

IV

Rao Bahadur Hari Vinayak Sathe, Retired Deputy Collector, Deccani, Brahmin, Aged 81 (born 1855), Residing at 108, Shukrawar Peth, Poona says:

I had a daughter by my first wife. I then became a widower before my forty fourth year. Many friends and acquaintances were pressing me to get married, e.g. Mr.Brave, Mamlatdar of Kopargaon. I was declining to take the extraordi-

nary step of marrying at about fifty, though I was no doubt anxious to have son to continue my line. But what guarantee or probability was there of one getting a son so late in life? So I told my importunate friends that I would wed if and only if a great Saint should so advise me.

On or about April 1904 I went with Mr. Brave to see Sai Baba at the Mosque. Then after a short time, I took leave of Baba and had got down the steps of the Mosque. The Mr. Brave told Baba "Saheb (that is how Baba called me or referred to me always) has no son". Then Baba replied: "Shadi karega to Alla bachha denga" If he marries then God will give him a son". I heard thee words myself and Brave and other began to press me again to marry. But the question of the choice of a bride would take time. I went back to Ahmednagar which was then my headquarters. About the end of that year, I learnt that an able astrologer had arrived at Poona. I consulted that man and found that his reading of the facts about my past and my daughter's past were really correct. He said that my horoscope showed that I was to have male progeny after my fiftieth year. That further strengthened my idea of marrying.

In a few months, I was transferred to Ahmedabad. When I was there, Dada Kelkar (i.e., Ganesh Damodar Kelkar) wrote to me that he had a daughter of marriageable age and wanted to know if a bridegroom could be found there. As none could be found there, perhaps the writer of the letter might have sent it as a feeler to sound my views and see if I would offer myself as the bridegroom. I thought that the letter might be prompted by Sai Baba's unseen influence and I wrote to D.K. that no bridegroom could be found or expected at that distant place and that if he meant the offer to be for myself he should consider my age, my prospects etc. He wrote that he had considered the pros and cons and would be glad to have me for his son-in-law. Then I wrote to him that in that case, he should take the girl with him from his village and go to Shirdi and request Baba to say if he approved of the match as unless Baba approved of the choice, I would not marry her, D.K. was then hostile to Baba in his views and suggested other alternatives viz; consulting a Brahmin Saint at Wye (who was his brother inlaw); he was afraid that Baba might not approve of the proposal of my marriage with his

daughter and it would have to be dropped. But I insisted that he should go and find if Baba approved. So, after all D.K had to go to Shirdi with his girl and await with Madhav Rao's aid, Baba's orders. When D.K. went to Baba, Baba at once told him "send the girl to Ahmedabad" i.e., to me. Baba's approval was communicated to me and then I married D.K's daughter in 1905 i.e. in my fiftieth year. I have a son and some daughters by that marriage.

Sathe Wada

Near Baba's favourite margosa tree there were the remnants of the old village wall. Baba told me "Pull down the village wall and build". I took this to be an order that I should rebuild the village wall. Then I said to myself, I am not a prince or ruler to put up a huge village wall or restore it, and I kept quiet. Finally I found that Baba's suggestion was far more modest and was only for building residential quarters there and for including the village wall, in the construction. So I bought the land there and using the remnants of the village wall built up a wada enclosing or surrounding the Margosa tree. Baba told me that the Tomb close to that tree over which now a part of the building has been erected (leaving only a small niche for worshipping it) was that of his Guru. He gave me his guru's name. It ended with "Shah" or "Sa". I have forgotten the rest of the name. It might be "Venkusa".

I went and resided at Shirdi for sometime. Baba's Arati and Pooja on ordinary days were started but for some time there was no celebration of Guru Purnima by special worship of Baba on that day. Baba himself sent for my father-in-law and said "Do you not know that this is Guru Poornima? Bring your worship material and do your Guru Puja. Then we had Guru Puja on that day and this practice of celebrating Guru Poornima by all the devotees worshipping Baba then begun, has continued upto-date.

