



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 - 9

The chapter No.46 of 'Sai Satcharitra' highlights one of the many assurances given by Baba to his devotees. On acceptance of an individual as a devotee Sai constantly follows him, stands by him, where ever he is, no matter even if he is thousands of miles away or across the seven seas. As a staunch devotee of Sai I fully endorse the popular belief and I am placing before you an incident that has taken place in my life.

Kindly recall and refresh your memories with the contents of my First Experience with Sai where in I mentioned about the details regarding my visit to South Korea. This particular episode is in continuation to it. As soon as I entered into my Hotel suite in the city of Changwan a giant sized Honey bee like fly took a round about me and left the room. As a prelude I must admit that while on a flight from SEOUL in South Korea to the city of Pusan by a Korean Airliner, a thought ran through my mind. This may appear unusual and funny to all others but for those in fold of Sai it will be interesting to know as to how things get organized under Baba's care. A similar incident is depicted in chapter-46 of Shri Sai Satcharitra during BABA's conversation with Nana Saheb Chandorkar and Kaka Saheb Dikshit on the eve of their departure, after seeking Baba's blessings. He uttered - "Take Shyama with you and I shall join at GAYA, by the time they complete their pilgrimage to Benares and Prayag (the holy cities in northern India). If these words are true then to strike similarities I must find Sai in Changwan before I reach the city - a self test for my faith.

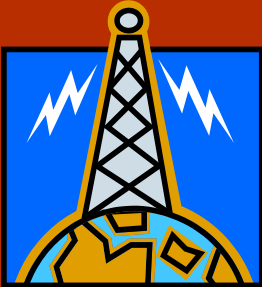
I completed my official assignment in Changwan and was preparing for return journey to India on 16-05-91. After reading morning Aarati and I was astonished to find the same fly like insect going round the table lamp and leaving the room from the window. Sai proved his words to be an assurance to Shyama by appearing as a big photograph decouped in the main Hall of the priest of Gaya. By now I got fully convinced that Sai was with me in the city of Changwan in the form of big fly in the hotel room. My mind was ringing with words of Sai that he exists in all forms of life. Probably he meant to convey that he reached before me and was leaving before I leave for India.

Sri Guru Charitra



Charachara
pari
vyapthaya
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)

Brahmahatya, drinking, enjoying with guru's wife, theft of gold and cooperation in these crimes are the five great sins which are destroyed by the favor of Shri Guru'.

Shri Guru told the Harijan, 'You were a Brahmin but you disregarded your parents and therefore, you have become a Chandal. You bathe at the Sangam for a month and your sins will be wiped off'.

The Harijan said, 'A crow becomes a Rajhansa on going to the Manas lake; similarly I have been pure by your sight (Darshan). How can the iron transformed into gold by the touch of paris (Philosopher's stone) be iron again?' Assimilate me now amongst the Brahmins'.

Shri Guru smiled and said, 'You are born in a low caste. How can you be a Brahmin without change of the present day? In the former times, Vishwamitra was born as Kshatriya; by penance he called himself a 'Brahmarishi'. Indra and other gods said, 'If our guru Vasishta calls you 'Brahmarishi' we shall follow his verdict.' Vasishta did not address Vishwamitra as 'Brahmarishi' Vishwamitra was enraged and he killed 100 sons of Vasishta and came to eat the flesh of the corpse. Thus the bhasma touched the dead body of the Brahmin He being a sinner, was being taken by the Yamadoots. But as his body had the marks of bhasma, Shivadoots also came to carry him to Shiva's place. The Shivadoots attacked the Yamadoots, who then left the Brahmin's corpse and complained to Yama, who came to the Shivadoots and angrily asked them. "Why did you take that sinful Brahmin from my men?" The Shivadoots told him, "The body of the Brahmin and marks of bhasma on it and so as per Shiva's orders we are taking him to touch the body, with marks of Bhasma." Being satisfied Yama then went away.

Brahma Rakshas said, 'When I was the king, I had constructed a tank in a forest and had given some land to the Brahmins. So as told by Yama, I had the fortune to see you in this 25th life. Kindly tell me how bhasma is to be applied and liberate me from the cycle of births and deaths.'

Will continue



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

NINTH AVATAR - VISHWAMBHARAVDHOOT (Established Bhakti Yoga)

With a view to test the siddhas and see how far they have progressed, Shri Datta assumed the dirty form of a mlenchha. His face was robust. He had black string round his neck, a zigzag stick in his hand and a black dog followed him. He saw that some siddhas were meditating, while some were enjoying the jokes and some others suffering from miseries.

