



The Glory of Shirdi Sai

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श्रद्धा

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः शाखात् परब्रह्म तस्मै श्रीगुरवे नमः॥

सबुरी

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Leela 83

Madhavnath Maharaj asked Laxmanrao, alias Bhausahab Pradhan to go to Baba. Bhausahab was then working as a sub-register. He was not aware that Madhavnath Maharaj had to receive a message from Baba. Just as he entered Shirdi, the omnipresent Baba merrily said, "Nath's son has arrived and we will dine on Nath's prasad." The devotees sitting besides Baba knew that Baba spoke in riddles and parables. So they watched and waited. Just then, Laxman Pradhan walked into the Dwarkamai, bowed to Baba and sat down. Baba said, "I've got sacks and sacks of gold on a donkey's back. Thieves have stolen them on the way. A hole in the ear has to be pierced only by the goldsmith. It is very difficult to pull on, in this naughty world. Tell this much to my brother Madhavnath."

Laxman understood the message and went away satisfied.

(Possible explanation): The sacks of gold refer to the abundance of spiritual knowledge that was readily available with Baba. One had only to seek and ask for it. The thieves are the six internal enemies that keep one away from that path, and robs whatever little gain one has made. A hole on the ear has to be pierced only by the goldsmith. The remedy for it is easy. If one goes to the right person, the Guru or Jnani, the task can be accomplished. But, one has to be constantly aware of the temptations of the naughty world and not succumb to it. Laxmanrao learnt a valuable lesson from Baba.

Please enjoy the talk given by Saibanisa ji in Telugu on Sri Krishna Janmaasthami

[Sai Krishna 1](#) by SaiBanisa GopalRao Ravada

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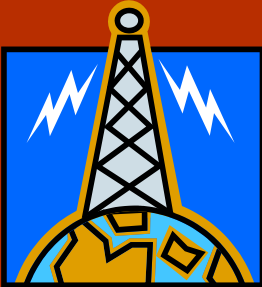


Sri Guru Charitra



*Kalimala
paharine
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 VII

Soumini and Madayanti at Gokarna

I have committed a Brahmahatya. I performed sacrifices and several Vratas. I visited holy places and did virtuous acts. Yet I am not relieved of this sin. I am fortunate to see your holy self to day,' replied the king.

Goutam said, 'You need not worry. Shri Shiva will protect you. You should go to Gokarna to get rid of this sin. Mrityunjaya (the conqueror of Death) Shri Shiva always stays there. Though the fire and the moon can do away with the darkness of the night, yet there is the necessity of the Sun. Similarly though your sins are not wiped off even after going to several holy places, still if you go to Gokarna, all your sins will be destroyed. Even if you have committed 1000 Brahmahatyas, all will be destroyed and you shall become sinless. Even Vishnu and Brahmadeo lived there for penance and their desires were fulfilled. Gokarna is like Kailas and Shri Shiva stays there. At the instance of Shri Vishnu, Shri Ganesh installed this Shiva Linga. All the gods, demons, Rishis, Munis, Siddhas live and worship Shri Shiva and thereby they attain all the four valous (purusharthas) with the blessing of Shri Shiva. Brahma, Vishnu, Kartavirya, Vinayak, Durga and others have also installed Lingas here known after their names. All waters here holy. This is thus the most important holy place.

In Krita Yug this Linga was white, in Treta it became red, in Dwapara yellow, and in the Kaliyug it has become black. The root of this Linga is in the Sapta Patal below. Even with the sight of this Linga one is relieved of the sins of Brahmahatya, gets one's desires fulfilled and after death one attains salvation. The devotees staying here go to Kailas in the end.

One should bathe and offer charities on Sunday, Monday and Wednesday. It is virtuous to worship here on "Vyatipat", Makar Sankrant and Maha Shivaratri days. Bholenath Shiva passes judgment over all our actions. In the month of Magh, if one observes fast on the Shivaratri day and offers "Bel" leaf to Shri Shiva Linga, one's entrance in the heaven is ensured.'

Goutam Muni further said, 'so many have been benefited by visiting Gokarna. I myself have witnessed a most wonderful incident, when I had been to that place. When I was sitting under a tree, I saw a leper sutra woman. She was without food the whole day. All her body was affected and pus and germs were seen all over. She had lost her teeth and had no clothes on her body. Being a widow, her head was shaved and she was much troubled due to midday hot Sun. She sat under a tree being tired, and soon died. Shiva Dootas came there with a divine place to take her to the Kailas.

While living with the sutra, she ate flesh Shudras; she ate flesh and took wine daily. One day she killed a calf thinking it to be a lamb and reserved its head for the next day. When it was time for milking the cow she looked for the calf and she came to know that my mistake, she had killed it. In grief she uttered the words Shiva' 'Shiva' and 'What a great sin I have committed unknowingly'.

