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EDITORIAL



Dixit (alias Kakasaheb Dixit) a stalwart SAI devotee whose life when he surrendered at SAI's lotus feet served as a typical example of how devotion and obedience to SAI in all matters however small, raised his spiritual stature surpassed by only a few. Sai Baba used to affectionately call him "Langda Kaka". Kaka Saheb Dixit was known for his ultimate obedience to Baba's orders. No wonder, SAI assured Kaka Dixit that he will be taken in an airplane.

I considered myself most blessed by SAI when SAI AURA E-magazine requested me to pen a few lines on this stalwart devotee of SAI. Despite my incompetence in this matter, I have humbly written a few words about "Kakasaheb Dixit's Diary".

During Dixit's stay at Shirdi, he had made notes of innumerable experiences of SAI devotees the authenticity of which cannot be doubted. It is a treasure of divine incidents which took place in Shirdi during the times of Shri Sai Baba as gathered by Kakasaheb Dixit.

These experiences were noted by Dixit in the form of a Diary popularly known as 'Dixit's Diary'. I recommend readers to embellish their knowledge on the divine powers of SAI through the experiences documented in Dixit's Diary. Finally, the Diary complements the Sai Satcharitra in as much as it portrays Dixit's characteristics of how a true SAI devotee should be.

Dixit's Diary is thus strongly recommended for reading.

May the Diary of Dixit enrich us all.

JAI SAINATH

Sanjay M. Padia

The Last Hour

By: Prathibha G

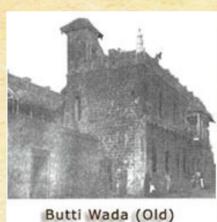
Reference Source: 'Mahasamadhi' by Dr. G.R. Vijayakumar

he year was 1918 and it was an auspicious day per the Hindu calendar year. The Hindus all over were celebrating Vijayadashami on the 15th day of October 1918. However, Shirdi wore a somber look and the day was a gloomy one in the heart and mind of the villagers of Shirdi. Let us recapitulate 15th October 1918 as Vijayadashami dawned! There was hope and despair inside Dwarkamai, the mosque alternately! That was the state of mind of Madhava Rao, Nana Chandorkar, Kaka Dixit and

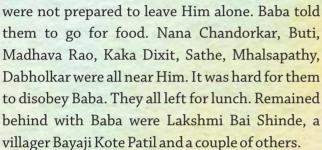
others who were constantly attending on Baba. One moment Baba showed hopes, another His condition became hopeless! Baba's condition had gone from bad to worse.

The noon arathi was short! The lunch hour was already over – yet no one thought of having lunch. Though serious, Baba was conscious. He was aware that His time for 'Mahasamadhi' had come. He wanted to avoid the utter confusion caused by wailing, weeping and crying of devotees. But they





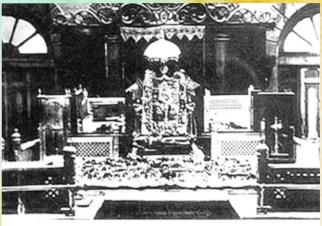




Baba sat up in His bed. He took out from beneath His pillow a purse of His nine coins. With His polishing, they were gleaming with extraordinary shine. Holding them in His right







Samadhi Mandir (1919)



palm, and looking at them intently He told Lakshmi, "Lakshmi, now you have to preserve this precious wealth of mine. These coins represent the nine fold devotion of my nine intimate devotees. Keep them with you. They will set an example for ideal devotees. You too have served me selflessly giving boundless love. But I gave you nothing in return. Accept these coins as my gift. My fakir will look after your welfare!" He placed the coins in her hand, first five and then four! Lakshmi's eyes welled up with tears. It was a unique experience in her life which left her enchanted.

Make of a temple or tree your home, Clothe yourself in the skin of a deer, And use the bare earth for your bed, Avoiding gifts and sense delights; Could any fail to be content, Blest with dispassion such as this?

—The Mountain Path



From Khaparde's Motes

Courtesy: 'The Loving God'
By Dr. G.R. Vijayakumar

n 1908, at Shirdi, there arrived with Gopalrao Buti, Dewan Bahadur Dada Saheb Khaparde, a famous Lawyer and political activist and Member of the Legislative Council of Central Provinces from Amravati. He was considered an intimate of Lokamanya Bala Gangadhar Tilak in politics. He had come to Shirdi with his wife and only son Balwant. As they entered the mosque, he was terrified at what he saw! His close friend Kaka Dixit who had made a great name as a lawyer was there with a butcher's knife about to slaughter an innocent goat right in the presence of Sai Baba! He could not believe his own eyes and stood transfixed looking at that horrible sight! Dada Saheb Khaparde heard Baba's voice - "Why have you stopped? Cut the animal!"

Baba knew the emotional conflict going on in Kaka Dixit's mind. Still he wanted to test him. Kaka Dixit raised his hand with a force to strike down the knife on the goat's neck, when suddenly Baba intervened, shouting aloud – "Stop that, stop Kaka! Take back your hand! You fool, if you Brahmins cut a goat what will the butchers do?"

Kaka Dixit stopped his hand on time and saved that innocent animal! Baba further said to Kaka Dixit – "Well done! You have put others to shame! You have obeyed Guru to the word! Keep down that knife and bring here that Brahmin friend of yours! See there he stands with a large turban, thick mustache, a long coat – that Patel from Berar! He has come to see you!"

Kaka Dixit looked around and saw Dada Saheb Khaparde, in all smiles. He was amused with his own description in Baba's words. But more interested he was by Baba's clairvoyance! Baba had correctly said that he was from Berar, that he is a friend of Kaka Dixit. This convinced him that he had not erred in coming to Sai Baba. Only that he had come at a time which made him misunderstand Sai Baba and Kaka Dixit!

Dixit brought Dada Saheb Khaparde to Baba. Baba made him sit near him.

Hardly had he settled, when Kondaji, his brothers and a few villagers came running to Baba. As they panted for breath, Kondaji said – "A great calamity is threatening our village, Baba! At five or six places, we have found plague infested rats! What is to be done now?"

The news terrorized the crowd and they stood up in fear! Dada Saheb Khaparde was frightened and had second thoughts! To avoid one danger, he has jumped into the other! Indeed, he was in a dangerous situation! He had run to Sai Baba to avoid the risk of his own arrest by the British Government who wanted to involve him in a sedition case against Lokamanya Tilak. He wondered as to where else he could go now since there was an outbreak of plague in Shirdi. All seemed worried and the devotees coming from outside began to plan their departure.

Baba got up. He was furious. He began to shout aloud – "Sit down! Sit down! Why should you be scared when I am here? Sit down all of you! Look here! Look at me carefully?"

So saying, He raised his gown and held it up. Two plague bubos were peeping out of his arm pit!"

It was the first experience for Dada Saheb Khaparde to see before his own eyes as to how a Sadguru takes upon himself a calamity that befalls on his devotees! This thrilling experience prompted him to note down in his diary his experiences of Sai Baba and whatever he experienced in Shirdi. He knew that his stay at Shirdi would be prolonged and for Khaparde, maintaining a diary proved to be a great source of information for posterity!

That night Khaparde's son Balwant had high temperature and by morning two bubos appeared in the armpit indicating that he was afflicted with Plague. The family decided to seek permission from Baba to leave Shirdi. Even though it was only five in the morning they went to the mosque.

Even small details of Baba's life are interesting. Khaparde observed Baba's routine and has recorded it in his diary.

According to his daily routine, Baba, after getting up would sit near the 'Dhuni' and kindle the fire with fresh billets. Then he would ask Bhagoji Shinde to massage his right hand with oil. This hand was burnt when he had put his hand quite a while back to save a child from a fire accident! Even though it had healed up, Baba gave an opportunity of service to Bhagoji. After the massage was complete, Bhagoji would fill up the pipe, light it and hand it over to Baba. Baba would have a couple of puffs and give it back to Bhagoji. Bhagoji would smoke the pipe and return it to Baba. This touching scene of co-existence would go on for some time. By then, Abdulla would heat water for Baba's mouth wash. Baba would use warm water for his wash. After washing the mouth, He would sprinkle hot water on His face, nose, ears, eyes, even tongue and hands and would clean them thoroughly and tenderly. Then He would wipe Himself with a clean He would never hurry through all this procedure. Naturally it would take some time and the day would have dawned by the time this routine would be finished. After this He would leave for begging alms from the regularly visited five houses in the village.

