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SHRI SAIBABA SANSTHAN TRUST, SHIRDI



॥ ॐ श्री साईनाथाय नमः ॥ ॥ ॐ श्री साईनाथाय नमः ॥

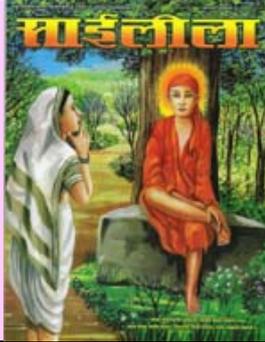
SHRISAILEELA - JAN-FEB-2006

English Section

的n this lies your well-being. This is also fulfilment of My Avatar! ♦ : Mrs. Mugdha Diwadkar

Shri Datta Avadhoot ♦ Swami Samartha and Sai Baba : Naresh Dharwadkar

滴ar Ganga! ♦



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"In this lies your well-being. This is also fulfilment of My Avatar !"

Shri Datta Avadhoot - Swami Samartha and Sai Baba

"Har Ganga !"



"In this lies your well-being. This is also Fulfilment of My Avatar!"

To understand the truth behind Sai Baba, we must understand who are *Avatari Purushas* (incarnations), what is their religion and the symbols used by them to spread their messages.

Avatar

In Shrimad Bhagwad Geeta, *Bhagwan* Shri Krishna says, "I take birth in every era to protect the *Satjan* (gentlemanly) and to destroy the *Durjan* (villainly)."

In reality, the *Bhagwan* is *A-janma* (not confined to birth) and the birth talked about above is only related to His appearance on this earth in a mortal form. For the sake of mortal appearance, the *Bhagwan* has father and mother. The word 'Avatar' is made up of 'Ava' + 'Tru' meaning 'Dharana' that is "to adopt a mortal form". Thus, when *Bhagwan* takes *Avatar*, He is temporarily adopting a mortal form for the well-being of the human race.

When He appears in the *Sant Avatar* (in the form of a Saint), He has limitations of *Janana - Marana* (birth and death) to which every mortal form is subject to. However, the *Bhagwan* Himself is beyond such limitations.

One cannot identify a Saint from his outward appearance.

The mission of any *Avatar* is that every deed should be for the welfare of the human beings and thereby for the good of the entire mankind.

Swadharma (adhering to one's religion) means doing the deeds specified by the religious laws. While doing this duty, it is to be done with the intention of *Brahmarpan* (dedicating the result to the Brahma) and without any desire for self gains. For achieving this, all the Saints have advocated the *Bhakti Marg* (path of devotion). One can undertake the journey on this *Marg* by *Nam-smaran* (chanting the name of God). This *Marg* helps the devotee to get rid of his ego.

Sarvanbhooti Parmeshwar

Once the notion of "Sarvanbhuti Parmeshwar" (God is in all beings) is accepted by the devotee's mind, then the door to *Bhakti Marg* opens easily.

Shri Sai Baba accepted these same principles and spread His teachings amongst the living. The notion of "Sarvanbhooti Parmeshwar" was preached by Baba. This will be evident from the following incident.

Once Mrs. Tarkhad was in Shirdi and a dog came and stood in front of her, when it was time for meals. She threw a piece of *Bhakari* (bread) to him. After the dog went away, a mud covered pig arrived. To him also, she gave a piece of *Bhakari*.

Thereafter, in the *Masjid*, Baba said to her, "Aaye (Mother), in the afternoon, I was restless with hunger and you gave Me a full meal. Let it be a dog or a pig, always follow this as a regular practice."

People from all castes, creeds and religions used to come to *Dwarkamai*. His places were the abode of all types of animals. Such deeds of Baba teach us that the God is in every living being - may it be a human or an animal. When a person intentionally hurts another, he is hurting the God, contained in that person.

Baba collected food as alms and kept in the *Dwarkamai* in a *Kolamba* (a kind of vessel). The animals used to put their mouths in the *Kolamba* and ate whatever they wanted. Sometimes Baba mixed the same food and shared it with His devotees - who were from all walks of life. Even though the food was already touched by

animals, for Baba it was good enough. The lady, who swept the *Masjid*, also took *Bhakaris* from the same *Kolamba*. In the eyes of Baba, this was a way of seeing God in every animate and inanimate thing of the world.



