

Aura of Shirdi Sai



SaiAura
I AM EVERYWHERE —

Date: July -2021

Volume - 02 / Issue - 02



AURA of SHIRDI SAI

(A Sai Aura Publication)

Owned by : Aura of Shirdi Sai, A Sai Aura Publication

Dedicated to : Shirdi Sai Baba

Publisher : Prathibha G.

Chief Editor : Dr. G.R. Vijayakumar

Editor : Amit Gattadahalli

Advisory Board : Chikballapur Shankarnarayan Dinesh
Sanjay M. Padia

Website : www.AuraofShirdiSai.org

Cover Design : Venkatesh R.

Website Design and Developed by: CodebergIT

Phone and WhatsApp : +1-7035982213
E-Mail : Sai.Sabha@yahoo.com
Desktop Publishing : Gayathri Prints
232/4, 4th Main, Srinivasanagar
Bengaluru, Karnataka 560050, INDIA

Disclaimer: AUM SAI RAM AUM SAI RAM AUM SAI RAM AUM SAI RAM AUM SAI RAM AUM SAI RAM AUMAUM SAI RAM AUM SAI RAM AUM SAI RAM AUM SAI RAM AUM SAI RAM AUM

This magazine is meant for circulation to all devotees of Sai Baba of Shirdi and those who believe in the teachings of Sai Baba of Shirdi. For the spiritual benefit of our readers, occasionally we publish and print, contents/texts from other books, periodicals and other sources. Our sincere gratitude to such authors and publishers. Part of artwork and photos have been borrowed from the internet, with due thanks to the owner of Photograph/Art. Opinions expressed in the articles are of the authors and do not necessarily reflect those of the editors or/and publishers. We do every effort to ensure accuracy of information published in this magazine, but publishers or/and editors will not accept any responsibility for any error.

Printed and published by Prathibha G. on behalf of Aura of Shirdi Sai
and published from Bengaluru, India.

All disputes are subject to the exclusive jurisdiction of competent courts and forums in Bengaluru, India.



SaiAura
I AM EVERYWHERE

July 2021
Volume 2 Issue 2

CONTENTS

FIRST WORD	3
Invocation to Guru Poornima	4
Fragrance Is Still There	6
A Dip Into Vishnu Sahasranama-13 & 14: Sahasranama A Means to Declutter	7
Kaka Dixit's Diary	9
Spotlight on Guru Poornima	11
Dr. Ranvir Singh's Graphical Message	11
Meeting Quantum Physics at CERN	12
My Master Sai Baba	14
Book Review	14
Sai Baba's Kindness	15
Baba's Concept of Begging	16
Sukhi Raho	17
Isha Vasya Upanishad Mantra #9 – Part b	18
Nana Saheb's Daughter Mainatai	20
Balasaheb Bhate	22
Bayyaji Appaji Patel	24
Bhagavad Gita and the lives of the stoics	26
Dr. Ranvir Singh's Pictorial Message for Children	26
Sai Baba Wants Us To Live in the present moment	27
Pannulal – An Inspiration To Sai Devotees	28
CHILDRENS' CORNER	29
Give one-word answers:	29

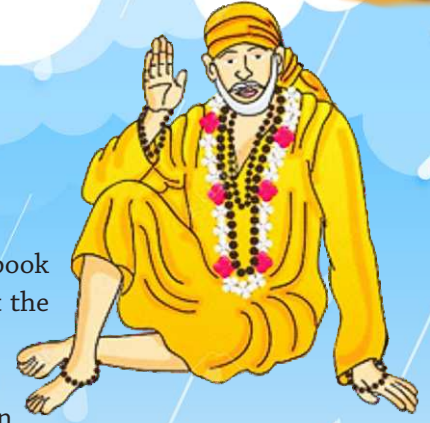




Editorial

First Word

Sai Satcharita is a book about the Guru-Devotee relationship. It is a book about the Guru, but it is equally a book about the devotee and about the spiritual journey itself. The author, Hemadpant explains over and over again that only a Sadguru like Sai Maharaj, who is Prabrahman Himself can point the way on this subtlest of all paths. "A person who walks in darkness does not know light. How can he look for the light when he has never seen it?" Hemadpant asks on these pages. "If he tries to discover a path by himself, he will simply go around in circles, walking for a long time but never reaching his goal. Therefore, it is absolutely certain that you need a wise guide. The Guru has found everything you are seeking; that which you want has become the Guru's wealth. The difference between you and the Guru is that you are the seed, and the Guru is the full-grown tree; you are the beginning, and he is the end. Inherently, the only difference between you is that one step." This is the secret of the Guru-Devotee relationship. The Guru is the Devotee, but perfected, complete. When he forms a relationship with the Guru, the devotee is in fact forming a relationship with his own best self.



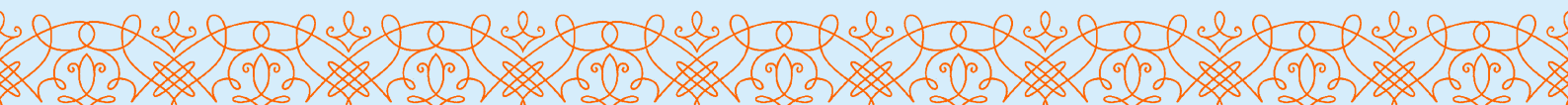
Hemadpant tells a story about a seeker from Anandnath Maharaj of Yeola who was directed to meet Sai Baba and ask him for instruction in the Truth. Sai Baba was a very simple, straightforward person, and when the seeker told him what he had come for, Sai Maharaj said, "Everything is Brahman, and thou art That. That is the Truth." Remember 'Aham Brahmasmi'. Is that all?" the seeker asked. "Can't you say anything more?"

"That is all I have to teach," Sai Baba said. "If you want something else, you'll have to go to another Guru." The seeker left and eventually found his way to Gangagir Maharaj at Punatambe near Shirdi, who had a large ashram and many disciples. The seeker came to him and said, "I want to know the Truth. Please instruct me." With a glance, Gangagir Maharaj understood what kind of seeker he was. "Have you been to see anyone else?" he asked. The seeker named Anandnath Maharaj and Sai Baba. "Alright," Gangagir Maharaj said, "I will give you instruction. But first, you will have to serve me for twelve years." The Guru called his manager and asked him, "Have we any work for this seeker?" The manager replied, "Every job in the ashram is filled except for one. We need someone to pick up cow dung in the cowshed. Will you do that job?" Gangagir Maharaj asked. The seeker agreed to do it, and so for the next twelve years, he lived in the Gangagir Guru's ashram, at Punatambe, picking up cow dung in the cowshed. At the end of twelve years, he went to the Guru and said, "Twelve years are over. Please instruct me." "Very good," said the Guru. "Everything is Brahman, and thou art That". Always practice the concept - 'Aham Brahmasmi'. Immediately the seeker fell into a deep samadhi. When he returned to his normal state, he said wonderingly, "But that was exactly what Sai Baba told me twelve years ago."

"Of course," said Gangagir Maharaj. "The Truth hasn't changed in twelve years." "But why did I have to spend twelve years picking up cow dung?" "Because your mind was too dense to understand it," said Gangagir Maharaj.

This lovely story is the best introduction for the GURU POORNIMA of 2021 to describe our Perfect Relationship with Sai Maharaj. It describes the mysterious simplicity of the Guru-devotee relationship, in which the devotee's obedience and service become the key that unlocks for him the Guru as 'Parabrahman'. At last, our Sai Maharaj has only to say a word or two, in our 'Antaratma' and the Truth the devotee has been too dull to grasp explodes within him.

We wish all our readers a happy and blissful Guru Poornima.





Invocation to Guru Purnima

By: Sri Ranga Priya Mahadesikan Swamiji

Guru Purnima is a happy and blissful occasion. The most suitable prayer to the great Guru Lord Sainath to bless us on this Guru Purnima is to introspect on the first known poetic verse in Indian literature. I refer to the work of the first poet, Sage Valmiki, of *Srimad Ramayanam* fame. Vedas and Vedangas that came before the *Ramayana*, though usually set in various *chhand*, meters, are considered *gadyam* – 'prose' in Sanskrit – while the *Ramayana* is *padyam*, poetry, *Sai Satcharita* itself is a lovely poetry.

That first shloka, verse, of *Ramayana* happened in the most extraordinary way. It is unique for Sai devotees as it denotes compassion for which Sai Maharaj stands and for us Lord Sainath is Maha Vishnu.

Lord Brahma's son, Sage Narada, paid a sudden call on Valmiki, during which he disclosed the existence of a noble person called Rama, who embodied all the 16 good qualities demanded by Valmiki. After that illuminating visit, Valmiki went for a swim in the river Tamasa, accompanied by Sage Bharadvaja. The water was so pure and clear that they could see all the way down to the riverbed. Marveling at its perfect clarity, they began to make their way back to Valmiki's ashram.

On the way, Valmiki's eye caught a pair of

krauncha birds – demoiselle cranes, called *koonj* in Hindi – with long white necks and striking plumage. They were dancing a graceful love duet, beautiful to behold. The sages were enchanted.

Suddenly an arrow whizzed in, wounding the male bird, which fell down in agonized death throes.

The female bird fluttered around him, sounding pitiful cries. The startled sages discovered that a hunter had crept into the scene and was triumphantly advancing on the dead crane.

Imagine Valmiki's state of mind just then. The day had begun on a great, big high with Narada's visit.

Inspired and excited that there was actually someone like Rama, the hero he had imagined, and hoped to find someday, Valmiki was already in an exalted state. The purity of the river Tamasa and his refreshing plunge into her waters was like a metaphor for the purity that the human soul could achieve when cleaned of negativity. In this state of mind-body-spirit happiness, Valmiki saw and felt the beauty of creation and the Creator in the love dance of the cranes. The abrupt end of this woodland idyll was a rude shock to the sage. His heart burst its bounds with a great rush of *karunya*, and compassion.

