

## Narration of Story told by Sree Sai

*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 is Sree Sai's visage. One glimpse of his visage removes the miseries of many lives. It is the perennial source of Bliss.
2. One merciful glance immediately breaks all the bondages of past actions (*karmas*). His devotees attain the favour of Self-Bliss, within a moment.
3. With a merciful glance from him, the perplexities of past omissions and commissions are dissipated. His grace is like the light of the sun in which the glow of the fire-flies fade.
4. The Bhagirathi (river) washes the sins of the world whereby she herself becomes impure. She longs for the dust of the feet of the Saints to destroy her own accumulated impurity.
5. 'When will the feet of the Saints touch me? When will they come to bathe in me? Without them, my sins will not be cleansed'. She definitely knows that.
6. *Samartha* Sai is the crest jewel of such Saints. Knowing that these are his words, devoted and virtuous people hear this purifying story, with great reverence.
7. The greatness of the story is marvellous. The bonds of *karma* of the listeners, whether they are wise or ignorant, will be broken. This is a very holy story.
8. The faculty of the vision of all the eyes and the faculty of hearing of all the ears is Sai. He, himself, has entered my heart and narrated this story.
9. Sai is himself eminently learned. Hearing the marvel of this story, the listeners will forget their ego and will be filled with the eight '*satvik*' feelings<sup>1</sup>.
10. Paying attention to the intent of this story from Sai, keeping an eye on the moral, listeners will achieve the objects of their endeavours.

11. But listeners hear my plea. Though I am the narrator of this story, I will be as vacuous as you are, not having understood the essence, if I do not concentrate.
12. When I remember his love for his devotees, my mind forgets its nature and I am at peace, notwithstanding the problems of the worldly life. What greater benefit could there be?
13. Listen to this story with attention, which is connected with the previous one. Listening to the story without interruption will bring satisfaction.
14. In the end of the previous chapter, the listeners heard the story of the goats and Baba's love for them, on remembering their past lives.
15. This story is similar to it, about how the intense greed for money leads to a downfall. Listen to it with concentration.
16. It is only Sai, with his utmost grace, who suggests the stories, one after another, so that there is no break for the listeners, and increases happiness and contentment.
17. Sai *Samartha*, himself, is the story, the narrator and the narration. Why and how is Hemad there? It is only the assumed name.
18. When I am sitting on the shores of an ocean of Sai stories, how can there be a shortage of them? Sitting under the wish-fulfilling tree, no sooner the wishes arise than they are fulfilled.
19. Who worries about a lamp in the abode of the sun? One who drinks nectar, regularly, would he drink poison?
20. When there is someone like Sai, as our protector, can there be a shortage of the nectar of stories? Savour them to your hearts' content, with pleasure.
21. The doctrine of '*karmas*' is incomprehensible. No one is able to understand it thoroughly. Even the very wise ones are baffled; but the devoted ignorant ones are saved.
22. Similarly, the laws of God are difficult to be understood. Who will transgress them? All we can do is to follow the code of conduct of the world, and do one's duty always.
23. Otherwise, it will be completely against the scriptures; and after death one is reborn in a form which is in accordance with the actions in life.
24. In accordance with the deeds done and in confirmation with the sacred law, some, along with the seed and semen, enter the organ of creation, while some (others) enter static entities.