Dada Saheb Khaparde and his wife were so much engrossed in watching all this early hour routine of Baba that only when He came down with His bowl and called them aloud they came to their senses – "You are a wonderful man, Khaparde! You came to tell me

about your son and you both kept quiet." Dada Saheb Khaparde did not reply as he was wise enough to know that Baba knew everything. It was not necessary to tell him at all. Khaparde who was known for his oratorical skills in the Legislature and in the courts, maintained stoic silence in the presence of Sai Baba out of reverence to him. Baba spoke to Khaparde's wife – "Mother, the sky is overcast! It will rain, crop will ripen, sky will be clear, and the earth will glitter with glee!"

With these words Baba left for his begging round. He did not ask them anything more, neither gave udhi nor did he suggest any remedy. He left with a mere glance of grace at the boy. Khaparde knew that his work is done and along with his family returned to Sathe's wada!

Learning that Khaparde's son had an attack of Plague, his friends in the wada – Gopalrao Buti, Dada Kelkar, Kaka Dixit and others rushed to their room. Dr. Pillai examined the boy and to his surprise found no fever or plague bubos. They had disappeared. Though Dada Saheb Khaparde kept quiet, his wife revealed everything. Everyone had a fresh experience of Baba's omnipotence. By then they heard the 'arathi' song – "Jaya Jagadeesha Hare, Sai Shambo Mahadeva!' from Megha's room and this added to their devotional mood. They all went to Megha's room. Waving an



arathi' before Baba's big picture on the wall, Megha was singing the prayer completely lost himself in emotional ecstasy! The image appeared to be fully alive and gleamed with an unusual luster! Khaparde was fascinated by Megha's prayer and with his own experience, decided not to leave Shirdi until Baba permitted. Then, the group left for the mosque.

According to Baba's daily routine He would return after begging, feed the dogs, crows and birds with the charity food he got, eat some if he felt like and then would sit down for first 'darshan' session of the morning. He would narrate anecdotes with morals which may include indirect answers to devotees coming with problems. Baba would also distribute udhi to those who would be leaving! After this Baba

would go to Lendi Baug. On return from there the second 'darshan' session would begin. In this session devotees were offered opportunity to worship Baba by themselves. In between Baba would give short discourses. With noon 'arathi' the second session would be over. Baba will participate in a collective lunch and after this He would once again go to Lendi Baug. The third session would begin around five in the evening and would go on till night. After 'arathi' again and 'palanquin procession' in the night devotees would disperse bidding 'adieu' to Baba.

After having his wonderful experience in respect of his own son, Dada Saheb Khaparde decided to participate in every aspect of this program in Shirdi in order to have maximum benefit of Baba's association.

When the mortal coil is shuffled off, it is patent that a supreme Siddha, a perfect Jnani Sai Baba should have faced His so-called death, in 1918, with perfect equanimity and cheerfulness. He was always realizing the true nature of the Jivas and constantly imparting instruction and encouragement to persons perturbed by the approach or occurrence of death. When, for instance, Appa Kulkarni's wife, a fairly aged lady, ran up to Baba crying that her husband was in the jaws of death and begged for some Udi to save her husband's life, Baba quietened her and asked her to calmly face life.

"Air goes back to Air, Fire to Fire. Every one of the five elements thus goes back to its place. The body is made of earth. Its return to earth is not a thing to bemoan". So said, Sage Sai. The truth that fell from Baba's lips in ay matter is unquestionable and the position taken cannot be combated.

He pointed out that death and life are equally manifestations of God's activity and are inseparable. Bodies when worn out are cast away like worn-out clothes. "Appa wants to change his dress (Kupni) before I do. Let Appa go. Do not stop him."

The Mystic Experience The Mystic Glance and The Divine Bliss

By Sanjay M. Padia

ne early morning K.J. Bhishma (author of SAINATH Sagunopasana) and Balwant Khaparde (son of Dadasaheb Khaparde) left the wada that they were staying in and began to walk on the mud and gravel covered streets of Shirdi. The crisp air was lightly laden with fine mist and dew drops were gently landing on the fresh foliage. The Sun was just beginning to peek through the night sky and brighten the grey sky. The instant transformation of Lord Surya from being a tiny colored spec on the edge of the eastern end of the horizon into a crimson red ball of fire delighted them both. Their shadows beginning from their feet were long and proceeded endlessly till it merged with a glorious circular rainbow on the western horizon. The finite merged into the Infinite. The Jiva was lost in the Paramatma. The beautiful sight and the MYSTIC EXPERIENCE filled Bhishma and Balwant with ineffable joy. Upon their return to the Dwarkamayi, SHRI SAI gave them a smile of approval.

Megha was a staunch devotee of Lord Shiva. Megha saw Shiva in Sai Baba and worshipped Baba as Maheshwar. He used to walk endless miles daily to fetch fresh bilva leaves to worship his favorite Sai Eshwar. He once asked Baba to permit him to bathe Sai from head to toe. Baba, after considerable coaxing and cajoling agreed to let Megha bathe Him. Megha who was overjoyed, and ecstatic carried pitchers of water from River



Godavari that flowed alongside the village of Shirdi and poured it on Baba's head. Such was the love that Megha and Sai had for each other. Megha, after completion of the one lakh and twenty five thousand (1,25,000) Gayatri Japas as instructed by Sai was performing SAI's Arati on 6th January 1912 when two thin piercing rays of light emerged from SAI'S eyes. This MYSTIC GLANCE that was emitted from SAI's eyes slowly reached Megha's eyes. The light rays upon making a contact with Megha's eyes, started to slowly disperse into numerous light-filled bright yet pleasant beams of rays. The rays started to slowly scatter themselves to eventually spread over his whole body. Megha knew his end was near and rightly so. He passed away on 19th January 1912.

Rao Bahadur Yashwant J. Galwankar, junior son-in-law of Hemadpant(author of the famous



Shri Sai Satcharitra) was devoted to SHRI SAI not for obtaining material gains but to receive and undergo spiritual experiences. He very well knew that SAI alone would grant him the divine experience that his heart and soul eagerly longed to feel and immerse itself in. In the year 1932, 18 years after SAI'S Mahasamadhi, Galwankar woke up to a dream in which SAI appeared and asked him, "What do you want? What is your single most desire". Galwankar answered, "I want to get

Premi.e. DIVINE LOVE, that and that alone," "So be it!!!" saying which SAI disappeared. Ever since then, Galwankar has had spells of divine love gushing through him. Sometimes he would experience the DIVINE BLISS while meditating, sometimes while reading spiritual texts and while at other times when he would be deeply engrossed in Sai Satsang. Such was the effect of being under SAI's grace!

To the survivors who mainly thought of the worldly disadvantages entailed by their bereavement, Shri Sai of Shirdi gave assurance that He would look after them and their interests. He was always as good as His word. To Balakram Mankar's relations, He had given the assurance that He would look after Mankar's sons. Balaram Mankar died shortly after the assurance was given and his four sons appeared to be in terribly bad plight without funds and without powerful supporters, but the unseen hand of Baba has really supported them all and they are now and have been for some time enjoying the affluence and prosperity - filling high posts in business and society.



Why did Baba like Dassera only? Because, it was one out of the three and a half auspicious days in the year (when there is no need to find out the 'muhurat' or auspicious time). All know very well that an auspicious time for departure is valued or chosen.

(Ovis from Shri Sai Satcharitra, Chapter 42)



Baba's Mahasamadhi

By Dr. G.R. Vijayakumar



t was 2:30 pm on 15th October 1918. Vijayadashami day had just ended, and the eleventh day of the lunar month 'Ekadashi' was about to begin. Baba chose this auspicious moment of transition from Dashami to Ekadashi for his 'Seemollangan' – crossing the border of this world to merge with the Supreme! He gifted nine coins of devotion to Lakshmi and rested his head on Bayaji Kote's shoulder and in a split second left his human body! Babawas gone! Gone forever!

Bayaji Kote and Lakshmi cried aloud "B....A....B....A". Their wailing cries carried the news to the entire village. The devotees, visitors, villagers all rushed to the mosque. Looking at his calm, lifeless body lying in an eternal slumber, they were almost in a breaking point! The emotionally disturbed devotees came to their senses! They realized they had to think of what was to be done next! The Hindus and Muslims talked of disposing of the body according to their own faiths. Heated arguments took place! Kaka Dixit pointed out Baba's last desire that his body be buried in Buti's wada and a Samadhi be built over it! For Muslims it was a tomb and for Hindus a Samadhi. That was a satisfactory solution for both communities!

