

## Trip to Kashi and Gaya; Narration of the Birth of Goats

*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. Blessed are your feet Sree Sai! Blessed is your remembrance and blessed is your *darshan*, which frees us from the bond of *Karma*.
2. Though your corporal form is invisible to us at present, yet if there is faith and devotion, the devotees get living experiences. The spirit in the *samadhi* is awakened and becomes instantaneously visible.
3. By an invisible and subtle thread, you draw your devotees from far and near.
4. You bring them and keep them at your feet, and embrace them hugging them close to your heart, like a mother holds her child. You nurture them easily.
5. No one knows where you are, but you so skillfully pull the threads that ultimately they realise that you are behind the devotees, to help and support them.
6. The intelligent, wise and learned get entangled in the web of the world due to their egotism; but the poor, simple and devout are indulged by you with your power.
7. Inwardly and invisibly you play all the games, but show the flag of detachment. You do things and pose yourself as a non-doer. Nobody ever knows your ways.
8. Therefore, let us surrender body, speech and mind at your feet and always chant your name for destroying our sins.
9. You fulfil the desires of the desirous and to the detached, give the bliss of your abode. Chanting your sweet name is the easiest *sadhana* for your devotees.

10. By that the sins will be destroyed. Passion and ignorance will undoubtedly be wiped out. Goodness will gradually arise; and after that, the store of merits will increase.
11. Once righteousness is awakened, dispassion will follow quickly. The sense pleasures lose their hold and self knowledge manifests immediately.
12. Knowledge is reached due to discrimination. Then we abide in our Self and become humble at the Guru's feet. This is what is called complete surrender to the Guru.
13. The one and only sure sign of the surrender at Sai's feet is that the disciple becomes calm and peaceful and perfects his devotion with eagerness and joy.
14. Loving devotion to the Guru is the sacred law; 'I am That' is the essence of Knowledge; dislike for the sense pleasure is the supreme dispassion. Aversion for conditioned existence comes at that stage.
15. Blessed is the greatness of such devotion, which is performed with singular faith and devoutness, for peace, detachment and repute invariably follow that, as they are always in its power.
16. What can he lack who has such devotion to the Guru? He will have whatever he desires without effort.
17. Union with God comes in the wake of such devotion, as a slave given as a marriage gift. Salvation is not in doubt and holy places long to touch such feet.
18. In the earlier chapter, Dixit's reading of the 'Bhagvat' was narrated; also the devotion of the Nine *Yogis* was described and how the *darshan* was given of Sai's feet.
19. Sai devotee, Anandrao Pakhade, described the marvellous dream he had and the glory of devotion to Sai.
20. Whoever Sai takes under his protection, Sree Sai abides always with him, day and night, whether he is at home or continents away.
21. Wherever the devotee goes, in each and every place, he finds Sai has preceded him and gives him *darshan* unexpectedly.
22. I am going to narrate a wonderful, novel story for you listeners and you will be amazed hearing it. It will give you pleasure.
23. Listening to the words of Sai, in this story will make even the happiness of *samadhi* pale into insignificance. The virtuous devotee will be filled with Self Bliss.
24. Listening to this sweet story, where there is a marvel at every step,

will make the listeners forget themselves and they will be greatly overcome with emotion.

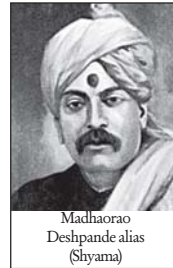
25. The sacred thread ceremony of Babu, the eldest son of Kakasaheb Dixit, was fixed for performance at Nagpur.
26. The marriage of the eldest son of Nana Saheb Chandorkar was also fixed, for which it would be necessary to go to Gwalior.
27. Nana felt that there should be no delay on account of Kaka, after the thread ceremony was over, to go to Gwalior for the wedding.
28. He wanted Kaka to come from Nagpur to Gwalior without any stress. Therefore, he fixed such an auspicious time which would be suitable to both.
29. Then, Nana the foremost of the devotees came with eagerness to Shirdi for Sai's *darshan* and to invite him for the marriage.
30. Kaka Saheb was already there. Nana went to the *Masjid* to invite Baba for the marriage, with folded hands.
31. Then Baba said: "Good. Take Shamyā with you". Two days later Kaka invited Baba for the thread ceremony.
32. Baba told him also the same thing: "Take Shamyā with you". But Kaka Saheb earnestly begged Baba to come himself.
33. Thereupon, he promptly replied: "After doing *Kashi* and *Prayag* quickly, I will be ahead of Shamyā. How much time does it take for me to arrive?"
34. Now, listeners, mark these words to understand their true meaning for they show Baba's all-pervasiveness.
35. Be that as it may, after lunch Madhavrao began to think that once he had reached Gwalior, *Kashi* would not be far away from there.
36. He borrowed one hundred rupees from Nandram (Marwadi) for his travelling expenses. Then he went to get Baba's permission to leave and asked him with great reverence:
37. "Since I am going to Gwalior for these ceremonies, I feel that it would be proper to take the opportunity to incidentally go to *Kashi* and *Gaya*.
38. "Therefore, Lord, I touch your feet and ask if I can visit *Kashi* and *Gaya*." Baba happily gave permission to Madhavrao to go .
39. Moreover, he said to him: "Why do you ask redundant questions? Whatever happens, in the natural course, should definitely not be missed".



