

# Aura of Shirdi Sai



**SaiAura**  
I AM EVERYWHERE

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**HAPPY**  
*Ugadi*



# Editorial

## First Word

**M**y old laptop has slowed down; it takes ages – or so it feels – to have an item I clicked on to open. It suddenly freezes in the middle of a typed sentence. Oddly, if I try to impatiently click or try something to get it going, it mockingly stays that way. Sai Baba reminds me – 'Saburi, Saburi'. Then if I leave it alone for a bit, obeying Baba's command of 'Saburi', I can go back and keep typing.

Then in a while, it happens again. I think I am going crazy as I sense this thing seems amused at my helplessness. And so, I talk to it. I go: "Come on, come ON!" at first, seeking Sai Baba close behind my thoughts, especially when I am in the middle of writing an article or report. Most often Saburi helps.

Like me, Sai devotees enjoy waiting calmly, less agitatedly -- or developing the quality of patience that Sai Baba has advised.

If you look closely, you will find that much of our less than patient waiting is tangled up with wishes, like "I wish this line moves faster," or "I wish the weather would be cooler, or warmer," "I wish she phones soon." Standing in line, stuck in traffic, placed on hold, waiting to see the doctor, waiting for a letter or parcel in the post, even waiting for a friend who is late – our reaction is one of the wishes blocked, of wants frustrated. And increased stress.

We know this is not good for us, but the loss of control is a potent trigger for discomfort, and the fact that we can do nothing, except for a prayer to Lord Sainath instead of our jitteriness!

Waiting is just so annoying, so hard. Waiting in general, goes against the sense of busyness that defines our lives these days; somehow, we have bought into the belief that when we are doing or accomplishing something, it is worthwhile. We think of waiting as a passive thing; of no use at all.

But at the command of Lord Sainath, now I decided to engage with the concept of waiting to be more active, and as a 'space we are led into'. What, I wondered, will this space hold?

A week ago I just decided to wait as my laptop seemed to delight in teasing me; to breathe gently, and slowly read over what I had already written, and this backward glance allowed my mind to move in ways that helped my work. Sai Baba made me still and receptive to newer and more creative ideas.

An old book – first written in 1892 – that I found in a used bookstore, by Anna C Brackett, 'The Technique of Rest' made me laugh out loud at her scolding advice: "When you are waiting for a train, don't keep perpetually looking to see if it is coming. The time of its arrival is the business of the conductor, not yours. It will not come any sooner for all your nervous glances and your impatient pacing, and you will save strength if you will keep quiet. After we discover that the people who sit still on a long railroad journey reach that journey's end at precisely the same time as those who fuss continually, we have a valuable piece of information which we should not fail to put to practical use."

As we celebrate Rama Navami and Sai Baba's Jayanti in April 2021, we can turn our attitude around, develop 'Saburi' in every aspect of our life so that waiting can be a new and useful skill to develop.





# The Dust of Sainath's Feet

**W**hen I look back at where I stood,  
where I now have reached,  
My heart brims over in gratitude  
and tears flow down my cheeks.  
There's nothing more I have to do,  
nowhere else I need to be,  
By his grace I now know the truth,  
I am the dust of Lord Sainath's feet.

If fear does not wither and fall,  
who bears the burden, but He,  
What if desire lurks in the dark,  
that patient, preying beast,  
With my master standing guard,  
his sword of 'Anugraha' ready,  
Why should I be worried at all,  
I'm the dust of Lord Sainath's feet.

Fate may deal its hammer blows,  
and try to flatten me,  
As time carries me with its flow,  
one day to the sea,  
But I'll be safe on my captain's boat,  
protected from the deep,  
As He ferries me back to his home,  
I'm the dust of Lord Sainath's feet.

**By: Shreyas Devaraj**





## A Dip in to Vishnu Sahasranama-13

# Sahasranama Brands Liberation

**By: Seetha 'Priya'**

Every one of us needs to reflect on life. Not just follow the crowd. How could we reflect constructively to lead a full life? Look at the process of evolution; humans evolved from animals. The frame and form were changed and the capacity to think was given. Basic instincts remain the same. He goes to pandits and maulvis and others who profess to live a religious life. He visits places of worship. He gets caught in rituals and the various dos and don'ts, many of which he may not understand. Look at the way the churning takes place. The religious animal looks at the social animal with a certain disdain - he feels superior. The social animal looks at the religious animal and thinks he has lost his marbles.

The social animal says, 'I have achieved everything, made money, built houses, have a family'. The religious animal says something to the effect, 'All that is fine, but you have not found God'. The beginnings of a clash can be seen.

The Twelveth Shloka of Vishnu Sahasranama is-

**Vasurva Samanah Satyaha  
Samatva Asamhitah Samah  
Amoghah Pundarikaksho  
Vrishakarma Veishakritihi**

The Lord is Great (Vasuhu) and the great thoughts of Him are (Vasumanaha) are true (Satya). He is the same in all beings (Samatva) and in each being He remains unlimited (Asamahitaha) along with His Consort Lakshmi (Samaha) He is



worthy of worship (Amogha). As the Lord seated in the lotus of the heart (Pundarikaksha) of the people with righteous action (Vrsishakarma) and whose form is Dharma (Vrishakritihi).

The religious animals have each donned different kinds of clothes that define their religion. And along with it came the feeling that 'I am the best, I know it all'. The social animal had lived its full, the religious animal had lived its full and now the final touch had to be given to evolution. If a man has to be liberated now, he has to be liberated from religion. Religion is very different from spirituality. Spirituality comes from within. Religion is an external framework.

How to bring about that liberation? How to transform oneself? Vishnu Sahasranama is the answer. Better person is one who has no duality, no confusion, one who lives in harmony, balance, and peace. Live in your fullness. Live like yourself, in completeness.

Sai Baba was in terrific rage blurting – “Damned you all! So many years have passed! Still, you ponder whether I am a Hindu or a Muslim! Can you not see I stay in a mosque, read Koran, recite Namaz, yet burn a Dhuni, celebrate Rama Navami and Ramzan with equal zeal? Still, you want to know Who I am? What is there to guess? Hindus doubt I am a Muslim. Muslims doubt I am a Hindu. See with your own eyes – see who I am?” One by one He removed all his clothes and put them into the Dhuni! The flames threw a golden hue on Baba's naked body!





# Kaka Dixit's Diary

**M**y son Gopal's 'Brahmopadeshnam' was performed at Nagpur in 1910. I requested Sai Baba to visit us and bless the boy. Baba winked his eyes and said, Shama, Bapu (he meant Booty), and Appa (he meant Appa Kothe) will come and I will join them later. Since Nana Saheb's son's wedding was going to be celebrated at Gwalior around that time, I was confident that Baba will definitely bless us on that auspicious occasion and decided to closely look for Sai Baba among the guests.

As the function went midway, a virtuous Brahmin dressed like a Brahmin priest entered and blessed the boy with Vedic chants. I had an inkling that he could be Sai Baba. We presented him with a pair of silk 'vastras' and also requested him to join us for lunch. He later had food and left.

I shared my feelings with Shama, Booty, and Appa Kothe and observed, "All the saints are unique according to his light and capacity, a living illustration of that Supreme Law of our being." Our discussion went on – 'Who is a saint? Does anyone who wears saffron, red, ochre, or white robe, or who wears no clothes, deserves to be called a saint?' 'Certainly not'. A person does not become a saint only based on the design or color of the apparel that he wears.

One entrenched in the Divine, the Eternal, who is free from egoism, likes and dislikes, selfishness, vanity, the duality of 'mine and thine', 'I and the other', lust, greed and anger, who is endowed with equal vision, balanced mind, mercy, compassion, tolerance, righteousness, and cosmic love, and who has divine knowledge, is a saint. The Bhagwad Gita asserts that his "intellect remains unattached to everything"— 18:49.



He rejoices in God alone.

A saint feels helpless and humble before Him and constantly seeks refuge in Him. Even while engaged in worldly activities, he keeps repeating God's name.

Saints have an equanimous attitude towards everyone — whether men or women, animate or inanimate, birds or animals, plants or trees. Their attitude is the same in all circumstances, be they happy or sad. It is because their mindset is that of renunciation, an attitude of detachment from the world. According to the Gita, "A saint judges what is happiness and sorrow in all beings by the same standard as he would apply to himself"— 6:32.

