

Aura of Shirdi Sai



SaiAura
I AM EVERYWHERE —

April 2025

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A WORD FROM THE PUBLISHER

Aum Sai Ram. Greetings to all the readers, editorial members, and back-office staff of SAI AURA.

As we bring out the 29th issue of 'SAI Aura' in April 2025, our Editorial Board has requested me to pen a few words as people around the world will celebrate the Kannada, Telugu, and Tamil New Year Day apart from Baisakhi, Gudi Padwa in April 2025 and Rama Navami commemorating Sai Maharaj's Advent on this earth - the festival to mark the occasion of happiness and joy in welcoming twelve new months as per Hindu Almanac, and to celebrate victory of good.



As readers of Sai Aura, you have the power to change your ways in this fast-paced world. Life can feel overwhelming. In the USA, many people need sedatives to get through the night and mood boosters to brighten their day. A thought toward oneself spoils the show. Obsessing oneself drains their energy, enthusiasm, and creativity. It leads to errors, mediocrity, and failure.

The Sai Satcharita encourages you to work in a spirit of yajna – service and sacrifice – for a higher cause. The universe seems to work in the spirit of yajna.

The Sun gives valuable light and heat. Flowers give fragrance, birds sing, peacocks dance, rivers give life. No element in nature works with a selfish purpose except humans. Only human beings suffer from anxiety and stress. Lord Sainath says emphatically in the Sai Satcharita – “work unselfishly, and you will attain success, happiness, and spiritual growth. Selfishness only gives misery”.

Everyone is born with a distinctive gift, an inborn talent. What's yours? Identify your talent. This can be a game-changer. The world would have lost the iconic Kirtankar-Saint if Ganesh Rao Sahasrabuddhe had continued as a Police Constable, unaware of his talent as an extempore poet. Even now, the books written by Das Ganu Maharaj are prescribed textbooks in the Universities across Maharashtra. B.V. Narasimha Iyer became a great 'Apostle of Sai Maharaj to spread his message across the length and breadth of the country. If he had remained a lawyer, he would have become a Minister or Governor in independent India.



Put in hard work, grit, and perseverance to achieve your objective. Set aside your favorite movies, dining out, or hanging out with friends. Direct all your actions towards your goal. There is no easy way to succeed. In Sai Satcharita, we come across Kaka Dixit, Nana Chandorkar, and others, who started their 'Sadhana' at 4:00 a.m. daily. Cricketers, athletes, and musicians work hard to achieve their dreams. Are you ready to put in the effort?

Sharpen your intellect. The intellect thinks, reasons, and navigates life's challenges. When the intellect directs your actions toward the goal, you generate energy. Feel deeply about your goal, be devoted to it, love it, and work consistently for it. Concentrate on



every action without meandering to past worry or future anxiety. The results will be astounding.

Nobody can achieve greatness alone. Recognize the pivotal role of teamwork in achieving success. Inspire others with a higher purpose. Reach out to them with love and affection. Give them a reason to come to work excitedly, for the cause, not just their paycheck. Empathize, appreciate, and applaud. Let Sai Satcharita be your route map. Sai Satcharita lays down your blueprint.

By Sainath's grace, your team members will rise to the occasion and serve the cause. They will do their best to achieve the goal. The positive impact will be profound. Share the spoils with your team members. Give them the credit they deserve. You will achieve outstanding results.

Society equates success solely with money. Is it restricted to material riches? The Sai Satcharita teaches us that true success goes beyond mere wealth. It's about happiness and fulfillment. Invest in your happiness and personal growth, and wealth will follow effortlessly.

Are you ready to tap into your limitless potential? Start today by shifting your focus from profiteering to offering. Identify your passion, work hard, and engage with others meaningfully. Embrace the journey of self-discovery. You have the power to change your life and inspire those around you.

Let's unleash that greatness together. Each step brings you closer to Parabrahman and to becoming the extraordinary person you were meant to be by Sainath Parabrahman. Whether through your work, relationships, or creative pursuits, and Sainath's blessings. The world is waiting for what you can offer.

Such is true success in life.
With all best wishes and Regards
Yours Sai Babaly,
Prathibha

It is with profound sadness and heavy heart that the Sai Aura team announces the passing of our beloved Chief Editor, **Dr. G. R. Vijayakumar**, on Saturday, March 15th 2015 at 1:30pm IST. His guidance and wisdom touched our lives in many ways and left an indelible mark. Dr, Vijayakumar was a Sai-blessed soul who had full faith in doing good deeds and paying forward leads to good karma. Staying true to his belief, he taught us not just about the subject of spirituality, but also about life's important lessons such as patience, giving, kindness, compassion, and gratitude. His legacy will always remain in the hearts of all of us who were fortunate enough to know him personally and benefited from his wisdom.

First Word

Our Guru Maharaj is an embodiment of Redundant Leadership

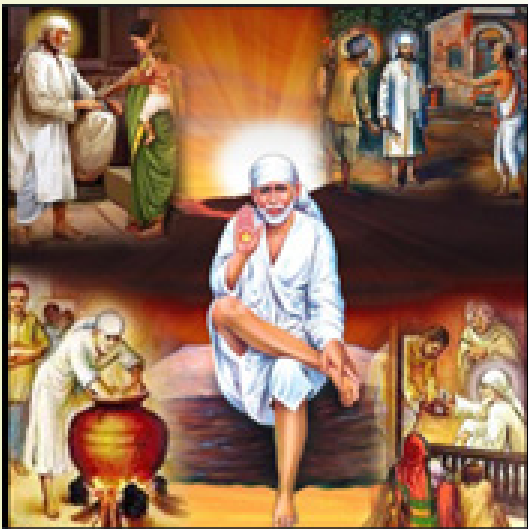
We are happy to present the Twenty-Ninth issue of 'Sai Aura' commemorating the Lunar New Year Day for Karnataka, Telugu Tamil, Marathi, and Punjab friends and 'Ram Navami' festival dedicating ourselves to Sainath Parabrahman, who is close behind our thoughts.

When Lokmanya Bal Gangadhara Tilak met Sainath Parabrahman incognito as a peasant, Maharaj reportedly said - That government governs best, which governs least. In the same vein, is that leader – political or religious- who leads the least?

Most conventional ideas of leaders – be it in the context of a nation, a congregation, or an extended family – are based on a top-down concept. A strong leader lays down the law, which all subordinates are enjoined to obey without question.

Sai Maharaj laid down this model in those days. This model of leadership paves the way for authoritarianism, the antithesis of democratic legality. The alternatives to strong, top-down leaders are leaders who see that their primary job is to make themselves redundant as quickly and efficiently as possible.

Several descriptive terms have been given to what might be called the art of redundant leadership. In the context of the Western philosophical tradition, one of the earliest examples of this concept is the fourth-century BCE Greek thinker Socrates and his dialectical method based on question and answer, whereby pupils would solve a problem through their reasoning, with minimal guidance from the teacher. Sainath Maharaj followed a similar approach. When a devotee offered his obeisance to Sai Maharaj, his problems would be answered instantaneously as Lord Sainath is none other than 'Guru Dakshina Murthy.' This is the experience of all Sai devotees even after 106 years after his 'Maha Samadhi.'



Sai Maharaj used the Socratic method – which sometimes is subsumed under the term heuristics derived from the Greek term 'heurisko' meaning - to find or to discover – is often referred to as the 'Slave Boy Demonstration.'

Asked to prove his statement that "All knowledge is recollection," which he based on a belief in reincarnation, Sainath Maharaj sent for Nanavalli, who was considered a queer person.

Having ascertained that Nanavalli did not know mathematics, Sai Maharaj drew a square on the ground and asked Nanavalli how its area could be doubled. Nanavalli said it could be doubled by doubling the lengths of the four sides.

Sai Maharaj pointed out that this would quadruple the square. Nanavalli attempted several solutions until, learning not from the answers Sainath Maharaj gave him but from the questions he asked, Nanavalli arrived at the correct conclusion: to make a diagonal of the square the base of a new square.



Sainath Maharaj sought to show that the ability to arrive at the right answer was innate; all that is needed is a 'Guru' or a 'mentor' who asks more questions than hands out answers till a solution is reached, making the role of the mentor redundant.

"Do not come to me to show you the path. You must find your path, your way," Guru Dakshina Murthy in 'Kritha Yuga would make devotees comprehend the acolytes who would meditate on him.

Ramana Bhagavan of Tiruvannamalai charted a similar journey of self-discovery, which makes the tutor irrelevant. The Masterpiece of Sri Narasimha Swamiji, published in 1929, introduced Ramana Bhagavan to the world titled 'Self Realization,' is based on the above concept.

