



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.NI.SA WITH SHIRDI SAI - 14

SAI used to appear in the dreams of his rich devotees and use them as tools for accomplishing certain tasks in his mind for the benefit of the poor and society at large. one such glorious example is that of GOPAL MUKUND BOOTY who with his wealth got constructed the BOOTY WADA which is so dear to all of us. SAI appeared in the dreams of Anand pakhde (45th chapter of "Sai Satcharitra") and advised him to offer clothes to Madhav Rao Deshpande (Shyama). I too have undergone a similar experience during the year 1993 to be precise it was 02-01-1993 and SAI became instrumental in allowing me to perform a good deed.

I was travelling by Bus from Hyderabad to Vijayawada another township in Andhra Pradesh to fulfill the tradition of respecting my newly wedded daughter and son-in law on the festive occasion of SANKRANTI. Since it was a night journey I was having a light nap and SAI appeared in the form a lady standing in the place of the Idol in BOOTY WADA and asking for two saris to be presented to her. My problem started with whom to be given?. I have completed the due formalities at my daughter's in - law's place and commenced the return journey.

I completed the parayana of 51 chapters of SAI SATCHARITRA ON 04-01-1993. I took out the bag containing the rice collected for the past 51 days to be distributed to the poor i. e. to donate in the ASHRAM - a Home for the aged, Located at Gandipet which is a suburb to Hyderabad. I could find only two lady inmates and handed over the rice grain to the Manager. I seek the blessings from the two ladies and my mind instantaneously recalled the dream content of 2nd January 1993. I took out Rs. 202/- from my purse and offered to the two lady inmates for purchasing two saris. Their good wishes, physical gestures and sparkling eyes blushing with contentment gave me ample satisfaction as if SAI himself has come down to the Home for the aged to shower his blessings.

....Will continue

Sri Guru Charitra



Jagathsakshine
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 XXXII

Behavior of a Widow: Dead Husband Made Alive

Brihaspati told regarding the behavior of a widow as follows: If the husband dies in the presence of the wife, then should observe 'Sati'. But if she is pregnant, if she has a child, who is being fed, on her breast or if the husband dies at a far off place, then she should not observe 'Sati'. She should live as a widow. She should shave off the hair on the head; else the husband goes to hell. She should bathe daily and should have only one meal every day. She should observe 'Chandrayan' i.e. take one morsel of food on the first day of the bright (shuddha) fortnight, increase one morsel daily and take 15 morsels on the Poornima. In the dark fortnight (Krishna or Vad) she should go on decreasing one morsel daily and take only one morsel of food on the Amavasya (new moon day). She should not: take milk, should not sleep on the bedstead, should not take mangal bath, nor take 'pan'. If she has no son, she should do 'tiltarpan', worship Vishnu daily and act as per the wishes of her dead husband. She should wear white clothes.

In the Vaishakh month she should give an earthen vessel in charity. In the Kartik 'deep' should be given to a Brahmin. She should offer umbrellas and shoes to persons going on pilgrimage. She should take meal cooked out of only one corn in Kartik. Whatever vrata she observes, it udyapan (ending function) should also be duly done. If she has a son, she should act as per his wishes. Widows behaving in this way are virtuous and even if their husbands were suffering in hell, they would take them to heaven after their death.

Brihaspati had told to Lopamudra in relation with the code of female behavior and the same was narrated by the Sanyasi to the bereaved young woman. Then he said, 'You now act as you wish. If you have courage, you can observe, 'sati' and if you act as a widow, it will also be virtuous.

Bowing to the Sanyasi, the woman said, 'You are like my Parents, brother and all. I have no relatives here. You have told me the rules of behavior of a Sati and widow. I think it will be difficult for me to act as a widow, for as I am young and fair the people at large will speak ill of me. So I think it is better to observe sati. You kindly give me your blessings.'

The Sanyasi blessed her and said, 'you have come from a long distance with your diseased husband to see Shri Guru. What was destined to happen has happened. Even great men as Harishchandra, Bhishma, could not avoid it. Still you better see Shri Guru who can even win 'Kal' and then observe Sati.'

Will continue...