Baba's body was kept for darshan for two days. In thousands they rushed to Shirdi! Baba's body remained fresh, smiling and shining till the end! On the same night, Baba appeared in Dasa Ganu's dream at Pandharpur. He told him: "Ganu, I have given up my body! Come there and adorn me with Bakul flowers!"

Madhava Rao's uncle Lakshmana Kaka too had a dream: "Lakshman, that Bapu Jog thinks I am dead! It is not so! I shall be ever living for you all! He will not do arathi! At least you do it." Early morning Lakshmana Kaka did arathi!

Time to place Baba in the Samadhi pit arrived! Dasa Ganu began to offer the last rites with repetition of 'Om Namah Shivaya'. With every name, thousands joined to recite the pranava – 'Om' the mystic syllable of the Divine! It was joined by 'Il-e-Ila-hee' of the Muslim devotees! The body was placed with utmost care along with Bilva, Tulasi, flowers and finally covered with earth!

Sai Baba's physical body is gone but his divinity stays on! He is still responding to his devotees with the assurance 'If you look to me – I look to you'. He is immortal.

Baba's Mahasamadhi is not a matter for regret from His own standpoint or from his bhakta's. Baba's point of view always was that He was Narayana, that He was Kabir, etc, - always spending out His energy for promoting the best interests of others, 'Paropakarya Satham Vibuthayah". It is for blessing others that saints live or take birth after birth especially as a guru - Sadguru.

Alike from Baba's standpoint and that of the devotee, His altruistic activities constitute the real essence of his personality and these still continue. Before casting off His fleshy cloak, He assured the devotees that He was deathless and that after His so called death, He would be as vigorous and helpful as ever. Thousands of devotees since 1918 have experienced the truth of His statement. Apart from the worldly help He has rendered. He has still been rendering spiritual help, not the least of which is His standing at the deathbed and guiding the devotee's soul in the afterlife.

ISHAVASYA PART 1

By **JayakrishNa Nelamangala**

॥ ॐ श्री गुरुभ्यो नमः हरिः ॐ ॥ || Om Shree gurubhyO namaha harihi Om ||

Briefintroduction:

Upanishat is the 'conclusion' portion of the Veda. Parabrahman is eternal, The Veda which reveals Him, is also eternal.

The Veda which is always present, is reinstalled the same way as it was before. This information again has to come from Veda and Veda says, "dhAtA yathA poorvam akalpayat".

The hierarchy among "beings" is the hierarchy of this vEda-jnAna. The level of clarity, the order, etc is their hierarchy.

TalavakAra expresses it clearly as, "tE hyEnat prathamO vidAmchakAra brahmEti". Indra is higher than other devatAs because he got it first among the other dEvatAs such as Agni, Daksha, etc. PArvati is higher than Indra because of this order. The concepts of Indra, Rudra, Chaturumukha, etc are not mere sectarian concepts.

Conversations are found in the upanishats between two "beings", in this hierarchy. Vedic knowledge flows from the higher being to the lower being, or from a Teacher to the taught. For example, for Kena Upanishat, Chaturmukha is the teacher and Rudra is the taught. The human level clarity and comprehension of this knowledge is at the bottom portions of this ladder. Even among human beings, this hierarchy decides who the teacher is and who the taught is. Since knowledge from Agama comes only in the form of listening-contemplation-leading-the-lifeof-it (shravaNa-manana-nidhidhyAsanA) in short known as inquiry or brahma-jignyAsA, this jignyAsAhierarchy is hierarchy among beings. This is what makes the teacher-student relationship possible, which is very necessary for this kind of study.

IshAvAsya is a Yajur veda Upanishat. Every Upanishat has a shAnti mantra which is chanted both

at the beginning and also at the end of the Upanishat. Following this Vedic tradition, let us study the shanti mantra for IshAvAsya which goes like this:

| | Om poorNamadaH poorNamidam poorNAt poorNamudacyate |

poorNasya poorNamAdAya
poorNamevAvashishyate ||
Om shAntiH shAntiH shAntiH harihi Om ||

Vedic Brahman is Complete (poorNa). He is complete in every one of His Forms. He is Complete in That Original Form (poorNam adaH). He is Complete in this incarnation-Form (poorNamidam). From the Complete Original Form (poorNAt) emanates the incarnation Form which is also Complete (poorNamudacyate).

When the Complete Incarnation Form emanates from The Original Complete Form (poorNasya poorNamAdAya) what remains is also The Complete Form (poorNameva avashishyate).

While we are studying this Upanishat, let there not be any trouble due to external physical causes (adhibhoota), let there not be any trouble due to internal causes (adhyAtma), and let there not be any trouble due to unknown causes (adhi-daiva). For this reason, the word 'shAntiH' is repeated three times.

Every Upanishat is in the form of a conversation. Veda ordains that Upanishats must be studied only after knowing the rishi, devatA and chandas for the particular Upanishat that is being studied. For this IshAvAsya Upanishat, svAyambhuva-manu is the rishi. Vedic Parabrahman with the name 'yajnya' is the devatA or diety. The meter anushTup etc., format will be known by counting letters of each mantra.

With this background, we will continue our study of this great Upanishad in the next posting.

Shree krishNArpaNamastu

Creation Plan of Sai Baba in Sahasranama

By Dr. G. R. Vijayakumar

he fact is that world is full of problem. Philosophers call it the problem of evil. But it is a case of wrong nomenclature. It is to give a negative name to a positive phenomenon. Problems exist in the universe, but problems are not evil; they are challenges. The only meaningful explanation of this phenomenon is to take problems as challenges posed by Sai Parabrahman to test our 'sraddha'.

This phenomenon can be explained by keeping in mind the creation plan of the Creator in this second shloka of Vishnu Sahasranama –

'Pootatma Paramatma Cha Muktanaam Parama Gatihi, Avyaha Purushah akshi Kshetrjnoschara Eva Cha'

There is a difference between the human and material world. According to Sai Baba's plan, the material world has no freedom of choice. The course of the material world is predetermined while man is free to make his choices. It is this difference that creates problems in the human world that can be viewed positively.

The concept of self-development does not exist in the material world. Man, on the other hand, was born with a great potential, and this potential can be realized during different circumstances. It is only in circumstances of pressure that man's hidden potential can be turned into actuality. The word 'Pootatma' means the Pure Self, verily the 'Paramatma' – The Supreme Self is the goal of the emancipated as 'Muktanam Paramagatihi'.

He is 'Avyaya' -- the Unchanging person as 'Purusha'. He is the Witness - the 'Sakshi' of all our activities as 'Kshetrajna' - the knower of the field, and of course the 'Aatha' recorder of its past and present sojourns.

One should understand this law of nature. On planet earth, the gravitational pull exists in the right proportion. This pull is so important that without it civilizations could never have come into existence. But this blessing of the Creator remained unknown to man until the Physicist Isaac Newton received shock treatment from nature. According

to a well-known story he was hit on the head by an apple when he was sitting under an apple tree. Through this 'hit', nature was, as if saying in silent language, 'O man, why don't you think. If you think you will come to learn a great reality.'

In this respect, everyone is like Newton. Everyone is born with great treasure in his mind. But every person needs a shock treatment. This is the course of nature explained in Vishnu Sahasranama and there is no exception in this regard. Without passing through this course, a person's mind will not unfold, and he will not be able to achieve great success.

In 'Sai Satcharitra' we come across the story of a rich land lord Chandbhai Patil of Dhoopkhed village, who in 1858 lost his mare. Months together he searched for it and he was bemoaning his loss. His endless search ultimately led him to Sai Baba. With Baba's help he not only regained his mare and he emerged as the greatest leader of Sai-Bhakti leading Sai Baba to his nephew's wedding at Shirdi, from where the 'Loving God' is operating for the welfare of humanity.

