



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 76

Baba lived in an old dilapidated Masjid. The floor was uneven, and had pits in it. The roof was rickety and barely held together. Happily, He ate and slept there, until the devotees' repaired it. Once, Baba and three other devotees were sitting and having their lunch when Baba suddenly roared, "Wait. Stop for a while." Then He continued eating. His devotees wondered to whom Baba had shouted His command. After the meal was over, Baba started collecting His meagre belongings, like His tumrel, chillum, and tobacco bag and water pot. He brought it outside to the Sabha Mandap. Following Him, the devotees too climbed down the steps, and came to Baba's side. Just then the roof of the Dwarakamai caved in, crumbled, and fell down exactly in the spot where Baba and His bhaktas sat. Then the devotees realized to whom the orders were given.

"Whatever exists in this sentient Universe as a name, a form or a shape is only Myself bedecked as the eightfold Prakriti. It is also a marvel of My own creation!" said Baba to Dhabolkar (Sai Satcharitra Ch.3) when Dabholkar was granted permission to write the Sai Satcharitra.

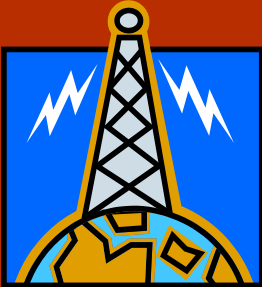


Sri Guru Charitra



*Ihikam
ushmika
pradhaya
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

Thus they were passing their time with pleasure. Sumata became pregnant. After the full period of nine months, she gave birth to a son. Brahmins foretold that this child will be a great Guru and an ascetic. Thinking him to be an incarnation of Shri Datta, he was called after one of Datta's name 'Shripad'; His thread ceremony was performed when he was seven years old. Even at this age, he knew all four Vedas, Mimansa, Thark (Logic) etc. All people wondered at his brilliancy and said he must be a God in human form. He taught the Brahmins of the city various subjects as Achar, Vyawahar, Prayaschitta, Vedant, Bhashya, Vedarth etc. When Shripad was sixteen years of age his parent began to think of his marriage. Shripad warned that would marry with the woman called disintrigation. All other ladies liked mother to him. He said, "I am a Brahmachari and an ascetic. I love Yoga and my name is Shri Vallabha. I now intend to go to the forests for observing penance and obtaining divine knowledge."

Hearing this, the parents recollected the words of Shri Datta, the mendicant and realized that he would have his own way. Still due to affection, they were very much aggrieved. The mother said, "we expected you to protect us in our old age". Saying so the mother became unconscious. Shripad consoled her and said, "Do not be anxious. I shall give you what you wish. Believe in me and live happily".

The mother said, "My Dear son, I forgot all my previous miseries only on account of you and I cherished a great hope that you would protect us in our old age. We have two other sons; but one is lame and the other is blind, who will look after them?" Shripad looked at his lame and blind brother with nectar like sight. Instantly the blind brother got his sight and lame one got his legs. Both became learned, well versed in Vedas, Shastras and Vyakaran. Thy prostrated before Shripad Shri Valabha and he blessed them. Just as iron is transformed into gold by the touch of the philosopher's stone, so both the brothers were enlightened and they became respectable due to the blessings of Shripad. He then said to the brothers, "You will have sons, grandsons and great grandsons and you all shall live happily." He told his brothers further, "Serve your parents. You will be happy in this world and shall get salvation in the end."

He then said, to his mother, "you should be happy now. But your sons will live for 100 years. They will have sons and daughters and you will see them living merrily. They will have wealth for generations and shall be famous for their learning. Now do not prevent me from going to forest. I have to go to the North to guide the Sadhus."

Saying this, Shripad Swami disappeared and came to Kashi where he began to live secretly. After some days he went to Badri Narayan. He visited holy places one after the other and in course of time one day reached Gokarna."

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.

Saranagati

Om ! That is Brahma. Om ! That is Vayu(air). Om, that is self, Atma. Om, that is Reality, --satya. Om that is All ! Om that is the Guru !! I bow to that Guru !

