



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 Daks-hina of two paise.

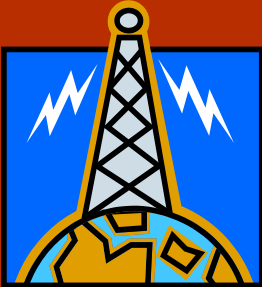
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Sri Guru Charitra



Kamarupine
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 X

Vallabhash Saved from Thieves

Namdharak, - 'Please tell me the next birth (incarnation) of Shripad Shri Vallabha'.

Shri Siddha- 'Shripad Shri Vallabha had many incarnations. All possessed the omnipotence of Shri Narayan. Devotion of Shri Guru is never futile. Shri Guru never disappoints his disciples. Therefore serve him from your heart. I shall narrate to you one tale as an illustration.

Vallabhash, a righteous Brahmin, was doing business. He used to go to Shripad Shri Vallabha Padukas at Kuravpur every year. Once he declared that if he made good business he would feed 1000 Brahmins at Kuravpur. Fortunately he earned good profit. He always recited Shri Guru's name. He started for Kuravpur with good money.

Knowing this, some thieves also accompanied him. After two or three days, one night the thief killed the Brahmin when he was asleep and wanted to take away all his money. In the meantime Shripad Shri Vallabha, with locks of hair on his head and trishul and Khatwang in his hands appeared on the scene. He killed three thieves; but one, who surrendered himself saying, 'I am innocent. I did not know that these three persons would kill the Brahmin. You are omniscient. Kindly save me'.

Hearing his prayer, Shripad Muni told him to rub the "Vibuthi" (enchanted ashes) all over the body of the Brahmin, As soon as the enchanted Vibuthi was applied to the Brahmin's body, he woke up It was dawn when Shripad Muni disappeared from the place.

Vallabhash asked the person sitting by his side, 'why have you held me; who has killed these men?'

The person replied, ' A great ascetic had come here. He killed these thieves with his Trishul. He saved me for you. He asked me to rub enchanted Vibuthi to your body. He woke you and made you sit by his hands. He has just disappeared. He might be the great god Shri Shiva.

Hearing this the Brahmin realized that all this has been done by Shri Guru Shripad Shri Vallabh. Taking the amount from the thieves, he went to Kuravpur. He worshipped the Padukas (foot symbol) of Shri Guru with great devotion and fed about 4000 Brahmins.

'Oh! Namdharak, though Shripad Shri Vallabha has disappeared he still comes to protect his devotees.

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

There is one refuge namely Sainatha for mortals floundering in the ocean of Samsara blown hither and thither by the gales, the pairs of opposites who are weighted with the cares and anxieties of protecting sons, daughters and wives and who are plunging amidst wild waves without any boat.

Oh lotus eyed Sayeesa, oh Achyutha dwelling in Dwaraka bearing the conch, disc, mace, and lotus, protect me your refuge !

Oh, dull mind, do not entertain fears, nor constantly think of Yama's punishments i.e., the tortures of hell. These sinful agents, our enemies have no power over us, as our master is the royal Sai. Throw off your indolence and meditate on the easily accessible Sayeeswara. When he is able to remove the sorrows of the whole world, what can he not do for his own devotees ?

People vainly waste their thoughts and worry about food and clothing. Will this Sai who looks after the affairs and support of all the worlds neglect the devotees?

Will continue...

Continued from page 1....

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. Shama again interceded on Keshav's behalf saying "Baba Keshav is too young to accept Your Maha 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 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 shendry (tuft of hair). He pulled his head and placed it on His feet. Baba then applied Udi to his forehead and gave him a palmful 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 Keshav 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 bhakar 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.



*Kama sankalpa
varjithaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

uttarō gōpatirgōptā
jñānagamyah purātanah |
śarīrabhūtabhṛdbhōktā
kapīndrō bhūridakṣiṇah || 53 ||

Uttarah:

One who is Uttirna or liberated from Samsara.

Gōpatiḥ:

Krishna who tends the cattle in the form of a Gopa. One who is the master of the earth.

Gōptā:

One who is the protector of all beings.

Jñānagamyah:

The Lord cannot be known through Karma or a combination of Karma and Jyana.

Purātanah:

One who is not limited by time and who existed before anything else.

Śarīrabhūtabhṛd:

One who is the master of the five Bhutas (elements) of which the body is made.

Bhōktā:

One who protects. Or one who is the enjoyer of infinite bliss.

Kapīndrah:

Kapi means Varah (boar). The word means, the Lord who is Indra and also one who manifested as Varaha or the Boar in one of the incarnations. Or it signifies His Rama incarnation in which He played the role of the master of the monkeys.

Bhūridakṣiṇah:

One to whom numerous Dakshinas or votive offerings are made in Yajnas.

**sōmapōmṛtapah sōmah
puruḥit purusattamah |
vinayō jayah satyasandhō
dāśārhasātvatām patih || 54 ||**

Sōmapah:

One who drinks the Soma in all Yajnas in the form of the Devata.

Amṛtapah:

One who drinks the drink of immortal Bliss which is of one's own nature.

Sōmah:

One who as the moon invigorates the plants.

Puruḥit:

One who gains victory over numerous people.

Purushottamah:

As His form is of cosmic dimension He is Puru or great, and as He is the most important of all, He is Sattama.

Vinayah:

One who inflicts Vinaya or punishment on evil ones.