A millionaire lawyer of Salem, Narasimha Iyer had the greatest tragedy of his life in 1921, when he lost two of his children as they slipped into a well and drowned. After this incident, Narasimha Iyer gave up his family ties and started in search of truth. The result was that he emerged as a great saint – Sri Narasimha Swamiji who first discovered for us Ramana Bhagawan between 1926 and 1929, and later in 1936 Sai Baba at Shirdi. He went all over India between 1936 and until his 'Mahasamadhi' in 1956 and through his lectures, books and 'Sai Prachar' has taken Sai Baba 'out of Shirdi to all over globe' as a personal God of millions. The tragic death of his children 'changed the course of his life'.

If an 'apple' hits your head, do not take it in the negative sense, but know that it has hit your head to make your mind a super mind. Take it as a wake-up call – that a new day is dawning upon you.

Rao Sahib Papiah Chettiar's wife is one of the instances of help where Baba guided the devotee's soul at the death bed. She was not very old at the time of her passing away and her demise broke her husband's heart. Yet she has a smiling face when the breath was parting from her body. To assuage her husband's sorrow, she subsequently gave her message to him informing him chiefly of the facts that at her death Baba was by her side and that He took her and placed her in a heavenly sphere, where she is still continuing happily under His guidance.



Dixit's Dairy

Leela 1:

On a Gurupurnima day, Shri Govind Raghunath Dabholkar alias Annasaheb Dabholkar, went to Shirdi with his family. Very soon the money he brought, was exhausted. Two days later Hari Sitaram Dixit and Moreshwar Pradhan arrived at Shirdi. Somehow Shri Pradhan also spent the money he brought. Next day Shri Baba asked Pradhan to give Dakshina. H said, "Baba, I don't have money". "Go and ask Annasaheb for money" Baba said.

Shri Pradhan was knowing that Annasaheb had no money; but only because of Baba's order he had to go to Annasaheb and to ask for money. When Shri Pradhan asked for the money, Shri Annasaheb was surprised, because nobody was knowing that a few minutes before a gentleman came from his house at Bandra and gave him money.

Annasaheb asked, "How do you know that I got money now?" Shri Pradhan replied, "I don't know, Baba ordered me, and I have to obey His order".



Leela 2

This event is of 1911. Shri Chidambar Rao Gadgil was a worshipper of Ganesh and used to consider Shri Baba to be Ganesh. When he worshipped Shri Baba, he pictured Baba as Ganesh and performed the puja accordingly. One day when he came to Shirdi and was worshipping of Baba, Baba said to the people surrounding there, "This old man is very cunning. He spies a rat under me!" This referred to Shri Ganesh having a mooshak vahana.

Leela3:

Once Shama (Madhavrao Deshpande) had a dream. In that dream Shri Baba came and asked, "Have you been to Govardhan Das? His mother died. So, you must go to see him". Accordingly, at 3 p.m. Shama went to Govardhan Das and there he learnt that Govardhan's mother had died just a day before.

Baba is accessible to all. "Indeed, Baba, what will happen to us devotees after you have left?" Kaka Dixit asked Sai Baba before His Mahasamadhi.

"Kaka, you are a wise man! A learned person - with implicit faith in myself! Do I have to tell you all this? Listen, my body will die - but not this shrine - this place! It will be ever awake with my unseen presence! For that, remember me always and call me in your difficulties! I am always with you. The Udi from my 'Dhuni' will always give you protection! I always look after your welfare." This assurance by Baba gave confidence to all devotees. Their minds were getting prepared for Baba's last journey!

Sai Baba The Living Sadguru

By Dinesh Chikballapur



mong Hindus knowledgeable people prefer to listen to SRIMAD BHAGAWAT at the time of their last days before casting off their mortal body. In purana, Shuka muni narrates Bhagwat Puran to Parikshit Maharaj.

Likewise, Baba requested Vaze to read Ramavijaya to Him on October 1st,1918 before the beginning of Navaratri festivals. This was like omen for all devotees of Baba in Shirdi.

Mahatmas are Trikala Gyanis and they know their day to cast away the mortal body. Baba indicated this when Madhav Fasle who by mistake broke the brick which Baba was using as pillow while sleeping. The brick was like "Lotus feet of Guru" for Baba. When some people who were jealous of Baba when He was with His Guru threw a brick towards Baba to hurt Him. the Guru took that brick on himself to protect Baba from the injury. Baba was immensely pained when the brick broke and He thought that the time had come for Him to get separated from his devotees. Even for Bhagavan it was painsome to leave devotees in distress abruptly. There were so many issues which were hurting even Baba but never a single time He shared such matters to even His closest devotees.

But the time Tatya fell ill Baba was aware of what would happen. He disclosed to Ramachandra Dada Patil that Tatya's end was near and instructed him not to tell this to Tatya. But he disclosed this to his close friend Bala Shimpi. When Ramachandra was seriously sick and thought that his day had come. Baba came to him and told not to worry that his day for that is postponed. Tatya around the same time fell ill and his condition began deteriorating but Baba exchanged the death day of Tatya with His own. Both Ramachandra and Shimpi were certain of Baba's prophecy. Baba

appeared to Das Ganu in a dream and said that he should bring bakul flowers. That was Vijayadashmi day of 1918 – the 15th day in October. Tatya was worried that he was so weak and could not serve Baba at that time slowly his condition got improved and Baba was sinking. He sent all close devotees to have food and called Lakshmibai and gave her five silver coins and another four coins and told that they represent nine forms of Bhakti as mentioned in Narada Bhaktisutra. The time he left the body only Bayaji Patil was near Baba on whose shoulder Baba leaned his head. The Dwarkamayi which was like Amaravati during previous days looked like hell without Baba.

As Baba left the mortal body Muslim and Hindu devotees got into argument about the religious the rituals that needed to be carried out. Not listening to any Laxman Mama performed Arathi to Baba. Later after prolonged discussions all agreed to bury the body in the place Lord Krishna's idol was to be installed in Buty Wada. Unlike other saints, Baba promised eleven virtues that would be fulfilled even after casting away His mortal body. After hundred years of samadhi of His mortal body, Baba is keeping true to His words. Baba is Karma Sanyasi as defined in the fifth chapter of Bhagavad Gita. Such mahatmas live for thousands of years after they leave their mortal body just to see that an ordinary human being who is not aware of any Papa (sins) or Punya (virtue) continue to sin, get into Karmic cycle, and suffer in life. But being in shelter of such Godly saints we can be free from fruits of our bad

Reference Sources: Shri Sai Satcharitra by Hemadpant; Bhakti Saramrit by Das Ganu

Shri Sainath has been proving what He told His inner circle of devotees when He was in flesh and blood that He would not die with His Mahasamadhi but will speak from His tomb as soon as a devotee calls Him with love and will bear all His burden. The experiences of devotees prove greatly that. The devotees daily sing 'Shirdi is my Phandarpur and Shri Sai Baba is my Vittal (God Vishnu)". No doubt, Baba's influence is steadily extending to all parts of India and abroad and there is increased attention paid in many quarters, to this STAR if first magnitude in the Indian Spiritual Firmament.

Belonging Versus Otherness

By Sri Radhakrishna Swamiji

ai Baba's way of life speaks of the precious ties of inclusivity and 'belonging' that emerge from a deep and almost instinctive human need. Yet, it is this very need to belong to something we consider 'our own' that creates the category of non-belonging or 'the other'.

The idea of 'otherness' is central to how identities everywhere are constructed. In general, our social identities reflect the way we internalize the already established and sanctioned social categories within our societies, such as cultural, ethnic, national, class, caste, gender and other categories.

These categories shape our ideas about who we think we are, how we want to be seen by others, and the 'rightness' of groups to which we belong. They also shape how we see, judge, treat and respond to those who do not.

Sri Narasimha Swamiji in his masterpiece 'The Life of Sai Baba' has suggested that all identities are set up

by us as dichotomies: woman being the other of man, animal the other of human, foreigner the other of national, illness the other of health, insanity the other of reason, layman the other of specialist, stranger the other of friend.

The otherness of the other becomes most rigid or dramatic when we have deep ties – to family, religion, nation, caste or ethnic group. Thus, any clear understanding of the other has built-in obstructions.

When we hear statements like "If you are not with us, you are against us", or when we come across those who narrowly define for others just who a patriot or a nationalist is and if we do not agree, we might cringe or get angry or get vocal, even violent about our objections.

Yet we need to own up to the fact that we all stand somewhere on that spectrum of belonging versus otherness.



