

XX

16th September, 1936.

Bapu Rao N.Chandorkar, S/o Nana Saheb Chandorkar, Brahmin, aged 40, Landholder, Gograswadi, Dombivli, (near Kalyan) G.I.P. says:

I was taken as a little boy to Sai Baba by my father. Mahalsapathi worshipped Baba applying gandha (i.e.) sandal to feet, head etc. None applied sandal paste to Baba's forehead. I was the first, who, as a child of 4, innocently applied it to his forehead just as we apply it to all the Gods we worship. After that time, others were allowed to do so. This was in 1900. My father told me that Baba explained the Gita to him in 1900-1902, in the style of the ordinary learned pandits expression, and without the use of mystifying parables or symbology etc. After 1902, Baba began use of mystifying parables or symbology etc. Then my father went on transfer to Jamnere. My father said that Baba knew Sanskrit and that he had explained that stanza etc tadvidvi. very well. My father told me that Baba had adwaitamata. But, what adwaitic idea he explained or put forward was not stated to me. We were all concerned with Baba's chamatkaras prophecies, goshties (i.e.) moral talks etc. and we did not mind about philosophy at all. My father said that after 1913, the crowds that flocked to Baba were too heavy and there was no more peace for Baba, and that Baba once said with tears. "No one cares to take from me what I am prepared to give abundantly. But they want from me what I am unable to give".

Baba once told my father about chamatkar something very interesting. It was about 1903-1904. My elder sister Minathai, had been helped at delivery by Baba with udhi, sent through a Gosavi. That child, however, died very young. My sister also as widowed at that very early age and had no other issue. This cast a gloom over all of us. My father and all of us went to Shirdi. My father went and sat before Baba glum-in sullen silence. Usually whenever he went, Baba would question him and he would talk and all would be cheerful. Now, on this occasion there was a sad sullen begin-

ning. This continued for some minutes. Then Baba broke the ice.

Baba:

Why are you so silent?

C:

(i.e. my father)- Baba! You know everything. While we are under your care these calamities have befallen us,- bereaved of child, and son-in-law etc.

Baba:

If you care for child (or son-in-law) and come to me for that, you are mistaken. You need not come to me for these. These are not in my power. These i.e. (birth of child and death of relatives) are dependent on poorva karma. Even Parameswar, great God who has created the world, cannot alter these.*

Do you think he can tell the Sun or the Moon, ‘Rise some two yards farther away from your usual or appointed place.’ No, He cannot and will not do that. That would produce disorder and chaos.

C:

If that is so, how is it that you tell some one “You will have a son” and he gets a son, and you tell another “You will get appointment” and he gets it? Are these not chamatkaras of yours?

Baba:

No, Nana. I do not do any chamatkaras. You have your village astrologers. They work 2 or 4 days ahead and give out their prediction. Some of them come true. I look further ahead. What I say happens. My art also is a sort of astrology. But, you people do not understand this. To you, my words look like chamatkaras, because you do not know the future. So, you regard events as proofs of my miracle-working power and you turn your reverence on to me. I, in my turn, turn your Bhava reverence on to God and see that you are really benefited.

Baba spoke some numerous goshties but I do not remember them now. In 1913-1914, my father was unwell and on long leave. So, he went and stayed at Shirdi, My mother also was there and when they were by baba's side and I was worshipping him, he (Baba) said:

me aata jayena bapuche peta janma gheyen

voveli nanardha man (ghat)aashi aashi halat asel !!

(and moved his hand like the shaky neck of an old man)

(i.e.) "I will go away now. I will take birth as the child of Bapu. At that time, Nana's head (or wrist) will be shaking thus and thus".

My father construed this to mean that he (my father) would not die till a son was born to me. Unfortunately he died in 1921. During the fatal illness, I remembered this prophecy and hoped my father would survive, as I had not even got married and had no son, of course. But Fate willed it otherwise and my father died in 1921. I got married in 1922. my father's head was never shaky.*

All mantras that Baba spoke or recited were Arabic or Persian etc. and not Sanskrit, so far as I know. Kondaji and Baba recited fatias. When 'sera' was placed, on the niche (caaba), when brought by people, Baba and Kondaji placed it repeating something in Arabic, Persian or some such (to me unknown) language. My father never said that Baba spoke out or spoke of mahavakyas. It was about 1908, my father was working at Pandharpur. We i.e., I and he went to Shirdi, Baba had asked him to prepare for naivedya. That was offered to Baba. My father asked Baba to go down to his quarters to eat.

Baba: Go, I will come.

My father knew that Baba was not intending to come in his physical body and so returned disappointed. Madhava Rao Deshpande was present at the talk with Baba. Baba told him after my father left the mosque in that mood, "Tell Nana,

that he has been so long with me and yet not grasped the fact that Baba is in every ant and every fly etc. Baba said he was in all creatures. That is the highest truth I have heard from him directly or indirectly. I do not remember if any pantheistic utterance came from him. I have not heard if he spoke long sermons on Vedantic lines. He generally spoke on common matters, (e.g) 'Give alms. Do good. Speak the truth' etc. He told me when I was a boy, 'Hearken to the words of your parents. Help your mother in her tasks. Speak the truth and truth alone.' Never a word did he talk to me about mantras or about God.

I have firm faith in him as my protector. All my life is supported and maintained by him. I cannot give instances but I feel that he is guiding me and guarding me and protecting my interests and looking after my welfare.