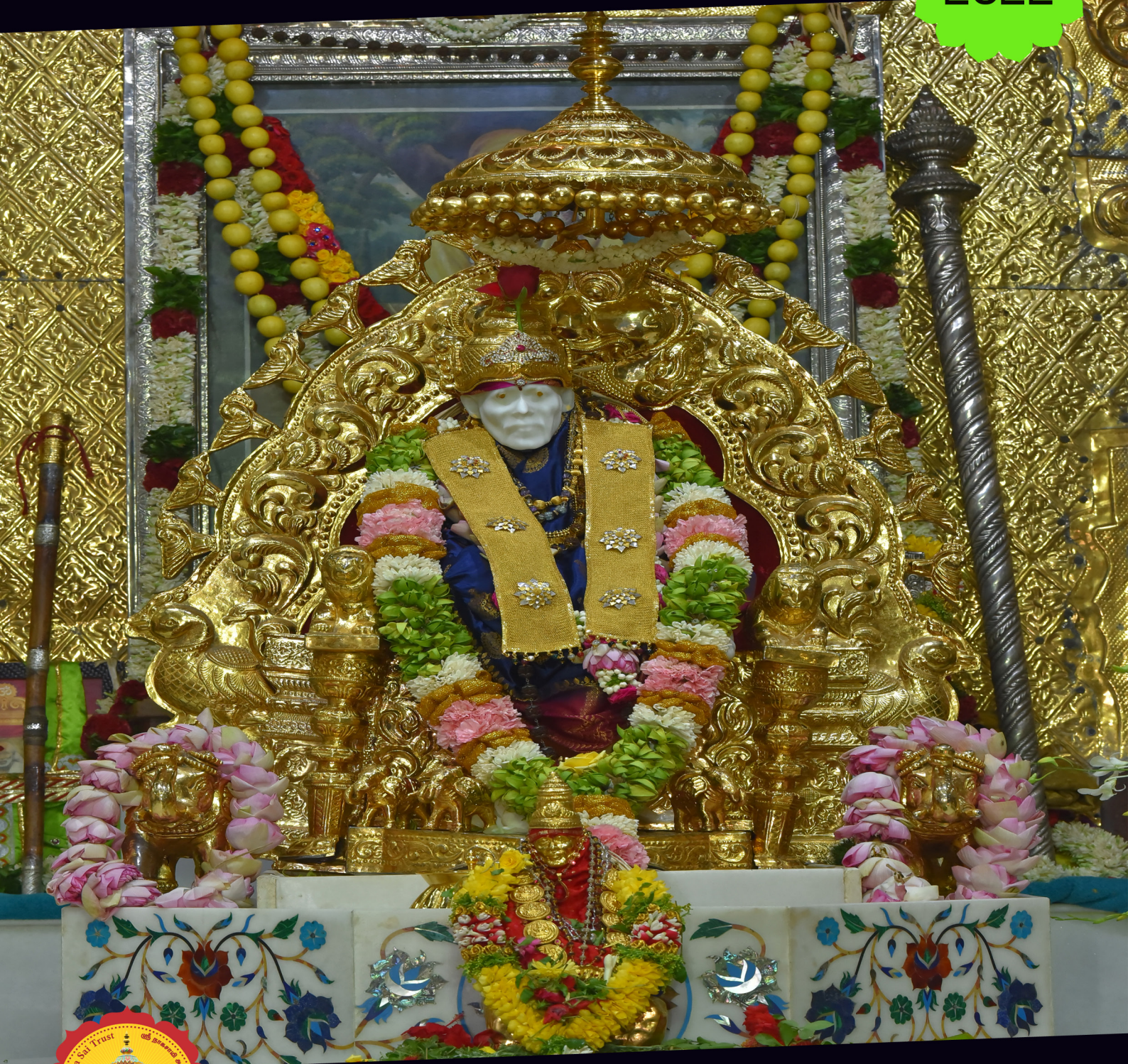


# Nagasai Dharshan

நாகசாயி தர்ஷன்

APRIL  
2022



ஸ்ரீ நாகசாயி அறக்கட்டளையின் அதிகாரப்பூர்வ வெளியீடு  
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## Sri Saibaba Darshan - Shirdi Samadhi Mandir





