

Untitled by Dabholkar

I bow down to Sree Ganesh

I bow down to Sree Saraswati

I bow down to the Guru

I bow down to the Family Deity

I bow down to Sree Sita-Ramachandra

I bow down to Sree Sadguru Sainath.

1. Now to continue the story, of how the devotees faced troubles when they insisted on returning to their destinations without Baba's permission.
2. And also, of the mendicant life style of Baba which he had adopted and which he practised until the end, for the washing off of the five sins,¹ for the sake of the good of his devotees.
3. Beginning from *Brahman* (the permanent and immovable) and ending with all immovable objects, Sai himself is manifest everywhere. Sai, being kind, imprinted (on all minds) that God exists in all creatures.
4. Therefore, all you listeners, I appeal to you to listen with attention. By listening to these holy stories, you will accomplish your own well-being.
5. This was a characteristic of the pilgrimage to Shirdi, that if a devotee would try to return without Baba's permission, he would be inviting trouble.
6. But, once permission is given, it was impossible to stay in Shirdi even for a moment. If one stayed on, difficulties would be faced. This was the experience of all.
7. Those who disobeyed his wishes, suffered on the way. Some were robbed; and they remembered their experience till the end of life.
8. If he asked them to eat a little and then leave, and if still a person hurriedly² left without food, he would not catch the train and would also go hungry. Many devotees experienced this.
9. Once Patil, Taty Kote, was going to Kopergaon where the weekly bazaar was held. On the way, he came to the *Masjid*.

10. He asked for the *tonga* to wait; came and took Baba's *darshan*, bowed at his feet and pretended to ask for permission to leave.
11. The devotee may try to evade, but Baba was aware of the propitious moment or otherwise. Seeing that Tatyā was in a hurry, he asked him to wait for a while.
12. "Let the bazaar take place! Don't leave the village". But seeing that Tatyā was very keen, he asked him to take Shama along.
13. 'What is the point in taking Shama!' Thinking thus, he disregarded his order and went and sat in the *tonga* and set off for the bazaar.
14. Out of the two horses, one was very active and restless. It cost Rs. 300/-. When they neared the well at Sawul, it became unrestrained.
15. The horse which never needed whipping and would reach the bazaar within an hour, suddenly got a catch in his back and began limping.
16. So neither the market nor the shopping! Tatyā remembered Sai Mother and felt that if he had obeyed timely, he would have avoided the accident. But nothing can be done about things past.
17. On another occasion, a similar incident took place. Tatyā set out to go to Kolhar village. He harnessed the *tonga* and came to seek permission and bowed at Baba's feet.
18. "I'll just go and return", he said. He had not got his consent; nevertheless Tatyā went ahead and left. Listen to what happened next.
19. The *tonga* had a horse which ran uncontrollably. The horse started rearing. He did not pay heed to the hurdles or obstacles on the way. It was a question of life and death.
20. Be it so. With Sai's grace that danger was averted. The *tonga* dashed against the babul tree. It was fortunate that it broke there. Further danger was averted.
21. Similarly, an European gentleman, residing in Bombay, came for Sai's *darshan* with some inner motives.
22. He had some influence with Chandorkar, who wrote a letter to Madhavrao. He asked for a tent and stayed there comfortably.
23. Could anyone dare to climb the steps of the *Masjid* and return after taking *darshan*, at one's sweet will, against Baba's permission? It was known to every one that this was impossible.
24. He tried thrice to climb the steps of the *Masjid* but it was all in vain. The spirits of the guest were dampened.
25. His inner wish was to climb up the steps of the *Masjid*, bow down

to Baba by falling on his knees and sit down there after kissing his hands.

