

Aura of Shirdi Sai



SaiAura
I AM EVERYWHERE —

[illegible]

All disputes are subject to the exclusive jurisdiction of competent courts and forums in Bengaluru, India.



Age Group	Percentage
18-29	51
30-49	50
50-69	48
70+	46
Overall	44
30-49 (Subgroup)	41
70+ (Subgroup)	38

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It's been a little over five months since Sai Aura team was graced by the honors of having the inauguration of our e-Magazine 'Aura of Shirdi Sai' by Mrs. Rubal Agrawal, the recently appointed first and foremost woman Chief Executive Officer of Shri Saibaba Sansthan Trust (SSST), Shirdi. It was a pleasant experience meeting with Mrs. Agrawal, knowing her background as an able and energetic government official appointed by the State of Maharashtra. The encounter led me to imagine the sea of opportunity that SSST further has, to grow leaps and bounds under her executive leadership. The informal dialog between us was not just limited to the SSST temple complex as a facility but also led us to discuss the literature on Sai Baba and its distribution to the young, talented and devoted Sai community. Post the launch of the e-Magazine, as the Sai Aura team eagerly awaits to hear feedback from its devoted Sai readers and learn about opportunities for improvements, I now begin to think of what the role of SSST can and will play for the future of digital media. My mind soon wanders back to my last visit to Shirdi.

Having traveled from the USA when the sun was sweltering hot, while the tender grass blades were ravaging due to the peak summer month of July, Shirdi's monsoon winds were a soothing relief and an open-armed welcome. As I arrived in Shirdi, I began to wonder how can I, a Non-resident Indian and unfamiliar Sai Devotee get through the SSST's unknown territory and to its executive leadership tier. All I had on hand was Dr. Suresh Haware, Chairman of SSST's phone number. Not having any prior introduction to the SSST's inner workings, I was just marching into Sai Baba's Kingdom, with undeterred faith telling myself "Baba will come to my rescue". After docilely paying obeisance to Baba in his most desired resting place – The Samadhi Mandir, I gathered the information of the location of the Sansthan's Executive Offices. I decisively walked into the walls of the Sansthan's official terrain expecting an ambiance that would be quiet and screaming for some human activity. God!!! What was I thinking? The building was hustle bustle with activities and it reminded me more of a township than a temple's office, which was being managed with, not just devotion to Baba but also at most care for the influx of Sai Devotees that would be visiting Shirdi to pay their respect to their most revered Sadguru and Parabrahma.

Having made no prior appointment, I eagerly, yet patiently waited in the halls and rooms of the Sansthan for my opportunity to meet Dr. Haware. Bottled water quenched



All My senses left their places and concentrated themselves in My eyes, and My eyes concentrated on Him. Thus was My Guru, the sole object of My meditation and I was conscious of none else.

—Sai Baba



Bimonthly, Quarterly and Religious Channels (Sai Channel, Serial, Documentary) at Shirdi. The Sansthan organized free-of-cost accommodation, food, VIP Darshan and other facilities for the representatives of the Periodicals/ Channels if the travel arrangements were individually handled by the participants.

The conference was an enormous success with a large attendance from Representatives of various Sai Baba periodicals, magazines and TV channels from around 14 States of India. The event was presided over by Sansthan Vice Chairman Mr. Chandrashekhar Kadam, Chief Executive Officer Mrs. Rubal Agrawal, Trustees Mr. Bhausaheb Wakchaure, Mr. Bipindada Kolhe, Dy. District Collector Mr. Manoj Ghodepatil, Dy. Executive Officer Dr. Sandeep Aher, Chief Accounts Officer Mr. Babasaheb Ghorpade, Administrative Officers to include Mr. Suryabhan Game, Uttam Gondkar, Dilip Ugale, Ashok Auti, and Public Relations Officer Mr. Mohan Yadav.

Representatives from various Sai Periodicals and Spiritual TV Channels used the forum to express their thoughts and ideas to propagate Sai messages and Sansthan's initiatives. Keynote speakers at the conference included Sansthan Trustees Mr. Bhausaheb Wakchaure, Mr. Bipindada Kolhe and eminent Documentary Producer Mr. Nitin Desai. The event was introduced by Smt. Rubal Agrawal and vote of thanks was delivered by Deputy District Collector Mr. Manoj Ghodepatil

Addressing the conference attendees, Dr. Suresh Haware informed that the more than 250 Sai-media representatives from 69 periodicals, 9 TV Channels and 10 Serials and documentaries producers from 14 States of India have participated in this Sai Patrika Conference. He encouraged the Sai-journalists to perform every work with a self-confidence stating that all virtuous deeds and services, especially those done to the needy are akin to service to Sai Baba. The message of service to the Bhaktas which includes, Organ Donation, Education and others should reach all the Sai devotees.

Addressing the representatives of the Sai Media, Dr. Haware highlighted the initiatives taken by the Sansthan to celebrate the centenary celebrations of Shri Sai Baba's Mahasamadhi. This is the first time that one of the major temples in India is involving various stakeholders in organizing the celebrations. Many initiatives were taken and major among them were:

- SHIRDI SAI GLOBAL FOUNDATION, WEDNESDAY, DECEMBER 14, 2016: A Global Summit of Shri Sai Temple Trustees over 11th and 12th December 2016 at Shirdi was organized. The summit was a forum to exchange ideas on Shri Sai Baba Samadhi Centenary Year Celebrations 2017-18 and Global Sai Movement. Representatives of more than 1,100 temples from across the world were in Shirdi for this summit. The representatives included 43 foreign delegates, who maintain Sai temples in their respective countries'. Mr. Suresh Haware is the chairman of this trust.
- Many devotees bring Palkhi to Shirdi during the key festival days. As a part of involving the devotees in the Seva Karikram of the Sansthan, the Sansthan had organized a Shri Sai Sevak Conference which was held in Shirdi on 14th June 2017. An appeal was made to register the names for Shri Sai Sevak Yojana with the Sansthan. Consequently, the Sansthan received an overwhelming response. All in all, 570 Palanquin Groups registered their names in this Yojana. Out of which 520 groups will be given an opportunity to serve in the beginning. The number of Palanquin groups registering their names with the Sansthan continues to grow.
- As it is a standard practice of devotees who visit Tirupathi offer Hair to Lord Venkateshwara, so also the Shirdi Sansthan had decided the offering of Blood

donation as a standard practice in Shirdi. The Blood Donation Center was inaugurated by Dr. Haware.


- A glimpse was given into the key initiatives that are being taken up by the Sansthan which include:
- During Saibaba Samadhi Centenary Celebration Year 12 special programs will be organized. A paper-based special publication covering the programs at Shirdi as well as Paduka Darshan Celebrations both in India and other countries.
- A library will be set up in the New Bus Stand and all literature relating to Saibaba will be available there.
- A stall will be provided wherein literature on Saibaba brought out by various organizations in the country will be displayed for viewing and purchase
- Shri Sai Baba Sansthan Trust, Shirdi has planned to arrange various religious and cultural programs. On behalf of Shri Sai Baba Sansthan Trust, Shirdi a festival of 'Shri Sai Paduka Darshan' will be organized in every district of Maharashtra, and all the States across the Country, as well as at 25 nations around the World.
- Shri Sai Baba Sansthan Trust, Shirdi has planned to organize various Cultural & Spiritual programs by nationally and internationally acclaimed, highly reputed and renowned artists in Shirdi. These Cultural and Spiritual performances will be 'Service at the Lotus Feet of Shri Sai Baba' with no remuneration.
- A Project to make Shirdi City as a Smart City and to install CCTV Cameras at various places for security purpose has been planned and will be executed with the cooperation of the Department of Information and Technology, Government of Maharashtra.
- Many initiatives for providing better amenities for the pilgrims visiting Shirdi during the year 2017 -2018 has been planned to include parking lots, a place for stay, cultural activities, planetarium, 3D parks, tree plantation etc.
- Sai Movement is the largest in the World. There are 8,000 Sai Temples across India and the number of Sai Temples abroad is more than 500. Dr. Haware further said that the Trust is considering the translation of Shri Sai Satcharitra in 100 languages.

Given the array of initiatives that are being taken up in small, medium and large scale by the Sansthan, 'Aura of Shirdi Sai' team is eager to collaborate with SSST to promote and distribute the ideas in electronic format across the globe. As Dr. Haware stated, 'Aura of Shirdi Sai's motto for collaboration is: 'Service to Sansthan, is Service to Sai Baba' and we stand by with self-confidence to collaborate with Sansthan for information delivery and distribution.

Aum Sai Ram

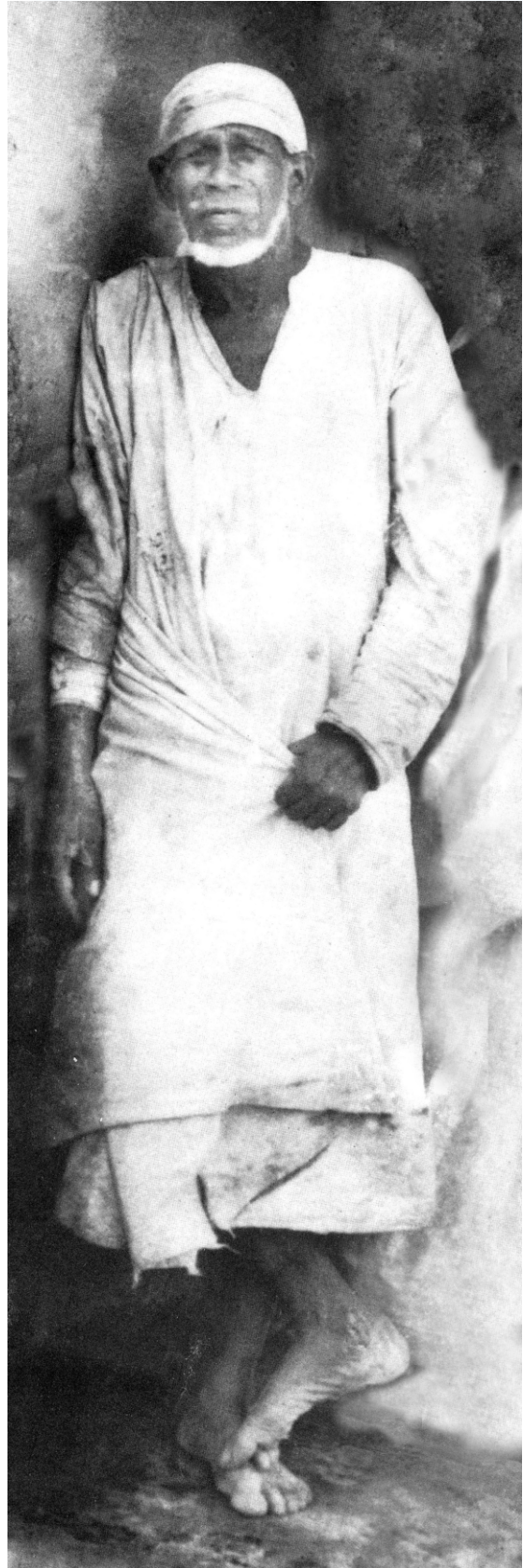
Yours truly

Prathibha G.

 Creation and creator are the focal points of every action that goes on in this universe. As years go by, there is a tremendous amount of progress that has taken place in science and technology areas which has led to the creation of the Almighty being either ignored or taken for granted. Human race considers itself as the ultimate creation in this universe. Humans are inventing new gadgets that are ruling their life by making life easy for them. As population of human being grows leaps and bounds, forests are shrinking, and other living beings' population is diminishing. The naiveté and innocence we are born with depletes slowly as we develop negative traits like jealousy, pride, hatred, ego and lust. We are born with an inquisitive mind to know everything and by research based searches we attempt to conquer majority of the problems we encounter in our life. In due course after defeated either by natural calamities or newer diseases and inability to balance ourselves, we eventually realize there is a power beyond us 'the Almighty'. In contrast, animals, plants and every other creation of God seem to sense natural calamities way ahead of time and retain the natural form as created by God. Failure to balance ourselves with nature is the root cause of all our problems. More focus is given to man-made rules and man created sects thus making our life miserable and difficult to lead normally. Eyes fail to see, ears fail to hear, and all senses are diverted towards artificial forces rather than to focus on God created!!!!