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"In this lies your well-being. This is also fulfilment of My Avatar !"**Shri Datta Avadhoot – Swami Samartha and Sai Baba****"Har Ganga !"****SHRI DATTA AVADHOOT****SWAMI SAMARTHA AND SAI BABA**

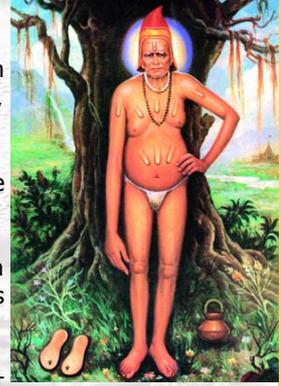
In the grace heritage of Dattatreya *Parampara*, many noble *Satpurushas* have appeared, may not all be the incarnations of Dattatreya *Mahaprabhu*; but evidently they are all of the divine grace and belong to the serene Datta *Sampradaya Sadgurus*, Spiritual Masters.

From the highest spiritual potential, all these *Satpurushas* have come on the earth only with one fundamental aim and goal, the pure and pious deed, to uplift humanity, society.

Grant salvation to the beings, rescue them, favour boons, help them all with one intention to move them all towards Divinity, the Supreme by righteous way.

Amongst these very noble ones Shirdi Sai Baba too has the same honour, high respect and considered, the blessed ones of *Shri Datta Mahaprabhu* incarnation as such.

In His life story, the various worthy incidents pinpoint and direct towards a potent attribution that Baba is a divine *Satpurush*, can overwhelmingly grace Him as the one who followed and propagated Datta *Mahaprabhu Parampara*, can quote as Datta *Avatar* too, as Baba really is at that level of spiritual height.



In the life story of Baba, very prominent salient incidents correlate Him to Datta *Mahaprabhu* showing apparently the oneness with *Avatar*.

In Sai Baba's *Samadhi Mandir*, in the early morning (*Kakad Aarati*)

Jaydev Jaydev Datta Avadhoota ! Sai Avadhoota !! is recited, sung in adoration.

And *Aisa Yei Ba Sai Digambara ! Akshayroopa Avatara !! Sarvahee Vyapak Tu !!!*

Shrutisara ! Anasuya Atri Kumara !! Aarati praying appraisal Sai, You are *Digambara ! Eternal Avatar !!* Pervading entire cosmos !!! Essence of *Shruti* all !!!!

Anasuya - Atri's graceful son You Sai, Sai *Avadhoota*, Datta *Avadhoota*. The very noble worship recitation *Na Datta Guru Sai Ma ! Majavari Kadhihi Ruso !!*

You Sai, Datta *Guru*, Sai, You *Mata*, Never get angry on me, *Guru*.

Sai Baba always asserted *Jaya Mani Jaisa Bhava, Taya Taisa Anubhav*.

The feeling as such in mind, same the experience of that kind. The installation of *Padukas* in Shirdi is a vivid example of indicating Sai Baba the very incarnation of Datta *Mahaprabhu*.

In 1834 *shaka*, year 1912, Dr. Ramrao Kothare came to Shirdi along with his compounder and friend Bhai Krishnaji Alibagkar. They, after taking *Darshan* of Sai Baba, stayed for days there. They became intimate with Sagun Meru Naik and G. K. Dixit, devotees had the same feeling and concern and were very much interested in one thing, that to install Sai Baba's *Padukas* in Shirdi as a memory of Baba's coming to Shirdi. When informed, Dr. Kothare came to Shirdi, drew a sketch of *Padukas*. Upasani *Maharaj* decored the design with addition of lotuses and flowers, a couch symbol of good omen, disc showing the excellence of Vishnu, all in all the very grace of *Padukas* to be felt and adored. A *shloka* in Sanskrit depicting the *Yogic* powers of Baba was inscribed. The glorious verse is.....

