



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 79

In the year 1901, Nana Chandorkar was Census Superintendent, and Vasudev Janardhan was his clerk. He asked Vasudev to accompany him to Shirdi. One day at 8.00 A.M. Vasudev, Nana and some twenty other people made a pilgrimage to Shirdi. They entered Dwarakamai, and found Baba smoking a chillum.

Vasudev was the youngest and a non-smoker, while the others were eager to take a puff. Baba however, offered the chillum to Vasudev. Naturally he hesitated; Nana whispered to him to accept it, as some thing wonderful would happen thereafter. He took three puffs and returned the chillum to Baba. Baba did not offer it to the others.

After this incident, Vasudev got all the promotions he desired, and retired on a comfortable pension. After retirement, he started his own business called Sadhbai Water Supply. He was also the Managing Agent for Belapur-Kopergaon Electric Co. Ltd. He was fully convinced that any work he undertook, after taking Baba's name was bound to be successful. The miracle of the chillium and Baba's grace was with him for life.

Leela 80

Madhu False was an ardent devotee of Baba. He served Baba day and night. Later, he worked in Baba's Sansthan. Baba made him in charge of His favourite horse Shyam Karan. Lovingly, Baba called him 'ghoda-wala'. Once, it so happened that Madhu False suddenly took ill. He turned pale and fell down, semiconscious. At that time, he was residing at Narayan Teli's house, which was behind the Dwarakamai. His mother saw his condition and started weeping and wailing, as she thought her son would die. Baba heard this and He went to her house and reassured her, "Why do you weep like this? Madhu will be alright. I'm by your side always. He will ask for roti in the morning. Do give it to him." Indeed, in the morning, False regained consciousness and asked for roti. His mother, with tears in her eyes, gave it to him, and he recovered. Baba's words as always, came true.

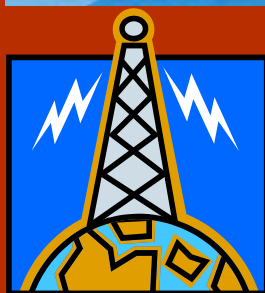
Sri Guru Charitra



Kartha
kartha
nyatha
karthe

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

Being shocked, Indra requested Narad to advise what he would do. Narad asked him to go to Brahma. Indra and Narad went to Brahma and narrated what had taken place. Then accompanied by Indra and Narad, Brahma went to Shri Vishnu and requested him to devise some means to overcome this calamity.

Shri Vishnu was enraged to hear this tale. He, with all others immediately went to Shri Shiva. Shri Vishnu said to Shri Shiva, 'What made you give Atma-Linga to Ravana, the most wicked, who has made all the gods his captives? How do you bless such cruel persons? Now he will conquer even heaven.'

Shri Shiva said, 'I was extremely pleased with his devotion. He cut his head and hands and made a violin using his intestines as strings and sang Sam Veda and other songs in different ragas. This time if he had asked for Parvati, I would have given her even to him.'

Shri Vishnu said, 'You give such blessings and the demons become impudent and then we are troubled much as they harass the gods and Brahmins and I have to descend on the earth. Well tell me when did you give the Ling to Ravana?'

Shri Shiva said, 'I gave it to him only two hours before.' Hearing this Shri Vishnu immediately sent his Sudarshan Chakra to hide the Sun and asked Narad to Ravana and induce him to linger on the way, as he would like to observe evening Sandhya. Then he called Ganesh and said to him, 'Ravana always disregards you. All bow to you first and you fulfill their desires. While those who speak ill of you, you bring obstacles in their undertakings. Ravana deceived Shri Shiva and has taken away from him the most valuable Atma-Linga. So you should go to him in the form of a Brahmachari boy and winning his confidence, take the Atma-Linga from him at Sunset, when he would engage himself in the evening Sandhya and place the Linga on the earth. If you do so, the Linga will remain there. Saying this Shri Vishnu gave Ganesh various sweets, tilballs, gur, coconut kernel, milk, gee sugar etc.

Narad had already proceeded. Ganesh followed him hurriedly. Narad approached Ravana and said, 'I had just been to Kailas and knew that you pleased Shri Shiva by your hard penance and have brought his Atma-Linga from him. You have obtained extraordinary power and strength due to this. This Linga has great significance. Please let me see the Linga, I shall explain to you all its qualities.'

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

I have not rendered the prescribed service so as to secure Gurus' grace which confers Jnana. Seva is well known to be the sadhana or means for that grace. Therefore now my Sainatha, you are my refuge.

Oh ! Sayeesa ! Sankara, Hari, Lord of Parvathi, Lord of Lakshmi, Sambhu, Janardhana, Girisa, Mukunda, Baba ! Excepting refuge at your feet, I have no other go. Therefore Oh ! Lord ! deign by your grace to grant me the goal.