Sainath Maharaj uses the concept of two paise 'Dakshina - 'Shraddha' and 'Saburi' to help the seeker achieve Satori or Kensho. Ken means Seeing, and Sho means Essence. Kensho, or Satori, is the experience of enlightenment derived from seeing within.

Sai Maharaj advocates 'Silence' to see within. Sai Maharaj advised Kaka Saheb Dixit, "What is the sound of one hand clapping?" The question has no right or wrong answer. No master nor pupil, no Sainath Maharaj or Nanavalli, no leader or follower. Just the silent resonance of singularity.

With Baba's blessings, we wish a happy 'Ugadi' and 'Rama Navami' festival time to all our Guru Bandhus, contributors, and readers.

Thought to dwell on

Morarji Desai was the Prime Minister of India in 1977. He visited Shirdi in 1917, met Sai Maharaj, and offered obeisance.

He asked Sai Maharaj to tell him the essence of religion in one or two sentences.

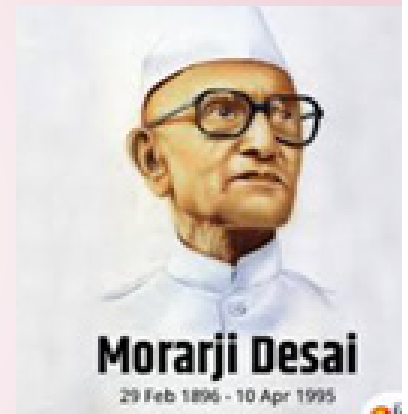
"I shall put into a single word, and that is - SILENCE"

Desai asked - "And what is the way to silence?"

"Dhyan or meditation"

Desai queried - "What, may I ask, is Meditation?"

"Silence."



Navigating with IshAvAsya Upanishad

— by **Dr. A. Ramaswamy Iyengar**

A freedom fighter and a lawyer from Amaravaty, Ganesh Shrikrishna Khaparde, came to Shirdi seeking protection from Lord Sainath for himself from an impending arrest by British Police. His wife and son accompanied him. Upon reaching Shirdi, his son was attacked by plague. Baba saved them from these impediments by asking Das Ganu Maharaj to make them understand IshAvAsya Upanishad. It was on the battlefield that Krishna started teaching Arjuna. He didn't teach him when everything was all right because Arjuna was not ready to listen; he thought Krishna was just his friend.

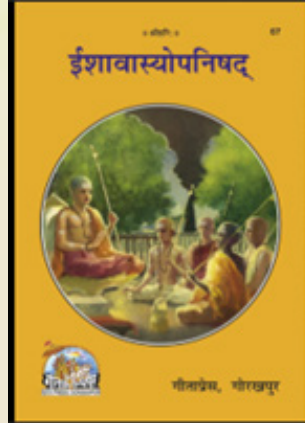
But when turbulent times came, knowledge and wisdom through IshAvAsya Upanishad became essential, for calmness, steadiness, and clarity of mind were necessary to perceive things they were intended to be and to act wisely. Khaparde had this and stayed at Shirdi for nine months without any hassles, and IshAvAsya Upanishad proved handy to him.

First, we must recognize and accept that it is a turbulent time. When we deny the turbulence, we live in a utopia and will be unable to find a solution. The first step is to recognize, and the second is to accept. Accepting a situation helps calm the mind.

Per Gita, Arjun did not accept the situation at first. He sat on the floor and trembled – the superhero, who had never cried in his life, wept in front of Krishna, saying, “I cannot fight.” Similarly, Khaparde was diffident and told Sainath that he would return to Amaravati.

Krishna in the Gita said, “Come on! Drop this weakness from your heart. Let go of this emotional baggage you are carrying. Get up.” Krishna boosted Arjuna's ego, saying, “You can handle this situation. Come on, get up. What will people say about you?” Lord Sainath made Khaparde learn the intricacy of IshAvAsya Upanishad and tide over the situation.

On the battlefield, when Arjuna began to feel



despondent about the possible outcomes of his actions, Krishna taught him the teachings from Karma Yoga, Bhakti Yoga, and Jnana Yoga, and thus the Gita was born. Krishna told Arjuna, “You have the right to perform your duty, but you are not entitled to the fruits of your actions.” Lord Sainath reiterated that IshAvAsya Upanishad also makes you a Karma yogi.

Most people do not act without expecting results. When you cook rice, you put the rice in water and then place it on fire because you know that this action will give a result. Results depend on actions. You think, “I cooked the rice, I put it on the fire.” No, rice followed the law. If you, or anyone anywhere, pour rice into water and place it on fire, it will be cooked. But you think that you did it. IshAvAsya Upanishad teaches that you cannot do anything contrary to the law. Acting is within your control, but even then, you can only influence it indirectly, not directly.

The only way to control your actions through IshAvAsya Upanishad is to transcend the three gunas – sattva, purity; rajas, passion; and tamas, inertia. Tamas represents inertia, rajas, restlessness, and sattva, balance. When you abandon laziness and remain balanced without becoming restless for the benefits of your actions, you can also influence your actions.

IshAvAsya Upanishad prescribes that If you are participating in a race, you should have no interest in looking at who is running faster than you. Your focus should be on your track and your run. When you give 100% in any task, even if you lose, you feel satisfied that you used your full potential and performed your best.

So, move forward in life with a focus on IshAvAsya Upanishad, which teaches us to maintain equanimity regardless of circumstances. Until you are emotionally calm, how can happiness be possible?

Meditate as an Experience

— by **Sai Priya**

Booty brought his son-in-law, G.G. Narke, to meet Sai Maharaj. Narke had just returned from England. Narke requested Baba to guide him on meditation. In one sentence, Baba said, “Science moves one outwards and Meditation inwards.” How to meditate? That was Narke’s query.

“You must take three simple steps, my dear, and the fourth happens independently.”

The first step is observing your activities - walking, sitting, eating, etc. Remain a witness in all these.

Second, watch your mind – thoughts, dreams, Just remain a witness, as if you are standing by the roadside and a procession of thoughts is

passing. You are not part of it. Be like a mirror that reflects what comes before it. Become a pure witness without any judgment or evaluation. Then, a strange experience happens, and thoughts start receding.

It is the state of no mind. This is the door to the last step. Step of subtle emotions, moods– a certain sadness or joy concerned with the body, mind, or heart. When you can watch them, the fourth step happens on its own. Suddenly, you are yourself, where there is nothing to be aware of. Awareness is awareness of itself. This is the state of Samadhi or enlightenment. There is naught above and beyond it because it is the tail end of your inner journey.

Give
ONE
Word
Answer

1. Whose Son-in-law was Rao Saheb Hari Vinayak Sathe in his second marriage?
2. From whom Radhakrishna Mai was influenced to settle at Shirdi?
3. What name did Toser have before he assumed Sanyas?
4. To Whom did Baba ask to bring Senna leaves from the market?
5. To whom did Baba ask to record the pulse of Upasani Maharaj in 1914?
6. Who assisted Upasani to leave Shirdi?
7. What malady did Pillay suffer from, which Baba said a crow will peck and will heal?
8. When did Nana Chandorkar visit Baba for the first time?
9. What did Baba earmark to gift Savalram?
10. Who was the Guru in Krita yuga?
11. Who supervised ‘Urus’ when it started?
12. Two years after Radhakrishna Mai passed away to Whom did she materialize to prove her eternity?

Beyond Sai Satcharita

— by **Seetha Vijayakumar**

Sainath Parabrahman has advised us to love everyone, particularly our neighbors. Why should I love my neighbor like I love myself? The answer is simple: Because it's the most sensible thing to do. Loving your neighbor is the first and best choice among the three choices you possess. The first choice is love. The second is hate, and the third is indifference.

Let us examine each choice, beginning with the third choice. Perhaps you don't want to love your neighbor because he is bad, yet you wouldn't want to hate him because you are a good person, and you would rather avoid negative emotions. So, you are indifferent to your neighbor. But according to Lord Sainath, indifference or apathy is a cold emotion. Apathy is as negative as hatred. The line between hatred and apathy is very fine. If you meet your neighbor on the street and you ignore him, it doesn't seem like a decent thing to do. The second choice – hatred – will harm you as much as it hurts your neighbor, which leaves you with the first and the best option – to love your neighbor.

