



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



When Hemadri Panth (Anna Sahib Dhabolkar) contemplated to write Sai Satcharita, Sri Sai advised Shyama (Madhava Rao Deshpande), the mediator to see that Hemadri Panth sheds his Ahankara and take recourse to his feet, then I myself shall complete the writing. Sai was always instrumental in removing ahankara (ego) from the mind of his devotees and thereby contribute to the spiritual advancement of his devotees. In this experience, the 5th under the series, I shall show how Sai tackled with my ahankara.

It was a cool morning of winter during the month of December, 1990; I offered prayers at the Ganesh Temple near Secunderabad Station and came out. A smiling middle aged person clad in white South Indian attire wanted me to offer 1/- as dakshina. The typical smile reminded me of Sai's Photograph in my house. I naturally felt happy that Sai himself was demanding and I readily obliged to. After parting I walked towards another temple of Panduranga Vittal in the nearby vicinity. While doing so a thought crept in to my position conscious mind that I am a class one Officer and why Sai always demands a dakshina Rs.1/- only when I have capacity to pay more i.e Rs.2/- as Baba normally does. Certainly this cannot be my fault. As I was passing through a lodging house in busy traffic area my attention was drawn to a fakir calling for me.

Involuntarily I moved towards him. Without any wait he blasted me with words "you are a big officer and I am considered a poor Sai Baba. Can you give me as much as I demand? Are you treating me as a beggar? It appears that your ahankara has grown out of proportion".

Like a statue I listened to these sermons and realized my grave mistake. How did this fakir on road capture thoughts reeling in my mind? Definitely I consider it was none other than Sai Baba himself graced in fakir's form to put a check on my growing ahankara and guide me on to the path of righteousness. Unmindful of the surroundings and with tremors in my body I touched his feet and requested him to pardon me while quickly dumping a two rupees note in to his palm. After coming out of Pandu Ranga Vittal's Temple I looked back nervously to find the fakir nowhere around. I concluded that Sai is SARVANTARYAAMI and what fitting lesson he gave me to remember and practice it forever.

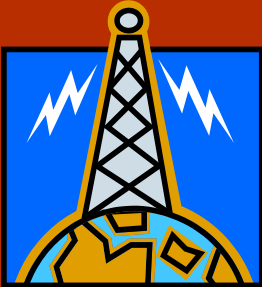
BOW TO SHRI SAI - PEACE BE TO ALL.

Sri Guru Charitra



Guru
parampara
praptha
sat-chit
anandha
murthimathe
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 XXVI

Vedas Analyzed

Shri Guru said, 'Even Rishis had to take great pains to learn Vedas. In Kaliyug the span of life being short, it is impossible to learn all the Vedas completely.' Bharadwaja asked Brahmadev to teach him the Vedas. Brahmadev showed him three heaps of Vedas, which appeared as huge as hills. Bharadwaj was stunned to see them. He then requested Brahmadev to give as much of the Vedas as he could learn. Brahmadev gave him three handfuls of Vedas. He could not study even these. Mantras of the three Vedas were separated, which formed the fourth Veda-Atharva Veda.

Vyasa, the incarnation of Shri Vishnu, taught these four Vedas to his four disciples. He narrated Rig Veda to 'Pail'. It was tall and of a prominent neck. It had a sharp sight and was as bright as the Sun. It's Gotra was Atri, it's God, Brahma, it's Chand (Metre)-Gayatri and Upaveda Ayurveda. It has 5 parts and 6 Brahman and Arans.

Vyasa narrated 'Vaishampayan', the second disciple, Yajur Veda, which is full of rituals for different sacrifices. It was 5-Ranti tall. It's Gotra was Bharadwaj, it was thin and its Chhand was Trishtub. Its God was Mahavishnu. It was also as bright as the Sun and its Upaveda was Dhanur Veda. It has 86 parts.

Sam Veda is the third Veda, which pleases by its music. Vyasa narrated this to 'Jaimini' his third disciple. It is 6-Ratni tall, calm and controlled. Its lips are red, and a has a stick in its hand. Its Gotra is Kashyap, Guru is Rudra, and chhand is Jati. Its Upaveda is Gandharva. It is divided in many parts.

Highly learned Vyasa narrated 'Sumantu,' his fourth disciple, the fourth 'Atharva Veda'. Its God is Devesh, Gotra is baijan, chhanda is Swachhanda and Upaveda is Astra Shastra. It has 9 parts and 5 Kalpas.

No one can know all these four fully. Knowing only a part of the Vedas, how do you say you know all the Vedas?

Due to knowledge of Vedas, Brahmins were highly respected in the past. They were called Gods-of-the-earth-Bhoosur. Even kings worshipped them. Three great gods were under their control due the strength of the Vedas. Indra and other Gods were afraid of the Brahmins as they could turn a straw into a mountain and a mountain into a straw. Shri Vishnu also requested the Brahmins.