I have not got the Sadhana chatushtaya---the four means prescribed, namely Viveka, Vairagya, Samadhishatka and Mumuksha. How can I get pure Jnana? Therefore, teach me how to cross the ocean of Samsara. The wisdom of the Vedas pray extend to me by your own grace.

Verily, verily, I say that by repeating the names Achyuta, Ananta, and Sayeesa- which repetition is a medicine---all diseases are cured.

If the body with its nine apertures should be stricken with illness, there is the remedy udhi and tirtham., And the doctor is Sayee Maheswara.

If Sai is Narayana, the soul of virtue the basis of truth, and unrivalled in his power, oh udhi ! remove this sickness (or remove this sorrow and do good.)

To those who have not resorted to your feet, you are the giver of their troubles. To all those who are in trouble and distress, you are the sole grantor of relief.

(Kunti says) Oh teacher of the universe, let us have troubles constantly at every step, for thereby, we shall think of you and have your darsan. By seeing you, we shall attain that state from which there is no return to Samsara.

For the benefit of babies' health, the mother administers even castor oil. Even so, Sree Sayeesa administers sorrows and troubles for benefitting the devotees.

The master's punishment of servant is a great favour(and benefit). We are children and do not understand this. Pray give us wisdom and the power of endurance and courage.

You have none to punish or protect, and none to regard or disregard. Yet for the sake of creation, maintenance and withdrawal of the universe, you are clothed with Satwa, Rajas, and Tamas, as the time and occasion may call for.

Will continue....



*Karma
yuktho upya
karma kruthe*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*Viksaro rohito margo
heturdamodarah sahad |
mahidharo mahabhago
vegavanamitasanah || (40)*

viksharah: He who never wanes. om viksharaya namah.

rohithah: He who is of red complexion. om rohitaya namah.

margah: He who is sought after. om margaya namah.

hetuh: The Cause. om hetave namah.

damodarah:

- 1) He who has the worlds in His belly.
- 2) One who was tied around His waist by ropes by YaSodA.
- 3) One who has happiness for His devotees.
- 4) One who is attained by observances such as dama. om damodaraya namah.

sahah: He who has patience. om sahaya namah.

mahidharah: The Supporter of the Earth. om mahIdharaya namah.

mahi-bhagah: He who is extremely Fortunate. om maha-bhagaya namah.

vegavan: He who is quick. om vegavate namah.

amitasanah:

- a) The voracious Eater.
- b) He who gives unlimited supply of food to His creations. om ami-taanaya namah.

*udbhavah ksobhano devah
srigarbhah paramesvarah |
karanam kaaranam karta
vikarta gahano guhah || (41)*

udbhavah: a) He who removes the bondage. b) He who is beyond the bondage of samsara. c) He who is the origin of the Universe. om udbhavaya namah.

ksobhanah: The Creator of a commotion. om khshobanaya namah.

devah: He who sports Himself. om devaya namah.

srI-garbhah: a) He who has Lakshmi always with Him in His play as devah. b) He who has Lakshmi in Him in the form of the Universe. c) He who is the abode of all auspicious qualities (SrI). om sri-garbhaya namah.

paramesvarah: The Supreme Ruler. om paramesvaraya namah.

karanam: The Means. om karanaya namah.

karanam: The Cause - He who causes others to act. om karanaya namah.

karta: The Agent. om kartre namah.

vikarta: a) He who undergoes modifications. b) He who created the world of varieties. om vikartre namah.

gahanah: He who is deep and inscrutable. om gahanaya namah.

guhah: a) The Savior. b) One who hides Himself effectively from non-devotees. om guhaya namah.

Will Continue.....



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

13-12-1992

Life is like a river of humanity flowing. In this huge crowd we come across both friends and foes. We should learn to be comfortable in all companies.



Children Section

Learn and Participate

Stories from “Chinna Katha”

50 - A precious gem

A shepherd boy was driving his herd to a nearby wood. On his way, he caught sight of a small shining piece of stone very beautiful in shape too. He picked it up and thought: "How beautiful is this stone, how nice it would be if I tie it round the neck of my little lamb." He managed to tie it around the little lamb's neck. He loved to watch his pet lamb frisking about with the bright stone shining in the sun.

