



The Glory of Shirdi Sai

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श्रद्धा

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः शाक्षात् परब्रह्म तस्मै श्रीगुरुवे नमः॥

सबुरी

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Sai a Beacon for Humanity

EXPERIENCES OF SAI BA.NI.SA WITH SHIRDI SAI - 11

All of us are aware that there are many examples quoted in Sai Satcharitra which unfailingly established that Sai appeared in dreams of individuals and uttered distinct words and cautions . The incidents as predicted have taken place and in most of the cases were like early warnings and indicators for the coming events. I hereby take the privilege to place before you all, two such experiences. It was on the wee hours of Sri Ram Navami festival during the year 1991,Sai appeared in the form of a saint and addressed me that he would grace my house in the form of Ram and Lakshman and have the prasadh from my house. As usual I informed my wife about the dream and his words. My wife by then was not in the fold of Sai and gave a casual laughter and ignored the whole episode. I have gone through the rituals of all the four Aaratis and my wife distributed prasadh to all our visitors and guests. Just before bed time, my wife put me to embarrassment with a question as to whether any of the visitors who all turned up during the day were Ram and Lakshman. I was in a state of confusion as to what should be my answer. My memory scanned through all the visitors of the day and paused at my friend Raghu Raman Satulury who happened to come to my house along with his two daughters for the evening Aarati and had Baba's prasadh. I have gone to bed without answering my wife's question as I myself was not sure. Sri Sai again appeared in my dream in the form of the same saint and addressed to me that he has fulfilled his promise. Next day I met my friend and he cleared my wife's doubt. His two daughters were twins and it is normal practice amongst south Indians to identify twins with Ram and Lakshman the inseparable divine brothers of the epic Ramayana. Sai has graced the occasion in the form of twin daughters of my friend. I bowed to Sai with folded hands and with full devotion.

Let me quickly take you through the second experience. It was on the eve of my daughter's marriage, I had been to her would be in - law's residing in the township of Vizag in Andhra Pradesh. I planned to leave on 8th of March 1992 and return back by 9th March 1992. On the night of 7th March 1992 (early hours of 8th March 1992) Sai appeared in the form of a middle aged person wearing cooling glasses and a cap dressed in a pant and shirt and demanded a Dakshina of Rs.5/-. As a devotee of Sai, I knew that it would happen as indicated and was mentally prepared to face. I have completed the planned task and was on my way back to home . On reaching Railway station I understood that the train was behind schedule by two hours. At six ' o clock in the morning I was waiting for the train to come sitting on a bench on the platform NO 1. After a while a middle aged person with similar attire and cooling glasses sat on the bench adjacent to me. My joy knew no bounds and I was in an enlightened state. How am I to offer the Dakshina of Rs.5/-? If I directly offer him he may not accept and on the other hand may shout at me for the mistaken identity. I took courage, stood up, walked towards his bench, dropped the five Rupee currency note and told him that his money has fallen down, all performed in quick succession. He picked up the note with a typical smile cast at me and walked away fast. I could see Sai in him and the promise in action.

....Will continue

Sri Guru Charitra



*Chiravasa
kruthair
bhandhai
sirdigrama-
punargathaye*

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 XXIX

The Great Power of Bhasma (Vibuthi)

Trivikram bowed to Sri Guru and asked. "Oh Guru, how did the Chandal get knowledge. And how did it vanish after the bath?"

Sri Guru said," He received knowledge when I sprinkled Vibuthi, the sacred ashes on him. His knowledge disappeared when the ashes disappeared. One who applies Vibuthi will become pure and whole and get knowledge of Brahman." Then He narrated a story:

In Krithayuga there was a Mahayogi named Vamadeva. He used to apply Bhasma to His body. He was without pride and desire. Once He wandered into a forest named Krauncharanya. There a demon came to eat Him. But as He held Vamadeva, some bhasma on Vamadeva's body rubbed off onto his body. As a result, the demon's sins were washed away and he received enlightenment. "Oh, Trivikrama, one's sins are washed away on one's coming into contact with a person of good character and integrity."

