



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.N.I.SA WITH SHIRDI SAI - 8

In those days it was an established practice for people going out of Shirdi to seek permission and blessings from Baba and then only move out. Those of them who followed the procedure never faced any hurdles and could complete their mission successfully. Those who did not comply with this practice had to either face some or other difficulty or terminate the journey halfway through, for unknown reasons. This aspect is aptly demonstrated in chapter - 9 of Sai Satcharitra. I too have undergone similar experiences and would like to narrate one of them. It was during the year 1992 March when I had to go to Nandyal, a town in Andhra Pradesh to gather more information about my son-in-law to be, upon insistence by my wife. It was set in my mind that it may not be appropriated to do so when marriage is already fixed up but my wife wanted it to be done. I prayed upon Sai for advice and opened up a page at random from Saicharitra (page 51, chapter-9) and the message was clear enough to caution me not to move out of a station in haste. After lot of deliberations finally I decided to go to Nandyal. Exactly on the festive day of 'MAHA SHIVA RATRI' I reached my would be son-in-law's residence. He was least comfortable and appeared feeling delicate on my sudden unexpected arrival without any prior notice. I had to bluff him and said that I arrived to offer my prayers at the temple of Lord Shiva at Mahanandi on this auspicious day. He was already planning to go along with his friends to Lord Narasimha Swamy Temple at Ahobilam (a nearby place) and invited me to join them. I readily agreed to the proposal and we all completed our temple rituals by 12.00 noon at Ahobilam on the same day and were returning. The return transport was not available till evening as the Bus had just then left. The nearest village was 8 km away and we had no other way except to walk in scorching heat. I was feeling exhausted and restless too. No tree, shade or place to take shelter was in site. I took to main high way in the fond hope that some private carrier may offer me a lift seeing my plight. I fully got convinced by then that all the ordeals were due to my ignoring Sai's advice and fore warning. I closed my eyes and sincerely started praying upon him to forgive me for my offence and help me out. A lorry with inscriptions "SHIRDI SAI BABA LORRY SERVICE" with a photograph of Sai in blessing stopped in front of me and I got fainted. Later on I understood that people around helped me into the Lorry. Thus we reached the nearest village. The driver offered me a glass of soda and lemon to recover. I could see and feel my beloved Sai Baba with his protective gaze in the eyes of the driver. I greeted him traditionally with folded hands and with a sense of gratitude.

Sri Guru Charitra



Chamath
karairasam
klistair
bhakthi jnana
vivardhanaya

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 (continued)

The bad results of adultery are given in Shantiparva of Mahabharat. One, who embraces other's wife, becomes a dog for 100 lives and then a serpent. One who sees the vagina of other's wife becomes blind. One who enjoys with a friend's wife or maternal aunt, becomes a dog. If a Shudra enjoys with a Brahmin woman, both will become worms.'

Hearing this Trivikram asked, 'If one has committed a sin, how can it be wiped off?'

Shri Guru: 'If there is real repentance, the sin is wiped off. Prayashchittas (Puritive acts) are given in 'Karma Vipak' as follows. Take Brahmadand. Give cow with ornaments in charity to a Brahmin. If this is not possible give money. If the sin is minor then giving of a gold coin will suffice. If a man and his wife both have committed a sin both should take Prayashchitta or recite 'Gayatri' mantra ten thousand times or feed 12 Brahmins. 'Gayatri Krichhra' 'Prajapati Krichhra' means to take meal once a day or take 'madhukari' (food alms taken at Brahmins) and have fasts for 3 days, mild sins are wiped off by this act.

In 'Ati Krichhra' take 15 morsels of food in the morning and 12 in the night or take eight morsels of madhukari food each in the morning and in the night. Take ghee for 3 days and milk for 3 days, live only on air for 3 days and then only milk for 3 days and then take only milk for 21 days. A weak person can observe fast taking ti, gur, parched paddy (Lahi). In 'Parna Krichhra' water in which leaves of certain trees are dipped, is to be taken. One should declare one's sin in meeting openly. 'Tirth Krichhra' means to go to a holy place, take bath and recite Gayatri mantra for twelve hundred times. All sins are destroyed by doing this. Bath at Setubandh wipes off sin of killing a child in womb. Recitation of a crore of Gayatri mantra wipes off even the sin of a Brahmahatya.

Pavmansukta, Indra mitra, Shunah shep, Apamadhya, Tadvishnoh, Purushsukta from the Vedas will wipe off sins if recited daily. Taking of Pancha Gavya (mixture of 5 things i.e. Cow's milk, curds, ghee, cow's urine and dung) after repentance, destroys sins committed due to ignorance.

