

Chapter 1 : Sai Baba Songs Download: Sai Baba MP3 Songs Online Free on racedaydvl.com

Sai Bhajans Jukebox 01 - Best Sathya Sai Baba Bhajans | Top 10 Bhajans | Prasanthi Mandir Bhajans - Duration: Radio Sai Global Harmony 1,, views.

How often should we have bhajans, and where should we have them? Have them in a central place where all can come. In what language should we sing bhajans? What bhajans should we sing? How should we sing bhajans? What experience we get from bhajans? How do bhajans help? The nagarsankirtan congregational singing of bhajans must be radiating devotion and love. The ananda bliss I derive from bhajan I do not derive from anything else. That is the reason I am emphasizing these points. Fill every moment with energy, enthusiasm, and effort. Must everyone participate in the singing? They may say that they are singing the songs mentally within themselves. This is not proper. You must sing the names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. This is why I insist on group singing of the names of the Lord. When a man has fallen into a well and is unable to get out, he does not mutter to himself. He shouts aloud to get men to save him. What in plenty do you do to drive away birds sitting on the branch? You clap your hands loudly. Similarly sing the names of Govinda, Gopala, Narayana aloud, and clap your hands vigorously so that birds of Evil Passion, the Kama, Krodha, infesting your mind shall fly away. Make your Life worthwhile. What about the melody and rhythm? A tune without feeling is an infliction. Giving up conceit and exhibitionism, you must sing the bhajans in a spirit of humility and devotion. That is the right way to perform bhajans. What should be the attitude of the lead singers and others? Do not sing with one eye on the effect the song makes on the listeners and the other on the effect it makes on God. How could this be done? They have to please the Lord, not your fans. Devotional fervor is more important than musical skill. Repeat each line twice and no more. Have only two speeds; one slow and the other, fast. In this way you can have in one hour of bhajan, more songs on more forms, more tunes and more variety, giving more people a chance. Do voice and musical abilities matter? If your voice is grating or out of tune, do not disturb the melody, but, repeat the namavali song reciting the name of God in your mind. It is the expression of the joyous thrill that wells up from the heart when the Glory of God is remembered. It is the spontaneous manifestation of inner ecstasy. No attention is paid to the blame or praise that others may give. It does not seek the admiration or the appreciation of the listeners. How could the bhajans be ended? Therefore, after the bhajan people should disperse quietly, maintaining silence. Then the joy and peace derived at the bhajan will linger and abide in the heart. Any other advice on conducting effective bhajans? Even this small unavoidable expenditure must be silently shared, spontaneously, not collected by means of a plate or a subscription or donation list. Teach the mind to revel in the glory and majesty of God; wean it away from petty horizons of pleasure. Devotional singing induces in you a desire for experiencing the truth, to glimpse the beauty that is God, to taste the bliss that is the Self. It encourages man to dive into himself and be genuinely his real Self. Do bhajans help us spiritually? It is a fine piece of social service to remind all of their duty to the Almighty, who watches over them. What bliss is there in bhajans! What a demonstration of oneness is it when a myriad throats join in uttering the name of God! The vibrations emanating from them make the heart vibrant. If you sing alone in your shrine, the vibrations return to you as a reaction. But in community singing, what you have is not a reaction but a wave of vibrations. They enter into the atmosphere and purify the polluted air. The atmosphere today is polluted by bad thoughts and feelings. When you sing the glory of God, the bad germs in the air are destroyed and the air gets purified by a treatment of anti-biotics, as it were. When these vibrations fill the world, what changes cannot they bring about! When one sings alone, the heart is merged in the song. But when many sing together, it acquires a Divine power. Some take a longer route, some reach quickly, but all are on the way. Therefore, devotional singing bhajan has to start in the childhood and has to continue. It must be the constant companion of man, his solace and strength. Do not postpone it to old age, for it is essential food for the mind. It is full of birds. They make a mess all over. How to get rid of these noisy ones? You should clap loudly. Similarly, in this tree of life, there are birds of desire. The heart therefore becomes

dirty. In order to cleanse it, do devotional singing bhajans. It may appear a frail cure for such a dreadful malady. Nevertheless, it is a panacea. Believe that God is everywhere at all times, and derive strength, comfort, and joy by singing His glory in His presence.

Chapter 2 : Quotes on devotional singing

Sai Baba Sings In Telugu Naa Songs title/name of Song / Music / Video is delivered from Youtube and maybe containing a video's copy right. This web just only a search engine media, not a storage or cloud server from the file.

