

# SHRI SAI LEELA



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**Homepage**

**SHRI SAINATH MAHA NIRYANAM**

What really Baba prophessed  
What He intently assured  
Baba says - "He who has faith in me  
He who surrenders to me  
He who is devoted to me  
He who purely loves me

He will always see me  
He feels the whole world  
He is nothing without me  
He who remembers  
me  
He who chants my name  
He who worships me  
I am indebted to him  
He deserves favour from me  
He is entitled for salvation by me  
He who does not eat  
Without offering to me  
He who comes to me  
He becomes one with  
me"

Baba explains - 'What is me'  
"No necessity to search for me  
Nobly I am within you  
The consciousness of existence  
The very subtle thought of  
persistence  
The true form of me  
The inner reflects, you see me  
The *Sadhana*, the firm faith in me  
The complete surrender to  
me  
The void of ego, lust greed of you  
Me in you, Me in all  
Have compassionate feeling for all  
Have patience, forbearance feeling to all

Have faith and share love with all  
Me then will be permanent in your heart  
Me will enshrine in you, sport  
The ones who carp and cavil  
others  
Injure me, my heart  
The ones who endures purport  
Surrenders to me feels for others  
Conquers me and my  
heart"

Baba suffered from fever for few days  
On 28<sup>th</sup> Sept. He stopped eating these days  
He became weak could not go  
On His begging round so, so  
Tatya's illness grew and his condition  
Became worst, yet he continued recitation  
Tatya remembering Baba every second  
It came as surprise when he recovered

From Sept. end to mid October Baba  
Was not the same Baba used to be  
From curtailing begging rounds, Baba  
Was in effort to console and woe others  
be  
A devotee, His close ones or others  
Baba made it a point to advise them  
A prompt directive to Dixit and Butti gathers  
Baba's intention their going to *Dagadi Wada* anthem  
Kaka and Butti were dining  
Daily with Baba  
Kaka and Butti were directed dining  
Really at their residence by  
Baba  
In the *Masjid* though Baba indicated  
All of them to go from there  
In remained Laxmibai, Shama and  
Bayaji dejected  
All in pensive mood still, as silence  
there  
Baba asked them to take Him  
To *Dagadi Wada*  
Baba indicating to all in prim

The most surprising thing Baba's body did not  
Become stiff, with ease, *Kafni* was taken out  
The sacred remains gracefully honoured  
Be sanctified ritually the obsequies performed

As per the scriptures when the end is nearing  
One to observe certain obligations  
As to be free from the eventualities smothering  
One to concentrate listening to great epics recitations

*Ante Matihi Sa Gathi*

When the final hour is approaching  
Then it is advised one to be far from close ones  
Not to get again entangled in the net of dear ones  
Sought to get salvation, give away whatever in stock par in reaching  
Set mind and thoughts on the Supreme  
Get rid off all the doubts extreme  
Let the devoted attitude ladder up  
Met with prenotation of *Sadguru* in proximity to sum up  
Baba followed as an ordinary being the dictums  
Baba the very next day appeared in dream  
Baba at Pandharpur to DasGanu and  
Laxmanmama at Shirdi stream  
Baba directing and instructing in sanctums  
Baba proved in a way  
Though He has left the mortal coil  
Baba has not gone away  
Plough in permanence of the universe soil  
Jesus on Friday was crucified, resuurrected third day  
The messenger of God appeared on Easter Sunday  
Jesus did leave the cosmos in a sway  
The Baba has not gone from the *Vishwa* at all hay  
The incidence of Mota *Maharaj* as narrated  
By him in his autobiography such  
The experiences of *Maharaj* from 1938 is appreciated  
By him in his personal life advised and guided by Baba much  
Mota *Maharaj* was initiated by living saints  
Mota *Maharaj* felt only Baba always  
lead him with no constraints  
Mota *Maharaj* remembers the words spoken by Baba  
Mota *Maharaj* as such recite the words of Baba  
"Even if I go away from this world  
My bones and my tomb speaks with you all  
Smoothen my devotees of this world  
My attention and concern is directed on you all  
Have faith and surrender to me  
I will be at your side day and night be  
Save the anxiety, and experience presence of me  
I am certain and omnipresent whatever be"

The letter of Shri Ganesh Govind Narake to Dadasaheb is of the real and actual account of what happened during those days.

On 28<sup>th</sup> Sept. Sai had fever and on 17<sup>th</sup> day Sai laid down His body.  
Though He had fever only for two/three days Sai left taking food.  
With this He became weak day after day and almost had no strength in Him,  
but Sai never let out others to know of this at all.

When He had fever, only Kakasaheb Dixit was near by; but some how  
Sai sent him to Mumbai from Shirdi. Kaka came only three/four days before  
the *Niryan*.

Nanasaheb Nimonkar was near by *Samartha* at least for the previous  
1<sup>st</sup> to 2 years looking after day and night of Sai. He served him utmost.

Butti, Jog, Bhate and Madhavrao were always with Sai in Shirdi.  
Sai continued to go to Lendi and in the village, for *Bhiksha* by walking.  
Sai could not manage to go by Himself alone, He took help and assistance from  
Butti and Nimonkar leaning on them and resting His arms on their shoulders.  
Prior to *Niryan* two - three days Sai could not even go for begging alms. Sai  
saying - "Are, Do not get worried, be patient !" Like this Sai was giving them  
courage off and on.

On Tuesday, 15<sup>th</sup> Oct. 1918, after the noon *Aarati* got over, Baba sent all  
of them for lunch, usually all of them were taking lunch with Sai in *Masjid*. They  
could not refuse, nor they were willing to leave Sai and go. Only Laxmibai,  
Bayaji, Bhagooji, Bala Shimpi's Laxman and Nimonkar were there near by Sai.  
Madhavrao was sitting on the steps down.

Sai calling Laxmi took out money from His pocket and gave first Rs. 5  
and then Rs. 4 thus total of Rs. 9 true firm nine fundamental ways of devotion.

Then after some time Sai said, "Are, I am not feeling better here in  
*Masjid*. Please take me to *Dagadi Wada* ! I may feel ok there.

This was His last command or directive or order.

Sai left for heavenly abode leaning on the shoulder of Bayaji.  
Sai's breathing had become slow and seeing the condition of Sai, Bhagoji  
called out for Nimonkar sitting down. Nanasaheb from the pitcher made effort  
to give water to drink to Sai; but water trickled out from the mouth. Seeing this  
"Deva..." as such Nanasaheb shouted.

To Him be at peace there in *Wada*

Baba's words "Place me in the *Wada*"  
Reminded Butti when he had asked  
Baba's permission to install in *Wada*  
Enshrined 'Muralidhar' statue basked

Few days before the brick on which  
Baba rested His hand and sat as such  
New, the sweeper boy, the brick which  
Baba adored slipped and broke such  
The boy was new, as destined it fell down  
The companion of Baba fell and broke  
The great Baba wanted to show how destiny's own  
The message given prior to the final  
stroke

Baba seeing it broken into pieces  
In pain and agony said "Oh... Oh"  
Baba expressed in sorrow ellipsis  
In vain repeated "Oh... Oh...  
Oh"

Baba saying  
"My long-lasting companion has left  
My dear dearer to me has left  
My life-long comrade has left  
My *Jeevalaga* of respect has left  
My friend, guide and philosopher has left  
My dependable colleague has left  
My life story's purport has left  
My life's essence has left

All the saints, sages incarnate  
In human form  
All act like human propitiate  
In response in to  
inform  
All that is needed  
Is firm faith to transform  
All that matters headed  
Is to mould and conceive Super  
Form

Baba repeatedly emphasis  
Act, action, and actor prophes  
Baba points out the basic thesis  
A dedication and *Sadhana*  
synthesis  
As predicted on Vijaya Dashami day  
The auspicious *Seemollanghan* day  
As such Baba's condition worsened  
The near ones around,  
gathered  
Baba sat up erect without aid  
Looked better as said  
Baba feeling fit  
Looked at all posit

Baba remembered Laxmibai's service much  
He took out from His pocket  
Baba once Rs. 5 and again Rs. 4 in all  
Rs. 9 such  
He invoked nine characteristics perfect  
The main characteristics of devotion  
Nine Ways  
The terrain of thoughts still so graceful in sway  
The Baba completed His task in a noble way  
The recipient Laxmibai not far  
away  
Baba very watchful and conscious  
Baba not to get entangled serious  
He ordered all to clear off from there  
He asked Kaka and Butti to return after meals there  
They were reluctant to go from there  
They could not refuse  
They waited in doubt away from there  
They were in total confuse  
Baba never wanted to get entangled  
In the bondage whirl, so He ordered  
Baba almost forcing them to "Go to *Wada*  
Eat and return"  
In a way clearing them off all one by one  
They knew Baba was very serious  
They got the news of Baba leaving thus  
Baba said to take Him to *Dagadi Wada* once

*Shri Sai* just managed to open His eyes for a while and said, "*Ah*", feebly  
Sai saying Yes as such and left His mortal coil at about 2.30 p.m.

