



# The Glory of Shirdi Sai

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श्रद्धा

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः शाक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

सबुरी

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**Sai A Beacon  
for Humanity**

### Sai a Beacon for Humanity:

#### EXPERIENCES OF SAI.BA.NI.SA WITH SHIRDI SAI-3

Happy periods and bad times are common features in every body's life. It is also quite common to think about god only in the hour of crisis. Lord SAINATH has always been kind to be with me on all the occasions. This is the third experience of SAI BANISA under the series.

Every devotee rarely forgets the first experience and I am no exception to the rule. Prior to 1989, I did not know about this great saint. It was during the months of January, February of 1989. One of my friends presented me with a photograph of SAI and with due respects I got it positioned in my drawing room. The light smile on the face of SAI inspired me a lot and was instantly drawn to it and from then onwards forever. It was regular practice to visit the temples of Lord Anjaneya and Goddess Pochamma on all Saturdays. Days were passing on and I have decided to go to SHIRDI on advice from my friend Shri.Bhonsle. As usual I started for my temple ritual with Rs.4/- in my pocket and offered Rs.2/- to priest in Anjaneya temple. Rs.1/- to an old woman outside the temple and Rs.1/- to Goddess Pochamma. On that particular Saturday the elderly woman outside greeted me traditionally and I promised to pay her normal due. On coming out I noticed another stranger an old aged person in Khaki colored shorts and Shirt, White Headgear Tin Pot and a Wand, stretching his arm for money. With a pause I parted with the balance Rs.1/- and offered a plain visit to the other temple. I left the place and could see the old man rubbing the coin and gazing at me with a smile writ on his face. I was to set out for my travel to SHIRDI on the same day afternoon. A passing thought ran through my mind and perhaps it could be that SAI came in the form of old man to receive dakshina from me. Immediately I rushed to the temple again and he was not available there. I enquired from the old woman. I was told that an aged person with a white dhoti, white khafni, a tin pot and a wand was inquiring whether devotees to this temple offer any alms to people like him. The lady it seems promptly replied that I would offer her Rs.1/- and he too can ask for it when I come outside. I was at loss to understand as to how he appeared to me in a different dress than what the old lady has described. The old lady must have been very fortunate to have his grace though ignorantly was my feeling then. He immediately disappeared from the scene. To me it was SAI who took dakshina from me, with a typical smile perhaps at my failure to recognize him in the first attempt. I ran fanatically through all streets to locate him on my two wheeler but could not trace him. I reached SHIRDI the next day morning (Sunday) and gazed the marble statue of SHRI SAINATH with folded hands and tearful eyes. Needless to say that my imagination ran to the old man in khaki shorts and shirt. From then on he has always been with me through thick and thin and extending constant and continued support.

BOW TO SHRI SAI - PEACE BE TO ALL.

# Sri Guru Charitra



Gurvisangri  
sadhadyathre

Namaha

Sai Bhakti  
Radio



By Shri S.N.Huddar

(As published in Sri Sai Leela English Monthly Magazine  
from April 1975 onwards)

*Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara  
Guru Sakshat Parabrahmah Tasmai Shree Gurave Namah*

## Chapter XXIII

### **Liberation of Brahma-Rakshas Establishment of a Math at Gangapur**

Next day some people came to the Brahmin to take his she buffalo on hire. The Brahmin said that he would not give her as she was giving milk. He showed to the people the two pots of milk she was giving. She was barren till yesterday and she had never been pregnant. Yet she was giving milk. All were surprised to see the miracle. The news spread all over and the chief officer of the town also came to know about it. He came to the Brahmin and asked him about the miracle.

The Brahmin said, 'This miracle has occurred due to the blessing of the Sanyasi living at the Sangam. He is an incarnation of God. He came for alms at midday yesterday. As there was no corn at home, he asked to give him milk as alms. My wife told him that the she buffalo was barren. The Sanyasi was angry and he asked her to milk the buffalo in his presence. It was really wonder that the buffalo began to give milk from that time. She has become a Kamadhenu for us.' Hearing this, the Gramadhipati with his wife and children and other men went to the Sangam to see the Sanyasi. He bowed to him and began to praise him. Sri Guru asked him about his intention of coming there. The officer said with folded hands, "Instead of living in the jungle, Swami should establish a math and live in the town and guide us in spiritual life from time to time. I will build the math for you."

