



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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Keshav M. Gawankar lived with his parents in Bombay. When he was 7 years old, he was seriously ill with 'nava jwara' (fever). All kinds of treatments and remedies were tried, but of no avail. The fever was relentless and his chest was congested and full of fluid and puss. He hovered at death's door. A devotee called Galwankar (Dhab-olkar's son in law) lived close by, he advised his parents to pray to Baba and make a vow. His aunt who was nearby vowed to Baba that they would go to Shirdi with pedhas if her nephew recovered.

Gawankar Early next morning, the parents noticed that the fever had come down, and there was a tiny hole in the chest below the nipple. From this hole puss and fluid was oozing out. A few hours later the doctor came to see the patient and was astounded to see him recovering. The doctor prescribed some medicines and left. He recovered good health in a few days but a tiny scar was present on his chest.

Five years later in 1918 when Keshav was 12 years, and studying in Marathi school Standard V they went to Shirdi. He, his parents and aunt went to Dwarakamai took Baba's darshan and handed Him a packet of pedhas. Baba took the packet of pedhas and gave six pedhas to Keshav and ate the rest. Shama who was stading nearby said "What is this Deva, you are eating all the pedhas?" Baba pointing to his aunt said "She kept Me hungry for five years". Then He made Keshav sit nearby and lovingly passed His handover his back. Baba then asked Keshav for Dakshina of two paise.

Keshav didn't understand what was happening so Shama interjected and said "Keshav Rao just say; Baba I offered the Dakshina and You accepted it" Baba agreed and as Keshav said this Baba took off His Kafni and gave it to Keshav.

...Continued on page 3.

Sri Guru Charitra



*Kana
bhiladapi
tratratre*

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 IX

A Washerman Blessed to be a King

"There lived a washerman at Kuravpur. He was a great devotee of Shri Guru. Shripad Shri Vallabha used to go to the river, have bath, morning Sandhya and other rituals just like ordinary Brahmins. The washerman would go to the river, wash Shri Guru's clothes and would bow to him with reverence.

Once Shri Guru asked him, 'why do you take so much troubles for me. I am pleased with your services. Go home and live happily.

Hearing this the washerman gave up household attachment, lived at Shri Guru's dwelling place, swept the courtyard and sprinkled water on it everyday. Thus he served Shri Guru with more devotion.

Once in spring, in the month of Vaishakh, a Muslim king came to the river along-with his harem of beautiful woman, wearing precious ornaments and clothes with many servants, elephants, horses, musical instruments and was enjoying joyfully.

The washerman was looking at the splendor and glory of the king. He began thinking, 'How fortunate shall I be, if I could also enjoy such glorious life.

Knowing his intentions, Shri Guru asked him what he was thinking about. The washerman replied, 'I was just thinking what deity this king might have pleased, so as to have such splendor and glory? However I do not long for it. I have all my pleasures at thy feet.

Shri Guru said, ' you are struggling hard in life. Do you aspire to enjoy royal glory? If enjoying their objects does not satisfy the senses, they obstruct the path of 'Moksha' (freedom from worries of life and death). So you better take birth in a Muslim royal family and enjoy kingly life.'
Washerman- 'Kindly do not ask me to go away from you.

Shri Guru- 'You will have birth in the Royal family of Bidar and I shall meet you in your later life, I shall also have another birth and shall be known as 'Narasimha Saraswati.' I shall be leading a Sanyasi's life.

Saying this, Shri Guru allowed him to go, but again asked whether he would like to enjoy Royal life in that very birth or in the next birth.

Washerman expressed, 'I am now grown old. It would be good if I enjoy royal pleasures from the childhood.

Soon after the washerman died. He was later born in the Royal family of Bidar. His account is narrated later in the 50th chapter of this book.

Shri Guru was thus much praised and respected during his stay at Kuravpur, I am unable to describe all the miracles of his life, Kuravpur has become a famous holy place due to his residence. Shripad Shri Vallabha disappeared in the river Krishna on Ashwin Vadya 12, which is known as 'Guru Dwadashi'. Real devotees can still see here Shripad Shri Vallabha, the Dattatreya incarnate. Many have experienced this.