Honestly, loving an irksome neighbor is not as hard as it seems. In Sai Satcharita, we read that it simply means respecting the person and thinking of his needs and desires as much as you would your own. You won't be able to love yourself until you first love your neighbor. Whether we like it or not, a major part of our life will always center on that of our neighbors. Ask yourself some questions, and you'll see from the answers how important your neighbor is for your peace and happiness. You can't just stop loving your immediate neighbor. You've got to love your neighbor's neighbor, too,



and so on. The circle of love gets wider, subsuming differences of community, state, nation, and continents – encompassing the whole universe and beyond.

Your heart is so big and so full of love; its capacity to love is infinite; it's divine.

Inversely, your heart's capacity to hate is limited. Try applying Sainath's Golden Rule of Infinite Love to hate, and you'll find yourself shattered. That's because you don't have a limitless capacity to hate like you have to love. For love gives you joy and power and victory, and hate brings in sorrow and powerlessness and defeat. When Das Ganu Maharaj performed 'Kirtans,' the audience could visualize Sainath Parabrahman. When a devotee sought 'Udi' from Nana Saheb Chandorkar for his wife suffering from an illness, Nana did not have it at that moment. Nana took some mud from the ground and prayed to Sai Maharaj, and relief was instantaneous, which is proof that Sainath is close behind our thoughts.

Sainath Parabrahman's dictum in Sai Satcharita and the Bible verses on loving your neighbor echo in the Bhagavad Gita. Krishna says: "Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, maintaining balance in happiness and distress, and ever-forgiving. They are ever content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect, 12:13-14.' The Gita verses mean that those devotees who believe in Krishna know that every person and other living entities are part of Him. Therefore, such devotees love all people, irrespective of any differences, real or perceived.

Sri Sai Baba said -
"Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving and communicating with those who would surrender themselves whole-heartedly to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But remember Me always, believe in Me heart and soul and then you will be most benefited."



'One in a Million' Attains Godhead

— by **C.S. Dinesh**



Lord Krishna says in the Bhagavad Gita, 7:3 – “Manushyanam sahasreshu kashchid yatati siddhaye/Yatatam api siddhanam kaahchin mam vetti tattvatah.” Lord Sainath made Nana Saheb Chandorkar recite this shloka and interpreted this verse as: Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

It is an interesting proposition to examine why, among hundreds and thousands of spiritual practitioners, only one can truly attain Self-realization. It could be because many spiritual seekers take on some aspects of social work and hybridize their Vedantic teachings to appeal to a wider audience. Alternatively, they may wish to cast a broader net so that their messages reach millions of people, which, in turn, may increase their followers. Several spiritual masters run food programs or homes for the destitute for the benefit of people.

However, self-realized masters like Lord Sainath throughout millennia did not engage in such endeavors involving ‘doer-ship’ or requiring administrative involvement, as these activities could detract from their original focus. Lord Sainath dissuaded Hari Vinayak Sathe when he started ‘Dakshina Bhiksha Samstha’ as a crowdfunding organization at Shirdi. Sathe got into disrepute and had to leave Shirdi unceremoniously. Moreover, engaging in worldly activities can be toxic and addictive, lowering consciousness and pulling individuals into a cycle of negativity with no apparent escape. This is a serious matter.

Adi Shankaracharya stated: Brahman Satya Jagat Mithya – meaning only Brahman is True, and the world is mithya, unreal because it is ephemeral. Spiritually speaking, problems plaguing the world are also transient. They are part of the Tamoguni

Srishti – creation primarily influenced by tamas guna, representing inertia, ignorance, darkness, and apathy. Trying to alleviate them is akin to entering a dark cave from which there is no return.

The philosophical backbone of the Bhagavad Gita or Sanatana, Vedanta, does not address how to resolve societal problems such as poverty, education, food security for the poorest, giving of alms, famine prevention, or cures for pestilence. It is a highly specialized area that sublimates all these issues by abjuring them.

Das Ganu Maharaj in ‘Sant Leelamrit’ says that if a true monk or sannyasin is focused on his sadhana or methodical discipline, he can achieve many things through his thought vibrations alone. He need not get his hands dirty by conducting himself in worldly ways, for he has a higher goal, and all other goals are sublimated to achieve that. “A sannyasin or yogi need not become president of an association or leader of a social or political movement. Sai devotees have now



imbibed the missionary spirit of the West and called out that Sai devotees should come out and take part in social and political activities. It is a sad mistake,” he elaborates in his book ‘Sant Leelamrit.’

Quite clearly, in a religious organization, once you are pulled down and start trying to resolve unsolvable problems, you can give up your devotion and spiritual ‘sadhana’ to attain Krishna, which is why he says that only ‘one in a million’ can reach him.

The Theravada Buddhist tradition – one of the oldest religious traditions in the world – also encourages monks to prioritize seeking nirvana for the cessation of suffering. It can be attained only by focusing on meditation and chanting. Helping others can wait.

A Dip into Vishnu Sahasranama-32: Sahasranama Shows Art of Devotion

— by **Seetha Priya**

When can our lives be called truly devoted? The enlightened ones answer — true devotion enters your lives when you become aware of your sorrows and sufferings. Even though you have been suffering since times immemorial, it has always been in a state of complete unawareness! Even though you have suffered, it is in the hope that you will encounter happiness as you progress on the worldly path. You feel that you are currently unhappy, but soon, you will attain happiness on the same path. You eke out your existence in this hope. It is this very hope that has disallowed you from developing awareness towards your sorrow. That is the reason why devotion has not manifested itself within you.

When you say, ‘Enough! I have wandered enough out of delusion. Let me come to a standstill now,’ — as Sri Narasimha Swamiji stated: “Since the time I realized that delusion is the cause of my cycles of life and death, from then, enough is enough! Let me stop now.” — when this is understood correctly, the search for the Supreme will start, and a revolution will set in.

The 32nd shloka of Vishnu Sahasranama is –

***Bhoota Bhavya Bhavannathaha Pavanah
Pavanonilaha***

***Kamaha Kamakrit Kantah Kamapradah
Prabhuhu;***

When we devote ourselves to Lord Vishnu, who monitors our past, present, and future (Bhoota Bhavya Bhavannatha), as the wind (Pavana), the purifier (Paavana), and the fire (Anila), He is the destroyer of desires (Kamaha), at the same time fulfiller of desires (Kmakrit). He is the beautiful (Kanta), the existent bestower of desires (Kamapradah Prabhu).

All over Maharashtra started a chain of Dasa Ganu’s kirtans by 1905. He chose temples in various towns and cities as venues and covered the lives of saints and sages with Sai Baba as the central theme. His kirtans on saints made people regard him as ‘Sant Dasa Ganu.’ Many people who never



knew about Sai Baba got more information about Sai Baba and Shirdi.

Many had dream visions of Sai Baba but were at a loss to know about his whereabouts. When they saw Sai Baba’s picture in the Kirtans of Dasa Ganu, they would be extremely happy and, on getting the required information, would reach Shirdi.

An experience of this kind by Lakshmichand, a Rajasthani, is very interesting! Lakshmichand had a dream vision of Sai Baba at his residence in Santa Cruz, Mumbai, in which he kneeled to him and was in so much communion that he yearned to meet him personally. Soon, he was invited to Manjunath Bijur’s place, where Dasa Ganu Maharaj performed. There, he saw Sai Baba’s picture placed on a high pedestal. Lakshmichand was visibly moved to see the same saint who had blessed him in his dream. Same face, same smile, and the same divine pair of lotus feet that had fascinated him in his dream! The subject of kirtan that day was the life of Sai Baba! The audience was dumbfounded by Dasa Ganu’s style of narration. Dasa Ganu observed that tears were flowing from Lakshmichand’s eyes. He interrupted his discourse and called upon Lakshmichand to explain his emotional outburst. Listening to his dream vision, the audience was thrilled, and many decided to meet the Loving God at Shirdi!

Lakshmichand, too, craved to go to Shirdi. But he had a problem meeting the travel expenses. He was a clerk in a private firm called Rallie Brothers, and with his meager income, he did not have spare

money to spend on his trip to Shirdi. That is the reason Sai Baba gave him a dream vision. However, this restless soul wanted to have a physical darshan of Baba. As luck would have it, his friend Shankara Rao came to him and requested him to accompany him on a trip to Shirdi. Lakshmichand jumped at the idea, borrowed fifteen rupees from his cousin, and on the same night, both left for Shirdi. At Manmad, they changed trains to Kopergaon, and on the train, they heard from fellow passengers many miracles of Sai Baba!

Lakshmichand did not want to meet Sai Baba with empty hands. He learned that Sai Baba liked Guavas very much. Despite a hectic search, he could not find them at the railway station or on the way. He was feeling disappointed. As the tonga moved fast with the least possibility of getting guavas for Baba, suddenly, he saw an old woman chasing their vehicle with a basket full of guavas! Lakshmichand stopped the vehicle and purchased the fruits. The woman offered the remaining fruits as her offering to Sai Baba and gave the entire basket! Lakshmichand had an intuition that Sai Baba himself had come in the guise of that old woman to fulfill his desire!