All of us unanimously concluded that Sai Baba had visited us on that day in that priest's form. Booty concluded that Sai Baba is an exemplary model and extraordinary teacher. His teachings and life are a constant source of inspiration and solace to the world.

One week later, when we met Sai Baba at Shirdi, his very sight confirmed his visit to Nagpur as that Brahmin. "Sages," according to Praaskara Grihya Sutra, "are full of life through their observances." Such is the magnanimity of Sai Baba, as Nana Saheb Chandorkar observes, "Their very existence inspires others to become like them and attain the same state of bliss achieved by them."

It is the unfathomable wisdom, their absolute commitment to the welfare and spiritual upliftment of all human beings, and detachment with mundane worldly objects, which makes a person a saint. The color of his robes has nothing to do with it.





# Justice Tatyasaheb Noolkar

**By: Dubagunta Sankaraiah**

**T**atyasaheb Noolkar alias Laxman Krishnaji Noolkar was born in 1863 and was educated at Poona High School. In 1908 Tatyasaheb was working as Sub Judge at Pandharpur and Nanasaheb Chandorkar was the Mamlatdar at the same place. Nanasaheb once urged Tatyasaheb to visit Shirdi.

He went with Nanasaheb Chandorkar to Shirdi. Tatyasaheb was short in stature and fat. As he bowed down at Baba's feet, Baba placed his hand on Tatyasaheb's head lightly but with a little force. As a result, Tatyasaheb fell down towards the nearby pillar but got convinced that Baba was his real Guru, and he was in a state of ecstasy. Tatyasaheb from then onwards used to visit Shirdi for Sai Baba's darshan.

When Sri. Narasimha Swamiji met Tatyasaheb's grandson, Raghunath Vishwanath Noolkar based on an article in Sant Kripa magazine, he was given a lot of information on Justice Noolkar.

Once Tatyasaheb had some eye disease and was unable to see properly. He then came to Shirdi. He stayed in Sathe Wada and was praying to Baba continuously. When he went to Baba, Baba placed his hand on his, said to Shama "Today my eyes are paining severely". As soon as Baba said these words, Tatyasaheb's eye pain was cured completely.

In those days, there was no regular worship of Baba except accepting garlands brought by the devotees. But later on, Baba started allowing devotees to apply sandal-paste to his forehead and offer him flowers. It was Tatyasaheb who introduced for the first time puja to Baba by offering arati by waving lighted lamps around Baba in an arch. Tatyasaheb started this practice started on a Guru Pournima Day. He was one of the three important devotees (others being Khaparde and Booty) who always kept silent in the presence of Baba and was also in the habit of obediently following Baba's orders in all matters, personal as well as official.

While working as Judge at Pandharpur, he gave a



landmark judgment to two groups of priests, viz., Badvas and Utpats, in the temple at Pandharpur regarding Arathi rights. The priests were harassing devotees. When he went to Shirdi, Baba said that the judgment was good and reasonable but also said that Tatyasaheb's wish would be accomplished.

Justice Noolkar laid the foundation for future developments in the puja performance. Some of the lower caste persons like Namdev, Chokhamela, Tukaram, and others by the degree of their devotion to Lord Vithoba, became saints irrespective of their castes. Lord Vithoba was so generous that He did many miracles in the lives of the above saints and also manifested before them. Lord Vithoba symbolizes an ocean of compassion for such people. There was a lot of resistance and opposition in allowing low-caste people. Justice Noolkar with Baba's grace encouraged this reform in his judgments. A recent Supreme Court judgment has quoted Justice Noolkar in appointing women priests.

It was Noolkar who was permitted by Baba and who did the first Guru Poornima celebrations in Shirdi with all the sixteen puja items on Saturday, 3rd July 1909 when Dada Kelkar, Jog, Shama were also







present along with others. This information is based on a letter written by Noolkar to Nanasaheb Chandorkar who was not present in Shirdi to witness the first Guru Poornima.

When Tatyasaheb arrived for Guru Poornima, Baba pulled out one 'Kafni' and placed it on Tatyasaheb's body saying, that it would protect him from severe wind and cold. But he felt that this was a sort of initiation into the fourth stage of life, i.e., Sannyas Diksha as per his desire and he accepted it with ecstasy and then placed his head on Baba's feet.

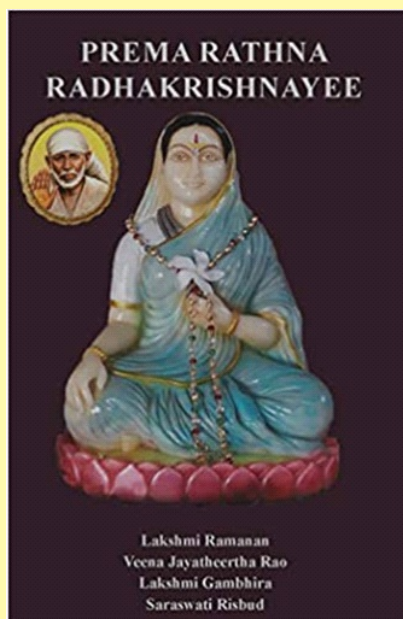
While in Shirdi, he had no other thought in his mind except that of Baba and he requested Baba's darshan continuously. Then Baba replied affirmatively. Then onwards Justice Noolkar was seeing moment-to-moment visions of Masjid.

During childhood, Tatyasaheb and Nilkanth Ramachandra Sahasrabuddhe were close friends while studying at Poona High School. After leaving the school, they did not meet each other during the last several years. Nilkanth suddenly landed at Shirdi from Bombay at the instance of Nanasaheb and Dixit, who paid him the railway fare and also gave a note to Shama.

By 1910, Tatyasaheb was unwell. Nilkanth, his school-friend served Tatyasaheb along with his two sons. The- elder son 'Wamanrao' was a doctor. In Shirdi in those days, there was no hospital or any medical shop. Wamanrao then procured medicines

and equipment to Shirdi and operated on the carbuncles on the body of his father and bandaged them. Nilkanth also assisted as a nurse all the while including during the nights. It looked as though Tatyasaheb did not wish to be cured and he did not appear to be praying to Baba for any cure.

Tatyasaheb disclosed a desire to get holy water from Baba's Feet. It was almost past 1-00 o'clock in the night. Who could dare to go to Baba at that midnight? But Shama went to the masjid with a vessel. Shama requested Baba and asked him to give the holy water from his feet as Noolkar was on the death bed and that he desired holy water from Baba's feet as his thirtha at his last moment. With these words, Shama came forward and then Baba put forward his toe and Shama immediately dipped the toe in the water in the vessel and carried the vessel, and fulfilled the last desire of Noolkar. Udi was applied to Tatyasaheb's forehead, he opened his eyes clearly and looked around. Baba's Pada-Tirtha was given to Tatyasaheb three times and then Tatyasaheb breathed his last. At that time Baba said in the masjid that behind the masjid a big star had collapsed. Then Baba came out from the masjid and shouted loudly, beating his mouth with hands. Whenever a dear devotee passed away, Baba used to behave like this. Baba also said that Tatyasaheb was a good man and that he would have no further birth.



## Book Review

### *Prema Rathna Radhakrishnayee*

<b>Compilation</b>	: Lakshmi Ramanan and others
<b>Publisher</b>	: Sterling Publishers, New Delhi
<b>Cost</b>	: Rs. 100
<b>Pages</b>	: 80

Radhakrishnayee was one of the foremost devotees of Sai Baba. Born as Sundarabai, she was named 'Radhakrishni' by Baba. She came to Shirdi in the year 1907 and attained siddhi in 1916. During this period she laid the foundation for the Shirdi Samsthan and started the practice of daily aratis and other traditional practices worshipping Baba. The book throws light on the unalloyed devotion of Ayi and her capacity in taking care of Baba's life.

**Reviewed by** : Sunanda Ananth



# Ananda in Six Steps



Can we redesign our life with 'Total surrender to Sai Maharaj and take charge, and not succumb to circumstances?' 'Yes' we can, says Sri Dwarika Mohan Misra, Spiritual Head of Sri Sai Dattatreya Ashram, Kailash, Denkhenal, Odisha. He interacted with our SAI AURA team.

*What does the title of your discourse 'Celebrating Life by Six steps to Ananda' mean'?*

**Misraji:** Sai Sat Charita states that the whole of existence is made up of chetna, consciousness, and passes through different yonis. After we drop this human body, evolution will continue as an anant yatra, eternal journey. This is what blossoming of consciousness means.