Sai's directive "Take me to *Wada*!"  
Arrangements started to take Sai to *Wada*, in the inner sanctum of the  
*Wada* (the *Antargarbha*) of the temple.

To make *Samadhi* in the *Wada* was decided after the *Foujdar* all came  
from *Rahata*. The whole night breaking and making enough space for *Samadhi*  
was done. The next day there were some problems cropped up. When in the  
morning *Amirbhai* from *Mumbai* and the *Mamlatdar* from *Kopergaon* reached  
*Shirdi*. Some were insisting to take Sai's body and put in the open space in the  
field; but after taking the voting and opinion of all who had gathered it was  
concluded to keep Sai's body in the *Wada* only.

It was finally decided to make *Samadhi* in *Bapusaheb Butti's Wada*.  
On Wednesday, *Ekdashi* day, 16<sup>th</sup> Oct. 1918, in the evening the final  
ceremonial procession was taken through the streets of *Shirdi* and Sai's body  
was kept in the inner sanctum of the temple of the *Wada*.

Sai many times had remarked earlier "*Amhi Wadyat Javoon Rahu*".  
Sai taking side of the *Bhats*, almost gave up the possession of His body to  
them only. And prior to His *Niryan* four - five days before Sai had called *Soni's*  
mother and had told, "I am fed up of *Masjid* and also *Chavadi*. Now I will go to  
*Wada* and settle or sit or be there. There *Bhat* or *Pujari's* will take care of me  
for ever."

Another incident worth to be noted here is Sai had told sister of *Jog* some  
three - four years before, showing the *Wada* area.

"This place is mine. Here a big stone building will be erected, see and I  
will sit there."

Sai had hinted and given indications off and on of the forth coming  
events well in advance.

Sai has in many ways directed and advised, instructed to many,  
whenever it was necessary.

In the morning appearing in the dream of *Laxman Bhat* - "*Bapusaheb* is  
still sleeping. You get up and do *Kakad Aarati* of mine.

*Laxman Bhat* really did *Pooja* and *Aarati* of Sai's body in the *Masjid*.  
On Wednesday, 16<sup>th</sup> Oct., in *Pandharpur* Sai appearing in the dream of  
*Das Ganu* said, "*Masjid* has collapsed on my body. Come to put flowers."

On 27<sup>th</sup> Oct 1918, the 13<sup>th</sup> day was observed and the entire village and  
near by, surrounding villages were fed with sweets and  
*Ladus* were distributed by the funds so far collected by the governing body. In  
the coming month of Dec. specially on 24, 25, 26<sup>th</sup> Dec. the basic rules and  
regulations will be formed to manage Sai Sansthan. The foundation of Sai  
Sansthan and Sai Trust will take shape in a graceful way.

Sai is *Sadguru*, Sai *Samartha* Sai *Baba*  
Sai is *Brahma*, *Vishnu* and *Maheshwara* is Sai *Baba*

Sai's lotus feet is the seat  
Of all divine graceful feat  
Sai's *Charana* the existance of *Kshetras*  
Sai's (the) *Paada* impressions is spiritual *Patras*

Sai's blessing is ever forever  
Sai's promise to devotees ever  
Sai's directive to remember  
Sai's symbol for certainties  
However prostrate at His feet  
Meek be take

refuge  
Surrender to Him complete  
Seek to be one in His divine surge  
Forever *Namasmaran*

The ideal purge  
Endevour body, mind and soul *Samarpan*  
The celestial graceful is Sai's  
merge

To Sai all are same all  
No like or no dislike  
To Sai all are equal all  
No one great or no one small  
No discrimination in spiritual hyke  
Sai takes you

To other bank of life  
Sai guides crossing the ocean all of you  
To get to other side *Sansar* and worldly life  
Sai is the one to help you

To shread off I and 'mine' fallacy  
Sai tones intently you  
To engross in *Namasmaran* ecstasy  
The ocean of life is firerce

The asserting forth coming terrible  
The *Sadguru* Sai is the caprice  
The *Agathi* saint to sail life boat enjoyable  
Hemadpant asserts

The ardent reading of Sai *Charita*  
The innovative appraisal of His *Leelas Savistara*  
Hemadpant purports

*Sadguru* Sai will appear  
Whenever you call  
*Sadguru* is ready to decipher

Baba's these words were the last ones  
 Baba leaned on Bayaji's body  
 And breathed last  
 Baba did not fall down like some body  
 And he did not lie on the bed post  
 Baba sat in His seat  
 His hand in charity gesture  
 Baba apt to forsee fleet  
 His mind in purity of blissful nature  
 The dear Bhagoji noticed  
 Baba's breathing has stopped  
 The sacred Ganga was poured  
 When done  
 Baba, just to open eyes it seemed  
 The water coming out  
 The Nana crying loudly out  
 "Oh... Deva"  
 Baba seemed to open His eyes and say  
 "Ah", in a feeble low tone in a way!  
 Nana could see Ganga drops coming out  
 It soon became evident Baba has passed out  
 Nana and others witnessed people pouring in  
 It the news spread like wild fire, many mourning in  
 Baba did show to Hindu devotees  
 On Dassera day, year 1916 in forceful priorities  
 Baba becoming very angry, displayed uproar  
 On way to indicate the nearing end time's hour  
 To His Muslim followers in a different way  
 Baba conveyed the forthcoming going away  
 So in time every one is prepared  
 Baba, how He chalked out all so in detail and managed,  
 One devotee of Baba Imambhai Chotekhan in truth  
 Narrated the incident to *Shri* Narasinha Swami  
 Solemn in the year 1936 the real worth  
 Propitiated by Baba as revealed to Swami  
 Baba calling Kasim, few months prior to 1918 much  
 Gave roti and cooked chicken to him  
 Baba saying " You go to Aurangabad  
 meet Shamsuddin Miya such  
 Give this along with Rs. 250 and tell him  
 Do Moulu and perform *Qavvali*, then feed the poor  
 Sing in praise of Prophet Mohammad in uproar  
 To grace, have group *Qavvali*, singing in fervour  
 Cling to the righteous way and feed the poor"  
 Baba gave one garland of *Zandu* flower  
 Instructing Kasim to put the garland  
 around Banne Miya's neck to honour  
 Baba then cautioned... "Do not forget to tell"  
 In reality on 9<sup>th</sup> day *Allah* will take away the lamp swell  
 All the 'Will of *Allah*'  
 When Kasim told Baba, "I am not knowing  
 anything of Aurangabad really  
 Then Baba made Chhotekhan to accompany Kasim such  
 Later Chhotekhan, Kasim and his servant Amir  
 proceeded to Aurangabad finally  
 After reaching they were surprised *Fakir* Shamsuddin  
 welcoming with concern much  
 Both Kasim and Chhotekhan saluting the *Fakir* told  
 What Baba had instructed and Shamsuddin *Fakir* took  
 Both of them and Amir too, to his house hold  
 That day itself He arranged to feed the destitutes and poor folk  
 Same night group singing in praise of Prophet Mohammad much  
 Name to few, *Qavvali* with many ardent ones  
 Was in a noble way accomplished and done  
 As arranged the next day all went to Banne Miya such  
 The Banne Miya with one hand raised  
 The other one held low was standing poised  
 The Banne Miya might be in angry mood so inferred  
 The Chhote Khan and Kasim for a while waited  
 Then Chhote Khan got hold of himself and put the garland  
 Around Banne Miya's neck with his cool mind  
 When Banne Miya brought down his raised hand  
 Found pleased Banne Miya repeating the words kind  
 The Banne Miya uttering "*Nav Din, Nav Tarikh,*  
*Allah Miyane Apana Dhuniya Lagaya,*  
*Marij Allaha Ki*"  
 The Banne Miya with eyes full of tears now  
 The Banne Miya might have understood  
 the message some how  
 The ninth day Baba after four months left

