

# **THE GLORY OF SHIRDI SAI**

**Sixth Year of Publication**

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**UGADI SPECIAL ISSUE**

**ONE WORLD ONE FAMILY - VASUDHAIKA KUTUMBAM**

**Om! Asatoma Sargamaya, Tamasoma Jyotirgamaya, Mrityorma Amritamgamaya, Om  
Shantih, Shantih, Shantih!**

**(Aum! Lead from wrong path to the right path, from ignorance to knowledge, from  
mortality to immortality! Peace to All)**

**GURUR-BRAHMA, GURUR-VISHNUH; GURU-DEVO MAHESWARAHA;**

**GURUR-SAKSHATH PARAM BRAHMA; THASMAI SREE GURAVE NAMAHA:**

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### **1. UGADI:**

#### **WISH YOU ALL A HAPPY UGADI & GUDI PADWA ON 07-04-2008**

Ugadi (literally - the start of an era) is the New Year's Day for the people of the Deccan region of India. While the people of Andhra Pradesh and Karnataka use the term Ugadi for this festival, the people of Maharashtra term the same festival, observed on the same day, Gudi Padwa.

The festival marks the New Year day for people who follow the southern Indian lunar calendar, pervasively adhered to in the states of Andhra Pradesh, Karnataka and Maharashtra. This calendar reckons dates based on the Salivahana era (Salivahana Saka), which begins its count from the supposed date of the founding of the Empire by the legendary hero Salivahana. This Empire is generally accepted as being that of the "Andhra Dynasty". The Salivahana era begins its count of years from the year corresponding to 78 AD of the Gregorian calendar. Thus, the year 2000 AD corresponds to the year 1922 of the Salivahana Era.

In the terminology used by this lunar calendar, Ugadi falls on Chaitra Sudhdha Paadyami or the first day of the bright half of the Hindu month of Chaitra. This generally falls in the months of March or April of the Gregorian calendar.

Observance in Andhra and Karnataka

The Telugu and Kannada speaking people celebrate the festival with great fanfare, gatherings of the extended family and a sumptuous feast are de rigueur. The day, however, begins with ritual showers followed by prayers, and then the eating of a specific mixture called "Ugadi Pachhadi" in Telugu and "Bevu-Bella" in Kannada, symbolizes the fact that life is a mixture of pleasure and pain, which should be accepted together and with equanimity. Later, people traditionally gather to listen to the recitation of the religious almanac (Panchangam) of the coming year, and to the general forecast of the year to come.

Observance in Maharashtra

The festival is called "Gudi Padwa" in Maharashtra; it heralds the advent of New Year and is one of the most auspicious days for Maharashtrians.

It is customary to erect 'Gudis' on the first day (Padwa) of the Marathi New Year. 'Gudi' is a bamboo staff with a coloured silk cloth and a garlanded goblet atop it, which symbolizes victory or achievement. Hence, this day is known as "Gudipadwa" in Maharashtra. The New Year is ushered in with the worship of the "Gudi" and the distribution of a specific "Prasadam" comprising tender neem leaves, gram-pulse and jaggery.

**Compiled by:**

**Sai Sevak Smt. Rajeswari Kasturi, Saidarbar - Hyderabad.**

## **2. SAI'S NEWS FROM THE TIME MACHINE:**

March 1917- (Holi). Baba appeared to Hemadripanth in dream and said that he would come for meals that day and finally he arrived in the form of a picture.

March 1988- Swami Ram Baba a noted devotee associated with Baba left his mortal coil at Bombay.

## **3. SAI IN DREAMS:**

These are the dream sequences and messages as received by SaiBaNiSaji From our beloved GURU LORD SAINATH OF SHIRIDI. In Anticipation that this feature will help in one's spiritual growth are hereby compiled from his personal Diary and presented to SAIBANDHUS.

Translated and presented by RAGHU RAMAN SATULURY.

**SEPTEMBER-1995:**

**05-09-1995**

Sai presented in the form of an unknown person and said-

Ups and down in life are like the light and dark periods. Take that path shown by the Sadhguru as the best direction under all odd circumstances. Even an enemy will appear as a friend. He further said that Witnesses and evidences are the boundary conditions in materialistic life. Where as experiences and feelings are related factors in spiritualism and are boundless. My age has no relevance, as I am God's destined servant.

Spiritualism has neither boundaries nor barriers.

