

## Prevention of Epilepsy and Suicide & Stablisation of Faith at One's Own Guru's Feet

*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. All objects of enjoyment relate to the elements and elementals – in fact, the entire universe is contained within the soul as a reflection of a city in a mirror. The confusion is on account of *Maya* which is manifested.
2. In reality, it (*Maya*) has not manifested. It is forever present in the Absolute. But it is also in the world bringing all the movable and immovable objects into being.
3. Whatever is seen in the mirror does not exist in it. Like visions seen in a dream appear very real but on waking all that is gone.
4. When one is awakened the dream world disappears. The joy of the light of Unity appears because of the *Sadguru's* significant words.
5. The vibrating of the existence of the universe is really the support of That; not dependent on anything else. When the Great Soul, that is the Lord, becomes agreeably disposed, then only this realisation is possible.
6. Understand this nature of the soul to be the glow of the Self having (existential character) the nature of 'Sat'. Then this world of the elements and elementals is the manifestation of illusion, mere sport.
7. All this world of the elements and elementals, right from *Brahman* to a blade of grass is imaginary. It is this expanse of the world which is merely a creation of illusion.
8. The serpent, the garland of flowers, the stick, the current are considered to be a rope due to the ignorance of their real nature. Similarly, the entire expanse of the universe has no support in real nature.

9. All this world that is perceived is of the nature of illusion. This comes to an end on knowing reality, that is at the time of awakening caused by the words of the Guru.
10. On pondering over the meaning of the verbal form of '*GRINATT*'<sup>1</sup>, the third person singular, the Guru alone is able to explain at the time of giving instruction to the disciple.
11. Therefore, let me pray to Baba : "Please introvert my senses. Give me discrimination and the ability to identify the transient from the eternal. Grant me too the gift of asceticism.
12. I am always an indiscriminating fool, obstructed by profound ignorance. My mind is always soaring on evil imagination and creates all these difficulties for me.
13. See to it that I have an unshakable faith in my Guru's words, which are as irrefutable as the revelations of the *Vedas*. Make my mind like a mirror so that it can receive Self-Knowledge.
14. Moreover, *Sadguru* Sainath, make me fully understand this knowledge, because without experience when one talks about it, it is mere prattle. Can that achieve the ultimate goal?
15. Therefore, Baba, with your power let me experience this knowledge myself, whereby I can easily attain liberation. Grant me these alms, I beg of you.
16. Consequently, O' Lord *Sadguru* Sai, I offer my bodily pride to you. From now onwards take care of me as there is no self with me.
17. Take away my bodily consciousness so that I feel neither pain nor pleasure. Control me so that I act only in accordance with your wish.
18. Or, you become my ego yourself and take over all doer and enjoyership. Let me not have anxiety on that account.
19. Hail, hail to you - the One who has fulfilled all desires. Enjoin my love at your feet. O abode of Auspiciousness, may this inconstant mind find complete peace at your feet.
20. Who else but you can speak words for our welfare, relieve us of our miseries and bring us contentment?
21. It was Shirdi's good fortune that, Baba, you arrived there. Later you stayed on there and gave that place a status of pilgrimage.
22. Blessed is Shirdi's fortune that this merciful Sai made this place auspicious and adorned it by his own stay.
23. You are the one to kindle me. You alone are the one to provoke my speech, so who am I to sing your praises? You are the doer who gets things done.

