

Precious Gems from Sai Satcharita



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Reading, assimilating and thinking about Sai Satcharita is an upasana. This wonderful book contains the life and teachings of Sai Baba and is wide and deep as the infinite ocean. All can dive deep into same and take out precious gems of Sai's way of living.

Collected here are the Gems from Sai Satcharita. They belong to Sai Baba, his blessed disciple Hemadpant and to all Sai devotees.

DEDICATION

To the Lotus Feet of Shri Ramachandra Chaitanya Swamy

**Who is a living embodiment of love and the Sai way of
living**

**And a splitting image of his and my Master
Late Shri Ekkirala Bharadwaja**



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Salutation

"The moment I touched Baba's feet, I began a new lease of life. I felt obliged to those who spurred and helped me get the darshan and I considered them my real relatives" Hemadpant in Sai Satcharita
Chapter 2
(Nanasaheb Chandorkar and Hari Sitaram Dixit encouraged Hemadpant visit Baba)

I am ever obliged for bringing Shri Sai Baba to my life:

1. To my Master Late Shri Ekkirala Bharadwaja for bringing Baba to the lives of myself and millions of other people. Considered an incarnation of Dattatreya, Shri Bharadwaja in his short life of 50 years (1938-1989) researched, wrote prolifically and spread Sai Baba's way of living all over India.
2. To Shri Ramachandra Chaitanya Swamy, the beloved student and disciple of Bharadwaja Master. He lives in Baba with us.
3. To Late Shri Sivanesan Swami of Shirdi who lived for over 50 years with Baba and for the love that he showered on me.
4. To my maternal grandfather, Late Shri Pindiprolu Kameswara Rao, FCA IRS and my grandmother Late Smt. Pindiprolu Seshamma of Vijayawada for having brought Sai Baba into our lives, even before I was born, by their association with Shri Kesavaiahji of Madras.
5. To my parents, Shri Tadimety Seetharamachandra Rao and Smt. Tadimety Jyothirmohini for inspiring love for Sai in me from my childhood.
6. And finally to a living example of Sai Baba's way: Shri Kopparapu Rama Rao Pantulu garu of Vijayawada.

A Note about this Book

I did not write this book. These Gems are in Sai Satcharita. I merely kept log of them for sadhana while reading the Satcharita. I am further documenting and publishing the same as a sadhana and I pray that these Gems assist other devotees.

Shri B.V.Narasimha Swamy, in his Sai Baba Ashtothra says Sai Baba is “*Sulabha Dhurlabhaya*”. Sai is easy to grab while difficult to catch. While he has been easy to grab to his beloved devotees such as Shri Bharadwaja Master, Shri Ramachandra Chaitanya Swami and Shri C.B. Satpathiji (and Baba went to them), He has been eluding me and has been difficult to catch. Only *Nishta* (Faith) and *Saburi* (Patience) are needed, so He says. This sadhana is for the purpose of keeping my mind focused on Him and He is my sole refuge.

Everything that you read here is from Satcharita. I have used the English Adaptation of Sai Satcharita by Nagesh V. Gunaji as my source. My occasional comments are in *italics*.

May Sai Baba, the Antaryamin, bless us all and be enthroned in our hearts.

Baba on Precious Gems in Satcharita

Baba has promised to reward us with Precious Gems if we dive deep in to Satcharita written by Hemadpant.

Sai Baba said Hemadpant, "I fully agree with writing of Satcharita. Steady your mind and have faith in My words. If My leelas are written, avidya will vanish and if they are attentively and devotedly listened to, the consciousness of worldly existence will abate. Strong waves of devotion and love will rise up and if one dives deep into My leelas, he will get ***Precious Gems of Knowledge***".

(Chapter 3)

The description of Baba's pure fame and the hearing of the same with love will destroy the sins of the devotee, and therefore, this is the simple sadhana for attaining salvation.

(Chapter 3)

Sai Baba, the ocean of mercy, says Hemadpant, favored him and the result of this is Satcharita.

(Chapter 30)

Let Sai Baba be enthroned in our hearts.

Cardinal Rules Of The Sai Way of Living

1. Baba advocated Nishta and Saburi. Nishta means complete surrender to Baba and belief in Him, Saburi meant patience.
2. Udhi removes all physical and mental ailments when taken with faith and devotion. This Udhi has been touched by Baba as He Himself lit the flames of Dhuni and is our direct connection to Him.
3. Sai Philosophy believes that we need a Guru to lead us to salvation. Baba is our Sadguru, Lord and sole refuge.
4. Sai Baba believed in Karma and rebirth. Hence we should be ever conscious in our behavior to never hurt people nor build bad-karma and attachments. Baba despised speaking bad about others.
5. Baba said that no quest could be successfully carried out on empty stomach.
6. Baba can come to us (a) in dreams (b) in the form of Himself or of any Sadhu (c) in the form of His picture. These are all clear indications of His grace and Baba coming to us.
7. It is preferable to receive holy daily parayana books, such as Sai Satcharita, from Baba by placing them on Sai Baba's Samadhi. Baba prescribed regular parayana.
8. Feeding a hungry soul is like feeding Baba. Baba called this the axiomatic truth.
9. Baba stated "My bones will speak and I am ever alive from My tomb". We should only go to Him with all our requests.
10. Baba stated that once we enter Dwarakamai, our troubles have ended.
11. One who lovingly sings Baba's fame and those who hear the same with devotion, both will become one with Sai Baba
12. Baba said that we couldn't escape from paying for loans (dues), animosity and murder.
13. Baba dissuaded people from approaching palmists and occultists for advise. We depend on Baba's grace for everything.
14. Baba told us to knock the wall of difference between Him and us and see Baba in ourselves and in everybody. He said spiritual progress would be rapid then.
15. We should not be anxious, leave everything to Baba and do our duty. He wants to be responsible for us like a parent...Give the responsibility to Baba.

The Importance of Sai Satcharita

Hemadpant wanted to write a Satcharita on Sai Baba as a upasana after seeing Baba and being moved by Baba's spirituality and love for devotees. He consulted Shama, who said 'Without Baba's consent, nothing can be done successful' (Chapter 2)

Shama requested Baba for His approval to write the Satcharita. Baba then said, "Let him make a collection of stories and experiences. Keep notes and memos. I will help him. I Myself will write My life and satisfy the wishes of My devotees. I shall enter him and Myself write the Satcharita. Hearing My stories and Teachings will create faith in devotees hearts and they will easily get self realization and bliss" (Chapter 2)

When Hemadpant touched Sai Baba's feet, it began a new lease of life (in 1910). He felt much obliged to those who helped him to get the darshan and considered them his true relatives. (Chapter 2)

Baba named Govindrao Raghunath Dabholkar as "Hemadpant" and addressed him as such! Baba's naming Hemadpant was prophetic as he created this lovely work on Sai Baba. (Chapter 2)

Baba in His own words

Chapter 3:

Baba to Shama, who conveyed Hemadpand's request to write the Satcharita

“If a man utters My name with love, I shall fulfill his wishes, increase his devotion. If he sings My life and deeds, I shall beset in front, back and both sides”

“If anybody sings my Leelas, I shall give him infinite joy and contentment. It is my special characteristic to free any person who surrenders completely to Me and who remembers Me and meditates on Me constantly”

“I shall draw my devotees from the jaws of death. If My stories are listened to, all diseases will be got rid of. Think, meditate and assimilate them. This is the way to success and happiness”

“The simple remembrance SAI SAI will do away with sins of speech and hearing”

Baba said one day after noon Arati to all devotees “All you do is known to me. I am the inner ruler of all. I envelope all creatures. I am the controller of the show of Universe. Nothing will harm who turns his attention to Me”

“Do your duty, steady your mind and have faith in My words”

Baba to Mrs. Tarkad “Mother you have fed me sumptuously up to my throat, my afflicted pranas have been satisfied. Always act like this and this will stand you in good stead” (Chapter 9)

(Mrs. Tarkad fed a hungry dog a piece of bread and Baba got it!)

Baba to Mrs. Tarkad “ **Sitting in this Masjid I shall never speak untruth.** Take pity on Me like this. First give bread to the hungry and then eat yourself. **Remember this well.** The dog, which you saw before meals and to which you gave the piece of bread, is **one with Me**, so also other creatures are one with me. I am roaming in their forms. He who sees Me in all these creatures is my beloved. So abandon the sense of duality and distinction and serve Me as you did today”

(We have to remember that Anna Dana is dear to Baba and should always contribute to the Sansthan for feeding the poor and needy)

Baba said to Megha “Did you not hear My words asking you to draw a trident? It is no vision but a direct order. My words are always pregnant with meaning and never hallow. I require no door to enter. I have neither form nor any extension; I always live everywhere. I carry on as a wire-puller, all actions of the man who trusts in Me merges in Me”(Chapter 28)

Baba's love for His devotees

By grinding wheat, Baba stopped cholera spreading in Shirdi. Baba will grind our mental and physical afflictions- He does it day and night. If we hold on to Him we are sure to be saved. (Chapter 1)

Women folk of Shirdi sang Sai Leelas with devotion while doing their daily chores. (Chapter 1)

(Are these songs recorded and available today?)

The grand miracles of Sai Baba are interesting and instructive to His devotees. They remove their sins and afflictions. (Chapter 2)

“Baba's darshan changed the devotees thoughts, the force of previous actions abated and gradually non-attachment and dispassion achieved. It is on account of merits of previous births that such a darshan is granted. If only you see Sai Baba, all the world becomes and assumes the form of Sai” Hemadpant (Chapter 2)

Baba had motherly love for his devotees-peculiar, extraordinary and disinterested. The child knows or cares nothing. *(We are the children of Baba. It is up to him to take care of us!)* (Chapter 3)

“There will be no dearth of food or clothing in my devotees home” Sai Baba (Chapter 6)

In the case of Sai Baba, if a devotee really longed to offer anything to Him, and if he afterwards forgot to offer the same, Baba reminded him, or his friend about the offering and made him present it to Him. He then accepted it and blessed the devotee (Chapter 9)

(Examples include Babasaheb Tarkad forgetting to offer prasad to Baba at his Bandra residence and Baba reminding Mrs. and Master Tarkad at Shirdi)

(Also Govind Balaram Mankad forgot offering milk pedha sent by Mrs. Tarkad that Baba reminded, took and ate right away, while Mankad was in mourning (Maila!))

Baba incarnated for the welfare of His devotees. Supreme in knowledge and surrounded by divine luster, he loved all beings equally. He was unattached. Foes and friends, kings and paupers were the same to Him. For the sake of His devotees, He spent His stock of merits and was ever alert to help them (Chapter 12)

Some people desired to see Sai Baba, but they did not get an opportunity of taking His darshan till his Mahasamadhi. Many people wanted to see Him during His lifetime and could not do it (Chapter 12).

(Without His permission one cannot go to Shirdi to see him)

Baba “Go, go quickly, be calm and unperturbed. Stay comfortably at Belapur for four days. See all relatives and then return to Shirdi” to Mrs. Nimonkar (Chapter 12)

(Baba overruling Nanasaheb’s pressure on wife to return as soon as seeing his sick son)

Baba used to press mangos on all sides so skillfully that when a person sucked it, he got all the pulp and could throw away the stone and skin. Plantains were peeled off by Baba, kernel given to devotees while He kept the skin! (Chapter 12)

(What love for devotees? Isn’t He telling us that he gives us happiness and keeps our sorrows?)

Baba to Ruttonji Shapurji Wadia “ Allah Accha Karage. Do not be worried and your bad days have ended”. Baba gave Udhi, placed his hand on Ruttonji’s head and blessed him.

(Chapter 14)

(Ruttonji wanted a child and got the same by Baba’s blessings)

Dasganu’s kirtans had an electric effect. At the Koupineshwar temple in Thane, Dasganu performed a kirtan. One Mr. Cholkar, a devoted listener at the kirtan, was so moved that he prayed to Baba for a permanent job. Cholkar mentally told Baba that he would come to Shirdi and distribute sugar candy in Baba’s name if he got the job. Cholkar got the job by Baba’s grace. Now Cholkar had to take a trip to Shirdi and distribute sugar candy. To save for the Shirdi trip, Cholkar started having tea without sugar. Then, as per his vow, Cholkar came to Shirdi, fell at Baba’s feet and said that he was very pleased with His darshan and his desires were fulfilled that day. Then, without any mention of Cholkar’s vow, Baba casually said to Bapusaheb Jog “Give him cups of tea fully saturated with sugar” (Chapter 15)

(Baba knows everything. He knows the untold story of Cholkar having tea without sugar for saving money. Baba wanted by His words to create faith and devotion in Cholkar’s mind)

(This is very important for us to remember. Baba knows whatever we vow. Through Cholkar’s story Baba is sending us, today’s devotees, a message)

Baba encouraged good thoughts and gave teachings for self-realization. He taught his devotees not only in their waking state, but also through visions and dreams. (Chapter 18/19)

Baba opened the eyes of devotee's intellect, showed them divine beauty of the self and fulfilled their tender longings of devotion. Baba's contact, serving Him and regarding Him, as our guru, is the proven way to open our intellect. (Chapter 18/19)

(See how Baba guided thousands of people with love, such as Mr. Sathe, Kakasaheb Dixit, etc. Shri Sainathuni Sarat Babuji clarifies that Mr. Sathe in Chapter 18/19 is not Hari Vinayak Sathe, a famous devotee of Baba)

After noon Arati was over, Sai Baba came out of the Masjid and standing on its edge, distributed Udhi to the devotees with very kind and very loving looks. The Bhaktas also got up with equal fervor, clasped His feet, and standing and staring at Him, enjoyed the shower of Udhi. Baba passed handfuls of Udhi into the palms of the devotees and marked their foreheads with Udhi with His own fingers. The love He bore for them in His heart was boundless. Then He address Bhaktas as "Oh, Bhau, go and have lunch. You Bapu, enjoy your dishes" (Chapter 20)

Baba anticipated and forestalled the calamities of His devotees and warded them off in time. (Chapter 22)

(Examples are many. Babasaheb Mirikar trip to Chitali, Bapusaheb Booty's warning from Nanasaheb Dengle, saving Amir Shakkar of Korale are some of them)

Baba saved Booty from snakebite by forewarning. He saved Amir Shakkar also. Amir was suffering from Rheumatism and was advised by Baba to stay in Chavdi. After 9 months, Amir left Shirdi without Baba's permission. Then he had difficulties. He returned back and became free from anxiety. (Chapter 22)

The only way for deliverance is loving devotion towards Guru's feet. The Great Player Lord Sai Baba delighted his bhaktas and transformed them into Himself (His Nature) (Chapter 23)

(This we see again in again in Sai Philosophy. He made his devotees in to splitting images, Sad Gurus, an image of Himself, again and again. The spirituality and the power of Shri BV Narasimha swami, Shri Sivanesan Swami, Shri Ekkirala Bharadwaja's blessings and conferring Sai Baba's grace on countless devotees is our proof. These people became Baba themselves)

Baba cured Shama of snakebite. When Shama was climbing the steps of masjid after the snake bite, Baba shouted "Oh vile priest, do not climb up. Beware if you do so. Go, Get away and come down" (Chapter 23)
(Every thing in nature is per Baba's order. His words are most efficacious in saving life. Poison just stopped and came down and Shama was cured)

Baba then said to Shama "Don't be afraid. Do not care a jot. The Merciful Fakir will save you. Go and sit quiet at home, do not go out, believe in ME and remain fearless and have no anxiety" (Chapter 23)

(This is a great story and any one hearing this will beget firm faith in the feet of Sai Baba. And the only way to cross the ocean of Maya is to remember His feet says Hemadpant)

Sadgurus (Such as Ramachandra Chaitanya Swamy) open the eyes of our understanding and enable us to see things in their true light and not as they appear. (Chapter 26)

Baba touched and consecrated religious books and gave them to his devotees for parayana. (Chapter 27)

(This is seen again and again in Sai Satcharita. Today, we need to take our regular parayana Satcharita to Baba, place it at his feet and Samadhi and get it consecrated)

It was the habit of devotees to take some religious books, of which they wanted to make a special study, to Baba and to receive the same back from Him after they were touched and consecrated by Him. While reading daily such books they felt Baba was with them. (Chapter 27)

(Baba this way had given B.V.Deo the Pothi, Kaka Mahajani, the Eknath Bhagwat. Baba also told them how to read them. Baba to Kaka Mahajani 'Preserve it well and it will stand you in good stead')

Baba to Ramdasi "You daily read sacred books. Still your mind is impure and your passions uncontrolled" (Chapter 27)

Baba pressed the hands of Mrs. Khaparde, while she was massaging and pressing His feet! (Chapter 27)

(Shama joked "It is going on well, it is a wonderful site to see God and His Bhakta serving each other. Baba loved Mrs. Khaparde a lot it appears. He cured her son of plague by taking it on Himself. He ate his cooking with special love. He said He knows her for several lives. He seemed to be attached to Khapardes because of her?)

