

# Aura of Shirdi Sai



**SaiAura**  
I AM EVERYWHERE —

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# SaiAura

I AM EVERYWHERE

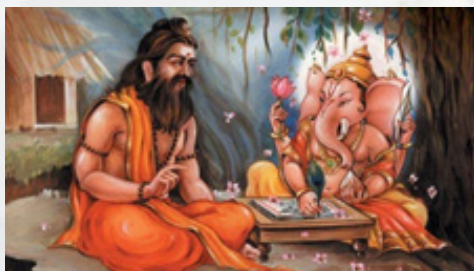
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*Shubh  
Guru Purnima*





## First Word



None of us can refrain from action. The Gita offers a masterclass on what action to take and how Guru Purnima 2022 has approached us as we give our adoration to Sai Maharaj our precious gift to him is solitude along with two pice Dakshina is Shraddha and Saburi.

Transform loneliness into creative solitude. It's the only way to gain perspective on life and all that happens around us.

The pandemic at its worst has kept people indoors and those accustomed to being on the move have been confined to their homes. Many are experiencing loneliness, which they have not been able to transform into creative solitude. Sometimes what we really need is to experience aloneness that can become a

psychological boon.

As we read Sai Satcharitra, Saibaba talks about the deep silence and peace which comes when all things are alone. This aloneness is not aching, fearsome loneliness. It is aloneness of being; it is uncorrupted, rich and complete.

It was this experience that the Sri Radhakrishna Swamiji felt during his sojourn at Ooty when he remained in solitude. For a month he had no one to talk to and passed the time with books, observing nature, listening to the wind in the trees, watching butterflies, and observing silence. And for the first time in a long while he felt free from the incessant anxieties of daily life and at last had time to have time.

The value of such solitude is found universally in all religions. Swamiji spent 40 days and nights at Pune and realized Datta Maharaj. Tradition says that the young Muhammad had the habit of meditating alone for several weeks every year in a cave in Mount Hira. Ancient Indic tradition extols solitariness. It considers solitariness as a necessary precondition for spiritual well-being and enlightenment. Before his enlightenment, the Buddha too spent extended periods alone in the forests. Solitude is used ceremonially throughout the world by indigenous cultures, as an ancient form of initiation.

Such practices challenge the individual, who alone in the wilderness battles fear and loneliness to discover inner strengths and true identity. This is called the Wilderness Experience.

But there is not only the wilderness experience. One can also experience solitude amid one's activities in the world. Meister Eckhart, the 13th-14th century German philosopher and mystic, said: "Spirituality is not to be learnt by flight from the world, or by running away from things, or by turning solitary and going apart from the world. Rather, we must learn an inner solitude wherever or with whomsoever we may be — we must learn to penetrate things and find God there."

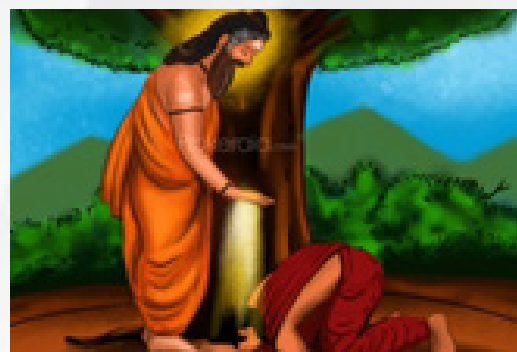
The world as we know it today, often does not find any meaning in solitude. It considers people who practice it weird. There is the popular belief that loneliness is a personal failure and the more one socializes, the better the chance we have of realizing our humanity. But the opposite is true, because loneliness transformed into creative solitude is the only way in which we can gain perspective on our lives and the happenings around us.

In India, the practice of solitude is found among its many illustrious sons — Ramakrishna Paramahansa, Swami Vivekananda, Ramana Maharshi and others. Among its Christian proponents in India, Jesuit, Roberto de Nobili in the 17th century is considered the founder of the Christian Ashram Movement. In the second half of the 20th century, Bede Griffiths, Jules Mochanin and Henry Le Saux, all Christian monks, embraced the practice of sanyas when they came to India and founded Christian ashrams.

On this Guru Purnima Day let us resolve that Solitude helps us to better handle the problems of the world by giving us the right perspective on things. When one experiences solitude, it is difficult to hate the other. Solitude springs from love and the connection we have with our source.

There are very good reasons for solitude. Regular periods of solitude or even occasional periods can be psychologically refreshing. It can teach us to be independent yet connected. It can rest the mind, lead us to contentment with what we are and have. It teaches us the value of silence. It helps us to have a good look at ourselves and helps us to dissolve unhealthy attachments.

We wish all our readers a happy Guru Purnima and maintain solitude close behind our thoughts.







# THE HAMAMER OF FOLLY

**F**ool! Give up thy thirst for wealth, banish all desires from thy heart,  
Let thy mind be satisfied with what is gained by thy Karma.

Do not be proud of wealth, of friends, or of youth; time takes all away  
in a moment,

Leaving quickly all this, which is full of illusion, enter into the abode  
of Brahma.

Life is tremulous, like a water-drop on a lotus leaf,

Time is playing, life is waning, yet the breath of hope never ceases.

The body is wrinkled, the hair grey, the mouth has become toothless,  
the stick in the handshakes, yet man leaves not the anchor of hope.

Preserve equanimity always,

In thee, in me and in others, there dwells Vishnu alone; it is useless to  
be angry with me, or impatient.

See every self in Self and give up all thought of difference.

— **Adi Shankaracharya**





# A Dip into Vishnu Sahasranama-21: Sahasranama Leads Soundarya Lahari

— by **Seetha Priya**

Shankaracharya Hill comes into view as we approach Srinagar from the airport. The conical temple on top of the densely forested hill overlooks Dal Lake and in the mild afternoon light, it is shining like the crest jewel of the goddess. The vista brings to mind the image of Viveka Chudamani, Crown Jewel of Reason, which is the title of a famous poem that Adi Shankaracharya composed in his relatively short but meteorically brilliant lifespan of 32 years.

This metaphor of a glittering medallion for a scholastic topper seems doubly apt because the crowning glory of the Acharya's academic achievements was his accession to Kashmir's Sarvajna Peetha, seat of all knowledge. Also called Sharada Peetha, after the Goddess of Learning, after whom the state got its name in the old days, the shrine is now located in Pakistan-occupied Kashmir. So, we visited the Shankaracharya Hill.

This is said to be the place where the master meditated to compose his Saundarya Lahari, Waves of Beauty, says Anandagiri's biography of Adi Shankara.

The 21st shloka of Vishnu Sahasranama is –

**Marichirdamano Hamsaha Suparno Bhujagothamaha  
Hiranyanabhah Sutapah Padmanabhah Prajapati**

Lord Vishnu is the crest jewel as He is radiant (Marichi), punisher (Damana) of the evil and I am in Him, and He is in me (Hamsa) and has beautiful wings (Suparna). He reclines on the best of serpents (Bhujagothama) and is the source (Hiranyanabha) of all austerities (Sutapah) and holy (Padmanabha) and is the father (Prajapati) of all beings.

Sai Baba wanted to groom a person to be his disciple who would carry on his mission. He wanted to mould a spiritual guide. Possibly he could have transferred his powers to one of his followers. He did not do this. In fact, he enabled Kashinath Krishnaji Joshi to materialize Udi from nothing but this was only to enable him to help the needy! For a disciple, a Guru bestows on him everything of himself, his power, strength of spiritual achievement and the divine grace! Unfortunately, Baba did not nominate his disciple!

A devotee may not necessarily become a saint's disciple. The eligibility to become a disciple is not his devotion or his personal service. It needs a Guru's grace, because only a true and fully graced disciple can carry ahead his Guru's mission! For that a Guru bestows on him everything including his achievement and knowledge of the Supreme! Sai Baba did not establish an ashram or a Mutt! His mission was to transform atheists into theists and humans by winning their hearts with display of his

divine powers and thus get their obeisance and devotion! To continue his mission, he wanted his disciple as an accomplished Sadguru! He wanted to strip him off his desires, attachments, lust, and ego putting him on a sack cloth of renunciation!