25. Births verily take place in accordance with intelligence. The real meaning of *Shruti* (sacred law) is not known to anybody. If there is to be rebirth, let the soul take it as it likes.
26. In order to be born again in a body, foolish and ignorant people should bear in mind that it depends on one's merits and they will acquire bodies accordingly.
27. Consider him to be wise, who before death, in order to achieve self-realisation, fully utilises the human birth.
28. He alone is free from the worldly existence; others get entangled in the movement of the whirligig, never becoming free from a body, or the miseries of birth.
29. Now, the miracle of this story is that the evil feeling that 'I am the body' is erased and the eight 'satvik' emotions are aroused.
30. He who is a great miser inspite of immense wealth, his life can only invite scorn. Till death, he will experience a wasted life.
31. Added to it, if there is a feeling of enmity it will never be good. Restrain and control yourself from that. Otherwise, it will completely destroy a person's life.
32. Mutual enmity causes one to fall from a higher state of life to a lower. Natural evolution of life is destroyed by debt, animosity and murder.
33. I therefore narrate for the sake of the listeners, a story elucidating this principle, told by Sai himself, in his nectar-like speech. Listen to it attentively.
34. I am going to repeat the story exactly as Mother Sai narrated it and as I heard it and remember it.
35. Sai himself is the biographer, who gets the story written down in detail. Hemad, is only an instrument, of whom Sai is the controller.
36. 'One day in the morning, around 8 o'clock, having had breakfast as usual, I set out for a walk.
37. Feeling tired from the walk, I reached a river bank. I washed my feet and bathed, which refreshed me.
38. And how big was the river? It was of the size of the river in Rahata. There was overflowing water and bushes grew abundantly on its banks.
39. There was a foot path and also a road for vehicles. On the banks there was a thick cluster of trees, which provided excellent shade.

40. There was a cool and soothing breeze which delighted me. Gazing at the cluster of trees, I sat at ease in the shade.
41. As I was about to fill the '*chillum*' and for that purpose to moisten the cloth (*chhapi*), I heard the croaking of what seemed to be a frog.
42. It was no wonder as there are frogs always near the water. So I moistened the cloth and returned and took the flint in my hand.
43. When a spark arose from striking the flint, and the *chillum* was lighted and ready, a way-farer came and sat near me, after bowing to me.
44. Respectfully taking the *chillum* in his hands from me he said: "You seem to have travelled a long distance."
45. "The *Msjid* is far from here. It will become hot by the time you go there. My house is across the river. Let us go there after smoking the *chillum*."
46. You can have something to eat and rest a while there. Then when the sun goes down a little, you can return comfortably.
47. I will also come with you". After speaking thus, the wayfarer lit the *chillum* and gave it to me to puff, with reverence.
48. At that time, that frog began to croak loudly and piteously, whereupon the wayfarer asked who was crying out.
49. Then I said: "A frog has got into great difficulty at the river bank, because of its past actions. Listen. I will narrate its story."
50. We have to reap what we sow in our past life. One should endure one's destiny calmly. There is no use crying about it.
51. After hearing this, the wayfarer handed over the *chillum* in my hands and set out from there, saying: "I will go and see and return."
52. Is it really a frog or some other creature? Let me see also for myself what is its problem".
53. Seeing that, that was his wish, I said: "Go and see and return. A frog has been caught in the mouth of a big snake and that's why it is crying."
54. Both are very wicked and the deeds of both of them have been dreadful. The sins of their past lives have been terrible; and they have been born in another form of existence, to suffer the fruit of their action".

55. After I gave this opinion, the wayfarer went to that spot and returned after seeing what was actually happening. He confirmed the true situation.
56. "The snake is deadly with a large jaw. The frog too is frightful but it is going to be eaten by the snake.
57. He has an existence for a short while. He has become an offering in the snake's mouth. What a strange fate! Soon he will no longer exist".
58. Then I said to him: "How can he kill him? After all, I am its father, here! Why should I be here then?
59. Have I left my own abode and come here to permit that frog to be eaten? Watch how I get it released.
60. After ending this struggle, we will go to our own homes. Go, go and fill that *chillum*, once more. Then let's see what the snake does".
61. The *chillum* was made ready immediately. The wayfarer lit it himself and taking a deep-drawn puff, presented it to me and I took it in my hands to smoke.
62. I took a couple of deep puffs and then, taking the wayfarer with me, went to that lush green grass and reached that specific spot.
63. Seeing that snake again, the wayfarer was frightened. "How huge it is!" he said, and clutched me with terror.
64. He said: "Do not go any further. The snake will come towards us. This place is too narrow if we decide to run. No, do not go there".
65. Seeing this scene, the wayfarer was afraid for his life. Then, hear this advice in respect of the enmity of both.
66. "Oh, Veerbhadrappa has not your enemy Bassappa yet repented, though he has been born as a frog?
67. You, too, though born as a snake still maintain bitter and mortal enmity? At least, now be ashamed; and giving up your enmity remain at peace".
68. No sooner than the words were uttered, the snake left the frog and fled by quickly entering into the deep waters. He disappeared from there.
69. Escaping from the jaws of death, the frog with a rebounding jump went and hid into the thicket. The wayfarer was filled with surprise.
70. He said: "I do not understand anything. No sooner than you spoke, how did the snake release the frog and how the snake too hid himself?

