



S A B U R I



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At Your Lotus Feet

AT YOUR LOTUS FEET	2
EDITORIAL	3
THE FIRE OF DEVOTION	4
STORY TOLD BY RAMANA MAHARISHI	4
BABA AND MAYA THEORY	8
SOURCE: LIFE OF SAI BABA BY B V NARSIMHA SWAMI	8
SECOND HALF OF LIFE	10
JOIN OUR FACEBOOK PROMOTIONS TEAM	11
READ & SHARE PREVIOUS EDITIONS	12
INSIGHTS OF A SPIRITUALLY MATURE PERSON	13
WRITE TO US	15
BANGALORE TO PUTTAPARTHI	16
GOAL OF WEBSITE & MAGAZINE	18
ONLINE RESOURCES	19
HAPPY SHIVARATRI	20
DISCLAIMER	21



Editorial

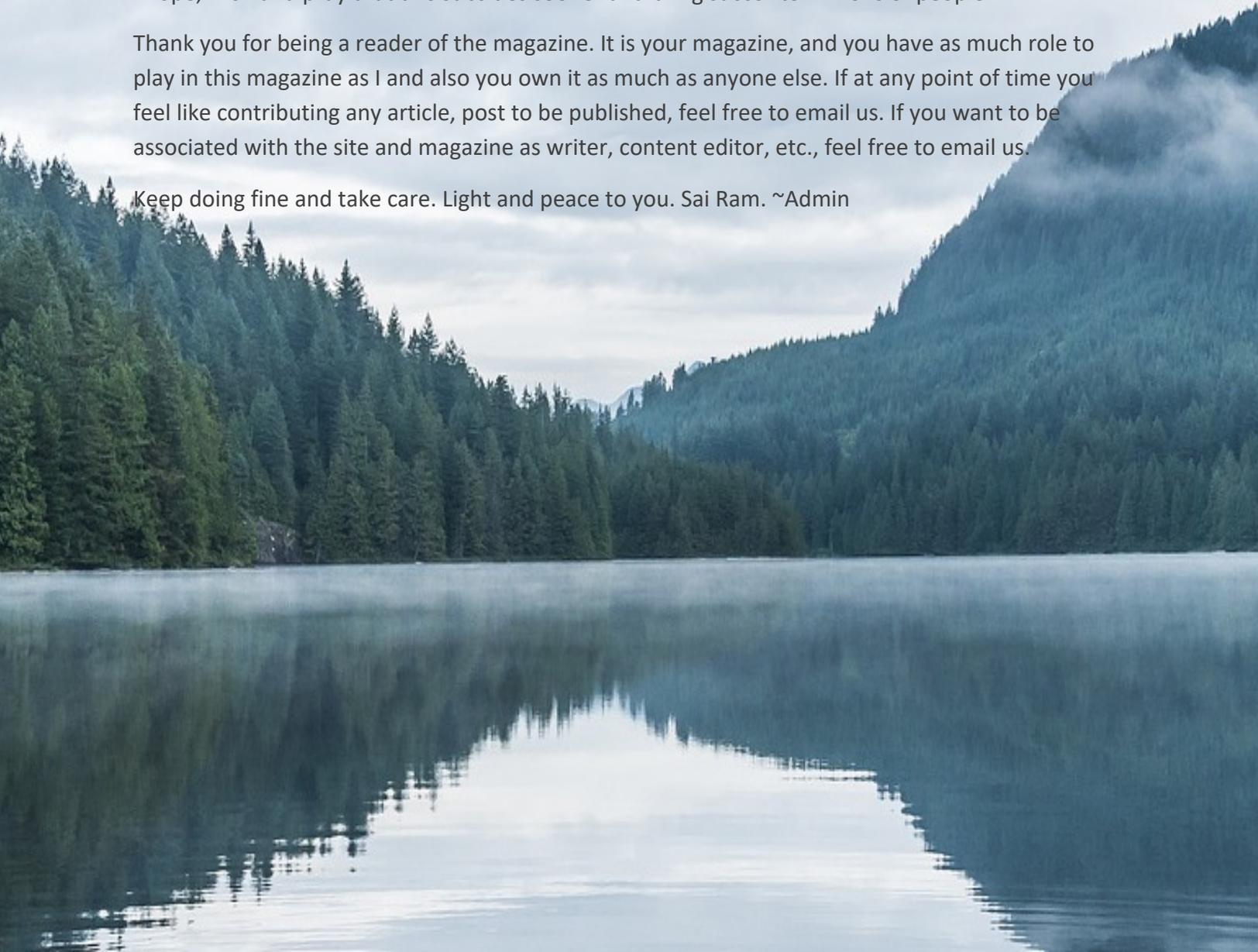
Sai Ram dear! May this edition of magazine find you in the best of health and spirits.