Reaching Shirdi, they prepared themselves to worship Sai Baba. Lakshmichand was simply dumbfounded! He saw the same 'Mahatma' who had blessed him in his vision. Baba allowed him to worship as he wished. Lakshmichand washed Baba's feet, wiped them, smeared them with sandalwood paste, applied the same to his forehead and his neck, then applied turmeric and kumkum, fixed rice grains over it, put flowers over his head and placed a garland around his neck. Baba was happy, and even though it took a long time and was a hindrance to other devotees, he endured Lakshmichand's worship with patience! Then he asked him – "Did you not bring any offering for me?" Lakshmichand was confused, and he asked his friend to get some candy. Immediately, Baba reminded him – "Why candy? You have brought something very dear to me! Where is it?" Lakshmichand was still more bewildered! He looked puzzled and looked at his



friend Shankara Rao. At last, Baba reminded him – "Oh dear, did you not bring guavas for me? Purchased from that old woman?" With this direct reminder, Lakshmichand jumped like a child and offered the fruits. Keeping one, Baba asked Madhava Rao to distribute the rest of the guavas amongst the devotees. Lakshmichand was happy that Baba fulfilled his desire.

Baba allowed Lakshmichand to worship in the manner he liked. Earlier, Baba never allowed anyone to worship him. Later, he allowed Mhalsapathy to perform his 'pooja,' who would apply sandalwood paste to Baba's feet and neck and never on the forehead. Afterward, Nana Chandorkar once brought his four-year-old son Bapu, who applied the sandalwood paste to Baba's forehead and worshipped him. Baba happily allowed him to do it. Thereafter, he permitted devotees who came from far-off places and were desirous of worshipping him to perform the 'pooja' except for the application of sandalwood paste to his forehead.

Lakshmichand sat near Baba, gazing at him. Suddenly, Baba blurted out – "These chaps come singing devotional songs. Why enquire from others? Come yourself and verify whether your dream is true or false. Why borrow money to come to Shirdi? Why am I giving them a vision in a dream? Do I not go to them in their dream so that they need not come here all the way? But still, they itch to see if their dream was true! See now, verify, and satisfy!" Lakshmichand realized that Baba was referring to him only.

That day, someone brought 'Shira' as grace food. Lakshmichand liked it very much and desired that it should be served the next day, too. But someone told him that it was not there. Lakshmichand was disappointed and felt terrible backache for having sat for a long time. But towards the end of 'Aarthi,' baskets of 'Shira' Prasad arrived. Baba remarked – "My pet sweet is here. Backache also will vanish." Baba's clairvoyance fascinated him. He went near Baba and clasped his feet!

Kaka Dixit Diary

Simplifying Life Through 'Darshan'

Sai Maharaj always pointed out that the Bhagavad Gita has a deep focus. Life comprises two domains – the external world and the internal world. The external domain is the outside world of office, home, and family. There are internal worlds comprising emotions, thoughts, fears, upsets, apprehensions, paradoxes, and conflicts.

In Sanskrit, philosophy is called Darshana Shastra. Darshana means sight. True understanding arises when one not only hears but also perceives clearly. We should not say, 'I will go home and see.' If we do not understand, then we must see it as it is – that we do not understand. There are two worlds – the outside world comprising job positions, and then there is a world inside.

For instance, there was a postponement of a flight from London to Mumbai. The next flight was sometime in the evening. This is the external world. My friend was busy checking out other flights to get to Mumbai. What happens when one is late or if one misses a flight? If one is a seeker, one witnesses the internal world. A seeker might say, 'I feel frustrated and miserable about the delay.' This is the internal world of thoughts and feelings. The internal world has a deeper impact on oneself than the external world. The internal world has its reality.

If a person is going through litigation in the external world, his emotional world is in turmoil. He thinks, 'Oh, I am going through this litigation; it is so cruel.' There is more agony and torment in this than the litigation itself. Bhagavad Gita addresses both worlds – external and internal.



In the Mahabharata, conflict and tension arose because Gurus Bhishma and Drona were on the Kauravas' side while their hearts were with the Pandavas. Often, life is complex.

The Gita teaches us to see life simply despite its complexity. Can one bring simplicity to perceiving the complexity of the external world? This is the awakening of the internal world.

If one brings simplicity to one's perception, complexities become clear facts or issues that need to be worked out. Nevertheless, the internal world of emotional turmoil is complex, in which even an ordinary issue appears complicated. The Gita presents a straightforward approach to dealing with a complex situation. Vyasa referred to Krishna as a pleasant scholar, Krishna smiled as he spoke. The enlightened soul had the insight to look at the battle in a simple way. However, due to ignorance, most of us take a complicated view of it. Moreover, when we look at it in a complicated way, we think we understand. We misunderstand!

Sai Maharaj one day asked me to leave for Mumbai on the evening train. He asked me to come back to Shirdi leisurely after a week. I had only one court case to attend but simply obeyed Sai Maharaj's direction. When I reached Mumbai the next day, I learned that my daughter Vatsali had missed a near-fatal injury of being crushed under a cupboard. Sai Maharaj had miraculously saved her. She had a finger injury, and my comforting her for a week was a great morale booster. Then, I understood Sai Maharaj's direction to return leisurely after a week. During this period, I had completed litigation and was awarded a box full of one thousand silver coins. I decided to give the entire money to Sai Maharaj.

Mystics and Saints

— by **Shreyas Devaraj**

Gopal Rao Inamdar (1922-2014)

Who would have imagined that a shy boy who once doubted his ability to finish school would grow up to become an RBI icon? Gopal Rao Inamdar's journey - from struggling with public speaking to leading the Reserve Bank of India with vision and purpose - truly highlights the power of perseverance.

In 1981 during a conversation with devotees at Sri Sai Spiritual Centre, Bengaluru, Gopal Rao Inamdar disclosed his lifelong battle with fear. Yet, he also shared an important lesson: our biggest weaknesses can become our greatest strengths. Reminding us that anyone can achieve greatness, no matter where they start. It simply takes a strong belief in oneself and the courage to face our fears.

Gopal Rao Inamdar was born in 1922 and was a great devotee of Shirdi Sai Baba and his apostle, Sri Radhakrishna Swamiji. He had his education in Bengaluru and Mumbai. He was employed in the Reserve Bank of India and retired as a Joint Officer in Mumbai in 1978. He lived in Reserve Bank staff quarters on Prabhadevi Beach.

Gopal Rao Inamdar was proficient in both Kannada and Marathi and had composed many poems on Sai Baba and other saints. He was closely connected with Udupi's Pejawar Mutt at Santa Cruz, Mumbai. He met Sri Radhakrishna Swamiji who was then a member of the Executive Committee of Shirdi Sansthan and staying at Pejawar Mutt. This was sometime in 1969 and Swamiji visited Gopal Rao Inamdar's residence on his invitation for the first time. He conducted a 'Satsang' and initiated the entire family to chant Vishnu Sahasranama.

Gopal Rao Inamdar and his family considered Sri Radhakrishna Swamiji an integral part of their family. Gopal Rao Inamdar was a trailblazer promoting innovation at the Reserve Bank of India. Beyond his role as an Administrator Gopal Rao Inamdar's approach was deeply rooted in human values. His leadership emphasized ethical business practices and corporate governance. The RBI Group, of which he was a part and parcel, was not merely a red tape entity but a steward of social change. His values resonated with his philanthropic endeavors.

Even after his retirement in 1978 until his demise, Gopal Rao Inamdar remained deeply involved in philanthropic activities through the Pejawar Mutt, Shirdi Sansthan, and Sri Sai Spiritual Centre, Bengaluru, which continue to support causes like healthcare, education, and rural development. Gopal Rao Inamdar's vision of creating lasting social change through strategic philanthropy stands as a model for other senior citizens and Sai devotees.

Sri Pankajlal Lakshmichand Goyal (1928-2023)

Sri Pankajlal Lakshmichand Goyal of Garhwal in Himachal Pradesh was a pious High School Teacher who single-handedly mobilized funds to build a magnificent Sai temple at the Himalayan abode in 1973 and took a leading part in propagating Sai Baba's message at Dehradun, Rishikesh, Kulu Manali and other remote areas. A magazine Sai Sandesh was also published by him which carried articles on Sai Baba from different parts of the country. He was inspired by Sri Narasimha Swamiji and his Sai Seva. At Sai Baba Mandir Society at Garhwal, the Sai literature available is the result of Goyal's selfless work.