The name of this disciple-designate was Kashinath Govind Upasani! He was the second of five sons born into Brahmin family in the village of Satana in Nasik district. He was born on 5th May 1870 and his parents were Govinda Sastri and Rukmini. A great saint Uddhav Maharaj of Mulher gave a dream vision to Rukmini that he will be taking birth as her son!

Upasani did not have any formal education. Right from childhood he had a religious temperament of observing rituals, fasts, meditation etc., He had an outlook that he and his body are different! Upasani's family life was short-lived. He had three marriages and all of them died. He learnt Ayurveda at Sangli and for some time practiced at Amaroati and earned good money. He also published an Ayurvedic magazine 'Bheshaj Rathna'. Whatever money he earned as a Physician, he invested it in land in Gwalior but incurred heavy loss as the tenants cheated him!



He was penniless and virtually in rags. In his itinerant life, he heard a singing voice which he could not explain. He had a vision in which a Hindu and Muslim stood on either side and quickly removed his complete skin. Though his skin appeared dull and dirty his inner body gleamed with divine luster! He went to Khedgaon and met Narayan Maharaj. The Hindu in the dream vision was none other than Narayan Maharaj. Narayan Maharaj virtually ignored him and advised him to meet Sai Baba at Shirdi! He avoided meeting Sai Baba till 1913.

Sai Baba was happy to see Upasani. He wanted to groom him as his successor. He put him on an internship for four years at Kandoba Mandir. But he did not stay there. He ran away two months before the stipulated term.

Sai Baba felt sorry that his disciple did not complete the four years of internship to become his disciple! So, he declared that 'there is no heir or disciple to him, and he will continue to look after the welfare of his devotees. When he casts off his mortal coil, the bones in his tomb will be ever vigilant and take care of his devotees!'





# Significance of Guru Purnima



— by **Dr G. R. Vijayakumar**

The first noble truth of the Guru Dakshinamurthy, 'All is suffering', implies that our lived life is fraught with pain and misery. Suffering is a permanent human condition. Even what we call happy and content moments are beset with the painful awareness that they would soon come to an end.



Like the Guru Dakshinamurthy, Lord Sainath also holds that everyone is in despair, sorrow, and frustration, but unlike the Guru Dakshinamurthy, he does not believe

that the cause of human suffering is avidya, ignorance. Nor does he believe that human suffering can come to an end by activities like satsang, kirtan, reciting a particular individual Sai Nama mantra, Sairam, Sairam, or offering collective prayers like Vishnu Sahasranama mantra.

Without going deeper into the reasons for the chaos and misery all around us, we just assert that human suffering is because of our not following the dictates of God, or are the phalas – fruits, results of our own karmas – deeds. Such



approaches towards the problem of getting rid of pain and suffering are of no value according

ing to Guru Dakshinamurthy. We need a deeper reflection on the cause of suffering to alleviate it.

A deeper reflection, according to Guru Dakshinamurthy, reveals that the reason for our existential predicament is our indolence or laziness. Because of our laziness, we always hope that some leader, guru, or an external agency will help us in ending our misery, conflict, and chaos, and creating an order in which there will be no suffering.

Discarding the efficacy of any guru or any external authority, Guru Dakshinamurthy stotra asserts, 'We cannot depend on anybody, there is no guide, there is no

teacher, there is no authority, there is only oneself and one's relationship with another and the world, there is nothing else.' Like Adi Shankara, he upholds that we are abandoned. He advocates 'self-help' for each individual to alleviate his existential suffering.

'Self-help' doctrine of Adi Shankara is based on the principle that 'there can be no universal solution to individual human problems as each man's problem is unique and as such, he has to face and dissolve his problems by himself, and accordingly, has to find out the solution on his own.' Correspondingly, each individual has to find out the unique method through which he can come out of his miserable existence.



The 'way' to annihilate suffering, according to Lord Sainath, is through appropriate action that will 'wipe out all difficulties' coming in the way of annihilating human misery. 'We have to act, to do something vital, energetic, forceful to bring about a different mind, a different quality of existence.'

Per Guru Dakshinamurthy the notion of action is quite comprehensive. It does not only mean physical movement in space and time but also includes action of thought, the action of an idea, the action of a feeling, of environment, of opinion, the action of ambition, of food and psychological influences of which most of us are totally unaware. It also includes the actions of the conscious as well as the unconscious mind.

His notion of action is like the one advocated in Bhagwad Gita 3.5, "There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature, the three gunas"; and in Srimad Bhagwad Purana, 6.1.53, "Nobody can remain inactive for even a moment. Everyone is forced to act by their svabhava, modes of nature". Influenced by these teachings, Guru Dakshinamurthy also upholds that without acting one is as good as dead.

The decision about 'what action one should perform' depends on his needs. It is an individual decision; it is not dictated by any other individual or external agency but is guided by what brings about the inner





## Nectarian Bliss and Knowledge - Poem 2

“Mortification ought to culminate in non-attachment to things of sense”.

“Creation is full of grace. But he who merges his will into God’s will, become fit to receive it”

“Surrender, total surrender is the password to the kingdom of God”.

“Narada once asked Krishna the secret of the attraction that his flute plays had on the cowherds of Brindaban.

Do they run to you, or you run to them?

He questioned among us there is neither I, nor they, how can a picture be separated from the cloth on which it is printed?

I am imprinted in their hearts: so inseparably, so inextricably, replied Krishna.

Have God imprinted in your heart; be ever so inextricably established in Him

That is the universal message for all”.

“To turn oneself towards that ME is itself a service and devotion to ME. When I experience the bliss of the mind, it is knowledge in the pure form.” Shri Sai Baba (Chap 3, Ovi 85-96)

**—by Sai Priya**





# Kaka Dixit Diary

It was the day after Rama Navami day in 1915. Dasganu Maharaj had delivered an electrifying hari katha on Ram's birth. When he came to the masjid, Baba complimented him on his keerthan and put a few questions to him on Kaikayi and Manthara. When Dasganu was perplexed, Sai Maharaj gave a detailed explanation.

Sai Baba stated the story of the Ramayan can be said to have evolved because of the craftiness of two people: Manthara and Akampana.

Manthara, as we all know, was the hunchback maid of Kaikeyi. She was on the terrace of the palace when she saw the city bursting with festivities. She wobbled along to find someone to enquire the reason. "Ram is being crowned tomorrow," said Kaushalya's maid. Immediately Manthara came down to Kaikeyi's room and reprimanded her harshly, "You foolish woman, get up. Do you know that tomorrow is Ram's coronation as the crown prince?"

Kaikeyi did not heed Manthara. She was delighted that Ram was being crowned. After all, was that not they had all waited for. "Ram or Bharat, it makes no difference to me. They both are the same to me," said Kaikeyi.

Manthara saw that Kaikeyi was not going to change her mind so easily, so she played her trump card:

"Kaushalya who has always been jealous of the king's affection for you is now going to wreak vengeance on you. Her son will be king, you will be just another person in the palace. She will rule..."

Kaikeyi held her husband's affection and was proud of that. She could see a jealous Kaushalya

belittling her. Manthara had made her ego bristle with anger. She began listening to Manthara and the rest is known.

Another character, much less known, is Akampana. He had been in Janasthana with Khara, Trisaras and Dushan. Ram killed all of them along with four-

teen thousand rakshasas. Akamapana escaped and came running to Ravan to give the message. Ravan was furious and hurt. He wanted to avenge the death of his brother Khara and was ready to go to war with Ram immediately. Akampana declared that Ram can never be won in war by Ravan. "What you

can do is to kidnap his wife. He is very attached to her. Once you kidnap her, his death will certain."

Ravan went to Maricha and asked him to help kidnap Sita. Maricha admonished him. "Why would you ask for trouble. Don't play with such a powerful man. Go back and live in peace and let your city and citizens prosper."