You may be aware of the ongoing conflict and the geo-political events in the world. People in leadership have power to influence the destiny of so many lives. We come across people in power, leadership, and higher position all our lives. Right from our parents, teachers, relatives, grown up siblings, office managers, politicians etc. We may not even realize but at some level each one of us is a leader to someone else at certain point of time.

It is important to who we look up to and try to emulate or who we learn from. Throughout the history of mankind unpleasant events have unfolded and humanity have suffered immensely. Certain time cycles bring with it greater momentum for unfolding of certain types of global events. I hope, wish and pray that this subsides sooner and bring succor to millions of people.

Thank you for being a reader of the magazine. It is your magazine, and you have as much role to play in this magazine as I and also you own it as much as anyone else. If at any point of time you feel like contributing any article, post to be published, feel free to email us. If you want to be associated with the site and magazine as writer, content editor, etc., feel free to email us.

Keep doing fine and take care. Light and peace to you. Sai Ram. ~Admin



The Fire of Devotion

STORY TOLD BY RAMANA MAHARISHI

With reference to a devotee's account of the miraculous appearance of sugar candy and almonds, which dropped into the hands of some ladies in a trance, Bhagavan replied, "We hear of so many things. There are certain sects which work for such things. But who sees or gets them? You must see that.

In the Periyapuram a similar occurrence is mentioned."

Karaikal Ammaiyar was a great devotee of Lord Siva and a poetess, many of whose verses are still preserved.

She was the wife of a rich merchant of Karaikal, whose name was Paramadattan (meaning 'one endowed with heavenly gifts'). Her own name was Punithavathiyar (meaning 'the pure one').

She was very devout, and especially eager to entertain all devotees of Lord Siva that came to her door. One day her husband received from some persons who had come to him on business a present of two mangoes of a very superior variety which he sent home to his wife.

Soon afterwards, a holy devotee came to her house as a mendicant. Since she had no cooked food ready to offer him except some boiled rice, she gave him one of the aforesaid mangoes along with the rice.

At noon her husband returned and after having his meal ate the remaining mango. It pleased him so much that he said to his wife, "There were two, bring me the other." She went away in dismay but remembering that the Lord to whose servant she had given the fruit, never deserts those who serve Him, she offered a mental prayer, and straightaway found a mango in her hand, which she took to her husband.

Being a divine gift, it was of incomparable sweetness, so he asked her, "Where did you obtain this?" She hesitated at first to reveal the wonder that had taken place on her behalf, but thinking that she ought to hide nothing from her husband, she told him everything.

He gave no credence to her words, but roughly replied, "If that is so, get me another like it." She went away and said in her heart to God, "If You do not give me one more fruit, my word will have no weight!"

Immediately she found another fruit in her hand. She brought this fruit to her husband but as soon as he took it, it disappeared. Wondering at this strange happening, he concluded that his wife must be a divine being and therefore decided that he should no longer live with her.

However, he revealed this decision to no one. One day he quietly hired a ship on which he placed a great deal of his wealth, and then on an auspicious day, worshipped the god of the sea. With sailors and a skillful captain, he set sail for another country where, by trading his merchandise he accumulated a fortune.

After some time, he returned and came to another city in the Pandiyan kingdom, where he married a merchant's daughter and lived in great luxury. A daughter was born to him, whom he named Punithavathi after his first wife, with whom he had feared to remain but for whom he retained great reverence.

After a while, his return and prosperity became known to his friends in Karaikal, who resolved to compel him to receive again his first wife, their kinswoman, whom he had deserted.

They accordingly proceeded to his new residence, carrying with them in a litter his saintly spouse, Karaikal Ammaiyyar. When he heard that she had arrived and was halting in a grove outside the town, he was seized with great awe.

He proceeded with his second wife and daughter to where, she was camping – surrounded by her relatives. He prostrated before her with profoundest reverence, saying, "Your slave is happy here and prosperous through your blessings. To my daughter I have given your sacred name, and I constantly adore you as my tutelary goddess!"