Jayah:

One who is victorious over all beings.

Satyasandhah:

One whose 'Sandha' or resolve becomes always true.

Dāśārhasah:

Dasha means charitable offering. Therefore, He to whom charitable offerings deserve to be made.

Sātvatām-patih:

'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it.

Will Continue.....

The Dream Train

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

12-01-1993

Let the metal of life be subjected to intense heat of trials and testing periods. Once immersed in the fluid (Sai) and watch it glow with superb color and shine.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

The right path to liberation

While devoting your life to worldly pleasures and ideas, it is not possible for you to realize God. There is a story of a king, who used to ask all people who came to his kingdom, to tell him the correct path for realization. Each one, basing himself either on some standard texts or on what elders told him, used to say that a particular path was the right one for liberation. While this was going on, a servant close to the king was listening to the many descriptions that were being given of the right path for liberation. He found that the king was listening continuously to various methods of attaining moksha but he was not putting any one of them into practice. With the intention of teaching the king a good lesson, one day when the king was sitting and talking to many people in the central hall, the servant came from outside shouting loudly. The king then got up and asked the servant what he was shouting about for. The servant replied with some anxiety in his face that all the palace camels were climbing up to the top of the terrace. The king asked how the camels could climb to the terrace. The servant then said that if the king, steeped in luxury, can aspire to climb up the path of spirituality and attain liberation and moksha, there need be no surprise at the camels climbing to the terrace, and then running off.

Every act of the Lord has a significance

Krishna humbled Arjuna's pride during the war in an interesting manner. About the end of the war, one evening, Arjuna felt proud that Krishna was his charioteer and his 'servant'. He felt that as master, he should get down from the chariot after Krishna and not before Him. So, that day he insisted that Krishna should get down first. But, Krishna was adamant: Arjuna must come down first, He said. After wasting a long time, pleading and protesting and praying, Arjuna got down, very unwillingly, swallowing his pride. Krishna then came down, and, immediately the chariot went up in flames! Krishna explained the reason. The incendiary arrows and missiles that had struck on the chariot were powerless so long as He was on it; but, when His presence was no longer there, they set the chariot on fire. Thus, Krishna

showed that every act and word of the Lord had significance and a purpose, which mortals cannot gauge. Egoism is a tough enemy and it requires constant vigilance to conquer it.

Hanumân's Devotion

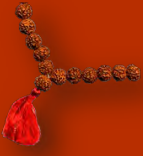


After the coronation, one day, Sîtâ and the three brothers of Râma met and planned to exclude Hanumân from the seva of Râma and wanted that all the various services for Râma should be divided only among themselves. They felt that Hanumân had enough chances already. So, they drew up a list, as exhaustive as they could remember, of the services from dawn till dusk, down to the smallest minutiae and assigned each item to one among themselves. They presented the list of items and assignees to the Lord, while Hanumân was present. Râma heard about the new procedure, read the list and gave His approval, with a smile. He told Hanumân that all the tasks had been assigned to others and that he could now take rest. Ha-

numân prayed that the list might be read and when it was done, he noticed a task of omission - the task of 'snapping fingers when one yawns'. Of course, being an emperor, Râma should not be allowed to do it himself. It has to be done by a servant, he pleaded. Râma agreed to allot that task to Hanumân!

It was a great piece of good luck for Hanumân, for it entailed Hanumân's constant attendance on his Master, for how could anyone predict when the yawn would come? And, he had to be ready with a snap, as soon as the yawn was on! He could not be away for a minute nor could he relax for a moment. You must be happy that the seva of the Lord keeps you always in His presence and ever vigilant to carry out His behests.

Shri Ram Jaya Ram Jaya Jaya Ram



*Kamithartha
pradhathre
Namaha*

Sri Sai Baba's Charter and Sayings

BABA'S NATURE

Question: Baba, who are you? whence?

SB: (in the absolute mood): I am the attributeless, Absolute, Nirguna. I have na name, no residence.

(Again in the mood of Duality)I got embroiled by Karma, and came to a body. (So) I got a name and abode. Dehi, i.e., the embodied, is my name; and the world is my abode, brahman is my father and Maya, my mother. As they interlocked, I got this body. The world is evanescent, mutable.

I am Parvardigar (God). I live at Shirdi and everywhere.

My age is lakhs of years.

My business is to give blessings.

All things are mine.

I give everything to everyone.

I am in Gangapur, Pandharpur and in all places. I am in every bit of the globe.

All the universe is in me.

Stick to the one whom you worship or rever. God will protect you soon.

(To Shankar Rao Gowhanker) ; Baba: "They had many giving them trouble. As they were with me, they did not suffer by that trouble. God punished the troublers. See, god rewards the doers of good and punishes evil-doers.

.....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:

Tacchamyo-raavirnheemahe |
gaatum yagnyaaya | gaatum yagnyapataye |
daiveeh svastirastu nah | svasti maanushebhyah |
oordhivam jigaatu bheshajam | sham no astu dvipade |
sham chatushpade | Om shaantih shaantih shaantih ||

Meaning:

Sorrows that are, and sorrows to be we seek that which grants us peace from these. May the right flourish and those who keep it. The grace of the gods be with all mankind. May the earth be covered with growing green and good may come to us from all creation, from all beings, from both man and animals. May the three-fold peace embraces the Land.

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BOW TO SHRI SAI ~ PEACE BE TO ALL