Will continue



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

EIGHTH AVATAR - DNYANSAGAR

Bhagwan Shri Dattatreya once contemplated, “These persons have achieved yoga siddhis etc. Still, until kam, krodha, lobha etc. are not conquered by them, they would not have real peace of mind and they will have no pleasure. Kam i.e. desire, is at the root of all the miseries and everyone is struggling in his life to get one’s desires fulfilled. Krodha i.e. anger, follows desires. All the world is engrossed in this struggle and is suffering from threefold miseries viz. physical, metaphysical and mental. Therefore, all the people should be above the bondage of kam, krodha, lobha etc. then they will gain knowledge and attain my place.”

So, Shri Datta appeared in the form of a Kumar known as ‘Dnyansagar’. This Avatar appeared in air at the height of a man, on Falgun Shuddha 10, Sunday, Punarvasu Nakshatra at sunrise.

The siddhas tried to bring this Kumar on the ground; but they could not do so. They, therefore, realised that he was Parmatma and surrendered to him and began to praise him.

Shri Datta then said, “Kam begets anger, anger begets delusion of intellect and untoward actions take place. Those, who go after siddhis, do not get my place and consequently they do not get pleasure.

Therefore, you should adore me, recite mantras and know the eternal principle and lead a moral life. You cannot gain me by intellect or logic, without longing for the fruit. So, one should win over kam, krodha etc. and continue my devotion.

The siddhas thereafter followed the path, shown by Shri Datta and attained the bliss. This Avatar took place in Badrivan for the well-being of the siddhas, who were staying there.

**all should be above the bondage of
kam, krodha, lobha etc. then they will gain
knowledge and attain my place.**





*Chandana
leparustanam
dhustanam
dharsana
kshamaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**sulabhah su-vratah siddhah Satru-jit Satru-tapanah |
nyag-rodhodumbaro'Svatthah canurandhra-nishudanah ||88||**

su-labhah - Om su-labhaya namah.

- He Who can be easily attained.
- He Who makes it possible to attain sukham (sukham labhata).

su-vratah - Om su-vrataya namah.

- He Who has taken a good, strong vow.
- He Who accepts only the pure food that is offered with sincerity by His selfless devotees.
- He Who controlled what He consumed appropriately in His nara-narayana incarnation.
- He Who controls everything in this universe and keeps them in order.
- He Who observed all the vrata-s rigorously in His Krishna incarnation, even though He was the Supreme Soul.

siddhah - om siddhaya namah.

- He Whose protection is ever available without any special effort on the part of His devotees.
- He Who is the siddhopaya - the already existing means - for attaining moksham.
- He Who is fully accomplished, without dependence on anyone or anything else.
- He Who makes His devotees accomplished - in their tapas and other efforts to attain Him.
- He Who gave us the Sastras, or He Who bestows auspiciousness on us.
- The final conclusion - the Ultimate Truth - through all means of proof available to us.
- He Who accomplishes all His undertakings flawlessly to completion and perfection.

Satru-jit-satru-tapanah - Om satru-jit-satru-tapanaya namah.

He Who occupies the bodies of Satru- jits to torment His devotees' enemies.

nyag-rodhodumbarah - om nyagrodhodumbaraya namah.

He Who has the Supreme Abode with Lakshmi and everything that is magnificent, but Who is at the command of the devotees who approach Him with folded hands.

- He Who has the most auspicious Sri vaikuntham as His own.
- He Who is 'above the sky', i.e., superior to all.
- He Who nourishes the world in the form of food etc.
- One Who has the best of sounds - the veda-s, as His form.
- He Who is praised by the highest and best of sounds - bhajans, nama-sankirtanas etc.
- He Who has the superior pitambaram as His garment (ud- ambarah).

asvattah - om asvattaya namah.

- He Who has established the impermanent gods for performing various functions.
- He Who is described as the root of an eternal asvattha tree of samsara etc.
- He Who eternally rules over the universe that is never the same, and keeps constantly changing.
- He Who pervades the entire universe in the form of the five great elements.

canurandhra-nishudanah - Om canurandhara-nishudanaya namah.

- He Who slew the wrestler by name canura.
- He Who causes utmost misery to those who cause hardship to the good people of sattvik disposition.
- He Who slew canura, duryodhana and the like.

My Lord, Your Lordship can easily be approached,
but only by those who are materially exhausted.
One who is on the path of material progress,
trying to improve himself with respectable parentage,
great opulence, high education and bodily beauty,
cannot approach You with sincere feeling.



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

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(My bones will speak from my Tomb-1)

[Samadhiye Samadhanam](#)

(My bones will speak from my Tomb-2)





Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



‘Now an ordinary play must have a script-writer, a director, a producer and so on. In the Cosmic Drama, all these roles are played by God Himself. He is the Author, the Director, Producer, etc., etc.’

‘Perhaps you have seen in the usual dramas that there is a person hiding behind the screen who whispers the dialogue in case some actor forgets his lines. He is called a prompter. In the Cosmic Drama also something similar happens. When people forget to follow Dharma [which is really the script], God prompts via the Conscience.’