71. Out of these, who is Veerabhadrappa and who is Bassappa?" The wayfarer asked for the reason for the enmity; and said: "Please tell me about it."
72. "Very well. Let us go and sit in the shade under the trees and smoke the *chillum* again", he said. "Then I will satisfy your curiosity and afterwards go back to my place".
73. We both came near the trees where the shade was dense. A cool, gentle breeze was blowing. We again lit the *chillum*.
74. The wayfarer smoked it first then handed it over to me. While smoking it, I told this beautiful story to that wayfarer.
75. "There existed a holy place, some two or three *koss* away from where I lived, which was ancient and full of glory.
76. There was an old, dilapidated temple of Shiva there, which everyone thought about renovating.
77. For that purpose, a large contribution was raised. A good amount was collected. Arrangements were made for worship and other rites and detailed plans were made for it.
78. A rich, local man was appointed as the manager there. The monies were handed over to him and he was put in full charge.
79. He was to keep a separate and independent account, and enter into it the cash contributions that were collected. He was to do this work without fail and honestly.
80. But he was a great miser by nature. He did the work in such a way that he had to bear no loss. Therefore, the work could not be completed.
81. The whole amount was spent but the work was only half done. He did not spend any of his own money, not even a farthing.
82. Though he was a big moneylender he was miserliness incarnate. He spoke sweet words falsely, but did not put them into action.
83. The people who had contributed to the funds, gathered at his home and said: "What is the use of your position as a wealthy man!
84. If you do not solidly and financially support the renovation of the Shiva temple, how will the work be completed? Think of this.
85. We will appeal once again to the people and collect more contributions. We will send all the money to you. See that this work is completed".
86. Further monies were collected; and handsome amounts were received. But they were not put to any use at all. The rich man sat quietly.

87. So be it. After some time, the Lord decided to take the matter in his own hands. The rich man's wife had a dream vision, at that time.
88. "At least, you should wake up and act! Go and build the dome for that temple. *Neelkanth* will give you hundred times the amount you spend".
89. The next day, she described, in detail, the dream vision to her husband. For him, who felt that it was the end of life to spend even a farthing, this was most upsetting.
90. For him who thought only of amassing money, day and night, and had no other purpose in life, the meaning of this dream vision which involved unnecessary spending of money, of that how could he be convinced?
91. He told his wife: "I do not believe in this vision. I have absolutely no faith in it". And he started ridiculing her.
92. One perceives the world as per his own inclinations. Being a rascal himself, he saw others in the same plight.
93. "If God intended that my money should be spent, was I far away from you? Why did He appear in your dream?
94. Why did you alone have this vision? Why didn't God give it to me? Therefore, I have no faith in it. I have not understood its meaning.
95. It is either a bad dream or it is an effort on God's part to create a rift between husband and wife. These are the only two alternatives that I see.
96. Am I not making sufficient contribution in the renovation work? Every month the bag that is filled gets empty.
97. People bring all the amounts. This is what appears to be true outwardly. But the accounting procedure for receipts and expenses is a commercial one. It is a losing proposition for me.
98. People are not aware of this. How should I explain it to you? Therefore, in this situation this vision of yours cannot be accepted.
99. If it is believed to be true, then we will be deceived. A vision that is seen when the sleep is broken, can it be believed at all?" The rich man propounded this principle.
100. Hearing this, the wife remained quiet and was unable to reply to her husband. Even though the people collected the money, they rarely gave it happily.
101. God does not like contributions given without love, due to pressure, under persuasion or coercion. A little gift given with love is very precious.

