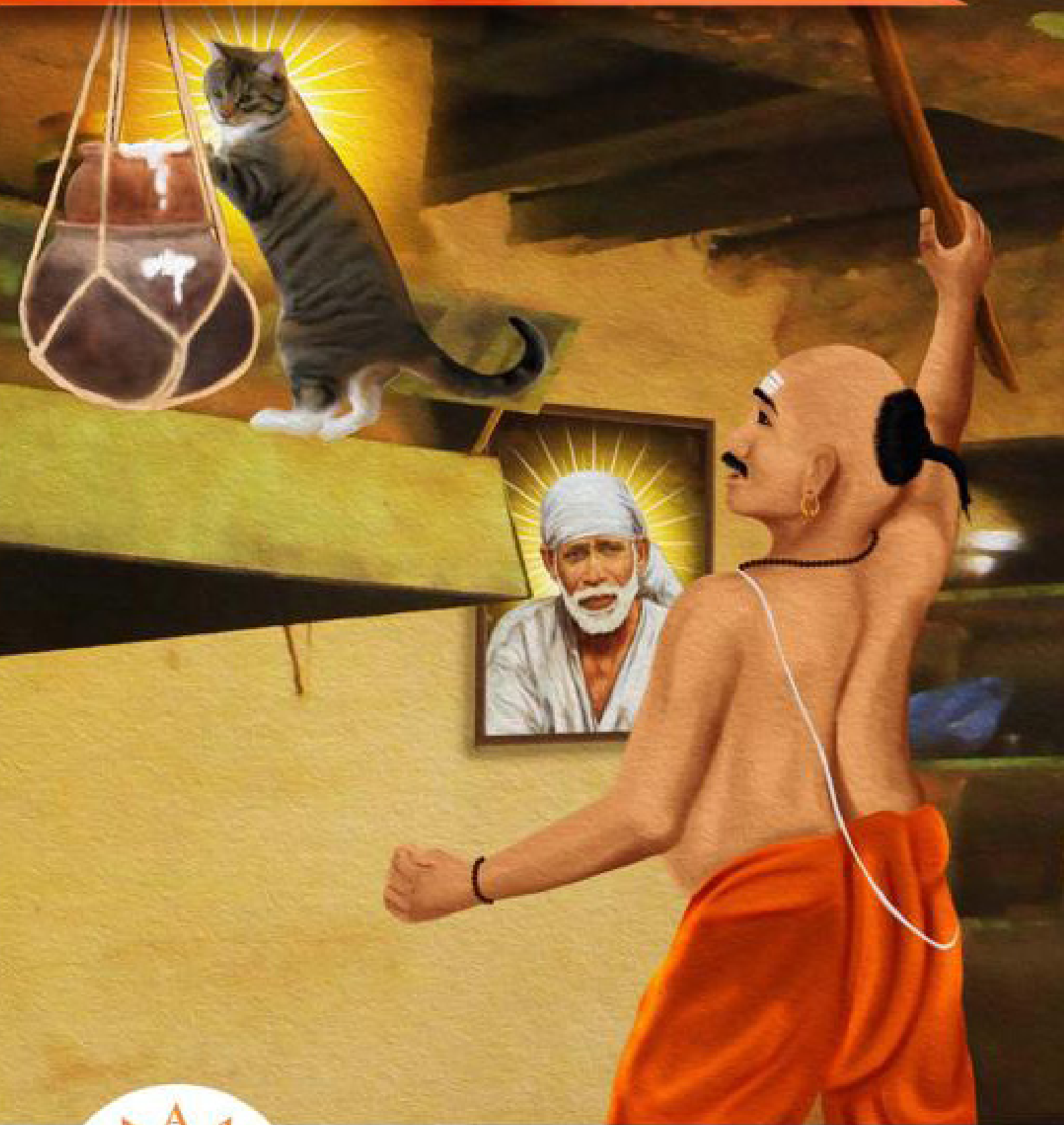


# Aura of Shirdi Sai



**SaiAura**  
I AM EVERYWHERE —

Date: October -2022

Volume - 02 / Issue - 07





**SaiAura**  
I AM EVERYWHERE

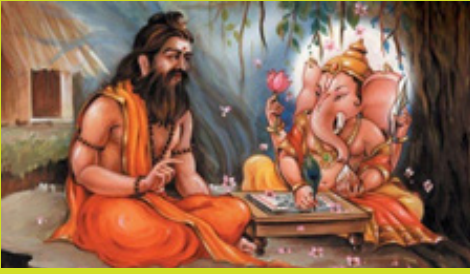


# Happy Navaratri Festivals

First Word	3
A Dip into Vishnu Sahasranama: Sahasranama Respects Divinity in Everybody	4
Significance of Baba's Mahasamadhi	6
Baba's Mahasamdhi As Light of Life	7
Kaka Dixit Diary	8
The Sai Baba is in you, Not Out There	9
Nurture Your Sattvic Traits with Baba's Mahasamadhi	10
IshAvAsya Mantra # 14	11
Sai Baba's Help	12
Mystics and Saints	13
Sai Baba is Present in All of Us	14
Sai Namajapa: Sure way for Self-Realization	15
In the company of R. B. Purandhare	16
Adorations to Ramgir Bua	17
Book Review	18
Respect All, We are All Part of One Sai Family	19
Modern-day Armor of the Bhagwad Gita	20
Children's Corner	21
Dr. Ranvir Singh's Pictorial Message for Kids	22
Dr. Ranvir Singh's Pictorial Message	22
One Word Answers	22

Content

## First Word



The 104th Mahasamadhi of Sai Baba is being celebrated now. In 1918, when Sai Baba attained Mahasamadhi, Kaka Saheb Dixit felt forlorn and wrote these lines -

“The other side beckons... I can't wait to explore it.”

His friends Nana Saheb Chandorkar and Dasganu Maharaj advised Dixit that Baba's Mahasamadhi is an occasion for celebration as it is the proof that Baba is close behind our thoughts and is filled all over the Universe. We may recollect that Kaka Dixit arranged for

Baba's internment and a feast at Shirdi on 28<sup>th</sup> October 1918 and, also took a leading part in performing final rites to Sai Baba at Varanasi through Upasani Maharaj.

We should know that the art of dying must be an extension of the art of living. Dixit ultimately learned that death should be celebrated, and he said “I have been privileged to have lived a life of comfort, but it is the unwalled joys that have been the most rewarding. Every facet of my life has shone with contentment through the grace of Sai Baba, and indeed, a tranquillity brought on by a sense of accomplishment. I have never had to yearn for anything. The only lack has been that of unhappiness. Is that lack or luck, or something more profound? It doesn't matter.”

Of course, like all mortal beings, there have been several occasions and reasons for feeling dissatisfied. But, on each such occasion, I asked myself, “is there any need to punish oneself with unhappiness?” The answer has always swiftly banished such negative thoughts. Hence I am certain that, as with the sojourn, the departure from life too will be amidst the surround-sound of pleasure, and more so, excitement.

All these years, I have always been restless for new experiences. Now, to tell you the truth, this life has become jaded. Now, as for an adventure traveler, the last frontier beckons, demanding to be experienced as Baba has promised me that “He will take me in a Vimana and I look forward to it”. Of this, I am certain: the never-before destination, the great unknown will not disappoint. Everyone has talked of its mystery: us paar na jaane kya hoga, us paar jaroor kuch naya hoga. I can't wait to explore it.

Having said all this, I would want to go aaram se. Tell death, very sweetly, of course, to wait a bit while I adjust my pillow just so and snuggle into my quilt for the right degree of warmth. I am not worried about settling matters of this world. Material bonds are already being untied as I gravitate towards my last halt before the final destination.

My friends are being prepared for my departure. Those close to me, who really know me, don't need these consolatory noises. They know that I will embrace death with the same uninhibited celebration with which I have hugged life. In this aware club is Sai Baba who has nurtured and pampered me. Sometimes, I have a quiet laugh when thinking of those who will mourn for me. Poor things. They are the ones in need of a comforting pat because they don't know what a lot of fun I intend to have out there.

If there is a last wish, it is this. No one should be informed of my departure. No one needs to ask, “where Kaka Dixit is?” Because, wherever Sai Baba is worshipped, they will find me there. “

On 5th July, 1926, Monday, Ekadashi day at the age of 62, Kaka Saheb entered Baba's world.

Let us rededicate our faith and devotion to Lord Sainath by celebrating His Mahasamadhi.

