

SHIRDHI PILGRIM PACKAGE TOUR 2011

NASHIK – PANCHAVATI – TRIMBAKESHWAR – SHIRDI – SHANI SHINGANAPUR

Tour Code No.	Duration	Starting Date	Charge per head
63 NI B	4 Days	Every Day	Rs.5,120/-
			With Out Food

- Day 01: Pick up from Nashik Railway station, proceed to Shirdi. Night rest at SHIRDI Hotel .
- Day 02: Shani Shinganapur, Shirdhi Sai baba temple darsan, Oothi Theerth, Baba Samadhi, Dwarkamai Masjid After Shirdi Sai Baba Dharshan **N/R in SHIRDI.**
- Day 03: Journey to Nashik. Sightseeing places - Triambakeswar Jyothirlinka Temple, Origin of Godhavari River, Panchavati, Thapovan, Godavari River, Kumbamela place, Kalarama Temple **N/R in NASHIK.**
- Day 04: Drop at Nashik Railway Station.

TOUR ENDS

Terms &Condition

1. 50% Reduction in the charge for Children between the age of 5 and 11 yrs
2. Charges for Entry Tickets wherever required for sight seeing do not come under the total charge

3. **Food:** Cost of food during the journey is excluded from the tour charge .If there is a group of Minimum 35 passengers we can serve complimentary food for the group .
4. Accommodation charges in Good Double Rooms on twin sharing basis at all places as per the tour schedule is included in the Tour Charge.
5. Cost of Road Transportation in good condition vehicle (depending up on the number of passengers) is included in the Tour Charge.
6. Charge for Guide Service is included in the Tour Charges
7. Company's representative as Tour Manager will accompany the journey from beginning to end.
8. Booking: - Advance of Rs.2,000/- to be remitted 90 days prior to the tour starting dates and balance amount to be remitted 15 days before the Tour starting date. Remittance could be made through our bank account details of which are given below.
9. Refund on Cancellation : 50% of the advance will be lost against cancellation not received before 15 days of the tour starting date. Cancellation received thereafter will not be eligible for any refund.
- 10.If the journey is blocked /diverted/ cancelled for reasons beyond our control such as Road Bandh, Train Delay, Strike, Natural Calamities, (Earth Quake, Flood, Cyclone, Tsunami etc) the Company will not allow any refund.

Company name : Vivekananda travels(p)LTD
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Sai Baba of Shirdi

Sai Baba of Shirdi also known as **Shirdi Sai Baba** was an [Indian guru](#), [yogi](#), and [fakir](#) who is regarded by his [Hindu](#) and [Muslim](#) devotees as a saint. Hindu devotees consider him an [incarnation](#) of Lord [Dattatreya](#). Many devotees believe that he was a [Sadguru](#), an enlightened saint and a well-known figure in many parts of the world, especially in India, where he is much revered.

"Baba" means "father; grandfather; old man; sir" in [Indo-Aryan](#) languages. Thus Sai Baba denotes "holy father" or "saintly father" His parentage, birth details, and life before the age of sixteen are obscure, which has led to speculation about his origins.

Sai Baba's sole concern was self-realization of humanity at large. He remains a very popular saint,^[2] and is worshipped by people around the world. He taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, and devotion to God and guru. Sai Baba's teaching combined elements of [Hinduism](#) and [Islam](#): he gave the Hindu name *Dwarakamayi* to the [mosque](#) he lived in,^[3] practiced [Hindu](#) and [Muslim](#) rituals, taught using words and figures drawn from both traditions, and was buried in a [Hindu temple](#) in [Shirdi](#). One of his well known epigrams, "*Sabka Malik Ek*" ("One God governs all"), is associated with both the [Bhagavad-Gita](#) and [Sufism](#). He always uttered "*Allah Malik*" ("God is King").

Though the debate over his Hindu or Muslim origins continues, many of his practices point more to his being a Muslim: believing in the unity of God, reciting [Al-Fatiha](#) and other [Qur'anic](#) readings at Muslim festival times,^[4] listening to [hamds](#) and [qawwali](#) twice daily,^[5] practicing [salah](#), wearing clothing reminiscent of a Sufi fakir, and abstaining from alcohol. A mosque still stands in Shirdi, a place in which he continued to visit regularly.

