

Narration of Visions

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. Sai is not confined to one place. Sai dwells in all creation from Brahma to small creatures like ants and flies. He pervades all and is everywhere.
2. Sai was well-versed in the *Vedas*; and had all the attributes of the Absolute *Brahman*. As he was proficient in both, he was well-fitted to be the *Sadguru*.
3. One may be very learned but not able to awaken the disciple or establish him in Self-realisation, then he does not deserve to be called *Sadguru*.
4. A father gives birth to the body, and death invariably follows life. The Guru releases you from birth and death, so his comparison is greater than any one else's.
5. Now listen to the chapter on dreams with reference to the earlier context, of how Baba gave *darshan* to his devotees by appearing in their dreams.
6. He asked one to draw a trident; and another was asked for *khichadi* ; and still another was beaten with a stick on his back, in the form of his teacher.
7. He frightened somebody by appearing in his dream and made him leave his addiction for alcohol. Warding off many such problems of his devotees, he strengthened their devotion.
8. The listeners have already heard how he flayed the skin off someone's back with a cane and used his chest as a grinding stone and took another stone as a roller to grind. All this has been narrated in Chapter 10¹.
9. The stories that follow are rare and excellent. The listeners and the

narrator will be blessed, as they harmonise. They will have everlasting happiness.

10. Let me narrate these stories about saints, which are always very pure, which will wipe out the sins of listening to untruth, malicious remarks etc.
11. Now let me tell you those stories. Listeners should hear them with respect. They will reveal Sai's compassionate nature at every step.
12. The Ralli Brothers were Greek merchants, who bought things from all over India and had their business establishments in different cities out of which Bombay was one.
13. At that time, Lakhmichand worked under one of the officers there. He was very honest and obedient. He worked as a *Munshi*.
14. He worked with the Railways first, and then with Venkatesh Press. It was only then that he came in contact with Sai. Hear how it happened.
15. "My man can be in any place – even thousands of miles away. I will draw him to me with a string tied to his feet, like a sparrow fledgling".
16. Baba said these words often. People not only heard them frequently but also experienced that. I shall narrate that sport of Baba's.
17. Many such 'Children' from various places were brought to Shirdi, of whom Lakhmichand was one. He was a devoted 'child' of Baba.
18. We only meet a saint who dispels the darkness born of ignorance, when the good deeds of many lives are brought to the fore by fate.
19. The fire of discrimination is ignited when fortune favours and we gain detachment. The accumulated *karmanas* of past births end and life becomes fulfilled.
20. Once Sainath fills the vision, there is no room for anyone else there. Even when the eyes are closed, it is Sainath that encompasses the vision.
21. I met Lalaji (Lakhmichand) and he narrated his experiences, which I have treasured in my heart with great love. I shall narrate them with eagerness.
22. See how he was caught! That *leela* is unparalleled. Devoted listeners hear it with complete concentration.
23. It was during the Christmas holidays of 1910 that Lalaji got an opportunity to come to Shirdi.
24. That was the first time he had *darshan*. But let us hear what happened to him a couple of months earlier to give indication of this event.
25. When he was at Santacruz, he had a strange dream all of a sudden, about a matter which had never entered his mind before.