## A Dip into Vishnu Sahasranama-22: Sahasranama Respects Divinity in Everybody

— by **Seetha Priya**

Latin for 'respect' is respectus which simply means 'a looking at'. Derived from the word *respecio*, where *re* means 'back' and *specio* means 'to see', it's non-judgemental and signifies plain observation. On the contrary, the dictionary meaning of 'respect' is 'to have a high opinion'. Our primary opinion about others is based on the visible aspects of their personality, to which we have access as we are oblivious of their deeper motivations. As deeper aspects of personality surface, particularly the dark side, all respect dissipates. Many revered gurus and spiritual leaders lost reverence unexpectedly. Man is not perfect but a mix of good and bad qualities. We revere a person for good and despise him for bad. Hence, reverence isn't stable; it's rather subjective, fragile, and tentative without complete facts.

We have two aspects within: the unchanging essence, the ground of our being, and the variable. The unchanging is the infinite, non-local, cosmic, or universal Self with which we were born and in which we ultimately merge. Other is the finite, local, though rigid, yet changing ego-self. This we accumulate and deeply identify with.

Self is one but appears dual. For example, if we squeeze an inflated balloon with our hand, it deforms and appears as two but when released, restores its original shape of a single balloon. The same analogy applies to Self. When the singular Self identifies itself with the mind-body complex; this gives birth to the ego-self. When ego-self subsides, what remains is pure Self.

The ego-self constitutes deep invisible desires, intents, motivations as well as visible actions and behaviors. Possessed by desires, the ego's fundamental need is gratification. Fearful of losing identity, it constantly defends and craves for attention. It sees others as separate and considers disagreement as a threat to its existence. It persistently demands submission and derives pride in authority and pleasure in subjugation. Therefore, revering ego only inflates it. The same applies to self-respect. By holding our ego-self in high esteem, we reinforce our deep intentions, attitudes, and beliefs, and become more rigid.

The 22nd shloka of Vishnu Sahasranama is –

**Amrutyuhu Sarvadhrik Simhah  
Sandhata Sandhiman Sthiraha  
Ajo Durmarshananh Shastha  
Visrutatma Surariha**

Lord Vishnu is free from death (Amrutyu), one who sees everything (Sarvadhrik), is Narasimha – the



combination of man-lion (Simha), is the regulator (Sandhata), ordainer (Sandhiman), firm (Sthira), one who is birthless (Aja), unbearable (Durmarshana), Ruler and Punisher (Shastha) of Renowned Self (Visrutatma) is the destroyer of the foes of good men (Surari).

Since respect connotes both plain observation and reverence, it's pertinent to ascertain what in a person is worth revering or simply observing. We must observe an ego without judgment or reverence. However, reverence is something deep. It flows from the core of our being as a consequence of heartfelt appreciation for the other.

Hence, on feeling betrayed, we experience loss of our self. Revering ego is futile but certainly, we can revere the underlying unchanging reality, the infinite Self, of which ego is only a shadow. This requires diving deep and reaching the core. For this, we have to first free ourselves from clutches of self-image to which we relentlessly cling and defend. We are the prisoners of our ego. It's the crust we have accumulated over the uncontaminated Self that has created a void within and left us secluded like an island in relation to others.

We have to penetrate this crust of ego to reach our



deepest core. We then, come face-to-face, 're-look', see and experience the singular Self that pervades one and all.

Once Mrs. Khaparde came with a tray of food covered with a cloth as an offering for Baba after the noon prayer. On seeing her, Baba yelled with pain – “O mother, I am dying, I am dying.” He started rubbing his right shoulder and leg as if someone had beaten him up. Mrs. Khaparde kept the tray aside and started massaging Baba’s leg with care. After some time, Baba said – “Mother, I went to eat curds and had thrashing on my shoulder and leg.” Baba had not even moved from the mosque. How then could he have gone to eat curds? He pointed at a Brahmin in the crowd and said – “Well brother, are you happy? You have beaten me on my shoulder and leg for no fault of mine!” That Brahmin was frightened! He spoke nervously – “How will I ever beat you Baba? It is unthinkable.” Baba raised his gown and showed fresh swollen marks on the shoulder and right leg.

Baba spoke to that Brahmin – “Listen, did I not come to you sometime back? To eat your curds?” The Brahmin virtually wept – “Oh God, was it you, Baba, in the form of a cat?” He recollected the entire episode. He was suffering from Asthma and Baba had advised him not to use curds. But he was fond of curds. So he prepared curds every day. But a cat used to come and eat the curds. To prevent this, he kept the vessel in a hanging sling. Even then the cat ate away the curds. He laid a trap and when the cat came that day, he trashed it on its shoulder and right leg! Baba did not want his devotee to eat curds and ruin his health. But he missed Sai Baba in the cat!

Seeing this great 'Leela' Mrs. Khaparde recollected what happened a while ago. On her way, she came across a pig. She offered a chapatti to it mentally considering it as a form of Sai Baba. Baba referred to this and told Mrs. Khaparde – “Mother always remember me! I am in every living being – whether animal or human. Just as you love me here, love everybody else everywhere.” He asked her to come

closer. In her ears, he said – “Mother, whatever you may be doing anytime, remember to recite the name of Prabhu Ram! Let 'Rajaram, Rajaram' be on your lips! Sure he will look after you!”

Mrs. Khaparde was extremely happy. She felt she had achieved everything in life! Keeping her head on Baba’s feet she prostrated before him to have his blessings. Baba muttered – ‘Allah Malik’! Immediately Baba pulled the tray brought by Mrs. Khaparde. He relished the entire food brought by her.

Madhava Rao protested that Baba had favored Mrs. Khaparde. Generally, he would taste bits of everyone’s offering after 'arathi'. Today he had eaten the entire food brought by Mrs. Khaparde and may not eat after arathi.

Baba told Madhava Rao – “Shama, you will never know the sweet taste of this mother’s food! Do you know, once she was a cow belonging to a Bania – a very fat cow, full of milk! Everybody was pleased with her sweet milk! Later she was reborn as a human, born in a Mal family. When grown up she was married. The food she cooked for her husband he cherished so much that he would forget even his job before it. Later she was born as a Kshatriya. And here she is now a Brahmin lady married to Khaparde! Shama, everybody cooks food, but she puts her heart into it! She pours love into it! And with affection she serves it to all – even to her servants, the beggars and the poor coming at her door, the dogs, crows, sparrows – all are served with love! Why should it not be tasteful? I met her after a long time and that is why I ate so much more from her plate alone! Tell me, was it wrong?”

Madhava Rao had no answer to this question.

# Significance of Baba's Mahasamadhi

— by *Dr G. R. Vijayakumar*

In governance, the core idea is to ensure the positive alignment of the Pancha tattvas. For this, action has to first spring from within, from the inner core that all of us have, including those of us who are in the business of governance.

Baba's Mahasamadhi indicates the merging of five elements water, air, sky, earth, and fire into the universe. We have come from those five elements and while leaving the mortal coil, we merge into these elements in the universe by The Law of Governance.

Baba's Mahasamadhi indicates that his spirit is filled all over the universe and we will be visualizing him between our eyelids. When we see this then we are with Sai Baba.

India's growth rate is computed based on material resource development. This involves spending these resources. The focus is on production and consumption. However, resource management ought to give sufficient importance to the regeneration and revitalization of these material resources as well as the subtle resource that resides within us.

As individuals, we need to align outer growth with inner growth through inner engineering. We expend our physical, mental, and spiritual energies without making a conscious effort to rejuvenate ourselves through the preservation and enhancement of these energies. Our failure to look at resource rejuvenation and not just resource mobilization and exploitation arises from our weakness for tamasic activity. Conservation, preservation, and rejuvenation are intrinsic to sustainable inner and outer development.

India during Baba's period was considered Soney ki Chidiya, the golden bird, because people were content. Lifestyles were environment-friendly and there was room for reflection and introspection that enabled people to seek the truth without encroaching on another's path. There was greater scope for creative pursuits in the fields of art, philosophy, culture, and spirituality. There was greater tolerance and understanding of different perspectives. Baba's life and his Mahasamadhi indicate that he is close behind our thoughts and true to his word 'Why fear when I am here.'



What was the secret of a system that allowed for both inner and outer growth as in Baba's time? How did people find the Golden Mean? Achieving this ought to be easier with our lifestyles that are meant to make life easier, our chores simpler, and so leave us with enough time for contemplating on Sai Baba.

However, this does not seem to be happening. Technology and other advancements seem to have made our lives more hectic and stress-ridden. Life has become a race against time. Therefore, inner growth is intrinsic to sustainable development.

