

1. Glory of Guru

Guru Govind dono khade kake lagu paay
Balihari Guru aapki Govind diyo batay.
[Sant Kabir]

Kabir wrote this verse to sing the glory of Guru, without whose help, one cannot cross this ocean of worldly life. He asks, "If both, Guru and God in form of Govind were to appear at the door, whose feet will I worship first?" He answers, "It has to be the Guru's feet first, because without him, how would I have recognized (known) God?"

(All-7P)
Brahmanandam Parama-sukhadam Kevalam Jnana-murtim
Dwandwateetam Gaganasadrusham Tattwa-masyadi-lakshyam
Ekam Nityam Vimala-machalam Sarvadhi-sakshi-bhootam
Bhavateetam Triguna-rahitam Sat-guru-tam-namami

*The Embodiment of Supreme Bliss,
The Embodiment of Transcendental Happiness,
The Embodiment of Transcendental Wisdom,
The One beyond duality,
The One in Eternal Bliss,
The Embodiment of Oneness,
The Supreme One, The Eternal One,
The Unsullied One, the Ever-steady One, and The Eternal Witness.*

2. God appears as Guru in response to yearning

"When will I have the vision of God?" asked an ardent disciple of his master. Instead of giving a direct answer, he took the novice to the sea shore and held him immersed in water for a while. He was then asked how he felt. "I thought I would die for want of air to breathe", came the answer. "Such a quest of God would reveal Him immediately" was the answer given by the master.

Bhajan
(Men – 7P)
Vande Shri Guru Sadguru Charanam
Sadguru charanam shri guru charanam
Shri Guru (sai) charanam, Sadguru Charanam
Bhava-bhaya haranam shri guru charanam

3. Tradition of Guru-shishya dates back to the beginning of Creation

All beings are the Children of Prajapati, the Creator. The living beings can be categorized into three groups – the Deva, meaning Gods, the Manushya or Men and the Asura meaning un-Godlies. The first group, the Deva are the Celestials who live in paradise where they enjoy all sorts of pleasures. The second group, the Manushya are the human beings who live on this Earth. The third group, the Asura are demons who are extremely cruel and

evil. All three groups of beings studied at the feet of Prajapati, the father of creation. After their studies under him all three groups of children approached Prajapati, one group at a time, and asked him for a final teaching.

When Deva approached Him and said 'Please teach us Father', He said to them the single syllable 'Da'. Then He asked 'Did you understand?' They said 'Yes. We have understood what you said. It is 'Damyata – Control Yourselves''. He said 'Yes. You have understood it'.

When Manushya approached Him and said 'Please teach us Father', He said to them the single syllable 'Da'. Then He asked, 'Did you understand?' They said 'Yes. We have understood what you said. It is 'Datta – Be charitable''. He said 'Yes. You have understood it'.

When Asura approached Him and said 'Please teach us Father', He said to them the single syllable 'Da'. Then He asked, 'Did you understand?' They said 'Yes. We have understood what you said. It is 'Dayathvam – Be Merciful''. He said 'Yes. You have understood it'.

Then there was loud thunder with the sound 'Da Da Da' which reflected in the minds of Deva, Manushya and Asura as 'Damyata, Datta, Dayathvam' respectively.

Will we remember this Sermon whenever the thunder goes 'Da Da Da'?

Bhajan

(Women – 3P)

Sada Nirantara Hari Guna Gao
Prema Bhakti Ke Bhajan Sunao
Sainath Ke Charano Me Aao
Man-mandir Me Deep Jalao
Jivan Naiya Para Lagao

4. First pre-requisite is surrender at guru's feet

Arjuna himself was subjected to such a test by Krishna on the eve of the Kurukshethra battle. Arjuna was worried about how to wage the war against his kinsmen and what strategy he should adopt. Krishna took him to a forest in the evening. It was twilight. The light of knowledge was setting and the darkness of ignorance was emerging. Krishna wanted to find out whether Arjuna was fit for receiving the *Geethopadhesa* (spiritual initiation to Geetha) the next day.

He pointed out to Arjuna a bird on a tree and asked him whether it was a peacock. Arjuna said: "Yes, my Lord". "No, no. It is a dove," observed Krishna. Arjuna immediately said: "Yes, it is a dove." Krishna then said: "You senseless fellow. It is not a dove but a crow!" "Yes, Swami! It is a crow," said Arjuna.

Krishna then told Arjuna: "You have no power of discrimination at all. You cannot decide whether it is a peacock, dove or crow and only say 'yes' to whatever I say. Should you not have this much of understanding."

Arjuna replied: "Krishna, if one does not know your real nature, one may attempt to agree or disagree with you. But I have understood the truth about you. If I declare that it is not a peacock, a dove or a crow, you have the power to turn it into a peacock, a dove or a crow. I have therefore no need to enquire into what it is. Your word alone matters for me. That is sufficient authority for me." When Arjuna displayed such implicit faith in Krishna, he felt that Arjuna was fit to receive the message of the Geetha.

Bhajan

(Men – 1P)

Jaya Sai Gurudeva, Sai Gurudeva
Guruseva Bina Nirvan Nahi, Jaya Sai Gurudeva
Tumhi Ho Mata Pita Tumhi Ho, Sai Gurudeva
Satya Swarupa Raha Dikhao, Sai Gurudeva
Guruseva Bina Nirvan Nahi, Jaya Sai Gurudeva

5. Surrender is - unquestionable faith in Guru's words

A boy once had an intense yearning to understand the greater meaning of life, the truth behind life, so he went out to find a guru who could help him understand this truth. After a long while, he came to know of a renowned guru who lived in the hills. He went looking for him and finally found him. He fell at his feet and asked "Honorable Sir! Please, help me. I have been told that you are the one person who can best help me understand the truth. I have been seeking somebody to help me, and I have finally found you." The guru replied "I can't help you right now, I have to leave for some time, but I have one task for you while I am gone." As he said this, the guru pointed at a boulder at the foot of a hill and told the boy, "I want you push this boulder to the top of the hill. I will see you when I come back." And saying this, the guru left.

