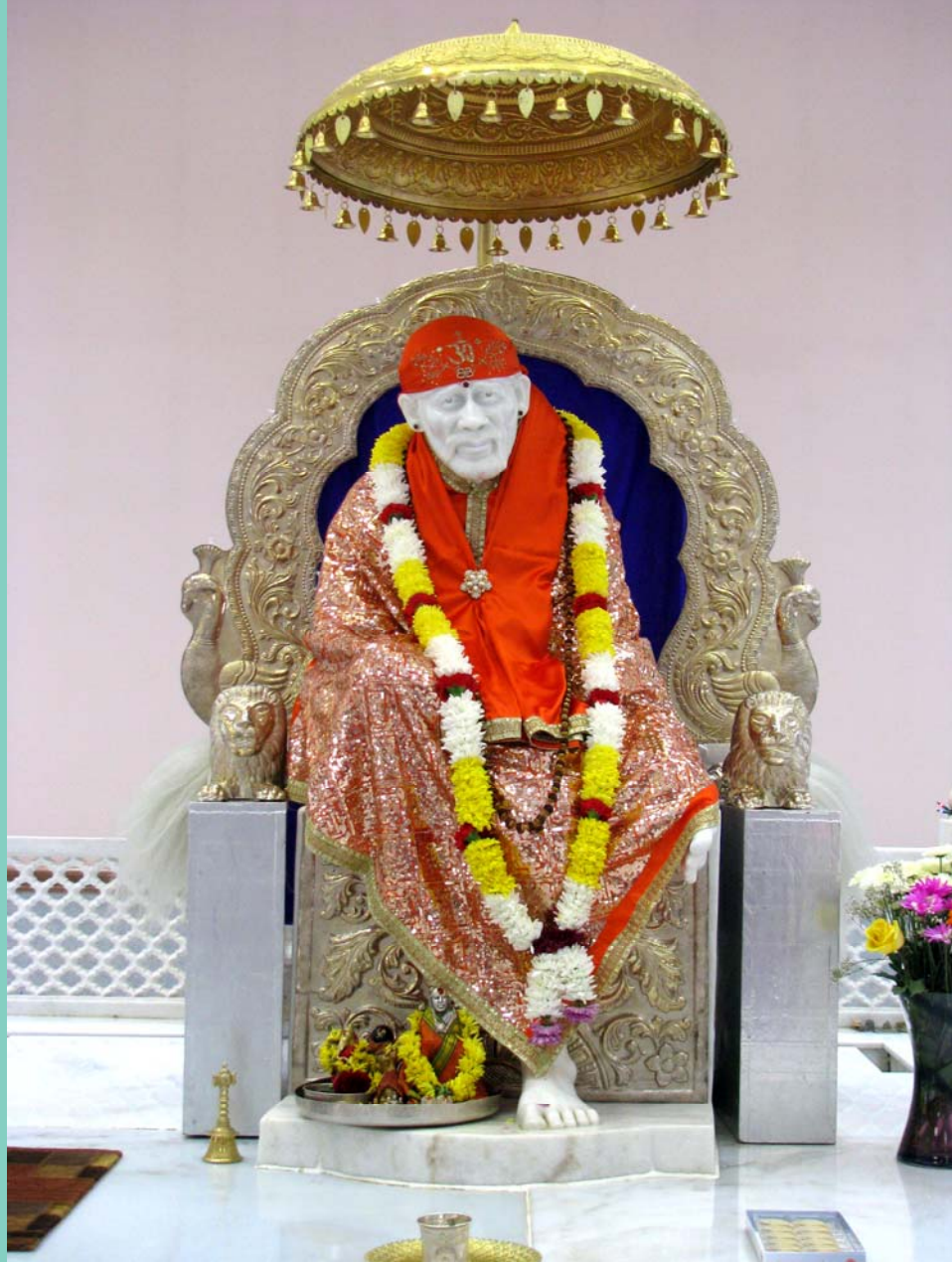


SAI SMRITI

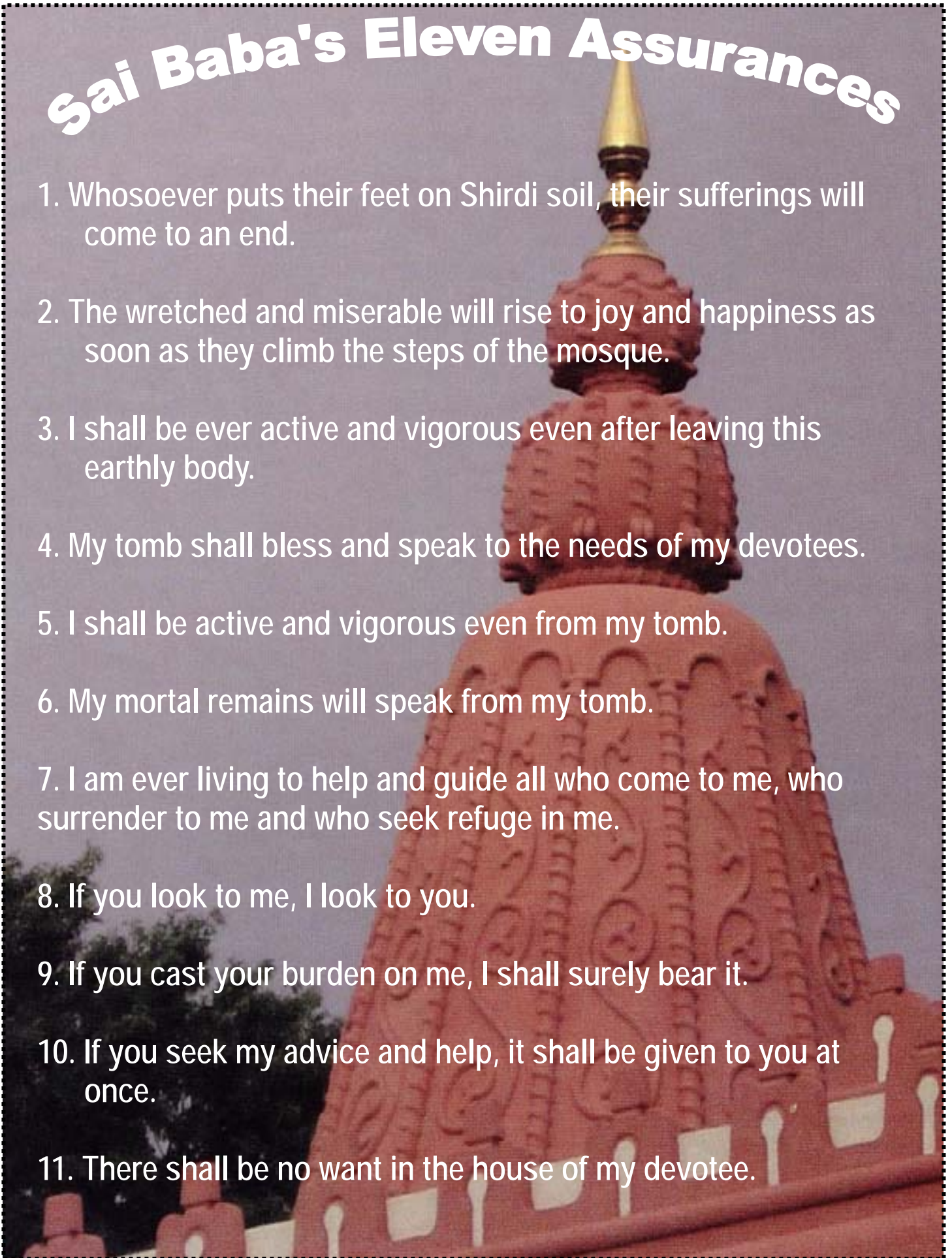


SPECIAL INAUGURATION ANNIVERSARY ISSUE

Shri Shirdi Saibaba Temple 46-16 Robinson Street Flushing NY USA 11355,
Phone :718-321-9243 Email: info@dwarakamaishirdi.org
saismrity@dwarakamaishirdi.org | www.dwarakamaishirdi.org

Sai Baba's Eleven Assurances

1. Whosoever puts their feet on Shirdi soil, their sufferings will come to an end.
2. The wretched and miserable will rise to joy and happiness as soon as they climb the steps of the mosque.
3. I shall be ever active and vigorous even after leaving this earthly body.
4. My tomb shall bless and speak to the needs of my devotees.
5. I shall be active and vigorous even from my tomb.
6. My mortal remains will speak from my tomb.
7. I am ever living to help and guide all who come to me, who surrender to me and who seek refuge in me.
8. If you look to me, I look to you.
9. If you cast your burden on me, I shall surely bear it.
10. If you seek my advice and help, it shall be given to you at once.
11. There shall be no want in the house of my devotee.





SAI SMRITI

❧ Volume 1 ❧ Issue 1 ❧ April—June 2011 ❧



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President's Message

Dear Devotees,

April 24, 2011

The last time I wrote to you was during the grand Inauguration of our temple on April 25, 2010 when we were fortunate to do the Moorthi Pranaprathishta with overwhelming support from you all. It is hard to imagine that we have completed one full year since then because we were all so completely immersed in the loving service of Baba! I write to you again now on the anniversary day of the Inauguration of the temple.