Sada Nimbavrikshasya Mooladhivasat

Sudhasravinum Tiktamapyapriyam Tam

Tarum Kalpavrikshadhikam Sadhayantam

Namamishwaram Sadgurum Sainatham

Sainath, every potent under the sacred Neem tree, Sai, we bow to You in devotion at Your Feet free the Neem, the *Amrit*, the nectar, the *Kalpavriksha*, the esteem, the aspirant, *Bhakta's Suraksha*.

Here a comparison of similarity and oneness of *Shri Swami Samartha* and Sai Baba can be visualised. *Swami Samartha* declared *Datta Nagar Mool Purush, Vadache Zad Vishesh ! Satya Tethe Amucha Vas ! Mani Sanshayas Na Aanave*. Sai too graced and appraised glory of Neem tree to be the blessed place for installation of Lord's *Padukas*.

The *Padukas* made in Mumbai were brought by the compounder to Shirdi. Permission and blessing of Sai Baba was sought. Baba agreed and instructed, the *Padukas* to be installed under the Neem tree. On the *Pournima* day, G. K. Dixit holding *Padukas* on his head taken from Khandoba temple to the Neem tree in a grand procession. Baba touched the *Padukas* saying - "*Padukas* are the grace of Lord."



The expenditure for the installation of *Padukas* was done by the money sent by one Parsi devotee Pasta Shet of Mumbai. Dr. Kothare sent money every month for lighting the lamp and making railing around the *Padukas*.

The daily *Pooja* was performed by G. K. Dixit for first five years, then Laxman Kasheshwar Jakhadi, Nana Pujari continued. Sagun Meru Naik offered *Naivedya* and looked after the up keeping of *Padukas*.

The devotee of Akkalkot *Maharaj Swami Samartha* thought of going to Akkalkot to have *Darshan* of *Swamiji's Padukas*. In the dream *Swamiji* appeared instructing him - "You need not go to Akkalkot; now I am in Shirdi." So, Bhai Krishnaji reached Shirdi and had *Darshan* of his mentor, his perceptor *Swami Samartha*, the great Sai Baba. He discussed and with consent of Dixit, Upasani Maharaj and the permission from Baba, the installation of *Padukas* was thought off first. He was the promotor for installing *Padukas*.

Bhai expressed his desire to go to Akkalkot after *Padukas* were installed, Baba asked him, "Why you want to go there; the incumbent *Maharaj* of Akkalkot *Swami Samartha* is here !" This shows the very truth of *Datta Avatar*, glory of adoration of *Padukas*, the adherence and honour of *Paduka Pooja* in *Datta Sampradaya*. Sai, the very incarnation, agreed for the installation of *Padukas* and even told them all, the *Padukas* are the grace of the Lord Sai Baba followed *Datta Sampradaya* and flourished it through His teachings and making the people aware of the potentiality of *Sampradaya*. When He declared, *Swami Samartha* is very much potent in Shirdi, indicating, Baba the incarnation of *Datta Mahaprabhu*. The direction of *Swami Samartha* to Bhai Krishnaji for Him to worship Him in Shirdi, the *Swami Samartha Avatar* of *Shri Narasimha Saraswati* as such conveying the divine entity of Sai Baba in par of *Shri Dattatreya Mahaprabhu*.

A very close similarities can be seen and realised between *Shri Swami Samartha* and Sai Baba. *Swami Samartha* blessed to Janabai, a *harijan* aspirant, the *darshan* of God Vitthal. Janabai, a regular *Varkari* of Pandharpur, could not go to Pandhari from Mangalvedha. It started raining very heavily blocking the way and made difficult to proceed. Janabai with utter devotion chanting the name of Vitthal, Vitthal as such struggled to proceed.

She afraid of not making her trip to Pandhari was in great distress. She saw *Swamiji* sitting under the tree in peace and calm. The rain had momentarily stopped. Janabai rushed to *Swamiji* and prostrated in front of *Swamiji*. *Swamiji* said to her "Jani, open your eyes and see now !" Jani opened her eyes and she saw the wonderful *Vithuraya*. Standing in front of her, Oh ! she was so happy and cried in joy. She could make her trip to have *Darshan* of God Vitthal, all the mercy of *Swami Samartha*.