Sri Ranganathaiyer Radhakrishnan (1922-2014)

Popularly called 'Hubli Mama,' he was the torch bearer of the Sai Railways movement for over seventy years all over the country. When he was a 14-year-old boy, he came under the magnetic influence of Sri Narasimha Swamiji, and his devotion to Sai Maharaj was unalloyed. He was employed at Southern Railways at Hubballi in Karnataka, and along with his brother Subramanian, all his off-duty hours were spent performing Sai Bhajans and contributing articles to different Sai Magazines. He has written more than 3,000 articles. He had great adoration for Kanchi Paramacharya. From 1984 till his demise, he organized more than 2,000 'Akhandai Sai Nama Japa' Yagnas of 'Om Sai Sri Sai Jaya Jaya Sai' all over the country, with Sai Maharaj providing all resources.



To My Dad with Love

— by **Dr. G.R. Vijayakumar**

On March 19, 1924, in Ganjigunte, near Kolar Gold Fields, Karnataka, India, Ganjigunte Venkateshaiyer Rama Iyer was born to Lakshmi Amma and Venkatesha Iyer, an ordinary schoolteacher. To the world, he was Ganjigunte Venkatesha Rama Iyer, a visionary, the architect of Wealth and Asset Management, the man who transformed many lives in and around his spectrum and landscape. To me, he was my father – a guiding star, a source of boundless inspiration, and a living embodiment of devotion to Shirdi Sai Baba.

Through his life, I found not just lessons on ideal life but the very essence of what it means to live purposefully and leave an indelible mark. The foundation of his greatness lay in his unshakeable faith, humility, and relentless determination. My father often found solace in the teachings of Sai Satcharita and the Hanuman Chalisa, his go-to source of wisdom and strength. Like Hanuman, he believed that with faith and effort, as enunciated by Sai Maharaj, even the seemingly impossible becomes achievable.

One line he frequently quoted was: “Buddhiheen Tanu Jaanike, Sumirau Pavan Kumar; Bal Buddhi Vidya Dehu Mohi, Harahu Kalesh Vikaar” – Understanding my limitations, I bow to Hanuman; bless me with strength, wisdom, and knowledge, and remove my flaws and grief. For him, this prayer was not just a call to Hanuman and Lord Sainath for divine help but a reminder of the infinite potential within each of us, waiting to be unlocked through persistence and faith. My father’s journey from a modest Karnataka village to the pinnacle of the Insurance business – he won State level top-notch for six successive years from 1950 to 1956 was nothing short of a modern epic with appreciation from marketing and financial wizards.

Starting with a mere few rupees in his pocket, he dreamed of creating Savings and Insurance as a household name that would serve millions. “Dream big,” he would always say. His belief in hard work echoed the words of Hanuman Chalisa: “Ram Kaj Karibe Ko Aatur” – Eager to fulfill the work of Lord Ram. He approached every challenge with the same



fervor – be it setting up business in a world dominated by giants or overcoming the cynicism of naysayers. For him, work was worship, and every obstacle was an opportunity to serve a larger purpose.

As his son, I had the privilege of witnessing his unwavering commitment to empowering others. He always believed that wealth is a means to create a better society, not an end. He often reminded us, “A leader is not the one who leads; a leader is the one who builds more leaders and can attract followers.”

The most profound lesson I learned from him was to never lose faith in the face of adversity. Like Hanuman’s leap to Lanka, his life was a testament to the idea that no distance is too far no mountain too high, if your intentions are pure and your heart resolute. “Naasai Rog Harai Sab Peera, Japat Nirantar Hanumat Beera” – He destroys all ailments and suffering for those who chant his name continuously. Today, as I became a Doctor of e-service Medicine, I walk in his footsteps in the service of society with no greed or selfish tendencies, I hold his lessons close to my heart. He was, and always will be, my greatest teacher – a living example of what it means to dream fearlessly, live purposefully, and lead with humility.

Kanchi Paramacharya was my father’s Guru of adoration, and as per his guidance, my father prayed daily to the rising sun as a sign of humility and commitment. He would say, “Aditya Hridayam Punyam.” It reminds us that the sun is a reflection of divine strength. It teaches us courage, energy, and focus. My father would tell me it means life will challenge you, but like the sun, rise again every day, undeterred.

May his spirit continue to inspire countless others to leap across their own oceans of doubt and achieve the extraordinary. When I asked my Guru Sri Radhakrishna Swamiji, “Why did my father leave us at the age of 53?” He answered calmly, “Your father had done all he could here on earth – for us, for people, and above all, for poor people. Lord Sainath wanted him to come to heaven and serve Him there.”



Nandadeep at Shirdi

— by **Smt. Sunanda Anant**

Nanda Deep at Lendi Baugh reminds us of our true essence – ‘Lamp of Bliss.’ It means - ‘I am light, a pure and peaceful soul, master of this material body.’

Consider a diya, a traditional oil lamp lit at Dwarakamai, Gurusthan, and other places in Shirdi daily. The clay that forms a diya represents our physical body, while the flame symbolizes the soul within. The word ‘diya’ comes from Hindi, meaning ‘to give,’ and this concept of selfless giving lies at the core of Sai Maharaj’s blessings. The lighted lamps urge us to change our focus from ‘What’s in it for me?’ to ‘What can I give?’

A diya for home

The ritual cleaning of our homes for any festival is a metaphor for purifying the body, our first home. Our thoughts and emotions continuously radiate to the body as vibrations, thus impacting it. To cleanse emotional toxins, we must shift our focus from anger to empathy and fear to faith. We must move from abusing the body to radiating pure emotional vibrations by nourishing it with a sattvic diet, good health, and the high vibrational energy of Sai Maharaj.

Being a diya in relationships

Relationships are often maintained with a mindset of ‘give and take’ and an underlying desire: ‘What am I getting from them?’ This usually leads to disappointment and discord. Our responsibility is to shift from reacting and resisting to responding and accepting/giving with love, compassion, and forgiveness.

As we share festival sweets, let us also offer emotional gifts of blessings, understanding, and unconditional acceptance. The practice of closing financial accounts during Ugadi or Deepavali is a regular reminder for us to accept and settle our karmic accounts by letting go of past hurts and negative perspectives and starting afresh.

Being a diya at work

In the professional world, emphasis frequently is on

personal gain. But Ugadi entails gifting, and our work is our gift to everyone who is a part of it. Whether we are creating products or providing services, our goal should be to give something valuable to society. Each morning, let us be at our workplace with the intention of giving-empowering colleagues, serving clients with integrity, and balancing commercial success with social responsibility.

Being a diya to nature



Nature has always given us abundantly. Ugadi reminds us to shift from exploiting nature to nurturing it. With such emotional resilience, we raise the collective vibrational energy of the planet. Our emotional state always influences the air, water, and plants around us. Let us embrace a new way of eco-friendly living – a simplistic lifestyle.

This year, for Ugadi, we can also consider giving gifts without any wasteful or plastic packaging that invariably ends up adversely affecting our ecosystem.

A common concern is, ‘If I keep giving, who will give to me?’ When we meditate to connect to a higher power, Sainath Maharaj, we get energized and radiate virtues. Then, giving becomes natural and effortless. This meditational process of connecting and radiating is beautifully symbolized on Ugadi day when one large diya, symbolic of Lord Sainath, lights a smaller one, symbolic of the soul, and that diya lights another.

As we light diyas and invoke Sainath Maharaj, the deity of purity and prosperity, we invite the essence of happiness and prosperity into our lives.

The Divine Equation

— by **D. Sankaraiah**

Various are the paths that lead to Truth. Lord Sainath highlights three paths: Bhakti, Jnana, and Karma. But each of these highways has countless lanes. Musicians like Thyagaraja and Purandara took the music route to God. Baba's associate, Radhakrishna Mai, like legendary Meera, chose bhajan; Adi Shankara, philosophy; The Apostle of Sai Baba Narasimha Swamiji chose the path of activism through Sai Satcharita and Sri Radhakrishna Swamiji through Vishnu Sahasranama. What was common in these legends? Their search for God was to find the essence of Creation that unifies all beings and things. This essence, or God, has various names. It is Omnipresent and Infinite. It is also minute and invisible. It is the One, the Infinite, and the Zero.



On Dec 22, 1887, born in Erode, in Tamil Nadu, Srinivasa Ramanujan charted a novel route to God: Mathematics! Like all sciences, math is of two kinds: pure and applied. Ramanujan had no interest in applied math; he was devoted, head and heart, to pure mathematics.