Sri Naga Sai Sri Rama Namavi day  
darshan 2022



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*Sri Naga Sai Darshan*





“நான் சத்குருவை எல்லா இடத்திலும் தேடினேன் - தெற்கே, கிழக்கே, மேற்கே. சீரடிக்கு வந்தபோது அவர் என் இதயத்தில் இருப்பதைக் கண்டேன்”

“நான் முடிவே இல்லாமல் அலைந்து கொண்டிருந்தேன். பல்வேறு இடங்களுக்குச் சென்று பல்வேறு உயர்ந்த ஆத்மாக்களைச் சந்தித்தேன். எனினும் நான் அலைந்துகொண்டேயிருந்தேன். என்னுடைய ஆன்ம வேட்கை நான் சீரடிக்கு வந்து சாளிணிபாபாவை நேருக்கு நேர் சந்திக்கும் வரையில் தணியவில்லை. அவர் என்னுடைய அலைச்சலை நிறுத்தினார் - அதோடு பல்வேறு அலைந்து திரிதலும் நிறுத்தப்பட்டன. சீரடியில், என்னால் எடுத்துக்கொஷீமீள முடிந்ததற்கும் மேலாகக் கொடுக்கப்பட்டேன். இறுதியில் என் சத்குருவைக் கண்டுகொண்டேன். அவரே சாளிணிநாத சத்குரு நான் அவரோடு நித்யமாக ஐக்கியமானேன்”

- ஸ்ரீ நரசிம்ம சுவாமிஜி





*Sri Naga Sai Utsav Murti Darshan*



# Significance of Baba's Mahasamadhi

## By H. H. Narasimha Swamiji

**S**ai Baba's Mahasamadhi is not a matter for regret. The parting of the soul from the body in the case of the ordinary house-holder is generally considered very painful, and poetry largely feeds upon the sentiment of sorrow on such occasions. In the case of Sai Baba the parting of the breath from the physical body was not a matter to be regarded as painful either for Baba or for those connected with him.

Baba was a perfect realiser of the soul and a thorough master of Atma Jnana. It was not mere book learning as to what the nature of the Atman is. It was one of perfect realisation. He lived the life of one who noted that he was not the body, nor the artificial personality meant by people's ideas about him and his own ideas mostly based upon the body and its activities. As he said on some occasions, his Guru Mourshad took him away from his body, that is, long ago he cast away the idea that he was the body-self that practically every one of us takes ourselves to be. He was dwelling almost constantly on the Lord. Allah and Hari were ever on his lips and in his heart. Consequently they were so even at the time of the parting of his breath from his body, and according to Bhagavad-Gita, the effect of that would be to make him the perfect God or Brahman after his leaving of the body. Every real devotee who is ardent to his attachment to Baba has ample proof that Baba is still active and vigorous as God is in his dealings with his bhaktas.

Many devotees of Sai Baba are now experiencing His constant and perpetual guardianship, protection and help, in almost every matter, that there is no necessity for pressing this truth further to show that Sai Baba is still there after His Mahasamadhi and is not gone. How can God go and where is He to go? But it is not every one that gets the benefit of His continued existence and protection.

The devotee has to attach himself at first with some degree of effort to Sai Baba and then he can get the full benefit. Even if he is a sinner, and a low creature by previous karma still he can start a new life by contacting Sai Baba.



Even if one is the worst of sinners, the Lord promises that he might change his life soon to become a perfect bhakta or jnani. So everyone who cares now to think of Baba, to study about him, to contact his bhaktas, and to attend proceedings such as puja, bhajan, kathas etc., impressing people, with the nature of Sai, gets undoubted benefit. Every reader should make his contact with Sai Baba as full and perfect as it can be and then rich will be his reward.

## WHAT TIME WAS

When St. Augustine was asked what time was, he replied, “I know, but when you ask me I don’t”. The same is true of Reality. We know it all the time, but when we begin to think about it, it vanishes. Thus it is said in Zen Buddhism, “If you want to see it, see it directly. When you begin to think about it, is altogether missed.” For the same reason the Kena Upanishad says, “He who thinks that Brahman is not comprehended, but he who thinks that Brahman is comprehended knows it not. Brahman is unknown to those who know it, and is known to those who do not know it at all.



