



The Glory of Shirdi Sai

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श्रद्धा

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः शाक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

सबुरी

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Leela 72

In 1912, Pilaji Gurav was thirteen years old. Both his parents dreamt of Sai Baba. His mother had a vivid dream in which Baba gave her fifty paisa and asked her to keep with the rest of the coins in the prayer room. He also asked her for a torn piece of cloth to wear. His father, on the other hand, was asked by Baba to come and live in Shirdi. "There will be no dearth of food and clothing here," Baba assured him in his dream. Both the parents discussed their dreams and decided to go to Shirdi from Korala. At Rahata, they met the munim of Tatyapa Patil, who brought them to Shirdi.

Tatyapa asked Gurav (Pilaji's father) to play the clarion, which he did; but Baba would often throw stones at him; though none of them ever hurt him. Gurav would run and Baba would run after him, shouting for him to stop. When he did, Baba caught hold of him by the collar and said, "I will bury both of you, father and son." Frightened out of his wits, he did not wish to face Baba again. Gurav used to play the clarion at the arati in Dixit Wada. When he went

there for the arati, he opened his heart to Kaka and told him, how he feared Baba's wrath. Kaka gently reassured him "Gurav, do not fear Baba. He wants you to settle in Shirdi. This is a blessing in disguise", Kaka said.

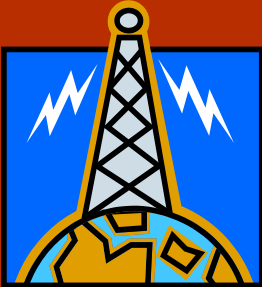
The next day, Gurav, with a smile played the clarion for Baba and Baba smiled benevolently. After this, he was a regular clarion player for Baba. His son got employment in Baba's Sansthan. The descendents of Pilaji Gurav still reside in Shirdi and have Baba's grace.

Sri Guru Charitra



*Ekavakkaya
manasaya
Namaha*

**Sai Bhakti
Radio**



By Shri S.N.Huddar
(As published in Sri Sai Leela English Monthly Magazine from April 1975 onwards)
Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara
Guru Sakshat Parabrahmah Tasmai Shree Gurave Namah

Chapter IV

Birth of Shri Dattatreya

"In the first instance there was all water everywhere. Then an egg 'Hiranya garbha' (with Gold inside) came into existence. Universe has come out of it. Due to 'Rajas' Brahma came into existence. He is known as Hiranyagarbha. It broke into two hemispheres & the earth & the sky came into existence. Brahma thus created 14 Bhuvans, 10 directions, mind, speech, time, six enemies as desire, anger etc. Brahma created seven sons (manas putras) namely, Marichi, Atri, Angiras, Pulasti, Pulaha, Kratu and Vasishta.

Of these Shri Guru took birth in the house of Atri. "Anasuya (devoid of hatred) was the devoted wife of Atri Rishi. She was very beautiful also. Seeing her exceptional devotion to her husband, the Gods in heaven began to fear that someday she might overcome them. Hence Indra and other Gods went to Brahma, Vishnu and Mahesh and said to them, "How can one describe the greatness of the devotion of Anasuya to her husband Atri. She served her husband with body, mind and speech. She also serves guests giving them desired food. None returns disappointed from her place. Fire, Sun and Wind are also afraid of her. We all are afraid of her. She may sometime win over this heaven. Therefore kindly do something to give us relief'.

Hearing this, Brahma, Vishnu and Mahesh said angrily, "We shall test her devotion".

Brahma, Vishnu and Mahesh came to Atri Muni's Ashram in the mendicants' disguise, when Atri had been out to the river for daily rituals. The mendicants said to Anasuya, "We are very hungry. Give us food. We have come here hearing your good name for offering the guests their desired food".

Anasuya bowed to them respectfully and said, "you please return soon after finishing your bath and daily rituals".

The three Gods replied, "We have already taken bath and finished the rituals. Atri Rishi may take time to return. Better you serve us food soon".

Anasuya seated them on carpets and began serving food on leaf-plates. The guests said to Anasuya, "We have one more desire. We have come here from a long distance as we have heard of your beauty. We wish you to put off your garments and then serve us with food. If you do not comply with this. We shall leave this place without meals".

Will continue



Pujyasri B.V.Narasimhaswamiji, who visited Shirdi in the year 1936, collected authentic information about Lord Sainath from persons lived with Sai and wrote many books on Lord Sainath. All his works are authentic . One such book is SRI SAINATHA MANANAM. This book was published as early as in the year 1942 and the fourth edition came in the year 1945.

Namaskara

I bow to that Shree Guru at whose feet are found the crest jewels of all the Vedas and who is the Sun that makes the Lotus of the Vedanta blossom.

I bow to that Guru by pure thought of whom, Jnana flashes forth of itself. He alone is the store of all good.

