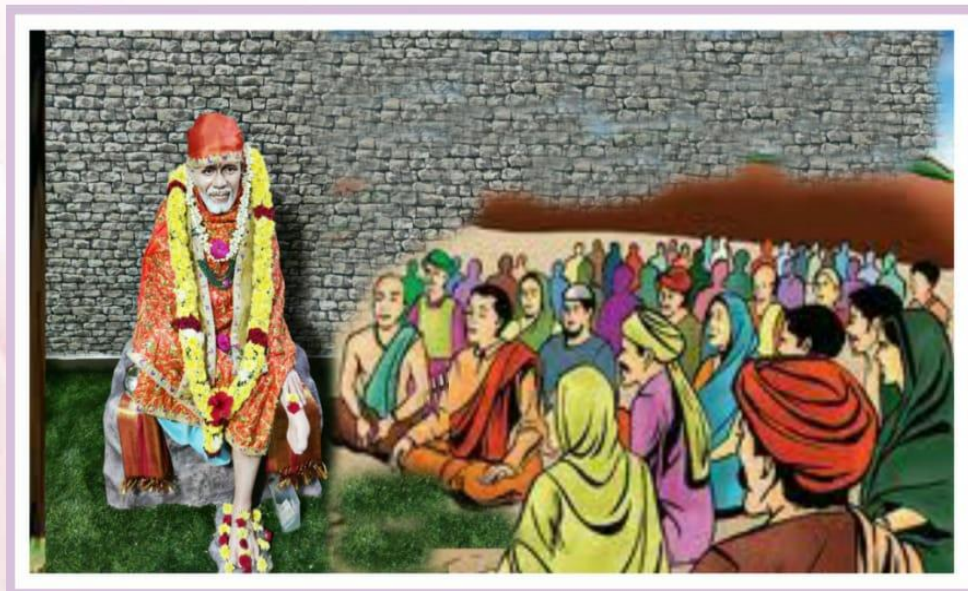


VOICE OF BABA



Excerpts from
Sri Sai Satcharita



**Vakratunda Mahakaya Surya Koti Samaprabha
Nirvighnam Kurume Dev Sarva Kaaryeshu Sarvadaa**

We salute our Supreme Lord, Ganesha, who has a curved trunk and whose radiance is equal to a million suns. May Lord Ganesha bless all our endeavours and remove all obstacles from our path

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PREFACE

The stories and teachings of Shri Sai Baba are very wonderful. They will give peace and happiness to people afflicted with sorrow and heavily loaded with miseries of this worldly existence.

The teachings of Sai Baba, God incarnate and a Sadguru who lived in Shirdi during 1838 – 1918 are as interesting and instructive as the Vedic lore. By listening to His teachings, reading his holy Satcharitra and meditating upon, the devotees will get what they long for.

During his visit to Shirdi after the year 1910, when Shri Hemadpant witnessed Baba grinding wheat, he intended to write a biography of Shri Sai Baba. On Hemadpant's request, Madhavrao Deshpande alias Shama asked Baba for His permission to write His life story. Baba blessed Hemadpant by giving him Udi and placed his boon-bestowing hand on his head.

The Sai Satcharitra of Hemadpant is thus a sacred holy book to be preserved by everyone. It is the Kaliyuga Bhagwat Geeta for the humankind.

The golden words /teachings of Baba in the Satcharitra are presented here as the **VOICE OF BABA**, in a concise form for the easy remembrance of the devotees. I request the devotees to spare a few minutes every day to read Baba's Golden Words and get his abundant blessings.

I submit this book at the lotus feet of Shri Sai and seek His blessings to accomplish this task.

For the benefit of the devotees from various regions, we intend to bring this out in Tamil, Hindi, Telugu and Kannada as well.

I acknowledge with thanks the contributions by Mrs.Chandra Venkatesan in the text, pictorial presentations and editorial & technical support by Mrs.Sneha Rohit.

May Sai shower His blessings on the devotees who read this book.

OM SAI RAM

Hemalatha Gurunath

Date: 24/02/2022

Place: Chennai

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SIGNS OF SADGURU

- He who by his discourse creates in us, a distaste for the enjoyments of this world and the next, and gives us a taste of self-realization, who is well-versed in both the theoretical and practical knowledge (self-realization) deserves to be called a Sadguru.
- A Sadguru does not, even in his dream, expect any service or profit from his disciples. On the contrary he wishes to serve them. He does not think that he is great and the disciple small. Not only he loves him as his son but regards him as equal to himself or as Brahma.
- The main characteristic of a Sadguru is that he is the abode of peace.
- He is neither restless nor ruffled. He has no pride of his learning. The poor and the rich, the small and the great, are all the same to him.



VOICE OF BABA

EFFECTS OF NAMASMARAN (CHANTING OF SAI)

"If a man utters my name with love, I shall fulfil all his wishes, increase his devotion. And if he sings earnestly My life and My deeds, I shall beset him in front and back and on all sides. Those devotees, who are attached to Me, heart and soul, will naturally feel happiness, when they hear these stories. If anybody sings My leelas, I will give him infinite joy and everlasting contentment.

It is My special characteristic to free any person who surrenders completely to Me, and who does worship Me faithfully, and who remembers Me and meditates on Me constantly. How can they be conscious of worldly objects and sensations, who utter My name, who worship Me, who think of My stories and My life and who thus always remembered Me. I shall draw out My devotees from the jaws of Death.

If My stories are listened to, all the diseases will be cured. So, hear My stories with respect; and think and meditate on them, assimilate them. This is the way of happiness and contentment. The pride and egoism of My devotees will vanish, the mind of the hearers will be set at rest; and if it has wholehearted and complete faith, it will be one with Supreme Consciousness. The simple remembrance of My name as 'Sai, Sai' will do away with sins of speech and hearing."



SAI – THE MOTHER ORIGIN OF THE UNIVERSE

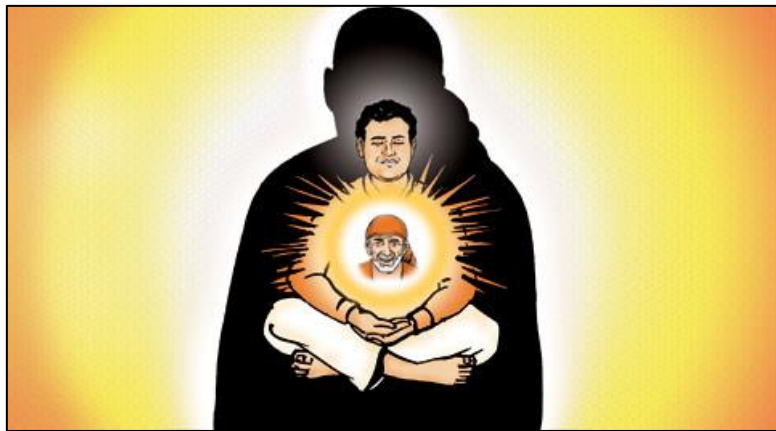
Be wherever you like, do whatever you choose, remember this well that all what you do is known to Me. I am the Inner Ruler of all and seated in their hearts. I envelope all the creatures, the moveable and immovable world. I am the Controller - the wirepuller of the show of this Universe. I am the mother – origin of all beings – the Harmony of three Gunas, the propeller of all senses, the Creator, Preserver and Destroyer. Nothing will harm him, who turns his attention towards Me, but Maya will lash or whip him who forgets Me. All the insects, ants, the visible, movable and immovable world, is My Body or Form.