Baba never called me "Hariba" etc. He always called me and referred to me as "Saheb". The account in the Santkathamrit that in the presence of myself and some others Baba went into a long disquisition on the nature of God and Sadhana Chatushtaya, defining Viveka Vairagya. Samadishatka and mumukshtwa, Brahma Satchidanand etc.,

is not correct. Baba never talked of such subjects in my presence. I do not know if he addressed others on those matters.

The account given in Bhaktiilamrit, chapter 31, verses 219-236 regarding my marriage etc., are very inaccurate. These were not written after consulting me and they were not shown to me even after being written. The correct account is what I have given above.

Baba was indeed the cause of my marriage and of the great change in me since 1905 and he is the controller of my fortunes and destiny ever since. I place my entire trust in him and seek his guidance and protection in all matters temporal, religious, official and domestic. When I built a wada at Shirdi and lived or made my father inlaw live there with my family i.e. between 1906-1916 we incurred the jealousy, resentment and hostility of various people amongst whom we had to live. We could not have got on as we did despite all that, without Baba's perpetual and vigilant care for us. His active interference helped me miraculously in numerous instances. I will give a few examples.

About 1909 or 1910 I was on a committee along with the Revenue Commissioner Mr. Curtis and the Collector; and we were to meet at Manmad on a particular date and move from there to other camps. On the previous day I was at Shirdi and I wanted to take formal permission of Sai Baba to leave Shirdi, expecting that it would be granted as a matter of course. My father-in-law went and asked Baba to leave. Baba refused leave and my father-in-law came and told me of the refusal; but I told him that I could not trifle with such important official engagements except at the risk of being turned out of Government Service. He again went to Baba to make further representations and intercede on my behalf. But Baba did not grant leave. He on the other hand told my father-in-law to prevent my starting by actually confining me in my room.

Even on the days following the particular date, I was not allowed to go. After three days, I was made to start for Manmad. When I reached that station, I found the other members of the Committee had not gone to Manmad on the appointed date that the original programme had been altered

and that the committee's meeting had been postponed. I had ordered, on the faith of the old programme, my tent and articles to be sent from Manmad to the other fixed camps. By a strange inadvertence on the part of the Railway authorities my articles had not been sent away from manmad. If they had been sent, great inconvenience would have been caused to me to hunt them up and re transport them. So by detention at Shirdi I lost absolutely nothing except my peace of mind, and I was saved a lot of unnecessary trouble and enabled to spend more time with my family and with Sai Baba. Of course Sai Baba knew all things and arranged all things. But in my ignorance, I felt my position at Shirdi to be very delicate and risk. Such instances strengthen one's faith in and reliance on Baba.

In my official career, I was getting dissatisfied at not getting the promotion I deserved. My disgust I revealed to Baba and told him that I would even resign service on that account. But Baba forbade my resignation of service and said that I would get promotion. Sometime later, I was promoted over the head of some seniors in service and posted to Kolhapur as Ag. Superintendent of Land Records. I got an increase of Rs.100 in pay and eventually a higher pension than those seniors.

About pension also, there was some trouble. The pension department at first treated my last permanent place as the Deputy Collectorship and ignored my subprotem higher post. So they cut off Rs.50 from the pension which I expected as due to me. I appealed in due course and I went to Sai Baba and told him that I would forego the whole pension rather accept it with the curtailment of Rs.50. He said that I would get the Rs.50 also that Allah would help me. So I put my case in appeal before the Revenue Commissioner Mr.Curtis and with his note, I got the proper pension without any curtailment. Sai Baba controls minds and moulds events.