"Why did you kill that bird?" he asked the hunter angrily. "I am a hunter. It is my legitimate





occupation to hunt,” said the hunter squarely. The agitated sage, once a hunter himself, said,

*“Ma nishada pratishtham
tvamagamahsavati sama
Yat kraunchamithunaadekam
avadhi kamamohitam.”*

It means, “O hunter! May you never be respected for killing that unsuspecting crane when it was happily dancing with its mate.” In Sanskrit, this came out as a rhythmic sequence of 32 syllables, which, re-examined, proved to have a deeper metaphysical meaning, praising Lord Vishnu. Many Sanskrit scholars miss this inner meaning in Valmiki's curse to the hunter.

Shaken by his own words, Valmiki paid his obeisance to Lord Vishnu and hurried home. And whom did he find waiting at his ashram but

Brahma himself, in his swan chariot. Brahma had missed the presence of Goddess Sarasvati. Looking for her in all directions, Brahma discovered that she had flown by Valmiki's ashram to bless him with eloquence to compose a new epic Ramayana. He stayed on to bless Valmiki in his new role as a poet. That first shloka started him off and we shall adopt this as our invocation to Guru Poornima celebrations.

This was the birth of poetry as conjured by our ancients as Ramayana, and its trigger was compassion with total surrender to Lord Vishnu and Lord Sainath. Isn't that something profound, to steer our moral compass by, if we claim to love Sai Maharaj as our Supreme Guru and adopt compassion in all aspects of our life?





Fragrance is Still There

By: Dr. Devika Ravindra

Vishnu minus world was Vishnu only but
The world minus Vishnu is a big zero.

Sai Baba is not a contingent but our Prabrahman,
His existence is established on the basis
Of revelation and not reason as he is close behind our thoughts.

The one and single goal of our prayers is
Union with or absorption in Sai Para Brahman
The merger of the individual soul with the
Supreme spirit. That is the state of Self-Realization,
The culmination and
Fortification of all Prayers to Sai Maharaj.

True repentance draws Sai Divine
Forgiveness and grace.

Devotion without faith to Sai Baba may not be Purposeful.
Faith without devotion to Sai Maharaj
Could be purposeful.
Devotion together with faith wilt crown
With all-round success for achieving
Sai Baba's grace to be the mission of life.

By repeating the Holy Name of the Lord Sainath,
One starts getting HIS inspiration and
By strictly following 'Shradda' and 'Saburi'
One can surely achieve the goal of life
i.e., self-realization.

The ultimate goal of all knowledge
Was the vision of VISHNU in SAI BABA.





A Dip in to Vishnu Sahasranama-13

Sahasranama A Means to Declutter

By: Seetha 'Priya'

My first posting soon after graduation was in a Mining Hospital. I had a lovely bungalow in the colony and friendly colleagues. On all Thursday evenings, we had 'Satsang' with Sai Baba's worship, Sai Bhajans, and chanting of Vishnu Sahasranama and Prasad distribution. Every week one Officer hosted this 'Satsang.'

One Officer maintained a tidy home. Their living room had a simple sofa set and a traditional swing -- a rectangular piece of polished wood hung from the ceiling via four sturdy iron chains, a side-table, a shelf unit built into the wall on one side that contained – nothing.

Each time I visited the sweet couple, at some point my gaze would rest on that empty shelf and I would come away puzzled. How come it is so...er, empty? To ask would be impolite, so I spent many days grappling with this eternal mystery. Maybe they did not have anything to display. Perhaps it was a Vaastu thing? Could it be that objects collect dust, and this was a way of reducing the chore of dusting?

On one Thursday when he hosted the 'Satsang' I asked him about this. He smiled at me and quoted the 13th and 14th shlokas of Vishnu

Sahasranama and explained as to how the Sahasranama can be a tool of decluttering.

The Thirteenth Shloka of Vishnu Saharanama is—

Rudro Bahusira Babruhu

Viswayonihi Suchisravah

Amrutah Shashwatah

Stahnuhu Vararoho Mahatapah

If we can clean the basement of the human mind's unconscious — and that's what Vishnu Saharanama's work is. It can be cleaned away. Decluttering is in your unconscious mind.

The Lord causes beings to cry at the time of involution (Rudra) and He has many heads (Bahusira) and is our supporter (Babruhu). He is the originator, the source of the entire universe (Viswayonihi) and about his 'leelas' it is always holy and pleasant to hear (Suchisravah). The Lord is Immortal (Amrutaha), Eternal and firm (Shashwatah Stahnuhu), of high Ascent (Vararoho) and can be realized only by intense penance (Mahatapah).

The fourteenth Shloka of Vishnu Sahasranama is—





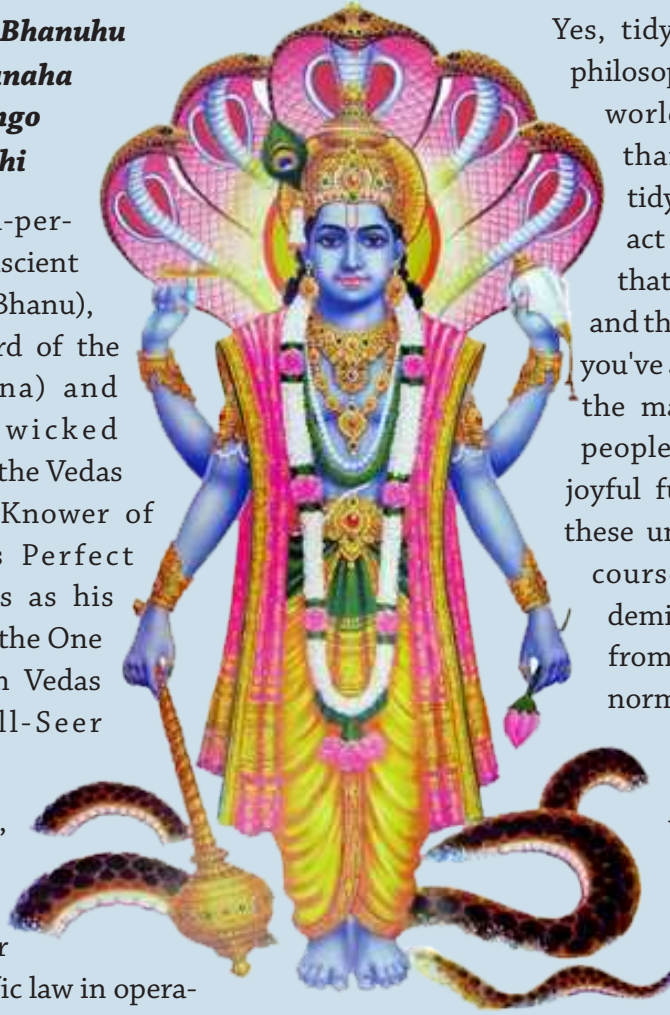
**Sarvagah Sarvavit Bhanuhu
Viswaksono Janardhanaha
Vedo Vedavit Avyango
Vedango Vedavit Kavihi**

Lord Vishnu is all-pervading (Sarvaga), Omniscient and Bright (Sarvavit Bhanu), and is a Militant Guard of the Universe (Viswaksona) and Oppressor of the wicked (Janardhanaha). He is the Vedas Himself (Vedo) and Knower of Vedas (Vedavit), is Perfect (Avyango) with Vedas as his parts (Vedanga). He is the One who is known through Vedas (Vedavit) and is All-Seer (Kavihi)

At my parents' place, an empty surface would almost instantly get filled with stuff, rather like an invisible scientific law in operation – like 'nature abhors a vacuum', so too, 'in our household abhors an empty surface'. Every room had loads of stuff, some essential, others mostly dispensable but all were there to stay. Forever.

As he explained the 13th and 14th Shlokas of Vishnu Sahasranama, he made us question ourselves: 'No matter you sometimes tripped over things or had to put back all that spilled out and littered the floor when you tried to extricate something from an overfull cupboard. Or had to wade through bowls and boxes of knick-knacks before you found what you were looking for.

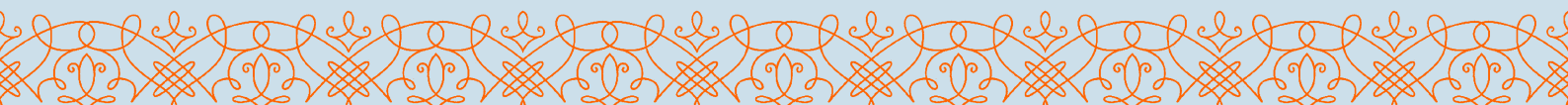
Years later, reading organizing expert Marie Kondo -- who has made de-cluttering her vocation and who has gone on to write best sellers on the subject -- I was struck by how much her tidying philosophy resonates with what Vishnu Sahasranama said about de-clutter, at another level. Vishnu Sahasranama is talking of de-cluttering the mind.



Yes, tidying is indeed a kind of philosophy, even in the physical world. Kondo says, "Rather than a dreaded task, I see tidying as a celebration. It's an act of gratitude for the items that support you every day and the first step to living the life you've always wanted. I hope that the magic of tidying will help people to create a bright and joyful future – especially during these uncertain times." She is of course referring to the pandemic, lockdowns, and work-from-home lifestyle, the new normal today. "The increased time at home has motivated a lot of people to take inventory of their possessions and to reevaluate their relationship with them," says Kondo. We have a relationship with objects -- really?

I guess we do have a relationship with anything that becomes part of our lives. Not just people and animals, but also all the objects that populate our home and workplace! Enthused, I made plans to systematically de-clutter my humble abode. Initially, I was just shifting stuff from one location to another but slowly, the culture of giving away, of 'emptying', began to take hold and I have given away many things I had clung onto for years.

