

The Narration of the Udyapan Story

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, blessed is Sree Sai *Samartha*, who gives instructions in both temporal and spiritual matters through this book to the devotees, fulfilling them; and who has achieved his object.
2. When he places his hand on his head, he immediately transfers his powers and destroys the sense of duality and makes the devotee attain the unattainable.
3. He embraces and holds near his heart those who prostrate themselves before him with no sense of duality and unconditionally surrender to him.
4. The ocean and the river have different names but they are one and the same when they meet each other during the monsoon. Not the slightest difference remains.
5. Similarly, when the devotee whole-heartedly surrenders with faith to the *Sadgurunatha*, then he bestows upon the devotee his own greatness, taking into consideration the true devotion of the devotee.
6. Hail! Hail to you! O' Compassionate One to all the destitute! Supremely loving and uplifter of the devotees! Though you pervade the whole universe, you live independently in Shirdi.
7. I was amazed when I saw you, though a saint with your legs spread out with the grinding stone in-between, grinding wheat, after firmly fixing the peg, and putting in as much grains as possible for grinding.
8. This incident has been the root cause of writing this book. A strong desire then arose that if all such deeds are described all the sins would be destroyed.

9. The Lord Himself would be pleased as He prefers the stories sung of His own devotees or the description of their virtues.
10. Virtuous listeners may have some doubts about this statement having been made without any proof or evidence. Then, they should refer to the *Bhavishyottar Puran*¹ which has been narrated by Tripurari².
11. This is all Sai's inspiration. But only to conform to popular custom that he gave his consent for the composition, for the benefit of the devotees.
12. Thereafter, every month, the stories of Sai *Samartha* have been read by the devotee with great love, as published in Sree Sai Leela.
13. It is that Sai only who gives his consent. He is the giver of my intelligence. He is the main kindler of my inspiration. He tells his own stories.
14. Do not have the delusion that Hemad writes this with his own intelligence. Therefore, I earnestly pray to the listeners not to attribute its greatness or fault to me.
15. If there is greatness, it is Sai's. If you find any faults, they are his. I am only Sai's puppet, dancing to his string pulling.
16. The puppeteer holds the strings and he presents the drama as he pleases – colourful or strange. He makes the puppets dance according to the story.
17. Enough of this discussion now. The listeners are anxious, as per their nature, to know what the new story is. Let us sing for them the praises of the Guru and the devotee.
18. At the time of concluding the last chapter I had indicated the thread of the next chapter and borne it in mind. Listen to it, as I remember it.
19. Now listen to this sweet narration with attention of how a devotee lovingly offers food and how Sai is supremely contented.
20. Sai is exactly as caring towards his devotees as a mother is to her nursing child. He comes running wherever you may be. How can one repay his obligation?
21. Listen with a peaceful mind to this story of his being in all the three worlds simultaneously, though residing at Shirdi.
22. Once, the mother of Balasaheb³, who was a great devotee and was attached to Sai's feet, was devoted to removing the imperfections of her religious observances, undertaken for the welfare of all.
23. She had performed several religious observances on and oft. The *Udyapan*⁴ for all of them, remained to



Balasaheb Deo

be done.

24. As soon as a number of vows are completed, it is necessary to do the *Udayapan*. Otherwise one does not have the merit (*punya*) and the vow is incomplete without it.
25. The vows numbered twenty-five or thirty and for their *Udyapan* ceremony, Deo had invited hundred to two hundred brahmins for a meal.
26. So, a day was fixed according to the Hindu calendar to perform the *Udyapan*. Deo wrote to Jog⁵ to make a request to Baba.
27. “See, without your presence this *Udyapan* will not be complete. Therefore, accepting this prayer oblige this humble one.
28. “I am a Government servant and work to maintain my family. From those limited means, I do such virtuous deeds as I can, as you know.
29. “As Dahanu is so far away, I am unable to come myself. But I have great hopes that you will accept this invitation”.
30. Thus, Bapusaheb Jog read out the letter to Baba completely; and asked him to fulfil Deo’s wish in this matter.
31. Baba listened with full attention to this pure-hearted invitation and said : “He who remembers me is always in my mind.
32. “I need no conveyance – a carriage, or a horse, a plane or a train. I appear without an instant’s delay, when I am lovingly called.
33. “Write to him that you, I and a third person will all three, go together. The writer will be pleased”.
34. So be it. Jog communicated to Deo whatever Baba had said. Deo was very pleased, knowing that Baba’s words were always true.
35. Deo had full faith now that Baba would certainly come. But when he would experience it, it would be a golden day.
36. But Deo was also fully aware that besides Shirdi, there were only three villages where Baba rarely went. He used to remain at Shirdi always.
37. If he felt like it, once in six months or so, Baba sometimes went to Rahata⁶ or Rui⁶ or Nimgaon⁶. Otherwise he lived always at Shirdi.
38. As he did not go to anyone, except in these villages, then how would he come to such a far away place as Dahanu, to me?
39. But he was Lord Vishnu incarnate and could go wherever he pleased. This travelling is only for the people of the world. He abided fully, within and without.

