



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

Kondaji lived in Shirdi. His love and devotion for Baba was intense. Baba reciprocated and called him Kondya. One day, Kondya was sitting with Baba and chatting. It was a hot, sultry afternoon, but there was a gusty breeze. At that moment, Baba said, "Go to Khalwadi (the place where the harvest is threshed) as your stack of wheat is on fire." Kondya rushed to the Khalwadi, checked the stacks of wheat, made enquiries and returned as everything seemed alright. He said, "Baba, why do you send me hither and thither needlessly in the" hot sun and frighten me?" Baba just pointed to the Khalwadi and said, "See the smoke rising from your granary? The central stack is on fire." At that time, the wind started blowing fiercely. Anguished at seeing the smoke bellowing from his granary, Kondya ran to the Khalwadi, shouting for help. The villagers, hearing him shout, came out of their houses, and seeing the blaze fanned by the wind, ran to Baba. They entreated Him to come and rescue the adjacent granaries, as the sparks would soon ignite them. "Please put out the fire Baba, or all the granaries will burn down. The villagers and cattle will starve without the harvest," they pleaded. Baba was moved by their pleas for help. So He went with them to the Khalwadi. Then taking a glass of water, He drew a circle around the central stack. "Only this central stack will burn. Do not try to extinguish it. It is an offering for Agnidev," He said. No sooner did He say this, the wind calmed down and only the central stack was burnt down.

The devotees learnt a valuable lesson of making an offering to Agnidev, the sustainer of life. Baba had control over the five elements, viz., earth, wind, ether, fire and rain

His 'word' was law unto them.

Sri Guru Charitra



*Katha
kirthana
paddhathyam
naradha
anustitham
sthuvathe*

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 VI Ravana and Gokarna Mahabaleshwar

Namdharak- "Swami, though Trimurti was Siddha, (Having Yogic power to do and undo things) why did he visit different holy placed and why did he prefer Gokarna to other places? What is its significance?"

Shri Siddha "I am much delighted with your question and I am encouraged to narrate incidents from Shri Guru's life. Shripad Shri Vallabha reached Gokarna and on his way he made disciples and gave them divine advice.

Gokarna is a sacred place of Shri Shiva and one of the twelve famous Jyotirlingas. Shri Ganesh founded here the original Linga-image of Shiva. It is known as Mahabaleshwar, the tale of which I shall narrate to you now.

"Ravana's mother Kaikaya (wife of Pulasti Manasa putra of Brahma) was a great devotee of Shiva. She worshiped a new Shiva Linga every day. One day she could not get a new Shiva Linga. Fearing that her 'Vrata' would be futile, she prepared an earthen Linga and began to worship it with devotion. Seeing this, Ravana asked her what she was doing. She said that she was worshiping a Shiva-Linga. Ravana said, "You being my mother, it is a great misfortune that you should earthen Shiva Ling. Well what do you intend to achieve by this worship?"

Mother replied that thereby she would get a place in Kailas, abode of Shiva after death. Thereupon Ravana said, 'why do you take so much troubles? I shall bring Kailas itself to you'.

Saying this, he went to Kailas and began to shake it violently with his 20 hands. He tried to lift it up. Due to this action of his, 7 Patals were shaken, Shesh moved his hood, the tortoise began to tremble with fear. Amarpur (capital of Indra the King of Gods) and Heaven were shocked. Parvati went to Shri Shiva with fear and said, 'What has happened to Kailas to day? When everyone was distress how are you lying at ease? Please do something to check this calamity.' Shri Shiva said to her, 'You need not be anxious. Ravana, one of my devotees, is playing a game'.

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

I seek refuge with Sri Sainatha who is both mother and father of his devotees, with Sri Sai Rama who has no more desires to fulfil, with the God Sri Sai, the ferry across the ocean of samsara and with the moonlike Sri Sai.

Seek refuge with Sai alone with all your heart. By his grace you will reach supreme peace, that permanent abode.

Give up all your attempts at following the moral law and surrender to Sayeesa. Sai will save you from all sins. Do not worry.

What good is there in this wealth, in these horses and elephants and in the conquest of a kingdom? What good in child, wife, friendship, cattle, body and houses? Oh Mind ! Knowing all these to be transient things of a day, cast them afar from you and for securing the object of your soul oh worship, oh worship, the Lord Sri Sainath to whom even great ones resort.

