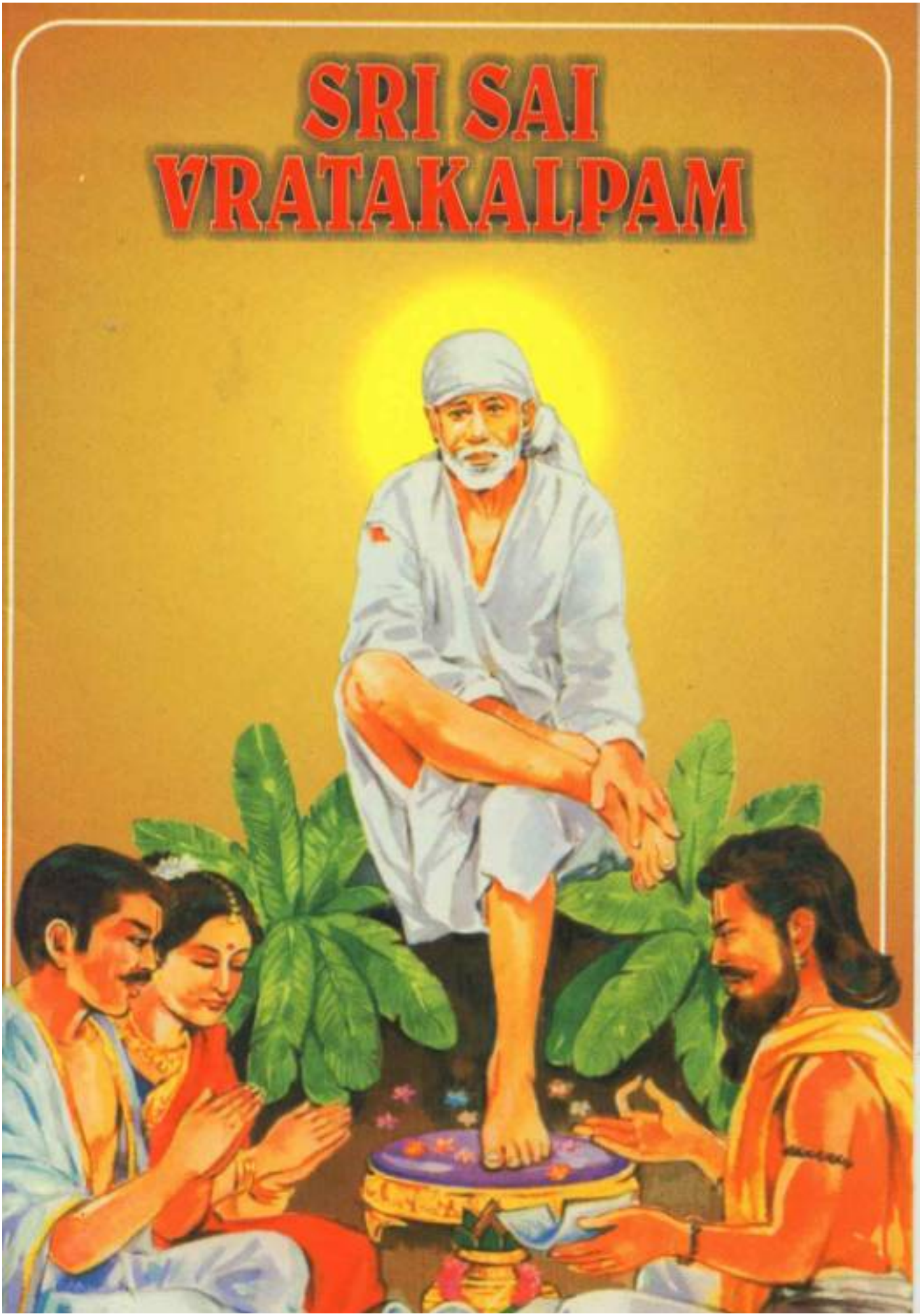
SRI SAI VRATAKALPAM



SRI SAI VRATAKALPAM

SAI ABHAYAHASTA PUBLICATIONS

1. Foreword
2. Articles & Materials for the Pooja
3. Puja to Sri Lord Ganesh
4. Dhyana Shloka
5. Sri Sai Nathaya Puja Sankalpam
6. 108 Names of Shirdi Sai Baba
7. Pushpanjali
8. Sri Sai Vrata Kalpam, Introduction
Chapter - 1
Chapter - 2
Chapter - 3
Chapter - 4
Chapter - 5
9. Annexures• Names of the months • Ayanas
• Seasons • Suklapaksha-dates • Nakshatras

Om Sri Sai Ram

Foreword

My Humble Pranam at the Lotus feet of our beloved deity Shri Shirdi Sai Baba. The desire for translating the Vrata Pooja came to my mind when I faced the difficulty in reading it whenever I performed this special pooja. It then struck me that there must be numerous devotees like me who would be in a similar predicament. It is hoped that this translation of the Vrata Pooja into a global language like English wili attract attention of public at large. From my own personal and others experience, it has been observed that this Vrata Pooja is very powerful and effective. Whosoever does this Pooja will be free from diffi-culties and will have grace of Baba for attainment of his desires.

My special and heart felt thanks to Mr. M.V. Shastri whose untiring efforts, patience and guidance has enabled me to bring this publication.

My father, and husband have been a source of strength in making this translation a success.

Sujata

Sri Sai Abhaya Hasta Publications

ARTICLES AND MATERIALS FOR THE PUJA

ARTICLES & MATERIALS FOR THE PUJA

VIGHNESVARA PUJA – PUJA TO LORD GANESH

Om Śrī Gaṇeśāya Namah

॥ विघ्नेश्वरपूजा ॥

Vighneśvara Pūjā—Pūjā to Lord Gaṇeśa

DHYĀNA MANTRA

Contemplation of Lord Gaṇeśa to remove all obstacles. Facing Lord Gaṇeśa, the Devotee should recite the Dhyāna Mantra.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

Śuklāmbaradharaṃ visnum śāsivarṇam chaturbhujam
prasannavadanaṃ dhyāyet sarva vighnopaśāntaye.

अगजाननपद्मार्कं गजाननमहर्निशम्।
अनेक दं तं भक्तानामेकदन्तमुपास्महे ॥

Agajānanapadmākaṃ gajānanamaharniśaṃ
aneka dantaṃ bhaktānaṃ ekadantamupāsmahe.

ĀVĀHANA MANTRA
(Invoking the Deity)

तदेव लग्नं सुदिनं तदेव ताराबलं चन्द्रबलं तदेव।
विद्याबलं दैवबलं तदेव लक्ष्मीपतेरङ्घ्रियुगं स्मरामि ॥

Tadevalagnaṃ sudinaṃ tadeva, tārābalam chandra balaṃ tadeva
vidyābalaṃ daivabalaṃ tadeva, laksmīpateranghriyugaṃ smarāmi.

करिष्यमाणस्य कर्मण: निर्विघ्नेन परिसमाप्त्यर्थं, आदौ महागणपति पूजां करिष्ये ॥

Karisyamāṇasya karmaṇah nirvighnena parisamāptyartham ādaú
mahāgaṇapati pūjāṃ karisye.

ॐ भूर्भुवस्सुवरों अस्मिन हरिद्राबिम्बे सुमुखं महागणपतिं ध्यायामि आवाहयामि।

mahāgaṇapati pūjaṃ karisye.

ॐ भूर्भुवस्सुवरों अस्मिन् हरिद्राबिम्बे सुमुखं, महागणपतिं ध्यायामि, आवाहयामि।
Om Bhūrbhuvassuvaroṃ asmin haridrābimbe sumukhaṃ
mahāgaṇapatim dhyāyāmi avāhayāmi.

5

ॐ गणानां त्वा गणपतिगम् हवामहे
कविं कवीनामुपमश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत
आ नः शृण्वन्नूतिभिः सीदसादनम्॥
Om Gaṇānām tvā, gaṇapatiguṃ havāmahe
kaviṃ kavīnām upamaśravastamaṃ.
Jyeṣṭharājam brahmanāṃ brahmaṇaspata
ā nah śṛṇvannūtibhiḥ sīda sādanam.

Om Śrī Mahāgaṇapataye namaḥ, dhyānam samarpayāmi,
Āvāhanam samarpayāmi.

UPACHARA MANTRAS

ĀSANAM (seat)
ॐ श्री महागणपतये नमः आसनं समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Āsanaṃ samarpayāmi.
Offering of SEAT (Āsana).