*Sri Naga Sai Padam Darshan*



## Guru - His Grace

### By Sri Saipadananda Radhakrishna Swamiji

**D**ivine services, devotional practices such as worship, visits to temples and places of pilgrimage, prayers and association with great souls all these are some of the methods for one's purification. Then there are acts of charities and other kinds of benevolent works of a worldly nature. By all these, one can get over bad tendencies. In due course, the good samskaras or tendencies will grow in abundance and put down bad samskaras. These good samskaras are also obstructions in the spiritual path, although they give material happiness in return. These are also to be annihilated. Here meditation starts.

Meditation alone is the true method for annihilating the roots of tendencies (seeds) in an aspirant or the sadhak on the spiritual path. But the manifested state of tendencies of a good kind is to be eradicated by unattached services to the Lord, in the form of service started by our great Swamiji Narasimhaswamiji. That kind of services will make the door pure in heart. "Those that are pure in heart shall see God", says Lord Christ and our scriptures. Before beginning to do deeper kinds of intuitive research or sadhana, one has to purify oneself by the above methods of divine and human services including Guruseva.

A man may go to any number of temples of importance, but he will be the same man unless there is a longing for divinity within him. If there is that kinking within, he will certainly get the needed divinity from there, if it is certainly good to go and worship in temples if one is really inclined to do so. That inclination will bring up some kind of divine attitude in the mind. But that is not generally the case with many. They go to temples mostly to see the festivities or to show to others that they are devoted to God. This is not what ought to be the case with a devotee. A devotee should feel that the Lord is his own, and it is his duty to go and see Him and worship Him often, irrespective of any other consideration. Such visits will make his tie with the Lord stronger and stronger till at last the Lord takes possession of his heart as His own temple. The most important requisite is prayer from the depths of one's heart standing in front of the deity to make his heart pure, to make his mind clean and devoted and to give him enough fervor or capacity to remember and meditate upon the Lord. Such prayers will reach the Lord who does all know, and His Grace will flow to the devotee.

He may carry on the worship as often as he can and pray for devotion and purity of heart.



Similarly he may visit sacred places where such vibrations are active by the assembly of great souls and devotees. We know of the atmosphere which prevailed at Shirdi during the lifetime and after the Maha Samadhi of Sri Sai Baba {for instance at AISS also). Inexpressible divinity was always vibrating in that place, and those who visited that place (and other such places elsewhere) got blessed. Such visits to sacred places purify the mind and heart of an aspirant.

All kinds of charities are good indeed to make a man pure. The foremost necessity is to have association with great souls, who are ever immersed in divinity only. Such association will inspire a devotee wonderfully with spiritual inclination, and at last a power divine will grow in the heart of that devotee. Without such association, no one can gain anything spiritual. One must cultivate devotion and inclination to practice sadhanas in the above manner in the beginning. After getting inspiration by all these means one may surrender oneself at the foot of a great soul praying to Him to show the path for salvation of his soul from the miseries of death and birth. The devotee (sadhaka) may accept the great soul, who is an adept in spirituality, as his own guide, Guru and everything in life. He must follow the directions of the Guru without a tinge of doubt. That faith alone will give him infinite amount of spiritual strength. Then he may follow strictly the path prescribed by the Guru with full faith in Him. The grace of Guru alone will give spiritual elevation and realization to the disciple. However much the disciple may exert himself, he will not get any result or reward unless he gets the grace of his Guru. These are the preliminaries needed for an aspirant before he begins his practices. After getting initiated into the path of spiritual practice, the disciple should consider his Guru as his God. Sweetness cannot be separated from sugar. Light cannot be separated from the Sun. Similarly, God cannot be separated from his creation.

YOU ARE NOT THE BODY. The Real does not die. The unreal never lived. Imagine a big building collapsing, some rooms are in ruins, some intact. But can you speak of the Spaces as mined or intact? It is only the structure that suffered and the people who happened to live in it. Nothing happened to the Space itself. Similarly, nothing happens to life when forms break down and the names are wiped out. The goldsmith melts down old jeweler to make the new one. Once you know that death happens to the body, not to you, you just watch your body falling off, like a discarded garment. The Real you is timeless and beyond birth and death. The body will survive as long as it is needed. It is not important that it should live long. Sai Baba





*Sri Naga Sai Utsav Murti Darshan*



## MY MASTER

### By Sri M. B. Rege Maharaj

**N**ot so in haste, my heart: Have faith in God and wait: Although He lingers long, He never comes too late He never comes too late, He know what is the best: Vex not thyself in vain: Until he cometh, rest. Until he cometh rest, Nor grudge the hours that roll; the feet that wait for God Are soonest at the goal. Are soonest at the goal; that is not gained by speed; then hold thee still my heart, for I shall await His lead.

