

LORD SHRI SAIBABA CHRONOLOGY

1838

Hemadripant has approximately determined the date of Sai Baba's birth as A.D. 1838.

1842-54

Sai Baba spent 12 years with his Guru. The name of his Guru is not exactly known but could be 'Venuksha' alias Gopalarao Deshmukh of Selu or even a 'Sufi' fakir. Some say " Baba practiced penance at the tomb of His Guru in the cellar under the Neem Tree at Shirdi". Arrival of Devidas at Shirdi (Aged 10-11 years) took place in 1846. When he enquired, BABA mentioned the name of his GURU as Venkusa implying VISHNU (Parvardigar).

1854

Sai Baba first appeared at Shirdi under the Neem Tree (aged about 19 Years) and after sometime disappeared to an unknown place.

1858

Sai Baba returned to Shirdi along with the marriage-party of Chand Patil of village called Dhoop in Aurangabad District and remained at Shirdi for ever till His Samadhi.

1865

Saint Manik Prabhu of Homanabad in Bidar District of Karnataka passed away in 1878, Chaitra Vadya 14. H. H. Akkalkot Swami left His mortal coil at Akkalkot in Solapur District of Maharashtra. (First appeared in 1835). It is reported that three of them (Manik Prabhu, Swami Samartha and SAIBABA) met at Humanabad.

1885

Saint Anandnath (aged 95 years) of Yewala Math and a disciple of Akkalkot Swami visited Shirdi and seeing Sai Baba exclaimed, "This is a precious real diamond."

1886, April 16

Mahasamadhi of Shri Ramkrishna Paramahansa of Bengal 1886, Margashirsh 15 Sai Baba got rid of an attack of asthma, by going into samadhi for 72 Hrs.

1889

Abdullah arrived at Shirdi from Nanded (in West Khandesh near Jalgaon and Amalner)

1892 (approx)

Nanasaheb Chandorkar arrived at Shirdi for the first time after being invited by BABA many a time showing his intimate relations with NANA since his many previous births.

1894 (approx)

Das Ganu (Ganesh Dattatreya Sahasrabuddhe) accompanied Nanasaheb Chandorkar to Shirdi for the first time

1896

Celebration of 'Urus' (fair) started at Shirdi owing to the efforts of Gopalrao Gund, a Circle Inspector of Kopergaon

1897

Son (Nanasaheb Rasane) was born to Damu Anna Kasar of Ahmednagar by Sai Baba's Grace.

1898

Sai Baba was seen sleeping on a narrow plank suspended with old rags about 7 or 8 feet above ground with lighted lamps placed on the plank.

1899-1900

Nanasaheb Chandorkar visited Shirdi with his sister-in-law's husband, Shri Biniwale. Baba scolded Nanasaheb for dissuading Biniwale, a devotee of Shri Dattatmya from visiting Datta Temple on the bank of Godavari River to avoid delay in reaching Shirdi.

1900-1902

Sai Baba like a learned Pandit explained Geeta to Nanasaheb Chandorkar, who believed that BABA was not well versed with Sanskrit language of Pandits (learned people).

1903

Das Ganu left Govt. service and as per Baba's instructions settled at Nanded and started performing keertans and writing life histories of recent saints

1903

Das Ganu's book 'Sant Kathamrit' was published. (Ch. 57 about Sai Baba's advice to Nanasaheb Chandorkar)

1904, April

Rao Bahadur H. V. Sathe first arrived at Shirdi. (Aged 49 years)

1904-1905

Nanasaheb Chandorkar's pregnant daughter Mainatai at Jamner in Jalgaon District had severe pains of delivery. Sai baba sent Udi and Arati with Ramgir Gosavi from Shirdi and she had a safe delivery. Sai Baba even took the form of tonga's Rajput driver to make Ramgir reach Jamner safe and on time.

