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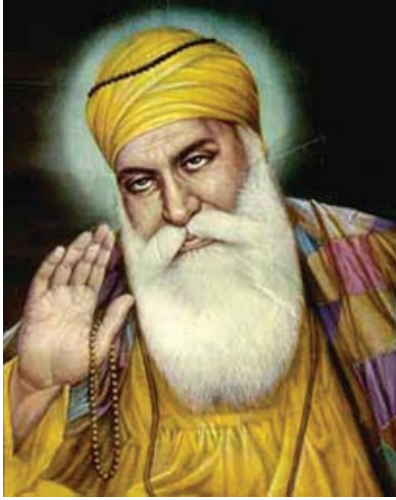
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Shirdi Sai Baba and Guru Nanak



The festivity of **Guruparb** falls on the full moon day of *Kartik* (October-November) and is celebrated to commemorate the birth of Guru Nanak, the founding *Guru* of Sikhism. Guru Nanak was born in the year 1469 at Talwandi about 45 kms. from Lahore and is now known as Nankana Sahib. At Nankana Sahib there is a beautiful *Gurudwara*, and a holy tank or *Sarovar*. On **Guruparb**, a grand fair and festival is held here, and Sikhs in thousands congregate here from India and abroad.

Nanak was a great reformer, preacher and saint. In Sikhism he tried to harmonize both Hinduism and Islam. He never believed in caste-distinctions and liberalized social practices. He preached the name of God as a potent means of spiritual realization. His name and its repetition helps us to develop the best in us.

This year the birthday of Guru Nanak Sahib falls on Thursday, the 13th of November. O Baba ! May this Thursday [Your day] and the **Guruparb** bring strength, good luck, success, happiness and joy to one and all.

O Sai ! One of Your devotees lives in Mumbai. My eyes were bedewed with tears as I read his experience. He reminisces :-

“My name is Chandan... My wife and I are devotees of Baba and our lives are guided by Baba’s blessings. We have put our lives at Baba’s feet and it is He Who is taking us where we have to go. We had experienced some profound experiences of Baba’s grace. One incident I would like to share with you.

Two years back, we left Shirdi after Baba’s *Darshan* and were returning to Mumbai in our car. We had just left the outskirts of Shirdi, when my wife told me that something strange was happening. Whichever way she looked, she was seeing the image of Baba in front of her eyes. I told her to sit back, close her eyes and then see what happens. For next 3-4 minutes my 13 years old son and I did not bother her. She opened her eyes, smiled at me and then told us, ‘you won’t believe, what I have to say ! The moment I closed my eyes, Baba was before me very vividly. I felt, there was a kind of fire-like feeling around Him and I could not bear it as I felt that Baba was in pain. So, I prayed to Baba to remove that kind of image. Next moment everything was calm and I found Baba sitting outside a thatched hut. There was an earthen pitcher near Him. I went near Him and knelt before Him with folded hands. Baba smiled at me, blessed and then poured water from the pitcher, which I drank. The next moment I saw Baba moving away from me, but there was another person with Him. Then I clearly saw that the other person with Baba was none other than Guru Nanak.’ My wife could not understand, how Baba and Guru Nanak appeared together. I told her probably the prophets and saints are always together. The experience itself was so profound that for the rest of the journey we were feeling, how lucky we were to have been blessed by Baba with a vision like this.