26. That was his wish. But Baba did not let him come up to sit close to him in the *Masjid*, at that time.
27. He should be down in the courtyard and sit there only, if he wanted. He could take the *darshan* from there only. But he should not come up.
28. Be it so. Later on he thought of leaving. He came into the courtyard to take leave. Then Baba said he should go next day. Why is there so much of a hurry?
29. A lot of people told him and requested him, in several ways, not to go. Those who left without permission had greatly repented, they said.
30. Nothing can prevent what is fated! He did not follow the advice and left without permission. He suffered on the way.
31. At first, the carriage went well. Later on, the horses left the track. When they were beyond the well at Sawul,³ a bicycle came in the way.
32. The gentleman was seated in the rear of the carriage. Suddenly the carriage gave a jerk. It lost its balance and overturned on the road.
33. With great efforts the carriage was controlled. The man got dragged for some distance. Then he was picked up and put into the carriage, which then moved forward again.
34. Shirdi was left behind on one side. Bombay was on the other side. The carriage⁴ was then taken in the direction of the hospital, at Kopergaon.
35. So be it. The man stayed there for some days, repentant and distressed. He was undergoing the punishment due to his disobedience, as per his destiny.
36. There were many such instances. People began to have fear and apprehension and began to obey Baba's wishes. They dared not disobey.
37. In some cases the wheel⁵ of the carriage came off; in some cases the horses got tired; in other cases they missed their trains, remained hungry and had to survive on puffed rice.
38. On the contrary, those who respected his wishes, were able to catch the trains even at odd times. They had a pleasant journey and remembered it throughout their life.
39. If people have doubts about why Baba preferred to beg for alms, for years together, then get the doubts cleared, and bear in mind the clarification.

40. If we look at Baba's life-style, it seems that it was the right thing for him to do to beg alms; because it gave pleasure to the people, and would do good to them to fulfil their duties as householders.
41. The one who surrenders body-speech-mind-wealth at Sai's feet, such a devotee is deeply loved by Sai.
42. The householder is in charge of whatever food is cooked in the home. He has to offer the food to a mendicant and a *brahmachari* ⁶ in the first place.
43. The householder who partakes of food without giving it to them has to perform the *Chandrayan Vrat* ⁷, which is advocated by the *Shastras* as a means of three fold purification⁸.
44. It is forbidden for the mendicants and the *brahmacharis* to cook. If they do they will have to forcibly observe the *Chandrayan Vrat*.
45. Therefore the *Shastras* have placed the onus of taking care of their needs on the householder. Mendicants never exert themselves to fulfil their hunger.
46. Baba was never a householder and did not become a *Vanaprashthachari* ⁹. He was only a *brahmachari* from his youth and also a *sanyasi*. Therefore, to beg alms was the rightful thing for him to do.
47. "The whole universe is my home. I am myself Vasudev and all pervading God. I am myself the *Parabrahma*". One who has such firm conviction,
48. has the fullest right to beg alms. He believed in the philosophy that the whole world is one family. The others make a mockery of this philosophy, as can be seen, on all crossroads.
49. At the outset, one should give up the wish for a son,¹⁰ then lust for wealth and status. One who has given up these three desires, he only has the right to beg for alms.
50. Otherwise, as Tukaram quotes: "Fie upon that life depending upon charity and begging", because it is useless without understanding the meaning of such a life.
51. The great Sai is a very great *Siddha* (or *yogi*). That is known to all, young and old. But we, who are full of worldly ties, do not devotedly attach to his divine feet.
52. Without the five sacrifices¹¹, the householder is advised against eating of food. But Sai would perform these sacrifices¹² and get the food cooked and daily purified the meals.
53. Everyday he would go to five houses and remind the hosts about

the *Attithi Yagna*. So the persons were really fortunate who could sit at home and earn the *punya* ¹³.