*What does it mean - the complete blossoming of your consciousness'?*

**Misraji:** The whole of existence is chetna, consciousness, present in us as soul. Life is an



**By: Dwarika Mohan Misra**

expression of consciousness. When we understand the science behind consciousness and know how to deal with it, life's challenges are not a big deal.

*What steps should we take to achieve this state?*

**Misraji:** The blossoming happens in six steps. First, recognize how Sai Baba as Parabrahma, functions. Secondly, recognize that the process of life is the interaction between its outer individual and inner mind. Thirdly, recognize the six tendencies— kama, krodha, lobha, moha, madha, and matsarya. The fourth step is to free yourself from these six enemies and neutralize all your negativity.

The fifth step is to introduce Bhakti with vairagya. The sixth step is to design the life you want and ensure optimum utilization.

*You say each one of us has special powers that can help transform our lives. What are they?*

**Misraji:** We all have five fantastic siddhis granted by Sai Baba. First is the ability to invoke any emotion, at will. The second is the ability to get rid of it. The third ability is to form habits good or bad. The fourth ability is the power to drop any habit. The fifth ability is you get to learn well any subject. Then you become a master of your situations and make life successful!

## Dr. Ranvir Singh's Graphical Message

Countless activities take place,  
without man's efforts.

Does man make his heart,  
PULSATE ?

Does he voluntarily inhale or,  
Exhale, or bring about the,  
BLOOD CIRCULATION ?

These are the Divine Will,  
Not the human effort.

Thus it is concluded that,  
Nothing could surmount,

**God's will.**





# Sai Baba's Resurrection

**By: Sri Narasimha Swamiji**



**B**hagat is the very first word uttered by Sai Baba after he went to Allah's abode to get rid of the bouts of cough and breathlessness. Giving up his life-breath, Baba kept his head on the lap of his intimate devotee Mhalsapati virtually lifeless for three days, got back life in the early hours of the fourth consecutive day. Baba had asked Mhalsapati to guard his body for three days and accordingly he regained life at the end of three days. While the entire village thought that Baba is dead and prepared for his burial, only Mhalsapati was hoping that Baba will return to life

Three days passed. By now it was certain that Sai Baba had died. People imagined that his body should be gracefully buried in the grave and they dug a pit too. The village was in mourning. On the third night, in the early hours, Baba came back to life. The first word he spoke 'Bhagat' became prophetic.

So goes the Sai-Kirtan — and the narration in Sai Satcharita. It is true because it gives the essential truth; it is also symbolic. And it is evident that the more profound the subject matter, the greater the need for symbols. The court records of Ahmednagar have authenticated this resurrection.

When Baba's life disappeared for three days as he lay down on Mhalsapati's lap, the story goes that he stood before the gates of God. He experienced God. God spoke to him, "I have healed your breathing ailment. I have given you my treasury. Now go back and give unto others what I have given unto you". The utterance 'Bhagat' is Sai Baba's first offering after his God-experience.

Unless you lose yourself completely, until you die, you cannot hope to meet God. Your annihilation becomes his being. As long as you are, he cannot be. This is the symbolic meaning of Baba giving up his life for three days.

You too will have to lose yourself; you too will have to give up life. Death is only completed after three days because the ego does not give up easily. These three days in Baba's life represent the time required

for his ego to dissolve completely.

The one who is lost invariably returns, but he returns as new. He who treads the path most certainly returns. While he was on the path, he was thirsty, but when he returns, he is a benefactor; he left as a beggar, he returns as a king. Whoever follows the path carries his begging bowl; when he comes back, he possesses infinite treasures.

To appear before God and to attain the beloved, are purely symbolic terms that are not to be taken literally. There is no God sitting somewhere on high before whom you appear. But, how else can it be expressed? When the ego is eradicated, when you disappear, whatever is before your eyes is God — the energy beyond form.

To stand before this formless energy means to see infinite energy wherever you look, whatever you see. When the eyes open, everything is He. Ego is like the mote in your eye; the minute it is removed, God stands revealed before you. And no sooner does God manifest, than you also become God, because there is nothing besides Him.

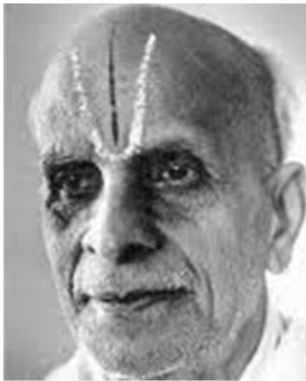
Sai Baba returned, but the Sai Baba who returned was also God himself. Then each word uttered became so invaluable as to be beyond price, each word equal to the words of the Vedas.





# Sai Baba Teaches Forgiveness

By: Seetha Vijayakumar



When an Advocate from Pandharpur came to meet Sai Maharaj, he made a crypt remark - 'These people bow down to me but abuse me elsewhere'. This advocate criticized Justice Noolkar when he sought the refuge of Sai Baba instead of going to a

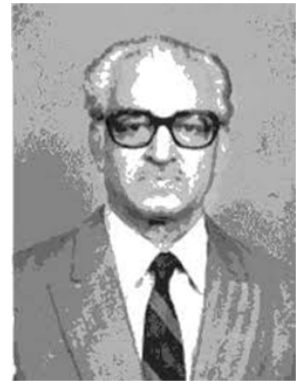
doctor when he suffered from diabetes.

Once Nana Saheb Chandorkar came to meet Sai Baba along with his brother-in-law Binnywalla. At that time Nana Saheb had avoided going to the Datta Temple in Kopergaon as it could delay coming to Shirdi. However, he sustained a thorn prick. Sai Baba referred to this as a punishment and asked him to seek Datta's forgiveness.

Prof. R.A. Phani Shayi, a renowned Psychologist of Bengaluru in the seventies and eighties and whose students are all over the globe used to quote Sai Baba as a role model in forgiving. As a great devotee of Sai Maharaj, the Professor came up with a five-step forgiveness intervention plan that he and his students worked on for long years. They call it REACH, an acronym for the following: *Recall* the hurt, because to heal, you need to acknowledge the fact that you've been hurt; *Empathize* with your offender and replace negative emotions like hatred with positive emotions like love and compassion; *Altruistic* giving enables you to overcome the hesitation to forgive and will inspire you to wish well of the other person; *Commit* to the forgiveness experience and finally, *Hold* on to it.

Incidentally, his father Sri Rallapalli Anantha-krishna Sharma was a Telugu Pandit with the Mysore University and has translated Sri Narasimha swamiji's books on Sai Baba into Telugu.

REACH is a therapeutic model that promotes good health and well being. To be unforgiving is stressful; nursing grudges and negative feelings towards an offender can seriously impact your physical and mental health and leaves little room for joy. To be forgiving lightens your burden; you feel free and loving, and you are rid of a lot of baggage that was weighing you down.



Prof. R.A. Phani Shayi says his life mission is: "To do all I can to promote forgiveness in every willing heart, home, and homeland keeping Sai Baba close behind his thoughts."

Most of us struggle to be forgiving, as it requires a great deal of reflection, expansiveness, reasoning, and compassion. And the ego has to be kept in check. Difficult to action, but once efforts are made in this direction, the benefits are too many to ignore; it is worth taking the trouble to overcome conflicting emotions before one finally is able to forgive.

Now flip the coin. The obverse of forgiveness is the ability to accept your mistake and say that you are sorry – not just say so but feel truly sorry. Expressing remorse at having done something offensive requires a great deal of humility and courage, qualities very hard to come by, especially for one who fears a loss of face and perhaps even punishment if the wrong doing is grave. The first step is acknowledgment, as in the case of one who is the hurt party, to accept the fact that one has been at the receiving end of hurt or that one has done wrong. That's the very first step to engendering peace and wellbeing.

This is not just about personal incidents, enmities, and misunderstandings on the human plane; it is also about viewing our actions from a wide-angle.





# Wake From Sleep

I wake from sleep to sleep again  
the dreamless sleep of Satchidananda.  
Rising from this lite of Sai Ananda and Sai bliss,  
Emerging into one where Stillness speaks,  
and Silence sponges out the dust of ages.

I speak to tell you what I see Sai Baba,  
In all beings and yet no sound emerges.  
I speak without my tongue  
in the language of the heart,  
and though no sound is heard,  
you understand I am in Sai bliss:  
Heart speaks to heart,  
the heart receives heart,  
At the pinnacle of our beingness in Sai,  
where nothing stands between us  
for we are in Lord Sainath.

