



# The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

CONTENT

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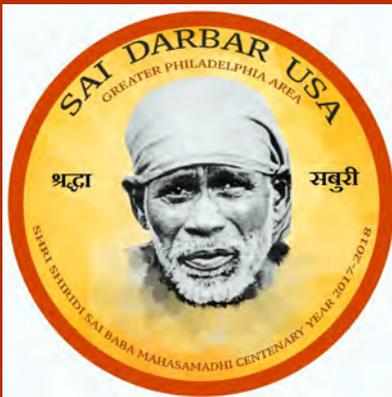
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**Sai a Beacon for Humanity**

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

17-10-1995

Some people with 'Yogasiddhi' can subject their bodies to the extremes like freezing ice or burning fire with equal ease, where as a 'gnani' - the elevated soul dedicates his body, soul and energies in the services of the almighty to become a 'yogi'.

Come to me with all your ignorance and without any attachment to self. I shall remove 'agnana' (ignorance) and kindle the light of wisdom and a sense of duty.

23-10-1995

Pain and agony to the heart are caused by thieves stealing your money and property, where as progress in 'adhyatma' (spiritualism) will lead to Lord's grace and bless you with real pleasure and happiness.

31-10-1995

Life with wife is like sweet sugar. Adultry is like diabetes to the body. Why invite such a situation to spoil your life?

13-11-1995

If you want to forget the past, keep yourself away from the people in the past. Do not let their association spoil the present and the future with bitter past. I served my two sons with one glass of the same raw milk. One of them consumed straight and could feel the presence of 'Brahman'. The other son had the patience to boil, cool and made curds out of it. He churned the curds, extracted butter out of it and made 'pure ghee' (clarified butter). With this ghee, he lit the 'lights of wisdom' and could see 'Parabrahman'

Will Continue

# Sri Guru Charitra



*Jirna vasthra  
samam mathva  
dheham-  
thyakthva  
sukarhsthithaya*

*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

One should get up on Brahma muhurta i.e. 2 hours (5 Ghatkas) before the Sunrise and bow to Shri Guru and god. Go to the southwest for excretion at a place away from the residence of people and the source of water. One should sit facing the south at night and facing the north in the morning and the evening. Arms, hands and legs should be washed with soft earth and water. He should take 2 'achman' (taking ten drops of water saying bow to Keshav, bow Narayan, bow to Madhav etc.) If there is no water at hand you should touch the eyes and ears. Seven deities stay at the right ear of a Brahmin as described in the following Slokas.

(Fire, Water, Vedas, Sun, Moon and the Wind are the seven deities who always reside in the right ear of a Brahmin)

#### Holy places on the Palm

'Brahma Tirth' is at the root of the thumb, 'Agni Tirth' is one the palm, 'Pitru Tirth' is at the root of the thumb and the fore finger, 'Dev Tirth' is at the ends of the four fingers (except the thumb) and 'Rishi Tirth' is at the root of this small finger. While offering 'tarpan to forefathers, Gods and Rishi water, till etc. are to be poured though the respective Tirthas.

#### Achaman

Saying 'Bow to Keshav, Narayan, Madhav, the little water on the Brahmaticirth is to be taken in the mouth and is to be drunk. The little water is to be poured in plate after saying bow to Govinda. If one is touched by a Shudra of an impure one, if one becomes wet in the rains, if one comes home from a funeral, one becomes pure by taking 2 achamans.

#### Washing of teeth and mouth

Teeth should not be cleaned by 'datoon'(stem of some tree) on parva , pratipada, shashti, Noumi, Dwadashi and on Saturdays, Shraddha and wedding days. This does not mean that the mouth, teeth and tongue should not be cleaned at all. Only datoon should not be used on these days.

*Datoon* sticks should be taken of Babul, karanj, palm, aghada, audumbar and rui trees. After use the datoon should be thrown to the Southwest.

Continued in next page...