PĀDYAM (Water to wash feet)
ॐ श्री महागणपतये नमः पाद्यं समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Pādyam samarpayāmi.
Offering of water for washing feet (Pādyam).

ARGHYAM (Water to wash hands)
ॐ श्री महागणपतये नमः अर्घ्यं समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Arghyam samarpayāmi.
Offering of water for washing hands (Arghyam).

ĀCHAMANĪYAM (water for purification)
ॐ श्री महागणपतये नमः आचमनीयं समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Achamanīyam samarpayāmi.

Om Śrī Mahāgaṇapataye namaḥ, Achamanīyam samarpayāmi.
Offering water for purificatory rite (Āchamanīyam).

MADHUPARKAM (Milk and honey Drink)
ॐ श्री महागणपतये नमः मधुपर्कं समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Madhuparkam samarpayāmi.
Offering Madhuparka—a special milk and honey drink.

6

SNĀNAM (Bath)
ॐ श्री महागणपतये नमः शुद्धोदक स्नानं समर्पयामि।
स्नानानन्तरं आचमनीयं समर्पयामि॥

Om Śrī Mahāgaṇapataye namaḥ, Śuddhodaka Snānaṃ samarpayāmi.
Snānānantaram āchamanīyam samarpayāmi.
Offering ceremonial bath and water for purificatory rite after bath.

VASTRA (Clothing—lower cloth or sari)
ॐ श्री महागणपतये नमः वस्त्रार्थं अक्षतान् समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Vastrārthaṃ akṣhatān samarpayāmi.
Offering of Akṣhatas (rice mixed with turmeric or saffron) in place of the Vastra (main cloth apparel).

UPAVĪTA (Sacred Thread)
ॐ श्री महागणपतये नमः उपवीतार्थं अक्षतान् समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Upavīt ārth akṣhtān samarpāyami.
Offering of Akṣhtas in place of Upavīta (Upper cloth).

GANDHAM-KUṂKUMA (Sandal paste and vermillion)
ॐ श्री महागणपतये नमः गन्धान् धारयामि।
गन्धस्योपरि हरिद्राकुम्कुमं सर्मपयामि।
Om Śrī Mahāgaṇapataye namaḥ, Gandhān dhārayāmi.
Gandhasyopari haridrākuṃkumaṃ samarpayāmi.
Offering of sandal paste and saffron paste tilak.

AKṢHATAS (Rice grains with yellow turmeric)
ॐ श्री महागणपतये नमः अक्षतान् समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, Akṣhatān samarpayāmi.
Offering of Akshatas

Om Śrī Mahāgaṇapataye namaḥ, Akṣhatān samarpayāmi.
Offering of Akṣhatas.

PUṢPAṆI (Flowers)

ॐ श्री महागणपतये नम: पुष्पै: पूजयामि।
Om Śrī Mahāgaṇapataye namaḥ, Pushpaiḥ pujayāmi.
Offering of flowers (take flowers between joined palms).
16 Flower offerings (offer one flower with each name).

7

1. ॐ सुमुखाय नम:
   Om Sumukhāya Namaḥ
2. ॐ एकदन्ताय नम:
   Om Ekadantāya Namaḥ
3. ॐ कपिलाय नम:
   Om Kapilāya Namaḥ
4. ॐ गजकर्णकाय नम:
   Om Gajakarṇakāya Namaḥ
5. ॐ लम्बोदराय नम:
   Om Lambodarāya Namaḥ
6. ॐ विकटाय नम:
   Om Vikaṭāya Namaḥ
7. ॐ विघ्नराजाय नम:
   Om Vighnārajaya Namaḥ
8. ॐ गणाधिपाय नम:
   Om Gaṇādhipāya Namaḥ
9. ॐ धूमकेतवे नम:
   Om Dhūmaketave Namaḥ
10. ॐ गणाध्यक्षाय नम:
    Om Gaṇādhyakṣāya Namaḥ
11. ॐ फालचन्द्राय नम:
    Om Phālacandrāya Namaḥ
12. ॐ गजाननाय नम:

12. ॐ गजाननाय नमः
Om Gajānanāya Namaḥ

13. ॐ वक्रतुण्डाय नमः
Om Vakratuṇḍāya Namaḥ

14. ॐ शूर्पकर्णाय नमः
Om Śūrpakarṇāya Namaḥ

15. ॐ हेरम्बाय नमः
Om Herambāya Namaḥ

16. ॐ स्कन्दपूर्वजाय नमः
Om Skandapūrvajāya Namaḥ

ॐ श्री महागणपतये नमः नानाविधपरिमलपत्रपुष्पाणि समर्पयामि।
Om Śrī Mahāgaṇapataye namaḥ, nānāvidha parimala patrapuṣpāni samarpayāmi.
Offering a collective flower offering.

DHŪPAM (Incense)

ॐ श्री महागणपतये नमः धूपं आघ्रापयामि।
Om Śrī Mahāgaṇapataye namaḥ, Dhūpaṃ āghrāpayāmi.
Offering of incense (dhūpam).

DĪPAM (Light)

ॐ श्री महागणपतये नमः दीपं दर्शयामि।
Om Śrī Mahāgaṇapataye namaḥ, Dīpaṃ darśayāmi.
Offering lighted ghee lamp (Dīpa).

NAIVEDYAM (Food-Prasad)

ॐ श्री महागणपतये नमः नैवेद्यं निवेदयायि।
Om Śrī Mahāgaṇapataye namaḥ, Naivedyaṃ nivedayāmi.
Offering of food, fruits, sweets, etc. Sprinkle water on food. With "svahas" wave leaf in hand toward Deity five times.

ॐ भूर्भुवस्सुवः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्

भर्गो देवस्य धीमहि। धियो यो न: प्रचोदयात्

Om bhūrbhuvassuvah tat saviturvarenyam
bhargo devasya dhimahi dhiyo yo nah prachodayat

सत्यं त्वर्तेन परिषिञ्चामि। अमृतमस्तु अमृतोप्स्तरणमसि।

Satyam tvartena parisinchami, amrtamastu amrtopastarnamasi

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा।

ॐ व्यानाय स्वाहा। ॐ उदानाय स्वाहा।

ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा।

Om Pranaya svaha. Om Apanaya svaha
Om Vyanaya svaha. Om Udanaya svaha
Om Samanaya svaha. Om Brahmane svaha

मध्ये मध्ये—अमृतपानीयं समर्पयामि।

अमृतापिधानमसि।

नैवेद्यानंन्तरं आचमनीयं समर्पयामि।

Madhye madhye amritapaniyam samarpayami.
Amrutapidhanamasi.
Naivedyanantaram achamaniyam samarpayami.
Offering of water (paniyam) and water for Purification (achamaniyam). Sprinkle water on the food and Deity.

TAMBULAM (Betel or Pan)

ॐ श्री महागणपतये नम: कर्पूर तांबूलं समर्पयामि।

Om Śrī Mahāgaṇapataye namaḥ, Karpura Tambulam samarpayami.
Offering of Tambulam (pan leaves and supari) or akshatas.

KARPURA (Camphor)

ॐ श्री महागणपतये नम: कर्पूरनीराजनं दर्शयामि।

Om Śrī Mahāgaṇapataye namaḥ, Karpura Nirajanam darsayami.
Offering of camphor lamp, Make 3 circles clockwise with lamp as you ring the bell with left hand. Then take lamp into left hand and

Offering of camphor lamp, Make 3 circles clockwise with lamp as you ring the bell with left hand. Then take lamp into left hand and wave three times over the light with the right hand towards the Deity. Turn and offer the light to everyone in the room.

हिरण्य पात्रम मधो पूर्णम ददाति
माधव्यो सन्निथि एकधा ब्रह्मामणाम उपहारति
एकदैव्य यजमान्यु सतेजो ददाति।

Hiranya patram madhoh purnam dadati
madhavyo saniti ekadha brahmanam upaharati
ekadaiva yajamanayustejo dadati.

MANTRAPUSPAM (Money, Flowers and all Mantras)
ॐ श्री महगणपतये नमः सुवर्णपुष्पं मन्त्रपुष्पं समर्पयामि।

ॐ श्री महागणपतये नमः प्रदक्षिण नमस्कारान् समर्पयामि।
Om Sri Mahaganapataye namah, pradakshina namaskaran samarpayami.

This mantra to be used for circumambulating the Lord. If there is not enough space, one can either mentally perform the circumambulation in a clockwise manner or one can stand with joined palms and turn around clockwise in the same spot three times.