We celebrated Sri Dattatreya Jayanti, Sri Krishna Janmashtami, Ganesh Chaturthi, apart from several other festivals and functions in a grand way with special poojas and bhajans. We have had Samoohika Ashtalakshmi Pooja and Samoohika Navagraha Pooja. All these were possible since we overcame the space limitations after the inauguration of the temple.

I am happy to announce that we are now launching the "Sai Smriti" (Pathrika) in response to the earnest desire of the devotees. We expect the inaugural issue to be placed before you all on the Anniversary Day of the Temple Inauguration.

I request all devotees to make this effort a roaring success and participate and contribute to the Sai Smriti, articles of general interest including their experiences and anecdotes. Needless to say these will be subject to editing by the editorial board of the Pathrika.

In the euphoria of the moment, let us not forget the cruel blow Mother Nature has dealt on the people of Japan. Let us pause for a moment and offer sincere prayers to our brothers and sisters devastated by the Tsunami in Japan.

In conclusion, I would like to thank all the devotees for their participation and generous support to the temple without which nothing would have been achieved; all the volunteers and staff for their untiring efforts in the successful running of the temple and my fellow trustees for the efficient management of the temple activities and programs.

Let us seize this opportunity and girdle ourselves to the challenges ahead in the coming year.

In loving service of Bhagwan Shri Shirdi Saibaba. Sairam!

Poorna Chandra Yerneni, MD

President.

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Temple News

It was in the year 1994 when a group of Sai devotees gathered in the basement of a home on Geranium Street, Flushing, New York, and started a Satsang worshipping Shri Shirdi Saibaba with a Photograph of Baba under the spiritual guidance of our Guru, Dr. Raghav Rao of Hyderabad, who has since left for his heavenly abode.