40. Coming here from there or going there from here – even the sky would not know about it, as he was complete and all pervasive.
41. Similarly, Baba’s movements were impossible to understand. All that is movable and immovable is filled by him. Then, where is the question of coming and going for him? He manifests at his will.
42. So be it. Approximately a month prior to this, a *Sanyasi* came to the station master at Dahanu station, for his own work.
43. He was a canvasser for the institution of protection of cows and a volunteer for the institution. He had come to ask for donations to improve the financial condition of the institution.
44. From his dress, he appeared to be a Bengali. The station master suggested to him to go to the town where he would be taken care of well.
45. “There is a Mamlatdar there. Apprise him of this idea. You will meet rich people there who will give a helping hand.
46. “Once the Mamlatdar is convinced, money will be collected in no time for this religious work. Go there without any hesitation”.
47. As the station master was speaking thus inside, the horse’s hooves could be heard outside. The Mamlatdar himself had come. He alighted and went into the station.
48. When he entered the room to meet the station master, the master said to the *Sanyasi* : “The Mamlatdar himself has come here!
49. “Now, tell him what you wish. By good fortune, you have met him easily”. Then the *Sanyasi* began to tell him what he had in mind.
50. Then both of them came out and sat down on a wooden box. The *Sanyasi* pleaded with Deo to accomplish the work.
51. “Unless you decide to take into your hands the sacred and religious work of protection of cows, can a stranger like me achieve even a little bit.
52. “You are an officer of this *Taluka*, whereas I am a penniless person going from door to door to relieve the hunger of the cows.
53. “If you put in a word only, my work will be completed quickly. You will get the blessings of the mother cows and you will get name and fame, certainly”.
54. After hearing the *Sanyasi*’s request, Deo replied to him : “A collection has just been started in the town for another cause.
55. “Rao Saheb Narottam Shetti, who is a philanthropist and a leading and active citizen, has started a collection.
56. “Therefore, tell me how it would be possible for you to start a

- collection? This is not an appropriate time. We will see about it later.
57. “Therefore, after waiting for two or four months come again to this town. Then we shall see what could be done at that time. This is not the proper time”.
58. So be it. He left from there. A month must have passed since then when he returned to Dahanu, seated in a *tonga*.
59. Advocate Paranjpe’s house was in front of Deo’s house. After the *tonga* stopped there, he saw the Sanyasi getting down.
60. “Isn’t he the same person, certainly who had come earlier to make a collection?”, said Deo to his son, not being sure.
61. “When not even a month has passed, why has he come here? Did he forget our earlier talk?” This was what he suspected.
62. He left off the *tonga* there and spent some time there itself. Then, he came to Deo’s house, and began to say:
63. “I am in no hurry to get the money”, when he saw that the time was around 10 a.m., when it was time for the meal for the Brahmins to start, and the confusion in which Deo was.
64. “I have not come for money. To-day, I need food”. Deo replied “Come, with pleasure! Consider this your own house”.
65. Just then the *Sanyasi* said: “My two children are with me”. “That’s very good”, replied Deo to him.
66. As there was some time for the meal to be served, therefore, Deo asked him: “Where have you put up so that I may send for you there”.
67. “What is the need for that? When should I come? Tell me at what hour I should be present. I will come when you ask me,” the *Sanyasi* said.
68. “Alright, come with the children at 12 o’clock and partake of the meal, holy one!” This is what Deo said to him.
69. So be it. Then the *Sanyasi* left and came exactly at 12 o’clock. The three of them sat down for the meal and ate to their hearts’ content.
70. After the food was ready, the Brahmins sat down in rows. The host took good care of the *Sanyasi* and his family.
71. The *Sanyasi* had come on his own with two people. But because of his earlier purpose, a veil of illusion was spread.
72. That is why Deo felt that an *atithi* had come for a meal. But he had a feeling that he wanted money and that feeling was strengthened.
73. In this way, the meal was over. The Brahmins took the water in their