Within your heart, you hear me  
singing spring-songs in the Silence  
of Dwarakamayi where you have always been  
and yet so long to be.  
Listen to the Stillness  
singing spring-songs endlessly,  
And hear me sing my love for you Sainath  
and of your love for me, Sai Parabrahman.

We wake from sleep to sleep again  
the dreamless sleep of sages;  
Rising from the dream-life of our infancy,  
leaving toys and cradles in the nursery,  
Emerging into Stillness of Sai Ananda,  
We are in you and you are in us.



**B. Rajeshwari**





# IshAvAsya Mantra #9 (Part A)

**By: Jayakrishna Nelamangala**

|| AUM shree gurubhyo namaha harihi AUM ||

Before we study the Upanishad mantra #9, we need to observe some important points.

Technical words – advaita, dvaita, bheda, srushti, etc., must be understood only through a proper study of shāstra. If these technical words are given meanings that did not result from a study of shāstra, then, there is the danger of losing philosophy and in its place, all kinds of beliefs take over. Mantra #9 of this Upanishad warns against getting stuck with such beliefs.

Western terminologies such as dualism, pluralism, monism, etc., each term has to be understood and used in the same way as it is used in the west. Applying them randomly to a darshana in the Indian philosophical context does not do any justice to that darshana at all. So, we may be better off staying away from those western words.

The next three mantras teach us something that is very fundamental about the nature of true knowledge. Previously in mantra #7, it was stated that one who understands this (विज्ञानतः vijānataḥ) and who understands this *Ēkatva* of Parabrahman (एकत्वं अनुपश्यतः *Ēkatvamanupashyataha*) for him, where is the question of *mōha* and *sōka*? (तलकोमोहः कःशोकः *tatrakōmōhaḥkaḥsōkah*) (meaning he has neither).

Observe how *anupashyataha* was translated as 'understands'. In other words, In the previous mantra portions, where विज्ञानतो vijānataha was said to mean *anupaśyata* i.e., directly 'knowing' Parabrahman was explained as the meaning of 'seeing' Parabrahman. That right knowledge, यथार्थज्ञान *yathārthajñāna* is there only when it is in association with the recognition and rejection of wrong-knowledge. Otherwise, what is the consequence? The next mantra teaches it beautifully. This mantra has some very significant implications, as we shall see. Just as there is the need for right-knowledge, there is also a need for recognizing and rejecting all that is wrong-knowledge.

Previously, we studied mantra #3 of this Upanishad which taught us that wrong knowledge leads to stations of misery. There is no exception to the rule that one who has knowledge that is opposed to what is established by *pramāṇās* i.e., *tattva*, he will receive *mahādukha*, without fail.

If we follow wrong-knowledge, then there is guaranteed

disaster. This verse #9 establishes the fact that even a greater disaster is caused by not recognizing and not rejecting such a wrong knowledge.

**उपनिषत् Upaniṣat**

अन्धन्तमःप्रविशन्ति येऽविद्यामुपासते ।

ततोभूयद्भवते तमो य उ विद्याय रताः ॥ ९ ॥

*andhantamaḥpraviśantiyē'vidyāmupāsatē |  
tatōbhūyāivatētāmōya u vidyāyāṁ ratāḥ || 9 ||*

The mantra uses both the word *avidyā* and also the word *vidyā*. What is *avidyā* and what is *vidyā*? Obviously, they are opposites. *Vidyā* is true knowledge and opposed to true knowledge is *avidyā*. Please remember that when knowledge is mentioned, there is always an object of knowledge. 'Objectless knowledge' is a meaningless phrase. You always get knowledge of 'something', that something is the object of knowledge. The knowledge that grasps its object as it is, is true knowledge. The knowledge that grasps its object as it is not, is wrong-knowledge. In technical parlance, the former has names such as *pramaa*, *yathārtha* and here it is called as *vidya*. The latter has names such as *bhramaa*, *ayathārtha* and here it is called as *avidya*. To give an example, *pramaa* grasps a rope as a rope and a snake as a snake. On the other hand, *bhramaa* grasps a rope as a snake. There is what is called '*prāmānyasvatastva*'. Without getting into all its epistemological details, we will just say here that the validity of true-knowledge is internal to it, whereas the invalidity of false-knowledge is external to it. To give an example from perception, when conditions of cognition are perfect the knowledge produced by the 'eye' is self-valid. What are those conditions of cognition for perception? They are a) broad daylight b) perfect eye-sight c) when the object distinguishes itself from its surroundings and 4) when there is good mind-concentration. Under these perfect conditions of cognition, if the eye shows a snake, then it is grasped as a snake and if the eye shows a rope then it is grasped as a rope. This is how we all have come to know what a snake is and what a rope is. However, when the conditions of cognition are sub-par i.e., when there is no proper lighting or when the mind is focussed elsewhere or when the eye-sight is not twenty-twenty or when the object and its surroundings are confusing, then what is grasped as the object and the actual object need not be



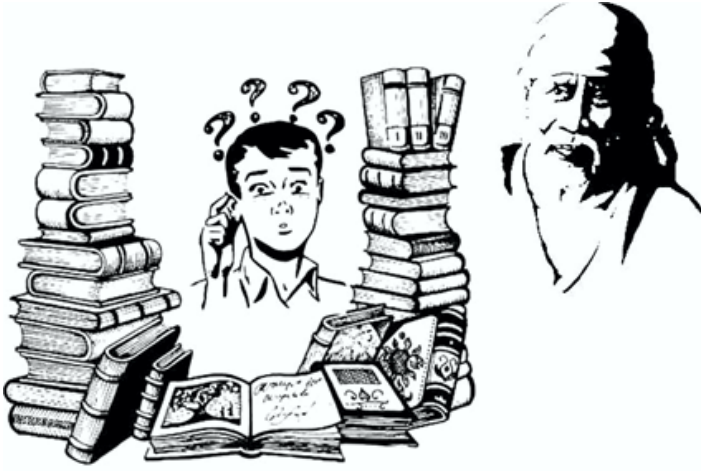


identical. This is why in epistemology, it is said that the validity of true-knowledge is intrinsic to it. However, when the conditions of cognition are sub-par, what the object in front is and what the mind grasps it as, do not coincide. This is when a rope is perceived mistakenly to be a snake. Note that we don't confuse the rope to another random thing such as a car or a tiger. It is only mistaken to be something similar to a rope. A rope is perceived as a snake because of the similarities between a snake and a rope, both of them have a similar structure and curl similarly. This is why the mind does not confuse a rope to a random thing. While explaining the ontological status of this world, some thinkers teach that the whole world is perceived as an illusion. It is quite incorrect, because, what is similar to this world? It can only be another world. Since that is also a world, it too should be perceived as

an illusion and so on. Thus, a series of 'worlds' are created without ever explaining the reality of the world we all are living in! Moreover, this upanishat has taught us, "yāthātathyatō-arthānvyadadhāt-śāśvatībhyah-samābhyah". So, it would be quite against the conclusion of this Upanishad to speculate on the reality of this universe. For us to get confused between a rope and a snake, there should be two real entities viz., rope and snake. If this world itself is an illusion, then not only the snake is an illusion but even the rope is an illusion! Without properly understanding the nature of bhrānti, one should not speculate on such philosophical issues.

We will continue with our study of the Upanishad mantra #9 in the next issue of the magazine.

*Śrīkṛṣṇārpaṇamastu*



EDUCATION is not a book worm affair.  
It must encourage the acceptance of good,  
and rejection of the bad.

## Dr. Ranvir Singh's Pictorial Message for Children

In Sanskrit FRIENDSHIP is known as ..

**'maitri'**

pronounced as the **'mythree'**.

Here **'three'** represents the harmony in,  
THE THOUGHTS, WORD AND DEED.

Are there friends with this purity?  
NOWHERE !!

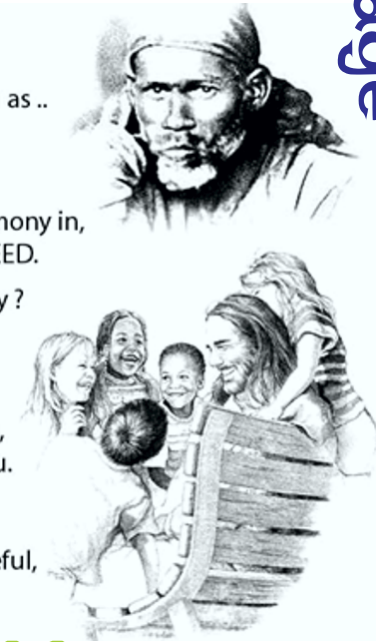
Who is your true friend then ?