STATE OF DEVOTEES

"There will never be any dearth or scarcity, regarding food and clothes, in any devotees' homes. It is my special characteristic, that I always look to, and provide, for the welfare of those devotees, who worship Me wholeheartedly with their minds ever fixed on Me. Lord Krishna has also said the same in the Gita. Therefore, strive not much for food and clothes. If you want anything, beg of the Lord, leave worldly honours, try to get Lord's grace and blessings, and be honoured in His Court. Do not be deluded by worldly honour.

The form of the Deity should be firmly fixed in the mind. Let all the senses and mind be ever devoted to the worship of the Lord, let there be no attraction for any other thing; fix the mind in remembering Me always, so that it will not wander elsewhere, towards body, wealth and home. Then it will be calm, peaceful and care-free. This is the sign of the mind, being well engaged in good company. If the mind is vagrant, it cannot be called well-merged."



LOVE SAI; MERGE IN SAI

OMNIPRESENT

Baba said he was omnipresent, occupying land, air, country, world, light and heaven, and that He was not limited. To remove the misunderstanding of those, who thought that Baba was only His body – three cubits and a half in length, He incarnated Himself in this form and if any devotee meditated on Him day and night with complete self-surrender, he experienced complete union (without any difference) with Him like sweet and sugar, waves and sea, eye and its luster.



BABA's MISSION

Rama (the God of the Hindus) and Rahim (the God of the Mahomedans) were one and the same; there was not the slightest difference between them; then why should their devotees quarrel among themselves?

"You ignorant folk, children, join hands and bring both the communities together, act sanely and thus you will gain your object of national unity. It is not good to dispute and argue. So don't argue, don't emulate others. Always consider your interest and welfare. The Lord will protect you. Yoga, sacrifice, penance, and knowledge are the means to attain God. If you do not succeed in this by any means, vain is your birth. If anyone does any evil unto you, do not retaliate. If you can do anything, do some good unto other."

He told his Bhaktas to always remember Sai Sai. He said, if you did that, all your shackles shall be removed, and you would be free.

The function of the mind is to think, it cannot remain for a minute without thinking. If you give it a Sense-object, it will think about it. If you give it to a Guru, it will think about Guru.



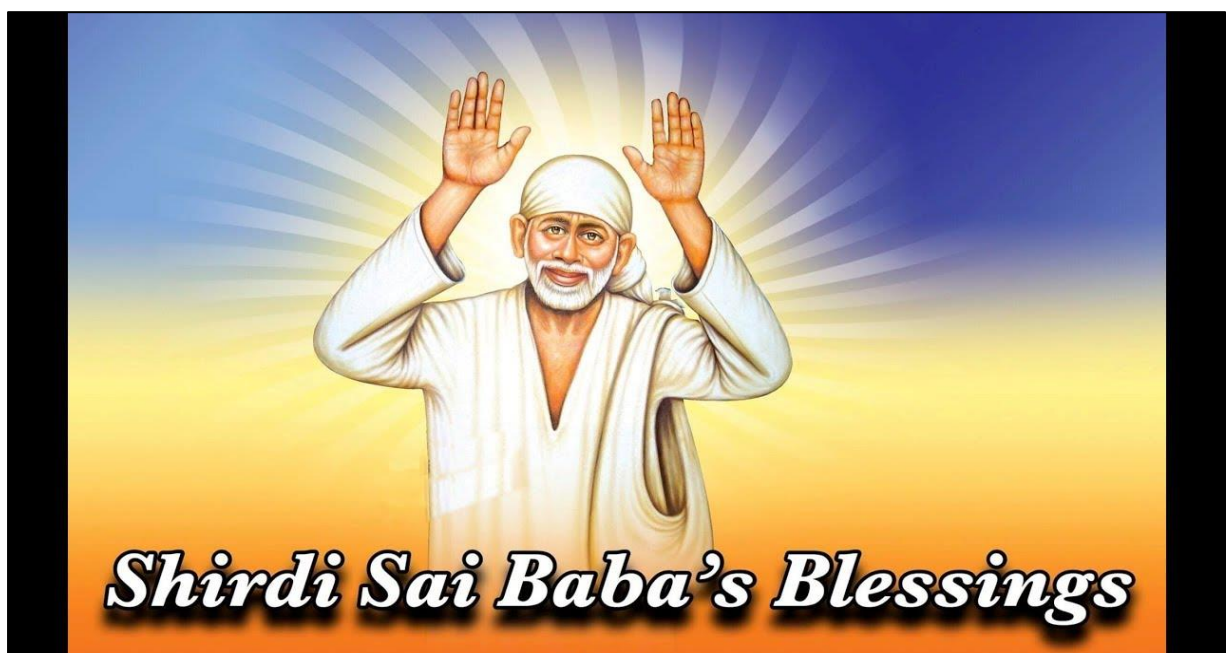
MAYA (Illusion)

Baba said, "Though I have become a Fakir, have no house or wife, and though leaving off all cares, I have stayed at one place, the inevitable Maya teases Me often. Though I forgot Myself and I cannot forget Her. She always envelopes me. This Maya (illusive power) of the Lord (Shri Hari) teases God Brahma and others; then what to speak of a poor Fakir like Me? Those who take refuge in the Lord will be freed from Her clutches with His grace."

WELFARE OF DEVOTEES

Baba said "Those who are fortunate and whose demerits have vanished take to My worship. If you always say 'Sai, Sai' I shall take you over the seven seas, believe in these words, and you will be certainly benefitted. I do not need any paraphernalia of worship – either eight-fold or sixteen-fold. I rest there where there is full devotion."

Baba's heart melted seeing the sufferings of His devotee and He said, "Stay, cast off your anxiety, your sufferings have come to an end. However, oppressed and troubled one may be as soon as he steps into the Masjid, he is on the pathway to happiness. The Fakir here is very kind, and He will cure the disease and protect all with love and kindness".



DEVOTION

If you spread your palm with devotion before Me, I am immediately with you, day and night. Though, I am here bodily, still I know what you do; beyond the seven seas. Go wherever you will, over the wide world. I am with you. My abode is in your heart, and I am within you. Always worship Me, Who is seated in your heart, as well as, in the hearts of all beings. Blessed and fortunate, indeed, is he who knows Me thus.



QUALIFICATIONS FOR BRAHMA- JNANA – as told by Baba

1) Mumuksha or intense desire to get free

He who thinks that he is bound and that he should get free from bondage and works earnestly and resolutely to that end; and who does not care for any other things, is qualified for the spiritual life.