Whenever in mind  
 install  
 If calamity pronounces  
 Each one bathe in Godavari  
 If prayed devotedly  
 Reach the grace of Sai *Saburi*

The mere *Darshan* of Sai *Samadhi*  
 The touch of divine *Samadhi*  
 The good bye for all trivialities  
 The promise of Sai's spiritualities

To have self-realization  
 To have realization of the Lord Sai  
 Meditate on *Sadguru* Sai  
 Dedicate and surrender fully to  
 Sai  
 To reach the Supreme  
 Go through *Sadguru* Sai  
 To attain and get out of the extreme  
 So be at the feet of  
 Sai  
 The mercy, the bliss is assured  
 Reading Sai Charita devoted  
 The days of sanctity favoured  
 Kneading on Guru poornima, Gokulashtami,  
 Ramnavami days  
 On Dassera or Dashahara  
 On prayer, worship He appears  
 Follow you like a shadow dear  
 On time brings you up in blissful *Basera*

We pray to You, Sai, Sainath  
 Sai, Sai Samartha  
 We meditate on Your name Sai  
 Sai, Your mere name removes fear  
 We prostrate at Your feet Sai  
 Sai, You uplift from calamities clear  
 Sai, You the Datta incarnate  
 Sai, You, Brahma, *Saguna Parmatma*  
 Sai, You allow us to be at Your feet, we prostrate  
 Sai, You take us in Your sheltar '*Satyatma*'  
*Om Shanti, Shanti, Shanti...*  
 Sai had expressed his real concern  
 When the brick broke  
 Sai in a way showed the intern  
 Then His feelings at that final stroke  
 Baba seeing it broken into pieces  
 In pain and agony said "Oh... Oh !"  
 Baba expressed in sorrow ellipsis  
 In vain repeated "Oh... Oh... Oh !"  
 Baba said  
 My long lasting companion has left  
 My dear, dearer to me has left  
 My life-long comrade has left  
 My *Jeevalag* of respect has left  
 My friend, guide and philosopher has left  
 My dependable colleague has left  
 My life-story's purport has left  
 My life's essence has left  
 To enumerate the incidence of attachment the verses have been recopied.  
 Baba was strictly following *Yoga* practices as narrated in chapter 7 of *Shri Sai*  
 Sat Charita.  
 Along with *Samadhi Khandayog*  
 Dhouti Poti all practices  
 Oblong, straight all *Shirviyog*  
*Chalati Sanyog* in priorities  
 Following the rigid *Yoga* practices  
 And the distributing of *Udi* or *Bhasma*  
 Allowing the vivid display of aristocracies  
 Find concentrating attention with *Charishma*  
 Keeping the Dhuni burning in always  
 Sweeping the grace of Naath tradition in sway  
 Wearing *Kafani* as Naath *Panthe* but Baba  
 Favoured white colour instead of saffron unique of Baba  
 (the use of *Bhagwa* colour might have  
 discriminated the hindu, muslim affluence)  
 The use of *Dhuni*, *Udi* and *Kafani* by Baba  
 The candid following the tradition of Naath *Panthe* by Baba  
 The innate devotion and respect for *Guru* by Baba  
 The full proof of His inclination towards Naath *Panthe* by Baba  
 Use of *Udi* by His grace and glory of *Dhuni*  
 Profuse remedy and medicine to many *Niranjani*  
 Baba nourished, cherished the mankind  
 Baba in practice and daily routine of this lovable kind  
 The relevance of *Shri* Madhavnath Maharaj (1857-1936) time

for heavenly abode

*Marji Allah Ki*

This is how Baba gave the indication

This is the noble way Baba made preparation

His all actions based on perfection

His wish and will always for the mankind redemption

On the 17<sup>th</sup> day, Tuesday, 15<sup>th</sup> Oct 1918

Baba left His mortal coil at 2.30 pm

On Wednesday, 16<sup>th</sup> Oct 1918

Baba appeared in Das Ganu's dream

prim

Baba said to him, "The *Masjid* has collapsed

I have left the place in saviours

The directive you be informed

I am to be covered with flowers

Then the question

Of disposing body of Baba

Then Mohamadians in openion

Of Khushalchand, Shakkar too body of Baba

The intention of body to be interred

In open space and tomb to be built

The Patil, Village Officer deferred

In a way insisted to be kept in the *Wada* so built

Thus discussion prolonged for 36 hours

On Wednesday morning Baba appeared

Thus in Laxmanmama's dream in morning hour

On directing him to do *Aarati* and *Pooja* revered

Laxmanmama relative of Shama

A true devotee of Baba this *Mama*

Laxmanmama not bothered of protests

A real *Pooja* and *Aarati* he did with

respects

At noon Babu Jog did *Aarati* as usual

After negotiations, discussion and inspiration

At evening time the decision to inter actual

After ceremonial procession in *Wada's Garbha* contention

Baba's words "Place me in the *Wada*"

When 'Muralidhar' deity was to be installed

Baba now as 'Murlidhar' permanently in *Wada*

Shun in with the soothing *Murali* notes enthralled

Each and every devotee surrenders

In life experiences the graceful wonders

Reach their *Sadguru* in dedication

In pursuit content with blessing sanction

This inspired words of Baba

Consoled every one

Thus the indicated notions of Baba

Consecrated the holy

one

In Madhavnath Deep Prakash, in chapter 22 prime

*Shri Paramhansa* Sheelnath

*Shri Sadguru* Sainath

*Shri Dhundiraj* Palusi and Gajanan of Shegaon

*Shri Gopaldas* Narasing of Nasik *Gaon*

All dignified glorious five Naaths of great

All of true divinity to human redemption complete

The references made in *Shri Sheelnath Yogashram*, Devas. The *Jeevan Charitra* accounts for *Shri Guru Maharaj* had camped in the guest house of British in Mahu.

The commanding officer welcomed *Maharaj* with dignity.

Balasaheb Rege then the *Divan* of the Devas requested *Maharaj* to visit his humble house. Balasaheb was the ardent devotee of Sai Baba. When *Guru Maharaj* entered the house of Balasaheb Rege, seeing the photo of Sai, *Guru Maharaj* exclaimed, "Ah ! Sai Baba is our brother settled in Shirdi." This shows the validity of Sai Baba's inclination towards Naath tradition.

*Shri Ram Maruti Maharaj*, a prominent Naath *Panthi* grace was respecting and adoring Sai Baba. *Shri Ram Maruti Maharaj* often used to say though *Shri Sadguru* Bal Mukund *Swami* is our *Sadguru* no doubt, even then the initial prime *Guru* of our Naath tradition *Shri Sai Baba* is in par with our *Shri Adinaath*. In 1910, when *Shri Ram Maruti Maharaj* visited Shirdi, Sai could not control Himself. He cried out and in exclamation announced, "My brother is coming to meet me. The day is really a golden day for me ! *Are*, my *Divali* is tomorrow only as my ardent, lovable brother is coming." At that time *Shri Ram Maruti Maharaj* entered, the noon *Aarati* was in progress. Baba made *Aarati* to hold on for some time and Sai holding *Shri Ram Maruti Maharaj* in deep embrace, made him to sit along with Him on the seat and got *Aarati* completed with full honours. This shows the real affinity and bondage of Baba with Naath tradition.

Swami Ram Baba in the year 1989 laid down his body at the age of 126 years and as described in the chapter 23, one *Yoga* student in the year 1914 met Sai Baba and he categorically prophesies that Sai Baba was basically was of Naath *Panth*. Swami Ram Baba had close contact and relation with *Shri Sheelnath* Maharaj. *Shri Ram Baba* used to say, the noble ones of Naath *Panth* for some time go into *Samadhi* and at that time one Naath enters into another Naath's body.

In reference to *Shri Sai*, in the year 1886 at His age of 48 years *Shri Sai* had gone into *Samadhi* for three days. When he came back to His original domain and till the *Mahaniryan*, for a time span of 32 years, His fame and name spread all over the country.

Only noble and pious ones know their divinity and spirituality. Whether Sai Baba is of Naath tradition or not, whatever be, we all adore, worship Him as SAI-NATH.

Salutations to You *Sadguru* Sainath

Salutations to *Shri Sat Chit Anand Sadguru* Sai-Nath Maharaj.