Human calculators are those gifted with brains that can multiply or divide large numbers. True mathematicians, however, are a different tribe. They probe patterns in creation, which they later express as mathematical theorems. There is a spiritual undercurrent to their math. Pythagoras, Newton, Einstein, and Srinivasa Ramanujan were such mathematicians.

In his work 'Life of Sai Baba,' Narasimha Swamiji states that Pure mathematicians engage with the Infinity, 'Ananta.' They may or may not be pious in the conventional sense. Ramanujan's piety was explicit. He was devoted to his family deity, Namagiri, consort of Narasimha, the man-lion avatar of Mahavishnu. Ramanujan had no formal degree and was jobless in 1910 when he received an invitation from Cambridge University. Ramanujan spent three nights in vigil in the courtyard of Devi's

shrine in Namakkal, seeking guidance on whether he, a Brahmin, should cross the seas to study in England, risking spiritual pollution. At the third midnight, a column of bright light flashed, which he took as Devi's consent. Ramanujan sailed to Cambridge. The rest is history.

He attributed to God his intuitions into mathematical truths. While still a lad, he indulged in mystical monologues laced with math, which his listeners often found bizarre. Once, he held a local audience in Kumbakonam spellbound with his monologue on the ties he saw between God, zero, and infinity. He often said that an equation for him had no meaning 'unless it expresses a thought of God'.

We have parallels from Sai Satcharita to Ramanujan's life. Infinity - 'Ananta', is one among the thousand names of Mahavishnu in the Vishnu Sahasranama. The bulk of Ramanujan's discoveries in mathematics related to the infinite series. It was intriguing, almost embarrassing, for his Western 'rational' friends to be told that many of his findings were revealed to him in dreams by God. References to dream visions are plenty in Sai Satcharita and 'Devotees Experiences. The flip side of this was that his theorems often jumped steps. Like the instances narrated in Sai Satcharita, they were cryptic and packed to the point of appearing abstruse.

Western mathematicians have had to toil hard at working out proofs to make Ramanujan's theorems conform to academic discipline. They would marvel at the brilliance of Ramanujan, as much, perhaps, as at the way of God who inspired such intuition in someone who otherwise appeared so ordinary.

Reconcile Over Conflict

— by **Nawab Muhammed Yusuf Ali Khan**

While serving lunch at Dwarakamai, Sai Maharaj made Bade Baba sit as the prime one in the front row. He did not discriminate between Hindus and Muslims. He used to greet Muslims with Ram, Ram, and Hindus with 'Allah Malik Hai.' Islam has come into focus regarding the treatment of minorities in Muslim-dominated countries like the Middle East, Syria, and Bangladesh, ill-treating Hindus, Buddhists, and Christians. These communities face occasional violence, intolerance, and disputes over property. Misinformation, especially on social media, often sparks attacks on their places of worship. Our Constitution ensures equal rights for all and prohibits discrimination. Despite this, religious minorities face discrimination. These issues are due to socio-political and historical factors, not Islamic teachings.

Mistreating religious minorities in Muslim countries is not in line with Islamic teachings. Islam



teaches justice, compassion, and protection of all people, regardless of faith. Mistreating religious minorities goes against these values.

The Sahifa-e-Madina, Constitution of Madinah, shows how Prophet Muhammad upheld the rights and dignity of all communities, promoting peaceful coexistence.

Misunderstanding Islamic terms like kafir and kufr has caused tension. Historically, kafir referred to those who were at war with the Prophet of Islam. It was never meant as a general label for all non-Muslims. In the Quran, kafir is not used for all non-Muslims; instead, the Quran addresses everyone with phrases like 'O human being' or 'O people,' recognizing all as human beings.

Misusing the term kafir today harms interfaith relations and fuels conflict. Some wrongly justify violence against non-Muslims, which goes against Islamic teachings. Prophet Muhammad condemned harming non-Muslims under Muslim protection and warned of severe consequences for such actions. The Prophet of Islam taught that all human beings are brothers and sisters to one another. They are all

deserving of equal respect and dignity.

The Prophet's teachings ensured that non-Muslims lived peacefully in Muslim-majority countries with freedom and protection. He said, "A believer is one whom people trust with their wealth and lives, Musnad Ahmad, Hadith 23967."

Prophet Muhammad strongly discouraged injustice, saying: "If a Muslim wrongs a non-Muslim (his fellow citizen), diminishes their rights, or takes from them without their consent, I will be an advocate of non-Muslims on the Day of Judgment, Sunan Abu Dawood, Hadith 3052."

These teachings emphasize justice, protection, and respect for all. The Prophet exemplified these principles through his actions. One notable incident illustrates this clearly:

Sahlibn Hunayf and Qays ibn Sa'd, two companions of the Prophet, were sitting in al-Qadisiyyah, present-day Iraq, when a funeral procession passed them, and they stood up. Someone remarked, "This is the funeral of a non-Muslim." They replied, "The Prophet once had a funeral procession pass him, and he stood up. When informed, 'It is the funeral of a Jew,' he responded, 'Was he not a human being?' Sahih al-Bukhari Hadith 1312."

The Quran permits fighting only in self-defense against aggressors. In all other situations, it encourages peaceful relations and advises treating everyone with kindness, integrity, and moral excellence. This approach can transform enemies into allies, as stated in Surah 41:34: "Repel evil with what is better, and you will see that the one who was your enemy has become your close friend."



Do you know what you're worth?

— by **Sri Narasimha Swamiji**

A fakir of Afghan origin used to beg outside the Dwarakamai masjid at Shirdi. One day, a millionaire from Nagpur, Bapu Saheb Booty, approached him and offered to buy his begging bowl for 100. The beggar refused. The man then offered 200. The beggar was not interested. After a few days, Booty convinced the beggar to sell it for a princely sum of 1000. The beggar was happy as he would not have to beg anymore. Booty was ecstatic. He had obtained an antique bowl worth millions. He gave it to Sai Maharaj, who told him that it was of 'Paras Mani,' which would bring wealth forever. Sai Maharaj gave the bowl to his Treasurer, Nana Saheb Nimonkar, for safe custody. This bowl has made Shirdi acquire assets worth thousands of crores, even though Baba left behind sixteen rupees at the time of 'Maha Samadhi'



We are like the beggar, oblivious of our real worth. We waste our lives in petty, insignificant preoccupations when we are sitting on a goldmine. We find pleasure in little acquisitions, unaware that we are heir to infinite bliss. We are content with incremental progress. We need to take that mighty leap and commit ourselves to exponential growth.

When your mind is focused on the body, you experience the lowest quality of joy. You can enjoy sensing objects only when there is contact with them. When the focus shifts to emotional thrills, physical inconveniences no longer matter. A sportsperson dedicated to tennis celebrates an opponent's brilliance as if it were his own. And when you identify with the Spirit of Sai Parabrahman within, you attain infinite Bliss.

Begin by expanding your mind. Rise above paltry issues and espouse a higher cause. Think big. Become a giver, not a taker. A textile carding unit

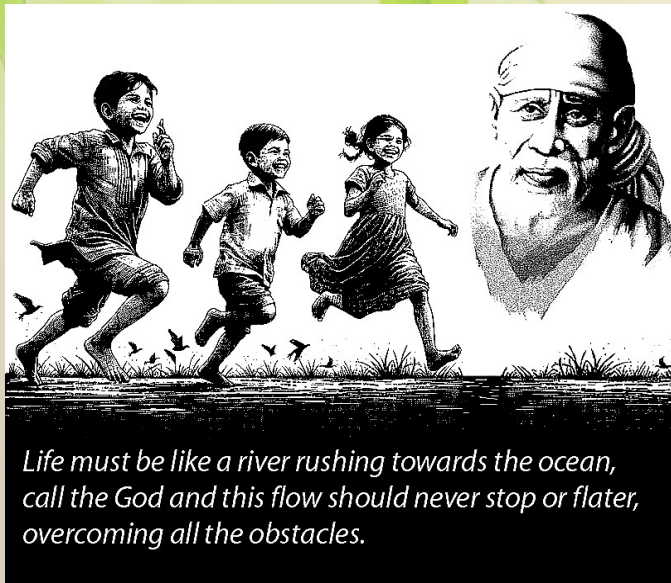


and producer of yarn at Salem decided to improve the quality of their products and obtained huge profits. The following year, they helped eight others to improve their quality by using the profit as a soft loan through Salem Co-operative Bank. It was wonderful. Selfishness leads to failure. Rise above the thought of self, and excellence flows from you. It is Baba's dictum that all takers are unhappy. Givers are the happy ones, and you grow into a towering personality.

