



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

Year 2018 - Volume 1

Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

A record must, be of course, be kept. Inside the house or outside or wherever else you may be, think of me, again and again, and you will enjoy peace.

Listening to my stories, narrating them to others in a kirtan, contemplating on them will propagate love and devotion for me, which will destroy ignorance, instantly.

Wherever there is faith and devotion together, I remain enslaved forever. Have no doubt about this. But otherwise, I always remain unattainable.

When heard with virtuousness and a good feeling, these stories will generate devotion in the listener's minds; self-experience and bliss will then follow most naturally and a state of perpetual joy will thus be attained.

The devotee will have self-realization, which will bring in tune, both, his Jeeva (Atman) and Shiva (Brahman); he will comprehend the Incomprehensible, which is without attributes, and the Supreme Spirit shall reveal itself.

Such is the reward, the fruit of my stories. What else would one want? This is also the ultimate objective of the Shrutis (Vedas) and so, by attaining this the devotee will be enriched.

Where contentiousness prevails, ignorance and Maya abound. There is no thought for Deliverance and the mind is continually engaged in malicious, misconceived speculation.

Will continue

Sri Guru Charitra



*Jnana
nirdhutha
kalmasaya*

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 XXXVII

Dharma of a Brahmin

Sri Guru explained the customs that Brahmins should follow. He said, "You should use Krishnajina in the house and keep the house clean. The prayer room should be clean and decorated with Rangoli. Meditate in silence and worship God. Wooden and stone idols may be worshipped, as they are forms and abodes of God. Sit on a good, clean seat and do Pranayama, worship God with flowers, and with faith worship Vishnu with Tulsi, as He loves Tulsi, worship Shiva with Bel-pathra. Ganapathi loves Durva. In the afternoon feed guests and visitors, whether touchable or untouchable. Lotus leaf and banana leaf are good to use for eating. You must not eat in lead or copper plates. Bronze plates are the best for eating. Eat sweet dishes first. Rice should not be eaten first. It will not get digested. Eating leftover food is forbidden. After food you may have Thambula, betel leaf and nut with lime. There is no harm if one eats food with ghee or oil. After food you should study the Vedas."

"One must not sleep on the cremation ground, in a dilapidated temple, on the riverbank, near an anthill or a crossroad. Parashara Rishi has laid down these customs and Dharma. There is no difficulty for him who practices these customs as directed by the scriptures. He is revered even by the gods. Kamadhenu will come to his house. Lakshmi will live in such a house forever. Such a person will become a Brahmajnani."

The Brahmin was happy to receive this guidance on Dharma and said, "Oh, ocean of mercy, you have taken this incarnation to redeem devotees. You are like the lamp of knowledge and you have removed the darkness."

Saying so the Brahmin bowed at Sri Guru's lotus feet. Guru blessed him. This is the story of Guru Charitra. Whoever listens to it will gain great knowledge. It is a source of light for the ignorant.

Will continue..



Excerpts from Sai Leela

The Importance of Ramanama

(Dr. M. Narasimhachary)

~ Saileela April 2004

Continued from previous issue....

In the famous verse wherein Lord Shiva informs Parvati that repeating the name thrice is equal to repeating it a thousand times, we have a clue to this calculation. This is the verse in question :

According to the numerology called 'katapayadi', each letter of the Sanskrit alphabet has a specific numerical value. 'Ra' has the value of 2 and 'Ma', the value of 5. So, saying once 'Rama' means saying it $2 \times 5 = 10$ times. So when we say the name thrice, it becomes $10 \times 10 \times 10 = 1000$ fold in potency. Such is the mystery about the name 'Rama'.

That is why, the sage Valmiki says towards the end of the Epic –

(When Rama ruled over the kingdom, people spoke about the exploits of Rama, saying, Rama, Rama, Rama.)

Incidentally it may be noted that in this verse, Valmiki used the word 'Rama' five times, making its power one hundred-thousand-fold :

The Hanuman nataka, a beautiful drama in Sanskrit, opens with an invocation to the name Rama itself.

(The name Rama is the abode of all welfare; it can destroy the sins of the Kaliyuga. It is the holy of the holiest; it is the food that one can take with him on his onward march to liberation. It is the sole resting place for the words of all great poets. It is the very life of the virtuous. It is the seed for the tree of Dharma. May such name bring in all good to you !)

Now, let this also be my humble prayer. May we repeat the sweet and wonderful name Rama and derive all happiness here and in the hereafter !





*Jnana
vairagya
sandhathre*

Namaha



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

Sri Vishnu SahasraNaamam

PHALASHRUTHI

**na krōdhō na ca mātsaryaṁ na lōbhō nāsubhā matiḥ |
bhavanti kṛtapuṇyānāṁ bhaktānāṁ puruṣōttame || 13 ||**

The devotee of the Lord Purushottama,
Has neither anger nor fear,
Nor avarice and nor bad thoughts.

**dyaussacandrārkanakṣatrā khaṁ diśō bhūmahōdadhiḥ |
vāsudevasya vīryeṇa vidhṛtāni mahātmanaḥ || 14 ||**

All this world of sun and stars,
Moon and sky, Sea and the directions,
Are but borne by valour the great,
Of the great god Vasudeva.

**sasurāsuraḡandharvaṁ sayakṣōragarākṣasam |
jagadvaśe vartatedaṁ kṛṣṇasya sacarācaram || 15 ||**

All this world,
Which moves and moves not,
And which has devas, rakshasas and Gandharwas,
And also asuras and nagas,
Is with Lord Krishna without fail.

**indriyāṇi manō buddhiḥ sattvaṁ tejō balaṁ dhṛtiḥ |
vāsudevātmakānyāhuḥ, kṣetraṁ kṣetrajña eva ca || 16 ||**

The learned ones say,
That all the limbs,
Mind, wisdom, and thought,
And also strength, bravery, body and the soul,
Are full of Vasudeva.

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

THE BEACON LIGHT OF SHIRDI

The 'Eternal Truth' that shines bright
He, the Omnipresent, illumines the light
Ever 'Adorable One' in truth delight - is 'He' The Beacon Light
Of Shirdi

Blessed are we, to adore His presence,
Ever contemplating Truth in essence
All Love is He! Hail to the Supreme One!
Call Him, the Sainath of Shirdi
Oh Lord! Thou, the Light through the darkest hour
Never forget to bless us with Your protective power, The Beacon Light of Shirdi

Look to Him through the inner care of your heart,
Indescribable essence that gladdens our heart,
Governs the earth and heaven, the sky and stars.
Heavenly 'Infinite Love' to share and bless
Truth, nothing but Truth that has made you and me.
The Beacon Light of Shirdi.

Oh God! The One without a second,
Formless and in form, the Worshipful One
The Beacon Light of Shirdi.

Saviour of Mankind from all distress,
Have firm faith and patient trust for redress
I Him(?) for the ever watchful glance
Regardless of time sing and dance
Down through troubles and tribulations.
In reverence, praise and pray Him in Prem'
The Beacon Light of Shirdi

RADHAKRISHNA SWAMIJI

[All India Sai Devotees Convention Souvenir 1978]



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



‘What are the signatures of Divinity in humans? In other words, how does one recognise the Divine Effulgence within a person? Simple; look for Spiritual Wisdom, discrimination, equanimity, compassion, selfless Love, forbearance, the spirit of sacrifice, calmness, contentment, etc. If you see all these, you can be certain you have seen God.’

A person who is wedded to Truth and Righteous Action is verily an embodiment of God. God must be seen not as a magician as many tend to do, but as Love, Purity, Absolute Goodness, nobility, and virtue. With this approach, you can see God all over the place. Remember, God is not merely Beauty, Grandeur, and Majesty. He is much more. He is Love, He is Truth and He is Compassion. Those are the real signatures of God.’

People whose discrimination is not blunted by the attractions of this ephemeral world have no difficulty at all in seeing Me everywhere! Believe Me, wherever they turn they see only Me and nothing else!’

Do you know why they have no problem in seeing Me whereas all the others do? That is because they do not try to see Me with their physical eyes. Arjuna, if you try to see Me with your Heart, how can I possibly hide from you?’

Breaking his long silence, Arjuna says, Krishna, at last I am beginning to get a faint glimpse of Who exactly You are. I am now filled with a deep desire to know more about You! Who can tell me all that except Yourself? Please, oh Lord, would You most kindly confer on me the Grace of hearing directly from You about Your Glory and Grandeur?’

Smiling broadly, Krishna replies, Of course Arjuna, I most certainly shall. But you must remember that My Glories are literally infinite, and we have very little time right now since the war is about to start. So, I can give you only the barest glimpse at present. However, since you are very intelligent, even that tiny sample ought to be sufficient. Later, using your imagination, you can on your own contemplate on My Limitless and Incomparable Glory and Grandeur.’

Since I pervade everything My Glory also is spread everywhere. Anything beautiful, grand, wondrous, magnificent, and marvelous that you see in Creation is just Me greeting you via that channel! It can be anything – a starry sky, a majestic mountain, a roaring waterfall, a mighty river or even a gentle stream, a fabulous beach, the atolls, the coral reefs, the soaring birds, the coloured

fishes, the royal tiger – it can be any such thing; all these are nothing but Me in various disguises. I appear in diverse forms to make people happy in many different ways.’

Let Me amplify with a specific example. Because of earth’s rotation, you have the phenomenon of day and night. The day begins with a sunrise and the nightfall commences with a sunset. Are the sunrise and sunset just bland events? No! I make them specially glorious. Why? So as to make man happy! I let man have My Darshan via beauty in Creation. But the fool that he is, man merely enjoys the superficial beauty without marvelling about the Source of that beauty!”

