



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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**Our thoughts and prayers are
with the people of**

NEPAL.



Leela 71

One day, Baba was extremely angry with Sagun Meru, when he went for His darshan. He scolded him and said that he hadn't followed His words. Perplexed, Sagun Meru wondered at what he had done wrong.

Suddenly he realized that someone must be hungry. He went to the Wada and enquired if anyone had missed his or her meals. Two of the devotees hadn't eaten. So he invited them for meals and after they were satiated, he returned to the Dwarkamai. Baba smiled and said, "Have you understood the meaning of my words? Always act thus."

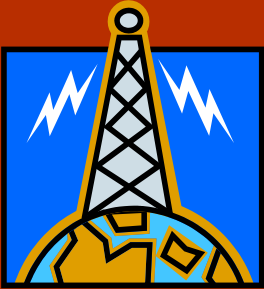
Baba, by behaviour and conduct, taught the devotees that food is Brahma and that all living creatures experience the same hunger pangs. "Know that those who give food to one suffering the pangs of hunger, are really putting it in My mouth, and this is true everywhere," said Baba once to Laxmibai (Sai Satcharitra Ch. 42).

Sri Guru Charitra



Runanu
bhaddha
janthunam
Runa
mukthiyai
phala
pradhaya
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 III (continuation)

Durvas Curses King Ambarish

"Durvas went to the river, took bath and started rituals. Seeing that the time for Dwadashi (12th day of fortnight) was finishing and fearing the break of his Vrata, Ambarish took holy water and dines. In the meanwhile Durvas returned and seeing that Ambarish had dined before him, he was enraged and so he cursed Ambarish.

"Ambarish prayed Shri Vishnu, Protector of devotees. Shri Vishnu came from Vaikunda, his abode. Ambarish told Shri Vishnu that Durvas had for no reason cursed him to take birth in different species. Shri Vishnu told Durvas that he had cursed Ambarish in vain and that he should curse him (Vishnu) instead of Ambarish.

"Durvas thought that people on Earth cannot see Shri Vishnu, so it would be better to ask Shri Vishnu to descend on Earth with Shri Lakshmi for the salvation of the people. So he said to Shri Vishnu, 'You should descend on the Earth ten times'. For Destroying the wicked and giving relief to all, Shri Vishnu accepted Durva's curse. You know the ten incarnations of Shri Vishnu which are narrated in Bhagvat.

'Once Brahma, Vishnu and Mahesh came in disguise to Sati Anusaya , the most respected Pativrata (devoted wife) Atri. I shall now tell this tale to you'

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.

Namaskara

I bow to Sainatha, to whom all women are mothers, all men are kinsmen and all wealth is but clods of earth.

I bow unto you the teachers of the universe, Siva and the giver of the good, Yogindra amongst yogindras, and Guru of all Gurus.

I bow to the Lotus feet of Sai Guru. I do thy excellent puja. I utter the Sai's auspicious and immaculate name. Oh Baba ! I think of thy imperishable truth.

Prostrations again and again to Sayeesa of Satchidananda form, who has left his body at Shirdi and is showering blessings of his devotees.

I bow unto you Sainatha with triple form being Brahma, the creator, Vishnu that bestows all boons and Rudra the conqueror of death.

Again and again I bow unto you Sayeesa the beloved of the world who gives relief in all perils and distresses and who bestows all wealth.

The Guru is Brahma. The Guru is Vishnu. The Guru alone is Maheswara. The Guru is visibly Parabrahma itself. To that Sree Guru I bow.

The Guru is the father and Guru is mother. And the Guru alone is Supreme God Siva. If God is angry the Guru intercedes and saves us. If the Guru is angry, none can protect us.

I bow to that Shree Guru who removes the cataract ajnana darkening the eye of the devotee, with his forceps Jnana.

I bow to Shree Guru who pervades all movable and immovable things in all the spheres and who reveals to us the Supreme Brahman

Will continue....



*Ekakine
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM:

*Aavartano NivruttAtma Samvrtaha Sampramardanaha |
Ahah samvartako vanhiranilo dharanidharaha ||*

avartanah : He who turns the wheel of worldly life or samsara. Om Avartanaya namah.

nivrittatma : a) He whose nature rises above other things. b) He whose mind is turned away from worldly desires. c) He who is the atma of those who practice nivrtti dharma. d) He who is beyond the bonds of samsara. Om nivrittatmane namah.

samvritah : He who remains hidden. Om samvritaya namah.

sampra-mardanah : The dispeller (of the darkness). Om sampra-mardanaya namah.

ahah-samvartakah : The regulator of the day (time); The Sun. Om ahah-samvartakaya namah.

vahnih : The Bearer or The Carrier; The Fire. Om vahnaye namah.

anilah : a) The Giver of life-breath; The Air. b) One who needs no goading to Help His devotees. c) The Beginningless. d) One who has no binding, unaffected by virtue and vice. e) One who is beyond dissolution. f) One who is omniscient - All-Knowing. g) Easily accessible to His devotees. h) One who has no fixed residence. i) One who is not supported (by Earth etc). j) One who does not hide anywhere i.e., who is present everywhere. k) One who is always awake. Om anilaya namah.

dharani-dharah : The bearer of the Earth. Om dharani-dharaya namah.