Ravan took the advice and came back. He too, like Kaikeyi, could see reason.

However, within some time, Surpanaka, hurt and wailing came to Ravan and in addition to deriding him by saying, "What kind of king are you that mere mortals injure your sister and you do not even know about it....," she also said, "I went there only to get that beautiful woman for you. So beautiful that..." She caught the lustful imagination of Ravan and hurt his ego by questioning his power as a ruler. Then Ravan changed his mind about Akampana's suggestion and went back to Maricha. This time he did not heed Maricha's advice. And the rest is known.

Manthara and Akampana were the two people who turned the minds of Kaikeyi and Ravan. Both Kaikeyi and Ravan resisted it initially, but their ego and weakness let them down and they became easy targets to influence. Kaikeyi lived to repent; Ravan lost his life.

Sai Baba's explanation was a feast for all the people present in the masjid that day.





# Shraddha and Saburi

— A Message from Swamy Chinnappa,  
Spiritual head of Sai Mandir Hysodlour

We have lot of problems. As we try to find a way out of all the resulting uncertainty, the words 'shraddha' and 'saburi', faith and patience, frequently associated with Shirdi Sai Baba, come to our rescue. We often chance upon these two words painted on trucks, behind autorickshaws and taxicabs as we fret, and fume stuck helplessly in traffic jams.

Nature has played its mighty hand by consigning us all to a 'masking zone' as it were, where all humankind has been forced to recalibrate and re-evaluate. Just as we are protective covering against germs, so too we can think of a meta-physical mask to protect against untrammelled greed and pursuit of material gains in a manner that widens the gulf between the haves and have-nots.

During troubled times, there have been times when Nature has forced us into a state of suspended animation, helping us capture the essence of living enshrined in endless actions characterised by kaya, vacha and manasa -- body, speech, and mind. In this state, the mind often rewinds and analyses situations that led us to this point in the first place. When the mind is somewhat freed from the pursuit of a fast-paced life, certain thoughts, sayings, and words come to occupy it. It is analogous to the blessings of the first rain accompanied by flashes of lightning that washes away filth and pollution. Shraddha and Saburi are two such words, hyphenated as they are with the image of Sai Baba, his eyes full of karuna and vatsalya, compassion and affection; his Abhaya Mudra reassuring us of his boundless blessings. Turbulent emotions find stillness in such a calm presence.

Shraddha is where we begin. Faith in the divine helps us tide over challenges, guides us, and annihilates the masks of darkness, ignorance, and uncertainty. It instills in us confidence and urja, energy.

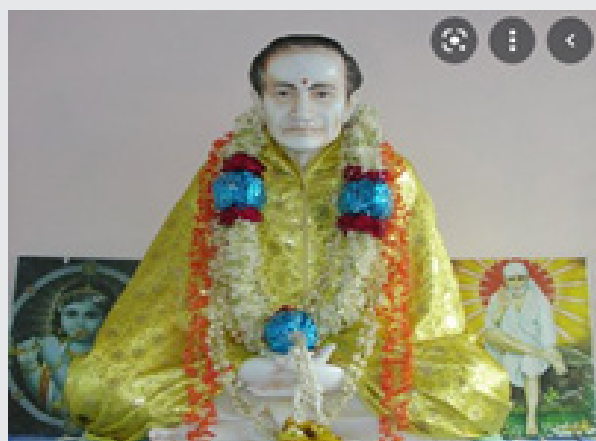


Shraddha, immersive faith without any doubt, is Ishwarapranidhana, a commitment to the Sai Ishwar.

However, one must cultivate saburi to experience shraddha. Saburi brings in a rootedness that lights the path to help us understand the essence of life. One needs to be patient and humble and wait for the Divine Drishti to experience His grace. Saburi is also being tenacious and performing one's karma as an offering to the guru without any expectations. Patience calms us.

It infuses in us a sense of gratitude, happiness for others, and the powers of discretion. It settles us and helps the mind focus with dhyana and ekagrata, concentration. Patience leads to faith, and faith leads to patience.

Sai, as a Paramguru, lived his life to teach his seekers shraddha and saburi, two seemingly simple



character traits but ones that encompass a universal understanding. He motivated us to walk the path with confidence and grit by cultivating shraddha and saburi.

We are all hoping for God realization one day. When the time comes, let us guard against selfishness and anarchy by surrendering ourselves to the satya vachan, truthful sayings of our gurus and sacred texts.





# Modern Day Armour for Guru Purnima

— by **Anandmurti Gurumaa**

Seeing the world around you fall apart, and all endearing bonds wither away like blossoms hitting their age of senescence in the autumn's fall, you have witnessed the brutality of death. You never knew how fragile life is until the pandemic swung you like a pendulum, compelling you to oscillate between life and death. This must have certainly raised questions like: 'Does God even exist?' 'Who am I?' 'What is beyond life and death and if at all will I be liberated from this vicious loop?'

Let this fire of dispassion be the torch on your path of exploration. Direct it as the ultimate fuel in your search for absolute knowledge.

More than ever, it is today that man needs the antidote of wisdom after being savagely hit by the pandemic. In the Bhagwad Gita, Krishna guides Arjun through the labyrinth of the apparent world, saying: 'Yatha dipo nivata-stho nengate sopama smṛita; yogino yata-chittasya yunjato yogam atmanah.' A flame does not flicker when it is placed in a breezeless place; similarly, a yogi, who always remains steadfastly absorbed in divine remembrance, his mind remains still without the quiver of even a single thought. No breeze of desire disturbs the quietude of such a stilled mind.

At a deeper level, you are the flame, the light of awareness that never ever extinguishes. But such is your state that the very embodiment of light is wandering aimlessly, stumbling, in ignorance and attachment. You were and you are the supreme Brahman, but you have no inkling of your own reality.

Desires agitate your mind; they throw your mind into turmoil. Be alert, don't let desires drive your mind into turbulence. The Lord further says, 'Yatroparamate chittam niruddham yoga-sevaya; yatra chaivatmanatmanam pashyann atmani tushyati.' When, through the practice of yog, the subconscious mind has been

stilled and abides in complete repose, when one experiences the supreme divinity through the refined intellect, which has been purified through remembrance of the Lord – thus seeing the Self by the Self, the yogi is contented in his own Self.

The entire journey of spirituality has been condensed in this one verse. Through the practice of yog, the subconscious mind becomes still and is in total repose, with neither passion nor dispassion of the material world. This stillness and total repose of the subconscious mind will be attained through the practice of yog. There are several well-defined paths: Bhakti Yog, Jnana Yog, Hath Yog, Raj Yog, Kundalini Yog, Laya Yog, and Mantra Yog. Practice judiciously under the guidance of a master. Once the subconscious mind is stilled and in complete repose, then the experience of the pure Self will happen through the refined and purified intellect. Jnana cannot be comprehended by an impure intellect, and it is only the purified intellect that has transcended the senses which absorb the boundless bliss.

The Gita should not be mistaken as a mere read, it is a classic piece of Vedantic philosophy that bestows each reader with the discriminating wisdom of right and wrong. If confusion, depression, anxiety, or loneliness corner you in your weakest moments, grab your divine armor and let Krishna's sword of knowledge vanquish your illusionary demons to dust.

On this Guru Purnima Day, let us recapitulate what Sai Baba has stated

"He who looks to me with undivided attention, praises me and listens to my praises is blessed. He, who has no other desire except me, he only will reach the Supreme Self." – Shri Sai Baba (Chap 19, Ovi 216-219)





# IshAvAsya Mantra # 13

— by Jayakrishna Nelamangala

Just as vidya and avidya are mentioned as the causes for the two-folded moksha, so also, sambhooti and asambhooti are mentioned as the causes for moksha. The point of this teaching is that, in case Parabrahman is not understood as given by Veda properly, there will indeed be an undesirable consequence. All-Doership in Creation and in Destruction both must be understood as Complete in Vedic Parabrahman.