Several devotees were drawn to Sai Baba, again and again. It was His will pulling people to Shirdi. (Chapter 28)
(We see this in the case of Lala Laxmichand, Megha etc)

Baba to Lala Laxmichand: Take some sanza and some medicine for the pain in the back” (Chapter 28)
(Baba loved his devotees. Lala had enjoyed sanza a few days before and was craving for it mentally and expecting to eat it. Then Baba asked Jog to prepare the same, though Lala never said a word. He also know Lala was suffering from back pain. He read the mind and spoke out what was passing therein)

The Madras mela gentlemen said to Baba in his dream “There is no savior except You, please save me”. The next day when he met Baba, he was given Rs.2 by Baba. Then Baba blessed him “Allah will give you plenty and He will do you all Good” (Chapter 29)

Baba to Mrs. Tendulkar “Tell your son to believe in Me, to throw aside horoscopes and predictions of astrologers and palmists and go on with his studies. Let him appear for the examination with a calm mind, he is sure to pass this year. Ask him to trust in Me and not get disappointed”
(Mrs. Savitribai Tendulkar’s son, Baba Tendulkar was worried that he will fail his medical school examinations as horoscopes predicted so)

Captain Hate was a great devotee of Baba.
Baba in a dream: “Did you forget Me?”
Hate then immediately held Baba’s feet and said:
“If a child forgets its mother, how could it be saved?”
(Chapter 29)

Another time, Captain Hate sent Rs.1 to Baba through a devotee. When the devotee gave the money to Baba, Baba took it in His hand and stared at it. He held it in front, tossed it with right thumb and played with it. Then he said to the devotee who brought the coin “Return this to its owner with the Prasad of Udhi. Tell him that I want nothing from him, ask him to live in peace and contentment” (Chapter 29)
(Captain had sent it with a hope Baba would return the coin with His blessings. Though the devotee who brought the coin said nothing, Mother Baba knew everything and granted Hate’s wish. Hate was much pleased and realized that Baba always encouraged good thoughts and as he wished intently, Baba fulfilled the same)

When Mr. Raghunathrao Tendulkar retired, the pension offered was not sufficient for the needs of the family. Then Baba appeared in Mrs. Tendulkar's dream and said, "I wish Rs 100 should be paid as pension, will that satisfy you" (Chapter 29)

(Finally pension, which was originally planned at Rs.75 per month, was settled at Rs.110, such is the wonderful love and care of Baba for His Bhaktas says Hemadpant)

Sai knows fully the desire of His devotees and fulfils the same. Forgetting all our faults let Him free us from all our anxieties. He, who being overcome by calamities remembers and prays Sai, will get his mind calmed and pacified by His grace. (Chapter 30)

Devotees used to travel only with Baba's permission. Even Shama went to Sapta-Shringi after Baba permission and Udhi. (And brought back Kakaji Vaidya to visit Baba and get His blessings) (Chapter 30)

As soon as Kakaji Vaidya saw Sai Baba, his eyes were bedewed with tears and his mind attained calmness. As the Goddess told him, no sooner he saw Baba, his mind lost its restlessness and it became calm. Kakaji then thought, "What a wonderful power is this! Baba spoke no word, there was no question answered, no benediction pronounced: the mere darshan itself was so conducive to happiness; the restlessness of my mind disappeared by His mere darshan, consciousness of joy came over me, this is what is called 'the greatness of darshan'" (Chapter 30)

(Kakaji Vaidya forgot all his anxieties and got undiluted happiness. After spending 12 days with Baba, he returned to Vani after Baba's blessings with Udhi)

We will never repay the debt and obligation of Sadguru Sai Baba in this birth as well as many future births. (Chapter 33)

Baba cured diseases by His mere glance. (Chapter 34)

Baba loved Dr.Chidambaram Pillay and called him Brother Bhau. Baba talked to him often and consulted him in all matters and wanted him always on his side (Chapter 34). When Pillay had guinea worms bothering him, Baba called him to Masjid and made him sit on his right and lean on His bolster. Baba said to Kakasaheb "Tell him to be fearless. In 10 days he can work out the sufferings of his past karma. While I am here to give him temporal and spiritual welfare, why should he pray for death? Bring him here and let us work and finish his sufferings once for all" (Chapter 34)

Baba gave Dr.Pillay his bolster and said, "Lie calmly and be at ease. The result of past actions has to be suffered and got over. Therefore put up with whatever comes to you. Allah is the protector, always think of Him. Surrender to Him completely and see what He does" (Chapter 34)

Baba "How can he (Thakkar Dharamsey) be Kaka Mahajani's master. Kaka has a different Master altogether" (i.e. Himself or the Lord) (Chapter 35)

Baba about Thakkar Dharamsey Jethabai (in third person) to Shama who introduced him to Baba "There was a fickle minded gentlemen. He had health, wealth and was free from both physical and mental afflictions. But he took needless anxieties and burdens and wandered hither and thither thus losing peace of mind. Sometimes he dropped burdens sometimes he carried them again. His mind knew no steadiness. Seeing his state, I took pity on him and said "Now please keep faith on any one place (point) you like, why roam like this? Stick quietly to one place" (Chapter 35)

Baba knew how to cook complex and delicious foods. He used to cook Mitthe Chaval, (Sweet rice), Mutton Pulao, Varan, (liquid dal) with small balls of flat bread etc. He made preparations himself, brought raw materials from the market, ground spices and patiently prepared the dishes. He used to personally feed people. This went on till 1910. When the Bombay crowds increased, these devotees brought enough naivadeya that served everybody including the fakirs. (Chapter 38)

(This Annadana is very dear to Baba. We should do the same as much as possible)

Baba gave instructions in both temporal and spiritual matters to His devotees and made them happy by enabling them to achieve the goal of their life. Sai, who, when He places His hand on devotees heads transfers His powers to them and destroys sense of differentiation, makes devotees attain the unattainable Brahman. Baba embraces Bhaktas who prostrate themselves before Him. He became one with His Bhaktas. (Chapter 40)

(So we should sing the praises of Sai Bhaktas such as B.V. Narasimha Swamy, Shri Sivanesan Swami etc, who spread Sai Way and salvaged us!)

Baba knew the past, present and the future. He always fulfilled the desires of His devotees (Chapter 41)

(Baba knew that Deo was talking to Balakram about his personal experiences with Baba. Baba sent Chandru to call Deo.... and blessed him with direct experience)

(B.V. Narasimha Swamy in his book "Devotees Experiences" says that the saying in those days was that "Baba knows and can hear even an ant's movement")

Baba told Deo "Go on reading the Pothi. Sit in the Wada, read something regularly everyday and while reading explain the portion read to all with love and dedication. I am sitting here ready to give you the whole gold-embroidered shawl, then why should you get into the habit of stealing" (Chapter 41)

Deo considered Baba's scolding as flowers of blessings (Chapter 41)
(Jog, Abdul Baba, Buti etc. always-considered Baba's beatings and scolding as blessings.)

Then Baba appeared in the dream of Deo on 2nd April 1914, on a Thursday, within one year of the above instruction to read Pothi. The following conversation took place:

Baba: Do you understand Pothi?

Deo: No

Baba: Then when are you going to understand?

Deo: (Bursting into tears) Unless You shower Your grace, the reading is mere worry and the understanding still more difficult.

Baba: While reading you make haste, read it before Me in My presence

In the dream when Deo was getting up to bring the book, he woke up.

(What a lovely dream! Baba blessed Deo and loved him. Deo was the Mamaltadar of Dahanu, near Thane. He wrote under the name Babanche Bal and published extensively on Baba. He was a close friend of Nanasahab Chandorkar, Annasahab Dhabolkar and Kaka Sahab Dixit. He wrote the concluding chapters 52/53 of Sai Satcharita as Hemadpant passed away. He also wrote in 1940, 22 years after Baba's passing, a very alluring Arati "Ruso mama priya" sung in the noon. He did yeoman service for Sai Baba Sansthan)

Baba appeared one midnight on the pillow-side of Ramachandra Patil when he was sick and lying in his house. Baba told him "Don't be anxious. Your Hundi (Death Warrant) is withdrawn" (Chapter 42)

Tatya was fully in love with Baba. When he was sick in 1918, his illness grew from bad to worse. He could not move, but always remembered Baba. (Chapter 42)

Baba told some devotees that He would appear as a lad of 8 years (Chapter 43/44)

(So say the Shirdi devotees who were with Baba in person)

While expounding Eknath Bhagwat, Kakasaheb said to Shama and Kaka Mahajani how great the bhakti of the nine Nathas was, and how difficult this devotion to achieve. Shama did not like this pessimistic attitude. He said, “It is a pity that one who had the good luck to get the Jewel of Baba cry so disparagingly. If we have unwavering faith on Baba, why should we feel restless? The bhakti of the Nathas may be strong, but is not our love and affection to Baba. Baba has told us authoritatively that remembering and chanting Guru’s name confers salvation. Then where is the cause for anxiety and fear?” (Chapter 45)

Blessed is Baba’s feet, blessed His remembrance, for His darshan will free us from the bond of Karma. Baba gives living experiences, by subtle thread will draw devotees from far and near to His feet and embrace them like a kind and loving mother. (Chapter 46)

Baba is devotees’ help and support (though devotees may not know or realize this at the time of happiness or hardship) (Chapter 46)

While the wise and learned fall into pits of egoism, Baba saves with His grace poor, simple and devout souls (Chapter 46)

If Baba accepts a devotee, He follows him and stands by him day and night, at home and abroad. (Chapter 46)

(There are several examples of this well documented. Rege’s trip to Dakshineswar temple and wanted to see Ramlala, Shama’s trip to Gaya etc. Baba was ahead and with the devotee)

Baba’s words come true to the letter and unbounded is His love for His devotees. (Chapter 46)

Baba said about Chenabassappa the frog: “ I am its father (Protector) and I am here now. How shall I allow that snake Veerabhadrapa to eat him up, Am I here for nothing? Just see how I will release him” (Chapter 47)

(These are Telugu or Kannada names, Veerabhadrapa and Chenabassappa)

Baba to Veerabhadrappa “Give up your hatred and rest in peace” (Immediately the snake released the frog and jumped into water stream nearby) (Chapter 47)

Shavde to Sapatnekar “Unless there is a great store of merit in one’s account, one cannot see Sai Baba. I fully believe in Him and what He says will never be untrue” (Chapter 48)

(Baba told Shavde that he would pass his law exam. Though his classmates thought otherwise, Shavde did pass the exam)

What experiences Sai Baba gave to his devotees while he was in flesh, He gives even today after His Mahasamadhi. We just have to attach ourselves to Him. (Chapter 48)

Parvathibhai Sapatnekar prostrated before Sai Baba and sat looking lovingly at Him. Seeing her humility, Baba was very pleased. (Chapter 48)

(We need to approach Baba with this humility. Baba, by his word, cured her of back pains that have been bothering her for many years)

Baba about Sapatnekar “Why does this fellow cry after coming to this Masjid? Now I will do this, I will again bring back the very child back in his wife’s womb” (Chapter 48)

(See the love of Baba. He brought back the same deceased child to Sapatnekar!)

Baba to Sapatnekar “These feet (His feet) are old and holy, you are care free now; place your entire faith in Me and you will soon get your object”. Sapatnekar was much moved with emotion and bathed Baba’s feet with tears. (Chapter 48)

Baba to Sapatnekar “Take this coconut; put it in your wife’s oti (upper fold of her sari) and go away at ease without the least anxiety” (Chapter 48)

(True to Baba’s word the Sapatnekar’s had a son with in one year. He was named Muralidhar)

Baba gave Udhi and Prasad to devotees that came to see Him. Baba

- Embraced a few people
- Touched some with His hands
- Comforted some
- Stared kindly at some

- **Laughed with some**

Baba was pleasing and satisfying all who come to Him. (Chapter 49)

We should not use outward signs or paraphernalia to judge a Sadguru. (Devotees are the ones bringing all the paraphernalia to the Guru like Sai for their pleasure!). When Somadeva Swami saw Sai Baba, He melted inside, his eyes full of tears and throat choked. He remembered his guru's saying "that is our abode and place of rest where the mind is most pleased and charmed". He could realize that Baba could read his mind. (Chapter 49)

Baba's wrath was always a blessing in disguise. (Chapter 49)

Baba loved the three Dhurandhar brothers. He said, "Today many of my Darbar people are coming". Baba said that they were acquainted for 60 generations. Balaram Dhurandhar (eldest brother?) Sat near Baba's feet, massaging His legs. Baba then offered his Chillum to Balaram. When Balaram accepted the Chillum, took a puff and this cured his Asthma.

Baba's personality

The Life of Sai Baba is neither logic nor dialectic. It is just truth. It shows us the true and great path. (Chapter 2)

Baba was most liberal (like Karna) of the liberals. He was meek, humble, ego less and pleased all. (Chapter 4)

(Baba gave away in Dakshina every cent he received by the end of the day. His Durbar was open to everybody, all castes, religions, diseased and birds and animals.)

Baba was always engrossed in self-realization, which was his sole concern. He felt no pleasure in the things of the world or of the world beyond. His Antarang was as clear as a mirror and his speech was nectar. The rich and poor were same to Him. He did not care for honor or dishonor. (Chapter 4)

The name of Allah was always on His lips. He sat in the masjid, but he knew everything happening in the world. He told hundreds of stories; still He abided in the Self. Though a Siddha, he acted like a Sadhaka. (Chapter 4)

By His mere darshan, minds of people whether pure or impure would at once become quite. (Chapter 4)

Baba's behavior with the pseudo guru Jawahar Ali: Baba never disrespected Jawahar Ali and always went along. Then Baba had the same reaction and behavior when Jawahar Ali repented and returned after years realizing the true nature of Baba and understanding his mistake of treating Baba as a disciple. By his conduct Baba showed us how we should get rid of egotism and do the duties of a disciple to attain the highest. (Chapter 5)

(Baba did not have any like or dislike, he had equanimity and poise.)

Baba always uttered "Allah Malik" (Chapter 5)

If the Fakir (Allah) does not allow, what can I do? Without His grace, who will climb into the Masjid. (Chapter 11)

Baba sometimes sang with tender love and danced at the Fakir's resting place, takia. (Chapter 5)

“The word Sadguru brings Sai Baba to my mind. He appears to be standing before me, applying *Udhi* to my forehead and placing his blessing hand on my head. Then joy fills my heart and love overflows from my eyes” Hemadpant (Chapter 6)

“The mere touch of Sai’s hand washes away the sins of past births. When I read scriptures, at each step I am reminded of my Sadguru, Sai Baba. He takes the form of Krishna in Bhagwat and Rama in Ramayana” Hemadpant

(This tells us that with great love for Sadguru Sai Baba, Hemadpant could visualize Baba as Sarva Devata Swarupa!) (Chapter 6)

While the Rama-Navami festival with pomp was going on, while countless devotees heaped donations and paraphernalia at Shirdi, Sai Baba maintained his simplicity as before. There was no change in his fakir attitude (Chapter 6)

When a new thing or ceremony was undertaken in Shirdi, it was usual for Baba to get enraged. *(But after that the ceremonies continued year after year with Baba’s blessings. Baba seemed to like a set pattern of routine and did not like any change)* (Chapter 6)

Baba was sometimes very calm and quite and talked affectionately to devotees. But soon after, with or without pretext, he got enraged. Intimate devotees took these scolding *(and sometimes beatings)* of Baba as blessings in disguise. (Chapter 6)

Baba saw no difference in caste or people. He did not like arguments or discussion. He disliked honor. (Chapter 7)

Baba knew the innermost feelings of devotees, when He gave expression to these feelings (mostly in 3rd person without referring to the specific devotee) all were surprised (Chapter 7)

Though He had a human body, his deeds were Godly. All people considered Him as the Lord God in Shirdi (Chapter 7)

Baba begged food every day, some times several times a day. Then he returned to the Masjid, mixed everything and ate it! (Chapter 8)

Though He acted as a fakir, He was always engrossed in the Self. He always loved all beings in whom He saw God and divinity. By pleasures Sai Baba was not elated. He was not depressed by misfortunes. A king and a pauper were the same for Him. He whose glance could turn a

beggar into a king, used to beg his food from door to door at Shirdi. (Chapter 8)

Baba's tongue knew no taste as He had acquired control over it. He daily visited certain houses for bhiksha and went door to door. Liquid or semi-liquids such as soup, vegetables, milk or buttermilk were received in the tin pot. Cooked rice, bread and solids were received in the zoli. The food thus collected was thrown into an earthen pot. Dogs, cats, crows, servants took what they liked. (Chapter 8)

(Baba then mixed everything, offered some to the Dhuni and ate some!)

Baba was a celibate Sanyasi from childhood. His firm conviction was that the Universe was his home; He was the Lord Vasudeva-the Supporter of the Universe and the imperishable Brahman. (Chapter 9)

(As a celibate Sanyasi He had to depend on his devotees for Bhiksha)

See God in All Beings is the moral of Chapter 9. (Chapter 9)

Baba never practiced siddhis. He got them naturally because of his divine state and perfection.

(Baba used to sleep on a wooden plank presented by Nanasaheb Nimonkar, hanging from rafters of the Masjid. Nobody ever saw Baba go up or come up. They would find him sitting or sleeping on it. As crowds began to gather, Baba broke the plank and threw it into the Dhuni) (Chapter 10)

Inwardly He was unattached and indifferent, but outwardly He longed for devotee's welfare. Inwardly He was most disinterested; He looked outwardly full of love and desire for the sake of his devotees. He scolded them, while at times He embraced them and was calm, composed, tolerant and well balanced. (Chapter 10)

None knew or know the parents and exact birth-date of Sai Baba. He first came to Shirdi when he was sixteen and stayed for three years. He then suddenly disappeared for some time (*one year*) and returned with Chand Patil marriage party when He was twenty years. He lived in Shirdi continuously for 60 years and attained Mahasamadhi in 1918. This puts his year of birth as 1838 approximately. (Chapter 10)

Baba had great piety, never thought of making the least show of his worth. He was the humblest of all. If anybody went to take his darshan, He sometimes, without being asked, would give every detail of the devotees past, present and future life. He saw divinity in all beings (Chapter 10)

Baba had complete control over nature and elements.