RE.MEGHA

Megha was a very simple yet very devout brahmin whom I found living at Viramgaon, when I was deputy Collector there. He would simply repeat "Namah Siva" always. But he did not know Gayatri much less the whole sandhya mantra. I

got interested in his welfare, and got him taught Sandhya and Gayatri. I sent him to Broach to worship Siva there, and paid him Rs.8 for his fare and expenses. He would worship Siva standing on one leg only all the time. Then I told him that Shirdi Sai Baba was really the embodied form of God Siva and made him start for Shirdi. At the Broach Railway Station he learnt that Sai Baba was a modern and his extremely orthodox and simple mind was highly perturbed at the prospect of bowing to a Moslem and he prayed to me at the station not to send him to Shirdi, I however insisted and gave him a letter to my father-in-law at Shirdi to introduce him to Baba. When he went to Shirdi mosque Baba was indignant and would not allow him to go into the mosque. Kick out that rascal, he cried at the very sight of him and he was also angry that I should have sent him a man with such hopelessly crude ideas. Megha then went to Trimbak and worshipped at Gangadhar' for a year or a year and a half. Then again he came to Shirdi. This time at the intercession of my father-in-law he was allowed to go the mosque and stay at Shirdi.

Sai Baba's help to Megha was not through any oral instruction. He worked upon Megha internally i.e., mentally. Megha was considerably changed and benefited. When he died (in 1912) at Shirdi after continuous service of Baba doing regular daily Arati service, (noon and evening) Baba passed his hands over his corpse and said **"This was a true devotee of mine."** Baba ordered that, at his own expense, the usual funeral dinner to Brahmins should be given and Bhao Saheb Dixit carried his order out.

Leaving Shirdi

In the durbar of Sri Sai Baba and when he issued out in solemn pomp, I carried the mace before him. Many were jealous of me on account of the distinction I enjoyed. These and the villagers leagued together and used Nana Wali to molest me and drive me away from Shirdi. Once as I was carrying the mace before Baba, Nana Wali came up and scratched the back of my head with the sharp point of broken glass. In self defence, I had to seize him and press him down on a pile of logs lying on the roadside. Sai Baba cried out "Saheb, do not do so". I notice how the wind was blowing

at Shirdi and kept careful watch. One day, as I intended to go to the Mosque to offer Naivedya to Baba very early (as I had to proceed on a particular trip) my Father-in-law rushed in and adjured me to desist from going to the Mosque, as NanaWali was standing at the entrance, hatched in hand, with deadly intention, and as he would make short work of me. So without taking any leave, I went away and left Shirdi for good. Evidently Sai Baba did not want me to reside there at Shirdi any longer. As Sai Baba did not protect me from the attack of Nana Wali, some people called upon me to give up my faith in Baba. But I pointed out that the same argument could be used against Vittal of Pandharpur Gangadhar Shastri, the lawyer of Gaekwad, was a Vittal Bhakta and sought help and refuge in the Temple of Vithal. But there right in the Temple itself, before the face of Vittal he was murdered by his enemy, I find that leaving Shirdi and settling here at Poona ultimately have been for my good. Sai Baba is protecting me here as he did at Shirdi.

Once about 1916 or so, in pitching a tent for me, at Kothrud (a suburb of Poona) certain Mangs (untouchables) went and put it up under a sacred Audambar tree, touching it and trying ropes to it. I did not know it then. Finding that I was having mishaps thereafter I enquired into the cause and learnt of that regrettable incident I prayed to Sai Baba to help me and he advised me in a dream to get a Brahmin first to perform the purification ceremony of that tree and next to instal Datta Paduka there. I have done both and I am maintaining a *Pujari* and conducting *Pooja* through him of he *Paduka* (at Kothrud) twice every day.

Rao Bahadur H.V.Sathe (continued on 6-8-1936 and 28-8-1936)

Baba expressed my nature aptly by saying i.e. Saheb is quite simple and unsophisticated. And as that was his view, he never beat or abuse me, though he beat and abused others. Only once he threatened to beat me, and I knew that I was then at fault. It was a Dhanur Masa celebration at my Shirdi lodgings and living away from my father-in-law as we were not on the best terms I then invited others for the ceremony but not my father-in-law. I went however to invite Baba. Then he cried

“Fetch that stick.” I stood quiet. His mood changed at once and he said **“Never mind. I will come.”** There was another fault committed by me that day which also would account for Baba’s displeasure. That day I had gone to a Marwadi to intercede in one of his affairs or disputes. Baba did not like that.

