

The All-Pervasiveness of Sai and the Fulfilment of His Blessings

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. Now refer to the last chapter wherein an assurance was given to relate the interesting story of the theft. Be fully attentive to it.
2. This is not a story but a drink of eternal bliss, which increases the thirst for more. To pacify that thirst, another story will follow.
3. The listeners will be pleased on hearing that it destroys the distress of this mundane existence and grants a state of happiness.
4. One who is fortunate enough to desire his own well-being, he should be ready to listen with reverence to the narration of Sai's stories.
5. The greatness of the saints is beyond limits! None is able to describe it fully. I am truly aware that I have no qualifications.
6. Enough of the ego of the narrator! Sai, the Sagacious, can find anyone to describe his attributes so that his devotees can hear them.
7. He indeed is the Swan in the Lake in the form of the Highest. He is the Swan, looking at the world in him, or within him and finding himself in that world, remaining truly indifferent, but rejoicing in the food of pearls in the form of *Brahman* and enjoying the spirit of great adventure.
8. One who has no name or place of his own, but has incomparable glory, he can make a pauper into a wealthy man, instantly, by merely raising an eyebrow.
9. He, who is Absolute Knowledge Incarnate, shows the true form of God, remaining uninvolved except as a witness, by creating innumerable circumstances.
10. He gives *darshan* in different forms to those on whom he showers

- his grace by creating inconceivable occurrences. Listen to the glory of that Great Soul.
11. Those who meditate upon him with unswerving concentration or sing loving *bhajans* (praising and worshipping him), they will never lack anything because he takes care of them completely.
 12. He enjoys his stories being told and, therefore, reminds me constantly by being instrumental in creating a speaker and listeners, to fulfil the wishes of the devotees.
 13. He who has enjoined himself to Vishnu (Chakrapani), and is fully engrossed in the spiritual attainment by leaving aside the worldly ties, has uplifted many beings.
 14. He who is worshipped within the country and abroad and he for whom the flag of devotion flies high, he invites the meek and the poor and fulfils the desires of all.
 15. Be that whatsoever. Now listen with reverence to this story of Sai which is supremely holy. The ears of the listeners and the tongue of the speaker will be purified.
 16. Two gentlemen from Goa came for Sai's darshan. Both of them humbled themselves at Sai's feet and were pleased with the *darshan*.
 17. Though both came together, Sai asked for *dakshina* from one only. "Give me fifteen rupees", he said, which that gentleman gave happily.
 18. He asked nothing from the second person. But on his own he gave thirty five rupees. Sai immediately refused to take them. He was greatly surprised.
 19. Madhavrao was there at that time. Seeing this discrimination, he asked Sai about it. Listen to it.
 20. "Baba, why do you do this? Both friends have come together. You asked *dakshina* from one and returned what was voluntarily offered by the other.
 21. "Why should there be any discrimination by a saint? On your own, you asked from one and returned what was given by the other, by his own wish. You disappointed the latter.
 22. "You seem pleased with the smaller offering and refused the larger sum. If I had been in your place, I would not have behaved like this."
 23. "Shamya, you do not know anything. I do not take anything from anybody. It is the *Masjid Mai* (presiding deity of the *Masjid*) who asks for what is owing to her. The giver is then free from debts.
 24. "Do I have a home? Or do I have a family, that I should need money? I am free in all respects.