We need to acknowledge that acceptance of otherness first requires honestly acknowledging one's consciousness or submerged biases about those who do not belong to our self-owned categories. It is too easy to see prejudice in others, but not in ourselves! It then requires ongoing awareness, insight, analysis, compassion and work. It requires avoiding assuming what any rabid smaller group believes and does is the norm for the entire population of the other. It requires, most importantly, being bigger than reacting to the goading of divisive voices from among our own.

Sai Satcharitra emphatically declares the truth that you are 'paripurna' or totally fulfilled, completely satisfied. For some reason you do not know it. Ignorance of your fullness causes an imaginary void.

Sai Baba accepts you as his own and gives knowledge of your fullness. Once you experience fullness, you will be independent of the world. Sai Baba also prescribes the technique of obtaining the world so that you are comfortable at any stage in life. In short, devotion to Sai Baba enables you to gain the world and not be bound to it.

Sai Baba's grace having created and supported the notion of our own and the other, also has taught us to overcome the unhelpful side of this tendency. So how is it that we, as Sai devotees, end up doing absolutely the opposite? If such approaches and attitudes pain

us or make us unhappy, how very important it is to recommit to learning our lesson in 'total surrender' to Sai Baba and doing our best to live at his will! He removes the ignorance that conceals Him within yourself. Lust, anger, pride, jealousy, attachment and delusion form the basis of ignorance. Removal of these six passions enables us to experience 'Self' within ourselves and within everyone else. It leads us to experience that blissful oneness with all – 'Aham Brahmasmi'

Here is an instance from the life of my Guru, Sri Narasimha Swamiji. He was staying in Siddharuda Ashram in Hubballi of Karnataka in 1929. Siddharuda Swamiji asked his pupils how they could tell when the night had ended and the day had begun. "Could it be", asked one of the inmates, "when you can see an animal in the distance and tell whether it is a sheep or a dog?" "No" answered Siddharuda Swamijii. "Is it when you can look at a tree in the distance and tell whether it is a banyan tree or bilva tree?" Again, Siddharuda Swamiji answered "No". The impatient pupils were looking forward to what reply Sri Narasimha Swamiji would give.

Sri Narasimha Swamiji gave an epoh-making reply: "It is when you can look on the face of any man or woman and see that it is your sister or brother. Because if you cannot see this, it is still night."

There is a saying that in persons or objects where immense masses of people find reason for worship or admiration, there must be something divine, Daivee Prakrithi – in abundance.

The greatness of Baba was well revealed, and His saintliness was unfurled by the Apostle of Baba – Sri. Narasimha Swamiji, through his writings and propaganda. A saint is known by the blessed peace and pure influence that his presence brings. After leaving the body of Karma, the saint or Mahatma becomes a Divine Spirit perfectly free to be anywhere and everywhere and escent into anyone and to guide and help any devotee. Baba as a true saint (or Avataric Purusha) answered the prayer of His devotees when alive and impersonally after leaving His mortal coil.

Direct and Indirect Experiences

Originally Authored By: Puttanna

Source: Sai Padananda Magazine, July 1988 (Kannada edition)

Translated By: Prathibha G.

Being the self in all the living beings is the identity of a gyani, saint, sage, and guru. They have the innate power to maintain equilibrium within themselves as well as amongst all living things. Hence, all living beings remain in a calm state of mind in their presence. Just as human beings are capable of establishing a divine/spiritual relationship with the guru, animals are equally capable of establishing similar relationship with a Guru. Time and again it has been proven through many intriguing incidents which have led to enigmatic experiences; (Leelas) divine incidents that they are.

Experience 1

Here is an incident involving the spiritual connection between a cow and Shri. Narasimha Swamiji.

This incident displays the communication a gyani has with the animals too. It took place during the days when Shri. Narasimha Swamiji had just arrived in Bengaluru. A devotee of Swamiji came to Him with a pregnant cow. The owner of the cow informed Swamiji that the cow was suffering from intense labor pains. Swamiji, the ever-loving kind soul he was, gently touched the cow and rubbed the body of the pregnant cow. Swamiji then asked the devotee to take the cow home for her to safely deliver her calf without further pain.

After a few days when Swamiji was resting in his cottage he heard the noise of a door knock. Swamiji opened the door ajar and peeked to see who was knocking the door. He saw the cow with her calf standing at the door. Swamiji was spell bound and pleasantly surprised to see the cow with her calf waiting at the door. He just could not believe his eyes. The previously pregnant cow was standing with her new calf that she has delivered just days earlier by Swamijis grace. The cow attempted to introduce her calf to Swamiji by alternating her gazes between Swamiji and her new calf. Being a witness to this

incredible experience, Swamiji put forth his observation and said that, "The gratification that is missing from the human race, I see that gratitude in a cow".

"ALL OF NATURE IS GOD and GOD IS NATURE"

The emergence of a tree from a sapling and the blooming of a flower from a bud

It is God that's transforming;

A bird in flight or a fish in sea

It is God that's in motion;

A girl's innocent laughter or a boy's ambitious leap into the air

It is God that's bouncing with joy;

A joy-filled tear or a painful sob let out by a human

Remember, that's its God that is teary eyed;

Make your action a joyful one and let the God in you be happy!!!

Experience 2:

Once, a Bengaluru-based devotee of Shri Narasimha Swamiji took his son who was paralyzed in his legs to a prosthetic center in Pune. After waiting for hours on end he finally got an opportunity to meet with the Center's Prosthetist. The Prosthetist informed the devotee that there was an enormous shortage of necessary medical equipment supplies needed to assemble the prosthetic limbs. without which it was impossible to assemble and fit the artificial limbs on the kid. So, he asked the devotee and his son to return after a month and meet him. Being disappointed and dejected, the devotee decided to return to Bengaluru, wait out a month and then return to Pune to meet the officer of the prosthetic center in a month's time. All along, the distressed devotee was remembering and praying to Shri. Narasimha Swamiji.

As the devotee was in a deep worrisome thought, one of the Prosthetic Center's officers approached and



enquired with them the cause for their worry. The devotee explained their peculiar situation to the officer. After a brief conversation with the two, the officer went into the Prosthetic Center to confer and evaluate the situation with the relevant prosthetists and medical technicians. He later returned and asked the devotee to wait around there for a few hours. He informed the devotee that his center had placed an

order with another prosthetic facility for the scanty fixtures necessary to assemble the artificial limbs. Consequently, the kid was fitted with prosthetic limbs that very day. The devotee was extremely pleased and contented. The devotee offered his gratitude to Shri Swamiji for the invisible grace that was bestowed upon them and returned to Bengaluru with his son.

Experience 3

A pious and Godly devotee once met with Shri. Narasimha Swamiji. This encounter led the devotee to be emotionally attracted to Swamiji's thoughts and remarks and develop a great appreciation toward Shri. Swamiji. This devotee was already under the guidance of another Guru. As such, he could not commit himself to visit Sai Mandir and meet Shri Swamiji on a daily basis. During one of the devotee's visits, Shri. Swamiji took him to the Mandir's outdoors and asked him to look at the Mandir's Gopuram. Wow!!!! It was an aweinspiring experience for the devotee. What did the devotee get to see and experience? The devotee witnessed his Guru, Shri Swamiji and Shri. Sai Baba all going around the Gopuram and eventually they all becoming one with Shri. Sai Baba. Having witnessed this scene that Shri. Swamiji was no different than his Guru and both so one with Baba, the devotee's astonishment was endless. Unable to contain his passionate devotion, the devotee immediately prostrated to the Lotus Feet of Shri. Swamiji. This event led the Godly devotee to start his Sai Baba Mandir visits daily.

Baba is really an unsectarian Superhuman world Teacher. Devotees of Sai Baba, true to the inspiration they derive from Him, are always anxious to serve both Baba and Humanity. For, how often has Baba not repeated that serving others is serving Him. Several devotees may not however know in what particular manner each of them can now render this service.

Ekah Swadhuma Bhunjitah – i.e. we must not be satisfied with enjoying sweet things for ourselves. We should wherever possible, enable others to share in such enjoyment. Having seen so many benefits both temporally and spiritually by devotion to Sai, our first impulse (and duty) is to inform others and help them to learn about the wonderful life of Sai and the benefits many thousands are reaping by attaching themselves to Him!

Pictorial Quotes





Life on earth is, as on the ocean, ever restless, with the waves of joy and grief, and of loss and gain,

the swirling currents of desires and the whirlpools of passion, greed and hate.