नमस्कारः
NAMASKARA MANTRA

Offering of namaskara-falling prostrate with folded hands.

अभीप्सितार्थसिद्धयर्थम् पूजितो यः सुरैरपि।
सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः॥
Abhipsitartha siddhyartham pujito yah surairapi
Sarvavighna chichade tasmay ganadhipataye namah.

गजाननं भूतगणाधिसेवितं कपित्थजम्बूफलसारभक्षितम्।
उमासुतं शोकविनाशकारणम नमामि विघ्नेश्वरपादपङ्कजम्॥
Gajananam bhuta ganadhi sevitam
kapittha jambuphala sarabhakhsitam
Umasutam soka vinasa karkam
namami vighnesvara padpankajam.

namami vighnesvara padpankajam.

वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ।
निर्विघ्नं कुरु में देव सर्वकार्येषु सर्वदा॥

Vakratunda mahakaya surya koti samaprabha
Nirvighnam kuru me deva sarva karyesu sarvada.

ॐ श्री महागणपतये नमः, सर्वोपचार पूजाम् समर्पयामि।

Om Sri Mahaganapataye namah, sarvopachara pujam samarpayami.
Confirmatory offering of all the above Mantras.

This will conclude the short Ganesa Puja to be performed before any auspicious function

ॐ शान्तिः शान्तिः शान्तिः

OM SHANTIH, SHANTIH, SHANTIH.

12

DHYANA SLOKA

DHYANA SLOKA
ध्यान श्लोक

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्तिम्
द्वंद्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्
भावातीतं त्रिगुण रहितं सद्गुरुं त्वां नमामि॥

Brahmanandam Paramsukhadam Kevalam Gyanamurtim
Dvandvatitam Gagana Sadrisham Tatvamasyadilakshyam
Ekam Nityam Vimalamachalam Sarvadhisakshibhootam
Bhavateetam Triguna Rahitam Sadgurum Tvam Namami

SRI SAI NATHAYA POOJA SANKALPAM

SRI SAI NATHAYA POOJA SANKALPAM
श्री साई नाथाय पूजा संकल्प

शुकलाम्बरधरं विष्णुं शशिवर्णं चतुर्भजम्।
प्रसन्नवदनं ध्यायेत् सर्व विघ्न उपशान्तये॥

SUKLAMBARADHARAM VISNUM SASI VARNAM CHATURBHUJAM
PRASANNA VADANAM DHYAYET SARVA VIGHNA UPASANTAYE

ॐ केश्वाय स्वाहा	OM KESVAYA SWAHA
ॐ नारायाणाय स्वाहा	OM NARAYANAYA SWAHA
ॐ माधवाय स्वाहा	OM MADHAVAYA SWAHA

Place a spoonful of water in the Right palm, sip water after chanting each mantra. This action symbolises the purification of our inner personality before we perform puja.

ॐ गोविन्दाय नम:	OM GOVINDAYA NAMAH
ॐ विष्णवे नम:	OM VISHNAVE NAMAH
ॐ मधुसूदनाय नम:	OM MADHUSUDNAYA NAMAH
ॐ त्रिविक्रमाय नम:	OM TRIVIKRAMAYA NAMAH
ॐ वामानाय नम:	OM VAMANAYA NAMAH
ॐ श्री धराय नम:	OM SRI DHARAYA NAMAH
ॐ हृशीकेशाय नम:	OM HRISHIKESHAYA NAMAH
ॐ पद्मनाभाय नम:	OM PADMANABHAYA NAMAH
ॐ दामोदराय नम:	OM DAMODARAYA NAMAH
ॐ वासुदेवाय नम:	OM VASUDEVAYA NAMAH
ॐ प्रद्युम्नाय नम:	OM PRADHYUMNAYANA NAMAH
ॐ अनिरुद्धाय नम:	OM ANIRUDDAYA NAMAH
ॐ पुरुषोत्तमाय नम:	OM PURUSHOTTAMAYA NAMAH
ॐ अधोक्षजाया नम:	OM AD OKSHAJAYA NAMAH
ॐ नारसिम्हाय नम:	OM NARASIMHAYA NAMAH
ॐ अच्युताय नम:	OM ACHYUTAYA NAMAH
ॐ जनार्धनाय नम:	OM JANARDHANAYA NAMAH
ॐ उपेन्द्राय नम:	OM UPENDRAYA NAMAH

ॐ जनार्धनाय नम: OM JANARDHANAYA NAMAH
ॐ उपेन्द्राय नम: OM UPENDRAYA NAMAH
ॐ हरये नम: OM HARAYE NAMAH
ॐ श्री कृष्णाय नम: OM SHRI KRISHNAYA NAMAH

14

उत्तिष्ठन्तु भूतपिशाचा : एते भूमि भारका:
एतेशाम् अविरोधेन ब्रह्मकर्म समारभे
UTTISHTANTU BHOOTPHISHACHA ETE BHOOMI BHARAKAH
ETESHAM AVIRODHENA BRAHMAKARMA SAMARABHE

Aachmaneeyam (आचमनीयं)

Make a hollow of the right plam by bending up all fingers except the thumb and the little finger. Take a little water in that hollow and sip it chanting mantra. Repeat the procedure for each of the following mantra.

ॐ केशवाय स्वाहा OM KESHVAYA SVAHA
ॐ नारायणाय स्वाहा OM NARAYANAYA SVAHA
ॐ माधवाय स्वाहा OM MADHAVAYA SVAHA

Offer water to the lord through this beautiful form

Wash the right palm with a little water. Then touching the right ear with right palm say

ॐ गोविन्दाय नम: OM GOVINDAYA NAMAH

श्री शैलस्य ईशान्यस्य प्रदेशे कृष्णा कावेरी नर्मदा प्रदेशे स्वगृहौ शालिवाहन शके अस्मिन् वर्तमान व्यावहारिक चान्द्रमानेन.....संवत्सरे (साल का नाम).....आइने (दक्षिण या उत्तर).....ऋतौ (ऋतु का नाम).....मासे (माह का नाम),.....पत्रे (शुक्ल या कृष्ण).....शुभवासरे (दिन का नाम).....शुभ नक्षत्रे (नक्षत्र का नाम).....शुभयोगे.....शुभ करणे एवं गुण विशिष्टायाम्

शुभतिथौ श्रीमान/श्रीमती.....

विशेषण.....गोत्रो भवस्य.....नामधेयस्य (नाम) धर्मपत्नीसमेतस्य (पत्नी के साथ पूजा करते समय यह बोलना है) अस्माकम् सहकुटुम्बानाम क्षेम स्थैर्य विजय अभय आयुरारोग्य एश्वर्याभिवृध्द्यर्थम्, अभीष्ट सिध्यर्थम् समर्थ सद्गुरु श्री साइनाथ पूजाम् अहम् करिष्ये।

Shri Shaylsya Ishanyasya Pradeshe Krishna Kaveri Narmada Pradeshe Swagrihe Shaliwahan Shake Asmin Vartman Vyavharik

Pradeshe Swagrihe Shaliwahan Shake Asmin Vartman Vyavharik Chandramanen.....Swantsare (Name of the year).....

15

Aaeene (Dakshinayan or Utarnayan).....Ritu (Name of the season)..... Mase (Name of the month),..... Pakshy (Shukla or Krishna), ...Shubhvasre (Name of the day).....Shubha Nakshatre (Name of the star), ...Shubh Yoge..... Shubh Karne even Guna Visheshan Vishishtayam
Shubhatitho Shriman/Shrimati.....

Gotraodbhavasya..... Namdheyasya (Name) Dharmapatni Sametasya (saying this on puja with wife) Asmakam Sahkutumbanam Kshem Sthyairya Vijay Abhay Ayurarogya Aishwaryabhivridhyardham, Abhishth Siddhayrdham, Samrath Sadguru Shri Sainath Pujam Aham Krishye.

DIGBANDHA दिग्बन्ध

Move the right hand in the air around the head with index finger saying the Gayatri Mantra.