40. So be it. On receiving such a permission, Madhavrao engaged a vehicle and left for Kopergaon. Then he met Appa (Kote).
41. Appa was going to Chandavad to bring his grand-daughter. When he heard about the proposed idea of going to Kashi, he jumped out of his *tonga*.
42. Though he did not have enough money to go to Kashi, he did not want to give up the company of a person like Madhavrao.
43. Madhavrao encouraged him, so there was nothing to prevent Appa Kote. He got into the vehicle happily and quickly, taking advantage of the situation.
44. Appa Kote, Patil, was well-to-do. But he did not have any money for the travel. Therefore, he dreadfully feared that he would miss the pilgrimage to Kashi.
45. When the time is favourable, one should seize the opportunity. Appa felt he should definitely have the company of Madhavrao.
46. As it was, knowing his predicament, Madhavrao gave him timely encouragement and took him to Kashi, and fulfilled his wishes.
47. They went forward to Nagpur to attend the thread ceremony, where Kaka Saheb gave two hundred rupees to Madhavrao for expenses.
48. From there, they went to Gwalior for the wedding. Nana Saheb gave one hundred rupees to Madhavrao, at that time.
49. Shrimant Jathar, a relative (the father-in-law of his child), also gave one hundred rupees. Thus Nana showered his affection on his Guru *bandhu*.
50. Jathar was the owner of a beautiful gem-encrusted temple of Lakshmi – Narayan, at *Mangal Ghat* of Kashi.
51. He also had a beautiful Sree Ram temple at Ayodhya. He entrusted his manager with the task of welcoming these guests at both the places, with all courtesies.
52. From Gwalior they went to Mathura, accompanied by Oze (Inamdar of Palaspa), Biniwale (brother-in-law of Nana) and Pendharkar (son-in-law). These three returned from there.
53. Madhavrao and Kote went from there to Prayag; and entered Ayodhya in time for the *Ramnavmi* festival.
54. They stayed there for twenty-one days and spent two months at Kashi, during which time the eclipses of the moon and the sun took place. Then both of them left for Gaya.
55. While they were both in the train, they heard that there was a plague epidemic in Gaya, and that in every nook and corner people were worried.

56. By the time the train arrived at the station, it was already night. So both of them comfortably rested at the *dharmashala* there.
57. So be it. The *Gayawal* (priest who arranges and provides for the lodging and boarding of the pilgrims) came to meet them early in the morning. He said: "Hurry up. The pilgrimage has already started".
58. Madhavrao who was disturbed in his mind, asked him in a low voice: "We are coming. But has the plague epidemic affected your locality?"
59. Then, he replied to them: "Come and see for yourself. There is nothing of the kind there. Come with me, without any fear or doubts".
60. Enough! Then both of them went to the residence of the *Gayawal*. Seeing his large and palatial house, they were very pleased.
61. There was another reason also for their happiness, because where they had sat down they saw a portrait of Baba in front of them. Madhavrao was choked with emotion.
62. It was beyond their expectation to have a vision of Sai's portrait, in a place so far away as Gaya!
63. Madhavrao was deeply moved and his eyes filled with tears. "Why have you started crying?", asked the *Gayawal* of him.
64. As Madhavrao was crying without any apparent cause, *Gayawal* was full of doubts and was disturbed.
65. *Gayawal* became very disturbed, believing that Madhavrao was worried about the plague in Gaya and how his pilgrimage would be affected.
66. "I have already told you that there is no plague here. Yet you are worried. I am really surprised.
67. "If you do not trust me, why don't you ask all these others? Not even a hair on your head will be harmed. Why are you crying?"
68. "Observe this pilgrim who is crying all the time, without reason, as he has been shocked by the plague epidemic and has lost his courage".
69. Therefore, Madhavrao tried to explain to the *Gayawal* what was in his mind: "How has my *Mauli* (Sai) come here ahead of me?"
70. "After doing *Kashi* and *Prayag* quickly, I will be ahead of Shamyra", were Baba's earlier words. Here was the proof in the form of this portrait.
71. Seeing Baba's portrait in front of him as soon as he entered the