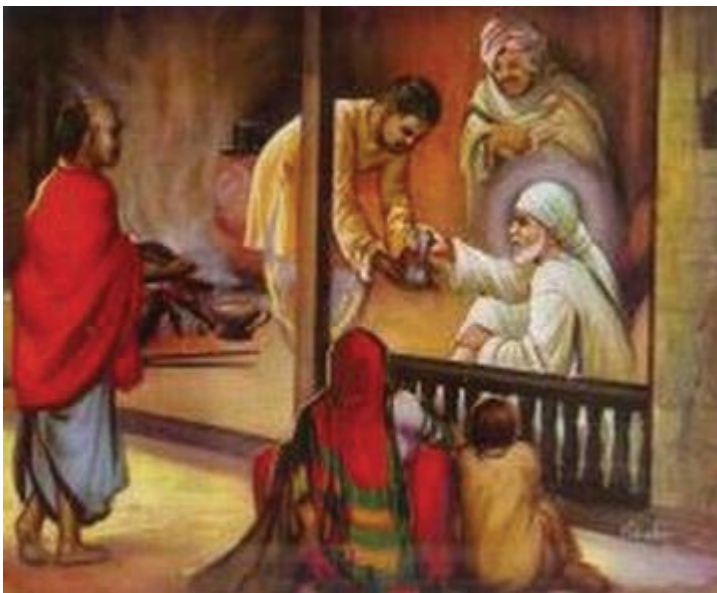
Few months later we went to our native place to visit our parents and relatives. During this stay, Rupa, my sister-in-law narrated an incident related to Baba. Baba appeared in

her dream one night and Guru Nanak Dev was by His side. Rupa asked, 'Baba, how come you are with Guru Nanak Dev ?' Baba smiled and told her, 'He and me are the same. We are the same soul, came on earth at different times.' Hearing this, we immediately remembered about my wife's vision earlier.

Before this, I was never aware if Baba and Guru Nanak Dev were the same soul. I did not read anywhere (I am an avid reader), nor did I hear from anybody. We felt very strongly that this is a message from Baba that He wanted to convey to us and also may be to His other devotees. After this, I bought couple of books on Guru Nanak's life story, which I had not read before. Reading his life story, I found lots of similarities in his and Baba's teachings..."

O Baba ! Truly, saints work in unison. Guru Nanak wanted to unite the Hindus and the Muslims, and so also are You considered to be the epitome of spiritual enlightenment and religious harmony. As Guru Nanak used to say -*Ek O'Onkar Satnam*, i.e. there is **Only One God, and Truth is His Name**, so also Your main aim in life was to make people realize the eternal truth, *Sab Ka Malik Ek*, i.e. **One God governs All**.

Guru Nanak never believed in caste-distinctions and liberalized social practices. He disparagingly condemned caste-prejudices. To do away with this social malady he set an example. Once, he visited Bhai Lalo- an 'out-caste', and stayed with him at Eminabad [Pakistan]. This poor artisan always earned his livelihood by hard and honest labour. Both had their meals together, giving shocking surprise to the village-folk. Once, Malik Bhago, the then village head, served a sumptuous feast to the whole village, and Guru Nanak was also invited. But, he refused to attend. The village chief felt insulted and wanted to know the reason for the refusal. In the presence of whole gathering, Guru Nanak made it clear that Malik Bhago's food was made out of the money illegally and forcibly taken from the poor people and thus was tainted with human blood, while Bhai Lalo's food was out of honest and hard labour and thus was better. That awakened the sleeping soul of Malik Bhago.



O Baba ! You too identified Yourself with all creatures in nature - not only human beings, but birds and beasts, reptiles and insects. Differences of man made caste and creed had no place in Your eyes. That You never revealed Your caste and religion has a deep significance. You brought to practice the equality of people, once they stepped into **Dwarkamai**. This is no wonder; for he who completely surrenders himself to the Lord, by getting rid of

his egoism; and body-consciousness thus becomes one with Him, and has nothing to do with any questions of caste or nationality. Such a one as You were ! O Sai Baba ! You saw no difference between caste and caste and even beings and beings. You took meat and fish even with *Fakirs*, and did not grumble, when dogs touched the dishes with their mouths. The common meals, which You cooked and served with Your own hands in Dwarkamai, were an object lesson in equality.

O Baba ! Here is another illustration of Your act of doing away with untouchability. Bhagoji Shinde suffered from leprosy; but this never deterred You from keeping him close by. He regularly accompanied You on Your walk to Lendi gardens carrying a

parasol to give You shade. Once, when Your hand, which You thrust into the *Dhuni* (the sacred fire), was badly burnt (thus saving the life of a devotee's baby), Bhagoji alone was allowed to clean and dress the wound with a bandage.