He moves within all creatures, in the hearts of all creatures. You are the yajna, sacrifice, the Vashatkara Mantra; you are Indra, you are Rudra, you are Vishnu, you are Brahma. You are Prajapati, you are That Water, Light, Taste, the immortal Brahman, and the three worlds, Om, Bhu, Bhuwah, Suwah ! Om !

Oh Sri Sai, Sai, that pleases all people, Sai Sai.
Sri Sai, Sai, the resort of all people, Sai , Sai.
Sri Sai, Sai, the giver of salvation, Sai, Sai.
Sri Sai, Sai, be my refuge, Sai, Sai.

With my mind I think of the feet of Sri Sainatha.
With my lips I praise the feet of Sainatha.
With my head, I prostrate at the feet of Sainatha.
I seek refuge at the feet of Sainatha.

My mother's Sai and my father too.
My master, Sai and my friend he is.
Sai's mercy is to me all wealth.
I know none else, none else indeed I know.

I seek refuge with Sri Sainatha, whose prema or love makes him so charming, who is so terrible to the enemies of his devotees, whose eyes are like the lotus, who is easily won and reached by punyas, whose very form spells success and who is a mine of mercy.

Will continue....



*Omkara
dharaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*Ishto'Vishishtah Shishteshtah
Shikhandee Nahusho Vrishah |
Krodhahaa Krodhakrit Kartaa
Vishvabaahur Maheedharah (34)*

ishTah :

- One who is liked by everyone.
- One who is worshipped in ishti or sacrifice. om ishtaya namah.

aviSishTah :

- He who is impartial to everyone.
- He who cannot be distinguished.
- He who has no equal. om avisishtaya namah.

SishTeshTah :

- He who is dear even to eminent persons.
- He who dearly loves the eminent persons. om sishteshtaya namah.

SikhanDI :

- He who has the plume (or effulgence) of Lordship.
- He who wears a peacock feather. om sikhandine namah.

nahushah : One who binds (the jiva-s by His maya). om nahushaya namah.

vRshah :

- He who drenches (those who are scorched by the heat of samsara).
- He who showers His devotees with all that is asked for.
- He who is the embodiment of dharma. om vrshaya namah.

krodha-hA :

- He who gave up His anger.
- He who destroys the anger in sadhus. om krodha-ghne namah.

krodha-kRt : He who developed anger. om krodha-krte namah.

kartA : He who slays. om kartre namah.

viSva-bAhuh : He who has arms for the good of the world. om visva-bahave namah.

mahI-dharah : The Supporter of the world. om mahI-dharaya namah.

Acyutah Prathitah Praanah Praanado Vaasavaanujah |
Apaamnidhir Adhishthaanam Apramattah Pratishthitah ||35||

acyutah / He who does not fall from His status. om acutaya namah.

prathitah / One who is famous, One who is of great reputation. om prathitaya namah.

pranah / The Life-Breath. om pranaya namah.

prana-dah / The Life-Giver. om pranadaya namah.

vasavanujah / The younger brother of vasava or indra. om vasavanujaya namah.

apam-nidhih / The Sustainer of the waters of the ocean. om apam-nidhaye namah.

adhishthanam / The Support. om adhishthanaya namah.

apramattah / The Vigilant. om apramattaya namah.

pratishthitah / He who is self-dependent. om pratishthitsya namah.

Will Continue.....



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

10-12-1992

Life should follow the example of a green crop that is fully useful to the mankind. It should never be like a mine abandoned halfway through.