Parvati, U bent de moeder die voorspoed schenkt, de allerhoogste Godin, de maandraagster. U bent Shakti, de moeder van allen, de moeder van het universum, de allerhoogste goddelijke moeder. The touch of Thy adorable and auspicious Lotus Feet destroys bondage and burns the impurities of this Kali age. He with the fine black hair. Stands for the pure love of and for Krishna. The cause of the madness of Lord Caitanya who completely identified Himself with her love for Him. She embodies the perfect love and devotion unto the Lord. Uw aanbeden lotusvoeten vernietigen onze angst voor de kringloop van geboorte en dood. Uw heilige voeten vernietigen de zonden van het tijdperk waarin wij nu leven. Bearer of the Ganges. O Lord of Lords, Lord Maheshwara! Worshipping Thy auspicious Lotus Feet secues liberation. O Merciful Lotus-Eyed Lord with the blue-neck! Thou hast the cobra as ornament and bull Nandi as vehicle. U draagt de Ganges in uw haar, U schenkt geluk en voorspoed en U brengt onze geest in vervoering. Glorie zij U, allerhoogste Heer, overwinnaar van de dood. Uw voeten schenken geluk en zegen. De stier is uw voertuig en U draagt slangen als sieraad. U bent de Heer met de lotusogen. Een bad in de Ganges zou de mensen bevrijden van zonde en onwetendheid. Bergen zijn het symbool van standvastigheid. Zij is de dochter van Himavat. Deze zijn het symbool van genade. De meeste Goden hebben een dier als voertuig. Nataraja is het symbool van de bezielende kracht, waardoor de gehele schepping voortdurend in beweging blijft. De krans van vlammen waarin Hij de kosmische dans, de tandava, danst, is het symbool van de kosmische energie. De denkende geest bindt de mens aan de wereld. Deze blauwe kleur is het gevolg van het drinken van het vergif van de slang die als touw werd gebruikt bij het karnen van de melkzee. Deze is het symbool van onthechting. By Chanting the above mantra, the Lord destroys evil and grants protection. U bent de bron van alle vreugde. U trekt allen naar U toe. Hij was de belichaming van sathya waarheid en dharma gerechtigheid. Zijn naam betekent letterlijk: Dit is het tweede tijdperk in de cyclus van vier. Hij was de belichaming van shanti vrede en prema liefde. De Heer die allen naar zich toe trekt. Dit is het derde tijdperk in de cyclus van vier.

Chapter 3 : Sai Student: Experiences and Musings: The three lessons to keep in mind about singing bhajan

Sathya Sai Baba singing "Govinda Krishna Jay" Bhajan.

Experiences and Musings Bhagawan Sri Sathya Sai Baba has been extremely kind and loving in giving me the chance of being a student in His Institute and hopefully for life too. I would like to share personal experiences with Swami and thoughts that He has inspired via many episodes through this blog. And it is in this context that I vividly recall a conversation with Swami that happened on the day of the Ganesha immersion festival in Prasanthi Nilayam in It was just a brief interaction and an apparently casual conversation. But as with all interactions with the Lord, it has so much to offer to us especially with regards to singing for the Lord. Just keeping it in our heart and contemplating on it over and over again will reveal fresh and multiple insights. They had been working for the past couple of days on creating these vehicles which would be used to carry the Ganesha idols for immersion at the end of the Ganesha Chaturthi celebrations. A sample of 4 among the two dozen or so chariots and palanquins that lined up in the Sai Kulwant hall that day. It was sheer joy for me to go around on my new TVS bike taking photos of all these chariots and palanquins. Having covered the procession as it made its way towards the mandir, I rushed to Sai Kulwant hall just before Swami arrived for darshan. It was about 5pm. He was received at Yajur Mandir by a procession of little Ganeshas from the Primary school and the Vedam group with the Poornakumbham. Swami entered the Sai Kulwant Hall and moved past the magnificent array of chariots. Many brought forward plates with prasadam and fruits which Swami blessed. It took about 20 minutes for Swami to move past all the chariots and arrive on stage. Then, two little presentations - one by the University students and the other by the school students - followed after which, it was time for the chariots to leave. As the decorated vehicles with the students involved in their creation came to the front, Swami blessed them with raised hands. I clicked away in great joy. They ought to be singing bhajans I had decided to rush to the students in the procession and tell them to start singing bhajans. But once outside, they will clap and sing bhajans loudly. They will also indulge in sloganeering - Ganapati Bappa Mourya. The next moment, the bhajan group in the mandir took over and the whole Sai Kulwant hall joined enthusiastically in the singing. An aerial view of the procession of chariots along the rain-washed main road in Puttaparthi. They ought to sing bhajans But why does it not give me that kind of joy? Not only is it a sweet, but also the medicine against the jaundice of Aham. Keep it at long enough. It will cure your jaundice and soon you will enjoy the waves of joy that the name of the Ananda Saagara Ocean of bliss brings forth. But nobody places a lamp on the threshold only for the sake of lighting up the street! The process better be an internal one too. Lesson 3 This one is a more subtle lesson and I realized it much later. Another blog which I maintain with more than articles on it is at <http://>