In the same token of grace Sai too blessed, Goulibua, a *Varkari* of Pandhari. Every year he did *Vari*, trip to Pandharpur and came to Shirdi to have *Darshan* of Sai Baba, all the way singing the glory of Sai. Goulibua always used to exclaim Sai is *Pandharinath* Vitthal, the Lord of poor and all. Sai Baba always said, "*Allah Malik*". And many a times made continuous chanting and singing of Lord's name for seven days *Namasaptaha*. Sai Baba once told Dasganu *Maharaj* to perform *Namasaptaha* of Vitthal. Dasganu *Maharaj* said, "Yes Baba, I will do *Namasaptaha*, provided Baba, You assure, Lord Vitthal should appear at the 7th end day of *Namasaptaha*."

Sai Baba said to Dasganu *Maharaj*, "Ganu, the devotee must be devout and earnest, *Vithuraya* will manifest." Sai Baba placed His hand on his head and blessed Dasganu, could have the divine vision of *Pandurang* Vitthal. Kakasaheb Dixit had a vision of Vitthal, when he prayed that day and Sai asked him at noon time, "Did Vitthal Patil come ? Follow Him; otherwise you won't get Him." Dixit saw a picture of Vitthal in the afternoon and the picture of Vitthal and what he had seen in the vision was similar. Bhagvantrao Kshirsagar, a *Varkari* of Pandhari, when came to Shirdi, Sai reminded him of his father's devotion and worship and how he has forgotten to offer *Naivedya*. Bhagvantrao realised his mistake and offer his pure devotion to Baba.

Dasganu *Maharaj* thought of going to Prayag for holy dip in the *Sangam* of Ganga and Yamuna. When he asked permission of Baba, Baba said, "Why you want to go there; Here, here is your Prayag !" Dasganu placed his head at the Feet of Baba; he could feel and experience that bliss of Ganga and Yamuna overflowing from the toes of Sai Baba. Dasganu burst out in adoration and sang in priase of Baba. This is how Baba by His

divinity blessed Dasganu, Bhagavantrao and Kakasaheb Dixit as *Swami* Samartha only indicating the similarity and also both are one and one only.

The incident of smoking *Chillum* is also similar with reference to Sai Baba. In the year 1779, Ashvin Shukla, Wednesday, *Swami* Samartha in Khandoba temple, sat in meditation without any food as such fasting for three days. Ahmad Ali Khan, the *Risaldar* (*Shirastedar*) of the area, when came to see Him, he there, for fun sake, asked *Swami* to smoke the empty *Chillum*. *Swami* took the empty *Chillum* and started smoking, the smoke coming out of the empty *Chillum* shocked the *Risaldar* and he spread the event gracefully appraising *Swami* Samartha.

When Chand Patil was searching for his mare, he saw the *Fakir* sitting nearby. The *Fakir* heard to him and told him to search for his horse in the *Nala* sideby. Then, striking the floor with his *Satka*, *Fakir* could light up the *Chillum*. *Fakir* offered *Chillum* to Chand Patil. Sai, doing this, is as such so similar to *Swami* Samartha. Evidential show to all in a way dictating the people to follow the direction of divinity. Chand Patil saw the *Fakir* striking the prong on the floor, and could get a live coal and another hit water oozed out, so the pipe was lit and to wet to *Chappi*, water was provided. The queer *Fakir* invited Chand Patil to have a smoke. Chand Patil, accepting the invitation joined the *Fakir*. Chand Patil now realized the *Fakir* is not an ordinary person; but a saint and an *Auliya*. The incidents are so similar showing the divinity of both the great ones. What *Swami* Samartha had declared, I will be in Shirdi now on wards, is so authentic and true. The parallel similarities between these two glorious *Avatar Purushas* are very graceful indicating they are the very incarnations of Datta *Mahaprabhu*.

Swami Samartha once directed Cholappa to tread on the bed of the cactus tree. He, a true devotee, at once walked with no hesitation. He felt as if he was walking on the soft grass patch. The true devotion and firm faith of him as such set him alright.