## उपनिषत् upaniṣat

अन्यदेवाहुस्सम्भवात् अन्यदाहुरसम्भवात् ।  
इति शुश्रुम धीराणाम् ये नस्तद् विचचक्षिरे ॥ १३ ॥

anyadēvāhussambhavāt anyadāhurasambhavāt |  
iti śuśruma dhīrāṇām yē nastad vicacakṣirē || 13 ||

सम्भवात् sambhavāt means by the knowledge that Vedic Parabrahman is the sṛṣṭi-kartr, the All-Creator. असम्भवात् means 'by the knowledge that God is also the संहारकर्तृ samhāra kartr, the All-Destroyer.

Thus, we have heard from the knowledgeable, denoted as “dheeras”. They are those with ripened state of knowledge. They are ज्ञानवृद्ध jānavṛddha. They have grown in their knowledge and are aged in this sense वृद्धाः vṛddhāḥ. We don't need to do much for getting into old-age. It happens whether we want it or not. But growth in knowledge is not like that. It does not come with age automatically. It needs sustained effort in acquiring knowledge through a proper Guru, sorting out all that is knowledge from all that is wrong-knowledge and leading the life of applying and teaching it. One should study what is taught under the brahma-sootra: ॐ आत्मा इति तूपगच्छन्ति ग्राहयन्ति च ॐ ॐ ātmā iti tūpagacchanti grāhayanti ca ॐ

Note that upaniṣat uses “dheera” to mean a jnyāni. Who are those dheeras? Those that have taught us tattva. What is tattva? That which is established by pramāṇa is tattva.

From these words गुरुनियम guru-niyama is established. Whoever teaches tattva to us, only he is jnyāni to us, a guru to us and a dheera to us. By understanding it in this way, there is no scope for learning many different things from many different people. We need

to learn only that which is tattva. What is established by pramāṇa, or tattva always comes in a single variety. However, what is not established by pramāṇa comes in many different varieties. The upaniṣat has already made the demand that we recognize and separate all that is Vedic and tattva from all that is unVedic and therefore wrong-knowledge.

If an adhikārin gets a Guru, Guru will teach him tattva. If not, it means he is गुरुरहित guru-rahita, without a guru. To consider all and sundry as Guru, is not in line with this upaniṣat. Preserving the sanctity of the word “Guru” is essential for ज्ञानसाधन jñāna-sādhana.

“ācāryavān purushō veda” says chāndōgya.

In the path of knowledge i.e., brahma-jignyāsā that reveals Śrutyukta Parabrahman, there is no point in blindly accepting politically correct statements. A person with fittedness for knowledge, if he obtains a Guru, then that Guru will teach him tattva-jāna. If he does not have a Guru who teaches tattva-jāna, it simply means he is devoid of a Guru. For this reason, following this upaniṣat, one who understands the sacredness of a Guru and teaches tattva-jāna, the word ‘Guru’ when exclusively reserved for only such a person, it helps as a means for gaining knowledge. By teaching “इति शुश्रुम धीराणां iti śuśruma dhīrāṇā”, “ये नस्तद् विचचक्षिरे yē nastad vicacakṣirē” the upaniṣat clarifies on the status of being a Guru. What is taught by a Guru, must be that which has been taught by people who are ज्ञानवृद्ध jānavṛddha. The same applies to ज्ञानवृद्ध jānavṛddha too. Thus, what is taught must remain intact from time immemorial to eternality. All these point to the Unauthoredness of veda.

As it has been pointed so far यथार्थज्ञान, तत्त्वज्ञान, परमात्मज्ञान yathārtha-jāna, tattva-jāna, paramātma-jāna etc., all these words have one and the same meaning. This meaning is established by the knowledge that ‘Brahman is svatantra’ which is established by the fact that ‘all this is ईशावास्य īśāvāsya’. This knowledge is the knowledge of All-Creatorship of Brahman which includes All-Destructorship of Brahman. One who is fit for knowledge should obtain that knowledge through a proper study of shasstra. While studying śāstra, if it appears that, for a certain item Brahman is not



sṛṣṭi-kartr, is not samhāra-kartr for that item, then he should understand that it is denial of Brahman and adjust his studies. Hence the term वृद्धाः vṛddhāḥ used while understanding this mantra

These ideas must be carefully observed and understood. If there is no proper study and contemplation, then there is the possibility that the serious student of shāstra will fall into the tradition of another darshana, which may be quite opposed to what is taught here. In this circumstance, he will accept the existence of beginningless and eternally existing things which do not need creation, and comes to the conclusion that, Vedic Parabrahman's All-Creatorship and All-Destructorship must have a secondary meaning and the two qualities must be understood as it is well known in the world. In the presence of this wrong-knowledge, when he encounters in shāstra sentences which teach सर्व-सृष्टि-संहार-कर्तृत्वं sarva-sṛṣṭi-sahāra-kartṛtva, he makes their meaning yield to the meaning that he already has imagined. The upanishat is warning us against falling into such traps.

Blindly agreeing with a certain thought and blindly disagreeing with the thought, both are equally bad. They don't help in the growth of knowledge. This 'agreeing' need not be 'agreeing with knowledge' hence it is equivalent to 'those who believe'. In this context, 'agreeing' means 'to know it through a study of shāstra'. It is so because, this whole context is the context of knowledge. Hence, all words get their meanings through a study of shāstra, and not otherwise. When

the Creator Brahman is not understood to be the Destructor Brahman, the Creator who created bondage won't be the Giver of mōksha (which is nothing but the destruction of bondage) thus makes the very purpose of shāstra futile and there won't be any need for any sādhana either.

With this background, we will make an attempt at studying the 13th mantra as:

### उपनिषत् upaniṣat

अन्यदेवाहुस्सम्भवात् अन्यदाहुरसम्भवात् ।  
इति शुश्रुम धीराणाम् ये नस्तद् विचक्षिरे ॥ १३ ॥

anyadēvāhussambhavāt anyadāhurasambhavāt |

iti śuśrūma dhīrāṇām yē nastad vicacakṣirē  
|| 13 ||

The understanding of All-Creatorship, sarva-sṛṣṭi-kartṛtva of Parabrahman (सम्भवात् sambhavāt) results in one part of the two-fold mōksha (अन्यदेव anyadēva) the understanding of His All-Destroyership, sarva-samhāra-kartṛtva, (असम्भवात् asambhavāt) results in the other part (अन्यद् anyat) of the two-fold mōksha.

Thus say, (आहुः āhuḥ) people who are ripened with knowledge. We have heard it like this (इति शुश्रुम iti śuśrūma) from those who find their enjoyment in knowledge (धीराणाम् dhīrāṇām). Those knowledgeable (ये yē) are our Gurus who have explained (विचक्षिरे vica-cakṣirē) that tattva to us (नस्तद् nastad).

## EVOLUTION AND CONSCIOUSNESS

(Material world is a manifestation of spirit or Infinite consciousness)

“The Eternal, the Infinite, the Omnipresent, the Omniscient is a principle, not accurately a person as is accepted. Everyone is only the embodiment of the principle, and the more of this infinite principle is embodied in a person, the greater is he, and all in the end will be the perfect embodiment of that, thus will be as they are now essentially.”

Sai Baba said, that “He finds life in the phenomena will lose it, but he who gives up his life of illusion for Sainath's sake i.e. the Transcendent reality will find the Real”.

