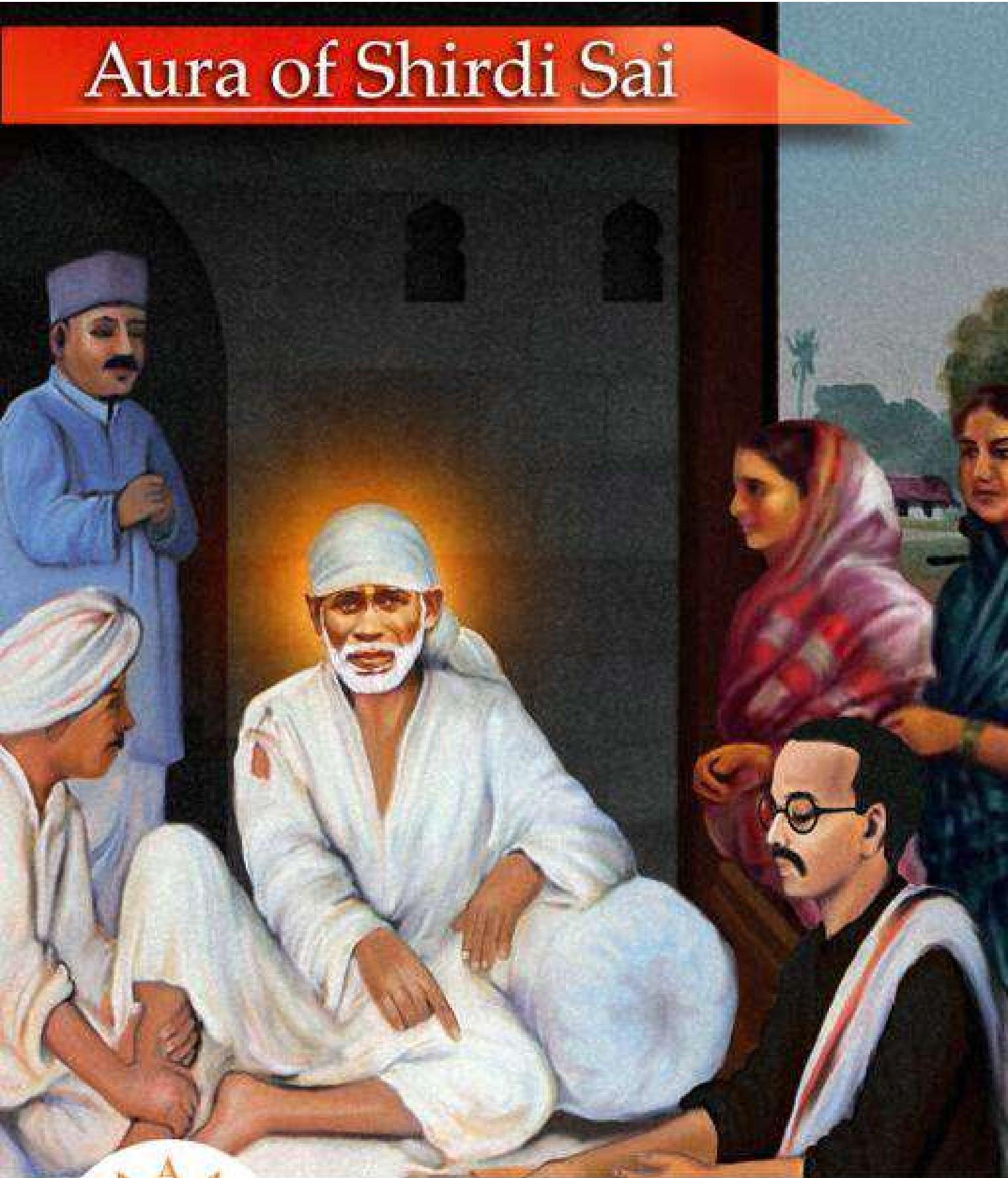


# Aura of Shirdi Sai



**SaiAura**  
I AM EVERYWHERE

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**SaiAura**  
I AM EVERYWHERE

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*Guru Purnima*

Contents



## First Word



Let us be candid. Didn't you feel the glee when your neighbor's son didn't clear the Entrance exams? Hasn't your colleague not getting the posting of choice given you vicarious pleasure? Our daily lives are routinely poisoned by us deriving satisfaction from other people's difficulties. The German word, 'schadenfreude', defines this widely prevalent emotion. And even without mentioning, 'schadenfreude' cannot be good as we are devotees of Sai Maharaj, who is our 'Antaryamin' and mentor of our inner Self, our interpersonal relationships, and a healthy family and social life.

So, what is the alternative state? Sai Baba suggested a pleasant outlook to Tatya Patil. 'Mudita' in Sanskrit means 'joy' — derived from the well-being of others. In German, it is called 'freudenfreude', an exact antonym of 'schadenfreude'. A good example is the joy parents feel seeing their children doing well, particularly Justice Tatya Saheb Noolkar bringing his sons to Shirdi. This joy is not guided by self-interest but gives the greatest delight if practiced. True joy only comes from empathy and reveling in the success and achievements of others.

In our scriptures, joy is the most difficult to achieve amongst the four immeasurables — benevolence, compassion, and equanimity. We can easily obtain the other three as we can discern direct benefits for our well-being. Feeling good about the well-being of others is a task of a high order, difficult to achieve, but gives the most enduring satisfaction. It makes relationships intimate, enjoyable, and long-lasting and Sai Baba enabled Kaka Dixit, Nana Chandorkar, and Hemadpant to achieve this specific joy.

Sri Narasimha Swamiji in his gospel – 'Life of Sai Baba' has stated that positive empathy propelled kind acts, including being helpful and cooperative. It fostered resilience and a high degree of satisfaction in daily life. Swamiji adds that while the benefits of empathy-derived joy are enormous, it is hard to practice. Baba's dictum of two paise 'Dakshina' of 'faith' and 'patience' is to be fully practiced. The enemies of joy are jealousy and greed. We are often being opportunistic in gauging if someone else's loss can mean gain for us. On many occasions, negative feelings about the other may lead to social and professional bonding amongst a peer group, such as amongst football fans or soldiers waging war. However, allowing it to affect our interpersonal relations can be emotionally draining. 'Schadenfreude' in a social group such as Hari Vinayak Sathe faced wrath from Nanavalli and other Shirdi residents at the time of his establishing 'Dakshina Bhiksha Samstha'. Sathe left Shirdi with Baba's consent. Society can make people intolerant of others' views. It generates toxicity in relationships and can create long-lasting harm like lowering a person's self-esteem when one is always comparing oneself with the other.

We greet the readers of 'Sai Aura' on Guru Poornima' on a one-to-one level, to cultivate empathetic joy as a virtue to aspire for and inculcate. It is elevating to remind ourselves that when Guru Poornima was started in 1909 at Shirdi, Sai Baba instructed his devotees to worship Upasani Maharaj as Sadguru first and then himself. In other words, Sai Baba considered Upasani at par with him. Let us add the extra mile by seeing Sai Parabrahman in every devotee.

We need to encourage the feeling of empathetic joy and work on it. There are many ways to do so — show an active interest in others' accomplishments; congratulate them on their achievements; not hold back in expressing positive sentiments; be open and welcoming by listening to others; share the credit and give credit; and view your success because of the efforts of others. Ask for good news from those around you. Asking about other people's happiness turns you into a joy magnet. You are not only making the other person happy, but you are deriving empathetic joy.

Since emotions are contagious, showing appreciation can increase 'freudenfreude' for both the giver and the recipient. The more you do so, the bigger it gets. The opposite of diminishing returns comes into play. It is not that practicing 'freudenfreude' means that jealousy and envy will disappear, but they certainly get attenuated. So, when your friends or relatives have something good at their places convey your joy that you are a part of them.





## Sai Baba on Biksha Round

Baba was a Fakir, Baba is a Fakir, and Baba shall ever remain a Fakir, how so much gold and diamonds we may scatter around him.

Shouldn't we leave him undisturbed in His Fakiri?

Let us give it a thought!!

If we wish to make an offering to Him as a token of our gratitude, let us offer our heart and soul to Him.

***Thought to dwell on***

## The vision of Sai Baba



The eyes that have adored their Sai  
How could these now belong to some other?  
The one who has tasted the waters of Lake Manasa  
Sarovar,  
How could he acquire a taste for the waters of other  
lakes?  
The soul which is in the grip of the strong arms of Sai  
How could it get absorbed elsewhere?

O' you, wander not door to door in quest of Paramatma  
When Sai, the Messiah of Kaliyuga is with you.  
Sai has talked not of hard penances, churning of the  
self,  
Nor has He laid stress on the knowledge of Vedas &  
Shastras.  
He has conveyed to us in everyday language,  
The deep and hidden truths, contained in Shastras,  
With perfect serenity and one-pointed attention  
Surrender yourself to Sai,  
He shall take the burden of your life,  
On His shoulders  
And you shall then be free to fly,  
Into the skies high  
And a day shall come,  
When you  
Taking the form of a star  
Shall merge in your Sai.

— by **Sai Priya**

## Sai Baba – You showed me the way



O' life you showed me the way to live  
But Sai Baba came and showed me the  
way  
To live it meaningfully.  
Now my condition is  
Every moment seems to be filled with  
joy,  
Now I exist, my aloofness exists and  
my Sai exists  
Every moment I live in my Sai,  
And keep on swimming in the waves of  
happiness,  
In the waters of the ocean of life  
I have lost all count of the time  
Desires dare not come near me  
And a feeling crawls within me  
As if nothing is left to desire..

— by **Sai Raghu**





# On Guru Poornima - Vow To Be Nishta-Saburi Practitioner

— by **Swami Chinnappa**



“If you can wait, from sour grapes I’ll make you halwa, a sweet delicacy,” goes a saying from Sai Maharaj to Taty Saheb Noolkar when he was staying at Shirdi for treatment of Carbuncle during 1909-1911 when this delicious sweet is laboriously made from grape juice. It is meant to convey that maturing requires patient waiting.