Sri Guru thought that it was time to disclose Himself to the society. He therefore agreed to the proposal. The officer seated Sri Guru in a palkhi (palanquin) with respect and took him to the Gangapur to the accompaniment of music. All the people of the town came for Guru's Darshan and worshipped Him. They praised Him with the words, "Hail, Oh Lord, Victory to You." The Swami reached the South Gate of the town. There was a Peepal tree there in which a ferocious demon was living for a long time. He had been very cruel in his previous life. All houses around the tree had been destroyed. But when the demon saw Sri Guru coming in the procession he ran towards him, bowed at His lotus feet and said, "Oh Guru, redeem me. Your Darshan has destroyed all my bad qualities." Guru said, "Go to the Sangam immediately, take a bath in it, then your sins will be washed away and you will get liberation."

.....Will Continue



# Excerpts from Sai Leela

February 15, 2007 ( Shri Saileela Magazine)

## JOY THE ESSENCE OF ALL

It is always our tendency to be elated when there is pleasure and dejected when there are calamities. We run to God if we suffer, but when there is pleasure, we are lost in the objects of pleasure, these however who know the sacred art of maintaining their balance in pleasure or pain always remain in that eternal joy. Who is there who has not his share of suffering? How to react to suffering depends on ourselves. Saints, with their equanimity advise us in many ways how our reaction to the outward challenges should be. Humility and Joy always go together. " One who is humble to all, contains the 'Endless' within him " - says the great saint Tukaram. Really, the essence of bliss lies in humbleness. But we deprive ourselves of this joy when we are impatient, greedy, proud and puffed up, susceptible to fits of anger, narrow-minded and are concerned with the immediate selfish interests. Shri Sai Baba advised all about keeping 'patience'. SABOORI- the patience is so aptly advised by him. This patience is evident in our daily life if we are having endurance, forbearance, tolerance, forgiving, inward strength. This patience is the essence of the most important Sadhana, i.e. Viveka, or discrimination. Inner strength is a friend not only in difficulty but also in happiness and pleasure. In order to understand the nature and structure of Saboori, the patience, we must always remember our eternal nature of Joyousness. We lose the sight of this essential joyous nature of our Soul and try to find it in ephemeral objects. He who does not lose sight of this joyousness, is fearless, without which Joy has no place in Life. Joy is the Alpha and Omega of all virtues. In our daily life, this joy is evident as contentment. Not to allow this joy to be disturbed is real meditation, the real turning inwards. As God is Joy, so-we as souls are Joy-His eternal indivisible parts. There is joy everywhere. This permeating Joy is expressed by Saints in their sacred words. It is for us to realize it in ourselves as well as others.

**If one devotes his entire time  
to me and rests in me, he need  
fear nothing for body  
and soul.**







*Gurusanthosa  
vardhanaya*

*Namaha*



# Sri Vishnu SahasraNaamam

## VISHNU SAHASRANAMA STOTRAM

**Caturmurtih caturbahuh caturvyuhah caturgatih |  
caturatma caturbhavah caturvedah videkapat ||82||**

catur-murtih - Om catur-murtaye namah.  
He of Four Forms.

catur-bahuh - Om catur-bahave namah.  
The Four-armed.

catur-vyuhah - Om catur-vyuhaya namah.

- He of the form of four Emanations (vyUha forms).
- He Who had four manifestations in His vibhava form (as krshna, balarama, pradyumna, and aniruddha).
- He Who manifests Himself as purusha, chandah purusha, veda purusha, and maha purusha.
- He Whose Supremacy is established by the four-fold Vedas.
- He Who is in the form of four divisions of speech (three veda-s, and ordinary speech).
- He Who has four kinds of greatness (vyuha = mahima).

catur-gatih - om catur-gataye namah.

- He Who is in the form of the four purushartha-s.
- He Who provides the four goals: indra, brahma, kaivalya, and moksha.
- He Who has the four gaits (vrshabha, gaja, vyaghra, and simha gati).
- He Who is the goal of the four varna-s and the four asramas.
- He Who is the Refuge for the four kinds of bhakata-s (arta, jijnasu, artharthI, and jnanI).

catur-atma - Om caturatmane namah.

- He Who has four forms in His vyUha incarnation.
- He Who has four manifestations in His vibhava incarnations of Krishna and Rama.
- He Who has a four-fold manifestation in His functions of creation, preservation and destruction.
- He Who is skilled in keeping His atma pure from attachment etc. (catura -caturya atma).
- He Who is behind the functions of manas, citta, buddhi, and ahankAra.

