



Shraddha

Sabka Malik Ek

Saburi

# Shri Saibaba Sansthan Trust, Shirdi



**SHRISAILEELA English Section - MARCH-APRIL-2006**

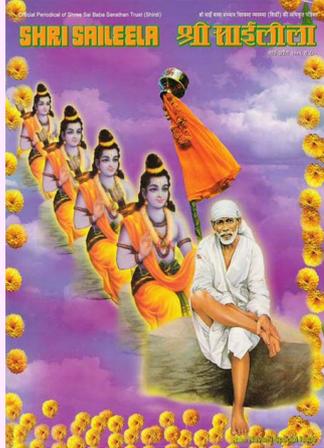
"O playful Ram has come ! and brought sacks of Udi"

He Whose Innate Nature was to follow the 'Bhagwat Dharma' : Mrs. Mugdha Divadkar

Is Baba Living & Helping Now : Jyoti Ranjan

In Sai's Proximity : Mrs. Mugdha Divadkar

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SHRISAILEELA - March-April/FEB-2006



## "O playful Ram has come ! and brought sacks of Udi "

Baba repeatedly asked and took *Dakshina*, from which He did charity, helping the poor and the needy. From the balance, He purchased a lot of firewood, which He piled in heaps.

He offered the dry wood as an oblation in the *Dhuni*, in front of Him. The ashes from the burnt wood which were considerable, were distributed to the devotees.

At the time of departure from Shirdi, while seeking leave from Baba, it was customary to give *Udi*. All the devotees knew this.

In fact, when Baba asked for *Udi* to be brought, it was felt that it was really the permission granted to leave and they felt happy to return home.

Also, when one was residing at Shirdi, Baba did not give *Udi* to any one in the afternoon, morning or evening. One was sent back empty handed.

This was a daily routine. But, what was the significance of that *Udi*, for which the *Dhuni* was kept alight perpetually in the *Masjid*. Why was this done daily ?

What did Baba hint at, or have in His mind, when giving the '*Vibhuti*' ? "All this visible phenomena in the universe is as transient as the ashes. Bear this definitely in mind.

The body itself, like that drywood, is made up of the five elements, and remains to endure life. When the life span is over, it falls dead and will be certainly reduced to ashes.

You and I will undergo the same stages. So that, you should remembr this and I should also be aware of it, day and night, I give the *Vibhuti*.

The entire uiverse is full of *Maya*. *Brahman* is the only reality, while the universe is illusory. Bear this in mind that this is what the *Udi* teaches.

No person belongs to any one in this world - be they wife, son, uncles or nephews. Naked you come and naked you will return. The *Udi* is a reminder of it."

If this *Udi* is applied to the body, the physical and mental sufferings are cured. But, the true significance of the *Udi* is deep and it is meant for discriminatory detachment.

Giving as much as possible as '*Dakshina*' develops a tendency towards detachment. Later on, one is able gradually to know what detachment is.

Even if one acquires detachment, if it is not accompanied by discretion, it is useless. Therefore, honour the *Vibhuti*.

To bring together discrimination and detachment both *Udi* and *Dakshina* are linked. Unless we have both, at the same time, it is very difficult to cross over the river of existence.

The young and the old came for *Darshan* and humbled themselves at Baba's Feet. Whenever they returned, Baba gave them *Vibhuti*.

The *Dhuni* was kept alight regularly in the *Masjid*. It burned day in and day out, throughout the year. Baba gave a handful of the ashes from it, when bidding farewell.

He gave the ashes as '*Prasad*', smead it with His thumb on the forehead and together with it placed His hand on the head, wishing for the well-being of the devotees.



Ashes, *Vibhuti* and *Udi* are three words with the same meaning. This was the *Prasad* distributed daily in unlimited quantity by Baba.

This world is like the *Udi*. This is the real importance of *Udi*. Bear it in mind and you will realize it one day.

Like the drops of water on the petals of the lotus, this evanescent body will fall, therefore, abandon all pride in it. The giving of *Udi* showed this.

This expanse of the whole universe is like a '*Rangoli*' design drawn with ashes. Think about the illusory nature of the world and the reality abides only in the *Udi*.

*Udi* is only dust. All existence, which has name and form, ultimately reaches the same state. Whatever changes are observed in the world, they are only for name's sake. This is experienced from the never-changing qualities of dust.

When Baba was in a joyful mood, He used to sing. The listeners should hear with respect an interesting snatch from one of His songs.

"O playful Ram has come ! And brought sacks of *Udi*", were the two lines He sang. Whenever He was in a happy and joyous mood, He sang this refrain repeatedly, in a melodious voice.

In brief, how many sacksful of *Udi* has this *Dhuni* produced ? None is capable of counting them. This *Udi* is supremely beneficial.

After listening to the deep purport in giving this *Udi*, and its spiritual and devotional significance, the listeners want to know its effect on purely worldly matters of health and prosperity.

*Udi* has this quality also. Otherwise, how could its importance increase ? Sai is proficient in showing the path of salvation. After helping the devotees in mundane matters, He leads them to spiritual progress.