When I had boasted that I was the only devotee of Baba who had not got a beating at his hands, Madhav Rao Deshpande communicated this to Baba in my presence and asked him the reason. Baba said **“Why should I beat him? There is his father-in-law to eat him”** Baba evidently conveyed thereby the idea that I was being constantly “Fined” by my father-in-law’s excessive demands and collections of money from me. Baba’s help to me on the spiritual side was often to keep me off from vanity, pomp or sin in thought or action. Here are some instances.

At the time, when in the wada (i.e., Sathé wada), the foundation stone was laid, there was no previous intimation of the date to me. I was however on a Poornima day. Myself and Bere started the previous day to go to Shirdi without previously intimating our intention to go there. At Kopergaon which we reached in the evening, Bere induced me to halt for the night as Baba could not easily be visited, by us at night. Next morning we went to Shirdi. Baba was then coming from the Lendi. There was a crowd of 80 to 90 spectators waiting to see him. We also went and prostrated. Baba told me “You have come just in time. The foundation stone is to be laid”. I faced that I must go through the pompous ceremony in high style. I took up a hatchet to dig up a bit of the foundation and stone. Baba stopped me at once and said **“Why do you go there? What have we to do with all this? The masons and other workmen will do it.”** So no formal ceremony of laying the foundation stone was gone through. My father-in-law told me that he knew the previous day that I was arriving at Shirdi on the Poornima day and so fixed up that date for laying of the foundation stone. When asked how he knew of it, he said that Baba was saying the previous day “Saheb is coming tomorrow. The washer woman told me of this as Saheb’s tent had come to her for washing”. In fact there was no tent sent and no washer woman could have got intimation of our arrival. Bere’s stopping me at Kopergaon was useful.

That night (unknown to me though it was) was the tenth night of the death of an agnatic relation of my father-in-law and his house was under pollution and resounding with wailing and there was none even to cook and offer unpolluted food for me then, had I gone.

On one occasion Baba who was ever watchful over his childrens' actions in sight or out of sight, saved me from plunging headlong into passion and headstrong cruelty. The facts are these. My father-in-law wanted me to buy some 20 acres of agricultural land at or near Shirdi and I sent him 1200 rupees and the land was purchased. One day when I was there, I desired to go and see the land. My father-in-law would not accompany me and was placing obstacles in the way of my visiting the land. His reason was that his brother's son (Babu) had left a widow, who was living with him and she would come to know of the land and claim a share therein. I however insist that we should go and ordered Tatyapa Patel's cart to be brought up and wanted my wife to go with me. She had first consented to go but finally under instructions from her father, she declined to accompany me. I was wroth. I seized the whip from the cartman and was intending to chastise her for her disobedience to my orders. Lo! Suddenly Megha rushed into my Wada and said that Baba wanted me urgently to proceed at once to the Mosque to see him. I went up. Baba asked me **"What is the matter? What is it that has happened?"** I saw that he knew everything and felt ashamed of myself. Then Baba added evidently to explain and justify the conduct and attitude of my wife and father-in-law, **"Your land is there. Where is the necessity to go and see it?"** How watchful he was over my conduct and welfare!

Another instance of his watchfulness over my conscience and morals was this. I was once proposing to visit for the first time the residence of a female devotee of Baba out of mere curiosity. Just before the visit, Baba asked me if I had gone to such and such a place. I did not understand the names of places and missed the point of his question. Baba then dropped the subject. I then went to her lodgings and was engaged in some conversation. Very soon evil thoughts began to invade my brain. Suddenly Baba appeared in front of that house and pushed open the door which had been closed. But not bolted. He made some ironical signs to me to convey

the idea, “What an excellent thing you are now launching into!” and disappeared. His timely interference before any evil was definitely lodged in my mind or could take shape in action saved the situation. Consciences asserted itself; tendencies to evil were definitely checked and I retreated from the place at once and never visited it again. Some time thereafter I learnt that the place I visited was locally known by the very name mentioned by Baba in his question that day.