Poor Punithavathiyar was utterly confounded by this salutation and worship, and so took refuge among her relatives, who all asked with wonder, "Why is this madman worshipping his own wife?"

To this Paramadattan replied, "I myself saw her work a miracle, so I know that she is no daughter of the human race, but a divine being. Therefore, I have separated myself from her, and I worship her as my tutelary deity and have dedicated my daughter to her".

Hearing this, Punithavathiyar pondered over it and prayed within herself to Siva, the Supreme Lord, saying, "O Lord, this is my husband's belief. So, take away from me the beauty that I have till now cherished only for his sake. Remove from me this burden of flesh and give to me the form and features of those who always attend on Thee, and praise Thee."

Immediately, by the grace of God, her flesh dried up and she became a skeleton, becoming one of Siva's hosts whom the earth and the heaven hold in reverence. Then the gods sent down a rain of flowers, heavenly minstrels resounded, and her relatives paid obeisance to her and departed in awe.

Having thus assumed the form of a skeleton, she lived in the wild jungle of Alankadu, and through the inspiration of God she sang several sacred poems, which are sung even to this day.

After some time there came upon her an irresistible desire to see the sacred Mount Kailas, so with great speed she travelled northwards till she arrived at the foot of the Mountain. Considering that

it was not right to tread on the Holy Mountain by foot, she began to climb it with her feet in the air and with only her head touching the ground.

The goddess Uma, Siva's consort, saw her ascending in this manner and said to Her Lord, "Who is this that approaches in this strange fashion, a gaunt skeleton sustained only by the power of love?"

Lord Siva replied, "She is Karaikal Ammaiyar, and she has obtained this form by her prayers." When She drew near, He addressed her with words of love, calling her 'Amma' (Mother), a name which she bears ever since. As soon as she heard the word she fell at His feet and exclaimed, "Father!"

Siva then said to her, "What boon do you wish to ask from me?" She replied, "O Lord, grant undying love and infinite blessedness to me, Your slave. I would be glad never to be born on earth again, but If I must be so born, grant me at least that I may never, in any form or at any time forget You, my Lord; and when You perform Your sacred mystic dance, may I stand in rapture at Your feet and sing Your praise".

The Lord replied, "In Alankadu you shall see my dance, and with rapture you shall sing." Then the holy Karaikal Ammaiyar returned to Alankadu, still covering the distance on her head, and there she beheld the Lord's sacred dance, and sang her renowned lyrics in His praise. Karaikal Ammaiyar's devotional hymns form sixth part of Thirumurai.



Baba and Maya Theory

SOURCE: LIFE OF SAI BABA BY B V NARSIMHA SWAMI

Sai Baba of Shirdi has, if we may rely upon Das Ganu's earliest chapters about him, referred to Maya expressly and taught his devotee Nana Chandorkar and others important truths about the place of Maya in God's work.

Nana Chandorkar finding it difficult to understand the place of Maya in a universe created by God or Suddha Chaitanya questioned Baba, who is the Maya! and elicited interesting answers.

Baba had first talked about Suddha Chaitanya referring to Poorna Parabrahman by that phrase, and incidentally referred to Maya. Baba said, just as there are degrees in regality when we consider the extent of respect or reverence paid to the king, his deputy, and his peon, we find similarly that there are degrees of Chaitanya in the world.

There are three grades of persons, the Paramartika stage person sees truth as truth and acts according to sastras that is without observing differentiation.

The next is the person in the Vyavaharika stage, called the good who follows the Sastras but goes on differentiating between good and evil, rejecting the latter and preferring the former.

Thirdly, there is the person in the Pratibhasica stage, called the ignorant who does not see the truth either entirely as it is or with the addition of differentiation merely, but sees it quite inverted that is seeing the good as evil and evil as good.