Similarly, Mardana - the 'low-caste minstrel' - was a life-long companion of Guru Nanak. It is said that Mardana first contacted Guru Nanak to seek help as many people in his family were dying at a young age. Guru Nanak gave him the assurance that henceforth people in his clan will not die early. It is said that the name Mardana came from this assurance - '*Mar- Da-Na*' meaning 'Does not die'.

Once, when Guru Nanak Dev was on his missionary tour along with Mardana, they halted to take rest for a while. Upon their being seated, a frightful storm began. This storm was carrying much debris, and the whole sky and the surrounding area was covered in a thick shroud of darkness. Nothing at hand's length could be seen. Such was the force of the storm. Mardana put a cloth over his mouth and lay down on the ground. He said to Guru Nanak, "If I die at this dreadful spot, I won't even get my funeral rites carried out, and won't even be buried; travelling with you I have encountered much suffering." Nanak laughed and said, "Why are you scared, nothing will harm you." Then a frightful demon appeared, whose head was in the sky and his feet were implanted deep into the earth; his nostrils were deep like a well, and he had long teeth; he was gigantic; he made his way towards Guru Nanak. Mardana getting scared said, "Maharaj ! We have survived the storm; but now our deaths are almost certain; we won't survive an encounter with this giant." Guru Nanak calmly replied, "Mardana ! He will not come near you, do not be afraid; instead meditate on Vaheguru." Then Kaliyug changed his form again; now he took the form of fire and smoke emanated from all pores of his physical being. He finally changed his form again into a frightful one, yet Guru Nanak remained calm and unconcerned. After all this Kaliyug thought that Guru Nanak must be a prophet as none of his frightful forms had scared him, and he thus accordingly changed into a man. In the form of a man Kaliyug carried a tongue in one hand and a *** in the other, and he made his way to Guru Nanak. Guru Nanak said to Mardana, "Come along, and watch this drama, which is taking place." Kaliyug bowed his head to Guru Nanak in obeisance and supplicated, "Maharaj ! Please forgive me for my mistakes; I did not know of your fame and greatness. In this age I rule, I am in this physical form of a man as I am displaying to you, what passions humans are being led by. Humans will disregard all virtue and will be led by passions of the tongue and the ***, and in turn their lives will be dictated by these passions." Guru Nanak pryingly asked, "Who are you – what is your name ? Why have you come to meet us ?" Kaliyug replied, "My name is Kaliyug and I have come to meet you to pay my respects to you; I initially changed into the various forms to test you." Guru Nanak further questioned, "What are your characteristics ? You said it is your rule in this age, and then with what army do you enforce your rule ?"

Kaliyug replied, "My greatest warrior is falsehood – falsehood carries the flag at the forefront of my army. Worldly attachment is the king of all. My army general is violence and murder. Lust, anger, greed and ego are my warriors on elephant back. Jealousy, gossip, slander, robbery and unfulfilled craving for worldly things – are all warriors on chariots. Laziness, gambling, alcohol/intoxicants and other bad actions are warriors on horse back. Attachment to others, sin of want and stealing are my foot-soldiers. Wherever I make advances with my army, I am always victorious. My warriors of falsehood and anger have made me victorious everywhere. These are the characteristics of my reign." Upon listening to Kaliyug's narration of the current state of the world Guru Nanak uttered, "Whoever is in charge, is humiliated. Why should the servant be afraid ?" (*Shri Guru Granth Sahib*, Limb 902)

The servant is not afraid, as he has nothing to lose as he is not the ruler, the servant can freely move about without fear of consequence; but the ruler is bound by his rule and duties. When the master is put in chains ? He dies at the hands of his servant.