2) Virakti or a feeling of disgust with the things of this world and next

Unless a man feels disgusted with the things, emoluments and honours, which his action would bring in this world and the next, he has no right to enter the spiritual realm.

3) Antarmukhata (introversion)

Our senses have been created by God with a tendency to move outward and so, man always looks outside himself and not inside. He who wants self-realization and immortal life, must turn his gaze inwards, and look to his inner self.

4) Catharsis from (Purging away of) sins

Unless a man has turned away from wickedness, and stopped from doing wrong, and has entirely composed himself and unless his mind is at rest, he cannot gain self-realization, even by means of knowledge.

5) Right Conduct

Unless, a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization.

6) Preferring Shreyas, (the Good) to Preyas (the Pleasant)

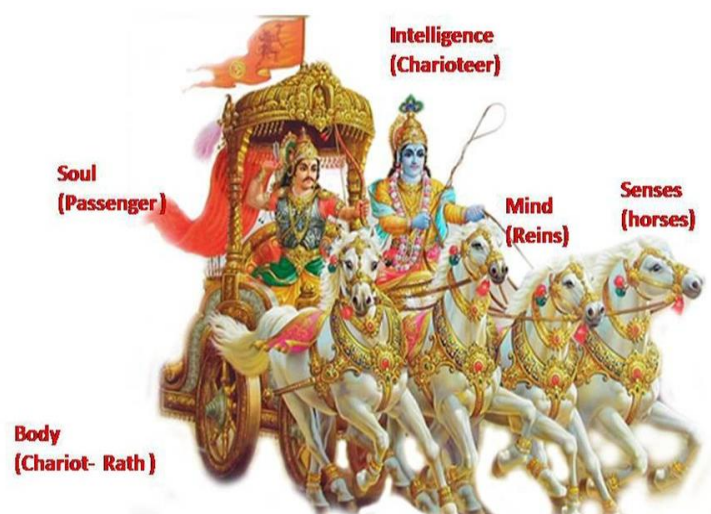
There are two sorts of things, viz., the Good and the Pleasant: the former deals with spiritual affairs, and the latter with mundane matters. Both these approach man for

acceptance. He must think and choose one of them. The wise man prefers the Good to the Pleasant; but the unwise, through greed and attachment, chooses the Pleasant.

7) Control of the mind and the senses

The body is the chariot, and the Self is its master; intellect is the charioteer, and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (get realization), but goes through the round of births and deaths; but he, who has understanding and whose mind is restrained, has his senses being under control, like the good horse of a charioteer, reaches that place, i.e., the state of self-realization, whence he is not born again.

The man who has understanding as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading, Vishnu (Lord).



8) Purification of the mind

Unless a man discharges satisfactorily and dis-interestedly the duties of his station in life, his mind will not be purified and, unless his mind is that Viveka (discrimination between the Unreal and the Real), and Vairagya (Non-attachment to the Unreal) crop up and lead on to self-realization. Unless egoism is dropped, avarice got rid of, and the mind made desireless (pure), self-realization is not possible. The idea that 'I am the body' is a great delusion, and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefore, if you want to get to the goal of self-realization.

9) The Necessity of a Guru

The knowledge of the Self is so subtle and mystic, that no one could, by his own individual effort ever hope to attain it. So, the help of another person-Teacher, who has himself got self-realization is absolutely necessary. What others cannot give with great labour and pains, can be easily gained with the help of such a Teacher; for he has walked on the path himself and can easily take the disciple, step by step on the ladder of spiritual progress.

10) Lord's grace is the most essential thing

When the Lord is pleased with anybody, He gives him Viveka and Vairagya; and takes him safe beyond the ocean of mundane existence. The Self cannot be gained by the study of Vedas, nor by intellect, nor by much learning. He whom the Self chooses, gains it. To him the Self reveals its nature.

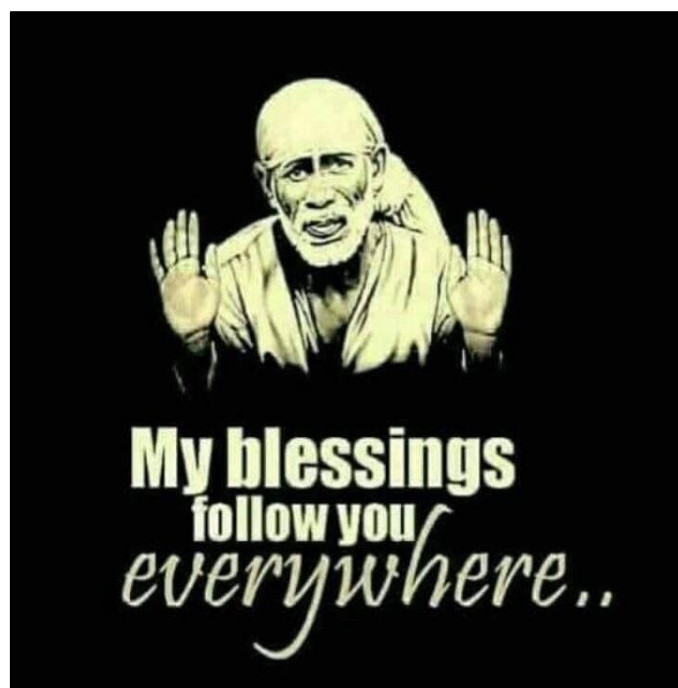
BABA's SPIRITUAL FEAST

Unless you get rid of your avarice or greed, you will not get the real Brahma. Where there is greed, there is no room for thought or meditation of the Brahma. For a greedy man, there is no peace, neither contentment nor certainty. If there be even a little trace of greed in mind, all the Spiritual endeavours are of no avail. Even the knowledge of a well-read man, who is not free from the desire of the fruit or reward of his actions, and who has no disgust for the same, is useless and cannot help him in getting self-realization.

The teachings of a Guru are of no use to a man, who is full of egoism, and who always thinks about the sense objects. Purification of the mind is absolutely necessary. Without it, all our spiritual endeavours are nothing, but useless show and pomp.

