



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

EXPERIENCES OF SAI.BA.NI.SA WITH SHIRDI SAI-4



This incident dates back to a warm Saturday's evening during summer month of April 1990 in the same temple site as mentioned in my earlier experience. My mind was pre-occupied with thoughts about my first experience with SAI. I was thinking whether I can do something to keep my memories ever fresh. A flash came to my mind that offering of PADHUKAS (FOOT IMPRESSIONS) made of marble and getting them installed under the NEEM TREE may be more appropriate. In the meanwhile I saw the temple priest going round the Neem tree and walking towards me. He stood by my side and came up with a strange request "sir, coming summer is going to be severe and every day I have to walk to the temple bare footed, so will you please present me with a pair of slippers made of leather". I was a totally surprised and over whelmed with joy as my running thoughts were captured by SAINATH. It is also well known that people rarely accept charities of this nature. He further requested me if I can be kind enough to give a kerosene fuelled stove for his daily scores. I readily acceded to both requests with pleasure. The kerosene stove in this context I consider it to be symbolic of 'DHUNI' maintained by LORD SAINATH. I fulfilled both the desires of the priest and I was finally left with the satisfaction that I was blessed to have met the requirements of SAINATH through priest.

BOW TO SHRI SAI - PEACE BE TO ALL.

**If one sees me and me
alone and listens to my
Leelas and is devoted
to me alone, they will
reach God.**

Sri Guru Charitra



*Guru pasana
samsiddhaya*

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

The demon then took a bath in the Sangam, returned and bowed at Guru's feet. Sri Guru placed his hand on the demon's head and blessed him. Thereupon the demon changed into a human being and was liberated from his curse. During Sri Guru's Smaran he left the place. All those who saw this incident said, "Oh Guru, you are not a mortal being. You are a manifestation of Dattatreya Himself. Victory to You. Oh Sri Guru Deva Datta."

As promised, the Gramadhipati built a math for Sri Guru and worshipped Him every day with devotion. Sri Guru went to the Sangam every day for Anushthan. The Gramadhipati took him there in a palanquin and went with Him. Thus Guru's fame spread far and wide, and with the touch of His lotus feet Gangapur became a Punya Kshetra, a holy place of pilgrimage.

Chapter XXIV

Trivikram Bharati Sees Vishwaroop of Shri Guru

Kumasi is a village near Gangapur. Here lived Trivikram Bharati, who had studied three Vedas. He was a devotee of Shri Narahari, Hearing the name of Shri Guru, he said, "Such kind of high living does not become a Sanyasi.' He criticized Shri Guru in this way.

Shri Guru asked Gramadhipati to arrange for going to Kumasi. Elephant, horses, pageantry and musicians were gathered. Shri guru was seated in a palkhi and a grand procession started towards Kumasi.

As usual Trivikram was worshipping Narahari in his mind. But he could not see the shrine of Narahari in mediation. He saw all the persons were Sanyasis with sticks in hand and having the appearance of Shri Narahari. He was amazed. He fell flat before the procession praying 'You are Trimurti God, Guru of the universe. I could not know you due to my ignorance. Kindly disclose yourself in your real form. You are all-pervading Narasimha Saraswati. I see here that all are yatis having the same appearance. I cannot recognize you and bow to you. I have committed many sins but I have been doing you `manaspuja' daily. It seems that it is bearing fruit today, and I have the pleasure to see thyself. You have descended for the liberation of the ignorant persons like us. So kindly show me your real hallowed form.'

.....Will Continue



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

Bhagwan Shri Dattatreya is known as Avinashi (non-destroyable), Siddharaj, Yogiraj etc. He has been ever advising and guiding his devotees in the worldly and spiritual affairs, yogasadhana and devotion to God. He had many Avatars from Vedic times to date. Of these, sixteen Avatars are regarded as the chief ones. 'Shri Gurucharitra' is a great volume in Marathi in ovi form, which depicts the life-mission of Shri-pad Shri Vallabha and Shri Narsinha Saraswati, the two Avatars of Datta which took place in the Kali-yug. In the fourth chapter of this volume, the account of the birth of Shri Datta under the parentage of Atri-Anasuya in Krityug has been given. This is the fifth Avatar amongst the above mentioned sixteen Avatars. The celebration of the birth days of the sixteen Avatars of Shri Datta, was introduced at Ambejogai (Marathwada), Maharashtra by Shri Datta's great favourite devotee Shri Dasopant. This was recorded by the revered Vasudevanand Saraswati, another great devotee of Shri Datta and he wrote in Sanskrit 'Shri Dattatreya Shodash Avatar Jayanti Kalp'. Mahamahopadhyaya Pandit Pandurang-shastri Goswamy has written a most erudite precious volume 'Dattopasana Kalpadrum' in Marathi to depict all the information about Shri Dattatreya from Vedic times.