ॐ भुर्भुवस्सुव: तत्सवितुर्वरिण्यमं
भर्गो देवस्य धीमहि धियो यो न: प्रचोदयात्

OM BHURBHUVASSUVAH TATSAVIITHURUVARENYAM
BHARGO DEVASYA DHIMHI DHIYO YO NAH PRACHODAYAT

(SNANAM) स्नानं

शुद्धोदक स्नानम् समर्पयामि
SUDDHODAKA SNANAM SAMARPYAMI
(Offer water to bathe the lord)

AVAHANAM (Invoking)
ॐ श्री साईनाथाय नम: अवहायामी।
OM SRI SAI NATHAYA NAMAH AVAHAYAMI
(Welcome the Lord to the seat of worship)

ASANAM (Seat)
ॐ श्री साई नाथाय नम: आसनं समर्पयामि।
OM SRI SAI NATHAYA NAMAH ASANAM SAMARPYAMI

OM SRI SAI NATHAYA NAMAH ASANAM SAMARPYAMI
(Offering of seat (asana))

PADYAM (Water to wash feet)
ॐ श्री साई नाथाय नमः पाद्यम् समर्पयामि।

OM SRI SAI NATHAYA NAMAH PADYAM SAMARPYAMI
(Offering of water for washing feet (padyam))

ARGHYAM (Water to wash hands)
ॐ श्री साई नाथाय नमः अर्घ्यम् समर्पयामि।

OM SRI SAI NATHAYA NAMAH ARGHYAM SAMARPYAMI
(Offering of water for washing hands (arghyam))

ACHAMANIYAM (Water for purification)
ॐ श्री साई नाथाय नमः आचमनीयं समर्पयामि।

OM SRI SAI NATHAYA NAMAH ACHAMANIYAM SAMARPYAMI
(Offering water for purificatory rite (achamaniyam))

MADHUPARKAM (Milk & honey drink)
ॐ श्री साई नाथाय नमः मधुपर्कम् समर्पयामि।

OM SRI SAI NATHAYA NAMAH MADHUPARKAM SAMARPYAMI
(Offering Madhuparka—a special milk & honey drink)

SNANAM (Bath)
ॐ श्री साई नाथाय नमः स्नानं समर्पयामि। स्नानान्तरम् शुद्धाचमनीयं समर्पयामि।

OM SRI SAI NATHAYA NAMAH, SNANAM SAMRPAYAMI
(Offering ceremonial bath and water of purificatory after bath)

VASTRA (Clothing lower cloth)
ॐ श्री साई नाथाय नमः वस्त्रार्थं अक्षतान् समर्पयामि।

OM SRI SAI NATHAYA NAMAH VASTRARTHAM AKSHATAN SAMARPYAMI
(Offering of Akshatas (rice mixed with turmeric or saffron) in place of vastra (main cloth apparel).

UPAVITA (Sacred thread)
ॐ श्री साई नाथाय नमः उपवीतार्थम् अक्षतान् समर्पयामि।

OM SRI SAI NATHAYA NAMAH UPVITARTHAM AKSHATAN

OM SRI SAI NATHAYA NAMAH UPVITARTHAM AKSHATAN SAMARPAYAMI

(Offering of Akshatas (rice mixed with turmeric or sindhur in place of the vastra main cloth apparel)

17

GANDHAM, KUMKUMA (sandal powder, red turmeric)

ॐ श्री साई नाथाय नमः गन्धान् धारयामि। गन्धस्योपरि हरिद्राकुंकुमम् समर्पयामि।

OM SRI SAI NATHAYA NAMAH GANDHAN DHARAYAMI GANDHASYOPARI HARIDRA KUMKUMAM SAMARPYAMI

(Offering of sandal paste and saffron paste tilak)

AKSHATAS (Rice grains with yellow turmeric)

ॐ श्री साई नाथाय नमः अक्षतान् समर्पयामि।

OM SRI SAI NATHAYA NAMAH AKSHTAN SAMARPYAMI

(Offering of Akshatas)

PUSHPANI (flowers)

ॐ श्री साई नाथाय नमः पुष्पैः पूजयामि।

OM SRI SAI NATHAYA NAMAH PUSHPAIH PUJAYAMI

(Offering of flower (take flower between joined palms)

Sri Sai Baba Astottharasatha Namavalih

(108 NAMES OF SHIRIDI SAI BABA)

1. Om Sainathaya Namaha

Obeisance to Sri Sainatha, Lord of this universe.

2. Om Lakshminarayanaya Namaha

Who has the wondrous form of Lakshmee Narayana .

3 Om krsnaramasivamaruthyadhi rupaya namaha

Who appears in the divine forms of Lord Krishna, Rama, Shiva and Anjaneya

4. Om seshasaine namaha

Who has His yogic sleep on Adhisesha.

5. Om Godhavarithatasirdi vasine namaha

Who has taken shirdi the village situated on the bank of Godavari as His earthly abode.

6. Om Bhakthahrudhalayaya namaha

Who is Seated in His devotees hearts which are as holy as temples

7. Om Sarvahrunnilayaya namaha

Who is the universal self in the hearts of all beings.

8. Om Bhuthavasaya namaha

Who abides in the hearts of all both animate and inanimate.

9. Om Bhuthabhavishyadhbhava varjithaya namaha

who removes all evil thoughts of past present and future

10. Om Kalathithaya namaha

Who is the eternal time and greater than the dutiful and munificent, kala.

11. Om Kalaya namaha

Who is the impartial kala, the all destroying Death

12. Om Kala kalaya namaha

Who subdues even the all powerful kala or yama

13. Om Kaladharpadhamanaya namaha

Who puts down the pride of kala, the eternal time-spirit

14. Om Mruthyunjayaya namaha

Who has vanquished mruthyu or yama and who is none other than Mruthyumjai, Lord Siva

15. Om Amarthyaya namaha

Who is immortal, eternal and imperishable Brahman

16 Om marthyabhaya pradaya namaha

Who removes fear and grants 'Abaya' or assurance of protection to His devotees at the time of death.

17. Om Jivadharaya namaha

who is the bestower of abundant life energy to all

18. Om Sarvadharaya namaha

who is the source of all power.

19. Om Bhakthavanasamarthaya namaha

who is competent and all powerful in protecting His devotees

20. Om Bhakthavana prathijnaya namaha

Who has taken the promise of protecting His devotees.

21. Om Annavasthradhaya namaha

who always provides His children with food and clothes.

22. Om Arogyakshemadhdya namaha

who takes care of the good mental and physical health of His devotees and offers them supreme bliss.

23. Om Dhanamangalya pradhaya namaha

who pours wealth and auspices in abundant

24. Om Ruddhi siddhidhaya namaha

who offers success, prosperity, affluence and helps in the accomplishment of everything by removing all obstacles.

25. Om Puthramithra kalathra bandhudhaya namaha

who grants the blessings of good progeny, friends wife and relatives.

26. Om Yoga kshema vahaya namaha

who bears the burden of His devotees and frees them from grief and takes care of their welfare.

27. Om Apadhbandhavaya namaha

who is our only kinsman in times of troubles and distress.

28. Om Margabandhave namaha

who is our only guide in our life journey

29. Om Bhukthimukthi svargapavargadhaya namaha

who bestows wealth, everlasting bliss and eternal state (Heaven) to us.

30. Om Priyaya namaha

who is extremely dear to us.

31. Om Prithivardhanaya namaha

who increases our devotion to God

32. Om Antharyamine namaha

who is. Antharyamin or the indwelling soul in us dispelling the darkness of ignornance

33. Om Sacchidhathmane namaha

who is sat, chit and Anandha or eternal bliss.

34. Om Nityanandhdya namaha

who is always drowned in eternal bliss.

35. Om Paramasukhadhaya namaha

Who offers His devotees, the supreme bliss that is mukthi or freedom from the cycles of birth and death.

36. Om Parameswaraya namaha

who is none other than the great siva, parameswara.

37. Om Para brahmane namaha

Who is Brahma Swaroopa pervading the entire universe.

38. Om Paramathmane namaha

Who is the divine purusha paramartha, the supreme God pervading the whole universe.

39. Om Jnanasvarupine namaha

who is jnana or wisdom incarnate.

40. Om Jagathaha pithre namaha

who is our universal father

41. Om Bhakthanam mathrudhathrupithamahaya namaha

Who is the dear mother, father and grand father to all His devotees.

42. Om Bhaktha abhaya pradhaya namaha

who gives refuge to all who surrender to Him

43. Om Bhakthaparadhinaya namaha

who is the slave of His devotees

44. Om Bhakthanugrahakatharaya namaha

who safeguards His devotees in distress and pours blessings.

45. Om Saranagathavathsalaya namaha

who pours affection on people who surrender themselves to Him seeking His refuge.

46. Om Bhakthisakthipradhaya namaha

who offers devotion and mental power and strength in abundent.

47. Om Jnanavairagyadhaya namaha

who bestows divine wisdom, (gnana) and self control (vairagya) upon His devotees

48. Om Prema pradhaya namaha

who showers selfless love on all His devotees

49. Om Samsaya hrudhaya dhaurbhalya papakarma vasana kshayakaraya namaha

who completely removes the low desire of constant doubting, lust and other unwanted desires characteristic of weak hearts.