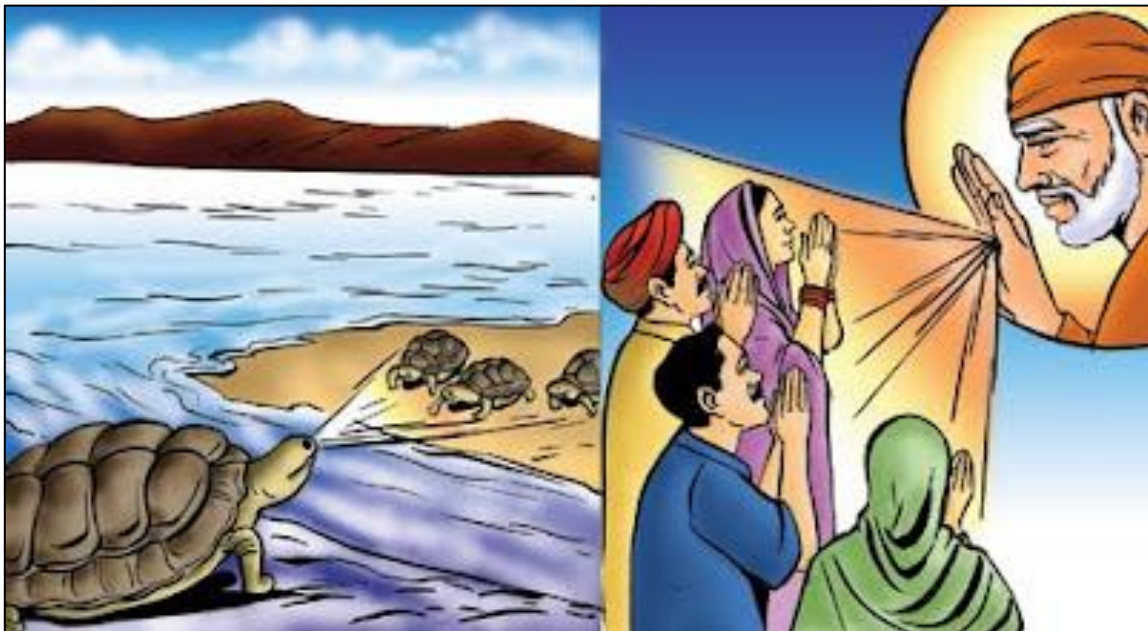
It is therefore, better for one to take only what he can digest and assimilate. My treasury is full, and I can give anyone, what he wants, but I have to see whether he is qualified to receive My gift. If you listen to Me carefully, you will be certainly benefitted. While sitting in this Masjid, I never speak any untruth.

GREED AND BRAHMA ARE AS POLES; ETERNALLY OPPOSED TO EACH OTHER



BABA's OWN EXPERIENCE WITH HIS GURU - ABOUT SHRADDHA, SABURI AND MEDITATION

Night and day I gazed at my Guru with no thought of hunger and thirst. I had no other object to meditate, nor any other thing than my Guru to attend. My mind was fixed on Him. This is one paise Dakshina. Saburi (Patience or perseverance) is the other paise. Saburi removes all sins and afflictions, gets rid of calamities in various ways, and casts aside all fear, and ultimately gives you success. Saburi is the mine of virtues, consort of good thought. Nishtha (Faith) and Saburi (Patience) are like twin sisters, loving each other very intimately.



Just remember that Guru's tortoise like loving glance gives happiness. Make me the sole object of your thoughts and actions; and you will, no doubt, attain Paramartha (the spiritual goal of life). Look at me whole-heartedly, and I in turn look at you similarly. No Sadhanas, nor proficiency in the six Shastras, are necessary. Have faith and confidence in your Guru. Believe fully, that Guru is the sole Actor or Doer. Blessed is he who knows the greatness of his Guru and thinks him to be Hari (Lord Vishnu), Hara (Lord Shiva) and Brahma (Trimurti) Incarnate.

My method is unique. To get the knowledge (realization) of the Self, Dhyana (meditation) is necessary. If you practice it continuously, the Vrithis (thoughts) will be pacified. Being quite desireless, you should meditate on

the Lord, Who is in all the creatures, and when the mind is concentrated, the goal will be achieved.

Meditate always on my formless nature, which is knowledge incarnate, consciousness and bliss. If you cannot do this, meditate on My Form from top to toe. As you go on doing this, your Vritis will concentrate on one point and the distinction between the Dhyata (meditator), Dhyana (act of meditation), Dhyeya (this meditated upon) will be lost and the meditator will be one with the Consciousness and be merged in the Brahman.

The (mother) tortoise is on one bank of the river, and her young ones are on the other side. She gives neither milk, nor warmth to them. Her mere glance gives them nutrition. The young ones do nothing but remember (meditate upon) their mother. The tortoise glance is, to the young ones, a downpour of nectar, the only source of sustenance and happiness. Similar is the relation, between the Guru and disciples.

Destroy the Teli's wall (sense of difference between us) so that we can see and meet each other face to face.



BABA'S DEFINITION ABOUT NAVA VIDHA BHAKTI

There are **NINE FORMS OF BHAKTI** (as uttered by His Devotee Ganesh Damodar with inspiration from Baba to another devotee)

- 1) Shravana (Hearing)
- 2) Kirtana (Praying)
- 3) Smarana (Remembering)
- 4) Padhasevana (resorting to feet)
- 5) Archana (Worship)
- 6) Namaskara (Bowling)
- 7) Dasya (Service)
- 8) Sakhyatva (Friendship)
- 9) Atmanivedana (Surrender of the self)

These are the nine forms of Bhakti. If any of these is faithfully followed, Lord Hari will be pleased, and manifest Himself in the home of the devotee. All the sadhanas viz., Japa (vocal worship), Tapa (penance), Yoga practice and studying the scriptures and expounding them are quite useless unless they are accompanied by Bhakti, i.e., devotion. Knowledge of the Vedas, or fame as a great Jnani, and mere formal Bhajan (worship) are of no avail. What is wanted is loving devotion. Be anxious and eager to cultivate the nine types of devotion. Then you will attain stability and peace of mind.



GOLDEN WORDS OF BABA

1) Behaviour

Unless there is some relationship or connection, nobody goes anywhere. If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them, with due respect. Shri Hari (God) will be certainly pleased, if you give water to the thirsty, bread to the hungry, clothes to the naked, and your verandah to strangers for sitting and resting. If anybody wants any money from you, and you are not inclined to give, do not give, but do not bark at him, like a dog. Let anybody speak hundreds of things against you, do not resent by giving any bitter reply. If you always tolerate such things, you will certainly be happy.

Let the world go topsy-turvy, you remain where you are. Standing or staying in your own place, look on calmly at the show of all things passing before you. Demolish the wall of difference that separates you from Me: and then the road for our meeting will be clear and open. The sense of differentiation, as I and thou, is the barrier that keeps away the disciple from his Master, and unless that is destroyed, the state of union or atonement is not possible.

'Allah Malik' i.e., God is the sole proprietor, nobody else is our Protector. His method of work is extra-ordinary, invaluable and inscrutable. His will will be done, and He will show us the way, and satisfy our heart's desires. It is on account of Rinaubandh (former relationship) that we have come together, let us love and serve each other and be happy. He, who attain the supreme goal of life, is immortal and happy; all others merely exist, i.e., live so long as they breathe.

2) Not to interfere in others' affairs

Omnipresent Baba knew what transpired in the whole Universe. The rivers, jungles and mountains were not a bar to His all-perceiving sight and He could see or read the hearts of all. There was nothing secret or veiled from Him.

The devotee took the lesson from Baba's advice that he should never speak ill of others, nor unnecessarily criticize them. Though Baba

attained Samadhi, he is omnipresent and showing up to devotees with His wonderful leelas who surrender to Him completely.

3) See God in all beings

All the creatures (cats, pigs, flies, cows etc) are one with Me. I am roaming in their forms. He, who sees Me in all these creatures is My beloved. So, abandon the sense of duality and distinction, and serve Me.