.....Continued in next page



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

FOURTH AVATAR - KALAGNI SHAMAN

Amongst the sixteen Avatars of Shri Datta, this fourth Avatar is regarded as most prominent. Due to the hard penance at the Riksha hill, Atri looked very bright and his body became too hot. Bhagwan Shri Hari came to Atri to cool down his heat. Due to this achievement this Avatar is known as 'Kalagnishaman'. When Atri opened his eyes, he saw before him the most loving Anasuya. The bright lustre of his eyes entered in the body of Anasuya on Margshirsh Shuddha 7 and nine month's period was completed in 9 days (one day being or ritatithi) and the Divine Form appeared before Anasuya on Kartik 15. Anasuya wondered to see this. She entreated the God in humility saying, "I shall not be content until you take birth as a human being from my womb." Subsequently Shri Hari appeared as a newly born baby and lay on her bedstead. At this time it was Mrug Nakshatra and the moon was just rising. Durvas and Chandra also were born at the same time.

FIFTH AVATAR - YOGIJAN VALLABHA

When Shri Dattatreya appeared at Anasuya's ashram, Indra followed by the Gods, Rishi-munis, Gandharvas, Charanas, Yogis and saints came to see him. Knowing their eagerness, Shri Datta appeared as a boy and advised them about yoga. He said, "I have no body, no time. I am devoid of birth and death. I take various forms to bless the devotees. Though these acts are transitory this does not affect my tatvic state." This Avatar is known for the propagation of yogapath and for removing the obstacles coming in the way and blessing the followers of yoga. This Avatar is, therefore, known as 'Yogijan Vallabha'.



Continued from page 2.....

In Kaliyug the Brahmins have given up the Vedic-path and so their power is lost. They serve lower classes, sell Vedas. Though there are several parts of the Vedas, many parts are lost.

You say that you know four Vedas, but do you know the end of any Veda? So do not persist for discussion. Better you go away from here. Do not waste your lives in vanity.'

The impudent Brahmins could not appreciate Shri Guru's advice and they still said, 'Either discuss with us or give us a certificate to that effect.'

Shri Guru was enraged to see their attitude. He said, 'Let it be as you desire. Just as a rat cuts the sides of a box or a serpent or a butterfly jumps on a lamp, you are digging your own grave.'





*Gruha hīna
maharajaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**udbhavah sundarah sundo ratna-nabhah su-locanah |
arko vaja-sanih sr'ngI jayantah sarva-vij-jayI ||8||**

udbhavah - om udbhavaya namah

- He Who rose above samsara.
- He Who is of a superior birth, taking birth as He likes, where He likes, when He likes.
- He from Whom everything originated.
- He Who resides in an exalted place (Sri vaikunTham).
- He Who created the exalted gods and goddesses.
- He Who is born again and again for the protection of dharma.

sundarah - Om sundaraya namah.

- He Who is handsome.
- He Who has the beautiful conch - pa'ncajanya.
- He Who killed sunda through upasunda (sunda-rah).
- He Who is exceedingly well regarded and worshipped.
- He Who has separated or divided the different creatures well in many ways.

sundah - Om sundaya namah.

- He Who presents Himself as a very soft person to the asura-s in order to convince them to follow His deceitful methods.
- He Who is soft to His devotees.
- He Who bestows joy and happiness on His devotees.

ratna-nabhah - Om ratna-nabhaya namah.

- He with a gem-like navel.
- He Who has the navel from which the gem among men -brahma - originated.
- He Who destroys the asuras (aratna-nAbhah).
- He Who has ratna in His navel - in the form of ratna-s in the oceans.

su-locanah - om su-locanaya namah.

- One with bewitching eyes.
- He of superior wisdom.
- One Who has the wisdom and the vision of the Self.
- He Who gives everyone else the ability to see.

arkah - Om arkaya namah.

- He Who is praised.
- He Who is in the form of the sun.

vaja-saniih - Om vaja-sanaye namah.

- He Who advocated eating a lot (a Preacher of mundane pleasures, like eating).
- He Who provides for the nourishment of all His creation.

sr'ngi - Om sr'ngine namah.

- He Who appears like one having a horn (with a bunch of peacock feathers in his hand).
- He Who had a horn in His matsya and varAha incarnations.
- He With the peak of Govardhana mountain on His hand.
- He Who has provided every creature with the means to express its sr'nga or expression of power.
- He Who destroys the fear of birth in His devotees.

jayantah - Om jayantaya namah.
The Conquerer.

sarva-vij-jayI - Om sarva-vij-jayine namah.

- The Conqueror of those who had learnt all things.
- He Who is Omniscient and Victorious.
- He Who had won over the hearts of the all-knowing sages.

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, ‘Krishna, all this is fine, but what has it got to do with the Path of Action and the Path of Wisdom that You were telling me about?’

Krishna replies, ‘Arjuna, that precisely is what I am coming to now. When your Mind is full of thoughts of God and your Heart is immersed in God, you would automatically become Wise! Yad Bhavam, Tad Bhavati. As you feel, so you become. Think of God who is the Embodiment of Knowledge all the time, and you automatically become Wise yourself – that’s all! Thus, for the man on the Path of Action, the three steps are: Work- Worship- Wisdom.’

