

*Miracles of
Shri Sai Baba*

SAI BABA'S

Sai Charitra

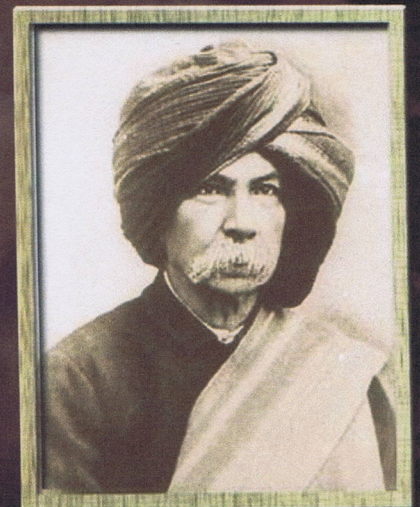
Three Wadas



Kakasaheb Dixit



Nanasaheb Chandorkar



Dadasaheb Khaparde

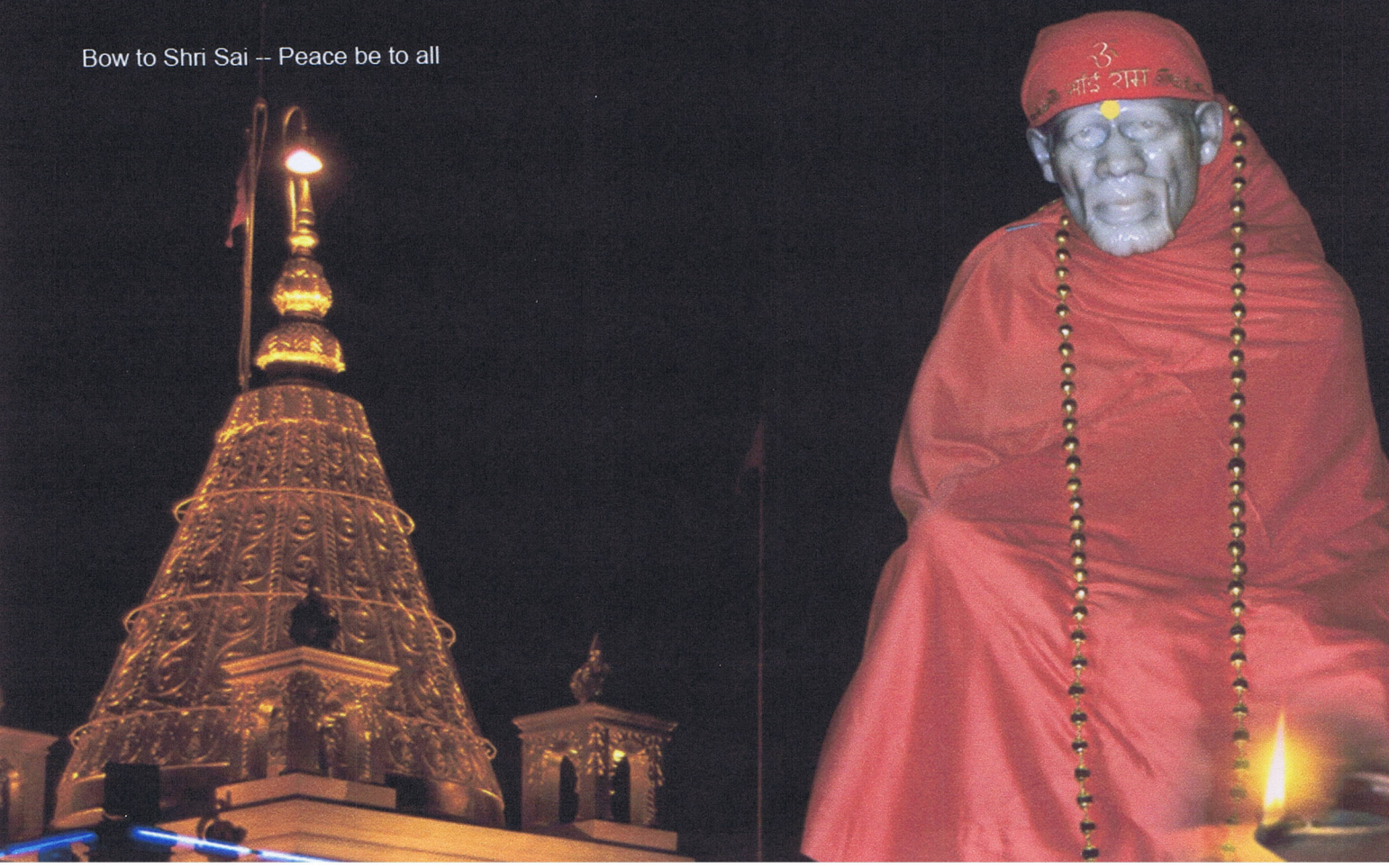
Three Wadas

(1) The site with the Neem tree and surrounding space was bought by Mr. Hari Vinayak Sathe, and on this site a big building styled Sathe's Wada was erected. This Wada was the sole resting place for pilgrims, who flocked there. A Par (platform) was built round the neem tree and lofts with steps were constructed. Under the steps, there is a niche facing South and devotees sit on the Par (platform) facing north. It is believed, that he who burns incense there, on Thursday and Friday evenings will, by God's grace, be happy. This Wada was old and dilapidated and wanted repairs. The necessary repairs, additions and alterations have been made now by the Sansthan.

(2) Then after some years another Wada, Dixit's Wada was constructed. Kakasaheb Dixit, Solicitor of Bombay, had gone to England. He had injured his leg by an accident there. The injury could not be got rid of by any means. Nana-saheb Chandorkar advised him to try Sai Baba. So he saw Sai Baba in 1909 A.D., and requested Him to cure rather the lameness of his mind than that of his leg. He was so much pleased with the darshana of Sai Baba, that he decided to reside in Shirdi. So he built a Wada for himself and other devotees. The foundation of this building was laid on 10-12-1910. On this day, two other important events took place. (1) Mr. Dadasaheb Khaparde was given permission to return home, and (2) the night Arti in Chavadi was commenced. The Wada was complete and was inhabited on the Rama-Navami day in 1911 A.D., with due rites and formalities.

(3) Then another Wada or palatial mansion was put up by the famous millionaire, Mr. Booty, of Nagpur. Lots of money were spent on this building, but all the amount was well utilized, as Sai Baba's body is resting in this Wada, which is now called the Samadhi Mandir. The site of this Mandir had formerly a garden, which was watered and looked after by Baba. Three Wadas thus sprang up, where there was none formerly. Of these, Sathe's Wada was most useful to all, in the early days.

Bow to Shri Sai -- Peace be to all



SAI BABA'S

Sai Charitra

**Return with
Chand Patil's Marriage - Party**