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.

Resolve and Prayer

I have no other refuge. You alone are my refuge. Therefore O ! Maheswara mercifully protect me ! O ! protect me !

O Sai, grant me in Thy mercy a death without agony, a life without poverty, and unwavering faith in Thee.

Oh Lord Master ! I do not pray for boons. Let me have permanent or perpetual attachment to your feet. This, Oh Master, is the boon dear to me, which I repeatedly beg of you to grant.

Let me have faith in Sainatha always--birth after birth. Always and always, let it spring up and be steadfast.

Oh Sai ! Let the swan my mind enter immediately into the cage, --thy lotus feet. At the moment of death, when the three humours--phlegm,wind,and bile block the throat,what chance is there of your being remembered?

Oh Atman ! what can we do for you for the purpose for which we have come into existence. We exist only by your favour, oh God ! and in order that we may fulfil our task, grant us by your power, your divine eye.

Will continue...

Continued from page 1....

Shama again interceded on Keshav's behalf saying "Baba Keshav is too young to accept Your Prasad (Kafni) let me keep it for him till he becomes: a little older and mature. Then I will hand it over to him, Deva". Baba agreed again. So Shama preserved the Kafni with tender loving care and gave it to him at an appropriate time.

When the family was was ready for departure every one stood up and did Namaskar by folding their hands. Keshav also did the same. Baba looked at Keshav and beckoned him to come near then Baba held his hand gently pulling him to be seated. As soon as Keshav sat nearby Baba swiftly slapped him across his cheek. Keshav's head reeled and he saw stars. His whole body started quivering and shaking and this lasted for a few hours. Then catching hold of his shendy (tuft of hair). He pulled his head and placed it on His feet. Baba then applied Udi to his forehead and gave him a palmfull saying "Jao beta Allah bhala karega" (Go My son Allah will do good). Keshav's Moksha Guru was Triambak Vittal Samanth (Bahu Maharaj) who visited Shirdi in 1914 and had given Baba Rs.2/ dakshina. Baba then demanded two more rupees and said "I will send one of my sons to you" (Keshav). Under his Guru's grace Kehav studied religious books, academically he became a doctor and began to prosper. But he did not forget Baba. He prayed to Baba daily and as years rolled by he became an ardent devotee. He started celebrating Ram Navami and Vijaya Dashami in his home in Bombay. He did Anna Daan on both the festivals according to his means. In 1939 he dreamt of Baba who said "Bikshecha Bhakar le gode" (the bhakar obtained from Biksha is very sweet.) So he decided to take Biksha. This was while he was staying in Suneel mansion, Bombay. He got seven piles of Bhajri and jhumka bhakar was made from it. About 250 to 300 people ate to their hearts' content. Before Anna Daan was started 11 jhunka bhakr were offered as Naivedya to Baba. Of the Naivedya offered one bhakar was left before Baba the rest was made into small pieces and distributed. Wonder of wonders the bhakar even after 35 years or more is neither stale nor bitter or covered by fungus nor eaten by ants even now.



*Kanane
panadanakrute*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

**dharmagubdharmakṛddharmī
sadasatkṣaramakṣaram |
avijñātā sahasrāmśur
vidhātā kṛtalakṣaṇaḥ || 51 ||**

Dharmagub:

One who protects Dharma.

Dharmakṛd:

Though above. Dharma and Adharma, He performs Dharma in order to keep up the traditions in respect of it.

Dharmī:

One who upholds Dharma.

Sat:

The Parabrahman who is of the nature of truth.

Asat:

As the Aparabrahma has manifested as the world He is called Asat (not having reality).

Kṣaram:

All beings subjected to change.

Akṣaram:

The changeless one.

Aviñātā:

One who is without the attributes of a Jiva or vigyata sense of agency, etc.

Sahasrāmśuḥ:

One with numerous rays, that is the Sun.

Vidhātā:

One who is the unique support of all agencies like Ananta who bear the whole universe.

Kṛtalakṣaṇaḥ:

One who is of the nature of consciousness.