Excerpts from Sai Leela

Mysticism of the Upanishads ~ Feb 15-2007 (Sai Leela Magazine)

AND RELIGIOUS MYSTICISM

Mysticism is expressed variously. It is described as an experience beyond the grasp of the senses and mind itself. It is an unmediated experience of God, an unadulterated bliss and ineffable peace with silent intimations of immortal existence-sat-chit-Anand: Existence-Knowledge-Bliss Absolute. This transcendent super-sensory experience that comes out of a silent mind is said to be the mysticism of the Upanishads cryptically expounded by the Vedic Rishis in the upanishads.

Religious mysticism is however different. Here it is the Realization of the relationship with God and the soul experience. While Upanishad mysticism means complete identity with God, Religious mysticism is the union with God and the consequential experience in all its fullness. The awareness of the Personal God is all important with Religious mystics. Impersonality of Reality is not advocated by these saints. To them Reality of God is not always an idealism but it is in the actual impact of God in the life of man. These Religious mystics are convinced that God is not merely the unconditioned Absolute Transcendent "Brahman" but He is also immanent within the creation. They have demonstrated that steady and sustained Divine contemplation with concentration leads to the vision of Divine in all his splendor. The Puranas abound in narrations of the God's constant activity and participation in lives of men. The incarnation of God from time to time and His miraculous intercession to set the creation in its righteous course reveals "• that God is Transcendent and also immanent, regulating the universe (GITA ch; IV 7&8') Instances are not wanting where devotion and total surrender through inspired song culminating in the vision of the Divine and ultimate union of the devotee with the very Divine. Religious mystics believe that the Supreme Godhead out of love for His creation could incarnate even in icons so that man could have easy access to Him & His Grace. We are aware of that great Kanhopatra, a Maharastra devotee of Pandarinath, a historical figure. She was a dancing girl by birth of matchless beauty and attainments. Somehow she turned to be a devotee of Panduranga. Against all persuasions of her mother, she left for Pandharpur and lodged herself in the Temple, worshipping Lord Panduranga all the time. The Mughal Nawab having come to know of Kanhopatras beauty sent his men to drag her to his harem. Finding herself helpless she pleaded with the soldiers for one last darshan of Lord Panduranga. Little realizing the consequences, Kanhopaira was allowed her wish, and she rushed to the idol of Panduranga and fell at the feet of the Idol. A Jyoti (a flash of light) emanated from Kanopatra and merged into the Idol of Panduranga. The Bewildered soldiers returned with remorse.

For the Religious mystics the icons are Real, speaking, communicating presence of God and not merely a symbolic image of God or a medium for concentration. This would seem to be rather extraordinary; yet the innumerable instances where Religious mystics experienced God in and through the icons would leave 'none in doubt about the sanctity and Reality in this kind of worship. The Religious mystics are aware of the beauty of the Pheno-menal World in the vision of God and they are also equally condom of its illusory and deluding nature when considered apart from God's immanence.

Continued in page 5...





Jagadvyapine

Namaha



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

Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

vihayasa-gatir_jyotir_su-rucir_huta-bhug-vibhuh |
ravir_virocanah suryah savita ravi-locanah ||94||

vihayasa-gatih - Om vihayasa-gataye namah.

- He Who is the means for the attainment of paramapadam.
- He Who travels in the form of the Sun.
- He Who travels in space through His vehicle Garuda- the King of birds.
- He Who is attained by tapasvins through their tapas (ha - tyage - to abandon).

jyotih - Om jyotishe namah.

- The Light that leads to Sri Vaikuntham.
- The Light that is self-luminous.
- The Light that illuminates the Sun, the moon etc.

su-rucih - Om su-rucaye enamah.

- He of lovely effulgence - The Day time.
- One Who has the good desire or Will to protect the world.
- He Who is the cause of all the effulgence in everything.
- He Who has intense attachment to His devotees.

huta-bhug-vibhuh — Om huta-bhug-vibhave namah
He that is the Bright Fortnight of the Moon.

ravir - Om ravaye namah.

- The Sun in his uttarayana or Summer solstice.
- He Who is responsible for the ability of all cetana-s and acetana-s to make sound.
- He Who is praised by His devotees.

virocanah - om virocanaya namaH.

- The Illuminant (the year).
- He of various splendors - such as Sun, moon, day, night, etc.
- He Who shines in the minds of His devotees in various special ways.
- He Who gave special sight (divya cakshus) to arjuna, sa'njaya etc. (vi-locanah).