50. Om Hrudhayagranthibhedhakaya namaha

who removes the illusion 'the body is the self '.

51. Om Karmadhvamsine namaha

who destroys our sins accumulated as a result of our evil activities.

52. Om Sudhdhasatthvasthithaya namaha

who has chosen pure and tranquil hearts as His abode.

53. Om Gunathitha gunathmane namaha

who possesses all superior and good virtues.

54. Om Ananthakalyana Gunaya namaha

who possesses all auspicious traits in abundance

55. Om Amitha parakramaya namaha

who possesses immeasurable valour

56. Om Jayine namaha

who is always victorious

57. Om Dhurdharsha kshobhyaya Namaha

who removes all calamities of His devotees

58. Om Aparajithaya namaha

who can never be vanquished

59. Om Thrilokeshu Avighathagathaye namaha

Who can freely go around all the three worlds unobstructed

60. Om Asakyarahithaya namaha

who can execute everything perfectly and nothing is impossible for Him.

61. Om Sarvasakthi murthaye namaha

who is the personification of all kinds of powers.

62 Om Surupa sundharaya namaha

who is graceful and dignified in appearance

63. Om Sulochanaya namaha

whose eyes are attractive, beautiful and impressive

64. Om Bhahurupa viswamurthaye namaha

who takes multifarious divine forms and who can also appear as universal being.

65. Om Arupavyakthaya namaha

Who is all pervading and has no definite form and whose glory cannot be delineated

66. Om Achinthyaya namaha

who has an infinite form which is beyond our conception

67. Om Sukshmaya namaha

who is found even in the smallest creatures like ants and flies.

68. Om Sarvantharyamine namaha

who is present in all beings.

69. Om Manovagathithiya namaha

Who has extraordinary or remarkable power of speech and thought.

70. Om Premamurthaye namaha

who is the very personification of pure love.

71. Om Sulabhadhurlabhaya namaha

who is easy of access to devotees and hard to be seen by sinners

72. Om Asahaya sahayaya namaha

who readily extends His help to the helpless.

73. Om Anathanatha dhina bandhave namaha

who remains the close relative of both distressed and afflicted people.

74. Om Sarvabharabhruthe namaha

who bears the burden of protecting His devotees

75. Om Akarmanekakarma sukarmine namaha

who seems to be not doing anything but continuously involved in actions.

76. Om Punya sravana kirthanaya namaha

whose sacred name is worthy of being sung and to be listened to

77. Om Thirthaya namaha

who is in the form of all sacred rivers.

78. Om Vasudevaya namaha

Who is none other than Vasudeva or Lord krishna.

79. Om Satham gathaye namaha

Who is always the refuge of all.

80. Om Sath parayanaya namaha

who possessed all the merits of being worshipped by good people.

81. Om Lokanathaya namaha

who is the Lord of this universe

82. Om Pavananaghaya namaha

Who possesses the most sacred form.

83. Om Amruthamsave namaha

who is as sweet as nectar

84. Bhaskara Prabhaya namaha

who has the lustre and brilliance of the sun.

85. Om Brahmacharya thapascharyadhi suvrathaya namaha

who follows strictly the austerities of a bachelor .

86 Om Sathya dharma parayanaya namaha

who always treads on the path of righteousness and truth.

87. Om Sidhdhesvaraya namaha

who is the master of all eight sidhis or superhuman faculties like anima, legima etc.,

88. Om Siddha sankalpaya namaha

who executes His wishes perfectly and in no time.

89. Om Yogesvaraya namaha

who is the head of all yogis or ascetics

90. Om Bhagavathe namaha

who is the supreme Lord of the universe

91. Om Bhaktha vathsalaya namaha

who is fond of his devotees.

92. Om Satpurushaya namaha

who is eternal, unmanifest, supreme purusha

93. Om Prusothtamaya namaha

who is the highest and supreme being.

94. Om Satha thatthva bhodhakaya namaha

who preaches the true principles of truth and reality.

95. Om Kamddhishad vairi dhvamsine namaha

who has vanquished six internal enemies kama, krodha, Loba, moha, mada and mathsarya.

96. Om Abhedhanandhanubhava pradhaya namaha

who grants the bliss of realisation of the one absolute

97. Om Samasarvamathasammathaya namaha

who is well pleased with all doctrines of philosophy and all religions

98. Om Sree dakshinamurthaye namaha

Who is Lord Dakshinamoorthy, the guru of all gurus,

99. Om Venkatesaramanaya namaha

who is Lord Venkateswara of Thirupathy

100. Om Adhbhuthananthacharyaya namaha

who is always wandering through the wonderous land of supreme bliss.

101. Om Prapannarthiharaya namaha

who removes the difficulties of His devotees

102. Samsara sarva duhkha kshayakaraya namaha

who sweeps away the grief accumulated in this worldly life.

103. Om Sarvavith sarvatho mukhaya namaha

who is the knower of everything and who has faces in every direction

104. Om Sarvantharbhahisthithaya namaha

Who resides in the heart of His devotees and also found outside and everywhere.

105. Om Sarvamangalakaraya namaha

Who is always doing good and auspicious for the welfare of His devotees.

106. Om Sarvabhishtapradhaya namaha

who fulfills the genuine wishes of his devotees

107. Om Samarasa sanmarga sthapanaya namaha

who has established unity and good will among all people

108. Om Samartha sadguru sayi nathaya namaha

who is samartha sadguru, the greatest of all gurus who takes care of both our worldly life and life after.

नानाविधपरिमलपत्रं पुष्पाणि समर्पयामि

NĀNĀVIDHA PARIMALA PATRAPUSPĀNI SAMARPY ĀMI
(Offering a collective flower offering)

DHUPAM (Incense) धूपं आघ्रापयामि
ॐ श्री साई नाथाय नम: धूपं आघ्रापयामि
OM SRI SAI NATHAYA NAMAH DHUPAM AGHRAPAYAMI
Offering of Incense (dhupam)
DIPAM (light) दीपं दर्शयामि
ॐ श्री साई नाथाय नम: दीपम् दर्शयामि
OM SRI SAI NATHAYA NAMAH DIPAM DARSAYAMI
NAIVEDYAM (food-prasad) नैवेद्यम्
ॐ श्री साई नाथाय नम: नैवेद्यम् निवेदयामि।
OM SRI SAI NATHAYA NAMAH NAIVEDYAM NIVEDAYAMI
Offering of food, fruits, sweets etc. spkrinkle water on food with svaha wave leaf in hand towards diety 5 times,
ॐ भूभुर्वस्सुव: तत्सवितवरिण्यम्
भर्गो देवस्य धीमहि धियो यो न: प्रचोदयात्
OM BHURBHUVASSUAH TAT SAVITURVAREN YAM
BHARGO DEVASYA DHIMAHI DHIYO YO NAH PRACHODAYAT

28

सत्यं त्वर्तेन परिषिंचामि। अमृतोपस्तरणमसि
SATYAM TVATENA PARICHINCHAMI
AMRUTOPASTARANAMASI
ॐ प्रणाय स्वाहा
OM PRANAYA SWAHA
ॐ अपानाय स्वाहा
OM APANAYA SWAHA
ॐ व्यानाय स्वाहा
OM VYANAYA SWAHA
ॐ उदानाय स्वाहा
OM UDANAYA SWAHA
ॐ समानाय स्वाहा
OM SAMANYA SWAHA
ॐ ब्रह्मणे स्वाहा

ॐ ब्रह्मणे स्वाहा

OM BRAHMANE SWAHA

NAIVEDYAM NIVEDAYAMI नैवेद्यं निवेदयामि

मद्ये मद्ये अमृतपानीयम् समर्पयामि। अमृतपिधानमसि नैवेद्यानन्तरं आचमनीयं समर्पयामि।

MADHYE MADHYE AMRUTPANIYAM SAMARPAYAMI

AMRUT PIDHANAMASI

NAIVEDYANANTARAMA ACHAMANIYAM SAMAPRPAYAMI

Offering of water and water for purification (achamaneyam)

sprinkle water on the food

TAMBULAM—(offering of Betel and Supari)

ॐ श्री साई नाथाय नमः कर्पूरताबूलं समर्पयामि।

OM SRI SAI NATHAYA NAMAH KARPURA TAMBULAM SAMARPYAMI

(offering of Tambulam (pan and supari or Akshata)

KARPURA (camphor)

ॐ श्री साई नाथाया नमः आनन्द कर्पूर नीराजनय् समर्पयामि।

OM SRI SAI NATHAYA NAMAH ANANDA KARPURA NEERAJANAM SAMARPAYAMI

Offering of camphor lamp. Make 3 circles clockwise with lamp as you ring the bell with left hand. Then take lamp into left hand and

show 3 times over the light with the right hand towards the diety.