- He could stop rains by commanding “Stop, stop your fury and calm down”
- Tell fire to slow down “Get down, Be Calm” by taking his satka and dashing it on a pillar. This made Dhuni-ma flames recede.

(Chapter 11)

Baba was extremely forgiving, never irritable, straight, soft, tolerant and content beyond comparison. He was really disembodied, emotionless, unattached and internally free (Chapter 11)

Baba looked liked living in Shirdi but He was living everywhere (Chapter 11)

Baba seemed to shake with anger and his eyes rolled round and round, still He was internally a stream of affection and love for His devotees. He immediately called to His devotees and said that He was never knew that He was ever angry with His devotees; **that if Mothers kicked their children, He would neglect the devotees welfare**; that He was the slave of His devotees, always stood by them and responded to them whenever they called upon Him and that He longed for their love. (Chapter 11)

Baba knew the past, present and future and could identify Himself heart and soul with everybody. (Chapter 14)

(He identified himself with Mohammedan saint Mouli saheb in the case of Ruttonji Shapurji Wadia)

The all-knowing nature of Baba is shown when He predicts the reunion of two lizard sisters (Chapter 15)

Baba will accept any small thing offered with love and devotion. But if the same is offered with pride, it will be rejected (Chapter 16/17)

(He accepted the simple sugar candy of Cholkar. But rejected many expensive gifts offered by others)

Baba, the Sadguru gives the most precious thing; the realization of Reality. Baba was living and moving Brahman incarnate (Chapter 16/17)

Baba “Sitting in this Masjid I will never speak untruth” (Chapter 16/17)

Rare are Saints and Sadguru's who, after attaining God Vision strive for the welfare of the people. Sai Baba was the foremost of these, so, says Hemadpant "Blessed is the country, and blessed is the family, and blessed are the chaste parents where this extraordinary, transcendent, precious and pure jewel Sai Baba was born" (Chapter 16/17)

Seeing Baba's form, which is Eternal Brahma, self-luminous, spotless, pure, Sathe's mind lost its restlessness and became calm and composed. He thought that accumulation of merits of his former births that brought him to the holy feet of Baba (Chapter 18/19)

Baba suppressed evil thoughts and encouraged good ones. No sooner the thought passed in Hemadpant's mind that Sathe was fortunate, Baba knew it. It was the experience of the Bhaktas that Baba read their thoughts. Baba sent Hemadpant to Shama to settle his mind. (Chapter 18/19)

Baba said that he is omnipresent, occupying land, air, and country, world, light and heaven and that He is not limited. If any devotee meditated on Him day and night with complete self-surrender, he experienced complete union with Baba like sweetness and sugar. (Chapter 18/19)

Sai Baba was formless. He assumed a form for the sake of His Bhaktas. (Chapter 20)

Whatever Baba spoke, must come true, Baba's word was the decree of the Brahma Almighty. (Chapter 20)

Sometimes Baba observed long silence, which was, in a way, His dissertation on Brahman. At other times He was consciousness-bliss incarnate surrounded by devotees. Many a time He was very plain. He varied His instructions based on devotees needs. (Chapter 22)

Baba never said, "I am God" but was only a humble servant and He always remembered Him and always uttered "Allah Malik" (Chapter 23)

Baba ate simple food, Chapattis and onions. When a Hatha Yogi, who saw this, was wondering mentally on Baba's abilities to guide him, Baba reading his mind simply said, "One who has the power to digest onion should eat it, none else" (Chapter 23)

Sai Baba saw that the Almighty pervaded the whole Universe and so He never bore enmity or ill will to anybody. (Chapter 23)

Baba by his touch and mere glance cured many incurable diseases. (Chapter 26)

Most people spoke and argued before Sai Baba. Tatyasaheb Noolkar (*a Maha Bhakta...Baba said Tatyasaheb had no more Janmas*), Khaparde and Shriman Booty never said a word in front of Baba. (*Kept silent and absorbed and enjoyed Baba's presence though they were great scholars and high achievers in their own right*). (Chapter 27)

Lala Laxmichand had seen a Saint in a dream and later when he saw Baba's picture at a Dasganu kirtan, he recognized Baba. He then came to Shirdi with his friend, Shankar Rao. Lala Laxmichand was extremely moved and happy to see Baba. Then Baba said "Just think for yourself whether your dream is true or not. Where is the necessity of the darshan by taking loan from Marwadi? Is the heart's desire satisfied now?" (*Baba did not like his devotees run into debt for taking His darshan or celebrating any holiday or making any pilgrimage*) (Chapter 28)

By Baba's mere darshan, He does away with the fear of the samara and destroys calamities. Baba was first formless, but on account of the devotion of His Bhaktas, He was obliged to take a form. Those who take refuge in His feet have their sins destroyed and their progress is certain. Though all others may leave us, Sai will not forsake us. Those whom He favors get enormous strength. (Chapter 30)

Baba said "You see mysterious is the path of action. Though I do nothing, they hold Me responsible for the actions, which take place on account of adrista. I am only the witness. The Lord is the sole doer and Inspirer. He is also most merciful. Neither I am God or Lord. I am the obedient servant and remember Him always. He who casts aside His egoism and thanks Him and he who trusts Him entirely will have his shackles removed and obtain liberation." (Chapter 34)
(*This shows that while Baba was God Incarnate He had the highest humility and set an example for us devotees to follow*)

Some people went to Shirdi to test Baba and making a promise not to bow to Baba or offer Dakshina. They then ended up bowing and offering Dakshina contrary to their initial thought. (Ex: Kaka Mahajani's friend ended bowing to Baba. Same was the case with Thakkar Dharamsey Jethabai) (Chapter 35)

Baba could read minds- He knew what people were thinking always. (And ended up making raisins with seeds into seedless variety-See story of Thakkar Dharamsey) (Chapter 35)

Baba had no pleasure because He was worshipped and no pain because He was disregarded. (Chapter 35)

Baba regarded men as brothers and women as sisters and mothers. Sometimes He was intoxicated in Brahmanand, sometimes unconcerned, sometimes action less-but He was always looking out for His devotees (Chapter 37)

Baba removed the afflictions of the devotees who restored to His feet. Hemadpant says, "The liquid essence of Pure Self was poured into the mould of Brahma and out came of this the crest jewel of all saints-Sai Baba" (Chapter 38)

Sai Baba was an abode of perfect divine bliss. He made His devotees desire less and free. (Chapter 38)

Baba knew Sanskrit (Chapter 39/50)

Baba is Nirguna. He took human form to elevate the mankind and raise the world. (Chapter 39/50)

Baba never talked about things that He wanted to accomplish. He was God and hence everything that needed was just arranged and happened. (Chapter 39/50)

(Example the building of Samadhi Mandir)

Baba word was never broken, His promises were always kept and there is no exception to this. Baba said to Jog who read BV Deo's invitation to Baba to come to Dahanu for a Udyapan "I always think of him who remembers Me, I require no conveyance, carriage. I run and manifest myself to him who lovingly calls me. I will go there with two others, please inform him" (Chapter 40)

(Baba did attend the Udyapan as a Sanyasi, said that he was coming with 2 others and needed no conveyance to attend)

(Baba can come to us in any form- Beware-He came like a Bengali Sadhu and approached Deo a month before on some other pretext. Then He came as promised to Deo for the Udyapan)

Baba pervaded all creatures. He is omnipresent, deathless and immortal (Chapter 42)

At the age of 18, Sai Baba was in control of mind, perfect and extraordinary (Chapter 48)

Baba's words were never untrue and unfulfilled, but turned literally true.

We are ignorant people who cannot describe Baba. It is better to stay quite on the subject. However, the nectar of Sai Leelas is better when partaken with friends. Baba Himself inspires us to write about His life. (Chapter 49)

Sai Philosophy

Sai Baba to Kaka Saheb Dixit “You need a guide or Guru(in spiritual life). Otherwise you fall into ditches or become prey to wild animals” (Chapter 2)

(Sai Baba is our guide and Guru)

Only virtues necessary for Spiritual progress are faith and patience. (Chapter 2)

Chapter 18/19 teaches us the basic Sai Philosophy and way of leaving. Baba wanted his devotees to give him two things:

- 1. Firm Faith or Nishta**
- 2. Patience (Perseverance) or Saburi (Chapter 18/19)**

Sai Baba’s stories destroy our sins. As a devotee is more determined, so is Baba’s immediate response. Sometimes Baba puts the devotees to severe test and then gives them upadesh. (Chapter 18/19)

Baba said, “ I had a Guru. He was a great saint and most merciful. I served him long; still he would not blow any mantra into my ears. I had a keen desire, never to leave him, but to stay with and serve him and at all costs receive some instructions from him. But he had his own way. He first shaved my head and asked me two paisa as Dakshina. His two paisa were (1) Firm Faith (2) Patience. I gave him those things and he was pleased” (Chapter 18/19)

Baba said “I resorted to my Guru for 12 years. He loved me the most. Rare is a Guru like him. When I looked at him, he seemed as if he was in deep meditation and then we would both be filled with bliss. Day and night I gazed at him with no thought of hunger or thirst. I have no other object to meditate, nor any other thing than Guru to attend. He was my sole refuge. My mind was always fixed on him. This is one paisa, faith. The other paisa is patience; I waited patiently and very long on my Guru and served him. Saburi is manliness; it removes all sins and afflictions, gets rid of calamities in various ways and casts aside fear, and ultimately gives you success. Faith and Patience are twin sisters, loving each other intimately” (Chapter 18/19)

Baba said, “My Guru never expected anything from me. He never neglected me and protected me at all times. I lived with him and sometimes away from

him, but I never felt the want or absence of his love. Just remember that Guru's loving glances gives us Happiness" (Chapter 18/19)

Baba said "Do not try to get any mantra or upadesh from anybody. Make me the sole object of your thoughts and actions and you will attain Paramartha. Look at me whole-heartedly and I in turn look at you similarly. Sitting in this Masjid, I speak truth, nothing but truth. Have faith and confidence in your Guru. Believe fully that Guru is the sole actor and doer" (Chapter 18/19)

Baba " Meditate always on my formless nature which is knowledge incarnate, consciousness and bliss. If you cannot do this, meditate on my form from top to toe as you see here day and night"(Chapter 18/19)

Baba said, "Hear this story (Mrs. Durgabhai Deshmukh episode), meditate on it and assimilate the spirit. Then you will always remember and meditate on the Lord who will manifest himself to you" (Chapter 18/19)

In the teaching of Ishavasya Upanishad "All our feelings of pain and pleasure depend upon the attitude of the mind. Man ought to enjoy whatever God has bestowed on him in the firm conviction that He besets everything and whatever God bestows on him must be for his good". (Chapter 20)

Contentment with one's lot with the belief whatever happens is ultimately good for us. God pervades everything. Enjoy whatever God bestows as He pervades everything and everybody. (Chapter 20)

Baba said, "We should mean well and do well. Whatever is destined to happen, will happen" (Chapter 22)

(Baba told Shama to accompany Mirikar as He foresaw danger. Mirikar was reluctant. Then Baba said the above words to Shama. Finally Shama went with Mirikar and Mirikar was saved from a possible snake bite)

Sai Baba said to Hemadpant "God lives in all creatures, whether serpents or scorpions. Unless He wills nobody can harm others. The world is all-dependent on Him and no one is independent. So we should take pity and love all creatures, leave adventurous fights and be patient. The Lord is the Protector of all" (Chapter 22)

Baba to Mrs. and Mr. Harischandra Pitale "Are all your thoughts, doubts and apprehensions cleared now? Hari will protect him, who has faith and patience" (Chapter 26)

(Their son has epileptic attack in the presence of Baba. Then he became okay. Baba is telling us about faith and saburi again!)

Akkalkote Maharaj to a devotee trying to commit suicide by jumping in a well, after He Himself pulled the devotee out said “You must enjoy the fruit-good or bad-of your past actions; If the enjoyment be incomplete, suicide wont help you. You have to take another birth and suffer again. So instead of killing yourself, why not suffer for some time and finish your store of the fruit of past deeds and be done with it once and for all?”

(This is a very important part of Sai Philosophy. Mr. Gopal Narayan Ambadekar, after several visits over 7 years to Shirdi, did not see his lot improve. He decided to commit suicide. Then Sagun Meru Naik gave Akkalkote Maharaj Charita. The above-mentioned timely story came up in the book. After this and with Baba’s blessings Ambadekar’s lot improved. Baba told him that Ambadekar’s father was a devotee of Akkalkote Maharaj and he should follow those footsteps)

(Shri Ekkirala Bharadwaja in his writings has also stated a case were he met somebody planning to commit suicide in Shirdi. Bharadwaja talked him out of it as it is against Sai philosophy and tradition. Then this gentlemen, while sitting in Dwaraka Mai, got a divine premonition that then set in a glorious spiritual life)

Baba gave the mantra “Rajaram, Rajaram” to Mrs. Khaparde. He told her “If you do this, your object of life will be gained and your mind attain peace and you will be immensely benefited” (Chapter 27)

(This was not normal in Sai Philosophy and should be treated as an exception. We as devotees have no Mantra expect “Om Shri Sainathaya Namaha”)

Baba worked on many devotees mentally and internally and made them His devotees. The result was people were changed considerably and benefited greatly by His grace. The best example was Megha. (Chapter 28)

(Megha initially thought Baba was a Muslim. Baba worked on him mentally and then he realized Baba was Lord Shiva!)

(In Sai Philosophy, we have to believe) Baba knows the best and most suitable for each of us. (Chapter 29)

Unless Baba wills we will not be able to go and see Him. **Even a leaf will not move without his bidding.** (Chapter 30)

(This is very important for Sai devotees to remember. We cannot go to Baba unless we are destined and He called us. Also Shri Sivanesan Swami used to say “no leaf moves without Baba’s permission!”)

Baba appearing in dreams, day or night, will lead to good and whatever stated in the dream is truth. (Chapter 30)

(This is proven again and again to Sai devotees. For example, Baba told Khusalchand to come to Shirdi in a noon dream. Khusalchand could not travel, as he did not have his horse. All knowing Baba sent Kaka to fetch him!)

Baba pulled a lot of devotees to Shirdi like sparrows. Then Baba's darshan satisfied all the devotees' wants, material and spiritual. (Chapter 30)

(Many cases are documented where Baba pulled devotees like His sparrow analogy to Shirdi: Purandare, Kakaji Vaidya, BV Deo, Tatyasaheb Noolkar, Kakasaheb Dixit etc. Baba then granted all their temporal and spiritual needs)

Baba made devotees read Rama-Vijaya as their end of life approached. He Himself had it read to Him 3 times by Vaze prior to Mahasamadhi. (Chapter 31, 43 and 44)

Baba made Balaram Mankar practice meditation 3 times a day in Macchindragad (Satara district). Then Baba appeared in his presence and said, "In Shirdi many thoughts arise in your mind and I sent you here to rest your unsteady mind. You thought I am in Shirdi, with a body composed of the five elements and 3 ½ cubits in length. Now see and determine for yourself whether the person you see here now is the same you saw in Shirdi" (Chapter 31)

Baba says a good Guide, a Sadguru is absolutely necessary to lead us to salvation. (Chapter 32)

(Baba is our Sadguru and Guide)

Baba says that He met his Guru when traveling with 4 people in a forest *(This may be symbolic)*. Baba said, "Bookish knowledge is worthless. Let us do our prescribed duty and surrender our body, mind and five pranas to Guru's feet. Guru is God, all pervading. To get this conviction, strong unbounded faith is necessary" (Chapter 32)

Baba also said, "Be patient at heart. The thought that we are self contained men and do not need help is not right" (Chapter 32)

Baba said that no quest could be successfully carried out on empty stomach. Do not discard offers of food; served dish should not be thrust away. Offers of bread and food should be considered as auspicious signs of good omen. Be calm and patient. (Chapter 32)

My Guru was the sole object of My meditation and consciousness. While meditating on him My mind and intellect were stunned and I

had thus to keep quiet and bow to him in silence. By his grace, realization flashed upon me of itself, without effort or study. I had not to seek anything, but everything became clear to me as broad day light” (Chapter 32)

When the mind has outgoing tendency, it looks for sensual pleasures. If we keep it inward, it will give us spiritual bliss. Neither senses nor mind nor intellect helps us reach self. Grace of Guru is what counts. (Chapter 32)

Baba never fasted Himself, nor did He allow others to fast. (Chapter 32)

(There are numerous recorded cases of the same including Kusa Bhav, Mrs. Gokhale, Balasaheb Bhate etc. In fact Baba knew Mrs. Gokhale was coming and planning to fast in His presence. He told Dada Kelkar, her would be host “I will not allow My children to starve during Shimga Holi holidays. If they had to starve, why an I here?” (Chapter 32)

Baba also said moderation in food is necessary. (Chapter 32)

Baba said “My Sircar (God) says “Take, Take”, but everybody comes to Me and says “Give, Give”. Nobody attends carefully to the meaning of what I say. My Sircar’s treasury (of spiritual wealth) is full and overflowing. I say “Dig out and take away this wealth in cartloads, the blessed son of the true mother should fill himself with this wealth. The skill of My Fakir, the leelas of my Bhagwan, the aptitude of my Sircar is quite unique. What about Me? Earth will mix with earth, breath with air. This time won’t come again. I go somewhere, sit somewhere; the hard Maya troubles Me much, still I always feel anxiety for My men. He who does anything (Spiritual) will reap the fruit and he who remembers these words of Mine will get invaluable happiness” (Chapter 32)

Baba’s dictum is that God’s quest should not be made on an empty stomach. (Chapter 33)

(Appasaheb Kulkarni tried to search for Baba, who came to his house in his absence and blessed his family. Missing Baba a lot and wanting to see Him, Appa went searching on an empty stomach, but in vain. Then Appa returned and had a meal. Immediately, Baba came to him!)