- Shri Sai Satcharita



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**He Whose Innate Nature was to follow the 'Bhagwat Dharma'**

## Dnyaneshwari

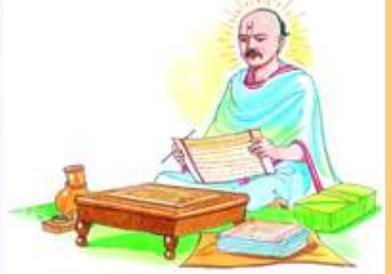
Mahabharat is considered to be the essence of religious encyclopedias such as Vedas. In the 'Shanti Parva' of Mahabharat, *Bhagwan* Shri Krishna delivered advice for the well-being of the world and the same is well-known as 'Shrimad Bhagwad Geeta'. In Mahabharat, it is also referred as 'Hari Geeta'. Bhagwad Geeta is the pinnacle of Indian philosophy. It is the topmost idea of Hindu religion and Hindu culture.

The message contained in Bhagwad Geeta attracted *Sant* Dnyaneshwar and at his hands, was born 'Dnyaneshwari' or 'Bhavartha Deepika'.

## Bhagwat

The Bhagwat written by Shukacharya *Muni* is spread over 12 chapters. *Sant* Eknath was instructed by his *Guru Shri* Janardan *Swami* to write a treatise on the eleventh chapter. This thesis is known as 'Eknathi Bhagwat'.

In the initial period, under the guidance of his *Sadguru*, Nath studied 'Dnyaneshwari' and 'Amritanubhav'. These books impressed Nath so much that 'Eknathi Bhagwat' took birth from his pen.



## Bhagwad Bhakti

The Geeta (which is in Sanskrit) was brought into contemporary Marathi language by *Sant* Dnyaneshwar. *Sant* Eknath brought it into a language of everyday usage. Later on *Shri Sai* Baba brought into colloquial language.

*Bhagwan Shri* Krishna says that the *Guru* is My personification.

"For those who want to reach the God, chanting His name is the only way. Then the God will be always with him."

This is the key to *Bhagwad Bhakti*. To achieve it, *Atmanusandhan* (concentrating on self) and *Namasmaran* (chanting of God's name) are necessary. However, while doing so, it must be with *Nishkam Karmayog* (with no motive).

*Shri Sai* Baba always tried to impart the above teachings to His devotees.

*Radhakrishna Aai's* spiritual *Guru* was *Eknath Maharaj* and she was also an ardent advocate of *Bhagwat dharma*. Hence, she passed on the teachings was in her school.

## Eknathi Bhagwat and Sai Baba

Following are the few examples, how Baba spread the teachings of *Sant* Eknath *Maharaj*.

Once in the *Dixit Wada*, *Kakasaheb Dixit* and *Balasaheb Bhat*e were reading *Eknathi Bhagwat* as instructed by Baba. At that time, *Bapusaheb Buti* arrived and said, "Baba has sent me. He said, 'Go and sit near Kaka ! Listen what he says and bring sixteen and half rupees from him. They must be exactly sixteen and half rupees and not sixteen.' "

*Kakasaheb* replied to *Buti*, "At this moment, I only have the one rupee, given to me by Baba. However, He has sent you to be with me when I am reading *Eknathi Bhagwat*. Therefore, His intention must be that you

should listen to what I am reading.”

The reading was resumed by Kakasaheb and he arrived at the *Shloka* "Kaya Wacha.....". Kakasaheb felt that the 'sixteen and half rupees' must have some relation with the *Shloka*. He realized that *Kaya* (body) = 1, *Wacha* (speech) = 1, *Mana* (mind) = 1, *Indriya* (senses) = 10, *Buddhi* (wisdom) = 1, *Ahankar* (ego) = 1, *Prakriti* (nature) = 1/2 make up fifteen and half.

After further study of the *Pothi*, Kakasaheb realized that elsewhere in the same *Pothi*, *Chitta* is mentioned though not in the same *Shloka*. These make total of sixteen and half.

### *Vrindavana's Pothi*

One night, while chitchatting with Kelkar, Baba casually said, "This Vaze (a devotee) reads only one chapter. I have been telling him to read the *Pothi* (Eknathi Bhagwat) through out the night."

These words were heard by Vaze and he enquired, "Baba, should I really read the *Pothi* through out the night?" Baba replied, "Yes!" From that day, Vaze started reading the *Pothi* every night from 10 p.m. to 4-5 a.m. Even though Vaze did not sleep during night, he did not feel tired.

Baba took tests of His devotees in different manners.

Once, Baba made Kakasaheb Dixit sit in his own *Wada* for a period of nine months. His intention was to provide him solitude and thus give an impetus to his spiritual studies. Dixit got ample time to read religious books. He completed reading of Krishna-dayarnav *Swami's* 'Harivarada'. He enquired with Baba, "Baba, what shall I read next? Or should I continue reading the same book once again?" Baba replied, "Now read Eknath's '*Vrindavana's Pothi*'!" Dixit was puzzled to hear this instruction. Because, he had never heard of any book by that name. He felt that Baba might be referring to 'Eknathi Bhagwat' and decided that 'Let Baba solve this mystery'. Therefore, he took a copy of the book and marched towards the *Masjid*. Baba scanned through the book and returning it back to Dixit He said, "Yes! This is the book. Read it!"

Dixit was still confused as to why Baba called it '*Vrindavana's Pothi*'. Because, that name was more appropriate for 'Harivarada' which narrated various childhood acts of Shri Krishna.