Fearing the wrath of her husband, she buried the head, flesh and bones of the calf and told people that a tiger took her calf away.



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 Narayana Kavacha Mantra. (Mantras for Protection)

By the fact that Sai Bhagawan is all that is, all that is good and not good, --by this truth may all our troubles vanish.

Just as the Brahman is without any vikalpas or variations and only the bare selves to those that enjoy the bliss of unity, similarly by his maya, he the Brahman bears various powers named ornaments, weapons and body.

May the Omniscient and omnipresent Bhagawan Hari by the use of all his forms that appears as real protect us always and everywhere .

In the various cardinal directions and sub-directions, above, below, and all-round within and without; driving out the world's fear by his (Bhagawan Hari Narasimha's) roar and swallowing up all light by his own resplendent blaze.

No evil befalls the devotees of Sai Baba.
They are not afraid of birth and death or old age and disease.

Will continue....

Sri GuruCharitra continued...

When she died Yam Dootas took her to the Yampuri and placed her in hell. She suffered tortures and was again born as a Shudra woman. She was ugly, black and blind. Her parents cared for her for some time and afterwards she begged for her food. She was an orphan without any shelter. She developed leprosy and in course of time she grew old.

Many people were going to Gokarna on Maha Shivaratri day expecting to get good alms, she also followed them. It being a fast day nobody offered her food. In-joke, some one placed "Bel" leaf in her hand. Knowing that it was not eatable, she threw it away, which by chance, fell on the Shiva Linga and thus she had the credit of worshipping Shiva in that dark night. This pleased Shri Shiva and hence we have come to take her to Shivalok. Shiva dootas sprinkled nectar on her body and soon she looked like a heavenly woman, she was then taken to Shiva Lok'

Hearing this the king was delighted. He went to Gokarna and was relieved of all his sins. Gokarna has great significance. Hence Shripad Shri Vallabha had also been there and stayed there for 3 years."

Will continue



*Kalau
prathyaksha
dhaivathaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

**ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhī parigrahaḥ |
ugraḥ saṁvatsarō dakṣō viśrāmō viśvadakṣiṇaḥ || 45 ||**

Ṛtuḥ: One who is of the nature of Kala (time) which is indicated by the word Ritu or season.

Sudarśanaḥ: One whose Darshana or vision that is knowledge, bestows the most auspicious fruit Moksha.

Kālaḥ: One who measures and sets a limit to everything.

Parameṣṭhī: One who dwells in his supreme greatness in the sky of the heart.

Parigrahaḥ: One who, being everywhere, is grasped on all sides by those who seek refuge in Him. Or one who grasps or receives the offerings made by devotees.

Ugraḥ: One who is the cause of fear even to beings like Sun.

Saṁvatsaraḥ: One in whom all beings reside.

Dakṣaḥ: One who augments in the form of the world.

Viśrāmaḥ: One who bestows Vishrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the form of Hunger, Thirst etc., and difficulties like Avidya, pride, infatuation etc.

Viśvadakṣiṇaḥ: One who is more skilled (Daksha) than every one. Or One who is proficient in everything.

**vistāraḥ sthāvaraḥsthāṇuḥ pramāṇam bījamavyayam |
arthōnarthō mahākōśō mahābhōgō mahādhanaḥ|| 46 ||**

Vistāraḥ: One in whom all the worlds have attained manifestation.

Sthāvaraḥ-sthāṇuḥ: One who is firmly established is Sthavara, and in whom long lasting entities like earth are established in Sthanu. The Lord is both these.

Pramāṇam: One who is of the nature of pure consciousness.

Bījamavyayam: One who is the seed or cause of Samsara without Himself undergoing any change.

Arthaḥ: One who is sought (Arthita) by all, as He is of the nature of bliss.

Anarthaḥ: One who, being self-fulfilled, has no other Artha or end to seek.

Mahākōśaḥ: One who has got as His covering the great Koshas like Annamaya, Pranamaya etc.

Mahābhōgaḥ: One who has Bliss as the great source of enjoyment.

Mahādhanaḥ: One who has got the whole universe as the wealth (Dhana) for His enjoyment.

Will Continue.....



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

04-01- 1993

Life and journey by train are similar with Kith and kin as co-passengers. Later when a decision to change over to another train (spiritual path) is taken, your own people may not prefer to accompany you.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

THE BEST GIFT TO ASK FROM GOD

Our faith diminishes because our ambitions are limitless. There was a rich person who had a daughter with a flat nose. The father wanted to get this girl married. Every person who came and looked at the girl used to go away, although they were attempted by the wealth. In those days, persons who could perform plastic surgery were not available. In desperation, he announced that he would give plenty of money to anyone who would marry his daughter. The marriage was performed, and thereafter the couple developed considerable faith in God. They visited many temples, went on many pilgrimages and bathed in many sacred rivers. They met a saint who advised them that he, who created the nose, alone, could bring it back to normal.