Stories from "Chinna Katha"

45 - The meaning of the Sloka

A learned Pundit was once giving discourses on the Geetha in the august presence of a Maharaja. One day the turn of this Sloka came:

**Ananyaaschinthayantho maam Ye janaah paryupaasathe
Theshaam nithyaabhiyukthaanaam Yogakshemam vahamyaham.**

The Pundit was explaining enthusiastically the many-sided implications of this Sloka, but the Maharaja shook his head and said: "This meaning is not correct." He continued to dispute the correctness of every one of the explanations the Pundit gave. The poor Pundit had won meritorious distinctions at the court of many a Maharaja and was honoured by them all with pompous titles. He felt as if he was stabbed when the Maharaja in the presence of the entire band of courtiers condemned his explanation of this Sloka a 'wrong'. He smarted under the insult; but plucking up courage, he again set upon his task, and marshalling all his scholarship, he plunged into an eloquent discourse on the multiple meaning of the words, "Yoga" and "Kshema." The Maharaja did not approve of even this; he ordered: "Find out the meaning of this Sloka and having understood it well, come to me again tomorrow." With this, the Maharaja rose from his throne and went into the inner apartments.

The Pundit lost even the few grains of courage left in him. He was weighed down by anxiety; he tottered under the insult; he reached home and, placing the copy of the Geetha aside, he dropped on his bed. Surprised at this, the Pundit's wife asked, "Tell me why you came home from the palace today in such grief? What exactly did happen?" She rained one anxious question after another so that the Pundit was obliged to describe to her all that had happened, the insults heaped on his head, the command with which the Maharaja sent him home, etc. The wife listened calmly to the account of what had happened and after pondering deeply over the incident, she said, "Yes; it is true. What the Maharaja said is right. The explanation you gave for the Sloka is not the correct one. How could the Maharaja approve it? The fault is yours." At this, the Pundit rose in anger from the cot, like a cobra whose tail is trodden hard. "What do you know, you silly woman? Am I inferior in intelligence to you? Do you, who are engaged in the kitchen all the time, cooking and serving, claim to know more than I? Shut your mouth and quit my presence," he roared.

But the lady stood her ground. She replied, "Lord! Why do you fly into such a rage at a statement of mere truth? Repeat the Sloka once again to yourself and ponder over its meaning. You will then arrive at the right answer yourself." Thus by her soft words the wife brought calm into the mind of her husband.

The Pundit started analysing the meaning of each individual word in the Sloka. Ananyaaschinthayantho maam, he began, deliberately and slowly, repeating aloud the various meanings. The wife intervened and said, "What use is it to learn and expound the meanings of

words? Tell me what your intention was when you approached this Maharaja. What was the purpose?" At this, the Pundit got wild. "Should I not run this family, this home? How am I to meet the cost of food and drink, of clothes and things, for you and all the rest? It is for the sake of these that I went to him, of course; or else, what business have I with him?" he shouted.

The wife then replied. "If you had only understood what Lord Krishna has declared in this Sloka, the urge to go to this Maharaja would not have arisen! If He is worshipped without any other thought, if one but surrenders to Him, if at all times the mind is fixed on him, then the Lord has declared in this Sloka that He would provide everything for the devotee. You have not done these three; you approach the Maharaja, believing that he would provide everything! That is where you have gone against the meaning of the verse. That is the reason why he did not accept your explanation."

Hearing this, that reputed scholar sat awhile, ruminating on her remarks. He realised his mistake. He did not proceed to the palace the next day. Instead, he got immersed in the worship of Krishna at home. When the king inquired why the Pundit had not appeared, courtiers said that he was staying at home and had not started out. The king sent a messenger, but the Pundit declined to move out. He said, "There is no need for me to go to any one; my Krishna will provide me with everything; He will bear my Yogakshema Himself. I suffered insult because I did not realise this so long, being blinded by eagerness to know the manifold meanings of mere words. Surrendering to Him, if I am ceaselessly engaged in worshipping Him, He will Himself provide me with all I need."

When the messenger took this message to the palace, the Maharaja proceeded to the dwelling of the Pundit on foot; he fell at the feet of the Pundit, saying "I thank you sincerely for explaining to me this day, out of your own experience, the meaning of the Sloka which you expounded yesterday." Thus, the king taught the Pundit that any propagation of spiritual matters, which does not come out of the crucible of experience, is mere glitter and show.

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!