**07-09-1995**

I prayed Baba to show me a way out to forget enmity. Sai presented a visual and I could understand-

In the North- pole where it is extremely cold, people live there in small dwellings made out of ice blocks, and dwellings called Igloos. They are lighted up inside with small lamps. They draw the heat from the lamp to protect themselves from the cold. Enmity is like snow, which in real sense will cease to exist the moment one looks for a friend in him. Towards this drive, light a lamp of humanity in your heart to get rid of the enmity.

Enmity is born out of ignorance from an eclipsed mind.

**13-09-1995**

I prayed Baba and asked HIM to give his permission and bless me, as I want to begin constructing a Saidarbar in my house. Sai appeared as fakir and said-

God's grace is always there for good works. Start the work. Welcome all classes of people coming to darbar with the same hospitality. Perform annadhaanam (Feeding the poor) on the inaugural day.

There should be no delay in beginning good works.

To be continued.

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**FOR STARTING A SAIDARBAR CHAPTER OUT SIDE INDIA:**

Please contact: [saidarbar@gmail.com](mailto:saidarbar@gmail.com)

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## **4. QUINTESSENCE OF SRI SAIBABA'S PHILOSOPHY:**

(By Late Sri Bharam UmamaheswaraRao)

"Shashi": shashi\_31@yahoo.com

### **30. Efficacy of Prayer and Worship**

The unique relationship between God and His devotee is forged due to love and devotion respectively and is similar to that between a father and his child.

Never think ill of others. It is the suffering that one has caused to other which rebounds on oneself. If we desire to get our object fulfilled, offer our worship to God, hold onto His feet and obtain His help. God alone is our unfailing source of protection and we should obey His directives spelt out, thru a number of Sandeshams given by Sri Sai Baba.

How to approach God is one of the questions often raised in our minds. Faith and sincere prayer will establish a firm relationship between Him and those who seek guidance from Him. One has to entrust oneself to Him, demonstrating one's inability to save oneself from problems. It is for this that God has given us human body after innumerable births. Only man can free himself from bondage. If we fail to do so, we will slide down and go back to our earlier stage as an animal. To enable man to meditate on God, His forms have been portrayed in several hymns. The mind that contemplates on the auspicious forms of the God will be quickly filled with ineffable bliss and will not revert from that state. While God resides in our mind, we will know what transpires therein.

There is nothing surprising in father lavishing his affection on his sons and guiding their progress, in life, with keen interest. Likewise God the Creator of the Universe, will also take care of His devotees and extend His hand of protection in all our activities and provide all opportunities for us to go thru our life's journey successfully and purposefully. We must remain ever grateful to God for His mercy and serve Him forever. Our prayer must be with great fervor and absolute faith.

To be continued.

## **5. SANATANA DHARMA & SHRI SHIRDI SAIBABA:**

### **Mission of the Saints -Shri Sai Satcharitra Chapter IV**

Lord Krishna says in Bhagvadgita (Chapter IV, 7-8) that "Whenever there is a decay of Dharma (righteousness) and an ascendancy of unrighteousness, I manifest Myself; and for the protection of the virtuous, the destruction of the vicious and for the establishment of righteousness, I manifest Myself in age after age".

**Namadeva**

## The Unseen Hand of God

Namadeva used to spend most of his time in his devotion to Vitthala. Therefore he paid little attention to his domestic affairs. Father was aged. Both Damaji and his wife were hoping that their son, being a youth now, would help the father in his tailoring.

Namadeva, of course, used to treat his father and mother with utmost love and respect. He loved his wife and children too. But he did nothing to help and support his family. All the time he was absorbed in the thoughts of Vitthala. He would spend more time in the temple than at home. What help could the family expect from such a son? Thus the family had to face many hardships. When his mother was not able to bear this, she became ill tempered in her behavior. One day Namadeva got disgusted with this. He left his house, went and sat in the temple. Rajayi, the wife of Namadeva, went to her neighbours and began to bemoan the difficulties of her family before them.

"Rajayi!" someone called her.

She came out hurriedly and asked, "Who is it that called me?"

"It is me, Keshavashet. Namadeva is my bosom friend. Here is some money to be given to him. Please take it" - so saying, he gave her the money and went away. Rajayi took the money and went to the market. She bought all the required provisions, came home, prepared food and sat down waiting. At that time Gonayi was not at home. She had gone to someone's house to borrow some grain. When she was returning home with the bag of grain, she stepped into the temple. Advising her son who was sitting there, she brought him home.