**gabhastinemiḥ sattvasthaḥ
siṁhō bhūtaṁaheśvaraḥ |
ādidevō mahādevō
deveśō devabhṛdguruḥ || 52 ||**

Gabhastinemiḥ:

He who dwells in the middle of Gabhasti or rays as the Sun.

Sattvasthaḥ:

One who dwells specially in sattvaguna, which is luminous by nature.

Simhaḥ:

One who has irresistible power like a lion.

Bhūtaṁaheśvaraḥ:

The supreme Lord of all beings.

Ādidevaḥ:

who is the first of all beings.

Mahādevaḥ:

One whose greatness consists in His supreme selfknowledge.

Deveśaḥ:

One who is the lord of all Devas, being the most important among them.

Devabhṛd-guruḥ:

Indra who governs the Devas is Devabhṛt. The Lord is even that Indra's controller (Guru).

Will Continue.....

Sri Vishnu Sahasranamam contains 1008 Names of Sri Mahavishnu. This entire compiling was done after the Mahabharata war and Saint Vyasa Mahamuni wrote the entire versus with answers for the queries raised by respective personnel they were part of that time. Every Name of Sri Vishnu has a meaning to it; quite apart - the phonetic vibrations by chanting each Name known as "Nama" and the chain of names known as "Namavali" produces very fantastic results of vibrations that are very essential for human knowledge and wisdom. What the phonetic sound vibrations create to the chanter or to the one who hears it is very well established by many eminent scholars. For attainment of spiritual liberation, one must involve himself/herself to the glories of the Lord Sri Mahavishnu, by reciting the entire slokhas. This not only strengthens the brain neuron chips but also emits the brain wave at a very conducive limits that can revibrate the energies into one's own body. Besides, the thought and thinking of a person can also be regulated to divine path.

The Dream Train

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

07-01-1993

You are like a rickshaw puller; wife and children get into it to get down on the way, paying you in kind (love and affection). Finally when all your energies are drained, I shall be the one to pull you to your destination.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

Seek the point of view of God

Four friends once started dealing in cotton. They had a godown (warehouse) for the storage of the bales; finding that the cottonseeds attracted rats to the godown, a cat was introduced by them to scare the rodent throng. They tied jingles to her feet and since they loved it much, the jingles were gold! Once, when the cat jumped from the top of the bales, it started limping on one foot. So, they applied some balm and tied a long strip of bandage round the injured foot. The bandage got loose. And the cat, unaware of the long narrow cloth that was trailing behind her, sat near the fireplace, and when the cloth began to burn, she ran helter-skelter and fled into the godown itself, where the entire stock of cotton was reduced to ashes in a trice. The four friends had assigned to themselves each, one of the feet of joint cat and the injured foot belonged to one of them; so the other three charged him with the damages, which they claimed from him.

The matter went to the court and after hearing arguments on both sides, the judge said: "The injured leg has no responsibility, for it was taken into the godown with the trail of fire by the three healthy feet. So, damages have to be paid by the owners of the healthy feet to the owner of the limping foot". What may thus appear correct at first sight might prove wrong on second thoughts. There is a correctness from the worldly point of view and a correctness from God's. Find out what the point of view of God would be, by association with godly men; they can give you proper advice. You must seek and not avoid good men.

Atma Thathwa is one and the same in all

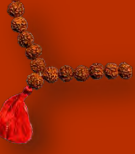
There was a guru with a large number of disciples and the guru was telling them some good things. One day, when the lesson was going on, the teacher told the disciples that while they are engaged in puja and meditation, no matter what obstacles come their way, they must take care to see that their meditation is not disturbed. The disciples had great faith in the guru. There were also some disciples who were stay-

ing in the âs'ram itself. On a birthday of the guru, one disciple decided to offer special prayers to the guru by repeating the 108 names of the Lord. The disciple collected a photograph, 108 flowers and wanted to perform the puja in the traditional manner. One other disciple invited the guru and took him to his house. The guru while going told this other disciple, who wanted to do the worship at the âs'ram itself, to be careful and asked him to keep the front door closed. The day was very hot and the guru neither had slippers for his feet nor did he have sufficient hair on his head to protect him from the sun. When the guru came to the âs'ram and wanted the door to be opened, the disciple inside was engaged in offering puja. The guru knocked at the door and asked the disciple to open the door. The disciple replied that he was engaged in puja and that the guru must wait till the puja was over, as the puja was not to be interrupted. Today ninety-nine out of hundred people are like the disciple. They only worship the photograph of the person whose grace they long for, and continue to do so even when the latter is knocking at the very door of the worshipper.

