



# **Inner Experiences**

by  
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&  
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U.S.A

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## **Acknowledgment and Dedication**

She said "I would like to dedicate this book to Sathya Sai Baba as my Inner Guru and God". Listening to this, our teenage daughter said "You can't dedicate the book to the author, can you?" Her comment was hard hitting. Through Inner Experiences we have heard and read many Divine concepts but internalizing the learning takes time. How right our daughter was, we forgot who real 'doer' is.

Let this book be an expression of our gratitude for the opportunity to serve God by becoming His instrument.

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## Foreword

*To all readers,*

**Inner Experiences** contains the actual experiences of my wife, Dolly, over a period of 1 year starting in January 1997 through March 1998.

When things were happening it was difficult for us to understand the cause and purpose, even now I don't think we understand it fully. We have convinced ourselves that the truth must be shared without the fear of being misunderstood or harshly judged. Being so close to the matter, our understanding may be warped and our conclusions may not be right but that does not change the fact that these things have happened. Such kind of experience, we believe, can be to benefit not only an individual, a family, a sect, or a caste but for a greater good. Who knows, some of you might be going through similar experiences and if reading this book can help even to the extent of gaining familiarity with such happenings and not feeling alone, then that is good enough a reason for us to write about it. As such as we like to share these experiences with you, we do not want to impose our thinking and conclusions. We hope that your own personal private convictions will help you draw your own conclusions.

When it initially happened, we were first shocked and then delighted and not sure what these experiences meant, where they were stemming from or where they were leading us. After getting past the initial shock we evaluated the impact of these on our lives. This self-examination helped us realize that it was a marvelous thing happening and it is and would be all positive. With these experiences entered in our lives the type of peace, joy and harmony that was something we have never experienced before. At this point we admitted to ourselves

that this was nothing other than what others call God's grace and blessings. We felt extremely grateful to God for bestowing his grace on us. Nevertheless, we could not stop wondering "Why us? What did we do to deserve it?" Such questioning led us to some interesting revelations which also are included in this book. After receiving answers to our question (Why me?), our doubting minds raised the next question of "How do we know that what we are told is correct? What is the proof?" The answers to these and other similar questions came about in a broad learning on our part. We learned of those subjects which one would not expect a scientific minded, career pursuing professional, happy go lucky, ordinary people to ever get into. In this book, we share a portion of those learnings as well.

Our experiences assimilated in this book have a path and a pattern of spiritual progression that Dolly went through, we are not sure which way her path matches with those numerous progression paths described in the variety of holy scriptures. Our experience makes us think that direct intervention of God can take any unique path and pattern suitable for the individual's temperament and situation. Each one of you may have a unique or common experience of the divinity, but it seems that each individual walks along the path alone. Even though I was a witness to my wife's experiences, I know that I will have to tread this path alone when the time is right.

Although Dolly is continuing to have more of these experiences and progressing down the path, we chose to limit the scope of this book to her experiences till March of 1998.

## *How this book came into existence*

In Dolly's words:

I was not a spiritual aspirant. I was not a bhakta. I was not a devotee. I did not belong to any religious mission. I did not have preference for worshipping any particular deity. I was not a part of any Bhajans (religious singing) group. I never meditated. My knowledge about the Hindu religion or for that matter of any religion was almost nothing.

I am not proud that I was so ignorant and did not follow any meaningful religious discipline but that is the way I was. This does not mean that I was an atheist. I must have believed in God because every morning before stepping out of the house I spent couple of minutes in my small simple mandir (place of worship). It was my routine to light an incense, bow to the pictures of couple of deities (these pictures of deities I had cut out from Indian calendars), and sincerely thank God for everything he did and does for us. When in need I also used to ask God for worldly things, for his blessings, for good fortune for myself and my family etc. But that was the extent of my religious practice.

It is a big and very pleasant surprise of my life to see that ordinary people like myself can be recipient of such a wonderful spiritual unfoldment through the Inner Experiences. I am so very grateful to God that He considered me worthy of His grace and blessings. It is amazing to recall how I was inspired to fearlessly share all these happenings from the very beginning with the family members especially with my husband Gyani. Watching this phenomenon gradually evolve within me, instilled a great degree of belief and support in the family members. This also resulted in the whole family believing and positively benefiting from my experiences. Over a period of time I could see their faith in God and their faith in the revelations of my Inner Experiences slowly inched up

and reached almost a notch above my own. That is actually one of the main reasons why this book is coming into existence. One day I heard that disembodied voice say that “these experiences are for you to realize and for Gyani to summarize”. My husband Gyani, putting complete faith in those words, insisted upon helping me write my experiences as and when they happened. Later when the intensity and quantity of these messages increased it became very difficult to capture them immediately in writing. Once again it was Gyani who insisted upon audio recording without missing a single incident. I am so glad that things happened the way they did. If we did not write or record these experiences, there is no way that we could have recalled them now to put it in a book form. Many times I tried to back off from making these experiences public, but every time I entertained that thought I received the gentle divine push asking me to do this as service to God. My fear of opening myself up for public ridicule, analysis, criticism, and misjudgment was slowly put to rest through more teachings, and support from family members. I hope this book does justice to the beauty of God’s message in its fullest scope and magnitude. After having said that, I know I should have more confidence than that because the inspiration to write, the writing effort, and actual text of this book, everything came from God, then, the question of us doing justice to the contents probably is an oxymoron. We are simply the instruments chosen to fulfill the task. Besides enjoying this book as general reading, I hope each one of the readers derive a lasting benefit for yourself and your families by cultivating the faith in divinity, faith in virtuous living, knowledge of the purpose of human life per Vedantic teachings. Earning God’s grace is not as difficult as one may think, it does not require leaving our jobs and families and become saints, and neither does it have anything to do with age. Old age or retirement need not be thought of as prerequisites. If and when the grace is earned the extent of impact and joy it brings is beyond the verbiage of human language. May that joy be yours. Please read on.

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## **Background**

This book contains the experiences of my wife, Dolly. She was born, raised, and educated in India. We have been residing in USA for the last 24 years. Currently both of us are pursuing a career in Chemical Industry in Corporate America. We have two children ages 14 and 12 going to public schools.

By education Dolly is a chemistry major and on the job training, and education led her to work experiences in a variety of corporate functions – Research, Product Development, Technical Customer Service, Product line Marketing, Business Stewardship, and Information Management. I, Gyani, am a chemical engineer and have work experiences in Design Engineering, Process Engineering, Project Management, Production Management, Environmental Management, and Systems Implementation.

My wife was born and brought up in northern parts of India. She was raised in a Hindu Punjabi close knit small family of three. Her single mother and elder brother raised her. I, Gyani, was born and raised in the southern part of India in a large Hindu Telugu joint family.

During Dolly's childhood days, her mother was an Arya Samaji. During the college days, she also saw her mother fast every Thursday and worship Brahaspati Maharaj. The only religious teaching she ever received was Gayatri mantra from her mother, and the habit of saying Om namah bhagavate Vasudevaya prior to eating meals (this was learned in Dolly's best friend's house where her friend's mother suggested this practice). Other than this, there was no other formal practice or exposure she received on the subject of religion. Nevertheless, deep down she had appreciation for all religious practices of different people, which made her bow her head whenever she crossed any religious place like Mandir, Gurudwara,

Church, and Masjid. If any friend or relative went to a Mandir she always was very happy to join them.

Prior to 1997, our religious practices were limited to bowing every morning to the Hindu deities in simple china cabinet like small mandir in our home. Once in a while, we visited the nearest temple which is 60 miles away from our home but there was no regularity in our visits to this temple. Due to both of us pursuing careers and raising young children, we did not find time to even celebrate all Hindu holy occasions. We just accepted that as a normal life style for us.

However we were always able to make time for social life which consisted of frequent dinner get together with a variety of friend circles. Many of these parties were about wining, dining, dancing, and joking around which we used to thoroughly enjoy.

The above description gives you a feel for who we are, where we are stationed in life, what is our background (education, occupation, family, religion, social etc.). We viewed ourselves as the kind of people who did believe in God but it was all in the back of our mind, and we did not follow any active religious discipline. Since our background was more scientific and professional, we could not explain or understand with a deductive logic all those questions that arise around God. The questions like where is the beginning? How the rituals can help us in day to day life? And what and where is the end? Though the feelings and God thoughts were in the back of the mind, they came to the surface once in a while either due to fear of something bad happening, or it was socially right thing to do, or we could relate to the rituals through our childhood experience. Once or twice we got invited to attend a discourse about religion by some Swamiji, somehow those discourses did not appeal to our logical sense. That resulted in us shying away from committed participation in any religious organization.

Life continued with the normal ups and downs till the end of 1996 which is when our life started transforming slowly although it took us a little while to recognize it.

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## **How Divinity entered into our life**

It all started with a simple phone conversation with a friend M (we have attempted to keep the names anonymous and used initials throughout the book). She and her family were part of our close friends circle. Our families had mutual liking and few things in common, one difference however was that she was considered religious and we were not. We had been to their house at several occasions including the one time when she had arranged Sathya Sai Baba's Bhajans. Prior to this occasion Dolly has no idea who Sathya Sai Baba was. After this occasion she was able to put the name and face together and that was all.

Couple of years later, in 1996, Dolly's mother visited us from India. At the time of her return, due to luggage space limitation, she left a few things behind with us. Among those items, there was one book titled 'Sai Sacharita' in Hindi. For a bookmark this book contained a packet size picture of 'Sai Baba of Shirdi'. Prior to getting this book Dolly had only heard the name Shirdi Baba but she did not have any clue about Baba or this book. In general Dolly was not a big reader, she could make time for only that reading which was necessary to keep up the knowledge at work and keep up the general knowledge for the social life. She used to try hard to finish up most of her required reading at work. Being a working woman, mother of two young children the only reading time she found at home was in the morning in the bathroom. One morning she read a few pages from this that her mom had left with her, and to her own surprised she found the book unusually captivating. Every morning with great interest she continued to read a few pages at a time.

Around this time she experienced, what we called a couple of 'unexplainable incidents'. Around those days, one day the above mentioned friend (M) made a usual friendly phone call to Dolly. During the conversation Dolly asked, "I know you believe in Sathya Sai Baba but do you also believe in Shirdi Sai Baba?" M said "Well,

they both are supposed to be one and the same. Sathya Sai Baba says that in his previous life he was Shirdi Sai Baba. But why do you ask?" Dolly said "Well, recently I had some interesting experiences", at this point her friend said, "Wait, say no more. Let me first get my husband on the phone, because few days back I had a dream on these lines which I had told him. After my husband tells you about my dream then you tell me about your experiences". At that time her husband told us that M had a dream where she saw Sathya Sai Baba and in the dream Baba told her that He was going to Dolly's house. Seeing Baba in dream was not a common occurrence for M, so this dream was special to her and therefore she had talked about it in full detail with her husband.

At this point Dolly shared those unexplainable incidents with them. They did not seem as puzzled with those incidents as we were. They said that many of Sathya Sai Baba's devotees report such miraculous experiences, in fact there are quite a few books written by people describing their personal experiences. They said that they own many books and video tapes where people have described a variety of their experiences. One of the video tapes they mentioned was from a recent retreat in Chicago where this American fellow (owner of Hard Rock café chain) had shared his personal experiences of Baba. Our friends said if interested we could borrow the books and video tapes from them. Dolly showed interest and couple of weeks later during their next visit to our home they brought along 4-5 books, couple of video tapes and few pictures of Sathya Sai Baba and Shirdi Sai Baba.

By this time Dolly had a couple more of those 'unexplainable incidents' and she had all the more interest in finding out who were these two Babas.

She watched the video tapes given by M and found them interesting. Then she began reading the books which contained other people's experiences. She found these books interesting too, but after reading a few books she lost further interest. Upon M's inquiry about how Dolly was enjoying the books and video tapes, Dolly replied that

all books with several examples and miraculous experiences were trying to convey that God exists. She said she did not want to spend so much time reading so many books to find out that God exists. Dolly told her that she already believed in God. Dolly's interest was to find out who Baba is, how he can do these miracles and exactly for what purpose. Overall she wanted to know what this stuff was all about.

Dolly's comments resulted in M giving Dolly few different volumes of books titled "Sathya Sai speaks". Dolly read these books with the intention of finding some quick answers to her above mentioned questions but before she could find the exact answers a lot of interesting things started happening. One of the most interesting things was that the book she happened to pick on a particular day and the specific page she ended up opening first, did not appear to be a matter of chance. Because a portion of that text, without any exception, had something to do with one of the topics that Dolly had on her mind that day or just talked about with one of the family members. Though the contents were written in a different context but, if someone took those few lines out of their context they seem to convey a pertinent message which was so very applicable and appropriate for that moment/ for that situation / for that question on Dolly's mind. Initially she found this phenomenon fascinating and said "wow, what a coincidence", but after observing the pattern continually repeat without fail, she started wondering as to what was going on. As she paid more attention she realized that this phenomenon was applicable to these books only, she did not observe the same thing while reading her newspaper or other reading material at work. This kept her interest up in reading the books. Looking back now she thinks that there was a compulsive desire in her at that time to read these books with a keen interest.

During that time many more unexplainable incidents happened which are described below as experiences.

As said earlier, when things were happening it was difficult for us to understand the purpose and draw right conclusions.

Along the way we made several speculations. We speculated that these miracles/unexplainable incidents/ interesting experiences were probably to draw Dolly's interest and attention to the spiritual path. When the "miracles" slowed down, we made another speculation that probably God sees a reasonable degree of faith developed in Dolly that he does not see the need to perform miracles to prove his existence. We also attempted to explain the mechanism where we were receiving answers to our questions through the specific pages of specific books. There we said to ourselves that the purpose seems multi fold. It seemed to us that perhaps God is trying to keep Dolly's interest alive in the reading of these Holy Scriptures. After seeing the effects of all this on her intuitive power we thought may be the purpose was to sharpen her intuitive intellect. Seeing how she was getting guidance and messages to act on certain things through these books, we said probably this is God's way of getting us to engage in right action.

Above mentioned were all speculations on our part but later through a book it was revealed to us that it was wrong on our part to call these experiences as 'miracles and unexplainable incidents'. It was said that every day we are engaged in miracles which we don't recognize as miracles for example: a blue sky, white clouds, green leaves, our own two eyes, functioning of our bodies, aren't these miracles? Since we chose to call our experiences miracles we were told that the so called miracles are supposed to be God's play, a sport, but it is never without a purpose. Every play of His has a specific purpose though many a times the human mind cannot comprehend it. Before we get into many of the learnings that we went through, we like to first give you a flavor of our early experiences, in lieu of a better word we still continue to refer to them as 'unexplainable incidents' or 'miracles'.

### *Early experiences* (January through December 1997)

Initially we did not understand the importance of these incidents and therefore did not document the incidents as they happened. The practice of writing and recording these happenings with exact dates and times began much later in the year. Therefore some of the experiences when recalled from the memory lost the exact date but shows approximate time frame of the incidence.

#### *Experience #1* (some day between Jan and February of 1997):

For many years, in the morning before going to work, Dolly had followed a simple ritual of burning incense in her little shrine (Mandir). One day she noticed that she had run out of matches in the drawer underneath the Mandir and was down to the last match stick. She burned the incense that day, and thought she will bring more matches from the stock of matches downstairs so that she will have it handy for next day puja. But later she forgot all about it.

Next day morning as she was opening the drawer she realized that she did not bring the matches from downstairs, but to her surprise, right in the middle there was a single match stick almost four inches long (which is twice the size of normal match stick) and it had an unusual silver tip. She wondered where it came from, who kept it there, etc. She showed it to me and I did not know anything about it. Then she went ahead and lit this match stick striking against the used up empty matchbox of yesterday and lighted the incense. To date, we don't know how this unusual looking match stick got into the drawer.

#### *Experience #2*, February 21, 1997 (date could be plus minus couple of days)

In Dolly's words "I was preparing a power point presentation on my computer for an important meeting at work. All slides in this presentation had the color scheme that I had selected plus a picture of the globe at the bottom right hand corner. After finishing the slides I had to print them, which takes a while, so before starting the printing I took a quick break for the ladies rest room. When I came back, I



quickly issued the print command and as it started printing I noticed that the entire color scheme of the slide was totally different from what I originally had. Not only that, it was much prettier color combination and the globe was done with three colors blue, purple and green. This was puzzling enough and then I noticed that what was being printed was not the color scheme I was seeing on the screen but my original color scheme. That did not make sense at all and I stared back at the screen and while I was staring at it right then the whole color scheme changed back to the original again. This whole thing was pretty bizarre especially the change in the color scheme of globe because that was an insert I had made to the slide from the clip art and it is available only in two color combinations and not three.

I was so puzzled by this that I called one of our computer experts at work and asked her if the color scheme of a slide presentation could change back and forth by itself due to some computer related issue? She responded saying sometimes it could. I did not tell her all the details but asked if she could create the globe colors in three colors using my computer or her fancy advanced machine. She did not think that it was at all possible on my machine but she spent almost one hour on her machine and then finally gave up saying it is not possible unless we purchase different software.

*Experience #3* (early on in 1997, can't recall exact date)

In Dolly's words "Many days in a row (guessing it was 4 to 7 days) I kept waking up in the night exactly at 2:23 AM when I woke up for no apparent reason, went right back to sleep but I did wake up every day exactly at the same time. The noticeable thing was that my waking in middle of the night without the help of an alarm clock did not vary even by a minute for so many days in a row."

*Experience #4* (Sometimes in March of 1997):

M had given a couple of books about Sathya Sai Baba to Dolly, which she started reading with great interest. She took one of the books to

work, thinking she will read it during lunch time. That day she was supposed to pick up our daughter Raeshum from her tennis class on her way to home. Around 4:00 PM she found some free time on hand and instead of starting anything new for an hour at work she took out the book "Me and my Baba" by John Hislop and started to read the book. She read the book for some time and then casually looked at the clock in her office and noticed it was only 4:20 PM. So she went back to reading. After a while she again looked at the clock and noticed 4:23, she thought in her mind that it felt longer than three minutes since she last checked the time but she continued reading. After a while she closed the book guessing it must be 5 PM and time to go home, but as she checked the clock it was still showing 4:23 PM. At that time she realized that clock had stopped working, but before she moved her eyes away from it she noticed that the arm which reads seconds in the clock is travelling backwards. It moved back 10 points and then moved forward 10 points. And this thing repeated couple of times and then stopped. At this Dolly got scared and thought to herself that 'it is not good sign I am starting to see weird things'. But she packed her briefcase and headed out. Next day when Dolly reached to work she noticed that the clock was not only running normal but was showing exact time matching to her wrist watch time.

No one except the janitor would have gone to her office in the after work hours, and janitor would have no reason to readjust the clock.

Since that time (little over a year now) the clock has been running just fine without the need for replacing the batteries or any other repair.

*Experience #5* (early April, 1997):

In Dolly's words "One day in the morning after reaching to work, I parked the car in the parking lot (this is an open area), I stepped out, started walking towards the office building. Suddenly, very close to my face I saw tiny pleasant pearl like white specs in a bunch (like mosquitoes), but unlike mosquitoes they were very attractive and gave a very pleasant feeling (to me it felt heavenly). Before I could figure out what it is or where it came from, it simply vanished into the thin air."

*Experience #6* (mid April 1997):

In Dolly's words "One morning as I was approaching the Mandir in our house for morning puja (ritual worship), I had this conflict in my mind.... Who do I really believe in or have more faith in Sathya Sai Baba or Shirdi Baba? I burn incense in the Mandir every day and as I reached for burning the incense, I noticed that previous day's burned incense base (the bottom stick portion of the incense) was split into two neat pieces and was lying outside in front of the incense holder in the puja thali (tray) each pointing in opposite direction. I found this very symbolic of my split thought that morning and also kept wondering how did it come out from the holder and got split up so neatly".

*Experience #7* (April, 1997):

One morning while getting ready for work I was thinking.....what is the use of having variety of jewelry when majority of the things I don't wear either because they are too much for work or I get superstitious that particular jewelry is causing good luck or bad luck. I said to myself, I wish I knew which gem stone was truly lucky for me and I will keep only that type of jewelry. As I was thinking this and getting ready for work at the same time, I grabbed the case which holds my tiny Kajal (Indian eye liner) box. As I opened the outer case to get the Kajal box out, a small pale pink plastic pearl fell out from the case along with Kajal box.

It was a fake pearl. But it was not the pearl that was the cause of my amazement; it was the timing; link of this incident to my thought; and the pearl coming out from a least expected place. I checked with both kids if they had anything to do with the pearl being in Kajal case. They had no knowledge of it. When this happened Gyani was right next to me using the other sink in the bathroom, he also saw the pearl coming out of the case and he saw my reaction to it. I told him about the link of this to my thought at that moment. As a memento I have saved this fake pearl and have kept it in the Mandir along with few other items which have come to us in such miraculous way.

*Experience #8 (June 23 thru August, 1997):*

In our house we have only one phone line, one phone number, but multiple outlets in different areas of the house. In summer of 97, Dolly's teenage niece Sonu was visiting us from Singapore. It was summer vacation for her and our kids Raeshum and Shobun. These three kids used to be home during day time when Dolly and I were gone to work. Couple of times during the day, kids noticed that around 10 AM and then around 2-3 PM, our bedroom phone rings while rest of the phones in house don't. Our first thought was that there was probably something wrong with the other phones or the outlets. However kids pointed out that besides those two times in the day, rest of the time when someone calls the entire phones ring together like they are supposed to. This helped us rule out the possibility of other phones having any problem. Since we couldn't make much out of it we ignored the whole thing. Later, one weekend when we all were home, our bedroom phone rang; by the time I reached upstairs and picked up the phone it stopped ringing. This happened couple of times. In an attempt to understand the problem, one time we asked a local and an out of town friend to call us so that we could determine if the problem was related to local calls or long distance calls. We could not simulate the problem with either local or long distance calls. Another time while one of the kids was talking on the phone, the upstairs phone started ringing. This was truly absurd because we have only one phone line and if that is busy how can we receive another phone call. At this point we called up the phone company and explained the problem, they agreed that it did not make any sense but they could not shed any light or help the issue.

In our bedroom there is a computer; when we work on computer the phone line is plugged to the computer and not to the bedroom phone. One time as usual the bedroom phone rang, my son went to pick it up and found that instead of the phone the line was plugged to the computer and yet the phone was ringing. This was equally absurd that a phone rings without being hooked to a phone outlet. Once we were able to pick up the phone immediately while it was still ringing but there was no one on the other end.

Finally we unplugged the upstairs phone. This stopped the ringing for other normal calls but it continued ringing twice a day at those fixed times.

It was sometime in August when in addition to unplugging we also yanked the phone batteries out. From that day onwards this phone game stopped.

Later, after a week or so, we needed the phone in the bedroom so we plugged it again and since then it has been operating normal.

This kind of experience we can't deny that it happened. But how it happened and why it happened remains a mystery to us.

*Miraculously survived a car accident* (June 1st Week, 1997)

I, Gyani, was driving back from Indiana from a business trip. I was about 30 miles from home driving up the back roads. I forgot to put on my seat belt. I was on this straight road which had ditches on either side of the road (for rainwater drainage). There was a car much ahead of me driving in the same direction as I was going. I took my eyes off the road to change the radio station. Suddenly I looked up and there was this small car driving towards me in the same lane I was in coming straight at me. It was about 100 yards away from me before a head on collision was imminent. Immediately I swerved my car to the right on to the gravel, and hit my breaks at the same time. My car started spinning in an anti clockwise motion. I spun from the gravel onto the road and then left the road down the slope and into the field where the car came to a stop. I was in a shock and dazed. A Van that was going in the opposite direction stopped by and the lady driver said she has seen the whole thing happen, and said that the driving was amazing. I was too stunned to acknowledge that compliment. Interestingly the car which was about to have a head on collision with me came back and stopped. A middle aged lady got out and apologized. She said that her eyes were burning and she could not see where she was going and did not realize she was in the wrong lane. I did not get physically affected in anyway, even though I was not wearing a seat belt,

and the car did not even have a scratch. How I survived that accident I can't understand, I don't believe that it had anything to do with my driving. It felt like somebody else was expertly controlling what was going on. Interestingly where I left the road was the only spot where there was slope onto the field while the rest of the road prior to and after the accident spot had ditches on both sides of the road. I came home and related the incident to the family, and we all felt grateful to God for saving us from major potential mishap.

*Experience # 9* (August, 1997)

Dolly was in Washington DC on a business trip. She had taken along couple of books to read during the trip. Late in the night in her hotel room she was reading a specific chapter from Sathya Sai Baba's book where Baba was invited to a temple to install Lord Shiva's image. He was telling the audience that it took 18 years to get the image ready for installation and further it was being said that it is no fluke, 18 is an auspicious number and there is a specific reason why it took so long etc. Right at that minute Dolly heard this voice telling her "count the diamonds in your ring, now this ring is also lucky, it has 18 diamonds". At this point Dolly stopped reading and looked at the ring that she was wearing, for the first time she counted the diamonds in the ring and found them to be exactly 18. And, while counting the diamonds she noticed for the first time that one diamond was missing from the ring. In other words originally there were 19 diamonds, and sometime during that day or some day since last observed, one diamond must have fallen off somewhere and thus leaving behind a total of 18.

Normally something like this she would get fixed right away but she chose not to ever replace the missing diamond.

Later she found out that Vedic scriptures indicate that all multiples of number nine is supposed to be auspicious.

*Experience #10* (September 1997):

It was a Saturday morning; both of our kids had to reach the Tennis center for their tennis lessons at 10 AM. Dolly rushed them into the car at 10 minutes to 10 but noticed that the time in car's digital clock was 10:26 AM. Kids and Dolly wondered why is this clock running so fast, did anyone set it 36 minutes ahead? Due to low batteries watches can run slow or if they run fast they continue to run fast and over a period of time the time differential increases by few minutes or few seconds per hour. But this clock even after days showed the same difference of 36 minutes from the real time.

### ***Experience #11***

One Sunday morning she woke up around 6:30 AM. After morning wash up, she did her daily puja. By this time she was into the habit of applying Baba's Vibhuti (holy ashes - this was in a little packet which was given to her by her friend M) on her forehead at the completion of puja. That day after dipping her right ring finger in the packet of Vibhuti, as she took her hand out and towards her forehead she noticed that at the tip of the adjacent finger of the same hand there was thick chunk of Vibhuti in a perfect circle. At that point she stopped her puja, immediately rushed to wake me up. She woke me up and then showed the Vibhuti which was still on her finger in a perfectly clean and thick circle. The looks and formation of it were enough for both of us to be convinced that it was another miracle of God.

### ***Experience #12 (October 23, 1997):***

A very special and significant experience:

In Dolly's Words:

"It was 9:09 PM when kids were watching TV and I was reading one of Howard Murphet's book "Where the road ends" which had a picture of Sathya Sai Baba on the left side of the chapter that I was about to read. This was a pose of Baba walking and one of his foot toe was visible through the ankle length robe that he wears. At this sight I felt strong devotion, felt like touching his feet and I went ahead touched the feet of the picture, and due to the feeling of strong devotion I closed my

eyes. As soon as I closed my eyes I saw this blue circular light, and immediately after that appeared a shining star like white light at the center of this blue circle. This star like light, at a very rapid pace, traveled far into some depths and then brilliantly sparked. The sparking was so powerful that I heard myself saying "Oh my God! Oh my God!!" I don't know if it was the excitement or the feeling of fear that I immediately opened up my eyes. Somehow this experience felt so powerful, so deep, raising all sorts of questions in my mind. At the same time it left me convinced that there is an indwelling God in all of us. This experience played on my mind for days. It was also a reinforcement of my feeling that all my experiences are none other than Divine, and Sathya Sai Baba must be the God incarnate as written in the books. "

*Experience #13* (some day in October, 1997)

In the basement of our house we have this spare room where Dolly has kept a sewing machine for the purpose of clothes repair; the room also has a spare bed etc. One day Dolly was doing something in this room when she spotted a shiny beautiful earring. The earring had a pearl in the center and a surrounding row of white diamond like shiny stones. The earring had a post with it, which suggested that it could not have fallen out of some one's ear. Nevertheless, Dolly called up several friends/guests to find if someone had lost their earring. But none of those people claimed the earring. Soon after that I was gone to business trip when she sent me the following mail on the company e mail system.

To : GRABAILE -- MIDVM01  
from : DMBAILE -- MIDVM01 ).  
date and time : 97-10-21 08:55:17

Gyani, out of curiosity I took that pearl and diamond earring (that I found in the basement bed room) to JC penny jewelry shop where they test and tell whether the diamonds are real or simulated. While going there I was thinking that I am unnecessarily going there, if it is real or fake I still won't know who it belongs to and how it got in our basement etc. Still I went ahead.



Guess what happened? To test a gem they use an instrument which is an electronic box that has a needle pointer in middle. On side of this there is a green field saying diamond on it, other side is red saying simulated. To this box they plug a sensor device which is pressed against the stone which in turn moves the diamond detector needle to either green (diamond) side or red (simulated) side.

So, when this lady pressed the sensor against the stones in the earring the detector needle did not budge from the center position. First she thought that may be the instrument was not working properly, so, she re-plugged and tested the ring that I was wearing, needle detected that accurately to be diamond, then we tried my other ring (blue topaz and zirconium one), her test device tested the zirconium in that ring also accurately as a synthetic piece. This confirmed that the detector was working. So she again tried testing the earring, again the needle did not budge meaning it was neither diamond nor simulated. She and I both were very puzzled, she said "I don't understand this, it has to be either real or fake." But in the light of everything else happening around us, I think I understand its source. Om Sai Ram!!! Don't you think so, Gyani?

Rest is all fine here. I hope your work is going good. When are you coming home? Kids and I are missing you a lot.

Love.