(*Shri Guru Granth Sahib*, Limb 902)

So Guru Nanak said that even if you do rule, it is you (Kaliyug) who is also humiliated for these actions in your rule. Guru Nanak further said that if it is your rule now and I am the servant of God, when your rule comes to an end it will be due to this servant –

Guru Nanak Dev. Kaliyug replied that this is the reason I have come to you Maharaj; because there is no difference between you and God. I will give you a house to live in, which will be made of gold and pearls. In this house I will use sandalwood and will spray musk – where you will enjoy your abode with much happiness. Kaliyug begged Maharaj to accept his offering, and Guru Nanak replied,

“If I had a palace made of pearls, inlaid with jewels, scented with musk, saffron and sandalwood, a sheer delight to behold - seeing this, I might go astray and forget You (Vaheguru), and Your Name would not enter into my mind. Without the Lord, my soul is scorched and burnt. I consulted my *Guru*, and now I see that there is no other place at all. Pause. If the floor of this palace was a mosaic of diamonds and rubies, and if my bed was encased with rubies, and if heavenly beauties, their faces adorned with emeralds, tried to entice me with sensual gestures of love-seeing these, I might go astray and forget You, and Your Name would not enter into my mind. If I were to become a *Siddha*, and work miracles, summon wealth and become invisible and visible at will, so that people would hold me in awe-seeing these, I might go astray and forget You, and Your Name would not enter into my mind. If I were to become an emperor and raise a huge army, and sit on a throne, issuing commands, and might go astray and forget You, and Your Name would not enter into my mind.” (*Shri Guru Granth Sahib*, Limb 14)

After trying to convince Guru Nanak to accept the above offerings and not succeeding, Kaliyug said, “Maharaj, you have taken birth to liberate people from the cycle of births and deaths. I have come humbly to your feet – why do you make my meeting with you of no reward ? You have not accepted any of my offerings – please accept an offering, so that I know that you have blessed me.” Upon hearing such a humble request Guru Nanak replied, “If you have a sincere desire to make an offering to me, then give me this – that those who are my dedicated Sikhs can not be influenced by the powers of your army. Meditation, charity and bathing (physical and spiritual cleansing) should never be forgotten – you should not stop Sikhs doing these 3 actions in any form. Your powers should not work on those who have faith in me.”

Kaliyug humbly clasped his hands and said, “Maharaj ! I cannot refuse your command; but I have God’s permission to change etc. In line with God’s permission I make the following occur :-

- **Disrespect the virtuous and make fools famous and powerful.**
- **Not allow faithful relations between the married.**
- **Bring the good and bad on a par to one another.**
- **In my rule those who say they have become *Sanyasis* (ones that have given up all material possession in the search of God) will amass much wealth and householders will starve to death.**

But now, whatever you command me to do, I will do.” Upon hearing this Guru Nanak was happy and said,

“In your rule God’s praise will increase many fold – a par to 100,000’s of years in *Satyug*, in *Tretayug* what would have taken 10,000 years and what would have taken 1000 years in *Dwapar* (these are references to the other 3 eras of time), in your rule of Kaliyug singing the praises of God will be very rewarding and what would have taken many years in the other ages will be realized in very little time and will be the provider

of happiness. Those that sing God's praises with love and devotion will be ferried across the world ocean. If you are persistent about making offerings of jewels, then I will accept these in my forth form as the 4th *Guru*." (Kaliyug's offerings of money/gold etc. are thus as **The Golden Temple**). Upon hearing this, Kaliyug was overjoyed. He bowed down to Guru Nanak, and said, "I will not go near them who obey your wishes." Kaliyug, after granting this concession, disappeared and Guru Nanak continued on his missionary travels of liberating the world.

Guru Nanak has provided us protection from the influence of Kaliyug, now it is up to us to decide, whether we want to enter his sanctuary and lead a life devoid of want and enjoy lasting happiness/peace of mind.

Nanak uttered the famous words :-

Ek Omkaar — Only One *Omkaar* — Only One primordial sound [which continues when everything ceases to be]. Only One God [One Ocean with many waves].