Earlier, conditions fostered the flowering and growth of different schools of thought. Diversity was celebrated, even respected. Today, the trend is towards uniformity of thought, word, and deed. There are greater conveniences but less comfort. There are more time-saving devices, but we seem to have less time at our disposal to think about what we are doing.

Let us revive our ancient knowledge systems that are rich in healing techniques besides containing a wealth of wisdom on a variety of subjects. Tradition and culture are as much a part of our heritage as are stone monuments.

Let us visualize life during Sai Baba's period and the devotees who lived during his time were encouraged to live in harmony with himself, his environment, and his community, by bringing about a balance between his inner and outer realities. It was recognized that growth on the material plane must be balanced with growth on the subtle plane. As individuals and as devotees of this living God Sai Baba, we need to strive towards achieving the right balance inside out which would be apt for Baba's Mahasamadhi.



## Baba's Mahasamdhi As Light of Life

"Spiritual Truth like Baba's Mahasamadhi  
does not need an external witness"

"For a Fairman, there is nothing to be called mourning.  
Any adversity in life can be taken as a celebration,  
providing a step for his Growth,  
provided he knows how to utilize it

"Moksha (Realization) is not to be sought in  
Haven or on earth or in the nether regions. It is  
Synonymous with the realization of Sainath in our life.

Baba's blessings are not  
Anything to be got afresh, for it is already there  
To be realized. Such realization arises with the  
Elimination of ignorance".

"Illumination is unqualified by the limitations of objects.  
Deliberation is qualified by the limitations  
Pertaining to the objects seen, and is the forerunner  
of their clear definition"

"Take the first step in FAITH. You don't have to  
See the whole staircase, just take the first step".

"Only those who will risk going too far can  
Possibly find out how far one can go"

"Determination with the guidance from Sai Baba is the power  
that sees one through all frustrations and obstacles"

**—by Sai Priya**





# Kaka Dixit Diary

It was just after Rama Navami in 1916. Dasganu Maharaj gave a scintillating 'Pravachan' on the previous day. When he came to Masjid, Baba complimented him on his performance and suddenly turned towards Dada Kelkar and asked him, how do you consider Rama as divine??

Dada Kelkar replied -

'According to Valmiki, the seventh avatar of Vishnu did not know his divinity while in his mortal form. He says, "I am only the son of King Dashratha". Yet there is an occasion when he 'forgets' and behaves like the God he is. That is when he cremates Jatayu in the jungle and declares, "I am sending you straight to Heaven." It is a tantalizing slip that is immortalized by Valmiki without calling attention to it. We are supposed to grasp the significance of it ourselves.

Nanasaheb intervened and asked Kelkar -

And what did Rama look like?

The reply was -

We learn early on that Rama has dark curls on his forehead and a glossy dark-brown complexion. Hanuman describes Rama to Sita as having 'coppery eyes' of gleaming golden-brown, broad shoulders, and mighty arms.

Sai Baba elucidated that as for his character, the epic begins with a list of sixteen good qualities that Sage Narada seeks in an ideal man. Brahma tells him that Rama is that person. It is mainly by Rama's reactions in deed and word that we obtain impressions of his divinity. However, a glimpse of what Rama is like as a person at merely seventeen comes from the citizens of Ayodhya. When Dashratha asks his subjects what they feel about Rama becoming the crown prince, there is a roar of approval. Citizens of Ayodhya are so happy at the prospect that Dashratha thinks, "They love him more than they love me".

The people say of Rama, "He speaks lovingly to everyone and his words have never been false. He respects elders and wise people. He is genuinely interested in the welfare of others. When out riding, he stops and talks to the man on the street. He readily forgives and forgets a wrong but remembers even the

smallest nice thing that anybody ever did for him. He is well-read and well-mannered. He is a 'drapi', meaning he is angry only when rightfully required and in the right proportion".



The likable character of Rama begins to take shape for us from this vivid description. But it is only when the big tests come that we get to properly gauge Rama's nature. For one, his lack of greed when he promptly and gracefully accepts being exiled. Secondly, his forgiving nature, when he meets Kaikeyi at Chitrakoot. Despite the great wrong she has done him, he behaves well with her and tells Sita

and Lakshmana to do the same.

Thirdly, his humble nature of making friends with people of all classes. He hugs Guha the boatman and Hanuman. Be it his people, great sages in the forest, humble folk like Guha, a motley crew of Vanaras given to drinking and carousing, a person of superior intellect like Hanuman, or an asura prince like Vibhishana, Rama attracts affection and support just by being himself - open and friendly.

Fourthly, Rama loves deeply and does not deny his pain in a macho way. Moved by the beauty of Lake Pampa, he laments aloud for lost Sita. During the long, weary wait through the monsoon before the search for Sita can resume, he thinks of Ayodhya and does not hold back from saying so. From Rama, we learn that it is not at all unmanly to feel and express pain.

In sum, a picture emerges of a person who feels things deeply but tries to do his best despite setbacks after setbacks while keeping his dignity and without losing consideration for others. That is his real divinity.

While complimenting Dasganu Maharaj on his Ramayana discourse, Sai Baba illuminated us with so many details that we weren't aware of.



# The Sai Baba is in you, Not Out There

— **By: Durga Sanatkumar**

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.

In 1917, When Sai Baba could have been around 80 years, one day he was very sick and he knew he wouldn’t live much longer. He spent his time visiting his devotees in Shiridi, giving them assurances of eternal divinity. He said: ‘We should not take refuge in anything except in ourselves. There is an island, very safe, very peaceful, within every one of us and we should go back to ourselves and take refuge on that island. Don’t take refuge in anyone, anything else but yourself, and take refuge on the island within yourself.’

Sai Baba repeated righteous living. He knew that his devotees relied too much on him and there will be one day when his physical presence is no longer available and his devotees will feel lost if they count too much on him. So, he gave that teaching for his devotees to learn right living and rely on the Sai Baba in their thoughts with “Shraddha” and “Saburi”.

So, Sai Baba is available within you, if you go home to the island of self. You have Sainath in you. It is in your capacity to wake up, to understand, to love. If someone has plenty of these things, he is divinity himself, and we want to have as many Sai Babas as possible. You have the religion in you.



There must be a method to produce compassion, understanding, and freedom. That is the religion of Sai Baba. The religion in you may be weak or strong, according to your practice. Then, to produce the powerful energy of enlightenment, compassion, and understanding, you need ‘Nama Smaran’ and ‘Satsang’. You build a Sai family and together you help each other nourish the Sai Baba and Sai consciousness in you.

Sai Baba and his associates and recapitulation of their life through Sai Satcharitha are the jewels that are concrete. They are not objects of belief. They are not something outside of you. Sai Baba is not on a cloud. Sai Baba is awakening, understanding, and compassion, and you have ‘Sai nature’. Practice helps Sai nature grow and that protects you. That is your refuge.

If you know how to listen to Sai Baba within you, Sai Baba never stops guiding you. The earth is a beautiful expression of his teachings. The wind, flowers, and trees continue to teach impermanence and no-self. If you have mindful eyes and ears, you continue to see Lord Sainath.

In our society today, it feels like everything’s speeding up and people are feeling overwhelmed. The problem is that people believe that happiness is in the future. But if you stop speeding and running, you can find happiness right in the here and now. There is no true happiness without peace. If you continue to run, how can you have peace? We are running away from ourselves, our families, and nature. We are afraid of going home and taking care of ourselves. We do not have the time to take care of our beloved ones. And we do not allow Mother Earth to heal us.

Worshipping Sai Baba and following his tenets is the teaching of waking up. Our society needs a collective awakening to save ourselves from our crises. So, the practice is that awakening should take place in every step, everywhere. If you have an awakening, you know that you have a path to happiness. You stop suffering, and you can help many other people do the same.



# Nurture Your Sattvic Traits with Baba's Mahasamadhi

— by **Sunanda Ananth**

We are a wonderful mix of three very different personality traits. At times we are serene, contemplative, and inspired, and at other times, full of drive, passion, and activity. And there are occasions when inertia, sloth, and indifference get the better of us. The permutations and combinations of these gunas or attributes -- sattva, rajas, and tamas -- make for a staggering variety of humans in the world. This is Vedanta's greatest contribution to the understanding of the inner personality.

Sai Baba says –

“One who concentrates on ME, for him nothing is difficult. But the moment he forgets ME, Maya will attack him.” – Shri Sai Baba (Chap 3, Ovi 143-148)

All beings have all three attributes. It is their proportion that makes the difference. There is energy, power, and creativity when you operate out of your sattvic content. In rajas, you blunder because of mental agitation caused by an overload of desires. Tamas is primitive when you are asleep to your talent, abilities, and potential.

