



The Glory of Shirdi Sai

A Bi-Weekly Publication by www.saidarbarusa.org
an affiliate of SAIDARBAR Hyderabad, India

YEAR 2015 — ISSUE 12

10 - JUNE - 2015

श्रद्धा

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

सबुरी

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Sai Amrit Vani



Leela 75

He had an intense desire to have darshan of Shree Siddhanath and spend Mahashivaratri there. So Krishnaji Narayan, also called Chottu Bhayya Parulkar, went with his family to Nemavaram. They had an early start and set out at about 3:00 A.M. by bullock-cart. Unfortunately, the wheel was damaged on the way. So they stopped at Hadas and got the wheel repaired. Thence, they had to cross a river. They reached the bank of the river, but the boatman would not take them across, as it was dusk. However much they tried, pleaded and were even ready to pay double the charges. The boatman said that he could not ferry them across at nightfall, and if he had to, a special permission had to be obtained, as per the rules and regulations. Disappointed, they decided to break journey and stay in any temple or dharmashala nearby.

Just as they were retracing their steps, a Fakir galloped in on a white horse with a pony in tow. He enquired of the boatman about crossing the river. The same reply was given to him, saying that he could not ply the boat at night. The Fakir asked him to whom the banks belonged. The boatman said, " This side belongs to the British Raj, while the opposite bank belonged to the Holkar Government. The Fakir asked Parulkar if he wanted to cross the river. Parulkar replied in the affirmative, and his inability to do so at that time. The Fakir had a dynamic personality, and he said that he would return with the necessary permission at once.

This made the boatman tremble with fear and on his own accord; he came to Parulkar and said that he would take them across. So Parulkar, his family and the cart were taken across. The Fakir waited and ascertained that everyone was on board. Then He disappeared. The family had a wonderful pilgrimage and returned home safely

Sri Guru Charitra



*Ekyanandha
gatha
dhvandhvaya*

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 V

Birth of Shripaada Shri Vallabha

Shri Siddha - "Namdharak, Shri Vishnu had several incarnations as Matsya (Fish), Kachha (Tortoise), Varah (Bear), Narasimha (Man with lion's head), Vaman, Parashurama, Rama, Krishna, Buddha and Kalki to protect the Sadhus and punish the wicked. Bhagirath did his utmost to bring the Ganges on the Earth for the salvation of his forefathers, the Sagar Kings. Similarly a Brahmin woman worshipped Shri Dattatreya and hence Shri Dattatreya took birth from her womb. I shall now narrate this tale to you.

"A Brahmin named Apalraj lived at Peethapur in the East. Sumatha was his most devoted wife. On one Amavasya day there was an anniversary day at the house of Apalraj. On that day Shri Datta came in disguise to his house for alms. Generally alms are not given to beggars, on the anniversary day. But though the Brahmins invited for the ceremony had not dined, Sumatha offered him alms. Hence Shri Datta was much pleased and he disclosed his divine appearance to her. She humbly bowed to Shri Datta who said, "Mother what do you desire?" She said, " You are a treasure of kindness and protector of the devotees. You are well known in all the 14 Bhuvans. You just called me `mother'. I begot children, but some of them died soon and of those that are surviving, one is blind and one is lame. I therefore feel my life to be futile without a good son. I wish I should have a son who would be world famous and learned like yourself. Will you fulfill this desire of mine?"

Shri Datta said, "You will have a son well known in Kaliyug. You abide by his wishes. He will be learned. He will fulfill all your desires". Saying this Shri Datta disappeared.

Sumatha told this to her husband. He too was much pleased. Both believed that Shri Datta himself would come to their home in the form of a child. The husband said, "Shri Datta lives at Mahur and Kolhapur. He comes in the mendicant's form daily alms at midday. You should always give him alms".

Sumatha told her husband that she had offered alms to Shri Datta that day even before the Brahmins invited for performing the Shraddha had dined. The husband said You did very well My forefathers will be more satisfied, as Shri Datta himself has taken alms to day. As you have obtained blessings from him, you will surely get a son. You need not worry".