Sai Baba regarded faith and patience as ‘Nishta’ and ‘Saburi’ as two paise ‘Dakshina’ a discipline and an antidote to anger. “A hot-tempered man provokes a quarrel; a patient man calms strife,” says the Bible (Proverb 15:18). Baba considers his life and mission to be summarized in three attitudes — simplicity, patience, and compassion.

Impatience starts with mild irritation and can escalate to unwise reactions that one might well regret later. Patience is the capacity to face unpleasant and unfavorable circumstances without giving way to irritation and agitation. Wisdom and discernment, imply stopping one’s habitual propensities from taking control of the mind. Pausing, cooling down, and thinking through, results in more skillful handling.

We each possess a relaxation baseline of ‘Shraddha and Saburi’ which determines our stability or composure level. This baseline can be lowered by such practices as the reading of Sai Satcharitra, yoga and pranayama, several breathing exercises, and meditation. Regular practice of these helps to avoid knee-jerk responses, and quickly return, when disturbed, to the incrementally lowered baseline which is a place of stillness, of letting go, and of kindness. We should take this vow to propitiate Lord Sainath on Guru Poornima Day.

Constant stress and exhaustion create barriers to accessing that reservoir or baseline leading to oversensitivity and frayed nerves. Another big barrier is the

easily hurt ego because the ego feeds on entitlement, me-first, and impatience when not dealt with immediately. The habit of strengthening patience leads to flexibility, adjustability, and the surrendering of some of the ego’s unreasonable demands.

Faster technological advances have made us more impatient, expecting immediate results and instant gratification. We are habituated to shortcuts and quick fixes, and we treat our illnesses in the same way. We pop a pill rather than pray to Sai Maharaj for relief. Rather than addressing the cause, with ‘Shraddha and Saburi’ we treat the symptom. It should come as no surprise that an ill person is called a patient — because there is a need for patiently waiting for the process of recovery and only with ‘Shraddha and Saburi’ we can achieve it.

Most achievements in life are based on patient work. Farmers know how one cannot speed up the reaping of what has been sown. Patience is vital for research and sustained effort. Any meaningful training demands sustained investment of time and energy, take music or art. That is often why impatient people give up after the initial excitement dies down for lack of ‘Shraddha and Saburi’. In terms of establishing meaningful relationships, there is a need for the sustained exercise of patience. Parenthood is impossible without mega doses of ‘Shraddha and Saburi’.

Patience is needed in dealing with difficult people, those who push our buttons; and yet these allow us to transform our responses. We are told that Shama, Mhalsapati, and Taty Patil accompanied Baba to Lendi Baug and Shirdi rounds to exercise and strengthen their ‘Shraddha and Saburi’, Dasganu Maharaj had paid an unbearable character, in his Kirtans with ‘Ninda Stuthi’ to test and strengthen the patience of the devotees.

Awareness of triggers is an effective approach in the management of ‘Shraddha and Saburi’— knowing where, when and with whom one is likely to lose patience, and this includes waiting time as in traffic jams, and queues. Always carrying some reading material or hearing soothing music, are simple and effective coping ways. While it is true that some impatient responses are legitimate, one needs to look for alternative routes to deal with them, and these strategies will depend on one’s creativity.

Let us rededicate ourselves with ‘Shraddha and Saburi’ on this Guru Poornima Day.



## A Dip into Vishnu Sahasranama-25: Why not let things be as they are?

— by **Seetha Priya**

Sri Narasimha Swamiji sent someone to bring a few Bilva leaves from a tree. He broke a full branch and was taking it when Sri Narasimha Swamiji stopped him. “Don’t you know, that if any part of this tree is destroyed, you, too, become less to that extent? When this tree stood before us, full and green, we, too, in a manner, were also full and green. Today, its wound has caused a scar within us also. We are not apart, we are one.”

Sri Narasimha Swamiji has quoted from the book, ‘Silent Spring,’ indicating that a sudden, drastic change had taken place in England. Thousands of birds suddenly fell down from trees and died. A thousand others lay dead in towns. Spring was hushed into silence. Sri Narasimha Swamiji says, “Let things be as they are.” Accept them, they are your companions.

The 25th shloka of Vishnu Sahasranama is –

**Avartano Nivrutatma  
Samvrtah Sampramardanah  
Ahah Samvartako Vahnir-  
analo Dharanidharah**

When the Soul is liberated (Avartana) from the cycle (Nivrutatma) of births and deaths (Samvrtah), Lord Vishnu firmly surrounds it. He is all in the entire Universe, as he is the destroyer (Sampramardanaha), the Sun (Ahah Samvartaka), the Fire (Vahni), the Air (Anila), and the Supporter of Earth (Dharanidharah).



It was 1918! The wheel of time moved fast! The mission of the Loving God



Sai Baba was almost over. Thousands came and benefited. Saints like Rama Maruti, and Gadge Maharaj visited Lord Sainath. Lokamanya Tilak too visited. Kaka Dixit retired from his profession, renouncing his family life, he wore saffron clothes to live like a ‘mendicant’. His mission in life was to serve Sai Baba. His presence in Shirdi was immensely helpful! Shirdi was full of life! But Baba himself was now sinking due to his aging body! And as if an indication of Sai Baba’s departure from this world, an attendant dropped a brick, which was tenderly preserved by Baba, while cleaning the mosque. On seeing the brick broken into bits, Baba exclaimed – “It is over!! It is finished!! My luck has smashed!!”

It was a brick given to Baba by his Guru. It was now broken. It was Baba’s practice to talk in the first person when he referred to his devotees. By saying ‘My luck has smashed’ he meant the good luck of his devotees was smashed. It was a clear announcement of his shedding the mortal coil! But as usual, it went unnoticed! No one took it seriously! However, Sai Baba attained Mahasamadhi on 18th October 1918.





## Kaka Dixit's Diary

It was February 1911. One morning Sai Maharaj announced that a royal princess was coming to Shirdi that day. He told Radhakrishna Mai to take care of the food and comforts of the Princess. Since Justice Tatya Saheb Noolkar was ailing and taking treatment at Shirdi, I thought someone might come to wish him a speedy recovery.

By 11:00 am a horse-driven carriage came, and a well-dressed woman came into the mosque. She paid her respects to Sai Maharaj, and they had a brief discussion about her social welfare activities. She was amazed at his clairvoyance.

Later she came to me and reminded me that we have met earlier in England. She was Princess Sophia Alexandrovna Duleep Singh (born 8 August 1876) and was a prominent volunteer in the women's movement in England. Her father was Maharaja Sir Duleep Singh, who had lost his Sikh Empire to the Punjab Province of British India and was subsequently exiled to England. Sophia's mother was Bamba Müller, who was half German and half Ethiopian, and she was a favorite child of Queen Victoria. She lived in Hampton Court in an apartment in Faraday House, very close to where I lived.



During the early twentieth century, Singh was one of several Indian women who pioneered the cause of women's rights in Britain. Although she is best remembered for her leading role in the Women's Tax Resistance League, she also participated in other women's suffrage groups, including the Women's Social and Political Union.

Sophia Duleep Singh was the third daughter of Maharaja Duleep Singh (the last Maharaja of the Sikh Empire) and his first wife, Bamba Müller. The Maharaja and Bamba had ten children, of whom six survived. Singh combined Indian, European, and African ancestry with a British aristocratic upbringing, which her string of names reflected. She dressed fashionably.

In the aftermath of the Second Anglo-Sikh War, her father had been forced to abdicate his kingdom to the East India Company and give the Koh-i-Noor diamond to Lord Dalhousie. He was exiled from India. In our brief interaction, we recollected all these details. She was a source of inspiration to Radhakrishna Mai.

All of us at the feet of Sai Maharaj happily talked to the Princess. She visited Gurusthan, Lendi Baug, Chavadi, Khandoba temple and Maruti Mandir. In the evening she left for Mumbai by train.

Give  
**ONE**  
Word  
Answer

1. What is the surname of Mhlsapathi?
2. Name the native place of Nana Saheb Chandorkar.
3. When was Shama born?
4. Where is Nimon?
5. To whom did Baba give the option 'Santati' or 'Sampathi'?
6. Who maintained Baba's Dakshina money?
7. What is the other name of Nimonkar?
8. Who among Baba's close devotees wore saffron robes from 1917 onwards?
9. Who brought Booty to Shirdi?
10. Who married a girl from Akolner Royal Family?
11. What is the native place of Dasganu?
12. What is the native place of Laxmibai Shinde?

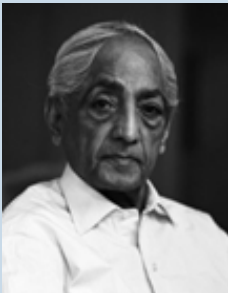
**ANSWERS:** 1. Nagare, 2. Kalyan, 3. 1860, 4. Sangamner, 5. Baija Ma, 6. Nimonkar, 7. Shanikararao Raghunath Deshpande, 8. Kaka Dixit, 9. Dhurnal, 10. Dasganu, 11. Ahmednagar, 12. Yeola





# Mystics and Saints

— by **Shreyas Devaraj**



## Jiddu Krishnamurti

Krishnamurti is regarded globally as one of the greatest thinkers and religious teachers of all time. He was closely associated with Annie Besant and Sri Narasimha Swamiji in the Home Rule Movement. He went on to establish J K Foundation in the USA which attracted many thinkers from all over the world. He passed away in 1986 in the USA



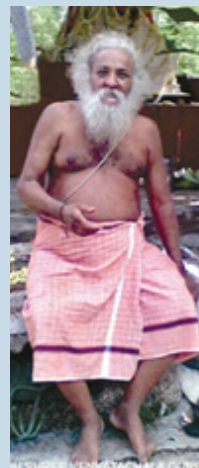
## Sorakkai Swamiji

Sorakkai Swamiji was a wandering mystic saint in Madras Presidency between 1860 and 1900. He went to Narasimha Swamiji's parental home at Bhavani and asked them to take a pilgrimage to Sholingar Narasimha temple and they will be blessed with a child. He used to wear a half bottle-gourd shell as a garland in front of him like a bowl, into which people would offer food. He attained Samadhi at Kalyana Venkateshwara near Tirupati in 1905.