26. He saw a bearded old *sadhu* surrounded by devotees. This *mahatma* was standing thus, to whom he paid his loving reverence.
27. Some time later Lakhmichand went to the house of Dattatreya Manjunath Bijur, to hear the *kirtan* of Das Ganu.
28. It was always the practice of Das Ganu to keep Baba's picture in front of him. Immediately on seeing it, Lakhmichand was reminded of the man he had seen in his dream.
29. It was the same beard, the same age, the same features and limbs. Lakhmichand concentrated and felt that this was the same *mahatma*.
30. To begin with it was Das Ganu's *kirtan*, in which there was the apologue of Tukaram, and then the *darshan* of the *sadhu* of his dream. Lalaji was deeply engrossed.
31. Lakhmichand, who was very tender hearted, had loving tears in his eyes. He yearned to meet and see the personage in the picture.
32. He had no other thought in his mind except that of the person he saw earlier in his dream and whose picture he had seen in the *kirtan*. His inner inclination was fixed there only.
33. 'Will I meet a friend who will accompany me to Shirdi? When will I put my head in person at this saint's feet.
34. 'Will I ever be able to have the *darshan* of this *sadhu*? Will I ever be able to enjoy the bliss of his love?' Such was Lakhmichand's constant longing.
35. 'The money for the expenses must also be arranged. Then, what should be done next? How will the *darshan* be obtained quickly? Some method will have to be found'.
36. God always longs for love. See what a miracle happened! That same night, around eight o'clock, a friend knocked at his door.
37. Then, when he opened the door and looked, he saw his friend Shankar Rao, who asked Lakhmichand if he would like to go to Shirdi.
38. "I had planned to go to Kedgaon for the *darshan* of Narayan Maharaj. But I had a strong desire to go to Shirdi first".
39. One has to make efforts to get what one desires; but the chance for which he was waiting fell right into his lap! Lakhmichand could not contain his joy!
40. He borrowed fifteen rupees from his cousin. Shankar Rao did the same. They made preparations for the departure.
41. They got together their bag and baggage and got ready to leave. They went in time to get the tickets and both caught the train.

42. Shankar Rao was a good singer of *bhajans* and both sang in the train. Lakhmichand, out of curiosity, made inquiries on the way.
43. If he met anyone going to Shirdi, he would greet them on meeting them and say: "Tell us about Sai Baba's greatness according to your experience.
44. "Sai Baba is a great saint and well-known near Nagar", he said. "Tell us clearly of some personal experience".
45. In the compartment there were four Muslims who lived near Shirdi. Lakhmichand felt contented on conversing and gossiping with them.
46. "Tell us anything you may know about Sai Baba", Lakhmichand asked them with devotion and love.
47. "Sai Baba is a great saint and has lived in Shirdi for many years. He is a great *aulia* and sage", they replied.
48. Thus in happy conversation, they completed the journey till both of them reached Kopergaon. There, the Sheth was reminded of something.
49. 'Sai Baba likes guavas and they grow in Kopergaon. It is said that they are sold on the banks of the Godavari; so we will offer them to Baba.'
50. But when they came to the banks of the Godavari, he was so fascinated by the scenic view that he forgot all about the guavas till the tonga reached the opposite bank.
51. From there Shirdi was only four villages away and the tonga was at full speed. Lakhmichand then remembered the guavas where there were none to be seen.
52. At that moment, an old woman with a basket on her head was seen running after the tonga. The carriage was stopped for her and it seemed as if the guavas had come to meet him.
53. Lakhmichand was filled with joy. He selected the guavas with care. For those that remained in the basket, the old woman asked them to offer to Baba, on her behalf.
54. Remembering the guavas and then forgetting about them. The unexpected meeting with the old woman and seeing her devotion to Sai. All this surprised both of them.
55. First I saw an old man in a dream. Then, encountered him at the *kirtan*. This old woman must be some relative of his, guessed Lakhmichand.
56. May it be whatsoever. The *tonga* continued the journey and they reached Shirdi in no time. They saw the flags above the *masjid* from afar and they both bowed with devotion.