To cross this ocean, the only reliable raft is .. a heart filled with the Love, for God and man.



I will give you only those things, which is good for you..
I will never let you down..
Have faith on your Baba.

The natural instinct of the human heart for seeking the help of a beneficent Protector, who will help during times of trouble and console during times of sorrow has been the principal movement of Baba's it seems – 'BHAKTI". It has illuminated the speculations of the Upanishads in the Absolute, with the glow of devotion, and made a God even out of Atheists. Many of our great teachers have declared that, the easiest way of approach to God is through love and devotion and the love of God necessarily stimulates us into active service of His creatures.

From

Physical To Spiritual Light

By **Dr. L.S. Vishwanath**

he year 2015 was designated by the United Nations as the 'Year of Light'. Light indeed is precious; it helps dispel darkness just as the light within removes ignorance. And light-related technologies have contributed to quality of life.

In the physical domain, many have contributed to understanding of light. Newton showed that white light has colors. Research on light has corrected human vision. Lasers have brought about painless surgery.

The philosophical aspects of light are even more illuminating. Sai Satcharitra has many references, as Sai Baba referred to light, fire, moon, radiance and effulgence in several instances in his interactions as practical aspects of the bondage of human existence. In the Gita, when Arjuna beholds the cosmic form of Krishna, he says: "If the splendor of a thousand suns were to blaze forth all at once in the sky, that would be the splendor of that Paramatma". Arjuna is able to see a spectrum of colors in that exalted form exuding a blazing radiance.

As a school student, I read a poem entitled 'Lead, Kindly Light' by John Newman. Here the light being referred to is Lord Almighty and the poet prays that he is encircled by the darkness of gloom and, although during his youth, pride ruled his will, the time has come when he no longer can find his own way. He



prays the 'Kindly Light' to lead him on the right path.

We often hear great men urging us to follow the Guru within, but perhaps when we sit before his 'Samadhi' shrine that Sai Baba blesses us in an inimitable manner. We always invoke Sai Baba to shed light on us: "Lead us from unreal to real, from darkness to light and from death to immortality".

Lord Sainath who is our 'Antaryamin' is close behind our thoughts. Sai Baba attained Mahasamadhi in 1918, but we have experienced his continual presence, to explain to those younger than us, and more importantly, living up to what Sai Baba stood for universal brotherhood.

Sai Baba has a special significance for all of us. He is our father, mother, an older brother, and we call him God. I have also come to see the world and my place in it in a certain way because of his grace. I cannot presume to explain him.

The popularization of the beneficent ideas of fatherhood of God and brotherhood of man throughout India is due, in large measure, to the teachers of bhakti. They have labored very well in the past. We may well hope that in the time to come, under quickening influence of the love of God, the harvest of love of man to man will prove abundant enough to rid India of her weakness and dissensions and make her take her due share in directions of the progress of Civilization.

Charters and Sayings

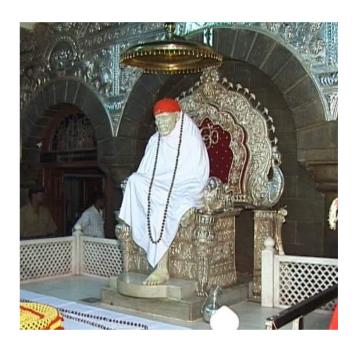
By Prathibha G.

Reference Source: Shri Sai Baba Charters and Sayings by Shri Narasimha Swamiji

he sayings of a great Master are selfconfirming and need no explanation or external validation. The intimate charters of the great Master are handed down to us as a priceless heritage of spiritual wisdom, due to perseverance, treasured and preserved work of the deeply loyal and truly devoted.

Sai Baba had no preachers or agents, no printed materials or lavishly published marketing or advertising materials. He did not give any sermons, nor did he write any spiritual thesis. Those who came to Him came on their own accord for their own reason prompted them to do so. Baba never supported any pomp and show, any ritual, restriction of caste, creed, community or religion, and there was no compulsion of any kind. There was no distinction between man and woman, caste or religion, age, gender or wealth. Baba believed in brotherhood of man and taught this brotherhood all his life, and it had an authentic basis. He transmitted knowledge and teachings through the spoken word like in a 'Gurukul' that had a long historical and historical-standing in India. Baba preferred a very individual, one-on-one transfer of knowledge, grace, and instruction to his unending number of devotees. Almost everyone that were graced by Baba's darshan had some form of knowledge transferred to them.

Shri Sai Baba's conversation and sayings were not delivered with the purpose of dazzling a handful of intellectuals with technical discussions of philosophy; His aim was to rouse the moral insight of the average seeker. Often employing analogies and similes drawn from experiences that are common to all men and women, the Master was able to carry conviction and inspiration to those who came to him. Using simple stories and clothing great truths in simple parables like Jesus Christ, Baba was able to create a pyramid of perceptions in the listener.



"Even from the tomb the voice of Sai Cries" Baba's survival as Apantaratma

- 47. To Lakshman on 15-10-1918"Jog thinks I am dead. I am living. Come and perform morning Arati"
- 48. "(Give me) my 1¼ Rupee (Majya Savva Rupya)"
- 49. "My tomb will speak and move with those who make me their refuge."
- 50. "I shall be active and vigorous from my tomb also."
- 51. "I will be with you, the moment you think of me, at any place."
- 52. "As soon as a devotee calls unto me with love, I will appear. I require no train to travel."

II. 1916

329. In 1916 Vijayadasami Day (October) Baba was in a rage. He tore off all his clothes and threw them into

the fire (Dhuni) before him and stood there stark naked. Baba with red eyes shouted: "Fellows, decide for yourselves now If I am Moslem or Hindu." After two hours of this rage, Bagoji Scindhe, his leper companion tied a langoti to him and said: "Why all this? Today is the festival of Simolanagan". Baba striking the ground with his baton: This is my Simolangan (my going beyond the boundary of life.)

People could not understand his meaning then, but it was on the Vijayadasami day of 1918 that Baba crossed the boundary of life.

In 1916 before Vijayadashami, Baba had been seriously unwell and the rumor got abroad that he was about to die. And the devotees conducted a naam saptah at Shirdi with mass feeding for the recovery of his health. thereafter he recovered; but when Nanasaheb Nimonkar came there, on his way to Pune"

Baba: "Nana, you stay here, bury me and then go".

Baba would not allow Nana either to go back to Nimon or proceed on to Pune. Shama intervened on behalf of Nimonkar and asked Baba for leave for his going away.

Baba: "Shama, do you want to kill my people. Is Kaka (Nana Nimonkar) eating your father's property?".

Shama: "But his daughter-in-law is pregnant and requires help".

Baba: (Addressing Nimonkar): "Hello Kaka, why are you anxious? God will help. Bury me and then go".

His daughter-in-law had no help. Suddenly at 10 p.m. one night, she felt that pains were coming and was at once taken in a tonga to the Pune Municipal Maternity hospital and left on a bed. The nurse went away to some other room at 11 p.m. and in the nurse's absence, she was delivered of a male child without any help. Baba said to Nana Nimonkar at that time at Shirdi: "There was a woman. She was taken to a place. There she was delivered safe of a male child."

330. Baba had told Uddhavesa Bua some months back no to be "paying fortnightly visits" and bade him final farewell. In Dasara time, Baba was unwell, for a number of days, as also Tatya Patil. In the earlier part he went and begged food in the accustomed places supporting his body on some others. During the last two or three days, he was not able to go out.

On the 15 October 1918, i.e., Dasara day, after Arati was over:

Baba: "You Kaka (H S Dixit), Buty, etc., go for your meal".

And then they left. After they left, Baba sat upon his bed, reclined on Bayaji's lap and said, "I am going. Carry me to the Wada. All the Brahmins will be living near me." and then breathed his last. Nana Nimonkar



poured water into his mouth; but the water came out. It was about 3 p.m. The day was no doubt Vijaya Dasami, but Ekadasi had begun at that time.

In anticipation of his passing away, he gave gifts (dana) in the morning of that Dasami. He sat up and paid from his pocket first Rs.5/- and then Rs. 4/- to Lakshmi Bai Sindhe who was daily preparing and giving him food and daily receiving Rs. 4/- from him. A few days before Baba passed away, he sent Rs. 200 for feeding fakirs and the chanting of prayers with drum beating, at a holy place. He sent word to another Moslem saint in these terms, "The light of Allah lit, he is taking away." That saint received the intimation with tears.