Baba’s help to me came in family affairs, official matters, dealings with Saints, other spiritual matters etc.

Family Affairs:

Baba said in 1904 just before my second marriage that God would bless me with a son if I married and he approved of the match in 1905. Then my father-in-law Dada Kelkar (or Damodar Kelkar) became deeply devoted to him and made Shirdi his permanent residence. I built the wada here at Baba’s bidding in gaav kus Bandha 1908 or so; and my father-in-law with my wife and family (and I also sometimes) lived there though its chief use was for the visitors that came to Baba. There was no other lodging (except the village Châvadi) available for respectable visitors. The foundation stone laying has already been mentioned. When the construction was to go on, the walls had to be raised and some of the branches of the Neem tree (under which Baba had practised his early Sadhana or penance) had to be loped off. As the tree was held sacred by all, none dared to cut the branches and Baba was approached. He then said **“cut off so much as interferes with the construction. Even if our own foetus lies athwart the womb, we must cut it.”** But even with his permission, the work men feared to cut it as it seemed so sacrilegious. Then Baba himself came and cut off the obstruction. Later the steps for going upstairs and a niche over Baba’s Guru’s Tomb were put up. Baba made me spend monies in this and in other matters also so as to help on religion and charity e.g. when DasGanu had his “Lives of the Saints” ready for printing Baba made me pay Rs.75 towards the expenses.

The first two children born of this second marriage were girls. My father-in-law and mother-in-law then ap-

proached Baba with the prayer that the promised son should be born and asked him "When are we to have a grandson". Baba then answered **"I am requesting Allah. He will comply with my request"** A year or two later (i.e. in 1913) my son was born. That boy is with me here (by Baba's grace) hale and hearty and the prop of my age.

I have already stated how Baba directed me to behave in relation to my father-in-law and wife. I shall mention his kindly interest in one more family affair of mine. Sometime after I retired my financial circumstances were declining. On one occasion, I sold a jewel of my wife. Baba then addressed my father-in-law and said **"Why does that fool of a Saheb sell my daughter's Jewel?"**

Baba was greatly attracted to Dada Kelkar's (i.e. my father-in-law's) nephew - Babu. He was measurer under my assistant, Limaye (I was then Assistant Superintendent of Revenue Survey of Kopergaon and Yeola). But instead of paying due attention to his official work, he would go and stay at Shirdi, doing service to Baba. My assistant complained to me that my brother-in-law (Babu) was always going away to Shirdi and neglecting his work. I communicated this to Kelkar and he said "What is to be done? He is guided and ordered by Baba." In fact, Baba knowing evidently what was happening to babu very shortly, made light of his service and said **"Blast the service. Let him serve me."** Babu was always attending on Baba and rendering as much service as he could; and Baba would always see that Babu got the choicest delicacies whenever they were available. So Limaye let him do as he liked. Babu's end was drawing near in 1910. He ate mangoes (which were always pouring in upon Baba since 1910) rather too freely. Baba warned Kelkar and told him to have some care of his nephew's health. "Babu kade laksh tteva-" He said, Babu contracted fever and as he was nearing death, Baba asked Kelkar "Are to aahe kay?" **"Is he alive?"** In a few days Babu passed away (1910) aged only 22 leaving an issueless widow.

In religious and temporal affairs I never took any serious step without consulting Baba, (either through my father-in-law or otherwise.)