- palms, and sipped it and drank cool and fragrant water. They also partook of betelnut etc. (as a mouth-cleanser) after the meal.
74. According to custom, Deo offered with great reverence and pleasure flowers, sandalwood paste, betel leaf, *attar* and rose water to all.
75. So be it. After all this was over, the assembled group left for their homes. The *Sanyasi* also with his family, returned to his own place.
76. Though unexpected and uninvited they had come at the right time and eaten. But Deo did not think it was Baba. He was doubtful.
77. Though it had happened that three people had come unexpectedly and been served by himself, Deo was still doubtful. So he asked Jog for proof.
78. So after the *Udyapan*, Deo wrote a letter to Jog: “How could Baba deceive like this? Is it correct for him to speak so?”
79. “You were also supposed to come with him. His words can never be untrue. If you had come there would have been some proof. Now how can I believe it?”
80. “Then why has this happened? Why was I so disappointed? I waited most intently. But I had no experience.
81. “I invited Baba, full of love and he said he would come to me, who is surrendered to him. But something different happened. I do not understand how all this took place.
82. “In consideration of my dependent position, I had written a letter with great entreaty. Then, learning that Baba would come, I felt I was greatly blessed.
83. “I knew he would come in any form and under any pretext. But why did nothing of the sort happen? I am greatly perplexed.”
84. Jog laid at Sai’s feet the whole happening as narrated by Deo. Baba, looking totally surprised, said to him.
85. “Before you opened the letter all that is explained in it has been known to me — even before it was read. What is written stands before my eyes very clearly.
86. “He says that I promised to come but deceived him with my words. Tell him that he did not recognise me. Then why did he invite me?”
87. “I did not move from here, as the world perceives. But, I had the food at the *Udyapan*. I had said I would come with two more persons. Accordingly, I went with two others.
88. “There was some time for lunch, when I had come alone, with time at my disposal. Don’t you remember the attire of the *Sanyasi* when I first entered.

89. “Seeing that I had come unexpectedly, did you not fear that I would ask for money? And did I not remove your doubt?”
90. “I will come only to eat along with two others, I had said. And did I not eat, at the right time, with two more?”
91. “Bear it in mind that I would even give my life to keep my words. But the words spoken by me will never be untrue”.
92. When Sainatha said so, Jog could not contain his joy. Whatever was promised would never be untrue. This was everyone’s experience always.
93. Later on, this information was conveyed by Jog to Deo. He sent him a detailed letter in a very happy frame of mind.
94. When Deo read the letter, his eyes overflowed with tears of love. He reproached himself for having unnecessarily blamed Sai and felt very dispirited.
95. “Blessed is Baba’s greatness! And useless is my egoistic power of perception! But I do not understand how I was to conclude that Baba was the *Sanyasi*?”
96. “Because he had come for the first time even before Baba had been invited, for his own work of raising donations, and had then met me.
97. “I had asked him to come back after two or four months. If he then came asking for food, how was I to deduce that it was Baba?”
98. “Only the words of Baba that he would come for the meal with two others were forgotten by me.
99. “If I had seen him for the first time after having invited Baba, and that too only for the food, I would not have been so beguiled.
100. “But he came under the pretext of cow protection and to raise funds for their welfare. Thereafter, the invitation had been sent to Sai for *udyapan*.
101. “Therefore, this confusion occurred because of which all this took place. Though he came with two others and ate, I took him to be one just desirous of food.
102. “If I had not met him earlier, and he had come unexpectedly at the time of the meal with any two persons, I would have known him to be Sai definitely”.
103. But these are the ways of the Saints! Their *leelas* are unfathomable and their deeds marvellous! They themselves plan the functions in their devotees homes even before the devotees know of it.
104. When the devotee is humbly surrendered at his feet, the execution