- f) He Who manifests Himself in four forms to support the jiva in its four states - visva, taijasa, prajna, and turiya.
- g) He Who is the antaryami of the four types of devotees - Arta, artharathi, etc.
- h) He Who created the fit being - the four-faced brahma (catura = kusala, fit).
- i) He Who manifest Himself in four kinds of Atmas: jiva, antaratma, paramatma, jnanatma.

catur-bhavah - Om catur-bhavaya namah.

- a) He Who gives expression to the four vyuha forms through four kinds of actions.
- b) The Source of the four - varnas, asramas, purursharthas, etc.
- c) He Who created the four kinds of species.

catur-veda-vit - om catur-veda-vide namah.

- a) He Who is known by those who are learned in the four Vedas.
- b) He Who is the Knower of the four Vedas.
- c) He Who makes it possible to know the four Vedas.

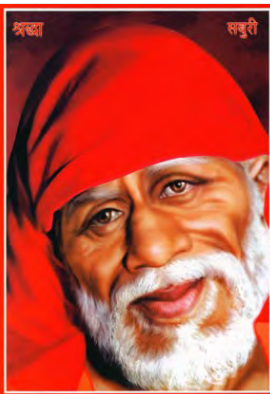
eka-pat - Om eka-pade namah.

- a) He Who manifests only a part of His mahima when He takes incarnations amongst humans.
- b) He Whose manifestation in the form of this Universe is only one-fourth of Himself.
- c) He Who is constantly on the look-out as our Sole Protector (ekapo + at).

Please enjoy the talk given by [Saibanisa ji](#) in Telugu

[Sai Krishna 1](#) by SaiBanisa GopalRao Ravada  
[Sai Krishna 2](#) by SaiBanisa GopalRao Ravada  
[Sai Krishna 3](#) by SaiBanisa GopalRao Ravada

[Samadhiye Samadhanam](#) (My bones will speak from my Tomb-1)  
[Samadhiye Samadhanam](#) (My bones will speak from my Tomb-2)



[Saicharitrulo Makarasankranti-part One-](#)  
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## Children Section

## GITA FOR CHILDREN

### GITA FOR CHILDREN



‘In life, you don’t see much of equanimity. Why? Because the internal enemies make sure that you are not strong enough to practice equanimity – that is why! Take your own case; you want to run away from duty. Why? Because of attachment. Arjuna, the feeling of

“mine” and “thine” is one of the many weaknesses that one must overcome.’

‘Never forget that perfection in duty is possible only when there is equanimity. And duty performed with perfection would please God very much. You too would feel very happy about having pleased God. This kind of happiness is unique, and it is called Bliss.’

‘Arjuna, what people normally call pleasure, joy, happiness, etc., are all connected with experiences of the sense organs and the Mind. This joy can never be re-experienced through recall. Such happiness is always transient. By contrast, the happiness that you get by pleasing God is an experience of the Heart; it goes beyond the senses and the Mind. That is why the joy of this experience can be recalled and re-lived any number of times. Every time you recall, you will experience Bliss in all its freshness.’

‘Equanimity does not come easily, and requires a lot of practice in regulating the senses and the Mind. It may not be easy but with determination, it can be achieved. Patience and perseverance alone lead to Purity!’

‘Arjuna, you must be brave and courageous not only in the worldly sense but also in a spiritual sense. A spiritually brave man is one who is ready to give up even his life for being true to his Conscience. He is not afraid of anything or anybody, including death. Internal enemies that I mentioned earlier shudder to come near such a man. What I mean is that you must be strong and courageous inside before starting to fight battles outside.’

‘If the internal enemies gain the upper hand and begin to dominate you, then there will be nothing but pure disaster. Take anger for example. Anger can blind reason. You may be the smartest man on earth, but when blind fury gets hold of you, you can become dumber than the greatest fool. Fury blunts discrimination, and when that happens, judgement falters badly; next step, total ruin. This has happened time and again, innumerable number of times. But people don’t want to learn from the bitter experience of others. Don’t you make that mistake.’

‘To put it all briefly, follow your Conscience for your Conscience is your true Master. Then you can easily face the devil, fight him, and finish him off!’

