



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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Baba, in actuality, smoked very little and required only two to three chillums per year. The potter knew this. Nonetheless, he delivered two to three hundred chillums daily and demanded payment for them. The cost of a chillum was about two pie and Baba paid it. Thus the potter made a living. Baba stacked these chillums in the corner of Dwarkmai. The devotees freely took the chillums and smoked them there or took them home. One day, Deo came for Baba's 'darshan' in the afternoon and seeing the stacks of chillums, asked Baba as to why He had stored them when He Himself needed only two to three per year. Baba replied, "What you say is correct. I don't need more than two to three chillums per year. But My devotees come here and smoke. Some take them unseen by us. So, I have stacked them here."

The Magical Chillum (Clay pipe)

The magical chillum, like Baba's satka, was a constant companion of Baba's sojourn on earth. Blessed was the potter who made them, and blessed was the clay that touched Baba's hands and lips.

Chandbhai Patil was truly a blessed soul, who got the first taste of Baba's chillum. The bond and debt between them was great. As Baba, after smoking and sharing His chillum, actually went and stayed with Chandbhai. He was instrumental in bringing Baba back to Shirdi, along with the marriage party. After this event, it is history.

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Sri Guru Charitra



*Kamalasista
padhabh jaya*

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

Parvati entreated, 'Kindly protect the Gods who terrified'.

Shri Shiva pressed Ravana's 10 heads and 20 hands underneath the Kailas. Finding himself in distress, Ravana uttered 'Shiva-Shiva' and further prayed 'Shri Shiva', I have made a mistake. For give me. I seek your shelter. Kindly do not kill me, your devotee.' His prayer pleased Shri Shiva, who is very simple and kind,, so he took him up from breath. Ravana then cut his head, turned his hands into violin, he attached his intestines to serve as musical wires. He then began to chant Sam Veda and sing other Ragas on the tune of this musical instrument. He praised Shri Shiva in Nine Rasas and Thirty-six Ragas.

Being much pleased by Ravana's performance at great personal sacrifice, Shri Shiva appeared before him and said, 'I am much pleased. Ask for whatever you desire'.

Ravana said 'Oh God of Gods, Laxmi is my maidservant. I possess all the eight treasures. Brahma is my priest, and all 33 crore Gods are serving me day and night. The Sun, the Moon, the Varuna and the Wind also obey me. Agni (Fire God) washes my clothes; Yama does not take away anybody without my permission. Indrajit is my son and Kumbhakarna is my brother. Kamadhenu is at my doors. Now I have come to take away Kailas with me as my mother has accepted a 'Vrata' to worship you daily. Kindly fulfill my mother's desire.'

Kailaspati Shri Shiva said, 'If your mother wishes to worship me, what is the necessity of taking Kailas to her. I shall give you Atma-Linga, which will fulfill all her desires instantly. It is just like my soul.

Saying this, he gave his Atma-Linga to Ravana and said, 'After bath, place this at a holy place reciting Rudra sukta and worship it with 108 lap recitation of a particular mantra. One, who worships this Linga continuously for 3 years, will gain my prowess. One, who possesses this Linga, will live for eternity; one is relieved of any great sin, simply with the sight of this Linga. Do not place this on the ground till you reach Lanka.'

Taking the Atma-Linga, Ravana at once started for Lanka. Narada Muni immediately approached Indra and said to him, 'How are you sitting idle? Ravana has become immortal. You will lose all your prominence. Shri Shiva has given him Atma-Linga and has assured him that if he would worship it for 3 years with devotion, he will be Ishwar himself. How will you then rescue 33 crores of gods who are in his custody. Better you all be his slaves. Also send divine damsels like Urvashi, Rambha, Menaka etc. to him'.

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.

Prayer for acceptance of Saranagati

Even as we go on seeing it, life is ebbing away. Youth perishes; the days that are passed do not return. Time devours the world. Fortune and wealth are as unsteady as the wave on the waters. Life passes away like lightning. Therefore have I surrendered unto you oh ! Saiyeesa the granter of refuge. Protect me now.

Diseases are constantly attacking the strength of the body. Desires and passions are daily burning out the heart and mind. Death is dancing always weilding or turning the days. Therefore thou art my refuge now oh ! Sainatha.

The body is ever changing is dying away, the mind always bent on objects is full of pain, the intellect is endlessly attached to objects of sense. Therefore you are my refuge now oh ! Sainatha.

Just like water in a porous pot, life is passing away. The glory of fresh youth is as fickle and momentary as the flash of lightning. Age advances fast like a lioness. Therefore you are now my refuge oh ! Sainatha.