Sai Baba once told Madhavrao Deshpande to bring the axe to slain the goat. Shama went in search of it and did not come for a while. Sai then called Kakasaheb Dixit and ordered him to strike the goat with the axe. Kaka took the axe (big knife) and was ready to strike. Baba then asked, *Are ! Chi Chi, You, a brahmin, you are ready to kill the goat ?* Kaka said, *“You are our Deva, God. Whatever You say it is Agnya for us all, Baba ! We will do anything, when You order, Baba !”*

In the above incidents too, the direction and the feeling of both the *Satprushas* is only to test the will and faith of the devotees as such to guide them further to divinity.

We read the story of Mr. Gopal Narayan Ambadekar in the Shri Sai Satcharita. He got frustrated in not getting the job, suffered a lot and did come to Shirdi every year for seven years, he put his grievance to Baba and in 1916 finally decided to commit suicide in Shirdi.

He came with his wife to Shirdi and stayed for months. One night he decided, the time has come, I should commit suicide; so he choose to jump in the well close by. The hotel owner Mr. Sagun assorted him other way and Mr. Sagun gave him a Akkalkot *Maharaj's* life story book to read.

Gopal started reading the book and in that book the narration of a devotee who underwent the same tyranny as of him, who also decided to commit suicide. At that time *Swami* Samartha rescued him, when he fell in the well, telling him, you have to answer and pay for your past deeds, *Prarabdha*; suicide does not help; you won't be free from this suffering at all; suicide is not the liberation. You have to face and complete your obligation; then only one will be free from the past deeds. If you end your life now, you may have to take another birth and suffer again to finish the sin of the past deeds. Gopalrao now realized, what Sai Baba really meant and why He was not bothered to consider his grievances.

Gopalrao's father was the ardent devotee of Akkalkot's *Maharaj* and Sai Baba wanted him to follow his father.

Sai Baba thus guided him rightly and then he studied astrology; he became proficient and lived comfortably all his remaining life.

In this evidential incident too, the greatness of both *Swami* Samartha and Sai Baba is well illustrated indicating the divinity of them as the incarnation of Lord Datta *Mahaprabhu*.

Swami Samartha by His divine power made the gentleman alright by just moving His hand on his stomach.

Sai Baba too by His *Udi* made many alright. The similarity between two of them is so evident that the compassionate flow from these *Satpurushas* is really the blessing to materialistic world.

Swami Samartha blessed the European Engineer of Solapur who had come to *Swami* Samartha for getting hopefully a son. *Swami* just gazed at him and said, *“You will have a son within a year.”* He became the proud father of a lovely son.

Sai Baba blessed a devotee like this. A lady from Solapur Mrs. Aurangabadkar had no issue for 27 years. She came to Shirdi to get blessed by Baba. She requested Shama to intercede with Baba. Shama suggested

her to sit with a coconut and joss sticks and wait, Shama would call her after Baba's meals she should come up.

Baba, after dinner, sat and Shama was massaging Baba's hands and legs, gazing at Baba intently. Baba knowing well, pinched Shama's cheeks and asked, what is in his mind ? Shama beckoned Mrs. Aurangabadkar to come and bow to Baba. She offered coconut, and waited. Baba shook the coconut and the kernel inside the coconut rolled with noise. Baba asked Shama, "This is rolling. What it says, Shama ?" Shama said, "Deva, she prays that she should be blessed with the issue."

Baba asked "Will the coconut give an issue ?" Shama said, "Deva, with Your blessing she will definitely." Baba smiled and said, "Ok, she will have an issue within a year." She did deliver a son within that year and Aurangabadkar family donated Rs. 500/- for constructing Shyamkarna's stable.

Both the *Satpurushas* blessed the devotees almost in the same way and gave the candid proof of similarity of these two different just in physical forms, one in the *Atma Swaroop*, one in the graceful *Paramatma Swaroop*, Dattatreya *Mahaprabhu*. *Swami* Samartha making the jewish eye doctor to realize the sanctity of noble medical profession to be void of ego, pride and self appraisal. A Doctor friend devotee of Shri Rama and was unwilling to bow to Baba. The *Mamlatdar* brought his friend to Baba who had told that he won't bow to a Mohamadian. When they reached, the doctor prostrated in front of Baba saying, He cannot be a Mohamadian. He is great *Satpurush*, Shri *Ramavatar* only. The doctor fasted for days with intention of to be called by Baba. Then he went to *Masjid* with his friend from Khandesh, when Baba asked if any one called him to come to *Masjid*. He realized the omnipresence of Baba and after getting blessed returned to his native place. The incidents are similar, the teaching from the Masters not to be proud of self, do not have ego and *Ahankar*. Have firm faith in *Guru*, the life will be sublime.

