



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

Sai a Beacon for Humanity

These messages are the outcome and essence of the dream sequences of Saibanisa.

My children are flying the kites (aspirations) and I am the chakri (bobin) in the hands of my children which will be used to keep the twine (life) in order.

08-02-1996:

You need not go to Haridwar to have the darshan of 'Hari' as Hari is in shirdi. You need not go to shirdi to have the 'darshan' of hari. Hari is in the temple. You need not go to the temple to have the darshan of Hari. Hari is in your mind. Open the 'dwar' (gates) of your mind and have the darshan of hari.

19-11-1992

In the process of earning money, If you deviate from the good path it will be bad for your life. In the process of earning blessings from the God, If you deviate from the bad path, it will be good for your life.

19-11-1992

The cool breeze from the divine ocean of 'sai' does not discriminate between the people living in high rise buildings and low level hutments. It effects them similarly.

22-02-1995

Both rich and poor equally experience the sweet taste of cherry fruit. So also with the divine love of 'sai'. 22-02-1995

For a man on the path of divinity, the desire for money is of nuisance value. Earn money to the extent required to sustain the physical body.

Will Continue



Sri Guru Charitra



Jaya
pthyagruha
kshethra
svajana-
svartha
varjithaya
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 XXXV

Kach-Devayani

Takshak gave him nectar to drink and offered him costly clothes, ornaments and precious stones. He also gave him a swift horse and a Nag Kumar to accompany him. They instantly appeared on the bank of Kalindi, where accidentally, it being Monday, Simantini also had come with her female attendants for bath. It was the very place where Chandrangad had drowned.

Looking at him, Simantini said to her attendants, "Who is this celestial person coming out the water? I remember to have seen him before. Please inquire."

Chandrangad looked at Simantini and began to think, 'she appears like my dear wife. But how is it that she has to mangalsutra around her neck and Kumkum on her forehead?'

He descended from the horse, came near Simantini and inquired about her with affection.

Simantini was ashamed to see him come near. She told her attendants to narrate her account. The attendants told him, 'Three years before, her husband was drowned here in this river. She is continuing her Monday vrata in grief and today being Monday, she has come here for bath. His enemies have usurped her husband's kingdom and they have put her mother and father-in-law in jail.

Simantini then asked, 'May I know who you are? God or Gandharva? Why are you inquiring about me?' She recollected the face of her husband and began to mourn. Seeing her dejected, Chandrangad held her hand in affection and told in her ears in a low voice, 'you need not mourn. Your husband will meet you on the third day. But do not disclose this to anybody.'

He rode the horse and went away with the Nag Kumar to see his parents. When he reached the outskirts of the city, and Nag Kumar entered the city and told the then ruler, 'Chandrangad has returned from Patal with an assurance of assistance from Takshak. Re-install Indrasen on the throne with honor, otherwise you are doomed.'

The ruler was alarmed. He released Indrasen from jail and seated him on the throne with honor.

Indrasen embraced Chandrangad with affection. A message of joy was sent to Chitravarma, who with Simantini and others, was greatly rejoiced to hear the news. Indrasen started with his paraphernalia to meet Chitravarma ceremoniously. Again a ceremony like wedding was celebrated and Chandrangad and Simantini met each other.

Chandrangad offered the ornaments, precious stones, fruits of Kalpataru, etc. brought from Takshak to Simantini. She attained all this glory due to observing the Monday vrata with great devotion.

As advised by Shri Guru the young couple started observing Monday vrata. Their parents also came there, bowed to Shri Guru and were glad to see the good health of the couple by the grace of Shri Guru. They gave much in charity. Then all returned to their place. The couple later on had some issues. They used to come to see Shri Guru every year and had all prosperity.

Will continue...



Excerpts from Sai Leela

Rama blesses Shabari – Shabari attains the holy Realm

~ Saileela April 2004

Taking up the route through the forest to the Pampa lake as shown by Kabandha, both the sons Rama and Lakshmana of Dasaratha (the foremost among men) proceeded towards the west. Gazing on the numerous trees collected in the form of a cluster on the mountain rocks and laden with flowers and fruits and dripping honey, the two princes, Sri Rama and Lakshmana, marched on their mission to see Sugriva. Staying for the night on a plateau, those two scions of Raghu, the delights of Raghu's race, for their part approached the western edge of Pampa. Having reached the western brink of the lotus pond, Pampa, the two princes then sighted the lovely hermitage of Shabari on the aforesaid brink (of Pampa).