The source of Bhakti towards you, it is well known is Sat Sangathi, contact with saints. Alas fancying myself wise I have not secured even that and without satsang and Bhakthi where is wisdom? Therefore you are my refuge now my Sainatha.

My view or attitude is not that of Samatha. I do not view all things with sameness. I always discriminate and differentiate. And in the absence of samatha how can I obtain santi or peace ? Therefore you are now my refuge my Sainatha.

My senses (eyes etc) are directed to external objects and attached to them and not introverted. Without excluding outside objects how can there be introspection? Without you how can there be bliss? Therefore now you my Gurudeva Sai are here my refuge.

Will continue....



*Kamala yatha
lochanaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*padmanabho aravindakshah
padmagarbah sariabhrt |
Mahardhhiriddho vrddhatma
mahakso garuda-dhvajah || 38*

padma-nabhah : One with a lotus-like navel. om padmanabhaya namah.

aravindakshah : The Lotus-eyed. om aravindakshaya namah.

padma-garbhah : He who is installed in a lotus. om padmagarbhaya namah.

sarira-bhrt : The Protector of the bodies of everyone through food and life-energy. om sarira-bhrte namah.

maharddhih : He of immense riches. om maharddhaye namah.

rddhah : One who keeps growing; Prosperous. om rddhaya namah.

vrddhatma : One who is full-grown. om vrddhatmane namah.

mahakshah :

- He with a (vehicle of) powerful axle.
- One with Great Eyes. om mahakshaya namah.

garuda-dvajah : One who has Garuda in His banner. om garudadvajaya namah.

*Atulah sarabho bhimah
sama yajno havirharish |
sarvalakshana lakshanyo
laksmivan samitinjayah || 39*

atulah : The Incomparable. om atulaya namah.

sarabhah : a) The Destroyer (of those who transgress the bounds of ethics). b) One who shines as the Inner Self. om sarabhaya namah.

bhimah : The Formidable. om bhimaya namah.

samayajnah : The Knower of the conventions. om samayajnaya namah.

havir-harish : Hari who is the recipient of the havis offered in the yajna. om havir-haraye namah.

sarva-lakshna-lakshanyah : a) He who is the abode of all the auspicious qualities, b) He who is the ultimate definition of all good qualities, c) He who is pointed to as the Ultimate Truth through all analysis, d) He who reveals Himself through everything around us. om sarva-lakshana lakshanyaya namah.

lakshmIvan : He who is always with Lakshmi. om lakshmivate namah.

samitinjayah : He who is victorious in battles. om samitinjayaya 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



Children Section

Learn and
Participate

Stories from “Chinna Katha”

REMEMBER HIM

The Pandavas during the time of their exile once walked into the forest of Romarishi. Romarishi was a sage whose body was covered with hair and his beard was so long that it spread like a carpet into the entire area of the forest.

There was a sacred tree in that forest yielding a very special type of fruit which, once tasted by a person, would relieve him of hunger and thirst for years and years. But the fruit was not to be plucked, it was to be eaten only when it fell down on its own.

One day Dharmaraja and Draupadi chanced to come near the tree. Draupadi was very much tempted to taste that luscious big fruit hanging from the tree. She said: "Can we not take that fruit? We can all share it." Dharmaraja shot an arrow and the fruit fell on the ground. He went to take the fruit with his hand. It was so heavy that he could not move it. Dharmaraja tried to lift it with all his strength using both his hands but he could not lift it. Draupadi also tried but in vain. In the meantime, Arjuna arrived at that place. He tried to lift the fruit but could not succeed. All the three tried to lift the fruit but it would not move. The two younger brothers came and tried to lift the fruit but they too could not succeed.

Finally came the mighty hero, Bhima. He asked the others to keep away and said: "I will lift it. But even Bhima failed."

Meanwhile the hair of Romarishi, which had spread all over, the area, began to stir because when these six people were trampling about to lift the fruit, the strands of hair were being trodden and pulled. He realised that some one must be trying to steal the fruit. He had become furious. His long hairs started coming together and coiling round the Pandavas to tie them up.

Draupadi realised the danger and immediately prayed to Lord Krishna. Krishna appeared before them. Draupadi fell at his feet and prayed to Him for help. Krishna said: "Sister, I am helpless. Romarishi is a great sage. I reside in his heart. How can I

do anything against the wishes of my devotees?" Draupadi once again pleaded: "You alone can save us, you can do anything if you wish to." Krishna said: "I will help you, but all of you should be totally silent whatever may be the situation and do exactly as I tell you." Draupadi and Pandavas promised to obey his orders. Krishna went towards Romarishi's ashram and instructed them to follow him after sometime.