1906

Das Ganu's book 'Bhakta-Leelamrit' was published. (Chs.. 31, 32 and 33 about Sai Baba)

1906

Nanasaheb Chandorkar was transferred as Mamlatdar from Nandurbar to Pandharpur. On the way, he stopped at Shirdi with his family and started requesting Baba to accompany them to Pandharpur and stay there permanently with them. The devotees then told Nanasaheb about the singing of bhajan just finished in which Baba's mood of going to Pandharpur and staying there for ever was expressed. The text of the song was, 'I want to go and stay at Pandharpur .'

1907

Radhakrishna Mai (Sunderabai Kshirsagar) arrived at Shirdi. (Young good-looking widow aged 25 years). She was blessed by BABA who used to send a part of food collected as (Bhiksha) to her.

1908

Sathe Wada was constructed.

1908

Ekadashi Kashirarn Shimpi died. (Chaitra Shuddha 11). BABA saved his life in a mysterious way when he was assaulted by Thieves in a jungle.

1908

Pundalikrao of Nanded met Shri Vasudevananda Saraswati. (Tembe Swami) at Rajahmundry on banks of Godavari River in Andhra Pradesh and Swami gave a coconut to be presented to Sai Baba. BABA showed cognizance of Swamiji's guilt and showed his oneness with Swami by describing him as his brother (Bhau)

1908

Shri Tatyasaheb Noolkar, (Aged 45 years) the Sub-judge of Pandharpur first arrived at Shirdi in 1908. Gurupournima festival was prompted by Baba for Dada Kelkar, Tatyasaheb Noolkar, Madhavrao Deshpande and others.

1909

Saibaba threw an ochre garment on Balasaheb Bhate, Mamlatdar of Kopergaon, and an atheist, on his very first visit and Balasaheb lost complete interest in worldly matters. He retired prematurely from service and settled down at Shirdi permanently.

1909

Bapusaheb (Sakharam Hari) Jog on retirement from Govt. service came to stay at Shirdi permanently accompanied by his wife.

1909

Bhimaji Patil of Narayangaon (Pune District) came to Shirdi for getting his chronic tuberculosis at the last stage and was cured by Baba's blessings.

1909, Nov 2

Hari Sitaram alias Kakasaheb Dixit (Aged 45 years), a prominent solicitor and M.L.C. first arrived at Shirdi. Baba used to call him affectionately Langda Kaka and removed fear complex from his mind. Kaka Dixit was known for his obedience to Baba's orders.

1909, Dec 10

Devotees began to offer regular worship to Baba in the Chavadi, where He slept on alternate days

1909, Dec 25

Baba gave darshan in the form of Sri Rama to a doctor, devotee of Sri Rama who came with a Mamlatdar.

1910

Baba's 'Handi' ritual, occasionally cooking food Himself in a big copper pot and distributing it to devotees and poor people without discrimination. This practice continued till this year. Afterwards owing to Das Ganu's keertans (musical recitals praising Baba), Baba's fame spread far and wide and devotees started flocking together in large numbers offering large quantities of food as 'naivedya' and thus there was no need of 'Handi'.

1910

Ramachandra Atmaram alias Babasaheb Tarkhad from Bandra (Bombay) first visited Shirdi.

1910

Rao Bahadur Moreshwar W. Pradhan of Santacruz (Bombay) first visited Shirdi.

1910

Govind Raghunath alias Annasaheb Dabholkar (Aged 51 years), the author of Shri Sai

Satcharita (Marathi), had his first darshan of Sai Baba and received significant and prophetic title of 'Hemadpant. Baba gave him his blessings and inspired him to write SAI SATCHARITA - a religious scripture describing BABA's life story and his divine play (leela) as monumental as GURU CHARITRA- the old monumental POTHU - a poetic religious scripture inspiring worship to GURU, NARASINHA SARASWATI.

1910

Balkrishna Vishwanath alias Balasaheb Deo (Dahanu Mamlatdar) first visited Shirdi prompted by Nanasaheb Chandorkar. Deo used to describe him as Baba's child - with a full sense of surrender.