A clutter-free home and workplace not only free up physical space but also free your mind and bring joy. You become less stressed; your to-do lists get shorter. So this is perhaps what Vishnu Sahasranama meant when it says, "empty your mind" – only when you give yourself (empty) space, you get clarity as Lord Vishnu is all-pervading – 'Sarvaga', including about who you are.





Kaka Dixit's Diary

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

Justice Tayasaheb Noolkar stayed at Sathewada in Shirdi from 1908 till his demise in 1911. He was suffering from diabetic carbuncle and along with his children Wamanrao who was a doctor, and Viswanath. He was taking treatment at the feet of Sai Baba.

In those days, there was no regular worship of Baba except accepting garlands brought by the devotees. But later on, Baba started allowing devotees to apply sandal paste to his forehead and offer him flowers. It was Tatyasaheb who initially introduced puja to Baba by offering arati by waving the lighted lamps around Baba in an arch and this practice started on Guru Poornima Day and later this became the practice.



It was Noolkar who was permitted by Baba to perform the first Guru Poornima celebrations in Shirdi with all the sixteen puja items on Saturday, 3rd July 1909 where Dada Kelkar, Jog, Shama were also present along with others.

While in Shirdi, Noolkar had no other thought in his mind except that of Baba and he was thinking of having Baba's darshan continuously and Baba granted this unique ability.

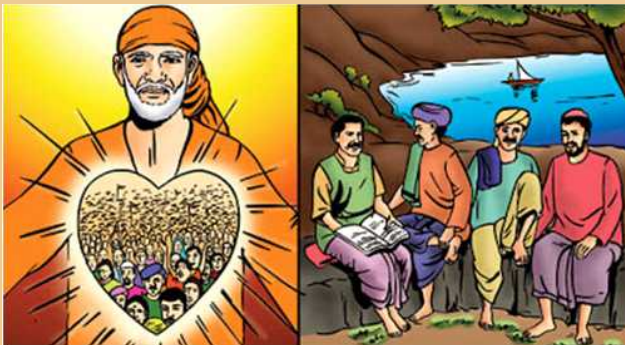
During childhood, Tatyasaheb Noolkar and Nilkanth Ramachandra Sahasrabuddhe were close friends and Noolkar desired his presence at Shirdi during his last days. After leaving the Poona High School, they did not meet but Nilkanth suddenly landed at Shirdi as if to fulfill Noolkar's desire in January 1911. By March 1911, Tatyasaheb Noolkar's sickness started getting worse. Nilkanth, his school friend served him with dedication. The elder son 'Wamanrao' was a doctor. In Shirdi in those days, there was no hospital or any medical shop. Wamanrao then sent a telegram to Bombay and got medicines and needed equipment to Shirdi and operated on the carbuncles on the body of his father and bandaged them. Nilkanth also assisted as a nurse all the while. It looked as though Tatyasaheb Noolkar did not wish to be cured and he did not appear to be praying to Baba for any cure.

He asked his both sons to sing Bhajans. Everybody knew that the end was approaching. Noolkar desired to have 'Pada thirtha' of Baba and Shama arranged it at the midnight hour just before Noolkar's demise. At that time Baba said in the masjid that behind the masjid a big star had collapsed. Then Baba came out from the masjid and shouted loudly, beating his mouth with hands. Whenever a dear devotee passed away, Baba used to behave like this. Baba also said that Tatyasaheb was a good man and that he would have no further birth.

Baba always said – 'I and you are not different. Remove the veil between us and then you will see me.'

Noolkar died at Shirdi in March 1911 at the age of 48 years. Afterward, Tatyasaheb's younger son Vishwanath to satisfy the wishes of his mother Shrimati Janakibai got a locket prepared, in which on one side there was Baba's photo and on the other side that of Tatyasaheb. The locket was sent to Shirdi by registered post, with the idea probably being to get it back after Baba touching it and blessing it. When the parcel reached Shirdi, what factually happened at the Masjid, was conveyed by Shama by a letter in the Marathi language, and its English version is given below.





Shirdi

Date 20-12-1912

Humble Salutations to Shri Viswanath Noolkar,

Yesterday on Thursday the 19th instant, at the time of Arati, the postman delivered to Sai Maharaj the locket parcel sent by you. Sai Maharaj took it and moving the box around His face, kissed it. He then said to me, "There are two persons in this" and handed over the parcel to me. On opening the box, I found in it the locket with photos and the letter from your mother. I read out the

letter to Sai Maharaj and handed over the locket to Him. He held the photo in His hand for about 15 to 20 minutes and showed it to almost every person who came for Arati, saying, "This person took me away with him." These exact words said by Sai Maharaj have been written down and sent to you by me. The locket has been handed over to me for safe custody.

My respects to your mother.

Sai Das

Madhavrao Deshpande (Shama)

From the above letter, we can imagine how much Baba loved Tatyasaheb Noolkar. By saying "There are two persons in the locket", Baba had, as if, equated Tatyasaheb with Himself and certified the advanced spiritual status of Tatyasaheb and looking at Tatyasaheb's photo in the locket, Baba said, "This person took Me away with him", it seems as if Baba had confirmed that, after death, Tatyasaheb's soul has merged with that of Baba.

ONCE YOU HAVE SECURED A GURU,
leaving everything to HIM even desire,
to achieve THE LIBERATION.



Happy Gurupurnima

HE will direct you as much as it is good for you and your duty is only, just to obey and to smother the tendency to drift away from HIM. you may ask, how are we to earn our food if we attach ourselves to a Guru like this ? But be convinced that the LORD will not let you starve, HE will give you not merely the material money or food but ..
THE NECTAR OF IMMORTALITY.

**Dr. Ranvir Singh's
Graphical Message**





Spotlight on Guru Poornima

By: Chakor Ajagaonkar

When Sai Baba gave up his life temporarily for three days to get relief from his respiratory problem in 1886, God made him reveal himself as the Guru incarnation. This began to manifest between 1905 and 1909 and Baba was known as Satchitananda Guru, a roving incarnation of Dattatreya in the fakir attire. Nana, Ganu, Sathe, Dixit, Dhumal, Bhishma, Kushabhau, Upasani, and many others acted as catalytic agents in revealing Baba in the new form. They became the foundation stones and basic material of his cosmic mission as Guru. Baba was simultaneously helping samsaric, common, and materialistic men and women who had faith in him to develop as bhaktas surmounting their shortcomings and foibles. The Guru Poornima of 1909 was the selected hour for this recognition and manifestation. This was a glorious period of 'Guru Mahima' of Baba.

Baba's mission did not end with his Mahasamadhi. It marked the expansion of his power, glory, and dynamic capacity. It was his entry into the universal plane to lead his work more comprehensibly and more conclusively. Devotees flocked to him in the brighter segment of his life (1909-18)

Guru Poornima in Shirdi –

The festival of Guru Poornima started in Shirdi in 1909 and went on to become a regular feature. The Guru lovers had assembled earlier in 1908 to have Baba's darshan and Upadesh. However, Baba was in trance (Yoga Nidra) then. Devotees sang the morning Raag in Bhupali:

'O Shripati, Shrikanta, rise up from slumber. If you



are yourself in slumber, who will rouse the sleeping samsara?'

When Baba woke up, he told his devotees, 'You have come together on this auspicious day. But I am not God. I am his servant. God dwells in the sky occupied by Brahma and operates even from a pole, like this pole in Dwarkamayi. You adore this pole, which symbolizes my fakir Guru. Guru is not an image or figure. He is a principle.'

In 1908, Baba made all Guru bhaktas worship the pole against which he leaned in the masjid. Next year onwards he allowed them to worship his feet. Baba's devotees told him that he was their Guru idol and so asked him to give them mantra or Upadesh. They wanted him to rekindle their hearts with the flame of his own heart. Baba was pleased.

He told them that dedication and surrender to one's Guru was the secret of bhakti. The Nath, Datta, Sufi, and Kabir cult have respected the Guru-disciple relationship with the utmost value. Meditation on Guru form will transform a bhakta into Guru just as a moth which concentrates on a bee and becomes the bee itself. Baba's message, 'You look to me. I shall look to you,' is the essence of the secret of Guru marga.

He said, "My Guru taught this to me. He never imparted any mantra to me. He carried me on his shoulder and protected me from all sides. I had only to look at his face. Shraddha and Saburi were the two things he took as Dakshina from his disciples. I served my Guru for twelve years. What I am before your eyes is itself 'Sakshatkar'. One who was Rama and Krishna is now Sai Baba. I shall carry you beyond the waves of 'Maya' by my own power of grace and compassion."

**"If you recite 'Sai, Sai,' always, I will take you beyond the seven seas.
If you believe in these words, you will be certainly benefited". —(Chap 13, Ovi 11-13)**



Meeting Quantum Physics at CERN

By: Shreyas Devaraj

We are the manifestation of the innate liveliness of universal fields, which according to Sai Baba, arise from one unified Source, and Sai Satcharita proclaims this.

Sai Satcharita and the philosophical thoughts of those who lived with Sai Baba ostensibly began with the Vedas and Upanishads. Its content has stimulated diverse interpretations that have been accepted by lakhs of Sai devotees over the millennia. I would not be amiss in presuming that the most recognized version of Sai Satcharita's philosophy worldwide is unique Vedanta. The fundamental tenets of that can be summarised by three predominant pronouncements: Aham Brahmasmi, Tat Twam Asi, 'I am Brahman and so are you.' We and everything else in this universe are inseparably intertwined with the source of it all, Brahman, being eternally present everywhere, thereby upholding and administering the basic aspects of everything that exists. All of these contemplative conclusions are uncannily anchored in experimentally verifiable modern science.

