



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 81

Out of the dakshina collected, Baba distributed about Rs.800/- or more daily. By evening, He had but a few coins left and He became a Fakir again. The news of His charity to Sadhus, Jnanis, Bhajan-singers and dancers spread far and wide. Some Brahmins from Kumbakonam came to Bombay and earned their livelihood by preaching the Vedanta. They heard of Baba's name and fame and his charitable disposition. Eager to get a huge amount of money, they decided to come to Shirdi. Unfortunately, they thought that Baba was a Muslim avalia. They were perplexed as to how they would bow to Him and further explain the Vedanta to Him. So, they discussed this amongst themselves and decided to bow to him as they would to Purna-Brahma, just so that they could amass a lot of wealth. They went to Shirdi and stood before Baba obediently. Baba just looked at them and asked them what they wanted. "We wish to explain the Vedanta in your presence and get sanmaan from you", they said. Baba agreed and asked them to start. They started explaining with a great deal of enthusiasm, but soon forgot

everything. Baba patiently waited a while and asked them to continue. They looked at Baba with blank expressions for try as they may, they couldn't remember what to say next. Baba however picked up the explanation from where they had left and continued a while. Then the Brahmins finished the rest. At the time of bowing, they said "Purna-Brahma" and bowed to Baba as "Turna -Brahma" and not Baba. Then they requested Baba for their sanmana. Baba told them, that as they bowed to "Purna -Brahma", they might receive their sanmana from that "Purna -Brahma". On hearing this vital answer from Baba, they were astonished and made Sashtanga-Namaskar. Afterwards, Baba gave sanmana to them. They went away satisfied that Baba was more than "Purna-Brahma". In fact, He was Parabrahma.

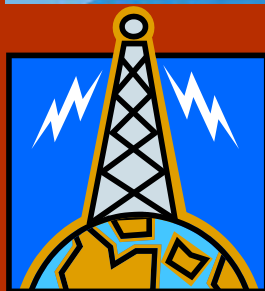
Sri Guru Charitra



*Karmanir
mukthaya*

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

As Ravana did not believe Narad, he showed him the Linga from a distance. Narad asked, 'Do you know when and how this Linga came into existence? This is a very interesting account. A black skinned bright deer having all fragrant things was lying in Brahmand-Khand. Brahma, Vishnu, and Mahesh once went there for hunting. They killed this deer and satisfied their hunger with its flesh. The deer had 3 horns on its head and 3 Lingas below. Each one of them took one Linga and preserved it as his Atma-Linga. One, who worships this for 3 years, becomes Ishwar himself. The place where this Linga is place is like Kailas. Therefore Brahma, Vishnu and Mahesh have great prominence over all other gods.' Ravana intercepted, 'I have no time to listen to you, as I have to reach Lanka soon. Let me proceed further on my way.' Narad said, 'this is evening time. You know the Vedas, you should act as prescribed by the Vedas. This is the time for evening Sandhya. Let us perform the same.' Saying this Narad went away for Sandhya. In the meantime Ravana saw Ganesh in the form of a Brahmachari boy who was plucking 'durvas' (a particular grass). Ravana thought that that boy would not deceive him. Better observe Sandhya entrusting the Linga to that boy.

So thinking he approached Ganesh, who was afraid to see Ravana with ten heads coming to him. But he began to run away. Ravana asked him, 'who are you? Who are your parents?' Ganesh said, 'Why are you inquiring? What does my father owe you? Ravana smiled and said 'Don't be afraid of me. I am asking this only out of curiosity.' Ganesh replied, 'I am the son of Shri Shiva. He has ash marks all over the body, has a necklace of Rudra-beads around his neck and bears hair-locks on his head. My mother is Parvati. My father rides a bull Nandi with my mother and begs for alms daily.

Ravana said, 'your father is a pauper. He begs for alms from door to door. So it seems that you are unhappy at home. Inside in a beautiful city Lanka, rich with magnificent buildings, gardens and other wealth. You live with me. I shall give you whatever you desire.' Ganesh said, 'there are many rakshasas in Lanka. They will devour me, a boy living in forest. Hence I would not come to Lanka. I am hungry and so I am eating these sweets.' Ravana again entreated him to hold the Linga in his hand till he observed Sandhya.