कर्पूर दीपं सुमनोहारम् प्रभो
दादमि ते देव वर प्रशीद।
पापान्धकारम् त्वरितम् निवारय
प्राज्ञान दीपम् मानसि प्रदीपाय।

KARPURA DEEPAM SUMANOHARAM PRABHO
DADAMI TE DEV VAR PRASHIDA
PAPANDHKARAM TWARITAM NIVARAYA
PRAGYAN DEEPAM MANASI PRADIPAYA

पुष्पांजली

ओं योपाम्पुष्पंवेद। पुष्पवान्प्रजावन् प्रशुमान् भवति।
चन्द्रमावा अपां पुष्पं। पुष्पवान्प्रजावन् पशुमान् भवति।
एं एवम वेद
वेदोक्त मंत्र पुष्पांजलिम् समर्पयामि।
स्वर्ण पुष्पं समर्पयामि।
ॐ यज्ञेन यज्ञमयजंत देवास्तानि धर्माणि प्रथमान्यासन्
तेह नाकं महिमान स्सचंते पूर्वे साध्या संति देवा:।
ॐ राजाधिराजाय प्रसह्यसाहिने नमो वयं वैश्रवणाय कुर्महि।
स में कामान्कामकामाय मध्यांकामेश्वरो वैश्रवणो ददातु
कुबेराय वेश्रवणाय महाराजाय नम:।
ॐ स्वास्ति साम्राज्यं भोज्यं स्वाराज्यं वरौग्यं पारमेष्ठयं
राज्यं माहाराज्यमाधिपत्य मयं समर्पयामि

PUSHPANJALI

OM YOPAM PUSHPAM VEDA PUSHPVAN PRAJAVAN
PRASHUMAN BHAVATI
CHANDRAMAVA APAM PUSHPAM PUSHPVAN PRAJAVAN
PASHUMAN BHAVATIYA EVAM VEDA
VEDOKTA MANTRA PUSPHANJALIM SAMARPAYAMI
SWARNA PUSHPAM SAMARPAYMI
OM YAGENA YAGYAMAYAJANTA DEVAHSTANI
DHARMANI PRATHMANYASAN
TEHA NAKA MAHIMAN SACHANIE YATRA POORVE
SADHYA SANTI DEVAH
OM RAJADHIRAJAYA PRASANHYASAHINE NAMO VAI

VAISRAVANAYA KURMAHI
SA ME KAMANKAMKAMAYA MAHYAMKAMESWARO
VAISRAVANO DADATU KUBERAYA VAISRAVANAYA
MAHARAJAYA NAMAH
OM SVASTHI, SAMARAJYAM BHOJYAM SVARAJYAM
VARAJYAM PARMESHTYAM RAJYAM MAHARAJYA
MADHIPATYA MAYAM SAMARPARYAYI

While standing take some flowers in both hands together chant the mantra and offer the flower at the feet.

PRAYER प्रार्थना

आवाहनम् न जानामि न जानामि तवार्चनम्
पूजाविधिम् न जानामि क्षम्यतां भक्तवत्सला।

Sit on the mat and pray

AVAHANAMNA JANAMI NA JANAMI TAVARCHANAM
POOJAVIDHIM NA JANAMI KSHMYATAM BHAKTAVATSALA

मन्त्रहीनम् क्रियाहीनम् भक्तिहीनम् सुरेश्वरा।
यत्पूजितम् मयादेव परिपूर्णम् तदस्तुते।

MANTRAHINAM KRIYAHINAM BHAKTIHINAM SURESHWARA
YATPUJITAM MAYA DEVA PARIPURNAM TADASTUTE

करचरणकृतम् वाक्कायाजम् कर्मजम् वा
श्रवण नयनजम् वा मानसं वा अपराधम्
विहितम् अविहितम् वा सर्व मेतत् क्षमस्व
जय जय करुणाब्धे श्री प्रभो साईनाथ।

KARACHARANAKRUTAM VA KKAYAJAM KARMAJAM VA
SRAVANA NAYANAJAM VA MANASAM VAAPARADHAM
VIHITAM AVIHITAM VA SARVMETAT KSHAMASVA
JAYA JAYA KARUNABDHE SRI PRABHO SAINATH

पुत्रान् देहि, धनम् देहि, सर्वान् कामांश्च देहि मे
देहि शान्तम् अविच्छिन्नम्, सर्वत्र तव दर्शनम्।

PUTRAN DEHI, DHANAM DEHI, SARVAN KAMANSCHA DEHI, ME

DEHI SHANTAM AVICHHINNAM, SARVATRA TAVADARSHANAM
गतम् पापम् गतम् दुःखम् गतम् दरिद्र मध्यमे
अगता सुखसम्पत्ति पुण्याद्ये तव दर्शनम्
(नमस्कार करना)
GATAM PAPAM GATAM DUKHAM, GATAM DARIDRA MADHYAME
AGATHA SUKSAMPATHI PUNYADHEYA TAVA DARSANAM
(Do Namaskar)
Pour down a spoonful of water through the finger tips
UDVASANAM उद्धासनम्
Gently push the Idol/ picture on the spot, to repose it finally saying
यथास्थानं प्रतिष्ठापयामि
YATHASTANAM PRATISHTAPAYAMI
TIRTH GRAHANAM तीर्थग्रहणम्
अकालमृत्युहरणम् सर्वव्याधि निवाराणम्
सर्व पापक्षयम् दिव्यम् साई पादोदकम् शुभम्
AKALAMRUTYUHARNAM SARVAVYADHI NIVARANAM
SARVA PAPAKSHYAM DIVYAM SAI PADODAKAM SHUBAM
(drink the Abishek water)
श्री साई नाथ पूजा समाप्तम्
SRI SAI NATH POOJA SAMAPTAM

OM **SRI SAI RAM**

SRI SAI VRATAKALPAM

SRI SAI NATHAYA NAMAH

SRI SAI SAMARTHA SADGURUVE NAMAH

SRI SAI PARAMTMANE NAMAH

INTRODUCTION

For the protection of the virtuous, for the destruction of evil-doers, and for establishing righteousness on a firm footing, God incarnates in every age. Whenever *ashanti,* or disharmony, overwhelms the world, the Lord incarnates in human form to establish the modes of earning of peace, and to re-educate the human community towards the paths of peace. More than 5,000 years ago God descended was around on this

planet as Krishna. He participated in the famous battle of Mahabharata as the strategic advisor to the Pandavas. After the completion of his mission, Lord Krishna gave up his avatar.

The sages and learned men wanted people to devote their time to God so that they may sacrifice the worldly pleasures and seek the blessings of God and become more spiritual and less materialistic. They found that man spent most of his time concentrating on the accumulation of wealth and worldly pleasures. To achieve this he would do all sorts of atrocities which were against the nature of man. Of course, a person must have enough to lead a simple life. But wealth accumulated beyond reasonable levels intoxicates the self and breeds evil desires and habits. Wealth has to be held for activities that are beneficial for promoting righteous living, and for fulfilling one's duties to society. In all the worldly activities, one should not to offend propriety or the canons of good nature; one should not play false to the promptings of the Inner Voice, one should be prepared at all times to respect the appropriate dictates of conscience; one should watch one's steps to see if one is in someone else's way;

One should *be* ever vigilant to discover the Truth behind all the scintillating variety. This is the entire Duty of man, his Dharma. Everything has emerged from truth. Truth is the form of the Divine. Everything is based on Truth. There is no greater dharma than truth.

The scriptures direct that man has to earn just enough for his upkeep by honest means and use the rest of his time and skill for the general good of everyone.,. Without wisdom, he becomes an instrument of exploitation and tyranny; wisdom without wealth becomes mere fantasy and a bundle of blueprints. Use makes them worthwhile; misuse makes them disastrous. Man must dedicate himself to Dharma and be engaged in Dharma so that he may live in peace and the world may enjoy peace....Dharma is the foundation of the welfare of humanity; it is the truth that is stable for all time. Whatever is done in an attitude of dedication and surrender is a component of the Dharma which leads to realization.