24. To be always in your company is itself our study of the *Vedant*. Listening to your life story daily is itself our reading of religious texts.
25. Chanting your name without wasting a moment is itself equivalent to doing *katha and kirtan*. This itself is our regular meditation and that is itself our satisfaction.
26. We do not wish to have such happiness which causes us to turn our backs on worship, for could there be any bigger obstacle in attaining the ultimate goal?
27. Let my tears of joy be the warm water to wash your feet; let me besmear your body with the sandal paste of pure love; and let me cover your body with the cloth of true faith.
28. May this *puja* from my heart propitiate you better than the outward ritualistic one and endow you with pleasure and happiness.
29. Let us offer the eight lotuses in the form of our eight very pure, *satvik*<sup>2</sup> emotions and the fruit in the form of our concentrated mind.
30. Let us apply *buka*<sup>3</sup> of devotion to the forehead, tie the girdle of deep devoutness and place our neck on your toes. Then let us enjoy the tender and wonderful celebration.
31. Adorning him with the jewels of our love, let us wholeheartedly ward off the evil eye<sup>4</sup>. Make a *chamar* with our five *pranas* and wave it before you to ward off the heat.
32. After concluding such blissful worship, let us do the eightfold obeisance, offer fragrance and oblations of water. In this manner, we shall worship you, Sairaja, for our own welfare.
33. We remember and always chant ‘Sai *Samartha*’ to attain the desired object; and with the same *mantra* also attain the ultimate goal and gratify our faith in you”.
34. In the last chapter, it was narrated how Sai *Samartha* - the Cloud of Mercy, gave instructions for the benefit of his devotees.
35. Now, in this chapter, it shall be narrated how a devotee’s faith was confirmed in his own Guru. Listen to that story.
36. In the last chapter, the nectar-like story of the devotee Pant was introduced. Listeners should hear attentively to clearly understand the true facts.
37. How many kinds of experiences he gave; and how he put the collyrium of faith in the eyes; how he was firmly settled at his Guru’s feet and how the mind felt tranquil.

38. Once, a devotee named Pant went to Shirdi, along with friends, to have Sai's *darshan*, with a lot of effort.
39. He was already graced and was attached to his own Guru. He hesitated about going to Shirdi.
40. Yet, as is one's destiny it comes to pass without expectation. The opportunity to have Sai's *darshan* came and resulted in immense joy for him.
41. Man proposes but God disposes. One cannot do anything against destiny. Listen to that, with a quiet mind.
42. A number of people left their homes, having decided to go to Shirdi by train, travelling happily together.
43. When they boarded the train, they unexpectedly met that Pant who was already in it. Pant came to know their plans about going to Shirdi.
44. Amongst the group were some friends of Pant and also the mother-in-law and father-in-law of his child. Though Pant had no intention to go (to Shirdi), they pressed him to go along.
45. Initially, Pant also had the ticket for the destination, he had in mind. But later he changed his mind.
46. As the friends and the father-in-law asked him to go with them to Shirdi, Pant agreed to their persuasion though he had no desire.
47. Pant got down at Virar, while the rest of the group continued to Bombay, Pant borrowed some money for his expenses and then he also went to Bombay.
48. As he did not want to displease his friends, he obtained permission from his own Guru and then came to Shirdi, along with all the others, happily.
49. All went to the *Masjid* at eleven in the morning. Seeing the crowd of devotees offering worship, they felt happy.
50. Seeing Baba's meditative figure all were filled with joy. Suddenly, Pant got a fit and fell down unconscious.
51. There was no movement in his limbs and he seemed impaired. Those who had accompanied him were very worried and frightened.
52. With Sai Baba's grace and the help of the others, on sprinkling water on his head, he regained full consciousness.
53. On gaining consciousness, he sat up bewildered and it seemed as if he had just woken from sleep.
54. Baba being omniscient knew that he was a disciple of another Guru

and assured him fearlessness and confirmed his faith in his own Guru.

55. He said: “Come what may, leave not your bolster (support, which is the Guru). Remain steady always, always at one-ment with him”.
56. Pant realised the significance of the words and he was reminded of his own Guru. Throughout the rest of his life, he remembered Sai Baba’s kindness.
57. Similarly, a gentleman called Harishchandra, resident of Bombay, was greatly troubled on account of his son who suffered from epilepsy.
58. He tried many allopathic and ayurvedic doctors, but there was no cure. All efforts were in vain. The only remedy was to resort to the *sadhus* and Saints.
59. In 1910, Das Ganu’s *kirtans* started and spread the fame of Sree Sainath. A large number of people took to visiting Shirdi.
60. Though a tiny village, it had a great destiny. Shirdi became another Pandharpur and many pilgrims visited it.
61. Many people experienced that sicknesses were cured by mere *darshan*, or the touch of Baba’s hand, or with a merciful glance.
62. The devotee, having surrendered completely, obtained his welfare. Knowing everybody’s minds, Baba fulfilled the desires of all.
63. People hurried to visit him, as evil spirits fled at the touch of the *udi*, blessings cured diseases, and a kind glance from his eyes pushed away all obstacles.
64. Having heard of such greatness from the *kirtans* and the books of Das Ganu, from one mouth to another, the desire for *darshan* arose in Harishchandra Pitale.
65. Pitale came to Shirdi village bringing family and children, presents and fruits, for the *darshan* due to the merits of his past births.
66. The son was placed at Baba’s feet and he prostrated before Baba. Then something extra-ordinary happened, which very much disturbed Pitale.
67. No sooner than the boy’s eyes met Sai’s, the boy became unconscious, rolled up his eyes, and fell down all of a sudden. The parents became frantically worried.
68. The boy fell unconscious on the ground. A lot of froth came out from his mouth. The parents were greatly disturbed and wondered what was their fortune.
69. It seemed as if there was no breath; the froth continued from the