Chapter 4 : How to Conduct and Sing Bhajans? Satya Sai Baba Advises – Antaryamin's Blog

When the song is rendered without understanding the meaning of the words and without any inner feeling or genuine love for God, it is a mechanical performance. Bhaava (feeling), Raaga (melody) and Thaala (rhythm) are the essentials for proper singing.

When and wherever his glory is sung, he is always there. With each bhajan sung the mind must be rendered purer, free from passion and stronger in faith. Everybody should be seated a few minutes prior to start of the bhajan. Men should sit on one side of the prayer hall and women on the other. Bhajan leader and instrumentalists must be seated in the front few rows. Devotees arriving late must not disturb those already seated. They must quietly seat themselves behind the already seated devotees. Do not look around greeting one another, nor talk during the bhajan. Maintain perfect silence and restrict your movements to a minimum while sitting in the prayer hall. Sing sweet, familiar and devotional bhajans in any language which can be understood and sung by other devotees. Musical instruments used during bhajans should not drown the voices of the singers and those who follow, thus maintaining a balance between the instruments and singing. Do not clap out of tune. Do not monopolies the time in bhajans by singing one bhajan for six or ten minutes repeating the same lines again and again. Bhajans should be sung in two speeds: In the slow speed, sing each line twice and, in the fast speed only once except the last line which should be sung twice to signal the conclusion of the bhajan. If your voice is not sweet or pleasant, it is best to remain silent; that is the best service you can do. Keep devotional songs as simple as you can, without competitive pomp or show. When you sing devotional songs, dwell on the meaning of the songs, and the message of each name and form of God, and roll on your tongue its sweetness. Let those with a good voice and musical talent lead; the devotional singing must be pleasant and it should not jar on the ear. If your voice is grating or out of tune, repeat the words in your mind. Bhajans are best held on Thursday evenings and Sunday evenings - but that is no unbreakable rule, for it is not the day that counts. It is the heart that must be ready and eager to sing the joy and share it. Share aloud the glory of God and charge the atmosphere with divine adoration. Think of it as a part of spiritual training to be taken seriously for reducing the attachments to fleeting objects, for purifying, and for liberating you from the circle of birth, death, and consequent misery.

Chapter 5 : Sai Baba of Shirdi - Wikipedia

ON devotional singing (bhajans)QUOTES FROM SATHYA SAI BABA. Sing aloud the glory of God and charge the atmosphere with divine adoration This is why I insist on group singing of the names of the Lord.

