



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.NLSA WITH SHIRDI SAI - 7



Sai responds to the distress calls of his devotees instantaneously is a well known fact to all of us. Balram Mankar after undergoing his penance at Maschindragarh was on his way back to home. He reached Pune Railway Station and wanted to board the train bound for Dadar in Bombay. The serpentine queue at the ticketing counter and mob around made him more nervous. He has almost decided it as impossible to travel. He thought of Sai and appealed to him to see that he tides over the crisis. Not long after Sai appeared before him as a villager and placed a ticket for Dadar in his palm saying that he has a ticket for Dadar and he is not in a position to undertake journey due to exigencies. The stranger disappeared into crowd before Mankar could realize as to what has happened. This is as narrated in Sai Satcharitra - 31st chapter. I have come across a similar situation and like to humbly share my experience with all my fellow Sai devotees. It was during the year 1991 I was waiting at Rajahmundry Railway Station after attending to a mela at the holy river 'GODHAVARI'. These festivals are held once in 12 years in almost all sacred rivers in our country (INDIA). My relatives wanted me to handover a suitcase to their known persons staying in Secunderabad. Next day morning at 07.00 A.M I arrived at Secunderabad Railway Station with my personal luggage and the suitcase to be delivered. I took the help of a porter to come out of station premises. I was stopped at the exit gate by the ticket Inspector. He suspected the luggage to weigh more than the permissible limit off 30 kgs. The total luggage weighed 39 kgs including personal baggage. A penalty of Rs.115/- was ordered to be paid. I was not having more than Rs.20/- in my pocket. All my pleadings and prayers to the Ticket Inspector have gone unheeded. Apart from this passersby were looking towards me suspiciously. I underwent the embarrassing ordeal for nearly half an hour standing aside mute, helplessly. Then I sincerely prayed upon Sai to pull me out of this mess and stood silently as a spectator, watching things and happenings around.

Continued in page 5

Sri Guru Charitra



Godhavari
thatagathaya

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 XXVIII

Advice of Karma Vipak to the Harijan

Shri Guru said, 'I will tell you the account of your past life. One gets birth as per one's good or bad actions. If Shudra enjoys with a Brahmin woman he becomes a Chandal. Brahmins and persons of other castes are degenerated if they lead a faulty life.

One who leaves his parents or Guru and goes elsewhere and who forsakes his wife becomes a Chandal. One who adores other deities, leaving one's family god, who speaks a lie, who kills animals, sells his daughter, takes Shudra's food, sells horses, enjoys with Shudra women, sets fire to the forest, separates a cow from its calves, rides on an ox, becomes a Chandal.

A Brahmin after going to a holy place, does not bathe there and does not observe six Karmas, his first wife being alive, marries with another and forsakes the first, who enjoys with widows, becomes degenerated. Similarly one who breaks tanks and wells, causes split in Brahmins' houses, enjoys with wives of master, Guru or a friend, takes meals in the evening, runs away from the battle field leaving the master, tells Vedas to Shudras, does not observe shraddha, (anniversary of parents etc.) speaks about one's virtues, administers medicines without knowing the pulse, censures Hari and Har also gets birth in a Chandal family.

One who learns mantras from Shudras, mixes water in cow's milk, becomes a dog. One, who criticizes Vedas, disrespects. Brahmins, suffers from stone in the bladder. One, who causes abortions of women, becomes neutral and even if he has issues they do not survive.

One who steals gold, suffers from syphilis, he who steals book becomes blind. One who steals at his friend's house, suffers from glands in the neck. A thief of food articles suffers from tumor. One who takes away other's wife, becomes a Brahma Rakshas. One who takes away money offered to god becomes a leper. One who takes away money offered to God becomes a steals cow's milk becomes a leper.

Will continue



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS SEVENTH AVATAR-SIDDHARAJ

Shri Datta Guru appeared as a boy named Vishwambhar in the Badri forest, where several siddhas were observing penance of different sorts. Some had achieved siddhis and were enjoying many pleasures. Some believed in God, while some did not. Vishwambhar sat in a corner in the assembly of the siddhas. Seeing the lustrous boy, the siddhas asked him, “Who are you ?”