Need for Saranagati

What we long for here that flies away afar. What we never dreamt of that comes to us here. Noting the topsy-turvydom of Brahma, Sants seek refuge at the feet of Sai.

If the inevitable can be evaded by adoption of remedial means, Nala, Rama and Yudhishtira would not have suffered such great sorrows.

There is no one that is the giver of joys and sorrows. It is a false notion that God gives these. The idea that one is the doer of actions is baseless egotism. All are pulled by the strings of their own former karma.

Where the king is Dharmaraja, the son of Yama, where Bhima stands armed with his mace, where Arjuna is the Bowman and Gandiva is his bow and where Krishna is the friend,--there is yet sorrow and trouble.

Will continue....



*Kapardhe
klesanasine*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*skandah skandadharo dhuryo
varado vayuvahanah
vasudevo brhadbhanur
adidevah purandarah || 36*

skandha : He who dries up (destroys). om skandaya namah.

skanda-dharah : The Supporter of skanda. om skanda-dharaya namah.

dhuryah : The Supporter. om dhuryaya namah.

vara-dah : The Grantor of boons. om varadaya namah.

vayu-vahanah : He who has Vayu as His vehicle. om vayu-vahanaya namah.

vasu-devah : He who pervades and sports. om vasu-devaya namah.

brhad-bhanuh : He of profuse luster. om brhad-bhanave namah.

adi-devah : The First Deity. om adi-devaya namah.

purandarah : a) The Destroyer of the cities. b) The Destroyer of the sufferings from the adi-daivika causes. c) He who helps the devotee in transcending the attachment to sthula, sukshma and karana sarIras. d) He who brings an end to the bodies of all beings. Om purandaraya namah.

*asokastaranastarah surah
saurirjanesvarah
anukulah satavartah
padmi padmanibheksanah || 37*

a-sokah : The dispeller of sorrows. om a-sokaya namah.

taranah : He who takes others to the other shore (a boat). om taranaya namah.

tarah : The Savior. om taraya namah.

surah : The Valiant. om suraya namah.

saurih : a) The son of valiant people like vasudeva, dasaratha, etc. b) The grandson of Sura, the name of Vasudeva's father. c) The descendant of the group of people called Suras in the Yadava race. om sauraye namah.

janesvarah : The Lord of the people. om janesvaraya namah.

anukulah : One who is within bounds. om anukulaya namah.

satavartah : a) He who has several incarnations to sustain dharma, b) He whose wealth is bubbling but not overflowing (like vortices), c) He who maintains and manages several cycles - the cycle of samsara for all the beings, the cakras of grahas, nakshatra-s etc. om satavartaya namah.

padmi : He who carries the lotus in His hand. om padmine namah.

padma-nibhekshanah : One who has eyes which resemble the lotus. om padama-nibhkshanaya namah.

Will Continue.....



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

10-12-1992

Life is a mixture of periods of joy and sorrows. Develop the courage to welcome both with equal zeal



Stories from “Chinna Katha”

It shone like a mirror

Once a great painter was by a king to execute a huge fresco on the wall of his Durbar Hall, a scene from the Mahabharatha battle.

Another painter came and asked for permission to execute a fresco on the opposite wall. He said he would within the same period prepare on his wall an equally grand fresco, in fact an exact replica of the other, inspite of a curtain being hung in between the walls.

On the date fixed for the opening of the frescoes to be seen by the king the curtain was removed. The king was amazed to find an exact copy of the same scene from the Mahabharatha battle down to the minutest detail of lines and curves, tints and tilts, light and shade. The king questioned the painter as to how he could do it. The artist said that he had not used any brush or paint. What he did was thoroughly polish the wall assigned to him. He polished the wall in such a way that it shone like a mirror. So the duplicate fresco was only a reflection of the original.

Similarly we have to cleanse our mind and make it pure so that God's sublime grandeur and beauty may be reflected in our heart.

Practice of Dharma

Prahlada was not only a devotee of Lord Narayana but also a very righteous king. He was the most bountiful of kings. He would never say 'no' to anyone who approached him for a favour, gift or help. Once Indra intending to test Prahlada came to him in the guise of a Brahmin. Prahlada offered his respects to him and asked: "What do you seek of me. How can I make you happy? The Brahmin replied: "Oh king! I want you to gift me your Sheela (character). Prahlada said: "So be it. Your wish is fulfilled. I am gifting away my Sheela to you." The Brahmin left the court. No sooner did the Brahmin leave, and then a charming young man was seen walking away from

the royal court. Pahlada questioned him: "Sir! Who are you? The young man replied: "I am fame. I cannot stay with you any longer since Sheela has left you." Pahlada permitted him to leave.