Satsang gathering grew in numbers and in late 1999 Baba's photo was moved to a rented property on 46-16, Robinson street. This new home of Baba was called Shirdi Sai Center. Along with the Satsang, Bhajans were held on every Thursday. In 2001, a new Board was formed to manage the activities and further the growth of the temple.

Considering the ever increasing number of devotees, the Management took a decision to construct a new temple at this site. With this in view, the first step to build a temple was taken by buying the property that was rented till then. The construction started in early 2005 and was completed by 2010. The new temple was inaugurated and Moorthi Pranaprathishta was done on April 25, 2010.

The Palki procession on the inaugural day was one of the special events, and we held it again on Guru Poornima day. A very joyous occasion indeed! The Palki Yatra will be conducted hereafter regularly on every Guru Poornima day.

In our temple, we strictly follow all Dharmic rituals and traditions like it is observed in Shirdi Sai Samsthan and perform the four Aaratis (Kakad, Madhyana, Dhoop, Shej) to Sai Baba followed by Prasad distribution daily.

The Hindu Festivals like the Guru Poornima, Dussehra, Diwali, Sri Datta Jayanti, Shivarathri, Ramanavami are all celebrated in a traditional way here in the Sai Temple.

The Health camp conducted last year for the first time was a tremendous success and we were able to provide services to about 250 people. We plan on expanding this service in 2011.

The management of the temple have now embarked on a mission by starting the Sai Patrika in a new form named aptly as "Sai Smriti", Yoga classes for our devotees and Bharat Natyam classes for the children. We plan to start Kids corner, to inculcate Indian traditions and culture values in our children..

In this temple, we carry out activities that were dear to Baba such as Annadan and helping the needy. We also have plans to help the downtrodden and vulnerable people of our society.

Today, on April 24, 2011, we are celebrating the anniversary of the inauguration of the Shirdi Saibaba temple with a great sense of satisfaction in fulfilling the aspirations of the devotees..

We extend our heartfelt thanks to our team of dedicated volunteers who help us in all temple related activities.

Sairam !

Sri Sid Kamath, Secretary

Temple Inauguration

21st to 25th of April 2010

Devalaya (Temple) means the House of God. When we build a house we have to perform certain cleansing rites. Similarly a temple construction has to go through a lot more formal procedures. We also use another word called Pranaprathishta. 'Prana' among other meanings also signifies the 'Supreme Spirit' and when associated with the word Prathishta, which means installation, signifies the invocation of the Supreme Being to reside in an idol with all splendor and grace. In our temple we invited our Baba with devotion to reside in our presence in his majestic form, like a King on his Simhasan, and protect us from all the evils of both the external and internal worlds.

It would be appropriate now, to touch upon a few of the important elements of the activities that we performed during the Pranaprathishta program. As discussed above the house has to be cleansed and made appropriate and ready for our Baba to come in. As most of you know, we had a five day program covering all the necessary religious aspects. It is important to choose the right day which should be a very auspicious day with all the best planetary positions. We had invited many rithviks (priests) who were well versed in the Vedic rituals. We had all the important dhravya (material) and most importantly a big army of Bhaktas (devotees) from all over the world who were fortunate to witness this wonderful moment. This five day program covered all the elements of cleansing the house, purifying the pedestal and the Pradhana Gopura and finally the Pranaprathishta of the idol.

On the first day (04/21/2010) many of the preparatory events were done. Ganga Pooja (worshipping and invoking the holy Ganges water) and Mahaganapathi homa were done. As we all know Ganapathi Pooja has to be first so that the events would go without any obstacles. Then followed events like Maha Sankalpa, the Acharya Rithvik Varna (respecting the priestly gathering and formally appointing them to conduct the process) Raksha Bandana (tying the raksha and taking a vow to participate in the celebration with heart and soul) etc.

It would be appropriate to introduce now one of the most important rituals of any Pranaprathishta program. According to Hindu Vedic worship we can worship God in three ways - Roopa (in a physical form), RoopAroopa (form & formless - linga, saligrama yantra etc.) and Aroopa (formless). We begin with the worship of the first two as it is hard for us to conceive of the Formless. It is expected that the worship of the form should slowly lead us to the formless consciousness based on our speed of progress. When we worship Baba in the form, the idol has to go through certain procedures to receive the supreme spirit in it. The idol is kept immersed in water, grains, flowers, precious gems etc., signifying the physical body's origin out of the five elements of nature. The belief here is that Baba has taken the earthly body by embracing the pancha bhutas. The first day came to an end with Jaladivasa where Baba was kept immersed in water.



On April 22, the second day, we performed the Vaastu Homa to cleanse the building. This is done to please the Vaastu Purusha and cleanse the surroundings such as building, floor, the walls etc. This process also asks for forgiveness for all the vegetation and insects that got either displaced or destroyed during the process of the construction. Navagraha homa was also performed to please the Navagrahas. Another main event of the day was the Dattatreya Moola Mantra homa. Lord Dattatreya is the Guru in the form of the Trimurthy - Brahma, Vishnu and Maheshwara. Baba is considered to be in the same Guru parampara. Baba is none other than Lord Dattatreya himself. At the end of the second day Baba's idol was kept in Dhanyadivasa - immersed in rice grains.



