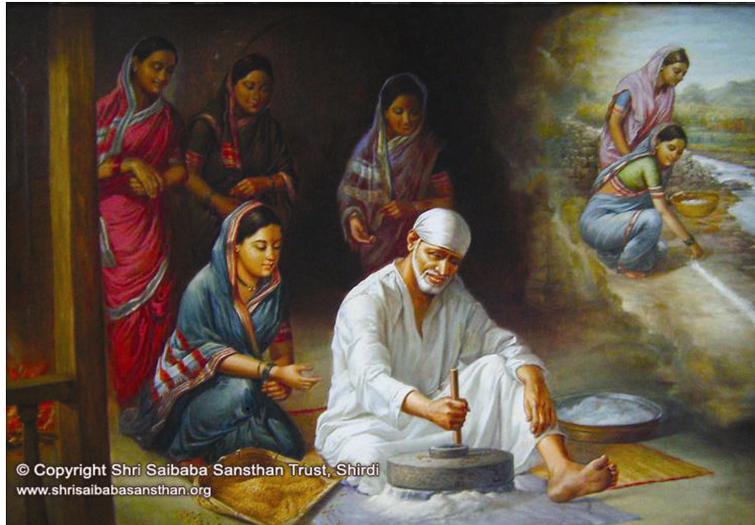


Let Sai Baba's Most Important Personality Development Tips be our New Year's Resolutions!

**Lo! Baba is practicing and preaching...
O Sai devotees! Lend Him your eyes and ears...**



Baba's practice preaching sermons, which are unique in their completeness, are the most rational and consistent plan for wholesome living. These offer a reasonable way of life which should be striking to any thinking person.

The combination of Baba's lifestyle and views serves as a role model for His devotees to emulate. Let Sai Baba's most important personality development tips be our New Year's Resolutions!

☞ **Have a set routine :** We humans are fragile creatures. One moment, life is good and we feel like we're on top of the world; but in the blink of an eye, we can be full of doubt and question ourselves. It's because we are so dependent on state that we need to take special care to create the right state of mind every day. Doing so sets us up for success and prepares us physically and mentally to face the world. It's vital to develop a daily routine to foster the right state of mind to face the day.

Baba had a set routine. He lived in Shirdi for about sixty years and during this long period, He did the business of grinding wheat almost every day.

Every morning He would go out for alms and stand in front of the houses of Bayjabai Kote Patil, Radhabai Gondkar, Nandram Marwadi, Appaji Kote Patil and Santaji Bhivsan Shelke Patil who would give Him day's needs.

Baba meditated for a few hours everyday in Lendi Baug (garden). He had chosen a place under the shade of twin tree 'Peepal' and 'Neem', where He maintained a perpetual lamp 'Nanda Deep', serviced by His close attendant Abdulla.

Lendi Baug is situated on the North East corner in Shirdi. It is heaven on earth. During the early days of Baba's sojourn in Shirdi, He used to go early in the morning to Lendi Baug. Lendi was the name of a little stream on the outskirts of the village. Hence the land nearby was called 'Lendi Baug' by Baba. Baba was rather rigid in His routine, and everyday He made His rounds in the morning and afternoon to Lendi Baug, often

accompanied by His *bhaktas* - Buti, Bhagoji and Nimonkar. Sometimes He entered the garden alone and spent more time.

**Let Sai Baba's this
Important Personality Development Tip
be our New Year's Resolution!**

⌘ **Avoid arguments and take the high road** : At some point, most people have been involved in a flaming row. Each is convinced the other is wrong.