As Dixit began reading and suddenly he came to an *Ovi* which referred to '*Ektisa Khananche Vrindavan*'. This explained the whole matter.

After completing reading of '*Vrindavana's Pothi*', Kaksahab took a massive religious book (given to him by a friend of his) to Baba. But, Baba said, "Kaka, our two books (Eknathi Bhagwat and Bhavartha Ramayan) are sufficient for us." Abiding by the directive of his *Guru*, till the end of his life, Kakasaheb did not hold any other religious book in his hands. During the day, he used to read one chapter of Eknathi Bhagwat and during the night of Bhavartha Ramayan. He never broke his vow.

In this connection, Hemadpant says, "In the company of Dixit, I also developed a liking for these two books. He used to be the speaker and I used to be his listener. Our this relation continued for two years. I consider myself very fortunate indeed!"

In 1912, after completing the construction of Dixit *Wada* at Shirdi, Kakasaheb shifted his family from Vile Parle (Mumbai) to Shirdi. His wife and two children (Ramkrishna alias Babu and little Vatsala) were getting adjusted to their new place of residence. However, later on, Vatsala fell ill and succumbed at the tender age of 8 years. This shock was beyond the capacity of any one to bear. But, even in these circumstances, Kakasaheb had stoic expressions on his face. In the afternoon on the same day, a copy of *Sant* Eknath's Bhavartha Ramayan arrived by post, which Kakasaheb had ordered earlier. As per his usual practice, he placed the book in the hands of Baba and asked His permission to begin reading it. Surprisingly Baba held the book upside down. He then scanned through it and, took out a specific chapter. It narrated the advice given by *Shri* Ram to Tara, who was grieving on the death of Vali. Baba asked Kakasaheb to read it. Thus, Baba consoled Kakasaheb with words of *Shri* Ram.

Nath says -

"It is necessary to remember that the death is constantly near us. And even then, one has to use his mortal body - though it is despicable - as a tool and reach the destination of immortality. Therefore, one should not get involved with attachment to his body."

This is the aim of the devotee's life. Baba also preaches the same principle. He asked His devotees to read and follow Eknathi Bhagwat along with Dnyaneshwari.

The reason for this is –

**The Dnyaneshwari of Dnyaneshwar or the words of Eknath (in the Bhagwat) would be found to be, as it were, adopted from Baba's story. Baba would often persuade the devotees to recite the book and would plead with them out of compassion to do so, for their own good. Incomprehensible is Baba's skill of teaching ! His ways and means were different for different devotees. They could be near or far away; but He would be close to them in their hearts. Though He would sit in the Masjid and allot certain work to a person, He would get it done by extending His own powers to the person.**

Shri Hemadpant, the author of *Shri Sai Sat Charita*, has showered various honours on Eknathi Bhagwat.

The *Leelas* which were performed in *Vrindavan* by *Bhagwan Shri Krishna*, were also performed in Shirdi by Sai Baba sitting in Dwarkamai. Hence, the *Vrindavan* which Baba had in mind was Shirdi itself and Eknathi Bhagwat was His '*Vrindavana's Pothi*'.

From the above referred sayings of *Sant Eknath* and *Shri Sai Baba* it would be seen that the inner motive is one and the same.

- Mrs. Mugdha Diwadkar

(Translated from original Marathi into English by **Sudhir**)



## GREATNESS OF SHRI SAI SATCHARITA

The path of the *Satcharita* is simple. Wherever it is read, it becomes Dwarkamai and Sai definitely appears there. There itself are the banks of the Godavari, there itself is the nearby pilgrimage place of Shirdi; there itself is Sai together with the *Dhuni* Who removes all difficulties, as soon as He is remembered. Where the *Sai Charita* is regularly recited, Sai resides there always. If the '*Charita*' is repeatedly read with full faith, it pleases Him, in all respects. Remembering Sai, the Cloud of Self Bliss, chanting His name daily it is not necessary to practise any other means of prayer and penance or any other ways of meditation. Having love for Sai's Feet, all those who apply and ingest Sai's '*Vibhuti*' regularly, they attain all that they desire. They will be fulfilled by attaining all the four goals of life, including righteousness. The deeper meaning of all this will be clear to them, together with the worldly and spiritual matters. Therefore, this is my only prayer to the listeners – after paying obeisance at the Feet of Sai, experience the *Udi's* greatness yourself. At least, follow my words to this extent. There is no room for doubts and scepticism. One should have great devotion. A wavering mind is not required. One should have supreme faith. Only the critics, the argumentative and the doubters, who have no faith are unable to acquire the highest knowledge of saints. Only pure devotees can achieve that. Whatever is missing or additional in the stories, believe that everything is inspired by Sai and read the *Sai Satcharita* without finding faults.