Baba to Kaka Mahajani’s friend “ You do away, destroy the Teli’s wall (sense of difference) between us, so we can see each other and meet each other face to face” (Chapter 35)

The Guru imparts the teaching, in hundreds of births, to the disciple “You are God, You are mighty”. The perpetual delusion that we are the body, the world is different from us, is an error inherited from innumerable past births on account of one’s karma. (Chapter 39/50)
(“On account of our purva punya we got Baba. We need to surrender to Him and He will lead us to salvation over many Janmas. We do not want karma or connections for next life. Hence we should not take anything that belongs to others. We need to deal with people with equanimity and poise, unbiased with no prejudice. Just do our duty!” Shri Ramachandra Chaitanya Swamy told me in personal conversations)

Baba’s picture is Baba. (Chapter 41)
(It could not be destroyed by Alli Mohammed and ended up in Hemadpant’s house. Baba even forewarned Hemadpant the night before that He was coming!)

This incarnation of Sai Baba is for the uplift of His devotees. So, Baba’s contact with devotees is not only for 1 generation, but is there for the last 72 generations. (Chapter 43/44)
(Baba will be with us in all future lives till we are led to salvation. He clearly said “I will not leave anybody halfway”)

Baba to Bapusaheb Jog(Sakharam Hari Jog) “In due course your bad actions (i.e. Karmas) will be destroyed, your merits and demerits will be reduced to ashes, and I shall consider you blessed when you renounce your worldly attachments, conquer lust and palate and getting rid of all impediments, serve God whole heartedly and resort to the begging bowl” (Chapter 43/44)
(Jog wanted to know when his service to Baba would be fruitful. Baba gave the above answer. Finally, Jog’s wife predeceased him and having no children, he took sanyasa and attained salvation. Baba’s word is golden!)

Baba said many times:

- (1) He who loves Me most always sees Me
- (2) He who tells no stories but Mine, meditates upon Me and chants My name, I am with Him
- (3) I feel indebted to Him who surrenders himself to Me and ever remembers Me
- (4) I shall repay the debt and give salvation to him
- (5) I am dependent on him, who thinks of Me and eats nothing without offering to Me, such a devotee will merge with Me
- (6) Leave pride and ego and surrender to Me

Baba said, “Do not criticize others, that pierces My heart and hurts Me. One who suffers and endures pleases Me” (Chapter 43/44)

For fulfilling His mission of uplifting His devotees, Baba took the body and after it is fulfilled, He threw away the same and assumed His infinite form. He will affect the welfare of the devotees even now as He was doing before when He was embodied. (Chapter 43/44)

Baba said “See Me inside yourself, as well as in all beings. If you practice this, you will realize all pervasiveness and thus attain oneness with Me” (Chapter 43/44)

One who lovingly sings Baba’s fame and those who hear the same with devotion, both will become one with Sai Baba (Chapter 43/44)

We should have full faith in ourselves that our Sadguru Baba will lead us to salvation and take care of all our temporal and spiritual needs. We need to give the reins of our life to Him. (Chapter 45)

Baba said “There are innumerable Saints, but our father (Guru) is our father. Never forget our Guru’s words. Surrender completely to Him, prostrate reverentially and you will see there is no sea of mundane existence before you to cross. There is no darkness before Sun. (Chapter 45)

Baba said, “What (Whether good or bad) is ours is with us and what is another’s is his” (Chapter 45)

(So we should not criticize or compare and talk bad about others)

If one does not take Baba’s teachings to heart and follow them in actions, we will become like the goats that had the good-luck of Baba’s association, but just wasted it away. The goats, as human brothers in the past life, had the good fortune of being Baba’s companions and sit by His side. But then they became enemies, killed each other and were born as goats. (Chapter 46)

(So we have to listen to Baba and practice what he told us...and not throw away this good fortune)

If we cast our glance at Baba, He destroys our sorrow of many births, confers great bliss on us. If He looks at us with grace, our bondage of karma will be snapped away and we will be led to Happiness. (Chapter 47)

We have to reap the fruit of what we sow in our past life. So no point crying about it. (See the story of Veerabhadrapa and Chenabassappa) (Chapter 47)

Core Sai Philosophy as ordained in Chapter 48 is that, by His grace, we devotees should not be anxious and leave all our worries to Him.
(Chapter 48)

(Just like a child leaves his or her related worries to their parents)

We need a Sadguru who has both the theoretical as well as the practical experience of Brahma Jnana. He should have realized Brahman. Sai is such a Sadguru. (Chapter 48)

Hemadpant thinks, on account of past store of merits, he had the good fortune of meeting and being blessed by Baba. (Chapter 48)

(Same is the case with us, today's devotees. We have to be very careful not to flounder away this opportunity of being his bhaktas)

See Sapatnekar's patience (Saburi). He waited for 1 full year after Baba first told him "get away" when he came to see Him in Dwarakamai. Patience is needed for Baba's grace. (Chapter 48)

Pundalika Rao ate the coconut that was supposed to be delivered to Sai Baba by mistake. This was not an ordinary coconut, but one sent by Shri Vasudevananda Saraswathi, a veritable incarnation of Dattatreya. Pundalika Rao realized his mistake, held Baba's feet, confessed his guilt and negligence, repented and asked for pardon" (Chapter 50)

(We should do the same in case of a mistake, Hold His feet, confess guilt, repent and ask for pardon)

Baba to Pundalika Rao (Das Ganu Maharaj) "Now you need not worry yourself. It was on account of My wish that the coconut was entrusted to you, ultimately broken on the way. Why should you take the doer ship of the actions? Do not entertain doer ship of doing good as well as evil deeds. Your spiritual progress will be rapid" (Chapter 50)

The Greatness attained by Shirdi in Baba's presence

Blessed are the blades of grass at Shirdi. They could kiss the holy feet of Baba and take the dust on their heads (Chapter 4)

Baba "One need not go far out to see Dwaraka or Pandhari. Will Vittal come here from some outside place? HE IS HERE. Only when the devotee is bursting with devotion, he will manifest Himself in Shirdi" (Chapter 4)
(Baba to Dasganu)

Baba "It is not necessary to go so long. Prayag is here, believe me" (Chapter 4)
(Baba to Dasganu)

Baba came with Chand Patil's wedding troupe and stayed back in Shirdi forever. (Chapter 5)

Baba sometimes sat under the Neem Tree, sometimes under the shade of a branch of Babul tree near the Lendi stream in the outskirts.

Blessed are the people of Shirdi, who worshipped Sai as their God. While eating, drinking, working in their backyards and fields and doing daily household works, they always remembered Sai and sang his glory. They knew no other God but Sai. What to speak of the love, the sweetness of the love of the women folk of Shirdi had in Sai Baba? Their pure love inspired them to compose poems and songs in simple rural language in Marathi. (Chapter 10)

(We should be always thinking and singing his Leelas inside our hearts)

Nobody could go to Shirdi of his or her own accord; nobody could stay long if he so wished. They could stay there so long as Baba permitted them to stay and had to leave the place when asked to do so by Baba; so everything depended on Baba's will (Chapter 12)

(Kaka Mahajani wanted to stay, Baba told him to leave. Dhumal wanted to leave, Baba made him stay. Baba literature is full of instances where we cannot stay longer or shorter than commanded by Baba in Shirdi. We have to remember even today we cannot go to Shirdi without His grace and should not leave without His permission at Dwarakamai)

By store of merits, past and present, we get the desire to listen to His stories and Leelas. (Chapter 23)

(Reading Sai Leelas in Shirdi is very efficacious in gaining Sai blessings)

Passing away in Shirdi and in Baba's presence is a sure way to gain sadgati. The last wish of a man determines the future course. We cannot be certain that we can entertain good thoughts at the last moment. More likely we will be frightened. Hence constant practice of remembering Sai Nam is necessary enabling us to fix our minds on Baba at the last minute. (Chapter 31)

Baba to Vijayanand Swami "Lord runs and helps him who remembers and meditates on Him with love and affection. Your store of past merits is considerable, so you are here (i.e. in Shirdi and in Baba's presence).

Now attend to what I say and realize the end of your life" (Chapter 31)

(It is extremely fortunate for a Sai devotee to leave his mortal coil in Shirdi)

Death in Shirdi gave sadgati even to a Tiger (Chapter 31)

Shirdi folks are infinitely superior for they have and had Baba's company always. Baba played, laughed, talked and lived with them for so many years. (Chapter 36)

Baba's darbar in Shirdi was always open to anybody. Anybody could come and ask Him for anything they liked or wanted. (Chapter 36)

Blessed is Shirdi and blessed is Dwarakamai where Shri Sai lived and moved until He took Mahasamadhi. Blessed are the people of Shirdi, whom He obliged and for whom He came such a long distance. Shirdi was a small village first, but it attained great importance on account of His contact and became a Tirth, holy place of pilgrimage. Equally blessed are the womenfolk of Shirdi, blessed is their whole and undivided faith to Him. They sang the glories of Baba while bathing, grinding, pounding corn and doing their household work. Blessed is their love, for they sang sweet songs, which calm and pacify minds of singers and listeners. (Chapter 39/50)

Dwarakamai

Baba to Balasaheb Mirikar “This is our Dwarkamai, where you are sitting. She wards off all dangers and anxieties of the children, who sit in her lap. This Masjidmai is very merciful; she is the mother of the simple devotees, whom she will save from calamities. Once a person sits on her lap, all his troubles are over. He who rests in her shade gets bliss”. Then Baba gave udhi and placed His protecting hand on Mirikar’s head. (Chapter 22)

(No wonder Mirikar was saved from a possible snakebite)

Baba said, “Those who resort to this Masjid shall never suffer anything in this life and to the end of time. Be now carefree. Apply Udhi on the abscess and with in 1 week he will recover. Believe in God. This is no Masjid, but Dwarawati. He who steps here will soon get health and happiness and his sufferings will come to an end”. Baba then moved his hands on the affected part and cast loving glances. With the application of Udhi the boy recovered. (Chapter 34)

(A boy with tubercular bone abscess. With Udhi he was cured)

(The fact that Dwarakamai is the greatest place on the Universe is recorded again and again in Sai literature. Baba said that the walls of Dwarakamai are gold!. When Shama was bitten by a snake and Shama came for relief, Baba ordered the poison “stop, do not rise!” and said the Masjidmai will save him)

The Greatness of Udhi

Wearing Udhi and eating the same or taking it with water is all purifying (Chapter 4)

Shri Sainathuni Sarat Babuji says that Udhi is so precious as it is our connection to Baba today. He touched it and lit the Dhuni. When we take it we should think of it as a direct link to Baba.

Baba by His Udhi taught us that all visible phenomenons in the Universe is transient. (Chapter 33)

Sainathuni Sarat Babuji says that Baba's Udhi today is our direct connection to Baba. The Dhuni was lit by Baba, so the Udhi we use is touched by Baba's graceful hand.

It was found out and is even now found out that Udhi cured many physical and mental maladies. While devotees took leave, Baba gave Udhi as Prasad, besmeared some on the Bhakta's foreheads himself and placed His boon-conferring hand on their heads. (Chapter 33)
(Several recorded cases include Jamner miracle, Scorpion sting in Chapter 33 etc.)

Baba sometimes used to sing in a playful mood "Oh, playful Rama, come, come, and bring with you sacks of Udhi" (Chapter 33)

Udhi should be applied after bath on the forehead and some little of it taken with water in the mouth as holy tirth. (Chapter 33)

Dr. Pillay was cured of guinea worms by application of Udhi (Chapter 34)

By keeping Udhi packet under his pillow, a Bandra man got rid of insomnia. He then kept a Baba picture near his bed. (Chapter 35)

At Balaji Patil Newaskar's anniversary, the food was less. By sprinkling Udhi on a cloth covering the cooked dishes, and by serving the food without removing the cloth, the food was found to be ample. (Chapter 35)

(Several such instances are noted in Sai Literature. They are also indicated in Guru Charita. Also Baba loved Newaskar and used to give clothes to Newaskar family when they visited Him in Shirdi)

Spiritual Practices approved by Baba How to worship Baba?

Lord loves those who write about Saints, said Jnaneshwar Maharaj. If we deep dive deep into Sai Leelas, we get Precious Gems and it is the best upasana. (Chapter 2)

Writing about Sai Baba is our best upasana. The collection in Sai Satcharita is delightful to simple souls who are not blessed by Sai Baba's darshan.(Chapter 2)

Baba made others perform Namsaptaha (repeating Lord's name for 7 days and nights continuously) in his presence (Chapter 4)

Dasganu did this in Baba's presence

"Fix your mind always remembering Me. So it will not wander elsewhere. Then it will be calm, peaceful and carefree. This is the sign of mind being well engaged in good company. If the mind is vagrant, it cannot be well merged" Sai Baba (Chapter 6)

Feeding the poor, which was so dear to Baba, was a great item at Rama-Navami time. For this purpose, cooking on a grand scale and preparing sweet dishes was done at Radhakrishna Ayi's house. *(We as devotees have to do the same, more especially on Rama-Navami)* (Chapter 6)

Baba sang some bhajan with Mhalasapati, Appa Shinde and Kashiram. He said "Let us all four do some bhajan, the doors of Pandhari are open, let us sing merrily". Baba sang and the devotees followed (chapter 6)

To remember Baba always is to solve the riddle of life and death. A little exertion here brings great rewards (Chapter 10)

If you believe in Baba's feet, He will change our fortune for better. Baba likes intense feeling and devotion in his devotees, endows them with knowledge and eternal bliss. (Chapter 10)

Bring to your mind the form of Sai, the best worship. Baba is God Incarnate. Though he looked like living in Shirdi, he is everywhere. (Chapter 10)

Let us bring to our mind the form of Sai, who is non-attachment incarnate, who is the resting place of his wholehearted devotees. Our faith in His words is our asan for him and our sankalpa (to start and finish puja) is the abandonment of all our desires. (Chapter 11)

Baba's leelas and stories, if heard everyday you will see Him always. Day and night you will remember Baba in mind. When one assimilates Sai, mind will lose fickleness and will be merged with pure consciousness.

(Chapter 14)

Ruttonji Shapurji Wadia of Nanded, got a child with Baba's blessings. Ruttonji said to Baba "Many people who find themselves in difficult situations come to You and You relieve them immediately. Hearing this I have sought Your feet, therefore please do not disappoint me"

(Chapter 14)

By Baba's words to Jog, he meant to tell us " If you spread your palms with devotion before Me, I am immediately with you day and night. I know what you do beyond the seven seas. Go wherever you will, over the wide world, I am with you. My abode is in your heart and I am within you. Worship Me always, who am seated in your heart, as well as in the hearts of other beings. Blessed and fortunate indeed is he who knows Me thus"

(Chapter 15)

Unless a man has turned away his wickedness and stopped from doing wrong and has entirely composed himself, and until his mind is at rest, he cannot gain self-realization. If mind is restrained, senses being under control, it will lead to self-realization. (Chapter 16/17)

Without Guru we cannot get self-realization, said Baba. Hence Lord's grace is needed for getting us a Guru and setting us in the path of self-realization.