Thereafter Ganesh said with hesitation, 'I am an ignorant boy. I won't hold this Linga in my hand, as it may be heavy. Let me go to my place.' Still Ravana persuaded him and induced Ganesh to hold the Linga and he proceeded to observe Sandhya on the sea shore. Ganesh warned him, 'Mind, as soon as I feel the Linga heavy, I shall place it on the earth.' Saying this Ganesh took the Linga and waited there. All the gods had gathered in the sky and were witnessing this event. When Ravana was offering arghyas (water ablutions to fire god), Ganesh called Ravana and said that he is fatigued and he should take his Linga from him soon.' Ravana made signs by hand and asked him to wait for a little more time. After a while Ganesh again called Ravana and asked him to come immediately as it was becoming unbearable for him to hold the Linga. Ravana was meditating this time. Seeing that Ravana was not coming, Ganesh recollected Shri Vishnu's words and placed the Linga on the ground in the presence of the gods in the sky. All the gods were greatly pleased to see this and showered flowers in the head of Ganesh in admiration. Soon after Ravana returned and seeing that the Linga was placed on the ground, he was much annoyed. He began to thrash Ganesh in wrath. Ravana tried his best with all his might to lift up the Linga. The earth trembled but the Linga could not be shaken a bit. As Ravana tried to lift it up by screwing, it took the shape of an ear of the cow and so it is known as "Gokarn" and as Ravana exercised all his might to lift it up it is called "Mahabaleshwar". In despair Ravana then went to the forest for hard penance. There are many other incidents signifying the greatness of this holy place. This is narrated in the Skandha Purana.

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.

Sai Mantra for Moksha

I am feeling that I have fulfilled the task ordained by thee by uttering thy name and reciting thy history everywhere. To those who are about to die, I teach thy name as the mantra for securing their moksa salvation.

Sakshatkara

It is as a result of the good deeds done in many previous births, that the wise man secures and serves a sadguru(now). When that Sri Guru Deva is pleased, he will reveal Atma-swarupa(That is the real nature of himself and the disciple).

Oh Formless Bhagawan, you take up the particular form on yourself which each of your devotees is pleased to put on you.

By thousands of births, men are drawn to devotion. In the Kaliyuga it is by Bhakti that Sai Krishna appears (in Sakshatkara) before us.

In whatever way(whether with a little, strong, or no faith) a person approaches a mantra, a holy place, a Brahmin, a god, an astrologer, a medicine, or a guru, the results accrue in the same way,(i.e.with a little,much or no success).

When I sing the glorious deeds of Sainatha whose praise is sweet to me, he appears promptly within my heart like a servant answering a bell.

When my soul is over powered by emotion of love and devotion and I contemplate the lotus feet of Sai with tears suffusing my eye, he appears in my heart.

Prayer for Sakshatkara

To us who have surrendered ourselves to you and are anxious to see your form pray appear, with a smile on your lotus face so as to be seen by us.

Oh Lord ! Bhagawan ! from time to time you put on the particular forms which you choose to appear in and perform deeds which are impossible to us.

God the Lord Bhagawan has neither name nor form and has no end; yet for favouring the devotees that serve his feet he takes on births, names, forms and deeds. May that Supreme(being) be gracious unto me.

Will continue....



*Karma karma
vichakshanaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*Vyavasayo vyavasthanah
samsthanah sthanado dhruvah |
pararddhih parama spastas
tushtah pustah subheksanah || 42*

vyavasayah / a) The Pivot (of the planets). b) One with a firm and resolute mind, One with True Knowledge about Self. om vyavasayaya namah.

vyavasthanah / The basis. om vyavasthanaya namah.

samsthanah / The final end. om samsthanaya namah.

sthana-dah / The Giver of the Supreme Abode. om sthanadaya namah.

dhruvah / The Stationary (Fixed). om dhruvaya namah.

pararddhih / He who is full of noble and auspicious qualities. om paraddhaye namah.

parma-spashtah / He whose greatness is explicit. om parama-spashtaya namah.

tushtah / He who is full of happiness. om tushtaya namah.

pushtah / He who is full of noble qualities. om pushtaya namah.

subekshanah / He who has auspicious eyes. om subhekshanaya namah.

*ramo viramo virajo
margo neyo nayo nayah |
Virah saktimatam srestho
dharmo dharmaviduttamah || 43*

ramah / a) He who delights others. b) He in whom everyone delights. om ramaya namah.

viramah / a) He before whom all become powerless. b) He who is the final goal of everyone. om viramaya namah.

virajo-margah / One who shows the faultless path. om virataya namah - The Unattached. om margaya namah - He who is sought after. om virajo-margaya namah - He who shows the flawless path.

neyah / He who lets Himself be governed (by His devotees). om neyaya namah.

nayah / He who draws everyone towards Himself. om nayaya namah.

anayah / He who cannot be spirited away. om anayaya namah.

virah / Valiant (See 664). om viraya namah.

saktimatam-sreshthah / The Greatest among the powerful. om saktimatam-sreshthaya namah.

dharmah / Virtue Incarnate. om dharmaya namah.

dharmavid-uttamah / The foremost among those who are conscious of dharma. om dharmavid-uttamaya namah.



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

01-06- 1993

It is very difficult to be totally rid of all the bonds in life. Fulfil your personal responsibilities and social obligations to the extent possible.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

Who is carrying the bag?

Once Iswarachandra Vidya Sagar was proceeding to a neighboring village to deliver an address. People used to gather in large numbers to listen to his lectures. A young officer, who wanted to listen to Iswar Chandra Vidyasagar's lecture, got down from a train with a bag to go to the Lecture-hall.