54. Those people, who after performing the *panchmaha yagnas*, ate the remaining food, were saved from the terrible and unknown five sins, because the sins were burnt.
55. The well-known five sins are : *kandani* – pestle, *chulli* – lighting the hearth fire, *udkumbhi* – water pots; *peshani* – grinding, marjani-sweeping.
56. The grains are put in the pot (*ukkal*) and the pestle strikes the grain so that the chaff is removed and unknowingly during this activity lives are destroyed.
57. But the grains are not edible without the above-mentioned treatment. Therefore, the sin known as *kandani* is counted first in the list of *Panch soonas*.
58. In the stove, wood is burnt and cooking is done. There also, without knowing, life is destroyed. This sin is known as *chulli*, the second sin.
59. Even in a grinding stone or wooden grinding mill, when grains are ground, unknowingly innumerable lives are destroyed. That sin is known as *peshani*.
60. When people bring water in the pots from a well, or a lake, or a tank, or when men and women wash clothes, innumerable lives are destroyed.
61. While cleaning the pot, scrubbing and rubbing with the hands, unwittingly life is destroyed. This is the fourth sin of *udkumbhi*.
62. Similarly, when bathing in lukewarm water or while sprinkling cowdung (on the floor), life is destroyed pitiablely. This sin is called *marjani*.
63. In order to be free from these five sins, a householder has to perform these five *maha yagnas*, after which the sins are destroyed and he attains purity.
64. This is the power of purity of mind. The pure knowledge that is gained is sinless. After knowledge, liberation is secured. This is the attainment of the goal of life.
65. So be it. This was Baba's philosophy of mendicancy, writing about which has increased the pages of this book. Listen to a different type of story. Then we will close this chapter.
66. There should be only love in your heart. If any one sent anything (for him) with someone, and if that person forgot, Baba would not forget to ask.

67. Whether it was a vegetable or *bhakri* or sweetmeats, the devotion should be strong. When Sai came across such a devotee, in whom there was such faith, then his love would swell.
68. This is the story of a loving devotee, which will be a pleasure to hear. If anyone forgets the task assigned to him, Baba himself guides him to the right path.
69. His teaching was so agreeable. He gave necessary and timely awakening. Fortunate were those who experienced it and their bliss was inexplicable.
70. For one of his leading devotees, Ramchandra whose father was Atmaram and whose surname was Tarkhad, Sai was a haven of refuge.
71. But as he was known as Babasaheb Tarkhad by all, we will use the same name in this book, as it is not necessary to use the other name.
72. With overflowing love for Sai, Tarkhad used to be overwhelmed and, as it were, be annointed by it; and when he described his experiences listening to them was a pleasure.
73. Oh, how great was his devotion! At every step he would experience Sai, and each one would be more marvellous than the other. He would relate these experiences accompanied by appealing gestures.
74. Babasaheb was an unparalleled devotee. He had a painting of Sai's image, at his home in a huge beautiful sandalwood shrine, which he worshipped thrice a day.
75. Tarkhad was very fortunate in having a son equally devoted to Sai. He did not even eat his food till he offered *naivedya* to Sai.
76. Having taken a bath early morning, he would always perform the *puja* of the picture with his whole heart, mind, speech and body and offer *naivedya*, full of devotion.
77. This was his daily routine, which was carried on without exception. His labour bore fruit. He had excellent experiences.
78. Even his mother was a great devotee of Sai. She had a desire to go to Shirdi and the father wished that the son should accompany her.
79. She wished to go to Shirdi – take *darshan* of the powerful Lord – spend some days there – and actually serve at his feet.
80. Although his father wished it, the son did not wish to go, as he was worried as to who would perform the *puja* regularly at the home.
81. His father was a *Prathnasamajist* ¹⁴. Would it be right to ask him to

take the trouble to do image worship¹⁵. This was a big dilemma for the son.

82. Nevertheless, knowing his wishes¹⁶, the son got ready to leave. He entreatingly and lovingly requested his father. Listen to that wonderful story.
83. “Unless Sai is offered *naivedya*, no one should eat the food at home. Until this is promised, I won’t be able to go carefree”.
84. The father already knew the son’s daily ritual; he said, “Go, I will do the *naivedya* regularly. You may remain without any anxiety.
85. Before making the offering to Sai, no one will partake of the food. Take this as my word of honour and do not hesitate. Go at ease”.
86. Having been thus assured, the boy left for Shirdi. Then from the next day, Tarkhad himself did the *puja*.
87. The next day, before starting the *puja*, Babasaheb Tarkhad came before the portrait, prostrated himself and prayed.
88. “Baba accept my services in the same way, as my son was doing the *puja*. Let it not be just a drill, on my part. Pour your love into my heart”.
89. Having bathed early morning, Tarkhad began doing the *puja* with devotion every day and offering *naivedya* also.
90. Babasaheb used to offer a piece of rock sugar in the *naivedya* regularly. This practice continued uninterruptedly. But one day it was broken.
91. Once, being pre-occupied with official matters, Tarkhad forgot and everybody had their meals without *naivedya* one day.
92. Tarkhadsaheb was the Chief Officer of a big mill. Therefore, in the morning he had to go out every day for his work.
93. Then by the time it was afternoon, he returned. As mentioned earlier about the sugar *prasad*, when he sat down to his meals, he partook of it.
94. This was the usual practice. On one occasion he forgot. The sugar was not put in the *naivedya*, and he also did not get the *prasad*.
95. Every day, the cook would serve the piece of sugar last, when he started his meals, as if it was the purification of the food.
96. But on that day, at the time of the *puja*, there was some hurry, and the sugar *naivedya* remained undone. Therefore he also had no *prasad*.
97. Immediately, Tarkhad left his meal, and being very repentant, bowed down to the portrait of Sai and with tears in his eyes said:-
98. “Baba, what illusion have you shown! How did you cause this

- confusion of mind? How did you let me just do a drill! First forgive me.
99. “It’s not a mistake but a great sin. I am greatly repentant. A mistake; but I did not deliberately make the mistake. Please be merciful to me, Maharaja”.
 100. He prostrated himself at the foot of the portrait. He was full of remorse. He said: “Maharaj, Cloud of Mercy, have pity on me”.
 101. Saying this he sent a letter to his son, in great humility and shame. “A great error has been committed by me. Pray that I may be forgiven.
 102. Have mercy on one who has completely surrendered. Pray entreatingly to Sai in these words. Ask for this humble servant, his gesture of forgiveness and his assuring words”.
 103. This incident took place at Bandra, whereas Shirdi was a hundred *kos* away. But the news reached there immediately. Listen to Baba’s words about it.
 104. Now have the proof of Maharaj’s ability, of the knowledge without distortion, beyond time and place and about the past, present and future.
 105. On that day here, while the son was in Shirdi, at that very moment what happened when he bowed down at Sai’s feet, the listeners should hear carefully.
 106. The son, full of enthusiasm, came with his mother to pay homage. Listening to what Sai said to his mother astounded him.
 107. “Oh, mother! What should be done. To-day when I went to Bandra, as usual, I did not get anything to eat, or drink rice-water, and had to return hungry.
 108. “Mark the bonds that we have from the past births! Even if the doors are closed, I entered at my own sweet will. Who can obstruct me?”
 109. “The master of the house was not at home. I was ravenously hungry. I had to return without food, in the heat of the afternoon sun”.
 110. When he heard these words, the son immediately realised that his father perhaps had forgotten to offer *naivedhya*.
 111. The son requested Baba to let him go home. But Baba did not allow him and got him to do the *puja* there only.
 112. That very day, he sent a detailed letter from Shirdi. On receiving and reading that letter the father’s heart melted.
 113. His letter was also received there (the letters crossed). The son was also surprised. His eyes also filled with tears, which rolled down.