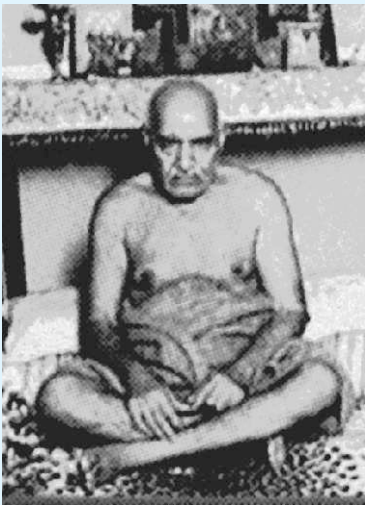
Every living being must thus strike a balance between his duties in the phenomenal world and his obligation to the supreme source of life. Man is indissolubly linked with nature and the absolute or Almighty. Though this absolute power remains aloof from the world of flux it controls it, sustains it and is the backdrop of life, intelligence, and power. The Almighty cannot be seen or grasped, but can be felt by the pure hearted. All religious rituals and practices are intended to cultivate the purity of mind, heart and a state of dispassion, the combination of which can usher in peace of mind. These in turn establish a firm anchor for human to reach the perceptual God and to ultimately merge into the absolute.

We search for the Almighty everywhere. Embarking on this spiritual quest our energies are vastly depleted





Unto HIS fold



Shri Upasani Baba

None can declare himself/herself as a devotee, disciple or descendant of Baba. It is He (Sainath) who bestows the title on us. Pujya Shri Narasimha Swamiji's love for his Sadguru Shri Sainath made Swamiji the apostle of Baba. After personal tragedies, Swamiji wandered for Eleven years in search of peace and Guru to guide him. He was disappointed and dejected in life. It was 29th August Sravan Poornima day Narasimha Swamiji got up at 4:00 am and was in a pensive mood. He made up his mind to leave Upasani Baba's ashram once and for all. He was firmly convinced that he is not destined to get peace of mind in this birth. Narasimha Swamiji was afraid that Upasani Baba might influence him to reverse the decision if he conveyed his intention to get back to Chennai (previously known as Madras). So, from a distance, he bowed down to Upasani Maharaj and mentally sought his permission to leave.

Narasimha Swamiji came out of the ashram and as he was crossing the cremation ground, a six-foot-tall, well-built man of Pathan origin accosted him and questioned him as to where he was headed to. Swamiji confided

about his journey and disappointments and that he was heading home. This gentleman requested Swamiji to have 'darshan' of Sai Baba's 'samadhi' at Shirdi and said he may be benefited spiritually there. This meet was the turning point not only in Swamiji's life but for all the devotees of Shri Sai Baba. This apostle of Sai Baba not only spread Sai literature, but his living style was exemplary for the devotees then and now after nearly hundred years of Samadhi.

It is not the preaching of Sai Baba but His actions, and life are a lesson for us. Likewise, an incident in Swamiji's life teaches us to share with all and not to give any possession, creation the label of belonging; all belongs to the Almighty. Narasimha Swamiji visiting the samadhi of Sai Baba is a memorable event in his life. Sai Baba like a magnificent wave of fire engulfed each and every one of



Sri Narasimha Swamiji after a padapuja in 1948



the millions of cells of Narasimha Swamiji. It was new life for Swamiji; the old body of Narasimha Swamiji was no more and it transformed into Sai Swaroopi Narasimha Swamiji. Everything happened in a split second and Narasimha Swamiji became a realized soul then and there.

Great souls, saints, and sages are aware of our thoughts. Some of us are taught by mere glance and some learn only by the presence of a divine soul. Hence, often it is said just by being in the company of a Satpurusha you are uplifted. It was in 1941 one fine evening myself and my wife Sharada were introduced to Shri Narasimha Swamiji. He was feeding sparrows sitting on an arm chair.

Our opening conversation with Swamiji very curiously enough started with a topic on which I and my wife were poles apart in our opinion. My contention was once we decide to adopt Sai Baba as our deity we should do all the pooja's (worship), namely Lakshmi, Saraswathi, Ganesh etc., to Sai Baba only and no Individual pooja's to the individual deities are to be done. My wife's opinion was to the contrary that while we do pooja to Sai Baba, we should continue pooja's to various deities and also Sai Baba, as individual deities represent particular aspects, while Sai Baba represents the whole.

Swamiji started thus: "Sharada, you see this body of mine, you call it Swamiji, I want to eat, then I use my mouth; I want to hear, then I use my ear; I want to walk, then I use my legs; so on and so forth. For every act I desire to do, I use a particular limb. Each limb is not identified as Swamiji but as one belonging to Swamiji. When you think of Swamiji, you think of him as one piece, but when

any one of the acts say walking, eating etc., comes to your mind, you think of the particular limb. Thus, the limb has its purpose and should be utilised separately but all limbs collectively made the unit and the unit has its purpose. While you respect the unit as an entity, you need not discard the limb as an individual of the whole unit."

A perfect answer to our unexpressed question!

Swamiji conquered us and made me an active member of the Sai Samaj. I was also the Secretary for some time.

I may quote a very simple instance which reflected Swamiji's anxiety to put Sai Baba at everybody's disposal and to prove that He is nobody's private property or preserve. We had published the book "Wonderous Saint" and the lawyer-mind that I had made me add a note: "All rights reserved" so that the contents may not be misquoted or misused. Swamiji, on seeing the printed books, was furious and asked me if I had bought Sai Baba lock stock and barrel that! should 'reserve all rights' in the book. He directed me to correct 'all' to 'no' which I accepted to do but postponed it to the evening. But when I arrived at the Samaj in the evening, I saw Swamiji himself vigorously correcting the word 'all' to 'no'.

Though Swamiji is not physically with us, he is watching from above carefully. Once in 1962, I had a problem in my office and was feeling the absence of Swamiji, as I used to run on such occasions to him to seek a solution earlier. Next morning, my wife told me that Swamiji appeared to her in a dream and told her 'why does OKV think I am not there. I am here. He will get over this problem soon.'

By O.K. Varada Rao
Source: Sai Padananda



Whoever you may come across, in this house or outside of it, or on the way, they are all my manifestations; I pervade them all truly and always

—Sai Baba





Mrs. Seetha Vijayakumar

I had almost turned the woman away on that bleak, rainy day. She was a bent-over, poorly clad woman who had been slowly walking down our place, going from door to door. I was curious because she only had time to say a few words before the door was shut in her face.

The rain had been falling steadily all day. So had been my spirits. We had little money, (being the month end for a salaried employee) and time hung heavily on my hands and I did not like living in a God-forsaken forest area like ours, while my husband Dr. G.R. Vijayakumar was on duty in his hospital. At that time, I was so full of doubts and questions that I had no faith in anything or anybody.

Then the woman knocked at my door.

initiated initially by Dhuniwale Dada of Saikheda and Upasani Baba who were living then. But he also used to consider Tajuddin Baba of Nagpur and Shri Sai Baba of Shirdi, although not in their mortal coil then as one with the above living saints and used to address them as his Sadgurus only. Actually, there is a miracle in Mota Maharaj's life. In 1938 (20 years after His Mahasamadhi), Shri Sai Baba appeared in person twice before Mota Maharaj Karachi, tested him as a disciple and explained to him in detail, the yogic process that is needed for Self-Realization. Then, on 29th March 1939, Ram Navami Day at Kashi (Varanasi), Shri Sai Baba gave Mota, the great experience of non-duality and fixed him as a Self-Realized soul forever. No wonder Mota Maharaj in his autobiography says, "He (Shri Sai Baba) gave final touches to my spiritual progress."

The above are the experiences of great spiritual giants. But even a person like me who is at the lowest rung of spiritual progress, get constant guidance and inspiration from Shri Sai Baba (who is not in body today) having considered Him as my sole Sadguru for the last 10-12 years. Required religious books have come to me automatically. Desires of visiting Shirdi and other far-off places of pilgrimage have been fulfilled unexpectedly without any physical strain or without any necessity of spending a single paisa. My difficulties in understanding Sanskrit scriptures and other philosophical books have been solved either during my daily reading of Shri Sai Satcharitra or by a sudden flash of realization. Best of all, with Baba's great grace, this humble person, who has been a soldier wielding a rifle all his life, has been inspired to wield a pen that too on philosophical and religious subjects and with quite a reasonable success. Isn't this something as good as or more than being under the guidance of a Sadguru in flesh and blood??

Advantages of a non-living Guru

Actually, there are some advantages in having a Sadguru who is not in his mortal coil. Having no opportunity of seeing him in person, we usually form a mental picture of his personality and behavior by seeing his photograph or painting and by hearing about his divine qualities and miraculous powers. Thus, our faith and devotion to such a Sadguru are always great and unshakable. On the contrary, if the Sadguru is living, we are likely to be irked by his physical defects, awkward behavior, and dirty habits, if any, and thus there is a danger of our doubting his greatness and dignity and losing our faith in him. The real and great saints purposely behave in an irritating and crazy manner and ordinary persons cannot understand their import.

Another advantage is that since such a Sadguru is not in their human form, we are not likely to be led away or cheated by his outward show or advertisement through his pet (and probably paid) followers. In the case of a Sadguru who has attained samadhi, his greatness is already known, fully tested, and there is no danger of being cheated. Some living Gurus fall a prey to great honor, rich comforts and heaps of money offered to them by their devotees and thus lose their spiritual status. They render themselves to be unable to lead their disciples to Self-Realization. There is no such danger of disillusionment in the case of a Sadguru who has already left his human body.

Importance of a disciple.

In spiritual matters, it is not enough to secure a perfect preceptor (Sadguru) only. The disciple or the aspirant himself must have acquired a status necessary to receive the favor. He should have real renunciation (non-attachment), should have conquered all the senses and have an earnest desire for Self-Realization. This is exactly what Shri Sai Baba told Bapusaheb Jog who asked Him as to when will Baba bless him (Sai Satcharitra Chapter. 44).

"I shall consider you blessed when you will renounce all attachments, conquer lust and palate, and getting rid of all impediments, serve God wholeheartedly and resort to the begging bowl (accept sanyas)."

And the same was illustrated to all the assembled devotees, when in Chapter 16-17, Baba disposed off a rich gentleman come to Him for Brahma-jnan (Self-Realization) saying, "Roll up your bundle of Brahma viz. currency notes. Unless you completely get rid of your avarice or greed, you will not get the real Brahma."

And how differently Baba treated, Nanasaheb Chandorkar, Kaka Saheb Dixit, and Upasani? Baba Himself sent for Nanasaheb not once but thrice. To fetch Kaka Saheb He sent Madhavrao Deshpande to Ahmednagar and Upasani though not willing to stay on at Shirdi, Baba forced him to return in 10 days by using His divine powers.

So, if an aspirant is not able to find a suitable Sadguru, he should not get disappointed but without spending any more time and energy in search, should continue his sadhana incessantly. Swami Vivekananda has rightly said:

"It is a mysterious law of nature that as soon as the field is ready, the seed must come, as soon as the soul wants religion, the transmitter of religious force must

A Dip into Vishnu SahasRaNama

Templates of Activity in The Introductory Verse of SahasRaNama

The Vishnu SahasRaNama lays down a unique template which maps out each activity in the universe through the prism of chanting one thousand names of the Lord. Even as it presents a chant structure, through which all phenomena are seen, the SahasRaNama, at another level, goes deep into the metaphysical dimension of the empirical world.

