



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 88

In Sai Satcharitra Ch.15 a lizard chirps excitedly and happily, awaiting the arrival of her sister from Aurangabad. And so it happens that the lizard comes with a devotee from Aurangabad in the mouth bag of his horse, and runs and meets her sister. Baba answers the devotee when questioned about the chirping of the lizard "The lizard is overcome with joy that her sister is coming here to meet her from Aurangabad". Be it a chirping of the lizard or the twittering of birds Baba knew and heard every thing.

Nana Saheb Dingle was a long time devotee of Baba. He loved Baba intensely and Baba would go to his home in Nigoj off and on. They would sit and chat for some time, and Baba would return to Shirdi. One day Baba in great haste went to Nigoj early in the morning. Dingle was pleasantly surprised to see Him. He made Him comfortable and both of them sat in the courtyard chatting. A few hours later some birds perched on a tree nearby started twittering excitedly.

Nana fell silent and listened to them. Baba knew that Nana could understand the bird language. Baba said "Nana what are the birds saying". Dingle was silent because he knew Baba's power. Baba knew the past, present and future let alone what the birds were saying. But because Baba asked him he replied "They say nine people will die in Shirdi today". Then Baba hired a tonga and returned to Shirdi. At Shirdi the villagers were happily preparing Prasad for Shani Dev. They had a big handi of prasad ready, and all the villagers were assembled there, to partake off it.

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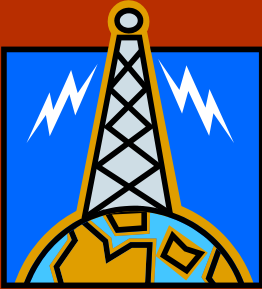
Sri Guru Charitra



*Kamadhi
sathru
sathanaya*

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 XI Birth of Shri Narasimha Saraswati

An account of a Brahmani has been given in the 8th chapter. She was worshipping Shri Shankar devotedly in the evening on Shani Pradosh (12th day of a fortnight falling on Saturday). She died in course of time and took the next birth in a Brahmin family at Karanjia in Bidar. Her name was Amba Bhavani. She was married to a Brahmin youth Madhava, who was also a devotee of Shri Shiva.

As per her nature of the previous birth Amba Bhavani worshipped Shri Shiva along with her husband devotedly. She became pregnant when she was sixteen years old, customary ceremonies were performed in the 3rd and 5th months. She used to have good desires. She advised people with high principles. Filing of 'oti' (putting of corn, coconut etc. in the open side of the sari worn by a woman) in the 7th month and Simanti was also observed.

After completing 9 months, a son was born to her. The baby uttered 'Om' from the very birth. People wondered to see this. The astrologers foretold, 'He will be a great ascetic and Jagatguru. He will not marry; but will be known and revered all over the earth. Being an incarnation of god, he will wipe off all your miseries and fulfill your desires.'

The parents of the child were very much pleased to heart this and they gave money and clothes to the Brahmins. In order that the baby may not suffer from the evil eye of any person, lemon and salt were waved on him and thrown away.

He was named 'Shaligramdeo' but his pet name was 'Narahari'. He was later publicly known as Narasimha Saraswati.'

One day Amba told her husband that there was not sufficient milk in her breast for their baby. So let us have a feeding nurse or a sheep Hearing this the baby smiled and just touched the right pap of its mother. Immediately milk sprang out in 32 teats and her clothes became wet. Knowing thus that the baby was an incarnation of god, the parents bowed to him.

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

What wretched fools we are !. We seek help at the hands of some low, weak individual, with a "Sir" added to his name, giving little financial help, while there is our God Sayeeswara, the most excellent of all persons, sole ruler over the triple universe, with vast power, and worthy of worship with all our heart, standing as our supporter and ready to bestow on us even his supreme state (of bliss) !

Men who are engrossed in the pursuit of the three human goals(viz., Virtue, Wealth and the gratification of the senses) are like cattle. The person that seeks Moksha Liberation is superior. Therefore seek Liberation.

Where stands Sai the Lord of all Yogas, and where there is the devotee supported by Him , there attend Fortune, Victory, Prosperity and steady Justice. Such is my view.

I ever seek refuge with Good Sai Hari, by remembering whom all good things are obtained.

I am wretched, cast away, and by misfortune, my body is full of sin and suffering, of greed, sorrows and delusions. Therefore O Sayinatha, save me by thy eye (of mercy).

O Sai, wherever my birth may be, even among worms, birds, beasts, serpents, Rakshasas, devils or men, may I by thy grace, have firm and unwavering devotion to thy feet.

O Sai, even if I am reborn thousands of times, may I have firm faith in you in each birth.

Will continue...

Continued from page 1....