## Mata Anasuya of Paradsinga

She attracted many devotees and used to worship and commune with Sai Baba (1926-90). Many miracles have been attributed to her. She played songs and showered enormous love and affection on her devotees for six decades. Mata annihilated all the troubles and karma, fulfilled their desires, and stood as the Head of the family for each of them. Pujya Sri Sivanesan Swamiji familiarized Mata with the devotees.



## Avadhoota Venkatachala Maharaj

A great mystic of Sakhrayapatna (1940-2010) of Chikkamangalur district in Karnataka. He was a great Mahatma and was crazy like Sai Baba in his life and mission. He used to be wandering in that area and utter mystic statements. His Mahasamadhi was predicted by Sringeri Pontiff in a mystic interaction



## Zipru Anna

A mystic saint of Nashirabad, he used to smear his body with dirt and sit on garbage heaps. Miraculously no offensive smell was noticed. He cured the migraine attacks of Narasimha Swamiji by just touching his hand over his forehead.



Dr. P. Ravishankar's  
Pictorial  
Message  
Kids



# Learn To Flow with Life

— by **Sri Narasimha Swamiji**

When someone speaks unpleasant words, why is it that I dislike them so much? Why does it hurt me deeply and how can I bear it?

In my close association with Dasganu Maharaj, a beautiful teaching I have learned is 'total acceptance'. Once we went to Sholapur and on entering the town, someone came near and abused Dasganu Maharaj. Dasganu Maharaj just smiled at him and did not reply. That person had some vengeance against Dasganu Maharaj when he was at Sholapur in the Police force. Maharaj was now a recluse as a staunch devotee and Kirtankar of Sai Maharaj and the power of acceptance had dissolved his hurt. He kept quiet and the next day he came and apologized. Dasganu Maharaj explained – 'He had an old account to settle with me and if I had abused him back, our account would have continued. Now everything is even with us.' Therefore, Dasganu Maharaj advised me to learn to accept things as they come. We resist something and this resistance creates a conflict with what is.

When someone speaks unpleasant words, don't create a conflict in your mind. Accept that it is others' perception and others' perceptions need not be true. Learn to be at peace with what is and that is possible if you completely accept the other. Acceptance is not endorsing his point of view but being at peace with others' points of view. If you accept his unpleasant words without condemning him, then an inner understanding opens with deep awareness.

If you condemn him, then your memories of unpleasantness add themselves to the present unpleasantness and your pain increases. The dissatisfactions of the past will create distaste towards the present, leading to distrust of the future.

You dislike someone's unpleasant words because you have a map of how others should behave and are addicted to that expectation. If others' behavior does not fit into your expectations, you start disliking it.

Let us learn to practice acceptance at all levels. Let us accept our body as it is. Out of acceptance, improve the quality of the body. Accept the surrounding world as it is and out of that, learn to improve it.



Learn not to fight with life, but flow with life. The moment you flow with life, an inner lightness will envelop you, a new quality of aliveness will fill you, a new joy will bless you, and a different quality of cheerfulness will pervade you.

Such a person cannot be hurt, and cannot be disturbed. His perception of others will not be distorted. His factual perception is not influenced by his dogma and expectation.

Look at others who are hurt, discontentment fills their life. Their eyes are filled with expectations and hence they carry hurt inside their heart. "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)

Acceptance is the key to transforming your life. When you accept, you experience the 'such-ness' of what is and not the fantasy of 'what should be'. Let us remember Sainath's assurance – "Such pious persons have become my followers whose sins have been destroyed and they have understood me." – (Chap 13, Ovi 11-13).

Don't be a victim of your logic; let the power of love teach you the art of operating from the heart and the heart knows how to accept. When there is love, there is acceptance. You will never know the poetry of life, the glory of life, and the grandeur of life, if you have not learned the art of acceptance. Many people wonder – "Most of us live in a state of chaos. How can one live in a sense of peace?"

The word 'cosmos' comes from the word 'cosmology', which means 'order'. Mystics consider the universe to be an expression of order. There are levels of order and one has to be open and help oneself to climb the various levels of order. If one is living a mechanical life, one lives in chaos. Be more conscious and live in harmony, which is the order of the cosmos. Think of Lord Sainath who has commanded – "The whole universe is my home. I am myself Vasudev and an all-pervading God. I am myself the Parabrahma." – (Chap 9, Ovi 47)





# Get True Happiness By The Elimination of Ego

— by **Sri Radhakrishna Swamiji**

A youngster came to our Sai Spiritual Centre in Bengaluru with a depressed look. His eyes were sunken, his smile was faded, and he felt like death but was still living. His hopes were gone and he felt miserable. “Where does true happiness lie?” he asked me.

Man’s biggest and most ancient search is for happiness. He has looked for happiness in the external world, and through the world of objects, and what he has found is a pleasure instead of happiness. Knowing the distinction between pleasure and happiness is an important awakening and that was the mission of Sai Baba.

I made the young man get into the temple. I asked him to look at Sai Baba’s eyes and come back to me after twenty minutes. I did not ask him to close his eyes or do meditation. When he came back, his reply was amazing. He could explain to me the distinction between pleasure and happiness.

He told me that the meaning of education is to bring forth and one has to seek distinctions and clarity in life. Gathering information is not education, but seeing distinctions is what happened in his 20-minute communion with Sai Maharaj.

This young man looked for happiness outside and found pleasure. But the exercise to look at Sai Baba intently for twenty minutes brought him happiness inside instead of outside. It was a great turning point.

Recitation of Vishnu Sahasranama at least once a day will enable one to look inside. This means to look inside his body, inside his mind, inside his feelings. When one looks within, he can see there is something beyond the body, mind, and feelings. That ‘beyondness’ is inner space and it is not limited by the body, mind, and feelings. In deep sleep, you were not limited by the body, mind, and emotions but still felt a deep sense of joy and happiness. The young man was happy at the inner journey and returned home

Why do we find ourselves familiar with misery and alien to happiness?

Misery is the result of ego. Misery is safe for the ego. The ego can exist only in misery.

The ego is hell and misery is the material for hell. When understanding arises, the darkness of misery has to go. For understanding to happen, you need to put in effort... but also proper and adequate effort like Vishnu Sahasranama recitation or ‘Nama Smaran’. For misery to go, you need such an effort. For a lazy person putting in the effort is hell. Misery can exist in an effortless state.

What is ego? Sai Baba’s divinity in you is inversely proportional to your ego. Sai Baba will fully bless you if you are humble.

Ego is an arrogant self. A devotee of Sai Baba should not have an ego at all. A self that is addicted to its point of view or a self that is proud of its achievement is ego. For any achievement, one should be grateful to Sai Baba and not be proud of himself. If one is humble, one will see there are many factors to one’s success.

To see many factors for your achievement gives a sense of humility and not vanity. Once there is humility, ego can’t exist. In humbleness there is joy. True joy is the death of the ego. True joy is suicide to the ego. When you are egoistic you enjoy life in the form of pleasure and suddenly feel guilty. This guilt is also the result of ego.

We are imprisoned by the ego and hence in hell. Because of the ego, we are not growing. It is like a rock which is preventing the plant from going deep into the ground. Understand that ego is like a grave. Don’t live in the grave and don’t think it is a safe place. The ego is energy, but this energy has to be transformed into humility, love, and true joy.



# Sai Baba As Gitacharya

— By C. S. Dinesh

“The Bhagwad Gita is the most systematic scriptural statement of the Perennial Philosophy,” wrote Sri Narasimha Swamiji in his monumental work – ‘Life of Sai Baba. Popularized by Hemad Pant through Sai Satcharita, the term ‘Perennial Philosophy’ of Sai Parabrahman recognizes the highest common core or the essence of all religions regarding the ultimate purpose of human life. The purpose is to achieve a mystical or experiential union of oneself with the Supreme Being – ‘Tat tvam asi’ – That Thou Art.

The Gita indeed is a complete work on the science of spirituality that encompasses divergent themes like Samkhya – Jnana, Karma, Bhakti and Dhyana arranged most systematically. It presents to its devotee a vision of the Lord Supreme, tells him how to discover Him, recognize Him in His true nature and magnitude, merge in Him, and how to attain the Ultimate Beatitude. Sai Baba asks us -

“You may ask where I am now and how I can meet you now. But I am within s us -your heart and we can meet without any effort”. – Shri Sai Baba (Chap 44, Ovi 162)

Right at the eleventh hour when the war is about to begin, Arjuna, seeing his venerable preceptors, sires and grandsires, sons and grandsons on the battlefield, is tormented at the thought of fratricidal carnage and bloodshed that would occur. Thus, laden with sorrow, he sits on the chariot, dropping his bow and arrows.

Seeing Arjuna’s reluctance to fight, Krishna feels that it ill-behooves a warrior to show such impotent feeble-heartedness and impresses upon the Pandava prince to pick up his arms. When despite all efforts, Krishna is not able to rid Arjuna of his mental agony and motivate him to fight, he decides that the time is ripe to impart profound spiritual knowledge to the Pandava prince, to enable him to see things from a different perspective.