Chapter 17 of the Bhagwad Gita explains how the relative strengths of the three Gunas affect one's shraddha, faith. Shraddha is translated as faith but has a far deeper meaning. It is the ability to conceive a goal and constantly put in the effort until the mission is accomplished.

*“Whatever is perceived is my image only, whether it is a worm, an ant, a poor wretch or a king.”*

– **Shri Sai Baba (Chap 3, Ovi 143-148)**



Shraddha is the most important determinant of success in any field of endeavor, material or spiritual. Shraddha can be sattvic, rajasic, or tamasic. Sattvic shraddha is the consistency with which one pursues higher ideals. Rajasic shraddha is the frenzied quest for material, myopic goals.



Tamasic people are unwilling to work hard and resort to bizarre methods to achieve success.

Krishna then categorizes ahara, food; yajna, sacrifice; tap, austerity; and daana, charity -- as sattvic, rajasic, and tamasic.

Sattvic foods are healthy foods -- tasty, wholesome, and nutritious. They give long life, vitality, health, and happiness. Sattvic people naturally

like healthy food that is conducive to intellectual and spiritual growth. Rajasic people gravitate to excessively bitter, pungent, sour, and salty foods that cause discomfort and disease. Stale, tasteless, unclean food and leftovers are the inherent choice of tamasic people.

Sattvic tapa is performed because it ought to be done, without desiring a reward. A sacrifice made with a selfish motive, for profit, name, or fame is rajasic. And sacrifice performed without charitable intent, no higher ideal or desire to share is tamasic.

Krishna speaks of three kinds of tapas –body, speech, and mind. This three-fold austerity performed steadfastly with shraddha faith, desiring no fruit, is sattvic. Rajasic austerity is done only to earn respect, honor, and reverence. Misguided, self-torturing austerity practiced with deluded obstinacy, often to hurt others, is tamasic.

Daana is one of the most elevating practices. When you feel deeply indebted for everything that has been provided to you, in abundance, unasked for, and unacknowledged, you develop the irresistible urge to give, share, and contribute. When you give, you gain. A gift given without expectation of reward, to a worthy person at the right time and place, is sattvic charity. Given grudgingly and expecting a return is rajasic. And a gift given contemptuously to an unworthy person at an inappropriate time and place is tamasic.

Sattva shines forth through every aspect of your personality. Gain knowledge of the Bhagwad Gita and build on your sattvic assets. You will transform from an ordinary person to an outstanding leader.

*“You may go anywhere on the face of this earth, I am always with you. I reside in your heart and I am within you”*

– **Shri Sai Baba (Chap 15, Ovi 67-73)**

# IshAvAsya Mantra # 14

— by **Jayakrishna Nelamangala**

The Infinitude of attributes of Vedic Brahman is indicated by the All-Creatorship of Vedic Brahman. This has a deeper meaning. Firstly, the notion that Infinitude means Completeness of attribute is Vedic Brahman, must be known by a study of shāstra. From this, Brahman's attribute, attribute in Brahman, attribute of Brahman etc., expressions which seem to distinguish the attribute from the Object Brahman, are known to be improper while understanding the nature of Parabrahman of the Veda. The idea that the Infinitude of attributes Itself is Parabrahman should be derived from the All-Creatorship of Vedic Brahman. This is not possible unless there is the knowledge of All-Creatorship of Vedic Brahman and such a knowledge should be with the knowledge of the All-Destructorship of Vedic Brahman. For the unconditional birth of such a knowledge, there is only one path: it is study of shāstra and having an unbiased dedication towards study of shāstra.

To accept the All-Creatorship of Vedic Brahman simply means to grasp it. It also means grasping the non-doership on one's own part. Although the world may look at it as an individual's work, that individual must grasp it as the work of Brahman and under the world around accordingly. This means, everything in this world is grasped such that it does not contradict the All-creatorship of Brahman, in spite of the fact that certain entities are said to be beginningless and are eternally present. This is possible only by a continuous study of shāstra. One who does not have that study, for that person, all this will simply be a mere talk.

We should note that other notions about Brahma, Rudra, etc., that float around, for example, 'all Gods are one and the same' is not according to Śrī Vēdavyāsa's teachings. Although such ideas are there to bring social harmony among conflicting groups of people, are they really Vedic ideas?

Can we alter Veda just because it may bring a solution to a certain social conflict? We should note that other notions about mukti, that all muktas become identical with God is not according to Śrī Vēdavyāsa's teachings. We should note that other notions such as, that in mukti there is jeeva-brahma-sāmya is also not according to Śrī Vēdavyāsa's teachings. We should note that other notions such as, that a jeevan-mukta while living in this world that never was, having realized "That thou art" gets into a functionless, partless, devoid

of all attributes, universal caitanya which is all-knowledge with no content in it, is also not according to Śrī Vēdavyāsa's teachings. What do we do now? This is why a proper study of shastra is stressed over and over again.

The knowledge of the All-Creatorship of Vedic Brahman results in the knowledge of His Creatorship of knowledge, bliss etc., If dukha etc., are because of wrong-understanding of this world, then, the nature of this world is that of sukha and jñāna. When the fit person has this understanding, All-Doership, World-Creatorship and Creatorship of knowledge and bliss, these three will have the same meaning.

When God is described as Defectless 'sarvadōṣa vinirmuktam' the word dōṣa has a shāstraic meaning. All-Doership means All-Creatorship and All-Destructorship. Every idea that is opposed to this is a defect. Parabrahman does not have such a defect.

Parabrahman is often described as 'अनन्तकल्याणगुणपूर्ण Ananta-kalyāṇa-guṇapūrṇa'. This may give the idea that guṇas are of two kinds: kalyāṇa and akalyāṇa. Among all the guṇas, Parabrahman has only one variety of them. This would imply that Parabrahman only has a few guṇas and is not poorṇa. For this reason, the upanishadic teaching that All-Doership is the characteristic of Vedic Brahman is not in line with the idea.

Parabrahman of the Veda is above our distinction of good and bad.

When it is said, All-Doership establishes guṇapūrṇatva, what exactly is guṇapūrṇatva of Brahman? We can't say guṇapūrṇatva means He is filled with attributes, because, it may give rise to the notion that Paramātman and guṇas are different. Establishing the All-Doership Defectlessness of Parabrahman, "guṇarūpa" which means guṇa itself is Paramātma. As pertaining to Paramātman, this guṇa is Complete. Thus, guṇapūrṇa means pūrṇaguṇa and that itself is "guṇarūpa". This Completeness has the characteristic of All-Doership Defectlessness. In order to understand the depth and breadth of what is being said here, study of shāstra with all its components is the only way. In the 'pūrṇaguṇa' Parabrahman, in any attribute that is Complete, if a part is imagined or if a diminution is imagined, then there is no paramātma-siddhi. Part and diminution are the result of not knowing the Completeness of guṇa.

A mukta is said to become ज्ञानानन्दरूप jñānānandarūpa i.e., of the form of knowledge and bliss. Without understanding this properly one should not imagine that a mukta will have similarity or identity with Parabrahman of the Veda. Such thoughts arise when the Independence of Paramātman is not known. One should continue his studies in shāstra till this knowledge dawns upon him/her.

Even divinities such as caturmukha, rudra etc., should not be imagined as having similarity or as having identity with Vedic Brahman. One should not imagine similarity among divinities either. After the Independence of Vedic Brahman is understood, it is impossible to think similarity or identity of Parabrahman with other divinities. The greatness of a divinity is caused by the Will of Parabrahman. Once this Vedic concept is grasped, it becomes clear that those divinities have knowledge of Parabrahman in gradations and they have their devata-svarūpa based on their level of knowledge of Parabrahman. Hence, among those divinities, there is no such thing as similarity or identity. Each devatā has his/her own svarūpa. Starting from humans all the way upto caturmukha, all kinds of jīvātmans have gradations in their knowledge of Parabrahman. Since their knowledge is responsible for their emancipation, this hi-

erarchy among humans, among devatās continues even after they are emancipated. Getting a proper knowledge of Supremacy of Vedic Brahman from a proper study of shāstra involves getting a proper knowledge of this hierarchy among devatās etc., and that is the sādhana for mukti.