(Contd.)

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Shri Datta Avadhoot – Swami Samartha and Sai Baba

"Har Ganga !"



"HARGANGA !"

The holy banks of the Godavari, the holy waters of the Godavari, the cool breezes of the Godavari - these all destroy the darkness of the material world.

The sanctity of the river Godavari is renowned all over the world. Hers has been the land of saints, one nobler than the other.

There are many holy places on the banks of the Gomati whose waters wash away the sins. Drinking the water and bathing in it cures the ills of worldly existence. This is described in the *Puranas*.

That Godavari of Ahmednagar district, of Kopergaon *taluka* (now Shirdi is in Rahata *taluka*), shows the way to Shirdi, which is near to Kopergaon.

As you cross over to the opposite bank of the Godavari, at a distance of about six miles, as the *tonga* enters Nimgaon, Shirdi is immediately within sight.

The great *Yogeshwar* (ascetic), by the great good fortune of Shirdi, for the sake of the deliverance of the world, appeared on the banks of the Godavari.

When Shri Sai Baba was in the human body, there was a custom of taking bath in the holy waters of the river Godavari flowing in the way between Kopergaon and Shirdi, while going to take Baba's divine *Darshan* in Shirdi.

Megha was already a Shankar devotee. When he got attached to Sai's Feet, he looked on Sainath as Shankar ! He was his Umanath.

Megha continuously chanted "Sai-Shankar" day and night, and his inner self was merged in this form. His mind was pure and free of sin.

He became a dedicated devotee of Sai. He felt that Sai was Shankar Himself. His chant of "Shankar – Shankar" reverberated. He did not believe in any other Deity.

Worship of Sai was worship of God to him. Sai was his Girija Raman. With this idea firmly rooted in his mind, Megha remained always happy.

Shankar likes 'Bel' leaves; but there were no 'Bel' trees in Shirdi. Therefore, Megha went for a *koss* or *koss*-and-a-half to fulfil his desire of offering these leaves.

For him a *koss* or two was nothing. He was ready even to cross a mountain for 'Bel', for he would have fulfilled his desire to do *Pooja* as he wanted it to be done.

He would bring the 'Bel' from long distances, get together all the *Pooja* paraphernalia completely, and then worship all the village deities, one by one. He would offer to all according to the proper rituals.

After that, he would come immediately to the *Masjid*, lovingly bow to Baba's seat, wash His Feet etc. and then drink the water as *Tirth*.

On one Makar Sankranti day, Megha felt like anointing Baba's whole body with sandalwood paste and then giving Him a bath with Godavari water.

He pestered Baba for permission, so Baba said : "Go and do as you desire." So, immediately Megha took a copper vessel and set out for the water.

Early in the morning, before sunrise, Megha took the empty copper vessel and without an umbrella or *chappals*, set out to get water from the Godavari.

The entire distance, for coming and going, was about eight *koss*. It did not even occur to him to think of the exertion and strenuous efforts he would have to make.

Megha was not at all worried about this. He set out on getting the permission. When there is a strong determination there is a great joy in performing the task.

When he thought of giving a bath to Sai with the Godavari water, he was not bothered about the strenuous efforts or the exhaustion. His firm faith was his support.

So be it. He brought the water and poured it into a wide-mouthed copper pot. He began to persuade Baba to get up for the bath; but He did not agree.

"The noon *Aarati* is over and the people have gone to their homes. All the preparations for the bath have been made and it is afternoon," said Megha.

Seeing Megha's great insistence, then Sai in sport and as if in a mock fight, took Megha's hand in His hands and said.

"I do not wish to bathe in the Godavari waters ? How immature can you be ! Why does a *Fakir* like Me want Ganga water ? What is it to Me ?"

But, Megha was not prepared to listen at all, since he believed that Baba was his Shankar. He only knew that Shankar is pleased with Ganges water.