- of his auspicious work is accomplished without his knowledge. Inconceivable are the deeds of the Saints!
105. *Chintamani* grants what is desired; the *Kalpavraksh* fulfils the wishes; the *Kamadhenu* gives birth to desires; but the *Gurumai* grants even the unexpected.
 106. Be it so. In this instance, Baba appeared as a *Sanyasi* when he was invited. But his *leelas* are unprecedented. Sometimes he appears uninvited.
 107. Sometimes he appeared in the form of a photograph; sometimes he appeared as an idol. There is no limit to his favours. He appeared on his own volition.
 108. Listeners will be amazed to hear my own experience, in this connection. They will understand the power of Sai's *leelas*. This story is unprecedented and novel.
 109. Some may call it a religious experience or some may call it a story. Call it what you will, but listen to it with reverence.
 110. Leaving aside sleep and tiredness, and becoming fully alert, listen to this story. Grant me this wish. I will be satisfied.
 111. Cast away disquietude for a while. Listen with a calm and undisturbed mind and it will prove useful. Later you can meditate upon it.
 112. Then, onwards, it will be self-realisation. But it all depends upon how you listen. This is the sum and substance. You will then cross the ocean of existence.
 113. In the year 1917, on the *Purnima* day of *Phalgun*, when I was sleeping on my bed, I had a dream early in the morning.
 114. Behold Sai's deeds! Dressed in beautiful clothes, as a *Sanyasi*, he gave me *darshan* and woke me up. He said: "I will be coming for lunch today".
 115. His waking me up was also part of the dream, because when I really woke up I began to recall the dream.
 116. When I opened the eyes and began to look, there was no Sai nor anyone else there. It was only a dream a while back and I had not been awake.
 117. When I was sure about it, I began to recall the dream. I remembered it word for word, without forgetting anything at all.
 118. "I will be coming for lunch today". Hearing these clear words from Sai, I was filled with joy. I told my wife about it.
 119. It has always been my practice to think and meditate upon Sai.

- Though I have been associated with him for seven years, I never expected him to come for a meal.
120. So be it. I told her (my wife): "Today is the *Holi* festival. Put an extra quarter *seer* of rice to boil. Do not forget".
 121. When I told her this, she began to ask the reason behind my instructions. I told her: "Today being a festival, a guest would be coming for lunch".
 122. Then she asked: "Who is coming?" as she could not contain her curiosity. But if I disclosed the real reason, I feared, I would be laughed at.
 123. Though I knew this fully well, I did not wish to delude her. Therefore, with full faith I told her the truth.
 124. But all this depends upon faith, and however one feels within, whether true or not, depends upon one's mind.
 125. However much I tried to convince her, she could not accept it. She said: "Why should Baba come so far from Shirdi?"
 126. "What is the food here? And what celebrations are we going to have for *Holi*? Leaving aside the dainty food of Shirdi, will he be coming to eat our coarse food?"
 127. Hearing these arguments from her, I said: "What is the difficulty in cooking a little more rice? You will not lose anything!"
 128. "I am not saying that Sai himself will come as a guest. I would not say that myself to you. But some one or the other will come. I have no doubt about it.
 129. "You may consider it in any way but I will treat him as Sai himself and none else but Sai. Otherwise my dream will be meaningless".
 130. So be it. After this discussion, when it was noon and the *Holika* worship was finished with all rituals, the leaf plates were laid out for the lunch.
 131. All the family members – sons, grandsons, daughters, sons-in-law, friends and relatives had come and sat down in rows, back to back. The place was decorated with variegated *rangoli*.
 132. In the main row, a seat was kept in the centre in the place of honour for Sai, to be served with the others.
 133. Around the leaf plates, there was a decoration of *rangoli* with blue and other colours. Every one had a pot of water, a cylindrical vessel for drinking water, a small spoon placed near them.
 134. A lot of preparations had been made — *papad*, *sandge*, salads, pickles, *raita*, different vegetables, *kheers* etc.