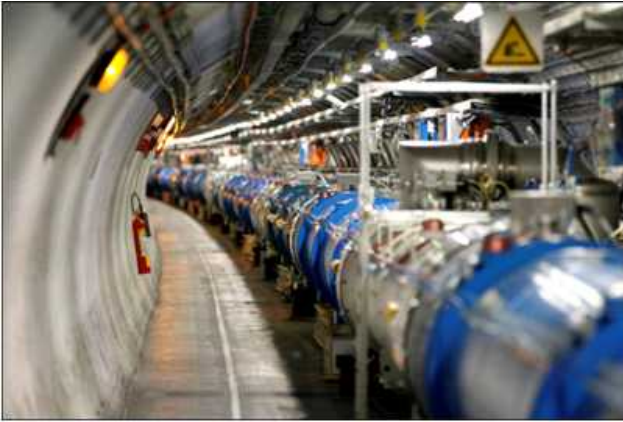
Most of the knowledge to back up my assertion was advanced only in the second half of the twentieth century. It involves the advanced subject of quantum field theory requiring perhaps one of the extremely intricate mathematical formulations that are beyond the grasp of most people. It all started with a persistently baffling question for physicists. Why are the

properties of an elementary particle like an electron exactly the same irrespective of when or where they are created in the universe — at the early beginning, during the astrophysical processes, or in a lab anywhere in the world?

I was in Switzerland in 2016 and the most satisfactory answer when I went around Switzerland contemplating Sai Baba as 'Parabrahman' pervading all over in every nook and corner. I visited the largest experimental facility costing more than 10 billion dollars located at CERN, Switzerland. This colossal machine is housed in a 27-kilometer-long circular, underground tunnel containing supercooled magnets that allow collisions of two opposing beams of protons that travel close to the speed of light. These collisions momentarily simulate some circumstances of enormous temperature up to ten thousand trillion degrees that existed in the early universe, a mere trillionth of a second after the beginning of our universe.

Results of these collisions are detected by monstrous detectors like the CMS, much of which was built at the University of California, Los Angeles (UCLA), where research on the foundations of quantum physics is going on. The exquisite experimental results go hand in hand with corroborating studies in theoretical physics conducted worldwide over five decades, garnering numerous Nobel prizes





and culminating in the Standard Model of particle physics that categorizes 24 observed particles, all predicted by the effective quantum field theory. This was explained by Sai Baba when Nana Saheb Chandorkar and his orderly Ganesh Rao Sahasrabuddhe met Sai Baba for the first time at Shirdi sometime in 1895 or so. Sai Baba demonstrated our daily experience with the classical field of gravity that pervades us. The field that we do experience is stable everywhere in our vicinity, but its magnitude varies from place to place around its origin, the earth.

Baba told Ganesh Rao and Nana Saheb that 'Theerth Raj' of Ganga and Yamuna – “They reside in the lotus feet of a Sadguru.” Ganesh Rao had a grudge that Sai Baba considers himself a 'Sadguru' as many Hindus bow down to his feet and he had a conviction that a Muslim cannot be a 'Sadguru' and bluntly asked Sai Baba – “How can these sacred rivers be in your feet?”

Baba calmly replied – “When you say 'Guru Brahma, Guru Vishnu, Gurudevo Maheswara' you confirm that Guru is Brahma, Guru is Vishnu and Guru is Maheswara. There is another meaning that Brahma is Guru, Vishnu is also Guru and Maheshwara too is Guru! Brahma, Vishnu, and Maheswara – three different forms of the same God!” He gave a new meaning!

Baba continued – “Earlier you saluted me considering me a form of God! At that time, you did not bother about my caste, creed, and religion! Then what is wrong if Hindu devotees see in me these three

forms and adore me as 'Sadguru'?” Baba put up a straight question.

Ganesh Rao now spoke bluntly – “Then your feet should be considered a sacred place of pilgrimage.” Baba replied – “Right you are! That is why I say you have darshan of my feet and you will have the merit of visiting Prayag.” Ganesh Rao was also outspoken – “Baba, I do not see Ganga or Yamuna in these two feet. Maybe I do not have the insight.”

Baba happily said – “Good, at last, you accept it! That is why one needs a spiritual guide!”

Ganesh Rao replied – “Baba, I will accept you as a spiritual guide, a Sadguru, provided I see Ganga and Yamuna within your feet! Your sacred feet must prove that they are 'Theerth Raj Prayag' themselves!”

Ganesh Rao openly challenged Baba! Baba was not angry. He decided to oblige him. The entire gathering of devotees got up to watch. All eyes were fixed on Baba's feet. Baba stretched them and said – “All right Ganu, watch this pair of feet very carefully now! Look!”

The moment Baba uttered the last word, water gushed out from both the toes of his divine feet! Distinctly two different streams of Ganga and Yamuna! As their water flowed both the currents mingled into one and looked like the confluence of the great Ganga and Yamuna at Prayag! A wave of joy passed over the entire gathering and happily shouted 'Jaikar' to Baba.

Everyone was amazed at this miracle. Despite this apparent infinite randomness, this suggests the divinity of Sai Baba who is 'Parabrahman' It would be cogent to contend that universal self-awareness is at the core of all consciousness, as has been envisioned by legendary quantum pioneers like Max Planck, Erwin Schrödinger, David Bohm, Freeman Dyson, and others.

Quantum Physics or not. Sai Baba's blessings cannot be analyzed. It is beyond our capacity. To summarize, we are inseparably intertwined with the Source – Sai Maharaj, and His grace manifesting through us.





My Master Sai Baba

By: C. B. Satpathy



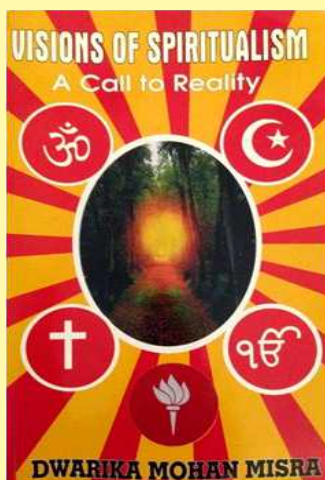
And I Wake up suddenly from sleep
Or wakefulness!
I do not know.

Ah! There he was, Sai Maharaj

His compassion unfathomable,
Standing before me, in tattered clothes
And an unkempt beard,
With words that surpassed
A melodious symphony,
Was I dreaming to see Sainath?
I do not know.

Then his glory in bright resplendent glow engulfed me,
Baba's voice of divine ecstasy beholden –me, 'Child
I am your master Sainath,
I am you, and you are me
You came from me I came from you
That is your destiny awake and see,

The early morning's breeze
Suddenly entered my room
His sweetened words entered my being,
At that moment I woke up
To know that forever, I belong to Sai Maharaj, The Great.



Book Review

Visions of Spiritualism – A Call to Reality

Author : Dwarika Mohan Misra

Publisher : A P H Publishing Corporation, New Delhi

Pages : XII + 178

Price : Rs.130

Visions of Spiritualism is a valuable addition to the bookshelf of Sai Devotees. Sri Misra, a noted social activist, and a former MP has taken a deep interest in Sai Baba's life, and he is an anugraha to devotees. The present volume deals with various aspects of Sai Baba's life and philosophy. Misra employs a style that is directed and lucid. His commitment to the cause of Indian spiritual tradition makes his work authentic.

Reviewed by: **Shruthi Dheeraj**



Sai Baba's Kindness



By: Sri Narasimha Swamiji

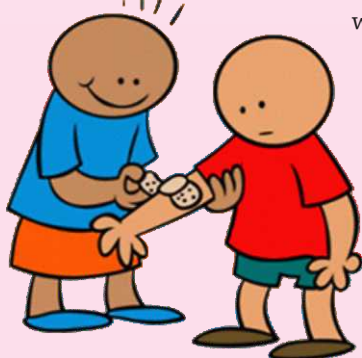
Kindness is defined as the ability to be considerate towards everyone. Sai Satcharita demonstrates how Sai Baba was kind to all.

Is nature a kind enemy? A question that haunts Sai devotees is, 'Why should there be so much unkindness in life, in the world?' Is there a hidden purpose or is life a series of accidents? If life is to be seen as a purposeful phenomenon and not as a random sequence of accidents or is Sai Maharaj blind to some happenings. We have to understand the place and meaning of difficulties in life. The only way to erase unkindness as per Baba is to be kind. We should not lose this eraser.

How do we erase these difficulties? We need to understand that life is not going to be according to our likes and dislikes. The river is not going to flow according to our wishes. The rise and the ebb of sea waves are not determined by the wishes of those using its waters. The sun is not going to rise or set per our imagination.

Sai Baba gives us wisdom which lies in choosing to swim or surf when the waves are favorably working and resting in harmony with the day-night cycle. Creatures of the night prowl, prey, and mate in the darkness of the sunless sky when other animals slumber. Nature by itself is neither kind nor cruel. We can look upon difficulties as nature's acts of kindness.

In the face of difficulties, we develop survival skills that otherwise would lie dormant, much as the sweat and fatigue of weight training led to developing toughness.



Life would be dull if everything went according to a pre-written script.

Most of the negative feelings we associate with difficulties are of our own making. We perceive a situation as difficult, and thus



the situation shows up as difficult. Nature is a hidden training ground.

There was once a king who had a foolish son. He tried his best to groom him for his future role, but the young prince only went from bad to worse. One day, he fancied himself to be a hen. He sat under a table, and when asked to come out, he said, 'I am a hen.' A saint offered to resolve the prince's identity crisis. He, too, joined the prince under the table. The prince said, 'I am a hen. Don't sit next to me.' The saint replied, 'I am also a hen, but those people out there don't realize that we are hens.' He built a rapport with the prince. Slowly, the saint took his seat at the dining table and made the prince eat, saying they had to prove that hens could do everything that humans could. Thus, step-by-step, the saint brought the prince back to normalcy.