(Chapter 16/17)

Baba to the rich man who wanted Brahma Jnana "Better take only what we can digest and assimilate" (Chapter 16/17)

Baba used several methods to instruct devotees. They include

- 1) Remembering His name and complete surrender to Him
- 2) Shravana (study of Eknath Bhagwath, Guru Charita etc)
- 3) Manana (meditation of His form)
- 4) Sitting near His feet
- 5) Sending some to Khandoba
- 6) Vishnu Sahasranama
- 7) Direct instructions
- 8) Instructions in vision and dreams (Chapter 18/19)
- 9) Some to Macchindragad, some to Kolhapur or Sholapur for sadhana

Bringing Sai before our mental vision, let us meditate on Him, from His feet to His face, and prostrating before Him humbly, lovingly and respectfully (Chapter 20)

Baba to V.H. Thakur “ What Appa told you (read Vichar Sagar of Nischaldas) was all right. But these things have to be practices and lived; mere reading is of no use. You have to think and carry out what you read. Mere book learning without the grace of guru and self realization is no avail” (Chapter 21)

Anantrao Patankar to Baba “I have read a lot of books, Vedas etc but still I have no peace of mind. You easily give peace of mind to so many people by your mere glance and playful word; so I have come here. Please take pity and bless me” Baba then told him to gather nava vidha Bhakti and blessed him (Chapter 21)

The nava vidha Bhakti are

1. Shravana (hearing about Sai Baba)
 2. Kirtana (praying to Sai Baba)
 3. Smarana (remembering Sai Baba)
 4. Padasevana (resorting to Sai Baba's feet)
 5. Archana (Worship of Sai Baba's feet)
 6. Namaskara (Boeing to Sai Baba)
 7. Dasya (Service to Sai Baba)
 8. Sakhyatva (Friendship to Sai Baba)
 9. Atmanivedana (Surrender of self to Sai Baba)
- (Chapter 21)

Sai Baba's feet are the only means of attaining happiness. We should know no other method of attaining the supreme goal of life, except meditating on His feet. Hemadpant says, “Look at Baba's posture, how fine it is. He is sitting with his legs folded, the right leg across the left knee. The fingers of His left hand are spread on the right foot. On the right toe are spread His two fingers-the index and middle ones. By this posture Baba means to say, be most humble and meditate on my toes-you will be able to see My light” (Chapter 22)

Baba had advised Hemadpant that before the senses, mind and intellect enjoy their objects, He should be first remembered. We should offer whatever we enjoy to Baba. Then the object that is not fit to be enjoyed will be shunned and in this way our vicious habits or vices will disappear and our character will improve. (Chapter 24)

By worshipping Sai Baba, we attain both the objects, worldly and spiritual, and are fixed in our true nature, and get peace and happiness. Those who

want to gain their welfare should respectfully hear Sai Baba's Leelas and meditate on them (Chapter 24)

Our vrittis, (thoughts) regarding desire, anger, (fear) and avarice should be offered to Baba- He would help us eradicate all the vrittis. (Chapter 24)

When Baba's form is fixed before our mental vision, we forget hunger, thirst and this samara. The consciousness of worldly pleasures will disappear and our mind will attain peace and happiness. (Chapter 24)

Baba allowed His devotees to serve Him in their own way and did not like any other persons interfering in this. He did not like any other Bhakta meddling with a Bhakta's service. He is capable to gauge the merits and worth of the service rendered to Him. (Chapter 24)

Sai Baba is an ocean of mercy, God Incarnate who is Para-Brahma and the great Yogeshwara. What is wanted on our part is whole-hearted devotion to Him. When a devotee has got firm faith and devotion, his wishes will soon be fulfilled. (Chapter 25)

Whenever a devotee had complete and whole-hearted devotion to Sai Baba, all his calamities and dangers were warded off and his welfare attended to by Baba. (Chapter 25)

Hemadpant says "oh Sai, let us never forget and lose sight of Your feet; Neither son, nor wife nor friend will be of any use in the end. It is only You who will give us salvation. Remove the restlessness of our mind and make it steady and calm. It is You that makes us drink the nectar of Your Leelas and awakened us from our slumber due to your grace" (Chapter 25)

(It is the nectar of Sai Leelas that will awaken us. This is again Sai's grace on us. We have to wait patiently for the same)

We should pray to Baba "Make our eyes Yours, so that we should never feel pleasure or pain. Control our body and mind as You will and wish. Let our mind get rest at Your feet" (Chapter 26)

Baba to Pant "Come what may, leave not, but stick to your bolster (Support or Guru) and ever remain steady, always in union with him" (Chapter 26)
(We should always remain with our chosen Guru and do not waver)

We have to pray to Baba "Oh Sai, create in us regard for your stories, while listening to Your stories let sattvik tendencies and emotions arise in us. Let Your grace dawn on us. It is only You who can make us see the Lord in all creatures" (Chapter 27)

Baba to Shama “As I have given you this Eknath Bhagwat, better keep it with you for safe custody; it will be of use to you” (Chapter 27)

Baba’s name is the best purifier of mind! (Chapter 27)

Baba resides and dwells in all beings, from ants to insects to the God Brahma. He pervades all. (Chapter 28)

Lala Laxmichand fell at Baba’s feet and said, “I am much pleased with your darshan. Ever be kind and merciful to me and always protect me. There is no other God to me in this world except Your feet. Let my mind be ever rapt in Your bhajan and feet. Let Your grace protect me from the miseries of the world and let me ever chant Your name and be happy”

(This is the prayer we have to make to Baba every day)

When Baba appears in a dream it is Baba in person. There are several examples of this all over Sai literature (Chapter 28)

(Baba asked Burhanpore lady in a dream for kichidi. When she came to Shirdi, He was waiting for the kichidi from her. He has extraordinary love for His devotees!)

Baba did not like a change in the schedule of worship. The ritual had to be followed. (Chapter 28) *(Megha missed puja to Khandoba as the temple was closed. Baba sent Megha back and the temple was open)*

Kakasaheb Dixit used to think of Baba and remember Baba after his bath (Chapter 28)

It is noted that doubts and difficulties surround us just to move us and confirm our faith. We are tested as it were. If we hold on steadily to Baba with full faith and continue our endeavors, our efforts will be ultimately crowned with success. (Chapter 29)

We should always chant and remember Baba so that it comes to us naturally at the last minute. (Chapter 31)

Baba recommended saptahas, repeating God’s name day and night and also reading religious books completely in one-week intervals. (Chapter 31)

(Baba had recommended Vijayanand Swami to do 3 saptahas of Bhagwat. He had also asked him to read “Rama-Vijaya”. Baba had several devotees read different religious books in his presence as well as in the wada. Radhakrishna Ayi used to organize namasaptahas at Rama Navami time)

Baba said “My Guru drew Me near him and stroking My body and My hand kept Me with him. He took care of Me as tenderly as a mother bird does of her young ones. He put me in his school; how beautiful it was. I thought I should embrace his neck and remain staring at him always” (Chapter 32)

(We should embrace Baba and keep staring at Him)

Baba (talking in third person) about the Goa gentlemen “Go to the Fakir, surrender yourself to Him. He will get back your money; in the meanwhile give up your favorite foods till you recover your money” (Chapter 36)

Then the Goa Gentlemen repeated exactly what happened. “My servant for 35 years stole my money of Rs.30, 000. I sat crying day and night. My enquiries came to nothing. I spent a fortnight in great anxiety. As I sat in the verandah, sad and dejected, a passing Fakir noted my condition and enquired the cause. He then said, “there is a great Avalia by name Sai Baba in Kopergoan Taluka. Make vow to Him and give up any food that you like the best and say to him mentally “I have given up eating that food till I take your darshan”. So mentally I prayed to Baba and gave up eating rice. The cook came and returned the money.” (Chapter 36)

(This is a great way for getting Baba’s benedictions. The life of Shri Bharadwaja master proves that this works with great success by Baba’s grace in overcoming all calamities even today.)

Shama to Baba “We want a God that will give us ever kisses and sweets to eat; Let our faith in Your feet be ever wide-awake”. Baba then said to Shama “Yes, I have indeed come for that. I have been feeding and nursing you for 72 Janmas and have got love and affection for you!” (Chapter 36)

(Baba loved Shama. This is documented in multiple instances in Sai Charita)

If Baba presented a coconut to a woman who wanted a child, she invariably got the child. (Chapter 36)

(This is a Datta tradition and multiple cases are recorded. In the famous case of Mrs. and Mr. Sakharam Aurangabadkar, Baba blessed the wife at Shama’s intervention. She waited with saburi for 2 months awaiting a chance to convey her request to Baba. She then had a son as told by Baba. Mr. Aurangabadkar gave some dakshina that was used for building a shed for Shyamakarana, Baba’s horse. Several similar cases are recorded including Mrs. and Mr. Sapatnekar)

Hemadpant says that we should serve Baba with wholehearted devotion to His feet. Let us see Baba in all beings and let us ever love His name. (Chapter 37)

We should remember Sai Baba and the Chavdi procession daily before we retire to bed. (Chapter 37)

B.V. Deo had difficulties crop up while reading Jnaneshwari, a commentary on Bhagwath Geeta by Jnaneshwar Maharaj. Deo decided that he would not read it till Baba asked him to read the same. Baba after testing Dev did the give instruction to Dev to read Pothi (Jnaneshwari) daily. (Chapter 41)

If we always remember the feet of the Sadguru Sai Baba, our troubles will come to an end, death loses its sting. Therefore we should carefully listen to the stories of Sai Samarth and purify our minds (Chapter 42)

Baba said to Laxmibhai Shinde “The appeasement of dog’s hunger is the same as Mine. The dog has got a soul; the creatures may be different, but the hunger of all is the same, though some speak and others cannot. Know for certain that he, who feeds the hungry, really serves Me with food. Regard this as axiomatic truth” (Chapter 42)

(This was also seen in the case of Mrs. Tarkad feeding a dog and Baba being appeased)

Before death mind should be withdrawn from worldly things, fixed on matters spiritual so that future progress is easy and natural. So set an example for us, Baba had Mr. Vaze read “Rama Vijayam” 3 times. The 1st reading was done in 1 week, 2nd in 3 days. Then again 3rd reading was done in 3 days. (Chapter 43/44)

Baba is ever helping His devotees. People who contacted Baba when He had his body are lucky-but luckier are those whose heart belongs to Baba. What is now wanted is wholehearted devotion to Sai Baba. All our organs, senses and mind should cooperate and worship Baba. It is no sense engaging some while others are deflected. (Chapter 45)

(See the case of Justice Rege, who loved Baba and believed that Baba is in him always. Rege had no requests or desires for Baba and his heart belonged to Baba)

Always chanting Sai Baba’s names “Om Shri Sainathaya Namaha” and meditating on Him enables us to see Him in all beings. This is the goal of life. (Chapter 45)

Anandrao Pakhade's vision proves that worship of Guru's feet is sufficient. This is an exceptional story of Anandrao's vision. Anandrao saw in his dream, Baba sitting on a throne, in the ocean with His feet under water. Shama, who was nearby said "Oh Deva, take out your feet so that Anandrao can pray". Baba immediately took His feet out of water; Anandrao caught them and bowed to them. Then Baba blessed Anandrao saying, "Go now, you will attain your welfare, there is no cause for fear or anxiety". "Also give a silk bordered dotar to MY Shama, you will profit thereby" (Chapter 45)

The best course for us devotees is to surrender body, speech and mind to Baba's feet and always chant His name for destroying our sins. Baba fulfills the wishes of His devotees and for people with no desire, He gives bliss supreme. (Chapter 46)

Chanting Baba's name is the easiest sadhana. (Chapter 46)

When one is completely surrendered to Baba, mind becomes calm and peaceful (and this is the sure sign) (Chapter 46)

Sapatnekar realized that Baba's displeasure was because of his past deeds and resolved to make amends. He resolved to ask Baba for pardon for his past actions. (Chapter 48)

(And that was all that was needed. Baba immediately accepted Sapatnekar so lovingly, blessed him, placed His hand on his head. He retold the history of Sapatnekar's loss of child in 3rd person to a shepherdess and also blessed him with a new baby! Baba is omniscient and knew the hearts of all the people. He could read Sapatnekar's heart, his state of mind and promised to make amends and especially recognized his patience of waiting for 1 year for Baba's grace)

Baba to Sapatnekar "Why do you prostrate now and then. One namaskara offered with love and humility is enough (Chapter 48)

"Oh Sainath, we do not know how to redeem Your obligations, therefore, we prostrate ourselves before You. Bless us poor helpless. Henceforth let Your holy feet be our sole refuge. Many thoughts and ideas trouble us in waking and dream, so turn away our minds from them to Your bhajan, and bless us" Sapatnekar's when he returned to Shirdi for Baba's blessings with their newborn child, Muralidhar. (Chapter 48)

Meditation on Sadguru Sai Baba is the best worship. We should:

- Chant Baba's name

- Think over His sayings in our mind
- Meditate on His form
- Feel real love for Him
- Do all our actions for His sake.

This is the best way to align ourself to Sai Baba and be liberated. (Chapter 49)

Oh Sai, look favorably at us. You are our Sadguru. (Chapter 50)

Those who tell the stories of Sai Baba and those who hear them are blessed and holy. (As also the mouths of the former and the ears of the latter). (Chapter 50)

Baba blesses us by His grace. (Chapter 50)

Hemadpant says in the end of Satcharita that Baba is all-pervasive, besets all animate and inanimate universe. (Chapter 52)
(By the end of the completion of writing Satcharita, Hemadpant had realized the Brahman!)

If we surrender to Baba, He fulfills our desires and makes us attain the goal of life. (Chapter 52)

The ocean of existence is difficult to cross. We need the boat, Baba, to help us cross the ocean. (Jealousy, hate, anger etc. bother us in this ocean of existence. Sai Baba will help us get the equanimity and poise to cross this ocean and reach Him) (Chapter 52)

We have to fall flat at Baba, hold His feet and pray, “Let not my mind wander for anything but thee” (Chapter 52)

When singing “Arati Sai Baba” we should utter our name (When the name Madhav Adkar is mentioned, the original composer)

Baba is Sarva Devata Swarupa (Baba is All Gods)

Hemadpant says that Baba is Ganesh, Baba is Saraswathi and starts Satcharita by praying to Sai Baba. He says that Sai Baba is the Great Teacher. (Chapter 1)

Hemadpant salutes Sai Baba, the incarnation of Dattatreya, who is our sole refuge and who will help him (and us) realize Brahman is reality and the world is an illusion. (Chapter 1)

Baba to Kakasaheb 'Did Vittal Patil come? Catch him firmly-otherwise he will escape if you are a little inattentive' (Chapter 4)
(Baba promised Vittal would appear to Dasganu if Namsaptaha is done sincerely)

Goulibuva, a 95-year-old Vittal Varkari "This is Pandharinath Vittal incarnate, the merciful Lord of the poor and helpless" (Chapter 4)

Baba appeared as Shri Ram, his beloved deity to a Doctor. Then the Doctor was also blessed by Baba in dream and had experienced bliss supreme (Chapter 4)
(Name not recorded)

Baba appeared as Shri Ram to the Madrasi Bhajan Mela lady. (Chapter 29)

Satpa Shringi devi to Kakaji Vaidya, in a dream "You go to Baba and then your mind will become calm and composed" (Chapter 30)
(Kakaji Vaidya, the priest at the Sapta Shringi temple was overwhelmed by adverse circumstances and calamities and lost peace of mind and was quite restless. A visit to Baba solved all his problems. Baba again dragged Kakaji like a sparrow)

Balaram Dhurandhar saw Vittal in Baba's face in the Arati function in the Chavdi on Thursday and also the next morning at Kakad Arati. (Chapter 50)

(Several cases are recorded where devotees saw their 'Ishta' devata instead of Baba for some time only to see Sainath later blessing them)

Allah Achha Karage: Curing All Diseases

Baba's word Allah Achha Karage (God will do good) cured all ailments and maladies (Chapter 13)

Bhimaji Patil of Narayanagaon, Junnar Taluka, Poona was cured of Tuberculosis. Baba pointed out that the disease was due to previous evil karma and was not at first disposed to interfere. Then Bhimaji cried in despair. Baba said "Stay, cast of your anxiety, your sufferings have come to an end. However oppressed and troubled one may be, as soon as he steps in the Masjid, he is on the pathway to happiness. The Fakir here is very kind and He will cure the disease and protect all with love and kindness"

(Chapter 13)

(Bhimaji Patil started the Sai Satyavrata Puja. All of us Sai Devotees have to perform this puja regularly)

Baba told Bala Ganpat Shimpi to feed black dog yogurt rice to rid himself of Malaria (Chapter 13)

Baba ordered Bapusaheb Booty's diarrhea and vomiting to stop. "Stop. Now take care and you should not purge anymore" waving His index finger. That cured Booty. (Chapter 13)

When Booty had Cholera, Baba told him to eat milk kheer with almonds, pista and walnuts. This stopped cholera. Similarly Kaka Mahajani's diarrhea was fixed by eating groundnuts with Baba. (Chapter 13)

(This a Datta tradition of curing ailments with diet considered inappropriate by medical establishment. This is seen in Gurucharitra and also Sai Satcharita repeatedly)

Alandi Swami had earache. Baba gave blessings "Allah Accha Karage" and he became healthy. (Chapter 13)

Baba cured Gangadharpant's chronic stomachache, (brother of Kaka Mahajani) by just saying "Allah Achha Karage" (Chapter 13)

Baba gave Senna (Sonamukhi) concoction to Shama for piles. Shama was cured. (Chapter 13)

(Senna is used as a natural stool softener recommended by western medicine today)

Diseases were permanently cured by Baba's word and grace and not any medicines or drugs is the moral of Chapter 13.

Nanasaheb Chandorkar to Kakasaheb Dixit "If you wish to get rid of the pain and lameness of your leg, you should go and see Sai Baba. Also remember Baba said "I draw my devotees across the seven seas, like a sparrow with a string fastened to its toes". Also if you are not a Baba's man you will not be attached to Him and given Darshan"
(Chapter 50)

(We have to remember that we are Baba's people as he is pulling us to Him...Sparrow analogy!)

Kakasaheb wanted the lameness of his mind fixed rather than his leg! Kakasaheb was pure gold. When He saw Baba, his heart melted, eyes were full of tears and he was overflowing with joy. Baba then told Kaka that He was waiting for him and had sent Shama ahead to receive him. (Chapter 50)

(See the pure love of Baba. He sent Shama and also His picture was there in Ahmednagar Balasaheb Mirikar's house to welcome Kaka. Shama brought Kaka to Shirdi from Ahmednagar. And then Baba tells Kaka that He was waiting for him? What love!)

Baba is Sakala Sadhu Swarupa (Baba is All Siants)

Baba appeared as Late Guru Gholap Swami in ochre robes, his own guru to Moolay Shastri, an orthodox Agnihotri who came to meet with Bapusaheb Booty. Gholap Maharaj had passed away some years before. (Chapter 12)
(Baba had stated He was going to wear ochre that day!)

