



# The Glory of Shirdi Sai

A Bi-Weekly Publication by [www.saidarbarusa.org](http://www.saidarbarusa.org)  
an affiliate of SAIDARBAR Hyderabad, India

YEAR 2015 — ISSUE 11

28 - MAY - 2015

श्रद्धा

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

सबुरी

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### Leela 73

Ramabai Kanitkar resided in Yeola in 1905. Many of her friends were Baba's devotees and they asked her to accompany them to Shirdi for Baba's darshan. She kept on postponing the trip. To her surprise, she found a small photograph of Baba on her table. Curiously, she wondered how it came there on its own accord. No one had given her a photograph. She kept the photograph safely.

Once, her husband, who was a sub-judge, was transferred to Kopergaon. She too accompanied him. Thence to Rahata they went. This time, she came to Shirdi and stayed in Baba's Chawdi. She developed faith in Baba, but she yearned that Baba give her darshan as Swami Samarth of Akkalkot. Baba, however gave shakshatkar as Swami Samarth to her son and daughter-in-law. They told this to her and she was fully convinced that Baba and Swami Samarth were one and the same.

### Leela 74

He walked with a limp and this bothered him a lot. Shankarlal K. Bhat owned a shop in Bombay. There he tried all kinds of treatments. But he still

walked awkwardly. Then he heard of Baba's wonderful powers and how He cured many diseases. He came to Shirdi in 1911 and prostrated before Baba, received His blessings and left. On his return journey, he walked a few steps to catch the ferry when he felt something snap. He took another step and was delighted to notice that he walked erect. Lo! The limp was gone and gone forever. He was so pleased and grateful to Baba that he told each and every customer about Baba's superhuman powers.

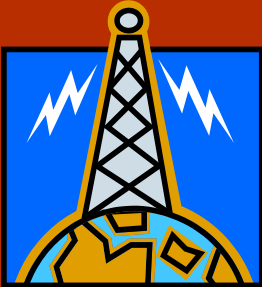
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# Sri Guru Charitra



*Ekathma  
sarva  
dhesadhruse  
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

This made Anasuya bitterly anxious. She realized that some great personages have come to test her chastity. She thought that if they return without food she would lose sanctity of her penance. Believing that her mind is pure and that her husband's penance will protect her in this ordeal, she told them, "You have your food without any doubt. I shall serve you food as you desire".

She went into her kitchen and remembering her husband, put off her garments and saying 'The guests are like my children', she came out to serve food to the guests. Instantly all the three Gods were transformed into three newly born crying babies. She was terrified to see three crying babies. She put on her clothes and took the babies one after the other to her breast for feeding. What great power does a Pativrata possess! Those who have 14 Bhuvans, 7 oceans and fire in the belly, were all satisfied with the little milk in her breast. Anasuya thus became the mother of the three Great Gods. She placed them in a cradle and pulled the string to and fro and began singing lullabies.

It was midday. Atri Rishi returned from the river after finishing his rituals. He was very much astonished to see Anasuya pulling the string of a cradle and singing songs. Anasuya narrated all that had happened. Atri Rishi by power of intuition knew that the babies were Trimurties and so he bowed to them. The three Gods were also much pleased. They stood before him and told Atri to ask for a boon. Atri said to Anasuya, "You may ask for whatever you desire".

Anasuya said, "These babies should stay in this Ashram as our sons". The Trimurties readily complied. Anasuya began to nurse and feed them. Brahma was known as Chandra, Vishnu was called Datta and Mahesh was called Durvas.

After some time Chandra and Durvas told their mother Anasuya that they both were going away for penance and that the third Datta would be staying with her; she should know him as Trimurti. After this Chandra and Durvas went away, Chandra went to Chandralok and Durvas went to the forest for penance. Datta or Dattatreya remained with Anasuya. Dattatreya is the founder of the seat of Shri Guru.

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.*

### **Devayani''s Moksha Mantrams**

Salutation to you of many forms ! And salutations, again and again to you of no formns, or of one wonderful universal form; to you without any gunas though yet the soul of all gunas !

Prostration to thee, the auspicious master of the world, appearing in the form of Supreme Jnana. To thee the ocean of love towards good devotees.

Bow to him the witness of Jnana who is inherent in the hearts of all so directly as to require no proof and who yet is considered by the ignorant to be afar.

I bow to you the Supreme Good. I bow to you the benefactor of all. I bow to you Sainatha Krishna whose nature is Reality.

Prostration unto you . Oh Maha Yogi ! I have surrendered to you . Instruct me how I may have never failing love and joy in your holy feet.