25. “But debt, enmity and murder have to be atoned for, as there is no escape. People take vows to some deity at the time of need. But it is a problem for me, who is trying to uplift them.
26. “You do not worry about that. You implore me only at that particular moment. I am always pleased with those devotees of mine who have no debt.
27. “Initially, he was poor. He took a vow to give his first pay to God, which was fifteen rupees. But later he forgot.
28. “Thereafter, from Rupees 15/- it increased to Rupees 30/-; then from Rupees 30/- it rose to Rupees 60/-; to Rupees 100/-. Though the salary doubled or even increased four – fold, he totally forgot about the vow.
29. “In this way, his salary increased to Rupees 700/-. By his good fortune he came here. Then I asked for my Rupees 15/-, being that amount, in the guise of *dakshina*”.
30. “Now listen to another story. Once when I was wandering on the sea shore, I came across a huge mansion and I sat down on its verandah.
31. “The owner of the mansion was a Brahmin, cultured and very rich. He welcomed me with affection and fed me sumptuously.
32. “There, in a nice, clean, selected place, with a sliding shutter, he gave me a place to sleep and I fell asleep.
33. “Seeing that I was sound asleep, someone removed the stone and broke the wall and cut my pocket without my knowledge. He stripped me of all that I had.
34. “When I woke up and realised what had happened, I was in tears, as I had been robbed of Rs. 30,000/-. I was devastated.
35. “The money was in bank notes. When I had this sudden loss, I was shocked. The Brahmin tried to console me.
36. “I was too grief stricken to even eat or drink. For fifteen days, I sat at the same place on the verandah.
37. “After the fifteenth day, a wandering fakir, singing couplets in the Urdu language on a metaphysical theme, appeared suddenly and saw me crying.
38. “Upon his asking me the reason for my grief, I told him the whole tale. He told me that my difficulty would be solved provided, I acted as he told me.
39. “He said that he would give me the name of a fakir and his whereabouts. If I surrendered to him, he would get back my money.

40. “But he asked me to observe a vow until I recovered what I desired by abstaining from my favourite food, whereupon my goal would be attained.
41. “I acted upon the fakir’s advice, got my money back. Then I left the *wada* and went back to the sea-shore.
42. “While thus walking, I saw a steamer but I could not get in as it was crowded. Then a good-natured peon interceded for me and got me a place in the steamer.
43. “By good fortune, the steamer reached the other shore. When I caught the train and came back home, I saw the Masjidmai”.
44. Here Baba’s story ended. Later Shama was instructed to take the guests home and to feed them there.
45. May it be whatsoever. Later, food was served on the leaf plates. Madhavrao was curious and asked the guests if they understood the story.
46. “In reality, Sai Baba has lived here continuously. There is no sea, nor steamer, nor captain. He is fully aware of this.
47. “Which was the Brahmin? And which was the huge mansion? He has spent his whole life under a tree. From where could he get such a large sum of money that could later be stolen by a thief?
48. “He began relating this story only after your arrival; and in this way he told you something connected with your past”.
49. Then, the guests replied in voices choking with tears : “Sai is omniscient. He is the *Parabrahma Avatar*, without any duality. He is Infinite and All-Pervading.
50. “Whatever he has said now is word to word our own story. As soon as this delicious repast is over we will tell you everything in detail.
51. “Whatever Baba said has actually taken place in every detail. How did he come to know without even knowing us? Therefore, it is beyond our comprehension”.
52. So be it. After the meal, when they were chewing betel-nut leaves, with Madhavrao present, they started telling the stories.
53. One of the two gentleman said: “The Ghats are my native place but I was destined to earn my livelihood from a place near the sea.
54. “Therefore, I went to Goa and thought of getting a job there. For that purpose, I began worshipping and propitiating Lord Dutta and took a vow to him with great reverence.
55. “I said: ‘O’ Lord, I need a job for the maintenance of the family. Therefore, be merciful and give me one. I prostrate at your feet.

56. “Within a short time, if you keep your word, I will offer to you my entire earnings of the first month’.
57. “By good fortune, Lord Dutta was propitious and, in a short time, the object of my vow was fulfilled. I began to get Rupees 15/- per month, as salary in the beginning.
58. “Later, as Sai Baba described, my promotions came but I totally forgot about the vow and Baba reminded me in this manner.
59. “It may be considered that *dakshina* was taken. But it was not *dakshina* but a repayment of a debt. He reminded me, by this pretext, of a very old vow”.
60. Actually, Sai did not ask for money nor allowed his devotees to ask for the same. He considered wealth to be the cause of all evil and did not let his devotees have any greed for it.
61. A devotee like Mhalsapati, who was always attached at Sai’s feet, and could hardly make both ends meet, even he was not allowed to make any money.
62. Sai himself distributed to people, many times, the monies that had come as *dakshina* ; but he did not give a farthing to him who was always in difficulties.
63. Mhalsapati too was a man of self respect. Though Sai was so generous, he never extended his hand to ask him for it.
64. Though his financial situation was dire, but he was very, very detached. He bore the difficulties of poverty always content with the little he had.
65. Once a very kind businessman, who was called ‘Hansraj’ felt like giving something to Mhalsapati.
66. Knowing his poverty stricken condition, he naturally got the good idea of helping him to the extent that he could, to give him some relief.
67. Though such was his condition, if anyone tried to give him something, Sainatha did not approve, as he preferred indifference to money.
68. So, observe, what that businessman did! Being melted with pity towards that devotee, when both were present in the Sai *Durbar*, he pushed some money in his hands.
69. With all humility, Mhalsapati returned it and said: “Without Sai’s permission, I cannot accept it”.
70. He was not a worshipper of money. He only yearned for spirituality. He had surrendered to Sai with body and mind, unselfishly and with a loving heart.

71. Hansraj entreated Sai but Sai did not touch a farthing and said : “Even my devotees are not lured by money and you will not find them fall prey to the pomp and show of money”.
72. Now, the second visitor said : “Now I also have realised the whole matter. Listen, I will tell the whole story. You will enjoy listening to it.
73. My cook who had served me for thirty-five years, who was completely honest and faithful, on account of his misfortune was misled and he stole all my savings.
74. A cupboard had been fixed in the wall of my house. After stealthily pushing aside a stone, he made a hole in it, without any one’s knowledge.
75. The cupboard to which Baba referred earlier he made a hole in that, for which he removed the stones from the wall, when every one was asleep.
76. And as Baba said furthermore, he took all my money, which was in bank notes. All that is the truth.
77. It was exactly thirty thousand! I do not know how Baba mentioned that amount. It was all my hard earned money. I was crying day and night.
78. My inquiries came to nothing. I did not know what to do. For a fortnight I was in a whirlpool of anxiety. I was at my wits end.
79. One day as I was sitting on the verandah, very depressed and morose, a fakir was passing by singing metaphysical couplets.
80. Seeing me sad and dejected, the fakir asked me the cause of my depression. Then I narrated to him the story in detail and he told me how to overcome the problem.
81. “In Kopergaon Taluka, in a village called Shirdi, there lives an Aulia called Sai. Take a vow to him.
82. “Foreswear eating something you relish and tell him mentally and truly ‘I have given up eating this food till I have your *darshan*’”.
83. “When the fakir said this to me. I immediately forsook eating rice and said: “Baba till my property is recovered and I have your *darshan*, I will not partake of it”.
84. Barely had a fortnight passed and I do not know what came in the cook’s mind, but of his own accord he came and returned all my money.
85. He said: “I lost my mind and thereby acted in this manner. I now put my head at your feet. Please say ‘I forgive you’”.
86. May that be whatsoever. Later on everything went well. I had an

- intense desire to have Sai's *darshan*, which has been fulfilled to-day. Blessed is this good fortune!
87. The one who came to console me when I was seated on the verandah, sad, depressed and in great misfortune, was not seen again.
 88. I never met again the one who had such loving concern for me and who told me about Sai and directed me to Shirdi.
 89. The one whom I met by chance, singing metaphysical couplets, and who made me take the vow – him I never met again.
 90. I feel that, that fakir was truly this Sai *Aulia* of yours. To give me the benefit of taking his *darshan*, he himself became anxious.
 91. Whatever may be the enticement held out by anyone, I had no desire to have this *darshan*. The fakir created this desire in me, at the outset, so that I could recover my money.
 92. It would never be possible for him to covet Rupees 35/- from me, who gave me back my whole wealth only by making a vow to him and without any other effort.
 93. On the contrary, we are ignorant people. To bring us on the path of spirituality, and to ensure our well-being he makes efforts and brings us to the path under these pretexts.
 94. This is the purpose of this *Avatar*. Otherwise, how would we, who are devoid of devotion and insignificant, cross the ocean of worldly existence. Think of that calmly.
 95. So be it. After recovering the stolen property I was overjoyed. And, as a result, I forgot all about my vow. The greed for money is dangerous.
 96. Then observe that one day when I was near Kulaba¹, I saw Sai in my dream and immediately left for Shirdi.
 97. Sai *Samartha* has described my travels. I was refused a place on the steamer, but a peon interceded for me and helped me to overcome my problem.
 98. When I came to the steamer, these were my difficulties. And truly a peon, who was a stranger, interceded on my behalf.
 99. Only then did the captain, who was initially rude, give me a place on the steamer and obliged me.
 100. Though the peon was a total stranger, he said that I was known to him. Therefore, I was allowed in and got a good seat.
 101. Just as the story about the steamer, so was the story about the peon, which actually occurred in my case. Sai said it as if it had happened to him.

102. Having this marvellous experience my intellect is baffled. I feel that this Sai is omnipresent.
103. There is not an atom which is not pervaded by him. He will grant similar experiences to others as he has given to me.
104. Who am I? And where do I come from? How fortunate I am that he has dragged me with all these efforts and placed me on the spiritual path.
105. What made me take the vow? What caused my savings to be stolen? What a marvel it is about the fulfilment of the vow and the return of the savings without efforts!
106. How inconceivably fortunate am I! He whose *darshan* I had not taken earlier, nor had I thought of, nor heard of, he was taking care of me!
107. Then how much more fortunate are those devotees who have lived with him for many years, humbled at his feet, and served him day and night!
108. Greatly fortunate are all those with whom Sai has played, laughed, sat, talked, walked, eaten, slept, and even got angry with.
109. He has shown such loving concern for me who has done nothing for him. Blessed is your state that you are so close to him!
110. It seems that your store of earlier merits has caused this human form and brought this personage to Shirdi. You are infinitely blessed!
111. By my immense good fortune I have attained to Shirdi. I feel that for Sree Sai's *darshan yatra* I would sacrifice everything.
112. Sai, the Pure and Benevolent, is the great *Vaishnav*. He is truly the sprout of the Tree of Knowledge which shines like the sun in the Sea of Consciousness.
113. So be it. I also must have some merit to have met this *Mashidai* (Dwarakamai), who made me fulfil my vow and gave me his *darshan*.
114. He is my Lord Dutta. He ordered me to take this vow. He made me get a seat in the steamer and brought me to Shirdi for the *darshan*.
115. In this way, Sai showed his all-pervasive nature and how he resided in the hearts of all, bearing witness to all that happens everywhere.
116. Seeing Sai's smiling visage, I felt extremely happy, and though being worldly, forgot all about the pains of the worldly existence. My blissful joy cannot be contained.
117. Let everything happen as per destiny; and my mind certainly attain to that state. May my love be eternal at Sai's feet and may he dwell always in my heart and eyes!

118. Sai *Leelas* are inconceivable and unfathomable! There is no limit to his obligations. O' Compassionate One, I feel like wearing out my body and mind in your service.
119. So be it. Now a story which is a digression. Listen now to the words of Sai by being attentive for a while as they are like the writing of Brahma.
120. The wife of Sakharam Aurangabadkar, who lived in Sholapur city was anxious about a child, and therefore, came to Shirdi.
121. Hearing about the inconceivable story of Sai Baba - the holy saint, she came for his holy *darshan*, bringing along her stepson.
122. Though she had been married for twenty seven years, she had not conceived². She had got exhausted making vows to gods and goddesses. She had lost all hope.
123. So be it. Thus this married woman came for Baba's *darshan* with a purpose. She thus came to Shirdi, when she had an idea.
124. "Baba is always surrounded by devotees. How will I find him alone? How will I be able to tell him what is in my heart?" Therefore, she became intensely anxious.
125. The *Masjid* was open and so was the courtyard. There were always devotees hovering around Baba. How would she get a quiet moment to describe to him the earnest desire?
126. She and her stepson, Vishvanath, stayed on for two months, rendering service to Baba.
127. Listen to what this woman, with a desire, entreated Madhavrao seeing that neither Vishvanath nor anyone else was near Baba.
128. "You, at least, find an opportunity to tell Baba my heart's longing, when Baba is in a good mood.
129. That too when he is alone and not surrounded by his family of devotees. Tell him that at the earliest opportunity so that no one can hear".
130. Madhavrao replied: "The *Masjid* is never without people. Someone or the other keeps continuously coming for *darshan*.
131. "This *Durbar* of Sai is open. No one is forbidden to enter it. But I am suggesting something. Keep it in your mind carefully.
132. "To make efforts is my duty. He is the giver of success and the abode of auspiciousness. Finally, he will give you peace and relieve you of your worries.
133. "You should merely wait with a coconut and incense sticks in the courtyard, on the stone, when Baba sits down for his meal.

134. “Then after the meal is over, if I find him in a good mood, I will beckon you and you should come up only then”.
135. So be it. After some time, when the destined moment came, one day after Sai’s meal was over, he got an unexpected opportunity.
136. Sai having washed his hands, Madhavrao was drying them with a cloth. Observe what Sai did while he was in a joyful mood!
137. In a burst of affection, Baba then pinched Madhavrao’s cheek. Listen then to the loving conversation between God and his devotee at that opportune time.
138. Though Madhavrao was full of humility, he feigned anger and jokingly said to Baba : “Is this behaviour good?”
139. “We do not want such a mischievous God who pinches our cheek with such force! Are we so awed by you? Is this the fruit of intimacy?”
140. Then Baba replied : “Have I ever touched you in all the seventy-two generations? Do you ever remember such an occasion?”
141. To which Madhavrao said: “We want such a God who always gives us wonderful and novel sweets to eat when we are hungry.
142. “We do not want your respect nor a divine vehicle to attain the heavens. Give me only the boon of having faith at your feet”.
143. Then Baba started to speak : “Yes, indeed, I have come for that and that is why I started giving you food and got fondly attached to you”.
144. By this time, they were near the bannister. When Baba sat down on his own *asan*, Madhavrao signalled to the lady, who was sitting alert for her purpose.
145. No sooner than the signal was made, she got up immediately and hurriedly climbed the steps of the *Masjid*. She came in front of Baba and bowed with humility.
146. She immediately offered the coconut at his feet and bowed at the lotus feet. Baba then struck the coconut with his own hand on the bannister forcefully.
147. He Said: “Shama, what does this say? The coconut is rattling a lot”. Shama then took the opportunity. Hear what he said to Baba.
148. “The lady wishes that a child may be similarly rolling in her womb. Grant her that. May she be enjoined to your feet always! And let her problem be solved!
149. “Cast a merciful glance on her. Place the coconut in her *oti* ³. May she have sons and daughters with your blessings”.

150. Then Baba told him ; “Can the coconut give any issue? How can there be such foolish belief? I think the people have lost their mind”.
151. “Shama said: “I know the marvel of your words. Your words are so valuable that she will have a series of children, spontaneously.
152. “But these days you are making a distinction. You are not giving her real blessings. You are only wrangling. Give her the coconut as *prasad* ”.
153. “Break the coconut”, Baba said. Shama said: “Place it in her ‘*oti*’”. The higgling went on for quite a while, when Baba ultimately yielded.
154. He said : “Go, she will have a child.” Shama said: “When? Give a reply”. Baba said: “After twelve months”. The coconut was forcefully broken.
155. Half of it was eaten by both i.e. by Baba and Shama. The remaining half was given to the lady. Madhavrao said to the lady: “You are a witness to my words.
156. “Lady, if from today before twelve months are complete you do not have a child, listen to what I will do.
157. “I will break such a coconut against this God’s head and drive him out of the *Masjid*. If I fail in this, I will not call myself Madhav.
158. “I will not allow such a God to live in the *Masjid*. I say this certainly. In course of time, you will realise the truth of these words. Believe this surely and firmly”.
159. Being thus assured, the lady was very happy. Prostrating at Baba’s feet, she returned to her home.
160. Knowing that Shama was invariably obedient, Sai fulfilled the devotee’s wish pulled by the strings of love and did not at all take offence at his words.
161. Sai, the Compassionate One, the Cloud of Mercy, the Protector of those who have surrendered to him, to ensure that the words of the devotees came true, fondly fulfilled them.
162. Shama was his favourite devotee, and the saint fulfilled the devotee’s wish, which was asked for in ignorance and fondness, whether it was proper or not. This was his own vow.
163. So be it. Before the twelve months were completed, Baba fulfilled his promise. Within three months of the conversation, the lady conceived.
164. Fortunately, she became the mother of a son. She came to Shirdi with her husband and five month old child for *darshan*.

165. The husband too happily paid obeisance at Sai's feet and offering five hundred rupees expressed his unspoken gratitude.
166. The monies were later utilised to build the walls of the stable for Baba's horse Shyamakaran, at the existing site where he used to be tethered.
167. Therefore, think of this Sai, remember Sai and meditate upon Sai. This is Hemad's own refuge who did not run helter-skelter anywhere.
168. Why roam hither and thither when the *kasturi* ⁴ is in one's own navel? Always being humble at Sai's feet, *Hemad* enjoys incomparable bliss.
169. The next chapter is more interesting than this about how the devotees took Baba in procession from the *Masjid* to the *Chavadi*, with great joy.
170. Also the story about Baba's cooking vessel and the giving of *prasad* with humour. Listen to that in the next chapter which will increase the enthusiasm.

May there be well-being. This is the end of the thirty-sixth chapter, of the *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called "The All-Pervasiveness of Sai and the Fulfilment of His Blessings".

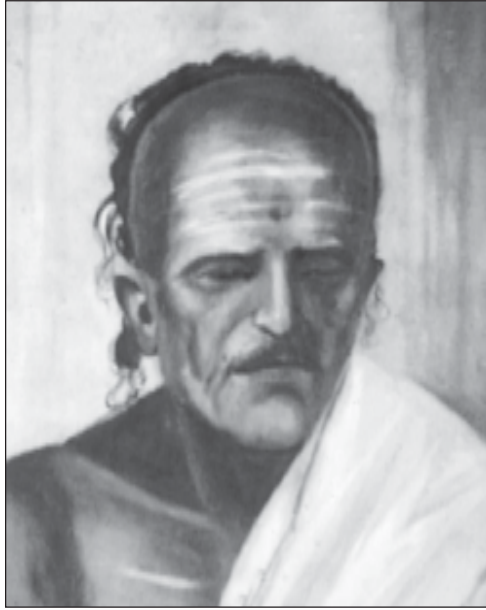
This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. On the west coast of the present Raigad district in Maharashtra.
2. Though she was regularly undergoing the menstrual flux.
3. Portion of her sari touching her lap.
4. Musk.





(Mhalsapati alias Bhagat)

Mhalsapati too was a man of self respect. Though Sai was so generous, he never extended his hand to ask him for it. (Ch. 36 ovi 63)

Though his financial situation was dire, but he was very, very detached. He bore the difficulties of poverty always content with the little he had. (Ch. 36 ovi 64)

He was not a worshipper of money. He only yearned for spirituality. He had surrendered to Sai with body and mind, unselfishly and with a loving heart. (Ch. 36 ovi 70)