This is why I insist on group singing of the names of the Lord. SSS, VI, [Devotional singing bhajans] is the process of singing that originates in the heart, not from the lips or the tongue. It is the expression of the joyous thrill that wells up from the heart when the Glory of God is remembered. It is the spontaneous manifestation of inner ecstasy. No attention is paid to the blame or praise that others may give. It does not seek the admiration or the appreciation of the listeners. SSS X, 84 Devotional singing bhajan is one of the processes by which you can train the mind to expand into eternal values. Teach the mind to revel in the glory and majesty of God; wean it away from petty horizons of pleasure. Devotional singing induces in you a desire for experiencing the truth, to glimpse the beauty that is God, to taste the bliss that is the Self. It encourages man to dive into himself and be genuinely his real Self. Sai Bhajana Mala, 30 Remember, every song sung in praise of the Lord is a sword that cuts the knots of laziness. It is a fine piece of social service to remind all of their duty to the Almighty, who watches over them. Realize that there is nothing greater than bhajan. What bliss is there in bhajans! What a demonstration of oneness is it when a myriad throats join in uttering the name of God! The vibrations emanating from them make the heart vibrant. If you sing alone in your shrine, the vibrations return to you as a reaction. But in community singing, what you have is not a reaction but a wave of vibrations. They enter into the atmosphere and purify the polluted air. The atmosphere today is polluted by bad thoughts and feelings. When you sing the glory of God, the bad germs in the air are destroyed and the air gets purified by a treatment of anti-biotics, as it were. When these vibrations fill the world, what changes cannot they bring about! When one sings alone, the heart is merged in the song. But when many sing together, it acquires a Divine power. SSS X, God is omnipresent. He is the in-dweller of every heart and all names are His. So you can call Him by any name that gives you joy. You must not cavil at other names and forms, nor become fanatics, blind to their glory. When you sing bhajan songs, dwell on the meaning of the songs and the message of each name and form of God and roll on your tongue its sweetness. But each name is indicative of only one aspect of Divinity. It denotes a single part of the Supreme Personality Every name is but a facet, a part, a ray of the Supreme. The spiritual discipline consists in recognising and becoming aware of the One that supports and sustains the many. That is the precious gem of wisdom that one must secure and treasure. SSS X, 87 The procession to the cremation ground starts immediately on birth and the beating of the heart is the drum beat for the march towards that place. Some take a longer route, some reach quickly, but all are on the way. Therefore, devotional singing bhajan has to start in the childhood and has to continue. It must be the constant companion of man, his solace and strength. Do not postpone it to old age, for it is essential food for the mind. SSS I, Devotional singing bhajan must become an unbroken stream of bliss on your tongues and in your hearts; it must confer on you the uninterrupted awareness of soham, of the unity of I and He. SSS IX, The tongue is the post, devotional singing bhajan is the rope; with that rope, you can bring God Almighty near you and tie Him up so that His grace becomes yours. SSS X, Take for example, there is a tree. It is full of birds. They make a mess all over. How to get rid of these noisy ones? You should clap loudly. Similarly, in this tree of life, there are birds of desire. The heart therefore becomes dirty. In order to cleanse it, do devotional singing bhajans. Kodaikanal discourse, April 12, Think of [devotional singing bhajan] as a part of spiritual training to be seriously taken for reducing the attachment to fleeting objects, and purifying and strengthening you, liberating you from the cycle of birth and death and consequent misery. It may appear a frail cure for such a dreadful malady. Nevertheless, it is a panacea. The Holy Man and the Psychiatrist, by Sam Sandweiss, In this busy age of fear and anxiety, the remembrance of God and repetition of His name is the one means of liberation that is accessible to all. Sai Bhajana Mala, 30 Let your whole life be a spiritual song. Believe that God is everywhere at all times, and derive strength, comfort, and joy by singing His glory in His presence. Have them in a central place where all can come. The Holy Man and the Psychiatrist, by Sam Sandweiss, Any devotional song, in any language can be sung as long as all can follow. Sai Bhajana Mala, 29 Sing familiar bhajans, so that all can

share in ananda bliss. Sai Bhajana Mala, 29 When you sing bhajans, dwell on the meaning of the song and the message of each name and form of God. Fanaticism of that kind I very much dislike and condemn You betray your ignorance of the truth when you stick to any one of my names and avoid the rest. Sai Bhajana Mala, 29 Bhajan must spread good-will, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace. The nagarsankirtan congregational singing of bhajans must be radiating devotion and love. The ananda bliss I derive from bhajan I do not derive from anything else. That is the reason I am emphasizing these points. Fill every moment with energy, enthusiasm, and effort. They may say that they are singing the songs mentally within themselves. This is not proper You must sing the names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. SS, 35, April , 70 Together with melody and rhythm, you have to impart feeling to your singing to make the bhajan a sacred offering to the Divine. A tune without feeling is an infliction. Giving up conceit and exhibitionism, you must sing the bhajans in a spirit of humility and devotion. That is the right way to perform bhajans. Sai Bhajana Mala, 30 Bhajan must be a felt experience. Do not sing with one eye on the effect the song makes on the listeners and the other on the effect it makes on God. SSS VIII, 60 Bhajans have to be sung and offered to God in an attitude of utter humility; they are not to be taken as exercises in an exhibition of talents or as competitions for mastery of musical skill. They have to please the Lord, not your fans. Devotional fervor is more important than musical skill. SS, June , Pay attention to the tune, the meaning, the variety, the voice, the raga rhythm , the tala beat , and other fine points of the bhajans. Sai Bhajana Mala, 30 Let your heart pant for God, then the raga rhythm and tala beat will automatically be pleasant and correct. SSS VII, 60 Do not monopolize the time in bhajans by singing one song for six or ten minutes, repeating the same line often. Repeat each line twice and no more. Have only two speeds; one slow and the other, fast. In this way you can have in one hour of bhajan, more songs on more forms, more tunes and more variety, giving more people a chance. SSS VII, Let those with a good voice and musical talent lead; the keertan singing the name of God must be pleasant, it should not jar on the ear. If your voice is grating or out of tune, do not disturb the melody, but, repeat the namavali song reciting the name of God in your mind. Sai Bhajana Mala, 31 Do not cause discontent or disharmony, insisting on singing because you are an office-bearer. Sai Bhajana Mala, 31 After bhajans Sai Bhajana Mala, 31 People should return from bhajan carrying the elevated, uplifted and sublime mood created by the atmosphere at the bhajan. Therefore, after the bhajan people should disperse quietly, maintaining silence. Then the joy and peace derived at the bhajan will linger and abide in the heart. Sai Bhajana Mala, 31 Have [bhajans]. Even this small unavoidable expenditure must be silently shared, spontaneously