Hence it can be really called 'An Encyclopedia' of Shri Datta. It has five parts and the fourth part depicts elaborately the biographies of sixteen Avatars of Shri Datta, based on the Sanskrit script of revered Vasudevanand Saraswati. The devotees of Shri Datta may keenly desire to know about these Avatars and so I am attempting to give this account in brief.

FIRST AVATAR - YOGIRAJ

After the creation of this universe the living beings had to suffer from miseries as per their past actions. This made Brahmadeo anxious and so he surrendered to Shri Vishnu, the Lord of the universe saying, "Dattoham Dattoham" (I give myself). Shri Vishnu appeared before Brahmadeo and advised him to practise yoga and know the eternal principle whereby he was relieved of the miseries, and had the peace of mind. Those, who recite "Dattoham Dattomam", will also gain the same fruit. This Avatar took place on Kartik Shuddha 15, Krittika Nakshatra, Wednesday, first prahar at sun-rise.

This Avatar propogated yoga, hence it is known as 'Yogeshwar' or 'Yogiraj'. He looked most charming, delicate and snowwhite in colour. Like Shri Krishna, he had one head and four hands.

**If you make me the sole
object of your thoughts
and aims, you will gain
the supreme goal.**





*Gurumarga
pravarthakaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**samavarto nivrttatma dur-jayo dur-atikramah |
dur-labho dur-gamo durgo duravaso durari-ha || 83 ||**

samavartah - om samavartaya namah.

- He Who takes incarnations again and again for the benefit of His devotees.
- He Who performs His function of creation again and again in cycles.
- He Whose true thoughts are always revolving around what He can do to help His devotees.

nivrttatma - Om nivrttatmane namah.

- He whose Nature is different from, and superior to, everything else (Transcendental Form).
- He whose mind is turned away from worldly attachments. (nara-narayana incarnation).
- He who is the AtmA of those who practice the nivrtti dharma (Bestower of benefits according to karma).
- He whose nature is that He is free from the bonds of samsara, even when He takes His incarnation amongst us (Krshna incarnation).
- He who does not turn away from anything or anywhere because He is Omnipresent. (a-nivrttatmA - Sankara).
- He Who withdraws the jivas into Him during pralaya.
- He Who has permeated everything completely.
- He Who is Himself un-impacted or withdrawn with respect to the effects of pralaya of srshti.
- He whose mind turns away from any feeling of self-glory over His kirti or fame.

dur-jayah - Om dur-jayaya namah.

- He Who cannot be under control except by devotion.
- He Who is Invincible.
- He Who makes it possible for us to conquer dukkham.
- He Who can be won over by difficult practices such as samadhi etc.

dur-atikramah - Om dur-atikramaya namah.

- He Who cannot be bypassed by those who seek relief from samsara.
- He Who cannot be transgressed because of fear of the consequences of disobeying Him.
- He for whom all sorrow is bypassed.
- He by transgressing whose orders, sorrow is the result.

dur-labhah - Om dur-labhaya namah.

He Who is difficult to attain for those who are not single-minded in their devotion to Him.

dur-gamah -

- Om dur-gamaya namah He Who is difficult to attain because of His Effulgence.
- He Whose True Nature can be known only with difficulty.
- He Who can be known only by the difficult process of enquiry into the Upanishads, etc.

dur-gah - Om dur-gaya namah

- He Who is separated from us by our avidya which acts like a fortress between Him and us.
- Nor easily realized because of unanticipated obstacles during our efforts to seek Him.
- He Whose realization is constrained by our own limitations.
- He Who causes pain and suffering to the evil-minded rAkshasa-s.
- He Who is praised by the sAma gAnam which is difficult to master.

dur-avasah - Om dur-avasaya namah.

He Whose place of residence (SrI vaikunTham) is not easy to attain.

durari-ha - Om durarighne namah.

- The Dispeller of the evil-minded enemies.
- The Dispeller of evil thoughts from the minds of the devotees.

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-Saibanisa Ravada](#)
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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



Arjuna says to Krishna, ‘Krishna, I am totally confused. On the one hand you are asking me to act, to get up and to fight. At the same time, you are also asking me to look inside, develop discrimination and become wise. How can I do both? If I have to act, I can’t be spending time

looking inside. On the other hand if I start looking inside, I am sure I would get lost there! In which case, how would I be able to act? How would I be able to fight, as You are asking me to do? Therefore, please tell me clearly, which of these two paths is better and where exactly do they lead?’