1910,

Bhadrapad Shuddha 5H. H. Gajanan Maharaj of Shegaon (Buldhana District of Maharashtra) left His mortal coil. (First appeared in 1878). At that very time at Shirdi, Sai Baba grieved profusely and said, "Hallo! My Gajanan is gone. I must take bath again in reverence to the Great Soul."

1910

Shrimant Gopalrao Mukund alias Babu saheb Butty of Nagpur, (a rich statesman) started staying permanently at Shirdi.

1910

Harishchandra Pitale's son suffering from epilepsy, was cured by Baba's mere glance at him. Baba gave Pitale three rupees and reminded him of two rupees earlier received by him from Swami Samarth of Akkalkot and thus showed his oneness with all the other SAINTS (Vibhutis)

1910, Ashwin Vady13

Sai Baba pushed his arm into the brightly burning Dhuni to save a blacksmith's child. The arm was scorched and burnt. Nanasaheb came from Bombay with Dr. Parmananda but Baba did not allow the doctor to treat him. Bhagoji Shinde's service of massaging the arm with ghee and bandaging it continued till Baba's Samadhi. This episode is in testimony to BABA's cosmic existence- HIS super consciousness.

1910, Dec 5

Hon'ble Mr. Ganesh Shrikrishna alias Dadasaheb Khaparde of Amraoti (Maharashtra) first visited Shirdi. (Refused on 10 Dec. 1910) Mr. Babasaheb Khaparde was an ardent devotee of BABA and his efforts were instrumental in bringing Loka Manya Tilak- (a great national leader -Khaparde's contemporary) to Shirdi for Baba's darshan and blessings in his movement for India's freedom from the British Rule

1910, Dec10

Foundation-stone of Dixit Wada laid with Baba's permission

1910, Christmas

Lala Lakhamchand of Santacruz (Bombay) came to Shirdi. Baba loved him very much and affectionately accepted his petty gifts given with love.

1910

Megha returns to Shirdi and stays till his death. In Baba's company he underwent mysterious experiences which transformed Megha from an atheist to an ardent devotee of Baba and spent his life in the service of Sai -Shiva. He regarded Baba as Shiva-Shankar (Lord Shiva-Shankar - the welfare Doer).

1911

Madrasi Sanyasi Vijayanand, while on a pilgrimage to Manas Sarovar, halted at Shirdi and breathed his last while reading 'Bhagawat' (a religious script written by Saint Eknath) for 3 days on Baba's advice.

1911, March

Tatyasaheb Nulkar (Aged 48), the Sub-judge of Pandharpur breathed, his last at Shirdi . Baba showed HIS oneness with Tatyasaheb Nulkar and described him as a pure soul and expressed HIS grief at Nulkars demise.

After Tatyasaheb Nulkar passed away, Megha took over the regular daily worship of Baba in the Dwarakamai. (He used to stand on one leg while performing the Arati). Tatyasaheb Nulkar relinquished everything and stayed at Shirdi in Baba's company till his demise Baba bestowed him with the unique experiences in self realization. Baba advised him and Mr Shyama Deshpande to perform Guru worship (Pooja).

1911

Ram-Navami Festival was started at Shirdi owing to the efforts of Shri Bhishma and Kaka Mahajani

1911, Ram-Navami

Construction of Dixit Wada was completed and was inhabited with due rites.

1911

Extension and roofing of the open space in front of the Dwarakamai was carried out by Kakasaheb Dixit. Baba got enraged and tried to shake and uproot a pole. Then removing Tatyasaheb Patil's pugree, struck a match, set the pugree on fire and threw it in a pit along with one rupee as if an auspicious offering to avert evil. Baba never liked renovation of his dwelling place viz. Dwarakamai (the masjid) and opposed any such effort by the devotees.

1911

Somdavi Swami alias Haridwar Swami visited Shirdi.

1911, June 27

Kashinath Govind Upasani (aged 41 years) first visited Shirdi and returned again on 6 July. Baba ordered him to stay for 4 years in the Khandoba Temple.

