



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 68

Baba wanted peace and harmony amongst His devotees, whether they were Hindus, Muslims, Parsees or any other caste or religion. Once the Muslims were offering 'namaz' in Dwarkamai. Simultaneously, the Hindus were performing Bhajans, accompanied with musical instruments. The Muslims complained to Baba about this, saying that it was a hindrance to their worship. Baba, however, said, "Those who pray sincerely with concentration will not find any hindrance. So those who want to do 'namaz' devotedly may do so, and the rest may leave."

Baba was extremely fair with his devotees and wouldn't allow anyone to interfere with the others' spiritual endeavours. In Sai Satcharitra Ch.3, a Rohilla came to Shirdi and recited 'kalmas' from the Koran at top of his voice, day and night. This disturbed the villagers. So they complained to Baba. However, Baba said, "Do not harass the Rohilla. Let him shout on the top of his voice. He brings me great pleasure." Baba's dealings with His devotees was strict and fair. He wasn't concerned to what caste, community, creed or religion they belonged to; neither did their socio-economic or social status affect Him. All He wanted was zeal, love, devotion and total surrender to the almighty.

Sri Guru Charitra



*Urjitha
bhakthi
lakshanaya*

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 II

Siddha Muni Guides Namdharak

Sandeepak said, "Oh Mahavishnu, I have full faith that I shall attain all knowledge of Vedas and Shastras from my Guru. As Guru is my God, Trimurties (Brahma, Vishnu and Mahesh) are within my reach, whatever blessings you give me; I shall be getting the same easily from my Guru. I am, therefore, serving my Guru devotedly."

On this Shri Vishnu said pleasingly, "Sandeepak, you are the best amongst all the disciples. You are my loving child. Shri Shiva and myself are pleased with your devotion. Ask for a boon."

Sandeepak said, "If you are so keen to favor me with your blessings, kindly give me such guidance as would enable me to serve my Guru with still more devotion."

Shri Vishnu said, "Amen! We offer you what you desire. You have known Guru and also experienced Par-Brahma in yourself. The word Guru contains only two alphabets; still it is the ocean of nectar. One, who dips into it even for a moment, will cross this worldly ocean. One who always remembers Guru is respected in all Lokas."

When Sandeepak went to his Guru, the Guru asked him, "What did Mahavishnu give you?"

Sandeepak replied, "I asked him to guide me to serve my guru with more devotion and he was pleased to give me this blessing. I wish I should serve you well and incessantly".

Hearing this Veda Dharma too was extremely pleased. He said, "You are the best of all the disciples. You should stay in Kashi. What ever you say will be true. You will receive the wealth of Kuber (God of Wealth), the miseries of those who remember you will come to an end".

****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.

Sai Baba's Pledge

The Sun makes the lotos blossom. The moon, the night-lotus. The clouds though not requested, shed their rain. The good, of their own accord, are busy helping and doing good to others.

The great alone can achieve great objects. Who but the ocean can bear the fire, Badava?

Having reached the feet of Sai, I seek no other God. Having reached the Ganges banks, no wise man wants a well.

here there is great fear there is no other refuge except Sai; thinking thus, people resort to Sai alone as their refuge.

find no other solace or go for the removal of distress than that lotus-eyed (Sai). Make him your sole regue with exclusive devotion esteemed in our religion.

Men in distress and dejection, men with minds torn asunder, men in a blue funk and men sunk in dire disease are relieved of all pain and sorrows by barely taking the excellent name Sayeesa and become happy.

I bow to Sayinatha who removes the troubles of the distressed, and the fears of the affrighted, and deals the death-blow to our enemies.

Those who bow up to the never-failing (Achyuta) Sayeesa, shining like the lotus. And clad in his (kupni) toga knows no fear.

He indeed is the Lord, who is fearless and who protects those around him that Are plunged in fears. He is the one. If there are more, there is a mutual fear. He esteems nothing more than remaining as the Self.

O Sai Kirshna, Thou art merciful. Thou art the support of the support-less. O Purushothama, you are the Saviour of men sunk in perpetual sorrows.

Will continue....