– Naresh Dharvadkar nareshdharwad@yahoo.com

**FOLLOWING DEVOTEES ARE HONoured WITH SAIBHAKTIPRASARBHUSHAN**

<b>Sau. Jayamala Balkrishna Ravale</b> Nivati, Vengurla, Sindhudurg, Maharashtra. 55 Annual Subscribers	<b>Shri V. D. Sharma</b> Dehradun, Uttaranchal. 53 Annual Subscribers
<b>Smt. Shaila S. Pansare</b> Thane, Maharashtra. 57 Annual Subscribers	<b>Shri Mansha Ram Ahuja</b> Satna, Madhya Pradesh. 53 Annual Subscribers
<b>Shri Bhanudas Vithoba Raut</b> Amarapur, Shevgaon, Ahmednagar, Maharashtra. 100 Annual Subscribers	<b>Shri Suresh Dhirajlal Shah</b> Surat, Gujarat. 60 Annual Subscribers
<b>Shri Ravindra Nanaji Gholap</b> Dhasai, Murbad, Thane, Maharashtra. 53 Annual Subscribers	<b>Shri Hardevsinha K. Bagi</b> Gandhinagar, Gujarat. 54 Annual Subscribers
<b>Shri K. P. Chandorkar</b> Damoh, Madhya Pradesh. 67 Annual Subscribers	<b>Shri Manish Raisingh Jaam</b> Palghar, Thane, Maharashtra. 54 Annual Subscribers
<b>Shri Shyamkant Mangesh Nerurkar</b> Borivali, Mumbai, Maharashtra. 56 Annual Subscribers	<b>Shri Manepalli Nageswara Rao</b> Bhimavaram, Andhra Pradesh. 108 Annual Subscribers

BACK

## RADHABAI GONDKAR, NARAYAN TELI, APPAJI KOTE PATIL, RAMCHANDRADADA PATIL AND BHAGCHAND MARWADI, RAGHUJI SHINDE, BHAGOJI SHINDE, LAXMIBAI SHINDE

When Sai Baba started permanently residing at Shirdi, He began collecting *Bhiksha* (alms). Many saints follow a practice of collecting *Bhiksha* only from five households. Accordingly, Sai Baba regularly visited only the five households. He went to the houses of Bayjabai Ganpat Kote Patil, Radhabai Gondkar Patil, Nandaramshet Marwadi, Appaji Kote Patil, and Santaji Bhivsan Shelke Patil. He generally went to them twice every day. However, sometimes He visited as many times as He wished.

### RADHABAI GONDKAR PATIL

Baba sometimes acted in a child-like manner. At such times, He specially called Appaji or Radhabai and said in a complaining tone, "Appa, see that *Telin* (wife of *Teli* – oil manufacturer) abuses me a lot. That *Wanin* (wife of a *Wani* – grocer) harasses me a lot. That *Narayan Teli* also gives me a lot of trouble." Suddenly, He used to point a finger at a by-stander and said, "I am very much fed up now. I will come with you." In reply, Appaji used to say in a cajoling tone, "Baba, you don't worry. I will take proper care of all of them." Radhabai also said, "Baba, you have patience. I will drive away these whores. They trouble you a lot. Isn't it?" Then, Baba used to smile and ask them to depart by saying, "Go, take the *Udi* and go to your homes." It was Baba's practice to refer to evils as '*Telya*', '*Kotya*', '*Wanin*'.

### NARAYAN TELI

As you enter the *Masjid*, on left hand side adjacent to the *Masjid* but a little towards the back, was the residence of *Narayan Teli* and his family. Baba came to Shirdi for the second time along with the marriage party of Amin Bhai and started residing in the *Masjid*. From that time, *Narayan Teli*'s wife started a practice of giving Baba half of a *Bhakri* (bread) and something to accompany it. Sometimes, Baba also went to her to ask for *Bhiksha*.

### APPAJI KOTE PATIL

Several times every day, for some reason or the other, Baba used to utter the names of *Narayan Teli* or *Appaji Kote*. It was obvious that his these utterances were not meant for that specific person.

*Appaji Kote Patil* of Shirdi was a rich and elderly person. His words were treated with respect in the village. By nature, he was strict and very demanding. His thoughts were ancient and he observed old traditions such as untouchability etc. Baba loved him very much and therefore, Baba gave *Appaji* the benefit of pilgrimage of Mathura, Kashi, Prayag, Gaya and other holy places along with *Madhavrao Deshpande*.

When Baba was *Dehadhari* (in mortal form), *Appaji* used to sleep in *Chavadi* along with other elders like *Mhalsapati*, *Vithoba Gondkar* and *Appaji Bhilla*.

After the *Mahanirvan* of Baba, majority of the devotees wanted to abide by Baba's wishes and decided to place Baba's mortal body inside *Butti Wada*. However, *Appaji* adopted a stance different from others. He and some Muslims wanted the body to be placed in an open ground.

It happened thus,

While on His way to *Lendi*, Baba used to stop near *Wada* and staring at a particular place, He used to say, "This *Hagdodichi Jaga* (place which was garbage dump) is my place."

After *Bapusahab Butti* started construction of *Wada* at that place, Baba suddenly used to arrive on the site and gave different instructions. Baba also appeared in dreams of *Bapusahab Butti* and *Madhavrao Deshpande* and instructed them to build a temple in the *Wada* and install a statue of *Muralidhar* in it.

While an order was being placed for the purchase of *Sinhasan* (throne) for Lord *Muralidhar*, Baba repeatedly started saying, "Let us come and stay in this *Wada*. We will have a nice time playing and conversing with *Bal-Gopal*." Looking at *Bala Chopdar*, He used to say, "This *Bala* will roar and announce arrivals and departures."

In this manner, Baba had given indications in advance about His wishes to permanently settle down in the *Wada*. However, no one realized the importance of His words at that time. Without anyone realizing it, Baba had stopped the work of the statue.

The last words uttered by Baba were -"Take me to *Butti's Wada*." Taking into consideration all these facts, majority of the devotees decided to place the mortal body of Baba in the *Wada* and build a tomb. Accordingly, the construction workers started preparations for the foundation of the tomb at the place originally demarcated for throne of Lord *Muralidhar*.

However, some Muslims held a different view. According to them "A tomb is to be constructed in an open space. Therefore, putting it in a closed place like *Wada* would be improper. Further, *Butti* is a Brahmin. He is likely to forbid entry of Muslims into the *Wada* and they will be deprived of taking *Darshan* of Baba." *Ameer Shakkar* - a Muslim from village *Korhala* - assumed leadership of the group. In the dead of night, he met *Appaji Kote Patil*. After talking to him for a considerable time, he managed to convince *Appaji* of his view. *Appaji* gathered villagers from all age groups and conveyed and convinced them of his view. They also agreed with him. Next day morning, *Appaji* and his group called all the villagers and placed before them their view of supporting construction of the tomb outside the village.

### RAMCHANDRA DADA PATIL

In the above mention dispute regard the place of tomb, *Ramchandradada Patil* took a firm stand to bring Baba's wishes into reality !

*Tatyaba Patil* was the village head in reality. However, he was very much sick at that time and was unable to move from a place. He called *Ramchandra Patil* and told him, "Do whatever is possible, but see that Baba is kept in *Butti's Wada* !" *Ramchandra Patil* accepted the responsibility. Everyone's wish was also like-wise. In firm and clear words he announced, "As per the consensus of everyone, it has been decided to build the memorial of Baba in the *Butti Wada* only. There is not going to be any change in this." Hearing this, *Appa Kote* became furious. In reality, he was the grandfather of *Ramchandra Patil*. Listening to the utterances of his grandson his anger knew no bounds. In a fit of anger he told *Ramchandradada* that he will not allow him to step into his house. The grandson was equally headstrong. His faith in Baba was steadfast. On its strength, he replied to his grandfather, "As long as you are alive, I will also not step into your house. But, Baba's memorial will take shape in *Butti Wada* only."

*Ramchandra* remained true to his words. He stepped into *Appaji's* house only after his death.

*Ramchandra Patil* was born in the year 1879-80 in the village *Shirdi*. His full name was *Ramchandra Dadaji Kote Patil*. At the young age of 16, due to a startling experience about Baba, he came into close contact with *Babasaheb Dengale*. Till that time, he had not realized that Baba is an incarnation of the Almighty. However, from the age of 18, he started regularly visiting Baba.

In the year 1915, *Raobahadur Sathe* established an organization by the name '*Dakshina Bhiksha Sanstha*'. *Ramchandra Patil* was its secretary.