By the time the mother and son came home there was a big change. Rajayi had bought nice clothes. Food was cooked and kept ready. Both were taken aback. "What is all this? Where did you get these things?" the son asked his mother. She too did not know it. Namadeva came to know that one Keshavashet who claimed to be his intimate friend had given money and was gone. He was astonished, as he knew for certain that he did not have any such friend and nobody owed him any money.

That the family got money was a fact. How else could all those new things be there? Who was it really that had come to give this money? Who else but Vitthala would give money to him? So he thought. He felt thrilled at the thought that Vitthala had told that he was a close friend of Namadeva. And at the same time he was moved to tears because for his sake Vitthala had to take such pains.

He did not want that money. He was afraid that it might distract his devotion from Vitthala. So he called all the Brahmins and poor beggars of the town and gave away all the money the unseen hand of God had given him. Once again he became penniless. A number of stories like this are there to illustrate Namadeva's devotion, austerity and Vitthala's appreciation of that devotion. In addition to his family consisting of father, mother, wife and children, Namadeva had a wide circle of devotees as his kinsfolk. They belonged to various castes. But all of them were soldiers of one and the same God. Jnanadeva was a Brahmin, Namadeva was a tailor, Narahari, a

goldsmith, and Sawanta a gardener, Gora was a potter and Chokhamela, a pariah. In their daily personal life they followed their respective professions. But in their devotion to Vitthala they were collectively one.

### **With Jnanadeva**

Among Marathi saints the first one was Namadeva. Jnanadeva, known as Yogi raja, was the foremost among the Five Great Saints. He was younger than Namadeva by one year. Hearing of Namadeva's fame he went to Pandharapur to see him. The moment he saw Namadeva he fell at his feet, making obeisance. It was like a confluence of Jnana and Bhakti. "I propose to go on a pilgrimage taking you with me. I have come now with that purpose only. Please tell me whether my wish will be fulfilled or not," asked Jnanadeva.

"I am a dependant of Panduranga, my master. I shall ask Him. If He permits, I shall go with you," said Namadeva.

Both these gems of saints went into the temple. They offered their prenames to God Vitthala, who hugged them affectionately. Then they asked Him for permission to go on pilgrimage. "It is for the pleasure of Namadeva's company that this journey is undertaken," said Jnanadeva clarifying his intention.

Namadeva with folded hands requested, "I shall go with him only if you permit me."

"Do go with him by all means. Jnanadeva is no other than parabramha. But mind you, you should not forget me, for I take you to be my very life," said God Vitthala. Similarly He told Jnanadeva, "Take good care of him." Then both of them went to the river Chandrabhaga. After the holy bath in the river they set out on their journey. So goes the story.

Any way both the saints went together on a pilgrimage. During their journey they talked only of spiritual matters. The first warm welcome awaited them at Hastinapura. People of that city had already heard of these saints. So a big crowd had gathered there to see them. Namadeva sang many devotional songs. Those who listened to them forgot themselves and drank the nectar of devotion to their fill and contentment.

There are several stories about his visit of Namadeva and Jnanadeva to Hastinapura. The Badshah of that place came to know about Namadeva's bhajans. He wished to listen to the bhajans once, and to test the greatness of Namadeva at the same time.

So he went to the place where Namadeva was singing and listened to the songs for an hour or two. Then he told Namadeva, "You see, there is a cow lying dead. If you are a real saint you will bring it back to life. Or else I shall order your head to be cut off."

"In four days the cow will get back to life," said Namadeva right away. Namadeva began to call Panduranga with all the intensity of feeling in his ecstatic bhajans. He was aware only of that and nothing else. He was not conscious of where he was and what he was doing, after a long time he woke up from that state of mind. Then he became aware of the fact that the dead cow had stood

up regaining its life. The king's men ran to the palace to convey this news. The Badshah came to Namadeva fell at his feet and praise his greatness.

Namadeva and Jnanadeva proceeded then from Hastinapura. They halted at Kashi for four months. They met Kabirdas at that time.

From Varanasi they went to Gaya, Prayag and other sacred places. When they entered the province of Marwar it was mid-summer. It was very hot and tiring. On the way they felt thirsty. There was no source of water anywhere within sight. They felt miserable. In a short while as they walked along they saw a well at a distance going near it they found it to be a deep well from which water had to be drawn up. There was no rope to draw water, nor was there a vessel. Then how to get water?