Dolly

***Experience #14*** (Thursday November 20, 1997) :

In Dolly's words "Around 5 PM, I was going back from work on US-10 in my Toyota Camry, half way between work and home when I noticed that from the skyline a moon sized circle (light green, translucent, with orange red outline) descended and kept moving towards me. It gradually was decreasing in size, and by the time it reached my windshield it was the size of a penny. Actually this circle never touched the windshield but came very close to it and smoothly deflected to right side and traveled back up. Since I was in a moving car I could not chase

viewing it all the way to see where it ended up. As I turned my face back to road, I saw one more coming down exactly of the same size color and shape. This too deflected back up without touching the windshield. This process repeated 6-7 times. After that a cluster of 4 came down, where three were perfect circles but one looked like 3/4 of a moon with not so smooth inside outline. This time also the process was exactly the same but it started out with a cluster of 4 which disappeared same way as before, but then it was cluster of three, then 2, and then 1. I traveled almost three miles in my car before this play of circles ended.

***Experience #15*** (May, 1997)

In Dolly's Words: "One day, in the morning as I came out of my bedroom into the loft area and took turn at the corner of railing, I felt someone rapidly coming from behind and walked past me very close on my left side. Along with the feeling of someone walking past me I also felt a strong heat like sensation in my left arm, similar to the feeling of going very close to the fire".

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## **Increased presence of God in our life – Dreams and Visions**

We felt increased presence of God in our life when in addition to the daytime miraculous incidents Dolly started having holy dreams and other dreams, which had surroundings and settings of the places from out of this world. Some of the dreams we discarded as usual dream stuff, but many dreams felt significant, few revealed Dolly's past lives, few were from her future as she was told. Over a period of time many of these dreams were interpreted by Sathya Sai Baba during Dolly's meditation (read section "messages received in the meditation"). For detailed explanation of some dream contents she was led to Vedic scriptures where she found general reference to her dream contents. The information revealed through these dreams seemed personal on the surface but deeply it was revelation of selected concepts already existing in the Vedas, and Vedanta (Upanishads). We can't speak for everyone but for us I can say that if we tried to understand the same concepts straight from those books by simply reading them, it would have been rather difficult to comprehend. Having the dreams as examples it became relatively easy to grasp the detail and complexities of scriptures. The three stages wakeful, dream and deep sleep are a common experience to all of us, though the amount of time in each stage varies from individual to individual. Dolly's normal sleep pattern was deep sound sleep. She did have dreams but not too often. During this period of her inner experiences the intensity of dreams increased. Some dreams she discarded as trivial and meaningless and unfortunately did not write those down or recorded them. Later when she started receiving interpretation of many of these dreams during her meditation then she understood the importance and started talking about her dreams and tried hard to recall the past dreams.

Along the way in the meditations, Baba explained to her that supreme consciousness is the basis for creation of dream appearances. Brahma is the deity that creates. So, the dream state is the Brahma-phase of the consciousness. The deep sleep stage is associated with Shiva, the deity into whom the cosmos ultimately merges. In the deep sleep stage the

experiences gained in the waking hours, or gone through in dreams, do not impinge on the person; they have all been extinguished or wiped out.

Further, one day she was led to read page 18 & 19 of Baba's book "Sathya Sai speaks volume XV" and pg 26 of his "Upanishad Vahini". In these books the dream and deep sleep stages etc. were described in detail, her pick from those was: "Vishnu is the deity who fosters and feeds, who moulds and masters. Moreover, He is the guardian of the Cosmos, the Jagadrakshaka. The scriptures teach man to sanctify the waking hours — jaagrath stage — for they belong to Vishnu, and are charged with the Vishnu-principle. They exhort man to avoid wicked deeds, polluting thoughts, and all types of errors and failings. During the dream stage, we can experience holiness and bliss, only when we engage ourselves, while awake, in steady pure unselfish activities."

In the "Upanishad Vahini" it was under the "Mandukyopanishad", it stated "There is however a fourth stage, distinct from these three: it is named Thuriya! This stage cannot be described by words or even imagined by the mind, for it is beyond both Buddhi (intellect) and Manas (mind). The experience is falteringly described as Santham Sivam Adwaitham: that is all. It is peace. It is Grace. It is oneness. The mental agitations are stilled and so there is no more mind, its negations, the A-manaska stage. What a victory it is! For in deep-sleep stage, the mind is latent; in dream, mind is restless with agitation; in the waking stage, it is active and motivating. In all the three stages, Truth remains unknown. The objective world is but a delusion of the agitated mind, the super imposition on the rope of non - existent snake. The world is not born, nor does it die; it is born when you are ignorant; it dies when you become wise".

### **Below are Dolly's dreams, described in her own words**

#### *Dream 1* (Approximately in July 1997)

I saw an area which was filled with empty chairs. People were standing there. Supposedly Baba was coming and people were waiting. In the dream I did not see the same Baba that I am familiar with through the

pictures but my dream consciousness told me that it was Sathya Sai Baba. People were closer to Baba, I was far away. Then Baba came closer to me, I touched his feet. After that he went right past me and sat on a chair. Baba took Shobun from me (in the dream Shobun was only a 1-2 year old child and did not look same as he looks now or when he was 2 year old), and put him on his lap. Then Baba told me that I don't do systematic Puja. And that is where this dream ended.

### *Dream 2 (August?)*

It was a hall filled with people who were sitting on the floor. Some function was going on. My father's sister's husband (he is no longer alive) was facing the audience and speaking on the microphone. Suddenly there was an announcement in a man's voice saying ... 'please go back to your own rooms, collect your belongings, get out of this place fast because there is going to be a storm at 10:30, there are buses outside to take you where ever you need to.'

My Mom, my cousin Shashi and I went to our room. There my maternal grandma (she is also not alive any more) was sitting on a bed. I started sorting my clothes and asking my cousin which outfit to take and which to leave behind. While I was doing this my Mom was wrapping a dark blue sari around her. Suddenly outside the room from the window I saw fighter tankers (the type which are used in the wars) on the road and at the same time I heard the announcement that the last bus was about to leave if anyone was still around please board immediately. We were still not ready to go, my grandma due to her sickness was unable to move. This is where the dream ended.

In fact, when I think about it now, it sounds an ordinary dream. The warning of a storm is something which at that time did not make any sense but later turned out to be related to my fearful reaction to one of the spiritual experiences in the meditation.

### *Dream 3*

Shobun and Raeshum (our son and daughter) wanted to see a game. I took them to the stadium, the people were sitting in rows like in

the stadium but the stadium was actually on the beach with ocean in front. Supposedly two teams were to play; the seating for one team was closer to the stadium entrance but for other team one needed to go too far a distance from the entrance. Kids wanted to join the team at the other end. Kids and I entered the stadium door and found that there was no walk way or anything to go to the other end and space was all filled with clouds. The three of us stepped into the clouds and very rapidly reached to the other end by floating through the clouds. Gliding through the clouds felt very soothing.

Don't know the meaning of this dream but even the recollection of it gives me a heavenly feeling.

#### *Dream 4*

I saw our Indian friends SD and YD along with a young American couple asking us to go together on a vacation. The American girl did not look anything like our daughter Raeshum, but in my dream it was supposed to be Raeshum. Next I saw us reach to our vacation spot. This was pleasant place but did not appear to be anything from this planet. It was a place with crystal clear water as ground (instead of earth type ground); in the water there were many trees; water did have several spots of land in it. Initially there were few people besides us three couples, and they all were trying to find a nice spot on the land where Sun was filtering through all those trees in water (trees not on the ground). Soon the place was filled with lots of people. Many people along with that young American couple (supposedly Raeshum and her husband) and Gyani and I found a spot in the water on one of the rocks (instead of flat land) and sat there waiting for some fun thing that usually happened there at certain time of the day. Soon we all felt an undercurrent in water which was fun but quiet shaky. Next we saw several people climbing up some steep rocky hills. Normally Gyani does not feel comfortable with this kind of adventure but in the dream he joined them and took me along. When we reached at the top, a very forceful undercurrent threw us down the hill. Gyani and I were embracing each other and we fell rolling down with the huge waterfall stream. Once we reached the bottom we saw my childhood friend RS with her husband Ramesh and there were lot more new faces.

People were scattered in different groups and at that time Ramesh asked Gyani to come and sit with him. I told Gyani to not go because by this time we already had lost our friends YD and SD, and I did not want to take the chance of losing Gyani. But Gyani went ahead with Ramesh.

Next I saw that where I was sitting, right behind me was our son Shobun (so far in the dream he was not with us at this place). From this spot, where I was sitting, far away in the back, on my left side, I could see three to four peaks of big mountains. People were again waiting for some fun thing to happen. Shobun told everyone present there that we should not be taking it lightly, those undercurrents were not manmade and could be life threatening. He asked us to look at those mountain peaks. Right then the peaks started to collapse and big rocks and mud slides kind of scene occurred along with gushing water streams. Somehow this entire forceful phenomenon stopped exactly before it touched a single person. Everything calmed down and settled as if nothing ever happened. But after everything settled I could no longer find Gyani anywhere in the crowd.

As I read my writing about this dream, it sounds an ordinary dream but for some reason the uniqueness of the beautiful scenery, those powerful under currents, mud slides which did not hurt anyone, and at the end not finding Gyani, all that made this dream unforgettable.

Few days later during day time I was driving home from work when I noticed a scenery in the sky formed with the combination of clouds and the filtering sunlight which was identical to the mountain peaks that I had seen in the dream. It was like a duplicate scene but this time the peaks were of clouds instead of mountains. This shocked the heck out of me.

In addition to this, many months later in the meditation it was partially revealed to me that the place was supposed to be a north west quadrant in heaven or Brahma loka (I don't know if heaven and brahma loka are one and the same or two different worlds). Details of this we have covered under meditation section.

*Dream 5* (Sept. 1997)

I saw Gyani praying in front of our Mandir (shrine) in the house. Right next to the Mandir there was a wall (in reality this wall does not exist in our house) where there was a framed picture of a lady standing next to a little girl. The lady was very simple, skinny, Indian woman wearing a white blouse and a teal (green) colored Sari. Her hair was centrally partitioned and neatly tied back. The girl standing next to this lady was on a table, dressed in a knee length frilly dress which was exactly same teal color as the lady's sari. Gyani looked at this picture and asked who those people were, and why we had their picture hanging in our house? Upon Gyani pointing I looked at the picture, and while I was looking, the lady's face in the picture started growing whiskers and turned into a man's face and immediately it went back to the original lady's face. The man's facial features were ... broad nose, smile on the face, not skinny, not fat. Dream continued but a totally different scene. I was supposed to be going for some shopping and this shop was not on earth; it was somewhere in the clouds. My brother Ashok had reached there just before I did and he was standing behind the counter in a white shirt and said "I am always there to take care of you". This scene led to an altogether different setting in the outdoors where one of our relatively newer friends RG and I were picking white flowers. Then I saw this old man (in his sixties) who was very skinny, had gray hair, deeply set small eyes with gray eyelashes, wearing a white Indian style kurta pajama (this man's looks were similar to Mahatma Gandhi). Though this man did not look anything like my brother Ashok nor was he related to me as my brother but in my dream I knew that it was the same person i.e. my brother Ashok.

Later it was revealed to me that the lady in the picture was me in one of my previous births. The woman changing into man and back to woman had something to do with me playing multiple roles in this life.

This friend RG and I have had continued good relationship in 3-4 different lives. The old man in the dream was my brother many lives back but he was related to me as my father then.



*Dream 6* (Late September or early October, 1997):

**Lord Shiva's Taandav Nrutya** (cosmic dance)

This was very significant dream. I saw a house, which had small congested rooms. The windows in the rooms had the openings covered with metallic iron rods and green color wooden doors with opening and closing mechanism. There were a lot of people in the house. I saw myself stepping out of the room using a narrow 4-5 step stairway which led us to an open area. At the end of this open area, 15 feet after the ending of the stairways, there was a huge pinkish clay wall (about 20 feet long 12 feet high). There were lot of people sitting on the veranda and floor. I sat on the veranda with a friend name KC (from the present friends circle) on one side and Gyani on the other side. As I sat down, KC pointed out that the dollar bills were showing through my purse and could fall out. I secured them properly and then sat down. Suddenly I noticed that the front clay wall was a mural of Gods and Goddesses. Gyani pointed out that there were a total of nine figures in that mural. The main deity was Lord Shiva. Next I saw that Lord Shiva came out of that painting and started doing the Taandav Nrutya (supposed to be a dance performed in anger by Lord Shiva before the destruction). I asked my friends and Gyani if they could see it. They were seeing the mural but not the Taandav Nrutya.

At this point I saw Gyani going back to the room and taking another side door from the room to step out of the house. On that side of the house there was a parked white car. Then I saw a man dragging supposedly a dead body on the floor with one hand and laying that human body in front of the parked car. This dead man was wearing a green colored half sleeves shirt, his legs were cut off from the knees down. Then I saw Gyani get in the car and ready to take off. I wanted to warn him of the dead body lying under his car but I was too far away to stop him. He started the car and in spite of not knowing anything about the dead body he drove off in such a way that his car did not even touch this dead body.

Suddenly the scene changed. I saw another car parked outside a house, within an area fenced with 5 feet tall boundary walls. Where the

car was parked, in the front there was a little boundary wall adjacent to the main gate. About 5-6 feet in the back side of the car there was another boundary wall of the house. A man with a very pointed chin and a black goatee lay flat on the floor on his stomach and put his face on the back bumper of the parked car. This man wanted to kill himself, and he lay in that position in anticipation that when the car owner came out and drove the car this person would not be visible to the driver and will get run over. This time I did not see Gyani, but supposedly it was Gyani who came out of the house and got in the car. In order to get the car out the main gate, he needed to first reverse the car and then pull forward. For some reason Gyani reversed the car so slowly that the body of the man who was lying behind the car on the floor very slowly started getting pushed against the back wall. But due to the slow speed of the car there was no damage caused to the man and Gyani was able to put the car in the forward gear and take off. That was the end of the dream.

Later when I started getting lighted visions (visions where there was always sky in the background), I once again saw the first part of this dream i.e. the mural of nine Gods and Goddesses and the Taandav Nrutya of Lord Shiva. Seeing the same dream scene in a lighted vision manner made it more significant and impacting experience.

Almost at the tail end of writing this book, very recently, we came across two different explanations in the book about the significance of Lord Shiva's Taandav Nrutya. One explanation was based on the Puranas (mythological legend). Another one was by Baba. "The dance taandav nrutya is a divine plan to attract the material creation, for all divine miracles like those of Rama (he who pleases and delights) and Krishna (He who attracts), are for drawing people to the Divine Presence for the purpose of correcting or cleansing them, or for confirming their faith and then leading them on the Saadhana (spiritual effort) of service so that they may merge in ecstasy; in the source of all ecstasy — miracle resulting in transformation, leading to paropkaar (helping others) and finally conferring saakshaathkaar (direct vision of truth)." Regarding that portion of the dream where I saw Gyani escape the murder trap twice, I never got any direct revelation from Baba.

*Dream 7* (early November, 1997):

This was probably the only dream that I had which related to Shirdi Baba and Sathya Sai Baba. I had a full view of Shirdi Baba and saw the back view of the bottom robe portion with only two feet visible of Sathya Sai Baba.

It was a big auditorium type place filled with people. All of them were supposedly waiting for some kind of function or darshan to be performed by Baba. Behind the auditorium seating arrangements, there were two huge wooden double doors extending from the floor all the way up to the ceiling. I asked the people sitting in the auditorium what was behind those doors and they said that is where Baba was, but they said I could not go inside because those rooms were reserved by RG (our friend). With a casual attitude I said OK and took one of the corner seats in the auditorium and started playing with a little kid. Soon one of the back doors opened and I could see the huge area behind it. I kept looking in that direction for a while but nothing happened. And I got busy playing again with that little boy. It turned out that while I was playing with the kid, Sathya Sai Baba had come out from that door and was walking through the aisle. By the time I realized, Baba had already gone past me and all I could see was his back and that too only the bottom portion of his orange robe with the back of his two feet walking away. I felt bad that I missed such a golden opportunity to see him. But soon after that, I saw that Shirdi Baba was in front but surrounded with people. He said that he wanted to see me. At that point I saw RG asking other people to move aside and thus clearing the way for Baba to come towards me. Shirdi Baba holding a black container in his right hand and wearing a white robe walked towards me. I touched his feet, he blessed me and then said you owe me seventeen dollars. I opened my purse and pulled out 10, 5 and two 1dollar bills and put it in the black container that Baba was holding. The container had little bit of oil at the bottom. That was the end of the dream.

At that time I did not understand the full scope and purpose of this dream. Later in my meditation it was revealed that the 17 dollars that

Shirdi Baba asked were not dollars but symbolic of 17 virtues that I was to develop before the Maha Shivaratri (details covered under the meditation section pages ....).

### ***Dream 8***

I saw a ranch style house, white exterior, big black metallic entrance door opening to a long bricked path way leading to the house entrance. There was a half constructed brick wall along the side of the main house. There were some yellow flowers in the front yard. There were a lot of people socializing in the front yard, coming and going inside the house. There was a host, tall man of medium build, light complexioned and extremely pleasant looking person. He was laughing and talking with the guests. In my dream this man was supposedly me. This house and setting appeared to be from the old times but felt very soothing; at home and offering a comforting feeling. I was not over the charm of all this, when very smoothly this scene merged into another totally different setting. In this setting there were four rows of four to five men in each row, each of them in standing position and facing same direction. Behind the last row there were two men who were facing the opposite direction. All these men were praying, had their eyes closed and palms joined. All these men were dressed in a grayish purple robe similar to the attire of Buddhist monks. In my dream one of the men in the last row facing the opposite direction was supposedly me.

Later in my meditations it was revealed to me that the two different people in the dream above were actually me in some previous life and in different Loka (worlds or planes).

### ***Dream 9*** (Sunday, January 25, 1998)

In this dream Gyani was asking me to plug in a wire while he was working with a mustard color electric saw kind of tool. When I went in to plug the tool, he started pulling the cord. I started screaming and telling him that I was falling. He did not believe me, thought that I was kidding and kept pulling the cord and kept laughing. I kept falling through the clouds deep into a tunnel. When my feet touched the ground, the ground

started moving up into the clouds and I was standing on it. Right after that I saw myself flying over some meadows.

This dream was interesting from the stand point that I was seeing the scene which seemed to belong to same place (call it same plane or same loka or same environment) as I had seen about 15 days back. In that dream I was up in the air looking down. I saw beautiful land filled with greenery and unusual looking trees. The trees appeared from the top as darker spots compared to the green land. In today's dream, however, it appeared that I simply flew closer to the ground and continued flying over meadows.

***Dream 10*** (Sunday, February 1, 1998)

In one dream I saw a big bathroom, my mom and I were trying to stop the overflow of the water from the bathtub but it kept flowing out and filled the entire bathroom up to our waistline. At that time I tried to turn on the light in the bathroom and realized that we could get electrocuted if we did not leave the room immediately.

Very next day in my meditation I learned that this dream was symbolic of the worldly difficulties. Baba said "the dream was about the difficulties in this material world, and you need to develop the courage to handle it with discriminative intellect and equanimity."

***Dream 11*** (Feb 1, 1998 Sunday)

On Sunday Feb 1, 98 I had a second dream where I saw myself walking outdoors in a backyard of a home along with someone (I already forgot who that person was). This person and I stopped to see this beautiful corner pit which was three to four steps down and above it was a window which was covered with lovely ivy like greenery hanging underneath. At the bottom of the steps there were beautiful purple flowers. This person mentioned that this place had snakes therefore I should not step down in the pit. I did not go down but right then a black snake with yellow spot on its forehead crawled out to the level where we were standing. I don't know how but the snake laid itself on my left arm and

hand. The snake laid on my arm in a way that its head was extending slightly beyond my fingers and its face away from me. Snake's tongue was rapidly moving in and out of its mouth. I stretched my hand outward and without any fear calmly took my arm closer to the ground which allowed the snake to land nicely on the ground. The snake crawled away without hurting either of us.

All my life I have been afraid of snakes to the extent I used to shut my eyes whenever I saw them in a movie or on TV. And yet I did not feel any of that fear in the dream. Regarding this dream Baba said "The dream was to let you know that you have received Lord Shiva's grace and blessings that is why the snake did not harm you, in fact he enjoyed your touch."

*Dream 12* (February, 1998)

In this dream I saw uninhabited vast scenic land with passages, rocks, water streams. This place felt like an extension of the scene that I had seen in one of my previous visions (not the dream) where I had seen an aerial view of mountains, and valleys with dark green vegetation. This time also it was an aerial view but I felt that I was with a boy and one other person. I did not recognize the faces but the boy was supposedly my brother Ashok and the other person was my Mom. The three of us were flying like birds above this land and sometimes we flew very close to the ground.

Later I was told that those two people were not my brother and mom in fact they both were male and this dream was of me in future.

Around this time in my meditation I received this message "Right now you are piercing the subtle plane at mind level, that is the reason for so many dreams. This will slowly progress to super conscious level."

*Dream 13* (Tuesday, February 10, 1998):

In the dream my mom comes to visit us. Gyani's father and mother supposedly were living with us. It was a different home; the home was

neither where we live now nor where we previously used to live. My mom said she wanted to go upstairs. She wanted to go to that room where Gyani's parents were staying. In that room there was a long window on one side of the room and she wanted to sit by the window and simply keep looking out.

I knew Gyani's father won't mind so I asked her to go ahead. Naina's (father's) room was a peculiar room; it was long and extremely narrow with a narrow bed. The room was filled with Razais (Indian style comforters) and japamalas (the string of beads used for repeating mantras to a specific count) etc. There was long seating along the wall. When my mom came in, Naina got up from the seat by the wall and very slowly moved over to where the closet was and sat down leaning against the wall. At this time Amma (Gyani's mother) was taking shower. When she came out of the shower, my mom told her that she wanted to wash her feet. Amma took her to that bathroom. This shower was not of western style. My mom went in there and washed her feet. After this, I asked my mom that she should go downstairs in case Naina wanted to rest. She did not want to go back yet, and at the same time Naina also said that it was OK for her to stay. My mom sat by the window and looked fondly at something which appeared to be a street with trees on both side but to her it was something very special and gave her a peaceful feeling.

We have not yet received any interpretation of this dream.

### ***Dream 14***

During this phase many of my dreams felt they had divine meaning but once in a while I had a dream which did not seem to have anything to do with divinity. Following dream was one of those normal worldly dream.

Gyani and I were standing outside our home. Our vehicles were parked in the drive way, some construction work was going on in the front side of the house. A person (DJC, who at one time was my boss at work), came by. We shook hands and asked him to come inside. He came inside, and we entertained him as a guest.

### *Dream 15*

Lots of people were supposed to be coming to our house. It seemed like an Indian wedding kind of occasion. First, my cousin Shashi and her mom Sarla maasiji came. Everybody brought their sleeping bags with them and dumped the bags in the foyer area; soon the house got filled with lot of people and clutter. People were demanding different things and I was unable to keep up with the amount of work. In the dream I saw Rajul (one of our local friend's daughter) who asked if I could make her something like root beer float with Irish cream. Sandip (Har mamaji's son, my nephew) asked me to hurry up and provide him a different drink.

I was told that some of these dreams were the usual dreams. This dream and dream number 14 were simply manifesting my deep down fear and inability to handle the house work in certain situations.

### *Dream 16*

In this dream, I was in a strange place, there were two young men with me. One of them looked like one of Gyani's friend SD and the other fellow I could not identify (but he was the main character in the dream). First we were in a home environment where music was playing and this second person was complimenting and flattering me. In the next scene we three were travelling in a train. This second person started making advances at me while the person who looked like SD got upset at the other individual and told him that he should not be harassing a young girl who is not even 18 years old. This other person looked very desperate. The dream ended there.

In the meditation, later, Baba said "There is very deep meaning behind it." But He did not reveal anything further at that time.

It was almost 2-3 months later when socially I met a very decent, mature middle aged person for the first time. This person did not look anything like the person who was harassing me in my dream, neither did he act in any abnormal way towards me or with others, nor was he young in age but for no apparent reason my mind made the crazy connection that



it was the same person that I had seen in my dream. I still don't know why I thought that way. Baba did not help clarify if it was a totally baseless wrong thinking on my part or was there some truth to it.

*Dream 17* (February 14, 1998)

I saw a red ultra high tech sports car with dials in the roof of the car and engine on the side, and interesting looking side doors. Car was parked somewhere and had its side doors open when a man came by thinking that the car was for sale. This man started pushing buttons on the car which got me upset. I told Shobun and Raeshum (my son and daughter) to hop in the car and we took off. We went to a place in a hilly area which had an ancient look to it and was all in whitish stone construction. Doors and windows were made of stones which had carved out holes and perforations, one could see through those holes. I parked that red sports car on the hill. We went inside this house and from there I could see outside the house, the road, and the parked car. After a short while we all came out from the house and walked down the road and suddenly that man showed up again. He wanted to drive the car and he was looking at the car key. This car key was very unusual; it was long metallic key and something was written on it. He tried to take the key from my hand.

I kept saying that the car is not for sale while he continued to ask for the key. Both of us were walking down the road towards the car when I saw a huge bus coming at us. I had to jump up on the ledge of the wall next to the road; otherwise this bus was going to run over me. This guy and I climbed on the ledge. Just about this time bus door swung open and I hung onto the door and got saved.

Next scene was an office environment where I saw two lawyers speaking to each other. In my dream I had a distinct feeling that this same scene and conversation happened yesterday, other characters in my dream did not seem to know that. At that time I saw a lawyer with a strange smile, which gave me the feeling that she knows it too that we were stuck in time and the same scene was happening again. While looking at these lawyers I started walking in the other direction and came up to an office

where I saw a man whose face was covered with pale pink icing type mask. He was looking for some stuff in the office. Adjacent to this office was another office where few people were standing and talking. Nobody from the other office noticed the man in the adjacent office. When that man realized that I observed him he quickly walked out of the office. Soon after stepping out of the office he took a sharp turn at the corner and at that time he pulled his mask off of his face which again was seen only by me because others were busy talking.

In the meditation, next morning, Baba explained the meaning of these two scenes from this dream, (covered under the meditation section, Feb. 14).

***Dream 18*** (February 17, 98)

In Dolly's words:

I had a dream last night. I saw the childhood friend RM and her husband (also) RM in the dream. Also saw other current friends JM & RM, SP without his spouse AP; saw my cousin SS without her spouse DS, and there was another girl but I could not recognize her. We met somewhere on vacation; we were having a good time and then we were going somewhere further. We had luggage and we were supposed to walk up the stairs; these stairs were within a huge building (like the interior of an airport or railway station building). This other girl and I started walking together, but I did not need to walk. I was able to glide up the stairs without my feet touching the steps. Then we had to take the next flight of stairs, everybody was climbing up the stairs like normal, while I was again gliding. I asked her to try gliding like I was doing because it was not difficult. She did not understand how I was doing; she did not think that anyone else could do it either. I tried showing her again but she did not try. I reached the top and was waiting for her there. In this process rest of the friends had gone ahead including Gyani. Everyone had boarded the flight. It was a small private jet; it had patio door size glass doors in its tail and an unusual feature of couple of rows of seating outside the airplane just behind the patio glass doors. All of our friends were seated inside the plane along with few other people who I did not recognize. When I

reached there with my friend, the plane had already started moving. The aircraft crew said that I could not go inside but I could sit in the two rows of seats outside (it was weird to see outdoor seating in an airplane). From the outside, where I was made to sit, I had clear view of the inside of the plane. I saw my cousin SS getting up from her seat and talking to other friends. My childhood friend RM was there too. I recognized Gyani's back, he was sitting by the window by himself and looking outside. As the plane started to take off, somebody came and told me that the inside of the plane is going to one destination while the people sitting outside are going to a different destination. I panicked. As I looked inside the plane, I noticed that Gyani was still calmly looking outside the window and did not seem concerned that I was not there with him. Gyani not trying to look me up broke my heart even in the dream.

The ending of this dream left me with a hurt feeling for several days. Gyani pulled me out of that mood by repeated reminder that it was a dream and had nothing to do with reality.

Later in my meditation I asked Baba about the meaning of the dream. Baba said "It is related to your future and the need to develop detachment. This is how the present will progress into the future."

## **Visions of Illumined images with sky in the background**

In addition to the dreams, she also experienced a unique phenomenon over a period of 15-20 days. These experiences and the phenomenon can best be described as Visions of illumined images with sky in the background.

These experiences took place in the early morning hours, after waking up to the alarm clock but still in bed with her eyes closed. Few times it happened during the weekend when after finishing her early morning meditation she came back to lie down in the bed and waited for the family members to wake up. The phenomenon began with a flickering of small lines of light which grew into full images.

In Dolly's words

Vision 1

After meditation I tried to fall asleep, my eyes were closed but I was still awake when I started seeing the small lines of light which gradually grew and the big shape it took was lighted picture of Buddha in his lotus posture.

Vision 2

Once I had a dream of Shiva and his Tandava Nrutya where I saw Shiva, Parvati with other gods making a total of nine on a clay wall as a mural. This very same scene I saw again in this vision. This time it was not a mural; it had started out from flickering small lines of light and grew into that big clear image of Gods and Goddesses. Behind this illumined image, the background was blue which felt like sky to me. And also I saw Lord Shiva come out of that picture and for a brief moment did the same Taandava Nrutya as in my previous dream.

Vision 3

I saw an old man with shoulder length hair (uneven length), fussy hair texture in black and gray mixed color. This man had white bushy mustache, filled face, and very thick round eye glasses. I did not recognize the person from anywhere. Months later while running errands I heard the message that he was Vyasa, the compiler of Vedas. We did not know how to take this information, because this man was wearing thick round glasses and to our knowledge in those days (at least more than 5000 years back) they did not have the eye glass technology, or did they? We did not have the time to hunt the literature to see if anywhere there was a picture of Vyasa which could give me a confirmation whether it was the same person that I saw.

#### Vision 4

This vision was longer in duration like the dreams. I saw dogs, wolves, bears, and some strange looking creatures. I was passing through that area in some unusual kind of vehicle when one bear started chasing me. I looked at the bear and knew that it was one of my cousins' best friend who was killed in an accident about 10 years back. The bear followed me up to a point and then had to stop because I had supposedly gone beyond a crossing line where bear was not allowed to go.

Monday November 17, 1997

Something happened on this date which I am unable to describe.