The Gurudev is a Siddha. The embodiment of Sat Chit Ananda. He lives though the body may have resolved itself into the elements. It is in the infinite that we must seek Him, through unconditional surrender of the self. Infinite and abiding love marks Him and not the performance of miracles. To describe merely the miracles performed by the Master would be to reduce Him to the level of a Juggler who imposes on people for filthy lucre. And I would beg of all of you to look at the Master, not in the light of miracles ascribed to Him but as His true bhaktas saw him.

If you aim at reaching Salvation (Mukti) and perfection, the Guru is indispensable. The unaided intellect of yours can carry you only to limited extent. Further it cannot go. You cannot describe a Siddha. He is Vachamagochara.

The three states are experienced by every one. But the Tuna is experienced by hardly one in a crore. Innumerable attempts (Sadhanas) made in birth after birth enable one to become a siddha. And out of this, “Few only know me truly”, says Lord Krishna. In vyavahara and prapancha, we achieve success with our buddhi and pragna. But these do not suffice to carry us into the Parama state. For that purpose the intellect needs the help of shradha, faith and prema love. With the help of these, enlightenment is reached. The jeeva then transcends its usual nature of Prakriti and enters the reality, the Truth, God in the words of the Mandukya “Atmaiva samvishati atmanatmanam”.

“Just as fire burns faggots, and turns them into ashes, similarly the fire of jnana destroys, that is, turns to ashes all Karmas. Karma continues so long as the body lasts. The Guru enables you to become a mere ‘sakshi’ or unattached and unmoved spectator of your own ‘prarabdhakarma’ that is the wonderful work of the Siddha Guru. To do this work, there must be thorough contact between the Guru and the Shishya. The latter must have thoroughly surrendered himself to the Guru. But very few that went to Baba came to this standard. Mostly they went