*Urjitha vak
pradharthre*

Namaha



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*Vedyo Vaidyah sadayogi Viraha maadhavo madhuh |
atindryo mahamayo mahotsaho mahabalah ||*

vedyah:a) He who can be realized.

b) That which should be known or realized. Om vedyaya namah.

vaidyah : The knower of vidya or knowledge. Om vaidyaya namah.

sada-yogi :

a) One who is always awake with respect to His devotees.

b) One who unites this Universe as the sarva-vyapi

c) One who always follows the dharmic way.

d) One who is in constant yogic meditation

e) One who always displays the samatva-bhava, i.e., treats everyone equally. Om sada-yogine namah.

vira-ha : The slayer of strong men of wicked nature. Om viraghne namah.

madhavah : The propounder of the knowledge of the Supreme Being. Om madhavaya namah.

madhuh : One who is like honey to His devotees. Om madhave namah.

atindriyah : He who is beyond the range of the sense organs. Om atIndriyaya namah.

maha-mayah : One who is possessed of wonderful power of enchantment. Om maha-mayaya namah.

mahotsahah : He of great enthusiasm. Om mahotsahaya namah.

maha-balah : One with immeasurable strength - The Omnipotent. Om mahabalaya namah.

*Mahesvaso mahbharta srinivasah satamgatih |
Aniruddah suranando govindampatih ||*

maha-buddhih : He of infinite knowledge. Om maha-buddhaye namah.

maha-viryah : He of great virility. Om maha-viryaya namah.

maha-Saktih : Of immense power. Om maha-saktaye namah.

maha-dyutih : He of great splendor. Om maha-dyutaye namah.

anirdesya-vapuh : He who possesses an indescribable body. Om anirdesya-vapushe namah.

sriIman : Possessed of beauty. Om Srimate namah.

ameyatma : He of an incomprehensible nature. Om ameyatmane namah.

mahadri-dhrit : The bearer of the great mountain. Om mahadri-dhrite namah.

Will Continue.....



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

30-09-1992

Once the journey through spiritual life is commenced, never look back even after the death of your partner occurs. Complete the remaining part on the chosen path to reach me.

14-09-1992

Life is like an electromagnet. Try attracting only good and repel the bad.

24-09-1992

Life is like a running race. God has gifted all of us with a beautiful mind to think and ponder as well. How many of us can make it to a finish, if asked to do so with good conduct and character.



Children Section

Learn and
Participate

Stories from “Chinna Katha”

A Lesson

One day, when Ubhaya Bharati was going to the river for a bath with her women disciples, she saw an ascetic, who had renounced everything in life, sleeping on the way-side, resting his head on a hollow water jug, using it as a pillow and at the same time ensuring that nobody took it away. As long as you have attachment and ego, you can never understand the Atma or experience Atmic bliss.

In order to convey a lesson to the ascetic, Ubhaya Bharati spoke within his hearing the following words to one of her disciples: "Look at that ascetic, who has ostensibly renounced every kind of attachment, but he has not given up his attachment to his water jug!" On hearing these words, the ascetic got enraged. He thought: "Is a mere woman entitled to teach me as to how I should behave." While Ubhaya Bharati was returning from the river, the ascetic threw the jug at her feet and said: "Now, see what my renunciation is?" Ubhaya Bharati remarked: "Alas! You are not only filled with attachment (abhimana) but you are also filled with ego (Ahamkara)." On hearing these words, the ascetic ran up to her, fell at her feet and pleaded for forgiveness of his faults.

Yes, What you said is true

One day, in the midst of conversation, Lakshmi, the Divine Consort and the Goddess of Wealth, addressed Narayana, "Lord! The entire world is adoring Me; not even one in a hundred, why, not even one in a million, is worshipping you." She teased the Lord by this statement. She put forward a plan to test the sincerity of man. She said, "Lord! It is best to discover for ourselves how true the facts are. Come, we shall both go forth into the world and find out."

Narayana agreed. He changed into a great Pandit, wearing golden bracelets on his wrists as evidence of the appreciation and admiration of famous academic bodies. He had a garland of Rudraksha beads round the neck and thick streaks of vibuthi on the forehead. He manifested himself on earth as a redoubtable scholar. He moved from village to village and began enchanting the people through his enrapturing discourses. His splendid personality and deep scholarship attracted the people; thousands gath-

ered to hear him and followed him from place to place. Brahmins invited him to their settlements and honoured him. His arrival was celebrated as a festival, with rich feasting.

