



# 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**

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

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.

10-02-1995

I accept the fasting you under take in my devotion, provided you offer the day's food to the needy ( hungry person).

25-03-1993

Peace of mind does not flow from liquor or toddy. Peace comes only after all the responsibilities of life are fulfilled and continuous 'nama parayana of Sai', is under taken.

21-03-1995

The last rites of an orphan performed are equivalent to thousand dips taken in sacred rivers. Purity of heart is same as visit to a holly place.

03-04-1995

The desire for money and materials is transforming saviors of lives into its detractors. It is then I shall guard and protect my devotees from their clutches.

07-04-1995

Victory and defeat are the two sides of the same coin. Wrestling was organized during 'Sree Ramanavami' festival only to preach that both are same and inseparable.

Will Continue

# Sri Guru Charitra



Jithendriyaya  
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 XXXVI

### Code of Brahmin's Daily Rituals

There lived a pious Vedic Brahmin. He did not take food at others. He would beg alms of corn and maintained on the same. His wife was discontented and hot tempered. A rich person came to Ganagapur for Samaradhana (feeding Brahmins and others). But as this Brahmin did not accept food at others, his wife also was not invited and she was discontented for not having good, delicious food and sweets.

Once a very rich person came to Ganagapur to observe Shraddha. He invited all Brahmin couples and offered good Dakshina (money), clothes and rich delicious food. She told her husband about this. He said, 'If you wish you can go there, but as I do not accept food at others, I cannot come'.

The wife went to the Brahmin host and said, 'My husband does not take food at others. Can I come alone to you for meals?'

The host said, 'I invite Brahmin couples. So you can come with your husband.' The Wife could not know what to do. She came to Shri Guru Narasimha Saraswati and narrated to him her grievance and said, 'I like to enjoy rich, delicious food. But my husband does not take food at others and so I am also not invited by anybody. At present a rich Brahmin is inviting all the Brahmin couples and offering them good Dakshina, clothes and rich delicious food. Kindly advise my husband to accept this invitation.'

Hearing this, Shri Guru smiled and asked his disciples to call her husband. When he came, Shri Guru said to the Brahmin, 'your wife desires to take delicious food. You should accept invitation of the Brahmin and fulfill your wife's desire. Married women should not be displeased?'

The Brahmin said, 'Gurudev, I am observing vrata of not taking meals at others. But as per your adesh (order) I shall accept this invitation.'

This Brahmin couple went for meals at the rich Brahmin's who offered them good, delicious food. While dining the Brahmin wife observed that dogs and pigs are also dining with her. Being disgusted, she got up, returned home and told this to her husband. He said, 'I had to break my vrat for you and accept food eaten by dogs and pigs.' Both then came to Shri Guru.

Will continue...



# Excerpts from Sai Leela

Rama blesses Shabari – Shabari attains the holy Realm

~ Saileela April 2004

Nay, I was reassured (in the following words) by those eminent and highly blessed seers of Vedic Mantras, who knew what is right :- ‘Sri Rama will visit this highly sacrosanct hermitage of yours. Alongwith Lakshmana (son of Sumitra) he should be hospitably received by you as a guest. Having seen him (before casting off your body) you will ascend to realms that know no decay.’ I was reassured by those highly blessed souls in these words on that occasion, O jewel among men ! Produce of the forest of every description growing on the brink of Pampa has, therefore, been gathered by me for you, O tiger among men, the flower of humanity !” Spoken to as aforesaid by Shabari, the said Sri Rama (a scion of Raghu), whose mind was set on virtue, lovingly spoke as follows to Shabari, who had been eternally admitted into the portals of divine wisdom :- “If you deem fit, I wish to perceive with my own eyes the glory of your high-souled preceptors, heard of (by me) in its true character from the demon (Kabandha).” Hearing these words issued from the lips of Sri Rama, Shabari for her part showed both the brothers round that vast forest, saying :- “Behold the forest dark as a rainy cloud and thronged with beasts and birds and widely known by the name of Matangavana only, O joy of the House of Raghu !”