Baba told one of his devotees that He was hungry. When she gave him roti, He took it up and gave to a dog. When she asked him that He threw it without eating, He replied: "The appeasement of the dog's hunger is the same as Mine. The dog has got a soul; the creatures may be different, but the hunger of all is the same, though some speak and others are dumb. Know for certain, that he who feeds the hungry, really serves Me with food. Regard this as Truth."



4) Meditation

I require no door to enter. I have no form nor any extension, I always live everywhere. I carry on, as a wirepuller, all the actions of the man who trusts Me and merges in Me.

Wealth and prosperity are transient, and the body is subject to decay and death. Knowing this, do your duty, leaving all attachment to the things of this world and next. He who does this and surrenders himself to the feet of Hari (Lord) will get free from all troubles and attain bliss. The Lord runs and helps him who remembers and meditates on Him with love and affection.

Body will mix with earth, breath with air. This time will not come again. He who does anything (spiritual endeavour) will reap its fruit and he who remembers these words of Mine will get valuable happiness.



5) Surrender to God

The result of past actions must be suffered and got over. Our Karma is the cause of our happiness and sorrow; therefore, put up with whatever comes to you. Allah (God) is the sole Dispenser and Protector, always think of Him. He will take care of you. Surrender to His feet with body, mind, wealth and speech, i.e., completely and then see what He does.

I always think of him who remembers Me. I require no conveyance, carriage, tanga nor train or aeroplane. I run and manifest myself to him who lovingly calls me.

To keep My words, I would sacrifice my life, I would never be untrue to My words.

6) About Guru

Come what may, leave it, but stick to your Guru and ever remain steady, always at one-ment (in union) with Him. Lord will protect him who has got faith and patience.

7) Self realisation

No one, whether he be father, mother, brother, or any other relation, comes to our aid in attaining the goal of life (self-realization). We must chalk out and traverse the path of self-realization ourselves. We must discriminate between the Unreal and the Real, renounce the things and enjoyments of this world and the next, control our senses and mind, and aspire for liberation only. Instead of depending upon others, we should have full faith in ourselves.

When we begin to practice discrimination, we come to know, that the world is transient and unreal and our passion for worldly things becomes less and less, and ultimately, we get dispassion or non-attachment for them.

Then we know that the Brahma which is no other than our Guru is the sole reality and as It transcends and besets the seeming universe, we begin to worship It in all creatures. This is the unitive Bhajan or worship. When we thus worship the Brahma or Guru whole-heartedly, we become one with Him and attain self-realization.

In short, always chanting the name of the Guru, and meditating on Him enables us to see Him in all beings and confers eternal bliss on us.



DWARAKAMAI

This Dwarakamai, Masjidmayi, wards off all dangers and anxieties of the children, who sit on her lap. This Masjidmayi (its presiding Deity) is very merciful, she is the mother of the simple devotees, whom she will save in calamities. Once a person sits on her lap, all his troubles are over. He, who rests in her shade, gets Bliss.



BABA's OPINION ABOUT KILLING A SNAKE

God lives in all beings and creatures, whether they be serpents or scorpions. He is the Great Wirepuller of the world, and all beings, etc., obey his command. Unless He wills it, nobody can do any harm to others. The world is all dependent on Him, and no one is independent. So, we should take pity and love all creatures, leave off adventurous fights and killings and be patient. The Lord (God) is the Protector of all.

THERE IS NO DIFFERENCE BETWEEN GURU AND GOD

Before the senses, mind and intellect enjoy their objects, He (Guru) should be remembered, and if this be done, it is (in a way) an offering to Him. The senses can never remain without their objects, but if those objects are first offered to the Guru, the attachment for them will naturally vanish. In this way, all the Vrittis (thoughts) regarding Desire, Anger, Avarice etc, should first be offered and directed to the Guru and if this practice be followed, the Lord will help you in eradicating all the Vrittis.

When before enjoyment of the objects, you think that Baba is close by, the question whether the object is fit to be enjoyed, or not will at once arise. Then the object that is not fit to be enjoyed will be shunned and, in this way, our vicious habits or vices will disappear and our character will improve. Then love for the Guru will grow and pure knowledge will sprout up. When this knowledge grows, the bondage of body – consciousness (we are the body) will snap and our intellect will be merged in spirit-consciousness (we are the spirit). Then we shall get Bliss and contentment.

There is no difference between Guru and God. He who sees any differences in them, sees God nowhere. So, leaving aside all ideas of difference, we should regard Guru and God as one, and if we serve our Guru as stated above, Lord (God) will be certainly pleased and purifying our minds. He will give us self-realisation.

In a nutshell, we should not enjoy any object with our senses etc., without first remembering our Guru. When the mind is trained this way, we will always be reminded of Baba, and our meditation will grow apace.

The Sagun form of Baba will ever be before our eyes and then devotion, non-attachment and salvation will be all ours. When Baba's form is thus fixed before our mental vision, we forget hunger, thirst and this samsara; the consciousness of worldly pleasures will disappear, and our mind shall attain peace and happiness.



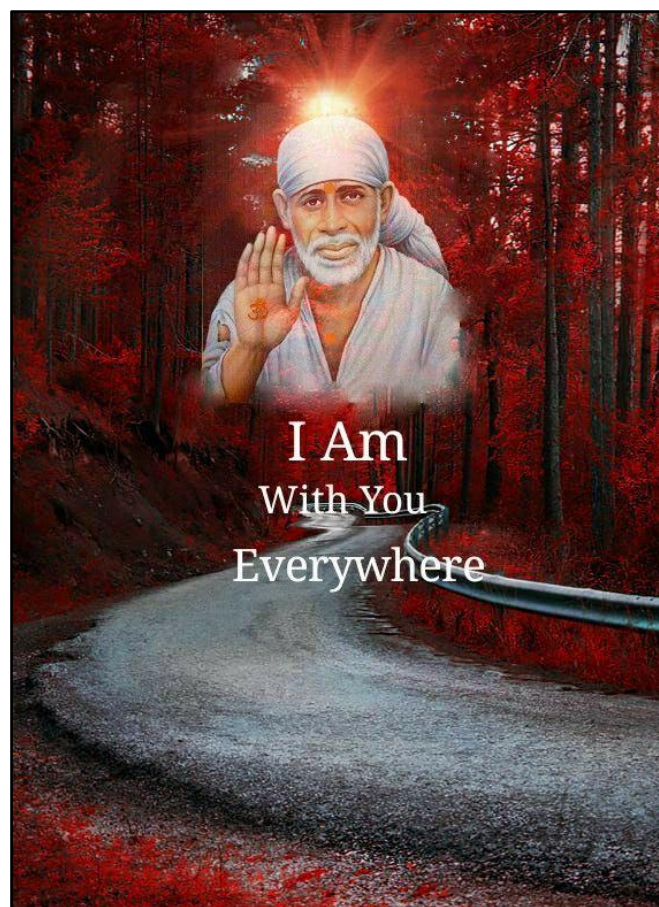
EXCERPTS FROM BABA'S ANSWER TO THE STATEMENT OF HIS DEVOTEE

Devotee: There are so many crowding to Sai Baba. Do they all get benefit from Him?