Sat Naam — The True Name. That which is True.

Karta Purukh — He who creates.

Nir-bhay — Without fear. One who is fearless.

Nir-vair — One who has no enemies.

Akaal-Moorat — He whose form is beyond time and description.

'*Kaal*' means 'Time'. *Akaal* means 'Beyond Time', Time is subject to change - God is not. God has no beginning and no end.

Ayooni-Saibhan — He who is Self-Effulgent and is not born from a mother's womb.

Gur-Parsaad – [The dissolution of the ego, this Blissful experience and the taking of the Lord's name is due to the] Mercy of the *Guru*.

Jap – [Therefore] Chant the Lord's Name.

Aadi-Sach — ***Jugaadi-sach*** — True since the beginning of Time, ***Hai-bhi-sach*** — Is True in the present.

Nanak hosee bhee sach — Nanak claims that He will remain true for evermore.

The above immortal words are enshrined at the beginning of the Sikh Holy Scripture : **The Guru Granth Sahib**.

O Baba ! Likewise Your eternal words are inscribed on the golden pages of **Shri Sai Satcharitra**.

Mumuksha — In intense desire to get free. He, who thinks that he is bound and that he should get free from bondage and works earnestly and resolutely to that end; and who does not care for any other things, is qualified for the spiritual life.

Virakti — A feeling of disgust with the things of this world and the next. Unless a man feels disgusted with the things, emoluments and honors, which his action would bring in this world and the next, he has no right to enter into the spiritual realm.

Antarmukhata – (introversion) — Our senses have been created by God with a tendency to move outward and so, man always looks outside him and not inside. He, who wants self-realization and immortal life, must turn his gaze inwards and look to his Inner Self.

Catharsis — From (purging away of) sins. Unless a man has turned away from wickedness, and stopped from doing wrong, and has entirely composed himself, and unless his mind is at rest, he cannot gain self-realization, even by means of knowledge.

Right Conduct — Unless, a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization.

Preferring *Shreyas* — (The Good) To *Preyas* (the Pleasant). There are two sorts of things viz., the Good and the Pleasant; the former deals with spiritual affairs, and the latter with mundane matters. Both these approach man for acceptance. He has to think and choose one of them. The wise man prefers the Good to the Pleasant; but the unwise, through greed and attachment, chooses the Pleasant.

Control of the mind and the senses — The body is the chariot and the Self is its master; intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (get realization), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses being under control, like the good horse of a charioteer, reaches that place, i.e., the state of self-realization, when he is not born again. The man, who has ‘understanding’ as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading, Vishnu (Lord).

Purification of the mind — Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and, unless his mind is purified, he cannot get self-realization. It is only in the purified mind that *Viveka* (discrimination between the unreal and the real), and *Vairagya* (non-attachment to the unreal) crop up and lead on the self-realization. Unless egoism is dropped, avarice got rid of, and the mind made desireless (pure), self-realization is not possible. The idea that ‘I am the body’ is a great delusion, and attachment to this idea is the cause of bondage. Leave off this idea and attachment, therefore, if you want to get to the self-realization.

The necessity of a *Guru* — The knowledge of the self is so subtle and mystic, that no one could, by his own individual effort ever hope to attain it. So the help of another person - Teacher, who has himself got self-realization, is absolutely necessary. What others cannot give with great labour and pains, can be easily gained with the help of such a Teacher; for he has walked on the path himself and can easily take the disciple, step by step on the ladder of spiritual progress.

Lord’s Grace — is the most essential thing. When the Lord is pleased with anybody, He gives him *Viveka* and *Vairagya*; and takes him safe beyond the ocean of mundane existence, “The Self cannot be gained by the study of *Vedas*, nor by intellect, or by much learning. He, whom the Self chooses, by him It is gained. To him the Self reveals Its nature.”