Baba asked Ruttonji Shapurji Wadia Rs. 5 as dakshina. He then told Ruttonji that he has already received Rs 3-14 annas and He should be paid the rest. (Chapter 14)
(Ruttonji spent Rs 3-14 on Mouli Saheb, a saint in Nanded. Baba identified himself with Mouli Saheb)

When V.H.Thakur saw Sai Baba, he was overjoyed. His eyes were full of tears of joy and his hair stood on end. Then Baba said, "The path of this place is not as easy as the teachings of kanarese saint Appa or even the buffalo ride on Nhane ghat. In this spiritual path you have to put in your best exertion as it is very difficult" (Chapter 21)
(Kanarese Saint Appa told Thakur many years before that he will meet his Guru when he goes north. Baba was repeating Appa's statements and telling Thakur that He is the Guru. He also identifies with Appa)

Baba is Akkalkote Maharaj. Baba gave Harischandra Pitale blessings, Udhi and Rs.3/-. He called him close by and said "Bapu I had given you before Rs.2 and now I give you Rs. 3; keep these in your shrine for worship and you will be benefited." (Chapter 26).
(Pitale's mother then told him that his father took their family to Akkalkote Maharaj when Pitale was a child. The Maharaj then gave them Rs 2/-)

Rama Maruthi Maharaj of Kalyan, a Sad Guru himself, considered himself a devotee of Baba. Chapter 34 shows Rama Maruthi Maharaj sending people to Baba for blessings.

Shri Vasudevananda Saraswathi, also known as Tembye Swami was considered an incarnation of Datta. He wrote "Gurucharitra" in Sanskrit from the original Marathi, under the name 'Samhitayana Gurudwi Sahasri'. He was camped in Rajamundry, by Godavari river in Andhra Pradesh. He had come there to visit, Pithapuram, the birthplace of Shripad Shreevallabh. Pundalika Rao (Dasganu Maharaj) of Nanded visited Tembye Swami. When the heard that Pundalika Rao was going to Shirdi, the Swami bowed, gave a coconut to Pundalika Rao and said "Offer this to my brother Sai with my pranam and request Him not to forget me, but ever love me"

Gurusthan

As Ashwattha and Audumbar are held sacred, Baba regarded the Neem Tree as sacred and loved it. People sit on the Neem Tree platform-facing north. It is believed that he who burns incense there on Thursdays and Fridays evenings, by Lord's grace, be Happy (Chapter 4)

(Mhalasapati and other great devotees regard this site as the resting place of Baba's guru and prostrate before it.)

Baba "This is my Guru's place, his holy Watan. Please guard it well" (Chapter 4)

In 1912 AD, under the Neem Tree, with padukas of Baba were installed on Shravan Poornima by Dada Kelkar and Upasani. Sai Baba advised the date. Dr. Rama Rao Kothare paid for the padukas at the request of his compounder and Bhai Krishnaji Alibagkar. Sagun Meru Naik and Govind Kamlakar Dixit were also involved. Upasani made improvements drew lotuses, flowers, disc, conch etc. Then had the poem inscribed

Sada nimbavrikshasya mooladhivasat
Sudhasravinam tiktamapi-apriyam tam
Tarum Kalpavrikshadhikam sadhayantam
Namameeshwaram Sadgurum Sai Nadham

(I bow to the Lord Sai Baba, who by His constant stay at the foot of the Neem Tree made it, which though bitter and unpleasant, yet to ooze nectar. (The oozing of this tree is called Amrit, nectar, on account of its healing properties)- better than Kalpa-vriksha (the wish fulfilling Tree))

(Chapter 5)

A Parsi devotee Pastha Shet sent Rs. 25/- to Baba by money order. Baba gave the amount for installation of Padukas.

Samadhi Mandir

Samadhi Mandir had formerly been a garden, which was watered and looked after by Baba (Chapter 4)

For 3 years, with toil and labor, Baba grew a flower garden. Vaman Tatyā gave unbaked earthen pots to Baba to carry water. On this site stands the big mansion-Samadhi Mandir of Baba, which is now our most sacred place (Chapter 5)

When Baba came in a dream, it is like Him coming to us in person. Baba told Buti “Build a wada with temple”. Baba also appeared in Shama’s dream at the same time and said, “Build a wada with the temple. I shall fulfill the desires of all” (Chapter 39/50)

Baba said to Shama “After the temple is complete, I will come and stay” and staring at the wada, He added “After the wada is complete, we shall use it ourselves, we shall live, move and play there, embrace each other and be very happy” (Chapter 39/50)

(Buti wanted to build a pedestal for Shri Krishna as Muralidhar. This location became the Samadhistan. Baba is our Muralidhar!)

(We should embrace Baba and love Him very much in the Samadhi Mandir. Remember He promised to do the same to us.)

Baba when taking Mahasamadhi, told the devotees, “Place Me in the Wada”. Blessed and fortunate is Bapusaheb Buti in whose wada lays the holy and pure body of Baba. (Chapter 39/50)

Baba took Mahasamadhi on Tuesday, 15th October 1918 at about 2:30 pm. (Chapter 42)

Baba appeared in the dreams of Dasganu Maharaj and told him “The Masjid collapsed, the oilmen and grocers of Shirdi teased me a lot, so I left the place. I have come to inform you. Please come quickly and cover me with ample flowers” (Chapter 42)

Dasganu Maharaj, himself weaved a beautiful garland of flowers studded with Lord Hari’s name and he placed it on Baba’s Samadhi and gave mass feeding in Baba’s name. (Chapter 42)

(We should try to do both covering the Samadhi with ample flowers and poor feeding in Shirdi)

Baba sent away all devotees like Buti, Dixit to wada for lunch, against their wishes. Then He gave Rs.5 and then Rs. 4 to Mrs.

Laxmibhai Shinde. He then left His mortal coil sitting quietly in His seat. He left as easily as He came. When devotees returned, Baba's head was in Bayaji's lap. (Chapter 42)

Laxmibhai Shinde, Bhagoji Shinde, Bayaji, Laxman Bala Shimpi and Nanasaheb Nimonkar were with Baba when He took Samadhi. Shama was sitting on the steps of the Masjid. After giving Rs.9/- to Mrs. Shinde, Baba said, "I am not feeling well in the Masjid. Take me to Dagadi (Stone) wada of Buti, I will be alright". Saying these last words, He leaned on Bayaji's body and breathed His last (Chapter 43/44)

Balasaheb Bhate and Upasani Maharaj performed most of the final obsequies to Sai Baba. (Chapter 43/44)

Baba's promises and counsel to his devotees

Baba to Oil Mongers "Be truthful in the future" (Chapter 5)
(After they told Baba that they cannot give oil for lighting lamps)

"There will be no dearth of food or clothing in My devotees home. It is My special characteristic that I look always to and provide for the welfare of those devotees who worship Me whole-heartedly and their minds ever fixed in Me. If you want anything, beg of the Lord, leave worldly honor" Sai Baba (Chapter 6)

"Fix your mind always remembering Me. So it will not wander elsewhere. Then it will be calm, peaceful and carefree. This is the sign of mind being well engaged in good company. If the mind is vagrant, it cannot be well merged" Sai Baba (Chapter 6)

Baba saved the blacksmith's baby by putting his hand into fire for protecting the child. "I do not mind my arm being burnt, but I am glad that the life of the child is saved" Sai Baba (Chapter 7)
(Then for many years, till Baba's mahasamadhi, Bhagoji used to dress Baba's hand and bandage it, though it had healed)

Mrs. Khaparde informed Baba in a trembling voice that her young son had plague. Baba spoke kindly and softly to her, saying that the sky is beset with clouds but they would melt and pass away. So saying, Baba lifted his kafni, showed the plague buboes on his waist and said to Mrs. Khaparde " See how I suffer for My devotees. Their difficulties are mine" (Chapter 7)

"On account of the merits of my past birth, I had the good fortune to sit at His feet and enjoy Sai Baba's blessed company" Hemadpant (Chapter 7)

People benefited immensely by having a darshan of Baba. Some became hale and hearty, wicked people were changed in to good ones. Leprosy was cured, blind got their eyes and the lame got legs back. Nobody could see an end to his extraordinary greatness (Chapter 7)

"It is great luck to have a human body, better luck to be a Brahmin and best is opportunity to take recourse in Baba's feet" Hemadpant (Chapter 8)

(This means that we should be thankful for this human body where we have intelligence to realize God, read and think of Baba at all times and spend time in the company of worthy souls!)

The Human body should neither be neglected nor pampered, but should be properly cared for, just a traveler takes care of his horse so that he reaches his destination and returns home! (Chapter 8)

So casting aside sloth and laziness, warding off drowsiness, we should day and night, meditate on self (Chapter 8) *(And think of Baba always!)*

Baba used to draw his devotees to Him, or how else none could come to Him (Chapter 10)

(Baba used to give an analogy of a child pulling a sparrow with a string tied to its feet! He said that He pulled His devotees like the sparrows)

Baba never prescribed any asan, regulation of breathing or any rites to His Bhaktas, nor did He blow mantra in to their ears. Baba said “Leave off all your cleverness and always remember SAI SAI. If you do that, all your shackles will be removed and you will be free”
(Chapter 10)

Mind cannot remain without thinking for one minute. If you give it a sense object, it will think about it. If you give it to SAI, it will think of SAI
(Chapter 10)

(So we need to give our mind to Baba, think, listen, meditate and assimilate Sai's life and leelas)

We must attend to our worldly duties, but give our mind to Sai Baba. He is sure to bless us (Chapter 10)

It is on account of store of merit of past births we have attained Sai's feet.
(Chapter 10)

(We should not forget this and become the flowers that wither out before fruition! An analogy used by Baba himself)

How to pray to Baba?

The meditation of Sai's form, He, the beautiful and handsome Sai, standing on the edge of the Masjid and distributing Udhi to each and every Bhakta for his welfare. He who thinks the world as a naught and who is ever engrossed in Supreme Bliss- before Him, our Lord Sai, we humbly prostrate.

(Chapter 10)

Baba said “I am never angry with my devotees” He always stood by them and responded to them whenever they called upon him for help. He longed for devotees love! (Chapter 11)

Baba accepted devotees at His own sweet will. *(Haji Siddque Falke was accepted after 9 months, Mrs.Aurangabadkar after 3 months at the request of Shama and Sapatnekar after 1 year: Saburi is needed)*
(Chapter 11)

Baba respected the feelings of His devotees and allowed them to worship Him as they liked. (Chapter 11)
(This is how several Shirdi customs and festivals started)

Baba said, “Unless there is some relationship or connection, nobody comes to you. It is on account of rinanubandh that we come together” (Chapter 18/19)
(Hence we need to treat everybody coming to us with care, love and respect)

“Let anybody speak hundreds of things against us, do not resent by giving any bitter reply. If you always tolerate such things, you will certainly be happy. Let the world go topsy-turvy, look on calmly. Remove the differentiation, thou and I. Allah Malik” (Chapter 18/19).

Baba condemned talking bad about others, especially behind their backs. This is not accepted in Sai philosophy. (Chapter 18/19)

Do not take any labor for free and in vain (Chapter 18/19)

Baba encouraged good thoughts and suppressed evil ones (Chapter 18/19)
(We should go to bed thinking about Baba and wake up thinking about Him. We should start our day with good Sai thoughts)

Baba did not like devotees indulging in reviling or scandalizing others. (Chapter 21)
(This evil tendency needs to be completely rid of by Sai Baba's devotees. We have to take this to heart and not unnecessarily criticize others or interfere unnecessarily in others affairs. Baba took great exception to this)

Baba to Hemadpant “Do you remember Me before eating? Am I not always with you? Then do you offer me anything before you eat? (Chapter 24)
(We should always offer whatever we are about to eat or enjoy to Baba. If it is inappropriate, this will make us not fall prey to bad habits)

Baba about Damu Anna (Damodar Rasane) “The Shet should know that there is nothing wanting in his house. Let him be content with the half a loaf of bread he has now and let him not bother about lakhs” (Chapter 25)
(Baba was against Damu Anna getting into cotton and grain speculation)

Damu Anna was thinking secretly in his mind that if Baba were to help him in the above transaction, he would surrender some profits to Him. Nothing was veiled from Baba; everything past, present and future was clear to Him. A child might want candy but the mother gives bitter pills good for health. Then Baba spoke out “Bapu, I do not want to be entangled in any such worldly affairs” (Chapter 25)

Baba said, “Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving, communicating with those who would surrender themselves whole heartedly to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking, discussing your welfare. But always remember Me, believe Me heart and soul and then you will be most benefited” (Chapter 25)

(Baba said this to Damu Anna. What a good fortune!)

Baba promised Damu Anna “I will be with you whenever you think of ME” (Chapter 25)

(Damu Anna says that this true when Baba was physically with us and later as well. Please see B.V. Narasimhaswami’s Devotees Experiences where he explains when his sister passed away, Baba took care of him, fed him Pooran Polis and calmed his upset mind. Again Baba took care of Damu Anna when they lost auspicious jewellery. Then Baba took care of his sons, especially well documented is the case of Nanasaheb Rasane, his 1st son)

To Damu Anna’s secret thought in his mind “There are so many crowding to Sai Baba. Do they all get benefit from Baba?” Baba answered, “Look at the mango tree in bloom. If all the flowers become fruit, what a splendid crop it will be? But do they? Most fall off as unripe fruit or wither as flowers. Very few remain” (Chapter 25)

(We have to take a serious note of this. Let us not become the flowers that fall off before becoming fruits! His grace is again needed for achieving this fruition. We should not leave Him)

Balaram Mankar was very fortunate to leave the world in the presence of Baba, with His blessings (Chapter 31)

(Baba had sent Balaram to Macchindragad, advised him on how to do meditation. Also appeared in person in Macchindragad)

Tatyasaheb Noolkar passed away in the presence of Baba. As his end was approaching, Baba's pada-tirth was given to him. Baba on hearing of the death said "Oh, Taty went ahead of us, he won't be reborn" (Chapter 31)

Baba cried when Megha passed away like any ordinary mortal and said "He is my real Bhakta" (Chapter 31)

Baba is ever alive and He transcends life and death. He who loved Baba once wholeheartedly gets response from Him at any time and at any place. He is always by our side and will take any form and appear before the devout Bhakta and satisfy him. (Chapter 33)

Baba's picture is Baba. Seeing Baba's picture earnestly is equivalent to seeing Him in person. (Chapter 33)

(This is documented in Sai Literature again and again before and after Mahasamadhi. Great devotees like Noolkar, Megha used to pray to Baba's picture in their quarters as well as in person. Baba reminded people like Balabuva Sutar that He met Balabuva 4 years ago, when Balabuva actually prayed to Baba's picture 4 years before!)

Baba did not allow His devotees to beg or accept money from rich devotees. (Chapter 36)

Baba said that complete surrender to the Sadguru is needed. Body, mind and wealth should be surrendered to the Guru. One must feel that he is not the master of the body, that the body is Guru's and exists merely to render service to Him. (Chapter 39/50)

The Guru imparts in hundreds of births the teaching "You are God, You are mighty and opulent" (Chapter 39/50)

*(So Baba will be with us in many many future lives to lead us to salvation)
(We see in the case of Justice Rege, he felt there is no difference between Baba and him and Baba was always in him)*

Baba said, "To keep my promise I would sacrifice My life. I will never be untrue to my word" (Chapter 40)

*(Telling BV Deo that He did indeed come to Dahanu as He promised!)
(Baba also saw to it that religious functions in his devotee's houses are duly executed and complied with necessary formalities)*

Baba's word in dream IS Baba's word. Baba told Hemadpant in the form of a Sanyasi in a dream that He was coming the next day for lunch. Then Baba came in the form of His picture. (Chapter 40)

Baba is still all pervading and if one surrenders completely to Him and worships Him with whole hearted devotion, He can be experienced (Chapter 43/44)

Baba will affect the care and well being of His devotees even now as He was doing when He was embodied. (Chapter 43/44)

When Veerabhadrappa (in his past janma) blamed Baba and said Baba was controlling Gauri (his wife), Baba said that He “Remembered God and kept quiet” (Chapter 47)

(So Baba is telling us that if others speak ill of us we should remember God and let it go!)

However, Gauri recognized Baba’s divinity and “requested Baba not to mind the words of others (her husband) and not to discard her as she is My daughter”. Baba then promised her “I would cross 7 seas to help her”

(See the love of Baba. He promised Gauri that she is still His child and took care of her, in spite of abuses by her husband. Baba finally did take care of Veerabhadrappa also)

Chenabassappa caught Baba’s feet when Veerabhadrappa threatened to kill him. Baba said, “Chenabassappa caught My feet as he was timid. I pledged that I will save him from the wrath”. In the next life, when Veerabhadrappa was born as a snake and Chenabassappa as a frog, Baba came to protect the frog as per His promise. “Remembering My words to him in the past, I came to help him and kept my word. God runs to help devotees in danger” (Chapter 47)

Important moral: Do not fight. One has to reap what one sows and there is no escape, unless one suffers and squares up one’s old debts and dealings with others. The greed for money changes a greedy man to the lowest level and ultimately brings destruction to him and others.

(Chapter 47)

(Shri Ekkirala Bharadwaja says that this proves not only our behaviors, but also our feelings of like, dislike and contempt etc for others follow us to the next life. Hence we have to be very careful. He also says that is the reason we cannot even kid to the other person as a “Useless fellow!”)