Nature teaches us in similar ways -- experiences that appear unwelcome -- and cures us of our arrogance and vanity. We ought to recognize the kindness inherent in requiring us to pass through difficulties.

How do we get rid of problems? First, don't view problems negatively. Look upon them as tests given by Sai Maharaj to train us in vital skills and enjoy as you learn from them. When you face a problem, pray to Lord Sainath to help you as to what can be the solution. Be a part of the solution and not a victim of the problem.





Baba's Concept of Begging

By: Sri Radhakrishna Swamiji

There is a nomadic Durmurgi tribe in northern Karnataka which has a traditional occupation of begging. They were asked to stop begging by the Government authorities. These families would walk, from village to village, as their forebears had done for ages, subsisting on alms. Good-intentioned government officials gave them a reorientation about the virtues of hard work that would help them earn a living. These families were enrolled as labor under a rural employment scheme. Reports said the families were happy to embrace a socially dignified means of livelihood.

Let us analyze the ancient practice (read 'institution') of begging: Bhiksha, begging, began as a religious practice, not due to economic poverty. A prince like Siddhartha, as the enlightened Buddha, practiced begging. So did Diogenes, the Greek philosopher, Christian friars, and some nomadic tribes. The most exalted beggar perhaps was Mahavishnu who incarnated as a dwarf, Vamana, and approached the king with a begging bowl, to reset the corrupted cosmic order.

The enlightened person who chooses poverty as a way of life does not beg, plead, or solicit for alms. He just goes around or sits in calm. The laity who feels inspired, bring and lay their offerings before him. They feel blessed if their offering gets accepted by the noble soul.

Sai Baba, the Sage of Shirdi often went around the village, begging. He called at a few select homes – not the richest in the village – whose offerings he accepted. Such “begging” is the obverse of anna-daana, which requires that the daana (charity) should consist of items acquired by fair means, offered with humility and reverence, to worthy recipients.

Sai Baba used to beg from five houses. He used to mix this food and eat it with dogs, pigs, sparrows. He did not bother about taste or quality. He was a personification of 'Vairagya' – dispassion.

'Begging' is respected in Hinduism, Sufism, Buddhism, Judaism, and some Christian denominations. Begging had a code of conduct. A



young Hindu, after initiation, is required to beg for himself and his preceptor. The preceptor guides him regarding the homes where to call. Once the day's requirement is received, the pupil must forthwith return and lay the collection before his preceptor. Storing for the morrow is evil. As Jesus exhorted, seek from providence your 'daily bread'. No donor may send a fat sack of rice to the preceptor. How much should a donor give? The common measure was a fistful.

After completing his education, if the pupil so chose, he could become a mendicant. This comes from the Latin word, mendicare, meaning, 'to beg'. Mendicants, cutting across religions and nations, practiced the Vedic value of aparigraha, non-possession. When Ramana Maharshi left home empty-handed to discover Self, he received a dhoti from a kindly donor. The Maharshi felt it was too much to accept. He tore it on one side, just enough for a loincloth, and returned the 'extra' wear!

Many mendicants in India went around the villages discoursing or singing edifying songs and psalms. Sometimes, they carried an ektara, a single-stringed harp, suggesting the bare minimum. The very visit, the sheer footfall of such a mendicant, was seen as a blessing by villagers. His presence was purifying and uplifting. And this positivity would linger even after the mendicant moved to the next village.

Now beggary has lost its virtue and degenerated into becoming a nuisance, inviting legislative ban in many places which is due to the shift in values and ways of life.





Sukhi Raho

By: Mrs. Maheshwari Sanathkumar

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

As a young girl in what was then called Calcutta, I would often accompany my grandmother Sarojini Devarajulu to the Victoria Memorial where, on a park bench, the senior ladies of the city's Kutchi community would foregather every evening to exchange notes on the comings and it was said that no one within the larger family of Kutchis could get married, or be born, or pass on, without their implicit sanction.

A few South Indians also used to gather, and the senior-most member of the group was T.A. Ram Nathen, a distinguished dowager who always carried with him a small silver box of dry roasted pumpkin seeds which he said were an excellent aid to digestion, crunchy titbits whose tangy taste I relished. He distributed pictures of Sai Baba, Udi Prasad, and Sai-literature.

When my grandmother and I took our leave Ram Nathen would bless us with a valedictory "Sukhi Raho", which translates as 'Be happy' or, more accurately, 'Be well'. Even at my young age, I understood that Ram Nathen was blessing us not just with physical health but far more comprehensive wellness of being, which included tranquillity of mind and spirit.

Ram Nathen always reminded my grandmother



that she should be the Torchbearer of the Sai movement and she will build a temple for Sai Maharaj at Calcutta. Later my grandmother

founded two Sai temples – one at Jatindas Road of Calcutta South and one at Mukundapur. Ram Nathen participated in the inauguration of both temples.



Wishing someone such holistic wellness of being, or wellbeing, is common to all Sai devotees and in all cultures and finds many forms of expression including the endearing solicitation even strangers exchange in Botswana, as recounted in Alexander McCall Smith's charming Mma Ramotswe books featuring The No 1 Ladies' Detective Agency, "Have you slept well?"

A sound sleep, like good digestion, betokens a body and a mind at peace with themselves and with the world at large. It is a sign of wellness, of being 'Sukhi'.

The importance of wellness, of wellbeing, has of late found increasing endorsement in international fora such as the Organisation for Economic Cooperation and Development. A Sai devotee who became the Minister some years ago, in the Himalayan Kingdom of Bhutan replaced conventional GDP (Gross Domestic Product) with GDH (Gross Domestic Happiness) as a more reliable and accurate yardstick with which to measure the country's progress, both socially and economically.

At the time, several economists and other commentators good-naturedly dismissed such a literally 'feel-good' formula as being OK for a tiny country like Bhutan, Sai devotees hail it as a practical reality.

Octavio Paz said that of liberty, equality, and fraternity, the greatest is fraternity, as item bodies both liberty and equality. Fraternity joins us all, is the foundation of wellbeing.

A truth which Ram Nathen summed up in two words, "Sukhi Raho".



IshAvAsya Mantra #9 (Part B)

By: Jayakrishna Nelamangala

|| AUM shree gurubhyo namaha harihi AUM ||

उपनिषत् upaniṣat

अन्धन्तमः प्रविशन्ति येऽविद्याम् उपासते ।

ततोभूय इव ते तमो य उ विद्यायाम् रताः ॥९॥

andhantamaḥ praviśanti yē'vidyām upāsātē |

tatō bhūya iva tē tamō ya u vidyāyām ratāḥ || 9

||

Those (ये yē) that practice (उपासते upāsātē) wrong-knowledge (अविद्याम् avidyām), they will enter (प्रविशन्ति praviśanti) andhan-tamas (अन्धन्तमः andhantamaḥ). Those that are immersed in what they believe to be knowledge (विद्यायाम् रताः vidyāyām ratāḥ), indeed their andhan-tamas (तमो य उ tamō ya u) will be even greater. (ततोभूय इव ते tatō bhūya iva tē).

This mantra gives more importance to the rejection of avidyā as compared to merely following vidyā. The reason being the latter could be merely faith-based whereas the former is necessarily knowledge-based. Mere belief that 'what I have now is tattva-jāna' can also be called as āgraha i.e., adamancy in a certain school of thought. Such adamancy is like a disease. It only breeds wrong knowledge. A person with such adamancy won't be able to recognize the defect in anyathā-jāna nor he has the ability to recognize the merit behind the tattva-jāna.

He merely has a set of imaginations that he thinks is tattva-jāna and has 'rati' in it. But the function of shāstra is quite different. shāstra is instrumental for tattva-jāna and it is not for 'rati' in a school of thought. When shāstra establishes knowledge, it does so after recognizing and rejecting all poorva-paksha to that knowledge. Thus, yathāvat-jāna is shāstra-janya.

Let us remind ourselves that any natural law that is observed in this world is also made by God. Parabrahman is sarveshwara-tattva. If God is said to follow a rule that he did not make, then that philosophy is incomplete, because the question 'who made that law?' would remain unanswered. Then another question also arises, 'who makes God obey that law?' Whoever made that law, and made this God obey it, should be called Ultimate God, and what we have been calling as God, is no god, he is just a paratantra like anyone else who follows rules. That is the reason.

If something is observed to be truly happening in this world, then, it simply means it was truly happening because of Parabrahman.

न ऋते त्वत्क्रियते किञ्चनारे महामर्कं मघवं चित्रमर्च

na ṛtē tvat kriyatē kincanārē mahāmarkam maghavan citramarca —ṛigvēda

Vēda points out that nothing happens in this world without the Will of God. Another implication of this upanishadic teaching is that there cannot be many philosophies that are all correct.

One has to be understood vis--vis all others. This is the reason why, compromise in religion is very much possible, but there is no such thing as compromise in knowledge, i.e., philosophy. People often get these two mixed up and fight about the superiority of their own religion vs some other religion!

Varieties in knowledge are possible, but only in the case of wrong knowledge. True knowledge always, always comes in a single variety.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा हि अनन्ताश्च बुद्धयोऽव्यवसायिनां ||

vyavasāyātmikā buddhirēkēha kurunandana |





bahuśākhā hi anantāśca buddhayō avyavasāyinā
so teaches śrīkrishṇa in the geetā

If one person is blindly following what was told to him by his elders as his religion, and another person is following what was told to him by his elders as his religion. Now, between the two, who is better? Neither one of them is better. It is so because wrong criteria are being used for that determination. Not knowing this, people often fight over their faiths. It is like fighting over “my typhoid is better than your malaria”, kind of argument. Owing to lack of study of शास्त्र śāstra, people do not compromise in faith, hence all the religious fights all over the world. Again, due to lack of study of शास्त्र śāstra, people think we should never question what our elders have taught because they all have taught the right thing.