57. They took all the necessary items for the *puja* and went to the *Masjid* immediately. They felt very happy after taking Sai's *darshan*.
58. Entering the courtyard from the entrance door and seeing Baba's form from a distance they were in a deep emotional state.
59. On having the *darshan* of the desired personage, Lakhmichand was totally absorbed. He forgot hunger and thirst and was in supreme bliss³.
60. Taking clean water in his hands, he washed Baba's lotus feet and did *puja* in the traditional way. Then he offered bananas and coconut.
61. He offered incense, waived light, *betel* leaf and made a monetary offering; mentally circumambulated, offered a garland of flowers and then, sat near his feet.
62. Lakhmichand being a loving devotee basked in the grace of his guru; and having attained Sai's lotus feet hovered over them like a bee.
63. Then Baba began to speak (in Hindi): "The rascal sang *bhajans* on the way and made inquiries of others. Why ask others?"
64. "See everything with your eyes. Why ask anyone else? Is the dream true or not? Come to your own decision.
65. "What was the necessity of coming for *darshan* after borrowing money from a *marwadi*? Is your heart's desire fulfilled now?" They were stupefied by these words.
66. Lakhmichand felt very greatly surprised that Baba should have the knowledge here of the inquiries, he had made on the way.
67. 'I had a dream at home. I did *bhajans* on the train. How did Baba come to know about it? How amazing is the knowledge of the secrets of the heart!
68. 'He also knows that in my eagerness for *darshan*, I borrowed money to make up the full amount as there was shortage of money'.
69. Lakhmichand was greatly surprised; and so were all the devotees gathered there. All the bees hovering at the lotus feet felt that Baba's knowledge was beyond imagination.
70. The principal lesson was that Baba did not like running into a debt to celebrate a festival or go on a holiday or a pilgrimage.
71. So be it. With all the devotees, Lakhmichand went to *Sathe's Vada*. In the afternoon he sat for lunch with great joy.
72. At that time, some devotee brought *sanza* as Baba's *prasad*, and distributed a little to each one, on the leaf (used as lunch plate). He enjoyed this very much.

73. The next day, at mealtime, Lalaji recalled the *sanza* but it was not available every day. So he was anxious to get it again.
74. But on the third day, there was a marvel. Maharaj Sai granted his unfulfilled craving. See how he arranged it!
75. Jog came to the *Masjid* with sandalwood paste, consecrated rice, flowers, bell, 'niranjan' and the five-wick lamp etc. and asked Baba:
76. "What should I bring for *naivedya* to-day?" Maharaj instructed: "Bring me a platterful of *sanza*. You can do the arati and puja later".
77. Leaving the *puja* paraphernalia there, Jog immediately went back and returned in no time bringing *sheera* with him, enough for everybody.
78. Then the noon *arati* took place. The platters of *naivedyas* brought by the devotees, earlier, were being sent up. Then Baba said to his devotees.
79. "To-day is a good fine day, I have felt that *sanza* should be to-day's *prasad*. So get it quickly. Everyone should eat it to their heart's content".
80. Then the devotees went and brought two big pots full of 'sanza'. Lakhmichand felt hungry and he also had a pain in the back.
81. Lakhmichand was uncomfortable on account of his hunger and back ache. Then listen with care to the words that came from Baba's lips.
82. "It is good that you are hungry. But the pain in the back needs medicine. *Sanza* has arrived in abundance. Get up for the *arati*". (in Hindi).
83. Baba's words were an echo of Lakhmichand's thoughts, without him having made a sound. Maharaj was a knower of the secrets of the heart!
84. May it be so. After the *arati*, *sanza* was served at the time of lunch. Lakhmichand's craving was satisfied. He was happy.
85. Since then he was devoted to Baba. He regularly offered *agarbattis*, coconut and garland. Lakhmichand also prospered. The *puja* was regular and ritualistic.
86. He developed such a devotion for Sai that whenever he found someone going to Shridi, he sent along with him garland, *dakshina*, camphor and *agarbattis*.
87. Whenever Lakhmichand came to know that someone was going to Shirdi he sent these three things with *dakshina* for Baba, without fail.