Hemadpant (author of *Shri Sai Sat Charita*) arrived at Shirdi for the first time in the year 1910. On the first day of his arrival, there was a discussion between him and Balasaheb Bhate on the importance of *Guru* on the spiritual path. Hemadpant argued, "Why should one submit one's freedom to someone else, i.e., *Guru*? Why one needs a *Guru*, when one has to do one's duty! One must try one's best and realize oneself." Thus, while Hemadpant pleaded freewill, Bhate took up the other side, viz., destiny, and said, "Whatever is bound to happen must happen; even great men have failed; man proposes one way, but God disposes the other way. Brush aside your cleverness; pride or egoism won't help you." This discussion, with all its pros and cons, went on for an hour or so; and as usual, no decision was arrived at. They ultimately had to stop the discussion as both of them were exhausted. The net result of this was that Hemadpant lost his peace of mind. He finally realized that unless there is strong body-consciousness and egoism, there would be no discussion; in other words, it is egoism which breeds discussion. Baba always pleaded that one should not unnecessarily participate in useless discussion, and should take the high road.

The phrase "taking the high road" is often mentioned when two people have an argument and one is saying negative things or being emotionally hurtful. If the other person does not engage in the same behaviour back, that person is said to be taking the high road.

**Let Sai Baba's this
Important Personality Development Tip
be our New Year's Resolution!**

⌘ **Never, ever indulge in backbiting and slandering** : Sai Baba always warned against indulging in backbiting and slandering as these are the most destructive wrongdoings. One should not malign or criticize others and pass bitter remarks behind their back.

Baba in His own style always gave His devotees a good teaching. He always taught His devotees to be righteous :

A lawyer once came to Shirdi from Pandharpur. He went straight to the Dwarkamai *Masjid* to take Baba's *Darshan*. After bowing down at Baba's Feet, he gave *dakshina* without being asked. As he felt like listening to Sai's conversation, he sat very close to Him. Baba suddenly turned His face towards him, and uttered these words, "Why are people so two-faced? They fall at my feet and offer me *dakshina*, but shower abuses behind my back. How queer their ways are!" Having heard this, the lawyer immediately grasped the meaning of Baba's words.

When the lawyer returned to the Sathe *wada*, he narrated the entire episode to Kakasaheb Dixit; and did confess to being the true villain of the piece. The lawyer recounted thus :

"In 1908, Tatyasaheb Noolkar was the Sub-Judge at Pandharpur. Once he started experiencing very acute pain in his eyes, and consulted several eye specialists, but to no avail. Ultimately, he came to Shirdi to seek Sai Baba's merciful Grace and Blessings. He stayed in Sathe *wada*, and kept reciting Sai *Naam* continuously for two days. On the third day, he went to the Dwarkamai *Masjid* to have Baba's *Darshan*. On seeing Noolkar, Baba placed His hands on His own eyes, and said to Shama 'Today my eyes are paining severely.' Lo! Hardly had Baba uttered these words when the pain in Noolkar's eyes disappeared. On his return to Pandharpur, Tatyasaheb Noolkar shared his experience with the lawyers in the Bar Room. The lawyers chuckled and mocked Noolkar for believing in such 'miracles'. They questioned how a serious eye problem could ever be cured simply by such an act of Baba. They also made Baba the target of their criticism." (Shri Sai Sat Charita, Chapter 21)

The lawyer admitted that he had also participated in that criticism of Baba; and what he found Baba commenting, while sitting in the Dwarkamai *Masjid*, was so very apt and true.

* * * * *

Yet another incidence of backbiting and slandering is mentioned in Shri Sai Sat Charita (Chapters 18-19) :

Baba once pointed at a pig and said to one of His devotees, "Behold that pig! How with what relish it is eating filth! Your conduct is identical to the behaviour of that pig. You go on maligning your own brethren to your heart's content. You are born a man only after performing many deeds of merit. But, if you keep acting like this, Shirdi won't help you in any way."

Let Sai Baba's this Important Personality Development Tip be our New Year's Resolution!

