (a brush of peacock feathers), *Chavari* (a fly whisker), *Chhadi* (a wooden stick / staff). '*Pooja*' is to be performed with self-less devotion. It is true that *Shri (Sai Baba)* reluctantly gives His permission. But, we devotees are losing a lot through such a ritual. His blessings are being wasted on such futile matters. He is a *Kalpataru* (a Tree which fulfils any desire). He satisfies the desires of anyone who goes to His feet. But, it is not proper to become His devotee with the sole intention of fulfilling one's desires. Those who make rich offerings with a view to achieve their desires create ill-will in the minds of those devotees who are unable to make such offerings.

*Shri* does not need such a display of wealth. On the day of *Tulshi Vivah*, *Shri* was furious. This was a clear indication that He does not like such things.

I do not care for others. But, as you are my close friend, I am taking the liberty of cautioning you in participating in such rites. Rest when we meet.

Yours,  
N. G. Chandorkar  
(Contd.)

– Translated from original Marathi into English by **Sudhir**

**Added to it, if there is a feeling of enmity, it will never be good. Restrain and control yourself from that. Otherwise, it will completely destroy a person's life.** (Shri Sai Sat Charita, Chapter 47, Verse 31)

**“One can accept work from a person; but one should always evaluate a person's efforts and repay. One should discipline oneself never to take free services from anyone.”** (Shri Sai Sat Charita, Chapter 19, Verse 247)

**“Do not worry in the least. Remain always cheerful. Do not have any anxieties until death.”** Baba always preached this. (Shri Sai Sat Charita, Chapter 17, Verse 113)

**Abandoning all the million clever and cunning ways, recall always 'Sai, Sai'. You will be able to cross the worldly ocean. Have no doubts.** (Shri Sai Sat Charita, Chapter 10, Verse 135)

**Baba said, “Listen to the story. Repeat it. Recite it always. Remember it and concentrate, so that the essence of happiness will appear.”** (Shri Sai Sat Charita, Chapter 19, Verse 120)

**To know the nature of Sai is itself the real knowledge. He is the complete essence of that unique knowledge. *Dhyana, Anushthan* and *Darshan* are all combined in His case.** (Shri Sai Sat Charita, Chapter 19, Verse 137)

**“ ‘He will reap, what he sows’. The one who always remembers these words of mine will get invaluable happiness.”** (Shri Sai Sat Charita, Chapter 32, Verse 168)

**There is no other means as effective as human life to fulfil the four principle objects of life. (*Dharma, Artha, Kama* and *Moksha* - living by the right conduct, acquiring wealth, having spouse and progeny and attaining salvation) That man who practices these and becomes an expert will reach God.** (Shri Sai Sat Charita, Chapter 8, Verse 77)

**“Even if the world turns topsy-turvy, you should remain still. Be steadfast and observe passively.”** (Shri Sai Sat Charita, Chapter 19, Verse 145)