

# Shri Shirdi Sai Baba

Guruji Shri C. B. Satpathy Message on the occasion of

RAMNAVAMI

April 2000

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**T**he path towards the Sadguru is the real path, more so in this age of conflicts, contradictions and acute materialism. As Swami Vivekananda said like all rivers lead to the sea, all the paths that men take lead to Him, the God Eternal. The paths that are mostly adopted by the seekers are *Rajyoga, Karmayoga, Bhaktiyoga, Hathayoga, Layayoga, Nivriti Marg, Prakriti Marg* etc. There are even Avadhoots, Kapaliks, Agoris and many other type of seekers. Various religions have different approaches. In all this multiplicity of approach towards God realization, there has to be something common and universal that must be pervading all. The seeker of this universal path reaches the goal in the earliest period of time.

Sitting in Shirdi Masjid, Baba had said that there are many paths, but one of the paths leads to God through Dwarkamayi. When one analyses how Baba led thousands of people towards God realization at Shirdi a certain pattern evolves. The basic principles of the Sai path are based on:

- (a) The existence in physical form of a perfect being known variously as a Perfect Master, a Sadguru or a Qutub as called by the Sufis. A Qutub simply means an axis, a pivot around which others, living and non-living, both revolve. The Perfect Master, having himself experienced different stages of evolution including that of man has at last reached the stage of God. However, those among these perfect beings, who out of infinite compassion, make the greatest sacrifice of not enjoying the blissful state of God but incarnate in a human body on earth to serve the imperfect, suffering humanity are called the Perfect Masters. As Mehar Baba has said that at any point of time there are five Perfect Masters on the earth in embodied form.
- (b) When in human body they act both as human beings and Gods. As Gods they have infinite power, infinite knowledge, infinite happiness and infinite existence. Like God they are Omnipotent, Omnipresent and Omniscient enjoying the powers of the Almighty. They share their power, knowledge and pleasure with the millions of human beings by methods unperceivable by human beings and are known as *Leelas* or divine miracles. All miracles are

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based on the laws of nature, only one has to know, experience and master it. All the elemental forces of nature like fire, water, air etc. defined as deities by the Hindus, work under their command or wish. As Gods they see everything in themselves and themselves in everything. So they serve everyone without any differentiation as if they are serving themselves. They see God in everyone, even though others may not be able to see God in them. They give infinite love to others and take infinite pain from others. Once any human being or any species is linked with them in any manner, they ensure that these creatures are evolved, life after life till they merge with God from where they came. This ultimate stage of evolution is ordinarily known as *Mukti* or *Moksha*.

- (c) These Perfect Masters alone are capable of leading human beings to God realization. They follow what is common and universal in all religions i.e., humanism based on love. Out of love they not only take care of the spiritual evolution of the devotees but also their temporal requirements. Once one has surrendered to them they look after all needs of the devotee as a mother would do for a child. They can go to any extent, even to sacrifice their human body, to protect their children. That's what Baba did for many as can be read in Sri Sai Sat charitra, and as experienced by many. To develop closer and closer link with him, one has to develop faith in Him even patiently under the most trying circumstances. Also, to develop the qualities of humility sacrifice tolerance and steadfastness in devotion and actions desired by the Sadguru. One will evolve earlier than others worshipping too many deities if he follows this path of Guru. Baba used to give visions to many people in the form of their deities, like Hanuman, Ganesh etc. which convinced them that there is no difference between Baba and any other deity or even God. One can therefore, at the first stage try to see all deities in Baba, worship Him in the method in which other deities are worshipped. In short, one should try to see and seek everything in and from Baba. This path may be difficult at the initial stage but can certainly be achieved with steadfastness and faith in Baba. So let us try.

Om Shri Sai

C. B. Satpathy