☞ **Make daily *Parayan* (reading) of Holy Scriptures :** Sai Baba always encouraged His devotees to pray, chant God's Name, and make *Parayan* (reading) of Holy Scriptures. Religious Texts, also known as Scripture or Holy Books, are the Texts which various religious traditions consider to be sacred, or of central importance to their religious tradition. Many religions and spiritual movements believe that their Sacred Texts are divinely or supernaturally inspired. Baba pushed the Muslims to study the Holy Qur'an, and the Hindus to study Texts such as the Ramayan, the Vishnu Sahasranam, the Bhagvad Gita, the Guru Charitra, the Eknathi Bhagwat, the Bhavartha Ramayan, the Harivarda, the Dasbodh, the Dnyaneshwari and the Yoga Vasishtha. Recitation of God's glories eradicates evil in us and gives us a chance to reconnect with the divine within. Shri Sai Sat Charita is the powerful divine tool through which devotees are connected with Sai. Baba Himself said, "Hearing and reading (*Parayan*) my stories and teachings will create faith in devotees' hearts and they will

easily get self-realization and bliss”. (Shri Sai Sat Charita, Chapter 2) One, who has his/her welfare at heart, should study it carefully and then he/she will ever remember Sai gratefully and joyfully in birth after birth.

**Let Sai Baba's this
Important Personality Development Tip
be our New Year's Resolution!**

☞ **Control your lustful actions** : Flesh (sexual urge) is man's worst enemy; because flesh only knows what feels good; and since sin appears to feel good, flesh will always cater toward it. As believers, we have to aggressively combat our flesh. This can be done by renewing our mind. Renewing of our mind with the Word of God is vital to our spiritual growth. A renewed mind armed with the Word of God and the rebirth can bring flesh under submission to do Will of God.

Nanasaheb Chandorkar was one of the most ardent devotees of Baba. “Nana was a very respectable, married gentleman, having children and having family traditions and a position to maintain. Further, his training had given him excellent qualities of self-restraint and propriety of behaviour. So, he was not ordinarily what one would call a lustful, lewd, or lecherous person. He was on the other hand a very properly behaved and excellent head of a family. Yet, the saying goes ‘Even an elephant may slip’.” (H. H. Narasimhaswami, Life of Sai Baba, Volume II, 1983)

Baba, Who was watching Nana wherever he was, and at every moment, noticed that he needed to be taught and trained in the matter of lust also. So Baba inculcated truths about lust, and made Nanasaheb Chandorkar absorb them. On one occasion when Nana was sitting next to Baba at the Dwarkamai, two Muslim ladies were standing for a time at a distance, evidently waiting to see when Nana would go away. They had to remove their veils at the time of taking *Darshan*, which meant - putting their bare foreheads on Baba's Feet; and they did not wish anybody to see their faces. When Nana got up to go away, Baba pulled him down and said, “Let these people come if they care”. So, the ladies had to approach Baba and take *Darshan* with Nana by His side. Nothing happened when the elderly lady removed her veil and took Baba's *Darshan*. But, when the younger did the same, her face struck Nana as remarkably beautiful. The sheen of the eyes, the brilliance of the countenance, the perfect proportion of the features, and the indescribable charm of the whole person, were such that Nana was at once smitten with her beauty. After the lady resumed her veil, the thought struck Nana, ‘Shall I have another opportunity of seeing this angelic face?’ Baba at once lovingly slapped him on the thigh. Then the ladies departed. Baba asked him, “Do you know why I slapped you?” Nana admitted that his thoughts were low and unfit for one in Baba's company. He asked, “How is it that even when I am next to You, such low thoughts sway my mind?” Baba replied, “You are a man after all, and the body being full of desires, these spring up as sense objects approach.” Then Baba asked, “Are, there not lovely temples with well coloured exterior? When we go there, do we admire the exterior beauty or the God within? When you are seeing God within, do you ever care for the outside beauty of the building? Similarly, remember God is not only in temples. He is found in every creature. Therefore, when you see a beautiful face, remember that it is a temple and the image of the God within is the *Jiva*, a pre-eminent part of the Universal Soul. So, think at once of God — or the Universal Soul in every object, whether beautiful or ugly. These forms reveal the God within. There is nothing wrong in admiring beauty (Shri Sai Sat Charita, Chapter 49); but the thought must follow at once, ‘If this object is so beautiful, how much more beautiful and powerful must be the God Who made this object and inhabits it!’ Thinking thus, you will not get smitten by a beautiful face hereafter.”