Reaching that most delightful hermitage hemmed in with many trees, and looking all-round, the two princes met Shabari. Rising respectfully with joined palms on seeing the two princes, Shabari (who had attained perfection through Yoga or abstraction) for her part presently clasped the feet of Sri Rama and the prudent Lakshmana and offered (to her honoured guests) with due ceremony water to bathe their feet and rinse their mouth with and every (other) form of hospitality, Sri Rama then spoke (as follows) to the aforesaid ascetic woman, who was intent upon virtue :- "Have all impediments (to the practice of your austerities) been thoroughly overcome by you ? Is your asceticism (steadily) growing ? Has anger been fully controlled by you as well as your diet, O lady with asceticism (alone) as your wealth ? Are (all) your religious vows completely observed and has satisfaction come to your mind ? Has your attendance on your preceptor borne fruit, O lady of pleasing speech ?"

Stationed before Sri Rama when interrogated (as above) by the latter, the aforesaid ascetic woman, the aged Shabari, who had not only attained perfection (through Yoga), but was esteemed by perfect souls, submitted (as follows) to Sri Rama :- "Today has the fruition of my austerities been attained by me through your blessed sight. Today my birth (as a human being) has borne fruit and my elders have been duly adored. My asceticism (too) has become fruitful today and (the highest) heaven too will definitely fall to my lot, now that you, the foremost of Gods, have been worshipped by me, O Rama, the flower of humanity. Hallowed by your gracious look, O gentle one, bestowing honour on other, I shall by your grace ascend to realms knowing no decay, O subduer of foes !

When you reached Chitrakuta, the sages whom I served (viz., the pupils of Sage Matanga) ascended to heaven from this place in aerial cars of incomparable splendour.

—will continue





*Jithadvaitha
mahamohaya*

Namaha



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

Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**pramaanam pranailayah praanabhrit praanajeevanah
tattvam tattvavidekaatmaa janmamrityujaraatigah.**

Praamaanam -"He whose very form is the Vedas" -which are the only 'proof' for the Eternal Reality. Or, we may read it: He who is pure Infinite Consciousness (Prajnaanam) as we have it in the great Commandment, "Consciousness is the Infinite Reality."

Praanailayah -"He in whom all 'praanas' stand established." He who is very substratum -vital foundation -for all 'activities' manifested in a living organism.

Praana-brit -"He who rules over all 'Praanas' -Sree Hari is the one who causes everyone to eat, digest, feel energized, act, achieve the fruits thereof, grow old and die. In all 'activities,' the great One-commanding, Factor-Divine, Sree Narayana, the self, presides in silent detachment, and by His Presence He initiates and maintains all these activities in all living creatures upon the earth's surface.

Praana-jeevanah -"He who maintains the life-birth in all living creatures." This interpretation is not a happy one as this meaning has just come in the preceding, endearing term. In love, of course, there is no rule that the lover should not repeat the same loving words to address his beloved. But, we can find yet a new depth of suggestion if we understand this term to mean "One who is the very life-giving divine-touch in every breath."

Tattvam-"the Reality" -that which is eternal, the essence. "That which one gains in subjective realization is the self," Sree Narayana.

Tattvavit -"One who has realized fully the reality" -meaning the original essential nature of the self. On realizing the self, the individual become the self and, therefore, Sree Narayana, that very self, is One who has realized fully the Reality which is His Own Nature Divine.

Ekaatmaa -"The Advaita Reality" -Narayana is the One self, the Oversoul, Who expresses himself as the individualities of the infinite entities in the universe.

Janma-mrityu-jaraa-atigah -"One who knows no change or modifications in Himself." Ever finite object in the world undergoes constant 'change' and each of them is extremely painful. They are birth, growth, decay, and the Eternal, the changeless Self, Sree Narayana, Ever- the-same Supreme. Geeta thunders the nature of the self to be "ever-birthless and never dying," and once It has existed, Self never becomes non-existent.