Sai Baba is revered by several notable Hindu and Sufi religious leaders. Some of his disciples became famous as spiritual figures and saints, such as Upasni Maharaj, Saint Bidkar Maharaj, Saint Gangagir, Saint Jankidas Maharaj, and Sati Godavari Mataji.^{[7][8]}

Historians and devotees agree that there is no reliable evidence for a particular birthplace or date of birth. Various communities have claimed that he belongs to them, but nothing has been substantiated. Recent studies reveal that this great saint was born in [Pathri](#),^[9] many historians support this finding. It is known that

he spent considerable periods with [fakirs](#), and his attire resembled that of a [Muslim fakir](#). Baba reportedly arrived at the village of [Shirdi](#) in [Ahmednagar district](#) of [Maharashtra](#), when he was about 16 years old. It is generally accepted that Sai Baba stayed in Shirdi for three years, disappeared for a year, and returned permanently around 1858, which suggests a birth year of 1838.

Sai Baba led an ascetic life, sitting motionless under a [neem](#) tree and [meditating](#) while sitting in an [asana](#). The *Shri Sai Satcharita* recounts the reaction of the villagers:

The people of the village were wonder-struck to see such a young lad practicing hard penance, not minding heat or cold. By day he associated with no one, by night he was afraid of nobody.^[11]

His presence attracted the curiosity of the villagers, and he was regularly visited by the religiously inclined.. Some considered him mad and threw stones at him.^[12] Sai Baba left the village, and little is known about him after that. However, there are some indications that he met with many saints and fakirs, and worked as a weaver. He claimed to have fought with the army of [Rani Lakshmibai](#) of [Jhansi](#) during the [Indian Rebellion of 1857](#).^[13]

In 1858 Sai Baba returned to Shirdi. Around this time he adopted his famous style of dress consisting of a knee-length one-piece robe and a cloth cap. This attire contributed to Baba's identification as a Muslim [fakir](#), and was a reason for initial indifference and hostility against him in a predominantly Hindu village. According to B.V. Narasimhaswami, a posthumous follower who was widely praised as Sai Baba's "apostle", this attitude was prevalent up to 1954 even among some of his devotees in Shirdi

For four to five years Baba lived under a [neem](#) tree, and often wandered for long periods in the jungle around Shirdi. His manner was said to be withdrawn and uncommunicative as he undertook long periods of meditation. He was eventually persuaded to take up residence in an old and dilapidated [mosque](#) and lived a solitary life there, surviving by begging for [alms](#), and receiving visitors. In the mosque he maintained a sacred fire which is referred to as a [dhuni](#), from which he gave sacred ashes ('Udhi') to his guests before they left. The ash was believed to have healing powers. He performed the function of a local [hakim](#), and treated the sick by application of ashes. Sai Baba also delivered spiritual teachings to his visitors, recommending the reading of sacred Hindu texts along with the [Qur'an](#). He insisted on the indispensability of the unbroken remembrance of God's name ([dhikr](#), [japa](#)), and often expressed himself in a cryptic manner with the use of [parables](#), [symbols](#) and [allegories](#).¹

Sai Baba participated in religious festivals and was also in the habit of preparing food for his visitors, which he distributed to them as [prasad](#). Sai Baba's entertainment was dancing and singing religious songs. His behavior was sometimes uncouth and violent. Over the time Sai Baba's fame began to spread in [Mumbai](#). Numerous people started visiting him, because they regarded him as a saint with the power of performing miracles, or even as an [avatar](#).^[21] They built his first temple at [Bhivpuri](#), [Karjat](#).^[22]

Sai Baba opposed all persecution based on [religion](#) or [caste](#). He was an opponent of religious orthodoxy - both Hindu and Muslim.^[23] Although Sai Baba himself led the life of an ascetic, he advised his followers to lead an ordinary family life.

Sai Baba encouraged his devotees to pray, chant God's name, and read holy scriptures. He told Muslims to study the Qur'an, and Hindus to study texts such as the [Ramayana](#), [Vishnu Sahasranam](#), [Bhagavad Gita](#), and [Yoga Vasistha](#).^[24] He advised his devotees and followers to lead a moral life, help others, love every living being without any discrimination, and develop two important features of character: faith (*Shraddha*) and patience (*Saburi*). Sai Baba interpreted the religious texts of both Islam and Hinduism. He explained the meaning of the Hindu scriptures. His philosophy also had numerous elements of [bhakti](#). The three main Hindu spiritual paths - [Bhakti Yoga](#), [Jnana Yoga](#), and [Karma Yoga](#) - influenced his teachings.^[26]

Sai Baba said that God penetrates every thing and every being. He emphasized the complete oneness of God which was very close to the Islamic [tawhid](#) and the Hindu doctrine of the [Upanishads](#). Sai Baba said that the world is transient, and that only God and his gifts are eternal. He emphasized the importance of devotion to God - bhakti - and surrender to his will. Sai Baba left no written works. His teachings were typically short and meaningful sayings rather than elaborate discourses. Sai Baba would ask his followers for money ([dakshina](#)), some of which he would give to the poor and other devotees the same day, and the rest was used to buy wood to maintain Dhuni. According to his followers, this was done to rid them of greed and material attachment.