- From *Shri Sai Satcharita*



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SHRISAILEELA - March-April/FEB-2006

## AFTER HIS MAHASAMADHI.....

### IS BABA LIVING AND HELPING NOW ?



DEVOTEES EXPERIENCES AFTER BABA'S MAHASAMADHI ON 15<sup>TH</sup> OCTOBER, 1918 FROM BOOK ENTITLED 'AMBROSIA IN SHIRDI' WRITTEN BY SHRI RAMALINGAM SWAMI, INSPIRED BY SHRI SIVANESAN SWAMIJI OF SHIRDI

(Contd. from September-October, 2005 issue)

#### 91. BABA CURED THE HEADACHE OF SHRI VAYUVEGULA VENKATA SUBBA RAO OF APPANAPALLI, RASOLE TALUKA.....

My first touch with *Shri Sai Baba* was in connection with an attack of headache, in a month of June. The attack was quite severe and I approached my brother-in-law Mr. Sinta Subba Rao, for help. He was at that time reading Telugu literature on Sai Baba which he had got a few days ago, and the first thought that struck him was to give me Sai's *Udi Prasad*. I applied it to my head and swallowed some. It had such a great magical effect that I had relief in about five minutes. Since then, I had a number of dreams, in which holymen appeared and whom I always believe to be manifestations of Sai.

Almost the very next day after the above incident, my nephew's child of 9 months woke up at night and began to cry aloud, without apparent reason. The mother and other members of the family tried a number of means; but the child could not obtain rest. My brother-in-law then administered *Shri Sai's Udi* which had the desired effect almost immediately in sending the child to sleep.

Another interesting experience of my brother and me is that whenever we dream of some post being delivered to us, something connected with Baba, either from Shirdi or Chennai is delivered by post the next day.



#### 92. BABA CURED THE PNEUMONIA OF THE WIFE OF SHRI R. VANCHINATHA IYER, TEACHER, HINDU HIGH SCHOOL, 2/0 SYDOJI LANE, TRIPPLICANE, CHENNAI.....

My wife was down with pneumonia and her temperature was 103°F. The doctor was anxious and said that we should wait till the next morning to see if any improvement should take place.

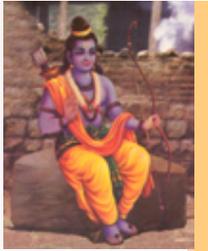
That day I attended the Sai meeting at Royapetta and brought *Udi* from there. At 2 a.m. the patient's condition seemed hopeless. She was raving and not conscious. She was very restless and could not open her mouth to take even liquid nutrition.

I placed Baba's *Udi* in my *Pooja* place where Baba's picture stands and put a bit of the *Udi* over her body. She swallowed milk little by little and in half an hour she fell asleep. In the morning the temperature came down to 101°F to our great relief and she began to talk. I continued the *Udi* treatment. In four days time, the temperature came back to normal and the pneumonia disappeared.

I am using *Udi* everyday.

– Jyoti Ranjan





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## In Sai's Proximity

- Mrs. Mugdha Divadkar

### MADHAVRAO DESHPANDE ALIAS 'SHAMA'

In his researched article, Balasaheb Deo writes, "If *Shri Sai Baba* is considered to be an incarnation of Lord Krishna, then Madhavrao must be regarded as Arjun." In *Shri Sai Sat Charita*, Hemadpant has pictured Baba as Lord Shankar and Madhavrao as His *Nandi*.

Any person studying *Shri Sai Sat Charita* will observe that - amongst the devotees who were close to Baba - Madhavrao comes near the top. Amongst the followers of Sai, there would not be any one who does not know Madhavrao.

He served Baba till the end of his own life. Baba gave him the respect like Arjun - the place of a friend close to heart. It is a very vivid example of devotee-friend.

Madhavrao - a person with great religious merit - was born in the year 1860 (*Shake 1872 Margasheersha Shuddha Panchami*) in the family of *Yajurvedi Deshastha Brahmin*. His birth took place in village Nimon (Sangamner taluka, Nagar district) about 20 miles to the west of Shirdi.

Madhavrao's mother was the fourth wife of his father Balwantrao. His first three wives did not bear any child. He, therefore, married the sister of Laxmanmama Kulkarni, a resident of Shirdi. He had three children from this fourth marriage. Of them, Madhavrao was the eldest. He was followed by Kashinath - who was adopted by another family and was named as Ganesh Shridhar Deshpande. Bapaji was the youngest brother of Madhavrao. (His story appears in *Shri Sai Sat Charita*).

When Madhavrao was about 2-3 years old, his father came to stay at Shirdi with his entire family. Up to standard V-VI, Madhavrao's education was carried out at Shirdi itself. As his entire life was spent in the rural atmosphere of Shirdi, his spoken language contained many impurities and many usages from the rural area.

Madhavrao got married twice. His first wife was 'Savitribai'. He had one son from her. His name was Eknathpant. His wife Ushabai was the daughter of Gopal Kacheshwar Kulkarni of Nighoj village. The name of Madhavrao's second wife was 'Dwarkabai'. They had two sons - Jagannathpant and Uddhavrao - and a daughter - Babitai - from this marriage. Babitai was married to Narayan Nagesh Wande of Parner village in Nagar district.

Madhavrao was tall, robustly built and very healthy. His complexion was wheatish. He used to have a square diet and had a healthy appetite. Up to the age of 72, he did not suffer from any ailments. He did not suffer even from simple maladies like fever or head-ache.

He entirely adhered to ancient religious traditions. His conduct was sacred and strict in observance of religious rites. Barring a few known households, he never used to have meals at others. He was expert in cooking. Therefore, generally he prepared meals with his own hands.

After completing his own education, for a few years, he taught in the village school. Thereafter, till the end of his life, he worked as a village doctor. He used to give medicines after taking Baba's name.