THE GLORY OF SHIRDI SAI

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

SRI SAI ALPHABET

Atma Vidya, the Science of the self is the highest wisdom, If that is mastered, salvation is achieved.

Be liberal and munificent, but not lavish or extravagant.

Certainly, mere book-learning without the grace of the Guru and self-realization, is of no avail.

Do not borrow for celebrating a feast or festival, for a pilgrimage or other journey.

Earnestly look at Me wholeheartedly and I in turn look at you similarly.

'Fakiri' (mendicancy) is the real Lordship as it is everlasting and the so called Lordship evanescent.

Get on cheerfully with your worldly round of activities, but do not forget God.

'Hari' (God) will certainly be pleased if you give water to the thirsty, bread to the hungry and clothes to the naked.

If I take one rupee 'dakshina' from anyone, I have to return it to him tenfold.

'Jnana' is to be realized, and is not a matter of direct 'Upadesa'

Know for certain that he who feeds the hungry, really serves Me with food.

Love your Guru wholeheartedly, surrender to him completely and prostrate before him reverentially.

My eye of vigilant supervision is ever on those who love Me.

Never accept 'gratis' labour (or, of course, property) of others. This should be the rule of your life.

One who makes Me the sole object of his thoughts and aims, will gain 'Paramartha' (Supreme Goal).

Poverty is highest riches and is a thousand times superior to a Lord's position.

Quietly repeat My Name perpetually to reach your goal.

Regarding what one sees with one's eyes, why ask others? One must decide for oneself.

Sit quiet. 'Uge Muge'. I will do the needful. I will take you to the end.

Trust in the Guru fully. That is the only 'Sadhana', Guru is all the God.

Unless one thinks and carries out what he reads, the reading is of no use.

Vigilantly avoid rivalries and bickerings; God will protect you.

Whatever you do, do it thoroughly; else do not undertake it.

X'Cept by My Grace, not a leaf moves; I look on all with an equal eye.

You should have truth always with you, then I shall be with you wherever you are and at all times.

Zealously utter My Name with Love; I shall fulfill all your desires, increase your devotion.



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



‘No matter to which category people belong, I love them all, and equally too. All are the same to Me, and I give to each what he wants. Do you know why? Because I hope that one day he would ask for what I really like to give. Do you want to know what that is? Why, this very

Knowledge of the Self or Atmajnana that I am imparting right now to you!’

‘Arjuna, it is funny people ask Me for all kinds of trivial things and trinkets, when I can confer the greatest possible boon.’

Arjuna asks, ‘Krishna, why don’t people do as you say? What blinds them?’

Krishna smiles and replies, ‘Maya of course. People accuse Me of trapping them in Maya. People behave foolishly and then blame Me for it, as if I have no better business than casting the veil of Maya. If people choose to bury their heads in sand, the fault is theirs’ and not Mine!’

‘Arjuna, Maya or illusion arises from spiritual ignorance. For example, I am present everywhere and yet people ask, “Where is God? I can’t see Him.” If they cannot see Me despite My being everywhere, whose fault is it? Mine or their's?’

‘If only people would make the effort to get rid of their ignorance, they can immediately see that I am in them, above them, below them, in front of them, behind them and so on.’

Arjuna then asks, ‘Krishna, I understand what You say. How does one get rid of this ignorance?’

Krishna smiles and replies, ‘Ignorance can be banished practising internal purity and seeking with humility, guidance from a Guru, as you are doing right now!’

‘Let Me give an example of how Knowledge destroys ignorance. There is a dark room and in a corner there is a coiled rope. A man enters the room, sees the rope, shouts “Snake, snake,” and rushes out. A crowd gathers, and people then enter the room armed with sticks and carrying a lantern. And what do they see? A rope and not a snake. There was never a snake; only a rope. The person who saw it first was deluded on account of darkness, and when the darkness was removed he along with all others saw that there was no snake and only a rope.’

‘This example teaches the relationship between Knowledge and Reality on the one hand, and ignorance and delusion on the other. It is only the ignorant that get deluded; the Wise do not.’