102. The work progressed depending on the money collected. When there was shortage of money, the work also stopped. In this way, the work got prolonged.
103. The rich man, being a miser, did not spend a single farthing from his own pocket. Listen to a further vision that his wife had.
104. "Don't press your husband to give money for the temple. Your devotion is sufficient to God. You give whatever you wish.
105. Even one paisa given with feeling and devotion, of your own money, is worth a lakh. Offer it to God after taking your husband's permission.
106. Do not unnecessarily worry. Offer whatever you like. Offer whatever little that belongs to you.
107. Here, only devotion is important. Knowing that you have it, God persists in asking you for something.
108. Therefore, whatever little wealth you have, give it and be at peace. To give without devotion is improper. God does not like it at all.
109. Anything that one gives without faith is worthless like dust; and in the end, will be futile. This will be experienced in no time".
110. Be it so. After having the vision, she decided to sell the jewellery given by her father and fulfil God's desire.
111. Then, she conveyed her decision to her husband, who listened to it, and felt dejected.
112. Where there is greed, what can be expected? There is no thought about God, righteousness and morality. He thought: 'What foolishness is this! She has truly lost her mind!
113. After estimating the value of her jewellery, and fixing the price to be one thousand rupees, the land should be transferred to her name'.
114. He bought the ornaments himself. In lieu of the money he gave to his wife, a piece of land which was sandy and saline, which was mortgaged to him.
115. It was fallow land which yielded no crops even during the rains. He told his wife: "Offer this to Shiva (Pinakpani).
116. When you give in charity this piece of land, worth one thousand rupees to God, He who gave you the vision, will be propitiated and you will be freed from your debt".
117. So be it. Believing her husband, the wife of the miser offered that land with love and devotion, to satisfy Shankar's wishes.

118. In fact, Dubaki had the ownership rights thereon, as she had mortgaged it to the rich merchant from whom she had taken a loan of two hundred rupees.
119. Dubaki was a destitute woman who owned this land. When she had financial difficulties, she had mortgaged this land.
120. But the rich man was very greedy. Not only did he cheat Shankar but he misappropriated his wife's personal wealth. He was pleased with this deceit or fraud.
121. The intense desire for all sense objects is most evil, which destroys the life of one who is so attached. One should not get entangled in these worldly pleasures if one hopes to live.
122. The deer meets death because of its desire for hearing, the cobra is killed for the beautiful bead on its head; and the moth burns because of its love of light. Such is the outcome of having such desires.
123. To enjoy the worldly pleasures one needs wealth. Therefore, intense efforts have to be made to acquire it. And the satisfaction of these desires only makes them multiply. It is impossible to destroy them.
124. Undoubtedly it was a barren land and no effort could produce any crop on it. Such a land was offered to God. What merit could there be in such an offering?
125. It is an absolute or real offering to God only when there is no motivation behind it. If not, it is a sin whose fruits are ultimately painful.
126. On the other hand, the poor Brahmin who looked after the temple, was very contented that the land had been offered to God.
127. Be it so. After some time, an adverse event took place. It rained heavily during the third of the lunar mansions (*Krutika Nakshatra*) and there was a frightful storm.
128. Suddenly, lightning struck. The building (of the miser) was razed to the ground leaving only the land without a claimant. Everything else was burnt to ashes.
129. The rich man was also attacked; and died with his wife. Dubaki also died. Such was the end of these three.
130. Later, this rich man was born in *Mathura*, in an impoverished Brahmin family and his devoted wife was born in the family of a *pujari*.
131. She was named Gauri. There is a different story about Dubaki. She was born in the Gurava caste, that worships Shankar, but she lost her womanhood and took birth as a man.