The SahasRaNama begins with the word 'VisWam' - the Universe, the Cosmos. In the Vedic language, 'VisWam' means 'Brahma'- Omkara – Aum which on elaboration constitutes the Sapta Vyahritis. Vyahritis mean words. The first sounds produced while creating the Universe are called Vyahritis. And the seven worlds that constitute the Universe go aptly by the name of these Vyahritis – Óm Bhuhu Bhuvah Suvah Mahaha Janaha Tapaha Satyam'.

Creation involves movement, which in turn produces sound. There is no movement without sound. So, creation and sound, though they mean different, are really one and inseparable. Thus, the whole creation, the universe, is contained in Sapta Vyahritis which constitute the first word of SahasRaNama, 'VisWam'

'Om VisWam VishNuh VaShatKaRaHa BhuTaBhavYa
BhaVath PraBhuh

*BhuTaKrit BhuTaBhriTh BhaVah BhuTatMa
BhuTaBhaVaNaH'*



Dr. G.R. Vijayakumar

The whole of the SahasRaNama is the elaboration of this word 'VisWam'. From the first word, the SahasRaNama explains in so many words and expressions what the Brahman is. In the next eight words of the opening verse, the conception of the word 'VisWam' has been explained in a nutshell. In other words, the entire summary of the SahasRaNama has been explained in the opening verse. Therefore, in these first nine words the entire concept of SahasRaNama has been abridged.

'VisWam' is described as the Universe. 'VishNuh' is omnipresent and all-pervading. For how long has he been omnipresent and all-pervading is answered in 'BhuTa BhavYa BhaVath PraBhuh' - which indicates that He is the Lord of the Past, the Present and the Future. 'BhuTa Krit' means He is the Creator of all beings. He does not stop with creation, but He sustains and protects them as 'BhuTa BhriTh' and as 'BhaVah' protects them lovingly. He is the Self of Beings 'BhuTatMa'. Sai Baba has confirmed in Sai Satcharitra that He exists in every being as Āntaryamin. Ultimately as 'BhuTa BhaVaNaH' He IS THE Generator and Evolver of all beings.

Thus, the whole philosophy taught and practiced by Sai Baba is compressed in this first shloka or verse which is comprised of nine words. He constitutes the entire Universe. He is all-pervading. He is everywhere, and everything is under His sweet control. He is the Master of the Past, the Present and the Future, having neither a beginning nor an end. He is the Creator, Sustainer, Evolver and Lover of all beings. He is the Soul of the existence and nothing exists Except Him. He resides in every being. Every Sai devotee recites this condensed philosophy in the first shloka of Vishnu SahasRaNama as he pays obeisance to Sai Baba.

Sai Baba told his devotees: “I see myself everywhere. There is no place without me. There is nothing else but me, my eyes are in every place, keeping a watch on my devotees on the evil and the good. No one can escape” (Sai Satcharitra, Chapter 14, Ovi 48).

This 'VisWam' is central to the understanding of the laws of the universe and recitation of Vishnu SahasRaNama is an 'Yajna' for all Sai devotees.

'YajNa' means sacrificial offering where oblations of 'Havis' like ghee are offered into the sacred fire. 'YajNa' means to adore or worship. However, the word 'YajNaGuhYam' (982) in SahasRaNama means a deed performed without desire for the result.

The sacrificial yajNa in present time may be substituted by dharma. No greater tribute has been paid to 'Pitru Seva' than that paid by Rama while addressing Seetha before embarking on 'VanaVasa'. While the sentiment of obeisance to father, mother, teacher and guest is stressed, the word 'Anna' is inserted to ultimately indicate the importance of 'Annadan'.

Sri Narasimha Swamiji visited Mysore in 1940s for Sai Pravchar. Sri Rallapalli Ananthakrishna Sharma was Telugu Pandit in Maharaja's durbar and was greatly influenced by Sri Narasimha Swamiji's greatness (incidentally Sharma's son, Prof. R.A. Phani Shayi was my teacher at National College, Bengaluru in mid-sixties) and informed the Maharaja. The Maharaja sent an invitation through the Diwan, Mirza Ismail to Sri Narasimha Swamiji to visit the palace and have lunch. Swamiji accepted the invitation and called on the Maharaja. When lunch was served, he mixed everything served on the leaf into a big ball, took out three fistfuls and kept it aside. Swamiji fed the major portion to cows in the 'Goshala' and took only the three fistfuls for himself! The Maharaja was greatly impressed.

The Maharaja, Sri Jaya Chamaraja Wodeyer interacted with Sri Narasimha Swamiji on 'Divya Nama



Smaran' and other philosophical questions. He asked Swamiji five questions. His first question, "Do you know where mortals go to after death?" Swamiji answered that for him Sai Baba as God Almighty pervades the entire universe and mortals are absorbed into this 'perfect consciousness'. The second question, "Do you know from where they are reborn?" Swamiji answered that they are reborn from the same God Sai Baba as God. The third question, "What are the ways by which the soul ascends?" Swamiji answered that it is 'Marga' by propitiating the Lord through the Nama Smaran' - chanting Vaidika Mantra's - 'Karma yoga' - doing everything



The Maharaja's last question was, the significance of offering five oblations in an yajNa. Sri Narasimha Swamiji answered this question quoting the templates from Vishnu SahasRaNaMa. The first template is that 'VisWam' the entire universe is fire and all existence follow this cycle of fire. The next altar is of clouds, where the fuel is the air from which arises rain. The third altar is earth where the fuel is time, from which arises food. The fourth altar is man, where the fuel is food, from which arises the seed. The fifth altar is woman, to whom the seed is offered as oblation, and from which arises the fetus.

Sri Narasimha Swamiji viewed 'VisWam' the creation at all levels as a sort of yajNa, sacrifice, where all activity is interconnected. The birth of a child is not just a simple outcome between man and woman. Swamiji stated that a child is conceived from every cell of the universe. The notion of 'my child' and 'your child' is a misunderstanding of the basic laws of the universe. Swamiji told the Maharaja that the inter connectedness of the universe and contemplation of this principle of five templates, is true meditation into the essence of things.

*'Om VisWam VishNuh VaShatKaRaHa BhuTaBhavYa
BhaVathPraBhuh*

*BhuTaKrit BhuTaBhriTh BhaVah BhuTatMa
BhuTaBhaVaNah'*

It prompts us to look beyond the obvious, to delve deep into the fundamentals of whatever we see, hear or touch. This introductory verse of SahasRaNama reminds us of 'Tat Tvam Asi' that each of us comes from,

and are that Self, the
Athman, nothing less.
We are all the part Sai
Parabrahman.

Lord Sainath has groomed his devotees to view life on the spiritual discipline of the emptying out of the sense of self, of the ego. When a profound dilemma arises, let us remember Lord Sainath



Shri Siddharuda Swamy

close behind our thoughts and pray to him to grant us emancipation from the cycle of births and deaths.

Attachment is what causes problems and you need to guard yourself against it. I may have all basic requirements like bed, pillow, blanket, mosquito-net but I am not attached to them. I can enjoy a comfortable life; I can take it or leave it.

Sai Baba says that attachment causes suffering. Relieving suffering by giving up everything is not the right way, you do not have to renounce everything and go away, although it is easy to do so

Sri Narasimha Swamiji in his masterpiece 'The Life of Sai Baba' has stated that everyone of us is 'paripurna' or totally fulfilled, completely satisfied. For some reason you may 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 re-commit 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'

So calm and enlightened form; handsome he was that love dwelled in the hearts of people in Shirdi. He never had habit of visiting anyone in the village; he just lived near the neem tree day and night. He remained alone but worldly. It was everyone's inquisitiveness to talk about him and everyone was quite puzzled, from where he got such extra ordinary qualities in that tender age; Moreover, how could he stay alone in the open day and night? The young lad surpassed even the greatest among men, the very incarnation of perfect desertion. One day a local man was possessed by Lord Khandoba (deity worshipped as a manifestation of Lord Shiva) and people questioned him about the strange boy who lived in their midst. They were directed to dig at a particular spot under the tree where the young man lived.



Lord Khandoba

Here is an instance from the life of 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 Swamiji. “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 epoch-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."



Vittoba

very strange to those parts. I reached Kurudwadi and ran up to purchase the ticket. So, I entirely forgot about him. But he came to me hurriedly and told me that he had changed his mind to go to Pandharpur and show me all the important places there. I thought that Baba had sent this officer to help me as I had my own doubts about the place. We reached Pandharpur Railway station. He himself arranged a tonga (horse-driven carriage) for me and paid for it too. He took me to a Dharmasala and left me there after arranging everything for me. He took leave of me saying that he would meet me in the evening if I only thought of him. I then went to 'Chandrabhaga' and had my bath. I purchased four garlands and worshipped Vittobha by placing two garlands around his neck and two around Rukmani's.

I then went to a hotel and had my meal. Later on, I went directly to Railway Station. Owing to tiresome journey during the previous night, had a nap in which I saw the two garlands which I had placed around the neck of Vittobha, on the Mahasamadhi of Sai Baba of Shirdi. I at once woke up and became bewildered. Then it struck me that Baba was Vittobha too. One's devotion to any form reaches the Almighty ultimately. This clearly shows how Baba takes care of his devotees even in travel and worship. From this incident, I realized that the strange officer who helped me all through was no other than Baba himself.

By a devotee

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Baba helping the Benefactor

Sai Baba has been helping me at all times. In order to prove this, I cite one very important incident. I have a benefactor. He was appointed to a prominent position. Normally he should have continued for three years in



Udi Packet

that position. But to his great surprise, he was asked to vacate the position for someone although he was there for less than ten months. Newspapers published that he was asked to go on leave. I saw it. From that day forward, I prayed to Baba for six days to the effect that he should not be disturbed from there. There was no response from Baba. I then took a vow that I would fast till he was reposted there. I continued my fast for fourteen days. Then Baba showed me some signs that my benefactor would be retained there. I was not satisfied with this. I again prayed to Baba for clarification. Then Baba sat beside the Head of the Department and made him pass the retention order. I saw it clearly in the picture of Baba and I at once wrote to my benefactor that he would not be disturbed from there. Accordingly, newspapers published that he would continue in his position until the end of his term. I broke my fast after offering special pooja to Baba. This proves that Sai Baba is ever ready to help his devotees at all times according to Rinanubandham.

By a devotee

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I am a native of Kalahasti, Chittoor District and residing at No. 71, Gopuram Street, Ranganyakulpeta, Nellore. One day, M. Hanumantha Rao, Clerk, District Board Engineer's Office Nellore, a friend of mine told me he wants members for the temple to run its program's satisfactorily. Before this, I had also heard about Sri Sai Baba and I immediately became a member of the temple by paying 0-8-0 a month.

On Friday the 4th, at about 8:30 am my wife was stung by a big scorpion. My nephew who was in the house came in search of me and advised me to bring a doctor immediately. I went to a relative of mine who is a doctor and found his dispensary closed. I then went to Dr.



I heard the name of Sri Sai Baba for the first time in my life during December 1940, when I attended the Bhajan which was started by Mr. V. S. V. Iyer at Nandi Mansion, 120 B. Rash Behari Venue, Calcutta. Sri V. S. V. Iyer was kind enough to give me a photo of Baba and asked me to start praying.

Hardly a month had elapsed since I started praying when I had series of experiences to prove that Baba always looks to his devotees. It will take pages for me to write the experiences, but I am outlining the below important experiences I had.

My fourth son, Murthy who is now 3 ½ years old was suffering from weeping eczema for the last 2 ½ years. This infection had affected both his hands and legs. He was suffering a great deal and could not get any relief in spite of the best medical help given to him in Calcutta.