A few seconds later, yet another handsome man was seen walking away from the court. Pahlada asked, "May I know who you are?" The man replied: I am valor. How can I be with you without Sheela and fame? I am therefore leaving." Pahlada permitted him to leave.

Soon, a charming lady was leaving the court in hurried steps. Pahlada asked her: "Mother, may I know who you are?" "I am Rajalakshmi, the presiding deity of this kingdom." She replied and added: "I can't live here without Sheela, fame and valor. Then a lady was seen moving away with tears in her eyes. Pahlada ran towards her and asked: "Mother, who are you?" She said: "Son! I am Dharma Devatha (righteousness). I don't have a place where there is no Sheela, fame and valor. Even Rajalakshmi has left you."

- Pahlada fell at her feet and said: "Mother, I can live without Sheela, fame, valor and Rajyalakshmi but I cannot live without you. How can I send you anywhere? It is the duty of the king to protect Dharma.

- Dharma alone is the basis of the entire world. Please stay with me. Do not forsake me."

Dharma Devatha agreed to stay. When Dharma Devatha agreed to stay, all the others also returned to the court and said: "We cannot exist without Dharma Devatha. Let us please be with you."

Lord Indra tested Pahlada only to illustrate to the world the greatness of Pahlada, which was founded only on his practice of Dharma.

The Dharma is the truth

that all natures are pure



*Kabhirhdhasa
vatharakaya*

Namaha

SRI SAI SATCHARITA GEETAMRUTAM

By Sri. M. Padmanabhan

The Bhagavad Gita, the song of the divine that poured out from the sacred lips of Lord Krishna, is the quintessence of the Upanishads which are in turn the very essence and the end portions of the Vedas. It is the most pre-eminent among the important scriptures of Hinduism, not only for its simple, brief and beautiful style of expression, but also more particularly for the profundity of its thought, and at once, the practicability of its discipline. It is suited to all religions alike. In this monument of inspiring poetic genius, one finds the fairest of the flowers of the Vedas cleared of the weeds and underbrush of rituals, ceremonies and myths. The simple and inimitable style in which Bhagavan Krishna proceeds through the chapters proves that simplicity is the grandest form of excellence. If one reads Gita again and again associating its contents with life, he not only understands it better every time by contemplation, but also tends to enjoy it with true inspiration. Its application in practical life will slowly help him attain the supreme goal of life.

Here is presented an interesting incident where Baba makes a very slight alteration in a Gita sloka in the fourth Chapter (Verse No. 34) and wonderfully brings out the meaning more simply and explicitly. Those who are familiar with the scripture will be able to appreciate this interpretation better. This is not actually a change, but only making the meaning more clear.

Once, Nana Chandorkar, an associate and great devotee of Sayee was chanting the verses of Gita 4th chapter in a very low voice in the mosque, simultaneously pressing Baba's legs. As Nana was incidentally in the 33rd verse, Sayee had an intention to explain the meaning of the 34th Verse in the chapter to Nana, as He felt that a slight change in the second line of this verse would improve the clarity of its meaning. So when Nana had finished chanting that verse, Baba asked, "Nana, what have you been murmuring? If you chant clearly and more loudly, I can also hear you." Nana chanted the 34th sloka loudly.

**Thathvidhi pranipaathena pariprashnena sevayaa |
Upadekshyanthi te gnaanam gnaaninasthathva darshinaha ||**

Then Baba asked Nana to tell the meaning of the Verse. Nana explained the meaning, “Bhagavan Krishna says, ‘Know that, Arjuna, by prostrating thyself, by intellectual reaction and by selfless and dedicated service, the knowers of Truth, the masters who have realized the Brahman, the ultimate reality, shall impart to you THAT KNOWLEDGE.’ ”

This is the meaning unanimously given by all the eminent commentators of Gita.