Iswar Chandra Vidyasagar also got down from the same train. The young officer was calling for a porter to carry his bag. Iswar Chandra went to him and said: "Why do you need a coolly to carry this small bag? Can't you carry it yourself and save the money?" He replied: "It is not in keeping with my dignity to carry my bag. I am an educated person." Iswar Chandra told him: "The hallmark of education is humility, not pride. If you cannot carry your own bag, how are you carrying your body? If, however, you cannot carry your own bag, I shall do so." And Iswar Chandra carried the officer's bag. He acted on the motto: "Plain living and high thinking." The young man wanted to offer money to his 'porter'. Iswar Chandra told him: "To serve you is my reward".

The young officer left and was later proceeding to the venue of the meeting. There people were offering garlands to Iswar Chandra Vidyasagar to welcome him to the meeting. The young officer realised that the man who had offered to carry his bag at the station was none other than the respected speaker of the evening, Iswar Chandra Vidyasagar. He felt ashamed that he had made such a great man carry his bag. He reflected: "What is his education and what is mine? I am like a glow worm before the Sun."

VINAYAKA --- THE LEADER OF ALL

On one occasion, a competition was arranged among the gods for selecting the leader of the games (troops of demigods who are attendants of Siva). Participants had to go round the world quick and come back to the feet of Lord Siva. The gods started off on their own vehicles; the elder son of Siva also enthusiastically entered the competition. He had an elephantine head; his vehicle was a mouse! Therefore, his progress was severely handicapped: He had not proceeded far, when Narada appeared before him and asked him, "Whither are you bound?" The son was very much annoyed; he fell into a rage. For, what happened was a bad omen, doubly unpropitious for those going on a journey. It is inauspicious if the first person you come across when you are on a journey is lone Brahmin. Though the foremost among the Brahmins (He was the son of Brahma Himself);, Narada was a bad omen! Again it is a bad omen if you are going somewhere and someone asked, "Whither are you bound?" Narada put him that very question!

Nevertheless, Narada was able to assuage his anger. He drew forth from Siva's son the cause of his predicament and his desire to win. Narada consoled him, exhorted him not to yield to despair, and advised him thus: Rama -the name-is the seed from which the gigantic tree called the universe has emanated. So, write the name on the ground, go round it once, and hurry back to Siva, claiming the prize." He did so and returned to his father. When asked how he returned so soon, he related the story of Narada and his advice. Siva appreciated the validity of Narada's counsel; the prize was awarded to the son, who was acclaimed as Ganapati. (Master of the Ganas) and Vinaayaka (Leader of all).





*Karma
bhija
kshayam
karthre*

Namaha

Sri Sai Baba's Charter and Sayings

MAGNA CARTA

(Baba's promises in His own name)

15. I am (Bhaktaparadeena) the bond slave of my devotees, I love devotion.
16. He who withdraws his heart from wife, child and parents and loves me is My real lover and he merges in Me like a river in the sea.
17. Saibaba: The key of my treasury is now placed in your hands. Ask for anything you want, Rs. 5 to 100 a month or what you will and I will give it to you.
Devotee (M B Rage) declines to ask.
SB: Ask something, I am anxious to give you.
D: Is it agreed that you will grant anything I ask for?
SB: Yes
D: Then, Baba, I want this. In this and in any future birth that may befall me, you should never part from me. You should always be with me.
SB: Yes, I shall be with you, inside and outside you, whatever you may be or do.
18. My devotee feels Me in you, in himself and in all creatures and sees all as his Guru. He will become myself.
19. If you make me the sole object of your thoughts and aims, you will gain Paramartha. (supreme Goal). Look to me; I will look to you. Trust the Guru fully. That is the only sadhana. Guru is all the Gods.
20. If one devotes his entire mind to me and rests in me, he need fear nothing for body and soul. If one sees me and me alone and listens to talk about me and is devoted to me alone, he will reach God (Chaitanya). He who worships me as Nitya, Suddha and Buddha comes to me.
21. Those who perpetually repeat repeat my name reach their goal.
22. Simply say "Sai" "Sai" with heart overflowing. I care not for show of respect and forms, I rest in such devotees.
23. Repeat my name. seek refuge in me. But to know 'who I am' have Sra-
vana and Manana.
24. I am formless and everywhere.
25. If anyone casts his burden on me and thinks of me, I look after all his concerns.
26. Yes; you can place your burdens on me.

.....Will continue



Purusha Sooktam:

*adbhyassambhoota: prthivyai rasAcca | vishvakarmaNassamavartatAdhi |
tasya tvaSHITA vidadhadroopameti | tatpuruSHasya vishvamAjAnamagre ||*

Meaning:

The waters of destruction are again the waters of creation, and from them does the earth reveal itself after praLaya. From these elemental materials is the universe formed, and into these it dissolves. Ashes to ashes, and dust to dust. tvashITA was the smith who forges Indra's vajra, thunderbolt, from the bones of the RSHi dadeechi. Vishvakarma is the divine architect who planned and built, among other cities, Kubera's Alakaapuri and also Lanka, and Indra's city.

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BOW TO SHRI SAI ~ PEACE BE TO ALL