



# The Glory of Shirdi Sai

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## श्रद्धा

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः शाक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

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### Leela 90

A couple along with their sister-in-law went on a pilgrimage. The husband and wife were ardent devotees of Baba. But the wife's sister was not. Enroute to Rameswaram they halted at Madras. The Gujarathi Dharamshala that they stayed in was clean and well maintained. But the sister-in-law was very rigid and orthodox in her way of thinking. She observed all kinds of rituals, and pollution taboos. Though the stay was pleasant, she incessantly grumbled about the non-compliance of pollution taboos. Her sister said "You are grumbling so much about pollution taboos here. Even though this place is very good. I wonder what you will do at Shirdi? There even orthodox devotees place their heads on Baba's feet joyfully". Aghast to hear this her sister replied "If that is so my prostrations to your Sai Baba from here itself. I don't need to go there".

That very evening the sister-in-law got shooting pains in her limbs. She could not take even a few steps. Despite massages, fermentations and medicines the pain didn't subside. As night fall approached they decided to leave the sister-in-law with her sister in the Dharamshala and proceed. The devout sister said "From the time you high handedly spoke about Baba you have been suffering from this excruciating pain. You are missing Rameshwar and Baba. Sai Baba is God almighty. You salute Him and Rameshwar from here itself as you are going nowhere". The remark had a profound effect on the sister.' She thought about it. She became repentant and said "I am sorry I withdraw my words. If my shooting pain stops by morning and I am able to complete the Rameshwar pilgrimage I will immediately go to Shirdi for Baba's darshan". A few hours later the pain subsided and by morning she was well enough to proceed. Thus she realized that Baba and Shri Rameshwar was one and the same.

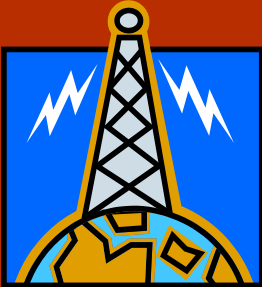
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# Sri Guru Charitra



Kalakruthe  
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

The mother then came with alms. After offering the first alms, the mother asked the boy to recite Rig Veda (the first of the four Vedas). Narahari recited "Agni Meele etc". After giving the second alms, the mother asked Narahari to recite Yajur Veda. Narahari recited " Yajur Veda Ishetwa etc. After the third alms Narahari recited "Agni Aayahi" from Sama Veda, the third Veda. Thus people realized that Narahari had the knowledge of all the Vedas and they all bowed to him with reverence.

Narahari then said to his mother, "You have asked me to beg for alms. I would, therefore, live on begging. So allow me to go to visit the holy-places".

Hearing this the parents were much aggrieved. The mother fell on the ground senseless. After recouping she said, "We expected that you would take out care. So far due to our misfortune you were not speaking. Now seeing that you can speak, we are much delighted and we think that our devotion to God has been fruitful. But now you are talking of leaving us and this makes us very uneasy."

Narahari said, "You need not be sorry. You shall have four sons and they will look after you very obediently." So saying he placed his palm over her head.

She instantly recollected her previous life and saw Shripad Shri Vallabha standing before her. She bowed to him humbly Narahari raised her head and said, 'Mother, keep this a secret. We Sanyasis keep ourselves aloof from family life. As I have to do my mission please allow me to go.'

Mother - 'Dear son, do not go leaving us alone. No religion asks one to be an ascetic in such a tender age. You should have Brahmacharyashram for 12 years. The second is Grihasthashram, the most important in all the four ashrams. After going through the third Ashram viz. Vanprasthashram, one becomes liable for the fourth Ashram viz. Sanyasashram. So say the Shastras. So study Vedas in the Brahmacharyashram. Later on get yourself married and have the pleasures of the family life. Then perform sacrifices and thereafter become a Sanyasi. But it is not desirable to be a Sanyasi in the childhood.

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.*

### **Alipta State**

Let the harmonised. (Yoga yukta) think and realise himself as not acting at all, not doing anything, - for he knows that is the real state of affairs--whether he (i.e., his body) is seeing, hearing, smelling, eating, walking, sleeping, breathing, talking, casting away, receiving, closing or opening the eyes,--Let him feel that the senses are (as prompted by their nature) contacting and tackling objects.