With this background we may now study the 14th mantra as follows:

उपनिषत् **upaniṣat**

सम्भूतिं च विनाशं च यस्तद् वेदोभयं सह

विनाशेन मृत्युम् तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

*sambhūtiṁ ca vināśaṁ ca yastad vēdōbhayaṁ saha |*

*vināśēna mṛtyum tīrtvā sambhūtyā' mṛtamāśnutē || 14 ||*

Parabrahman's Creatorship and Destroyership of this world (सम्भूतिं च विनाशं च sambhūti ca vināśa ca), one who (यस्तद् yastad) understands both of them together as one in the other, (वेदोभयं सह vēdōbhayaṁ saha) such a person, by the knowledge of the destroyership of God, (विनाशेन vināśēna) having crossed death i.e., having become free from all klesha, (मृत्युम् तीर्त्वा mṛtyum tīrtvā) and by the knowledge of the creatorship of Parabrahman (सम्भूत्या sambhūtyā) attains amritatva i.e., attains mōksha (अमृतमश्नुते amṛtamāśnutē) which is the state of experiencing eternal bliss.

## Sai Baba's Help

— by **Sai Raghu**

As long as the ego is present, nobody however powerful can

go even a step ahead on the path of spirituality as per Sai Satcharita.

As long as one's heart is not clear, One can't get a glimpse of the Divine Light.

Truly, wise is he who is devoted to Sai Baba and unstirred by praise or blame,

Love or hatred, he is not disturbed by the opposites of life.

Verily does he delight in the Blissful Self,

The soul bewildered by the influence of false ego,

Thinks itself as the doer of all activities,

Carried out by three modes of material nature.

Those who know the soul realize that all is one and merged in Sai Baba.

They realize that diversity is an illusion and unity is Truth.

Those who see only diversity and cannot see unity, Wander from birth to death.

In the spiritual life, Ignorance is good, Knowledge is better, and Experience is the Best.

But false and erroneous knowledge is the worst".

"Sai Baba is perennial because he deals with Reality, which transcends time and change".

"He who is the king over the self is Lord over the world".

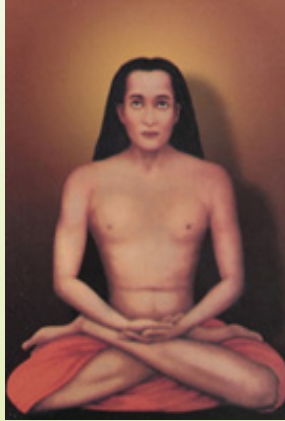
"Karma controls the body and mind of man,

But his reason is free to decide the supreme aim of life and Sai Baba wiped out our Karma".

# Mystics and Saints

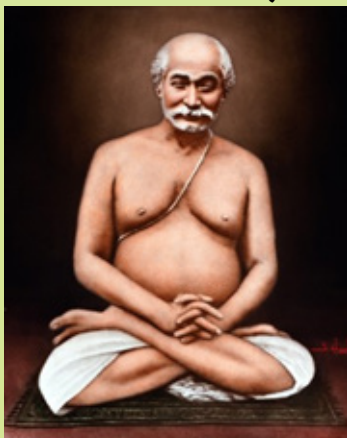
—by *Shreyas Devaraj*

## Mahavatar Babaji



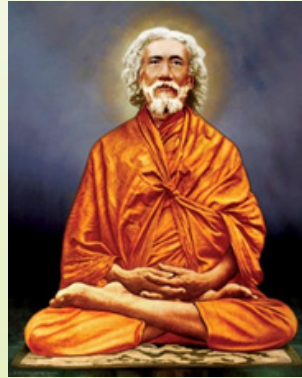
He is an ageless 'Guru' for eternity. It is said that he is roaming in the Himalayan regions and gives darshan to select seekers who go to Manasarovar and Amarnath Cave. His direct disciples are Lahiri Mahasaya, Yukteswar Giri and Paramahansa Yogananda. Whoever is blessed by him gets instant Self-Realization and becomes a 'Brahma-Jnani'.

## Lahiri Mahasaya



Lahiri Mahasaya's Samadhi is in Varanasi on the way to Vishwanath Temple, just opposite Hanuman Mandir. It is located in an isolated house locked from the outside. One has to visit the Samadhi from a side door. Sai devotees reportedly observe subtle conversations from near the Samadhi and it is stated that Sai Baba, Lahiri Mahasaya, and other saints come together to have spiritual discussions.

## Yukteshwar Giri



Samadhi of Yukteshwar Giri is at Ranchi from where the "Yogoda Satsang Society" operates.

## Yogananda



The Samadhi of Paramahansa Yogananda is in San Francisco, the USA where he attained Maha Samadhi in 1952. His mortal remains remained fresh even after 10 days of his Maha Samadhi. His book "Autobiography of A Yogi" is translated into more than 40 languages in the world. His memorial is vibrating beckoning spiritual seekers.

## Kulandai Ananda Swami



This Saint lived for 400 years roaming all over the country and

blessing devotees, and his life extended from 1610 to 1931. He was first seen as a one-year-old infant at the Madurai Meenakshi Temple. His contemporaries were Ragavendra of Mantralaya, Sai Baba of Shiridi, and many other Saints. His Samadhi is erected at Arasareddy in Madurai. Many miracles of his 400-year lifetime and post-Samadhi period are recorded. When his mortal remains were taken to the cremation ground, he appeared to be one of the pallbearers.

## Swami Rambaba



There is a reference to Swami Rambaba in chapter 23 of Sai Satcharita where he comes to meet Sai Baba along with Nana Saheb Chandorkar. When he sees Baba eating onions, he gets disappointed and Baba tells him that one who can eat and digest onions can attain Self-Realization. Ram Baba always used to chant 'Ram Nam' and lived for 120 years and attained Maha Samadhi in 1989. His memorial is erected at Mahalaxmi Temple, Mumbai by the sea shore.

# Sai Baba is Present in All of Us

— by Sri **Narasimha Swamiji**

Inscribed on the forefront of the Temple of Apollo at Delphi is the famous Greek maxim by Socrates, ‘Gnothi Seauton’, meaning ‘know thyself’. Today, some of us are blissfully unaware of the presence of the Supreme Power right within us and that is why at Shirdi, we have the inscription “Shraddha” and “Saburi” as stoic reminders of what Baba wants from us – the two coins of Faith and Patience. It is in this context that these words have assumed an added significance.



In the Chandogya Upanishad, it is repeatedly stated, ‘Tat tvam asi’, ‘You are That’, which suggests that the Supreme Lord, the Higher Power, is right there in the innermost recesses of our Being. Sai Baba has taught us that the seed of God is within all of us. Just as a farmer plants a seed, waters it, takes good care of it and ensures that the little plant blossoms into a big tree, we too can realize our full spiritual potential by leading a pure life and performing regular meditation over a period of time.

Baba himself has given this illustration in Sai Satcharitha that - By observing a mango tree over many seasons wherein thousands of mangoes are produced, we can say with confidence that the potential for these mangoes was present in the single seed from which that tree sprang. Similarly, one should remain aware of the fact that the God seed is present in all of us, waiting for water, intensive care, and proper nourishment to make sure that the seed grows quickly and properly.

The Divine thus is the essence of every person in the universe, what Sai Baba called the ‘Over-soul’. Even though God is one and indivisible, yet he lives in every one of us; it is for this reason he appears to be many. It is a paradox that God, despite manifesting himself as the colorful universe with myriad diversities, remains immaculately pure and untainted. And completely

transcends the Universe. Thus, his two aspects — immanent and transcendent -- though opposed to each other, should be understood as two sides of the same coin.

In the final stages of meditation, when all the selfishness that separates us from the Supreme is eradicated, we discover this Self in the depths of our Consciousness. In yogic terminology this sublime state is called ‘Nirvikalpa Samadhi’ wherein no duality of consciousness is experienced; in this state, the seeker soars high in the realm of Pure Consciousness where there is nothing but supreme bliss. Here, all distinctions of time and space get obliterated and the seeker passes from time into the Eternal Now. It is at this stage that the seeker is blessed with the final beatific vision, where he sees the ‘face behind all faces’ -- the Ultimate Cause behind all phenomenal existence.



## Remember Baba’s words:

*“Those devotees who have become one with me with heart and soul, they will, naturally, be bound to be happy by listening to the story of my life.”*

– Shri Sai Baba (Chap 3, Ovi 17-18)

We may conclude with the following words of Hemadpant: “To get to the core of God at his greatest, one must first get into the core of himself at the least; for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the highest, to the roots, to the heights; for all that God can do is focused there”.