She said, “Here the aforesaid preceptors of mine, who had purified the soul by meditating on God, sacrificed their body consecrated by repeating the holy text (of Gayatri) while uttering the Mantra which are recited at the time of pouring oblations into the sacred fire, O prince endowed with great splendour ! This is the altar known by the name of Pratyaksthali, where the aforesaid Risis highly adored by me, offered worship with flowers to the deities with their hands shaking due to exhaustion (caused by old age coupled with austerity of life).

See how the altar retains its matchless effulgence even to this day, illumining all the quarters by its splendour through the power of their asceticism, O flower of Raghu’s race ! Behold (all) the seven oceans (encircling the earth) drawn in a collective form (to this spot) by the (very) thought of those sages when they had grown feeble due to exhaustion occasioned by fasting and were (consequently) unable to undertake a journey (to the seven oceans). The barks of trees spread by them on the trees in this region after they had finished their ablutions have not dried up till today, O delight of the Raghus ! The garlands which were actually made by them with flowers interspersed with blue water-lilies while going through rites undertaken to propitiate the Gods have not really faded till now. The whole of this forest has been seen and what was worth hearing (about it) has been heard by you. I, therefore wish that duly permitted by you, I, may cast off this body. I long to approach those ascetics of purified mind to whom this hermitage belongs and whose servant I was.”

Hearing the most pious submission (of Shabari), Sri Rama (a scion of Raghu) for his part together with Lakshmana experienced incomparable exultation and said, “Wonderful !” Sri Rama then replied to the said Shabari of austere vows, “I have been (duly) honoured by you, O blessed lady ! (Now) depart happily at will.” Casting herself into the fire when spoken to as aforesaid and granted leave by Sri Rama, Shabari, who wore matted locks on her head and was clad in the bark of trees and black deerskin (before the leapt into the fire), rose to (the highest) heaven alone, looking as she did like a blazing fire : so the tradition goes. Adorned with celestial jewels and celestial garlands daubed with a heavenly sandal-paste and clad in heavenly raiment, she wore a pleasing aspect in that (ethereal) form, illumining that region like a streak of lightning flashing from a cloud. Through deep concentration of mind Shabari attained that holy realm where those eminent Risis, whose mind was set on virtue, enjoyed life.

—will continue





*Jita kandarpa  
darpaya  
Namaha*



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

## Sri Vishnu SahasraNaamam

**bhoorbhuvah svastarustarah savitaaa prapitaamahah  
yajno yajnapatiryajvaa yajnaango yajnavaaahmah.**

**Bhoor-bhuvas-svas-taruh** -"One who is snap in the tree-of-life existing in all the universe of the higher world, our-world and the lower world." The famous Vedic terms bhooh Bhuvah and Svah connote the three worlds (lokas). The world 'Loka' in Sanskrit means "a field of experience." Therefore, in fact, these three terms, called Vyaahritees, subjectively represents all our experiences in the walking, dream and deep-sleep states of consciousness. His constant Yajna to nurture and nourish the Universe. So, this epithet has been given to Sree Narayana, the infinite Self, the glorious Essence (Sap) that pervades the entire Tree-of-Life-flowering out to even embrace all experiences in all planes of Consciousness. Everywhere, in the everything at all times.

**Tarah** -"One who helps all to cross -over" -the Eternal Boat-man, to whom, if the devotees can surrender in unswerving faith and true devotion, he will surely row them across the "Ocean of samsara:" that one is Tarah. Through exclusive, devoted meditation, alert with understanding, the individuality in each of us wakes up to the higher plane - and there is Be-attitude to experience the Self, the eternal Brahman - Sree Hari.

**Savitaa** -"He who is the father of All" -Who is the eternal father of the entire Universe.

**Pra-pitaamahah** -"He who is the father of even the 'Father of all Beings,' the creator, Brahmaaji, of the trinity." The creator Himself rose from the Absolute self. Creator is known in our scriptural language as Pitaamaha -the Father.