One day my wife had a dream to start Bhajan in our house every Thursday (which is now being conducted most successfully at our residence at Shankar Villa) and Baba assured that my child will be cured of this awful disease. Immediately after the Bhajan was over, we all jointly appealed to Baba to give relief to my child. Next day (Friday) at about 6:00 am, a Bengali gentleman called

me and requested me to show my child. He told me that the child is suffering from weeping eczema and he could find out a remedy for the child. He asked me to get the ordinary coal tar, heat it up, applying to the affected parts and spread Udi over the same. He guaranteed a cure within 3 days of using this remedy.

Strange as it would seem, 3 days after the application of the remedy, the affected parts were completely healed and now my child has completely recovered. Doctors were unable to explain the strange phenomena in the child's case and they all gave up on it saying it hopeless and incurable disease.

My child is growing stronger and stronger since then and enjoys Baba's grace. He always sings Baba's songs and dances before his photo. Is this not Baba's grace toward his devotee?

In addition to the above, I have been saved from a Railway accident when I was touring South India last February. I was also saved from an attack of Cholera.

By Sri. S.R.Swamy

Joint Secretary


Sri Sai Baba Bhakta Samajam Calcutta.

When they dug, bricks were found underneath a flat stone. When the stone was removed, a corridor (cave) was seen in which four lamps were ablaze, the corridor led to a cellar where a cow mouth shaped structure, wooden boards and necklaces were seen. The place was so impressive, it mystified all. God Khandoba said about Sai "This lad practiced meditation here for 12 years". Hearing this, devotees of God khandoba were thrilled and they started questioning the young lad. On being questioned the young man had explained that the site of the excavation was the place where his Guru had lived. In later years, the devotees of Sai Baba came to believe that it must have been for this reason that he spent sixty years of his life in an obscure village like Shirdi. They closed the corridor as before. Mahalsapathi and other devotees regarded this as resting place (samadhi sthana) of Baba's guru and prostrated before it. Now well known as Gurusthan in Shirdi, which is the heart of the temple premises. Anyone who offers incense sticks on Thursday and Friday is benefited.

Aum Sai
Shri Sai
Jaya Sai



Sri Dubagunta Sankaraiah

 Shri Dubagunta Sankaraiah, a Sai devotee who has been associated with spreading the name of Sai throughout the length and breadth of India, including remote places of Andhra Pradesh by Nama Japa 'Aum Sai Sri Sai Jaya Sai' has got his own innumerable experiences with Baba to narrate. Most of these Leelas have been written by Shri Sankaraiah himself and published in many magazines including Shri Saileela magazine.

Baba's presence through a medium is something of an enigma but when one comes across Baba Himself one has skepticism about the happening. A blissful experience which one does not become conscious of until one comes out of the Maya (facade) God has created. Shri Sainath could anticipate devotee's requests, their aims, and virtues. His love is unique and apt for the one who seeks aid.

Shri Sankariah recalls with a lot of glee, his most overwhelming incident of life. This incident happened in August 1985 when he went to Secundrabad railway office accompanied by Shri MLN Prasad of Vijayawada to enquire the position of representation that was submitted in the context of erecting Baba's photo at Vijayawada railway station. Sri Prasad was actively associated with the then proposed Akhanda Sai Nama Saptha Sapthaha (nonstop chanting of Sai's Name for 49 days) in Sai Mandir, near Stella College, Vijayawada.

In due course of the conversation, Shri Prasad discussed of a few Sai devotees who were spreading rumours about the organisers (Shri Sankaraiah being one of them). A genuine person is deeply hurt when even an inkling of such thing takes place. Since Shri Sankaraiah's aim was to spread the name of Sai and invoke devotion in all, he was taken aback by such an accusation. Shri Prasad also advised Sankaraiahji not to mingle with such crowd as they were not in favour of the Naam jap (reciting name of God) program. This attitude also created doubts on the motive of this programme.

On hearing this, Shri Sankaraiah was very disturbed and felt like committing suicide under the moving train. With a devastated mind, he was roaming near Alpha hotel, Secundrabad, where he waited for his company bus (Balanagar IDPL) to arrive at his office. His thoughts were still wandering around the conversation with Prasad, thinking how people could spread false rumours to such an extent and how Baba had allowed such things to take place. Baba is aware of everything and is waiting for His devotee's call. Baba's help comes to those who merely seeks His help sincerely.

Shri Sankaraiah was in such frame of mind that he did not think about anything but the insult he felt out of those remarks. Little does one realize that



Sivaneshan Swamy

those who try to hurt us sometimes end up by doing us a favour. The favour here is precious and cannot be depicted. When in such state of mind, a tall fakir who was draped in a striped lungi (a type of Sarong, a garment worn around waist in regions where the heat and humidity creates an unpleasant climate for trousers.) as lower garment and a dirty towel as an upper garment, with joli (bag) and tumbler approached him out of nowhere. On seeing the fakir, Sankaraiah picked a four anna coin from his pocket and dropped in his tumbler. An interesting conversation then began.

Fakir: Oh! Char anna mujhe kyun? (What for is this 25 paisa for?)

Sankaraiah: Please take it. Where have you come from?

Fakir: Mere mandir se (from my temple)

Sanakaraiah: Where is your Mandir?

Fakir: Sab Jagah (everywhere!!)

S: Baba's function is about to take place but few people are doing gadbad. (Creating mischief)

F: No gadbad, Sab hojayega! (Everything will be done)

S: Have you ever visited Shirdi?

F: Shirdi jaane ko kya soch na? Manmad se jao, Kopergaon se na mile hain (is there a need to think in order to visit Shirdi? Go via Manmad, else it is 9 miles away from Kopergaon)

S: I know very well as I visited several times, I am asking about you.

F: (Uninterested to drag the conversation) Mere Mandir ko jaane ka time hogaya.

Sankaraiah then removed a card from his pocket that had the Baba's picture on one side and program details (in Telugu) on the other side. Without even a glance, the fakir said he didn't understand Telugu and departed.

On boarding the bus, Sankaraiah started recollecting the strange happenings and felt that Fakir he met could be Sai Baba. He shared this incident with Sri Prasad who was delighted about it. The same evening, Shri Priyanath Guptaji who was closely associated with Sivanesan Swamiji and Dattaghad, Kallur came to visit Sankaraiah. He also confirmed it was none other than Sai Baba and interpreted Manmad as 'Mann' (Mind) and 'Mar' (kill), ie. To visit Shirdi one has to kill one's mind out of impure devotion (Kopar in 'Kopagaon means Pure coconut) and 9 miles meant 9 types of devotion. Guptaji also said despite the Fakir indicating at every instant of the conversation, that he was not an ordinary beggar; Sankaraiahji couldn't make out it was Baba.

Sankaraiah visited Shirdi next day as planned before this incident. As usual, he spent most of his time with Shri Sivaneshan Swamiji. After Noon Arati, Swamiji was picking half burnt incense sticks near the tiger statue, Dwakaramai while collecting Swamiji declared “Manmad means, kill your mind”. Dumbfounded to hear this abrupt comment from Swamiji who was absolutely not informed of the previous day's incident, Sankaraiah embraced Swamiji as tears sprang to his eyes. Crying aloud Sankaraiah asked Swamiji, “Was it Sai Baba whom I met at railway station????!!”

Sankariah was disillusioned for not being able to identify Baba and the chance to prostrate at His feet. Swamiji said, “Even greatest of the spiritual personalities couldn't recognize God when He appeared before them in human form, you need not feel bad as you are nothing compared to them”. As predicted by the Fakir, the program went on to be a huge success and people who visited accoladed it as “Na bhuto, Na bhavishyati” In Shri. Sankaraiah's words “this is one of the precious moments of my life. I cherish and feel content as I could give four annas to Baba Himself”.

Every Leela teaches us what Baba tried to enlighten us during His time and now. Even after Baba's Samadhi, as Baba assured He will come to rescue His children whenever required, even if they are thousands of miles away, he did ensure to deliver on his assurance. Blessed is this devotee of Baba whose heartburn became a hearty blessing of Baba.

By: Sandhya Udtha

“

“You may go anywhere in this world, and there I go with you. My adobe is your heart; I dwell within you. Am the one who abide in your heart, it is me, you should always worship. Even in the hearts of all living creatures, it is I alone, who dwell in all”.

—Sai Baba ”



*Gurusthan with Sathewada
in the background*

Why Sai baba chose Shirdi? Shirdi a place unknown to the world, lying away from the fertile banks of the Godavari river, a sacred river that has given shelter and nurtured many a saint and seer from ancient times. In a district that's cradling the Puntamba town, where Changdev, the great, is taking his eternal rest. Newasa town where Sant Gyaneshwar lived and wrote holy and illustrious work on the Gita and many other towns and villages were there in Ahmednagar better known and holier than Shirdi, that had no history whatsoever to seek or boast of and nothing to connect her with any Sant or Saint. Shirdi the scholars say, is a corruption of Sheeladhi, meaning a strong mind or a strong heart was ruled by a Yadav king when, it was simply a large cemetery. But then Baba did prefer Shirdi to other places that were better known and renowned as spiritual centers. Why did Baba not prefer Trimbak or Nasik, Paithan or Puntamba and a host of other holier places? For it was here in Shirdi, the nameless place, that there grew a tree that sheltered a grave the holy tomb of a holy saint, whose Name Sai Baba has not disclosed. He was Babas guru a realized soul that had taken its eternal rest. And there under in Samadhi lay centuries since, a soul that Baba had himself previously served as a faithful disciple of the divine master.



Manmad to Shirdi....

The above Leela very clearly gives us an indication about the importance of Manmad and Kopargaon railway stations connected to Shri Sai Baba. Manmad Railway station played a vital role in the Leelas (enigmatic happenings) and writing of sacred Book Shri Sai Satchaitra by Shri Govind Raghunath Dhabholkar. His travel to Shirdi; he was on friendly terms with Kakasaheb Dixit and Nanasahab Chandorkar. They pressed him to go to Shirdi and have Baba's Darshan and he promised them he will do so. But an event meanwhile prevented him from going to Shirdi. His friend's son at Lonavala fell ill and his friend tried all possible means, physical and spiritual, but the fever would not abate. At length he got his Guru to sit by the side of his son's bed. This sort of guarding his son against death was to no avail and the young lad died.

Hearing this Dhabholkar was disheveled and thought, 'what was the efficacy of the Guru, if he could not save my friend's son? If the Guru can't do anything for us, why should I go to Shirdi at all?' Thinking in this way, he postponed his trip to Shirdi. However, the inevitable must happen and it happened in his case as follows.