*“Whoever sings with feelings of my life, eulogies my powers, virtues, and excellence, I will protect him totally, by surrounding him.”*

– Shri Sai Baba (Chap 3, Ovi 12-13)

# Sai Namajapa: Sure way for Self-Realization

— by **Sri Radhakrishna Swamyji**



The spiritual legacy of Sai Baba initiated by Sri Narasimha Swamiji embodied through his discourses and writings continues to resonate with legions across India and abroad.

Narasimha Swamiji's philosophy provides the householder with a blueprint for self-realization. It has an innate simplicity, sans dogmas, rites, and rituals, observing fasts or certain food habits, and the need to go on pilgrimages. Narasimha Swamiji's roadmap to self-realization is uncomplicated as it emphasizes performing one's duties with sincerity and honesty while remembering Sai Baba constantly – 'Om Sai Ram, Jai Sai Ram, Om Namō Sai Nathaya'. Sai Baba himself has stated that there is no need to renounce worldly ties. One is only required to follow the path of moderation – neither abstinence nor over-indulgence, as one anchors one's life to God in the form of 'Sai Naam'. It is the crystallization of truth as it arises from the depth of each individual's consciousness and has a pristine quality like sources of holy rivers.

As one performs duties in the reverberating aura of the 'Sai Naam', the ego is swept away by its overpowering force. In such a state of surrender to a Divine drama that is enacted on the stage of human consciousness, desires, disappointments, sadness, attachments, and human bondages, which are all subsets of the human ego, are washed away as one experiences the effects of Satchidanand.

According to Narasimha Swamiji, many of the rituals, rites, and ceremonies that have become entrenched in life as part of customary religious practices are ostentations and have nothing to do with human salvation. They propagate a culture

that promotes a few and thrives on the weaknesses of many. To Narasimha Swamiji, human suffering is directly connected with karma, action, and prarabha, destiny. Such sufferings cannot be diminished through rituals and one has to go through them with fortitude. However, we can insulate ourselves from the pain and anguish through the overpowering effect of 'Sai Naam' on the 'aham', ego, which is the root cause of suffering. When you do your deeds in the name of God through the 'Sai Naam', you are automatically absolving yourself of the consequences of such deeds, according to Narasimha Swamiji. You are so immersed in the 'Sai Naam' that it, in a sense, anaesthetizes the effects of joy, sorrow, pain, agony, and ecstasy, and attributes of pride, vanity, arrogance, despair, and depression that stem from them. In that state, you are in the world and yet out of it as an instrument of Divine will and experience the bliss of surrender and Oneness with God as part of the larger picture.

The path advocated by Narasimha Swamiji then does not pass through restraint, fasting, and austerity of body and mind. Nor does it have its milestones in orthodox principles. The prescription is to follow your 'swabhav' – to have Sai Baba close behind our thoughts and be in consonance with your innate self and let the magic of 'Sai Naam' do the rest.

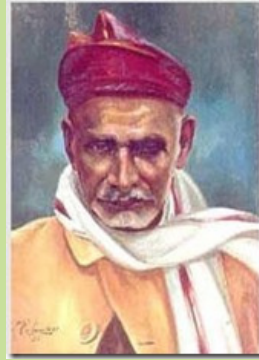
In such a state, Prakriti, synonymous with nature, both of the individual and the universe, is the Maya that is a manifestation of the Divine and we must surrender to its ebb and flow while performing our part in the divine drama with love... and attachment to the 'Sai Naam' only.



# In the company of R. B. Purandhare

— by **Ramaswamy Sheshadri**

Raghuvir Bhaskar Purandhare was a staunch devotee of Baba. He heard first about Sai Baba in 1909 and went to see him in Shirdi. R.B. Purandhare was always desirous of association with sadhus and saintly people. He heard that Saibaba was a saint, a God-Incarnate or walking God in Shirdi through the discourses of Das Ganu Maharaj, so he felt attracted to him and decided to visit Shirdi. Baba also appeared in Purandhare's dream and also called him to visit Shirdi. At that time his elder daughter (aged then six months) was very ill and so his mother objected to his going to Shirdi. Purandhare still insisted on going to Shirdi and took his wife, elder daughter, and his mother with him to Shirdi. He remained there during his first visit for thirteen days. On the third day of his visit, the child became well. Baba did not permit Purandhare to go back till the thirteenth day. Though he was very poor, he did not visit Shirdi for any pecuniary benefits. Baba told Purandhare's mother that for seven centuries, Baba was associated with her son.



Once Purandhare's wife got an attack of cholera and the treating doctor did not give any hope. He saw Baba at the side of Datta Mandir in front of his Dadar house and Baba ordered him to give Udi and Tirtha to her and then disappeared. He gave accordingly and after half an hour, she had recovered fully and her body became warm.

Purandhare was very poor and had no support for his livelihood. Purandhare's mother struggled hard to make both ends meet. Her family was living in poverty. Even Purandhare continued to live in poverty till his last breath. But he secured Baba's grace and blessings in abundance. He worked as a Bench clerk in a Court. He was very simple, sensitive, and highly emotional. He used to vent every emotional feeling strongly. When angry, he would at once burst out in a fit of anger and was ready to quarrel. And when felt happy, he would come out to express it. Purandhare was short-tempered in his approach and Baba advised him not to pick up any quarrel with anyone even if someone was abusing him, and to handle any situation calmly.



Once at the instance of Purandhare, Radhakrishnamai, and some other devotees, a palanquin was brought and

they wanted to bring it inside the masjid. As usual, Baba did not permit it, as he cared nothing for any pomp. Thus the palanquin was left outside without any guard protecting it during the night. That night some thieves came and stole away the silver horses. When complained to Baba about the theft, Baba said, "Why did not the thieves take away the whole palanquin?" This indicated Baba's Vairagya and much contempt for wealth. Purandare and Radhakrishnamai wanted

Baba to live in royal dignity and that was why they were making all these arrangements. At this stage, to protect the palanquin, they wanted to provide a garage for keeping the palanquin. They decided that the place next to the masjid on one side should be turned into a garage and for this purpose, they wanted to arrange rafters that should be inserted into the wall of the masjid for support. Generally, such drilling in the wall of the masjid was considered a desecration. However, due to the devotion of these Ankita bhaktas, Baba permitted and that was the love and attachment between Baba and Purandhare mainly and for others in general.

When Narasimha Swamiji interviewed him in 1936, Purandhare gave not only the details about his experiences with Baba but also minute details about other important devotees and other incidents that occurred in Shirdi. Thus he gave abundant information about so many instances that happened in Shirdi and threw a lot of light on Baba's life and mission and miracles for the benefit of posterity. Purandhare also served the Shirdi Sai Baba Sansthan as



Joint Treasurer. In the interview, he told Narasimha Swamiji that Baba had a hole in his ears and he had also seen Baba taking bath in naked condition and observed that Baba had not been circumcised. We could understand

that Baba was a Hindu Fakir who lived in a Hindu Mosque. Purandhare spent every minute in Shirdi in the service of Baba and passed away peacefully in 1948. Blessed was his great soul. The very thought of remembering Purandhare brings to a reader's mind his qualities of excellence and humility. He was a very simple person with hardly any desires and demands.

## Adorations to Ramgir Bua

— by D Sankaraiah

**B**apugir Bua whom Baba used to call Ramgir Bua, was a young boy and was studying in a School in Shirdi. He was residing in the house of his mother's grandmother when Baba first arrived in Shirdi. As observed by him, when Baba came to Shirdi, he had long hair flowing down to his buttocks, wore a green kafni and an ochre-colored cap on his head, and a satka (short stick) with a chillum (earthen pipe) and a matchbox.



He also recollected that Baba at that time appeared to be 25 or 30 years old and that he came to Shirdi accompanied by one Patel of Dhooikheda. Patel came to Shirdi to settle the marriage of his relative, by name Hamid with a girl from Shirdi. After the marriage, Patel and others left Shirdi and Baba remained in Shirdi. Thereafter Baba made Shirdi his permanent residence and this was as per the observations of Ramgir Bua.

Chand Patel was Patel of Dhooikheda and he told that he lost his horse once and that he was searching but could not locate it. In the course of his search, he met Baba, and then Baba told him that his horse was near a streamlet nearby immediately Chand Patel went to the streamlet and found the horse with the Grace of Baba.