Return with Chand Patil's Marriage - Party

As hinted in the last Chapter, I shall now describe first how Sai Baba returned to Shirdi after His disappearance. There lived in the Aurangabad District (Nizam State), in a village called Dhoop, a well-to-do Mahomedan gentleman by name Chand Patil. While he was making a trip to Aurangabad, he lost his mare. For two long months, he made a diligent search but could get no trace of the lost mare. After being disappointed, he returned from Aurangabad with the saddle on his back. After travelling four Koss and a half, he came, on the way, to a mango tree under the foot of which sat a RATNA (queer fellow). He had a cap on His head, wore Kafni (long robe) and had a "Satka" (short stick) under His arm-pit and He was preparing to smoke a Chilim (pipe). On seeing Chand Patil pass by the way, He called out to him and asked him to have a smoke and to rest a little. The Fakir asked him about the saddle. Chand Patil replied that it was of his mare which was lost. The queer fellow or Fakir asked him to make a search in the Nala close by. He went and the wonder of wonders! he found out the mare. He thought that this Fakir was not an ordinary man, but an Avalia (a great saint). He returned to the Fakir with the mare. The Chilim was ready for being smoked, but two things were wanting: (1) fire to light the pipe, and (2) water to wet the chhapi (piece of cloth through which smoke is drawn up). The Fakir took His prong and thrust it forcibly into the ground and out came a live burning coal, which He put on the pipe. Then He dashed the Satka on the ground, from whence water began to ooze. The chhapi was wetted with that water, was then wrung out and wrapped round the pipe. Thus everything being complete, the Fakir smoked the Chilim and then gave it also to Chand Patil. On seeing all this, Chand Patil was wonderstruck. He requested the Fakir to come to his home and accept his hospitality. Next day He went to the Patil's house and stayed there for some time. The Patil was a village - officer of Dhoop. His wife's brother's son was to be married and the bride was from Shirdi. So Patil made preparations to start for Shirdi for the marriage. The Fakir also accompanied the marriage-party. The marriage went off without any hitch, the party returned to Dhoop, except the Fakir alone stayed in Shirdi, and remained there forever.