Although they had lot of wealth, they were not happy at all. The girl used to feel others were looking at her and making fun. She suggested to her husband that they should both go to the lonely Himalayas and spend a month there in that manner. He agreed and they did go. The girl had a great desire to get back her nose, so she began to pray to God in great earnestness. God appeared, due to her good luck, and asked her what she wanted. As soon as God appeared, she asked for the grant of a good looking big nose. God said, so shall it be and granted her the boon. As soon as God disappeared, she looked at her face. She looked at the big nose and felt that she had become uglier than before. She prayed again more earnestly and God appeared again and asked her what she wanted. She said that she did not want that big nose. God said, so shall it be and granted her the boon. She immediately found that her nose had completely disappeared.

The moral of this story is that although God is present before you, playing with you and talking with you, you do not know what to ask.

ADI SANKARA'S PITHRU BHAKTI BRINGS DIVINE GRACE

Sankara knew the real meaning of the Vedic words "Mathru Devo Bhava". Once when his father left the house, he told his son: "My dear son, I am daily worshipping God and distributing naivedya to all the people. So also in my absence and in the absence of your mother, you will please do like that". Sankara promised too so without fail. He poured some milk in a cup, put it before the Idol of the Goddess and prayed to her: "Mother! Take this milk which I am offering". Though he prayed for a long time, the Mother did not take the milk, nor did she appear. He was very disappointed. He said again, "Mother! Mother! You are daily taking the offerings that are given to you by my father. What sins have these hands of mine committed that you are not accepting the offering which I am giving to you?" He prayed to her earnestly from the innermost depths of his heart. He prepared to sacrifice even his life and told himself, "My father asked me to offer this milk to the goddess but I am not able to do so because the goddess is not receiving the offering, which is made. It is better that I die". He went out and brought a big stone to kill himself. The Mother of the Universe is very compassionate and she was very moved and touched by Sankara's sincerity. She at once appeared before him and drinks the milk that he offered. She drank the whole milk and placed the empty cup before him. The boy was very glad that the Mother of the Universe came and drank the milk but there was nothing in the cup.

He thought that his father would certainly ask for the naivedya of the God after his return. He feared that the father may thought that he drank away all the milk and may be angry with him. Therefore he prayed to the Goddess. "Goddess, give me at least drop of milk so that I may be able to give it to my father". But the Goddess did not come. He again sincerely continued to pray; the Goddess was moved and she appeared. Because she was not able to give the milk that she drank, she gave he own milk and filled the cup. There is a belief that because Sankara tasted the Divine milk, he was able to attain the highest tearing, knowledge and wisdom that are ever possible. So the essence of the Grace of the Goddess became the essence of learning of Sankara. In order to please his father, he tried hard and was able to get the Goddess of the Universe to manifest Herself before him. From this story, we must learn to revere and obey the orders of our fathers implicitly and sincerely.



*Kaliyuga
avatharaya*

Namaha

Sri Sai Baba's Charter and Sayings

MAGNA CARTA

(Baba's promises in His own name)

See I have to suffer for your sake, to remove your sufferings. I will not let you die. (Nadram lived long after 1918)

Nana is about to die. But will I let him die ? (535-A)

Fakir (God) wishes to kill Dada Saheb (i.e., G.S.Kharpade) but I will not permit him.

O Anna ! if I had delayed a minute, this man (S.B.Nachen) would have indeed perished. The madman had seized him with his hands, even his throat. But I extricated him. What is to be done ? If I do not save my own son, who else will.

He is mine, and mine alone.

I alone have to shoulder the responsibility for carrying him across. Whom has he got except me?

You are now safe, Go.

Night and day, I think and think of my people, I con their names over and over again. To S.B.Dhumal Bhau, the whole of last night, I had no sleep. I lay thinking and thinking of you.

At every step, I have to take care of you, Else, what will happen to you, god knows.

I shall never forget him, I shall remember him even if he is 2000 miles away. I will eat nothing without him..

I get angry with none. Will a mother get angry with her kiddies? Will the ocean send back the waters to the several rivers? I love devotion, I am the slave of my devotees, Bhakta Paradhina.

How can I allow my children to fast or starve?

Come, Sirs, carry away bags of udhi, Come, cart away the treasures of your mother.

Look here, People come and say Baba, give. I tell them to take. No one takes.

.....Will continue



Purusha Sooktam:

*Prajaapatischarati garbhe antah
ajaayamaano bahudhaa vijaayate |
tasya dheeraah parijaananti yonim
mareecheenaam padamichchanti vedhasah ||*

Meaning: Giving birth to this world, himself unborn He is known by those who yoked their senses. And even the knower of this world, desires no more but to adore Him.

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BOW TO SHRI SAI ~ PEACE BE TO ALL