He said : "Baba, to-day is the festival of Makar Sankranti. When Shankar is given bath with the waters of the Ganges, He is propitiated."

Then, considering his love and his adamant resolution, Baba said : "Fulfil your wish," as Megha was pure of heart.

After saying that He got up and sat down on the low stool made ready for the bath. He bent forward His head and said : "Pour just a little water !

Out of all the limbs, the head is the most important. Pour a little water on it. It is as good as having a full bath. At least listen to that much."

Agreeing to do so, Megha picked up the pot. He was so overwhelmed with love while pouring it on the head that he emptied it completely while shouting "Har Ganga !", and poured it on the whole body.

There is another story of Megha, which will please the listeners very much. Seeing Sai's love for His devotees, the listeners will be pleased.

A big picture of Baba, which Nana (Chandorkar) had newly given, was placed in the *Wada* by Megha and he worshipped it regularly.

The real image at the *Masjid* and the exact replica in the *Wada*, were worshipped with *Aarati*, at both the places, day and night.

When about twelve months had passed in doing this divine service, when Megha was awake early one morning, he saw a vision.

Megha was lying in bed and though he had his eyes closed, he was fully awake and he saw Baba distinctly.

Baba, too, was aware that he was awake. He then threw consecrated rice on the bed and said : "Megha, draw a trident !", and then disappeared there and then.

Listening to these words of Baba, Megha opened his eyes with great enthusiasm. He was very surprised to find that Baba had disappeared.

Then Megha looked all around. There were grains of rice scattered everywhere on the bed. The doors of the *Wada* were closed, as earlier. Hence, he was confused.

He went to the *Masjid* immediately. While taking Baba's *Darshan*, Megha told Him the story of the trident and asked permission to draw it.

Megha related the vision with all details. Baba said : "How can it be a vision ? Did you not hear My words ? I told you to draw the trident.

Are you trying to test My words by calling it a vision ? My words are always very profound and not a syllable is empty."

"I too felt this at first that You had woken me. But, not a single door was open. That's why I felt differently," replied Megha.

Listen to Baba's answer : "I do not need a door to enter. I have no form or dimension. I am always everywhere.

For the one who places his burdens on Me and has become one with Me, I manipulate all his actions like the actions of a marionette."

So be it. The subsequent marvellous narration about the purpose of the trident should be heard with great attention. The connection will become evident.

On one hand, Megha returned and began to draw the trident on the wall, near the picture in the *Wada*. He outlined the trident in red colour.

The next day, a Ramdasi devotee from Pune came to the *Masjid*. He did obeisance to Baba with love and presented Him with a '*Lingam*'.

Just then Megha too arrived there, and did an eight-fold obeisance to Baba. Baba said : "Here Shankar has come ! Now, you look after Him."

Upon getting the '*Lingam*' in this manner, immediately after the vision of the trident, Megha kept on gazing at the '*Lingam*' overcome with emotion.

Kakasaheb Dixit too had another marvellous experience of the '*Lingam*'. Listen with reverence to everything. Your faith in Baba will become firmer.

While Megha set off from the *Masjid* with the '*Lingam*', Dixit was engrossed in chanting the Lord's name, after his bath in the *Wada*.

Wiping his body with a clean, washed cloth, a towel covering his head, he stood on a stone concentrating on Sai.

He was chanting the Lord's name, as per his usual practice with his head covered. He then had a vision of the '*Lingam*'.

Dixit thought : 'Why did I today get the *Darshan* of the '*Lingam*', when I was chanting the Lord's name ?' There was Megha, in front of him, looking very gratified.

Megha said : "Look, Kaka ! Look at the '*Lingam*' that Baba has given." Kaka was surprised and pleased to see this particular '*Lingam*'.

It was of the same shape, size and markings like the one that had appeared in his meditation, just a little earlier. Dixit was delighted.

Be it so. Later, after the drawing of the trident was complete, Sai got Megha to establish the '*Lingam*' near the picture.

Since Megha liked to worship Shankar, by presenting him with the Shankar '*Lingam*', Sai strengthened his devotion. Such are the marvellous narrations about Sai !