This was the *Upadesha* (teaching) given to Nana. Baba had not to go further and stop him from any sinful acts due to lust.

**Let Sai Baba's this
Important Personality Development Tip
be our New Year's Resolution!**

Ⓟ **While doing one's duty, one should remain egoless. One should never attribute the outcome of one's acts to oneself. One must surrender everything to God :** Sai Baba was highly struck by the values of Shrimad Bhagvad Gita and wanted people to follow the real meaning of

*“Karmanye Vaadikaarastye
Maa Phaleshu Kadaachana
Ma Karma Phalaheturbu
Maa te sainghostva Karmani”*

(Shrimad Bhagvad Gita, Chapter 2, *Shloka* 47)

“You have a right to perform the prescribed work; but you are not entitled to the fruits of your action. Never consider yourself the cause for the results of your activities, and never be attached to inaction.”)

The story of Pundalikrao mentioned in Chapter 51 of Shri Sai Sat Charita aptly illustrates the essence of Baba's teaching :

Once,

Vasudevanand

Saraswati alias Tembye Swami Maharaj encamped at Rajamahendri on the banks of Godavari river in Andhra Pradesh. He was a *bhakta* (devotee) of Lord Dattatreya. One, Pundalikrao of Nanded (Nizam state) went to see him, with some of his friends. In the course of conversation, the name of Shirdi Sai Baba came up; and at the first mention of Sai Baba, Tembye Swami Maharaj folded his hands strictly on his chest expressing his profound regard to Sai Baba; and gave a coconut to Pundalikrao with the request - “Offer this gift to my brother Sai, with my *pranam* and request Him, not to forget me, but ever love me.” Pundalikrao consented to take the responsibility. After one month, Pundalikrao, taking his party and the coconut with him, left for Shirdi; and reached Manmad. Here, after feeling thirsty, they went to a nearby rivulet for drinking water. As water should not be drunk on an empty stomach, they took out some refreshments, i.e., *chivda* (flattened rice mixed with spice). The *chivda* tasted bitter; and in order to soften it, the coconut was broken and its scrapings were mixed with the *chivda*. Thus, they made the *chivda* tasty and palatable. Unfortunately, the fruit broken, turned out to be the same, which was entrusted to Pundalikrao. As they neared Shirdi, Pundalikrao realized his mistake. He reached Shirdi, and trembling with fear, entered the Dwarkamai - *Masjid* to have Baba's *Darshan*.

The Omnipresent and Omniscient Sai Baba knew all the developments. He Himself asked Pundalikrao first to give the ‘things’ sent by His brother. Pundalikrao held fast Baba's Feet, confessed his guilt and negligence, repented, and asked for Baba's pardon. He offered to give another fruit as a substitute; but Baba refused to accept it, saying that, the worth of that coconut was by far, many times more, than an ordinary one and that, it could not be replaced by another one. Baba also added, “Now you need not worry yourself any more about the matter. It was on account of my wish, that the coconut was entrusted to you, and ultimately broken on the way; then, why should you take the responsibility of the actions on you? Do not entertain the sense of doer in doing

good, as well as for bad deeds; be entirely free from pride and ego in all things, and thus your spiritual progress will be rapid.”

**Let Sai Baba's this
Important Personality Development Tip
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In Sai's Proximity

DADA KELKAR – RAOBAHADUR SATHE – SHIVBHAKTA MEGHA

Raobahadur Hari Vinayak Sathe, who was Dadasaheb Kelkar's son-in-law, first visited Baba in April 1904. He was the Deputy Collector of Ahmednagar district at that time. Sri Sathe was a pious man. He thought it imperative to take the blessings of saints and holy men before making important decisions. At first, he had doubts about Sai. But soon, Sai blessed him and helped moderate the shortcomings in his nature. Baba blessed Sathe for his second marriage, after the death of his first wife in 1905. Sathe was then married at the age of 50 to Dada Kelkar's daughter. Baba said, he would beget a son. (He had two daughters from his first marriage.)