There is no compromise in knowledge (i.e., philosophy) but religion is all-compromising. Religion that is practiced as practical philosophy is what we really need. Just because a certain idea has been there for a long time, it does not mean it is the right idea. For many centuries, humans were teaching “the earth is flat” and it had a long tradition too. Some scientists even had to give up their lives just to correct that wrong knowledge. Didn't we all give up on that wrong knowledge eventually? A religion practiced on mere blind faith which is bereft of knowledge is quite dangerous. Each follower keeps himself busy predicting doom for others, as though, he is in charge of giving mōksha to others, while the truth of the matter is that he himself is in bondage, to begin with.

People with a religious fervor who are confused between religion and philosophy, often confuse people by saying the other way. “My religion is better than yours”. If you do not believe in Jesus you are doomed, if you don't believe in Allah you are doomed, if you think Śiva is superior to viṣṇuḥ then you are doomed, if you think viṣṇuḥ is

superior to Śiva then you are doomed, etc. Sounds familiar? If mere faith in teachers, mere faith in gods, mere faith in personalities, etc create such confusions, ब्रह्मविद्या brahmavidyā that comes out as a result of Brahma-jignyāsā is the only cure and medicine for all such bane.

Does it mean we should never trust any teacher? No, it does not mean that either. It is okay to start anywhere in one's pursuit for knowledge, if one is ready to recognize and give up on any item of wrong knowledge irrespective of how that wrong knowledge was received. We should not forget that true knowledge cannot have inconsistencies in it. It is only wrong knowledge that has very many inconsistencies in it. So, those philosophies which have very many varieties of teachings for questions such as - एकजीववाद ekajīvavāda i.e., is there only one जीवात्मन् jīvātman? or बहुजीववाद bahu-jīvavāda i.e., are there manyjīvātman? When one starts to see a variety of teachings such as: Yes, no, may-be, it is inexplicable, it is a misrepresentation of our school, everyone should abandon the question itself, the question along with its answers will all be sublated one day, we don't care, etc etc., when you start seeing these many varieties in teachings, then you know very well that such teachings cannot be part of right-knowledge at all. Such answers all can only be part of wrong knowledge. Did श्रीवेदव्यास śrīvēdavyāsa teach us these many varieties of answers? If so, where? Not following श्रीवेदव्यास śrīvēdavyāsa has been a major problem amongst variety makers in their so-called schools of thought. It is बादरायण-दर्शन bādarāyaṇa-darśana that goes by the name of वेदान्त vēdanta. When that bādarāyaṇa himself is not followed, does it really matter whom they actually followed?

The readers should put all these considerations under their contemplation (manana) and understand the significance of the strict adherence to Sṛi Vēdavyāsa that is clearly needed while understanding Vedanta.





Nana Saheb's Daughter Mainatai

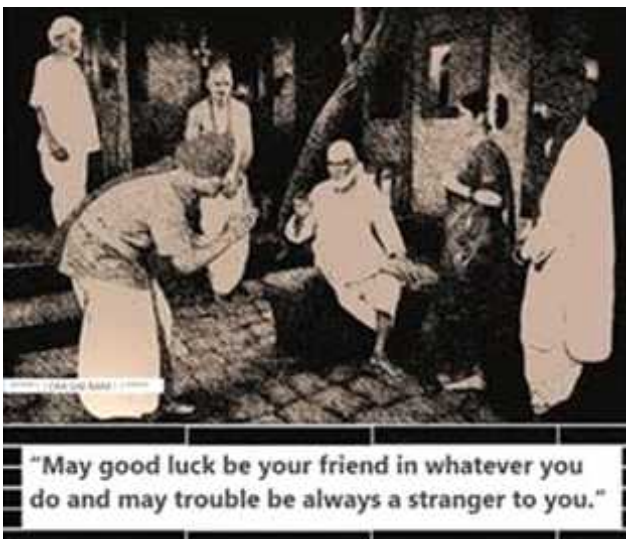
By: Mrs. Seetha Vijayakumar

Sm. Mainatai was the eldest daughter of Nanasaheb Chandorkar and was born in 1887. She first visited Shirdi in 1900 when she was 13 years old along with her family. They visited Shirdi numerous times and Mainatai was able to witness many miracles and was aware of all the advice given to her father. She learned early in life the consequences of disobeying Baba's orders at the time of departure. Once she and her family were going to Nasik to attend a marriage. Though Baba did not permit them to go, they left on their own and the result was they could not get any food for three or four hours. On the other hand, their experiences proved that obeying Baba's orders was sure to result in a comfortable and happy journey.

Mainatai was married at a very young age and moved to Pune with her husband. Her husband died in the plague epidemic in 1904. She realized that she was pregnant at that time, so her mother took her to Jamner. Before her delivery, she had severe pain and a great deal of difficulty. They performed 'Navchandi Havan/Homam' and

recitation of "Saptashati Path" to overcome the difficulty in her delivery, but her pains continued unabated.

At the same time, one day in the evening, Baba called Ramghir Bua (who was also thinking of going to his native village in Khandesh) and asked him to go to Jamner (towards Khandesh side) starting immediately and carry with him a packet of Udi and a copy of arati song and deliver them to Nanasaheb Chandorkar who was Mamlatdar at Jamner in Khandesh province. Ramghir 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 cart 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 Ramghir 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 the plague and he had some trouble. When he came out from the station at about 3:00 AM, a peon in boots with beard and mustaches, with a turban on head and equipped with all good dress, appeared with a tonga and started calling who was "Bapughir Bua" from Shirdi. It was only Baba who used to call him by that name and nobody else. Then the peon told him that he came there on orders from Nanasaheb Chandorkar to take him to Jamner. Then Ramghir 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 Baghoor, the peon offered some refreshments to Ramghir who hesitated to eat them. Seeing his hesitation, the peon said that





Late Shri nanasaheb Chandorkar

he was a Kshatriya Hindu from Garhwal and Rajput by caste. Ramghir partook of the food offered. Then they reached Jamner early in the morning. Ramghir went to attend a nature's call, returned, and found to his surprise that the tongawala, tonga, and

horses had all disappeared.

He was near the house of Nanasaheb. He went there and gave the Udi packet and the copy of the arati to Nanasaheb. Then Baba's Udi was given to Mainatai, and the arati sung after which she had a safe delivery of a male child.

Ramghir thanked Nanasaheb for having sent his peon with a tonga to Jalgaon and this had helped him to come quickly to Nanasaheb's house. At that, Nanasaheb said that he did not send the peon and tonga as he was not aware of Ramghir's arrival. Ramghir was totally surprised and recollected Baba's words that everything would be taken care of and Ramghir need not worry at all. This was a great miracle as Baba himself came as a peon, tongawala, and horses and managed and arranged the necessary things precisely and accurately to help the devotees. This was considered as Jamner miracle which had happened in 1904.

Unfortunately, the child did not live long. Mainatai had lost her husband just before the delivery in 1904. This second death was a serious blow to the family.

In a disheartened mood, Nanasaheb went to Shirdi along with his wife. He sat at the feet of Baba and asked Baba, "We are always under the shelter of Your blessings. Even then, we are facing so many hardships and unfortunate calamities. What shall we do?" The advice that Baba imparted by way of reply was highly philosophic and required deep pondering. Baba told him, "Nana, if you were coming to me only to save the lives of your son-in-law and grandson, then it is your mistake. Don't

come to me for such a reason because I don't have control over birth and death. They are dependent on the deeds of the respective earlier births. Even the Almighty God does not interfere in such matters. Will He ask the sun or the moon to change the times of their rising or setting? He cannot do it and He will not do it. Because it will create chaos in the Universe." Nana then asked, "Then, how do you predict, what is going to happen in the future?" Baba provided clarification about the 'miracles' that He performed. He said, "Nana, I don't perform miracles. I am only able to look into the future events and I narrate them to you. You feel that these are miracles. When I predict such events, you direct your devotion towards me. I redirect it to the Almighty and ensure your welfare." This shows, how concerned Baba was about the wellbeing of His



devotees! All these confirm the inscrutability of God's actions.

Das Ganu on hearing about Mainatai's tragic situation gave her a pair of silver padukas for worship. Her father also comforted her. She found solace in performing puja to the padukas daily. She lived in a large joint family in Pune, led a peaceful life, and then merged in Sai Baba in 1945.

Baba preached the theory of karma and educated his devotees that our actions of the past births are responsible for our joy or sorrow in the present birth. He also advised his devotees that unconditional surrender at the feet of Guru and unswerving faith can elevate the lives of devotees.





Balasaheb Bhate

By: Ramaswamy Seshadri



Late Shri Balasaheb Bhate

Purushottam Sakharam Bhate alias Balasaheb Bhate knew Nanasaheb Chandorkar as both of them were college friends. Shri Balasaheb Bhate was a skeptic. He did not have faith in religious and spiritual matters and was an agnostic. He was a free thinker and a habitual smoker. His concept was that he should enjoy fully every day irrespective of the next day. However, he was very efficient in his duties and was liked by the Collector who was an Englishman. He visited Shirdi in 1894 in an official capacity.

He was Mamlatdar at Kopergaon for about five years from 1904 to 1909 and had several friends who were devotees of Sai Baba. His friends were living in different places, but being Baba's devotees, whenever they used to visit Shirdi, they had to pass through Kopergaon where they would meet their friend, Bhate. Bhate used to ask them why they were visiting a poor and worthless fakir in Shirdi even though they had a good education and thus used to scoff at them.