This book explores the implications & consequences of the emergence of a new, universalistic religion centered on the adoration of a living South Indian holy man--Sathya Sai Baba--as God.

Where by mere meditation on the name of the Lord, The Supreme Goal is realized. Even a multi-millionaire has to be content With ordinary raiment and food. He cannot live on a diet of gold. When Time is unpropitious, a stick may turn into a snake While, when it is favorable, dust may turn gold. The wheel of Time can make a scholar a dumb animal, And a dumb man can become a saint, And a wealthy man may become a plaything of the Goddess of Poverty at one time. Whatever your prayers, you cannot get What you are not destined to get. Lead instead a noble life with intelligence. What more can I tell you-- The good people assembled here? Embodiments of Divine Love! There is a big difference between Keerthanam and Sankeerthanam. Keerthanam is an individual affair. It is singing by an individual for the fulfillment of his prayers. Sankeerthanam aims at the well being of the whole universe. This is also described as Saamaajika bhajans community singing. This method of singing bhajans was first initiated by Guru Nanak, the founder of Sikhism. Sankeerthana aims at demonstrating unity in diversity. When all the participants combine to sing in unison with one voice, it is described as Sankeerthana. Four kinds of Sankeerthana Sankeerthana is of four kinds: One is Guna sankeethana; two, Leela sankeerthana; three, Bhaava sankeerthana; four, Naama sankeerthana. Guna sankeerthana applies to the kind of bhajan in which the devotee recites the auspicious qualities of the Divine, experiences oneness with the Divine, and acquires the Godly qualities. Thyaagaraaja had recourse to this type of singing. In one of his keerthanas, he exclaimed: You are beyond all words. Is it possible for even Brahma or other Gods to extol your glorious exploits? I am waiting for your grace. Harken to my entreaties. You restored to the preceptor the son whom the Lord of Death had taken away. You conquered the God of Love. You liberated from prison Vasudheva and Dhevaki. You protected Draupadhi when she appealed to you in despair. You were the guardian of the Paandavas. You relieved Kuchela of his poverty. You saved 16, damsels from subjection. Geetha Govindam is a form of Leela Sankeerthana Leela sankeerthana refers to the enjoyment by the devotee of the sacred sport of the Divine in ecstatic dancing and singing and being totally absorbed in it. This is exemplified by the Geetha Govindam of Jayadheva. This is illustrated by Raadha alone, who expresses her different feelings towards God and identifies herself with the Divine in every mood of devotion. She expressed her devotion in the five forms of Shantha Serenity , Saakhya friendliness , Vaathsalya eternal love , Anuraaga affection and Madhura sweetness. Raadha and Meera were the exponents of Bhaava sankeerthana. Chaithanya was the exponent of this form of keerthana. There is nothing in this cosmos which does not bear the imprint of your name or form "Sarvaroopaa Dharam Shaantham Sarvanaamadharanam Shivam Satchidaananda Roopam Advaitam Sathyam Shivam Sundararn" Svaami sang this sloka. Chaithanya reveled in singing the name of the Lord as signifying all that was beautiful and glorious in the universe. While in each of the previous aeons the devotees adopted one or other methods of singing the glories, it is the supreme good fortune of the residents of Prashanthi Nilayam to enjoy all the four forms of sankeerthana. The bhajans sung here are a combination of all the four forms of sankeerthana. The significance of Naamalikhitam There is yet another special form of glorifying the name of the Lord. This is Naamalikhitam writing the Name of the Lord. Contemplating on the name of the Lord mentally, uttering the name by mouth and writing the name by hand serve to perform Trikarana Suddhi purify the mind, the speech and the action. The name of the Lord has been glorified in different ways all over the world. Hanumaan, after the completion of his mission in Lanka, went to Seetha to receive her blessings before returning to Raama. At that time, Mother Seetha blessed Hanumaan in this manner: You are full of prowess, intelligence and fortitude. May you never grow old. Noticing his sense of disappointment, Seetha blessed him again: Seetha then blessed him again: You are full of virtues! May the dwellers in the three worlds extol your qualities. It is a living death. There was none that could excel him in singing. Even Naaradha and Tumbura could not prevail against him. Such a great singer continued always to chant the name of Raama. Devotional singing is outpouring of love to God What then is the essence of Sankeerthana? Its essential purpose is to earn the love of God. Harmonizing