Jnanadeva knew yoga. He got into the well in a subtle form, drank water to his fill and came up. Looking at Namadeva he said, "Don't you worry. I shall get you water. Perhaps you don't know this occult technique. But I shall make the water come up with my occult power." "Why should I worry? It is the concern of my God," said Namadeva. Even as he was saying this, the water rose high to the brim and began to overflow. Seeing this, Jnanadeva was stunned. "Namadeva, you have won the heart of Sri Krishna completely. You are really blessed" - so saying, he clasped the feet of Namadeva firmly. This is another popular story. That well in Marwar, it is said, is full and overflowing even today.

To be continued.

## **NEWS**

Balinese Celebrate a Day of Silence for Hindu New Year

<http://www.chinapost.com.tw/asia/2008/03/08/146165/Hindu-majority.htm>

DENPASAR, INDONESIA, March 10, 2008: The normally vibrant Indonesian tourist destination of Bali came to a standstill last Friday as the island's Hindu majority celebrated the Hindu New Year. The Day of Silence, known as Nyepi, saw Balinese staying home, not working or playing, and for the most devout not even talking or eating. The island's international Ngurah Rai airport was closed while shops were shuttered and streets deserted, apart from the presence of traditional guards tasked with enforcing the silence. Tourists who had on Thursday been hitting beaches and shopping streets were also made to spend the day inside their hotels out of deference to the holiday.

The strictly enforced silence is intended as a time of spiritual contemplation for Balinese Hindus, whose sometimes unique observances incorporate practices found only on the island. Despite the fact that Balinese Hindus make up a small minority of the general population, Nyepi is observed as a national holiday in Indonesia.

## **6. DEVOTEES EXPERIENCES:**

tkmadhumoorti@hotmail.com

Mon, February 25, 2008 4:29 am

SaiRam,

One day I set out to one of Sai's temple near my place in Chennai. I had to go by train to the nearest station and from there I have to reach the temple. It was around 10 AM in the morning and a hot day of the year in Chennai. I reached the nearest station and on enquiry I found that the temple was about 3-4 kms away and I can go by auto. I asked the auto wallahs who asked exhorbitantly which I was not willing to part. I came to a conclusion, Sai will show me a way and started walking. And there was Baba's miracle. Even before I could march 5 steps a two wheeler crossed and stopped in front of me and asked me to sit in his vehicle. Remember I did not prompt him, I did not ask for lift or nothing of that sort happened. He himself (must be a 50+ years old man) stopped and took me. He dropped me near the temple and gave me the directions for the rest of the distance.

That is SAI BABA MAHARAJ. This is one of the several which I have experienced. I am not at all interested in go for jobs and earn money but to be in service of Shri Sai Baba for the rest of my life.

GOD HELP ME

T K MADHUMOORTI

## **7. SAI WITH CHILDREN:**

**Smt. Madhu Gopal Ravada, Saidarbar, Hyderabad.**

Hello Children! I am Madhu aunty. Do you know Baba use to play with children and used to tell stories to them? I felt children visiting Saidarbar should be entertained with good stories. Now I want to tell the stories what heard in my child hood.

### **THE FOOLISH TORTOISE:**

In the kingdom of Magadh there lived two beautiful Swans. They lived near a very large and ancient lake and were famous for their helpful nature. They had befriended a huge Turtle that lived in the lake and the three became good friends. Over the years, their friendship grew until they could hardly stay away from each other.

One day, a few hunters came to the forest near the lake. They shot arrows at the birds of the area killing many of them. As they started moving towards the lake, the Swans decided to leave. They called to the Tortoise and bade him goodbye.

The Tortoise was very unhappy and requested them to carry him too along with them. The Swans were sorry for him but surprised too. How could they carry him, they thought?

The Tortoise gave a suggestion. 'If a stout stick was brought, then the Swans would hold each end in their beaks whilst he would bite the center. Thus they could fly away carrying him with them.' The Swans were very apprehensive as they would fly high in the sky, beyond the reach of the hunter's arrows. They said to the Tortoise, "Dear friend! Do you know the result of any mishap? We would blame ourselves as long as we live, if anything untoward happened. Do think twice before you decide."

"I do not believe that you could be as foolish and as cowardly as you behave. I am sure that nothing could go wrong, or is it that you are trying to avoid taking me along?"