Baba: Look at the Mango tree in blossom. If all the flowers brought fruit, what a splendid crop it would be. But do they? Most fall off (either as flowers or as unripe fruits) by wind etc. Very few remain.

Devotee: If Baba were to pass away, how hopelessly adrift I would be and how am I to fare then?

Baba's answer: He would be with the devotee when and wherever they thought of Him.



IMPORTANCE OF HOLY BOOKS

Vishnu sahasranama parayana in Baba's words (Conversation with His Devotee Shama)

"Oh Shama, this book is very valuable and efficacious, so I present it to you. You read it. Once I suffered intensely and my heart began to palpitate, and my life was in danger. At that critical time, I hugged this book to my heart and then, Shama, what a relief it gave me! I thought Allah Himself came down and saved me. So, I give this to you, read it slowly, little by little, read daily one name at least and it will do you good.

Geeta-Rahasya

Baba's devotee Mr.Babu Saheb Jog received a copy of Geeta Rahasya by Lokamanya Tilak through post. When Jog prostrated before Baba with the book, it fell at Baba's feet. Baba took out a rupee from His pocket, placed it on the book and handed the same to Jog and said to him 'Read this completely and you will be benefited'.

Guru-Charitra Parayana

Baba's devotee Mr.Sathe started to make a parayana of Guru Charitra. when the reading was finished in the saptaha (seven days), Baba gave him a vision that night. It was to this effect: Baba with Guru-Charitra in His hand was explaining its contents to Mr.Sathe, who was sitting in front and listening carefully. Next day, Kaka Saheb Dixit consulted Baba regarding its significance –whether one saptaha (week's) reading was sufficient or whether he should begin again. Baba replied to Mr.Sathe that he should make one more saptaha of the book and the devotee would become pure and will be benefitted.

Thus, Baba explained to his devotees the importance of reading holy books and that the Lord will be pleased and will rescue them from the bondage of mundane existence.

VARIETY IN UPADESH

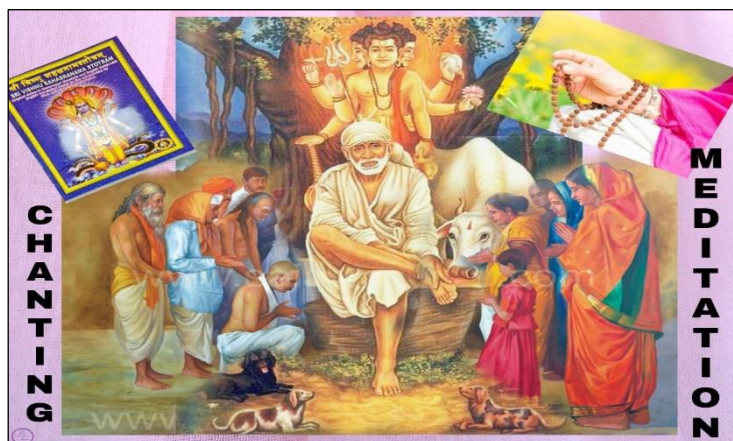
Once it so happened that a Bhakta of Baba, reviled another behind his back, before other people. On leaving aside merits, he dwelt on the faults of his brother, and spoke so sarcastically, that the hearers were disgusted. Baba had his own method of correcting the scandalmonger. He knew by his omniscience what the slanderer had done and pointed out to him a pig that was eating filth near the fence and said to him – “Behold how, with what relish it is gorging dung. Your conduct is similar. You go on reviling your own brethren to your heart’s content. After performing many deeds of merit, you are born a man, and if you act like this, will Shirdi help you in any way?”

Baba asked many to remember His name and to surrender to Him, but to those, who wanted to know who they were (‘Who am I enquiry’), He advised Shravanam (study) and Mananam (meditation). To some, He advised remembering God’s name, to others hearing His leelas, to some worship of His feet, to others reading and studying Adhyatma Ramayan, Jnaneswari and other sacred scriptures. Some He made sit near His Feet, some He sent to Khandoba’s temple, and some He advised the repetition of the thousand names of Vishnu and some the study of Chhandogya Upanishad and Geeta. There was no limit, nor restriction to His instructions. To some, He gave them in person. To others by visions in dreams. He explained some mantras like Gurur Brahma in dreams.

To one of His devotees, he said “Chant Rajarama, Rajarama, then and always. If you do this, your life’s object will be gained, your mind will attain peace and you will be immensely benefitted”

The efficacy of God's name is well known. it will save us from all sins and bad tendencies, free us from the cycle of birth and death. There is no easier Sadhana than this.

LET US ‘CHANT SAI RAM, SAI RAM’ and attain peace

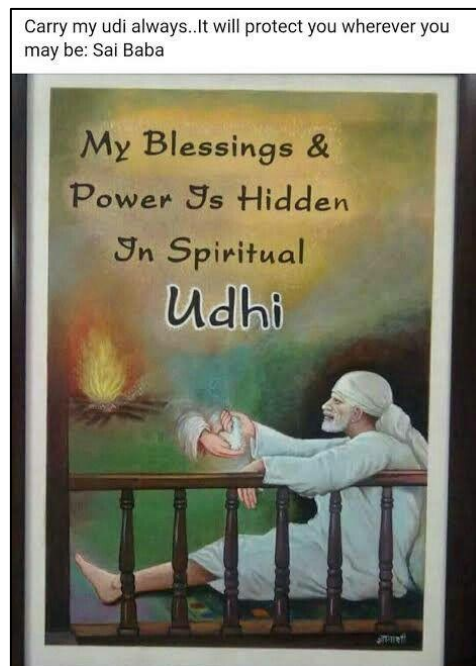


BABA's UDI

It is well known that Baba took Dakshina from all, and out of the amount thus collected, He spent a lot on charity and purchased fuel with the balance left with Him. This fuel He threw in the Dhuni – the sacred fire, which he kept ever burning. The ash from this fire was called Udi and it was freely distributed to the devotees at the time of their departure from Shirdi.

Baba taught by His Udi that all the visible phenomena in the universe are as transient as the ash. Our bodies composed of wood or matter of the five elements, will fall, after all their enjoyments are over, and be reduced to ashes. To remind the devotees of the fact that their bodies will be reduced to ashes, Baba distributed Udi to them. Baba also taught by the Udi that the Brahman is the only Reality, and the universe is ephemeral and that no one in this world, be he a son, father, or wife, is really ours.