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## **Messages received in the meditation**

In Dolly's words:

“I can't recall exactly how far back it goes, guessing it to be 8-9 years, that every time I closed my eyes I saw a ring like thing which had greenish bluish color in the center surrounded by a single row of small diamond like white dots. The description resembled very closely with one of the rings that I had received as a gift from my in-laws. One detail worth mentioning about that ring, that whenever I wore it my day turned out to be very eventful, mostly negative. So I no longer wore that ring but that is what I thought I saw when I closed my eyes to do puja or closed my eyes for any other reason during day time or just before falling asleep.

Sometime in September 1997, after taking shower, while pat drying my hair with towel I happened to close my eyes and right then I noticed a blue colored light, something very different from the usual vision of the ring. I thought maybe it was due to the type of light or the brightness of the light in the bathroom, and moved on. Later in the day I was watching TV and just to satisfy my curiosity about the light that I had seen earlier, I closed my eyes and was surprised that in spite of different room and different time of the day the exact same blue light had reappeared. I kept the eyes closed longer and noticed that the light circle moved out in the space and faded, then it gave rise to another circle of light and this process continued. In few moments I opened my eyes and explained what was going on to Gyani and children. Then I asked Gyani to close his eyes and tell me what he saw. Since I was having those dreams, visions and unexplainable incidents earlier, I did not react too strongly to this light, but this was one more unusual new experience.

Few days later after seeing the blue light, one morning as I finished my puja I felt as if something in my mind asked me to sit down and meditate. I was unable to explain why, but I did follow my mind's prompting. As I closed my eyes I saw that blue light again. Prior to this I had never meditated; in fact I did not even know how one is supposed to meditate. What kept me in that sitting lotus posture with the eyes closed

was probably the excitement of watching that continued variety vision of the blue light. From that day on, after my morning 5 minute puja, I started doing the meditation. I found myself attempting to move this blue light through every part of my body. I don't know exactly when it started happening and how I figured out the way to rotating this light within the body, maybe I was simply being childish, curious and willing to try this new thing and probably that's why I jumped into this with great excitement. Only couple of days later I realized that I actually was internally being 'prompted' to do certain things in certain fashion. That realization further increased my fascination and interest in meditation. Initially the meditations lasted for 20 minutes to half an hour and then without any conscious effort on my part the duration of meditation increased in time. The length of my meditation depended on the ending of the inner dialogues and the light.

Along the way, during the meditations, I started receiving very clear messages in the form of thoughts. Initially I had great difficulty describing my experience. Since I was not hearing a voice through my ears and I was not seeing a person talking I couldn't tell exactly what was happening where the information was coming from. After several attempts I was able to describe it as a thought in my own mind, but it definitely was not my own thought because some of the things I heard I can hardly comprehend leave out being able to think about them on my own. Though it was not a voice that is normally heard by ears but it gave a voice like feeling. I was able to tell the gender of the voice. From the fluctuations in the tone I could also tell whether it sounded happy, serious or joking etc.

The messages I received in my meditation generated some questions in my mind and that resulted in a two way exchange of thoughts. Both thought and counter thought were in my own mind, but it was clearly someone else's views and messages that I was receiving and responding to.”

There was an interesting pattern to how things happened. In her meditation she would receive some thoughts; her related questions would

get answered. Then later in the day she was led to some specific book(s) and a specific page in the book where there was further explanation of the topic of her conversation from the preceding meditation. Interestingly a wide variety of Holy Scriptures started flowing her way from different sources. An Indian colleague PV at work who has been an acquaintance for last 10 years suddenly became friendly and started sharing a wide variety of books. Dolly had no knowledge that this subject was so vast and such a wide variety of books even existed. At that time Internet also became an excellent source of information. During my visit to India in November 1997, I also brought back couple of books for her. The books I got were "Sathya Sai Speaks" volumes 14th and 15th. Additionally, during the meditation, she was led to some books which indeed were found in the city public library.

One day (approximately early to mid October, 97) in her meditation she heard a very clear thought / message / disembodied voice (whatever you like to call it), which said "You will be the instrument for giving peace and liberation to numerous souls. Remain alive to your future. It is important that you be bound by the rules of yoga and religion. For you to receive my thoughts and flow of consciousness, meditation at fixed times is very important."

This is when a lot of things started happening.

After receiving the above message in meditation, later in the day in "Sathya Sai Speaks - Volume 15" book, she read "14 days before and on the day of Shivaratri spend time with Lord Shiva and you will be rewarded". This was a very general statement in the chapter on 'Mahashivratri' in the book, but it generated a feeling in Dolly that it was specifically and strongly being asked of her. This message was followed by another message in another book which stated that meditate 4 times a day in entire month of January and till Mahashivratri day. These messages must have some compulsive force that Dolly began the rigid discipline of meditation. She followed the directive and by the month of December she was meditating more than once a day and in the months of January and February she indeed meditated 4 times a day while still carrying her job



and home responsibilities. It was a real intense effort on her part. Looking at her no one would have guessed her to be a meditating type. At that time if someone asked why she was meditating, what was her goal, or even how one should meditate, she would not have been able to answer any of those questions. In spite of that, she continued the meditation with the level of intensity and dedication which was beyond the capability and inclination of the normal householder, professional person.

Numerous spiritual unfoldments that she received in her meditation were truly incredible, educational and very captivating. In every meditation she had communion with Divine Voice. She referred to that voice, thought, force, inspiration (whatever reader may want to call it) interchangeable as Baba or God. Reference to Baba was because at the very beginning of her spiritual inner Experiences Sathya Sai Baba in a dream had declared to her friend M that He was going to Dolly's house. And later she became more sure of that voice being Baba because of many different evidences. For example her experience of the star sparkling in her heart upon touching Baba's feet in the picture in a book was another indicator. In the messages she received, the use of language and certain expressions which sometimes were identical to the writings in Baba's books. Now in addition to receiving messages in the meditation she gets a wide variety of visions. So far the meanings of the visions seem disconnected but she has been told that the meaning will self reveal. And we find that sometimes in a very unexpected manner the meaning of the dream experiences or of vision experiences does self reveal.

About the meditation experiences one thing stood out that Baba never called her by her original name Dolly. Somewhere along the way He gave her the name Shivangini. Baba explained to her that she has been given Shiva's trident to help her pierce the past present and future; the name Shivangini had some significance from the past. The elaboration of the importance of name change was with the example of Margret Noble who asked for advice from Vivekananda to gain one-pointedness during meditation. Vivekananda said, "Do not allow Margret Noble to come between you and God". Baba said "your ego obstructs you even during the meditation." We don't know exactly when this trident appeared on

Dolly's left thigh close to the knee, actually it is a varicose vein type formation but the shape is exactly that of Lord Shiva's Trishul (the trident). First time when she got called Shivangini, she found it odd and could not quite relate to it. And probably that was the purpose of it, but soon she accepted that as a way to recognize when she was hearing Baba's thoughts vs. her own.

All these Inner Experiences, at deeper levels, have given her the belief and faith that God is omnipotent, omniscient and omnipresent but from time to time she became doubtful whether or not she had been imagining all these things. One day when she was asked to let people know that she was God's instrument to help establish Eternal Dharma (the right conduct) and become the source of joy, peace, and liberation for many souls. She expressed her doubts and fears and said "I am sorry I just can't tell anybody that I am even going through such experiences, because I know they all will think I have gone crazy." One can understand her discomfort and fear knowing what type of views psychoanalysts, students of human psychology, and critics of religion hold on such type of experiences. Their views extend anywhere from calling such experiences as religious mysticism or all the way up to psycho pathological derangement.

Probably it was response to her concern or it could be for other reasons that day Baba led her to a book titled "Wisdom of the Vedas". Upon inquiry in the public Library we found out that the book indeed existed but had to be ordered on an inter library loan program from Chicago, which required two weeks wait. Two weeks later the book arrived and the pages 75 - 76 had the message for her which read as follows:

"The Vedas are the science of Nature and Universe conceived as an organic whole, as a living hierarchy - a science (veda) framed by superior beings from a past universe. In the progress of the universe and individuals therein, there has been no time when higher types of beings were not present helping and guiding the growth and development of types lower than themselves. It is however, not necessary that these higher type of beings should always exist in the physical world. As a matter of

fact such early teachers and guides and founders of civilization have often been regarded as super physical entities. And it has been believed that even as super physical entities they have inspired human beings who have caught their ideas often as flashes of inspiration without knowing the sources from which they came. It was the daily practice of the Buddha, we are told in Pali books, to wake up, like all spiritual men in India, in that early hour before the dawn known as Brahma muhurta, when, in the beautiful words of J.S. Hoyland, quoted by prof. Eddington (Science and the Unseen World, pp. 44-55) the veil between the seen and the unseen seems to be thinnest. He would survey the world with his "divine Buddha eye" and pick out those who were ready for spiritual guidance and then send out to them his thoughts, which would be received by the persons so selected often as inspirations, but coming through from within themselves. It is in this way, the followers of the Vedas hold, that we are often inspired by the unseen entities; some of them may have physical existences but at a distance or out of sight, while others are entirely super physical."

Above explanation in the book did wonders in eliminating her fear of sharing her experiences. She convinced herself that the God, who wants her to share all this, will either give her the courage to face the world or the ability to ignore the opponents. And as a result she opened up to few select people and also agreed to follow Baba's directive to write a book and publish these experiences.

Along the way Baba told her about her experiences that "it is for you to utilize and for Gyani to summarize", and that is how I, Gyani, became the writer (not the author) of this book. From January 1, 1998 we seriously started writing or recording her experiences. Later we transferred the recorded experiences into this book. Following are her daily experiences of the meditation. On the surface the contents of her meditation appear to be simple statements from Baba or simple dialogues between her and Baba. But at a deeper level there are significant spiritual unfoldments one can find in these simple and personal conversations. There appears to be a lot of clarified and simplified knowledge from the Vedic and Upanishadic teachings along with the rights and wrongs and do's and don'ts of the spiritual disciplines. There also appears to be a

strong emphasis for a spiritual aspirant to acquire the virtues as one can see in Dolly's experiences from February 5 through the Maha Shivratri day on February 25th.

Following is a summary of her daily communion with God. The actual messages are in quotation. When the messages were brief it was easy for her to relay it exactly in same words as she heard but later when the quantity of information increased she had difficulty remembering exact words. Here the interesting thing to share is that few times when she was telling me about the message and used the wrong word, her inner divine voice immediately corrected her. Having seen that phenomenon and remembering the assurance she was given many times that "you have the attitude of total surrender, I will carry the burden of your Karma. All your thoughts, words and actions will be mine"; we are no longer concerned with being able to do full justice to the contents of the matter.

***Earlier meditational messages:***

**October 29, 97**

"Tomorrow is Diwali, bring me a flower and sweets of your choice."

**October 30, 97**

"Shivangini, though your nature is steadiness, your behavior is ever unsteady."

**November 11, 97**

3:30 PM: Baba said "Man and God are one in substance. They only differ in the sense of separateness and limitation."

Per her earlier directive, in January, she started meditating three to four times a day. As a result a large volume of messages were received and compiled on a daily basis. Summarized below are the contents starting in January.

## **Thursday, January 1, 1998**

It was after the New Year's party on December 31. After waking up, first she did her usual puja and meditation. When she sat down for meditation her attitude was that she did not have anything to ask or say to God, she felt that whatever needs to be thought of or said will happen without her effort, God will give or take whatever is right. She just sat down in a receiving mode. This made Baba happy; he called this an attitude of surrender. Then Baba said "Have a discipline in meditation. Wake up at five O' clock. Don't waste time in Tartaka". We still are looking for the exact meaning of Tartaka.

Further Baba said "Before going to sleep collect your thoughts and meditate on all the messages you got during the day". "Leave Gyani alone, but ask kids to give me 5 minutes a day." This meant that on a daily basis kids should follow some spiritual discipline for at least five minutes.

Next Baba said "The people who hurt you in the past will raise you to a height. It will be all good. But no need to get elated, take it with a calm attitude."

"No need to go to pilgrimage with anyone. Don't even think about it. You have other important role to play." This comment was related to a conversation that took place in the party yesterday, where one of the friends who had returned from a hiking trip in the Himalayan pilgrimages of India was suggesting that we as a group of friends make a plan to go together to this pilgrimage.

Right after that Baba said "Stay away from XYZs (this was a reference to a very close friend of ours)" The 'XYZ' happens to be a last name of two different couples. We had closer friendship with one of the couples, and that couple was not even present in the party so we assumed that Baba must be referring to the couple that was in the party yesterday. It was later when we found out that Baba's directive applied to both, but mainly for the one who was closer to us.

### **Friday, January 02, 1998**

Half way through her meditation Dolly had this feeling of being in some absolutely still space filled with white light, Baba said "You are in Vayu Loka. Next is Agni Loka. You are not ready for Agni Loka". Prior to this meditation, in one of her earlier meditations in November time frame, she saw a deep red colored environment which for no obvious reason gave her a very scary feeling. As Baba talked about the Agni loka he reminded Dolly of how scared she was when he tried taking her through that the last time. In addition to this a flash back of a past scene went through Dolly's mind when our daughter Raeshum was 2 years old, Dolly had taken her to a county fair and to a fast moving ride. Once the ride started Raeshum got really scared and started crying but the ride could not be stopped. Baba said "you can't enjoy the ride if you are not ready". Dolly said "Baba, I won't be afraid this time, and would like to go through it". To this Baba said "from now on you will encounter Devatas through this journey. Now on the blue light is at your will to make it appear or disappear."

### **Saturday, January 03, 1998**

"You have a desire to play an important role and that desire cannot be fulfilled in the material world. But it deserves to be fulfilled; you will play an important spiritual role. In 1998 Mahashivaratri three more granthis (knots in the chakras) will open. That will help you play an important role" right at this point some sound in the house disturbed her and the communication broke.

Later in the day- "I am not your part time companion. Consider me one who is with you all the time, a constant companion".

"Body and mind are the tools given to the soul; use them to unfold the truth."

**Sunday, January 04, 1998**

Dolly was concerned that she never got visions of Baba's physical form like some other devotees did. And she asked why not? Baba said "It is not important that you see me". At that point she saw different lights, white and blue, and when the intense blue light appeared Baba said "this is what you think is me".

There was some quiet meditation then Baba said "Call Pam J." Three to four months back when Dolly had the experience of seeing the spark in her heart (this is described in the early experience section of this book where she had a vision of the spark upon touching Baba's feet in a picture) she had told about this experience to her friend M (who was the source of Baba's books), and she said that she had an American friend by name Pam J. who had exactly same experience. Further M said, I have her number if you want to talk to her. Dolly took the number but told her that she did not know her so she was not going to call her. And Dolly never called her, her phone number taken on a back of some notebook got buried over the time with other papers. Then about 3-4 months later hearing that name in the meditation was kind of strange. After the meditation Dolly told me about this part of the message but she did not plan to call the person.

In next meditation: Baba showed Dolly a meditation technique to practice for some time. And the technique was to stay focused and mentally attempt to go farther and farther in the space. Then slowly pull yourself back the same path. Baba asked her to practice this technique till she was advised differently.

Dolly was wondering why she was no longer seeing those beautiful formations of various illumined images with sky in the background (described previously under Visions i.e. visions of Buddha, Shiva's Tandava Nrutya, old man with long hair/ mustache/thick round glasses, the bear and dogs etc.) To this Baba said "Don't worry everything is fine. Just proceed and it will all come together. I am giving you all types of experiences based on your future role".

## **Monday, January 05, 1998**

"Shivangini, don't experience yourself, your thoughts and feelings as something separated from the rest. This is an optical delusion of the consciousness restricting your love and affection for a few people. Widen your circle of compassion. Love all living creatures. Identify not with a fragment but with the whole. Cease all conflicts and divisions."

## **Tuesday, January 06, 1998**

Something to be described here actually had started sometimes last year in the month of October. During her daily puja, she touched the feet of the deities one by one and after touching the feet she touched her forehead with both hands. And, at that time out of devotion she also closed her eyes. Every time she touched the deities' feet and closed the eyes; with closed eyes she saw a lit up image of the same deity. Over a period of time this image kept getting brighter and clearer. She noticed that if she took a deep breath during the time of closing her eyes the image became even brighter and it did not fade out for a longer period of time.

Today during Puja, as she touched Shirdi Baba's feet she took a deep breath and held it to keep that image brighter and for longer time. At this she felt a little discomfort in her chest but did not think much of it.

Everyday Puja was followed with meditation. In meditation, today, she used the technique that Baba suggested yesterday. Baba asked her to imagine Akasha (sky), stay focused and go far. First she found it difficult to do that but later she was able to see the ocean and the sky beyond. She was also able to go very far and at some far point she saw a very intense thunder like light pattern filling the sky. As she saw this she felt an intense pain in her chest. Baba asked her to mentally come back and focus on the location of pain in her chest and concentrate in a clockwise motion around it. She followed the instructions and that eased her pain. Baba said "This pain was not due to what you saw and did in the meditation. It is due to holding your breath during puja, never do that again."



**Wednesday, January 07, 1998**

Today she did not wake up for meditation due to lack of energy. After Kids and I left home for the day she turned on Hanuman Chalisa tape and sat down with a cup of tea and her favorite breakfast Upma, prior to getting ready for 9 am meeting at work. Thinking of god with loving emotions she closed her eyes and asked "Baba, why don't you give me your vision like you give to others. Would I ever see you?" "Yes you will see me in the form of different Devatas and you already see me in the form of light." Hearing this, tears started rolling down her cheeks and she said "I love you, Baba". At this time she was feeling a pain in the chest. Baba said "I love you, too. You have lost your strength since yesterday and you need to regain it. Go and climb up and down the stairs. That will help regain the strength." She said "OK", but did not move to act on that command. Baba said "Right now". She said "right now!!" "Yes right now". It was 7:39 AM. She got up and started climbing the stairs up and down.

Her dialogue with Baba continued for the first time in non meditation state. While climbing the stairs up and down, Baba said "People will be awed at your good fortune and capabilities, but to gain the capabilities you need to work hard, regain your strength, and take good care of your body." She asked "Why did you chose me, Baba?" He said "Because you are pure as purity and you will never misuse the powers, these powers will be solely for helping me in establishing the Sanathan Dharma". She said "I am not that capable, I barely manage things, so far I have not gotten anywhere, would same thing happen to me here too?" She was talking generalities. Baba said "No, you did get somewhere. And here also you will. You will know about the secrets of secrets and(not to be shared)."

Then she asked Baba "When would I get there, would it be in this life?" Baba said "Listen child, you were never born and will never die. It is Prakriti which is moving and leaving the impressions on the soul. There is no time frame for the Atman and you need to learn to think like that". She asked "if it does not happen in this life, what good is that

because I won't remember in the next life, would I?" Baba said "Soul carries the memory. Just think how many different work experiences you have been given in life - research, tech service, marketing. What did you really know about those subjects? And yet you were able to perform your duties well." All this dialogue took place in 7-8 minutes. She went upstairs to get ready. Further communication took place. She said "Baba, I feel uncomfortable with having to write daily meditation experiences. In my mind it is spontaneous thing and now we are building a structure around it." Baba said "it is OK. Continue to do this. It is for Gyani to summarize and for you to utilize. Gyani is the one to convey this."

Dolly felt very thankful to God for his existence and everything that he was doing for her, she said "Baba, you are so kind please take care of my friend PV. She is such a nice person but going through so much sickness; my friend M is seeking something in life, please help her find what she wants. My mom has suffered a lot, please reduce her suffering." At this point Baba said "God is in every person. God does not suffer. There is no suffering of the Atman. It is the mind and the body when not controlled goes through suffering. Sufferings are also due to Prarabdha Karma."

As she was heading to work she stopped in front of the mandir to do pranam, Baba said "Call Pam J again and fill her heart with the joy that you are capable of giving. And give her the joy that she deserves."

### **Friday, January 9, 1998**

In her dream on Wednesday night she saw a drop of milk squirting out of her right eye which was a weird feeling. Having heard in the childhood that people offer milk to Sri Ganesha, that day she decided to offer milk in the Puja. After brief Puja she meditated. "Go ahead and share all your experiences with Gyani because later you will not be able to come back to share any of your experiences." This statement kept her communication open with me but it made us both highly uncertain about what did Baba mean by her not being able to come back to share the experiences. For a few days she thought probably she is going to die by Shivaratri. Soon after that it was clarified that she will keep advancing on

the spiritual path and more she advances, less she will be able to share her experiences. It was also said that Shivaratri was a time reference for her but God was not bound by the time and space. When Baba said 'later' the information got processed by her mind using the time scale that our mind is familiar with. Baba said "This is a common error reflective of mind's limitation. Same error is made when human beings try to know God through their mind alone. God is infinite, mind is finite. How then the finite understand the infinite? You can feel God but you cannot prove or disprove Him with your mind."

Today while coming back from work she had a car accident in the parking lot. The other car rapidly reversed out of the parked position and hit her moving car on the passenger side. Other person was obviously at fault, and her one month old car's bumper broke. Dolly's car also got damaged. Both parties involved in the accident got out of their cars to see the damage and talk to each other. At that time one of their colleagues passed by and asked if that other person needed any help or ride etc. This made Dolly realize that how she was not thinking of offering help to this person, only thing she could think was whether this person had insurance, how big was the damage to her own vehicle. There was no communication from Baba on this, but Dolly felt that the only purpose of this silly accident was for her to realize that she lacked compassion and she must still be too materialistic to pay more attention to the car than to the person. This was a lesson to her to cultivate more compassion.

### **Saturday, January 10, 1998**

She did not wake up early to meditate today. I, Gyani, was going to Mexico tomorrow for a week. Today she did only Puja. While doing Puja Baba started speaking to her. "You will see God as one." As part of her normal Puja she touched the feet of all the deities in the mandir and with her closed eyes saw a lit up image of the deities. This time no matter which deity's feet she touched she saw the same sized picture frame outline as that of Baba's and this was filled with blue color.

"It is OK if you did not meditate today. You need to write the details

of all your experiences so far. Gyani is willing to help you. Today sit down and write every detail even if it means letting go of doing other things. But starting tomorrow you need to meditate four times a day. You cannot waste any time." At this point she expressed her concern to Baba "I hope my mind is not playing games with me and am not under the influence of Maya. All our communications are truly happening because I don't want to be untruthful and mislead people about God with my experiences if they are indeed not true." Baba said "Leave the burden of your karma to me. Whether accurate or not every word that will come out of your mouth will be my Sankalp and wish." "Don't forget to call Pam J."

Later when she told me about Baba asking her to call Pam J again, I asked her that if she truly believes in these experiences being real and Baba being God, then why is she not listening to what he said. At this she agreed that she would not avoid calling, in spite of her reluctance because she had never met the person. Dolly went ahead and called this lady. After completing the phone call, Dolly described to me the details of her conversation with this person. Dolly said "reluctantly I told her that in my meditation Baba asked me to call you. This lady was more than receptive towards me. Then she asked what was the message that Baba gave? To that question I said... Nothing, all he said was to call you and give you the joy that you deserve. I don't know what was behind the word "joy", because first she verified that indeed the word joy was used in the message, and after my confirming yes, she sounded happy and convinced that her prayers were heard and she sincerely thanked me for the phone call. Pam said that in her prayers she had desperately asked God to appear in a dream, or a vision or any other way and help her through a difficult situation of her life. And my call to her, though from a stranger, did appear to her as a timely response to her prayers".

We as entire family went to Olive Garden in Saginaw for dinner. At about 7 PM on US 10 when we were near the Waldo road exit, upon Dolly's suggestion all family members gave their daily five minutes to Baba by singing Baba's Bhajans. Then she happened to look up and saw very clear night with full moon. She mentioned to me that maybe she will focus on the moon in her meditation as a way of going farther in

space as Baba was asking her to. At her comment the inner voice said "It is Prakriti, Shivangini. It is Prakriti."

And she understood that Brahman should be the object of meditation and not the Prakriti.

### **Sunday, January 11, 1998**

Today in the puja she did not see the frame around each deity as she did yesterday. She meditated twice today and had absolutely no communication from Baba. Not only that, she also did not see the blue light.

So far, she had told a little bit only (in bits and pieces) to two of her friends about her inner experiences. Both of these friends were spiritually oriented. Today, one of those two friends called. Her friend spoke about herself that she wanted to keep a simple religious discipline at home but for some reason was feeling like backing off from religious topic, at least for a while. She felt that she needed to focus on her job and do that well. Today there was no dialogue from Baba and no blue light, so Dolly started wondering if this was another way of Baba to give her the message to focus on job and back off from the meditation. Because Baba in his books always emphasized doing your duty, and your dharma (focusing on your job does fall in that category). Other thought that crossed her mind that maybe Baba was testing her; maybe there was nothing to it and it was essentially her friend's message for herself.

After a little discussion we concluded that she needed more confidence in her own experiences, because she was told not to waste time and meditate four times a day etc. how can the directive change so rapidly from four times a day to back off ? She prayed asking Baba to give her the sense and wisdom to understand all His messages properly, accurately, and timely.

### **Tuesday, January 13, 1998**

During the meditation Baba said "The advice to back off was for her

and not for you. You certainly cannot afford to waste time. Continue meditation four times a day and stop reading all scriptures; at this stage they will only confuse you. You will have all the time to read them after Maha Shivaratri." This is all that was said but in some intuitive way she knew which books were still OK to read.

### **Wednesday, January 14, 1998**

In meditation today, at one point Baba asked her "Look down, what do you see?" She was not seeing anything so she replied saying she did not see anything. However, she had a strange feeling of having traveled far in her mind, but there were absolutely no objects to see. At that point she had the same strange feeling that she had just returned from far, and Baba said "It was your fear that you could not see. You still do not have full faith and surrender; otherwise I was holding you and you still could not see".

### **Thursday, January 15, 1998**

Last night she had a dream (this dream is not described intentionally in the dream section) where she saw her cousin who passed away few years back. This morning in her meditation she asked Baba that she had read in one of the books (given to her early on by her friend M) that seeing an ancestor in the dream is supposed to be a warning for person's position and well being in the worldly and materialistic sense. Because she had an important presentation at work that morning, she wanted to know if this dream had any negative implications. At that Baba laughed and said "No, Don't worry. You will shine."

### **Friday, January 16, 1998**

In the afternoon she was busy proofreading a work related document, when suddenly one of her earring fell off from her ear and straight onto the document that she was reading. There is no big deal about an earring falling but she said it felt strange. She picked up the earring and put it back in the ear. After work she ran some errands. After reaching home she changed clothes and then started taking off the jewelry before getting

into shower and at that time she realized that the same earring was missing from her ear. She searched all over for it in her closet thinking it might have fallen off while changing clothes, but she did not find it. This incident appeared to be a lesson in detachment from materialistic possession & dispossession.

### **Saturday, January 17, 1998**

She woke up at 4.30 AM for meditation. She did not have any message from the meditation. After doing Puja and meditation she went back to bed, lay there with her eyes closed and saw three unrelated and totally different illuminated scenes with sky in the background. First she saw the sky with densely filled stars. These stars were shiny rich blue instead of the normal white stars. Soon after that she saw a small hill which she recognized as Arunachala hill in Thiruvanamalai in India (she has never visited this place, she knows about its existence only through books). Then the scene changed and she had a very high altitude top view of some land which had dark green vegetation, hills and valleys and it felt that she was travelling through all that. It was not like she was sitting in an airplane and looking below instead it felt like she was floating in the air but she never saw herself flying or floating. She did not know why, but this experience felt very special and good to her.

Later in the meditation she was told about the cause of a childhood friend (AM)'s present misery and how Dolly can and should help. This time Dolly went ahead and promptly made the phone call. However, no one answered the phone so at that time the contact with friend was not made.

### **Sunday January 18, 1998**

This morning she woke up at 5:00 AM. She did puja and meditation and nothing happened, no new messages etc. After puja and meditation, just like yesterday, she went back to bed to catch some more sleep. She had not fallen asleep yet, when she saw a room with funny alley like dimensions ~ 7 to 8 feet wide, 15 feet long, 17-18 feet high ceiling. This room had dirty looking yellowish walls and when she looked closely the

walls had some people's faces on it and at the spot where she was staring at that spot she saw a beautiful, 10-12 inch real live looking Lord Krishna in his famous flute playing pose. There was bright day light behind Lord Krishna and in the background there was no longer the wall of that room where the scene had begun, instead there was a small Gazebo style hut at the far end. While she was still staring at Sri Krishna, the whole scene (Lord Krishna and the back-ground) started moving in a fashion that at a time she could see multiples of the same pose and the whole scene on that wall. Hard to describe but it was a very clear view and left her with a thrilling feeling.

Same day in the noon meditation, she initiated a conversation and asked Baba "why are you not talking to me? Don't you like me anymore?" There was no response. Then she asked "can you please give me the ability to see what goes on with the children in their parties, that way I can raise them more easily knowing that they are not doing wrong things and following what I teach them". At that Baba responded, "You should not be asking for that or anything else. God knows what is best, when your qualifications are ripe he gives without asking". After this He did not say any more besides leading her to His book, a chapter on 'tender saplings' where it was stated "Have compassion to save your children from evil and guide them into good ways, but you need to have faith in their innate Divinity. Point to them the way of God and goodness. With love teach them duty and discipline. The minds of children are capable of imbibing the good as well as the bad. Guide them along the good path, teach them the discrimination of right and wrong, teach them the importance of good company. Trust that they will absorb your advice."

This made us self examine. We seriously asked ourselves are we doing a good job of parenting. We did not conclude our parenting to be horrible but there were many areas which needed our increased attention.

### **Monday, January 19, 1998**

Each day was different, the days when she did not see the blue light in meditation or if she did not hear the voice or when she did not see a



bright and clear illumination of the image of the deities at the time of puja, she felt shaky about the whole thing. Today was one of those days when she did not see the illumination of the image of the deities upon closing the eyes, and, last two days there had not been much, regardless of when she meditated. Thinking that maybe she did something wrong or may be it has come to an end, so at the time of puja referring to the lack of illumination of the pictures in the mandir she said "its ending where it began".