“Shri Datta.” I am not discernible.

Q. “Which is your abode ?”

A. “I have no abode. No one is my master.”

Q. “Which is your yoga ? What is the mode of your study ?”

A. “Mine is Chitra yoga and there is no special mode of my study.”

Q. “Which is your mudra ?”

A. “Mine is a compassionate niranjani mudra.”

Q. “What do you see in this mudra ?”

A. “I see what is beyond meditation. My aim is that principle which is beyond the threefold meditations, meditator and the object of meditation.”

Q. “Which is your path ?”

A. “My path is that which gives realisation of the Shivatattva (eternal principle).”

While this dialogue was going on, 11 Rudras, 12 Adityas, 49 Rudraganas, Rishis, Munis, Sadhyadeo, Gandharva, Yaksha, Kinnar etc. were passing through the sky. Their motion being hindered, they all came down on the floor of Badrivan. All the siddhas wondered to see this. Each siddha said that because of his penance, their motion was hindered and they came down on the earth.

Shri Datta, in the body-form, said, “Why do you struggle ? One, who can remove the hindrance of their motion and allow them to go through the sky, will be the best siddha.”

All agreed to this and each one came forward and said one after another, “I have removed the obstacle in your movement. You can go to your places.” But none of them could move a bit.

Then Shri Datta said, “Oh you Rishi-munis and others, you may please go to your places as the hindrance in your movement has since been removed.” Hearing this, all those who had descended, bowed to Shri Datta and flew away in the sky. Seeing this, all the siddhas realised that the boy Yogi was the Parmatma. They, therefore, gave up their vanity and surrendered to him.

The boy Yogi, Shri Datta, said, “I am ‘Siddharaj’, ‘Yogiraj’. I am called ‘Hari’ being Kalagnishaman and remover of miseries. While thinking about Atma and in order to attain me, one should study mantras. I am Mantraraj, undestroyable and Parabrahma. All the universe is under my control; but I am controlled by mantras. All mantras, studied as per due procedure, give siddhi (power of doing certain things) to sadhak.” Saying this, he further told them some mantras and their procedure. This is known as ‘Siddha Rajagam’. Shri Datta told this again, about 500 years ago, to his great favourite devotee Dasopant of Ambejogai (Maharashtra), who has preserved it in a written script. The publication of ‘Siddha Rajagam’ will be truly most valuable and appreciable.

This Avatar took place on Magh Shuddha 15 on Magh Nakshatra in the morning when it is the time of the cows.





Chaturbhujaya
Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

kumudah kundarah kundah parjanya pavano'nilah |
amrtaso'mrta-vapuh sarva~jnah sarvato-mukhah ||87||

kumudah - Om kumudaya namah.

- He Who is on this earth with delight by enjoying the association with His devotees.
- One Who gladdens the earth by ridding it of the evil-doers.
- One Who bestows the auspicious world of parama padam.
- One Who delights in the sky, in the form of the sun.
- He Who wears a garland made of blue lilies.

kundarah - Om kundaraya namah.

- The Bestower of the knowledge of the Supreme Reality (kunda-rah).
- He Who dissolves or eliminates the sins accumulated over countless births (kun-darah).
- He Who bestows benefits as agreeable as the kunda flower (kunda-rah).
- He Who accepts offering that are pure like the kunda flowers (kunda-lah).
- He Who pierced the earth in His varAha incarnation in search of hiraanyaksha (kum-darah).
- One Who gives what is sought or what is desired.
- He Who created the oceans by tearing apart the earth (kum-darah).
- He Who is very pleased with the offerings of the kunda pushpa-s by His devotees (kunda-rah).

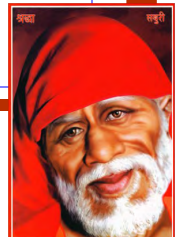
parjanya - Om parjanya namah.