88. On that trip, when Lakhmichand went to see the *Chavadi* procession, Baba started coughing and breathed hard with distress.
89. Lakhmichand thought, ‘how this cough is troubling him! It seems that somebody has cast an evil eye! And that is why he is coughing’.
90. This was only a thought that arose in Lakhmichand’s mind. The next morning, when he came to the *Masjid*, how surprising it is that Baba said the same thing, translating his thought in speech.
91. When Madhavrao came, Baba spoke to him on his own, “Yesterday, I had a lot of coughing. Is it because of somebody’s evil eye?”
92. “I feel that somebody has cast an evil eye on me. Therefore, this cough is frequently worrying me and making me suffer”.
93. Lakhmichand was surprised at this repetition of his own thoughts. ‘How did Baba know this? Is he all pervasive?’
94. Then folding his hands, he supplicated him. “I am very pleased with your *darshan*. Therefore, continue to grant me this favour and protect me, Maharaj.
95. “Now, there is no other God except these feet. Let my mind be ever absorbed in your worship and at your feet always”.
96. He said: “I lay my head now at your feet; and ask for your permission to leave, Sai *Samartha*. Now, grant it to us and look to me always with the same kindness.
97. “Let your continuing grace keep me free from all worldly problems. Let the chanting of your name fulfil us and give us happiness and contentment always”.
98. Lakhmichand returned after receiving *udi* and blessings, with his friend, and joyfully sang about Sai’s glory on the way home.
99. Similarly, another ‘sparrow’ was tied and brought to Shirdi by Baba, when the time was right for *darshan*. Listen to that novel way.
100. This ‘sparrow’ was a loving lady. Her story is very wonderful. She lived in Burhanpur, where she saw Sai Maharaj in a dream.
101. She had never seen Baba in person; but still she had a dream that Baba has come and is standing at her door, asking for a meal of *khichadi*.
102. She woke up immediately but found no one at that place. She told about her dream to everyone promptly.
103. Her husband was an official in the Postal Department of the same town. Later he was transferred to Akola and they made preparations to visit Shirdi.
104. The couple was very devout and became anxious for Sai’s *darshan*.

- They were curious about the dream and felt that Sai's *leelas* were inexplicable.
105. So, on a convenient day, they left for Shirdi. On the way they paid their homage at the Gomati *Tirth*⁴ and reached Shirdi.
 106. They took Baba's *darshan* with love and worshipped him with devotion. Serving at Baba's feet regularly, they were full of happiness.
 107. Thus the couple stayed happily at Shirdi for two months. Baba was also satisfied with the *khichadi* meal and their faith and devotion.
 108. The couple came to Shirdi to offer *khichadi* as *naivedya*. But though a fortnight had passed, the *khichadi* was not offered as *naivedya*.
 109. There was a delay in fulfilling the determined resolution and the lady did not like it. On the fifteenth day, at noon time, she came with the *khichadi*.
 110. The curtains were already drawn and Baba had already sat down for the meal with his devotees. The lady understood this.
 111. When the meal was in progress, no one went beyond the curtains. But the lady was eager and she would not remain quiet in the courtyard.
 112. She had come to Shirdi from Akola with the enthusiasm of offering *khichadi*. How can its acceptance remain unfulfilled, was her anxiety!
 113. Without listening to anyone, she raised the curtains with her own hands and without taking anyone's permission she entered and fulfilled her wish.
 114. Then, Baba did something wonderful. He longed so much for *khichadi* that he asked for it to be served first and held the platter with both hands.
 115. He was delighted to see the *khichadi*. Taking morsel after morsel, Baba fed himself. Everyone was wonder struck.
 116. Seeing Baba's eagerness, everybody was surprised. Then, when they heard the story about the *khichadi* they realised Sai's inexplicable behaviour.
 117. Now after hearing the next story, you will be choked with emotion. A Gujarati Brahmin came unexpectedly to Shirdi, to serve.
 118. He had been employed earlier by Rao Bahadur Sathe. He could reach Baba's feet due to his honest services.
 119. This story is also very interesting. The Lord fulfils the desire of anyone who has an inclination for loving devotion. Listen to it.
 120. His name was Megha. He attained a place at Shirdi because of some