1911, Dec

Kashinath Upasani composed the famous 'Shri Sainath Mahimna Stotra (hymn) in Sanskrit. (Now being recited daily during Arati at Shirdi.)

1911, Dec

Bubonic plague raged at Shirdi (Lasted upto March 15 next year) Baba however saved lives of plague inflicted devotees by taking upon himself i.e. on his body the malady.

1911, Dec

Baba's grinding of wheat in the hand-mill. It was not wheat that was ground but plague or cholera itself was ground to pieces and cast out of village. Seeing this Annasaheb Dabholkar (Hemadpant) was inspired to write 'Shri Sai Satcharita.'

1911, Dec 5

Dadasaheb Khaparde of Amraoti arrived at Shirdi again with family and stayed for 3 months. Shri Krishna Bhishma the author of Arati book 'Sagunopasana' accompanied him. Dadasaheb Khaparde wrote diary (daily record of his stay at Shirdi in Baba's company).

1911, Dec 11

Waman Rao Patel (Aged 22 years) (Later Swami Sai Sharanananda) first arrived at Shirdi.

1911, Dec 13

Chandrabhan Shet Marwadi, uncle of Khushalchand of Rahata. expired.

1911, Dec 16

Dr. Capt. Hate first visited Shirdi (who had just appeared at LCPS examination.) Baba sent him a message in the dream saying, 'have you forgotten me?'

1911, Dec 19

Sai Baba's great devotee and a great saint of Nath-panth order, Shri Rama Maruti visited Shirdi. (Stayed for 34 days.)'. Ram Maruti offered 'Naivedya' to Baba and Baba very affectionately took a part of it (SWEET SANJA).

1911-12

Sagun Meru Naik arrived at Shirdi at the age of 23 and on Baba's advice settled permanently running a small restaurant for the devotees visiting Shirdi.

1912, Jan

Dadasaheb Khaparde's youngest son Balwant was cured of bubonic plague by Baba by taking the disease on himself.

1912, Jan 3

Megha fed some Brahmins on completion of his Gayatri Punascharana (a religious ritual). Dadasaheb Khaparde attended it at Sathe Wada.

1912, Jan 19

Megha died at Shirdi at about 4 A.M. Baba lamented loudly and followed the funeral procession for some distance. Baba showered flowers on Megha's body.

1912, Jan 20

Bapusaheb Jog started performing Baba's Pooja and Arati after Megha's death. He continued this till Baba's Samadhi and even some years afterwards until he shifted to Sakuri and joined Upasani Maharaj there.

1912

Transformation of Dwarakamai (the masjid) started. Pits were patched up and the stone slabs fixed on the floor. Baba gave up sack-cloth seat and started using cushion seat and bolster in deference to devotees' wishes

1912 Jan

Ganapatrao, father of Tatyia Kote Patil passed away. Tatyia Patil stopped sleeping in the Dwarakamai with Baba.

1912, Feb 25

Madhavrao Deshpande (Shama) left Shirdi to attend Kakasaheb Dixit's son's thread-ceremony at Nagpur and Nanasahab Chandorkar's son's wedding at Gwalior. From there accompanied by Appa Kote, he went on a pilgrimage to Mathura, Prayag, Ayodhya, Kashi and Gaya. At Gaya Madhavrao saw Baba's picture at the priest's house and was reminded of Baba's words, "After visiting Kashi and Prayag I would be reaching the religious place ahead of Shama."

1912, Mar 15

Dadasaheb Khaparde returned to Amraoti. Mrs. Laxmibai Khaparde stayed behind.

1912, Ram-navami

Dada Maharaj Satarkar, known as 'Modern Tukaram', was invited to perform Ram-navami Kirtan. When he bowed down in obeisance, Baba said, "I know this man since last 4 years". Bala Buva had never met Sai Baba before but 4 years ago at Bombay, he had prostrated before Baba's picture. Thus Baba proved to His devotees that seeing His picture was equivalent to seeing Him in person.