- He Who bestows His blessings on the devotees like the rain-cloud.
- He from whom a superior birth is attained.
- He Who protects.

pavanah - Om pavanaya namah

- He Who is the form of the wind.
- He Who moves to His devotees to remove their distress.
- He Who purifies in the form of wind, agni, water, etc.
- He Who protects the protectors - the kings (pA + avanah).

THE GLORY OF SHIRDI SAI



anilah - om anilaya namah.

- He Who need not be goaded by anyone in His blessing the devotees (an-ilah).
- He Who has no enforcer above Him.
- He Who is easily accessible to His devotees (a-nilah).
- He Who is the Giver of life-breath to everything else.
- He Who is ever awakened.
- One Who needs no support.
- One Who does not have a fixed residence, One Who is in the form of the wind, etc.
- He Who has no end.
- One Who has no binding to papa, punya, etc.
- He Who gave the kingdom (to ugrasena after killing kamsa).
- He Who spent sleepless nights (planning how to save rukmini).

amrtasah - Om amrtasaya namah.

- He Who feeds His devotees with the Nectar - Himself.
- He Who consumed the nectar after churning the Milk Ocean.
- One Who has an ever-living will to give fruits.
- One Whose wishes are failure-proof.
- One Who is dear to the mukta-s.
- One Who provides unending means of survival for His creation.

amrta-vapuh - Om amrta-vapushe namah.

- He of a Nectar-like body.
- He Who has an immortal form.
- He Who sows and cuts the lives of this Universe continuously irrespective of time.

sarvaj~nah - Om sarvajnaya namah.

- He Who knows all.
- He Who knows all the needs of all His devotees.

sarvato-mukhah - Om sarvato-mukhaya namah.

- He Who can be approached from many paths.
- b) He Who has faces on all sides.

Sai a BeaconContinued from page 1...

After a lapse of some time I noticed the Officer in charge above these Ticket Inspectors walking towards me. He offered me a glass of cool water from the nearby Refrigerator. "I know this suit case does not belong to you, it is of your relatives". For a moment I was struck speechless. He called for a porter and ordered to see that the luggage is properly placed into a private carrier and also help me out. He advised the Inspector near the Exit gate not to harass me and coolly walked away. Who else could it be other than Sai to appear in the form of Officer-In-Charge and save me? I whole heartedly saluted Sai with folded hands.

BOW TO SHRI SAI - PEACE BE TO ALL.

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)

[Saicharitrало Makarasankranti-part One-Saibanisa Ravada](#)

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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



Krishna continues and says ‘Arjuna, do you know that what I am telling you now is no different from what was taught by Me to your ancient ancestors a long time ago?’

Arjuna frowns and asks, ‘Krishna, how could that be? You are almost the same age as me, may be a few years older. How then could You have taught all this to my ancestors?’

Krishna smiles and replies, ‘That precisely is the point Arjuna! You are just looking at My physical body and thinking of the age of the body. But I have already told you that I am NOT the body! Indeed, neither are you.’

‘You are the Atma and so am I. When I told you that I taught your ancestor I meant that I, wearing a particular body at that time, taught an embodiment of the Atma that was your physical ancestor.’

‘Arjuna, man has been told repeatedly that he is NOT the body but the Eternal Atma. But, like a weak student, he easily forgets the lesson taught despite many repetitions. Man seems to remember all kinds of trivial and useless information but readily forgets important truths about his real nature.’

‘This is the main reason why I have to incarnate again and again, to teach the same lesson! See how man’s stupidity gives Me so much work? But I love man dearly and therefore I do not mind. Arjuna, man forgets Truth but I don’t – that is the difference between man and God.’

‘Now listen to this carefully. Humans take birth, die, are born again, die again and so on it goes, in a seemingly endless cycle. This repeated birth and death is related to a processing of “settling accounts” one might say.’

‘In a given birth, a human being accumulates some positive as well as some negative



points. The positive points come from the good deeds done while the negative points come from the sins committed. It is this accumulation that causes rebirth.'