Missiles do not tear me (but tear only the flesh). Fire does not burn me (but burns only the body). Water does not wet me (but wets only the skin). The wind (air) does not parch me or dry me (but only parches up the body).

I (the self) am incapable of being cut, burnt, wetted or parched up. I am eternal, all pervading, firm, unshaken and permanent.

I am not the born creature. Where is birth or death for me, the Atman? I am not the Pranas (life forces). Where is thirst or hunger for me? I am not the mind. Where is sorrow or delusion for me? I am not the agent of action. Where is bondage or release for me?

O Chandorkar, I am the Atman ensouling all creatures, residing in their hearts. I eat with the mouth of the ant, the fly etc.,

I am not the body, the senses, the mind, the Ego, nor life forces, nor the intellect. I am the Pratyak Atma, the Inner self. Siva God, the witness (of All), far from (i.e., having no contact with ) wife, child, land, wealth etc.

Will continue...

Continued from page 1....

Baba didn't give credency to orthodoxy, taboos and fasting. All He wanted from His devotees was a heart bursting with 'Nishtha'. Baba never fasted and was extremely fond of raw onions. In fact, He kept a bag of onions in the Dwarakamai and ate them every day. In Sai Satcharitra Ch.23, the story of Ram Baba a great student of Yoga, who came to Shirdi is given. Although he had studied and practised Yoga meticulously he could not attain Samadhi even for a few minutes. He hoped that Baba would help him and bless him. He entered the Dwarakamai and was aghast to see Baba eating stale bhakri and raw onions and doubts assailed him. Baba reading his thoughts said "Only they should eat onions who can digest it".







*Kala dhapa  
vinasine  
Namaha*



# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**Vedhah svango jitah krsno drdhah sankarsano cyutah  
Varuno vaaruno vrksah puskarakso mahaamanaah ||59||**

**vedhah** / a) The Provider. b) The Doer (of auspicious happenings). c) The Creator. om vedhase namah.

**svangah** / a) He who has the marks of sovereignty which are His own. b) He who is both the Instrumental Cause and the Material Cause of the Universe. c) He who has beautiful, well-proportioned limbs. d) He who, in the form of the Universe, moves by Himself. om svangaya namah.

**ajitah** / a) He who is unconquered, and unconquerable. b) He who is the Chief of the Unconquerable place called ajita or srivaikuntha. c) He who took the amsavatara in the 6th manvantara as ajitah to help in churning the Milk Ocean. d) He who is unconquered in His vow to protect those who have surrendered to Him. om ajitaya namah.

**krshnah** / a) One who is always in a state of Bliss (with His sport of creation etc.). b) The Dark-hued. c) He who irresistibly attracts His devotees to Him through His infinite kalyana gunas. d) He who cultivates the Earth like a plough and makes it suitable for life forms to form and nourish. e) He who appeared as veda vyasa or krshna dvai-payana. f) He who cultivates the minds of devotees by providing the veda-s in His incarnation as krishna dvaipayana. g) The Dark, Mysterious, and Unknowable except by deep devotion. om krshnaya namah.

**drdhah** / a) He Who assumes firm, concrete vyuha forms for the benefit of His devotees. b) He Who is firm and determined in His thoughts, words and deeds. c) He Who is firmly established and cannot be negated as the Supreme Deity by counter-arguments. d) He Who is huge and strong. om dridhaya namah.

**sankarshanah** / He Who draws others near Him. om sankarshanaya namah.

**acyutah** / a) One who never slips from His glory. b) One who never lets His devotees slip. c) One who undergoes no modifications such as birth, growth, decay, disease, etc. om acyutaya namah.

**varunah** / He Who envelops. om varunaya namah.

**vaarunah** / a) He Who is with those who have sought Him as their Lord or svami. b) The Son of varuNa. c) He Who removes the adversities of His devotees . om varunaya namah .

