



# 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 84

In 1909, Nana spent his Christmas vacation with Baba. His friend, Chintamani V. Vaidya had gone to Calcutta to attend a congress session. On his way back, he got down at Manmad and proceeded to Shirdi. A day before this, Nana requested Baba's permission to return home. Baba said, "Nana, go tomorrow after lunch." Nana happily stayed on for another day, as usual, he Nana Saheb Chandorkar followed Baba's words implicitly. The next day, after lunch, he packed his bags and sought permission from Baba. "Nana, where are you going ? Your stout youth friend is on his way here.",

It was about 4:00 p.m. when Baba said this. Twenty minutes later, Vaidya arrived, and with great joy, met Nana. Baba then gave permission to go, the next day. At the time of departure, Baba said, "There was an orchard of guava fruit trees. Most delicious and delectable were the fruits. Everyone ate about twenty to twenty-five fruits. The next day, I spoiled the grove."

Possible meaning: The orchard of guava fruit trees signifies abundance. The fruit were delicious and delectable. Baba fulfilled all their worldly desires of name, fame and wealth. The spoiling of the grove indicates the culminating of the worldly desires and the opening of a new path of spirituality, this path being straight and narrow.

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

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

[Sai Krishna 2](#) by SaiBanisa GopalRao Ravada

[Sai Krishna 3](#) by SaiBanisa GopalRao Ravada

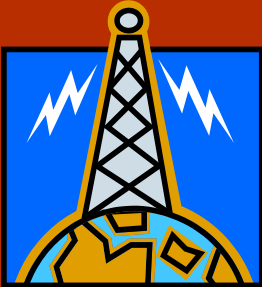


# Sri Guru Charitra



*Kalyuttha  
bhava  
banjanAya  
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 VIII

### Shripad Shri Vallabha Blesses a Brahmani and Her Son

Namdharak-"How long Shri Guru Shripad Shri Vallabha stayed at Gokarna and what happened later?"

Shri Siddha: - "Shri Guru lived secretly for 3 years and from there he went to Shrigiri. After 4 months he went to Nivriti Sangam and thence to Kuravapur on the bank of the Krishna river. There lived a Brahmin well versed in Veda and Shastras. We had a good-natured devoted wife Ambika by name She begot children but none survived except one son. In due course his thread ceremony was celebrated; but he was dull, foolish and dumb. Hence the parents were much worried. The Brahmin got tired while training him and at times beat him for not learning his lessons. His wife could not bear this cruel treatment to her only son.

The Brahmin died after some time. The woman lived with her son begging for their livelihood. The boy grew up; but being foolish and poor no one liked to give one's daughter in marriage to him. People said to him, 'your father was a learned man; but you are like a stone. You have brought disgrace to his family. How are you not ashamed of begging for your living? Better give up your life in the Ganga River.

He was aggrieved to hear such harsh words off and on. He therefore intended to give up his life in the deep waters of a river. Seeing this his mother said to him in grief, 'I shall also company you.'

They both went on the river Krishna. Shripad Shri Vallabha also had been there. Seeing him, the mother bowed to him and said, 'we both have decided to give up our lives in this river; but as committing suicide is a sin, how shall we be relieved of our miseries without being offended?' Shri Guru asked, 'Which miseries induce you to give up your lives?'

Narrating her whole account the woman said, 'Swami, we visited holy placed and observed 'Vratas' for getting a son and after this we got this son; but he is a dullard. All despise him and scold him. I therefore, request you to bless me with a son who will be pious like your good self at least in the next birth. He should prove good for all our further generations.'

Seeing her devotion Shri Guru said, 'you worship Ishwar i.e. Shri Shiva with devotion and you will have godlike son. Nanda Gawali worshipped God and hence Shri Krishna lived at his home. Your desire will also be fulfilled if you worship him devotedly.'

The woman asked, 'How did the cowherd worship Shri Hari? What 'vrata' did they observe?' Shri Guru - 'On every 'Shani-pradosh.' worship God Shiva. A tale in this respect is narrated in the Skandha Purana.'

There lived a righteous king Chandrasen in Ujjain. Manibhadra was his chief counselor. He worshipped Shri Shiva most devotedly and Shri Shiva and favored him with the most bright 'Chintamani' bead which he had given to his master Chandrasen. A mere touch of the bead turned iron into gold. By mere sight of the bead, one's desires were fulfilled. So all other kings desired to have such bead. Many kings tried to get the bead from the king and offered him money for the same. But all efforts were in vain. So they all combined their forces and attacked Ujjain, when Chandrasen was engaged in worshipping Shri Shiva on a 'Shani pradosh' day.