The demon bowed to Vamadeva and prayed for redemption. Sri Guru asked the demon about him. The demon said," Now I remember my 25 previous births, before which I was a king named Durjaya. I was a wicked king, harassed my citizens, including women, and drank alcohol. Due to all this I had to go to hell and become a ghost for a hundred years. Then I took birth as a dog, a jackal, and other animals. I was tired of all these births. Then I became a demon. Although I eat so many animals, I am still hungry. So I came to eat You. But the contact with Your body has washed my sins away. I have attained peace and acquired knowledge. Oh compassionate one, redeem me, and explain to me how I attained knowledge due to contact with the Bhasma on Your body."

Vamadeva said, "The power of Bhasma is great and limitless. You touched my body on which I had applied the sacred ashes." With these words he put the power of the Shiva mantra into the Bhasma and gave it to the demon to apply.

The demon said, "Oh Sri Jagatguru, I met You due to my good deeds in my previous birth. As a king I had built a water tank, and gave lands and cows to Brahmins, so now I have been rewarded. I have been purified." With these words he applied Bhasma to his body. On doing so he immediately got a heavenly body.

Vamadeva was an incarnation of Trimurthy (Dattatreya) in form of a Rishi. As Jagatguru He wandered from place to place to redeem humans. This demon bowed to Vamadeva and attained Moksha. This was the story Sri Guru told to describe the glory of Bhasma.

The power of Bhasma is great. Even a demon was saved by it. But no Mantra is successful unless it is blessed by a Guru. That is why they say no salvation is possible without the Guru. He is the liberator and the protector.



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

THIRTEENTH AVATAR - SHIVA GURU DATTATREYA

Pingalnag, a pious brahmin knowing Vedashastra lived at Mahur. He saw a lustrous youth under a black awala tree. The youth had a naked young woman. He knew Vedas. Pingalnag asked him, “Who are you ? You do not look to be pious; but you say Vedas. You have not the ‘dand ’ of a brahmachari agnihotra of a grihastha. Your age is not due for proceeding a sannyasin. Then which is your ashram ?” The youth said, “All the universe is Atmaroop. Mine is the fifth ashram, who sees Atma everywhere.” Pingalnag recognised him as Shri Dattatreya, the son of Anasuya and so bowed to him humbly and prayed to bless him and give proper advice. This Avatar appeared on Shravan Shuddha 8, Monday.

FOURTEENTH AVATAR - DEVDEVESHWAR

Shri Datta roamed from the south of Narmada to Mahur in the forest. He bathed in rivers, lakes, at holy places and gave darshan to Rushi-munis. This region was full of black awala trees and so it was called ‘Krishnamalaki Tirth’. The Gods, Brahmadeo, Shatanand, son of Goutam had come and seen Shri Datta here. This Avatar appeared on Bhadrapad Shuddha 14, Friday, Shatatarka Nakshatra in the first prahar of the day.

FIFTEENTH AVATAR - DIGAMBAR

This Avatar took place on Ashwin Shuddha Poornima, Wednesday, Ashwini Nakshatra, at sunrise. In this Avatar Shri Datta blessed Yadu of Somvansh and Pralhad, son of Kayadhu. When Yadu Raja was wandering in the forest in the Kaveri region, he saw a Digambar Avadhoot. He prostrated before him and said, “You are young, lustrous and healthy and then why do you stay in such a desolate forest and yet you are joyful and carefree.” Digambar Avadhoot said, “I have acquired 24 Gurus from nature and learnt lessons of different types from them. Thus I have acquired vivek, vairagya, peace of mind and contentment.

Will Continue

*vipadah santu tah sasvat ~ tatra tatra jagad-guro
bhavato darsanam yat syad ~ apunar bhava-darsanam*

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.





*Chora
dhyahrutha
vasthuni
dhatthan
yevethi
harsithaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**bhara-bhrt kathito yogi yogisah sarva-kama-dah |
asramah sramanah kshamah suparno vayu-vahanah ||91||**

bhara-bhrt - Om bhara-bhrte namah.
He Who shoulders the burden.

kathitah - om kathitaya namah.
He Whose greatness is extolled by all the Vedas, Puranas, etc.

yogI - Om yogine namah.

- He Who is endowed with super-human powers.
- He Who is realized through yogic powers.
- He Who bonds everything together.
- He Who has total control of His Self.
- He Who unites the devotees with their wishes - i.e., He Who bestows the devotees' wishes.

yogisah - Om yogisaya namah.
He Who is the foremost Lord of all yogins.

sarva-kama-dah - Om sarva-kama-daya namah.
He Who bestows all desires.

asramah - Om asramaya namah.
He Who provides an abode of rest for the seekers.