the feeling with devotion and Love, the sacred words of the song should be an outpouring of love towards God. That alone is devotional singing. When the song is rendered without understanding the meaning of the words and without any inner feeling or genuine love for God, it is a mechanical performance. Bhaava feeling , Raaga melody and Thaala rhythm are the essentials for proper singing. Even the name Bhaarath signifies the combination of these three elements. In every action in daily life, the combination of these three elements should be observed. Bhaava, in relation to study of a subject, means understanding the subject thoroughly. In one of his songs, Thyaagaraaja sang: A Thamil musician sang the song in such a manner that it meant: Where one does not understand the meanings of the words, he should get the meaning from those who know. Regard community singing as sacred devotional exercise. Even if you have no musical ability, utter the names of the Lord with feeling and love. There is no greater means of God-realization in the Kali Yuga than chanting the names of the Lord. Remembering the Name is the panacea. When the name is chanted as a song set to music, it delights the heart immensely. Many pandiths recite the names as slokas verse. They do not experience the intense yearning expressed in the stanzas. Some actors are able to pronounce the words loud and clear, but without any depth of feeling. But when the names are sung melodiously they appeal to the hearts of the singers and the listeners. Even non-believers and agnostics nod their heads in appreciation when they listen to devotional music. A song sung melodiously tugs at the heart-strings. The word of a song can be expressed in prosaic manner which has no appeal to the listener. But when they are sung melodiously as in the song: Svaami sang the song to demonstrate its appeal. Such sweetness is contained in the song when it is rendered melodiously. Everyone, whether he is well versed in music or not, should listen attentively to the singer and try to repeat the words of the song with feeling. Some persons attending bhajans do not move their lips at all. They may say that they are singing the songs mentally within themselves. This is not proper. If you have devotional feeling, it should be expressed by the tongue joining in the bhajan. Only then it can be called Sankeerthana--singing in unison with others. You must sing the names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. Only when he cries aloud at the top of his voice will the cries be heard and people will rush to save him. Sankeerthana means singing with abandon and fervor. Everyone should realize that every limb and organ in the body has been given to man to be used for a sacred purpose: These organs should not be used for frivolous and unholy purposes.

Chapter 7 : racedaydvl.com: BABASBJAJANS

Diverting the mind through the devotional singing of Sai bhajans leads everyone to the path of devotion thus showing the way to cross the ocean of life and death. Chant the name of the Lord of Puttaparthi, the uplifter of the fallen, Lord Sai NĀrĀyaṇa.