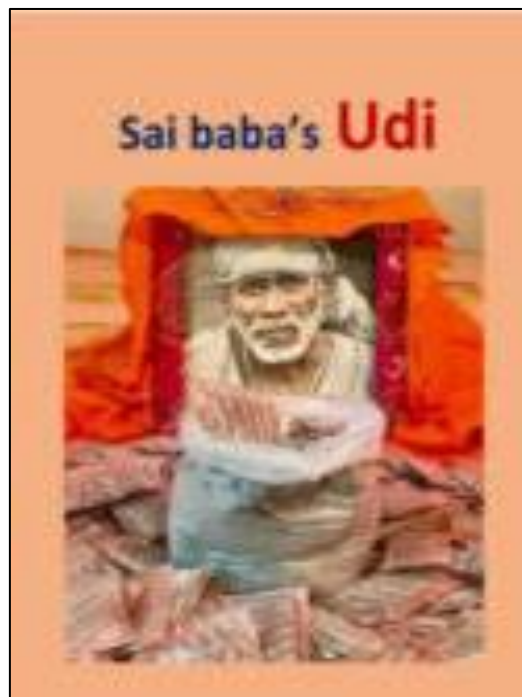
Baba's udi cured devotees from diseases like Bubonic Plague, scorpion bite, epilepsy etc. It was observed previously and is even observed today, that the Udi cured many physical and mental maladies.



GREATNESS OF UDI (in Baba's own words)

Those who resort to this Masjid shall never suffer anything in this life and to the end of time. Apply Udi on the abscess and within one week the child will recover. (Uttered to parents of a sick boy who was suffering from Tuberculosis). "Believe in God. This is no Masjid, but Dwarawati. He who steps here will soon get health and happiness and his sufferings will end."

With the application of the Udi, the patient began to recover, and was all right after a few days.



ABOUT DAKSHINA

To teach devotees the lesson of charity and to remove their attachment to money and thus purify their minds, Baba extracted Dakshina from them; but there was this peculiarity, as Baba said, that He had to give back hundred times more of what He received.

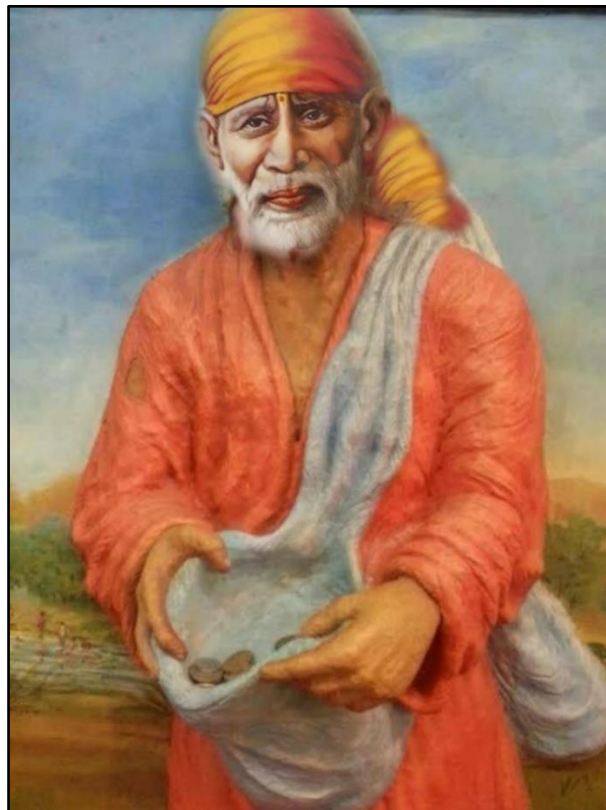
If I take one rupee as Dakshina from anybody I must return it tenfold to him. I never take anything gratis. I never ask any one indiscriminately. I only ask and take from him whom the Fakir (My Guru) points out. If anyone

is indebted formerly to the Fakir, money is received from him. The donor gives, i.e., sows his seeds, only to reap a rich harvest in future.

In many cases, Baba did not want any pecuniary amount. To quote three instances

- 1) He asked one of His devotees to give Him Dakshina of his reading from Yoga Vashishta. This meant – deriving lessons from the book; and lodging them in the heart where Baba resides.
- 2) Baba asked another devotee to give Rs.6/- as Dakshina. The lady felt pained as she had nothing to give. Then her husband explained to her that Baba wanted six inner enemies (lust, anger, avarice etc) to be surrendered to Him. Baba agreed to this explanation.
- 3) On another occasion, Baba accepted fifteen Namaskarams from His devotee, as Dakshina instead of fifteen rupees.

Wealth should be the means to work out Dharma. If it is used for personal enjoyment, it is wasted. Unless you have given it before, you do not get it now. So, the best way to receive is to give. The giving of Dakshina advances Vairagya (Non-attachment) and thereby Bhakti and Jnana. Give one and receive tenfold. **Through Udi and Dakshina Baba taught us discrimination and non-attachment.**



BABA’S KNOWLEDGE OF SANSKRIT

EXPLANATION TO HIS DEVOTEE NANA ABOUT A SANSKRIT SLOKA FROM BHAGAWAT-GITA IV-34

“Tadviddhi Pranipatena Pariprashnena Sevaya, Upadekshyanti Te Jnanam
Jnaninastattwadarshinah”

1. It is not enough merely to prostrate before the Jnanis. We must make a Sarvaswa Sharangati (complete surrender) to the Sadguru.
2. Mere questioning is not enough. The question must not be made with any improper motive or attitude or to trap the Guru and catch at mistakes in the answer, or out of idle curiosity. It must be serious and with a view to achieve moksha or spiritual progress.
3. Seva is not rendering service, retaining still the feeling that one is free to offer or refuse service. One must feel that he is not the master of the body, that the body is Guru’s and exists merely to render service to him.

How is Jnana Upadesh, i.e., imparting of realisation to be effected? Destroying ignorance is Jnana. Expelling darkness means light. Destroying duality (dwaita) means non-duality (adwaita). Whenever we speak of destroying Dwaita, we speak of Adwaita. Whenever we talk of destroying darkness, we talk of light. If we have to realise the Adwaita state, the feeling of Dwaita in ourselves has to be removed. That is the realisation of the Adwaita state. Who can speak of Adwaita while remaining in Dwaita? If one did, unless one gets into that state, how can one know it and realise it?

The Shishya (disciple) like the Sadguru is really embodiment of Jnana. The difference between the two lies in the attitude, high realisation, marvellous super-human Sattva (beingness) and unrivalled capacity and Aishwarya Yoga (divine powers).

The Sadguru is Nirguna, Sat-Chit-Ananda. He has indeed taken human form to elevate mankind and raise the world. But his real Nirguna nature is not destroyed thereby, even a bit. His beingness (or reality), divine power and wisdom remain undiminished. The disciple also in fact is of the same swarupa. But it is overlaid by the effects of the samaskaras of innumerable births in the shape of ignorance, which hides from his view that he is Shuddha Chaitanya. And he gets the impressions – Jiva, a creature, humble and poor. Guru has to root out these offshoots of ignorance and has to give upadesh or instruction.

The Guru imparts the teaching: "You are God, you are mighty and opulent", then he realizes that he is God really.