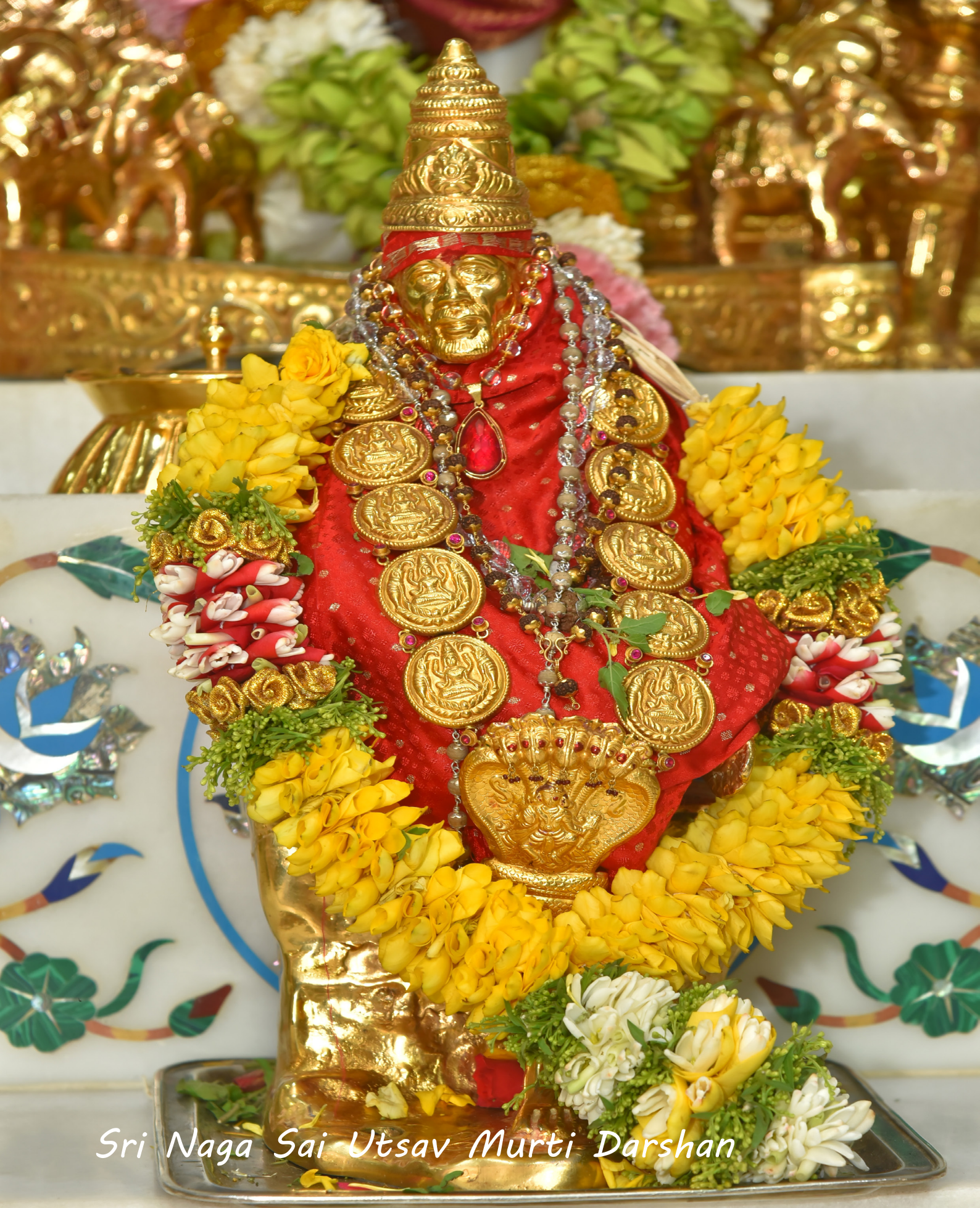


to Him as they wanted some objects or some relief. But if one thoroughly surrendered himself how wonderful was this Gurudev's work for his uplift -especially by destruction of evil vasanas. I can give you some personal experience of my own to prove this. Attachment to earthly objects is the bad vasana and the Guru cuts it off with his wonderful reading of our hearts and taking appropriate steps. On one occasion Baba was seated at the Dwarakamai along with these surrendered shishyas.

Presents always poured to Baba's feet and Baba distributed these to the persons present. On one occasion a fine basket of red plantains was being brought to Baba. The shishya was attracted. The red, sweet plantains, he thought would soon be distributed to all and he would soon be having some. What can be hidden from Baba? He knew the shishya's heart. The plantains were in the hands of Baba. He took up a red plantain, peeled off the skin. The pulp he presented to others. But the skin he threw towards the shishya. The shishya could not refuse so he swallowed the red peel. It was the red peel that attracted him. Baba was felling him in effect, 'Here' is the red substance, the external that attracted you, take it, see what It is like'. This was repeated with two more fruits. Then (as the shishya had been sufficiently impressed with the absurdity of longing for external objects and of caring for externals) the kind Guru peeled off the next fruit bit by bit and gave it to the shishya. Thus the two finished the fruit. You see how the Guru knocked off the vasana or longing for eating and impressed him with the Guru's love for the shishya.

A skeptic once accompanied a devotee's party. 'You talk about Baba and miracles', said he, I shall be with you and shall salute Baba only if I see a miracle. 'There was nothing he saw for two days and the time arrived for the party to leave Shirdi. All went for the farewell Darshan and in the excitement the skeptic left his shoes at the entrance to the Dwaraka Mai. Just as the party was stepping into a tonga a boy came holding the shoes aloft and said: 'Baba has ordered to give these shoes to the person whose name is Hari and who has a gold thread turban on his head (Hariche nam anijaricha peta) I have seen a miracle' said the skeptic, 'none knows my family name but my old parents used to call me Hari. My present name was assumed later. The march of science enables us to realise the functions of a Guru and His powers: The Energy is Shiva. The transmitter is the Guru, the dynamic form Energy and the receiver is the jeeva, the sadhaka. If the parts of the receiver are free from vasanas and he is detached (insulated) he can even be in tune with the infinite Shiva. The Master was in the body, a powerful transmitter and to the world in general and to His true devotees in particular, he conveyed the message of self-realisation by faith and love. My good past karma led me to the Master. His message to me was, "Do not read books. They do not lead to Brahman but is Brahma. Keep yourself pure with faith and love and I am always with you. I have made a humble attempt to keep myself on this path in the attempt to keep myself on this path in the staunch faith that I shall be at my Master's feet now and in the Life hereafter. May the Master in His mercy grant my prayer and shower on all of you His choicest gifts. Goals are not only absolutely necessary to motivate us. They are essential to really keep us alive.