“I'm the mother of all beings. I'm the equilibrium of three gunas. I promote the activities of the senses. I'm the Curator, the Preserver, and the Destroyer” – Shri Sai Baba (Chap 3, Ovi 143-148)

— by **Sai Raghu**



# Mystics and Saints

—by **Shreyas Devaraj**

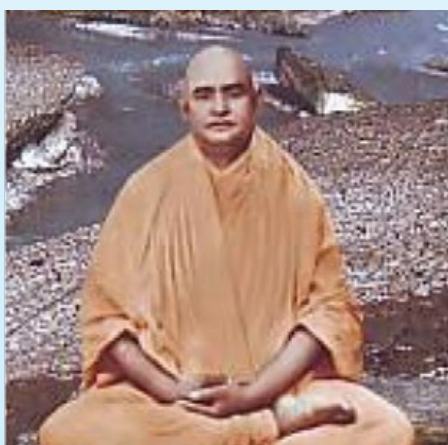
Tapasvi Maharaj's ashram is 70 kilometer from Bangalore. He is a crown prince of Rajasthan and renounced the pleasures of royal life and came down to South India at the young man of 20 years and met several great personalities including Saibaba of Shirdi and did penance for decades. He influenced thousands of seekers and eulogised Sai Maharaj in his teachings. Sri Narasimha Swamyji and Sri Radhakrishna Swamyji were always blessed by Tapasvi Maharaj on their visits to Nandi hills. He underwent "Kayakalpa" treatment from a Himalayan masters to regain his youth. His ashram at foot hills of Nandi reverberates with the



who has his ashram 40 km away. Many Sai devotees from all over India visit the ashram to have blessings of avadhuta. A few devotees from Bengaluru recently performed archana and Vishnu Sahasranama homa.

Shirdi Sansthan authorities also visited this place. A documentary is being prepared by the present trustees -Rayadu and family.

Nisarga Datta Maharaj was born on 17th April 1887, at Kambli. He was a devotee of Saibaba and revered him as a saint in a busy city. He had many followers and stuck on to advaita philosophy. He had millions of followers. He attained Maha samadhi in 1981.



**Tapasvi Maharaj**

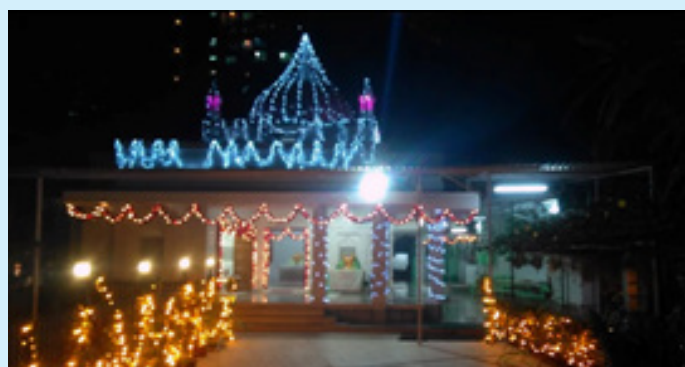
blessings of Tapasvi Maharaj. And visitors feel the living presence of Tapasvi Maharaj. Articles used by him are preserved in the ashram.

## **Guru Venkusa's samadhi.**

Very few Sai devotees are aware that Venkusa avdhuta after initiating Young Saibaba migrated along the Nizam's territory came down to South India. He established an ashram at Hussainpur, 20 km from Pavagada Karnataka- Andhra Pradesh border. He must have attained Mahasamadhi around 1860 when Manik Maharaj was reigning. His samadhi is being worshiped by present priest Mr. Varadaraj as a fifth generation Brahmin from Hoysala Karnataka family as mentored by Gubbi Chidambara Swamyji

## **Kamubaba**

When a devotee walks into Dwarakamayi at Shirdi, they will bow down to the stone on which Baba used to sit and meditate. Overlooking the stone there is a portrait of Saibaba painted by Dattaram Dwarakanath Neroy. He painted this to be gifted to Kamubaba who lived in Goregaon, -Mumbai. Kamubaba was a Muslim saint and was the Guru of Neroy. Kamubaba advised Neroy to gift the painting to Shirdi Sansthan to place it in the Sabha Mantap. Now millions of devotees see the beautiful portrait of Saibaba painted by Neroy.





# How Baba was interned at Buti Wada

— by Sri **Narasimha Swamiji**

When Sai Baba attained Maha Samadhi, a controversy arose about the disposal of the body. Fakir Bade Baba, the Maulvi and other Muslims said that according to Muslim custom Sai Baba's body should be taken to kabaristan and Hindus should not be allowed to touch the body. But the majority of Baba's devotees were Hindus and many of them said that it was Baba's wish that he should be interred in Buti's Wada. Accordingly digging started in the sanctum sanctorum of the Wada. In the evening the Revenue officers came from Rahata, and discussions continued throughout the night.

In the early morning of 16<sup>th</sup> October, Sai Baba appeared in the dream of Laxman Bhat (Gramjoshi of Shirdi and maternal uncle of Madhavrao Deshpande) and said to him: "Arise immediately. Bapusaheb Jog will not come for the Kakad arati today. He thinks I am dead. So, you come and worship me!

Laxman Bhat woke up and rushed to the masjid, ready for puja. He removed the cloth covering Sai Baba's face, looked at him with loving devotion and performed the puja according to traditional rites. The Maulvi tried to prohibit Laxman Bhat from touching Baba's body, but Bhat disregarded him, completed the puja, applied tilak to Baba's forehead and placed paan and dakshina in Baba's closed fists and left.

By then the Mamledar of Kopargaon arrived. Devotees had arrived in large numbers too, on learning of Baba's passing away. The Mamledar now took the sense of the group. He found that two hundred were in favor of interring the body in Buti's Wada while one hundred were opposed to it. That did not end the controversy. The Mamledar stated firmly that unless there was unanimity, he would not give permission, in exercise of his power, but refer the matter to the Collector of Ahmednagar.

Kakasaheb Dixit made preparations for going to Ahmednagar to Collector himself. The Muslims were aware that Kakasaheb commanded great influence in government circles. The outcome of the controversy was therefore in no doubt and therefore there was no use opposing him. So, at last the dissenters decided to give conditional consent to the interring of the body in Buti's Wada. The condition was that

just as the Muslims had free access to the Masjid during the lifetime of Sai Baba, they should have the same freedom to visit the Masjid and the Wada.

The story about Booti's Wada itself is worth telling. One night while Buti was asleep, he had a strange dream. Madhavrao Deshpande in an adjoining bed had also the same dream. Baba appeared to Buti and directed him to build a wada along with a temple. Buti immediately woke up and sat in his bed recollecting his dream. At the same time Madhavrao Deshpande was noticed by Buti to be crying in his sleep. So Buti woke him up to enquire what the matter was.



Madhavrao replied: "Sai Baba came near me and said distinctly: 'Let there be a Wada with a temple so that I can satisfy the desires of all.'"

As both Buti and Madhavrao had the same dream, they were wonderstruck and prepared themselves for the task. Buti had the resources to construct the Wada. A plan was drawn up and it received the support of Kakasaheb Dixit. Next day while the three of them were sitting near Sai Baba, he gave his blessings to the idea.

Madhavrao supervised the construction of the basement, the ground floor and the well. Occasionally Baba would pass by and look at the construction work and make suggestions for improving the appearance of the Wada. Further construction continued under the supervision of Bapusaheb Jog. Unanimously Sai Baba was interned at Buti Wada



# Introspect Daily, Be a Lamp Unto Your Self

— by **Sri Radhakrishna Swamyji**

The lamp has great significance in our culture. Saints point to that shining, eternal, smokeless flame whose light is all-pervasive. This is the brilliant Light of Consciousness, which when reflected in the mind makes our inner thoughts glow. Not only does it project the world in its entirety, but also illuminates it. In that Light, we recognize the universe with all its happenings, experiences, and limitless wonders.



However, what we experience depends on the texture of our thoughts. Whether the flame is smoky, dull, or wavering is contingent on the nature of the mind. Sai Baba has advised us to purify the mind so that it becomes like the steady flame of a lamp, burning in a windless area, removing the darkness around it.

Our minds are full of varied thoughts, sometimes positive, sometimes simmering with negativities. To a positive mind, everything appears beautiful and wonderful. We radiate the joy of peace and happiness that we feel within ourselves and light up the world around us.