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.*

### **Baba's Charters**

I will rather give up my life than give up a devotee, relying upon me. Having pledged my word to a person to protect him, I will never leave him unprotected.

When I am here, why should any fear? I have never spoken an untruth nor ever will.

In the house of my devotees, there will be no lack of food or clothing.  
I am ever vigilant in looking after them and their families.

Once a man seeks refuge with me and says that he is mine, I will save him from all creatures. This is my vow.

O' Dikshit ! affirm it solemnly that my devotees will never perish. Having pledged my word solemnly to one who seeks refuge with me, I will never break my word.

### **Baba's teachings**

Seeing the beautiful face of a young lady, you are overpowered by delusion and anxious to see her again.

O ! Nana ! Learn how sadhus behave !

Whatever you see, ugly or beautiful, man or woman, cock or beast you must regard as Chaitanya (i.e.,God)

By viewing only the external aspect of objects delusion arises. See the truth, the real within. See with inverted vision, everything in the world as God.

If you happen to see a beauty, think this within yourself. The creator of such attractive beauty, how much more beautiful and wonderful must he be. !!

Will continue....





*KalyānAnta  
NamnE*

*Namaha*



# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

**anirviṇṇaḥ sthaviṣṭhōbhūr  
dharmayūpō mahāmakhaḥ |  
nakṣatranemirnakṣatrī  
kṣamaḥ, kṣāmaḥ samīhanaḥ || 47 ||**

**Anirviṇṇaḥ:** One who is never heedless, because He is ever selffulfilled.

**Sthaviṣṭhaḥ:** One of huge proportions, because He is in the form of cosmic person.

**Abhūḥ:** One without birth. Or one has no existence.

**Dharma-yūpaḥ:** The sacrificial post for Dharmas, that is, one to whom all the forms of Dharma, which are His own form of worship, are attached, just as a sacrificial animal is attached to a Yupa or a sacrificial post.

**Mahāmakhaḥ:** One by offering sacrifices to whom, those sacrifices deserve to be called great, because they well give the fruit of Nirvana.

**Nakṣatra-nemiḥ:** The heart of all nakshatras.

**Nakṣatrī:** He is in the form of the nakshatra, Moon.

**Kṣamaḥ:** One who is clever in everything.

**Kṣāmaḥ:** One who remains in the state of pure self after all the modifications of the mind have dwindled.

**Samīhanaḥ:** One who exerts well for creation, etc.

**yajña iḡyō mahejyaśca kratuḡ satraṁ satām gatiḡ |  
sarvadarśī vimuktātmā sarvajñō jñānamuttamam || 48 ||**

**Yajñaḡ:** One who is all-knowing.

**Iḡayaḡ:** One who is fit to be worshipped in sacrifices.

**Mahejyaḡ:** He who, of all deities worshipped, is alone capable of giving the blessing of liberation.

**Kratuḡ:** A Yajna in which there is a sacrificial post is Kratu.

**Satraṁ:** One who is of the nature of ordained Dharma.

**Satām-gatiḡ:** One who is the sole support for holy men who are seekers of Moksha.

**Sarva-darśī:** One who by His inborn insight is able to see all good and evil actions of living beings.

**Vimuktātmā:** One who is naturally free.

**Sarvagñaḡ:** One who is all and also the knower of all.

**Jñānam-uttamam:** That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

Will Continue.....



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

**06-01- 1993**

What we do not have in life is not important. What matters most is whether we are contented with what we have.



## Children Section

Learn and  
Participate

### Stories from “Chinna Katha”

#### THE WORLD CONFERENCE OF ANIMALS

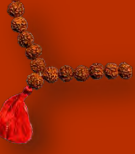
Man is the noblest of all animals, the final product of unfolds ages of progressive evolution; but he is not consciously striving to live up to his heritage. The beasts held a World conference, to confabulate on the authenticity of man's claim to be the some of creation and the monarch of all that walks the earth. The Lion presided over the deliberation. The tiger questioned the claims of man; the leopard seconded the resolution of emphatic protest. It made a devastating speech, condemning man, "He is a standing disgrace to animals everywhere. He manufactures and drinks merrily fatal poisons and is proud of his utter foolishness. He cheats his own kind and spends all his energies and resources in devising diabolic weapons to wipe out his sisters and brothers; he prods horses and dogs to run in desperate haste and gamble his earnings away, while they gallop along the track; he is cruel, greedy, immortal, insatiable and unashamed. He sets a bad example to the animal world. Though endowed with superior emotions and intelligence, his behavior is disgusting and demeaning", he said. "We do not know if and where we will get our next meal; we have no sure place to rest. We have nothing to wrap round ourselves, except the skin. But, yet the least of us is far worthier child of God than this monster called man." He concluded.