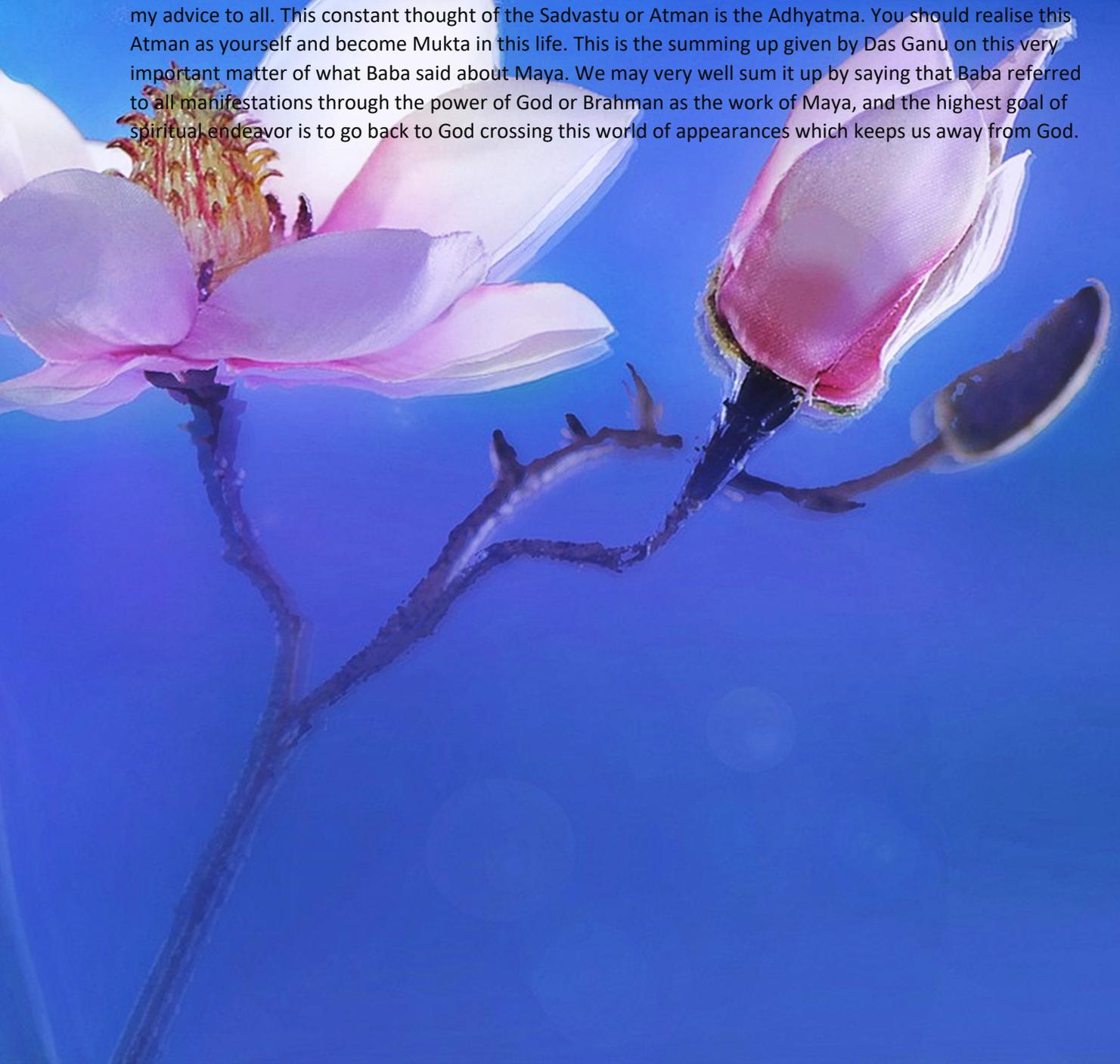
Atman or Brahman is common to all the three. It is to illustrate this position that Baba referred to the king, his deputy, and his messenger. He gave another illustration also, namely, the infinite Akasa or Space, then the akasa which is in a big pot, called Kumbhakasa, and thirdly, in a small pot, called Ghatakasa. In all the three Akasa is common but it is in different degrees. Baba therefore said, just like that, Brahman appears in different forms in this world which is the play of Maya.