135. Seeing that it was twelve noon, the guests wore the *sovala* and one by one took their seats. But no one else came.
136. All the leaf plates were filled with the rice, *poli* and *varan*, except for the central leaf plate, or place of honour, which was empty. Otherwise, there was no dearth of anything at that place.
137. I knew that some guest or unexpected visitor would come, so I waited for the arrival. But I began to wonder how long I should wait.
138. Therefore, the door was locked and chained. *Ghee (anna-shuddhi)* was immediately served. Lord *Vaishwadev* (fire) was made a formal offering of *naivedya* and the lunch was about to begin.
139. Just at the time of *Pran-abuti* ⁷ footsteps were heard on the stairs and someone called out: “Where is Raosaheb?” All the invitees sat quietly.
140. Then I immediately went to the door as I realised someone had come. As I slowly unchained the door, I saw two persons at the stairs.
141. One of them was Alli Mohammed and the other was a disciple of Saint Maulana, by the name of Ismu Mujavar. They both seemed to be very happy.
142. Seeing all the people who had sat down for the meal and the preparations, Alli apologised: “Forgive me for having troubled you.
143. “It seems that you have got up from your lunch and come quickly for my sake. And, for your sake the others have also stopped and are waiting.
144. “Yet, please take this article. Then when I meet you at leisure, I will relate the marvel of it in details. It is a strange story”.
145. Speaking thus, Ali took out a packet from under his arm, and placing it on the table, began to unwrap it.
146. When the wrapping of the newspaper was removed, it revealed a picture of Sai immediately. He said: “Keep this yourself. Please accept my request”.
147. Seeing Baba’s picture, I got goose pimples and I placed my head at his feet. I was choked with emotion.
148. I felt that this was a great miracle. This was a strange *leela* of Sai. I felt blessed by this action of his.
149. I became strongly curious. “From where did you get this picture?” He replied: “I purchased it from a shop”.
150. Later on, both of them did not wait even for a moment. They said: “We are leaving now. You please eat your lunch undisturbed.

151. "If at this moment I begin to narrate the reason behind this, it will unnecessarily delay the lunch of all who have gathered. I will relate it to you later on".
152. I also agreed with them. I was very happy that the picture had come in time and I became occupied with it. I expressed my gratitude to them.
153. "Alright, good-bye". "We will later tell you why the picture has come here. There is no need to do it right now".
154. So be it. After they left, the picture was placed on the central seat which had been set aside for Sai.
155. Everyone was happy. Inscrutable are the ways of Sai. He made his words in the dream come true by coming in the form of this picture.
156. All the people, who were expecting the arrival of a guest to join them for lunch, were surprised.
157. Seeing the beautiful image in the picture, everyone was supremely delighted. Everyone was surprised by the unimaginable way in which all this had happened.
158. After placing the picture on the central seat, and doing full ritualistic *puja, naivedya* was offered with loving devotion. Then everyone started their meal.
159. From then onwards, till this day, on every *Holi* day, the tradition is carried on with all rituals and *pujas*.
160. This picture is also worshipped, at the family altar, along with other deities. In this manner Sai showed his actions to his devotees, at every step.
161. So be it. Later on, both these people postponed meeting me and nine years passed thus; and yet, I did not meet them.
162. As last, by chance, I met Alli Mohammed. In fact, I met him as I was casually walking.
163. No sooner than I met him that I became eager to ask him about the marvel of the picture. "Why were you silent all these years and have not said anything?"
164. We are meeting to-day as unexpectedly as on the other day. The opportune time has now come. Tell me that wonderful story completely.
165. You also are a devotee of Sree Sai. I know it very well. But that day why did you feel it proper to come all of a sudden?"
166. Then that Alli described the incident. He said ; "Listen, I will tell