The one basis and different containers

When a guru was sitting and teaching his disciples, one day he said: 'Guru Brahma, S'ishya Brahma, Sarvam Brahma'. Thus the guru was implying that everything in the universe was Brahman. Every day, one disciple was accustomed to greet the guru respectfully on his arrival, but after this event, he did not do so and he never got up from his seat. The guru questioned him on this strange behavior and the disciple replied that the previous day, the guru had said that everything was Brahman and therefore there was no difference between them.

Then the teacher felt that what he said came back to him as a boomerang and he wanted to teach the student a good lesson. He went to the board and wrote 'Guru Brahma' as two different words. He also wrote 'S'ishya Brahma', and 'Sarvam Brahma'. When you look at these three, though Brahma is occurring as the same in all the three, the Guru, S'ishya and Sarvam are different. Only when these three words also become one, you can say that all are one. Thus, until you are able to experience this oneness of all in practice, the student will remain a student and a teacher will remain a teacher and there is no escape from the need for the student having to respect the teacher. The basis is one but the containers are different.



Kamajite

Namaha

Sri Sai Baba's Charter and Sayings

BABA'S NATURE

I am god (Allah)

I am Mahalaxmi; I speak the truth-sitting as I do at the Mosque.

(I am Vittoba of Pandari)- Go, I am at Pandhari (NGC)

(I am Ganapathi; Mother), all offerings you made to Ganapati have reached Me.

(I am Dattatreya); Are you puffed up? Where was male progeny in your destiny? (in answer to the prayer you offered before Datta at Gangapur) I tore up this body and gave you a son.

(I am Laxmi Narain); Why go for Ganga elsewhere. Hold your palm at my feet. Here flows Ganga.

What matters it whether in your meditation you see this (Sai) figure or the figure of Laxmi Narayana?

(I am Maruti); My father dedicated me to Maruti.

I make gestures before his temple telling him I am his brother.

(I am Krishna); **Saibaba (seated in Dwaraka Mayi) to *Uddhavesa Bua: "Give me Rs.11 dakshina".

U.B*: I have given my ten Indriyas and mind.

S.B**: No. Who are you to give them? They are mine already. Read Pothe i.e., do Parayana.

U.B: Of what Purana?

S.B: Of that in which I have spoken to you, and in which I still speak to you?

UB: Is it Gita? Jnaneswari?

SB: Go and fetch what Bapu Saheb Jog is reading Uddhavesa brought XI skanda of Srimad Bhagavatha from Jog.

SB: (slipped his finger into the book suddenly and said) Read this. [It opened at Krishna Uddhava samvada] Daily read this, and sit at my feet and meditate on it.

[N.B: That meditation is the gift of 11 Rs. eleventh (Skanda) to Baba, Sai Krishna, seated in the heart.]

All that (viz, other Gods) is Allah (to Rohilla);

.....Will continue



Please enjoy the talk given by Saibanisa ji in Telugu
[Sai Krishna 1](#) by SaiBanisa GopalRao Ravada
[Sai Krishna 2](#) by SaiBanisa GopalRao Ravada
[Sai Krishna 3](#) by SaiBanisa GopalRao Ravada
[Samadhiye Samadhanam](#)
(My bones will speak from my Tomb-1
[Samadhiye Samadhanam](#)
(My bones will speak from my Tomb-2



Purusha Sooktam:

*Hreeshcha te lakshmeeshcha patnyau |
ahoraatre paarshve | nakshatraanhi roopam |
ashvinau vyaattam | ishtham manishaanha |
amum manishaanha |sarvam manishaanhaa |
Om shanthih shanthih shanthih ||*

Meaning:

*Free and Lakshmi are your consorts,
Your two sides are the day and the night, the
stars are your form. Healing are your words.
Grant us our desires and our joys. You're all.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL