



Sabka Maalik Ek

# SAI SANDESH

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Love All, Serve All

## EASWARAMMA DAY SPECIAL ISSUE

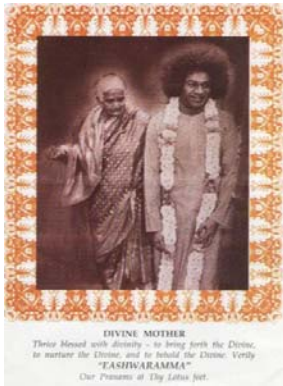


**WISH YOU ALL A VERY HAPPY MOTHER'S DAY!**

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## EASWARAMMA—THE IDEAL MOTHER

BY THE SAI SANDESH TEAM



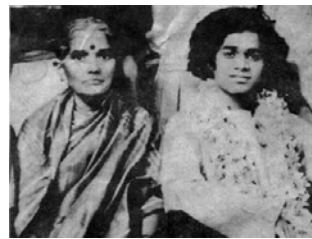
Who could be holier than the divine mother who was chosen to give birth to the Lord Himself? Swami has declared during several discourses that He chose Mother Easwamma to be the instrument for His incarnation. Mysterious indeed are the ways of the divine. The purpose for which He chooses individuals for His mission is known only to Him. The ignorant writer, however, makes a humble assumption that the Lord may have wanted to establish the ideal of motherhood through the divine Easwamma—and what a lofty standard the Lord has established. If a fraction of mothers follow Easwamma's example, the world would be full of selfless heroes who would transform earth into heaven.

**The mother's past life.** When the Lord had descended on earth during the Dwapara Yuga as Sri Krishna, there was a *gopi* who used to look at the infant Krishna with the highest level of motherly devotion. Her love was so sacred that the Lord was moved and instantly granted her the boon of being His mother in the Kaliyuga. This *gopi* was reborn as Easwamma and was the chosen mother for the Sathya Sai *avatar*.

**Antecedents.** Around 100 miles from Puttaparthi is a village called Kolimikuntla. In this village lived Subba Raju, an ardent devotee of Easwara. He had fondly built a temple for the Lord. Soon after, a bright daughter was born to him and was named Easwamma. Once Kondamma Raju (Swami's grandfather) went on a pilgrimage and also to visit his distant relative, Subba Raju. The elder son, Pedda Venkaappa Raju, accompanied him. On their arrival, Kondamma Raju found the place arid and unsuitable for cultivation and also dangerously infested with dacoits. He requested Subba Raju to sell his lands and move to Karnatanagapalli, on the opposite bank of the river Chitravathi in Parthi. He also proposed the marriage of Pedda Venkaappa Raju with Easwamma, who was then only fourteen. Within three years, Sheshama Raju, Swami's elder brother was born, followed

by Venkamma and Parvatamma. Soon after, the mother lost four children; elders made attempts to propitiate the divine for release from this sorrowful state; prayers were offered in the local temples and the distant place of Kadri. When Easwamma entered her eight pregnancy, her mother-in-law, Lakshamma, offered a series of pujas to Lord Sathyanarayana and prayed for a grandson.

**The conception.** The Sai *avatar*, like previous divinities, was not born the human way.



Easwamma had mothered seven children before the Lord was born to her. Once when Easwamma was near a well drawing water, when a big ball of blue light came rolling toward her and entered her as she fainted.

**The boons.** Unlike ordinary mortals, Easwamma did not ask Swami to bless her with material opulence or luxuries, nor did she ask for the smallest favor for herself. On the contrary, she would beseech Swami to bless others; often devotees would request her to plead on their behalf to Swami, which she humbly did. On seeing that the village did not have a school, hospital, or water facilities, she requested Swami to do something for the local villagers. Swami instantly granted her those three boons and as a result of her selfless desires, today Puttaparthi has free hospitals, educational institutions, and water facilities that serve thousands of villages across the district.

**Her nature.** The divine mother was humility and love incarnate. Her compassionate nature often found her interceding on behalf of young children or distressed devotees. Despite being granted the lofty status of the *avatar's* mother, she did not show the least pride. On the contrary, she was humility incarnate. Once when Swami was staying at the residence of Dr. B. Ramakrishna Rao, the Governor of Kerala, she refused a special invitation to stay at the governor's residence and instead chose a modest headmaster's dwelling.

**High ideals inculcated.** Easwaramma brought up her children in a devotional environment. They were inspired by the stories of God and the high values of ancient India. Forbearance, love, truth, peace, non-violence, righteousness were the very pillars on which she chose to lay the foundation of her children's future. Her lofty principles were so noble that the Lord Himself chose to bestow her the honor of motherhood, an honor bestowed on only one person—among billions—every *yuga* (age).

**The vision.** Once Easwaramma was attending on Swami when she suddenly saw not Swami, but Lord Rama in His place. The experience had a profound impact on her noble character and she completely surrendered her thoughts, words, and deeds at the Lord's feet.

**The last moments.** Rare is the devotee that thinks of the Lord during the last moments. Even great saints are sometimes tempted by *maya* and forget the Lord. The simple saint, Easwaramma, however, was no such. During her last moments she called out to Swami thrice; Swami who was then in the shower, responded with equal zeal saying, "coming, coming, coming." Ultimately she passed away on Swami's lap and reached the shore of divinity. What could be a greater death than chanting the name of the Lord during the last moments—a transition befittingly bestowed on the saint who dedicated her entire life to the *avatar's* service.

**Undying love.** Though having cast off her mortal coil, Easwaramma makes frequent visits to Swami in her physical form. Students who sleep in Swami's room have often witnessed her appearance when she comes to the room to have conversations with the Lord. In fact during one incidence, Swami told the students that He needed a belt for His *dhobi*. Very soon Easwaramma appeared with a belt for Swami; such is her undying love for the Lord.

Easwaramma's entire life is a message for mankind, a message that finds expression not only through her simple life, but also through the high ideals of motherhood, the selfless service, and the sacrifices she made for humanity. May 06 is Easwaramma's day—also observed as children's day by Swami's devotees—and we offer our humble *pranams* to the divine mother's holy feet.

## DAILY ACTIVITIES

### DAILY ARATIS:

Kakad Arati	8.00 A.M.
Madhyana Arati	12.00 P.M.
Dhoop Arati	6.00 P.M.
Sheja Arati	8.00 P.M.

### SPECIAL BHAJANS:

Every Thursday	7.00 P.M.–8.30 P.M.
Every Sunday	2.00 P.M.–3.00 P.M.

**STOTRAS (CHANTING SAHASRANAM, BABA'S 108 NAMES, ETC.):** Daily.

**ANNADAN (FOOD SERVICE):** Daily at temple  
**ANNADAN (FOOD SERVICE) FOR HOMELESS BROTHERS AND SISTERS:** Every Saturday at 1 p.m 29<sup>th</sup> and 1<sup>st</sup> Ave. Call 718-461-0454.

## PUJA SPONSORSHIP

Archana.....	\$11
Abishekam.....	\$51
Satyanarayana Vrata.....	\$81
Vahana Puja.....	\$15
Annadan.....	\$251

**To sponsor pujas, call: (718) 461-0454.**

## UPCOMING EVENTS

### May

Saturday, Mar. 06: Easwaramma Day  
 Sunday, May 14: Mother's Day  
 Monday, May 22: Hanuman Jayanti

### June 2006

Sunday, Jun. 18: Father's Day

### July 2006

Tuesday, Jul. 04: America's Independence Day  
 Monday, Jul. 10: Guru Poornima/Vyasa Poornima

## Thought for the Month

The body, the mind, the intellect and the senses are but instruments. The question then arises, "Who are you?" The answer is: "You are the master who makes use of these instruments." When you refer to "my mind, my body, my senses," do you enquire "Who am I?" You say, "This is my body, my mind, etc.," which implies that you are different from these; yet, you identify yourself with the body and become a slave of the senses instead of being their master. You are the Atma, the Supreme Master. You have the potential to realize this through the discriminating power of the intellect. Once you recognise this truth, you will get rid of your animal qualities and understand your divine nature. – Baba

## BEACON LIGHTS

### SRI HANUMAN—THE IDEAL DEVOTEE

THE SAI SANDESH TEAM

The devotion and service of Sri Hanuman has served as beacon light to many aspiring *sadbhaktas* for thousands of years. There is none in the world who comes even remotely close to the exemplary devotion and attitude of service demonstrated by Anjaneya. He is among the seven *chiranjeevis* (immortals) who live forever in their physical form, ever fostering the welfare of mankind. He has indeed established the ideal benchmark of devotion for us to follow.



**Humility personified.** Rama showered innumerable praises on Hanuman for his unparalleled service; despite the abundance of praises, Hanumanji did not allow the least pride to enter his heart. There is none who can match

Hanuman in might, none who can sing like him, none who can match his intelligence (the Sun God himself had taught all scriptures to Hanuman), and none who can claim to have even an iota of his devotion. Yet, he continues serving Rama with the attitude of a humble servant and always regards Rama as his lord, while considering himself to be an ordinary slave—what a great exemplary example in humility.