***Suprasada Prasanaatma Vishva-dhri-g-vishva-bhugvibhuhu |
Satkarta Satkrtaha Sadhurjanhur-narayano naraha ||***

su-prasadah : The Giver of good favors. Om suprasadaya namah.

prasannatma : He with a clear mind; Of delightful nature. Om prasannatmane namah.

visva-srit : The Creator of the Universe. Om viava-srije namah.

visvabhug-vibhuh : He who pervades all things and protects them. Om visvabhug-vibhave namah.

satkarta : He who honors the good. Om satkartre namah.

satkritah : He who is worshipped by the sadhus (even by those who deserve to be worshipped). Om satkritaya namah.

sadhuh : One who carries out (whatever His devotees say). Om sadhave namah.

jahnuh : The Concealer (of His greatness from the non-devotees). Om jahnave namah.

narayanah : The Supporter of the hosts of souls. Om narayanaya namah.

narah : a) He who is imperishable. b) The Leader. Om naraya namah.

Will Continue.....



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

18-11-1992

It is better to stay cool and calm like a stream flowing through a valley rather than to be at the top of the mountain surrounded by fire.



Children Section

Learn and Participate

Stories from “Chinna Katha”

Experience is the best teacher.

One day, Bhrighu, the son of Varuna approached his father and asked him: "Father! Will you enlighten me about Brahman?" Sage Varuna replied endearingly: "Son, none can enlighten anyone on Brahman. One has to experience through meditation. Go and do meditation and carry on self-enquiry. I bless you."

Bhrighu went into a forest and sat for meditation. He used to carry on self-enquiry too. He used to contemplate on several questions related to the spiritual world. One day, he thought: 'What is the most essential thing that is necessary for the existence of all living beings in general and man in particular? It must be food', he decided. Man lives, grows and works only because of food, the most essential thing for life is food, so food is Brahman." He ran to his father and said: "Father, I know what is Brahman. Food is Brahman." Varuna replied with a smile: "No, my son, food is not Brahman. Go and meditate."



Bhrighu went to the forest and continued his Tapas for some more time. One day he thought, 'food may be essential, but unless there is energy, how can the food be digested? What is that energy? It must be prana (vital air) so prana is Brahman.' So, he went to his father and said: "Father, I know what is Brahman, Prana is Brahman." Varuna replied: "No, my son, go and meditate for some more days."

Bhrighu obeyed his father's command. He continued his meditation. One day he thought, 'Food is essential, prana is essential, but what is more essential? Unless one has desire to live and to eat, of what avail is food and prana? The seat of desire is mind. So Manas is Brahman' he

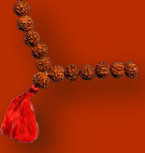
decided. Bhrighu reported about his discovery and said: "Father, Manas is Brahman." Varuna smiled and said: "Son, no, Manas is not Brahman. Go and do Tapas for some more days."

Bhrighu continued his meditation. One day he thought 'Food is essential, prana is essential, manas is also essential, but what is still more essential? Unless one is able to distinguish and discriminate between good and evil, of what use is this life? What is the seat of this discriminating faculty? It is intellect, Vijnana.' So Vijnana is Brahman", he decided. Bhrighu went and told his father: "Father, Vijnana is Brahman". Varuna once again said: "Son, no, Vijnana is not Brahman. Go and do Tapas for some more days."

Bhrighu once again continued to do Tapas. One day he thought, 'Food gives strength, prana energizes, manas causes desires, and Vijnana endows man with discrimination (Viveka). But, I must find out what is the ultimate goal of man's life. I have to experience it'. Having thus resolved, he went into deep meditation again.

One day, he experienced an ineffable joy and he sat utterly unconscious of the outside world. That day, Varuna came to the forest in search of his son. He was happy to see his son in Samadhi. From the effulgence, which shone on Bhrighu's face, he knew that his son had realised that 'Bliss is Brahman'. In the upanishadic age, parents and preceptors used to encourage their pupils to ask questions, yet they would not give them immediate answers. They would advise them to carry on self-enquiry and find out the answers for themselves.

Experience is the
best teacher



*Eka
bhakthaye*

Namaha

SAI AMRIT VANI

Shri Sai Mahima

Aise mana jab hove leen,
jal mein pyaasi rahe na meen |
chith chadhe ek rang anoop,
chetan ho jaaye Sai swarrop ||55||

If your mind is enthralled so - just like a fish
which is in water, can never stay thirsty
Your intelligence will be tainted with a
unique tint - your consciousness will realize
the beautiful form of Sai.

Jismein Sai naam shubha jaage,
uus ke paap taap sab bhaage |
mana se Sai naam jo uchchaare,
uus ke bhaagen bhrama bhaya saare ||56||

When blessed Name "Sai" awakes within,
The mind is purged of pride and sin ;
Whoever in joy chants name and sings, His doubts
and fears at once take wings.

Sukh-dukh teri dhen hei,
sukh-dukh mein thoo aap |
roma-roma mein hei Sai,
thoo hi rahyo vyaap ||57||

Happiness and Sorrow are bestowed by You;
In happiness and sorrow, You are with us
In each and every strand of hair,
Sai exists - You should pervade everywhere

.....Will continue

Purusha Sooktam:

*Tasmaad-Yajnyaat-Sarvahutah Sambhrtam Prssadaajyam |
Pashuun-Taashcakre Vaayavyaan-Aarannyaan Graamyash-Ca Ye ||8||*

Meaning:

8.1: From the Complete Offering of His (i.e. Virat's) Yagya (Sacrifice of Creation) was obtained Ghee mixed with coagulated Milk, ...

8.2: ... which (i.e. the Ghee and Milk) are (the created) Animals, both of Air (Birds) and of Forests (Wild Animals) and Villages (Domestic Animals).

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BOW TO SHRI SAI ~ PEACE BE TO ALL