O Sai ! Feeling Nanak’s end was near, the Hindus decided to cremate the *Guru*’s mortal remains; but the Muslims insisted that they’d bury him. Guru Nanak said,

“You place flowers on either side, Hindus on my right, Muslims on my left. Those whose flowers remain fresh tomorrow will have their way.”

He then asked them to pray and lay down covering himself with a sheet. Thus on September 22, 1539 in the early hours of the morning Guru Nanak merged with the eternal light of the Creator, as he had already claimed in one of his hymns :-

Nanak leen bhayo Govind syon Jyon pani sang pani

(Nanak has so merged with the Lord Like water does with water.)

When the followers lifted the sheet, they found nothing except the flowers, which were all fresh. The Hindus took theirs and cremated them, while the Muslims took their flowers and buried them.

O Baba ! Likewise the news of Your passing away spread like a wild fire in the village of Shirdi. Then the question arose - How to dispose off Your body ! The Muslims said that the body be interred in an open space and a tomb built over it. But, the Hindus said to the villagers with a firm and determined voice, "Baba's body should be nowhere placed except in the *Wada*."

Ultimately, by Your inspiration all the people unanimously agreed to place Your body in the *Wada*. In fact the *Wada* is now known as the *Samadhi Mandir*, where both the Muslims and the Hindus daily come in large numbers to bow at Your Lotus Feet, and find rest and peace.

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* The mind is wavering by nature, but do not let it be unrestrained. Even if the senses are agitated, do not let the body be impatient. k Do not become a slave to the senses. They do not remain suppressed all the time. They should be systematically controlled, considering the circumstances. k The body is perishable certainly. It is going to come to an end, at some point of time. Therefore, the devotees should not feel distressed, but should concentrate on the eternal. k 'He will reap, what he sows.' k "Ram and Rahim are one. There is not even the slightest difference. In that case why should there be an obstruction to devotion ! and indifferent behaviour towards each other ? k Oh you ignorant children, bring Hindus and Muslims together. Be firm on your path and have good thoughts. Then only, you will be able to go across to the other side." k Everyday the sun rises and the sun sets. Thus the years roll on. Half of life is spent in sleep and the remaining is not enjoyed peacefully. k In the childhood a person is engrossed in play; in youth in wooing women; in the later days old age enfeebles the body and one is always suffering from infirmities. k Offer body, mind and wealth completely at the feet of the *Sadguru*. Spend the entire life serving the *Guru*. k The name of the *Guru* and the intimate association with the *Guru*, the grace of the *Guru* and the milk-like sacred water, which has washed His feet, the sacred '*Mantra*' from the *Guru* and residence in His household - these could be obtained with great efforts. k The tremendous power in Him, after He has tested the devotee, will take His devotee to the threshold of '*Moksha*' without him being conscious of it. k The *Guru* is the real mother and father. Since numerous births, He is the Guardian and Protector. He is Brahma, Vishnu and Shankar, the Doer and the One Who gets everything done. k God's Name can break down mountains of sin. The Lord's Name breaks the shackles of the body. God's Name pulls out crores of ill desires from their roots.

- Shri Sai Satcharita

* The *Fakir* here is very kind. He will destroy your troubles from the very roots and will look after you lovingly. He has tender feelings towards all. k He is the compassionate mother of all, Who comes running at your call, takes pity on you and picks you up in her