132. The naming ceremony of the boy was done and he was named Chanabassappa. Thus, the status of all the three changed, and the previous *karmas* bore fruit.
133. The rich man, in the new birth, was named Veerabhadra. This is the essence of '*prarabdha*' *karma*, which has to be borne for it to end.
134. I greatly liked the priest of the Shiva temple. He regularly came to my home and smoked the *chillum* with me.
135. Then we would chat away the whole night happily. Gauri had grown up and became of a marriageable age. He used to bring her along also.
136. She too, was devoted to me. One day, the priest asked me: "I have searched all the places; but have not been able to fix her marriage anywhere.
137. Baba, I have got exhausted looking for a good home for her. All my efforts have failed. I have got tired". "Why are you unnecessarily worrying?" I said. "The bridegroom is on the way.
138. Your daughter is very fortunate. She will become very rich. The boy will come looking for her on his own.
139. In a short time, he will come to your home and fulfil your wish. He will get married to Gauri, as per your wish".
140. On the other hand, Veerabhadra's family had a poor household. He encouraged his parents to have patience and left the home.
141. He wandered from village to village, begging for alms and sometimes working as a labourer. He would sometimes eat only whatever he got and remained contented with that.
142. While roaming thus, by good fortune, he came to the *Pujari's* house. It was an incredible *leela* of *Allah Miya!* He was liked by all.
143. Gradually, the priest (*pujari*) grew fond of him and thought of giving Gauri in marriage to him. The horoscopes matched and the priest was pleased.
144. The priest, bringing Veerabhadra with him, came one day to me. Seeing both of them together at that time, I suddenly had an idea.
145. No sooner had the idea occurred that I expressed it. "If the present time is auspicious for a marriage, then give Gauri to him and become free".

146. After getting his wife's consent, Veerabhadra was selected as the bridegroom. Choosing an auspicious time, the marriage was performed in a proper manner.
147. After the ceremonies were over, the family came to me for *darshan* and also for my blessings for a happy married life.
148. I gave them my blessing with pleasure. Veerabhadra now had an easy life and looked contented as he was blessed with happiness and was prosperous.
149. He too became devoted to me. His prosperity increased with time; but have you ever come across a person truly satisfied and not hankering after money?
150. Money is a big snare! Even the very affluent are troubled by it. Veerabhadra also was disturbed at times. This is the game money plays!
151. Veerabhadra said: "Baba, this shackle of marriage is a great obstacle. Lack of money is causing me suffering. Say something which would remedy the situation and which would enable me to cope with my affairs.
152. I prostrate at your feet. It's no good my deceiving you. I beg you to help me and remove my difficulty. After all, it was you who caused this marriage to take place".
153. I gave him a lot of good advice, and blessed him lovingly. "Allah Malik is fully aware. He alone can remove the difficulty".
154. Knowing Veerabhadra's desires and that they would be fulfilled, therefore I assured him and told him not to be miserable in any way.
155. "The time for good fortune is very near. Do not unnecessarily get restless. You will have money easily and you will have it in plenty".
156. "Riches seem to scorn me. My wife's requests for small things do not stop. Enough of this humiliation now! No more of this status of being a married man!"
157. Be it so. Later on something marvellous happened! Behold the influence of Gauri's planetary stars! The price of the barren land shot up. God's ways cannot be understood!
158. A purchaser came forward to buy the land for one lakh of rupees. He paid half the amount in cash and agreed to pay the other half in installments.
159. It was agreed that he would pay two thousand rupees, with interest, every year. Gauri would thus be fully compensated in twenty-five years.