‘Jnana or Wisdom shines when ignorance is expelled or scrubbed away. This Jnana does not have to be obtained from anywhere outside; it is already latent within. All that needs to be done is to remove the shroud covering it.’

‘Once you acquire Jnana, the world would appear very different. It does not mean that you would stop seeing the Sun or the Moon and so forth. Rather you will see Me in them, in all My Glory. You will see in the Sun not the bright light of a fireball but My Divine Brilliance. You will see in the Moon not the reflected light of the Sun but My Coolness. And so on.’

‘Most people don’t see My Omnipresence simply on account of ignorance. Indeed, even when I come down as an Avatar, as at present, people are not able to know who exactly I am. Once again this is on account of spiritual ignorance. Just because I eat, sleep and move about like ordinary mortals, people develop all kinds of wrong notions and fail to see Me as God in human form. In the process, they miss the priceless opportunity to spiritually elevate themselves in many ways. I am right here ever ready to help, but few seem to want spiritual help.’

‘All this is due to self-generated delusion. Take it from Me Arjuna, I know everything about everything and everybody. I know all about those who lived in the past, those who are living now, and those who would come in the future. That is God!’

‘Arjuna, it is important that you must know Me in your Heart and not in your head. It is no use simply telling me, “Krishna, You are God!” You must feel that way in your Heart. Those who so know Me in their Hearts, will come to me fast. Others would have to go through many births before they get purified enough to merge in Me.’

..... Will Continue



Sri Sai Satcharita

Saibaba-The Invocation of the Divine

Love rose in my hear, like the surging waves on the Sea of Milk, even as I felt a strong urge to sing to my heart's content, of the charming story of Baba's life.

Here ends the invocation of gods and goddesses. Obeisance to the saints, and to the relatives, and, the ceaseless adoration of the Sadguru has come to a close, too! Hemad seeks refuge at the feet of Sainath.

In the next chapter, I shall explain, to the best of my ability, the purpose of this work, persons for whom it is meant, and its relation to the main subject. Listen to it, O Listeners, at ease.

It will also be explained, later, who this Hemadpant is, who has composed this 'Sai Satcharit', so very beneficial, both, to the listeners and to the speaker himself

Peace to be all!

Here ends 'The Invocation of the Divine', the first chapter of
'Shri Sai Samarth Satcharit',
as inspired by the saints and the virtuous and composed by his devotee
Hemadpant.

CHAPTER 2

The Purpose of the Book –Naming of the Author

MY OBEISANCE OT SHRI GANESH, TO SHRI SARASWATIM AND SHRI GURUMAHARAJ! TO THE FAMILY DEITY, TO SHRI SITA-RAMACHANDRA, MY MOST HUMBLE OBEISANCE! I BOW IN REVERENCE TO THE MOST VENERABLE GURU SHRI SAINATH!

Invocation of the Divine has ended in the preceding chapter; the family gods and the Sadguru have been propitiated. The seed has been sown of Sai's Lifestory. Let us now deal with the purpose of writing this book.

Who needs most to read this work and the connection of the work to the subject of the book will now be stated briefly, which will also introduce the listeners without effort, to the book itself.

In the first chapter, we saw how Baba, to the great surprise of the villagers, used the device of grinding wheat, to destroy the epidemic of cholera.

As I heard of these marvelous leelas of Sai, my heart was flooded with joy and love, which has burst forth in the form of this poetic composition.

Will Continue



Jithakrodhaya

Namaha



Durga Suktam:

*Pratnossi Kam-Iddyo Adhvaressu Sanaac-Ca Hootaa Navyash-Ca Satsi |
Svaam Ca-Agne Tanuvam Piprayasva-Asmabhyam Ca Saubhagam-Aayajasva ||6||*

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)

6.1: You are lauded for spreading Bliss in the Sacrifice since ancient times (The Bliss resulting from killing the inner Enemies); You act as a Hota (Invoker of Bliss) by abiding as a New Maiden (Who is eternally young and free of decay) (in the Sacrificial Altar within the Hearts of the Devotees),

6.2: Your own Conscious Form, O Agni (Fire of Durga) is a source of Happiness (Bliss) for us, and a source of Welfare for our Sacrifice,

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BOW TO SHRI SAI ~ PEACE BE TO ALL