Enlarge your circle of love. Go beyond the narrow confines of your family to accommodate your community, country, and the world. The whole world becomes your family – Vasudhaiva Kutumbakam. The higher you go, the more successful you become. Oneness makes for astounding results. Cooperation yields much better results than competition, leading to increased happiness.

Understand the futility of worldly pursuits. Then you develop mumukshattva, the desire for liberation. Plato describes people living in a dark cave. One day, a young man told his peers that there had to be something beyond the cave. The elders said there was nothing beyond their little world. He decided to explore and walked away. He reached a point where he was in pitch darkness. His conviction helped him continue. Finally, he came out into the open. He saw the sun, moon, and stars, breathed ethereal air, and was delighted!

We are trapped in the world, ignorant of the Beyond. Do you visualize an exhilarating life beyond the boredom of your daily grind? The Sai Satcharita and the Bhagavad Gita speak to you. They take you methodically from mediocrity to excellence, from drudgery to revelry, and from mortality to immortality. Break free from your self-imposed prison and take off into the world of the Sai Parabrahman.



Life must be like a river rushing towards the ocean, call the God and this flow should never stop or flater, overcoming all the obstacles.

Be A Sweet Child
Dr. Ranvir Singh's
Pictorial Message
For Kids

Dr. Ranvir Singh's
Pictorial Message

People are creatures, of their character. To a superficial observer, life appears to be, a mere rotation of - Eating, Drinking, Toiling and, Sleeping. But verily the life has, A much greater meaning, And a deeper significance. Life is a sacrifice.

SACRIFICE

Each little act is an offering to the Lord. If a day is spent in deeds performed in this spirit of surrender, what else can sleep be except total immersion in Godhead.

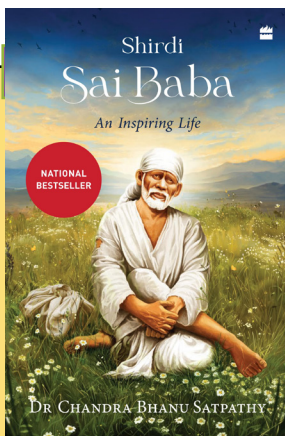


If you all will recognise yourself as, the reflections of the Divine then, you will not hate anyone!



Happy Gudi Padwa

you will not feel jealous of, anyone and you all will be free from the egotism!!



Title : Shirdi Sai Baba - An Inspiring Life

Author : Dr. Chandra Bhanu Satpathy

Publisher : Harper Non-Fiction Books New Delhi

Pages : 364 + viii

Price : 750

'Shirdi Sai Baba - An Inspiring Life' captures the life of the great saint comprehensively. An authoritative scholar on the subject, who has devoted his life to spreading Shirdi Sai Baba's teachings throughout the world, Dr Chandra Bhanu Satpathy has delved into rare archives and intelligence reports from the British Raj, and has interviewed hundreds of devotees, including direct descendants of Baba's closest associates, to provide an objective, factual and comprehensive view of Sai Baba's life. Here is a book that paints a beautiful portrait of an inspiring biography.

Reviewed by : Rajeswari Somasekhar

We Are A Family

— by **Sri Radhakrishna Swamiji**

When their dog Yamuna gobbled a bowl of dumplings in the kitchen and looked up at Bayaja Ma and her son Taty Patil with an innocent expression, she was not behaving simply like a biological eating machine. She was acting like a shrewd and endearing little Sai devotee she was, writes Kaka Saheb Dixit in his Memoirs at Shirdi in a separate Chapter titled ‘The Inner Life of Animals,’ illustrating Sai Maharaj’s clarion call that animals can display what were once thought to be exclusively human emotions. If they can experience emotions like us, should they not be treated the same way? Like ourselves? Sai Maharaj’s concept of ‘Vasudhaiva Kutumbakam’ proposes exactly that - treat all living beings, not just humans, as your family.’



and stay safe, squirrels in the Baugh build dreys out of twigs and line the interiors with soft moss, which helps conserve heat and provides a comfortable place to sleep. Squirrels, too, don’t like twigs poking into their backs any more than we would.

Sai Maharaj has pointed out that high levels of intelligence exist in animal and bird kingdoms. Shrimad Bhagavatam talks about Dattatreya, who had attained enlightenment by learning from 24 Gurus, several of them non-humans – pigeons, a python, a honeybee, an elephant, a deer, a fish, squirrel, a hawk, a snake, a spider, and a wasp. “So, besides helping all creatures and humans reach their potential, we need to be humble enough to see what we can learn from them because Sai Maharaj’s wisdom is present throughout Creation,” says Das Ganu Maharaj.



“Everyone has a song to sing in the symphony of life. As human beings, it is part of our responsibility to help all people and all creatures to sing their song,” says Das Ganu Maharaj in his kirtans on Sai Maharaj.

Booty Saheb constructed shelters exclusively meant for pet dogs at Shirdi and what it feels like to stay in them. Even now, we can see devotees offering bread and milk to dogs near Samadhi Mandir and Dwarkamai Masjid at Shirdi. Some devotees offer all creature comforts and belly rubs, warm baths and cool face masks, deodorized ambiance, and a storytelling session for canine cutie pie before lights out.

When out and about in the wild, left to their own devices, animals go after comfort. Officials of Shirdi Sansthan tell us that to beat winter cold

Egotism means separating oneself from others and being self-centered. Speciesism is an expression of ego. It is redundant in the realm of adhyatama, spirituality, which calls upon us to see unity in all things.

Spiritual evolution is a matter of consciousness of awareness. It is different from intelligence. Evolution is about including a greater spectrum of life in our own identity. At the lower stages of human evolution, there is no awareness of the existence of other people. It’s all about ‘me’. But as we evolve, we begin to include recognition of others, concern for them, their well-being, service, and so forth. So, the law of physics, that the universe is constantly expanding is a symbol of human consciousness that is always growing. But the expansion is in self-identity. Do I identify with my physical body? With my work? With the needs of others? Needs of the planet’s environment? This is part and parcel of evolution.

So, for our spiritual progress, it is fundamental to be kind to animals and keep company with them. Caring for pets could be just one way of showing that we care for them and ourselves.

Towards Cultivating Power

— by **Sai Raghu**

If you do not have power,
you can do nothing
Money is power.
Rich, too, suffers
from loneliness, depression, and fame.
Sai Maharaj wants to develop
Powers that can make you strong.

The first power is the power of cutting off.
Your six attachments to hatred, anger, jealousy,
That is the first power that is needed to set you free.
The second power is to forgive and to love.
Even if that person is not lovable
because you see the suffering in him.
Your love grows, and you become more powerful,
The third power is the power to understand.
You are no longer afraid.

When you understand,
Sai Maharaj, close behind your thoughts
As you do 'Parayan' of Sai Satcharita
Week after week to get contemplation
Baba is with you always.
Looking deeply to get insight:
The vision of interconnectedness.

That kind of understanding removes
All discrimination, all separation.
Sai Maharaj, close behind your thoughts.
As you do 'Parayan' of Sai Satcharita
Week after week to get contemplation
Baba is with you always.
Looking deeply to get insight:
The vision of interconnectedness.
And that kind of understanding removes
All discrimination, all separation.



Cut Down the Tree of Sansar

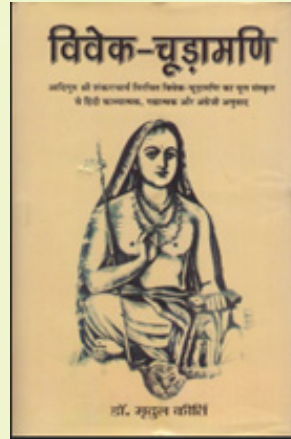
— by **Ramaswamy Seshadri**

Sai Satcharita states we suffer in our lives since we are bound by Sansar. By being caught in the transmigration of karmas, we remain ignorant of Sai Parabrahman - God as our True Self within. How is it possible to experience a life of limitations and sorrow when we are Lord Sainath, the God ourselves - 'Aham Brahmasmi?'

In quoting verse 145 of Vivekachudamani, Lord Sainath describes how Sansar comes to exist by asking us to imagine a tree: "Ignorance is the seed for the tree of Sansar. Body identification is the sprout, desires are its tender leaves, work its water, body its trunk, pranas are its branches, the sense organs its twigs, the sense objects its flowers, different miseries born out of the varieties of actions are the fruits, and the individual Jiva is the bird perched on top of it." The same is echoed by Sai Maharaj as documented in Sai Satcharita Chapter 32.