It is the union of Brahman with Maya that causes Brahmanda the universe. Then Chandorkar put the question, 'who is this Mayal Who created her, and what is she like?' You just now said that the root of the whole world is Chaitanya. Then where does Maya come in?' Baba's answer was, 'I will describe to you where and how she comes. Maya is the name given to the Shakti or Power of Chaitanya, which makes Chaitanya appear in the different forms. Can you separate Chaitanya from its Shakti! You cannot, just as you cannot separate jaggery from its sweetness and the Sun from its brilliance. The separation from Chaitanya comes only at the end of all existence, that is, when there is a final merger of the Universe in Brahman. Maya ends when Chaitanya is realized. Chaitanya is endless. Both Chaitanya and Maya are beginningless. Then Baba added, Maya and Chaitanya are also named Prakriti and Purusha. And these are fully described in Jnaneswari. He referred Chandorkar to Jnaneswari to get full Atma Jnana that is, knowledge about this Maya theory. He added Maya is Karya and has wonderful qualities. I am such and such a person. You are such and such are all the result of Maya. All these are unreal differences. You see if

you are under Maya, undifferentenced Reality does not appear. Maya has two aspects, namely, the Avarana covering up the consciousness of the soul I or atman and Vikshepa producing illusory appearances over the covering.

A cooly dreamt that he became a king. Thereby he forgot his coolyship. That coolyship was covered up, that is, by Avarana and kingship was produced by Maya over that cover, that is Vikshepa. Maya covers up Brahman and produces all worldly appearances! Baba then added the words, In reality, the world does not exist. Only one Real Sat exists, but these appearances are taken to be real. That causes the mischief akalyan.

So, kick out Maya and regain Brahman. How is it to be done? Regard yourself as Pure Chaitanya. Water when relieved of impurity is pure water. Similarly remove impurity of Maya from this world of appearances. Then that appearance becomes reality. This is the upasana of the Real Sadvastu. Think of this always. This is my advice to all. This constant thought of the Sadvastu or Atman is the Adhyatma. You should realise this Atman as yourself and become Mukta in this life. This is the summing up given by Das Ganu on this very important matter of what Baba said about Maya. We may very well sum it up by saying that Baba referred to all manifestations through the power of God or Brahman as the work of Maya, and the highest goal of spiritual endeavor is to go back to God crossing this world of appearances which keeps us away from God.



Second Half of Life

The American monk **Thomas Merton** once told a story about climbing the ladder of success. Merton pointed out that we can spend years of our lives climbing the corporate or economic ladder. Up and up and up. Only to find that when we get to the top of our ladder, it's leaning against the wrong wall.

In *Falling Upward, A Spirituality for the Two Halves of Life*, **Richard Rohr** reminds us that our "supposed achievements" of the first half of life can often be found wanting. We may climb to the top of the proverbial ladder only to take in the view and discover that "**there is nothing up there that either satisfies or endures.**"

Yet, realizing we are on the wrong ladder often requires some serious **discernment** on our part. Too many people get caught up in what Rohr refers to as "the crab bucket." You realize you're not where you should be or want to be and try to get out, but those around you keep pulling you back in. They are in the crab bucket too and want you to stay with them because "it's what everyone else is doing."

At some point, you realize there is more to life than climbing the ladder.

Rohr believes that life can be split up into two parts. During the first half of life, we "build a strong container or identity." This is the part of life where our egos are often dominant. We want to make a name for ourselves and become what society calls "a success," focusing on our jobs, our relationships, our security.

During the **second half of life**, the trappings of success begin to lose their importance. **We realize it is more important to meet and feed the needs of the soul.** The ego begins to subside, and we set out to find the contents that the container was meant to hold. We slow our climb up the ladder or get off it altogether.

The only issue? Once we get off the ladder, we often think our work is done. Rohr writes that "the first task invests so much of our blood and sweat, eggs and sperm, tears and years that we often cannot imagine that there is a second task, or that anymore is expected of us." We can choose to ignore the calling of the second half of life or "we can set out from the known and the familiar to take on a further journey."

As we move on to the further **journey of life**, we become more in tune with "the underlying flow behind the everyday events." Rohr tells us that this deeper discovery is largely what religious people mean by "finding their soul." We begin moving to "another intensity, a deeper communion" with life.

Source: <https://www.patheos.com/blogs/wakeupcall/2021/04/do-you-possess-the-8-insights-of-a-spiritually-mature-person/>

Join our Facebook Promotions Team

Sai Ram Dear Friends, we have a team to spread Baba's messages and other spiritual messages on Facebook groups which are dedicated on Sai-Baba.

The team shares "1 or 2 links of posts from saisabuir.org" on assigned "5 Facebook groups" every Thursday. The link(s) are common for all the team members.

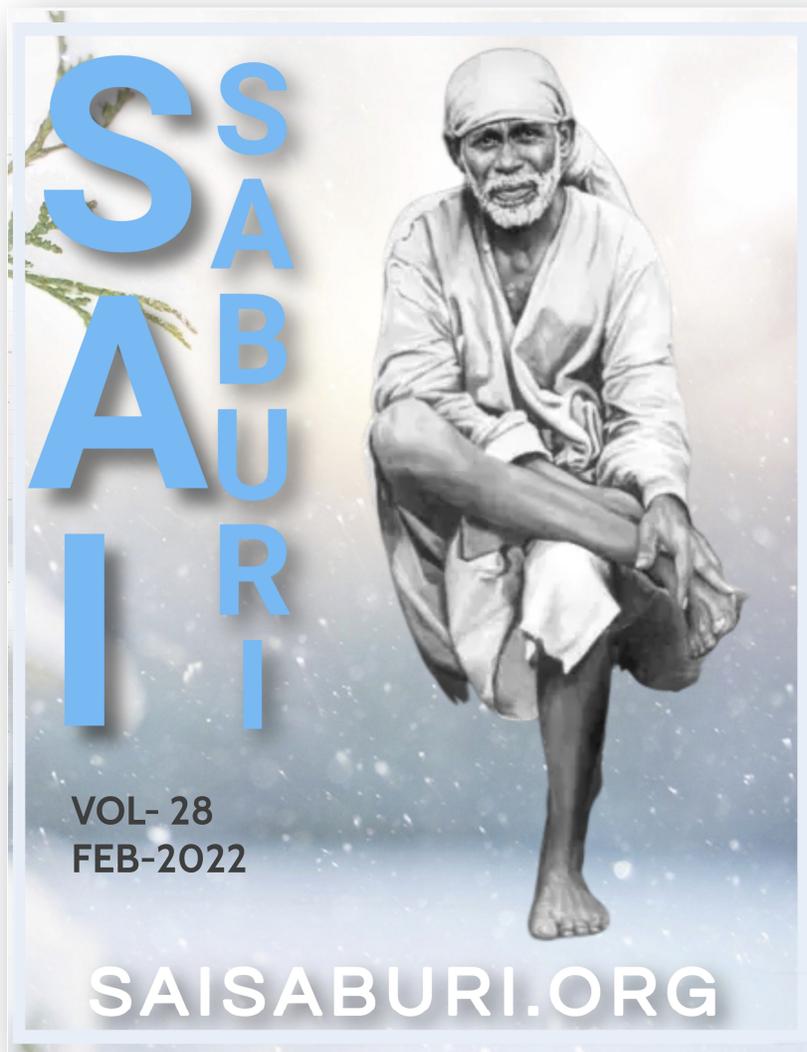
At this moment, the team consists of:

- Anisha from Delhi, India
- Harshitha from Hosur, India
- Monali from Pune, India
- Radhika from Chennai, India
- Rajini from Mysore, India
- Sharada from Texas, USA
- Vandana from Salem, India

If you want to join the team, please send an email to editor@saisaburi.org

Read & Share Previous editions

You can read previous editions of the magazine by visiting: <https://mag.saisaburi.org/>



Insights of a Spiritually Mature Person

Have you moved on to the second half of life? Are you doing it with spiritual awareness? Here are 8 insights I culled from *Falling Upward* that may serve as a gauge as to where you are on your spiritual journey. The words below are mostly Rohr's, with his exact language in quotes. I have paraphrased some of his other thoughts.

1. **You become less preoccupied with collecting more material goods.** “Your efforts are now to cleanse your life of whatever is unnecessary and pay back, give back to the world a bit of what you have received. Your concern is not to have what you love—but to love what you have. Hoarding, collecting, and impressing others with your things, your house, your travels, are of less and less importance.”
2. **You start becoming fully and consciously who you already are.** You begin living with what Rohr calls “beginner’s mind” looking at the world around you with less judgement and greater openness. It’s more “about unlearning than learning.”
3. **You return to simplicity after learning from all the complexity.** “Simple meaning now suffices and that becomes in itself a much deeper happiness. As the body cannot live without food, so the soul cannot live without meaning.” You find this meaning in “pure friendship, useless beauty, or moments of communion with nature or anything.”
4. **You learn to ignore and withdraw your energy from stupid things rather than fight them.** “We tend to become a mirror image of anything we fight too long or directly. We rely more on prayer and discernment than knee-jerk responses.” You begin to lose interest in idolizing people and events. They matter less and less.
5. **You become more accepting—of yourself.** You realize that you have both strengths and weaknesses—and they no longer cancel each other out. “There is no longer a persona to protect or project. You finally are who you are, and can be who you are, without disguise or fear.”
6. **You place an emphasis on fruitfulness, not success.** This idea comes not from Rohr, but from the Reverend Donald Marks of New Jersey. He points out that we don’t so much want

a successful life, **we want a fruitful life.** We want to be of service to those around us exhibiting traits like patience, kindness, generosity and love.

7. **You dig a little deeper into the things you love.** “If you go to the depths of anything, you will begin to knock upon something substantial, real, and with a timeless quality to it.” You take the activities you love, be it gardening or cooking or spiritual reading, and dig a little deeper becoming even more passionate about them. “Finding deep meaning in our experiences is not just another name for spirituality but is also the very shape of human happiness.”
8. **You start to pass on what you have learned.** You no longer keep the important lessons you’ve learned in life to yourself, you begin passing them on. You share your wisdom so that it will live on in others.

Source: <https://www.patheos.com/blogs/wakeupcall/2021/04/do-you-possess-the-8-insights-of-a-spiritually-mature-person/>

Write to US

If you want to share any spiritual experience, spiritual poem, any article on spiritual topic; you are welcome to share with us and it will be published in the magazine with your name.

Many a times we get experiences where senders want to remain anonymous, and we respect that too. We will publish only what you want to share with the audience.

Feel free to email us on editor@saisaburi.org



Bangalore to Puttaparthi

A decade ago, when I was in Prasanthi Nilayam the regular 7am darshan was over and most of the crowd had left for breakfast. I forgone breakfast and moved forward and squatted at a "forward position". A foreigner was sitting by my side. I closed and my eyes and prayed Swami "Swami please come out and give darshan", "Swami come close and give darshan", "Swami come to where I am sitting and give darshan" etc.....

Suddenly at 8.15 or so I saw Swami walking straight to where I was sitting and stood two feet away. He spoke in Telugu and English looking at me and another guy (whom later someone identified as Swami's relative) and the foreigner: The conversation went on like this.

Swami: Looking at the foreigner, "when are you going back"?

Foreigner: "Very shortly Swami (mentioned some date). But will be back for Swami's B'day.

Swami: "Coming back, why, waste of money. Where is the money for you?"

Foreigner: "Bhagawan will give me the money"

Swami: (looking at his relative guy) All smiles. " Veedu na kosam Bangalore nunchi naduchikoni vochadu" (He came all the way from Bangalore by walk for my sake).

Foreigner: "It is Bhagawan's blessings"

Swami: What is your mantra?

Foreigner: "Om Sri Satya Sai Babayanamah: I repeated this and walked all the way"

Swami: "Choodu, look at his devotion. Mana Indians unnaru. Antha part time devotion Veedni choosi nerchukovali "(Look at his devotion. Our Indians' devotion is parttime devotion. They should learn from him)

Foreigner: Swami padanamaskar.

Swami: "Take" (signalled for padanamaskar")

Foreigner fell at Swami's feet and embraced the same holding tightly. Swami blessed him and told him: "interveiw evening" and walked back.

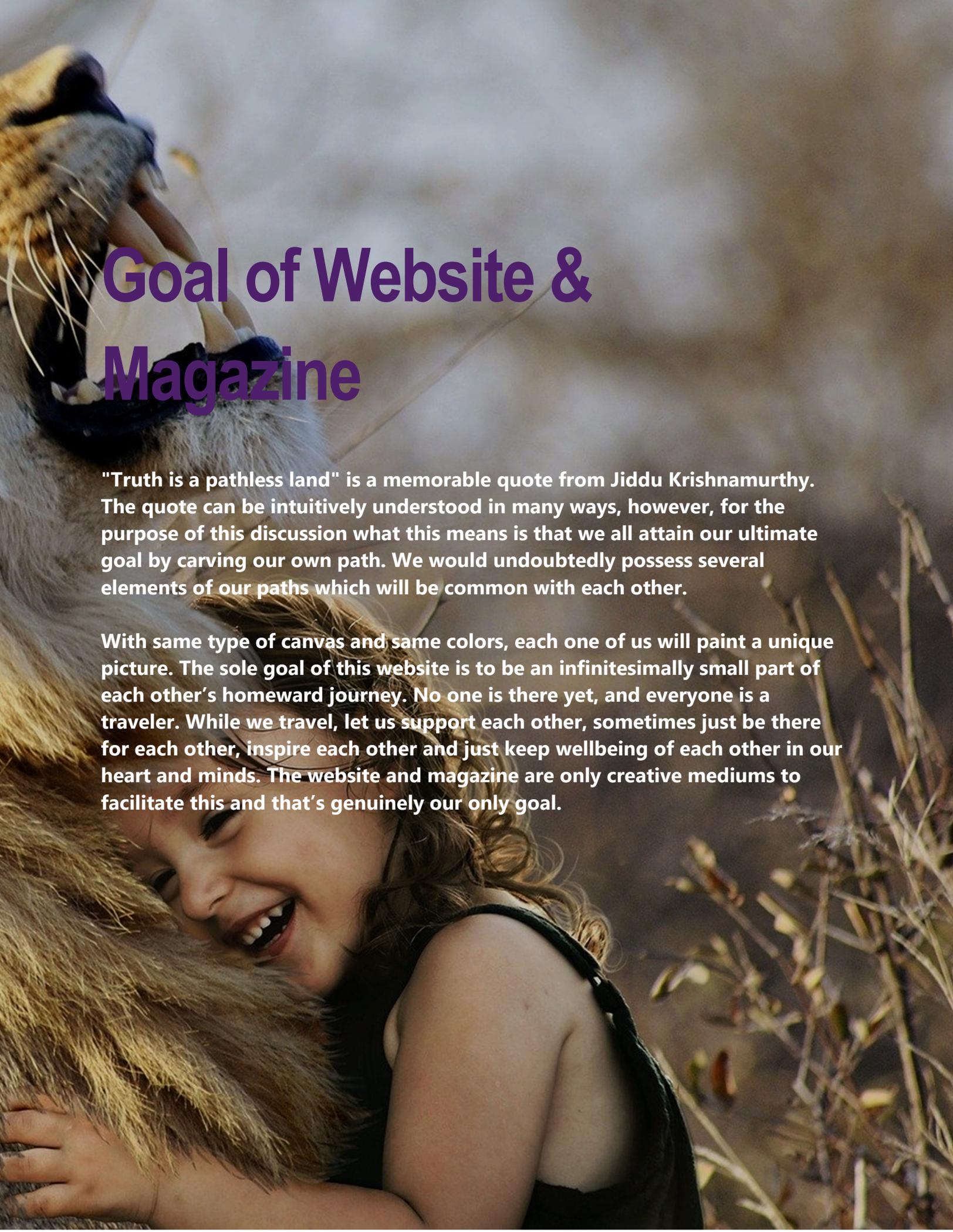
I was wondering how Swami will remember. Evening darshan crowd was jumbled. New seats and new crowd and full. Swami called this guy and his group which was sitting somewhere behind for an interview.

At that time I felt it was Swami's message to me was to be a full-time devotee that the mantra is "Om Sri Satya Sai babaya namah:" And the message too is: full surrender and devotion.

Source: Saibaba.ws



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A young girl with curly hair, wearing a black top, is smiling and hugging a lion's head. The lion's mouth is open, showing its teeth and tongue. The background is a blurred natural setting with dry grass and branches.

Goal of Website & Magazine

"Truth is a pathless land" is a memorable quote from Jiddu Krishnamurthy. The quote can be intuitively understood in many ways, however, for the purpose of this discussion what this means is that we all attain our ultimate goal by carving our own path. We would undoubtedly possess several elements of our paths which will be common with each other.

With same type of canvas and same colors, each one of us will paint a unique picture. The sole goal of this website is to be an infinitesimally small part of each other's homeward journey. No one is there yet, and everyone is a traveler. While we travel, let us support each other, sometimes just be there for each other, inspire each other and just keep wellbeing of each other in our heart and minds. The website and magazine are only creative mediums to facilitate this and that's genuinely our only goal.

Online Resources

Main Website: <https://saisaburi.org>

Magazine Website: <https://mag.saisaburi.org>

Facebook Groups: <https://www.facebook.com/groups/669860773527519>

Facebook Page: <https://www.facebook.com/saisaburimagazine>



Happy Shivaratri



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