Ojasvine

Namaha

SRI SAI SATCHARITA GEETAMRUTAM

By Sri. M. Padmanabhan

Shirdi and the neighboring places had been blessed for certain continuous years by Baba's divine presence during His religious reign and then, Dwarakamayee was the unfailing refuge of the poor and the needy. His kindness was so overwhelming that people unhesitatingly rushed to Him from far and near for everything as a child fondly approaching the mother. For health problems, treatment from doctors was not sought for; Sayee cured them by His own strange and divine methods and His popularity was beyond the understanding of the common masses. In short, it was a golden period for the residents of Shirdi. Sayee had thousands of devotees who followed him blindly with unshaken faith.

At that time, one such person by name Ramachandra Athmaram Tharkad lived with his wife and son in Bandhra, a part of Bombay. The family was very much devoted to Baba.

Smt. Tharkad once went to Shirdi to stay there for some days and to have a good darshan of Baba. She also desired to do service to Him. During her stay at Shirdi, one afternoon, she was seated in the dining hall with other people to have lunch. All items had been served and the people were just about to begin eating. Then a hungry dog came beside the door where this lady had sat and stood near her. Out of compassion, she took a part of chola roti (roti made of corn) from her meal and fed the dog with kindness. Immediately, a pig which was also very hungry came there with dirt all over its body. The lady fed this animal also with the same temperament. Since this happened in a routine manner, she forgot about it totally and later in the afternoon, went to the mosque as usual where Baba was also present. Baba himself began to talk. "O virtuous lady! I was extremely hungry today and you fed me to my full satisfaction. I became very happy. You should always continue this habit. Truly I say that this shall bring forth to you all fortunes. This compassion should be with you at all times. First feed the needy who are hungry and then have your food. Uphold this discipline throughout your life." Tharkad's wife did not understand anything. She wondered. But she thought that Baba would not say anything without meaning. She asked, "How could I have fed you while I myself am having food on payment?" Baba replied, "Did you not feed a hungry dog and a dirty pig today before beginning to eat? Know that I am not different from them."

The lady's mind was filled with surprise. She thought, "So many creatures wander here and there. Does Baba exist in all of them? How is it possible?" Baba cleared the doubt. "I wander as different creatures, a dog, a pig, a cow, a cat, an ant, a fly and so on. I exist in all beings. Cast off the feeling of difference or division from your mind. Seeing and recognizing me in all creatures is the best way of worshipping me. The person who does like this is the most dear to me." These were not mere words, but expression of the highest philosophy of universal love. Tharkad's wife was in an ecstasy of joy and wonder on thinking of Baba's greatness. Tears rolled down from her eyes.

An incident may quite relevantly be recalled here relating to Paramacharya of Kanchi. Once, He had his camp in a village in the month of Margazhi (mid December to mid January). He used to take bath in the early hours before the Brahma Muhurtham (before 3:30 AM). Due to the cold season hot water was prepared for Him. One such day, whether he slept well or not, he woke up before time, hurriedly came out, and calling the concerned person, told him that he did not want hot water on that day. The man asked, "Why? It is piercing cold; it will affect your health." But Maha Periyava was firm. The matter was reported to the manager and he

came. Due to intimacy, some people in the Mutt used to talk to Periyava with liberty. The manager said, "Periyava, you may not require hot water, but nivedyam has to be cooked for Chandramowleeshwara." Acharya said, "When it is dawn, arrange to buy an iron oven and cook in that". Nothing could be done except wondering over Periyava's strange decision. After sometime, when the dry coconut leaves placed covering the oven (kept ready for lighting it in the early hours) were removed, it was found that a cat with four new-born was resting in the oven. What a kindness! What a power of perception! This is uniquely characteristic of gnanies.

It is said of Vallalar Ramalinga Swamigal that his heart withered with the withering crops. The wonderful deeds done by him speak for themselves even today. The feeling of oneness and universal concern are the main requisites for liberation.