Religious matters

Baba never gave *Upadesa* or initiation to anyone. So I did not apply to him for initiation. But on several occasions I was invited to get Upadesha from others, e.g., Upasani Baba who offered to explain Panchadasi to me (in 1915 or 1917) after his return to Shirdi from Kharagpur and Miraj. People from Kharagpur and Nagpur were going to him to get *Upadesha*. The question was whether I also should go to him for that purpose. There was a lady, Athabai of Sangola, who had given *Upadesha* to my first wife. There was also the Ganapati Upasaka and Yogi of Moregaon named Vinayak Phatak Maharaj. These offered me *Upadesha*. In each of these cases, I referred the question to Baba (personally to Baba in the first case and through my father-in-law in the latter case) and Baba gave a negative reply.

Though there was no formal initiation by Baba he wished me to look to him alone with undeviating attention and he was quite powerful enough and willing to look after my interests temporal and spiritual.

Baba in the early days of my moving with him at times favoured the extension of his worship and at times did not. He made me and my father-in-law start the group congregational worship of Baba as Guru by all the devotees on Guru Poonima day as I have stated already. But when I tried to do Pooja to him as Mahadeva or Siva on "Shivaratri" midnight he did not favour the proposal. When he was first asked for permission that day he said, "No" Then we (i.e. my self and Megha) thought over it, took some Bilwa leaves and wished to do silent pooja at the steps of the Mosque at midnight (which is the time observed in all Siva Temples). When we went there, Tatyia from inside the Mosque waved his hand warning us off. But as Baba seemed to be asleep we dared to put some sandal and Bel on the steps in silence. Baba at once got up and hurled wild abuse without naming any one as the object of his abuse. The whole village was roused and they flocked to the Mosque and blamed us for trying to steal a march over the rest of the devotees and in defiance of Baba's wishes to obtain clandestine punya by midnight worship at he steps of the mosque. Though Baba did not want me to take upadesha from others he yet desired that I should show

due respect and hospitality to Sants (saints). In fact, he made one Sant go to me.

Kaka Maharaj of Dhopeswar (near Rajapur) was a well known Sant. Some 25 years ago, he visited Poona and lodged with one Devle. He was besieged by a crowd of devotees inviting him to their place for meal and c; and I also made the same request. He regretted his inability to comply with my request. This was in the morning. Later at about noon of the same day, when I was at my office, I was surprised to learn that the maharaj had sent word to say that he would visit my house and so I sent him my tonga and went home to receive him. When I met him, I asked him how he happened to change his mind so suddenly since morning. Pointing to Sai Baba's portrait on my wall the maharaja replied "He would not allow me to rest till I came and saw you."

Shortly before this maharaj passed away, he had given leave to my son-in-law's brother Hari Gangadhar Josi (pleader, Thana) and another to go to Sai Baba and pay their respects. They started to Shirdi after Kaka Maharaj passed away. When they arrived at the mosque Baba was in a towering passion, in one of his fits of rage that seemed so ungovernable. But as soon as Baba saw these two arrivals standing outside the mosque he ordered them to be brought to him. When they went up he had sufficiently cooled down and they took darshan without any trepidation or uneasiness. Later Baba started out for Bhiksha. Then he said to them **"You have killed that old man (i.e., Kaka maharaj) and come here eh?"** Though he had not been told of the Maharaj's permission or his death he knew the facts and thus revealed to them at once his knowledge of the facts and his fellow feeling with that Maharaj.

(As you find from Vaman Rao Patel's Guru Smriti) Baba showed a bit of his chamatkar to my son-in-law Mr. Joshi, at Shirdi. When the latter asked for Udhi, Baba told him that he would get it later and in point of fact as Joshi travelled by train, a fellow-passenger gave him udhi given by Baba.

Dakshina Bhiksha Samstha

In December 1915, I got a call from Baba, when I was at Poona and at his bidding I helped in forming the above

Society. I was made the president of it. We ran the Journal "Sainath Prabha" as its organ. This was not read to Baba previously or submitted for his approval.