The boy went up to the rock and tried to push it, but regardless of how hard he tried, even with all of his strength, he couldn't make the boulder move even an inch. He didn't know what to do but to wait for the guru, so he waited until the guru came back. Seeing the boy, guru asked, "Why are you lying down? This boulder is still at the same place. Shouldn't you be pushing it?" The boy replied, "Sir! I tried as hard as I could, but the rock wouldn't budge. You must have realized that there was no way I could move this rock. Not even 100 men could move that rock up that hill." And so the guru replied, "Nothing, not even a blade of grass, will move without the grace of the guru. And, with his grace, even mountains can be moved. This grace can only be won through self-efforts undertaken with unquestionable faith in guru's words. Practice, practice, practice ... there is no short-cut!"

Bhajan

(SSE – 7P)

Repeat His Name Sai Ram, Sai Ram
Say it with love, Sai Ram, Sai Ram
Picture His form Sai Ram, Sai Ram
He is everywhere, feel Him shining within you
Ram, Ram, Ram, Ram, Sai Ram, Ram, Ram, Ram

6. Stead-fast devotion

Padmapaada was the favorite student of Shri Jagadguru Aadi Shankaraachaarya. His original name was Sananda. Once Shri Aadi Shankaraachaarya overheard His other students discussing why their Guru liked Sananda the most? What is so great about him? In order to show the steadfast devotion of Sananda to other students Shri Aadi Shankaraachaarya decided to stage a scene. One day, Adi Shankaracharya was alone on the bank of Ganga river. All his students were on the opposite bank. Suddenly, he shouted, "Sananda! Come here, fast." All who heard the Guruji's shout wondered how Sananda was going to cross the river. Boat was on the other side of the river. But, Sananda could only think of obeying guru's command, and without any doubt, with heart full of devotion to the guru, he started to run across the river. River Ganga, acknowledging Sananda's devotion, made lotus flowers appear below Sananda's feet as he ran across the river. These lotuses helped carry Sananda to his guru, while all other students watched in awe this miracle of nature. From that day

onwards, Sananda came to be known as Padma-Paada. Padma, meaning lotus and Paada means feet.

Bhajan

(SSE – 7P)

Giving and forgiving
Loving all the living
Helping all the helpless
Never with a selfish heart
Giving and forgiving, giving only love
Loving all the living, living only love
Giving and forgiving, giving only love
Loving all the living, living only love

7. Mode of lessons

Vidyasagar was once invited to a club for an event. When he arrived, the doorman refused to let him in because he was wearing traditional Indian clothes. The doorman told him to leave and come back in a suit as it was inappropriate to wear a dhoti at the club. Vidyasagar left and came back in a suit and the doorman, now, let him in. When dinner was served, the guests sat down and began to eat, but Vidyasagar sat down and began to place the food on his clothing. He continued to do this and the other guests wondered what was happening, so the hosts of the event came to Vidyasagar and asked, “Why are you placing the food on your clothing? Is something wrong?” So Vidyasagar replied, “When I came here, I was refused because of my clothing. When I came back in a suit, I was allowed to enter. Clearly, this suit deserves this food more than I do.”

Bhajan

(Women – 2P)

Sai Sai Smarana Karo
Gurucharana Kamala Dhyana Dharo
Keshava Madhava Bhajan Karo
Sadguru Sai Seva Karo

8. Removal of Ego

One day, a teacher felt rather proud of his student, so he went to him and told him, “You've been doing well and I wanted to reward you with a special gift.” And as he said that, he handed the student a mirror and the student wondered, “Sir, what's so special about this. It is only a mirror.” And the teacher replied, “This is no ordinary mirror. This mirror, rather than reflecting that which is on the outside, will reflect that which is on the inside. It will reflect a person's feelings, the characteristics of their heart. Now go, and use this wisely.”

The boy left with the mirror, but came back the very next day, extremely agitated. When he met the teacher, he handed the mirror back. “Sir, why did you give this thing to me? This isn't a gift, its some sort of a curse!” “What happened? Why are you so upset?” the teacher asked. “Sir, this mirror, its absolutely useless. Yesterday, I took it with me back home, and when I saw my family in the mirror, all I could see was their selfish interest in me. I could see that my father couldn't wait till I got a job and started bringing money home, and the same was true with my mother. I left the house and went out to relax with friends and all I could see in them was jealousy and envy. Again, I left and found other people, anybody and everybody I knew, but still, all I saw were these negative thoughts, these feelings that are ruining my life. This mirror has only brought me pain, please take it back. I don't want it!” The teacher knew exactly that this was going to happen and he replied “If you remember, I told you specifically to use this gift wisely. You took the mirror and saw everyone else in the mirror, but really, you should have used the mirror and seen your own reflection. Then you could see your true

self, for really, that is what reflects back upon your world, shaping what you see and experience.”

Bhajan

(Men – 7P)

Hari Bhajan Bina Sukha Shanti Nahi

Hari Nam Bina Anand Nahi

Prema Bhakti Bina Uddhar Nahi

Guru Seva Bina Nirvan Nahi

Japa Dhyan Bina Sanyog Nahi

Prabhu Darash Bina Pragnan Nahi

Daya Dharma Bina Satya Karma Nahi

Bhagawan Bina Koi Apana Nahi

Sai Ram Bina Paramatma Nahi