‘However, there are times in history when such prompting alone is not sufficient. God then dons a human form and descends as an Avatar to play a direct role in His own Drama. This way, it becomes much easier for Him to correct man.’

‘Arjuna, whenever the situation demands, I come in human form. Such an Incarnation is called an Avatar.’

Arjuna asks, ‘Krishna why and when does God deem it necessary to incarnate?’

Krishna replies, ‘Ah, God incarnates whenever wickedness is on the rise and good people are tormented by evil people. The Avatar deals suitably with the wicked and protects the good.’

‘There are many ways in which the Avatar deals with wicked people. When the number of evil doers is relatively small, He arranges for them to be simply disposed off. This is like a surgeon removing cancerous growth.’

‘Do not however imagine that the every time God descends, He would do so with some sort of a weapon to slay people with. Far from it. There are times when vast sections of the population have good and evil coexisting within them. In such an event, the Avatar obviously cannot go around slaying people. Instead, He resorts to



an entirely different strategy.’

‘When evil is widespread, the “weapon” that the Avatar uses is the most powerful of them all! The beauty of this “weapon” is that not even a single drop of blood is shed! Isn’t that amazing?’

‘Can you guess what that “weapon” is? I am sure you cannot! It is Love Arjuna, it is Pure and Unselfish Love, Love that gives and forgives, Love gives and also forgets.’

Arjuna asks, ‘Krishna, how on earth can just Love alone get rid of the bad guys?’

Krishna smiles and says, ‘That is the beauty about Love! You see it does not get rid of wicked people but removes the wickedness in people; got it?’

Arjuna asks, ‘Krishna, are you saying that Love transforms the bad into good?’

With visible enthusiasm, Krishna replies, ‘Correct, you got it! Transformation is the miracle that Love alone can perform; and that is how a bloodbath is averted. Arjuna, it is a pity that man often tries to solve problems using violence, when Love would do the job far more simply and much better too.’

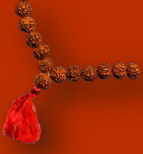
‘Right now, what is required is surgery but the day will come when the Avatar would be seen as nothing but Love. He would all the time be talking about Love and through His own life put on display the innumerable shades of Pure Love.’

‘Pure Love would scrub away all the contamination in the minds of seekers who come to It. The Avatar can charm and transform people in countless different ways, suited to the mental make up of the person concerned.’

Arjuna asks, ‘Krishna, can you tell me some more about the Avatar?’

Will continue





*Chandor
karadhi
bhakthanarh
sadha - palana
nistithaya*

Namaha

Sri Sai Baba's Sermon

SHREE SANT KATHAMRUT

BY SHREE DAS GANU

CHAPTER - 57

Whatever we see around us is the trick of the Maya (illusion). This universe is formed by the union of the Maya and the Bramhan."

Thereupon, Narayan asked, "Who is this Maya? Who created her? What is her nature? You have explained to me that the prime cause for the universe is the Chaitanya. The universe is not different from it. Where does then, this Maya come from?"

Maharaj replied to this. 'Listen to me carefully. I will explain to you how Maya came into being. The very power of the Chaitanya, She had adorned the Chaitanya entirely. You cannot separate them as sweetness cannot be separated from treacle (jaggery). One cannot separate the light from the Sun. The union of these two has created the Universe.

My son this is the case here too. The Sun makes itself known due to its radiance. This similarity exists between Maya and Bramhan. Maya, however is limited but Chaitanya is infinite. Both of them are permanently ancient. Maya is the primal matter and Chaitanya is the soul. Dnanaraja (Dnaneshwar) has discussed the soul and Maya in the Amrutanubhav (The Dnaneshwari). I will therefore not repeat it. I will only introduce that spiritual cave to you.

Those who enter that cave stay in there for ever in lasting bliss. They do not come out of it. The soul is the root cause of everything. Maya is the effect. This Maya is very important, Oh Narayan! Maya gives rise to ego which makes one feel one's individuality. When Maya engulfs something one loses the sense of truth. Maya has two qualities. Maya covers everything that exists. What does not exist, Maya makes it appear as if it does. Those are the two things, Maya does. She, thus, confuses everybody.

Will Continue..



Sri Sooktam:

Shriiman[t]-Manda-Kattaakssa-Labdha
Vibhava Brahme(a-Indra-Ganggaadharaam |
Tvaam Trai-Lokya Kuttumbiniim Sarasijaam
Vande Mukunda-Priyaam ||28||

Meaning:

28.1: (Harī Om, Salutations to Mother Lakshmi) By Obtaining Whose Grace through Her Beautiful Soft Glance, Lord Brahma, Indra and Gangadhara (Shiva) become Great,
28.2: O Mother, You blossom in the Three Worlds like a Lotus as the Mother of the Vast Family; You are Praised by All and You are the Beloved of Mukunda.

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