GOD is your real friend.

God is the only friend for you as,  
He is always with you and in you.

Do not consider anyone else,  
as your true friend.

Further, you should be very careful,  
with people or your company.



# The Charm of the Gita



Our culture has the required elasticity to embrace all the new dimensions into which our society grew in the march of time. The ideas enshrined in the Upanishads couched as discussions held by rishis and their disciples in the forest along the banks of the Ganga, the way of life and the eternal values that were promoted therein, inspired in people an association with the mountains, trees, the silence and spirit of retirement in the jungle.

As our culture evolved, the time came when people felt that to live Hinduism was to live in retreat, away from the rush, the noise of the marketplace, struggles of the rustic fields, and instead, move into the silence and quietude of the Himalayas. Arjuna himself felt the need to renounce the world and he refused to fulfill his duties towards the community in order to retire into the silent arbors of contemplation and meditation.

During such a crucial cultural crisis in our country, Veda Vyasa produced the Bhagwad Gita, all through keeping his pen faithful to the fundamental thoughts of the Upanishads, their sane conclusions, their demonstrated theories, and their spectacular achievements. Sai Baba advised his devotees to do

'Parayan' of Bhagavad Gita and Jnaneshwari regularly. When Baba received Tilak's work 'Gita Rahasya' he honored it by keeping the book on his head.

Here in the Gita, we find a practical handbook of instructions on how best we can reorganize our ways of thinking, feeling, and acting in our everyday life, and draw from ourselves a larger gush of productivity to enrich the life outside and around us and to emblazon the subjective life within us. Sai Baba interpreted a shloka of the Gita to drive home 'Jnana' and 'Ajnana' to Nana Saheb Chandorkar.



**By: Dinesh Chikkaballapur**

The Gita unfolds a way of life by living which, we can grow to be socially more productive and individually more balanced and tranquil, pursuing our life at peace with ourselves. Without this inward balance and readiness to act well in the world outside, how can an individual ever successfully face his own set of problems in life? Sai Baba pointed that his devotees could draw tremendous energy from the Gita.

The more vigorous the national life, the more pestered must we be with our problems. Where there are no problems, there the community has decayed, and the nation is dead. Sai Baba felt that life is a problem only when we know not how to meet life's challenges rising around us. When that knowledge is revealed to us, we know the solution and thus the problem is no more threatening or despairing.

Arjuna represents in himself the confused and desperate youth the world over. He is painted in the Gita as suffering from the universal disease of all young hearts – the problem phobia – to take things and happenings as problems where there are none and to feel despaired of them. The modern youth, the world over, is very much suffering from this problem phobia and Baba beautifully illustrates in the case of Hari Khanoba when he became jittery on his temporary loss of new footwear.

In the Gita, the science of the Upanishads is brought out of the forest to serve us where we are suffering – in the marketplace, in the slum huts, in drawing rooms, in the commune, and at the barricades! An entire chapter in Sai Satcharita is devoted to a never-ending search by four 'Sadhakas' looking for eternity!

We are completely ignorant of the security which the Gita's motherly embrace can provide us today and the divinity of her reviving touch. The Gita is a readymade textbook that serves us where we are; whoever we may be, whatever may be our problem; irrespective of place and time, caste, and creed, the Gita serves us. This is a special charm of the Gita.





# Lord Rama as Maryada Purushotham

**By: Sri Radhakrishna Swamiji**



Sai Baba venerated Lord Ramachandra. He directed his devotee Mother Khaparde to chant 'Rajaram Rajaram' to cross the ocean of life. When some devotee asked him about his birthday, he said 'Rama's birthday is my Jayanti too'. To his intimate devotee Kaka Dixit, he directed the Yoga Vasishta which narrates the dialogue between Sage Vasishta and Prince Rama, the essence of which is that one attains something only by making the effort. Sai Baba pointed that to leave things to the divine is ideal. Making appropriate efforts leads to the desired result. Acting in accordance with devotion to Rama leads one to happiness and prosperity. Sai Baba insisted one should be upright and give up vices. Actions build destiny and the root cause of actions lies in vasana, a memory of sensual pleasures, therefore, one gets what one craves for. Meditating upon Lord Ramachandra is true contemplation, which is accompanied by good sense and leads to detachment. Getting involved with worldly things is the biggest ailment, the cure for which is true contemplation on Rama. One cannot realize the Rama by visiting holy places or by making donations but only through constant remembrance of Rama. Meditation on Rama erases ego.

To get firmly rooted in the Self one needs to follow the right path and be virtuous. There is no difference between the one firmly rooted in Self and Brahman. Sage Vasishta exhorts Rama, performs his duties, enjoys the kingdom, looks after people, and goes with Maharshi Vishwamitra.

Rama is called 'MaryadaPurushotham'. The character and conduct of Rama are an example of

how he applied this knowledge in his life. He accompanied Vishwamitra to protect his yajna and killed rakshasas, broke the Shiv-Dhanush, married Sita, and returned to Ayodhya as crown prince. On the eve of his coronation, he is asked to leave the royal palace and go to the jungles for 14 years. But this does not upset him, rather he happily leaves for the jungle. His wife Sita is kidnapped by Ravana, yet he remains balanced and plans for her rescue. He does not side with Vali, the powerful king who had defeated Ravana but is friends with Sugreeva, who was weak and oppressed by Vali, yet was upright. He gladly ate defiled berries offered by Shabari. He restored the dignity and honor of Ahalya, who was exiled by her husband, Maharshi Gautam. He crossed the sea by building a bridge across it. He gave shelter to Vibhishana, the younger brother of Ravana; took nothing for himself from Lanka after defeating Ravana and made Vibhishana the king of Lanka.

Rama respected the wisdom of even a defeated enemy and asked Lakshmana, his younger brother, to learn about the duties of a king from Ravana. He fulfilled all his duties with equanimity and when he was informed that the time had come for him to depart, he walked into the River Sarayu and got submerged. Through his exemplary conduct, Rama established the highest ideals of human behavior, which is why he is venerated as MaryadaPurushottama and as Bhagavan Rama.

Sai Baba encouraged the worship of Lord Rama and insisted that his devotees constantly recite 'Ram Nam'.





# Live Within Us

**By: Dr.G.R.Vijayakumar**

The other night I had a dream about my mother, who died in 2006. She looked the same as she had done then, and my dream filled me with happiness, not the sorrow of loss.

Like most people, I often dream of the dead. But on this particular occasion, I had a moment of half-wakefulness – that limbo between sleep and consciousness when the mind is strangely lucid – in which a thought came to me: Such dreams are gentle reminders from Lord Sainath that our dead live on within us.

The next morning, fully awake, I remembered that thought and tried to figure out what it meant if anything at all.

Sai Baba in Sai Satcharita interpreted dreams of his intimate devotees, as a psychic mechanism by which the subconscious processes unresolved impulses and issues and brings them to the light of day for resolution.

So, what meaning would I give, in a sense of devotion to Sai Maharaj, as to the way my very own dead, those I have known, live again in my dream state, in my subconscious? Could this be a metaphor for a different take of the doctrine of reincarnation, central to many intimate devotees of Lord Sainath like Shama, Kaka Dixit, Mirikar, Bhagoji Sindhe and such? Or even the story of Veerabhadrappa and Channabasappa. Karma theory attributed to Dr. Pillay for his Guinea worm abscess. Baba too suffered for his attacks of breathlessness.

I've always been a bit chary of the belief that the cosmic wheel of karmic consequence causes us to be reborn, over, and over, until we finally attain moksha or nirvana. To me, the idea of reincarnation has always smacked of a sort of spiritual charity shop where a succession of physical forms, like discarded clothes, are passed on from person to person until they become totally outworn and are no longer needed.

But there could be another, simpler view of

reincarnation: that we are reborn not in individual physical terms, not as ourselves in the cast-off clothing of different mortal flesh, but in the thoughts and deeds of those we have encountered and who have influenced us, for good or ill, during our lives.

Schopenhauer in his 'The World as Will and Idea' reinterprets reincarnation as a continuum of consciousnesses, each assimilating and subsuming others, like a baton passed on from runner to runner in a relay race.