mouth; the whole body was soaked with perspiration and there seemed to be no hope for his life.

70. These fits had happened frequently to the boy but never had there been one of this intensity or duration.
71. An attack of this kind had never happened before and would never happen again. It was as if he was about to die. The mother was unable to control the flow of tears, seeing the condition of her child.
72. “With what purpose did we come here and what has happened! The remedy has aggravated the condition. These feet (Sainath’s) have proved ruinous. All our troubles in coming here have been in vain.
73. “Coming here has been like running into a house to escape from the pursuit of thieves, only to have the house collapse over our heads”, that lady said.
74. “Our condition is like that of a cow running away from a tiger to save her life only to run into the hands of a butcher!
75. “Or a traveller, tormented by the heat of the sun, who takes refuge under a tree which uproots and falls upon him.
76. “Or having faith in God one goes to the temple which itself collapses on one’s body. Similar is the case”.
77. Baba then assured them: “Have a little courage and patience. Pick up the boy carefully. He will regain consciousness.
78. “Take the boy to your lodgings. And in about half-an-hour he will return to life. Do not be unnecessarily flurried”.
79. So be it. Later, they acted accordingly. Baba’s words came true. Pitale and his family rejoiced and all their doubts disappeared.
80. On being taken to the *wada*, the young boy came immediately to his senses. The worries of the parents disappeared. There was a lot of joy.
81. Then Pitale came with his wife for Baba’s *darshan* and performed the eight-fold salutation with great humility.
82. Seeing the son’s recovery, he sat pressing Baba’s feet with mind full of gratitude and happiness. Baba asked with a smile:
83. “Have the waves of doubt and desires ebbed now? Sree Hari will protect him who has faith and patience”.
84. Pitale was a wealthy man from birth. He came from a good and well-known family. He lavishly distributed sweets and dry fruits and even offered fruits, betel-leaves etc. to Baba.

85. His wife was of a very *satvik* nature – loving, having faith and devotion. She would sit near the pillar, gazing at Baba.
86. As she gazed, her eyes would fill with tears. She did this daily. Seeing her novel way of showing affection, Baba was won over by her.
87. Saints are like God – they are ever at the service of the devotees. They are very gracious to those who worship them whole-heartedly.
88. May it be whatsoever. Then, this family desired to leave. They came to the *Masjid* for *darshan*, and took Baba’s permission and the *udi* ; and made preparations to leave.
89. At that time, Baba took out three rupees from his pocket and called Pitale close to him. Hear what he said:
90. “Bapu, earlier I had given you two rupees. Add these three to them and worship them. You will be benefitted”.
91. Pitale took the rupees in his hands and accepted them with joy as *prasad* . He prostrated at Baba’s feet and said: “Grant me your grace, Maharaja”.
92. Waves of thoughts arose in his mind: ‘This is my first visit. So what is it that Baba is saying? I am definitely not able to understand.
93. ‘As I had not seen Baba earlier, how could he have given me two rupees earlier?’ He could not at all understand the meaning or the advice. Pitale was bewildered.
94. ‘How do I get the meaning explained?’ His curiosity increased. Baba did not give any indication and remained silent.
95. Any words spoken by Saints, however casually, are bound to prove true. Pitale was fully aware of this, so he was puzzled.
96. But later when he went to Bombay and his home, there was an old woman at home who satisfied his curiosity.
97. The old woman was Pitale’s mother. When she enquired about what had transpired at Shirdi, as a matter of course, the topic about the three rupees cropped up. Even she was unable to co-relate it.
98. After thinking it over she remembered and the old lady said to Pitale: “Now I recall completely. What Baba said is true.
99. “As you took your son now to Shirdi for Sai’s *darshan*, similarly your father had earlier taken you to Akkalkot.
100. “The Maharaj there was a *Siddha* - benevolent, very famous, omniscient, *yogi*, very wise. Your father was also a very moral man.
101. “He accepted your father’s worship and the *Yogiraja* was pleased with it. As *prasad* he gave him two rupees, in order to perform *puja*.