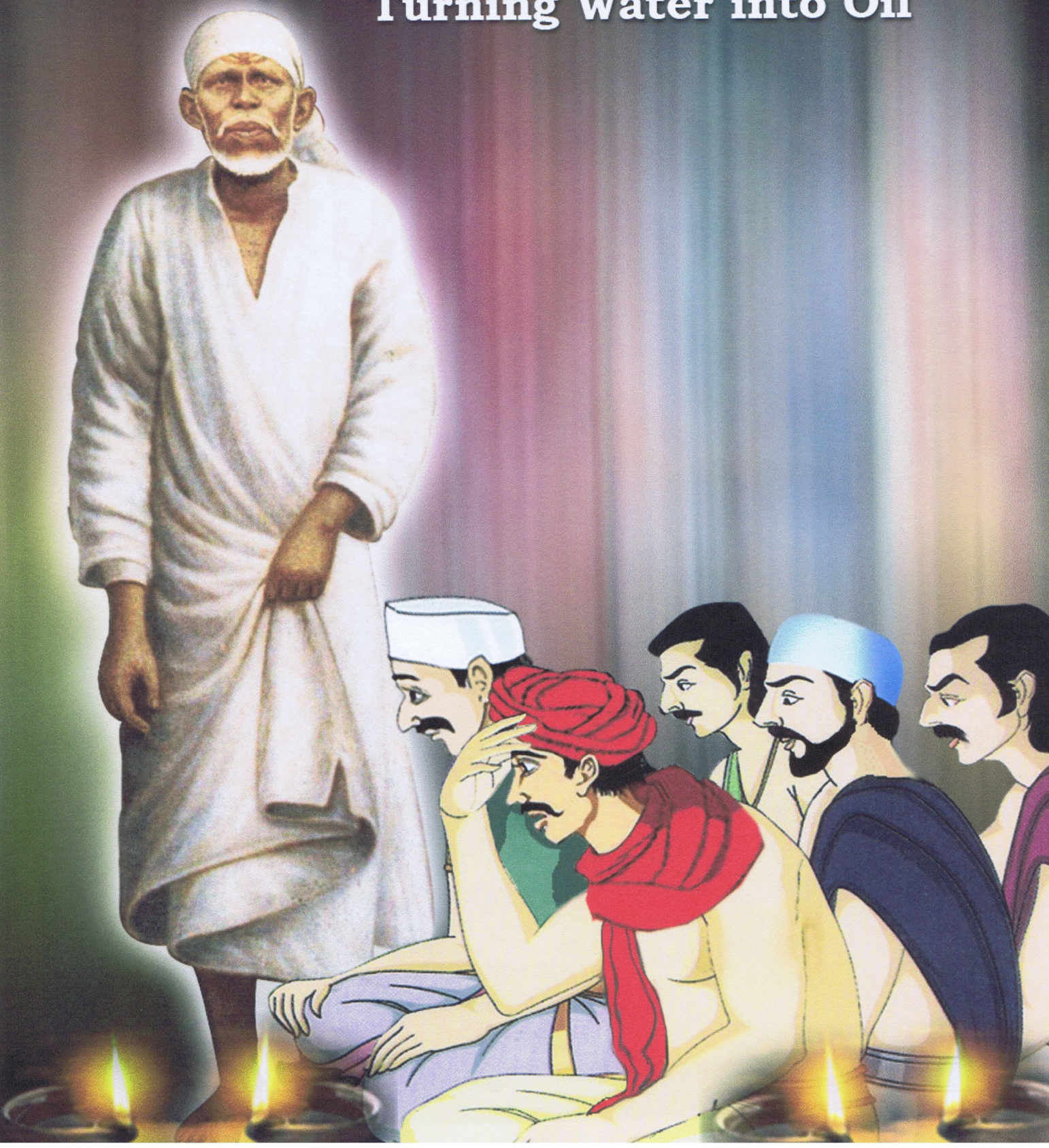
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SAI BABA'S