Sramanah - Om Sramanaya namah

- He Who makes it possible to continue the effort of uncompleted yoga in the next birth.
- He Who torments those who have not exercised their discriminating ability.
- He Who undertook tapas in the form of Nara Narayana for the welfare of the world.
- He Who is the source of subsistence for sanyAsin-s.
- Subject matter of, and known by, hymns of praise.

ksamah - Om kshamaya namah.

- One Who is in a diminished form (in the form of Dhruva, the Pole Star).
- He Who helps the yogi to become well-equipped.
- He Who alone is left behind at the time of pralaya.
- He Who reduces everything to its un-evolved state at the time of pralaya.
- He Who remains hidden amongst us, and he in Whom everything is hidden.
- He Who is the final abode for all (kshayati).
- He Who has established the Universe in all its dimensions (ksha + mane).
- He Who restrains and controls those of demonic disposition (ksha + mavate).
- He Who bore the Earth (in His varAha incarnation).
- Remover of obstructions in the path of cows (ksham + ama).
- He Who endures patiently.

suparnah - Om suparnaya namah.

- One Who has beautiful wings - in the form of hamsa, Garuda, etc.
- He Who helps the yogi-s cross the ocean of samsara.
- He Who enables everything to move around.
- He Who is in the form of the Vedas (as the "leaves" of the tree of samsara).
- One Who is decorated with the beautiful green tulasi leaves.
- One Who has the green color of emerald because of His association with Lakshmi.
- One Who is easily pleased by pure devotion.
- He Who is the Abode of Supreme Happiness (su-par-Nah).
- He Who rests on the beautiful tender green fig-tree leaf (at the time of pralaya).
- He Who pervades the entire Universe completely.
- He Who has suparna - Garuda as His vahana.

vayu-vahanah - Om vayu-vahanaya namah.

- He Who makes the wind flow for the benefit of sustaining life.
- He Who lifts up the fallen with the swiftness of air with the help of Garuda.
- He Who had "The Vayu - Hanuman" as His vehicle during His Rama incarnation.

dharmah projjhita-kaitavo 'tra
paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu
śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-krte
kim vā parair t̄svaraḥ
sadyo hr̄dy avarudhyate 'tra
kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.



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

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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



Despite the patient and in-depth teaching by Krishna, Arjuna is still confused. So he asks again, ‘Krishna, forgive me please but I am not still clear about the two Paths you have been telling me about. As I see it, the Path of Wisdom essentially means that one must live

like recluse, in which case, how can the recluse be active in the world? There appears to be something fundamentally different about the Path of Wisdom, and I can’t quite see how it can have anything in common at all with the Path of Action. Tell me once again, in simple language please, what the two paths have in common and how they also differ in some respects.’

Krishna smiles and says, ‘Arjuna, you are confused because you are looking at things rather superficially. True, on the face of it the two paths appear to have little in common. But if you examine in depth, you will discover that the difference if any lies purely in the procedure followed rather than in either the spirit or the goal to be achieved.’

‘Let Me explain all this in greater detail and even as I do so, you had better pay careful attention; time is short, and I don’t want this issue raised again!’

‘I will start with Karma Yoga or the Path of Action. Action, as you know, is always performed in this world. Naturally therefore, the Karma Yogi or the one committed to the Path of Action is immersed in the world like everyone else. But there are important differences. While people are engaging mostly in action for personal advantage, profit, power, etc., etc., our friend the Karma Yogi does his work as a Duty discharged to Society and as an offering to God. He has absolutely no thoughts of reward, profit, success, and things of that kind.’

‘He does not even expect thanks for the service that he renders. In other words, this noble soul has totally renounced all claims to the fruit of action – that is the important point.’



Arjuna asks, 'Krishna, I am a bit puzzled. I don't quite see what is wrong with aspiring for the fruit of action. There is person who has worked very hard in his profession, business, say. What is wrong with his wanting to be successful? After all, why else would a businessman do business?'

Krishna smiles and replies, 'I get your point. There is nothing morally wrong in expecting a reward for what you have done. But you see, the reward that you are looking forward to is connected with this world. And once you hanker after such rewards, that desire ties you down to this world. Result? Cycle of birth and death. So, if you want to get out of this rut, and I presume you want to, then you have to get rid of the desire, that is all.'