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

If there is devotion to Sai what need is there for many mantras? The mantra--"Om Namah Sainathaya" achieves all objects.

Oh Sai ! who art the Guru Dattatreya may your name which confers salvation be dancing with joy on the tip of my tongue ! Oh Lord ! may your glance be merciful and freely playing always on my body ! May your supreme and auspicious forms be ever dwelling in my heart ! May my head be ever rolling at your feet !

Prostration to you Oh Bhagawarn Purusha who by entering into me has awakened my latent power of speech and who with all his powers revives that of my hand,feet, ears, skin, pranas, etc.,

Just as the waters of the rains coming down from the skies reach the ocean, prostrations unto all gods reach Sayeesa.

Prostrations again and again. It is kama,(desire) that has acted. It is desire that has acted. It is that which acts. I do not act. Desire is the agent--not I. Desire is the cause of action--not I.. Here oh kama, here is the oblation offered unto you. Manyu, passion did the act. Prostration unto you! Manyu, passion did the act. It is the passion that acts, --not I. Anger is the actor--not I. Anger is the agent--not I. Here oh Manyu, I offer this oblation unto Manyu !

Will continue....



*Ikyanandha
vidhayakaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*bhutabhavyabhavannathah
pavanah pavano-analah
kamaha kamakrt-kantaha
kamah kamapradah prabhuh || (32)*

bhuta-bhavya-bhavan-nathah : The Lord of all in the past, present and future. Om bhuta-bhavya-bhavan-nathaya namah.

pavanah : He who moves about (Wind). Om pavanaya namah.

pavanah : He who purifies everything. Om pavanaya namah.

analah : One who is never satisfied (in His Mercy or daya). Om analaya namah.

kama-ha : The Destroyer of desires. Om kama-ghne namah.

kama-krt : One who creates desirable things, and also fulfils the desires. Om kama-kрте namah.

kantah : He who is charming. om kantaya namah.

kamah :The Lovable (or manmatha). om kamaya namah.

kama-pradah : The Grantor of wishes. om kama-pradaya namah.

prabhuh : One who has the supreme power to attract the minds of all towards Himself; One who surpasses all in being. om prabhava namah.

*yugaadi-krt yugaavarto naikamaayo mahashanah |
adrishyo vyaktarupashcha sahasrajid anandaji ||(33)*

yugadi-krt : The Creator at the beginning of a yuga. om yugadi-krtte namah.

yugavartah : He who revolves the yuga-s or aeons. om yugavartaya namah.

naika-mayah : He of multifarious wonders. om naika-mayaya namah.

mahasanah : He who is a voracious eater. om mahasanAya namah.

adrsyah : He Who cannot be seen. om adrsyaya namah.

vyakta-rupah : He of a manifest form. om vyakta-rupaya namah.

sahasra-jit : The Conqueror of thousands. om sahasra-jite namah.

ananta-jit : One whose victory is endless, limitless, countless. om ananta-jite namah.

Will Continue.....



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

15-07-1992

One should grow in life emulating the example of a coconut tree by being useful to the society. Growth should not be like a wild tree, serving no purpose.



Stories from “Chinna Katha”

Faith

During the Second World War, a steamer carrying Indian Sepoys was bombed by the Japanese and was sunk. Many lost their lives. Five among them managed to row their lifeboat and hoped to have a chance of surviving in spite of the surging Ocean. They were tossed about for many hours.

One of them became desperate and cried: "The sea will swallow me. I will be a meal for the sharks". In that panic, he got drowned.

Another sepoy wept for his family: "Oh, I am dying without arranging for the future of my family." He too lost faith in his survival and breathed his last.

The third sepoy thought: "I have with me the Policy and documents of Insurance. What a pity!" I should have kept them at home. What will my wife do? I am sure to die." He also died.

The other two men reinforced each other's faith in God. They said: "We shall not yield to fear. We shall prove that however desperate the situation may be, God will certainly protect man if he has faith in Him." Even as they were talking like this, a helicopter sent from a coastal ship which had received signals for help, caught sight of these two men and hauled them up. When they were safe on land, they said, "It is only five minutes between victory and defeat. Faith earned the victory; lack of it brought about defeat and death."