160. Everyone agreed with the deal. Chanabassappa, the *Gurav*, however made a point to say: "The *Gurav* has the first claim on whatever money is offered to Shankar.
161. I should get half the interest as my share, as a *Gurav*. I will not accept less than that".
162. Veerabhadra did not give anything. Chanabassappa did not remain quiet. This led to a lot of arguments. Both of them came to me.
163. "Shankar alone is the Lord of the land; and it cannot be utilised by anyone else. Do not be entangled by greed", I told both of them.
164. "This is the price of the land which had been offered to Shankar. Any one else, besides Gauri, who makes a claim on it, will get nothing.
165. Anyone who touches that money without the permission of God will certainly invite His wrath. All this belongs entirely to God.
166. The ownership is vested in the *pujari*. Gauri is the sole heiress. No one else has any right to it. It is Gauri's own money".
167. Therefore, I told them both on behalf of Gauri: "Act as per her wishes. That will ensure your welfare.
168. If you act against her wishes, God is not going to be pleased. Veerabhadrappa has no authority to independently deal with this".
169. When I clearly expressed my views in the matter, Veerabhadra flew into a rage with me and showered a volley of abuses.
170. He said: "Baba, by establishing my wife's ownership, you want to misappropriate the whole property for your benefit".
171. Hearing these words, I was stunned. The deeds of *Allah Miya* are incredible! Why unnecessarily grieve!
172. After saying this (accusation) to me, Veerabhadrappa was very angry and shouted at his wife at home. Then, when she came in the afternoon for *darshan*, she began to plead with me.
173. "Baba, do not be displeased with me on hearing another's words. I entreat you, to continue to love me as a daughter".
174. Hearing these words of hers, I gave her a complete assurance: "I would confer so much happiness on you that even the seven oceans could not contain it! Do not grieve".
175. That same night, when Gauribai was sleeping, she had a vision. Shiva appeared in her dream. Listen to what he said:

176. "See, all this money is yours. Do not give anything to anybody. I am giving you instructions how to manage it. Act accordingly so that it is always carried on.
177. Spend the money, towards the temple, as Chanabassappa advises. I trust him. Let this be the practice.
178. If a need arises to use the money for any other purpose, do not mismanage the money. Therefore, without consulting Baba in the *Masjid*, do not make any arrangements".
179. Gauribai told me the whole vision in detail. I also advised her correctly to abide by the instructions in the vision.
180. "Keep the capital yourself, which belongs to you. Give half the interest to Chanabassappa. Do that regularly. Veerabhadra has no claim on it".
181. While we were talking thus, both of them arrived quarreling. I tried very hard to counsel them to keep calm.
182. I told them, in detail, of the vision that Gauribai had of Shankar. After listening to it, Veerabhadra became insane with fury.
183. Veerabhadra showered lakhs of abuses on the opposite party, without rhyme or reason to his heart's content. He used abusive language which frightened and confused the other person.
184. He also became deliriously infuriated. He muttered curses and abuses. "I will kill you wherever I find you", he said.
185. Veerabhadra, in the insane fury, looking at Chanabassappa said: "I will cut you to pieces and eat them all up".
186. Chanabassappa was full of fears. He held fast to my feet and said: "Free me from this calamity". Then I gave him my protection.
187. Then, I told the humble Chanabassappa to have courage. "I will not let you die at Veerabhadra's hands".
188. Be it so. Later on, Veerabhadra had a seizure and died. Then, he was reborn as a snake. Thus there was a change in the bodily form.
189. Chanabassappa suffered from fears and apprehensions and died of them. He was reborn as a frog. That is his story.
190. On account of the enmity in the previous birth, Veerabhadra was born as a snake and pursued Chanabassappa the frog. In the end, Veerabhadra caught him.
191. Poor Chanabassappa, in the form of a frog, fell into the mouth of Veerabhadra, the snake. Hearing his piteous cries, I was moved.
192. Remembering the assurance given in the previous life, I freed Chanabassappa from the mouth of the snake and fulfilled my promise.
193. *Allah* comes running for his devotees at the times of their troubles. He has sent me here to protect His devotee.

194. This is what you have experienced. Veerabhadra was driven away. Chanabassappa was rescued from his trouble. All this is God's *leela*.

195. Be it so. Fill up the *chillum* now. After smoking, I will leave for my abode. You too should go to your home. Remember me.

196. After saying this, I puffed the *chillum*. After enjoying the company, I returned, walking home. I was supremely happy.

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

This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

**Notes :**

1. Perspiration, Rigidity, Horripilation, Change of Voice, Trembling, Change in Body Pallor, Flowing of Tears, Loss of Consciousness.