Since he was posted in Ahmednagar, Sathe would often visit Shirdi and take Sai's *Darshan*. Though a quick-tempered, conceited and egotistic man, Sathe would be the humblest of the humble in the presence of Baba. Yet, sometimes he would find it difficult to control his temper. Baba lovingly called him '*Saheb*'.



Baba asks Sathe to build a wada

In those days, Shirdi was a small backward village. The outskirts were covered by a thorny jungle and an old protective wall marked the territory of the village. The population was scant. But, seeing the increasing number of devotees visiting Shirdi every day, Baba told Sathe, "*Saheb*, break the encircling wall and build a new one." Sathe was surprised. It was not an easy task. Then Baba suggested to break a portion of the wall near the Neem tree and build a *wada* with the stones of the wall. Submitting to Baba's wishes, Sathe bought that piece of land and it was decided to lay the foundation on full moon day.

Laying the foundation of the wada

Once, Sri Ganesh Vishnu Behere (Inspector, agricultural department, Ahmednagar) and Sathe decided to visit Shirdi just a day before full moon. Sathe was unaware which full moon Baba had in mind. But, they had to stay overnight in Kopargaon, and reached Shirdi the next morning.

Baba was returning from Lendi Baug. 60 to 70 people were waiting for Him. As Behere and Sathe did their *pranams* to Him, Baba said, "Good, you have come. We have to lay the foundation today." Sathe immediately went to get a machete; but Baba stopped him and said, "What have we got to do with it? The masons and labourers will do it!"

Later Dada Kelkar told Sathe that the previous day, Baba constantly said "*Saheb* will come tomorrow. The washerwoman (just a word from Baba's lingo) told me *Saheb's* tent has come for washing." In those days, people who travelled constantly for work, often carried their own tents.

Commencement of construction

The branches of the holy Neem tree obstructed the construction and needed to be cut down. When asked, Baba first said, "Why should one cut the tree?" But, later He relented and said, "If they are obstructing the building, cut the branches! If a baby is in a breach position in the womb, it has to be removed!"

This was Baba's way of teaching - to the point and in measured words. Though Baba's permission was granted, nobody had the guts to cut the holy Neem tree. No one came forward to do the job. Eventually, Baba Himself cut them.

When the *wada* was nearing completion, Sathe built another floor and an alcove for Baba's *Gurusthan*. Till 1916, when he finally left for Pune, Sathe lived in that *wada*.

The layout of Sathe's wada

Babasaheb Tarkhad writes : There was only Sathe's *wada* for lodging in Shirdi. Mostly, people from outstation entered the main gate and resided in the hall in front of the building. On the left side was the canteen run by Balabhau Chandorkar. The right side hall was meant for families. On one side of this hall, there were Megha's quarters including his *pooja* room. The front upper floor belonged to Sathe and his family, while on the rear side of the upper floor resided Noolkar and his family.

Lock him in, if you like!

Around 1909-1910, Revenue Commissioner Curtis and the Collector of Ahmednagar had scheduled a meeting with Sathe in Manmad. The two were to camp in a place near Manmad. Sathe was in Shirdi and was to proceed from there. Obviously he could not leave without Baba's permission. But, at the time of departure, Baba refused. He told Dadasaheb, "Don't let him go. Lock him in, if you like!"

Sathe had already given instructions to move his tent and other luggage from Manmad to the camp; but he came to know that the meeting was postponed and the other two members too had not come. And, due to some sluggishness on the part of the railways, the luggage was still lying in Manmad. He says, "Though I was a bit agitated by my prolonged stay in Shirdi, it was really a Blessing as I enjoyed Baba's company for a few days more and my trip was saved. Appreciating Baba's move in anticipation of the events that unfolded, my faith in Baba was enhanced.

Wah Rao!