From the beginning, Baba used to call Madhavrao as 'Maza Shama' (My Shama). Once, Kakasaheb Dixit was overcome with emotions and went to Baba. Baba asked him, "What do you want?" Kaka replied, "I wish to be around You for ever." Baba said, "Kaka, keep this Shama with you. It will mean I am with you." From that day, Kakasaheb accorded the same respect to Shama which he used to give to Baba.

Seniors like Bapusaheb Butti and Narke also treated Madhavrao with the same reverence.

As Baba used to call Madhavrao 'Shama', he used to refer to Baba as 'Deva'. Majority of the devotees used to place their questions or other matters before Baba by going through Madhavrao. Even elders like Bapusaheb Butti and Kakasaheb Dixit approached Baba through Madhavrao.

The end of Bapusaheb Butti's life had come very near. Madhavrao was beside him. Butti was still conscious. He called Madhavrao near him and said, "Madhavrao, now I am unable to bear the pains. It will be better if Baba takes me near His Feet. I know you very well. When I am near you, I feel as if I am near Baba's Feet." While uttering these words, tears were flowing from Bapusaheb's eyes. He was overcome with emotions and placed his head on Madhavrao's feet regarding them to be Baba's.

After the demise of Bapusaheb Butti, his son *Shrimant Keshavrao Butti* also accorded the same respect to Madhavrao. On pilgrimage tours, he used to take Madhavrao with him. Similarly, he used to welcome Madhavrao at his Nagpur house with lot of hospitality. He used to pay some amount as a monthly pension to Madhavrao till the end. After the death of Madhavrao, some donation was given by Keshavrao Butti to Madhavrao's son Eknath to be used for the last rites.

Once, while in Shirdi, Kakasaheb Dixit suffered from *Navajwar* (a deadly fever which lasts for nine days). Lots of risks are associated with this disease and in those olden days, many times it used to prove to be fatal. Baba told Kaka to go his home in Parle. Kaka was unable to understand, why Baba was asking him to go to Parle instead of keeping him near him. Just then, Baba said, "Take care. Take this *Udi* and take Shamyia also with you !" Even though, Kakasaheb was suffering with the illness, he was happy that Madhavrao was coming with him. Those 9 days were really difficult for Kakasaheb. However, he survived on the strength of his devotion to Baba and company of Madhavrao.

Whenever Madhavrao was not in Shirdi or was not present in the *Masjid*, a few devotees would communicate directly with Baba and place before Him their difficulties. However, the answers given by Baba at such times used to be somewhat different.

Once, *Shri* Narke received an offer for a temporary job at Brahmadesh. As Madhavrao was not there, Narke asked his question through Dr. Pillay. Baba replied, "Go to Brahmadesh. It is ours." Dr. Pillay again asked, "Baba, is the job there good ? Will he be made permanent in the job ?" Baba said, "Yes !"

Due to Baba's affirmative reply, everyone thought that Narke is going to get a permanent job in Brahmadesh. However, Baba had earlier told him that he will be a permanent resident of Pune. After Narke went home, he told the events to Madhavrao. Madhavrao asked Baba, "*Deva* ! Which is true - what You told me or what You told Bhau (Baba used to call Dr. Pillay as 'Bhau') ?" Dr. Pillay also covered his mouth and smilingly repeated the same question. Baba answered, "What I told Shamyia was the truth."

It was in 1913, Narke first came to Shirdi. At that time, *Shri* Butti and *Shri* Dhumal introduced Madhavrao to him saying - he is a 'very useful person from Shirdi'. And in reality, Madhavrao was a very helpful person in Shirdi. Though he was a *Bhikshuk Brahmin* from a small village, his face used to radiate like that of a learned person from a city.

Baba used to talk in riddles. But, as Madhavrao had spent considerable time with Baba, he was able to catch the meaning very quickly.

This is the story of *Shri* Tarkhad, when he visited Shirdi in December 1910 for the second time to take Baba's *Darshan*. At that time, only Sath *Wada* was available for staying. Tarkhad wanted to spend time away from the routine, daily responsibilities and problems of his job and family. His main wish was to spend the time at the feet of saintly person and get some peace of mind. On that occasion, he had come alone to Shirdi. On his arrival, he was very much fatigued because of the hassles of travelling, the strong sun and an unsatisfied urge to have tea since morning.

Tarkhad had just reached Sath *Wada*. Immediately, his charge was taken by two gentlemen not very closely known to him. They bombarded him with questions relating to spiritual matters. However, he did not outwardly show that he is tired of their questions. He enjoyed the cup of tea provided by Balabhau (nephew of Nanasaheb Chandorkar. Nanasaheb had started an eatery for him in Shirdi.) and went to take Baba's *Darshan*. However, he could not help thinking that 'I came here to get away from the botherations of Mumbai and have some mental peace. But, it seems that the nuisances would not leave me here also. I think, I unnecessarily came here. Mumbai was better.' Such conflicting thoughts started going through his mind in just five minutes. In the same mental status, he went with Madhavrao to take Baba's *Darshan*.

As per usual custom, he lit incense and camphor, placed coconut and bowed down in front of Baba. In blessing, Baba placed hand on his head, gave fruits as *Prasad* and asked him to be seated. In his own mind, Tarkhad was getting himself ready to take Baba's permission to return to Mumbai.