By surrendering to Sai Baba, there is nothing that a person with a pure, focused, single-pointed mind cannot achieve. The mind alone is the cause of our bondage and the cause of our liberation. As our mind, so our world! When it is lit with knowledge, even knowledge of the laws of the world, we can perform efficiently to reap the right results. Conversely, when the mind is dull, shaky, as in the case of Nanawalli, like the wavering flame, we see a distorted image of the world and ourselves, leading to a lack of confidence and self-esteem. Then, when we act in the world

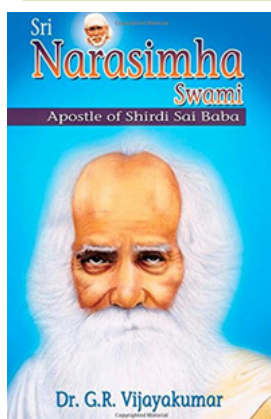
outside, our actions are neither productive nor efficient.

Life is full of wonders. Sometimes we are on a smooth highway to reach our goal, and sometimes we are confronted with major obstacles. Very rarely do we understand that the external obstacles we face are, an expression of our inner inhibitions, thoughts, and beliefs.

Therefore, Sai Baba has commanded, 'Be a lamp unto your Self.' In any situation of life, self-assessment is essential. In fact, we should make introspection a daily habit. When we look within, we can find the beautiful Self hidden amongst the clutter of our own thoughts. We then understand that the source of whatever ugliness, distortion, conflicts, and obstacles we face, lies within us. Lit up with the knowledge of self-observation, when we turn the mind to examine ourselves, we may, at first, find a horde of negativities and imperfections. Lord Sainath has declared, "Never be perturbed or give up self-observation, however frightening it may appear at first. It is the basis of meditation and achieving anything great in life."

If and when, we abandon them – these negativities and thoughts – we recognize the brilliant Self, the Light of all lights that lies below. The light of a pure mind lit up with this Consciousness is so brilliant and amazing that it illuminates the whole world. We experience it as a world of opportunity, as a world of goodness, as a world of beauty and as a world of wonder. And we gain the courage to confront all the daunting challenges of life with faith and fearlessness.

## BOOK REVIEW



<b>Title</b>	: Sri Narasimha Swami – Apostle of Shirdi Sai Baba
<b>Author</b>	: Dr. G.R. Vijayakumar
<b>Publisher</b>	: Sterling Publisher, New Delhi (Available through Amazon)
<b>Pages</b>	: 136
<b>Price</b>	: Rs. 90/-

Sri Narasimha Swamiji was a lively, energetic and studious child brought up in a deeply religious and generous atmosphere. Later, he became a leading lawyer, politician and a person of social eminence. A tragedy in the family acted as a turning point, as he left the warmth and security of his home. His quest lasted for more than eleven years until he went to Shirdi to obtain a 'darshan' of Sai Baba's samadhi. It was that historic day, 29th August 1936, which changed the course of his life. Sai Baba took possession of Narasimha Swamiji. He became an evangelist and spread the message of Sai Baba all over the country. As long as Sai Baba's name is there in this universe, Narasimha Swamiji will be remembered, with reverence and faith.

Reviewed by : K. Venkatesh Rao

### Review on Amazon States:

"Swami Narasimha's relentless search for his Guru is both most admirable and heart-wrenching at the same time. Few would be able to match his single-pointed focus, resolve, grit, determination and perseverance. In the quest for his Guru, he underwent extreme hardships physically, mentally and emotionally for 11 long years, before he eventually reached the Samadhi of his Guru – Sai Baba of Shirdi.

Even though Sai Baba had already left His physical body by then, Swami Narasimha spent the next 20 years of his life in Shirdi spreading Sai Baba's teachings throughout India. The tremendous efforts that he had put in selfless service to his Guru was exemplary.

It is evident from this precious gem of a book that Sai Baba will never forsake His devotee. The true yearnings of a seeker for a Guru will never go unsatisfied. Unlike man who judges us for the

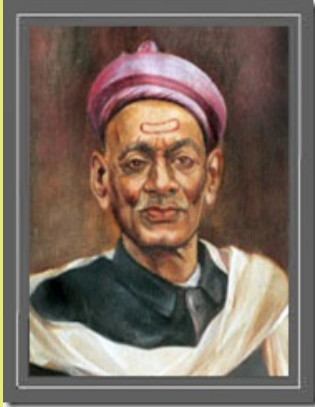
results that we produce, God (Sai Baba) judges us for the sincere efforts that we put in. The Divine Hand of Sai Baba can be seen guiding Swami Narasimha at every stage of his spiritual journey throughout the book.

This very well-written book which chronicles the extraordinary spiritual journey of Swami Narasimha is a must-read for every seeker, aspirant and devotee on the spiritual path."



# With respects to Rasane Maharaj

— by **Dr. G R Vijayakumar**



**D**amodar Savalram Rasane alias Anna Rasane, or simply Savalram Rasane, S/o Kasar originally belonged to Ahmednagar and later moved to Poona. Baba used to call him as Damia. He was a very humble man and began as a poor bangle seller. His first wife did not have any issue. He married a second wife and even

then, he did not have any issue. Out of curiosity, he had consulted astrologers and they said that planet Ketu was in the fifth place in his horoscope and that he would not get any issue. In course of time, his business improved and he became rich. But he was not happy as he did not have an issue. At that time, he heard about Baba and his miracles. He went to Shirdi for the first time in 1895 with an intention of seeking Baba's blessings for getting issue. Their family deity is Devi Renuka- Jagadamba Maata of Rashin village and hence the Surname Rasane has been associated with all the family members and the descendants.

A devotee sent to Baba a parcel of excellent Goa mangoes and Baba was distributing the mangoes to the devotees present in the masjid. But Baba kept separately 8 mangoes aside and they were meant for Damia. The children in the masjid were the recipients of the remaining mangoes. Some children wanted more. When Baba said, 'there is nothing,' the children pointed to the eight mangoes kept aside. Baba then said, 'They are for Damia.' But the children said, 'Damia is not here.' Baba said that Damia was on his way at Kopargaon and would be coming shortly to Shirdi. Then when Baba went out these petted children stole away four mangoes and when Damia came there were only four mangoes remaining. Damia came to the masjid and offered garlands and chadar etc to Baba. Then Baba gave him four mangoes saying, 'Eat and Die.' Damodar was perturbed listening to such inauspicious words from Baba's mouth. Then Mhalsapathy clarified that the word 'die' did not mean physical death, but the death of ego at Baba's feet. Damia was convinced. Then Baba interceded and told Damia 'Do not eat yourself. Give them to your second wife.' Baba also said that his second wife would have eight children and the first two would be boys. Baba also asked him to name the first two

boys as Daulat Shah and Thana Shah in that order. Damia immediately noted down the names in his notebook. He got children in the same order as Baba told him and it took him fifteen years for all the children to be born. Thus, Baba changed the adverse effects of his planetary influence for his good even though astrological predictions were otherwise. What is not possible for God? As four mangoes were stolen by the children, so four out of his eight children, did not survive. Thus, he had four children that survived, and were hale and healthy. His first two sons were accordingly named as per Baba's orders and besides these names they also had their usual Hindu names. Baba knew of his arrival much before he came to Shirdi.

Savalram got children despite adverse planetary position in his horoscope. So, he was very happy and became the means of broadcasting Baba's powers and miracles and Baba's fame thus spread to far off places due to his efforts, in different directions in the neighborhood during 1895 to 1897 itself.

He always took Baba's advice and acted upon it, and the results were always good. Once he had an appeal in the High Court and the lawyer had written to him to come to Bombay. At that time, he was in Shirdi and Baba detained him and did not give permission to go to Bombay. Despite this, the outcome of the appeal was in his favor.

Damia also achieved spiritual progress and with contentment, passed away in January 1941 at the age of 89 years.

Sai Baba knew the capabilities of each of his devotees and accordingly awarded what was best for them. One such beneficiary in temporal as well as spiritual matters was Savalram Rasane. He was a truly blessed soul for he had the proximity to God and forever guided by God.