Sai Baba encouraged charity, and stressed the importance of sharing. He said: "Unless there is some relationship or connection, nobody goes anywhere. If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them with due respect. Shri [Hari](#) (God) will certainly be pleased if you give water to the thirsty, bread to the hungry, clothes to the naked, and your verandah to strangers for sitting and resting.

Trimbakeshwar temple is a religious center having one of the twelve Jyotirlingas. The extraordinary feature of the Jyotirlinga located here is its three faces embodying Lord Brahma, Lord Vishnu and Lord Rudra. Due to excessive use of water, the linga has started to erode. It is said that this erosion symbolizes the eroding nature of human society. The Lingas at Trimbakeshwar are covered by a jeweled crown which is placed over the Gold Mask of Tridev (Brahma Vishnu Mahesh). The crown is said to be from the age of Pandavs and consists of diamonds, emeralds, and many precious stones. The crown is displayed every Monday from 4-5 pm (Shiva). All other Jyotirlingas have Shiva as the main deity. The entire black stone temple is known for its appealing architecture and sculpture and is at the foothills of a mountain called Brahmagiri. Three sources of the Godavari originate from the Brahmagiri mountain. Introduction of the holy place Shri Trimbakeshwar

500 years back a city was built which later on became famous as Trimbakeshwar. In the period of the Peshwas regime Nana Saheb Peshwa had instructed to reconstruct the Trimbakeshwar temple and developed and beautified the city of Trimbakeshwar.

There is a mountain named the Brihmagiri Mountain 18 K.M. from the city of Nasik in the Nasik district. This is one of the parts of the Sahayadri Vallies. The city of Trimbakeshwar is located in the bottom of this mountain. This is a beautiful natural place with the cold weather as it is situated 3000 ft. above sea level. Trimbakeshwar is 18 K.M from Nasik and 28 km from Igatpuri

Panchavati

Panchavati is located in the centre of Nashik City situated in the Nashik District of the State of Maharashtra of the Indian Union. Nashik is a famous pilgrimage place and also famous for Kumbh Mela and believed by many devout Hindus as the Western Kashi of India.

All religious activities in Nashik are centered around the banks of the majestic Godavari River and especially on its Northern Banks. Considered as the most holy spot, Panchavati is believed to be a shelter to Lord Ram, Lakshman and Sita during their exile. There are also many Shiva shrines by the side of Godavari River.

This sacred spot, Panchvati, gets its name from the five banyan trees that stand by the riverside. Believed to be a part of the Dandakaranya Forest, Panchavati is the right option to begin the tour. Since Panchavati occupies a prominent place

in the epic, Ramayana, people frequent here to take a holy dip so that they will be cleansed from all their sins.

The place is also considered to be sacred by Hindus for performing the rituals connected with the death anniversary of their dear ones.

There are also other holy places near Panchvati like Ramkund, Muktidham temple, Pandaveleni caves and Trimbakeshwar, Sita Guha, Kapaleshwar Mandir etc.etc.

NASHIK ===== KUMBH MELA

The origin of the Kumbh is very old and dates back to the time when Kalasha (pot of nectar of immortality) was recovered from Samudramanathan (during the churning of the primordial sea), for which a tense war between Devtas (Gods) and Asuras (Demons) ensued. To prevent the Amrita Kalasha being forcibly taken into possession by Asuras, who were more powerful than Devtas, its safety was entrusted to the Devtas Brahaspati, Surya, Chandra and Shani. The four Devtas ran away with the Amrita Kalasha to hide it from the Asuras. Learning the conspiracy of Devtas, Asuras turned ferocious and chased the 4 Devtas running with Amrita Kalasha. The chase, lasted 12 days and nights during which the Devtas and Asuras went round the earth and during this chase, Devtas put Amrita Kalasha at Haridwar, Prayag, Ujjain and Nasik.

To commemorate this holy event of the Amrita Kalasha 12 years. According to other Pauranic legends, actual fight in the Amrita Kalash being knocked, out of which Amrita being put at 4 places, Kumbh is celebrated every took place between Devtas and Asuras resulting (Nectar) fell down at the above 4 places.