In the meantime, Romarishi was so much enraged that he had actually started to walk towards the tree to curse the poachers. Just then Krishna entered the ashram. Romarishi fell at the Lotus Feet of the Lord. He was overjoyed to see Him. He said, "How fortunate am I to have you as my guest. Oh Lord! What can I do for you?" Krishna engaged him in discussing certain spiritual matters till the Pandavas arrived. As soon as the Pandavas along with Draupadi reached the ashram, Krishna hurried towards them and fell at their feet. The Pandavas were feeling embarrassed but remembering the Lord's command, kept quiet. Seeing Krishna fall at the feet of the Pandavas, Romarishi also fell at the feet of those visitors. Then Krishna asked them to come into the ashram. He introduced them to Romarishi. He praised the virtuous Dharmaraja, valiant Arjuna and Bhima and the intelligent Nakula and Sahadeva, and above all, the devout Draupadi. Romarishi by that time totally forgot about the fruit and the poachers. Krishna informed Romarishi that the Pandavas were the people who were tempted to taste the fruit being unaware of the unique nature of the fruit. Romarishi desired to please those who could please the Lord Himself. He said: "Let them take the fruit. I would like them to have it." By eating the fruit the Pandavas were able to live without hunger for a long time.

It is difficult to understand the ways of the Divine. All that we can do is to always remember Him with love and pray with faith for His matchless grace.

**All that we can do is to always
remember Him with love and
pray with faith for His matchless grace**



*Kandhar
padharpa
vidhvamsine*

Namaha

Ambrosia in Shirdi

Continued from page 1

Baba bestowed His grace and favours on many a devotee by allowing them to smoke His chillum. The most amazing story is that of Balaram Dhurandar (Sai Satcharitra Ch.59). He was troubled by bouts of coughing fits and suffered from asthma for six years. On his visit to Shirdi, he went to Dwarkamai, one afternoon, and with great humility, began pressing Baba's feet. Baba gave him His chillum to smoke. Accepting it as prasad, Balaram took a puff. The very effort was painful and incongruous to him. But he had utmost faith in Baba; so, he smoked a while and returned the chillum to Baba humbly. Thence, his asthma vanished completely and he was greatly relieved. The chillum was so powerful and worked like a magical mantra on him. He wasn't tormented by breathlessness or coughing bouts thereafter. However, the day Baba took Mahasamadhi, the asthma was triggered again. He coughed all day long, that day and only that day did he cough and wasn't bothered by it again. Could he ever forget the experience of the clay pipe?

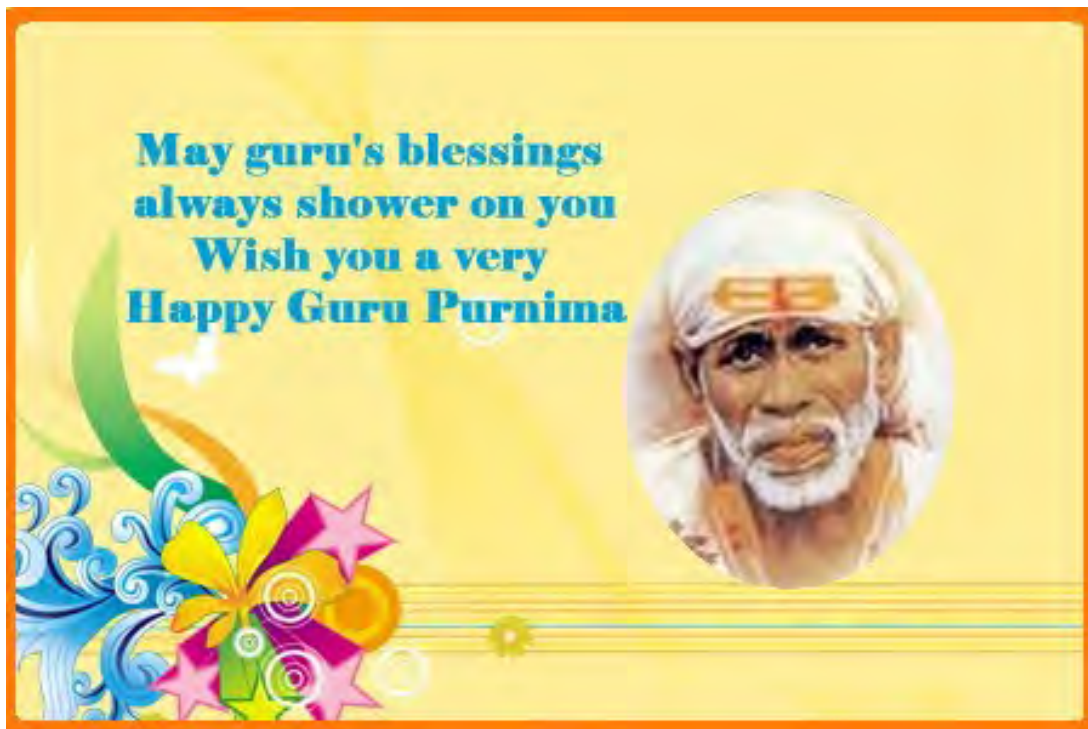
Ganesh S. Khaparde was a renowned, wealthy lawyer of Amravati. He was a loyal aid to Lokmanya Tilak, who was serving a six-year sentence in Burma. He had immense faith and a deep love for Baba. Baba in turn, kept him at Shirdi and rescued him from the clutches of the British, who were waiting for a chance to prosecute him for treason and sedition. He was politically involved in several agitations against the British.