114. See the sport of Sai! Would love not gush forth? Who could be so stone-hearted, who would not melt by this?
115. Now listen to the miracle about Baba's favour shown to the loving mother of this very boy, once when she was in Shirdi.
116. When she was in the kitchen and the leaf plates were set for the meal in the afternoon, a hungry dog came to the door.
117. A piece of the bhakri, which was in her plate, was about to be given by her to the dog, when a pig, bespattered with mud, arrived there, oppressed with hunger. (She fed both).
118. This incident happened in its natural course. She did not give any importance to this or bear it in her mind. But Sai on his own opened this topic, when she was present.
119. After the afternoon lunch, when the lady came as per usual practice, and sat in the *Masjid* at some distance, Sai said kindly:
120. "Oh mother! You fed me to-day, because of which I am full upto my throat. I was overcome with hunger and you satisfied me.
121. "You must act like this always. Truly, only this will prove useful ultimately. Sitting in the *Masjid*, I do not ever speak an untruth. This is the universal truth.
122. "Know that this is the kindness which I preach. Give food to the hungry first and then eat yourself. Remember this clearly in your mind".
123. What did Sai Samartha say? The lady could not understand anything. What was the implied meaning of this? His words were never futile.
124. She said: "How could I have served you? How could it happen at my hands? I am dependent. I spend and eat whatever I can get".
125. Baba answering her said: "Savouring that lovingly given chappati, I became fully satisfied and I am still belching.
126. "When you sat down for your meals, you suddenly saw a dog come to the door, which was suffering from extreme hunger. I am one with that dog.
127. "Similarly, I am one with that pig bespattered with mud, which was also hungry and miserable".
128. When she heard Baba's words, the lady was very much surprised. Dogs, pigs, cats which wander – are they one with Baba?
129. "Sometimes I am a dog, sometimes a pig, sometimes I am a cow, sometimes a cat, sometimes an ant, a fly or fish. I move about in different forms.

130. “That person who sees me in all the creatures, you must understand is my beloved one. Give up the belief in the two-fold nature, and worship me in this manner”.
131. These were not just ordinary words, but nectar. She was overwhelmed with emotions. Her eyes were filled with tears of happiness and her throat was choked with emotion.
132. Similarly there is another story of this lady, which is wonderful and depicts love. It shows the oneness of the great Sai with his devotee; and that the two *Atmas* are one.
133. Once when Purandare¹⁷ with his wife and children set out for Shirdi, she¹⁸ gave him brinjals with affection which she requested his wife to make *bharta*¹⁹,
134. with one, for Baba, and *kacharya*, crisp and brown, from the other, and feed him heartily with them.
135. His wife accepted the brinjals and when she reached Shirdi, after the *Arati*, at lunch time, she took the *bharta*.
136. As was the custom the lady offered *naivedya* kept the *thali*²⁰ and left. Baba collected everybody’s *naivedya* and sat down for the meal.
137. When he tasted the *bharta*, he relished it and shared it with everyone. He felt like eating *kacharyas* and asked for them, at that time.
138. A message was sent to Radhakrishan Ayi, that Baba is waiting to finish his meal and he desires to have *kacharyas*. No one knew what to do about it.
139. That was not the season for brinjals, so how could that preparation be made?! Therefore, a search for Purandare’s wife was made and for the *bharta*.
140. The *bharta* was in the *thali* which she had brought. Therefore, it was possible that she might be having some spare brinjals.
141. When she was questioned about it, all came to understand about the significance of the *kacharya* and also about Baba’s keenness for them.
142. The lady said that out of one brinjal, *bharta* was made and offered in the afternoon; and had thought that she would take the *kacharya* later on. Therefore, the second one had been cut up accordingly.
143. Later on when this episode about the brinjals came to be known to everybody gradually, everyone was surprised at seeing Sai’s all-knowing nature.

144. Again, in the month of December 1915, the same lady sent a *pedha*²¹ for Baba, with great love.
145. Since Balaram²² had expired, to perform the last rites, his son had to go to Shirdi. He had come to take leave²³ and ask if there was any message.
146. The son came to Tarkhad to say that he was leaving. The wife felt like sending something for Baba with him.
147. Except for the *pedha* there was nothing else to be found in the house. Moreover, the *pedha* had already been offered in the *naivedya*. The son was also in a hurry to leave.
148. Besides, the son was in the mourning period.²⁴ There was only one *pedha* leftover. She sent that itself with him, as an offering for Sai to eat.
149. She said she had nothing else. “Take this only. Give this with love to Sai. Sai will eat it with pleasure”.
150. Govindji took the *pedha* with him. But when he went to take the *darshan*, he forgot it at the place where he stayed. Baba was yet quite patient.
151. Afterwards, in the late afternoon, when he came into the *darbar* hall, like the previous time he forgot and came empty handed into the *Masjid*.
152. “What have you brought for me”, Baba casually asked him. “Nothing at all”, said he, at which Baba tried to hint and remind him.
153. “Has no one given you anything for me?” On his saying no, Sai Samartha directly questioned.
154. “Oh, when you left home, did not mother give you a sweet lovingly?” Then he remembered.
155. He was very much ashamed. How did he forget! With his face downcast, he asked for forgiveness and bowed down at his feet.
156. He went running to his place, brought the *pedha* and gave it to Baba. As soon as he got it in his palm, he put it in his mouth and thus gratified the feelings of the mother.
157. Such is the great Sai, *Mahanu Bhav (Yogi)*.²⁵ He reciprocates the feelings, by giving the experiences, He increases the prestige of his devotee.
158. The essence of these stories is that one should perceive God in all living beings. This is also acknowledged by all the *Shashtrras*. The same is the doctrine of these.