‘Let Me now tell you something about the man who is following the Path of Wisdom. Such a man is inward-looking, that is to say, for him the world is essentially inside.’

‘What does this man find inside? He sees God seated in his Heart. He sees the Heart as the symbol of Perfection and Absolute Purity. He sees God seething with Love. Becoming absorbed in that Love, he gets charged with it.’

‘So charged is he with Love, that when he starts looking out into the world, he sees only Love everywhere. To him, nothing outside is bad, though ordinary mortals might see some things as good and others as bad. This man is above all such duality.’

‘The inward-looking man is one of Wisdom. He might seem a strange person to ordinary people, but he is neither strange nor mad. He is his True Self and in his Natural State, the State of Bliss. If at all he is mad, he is mad about God. But then Arjuna, tell Me who in this world is not mad? Some are mad about money, some about power, some about position and so on. Compared to all these types of madness, is not being mad about God much better?’

‘The Wise are always in a State of Bliss. At times, they might appear to be in a trance. At times, they would be happily singing to themselves or rather the God within, and at times they would be just dancing with joy! Obviously such people are very rare, about one in a billion or so, but believe Me, they do exist.’

Arjuna says, ‘Krishna, the way You describe, these Wise men as You call them, appear to live in their own world and have nothing whatsoever to do with the world we ordinary mortals live in. Is that true?’

Krishna smiles and replies, ‘Well Arjuna, really speaking, the Wise do not have duties to perform in the sense you have. You have to perform duty in order to attain fulfilment. This they achieve in an entirely different way. Yet, in their own way, the Wise too act and serve in this world.’

‘You want to know how? Let Me explain. By their very nature, the Wise “radiate” Peace. They have a captivating aura of Supreme Calm about them. They are ever smiling. Troubled souls therefore go to such people to have their Darshan, and when they do so, they feel at peace themselves, at least for a while. Is not applying the balm of Shanti a service? How many people are there in this troubled world who can render such service? Shining with the Effulgence of Love, speaking softly, gently and soothingly, is also service, in fact extremely valuable service. Thus, the Wise act as Lighthouses in a stormy world.’

AS THE THOUGHT, SO YOU BECOME.

**You are what your deep driving desire is;
As your deep driving desire is, so is your will;
As your will is so is your deed;
As your deed is so is your destiny.**



Sri Sai Baba's Sermon

SHREE SANT KATHAMRUT
BY SHREE DAS GANU
CHAPTER - 57

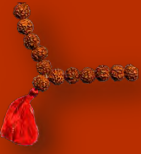
All of them sat in the mosque and were as glad as the children are to see their mother. Chandorkar folded his hands in reverance and said, "I asked you a question. Baba: but you did not answer it then. Please tell me why you are annoyed with us and then, explain to us who the God is and where He lives.

Maharaj said. "Nana, anger does not stay in my heart. You are all my children. Whom do I get angry with? Of course, you have the right to show the false anger with me. Had Shri.Venkusa been around, I would also have had shown this kind of false anger expressed to him. Anyway. I have given two discourses to you earlier. You must remember the advice therein and listen to me. If you assimilate the knowledge I have given you earlier, it will equip you with four instruments. When a devotee is equipped thus, then only, the knowledge of Bramhan is related to him for self realization. The ways followed to procure the desired are known as the instruments here. Concentrate on my speech. I will relate those four instruments to you. Remember the subject is very deep.

The first one is the proper understanding of the real and the unreal. This is called Vivek, the reasoning. Second is Vairagya the asceticism. The third is the group of six consisting of Shama, Dama etc. The fourth is the desire for Absolution.

Listen to the definition of Reasoning. This deals with the permanent and temporary things. One must have realized that the world is an illusion and Bramhan is the truth. A lot of pure Chaitanya. The visible world is simply, an illusion. Oh Narayan, one cannot believe in it but one experiences its existence. There is no place in this universe devoid of this Chaitanya. One cannot find a single thing devoid of this. My son! It does not have any colour or form. Do not forget this, this is called Bramhan. It is worshipped by Gnanies who are called the realized ones in this world. The Chaitanya contains millions and millions of animals, plants and insects. It is the prime cause for the very existence of the universe and the shapes of these life forms. The Chaitanya envelopes everything. It is without pain. It is truth, knowledge and bliss embodied. We are also not different from it.'

..will continue



*Gruhamedhi
parasrayaya*

Namaha



Sri Sooktam:

Laksmiir-Divyair-Gajendrain-Manni-Ganna-Khacitais-Snaapitaa Hema-Kumbhaih |

Nityam Saa Padma-Hastaa Mama Vasatu Grhe Sarva-Maangalya-Yuktaa ||26||

Meaning:

26.1: *(Harish Om, Salutations to Mother Lakshmi) Who is Bathed with Water from Golden Pitcher by the Best of Celestial Elephants who are Studed with Various Gems,*

26.2: *Who is Eternal with Lotus in Her Hands; Who is United with All the Auspicious Attributes; O Mother, Please Reside in My House and make it Auspicious by Your Presence.*

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