*Sri Naga Sai Utsav Murti Darshan*



# Abdul Baba

## By Dr. Vinny Chitluri

**A**bdul was born in about 1871 and was a native of Nanded. When he was very young, and under the care of Fakir Amiruddin of Nanded, Sai Baba appeared in the dream of that Fakir, and gave him two mangoes telling him to give the fruits to Abdul and send Abdul to Shirdi. Accordingly the Fakir told him of that dream, gave the fruits and directed him to go to Sai Baba of Shirdi. So, he came in his 20th year, about 1890, to Baba. Baba welcomed him at Shirdi with these words: 'Mera Kabla Ala', that is, 'My crow has come.' Baba directed him to devote himself entirely to his service. So, his work was to feed the five perpetually burning oil lamps, such as those at the Lendi, the Masjid and the chavadi and to keep them lighted. He was always by Baba's side rendering service. Abdul Baba's services were washing clothes in the streamlet at the village boundary, sweeping the Mosque, the chavadi and the surrounding places, lighting the lamps in these buildings, feeding them with oil and sweeping the village streets and removing the night soil from the way of Baba.

He read the Koran sitting near Baba at the Mosque. Baba occasionally opened the Koran and made him read or rather recite passages at which he opened the book. He occasionally quotes passages from the Koran. Abdul kept writing down what Baba said in his notebook in Marathi and Modi script which contains Baba's utterances. That was Abdul's Koran. Everything which fell from Baba's lips is sacred and is enshrined in that book.

The above file is a very precious translation of Abdul Baba's book where he would write down the words of Sai Baba. Later on in life he would use this to make predictions and they all came true. There are two instances of such prophetic consultation. In the Sai Mandir, a well was dug. The water proved salty. Baba was in Mahasamadhi at that time. So, Abdul Baba consulted Baba's book of sayings. The reply he got was, "the deeper the well is dug the water will become sweeter". Accordingly the well was dug deeper by 2 feet, and the water was not salty. Another instance was this: Barrister Gadgil wanted to know if his son would return from England and where he would stay then. After consultation, Abdul Baba said, "He will return". And so, he did return with his English wife and children. Abdul Baba used this manuscript book as his Koran. He used to go on reading it reverently, got absorbed in it and rolled beads



in his hands at the same time.

#### Life after Baba's Mahasamadhi:

It is to be noted that Abdul Baba's first Guru later on came to Shirdi and wanted him to go back from Shirdi. But Abdul Baba pleaded that nothing could be done without Baba's permission. Baba, not having given the permission, the former Guru went away from Shirdi. Abdul Baba stuck on to Baba right up to the end, doing all menial and even scavenging services. After Baba passed away, he was the one to decorate the tomb of Baba, arrange the clothes and flowers on it and receive the first Prasad for his sustenance.

Abdul Baba passed away in 1954 and his Samadhi is situated inside Shirdi Sai Baba Temple Complex. This is the first Samadhi to your right opposite to the Museum on the way to Lendi Bagh. Abdul Baba's cottage is in front of the Chavadi. Devotees, who visit his cottage have an opportunity to venerate the Chimta (Prongs). It is said that they were given to him by Baba. Abdul treasured it and venerated it daily with Loban (incense). After Baba's Mahasamadhi, Abdul used this for curing the pains and ailments of devotees. One can have a darshan of the original photographs of Baba that are hung on the left wall.

#### Life lessons to be learned from Abdul Baba:

One should lead their life very simply, eat very little, sleep very little and spend most of your time in Sadhna, be it naam jap of Baba or be it reading the Satcharita

Do seva in whichever way you can – if in Shirdi, you can sweep the Dwarakamai, or not litter the streets







## *Sri Naga Sai Utsav Murti Darshan*



# દર્શન

## Sri Naga Sai 79th Darshan Day

Jan 07 2022





# Sri Naga Sai Mandir

## Mahashivaratri Day Darshan

March 01 2022

On the occasion of Mahashivaratri Sivan mediation poster rangoli design art at Sri Naga Sai Mandir.