**vrikshah** / a) He Who provides shade like a tree (i.e., He is the Resort) for the wise. b) He Who is firm like a tree. om vrikshaya namah.

**pushkarakshah** / a) He Who has nourishing eyes. b) He Who has beautiful lotus-like eyes. c) He Who pervades all space. d) He Who has the Sun and the Moon as His eyes. e) He Who shines as the light of consciousness when meditated upon in the lotus of the heart. om pushkarakshaya namah.

**maha-manah** / a) The Broad-minded. b) He Who has a great (highly capable) mind. c) He Who has a mind (intellect) with unlimited capability . om maha-manase namah.

**Bhagavan bhagahanandi vanamali halayudhah  
adityo jyotiradityah sahisnurgati sattamah ||60||**

**bhagavan** / a) He Who is worthy of worship. b) He Who is full of the six attributes. c) He Who knows the origin and the end of all beings. om bhagavate namah.

**bhagaha** / a) He Who is possessed of auspicious qualities. b) He Who gets rid of the wealth etc. from everyone during pralaya. om bhagaghne namah.

**nandi or anandi** / a) He Who has nanda as His father. b) He Who is ever blissful by Nature, and also because of His prosperity and the six gunas. c) He Who is ever happy by association with His devotees. d) He Who gives Bliss to His devotees. om nandine namah, or om anandine namah.

**vanamali** / He Who has the vanamala garland. om vanamaline namah.

**halayudhah** / One Who has the plough in His hand. om halaydhaya namah.

**adityah** / a) Son of Devaki who was Aditi in her previous birth. b) Son of Aditi (and Kasyapa) in His Vamana incarnation. c) Bhagavan Samkarshana, who is attained through the bija mantra "A". d) He from Whom moksha is obtained. om adityaya namah.

**jyotir-adityah** / a) The Resplendent Aditya. b) He Who resides in the disc of the sun. c) He Who glows like the sun . om jyotir-adityaya namah.

**sahishnuh** / a) He Who is endowed with enormous patience. b) He Who forgives. c) He Who suffers patiently for us with perfect detachment. d) He Who conquers His foes. e) He Who willingly accepts the offerings of His devotees. f) He Who can bear the opposites - like heat and cold. om sahisnave namah.

**gati-sattamah** / a) The best instructor in the path of dharma. b) The Best among the refuges to be sought. c) The Ultimate Support and the Greatest of all beings. om gati-sttamaya namah.





## Children Section

Learn and  
Participate

### Stories from “Chinna Katha”

#### Mother Kâlî blesses Tenali Ramakrishna

Tenali Ramakrishna, the famous Andhra poet, humorist and philosopher, once happened to lose his way while traversing an area of thick jungle. You know that he lived in the reign of the famous emperor Krishnadeva Raja, of the Vijayanagara Dynasty, about 1500 A.D. He was attached to the court and was honored as a wise and quick-witted minister. While he was wandering desperately in the jungle, he saw an old sage. Ramakrishna ran forward and fell at his feet, in reverential homage. He asked the sage, how he got caught in that wild forest. The sage said, "The same mysterious force that dragged you here has dragged me too to this spot. The moment when I have to cast away the body I occupied so long, has arrived! I shall initiate you, now, into the mantra which I have recited all these years, as my talisman and treasure". It was the mantra of Mother Kâlî, and he whispered it into the ear of Ramakrishna.

Ramakrishna was overjoyed at the great gift; he retired into a temple of the Mother, deep in the recesses of the jungle and was intent on the meditation of the Mother, propitiated by the mantra. At midnight one day, the aboriginal Koyas of the forest came into the temple, with a goat which they sought to offer as sacrifice to please the goddess and propitiate Her. Ramakrishna hid behind the idol and when the knife was about to fall on the neck of the victim, he exclaimed, "I am the Mother of all living beings, including you. If you kill my child, I will curse you, I cannot bless you!" Believing that it was Kâlî that spoke, the Koyas desisted and went away.