**Yajnah** -"One whose very nature is yajna." The term yajna means "work undertaken with a pure spirit of total dedication in complete co-operative endeavor with total selflessness, there is Sree Narayana in action through His creatures.

**Yajna-patih** -"The lord of all yajnas." I am the 'Enjoyer' in all self -dedicated, co-operative endeavors (Yajna). These are the joyous words of the lord who Himself declares; "The 'Enjoyer' and the 'lord' in all yajnas am I."

**Yajvaa** -"The one who performs Yajna according to the strict prescriptions laid down in Vedas" -the one who maintains in all his divine actions the true Yajna spirit.

**Yajnaangah** -"One whose limbs are the 'things' employed in Yajna." In Harivamsa we told that 'things' are the very aspects of Lord Sree Narayana.

**Yajna-vaahanah** -"One who fulfils Yajnas in complete and exact accord with the Vedic instructions."

## AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

### THUS SPAKE SRI SAI BABA

**Once** I had heart palpitation and My life was in great danger. I put "Vishnu Sahasranama" over My chest. God descended from it into My body and the disease left Me and I was safe.

**My** tomb will speak and move with those who make Me their Refuge.

**Simply** say 'Sai, Sai,' with heart overflowing. I care not for show of respect and forms. I rest in such devotees.

**He** who worships Me as Nitya, Shuddha and Buddha comes to Me.

**Road** to 'Brahma jnana' is hard to tread. All cannot tread it. When it dawns, there will be light. One who feels unattached to things, terrestrial and celestial, is alone competent to have 'Brahma jnana'

**I** will be with you whenever and wherever you think of Me. Do not fear.

**Saints** exist to give devotees temporal and spiritual benefits. I have come to give such good things to the devotees.

**As** soon as a devotee calls Me with love, I will appear. I require no train to travel.

**If** one meditates on Me, repeat My name, sings My deeds and is thus transformed into Me, one's 'karma' is destroyed. I stay by his side always.

**Be** where you may, do what you may, remember this always, never know whatever you do or say.

**Ajnana** is the seed of 'Samsara'. If the 'Guru-Kripa' paint is put on the eye, 'Maya' screen lifts and 'Jnana' survives.

**Be** not obsessed with the importance of wealth. Do not be entangled in it or miserly. Be liberal and munificent, but not lavish or extravagant.

**At** every step I have to take care of you. Else, what will happen to you, God knows !



## Children Section

BHAGAVADGITA  
FOR CHILDREN

### GITA FOR CHILDREN



‘Actually, I am present not only in you, not only in all humans, but in every single entity in the Universe, from an ant to the galaxies. By the way, and this may come as a surprise, I am also present in the wickedest person on earth.’

Arjuna shakes his head vigorously as if to indicate that he is confused, while Krishna smiles and continues. ‘Don’t worry; it will all become clear. Let Me start with your body. You know it is made up of atoms. Since I am present in each atom, you must right away concede that I am present within you as the power of every single atom within your body. OK so far?’

‘But don’t imagine that is all. I have a much stronger presence as the Praana or the life force within your body. The body is a living factory in which so many extraordinary things happen all the time. The heart keeps pumping, the lungs breathe, the stomach digests, and so on; all these functions are occurring without you doing anything about them. How? It is My life-force that takes care of all these.’

‘Skeptics dismiss My presence and declare, “It is all bio-chemistry.” Bio-chemistry indeed. Such people who simply do not want to acknowledge My presence are fools, that is all.’

‘However, the ancients were wise. They understood that all activity in the human body connected with life, from digestion to motor activity, is driven by My Divine power. They acknowledged this in many ways, via their prayers and offerings especially. They expressed their adoration for what I do inside and had special names for Me. One of these is Vaishvanara. Another is Angeerasa, and so on.’

‘The loftiest region of the Higher Mind is just a step away from the Heart. It is called Buddhi. By the way, when I say Heart, you must not confuse it with the physical heart that pumps blood. I am speaking of the Spiritual Heart.’

‘This Heart is My permanent residence. It is My residence because the Heart is the seat of Compassion. The Heart is called Hridaya. HRIDAYA = HRID + DAYA. Daya means Compassion. Thus, the Heart is the seat of Compassion.’