But, there is a lack of clarity in the stories of the alleged wrestling match of Sai Baba with Mohdin Tamboli in Shirdi in about 1885. It was known from several sources that Sai Baba had been wearing fakir garb right from the day he arrived at Shirdi. So the statement that Baba switched over to wearing fakir garb after he was defeated by Tamboli, is unfounded by events and facts. Furthermore, Ramgir Bua who observed Baba in the beginning, informed that Sai Baba did not wrestle but instead had a disagreement with the son-in-law of Tamboli, and thereafter, he retreated to the nearby forest. Once Saipatham Team also interviewed another wrestler, Sakhdev Tatyabawag in December 1991 who had seen Sai Baba during the early days of his arrival in Shirdi. At the time of the interview, Sakhdev was aged about 105-110 years. He visited Shirdi so many



times and participated in wrestling. According to him Sai Baba never participated in wrestling, but he used to watch wrestling. Another account says that there was a person by the name of Mohdin Tamboli in Shirdi. He was from the Khandesh district.

Tamboli never participated in wrestling, but mostly acted in 'Tamashas', a type of theatrical performance. When Baba had all the eight powers "Ashta Siddhis" at His command, there was no reason as to why He should lose in wrestling. Based on all these aspects, it can easily be construed that Baba did not participate in wrestling. Later Baba came back to Shirdi and started living near the neem tree and later moved to the old and dilapidated mosque.

Once Gangagir Bua, a sadhu of Vanjargaon came to Shirdi and visited Baba in the masjid and spoke to Nanasaheb Dengle and others, saying that Baba was a Chintamani, a gem among saints, and praised Baba and that Shirdi was lucky to have him.

Ramgir, though a resident of Shirdi, was moving to several places and coming back to Shirdi. While staying in Shirdi, he observed some of the miracles performed by Baba. He observed Baba telling about certain events that took place at distant places as if



they were happening before his eyes.

Nanasaheb Chandorkar was Mamaltdar of Jamner Taluka of Khandesh province. At that time, Mainatai, the elder daughter of Nanasaheb was in advanced pregnancy and was about to deliver a child. In Jamner, the doctors and nurses were trying their best to help Mainatai in delivering the child. However, their efforts proved to be futile. Nanasaheb then resorted to invoking the blessings of the Almighty and arranged to perform religious rites like Navachandi Havan/Homam, Saptashati Pathan, etc. But, the child's birth was not taking place. Even the life of Mainatai was in danger. At the same time in Shirdi, Ramgir Bua suddenly developed an urge to go to his native village in the Khandesh area. He, therefore, went to Baba to seek His permission. On the same evening, Baba also called him and asked him to go to Jamner starting immediately and carry with him a packet of Udi and a copy of the arati song, "Aarti Sai Baba....." and deliver them to Nanasaheb Chandorkar in Jamner.

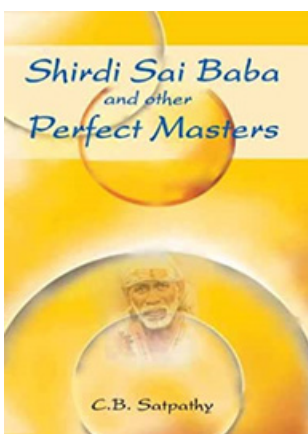
Ramgir told Baba that he had with him only Rs.2 and asked Baba how that amount would be sufficient to travel from Kopergaon to Jalgaon by train and from Jalgaon to Jamner by tanga as the total distance is more than 100 miles. Baba said that everything would be taken care of and that he should not worry about the journey. That was a Friday and Ramgir immediately started and reached Manmad at 7:30 PM and Jalgaon at 2:45 AM on Saturday. At the Jalgaon railway station, there were some restrictions due to the outbreak of plague and he had some trouble. When he came out from the station at about 3:00 AM, a peon having beard and mustache and wearing boots and a turban on his head and equipped with a presentable attire appeared with a tonga and started calling - "who was Bapugir Bua from Shirdi." Only Baba used to call him by that name and nobody else. Although Ramgir was somewhat surprised to have been addressed by this name, he came up to the peon and introduced

himself. Then the peon told him that he came there on orders from Nanasaheb Chandorkar to take him to Jamner. Then Ramgir felt happy and sat in the tonga which raced to Jamner at a very high speed as the distance to be covered was 30 miles. On the way to Jamner they stopped at Baghoor, the peon offered refreshments to Ramgir who hesitated to eat them. Seeing his hesitation, the peon told him that he was a Kshatriya Hindu from Garhwal and was a Rajput by caste. Then Ramgir partook in the refreshments. They then reached Jamner early in the morning. Ramgir went to attend a call of nature and returned and found to his surprise that the peon, tonga, and horses had all disappeared all of a sudden.

Then he went to the house of Nanasaheb Chandorkar which was nearby and gave the Udi packet and the copy of the arati song to Nansaheb. Nanasaheb went inside the house and gave the Udi, and a copy of the arati song to his wife. He asked her to mix the Udi in water and give it to Mainatai. The Udi was immediately given to Mainatai, who was going through severe labor pain at the time of her delivery. The arati song also was sung and she had a safe delivery without any pain.

Ramgir Bua thanked Nanasaheb for having sent his peon with a tonga to Jalgaon and this had helped him to come quickly to Jamner. At this, Nanasaheb said that he did not send any peon and tonga as he was not aware of Ramgir's arrival. Ramgir Bua was surprised and also Nanasaheb was equally surprised and thought that this was all due to Baba's miracle. This was a great miracle as Baba himself came as a peon/tongawala and managed and arranged all necessary things precisely and accurately to help the devotees. This miracle happened in 1904. In Sai Baba's history, this Leela of Sai has become the great Jamner miracle. Ramgir Bua was one of those most fortunate bhaktas who lived with God.

### BOOK REVIEW



**Title** : Shirdi Sai Baba and other Perfect Masters

**Author** : C B Satpathy

**Publisher** : Sterling Paperbacks for Kaka Saheb Dixit Trust of Shri Sai Baba - Mumbai

**Pages** : 144

**Price** : Rs. 191/-

Shirdi Sai Baba is a household name in India as well as in many parts of the world today. This book offers fascinating glimpses into the lives and miracles of Shirdi Sai Baba and other Perfect Masters. It is an experience that is bound to transform one's sense of perspective and bring about perceptible and meaningful spiritual growth.

This book acquaints the reader with the spiritual powers at work beneath the mundaneness of our material existence and reawakens the dormant consciousness of the divinity that lies beneath every aspect of the universe

**Reviewed by** : Smt.S. Maheswari

# Respect all, we are all part of one Sai Family

— by **Smt. Seetha Vijayakumar**

We keep drawing boundaries around ourselves, our imaginary limitations, and our equally imaginary sense of belonging to one 'category' of people. Some differences exist, like gender. Some differences are created like caste, creed, color, nationalities, and religion.

Dada Kelkar, father-in-law of Hari Vinayak Sathe, was in charge of Sathe Wada. He was very orthodox and did not permit the usage of onion in his Wada. It so happened that he abused one lady for using onion in Sathe Wada. Baba, in his clairvoyant vision, observed this and wanted to chastise Dada Kelkar.

Dada Kelkar who was a staunch Brahmin was made to bring mutton from the market. On seeing his miserable state of mind, Baba advised him that he should not be very strict with mothers for using onion in the kitchen.

Sai Baba wanted Dada Kelkar to learn a lesson that all Sai devotees belong to one family and there should be no discrimination between devotees. He instilled the principle of Vasudhaiva Kutumbakam, meaning the world is one family, in Dada Kelkar. It is in the true spirit of respecting all human life. The story is from the Panchatantra, a section called aparikshitakarani, dealing with the unknown.

Sai Baba affirms -

*"He who abandons all pride is ever grateful to Him (God), and places all burden on Him (God), will achieve his objective."*

— Shri Sai Baba (Chap 34, Ovi 131)

Baba told a story to Sathe and Kelkar.

It is about four friends who had grown up together and were now strapping young men. Three of them were highly educated, and the fourth was uneducated. But they were good friends, nevertheless.

In keeping with the way of those times, they decided to go to different places and earn by pleasing the king of that kingdom with their knowledge. When the king was pleased with their scholarship, he would award them riches be it in the form of gold coins or ornaments.

The four set off. The journey was arduous. A few kilometers into their journey, one of the four friends



said, "We are going to earn. Kings award only those who are learned. Why are we taking this illiterate friend of ours along? No king will award him anything. I will not share my earnings with him." Fair enough, thought the second friend. "I agree entirely. I think he should return. You go back," he said.

The third friend restrained them and said,

"What use is wealth that is not shared? It is wealth only as long as it is useful... A narrow-minded person differentiates between what is his and what is someone else's. To the magnanimous, all people are his family -- Vasudhaiva kutumbakam."