After that she still sat down to meditate. Meditation began with a question from Baba. "Shivangini, how are you doing?" She felt happy and replied "with your blessings doing fine, Baba." Then He said "Now you are ready". Further He continued with commenting on the statement she had made during puja "Who says it is an end, it is a beginning. It starts now." "All that is behind, you have bright future." She asked "am I going to get a promotion?" Baba said "I cannot call promotions and other worldly things bright." It was said in a tone which she described to me but it is hard to put it in words. "You will learn what that bright is. Go be my messenger. From now on, call upon me when you need something." She said "I thought you did not want me to ask for anything! It is true that you are doing everything without my asking, so probably I shouldn't ask." Then Baba reminded her how she felt yesterday when our daughter independently prepared her breakfast and Dolly would have preferred if Raeshum asked mom to make it for her. Baba said "similarly it makes me happy to do things for my devotees. In the future you will understand what to ask for."

She did not remember the exact flow of thoughts or exact sequence of the messages but one of the things was "Do you want anything?" First she thought of asking if she would find her precious earring that she had lost few days back. But suddenly she felt that it was a meaningless thing to ask for, instead her thoughts got filled with some of the problems of this world and she said "Baba, I want that no child ever get abused in this world; no woman ever get raped; I wish every body's heart stays filled with love for others no one ever hurts any one". Baba said "all this is what I want too, but what do you want for yourself?" Up until this point she had a limited understanding of the concept of

Moksha/Nirvana/Liberation etc. She doesn't know why but her reply to Baba's question was "I want Moksha for myself. And, I want Sad-Buddhi, money joy peace and long healthy life for Gyani, Raeshum, Shobun, Gyani's Mom, my Mom, my Brother and his family, Gyani's brother and his family, and Pushpa and her family". Dolly said that she did not feel like Baba granted her wish or anything but he said keep up your Sadhana.

After this meditation when she told us about her reply to Baba, kids and I teased her by laughing at long list of names she gave to Baba, we also had few laughs at she asking for Moksha for herself.

### **Wednesday, January 21, 1998**

Today, during meditation, what she saw can best be described as a faded look of a screen which had snake skin type specs, and she mentally associated that scene as something to do with the Kundalini (the spiritual energy).

Her inner prompting guided her to go to the heart chakra, she was asked to imagine Lord Shiva sitting there and meditating. She was also asked to imagine a wheel which had sharp blades pointing inwardly, and then with full care and concentration she was to attempt to rotate the wheel around Lord Shiva and ensure the wheel does not touch any part of his body or any of the extending paraphernalia on His body. She tried it three four rounds and got really tired, then Baba asked her to move to the throat chakra and repeat the process. She followed the instructions but in the throat chakra after rotating it couple of times she gave up. She found it to be a really hard thing to do. The purpose of this technique, as she was told, was to develop strong concentration, patience and precision. After working on the throat chakra she said to Baba I have neither patience nor precision and that is why I don't even play golf and now you are asking me to do this kind of stuff. At her comment Baba laughed, touched her head and blessed her. Then he said "Transform, Shivangini. Stop thinking little of yourself. You need to get there. My blessings."

## **Thursday, January 22, 1998**

This meditation took place in the moving vehicle while going to Detroit to visit her cousin for the long weekend.

Today she again asked why she was chosen for all this. She asked if God took pity on her. Baba said that what she was going through now was known to Him 500 years back. What she was referring to as a pitiful situation in her life was something created by God to make her ready and willing to take on this role. All the good and bad she was facing was due to the accumulated Karma, and the purity of her heart and mind. Further she was told that it was not all for her, at this time there were certain things that had to happen for her children. The seeds of spirituality needed to be sown in these children to make them fit for the golden age, because only those fit for the golden age will survive and the bad will be wiped out. She asked if soul was eternal then what did He mean by bad getting wiped out. Baba said "it is related to Causal plane, which has both good and bad soul, you will understand the causal plane and the time and space concept better after the Shivaratri" Baba restated that she should not waste time, 4 times a day meditation was a must. He commented positively on the efforts she made in understanding scriptures in such a short time. He said "other plans are depending on your readiness by Shivaratri. On Shivaratri day the knots in your chakras will loosen resulting in greater understanding but making you not so expressive". At this she asked "Can I tell this to Gyani?" Baba said, in a hard to describe tone "What is there to tell".

## **Friday, January 23 1998**

Today we were at her cousin's place; last night we stayed up late conversing with her cousin and her family. Dolly woke up early and did her usual morning meditation. She did not hear anything from Baba. After a while she saw something which she described as a sight of sheer ugliness. She did not understand the meaning of this repulsive sight but that made her quit the meditation.

Later that day while returning from her cousin's house she tried

meditating again in the jeep but she could not concentrate at all. She said, all the different conversations that she had with her cousin were playing on her mind and she was unable to keep her mind still.

### **Saturday, January 24, 1998**

Today, with our friends we went to a ski resort. Their children and our children skied together. She did her meditations twice in the car and once in the hotel room at the resort. It was about 11:30 PM when we returned home. As we stepped in the house we heard the phone ringing, this was for Dolly from her friend M. She stayed on the phone for over an hour. Rest of the family was tired so we went to bed leaving her behind with her phone conversation.

### **Sunday, January 25, 1998**

Today she described very little of the contents of her meditation from yesterday but she did comment on her last night's conversation with her friend M. Her friend and her friend's husband were asking if she had any more Baba's miraculous experiences. She mentioned how she was being led to meditate four times a day etc. Upon hearing this, her friend's husband told Dolly about a book that he recently had read, which described miserable experiences of a person who had his Kundalini awakened by excessive meditation. G told Dolly that she should not be doing so much meditation without a Guru, having a Guru is considered very important. Dolly told him that she had her inner Guru who is guiding her in every way. Further their conversation drifted around the definition of Demigods and supposedly what happens to the soul after it leaves its human form etc.

As a well wishing friend G had given the sincere advice to Dolly. Dolly appreciated the advice but it left her in a dilemma whether to continue the four times a day meditation or not. After discussing it in detail we decided that there was no reason for us to be afraid. If we truly believe in everything we have been seeing and hearing then we do have God as our Guru and we do not need any external Guru. Secondly, if it turns out to be a negative experience like that fellow in the book that G

talked about then probably that is what our future is supposed to be, we will prepare ourselves to accept that as God's will and our unavoidable destiny.

### **Monday, January 26, 1998**

Meditation was very brief. Two important things were conveyed by Baba. During Sadhana I saw blue light vision that moved in a clockwise motion. Then another wave of blue light began and did the same. Patterns were different. Baba said "Create the power to stop the blue light from going into a pattern." When I tried doing it the blue light stopped and started crystallizing into a shape made of white light.

Baba asked her to contemplate on the following with me, Gyani. Why does she want God's vision? Is it because 1) it is a measure of progress, 2) does it make her feel good, or 3) it is a proof of God's existence.

### **Wednesday, January 28, 1998**

Today she meditated 4 times, and read few more chapters from Sai Baba's Gita.

5 AM meditation: Lot of peace and good meditation. Only one thought communicated by Baba "Develop equal mindedness". Baba made her imagine all sorts of good and bad things that could happen to her, happen to our family, house, money etc. and see if and how she could handle it with equanimity.

Noon, 4 PM and 8 PM meditation: "God is not separate from you, you and God are one."

8 PM meditation : In her words "I looked at Shirdi Baba's picture while I said Nada Brahma for 21 times and then I closed my eyes for meditation and it was the brightest illumination of each picture and the surrounding set up of the shrine that I had never seen before. To this Baba said "Shivangini, this is the effulgence of your Atman which is illuminating the objects that you see lit up".

**Thursday, January 29, 1998**

Due to disturbed sleep she woke up three times in the night but overslept till 6:25 AM and as a result missed her morning meditation. She came home for lunch at noon and did the meditation. During meditation Baba said "don't feel bad about not doing meditation this morning. You have been getting tired; you need to be fresh like a flower for the Mahashivratri. I can't let you get stressed before that time. You need to gain a lot of knowledge about the scriptures in this short time. That's why for last two days you have not received my thoughts. Rise Shivangini and don't stop till you reach the goal. What is being said to you is not just for you, it should serve as an example for others and you need to write every word of it." She asked "What do you mean, I will have to write the book or something?" Baba said "Yes, this book would be for those who want to fathom the vast totality of Brahman with their limited mind." She said "Baba, I have heck of a time writing a simple letter, how would I ever compose such an important book." Baba said "It will be written, you may not be the author of it. For the book you may choose an appropriate title later but think about 'Sai Baba's Shivangini'." Further Baba continued with some advice on how she needs to think and behave with her family and others after Mahashivratri. Here equal mindedness and being careful with the speech was strongly emphasized (rest of the details were not for sharing). After that Baba had asked her to meditate again today at 3:30 PM. She expressed her concern about 3:30 not being a convenient time for meditation and she may not be able to do it. Baba repeated the time and asked her to relax and leave the rest to him. At that time it was 1:00 PM. She took care of several work related things. At 3:25, don't know how it became work wise possible, but she was able to meditate for half an hour in her office. At that time Baba conveyed the following: "The dream you had last night was to take care of your last trace of attachment you have to detach yourself from your best friend. You two love each other but separation has to occur. You are not attached to the other two in your dream but they both love you." I said "Baba, there are several other people who I am attached to besides those three." Baba said "other attachments are dealt with and are dissolved. You think you are attached to your brother and mother but

over the years it has become detached love. You have developed detachment with Gyani also, the last trace of it was shown to you in your dream where he separated from you. Besides, he is not someone you should be attached to. You have been attached to him but he never was and never will." She asked "Why is that Baba, does he not love me or he is too good for me or something else?" Baba said in a smiling tone "When you know the truth you will understand, but he is from a higher plane". She said "Okay then why does he keep saying that he is not so good and all that?" Baba said "he is applying different standards". Baba continued "with Shobun there is no question of your detachment, he is just an extension of your soul. For Raeshum your attachment is growing but you need to let go. Any trace of ego can interfere and create unnecessary fear in reaching your goal. You need to remove even the smallest attachment". She said "Baba, Am I attached to only these people?" Baba said "Don't confuse liking and love for attachment. And attachment is not limited to people and relationships. In your case, though, I am concerned about your attachment to few people only."

Baba said "I want you to let go of everything today and start writing every experience so far and begin with today's message."

### **Friday, January 30, 1998**

As the amount of dialogue increased she found it hard to remember each and every statement with full accuracy and in the right sequence. Therefore sometimes she tried summarizing during the meditation what she heard. Her effort to summarize sometimes broke the flow of thought totally. Today, in the meditation when she tried summarizing Baba said "Stop rephrasing. Listen carefully. What goes on everyday is not daily entertainment. What needs to be remembered you will remember and whatever you will be unable to recall is also my will, so don't worry about memorizing and listen carefully."

While sitting there in meditation she recalled how once she had reprimanded Raeshum for doing something wrong, feeling bad about that she had tears in her eyes. Baba said "You should not let these become samskaras and form impressions. What you need to do is your

Dharma. After doing it, forget it. Do it with more love and compassion."

"Shivangini, listen. These are Lord Shiva's blessings which are helping you remove lower tendencies. What needs to happen on Maha Shivaratri day is so much more important and you have to be fully ready for it." She saw blue shiny spark. "Today is a special day. Lots of things are going to happen."

Later that day when she was lighting up the incense in the shrine, there was an unusual spark during normal lighting up. At that time as she was sitting in front of the shrine she felt that Lord Shiva's picture was strongly moving back and forth.

In meditation Baba asked "Do you love me?" She replied "I think I love you but the more dominating feeling is that of being grateful to you for all that you do for us." "Do you love me like you love Shobun?" She said "Well, Shobun calls me with love to come and sit next to him, he expresses his love in many different ways, he makes me feel wanted so I feel differently about him" "I call you too and ask you to come and sit next to me. Do you love the way you love Gyani, Raeshum, your mom, friends etc.? Think who are all these people? They have in dwelling God in them, and if you love them then you love me." She asked Baba that since he has many devotees does he love some more than the others. Baba replied "I sure do. It depends on your warmth and devotion."

"All you need to do Shivangini is to keep this discipline." This meditation ended here then Baba said that she should talk to Him again at 4 PM.

4 PM meditation: During the day she had conversation with PV where PV expressed her views about Sathya Sai Baba and said "Baba is perhaps a most evolved soul in India right now but Sri Ramakrishna Paramahansa was God incarnate." She said to Baba "why so many different views are out there about you, about God, why can't you the one God make all of us see the one truth." Baba said "Remember you are my instrument. So is she. There is a purpose in what was said by both of you." "Elevate yourself to higher attributes."



**Saturday, January 31, 1998**

Today she woke up at 4:37 AM and surprisingly did not feel lazy about getting out of the bed so early on weekend. Last night she watched Sai Baba's Guru Poornima video tape and this morning she remembered how he did not want us to just do the rituals instead make sincere effort to understand the truth about ourselves i.e. the Atman. So, for the first time she did not even turn on the lights of the mandir and sat down for the meditation. Soon after she closed her eyes she started seeing the usual blue light, in the center of this blue light there appeared a faint white light formation which soon took the shape of a man (very similar to Shirdi Baba's standing pose picture in our mandir). At the same time she heard Baba say "many times you have doubted that the light you see upon eye closing could be due to the light in the mandir, today your mandir lights are not on, and you still can see. Shivangini, try to see closely, as you get closer and closer to me you will see your chosen form clearer and clearer, but remember that I don't have any form." For some reason she felt happy. She asked how to look at Him more closely and he guided; during meditations spend some time on concentrating on each of the seven chakra's one by one and use the technique previously taught (clock wise, very slow rotation of the round wheel around each chakra). After this step use the technique that you once heard (reference was to the guy who used to own Hard Rock cafe chains and in one of annual Sai Center retreats in Chicago he referred to this technique which Dolly saw on a video tape that her friend M gave her). That technique was to imagine yourself as a stem of tree, with every inhale pull up energy from the Sun through its branches then alter this with the second inhale where stem is to pull the energy from the soil at bottom through its roots. Then pull energy from top and bottom and try to bring it together in the middle of the stem. Baba said "both of these techniques will help loosen the knots in the chakra. But don't make this a measure of your progress."

Rest of the meditation was continued with a vision of still light screens .... one time yellowish white, one time deep blue and one time greenish white light. Regardless of the color it was very peaceful and calm feeling.

11:26 AM meditation: This morning Dolly got really mad at Raeshum for her disrespectful behavior towards her and she realized that in this type of difficult situations she was not being able to practice anger control, forbearance, patience etc. She felt frustrated with herself. She thought there was no use meditating or reading the scriptures; she was not able to practice what she was being taught specially in difficult situations when it should truly be practiced. She was afraid that at this rate she could not do whatever she was being asked to do by Shivaratri day. At that moment her faith was shaky again and she thought perhaps she was so bad that God wanted her to realize her shortcomings in this manner.

Nevertheless, something prompted her to continue to meditate. And at 11:26 she was meditating again. This time there was more brightness in her visions (cloudy day vs. sunshine seemed to have effect on the brightness of her vision of blue light and the clarity of messages; today was sunny day). She expressed her above stated self frustration to Baba. He said "it is OK, don't be so hard on yourself. Do you remember your dream where Shirdi Baba asked you for seventeen dollars? Those were not dollars those were seventeen virtues. You be my instrument that is my Will, but you will have to firmly develop seventeen virtues, without those virtues you will not be able to handle the complexities that accompany piercing the past present and the future." She asked specifically which seventeen virtues she should have. Baba said "1) truth, 2) selfless love, 3) faith in scriptures and God, 4) no jealousy or envy, 5) no hatred, 6) Peace/Non-violence, 7) Courage/no fear, 8) forbearance, 9) patience, 10) control of anger, 11) compassion, 12) forgiveness, 13) no ego, 14) control of senses, 15) practice dharma/righteousness 16) contentment, and 17) equanimity."

She thinks she remembered majority of them correctly, but due to the large number she was not sure of the exact sequence in which they were told and also the accuracy with 100% confidence.

### **Sunday, February 1, 1998**

5:30 AM meditation: She practiced "Chakra" and "Tree" meditation

techniques. There was some information she received in her thoughts about a relative's personal life, which was playing on her mind. She asked "Baba why did I hear about R being so and so ... am I hearing it right?" Baba said "yes". Then she asked "is it true?"

Baba said "Shivangini, get those virtues firmly rooted in you. On Shivaratri when the knots of chakras loosen, you will overcome the hurdle to pierce the past present and the future. Then those virtues will be your necessity. Yours is to just know. It is not required of you to do or say anything. Leave all that up to me. No need to analyze or judge." She asked "Baba, would I have Clairvoyance and Clairaudience too?" Baba replied "future will self reveal."

After this she wanted to talk more but Baba did not.

She asked Him that she wanted some fun in life, in a smiling tone Baba said "OK, let us have some fun." and then she saw almost an acrobat of blue light and white sparks in every whichever direction. This was truly 4th of July fireworks kind of fun. When she asked for fun this is not the kind of thing she had in mind or expected but she enjoyed it anyhow. After this meditation she went back to bed and slept till 10:30 AM. During this sleep she had three altogether different dreams.

In one dream she saw a big bathroom. Her mom and she were trying to stop the overflow of water from the shower tub but it kept flowing out and filled the entire bathroom up to their waistline. At that time she tried to turn on the light in the bathroom and realized that they could get electrocuted if they did not leave the room immediately.

In the second dream she saw herself walking outdoors in a backyard of a home along with someone (she already forgot who that person was). This person and she stopped to see this beautiful corner pit which was three to four steps down, above it had a window which was covered with lovely ivy like hanging greenery. At the bottom of the steps there were beautiful purple flowers. This person mentioned that this place had snakes therefore she should not step down in the pit. She did not go down but right then a black snake with yellow spot on its forehead

crawled out to the level where they were standing. Don't know how but the snake laid himself on her left arm and hand in a way that his head was extending slightly beyond her fingers and his face away from her. Snake was rapidly moving its tongue in and out of its mouth. She stretched her hand outward and made the snake land nicely on the ground and the snake crawled away without hurting either of them.

In the third dream she saw uninhabited vast scenic land with passages, rocks, water streams. This place felt like an extension of the scene that she had seen in one of her previous vision (not the dream). In the vision she had seen an aerial view of mountains, valleys with dark green vegetation. This time also it was an aerial view but she felt that she was with a boy and one other person. She did not recognize the faces but the boy was supposedly her brother Ashok and the other person was her mother. The three of them were flying like birds above this land and sometimes they flew very close to the ground.

Noon meditation: In this meditation Baba revealed the meaning of each of the three dreams that she had few hours back. Baba said "the first dream was about the difficulties in this material world, and you need to develop the courage to handle it with discriminative intellect and equanimity. The second dream was to let you know that you have received Lord Shiva's grace and blessings that is why the snake did not harm you; in fact he enjoyed your touch." She interrupted and asked "Baba, are you Lord Shiva?" Baba said "God has no attributes, the Brahma, Vishnu, Maheshwara are the three aspects of the formless and attribute less God. Shiva aspect has been bestowed on you due to the goal that you need to reach. Recognizing this fact you and your children's future generations should follow one ritual of worshipping Lord Ganesha. This will please Lord Shiva and your worldly matters will be Shubh Mangalam (auspicious)." Baba continued with the meaning of the third dream saying that was about her future. She was puzzled and asked "but my mom and my brother were with me and it felt like something of the past." Baba said "so far you know only the past therefore your mind associated those two people to the ones you know. Since you do not know the future you couldn't make the right association. The other person you thought to be your mother was not even a woman, it was a

man."

She asked Baba "what would my life be like after Shivaratri, would I be meditating four times a day for rest of my life?" Baba laughed and then said "right now there is a need for you and I to talk a lot, via meditations my flow of thoughts reach you. Later you will see me one with you all the time, you can close your eyes and talk to me whenever you want."

"Shivangini, you will lose your spiritual growth and any Siddhis if you are unable to practice the virtues we talked about". At this point she started crying, and said "Baba please, can't you just use me as your instrument and make me do the right things and make me say the right things? I don't see how I can be so good all the time; it is a big burden Baba; I am not sure if I can handle it by myself. Please do it for me because I slip more often than you want me to. Please accept the burden of all my karma, please, please." Baba said "you are surrendering from the bottom of your heart. Receive my blessings, I will never forsake you."

4 PM meditation: At this time there was no dialogue but she had deep meditation.

10 PM meditation: very brief (10 minute), peaceful meditation but no dialogue.

### **Monday, February 2, 1998**

She woke up late (6:39 AM) and did not have the time to meditate before going to work.

Noon meditation: First she was led to practice "Chakra" and "Tree" techniques of meditation. Then she asked Baba what was the link of sunny day to her clarity in meditation. Baba replied "there is no link, this is a projection of your mind and feelings ... yad bhavam, tad bhavati" This is a Sanskrit expression which means that "what you think and feel will be your experience."

4 PM meditation: Practiced "Chakra" and "Tree" techniques. Baba suggested that she try sitting in the lotus posture (I think it is called Padmasan).

This posture was hurting her legs but soon she was able to ignore the discomfort. Baba suggested that she needed to do physical exercises and asana practice to keep her body fit for this effort. He said more prepared she was, easier it would be.

8 PM meditation: Forgot to write, unable to recall now.

### **Tuesday, February 3, 1998**

4:45 AM meditation:

She did puja first. The Communication started right then. Baba said "Now you have truly realized your identity, now you understand that it is your Atman's effulgence which is the cause of seeing all these objects without the use of eye or sight. When the veil is fully removed you will see me in my completeness and fullness. Reflection of Atman will help you see the world in its full brightness." After this she was prompted to begin the meditation without any waste of time. She was asked to begin with the concentration on the Sahasrahara (the seventh chakra located at top of the head). She was instructed to slow down in rotating the imaginary wheel around the location of the chakra and asked to be as intense in her effort as she normally was while doing her job. From this chakra, Baba asked her to move her concentration on the throat chakra when suddenly she was given a crazy piece of information about a close friend's personal matter, which disturbed her concentration. At this point Baba said "move to the heart chakra, this time think that the wheel has sharp blades and you are rotating it around Lord Shiva." With much difficulty she did this because her mind kept going back to that crazy piece of information. Baba made her do this imaginary sharp bladed wheels rotation around Lord Shiva in the heart chakra for a relatively longer period of time, by then her mind was under control again and concentrating fully. Without any break she was asked to move to the 5th, 6th, 7th chakra. After that Baba said "this was a lesson on maintaining

equal mindedness. Foremost, you should not be agitated by external world, but initially when you are unable to control the disturbances this intense meditation technique will help you. Now feel the purifying nectar flow from your heart chakra to upward and downward to all parts of your body."

She is not sure what it was, but it felt like two streams in the middle of the chest one going upward and one going downward. The tip of her fingers felt a faint sensation of ants crawling.

Noon meditation: Involuntary crying. Based on her explanation it sounds like these were tears of gratitude towards God. She felt that God had first fulfilled many of her worldly desires and now He was kindly giving her this wonderful eternal gift. She was simply feeling grateful.

Baba said "you need to fix the problem in your arm; it is related to the spine. You can go to a chiropractor." Baba asked her to go to the female chiropractor and interestingly there is only one female chiropractor in our town and we did not even know that. Baba also revealed the meaning of the dream she had last night (dream details are in the dream section) "old man trying to kill himself under your car was to show you that a trap that was in place at work for you. Remember the man did not succeed in killing himself no matter how hard he tried. You are destined to flourish, they cannot harm you. The fat old Muslim lady was your mother in that life (that person is Dolly's distant cousin in this life, with whom she gets along extremely well even prior to this knowledge) and the girl who was about to get married was you. Your mother in this life was the beautiful, young queen in that dream. Right now you are piercing the subtle plane at the mind level and that is the reason for so many dreams. This will slowly progress to super conscious level."

4 PM meditation: Cannot recall the contents.

### **Thursday, February 5, 1998**

4:50 AM meditation: Last night, after one week, I came back home from Mexico. We stayed up till 1 AM. Surprisingly this morning again

she was able to wake up in time for her meditation without the help of the alarm.

Noon meditation: It was very peaceful, at one point in her meditation she felt as if she fell asleep. Soon after that she quit her meditation.

4:00 PM meditation: Contents of meditation not for sharing.

### **Friday, February 6, 1998**

While coming home from work at about 5 PM, her attention was drawn towards the Sun by Baba, who said "You wanted the clouds to go away, look the Sun is out." She looked up and could look straight into the Sun without being bothered by the glare. She looked at the Sun and turned back. Baba said "Look again." This time as she looked into the Sun, it looked like a grayish white circle. She noticed some movements deep inside the Sun where there was a half a circle movement from left to right and right to left occurring in half of the Sun. Baba said "This is it. This is it, Shivangini."

She reached home and parked the car in the garage and meditated for 20 minutes in the car. Then she went inside the home and told about the Sun experience to me and Raeshum. Together the three of us went into the Spa room where we could look out the window at the Sun. Both Raeshum and I could not look at the Sun due to the glare, while she still could look into the Sun and observe the movements inside.

During the evening while doing normal activities around the house, Baba said "Call KC, she is grieved." KC is a good friend of ours. She told me about this message. A few hours later I reminded her about making the call. She called up the friend, had good 15 minutes usual light fun conversation. By this time she was thinking that maybe there was nothing to it and she probably misunderstood Baba's message. Concluding the conversation she said to the friend "Is everything else OK?" At this point KC started sharing with her the grief she had been going through for last 2-3 weeks. It was related to her mother experiencing near blindness, her brother suffering from fever from



couple of weeks and doctors were unable to diagnose the cause, and a close friend of hers was diagnosed with lung cancer. For all these obvious reasons her friend KC was sad. Baba simply wanted Dolly to know about this happening and be a compassionate listener. At the end of the conversation her friend sounded appreciative of her compassionate listening.

After the conversation with KC, we went to pick pizza from the restaurant. When we were in the car, Baba gave her a few more personal messages.

### **Saturday, February 7, 1998**

5:11 AM Meditation:

Baba asked "Do you have any questions?" She could not think of any. Baba reminded her of yesterday's experience of being able to look straight into the Sun. Baba said "Normally there is glare and you cannot see into the Sun. Yesterday that veil was removed for you and what you saw was to invoke the Atman in you."

Today, her mind was wandering a lot and she was unable to concentrate. Baba guided her to achieve concentration by focusing on each Chakra. While concentrating on throat chakra she felt the difference from other days, Baba said "the knot is loosening and that is what you are feeling."

She meditated for almost an hour. After that she did brief puja. During puja she felt a strong desire to see Baba, this thought made her cry; she prayed for His darshan. During puja she heard "matti ye, matti ye." We still don't know what those words meant.

Noon meditations: This meditation lasted for no more than 10 minutes. As soon as she closed her eyes for meditation Baba said "Hearts are filled with rage, hearts are filled with jealousy, there is no rhyme and reason, there is no logic. Have courage. This is not your test but you would need to use many of those virtues that we have talked about in order to handle the situations today. I don't have more to say now. Right

now your children want to talk to you. Go do your dharma. I want you to come back at 5:23 PM".

Later meditation: Not for sharing.

### **Sunday, February 8, 1998**

During puja at 5:36 AM she again heard the words "matt ye, matti ye." These are the same words she had heard yesterday in the meditation. She did not figure out what it meant.

She followed the puja with the meditation: Baba asked "What do you want to know?" She asked Baba about the meaning of the dream she had last night. Baba explained "Dreams are of three types - sub conscious related, super conscious related and vasanas (tendencies, samskaras) related. Both the dreams were vasanas related. Yesterday in the morning you fed eggs to the family but you did not eat. When you gave up eating meat you truly renounced (gave up the desire). Though you are not eating fish and eggs, but you still have the desire, you have not been able to give up the desire completely." She asked "should I try harder and not eat fish and eggs at least on Mondays, since Monday is supposed to be Lord Shiva's day." Baba said "For a sanyasin everyday is Lord Shiva's day. As long as you have the desire, whether you eat or not is not so important. It is like Ahimsa, you may not kill but as long as you have desire to kill you have not conquered the senses. Don't worry and don't feel guilty." Further he commented on the other part of the dream saying "There was no significance to that dream. It was all inner struggle related."

She asked Baba "should I give up drinking alcohol." Baba said "It is not you who needs to do anything. I will do it for you. Right now you continue for the sake of Gyani. That is one of the links you have with Gyani, he does not need to renounce yet. Eventually he will."

Baba told her "Last year the knot of the chakra in your forehead loosened. That is what has allowed the flow of my thoughts to you. Now the knot of the chakra in your throat has also loosened. By Shivaratri the

other three chakra knots (some names, she can't recall) will hopefully loosen. This will clear the passage. The complete loosening of the knots of top and bottom chakras will depend on your further Saadhana."

Then she asked the meaning of the messages she had received in meditations yesterday.

### **Monday, February 9, 1998**

Today in the morning when she sat down to meditate she was having difficulty concentrating. It was supposed to be a very busy day, starting with kids lunch, Raeshum's morning appointment with orthodontist, lot of things to be taken care of at work, etc. After a while she realized that she was not concentrating at all but just sitting there in her meditation posture. There was no message from Baba either to keep her mind away from the day's worries. She initiated the conversation and asked Baba to speak to her. Baba got a little upset with her. Baba said "When you love somebody, and you want to be with that person, don't you leave all you worries aside and fondly spend time with that person. How can you talk to me when you are thinking of all other things? Bring your mind under control." At this point she knew what she had to do. She started concentrating on the chakras one at a time. That really helped her bring the mind under control and be able to fully concentrate. Then Baba started talking "All that crying was to give your dry heart the wetness of love and devotion." He was referring to her crying previously in the meditation. "You are finding it hard to meditate so much. You are unable to understand the purpose, without knowing the purpose this hard work is discouraging you. In the world of spirituality this is not considered much Saadhana. Just continue the effort. This is the time to work hard, don't be discouraged."