Once *Ramchandradada* was seriously ill. Baba appeared in his dream and warned, "Your death has been averted. However, after two years - on the day of *Dassera* - *Tatyaba* will be no more." He also told him, "Do not disclose this to anyone." However, *Bala Shimpri* was a close friend of *Ramchandradada* and he confided this secret in

him. Thereafter, exactly two years later, on 15<sup>th</sup> October 1918 Baba laid down His life and saved the life of Tatyaba.

#### BHAGCHAND MARWADI

Bhagchand Marwadi was the owner of a grocery shop from Shirdi. There were occasions when Baba asked for *Dakshina* from a devotee whose pockets were empty. In such an event, Baba asked the devotee to bring the *Dakshina* from Bhagchand Marwadi,

Once, a person approached Baba and asked him, "What is the nature of *Brahma*?" Without replying his question, Baba told, "Bring Rs. 100 as *Dakshina* from Bhagchand Marwadi!" The Marwadi, instead of giving money, said, "Convey my *Namaskar* to Baba." On his return, Baba sent that person to another place for bringing *Dakshina*. He returned empty handed from even there.

Ultimately, Baba asked Nanasaheb Chandorkar to bring Rs. 100 from Bhagchand Marwadi. Without going himself, Nanasaheb sent a note to Bhagchand and immediately he sent Rs. 100. Seeing this, Baba observed, "In this world, things happen like this."

The gentleman was unable to understand the meaning hidden in this chain of events and sought clarification from Dasganu. Dasganu said, "See, when others asked for money, they did not get it; but Nanasaheb got it immediately. The person who asks for anything must first deserve it. How can a person who wants to know, what is *Brahma* - just out of curiosity - can see it?"

The five elements of the world are in the control of saintly persons. Baba had given proved this from time to time. Once, Baba told Bhagchand, "Go... Run! Your bale of hay has caught fire." Bhagchand rushed and saw that some bales had really caught fire. Baba Himself also reached the place, made some gestures with His hands and the fire immediately got extinguished.

In the evening, Nanasaheb Chandorkar and some other devotees came for Baba's *Darshan*. Nana bowed down before Baba. Baba said, "Nana, see how selfish some people are. I alerted him and even extinguished the fire that his bale had caught. But, he still says - 'I incurred loss. My one bale was ruined.' And he is harassing me. Profit - loss, birth - death are all in the hands of the Almighty. How do the people forget this? What is the point in saying - this is mine and that is mine? How can one say that the bale was of this Marwadi? In reality, it belongs to the dried grass. It got created from seeds. The seeds took roots in the earth. Got water from clouds. And grew because of sunshine. Now, these three are the real owners of the dried grass. And this man is claiming its ownership. Nana, at least you try to put some sense in him. Unnecessarily he is lamenting on the loss of a thing which was never his in the first place. The God gives with one hand takes away with the other. And hence, we experience joys and sorrows. But, he does not realize this. Is it not his ignorance?"

Then, turning to the Marwadi, Baba said, "Go *Shethji*! Go, take *Udi* and go home and sit with peace. In some other commercial transaction you will make money and your losses will be recouped. Don't worry."

#### RAGHUJI SHINDE

A follower of Vaishnav sect. believes that the entire world is *Vishnumay* (Vishnu is omni present). The Almighty does not like to differentiate between different beings. When the same God appears in the form of a saintly person, He takes it upon Himself to experience the sufferings and joys felt by the other beings. Therefore, Sai Baba always said - "If you say ill things to some one, then it is I who fall sick."

This is because in the eyes of the saints all are equal. They look upon all the beings - whether good or evil - as if *Bhagwant* lives in them. 'Forgiveness' is their inherent nature. It is the rule of this Universe that everything - whether living or non-living - God emerges from *Parmatma* and it is also going to end in the *Parmatma*. Therefore, a kind soul as well as a hardened criminal is going to culminate - whether knowingly or unknowingly - in *Parmatma*. The saints know this and hence, continuously work for the *Atmaunnati* (upliftment) of every one. They cannot do any deed which may not be beneficial to someone. They always wish the betterment of all. Further, as they are omni knowledge, no error is possible at their hands.

Baba has given the experience of this to His devotees in the story of Raghujji Shinde.

Raghujji Shinde (a reference to whom is made in the 35<sup>th</sup> Chapter of Shri Sai Satcharita) was the elder brother of Bhagoji Shinde. Raghujji was a *Sevekari* of Baba. Once, he found himself in a very difficult situation.

Like any other village, the residents of Shirdi of that time were also divided in two major factions opposed to each other.

The opposite faction falsely alleged that Raghujji Shinde and his people had misbehaved with the wife of Birdichand Marwadi and filed a criminal case against him.

The case began in the Kopargaon Court before Magistrate Appasaheb. The false case was filed on the compliant of a so called 'witness' to the alleged incident. Unfortunately, giving credence to the false deposition of this 'witness', all the accused - barring one - were declared guilty and were sentenced to 4 months' imprisonment. Raghujji was one of them.

In this entire unfortunate incident, the sympathies of Tatyasaheb (Kote Patil) were with the accused. Therefore, with an intention to save the accused, he met the prominent lawyers present at that time in Shirdi - namely, famous lawyer Dadasaheb Khaparde, Kakasaheb Dixit and retired Magistrate *Shri R. B. Sathe*. But, all of them firmly stated that as the judgment was iron-clad, any efforts to save the accused would be futile. Not only this, after seeing the judgment, Kakasaheb pointedly told Baba, "Baba, the judgment is backed by solid evidence. Don't try to save Raghujji in this matter." In reply, Baba gave a faint smile and said, "No... No. How can I do anything? And, who am I to do something?"

Tatyaba grew restless with these developments. He once again made enquiries with Baba. Baba told him to take the papers to *Shri R. B. Dhumal*. He went through the papers and said that there doesn't seem to be any hope. However, as Baba had sent Tatyaba, Dhumal studied the judgment once again more closely, prepared a draft of appeal and with it went to the District Magistrate's residence. Surprisingly, the Magistrate - without perusing the papers - simply relied on, what was narrated to him by Dhumal and issued oral instructions for the release of the accused. Very eagerly he asked Dhumal, "How is your Sai Baba? Is He a Hindu or a Muslim?"

Here, in the Ahmednagar Jail, every minute Raghujji was praying Baba for his release. On the third night, Baba appeared in his dream and said, "Do not be afraid. I will release all of you."

Hearing clearly the words of Baba, Raghujji started crying in his sleep. In the very morning, the warder woke up Raghujji from his sleep and announced, "Go! You have been released."

Narrating this experience, *Shri Raosaheb Dhumal* writes -

"The release was made without referring to the papers of the Lower Court or without consulting the Public Prosecutor. This and the curiosity questions asked by the Magistrate about Baba clearly indicate the power that had worked the miracle."

Because this was immediately proved. In Shirdi, people were making preparations for the cremation of 7 year-old daughter of Kakasaheb Dixit. Baba said to them, "Wait for some time. Don't go immediately. I am going to show you a miracle."

People expected the dead girl to rise once again. Even after waiting for some time, they did not see miracle taking place and so went for the cremation. Just then *Shri* Dhumal arrived from Nagpur and informed everyone that all the innocent people - who were made falsely involved in the case - were released. The people realized as to what miracle Baba was talking about.

"I look after everyone equally !" Baba said from time to time. The above incident is an excellent example of how true His saying was.

An experience narrated by Raghuji to Narsinhaswami -

"This is a story of the times when Baba used to distribute medicines amongst the villagers of Shirdi. When Baba arrived in Shirdi, Amin Bhai used to serve Him meals. This Amin Bhai sometimes came to the house of my maternal aunt. Her son - Ganpat Hari Kanade - was 35 years old. He used frequently get fever. He was suffering from leprosy.

Once Amin Bhai said to my Aunt, 'There is a saintly person in our village. He will give medicines to your son.'

Thereafter once, Baba came to my aunt's place. He told Ganpat to catch a cobra. Baba prepared a medicine from the cobra's venom and gave it to Ganpat. His health started improving. Baba had asked him to abstain from sexual relations. However, Ganpat did not adhere to Baba's advice. Therefore, Baba stopped giving him medicines. His illness began worsening and ultimately he died."

Did Baba stop distribution of medicines after this event ? Baba had Himself told Kakasaheb Dixit that He had stopped His practice of dispensing medicines; because a patient had not adhered to the restrictions.

## BHAGOJI SHINDE

Bhagoji Shinde - a leper - was staying with Baba. From the beginning he was a resident of Shirdi. He was suffering from leprosy. He was losing the fingers of his hands and legs. But, this same Bhagoji served Baba through out his life and made his life worthy.