Have them in a central place where all can come. The Holy Man and the Psychiatrist, Any devotional song, in any language can be sung as long as all can follow. Sai Bhajana Mala, 29 Sing familiar bhajans, so that all can share in anand bliss. Sai Bhajana Mala, 29 When you sing bhajans, dwell on the meaning of the song and the message of each name and form of God. Fanaticism of that kind I very much dislike and condemn You betray your ignorance of the truth when you stick to any one of my names and avoid the rest. Sai Bhajana Mala, 29 Bhajan must spread good-will, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace. The nagarsankirtan congregational singing of bhajans must be radiating devotion and love. The ananda I derive from bhajan I do not derive from anything else. That is the reason I am emphasizing these points. Fill every moment with energy, enthusiasm, and effort. They may say that they are singing the songs mentally within themselves. This is not proper You must sing the names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. SS, 35, April , 70 Together with melody and rhythm, you have to impart feeling to your singing to make the bhajan a sacred offering to the Divine. A tune without feeling is an infliction. Giving up conceit and exhibitionism, you must sing the bhajans in a spirit of humility and devotion. That is the right way to perform bhajans. Sai Bhajana Mala, 30 Bhajan must be a felt experience. Do not sing with one eye on the effect the song makes on the listeners and the other on the effect it makes on God. SSS, VIII, 60 Bhajans have to be sung and offered to God in an attitude of utter humility; they are not to be taken as exercises in an exhibition of talents or as competitions for mastery of musical skill. They have to please the Lord, not your fans. Devotional fervor is more important than musical skill. SS, June , Pay attention to the tune, the meaning, the variety, the voice, the raga rhythm , the tala beat , and other fine points of the bhajans. Sai Bhajana Mala, 30 Let your heart pant for God, then the raga rhythm and tala beat will automatically be pleasant and correct. SSS, VII, 60 Do not monopolize the time in bhajans, by singing one song for six or ten minutes, repeating the same line often. Repeat each line twice and no more. Have only two speeds; one slow and the other, fast. In this way you can have in one hour of bhajan, more songs on more forms, more tunes and more variety, giving more people a chance. SSS, VII, Let those with a good voice and musical talent lead; the keertan singing the name of God must be pleasant, it should not jar on the ear. If your voice is grating or out of tune, do not disturb the melody, but, repeat the namavali song reciting the name of God in your mind. Sai Bhajana Mala, 31 Do not cause discontent or disharmony, insisting on singing because you are an office-bearer. Sai Bhajana Mala, 31 After bhajans Sai Bhajana Mala, 31 People should return from bhajan carrying the elevated, uplifted and sublime mood created by the atmosphere at the bhajan. Therefore, after the bhajan people should disperse quietly, maintaining silence. Then the joy and peace derived at the bhajan will linger and abide in the heart. Sai Bhajana Mala, 31 Have [bhajans]. Even this small unavoidable expenditure must be silently shared, spontaneously Quotes from Sathya Sai Baba "What is a study circle? It is not just reading books. Like a round-table conference. Each person gives their point of view, and finally values are derived from this. If there is just reading, there is doubt. But if each one gives his view, doubts will be answered. The topic is viewed; the study circle looks at different facets. It is like a diamond with its different facets, but there is one facet that is flat, the top facet, and from this all can be viewed. To discover the top facet is the task of the study circle. Have everyone think about it and discuss it, and come to the final point where doubt is decreased. If only one person reads, there will be only one meaning. All misunderstandings, all points of view-- after these are brought out, the study circle members will get confidence. There is no doubt of this. If each one only reads, this may go on for a year or two, then an allergy to reading develops. Centers must have study circles in this way, and none will note the passage of time. Each one listens eagerly and many will give their point of view. What is wanted is a study circle; rotating. Each one must be given a chance. Delve

into the significance and the meaning of what you read; and, always have before you the goal of putting what you read into practice. Unless you do so, the Study Circle will remain a half-Circle forever; it cannot be a full Circle. But I shall give you now the most universal and the most effective form. This is the very first step in spiritual discipline. At first, set a few minutes every day for meditation, and extend the time as you feel the bliss that you get. This is preferable because the body is refreshed after sleep, and the dealings of daytime will not yet have impinged on you. Have a lamp or a candle before you with an open, steady, and straight flame. Sit in front of the candle in the lotus posture or any other comfortable sitting position. Look on the flame steadily for some time, and closing your eyes try to feel the flame inside you between your eyebrows. Let it slide down into the lotus of your heart, illuminating the path. When it enters the heart, imagine that the petals of the lotus open out by one, bathing every thought, feeling, and emotion in the light and so removing darkness from them. There is no space for darkness to hide. The light of the flame becomes wider and brighter. Let it pervade your limbs. Now those limbs can never indulge in dark, suspicious, and wicked activities; they have become instruments of light and love. As the light reaches up to the tongue, falsehood vanishes from it. Let it rise up to the eyes and the ears and destroy all the dark desires that infest them and which lead you to perverse sights and childish conversation. Let your head be surcharged with light and all wicked thoughts will flee therefrom. Imagine that the light is in you more and more intensely. Let it shine all around you and let it spread from you in ever widening circles, taking in your loved ones, your kith and kin, your friends and companions, your enemies and rivals, strangers, all living beings, the entire world. Stay on in that thrill of witnessing the light everywhere. If you are adoring God in any form now, try to visualize that form in the all-pervasive light. For Light is God; God is Light. At other times repeat the name of God any Name fragrant with any of His many Majesties , always taking care to be conscious of His might, mercy, and munificence. American Version is pages

Chapter 8 : Dj Sai Baba Song Free Download, Best MP3 Download Free

Sri Sathya Sai Baba Bhajans Guidelines for conducting Bhajans 'BHAJAN' or 'NAAMSAMARNA' means group devotional singing of the glory of god.