- house, he felt it a great miracle on noting this unexpected circumstance.
72. He was choked with emotion and love; his eyes were filled with tears of joy; his whole body was horripilating; and he was profusely sweating.
73. This condition of Madhavrao had an adverse effect on *Gayawal*'s mind. He truly felt that he was crying because of the fear of plague.
74. Shama, then, out of curiosity asked the *Gayawal* : “Tell us in detail how you obtained this picture”.
75. Later, *Gayawal* began to narrate the full circumstances that happened twelve years back to Madhavrao. It was a miracle. Listen to it.
76. The *Gayawal* employed, not one but two hundred to three hundred agents to note down details of the pilgrimages (to Gaya) at Manmad and Puntambe.
77. Looking after the comfort of the pilgrims was *Gayawal*'s business. When he was engaged in this work, *Gayawal* once went to Shirdi.
78. He heard that Sai *Samartha* was a great Saint. He decided to have his *darshan* and be purified.
79. He took Sai Baba's *darshan* and prostrated at his feet. There arose a desire in him to have a picture of Baba.
80. Madhavrao had a portrait hanging on his wall which the *Gayawal* asked for, and which was given to him with Baba's permission.
81. He recollected that this was his own picture and this was the same *Gayawal* . ‘How did Baba send me here? And make me meet him after a long time,’ was his thought.
82. Considering the fact that this had happened twelve years ago, how and why would it be remembered? He had not thought of it again at all.
83. But, Baba's *leela* was unfathomable! He had sent Shama there only; and, there only he had given his *darshan*. *Gayawal* was also very pleased.
84. Shama then recalled that this was the same picture given from his home to the same *Gayawal* after taking Sai Baba's permission.
85. The *Gayawal* remembered that he had earlier stayed with Shama, after arriving at Shirdi, and it was he who had helped him to have Baba's *darshan*.
86. Then there was no end to their joy, remembering their mutual



Madhaorao  
Deshpande alias  
(Shyama)

obligations. He looked after Shama with the utmost care providing all the conveniences at Gaya.

87. How opulent was his home, at the door of which swayed elephants! He sat in a palanquin and made Shama ride an elephant.
88. Taking all the essentials for the worship, they joyously went to *Vishnupad* <sup>1</sup>. They gave a ritual bath to the deity and offered *pind* <sup>2</sup> as per the prescribed procedure.
89. Later the Brahmins were gratified and given food also, after the offering of *naivedya*. The pilgrimage was happily concluded with Baba's grace.
90. The essence of this whole story is that Baba's words are significant. That can be experienced, word by word. His love for his devotees was immense.
91. It was not only love for the devotees, but he treated all creatures alike. He was supremely one with all of them also. He had excessive liking for them.
92. Sometimes on his way back from the Lendi to the *Masjid*, when he was casually walking, he met a flock of goats. Baba was filled with joy.
93. Casting a benign glance on the whole flock, he would sometimes pick one or two of the goats, and set them aside.
94. Baba would immediately give whatever price was asked for them by the owner. Then he would keep them at Kondaji's. This was Baba's habit.
95. On one occasion, Baba purchased two goats, paying thirty-two rupees. Everyone was amazed.
96. As soon as he saw these two, a sudden love sprang up for them. He went near them and patted them on their backs.
97. Seeing both of them born as animals, Sai *Samartha* felt compassion for them. Finding them in such a state, he was full of pity and a sudden outburst of love.
98. Taking them near him, Sai lovingly fondled them. All the devotees were surprised, seeing Baba's fondness for them.
99. Sai recalled their immense greediness in their previous lives. Sai felt love for them seeing their present animal birth. Incomparable pity arose for them.
100. When the price could have been two rupees, or at the most three or four, Baba had given sixteen. This was beyond understanding. Tatyaba was amazed by it.