- you the whole story. See how wonderful is Sai's *leela*. It is full of surprises.
167. "What is the meaning of this *leela*? What was his purpose and what was the covert purpose for the devotees? Sai alone knows it well.
168. "We can only listen to each *leela* or sing about them, knowing them to give happiness certainly".
169. So be it. The further narration will be told in the next chapter. The assembly of devotees will be happy to listen to the infallible story of Sai.
170. Sai, who is the Cloud of Bliss and who has no malice towards anyone, worship him always and ceaselessly. You will attain happiness and contentment; and the mind will be free of desires.
171. The *Chatak* makes a request for its own self but the clouds benefit the whole earth. Similarly, Balasaheb invited Baba; but Baba invites all the devotees.
172. The listeners also sit together with the devotees, in a row and hear the *udyapan* story lovingly. They enjoy the pleasure of association with Sai and belch with contentment.
173. How he comes uninvited; how he appears in physical form; how he obliges his devotees and how he awakens them at every step.
174. So be it. Hemad surrenders at the feet of Sai. The next chapter will be the continuation of the same story. Sai will himself arrange to have the full narration done.
175. It is because of Sai's sacred credo that he protects those that have surrendered to him that Hemad embraces his feet and he will not drive him away.

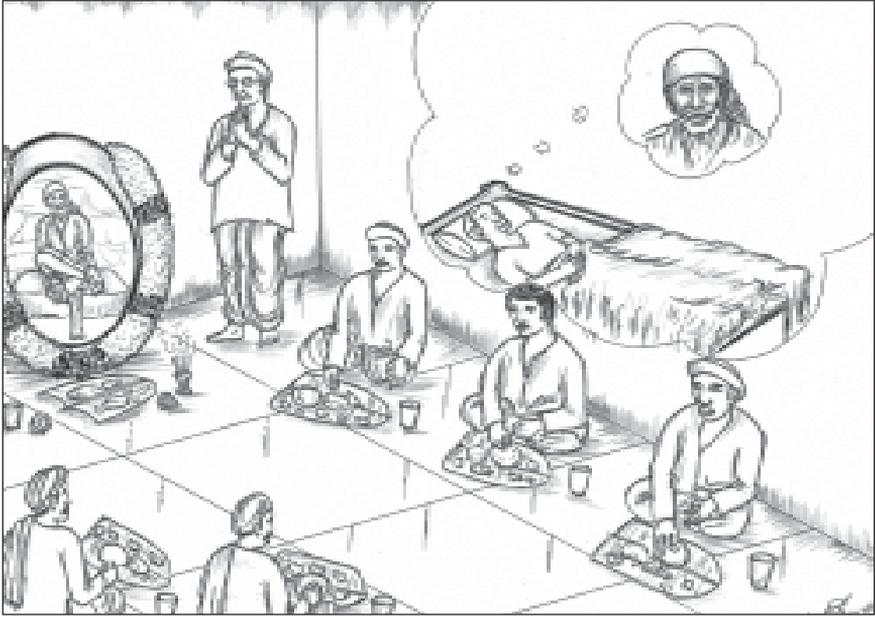
May there be well-being. This is the end of the fortieth chapter, of the *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called "The Narration of the *Udyapan* Story".

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

Notes :

1. Predicting future events.
2. Tripur was a demon who was killed by Shankar; hence Shiva is so called.
3. Balasaheb Deo, the *Mamlatdar* of Dahanu.
4. The concluding ceremony for religious observance.
5. Sakharam Hari Jog.
6. These three villages are at a distance of two or three miles from Shirdi.
7. Oblation to the five *pranas* done at the beginning of meals.



“I will be coming for lunch today”. Hearing these clear words from Sai I was filled with joy. I told my wife about it. (Ch. 40, ovi 118)

I knew that some guest or unexpected visitor would come, so I waited for the arrival. But I began to wonder how long I should wait. (Ch. 40, ovi 137)

Just at the time of *Pran-abuti*⁷ footsteps were heard on the stairs and someone called out “where is Raosaheb?” All the invitees sat quietly. (Ch. 40, ovi 139)

Then I immediately went to the door as I realised someone had come. As I slowly unchained the door, I saw two persons at the stairs. (Ch. 40, ovi 140)

Speaking thus, Ali took out a packet from under his arm, and placing it on the table, began to unwrap it. (Ch. 40, ovi 145)

Seeing Baba’s picture, I got goose pimples and I placed my head at his feet. I was choked with emotion. (Ch. 40, ovi 147)