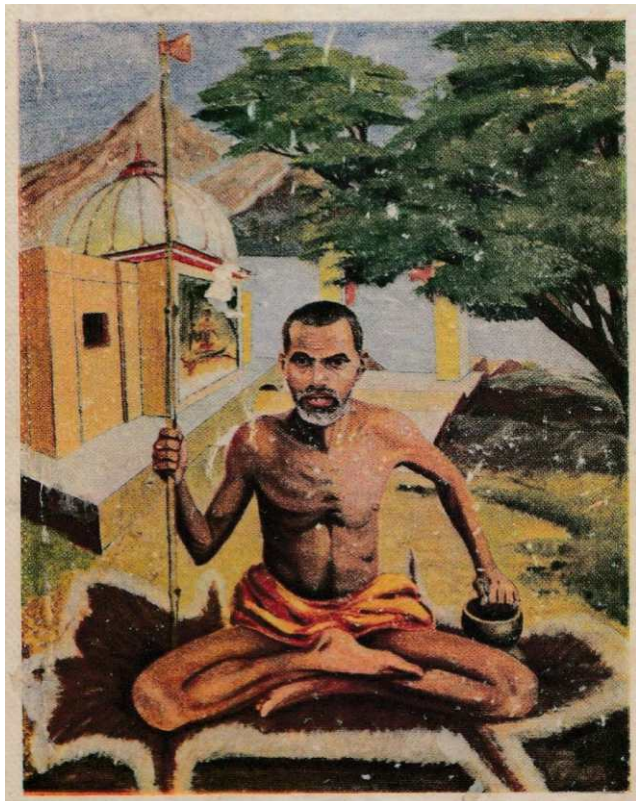
Shri Nanasahab Chandorkar, who was a Prant (place, area) Officer, was going on tour to Bassein. From Thana he came to Dadar and was waiting for a train bound for Bassein. Meanwhile, a Bandra Local turned up and he sat in it and came to Bandra and sent for Dhabolkar. He took him to task for putting off Shirdi trip. Nana's argument for his Shirdi trip was convincing and agreeable, and so he decided to go to Shirdi. That same night he packed his bag and started for Shirdi. He planned to go to Dadar and catch a train to Manmad. As he sat in the train headed for



In Chapter 50

Shri Vasudevanand Saraswati

We come to the next story, which shows how Saints love each other with fraternal affection. Once Shri Vasudevanand Saraswati, known as Shri Tembe Swami encamped at Rajamahendri (Andhra Pradesh), on the banks of Godavari. He was a devout, orthodox, Jnani and Yogi Bhakta of the God Dattatreya. One Pundalikrao, a



Sri Vasudevananda Saraswathi

pleader of Nanded (Nizam State) went to see him, with some friends. While they were talking with him, names of Shirdi and Sai Baba were casually mentioned. Hearing Baba's name, Swami bowed and taking a coconut gave it to Pundalikrao and said, "Offer this to my brother Sai, with my pranam (respectful greeting) and request Him not to forget me, but ever love me." He also added that Swamis do not generally bow to others, but in this case, an exception had to be made. Pundalikrao consented to take the fruit and his message to Baba. Swami was right in calling Baba a brother, for as he maintained an Agnihotra (Sacred fire) day and night, in his orthodox fashion; Baba too kept His Agnihotra, i.e., Dhuni ever burning in the Masjid.



Manmad Railway station

One month later Pundalikrao and others left for Shirdi with the coconut and reached Manmad. They felt thirsty and went to a rivulet for drinking water. As water should not be drunk on an empty stomach, they took out some refreshments, i.e., Chivda (flattened rice mixed with spice). Chivda tasted pungent and in order to soften it, someone suggested and broke the coconut and mixed its scrapings with it. Thus they made the Chivda more tasty and palatable. Unfortunately, the coconut they used turned out to be the same one that was entrusted to Pundalikrao by Tembe Swami. As they neared Shirdi, Pundalikrao remembered his promise of giving the coconut to Shri Sai Baba and was very sorry to learn that it was broken and utilized. Fearing Baba's anger he came to Shirdi; Baba the all-pervading God knew about the coconut from Tembe Swami.

He asked Pundalikrao first to give the things sent by His brother (Tembe Swamy). Pundalikrao held onto Baba's feet confessing his guilt and negligence and asked for Baba's pardon. He offered to give another fruit as a substitute, but Baba refused to accept it saying that the worth of that coconut was by far, many times more than an ordinary one and that it could not be replaced by another one. Then Baba added, "Now you need not worry yourself any more about the matter. It was on account of my wish that the coconut was entrusted to you, and ultimately broken on the way; why should you take the responsibility of the actions on you? Do not entertain the sense of doership in doing good, as well as for bad deeds; be entirely prideless and egoless in all things and thus your spiritual progress will be rapid." What a beautiful spiritual instruction Baba gave! These are only few references given for Manmad from Shri Sai Satcharitra.

Mention of Kopergaon in Shri Sai Satcharitra and the happenings...



Kopergaon Railway Station

Kopergaon is around 9 miles from Shirdi (SSS Chapter 4) and to visit Shirdi one has to cross Kopergaon. As stated in the Sai Satcharitra, the fame of Saibaba spread throughout India and devotees from various places visited Shirdi. We have read about devotees coming from North, South, East, and West of India to Shirdi. Kopergaon is a very important place for the devotees of

Saibaba even today. The trains arriving at Shirdi have to cross Kopergaon. In the days when Saibaba was physically present the only link to Shirdi was through Kopergaon. Hundred years ago Kopergaon was a full-fledged railway station and sole mode of transport back then.

To visit Shirdi pure devotion like Kopar (tender coconut inside) and 9 miles which meant 9 types of



Godavari near Kopergaon



Tender Coconut

devotion is needed as enumerated in Sai Satcharitra. Today Kopergaon is a holy place and is a town and municipality located in Ahmednagar District of State of Maharashtra on

the banks of river Godavari. The one and only temple of Daityaguru Shukracharya (Demons Guru) is located at Kopargaon. During Baba's mortal times, a vidya or an art called Sanjivani Vidya was performed here to bring a dead person back alive. The main feature of this temple is any of the pooja, vidhi, marriage, Narayan Nag bali poojan, kal sarpa poojan can be performed here without any muhurat (auspicious time) and with best effects as said in Hindu holy books.

Other Saints who have considered the place holy include Janardhan Maharaj and Jungli Maharaj. Kopargaon was once recognized by Shri Jawaharlal Nehru as the Sugar bowl of the country.

Chapter 6

Shri Gopalrao Gund who was a Circle Inspector at Kopargaon a great devotee of Baba had three wives, but had no children. With Sai Baba's blessings, he was blessed with a son. Overjoyed he planned an event of celebrating a fair or 'Urs'. He placed the idea for

consideration before other Shirdi devotees. They all approved of the idea and got Sai Baba's permission and blessings in the year 1897. (The concept of Urs exists even to this day and is celebrated with enthusiasm. The devotees refer to their saints as lovers of God, the beloved. The celebration of Urs in many cases includes the singing of religious music such as Qawwali. The celebration also features food samples, bazaar, and various kinds of shops).

Chapter 9

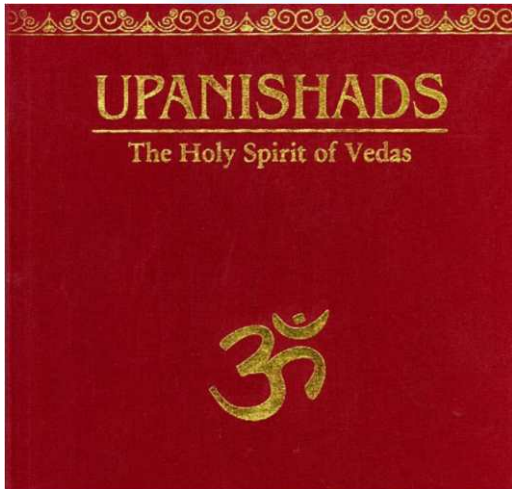
Tatya Kote Patil wanted to go to Kopargaon bazaar (village fair) in a Tonga (a horse-driven carriage). He hastily came into the Masjid, saluted Baba and said that he is going to Kopargaon bazaar. Baba the Omniscient Omnipresent said, "Don't make haste, stop a little, let go the bazaar, don't go out of the village". On seeing his anxiety to go, Baba asked him at least to take Shama (Madhavrao Deshpande) along with him. Not giving any heed to Baba's instructions Tatya Kote left. One of the horses was very active and restless after passing Sawul well, it began to gallop rashly and a sprain in its waist made it fall. The impact made Tatya fall off the carriage but he was not seriously hurt. However, he was reminded of Baba's words and repented for not heeding to them.

Chapter 29

It was in the year 1916 that a Madras Bhajani Mela (Party of the Ramadasani Panth) started on a Pilgrimage to

॥ ॐ श्रीगुरुभ्योनमः हरिः ॐ ॥

|| AUM Shri GurubhyOnamaha || harihi AUM ||



Introduction to UPANISHATS

The word 'Upanishat' has several meanings. 'Upa' means that which elevates us and takes us higher. 'Upa' also means near, upanishat means 'sitting down'. upanishat is learnt at the feet of a Guru. The conclusion portion of Veda is called upanishat. Veda can be classified in different ways from different perspectives. Physical divisions of Veda into rig-yajus-sAma-atharva and divisions by content as mantra-brAhmaNa-AraNyaka-upanishat, and upanishat is also called 'vedAnta' since it is the final portion. To give an analogy, it is like divisions in a pizza. We can physically divide a Pizza into 4 slices and give it to four people. This is what Sri VedavyAsa did, he recompartmentalized the already divided Veda into four - rig-yajus-sAma-atharva and gave it to four of his students. A pizza can also be divided by its content as layer of crust-cheese-sauce-toppings. Just as a slice of pizza would have all the four layers, so also, there are sAma-veda upanishats such as chAndOgya and kEna, yajur-vEda upanishats such as brihadAraNyaka, IshAvAsya, kaTOpanisht and taittareeya, atharva-vEda upanishats such as munDaka, mAnDooka, shat-prashna and rig-vEda upanishat such as AitarEya. Upanishat also means 'secret science'. It is brahma-vidya, or the science of Brahman. VedAnta, as the name suggests, is the final meaning that comes out of a study of Veda and that meaning is given by none other than Sri VedavyAsa. He wrote what are called brahma-sootras in order to fix the meaning of Veda. He gave us bhagavad-geetA as part of mahAbhArata containing the gist of all upanishats.

Veda is one. Its object is one. Veda is the language of

Brahman. It is therefore present in every idea of Brahman. Knowledge is expressed by speech. The knowledge of Brahman also has its own expression. That expression is Shruti or Veda. Shruti does not limit Brahman by speech. It is rather the process of finding out the expression for presenting the notion of the absolute completeness of Brahman. As stated earlier, from different perspectives, such a Shruti may be divided as rig-yajus-sAma-atharva or as prose-poetry-intonation or as mantra-brAhmaNa-AraNyaka-upanishat. The entire Veda is there for one purpose which is to teach the God that is the Supreme Most. Parabrahman is eternal, The Veda which reveals Him, is also eternal. Veda as an expression of Brahman is present, because Brahman is present. In this sense Shruti is nitya. The Veda which is always present is reinstalled the same way it was before. Rig-vEda says, soorya chandramasou dhAtA yathA poorvam akalpayat. To the extent that it is indispensable it is the expression of the fullness of Brahman. So, even by implication it does not modify Brahman. Hence it is defectless, nirdOsha. Because Shruti is nitya and nirdOsha, it is its own standard. It is all comprehensive. Its truth is self-established (svatah pramANa. That which is a generator of knowledge is called pramANa. The truth that Shruti is eternal i.e., nitya, defectless i.e., nirdOsha and self-evident i.e., svatah-pramANa, implies that it is free from all personal elements. All this has to be found out through an inquiry into Veda consisting of shravaNa-manana-nidhidhyAsanA i.e vEda-vicAra-jignyAsA or inquiry in short. ShravaNa is the study of Veda by

Sai Baba loved His devotees a lot or rather He was a slave of His devotees' There are many instances in Sai Satcharitra which illustrates of mere remembrance of Sai and he was there to help his devotees. Below are some of the promises Sai Baba has made to His devotees and listed out in Sri Sai Baba's Charters and Sayings written by Shri B.V. Narasimha Swamy.



Baba sitting on stone

Magna Carta

(Baba's promises in His own name)

9. My eye (of vigilant supervision) is ever on those who love me.

Whatever you do, wherever you may be, ever bear this in mind, that I am always aware of everything you do.

10. If one ever meditates on me, repeats my name, signs my deeds, and is thus transformed into me, one's Karma is destroyed. I stay by his side always.
11. You should have truth always with you. then I shall be always with you, wherever you are, and at all times.
12. I will be with you, whenever and wherever you think of me. Do not fear.
13. If one perpetually thinks of me, and makes me his sole refuge, I am his debtor and will give my head to save him.
14. If, one ever dwells on me in his mind and will not even taste food before offering it to me, I am his slave. so also if he hungers and thirsts after me, and treats all else as unimportant.

15. I am (Bhaktaparadeena) the bond slave of my devotees, I love devotion.
16. He who withdraws his heart from wife, child and parents and loves me is My real lover and he merges in Me like a river in the sea.