Prostration to you the immeasurable Hari, Sai, Krishna, Damodara, Achyuta, Govinda, Ananta, Vasudeva, Lord of all.

Prostration to you Achyuta, Govinda, Sainatha, Maheswara, Krishna, Vishnu, Hrishikesh, Vasudeva, Lord of all Yagna.

Prostration to Sri Sainatha, the Brahman, of endless forms who is at once the Yogas and the Lord of Yogas. I have sought refuge with you.

Prostrations to you the Supreme Good. Prostration to you who purifies the world. Prostration to the Shirdi dweller, Sainath, of perfect peace and calmness.

Prostration again and again to Thee Sai is Vasudeva, Siva the Supreme soul, Govind, that removes the distress of the devotees.

Prostrations again and again daily to those who are prostrating themselves before the Mahatma Sayeesa the refuge of all the worlds.

Will continue....





*Ekesvara  
prathithaye*

*Namaha*



# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*ojas-tejo-dyutidharah  
prakasha-atmaa pratapanah |  
riddhah spashya-taksharo  
mantrash-chandraanshur-bhaskara-dyutih ||*

ojas-tejo-dyuti-dharah : One who is endowed with strength, vigor and brilliance. om ojas-tejo-dyuti-dharaya namah.

prakasatma : He of a nature that is well-known to all. Om prakasatmane namah.

pratapanah : He who scorches (His enemies). Om pratapanaya namah.

Rddhah : He who is full in all respects. Om rddhaya namah.

spashya-taksharah : He of clear words (through the Vedas). Om spashtaksharaya namah.

mantrah : The mystic word (He who protects those who meditate on His name). Om mantraya namah.

candra-amsuh : He who is possessed of the effulgent rays like those of the moon. Om candramsave namah.

bhaskara-dyutih : He who has the effulgence of the sun. Om bhaskara-dyutaye namah.

*amrta-amsu-udbhavo bhanuh shashabinduh sureshvarah |  
aushadham jagatah setuh satya-dharma-parakramah ||*

amrta-amsu-udbhavah : The source of nectar-rayed moon. Om amrtamsudbhavaya namah.

bhanuh : The lustrous Sun or One who is Radiant. Om bhanave namah.

sasabinduh :

a) He who disowns the evil-minded.

b) The Moon

c) One who controls the paths of the planets and the stars. Om sasabindave namah.

suresvarah : The Lord of the gods. Om suresvaraya namah.

aushadham : The Medicine. Om aushadhaya namah.

jagatah-setuh :

a) The barrier for the world.

b) The bridge for crossing the ocean of samsara.

c) One who binds and keeps in-tact all that moves in this world. Om jagatah-setave namah.

satya-dharma-parakramah :

One whose qualities and valor are always true. Om satya-dharma-parakramaya namah.

Will Continue.....



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

**27-06-1992**

Life need not be a river. It can as well be a small rivulet. All will finally merge in to the sea  
i.e. me.



## Children Section

Learn and  
Participate

### Stories from “Chinna Katha”

#### The devotee was even greater

Once upon a time, sage Narada came into the presence of the Lord. The Lord asked him, "Narada, in all your travels through the world have you been able to discover the principal secret of the universe? Have you been able to understand the mystery behind this world? Everywhere you look you see the five great elements, earth, water, fire, air and ether. Which do you think occupies the first place? Of everything that is to be found in the universe what is the most important of all?"

Narada thought for a while and then answered, "Lord, of the five elements the densest, biggest and most important is surely the earth element." The Lord answered, "How can the earth element be biggest when three-fourths of the earth is covered by water and only one-fourth is land? The water is swallowing such a big earth. What is bigger, the thing that is being swallowed or that which is swallowing it?" Narada acknowledged that water must be bigger because it had swallowed the Earth.

The Lord continued his questioning. He said, "But Narada, we have the ancient tale that when the demons hid in the waters, then in order to find them, a great sage came and swallowed up the whole ocean in one gulp. Do you think the sage is greater or the ocean is greater?" Narada had to agree that without doubt the sage was certainly greater than the water he had swallowed. "But," continued the Lord, "it is said that when he left his earthly body, this same sage became a star in the heavens. Such a great sage is now appearing only as a small star in the vast expanse of the sky. Then what do you think is bigger; is it the sage or is it the sky that is bigger?" Narada answered, "Swami, the sky is surely bigger than the sage." Then the Lord asked, "Yet we know that one time when the Lord came as avatar and incarnated in a dwarf-body, he expanded himself so hugely that he was able to cover both the earth and the sky with his one foot. Do you think God's foot is bigger or the sky?" "O, God's foot is certainly bigger," Narada, replied. But, the Lord asked, "If God's foot is so big, then what about his infinite form?"