Baba, however, went to the Dwarakamai and sent a messenger to fetch Bhagoji Shinde immediately. Bhagoji came atonce and Baba said "Go to Shani Mandir immediately and throw all the prasad on the floor!". Bhagoji was astounded to hear this but as Baba had commanded him, he did just that. Hurriedly he carried out the task and ran back to Dwarakamai and took shelter at Baba's feet. As expected the villagers ran to Dwarakamai and angrily complained to Baba of the sacrilegious act committed by Bhagoji. Baba calmly said "/ ordered him to do so now go and see what is in the prasad". Confused they ran to the scene and taking a big ladle they swirled the prasad around only to find a dead serpent in it. Trembling with fear they ran back to Dwarakamai and prostrated before Baba. They thanked Him for saving the whole village from utter calamity and death.





*Kanya karma
susanyasthaya*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

**jivo vinayita saksi
mukundo mitavikramah
ambhonidhir anantatma
mahodadhisayontakah ||55||**

jivah :

He who gives true life to His devotees. om jivaya namah.

vinayita :

- a) The Savior.
- b) He who shows the path to everyone. om vinayitre namah.

sakshi :

The Observer. om sakshine namah.

mukundah :

He who gives moksha. om mukundaya namah.

amita-vikramah :

- a) He of boundless valor.
- b) He of the three great strides (tri-vikrama). om amita-vikramaya namah.

ambho-nidhih :

- a) He who has the waters as His abode (Kurma incarnation).
- b) He who is in the form of the Oceans.
- c) He who sustains the Ambhas (devas, men, manes, and asuras). om ambho-nidhaye namah.

anantatma :

The Inner Soul of ananta. on anantatmane namah.

mahodadhi-sayah :

He Who is reclining in the vast ocean. om mahodadhi-sayaya namah.

antakah :

He Who brings out the end of all. om antakaya namah.

**ajo maharhah svabhavyo jitamitra pramodanah
anando nandano nandah satyadharmā trivikramah ||56||**

ajah :

- a) He who is signified by the letter 'a'.
- b) He who is not born.
- c) He who drives away the darkness in the mind of the devotee.
- d) He who goes where the devotee is.
- e) He who is the cause of motion in the heart.
- f) He who is ever active in bestowing the effects of karma.
- g) The collections of things that exist.
- h) He who is everywhere and in everything. om ajaya namah.

maharhah :

He who is worthy of worship. om maharhaya namah.

svabhavyah :

- a) He who is to be meditated upon by those who belong to Him.
- b) He who is by nature fit to be the Master.
- c) He who is naturally without a beginning.
- d) He who is present everywhere and in everything without exception. om svabhavyaya namah.

jitamitrah :

- a) He who helps His devotees conquer enemies such as anger, kamam, ahamkaram, mamakaram, etc.
- b) He who has conquered anger, kamam, etc.
- c) He who has conquered His enemies such as ravana etc. om jitamitraya namah.

pramodanah :

- a) He who delights His devotees.
- b) He who is always joyful. om pramodanaya namah.

anandah :

He Who is Bliss. om anandaya namah.

nandanah :

Bliss-Giver. om nandanaya namah.

nandah :

He Who is full of things that are Blissful. om nandaya namah.

satya-dharma :

- a) He Who performs His dharma truthfully.
- b) He Who protects those who have surrendered to Him without exception.
- c) He Who truly all the kalyana guna-s in perfection. om satya-dharmane namah.

tri-vikramah :

- a) He Who pervades the three Vedas.
- b) He Who measured the three worlds with three strides.
- c) He Who pervades all the three worlds completely.
- d) He Who has transcended the waking, sleep, and deep-sleep states. om tri-vikramaya namah.

Will Continue.....





Children Section

Learn and
Participate

Stories from “Chinna Katha”

Karna, the great Giver

There is a fine story about Karna. He was applying oil to his head, preliminary to his bath, from a jeweled cup. Karna had taken the oil in his right hand and rubbed it well into his hair, when Krishna appeared and Karna rose to revere Him. He said He had come to demand the cup from him as a gift! "I am surprised that You, the Master of the Universe, have a desire for this paltry thing but who am I to ask you questions? Here is the cup, I gift it to You", he said, and placed it in the Lord's right hand with his left hand. Krishna took him to ask for that error in dharma, offering a gift with the left hand. But Karna said, "Pardon me, o Lord! My right hand is smeared with oil; I was afraid, that if I take time to wash the hand and make it fit to give the cup, my wayward mind which now had agreed to the gift, might discover some argument not to accede to Your request; I might therefore be deprived of the unique fortune, by the fickle mind with which I am burdened. This is the reason why I acted immediately and passed it on to You, regardless of the breach of a rule of etiquette; please sympathize with me and pardon me", Karna pleaded. Karna knew that the mind is unsteady, but, as Krishna advised Arjuna, detachment and discipline can tame it.

Vairagya - The story of Mohajith

Bhakti and the attitude of saranagathi (absolute self-surrender) that is its final fruit will give you great courage to meet any emergency; such courage is what is called vairagya. The story of Mohajith is a good example of this highest type of vairagya. Mohajith, the Prince, went to a sage in the forest and sought guidance in the spiritual path. The sage asked him whether he had conquered moha as his name indicated. The Prince said that not only he, but also every one in his kingdom had! So the sage started to test the truth of this claim. He took the Prince's robes, soaked them in blood and hastened to the palace gate with the gruesome story of the murder of the Prince by some ruffians in the jungle. The maid whom he met refused to hurry with the news to the Royal apartments because she said. "He was born, he died; what is the special urgency of this news that I should interrupt my regular routine and run to

the King and Queen?" When at last he got an audience and was able to communicate the sad news to the father, he sat unruffled, whispering to himself: "The bird flew off the tree on which it had alighted to take rest." The Rani too was unmoved.

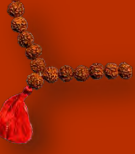
She told the sage that this earth is a caravanserai, where men come and stay for the night and when dawn breaks, one by one, they tramp their different ways. Kith and kin are the words we use for the attachment to the travelers cultivated in the caravanserai during the short term of acquaintance. The wife of the "dead" Prince was also unaffected; she said, "Husband and wife are like two pieces of wood drifting down a flooded river; they float near each other for some time and when some current comes between, they part; each must move on to the sea at its own rate and its own time. There is no need to grieve over the parting of the two; it is in the very nature of Nature that it should be so." The sage was overjoyed to see this steady and sincere vairagya in the rulers and the ruled. He came back to the forest and told the Prince that while he was away, a hostile army had invaded his kingdom and enslaved his subject. He took the news calmly and said, "All this is a bubble, impermanent, flimsy. Let it go the way of the bubble. Guide me to reach this Infinite, the Imperishable".

God on your side - world in your hold

You may have accumulated riches, acquired deep scholarship and achieved health and strength. But, unless you have gained, in addition, a vision of the supreme sovereign, and an aspiration to be ever in the ecstasy of that vision, all that has been garnered by you is mere lumber. India has a great epic, the Mahâbhâratha, which describes a war between the Kauravas and Pândavas. The Kauravas had superior financial and military resources. They approached Krishna, the Incarnation of the Lord, for help; but they were content to receive from Him a large army and a huge quantity of hardware. The Pândavas sought from Him only His grace! The Lord agreed, He came over to their side, alone and unarmed! He held just a whip and drove the horses of Arjuna's chariot! That was all, but that was all that was needed for victory. The Kauravas were defeated to the uttermost; the Pândavas won the empire and eternal fame.

If God is on your side, you have the world in your hold. This is the lesson driven home by the Hindu scriptures. "Give up all bonds of right and duty; surrender unreservedly to Me! I shall guard you from sin and liberate you from that sad cycle of 'entrances' and 'exits' on the stage of life. You can remain ever in your own reality of eternal calm", the Lord has assured.





*Kamera
sakthi
nasakaya*

Namaha

Sri Sai Baba's Charter and Sayings

UBIQUITY

I am formless and everywhere.

I am in everything.

I am in everything and beyond.

I fill all space. All that you see taken together is Myself. I do not shake or move.

All that is seen is my form; ant, fly, prince, pauper.

I am in the water, in dry places, in woods, amidst crowds, and in the solitary wilderness. I am in the fire and in ether. I am not limited to any place.

Feeding the hungry bitch is feeding me.

I have the feeling of my hunger being satisfied, when hers is satisfied.

Baba to Laxmi Bai Scindhe: I am hungry.

LBS; Shall I go and bring food?

Baba; Do.

LBS; Then brought food; Baba took nothing from it and placed the entire plate before a hungry bitch.

LBS: Baba why do you do so?

Baba: Is not the bitch also a Jiva? We talk, bitches do not. She is hungry; she and I are one and the same. It is the same if I eat or she eats.

I am still belching with the heavy feeding you gave the dog this morning. I am also in the mire besmirched pig (that you did not feed, though it came to you).

To serve me, give up differentiation, (to Bombay Lady) ometimes I come as dog, sometimes as pig.

The devotee who recognises me in each form and treats me adequately is blessed.

ou have been with me eighteen years Nana. Does "Sai" mean to you only this 3'2 cubits height of body? I am in the ant and fly.

Whenever you see this sign, remember that I am there and that I can eat food through ants, flies etc.

.....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



Sri Sooktam:

*Hirannya-Varnnaam Harinniim Suvarnna-Rajata-Srajaam |
Candraam Hirannmayim Laksmim Jaatavedo Ma Aavaaha ||1||*

Meaning:

1.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of Golden Colour, Beautiful and Adorned with Gold and Silver Garlands. (Gold represents Sun or the Fire of Tapas; Silver represents Moon or the Bliss and Beauty of Pure Sattva.)

1.2: Who is like the Moon with a Golden Aura, Who is Lakshmi, the Embodiment of Sri; O Jatavedo, please Invoke for Me that Lakshmi. (Moon represents the Bliss and Beauty of Pure Sattva and the Golden Aura represents the Fire of Tapas.)

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BOW TO SHRI SAI ~ PEACE BE TO ALL