I bow to that Sree Guru who is the calm eternal chaitanya free from all sin and darkness who is beyond akasap bindhu, nada and kalas.

I bow to that Sree Guru who is the master of all Jnana and Sakti who is adorned by the garland of Truth and who is the bestower of all good thngs on Earth and salvation beyond.

I bow to that Sree Guru who by the power of his own Jnana burns out the the bonds of Karma acquired in many births.

My master is the master of the universe. My Guru is the Guru of the world. My soul is the soul of all creatures. To such a real Guru I bow.

I bow to your Sainatha who is perfectly peaceful, who is without origin, who is the embodiment of pure Jnana and the import of the Pranava Om.

You are Vayu, Yama, Agni, Varuna, the Moon Prajapati and Brahma. Prostrations again and again to you of thousand forms. Again and again I bow to you.

Prostrations in front of you ! Prostrations behind you ! Oh, thou all, prostrations on all sides of you ! Thou hast endless prowess and immeasurable strength. Thou achievest everything and art therefore everything.

Is I bow unto you Bhagawan Vasudeva the creator, the in-dweller in all creatures the perfectly peaceful and the great.

Prostrations again and again to him of auspicious fame by reciting whose name, or by remembering him or seeing him or by bowing to him, listening about him or worshipping him, all sins of the world are immediately driven away.

Prostrations to thee that owns nothing who has conquered all gunas who has his joy in himself, is perfectly peaceful and is the master of kaivalya.

Will continue....



*Ekadhasyam
svabhakthanam
svathano
Krutha
nishkruthaye
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*vrishahi vrishabho vishnur-vrishaparva vrishhodara
vardhano vardhamanashcha viviktah shruti-saagara ||*

vrishahi :

- One who shines in the form of dharma.
- One who makes His devotees shine like day because of their dharma.
- One who makes the day auspicious when the devotee approaches Him.
- One who reveals dharma.
- One who is the devata for the vrishaha sacrifice.
- One who has the brightness of agni etc., or is the cause of the brightness of all objects Om vrishahine namah.

vrishabhah :

- He who showers (His grace).
- He who shines because of His dharma. Om vrishabhaya namah.

vishnuh : One who pervades everything. Om vishnave namah.

vrisha-parva : He who has provided the steps of dharma to reach Him. Om vrisha-parvane namah.

vrishodarah : One who has dharma as His mid-region or belly. Om vrishodharaya namah.

vardhanah : He who nourishes. Om vardhanaya namah.

vardhamanah : He who grows. Om vardhamanaya namah.

viviktah : He who is unique. Om viviktaya namah.

sruti-sagara : He who is the sea where all Vedas take us. Om sruti-sagaraya namah.

*Subhujo durdharo vagmi mahendro vasudo vasuhu |
naikarupo brhadrupaha sipivisrah prakasanaha ||*

su-bhujah : One with majestic arms. Om su-bhujaya namah.

dur-dharah :

- a) The irresistible.
- b) One who is difficult to comprehend
- c) One who is difficult to hold in concentration
- d) One who cannot be supported by anyone or anything else Om durdharaua namah.

vagmi :

- a) He who has words which are praise-worthy.
- b) He who has powerful words.
- c) He from whom the veda-s originated. Om vagmine namah.

mahendrah :

- a) He of great wealth.
- b) The God of Indra and other gods. Om mahendraya namah.

vasu-dah : The Giver of wealth. Om vasudaya namah.

vasuh : He who is Himself the wealth sought by those who have realized the Truth. Om vasave namah.

naika-rupah : He of Infinite forms (as seen in visvarupa). Om naikarupaya namah.

brihad-rupah : He of an immense form. Om brihad-rupaya namah.

Sipi-vishtah : He who pervades the rays. Om sipi-vishtaya namah.

prakasanah :

- a) One who shows Himself to His devotees.
- b) One who illumines everything. Om prakasanaya namah.

Will Continue.....



(SAI's MESSAGE FOR LIFE FROM THE DIARY OF SAI.BA.NI.SA)

18-11-1992

It is better to stay cool and calm like a stream flowing through a valley rather than to be at the top of the mountain surrounded by fire.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

Fear of Death

There was once a Raja, who had transferred all responsibility of ruling to his Manthri, and who was spending his time in ease. He never worried about anything, be it big or small. He had a personal companion, whom he had always by his side, more or less as a bodyguard. This fellow was very wise, for he never did anything without deep deliberation, about the how and the why and the wherefore. The Raja took all this deliberation to be just foolishness and he nicknamed the companion, "Avivekasikhamani" or "The Crest-Jewel of Fools". He went to the length of actually engraving the title on a plate of gold and compelling him to wear it on his forehead for all to see! Many people were misled by this and they took him to be an ignoramus at court; they did not heed his words.

