

VII

Damodar Savlram Rasane, Kasar, alias Anna Rasane S/o Savalram Rasane, formerly of Ahmednagar now at Poona says:

What my son said is true about his birth. When I went to Baba, desirous of issue, he was kind enough to remember me and give me his blessings. When I was still on my way to Shirdi, passing through Kopergaon station, he mentioned at Shirdi that I was coming and reserved mango fruits for me. He gave me those fruits with the blessing that I should give them to my junior wife and that she would bring forth two sons first. She at the fruit and gave birth to two sons, one fifteen months after my visit, the other years later and he gave names to both in advance. I noted those names in my note book (page 3) and these children bear those names also, in addition to the usual Hindu names I have given them. I prayed to Baba for a second grandson at his samadhi and he was born. When I first went to Baba, one Bala Patel of Nevasa or Seagoan was sweeping the masjid and doing (in various ways) service to Baba.

I always took Baba's advice and acted up to it and the results were always satisfactory. Once I had an appeal in the High Court, and the lawyer had written to me to go to Bombay. Then Baba detained me and prevented me from going. Yet the result of the appeal was in my favour.

Nanasaheb Dingle brought a big silver plate full of various dainties and begged Sai Baba to eat. Baba shouted out. A black dog ran up and licked up some of the food. Nanasaheb Dingle who was standing near looked at it with disgust. "Is it for this pariah dog that I prepared all this", he thought within himself. Baba at once flung away the plate with its contents towards him and said "Take it away". I was present then.

I remembered always Baba's treatment to low creatures and men of low position as his equals or as himself. Once when I went to Baba and knowing that he would not care to go to my lodgings and have his dinner there, requested that he might send Bala Patel to be my guest. Bala

Patel was of a low caste. So Baba in granting my request said "Don't cry Dhut Dhut at him" i.e. do not humiliate the guest by giving him place far away from your own place of eating. I agreed. When I had prepared sumptuous meals, I spread one plate for Baba and filled it with all eatables and then called out "Baba, come!" A black dog came in and ate from the plate. I waited reverently till it finished its meal and then gave meals to others and took my own. I gave Bala a plate and made him sit near me and not outside the house.

My mind is always dwelling on Baba, and often I see him here. Sometimes Baba abused me and beat me even fiercely. But I knew that as with Akkalkote Mahraj, blows and abuse have an auspicious ending. So I never resented or grumbled and I never gave up my attachment to him. He has asked Muslims to do their namaz and then go to him to read their Quran; he has talked with moulvis on their religion. I was not asked by nor have I given any information regarding my experience to Das Ganu Maharaj or Dabholkar. I went to Baba for the first time about 1895. In the year after I went Ramanavami Utsav celebration began and for these 40 years. I have provided one ornamental standard for that occasion every year. That was before Nana was born.

The Statement I had three wives is wrong. I had two both living when I went to Baba, I had consulted astrology, Ketu was in the fifth place in horoscope and so there was the difficulty of getting issue. But Baba, a Satpurush, over came all that. He anticipated and provided for the issue of so many years. He said 8 children will be borne to my younger wife, to whom I was to give the four mango fruits he gave me. As for business consultations with Baba, the proposal about speculating at Bombay in cotton was from a broker. He was not to be partner. I was to be sole venturer. I went to Baba, thinking I would allot a share to him in the profits and I was massaging his feet. Then Mahalsapathy, I and Baba alone were the three present. Baba replied expressly that he did not wish to get involved in any Samsara (like sharing profits). So I gave up that idea. On another occasion, I went to Shirdi and there I expressly asked Baba if I could trade in grain, wheat etc. He said that the prices would fall and that I would have to sell at a lower price than the price at which I bought. I gave up that proposal. But when I mentioned the prophecy

of Baba to a merchant friend, he showed me the prophecy was falsified by the steady rise in prices for many days. But Srawan came and there were good rains. The prices suddenly fell and the grain storers had a serious loss. Baba saved me from that fate.

I never started any transaction without getting sanction from Baba. When he was in the flesh, I went to Shirdi and asked him mentally. After 1918, I still consult him, by chits etc. and he guides me still. Once when I sat at his feet along with many others, I had two questions in my mind and he gave answers to both.

I. There are so many crowding to Sai Baba. Do they all get benefit from him?

To this he replied orally. "Look at the mango tree in blossom. If all flowers turned fruit what a splendid crop it would be. But do they? Most fall off (either as flowers or as unripe fruits, by wind, etc.) very few remain".

II. My second question was about myself. If Baba were to pass away, how hopelessly adrift I would be and how am I to fare then? To this, Baba answered that he would be with me whenever I thought of him wherever I thought of him. That promise he has kept up before 1918 and after 1918. He is still with me. He is still guiding me. This was about 1910-11 when my brothers had separated from me and my sister died and there was a theft and Police enquiry, all of which incidents upset me very much.

(These are mentioned in S.L.M. III (5) 368 and 369)*