The level of effort she was putting could have been hard for anybody. She in particular is not the type who can stick to any strict discipline for too long; she tends to get bored easily with routines. She prayed to Baba asking "please give me the ability to do whatever needs to be done; I want to be able to do it with more acceptance; do it with courage and peace." Baba said "You will have that." Baba also reminded her of the

virtues and asked her to work on them. She then asked "should I go now"? Baba said "I will tell you when it is time to go". That made her to continue the meditation. A little later Baba said "It is time to go. Now start thinking of the daily activities".

Meditation Noon: Baba indicated in meditation that there is heaven. He mentioned the name of a person (not to be revealed), whom we know, who was priest in a prior life. Priesthood had earned him a life in Brahma Loka. Baba said "The people who practice Vedic rituals, like a Brahmin priest, earns a life in Brahmaloaka, but after exhausting their merits they are sent back to the Earth. (name of that person) also, after exhausting his merits, has been sent back to the Earth for experience of life and experience of divinity on the Earth. This is the reason why (name of the person) has many nobler qualities."

Meditation 8:26: It was a very brief meditation today. Normally she starts her meditation with quiet utterance of the following in her mind "Nada Brahma" (21 times) and "Ya Devi sarva bhuteshu, maya rupeena samsthita namah "(3 times).When she was concentrating she felt a strange feeling in the middle of her chest. She was led to concentrate at that spot. She said it was really a different feeling that was hard for her to explain. Then she moved to chakra by the navel and next to the chakra below that. When she was concentrating on the very bottom chakra, after two or three rotations, Baba said "Stop. Shivangini, listen very carefully. There are two things at play. One is Prakriti and the other is awakening of the Kundalini. You need to worship both Prakriti and Brahman together. You do that by what you just did. Tomorrow start out with Ya Devi 108 times and then Om Namah Shivaya 108 times. That is all you will do in the meditation tomorrow".

Then the topic switched and Baba said "When you go to the chiropractor remember to tell her about not just the arm pain but also about your upset stomach problem. This has to be cleared up before Shivaratri."

That day a lot of questions were playing on her mind. Some questions were raised by our son Shobun and some were related to Baba's

messages in previous meditations and they were as follows - Did souls appear when world was created or did they get created later? What are the names of the 14 Lokas that you talked about? Why in books there is a mention of only three Lokas? She started pouring her questions one after another not realizing that she was not even waiting for the answers. Smiling at her rapid questioning Baba said "Right now, go. Enjoy your evening with Gyani. Talk to him and the answers to some of your questions will reveal themselves."

## **Tuesday, February 10, 1998**

Meditation 6:37 AM: Acting upon Baba's advice she did japa of "Ya Devi".... 108 times and "Om Namah Shivaya" 108 times. As she was counting the beads in her recently acquired Rudraksha mala, she did not see any light in the meditation. Once she stopped the bead counting she started seeing the blue light. She asked Baba for his feedback of assurance on how things were progressing and what was she supposed to conclude from this japa where she lost seeing the blue light. Baba said "On Mahashivratri you will need to do both japa and meditation. You should not meditate all night, which can be dangerous for you. On Shivaratri there will be Bhajans, Abhisekam and other activities in the Mandir; during those times do the japa. When there is quiet time, do meditation. If you start falling asleep begin the japa." She asked Baba about the meaning of her dream last night. It was about her mom visiting us, my parents supposedly were staying with us and so on (this dream is described in the dream section in dream # 13). Baba said "There was a deep meaning behind it" but did not reveal the meaning.

Later in the day, during lunch time she was reading one of the books (????) and she received answers to some of her questions ..... 'This was the delusion of Maya. It puts on a veil, like covering the fact, and which makes you see a snake when it actually is rope. Another aspect of the Maya is the projection. It is the projection of the mind which makes you think of rope as the snake. So this veil and projection are the two aspects of Maya. Don't give up and have the courage and strength to understand and keep coming back. Only way Maya and delusion can be overcome is with knowledge like light shining on the rope which reveals it as it is.'

**Wednesday, February 11, 1998**

Meditation, 7AM: She meditated for about 30 minutes. There was a dream she had last night. Prior to beginning the meditation she had totally forgotten about having the dream but it surfaced during meditation. Dream consisted of two American and few Indian guests staying at our home. She was responsible for providing them breakfast. When they came to the table she had concern about the appropriateness of what she served in the breakfast. In her dream besides the breakfast, there was a work related meeting going on at the same time. Some people were dozing off in the meeting, they were making comments about jet lag and she was little upset that people were not contributing to the meeting etc. Baba explained that this dream was for her to realize that she was too much into worldly things. Her dream was reflecting her vasanas (tendencies). Baba said "Cleanliness is important but too much focus on perfecting the appearance of self, surroundings, food, is waste of time. These are all transient things. Only permanent is you the Atman, focus on that".

In the meditation she was trying to concentrate but her mind was thinking what kind of day it is going to be, and where would she go from here. Baba reminded her that she needs to put trust in him, if she already asked him to take the burden of her karma then what is the need for her to worry. Baba said "It is not the sign of somebody who surrendered to God. Go on, be happy. Do not anticipate, do not worry. I am taking care of your karma. Your surrender should not be limited just to words but it should be practiced in thoughts and actions also."

That weekend we had a plan to go visit a relative in Detroit. She agreed to go with the family but was concerned about not being able to continue her meditation 3-4 times a day. In the meditation she asked if she should go to Detroit. Baba said "don't live for yourself; live with the society. Without being social how will you be able to do service to the society? And don't worry about the meditation. Always remember **WHATEVER IS HAPPENING MUST HAPPEN**".

Meditation Noon: She did her meditation during the lunch hour at work. She was at the chiropractor at 4 PM. As she was waiting for the chiropractor, she did japa 21 times both "Ya devi...." and "Om Namah Shivaya". Just as she completed the last japa, they called her in to see the chiropractor. This chiropractor turned out to be a very pleasant person. Chiropractor made a statement that she gives treatment only if it is needed, she is not out there to hog up the business. She also said that God works through her hands in treating her patients. This was an unusual statement. This is the first time Dolly had heard a medical professional talk like that. Since Baba had sent Dolly to this chiropractor, she was looking for the reasons why she was sent to this person. After hearing her comment that God works through her hands Dolly concluded that it must be because of her belief in God.

Meditation 8 P.M.: As she went into meditation, she asked Baba how come there was not much dialogue, not much light in the meditation, intensity was not the same etc. Baba said "Nothing is wrong. Everything is going fine. You have been able to dissolve your mind. You have been able to realize your true identity. You don't have Brahma Gyan (more accurately spelled as Brahma Jnana) but you have Self Gyan (Atma Jnana). You know that you are not body and you are not mind. This you have understood. Brahma Jnana is more complete which you don't have yet."

She also asked Baba about the meaning of some of her readings in the "Upanishad" that day. Baba explained "There is heaven which has four quarters in it. In your dreams you already have seen three of the four quadrants – one with the blue stars very beautiful, peaceful and soothing place (North East quadrant); one where there were trees in the water instead of on the land and sun was filtering through the trees and there were lots of people (North West quadrant); and that place where you felt the strong wind very different looking very few shrubs and trees like things but no people (South West quadrant); the region where you saw different deities with sky in the background, that was South East quadrant. There are intermediate planes between Earth and Heaven." She asked about the other intermediate planes. Baba reminded her of the Lokas he had talked to her about a while back were the other planes. She

further asked about Brahma loka if that was another name for heaven or it was same as heaven. Baba said "Brahma loka is not heaven. It is Brahma loka." She asked if there were other Lokas above Brahma loka. Baba answered saying "Yes there are other Lokas above Brahma loka." Then she was led to look up the description of Lokas in four different books.

She was feeling that time was coming closer to Shivaratri and at times she was finding herself not as intense in her meditation like before. Baba's 'Updesh' were also not as many. When she missed the meditation, unlike before, He did not somehow make it happen for her. Baba said "Your mind is dissolving. Your desires and conflicts are all getting resolved and understood, that is very good progress. Nothing to worry." She felt that by now she had done penance through all that involuntary crying that she went through.

During shower before meditation, Dolly remembered how her mother at times used to feel very sad at the loss of her husband (Dolly's dad) who had passed away at a very young age. That thought about the sad face of her mother brought tears into Dolly's eyes. Baba said "Soul does not suffer. It is the mind under the influence of Maya which is the cause of suffering. You need to understand that everyone needs to work out their Prarabdha karma." Dolly was still feeling bad for her mother's loss and sadness and wanted someone to just wipe all the sadness and suffering away from her.

A significant thing had happened in her meditation today, Baba said "You will get Siddhis. And you will use your powers for the first time at ...." He stopped abruptly, and said "A man of realization should not perform miracle without receiving an inward sanction."

Another very important thing Baba said "You are not obeying my commands, I asked you to write everything before Shivaratri. It is important that you write before Shivaratri. Understand that you will not be able to write after Shivaratri because your understanding will change and you will not be able to keep things simple." Today her friend PV came to her office during lunch time. Dolly was reading Upanishad book



that she had borrowed from her. During the conversation Dolly asked if PV had read Sai Baba's Gita and she replied she did not. Dolly gave her the book along with a copy of the Kundalini book that she had borrowed and copied from her friend M. PV seemed to like those books and seem to appreciate that. This made Dolly feel great because for the first time she had the opportunity to return the favor of this friend who kept giving her spiritual books. After PV left her office, she opened the top desk drawer in her office (where few months back she had kept one of Sathya Sai Baba's picture that her friend M gave her), and she felt (nothing was heard, only the feeling) that in the picture Baba was looking at her and approving her act of sharing those books.

### **Thursday, February 12, 1998**

Today she woke up at 5:30 AM. By the time she got to meditation it was 6 AM. Within the first 10 minutes Baba asked her to quit the meditation, He said "It is no use. You are not feeling right. Go now, do your dharma." She ended the meditation and came down stairs, took care of the kids morning breakfast and lunch needs before sending them to school. After kids and I left, she quickly took care of her personal needs. She had a 9 AM meeting at work, yet she felt compelled to meditate at 7:45 AM. She sat down in the family room and immediately went into meditation. As she started seeing the blue light, she asked several questions of Baba to clear up some of her confusions. She said "I have truly not done much selfless service. I have not done a whole lot of Bhakti either. I don't know the proper rituals, I do brief puja but not very systematically, only thing that I do sincerely is my duties at home and at work. Lately I have started doing this meditation because you asked me to and I am reading those scriptures that you want me to. I want to know what my future is. Where do I really need to be with all this? What should be my path after Shivaratri? And how do I need to serve you Baba? How do I need to spend my remaining life? Do I need to quit working?" Baba said "Shivangini, just the way Gita was told to Arjuna in the battlefield for the benefit of the rest, I am exemplifying you for a greater good. No, you can't quit your job; you need to teach some lessons to people." He did not reply further to her other questions.

She asked "Baba, are the consequences of my previous karma (reward or punishment) over or will I see it in the future?"

Baba said "The negative consequences of your Prarabdha are destroyed. You are not accumulating new karma. Your present actions will cause no obstruction. What you are experiencing is God's grace as reward of your Prarabdha (previous actions)." This was the end of the meditation at that time.

After this, she went to the rest room, and as usual took with her a cup of tea and a book to read. This time she had Baba's book "Sathya Sai Speaks vol. XV" (she happens to like these two volumes a lot). The page she started reading answered some of the questions she had asked in the meditation. There were definitions of Karma, Bhakti, and Jnana Yoga. There were some examples given of the kind of service one could do like cheer the patients in the hospital, teaching in a village, money to the needy, make an unexpected surprise gift from God." The example that crossed her mind at that time was anonymously giving money to a poor needy parent as help to meet their child's wedding expense.

Noon meditation (at work during lunch break, in her office): Within 5 minutes of starting the meditation she got interrupted by PV's call. PV asked if she could come to Dolly's office to drop off the Kundalini book that she had borrowed from her. She came over for 10 minutes and left. After she left Dolly simply flipped the pages of the book that she had returned and she was immediately led almost to the end of the book. Here what she read was all about correct meditation techniques for a sadhak who was advanced to a certain level of experiences. As she read, it seemed like somebody was describing exactly her stages of experiences and asking her for the following.... you need to overcome all obstructions of samskara by means of viveka, detachment and forbearance. Further it read: one needs to 1) quieten and control the sense organs, 2) detach from sense organs, 3) endure the influence of the sense organs 4) have shraddha and faith in God 5) Reconciliation with the words of Guru and God. The last item of course did not feel applicable to her because her inner Guru and the God were one and the same. It also said your kundalini is stirring but not rising yet. Its union will depend on

your Sadhana (these exact words she had heard in her meditation).

4 PM meditation: It was at work and brief.

8:45 PM meditation: Today 8 o' clock meditation got delayed a little due to late dinner, kids sports schedules etc. During the meditation, Baba reminded her of a few of her experiences in last two days which she thought were insignificant. Baba pointed out that if she did not view each experience in isolation and try to combine and connect then she could realize that those were indication of the fact that Prakriti was blessing her. Baba said that Maharishi Ramana was also blessed by Prakriti. During this meditation she had an unusual sensation of her mouth filling with saliva. The feeling persisted for 5-10 minutes. She finished her meditation with "Om Sai Ram."

### **Friday, February 13, 1998**

Meditation at 6:40 AM: She spent a lot of time in the puja today. Prior to this time she had been contemplating on the concepts of 'seer and seen being the same' that she had read in one of the books. That day, a lot of concepts that she had read here and there started connecting in her mind and she felt as if she was beginning to understand. She was told earlier in her meditations that the reasons for her being able to see very clearly illumined images of the deities with eyes closed, and see the bright visions with sky in the background were due to the effulgence of the Atman. Today, it seemed that she finally understood what was being said and she concluded with strong conviction that the cause of all these is the in dwelling God within.

She did japa of "Ya Devi ...", "Om Namah Shivaya", "Om Bhur Bhuva Suvaha" etc. After that she went over the technique she had read yesterday in the kundalini book. She was guided to practice that. In that technique it said that while at the center of the two eyebrows focus on Rudra and Rudrani. She knew Rudra but did not know who Rudrani was and how it looked. So, she did her own "Om" version of concentration. And thought if she did something wrong Baba would guide her to correct. Next she concentrated on the navel chakra. She felt a sensation

in her spine in the back of the navel area. Every time she concentrated on that chakra she saw ocean and water in the vision. Next she moved to the heart chakra in the middle of the chest, after that the throat chakra. At this point Baba said "This is very clear, there is no obstruction here. This is fine." After this she completed the cycle by moving to the forehead chakra and then to the one at the top of the head. She got prompted to put on the neck collar to keep her head straight. Many years back she had purchased one for a temporary stiff neck problem. With the neck collar on she did breathe control exercises. This resulted in some kind of faint movement, kind of sensation, in back of her spine and the goose bumps feeling coming and going through the arms and chest. Baba said "This is the awakening of the kundalini. For Kundalini to rise a straight posture in sitting is important."

Then Baba said "Spend all the time at work today in writing. Some of it will be work related but spend time in writing." She expressed her concerns regarding writing about these experiences at work and asked if she could instead read the Upanishads that He had led her to? Baba told her not to worry about anything, just write.

After this, Baba guided her to do Yoga Asanas. Rapidly she did a few. The meditation ended here. She went to work.

She came back from work; we had company coming over at 7:15 PM. They did not arrive till almost about 7:45 PM. While waiting for them, she quickly did her evening meditation. The message she received was "Before going to sleep tonight, no matter how late it gets, review the 17 virtues and ask Gyani which are the ones he feels that you don't have yet. You need to resolve any conflicts relating to any of those virtues before Shivaratri. Resolve all inner conflicts now. To reach the goal it is important to acquire those virtues." She said that "I know I am not perfect and I don't have all those virtues yet. Shivaratri is approaching fast, what is going to happen?" Baba said "Don't worry... you already have the glimpses of the past and the future, don't you? Have faith and just keep going".

Before going to sleep she and I went over the virtues and discussed the

ones we thought she could work on. We felt that forbearance, contentment, control of speech, and patience could be perfected.

Later in the day she came across this book about where there was a statement which seems to hint at her concern about what will happen if she can't do what is being asked of her by Shivaratri. "Sri Krishna assured Arjuna in the in the Gita (VI, 43) that the yogi who strays from the path does not come to eternal grief, for his good work is stored up, and in the next birth he is united with the intelligence acquired in his former body. This union with the intelligence acquired in the previous body can be a powerful unknown factor in this life's attempts at controlling our mind."

During the night she had a long dream (described in the dream section, dream 17). Next day morning while brushing her teeth, Baba explained the meaning of last night's two different scenes of the dream. Reason for seeing red sports car was due to a buried desire of her to own that kind of red sports car. The man snatching the car keys from her and she not willing to give in spite of cooperatively walking with him, was due to her lack of trust in people.

The scene where she saw the same day even repeat itself as if they were stuck in time, Baba said there was some truth to it. That portion of the dream where she saw one of the lady lawyer smile at her and she suspected that perhaps she also knew that we were stuck in time that was again her lack of trust in people. That lady lawyer did not know the truth about that scene. Further the scene repeating itself and only she knew about it, that portion was a manifestation of her desire to feel special by being able to know something which others did not know. The scene about the man with the mask, he removing the mask after leaving the office was her inner dislike for the deceitful and conceited behavior of people. The reality of that man in the dream was different than what it appeared on the surface and that is exactly what she felt about the people at her work place, she thought that many of them were dishonest and always had a mask on. This explanation from Baba got her thinking deeply about herself. In the hindsight this seems like a lesson in knowing one's own nature.

Meditation 12:00 Noon: We had to go to Detroit to meet friends. She did her noon meditation in car. Baba said "you need to help Gyani spiritually by not to let him go the path of reading but continue to talk to him. Idea is to help purify him spiritually." Right after that Baba said wake up and see. She was confused and asked Baba if she should stop meditation. Baba said "No. Wake up and see." She did not see anything and could not figure out what that meant, but that made her end the meditation.

Meditation 4 PM: At this time we were in Detroit. At this friend M's house (described earlier, this is the same friend who is Sathya Sai Baba's devotee and to who in early January 97 Baba had told in a dream that he was going to Dolly's house). As she went to her friend's Mandir she saw all those pictures of Baba that she wanted to see and felt very happy about it. There was one picture of Sathya Sai Baba of his youth that Dolly had seen in a book and liked it a lot and lately was thinking about it, that very same picture was in her friend's mandir. She felt good and very connected. She dearly looked at all those pictures and felt deep devotion for God. She said it seemed that Shirdi Sai Baba was looking at her with so much compassion; Lord Shiva's picture looked like as if he was blessing me with snake on the lingam. There was one other picture of Shirdi Sai Baba's with a snake, this snake looked like the same snake that she had seen a few days back in the dream.

Meditation 10:26 PM: We were returning from Detroit after having a great time all days with friends. She had missed the 8 PM meditation but started meditation as soon as we got in the car and felt very peaceful and good.

In that meditation she kept asking Baba why he wanted her to stay away from this friend who besides being a good person was also a sincere devotee of His. She said that she had a great time and felt love and good feelings in their house. Other friends who normally either shy away from religion or look down on this topic, for some reason, were taking initiative to talk about it in this get together at M's house. Her friend M gave her the holy water from Shiva lingam which is supposed

to be very potent and useful in purifying the spiritual aspirants. Despite of all this apparent positive feelings, she could not understand why she was being asked by Baba to stay away from these friends. Baba said "If I did not alert you, before Shivaratri you would start reading book on Kundalini that her husband gave you, and that would not have been right for you. While.....(her husband's name) was giving the book to you, it was me who made him say "it is a scary book". I still want you to stay away from M. "Then she asked Baba "if this was the reason then why did you alert me about M; instead of her husband". Baba replied "Did you learn something today? You learn it. She will not be able to keep your experiences to herself, in order for you to be my effective instrument it is important that divine messages are conveyed to people in a proper way, per divine plan, at a specific time in a specific manner."

We reached home and she took her allergy medicine and went to sleep.

### **Sunday, February 15, 1998**

She woke up late due to the medicine effect and missed her morning meditation. She did puja in the morning. As she was doing the puja Baba talked to her "You would notice that whatever you want that's what you get. You wanted to go there and you went there. It was me who put those words in G's mind about Kundalini book. You were made to take the medicine yesterday, without that help you could not feel well today. I do all these things for you because you have complete surrender. If you notice you get what you want."

Noon Meditation: She asked Baba "as you said in the morning, you were doing all my actions then does it mean I cannot do anything wrong any more, I cannot make any mistake? If I wake up or do not wake up in the morning to do the meditation, or if I do not do puja or do not perform some duty, is everything OK to do?" Baba said "That is true. However it is always like a partnership in the effort. When your inner voice tells you to wake up and you ignore and continue to sleep then it is not me who is doing that action. You chose to do it. When you are guided to do something you go ahead and make the effort. When you make the effort,

I am your effort." She asked Baba to guide her through the day on what to do. Baba said "Awakening the Kundalini is very important." She asked if that is the case can she go ahead and read the book G gave her. Baba said "Absolutely not. In that book you will not find any technique or help for awakening the Kundalini. I am guiding you in that. All you are going to find in that book is someone's negative experience after spontaneous awakening of the Kundalini." She asked Baba if she was wrong to pursue the Kundalini awakening since that is known to give Siddhis; and her friend PV told her that one should not want Siddhis; Siddhis are obstacles to reaching the goal. Baba said "It is like a toy that a mother gives to her child to keep him occupied, as long as the child is happy with the toy there is no need for the mother to pick up the child. But if you want to be picked up by the mother you must cry for the mother and not stay contented with the toy. For your future role you do need some Siddhis. But your body needs to be fit for that."

She asked Baba about what does soul evolution mean, this was the topic she had discussed with G. yesterday. Baba answered "Atman has no impurity. It carries all memory; impressions are there on the soul; you need to remove the dust on the mirror to see the clear reflection. You have to use the body and the senses, to remove the veil. To remove the dust from the mirror Yoga is the path, Kundalini is the principle."

Last night she had a thought going through her mind constantly, not a dream but a constant thought, saying 'spend time with Lord Shiva, spend time with Lord Shiva.' She asked Baba as to how should she do that. Then Baba showed her his Shiva form i.e. lingam with snake on it and he was in the background. This was in thought not a picture vision. Baba said "When you meditate, you are spending time with me. When you contemplate, you are spending time with me. When you read scriptures, you are spending time with me. You sing bhajan or listen to bhajan; you are spending time with me. When you write the experiences, you are spending time with me. Spend time with Shiva means be in constant awareness of God till the day of Shivaratri."

**Monday, February 16, 1998**



Meditation at 6:21 AM: She started the meditation with Om Namah Shivaya chanting on the tape. She was using the headphones and the tape recorder to listen to the chanting so that rest of the family was not disturbed. Along the way by itself the headphones connection got pulled out from the tape recorder. As she was about to plug it back in she heard "Shivangini". She stopped from plugging in the headphone recorder. Baba said "You are seeing me one with you." At that time she was seeing a very shiny clear white light within the blue light.

At this point she had Lord Shiva's imaginary picture in her heart and she started concentrating by rotating the sharp blade like wheel around the picture. This was the concentration technique Baba had taught her. As she was doing this, the sharp blade turned into a garland of flowers. Baba told her "everyone has a spark of divinity in them".

That day in rest of the three meditations there was no communication from Baba.

## **Tuesday, February 17, 1998**

Meditation at 5:15 AM: Before she started her meditation she really felt a strong devotional feeling toward God. She did the puja, and then the meditation. As soon as she sat down to do the meditation Baba started talking. "You have been very disturbed that I am not talking to you. These kinds of doubts have to go away from your mind. I am going to talk to you forever. I am in you, within you, and I am there all the time. There is no question of me leaving you or not talking to you. That question does not even arise." She asked then why he was not talking to her as often. Baba said "Two reasons. You need to spend some time in contemplating and practicing what you have heard. You also need to spend time resolving the conflicts, your lower tendencies and inner conflicts. You cannot be talking all the time and learning few things. You are not giving yourself enough time to practice. Another reason I was not talking to you because I want you to learn patience, detachment and equanimity (equal mindedness). Learn that, and, total surrender and faith. Another reason was the lingering effect of your association with certain people. A yogini has to be very careful about how much time she

can spend with who, because they all have an effect. All those vibrations get transmitted and take effect. When you get pulled into worldly attachments and doubts, mind gets too active and it functions to obstruct. Do not underestimate the lingering effects of the company. In your case, the resolution of conflicts and lower tendencies is important. When Kundalini is fully awakened and the flow starts rising, if there are impurities and conflicts then that can cause some suffering. To minimize the suffering you should be pure and free of conflicts. The suffering can occur later on also. I am with you, you will reach your goal. You should have patience." Then she said "Baba what else I needed to do." Baba said "go to the chiropractor again. The chiropractor needs to be rewarded for some good deeds and you will be the instrument in getting her the reward." She asked Baba if she should be following up with the friend R. Baba said "No big deal. Go ahead and call." She asked if she should call Pam J. Baba said "There is no use. Do not waste your time." "I want you not to have attachment including attachment to this communion. I want you to focus on your meditation. Concentrate on the chakras and do certain things." She went ahead and practiced breathing and concentration.

### **Wednesday, February 18, 1998**

Meditation 5:00 AM: She started out with a very calm mind. She did not have dreams last night. Puja was methodical. She started the meditation with Nada Brahma and Devi Puja. Before she started the Om Namah Shivaya tape Baba started talking. Baba said "You really need to think, act, and behave with true faith and belief that you are not the doer and I am doing everything for you. Last night in your meditation you were trying hard to get the vision. It was only going up to a certain point but not further. Without me you cannot even lift a finger. You need to understand this and, act and behave like that. Shivangini, don't think of surrender as a weakness, it is a great strength."

She told Baba that she was concerned about this mind playing games. She said "Like yesterday when you prompted me to read that book where it says so far you have been lost in samskars during meditation. Am I really in my own tendencies so far?" Baba said "What you read is

generally true, but not in your case. You don't have to worry about mind playing games with you. I am taking care of it. If you have true surrender, act like it. Don't just say surrender and then make plans for what to do next". She asked how to distinguish which thoughts were hers and which were Baba's? "You are one with me; there is no thought which is yours anymore." After that Baba said "Go back to the chiropractor." She said that she was thinking of going to the other doctor to get the X-rays etc. Baba said "Shivangini, Go" indicating that just go do it. He commented about the book we are writing and said "Is not it coming along good?" She replied yes. Baba said "It has to be finished". Then He gave her a message. In Baba's book there was little poem which was by Shankaracharya, in that poem Shankaracharya was asking God for pardon for the error that he made by worshiping Him in a way which did not reflect the true 'Advaita' (non-dualism). When Dolly read that poem Baba said that he wanted her to quote that poem in her book. After that Baba said "you will come to Puttaparthi." She said "when and how?" Baba said "Have Patience. You will come to Puttaparthi with that book in your hand." (A scene flashed through her mind where she was in Puttaparthi sitting when somebody called saying is Shivangini there and then she identified herself by raising her hand.) She started asking the details about who all will be going with her to Puttaparthi, our kids, other family members etc. Baba replied "Just have patience."

Then they had a conversation about the virtues. She asked "If you want me to have the virtues, please develop them for me." Baba said "You make the effort and success will be mine." She asked Baba in meditation about her job, wanted to know who was playing what role and how things were going to shake out in the long run. Baba said "You will have to leave that totally to me. I am taking care of it. Don't worry a thing. Whatever needs to happen will happen. You have nothing to worry." Deep down in her heart she was feeling that this was the most important time of her life, should she take a whole week off. Baba said "There are three things which are important - going to the chiropractor, cleaning up the house including basement, and writing the book." Baba said to her yesterday that he was sending her to the chiropractor to fix the crookedness in the spine. She asked Baba "You are so powerful, you do so many things. How come you do not fix my spine problem?" Baba

replied "Unless necessary I do not intervene. I am just a witness. I work through people. I work through the nature."

### **Saturday, February 21, 1998**

Meditation in the morning: She saw all sorts of scenes and visions in the meditation today. They were: A man with white shiny curly hair; she saw a glimpse of the back of a woman walking wearing a black skirt which had tiny red and cream tulip kind of pattern on it; A Muslim woman doing namaz (worship) and was wearing a gray color kurta; An animal which opened up its mouth and took the food but food was in the space not in a person's hand or on the ground; A man's face appeared who she did not recognize; Saw her brother's house and the rooms inside but did not see any person in the house; Saw Gyani and his mom in their village Chiduruppa; Saw a lady in green colored deep neck georgette dress which had a pocket in the front. After seeing all these disconnected but very distinct and rapidly moving scenes, she heard in the background "This is knowing. This is knowing."

She had read yesterday in Baba's book "elevate yourself." Today in the meditation she kept hearing Baba say "Elevate yourself, Elevate yourself." "You can bring the blue light in your vision anytime you wish. Know that you have that capability." She tried, it took her a while but eventually she was able to bring out the blue light with effort. When there was blue light visible she had a very clear hearing of the flow of thoughts. Now to be able to bring the blue light when she wished felt really good to her. She was not sure if she could do it all the time but she was happy that it was possible.

Sometime during the day Baba said "Updesh is anmol." This was not stated in any context. We understood that the messages she had received so far in the meditations, perhaps were being referred to as Updesh and anmol means invaluable.