In Boris Pasternak's novel, the eponymous Dr. Zhivago expounds his take on spiritual immortality by suggesting that all of us live on, are reborn, in ways in which we continue to mold, consciously or otherwise, the lives of others who come after us, not just as our genetic descendants but those who are the offspring of our memes, our mental genes, which we leave behind like footprints on the shifting sands of time for others to follow.

Spiritual masters like Sai Baba, Christ, and others, have left behind a memetic legacy as a foundation on which their followers have built faith systems. Mohandas Gandhi's active philosophy of ahimsa and satyagraha was derived from Tolstoy and Thoreau, and in turn passed on to Martin Luther King Jr. and others.

Our parents, teachers, friends, even strangers we come into tangential contact with, live on in us by being the wellspring of what we think and do, often without us being aware of our source of motivation.

When we dream of those who are no more, they are not specters of the past, but are an indispensable part of our very own living selves, as we will be to others, in the flowing river of life called reincarnation.



# No Pain, No Gain Persistence Always Pays

**By: Bondada Janardhana Rao**



Radhakrishna Swami with his guru Narasimha Swamiji

Sri Narasimha Swamiji as a student of Madras Christian College was deeply motivated by an instance from the life of a memorable story on persistence in the life of Thomas Edison. When a huge explosion erupted in West Orange, New Jersey on December 10, 1914, ten buildings in Thomas Edison's plant, which made up half of the site, were engulfed in flames. Machinery worth millions and all the papers pertaining to his research were burnt to ashes. Later, at the scene of the blaze, Edison was quoted in the New York Times as saying, "Although I am over 67 years old, I'll start all over again tomorrow." Narasimha Iyer made up in his mind that 'persistence shall be the motto of his life.

When Narasimha Iyer joined the freedom struggle and Home Rule movement of Annie Besant, he practiced what he preached and persisted in working for India's independence through non-violent means. Narasimha Iyer's persistence in following non-violence is best epitomized by his participation in Dandi to protest against the tax on salt. Even at more basic levels, Narasimha Iyer followed through on what he set out to do.

Later on as Sri Narasimha Swamiji from 1925 to 1936 in his quest for Truth all over the country, despite many odds, has single-handedly realized Sainath Parabrahman. To millions of 'Sadhakas' all over the world he has spread the message of Sainath and has provided solace. He took out Sai Baba from Shirdi and placed it on the global map.

Persistence is all about continuing to act, or work for a goal or objective, even if we have failed in our attempts and are tired of trying.

Loyal to his Guru, Sri Radhakrishna Swamiji said: "If you can't fly, then run, if you can't run then walk. If you can't walk, crawl, but whatever you do, you have to keep moving forward. Some days, the actions you take will be big. Other days, your best will be very little. But keep moving forward to persevere and succeed".

Often, people give up just a few steps away from success. Those who persevere are those who don't give up when the going gets tough. Often, we have to take one step at a time. But keep persisting with the effort. Vijayakumar, biographer of Sri Narasimha Swamiji approached different publishers with no success. He was determined; he did not give up. The book was finally picked up by Sterling Publishers and is globally acclaimed having been translated into thirteen languages and thousands of copies sold worldwide.

I have been inspired by many people in my life. I learnt the importance of persistence through the many failures I experienced. Sheer determination has seen me through. I have a religious background and am inspired by spiritual biographies. When my prayers went unanswered, I think of Sai Baba and Sri Narasimha Swamiji with persistence and success is mine.

Persistence also demands discipline. The winning athlete trains for years and persists with a disciplined schedule to achieve his final goal of mastery of a game. The long hours of practice and patient repetition make him near perfect. Persistence will make us disciplined human beings, who never lose hope and confidence, with the ability to do all we need to do to lead a fulfilled life.



# Journeying Within

**By: Ramaswamy Seshadri**



Several books guide us on packing essentials before leaving the house on an excursion. The Kaivalya Upanishad has a checklist for a different yatra, to the inner world. On this inner journey of a meditator no suitcase or backpack is required instead, 'Shraddha, bhakti, dhyana' — faith, devotion, and meditation — are what one needs to journey from mind to soul, from the outer to the inner world.

But why do we need to take this journey towards our inner core? Because a one-sided journey is like a tree but without its roots. As we grow into the outer world, the requirement to nourish the inner world increases manifold. But, because of our intense identification with the mind, our whole attention is focused on the outer. We may spend our whole life wandering around in the outer world, without realizing that our inner world remains an uncharted journey, and our presence there is much awaited.

The shraddha, as mentioned in the Kaivalya Upanishad, is about our faith towards the master, Lord Sainath and indicates that before we even step inward, the Sai Maharaj's 'Anugraha' is required. And that is why ancient sages have advised that outer world journeys might be tempting, but to discover the center of our life energy, one must plunge within. It, therefore, hints that the inner journey is required for our spiritual growth.

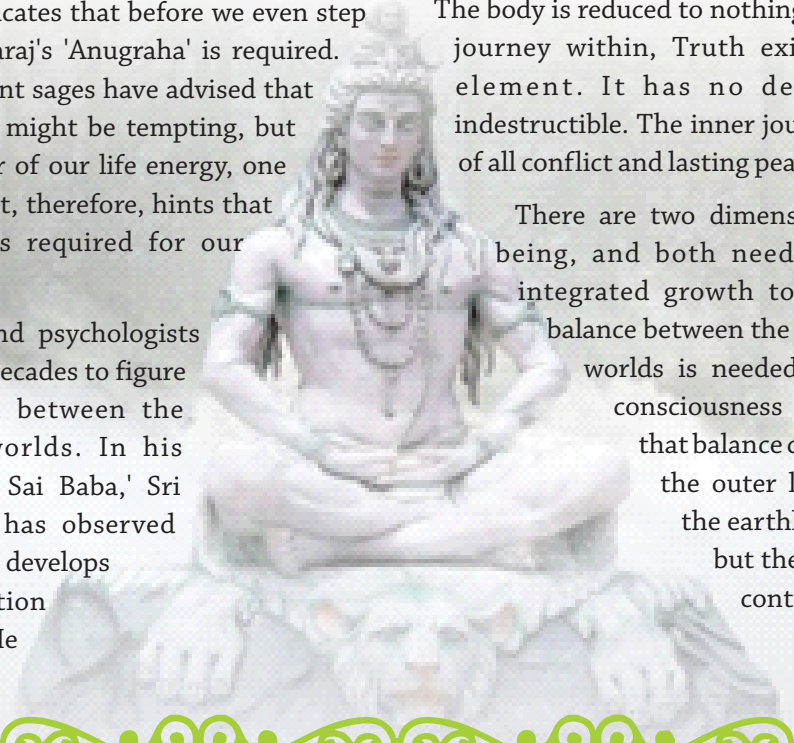
Neuroscientists and psychologists have been trying for decades to figure out the connection between the inner and outer worlds. In his masterpiece 'Life of Sai Baba,' Sri Narasimha Swamiji has observed that our inner voice develops through the absorption of outer dialogue. He also called it 'Sai

Baba's Inner Speech'. This could be a reason why my Guru Sri Radhakrishna Swamiji advised that before our commute to work, we must start with morning recitation of Vishnu Sahasranama and meditation on Lord Sainath, and before we call it a day, we should spend time in the evening meditation and chant 'Sai Nam' and recitation of Vishnu Sahasranama.

Sant Kabir said in a doha: 'Tera saitujhmein hai, tujaag sake to jag' — 'Divine power is within you, awaken to this truth if you can.'

In the Bhagwad Gita, Krishna tells Arjuna: "There would be a moment when the mind can be trained to refrain from the materialistic world through meditation, and then the person can blissfully live in inner joy." According to Sri Narasimha Swamiji, each man is engaged in two types of journeys. One is of the world that is outside, his earthly destination. The other journey is within. "Our mortal life may bring success or failure. But it is of no significance because when death opens its jaws man enters it alone, leaving behind all worldly awards and tribulations. The body is reduced to nothingness, to ashes. In the journey within, Truth exists as an immortal element. It has no death because it is indestructible. The inner journey leads to the end of all conflict and lasting peace."

There are two dimensions to life and our being, and both need to be fulfilled for integrated growth to happen. So, a fine balance between the material and spiritual worlds is needed, having matter and consciousness in equal measure. In that balance comes a moment when the outer landscape disappears, the earthly destination is gone, but the inner journey within continues.