102. “These earlier two rupees too, Swami gave to you, my son, as *prasad* in order to worship.
103. “These two rupees were kept in the shrine and your father daily worshipped them with great faith.
104. “I alone know about his faith. He acted according to his faith. After his death, the *puja* and the articles for performing it became children’s playthings.
105. “There was no faith in God; and even shame was felt to do *puja*. The children were appointed, in turns, to do the *puja*. Who would take care of the rupees?
106. “Many years passed thus. The importance of those rupees was lost. All memory of them faded away. The two rupees disappeared.
107. “So be it. You are really blessed. Not only have you met Maharaj, in the form of Sai, to remind you of a forgotten duty but to ward off dangers.
108. “Therefore, from now onwards leave off all doubts and bad thoughts. Follow in the footsteps of your ancestors and do not slip into bad habits.
109. “Go on worshipping the rupees. Consider the Saint’s *prasad* as a jewel. *Samartha* Sai has convinced you of this significance and revived a life of *bhakti*”.
110. Hearing this story from his mother, Pitale was full of bliss and joy. He realised Sai’s all-pervasiveness and the significance of his *darshan*.
111. That nectar of his mother’s words awakened his former feelings. He repented and atoned paving the way for his future welfare.
112. So be it. Whatever had to happen, happened. The Saint had awakened in him the future obligations. Gratefully and conscientiously, he thereafter carried out his duties.
113. Similarly, I will relate another experience. Listen to it with a quiet mind. It shows the method adopted by Baba to control undisciplined devotees.
114. Gopal Narayan Ambdekar, was a great devotee of Baba from Pune. Listen to his story.
115. He was in service in the Excise Department of the British regime. After completing service for ten years, he left it and stayed at home.
116. Fortune changed and turned its back on him. All the days of one’s life are not the same. The stars rotated and brought a bad spell. Who is there who can avoid these changes?
117. In the beginning he was in service in Thane District and later his

luck brought him to Javhar, where he was an officer. It is there that he became jobless.

118. To regain a job is not easy<sup>5</sup>. Where could he get it again? He tried his level best at that time.
119. But he did not succeed. So he decided to follow an independent trade but here too troubles beset him until he finally lost all hope.
120. Year after year, his financial condition worsened till he hit rock bottom. Calamities followed one after the other and the household condition became unbearable.
121. Seven years passed this way. Each year he went to Shirdi and related his grievances to Baba, imploring him with prostrations day and night.
122. In 1916, he was so utterly disgusted that he felt like committing suicide after going to Shirdi.
123. So this time he stayed for two months at Shirdi with his wife. Listen to the story of what happened one night.
124. While sitting in a bullock-cart, in front of Dixit's *wada*, Ambdekar was in deep thoughts.
125. Fed up with life and very depressed, he thought 'enough now! No more of this trouble.' He lost the desire to live.
126. Thinking thus and having lost interest in life. Ambdekar got ready to throw himself immediately into the well.
127. 'Availing of a quiet time when there would be nobody around, I will carry out my purpose and rid myself of all the troubles'.
128. He knew that committing suicide was a great sin. Yet he determined to act upon his thought. But Baba Sai, being the puppeteer, he averted this folly.
129. At a very short distance, there was the residence of a hotel owner, who also had Baba's support, being one of the persons who served Baba.
130. Sagun<sup>6</sup> came to the threshold of his house, at that time, and asked Ambdekar: "Have you ever read this book on the life of Akkalkot Maharaj?"
131. "Let me see, let me see. What is that book?" Saying that Ambdekar took it in his hand. Turning the pages at random, he began to read here and there.
132. By wonderful coincidence, the subject which he came across was worth reading as it related to his inner thoughts. He was deeply impressed.