Once, when Pandavas were in exile, Lord Krishna visited them. He told Bheemasena to prepare hot water as he wanted to take bath. Bheema set up the oven and the vessel. He placed a few logs of wood beneath and lit the fire. More than sufficient time passed by. Surprisingly, the water in the vessel was still cold. Bheema placed a few more logs of wood. Even after further lapse of time, the water remained cool. This process repeatedly went on till late in the evening, but the water did not get heated even a little. Everybody was struck with wonder except Krishna. Soon it was found that a small frog was in the vessel beneath the water and it was praying to the Lord, "O Krishna, have mercy on me. The water should not get heated, for I would die. Please save me."

For gnanies, all creations in the world are the same. They do not distinguish among them since they see the Lord in all of them alike. Their vision is not through the bodies, but as 'Athmaswarupa'. This is 'sarvathmabhava'. This is very well brought out in the 5th chapter of Geetha by Lord Krishna (Verse No. 18).

Vidyavinayasampanne braahmane gavi hasthini |
Shuni chiva shvapake cha panditha samadarshinaha ||

"The knowers of the self (Brahmagnanies) look with equal vision on a Brahmin endowed with learning and humility, a cow, an elephant, a dog and a paraya (one who cooks or eats a dog)", says the Lord.

It makes no difference to the Sun whether it be reflected in the Ganga, in wine, in a small pool, or in any unclean liquid, or in any object for that matter. The Sun shines on all alike. Similar is the case with the gnanies who can see nothing but the self, which is Brahman. Their vision is not limited by differences and hence is not tainted, whereas the vision of a normal man is limited.

This idea is further elaborated in the 6th chapter by Bhagavan Krishna by the following verses (29 to 31).

Sarvabhoothasthamaathmaanam sarvabhoothani chaathmani |
Ekshathe yogayukthaathmaa sarvathra samadarshanaha ||

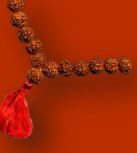
Yo maam pashyathi sarvathra sarvam cha mayi pashyathi |
Thasyaaham na pranashyaami sa cha me na pranashyathi ||

Sarvabhoothasthitham yo maam bhajathyekathva maasthithaha |
Sarvatha varthamaanopi sa yogee mayi varthathe ||

"With the heart concentrated in Yoga, with the eye of evenness for all things and creatures, the man of wisdom (gnaani) beholds the self in all beings and all beings in the self.

He who sees Me in all things and creatures and (consequently) all of them in Me, he never becomes separated from Me (by time, space or anything) nor do I become separated from him.

He, who being established in unity, worships Me (realizes Me as the self of all) and sees Me as dwelling in all beings, whatever be his mode of life, that yogi abides in Me."



*Aousadha
lkrutha
bhasma
dhaya*

Namaha

SAI AMRIT VANI

Shri Sai Mahima

**yug yug ka hei Sai sahelaa,
Sai bhakt naheen rahe akelaa |
baadhaa badee vishama jab aave,
vair virodh vighna badh jaave ||67||**

**For years and years, there is the company of Sai -
Sai's devotees are never left alone
When the sorrow and miseries are overwhelming -
when hatred, enmity, obstacles keep growing**

**Sai naam japiye sukh daataa,
sachchaa saathee jo hithkar traataa |
poonji Sai naam ki paayiye,
paathey saath naam le jaayiye ||68||**

**In Name - Sai seek rest abide, Comforter,
companion, well-wisher, true guide.
O Pilgrim, on life's journey so long,
Take treasure of Name - Sai - along.**

**Sai jaap kahee oonchee karanee,
baadhaa vighna bahu dukh haranee |
Sai naam mahaa mantra japanaa,
hei suvrath nem tapa tapanaa ||69||**

**Sai-jap (Chanting Sai's Name) the noblest of all acts,
Overcomes sufferings, removes defects;
Recite Sai--the holiest name,
And walk the way of self-restrain.**

.....Will continue



Purusha Sooktam:

*Candramaa Manaso Jaatash-Caksoh Suuryo Ajaayata |
Mukhaad-Indrash-Ca-Agnish-Ca Praannaad-Vaayur-Ajaayata ||13||*

Meaning:

13.1: The Moon was born from His Mind and the Sun was born from His Eyes,

13.2: Indra and Agni (Fire) were born from His Mouth, and Vayu (Wind) was born from His Breath.

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