- connection with Sai in his previous birth. Get ready to listen to the story.
121. Sathe was an officer of Kheda *Jhilla*, where he came across Megha, unexpectedly. He employed him for doing regular Shiva *puja*.
 122. Later, this Sathe came to Shirdi; and this is what changed his fortunes. He came in close contact with Sai Maharaj there and was deeply devoted to his feet.
 123. Seeing the large crowds of those who came for pilgrimage, he decided to have his own *wada* there for the convenience of the visitors who came with family and friends.
 124. Then he met the leading villagers and acquired that piece of land where Baba had first been seen. It was decided to build the *wada* there.
 125. The importance of this holy piece of land has been fully described in the fourth chapter. So there is no need for repetition. Let us continue the narration.
 126. Megha's merits of past life were great because of which he came in contact with Rao Bahadur Sathe. It was then only that he started making spiritual progress, thanks to Sathe's efforts.
 127. Due to circumstances, Megha was unable to perform the prescribed rituals. By having him taught the *Gayatri Mantra*, Sathe made him follow the righteous path.
 128. Megha started serving Sathe and this caused their mutual respect to grow. Megha regarded Sathe as a Guru and developed affection for him.
 129. So be it. Once when Sathe was casually talking and describing the greatness of his own Guru, he was choked with emotion and he respectfully asked Megha:
 130. "I have a strong desire to bathe Baba with water from the Godavari. Therefore, I am sending you to Shirdi, specifically for this purpose.
 131. "Besides, seeing your whole-hearted devotion, I feel that you should be associated with *Sadguru* and develop a devotion at his feet.
 132. "The purpose of your life will be fulfilled and you will attain supreme well-being. Go, go and surrender with your whole being to the *Sadguru*".
 133. Megha asked him about Baba's caste. In reality, Sathe had no knowledge of it. He said: "Some call him a Muslim because he sits in a Masjid".
 134. At the word, 'Muslim', Megha's mind wavered. None could be lower than a Muslim! What sort of a Guru could he be!

135. He knew that Sathe would get annoyed if he refused but was convinced that he would spiritually fall very low if he agreed. He was very confused and was worried.
136. He was between the devil and the deep sea⁵. He was wavering and uneasy. But Sathe insisted a lot so he decided to take *darshan*.
137. Then Megha came to Shirdi and arrived at the courtyard of the *Masjid*. As he started to climb the steps, Baba started his *leela*.
138. He became wild with rage and picking up a stone in his hand said: "Beware, if you put your feet on the steps! This place is inhabited by a Muslim.
139. "You are a high caste Brahmin and I the lowest of the low, a Muslim! You will be defiled, Go back!"
140. That angry form was like another *Rudra*, at the time of the dissolution of the world. The onlookers trembled with fear and Megha was quaking.
141. But this anger was superficial. Inwardly, he was overflowing with compassion. Megha was filled with surprise and was perplexed: 'How did he come to know my inner thoughts?
142. 'The distance between Khedgaon and Ahmednagar is considerable. It seems that he wants to expose my mind, full of doubts'.
143. As Baba ran forward to strike him, Megha's courage failed him. He moved backwards, with every step, and had no courage to move forward.
144. He remained, in this manner, for some days. He observed Baba in various moods. He rendered whatever service he could, but did not develop full faith.
145. Later he returned home where he fell sick and was confined to bed. There he began to contemplate upon Baba and came back to Shirdi.
146. At that time when he came, he continued to stay there. He became devoted to Sai. He became a dedicated devotee of Sai. There was no deity for him other than Sai.
147. Megha was already a Shankar devotee. When he got attached to Sai's feet, he looked on Sainath as 'Shankar'. He was his 'Umanath'.
148. 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.
149. 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.
150. Worship of Sai was worship of God to him. Sai was his 'Girija Raman'⁶.

- With this idea firmly rooted in his mind, Megha remained always happy.
151. 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.
 152. 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 *puja* as he wanted it to be done.
 153. He would bring the *bel* from long distances, get together all the *puja* paraphernalia completely, and then worship all the village deities, one by one. He would offer to all according to the proper rituals.
 154. 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*.
 155. Further stories about Megha will be delightful to listen. They will show Sai's all-pervasiveness and reverence for the village deities.
 156. Till Megha was in Shirdi, he performed the noon *arati* regularly. But, before that he worshipped all the village deities and then went to the *Masjid*.
 157. This was his regular routine. But, on one day this pattern was broken. He could not worship Khandoba though he made the efforts.
 158. He tried to do the *puja* but the door (of the temple) did not open in spite of his efforts. Therefore, he omitted that and came (to the *Masjid*) to do the *arati*.
 159. That moment Baba said to him: "To-day there is a break in your *puja*. You have worshipped all the deities but one has remained unworshipped.
 160. "Go and do that and then come here". Megha replied: "The door was locked, and would not open though I tried. Therefore, I was forced to omit that *puja*."
 161. Baba said: "Go and see. The door is open now". Megha went immediately, without wasting a moment, and found that the words were correct.
 162. He worshipped Khanderaaya and Megha also got rid of his uneasiness. Then Baba allowed Megha to do his *puja*.
 163. Then, he did the *puja* with great reverence with sandalwood paste, flowers and the other eight offerings. He offered *dakshina*, garlands, fruits etc. according to his means.
 164. On one 'Makar Sankranti' day, he felt like anointing Baba's whole

- body with sandalwood paste and then giving him a bath with Godavari water.
165. 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.
166. 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.
167. 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.
168. 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.
169. 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.
170. 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.
171. "The noon *arati* 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.
172. 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:
173. "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?"
174. 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.
175. 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".
176. Then, considering his love and his adamant resolution, Baba said: "Fulfil your wish", as Megha was pure of heart.
177. 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.

178. “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”.
179. 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.
180. Megha was greatly joyful. “My Shankar has bathed with his clothes on”, he said, as he put down the empty pot. When he looked, he was greatly surprised.
181. Though he had poured the water on the whole body, only the head was wet. All the other limbs were absolutely dry. There was not even a drop of water on the clothes.
182. Megha’s pride was crushed. Those who were around were surprised. Sree Sai thus gratifies the fond fancies of his devotees.
183. ‘You felt like giving me a bath. Go ahead and do it to satisfy your desire. While doing that also, you will easily come to know my inner powers’, Baba seemed to say by this *leela*.
184. This is the principle of devotion to Sai. If only through good fortune you reach him, then nothing is impossible to achieve. Gradually, everything becomes easy.
185. Casually, while sitting, talking, going for walks in the morning and in the afternoon, if the devotee has faith and patience, he achieves whatever he desires.
186. But, any power or miraculous sign was shown in the course of normal routine. Gradually he created inherent interest and made them understand spiritual matters.
187. 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.
188. A big picture of Baba, which Nana (Chandorkar) had newly given, was placed in the *Vada* by Megha and he worshipped it regularly.
189. The real image at the *Masjid* and the exact replica in the *Vada*, were worshipped with *arati*, at both the places, day and night.
190. When about twelve months had passed in doing this divine service, when Megha was awake early one morning, he saw a vision.
191. Megha was lying in bed and though he had his eyes closed, he was fully awake and he saw Baba distinctly.
192. 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.

193. Listening to these words of Baba, Megha opened his eyes with great enthusiasm. He was very surprised to find that Baba had disappeared.
194. Then Megha looked all around. There were grains of rice scattered everywhere on the bed. The doors of the *Vada* were closed, as earlier. Hence he was confused.
195. 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.
196. 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.
197. "Are you trying to test my words by calling it a vision? My words are always very profound and not a syllable is empty".
198. "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.
199. Listen to Baba's answer: "I do not need a door to enter. I have no form or dimension. I am always everywhere.
200. "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".
201. So be it. The subsequent marvellous narration about the purpose of the trident should be heard with great attention. The connection will become evident.
202. 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.
203. 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*⁷.
204. 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".
205. Upon getting the *lingam* in this manner, immediately after the vision of the trident, Megha kept on gazing at the *lingam* overcome with emotion.
206. Kaka Saheb Dixit too had another marvellous experience of the *lingam*. Listen with reverence to everything. Your faith in Baba will become firmer.
207. 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*.

208. Wiping his body with a clean, washed cloth, a towel covering his head, he stood on a stone concentrating on Sai.
209. He was chanting the Lord's name, as per his usual practice with his head covered. He then had a vision of the *lingam*.
210. 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.
211. Megha said: "Look, Kaka! Look at the *lingam* that Baba has given". Kaka was surprised and pleased to see this particular *lingam*.
212. 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.
213. Be it so. Later, after the drawing of the trident was complete, Sai got Megha to establish the *lingam* near the picture.
214. Since Megha liked to worship Shankar, by presenting him with the Shankar *lingam*, Sai strengthened his devotion. Such are the marvellous narrations about Sai^{8!}
215. Is there only one such story! I can relate innumerable. But, this book would become extremely lengthy. Therefore, I ask the listeners' pardon.
216. Yet as you listeners are anxious, I will relate one more in the next chapter. You will see Sai's marvel, which is even more singular.
217. Hemad surrenders to Sai, and makes people listen to the *Saicharita*, by which the dangers of the mundane existence will be warded off and everybody's difficulties will be removed.

May there be well-being! This is the end of the twentyeighth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by the Saints and virtuous people, called "Narration of Visions".

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. Actually, this story of Bhimaji Patil appears in Chapter 13. This is an error.
2. Suburb of Bombay.
3. There is a similar story. A Punjab Brahmin, named Ramlal, lived in Shiridi. When he was in Bombay, Maharaj appeared in his dream and said: "Come to me." He had never had Maharaj's *darshan* nor had he seen his photograph. Therefore, he was unable to recognise the Maharaj of his dream. The next day, while passing a shop by the road, he saw Maharaj's photograph. He asked the shopkeeper: "Whose picture is this and where does this Maharaj live?" The shopkeeper gave him all the detailed information. Thereafter, Ramlal

went to Shirdi and stayed there until Maharaj's death.

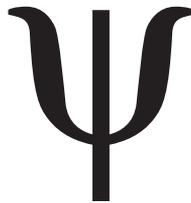
4. Godavari is also known as Gomati.
5. In Marathi, the phrase is: "to be between a well and a ravine".
6. Consort of Girija i.e. Shiva.
7. Emblematic representation of Shiva.
8. Similarly, Hari Sitaram Dixit has written down an incident related to the installation of Ganesh, of a dream that a lady had: "Once, when I was going to Shirdi, Moreshwar Pradhan came to meet me at Boribunder (station) and asked to inquire of Maharaja about the installation of Ganpati at his house at Santacruz. When I went to Shirdi, I asked Maharaj accordingly. Maharaj said yes and gave his permission. To inform Moreshwar Rao about it, I wrote a letter and posted it the same day, after asking Maharaj. That same night, rather early in the morning, Moreshwar's sister-in-law Tatibai saw a dream, at Santacruz, in which a very beautiful image of Ganapati was seated in a niche. She told about her dream, in the morning, to the household; and next day the letter about Maharaj's permission was received. In brief, Maharaj gave his advice in a dream, before the letter reached."





Megha performing the arati standing on one foot.

Till Megha was in Shirdi, he performed the noon *arati* regularly. But before that he worshipped all the village deities and then went to the *Masjid*. (Ch.28, ovi 156)



Trident

Upon getting the ‘lingam’ in this manner, immediately after the vision of the trident, Megha kept on gazing at the ‘lingam’ overcome with emotion. (Ch. 28, ovi 205)