Saibaba also said one should have utmost faith in the Guru and the Guru is very anxious to help the devotees as the ultimate aim of the Guru is to take the devotee to the path of Salvation.



M.B. Rege

17. Saibaba: The key of my treasury is now placed in your hands. Ask for anything you want, Rs. 5 to 100 a month or what you will and I will give it to you.

Devotee (M B Rage) declines to ask.

SB: Ask something, I am anxious to give you.

D: Is it agreed that you will grant anything I ask for?

SB: Yes

D: Then, Baba, I want this. In this and in any future birth that may befall me, you should never part from me. You should always be with me.

SB: Yes, I shall be with you, inside and outside you,
whatever you may be or do.

18. My devotee feels Me in you, in himself and in all creatures and sees all as his Guru. He will become myself.

In Chapter 43 and 44 of Sai Satcharitra Sai said He who loves Me most, always sees Me. The whole world is desolate to him without Me, he tells no stories but Mine. He ceaselessly meditates upon Me and always chants My name. I feel indebted to him who surrenders himself completely to Me and ever remembers Me. I shall repay his debt by giving him salvation (self-realization). I am dependent on him who thinks and hungers after Me and who does not eat anything without first offering it to Me. He who thus comes to Me, becomes one with Me, just as a river gets to the sea and becomes merged (one) with it. So leaving out pride and egoism and with no trace of them, you should surrender yourself to Me Who am seated in your heart."

Who is this ME?

Sai Baba expounded many a time Who this ME (or I) is. He said "You need not go far or anywhere in search of Me. Barring your name and form, there exists in you, as well as in all beings, a sense of Being or Consciousness of Existence. That is Myself. Knowing this, you see Me inside yourself, as well as in all beings. If you practice this, you will realize all-pervasiveness, and thus attain oneness with Me."

Baba often said "He who carps and cavils at others, pierces Me in the heart and injures Me, but he that suffers and endures, pleases Me most." Baba thus pervades all beings and creatures and besets them on all sides. He likes nothing but love to all beings. Such nectar, pure auspicious ambrosia always flowed from Baba's lips. He therefore, concludes - Those who lovingly sing Baba's fame and those who hear the same with devotion, both become one with Sai.

19. If you make me the sole object of your thoughts and aims, you will gain Paramartha. (supreme Goal)
Look to me; I will look to you.
Trust the Guru fully. That is the only sadhana. Guru is all the Gods.
20. If one devotes his entire mind to me and rests in me, he need fear nothing for body and soul. If one sees me and me alone and listens to talk about me and is devoted to me alone, he will reach God (Chaitanya). He who worships me as Nitya, Suddha and Buddha comes to me.
21. Those who perpetually repeat my name reach their goal.
22. Simply say "Sai" "Sai" with heart overflowing. I care not for show of respect and forms, I rest in such devotees.
23. Repeat my name. seek refuge in me. But to know 'who I am' have Sravana and Manana.
24. I am formless and everywhere.
25. If anyone casts his burden on me and thinks of me, I look after all his concerns.
26. Yes; you can place your burdens on me.
27. In the abode of my devotees, there will be no dearth for food and clothing.
28. You devotees are my children. I am your father. You have to get everything from me. So you should not talk like that (and say Sai is not God).
29. Why are you anxious? I take all care of you.



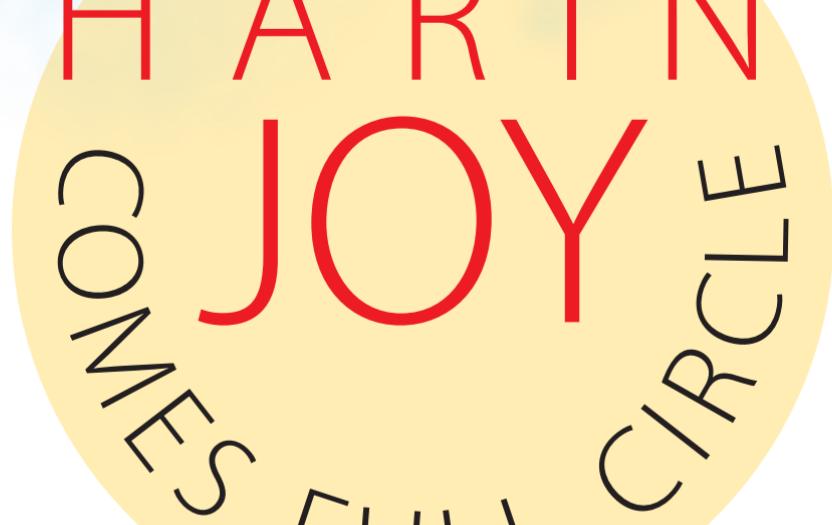
Baba with a begging bowl

30. Sit quiet, Uge Muge. I will do the needful. I will take you to the end.
31. Go Everything will be provided, Babugir.
I will provide for you, Ganu
I will provide for Manker's son.
32. Why do you fear? Am I not here (where you go to ease yourself?)
33. Stay here, treat it as your house
Governor came with a lance to pierce Dada (G.S.K). I had a tussle with him and drove him out. Finally, I conciliated him.
Why should any fear, When I am here?
34. When this baby sleeps we have to stand by, keep awake and watch or take trouble.
35. I will not allow my devotees to come to harm. I have to take thought for my devotees. And if a devotee is about to fall, I stretch out my hands, and thus with four, four (i.e. a number of), outstretched hands at time to support him, I will not let him fall.

So, from the above sayings from Sai Baba, we can conclude that Sai Baba is a God who walked on earth and He has made umpteen assurances as to how he will take care of His devotees and those who place their trust in him.

By **V V. Leeladhar**

Source: Shri Sai Satcharitra, Sri Sai Baba's Charters and Sayings by Shri B.V. Narasimha Swamy



SHARING
JOY
COMES FULL CIRCLE

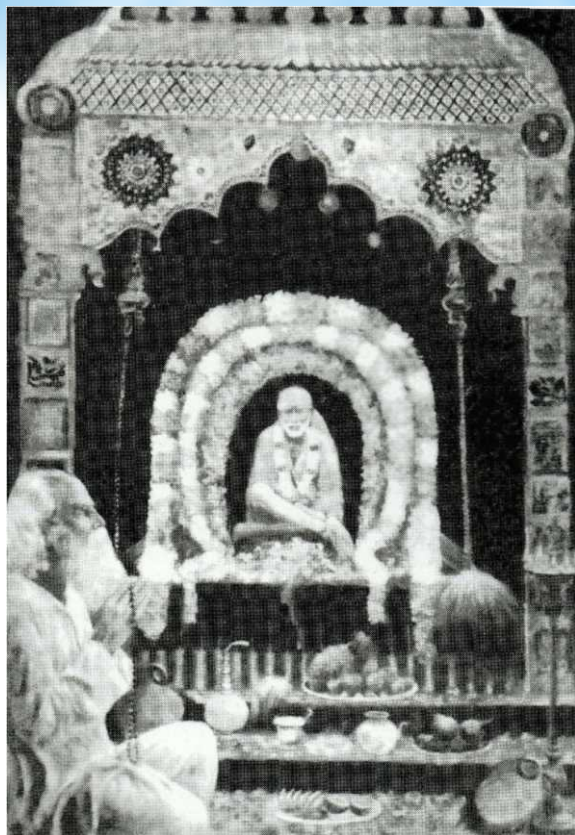


Anna Saheb Dhabolkar alias Hemadripanth

In general, everyone likes wit and humor. However, none like to be a target of such jokes. But Baba's methods were peculiar; when it was accompanied by gestures, it was very interesting and instructive. Therefore, people did not mind if they were held individually to scoff at. The author of Shri Sai Satcharita, Shri Govindrao Raghunath Dhabholkar gives an insight into an incident during Shri Sai Baba's time which was directed towards him and involved him directly. He narrates his own experience as below.

“In Shirdi, bazaar was held every Sunday and enormous number of people from the neighboring villages came there. They erected booths and stall on the street to sell their wares and commodities. Every noon, Masjid was crowded more or less; but on Sunday, it was crowded to suffocation. On one such day, Hemadpant (Govindrao Raghunath Dhabholkar) sat in front of Baba, shampooing His Legs and muttering God's name. Shama was on Baba's left, Vamanrao to His right Shriman Booty and Kakasaheb Dixit and others were also present there. Then Shama laughed and said to Annasaheb "See! Some grains seem to have stuck to the sleeve of your coat". So saying he touched the sleeve and found that there were some more grains. Hemadpant straightened his left forearm to see what the matter was; all were amazed to see some grains of gram come rolling down and were picked up by few who were sitting there.

This incident provided a subject matter for a comic story for all. Everybody present began to wonder and said something or other as to how the grains found their way into the sleeve of the coat and lodged there so long. Hemadpant (Govindrao Raghunath Dhabholkar) also could not guess how they got into his sleeve. When nobody could give any satisfactory explanation in this matter and everybody was wondering about this mystery, this is when Baba speaks: "This fellow (Govindrao Raghunath Dhabholkar) has got the bad habit of eating alone. Today is a bazaar day and he was



Narasimha Swamy in All india Sai Samaj

there chewing grams alone. I know his habit and these grams are a proof of it. What wonder is there in this matter?"

Hemadpant in a state of shock sadly said to Baba "Baba, I never know of eating things alone; then why do you thrust this bad habit on me? I have not yet seen Shirdi bazar. I never went to the bazar today, then how could I buy grams and how could I eat them if I had not bought them? I never eat anything unless I share it with others present near me".

The conversation goes as per Baba's prediction and Baba says: "It is true that you give to the persons present, but if none be nearby, what could you or I do but do you remember Me before eating? Am I not always with you? Then do you offer Me anything before you eat?" Let our love and faith be so strong for Baba that we feel His presence always with us to make Him part of our every action.

Does such thought make us commit any wrong deed?

Sometime in 1954 or so, a man from a nearby village came to All India Sai Samaj in Mylapore, Madras (Chennai, Tamilnadu) and handed Shri Panini Rao, Secretary of the Samaj, a magnificent bunch of grapes, saying, "I have brought the finest grapes my vineyard has produced." Shri Rao smiled, "I will take them to Shri

Narasimha Swamiji immediately and he will be delighted with this offering.” But the villager said, “No, no, I brought them for you for whenever I come to Sai Samaj, you welcome me. When my crop was destroyed, and I needed help, you offered me money and food. I hope this bunch of grapes will remind you of the sun's love, the rain's beauty and the miracle of Sai Baba who made them grow so fine”.

Shri Rao held the bunch of grapes. It looked full and luscious. He was not tempted to devour the grapes alone. So, he decided to offer it to Shri Sai Baba. At that moment, Shri Narasimha Swamiji was performing Tulasi Archana (offering Basil leaves to the idol of the deity and singing the praise of the Lord) to Sai Baba.

Shri Narasimha Swamiji offered the bunch of grapes to Shri Sai Baba. Just before distributing it to all the devotees he thought of Shri Varada Rao, a devotee who was working for the Bank of Baroda. Shri Varada Rao was not keeping good health for quite some time, and just as the thought entered Swamiji's mind, this devotee entered the temple. Swamiji offered the grapes to Shri Varada Rao.

However, the grapes did not stay with Shri Varada Rao for long. He reflected, “Shri Subramanian, the cook who prepares 'Naivedya' to Baba also has been feeding me such nourishing meals to help me recover. I am sure he will enjoy these.” He found the cook preparing 'prasad' (food offering made for the deity and then distributed amongst the devotees) and offered him the grapes saying, “These are for you. You work so hard. Take a moment to sit and enjoy these.”

Subramanian was amazed at the beauty of the grapes and then he thought of the newest entrant to his section. He decided to gift them to the youngster as he felt he might be bit lonely without his family, and also make him understand that the grace of Lord Sainath is seen even in the smallest details of creation.