**The best servant.** Hanuman did not spare the slightest pains in the service of Rama. At the slightest command of his master, Anjaneya would move mountains. Hanuman, without caring for his own life and with unconditional faith in

Rama, leapt across the entire Indian Ocean in search for Sita. On the way he braved many dangers but did not swerve from his vow of service in the least. To save Rama's brother Lakshmana, Hanumanji lifted an entire mountain from the Himalayas and brought it to the presence of the Lord.

**Childlike devotion.** Once Hanumanji observed mother Sita wearing the vermillion mark on her forehead. He was curious to know the reason behind such a practice; when the mother explained that the mark would help prolong the Lord's physical life and also to secure His love, Hanuman got very excited. He soaked himself and covered his entire body in gallons of vermillion. When Rama observed this, he questioned the purpose; Hanumanji explained that if a little vermillion mark by mother Sita could help, how much more benefit would accrue if someone's entire body was covered with the same. This innocent display of pure devotion brought tears to the eyes of the Lord.



**Utter disregard for material riches.** On their return to Ayodhya (from Lanka), Rama and Sita were showering many gifts on all who had helped in their mission. When Sita noticed Rama was gifting

everyone, to the exception of Hanuman, she questioned the practice and offered a precious garland to Hanuman. The lion of devotees immediately started biting all the precious pearls with his teeth. Some courtiers were surprised by this behavior and questioned the propriety; at this Hanuman explained that he was breaking the pearls to see if they had the name of Rama in them; if not, they worthless to him even if they were precious to all others. Rama knew His devotee's heart and hence did not shower material gifts on him. To prove his words to the courtiers present on the occasion, Hanuman tore his heart open; all were amazed to find the image of Rama and Sita enthroned there. Such are the standards set by Pavan Putra (the son of Wind God). Even to this day, every hair on Hanuman's body chants the name of Rama. It is no surprise that the Lord calls on his service during every incarnation. From Krishna to Rama to Sai, every *avatar* has called upon Hanuman's assistance in their mission. Let us bow to this great devotee—nay Lord—and request his blessings and grace for our spiritual progress.



## THE MEANING OF SLOKAS

OKA CHINNA KATHA

A learned *pundit* was once giving discourses on the Geetha in the august presence of a *maharaja*. One day the turn of the following *sloka* came:

*Ananyaaschinthayantho maam Ye janaab paryupaasathe  
Theshaammithyaabbijuktbaanaam Yogakshemam  
vahamyaham.*

The *pundit* was explaining enthusiastically the many-sided implications of this *sloka*, but the *maharaja* shook his head and said, "This meaning is not correct." He continued to dispute the accuracy of every one of the explanations the *pundit* gave. The poor *pundit* had won meritorious distinctions in the courts of many a *maharaja* and was honored by them with pompous titles. He felt as if he was stabbed when the *maharaja* in the presence of the entire band of courtiers condemned his explanation of this *sloka* as 'wrong'. He smarted under the insult but, gathering courage, again set upon his task, and marshalling all his scholarship, plunged into an eloquent discourse on the multiple meaning of the words, *yoga* and *kshema*. The *maharaja* did not approve of even this; he ordered, "Find out the meaning of this *sloka* and having understood it well, come to me again tomorrow." With this, the *maharaja* rose from his throne and went into the inner apartments.

The *pundit* lost even the few grains of courage left in him. He was weighed down by anxiety. Tottered under the insult, he reached home and, placing the copy of the Geetha aside, dropped on a bed.

Surprised by this, the *pundit's* wife asked, "Tell me why you came home from the palace today in such grief? What exactly happened?" She rained one anxious question after another so that the *pundit* was obliged to describe to her all that had happened, the insults heaped on his head, the command with which the *maharaja* sent him home, etc. The wife listened calmly to the account of what had happened and after pondering deeply over the incident said, "Yes; it is true. What the *maharaja* said is right. The explanation you gave for the *sloka* is not the correct one. How could the *maharaja* approve it? The fault is yours." At this, the *pundit* rose in anger from the cot, like a cobra whose tail was

trodden hard. "What do you know, you silly woman? Am I inferior in intelligence to you? Do you, who are engaged in the kitchen all the time, cooking and serving, claim to know more than I? Shut your mouth and quit my presence," he roared.

But the lady stood her ground. She replied, "Lord! Why do you fly into such a rage at a statement of mere truth? Repeat the *sloka* once again to yourself and ponder over its meaning. You will then arrive at the right answer yourself." Thus by her soft words the wife brought calm to the mind of her husband.

The *pundit* started analyzing the meaning of each individual word in the *sloka*. *Ananyaaschinthayantho maam*, he began deliberately and slowly, repeating aloud the various meanings. The wife intervened and said, "What use is it to learn and expound the meaning of words? Tell me what your intention was when you approached this *maharaja*. What was the purpose?" At this, the *pundit* got wild. "Should I not run this family, this home? How am I to meet the cost of food and drink, of clothes and things, for you and all the rest? It is for the sake of these that I went to him, of course; or else, what business have I with him?" he shouted.

The wife then replied. "If you had only understood what lord Krishna has declared in this *sloka*, the urge to go to this *maharaja* would not have arisen! If He is worshipped without any other thought, if one but surrenders to Him, if at all times the mind is fixed on him, then the Lord has declared in this *sloka* that He would provide everything for the devotee. You have not done these three; you approach the *maharaja*, believing that he would provide everything! That is where you have gone against the meaning of the verse. That is the reason why he did not accept your explanation." Hearing this, that reputed scholar sat awhile, ruminating on her remarks. He realized his mistake. He did not proceed to the palace the next day. Instead, he got immersed in the worship of Krishna at home. When the king inquired why the *pundit* had not appeared, courtiers said that he was staying at home and

had not started out. The king sent a messenger, but the *pundit* declined to move out. He said, "There is no need for me to go to anyone; my Krishna will provide me with everything; He will bear my *yogakshema* Himself. I suffered insult because I did not realize this for so long, being blinded by eagerness to know the manifold meanings of mere words. Surrendering to Him, if I am ceaselessly engaged in worshipping Him, He will Himself provide me with all I need."

When the messenger took this message to the palace, the *maharaja* proceeded to the dwelling of the *pundit* on foot; he fell at the feet of the *pundit*, saying "I thank you sincerely for explaining to me this day, out of your own experience, the meaning of the *sloka* which you expounded yesterday." Thus, the king taught the *pundit* that any propagation of spiritual matters which does not come out of the crucible of experience is mere glitter and show.

## DEVOTEES' EXPERIENCES



to Him for help and started doing my part.

I aggressively applied for internships in almost every direction I could think of. Things were not moving in my favor and I was losing hope. Our scholarships would not cover the summer months and the internship would be the only means of sustenance. I prayed to Swami for help, not for myself but for my roommate who was also looking for internships. Most surprisingly, Swami came in my dream that night and was seated on a table; I was seated at the other end of the table. Swami then took a prescription pad (like the one doctors carry), wrote "internship" on it, and handed the paper to

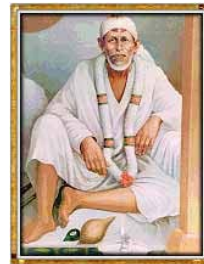
me. I did not understand the meaning of the dream but took it to be a good omen since Swami Himself appeared in my dream.



Within a few days of this dream, I got a call from one of the largest market research firms in USA;

I was offered an internship, despite the odds. There was one obstacle, however, and that was to obtain work authorization. I had applied for my work permit but it hadn't arrived on time. Without the permit, I would not be allowed to work. I explained my situation to the employer and most surprisingly he agreed to wait for me. As time went by my anxiety grew because the deadline for the position was very close at hand and my permit had not arrived.

I called the authorities and was informed that the process was delayed due to technical difficulties and that the permit would not arrive for another 60 days. This would have meant a sure denial from my employer—and, for me, a summer without any funds.



Fortunately, Guru Poornima was coming close so I started the *parayana* (holy reading) of the *Satcharita* and *Gurucharita*—as is my practice very year. During the reading I was blessed with the darshan of Karunamayi Maa and Baba. When I was reading the final chapter of the holy books, I got a call from my school saying that the permit had arrived and it was fine to start my internship.



(Sri Karunamayi Maa; image credit: <http://www.karunamayi.org/Photograph-Photo-2.html>) rescue, yet again.

This was a miracle because just the previous day I was informed that the process would be further delayed by a few months. It was Swami who had come to my

# TEMPLE JOURNAL



## Sri Ram Navami and Holi Celebrations, 2006

**AN APPEAL**

Devotees are requested to generously contribute toward the development of the temple. Devotees can make their checks payable to: **Om Sai Mandir**

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