# Sri Rama Navami 2022 celebrations at Sri Naga Sai Mandir. April 10 2022

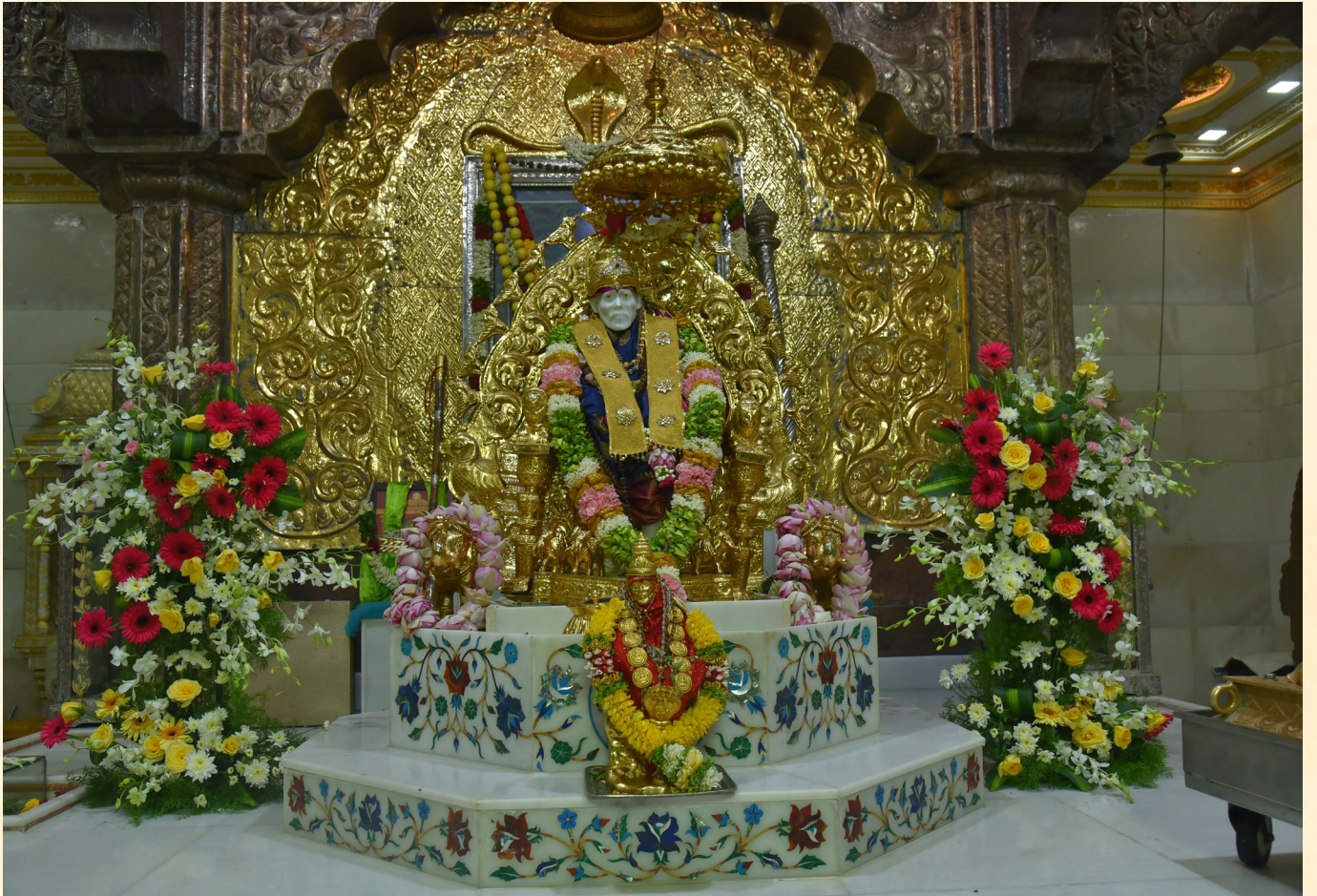


















Sri Naga Sai Trust and Sri Sathya Sai Seva  
Organization organized free Eye Camp.  
Feb 27 2022





# Sri Naga Sai Mandir

( Saibaba Kovil, Coimbatore)



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