If you recite ‘Sai, Sai,’ always, I will take you beyond the seven seas. If you believe in these words,



you will be certainly benefitted”. – (Chap 13, Ovi 11-13)

Krishna first says to Arjun: “Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve neither for the living nor the dead.” The implication behind these words of wisdom is that death is nothing more than the disintegration of matter and merging of the five elements, of which the body is composed, in its source.

Krishna further says: “Never was there a time when I was not, nor thou, nor these lords of men, nor verily will there ever be a time hereafter when we shall cease to be.” This statement

suggests that the soul is immortal and the Supreme Self that dwells within is imperishable. The soul exists in three periods of time – past, present and future – and man continues to exist even after the death of the physical body. That which is born dies, and that which dies is born again. Like the wheels of a water clock, this cycle continues. Or as sunrise and sunset follow each other, so in this world birth and death are inevitable.

Having uttered these words of wisdom, Krishna advises Arjuna to cast away wrong understanding from his mind; it is better to lay down one’s life on the battlefield than not participate in it at all. Those who get killed on the battlefield enjoy the pleasures of heaven simply because they did not abandon their duty. And if you emerge victorious in the battle, you will be greatly honored on the earth and the deed of your bravery will spread far and wide. Therefore, gird your loins, free your mind of deception, and plunge into the battle with all your might.



This is the jnana, the wisdom of the Samkhya, which Krishna imparts to Arjuna.

“That you made us drink the nectar of your life story and awakened us

From our slumber is due to your grace. Isn’t this something extraordinary”

(Sai Satcharita Chapter 25, Ovi 117-121)





# Sai Baba And the Third Eye

— by **Dr. G.R. Vijayakumar**

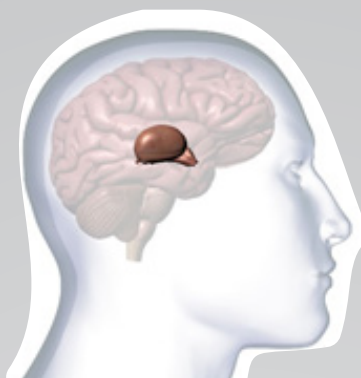
The eyes as sensory organs are receptors of light. The objects that we see, reflect the light which falls on and stimulate the rods and cones situated in the retina. They transduce the images into micro-electric impulses, which are transmitted by the optic pathways to the occipital lobe, and visual cortex. Here the images are processed, refined, optimized, and interpreted as the objective, tangible world that we observe.

In the Seventh decade of my life, I developed 'Diabetic Retinitis' a condition of blindness, progressively damaging eyesight. When I sought help to at least continue my Sai-seva, my professional colleagues in Ophthalmology, Dr. M.S. Ravindra, and Dr. Karthik assured me that only Sai Baba can grant me his third eye to continue my writing on Sai Parabrahman!

What is this a 'third eye' that I should pray to Sai Baba? It is the pineal gland. Situated below the Pituitary gland. The internal structure is incredibly similar to normal human eyes. It consists of rod and cone structures as in the retina. Similar pigments that are present in the eyes are also traced here. The pineal gland is light sensitive, thus making it very similar to our eyes and hence, the name 'Third Eye' is somewhat justified.

A Neurosurgeon at the University of Southern Carolina referred to the pineal gland as the 'mind's eye'. The pineal gland is responsible for maintaining the circadian rhythm and is the source of melatonin, a hormone vital for regulating the biological clock. A French mathematician René Descartes regarded it as the 'principal seat of the soul, and the place in which all our thoughts are formed'.

Sai Baba is also known as 'Tryambakesh' as Lord Shiva as He is said to have three eyes. The



sun and moon are his eyes, while fire is his third eye. The two eyes relate to the physical world, whilst the third eye metaphorically signifies a perception that's more on intuition and experience!

The mythological interaction between Kamadeva and Shiva is a metaphoric depiction of the insight bestowed by the third eye. The deity of love and lust is called Kamadeva. 'Kama' means 'lust'. Lust is a power that can overpower discretion, restraint, and focus. The story goes that Kama hid behind a tree and shot an arrow at Shiva's heart. Shiva got a little disturbed. So, he opened his third eye, which is a fiery eye, and burnt Kama to ashes.

Desire and lust are essentially a sense of incompleteness. The legend of Shiva and Kama has a yogic dimension and interpretation. Shiva was meditating and when he opened his third eye, realized the illusory nature of the objective world, he saw Kama, his lust, and destroyed it by burning it down.

Opening the third eye implied the appreciation of Brahman - the unmanifest foundation of all the manifest creation. The third eye is, therefore, referred to as 'Gyananakashu', the eye of knowledge.

Sai Baba's devotees have a special significance for the third eye. We invoke his blessings by constant Brahmasmai - I am a manifestation of Brahman.



# Prof G. G. NARKE – Dedicated Soul

— by **Dr. S.K. Ravindra**

**“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)

Ganesh Govind Narke or G.G.Narke studied M.A. in 1905 and in 1907-09 he was at Calcutta and was trained in Geological Survey Department as a scholar. In 1909, he was sent as a State Scholar from Govt. of India to Manchester where he stayed for three years till 1912 and secured M.Sc. in Geology and Mining. He came back to India in August 1912. He was the son-in-law of Bapu Saheb Booty, a staunch devotee of Baba. His wife, his mother, and Booty were visiting Shirdi frequently and then Narke went to Shirdi in April 1913 and paid his respects to Baba. When Shama introduced him Baba replied, "You introduce him to me! I have known him for thirty generations".

Once at Arati time, Narke observed that Baba was angry and fumed and cursed without any apparent reason. So Narke doubted whether Baba was a mad man and a thought developed in his mind. On the same day in the afternoon, when Narke was massaging Baba's legs, Baba gently stroked Narke's head and said, "I am not mad." Narke was surprised at this remark and concluded that Baba knew every thought that was crossing in every mind and he

was convinced that Baba was God beyond doubt. Narke realized that nothing could be concealed from Baba and that Baba was God within him.

In the year 1916, plague was rampant at Shirdi. Sai Baba called Narke and gave him some money and asked him to go and bring sweetmeat from Rangarao's shop for distribution as Prasad. In Shirdi, there were not many sweetmeat shops. Narke knew this and was also aware of Rangarao's shop as he was living in Shirdi for a considerable length of time. It was evening and when Narke reached the shop he saw that the shutter of the shop was half closed as Rangarao, the vendor of the shop was dead and the dead body was lying on the floor, and Rangarao's wife Sitabai was crying. Narke observed the situation and was in a fix as to what should be done then. He was in a dilemma that on one hand a dead body was lying in the shop and the death was due to plague and on the other hand Baba had strictly asked him to get the sweets from Rangarao's shop. Narke took the sweetmeat and kept the money aside and came to the masjid and placed the sweets on the Holy Feet of Baba. Baba then distributed the sweetmeat among the devotees present in the masjid. Then Baba said to Narke, "Do you think that by living in Shirdi you will die and if you leave Shirdi will you be saved? This is your delusion. This masjid will save the one whose death has not come and the one whose death is definite, will die". Thus, Narke's was practically destroyed by Baba.

Narke also observed that Bhagoji Shinde, a leper devotee of Baba was changing the bandage on the burnt hand of Baba every morning and was also massaging Baba's legs daily. On Baba's instructions, the leper devotee was taking the Udi from the Dhuni and giving it as prasad to the devotees and was also putting Udi into the mouths of sick people. Even though a leper was doing all these things, no harm







had happened to any devotee. All these things were known to Narke.

Once Baba told Narke in 1913 that Booty, his father-in-law would construct a Dagdiwada (a stone edifice) in Shirdi and that Narke would be in charge of that building. Booty started constructing the Butiwada in 1915 and it was completed only in 1918. As prophesized by Baba, after 1920, there was a Sansthan with trustees and Narke was one of the Trustees.

Narke was not employed for a considerable length of time and in this background whenever he went to the masjid, Baba used to ask him on several occasions for Dakshina of fifteen rupees which was a considerable amount in those days. Though Booty, his father-in-law was very rich, Narke, did not depend on him. He knew that Baba was omniscient and was fully aware of his unemployment. Even then, Baba was asking for Dakshina frequently. Then he thought that there must be an inner meaning behind Baba asking for Dakshina of fifteen rupees every time and wanted to find out the underlying meaning. Narke asked Baba, "Baba, you know that I am unemployed for a long time and you ask for a dakshina of fifteen rupees from me, I don't understand the reason behind this". Baba said, "Oh son, do you think that I need this money made of gold and silver? What will I do with such money? You read Yog Vashishta daily, so inculcate fifteen teachings from the chapter which you are reading right now. Practice those fifteen teachings and they will help you"

Narke was unemployed for 13 long months He

got disgusted and thought he ought to become Baba was fully aware that asceticism was not suitable for Narke and that even if he was unhappy at that time Baba knew that his future was going to be bright and he had a different mission to carry out.

Narke continuously tried for jobs but Baba said, "You go to Burma-Poona. You go to Kolkatta-Poona." Baba used to add the suffix Poona after every city's name which he recommended. Narke got an interview call from the University of Banaras, but Baba said to him, "There is no need to go to Banaras, you go to Poona." Narke said, "Baba, there are no colleges and universities of Geology in Poona." But he did not get any answer from Baba.

Narke in full suit begged for food on behalf of Baba. Later for as long as four months, he went on begging at noon on behalf of Baba in his ordinary dress and he was the only person who went on begging for such a long period. People could not understand why he was chosen for this work. But since he had that desire, Baba knew his thought in his innermost mind and gave him the opportunity of serving Baba in that way. This honor of begging for food on his behalf at noon time was reserved by Baba for a select few.

Finally, in the year 1917, the Department of Geology was started at Poona University. Narke applied for Professor's position as per Baba's permission and was selected even though there was tough competition. Then in 1918, he was appointed as a Professor of Geology and Mining on a handsome salary and he lived in Poona comfortably with his wife and children.