After Baba arrived in Shirdi, in the initial period, He distributed medicines to the poor and needy. When Bhagoji's illness reached serious stage, his all relatives gave up all hopes about his survival. Near about the same time, Baba went to Bhagoji's house. He gave him some medicines. Further, he branded Bhagoji with hot iron rod on his back and both ears. Bhagoji's fever disappeared. However, the leprosy continued. But, Baba did not allow the illness to become worse.

After completing His morning chores, Baba used sit near *Dhuni* (holy fire) and Bhagoji used to press His body.

On the day of *Dhana Trayodashi* in the year 1910, while chitchatting Baba suddenly put His hand in the fire raging in front of Him. Madhavrao Deshpande was nearby. He immediately pulled Baba back. At some other place at the same time, the daughter of an iron smith was accidentally falling in the furnace. By putting His hand in the holy flames, Baba had saved the lucky girl.

After hearing that, Baba has burnt his hand, Nanasaheb Chandorkar brought a famous doctor by the name Paramanand from Mumbai to Shirdi. But, Baba did not allow the doctor to examine His hand. Instead, He used to ask Bhagoji to apply ghee to the burnt portion of His hand, place the leaf of a tree on it and then bandaged it very tightly. With the passage of time, the hand got cured of the burns. Even then, thereafter every day in the early morning, the ceremony continued - Bhagoji releasing the earlier bandage, massaging the portion of hand, then once again applying ghee and tying fresh bandage. Once, this was accomplished, Bagoji used fill the *Chillum* and light it. Then Baba would smoke and pass it on to Bhagoji. He used to smoke and return it to Baba. After 5-6 such exchanges, Bhagoji would go back to his home. Baba used to smoke the *Chillum* given by Bhagoji with great love and affection. This explains His *Avatar Karya*.

Every day Baba would go to Lendi Baug and Bhagoji used to hold the holy umbrella above His head. Bhagoji's body was full of leprosy wounds which emanated foul smell. In spite of this, Baba distributed *Udi* at Bhagoji's hands. The devotees - who accepted *Udi* at his hands - always benefited immensely.

Bhagoji continued this *Seva* till Baba's *Maha Nirvan*. Really, Bhagoji was very fortunate to have the honor be in the company of Baba. He was one of the few devotees who were present in the *Masjid* at the time of Baba's *Maha Nirvan*.

## LAXMIBAI SHINDE

Laxmibai Tukaram Shinde - a resident of Shirdi - was a keen devotee of Baba. Bhagoji Shinde was her husband's uncle.

Baba's *Darbar* was open to all. No one was barred from entering the *Masjid*. However, after Baba's evening stroll every one went back to their homes and returned only after the next day-break. No one entered *Masjid* at the time of night. Only three persons were exception - Mhalsapati, Dada Kelkar and Laxmibai. They were not barred from entering the *Masjid* even at night.

Once, in the evening, as usual Baba was reclining against the wall and chatting with Tatya Patil. Laxmibai came there and bowed down before him. Baba said, "Laxmibai ! I am very hungry." Laxmibai rushed to her home and gladly prepared *Bhakaris* etc. immediately and brought that hot food to Baba.

Baba picked up the plate and placed it before a dog. Laxmibai was surprised to see this. She could not stop herself from saying, "Baba, I hurriedly cooked the food for you; but you gave it to that cussed dog. You did not even taste a morsel." Baba replied, "Laxmibai, there is God in every being. If your food enters any mouth that is hungry, be assured that it has fallen into my own mouth." Thus, Baba gave a lesson in *Paramartha* to Laxmibai.

From that day onwards, Laxmibai started bringing *Bhakaris* for Baba. She mixed it with milk and with great love brought it to Baba. Baba on His part also waited for her *Bhakaris* and did not touch any food till these arrived. On some occasions, it was long past the lunch time and everyone would be feeling pangs of hunger. But, still Baba would not start His meals till Laxmibai's *Bhakaris* arrived.

After some period, Baba started demanding *Kheer* made from Shevaya. After Laxmibai brought the *Kheer*, Baba would ask her to sit besides Him. He used to taste a little and sent the rest of the *Kheer* to Radhakrishna *Aai*.

And, it was to she to whom Baba took out from the pocket of His *Kafni* and gave - first five and then four - a total nine coins to Laxmibai. It was a symbol of *Navavidha Bhakti*.

Laxmibai breathed her last and laid down her life at the feet of *Shri Sai* in 1963.

- Translated from original Marathi into English by [Sudhir](#)



## Shirdi drenched in the piety of *Guru Pournima* celebrations

Shirdi was soaked in the divine bliss of *Guru Pournima* celebrations from Monday, 10<sup>th</sup> July, 2006 to Wednesday 12<sup>th</sup> July, 2006. This annual celebration commenced with the arrivals of Palanquins from Pune, Mumbai, Sangamner, Chandrapur, Virar, etc. Several band troops from Pune - Mumbai etc., added their musical magic to the pious occasion.

The festivities started on Monday, July 10 at 5.15 a.m. with Baba's *Kakad Arati*. At 5.45 a.m. Baba's Photo, 'Shri Sai Satcharita' *Pothi* and *Veena* were taken out in a ceremonial procession. Trustee *Shri Kailas Kote* was privileged to carry the *Veena*, Trustee *Dr. Eknath Gondkar* carried the *Pothi* and *Shri Suresh Wable* and *Shri Krishnachandra Pandeya* carried Baba's Photo in the ceremonial procession, which began from *Samadhi Mandir* and culminated at *Dwarkamai*.

At 6 a.m. the *Akhand Parayan* (continuous reading of spiritual scripture) of 'Shri Sai Satcharita' began with Trustee *Dr. Eknath Gondkar*, which was followed by *Sau. Shobhatai Gondkar, Sau. Saraswati Wakchaure*, Trustee *Shri Ramakant Karnik*, Trustee *Shri Kailas Kote* followed by other Sai devotees.

Baba's *Pada Pooja* (a ritual in which, the symbolic image of Baba's feet are worshipped), was conducted by Trustees *Shri Suresh Wable, Shri Ashok Khambekar, Dr. Eknath Gondkar* and Executive Officer *Shri Bhausaheb Wakchaure*. At 6.15 a.m. the idol of Baba was given the ritualistic bath followed by *Abhishek Pooja* at 8 a.m. At 8.30 a.m. the clothes and other consecrated articles put on Baba's idol was auctioned, which devotees took lovingly. At 12.30 p.m. *Madhyan Arati* took place. At 3 p.m. the regular *Parayan* at *Samadhi Mandir* took place.

From 4 to 6 p.m. the premise was rent sonorous with *Keertan* performed by renowned *Shri Madhavrao Dixit* of Pune. In the evening at 7 p.m. the *Dhoop Arati* was performed.

From 8 to 10.30 p.m. the atmosphere became musical by the enthusiastic performance of *Sau. Geetanjali Arora* of Pune at *Saranjam garden* close to *Samadhi Mandir*. The artistes who presented this melodious programme were felicitated by the Trust.

At 9.15 p.m. Baba's Palanquin was taken out in a grand procession from the temple premises to the neighbouring area in Shirdi. The Palanquin was aesthetically decorated by *Shri Ashok Flower Stall, Dadar, Mumbai* and *Sant Krishnadas Maharaj Seva Samiti Trust, Mumbai*. The regular *Bhajan Mandal*, cymbal squad of *Sanmitra Yuvak Mandal, Lezim* unit of girl students of *Shri Sainath Secondary School* took part in the procession. Also participating in the procession were *Mayur Brass Band (Pune)*, *Shri Sai Byanjo Party (Lower Parel, Mumbai)*, *Vishal Band (Chembur, Mumbai)*, *Shri Ganesh Byanjo (Mumbai)*, etc. While the procession was on, a dazzling display of lights and crackers heightened the vibrancy of the occasion.

When the Palanquin returned to the temple complex after the procession - *Shri Kishor Gagare, Shri Subhash Jakhadi, Shri Sharad Pathare, Shri Prakash Bhalerao, Shri Prakash Shinde*, etc. performed programme of *Bharud* (a traditional religious dance from Maharashtra).

As the *Akhand Parayan* of 'Shri Sai Satcharita' was on, *Dwarkamai* was kept open to devotees throughout the night.