Suddenly, Baba said to Madhavrao, "Shamyia, why is he behaving like this ? Give him some advice. Go ! Take *Udi* and sit peacefully in the *Wada*."

Taking the *Udi*, Tarkhad and Madhavrao came outside the compound of the *Masjid* on the street. There Madhavrao stopped Tarkhad and asked him, what had happened. Tarkhad narrated the chain of events. After hearing everything, Madhavrao said, "This is the miracle and message of this God. He is teaching you that you must remain steadfast in your devotion - in spite of the problems posed by the mortal world. While facing the day to day hassles involved with your job, your mind must be focussed on your God. Let us go back to our God and understand, what He has to say."

Both of them once again entered the *Masjid*. The moment they climbed the steps of the *Masjid*, Baba said, "Bhau, always remember the words of Shama !"

Seeing this miracle, Tarkhad was overwhelmed with emotions and placed his head on the ground in front of Baba. He realized the teaching of Baba - Even while facing the problems of day to day life, a disciple must be unwavering in his devotion to his *Sadguru* and his contentment must be constant.

Irrespective of Baba's mood - may He be angry or irritated - Madhavrao used to confidently go near Him, fill His *Chillum* and change Baba's mood by tactful talk. Not only this, Madhavrao used to sometimes even quarrel with Baba, get angry with Him, bind Him with vows and sometimes even tell Him a few things of advice. Baba - realizing the love and affection that Madhavrao had for Him - used to only smile. Baba never got heated with him. Because Madhavrao's total persona had become '*Saimay*'. He constantly chanted the *Jap* "Sainath, Sainath, Sainath". While he was awake, sleeping or dreaming, he saw only Sai. His all senses were laid at the Feet of Sai.

In his diary, Dadasaheb Khaparde has written an amazing episode about Madhavrao. On 8<sup>th</sup> December 1911, Khaparde writes -

"I had only heard about this phenomenon; but never experienced it. Now, I am seeing it with my eyes and hearing it with my ears. Madhavrao Deshpande is here and is fast asleep. With his every breath-in and breath-out, I can clearly hear, 'Sainath *Maharaj*' 'Sainath Baba'. While he is snoring, the words can be even heard from a little distance. This is really miraculous."

Madhavrao came to Shirdi in his childhood. Later on, he started working as a deputy or assistant teacher in the local school. He used to conduct his class in a room built by circle inspector Gopalrao Gund. (For sometime Radhakrishna *Aai* stayed there and towards the end, it became a stable for the horse '*Shri* Shamsundar'.) The room was made of bricks and mud. In one wall facing the *Masjid*, it had a small window. Madhavrao could see Baba sitting in the Dwarkamai or *Masjid* and observe His activities. Sometimes Baba sang songs in Arabi or Persian languages and Madhavrao could hear them in his class room.

When Madhavrao started working in the school, his age was about 14-15. At that time, he looked upon Baba as a *Chillum* smoking, little mad young *Fakir*. Then he did not consider Baba as a '*Sagun Parmatma*' or '*Siddha Purush*'. This was the state of his mind for initial 10-12 years. The next 10-12 years, he started considering Baba as '*Sat Purush*'. Thereafter, as he spent more and more time in the company of

Baba, he realized that Baba was a 'Siddha Purush' and 'Moortimant Sagun Parmatma'. He spent about 20-22 years obeying His *Aadnya* and serving His devotees. Thus, Madhavrao spent 42-43 years of his life in incessant company of Baba.

Madhavrao first saw Baba in the dilapidated *Masjid*. *Shri Narke* was very curious about Madhavrao's unique relationship with Baba. It was *Shri Narke's* nature to study things and find out cause. Accordingly, he wanted to know the reasons behind the familiarity in conversation and acquaintance between Madhavrao and Baba. The families of Madhavrao and Narke were very close. Taking advantage of this, Narke asked probing questions about the matter. Then, Madhavrao told his own story in detail.

"Baba used to smoke tobacco *Chillum* and for sharing the smoke, I used to go to Him again and again. Most of the prominent villagers considered Baba to be reverent. Taty Patil's mother and family members, Gondkar family, Mhalsapati Sonar, Kulkarni and others were His devotees and loved Him as village *Fakir*. I became one of them. And – I do not know what happened – but, I started getting pleasure in visiting *Shri Baba*. When I was near Him, I felt He is doing some magic on me – my mind was filled with holy and pure thoughts, my body started trembling, my eyes were filled with tears of happiness.

I, therefore, looked forward to meeting *Shri Baba*. The visits and familiarity increased. Naturally, I started enquiring about the devotees visiting *Shri Baba*. *Shri Baba* also began telling me to look after the arrangements for devotees from outside Shirdi. They started having their meals at my home. Thus, I started coming in contact with devotees from outside Shirdi. They started inviting me to their homes and I started accepting the invitations. I used to undertake such visits only after seeking prior permission from *Shri Baba*. At the town I visited, I got introduced to more people. And the amazing thing was that, as soon as I began talking to the newly introduced people, they were entranced with *Shri Baba*. As if *Shri Baba* had made use of me to attract people."



Of course, the above story is very old. At that time, Madhavrao was very young. However, it proves that Baba sometimes wanted certain persons to come to Him and for that purpose He used to plan persons like Madhavrao. On many occasions, Madhavrao used to bring devotees to Baba without Baba directing him to do so. Then Baba pretended to get angry and come charging at Madhavrao saying - "He is sending persons after Me". After sometime He used to calm down. When devotees came to *Masjid*, He would say, "Shamya, look after those who come !"