## A Dedication to Lord

— by **D. Sankaraiah**

After Radhkrishnamai's death, another staunch woman Sai devotee noted for vairagya (detachment) and selflessness Service took over performing similar services in Shirdi. Her name was Mrs. Jankibai Tample alias Shrimati Sai Mai (daughter of late Purushottam Sakharam alias Balasaheb Bhate. She admiringly filled up the gap created by the demise of Radhkrishnamai.

She performed all the duties with wonderful zeal, promptness, and meticulous care worthy of admiration. She did all the services without even caring for her health.

She dedicated all her moveable and immovable property to the Sansthan by a deed settlement on 2nd January 1943. She also worked in the Sansthan as 'Bhojanalay Sevika' and discharged her duties with great enthusiasm and determination. She was found to be doing her work unmindful of her health, as she believed that the service to the Sansthan is the service to Baba. She also converted her office in Sansthan as "Bhojan Griha" (Dining Hall) which was exclusively meant for the benefit of devotees visiting Shirdi. This credit for managing the affairs of the Bhojan Griha goes to her. But for her strenuous efforts, it would not have been possible for the Sansthan to maintain any "Bhojan Griha."

Mrs. Jankibai Tample used to recollect Padmasambhava, commonly known as Guru Rinpoche, who was a young, 8th-century Indian mystic who spent most of his adulthood in Tibet. His charm and enigma were such that he was revered and loved by everyone who met him except a handful of detractors. The king offered him a permanent place in his palace and treated him like a son. He was a bold speaker who spoke his truth fearlessly.

Legend has it that once while he would dance in ecstasy, holding the king's ritual implements – a bell and trident – he hurled them into the air from his rooftop. They fell to the street below. The trident landed on the head of a passerby, killing him on the spot. Those who were jealous of him seized the opportunity and a propaganda war was launched. It worked and soon the public was outraged. His youth was termed as inexperience and his truth, arrogance. The locals pushed for the sentence that

Rinpoche be banished from the community. He spent the rest of his life in the wilderness. That incident, however, was enough to awaken Rinpoche and bring him face to face with the reality of his world – impermanence.

Wisdom often comes to us when our fortunes turn for the worse. Sometimes we only realize the value of things when we lose them. That is why Sri Narasimha Swamiji says, when you touch impermanence and meditate on death, this life is very beautiful. So, you must enjoy every moment of it. This was the mission in life for Shrimati Sai Mai.

Realizing the impermanence of all things and all situations can fuel our passion for relishing and savoring all the wonderful parts of life. Positive experiences and situations can contribute to our overall contentment, but even more important, interior factors like an unjaundiced view of reality, good attitudes, and internal dispositions are crucial to experiencing real joy and happiness. Shrimati Sai Mai felt that when we accept that all things and situations in life are impermanent, we can cope better with change.

Sri Narasimha Swamiji says in his book 'Life of Sai Baba' that when you are happy, remind yourself that this will not last. When you are sad, remind yourself that mindfulness will soothe your parched existence, because you become better able to balance your existence both in times of happiness and in times of sorrow.





## IshAvAsya Mantra # 17

— by Jayakrishna Nelamangala

## उपनिषत् upaniṣat

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १७ ॥

yō'sāvasau puruṣaḥ sō'hamasmi|| 17 ||

The definiteness in knowledge about prateekas, and prateekōpāsana, comes from a proper study of prateekādhi-karaṇa in the phalādhyāya of Brahma-mīmāṃsā. What is taught there is that, Parabrahman should only be meditated as being present in the symbols or prateekas such as āditya, āgni, vāyu, etc, and not as being identical with them. Why does a doubt such as "Maybe āditya itself is Parabrahman" even arise? Such doubts arise when the literal meanings of Upanishadic sentences are taken. For example, "ādityō brahma ityādeshaḥ" - chāṇḍōgya III.19.1

Then other Upanishads tell us that - Sun, Wind, Fire, etc - all can function only because of Parabrahman, the all-Controller.

“भीषास्मात् वातः पवते भीषोदेति सूर्यः ।

भीषाद् अग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति”

"bheeshāsmāt vātaḥ pavate bheeshōdeti sūryaḥ /

bheeshād agnischendrashca mrutyur dhāvati pan-chama iti" –kaṭa

यत् चन्द्रमसि यत् च अग्नौ तत् तेजो विद्धि मामकम्

“yat candramasi yat ca agnau tat tejo viddhi mAMakam” – geetA

"तन्नशशाक दग्धुम् सतत एव निववृते

“tannashashāka dagdhum satata eva nivavRute”

–kēna

As we have been studying throughout this series of articles on Isha, the Brahma-sūtras are there as “nirṇāyaka”, and they fix the meaning of veda. That is the reason why a knowledge of Upanishads that comes without Brahma-mīmāṃsā is very vague, contradictory, and confusing at times.

śrī vēdavyāsa has given us the meaning of various Upanishads words in various purāṇās. In Brahma-sūtras, He has also given us the 'वैदीक-युक्ति' vaidika-yukti' or 'logic' that is hidden in the vēdas, which are to be used in arriving at the meaning of Upanishadic sentences. Thus, only that interpretation, which is consistent with the sūtras, and which relies upon śrī vēdavyāsa as the source of knowledge, will be the correct one. All other interpretations will be merely imagined meanings of Upanishads. We may observe here that, the theory of adhyāsa is an alien concept to Brahma-sūtras, hence it had to be added as a preamble to sūtras.

If a system of vedānta is the correct understanding of

śrutis, then how can it be opposed to śrī vēdavyāsa? In the name of anādi-sampradāya, how can anyone accept what is opposed to śrī vēdavyāsa himself? Why would śrī vēdavyāsa not teach us anādi-sampradāya? These are the fundamental questions every student of vedānta should bear in mind. Let us not forget that prasthāna-traya is all a one-man show and that one-man is none other than śrī vēdavyāsa Himself. Why? It is so because what is prasthāna-traya? It is sūtras, Gītā, and Upanishads. vēdavyāsa recompartmentalized the four vēdas and he authored both sūtras and Gītā. Thus, the three pillars of vedānta belong to śrī vēdavyāsa and no one else. In explaining what is in those three pillars of vedānta, we have three major schools of thought. So, any serious student of vēdaanta necessarily has to get back to śrī vēdavyāsa to get the correct knowledge from prasthāna-traya and give up on any thoughts that are opposed to the teachings of śrī vēdavyāsa in prasthāna-traya. Looking at it from this point of view, there can't be multiple vedāntas at all. There is only one school of thought that follows śrī vēdavyāsa and hence the correct philosophy. Treading a path that does not follow śrī vēdavyāsa is the chief cause for all self-contradicting philosophies. When śrī vēdavyāsa, the vedānta-pravartaka, is not followed, who else was followed is not of much significance, because of the simple fact that śrī vēdavyāsa is the father of vedānta, and no one else can take that place.

Looking at it from this point of view, there are only two kinds of philosophies.

1) Those that followed śrī vēdavyāsa and

2) Those that are opposed to śrī vēdavyāsa.

We should remember that there are no percentages in truth. The final truth taught by veda is established by śrī vēdavyāsa as vedānta. The significance of this can be understood only by examining all these different schools of thought which do not follow śrī vēdavyāsa and all the confusion and self-contradiction they create because of that, and then contrast it to what śrī vēdavyāsa has taught as vedānta. This is the reason why any study of philosophy is never complete without a proper study of all. If we don't, let us understand the consequences by taking this mantra #17 as an example.

"स एव अहमस्मि sa eva aham asmi"

When a śruti vākya like this is first read, a serious student of shāstra encounters difficulties interpreting it. Encountering that difficulty is an indication of his "fittedness" for shāstra. Without encountering any difficulty to proceed with the shāstraic study is not a sign of "fittedness" or adhikāra at all, because, from such a study there won't be any con-



sistency in his knowledge, and hence there is no progress in knowledge either.

What is that difficulty?

"स एव अहमस्मि sa eva aham asmi" if you go by Sanskrit grammar, Sanskrit dictionary, etc that we have learned in the lounika sense, then accordingly we may understand it as,

स sa - what has been established so far as the jaganniyāma, sarva-kartr, the anugraha-kartr Parabrahman

एव eva - that Parabrahman with these attributes is indeed

अहमस्मि aham asmi - is me or I AM THAT.

So, what? One may ask. This is what the philosophy based on non-duality has always been teaching anyways. In the beginning of this Upanishad, that adhikārin, the person with "fittedness" to study shāstra, has understood that everything is Ishāvāsyā, i.e., everything is under the control of Parabrahman. After having understood this, he has grasped the Parabrahma-svarūpa through "anejadekam", and then he has grasped the fact that mukti comes only from tattva-jāna which includes anyathā-jāna-nirākaraṇa, and mukti is only from jāna i.e., mukti is only from paramātma-prasāda, and for such a prasāda while he is praying for that prasāda, if he gets familiar with this mantra which teaches him that "sa eva ahamasmi" or "I am that Parabrahman indeed", then, of course, it is very natural that difficulties will arise in his mind. So, if he has understood the meaning of all mantras up to this one, then his mind refuses to accept the meaning "I am myself that Parabrahman". That is the difficulty.

Even if there is a hint that there is another meaning for this mantra, the meaning that is consistent with what he has understood so far from the Upanishad, he has an inescapable desire to know it. At this stage, either the Guru who has taught him so far may help him get over this difficulty or he tries to obtain a more able Guru who can solve his difficulty. Only for such an adhikārin, there is a chance that he may understand shāstra.