One day as usual he was resting under a big tree, keeping a watchful eye on the lamb grazing along with the flock. Just then, a person, on horseback came to rest under the same tree. He observed the lad often looking again and again at the pet lamb and shining stone too. That man being a dealer in precious gems could at once make out that it was a rare piece of gem. He decided to possess it. He entered into an informal conversation with the boy. The boy being simple-minded told him how he had chanced to find that shining piece of stone. The dealer said: "My dear boy! I shall give you fifty rupees, will you give me that stone?" The boy thought: "Oh, fifty rupees! I can buy many colorful beads and stones like this for my lamb. Why can't I give the stone to this man?" He took fifty rupees and gave away the stone to the man. The dealer in precious gems at once left that place on his horse. He wanted to examine the gem closely and assess its value. So, he halted at a place and sat under a tree. He took the piece of stone and held it in his palm and thought: "Oh, it is really a fortune! It would sell for one lakh of rupees and I got it only for fifty." Just then the gem split itself into several pieces, which scattered in the dust. The dealer was puzzled, shocked and disappointed. He heard these words from somewhere. "Oh man! You being a dealer in precious gems and knowing its high value, have cheated the boy and got it from him at the price of a glass bead. You are mean and greedy. So you are not worthy of possessing that gem. That simple-minded shepherd boy loved the gem though he did not know its value. He considered it as a good ornament for his dear lamb." The guilty merchant frightened by what he heard got on the horseback and fled away.

Deceit and trickery may bring a fortune, but never true happiness in our life. Only

honest dealings ensure a life of self-satisfaction, peace and joy.

51 - What nonsense is this?

One uneducated and simple-minded person joined a military recruiting centre. He was undergoing a few months' training course, which would make him eligible to join the army. Unfortunately, just after completing a week of this training, news reached that there would be a visit of an army officer who would interview the candidates and inspect the type of training being given by the centre.

The person in charge of training these candidates was very much worried about the newly recruited simple-minded man. However, since he happened to be an experienced army officer, he knew well the type of questions that would be put to the new recruits. So, he coached this man thoroughly to answer correctly most plausible questions. He asked him to first of all remember the sequence of the questions. The first question would be 'What is your age?' You are to say "22 years". The second question would be 'How long have you been in this centre?' You are to answer "two years". And the third may be, 'Are you happy in this centre or do you feel homesick?' You have to say "I am at home both here and in my place."

The Cadet learnt these answers by rote. On the day of inspection, he was asked to come to the interview room. The inspecting officer asked him, "How long have you been here"? The cadet just remembering the sequence of the questions said, "22 years". The officer was rather surprised. Then he asked, "What is your age"? The cadet said, "Two years". "What nonsense is this? Are you mad or am I mad", roared the officer. The cadet calmly answered, "Both" as he could only remember just that word because he had by then got scared.

**It is dangerous to
remember things by rote.**



*Kabhirhdhasa
vatharakaya*

Namaha

SRI SAI SATCHARITA GEETAMRUTAM

By Sri. M. Padmanabhan

This is part 2 of the article for the next edition of "The Glory of Shirdi Sai". Part 1 appeared in the issue dated 7/23/2015

Sayee, with a view to substantiating his statement further, said "Lord Krishna Himself has mentioned in Gita in many places that real knowledge is covered by ignorance. For example,

As fire is enveloped by smoke, a mirror by dust and an embryo by amnion, so is knowledge covered by desire (desire deludes the mind and intellect and results in ignorance).

[Verse 38, Chapter III – also Ref: Issue dated June 10th 2015]

“Naaham prakasha sarasya yogamaaya samavrithaha |
Moodoyam naabi jaanaathi loko maamajamavyayam ||
[Gita 9th Chapter]

Veiled by the illusion (ignorance) born of the congress of the three Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable (Krishna is supreme Brahman, Paramatma residing in every being as Athman. That is, ignorance, and hence delusion hides Athma Gnaanam).

Agnaanenaavritham gnaanam thena muhyanthi janthavaha ||
Gnaanena thu thadagnaanam yeshaam naashithamathmanaha |
Theshaamadityavath gnaanam prakashayathi thathparam ||
[Gita 5th Chapter]

Knowledge is enveloped in ignorance, hence do beings get deluded. But, whose ignorance is destroyed by the knowledge of the self (Athma Gnaanam), that knowledge of theirs, like the Sun, reveals the Supreme (Brahman).

During the time of eclipse, the Sun and the Moon are hidden from our view. That does not mean that they have ceased to shine. Only we are not able to see them. Knowledge is like the power of vision in the eyes. When cataract grows, nothing happens to this power. Only thing, the cataract has to be removed. Then the vision exhibits itself automatically. A sandalwood piece, by chance thrown into and lying in dirty water for long, though it seems to have lost its smell, when cleaned well, it automatically gives its natural fragrance. Similarly, we are not able to realize the ever-resplendent Athman by our delusion or ignorance. To think that the world is real is an illusion.