The fox rose and added, "We have a reason when we mate, but, man, I am ashamed to say, has broken all regulations and cares for no restraint. He is a law unto himself and a disaster to the rest".

The lion rose, to sum up the arguments. He agreed with the general trend of the tirade against man, provoked by his undeserved claim to supremacy. But, he refused too far all with the same brush. He distinguished between men who are bestial and worse, and men who have transcended their bestial past by the proper use of the special gifts of discrimination and detachment. The latter, he said, ought to be received by all beasts as Masters, while the former deserved severe reprisals and condemnation.

## TENALI RAMAKRISHNA'S TANESHA BHARATAM

With a view to use the sacred story of the pandavas for some material purpose the Tanesha of Delhi once invited to his court the eight renowned poets of Vijayanagara. These poets were asked to describe the distinctiveness of the Mahabharatha. They did so in a beautiful and attractive manner. After hearing the story Tanesha wanted them to write a fresh epic in which he would figure as Dharmaraja the eldest of the Pandava, all the ministers whom he liked would figure as the other Pandavas and all his enemies would figure as the Kauravas. In other words, he asked them to write a Tanesha Bharata. These poets were not inclined to produce an epic of this kind and were discussing among themselves as to how they could tackle the situation. Amongst them a clever poet by name Tenali Ramakrishna came forward and said that he would undertake preparing this book. He wanted to teach a good lesson to the Tanesha. The Tanesha then asked him to prepare the text in a week " time. The week was coming to a close and Ramakrishna had not even started writing and the other poets were afraid that the Tanesha would punish them. By the end of the agreed period, Ramakrishna took a few pieces of paper and went to the Tanesha who in turn had invited many friends to listen to this great text. Tanesha asked Ramakrishna if the Bharata was completed. Ramakrishna told that it was nearly complete but that there were one or two minor doubts, which required clarification from the Tanesha. Then the Tanesha asked him what these doubts were so he could clarify them. Ramakrishna replied that he had some hesitation to raise these doubts in public and he would wish to do so when both of them were alone. Tanesha and Ramakrishna went inside and Ramakrishna said that he had a doubt as to who would be fit in the role of Draupadi. Since Draupadi was wife to all the five Pandavas, the person in this role would have to be wife for the five Pandavas in the story. This means that Tanesha's wife would be a wife to the ministers as well. Ramakrishna asked Tanesha if he would agree to give this role to his wife. Tanesha not at all liked this and he told Ramakrishna that there was no need to write such a Bharata and asked him to clear out after giving him suitable gifts. Thus we see here that the Tanesha wanted to have a reputation of the Pandavas but he did not want to accept the sacred terms under which the five Pandavas took Draupadi as their wife. Today, if we want to establish the nobility of our culture, we should realize and accept as a fact that the basis for it is respect for morality and truth. We should follow the path of morality and truth. If we want to have the reputation alone but not follow what the Tanesha wanted to do. This will be leading an artificial life. We should both hanker after getting a name and cheer popularity. We should look to the fulfillment of life.



*Kalyana  
guna  
bhUsanAya  
Namaha*

## Sri Sai Baba's Charter and Sayings

### MAGNA CARTA

(Baba's promises in His own name)

**My master told me to give bountlessly to all that ask. No one listens to me or wisdom. My treasury is open. Now brings carts to take from it. I say dig; none will take any pains. I said dig out the treasure and cart it away. Be the real and true sons of the mother and fully stock your magazine. what is to become of us i.e. this body life? Earth will return to the earth; and the air (breath) will return to the air. This opportunity will not return.**

**Place your entire faith in my words. Your object will be accomplished.**

**"Even from the tomb the voice of Sai Cries"**

**Baba's survival as Apantaratma**

**To Lakshman on 15-10-1918: Jog thinks I am dead. I am living. Come and perform morning Arati**

**(Give me) my 1¼ Rupee (Majya Savva Rupya)**

**My tomb will speak and move with those who make me their refuge.**

**I shall be active and vigerous from my tomb also.**

**I will be with you, the moment you think of me, at any place.**

**As soon as a devotee calls unto me with love, I will appear. I require no train to travel.**

**.....Will continue**





### *Purusha Sooktam:*

*Yo devebhya aatapati  
yo devaanaan purohitah |  
poorvo yo devaebhyo jaatah  
namo ruchaaya braahmaye ||*

*Meaning: Who burns as bright as fire in the Gods, who is their priest, eldest, who is the essence, of what is, we worship Him.*

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