It is difficult for humans to keep control of their senses and flaws. But, for saints, there is no desire left for anything. They are always striving to purify the imperfections of their devotees. They keep an eye on their devotees' actions. Sathe had experienced this.

Once, Sathe desired to visit a female devotee of Baba out of curiosity. Baba realised this and asked Sathe, whether he had visited a certain area in the village. As Sathe was not aware of that name, he did not comprehend.

Again, he visited the woman's house as per his longing. As he chatted with her, his passion was aroused. His mind was wavering, suddenly the closed door of the house opened and he saw Baba at the door! "Wah Rao! What's going on?" Baba hinted in sign language and vanished. Sathe came back to his senses. He realised, he would have committed a grave indiscretion and left immediately. He never went there again.

Later he came to know that the place was known by the name Baba earlier referred to. This is an apt example of how Baba took care of the moral behaviour of His devotees and the existence of a clean society.

As Hemadpant says in his Shri Sai Sat Charita :

To restrain the mind of the devotee from depravity and to focus on one's ego for self-knowledge-*atmagyan*, is the *Sadguru's* desire.

Saint Dnyaneshwar says the same. It means the saints take care of the devotees as their own children. The *samskar* of various lives is not easy to overcome. That is why they advise a slow change. Once the senses are under control, the road to salvation is clear.

A son is born after a long wait

When Sathe had asked Baba if he should marry a second time, Baba had said, "*Shaadi karega to Allah bachcha dega!*" Meaning, if you marry, *Allah* will give you a (male) child. Sathe had a daughter from his earlier marriage; but he wanted a male heir for his vast estate. Initially two daughters were born from the second marriage too. But, how could Baba's blessing be in vain? Once, Dadasaheb asked Baba, "When will we get a grandson?" Baba said, "I am constantly praying to *Allah* for that. He will definitely listen to me." Eventually Sathe got a son in 1913, in Shirdi.

Megha revered Sathe as his *Guru*

Megha, an ardent devotee of Lord Shiva, first went to Shirdi at the behest of Sathe. His first impression that Baba belonged to a low caste was negated by Baba's unique ways. After that Megha lived in Shirdi till the end of his life in 1912. He had great respect for Raobahadur Sathe. "Only because of him I met my *Sadguru* and hence, Sathe is also my *Guru*," he firmly believed.

Dakshina Bhiksha Sanstha and

Shri Sainath Prabha

In 1915, Sathe, who was employed in Pune, was called to Shirdi by Baba and the Dakshina Bhiksha Sanstha was established. Sathe was the president.

The Sanstha published the magazine 'Shri Sainath Prabha'. Sundarrao Narayan was the editor. (There are some articles about the happenings at the Shirdi Sansthan from 1915-1918 in them). But later, there were arguments regarding the control of finances of the Sanstha. Radhakrishna Aai died within a year of its establishment. Until then she used to handle all the things required by the Sanstha. Later Sathe had many jealous spoilsports opposing him due to his arrogance, his building a *wada* in Shirdi and staying in it, and other misunderstandings. And though he walked in front of Baba's procession to the *Chavadi* at Baba's instance, many devotees were jealous.

Nanavalli

In those days, a fellow of extremely strong build, who behaved as though possessed, lived in Shirdi. His name was Nanavalli. There were many mistaken beliefs regarding Nanavalli in Shirdi; but only because people could not fathom him. Baba's favourite disciple, Madhavrao Deshpande alias Shama has mentioned that Nanavalli was an ascetic and an extremely enlightened persona. Thirteen days after Baba left the mortal coil, Nanavalli left this earth crying 'Kaka! Kaka!' He loved Baba very much.

The people of the village along with the village goons hatched a plot to drive Sathe away from Shirdi. They decided to enlist Nanavalli's help. One day, Nanavalli took a shard of glass and with its

pointed end started scratching Sathe's nape of the neck. When Sathe turned around to save himself, he seized Nanavalli and held him down on a log by the roadside. Seeing this act, Baba screamed, "Saheb! Don't do it!"