Some have My Darshan via the beauty of Nature. Some experience Me through soulful music. Some create works of art, thereby giving expression to the Divinity latent in them. Of course, not everyone realises the Divine to be the source of creativity but those who do, are raised to special heights of ecstasy. And then there are people who worship Me by seeing Love and Compassion radiating from others.’

Arjuna, I am ever ready to oblige and give Ananda or Bliss to all those who seek it. In whatever way people seek Me in that very same way do I respond.’

By the way, are you aware of the Divine wonders within your own body? Just look at your fingers. Do you have any idea of their extra-ordinary capability? Thanks to this, man can paint, sculpt, write, stitch, and do so many wonderful things that no other species on earth can. But for this remarkable capacity of the fingers, do you think you could have become the super archer that you are?’

Stunned by these revelations, Arjuna humbly says, Lord, You have not included the playing of musical instruments in Your list! Perhaps You play the flute not only to remind us of the dexterity of human fingers, but also to convey that music itself is Divine in origin!’

Krishna smiles and replies, Correct! You sure are getting smart! In a nutshell Arjuna, I am the quintessence of all the creative power and the excellence that you see in the world. Of course, some distort the gifts given to them but, as I explained earlier, I am not responsible for that.’

I am the origin and the source of everything in the Universe, be it small like the atom or large like the galaxy. There is no being or entity, moving or stationary, that can exist without Me.’

There is no end to My Divine Power and Glory, and what you have heard about is not even the equivalent of a tiny speck.’

Arjuna, there is really no need for Me to catalogue My Powers, nor for you to learn all about them. Far more important it is for you to repose total faith in Me and obey My command implicitly!’





*Jnana
sanchinna
sarhsayaya*

Namaha

SaiBaba the Master

By Sri Ekkirala Bharadwaja

Man, in the first flush of scientific advancement, has considered religion to be a relic of superstition of primitive humanity. Today, the very advance of science has brought back the sense of awe and wonder at the immensity of the cosmos. Every step forward in science has made us aware how imperfect and tentative our knowledge has been, and is bound to be. The universe, with its mind-shattering dimensions, distances and speeds, down to the sub-atomic particles is basically a mystery.

That our knowledge should be incomplete can be easily understood: If the entire history of life on earth be equated to a hundred years, man's history occupies about a hundred minutes and that of modern science, a mere two seconds. That our knowledge is bound to be imperfect and incomplete can also be understood: "We know nothing of the universe beyond the effects that its happening produce on our senses, either directly or through the intervention of instruments," says Sir James Jeans. The sense organs register the various stimuli as vibrations and convey them to the brain. Our mind assembles its image of the external universe from them. The range of perception of our sense is very limited and there are bound to be vibrations which they cannot capture. Thus our experience of the universe is only a fraction of what it is; that too, a subjective projection of it. For we never can experience the source of even the vibrations that our senses gather.

This brings us to our knowledge of ourselves. Psychologists tell us that we are aware of only a minute fraction of our psyche, our being, i.e., of our potential for knowledge. Ancient spiritual philosophy which underlies religions and is confirmed by all great saints has a lot to offer us in this realm. It tells us that while our common means of knowledge is the mind functioning outwards through the senses, perceiving the discreteness of things in nature, the introverted mind of the saint goes deep down to the spiritual core of our being and experiences the spiritual unity of all that is. The latter thus realizes that Reality is normally veiled by the very make and functioning of our senses and by our normal awareness which is conditioned by them. In the mystic experience, on the other hand, man recognizes his identity with the Reality of all existence. The common form of knowledge is knowledge of particular things and does not affect our being, while mystical experience is knowledge of the unity of all existence which alchemizes our being. It transcends the limitations of individuality and leads to profound bliss and 'peace which passeth understanding'. The genuine spiritual experience of great mystics and even of some common individuals should enable us not to confuse their knowledge with the subjective delusions of deranged minds. The perfect blossoming of spiritual values in a genuine mystic, the peace and bliss he experiences and emanates are the promises which spiritual life holds out to humanity.

Will continue



Sri Suktam:

*Aaditya-Varnne Tapaso[a-A]dhi-Jaato Vanaspatis-Tava Vrkso[ah-A]tha Bilvah |
Tasya Phalaani Tapasaa-Nudantu Maaya-Antaraayaashca Baahyaa Alaksmiith ||6||*

Meaning:

6.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of the Colour of the Sun and Born of Tapas; the Tapas which is like a Huge Sacred Bilva Tree, (The Golden Colour of the Sun represents the Fire of Tapas.)

6.2: Let the Fruit of That Tree of Tapas Drive Away the Delusion and Ignorance Within and the Alakshmi (in the form of Evil, Distress and Poverty) Outside.

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BOW TO SHRI SAI ~ PEACE BE TO ALL