In case he does not have the "fittedness" for shāstra, meaning, there is no paramātma-prasāda on him and hence no jāna either, his mind does not reject "I am that Parabrahman" instead it starts accepting that lounika meaning, then he sacrifices all he has learned so far from the earlier part of the Upanishad and latches onto this new meaning that "I am Brahman" despite it being contradictory to what all he has learned so far. In this situation, he has to go back and understand every line of shāstra that he had so far understood, in a different way, all because of this one new line of shāstra. In this situation, instead of this line becoming an explanation of all that was learned earlier, all that was learned earlier must be changed just to suit the apparent literal meaning of this new line. What a pity!! Even if he is happy with the dictionary meaning, he is now under the

doubt that there is no guarantee that he won't find another line next time, where all these understandings must be changed again based on the dictionary meaning of that new line. In this situation, no definite knowledge results and there is no path for śrēyas that is supposed to result from shāstra, at all.

If we see the gravity of this problem, then we will also be in a position to understand the greatness of the highest level of Grace, anugraha that a person has received from Parabrahman which makes that person understand Śruti consistently, without sacrificing one part of śruti for any other part. From this consideration, it also becomes clear that it is quite dangerous to interpret a śruti-vākya based on what is generally familiar as Sanskrit grammar. If I were Parabrahman, I should have known it even before any philosopher came along to tell me. The fact that a jivātman has come to bondage and the fact that Vedic Brahman never comes into bondage should tell us that I can't be that Vedic Brahman. It is defective knowledge to think the two are identical.

An adhikārin should take care to see that such a defect does not occur in his study of shāstra. In the world of shāstra, the majority of the population following a certain thought does not make it right. Popularity and acceptance by the majority are not nirṇāyaka of anything. They may work only in political, social, and mundane democratic matters. In the path of knowledge, mundane or otherwise, when there is only one Einstien, one ācārya Shankara, one ācārya madhva, one ācārya rāmānuja where is the question of the majority? It does not work at the group level at all. It only works at the individual level.

A student of shāstra having contemplated on all this, wants to find out what that special 'asādhāraṇa' meaning of shāstra is from a Guru, which removes all his doubts. That is the only path of śrēyas. Shāstra is purely adhyātma. Concurrence with the majority of people is a wrong criterion for it to be pure. Whether it should apply to the general public, be accepted by most of the society, or only by a minority, etc. is not even a criterion when it comes to knowledge. Protecting people, protecting the right knowledge, and such other tasks is the work of The One who created them, to begin with. It is not the work of anyone else.

Please remember that we are talking about Veda and the final meaning that comes out of the study of that Veda. The origin for the former is none of the human beings because Veda is authorless. The origin for the latter is śrī vēdavyāsa. After all the final meaning that comes out of a study of Veda, i.e., veda+anta is vedānta

With this background, we will continue our study of mantra #17 in the next part.

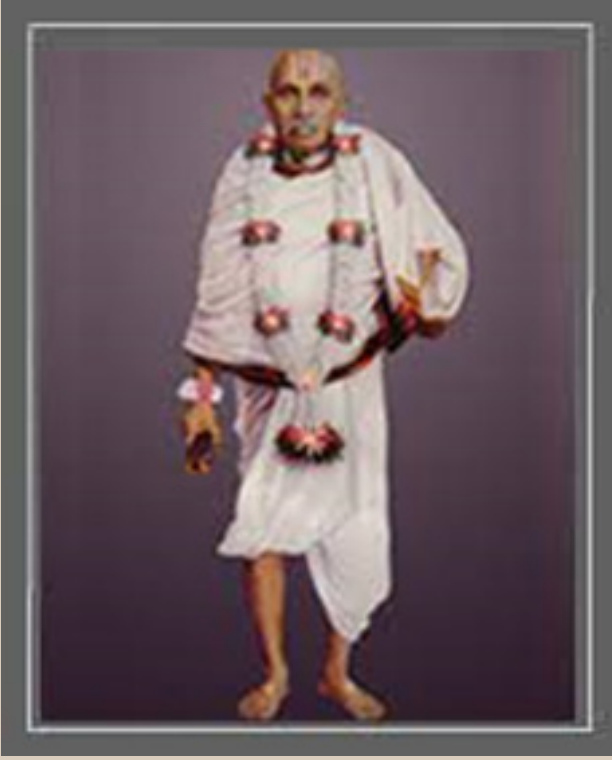
śrī kṛṣṇārpaṇamastu





# Dasganu Maharaj's Mystic Music

— by **Seetha Vijayakmar**



**D**asganu Maharaj (1867-1962) as a Kirtankar of Sai Parabrahman and many saints will always be remembered as the 'Adhunik Mahipaty', 'Mahan Sant Dasganu', 'Melody Maharaj' etc, whose long career spanned nearly seven decades. He was born in Ahmednagar and his wife belonged to the Royal family of Akolner. From childhood, he was interested in music and did not bother about schooling. While most of his Kirtans, and songs most of them ex tempore, have entertained us, healed and rejuvenated us for sure, some have gone deeper and given us spiritual insights on God and how to achieve Self-Unfoldment, too.

The song 'O Pandranga Vithal Sai Baba Vithala' for instance, addresses Sai Baba the God directly in prayer-like lyrics: "O Divine Nurturer, beyond description and beyond all.

Without you, we have no one. Ease our difficulties, O God. You are our only protector." The song speaks of how sometimes when life is difficult, we can become lost in Maya and lose hope. Who

else to turn to if not the Divine? It is especially in adversities that we need to remember Him as the only Supreme Truth. And when we humbly ask Sai Maharaj the God Almighty for help, our prayers are sure to be answered at the right time. Dasganu Maharaj sings the line O Sainatha Sadgurunatha, nirgun aur nyaare... with such devotion that it is repetition and choral culmination at the end assume a mantra-like quality, pointing to the aim of all life: realizing Brahman as that which is 'beyond description and beyond all'. These lyrics signify the Saguna and Nirguna, attributeless aspects of the Divine, and remind us that no matter how much we may theorize about God, with attributes such as saguna, or nirguna, for our moksha, liberation, we must transcend both. Brahman then becomes That, 'from where the speech and mind return without attaining It', Adi Shankara, Aparokshanubhuti 107.

Besides Dasganu Maharaj's many songs, the legendary Kirtankar is also remembered for his enchanting Sai bhajans. Attributed to Radhakrishna Mai, the bhajan titled 'Sairam Pahi, Sairam Pahi, Hari Bol HaBin Kun Gati Meri' gives us an idea of the path of devotion and what bhakti embodies: "From beginning to end, I take only your name in my heart. I call out again...and say, O God Sajnatha, I am a sacrifice to you."

Many enlightened souls have given us the message that Lord Sainath is the Only Goal of life. They selflessly dedicated themselves to the Divine by becoming an embodiment of Truth. In the same way, we too need to follow by sacrificing our ego for the sake of Lord Sainath the God. As the bhajan continues, we are reminded that seeking happiness in a finite world is a futile undertaking: "This world is a sea of disorders. My boat is broken. Sainatha, please put sails into it, otherwise I will drown. Distressed by separation, I look for the path of my beloved, Sainatha .."





The metaphor used signifies the sea of samsara in which God Sainath is our only means to become liberated in the absolute Truth. It is when we abide in Sai Baba the 'Antaryamin' the Divine within and see through the world's emptiness that we become disenchanted by it. Dasganu Maharaj underscored the point that books written by him are prescribed as textbooks for undergraduate as well as Post Graduate studies in all the Universities in Maharashtra. He attributed this to Sai Baba's blessings as he did not study beyond Fifth Class in the school.

Dasganu Maharaj never bothered about name, fame, or comfort. He used to say: "Why should I grieve over money and physical comforts...and turn away from my Guardian angel Sai Parabrahman who beckons me? Why should I not merge this existence within the eternal peace of Sainath Maharaj?" Therefore, put yourself into Baba's hands and know that by experiencing Oneness, your life will have fulfilled itself. You will never see unnecessary separation again.

Perhaps this is also the reason why Dasganu Maharaj sang Allah Tero Naam, Ishwar Tero Naam, whose lyrics carry the most simple and yet profound message of One God: "Sai - Your name is Allah, your name is Ishwar. Bless everyone with equanimity."

This summarizes Baba's life and mission. In our essence, we are all equal. Names pertain to God's Maya. It does not matter by which name we address Him — they all point to the same Truth. What matters is that everyone has a unique gift to give and we have much to thank Dasganu Maharaj for this.

Dasganu Maharaj's wife passed away in 1920 and they had no children. Dasganu Maharaj passed away at Pandharpur in 1962 on Kartik Ekadashi day and his mortal remains are interned in a memorial at Nanded.

## BOOK REVIEW



**Book name :** God's Rainbow

**Editor :** Zarine Taraporevala

**Publisher :** Meher Dhun Endowment  
Nata-Shahi, 69 Worli Sea Face,  
Mumbai 400025

**Pages :** 264 + IV

**Price :** Rs. 200/-

Sivanesan Swamiji was as simple as Sai Baba, and he did not go out of Shirdi from the time he came to Shirdi in 1952 till his Maha Samadhi in 1997. This is a unique book that covers an anthology of reverential salutations by ardent devotees. It covers many instances of the sacrifice made by Sivanesan Swamiji for the sake of millions of devotees of Sai Baba, how he started Dhuni Pooja and then 'Akhand Sai Nama Japa' throughout India by his devotees.

**Reviewed by:** Dr. K Nagesh





# Implicit Faith Synonym for S. B. Dhumal

— by **Ramaswamy Seshadri**

S.B. Dhumal may be considered one of the most ardent devotees of Sai Baba, who had total faith in Baba and surrendered himself entirely. He first heard about Sai Baba in 1907. He was a Pleader in Nasik.

S. B. Dhumal was in the beginning a devotee of Shri Gajanan Maharaj. Later Dhumal visited Shirdi and had a darshan of Shri Sai Baba in 1907. At that time, he was greatly impressed with his simple way of living and his supernatural powers and became a staunch devotee of Baba. He had Gopal Rao Booty accompany him to Shirdi who after some years built a stone edifice in Shirdi, called Booty Wada which is the present Samadhi Mandir of Baba.