While Narayana was being feted thus, Lakshmi too appeared on earth as a great Yogini (Female Ascetic). She too proceeded from village to village enlightening the people on the Atma through her discourses. Women assembled to hear her fascinating speeches in wave after wave, in massive numbers. They prayed that she should honour their homes with a visit and partake of the feast they were most eager to offer. In reply, she informed them that she was bound by some vows, which made it difficult for her to accept their request.

She would not eat out of plates already in use in the homes. She said that she should be allowed to bring her own cups and plates with her. The women were yearning so deeply for hosting her that they accepted the condition. Whatever her vow, they were ready to respect it. Invitations came from every woman from every place.

The Yogini reached the house where she was to take food the first day and took out from the bag she had with her a gold plate, a few gold cups and a gold 'tumbler' (lota) to hold drinking water. These she spread before herself for the various items of the menu. When the meal was over, she left the place, leaving the precious golden articles to be taken by the host. She had a new set for each day, she said.

The news spread. The villages where Narayana was holding his delightful discourses also heard the wonderful happenings of the Yogini's gifts. The Brahmins who were staunch admirers of the far-famed scholar also rushed to invite the Yogini to their homes for lunch! The Yogini told them that they ought to drive the Pandit out before she could enter their settlement. She would not set foot there so long as the person continued to stay there! She was adamant on that point. Their greed for gold was so strong that they forced the Pandit, whom they had adored so long and with so much pomp, to go out of their village. Thereafter, the Yogini entered the Brahmin settlement, gave discourses, partook of feasts arranged in her honour and presented the golden plates and cups to each of her hosts. Thus, the Yogini managed to get the Pandit driven out of every place where he sought recognition and attention. Instead, she secured the worship of people everywhere. Unable to bear the universal insult, the Pandit cast off the role and Narayana disappeared from the earth. The Yogini came to know of this. She too gave up the cast she had assumed and, resuming her real Form, She joined Lord Narayana. While talking among themselves, she told the Lord, "Now, tell me! What did you discover? Who between us is honoured and worshipped more on earth?" Narayana smiled at her question. He replied, "Yes, What you said is true."



*Urdhva
rethase*

Namaha

SAI AMRIT VANI

Shri Sai Mahima

Baba ko jo bhaje nirantar,
har dam dhyaan lagaave |
Baba mein mil jaaye anth mein,
janam saphal ho jaave ||45||

The One who sings the Glory of Baba eternally,
with utmost concentration

He becomes one with Baba, and your life triumphs (The reason behind being born as human being is to strive hard to get deliverance from Birth and death – this is achieved)

Dhanya dhanya Shri Sai ujaagar,
dhanya dhanya karunaa ke saagar |
Sai naam mud mangalakaari,
vighna hare sab paathak haari ||46||

Thanks to thee, the enlightened Sri Sai -
Thanks to thee, the ocean of kindness.
The Name Sai-Ram brings bliss within,
Removes all ills and saves from sin;

Dhanya dhanya Shri Sai hamaare,
dhanya dhanya bhaktan rakhavaare |
Sai naam shubha shakuna mahaan,
swasti shanti shivakar kalyaan ||47||

Thanks to thee, Our Lord Sai;
Thanks to thee, the Protector of devotees.
The Name Sai-Ram is most auspicious, Welcome,
peaceful, good and gracious. [modified from 2]

.....Will continue

Purusha Sooktam:

*Tasmaad-Viraadda-Jaayata Viraaajo Adhi Puurussah |
Sa Jaato Atya[i-A]ricyata Pashcaad-Bhuumim-Atho Puraah ||5||*

Meaning:

5.1: From Him (i.e. the Purusha) was born the Virat; (the Virat came into being) from the presence of the Shining Purusha (Who remained as the background or substratum of Virat);

5.2: He (i.e. the Virat) created the Earth, by manifesting Her from His own being as substratum.

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BOW TO SHRI SAI ~ PEACE BE TO ALL