'When a person is reborn, he enjoys good luck in proportion to his positive points and bad luck corresponding to the negative points. The positive and the negative are inescapable for a person with an external outlook, that is to say, when the vision is focussed mostly on the world outside.'

Arjuna then asks, 'Krishna, what You say is very disturbing. Is there no way to get out of this rut of repeated birth and death?'

Krishna replies, 'Who said there isn't any? There sure is; all you have to do surrender to Me. In fact, I have already told you how you can earn God's Grace. Once you have God's Grace, nothing can touch you, and you can get off the hook once and for all.'

'Human birth is called Karma Janma; it means that birth is caused by the consequences of actions performed in earlier births. That is what I just now described in terms of settling accounts.'

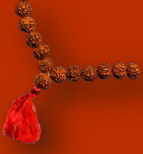
Arjuna asks, 'Krishna what about You? Is Your birth also a Karma Janma?'

Krishna says in reply, 'Arjuna, what are you saying? I incarnate, and am not born like you and other ordinary mortals are. I have no accounts to settle! Do you understand that? I come at specific times of My choice for specific purposes. It is all a part of My never-ending Sport or Leela. That is why the Incarnation of God is referred to as Leela Janma.'

'You want to know more? Here it is! This entire Creation is a Sport or Leela of God. The Universe is the stage and every person is an actor in God's Cosmic Drama. All the ups and downs that you see in life are a part of this extraordinary Drama.'

Will continue





Sri Sai Baba's Sermon

SHREE SANT KATHAMRUT
BY SHREE DAS GANU
CHAPTER - 57

You see an emperor, his officers and his messengers. All of them are due to the existence of the empire. They are all different. The emperor enjoys elephants, palanquins, different vehicles etc. He controls others at his will. His officers have to act according to his orders. Their wishes are dependent on those of the emperor's. The messengers have to execute his orders. Their own will is limited here. The subjects are under the envelope of the power of the emperor.

Everything, the emperorship, messenger ship and also the subject hood, are all dependent on this power. This power, however, is different from all of them. When the emperor dies, the power of the empire does not cease to be. We can easily understand the different aspects of this power. He who becomes one with the power becomes the emperor, though the power is independent, everything happens when one is supported by it. Nana, you sit in the chair (of the Secretary) due to the power of the empire. Your peon who swings the fan over your head does so due to the same power. Both of you are there (in the office) due to the same power but you perform different duties. The emperor fully enjoys this power. A part of it is enjoyed by the officers. The peon enjoys even a smaller part of it. The subjects, too, enjoy under its aegis. Thus, the spiritual souls become one with the Brahman and enjoy complete bliss.

Upon this Nana asked very politely, How can one divide the formless power of the empire into different parts? Once we name the different parts, its nature of being formless vanishes (Hence it contradicts the assumption).

Baba said. "A very good question, Nana! I am very glad you asked it. The power of the empire, certainly, cannot be divided. We, however perceive its divisions (parts). Same is the case with the Chaitanya which appears to be infinite but one perceives its parts. Though one cannot divide it into parts the recipients enjoy it partially according to their abilities. The space occupies small and big pots, utensils and the sky. The containers may have different capacities to fill the space. Does it, then, mean that the space is divided? Nana, understand this. This is the case here too. This is how the soul is. I have explained to you the nature of the Soul.

..will continue



*Chathurbhahu
nivaritha
nrusahkataya
Namaha*



Sri Sooktam:

*Lakssmim Kssiira-Samudra Raaja-Tanayaam Shriirangga-Dhaame[a-I]shvariim
Daasi-Bhuuta-Samasta Deva Vanitaam Loka-i[e]ka Diipa-Amkuraam ||27||*

Meaning:

27.1: (*Harih Om, Salutations to Mother Lakshmi*) *Who is the Daughter of the King of Ocean; Who is the Great Goddess Residing in Kseera Samudra (literally Milky Ocean), the Abode of Sri Vishnu.*

27.2: *Who is Served by the Devas along with their Servants, and Who is the One Light in all the Worlds which Sprouts behind every Manifestation.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