This is Maya or ignorance clouding the real self-shining wisdom. It comprises of three Gunas, Sathvam, Rajas and Thamas which induce man to commit mistakes falling a prey to ignorance. When this Agnaanam is driven out, Truth or real knowledge will reveal itself instantaneously. In other words, the very seed for experiencing this illusory world through the body, mind and the intellect is Agnaanam or Avidya or ignorance. By Guru's Grace only, this ignorance of Maya can be successfully crossed. To think that you are the body, mind or the intellect is pure ignorance. This is the ego which makes you identify yourself with these equipment. Ego is the root cause for transmigration, i.e., the cycle of birth and death. It only, creates in the individual the sense of "doer-ship" and "enjoyer-ship". It only, is the cause for the possessive feelings of "I" and "Mine" which are due to the attachment with this illusory world.

To shed this ego and identify yourself with the Athman is the step towards realization of the supreme reality. That is, you have to realize your own nature and live up to your own real nature. This is Bhakthi. Adi Sankara Bhagavad Padaal in "Viveka Choodamani" defines Bhakthi.

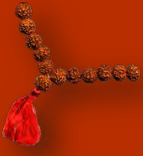
"Among the instruments and conditions necessary for liberation, Bhakthi alone is supreme. A constant attempt to live up to one's own Real Nature is called Bhakthi or single-pointed devotion."

When real Bhakthi is attained, one's entire attitude changes. He begins to see the world from the highest perspective. Selfishness ends. Calmness prevails in the heart. Concern for all creatures and world's welfare increases. Universal love blossoms within, and he is lead to supreme goal. As Kahlil Gibran beautifully puts it, "Love gives naught but itself and takes naught but itself; Love possesses naught, nor would it be possessed." Real love does not expect anything and its expression needs no cause. This means the absence of ego and is the way for liberation. Without Bhakthi for the Almighty, all other efforts in the spiritual path will be in vain. We learn from our Puranas that while many a learned scholar, who had got the full import of the significance of the scriptures have missed the goal due to their ego or desires, true and simple devotees who had single-minded devotion to the Lord Almighty have stood unshaken like mountains in attainment of their supreme purpose.

Agnaanam or ignorance paves the way for enjoyment of sense pleasures. The sense organs forcibly drag the mind and the wandering mind is tossed like a small boat in the turbulent sea waters in the cyclonic weather. Such a person, whose mind is totally confused, naturally induced by the three Gunas tends to commit all types of sins. To avoid this, the sense organs should be diverted towards the noblest goal and should be utilized in the service to the Guru and the Almighty. Therefore, the essence of the matter is Agnaanam or ignorance should be totally destroyed with roots and branches when Gnaanam will shine itself automatically. This is the advice Bhagavan Krishna wanted to indicate to Arjuna impliedly by the second line of the verse.

Nana was very much impressed by the beautiful interpretation given by Baba. He fell at Baba's holy feet and told with great respect and humility, "Baba, I have fully understood what you have said. Kindly drive out my ignorance and enlighten me. Please guide me throughout and bless me by your infinite Grace."





Sri Sai Baba's Charter and Sayings

(Meaning of Dwaraka Mayi)

Masudi Ayi i.e, Dwaraka Mayi is Sai.

8. I do nothing. I receive nothing. Datta calls for his own. He has called for Rs.15/- his due and given it to Masudi Ayi. So the money has been received (by me)

MAGNA CARTA

(Baba's promises in His own name)

9. My eye (of vigilant supervision) is ever on those who love me. Whatever you do, wherever you may be, ever bear this in mind, that I am always aware of everything you do.

10. If one ever meditates on me, repeats my name, signs my deeds, and is thus transformed into me, one's Karma is destroyed. I stay by his side always.

11. You should have truth always with you. then I shall be always with you, wherever you are, and at all times.

12. I will be with you, whenever and wherever you think of me. Do not fear.

13. If one perpetually thinks of me, and makes me his sole refuge, I am his debtor and will give my head to save him.

14. If, one ever dwells on me in his mind and will not even taste food before offering it to me, I am his slave. so also if he hungers and thirsts after me, and treats all else as unimportant.

.....Will continue



*Karma
kruthe*

Namaha



Purusha Sooktam:

*Yajnyena Yajnyam-Ayajanta Devaas-
Taani Dharmanni Prathamaanya[i-A]asan |
Te Ha Naakam Mahimaanah Sa-Canta
Yatra Puurve Saadhyaah Santi Devaah ||16||*

Meaning:

16.1: *The Devas performed the external Yagya by meditating on the real Yagya (i.e. contemplating on the Purusha Who is Shining behind everything); And thus they first obtained the Dharma (based on the Oneness of the Purusha),*

16.2: *By Meditating on the Greatness of the Chidakasha (Blissful Spiritual Sky behind everyone, which is the essence of the Purusha), during those earlier times, the Spiritual Aspirants became the Shining One themselves.*

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