# Sai Baba Prompts Swadhyay

**By: Sushma S. Aradhya**



Sai Baba prompted me and my mother to enroll in a Gita Swadhyay class in the local Sai Mandir. Waking up at 5.30 AM everyday and sitting through the class was in itself an achievement for a person like me, with very little attention span. Swadhyay is not just a lecture but also something that you listen to, allow it to play and settle in your mind, and then make it a part of your life. Which is what I found intellectually challenging. It was conducted by a Sanskrit scholar who quoted anecdotes from Sai Satcharita and made us feel in Sai Bliss with so much head and heart.

The ones that stayed with me the most were on the concept of yajna in chapter 3. Yajna is cosmic order rather than sacrifice, as he quoted breaking of the coconut given by Vasudevananda Saraswati to Sai Baba. The result of everything that happens to you or through you is the work and role of Sai Baba's Sankalpa to you and so many stakeholders.

He gave us the simple example of the sugarcane juice machine where every part, from the nuts, bolts, and wheels, to the handle that churns the machine are all important. Then how is it possible for one part to stake a claim for the final outcome? That is why you have no right over the fruit of your action. When Kaka Dixit brings a trunk-load of silver coins after winning a major legal case, Sai Baba distributes the money to all present in the Mosque.

Play your role in life just like the sun, wind, and rain; they don't expect a 'thank you' and just do what they have to do. Every person who comes into your life, every meal, every act, even your own breath, are all outcomes of yajna. So the honor, respect, and gratitude for everything in creation arise.

Krishna reveals in chapter 6, the nuances of meditation and techniques to help one go deeper in the

practice. In verse 5 he says, "Let a man raise himself by himself, not debase himself for he is one's best friend or enemy. I learned that taking responsibility for your actions is key to success in life. No one in life can help you if you can't help yourself. With every action, thought and intention, you can choose to either raise yourself or go lower. However hard it may seem at some



moments in life, in the end, it's only you. No spouse, friend, or parent can do this for you and it's an illusion to think otherwise. This verse taught me self-reliance and discrimination, vital for personal growth as exemplified by Mother Radhakrishna Mayi in her selfless devotion to Sai Maharaj.

"Treat victory and defeat, gain and loss, pleasure and pain alike, and get ready for battle. Fighting thus, you will not incur sin," said Krishna to Arjuna (2:38). Sai Baba turned Dasa Ganu into a great Kirthankar. Baba used to assure him always "You are always a winner. Sometimes you win; sometimes you make others win." When we see the world and our experiences through this lens gifted to Dasa Ganu, opposites will not drag us down but keep our minds uplifted, no matter what! This was my gain in this course – something that would never have happened in my schedule otherwise.





# Radhakrishna Mayi Ashtottara Shata Namavali

By: **Swami Ramanananda**



1. Shata Namavali Om Sri Radhakrishnayee Parabrahminyai Namaha.
2. Om Sri Sai Hridayeshwaryai Namaha.
3. Om Radhadevi Amsaayai Namaha.
4. Om Goloka Vaasinyai Namaha.
5. Om Gopika Avatharinyai Namaha.
6. Om Shirdi Sai Sishyaagraganyaayai Namaha.
7. Om Shirdi Sai Divya Prema Sakhyai Namaha.
8. Om Siddha Yoginyai Namaha.
9. Om Sarvajnyai Namaha.
10. Om MahaTapasvinyai Namaha.
11. Om Sundaribai Nama Dhaarinyai Namaha.
12. Om Ahmadnagara Nivasinyai Namaha.
13. Om Pandaripura Sanchaarinyai Namaha.
14. Om PandurangaBhaktha Paraayanaayai Namaha
15. Om Baba Saaheb Ganesha Pautrikayai Namaha.
16. Om Sainaa Radhakrishnai Naama Pradaathrai Namaha.
17. Om Sai Sevadhurandharayai Namaha.
18. Om Shiradi Grama Sanchaarinyai Namaha.
19. Om Sri Sai Hridaya Sthitaayai Namaha.
20. Om Sri Sai Janmantare Prana Vallabhayai Namaha.
21. Om Sri Sai Maharaj IthiBiruda Dattaayai Namaha.
22. Om Sri Radhakrishna Sakshatkara Praapthavatyai Namaha.
23. Om Nirvikalpa Samadhi Nishtah Garishtayai Namaha.
24. Om Sarva Shashtra Vishaaradaayai Namaha.
25. Om Shwetha Vastra Dhaarinyai Namaha.
26. Om Sammohana Sundara Roopinyai Namaha.
27. Om Sri Sai Asamaanya Shishyaayai Namaha.
28. Om Sai Visistha Premikaayai Namaha.
29. Om SainatheJeevitha Samarpathayai Namaha.
30. Om Sri Sai Atmaarpana Dakshaayai Namaha.
31. Om Loka Poojithaayai Namaha.
32. Om Sri Sai Bhakthaanaam Aadarsha Murthyai Namaha.
33. Om Sri Sai Chatvari Harathi Roopakalpithayai Namaha.
34. Om Sai Samsthan Aavirbhaava Suthradhaarinyai Namaha.
35. Om Chavadi Utsava Roopakalpanaayai Namaha.
36. Om Sai Saamuhika Pooja Roopa Kalpanayai Namaha.
37. Om Gokulashtami Gurupaurnami Utsava Kalpithaayai Namaha.
38. Om Sayim Madhura Bhaktyaa Upaasithaayai Namaha.
39. Om Sayim Patiriva Upaasinyai Namaha.
40. Om Avadhootha Swaroopinyai Namaha.
41. Om Sammohana Gaana Gandharva Roopinyai Namaha.
42. Om Sri Sai Preshita UchchishtaBhojanaBhukthaayai Namaha.
43. Om Sai Paada Teertha Sevithaayai Namaha.
44. Om Sri Sai-na Da Shukla Cheera Dhaarinyai Namaha.
45. Om Yogaaroodha Swaroopinyai Namaha.
46. Om UnmatthaYoginyai Namaha.
47. Om Sri Sai Sharanaananda Jnana Maatre Namaha.
48. Om Sri Rege Datta Yoga Maatre Namaha.
49. Om Sri Sai SadaaChintana Parayanaayai Namaha.
50. Om Sri Sai Prema Viraha Divya Maatre Namaha.
51. Om Shiva Dhyaana Paraayanaayai Namaha.
52. Om Sarva Sanga Parithyaaginyai Namaha.
53. Om DasaganuKeerthitha Divya Prema Swaroopinyai Namaha.
54. Om Hemadpanth Prakeerthitha Maha Seva Dhurandharaayai Namaha.
55. Om Kaka Saheb DeekshithaKeerthitha Sai Maha Sishyaayai Namaha.
56. Om Moreswar Pradhan Sankeerthitha Sai MahaBhakthaayai Namaha.
57. Om Sadaa Sai Bhaktha Ranjanaayai Namaha.
58. Om Sri Sai Bhakta Sevithaayai Namaha.
59. Om Sai BhakthaBhojana Paritushtaayai Namaha.
60. Om Sri Sai Bhakthaanaam Margadarshinyai Namaha.