The Swans were sorry to hear this from their old friend and decided to do their best and leave the rest to fate. So, after a few attempts at gripping the stick they all clamped down hard and flew off with the Tortoise hanging in between them. The other birds in the sky squealed and squawked and laughed at this extraordinary sight. They passed sarcastic remarks at the ungainly Tortoise which infuriated him.

For some time, he kept control on himself but in the end it was too much. As he tried to retort in anger, he lost his bite on the stick and dashed to the ground, where he lay smashed to death.

Lesson: 'Never be hasty in your decisions.' A step taken without due consideration of results may be your last step.

Bye children meet you in the next issue.

## **8. SPIRITUAL GEMS FROM SAI SATCHARITRA:**

swamymain@yahoo.com

Feb 6, 2008 10:18 AM

Spiritual Gems from Sri Sai Satcharitra - chapter 27

### **SSS: Mr. and Mrs. Khaparde**

Let us close this Chapter with a description of the Khaparades. Once Dadasaheb Khaparde came with his family and lived in Shirdi for some months. (The diary of his stay has been published in English in the Shri Sai Leela Magazine first Volume.) Dadasaheb was not an ordinary man. He was the richest and the most famous advocate of Amraoti (Berar) and was a member of the Council of State, Delhi. He was very intelligent and a very good speaker. Still he dared not open his mouth before Baba. Most devotees spoke and argued with Baba off and on, but only three, viz. Khaparde, Noolkar and Booty kept always silent. They were meek, modest, humble and good natured. Dadasaheb, who was able to expound Panchadashi (A well-known Sanskrit treatise on the Advaita Philosophy by the famous Vidyaranya) to others, said nothing or uttered no word when he came to the Dwarakamayi before Baba. Really a man, however learned he may

be even in Vedas, fades away before one, who was realised Brahman and become one with it. Learning cannot shine before Self-realization. Dadasaheb stayed for four months, but Mrs. Khaparde stayed for seven. Both were highly pleased with their Shirdi stay. Mrs. Khaparde was faithful and devout, and loved Baba deeply.

Every noon she brought naivedya herself to the Dwarakamayi, and after it was accepted by Baba, she used to return and take her meals. Seeing her steady and firm devotion, Baba wanted to exhibit it to others. One noon she brought a dish containing Sanza (wheat-pudding), purees, rice, soup, and kheer (sweet rice) and other sundry articles to the Dwarakamayi. Baba, who usually waited for hours, got up at once, went up to His dining seat and removing the outer covering from the dish, began to partake of the things zealously. Shama then asked Him - "Why this partiality? You throw away dishes of others and do not care to look at them, but this You draw to You earnestly and do justice to it. Why is the dish of this woman so sweet? This is a problem to us." Baba then explained - "This food is really extra-ordinary. In former birth this lady was a merchant's fat cow yielding much milk. Then she disappeared and took birth in a gardener's family, then in a Kshatriya family, and married a merchant. Then she was born in a Brahmin family. I saw her after a very long time, let Me take some sweet morsels of love from her dish." Saying this, Baba did full justice to her dish, washed his mouth and hands, gave out some belches as a mark of satisfaction, and resumed His seat.

Then she made a bow and began to shampoo Baba's legs and Baba began to talk with her and knead her arms which were shampooing His Legs. On seeing this reciprocal service, Shama began to joke and said - "It is going on well, it is a wonderful sight to see God and His Bhakta serving each other. "After being pleased with her sincere service, Baba asked her in low and fascinating tone to chant 'Rajaram, Rajaram' then and always, and said - "If you do this, your life's object will be gained, your mind will attain peace and you will be immensely benefited." To persons unfamiliar with spiritual matters, this might appear as affair, but really it was not so. It was a case of, what is technically called, 'Shakti-pat', i.e. transference of power from the Guru to the disciple. How forcible and effective were Baba's words! In an instant, they pierced her heart and found lodgement there.

SSG: Sai Ram. We already read how the utterance of God's name is the best purifier of mind. But getting the right mantra from the Guru is far superior than simply chanting God's name and Baba in this case, gave her a mantra suitable for her. Though Baba never gave any formal mantra deeksha to any one and as we have seen in another chapter told the old woman that He did not get any mantra from His own Guru and hence cannot give any mantra to her and thus indirectly told her and other sadhakas like us not to hanker after mantra upadesha etc., He gave a mantra in this case to help Mrs. Khaparde. Sai Ram.