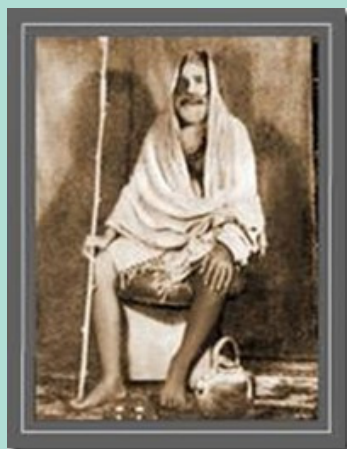




# A few words on Narayan Ashram Maharaj

— by **D. Sankaraiah**

Narayan Ashram's original name was Tosar. Tosar heard for the first time the name of Sai Baba and his greatness in 1910 from Das Ganu Maharaj's kirtan. Das Ganu would first display the photo of Sai Baba and start kirtan, and this was his routine even if he were to be doing a kirtan on any other saint. During his kirtan, Das Ganu would dwell at length about Sai Baba's mission and miracles. Tosar was very much impressed, and he considered that Sai Baba was a divine saint and asked Das Ganu whether Sai Baba was living at that time. Das Ganu said affirmatively and also said that Sai Baba was living in Shirdi at that time. Tosar went to Shirdi for the first time in 1910 and had darshan of Sai Baba. In the next six months, he visited Baba nine times. He subsequently went to Shirdi several times in later years also.



Before Tosar went to Baba, he met Vinayak Bhat Shandale in 1900, a sadhu who acted as a medium in his spiritual efforts. On advice from this sadhu, he had read Yoga Vasishta with devotion. Thus Tosar had a number of stepping stones before finally going to approach Baba. He was then in service, in the Customs Department and continued in it till 1926 when he retired on pension after 31 years of service.

Tosar came under a Guru's influence in 1895 for the first time and he saw the Guru in a dream. When he went to Shirdi in 1910 and had darshan of Baba, he found that Baba was the same Guru who appeared in his dream in 1895. Tosar had visited Shirdi several times and was entirely under



the influence of Baba until 1918. After Baba's Mahasamadhi he came under the guidance of Vasudevanand Saraswati (Tembe Swamy) of Garudeshwar on the banks of the Narmada River. But Tosar felt that Guru Vasudevanand was in spiritual contact with Baba and believed that Baba wanted him to go under the guidance and influence of Guru Vasudevanand from 1918 onwards even though Guru Vasudevanand had left his mortal coil and attained Mahasamadhi in 1915 itself.

In his first visit to Shirdi in 1910 there were no crowds in the masjid. After 1910, huge crowds from Bombay started pouring into Shirdi. As observed by him, numerous devotees pressed into new systems and ways on Baba to suit their own tastes and made several types of pooja rituals about Baba and made Baba shine with these arrangements in a glorified and royal way. He felt that Baba's real greatness was not properly understood by these arrangements and pomp.

Tosar became Sri Narayan Ashram after receiving Sanyasa Diksha and became an ascetic. Though he was living with his wife and family members in the same house, he was observing the rules of an ascetic. He was totally devoted to spreading the messages of Baba and his miracles. Whenever Sai Bhajan groups gathered, he used to participate in such gatherings and used to sing Sai Kirtans with his melodious voice. He also participated in the All-India Sai Devotees' Convention held at Poona during 1952 where he sang Sai Kirtans melodiously. Such was his devotion to Baba and was devoted fully for propagating about Baba's mission and miracles during the remaining period of his life.





# Adoration to Chandrabai Borker

— by **Smt. Seetha Vijayakumar**

Chandrabai Borker first visited Shirdi in 1892 perhaps at the age of about 22 years and was an ardent devotee of Baba. In one of her visits to Shirdi, Baba gave her his tooth as a memento which she made into a talisman for veneration. Baba also gave her a small photo of his, painted by Shamrao which she preserved in their Bombay house.

She also visited Shirdi in about 1898 when Baba was lighting the lamps with just water. In the same year, she also saw Baba sleeping on a small narrow wooden plank (given by Nanasaheb Denge) with 4 earthen lamps at each of the four corners on the plank, suspended from the roof beam with slender cloth threads (rag pieces). Baba sleeping on the suspended plank tied with slender cloth pieces surprised all as to how the plank withstood the weight of Baba and plank, without any fall and equally surprising was how Baba climbed the plank and came down from the plank which nobody knew. At that time, the masjid was not renovated and even Sathe Wada did not exist. Whenever she went to Shirdi she used to stay in the houses of some villagers. Many villagers and devotees thronged the masjid to watch these activities of Baba. Hence Baba broke the plank and threw it away.

Ramachandra Borker was her husband. In about 1909 Ramachandra who was an engineer, was supervising the construction of a bridge at Pandharpur and his family was residing in Pandharpur. Once she went from Pandharpur to Shirdi. But Baba advised her to go back immediately to Pandharpur. She was not aware of the developments in Pandharpur but however reached Pandharpur on Baba's advice and found that her husband was not there and had gone to Bombay after resigning the job and she felt extremely unhappy at the sudden developments. She did not have enough money to buy tickets and on the other hand she had two companions with her. She was perplexed and was in a quandary as to what to do and at that time a fakir appeared before her and told her that her husband was in Dhond and asked



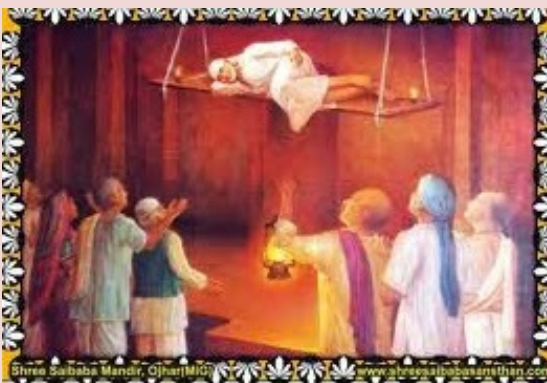
her to proceed to Dhond and delivered three railway tickets to her. She received the tickets and then proceeded to Dhond. On reaching Dhond, she observed that her husband was waiting on the platform, to her surprise, to receive her. He also told her that a fakir appeared before him and advised him not to neglect his

wife and also informed that she was coming to Dhond and informed her bogie number also. He enquired who that fakir was and then she showed him a photo of Baba and he recognized saying that the same fakir appeared before him and gave the information. Such was the miracle performed by Baba. This indicated that Baba would watch constantly his devotees and help them in all their endeavours.

On the Gurupurnima day in July 1913, Chandrabai Borker, on Baba's advice, went to Khandoba temple to worship Kashinath (who became Upasani Maharaj later on) the way Baba was being worshipped. This lady was very stubborn in her approach and started worshipping Kashinath with all the puja material. Kashinath did not like and refused to be worshipped. But Chandrabai was firm and told him that even his body, which he thought was being worshipped, did not belong to him. From that day onwards, Kashinath became Upasani Maharaj

When Narasimha Swamiji met her in 1936, she said that she was worshipping Baba for the last 44 years or so and visited Shirdi number of times. She also said that she visited Shirdi when Baba took Mahasamadhi on 15th October 1918 and that she placed Tulasi leaf water in Baba's mouth before his Mahasamadhi. She said that Baba's kindness and helping hand to her was continuous and always really great.

Her son grew very well and got married also. She got a temple for Baba constructed within the compound of their house. Her desire was to install the statue of Baba in that temple. Finally in 1958, Baba's statue was installed in that temple. Her desire was fulfilled. She passed away happily in Nov, 1958 perhaps at the age of 88 years. Hers was a blessed soul.