101. The price was asked and the bargain sealed. Seeing this with their own eyes, Madhavrao along with Tatyia scoffed at Baba's behaviour.
102. Why did he give sixteen rupees for goods worth two rupees? Did Baba have no value for money? Or is it that he acted as per his will? Even this argument was not tenable.
103. Both were greatly fuming and fretting. Why did Baba conclude such a bargain? Both of them blamed Baba. What kind of bargain was this?
104. How was Baba so deceived? All the people gathered there to see this. Baba remained calm, as if nothing was lost.
105. Though both of them were thus angry and blamed Baba, he was not at all moved. He remained unmoved and peacefully blissful.
106. Then, with respect and humility both of them asked Baba: "What type of generosity is this? Thirty-two rupees have been wasted!"
107. It was only a question of money! Sai smiled when he heard it, and thought: 'How should I convince these mad people?'
108. But Baba's composure was remarkable. Not a jot of his firmness was shaken. This is the sign of ultimate peace. All the people were surprised.
109. How could foolishness ever touch the one who has not a trace of anger, experiences supreme peace and sees God in all creatures?
110. One who is competent of correct judgement does not permit anger to approach. If by chance it happens the treasure of peace is unlocked.
111. How can I describe the greatness of him, whose constant thought was '*Allah-Malik*'? How life was deep, unfathomable, very pure and beneficial.
112. He who was the womb of knowledge, the treasure of discrimination, ocean of Self Bliss, and whose intellect was overflowing with mercy, thrice purified spoke thus. Listen to it.
113. Seeing the persistence of both, Baba decided to explain: "When I do not have a place to sit or a home, then why should I accumulate money".
114. Further, he said: "Go to the shop first and bring lentils after purchasing them. Give them one seer of it to their heart's satisfaction. Then, give them back to the herdsman".
115. According to the instructions, they immediately gave lentils to the goats to eat. Then without losing any time, they were returned to the flock.
116. This Sai *Avatar* is clearly the embodiment of benevolence. What



- could Tatyā, Shama or anyone else suggest to him in the way of noble thoughts?
117. After feeding them lentils with great love and observing that they were well satisfied, he asked them to be taken to the owner, so that they could rest with the herd.
  118. Thus the money was spent and the goats were returned – it was a loss making transaction. Then, Sai Baba told an unusual story of their past births.
  119. Baba loved both Tatyā and Shama alike. To cool their anger he told them a charming story.
  120. Sai, on his own narrated the story of the previous births of the goats. Listeners, hear it also.
  121. “They were fortunate in their past lives. They were human beings then, and stayed near me. They had to bear the fruits of their action.
  122. These, that you see as goats, were brothers in their past lives. Their end came because of their in-fighting. This brought such a result.
  123. At first, there was love between the brothers. They usually ate and slept together and were concerned about each other’s welfare. There was great unity between them.
  124. Though they were real brothers, they had great greed for money, which brought enmity between them, because of their own deeds and fate coming together, which brought immense suffering.
  125. The older brother was very lazy. The younger was always industrious, which helped to accumulate wealth. The elder brother was filled with envy.
  126. The elder, because of his greed for money, nursed wrong thoughts of removing the thorn from his path, so that he would not lack money.
  127. Greed for money became an obstacle, and he was blinded by it, despite having eyes. He totally forgot brotherly love and became ready to kill him.
  128. It is extremely difficult to fight destiny. Enmity arose without cause. They came to know each other’s duplicity and greed could not be controlled.
  129. Their life span had ended. They totally forgot brotherly love. They were greatly agitated by offensive pride. They fought like enemies.
  130. One injured the head of the other with a big stick and he fell down. The other, with the help of an axe, likewise hit his brother.
  131. Then both of them fell down unconscious, shattered in a pool of blood. After a little while, they were without breath, and both died.

132. Thus came their end. They were then born in this form of life. Such is their story, of which I was reminded in detail when I saw them.
133. To undergo the effects of their past actions, they were reborn as goats. Seeing them unexpectedly in the herd, I was overcome with love.
134. Therefore, spending money from my own pocket I thought of giving them refuge. You became the instrument by which their past actions stood in the way.
135. I felt compassion towards the goats. But because of your insistence, I also agreed finally to return them to the herdsman”.
136. Be it so. The story ends here. Listeners, forgive me. Later on, listen to the next chapter. You will be happy.
137. That also is full of supreme love. It is also the nectar from Sai’s lips. Hemad humbles himself at Sai’s feet and requests the listeners.

May there be well-being. This is the end of the forty-sixth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant; impelled by Saints and virtuous people, called “Trip to Kashi and Gaya; Narration of the Birth of Goats”.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

#### Notes :

1. The image of Vishnu’s feet at Gaya.
2. Rice balls offered to the deceased ancestors.



Nanda Deep in Lendi Bagh