THE GLORY OF SHIRDI SAI

suryah - Om suryaya namah.

- a) The source of movement in the form of wind.
- b) He Who brings forth everything, or He Who brings forth wealth.
- c) One who generates Sri or brilliance in surya or agni (sacred fire).
- d) He because of Whom we get enlightenment.

savita - om savitre namah.

- a) He Who produces or brings forth the crops etc., in the form of the Sun.
- b) He Who brings forth everything in the Universe (including the sun etc.).

ravi-locanah - om ravi-locanaya namah.

- a) He Who illuminates (through the rays of the sun).
- b) He that has the Sun for His eye.
- c) He from Whose eyes the Sun was born. d) He Who is fond of praise.

Continued from page 3...

Who does not remember the immortal Saint of Dakshineswar who lived in the last century; a Religious mystic par excellence who felt the presence of Mother Kali even as one feels the presence of his fellow beings. What is more, he was also an Upanishap mystic who experienced in all its fulness the Nirvikalpa Samadhi through the initiation of Totapuri. Totapuri was a Punjabi monk, a staunch (monist) Advaitist. In the course of his wanderings he came across Ramakrishna Paramahansa at Dakshineswar and was attracted to him. Totapuri volunteered to teach 'Adwaita-bhava' to Ramakrishna who at that time was in-'Mahabhava'. The latter would not accept the offer unless he consulted Mother Kali and Her permission secured. This was something which Totapuri could not reconcile, for to him all multiplicity and the Phenomenal World is a pure illusion. Reality is beyond all dualities and personalities. Thus for him Ramakrishna's reference to Mother Kali Seemed a ridicule, an idle superstition and an unfortunate illusion. Yet he dare not lightly dismiss Ramakrishna. He urged Ramakrishna to seek Mother's directions urgently as he could not remain in one place more than one day according to the tenets of Sanyasa Dharma.

Ramakrishna returned with Mother's permission to go through the initiation. Ramakrishna surpassed his Guru Totapuri in the attainment of Nirvikalpa Samadhi in just few days whereas the latter had to struggle for forty years.

The ways of the Divine are mysterious. Before Totapuri left Dakshineswar he was made to realize through a strange incident that 'Brahman' and 'sakti' were one and the same, the two aspects of the same Reality. Here is the anecdote from the life history of Ramakrishna Paramahansa. Totapuri believed only in the form-less Impersonal God and through severe penance for years attained a stage when he could get into Nirvikalpa Samadhi at will. Just as he was to leave Dakshineswar he took ill and could not concentrate and enter into Samadhi much as he tried. Perplexed and dejected he wanted to end his life-connections by drowning himself in the Ganges. As he was attempting to do so, the vision of Blissful Mother appeared and the Realization came to him that very moment that manifestation was not an illusion but the handiwork of Sakti and that Brahman and Sakti are 'One' like the Gem and the lustre; like fire and its burning properties. Totapuri before finally leaving Dakshineswar confessed to Ramakrishna his ignorance of that mother aspect of God. The great monist Adi Shankara's Prayer to Divine mother for mercy bears the refrain "Though bad sons are many, never has there been a bad mother" The believers of only in a formless and impersonal God miss the rich emotional fare that is found in the traditional path of devotion. Infinite is Brahman, Infinite are the ways to Realize Brahman, and Infinite are the ways that Brahman reveals Himself. Om Tat Sat.

By :—V. S. Pandurangam, Secunderabad.





Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



The Wise man sees God in the microcosm as well as the macrocosm. He makes no distinction between a saint and a sinner. For him, the saint and the sinner are both God in disguise. Can you go through life like that? Impossible! That is why I recommended for

you the Path of Action. Got it?’

‘I now come to something I had put off earlier, namely about My Incarnation. I take on a human form whenever I feel that My direct presence here on earth is absolutely essential. Further, I choose the parents of the body, the place of birth and also the exact time of birth. All these factors are entirely under My control. Thus, the time chosen is sacred, the place chosen is sacred, and the parents of the body also are holy people.’

‘The Avatar moves about like ordinary mortals. He will talk like an ordinary person, He will eat, sleep, and dress like an ordinary person. But there the similarity ends! The Avatar is without blemish in every respect, and personifies Sathya (Truth) and Dharma (Righteousness). Ever smiling, He radiates Prema (Love) all the time. Not even an iota of selfishness and self-interest can ever be found in Him. Ever compassionate and ever full of Kshama or forbearance, He is always giving. Thus His hand is always above, and never below receiving!’