Krishna smiles and replies, ‘Arjuna, this is what they call a good question! Let Me, to start with, make two things very clear.

1) The two paths as you call them, are called respectively the Path of Action or Karma Yoga and the Path of Wisdom or Sankhya Yoga.

2) Both these lead to the same goal, namely Eternal Bliss and freedom from re-birth.’

‘You are possibly wondering how that could be possible, since these two paths seem to be so very different. That is what I shall now explain.’

‘Let Me start with the so-called Path of Action. When I ask you to follow the Path of Action it does not mean that I am asking you to become a workaholic, go-getter and things like that. I mean something very different.’

‘First and foremost, a person dedicated to the Path of Action accepts the role Destiny has carved out for him and does his best in that role. Now take your own case. You are born a soldier, a warrior. The duty of a soldier is to fight for Dharma. That is what you must do, and not run away talking like a Sannyasi, as you were in fact trying to do a short while ago.’

‘Next, you must plunge into action with perfect calmness. You must always be cool

and unperturbed; in other words, you must be the very embodiment of equanimity.’

‘Further, the action that you perform must be done as a sacred duty. Action becomes sacred only when duty is performed for duty’s sake and not for personal gains and ends. You should never calculate about success and failure or dream about the benefits that would come to you if you were to act in a particular way.’

‘If it is destined that you should “fail” in whatever it is that you are trying to do, accept that outcome calmly as the Will of God. Let us say there is a person who is very sick, and that a doctor is treating the patient. The doctor cannot say, “This fellow is going to die anyway so why bother?” He must do his VERY BEST and leave the rest to God. And whatever happens, he should calmly accept that as the Will of God. With God’s Grace, the patient may even pull through. For your information, this has happened any number of times.’

‘By the way Arjuna, don’t ever get the idea that God causes failure. Things may not exactly happen the way you want things to happen but that does not mean that the effort is a failure. You see God always knows what is best, and if He has postponed what you regard as “success”, it is with good reason. In the meanwhile, do not jump to the conclusion that there has been a failure.’

‘Arjuna, two important points must be noted concerning action. The first is that no one can be perfectly still and stay away from action. You talked of the Wise as if they did not engage in action. This is not correct. Don’t the Wise eat, walk, bathe, etc.? Are these not actions?’

‘The second point is that there is action everywhere in the Universe. In fact a static Universe where nothing ever happens is impossible! Up there in the heavens the Sun shines, the planets move about and so on. All this is Divinely-ordained action.’

‘If you examine carefully, there are generally two aspects to action, that of receiving and that of giving. In fact, in all cases except that of man, the giving is much more than the receiving. Just consider the example of the tree and examine how much it receives and how much it gives. This one example ought to convince you of the truth of My statement. The tree is really a fine example because in the end it gives its entire self up.’

Will continue



Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-33

So saying Baba placed his hand over Chandorkar's head. I pray to Sai Maharaj. Chandorkar folded his hands and bent down at Baba's feet politely and said. "Oh Lord of the Universe. Oh Merciful. Oh my father and mother, you are my sail boat to cross the ocean of obstruction to absolution. You have taken us to the other side of this ocean by giving the Divine Knowledge to us - the ignorant ones. Please shower your grace upon us. Baba assured them, "You are all my devotees. You need not worry-. I always remember you.

The Lord will give you a pleasant abode. He will fulfill all your desires very fondly. Remember, these are My Words.'

Oh Seeta Bedre. know the greatness of Baba. Come along for Baba's darshan. We shall bow down at his feet. Though we are not worthy, even, of his devotee's torn shoes, Baba, the Mother of the orphans (spiritually) will save us. Baba's devotees.

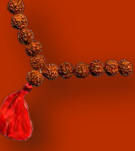
Chandorkar, Haripant and others have gathered today. Baba has arranged a feast for them.

Knowledge, devotion and desirelessness are the dishes he has offered them and he is asking them to have as much as they want. Baba tells his devotees to take whatever they can digest. Let us stand at his door like dogs. Oh, Seeta Bedre! He will throw us a piece. That piece will be sufficient to satisfy ourselves. Rush there Oh Sita! We may not get such a golden opportunity again. Oh readers, you will get the credit of performing one hundred Ashwamedh Yajnas by simply reading this chapter only once.

These three chapters on Sai are like the confluence of the Ganga, Yamuna and the Saraswati in prayag. Take a dip into it says Ganu.

This Shri.Bhakta Leelamrut is narrated truthfully as per my intelligence. Let this save the devotees. This is Das Ganu's prayer.

..will continue



*Gurvathma
dhevatha
buddhaya
brahmanandha
mayaya
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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BOW TO SHRI SAI ~ PEACE BE TO ALL