On Tuesday, July 11, the main day of *Guru Pournima* celebrations, at 5.15 am. *Kakad Arati* as usual took place. the *Akhand Parayan* of 'Shri Sai Satcharita' ended at 5.45 a.m. At 6.15 a.m. the idol of Baba was given the ritualistic bath followed by *Abhishek Pooja*.

Again a ceremonial procession was taken out with Trustee *Smt. Urmila Jadhav* holding the *Veena*, Trustee *Shri Pandurang Abhang* took the *Pothi* and Trustees *Shri Krishnachandra Pandeya* and *Shri Kailas Kote*, held Baba's Photo, while participating in the procession.

The generous Sai devotees from Hyderabad in Andhra Pradesh - *Sau. and Shri Vijay Kumar*, who donated golden *Padukas*, were present, when the *Padukas* were installed in the *Samadhi Mandir* by the Chairman of the Trust and M.L.A. *Shri Jayant Sasane* and Trustees *Shri Krishnachandra Pandeya, Shri Suresh Wable, Shri Kailas Kote, Dr. Eknath Gondkar* and others.

At 8.30 a.m. the clothes and other consecrated articles put on Baba's idol was auctioned, which devotees took lovingly. At 12.30 p.m. *Madhyan Arati* took place.

From 4 to 6 p.m. *Shri Madhavrao Dixit's Keertan* took place.

At 9.15 p.m. Baba's *Ratha* was taken out in a grand procession from the temple premises to the neighbouring area in Shirdi. The *Ratha* was aesthetically decorated by *Shri Ashok Flower Stall, Dadar, Mumbai* and *Sant Krishnadas Maharaj Seva Samiti Trust, Mumbai*. The regular *Bhajan Mandal*, cymbal squad of *Sanmitra Yuvak Mandal, Lezim* unit of girl students of *Shri Sainath Secondary School* took part in the procession. Also participating in the procession were *Mayur Brass Band (Pune)*, *Shri Sai Byanjo Party (Lower Parel, Mumbai)*, *Vishal Band (Chembur, Mumbai)*, *Shri Ganesh Byanjo (Mumbai)*, etc. While the procession was on, a dazzling display of lights and crackers heightened the vibrancy of the occasion.

When the *Ratha* returned to the temple complex after the procession - *Shri Kishor Gagare, Shri Subhash Jakhadi, Shri Sharad Pathare, Shri Prakash Bhalerao, Shri Prakash Shinde*, etc. performed programme of *Bharud*.

From 8 to 10.30 p.m. *Shri Raviraj Naseri* of Mumbai presented *Sai Bhakti Geet* programme at the stage erected at *Saranjam garden* near *Samadhi Mandir*. The large audience, which had gathered for the programme was suffused with Sai bliss. The artistes were honoured by Trustees *Shri Ashok Khambekar, Dr. Eknath Gondkar* and Executive Officer *Shri Bhausaheb Wakchaure*. At 11 p.m. *Smt. Swayamprabha Mohite Patil* and playback singer *Charushila Belsare* presented their *Gayanseva*. One after the other several artistes performed their programmes here till 6 a.m. the next day. The *Mandir* was open throughout the night for *Darshan*.

The celebrations culminated on Wednesday, July 12. The day was marked with Baba's idol being given the holy bath at 6 a.m. After this Trustee *Shri Krishnachandra Pandeya* performed *Pada Pooja*. At 7.30 a.m. Trustee *Shri Ashok Khambekar* performed the *Rudra Abhishek* at *Gurusthan*. From 10.30 a.m. to 12 p.m. *Shri Madhav Maharaj Aajegaonkar* of *Parbhani* did the *Gopalkala Keertan*, followed by it was the traditional *Dahi-handi* ceremony.

The *Madhyan Arati* took place at 12.15 p.m. *Madhav Maharaj Aajegaonkar* and *Madhavrao Dixit* were felicitated by Executive Officer *Shri Bhausaheb Wakchaure* on behalf of the Trust.

From 4 to 6 p.m. *Dr. Dinesh Wagholikar* of *Sangamner* presented a musical extravaganza called as '*Swar Sangam*' in the *Saranjam garden*. The artistes were felicitated on behalf of the Trust by the Public Relation Officer *Shri Mohan Yadav*.

From 8 to 9.30 p.m. at the same venue *Smt. Poonam Khanna* of *Delhi* presented melodious numbers on Baba. The artistes were felicitated by Executive Officer *Shri Bhausaheb Wakchaure*, on behalf of the Trust.

Also making this occasion special like the past few years is *Sairaj Decorators, Mumbai*, who enthralled the devotees with their artistic display of lights in *Samadhi Mandir* and the *Mandap* in the temple complex, absolutely free of cost. *Sairaj Decorators' Shri Hemant Haldankar* and his associates were felicitated by Executive Officer *Shri Bhausaheb Wakchaure*, on behalf of the Trust.

The unique feature of this year's *Guru Pournima* celebrations was the live coverage of the entire proceeding on E TV and *Sahara Samaya* channels, because of which thousands of Sai devotees could get the visual treat of the celebrations right in their homes.

On the auspicious occasion of *Guru Pournima*, '*Shri Sai Darshan*', a VCD produced by the Trust, on all Baba's *Aratis*, information on the temple complex and Shirdi, was released at the hands of the Trust's Chairman and M.L.A. *Shri Jayant Sasane*, Vice Chairman *Shri Shankararao Kolhe* along with other Trustees.

Under the guidance of Executive Officer *Shri* Bhausaheb Wakchaure, the Administrative Officers, Department Heads and the working force together put a successful programme.

## **Informative VCD on Shirdi *Darshan*** **A Visual Delight to Sai Devotees**

Shree Sai Baba Sansthan Trust (Shirdi) has released a VCD titled 'Shirdi Shri Sai Baba Ki' with the objective of fulfilling the desires of Sai devotees to witness from their respective homes the bliss of Shirdi.

Shirdi, a little known village over a hundred years ago is today catapulted on the world map as secular spiritual place where the venerable Shirdi *Sant*, Sai Baba had settled. Today, this place is known through the nook and corner of the world as Sai Baba's Shirdi.

The VCD is produced by the Trust to fulfil the deep longing of Sai devotees of viewing Shirdi and being transported vicariously there.

The VCD provides information on *Shri* Dwarkamai, *Chavadi*, Maruti temple, Ganpati temple, Shani temple, Shankar temple, *Samadhi Mandir*, Dixit *Wada*, Lendibaug, etc.

The VCD is an informative commentary accompanying the visually appealing video film. Also, included is information on the Prasadalay, hospital, the lodging - boarding and other facilities provided to the devotees by the Trust. Eye-catching clips of all celebrations, Thursday Palanquin, regular programmes in the Sai *Samadhi Mandir*, etc. also make the VCD, a visual treat.

A few devotees, who saw the VCD have informed that the quality of the video clips, the sound track of the background music and the clear commentary, easily transport the viewers to Shirdi. A few devotees have stated that it is a valuable reference entity for the Sai devotees.

The VCD is another effort by the Trust, after a VCD on the *Aratis* performed in the Sai *Samadhi Mandir*, which is in tune with the latest technological trends to provide the best services to the devotees of Sai Baba. The Trust with its progressive approach wants to chronicle the latest developments at the Shirdi temple, along with all the community development programmes.

This VCD is directed and compiled by *Shri* Mahesh P. More. Assistant directors for the VCD are *Shri* Bhushan Paralkar, *Shri* Dhananjay Marathe and *Shri* Prashant Ankushrao. Cameramen *Shri* Ajay Patil, *Shri* Kamlesh Surve, *Shri* Aniket Karanjkar and *Shri* Nitin Gawde have provided best shots. Background scores are provided by *Shri* Samir Mhatre, *Shri* Sudhir Khandekar and *Shri* Suresh Dabholkar. The lead song is sung by playback singers *Shri* Ajit Parab and *Smt.* Sonali Karnik. The Hindi conversion is by *Shri* Kamal Kishor and the commentator is *Shri* Sikander. The film editing facility for the VCD was provided by Studio Match Frame, Mumbai and the sound track editing by Studio M. M. Digital, Mumbai and Studio Innovision, Mumbai. *Shri* Yogesh Mankar was sound recording in-charge, and *Shri* Vinayak Lambe was stable shooting in-charge.