### **Sunday, February 22, 1998**

2 PM in the afternoon: We had a friend PR visiting us last night who

stayed with us till next day lunch time. PR came down from Boston for house hunting trip related to his job change. Hence we did not have a chance to record the meditation message this morning. She did wake up at 4 AM in the morning and meditated. She started the meditation the normal way. Everything was fine except there was no message from Baba. In meditation she thought about the dream she had last night. She felt an unusual sensation in the back. She asked Baba about the meaning of her dream last night but Baba did not talk. Since she was not getting any messages, after a while she was ready to end the meditation and get up when Baba said "Stay, today you will go in Trance" She went back to meditating again, concentrating on the chakras and waiting for something to happen. Actually she did not know what did Baba mean by Trance or what happens when one goes into Trance. She meditated a while, nothing happened, she thought she will stop when Baba stopped her again. He said "Stay." "On Shivaratri what time will you be going to the temple?" Earlier she had looked up temple's Shivaratri program timetable, and based on that, she had decided to be there for the first Abhisekam that evening which began at 6:15 PM and giving a leeway of one hour she wanted to reach there by 5:15 PM. So she replied to Baba "5:15 PM". Baba said "Okay, 6:15, 7:15, 8:15, 9:15, 10:15, 11:15. How many hours is that?" She said "6 hours". "How many hours you think you have been here today?" She realized and said "May be not more than an hour." "Just think how many hours is that. That is a long time. If you are not used to it, you will not be able to sit that long. I am not expecting you to continually meditate either. In spite of all the breaks with the Bhajans, it is still a long night. I do not want you to fall asleep and I want you to meditate as much as possible. Come back for meditations from 3 to 5, I want you to do it at a stretch of 2 hrs. Meditate for longer stretches. But on the day of Shivaratri I want you not to meditate in the morning and go to mandir fresh as a flower." After that she stayed and continued with the meditation. In between she opened her eyes a couple of times and looked at the mandir, looked at all the pictures of the deities. It was difficult to keep her mind quiet for that long a period. She felt relieved when finally Baba said "It is OK you can go now." She looked up the time and realized she had been meditating for about 1 hour 40 minutes. It was about 6:30 A.M. at that time. Since everybody was still asleep, she came back to bed and slept. In the meditation three things had

happened 1) she saw the face of a woman which resembled a goddess. She had bold features with Kajal in her big eyes and there was a smile on her face. That smile somehow inspired fear in Dolly even though the face was smiling. She could see the features of the face very distinctly. 2) She heard very faint noises of conversation. She heard those conversations but later on when she tried to recollect she could only remember some faint words like "international, international." 3) She heard one other conversation. In this conversation she heard a person with an Indian accent saying "price of market". Although she heard three four more sentences but she could not recall those even faintly.

She did not have a chance to do afternoon meditation because we had company at home and she was busy with cooking and serving lunch etc.

After lunch my friend PR and I went to pick up the kids (Raeshum and Shobun) from their weekend activities, Dolly stayed back and took that opportunity to do meditation. Her meditation went well, she saw the blue light and within the blue light she saw the tiny white spot light. Today that white spot light was so bright, twice it went from bright to dim and back to bright. At the end it was blue light with faint tiny white light in it. Around this time Baba said "Shivangini, you are ready for Shivaratri. All Gods and Goddesses are blessing you." She suddenly remembered the face of the goddess she had seen in the morning meditation which generated fear in her, in response to her thought Baba said "Don't worry. Remember that you have the white shield protecting you. So whatever happens, whatever you are asked to do, know that you are safe and remember that you are not just this body or this mind. You are going to come out of it safe. I am with you, within you, and around you. I am going to be with you all this time. So don't have any fear. Whatever you are going to learn, whatever you are going to receive is a reward. Get your reward but it is for the benefit of many. Do share it. Share it in the way that I have already told you." Baba was going over rapidly and it was crisp clear messages. "You don't need to make any effort, what needs to happen will happen. I will take care of everything. You need to have the courage and full surrender. Now you can go. Comeback for more Saadhana, do it in long stretches as many times as you can before the Shivaratri."

Baba said on January 24, 1998 "Go ahead and explain to Gyani the differences in the light you see during puja and meditation". She remembered to tell this to me on Feb 22 due to the difference in the light she saw today.

This is a detail of the light variations she has seen all along, mainly during puja and some in her meditation. In order to describe this difference of light it is necessary to give you a mental picture of what this mandir looks like and what kind of collection of deities it displays. Mandir is a curio cabinet like case, bottom half of this is made of wood and painted white with drawers. Top half has a clear glass face with a glass door on it. By now, the glassed portion displays a good variety of deities. Elevated, on a two feet high and three feet long pedestal, in the center there is a 12 inch ivory sculpture of Lord Krishna in the famous flute playing full size pose. Right behind the sculpture on the wall there is a heavy gold embossed 3 feet high 2 feet wide wall painting of Sri Radha and Krishna, this is also a full size pose. As we face the mandir, on the right side of this center set there is a 3' X 2' picture frame which holds 9 different pictures of deities. (Sri Ganesh and Lakshmi in one, Sri Vaishnavidevi, Sri Durga Ma, Sri Sarasvati devi, Sri Venkateshwar Swami, Sathya Sai Baba by himself holding a Shiva lingam in his right hand, one shoulder length picture of Sathya Sai Baba, Shirdi Baba and Prem Sai Baba together, another picture showing only face of Sathya Sai Baba and Shirdi Baba, one full size pose of Shirdi Baba by himself). Except for Sai Baba the rest of them are old collections, cut up from calendars or greeting cards. Our son Shobun always liked Hanumanji for his strong body and by now has collected two sculptures and one framed picture that also stays in this mandir. There is one lovely picture of Sathya Sai Baba with Lord Krishna in the background. Following is a picture of the mandir with all the deities described above:



She described "When I touch the feet of Shirdi Baba and then close the eyes the whole outline of Baba including his outfit, appears as shiny white light. When it is brighter it appears slightly greenish in color. The eyes and face of the picture appear slightly darker than the rest of the body and it's not as shiny but it still is white light. When I touch the feet of Durga ma riding the tiger, I see her picture illumined as white light exactly the same way as Shirdi Baba's picture. Rest of the pictures like Saraswati ma, Laxmi devi, Vaishnavi devi, and Ganeshji appear as a faint outline of the frame of the picture. When I see Sathya Sai Baba I see the outline of his hands holding Shiva lingam, his hair, his body in a bluish light. The picture which has past present and future Sai Babas and the picture of Venkateshwara swami appear only as the outline without details. Picture with Sai Baba sitting in a chair with lord Krishna's picture behind him - here the picture frame appears shiny and lit up; Sai Baba's outline and robe and lord Krishna's sculpture are deep rich blue in color. Baba's hair outline is whitish. This is very different from other pictures. When I touch the feet of Lord Krishna's ivory sculpture and close my eyes, the sculpture appears dark but it is surrounded by a bright halo.



Picture of Lord Krishna and Radha gets illumined and shows the same halo as around Lord Krishna's sculpture. Small ivory box which has Shiva and Parvati inscribed on it is totally blue blob of light very similar to what I see in the meditation. My hands up to my wrists while touching the ivory box have the same blue color appearance as the box itself. My hand also shows some white lines of light going through the fingers and a ray of white light begins from there and reaches me somewhere in the mid chest area. Interestingly I see these the same way every time. When I touch the dark stone which has Hanumanji carved in it (this is supposedly an ordinary stone carving which our son Shobun had received as a gift from my brother) and close my eyes, it lights up bright as a light bulb in a dark room. The brightness of that light allows me to see the details of the surrounding pictures; while keeping my eyes still closed."

4:30 PM: She and I went for a walk. During walk she shared few more details from the meditation earlier in the day. During meditation around noon Baba told her "The reason these thoughts are flowing to you because you are not letting the mind obstruct the flow with questioning. Your experiences are your reward but these are for a greater benefit. These revelations are for those who are trying grasp the vast totality of the truth with their limited mind. Everyone may not be qualified for a direct experience, but everyone needs to recognize divinity. Your experiences will help them gain understanding." Further Baba said "All your impurities, all your conflicts, and all your samskars are taken care of before Shivaratri. You have been cleansed, corrected, and sanctified. After Shivaratri you will evolve, you will have the higher knowledge and wisdom. You will also understand the meaning of divine time concept".

Meditation 8-9:30 PM: Baba has asked her to do meditation in longer stretches and she tried and could do from 8 - 9:30 PM only. During meditation, in the top of her head in each half of the skull she felt a sensation which she described as moving of electric current. Baba told her many things but she could only recollect a few. Baba said "Say good bye to Mummy and Pushpa." This comment really scared her, she again wondered if she was going to die. She asked "Why only those two? Should I do the same to Gyani, children and other people?" "No need to

say good bye to Gyani and children." Later she and I discussed and thought that we need to give a hint to her mom and her friend Pushpa in case something drastic was to happen. We also decided to share little more with the kids so that they would be better prepared for whatever happens in future.

Baba told her "During meditation do not make the effort to remember things because that way you cannot go into Trance." She was starting to think how she would do meditation in the mandir on the Shivaratri day, what would she start with...Bhajan or meditation? Baba said "Do not plan. Things will happen the way they are supposed to happen and you are not supposed to worry about it." She asked Baba if we are doing OK on the writing responsibility he gave us as far as capturing the experiences and messages. Baba pointed out all those things that had happened but somehow we had forgot to include in our write up (all those now have been included in the book).

### **Monday, February 23, 1998**

In Dolly's words:

4:30 - 6 A.M. meditation: It was difficult to keep the mind totally calm. Not a lot happened in terms of Baba's message, only a couple of things worth mentioning. "Remember Shivangini yesterday how much you could hear in less than 15 minutes. Today you have been here for such a long time. If something were to happen it can happen rapidly. This is a lesson in patience for you. Try calming your mind for longer periods of time." I understood that developing patience will also help reduce my restlessness and excessive action oriented behavior at the gross level. "Always cook the food at medium heat. As a Sanyasin you should not eat food cooked at high heat. Food impacts at subtle and causal level. How you would see and feel things would be greatly affected by what you eat, and you should not take this lightly." I felt that it was more applied to me than to others in general.

Something happened today. Up until now I had a feeling of being swollen up inside. This morning I felt as if I suddenly shrank internally. Baba did not say anything about it. During meditation as I concentrated

on each chakra I felt as if ants were crawling at that chakra. Today that light I saw in meditation was not clear blue like it usually is. It was more like a cloudy day with snakeskin like specks. My mind was going every which other way but I was chasing it and bringing it back. Concentration was not good today.

Baba said "Last Shivaratri one of your chakras knot was loosened which allowed all the spiritual progress that has been made. Outsiders could not tell what was happening with you, you should not be expecting miracles on Shivaratri. What will happen, will happen and it will not be visible. You need not worry." Last night Gyani and I were discussing as to what will happen on Shivaratri and we were nervous and we concluded that it must be the reason for this assurance from Baba.

## **Tuesday, February 24, 1998**

In Dolly's words:

5:45 A.M.: I woke up at 3:50 A.M. for meditation. Gyani had to go to Mexico for business trip and I woke up early to do meditation so that I would be done with meditation before taking him to the airport. I did not start out with puja today. Baba asked me to sit down for meditation. Meditation was excellent today with lots of messages from Baba. It is becoming obvious that everyday Baba picks one of the virtues as a theme and tests me, guides me around that virtue. Today's theme appeared to be love and devotion to God and total surrender. Baba said "You need to develop total surrender." "You need to come to me with full love and devotion. You need to come to me wanting to be with me for my love. Not just for these tantalizing goals. You are looking for some results. All you are doing is sitting down meditating for certain results and certain things to happen. That is not what you want." I understood what was being said and then changing the topic I asked "Baba, how should I be spending my time between today and tomorrow? What should I be doing? I have to go to this meeting at work that I can't avoid." Baba said "I want you to spend all day with me today. May be you can have S (a person at work, in my group) attend the meeting for you, that will get your work done. You don't need to go there." I told Baba about the writing that was still pending and according to Him it

had to be finished between now and Shivaratri. I asked whether to spend time – meditating all day or writing. Baba said "Do not worry about meditation. Do a little bit. Do writing tomorrow. Today I want you to read about the virtues and measure yourself against each one of them." I understood that Baba was asking me to read the book written by Al Drucker and go over each of the virtues described there. Further Baba said "Use your viveka that is what it is for. If you have the surrender there is no need to worry about what will happen to Raeshum and Shobun after the Shivaratri day. You better know that they are my children. I will take care of them. Whatever you need to do, do it. Next day morning you need not rush back home, stay at the mandir for the Abhisekam. If Raeshum misses 1 hour of school it is not a big deal. Even if both of them miss 1 full day of school it is not a big deal. Remember to include incense along with other things that you will be taking to the mandir."

Further in today's meditation Baba emphasized the importance of surrender by stopping me from using any specific technique to concentrate. First when he stopped I thought probably I was not doing it right so I asked how exactly was I suppose to do it. At this Baba said "Don't do anything. Let things happen. I am asking you not to do anything, no effort, just surrender. I am doing what needs to be done."

At the end of meditation an interesting thing happened today. It was not the usual light that I saw but a molten liquid like flow of something which was changing shape. That liquid gave a pleasant feeling. At that point Baba said "My flow of thought to you will never cease. Everybody has that inner voice and you have learned to hear it. You will not unlearn it."

Then He said "Go find me in every inch of space inside you." He prompted me to go a circle from the top of my head to every part of myself and going around and following this tiny pointed light. Right after that He said "Up until now it was OK to have unquestioning mind. From now on I want you to question what you learn, that is how you will develop wisdom."

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## **Maha Shivaratri Experience**

**February 25, 1998**

The messages of meditation and the follow up of those topics in variety of books conveyed the following to Dolly "God wishes you to transform yourself for the higher life. While performing your worldly duties He wants you to serve him by becoming his instrument and help establish Sanathan Dharma, become the source of joy for people around you, help several people attain peace and liberation by sharing your holy experiences and offering clarification of religious scriptures and religious practices. He wants you to become His effective instrument by first eliminating all your lower tendencies / the defects, and then learn the knowledge and wisdom of the Vedas, Vedanta, and Upanishads. Do Sadhana, obey his commands and don't worry about anything. He has taken the full burden of your karma; your thoughts words and actions are all prompted and done by Him."

### **Maha Shivaratri Experience**

She took time off from work February 24 through 26. During her meditation on February 23 Baba asked her not to meditate the next day but spend entire day reading "Sai Baba's Gita" with the purpose of self inquiry on the 17 virtues that she was supposed to have by Shivaratri. He also advised her to spend the morning of February 25th in finishing up the writing of her experiences thus far. Another piece of advice was to go to Mandir fresh like a flower. She followed all advice as best as she could. On the morning of Shivaratri day she did meditate as usual. When she went downstairs to record the contents of the morning's meditation, internally something stopped her from recording. But later she found it all right to write about it. That morning Baba gave her a top view of an ocean where she could see herself walking back and forth on the seashore. Baba said "you will be treading the path on the shore, you will not yet merge in the ocean and you will also not get into the material world. Be willing to be a tree who does not taste the sweetness of its fruit."

After morning meditation, till noon, she spent her time finishing up the writing of those experiences which had not yet been written or recorded. After that she took a half hour nap which she thought will help her feel fresh in the evening and also help keep awake all night for the Shivaratri.

This was probably the very first time in her life that she fasted the whole day and night. At midnight, however, she did eat the Prasad given by the Pujari at the Mandir. That day in the afternoon a wave of joy swept through her and Baba said "you will come back as joyful as you go". Around 3:30 PM, I called her from Mexico to find out how things were going. She told me about the morning meditation content described above plus one other personal information relating to my past life which was also part of her meditation content that morning.

Over the phone she also relayed that our son Shobun had fallen sick the night before and was unable to go to school. This had created a dilemma for her whether to stay home to take care of the sick child or go to the Mandir for the all important, long awaited Shivaratri puja. She said she had asked Baba if it was her test for doing her Dharma taking care of Shobun vs. going to Mandir for puja. Baba had responded to this that under the normal circumstances the right action would have been to compassionately attend to the needs of the sick child but that day her case was different and she should be going to mandir and not worry about Shobun. Baba said "These are my children and I will take care of them".

On her way to Mandir (Kasi Temple in Flint Michigan) she stopped at Meijer to pick up the one white carnation that Baba had asked her to include in the offering to God. Meijer did not sell single flower so she bought a bouquet of white carnations which supposedly had 14 flowers in it (she did not count it at that time but learned about it later). She already had the coconut, the incense, one banana, one apple and the string of pearls as the offerings (all the items were exactly per Baba's directive).

She reached Mandir at 5:45. For doing Archana they wanted \$ 15, but

she wrote the check for \$17 as representation of her 17 virtues. The way things appeared there, she did not feel right about handing the pearl necklace to one of the three Pujaris there. So she gave the basket of offering without the pearls, saying to herself that as soon as she reaches home she will put it in mandir money bank. This so called money bank is simply a pot in the mandir at home, where she periodically keeps adding the charity money which she plans to distribute among the less privileged people in India during her periodic visits. She gave the basket to one of the Pujaris (later it turned out that he was not a priest but a very devoted physician who knew all the procedures and mantras like the priests and was dressed like a priest for the Shivaratri day). He said break this coconut before offering to God (though others were not being asked to do so). There was an American lady, probably the only non-Indian in the temple that day, who helped her in breaking the coconut. Dolly took the coconut up to this Pujari and he returned it saying it is bad, throw it away and it cannot be offered to God. She noticed that the coconut did have the spoiled look. Normally she would have taken it as a bad omen but somehow she did not think it that way and simply threw away the coconut.

The Abhisekam started at 6:15 PM, from this point on one or the other ceremonial activity kept on going and keeping her engaged in a way that she hardly found any time to do her serious meditation which she thought was the main purpose of being there that night. Till 3 AM, that night she must have done a total of 2 hours meditation and that too without much Updesh from Baba or any other experience. At 3 AM, she ignored the Abhisekam and plunged into meditation. She asked "Baba, what happened? I was expecting so much to happen on this night and nothing has happened. Was there nothing to it? Did my mind play tricks on me? Did my mind create all those messages which I thought you were sending to me? Please do something, confirm that it was you, and real. I will not leave this place till you talk to me." At that time for the first time that night she felt very strong vibrations in the right side of her head from ear to the top of the head; a strong sensation from the bottom of her back to the mid back; a fluttering feeling in the heart chakra; and the blue light 4 times magnified than the normal and also looked and felt very different. This went on for quite some time when the Pujari broke

her trance with a sprinkle of holy water. After that she tried meditation again till 5 but not much happened.

She did not wait at the mandir for the 6 AM Abhisekam and left for home around 5:10 AM; reached home at 6:10; woke up the kids for school. Shobun was still sick so could not go to school. Raeshum purposely missed her first and second hour of school because she wanted to be at home with Mom and Shobun. Later Dolly sent her to school for rest of the day.

After keeping awake all night Dolly was ready to hit the sack. Just before going to sleep that morning, she sat in front of the mandir, closed her eyes, and that is when she received all the important messages from Baba. Baba said "Why are you so disappointed? You are disappointed because you wanted Kundalini to arise, you wanted to acquire yogic powers, and you wanted the miracles. What exactly you would have done with those powers, a public display of your achievements? What I promised to you, you already have received that. The knots in your chakras are loosened, there has been an expansion on your limits, and you will be able to do what is necessary to help me in the task that is cut out for you. You want a proof that what I promised did happen. See for yourself." At this point she started seeing again some interesting patterns of blackish blue light which seemed like a magnified view of the previously seen light and it also gave a feeling as if some liquid is rapidly bubbling inside her. Baba continued further "Shivaratri was the time goal for your spiritual growth. God is not bound by time or space. Whatever is my wish and sankalp it happens no matter who or what may come in the way. Blessing is on your name, you cannot lose. You need to continue your Sadhana, self inquiry and meditation are the ways to fully develop virtuous qualities. Examine yourself and you will find that out of the seventeen virtues you have been able to follow only fourteen. You still need to master the remaining three virtues. Surrender is not limited to words it should be in thoughts and actions also. Align yourself with God's will, if you have unshakable faith you will be able to take the success and failure with equanimity. Shivanini, have faith and be patient."



Baba's comments made her feel much better. That day she was very tired and went to sleep. After Shivaratri, first few days she habitually felt like doing meditation 4 times a day but Baba asked her to reduce it to twice a day. Gradually and gently He made her meditate only in the mornings. She has continued whatever spiritual discipline is recommended at any given time. The nature and depth of her Inner Experiences is changing. She believes a good measure of spiritual progress is the degree of peace, joy, and contentment in one's worldly life as well as in meditation. Baba through his book "Dhyana Vahini" told her "Japam and Dhyanam should never be judged on mere external standards; they are to be judged by their inner effects. Their essence is their relationship to Atma".

She is continuing to tread on this path holding her Sadguru (inner guru) Sai Baba's hand. Though her Inner Experiences are continuing more deeply, it is God's will that we limit our writing up to Maha Shivaratri.

The next section is a boil down of our learnings from these experiences and more. Please read on.

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## Our Learnings

At several occasions, during the writing of this book, she was reminded that the truths of the scriptures were part of her experience and the experiences she received were a means of learning. She was asked to grasp well what has been told. Practice; don't forget and lay aside. Meditate on it. And share it with others with a firm conviction. Derive happiness there from.

We were told that as the Kali Yuga is coming to an end, more and more people will be touched by the divinity to be fit for the future age. Probably each of us will have different types of experiences based on many factors known to God only. The key is our openness to recognizing the experiences as they happen. More we recognize these experiences more growth and learning comes.

We were made to think seriously about what all we had learned. On the surface what appeared to be a variety of personal experiences, in fact they were a well linked pieces of a beautiful process. First the cultivation of interest and faith through many miracles, and then surfacing of subconscious level issues through the dreams which resulted in clearing of the samskars (tendencies and impressions from the past) from the subconscious mind. Next came the development of the virtues which are pre requisites for the ultimate spiritual growth. Virtues are not a pre requisite for starting any spiritual effort including meditation. Through holy dreams and visions, she got convinced that the gods and goddesses described in the scriptures are real (she saw Lord Buddha, Sri Krishna, Sri Radha, the Tandav Nrutya of Lord Shiva. She was familiar with Radha Krishna and Buddha but she had no prior exposure of Lord Shiva's Tandav Nrutya). Through her dreams and meditation she also learned a few aspects about her past, present, and future. The visions she had in her meditation made her believe that the whole universe must be within us to see the oceans, mountains, sun, and moon; and seeing those things which she had never seen before in her life like some unfamiliar cities, lands, and Lokas. The mechanism by which she heard the

messages in her meditation gave her a feeling that something similar must have been the mechanism by which the Vedas were heard by the Rishis. And probably that's why it is said that Vedas/ Upanishads, Brahma Sutras and Bhagavad Gita are from the divine origin and are Shrutis (Shruti means that which is heard).

After hearing about the subject in the meditation or seeing it in a dream and then many times being led to specific books for further elaboration of the subject was another mechanism that was part of the above described process. The learning that came from that process was vast and it involved a wide variety of books, most of which she started reading in detail after the Maha Shivaratri. After Shivaratri some of her time was freed up (four times a day meditation to once a day) to spend it on reading scriptures. We have tried to describe the gist of her learning from the messages in the books in some order that made sense to us. We have used the excerpts from those books which we were led to through messages in the meditation, or were guided through the intuitive faculties. Couple of excerpts included is from our general recent reading of these books; they are here because they seem to help explain the subject more accurately than we could. Very likely, with time, Dolly may take more ownership of her learnings and not hesitate to express the depth of her newly acquired knowledge, but at the moment she is more comfortable to quote others, who in her way of thinking are far more knowledgeable and have earned the right to speak more than she has at this point in time.

### ***1. Faith in Divinity***

Prior to these experiences, our interest, faith and devotion in God and religion was either minimal or it had not taken an expression. The miracles were powerful to arouse the interest and slowly convert it into faith and then came the unshakable faith. In one of Baba's books 'Prema Vahini' Baba said "This human birth is very difficult to attain. For a trouble free journey, there is nothing so reliable as remembrance of the name of the Lord." "Divinity cannot be experienced without faith and Shraddha (steadfastness). Only through Prema (love) comes Shraddha; only through Shraddha comes Jnana (knowledge); only through Jnana comes Para Bhakti (fully consuming devotion for God, and no desire or

expectations of worldly rewards from God); only through Para Bhakti is Paramatma attained."

In 'Sri Isopanishad' by A.C. Bhaktivedanta Swami Prabhupada, mantra four, it says "Godhead is not knowable even to the greatest philosopher through mental speculation. He can be known only by His devotee through His mercy."

She got frequent stroking on faith, one day in the meditation in regards to her spine problem Baba said "Shivangini, medicine have limitations; the divine creative life force has none. Your spine shall be well and strong, have faith."

Read many inspiring quotes on Faith, those are included below:

Faith is the a-b-c of the realization of God ...

- Hazrath Inayat

Faith is.... an act, an intention, a project, something that makes you, in leaping into the future, go so far, far, far ahead that you shoot clean out of time right into eternity.....

- Joanna Russ

A little faith brings your soul to heaven but a lot faith will bring heaven to your soul....

- Dwight L. Moody

In spiritual matters, faith is the very essence. Doubt shakes the foundations of spiritual practices, and is therefore to be avoided. Have faith in the wisdom of the ancients; do not pitch your tiny little brain against the intuitions of the saints and their discoveries....

- Sathya Sai Baba

## ***2. Purity of heart and mind***

At the onset of her inner experiences few times she asked Baba why she was chosen to be the recipient of these divine experiences. As it has been mentioned in one of the sections above, she was told that the two

reasons for her to have these experiences were her purity, and the consequences of her accumulated Karma. At that time we did not quite know the meaning of purity. Later found a few elaborations on purity, one was in Sanathana Sarathi in Baba's own words and the other was reference to Buddha's views. About purity Baba said "The first requisite is purity in the use of the five senses of perception given to man. All rituals and spiritual exercises are of no avail if the five senses are not used properly. Bad thoughts, bad feelings pollute the vision. Good speech is as essential as good vision. Pure vision naturally begets purity in speech by the refinement of the heart. Purity in action is essential for human existence. Purity in thoughts and purity in speech must lead to purity in deeds. Help ever hurt never should be the governing principle of daily life. When the senses are sanctified, the conscience manifests divinity."

On the subject of purity Buddha also conveyed similar thoughts. Buddha emphasized that men should cultivate at the outset "Samyag-drishti" (the right vision). This means that eyes should not be used for looking at all sorts of things. One's vision must be pure and sacred. Good vision leads to good thoughts, good speech and good action.

We are not yet aware which of the accumulated Karma were instrumental in her having these experiences.

### **3. Virtues**

In the dream and meditation section we mentioned about a dream where Shirdi Baba had asked for Seventeen dollars. In meditation Baba explained to her that what Shirdi Baba had asked for were not dollars but they were symbolic of seventeen virtues that she was expected to develop by Shivaratri. The day Baba explained about the dream and the virtues, very same day she was led to a book "Sai Baba Gita" by Al Drucker. In chapter 26 of that book it was stated "There are seven facets of living a sacred life, which are like the seven colors contained in the rays of the sun. They make up the standards of virtuous behavior and moral excellence which are the very fabric of spiritual life. The first facet is *Truth*. The second facet is *Good character*. The third is *right conduct*. The fourth is *sense control*. The fifth is conscious living with emphasis

on *restraining one's desires*. The sixth is *renunciation or detachment*, and the seventh is *nonviolence*. All of these principles of right living have been laid down for the protection of the individual and for the well being of the society; collectively they are referred to as Dharma or righteousness."

Shirdi Baba had asked Dolly for seventeen virtues while this book described only seven. Many months later through a friend we learned that Bhagavad Gita expounds on twenty four virtues. A closer look helped us see that the number of virtues was not an important factor because it only varied in consolidation or segmentation of the definitions and degree of detail.

Some of the virtues that Baba emphasized in his book "Sandeha Nivarini" were as follows: "Be always on the alert against the four sins which the tongue is prone to commit: 1) Speaking falsehood 2) Speaking ill of others 3) Back - biting and 4) Talking too much. It is best to attempt to control these tendencies."

Through books we learned that the yoga scriptures insist that in order to control the mind, aspirants must practice the disciplines of yama (non-killing, truthfulness, non-stealing, continence, and not receiving of gifts are called yama in Yoga sutras of Patanjali II, 30) and niyama (external and internal purification, contentment, mortification, study of scriptures, and worship of God are the niyama). We saw a lot of similarity in these statements and what actually had happened to her through these Inner Experiences. On these lines one note worthy point is that one day in August 97, out of the blue, she decided that she was not going to eat meat anymore because she read in Baba's book that "if supporting your habit requires killing then you must give up that habit". Friends and family could not believe that this was the same person who loved cooking and eating all sorts of gourmet foods, and had no objection to partaking anything from seafood to steaks. This was not a self control discipline but she actually lost the desire.

We cannot remember the book or the author who made this profound statement on the importance of virtue, love, and devotion.

"We come into this world empty handed. Our body, senses, and mind complex creates a delusion about the physical world which we crave for all of our life. And, when we leave this world, we leave empty handed. Yet the virtues, love, and devotion which could help us in our present & subsequent lives and ultimately in reaching Brahman are followed by few."

On virtues we read an appealing poem by S. Arjuna Raj which was titled "**ABC** of Good Conduct"

Adapt, adjust, accommodate.  
Be good, do good, be kind, be compassionate.  
Control anger by forgiveness and love.  
Do to others as you would wish them do to you.  
Forget and forgive.  
Give, give. This is the Secret of abundance.  
Hate sin, but not the sinner.  
Industrious nature destroys evil tendencies.  
Jealousy is canker, therefore kill jealousy.  
Keep company with good virtuous people.  
Love all, love the Lord in all.  
Morality is the gateway to eternal bliss.  
Never insult, backbite or vilify.  
Obedience is a greater virtue than reverence.  
Purity leads to god-realization, therefore be pure.  
Quench your spiritual thirst by reading scriptures.  
Return good for evil.  
Share what you have with others.  
Truthfulness is a fundamental virtue.  
Unite, co-operate and collaborate.  
Virtues are the ornaments that adorn life.  
Wander not in sensual pleasures.  
'Xamine your heart and remove all evil traits.  
Yield not to temptations.  
Zealously endeavor to be simple and humble

#### ***4. Parenting***

She remembers hearing in one of Baba's video messages that everyone has the spark of divinity in them. See Family as God.

In one of her meditations in the month of January, Baba had led her to a specific chapter in His book 'Tender Saplings' where she received a comprehensive answer to parenting related question where she had asked Baba give her the ability to see/to know whatever these kids were up to when they were out of sight, that way she could make sure that they were not going against her teachings. The book read "Have compassion to save your children from evil and guide them into good ways, but you need to have faith in their innate Divinity. Point to them the way to God and goodness. With love teach them duty and discipline. The minds of children are capable of imbibing good as well as the bad. Guide them along the good path, teach them the discrimination of right and wrong, teach them the importance of good company. Do not instruct or instill in children magnificent ideas and colossal thoughts. Teach them small, practical ideas and simple modes of behavior through your own example and loving exposition. Trust that they will absorb your advice."