Baba to Nana, who was smitten by the face of a beautiful woman (and was feeling guilty about it as he was in Baba’s presence) “Why are you getting agitated in vain. Let the senses do their

allotted work; we should not meddle in their duty. The mind will get steady and calm gradually. When the heart is pure, there is no difficulty whatsoever. Why should we be afraid of anyone if there are no evil thoughts” (Chapter 49)

(We should see the beauty of God’s creation, but not crave for the same. By slow and gradual practice restlessness can be conquered)

What other Saints say of Baba

The Vaishya Householder saint of Puntambe, Gangagir always came to Shirdi. When he saw Sai Baba carrying pitchers of water in both hands to water the garden, he said openly “Blessed is Shirdi, that it got a precious jewel. This man is carrying water today but he is not an ordinary fellow. As this land Shirdi is lucky, it secured this Jewel” (Chapter 5)

The famous saint Anandnath of Yewala Math, a disciple of Akkalkote Maharaj came to Shirdi. When he saw Baba, he said “This is a precious diamond in reality. Though he looks like an ordinary man, he is no ordinary stone. You will realize this in the future” (Chapter 5)

Akkalkote Maharaj appeared in the dream of Bhai Krishnaji and said “Now Shirdi is my resting place. Go there and offer the worship” (Chapter 5)

Sai Baba to Bhai Krishnaji “ Oh, what is there in Akkalkote? Why do you go there? The incumbent Maharaj of that place is here, Myself” (Chapter 5)

“When you go to north in the discharge of duties, you will come across a great saint by your good luck and then He will show you the future path and give rest to your mind and make you happy” Kanarese Saint Appa to V.H. Thakur. (Chapter 21)

Hindu – Muslim Unity

Baba decided Urus celebrations would be on Rama-Navami day, in 1897 (at the request of Gopalrao Gund). He had some end in view, i.e. the unification of Hindus and Muslims. (By 1912 this became a full Rama-Navami festival) (Chapter 6)

On Rama-Navami day, the Flags procession by Hindus and Sandal procession by Muslims went on side by side and are still going on. (Chapter 6)

Nobody knew if Baba was a Hindu or a Muslim. He celebrated Hindu festival of Rama-Navami and at the same time permitted 'sandal' procession of Mohammedans. When Gokul-Ashtami came, He got Gopal-Kala ceremony duly performed and on Id festivals, He allowed Mohammedans to chant Namaz in His Masjid. (Chapter 7)

His ears were pierced like a Hindu and He advocated the practice of circumcision. He lived in the Masjid, He always had the Dhuni. **So none can definitely decide if Sai Baba was a Hindu or a Muslim.** He took meat and fish with fakirs, but did not grumble when dogs touched the dishes with their mouths (Chapter 7)

Baba always said "Allah Malik" (Chapter 7)

Baba got all the Hindu temples of Shirdi repaired at His expense. Through Tatyapa Patil the temples of Shani, Ganapati, Shankar-Parvati, Village deity (*Khandoba?*) and Maruti put in order. (Chapter 7)

Baba's constant advise to all was to this effect. "Rama and Rahim were one and the same; there was not the slightest difference between them; then why should devotees quarrel among themselves? You ignorant children, join hands and bring both communities together, act sanely and thus you will gain your object of national unity. It is not good to dispute or argue. So don't argue, don't emulate others. Always consider your interest and welfare. The Lord will protect you. If anybody does evil unto you, do not retaliate. If you can do anything, so some good unto others" (Chapter 10)

Baba's words were always short, pithy, deep, full of meaning and well balanced. He said, " I am a Fakir. Yet the inevitable Maya teases me. This Maya teases God Brahma and others; what to speak of a poor Fakir like Me" (Chapter 13)

Baba to Shama “This book Vishnu Sahasranama is very valuable and efficacious, so I present it to you, you read it. Once I suffered intensely, My heart began to palpitate and my life was in danger. At that critical time, I hugged this book to my heart and then Shama, what a relief it gave me. I thought Allah Himself came down and saved Me. So I give this to you, read it slowly, little by little, read daily one name at least and it will do you good” (Chapter 27)

(With Baba’s grace, Shama, considered to be simple and rustic in nature, had later mastered Vishnu Sahasranama!)

Hemadpant says, “ Baba really belonged to no caste. Drawing inferences people were always guessing He was a Hindu or a Muslim. No one knew definitely when He was born and in what community and who His parents were” (Chapter 38)

Baba to Dussehra day in 1916, threw his clothes in the Dhuni. Then standing stark naked shouted “You fellows, now look and decide finally whether I am a Moslem or a Hindu” (Chapter 42)

(Hence we longer argue and discuss if Baba was a Moslem or a Hindu. He is pure Brahman incarnated to help lead us to salvation. We need to focus on this aspect of Baba and on his irrelevant caste or religion)

Ankita Bhaktas Services for posterity

Hemadpant saw Sai Baba around 1910. Baba ground wheat to destroy cholera. This inspired Hemadpant to write and sing Baba's stories (Chapter 1)

(And this turned out to be our greatest good luck!)

Radhakrishna Ayi used to clean and whitewash the entire Masjid. She had to take out all things including Dhuni and after thorough cleaning, replace them as they were before. This was done when Baba went to sleep in the Chavdi on alternate nights. (Chapter 6)

Gopalrao Gund convinced his friend Damu Anna Kasar of Ahmednagar (Damodar Rasane) to supply one simple flag for the procession of fair. Similarly he induced Nanasaheb Nimonkar to supply another embroidered flag. After these flags were taken in procession through the village, they were fixed at the two ends of the Dwarakamai Masjid (Chapter 6)

The Sandal Procession started a few years later by Amir Shakkar Dalal, a muslim devotee (*year unknown*) (Chapter 6)

Though Gopalrao Gund wanted the Masjid to be repaired by him, this service was granted to Nanasaheb Chandorkar (*Gopalrao even got stones and had them chiselled*). (Chapter 6)

Kakasaheb Dixit was granted the service of pavement-work. First Baba was unwilling to allow this work, but at the intervention of Mhalasapati, permission was granted. In 1911 the Sabha-mantap courtyard was put in order. (Chapter 6)

Bhagoji Shinde, from 1910 to 1918, treated Baba's hand. (*After Baba saved the Blacksmith's child from fire by putting His hand in Dhuni and retrieving and rescuing the child*). Even after Baba's hand healed, every morning Bhagoji went through the routine of loosening the pattis, massing the arm with ghee and tightly bandaging the same. **Out of love for his devotee He allowed this Upasana** (Chapter 7)

Mhalasapati always slept with Baba in the Masjid and Chavdi. (Chapter 7)

Baba loved Mhalasapati and Tatyapa Patil equally. These three people slept in the Masjid with their heads towards east, west and north and with their feet touching in the center. They lay chitchatting and

gossiping about many things till late at mid-night. If anyone of them showed signs of sleep, others wake him up. For instance if Tatya began to snore, Baba at once got up and shook him from side to side and pressed his head. Or with Mhalasapati hugged him close, stroke his legs and kneaded his back. In this way Tatya for full 14 years, leaving his parents slept in the Masjid on account of his love for Baba. After the passing away of his father Tatya took charge of household affairs and began to sleep at home. (Chapter 8)

(According to Shri Bharadwaja, Mhalasapati always slept with Baba. Baba forced him to sleep at home at some time, as he wanted Mhalasapati to have a child. Within a year Mhalasapati has Martand Maharaj, his son born. After that Mhalasapati returned to his old course of spending nights with Baba at Masjid initially and then Masjid and Chavdi on alternate days. Mhalasapati slept in the Masjid after Baba's Mahasamadhi as well)

Bayajabai (Tatya's mother) used to go to the woods every noon with a basket on her head with bread and vegetables. After hunting him down she used to fall at His feet. Baba sat motionless in meditation, while she placed a leaf in front of Him and forcibly fed him! Her Upasana was never forgotten by Baba till His Mahasamadi (Chapter 8)

(In fact Baba treated Tatya like a nephew and he Baba as an Uncle. Their lifelong relationship was just lovely!)

Sometimes in a bullock cart at other times on a Tonga, along with some intimate friends Baba went to Rahata. (Chapter 8)

Dr.Pandit, a friend of Tatya Saheb Noolkar was the 1st to apply sandal paste to Baba's forehead (Chapter 11)

Bade Baba was much respected by Sai Baba. Bade Baba always sat on the right side of Sai Baba. After he first smoked chillum, it was offered to Sai Baba and others. At lunchtime, after food was served, Sai Baba respectfully called Bade Baba and made him sit on his left side and then all took food. Baba paid him Rs. 50 daily out of dakshina collected. Baba accompanied him hundred paces when he was going away. (Chapter 23)

(Baba also sent Bade Baba's son Kasim and Imam Bhai Chotta Khan to Banne Mia and Shamsuddin fakir with specific instructions prior to His Mahasamadhi)

Kakasaheb Dixit to Sai Baba, "Your nectar like words are law unto us. We know of no other ordinances. We remember You always, meditate on Your form and obey You day and night. We

do not consider it right or wrong to kill, we do not want to reason or discuss things. Implicit and prompt compliance with Your orders is our duty and dharma” (Chapter 23)

(As Hemadpant says Kaka was pure gold. He is the greatest of Sai Bhaktas as seen in the recorded history. Kaka also built a wada in Shirdi for the devotees, Dixit wada. He allowed several people to stay for free and also took care of their food. Upasani Baba stayed there initially, so did Shama after Sai's Mahasamadhi for several years. Also, after Baba's samadhi, everybody, including Nanasaheb had an issue with Bade Baba staying in Dixit wada. But Kaka stood on his principles and epitomized Sai philosophy. He passed away, in a local train in Bombay in 1927, talking about Baba, his dearest love with his dear friend Hemadpant. Baba had promised Kaka that he will take him in a Viman with Him and He did!)

Hemadpant used to sit in front of Baba and shampoo his feet (i.e. press them and massage them). Similarly Mavsibai used to press and knead his stomach. (Chapter 24)

The Rasane family has been providing the flag for Urus/Rama Navami since 1895(Chapter 25)

Baba gave and entrusted several books to Shama. (Chapter 27)
(He gave Eknath Bhagwat (brought in by Kaka Mahajani), Vishnu Sahasranama (belonging to a Ramdasi))

Megha (a Gujarathi Brahmin initially in the service of Harivinayak Sathe) did continuous service to Baba for many years, doing regular worship and Aarti every noon and evening. Megha passed away in 1912. Baba passed His hands over the corpse and said, “This is a true devotee of Mine”. Baba also ordered at His expense the usual funeral dinner to be given to Brahmins, an order carried out by Kaka. (Chapter 28)

Megha used to shampoo Baba's feet, drink pada tirth. He used to worship all gods in the village and then come to masjid and after saluting Baba's Gadi (asan) used to worship Baba. (Chapter 28)

Mrs. Chadrabai Borkar used to keep a talisman with Baba's tooth. Baba gave it to her.

Appasaheb Kulkarni had Baba's hair in a talisman. (Chapter 33)

Mrs. Pradhan had taken silver padukas after placing them on Baba's feet for worship at home. Baba then said that Nana "Mother is cutting away and taking my feet home!"

Fakir Baba always sat on Baba's right. (Chapter 34)
(Baba used to call him Bade Mia)

Baba consulted Dr.Pillay in all matters and wanted him always on His side. (Chapter 34)

Balaji Patil Newaskar used to sweep and clean all passages and streets in Shirdi that Baba passed through in his daily routine. Radhakrishna Ayi and Abdul Baba later did this. Balaji Patil (and later his son) used to take yearly crop to Baba and take home whatever Baba gave him and maintained his family with it. (Baba gave almost all of it back!). Baba also used to present saris and other clothes to Balaji Patil's wife and children when they came to Shirdi to see and visit him (Chapter 35)

Shama used take devotees home and host or feed them on Baba's suggestion. (Chapter 36)
(This is documented in several times including Shama hosting the Goa visitors)

Tatya called Baba as 'Mama'. Their relationship was really like a nephew and uncle. (Chapter 37)

When Baba cooked food, He had it duly consecrated by the Moulvi. He first sent some to Mhalasapati and some to Tatya Patil. (Chapter 38)

After Das Ganu spread the fame of Baba by his kirtans far and wide in the Bombay Presidency, people from that part of the county began to flock in Shirdi, which became a place of pilgrimage. (Chapter 38)

Baba's cooking stopped (around 1910) and devotees used to bring a lot of food to Masjid. After noon Aarti Baba sent away all devotees with Udhi and blessings. He went inside and sat with his back to the Nimbar for meals. Two rows of Bhaktas sat on each side with Baba in center. All the dishes were mixed in a hotch- potch and placed before Baba. He offered it all to God and consecrated the same. Then portions of the same were distributed to devotees who brought the dishes and were waiting outside. The rest was served to persons inside and everybody dined to hearts content. Shama and Nanasaheb Nimonkar served the consecrated food. (Chapter 38)

(Such lovely and sweet food and good fortune of the devotees. Baba had prophetically told Hemadpant to enjoy buttermilk once and true to Baba, Baba left mortal coil shortly.)

Nanasaheb was one of the first devotees of Baba. He was a powerful civil servant and spread Baba's name through official circles. He used to press Baba's feet. (Chapter 39)

Shama oversaw the construction work of ground floor, the cellar and the well of Samadhi Mandir. Bapusaheb Jog managed further work of the Mandir. (Chapter 39/50)

Laxmibhai Shinde daily gave Baba bread and milk. He took part of it and sent the reminder with Laxmibhai to Radhakrishna Ayi, who relished and ate Baba's remnant Prasad. (Chapter 42)

Baba to Mhalasapati at bedtime "Sit by My side, place your hand on My heart and watch the chanting of Lord's name there. If you find Me sleepy, wake Me up". But Mhalasapati used to sometimes sleep off. Baba then used to cry out "Oh Bhagat" and wake him up. (Chapter 45)

Annasaheb Dabholkar left for heavenly abode before finishing the epilogue of Sai Satcharita. Satcharita was published as found. However, B.V.Deo completed the index. (Chapter 52)

Shirdi Festivals, Customs and History

Gopalrao Gund started urus of Sai Baba in 1897(*generally performed on the death anniversaries of Great Muslim Saints only*). This become Rama-navmi in 1912 (Chapter 6)

Rama-Navami is the greatest festival celebrated in Shirdi. Gopal-Kala ceremony started in 1912 on the day after Rama-Navami (Chapter 6)

Nama-Saptah started on the 1st day of Chaitra and in this programme devotees took part by turns. (Chapter6)

Dasganu was entrusted the Haridas job for the Rama-Navami festival by Sai Baba in 1915. (In 1912, 1913, 1914 it was performed by Bhisma, Balabuva Mali and Balabuva Satarkar performed respectively) (Chapter 6)

It is a Shirdi custom to take Baba's permission before leaving Shirdi. None could leave Shirdi without Baba's permission and if they did, it invited untold sufferings; If any were asked to quit Shirdi, they could stay no longer. Baba gave suggestions to Bhaktas when they went to bid good-bye and to take leave. These suggestions had to be followed. If they were not followed or were departed from, accidents were sure to befall them, who acted contrary to Baba's direction. (Chapter 9)

(We have to take go to Dwarakamai and take Baba's leave at the time of leaving Shirdi. All devotees should follow this)

(There are enough instances of this documented in Sai history such as the case of Taty Patil etc.)

After Baba criticized Dasganu Maharaj for dressing like a bridegroom for performing a kirtan, Dasganu stopped wearing gala clothes. He performed with a garland on his neck, bare from waist upward, a pair of 'chiplis' in his hand. (Chapter 15)

Only people wanted or invited by Sai Baba can come to Shirdi. This is proven in the case of Hemadpant, Dixit etc. (or any other Sai Devotee). When their turn came, Baba called and were permanently enlisted in Sai Baba's durbar. (Chapter 21)

Megha used to worship a large portrait of Baba given by Nanasaheb. Baba told Megha in an early morning direct vision to draw a trident on the wall in his room. Then Baba gave him a Shiva Lingam (presented to Baba by a Poona Ramdasi Bhakta. Baba himself installed the Shiva Lingam in Megha's room near the picture. (Chapter 28)

(This Shiva Ling is today at the Gurusthan. This precious pindi was touched and consecrated by Baba for humble devotees like Megha.)