Once when he was camping at Rahata, he had an idea of visiting Shirdi. He first visited Shirdi in 1909. Bhate camped at Shirdi and saw Sai Baba day after day. The moment he went and saw Baba, Baba's powers gripped him, and he could not move away from Baba and thus he stayed in the masjid for more than two hours. Baba attracted him very much. As he was earlier scoffing at the visits of his friends to Baba, he started regretting his faults, and then fear gripped his mind. He had immediately erased the earlier impression about Baba from his mind. But on the fifth day, Baba threw an ochre garment on Bhate, and then onwards he got converted and became a devotee of Baba. Bhate was a transformed man. From that day onwards Bhate did not care for earnings or work, and he only wished he should continue to be in Shirdi to do Seva to Sai Baba till his death. Baba made him stay in Shirdi for six months on leave. But he did not care to join duty even on the expiry of leave.





When Dabholkar visited Shirdi for the first time, Dabholkar doubted the necessity of having a Guru and picked up an argument with Balasaheb Bhate when they were in Sathewada. But Bhate explained at length the need to have a Guru and asserted that Guru was needed as a man was a helpless creature and that man needed Guru's guidance to tide over the worldly problems and also attain spiritual progress.

When Bhate was on a long leave he stayed in Shirdi along with his wife and his family. He read all the religious and spiritual books like

Upanishad before Baba who would occasionally offer comments on what he had read. From that time onwards, he left his post of Mamlatdar. Bhate got a pension of Rs.29/- per month without any trouble on the ground of religious melancholy. Thus, a skeptic got converted as a sanyasi and became a staunch devotee of Baba.

Balasaheb Bhate and his family lived in poverty. Bhate spent his time reading religious books. Dixit respected and liked Bhate for his spiritual commitment and his services to Sai Baba. Dixit not only educated and looked after Bhate's children but also took care of the whole family after Bhate's death. Bhate's only daughter Smt. Jankibai Tambe alias Smt. Sai Mai, was full of vairagya and selflessness. She donated all her movable and immovable property to Sansthan and worked in the Sansthan as Bhojan Sevika.

Though an atheist in the beginning, Bhate was blessed by Baba directly and he became a permanent resident of Shirdi and a true Sevak of Sai. He gave up all worldly desires and spent all his time reading religious scriptures.

“A Sai devotee must never forget that every thought he thinks, every word he utters, every action he performs, every feeling and emotion that wakes up within him is recorded with Lord Sainath. He may be able to deceive those around him. He may even deceive himself. But he cannot deceive Sai Baba.”

—**Dada J. P. Vaswani**

“Blessed is the person who makes Truth his ideal, Beauty his aim, Wisdom his purpose, Service his religion and Love his fulfillment.”

—**Sri Narasimha Swamiji**

“Misfortunes are blessings, if we handle them well. They are like knives, which hurt or help as we hold them by the blade or the handle.”

—**Sri Radhakrishna Swamiji**



Bayyaji Appaji Patel

By: Dubagunta Sankaraiah

Bayyaji Appaji Patel also known as Bayyaji Patel or Bayji Kote knew Baba since his childhood. His house was one of the five houses from where Baba used to seek alms regularly. Baba begged bread from the time he arrived in Shirdi and till the end i.e, till his Mahasamadhi.

Appaji Patel was sturdy and strong, and he was, in general, thinking that he had the strength of mythological Bhima. He also displayed his strength on several occasions by lifting Baba after massaging his legs and placing him in front of Dhuni. But Baba wanted to put his pride down and accordingly on one occasion, he could not lift Baba at which Baba laughed and his pride came down.

Baba used to give, for full 14 years till his Mahasamadhi, four Rupees daily to Appaji Patel and advised him not to part with or spend it but use it toward investment only and accordingly he saved all such amounts and invested them for purchase of as many as 84 acres of land. He had already 10 or 11 acres of other lands. Thus, with Baba's Grace, he became very rich.

In 1897, i.e, when Appaji was 7 years old, the Urus celebrations began. Urus celebrations were started by Gopalrao Gund. He was a Surveyor in the Survey department. He had three wives but no issues. With the blessings of Sai Baba, a son was born to him. In the joy that he felt due to this, an idea of celebrating a fair or 'Urus' occurred to him in the year 1897.

In 1913, his father who was over 70 years of age went out as usual on horseback and returned with a stroke of paralysis. He went to Baba and



asked for his Udi. Baba said, "I will not give Udi. Allah Malik Hai." On the third day of the attack, his father passed away on an auspicious day. The next day Appaji Patel went to the masjid and then Baba asked him not to worry about the loss of his father and said that his father would take birth as his son shortly. As per Baba's words, he had a son subsequently.

On 15th October 1918, Baba leaned upon Appaji Patel and passed away into Mahasamadhi. At that time, there were many troubles. The government took charge of all the properties. There was wrangling between Hindus and Muslims. Muslims said that Baba should be buried in a separate building to be constructed at the expense of people like Appaji Patel and few others, who had derived benefit from Baba's daily bounty. Ultimately Baba was interred in the Dagdiwada.





On 16th October Wednesday, arati and pooja were performed as usual to Baba's Body as per Baba's instructions given to Laxmanmama Joshi in his dream. Baba's body was taken in procession from the masjid and brought to Dagdiwada and interred with all formalities in the Dagdiwada. Baba thus miraculously occupied the temple premises instead of Muralidhar in the Dagdiwada

In 1932, Baba gave Appaji timely intimation about a bull. At Shirdi, a bull was marked with a trident, being thus dedicated to God Shiva and was freely grazing all over the village and near the Lendi garden also. It was creating harm to the gardens and hence he along with others contributed some money for the expenses of sending it to a pinjrapole at Yeola. The bull was then entrusted to one Bhiku Marwadi with the money for taking it away to be left at the pinjrapole. Bhiku returned after some time and told them that he had performed that duty. That night Baba appeared in Appaji Patel's dream and said, "Are you sleeping? I have been tied to the door of a butcher." Then he immediately woke up and consulted Tatya Patel and others on this

dream. All of them concluded that the bull had been left with a butcher and not left at the pinjrapole at Yeola as asked by them. So Appaji Patel started at once and went to Yeola and searched for the bull at the two pinjrapole-places there. It was not there, and he learned that Bhiku had not taken the bull there. Then he went around and looked near the butchers' quarters. The bull was located and was lifting its head over a wall at that time and was found in a butcher's place. It was to be butchered that very day by the butcher and the butcher told him that he had purchased it for Rs.14 from Bhiku. The bull was thus rescued and placed in the pinjrapole. A case was filed against Bhiku who was charged, convicted, and sentenced to 2 months' imprisonment. Even after Baba's Mahasamadhi, Baba was active, guiding and protecting all the devotees in the same way which he used to do when he was in his mortal coil.

Appaji was interviewed by Sri Narasimha Swamiji in 1936 and shared his experiences Appaji was one of the very few who were present in Dwarakamai when Baba took Mahasamadhi.

who is a Guru ?

First Guru is the mother; her example, her advice, her admonition, affects man to deepest and longest, second is father, who is admired by the child for his strength and, knowledge and feared for punishments he inflicts.



Next teacher is, who leads and guides him into material knowledge. But, the Sadguru alone can open the inner eye and cleanse the inner instruments of intuition and He induces you to question yourself, :-

"Am I this body or is this body is only a vehicle which I am using and discover answer, "NO" I am not this Body, only then investigation starts to delve into reality of the I, ..."Who am I then ? and answer reveals itself in purified consciousness, "Soham" I AM HE. I am a spark of that Glory, oh yes ... I AM DIVINE.

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





Bhagavad Gita and The lives of the stoics

By: Dinesh Chikkaballapur

Reading about the Stoics, the similarities struck me -- with what Krishna spelled out in the Bhagavad Gita to Arjuna and the principles by which the Sai Baba lived and taught. When a despondent Arjuna hesitates to fight against his kinsmen, Krishna reminds him that to a balanced person, this is a duty to be performed to uphold dharma. To become a 'sthitaprajna', an even-minded person, Arjuna would have to embrace qualities like titeeksha, endurance, and sama, equanimity.

In 2:14-15, Krishna says to Arjuna that the senses contact objects which cause heat and cold, pleasure and pain that have beginning and end. These are all impermanent; they need to be endured bravely and every verse in the epic Sai Satcharita reverberates with this concept. titeeksha is endurance, something that the Stoics, starting from Zeno and Chrysippus right down to Epictetus and Marcus Aurelius had all advocated and practiced in their own lives. The Stoics, whether privileged or from humble backgrounds, led normal lives in the material world while practicing and promoting a philosophy steeped in endurance, frugality, and equanimity.

The earliest Stoic, Zeno, who died 262 years before the coming of Christ, expressed the four virtues of Stoicism thus: courage, temperance, justice, and wisdom.

Krishna explains to Arjuna that the one who remains unaffected by pleasure and pain, who regards them as the same, is a steady, balanced person, one who is full of sama, that is, equanimity. Sai Baba is our Atma - 'Antaryamin' and such a one can be regarded as immortal because he is

cognizant of the fact that the Self, the Absolute, is changeless, indestructible, and eternal. The Self does not identify itself with the mortal body and through it, with the world outside. Therefore, it remains peaceful within.

Krishna tells Arjuna in verse 2:21 of the Gita that the extremely delicate aspect of the art of living is to play our part in the world as though it was a reality while never forgetting the ultimate reality, which appears, through our mistaken perception, as the world. He implies that to stay detached while carrying out one's worldly duties is the essence of a person who has overcome ignorance.