Once, Baba told Dhumal, “At every step of yours, I am taking care of you. If I did not, what will become of you, God knows.”

Dhumal's marriage was fixed. An Urdu poem goes like this: ‘Pyaar mein zaroori hai zara antar bhi, Zinda rakhne ishq ko chahiye ye mantar hi’ — A little distance is needed in love. This is the only key to the survival of love. Dhumal read these lines and immediately wanted to get married. The woman said, “Only on one condition.” She was very cultured, sophisticated, and rich. Dhumal said, “Any condition is acceptable, but I cannot live without you.” She said, “First listen to the condition; then think it over. It's not an ordinary condition. The condition is that we will not live in the same house. I have a vast land, a beautiful lake surrounded by beautiful trees, gardens, and lawns. I'll make you a house on the other side, just opposite where I live.” Dhumal asked, “Then what's the point of marriage?” She replied, “Marriage is not destroying each other. I'm giving you your space. I've my own space. Once in a while, walking in the garden we may meet. Once in a while, boating in the lake, we may meet accidentally. Or sometimes, I can invite you to have tea with me, or you can invite me.” Dhumal said, “This idea is simply absurd.” The woman said, “Then forget all about marriage. This is the only right idea — only then can our love go on growing, because we always remain fresh and new. We never take each other for granted. I've every right to refuse your invitation, just as you have every right to refuse my invitation; in no way are our freedoms disturbed. Between these two

freedoms grows the beautiful phenomenon of love.”

Of course, Dhumal couldn't understand and dropped the idea. But Sai Baba told him: ‘If this is possible, to have both space and togetherness, then... The winds of heaven dance between you.’



Love one another but make not a bond of love. It should be a gift, given or taken, but there should be no demand. Otherwise, very soon you are together, but you are as apart as faraway stars. No understanding bridges you; you have not left space even for a bridge. Let it rather be a moving sea between the shores of your souls. Don't make it something static. Don't make it a routine. If freedom and love together can be yours, you don't need anything more. You have got it... that for which life is given to you. Remember, the Oak tree and the Cypress grow not in each other's shadow. Fill each other's cups but drink not from one cup. Sing and dance together and be joyous but let one of you be alone. True love has an oxymoronic paradox to it. It ceases to grow in a state of suffocating togetherness.

By and by she became all right and the couple led a happy and peaceful life.

An Urdu poet Ahmadnagari corroborated the chemistry of togetherness through his quatrain: “Qurbat mein ulfat parvaan nahin chadhti” — “Love doesn't reach its zenith; A little distance is required for it; A strong breeze extinguishes the flame; But mild air lights up the lamp.”

Dhumal was living with his wife in his ancestral house in Nasik and at that time, a severe plague broke out in Nasik. But Baba advised him not to leave Nasik. Baba's reply was, “Why should we change our residence.” He simply obeyed Baba's advice. In that locality even though there were many deaths daily due to the severe plague, nothing had happened to Dhumal and his wife and they were safe by the Grace of Baba.

After two years, Dhumal lost his wife in 1909. He went to Shirdi and consulted Baba. He stayed there





and performed the monthly rituals for her at Shirdi. At that time, he was only 36 years old and did not have any kids. There was a lot of pressure from his friends and well-wishers, asking him to marry again. However, he told them that he would consult Baba about this matter and act accordingly. When approached, Baba told him not to marry again, and accordingly, he did not marry again even despite his comparatively young age. Such was his faith in Baba's orders. Baba's love for Dhumal was great and covered both his temporal and spiritual welfare.

A loyal attendee of Baba by the name of Raghu was wrongly implicated and convicted. The prosecution had built a strong case, but Baba directed Dhumal to plead on his behalf at a higher court. Dhumal was successful and the case was dismissed resulting in the release of Raghu and eight others.

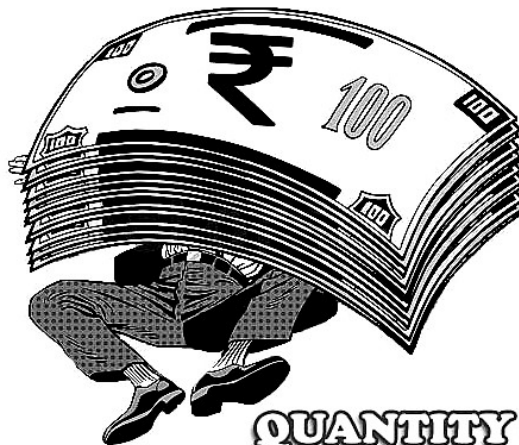
In 1915, Dhumal was offered the position of Public Prosecutor in Nasik. But Baba replied in the negative and hence he declined the offer. Baba once gave Dhumal a self-photo, asking him to keep it for his good. Dhumal's heartfelt desire was to have Baba's portrait touched by Baba and thus he received Baba's portrait through Baba's hands. He had received it as a gift from Baba and preserved it with great veneration.

Dhumal received Government Nomination as the first non-official President of the Nasik District local Board and he served in that capacity from 1917 to 1925. Once he had to affix over 2000 signatures on some certificates. For three days he had not got the time and Baba miraculously had affixed Dhumal's signature on all those papers.

Dhumal passed away in June 1940 and he was a blessed soul. Dhumal's life is an excellent instance of Baba's giving full temporal and spiritual support to all those who place implicit faith in him. Baba's spiritual help provided sadgati to his wife, and a good end to Dhumal because Baba had kept him pure and full of faith in the Guru. Dhumal's life is very inspiring.

Dr. Ranvir Singh's  
Pictorial  
Message

MAN HAS BEEN ENSLAVED BY THE MONEY.  
He lives a superficial, hollow, artificial life, a great pity.  
Man should seek to possess only as much,  
Money as is most essential for his living.



**QUANTITY OF RICHES,**

One must earn, can be compared to shoes one wears-  
If too small, they cause pain and if too big then,  
They are a hindrance to physical and mental comfort.



# Tadviddi Pranipatena

— by **C.S. Dinesh**

Nanasaheb Chandorkar was standing near Baba while Baba was having interactions with fellow devotees (but as per Shri Sai Satcharita, Nana was massaging Baba's legs). As the topic was not of much interest to Nana, he started murmuring Gita slok.

Baba was alert and asked Nana what is it you are murmuring?

Nana said, "I am chanting Gita slok." Baba asked which slok and from which Chapter. Nana said, "Baba, it is slok 34 from the fourth chapter of the Bhagavad Gita." Baba then told Nana, whenever you chant any slok always chant loudly so that others also can listen and are benefitted thereby. Nana agreed to Baba's advice and said, Baba, this is the slok:

"Tadviddi pranipaatenā, Pariprashnena sevayā, Upadekshyanti Te Gnyanam, Gnyananinastattwa darshinā"

Baba said, "OK. But chant aloud", and Nana chanted clearly to make others hear what is being chanted. Now Baba asked Nana for the meaning of the slok he just recited. Nana then begins to give the meaning of the entire slok comprehensively. Nana says - Baba it is said, when we have any doubt or queries, we should approach a learned pandit who has attained real knowledge, do sashtanga namaskar to him, do seva to him like we do seva to a gyani. Then for the question posed or doubt raised to the gyani, he will give the requisite gyan or impart knowledge.

Then Baba said, "You have understood the verse properly, but I do not want a consolidated meaning of the slok.

Baba asked Nana to give word-by-word meanings of the slok and explain completely. Nana then elaborated by saying: - "Go to a learned person, prostrate before him with love and respect in heart, and do service to him and that learned person will give you the knowledge and provide you the essence of the true GYAN.

Not being satisfied, Baba questioned Nana, "What is Pranipaatenā?" Nana said, "it is doing Sashtang Namaskaar".

Baba asked Nana, "What does Prashnena mean?" Nana said - it is to question.

Baba again asked Nana- what is meant by Pari Prashnena? Nana said - that also meant questioning!

Baba then asked Nana- if both prashnena and pari prashnena meant mere questioning, what purpose does the word Pari serve? Nana said, "I am not aware."

Baba then provided clarity by saying, it is to question again and again till you get a clear answer and with no doubt remaining but do not dare with the intent or improper motive to trap the Guru. In other words, seeking an answer from the Guru without showcasing any pride and with an attitude of surrender.

Baba then asked - what do you mean by Sevaya? Nana said - it is to serve the Guru to please Him.

Baba clarified further and said- it is not for doing any favor to Guru but If you understand what is taught by Guru and you put that into practice, that is seva for your Guru. It has to be done In a very humble manner. Then the Guru will give you GYAN.

Nana then said, "Now I have completely understood the deeper purport of the Slok."

Baba again posed a question to Nana. In the third line can you put 'Aa' before the word GYAN and see what meaning comes out?

Now Nana gets irritated and says - in none of the commentaries there is anything like this. In that case, why should we add 'Aa'? It is wrong as even Anandgiri has not mentioned anything like this. Nor in Shankar Bhashya this kind of usage is seen. Thus, Agyan has no place in this slok. I am not clear as to how this could be done.,

Baba said, if it has not been done before by Vedic scholars, will there be any problem for those



scholars when you change now? Nana said – “no, but I did not think in this line and do not know what meaning it would convey.”

Baba asked Nana to replace Gyan with Agyan and analyze the verse in this pattern.

In the Sai Satcharitra, the topic ends and has not been elaborated as to why Baba asked Nana to replace Gyan with Agyan and what he meant.

Why did Baba tell Nana to put the word Agyan in place of GYAN? When GYAN is replaced by Agyan in the slok, let us see how it provides deeper meaning as per our scriptures. Sanskrit is such a language that word-to-word translation will not serve any purpose to understand reality and what we should do is to seek help from a learned person to derive the actual meaning. When Baba says, put ‘Aa’, he means something more than the literal meaning.