The festival is religiously most important for the Hindus. At every Kumbh occasion, millions of Hindus take part in the celebrations. During 2004 Kumbh at Haridwar, more than 10 millions devotees gathered at the site. Saints, priests, and yogis from all corners of India, gathered to participate in Kumbh. Haridwar is considered very

holy, due to the fact that Ganga enter plains from mountains here itself. The festival is visited by the most amazing saints from all across India. The Naga Sadhus are one such, who never wear any cloth and are smeared in ash. They have long matted hairs and are not at all affected by the extremes of heat and cold. Then there are the Urdhwavahurs, who believe in putting the body through severe austerities. There are the Parivajakas, who have taken a vow of silence and go about tinkling little bells to get people out of their way. The Shirshasins stand all 24 hours and meditate for hours standing on their heads. Spending the entire month of Kumbh on the banks of Ganga, meditating, performing rituals and bathing thrice a day, are the Kalpvasis. It is believed that bathing during Kumbh cures the bather of all sins and evils and grants the bather, salvation. It is also believed that at the time of Kumbh Yog, the water of Ganga is charged with positive healing effects and that water at the time of Kumbh is charged positively by enhanced electromagnetic radiations of the Sun, Moon and the Jupiter, the flux of which also varies in accordance to positions and the phases of the moon, and also by the + and - signs of the sun spots.

KALARAM TEMPLE



Located within the Maharashtra state of Western India, Nashik is among the most frequented religious tourist destinations inside the country. Steeped in history and culture, this comparatively tiny but fairly remarkable town in Maharashtra attracts quite a few sightseeing travelers. Several followers of Hinduism, both local and foreign, travel to Nashik as a way to pay homage to a variety of gods and deities associated with Hinduism as a number of temples might be observed here.

Providing transport hyperlinks to a few of the most well-liked religious destinations within the region, nasik gives access to locations for example the residence of Sai Baba, Shirdi situated in Amrit, the twelve Jyotirlingas of Lord Shiva in Triambakeshwar and also the Kalaram Mandir which is situated in nasik itself.

Situated inside the region referred to as Panchavati in Nasik, the Kalaram Mandir was constructed in 1790 and was devoted to Lord Rama. This wonderful temple is just not only 1 of essentially the most fascinating temples in nasik but is also a symbol of religious devotion and obeisance. Even though the temple appears to be really easy in its style compared to other temples inside the region, Kalaram Mandir is amongst the biggest. Lord Rama is believed to be enshrined inside a stark black idol created of stone which is why the temple is also generally known as the Temple of the Black Rama. Other idols which may be spotted in the temple incorporate that of Lord Lakshmana, that are similarly dark in color and decorated with a variety of ornamental garlands

Shani Shingnapur, also known as Sonai, is a village in the Indian state of Maharashtra. Situated in Nevasa taluka in Ahmadnagar district, the village is known for its popular temple of Shani, the Hindu god of the planet (graha) Saturn.



Shani Shingnapur Temple

Shingnapur is also famous for the fact that no house in the village has doors, only door frames. Despite this, no theft is reported in the village. Villagers never keep their valuables under lock and key. Legend says that the temple is a “jagrut devasthan” (lit. “alive temple”), meaning that the god here is very powerful. They believe that god Shani punishes anyone attempting theft. Devotees, pilgrims and tourists arriving in Sonai can leave their valuables in a car or bus with all the doors unlocked and not worry about anyone stealing it. The only barrier to enter a house are curtains which keep out stray animals. People believe that nobody dares to steal anything because they are punished by Shanishwara, the local deity, and the owner has always got the stolen things back – if any such thing ever happens.

The village has a post office and a high school known as Shri Shanishwar Vidya Mandir besides the primary schools run by the Zilla Parishad. The chief source of water supply in the villages is wells.

Shrine of Shani

The shrine for Shani comprises of a five and a half feet high black rock installed on an open-air platform, which symbolizes the god Shani. A Trishula (trident) is placed along the side of the image and a Nandi (bull) image is on the south side. In front are the small images of Shiva and Hanuman.



Shrine

Generally, the temple has 30-40,000 visitors a day, which swells to around three lakh (i.e. three hundred thousand) on amavasya (the new moon day), believed to be the most auspicious day to appease Lord Shani. The village holds a fair in honour of the deity on this day. A bigger fair on new moon days that fall on Saturdays. Devotees bathe Lord Shani's image with water and oil and offer flowers, and udid to him. A palanquin procession of Shani is held on the day of the fair. Other festivals include the birthday of Shani, Shani Jayanti.

Devotees generally wear a saffron-coloured attire and have a head bath in the holy water close to the temple before entering it. There is no priest to perform the pooja. The pooja is carried out in the form of offering Pradakshinams – of going around the idol a couple of times, chanting specific prayers such as Shani gayathri and slokas. Devotees also perform Abhishekam with water and gingelly oil.