Temple Inauguration *continued*

The third day, the 23rd was the day of havans – Rudra, Mrithyunjaya, Mahavishnu, Durga, Lakshmi, Saraswathi homas were performed propitiating all the deities to bless this occasion. Since this being a Friday, the day of the goddesses, Ashtalakshmi pooja was also organized. The idea here is that we invite all the gods and goddesses to be present and bless the main occasion. The highlight of the day was Pushpadivasa where Baba was kept immersed in flowers so that he would emerge with full of fragrance.

All these three days were spent predominantly on the surroundings and asking for support and blessings of other deities. On the 4th and the 5th day the main Pranaprathishta events take place. On the fourth day, the 24th, the Bimba shuddhi is done since any idol that has been carved and travelled over a long distance by sea is not fit for worship as it is. The cow, GoMata, equated to one's mother was worshipped during the Go Puja. According to our Hindu traditions, when the sacred and holy cow enters the house, the place is said to become cleansed and auspicious. In addition, the main Gopura pooja was also performed. The main Gopura plays a very important role in our temples and the Gopura darshana is equal to seeing God himself.



All this time Baba's eyes were kept covered. The concept is to open the eyes when the different Indriyas (the organs of action and perception) are invoked. The different organs of action and perceptions are invoked by the Shodasa Nyasa homa and Jeevadi Thathvanyasa homa. This is done by invoking every part of Baba's body to be installed with the energies of those specific organs. With this homa the priests slowly build the body by uttering sacred hymns and invoking the respective body elements to be installed.

Baba's eyes are opened and his first sight should fall on auspicious things like, the cow, female children (Kanya), elderly ladies (Vridha Sumangalis), flowers, fruits etc.

This is the day when the Baba Yantra is installed along with jewelry made of gold and precious gems below the idol and sealed forever. The Sai Nama books written by devotees over a period of time were also kept below the idol symbolizing the emergence of Baba from the prayers of his devotees. On this day Baba was kept in Ratnadivasa – immersed in precious gems so that he would emerge with all the brightness of the jewels.



The final day was the main event when the Supreme Being is invoked to enter and reside in the idol. Sai Moola Mantra Homa and Parivaradi Homa is also done along with Gopura pooja. Finally Pranaprathishta Homa is performed to invoke Baba to enter with all his greatness into the body that has been created. This is the most auspicious of all the moments when Baba's idol comes to life and Baba gives darshan to all the devotees in his absolute blissful form. With this Baba has entered into the idol and now ready to take all our services. Maha Abhisheka, Alankara, Veda Parayana, Shodasha upachara, Mahamangala Aarathi followed by Naivedya culminated the days' program and the 5 day festival.

Now we have Baba in his most kind and compassionate form sitting like a King and showering his blessings on whoever sets their foot in this temple. He is now here to receive his subjects, listen to their problems and solve them. Contemplate on Baba's beautiful form and request, pray and worship him to lead us to Moksha (liberation) and make us one with HIM.





OM SAI SRI SAI JAYA JAYA SAI



Baba's Eleven Sayings

Baba's Eleven Sayings

By Sri Narasimha Rao

As we understand from Baba's Satcharitra, Baba never gave any upadesha to his devotees and in fact He refused to give upadesha as evidenced through Radhabai Deshmukh's story. Radhabai's story as it goes makes it clear that Baba, in spite of her repeated requests and vow on fast unto death, did not give upadesha and instead advocated Shradha and Saburi as primary qualities for achieving the Malik's blessings. A close attention to the anecdote, narrated by Baba in process of pacifying Radhabai on how young tortoises are taken care of by mother tortoise even though they are on two other banks of the river. She does not transfer food and water to her children. Yet, her loving looks are enough to protect the children. Similarly, people who lovingly look at God get His reciprocity. God's look offers peace, protection and prosperity for His children.



Trust is generated out of conviction, which may not be the result of any rational belief or intellectual wisdom, but a spiritual inspiration. Baba sowed the seeds of spiritual inspiration in the hearts of people who knew of him. This Divine inspiration was so instant and profound that they automatically took refuge in Him. Baba reiterated that steadfast love in God is the gateway to eternity. Baba's teaching, both direct and indirect explicate the significance of 'Shraddha'. Baba reiterates the spiritual guidance of Shri Krishna to Arjuna - "Who-so ever offer to Me with love or devotion, a leaf, a flower, a fruit or water, that offering of pure love is readily accepted by Me".

'Saburi'; is patience and perseverance. Saburi is a quality needed throughout the path to reach the goal.

This quality must be ingrained in a seeker from day one, lest he loses his stride and leaves the path half way. As a hunter waits patiently and silently for his target a devotee too has to wait patiently for attaining his goal. There are many trying situations in life.

A test may come in the form of frustration, distress, agony, illness, mishaps, prolonged wait or a loss. In such moments we should seek support from the Master and hold on to him. From the story of Baba persistently following up with reluctant Shama to visit Wada, Baba showed practically how one can stick to "Saburi" in their daily chores. Developing 'Saburi' is not an easy thing especially in this fast world where everything is expected to be "instant" and if things do not work out instantaneously as expected, we get distracted or dejected. Especially in the spiritual world "Saburi" has lot more significance as the spiritual aspirant's success in achieving the goal depends on the level and quality of "Shradha" that he cultivates in his heart and "Saburi" to wait patiently for his turn.

Baba's Eleven Sayings

In Baba's famous eleven sayings, Baba indicated that only through Shradha and Saburi one can win His grace. Baba's eleven sayings or assurances are the guiding principles for all Baba devotees and these eleven sayings may be broadly categorized as follows:

1. Visiting Shirdi brings an end to the problems of the devotees and will be sure of getting Divine bliss.
2. Baba is active even after leaving the earthly soil.
3. Surrender (Sharanagathi) with full trust is essential for Baba's helping hand

Visiting Shirdi brings an end to the problems of the devotees and will be sure of getting Divine bliss.