Sai Charitra

Turning Water into Oil





Turning Water into Oil

Sai Baba was very fond of lights. He used to borrow oil from shop-keepers, and keep lamps burning the whole night in the Masjid and temple. This went on for some time. The Banias, who supplied oil gratis, once met together and decided not to give Him oil. When, as usual, Baba went to ask for oil, they all gave Him a distinct No. Unperturbed, Baba returned to the Masjid and kept the dry wicks in the lamps. The banias were watching Him with curiosity. Baba took the Tumrel (tin pot) which contained very little (a few drops) of oil, put water into it and drank it and forced it fall in the container. After consecrating the tin-pot in this way, He again took water in the tin-pot and filled all the lamps with it and lighted them. To the surprise and dismay of the watching Banias, the lamps began to burn and kept burning the whole night. The Banias repented and apologized. Baba forgave them and asked them to be more truthful in future.

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SAI BABA's

Sai Charitra

The Pseudo-Guru Javhar Ali



The Pseudo-Guru Javhar Ali

Five years after the wrestling bout mentioned above, one Fakir from Ahmednager by name Javhar Ali, came to Rahata with his disciples and stayed in Bakhal (spacious room) near Virabhadra temple. The Fakir was learned, could repeat the whole Koran and had a sweet tongue. Many religious and devout people of the village came to him and began to respect him. With the help of the people, he started to build an Idgah (a wall before which Mahomedans pray on Idgah day), near the Virabhadra temple. There was some quarrel about this affair, on account of which, Javhar Ali had to leave Rahata. Then he came to Shirdi and lived in the Masjid with Baba. People were captured by his sweet talk, and he began to call Baba his disciple. Baba did not object and consented to be his Chela. Then both Guru and Chela decided to return to Rahata and live there. The Guru (Teacher) never knew his disciple's worth, but the disciple knew the defects of the Guru, still he never disrespected him, observing carefully his duties. He even served the Master in various ways. They used to come to Shirdi off and on, but their main stay was in Rahata. The loving devotees of Baba in Shirdi did not like, that Baba should stay away from them in Rahata. So they went in a deputation to bring Baba back to Shirdi. When they met Baba near the Idgah and told the purpose for which they came, Baba said to them that the Fakir was an ill-tempered fellow, he would not leave him and that they should better return to Shirdi without him, before the Fakir returned. While they were thus talking, the Fakir turned up and was very angry with them for trying to take away his disciple. There was some discussion and altercation and it was finally decided that both the Guru and Chela should return to Shirdi. And so they returned and lived in shirdi. But after a few days the Guru was tested by Devidas and he was found wanting. Twelve years before Baba arrived in Shirdi with the marriage-party, this Devidas aged about 10 or 11 came to Shirdi and lived in the Maruti temple. Devidas had fine features and brilliant eyes, and he was dispassion incarnate and a Jnani. Many persons, namely Tatya Kote, Kashinath and others regarded, him as their Guru. They brought Javhar Ali in his presence, and in the discussion that followed, Javhar was worsted and fled from Shirdi. He went and stayed in Bijapur and returned after many years to Shirdi, and prostrated himself before Sai Baba. The delusion that he was Guru and Sai Baba his Chela, was cleared away, and as he repented, Sai Baba treated him with respect. In this case Sai Baba showed by actual conduct how one should get rid of egoism and do the duties of a disciple to attain the highest end, viz., self-realization. This story is told here according to the version given by Mhalsapati (a great devotee of Baba). In the next Chapter will be described Rama-Navami Festival, the Masjid, its former condition and later improvement etc.

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