SSS: This case illustrates the nature of the relations that should subsist between the Guru and the disciple. Both should love and serve each other as One. There is no distinction nor any difference between them. Both are One, and one cannot live without the other. The disciple placing his head on the Guru's feet is a gross or outward vision; really and internally they are both one and the same. Those who see any difference between them are yet unripe and not perfect.

SSG: Sai Ram. The Guru is the lighted lamp and the disciple is the lamp waiting to be lit. The disciple comes to the Guru so that he too is lit and can in turn help others. Sai Ram.

Bow to Shri Sai - Peace be to all

S.V.Swamy

To be continued.

## **9. ARTICLES FROM SAI DEVOTEES:**

vasuki\_mahal@yahoo.com

On Thu, Mar 6, 2008 at 10:03 PM

### **FULL FAITH PAYS**

"The fulfillment of My creation lies in the great happiness of my spectators (men). Man will be grateful when he will realize my empire and that I am the whole and sole controller or holder of the reins." - **Shri Sai Samarth Satcharita, Ch. 8, Ovi 62.**

During his visit to Europe in 1910, Sadhu Vaswani went to several places and addressed eager audiences on the message of India's Rishis and Saints. His address at the Welt Congress, the World Congress of Religions, at Berlin, and his subsequent lectures in different parts of Europe aroused interest in Indian thought and religion, and awakened in many hearts love for God and the suffering children of God. When his work in Europe was over and he was ready to return to India, he found he did not have the money to purchase a ticket. He did not worry; he knew that a ticket would be provided at the right time. A day before the steamer was to set sail for India, he was invited by the Maharani of Cooch Bihar to take tea with her. She was in England on a holiday trip. In the course of her talk, the Maharani said to Sadhu Vaswani, "May I make a request?"

Sadhu Vaswani smiled.

The Maharani said, "I understood you have finished your work in Europe and are returning to India. Permit me to get for you a ticket."

Sadhu Vaswani was not surprised. The life of a man who completely trusts in God is filled with many such 'miracles'. They are not miracles; they are normal, natural working of the Divine Mother who anticipates the needs of Her trusting children and provides for them. Wondrous are Her ways! Blessed be Her Name!

**N. Sivanandam**

View the Video of Shri Saibanisa Gopala Rao Ravada ji's discourses in English from the below link

<http://www.debu7366.blogspot.com/>

### **10. LETTERS FROM SAI DEVOTEES:**

prashar\_rajesh@yahoo.co.in

Thu, 13 Mar 2008 07:14:44 +0000 (GMT)

Jai Shree Sai,

Good job, thanks for providing such good knowledge.

Rajesh Prashar

### **11. TELUGU SECTION:**

Please visit: <http://www.telugubhakti.com/telugupages/Misc/ShiridiSai/shirdisai.htm>

Please visit for Sai Aaratis Audio:

[http://www.shrisaibabasansthan.org/main\\_English/saibaba/saibaba\\_aarti.asp](http://www.shrisaibabasansthan.org/main_English/saibaba/saibaba_aarti.asp)

### **12. SAI'S BOOK WORLD: (TAMIL)**

**Title: Shirdi Ennum Oliye Nokki**

**Author: Guruji Vishwanath**

Shirdi Sai Shakti Foundation 11/26 L.L.I.G (NHI)

Marimalai Nagar ,Chennai – 603 209

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**Title: Shirdi Sai Bhagavan**

**Author: S. Lalithambal**

Thiruvarasu Puthaka Nilayam, 123, Deenadayalu

St,T. Nagar, Chennai-600017.

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### **13. EDITORIAL:**

Things impressed me from this magazine:

God alone is our unfailing source of protection. The mind that contemplates on the auspicious forms of the God will be quickly filled with ineffable bliss and will not revert from that state.

The Guru is the lighted lamp and the disciple is the lamp waiting to be lit. The disciple comes to the Guru so that he too is lit and can in turn help others.

Sai devotees may write about their Sai activities in their place, essays, articles and poetry on Sai to "The Glory of Shirdi Sai" they may address their contributions to E-mail id: [saidarbar@gmail.com](mailto:saidarbar@gmail.com)

We shall put in our best efforts to include them in the Glory of Shirdi Sai- the Bi-weekly E - Magazine. Unless the author of the articles instructs, not to publish his/her E-mail id, we will publish them as a matter of routine practice.

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