159. Now while listening to the next chapter, you will understand about Baba's mode of living – where he used to sleep and at which place. Listen to that carefully.
160. Hemad surrenders at Sai's feet. Listeners, think about the foregoing stories with respect and meditation daily, and you will be benefitted.

May there be well-being. This is the end of the ninth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. Given in detail later.
2. Once, Tatyasaheb Noolkar and Bhausahab Dixit were to leave Shirdi, with their friends. Maharaj said to them: "Go tomorrow morning and eat at Kopergaon." They acted accordingly and sent a message to Kopergaon to keep the food ready. But, when they reached Kopergaon the food was not ready. As the departure time of the train was near, they left for the station without eating. There, they discovered that the train was late by two and a half hours! They sent the tonga back, and had the food fetched by the Brahmin tonga driver. All of them ate at the station. After they had finished, the train came ten minutes later.
Now, see the reverse case. Once Raghuvir Bhaskar Purandare had gone for Maharaj's *darshan* with many of his friends. As per his mother's desire, he asked for permission to go to Nashik. Maharaj said: "Go. Stay for two days and then proceed". The group went to Nashik, accordingly. That day his younger brother ran high temperature. Everyone was frightened and desired to go to Bombay immediately. But Purandare said: "Maharaj has directed us to stay for two days. Therefore, I will not move from here till two days are past". Then the whole group stayed, as they had no other alternative. The brother's temperature came down the next day and on the third day the group returned to Bombay, happily.
3. A village about one and a half miles away from Shirdi.
4. With the gentleman.
5. This is the experience of the author himself. He prepared to leave with his family. Maharaj said: "Eat a little bit and leave in the afternoon". But unwisely the bullock – cart was set on the road to the station. Being in a hurry to catch the train, the cart was at full speed. The left wheel suddenly came off and fell in the gutter. Praise God that the cart did not break and no one was injured. But by the time the wheel was properly re-set, the train was missed. They had to go to an eatery at Kopergaon, eat there and then take another train to Bombay.
6. A Brahmin ascetic vowed to celibacy, a monk or a student of the scriptures.
7. A religious observance starting from full-moon day and ending sixteen days later, taking only sixteen mouthfuls on the first day and then reducing by one every day till he takes nothing on the last day.

8. Of speech, body and mind.
9. Taken to the jungles leaving society.
10. That is, for spouse and progeny.
11. *Brahma Yagna* is reciting of *Vedas*; *Pitru Yagna* – offering food by encircling with water; *Dev Yagna* – offering food to the deities; *Bhoota Yagna* – offering food to all creatures. *Attithi Yagna* – offering food to the uninvited guest who may come to the doorstep.
12. For the sake of his devotees.
13. Merit of a good deed.
14. They did no image worship.
15. Of Baba's picture.
16. The father's wishes.
17. Raghuvir Bhaskar Purandare, who lived at Bandra, Bombay.
18. Mrs. Tarkhad.
19. Brinjals smoked, skinned and pulped to which spices and curds are added.
20. Platter.
21. A round sweetmeat, which varied in size and flavour.
22. Balamram Mankar, who was Baba's devotee.
23. Of the Tarkhads.
24. *Sutak* i.e. thirteen days after death when a household is deemed to be impure and during which no religious rites are performed.
25. Devoted and hungry for devotion.



Ramchandra Atmaram
alias Babasaheb Tarkhad