61. Om Kalyanaguna Yoga Maatre Namaha.
62. Om Shuddha Samskaara Swaroopinyai Namaha.
63. Om Parama Pavithraayai Namaha.
64. Om Sarva Mangalakaraayai Namaha.
65. Om BhikubhaiJnanadaayinyai Namaha.
66. Om Natya Kausalya Dhimathyai Namaha.
67. Om Avasthi Dhyaana Maatre Namaha.
68. Om Maha Pragyayai Namaha.
69. Om Brahmaananda Swaroopinyai Namaha.
70. Om Shiva SakshatkaraLabdhaayai Namaha.
71. Om KaamaJithaayai Namaha.
72. Om Jitendriyayai Namaha.
73. Om Bhaktha Mhalsapati Aaphta Mitraayai Namaha.
74. Om Tarabhai SevithaYatheeswaryai Namaha.
75. Om Sevaayaam Nevaaskar Aadarsha Maatre Namaha
76. Om Nana Chandhorkar AatmaBaandhavyai Namaha.
77. Om Mohathithaayai Namaha.
78. Om Maayaathithaayai Namaha.
79. Om Shookshma Sanchaarinyai Namaha.
80. Om Sadananada Swaroopinyai Namaha.
81. Om Parama VairaaghyaBhaavana Dhaarinyai Namaha.
82. Om Asaadhaarana Naari Ratnaayai Namaha.
83. Om Yoga Siddhi Pradharshitayai Namaha.
84. Om Vilakshana Sthri Ratnaayai Namaha.
85. Om Aadarsha Guru Seva Paraayanaayai Namaha.
86. Om Sai Paripoorna AnugrahaLabhdhaayai Namaha.
87. Om Dhairya Saahasa Murthaye Namaha.
88. Om Meerabhai AadarshaBhaavanaayai Namaha.
89. Om Radhakrishna Kaansya Vighra Poojithaayai Namaha.
90. Om Ananya Bhaktha Sai Sevithaayai Namaha.
91. Om Nirbhaya Roopinyai Namaha.
92. Om Daiva Siddhi Pradarshitaayai Namaha.
93. Om Maha Karma Kaushalyaayai Namaha.
94. Om Agnisrishtyai Namaha.
95. Om Bhaiyaji Prema Sodaryai Namaha.
96. Om Balakrishna Vishwanath Dev Keerthitha Siddeshwaryai Namaha.
97. Om Saakara Niraakara Paramaatma Darshitayai Namaha.
98. Om Sai Shivakrishna Paramaatma Sandarshitaya Namaha.
99. Om Maha Srijanatmaka Sai Shishyayi Namaha.
100. Om Sri Sai Dhruda Bhaktha Prathijnayai Namaha.
101. Om Guruseva Rahasya Prakatithaayai Namaha.
102. Om Guru Prema Maarga Suchithaayai Namaha.
103. Om Sai Samadhi Mandira Nirmana Moola Kaaranayai Namaha.
104. Om Siddhaguru Sarvasva Samarpana Maarga Nirmithaayai Namaha.
105. Om Sakshat Sainatham Sakshaath Sadashiveti Prakatitha MahaYoginyai Namaha.
106. Om Sarvabandha Vimuktha Moksha Kaaminyai Namaha.
107. Om Shivashakthi Shirdi Sai Anugraha Mahapeetha Nilayaayai Namaha.
- Om Siddhaguru Sri Ramanananda Maharishi Prakeerthitha Maha Siddha Yoginyai Namaha.

“Prayer is the easy way of contacting God. When you raise your heart towards the Supreme Being and commune with him, you feel at first your nearness to Him and then your actual contact with Him, and ultimately your absorption into His Being. Prayer infuses strength, courage, and joy into your heart. It, therefore, teaches you how to bravely endure things and how to draw power and wisdom from the Divine Storehouse.”

— **Swami Ramdas**

“The act of forgiveness takes place in our own mind. It really has nothing to do with the other person.”

— **Louise Hay**

“Always forgive your enemies – nothing annoys them so much.”

— **Oscar Wilde**



## CHILDREN'S CORNER

## Dear Children

Om Namō Sainathaya

### How Lord Sainath Puts Us To Tests To Correct Us!

On the night of February 19, 2016, as we were traveling by train from Sai Dattatreya Ashram in Denkanal, Odhissa for Karnataka, we were sleeping. Suddenly Sri Seshadri felt a sharp sting. He thought it was a scorpion and got up and shook out the bedding. A centipede fell out. The sting gave him such intense pain that he could not sit still. He had to keep walking in the compartment to and fro. Something like two hours must have passed, all the while in this intolerable pain. Then at last he lay down again, and his tears overflowed. We thought that his tears were due to the pain and he was around ninety years of age. 'I am not in pain,' he said. 'All of you go to sleep.'

The next morning Seshadri told us his experience. What had happened was this. All this time he had been inwardly repeating to himself a Sanskrit prayer: 'O Lord SainathaParabrahman, give me devotion, cleanse my mind of faults; may it be without sin. O Thou who

dweltest in the hearts of all, this is the desire of my heart, I have no other. O God, I am speaking the truth.' But in fact, while he repeated these words, he had another desire—he longed that the pain of the sting should subside! He was saying Satyam Vadami (he is speaking the truth) but really it was Anritam Vadami (telling a lie). What a display of egoism! In his mind, he was crying aloud: 'How long are you going to torment me!' And suddenly, all the pain was gone, completely gone, and he felt himself held in a close embrace. That was when his tears overflowed, and within two minutes he was asleep.

He experienced Lord Sainath then in His quality of mercy. His faith was similar to Chidambara Pillay while suffering from Guineaworm abscess and Baba's assurance that all will be well after a crow pecks his abscess.

Have Sai Baba close behind your thoughts always.

Yours SAI BABALy

SAIAURA TEAM

## Give one-word answers:

1. How long did Tatyā and Mhalsapati sleep with Sai Baba in the Masjid?
  2. Whom did Baba visit at Rahata?
  3. In 1914, who went to Shirdi to perform 'Shradda' of his father?
  4. How did Mother Tarkhad please Baba?
  5. Who supplied a wooden plank to Baba for sleeping?
  6. What did Baba place on four corners of the plank?
  7. What did Dr. Pandith consider Baba when he applied 'Chandan'?
  8. What was Dhumal's profession?
  9. What did Molay Shastri visualize in Baba?
  10. To which village Bhimaji Patil belonged?
  11. By feeding curd rice to a black dog, what disease was cured by Bala Ganpat Shimpi?
- To whom did Baba administer groundnuts as a cure of dysentery?

1. 14 years, 2. Kushalchand Marwadi, 3. Govind Balram Mankar, 4. By feeding a hungry dog, 5. Nanasahbedngle, 6. Four lamps, 7. Kula Guru, 8. Advocate, 9. His guru Gholap Nath, 10. Narayangaon, 11. Malaria, 12. Kaka Mahajani

Answers:





## Tune in Sai

Fairy tales we read or hear in childhood stay with us long after. They take us to the realms of wonder and awe. Stories have such healing powers. One such tale is the Grimm brothers' German folk tale 'Rumpelstiltskin' where a poor miller, in order to appear important in front of the king, boasts that his young daughter can spin straw into gold.

The king summons the daughter to his castle and makes her sit with a heap of hay. He orders her to transform it into gold by the next day, or else lose her life. As she sits thinking about it in the night, an imp-like creature appears before her, saying he can do it provided she gives him something in return. She gives him her necklace. The king's happiness knows no bounds upon seeing so much gold and he gives an even bigger quantity to her. As she sits contemplating the second night, the same imp appears and in exchange for a gold ring does the job for her.

On the third day a thrilled king tells the miller's daughter that if she manages to accomplish the same task once more, he will marry her...but that night she does not have anything to give the imp, so the imp tells her that he will take her firstborn after she becomes the Queen.

When the time actually arrives, she is most reluctant to part with her baby and offers him all other riches which he has no interest in. The imp then tells her then to guess his name within three days or else he would most definitely take away the baby. She resolves to find out his name and sets out towards the woods where she finds him dancing around a bonfire taking his name. The next day he excitedly comes to her and she spells out his name with much joy – Rumpelstiltskin!



Did you figure out who Rumpelstiltskin really was? He was the miller's daughter's subconscious mind. When she sat in the room she was actually mulling over the possibility of spinning straw into gold. What appears impossible to the logical mind finds possibility in the creative mind. Joseph Murphy in his classic work 'The Power Of Your Subconscious Mind' says “You can bring into your life more power, wealth, health, happiness, and joy by learning to contact and release the power of your subconscious mind.”

For devotees of Sai Baba, he is the regulator of subconscious mind. The conscious mind is where reason resides and the subconscious mind or deeper mind is where Sai Baba as our 'Parabrahman' controls our emotions and creativity. Sri Narasimha Swamiji in his masterpiece 'Life of Sai Baba' states once the 'Anugraha' of Sai Baba is on us, he fulfills our needs and we are in Sai-bliss. When we rely solely on reason ourselves, all we end up with is straw. But, when we have a creative collaborator, Sai Baba taking our control, it is like Rumpelstiltskin, who knows how to spin straw into gold, there is magic. Instead of a necklace or ring, we surrender ourselves to Sai Baba – our pride and our control. Instead of our firstborn, we surrender our ego, admitting that we cannot do it alone.

When you find yourself stuck, turn to deeper wisdom beyond your reasoning that is Sai Baba your regulator. Harness the incredible power of Lord Sainath your Parabrahman guiding in the subconscious mind. Hold the vision of the completed action in your mind. Offer grateful thanks in advance. Don't ask how it will come to pass, just know that it will. And with Sai-will you will begin to spin straw into gold.





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