1912, April

First visit of Balaram Dhurandhar along with his brothers. Before they arrived Baba had expressed, "Today many of my Durbar people are coming". Baba offered Balaram Chillim to smoke and since then his 6 year old asthma was cured for ever

1912, Shravan 15

Guru-sthan padukas were installed under the Neem Tree at Shirdi

1913.

First visit of Mahadev Rao Sapatnekar of Akkalkot accompanied by his younger brother Pandit Rao. When Mahadev Rao prostrated before Baba, Baba shouted 'Chal hat' (Get away) in the protest of absence of faith in Sapatnekar's mind and his prejudice for Baba.

1913

Baba gave at Dwarakamai darshan of himself as Vitthal and Rakhumai of Pandharpur to the wife and mother of R. B. Purandare of Bandra.

1913, Ram-Navaimi

Bala Buva Satarkar performed Ram-Navami Kirtan at Shirdi and Baba gave him a gift of Rs.150/- for the Kirtan. These coins were collected in a dish (Thali) after Baba's prayer (Aarti). Baba poured the whole dish in Satarkars bag (zoli)

1913, May

Wamanrao Patel (Aged 24 - 25 Years.) (Swami Sai Sharanananda ji) visited Shirdi again and this time stayed for 11 months.

1913

Rao Bahadur Sathe got a son by Baba's Grace at the age of 57 years.

1914

Sapatnekar of Akkalkot arrived at Shirdi again with wife and returned being blessed for begetting a son.

1914, Feb 14

Mr.B.V. Deo (Memlatdar of Dahanu in Thane Distict) was charged and reprimanded by Baba for stealing His rag and after lot of abusing and scolding was favoured with instruction to read Dnyaneshawari regularly every day as per Deo's desire. This episode is an example of how Baba sometimes displayed his transcendental powers to read devotees mental inclinations even without formal oral communication.

1914, Feb 22

A Sadhak of Yoga (Swami Ram Baba) visited Shirdi and seeing Baba eating bread with onion

got suspicious and disappointed. However Baba proved His power of omniscience by reading his mind and the Sadhak returned highly satisfied and blessed.

1914, April 2

Before the year was over, Baba appeared to Deo in a dream and inquired if he understood Dnyaneshwari properly. Deo said 'No' and added that without Baba's Grace it will not be understood. Then Baba explained to Deo how to read it slowly (and without making haste) with full concentration for knowing the subtle meaning between the lines (Bodha -Knowledge)

1914, Ram-Navami

Das Ganu was ordained by Baba to perform Ram-Navami Kirtan at Shirdi every year.

1914, Shravan

H. H. Shri Vasudevananda Saraswati (Aged 80 years) (Tembe Swami) left His mundane body at Garudeshwar on the banks of River Nannada in Gujarat.

1914. July 15

Kashinath Upasani left Shirdi (total stay 3 years, 19 days) and proceeded towards Nagpur, Khadakpur etc.

1915,Dec

Sai Baba suffered from asthma and was very weak. Yet He climbed over Radhakrishna Mai's roof with a ladder. Paid Rs. 2/- to the person bringing and placing the ladder. Honouring a worker for his work, Baba showed how Dignity of labour should be maintained.

1915, Dec

Balakram Mankar passed away at Shirdi.

1915, Dec

Mrs Tarkhad (wife of Babasaheb Tarkhad of Bandra) sent a pedha (made of milk and sugar) which was already offered as naivedya and that too with Balakram's son Govindji who was in mourning. Yet Baba swallowed it with great eagerness and love

1915, Dec 30

Construction work of Butty's Wada was in progress. Baba occasionally used to go at this place to see the progress of this work and gave instructions.

1916

Sai Baba made Das Ganu to do 'Nam-saptah and Kirtan' at Shirdi for a week

1916

Radhakrishna Mai (Aged 35 years) passed away. Baba used to bless her by sending a portion of food collected by him by way of Bhiksha.