This Avatar appeared on Chaitra Shuddha Poornima, Tuesday, Chitra Nakshatra, in the second prahar. The siddhas asked him questions as before and he replied in the same style. Then realising him to be Shri Datta, they surrendered to him and began to praise him. Shri Datta then appeared before them in his usual lovely form and advised them to give up doubts and concentrate their minds on him.

TENTH AVATAR - MAYAMUKTAVADHOOT (Grants worldly desires of his devotees)

Shri Datta appeared on Vaishakh Shuddha 14, mid-day, in the form of a mendicant (bairagi) at the house of one pious devotee, named Sheel. He was performing the anniversary rites and brahmins were invited. He looked handsome and had golden lustre. He had a pot in one hand for the alms and a stick in the right hand. There was a wreath of rudrakshas round his neck. The brahmins, who were invited, got enraged to see the bairagi. They asked him, “Who are you ?”

The bairagi said, “I am indiscernible, all pervading Avadhoot.” Hearing this, Sheel knew that he was Sid-dhraj Dynansagar of former times. To remove his doubt, he asked, “What is your abode (ashraya) and who is your master ?” The reply was, “I have no abode and no master. I am the master of all the three lo-kas.” Realising him to be his Sadguru, he prostrated before him, seated him with due regard, duly wor-shipped him and offered him good delicious food. Seeing this, the brahmins scolded Sheel, saying that he acted impiously.

The mendicant then asked the brahmins, “What is Brahmas ?” The brahmins said, “Om is Parabrahma and it has assumed the form of Vedas. You are impious and irreligious and so you are not eligible even to hear Vedas.” The mendicant said, “I am above Maya and hence not bound by rules and regulations. Vedas and their acts are of three qualities and this world is also three-fold and it is with me in the form of a black dog. This dog is well-versed in Vedas and shastras. He will satisfy you.” Saying so, he asked the dog to say Vedas. Like a learned pandit the dog began to chant the Vedas. The brahmins were simply stunned to see this miracle.

Shri Avadhoot called the forefathers of Sheel and in the presence of all assimilated them in himself. The vanity of the brahmins was wiped off and they surrendered to Shri Datta, who advised them to have devo-tion for him. This pleased them all. They prayed to him to bestow on them the lasting well-being of their families.





*Charmadha
hepya
vikriyaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**sahasrarcih sapta-jihvah saptaidhah sapta-vahanah |
a-murtir_anagho'cintyo bhaya-krt bhaya-nasanah ||89||**

sahasrarcih - Om sahasrarcishe namah.

- The Thousand-rayed, Who illumines everything in this Universe.
- He Whose tirumeni (The great body) radiates with kanti that resembles infinite number or rays emanating from Him.

sapta-jihvah - Om sapta-jihvaya namah.
The seven-tongued.

saptaidhah - Om saptaidhase namah.
One Who is kindled in the form of fire by the seven kinds of offerings.

sapta-vahanah - Om sapta-vahanaya namah.

- He Who has seven vehicles in the form of the seven Vedic mantra-s represented by the seven horses of the Sun.
- He Who supports the Universe in the form of the seven Sun-s.
- He Who supports the three worlds through the seven vayu-mandalas or regions of air.
- He Who has a vehicle with its horse named sapta.
- He Who protects the beings through facilities that has provided in units of seven - seven types of fluids in our system, seven holes in our face as sense organs, the seven objects of these sense-organs, etc.
- He Who conducts the seven worlds with prosperity.

a-murtih - om a-murtaye namah

- He Who does not have a body that is the effect of karma similar to ours.
- He Who is signified by the letter `a' in pranavam.

an-aghah - Om anaghaya namah.

- The Sinless.
- He Who is opposed to sin.
- He Who is of blemishless character.
- He Who does not suffer sorrow.

a-cintyah - Om a-cintyaya namah.

- He Who is incomparable to anything known.
- He Whose power cannot be imagined.
- He Who cannot be completely comprehended in our minds.

bhya-krt - Om bhaya-kрте namah.

He Who causes fear.

bhaya-nasanah - Om bhaya-nasanaya namah.

He Who destroys fear.



My obeisance are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.



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](#)

[Saicharitrulo Makarasankranti-part Two-Saibanisa Ravada](#)

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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



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

Krishna replies, " Yes I can, but right now since time is short let Me just say that in whatever way people adore Me and relate to Me in that very same way I respond. Thus, to a child I am a child, to a woman I am a woman, to a man I am a man; but when I am alone, I am God!"

" People wonder: ' Why did God who is Indivisible, create diversity in the Universe?' Well, that is for the purpose of staging My Cosmic Drama. You would have noticed, Arjuna, that people are very different in their aptitudes and attitudes. Some like to paint, some like to sing, some are interested in sports, some hunger for power, some are mad about business, and so on. All this diversity is needed for making My Drama spicy! Thus it is that there are good guys as well as bad guys!"