‘A person who is not cool will not be at Peace. Peace is inside and not outside! A person who feels Peace inside will experience Bliss. And a person in a Blissful state would radiate Peace in his neighbourhood. This is how Peace can be brought on earth. Someone must get the ball rolling. It is like lighting many candles with one candle.’

● ‘A flower is beautiful. But it also radiates fragrance. In the same way, Shanti is inside; when it spreads outside like the fragrance of the flower, it becomes Prashanti!’

● ‘Arjuna, what I am telling you now is not merely practical advice related to fighting this battle ahead of you. It has deep inner significance because it is related to fighting life’s battles.’

‘A man who has vanquished internal enemies becomes a pure and elevated being. And when such a person finally leaves his body, he merges once and for ever with God. No more rebirths for him because he is merged in God, and is ever in a Blissful state. Remember – true happiness is total and complete union with God!’

**namah pankaja-nabhaya**  
**namah pankaja-maline**  
**namah pankaja-netraya**  
**namas te pankajanghraye**





# Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

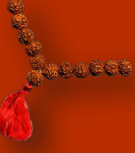
## Chapter-33

One who considers praise and slander, honour and insult, people and the Lord same, is called a Siddha. One who is not affected by the six enemies, one who is through with his wishes, who considers others as saints, who has no place for suspicion or desire, who has no sense of duality is a Siddha. A Siddha knows that he is the Bramhan. He does not care for the body. He is devoid of pleasure and pain.

I have explained these four states to you. You must think over this. Everything, living and non-living, is a form of the Lord. There is nothing without Him. He is everywhere. Everything is filled with Him. Due to the Illusion (Maya), we cannot understand his existence. You, Madhav, Maruti, Pandharinath, Mhalasapati, Kashinath, Adkar, Haripant, Sathe, Taty, Ganesh Beray, Venu, Bhalchandra and I are the parts of the Lord. Therefore, no one should hate anyone. One should not 'forget that the Lord is present in every person. Knowing this, a person reaches the state of being devoid of enmity. At this state, everything follows automatically. The human mind, then, is unrestrained. One must try to stabilize it.

A fly sits on everything but when it sees fire, it moves away from its direction. Similarly, the human mind is delighted with everything but at the sight of Bramhan (Knowledge) it turns its face away. Oh Narayan, unless this mind is united with the Bramhan, the cycle of birth and death cannot be avoided. One must free oneself from this cycle in this human birth because there is no better chance except in this birth. To stabilize the mind, one must perform Idol Worship though an idol is not the God. When such worship is performed, the mind is concentrated. Without the concentration of mind, it cannot be stabilized. After this, one should read holy books and think deeply and try to act accordingly.

Knowledge of the Soul (Self Realization) is the supreme amongst all the sciences. It is like the Mount Meru amongst the mountains. When one masters this knowledge, absolution walks to him and the Lord Hari becomes his slave. Though the steps for climbing the ladder of this knowledge are difficult. I will tell a simple way for you. Maruti Kaka, Haripant, Beray and other devotees, too, should follow with you to achieve absolution. You must act according to my advice which I gave you and Nimonkar in the past. Everybody should surrender to the Lord and no one else. Have Siddha Darshan regularly with good faith. Due to this merit you will be fully conscious at the time of your death. At that time, with full concentration, think about the Lord only. Think of your own Deity and meditate on Him. When your life ends in this meditation, you will get absolution (Samipata Mukti). As Bannu from Bodhegaon has recently achieved absolution, Adkar and Venu will also achieve it by self realization.' *..will continue*



*Guruprema  
sama labdha  
paripurna  
svarupavathe*

*Namaha*





**Sri Sooktam:**

*Padma-Priye Padmini Padma-Haste Padma-[A]alaye Padma-Dalaayata-Akssi |  
Vishva-Priye Vissnu Mano-[A]nukuule Tvat-Paadā-Padmam Mayi Sannidhatsva ||24||*

**Meaning:**

24.1: (Harīh Om, Salutations to Mother Lakshmi) Who is Fond of Lotuses, Who is the Possessor of Lotuses, Who Holds Lotuses in Her Hands, Who Dwells in the Abode of Lotuses and Whose Eyes are like Lotus Petals.

(Lotus indicates Kundalini)

24.2: Who is Fond of the Worldly Manifestations which are Directed towards (i.e. Agreeable to) Sri Vishnu (i.e. follows the path of Dharma); O Mother, bless me so that I Gain Nearness to Your Lotus Feet Within Me.

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