Now, Kâlî manifested before Ramakrishna. She asked him, what he liked to receive from Her! She was pleased with his sâdhana. "Which do you want?" she queried, holding a plate of curds-rice in one hand and a plate of milk-rice in another. He wanted to know the consequences of eating either plate before deciding which plate to ask for. She explained, "The curds-rice will endow you with riches and economic prosperity; the milk-rice will make you a wise scholar. Now, make your choice". Ramakrishna thought within himself. "It is not good being a fool in possession of

vast riches; nor, will scholarship fill the stomach, three times a day." He was a clever person! So, he asked a further question: "I see two plates before me. Before I make the choice, tell me how each will taste".

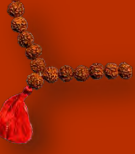
Goddess Kâlî laughed and said, "How can I describe the taste and make you understand the difference? You will have to taste them yourself" and gave him both the plates, for the purpose.

The clever Ramakrishna hastily put them both in his mouth and managed to swallow the curds and the milk, the entire quantity of rice from both plates!

Kâlî was indignant and exclaimed that his impertinence called for dire punishment. Ramakrishna accepted his mistake and invited the punishment she proposed to inflict. But, can the Mother's punishment destroy the child, however reprehensible the conduct of the child may be? "My sentence will certainly save you, do not tremble", said Kâlî. Then she pronounced the sentence thus: "Become a Vikatakavi". That is to say, "Be a clever clown, having great influence at court, accumulating much wealth and guiding all those who approach you with good advice".

**God loves those who have self-confidence  
and courage of conviction and who  
seize every opportunity to improve their  
spiritual status.**





*Kalarath  
arjana  
kshamaya  
Namaha*

## Sri Sai Baba's Charter and Sayings

### Baba and Others Saints

Keshav Naik of Tardev, when Akkalkote Maharaj was passing away (about 1878) thus addressed him: Maharaj, if you go away, what support have we? Akkalkote M. (giving his shoes to be worshipped) My Avatar (spirit) will be at Shirdi in Ahmadnagar District. Go there always. Be devoted there. If you do so, you will not remember me. And you will be happy

When Akkalkote Maharaj passed away, Keshav Naik and his son Ramachandra Naik, accompanied by two orthodox Brahmins went to Sai

Baba at Shirdi. On the way the Brahmins referred to Baba as a mad moslem fakir to whom no Brahmins could bow. When all four reached Baba.

Baba (to Keshav Naik): You and your son may come and visit me, if you like.

(Pointing to the other two); These are Karmata Brahmins.

Baba to Ramachandra Naik-Fetch Margosa leaves. R brought some leaves.

Baba distributed the leaves to the four.

Baba: Eat the leaves. How do they taste? Brahmis (with a wry face); Very bitter.

The two Naiks: The leaves are sweet. We ate plenty of the leaves.

Thus Baba parted his sheep from the goats, and confirmed the statement of Akkalkote Maharaj.

I am at Mirzgaon ('Fakir Bua') Why come here? (Kusa Bhav)

I am Bandra Moulana.

[I am Nanded Moulana] You have already given me Rs.3-14-0

I am with you wherever you may be.

I do not require conveyance to take me.

S.B." (May 1914) addressing Mrs. T., a Bandra lady and her son Master T.

: Mother, I have to go thrice a day to your house.

Mrs. T.: Yes, Baba

.....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:

*Ashva-Puurvaam Ratha-Madhyaam Hastinaada-Prabodhiniim |  
Shriyam Deviim-Upahvaye Shriirmaa Devi Jussataam ||3||*

#### Meaning:

3.1: *(Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is Abiding in the Chariot of Sri ( in the Middle ) which is driven by Horses in Front and Whose Appearance is Heralded by the Trumpet of Elephants,*

*(Chariot represents the Abode of Sri and Horses represents the Energy of Effort. The Trumpet of Elephants represents the Awakening of Wisdom.)*

3.2: *Invoke the Devi who is the Embodiment of Sri Nearer so that the Devi of Prosperity becomes Pleased with Me.*

*(Prosperity is the external manifestation of Sri and is therefore pleased when Sri is Invoked.)*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