" Talking about My Drama, let Me now add a couple of more remarks about when I make My appearance. You see, people normally tend to forget God, especially when there are plenty of worldly attractions. But if the Avatar happens to be around, His Divine Attraction draws millions to Him like a magnet, and this way many many people start thinking about God, at least part of the time."

" They come to Him with all kinds of doubts to start with, but once they see Him, they are straightaway captivated. And when He talks to them, they are instantly charmed and begin to transform. In short, the Avatar initiates God-consciousness on a large scale, which in subsequent years grows substantially.

" The Avatar also provides many opportunities to devotees to redeem their lives by serving Him in many ways. He gives "tasks" to many and people plunge into these tasks in order to please God in human form. Actually, God does want any of these things; but He pretends that He wants this or that done, so that people could sanctify their lives."



" Just to give an example, in My earlier Avatar as Rama, there was a need to build a bridge across the ocean. I could have easily created such a bridge with a mere wave of My hand. But I did not. Why? Because I wanted to give the vanaras or monkeys accompanying Me a chance to do service. In fact, you might remember that even a small squirrel came forward to help in this mighty project. What contribution can a mere squirrel make? But God does not evaluate in terms of quantity; He cares only for the spirit in which service is

done, and thus it is that the squirrel became eternally famous by winning the Grace of God. Remember! One teaspoon of cow" s milk is far preferable to a barrel of donkey" s milk!"

" All this sort of thing happens while the Avatar is around. But after the Avatar withdraws and as the years pass by, man begins to forget again, and one more trip down becomes necessary for Me!"

" Arjuna, being close to the Avatar confers one priceless advantage. Proximity helps one to watch closely the Avatar in action and learn innumerable lessons from Him. This is because the Avatar's life is always His Message. As has been said, "Living with God is true education!"

" Let Me now revert to the business of action and inaction. Normally, these words are used in a purely worldly sense but that is not correct."

" Let us say there is a hyperactive businessman. He might be very busy all the time, chasing money of course. However, a Wise man will not see all this as action; rather, he would describe it as inaction! Why? Because for the Wise that alone is action, which is performed in a selfless manner and as an offering to God."

" Perhaps this would make clear to you that though Yogis might seem very passive and "inactive" they actually are very active in a spiritual sense. Let Me explain with an illustration."



Sri Sai Baba's Sermon

SHREE SANT KATHAMRUT

BY SHREE DAS GANU

CHAPTER - 57

A labourer dreams that he has become a king. Here, his existence as a labourer is, first, covered by the Maya. Though there is no kingship, Maya creates the illusion. Thus, Maya covers the Bramhan and projects a different picture. In fact, this universe does not exist. There is only one true thing and that is the Chaitanya. However, due to the Maya, it appears as the universe. The properties of the universe appear to be true though the universe itself is all illusory. This is what causes inauspiciousness. Therefore you must remove the veil of the Maya and see the Chaitanya with the help of the knowledge. You will find that you are everything yourself. When water loses its turbidity, one sees clear water. Similarly, when the turbidity due to the Maya is removed, the Chaitanya will reappear clearly. You must worship that reality, Oh Narayan! I have to tell this to everybody.

The soul is the reality. The main purpose of the spiritual knowledge is to explain this principle. You must realize this soul and achieve the absolution in this birth only.

On listening to this sermon, everybody was completely satisfied. They started prostrating before the Lord. Oh children, assimilate what Baba told lovingly to Vaidhya Sathe, Chandorkar, Berey, Nana, Nimonkar, Maruti Laxman and Noolkar. All the devotees said, "Amen" and prostrated before Baba again and again. How can there be the darkness of ignorance where the Sun of knowledge shines?

Oh Sai Maharaj! please accept this child. Please allow Das Ganu to sit by the cool shadow of your grace. Sai Maharaj -the cloud of knowledge showered this nectar in this Shri.Sant Kathamrut. Ganu is requesting you to enjoy this nectar. This is the end of the fifty seventh chapter.



*Chanbhayakya
patelartham
chamathkara
sahayakruthe*

Namaha



Sri Sooktam:

*Siddha-Lakssmitr-Mokssa-Lakssmitr-
Jaya-Lakssmitis-Sarasvati |
Shrii-Lakssmitr-Vara-Lakssmitishca
Prasannaa Mama Sarvadaa ||29||*

Meaning:

29.1: (Harih Om, Salutations to Mother Lakshmi) O Mother, May Your different Forms - Siddha Lakshmi, Moksha Lakshmi, Jaya Lakshmi, Saraswati ...

29.2: Sri Lakshmi and Vara Lakshmi ... Always be Gracious to Me.

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BOW TO SHRI SAI ~ PEACE BE TO ALL