## **'Shri Sai Satcharita' Parayan Ceremony** **marks the Calendar at Shirdi**

Shree Sai Baba Sansthan Trust (Shirdi) and Shirdi villagers collaborated to have a 'Shri Sai Satcharita' *Parayan* (mass reading ceremony) from Wednesday, July 26 to Thursday, August 3, 2006. Out of the 1421 participants, 894 were from Shirdi, 445 from neighbouring areas, 67 from out of Ahmednagar district and 15 from out of Maharashtra state. Every day besides the *Parayan*, there were *Keertans*, *Pravachans*, spiritual discourses and other cultural programmes organized.

This is the 12<sup>th</sup> year of organizing this *Parayan* ceremony. The programme commenced at 7.15 a.m., with a procession of Baba's Photo and *Pothi* from Dwarkamai to the venue where the *Parayan* was to take place. Present in the procession were Trustees *Shri* Suresh Wable, *Shri* Ashok Khambekar, *Shri* Kailas Kote, Executive Officer *Shri* Bhausaheb Wakchaure, Co-ordinator for the *Parayan* ceremony and ex-Trustee *Shri* Shantaram Mirane, local Corporator *Shri* Kamlakar Kote and the residents of Shirdi.

The *Parayan* commenced after the Trustees *Shri* Suresh Wable, *Shri* Ashok Khambekar, *Shri* Kailas Kote and Executive Officer *Shri* Bhausaheb Wakchaure lit the lamp.

On the occasion *Shri* Wakchaure said, "If one kept ones faith in Baba and worked with patience, one will be always successful in life. Baba has always said that it is essential to have *Shraddha* and *Saburi*. Baba always preached and practiced universal brotherhood. If one were to follow His teachings, the society will witness a sea change towards secularism."

Trustee *Shri* Khambekar said, "That 'Shri Sai Satcharita' is a scripture, which moulds human character. Women have the responsibility of moulding the character of their children. And, I am pleased to see that the number of women came for the reading is more than that of men."

The reading of eight chapters of 'Shri Sai Satcharita' was done everyday from 7 to 11 a.m., whereas, from 4 to 9.30 p.m. the audience were left enthralled by the *Keertans* and spiritual discourses, etc.

The following performers presented *Keertan* and spiritual discourses - on July 26, *Shri* Bhaskararao Gondkar (Shirdi) and *Smt.* Leelatai Gole (Pune), on July 27, *Shri* Ramanandgiri Maharaj (Pimpalwadi), on July 29, *Sau.* Jayshree Prayag (Shirdi) and *Shri* Manohar Maharaj Dixit (Aurangabad), on July 30, *Shri* Anant Lavar (Rahata) and *Shri* Shriram Zarpkar (Akeri), on July 31, *Shri* Prakash Dhond (Mangaon) and on August 1, *Smt.* Leena Kalekar (Kolhapur).

On August 2, there was an interesting *Keertan Jugalbandi* (playful competition) between *Shri* Shreyas Badve and *Smt.* Manasi Upadhye (Pune) from 7.30 to 9.30 p.m.

On August 3, from 9.30 a.m. to 12 p.m. *Shri* Gangadharbua Vyas from Dombivli performed *Kala Keertan*.

On July 27 and 28, from 7.30 to 9.30 p.m. Kaleshwar Dashavatari Natya Mandal, Nerur (Kudal - Sindhudurg dist. in Maharashtra state) staged two plays - 'Bhakta Pundalik' and 'Punya Prabhav' respectively. On July 31, from 4 to 5 p.m. the *Mandal* presented a *Bhajan* programme.

On July 28, from 4 to 5 p.m. Prachiti Prashant Suru (Pune) presented 'Muktai Ek Mukta Avishkar', a one-character play on the life of saint Muktai. The audience gave an overwhelming response to the play.

On August 1, from 4 to 5 p.m., Urmi Group (Ambernath) presented a programme called as 'Lagin Gani'.

On August 2, after the conclusion of *Parayan* and *Granthapoojan*, the senior citizens were felicitated. After this, a programme of '*Sahabhojan*' to the participants was done on behalf of the Sansthan. At 10 a.m., the senior journalist *Shri* Satish Vijapurkar gave a speech. From 4 to 5 p.m. 'Shri Sai Satcharita' was taken out in a ceremonial procession in the village. Devotees and Shirdi villagers were present in the procession.

On August 3, the *Parayan* culminated with the *Kala Keertan* performed by *Shri* Gangadharbua Vyas. The Chairman of the Trust and M.L.A. *Shri* Jayant Sasane, along with the other Trustees *Shri* Kailas Kote, *Shri* Ashok Khambekar, Executive Officer *Shri* Bhausaheb Wakchaure and others were present for the *Keertan*.

*Shri* Sasane, on the occasion, said that this year all the necessary facilities like the *Mandap*, electricity, *Mahaprasad*, etc. were provided by the Trust. The objective behind the expenses is that through such *Parayan* ceremony the people are made aware of the life, *Leelas* and teachings of Baba.

*Shri* Sasane felicitated *Kirtankar* *Shri* Gangadharbua Vyas and *Shri* Shantaram Mirane, the Co-ordinator for the *Parayan* ceremony and ex-Trustee honoured *Shri* Sasane.

After the *Kala Keertan*, from 12.30 to 5 p.m. on behalf of the Sansthan, the '*Mahaprasad*' was served to all the participants.

Under the guidance of Executive Officer *Shri* Bhausaheb Wakchaure, all the Administrative Officers, Department Heads and the working force together put a successful *Parayan* ceremony.

**Shri Sai Baba's first Punyatithi -  
observed with 1 Rupee given by Sai !**

Village Kavilkate is located about half a mile to the west of Kudal railway station in Sidhurg district of Maharashtra state. In the village, there is a beautiful temple of *Shri Sai Baba* in Sai Nagar. The lovely statue of Sai Baba gives immense pleasure to the eyes and the tranquil surroundings give calm peace of mind to the devotees. The creation of this temple is an ample evidence of *Shri Sai*. A resident of Kavilkate Late Ramchandra Madaye was an ardent Datta devotee. He had a *Drishtant* (vision or divine appearance) that Lord Datta is in Shirdi in the form of Sai. And, this Datta's *Das* – who was always engrossed in chanting the name of God *Shri Grudev Datta* – turned towards Shirdi. He almost lost consciousness, when he had first *Darshan* of *Shri Sai*. He had the unique bliss of having met Datta. Sai Baba gave him a Rupee One. He preserved it as a price-less treasure. He took several residents of Kudal with him to Shirdi and gave them the benefit of Sai *Darshan*.

In 1918, Sai Baba took *Mahasamadhi* on the day of Vijaydashmi, Tuesday, the 15<sup>th</sup> October. In 1919, Baba's first *Punyatithi* (death anniversary) was publicly observed in Kudal besides Shirdi. It was observed at the hands of Madayebua. He utilized the One Rupee given by Baba for the purpose. Thereafter, in 1922, on the fourth *Punyatithi* of Sai Baba, Madayebua built a Sai *Mandir*. He installed a six feet statue of Sai Baba sculpted by *Shri Baburao Sarang*.

After Baba's *Mahasamadhi* - as per His own wishes – His mortal body was placed in *Butti Wada* at Shirdi and a tomb was erected over it. A photo frame was positioned there. After 36 years, in 1954, a five and half feet statue, sculpted by *Shri Bhausaheb Talim*, was installed in Sai *Samadhi Mandir*.

Late *Shri Nagesh Atmaram Sawant* was actively associated with the installation of the statue. He was also a Managing Trustee of the Sai Sansthan for a long period of time. In an article, written by him (published in 'Shri Saileela' - Year 7<sup>th</sup>, Volumes 5-6-7), he has stated about Kudal's Madayebua's *Mandir* as follows -

In December 1922, I went to Konkan on vacation. I met *Shri Madayebua* in the *Shri Sai Darbar* established by him. A large and fully asceticism image of *Shri Baba* has been installed there. Seeing such a brilliant image, who cannot be blessed with heavenly contentment ! My joy knew no bounds. My delight increased many times, as I received a latest copy of 'Shri Saileela' there and avidly read it.

The *Mandir* built by *Dattadas Madayebua* was renovated in 1983 and a new seven and half feet statue (sculpted by *Shri Sham Sarang* – son of *Shri Baburao Sarang*) was installed. The *Madir* was managed from 1922 to 1946 by *Dattadas Madayebua*, from 1946 to 1999 by his son *Shri Shripad Madaye* and thereafter by his grandson *Shri Rajan Madaye*.

– [Sadanand L. Wairkar](#)  
Borivali, Mumbai.  
Penned by [Mrs. Mugdha Divadkar](#)

BACK