When traveling Shama prostrated before Baba, invoked His aid and requested help and asked permission to travel. (Chapter 34)

(Shama requested Baba to cure his sister in law who had plague. Udhi cured the same in one night)

Hemadpant says, “The scene of Chavdi Procession is done and gone. Nobody can see it now or in the future; still remembering and visualizing the scene and sight, we can get solace and comfort to our mind” (Chapter 37)

Some people put crowns on Baba’s head; they marked His forehead with namam etc. Baba submitted to these and looked very beautiful and lovely. (Chapter 37)

Baba smoked Chillum. This Chillum first had to undergo ordeals of penance, such as being treaded by pot makers, dried in open sun, and burnt in fire. Then came the good fortune of contact of Baba’s hand and kiss of His lips. (Chapter 37)

While going to Chavdi, Tatyasaheb came and helped Baba get up by putting hand under His armpit. Tatyasaheb held the left hand and Mhalasapati the right and Jog held the chhatra over His head. (Chapter 37)

The day after His Mahasamadhi, Baba woke up Laxman Mama Joshi (Shama’s maternal uncle) and said, “Get up; Bapusaheb (Jog) thinks I am dead and he won’t come; you do the worship and the Kakad Aarti”

(Chapter 43/44)

(This tradition that started with Tatyasaheb Noolkar around 1909 thus continued after Baba’s Mahasamadi)

Dakshina

Baba freely distributed all the dakshina received at the end of the day.
(Documented all over Satcharita and other sources)

Ganpatrao Bodas, a Marathi stage actor, says in his Marathi autobiography that on Baba's pressing him often for Dakshina, he emptied his moneybag before Baba. The result of this was, as Mr. Bodas says, that in his later life he had never lacked money as it came abundantly. (Chapter 14)

Baba said that He had to give back hundred times more of what has been received. (Chapter 14)

(I myself have seen the truth of this statement of Baba- Compiler)

Baba collected a lot of money as dakshina. He would distribute the whole amount the same day and the next morning He would be again a poor Fakir as usual. When Baba took His Mahasamadhi, He had just a few rupees in His procession. (Chapter 14)

(Just before taking Samadhi, he gave Rs. 9/- in last act of charity to Mrs. Laxmibhai Shinde)

On some occasions Baba used to return some sum from the amount tendered as Dakshina and ask the donor to guard it or keep it in his shrine of worship. This procedure benefited the donor immensely. (Chapter 14)

Baba daily gave Rs.1 to Amani, daughter of Bhakta Kondaji, Rs.2 to Rs 5 to Kondaji and Rs.6 to Jamalo, the mother of Amani. He gave Rs.10 or Rs 20 or Rs.50 to other devotees as he pleased (Chapter 29)

(Baba also gave Rs 1 to each of the newly married bride and grooms that visited him)

Giving Dakshina to Baba taught us non-attachment. (Chapter 33)

(Baba said He has to pay us one hundred times back for every penny received)

Baba "If I take one rupee as dakshina from anybody, I have to return it tenfold to him. I never take anything gratis. I never ask any one indiscriminately. I only ask and take from him whom the Fakir (My Guru) points out. The donor gives only to reap a rich harvest in the future. Wealth should be the means to work out Dharma. If it is used for personal enjoyment, it is wasted. Unless you have given it before, you will not get it now. So the best way to receive is to give. The giving of dakshina advances vairagya and thereby Bhakti and Jnana. Give one and receive tenfold" (Chapter 35)

Baba accepted Dakshina from some people. Others though paid voluntarily, He refused. Baba said “Shama, I take nothing from anybody. The Masjidmai calls for debt, the donor pays it and becomes free. Have I any home, property or family to look after. I require nothing. I am ever free. Debt, enmity and murder have to be atoned for. There is no escape” (Chapter 36)

(Even Shri Bharadwaja master used to say and repeat that we have to pay for our karmas of debt, enmity and murder. There is no escape)

If somebody forgot their vow, Baba made them pay it by reminding. (Chapter 36)

(The case of Goa Gentlemen vow of paying his 1st salary of Rs.15 to Datta and then accepted by Baba proves the point)

Baba said, “God does not like huge donations against wishes. He likes even small amount given with love, devotion and appreciation” (Chapter 47)

Mahadev to Gauri (in her past life as the merchant’s wife) in dream “You should get up and build a dome to the temple. I will give you a hundred fold of what you spend” (It did come true. Gauri told the land for Rs. 1 lakh, exactly one hundred times her donation to Mahadev) (Chapter 47)

Golden Chapters in Satcharita

“Anybody reads this Chapter daily will soon be free from all calamities; not only this, but being attached and devoted to Sai will very soon attain God Vision. All his desires will be fulfilled and untimely desireless, will attain Supreme” Hemadpant (Chapter 11)

He who respectfully reads this chapter or studies it daily, will get his miseries removed by the grace of the Sadguru Sai Baba (Chapter 15)
(This is also a very important chapter as Baba tells us all that He knows the vows of devotees and grants them for us)

Hemadpant says that he was not qualified to write this Satcharita. But the gracious blessings of Baba enabled him to complete this undertaking; and thus you have this Satcharita, which is a Somakant jewel from which nectar in the form of Sai Leelas oozes out for readers. (Chapter 25)
(Baba himself had the Satcharita written. It is His word, the holiest of holy)

Baba is Akkalkote Maharaj. This is proven in Chapter 26 with the stories of Harischandra Pitale and Mr. Gopal Narayan Ambadekar.

Sai Baba and His devotee are the same is the moral of Chapter 27.

Chapter 28 shows how Baba draws His sparrows to Shirdi. Baba said “Let My man be at any distance, one thousand koss away from me, he will be drawn to Shirdi like a sparrow with a thread tied to its feet”

Chapter 30 shows that Baba’s instructions in dreams are exactly same as instructions given in person. This chapter covers the story of Kakaji Vaidya, a case of pure nectar of Sai’s love.

(This one episode helps us understand Sai Baba’s greatness, love and all pervasiveness)

Chapter 33 covers Jamner miracle. In Jamner, Maina, daughter of Nanasaheb Chandorkar was pregnant and had labor pains for several days. Nanasaheb prayed to Baba. Then Baba sent through Ramgirbua, Udhi and Aarti (?) written by Madhav Adhar to Nanasaheb. When Ramgirbua reached the train station Jalgaon, a Tonga and peon showed up who drove him to Jamner. Later it was found out that Nanasaheb did not know of any visitor coming for Shirdi and did not send the Tonga. All this was Baba’s miracle.

Chapter 33, 34, 35 show the greatness of Udhi.

Chapter 48 is an exceptional chapter covering the story of Sapatnekar's. This chapter teaches us two things (a) Patience is needed for Sai's grace (b) We should not be anxious and leave everything to Baba. His words are never unfulfilled or untrue, rather they are literally true.

The Greatness of Sai Satcharita

Chapter 52 gives us the benefits of reading Sai Satcharita:

If Satcharita is kept in our house and studied daily, our calamities will be warded off by Baba.

We should read Satcharita after taking darshan of Sai Baba in the Mandir.

If we wish to rid the cycle of births and deaths, we should read Satcharita.

If we meditate on Baba's form, it will in course of time disappear and lead us to self-realization.

If we are merged with Baba in any of the three states (i.e.) Waking, dream of sleep, He will rid the bond of samsara.

If we read Satcharita in 1-week (Saptaha), calamities will disappear. Reading one chapter everyday will ward off danger and give us unbounded happiness.

If the sick read Satcharita, they will get health, mind will get rid of ideas and attain steadiness.

“May the form of Sai Baba be ever fixed in our eyes and may we See Baba in all beings”

Satcharita should be read or heard on Rama Navami, Dussehra (Baba's Samadhi day), Gokul Ashtami and Guru Poornima.

Apostles of Sai Baba

Baba was well known in Poona and Ahmednagar. It was Nanasaheb Chandorkar by his personal talks and Dasganu by his splendid kirtans spread the fame of Sai Baba in Konkan and Bombay Presidency.

(Chapter 15)

(Nanasaheb sent many many people to Baba for solving their problems and for blessings. He sent Kakasaheb Dixit and Annasaheb Dabholkar to Baba. Similarly Dasganu's kirtans sent hundreds of devotees to Baba including Cholkar (of sugarless tea case), Ruttonji Shapurji Wadia etc)

List of Baba Devotees mentioned in Satcharita

Keshav Chidambar (1st devotees)
Nanasaheb Chandorkar
Babasaheb Dengale
Nanasaheb Dengale
Sagun Meru Naik
Bhai Krishna Alibagkar
Govind Kamlakar Dixit
Dr. Rama Rao Kothare
B.V. Deo
Chand Patil of Dhoop
Kashiram
Tatya Kote Patil
Gopalrao Gund
Krishnarao Jageshwar Bhisma
Laxmanrao(Kaka) Mahajani
Radhakrishna Ayi
Damodar Rasane
Nanasaheb Nimonkar
Madhavrao Deshpande
Dasganu Maharaj
Amir Shakkar Dalal
Kakasaheb Dixit (Hari Sitaram Dixit)
Mhalasapati
Mrs, Mr. Dadasaheb Khaparde
Appa Shinde
Bayajabai
Ganapat Kote Patil (Appa Kote Patil? Tatya's father?)
Chandrabhanshet Marwadi
Khushalchand Marwadi.
Ramachandra Atmaram (alias Babasaheb Tarkad)
Raghuvir Bhaskar Purandare (Baba loved Purandare!)
Govind Balaram Mankar
Ruttonji Shapurji Wadia
Ganpatrao Bodas
Vinayak Harischandra Thakur
Anantrao Patankar
Damodar Rasane (Damu Anna Kasar, first met Baba in 1895)
Harischandra Pitale
Gopal Narayan Ambadekar
Bapusaheb Jog

Mr. Raghunathrao, Baba Tendulkar(son) and Mrs. Savirtibai Tendulkar
(Mrs. Tendulkar composed "Shri Sainath Bhajan Mala, containing 800
abhangs and padas on Sai Leelas in Marathi)
Captain Hate (loved Baba and Baba loved him)
Waman Narvekar (Loved Baba)
Megha (Gujarathi Brahmin, cook with Harivinayak Sathe)(A true Devotee
as Baba called him)
Lala Laxmichand
Dattatreya Manjunath Bijur (Dasganu performed Kirtan in his house in
Bombay where Lala Laxmichand saw Baba's picture. Baba has appeared
in Lala's dream before, though Lala did not know Baba)
Haribhau Karnik
Appasaheb Kulkarni
Balabuva Sutar
Ramgirbua (alias Bapugirbua)
Narayan Motiram Jani (Started Anandasram restaurant as predicated by
Baba)
Ramachandra Vaman Modak
Mrs. Kashibai Kanitkar
Mrs. Gokhale
Rama Maruthi Maharaj
Shama's brother Bapaji
Mrs. and Mr. Sakharam Aurangabadkar
Alli Mohammed
Moulana Ismu Mujavar
Nawalkar (Of Nawalkar Wada, which was Sathe Wada before)
Laxmibhai Shinde
Bayaji Patil
Sapatnekar (Parvathibhai and Mahadeo Waman)
Shevade
Balaram, Babulji and Vamanarao Dhurandhar
Shri Vasudevananda Saraswathi, alias Tembye Swami
Punalika Rao
Sirdar Kakasaheb Mirikar
Balasaheb Mirikar
Nanasaheb Panshe
Appasehab Gadre
Hari Kanoba
Somadeva Swami



Acharya Ekkirala Bharadwaja (Left) with Shri Sivanesan Swami of Shirdi (Right)

Appendix A: Association with Acharya Ekkirala Bharadwaja

In 1978 I was introduced to Shri Ekkirala Bharadwaja (Whom I address as my Master). He came to visit Sai Baba temple near Stella Maris College in Vijayawada. It was in the evening around 7:00 PM. He was blessing all the Baba devotees, applying Udhi on their forehead. He blessed my family and me. Late Shri NBKV Prasad of Automotive Manufacturers, Vijayawada was also in the temple at that time. Mr. Prasad was my father's manager at Automotive and we knew him and his family well. Mr. Prasad told us that he knows Shri Bharadwaja and introduced us to him. Mr. Prasad was a disciple of Shri Ekkirala Krishnamacharya, the older brother of Bharadwaja Master. Mr. Prasad knew we were devotees of Sai Baba and hence invited Bharadwaja Master to our home. Master visited our home in Labbipet, Vijayawada. We even got a copy of his Sai Leelamritam in Telugu, one of the 1st editions. (I do not remember if he gave us, but we got it at that time).

I read that book and was very moved and impressed. My devotion for Baba and my respect for Bharadwaja Master grew tremendously after reading Sai Leelamritam. I was in my Intermediate II year (10+2). I was preparing for my engineering entrance exams. I wrote a letter to Shri Bharadwaja Master asking for his and Baba's grace and blessings. Bharadwaja Master wrote back to me an inland letter that I have with me.

I joined undergraduate studies in Engineering at Andhra University Visakhapatnam in 1979. I did not keep in touch with him, but always carried the book he wrote and was very devoted to Baba. In 1982 I had a bad year and used to get severe attacks of asthma. My lungs were congested with green phlegm and I was wheezing. I again wrote to him asking for advise and help. He wrote back to me a detailed loving letter, asking me to try homeopathic and yogic practices that he wanted me to keep secret.

Sometime in 1979-80, he and Shri Krishnamachari garu came to Vijayawada and stayed with some devotees in Railway Quarters. Myself and my older sister visited him and took blessings and guidance

In 1984 I joined IIT Madras for my Masters in Engineering. I was staying in Alakananda hostel and there was an unfortunate incident that perturbed me. I again wrote to him and Master loving wrote a long letter with advise and help.

I left India in 1987 and did not stay in touch with him. I learnt only in 1991 that he passed away and was very shocked and unhappy. I visited his Samadhi and then the Sai Baba temple in Ongole in 1997. I also met and got the blessings of Mrs. E. Mangathayaru, his spouse at the same time.

Bharadwaja Master spread Sai philosophy and bhakti all over Andhra Pradesh, wrote multiple books and treated every single person as very 'special'. He was a very embodiment of love.

Appendix B: Shri Sivanesan Swami of Shirdi

In 1986 I visited Shirdi for the 1st time. I have read about Shri Sivanesan Swami from Shri Bharadwaja Master's books. I arrived in Shirdi from Bombay via bus. It will be around September/ October. I arrived in Shirdi at 4:30 AM. I went to a hotel and took a room. After shower, I visited Gurupadukasthan, Samadhi Mandir and went to Dwarakamai. I was asking for Shri Sivanesan Swami. I was told that Swami is doing Pradakshan to Gurupaduka and he will come some time later. In those days, he used to live in Dwarakamai, in a small room attached to the courtyard. He used to personally take care of (a) Dhuni and the maintenance of the Dhuni including taking out the Udhi from the Dhuni (b) Upkeep and cleaning of the Dwarakamai and (c) Abhishek to Sai Baba in the morning, getting water etc.

When I arrived at Dwarakamai, I met Shri Ayodhya. He was also inspired by Shri Bharadwaja Master, came to Shirdi, and was assisting Sivanesan Swami in the upkeep and maintenance of Dwarakamai while pursuing a religious life. I made acquaintance with Ayodhya and we met Shri Sivanesan swami when he returned from his Gurusthan Pradakshan. I made my introduction and Sivanesan swami told Ayodhya to host me while I was in Shirdi. So Ayodhya would take me for breakfast, lunch and dinner, take my help in the cleaning for Dwarakamai (only one or two times, I cleaned the floor with cloth). I stayed in Shirdi for 4 or 5 days.

I wanted a cloth worn by Baba for my nephew. Shri Ayodhya and myself bought the cloth (head dress), took it to Samadhi Mandir, got it blessed and brought it back. I was initially planning to be in Shirdi for (2) days and go to Ajantha and Ellora. But Sivanesan Swami advised me to stay back. He also advised me to perform Dhuni Puja (put coconut with prayers in Dhuni). I also wanted a lot of Udhi to take back. As Sivanesan swami was the one clearing Dhuni, Shri Ayodhya said that he would get me Udhi in large quantity. This he did and I still use the same Udhi.

The day before I left I spent 20 minutes one on one with Sivanesan swami. We were sitting on the pedestal in the courtyard of the Samadhi Mandir, directly across from Baba. Swami was facing Baba and I was sitting at his feet. To the left of Swami was the entry in to Dwarakamai. I discussed some personal issues with swami including my asthma. He advised me to eat pomegranates, believe in Baba. He told me that Baba is the Creator of the Universe "Anantha Koti

Brahmanda Nayaka". He told me to perform Dhuni Puja and also visit "Mouni Baba" in Triambak/Nashik.

The next day I performed Dhuni Puja in the morning. Ayodhya introduced me to a Gentleman from Madras who has been in Shirdi for a while. This Gentleman needed money to return home and Sivanesan Swami advised that I should help. As I did not have enough money, I gave him Rs. 100. I told him to come to Bombay and told him I will give him more money in Bombay to return to Madras.

I went to Nashik and took a bus to Triambak. I took darshan of Lord Shiva from outer perimeter and could not enter sanctum sanctorum. The reason was that I was wearing jeans and hence could not touch Shiva lingam for Abhishek. I then asked for a Guide and could find none. I also got the directions to the ashram of Mouni Baba as advised by Sivanesan Swami. I went there, which was in the mountains. Mouni Baba was guarding the "Yagjna Gundas" of Balarama, which were (2 or 3 Gundas) inside a large hut. I told him that Sivanesan swami sent me. I also had diarrhea. Mouni Baba gave me Crocin for this Ailment and it stopped my problem. He also advised me not to go out and meet Swamis, but rather take care of my Parents. He did not talk to me, just wrote his answers on a slate. He was a Tamil Swami I thought.

The Madras Gentlemen that Sivanesan Swami told me to help came to my house in Bombay and I gave the money. This was the last I heard of him.

I returned to Shirdi in November 1989 after my marriage with my wife. Sivanesan Swami had by then moved in to Chavdi where he was living (from Dwarakamai). I went to him with my wife; he was seated in a chair. He blessed me. Shri Ayodhya garu had left Shirdi by that time.

In 1996 when I went to Shirdi, I realized that Sivanesan Swami passed away. He is one the most simple, highly lovely and evolved souls that I ever met. I am grateful to Shri Bharadwaja Master for making this gift to me.