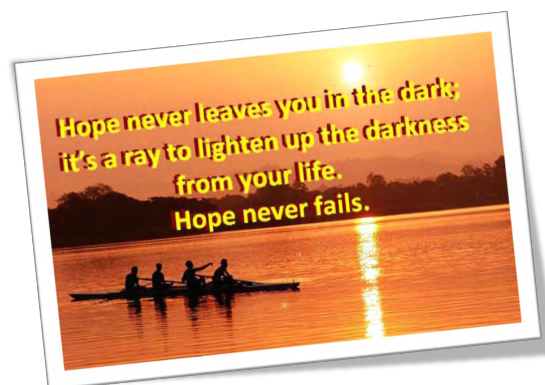
Now, Narada felt that he had come to the final conclusion. "Yes," he said exultantly,

"the Lord is the biggest of all. He is infinite beyond measure. In all the worlds there is nothing greater than he." But the Lord had still one more question. "What about the devotee who has been able to imprison this infinite Lord within his own heart? Now tell me, Narada, who is greater, the devotee who has the Lord locked up or the Lord who is locked up by the devotee?" Narada had to admit that the devotee was even greater than the Lord, and that, therefore, the devotee must rank

### **A ray of hope and light**

Once Wealth and Poverty approached a merchant and introduced themselves as Goddesses. The merchant offered his salutations to both of them and said: "May I know what brings you to my humble tenement?" The Goddess of Wealth said: "We want you to judge and tell us as to who is more beautiful between us two?" The merchant was in a fix. He knew he was between the devil and the deep sea. If he were to declare wealth as more beautiful than poverty, poverty would curse him. If he were to declare poverty as more beautiful, than wealth, wealth would forsake him. However, he regained his composure and said: "I have great respect for you both. Would you please act according to my instructions? Then only I can judge properly." The Goddesses agreed. He said: "Mother wealth, would you please go to the entrance (gates) and walk into the house? Mother, poverty! Would you please walk from here towards the gates? I can have a good look at you both, from near and far." The two Goddesses did walk as the merchant wished them to. Then the merchant happily declared: "Mother wealth! You appear very beautiful when you enter the house. Mother poverty! You look very beautiful when you leave the house!" The Goddesses appreciated the wit and wisdom of the merchant. The Goddess of wealth happily stayed in his house while the Goddess of poverty cheerfully walked away.

When a serious problem confronts us, if we look within and think calmly, a ray of hope and light will beam forth and show us the way.





*Ekarithya  
dhrutha  
akhilaya  
Namaha*

## SAI AMRIT VANI

### Shri Sai Mahima

**Jis mein bas jaay Sai sunaam,  
hove vah jan poornakaam |  
chith mei Sai naam jo simare,  
nishchay bhav saagar se tare  
In whom the sacred name is nested,  
In him Sai is manifested ;  
When Name Sai appears in mind,  
One swims ashore from sea of fears.**

**The one who has the Name of Sai residing within,  
His life becomes complete  
The one who contemplates on Sai's Name in his mind,  
Will surely cross the ocean of sufferings and misery**

**Sai simaran hove sahaayi,  
Sai simaran hei sukhadaayi |  
Sai simaran sab se oonchaa,  
Sai shakti sukh gnyaan samoochaa  
Repeat Sai (Think of Sai), He helps, does heal, Giver  
of health, wealth and happiness;  
Repeat Sai (Think of Sai), highest of all, Giver of  
peace, wisdom and all.**

**sukha daata aapad haran,  
Sai gareeb nivaaj |  
apne bachchon ke Sai,  
sabhi sudhaare kaaj  
The Giver of bliss (health, wealth and  
happiness), The protector from dangers, care-  
taker of poor. We are all children of Sai – He takes  
care of everything / Sai takes care of all affairs  
or issues of His children**

.....Will continue



## *Purusha Sooktam:*

*Yat-Purussam Vyadadhuh Katidhaa Vyakalpayan |  
Mukham Kimasya Kau Baahuu Kaa Uuruu Paadaa Ucyete ||11||*

### *Meaning:*

*11.1: What did the Purusha (i.e. Virat) hold within Him? How many parts were assigned in His Huge Form?*

*11.2: What was His Mouth? What was His Arms? What was His Thighs? And what was His Feet?*

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**BOW TO SHRI SAI ~ PEACE BE TO ALL**