Madhavrao's health was robust. If any devotee got sick, then he would carry him on his own back to the *Masjid*. Once, Bapusaheb Butti was suffering from typhoid. At that time, Baba had asked Madhavrao, "Bring him to the *Masjid* on your back." Generally, it was Madhavrao's duty to bring ailing devotees on his back.

After completing evening stroll, Baba used to sit in the *Masjid*. At that time, besides specific 3-4 devotees, no one else was allowed to come to the *Masjid*. However, Madhavrao had no such restrictions on his coming, going or asking things to Baba. If he went to Baba at odd hours in the night, Baba pretended to get furious like Nrisinha; but also quickly get pacified.

Once, Tatyasaheb Nulkar became seriously ill while in Shirdi. His last hour came near and he disclosed a desire to get holy water from Baba's Feet. It was almost 1-1.30 in the night. Who could dare to go to Baba at such an hour ? Madhavrao got up and went to the *Masjid* with *Pali* and *Panch-patra*. Baba got up from His place and roared, "Who is it ?" On getting reply that "I am Shamya", Baba said, "You came at this hour" and pretended to come to hit him. He stood on the *Masjid* foundation with one leg in the front.

Madhavrao started pleading with him, "Tatyasaheb is losing his life. He is asking for the holy water from Your Feet. Please give it quickly."

Baba was saying "No !" and Madhavrao was daring to inch forward. Of course, as Tatyasaheb was an ardent devotee, Baba had also put forward his toe. Madhavrao immediately dipped the toe in the water carried in *Panch-patra* and fulfilled the last wish of Tatyasaheb.

Like He used to give to other devotees, Baba never gave money to Madhavrao. Once, Shinde *Sarkar* wanted to give Rs. 5,000 to Madhavrao; but Baba did not allow him to do so. Though Baba did not give money to Madhavrao, He gave him tremendous love.

Some of the devotees gave Baba things with a hope that He will bless it and return it as a *Prasad*. However, many times Baba – instead of returning it – passed it on to Madhavrao saying - "Keep it with you !" In this manner He handed over several articles – Vishnu-sahastranam *Pothi*, Eknathi Bhagwat *Pothi*, a coin having picture of Ram-Seeta-Laxman, silver *Padukas*, a clay statue. Sometimes, Baba said to Madhavrao, "Shamya, build My house (*Devhara*) and keep all these things in it."

Every afternoon, Baba used to make *Kala* of the different *Naivedyas* that were received and distributed it amongst the few devotees who asked *Bhiksha* in the noon. Madhavrao was one of them. But, assuming that he would not like the mixture of *Kala*, Baba waited till everyone else had finished their meal and then gave Madhavrao a plate full of slices of mangoes.

Baba fulfilled all demands and wishes of Madhavrao. He did not provide him wealth; but gave him enjoyment of all the things, which wealth can provide. Several pilgrimages such as *Chaar Dham*, Kashi, Gaya, Ayodhya, Mathura, Gokul, Ujjain, Haridwar, Prayag, Girnar are hectic and taxing money-wise. But, with Baba's blessings, Madhavrao undertook them without any hardships.



### **DONATION : 100% EXEMPTION U/S 35 AC OF INCOME TAX ACT 1961 :-**

Project of Shree Saibaba Sansthan Trust, Shirdi entitled as 'Development of Facilities' has been approved by the 'National Committee for Promotion of Social and Economical Welfare (New Delhi)' under the Section 35 AC, vide notification No. S. O. 135 (E), dated 3<sup>rd</sup> February, 2006.

Under this project at least 50% beneficiaries belonging to economically weaker section of the society whose income is below Rs. 18,000 per annum shall receive freeship.

### **INCOME TAX DEDUCTION U/S 80-G FOR FOLLOWING FUNDS :-**

1. Trust Corpus Fund
2. Hospital Fund
3. Education Fund
4. Annadan Fund
5. Nitya Prasadalya Annadan Scheme
6. Repair, Supervision and Administration Fund
7. General Fund
8. Shri Saibaba Bhaktaniwas Project Fund

### **NOTE :**

1. Donation is accepted in form of Cash, Cheques or Demand Draft at Shirdi, Sansthan's authorised donation counters only.
2. Cheque or Demand Draft should be in favour of 'Executive Officer, Shree Saibaba Sansthan Trust, Shirdi' only.
3. Computerised receipt will be issued immediately after receiving the donation.
4. Cheque or Demand Draft acknowledgement will be issued immediately on the authorised counter.
5. Donation received U/S 35 AC -
  - a) Form No. 58 will be sent by post with final receipt.
  - b) PAN No. is essential for this Donation.
6. For more information, please contact to The Executive Officer, Shree Saibaba Sansthan Trust, Shirdi.

### **POSTAL DONATION :**

Please send the Cheque, D. D., M. O., B. P. O., Travel Cheque etc. in the Indian or foreign currency in the Name of 'Shree Saibaba Sansthan Trust, Shirdi' (Post : Shirdi - 423109, Tal. : Rahata, Dist. : Ahmednagar, State : Maharashtra.)