Give up attachment

Once upon a time, there lived a beautiful and charming princess in Greece. She was



not only beautiful but also adept in shooting, hunting and running. In fact, she had earned the title of "the fleet-footed princess." Many handsome and heroic princes desired to win her heart and hand. So, the princess hit upon a clever plan. She announced that she would marry the young man who would beat her in a foot race. Hundreds of young warriors came to race with her but she always out-ran them. At last one young hero was bent upon outrunning her. He sought the advice of a wise man. He explained to him about the fleet-footed princess and her challenge. He also expressed his regret over the fact that the princess was putting many young warriors to shame.

The wise man said: "Don't worry, you take within your pocket several shining pieces of jewellery and gems. As you run, go on dropping one piece after another on the racing track at strategic points."

On the day fixed for the race, the young man equipped himself with fine pieces of jewellery. The young man and the princess started running. Both of them were good runners. Whenever the princess was on the point of outstripping him, the young man would softly drop a dazzling piece of jewellery. The princess spontaneously stopped to pick up the lovely piece of jewellery that was after all on the racing track. She was confident that inspite of the halts she would be able to out-run her rival. These brief but frequent halts made him reach the goal ahead of her. Thus the young man won the race as well as the heart and the hand of the princess. Why did the fleet footed princess lose this time? It is all because of her love for jewellery. Love of lucre always makes man weak and prevents him from realising his real goal in life. If we want success in life, we have to give up attachment and be prepared to sacrifice what we have as the young man did.

Where did the scorpion sting

When the doctor said, apply this ointment at the place where the scorpion stung your son, the fond father asked the son, "Where did the scorpion sting?" The boy replied, "In that corner" and the father applied the ointment to that spot on the floor!





*Ikyakruthe
Namaha*

SRI SAI SATCHARITA GEETAMRUTAM

By Sri. M. Padmanabhan

Here is presented a funny, but most meaningful incident from Shirdi SaiBaba's life.

There was a man, a hypocrite, highly attached to worldly pleasures and amassing wealth, but who assumed himself to be a great devotee. Being well placed in life in all respects, he thought that he would attain fullness if he could only know Brahman. He had heard of Baba's greatness and that He was a Brahma Gnani. Therefore, he came to Shirdi, met Baba and told Him "Baba, it is said that you show Brahman to people without delay. I have come a long way for this purpose and am very tired. If you could only show me Brahman, my efforts will be fruitful and I would feel that I have everything in life."

People who are familiar with philosophy very well know that to realize Brahman is to establish a communion with the Almighty, the infinite spirit which has manifested itself as the plurality of the Universe and it is the most difficult thing to achieve. It is a transcendental process of perception beyond the physical, mental and intellectual levels and has to be attained through sustained and unremitting efforts and rigorous meditations in solitude after several births even. Lord Krishna in Gita (Ch. 7, Verse 19) says,

"Bahoonam janmanaamanthe gnaanavaan maam prapadyathe"

i.e. At the end of many births, the man of wisdom takes refuge in me.

Baba, who had universal knowledge, judged the man in no time. He said "Don't worry, I shall show you the Brahman without delay. People come here for different purposes seeking worldly pleasures. But men like you are very rare."

Baba's expressions and actions would be different at different times according to circumstances and people present. He knew the correct approach as to how to lift the life of the people and raise their planes of thinking. He played a leela in the presence of all.

Baba pretended that He had forgotten the request of the "seeker" of Brahman for a while and that he wanted urgently five rupees. He called a boy and asked him to fetch five rupees by trying from three or four sources which He knew would fail. The boy went and returned with a negative reply as Baba expected. The man who was observing all these, quite regardless of them expressed his impatience to Baba saying, "Baba, I want to go early. Please show



me the Brahman.”