God is omnipresent and omnipotent, yet people are not able to recognise the fact. If God appeared in this world with his *shank* and *chakra,* man would not accept him but ridicule at him and treat him like an alien. Man should realise that God is everywhere, in everything and in everyone. His duties towards his family done through his words and duties, should be done with love. See God in everyone. Man should have his feet in the world but his mind in the God. Man should always think of God (Sat-Chintana) and use his judgement to discriminate between the good and the bad at every point. He should care for the well-being of the society in which he is living. When God incarnated as a human being, He wanted us to remake ourselves. We must realise that we have not been brought into this world to accumulate worldly pleasures like money, material possessions and scholarly and intellectual talents, but for spiritual development.

He wants man to destroy the identification of the self with the body and to get firm in the belief that all this is

a Paramatma and nothing else. There is nothing else to be done except bowing to His Will and surrendering to His Plan. This is the sum of man's duty. Man's duty should be to become the master of oneself, to hold intimate and constant communication with the Divine in oneself.

He must remember that man is born alone and he dies alone. He does not have a single companion while on his journey through life. All worldly relations like father, mother, spouse, sons, daughters, forego his body and go about their work. Only one's Dharma follows the body. Hence man should always be on the pursuit of one's Dharma and seek His blessings.

The world itself is a great teacher, a constant guide and inspiration. That is the reason why man is surrounded and sustained by the world. Every bird, every animal, every tree, every mountain and star, even each tiny worm has a lesson for man if he has the will and the thirst to learn. These make the world a veritable university for man; it is a school where he is a pupil from birth to death.

CHAPTER 1

By the side of the pious Godavari river, there was a small village called Shiridi Shiridi falls in the Copergaon taluka of Maharashtra. The inhabitants of Shirdi were poor and simple people and lived in mud houses. Unable to afford the usual diet of rice etc., they survived on 'kanji' (starch water taken from the rice). They were happy and content in their own world.

At the outskirts of the village, there was a Kandoba (Krishna) temple. In the summer of 1854, the priest of the temple whose name was Mahalaspati, noticed a boy of about sixteen dressed up like a 'fakir' (saint) and sitting under a neem tree. The boy seemed deeply engrossed in meditation. This boy did not speak to anyone, was not afraid of darkness and just spent his time meditating under the neem tree. All the other boys would mock at him, disturb him by throwing stones and making spiteful remarks. But this boy never got angry.

One morning, a leprosy patient passed by, the young saint asked him to come near him. He consoled him and touched his whole body with his hand. At once, the leprosy patient turned into a healthy man. He was astonished and fell at the saint's feet. This young saint also cured a blind man and restored his eyesight. He would change a cruel man into a good man and help in all kinds of difficulties. There was no end to the miracles of the saintly boy. People from neighbouring villages also started coming in large groups to have the 'darshan' of the saint who sat under the neem tree. He would accept only fruits which he would later distribute after eating a few. Everybody used to wonder and enquire about his parents, birth place etc. but the fakir would just remain silent. One day the fakir could not be found in his usual place. When everyone were wondering about it, they came to know that he was in the kandoba temple. They all went there. The temple priest pointed to a place under the neem tree in the temple premises and asked them to dig there.

As they dug they found brick foundations. He asked them to dig further and as they did, they found a stone. When the stone was removed they found a temple with all the lamps lit. He then told them that the young fakir had performed tapas there for 12 years while people used to trouble him. The young fakir then asked them to replace the stone and guard the place which was holy and sacred as he was going to visiti his guru. Saying this he disappeared. No one knew about his whereabouts or received any information about him.
In 1856, on a hot summer day, a man by the name Chand Bhai Patel lost his horse. He went about frantically in search of the lost horse with the saddle over his shoulders. He met a young fakir sitting under a tree along his path. He wore a cloth on his head and a long shirt on his body and he was carrying a 'Satka' and some tobacco. He called Patel and enquired why he was carrying the saddle on his back. He lighted the chilim, producing fire and water by hitting the satka on the ground. He told Patel that his horse was a few yards away and directed Patel to the horse by lighting the path where the horse was found as predicted. Patel was greatly surprised at this fakir's divine power and requested to accompany him to his village. The young fakir went with him.
In 1858 Chand Bhai Patel's nephew's marriage took place in Shiridi. The bride's place was Shiridi. Chand Patel requested the fakir to accompany them and bless the couple. In the Kandoba temple the carts in which they were travelling stopped. Everyone got down including the fakir. Mahalaspati saw the fakir and called 'Come, Come Sai' which became a divine name. The marriage was over and the marriage party returned but the young Sai stayed back in Shiridi.

OM SRI SAI RAM

CHAPTER 2

The Hindus were under the wrong impression that Sai Baba was a Muslim and hence they would not allow him to enter the Hindu temple. In that village there was dilapidated masjid in which Baba used to stay. Baba used to keep a fire burning continuously day and night. He also planted aTulsi (Basil) plant. Even though, he dressed like a muslim fakir and resided in the masjid, he kept fire and a tulsi plant like a Hindu. Both Hindus and Muslims accepted him as one of them and used to visit him.
One day, Mahalsapati was hit with a stick by the Muslims when he was entering the masjid with pooja materials in his hand. Instantly Baba started yelling with pain and to their surprise they saw that Baba was having injuries on his back and was bleeding profusely. On the other hand, Mahalsapati who had been hit was not injured in any way. Then Baba told them that they all are his children and that they must accept the truth i. e. there is only one God. He told them that there were no separate Gods for Muslims and for Hindus. After saying this Baba came and occupied his 'asan' (seat).

Baba used to often ask Nanasaheb, who was serving as a Deputy Collector that time, to come and visit him. But Nanasheb taking him for a mere fakir never cared for his words. However, one day when he came to see him. Baba explained to him that they were related in the previous seven lives and that they have been resurrected again in this life. Nanasaheb, unable to understand the significance of Baba words, looked puzzled. Then suddenly he saw Baba with a halo around him. Baba gave him a vision of Ram, Shiva, Krishna and Maruti. Seeing all this, Nanasaheb was convinced that Baba was not an ordinary fakir but an incarnation of God.

One day, while on his official duty, Nanasaheb went up a hill. Since it was summer, he was unable to get a drop of water to drink. He was exhausted and felt as if he was dying. He sat on a stone and started shouting 'thirst, thirst'. Then suddenly a man appeared before him and told that there was water below the stone he was sitting on. When Nanasaheb removed the stone, he found plenty of water. The water tasted very sweet. Nanasaheb felt that Baba himself came in disguise and saved his life.

He went to Shiridi and informed Baba about his adventure on the hill. Baba confirmed and said that he had indeed come into this world to save his devotees. Hearing the stories, the devotees had the faith that Baba was there to protect them in times of difficulties.

OM SRI SAI RAM

CHAPTER 3

Sai always responds to the call of his devotees, takes away their burdens and protects them. The following story illustrates this—Dadasaheb Kaparde was an advocate in Amravati. He along with his whole family came to Shiridi to offer his prayers to Baba. They were all spending their time happily in Shiridi, when one of the boys was down with high fever. He suffered for two days and on the third day, the doctor found white blisters on his body and diagonised him to be suffering from Bubonic plague.

On hearing this, the mother of the boy started crying. Baba consoled her by saying that when he was there, there was nothing to fear. He would bear all the burden. This was said in front of many devotees sitting around him. Baba, to prove his statement, lifted his shirt and showed blisters on his body. He had taken over the boy's blisters on to himself. Needless to say, the boy was cured and healed completely at that moment itself.

Another story will illustrate this even further. One day while arranging the firewood in the Dhuni, Baba put his hand into the fire. His devotees who were around him came to his rescue and pulled Baba away. They asked Baba for an explanation for his action. Baba then told them that there was a blacksmith, who was a devotee of his, in village about 100 km away from Shiridi. His wife was working at the bellows of the furnace, when he called her for some work. Leaving the baby unattended, she went into the house. The

baby unknowingly crawled into the fire. Seeing this Baba put his hand into the fire to save the baby from being burnt. Baba said that he did not mind that his arm was burnt but he was glad that the life of the baby was saved. This incident was confirmed by the blacksmith and his wife some days later, when they came to thank Baba.

All these incidents show how kind and affectionate Baba was to his devotees. Blessed are the devotees who got to witness his miracles.

OM SRI SAI RAM

CHAPTER 4

This chapter illustrates further how Baba always comes to the rescue of his devotees.