Baba promised that one's sufferings would come to an end as soon as one steps into Shirdi.



Baba's Eleven *continued*

Baba used to declare that even if His devotee was beyond the seven seas He would drag him to Shirdi in the same manner as tying a thread to the leg of sparrow and dragging it. It is not possible to step into Shirdi unless Baba wishes and this is eternal truth. It is not simply possible to come under His compassionate umbrella unless one has accumulated punya karma to receive Baba's kind blessings. During the time when Baba was in physical form and Baba was little known to the people, Baba used to choose those blessed souls and pull them to Him. This was the case with Nana Chandorkar and Das Ganu who never heard of Him till they were literally pulled by Him. How their spiritual pursuit turned the corner as soon as they saw Baba is known to every Sai devotee. Similarly, Kakaji from Wadi was prompted by Mata Saptashringi to take Baba's darshan and as soon as he stepped into Dwarakamai, his mental weariness disappeared.



Shradha indicates unstinted faith without any doubt. But is it possible to have that firm faith in HIM always whatever be the conditions one is in? Is that so simple (stepping into Shirdi) to get Baba's grace? Same question occurred to Damu Anna while he was shampooing Baba's feet as he felt: 'So many devotees are coming to Baba, will all of them be benefited?' As Baba knows what is going on in each and everyone's mind, he answers quickly as: "Look at that mango tree and its thick flowers. If all the flowers become mangoes, how nice it will be. But at the flowering stage itself a lot will fall off. Some will fall off at the stage of tender mangoes.

Due to plucking by birds, and children hitting with stones, some more will fall off. Finally very few become ripe mangoes. The same with these devotees also.

Here is another question that often comes to our minds. Is Baba saying that those who come to Shirdi will only be benefited by his grace? Similar question was troubling the mind of one of the devotees, Balaram Mankar as narrated in Satcharitra. Mankar needed solace as his wife passed away and came to Baba. Mankar wanted to spend his life with Baba in Shirdi. He was relaxed in the company of Baba in Shirdi. Baba wanted to communicate a message through Mankar that He is everywhere as He asked Mankar to go and live in Macchindragad. Mankar, reluctantly goes to Gad as Baba insisted him on his visit to Macchindragad indicating that it was in his best interest and Mankar had no option.



Having full faith (Shraddha) in Baba's words, Mankar came to the Gad. He was much pleased with the lovely sight, pure water, healthy air and the surroundings of the place, and began to practice assiduously the meditations as recommended by Sai Baba. In contrast to general experience of devotees feeling baba's presence in vision during deep meditation, Mankar felt Baba's presence in usual consciousness state.

Mankar was so pleased seeing Baba in physical form in Gad and asked Him why he was sent to Gad when he wanted to spend time in Shirdi. Sai Baba replied - "In Shirdi many thoughts and ideas began to rise in your mind and I sent you here to rest your unsteady mind. You thought that I was in Shirdi with a body composed of the five elements and three and a half cubits in length, and not outside of it.

Now you see and determine for yourself whether the person you see here now is the same you saw at Shirdi. It is for this reason that I sent you here." So, All that we need is Shraddha and Saburi to feel the presence of Baba wherever we are.

(To be concluded)





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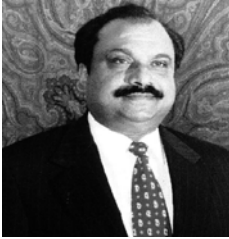
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Best wishes from

Sai Devotees

SAI SMRITI

INAUGURAL ISSUE
APRIL 2011

TEMPLE ACTIVITIES	TIMINGS	FESTIVALS / EVENTS	APR - JUN'11
<u>DAILY AARATHIS</u>			
KAKAD AARATHI	8.30 AM	UGADI	MONDAY, 4 APRIL
MADHYANA AARATHI	12.30 PM	SRI RAMA NAVAMI	TUESDAY, 12 APRIL
DHOOP AARATHI	6.30 PM	SRI SAI SATHYA VRATHA KATHA	TUESDAY, 12 APRIL
SHEJ AARATHI	8.30 PM	TAMIL NEW YEARS DAY	THURSDAY, 14 APRIL
<u>DAILY / MONTHLY PROGRAMS</u>			
ABHISHEKA DAILY	10.00 AM	PRADOSHA (SHIVA ABHISHEKA)	FRIDAY, 15 APRIL
PADA POOJA (ANNADHAN) THURSDAY	7.00 PM	SATHYA NARAYANA VRATHA KATHA	SUNDAY, 17 APRIL
PADA POOJA (ANNADHAN) ALL OTHER DAYS	10.00 AM	PRADOSHA (SHIVA ABHISHEKA)*	SATURDAY, 30 APRIL
PRADOSHA (SHIVA ABHISHEKA) TRIYODASHI		SRI SAI SATHYA VRATHA KATHA	THURSDAY, 12 MAY
SATHYANARAYANA POOJA (POORNIMA OF EVERY MONTH)		PRADOSHA * (SHIVA ABHISHEKA)	SATURDAY, 14 MAY
SAI SATHYA VRATHA KATHA (FIRST DASAMI OF THE MONTH)		SATHYA NARAYANA VRATHA KATHA	MONDAY, 16 MAY
<u>SATURDAY PROGRAMS</u>		PRADOSHA * (SHIVA ABHISHEKA)	SUNDAY, 29 MAY
SAI NAM JAP	1.30 TO 2.30 PM	* on every Trayodashi of the month SPECIAL POOJAS CONTACT TEMPLE	
<u>EVERY FIRST SATURDAY</u>			
SAI NAM JAP	8.00 AM TO 8.30 PM		
DEVI MAHATMYAM	2.00 TO 6.00 PM		
<u>EVERY SECOND SATURDAY</u>			
VISHNU SAHASRANAMA (11 TIMES)	2.30 TO 4.30 PM		
BHAGAWAD GITA CHANTING	4.30 TO 6.30 PM		
<u>EVERY THIRD SATURDAY</u>			
LALITHA SAHARSANAMA (5 TIMES)	2.30 TO 4.30 PM		
BHAGAWAD GITA CHANTING	4.30 TO 6.30 PM		
<u>EVERY FOURTH SATURDAY</u>			
VEDAPARAYAN	2.30 TO 4.30 PM		
BHAGAWAD GITA CHANTING	4.30 TO 6.30 PM		
<u>EVERY FIFTH SATURDAY</u>			
BHAGAWAD GITA CHANTING	2.30 TO 6.30 PM		
<u>SPECIAL PROGRAMS</u>			
GURU POORNIMA			
VIJAYA DASAMI (BABA MAHASAMADHI DAY)			