When the novice received them, his heart was filled with the Glory of Lord Sainath, for he had never seen such beautiful bunch of grapes. He placed them on a plate and took it to the exit point to distribute to all devotees. The first person to receive was Shri Panini Rao himself. He was amazed that his concept of sharing joy had come a full circle! Grapes were distributed to everyone present there. Such thought of sharing changed many hands however the end result was the words of Sainath were followed “to share”.

Source: Shri Sai Satcharitha, Chapter 24

Sai Sudha

By: Dr. C. Dwarakanath Gupta

When one is in deep thought, then the work of Baba's leelas becomes a part of life. It can even be coincidence but the love for Sai Baba makes one dedicate all actions to Him. Years ago, I met a few dedicated Sai devotees and had formed a spiritual bond with them. Our goal was to share the leelas of Baba and visit places in and around Shirdi. We all came from different cities and our congregation place was Shirdi. It was an immense joy to plan our trips and share Sai Baba's leelas. During one such meet in 2011, my friend and I were sitting in Mukha Darshan hall right in front of Shri Sainath's idol. We sat looking at Baba, soaking in his grace and enjoying the bliss the Mandir offered. My friend, who is a very kind-hearted dedicated person always found enigmatic experiences a very normal part of her life. As we sat there, few devotees were distributing Prasad to all present. A man carrying a cardboard box was distributing bunches of green grapes. My dear friend glanced at the box and prayed to Sai Baba expressing her wish to receive black grapes. The place we were sitting in was the Samadhi Mandir where people throng to get their wishes fulfilled. Here was a devotee whose desire was not only insignificant but also negligible. I looked at the person who was distributing the grapes. He was carrying a box of green grapes. I made no attempt to neither test nor ask Sainath to grant the wish, as the wish sounded simple yet a silly one to make. My thought was, "Why should



Narasimha Swamy and Sai Baba

Shri Sai Baba hear and grant such silly wish?" So, I just smiled at my friend while we extended our palms when it was our turn to receive the grapes. I looked at my bunch of green grapes and Lo! Black grapes in my dear blessed friend's palm. None got black grapes except her. The Leela of sharing grapes and joy in full circle, experienced by Shri Panini Rao reminded me of my experience and confirms our belief that Sainath is omniscient and omnipresent. Strange are your ways Sai Baba. You make us speechless unable to verbalize and express our enigmatic experiences.

“See how selfish people are when it suits them they leave their companion. So attach yourself to one who will never forsake you. Ones you entrust yourself to the hands of sadguru you do not have to worry 'I never forsake any one who relies on me'”

—Sai Baba ”

At Howrah, we found that several trains were not plying and frequent announcements over the mike also confirmed that. However, only two trains were scheduled to depart on that day on the S.E.R. Route the 9 Up Jagannath Express and 2 Up Bombay Mail. Sai grace manifested itself on that occasion and we were relieved that BABA did want us to visit His Mausoleum.

On Tuesday morning 30th September we found ourselves safe and sound at Shirdi. At once I dashed off a letter from Sai Baba International Hotel to Shri Ram Nathenji who I thought would be anxious about our

During the two and a half days we stayed at Shirdi, we performed Abhishek to Baba's Holy Samadhi and met many resident devotees notable among them being late Martand Mahalsapathy Baba. Recollecting the circumstances we were placed in during the day of our departure (27th September) we still believe the trip could not have been accomplished without our Guru's Grace.


Shirdi Sai Baba

By **Sanjay M. Padia**,
Source: Shri Saileela Magazine



“Death and life are manifestation of God's activity. You cannot separate the two. God permeates all. However (in fact) none is born”

Samadhi in Music REVEALS ONENESS

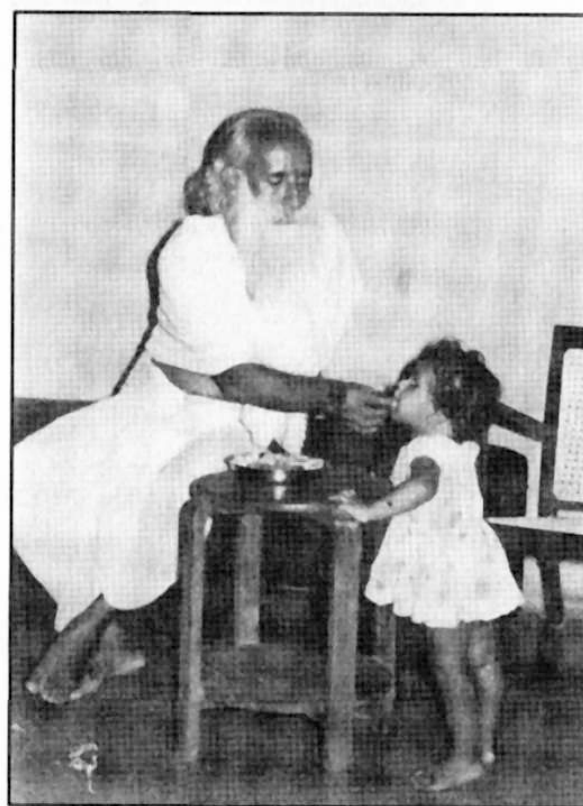
 Sri Narasimha Swamiji has described that Sai Baba, in his younger days was fond of singing and dancing in ecstasy, reciting poems and songs by great saints of North India. When wandering Sadhus took a sojourn in Shirdi, he used to tie tiny bells to his feet and dance at the 'Takia'. Sai Baba indulged in this kind of excursion for twenty to thirty years from the time he settled in 'Dwarakamayi'. However, after he gave up his body for three days in 1890 and returned to life, he used to sing occult songs of Kabir. Many times, wandering singers, dancing troupes, qawwals and tamasha artists used to visit the mosque to present their talent before Sai Baba.

Before he attained 'Mahasamadhi' in 1918, he arranged concerts, samkirtans, reading of the Koran and 'Hari Vijaya'. Baba inspired Bhishma, an adept composer and poet to write five poems on his Guru aspect as Satchidananda. Bhishma also composed Sagunopasana for Baba's daily arati, adapting abhangs on Vittal, poems of Adkar, Dasa Ganu, Upasani and traditional shlokas. The booklet was printed by Kaka Dixit. Sagunopasana thus became a daily upasana channel in book form.

The great vocal singer Abdul Karim Khan arrived in Shirdi and satiated Baba's ears with his classical Bhakti Sangeet in 1915. Keeping these facts in mind, Sri Narasimha Swamiji arranged devotional music concerts every year.

Sri Narasimha Swamiji knew the intricacies of music. He has explained identification of the notes or 'swaras' in music, as a child identifies his father, mother, grandparents and siblings. When a student of music is at the initial stages of learning, his ears are sensitized to recognize all the swaras, and distinguish them from each other.

This is 'Pa', the 'Achala Swara' or unchanging note, like the 'Sa'; and this 'Ma', at the centre of the galaxy of notes, this is the tired 'Teevra Ma', this is the 'Shanta' or




Radhakrishna Swamiji feeding a child

peaceful 'Shuddha Ma'; this is 'Re' or 'Rishabha', guardian of the 'Sa'; this the third note or 'Gandhar', whose magic lies in a direct vibration with the 'Sa'; this is 'Dha', is mesmerizing that it can lead to a deep state of trance; and this is 'Ni', ever so hungry for the 'Sa'.

This is also called 'Swara Nilai' or establishing the swaras and their specific applications in different ragas. Just as in relationships, familiarity with swaras is cultivated through endless cycles of repetition, years of labour which will make the student know them all like the back of his hand. This is the stage of 'Swara Jnana', enlightenment about swaras.



SRI SAI IS OUR ANTARYAMI

 commenced parayana (spiritual adherence almost always involves an assigned reading of a spiritual literature/book from beginning to end on consecutive days without any break in reading followed by a spiritual offering to God) of sacred Gurucharithra on 17th July 1986 and completed on Gurupoornima day, on 21st July 1986. My sons Sai Niranjan and Manohar too completed Shri Satcharithra parayana on the same day. We three did parayana strictly observing 'Upavasa' (fasting) throughout the period, except eating little 'phalahara' (fruits) in the evening after pooja (worship). At first, we thought of going to Shirdi on 3rd August and later on, I decided to start on 4th on 'Chaturdasi' before new moon day which is considered as the most inauspicious especially for travel by many people. But, I was quite confident that by Baba's grace all would be well, as our minds were centered on Baba and Baba alone.

We reached Guntakal junction by 2:30 P.M. A train bound for Bombay was ready on the platform. We immediately got into a compartment expecting that the train would start soon and thus hoping to reach Daund junction by 3:00 A.M next day (5th August). The compartment was fully packed and there was not enough space even to stand. At once we got down expecting to go by the next train scheduled at 3:30 P.M. We drank tea and were awaiting the departure of the halted train and the arrival of the Navajeevan Express. But Lo! the train at the station did not move at all though it was 4:00 P.M.

I enquired of the Railway porter who informed that Navajeevan was expected soon. We decided to travel by that train in the hope of securing comfortable seating at least. It was 4:30 P.M but the position remained same. We again stepped into a compartment of the train already parked on the platform that was bound for Bombay with the same discomfort of the crowd; we again got down expecting to board the next train. It was 4:50

P.M and there was no trace of Navajeevan express. The halted train did not move and our anxiety grew worse. With determination to travel by the waiting train, we once again stepped into the same compartment and sat down on the floor near the door as all available space had already been occupied. Immediately a man stepped in and took his seat by our side. He, on his own accord, informed that we had done better in concluding to travel by the same train as no other trains would come from Madras for Bombay due to derailment of a goods wagon between Madras and Guntakal. The train which we boarded, had arrived from Bombay about four hours earlier at Guntakal and the same was being sent back to Bombay instead of to Madras on account of the aforesaid accident ahead. He also emphasized that if we failed to travel by that train, we would have to wait for more than 24 hours at Guntakal itself for any other train bound for Bombay. Had not this stranger come suddenly and informed about the facts, we would have got down again for the third time as well. Does this not remind us the scene wherein Shri Hemadipant was informed by a Muslim gentleman at Dadar to go to Boribander to catch another train for Shirdi as Manmad Express would not stop at Dadar? Had this miracle not taken place then, Shri Hemadipant would not have reached Shirdi in time as programmed, and many a suspicion would have arisen in his mind about Sai Baba's greatness, as it were. Sai leelas are known to Him alone and He would guide His devotees on the right path readily at all costs. With least difficulty, we reached Shirdi on time by 7:00 P.M. on 5th, and I along with the boys Manohar and Dinakar, attended evening arati too.

Reception Officer at Shirdi was very kind enough to allot us a room in Bhakthinivas on my request, and permitted us to stay till the 8th (Friday). On the 7th, at Dwarakamai, a young man was introduced by Shri Shivanesan Swamy. He told us about his pilgrimage to

PICTORIAL LEELA

by Ranvir

Good people face more obstacles in life -

A tree which has plenty of fruits cannot escape the blows of the stones.
Nobody will throw a stone at a tree which has no fruits.

When good people meet with obstacles, it becomes amply clear and evident that the tree-like good person has very tasty and good fruits which are sought after.