#### ***5. Meditation***

Sadguru Sant Keshavadas, in his book 'GAYATRI The best Meditation' has beautifully defined meditation as: "Meditation is deep concentration. The yoga of meditation is the spiritual discipline of concentration on God. Meditation is fathoming the unfathomable until It reveals Itself. Meditation is focusing the mental and intellectual energy toward one mantra or one thought power until that mantra reveals its secret. Meditation is the science of realization and the art of communion with God. Meditation is the search after the Supreme Reality in the cavity of heart. Meditation is the devotional offering of oneself to the Object of Meditation, which is God. Meditation is the struggle of Individual soul to realize and reach the Universal Soul. Meditation is the opening of our being for the direct influx of the Divine Light. Meditation is the discriminative Self-Search. Meditation is the headlong plunge into the ocean of cosmic consciousness. Meditation is the door to liberation. Meditation is the highest rung of the spiritual ladder. Meditation leads to



knowledge; knowledge leads to love; love leads to union with God."

The beginning of her experiences was with miracles but the true taste of spirituality she got through meditation. It is said that one cannot attain spiritual wisdom without understanding one's true nature. Mind flies at a tangent all the time. Meditation is the process by which it is trained to acquire concentration. By meditation the mind and intellect gets purified and transformed. On this topic she was led to 'Dhyana Vahini' discourse by Sri Sathya Sai Baba, where it was said "Dhyanam (meditation) is bound to the science of Vedanta (the quintessence of Vedas) and also with the science of Nature or Prakriti. These two are different only in one respect. The students of Prakriti are immersed in the objects of Life; the students of Vedanta are immersed in the basic Truth of Life. And man is bound to both of these! Prakriti is related to worldly desires; Vedanta is related to one's Self-reality. If Man wants to transform his life, internal and external, into one of the splendor, meditation is the best spiritual discipline that he can adopt".

The experience of hearing the clear thoughts/messages in the meditation, in the beginning, caused different reactions in her and in rest of the family; first a shock then the disbelief followed with belief, then fear, puzzle, confusion, anxiety etc. Our related concerns and questions were responded to through books. Few of those excerpts from the books are quoted below:

"It is said in Bhagavad Gita that a person who is engaged in devotional service with love and faith is guided from within by the supreme personality of Godhead. The Lord himself as Paramatma, or the spiritual master sitting with in one's heart, gives the devotee exact direction by which he can gradually go back to Godhead"

- From Krishna, ; Volume 2, by Swami Prabhupada.

"The Vedas are the science of Nature and Universe conceived as an organic whole, as a living hierarchy - a science (Veda) framed by superior beings from a past universe. In the progress of the universe and individuals therein, there has been no time when higher types of beings were not present helping and guiding the growth and development of

types lower than themselves. It is however not necessary that these higher types of beings should always exist in the physical world. As a matter of fact such early teachers and guides and founders of civilization have often been regarded as super physical entities. And it is been believed that even as super physical entities they have inspired human beings who have caught their ideas often as flashes of inspiration without knowing the sources from which they came. "

"It was the daily practice of the Buddha, we are told in Pali books, to wake up, like all spiritual men in India, in that early hour before the dawn known as *Brahma muhurta*, when, in the beautiful words of J.S. Hoyland, quoted by Prof. Eddington (Science and the Unseen world, pp. 44-55) the veil between the seen and the unseen seems to be thinnest. He would survey the world with his "divine Buddha eye" and pick out those who were ready for spiritual guidance and then send out to them his thoughts, which would be received by the persons so selected often as inspirations, but coming though from within themselves. It is in this way, the followers of the Vedas hold, that we are often inspired by the unseen entities; some of them may have physical existences but at a distance or out of sight, while others are entirely super physical." This is how it was described in the book "Wisdom of the Vedas" by Jagadish Chandra Chatterji.

From the very beginning in her meditation she saw the blue light, she was explained about this through Sathya Sail Speaks book in a chapter on 'Meditation pg 254' where it said "Light is the greatest purifier, for it dispels all darkness! Light is made to traverse through the body, purifying all the limbs and senses, and is installed in the lotus of the heart in which is to be enshrined the mental thought picture of the form of Lord for the purpose of concentration which would lead to meditation and ultimately to the Samadhi (the state of super conscious bliss)."

During all phases of Inner experiences, no matter when she went to sleep, majority of the times some internal alarm woke her up bright and early in the morning. Sometimes she felt that someone whispered in her ear "Shivangini Wake up". Sometimes she woke up and realized that it was a tune or words of the Bhajans that were playing (not in room on

radio or anything) in her mind, and she actually was waking up to that music. In one of the books she read that best time for meditation is the quiet hours before dawn, between 3 and 5 AM. This time in the Vedas is referred to as *Brahma muhurta* time.

***Methods of meditation:***

Through her experience she realized that there were differences in the types of meditation she had gone through and is going through, she also knew that she had followed some do's & don'ts and methods of meditation but we were not able to sort all that in any meaningful way. While writing this book the help appeared in the form of this book "Meditation and Spiritual Life" by...which described several aspects of meditation, which in the nutshell state

- 1) *All concentration is not meditation.* When the outgoing tendencies are controlled and the mind flows continuously as current in the contemplation of God, it is real meditation or Dhyana. Concentration by itself may not have any spiritual value.
- 2) *Need for discipline.* Follow one course definitely, step by step, without vacillating. A certain definite system of discipline followed with great doggedness and tenacity is very important.
- 3) *Need for purification of mind.* If you attempt meditation without having attained purity of mind, you are likely to concentrate more on the impurities of the mind than on God. The higher centers must open in order to enable the aspirant to dwell on higher thoughts long. Here comes the importance of prayer and doing good work
- 4) *Posture (asana):* Patanjali prescribes any posture that is steady and pleasant. However, a lotus posture and few variations of it have been described in other books (In meditation, on February 3, Baba had emphasized the importance of asana and mainly the point of keeping spine, neck, and head straight and aligned).
- 5) *Rhythmic breathing:* Mind and breath are always interrelated and act on each other. With simple regulated breathing give intense suggestion to your mind like inhale peace & exhale mental disturbances, inhale strength & exhale weakness/ fear. Inhale purity exhale impurity and fill yourself with purity.
- 6) *Content of meditation:* Meditation must have some definite, positive spiritual content (once when she was considering focusing

on the moon as an object of concentration, she was told by Baba that Brahman should be the object of meditation and not the Prakriti).

- 7) *Center of consciousness*: Head and heart are the safest center advisable to the majority of the people. Centers below the heart should not be chosen without expert instructions.

This book talked about the centers of consciousness very briefly but in her meditation she learned lot more details about those which Baba referred to as seven different 'Chakras'. She can't find the reference to a book where she had found a very good description of the chakras in language very similar to what Baba had used, but she still has the information saved as a copied page from somewhere and it reads "On February 3, 98, Baba gave her the lesson on maintaining equal mindedness and it was done by following an intense meditation technique which was a way to control the disturbances and agitation of the mind. To use the technique she was asked to imagine a form of the God (for her Lord Shiva's form in a meditation posture was prescribed then) and imagine rotating a sharp bladed wheel around the form ensuring that it did not touch any part of the imagined God form. Baba had said "Foremost, you should not be agitated by external world, but initially when you are unable to control the disturbances this intense meditation technique will help you. Now feel the purifying nectar flow from your heart chakra to upward and downward to all parts of your body. "

Swami Nikhilananda in his book "Self - Knowledge" says about kinds of meditation "There are two kinds of mediation, namely, the objective and the subjective. The objective meditation is, again, of two kinds associated with sound symbol and another by a form symbol. Sound symbol consists in repeating such formula as "Om Sat-chit-anandam Brahma" or "Om Sat-chit-ekam Brahma." In the form symbol the aspirant meditates on some external object or form that seems to him closest to Brahman."

"The objective meditation in its early stage is called Savikalpa where the aspirant is conscious of the object of the meditation; when the

meditation deepens the entire phenomenal world disappears in Brahman and the aspirant becomes one with it. This stage of meditation is called Nirvikalpa."

"In the subjective meditation the Ideal is placed within oneself. Vedantic seers speak of the heart as an extremely suitable place. As one progresses in meditation, one realizes that the heart denotes not the physical organ but the Buddhi (Intellect). At this stage the meditation is raised from the physical to the psychic level."

***Obstacles in Meditation:*** "The obstacles in our way are only two, though caused in various ways, namely dullness and distraction (aavarana and vikshepa). Whenever a person endeavors, without full training and right preparation, to be silent and listen to the movement of the higher states of being within himself, he either falls asleep (effect of dullness), or his mind is distracted and wanders. But if he can hold his consciousness in a tense state without either falling asleep or letting the mind wander, he will gradually but surely begin to be responsive to the subtlest throb, the most gentle whisper of the Self (Atman) within." By J.C. Chatterji in his book 'Wisdom of the Vedas'.

A day or two before Shivaratri in her meditation Baba told her "All your impurities, all your conflicts, and all your samskars are taken care of before Shivaratri. You have been cleansed, corrected, and sanctified. After Shivaratri you will evolve, you will have the higher knowledge and wisdom. You will also understand the divine time concept". Almost two months later in the book 'Mind and Its Control' by Swami Budhananda, she read the following statement "The distractions in meditation are supposed to be caused by the forces of our subconscious mind, which are the storage house of samskars (past impressions and tendencies). Self examining our samskars and clearing them from our subconscious mind is what the right preparation for meditation."

#### **6. *Sadguru*** (inner guru / inner teacher)

No subject can be well learned without the help of a good teacher. It is said that same applies to the subject of spirituality. In the scriptures the importance of a guru is heavily emphasized. Early on, her friend M and

her husband suggested that to follow a proper path of spirituality, it was important to get initiated into some mantras and have a proper guru, and, maybe she should consider doing that. At that time she did not have any interest in mantras or belief in seeking a guru. Though some mind boggling things were happening to her on their own accord, but she truly was not seeking anything. She had no spiritual goals or plans and therefore was not interested in involving herself in any of those things which, in the past, she thought were hocus pocus and always stayed away from.

It did not take her too long to realize that she did have a Guru after all, this was an Inner Guru the God himself in the form of Sathya Sai Baba, who was literally hand holding her and giving her step by step instructions on the spiritual path.

She is greatly appreciative and thoroughly enjoying the direct teachings of Baba both in the meditation and wake stage, and through books. Very recently, in a new book that she read, called 'Sandeha Nivarini' (Dissolving Doubts), dialogues with Bhagavan Sri Sathya Sai Baba relating to the topic of Guru there were few sentences which deemed applicable to her. There it was stated "Study the scriptures; adhere to the path they teach and gather the experience; meditate on the Paramatma as the Guru as God; then, those books themselves will help you as your Guru. For what is Guru? The Guru is that through which your mind get fixed on God. If you consider Paramatma as the Guru and do Sadhana with unshakable Love, the Lord Himself will appear before you and give Updesh just as a Guru. He may so bless you that as a result of the Saadhana, you may meet a Sadguru."

## ***7. Dharma***

When Dolly was asked to become the instrument helping establish the dharma, be the source of joy, peace and liberation for many souls etc., she just did not know what was she suppose to do, how, and when. She considered herself a rookie in this field and said "I myself don't know all the components of Dharma how can I teach others?" The help and guidance came to her in numerous ways.

At some occasions she was asked by Baba to play a role like make a phone call to so and so, write a letter to so and so, advice so and so, stay away from so and so etc. On Dharma she learned that collectively the virtues were referred to as Dharma (righteous conduct). She was led to Baba's book on "Dharma Vahini", which described what is dharma, how it is not restricted to any particular society or nation, it is also not for any particular caste or religion. It is said to be very breath of humans everywhere.

It was said that Dharma expresses itself in a variety of forms, dharma for the householder, dharma for the women, dharma for men, dharma for students, dharma for teachers, dharma for the caste, dharma for renunciate etc. All these forms are actually compartmentalized Atma Dharma for different purposes. Though they all are important in their own sphere, but they have to be followed with the full knowledge and consciousness of the inner basic Atma Dharma.

In reference to restoring Dharma it was said "Man has to slay the six fold beast of Arishadvarga (we don't know the meaning of this word) leading him on to disaster through the pulls of Lust, Anger Greed, Delusion, Pride, and Hate. Thus only can Dharma be restored."

In the same book it was further stated "Whoever subdues his egoism, conquers his selfish desires, destroys his bestial feelings and impulses and gives up the natural tendency to regard the body as the self, he is surely on the path of Dharma; he knows that goal of Dharma is the merging of the waves in the sea, the merging of the self in the Overself."

"Dharma is the moral path. Dharma is characterized by holiness, peace, truth, and fortitude. Its attributes are justice, sense-control, sense of honor, love, dignity, goodness, meditation, sympathy, non - violence; such is dharma that persists through the ages. It, leads one on to Universal Love and Unity. It is the highest discipline and the most profitable."

#### ***8. Samsara (the cycle of birth, death, and rebirth) and Karma***

At one point she was told that her Inner Experiences were the result of

her accumulated karma. She was also told that some of her dreams were glimpses from her past lives. Prior to her Inner Experiences we had not thought much about the theory of reincarnation/ rebirth. After these experiences now we believe in the Karma/ Samsara. We still don't know the details about her accumulated karma but more we read about karma more we understand and appreciate this divine justice system. An Excerpt from 'Reincarnation and Immortality by Swami Paramananda', pg 29 "Karma is a Sanskrit word which means action and reaction, cause and effect. Western world takes full account of the law of cause and effect on the physical plane, Indian sages' claim that it operates as truly on the higher planes. Our present life is the culmination of our yesterday; our today is the result of our yesterday, and tomorrow will be the result of today. Our future life will be what we make it now by our thoughts, deeds and aspirations".

Buddha told His disciples "All what we are is the result of what we have thought". "Hinduism An Introduction" by Shakunthala Jagannathan, was a very basic and helpful book for us to understand many different concepts. About karma it said, "Often Indians are called fatalists on the grounds that it is the law of karma that makes us accept fate and not fight misfortune. This is not so, as Karma is far from being a fatalistic doctrine."

"There are three types of Karma 1) Prarabdha Karma: this is the only type of karma which is beyond our control. According to this, it is the result of the sum total of the good and bad deeds performed in the previous life that dictated the choice of parents, the environment of the home, the physical condition of new born etc. We cannot change our looks, our parents, the time of our death etc. 2) Samchita Karma: this is the accumulated Karma of all our previous births which give us our characteristics, tendencies, aptitudes and interests. Samchita Karma is however changeable. With wisdom, person can change, improve habits and get rid of evil thoughts and desires. Samchita Karma is therefore alterable by us. 3) Agami Karma : this consists of the actions in our present life which determine our future in the later years of this life and in the next. It is entirely within our hands and our own free will."



## ***9. Paths to the Brahman***

In the process of writing this book, the revisit of the details of her experiences reveal that she was put on some kind of combination of paths : asthang yoga, bhakthi yoga and jnana yoga with the purpose of evolving and gaining higher knowledge of the Self (Atman), gain exposure to Hindu religion, and exposure to Vedas and Upanishads.

### ***Bhakti Yoga (devotional worship)***

Bhakti yoga includes chanting, devotion and meditation. Many people in their homes install personal deity (s) in the form of image of Ishta - Devata (or it can be one of the Avatars or other deities of choice), and perform daily worship called puja. The Ishta - Devata can be one of the trinity Brahma (the creator aspect of Great God Brahman), Vishnu (the preserver aspect of Brahman), and, Shiva (the destroyer aspect of Brahman) with or without their feminine consorts. The consorts of Brahma, Vishnu and Shiva are respectively Saraswati, Lakshmi, Parvati (other names of Parvati are Shakti, Durga, Uma).

Prior to her Inner Experiences we did have the mandir at home which had Lord Krishna with Radha (Krishna is an Avatar, a reincarnate of Lord Vishnu) as the main deity and there were 5-6 more deities pictures. During these experiences we added Sai Baba's pictures to our mandir. Prior to her Inner Experiences she followed a simple discipline of doing a brief 5 minutes of puja. Now we have come to know, through this book on 'Hinduism An Introduction' by Shakunthala Jagannathan, that a lot of rules for performing Puja are given in the scriptures in great detail.

First stage of Bhakti yoga is called Apara Bhakti. Here the devotee asks God for something in return. It could be a prayer for material prosperity, a prayer for a help for near dear ones, or mental peace or consolation in sorrow or comfort in adversity. Regarding Apara Bhakti, Baba has said "worshipping an idol is a first step, but do not devote all your lifetime on the first step". Baba does not want us to just do the rituals; instead make sincere effort to understand the truth about ourselves i.e. the Atman. We did not realize exactly when, but along the way she quit asking God for any material things and moved to this mode of Parabhakti which is described as bhakti where devotee gets consumed with love for Ishta- Devata. Such devotee asks for no gifts from God,

sees God in everything and everywhere. Eventually the devotee reaches Divinity in the form of Ishta Devata who is one aspect or form of God.

Bhakti in its ultimate form binds the devotee to God, without any restrictions of caste or color, and without any rules for worship.

### ***Chanting of Divine name, Japa and Stotra***

Before going through Dolly's inner experiences we had this wrong notion that the purpose of chanting was to please God. Our minds could never accept that notion, and as a result we could never full heartedly engage in any those activities. Later we learned that the purpose, accurately, was deeper and three fold: one purpose is invocation of the deity; second purpose is to cultivate inward concentration and third is to keep the devotional fervor up.

The chanting of divine name has an important place in the Bhakti Yoga. Name chanting is done in the name of Japa, Stotra and Bhajans. Japa is the silent repetition of a single divine name e.g. Om Namah Shivaya, Hare Krishna, Hare Rama, etc. or it can be a long formula which is called a mantra like the Gayatri Mantra (described below). The stotra, on the other hand, is loud chanting of verses conveying the glory and attributes of the Divine. The chanting of stotras is done mostly by individuals alone or sometimes in the company of a few. There seem to be Sahasranama (thousand names) Stotras in praise of the most of the deities in the indu Hindu pantheon. The two most popular Sahasnama Stotras are Vishnu sahasranama (in praise of Lord Vishnu) and Lalitha Sahasranama (in praise of deity as the Divine Mother). The Bhajans (also called kirtans), which are songs conveying the names and attributes of the Deity, which are sung by a group people. All the three forms of chanting are for the invocation of the divine. Among these different chanting options, she went in full circle on doing each in different time slots according to the prompting she received from within.

### **Gayatri Mantra:**

The Vedas (most ancient and authoritative scriptures of Hindu religion and philosophy) are full of mantras of great thought powers which have come from nada or sound. There are various kinds of mantras, Vedic

mantras, tantrika mantras, and puranic mantras. The Gayatri Mantra is supposed to be a very potent mantra, it is a prayer that was revealed to Sage Vishvamitra after a transcendental experience in meditation. This was one mantra which Dolly had learned from her mother and had uttered in her daily puja. After her Inner Experiences this mantra became part of each members daily prayer.

The Mantra is as follows:

Om Bhur Bhuva Suvaha;  
Tat Savitur-Varenyam;  
Bhargo Devasya Dhimahi;  
Dhiyo Yo nah Prachodayat

The mantra is interpreted by many in a variety of words. One day, when kids and I wanted to know what was the meaning of the mantra before we adopted it as our daily practice; she showed us a good but rather detailed interpretation by a Swami from a magazine that her friend PV had copied for her. Kids and I tried to understand but were lost in the detail. Next day morning, in her meditation Baba gave her the following simple words and asked her to convey it to kids and I. "Om (here it is addressed to the Sun as God), just the way you dispel the darkness of the three Lokas (Bhur, Bhuva, Suvaha) Please enlighten me and dispel my darkness so that I can realize the Supreme Self (The Truth)." This made it clear and easy for us to follow.

Very recently, we read the following aspect of Bhur Bhuva Suvaha by Baba in 'Sanathana Sarathi'.

"God manifests in man in three forms described as Bhur Bhuva Suvaha. Bhur is the material form. Bhuva is Prana (Life Principle). Suvaha is the form of Prajna. Prajna shakthi is the radiation which through vibration (Prana Shakthi) gives the material form represented by the body. God manifests in all these three forms. The body is a combination of water, iron, lead, phosphorous and other things which are but inert matter. The body is inert but is made to function actively through vibration or the Life Force. Prajna Shakthi is conscience. It occupies a special place in the body. God in the form of conscience

activates the body. If man only understands this truth of spirituality he will never indulge in bad deeds. The functioning of the body is itself a mystery"

- Baba

The above statement of Baba makes so much more sense in the light of her personal experience where she was seeing with her eyes closed the illumined pictures of the deities. Relating to these illumined pictures Baba said "Shivangini, this is the effulgence of your Atman which is illuminating the objects that you see lit up. And that is the reason for being able to see it without senses, the eyes."

### ***Jnana Yoga (the path of knowledge or wisdom)***

Prior to her Inner Experiences our knowledge of the scriptures was almost absent. As stated in previous sections, during her experience phase all types of scriptures started flowing her way from the least expected sources. The amount of reading that she ended up doing was more than the total sum she had done in her whole life to date. That level of reading on her part while carrying a full load responsibility of professional career, home, and children was a miracle in itself.

She sorted through a lot, took help from this book mentioned above by Shakunthala Jagannathan, and of course the constant help of her Sadguru resulted in our understanding of the Jnana Yoga as summarized below:

Jnana Yoga is not mere knowledge but spiritual enlightenment achieved through the intuitive intellect, in its sublime and evolved form. In the beginning the aspirant reads and analyzes the knowledge of scriptures, meditates and contemplates the concepts. Since Hinduism is not based on any single book or on the words of single prophet, there are literally thousands of books to guide both the beginners and the scholars.

The first and the most ancient set of books called Vedas were handed down orally from teacher to disciple and they are referred to as Shrutis which means "to hear". Vedas are known as the voice of Rishis and are believed to be of Divine origin. It is said that the knowledge of the physical sciences is derived from the sense organs; knowledge of Vedas

is realized through mental or spiritual discipline of yoga. Sage Vyasa arranged the **Vedas** in four books namely 1) **Rig Veda**: a book of chants 2) **Yajur Veda** : in addition to verses from Rig Veda it contains original sacrificial prayers, 3) **Sama Veda**: consists mostly of stanzas from the Rig Veda. The arrangement of its verse is with reference to their place and use in the Soma sacrifice. 4) **Atharva Veda**: it deals with spells, incantations, kingly duties, exalted spiritual truths. It consists of special class of Vedic texts known as chhandas.

The contents of Vedas fall into two general divisions 1) **Karmakanda**: Deals with karma, ritualistic action, sacrifices etc. the purpose of which is the attainment of material prosperity, 2) **Jnanakanda**: deals with knowledge through which one is liberated from ignorance and enabled to realize the Highest God.

Each of the Vedas fall into two sections 1) **Mantra** (also called Samhita): a collection of hymns and prayers used in sacrifice. 2) **Brahmana**: contains rules and regulations of the sacrifices and reveals the meaning of the Mantras.

The most important part of the Vedas is the knowledge revealed in the Upanishads (it is said that Upanishads reveal some of the most profound spiritual truths ever known to mankind). There are 108 or more Upanishads in all. Among these 12 are most popular - **Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aietareya, Taittiriya, Chandogya, Brihadaranyaka, Kaushitaki and Svetasvatara.**

The next set of books are the secondary Vedas called **Upa Vedas**, these are also four in number 1) **Ayurveda**: The science of extending life, 2) **Dhanurveda**: The science of archery and the use of weapons, 3) **Gandharva Veda**: the science of music and dance. 4) **Arthashastra**: This is treatise on politics, state administration and the conduct of commerce.

There are six explanatory limbs of the Vedas called **Vedangas** : 1) **Sikshah**: Science of phonetics and pronunciation, 2) **Vyakarana**: the science of grammar, 3) **Nirukta**: the science of etymology of the words in the Vedic mantras, 4) **Chandas Shastra**: the art of versification, 5) **Kalpa**

**shastra:** the science of rituals and ceremonials in religious rites, and 6) **Jyotish:** the science of astronomy and astrology.

The profound and complex philosophy of the Upanishads is simplified and composed in the form of parables and stories in the set of books called **Ithihasa** or **Epics**. There are total four epics 1) **Ramayan**, 2) **Mahabharat**, 3) **Yogavashishta** and 4) **Harivamsa**. Of these the Ramayan and Mahabharat are most commonly known and read. They teach the ideals of Hinduism in a simple way.

There is another set of books called **Puranas**. There are total 18 **Puranas** and 18 **Upa Puranas**. The three most popular **Puranas** are **Bhagavata**, **Vishnu**, and **Markandeya purana**. The Puranas are not meant for the intellectuals, or spiritually advanced but they do convey the truths of the Vedas and dharma shastras in the form of moral stories which are entertaining and educational. Through these stories are taught the fundamentals of spirituality like the importance of prayer and meditation, amazing results of devotion, virtue of generosity, adhering to truth etc. It is in Puranas, though, that one finds about the ten incarnations or **Avatars** of **Lord Vishnu** on earth namely in the form of **Matsya** (fish), **Kurma** (tortoise), **Varaha** (boar), **Narasimha** (half man half lion), **Vamana** (the dwarf), **Parsurama** (the angry man), **Rama** (the perfect man, the main character from epic Ramayan), **Krishna** divine statesman, the main charter of Bhagavad Gita and Mahabharat), and the **Buddha** (the compassionate man).

Another type of scriptures, called **Agamas**, lay down the separate theological disciplines and doctrines for the worship of particular deities. Described in Agamas are three main sects **Shaiva**, **Vaishnava**, and **Shakta**. In Shaiva agama God worshipped in the form of Lord Shiva. In Vaishnava agama God is worshipped in the form of Vishnu. Shakta agama glorifies Devi, the consort of Shiva, as the World Mother and energy giving power behind creation, sustenance and destruction. **Each Agama consists of three parts:** 1) Philosophy and spiritual **knowledge behind the worship of the deity**, 2) Yoga and the **mental discipline required** for each school of philosophy, 3) **rules for constructing temples**.

The last set of scriptures are **Darshanas** (schools of philosophy). There are six main schools: **1) Nyaya, 2) Vaisheshika, 3) Sankhya, 4) Yoga by Patanjali, 5) Mimamsa, and 6) Vedanta.**

Besides Vedas and Upanishads, Bhagavad Gita and Brahma Sutras are also considered Shrutis i.e. of divine source.

Different things are learned from each of the scriptures. The subject is so vast; she feels that if she dropped every activity in her life and dedicated it to learning the scriptures only, even then she will not have enough time in this life form to finish it. But she believes that with God's grace all that can be learned from within. Jnana Yoga is probably the best to overcome the hurdles of ignorance and illusion to attaining the spiritual enlightenment but devotion is the only way to receive God's grace. Knowledge of the individual self and Brahman (Supreme Self) cannot be reached purely through an intellectual exercise. The hurdle of transcending the Koshas (five sheaths enclosing the soul) is common on all paths to Brahman.

Baba says a spiritual aspirant can't afford to simply stay busy with outer display of scriptural knowledge alone, it is very important to save time for silent inward diving. Book knowledge is good but is not necessary for spiritual realization. Spiritual advancement is not to be measured by one's displays of outward powers, or one's ability to effectively debate divine concepts. A good measure of spiritual advancement is the depth of our bliss in meditation as well as the peace, joy and harmony felt in our daily life.

For divine experience of cosmic consciousness, mere intellectual willingness or open mindedness is not enough. Enlargement of consciousness by yoga practice and devotional bhakti can prepare one to absorb the liberating shock of omnipresence. This can prepare our nerves for cosmic current.

Besides the Bhakti and Jnana yoga there is **Karma Yoga** (work without the attachment to the fruit's of one's action). Karma yogi is a person to whom no work is inferior and work is his form of worship.

## *10. Saadhana* (Spiritual Discipline)

Until wisdom enlightens us we need Saadhana. By Saadhana we can correct our faults and mould our excellence, ensure peace for ourselves, for society, for the country and for the world. Success in Saadhana depends on self control and sense control. In Saadhana inner silence is important. Do not project on the mind irrelevant details and pollute it with fumes of envy, greed and anger. Do not agitate it with non-stop dialogue.

There are several spiritual disciplines one can engage in, scriptures advice that the criteria in selecting the most suited path of Saadhana should be based on interest, individual nature and individual goal.

In the meditation Baba told her "ask children to give me 5 minutes a day". In regards to this subject she was lead to the book that got her the following in Sathya Sai Baba's words "You have the great responsibility of motherhood and the duty of educating your children into strong and good citizens. Along with the University degree, they must acquire spiritual training through spiritual discipline to bring out the beauty of character and of conduct, which in turn will stand them in good stead later in life." She was asked to do her dharma as a parent and put the children to a simple 5 minute a day spiritual discipline.

Prior to her experiences, she enjoyed her worldly pleasures and its humdrum. She equated the peace and calmness to not have anything to do problem, and that meant boredom and not something to go after and seek voluntarily. Similarly, 'joy' to her meant having fun in life. Exploring the world was the field she thought should be considered available for enjoyment. By that definition we always came up with more things to do than the time available, and, doing meditation, bhajans, reading scriptures never made it to our 'to do' list. After getting a flavor of the inner peace, a longer lasting joy and an overall harmony in life, she wonders how did she do without it for so long. We don't know how it works but her peace, joy and harmony is rubbing off on the rest of us also.

It seems that among prescribed virtues surrender, dissolving ego, equanimity and selfless love play a major role in bringing peace, joy and



harmony. She remembers her meditation on February 11, when she was made to realize that surrender should not be limited to surrender in words but in thoughts and actions too.

Many times she says I wish people knew what they are missing then they will go seek it. She hasn't found the words yet which can do full justice to her newly found joy. The following advice from Baba has a promise of joy worth chasing: "Engage yourselves in Saadhana without delay. Cultivate virtues; be free from evil habits, thoughts, words, and deeds. Grow in love and greet nature with love. This is the way to ananda (joy)." From Vol XIV, Sathya Sai Speaks.