"How to meditate on Baba"

How to meditate on Baba? No one has been able to fathom the nature or the form of Almighty. Even the Vedas and the thousand-tongued Shesha are not able to describe it fully; but the devotees cannot but know and look at the form of the Lord, for they know that His Feet are the only means of their happiness. They know no other method of attaining the supreme goal of life, except meditating on the Holy Feet. Hemadpant suggests an easy way of devotion and meditation as below



As the dark fortnight of every month wears out gradually, the moonlight also wanes in the same degree and on the new moon day, we do not see the moon at all, nor do we get her light. Therefore, when the bright fortnight begins, people are very anxious to see the moon. On the first day, the moon is not seen and on the second day also she is not clearly visible. Then the people are asked to see the moon through an opening between the two branches of a tree, and when they begin to see through this aperture eagerly and after concentrating on (range of knowledge), the distant small crescent of the moon comes, to their great delight, within their ken. Following this clue, let us try to see Baba's Light. Look at Baba's posture, how fine it is! He is sitting with His legs folded, the right leg held across the left knee. The fingers of His left hand are spread on the right-foot.

On the right toe are spread His two fingers-the index and middle ones. By this posture Baba means to say, as it were-if you want to see My Light, be egoless and most humble and meditate on My toe through the opening between the two branches-index and middle fingers-and then you will be able to see My Light. This is the easiest means of attaining devotion.

Light houses are constructed at various places in the sea, to enable the boatmen to avoid rocks and dangers, and make them sail safely. Sai Baba's stories serve a similar purpose in the ocean of worldly existence. They surpass nectar in sweetness, and make our worldly path smooth and easy to traverse.



Blessed are the stories of the saints. When they enter our hearts through the ears, the body-consciousness or egoism and the sense of duality vanish; and when they are stored in the heart, doubts fly out to all sides, pride of the body will fall, and wisdom will be stored in abundance.

The description of Baba's pure fame, and the hearing of the same, with love, will destroy the sins of the devotee and, therefore, this is the simple Sadhana for attaining salvation.

How to meditate *continued*

The Sadhana for Krita Age was Shamadama (tranquillity of mind and body), for Treta Age, sacrifice, for Dwapara, worship, and for Kali (present) Age, it is singing of the name and glory of the Lord.

This last Sadhana is open to all the people of the four varnas (Brahmins, etc.). The other Sadhanas, viz. Yoga, Yagya (sacrifice), Dhyana (meditation) and Dharana (concentration) are very difficult to practice, but singing and hearing the stories and the glory of the Lord (Sai Baba) is very easy. We have only to turn our attention towards them. The listening and singing of the stories will remove the attachment to the senses and their objects, and will make the devotees dispassionate, and will ultimately lead them to self-realization.

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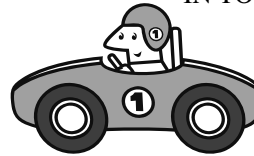
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Kids Corner

By Sri Narasimha Rao

In Maharashtra, there is a district named Aurangabad, in which there is a village named Dhoopkhede. Chandbhai was the patel of that village. Once he lost his horse. Chandbhai searched and searched, but to no avail. A week after, while he was on the search, he noticed by the roadside a young lad of sixteen, having sedate looks and wearing the garb of a fakir. This beautiful boy with lustrous eyes at once captured Chandbhai's heart. Reading, as if the onlooker's mind, the fakir beckoned Chandbhai and asked, "What are you looking for, Patel?"

"I have lost my horse. For this whole week, I am searching him," said Chand, approaching the fakir, with folded hands. "Then why go further? Your animal is grazing beyond that hedge, there, look!" told the fakir, with a gentle smile, pointing to a thick hedge beyond which nothing could really be seen. Chandbhai went and saw, and lo! The horse was found quietly grazing there.

Chandbhai was awe-struck. How did this fakir recognise him as the patel, how did the boy know that there, was a horse beyond the hedge and that it belonged to him all this struck him with wonder. He was convinced that the boy had a spark of Divinity in him. As Chandbhai related this incident among his friends and neighbours, the boy's fame spread like a drop of oil on the surface of water.

A few months later, a marriage procession went from Dhoopkhede to Shirdi.