Nana was a very well informed person. He had read several commentaries on Gita deeply, written by eminent persons. He humbly told the meaning of the verse word by word and concluded, “Lord Krishna is of the confirmed opinion that, for anyone, Guru is absolutely essential for spiritual progress and for obtaining Athma Gnanam. By worshipping Him, surrendering to Him unconditionally and by being prepared to serve Him through life, He will instruct the seeker IN THE METHODS OF REALISING THE TRUTH.”

Everyone was eagerly waiting for what Sayee was to say. Then Baba told, “Nana, try to understand the second line of the verse better. Add the first vowel to the word ‘Gnaanam’ as prefix and then see the subtlety of the meaning unfolding itself. Please do not think that I am contradicting or twisting the meaning of the famous commentators. How can the interpretations of such great men be wrong or contrary to Truth? You say the meaning as Bhagavan saying to Arjuna “ the Knowers of Truth will instruct you in THAT KNOWLEDGE.” But if you substitute the word ‘Agnanam’ instead of the word ‘Gnaanam’, the practical meaning of the verse will be explicitly made clear. Sayee wanted to change ‘Upadekshyanthi te gnaanam’ as ‘Upadekshyanthi te s gnaanam’. The symbol ‘s’ is used in Sanskrit before a word instead of the letter ‘a’ for meter.

Here the word ‘Gnaanam’ or ‘Knowledge’ indicates ‘Athma gnaanam’ or ‘Real Knowledge’, i.e. practical knowledge of the ultimate reality, the Brahman which has manifested itself as the ever changing plurality of the universe, being at once its changeless substratum. It is the Supreme Knowledge distinct from all other knowledge (Bhagavan says this in many places in the Gita). While the latter can be gained by studies or otherwise, the former, i.e. the Athmagnaanam has to be personally realized and experienced. No one can teach it. Athmagnaanam is self-effulgent and it only makes all other knowledge ‘knowable’, knowing which there is no necessity to know any other thing. It is known by itself and does not require anything else to be made known. It is already shining in everybody, but only has to be realized. It only gives the body, the sense organs, the pranas, the mind and the intellect the power to function, but for which all these things would be inert massive vestures. It is beyond all these, and also beyond speech or expression. As such how can it be taught? Man himself, by his own unremitting efforts, i.e. ‘Sadhanas’, should realize and personally experience this Athmagnaanam. This is realizing the Brahman. In essence, Lord Krishna advises Arjuna to drive out with roots the ignorance covering the real wisdom. By substituting the word ‘Agnanam’, it would mean that Krishna says that men of real knowledge would instruct the seeker in the methods of ‘ Sadhanas’ of driving out the ignorance standing as an impediment for self-realization.”

(To be continued)



*Kapar dhe
tharak
sartha
manubhutha
thadha
mayaya
Namaha*

SAI AMRIT VANI

Shri Sai Mahima

Baba se kar saachee preet,
yah hi bhagat janom ki reeth |
thoo tho hei Baba ka anga,
jaise saagar beech tarang ||70||

Love Baba with a True heart / Love Baba Whole-
heartedly, that is the custom of devotees
You are a part of Baba like a wave in the ocean.
True Love towards Baba is the custom of Devotees.
Your Body(physical form) is Baba's like a wave in the
ocean.

deen dukhi ke saamne,
jiskaa jhuktaa sheesh |
jeevan bhar miltaa uuse,
Baba ka aasheesh ||71||

The one whose head bows in front
of the weak and distressed
All his life, He will be bestowed with
the blessings of Baba

lene vaale haath do,
Sai ke sou dwaar |
ek dwaar ko pooj le,
ho jaayegaa paar ||72||

Extend your hands towards Him
(the only, who is the real giver) there
are hundreds doors (ways) to Sai
Worship one door (way) – the only, who is the
real giver will cross you (across the ocean of
misery and sorrows)

.....Will continue



Purusha Sooktam:

*Naabhyaam Aasiid-Antarikssam Shiirssno Dyauh Samavartata |
Padbhyaam Bhuumir-Dishah Shrotraat-Tathaa Lokaa Akalpayan ||14||*

Meaning:

14.1: His Navel became the Antariksha (the intermediate Space between Heaven and Earth), His Head sustained the Heaven,

14.2: From His Feet the Earth (was sustained), and from His Ears the Directions (were sustained); in this manner all the Worlds were regulated by Him.

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BOW TO SHRI SAI ~ PEACE BE TO ALL