Rama Vijaya had been read during the 14 days of Baba's illness, i.e., on the 9th, 10th, 11th day of Dasara within Baba's hearing, as he had said that "Mrityunjaya would be pleased thereby."

On the night of Dasara, Baba appeared in the dream of Lakshman mama and said, "Get up quick and do my Kakada Arati. Jog thinks that I am dead, and he will not come."

And Lakshman did the morning Arati in spite of the protest of the Maulvis. Jog resumed the noon arati on the 16th October 1918.

330. Baba's reference to the approach of his Mahasamadhi: Baba to Chotakhan: "Put this garland on the fakir Banne Mea and tell him, Allah is taking away the lamp he placed here." That was mentioned to

the Moulana shortly before 15-10-1918. That fakir then shed tears.

IV. Baba's Samadhi and Temple

331. One night both Shama and Bapu Saheb Buty dreamt that Baba wanted the latter to build a wada and a temple. H.S.Dixit. went to Baba to verify this with Shama.

Shama: "Deva what mysterious wonders you are working?"

Baba, (shutting his ears): "I am in my own place and say nothing to anyone".

Then Baba was asked for permission to build and he gave it. Later Buty wanted to install Murlidhar's image in the central hall without having a special garbhagriha Baba's consent was asked.

Baba: "After the temple is built, we will reside there".

When Baba was unwell and fast approaching his end, he said to Bayyaji and others. "I am going. Place me in the (Buty) Wada. Brahmins will reside near me".

Buty did not wish to reside there or introduce Murlidhar after Baba passed away and he agreed to Baba's remains being placed in the Wada. Then Hindus and Moslems had a hot contest as to where Baba's mortal remains should be interred and the local Mamlatdar ordered a plebiscite to be taken through mahajars. The Hindus, by a large majority voted that Baba's remains should be placed in Buty wada and that was done. Baba's samadhi is now there.

Baba's love has created a new living faith. With the easy mould of bhakti as foundation, His extensive care of the devotees is exemplary. Even the poorest and most wretched still commanded the time, care and attention of Baba as they did decades back. Each of His devotees has his full share of Baba's love and of all the benefits that flowed therefrom. That love was equally intense and powerful whether the devotee was in His presence or hundreds of miles away. His beneficence did not wait for a formal prayer to manifest itself.

The Unborn

By Dinesh Chikballapur

In the time of post Vedic period as informed by the puranas, Bhagavan (God) has been reincarnating in each yug (epoch or era) in one form or the other. Bhagavan takes birth as per his sweet wish to uplift human beings while we take birth again and again due to our Prarabda Karmas (past actions). Every yug has been a witness for one to three avatars which have consistently eradicated bad forces that dominated the universe in form of demons. These unfriendly forces constantly made the life for innocents miserable.

The concept of 'Guru' was assumed by Almighty for different ages.

He assumed the form of 'Dakshinamurthy' in Krita Yuga. He stayed in one place and people just on seeing him got their doubts cleared. They were pious and became 'Krita-kritya'. The next 'Treta Yuga' people became lazy and were uttering lies. Bhagawan assumed the form of Guru as 'Dattatreya'. Here the Guru went in search of his devotees and gave them 'Margadarshana'.

In the next Dwapara Yuga there was a deterioration in ethical standards. Bhagawan assumed the form of 'Vyasa' and had to lay down policies and procedures for our day to day living. That is the reason four Vedas came into existance.

Kali Yuga was the next and worst. People lead a deplorable life. They are argumentative and questioning the very basic concepts laid down in Vedas. Bhagawan felt that one Guru for the entire age may not be enough as each tenet in the Vedas is to be discussed threadbare and many Gurus are required. Each of these Gurus for Kali Yuga has to write a 'Bhashyas' - i.e., analysis, explanation, justification and what not for each of the tenets. They are conflicting and most often misleading! It started with Adi Shankara, Ramanuja, Madhwa and many more saints in Kali Yuga. Even then conflicts have always galored!

These Mahatmas had their own unique way to turn people's attention towards Bhakti Marg (Path toward Devotion). Bhakti-Marg in the last few centuries have

May this whole world be Happy.



Today, humanity is stricken with fear and restlessness. Courage and strength are on the decline, because you have unsacred thoughts and wicked feelings. Your enemies are not outside.

Your bad thoughts are your worst enemies and your thoughts based on Truth are your best friends. You must make the eternal Truth, as your best friend. Worldly friends and enemies, change with passage of time, but *God* is your true and eternal friend. This friend is always with you, in you, around you, above you, below you and protects you...
just as the eyelid protects the eye.

been led through Samarth Ramdas, Basavanna, Vidyaranya, Raghvendra Swamy, Sant Kabeer, Namdev, Narsi Mehta. They were social reformers as well to correct wrong practices of people from time to time.

Every one of them had their way of uplifting the humanity. Some of these avadhoots like Kabir, Namdev or Sainath appeared suddenly in life of people. Their parentage, cast or religion are all unknown and continues to remain a mystery. Looking back towards purpose of their lives, we come to realize that these Godly people had a vision beyond a common man could understand. Saints like Adi Shankara or Madhvacharya disappeared from the face of this earth without even leaving a trace of their bodies.

Reading the literary works about the life of Shri Sai Baba we come to learn that Baba's aim of His life was to merely remove the miseries in the lives of His devotees and turn them towards a higher spiritual goal. Baba advocated four ethical concepts for one to lead a contented life. They are Mamata, Kshamata, Namrata and Samata. Empathy in heart towards all (Mamata), ability to forgive one and all (Kshamata), humbleness (Namrata) and equanimity (Samata). Baba lived and actively practiced these qualities during His mortal coil times. He showed people the way of leading a noble life. Baba never liked people talking about his parentage, birth place, birth date, nor religion.

Baba on several occasions has announced his identity in a very subtle way.

- 1. When a mullah having returned from Hajj tried to influence Baba to give him darshan through Shyama, Baba did not allow him to enter Masjid till the time he was successful in taming that Mullah off his ego. Once Baba asked Shyama 'he is too proud that he has visited Mecca, but does he know who is in this Masjid?'.
- 2. One time during a discussion with Baba on a sloka in chapter 4 of Bhagavad Gita, Baba demonstrates His authority over the scripture. He asks Nana to add 'AA' behind 'Gyan' in third line of Tadviddi pranipatena. Nana is surprised and asks, 'Baba what are you trying to say?' Baba asks, what is meaning of 'pari prashnena'. Nana says, it is to question. Baba blasts Nana 'if it is just to question why does Vyasa asks to put 'Pari'? Was he mad?" Here Baba shows His authority the way He speaks of Maharshi Vyas. Here Baba elaborates meaning of Gyan and Agyan referring to IshAvAsya Upanishad. Devotees

maintained diaries and other biographies written about portions of Baba's life illustrates that Baba was well informed of all literatures available on this earth.

3. Once knowing that it was "Parva" (holy time), Das Ganu wished to bathe at Prayag Tirth and came to Baba to take his permission. Baba, in return said: "You need not go that far for it. This itself is our Prayag bank. Have strong faith in your heart". As Das Ganu put his head at Baba's feet, water trickled out from both his toes as if it was the water of Ganga and Yamuna, oozing out.

All these episodes show that Baba was incarnate of invisible Parabrahma who was Kala Teeta (Beyond Time Limitations).

During Avatars, God used to punish the rakshasas and give them Moksha while Baba, the compassionate one corrects people and bring them to Dharma marg. He had same empathy for all. He was Dwandwa Teeta meaning above duality like \sin - no \sin , likes - dislikes, praise - curse. This is possible only for a sidda purush like Baba. He is the Parabrahma appearing on earth for looking after the distressed.

Looking at the way Baba attained samadhi... Baba had announced the day many months before that, he would be casting away the mortal body but will be in in spiritual form to safe guard who all have Shraddha in him. He made eleven assurances and even after hundred years of the Mahasamadhi day He is adhering to His assured words and keeping to the promises He made. Baba is never born nor died. He was Parabrahma walking on Shirdi soil as said by many eminent contemporaries of his life time.