The boy fakir also accompanied it. When the procession reached the outskirts of Shirdi, it stopped to pay homage to God Khandoba. Mhalsapati, the priest of Khandoba temple, eyed the fakir, and out of spontaneous admiration, exclaimed, "Welcome, ye Sai Baba". It was as if the Divine Will that had given the boy this name, for that very name stuck to him all his life. From that day (1854), the boy stayed in Shirdi. But what was his real name and his native place none ever came to know.

People at Shirdi soon discovered the perfect Saintliness of the fakir and by and by, many of them became his devotees (bhaktas). A few, however, who were themselves of a saintly nature, saw the real worth of this Godly person. Sadhu Gangagir said, "This is a gem. By your great good luck, you have got him." Anandnath said, "This is a jewel you will know its worth in the immediate future."

From places like Bombay and Poona, you can now go to Shirdi directly by State Transport buses. You can also travel upto Manmad or Kopergaon by Central Railways and then take a bus to Shirdi.

When Sai Baba first came to Shirdi, it was a little known, underdeveloped village. But as Baba came and his fame spread in all quarters, Shirdi also grew and improved. Like Pandharpur, it is now a great place of pilgrimage. Thousands and thousands go there every year to have a darshan of Baba's, Samadhi (Tomb). Devotees still get the same experiences of Baba as they did when Baba lived in flesh. Baba entered Samadhi in 1918.

Now let us see Wherein lay Baba's greatness and read the Bhaktas' actual experiences about Baba.

(Extracted with permission from Heritage of Shirdi Sai Magazine website www.heritageofshirdisai.org.)





Shraddha Saburi

By Sri Ravichandran

The Great Sage, Shri Saibaba of Shirdi gave us a coin that has two sides but protects us from every side of trouble in this life and the next. One must encash the coin, which has Shraddha on one side and Saburi on the other, to pass through self realization.

Shraddha -faith or trust is the foundation of the path of life and devotion is the pathway. Saburi -patience is the time taken to walk on that path to reach the destination which is realization of the 'Truth'. According to Vedas, 'Truth' is defined as something that has not changed in the past, in the present and will not change in the future which means that everything else in the Universe keeps changing.

The two virtues exist only on the existence of each other. They compliment themselves and act through a 'cause and effect' philosophy. Shraddha is the devotion that leads to faith which enables one to accept all events and happenings either good or bad in our perspective, with equanimity. Saburi or patience is an ability to resist instant gratification, which leads to a temporary control of mental turbulence.

It is a gift one must accept to inspire, practice to be patient and wait for the will of God to unfold and work itself out. This enables us to prevent the three 'C's by Dale Carnegie, namely 'Complain', 'Criticize' and 'Condemn'

Sage Naradha was once on a quest to test who had most faith in God. He came across a very learned pundit. The pundit asked the Sage what God was doing at that moment of time as Naradha is the one who travels across the three worlds and has the latest news about all the Gods!. Sage responded back saying that God was passing a giant elephant through the eye of a needle.

The learned pundit burst into laughter and ridiculed Naradha for such a naïve answer. Naradha left quietly and continued his journey and met many other pundits who ridiculed him in the same way when he described God's action.

Finally Naradha met an illiterate cobbler who asked the same question and Naradha answered him the same. The cobbler was not surprised; in fact he said that when God can pass the entire universe through the eye of a needle, the elephant is no big feat for God. That is the type of faith we must have in Saibaba, our Guru.

Many times we go to temple and pray to Baba to solve our problems. When we come out of the temple we are supposed to leave the problem with Baba who will work on it and sort it out for us. But if we still carry the problem back with us and not surrender it fully to Baba, how can we expect Baba to resolve the issues when He does not have our problems with Him?

Baba's own story where he served His guru for a period of twelve years is an example. During these twelve years the guru did not teach any mantra to Baba nor did he give any instruction in the physical sense, yet Baba served the guru with all humility and reverence and though an avatar, performed even the most menial tasks in the service of His guru. Baba desired that his devotees too should practice patience even during trying circumstances.



Sometimes we set a deadline for Baba to solve our problems and in our desperation we even offer to do certain things in return as a favor to Him if he could help us sooner! We just have to realize that several natural phenomenon take time to materialize in this real world. For instance we know that sowing a seed takes several months or years to grow into trees and bear fruits. Likewise, evaporation of water from rivers leads to rain over a period of time and not in an instant. Our troubles too will melt away in due course, when we surrender ourselves completely to Sai Baba with Shraddha and Saburi





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Health Tips

By Dr. Lekha Reddy

Diabetes is a one of the common ailments in Asian American Community.

It is a condition characterized by high blood sugar due to defects in insulin secretion, or function or both. Blood glucose levels in the body are regulated normally by the hormone insulin produced by pancreas.

There are two major types of diabetes called Type 1 and Type 2. Type 1 is also called Juvenile diabetes or Insulin dependent diabetes characterized by lack of insulin and affects people under 30 years of age. Type 2 also called Adult onset or Non insulin dependent diabetes characterized by insufficient insulin and inability of the cells to utilize insulin.

The other uncommon types of diabetes are Gestational diabetes and Secondary diabetes. Gestational diabetes occurs in pregnancy and generally resolves after delivery but increases the risk of developing diabetes in future.

Secondary diabetes is caused by chronic pancreatitis due to alcohol; overproduction of hormones by pituitary (growth hormone) and adrenal glands (cortisol).