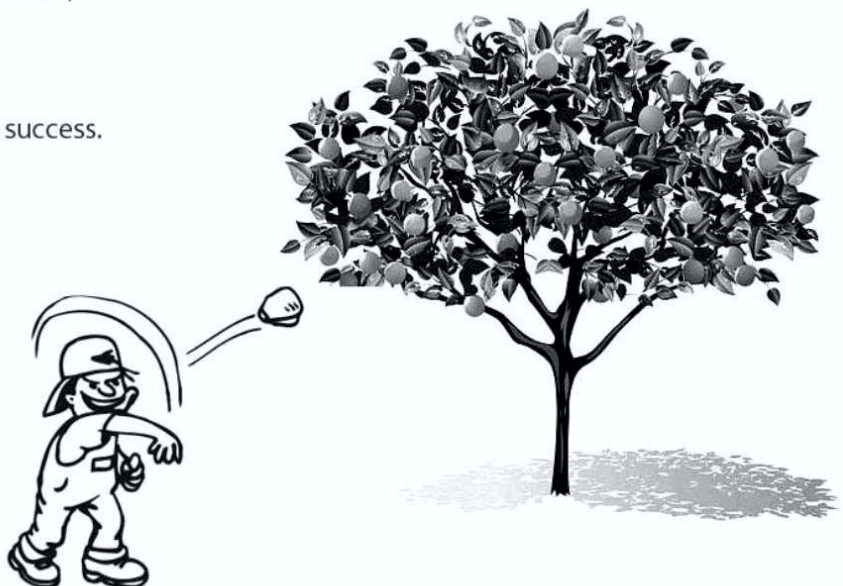
It is only pure gold that is put in fire and faces hammer strokes.

It is only a pure diamond which gets cut with so many facets.

If it is not precious diamond, it will not be cut into so many different ways and its value will also be less.

In the same manner, good people, noble men and the people who are born with a higher purpose in this world, face a number of obstacles but they should meet those obstacles and overcome them with courage and achieve their goal without leaving the sacred path of truth and forbearance.

Therefore, irrespective of what others say
and irrespective of how others ridicule,
how so many obstacles you may encounter,
without leaving the sacred path,
one should engage in good actions,
without losing courage,
with forbearance, one should achieve success.



Gift I Ask For

O Sai Mother,
The one gift that I ask for,
is that of your kind grace, love and mercy.
May I never lose the sight of your holy feet,
and always seek refuge in them.
May I always follow the path shown by thee
Abide in 'Self and follow thee
With 'Shraddha' and 'Saburi' in my heart,
may I surrender my Tan-Man-Dhan to thee
Dear Mother, kindly accept this humble offering from me
Make this body 'Shirdi' and come to live in it.
I shall wash your feet with my tears and
kiss them till eternity.
Grant me your glance of grace and
do not be indifferent to me.
Abide in me and fill this heart
with intense Bhakti.
When the time for departure comes Let thy name be
within me and without me
The one gift that I ask for,
is to love me, forgive me but never forsake me.

By Dr. Vijay Lakshmi Verma

Shri Saileela Magazine

PICTORIAL LEELA FOR KIDS

by Ranvir



What is the secret of love ?

If you think it belongs to you,

then you ♥ love ...

You love your mother. Why ?

Because she belongs to you.

You love your toys because the toys belong to you.

You love that which belongs to you.

If you think the entire world belongs to you,
that all are your brothers and sisters, then you will love everyone.

It is only when you don't believe that they are yours ...

that you are unable to love.

Think all are your brothers, all are your sisters,

then you can love everyone.



SaiAura
I AM EVERYWHERE

Is There No God? No Saint? No Mantra?



Sai Baba statue in All India Sai Samaj Chennai

During the monsoon of 1949, the disease of polio was raging in an epidemic form in and around Bombay. S. M. Banerjee from Calcutta shares an experience about his son who was one and half year old then. The kid was struck with polio and within two days both his legs were paralyzed up to the lumber region so he could neither sit up nor stand.

Polio was considered an epidemic and he was removed to the isolation ward of J J Hospital, Bombay, which was specially allotted for Polio patients by Bombay Municipality and patients were not allowed to be kept at home as it was considered extremely infectious.

After admitting him there, Dr. Cohello, a Child Specialist from Bombay who was the Doctor in charge of



It was a situation where the mind stops working and every solution offered by others is followed blindly without any reasoning. People who get into trouble cast their eyes in about every direction in a quest for relief; is there no God? Is there no Saint? Is there no Mantra? When S. M. Banerjee grieved if there was not anything that will come to his rescue? He and his wife had a vivid experience.

The scenario of the hospital ward was grim and tragic. It was full of children who were struck with Polio. The disease is called ascending polio as it starts from the legs and climbs up the body in quick stages. As soon as it reaches the chest, the child finds difficulty in breathing and starts frothing. At that stage, some of them are put in iron lungs for giving artificial breathing; but if the paralysis spread further to the neck, the child would die.

S. M. Banerjee recalls his experience with Baba. Those days he was working with the Central Railways and after completion of his training, he was posted as a leave reserve to gain experience. During this crisis of his son, he could not get leave as the Engineer in charge of Manmad had proceeded on leave, so he was ordered to go

Just after his arrival at Manmad, one of his Trolley man asked him about his problem and upon hearing the facts told him that there is a tomb of a great saint named Sai Baba, very near at Shirdi and if he prayed to Him, the child will be cured. He gave him a small picture of Sai Baba, which was kept at his bedside table in the Rest House. After this, he used to pray for a few minutes to Sai Baba before going to sleep at night and started visiting his family at Bombay every Sunday.

On the 21st night, she felt extremely tired and after her son slept, the mother slept soundly on the floor beside his bed. Around midnight, the boy woke up; not seeing his mother he got up sat on the bed and got down on the floor. He stood on his legs and started walking towards his mother. Seeing this, all the nurses rushed and caught him up. But, thereafter, there was no looking back the child got well. He was the first child who came away 'walking' from the Polio ward six weeks after admission. It was a miracle as even Dr. Cohello admitted. The Benerjee's visited Shirdi for thanks giving and since then they are deeply indebted to Sai Baba. The boy is now healthy and subsequently became the Captain of the Cricket team at IIT, Kharagpur in 1969. Today, he is a Chemical Engineer and a U. S. citizen. During their life time they have experienced innumerable miracles of Baba in all the crises life unfolds and are deeply indebted to Him forever.

Source: Shri Saileela Magazine

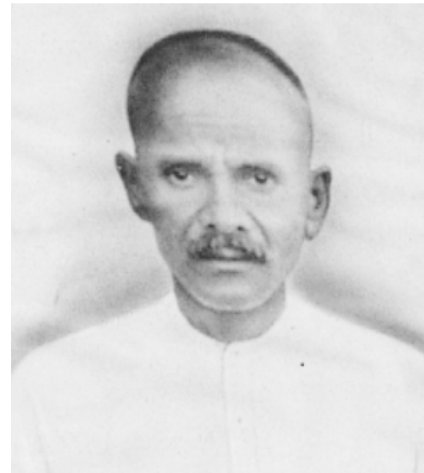
— Sai Baba

You and I Are Not Different

This is an anecdote, narrated by Late Shri
Vithalrao Marathe, former Shirdi Sansthan
Musician, and Keertankar, at a
Satyanarayan puja at Shirdi.

Keertankar vividly remembered the day Baba's Leela bechanced. It was a frigid winter morning in Shirdi. It was way too early in the day and the Sun was still trying to make his appearance. He had well hidden behind the clouds and the mercury on the thermometer was hovering low. Shirdi was still half-awake to its usual mid day hustle bustle energy of the crowd. The gray sky contributed toward the appearance of serenity and the scenery was just apt for some high burning firepit. Baba was, as usual, sitting in the Dwarkamai facing South toward the Dhuni. Though the temperature was bone piercingly cold, the Dhuni was burning at low intensity. Baba was feeling cold. He appeared like he was on the lookout for someone. His eyes were fixated toward the door of the Masjid Mai more than usual. Suddenly Baba's gaze eased with the certitude of his gaze now focused on the Dhuni. At that instance, in walked two well-built pious Pathans to take Shri Baba's darshan. After paying their most revered obeisance to Baba they sat in front of Him shivering in the piercing cold. Baba's gaze was now filled with love and mischievousness. It was like he was waiting for a drama to unfold itself in front of him. One of the Pathan's started to inch toward the Dhuni Mai to imbibe in the warmth of the Fire God, Agni who was calm with utmost respect to Baba. At that very instant, a thought came to the Pathan's mind, "How fine would it be, if we could get a cup of hot tea at this time!". He instantly dismissed the thought reinforcing himself with his frail blanket as he concluded that it is irrational to expect hot tea in that remote village especially at the wee hour of the morning, where tea may not even be known to some.

At that moment, Sagun Meru Naik, a dedicated and disciplined devotee of Baba came to Dwarkamai for his



Sagun Meru Naik

morning darshan of Shri Sai Baba. Sagun Naik operated a small eatery and gift shop that sold sundries to the devotees visiting Shirdi. He often brought the most important morning meal for Baba. So as was the tradition, after bowing to Him, he asked Shri Sainath what he should bring for His breakfast. Baba said, "Sagun, go and bring quickly a kettleful of piping hot tea." Sagun was wonderstruck as he had never ever seen Baba drinking tea. His devotion toward Baba prevailed over his reasoning. So, without asking any question he went home and returned soon with a kettle full of flavored steaming chai.

The Pathans were baffled! They drank the tea to their heart's content indulging in the warmth of the tea that traveled down their esophagus and traversed through the veins of the system. The Pathan had never expressed his wish for tea to anyone. Yet Shri Baba had seen through his mind. He realized Shri Baba pronto was not only an ordinary holy man but a Superman, who was in harmony with every being, all-knowing and all-seeing!

By Amit G

Adopted from Source Shri Saileela Magazine

on Sai Satcharitra based on Chapter 4

- 1) Shirdi is in the _____ taluk of Ahmednagar.
A) Kopergaon B) Nevasa
C) Nagar D) Sangamner
 - 2) Shirdi is very near to which of the following river?
A) Krishna B) Tungabadra
C) Ganga D) Godavari
 - 3) Sai Baba used to walk to these two places every day.
A) Lendi and Chavadi
B) Lendi and Kandoba Temple
C) Chavadi and Khandoba Temple
D) Khandoba Temple and Khanifnath Mandir
 - 4) Who is the presiding God of Pandarpur?
A) Rama B) Brahma
C) Shiva D) Vittoba
 - 5) Shirdi is around ____ miles from Kopergaon
A) 8 B) 9
C) 10 D) 15
 - 6) Which devotee stayed 8 months in Pandarpur and 4 months on banks of Godavari?
A) Kakasaheb Dixit B) Hemadripanth
C) Goulibua D) Shama
 - 7) Sai Baba used to always utter which of the following words?
A) Sairam B) Allah Malik
C) Hare Ram D) Hare Krishna
 - 8) Who had the darshan of Vithal in his meditation?
A) Shama B) Das Ganu
C) Kakasaheb Dixit D) H V Sathe
 - 9) Which tree did Sai Baba held sacred?
A) Neem B) Peepul
C) Audambar D) Ashwattha
 - 10) Kakasaheb Dixit built a house or wada for himself in Shirdi, what is the name of the building called?
A) Sathe Wada B) Buty Wada
C) Dixit Wada D) Navalkar Wada

Based on Chapter 4 of Sai Satcharitra
by **N.V.Gunaji**

Answers: 1-A Kopergaon; 2-D Godavari; 3-A Lendi and Chavadi;
4-D Vittoba; 5-B 9 Miles; 6-C Goulbua; 7-B Allah Mahli; 8-C
Kakasahab Dixit; 9-A Neem; 10-C Dixit Wada

Music has a profound impact on our emotions. Different types of music induce different brain rhythms. Music is a very personal thing. The lyrics and the rhythm of the music associated with the song brings out the sentiment of the lyricist and the singer to fore. This soul touching song/bhajan brings out the emotional attachment Aaditya has for Sainath. It is no surprise that the boy (Aaditya Dhananjay Marathe) who sings praise of Baba is grandson of Shri Saidas Ramchandra Marathe who served as pujari in Shirdi Sai Sansthan. The atmosphere in the house is full of bhakti (devotion) for Shri Sainath and every member in the family is connected closely to Baba. Aaditya Dhananjay Marathe's father and uncle both work for Shirdi Sai Sansthan. It is truly said Baba does take care for generations to go...

"I take care of my men, generation after generation, birth after birth" Sai Baba





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