Saying that he is Parabrahma is to clarify that he is above religions, birth or death, papa or punya. Religion is a collection of sacred beliefs wherein people look for authenticity while in spirituality they have vision. People who have vision are not bound by scriptures by an unquestionable living. Baba lived His life above all scriptures and beliefs. People from all corners of life accepted him as GOD.

The increased show had the effect of drawing vast masses, who were at first unimpressed and unattached by Baba's spiritual perfection. But, when once brought into His charmed circle, none could fail to note the wonderful goodness and power of this Shirdi Sun and blessed people with his protective rays wherever they might wander. In fact, the increased show and the consequent increase in the number of devotees, made Baba's nature clearer to all.

Listen to The Silent Art of Conversion

By **Dwarika Mohan Misra**

attatreya Sai Ashram situated in Kapilah, Dhenkanal in Odisha is surrounded by green trees and the verdant foliage is spreading the message of Sai Baba, in an inimitable manner. They have not only beautified the Ashram but also the people who visit the Ashram.

A tree lives in the same world as the one in which we live. But, there is a difference. People's lives are marred by tension, malice, hate and violence, whereas all these negative features are totally missing from the tree culture. Man is like a walking tree, but fails to follow the culture of the tree in his source of complaint, hate and stress, this same world has a different meaning for a tree. The beauty we see in the tree has come from this very world – it has not been imported by it from outer space. How was this possible for the tree? The reason is that the tree, by nature, has adopted the art of conversion: converting things to one's own advantage.

What does the tree do? It takes minerals and water from the soil and convert them into food for itself. It takes sun light and convert it into chemical energy which is then used to fuel its activities. This is the result of the art of conversion. My Guru, Sri Ganeshnathji Maharaj of Bhima Shankar has advised us to take this silent message as a means of spiritual food for us. Make the whole world a global source of your personality development. You will be able to live in this world as a complaint-free person.

For example, if someone says something against you, turn it into a point for discussion. If somebody speaks ill of you, make that a source of self-discovery. If you are discriminated, then draw the lesson to develop that missing quality in you. If someone provokes you, ignore it. If someone makes you angry, forgive him. Sri Narasimha Swamiji prayed for the welfare of a person who used to throw garbage on him daily!

Adopt the culture of the tree in one's own life. If you throw a stone at a tree, it will give you a fruit in return. This is the highest kind of positive behavior. By adopting this positive behavior, you can make the whole world turn in your favor just as the tree does. This is Sai Baba's message.

Baba, single handed, could attend effectively to the concerns and welfare of all the thousands of devotees whether at Mumbai, Shirdi, Pune, Delhi, Chennai or elsewhere was made to manifest. This is the Divinity Perfect – "Yat yat vibhuti mat sattvam srimat urjitam eva va, Tat tat eva avagacchatvam mama tejah amsha sambhavam" which translates to "Whatever being is possessed of power or of splendor or of energy, know that as coming from a fragment of My power". Baba was and is the glorious and beautiful, splendorous existential power who sumptuously manifested at will to fulfil the needs of His devotees.

Pick Up Stones and Turn into Jewels

By V.S.Kuber

n my growing up years, John Bunyan's 'Pilgrim's Progress' left a mark on me. Though I forgot all about the book in the intervening years, the message remained – that I should learn to walk encumbered in life.

Sri Narasimha Swamiji has stated in his masterpiece 'Life of Sai Baba' that it is not easy to shed extra baggage in the form of anger, hatred, jealousy, greed, etc., which hang on to us as pre-judgments of others. Unpleasant memories of the past become a burden. We should not to pay them too much of attention. In Sai Baba's idea of the world as 'perception', beyond the space and time we create for ourselves, I have allowed all such encumbrances to come in my way! Sri Radhakrishna Swamiji felt that I have given too much of importance to those who view me negatively and who can never see anything good in me. He prompted that these perceptions are not the real me; what others think of me is not my problem.

The pilgrim's progress has no final cut-off date or time. The journey continues, and the way ahead gets easier, because we choose not to listen to negative voices. We may never inherit a hostile-free world. But the pilgrim acquires the ability to pick up stones and turn them into jewels.

We have to learn to accept and transform circumstances. We have mountains to climb, rivers to cross and valleys to navigate, but the pilgrim's steps do not falter. And if they do, they are steadied by time and experience.

We are sometimes encouraged to keep daily logbooks in which we record our daily lives. This habit may help us as pilgrims to reflect and introspect on our experiences, turning them to our good.

At the end of our earthly lives, we will not close the chapter, but continue the journey. Sai Baba has promised an 'afterlife' for all! Pilgrims must eventually reach a destination – freedom from cycle of births and deaths. However, very few accept it. Others choose to travel with too much baggage – of hate, animosity and vengefulness. They cannot even get started on the journey.

Learning to walk unencumbered is the pilgrim's task. If we try it, we can move ahead and walk freely, less weighed down by baggage. Less luggage, more comfort makes travel a pleasure!

Baba was seldom egotistic enough to reveal the purpose of His life. However, on a few occasions, answering the doubts of a devotee as to the nature of His powers, Baba declared that He would lead lakhs of people to Subhra Marg. He is seen gradually to be the guide and trainer helping the trusty devotee, birth after birth, till they raised to the feet of God. "Tad Visnoh Paramam Padam".

What I Want

By E. Chengad Rao

Source: Sai Sudha November 1943

ai Baba Lord I try how I might
Am peace denied, am much perturbed
To pray to Thee, in thick of fight,
For help, alas I am deterred.

So great the weight of weary care, So noisy din of daily fight, So keen the pang of sad despair So dark my path, without a light

I want not wealth, to waste or hoard want not honor, pride of place
I bow to Thee, to lift my load
Of care, and grant me, peace, apace.

To serve Thee, Love, with all my heart By serving, loving, creatures all To reach Thee soon, to play my part Grant Thou, me strength, I may not fall.

Ranvir's Pictorial Leela for Kids

a story for kids ...

One sunny afternoon,
Maya, the milkmaid was going to market to sell the milk.
She was carrying milk in a clay pot on her head.
On her way to the market, she began dreaming ..
about what she would do with the money,
she got for the milk.

"I will buy some hens and they would lay eggs every morning, which I will sell." said she. With that money that she got from selling those eggs, she would buy herself a new dress."



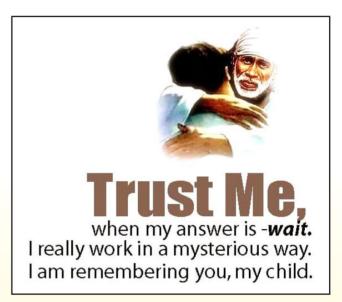
Baba held me up!

By Amit Gattadahalli

Reference Source: "The Wondrous Saint Sai Baba" by Shri Narasimha Swamy

hri Sai Baba was an epitome of compassion incarnate. He treated the rich and the poor, old and the young, men and women, alike. The village of Shirdi where Baba lived for about sixty years had very few families in and off itself. Due to Baba's fame the village had more visitors than the residents of Shirdi living in the village. Babu Kirwanaikaf was one of the few residents that lived in Shirdi. Kirwanaikafs were a humble family and had a mischievous little daughter named Santi. Santi was a 3 year old charming girl who made a claim on Baba's brotherhood. She would sprint around the tiny houses and mud covered streets of Shirdi giggling with joy. Baba's love toward children was so generous that Santi used to announce herself as Baba's littlest sister. Baba was extremely fond of Santi.

The young age of Santi wasn't enough to scare her from wandering away from home. The 'everyone knows everyone else' of the good old days made it all the easier for Santi to claim the near and far off streets of Shirdi to be her playground. One hot summer morning, as the families worked in the fields, the cattle grazed the hay stack, and the couple of tea stalls that also acted as a general and grocery stores served tea to the thirsty, and small meals to Baba's visitors, Santi the mischievous was energized to a game of 'catch-me if you can' with the neighborhood kids. She sprinted so fast that she entered an area which was home to an unfenced well which was dug deep into the ground and was the main water source for the villagers



of Shirdi. The neighborhood women had gathered had scattered around a few yards from the well. Before anyone could even react, Santi's tiny yet fast leaps in air, landed her inside the well. Everyone present there were in aghast! They all ran to the well with fear-filled eyes. They all expected the fall may end up proving fatal.

Going up to the well they found that Santi was floating above water holding on to a ledge. "Baba held me up" smilingly said Santi. There was no other explanation for her safe escape. The fall had not injured her in the least.