Some of the symptoms of Diabetes are increased urination, increased thirst, weight loss, fatigue, blurred vision, bladder and skin infections. Obesity and family history of diabetes increases risk of developing diabetes.

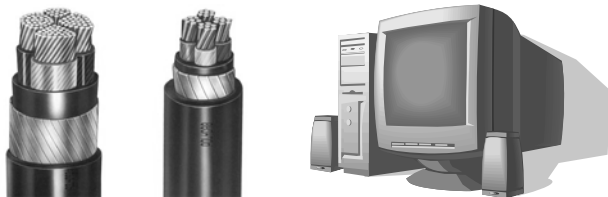
There are two major types of complications of diabetes, microvascular involving small blood vessels and macrovascular involving larger blood vessels.

Examples of microvascular complications are vision loss due to retinal damage, kidney failure due to renal damage, neuropathy from nerve damage. Stroke due to carotid blockage and heart attack due to coronary blockage are examples of macrovascular disease.

Early detection, treatment and adequate control to avoid complications, prevention by good diet and exercise habits are key to a healthy life.



Om Sai Ram



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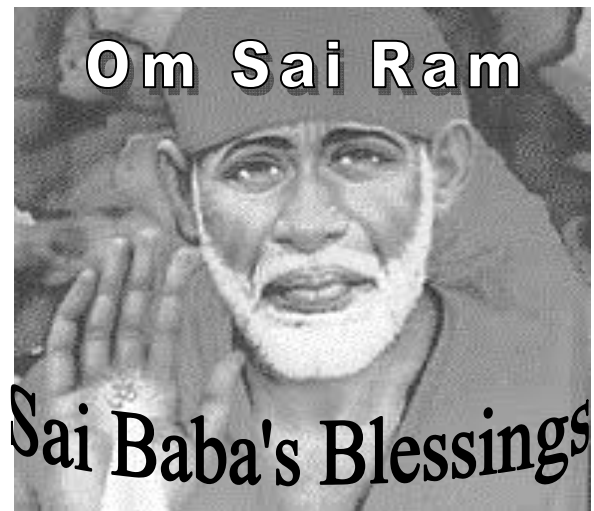
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Religion and Science

By Smt Gowri Ravi



Why do we go to Temple ?

People in this age of technology, question if God is all pervading, and omnipresent, why bother going to temple at all..

Simple answer would be, even though we can study from home, we still have the need for so many schools and colleges. Schools impart knowledge and social skills and help us survive in the community. Same way temples, as a place of worship have positive energy vibrations that help us fulfill our spiritual and religious needs.

In the temples we come together with shared cultural values to worship and be part of religious and spiritual activities like prayer, Satsang, music, bhajans, yoga and meditation. Moreover, Temples are places that are well equipped to follow the rituals to help us offer prayers in the manner prescribed by our traditional scriptures. We may not have the knowledge and/or time to perform these in our puja rooms at home.

The temple represents the physical human body and the heart is the Sanctum Sanctorum (Garba Graha) where we experience the God's presence. We must understand that we are not worshipping the stone idol, but the presence of God, Sai, within that form. In Hinduism, there is no idol worship, but only worship through idols. We do not pray to the stone to bless us, instead we see Sai there and pray " Sai Krupa Karo".

Temples should be the axis around which our lives revolve.



Why do we do Pradakshina ?

God is Time and Time is the manifestation of the Superior Power, God. We can halt or control time by realizing this and doing Pradikshina in a meditative mood asking for righteous path.

The universal time is based on Pradakshina (circumambulation - the act of moving around a sacred object). It is a proven fact that there is a pradakshina in Hydrogen atom. An electron is said to move around the Nucleus of Hydrogen Atom at about $1/100^{th}$ the speed of light.

According to Albert Einstein, time will inevitably move in backward direction, if the revolving speed of our planet around the Sun exceeds the speed of light which is approximately 1,86,000 miles per second. All the known heavenly bodies rotate on its axis as well as revolve around other objects like earth around the sun, and the moon around the earth. Moving around the sun (or God) which is actually the center of our metaphysical universe, keeps us moving forward through time.

According to our scriptures, "Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, " which means that we are to consider our parents and our guru as God and also do pradakshina around them as they represent the center of our universe.

Pradakshina means "moving rightward" and is done clockwise. The source of light, the sun appears to move in a clockwise direction across the sky from east to west and so pradakshina follows the way of light, left to right..

Ayurveda says, our stressful life, the diseases and sufferings we face now are because of the sins committed by us, both in this life and in the past lives. Pradakshina helps us cleanse ourselves of the sins we've accumulated in the past.

We also do Atma pradikshina to recognize and remember the God within us and pray:

"Yaani kaani cha paapaani janmanthara kruthaani cha Thaani thaani vinashyanthi pradakshina pade"

Let the papa karmas accumulated knowingly or unknowingly in this janma(life) and previous janmas (lives) be removed by each and every step of a pradakshina.



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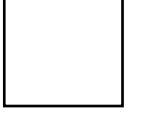
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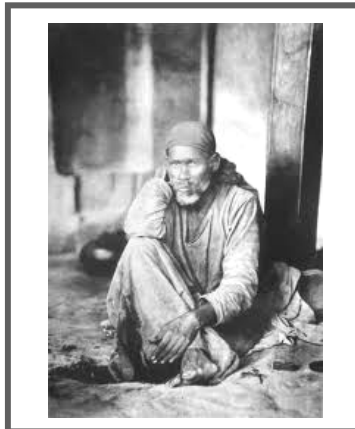
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PICTURE OF THE MONTH

Original Picture of Baba



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