# Excerpts from Sai Leela

## Miraculous Effect of Ramanama

~ Saileela April 2004

Due to the majesty of Ramanama stone-rocks started floating on the waters; on the strength of Ramanama the monkey army succeeded in subduing the mighty Ravana; depending on Ramanama, Hanuman lifted the mountain and Sita could protect and maintain her famine chastity even after living for several months in the palace of Ravana only due to the majesty of Ramanama. Bharata could hold his life for the long fourteen years because from his throat no sound other than Ramanama came out. This is why Tulasidasa has rightly asserted and prescribed to mutter Ramanama in order to wash away the fifth of Kaliyuga.

It is my conviction that the pronunciation of Ramanama is of uncommon import. If somebody really feels that the God is ever present in his heart in that case I feel that muttering Ramanama is not necessary for Him. But I am not sure if there is any such person on the earth. On the contrary my experiences indicate that there is something very special, very uncommon in muttering Ramanama audibly. Why is it so or how is it so – it is quite unnecessary to know.

—will continue

Continuation of Sri GuruCharita

### Bath (Snan)

Morning bath gives one lust, strength, life, intellect, pleasure and nutrition. A Grahastha and Vanaprastha should bathe in the morning and midday. A Yati, Tapasi or Sanyasi should bathe thrice while a Brahmachari should bathe once a day.

If there is no sufficient water and in case of difficulty any one of the following alternatives may be chosen. 'Agnisnan'-means to stand in the Sun. 'Mantra snan' means to sprinkle water on body after reciting 'Apohistadi' mantra. 'Bhasmasnan' means to apply bhasma or vibuthi all over the body. 'Vayusnan' means to take the dust at the feet of the cow. 'Tirthsnan' means to bring the idol of Vishnu in the mind. After saying 'Apavitrah Pavitrova etc. if water is sprinkled on one's body, it is like a bath. A weak person should sponge his body with cloth dipped in warm water.

Healthy persons should bathe with cold water. In case of difficulty do 'upsnan' i.e. (wash hands, feet and rub the body with a wet cloth). If cold water is not tolerable, hot water bath should be taken. Water itself is pure. Heated water is more pure. A Grahastha should bathe with hot water. He should take achaman in the midst of the bath. Females should not bathe over their head daily.

In the bath at home do not do 'Aghamarshan' (saying of mantra wiping off the sins) and 'Tarpan' (offering til to Gods, forefathers and Rishis). Do not take hot water bath on the day of birth of a son on day of Shraddha or death on Sankranti, Purnima and Amavasya. Take the darbha in hand, tie the hair on the head (shikha) with them, and enchant the water of your bath with 'Apohishta' etc., mantra and three Gayatri. Take cold water first and then hot water.

While taking bath in the river, face to the flow of the river and do 'Aghamarshan'. In the bath at home, turn your face to the east in the morning and to the west in the evening. Bath purifies the body if taken after weeping, vomiting, sex-act and sight of bad dreams. A Grahastha should not wear wet and saffron cloth. He should have a 'upwastra' such as dupatta. If there is no upwastra, the credit of the bath goes to Rakshas. The Brahmins should wear white dhoti and should have a cloth, a dupatta or a shawl on the body.





*Jirna vasthras  
amam-pasyan  
thyaktha  
dheham  
pravistavathe*

*Namaha*



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

## Sri Vishnu SahasraNaamam

**aatnayonih svayamjaato vaikhaanah saamagaayanah  
devakeenandanah srashtaa kshiteesah paapanaasanah.**

**Aatma-yohin** -"One who is himself the 'material cause' (Upaadaana Kaarana) for himself;" the self born, the uncaused cause.

**Svayam-jaatah** -"One who, as the lord of the universe, has no other 'Instrumental cause' (Nimitta-Kaarana) in projecting Himself."

Three cause are necessary in all 'creation' in the pluralistic world: the 'Material cause' (mud), the "Instrumental cause' (wheel), and the 'Efficient cause' (the pot maker). In sree Narayana's self-projection, as in the dream, that all these three causes are He, Himself, is shown in these term.

**Vai-Khaanah** -"The one who dug through the earth" -cutting through the denseness of the gross to reach, apprehend and kill the subtle Hirnyaksha, the terrible and the monstrous who had tried to destroy the spiritual values in the world. The self has to reach us to destroy the ego in us and give us the 'liberation' from our evil adherence to the body-mind-intellect.