The two friends were equally large-hearted to see their folly and agreed to let their illiterate friend accompany them. The rest of the story is oft told. On their way, they came upon the skeletal remains of an animal. The educated friends got excited. Between them, they had the knowledge to bring the animal alive. "But wait," cautioned the illiterate friend, "it looks like the skeleton of a lion. If it comes alive, it can kill us."

The friends shook their heads in intolerance. He climbed a tree. Three of them brought the lion alive and were, sure enough, eaten up.

So, reflected the only one alive, that even though his friends had been wise enough to recognize the merit in the idea of Vasudhaiva kutumbakam, the desire to exhibit their power of knowledge clouded their vision at the time of a true challenge. They could not pause to give him a serious hearing as they did not consider him their equal.

This resonates with Baba's teaching of Vasudhaiva kutumbakam.



# Modern-day Armor of The Bhagwad Gita

— by **C.S. Dinesh**

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.

*"I tell you, whoever takes my name with love, I will fulfil his wishes and increase his devotion."*

– Shri Sai Baba (Chap 3, Ovi 11)

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.

Sai Baba says

*"Abandoning all the million clever and cunning ways, recall always 'Sai, Sai'. You will be able to cross the worldly ocean. Have no doubts."*

– Shri Sai Baba (Chap 10, Ovi 135-136)

At a deeper level, you are the flame, the light of awareness that never 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 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 tuṣhyati.' When, through the practice of yoga,

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 yoga, the subconscious mind becomes still and is in total repose, with neither passion nor dispassion for the material world. This stillness and total repose of the subconscious mind will be attained through the practice of yoga. There are several well-defined paths: Bhakti Yoga, Jnana Yoga, Hath Yoga, Raj Yoga, Kundalini Yoga, Laya Yoga, and Mantra Yoga. 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 for 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.

*"Whoever frequently repeats My Name his sins will be burnt. I consider him more virtuous than the virtuous, who constantly hums My Name."*

– Shri Sai Baba (Chap 27, Ovi 85-91)



# Children's Corner

Beloved Children,  
Om Namō Sainathaya  
Nervousness happens when you view yourself from others' eyes. You have to learn to respect your intelligence and pattern of growth. A cat has its qualities and the dog its own. One has to optimize one's



potential and not compare and whip oneself with others' potential.

Why do I get nervous when I have to make a presentation in front of others?

There are three patterns one has to be aware of: looking good, feeling good, and being good. Looking good is where most of us operate and the best platform to come from is being good. Looking good depends on others' endorsement. It makes you nervous thinking whether they will appreciate you or not.

Sai Baba says –

*"If you recite 'Sai, Sai', always, I will take you beyond the seven seas. If you believe in these words; you will certainly be benefited."*

– Shri Sai Baba (Chap 13, Ovi 12)

How to change this pattern from looking good to feeling good to being good?

Drop giving importance to looking good; don't be crazy to win others' appreciation. Others' appreciation may be needed in corporate life, but one need not be crazy about it. Such crazy energies give you imbalance. Imbalanced energy is a disease. The disease is when ease is disturbed.

Transfer giving importance from looking good to feeling good.

Just feel good. You take a bath, there is a spontaneous experience of feeling good but validate by telling yourself that it feels great. Talk to yourself and just give bodily expression to your feeling good.

Sai Baba says –

*"I am under my devotees' obligations. I am always beside them (standing close). I am always hungry for love. I am at their beck and call."*

– Shri Sai Baba (Chap 11, Ovi 76).

But the most important thing is changing your values to believing that being good is the most important thing. Value is a value if the value is of value. Be in the company of people who value being good as their top priority. Their energies will influence you.

Whenever you are nervous check yourself and change yourself to being good. Don't suppress your energy of being nervous. Create pockets of psychological exercises to 'let go' these energies -- by screaming, dancing and by doing certain types of meditations. When you don't give physical vent to your nervousness by laughing or screaming, then they get deposited in your body and subconscious. Then they start controlling or influencing your life. You express nervousness through actions like biting your nails and shaking your legs.

Sai Baba says –

*"I am in bondage to him who does not eat or drink anything without offering it to me first and who constantly meditates upon me. I act according to his wishes."*

– Shri Sai Baba (Chap 44, Ovi 151-154)

If one does not transform nervousness into intelligence, then one will be more cunning and try to justify oneself, rather than being wise.

Reflect on this.

A young girl asked her teacher, "Should teachers be fair or unfair?"

"Definitely fair," replied the teacher.

"It is wrong to be unfair, isn't it?" asked the student.

"Do you think I am unintelligent?" asked the teacher.

"Should I be punished for something I have not done?" asked the student.

"It is unfair if someone does that," replied the teacher.

"So, I should not be punished for something I have not done," said the student.

"I know that," replied the teacher.

"Then why are you punishing me for the homework I have not done – that is unfair and wrong," said the witty student.

Baba says'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

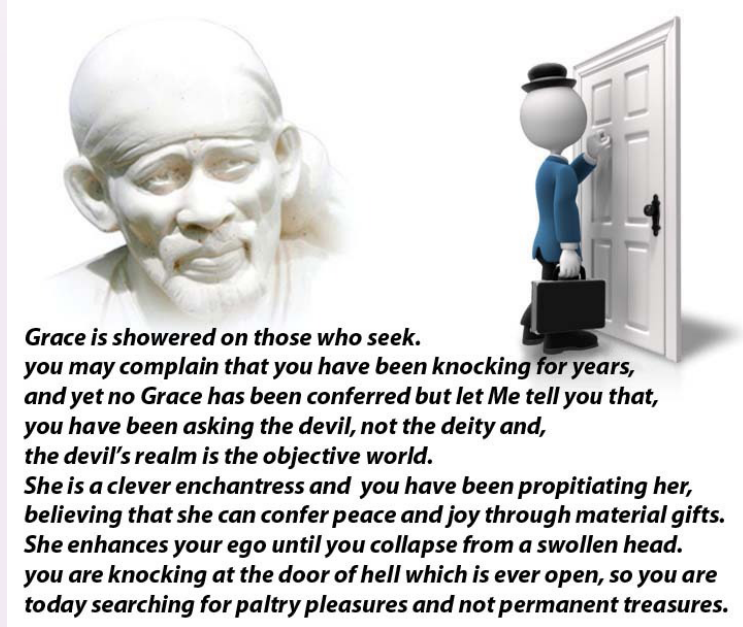
Yours Sai Babaly  
**Sai Aura Team**



BEING HAPPY,  
Brings you more Happiness.  
Being Angry, brings your more anger.  
Being sad, brings you more sorrow.  
Being Loving, brings you more love.  
Following this simple formula daily is not easy,  
Until we see that we are a reflection of ..  
What the world gives us back !!

Pictorial  
Message  
Mids

Dr. Ranvir Singh's



**Grace is showered on those who seek.  
you may complain that you have been knocking for years,  
and yet no Grace has been conferred but let Me tell you that,  
you have been asking the devil, not the deity and,  
the devil's realm is the objective world.  
She is a clever enchantress and you have been propitiating her,  
believing that she can confer peace and joy through material gifts.  
She enhances your ego until you collapse from a swollen head.  
you are knocking at the door of hell which is ever open, so you are  
today searching for paltry pleasures and not permanent treasures.**

Dr. Ranvir Singh's  
Pictorial  
Message

Give  
ONE  
Word  
Answer

- 1) When did Mahalsapathi pass away?
- 2) What is the date and time of Baba's Maha Samadhi?
- 3) Where is the memorial for Shuddananda Bharati situated?
- 4) Where is Anandanath Maharaj Samadhi situated?
- 5) Where is the Samadhi of Meher Baba?
- 6) When did Shama pass away?
- 7) Where is the memorial to Swami Sharan Anand?
- 8) When did Manik Prabhu attain Maha Samadhi?
- 9) Where is Gadge Maharaj's memorial?
- 10) Whom did Baba bless with knowledge of Sanskrit?
- 11) Where is the memorial of Bapu Saheb Booty?
- 12) Where did Maina Tai, daughter of Nana Saheb live her in last days?

ANSWERS: 1. 1920; 2. 2:30pm, 15/10/1918; 3. Sivanganai; 4. Yeola; 5. Meherbad; 6. 1945; 7. Ahemadabad ; 8. 1867; 9. Amaratati; 10. Nana Nimonkar; 11. Nagpur; 12. Pune.



**Complimentary copy. Not for sale.**