‘Like humans, the Lord in human form is also ever engaged in actions. However, whereas ordinary humans get bound as the result of their actions, the Lord is not so bound.’

Arjuna asks, ‘How is that? I don’t follow.’

Krishna explains: ‘The answer is simple. Actions bind one to the world when performed with some self-interest. As I told you, I have no self-interest, not even a

trace of it. I am beyond this world and come here just to play a specific role for a limited time. All My actions are based on Pure Love, and that is the reason why actions can never bind Me.'

Arjuna asks, 'If I perform actions with Pure Love, will I also be free from getting bound?'

Krishna replies, 'Of course! And that is precisely the lesson I have come to teach you! Selfless action based on Pure Love is the bottom line. You must always give and not grab. You must give and forgive. You must give and forget. Remember, it is in giving that you really receive. And what is that you receive? My Grace!'

Seeing a frown on Arjuna's face, Krishna now says, 'Mind you, I am not saying that actions performed with expectation of specific rewards are necessarily evil. A mother may want her son to do well so that she could be proud of him. This is a natural human instinct. Such a desire is not immoral or a sin. However, it is entirely worldly, and based on body-attachment. That is what binds one to the cycle of birth and death.'

● 'Worldly desire, no matter how good it might seem, always leads to bondage. Worldly desires inevitably chain you to the cycle of birth and death. You may want many things and all these desires might not get fulfilled in this birth. So destiny offers you another birth but then, in that birth you also face much misery. And so on it goes: Birth again death again; in between, sojourns in so many wombs! What a fool man is! If only he would constantly think of the Lord!!'

'So you see, the Avatar is not like you in terms of the purpose for which actions are performed, and that is why He remains beyond always. There is one other point that I must mention. People often lament, "O God why did you inflict this suffering on me?" But do these people think of Me in their moments of success? Hardly! Instead they give all the credit to themselves and are busy accepting congratulations. So it would seem that all I do is to spread misery! But let that pass.'

Will continue





Jagadgurave

Namaha

Sri Sai Satcharita

Saibaba-The Invocation of the Divine

In singing your praises, in trying to describe you, if even the Vedas and the Shrutis have fallen silent, how then, will my (scant) knowledge, be enough to comprehend you?

Hail to you, who are Brahma-Vishnu-Mahesh, and Datttreya, who wanders at will on the banks of Godavari! I bow to you in obeisance!

That which is the very essence of Brahma comes only from the Sadguru. With his grace alone, it can be realized. At his feet should be offered the 'Panch-pran' (the five vital airs) in a spirit of absolute surrender.

Bow your head before him in reverence; with your hands, press his feet gently; let your eyes gaze into his face intently, and, the nose inhale the fragrance of the water that washes his feet.

Let the ears listen to the praises of Sai constantly, and keeping Sai's form before the mind's eye, meditate on Sai incessantly. The ties of worldly life will then fall off, automatically.

With devotion, offer at the Sadguru's feet your body, mind, worldly wealth – everything, and dedicate your life in the service of the guru.

Only after laborious efforts do rare privileges of guru-naam, guru's holy company, his grace and the sweetened milk washed off his feet, gurumantra and the opportunity to stay in guru's abode, come your way.

Great is the power of all these. For they urge the devotee onwards even without his knowing it, pushing him to the very threshold of Moksha. This has been tried and tested by those of single-minded devotion.

Guru's company is the pure water of the Ganges which purifies others, washing away all their impurities. What can be more fickle than the human mind? But even this mind is fixed steadfastly, by the guru, at the feet of God.

..Will Continue



Sri Sooktam:

*Mahaalaksmii Ca Vidmahe Vissnu-Patnii Ca Dhiimahi |
Tan[t]-No Laksmiih Pracodayaat ||34||*

Meaning:

34.1: (Harih Om, Salutations to Mother Lakshmi) May we Know the Divine Essence of Mahalakshmi by Meditating on Her, who is the Consort of Sri Vishnu,

34.2: Let That Divine Essence of Lakshmi Awaken our Spiritual Consciousness.

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BOW TO SHRI SAI ~ PEACE BE TO ALL