### ***11. The Universe is within us***

Emanation of knowledge from within was a reinforcement that the whole cosmos must be within us. As said in the scriptures, we must be as complete and full as the Paramatma.

'Self Knowledge of Sri Sankaracharya' by Swami Nikhilananda, Page 105, "All knowledge is possible in the relative world because Brahman, as consciousness, is the very essence of the knower. The phenomenal world and all things in it are perceived to exist because Brahman, as Reality and Existence, permeates them. They cannot exist apart from Brahman, but Brahman exists even when names and forms disappear, as in the case of Samadhi or of deep sleep."

"Everything that happens in the physical has its counterpart in the spiritual, it exists in seed form there." Pg 29, 'Reincarnation & Immortality' by Swamy Parmananda. "Investigate the science of the soul, a subtle spiritual structure is hidden just behind the bodily mechanism. Our five senses are not our only means of knowledge. A fragment of reality sometimes reaches the intelligence in other ways. Just because a fact is rare that does not mean that it does not exist."

### ***12. Enjoy Life***

We have learned from Baba's teachings that to be spiritually oriented

and be on the path of Dharma does not mean that we give up everything and lead the life of a sanyasi. Contrary to that, Baba wants us to enjoy life while doing our duty, our Dharma. Most of the times it is confusing when we are advised not be attached, put ceiling on desires, renounce, control senses, sacrifice etc. and at the same time lead a life of enjoyment. Baba says that full enjoyment of life in a spirit of renunciation is possible if we lead virtuous life. In this context, in 'Sandeha Nivarini' (Dissolving doubts), Baba has given following important codes of conduct to be practiced to experience the full joy of life. Although it is a long list but these selected jewels can be used as guiding principles to make life happy and joyous.

- 1) Prema, Love, should be considered as the very breath of Life.
- 2) The Love that is manifest in all things equally, believe that the same Prema is Paramatma.
- 3) The one Paramatma is in everyone, in the form of Prema.
- 4) More than all other forms of Prema, man's first effort should be to fix his Love on the Lord.
- 5) Such Love directed towards God is Bhakti; that is the fundamental test, the acquisition of Bhakti.
- 6) Those who seek the bliss of the Atma should not run after the joys of sense objects.
- 7) Sathya, Truth, must be treated as life/giving as breathing itself.
- 8) Just as a body that has no breath is useless and begins to rot and stink within a few minutes, similarly, life without Truth is useless and becomes the stinking abode of strife and grief.
- 9) Believe that there is nothing greater than Truth, nothing more precious, nothing sweeter and nothing more lasting.

- 10) Truth is the all protecting God. There is no mightier Guardian than Truth.
- 11) The Lord who is Sathyaswarupa grants His Darshan to those of Truthful speech and loving heart.
- 12) Have undiminished kindness towards all beings and also the spirit of self - sacrifice.
- 13) You must also possess control of the senses, an unruffled character and non - attachment.
- 14) Be always on the alert against the four sins which the tongue is prone to commit: 1) Speaking falsehood 2) Speaking ill of others 3) Backbiting and 4) Talking too much. It is best to attempt to control these tendencies.
- 15) Try to prevent the five sins that the body commits: Killing, Adultery, Theft, Drinking intoxicants, and the eating of flesh. It is a great help for the highest life if these also are kept as far away as possible.
- 16) One must be always vigilant, without a moment's carelessness, against the eight sins that the mind perpetrates: Kamam or craving; Krodham or anger; Lobham or greed; Moham or attachment; Impatience; Hatred, Egoism, Pride. Man's primary duty is to keep all these things at a safe distance from himself.
- 17) Man's mind speeds fast, pursuing wrong actions. Without letting it hurry like that remember the name of the Lord at the time or attempt to do some good deed or other. Those who do thus will certainly become fit for the Lord's Grace.
- 18) First give up the evil tendency to feel envious at the prosperity of others and the desire to harm them. Be happy that others are happy. Sympathize with those who are in adversity and wish for their prosperity. That is the means of cultivating love for God.

- 19) Patience is all the strength that man needs.
- 20) Those anxious to live in joy must always be doing well.
- 21) It is to conquer anger through love, attachment through reasoning, falsehood through truth, bad through good and greed through charity.
- 22) No reply should be given to the words of the wicked. Be at a great distance from them; that is for your own good. Break off all relations with such people.
- 23) Seek the company of good men, even at the sacrifice of your honor and life. But do be praying to God to bless you with the discrimination that is needed to distinguish between the good men and the bad. You must also endeavor, with the intellect given to you.
- 24) Those who conquer states and earn fame in the world are hailed as heroes, no doubt, but those who have conquered the senses are heroes who must be acclaimed as the conquerors of the Universal.
- 25) Whatever acts a good or bad man may do, the fruits thereof follow him and will never stop pursuing him.
- 26) Greed yields only sorrow; contentment is best. There is no happiness greater than contentment.
- 27) The mischief - mongering tendency should be plucked out by the roots and thrown off. If allowed to exist, it will undermine life itself.
- 28) Bear with fortitude both loss and grief; try and search for plans to achieve joy and gain.
- 29) When you are invaded by anger, practice silence, or remember the name of the Lord. Do not remind yourself of things that will inflame the anger more. That will do incalculable harm.

- 30) From this moment, avoid all bad habits. Do not delay or postpone. They do not contribute the slightest joy.
- 31) Try as far as possible within your means to satisfy the needs of the poor, who are really Daridranarayana. Share with them whatever food you have and make them happy at least that moment.
- 32) Whatever you feel should not be done to you by others, avoid doing such things to others.
- 33) For faults and sins committed in ignorance, repent sincerely; try not to repeat the faults and sins again; pray to God to bless you with the strength and the courage needed to stick to the right path.
- 34) Do not allow anything to come near you, which will destroy your eagerness and enthusiasm for God. Want of eagerness will cause the decay of the strength of man.
- 35) Yield not to cowardice; do not give up Ananda.
- 36) Do not get swelled up when people praise you; do not feel dejected when people blame you.
- 37) If among your friends any one hates another and starts a quarrel, do not attempt to inflame them more and make them hate each other more; try on the other hand, with love and sympathy to restore their former friendship.
- 38) Instead of searching for others faults, search for your own faults; uproot them, throw them off. It is enough if you search and discover one fault of yours; that is better than discovering tens of hundreds of faults in others.
- 39) Even if you cannot or will not do any Punya or good deed, do not conceive or carry out any Papa, or bad deed.
- 40) Whatever people may say about the faults that you know are not in

you, do not feel for it; as for the faults that are in you, try to correct them yourself, even before others point them out to you. Do not harbor anger or bitterness against persons who point out your faults; do not retort, pointing out the faults of these persons themselves but show your gratitude to them. Trying to discover their faults is a greater mistake on your part. It is good for you to know your faults; it is not good you knowing others' faults.

- 41) Whenever you get a little leisure, do not spend it in talking about all and sundry, but utilize it in meditating on God or in doing service to others.
- 42) Only the Bhakta understands the Lord; the Bhakta is understood only by the Lord. Others cannot understand them. So, do not discuss matters relating to the Lord with those who have no Bhakti. On account of such discussion, your devotion will diminish.
- 43) If anyone speaks to you on any subject, having understood it wrongly, do not think of other wrong notions that will support that stand but grasp only the good and the sweet, in what he says. True meaning is to be appreciated as desirable, not wrong meaning or many meanings, which give no meaning at all and cause only the hampering of Ananda.
- 44) If you desire to cultivate one pointedness, do not, when in a crowd or bazaar scatter your vision to the four corners and on everything, but see only the road in front of you, just enough to avoid accidents to yourself. One-pointedness will become firmer if one moves about without taking one's attention off the road, avoiding dangers, and not casting eyes on other's forms.
- 45) Give up all doubts regarding the guru and God. If your own worldly desires do not get fulfilled, do not blame it on your devotion to God. These worldly desires have to be given up some day or other; Bhakti feelings have to be acquired some day or other. Be firmly convinced of this.

46) If your Dhyanam or Japam does not progress properly or if the desires you have entertained do not come to fruition, do not get dispirited with God. It will dispirit you even more and you will lose the peace, however small or big, that you might have earned. During Dhyanam and Japam you should not be dispirited, desperate, or discouraged. When such feelings come, take it that it is the fault of your Sadhana and endeavor to do them correctly.

In this context Iso Upanishad declared that when every action is free from the sense of egoistic doership (Ahamkara) and all enjoyment is free from attachment or desire, there will be no difference between enjoyment and renunciation. When ego and attachment are absent, the actions are free from self-interest and hence are tantamount to acts of sacrifice.

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## Concluding passage

We started out as passive believers of God and religion. Through these experiences over the last 18 months, we feel that a great transformation has occurred which has opened our eyes towards Divinity. She has been told that she should see herself one with God and act and behave in that manner.

At this stage of spiritual progression what appeals most to her is staying immersed in God awareness, become a humble instrument of God and have the opportunities to serve Him in every whichever way He presents the opportunities. Though the rest of the family did not have the direct experiences that she did, but the children and I feel as if these were our own experiences.

We like to end this book of Inner Experiences with an excerpt from a book titled 'Joy of the Illumined' by Swami Budhananda.

"Religion, the Ancient Mother of Man, knocks on the head and heart of the modern man with that stroke of supernal love which awakens the soul, and says: 'My child, if you would not be scorched by the flame of this world, make haste to get the joy of God any way you can. God is this Joy. And this Joy is the ground of your being, your heritage and destiny. Claim it and be blessed.'

**Sri Krishna Arpnamastu.**

**Om Namah Shivaya.**

**Guru Brahma, Guru Vishnu, Guru Deva Maheshwara,                      Guru  
Saakshaat Parabrahma, tasmaye Sri Guruve Namah.**

**Twamev Mata cha pita twamev, twamev bandhu cha sakha twamev,  
twamev vidya dravinam twamev, twamev sarv mama deva deva.**

**Om Shanthih Shanthih Shanthihi.**

**Om Sai Ram!**



## Glossary

*This glossary covers the words used and explained in the text plus some other words which are not used in this book but elaborate on several important concepts which may help the readers in gaining clearer understanding of the overall contents described herein.*

**Abhishekam** - A ceremonial bathing of a deity during worship.

**Adharma** - irreligious, unrighteousness, what is contrary to one's duty in life.

**Advaita** - non-duality. Also the name of a school of Vedanta philosophy which teaches the oneness of God, the embodied soul, and the universe. The main exponents of the Advaita Vedanta were Guadapada and Shankara.

**Ahimsa** - non-injuring, abstaining from harming other beings by thought, words, and deed.

**Arati** - the waving of light before a deity in a clockwise circular motion.

**Aryasamaji** - One who believes and practices the Veda based Aryan path of worshipping Prakriti or Nature.

**Asana** - posture.

**Atman** - Self, oneself; in Sanskrit also a technical term for the transcendent Self of the Upanishads.

**Avadhuta** - a type of Sanyasi, monk.

**Avatar** - an Incarnation of God.

**Avidya** – ignorance;, cosmic individual, which is responsible for the non-perception of Reality. Also called Ajnana and Maya.

**Bhagavan** - an epithet of God signifying His six supernatural powers, namely, total majesty, righteousness, glory, affluence, knowledge and renunciation; an epithet of such divinities as Vishnu, Shiva, Krishna, Buddha and Sai; sometimes used a term of respect while addressing a holy man.

**Bhagavad Gita** - lit., The "Song of God." One of the most important scriptures of the Vedanta philosophy, the Bhagavad Gita, or Gita for short, consists of the teachings of Sri Krishna to Arjuna on how to realize God while carrying on the duties of life. The eighteen chapters of this work are actually a part of the Indian epic, the Mahabharata.

**Bhagavatam** – one of the more well known Puranas, devotional books of the Hindus. The Bhagavatam is especially popular among the Vaishnavas for its stories of devotees and life of Sri Krishna.

**Bhajans** - Devotional songs.

**Bhakti** - devotion to God, love of God especially in His personal aspect; a religious discipline emphasizing attachment to God, and also devotion, trust, homage, worship, piety, and faith; regarded by dualistic philosophers as the sole means of salvation.

**Bhakti Yoga** - the path of devotion. One of the four main yoga or paths to union with God.

**Brahma** - God as creator (not to be confused with Brahman, the transcendent Godhead of the Upanishads). Brahma is the First Cosmic person of the Hindu Trinity, the other two being Vishnu and Shiva.

\***Brahmacharya** - continence, abstention from lust in thought, words, and deed. Also, the stage of life in which one lives as a celibate student devoted to spiritual practices and religious study.

**Brahman** - the Absolute. The supreme reality of Advaita Vedanta. Also referred to as Nitya - the Absolute, the ultimate reality. *Nirguna Brahman: devoid of qualifying characteristics; Brahman in its aspect*

*of pure and undifferentiated consciousness; also called the Para Brahman. Saguna Brahman : Creator God.*

\***Brahma-randra** - lit., "The passage of Brahman." An aperture in the crown of the head. It is believed that if one's prana, or vital breath, departs from the body through the Brahma - randhra, one is not reborn.

\* **Brahmin** - a member of the priestly caste, the highest caste in Hindu society.

**Buddha** - lit., "The Enlightened One." The word refers specifically to Gautama Buddha, 6th century BC born, as prince Siddhartha in what is now Nepal; he renounced world to become one of the greatest spiritual teachers of all time and the founder of Buddhism.

**Chakra** - a center of consciousness. There are six chakras located in the sushumna channel of the spine, and a seventh centre is located in cerebrum. The Kundalini, or spiritual energy, lies at the base of the sushumna. When awakened it passes through the first three chakras-the muladhara, the svadhishtana, and the manipura. When the Kundalini rises to the fourth chakra, the anahata, in the region of heart, the aspirant feels the awakening of Divine Consciousness and sees light. At the fifth center, the vishuddha chakra, one likes to hear and talk only about God. When the Kundalini rises to the sixth chakra, the ajna, located between eyebrows, one sees the form of God but a little separation remains. The culmination of spiritual life occurs when the Kundalini reaches the seventh center, the Sahasrahara, in the brain, a person then realizes his oneness with God. Sahasrahara - the highest of the seven centers of consciousness. The Sahasrahara is located in the cerebrum and is visualized or symbolized as a thousand-petal lotus.

**Chosen Deity** - that aspect of the Personal God which a guru instructs a disciple to meditate on in order to attain illumination.

**Consciousness - Thuriya**- lit., "the fourth;" the super conscious state, It is called the fourth state of consciousness in relation to the waking,

dreaming, and dreamless sleep states.

**Deva (Devata)** - A demi god or divine being, super human but not the supreme Deity.

**Dharma** - Law, one's duty in life, justice, righteousness, virtue; the social or moral order; the unity of life.

**Dhyana**- A stage of meditation or a state of consciousness.

**Divine Mother** - God in the aspect of Mother of the the universe. Also known as Durga, Uma, Kali, Parvati.

**\*Guna**- lit., "Quality". Prakriti, or nature, is constituted of the three gunas - Sattva, Rajas, and Tamas. The three qualities, or gunas, comprise the universe of mind and matter. Sattva is the quality of balance of wisdom, it is the principle of calmness and purity. Rajas – the principle of activity of restlessness, it is called Rajoguna. Tamas - the principle of inertia or dullness, it is also called Tamoguna. When the gunas are in perfect balance there is no creation or manifestation of Brahman. When the balance is disturbed, creation occurs. The three gunas are present in varying proportion in all entities which are products of matter (constituents of Prakriti).

**Guru** - the spiritual teacher. Gu means darkness, and Ru means destroyer. He who destroys the darkness or ignorance of the disciple is a guru. Sathya Sai Baba describes the other meaning of Guru as: Gu meaning formless and Ru meaning attribute less and God is the only one which meets this criteria of being formless and attribute less.

**\*Hatha Yoga** - a regulated course of physical and breathing exercises to develop strength and powers of the body.

**\*Ida** - a channel of sensory and motor fibers on left side of the spinal cord.

**Jagat** - the universe.

**Japam** - repetition of a mantra, or name of God.

**Jivatma** - a living or individual soul (as distinguished from Paramatma or Supreme soul).

**Jnana** - Knowledge; according to Vedanta the knowledge of Brahman, derived through meditation on the Supreme Spirit; according to Samkhya knowledge about anything cognizance.

**Jnana Yoga** - the path of knowledge.

**Jnani** - a person illumined with knowledge of Reality; a follower of the path of Jnana.

**Karma** - Action; an event, physical or mental, considered as both cause and effect; the sum of what one has done, said and thought; action which yields results to the doer, or which is the effect of his previous deeds. Also, the Sacrificial actions ordained by the scriptures. Action are of three kinds : **Prarabdha karma** - *action performed in a previous life, begins to bear fruit at the beginning of the present life, which endures as long as the impetus given to it by the Prarabdha action lasts. Even an illumined person reaps, as long as he lives, the fruit of his Prarabdha karma though he remains undisturbed by it.* **Sanchitha Karma** - *an action performed in a previous life and remaining stored up, will bear fruit in a future life.* **Agami karma** - *action which is being performed in this life, will produce its result in a future life. According to Vedanta, the knowledge of Brahman, like a fire, reduces to ashes all the three kinds of action.* **Nishkama karma** is a term used for work performed without any desire for result.

**Karma Yoga** - *the path of selfless work. One of the four main yoga, or paths to union with God.*

**Kosha** - The five sheaths that envelop the soul. They are onion peel like layers, the outer most sheath the anamaya kosha is the gross body the sharira itself. The next three layers form the subtle body and are respectively called pranamayakosha (relating to prana, the vital airs),

manomayakosha (relating to mind), vijnanamaya kosha (relating to higher knowledge, wisdom, intellect). The inner most kosha forms the causal body and is called anandamayakosha (relating to bliss).

**Krishna, Shri** - One of the most widely worshipped incarnations of God in Hinduism. Shri Krishna delivered the message of the Bhagavad Gita to his friend Arjuna on the battlefield of Kurukshetra. Shri Krishna is known by many other names like Giridhar, Gopala (baby Krishna), Kanhayya, Keshava, Damodara, Govinda, Murlidhar (the flute player Krishna), Mukunda, Murari, Jagannath (which means Lord of the Universe), Yogishwara, Hari, Shyamsundara, Ghanshyam.

**Kundalini** - the spiritual energy which lies in a dormant state at the base of the spine. By the practice of yoga the Kundalini awakens and rises through the sushumna. Various spiritual experiences occur as the Kundalini passes through and arouses each of the chakras, or centers of consciousness. Ojas - the energy which has been accumulated through the practice of Brahmacharya, and which is stored in the brain, is believed to play a role in Kundalini awakening along with the grace of God.

**Lila** - the divine plays or sports of God. Also, the relative plane, consisting of time, space, and causation in which God himself assumes all the roles of play. In his special manifestation he becomes the avatar, or Divine Incarnation.

**Loka** - The world; either the universe or any division of it; a realm of existence, not necessarily physical; sometimes is used for humanity or people in general. A thorough reading of scriptures reveals a full classification of Lokas (worlds). Due to the differences in the degree of detail that the Lokas are dealt with by different authors it can be a source of confusion. Following summary may shed some light on the discrepancies:

The seven higher worlds include the three worlds described above plus four more and they are called: *Bhur, Bhuvar, Svar, Mahar* (a region above pole star), *Janar, Tapar and the Satya - loka*.

*Brahma loka*: the Plane or Heaven of Brahma; the highest or most

exalted plane in the creation, where Brahma dwells (it is believed that extremely pious souls go there after death, live in communion with God, and attain final liberation, that is to say, oneness with Brahman at the end of the cycle; but those who go to Brahmaloaka as a result of practicing life long Brahmacharya or the performance of one hundred Horse-sacrifices or other meritorious deeds come back to earth).

*Chandraloka*: the plane or world of the Moon by the Southern Path, which is characterized by night, darkness, winter months. It is believed that the householders who perform their daily obligatory duties and religious rites with the view to enjoying their results, go after death, to *Chandraloka* and afterwards return to the earth. *Chandraloka* is also called *Pitriloka*.

Devaloka: the world of Gods; any one of the three or seven or twenty - one higher worlds.

**Mahabharata** - attributed to Sage Vyasa. The Mahabharata is the longest epic in the world. It describes the conflict and eventual war between the five sons of King Pandu and their cousins, the hundred sons of King Dhritarashtra, over the kingdom. Sri Krishna, who takes the side of the Pandavas, plays an important role in the drama. The eighteen chapters of the Bhagavad Gita are part of this epic.

**Mantra** - a sacred word, verse, or Vedic hymn. Also, the name of God which a guru gives to a disciple at time of initiation; A short prayer or spiritual formula.

**Maya** - illusion, unreality; According it is Prakriti; according to Vedanta it is the source of visible creation; according to Shaivas it is one of the snares which entangle the soul; according to Vaishnavas it is one of the nine powers of Vishnu; it is a term of the Vedanta philosophy denoting ignorance which obscures the vision of Reality. Also, the cosmic illusion on account of which the one appears as many, the absolute as the relative. The word is also used to denote attachment. Other words interchangeably used for Maya are Avidya, Ajnana. Sometimes the extraordinary or supernatural powers are also referred to as maya.

**Moksha (Liberation, Nirvana)** - release from worldly existence or rebirth through the knowledge of Brahman or personal God; the final absorption in Brahman, or the All-pervading Reality, through the annihilation of the individual ego, desire, and passion; freedom from the cycle of birth and death. Moksha is loosely used to mean liberation and Nirvana. In Buddhism the meaning of Nirvana is -Extinction of selfish desire and selfish conditioning. The more appropriate meaning of the word Liberation on the other hand is freedom or liberation from vices, freedom from the fog of ignorance.

**Om** - Sometimes written Aum. The most sacred word of the Vedas. It is a symbol of both the personal God and the Absolute.

**\*Parikshit** - Grandson of Arjuna. The Pandavas installed him as king when they renounced their throne. In order to prepare King Parikshit for his death, Shukadeva recited the Bhagavatam to him in seven days, after the king learned he was cursed to die in that length of time for offending a hermit.

**Parvati** - the consort of Shiva. One of the many names of the Divine Mother.

**Patanjali** - the author of the Yoga sutras and the founder of the Yoga system, one of the six systems in Hindu philosophy. The Yoga system emphasizes control of the mind, concentration, meditation, etc.

**Personal God** - God with attributes, as opposed to the Impersonal Absolute. God as the Creator, Preserver, and Destroyer of the universe, who is worshipped and adored by the devotees.

**Pingala** - a channel of sensory and motor fibres on the right side of the spinal cord.

**Prakriti** - literal meaning is nature, character, constitution. According to Samkhya philosophy it is the name of the primordial matter prior to the evolution of names and forms, when the three gunas (sattva, rajas, and tamas which are the ingredients of Prakriti) remain in a state of



equilibrium. According to Vedanta philosophy it is maya, as distinct from Brahman; original or natural form of anything. Prakriti is variously known as Maya, Ajnana, Pradhana, Avyaktha, Avidya, Tamas etc.

**Prana** - the vital breath, which sustains life in a physical body. Also, the primal energy, or force, of which other physical forces are a manifestation. In the individual body Prana functions in five different ways and is given five different names: 1) *Prana*, the vital energy that controls breathing; 2) *Apana*, the vital energy that moves downward and out at the anus, and ejects unassimilated food, 3) *Vyana* – the vital energy that pervades the entire body; 4) *Samana* – the vital energy that carries nutrition to all parts of the body; 5) *Udana* – the vital energy by which the contents of the stomach are ejected through mouth and the soul is conducted from the body at the time of the death.

**Pranayama** - control of the vital energy through the practice of breathing exercises. The fourth of the eight steps in raja yoga.

**Prasad** - food or any other gift which has been offered to God or a holy person. It is usually distributed afterward to devotees.

**Prema** - Love.

**Puranas** - lit., "Ancient." Sacred books of the Hindus which popularize the worship of mainly either Shiva or Vishnu. There are eighteen major Puranas grouped in three divisions: 1) Rajas, exalting Brahma: Brahma Purana, Brahmananda P., Brahmavaivarta P., Markandeya P., Bhavishya P., Vamana P., 2) Sattvika, exalting Vishnu: the Vishnu P., Bhagvata P., Naradiya P., Garuda P., Padma P., Varaha P.; 3) Tamasa, exalting Shiva: the Shiva P., Linga P., Skanda P., Agni or Vayu P., Matsya P., Kurma P. Puranas, while dealing with such topics as the creation of the world, the genealogy of gods and goddesses, and the dynasty of kings, also give stories of saints and devotees.

**Purusha** - Spirit that dwells in the body.

**Radha** - the main gopi in Vrindavan, whose ecstatic love for Sri Krishna was regarded by Chaitanya to be the highest form of love for God.

**Rama** - an Incarnation of God and the hero of the epic, the Ramayana.

**Sadhana** - spiritual disciplines practiced by an aspirant.

**Samadhi** - trance; intense application of the mind to an object; fourth and last stage of dhyana; the super conscious state in which a person experiences his identity with ultimate reality. According to Patanjali, it is a state in which "the true nature of the object shines forth, not distorted by the mind of the perceiver." There are different types of Samadhis described in the scriptures: **Ananda samadhi** - blissful samadhi. **Bhava Samadhi** – a state of ecstasy in which the sole modification in mind is the consciousness of one's relationship with God. **Nirvikalpa samadhi** - the highest state of samadhi, in which the aspirant realizes his total oneness with Brahman. **Savikalpa samadhi** - a super - conscious state attended with self-consciousness in which the mind takes the form of Brahman and rests on it, but does not completely merge the distinctions between the one who knows, knowledge, and the object of knowledge.

**Samskara** - a deep mental impression produced in past experiences; a mental or behavioral complex; an impression or tendency created in the mind of a person as a result of an action or thought; a thing considered an object in consciousness.

**Sat - Chid - Ananda** - absolute existence, absolute consciousness, and absolute bliss. A term used to describe Brahman.

**Satsang** - The spiritual companionship of those who encourage and share spiritual aspirations.

**Shakti** - the power of Brahman in its functions of creation, preservation, and dissolution of the universe, personified as the Mother

of universe. Also referred to as Mahamaya - the great Shakti, or power, of Brahman. The Mother of the universe. She veils a person's vision of Brahman, the Reality, and she projects the manifold universe, making the One appear as many. Generally referred to as Divine Mother-God in the aspect of Mother of the Universe. Also known as Durga, Uma, Kali, Parvati.

**Shankara, also Shankaracharya** - A great saint and philosopher of India and the foremost exponent of Advaita Vedanta, or Nondualistic Vedanta.

**Shiva** - God in his aspect as the Destroyer of the universe. The Third cosmic person of the Hindu Trinity, the other two being Brahma and Vishnu. He is also worshipped as the supreme reality. Other names of Shiva are Bholenath, Shankar, Shambhu, Vishwanath (an aspect of Shiva worshipped in Varanasi, India), Natraja (cosmic dancer Shiva, worshipped in South India).

**Shruti** - the knowledge which has been learned through hearing. Vedas, Upanishads, Brahma sutras and Bhagavad Gita are considered the Shrutis i.e. something which was heard and was from the divine origin.

**\*Shukadeva** - the son of Vyasa and the narrator of the Srimad Bhagavatam. He is regarded in India as an ideal monk.

**\*Sushumna** - a channel in the spinal column extending from the base of the spine to the brain. It is flanked on the left by the ida and on the right by the pingala. When the kundalini, or spiritual energy, is awakened it rises through the sushumna, passing through the various centers of consciousness, or chakras.

**Sutras** - the basic principles of a subject arranged for a study; "that which, through a few words (aphorisms) only, reveal vast meanings."

**Swami** - a title of address of a Hindu monk

**Tantras** - religious scriptures said to have been revealed by Shiva and which are in the form of a dialogue between Shiva and his consort, Parvati. Many of the Tantras deal with spiritual practices and ritualistic worship in which Shakti is the main deity.

**Tapas** - Austerity or spiritual discipline. Also known as Tapasya.

**Upanishads**- the sacred scriptures which contain the philosophical aspect of the Vedas. The Upanishads mainly deal with the knowledge of God and record the spiritual experiences of the sages of ancient India. There are about one hundred and eight Upanishads, of which twelve are considered major.

**Vaishnava** - a worshipper of Vishnu, especially in one of his incarnations such as Rama, Krishna, and Chaitanya.

**Vedanta** - lit., "the end of the Vedas." One of the six systems of orthodox Hindu philosophy, based mainly on the teachings of the Upanishads, the Bhagavad Gita, and the Brahma Sutras.

**Vedanta Sutras** - also called Brahman Sutras. An authoritative treatise on the Vedanta philosophy, ascribed to Vyasa. The Vedanta Sutras interpret the spiritual experiences described in the Upanishads through reasoning.

**Vedas** - the most sacred scriptures of the Hindus and the ultimate authority of the Hindu religion and philosophy. The four Vedas are the Rig Veda, the Sama Veda, the Yajur Veda, and the Atharva Veda.

**Vidya** - Knowledge. Also, knowledge leading to the realization of the ultimate reality.

**Vishishtadvaita** - Qualified Non-dualism. The qualified non dualism is attributed to the great saint Ramanuja (1017 - 1137) - A philosopher of India and the chief exponent of Vedanta.

**Vishnu** - God in his aspect as the Preserver of the Universe. One of the

three of the Hindu Trinity, the other two being Brahma and Shiva. He is also worshipped as the supreme reality.

**Yoga** - the union of the individual soul with the Supreme Soul. Also, the discipline by which such union is effected. The Yoga system of philosophy, ascribed to Patanjali, is one of the six systems of orthodox Hindu philosophy and deals with the realization of Truth through concentration meditation, etc.

**Yuga** - according to the Hindu cosmology the duration of the universe is divided into four yugas, or ages. The first three, which have already elapsed, are Sathya (or Krita), Treta, and Dvapara. The present age is the Kali yuga. With each successive age human beings deteriorate physically and morally by one quarter.

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