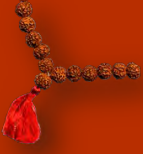
● 'But Krishna, what about the businessman in my example? Why on earth would he want to do business if he should ignore the rewards?'

● 'Well, that is where spiritual philosophy enters the picture. You see, the businessman should engage in business as a profession and not for amassing wealth. Take a teacher for example. His job is to teach and NOT to make money. If he gets paid that is incidental; his primary objective should be to train students properly, be a role model to them, and mould their character. That is the service he owes to Society. The businessman should operate in the same way; he should be focussing on his work as a service activity rather than one that fetches profit, etc. If he makes money in the process, nothing wrong. However, he should make sure that the money is given away to good causes etc., after keeping some for his needs of course.'

'The essential point is simply that operationally, the man on the Path of Action or the Karma Yogi, functions very much like the man on the Path of Wisdom. In other words, the Karma Yogi starts from the outer world and later journeys inwards to God. The Wise One on the other hand starts from the Inner world and then journeys outside to do service. Thus, the journey of the Karma Yogi is from Action to Wisdom, while the journey of the Sankhya Yogi is from Wisdom to Action! At the end of it all, the two types of Yogis become indistinguishable.'

Will continue





*Chinna
samsayaya
Namaha*

Sri Sai Satcharita

Saibaba-The Invocation of the Divine

I now make obeisance to goddess Saraswati, the daughter of Brahma! May she with her art and ingenuity alight upon my tongue, making it her vehicle, the swan.

Goddess Saraswati, draped in spotless white, with the tiny vermilion mark on her forehead, holds the Brahma-veena gracefully in her hand, as she rides her swan. O Saraswati, look upon me kindly!

Unless the Presiding Goddess of Speech, this Mother of the Universe is propitiated, can ever literatures or art, verse or tale, sit gracefully upon one? And, without her Grace, can I venture to write this story of Sai?

This Mother of the Universe, from whose wombs were born the Vedas, verily is she the river of all the glorious Learning! May she make one and all, drink at my hands, the nectar-sweet story of Sai's life.

It is, as if Sai Himself, as Bhagavati, as goddess Saraswati, holds the Omkarveena in hand and sings His own Life-story for the deliverance of His devotees!

My obeisance, now, is to Brahma, Vishnu and Mahesh, who symbolize Creation, Preservation and Destruction, of the Universe, respectively. They are the epitomes of Sattva (Harmony), Rajas (Motion), and Tamas (Inertia).

O Self-illuminated Sainath, to us you are truly, Ganadheesh and Brahma, Vishnu and Mahesh.

You alone are our Sadguru, the boat to ferry us safely across the Ocean of Life. And we, your devotees, are as travellers aboard the ship and beseech you to guide us to the shore yonder.

But for the merit of some good deeds of our past births, how could we have been so compellingly drawn to your holy feet, which have proved to be our sole refuge?

I now, bow to my family deity, Narayana Adinath, who abides in the Sea of Milk, and is the Redeemer of all, from sorrow, suffering and pain.

When Parashuram forced back the waters of the ocean and created a new land called 'Konkan', in that land appeared Narayana.

Narayana dwells within and rules over the hearts of all the creatures, protecting them with loving kindness. It is from Him that I draw my inspiration.

My obeisance, next, is to that great sage and my original ancestor whom Bhargava (Parshuram) brought to Konkan, from Bengal, for the successful completion of the great Yajna (ritualistic sacrifice).

.....Will Continue



Sri Sooktam:

*Sarva-Manggala-Maanggalye Shive Sarva-Artha Saadhike |
Sharannye Try-Ambake Devi Naaraayanni Namostu Te ||
Naaraayanni Namostu Te || Naaraayanni Namostu Te ||31||*

Meaning:

31.1: (*Harih Om, Salutations to Mother Lakshmi*) *Who is the Auspiciousness in All the Auspicious, Auspiciousness Herself, Complete with All the Auspicious Attributes, and Who fulfills All the Objectives of the Devotees (Purusharthas - Dharma, Artha, Kama and Moksha),*

31.2: *I Salute You O Narayani, the Devi Who is the Giver of Refuge and with Three Eyes,*

31.3: *I Salute You O Narayani; I Salute You O Narayani.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