Then Baba told him with sarcasm, “Do you not realize that I have been trying all along only to show you Brahman? If not, now I shall show you not only Brahman, but the entire roll of Brahman (ignorance & greed) which covers you from your toes to head. It is in your own pocket. Take it out. Despite having two hundred and fifty rupees with you, you have been keeping quiet, observing everything that is going on here.” Then the

man took out a bundle of twenty five ten-rupee notes (which Baba had mentioned as the “roll of Brahman”) at once wondering Baba’s uncommon extra sensory perception. He lowered his head in shame and fell at Baba’s feet. Baba told that man, “You now unroll your bundle of Brahmagnanam. Unless you drive out your greed in its entirety, you will never attain knowledge of Brahman.”

Then Baba continued and gave his golden advice as if instructing everybody present. “Seated in this holy place, I shall never utter even a single word which is not true. Purity of heart and mind without any negative feelings is of paramount importance for spiritual progress. Desire, attachment to sense pleasures and material wealth and expecting fruits for your actions are the greatest enemies in the spiritual path. Hence, with these in view, know your limitations, have faith in the Almighty and proceed slowly and steadily.”

This is exactly in line with what Bhagavan Krishna says at the end of the III Chapter, Karma Yoga of Gita (verses 37 to 40) which are like nectar to true seekers of spiritual progress.

Kaama yesha krodha yeshaha rajoguna samudbhavaha |
Mahaashano Mahaapaapma vidhyenamiha vairinam ||

Dhoomenaa vriyathe vanhihi yathadarsho malenacha |
Yatholbenaavritho garbhaha thatha thenethamaavritham ||

Aavritham gnaanamethena gnaanino nithyavirinaa |
Kaamaroopena Kauntheya dushpoorenanalena cha ||

Indriyani manobudhihi asyadhishtanamuchyathe |
Ethairvimohayathyeshaha gnanamavrithya dehinam ||

The Lord says, “Know, O Son of Kunti, desire and anger, born out of Rajo guna, insatiable and most sinful as the great enemies of man. As flame is covered by smoke, mirror by dirt and embryo by amnion, so is knowledge covered by the unappeasable fire of desire, the eternal foe of the wise. The senses, the mind and the intellect are said to be its abode. Through these, it deludes the embodied by veiling his wisdom.”

Desire is the root cause for all sorrows of life. It comes as guest, stays as host and finally becomes the master.



SAI AMRIT VANI

Shri Sai Mahima

maataa pitaa baandhav suta daaraa,
dhan jan saajan sakhaa pyaaraa |
anta kaal de sake na sahaaraa,
Sai naam tera taaran haaraa ||64||

**Mother, Father, Relations, Son, Wife, Wealth, Power,
Husband, Friend dear as life;
At death, no one will help or provide company; the
name of Sai alone will save at the End.**



*Ikya bhutha
athmane*

Namaha

aapan ko na maan shareer
tab thoo jaane par ki peed |
ghat mein Baba ko pahachaan,
karan karaavan vaalaa jaan ||65||

**when you donot relate yourself to this body, only
then you will not feel the pain
Identify Baba within your heart - Realize that He is
the doer and the cause of causes. /
One must not think his own body as everything, only
then one can feel the trouble of another person
Think baba within yourself - as the doer of every-
thing**

antaryaami ja ko jaan,
ghat se dekho aathon yaam |
simaran Sai naam hei sangee,
sakhaa snehi suhrud shubha angee ||66||
**Realize that He is omnipotent - See Him with eyes
of your Heart at every moment /
Realize that He is omnipotent; realize Him through
the eight doors of body
Thinking of Sai's name is your companion - friend,
one who is willing to help you anytime, your confi-
dante**

.....Will continue

Purusha Sooktam:

*Braahmanno-Asya Mukham-Aasiid Baahuu Raajanyah Krtah |
Uuruu Tad-Asya Yad-Vaishyah Padbhyaam Shuudro Ajaayata ||12||*

Meaning:

*12.1: The Brahmanas were His Mouth, the Kshatriyas became His Arms,
12.2: The Vaishyas were His Thighs, and from His pair of Feet were born
the Shudras.*

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