Rustomji Wadia of Nizam state was a very rich man. He had amassed lots of houses, cattle and was very well respected. Everybody thought him to be a good and happy man. But the truth was otherwise. In spite of donating generously, performing all kinds of poojas, he was not blessed with children. All his prayers were of no avail. He thought himself to be very unfortunate. One day, he was fortunate enough to meet one of Baba's most intimate devotee named Dasganu. Dasganu advised him to visit Shiridi and seek the blessings of Baba. He also assured him that Baba would bless him with children. Trusting him, Rustomji along with his wife came to Shiridi. He very respectfully and devotedly offered Baba a basket of sweets and mangoes and prostrated before him reverently. Seeing Baba's divine form, his whole body began to shiver and tears came out of his eyes. Baba lovingly pulled him up and blessed him saying that all his sins were forgiven and that he would be blessed with children. He gave four mangoes to Rustomji's wife saying that she would be blessed with four sons. Rest of the fruits in the basket were distributed among all the devotees sitting nearby. Needless to say, in due course Rustomji was blessed with a son. He came alongwith his wife and son one year later to take the blessings of Baba. Later, he built a Wada for the use of devotees of Shiridi. Even today, the wada is called Rustomji Wada. This story shows that Sai Baba showered his blessings upon all his devotees.

Another interesting story is about a devotee by the name Shiv. He was a student of law. He went to Shiridi to get the blessings of Baba. Baba blessed him and told him not to worry. He asked him to appear for the exam with his complete faith in him. Just before the exams he suffered from serious illness which made him doubtful about his success in examination. His friends felt that Shiv had not done well but Shiv was confident of his success as he had the blessings of Baba. When the results were declared, he passed the exams with distinction. Everyone including his friends were surprised, then they remembered his confidence in Baba's words.

This story shows how Baba's blessings **would remove all** the difficulties. Baba will bless anyone **who**

remember him with love and devotion.

OM SRI SAI RAM

CHAPTER 5

In the year 1918, on Vijaya Dashmi day, Baba left his physical body. His approaching death had made his devotees ponder over the futility of their existence in his absence. They felt as if they were going to be orphaned. But Baba had assured them that though his physical form would be no longer visible he would be always with them, when and wherever they called for him. All he longed for was their love. The following stories illustrate how he kept up with his promise—

BALAJI PATEL SEVASKAR

Balaji Patel Sevaskar was a great devotee of Baba. He used to cultivate a small land and offer all that was produced to Baba first. He and his family lived happily with whatever Baba gave them from this produce. This tradition was followed by Balaji's son even after the death of his father. Once when Balaji's son was performing his father's annual ceremony, more people turned up than expected. His wife feared that the food might not be sufficient for all. Knowing that family reputation was at stake, she asked her mother-in-law for advice. Her mother-in-law told her not to worry as it was not theirs but Baba's food. She asked her daughter-in-law to cover all vessels after putting udi (the sacred ash) in them and then serve. To their surprise and amazement, food was not only sufficient but remained surplus. They all thanked Baba and sang bhajans in his praise with love and devotion and performed Aarti.

BAGLA

In 1943, a first class sub-judge named Bagla, a devotee of Baba, celebrated Baba's Saptah (a week for reading Baba's book). He decided to distribute food among all the devotees and poor people after completion of the saptah. Accordingly, food was prepared for about 1000 people. But almost 6000 people turned up. Fearing **that** food may not be sufficient for all, Bagla went
near Baba's idol, prostrated in severance and prayed for help. Baba told him not to get frightened but put some udi in all the vessels and then serve from them. The food was not only sufficient but there was surplus. This story reminds us of how Lord Krishna presented the Akshaya Patra (Vessel) to Draupadi to satiate Durvasa's and his disciples' hunger.

The list of Baba's miracles is endless. Only a few of them have been narrated here. Whosoever performs this vratam and listens to the Sai Leelas (miracles) with love and devotion, is sure to be blessed by Baba. After the completion of the vratam, the prasad should be distributed and taken by one and all. Only then, the vratam is said to be duly completed.

OM SAI RAM OM SAI, SHRI SAI, JAI JAI SAI

SARVE JANAH SUKHINO BHAVANTU

ANNEXURES

NAMES OF THE MONTH –AYANMAS – SEASONS – SUKLAPAKSHA DATES - NAKSHARTRA

12. महीनों के नाम (NAMES OF THE 12 MONTHS)

12 महीनों के नाम (NAMES OF THE 12 MONTHS)

1. चैत्रम् CHAITRAM
2. वैशाखम् VAISHAKAM
3. ज्येष्ठम् JYESHATAM
4. अशादम् ASHADAM
5. श्रावणम् SRAVANNAM
6. बाद्रपदम् BHADRAPADM
7. अश्वियुजम् ASHVIYUJAM
8. कार्तिकम् KARTIKAM
9. मार्गशिरम् MARGASIRAM
10. पुष्यम् PUSHYAM
11. माघम् MAGHAM
12. फालगुणम् PHALGUNAM

2 आयन AAYANA
उत्तरायण UTTARAYANAN
दक्षिणायण DAKSHINAYAN

6 ऋतुएं (6 SEASONS)

1. वसन्तऋतु VASANTRITU
2. ग्रीष्मऋतु GRISHAMRITU
3. वर्षाऋतु VARSHARITU
4. शरदऋतु SARADRITU
5. हेमन्तऋतु HEMANTRITU
6. शिशिरऋतु SHISHIRRITU

शुक्लपक्ष 15 तिथियां (15 SUKLAPAKSH DATES)

1. शुक्ल पाडयमि SHUKLA PADYAMI
2. शुक्ल विदिया SHUKLA VIDHIYA
3. शुक्ल तदिया SHUKLA TADIYA
4. शुक्ल चवथि SHUKLA CHAVATHI
5. शुक्ल पंचमि SHUKLA PANCHAMI
6. शुक्ल सष्ठि SHUKLA SASHTHI
7. शुक्ल सप्तमि SHUKLA SAPTAMI

8. शुक्ल अष्ठमि SHUKLA ASHTAMI
9. शुक्ल नवमि SHUKLA NAVAMI
10. शुक्ल दशमि SHUKLA DASMI
11. शुक्ल एकादशि SHUKLA EKADASI
12. शुक्ल द्वादशि SHUKLA DVADASI
13. शुक्ल त्रयोदशि SHUKLA THRYODASI
14. शुक्ल चतुरदशि SHUKLA CHATTURDASI
15. शुक्ल पूर्णिमा SHUKLA POORNIMA

कृष्णपक्ष 15 तिथियां (15 KRISHNA PAKSH DATES)

1. कृष्ण पाड़यामि BAHULA PADYAMI
2. कृष्ण विदिया BAHULA VIDHIYA
3. कृष्ण तदिया BAHULA TADHIYA
4. कृष्ण चवति BAHULA CHAVATHI
5. कृष्ण पंचमि BAHULA PANCHAMI
6. कृष्ण शष्ठी BAHULA SASHTI
7. कृष्ण सप्तमि BAHULA SAPTAMI
8. कृष्ण अष्ठमी BAHULA ASTAMI
9. कृष्ण नौवमि BAHULA NAVAMI
10. कृष्ण दशमि BAHULA DASMI
11. कृष्ण एकादशि BAHULA EKADASI
12. कृष्ण द्वादशि BAHULA DWADASI
13. कृष्ण त्रयोदसि BAHULA TRYODASI
14. कृष्ण चत्तुरदशि BAHULA CHATTURDASI
15. कृष्ण अमावस्या BAHULA AMAVASYA

27 नक्षत्र (27 KSHATARA STARS)

1. अशविनि ASHWINI
2. भरणि BHARANI
3. कृत्तिका KRUTHIKA
4. रोहिनी ROHINI
5. मृगसिरा MRIGASIRA
6. आरुद्रा AURUDHRA
7. पुन्नरवसु PUNAR VASU
8. पुष्यमि PUSHYAMI
9. असलेषा ASHLESHA
10. मख़ा MAKHA
11. फुब्भा PHUBBA
12. उत्तरा UTTARA
13. हस्ता HASTA
14. चित्ता CHITTA
15. स्वाथि SWATHI
16. विशाखा VISHAKA
17. अनुराधा ANURADHA
18. ज्येष्ठा JYESHATA
19. मूला MOOLA
20. पूर्वाशाद POORVASHAD
21. उत्तराशाढ़ UTTARASHAD
22. श्रवणम् SRAVANAM
23. धनिष्ठ DHANISHT
24. शत्भिषम् SATABHISHAM
25. पूर्वाभाद्र POORVA BHADHRA
26. उत्तराभाद्र UTTARA BHADHRA
27. रेवति REVATI