### **DIRECT DONATION THROUGH BANK ATM :**

This facility is recently started with the co-operation of State Bank of India & Andhra Bank. Donation is accepted through any ATM of these Banks. Please contact any branch of these banks.

Note : Receipt will be sent with Udi-Prasad to the donor within 15 days, after receiving such donation.





Shraddha

Sabka Malik Ek

Saburi

# Shri Saibaba Sansthan Trust, Shirdi



**SHRISAILEELA - March-April/FEB-2006**



*Shirdi News*

**Mohan Yadav**

Public Relation Dept.,

Shree Sai Baba

Sansthan Trust (Shirdi)

**D**uring Shirdi Sai Baba's time, a number of selfless devotees came forward and provided shelter and other services to the pilgrims visiting Shirdi.

As the Ashwatha and the Audumbar trees are important, so was the Neem tree important for Sai Baba. He loved it very much and held it in high esteem.

Mhalsapati and others, who were the old residents of Shirdi, used to bow down at that place, believing it to be the *Samadhi-sthan* of Baba's *Guru*. Near the *Samadhi*, by observing twelve years of silence, Baba had done penance. This became well-known.

Sathe *Saheb*, one of Baba's devotees, acquired the surrounding land near the *Samadhi* and the Neem tree, and constructed a building with verandahs on all the four sides.

This is the same building and the same *Wada*, which was the original central meeting place of the pilgrims, which was always crowded and there was a lot of hustle and bustle.

Later on, Dixit's *Wada* was built, which housed larger families. In a short time thereafter, a stone *Wada* was built there.

Later, the rich Butti's imposing building was also built, on which a lot of money was spent. But, this money was proved to have been well utilised for Baba was laid to rest there.

- *Shri Sai Satcharita*

In present times, an ardent Sai devotee *Shri K. V. Ramani* of Chennai has made a magnanimous offer of spending Rs. 30 crores for Shree Sai Baba Sansthan Trust (Shirdi) to build accommodation facility, meditation hall and an old age home on a non-profit basis. An agreement regarding this has also been recently signed between *Shri Bhausahab Wakchaure*, Executive Officer of Shree Sai Baba Sansthan Trust (Shirdi) and *Shri K. V. Ramani*.

This is the biggest donation received in the history of the Sansthan. *Shri Ramani* is a renowned software engineer. His philanthropic work and selfless surrender at the Holy Feet of Baba has inspired him to work for spreading the teachings and philosophy of Sai Baba and hence, he founded Shirdi Sai Trust in Chennai, and has also started an independent website [www.shirdisaitrust.org](http://www.shirdisaitrust.org).

The Trust committedly is spearheading the spread of Sai message and teachings in India and abroad. What can be empty Sai message, until the preacher also follows them? The Trust is providing food, clothes, medical facilities and moral support to the poor and underprivileged. The needy students are getting free education. The Trust was established in 1996 and has made an investment of Rs. 250 crores by the Ramani Brothers.

According to the agreement *Shri Ramani* will be given six acres of land, in which the accommodation facility will admeasure five lakh sq. feet with an expense of Rs. 25 crores, a meditation hall will be 3000 sq. feet costing Rs. 3 crores and the old age home will cost Rs. 2 crores.

On such a magnanimous offer by *Shri Ramani*, the Sansthan decided to acknowledge it by felicitating him. Chairman, *Shri Jayant Sasane* and Vice Chairman *Shri Shankararao Kolhe* felicitated *Shri Ramani* on behalf of the Sansthan with a shawl, coconut and garland of flowers along with Baba's Idol. Those present on the occasion were Member of Parliament *Shri Balasaheb Vikhe Patil*, Trustees *Shri Shailesh Kute*, *Shri Pandurang Abhang*, *Shri Ashok Khambekar*, *Shri Suresh Wabale*, Dr. Eknath Gondkar, *Shri Kailas Kote*, *Smt. Urmila Jadhav* and the Sansthan's Executive Officer *Shri Bhausahab Wakchaure*.

## Humble Munificence

*Shri* Ramani is the well-known software engineer, who himself established reputed software company in Chennai. He is also founder member of NASSCOM. He has now totally dedicated himself to Sai's divine work.

In response to the felicitation received by him for the agreement, *Shri* Ramani said, "I am only giving back what Sai Baba has given me. Thus, all the credit goes to Sai Baba. I do not need much money, and so, I have decided to put the surplus money to good cause, hence I have established the Trust."

- Penned by [Ms. Shamshad Ali Baig](#)  
email : [shamshadbaig@rediffmail.com](mailto:shamshadbaig@rediffmail.com)

"If someone loves Me more than life, I need such a person. If such a person gives Me something, I give to him a hundred fold."

- Shri Sai

The money that Sai Baba collected from people as '*Dakshina*' was spent in charity partly, and some was simply given away.

To some He would daily give rupees thirty; to some rupees ten, fifteen or fifty. Likewise, He would happily distribute according to His sweet will.

This money belonged to people of all religions; and those who accepted it were aware of this. Baba had the wish that it should be spent in a good way.

- [Shri Sai Satcharita](#)

### FOLLOWING DEVOTEES ARE HONOURED WITH

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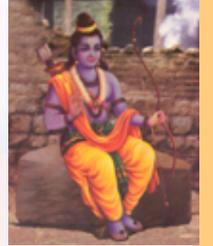
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