arms, understanding the need of the children. k Sai *Mauli* protected those who had no owner or saviour. Those afflicted with disease, or rejected, or vexed found a haven at the *Masjid*. k Sai being very kind hearted, like a mother, always shielded those who surrendered to Him... k His heart is softer than wax - just like butter appears, outwardly. He has selfless love for the devotees as if they are His kith and kin. k Seeing Bhimaji so restless, Sai Samartha, the Ocean of mercy, was greatly moved. k Seeing Patil's plight, Sainatha took pity on him. Patil felt assured that his sufferings had come to an end. k If a devotee, overcome by calamities, prays to Sainatha thus, his mind will be calmed as He alone is the giver of peace. k He would talk, walk and laugh a lot; He would always recite "*Allah Malik*"; He did not like arguments and discussions and He always carried a '*Satka*'. k The people were amazed at Baba's forbearance. Instead of the splitting headache, the shouting sent Him into rapture. k Ascetic, non-attached by nature, of moderate passions, with malice towards none, His speech flowed with *Vedantic* philosophy (well-versed in *Vedanta*) ! Till the end non could fathom, who Baba was. k "Without some special bonds of past lives no one comes to us. May it be a dog, a pig or a fly. So do not repulse anybody." k Sai is the embodiment of immense compassion. What is necessary is a singular devotion. For the devotee who has faith and devotion, there would be no lack of fulfilment of desires.

- Shri Sai Satcharita

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In Sai's Proximity

– Mrs. Mugdha Divadkar

BADE BABA

(Contd. from last issue)

Another similar event. Once, Baba was very much upset with Purandare. Therefore, Baba did not allow Purandare to fix the plants of beautiful scented flowers that he had specially brought. Observing this, Bade Baba told Baba rather self-righteously, “Why are You getting so angry with Purandare ? He is dying for You day and night. He forgets to even drink or eat while serving You. You also remember him at all times. But, when he comes to You, You act as if You are upset. What is this strange behaviour ?”

After having his lunch it was Bade Baba's practice to get ready to go. Everyday, Baba would bid him good bye by walking a few steps with him. After the previous said arrogant utterances, Bade Baba further added as usual, “*Achchaa*. I am going now. Are you coming or not ?” Baba did not take offence at these words; but quietly got up and saw him off.

In the initial period, whenever the devotees made preparations for *Aarati*, Bade Baba would get up and go down to the *Sabha Mandap*. He did not participate in the *Aarati*. Later on, as persuaded by Kakasaheb Dixit, he did not move to the *Sabha Mandap*; but continued his abstinence from participating in the *Aarati*. Many Hindu devotees disliked this. However, Kakasaheb - as per his kind and loving nature - managed to persuade the Hindu devotees to overlook Bade Baba's behaviour. He said, “Sai Baba has accepted Bade Baba as His. Therefore, he is one of us. Then, where does the question of discrimination arise ?”

Bade Baba's bloated ego had become a nuisance to other devotees. They covertly hated him. Therefore, they even did not let out their rooms for Bade Baba's stay. Ultimately, Kakasaheb came to his rescue and allowed him to stay in one of the rooms in his *Wada*. Kakasaheb said, “We must see ourselves in any one who has been accepted by Baba.”

It is only the fortunate few who are able to spend time with saints. But, even they must strive to overcome ego.

Bade Baba - a medium

Baba treated Bade Baba as one of His near and dear ones. He was accorded the honor reserved for guests and friends. Baba always kept a seat next to Him for Bade Baba. A lot of amount was everyday donated to him. Bade Baba was even given several opportunities for *Parmeshwar-prapti*.

But, Bade Baba wasted all the opportunities because of his bloated ego.

While giving money, Baba always cautioned, “This belongs to *Allah*. Eat, but don't defecate.” The money given by Sai Baba was not to be used for serving self-interests. Those who used it for the betterment of others, prospered. However, Bade Baba spent the money received from Baba on his family. However, within two months after Baba laid down His mortal physical form - Bade Baba became penny-less. He had to go begging from village to village. He passed away at Nagpur in January 1926.

It appears that Baba used Bade Baba as a medium of instruction. Through this, Baba wanted to set an example, from which other devotees could draw a lesson.

The then editor of Shri Sai Leela magazine Shri Kakasaheb Mahajani writes in his article - “Maharaj had some unique ways of imparting His teachings. One such method as Fakir Baba's (Bade Baba's) stay in Shirdi and Baba's behaviour with him. One can draw a lot of lessons from this example.”

– Translated from original Marathi into English by [Sudhir](#)



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