Looking at Arjuna on the battlefield at Kurukshetra, one is reminded that all Stoics suffered; "They hung out in the marketplace. They too, fairly or unfairly, faced arrest," write the authors of a book that chronicles the lives of the Stoics that begins with the tragic sinking of Zeno's ship that brought him misfortune, egging him to turn to philosophy; Sai Baba himself was considered a mad fakir, Antipater the ethicist, Porcia the iron woman, Seneca the striver and many other Stoics right up to Marcus Aurelius, the philosopher-king. Aurelius said, "There is no role so well suited to philosophy as the one you happen to be in right now". Perhaps the implied role of an emperor; it could also mean that of a parent, spouse, one who has received bad news, one who is rich, one who has gone bankrupt, and so on. Epictetus was a slave who got free at the age of thirty when he chose to become a Stoic philosopher. One could daresay that a lot of Stoic philosophy echoes the Gita philosophy.



Sai Baba Wants Us to Live in the present moment

By: B. Rajeshwari

Our mind has a proclivity to run in multiple directions. Under the different pretexts, it wanders to the past, reveling in happy moments of yore or dissecting some old traumatic memories, and alternatively, it hurtles towards an unknown future, weaving pleasurable daydreams or fretting about imaginary catastrophes. These ruminations around 'what was' or 'what will be' push us into a state of psychological haze and consequently, we neglect what is real — our 'here and now.' Interestingly, we can neither change what had happened in the past nor we can exercise complete control over what is going to unfold in the future. What we have is just the present moment. Emphasizing the immense value of this tiny moment, Sai Baba has once said, “Be happy for this moment by contemplating on God. Think of Him. This moment is your life.”

Why is this so important? Sai Maharaj instructs us that the present moment is the only space where we can perform actions to change ourselves and the world around us. If we lose this moment, we lose precious time and priceless opportunities. Foundations for a better future can only be laid down in a thoughtful present.

And the present is always moving away fast. The moment when you began reading this article has already become past. Therefore, we must be anchored in the present with all our attention and concentration and make good use of our time. Many among us realize this but find it daunting to put it into practice.

Sai Maharaj's advice of mindfulness can help us in remaining grounded in the present

moment. A mindful person observes his sensations, emotions, and thoughts with openness and without any judgment. In other words, he has witnessed what is happening, leaving all burdens on Lord Sainath, without any attachment or aversion.

About mindfulness, Baba stated, “All things can be mastered by concentration on the Almighty and His grace.” By developing this heightened state of awareness, we realize that all aspects of our subjective emotional experience — whether pleasurable or painful are ephemeral in nature. And consequently, we stop attaching too much significance to the ever-present background noise and mental chatter in our life. The shift in perspective helps us in knowing our mind, transforming our consciousness, achieving liberation from our dysfunctional mental constraints.

Developing mindfulness is easy. You can start with putting small reminders in your to-do lists, in your daily life, focusing on your breath. Whenever you notice that a thought has driven your attention away from your breath, acknowledge it as 'mental chatter,' and bring your attention back to the breath. It is crucial for you to not judge your thoughts and emotions, neither you should indulge in them and nor you should suppress them. With repeated practice, the breath anchors your attention to the present moment, and you start living mindfully. As a result, you achieve liberation from negative thoughts, emotions, and self-perceptions and you stop suffering.





Pannulal- An Inspiration To Sai Devotees

By: Sushma S. Aradhya

In his very first meeting with Shri Pannulal, also known as Pannubhai -- a Jain Businessman, mystic, and philosopher -- in July 1941 at All India Sai Samaj, Madras, Sri Narasimha Swamiji was convinced that he was a man of great character and erudition. He was Philanthropist and later



maintained the finances of Sai Samaj. What appealed to Sri Narasimha Swamiji most about Pannulal was his spotless character, wide knowledge of scriptures, his burning passion for Self-realization, and above all, his ability to remember and attend to many things simultaneously for Sai devotees.

Despite being engaged in the business of pearls and diamonds, Pannulal yearned to see Sai Maharaj, face-to-face. Sri Narasimha Swamiji writes: "The man who, immediately on finishing his talk about weighty business transactions, began to write about the hidden things of the spirit, could evidently not be a businessman at all, but a real seeker of Sai Maharaj". According to Sri Narasimha Swamiji, Pannulal was the very embodiment of 'Viveka' and 'Vairagya' as pronounced in Sai Satcharita; he considered the whole world as his family, and his love extended to all living beings as a true Sai devotee.

Once Sri Narasimha Swamiji sought advice from Pannulal was: 'If a snake is about to bite me, should I allow myself to be bitten or should I kill it, if that is the only way in which I can save myself?'

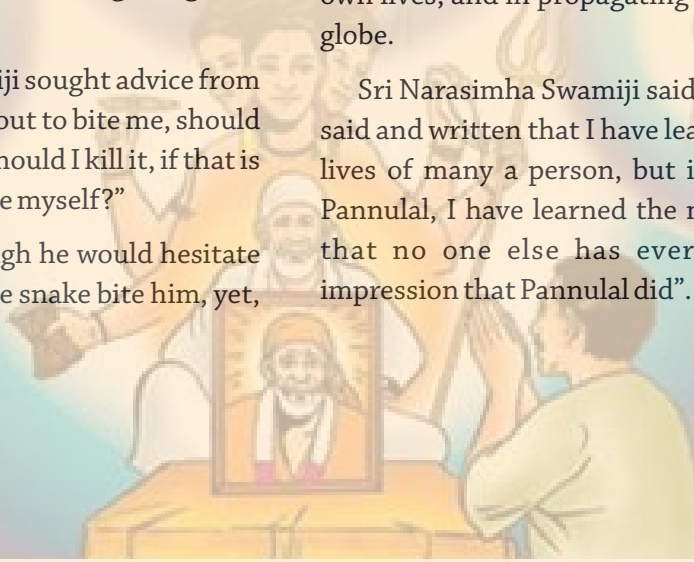
Pannulal replied that though he would hesitate to advise that he should let the snake bite him, yet,

at the same time, it was important to understand that after having realized that the body is perishable, where lies the justification in killing the snake (that clings to its body with love) and in protecting the body that has no value for him? He quoted What Sainath advised in Sai Satcharita not to kill snakes or other harmful animals.

Pannulal further said that anyone who wants to evolve at the spiritual level should allow his body to perish in a situation like this. Even for a person who does not desire spiritual welfare, it would not be advisable to kill the snake; the reason being that this sinful act will result in severe punishment in nether worlds. However, a person who lacks culture and character may be advised to kill the snake, but a religious person should never even dream of being such a person.

Little wonder that Pannulal's emphasis on truth, compassion, and nonviolence in every walk of life later crystallized as the fundamental tenets of the Sai movement of Sri Narasimha Swamiji, which played a significant role! The inner bond between Pannulal and Sri Narasimha Swamiji initiated a brilliant new chapter, not only in their own lives, and in propagating Sai Baba all over the globe.

Sri Narasimha Swamiji said, "Many times I have said and written that I have learned much from the lives of many a person, but it is from the life of Pannulal, I have learned the most and I must say that no one else has ever made on me the impression that Pannulal did".





CHILDREN'S CORNER

Dear Children

Om Namō Sainathaya

How Lord Sainath Guides us!

A father and his little son are sitting in a dark room. The son asks: "Father, I am afraid of this darkness. How can we remove it?" "Light the candle, son." The boy lights the candle. "Ah, now the darkness is gone, is it not Father?" "Yes, son," replies the father. The son blows out the candle. "Oh, it is again dark, father. I am afraid." "Light the candle, son." The boy lights the candle again. "Ah, now the darkness is gone." This way he lights and blows off the candle several times.

Then the father tells him: "Son, so long as there is darkness, you should keep the candle burning. If you blow it off, the darkness will envelop you once again. But when the sun rises, you need the candle no more. Then you get light throughout the day from this supreme light of the universe."

Our God Almighty is Sai Baba. When a devotee prays to Lord Sainath he receives his 'Ashirvad'. Similarly, Lord Sainath guides him on spiritual 'sadhana' of constant remembrance of 'Sai, 'Sai' always close behind his thoughts. A devotee practices Sadhana for a little while and gets a little progress in 'Bhakti-Marg'. Satisfied that he has attained the Supreme Lord Sainath and conquered Maya, he stops the Sadhana. Darkness envelops him again! This goes on — "Sai Baba comes and goes" — till he learns to be steadfast in his Sadhana. Thus, he keeps the darkness of Maya away till the 'Sun of Atma-Jnana Sainath Maharaj' arises in him. With the rise of the Sun of Supreme Wisdom, the darkness of ignorance vanishes forever, and he basks in the sunshine of Sainath's eternal love and care.

Yours SAI BABALy

THE SAI AURA TEAM

Give one-word answers:

1. How long before Baba's Mahasamadhi an ailing tiger gave up its life in front of Sai Baba?
2. On which day of the week, Chavadi Procession is symbolically held at Shirdi?
3. What is Sai Baba's advice when you take up an assignment?
4. Whom did Upasani name as his successor?
5. What was Baba's advice to Smt. Gokhale when she wanted to fast for three days?
6. Who offered flowers to Baba during the Chavadi procession?
7. Who was the recipient of the Jamner miracle?
8. What did Baba advise Narayana Rao Jani on his livelihood?
9. What did Nana Saheb do when someone requested for Udi, and he did not have it?
10. To which place Baba directed Bapugir Bua to carry Udi and Arathi Song?
11. What was the contribution of Bala Bua Sutar at Shirdi?
12. From which place Appa Saheb Kulkarni hailed?

1. 1 week; 2. Thursday; 3. Have food; 4. Godavari Mataji; 5. Prepare food at Kelkar's place; 6. Kaka Dixit; 7. Nana Saheb Chandorkar; 8. Hotel business; 9. Sanctify mud; 10. Jamner; 11. Kirtankar; 12. Thana

Answers:



Complimentary copy. Not for sale.