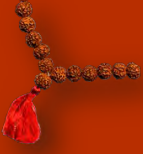
His lucrative practice dwindled and his political ambitions were also at a standstill, because of his long stay at Shirdi, But Khaparde was a spiritual man, well versed in Sanskrit and the Puranas. Time and time again, during Arati, Baba made signs and offered His chillum, when he could unravel the answers. At other times, the chillum would calm his restless mind and give him reassurances. On 22/01/1912, Khaparde says, "During the course of worship, He put two flowers in His nostrils and two others between His Ears and head. I thought this was His instruction, and when I interpreted it in my mind, He offered His chillum to me and thus confirmed it."(Shirdi diary)

Krishnaji J. Bhishma, the author of Sai Sagunopasan (Arati Book) was disgusted by the thought that the devotees were drinking Padtirtha of a Muslim,

Sai Baba. He was horrified to see the Brahmin devotees puff the chillum after Baba had smoked it and mentally, he resolved not to do both. One day, Baba narrated a story to him and it was the same dream vision, he had had earlier. While doing so, Baba casually passed His chillum to Bhishma. He took a puff and was thrown into complete bliss and ecstasy and changed for life. Thenceforth, he became an ardent devotee of Baba.

Bhagoji Shinde was the first devotee to enter the Dwarkamai in the morning. He came to do seva and bandage Baba's burnt hand. Baba smoked His chillum and passed it to Bhagoji, who also accepted it. Now, Baba is offered the chillum in the Chawdi on Thursdays and other Holy Days. On these days, the palki and rath procession is taken out with great pomp and show. Baba's 'Raj-Upchar' photograph is brought to the Chawdi and placed on the silver sinhasan and lagu-arati is performed. During Adkars 'Arati Sai Baba, Soukhyadatar Jeeva', chillum is offered to Baba thrice. The honour of offering the chillum is given to the descendants of Taty's family (See Ambrosia in Shirdi).





*Kamaniya
gunalayaya*

Namaha

Sri Sai Baba's Charter and Sayings

Baba's Promises

1. This is Dwaraka Mayi of ours on which you are setting. This wards off all dangers and anxieties from her children. Highly merciful is this Masudi Ayi. She is the mother of those who place their entire faith in her. If they are in danger, she will save them. Once a person climbs into her lap, all this troubles are over. He who sleeps in her shade attains bliss.

2. What can the snake do to Dwarakamayi's children ? They look on amused, when the snake appears.

When Dwaraka Mayi protects, can the snake bite.

3. We have no need to fear. Strike, let me see how you can strike and kill (ef,36,473)

4. This is not a mosque. It is Dwaraka. Those who seek refuge in her will never be harmed.

5. As soon as one climbs the steps of the mosque suffering due to Karma are at end and joy, begins. That Fakir (God) is very kind and will relive your troubles.

6. When any one enters this Dwaraka Mayi, his goal (object) is achieved.

7. This place (Dwaraka Mayi) is for Tarana i.e., saving people, and not marana ie., killing them.

.....Will continue



Purusha Sooktam:

*Saptaasya[i-A]san Paridhāyas-Triḥ Sapta Samidhāh Krtaah |
Devaa Yadyajnyam Tanvaanaa Abadhnan-Purussam Pashum ||15||*

Meaning:

15.1: By making Seven Enclosures with Three times Seven sacrificial Fire-wood (symbolically representing various koshas etc), ...

15.2: ... the Deva (the Shining One referring to Virat) in that Yagya (Sacrifice of Creation), bound the infinite expanse of the Purusha as (apparently) finite living beings (Pashu).

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BOW TO SHRI SAI ~ PEACE BE TO ALL