Another day, Dada Kelkar came running and told Sathe, "Nanavalli is standing at the entrance of the *Masjid* holding a sickle with the intention to murder you!"

Harassed with all the happenings, Sathe decided to leave Shirdi. He says, "I left Shirdi without taking anyone's leave, forever. It must be Baba's will that I should leave Shirdi and that residing in Pune would be beneficial to me. I have no doubt that Baba blesses me in Pune too."

Time to time Guidance from Baba

In 1916, Sathe's retainers pitched a tent near Kothrud. They tied the stays to an Audumber tree nearby. Sathe did not know this, but many untoward events unfolded one after another. When Sathe invoked Baba, He advised him in his dream to do a '*shanti pooja*' to cleanse the Audumber and install 'Datta *Paduka*' (wooden sandals) with due rituals. Sathe did accordingly and employed a *brahmin* to carry out the daily *pooja*.

Sathe mentions Baba's spiritual guidance was to keep his mind away from pride, ego, arrogance and bad thoughts. For this He made Sathe donate to various good causes. He thus helped Dasganu with Rs. 75/- to print his book 'Sant Kathamrit'.

Once, while in Shirdi, Sathe and Kelkar had some disagreement. Sathe decided to celebrate 'Dhanurmas' (The period when the sun is in sagittarius). He invited everyone, but Kelkar for the festive feast. Dada lived separately at that time. When Sathe went to invite Baba, He suddenly shouted, "Bring me the stick!", then He immediately cooled down and said, "Okay, I am coming."

Sometimes Sai said, "Saheb is a simpleton!" He never hit Sathe, though others were not spared. Sathe bragged that he was the only one Baba spared. When Madhavrao asked Baba about this, He said, "Why should I hit him? He is already getting enough from his father-in-law."

Sometime after Sathe resigned, his financial condition dipped and he sold an expensive piece of his wife's jewellery, without thinking. At that time, Baba said to Dada Kelkar, "Why did that stupid Saheb sell my daughter's jewellery?"

Baba's pooja

Initially, Baba allowed His devotees to do a proper *pooja* once in a while. Earlier He had let Sathe and Kelkar do His *pooja* on *Gurupournima* day. But, on one Shivratri, He absolutely refused to take Sathe's *pooja* as '*Shivswaroop*'. Since Baba refused him, Sathe and Megha thought of worshipping the *Masjid's* steps that night after everyone slept.

They quietly went to the *Masjid* after midnight. Taty Patil, who was in the *Masjid* at that time signalled them to leave; but they persisted and lay the *Bilva* leaves and flowers on the step. Just then Baba awoke. He started cursing profusely. The whole village was awakened and everyone blamed Sathe and Megha for trying to do the *pooja* when Baba had flatly refused.

Of course I am me!

Sathe had been lucky to have taken *Darshan* of various saints and holy people and listened to their advice. He could have taken counsel from Upasani Baba, Akkabai of Sangoli, or the famous *Ganeshbhakta* Vinayak Maharaj Phatak of Morgaon; but Baba was his *Guru* and the Almighty in

human form. His word was law. Whenever Sathe asked for permission to take 'upadesh', directly or indirectly, Sai Baba refused.

Though He disallowed Sathe from taking counsel from others, He did let Sathe be blessed with the company of saint Raghunathsiddha alias Kaka Maharaj Puranik of Konkan. (Mentioned in Shri Sai Sat Charita – Chapter 11)

**He kept pestering me
till I came to your house**

In 1911, Kaka Maharaj visited Pune. He was staying with a devotee named Devale. Many devotees were requesting him to pay them a visit; but Kaka Maharaj desisted. Sathe too had invited him home. Disappointed, he soon had to leave for work. Presently he received a message from Kaka Maharaj that he would be coming to visit him. Sathe happily sent his *tonga* to bring him, and went home. When asked, how he had changed his mind, the reply was strange. "What could I do?" Looking at the picture of Sai on the wall, he said, "He kept pestering me till I came to your house!"

(Contd.)

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