Thus Sai Baba denotes holy father, saintly father or venerable poor old man. Historical researches into genealogies in Shirdi give support to the theory that Baba could have been born with the name Haribhau Bhusari. He had reportedly stated to a close follower, Mhalsapati, that he has been born of Brahmin parents in the village of Pathri and had been entrusted into the care of a fakir in his infancy. Although there is no agreement among biographers about the date of this event, it is generally accepted that Baba stayed in Shirdi for three years, disappeared for a year and returned permanently around 1818, just after the Indian Sepoy mutiny. This which posits a possible birth year of 1785. The Sai Satcharita recounts the reaction of the villagers. The people of the village were wonder-struck to see such a young lad practicing hard penance, not minding heat or cold. By day he associated with no one, by night he was afraid of nobody. However, there are some indications that he met with many saints and fakirs, and worked as a weaver; he claimed to have fought with the army of Rani Lakshmibai of Jhansi during the Indian Rebellion of 1857. He appeared at the Khandoba Mandir in Shirdi. From then on, He was known by the name Sai Baba. Around this time he adopted his famous style of dressing, consisting of a knee-length one-piece Kafni robe and a cloth cap. It was only after Baba forfeited a wrestling match with one Mohiddin Tamboli that he took up the kafni and cloth cap, articles of typical Sufi clothing. His manner was said to be withdrawn and uncommunicative as he undertook long periods of meditation. The ash was believed to have healing and apotropaic powers. He performed the function of a local hakim and treated the sick by application of ashes. On 15th October 1891, he breathed his last. The day coincided with the Hindu calendar date that year for Vijaydashami. He explained the meaning of the Hindu scriptures in the spirit of Advaita Vedanta. His philosophy also had numerous elements of bhakti. He said 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. Sri Hari God will certainly be 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. A local Khandoba priest, Mhalsapati Nagre, is believed to have been his first devotee. This temple was built in 1857. Today, The Sai Baba Temple in Shirdi is visited by an average of 25,000 pilgrims a day, and during religious festivals, this number can reach up to 1,00,000. Sai Baba accepted the state of samadhi and attained nirvana in Dwarkamai. Inside the temple, The statue of Sai Baba and the Samadhi is carved out of Italian marble and is seen draped with royal cloth, wearing a gold crown and adorned with fresh flower garlands. The interior is made of old stone bricks. The interior, as well as the exterior cone of the temple, is covered with gold. Kakad Aarti The Morning Aarti at 4: Devotees belonging to all faiths are welcome to take Darshan in the Samadhi Mandir and have free meals in the Prasadhalaya, irrespective of caste, creed, and religion as these were one of the ideal principles of Sai Baba. Baba himself maintained an ambiguous profile, unwilling to identify with either of the two religions. The Hindu bhaktas also viewed him as one of them, since he often identified himself with their gods and customs. Sai Baba wanted to belong to all and be shared by all. When pressed on whether he was Hindu or Muslim, he would often get very angry. Once he told a devotee: Does Sai mean for you only these three and a half cubits of height? In a verse of the midday arti, devotees sing: You took birth in human body to point out this. You look with affection on both Hindus and Muslims. This, Sai, who pervades all, as the soul of all, shows. The names of Krishna and Rama seem to have been particularly dear to him. With his Muslim followers, Baba would always talk of Allah and the Koran, often quoting Persian verses. One of his favorite expressions was "Allah rakhega vaiia rahena", that is, "Let us be content with what we have, and submit our will to Allah. In later years, Parsis and even a few Christians would come to Shirdi. Sai Baba respected all creeds, true to his conviction that all religions are but particular paths leading to one ineffable goal. For him, all paths were equally valid, "Ishwar" the Hindu God and "Allah" being synonymous. Padukas of sai baba People coming to his abode were so taken aback to see

Hindus, Muslims, and others living together so peacefully that in many instances it changed their entire lives and belief systems. He also gave Darshan vision to people in the form of Sri Rama , Krishna , Vithoba , Shiva and many other gods depending on the faith of devotees. His devotees have documented many stories. After the demise of Sai Baba, his devotees offered the daily Aarti to Upasni Maharaj when he paid a visit to Shirdi twice within 10 years. This is not uncommon in Hinduism where there is no central doctrine or cosmology, but a basis in individual faith and spirituality. In popular culture Shri Sai tends to be a very common name for establishments in Mumbai in particular and Maharashtra in general. It tends to be popular for a variety of establishments including restaurants, real estate agencies and hotels. Sacred art and architecture There are many temples of Sai Baba in India. Numerous monuments and statues depicting Sai Baba which serve a religious function have been made. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

Chapter 9 : Sathya Sai Baba Bhajans - Guidelines for conducting Bhajans

Satya Sai Baba, "Devotional singing (bhajan) is a spiritual practice (sadhana) for all who share in it." (pg. 30, Sai Bhajana Mala) Satya Sai Baba, "Remember, every song sung in praise of the Lord is a sword that cuts the knots of laziness.