The following are the instances of Ajnana

1. I am a Jiva (creature)
2. Body is the soul (I am the body)
3. God, world and jiva are different
4. I am not God
5. Not knowing, that body is not the soul
6. Not knowing that God, world and Jiva are one.

Unless these errors are exposed to his view, the disciple cannot learn what is God, jiva, world, body; how they are inter-related and whether they are different from each other or are one and the same. To teach him these values and destroy his ignorance is this instruction in Jnana or Ajnana. Why should Jnana be imparted to the jiva, (who is) a Jnanamurti? Upadesha is merely to show him his error and destroy his ignorance.

Baba added: - (1) Pranipata implies surrender. (2) surrender must be of body, mind and wealth; (3) Why should Krishna refer Arjuna to other Jnanis?

Any Guru will be Krishna to the devotee and Guru takes disciple to be Vasudev. Krishna treats both as his Prana and Atma. As Shri Krishna knows that there are such Bhaktas and Gurus, He refers Arjuna to them so that their greatness may increase and be known.

CONSTRUCTION OF THE SAMADHI MANDIR

An idea arose in the mind of Shriman Bapusaheb Booty, to have a building of his own in Shirdi. Baba appeared in his dream and ordered him to build a Wada of his own with a temple. Shama also had a similar vision wherein Baba said "Build the Wada with the temple. I shall fulfil the desires of all".

Later, on another occasion, when asked by Shama, Baba told "After the temple is complete, I will come there to stay" and staring at the Wada, He added – "After the Wada is complete, we shall use it ourselves, we shall live, move and play there, embrace each other, and be very happy".

"Keep Me in the Wada", which came out of Baba's mouth just before His passing away, consoled not only Babu Saheb but one and all. Baba's holy body was placed and preserved in the central shrine meant for Murlidhar, and Baba Himself became Murlidhar, and the Wada thus became the Samadhi Mandhir of Sai Baba.

Blessed and fortunate is Bapusaheb Booty in whose Wada lies the holy and the pure body of Baba.



BABA's OWN WORDS ABOUT LEELAS EVEN AFTER HIS SAMADHI

Though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself, but My tomb will be speaking, moving and communicating with those who would surrender themselves whole-heartedly to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But remember Me always, believe in Me heart and soul and then you will be most benefitted.



BABA's NECTAR LIKE WORDS

"He who loves Me most, always sees Me. The whole world is desolate to him without Me, he tells no stories but Mine. He ceaselessly meditates upon Me and always chants My name. I feel indebted to him who surrenders himself completely to Me and ever remembers Me. I shall repay his debt by giving him salvation (self-realization).

I am dependent on him who thinks and hungers after Me and who does not eat anything without first offering it to Me. He who thus comes to Me, becomes one with Me, just as a river gets to the sea and becomes merged (one) with it. So, leaving out pride and egoism and with no trace of them, you should surrender yourself to Me Who is seated in your heart."

WHO IS THIS ME?

Sai Baba has expounded many times Who this 'ME' (or 'I') refers to. He said "You need not go far or anywhere in search of Me. Barring your name and form, there exists in you, as well as in all beings, a sense of Being or Consciousness of Existence. That is Myself. Knowing this, you see Me inside yourself, as well as in all beings. If you practise this, you will realize all-pervasiveness, and thus attain oneness with Me."



Baba lives in all creatures

EPILOGUE

Though our beloved Baba attained Mahasamadhi in the year 1918, He still lives and continues to show His leelas.

LESSONS FOR LIFE

Let us remember and practice, HIS words '**LESSONS FOR LIFE**' ON Love, Mind & Desire and Spirituality in our day today life.

ON LOVE

The experiences He gave to His devotees while he was living in flesh, are even today, after His Mahasamadhi, obtained now by those who attach themselves to Him. To obtain this, devotees must fill their heart-lamp with faith and devotion, and burn in it wicks of love, and when this is done, the flame of knowledge (self-realization) will be lit up and shine brighter.



Mere knowledge without love is dry; nobody wants such knowledge. Without love there is no contentment; so, we should have unbroken and unbounded love. How can we praise love? Everything is insignificant before it. Without love, our reading, hearing and the study are of no avail. In the wake of love, follow devotion, dispassion, peace and liberation with all their treasures. We do not get love for anything unless we feel earnestly about it. So, where there is real yearning and feeling, God manifests Himself. It includes love and is the means of liberation.

"These feet are old and holy, you are care-free now; place entire faith in Me and you will soon get your object."

SPIRITUAL INSTRUCTION

Why should you take the responsibility of the actions on you? Do not entertain the sense of doership in doing good, as well as for bad deeds; be entirely prideless and egoless in all things and thus your spiritual progress will be rapid.!



ON MIND AND DESIRE

Make the mind desireless and observe God's works of beauty. In this way the senses will be easily and naturally controlled and **even when enjoying objects, you will be reminded of God**. If the outer senses are not checked and the mind allowed to run after objects and be attached to them, our cycle of birth and death will not end. With Viveka (discrimination) as our charioteer, we will control the mind and will not allow the senses to go astray. With such a charioteer we reach the Vishnu-pada, the final abode, our real Home from which there is no return."

The best course therefore for us is to surrender our body, speech and mind to His Feet and always chant His name for destroying our sins. He fulfils the wishes of the devotees and to those who are without any desire He gives bliss supreme.

Chanting His sweet name is the easiest sadhan for devotees. By this sadhan (means), our sins, Rajas and Tamas qualities will vanish, the Sattwa qualities and righteousness will gain predominance and along with this, discrimination, dispassion and knowledge will follow. Then we shall abide in our Self and our Guru (who are one and the same). This is known as complete surrender to the Guru. The only sure sign of this is that our mind gets calm and peaceful. The greatness of this surrender, devotion and knowledge is unique; for peace, non-attachment, fame, salvation, etc., follow in its train.

MARUTI MANDIR IN SHIRDI



मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठ ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपद्ये ।

I take refuge in Sri Hanuman. Let me pray and salute to the one who is swift as thought , the one who is more powerful than the wind , the one who has conquered his senses , best amongst the wise, the son of the wind-god , the commander of the army of forest creatures, To that Lord Sri Rama's Messenger , the incomparable Lord Hanuman, Let me seek refuge.

HARATHI SONG

Om Jai Sri Sai Matha

Om Jai Sri Sai Matha

We wave harathi for you

We wave harathi for you

You bless us and guide us

You traverse seven seas and seven mountains

And guard the entire universe|

Oh Swami| You guard the entire universe

We rest our head at the dust of your feet|

We surrendered to you; you brought the Ganges at your feet|

Om Shree Sainatha|

Oh Sai| Your miracles are many; in the form of Krishna, Rama, Shiva & Maruti; Your miracles are many|

We need zillion eyes to see you; We need zillion eyes to see you|

Bless us with your gracious glance

Om Jaya Sadguru Deva|

Om Sai Om Sai Om Sai Om Sai

Om Sai Om Sai Om Sai Om Sai

Please click on [this](#) to listen to Sai Baba Tamil Harathi song



Bow to Shri Sai – Peace be to all