133. I will relate for all the listeners the story that he came across by chance, giving the sum and substance of the story very briefly, for fear of lengthening this book.
134. There was a great Saint at Akkalkot. Maharaj used to be absorbed in meditation. A devotee, who was grievously ill, was undergoing unbearable suffering.
135. He had served for a long time hoping to be rid of the disease. He was unable to bear the pain anymore. He became very dejected.
136. He determined to commit suicide, and choosing a time in the night, going to a well he threw himself in it.
137. Maharaj came there at that time and pulled him out with his own hands. "Whatever is destined has to be fully borne", he advised him.
138. "All physical tribulations, diseases, even leprosy and all other problems, which we have because of our actions in the previous birth, unless they are fully borne, we cannot be free from them, even by committing suicide.
139. "If this suffering remains unfinished, you have to be born again. Therefore, try to bear up with this trouble a little longer. Do not kill yourself".
140. Reading this story, which was apt for the occasion, Ambdekar was surprised and felt ashamed on the spot, understanding Baba's all-pervasiveness.
141. Ambdekar realised that the fate due to previous birth must be endured. He was made to understand this at the right time and it was good that he had not attempted the reckless deed.
142. This illustrative story was like a voice from outer space. It strengthened his faith at Sai's feet. Sai's deeds are unimaginable.
143. 'Sai's warning guided through Sagun's words. If there had been some delay in getting this unexpected book, my life would have been ruined.
144. 'I would have lost my own life, and would have caused utter destruction of the family. My wife would have had to undergo a lot of suffering and I would not have achieved my own good nor attained my spiritual goal.
145. 'Baba inspired Sagun and made the book an instrument to divert my mind from committing suicide'.
146. If such an incident had not occurred, the poor man would have unnecessarily lost his life. But where there is a saviour like Sai, who would be able to kill?

147. This devotee's father had faith in Akkalkot Swami. Baba made him understand that he should follow in his father's footsteps.
148. So be it. Later everything was well. Those days passed. He studied astrology, putting in a lot of efforts, and that was rewarding.
149. He got Sai's grace and blessings. Fortune smiled upon him, later on. He became well-versed in astrology and his earlier adverse circumstances ended.
150. His love for the Guru increased, and he achieved happiness and health. He had ease and happiness in family life. He became very happy.
151. There are innumerable such miracles, each one greater than the other. But lest this book is lengthened, I have confined myself to the essence.
152. Hemad surrenders at Sai's feet. The next chapter narrates the interesting story of how Shama<sup>7</sup> was presented with the gift of the *Vishnu Sahasranama*.
153. "I do not want it. I do not want it", said Shama. But Baba had immense love for him. He forcibly gave him the *Sahasranama*, by ascribing its wonderful greatness.
154. Now listen to this story with respectful attention. Baba will be seen granting grace, when the time is ripe, to a devotee who had not the slightest desire.
155. It will be seen in the chapter how inexplicable are the ways of granting grace, in the *Sadguru's* abode. Listeners should hear this with respect.
156. He who is the highest form of well-being is that Sai – the store of all attributes! He is fortunate who hears about him and speaks of his glories, being an act of religious merit, his life being purifying.

May there be well-being. This is the end of the twenty sixth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people called "Prevention of Epilepsy and Suicide and Stabilisation of Faith at One's Own Guru's Feet".

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

#### Notes :

1. One who teaches or gives 'upadesh' i.e. the Guru
2. Perspiration, Stillness, Horripilation, Choking with emotion, Pallor, Tears, Shivering and Unconsciousness.
3. Fragrant black powder.
4. With bitter *neem* leaves, salt and mustard waved over the body.

5. In Marathi, it is compared to water which easily slips off the esculent vegetable leaf.
6. Sagun Meru Naik.
7. Shama i.e. Madhavrao Deshpande.



Hail, hail to you the One who has fulfilled all desires. Enjoin my love at your feet. O abode of Auspiciousness, may this inconstant mind find complete peace at your feet. (Ch. 26, ovi 19)



Sagun Meru Naik