1916.

Arrival of a Madrasi Bhajani Mela (Party of the Ramdasi Order). Baba gave darshan to the chief's wife in the form of her beloved diety Shri Rama. The chief also got a dream and his attitude towards Baba was completely changed.

1916

Nephew of Dr. Mulky from Malegaon (District Nasik), suffering from tubercular bone-abcess, was fully cured by Sai Baba's Udi and his loving glance. The doctor himself visited Shirdi

afterwards and became a staunch devotee of Shri Sai Baba realising that Baba's service is to be performed not only for the sake of money or other mundane things but for the welfare of the disabled, helpless and downtrodden.

1916

Annasaheb Dabholkar (Hemadpant) retired from Govt. service. On Guru Pournima Day while at Shirdi, Anna Chincharikar pleaded before Baba for getting some other appointment for Hemadpant as his pension was quite insufficient and his family was growing. Baba assured him about his source of income for livelihood after retirement.

1916, Vijaya Dashami

When in the evening Shirdi residents were returning from 'Simollanghan' ceremony (crossing of the border or limits of the kingdom village), Baba suddenly got into wild rage and taking off His head-dress, kafni and langota (loin cloth) etc., tore them into pieces and threw them in the burning Dhuni before Him. The fire in the Dhuni became brighter and Baba stood there stark naked. Later when cooled down and dressed again Baba said, "This is My Simollanghan" and thus hinted at His departure from this world soon on Dassehra Day. This Darshan provided an enlightenment that Baba's body cannot be described as Hindu or Muslim or of any cast or belonging to any religion in vogue.

1916

Ramchandra Dada Patil became seriously ill. One night, appearing before him, Baba told him that he would recover soon but Tatya Patil will die on Vijaya Dashami Day in 1918. Thus by substituting Tatya's name for HIS, Baba foretold Tatya's passing away. However, Baba sacrificed his body to save devotees life by saying 'instead of him another person will go?'

1916

Baba averted Gopal Narayan Ambadekar's effort of suicide by prompting him to read an appropriate incident from Akkalkot Swami's Chaitra (religious scripture) and avoided greatest sin in his devotees life.

1917

Parayana (recitation for 7 days) of Guru Charitra by one Mr Sathe (Not Rao Bahadur Sathe of Sathe Wada) and Baba's vision to him on the last day. Shama narrated to Hemadpant the story of Radhabai Deshmukh and Baba asking Hemadpant to narrate the same to Him again blessed Hemadpant by pouring into his hands sugar-candy as prasad.

1917, May19

Lokmanya Tilak arrived at Shirdi with Dadasaheb Khaparde for Baba's Darshan.

1917

Haribhau Karnik of Dahanu (District Thane) wished to offerd. one more rupee to Baba while leaving Shirdi, but could not do so. On the way at Nasik, in the Kala Rama Temple another saint Narasing Maharaj demanded one rupee from him. Karnik gave it willingly thinking that Baba was demanding the rupee he wanted to offer at Shirdi. Baba fulfilled in HIS many mysterious ways devotees' desire to offer dakshina through all the media.

1917

Sai Baba appeared at Thane (North of Bombay) to inquire the well-being of Appasaheb Kulkarni's wife and children when he was away on tour. When Appasaheb returned Baba not only fulfilled his desire of offering Rs.10 as Dakshina but also favoured him by returning nine rupees consecrated by His touch. These nine rupees are the symbol of nine bhakti services done to HIM.

1917

Upasani Maharaj (Aged 47 years) made Sakuri (near Rahata) his permanent residence.