**saama-gaayanah** -"One who signs the Saama-songs."

**Devakeenandhanah** -"He who appeared as born to Devakee in his Incarnation as Krishna." And since Devakee could only, from afar, see, watch and enjoy the pranks and play of her blessed child in Gokula, Krishna is called as the "Joy of Devakee" (Devakee-nandhana).

**Srashtaa** -"One who creates." Even the Creator can perform his job only by drawing his abilities and capacities from the infinite self, Sree Narayana.

*Vishnu Sahasranaamam contd..*

**Kshiteesah** - "One who is the lord of the earth." Sree Narayana is the husband of mother Earth. He is her protector. Her nurtuer and nourisher. Her, earth may stand for all that is gross -the entire maayaa-and Narayana is the Lakshmee-Pati.

**Paapa-naasanah** -meditating upon whom, all vaasanaas (sins) are liquidated. When the individuals, surrendering in love to Him, acts and fulfils his duties, all his existing vaasanaas are destroyed and no new ones are created -this is the very root in the theory of karma Yoga in the Vedas.

Through meditation upon the self, all sins are dissolved and totally removed.

## AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

### THE FESTIVAL OF LIGHTS

'Deepavali', the festival of Lights Comes once a year,  
But to Sri Sai Baba, every day was a day of lights;  
And He delighted in burning little oil lamps At the dilapidated mosque at Shirdi  
Which was His home in those early days When He was just a wandering 'fakir'.

He collected oil for the lamps By begging from His neighbours.  
And they obliged Him for a time: But one fine day they said  
'We know not why You burn all those lights But no more oil shall You have from us;  
All His pleadings with them were of no avail And He had no money to buy the oil.

Dismayed, but undaunted. He returned to the mosque,  
Drank the drop of oil that was in the oil-pot, Filled the pot with water  
And poured the water into the lamps. The onlookers jeered and laughed at Him,  
But lo! when Baba lit those lamps, The lamps burn'd bright with a celestial glow.

People stood stunned for a moment Hardly believing their eyes.  
And then wisdom dawn'd on them That this was no ordinary mortal  
But a living manifestation Of the Divine Lord Himself!  
With remorse they prostrated before Him And pray'd for His forgiveness.  
'Arise, My children' said He 'You are forgiven, but believe Me  
I am an Emissary of God Endow'd with powers far greater  
Than you can ever imagine; Seek refuge in Me  
And all your woes will vanish Like darkness before the Sun:



## Children Section

BHAGAVADGITA  
FOR CHILDREN

### GITA FOR CHILDREN



This Truth is described in the Vedas through the statement: Prajnanum Brahma, meaning that the Individual and Universal Consciousness are one and the same. There is another Vedic declaration that also asserts that the Self within is the same as the Universal

Self, meaning the same God resides in all. This says: Ayam Atma Brahma, which essentially means that the God within and without are one and the same.

- This Universal Consciousness is Supreme. It is that which is also called the Atma, God, etc. This I have told you before but since the point is important, I stress it again.
- The Atma or the Universal Consciousness is the source of Creation. In the entities in Creation, aspects of this Universal Consciousness show up in a limited manner in the lower species. In animals, for example, it shows up merely as the ability to be conscious of the world outside.

In humans it manifests additionally as the Conscience within that acts as the guide to life. But if the human is evolved, he attains the state of what may be called Constant Integrated Awareness. That is the person sees God everywhere, in everything, and all the time. In other words, he becomes one with the Universal Consciousness.

Arjuna asks, Krishna, could I put it this way? In life one must first be Conscious of ones Conscience and from there rise to the level of Universal Consciousness?

Expressing delight, Krishna exclaims, Arjuna, thats great! You are now beginning to get the hang of things. Good show indeed and keep it up!

Continuing, Krishna says, 'But Arjuna, mere bookish knowledge is not enough. Life is a never-ending examination and at every stage you would have to check between right and wrong before acting.

Showing some signs of disappointment, Arjuna now asks, ‘Krishna, why does God make life a never-ending exam? Can’t we have a break, some relaxation, and also some fun perhaps?’