Meanwhile, the Raja fell ill and took to bed. The kingdom was combed for physicians who could heal the king. Messengers went to the eight corners, seeking drugs and doctors. Hundred were busy round the royal patient, but, all efforts failed; the illness worsened day by day. The Raja was at the very door of Death.

The Raja suspected that his end was near; so he hurriedly made some dispositions, spoke to all those whom he wanted to meet, and was immersed in sorrow. He had no thought of God or any other auspicious Power. He was in terrible fear of Death and could not think of anything else.

One day, he called Avivekasikhamani to his bedside and whispered feebly in his ear, "Well; I am going soon, my friend!" Then, the Fool asked without any compunction, "What? You are weak and cannot walk a few steps; I shall order a palanquin, please wait till it is ready." "No palanquin can take me there," said the Raja. "Then, I shall order a chariot," entreated the Fool. "The chariot too is of no use," replied the Raja. "Of course, then, the horse is the only means of journey," wailed the companion, who seemed eager to come to the rescue of his master, and spare him the toils of travel. The Raja said that the horse too could not enter there. The Fool was at his wit's end. Then suddenly an idea struck him, he said, "Come on master! I shall carry you there." The

Raja became sad; he said, "My dear friend, one has to go alone to that place, when one's time has come. No companion can be taken." The Fool was thrown in great doubt; he asked the Raja, "It is curious, is it not? You say that the palanquin won't reach there, that the chariot can't go there, nor the horse; you say that no second person can join you! Well can't you tell me at least where that place is?" The Raja replied, "I do not know."

Immediately, the Fool unwound the Golden Plate with the engraving of the title, 'Avivekasikhamani', and tied it round the brow of the Raja, saying "Raja! You know so much about the place, even, which things cannot go there, but, you do not know where it is, and still you are going there soon. O, you deserve this title much more." The Raja was overcome with shame. "Alas," he said to himself, "I wasted my years in eating and sleeping and pursuing pleasures, never caring to inquire who I am, whence I came, what I am doing, whither I am going, and why I came. The precious time allotted to me has come very near its end. There is no time for me any more for all that inquiry. Death is knocking at the door; children have started weeping; my subjects are in great anxiety. Can I, under such conditions immerse myself in inquiry? Can a thought that I never entertained throughout my life suddenly arise now, during my last moments? It is impossible. Yes, I deserve the title, Avivekasikhamani more than anyone else, for I wasted my life in useless pursuits; without any thought of the Reality." The Raja let it be proclaimed that Inquiry is the best means of knowing the Truth, that the inquiry must be directed to separating the true from the untrue, the eternal from the temporary, that people should arrive at the conclusion that, 'God is the only true and eternal Entity' and that by their own independent investigation, his subjects must not only grasp the entity intellectually but must also attain the Grace of God, by their pure lives. Announcing this lesson to his subjects, the Raja breathed his last.

**God is the only true
and eternal Entity**



*Ekakshara
Para jnanine
Namaha*

SAI AMRIT VANI

Shri Sai Mahima

**Jai-Jai Sai Satchidanand,
murali manohar paramaanand |
paarabrahma parameshwar govinda,
nirmala paavan jyoth akhandaa
Hail Hail - Oh Sai Sat-Chit-Anand
(Existence, Knowledge and Bliss), the enchanting
flute player (Sri Krishna), Supreme Bliss
Parabrahma (the one non-dual & infinite divinity),
Lord Shiva, Lord Vishnu, the immaculate and very
pure light that glows eternally.**

**Ekai ne sab khel rachaaya,
jo deekho vo sab hei maayaa |
eko ek ek bhaghvaan,
do ko thoo hi maayaa jaan
He is the director of this drama,
Whatever you see is just an illusion(Maya)
Adwaita, (non-duality) is Bhaghvaan, realize that
Dwaita(duality) is illusion(Maya)**

**Baahar bharam bhoolei
sansaar, andar preetam Sai apaar |
ja ko aap chaahe bhaghvanth,
so hi jaane Sai anant
Forget the outward world, outward illusion
and fill your inside with Love of Sai
The one who is dear to Lord Sai -
knows infinite love of Sri Sai /
Forget the outward world, outward illusion
and fill your inward self
Whom the god bestow His love, he alone
will be near the Sai**

.....Will continue

Purusha Sooktam:

*Tasmaad-Ashvaa Ajaayanta Ye Ke Chobhayaadatah |
Gaavoh Ha Jajnyire Tasmaat Tasmaaj-Jaataa Ajaa-Vayah ||10||*

Meaning:

10.1: From Him (i.e. Virat) was born the Horses, and all those animals who has teeth in both jaws,

10.2: From Him (i.e. Virat) was born the Cows, and from Him was born all types of Goats.

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BOW TO SHRI SAI ~ PEACE BE TO ALL