It had a short career and was a failure. Hardly any copies are traceable. Parts 1 and 2 which alone are now available give some account of the state of affairs that prevailed at Shirdi Samsthan in 1915 to 1917 or 1918. The attempt to control monetary matters led to increase bitterness against me, resulting in Nanawali's action that drove me away from Shirdi and even led to issue of legal notices. Sometime after the formation of the Sabha (say some 11 months) Radhakrishna Ayi died. She had been in charge of all stores used for purpose of Sai Samsthan. When she died as she was an intestate Brahmin widow without heirs the Police came and took possession of all the properties in her custody. Then we had on behalf of the Sabha to apply for the return of all the articles for the Samsthan from the Kopergaon 1st class Magistrate. On the strength of local Mahajars also he passed order (M.E.R23 N2 1916) handing over Samsthan properties to the Samsthan i.e. Sabha on behalf of the Samsthan; yet internecine bickering continued. Some misguided devotees made use of the loss of a few silver appendages to the Samsthan horse trappings (worth very little after all) to issue a lawyer's notice to me in January 1918. I consulted Baba and he told me to give a reply and I gave it in the terms mentioned by Baba himself. Baba told me that he would protect me and that no proceedings would be taken. That proved to be true and no proceedings were taken against me or the Sabha. I do not know what has become of Mr. Sunder Rao Narayan who was the editor and soul of "Sai Nath Prabha". It is he who signs his "apothegms" and his "vision" in part I under the Nom de plume "Ramagir"

Baba and other Sants: his Antarjñana.

When I was at Shirdi one day Baba was at the Mosque. The time for his moving on to Lendi had arrived and yet he was not inclined to move out. He lay stretched beside the Mosque wall. When he had thus delayed his visit to Lendi by one hour, we asked him "It is high time for you to go the Lendi, Why do you not go?" Then Baba answered "Are maja Gajanan gela" i.e. '**Hallo! My Gajanan is**

gone’. Someone wrote that day from Shirdi to Shegaon to ascertain how Gajanan Maharaj the famous Saint of that place was doing. The answer came that he expired on the very day when Baba apprised us of the sad event.

Baba’s Prophecy.

Sometime in 1917, Baba said **“Tilak is coming here”**. As there seemed to be nothing to induce Lokamanya to visit him, I thought Baba was referring to Tilak Maharaj i.e. Vaman Maharaj Tilak. In fact, however, Lokamanya visited him soon after (i.e. on 19-5-1917)

Baba’s activities

Though Baba either out of humility or out of policy ascribed all beneficent things done for his visitors and devotees, to God he disclosed in many cases his own authorship by his words, e.g.

(1) About my pension he said (in pungentlang) that he would force the Authorities to pay me my full pension.

(2) Another instance comes to my mind now. Daji Hari Lele (Dt. Inspector of Land Records at Nasik) was proceeding to Shirdi to see Baba. On the way he went to the Library at Kopergaon and saw the Gazette. Therein he discovered that he had been promoted from Rs.125 to Rs.150. Then he came to Shirdi and bowed to Baba. Baba told him “Bring me Rs.15” the man said he had no money. Baba retorted “It is only yesterday I gave you Rs.25. Go and bring the money.” Lele then came to my wada, informed me of all the facts and borrowed the money to pay Baba.

Baba’s talks (Goshties):

(1) Baba said once that as a boy he was weaving shawls, that his father was once so pleased with his handiwork that he gave him a pecuniary present of some Rs.5 or so.

(2) Once Baba said that he was ‘eating food’ (i.e., living) at the East Coast i.e., Coromandal Coast.

(3) Once he said “Pshaw what of Akbar! I have protected him in his infancy. He stood in fear of me.”

(4) the brahmin of Paithan (evidently referring to Eknath) I

knew. Brahmins of such excellent sort are not now-a-days seen.

(5) Chanbai Patel came to me and asked me about his horse. He said "Where did you drive my horse?" I replied. "Why do you charge me? Go and see: Your horse is grazing by the hedge."

This was all that issued from the mouth of Baba I used my imagination and built stories on these and wrote my "Sai Katha Karandaka". It was written without previous intimation to or obtaining the approval of Baba. Baba's utterances were short. He abruptly stopped many of his stories.