‘Compassion cannot exist without Prema or Love. Hence the Heart is also the seat of Love, Kshama or forbearance, and so on. In brief, the Heart is the fountainhead of all Divine virtues and qualities.’

Arjuna asks, ‘Krishna, I agree that God is present in a wicked man as the life force. But surely the wicked man has no Heart. Therefore, how can God be his Indweller?’

With a smile Krishna replies, ‘No Arjuna, what you are saying is not true. Let us say there is a river and that a dam is built across it. Suppose the dam shutters are closed. Then there would be no water downstream but upstream there would be water in the reservoir. Do you agree?’

● ‘The situation with respect to an evil person is similar. That person too has a Heart and God resides there also. But the virtues of the Heart are dammed and do not flow to the Mind and the Body. That is why the person’s thoughts are wicked and his actions are bad.’

‘Yet, just as there is always some small seepage in a dam, even so-called bad people occasionally exhibit traces of good. So don’t write them off completely.’

‘Suppose a bad man sees a small baby smiling happily. Charmed by the baby, this man would also smile in return. The baby is close to God and that is why it is happy. And in that brief instant, even that evil man is in communion with God. By the way, it has happened many times that a bad man has suddenly turned good. Don’t you know the story of Sage Valmiki, who has described My earlier Avatar in his immortal Ramayana? Earlier, he was a robber but one day he changed. That happened when the shutters of the dam were raised. Thus, God resides in the Hearts of all, without any exception.’

.....Will Continue



# Sri Sai Satcharita

## CHAPTER 2

### The Purpose of the Book –Naming of the Author

So I thought I should describe, to the best of my ability, the blessed deeds of Sai, which will be instructive to the devotees and will expiate their sins.

And therefore, I have undertaken to write this very sacred ‘Life’ of Sai by commencing the writing of these stories, which make for happiness in this life and in the life hereafter.

Life of a saint is a guide to the path of righteousness; it is neither Nyaya (epistemology), nor Tarkashastra (logic). Hence, to one worthy of a saint’s grace, nothing would be strange or surprising.

And so, my prayer to my listeners is, ‘Come, and share in this joy. For great is the good fortune of him who is always engaged in listening to these sacred stories in the company of the virtuous.

‘If I am not able to sketch the picture of a most intimate friend, a long-standing companion, whose company I have enjoyed, day and night, how then can I write the ‘Life’ of a saint?

‘I who know not fully, even my own true heart or mind, how can I faultlessly describe the thoughts in a saint’s mind?

‘In trying to determine the true nature of the Self, all the four Vedas fell silent. How will I know, for certain, your true nature, O Sai?

First, one must become a saint oneself. Only then can the saints be understood fully. How then, can I describe the saints? And this, my own unworthiness, I already know full well.

One may measure the volume of water of the seven great seas; the wide expanse of the sky may even be covered; but never can the saints be comprehended by the human mind.

In my heart I know, that I am but an abject human being. But Baba’s boundless power and glory creates in me an irrepressible desire to sing, which is uncontrollable.

Will Continue



*Jithathmane*

*Namaha*



**Durga Suktam:**

*Gobhir-Jussttam-Ayujo Nissiktam Tave[a-]Indra Vissnnor-Anusamcarema |  
Naakasya Prssttham-Abhi Samvasaano Vaissnnaviim Loka Iha Maadayantaam ||7||*

**Meaning:**

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

*7.1: With Senses (i.e. Mind and Heart) Pleased (by Your Blissful Presence) and becoming Unattached (to the external world), we are Infused with Your (Devotion), O the Highest One; May we Follow (i.e. Immerse ourselves in) Your All-Pervading (Blissful Consciousness) ...*

*7.2: ... within the Spiritual Sky (Chidakasha), and dwell here in this Vaishnavi Loka (World of Your All-Pervading Consciousness), being Intoxicated (by Your Blissful Nature),*

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**BOW TO SHRI SAI ~ PEACE BE TO ALL**