Krishna replies, ‘God knows you would complain in this manner. So He offers a concession. He says, “Listen, why are you so bothered about how to get through these exams? Am I not sitting there right within you in your Heart? And am I not always available to give you the answers to questions you are unable to answer yourself? Just activate your Intellect or Buddhi and give Me a ring!”’

‘Can you ask for a better deal? In the worldly exams, you cannot have such consultations during exams but in God’s exam, you have this privilege!’

‘Arjuna, in essence, only in man can one see the third strand of evolution in action, i.e, the strand of Consciousness. Where Consciousness is concerned, some are at the very bottom. Some are in the middle, while a handful are at the top.’

‘All that I am now telling you is closely related to the cycle of repeated births and death. If a person resists spiritual evolution, then I am afraid that that person would have to go through innumerable birth cycles to achieve spiritual refinement. And in the process, he has to face all kinds of problems. But one does not have to get stuck like this. All one has to do is to surrender to Me, place full faith in Me, and I shall take care of the rest.’

‘This brings Me to the topic of the time of death and the right time to die. There is a lot of confusion regarding this, and I do not want you to be misled by popular misconceptions.’

‘First and foremost, I wish to stress that if you manage to think of Me at the moment you are giving up your body, then all your problems are over! You will instantly merge in Me; no more rebirth and all the hassles associated with human existence here on earth.’

‘That is a bargain offer, is it not?! Unlike the commercial bargains that are usually available only at festival times, My offer is available all the time to all people everywhere!’

‘But I must caution you that thinking of Me at just the last minute is not easy.’

.....Will Continue



# Sri Sai Satcharita

## CHAPTER 2

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

Bhakta-leelamrut contains the fascinating life of Shri Sai, described in three chapters, which listeners can read for themselves.

Similarly, chapter fifty-seven of Sant-kathamrut relates a highly instructive, interesting tale narrated by Sai to a devotee.

Moreover, ‘Raghunath-Savitri Bhajanmala’ (authored by Rangunath and Savitri Tendulkar), written from the authors’ personal experience in the form of ‘padas’ and ‘abhangas’, about the marvelous leelas of Sai, is a source of great peace and happiness to people.

Out of an overwhelming love for Baba, a child of his (i.e. Hari Sitaram Dikshit) has written a Preface to this same ‘Bhajanmala’ which is a shower of nectar to the ever-thirsty Chakora (his devotees) and of which the reader should partake respectfully.

Das Ganu’s miscellaneous poems are also full of deep feeling and will gladden the hearts of readers as they read of Baba’s leelas in them.

Amidas Bhavanidas Mehta, too, has narrated with great love and devotion, some miraculous tales of Baba, in Gujarati, specially for the Gujarati readers.

Besides all these, some eminent Sai devotees have published from Pune, a collection of Baba’s stories, under the name ‘Sai Prabha’.

So that, when numerous such works are available, where is the need for this book? So the listeners may well question. Listen, now to my reply.

Sai’s ‘Life’ is a great ocean – boundless, infinite, a min of precious gems; which I, a tiny Titwi (Lapwing) bird is endeavouring to empty. How can this ever come about?

Sai’s life is thus unfathomable, which it is just impossible to recount fully and satisfactorily. One should therefore, be content to narrate as much of it as one can, and to the best of one’s ability.

Innumerable are the extraordinary stories of Baba, which assuage the worldly sufferings of the afflicted, enthuse the listeners for more and more and steady the minds of his devotees.

Will Continue



*Jivanmukthaya*

*Namaha*



**Sri Suktam:**

*Hirannya-Varnnaam Harinniim Suvarnna-Rajata-Srajaam |  
Candraam Hirannmayiim Lakssmiim Jaatavedo Ma Aavaha ||1||*

**Meaning:**

1.1: *(Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of Golden Complexion, Beautiful and Adorned with Gold and Silver Garlands. (Gold represents Sun or the Fire of Tapas; Silver represents Moon or the Bliss and Beauty of Pure Sattva.)*

1.2: *Who is like the Moon with a Golden Aura, Who is Lakshmi, the Embodiment of Sri; O Jatavedo, please Invoke for Me that Lakshmi. (Moon represents the Bliss and Beauty of Pure Sattva and the Golden Aura represents the Fire of Tapas.)*

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