Let us see a few illustrations of how Baba puts a task before Nana so that when a personality in the form of Baba brings this up Nana can dive deep into what Baba wants Nana to learn in reality from this quiz.

Baba was teaching humility to a student before he goes to a learned person to know the essence of knowledge. He should go to a truly learned person who is an enlightened one and there he should be humble in approaching him. He should not have any doubt about the Guru and the depth of his knowledge. While questioning he should be sincere with a desire to learn and not to test the Guru’s ability. He should not hesitate to ask questions repeatedly till such a time he has gained the desired knowledge and without leaving any iota of doubt.

Coming to GYAN and Agyan let us see what way our scriptures interpret. In Gita, in the seventh chapter, 2nd verse - Lord Krishna differentiates between the words Gyan and Vignan. While Gyan is meant for Atma GYAN, Agyan is meant for worldly knowledge. In the Fourth verse, there is a mention of 3 elements of material energy namely - mind, intellect, and ego. There is also mention of the Pancha Bhootaas namely - Earth, Fire, Water, Air, and Sky. These eight elements in total comprise APARA PRAKRUTI and knowledge of this is Gyan.

The fifth verse elaborates on Chetana Shakti and understanding of which is VIGYAN. That Chetana is Paramatma controlling every aspect of this universe

which is also known as Para Prakruti.

In the thirteenth chapter also, there is a mention of GYAN and Agyan. In verse 12, lord says, “Arjuna you look into Adhyathmic GYAN which only can lead you to the path of liberation while all other understandings of the materialistic world are called as Agyan.

In Isovasya Upanishad, Vidya and Avidya are mentioned and stand for GYAN and AGYAN respectively. While Vidya is spiritual knowledge concerning introvert inquiry (about the inner self), Avidya is knowledge of materialistic matters or extrovert information.

As said in slok, many people go to mahatma/ learned gyanis not to gain Vidya or GYAN but only for materialistic problems/desires which is Agyan or Avidya. That is why Baba always said - “Everybody comes to me for materialistic problems, and I help them”.

So Baba has said, when you need something or want to understand something correctly by clearing any doubt, go to a Guru and serve him wholeheartedly and ask him questions over and over again but with an intent to learn.

So Baba’s asking Nana to replace ‘Aa’ before the word Gyan, is to affirm that mahatma is there to help you with materialistic needs.

When Baba suggests UPEDEKSHYANTI TE AGYANAM - it does not mean that Guru gives ignorance or illiteracy.

Baba by creating confusion in Nana’s mind had cleared him from several doubts that made Nana realize that he should not take pride in considering himself a scholar just by chanting Gita occasionally. Nana had originally concluded in his mind that Baba was not learned, He did not know Sanskrit, and above all, Baba did not know Gita. So by posing a question to Nana Baba pricked the bubble of his ego. So only after dropping the ego, he should approach a mahatma to clear such doubts. Baba also reassures that though millions come to him for worldly needs Baba fulfills their desires and develops Shraddha which is the first step for Saburi, a path to liberation. The path of liberation does not have any short cut and one should drop ego or doer ship and leave everything to Sadguru.





# Children's Corner



## Beloved Children,

Om Namo Sainathaya

What is anger? When do you get angry?

Stop for two minutes, take a piece of paper, and answer these questions.

Some of the answers that I often get to these questions are:

I get angry when I do not get what I want.

I get angry when scolded in public.

I get angry when my colleague blunders.

I get angry when spoken of behind my back

The list is endless.

When we deem ourselves to be inferior, there is a reaction, and it shows up as anger.

When a person calls us 'donkey', we retaliate by calling him 'monkey.' This is a reaction. When we react, external situations control us. In the management lexicon, the word used more often is 'proactive', not reactive.

What is the difference between these two words? The following story from the life of Dasganu

Maharaj throws more light on this.

This was in 1894, much before they met Sai Maharaj. Nana Sahab Chandorkar was the Deputy Collector of Kopergaon. Along with his Orderly Ganesh Rao Sahasrabuddhe (who later became a Kirtankar and became famous as Dasganu Maharaj) wanted to meet Gangagiri Maharaj at Punatambe, close to Kopergaon.

On the way, they passed through a forest. In the forest, a monk was deep in meditation. Ganesh Rao bowed and asked him humbly, "O Monk! Which is the way to reach the Ashram of Gangagiri Maharaj?"

The monk did not respond. Ganesh Rao repeated his question a little more loudly. The monk still did not respond. The third time, Ganesh Rao shouted the question so loudly that it shook the very tree under which the monk was meditating. The monk opened his eyes and said sternly, "You stupid fellow! Why did you disturb my meditation?"

Now Ganesh Rao was furious. He immediately pulled out his

rifle and raised it to hit the monk. The monk said with a smile, "This is the way please."

Ganesh Rao immediately realized his folly and his anger abated. 'The monk called me stupid not to chide me but to give me information to reach Gangagiri Maharaj's Ashram...' He gently placed his rifle and bowed to the monk

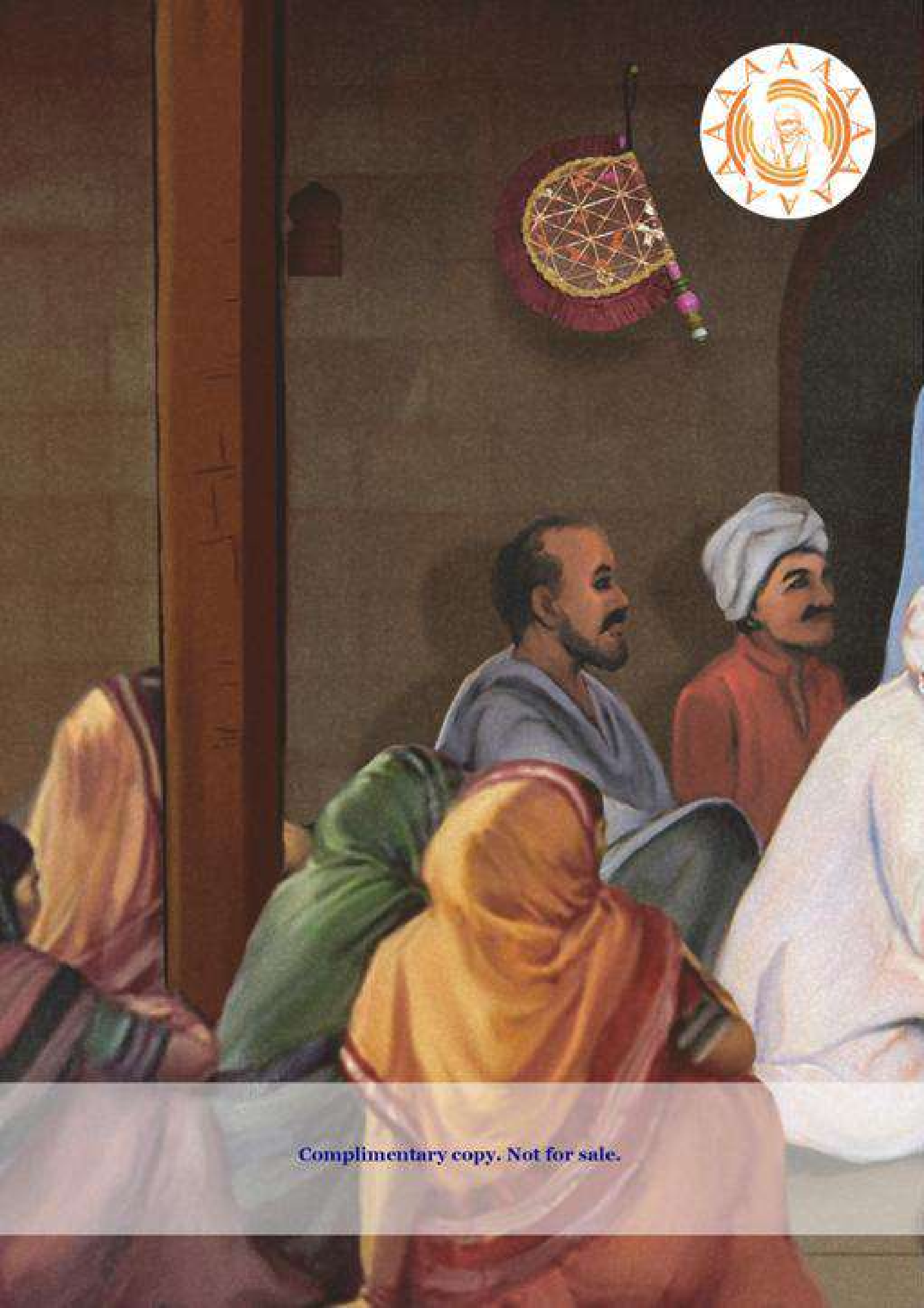
When the monk rebuked Ganesh Rao, he was angry. 'How could this monk scold me in front of my boss? It's so demeaning, the respect for me is gone' ran his thoughts, lowering his self-esteem, and filling him with regret and sorrow. So, he failed to think and, hence, took out his rifle -- this is 'reaction'. To react -- is the gate to hell.

The reason to call Ganesh Rao stupid was not to belittle him but to answer his question. Ganesh Rao was quick to grasp the teaching of the monk. Soon the rifle found its place in the sheath -- this is 'proaction.' To respond thus -- is the gate to heaven.

Hell and heaven are states of mind. When we get angry with others, we lose our balance, our blood pressure rises, and our limbs tremble. By being angry, irrespective of the surrounding situation, punishment is meted out to us in the form of anger. We are responsible for our state. When they reached the Ashram, they were amazed to learn that the monk himself was Gangagiri Maharaj.

Yours Sai Babaly  
The Sai Aura Team





Complimentary copy. Not for sale.