Any tree manifests itself through a seed and the seed of ignorance causes Sansar. But ignorance of what exactly? Of forgetting that we are God and there is only Sainath Parabrahman. We then become identified with Sainath Parabrahman the Anatman as everything that is not God: a physical body that creates our waking state, a subtle body that as the mind plays itself out in dreams, and the causal body that exists due to Vasana. Such sprouts produce desires within us. Why? Because the body needs food to survive, the mind plays out its impressions in the waking and dream states and finally, the causal body needs to fulfill previous karmas.

Like any tree, the physical body grows into adulthood giving the tree of Sansar its deep grounding in Avidya. Its branches consist of the five pranas that control their physiological functions. To become a fully egocentric agent in the world of Maya as a pluralistic matter, the body starts transacting within duality through the sense organs and their



respective objects. For example, the eyes perceive a world outside oneself, which is perceived as the only reality, "I see this world and to live, I need and want this." We then run after sense objects seeking happiness in them, forgetting that they don't exist but are constructed by the mind.

However, Das Ganu Maharaj points out that it is already at this point that the fall into Sansar cannot be stopped. By comparing the flux of our actions with water, Lord Sainath places the main culprit within Sansar on selfish actions and their endless, unfulfilling results. We have become bound by the fruits of our doer-ship and enjoyment.

The fall from Brahman as the Supreme Reality into a separate Jiva in life is complete. Through his tree simile, Sainath Parabrahman shows us that while we live in this world of relativity, we cannot stop Maya and Sansar from being a part of our individuality. We can gain control by going within by taking the standpoint of the eternal 'Sakshi' as the Inner 'Witness' to all - by affirming "I am Sainath Parabrahman the God, never these thoughts and experiences."



We suffer in life because we identify with an external world that is only relatively real. Therefore, cut down the tree of Sansar by taking the position of the Observer and you will have gained an independent, inner freedom that defies words.

Sai Maharaj and Einstein

— by **Vidya Umakant Chowkimath**

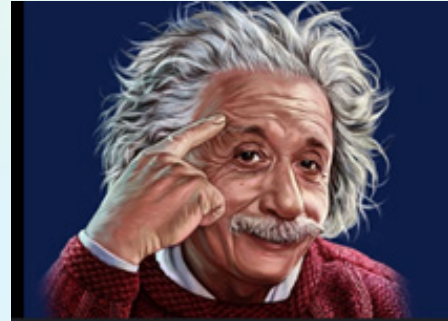
Albert Einstein's Theory of Relativity might be scientifically recondite to many. It finds application in the realm of spirituality, and is of profound significance especially in turbulent times, when every concept is reverberated by Sainath Parabrahman.

Nothing in this world is perfect and can be called the ultimate truth. There are only subjective truths and relative realities. Once, Kaka Dixit, a direct associate of Sainath Parabrahman, addressed him as the 'Enlightened' master. Sainath Parabrahman gave an epic reply. "Kaka, my so-called 'enlightenment' is my subjective 'enlightenment'. It is my 'truth' which could even be Maya, delusional. When you cannot relate to my 'enlightenment' and empathize with my 'truth', how can I be truly enlightened to you? You call me enlightened because you love me. My 'enlightened' state is an enigma even to myself."

Therefore, it is a known fact that Sainath Parabrahman never wanted to be called 'the Enlightened' one, because he believed that enlightenment was a subjective experience and impossible for others to relate to.

Once this realization of the relativity of truth dawns, we will stop claiming and clamoring for our respective ideological and religious 'truths'.

Einstein's scientific theory of relativity resulted from his belief that there was no Universal Truth in this world. He also believed that no theory, idea, ism, doctrine, or conviction was universally and collectively acceptable to everyone. Sainath Parabrahman said that even if one person in the entire world doubts the veracity of something, that



thing loses its universality. This is important. Doubt of even one person can shake the foundations of an established truth. Sainath Parabrahman believed that there are no facts, only interpretations. Those that we call truth are a matter of subjective interpretation and those that we define as reality are an individual's perceptions. Truth comes in fractions. It is like looking at Mount Kailas from a faraway Manasarovar from different angles. Every angle will provide a unique image of the Kailas Mountain. Those images are fractionally true but not wholly true.

The same can be said about all man-made faiths. None is universally true but could be partially true. When all partial and half-truths come together, a complete Truth may emerge. But all religions suffer from spiritual hubris and labor under the erroneous belief that each one is the best. This is practically impossible and pragmatically infeasible. The very definition of objective certainty is but an illusion. Our insistence on a universal truth is an illusion. Sainath Parabrahman says 'Har zarra apni jagah pe aaftaab hain' – Every particle is the sun in its own right.

The acceptance of the limitations of Truth makes us humble and enables us to look at every phenomenon as a part of a larger reality of Sainath Parabrahman but never the only reality. We need to imbibe the spirit of acceptance and avoid insistence on all matters. As Sainath Parabrahman says, "Truth is also like the Universe. It expands continuously and never remains static."



Children's Corner

There is no escaping the world, only its illusions

Beloved Children,

Om Namō Sainathaya
Sainath Parābrahman, an incarnation of Lord Dattatreya made Dada Khelkar narrate to children at Shirdi a story in the scriptures about Dattatreya learning from twenty-four Gurus.

Dattatreya, a revered sage of the 'Treta Yuga' in the Hindu tradition, embodies the trinity Brahma, Vishnu, and Shiva; his teachings transcend sectarian boundaries, offering timeless principles for spiritual seekers. Dattatreya goes in search of devotees to bless them. Sai Maharaj himself is a Dattatreya-incarnate. He is depicted with three heads, representing the three deities, and six arms, each holding a drum, a disc, a conch shell, a rosary, a kamandal – an oblong waterpot, and a trident, accompanied by a cow and four dogs.

His trident represents balance and control over the mind, body, and soul. Lotus denotes purity and spiritual awakening; the conch signifies the divine sound of creation (AUM) and eternal truth; the rosary embodies meditation; the water pot symbolizes detachment and simplicity; the disc represents the destruction of ignorance and protection of righteousness. Together, these objects convey a path toward enlightenment.

His teachings emphasize the importance of learning from the world around us. In the Avadhuta Gita, he extols the virtues of adopting nature as a teacher. Dattatreya identifies twenty-four gurus from nature, including the earth, wind, fire, and even animals

like deer and snakes. Each of these gurus imparts a unique lesson.

The Earth teaches patience and forbearance. Just as the earth bears the burden of humanity's actions, so should a seeker cultivate tolerance. Sai Baba calls it 'Saburi.' The wind moves freely, untouched by the objects it passes over. Similarly, one should move through life unattached to material possessions and desires. The snake teaches the value of solitude and prudence, living in peace without excessive attachment to one place. These teachings reflect an intrinsic harmony with the natural world and underscore the need for humility, observation, and introspection in the quest of knowledge.

Nonduality is the central theme in Dattatreya's philosophy.

The perceived duality of the world between self and other, good and evil, joy and sorrow are an illusion born of Maya. To transcend this illusion, Dattatreya advises meditation and the cultivation of inner stillness. Through self-inquiry and detachment, one can perceive the unity underlying all existence. His teachings call for intellectual understanding and emphasize direct experiential realization.

Dattatreya advocates a life of simplicity and renunciation, not necessarily through physical abandonment of worldly duties but through inner detachment, highlighting the importance of living as a Paramahansa, one who is unperturbed by fluctuations of life, soaring above mundane concerns like a swan flying over a lake.

True renunciation, according

to Dattatreya, is not in renouncing possessions but in renouncing attachment to them. He instructs seekers to maintain equanimity in the face of success and failure, joy and sorrow. Liberation is attained not by escaping the world but by living in it without being ensnared by its illusions.

While Dattatreya is associated with the unorthodox path of a renunciate who transcends societal norms, his teachings also stress the importance of discipline. He encourages meditation, selfless service, and devotion to a higher power.

In his view, devotion is not blind ritualism but a heartfelt surrender to the Divine. Discipline, when coupled with devotion, accelerates the journey towards enlightenment. Dattatreya emphasizes compassion, truth, and self-awareness. His wisdom reminds us that divinity resides within each being and that liberation is not a distant goal but an ever-present reality waiting to be realized.

One can align with the eternal truth by learning from nature, embracing nonduality, practicing detachment, and cultivating discipline. In a world mired in conflict, Dattatreya's message shines as a timeless beacon, inviting all to embark on self-discovery and liberation.

When you visit Shirdi, please go to Lendi Baugh and offer your worship to Lord Dattatreya. Then, only your pilgrimage to Shirdi is fulfilled.

Yours Sai Babaly
The Sai Aura Team



Complimentary Copy. Not for Sale.