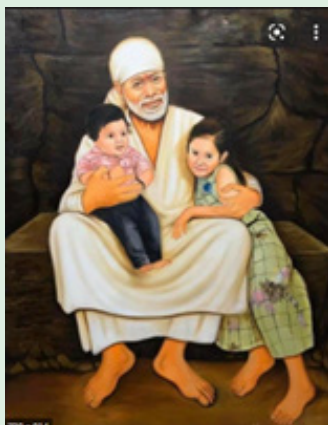
# Be in the World, Not of the World

— by **C.S. Dinesh**

Saibaba has stated “The whole universe is my home. I am myself Vasudeva and all-pervading God I myself am Para brahma” Sai satcharitra chap 9, Ovi 47,

Children play with masks. The more grotesque the mask, the greater is their amusement. The secret to their enjoyment is the fact that they know the mask is different from them. The word ‘personality’ comes from the Latin word ‘persona’, which means ‘mask’.

If your body, mind and intellect are a mask, then who are you? You believe the mask is you. You are then limited by the mask. If you have a headache, you cannot think. You become incapacitated when you have an altercation with your spouse and get upset by an argument over politics. The body, mind and intellect that have been given for you to enjoy become a source of misery.



You are a mind-boggling combination of matter and Spirit. You have identified with the matter components and are oblivious of the Spirit. Hence, whatever happens to them happens to you. When the body feels cold, you are uncomfortable. When the mind is hurt

by a nasty remark, you feel hurt. This is the most unintelligent way of living. The trick is to disconnect from the body, mind and intellect and connect with the Divine. Then you enjoy physical pleasures, emotional thrills and intellectual delights without the unnecessary sorrow. With the mask of matter, you are endearing and captivating. Without the mask you are awesome.

Look within. The world lures you outwards, tempts and distracts you. Sita was happy as long as her attention was on Ram. Her troubles began when her attention was drawn by the golden, fleeting deer. Sita represents you, the individual. Ram is Spirit. The deer symbolises worldly objects that are tantalising but passing. They are not what they

appear to be. In the end, you get abducted by Ravan, your sense organs.

Remain focussed within. Understand your strengths and weaknesses. Leverage your assets to overcome the faults. Strive for excellence. Analyse, do not agonise. Fix a goal beyond your selfish, self-centred interests. Step out of your comfort zone and go beyond your myopic vision. Then, long before you get to enlightenment, you will experience freedom from worldly pressures. You remain relatively unaffected by the roller coaster ride of life.

How did you get so entangled with matter? You have been incessantly thinking about the body, mind and intellect. You now have to think of the Spirit with the same intensity while you are interacting with your matter layers.

Chapter 13 of the Bhagwad Gita explains the clear distinction between matter and Spirit, knowledge and that which has to be known. Krishna details twenty fascinating traits of the wise and says, “This is knowledge. Anything apart from this is ignorance.” It is not academic knowledge of the scriptures that matters but going beyond the letter to the Spirit that confers wisdom. Ramakrishna Paramahansa was illiterate by choice, but he taught the Upanishads to Swami Vivekananda.

Baba says “I am the mother of all beings. I am the equilibrium of the three gunas. I promote the activities of senses. I am creator, the preserver and the destroyer”, (Sai Satcharitra chapter 3, Ovi 143-8). As you shift your attention to Spirit, matter ceases to hold sway over you. You experience the power, freedom and bliss of Atman. Thereafter, there is no looking back. You become God!





# Children's Corner

Beloved Children,  
Om Namo Sainathaya

Sai Baba's position in Vedantic metaphysics is unique in its attempt to resolve the nature of reality, the ontological paradox of reality as 'one and many' by seeing the two not as opposites, but as being complementary to each other. His philosophy presents a world in which the 'one' unity expresses itself in and through a multiplicity of forms, the 'many.' Both are held together in an organic whole, the Absolute expressing itself through multiple finite beings, immanent in them, yet transcending them. Both the Absolute and the plural world are real, and both realise their value in and through the other.

Having addressed the core metaphysical issue, Sai Baba applies this principle to map out and define Brahman as Parama Purusha, not an abstract principle, but as "God qualified by individual selves and matter". The philosophical concept of Brahmn, the Absolute, gets merged with the religious concept of Ishwara, God, and reality is now realisable through devotional experience. The earlier where the empirical world is controlled and supported by a Saguna, personal god, and the relation between God and the plural world is described as the sarira-sariri-bhava, that is, the connect between body and soul.

That is why Baba say's "I fill the entire creation, within and without, to the point of overflowing. This universe is directed by God and I am the one who

holds the reins" (Sai Sat Charita Chap 3, Ovi 143-148)

Sai Baba's in Sat Charita, a commentary presents a theological framework to beings consists in surrendering to Him, in the spirit of sharanagati, seeking refuge in Him. This philosophy was later elaborated by baba's devotees.



This metaphysical position of holding the phenomenal world and the Absolute as both being real worlds, also acted as the trigger for major social reform which Sai Baba pioneered in his time. His philosophy of synthesis allowed

him to view the world with a very large heart, and gave him the conviction that there can be no caste, community or gender restrictions in the eyes of God. All are equal in the opportunity to serve and realise God.

Sai Baba embraced all religions as Ramanujacharya and Shankaracharya.

As one stands before the figure of Sai Baba at the samadhi mandir at Shirdi his real nature as a bhakta strikes on, a devotee who deconstructed the abstract notion of Brahmn and turned it into a vision of a personal God who can be reached and realised through devotion.

Baba say's "Wherever you are, and whatever you may be doing, always bear it in mind that I shall continue to be informed of the minutest details of your deeds".

(Sai Sat Charita Chap 3, Ovi 143-148)

Yours Sai Babaly

"Many things happen in life: if we thought of them, we would feel upset, fearful, frustrated. Blessed is the man who just keeps on following lord Sainath and thinks that everything is for good.

**Dada J.P. Vaswani.**

There are certain things which only you can do. No one else can do them. Therefore think of Sainath close behind your thoughts.

**Sri Narasimha swamiji**

Are your friends ungrateful? Do they reward services with insult and abuse. Then it is time to rejoice. Sainath will reward you.

**Sri Radhakrishna Swamyji.**

*Desire is utterly disloyal to,  
Its seductive promise as desire,  
promises pleasure, gratification,  
happiness and contentment but,  
brings .. only the sufferings and,  
the disappointments.  
Once a desire is fulfilled,  
another craving comes,  
IMMEDIATELY  
to fill the void.*

*It is the nature of desire,  
to cling and the more we desire,  
the more we become frustrated.  
As the greater our desire,  
the greater our misery.  
Through craving, longing,  
hankering we neither can realize,  
the liberation nor the inner peace.*



Pictorial  
Message  
Kids

Dr. Ranvir Singh's

Eyes that seek evil, ears that relish the evil,  
tongue that craves evil, nose that enjoys foul,  
and the hands that delight in the evils ..  
these must be totally avoided.



touch



smell



taste



hearing



sight



whoever any of these must correct them immediately.  
**OR ELSE, ONE'S FUTURE IS BOUND TO BE DISASTROUS.**

***The wrong of the five senses will result in the destruction of the,  
five vital energies and the killing of the five sheaths of existence.***

Dr. Ranvir Singh's  
Pictorial  
Message

Give  
**ONE**  
Word  
Answer

- 1) Whom did Mhalsapathi coverup to lose his eye sight?
- 2) Name the Devotee who carried Mhalsapathi on his back when he was blind.
- 3) Where is samadhi of Mhalspathi situated?
- 4) Where is Jawar Ali's samadhi situated?
- 5) Where did Narayan Maharaj have his Ashram?
- 6) Who is the son of Shama?
- 7) Name the son Hemad Panth?
- 8) Where did Narayan Maharaj attain Maha Samadhi?
- 9) Where did Anandanath Maharaj have his Ashram.
- 10) Name the saint who lived in Punatambe.
- 11) Where is Samadhi of Baba's Guru Venkusa.
- 12) Where was Narasimha swamiji born?

**ANSWERS:** 1. Abdulla; 2. Balaji; 3. Shirdi; 4. Ahmednagar; 5. Khedgaon;  
6. Udhav Rao; 7. Gajanan; 8. Bangalore; 9. Yeola; 10. Gangir Maharaj;  
11. Hussenpur; 12. Bhavanl.





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