1918

Rao Bahadur Moreshwar Pradhan purchased Lendi Baug and later presented it to Shirdi Sansthan'. Baba himself planted some trees at the Lendi Baug

1918, April 1

At Vile Parle (East) (now suburb of Bombay) on Hanuman Road, Narayan Mahadev Thosar's residence (later known as Narayan Ashram) was built a Hanuman Temple. On the day it was consecrated, Baba paid Rs. 25 to a Brahmin named Waze and made him perform Shri Satyanarayan Pooja

1918

Prof. G. G. Narke, son-in-law of Butty got a permanent job by Baba's Grace as Professor in the Engineering College at Pune. Baba always remembered him by saying 'where has he (Narke) gone? Baba gave him a begging bag (zoli) for collecting food -an exercise in cultivating humility and eliminating ego.

1918, August

Baba offered Hemadpant a glass of butter-milk and said, "Drink it all, you won't get such opportunity again suggesting that time for his Samadhi has arrived.

1918, Sep 9

Das Ganu wrote 'Shri Sai Stavan Manjaril at Maheshwar (Madhya Pradesh) on the banks of River Narmada.

1918, Sept 28

Nath Panthi saint Rama-Maruti of Kalyan passed away.

1918, Sept 28

Sai Baba had a slight attack of fever which lasted for 3- 4 days. Since then Baba abstained from food and day by day His weakness increased.

1918, Oct 1

Baba asked a Brahmin devotee by the name Waze to read 'Raum- Vijay' (by Sridhar Swami) and listened to it for 14 days.

1918, Oct 8

A tiger met its death at the feet and presence of Sai Baba and was emancipated.

1918, Oct 15, Tuesday

On Vijaya Dashmi, Sai Baba left his mortal coil at about 2-30 p.m. Few minutes before He gave Rs. 9/- as prasad to Laxmi Shinde. These nine coins represent nine dimensional devotion to GOD.

1918, Oct 16

Wednesday Early morning Baba appeared to Das Ganu at Pandharpur, in dream and said, "The Dwaraka mai has collapsed and all the oilmen and grocers have troubled Me a lot. So I am leaving the place. Go there quickly and cover My body copiously with flowers".

1918, Oct 16

Wednesday in the evening Baba's body was taken in procession through the Shirdi village and then interred in Butty Wada with due formalities

1918, Oct 27

On the 13th day Baba's devotees from all over gathered and funeral rites were performed by Balasaheb Bhate with a feast (Bhandara) to Brahmins and poor. Later Upasani accompanied by Bapusaheb Jog went to Prayag (Allahabad) and performed all the remaining obsequies on the banks of River Ganges

Personal Belonging of Saibaba can be viewed at Shirdi Temple**Chulli**

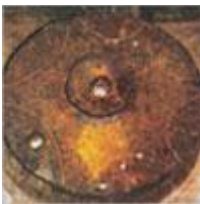
Used by Baba for preparing food (prasad) and later distributing to gathering of devotees (Annadan).

**Kolamba**

A stone pot which Baba used to place collected (Bhiksha). The food placed at an open place near Masjid was eaten by insects, birds and animals like dogs, cats, pigs. The remainder used to be eaten by Baba.

**Water-Pot**

Used for storing water to be drunk by all the thirsty (Pan-Pot)

**Jata and Sack of Wheat**

Jata (Hand mill) a pair of stone crushers used for grinding wheat implying that the seed of Karma when crushed and transformed into flour destroys the consequences of all good and evil deeds and liberates soul from binding of Karma.

**Udi Stand and Kathada (railing)**

At Masjid where Baba used to place his hands and attended visitor artists and give them Prasad (fruits or coins and handful of udi- as the most precious, pure and powerful substance in the universe from all sorts of contamination by evil or malignancy.



Baba's bathing stone

On this stone Baba used to take bath which was executed by devotees.



Udi stone and Ota (platform)

For burning essence sticks or udi (Loban) sticks whose fragrance was pleasant For creating a purified scented atmosphere. Baba used to sit on the platform on which udi stand was fixed.



Satka (stick)

The thick stick used by Baba to drive away evil for protecting his devotees facing calamities.



Two copper pots

Used by Baba to cook khichadi or sweet pulav as his Prasad (Annadan)

Article Sent by: Sachin, Maharashtra, India