



The Glory of Shirdi Sai

A Bi-Weekly Publication by www.saidarbarusa.org
an affiliate of SAIDARBAR Hyderabad, India

YEAR 2016 — ISSUE 3

4 - FEBRUARY - 2016

श्रद्धा

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

सबुरी

CONTENT

[Ambrosia in Shirdi](#)

[Sri Guru Charitra](#)

[Sainatha Mananam](#)

[Sri Vishnu Sahasranamam](#)

[Children Section](#)

[Sri Sai Baba's Sermon](#)



Leela 92

Bapu Saheb Jog had loaned Rs. 1,400/- to his wife's relative. At that time he was employed and earned Rs.2,000/- per month. So he gladly gave it. Interest and other details were worked out. Time rolled by, and the debtor was silent. In the meantime Jog retired. He and his wife came to Shirdi and made it their home. Jog did excellent seva and pooja of Baba. Mention is made of him in several places especially in Sai Satcharitra Ch.37 'The Chavadi Procession'. Jog wrote to the relative about the loan, but it was not forthcoming. Finally he went to Baba for permission to go personally and recover the money, or, to file a suit. Baba said "Where will the money go? The money will come to your doorstep. What is the hurry?" Jog was rather disappointed and said "12 to 14 years have passed and not a pie has been returned by him. Will he now come to my doorstep to return the money"?

Jog asked Baba time and again about the money, and Baba's reply was the same. Jog finally got tired of asking Baba. He pacified himself that there was no prospect of his ever getting the money back. A few days later the debtor came to Shirdi with a couple of friends. They went to Jog's house. Jog was astounded to see them. The relative did bring the principal of Rs. 1,400- but not the interest. He sought the help of Jog's wife, to convince Jog to accept the principal amount, and release him from the debt. At first Jog's wife was reluctant to intercede. But the relative begged and cajoled her-for help. The companions too requested Jog to forgo the interest but Jog was adamant. At last both of them agreed to ask Baba and abide by His decision. They went to Dwarakamai and asked Baba about this. Baba told Jog to accept the principal and Jog agreed. He realized that he finally got the money that he had given up as lost. Then there was no legal proceedings and unpleasantness, so he accepted the money, and freed the debtor. Upon receiving the sum he took it and gave it Baba. Baba took a small amount and returned the rest.

Sri Guru Charitra



*Kirthi
vyaptha
dhiganthaya*

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 XII

Narahari Becomes Shri Narasimha Saraswati

Narahari - 'I shall be before you whenever you remember me. You will have one daughter and two more sons. You will have no miseries and in the end you will attain the best place in Parlok. I have now to proceed to Badri Narayan to meet Siddhu. So please allow me to go'

The parents, males and females of the town walked with Narahari. Some said 'see how a Brahmachari is going for penance. He is an incarnation of God. Else at such tender age of only seven, how can he know all the four Vedas?' All others bowed to him and returned. The parents still followed Narahari, who then appeared before them in the form of Shripad Shri Vallabha. The parents put their heads on his feet and then Narahari immediately went away.

Narahari started for Badrinarayan. On the way he reached the holy 'Kashi'. He did penance here and saw the Vishweshwar. He also practiced here all the kinds of Yogas. Many Sanyasis also observed penance at this holy place. Narahari showed great proficiency in Yoga. Many Sanyasis came to see him.

There had been one old Sanyasi named 'Krishna Saraswati' who had realized Brahma. He also showed respect for Narahari. He said to all the Sanyasis, 'He is not an ordinary human being but he is an incarnation of God and deserves respect from all. Let us request him to be a Sanyasi and bless the people'.

Accordingly all went to him and said, 'It will be better if you now accept Sanyas-diksha as per religious rules and accept worship and respect from us and favor us with your blessings. Sanyasis are despised in this Kaliyug. Though there are different means of devotion, Sanyas in particular is dishonored. Shri Shankaracharya rejuvenated Sanyasdharm in the seventh century. But now Kali being more influential, the Sanyas is being degenerated. So you please rejuvenate it.'

Narahari conceded to the request and accepted Sanyas-diksha from Shri Krishna Saraswati.

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.

Kriyasamarpanam (i.e., Dedication of all works)

O Sai, Sree Mahadeva, Ocean of Mercy ! Hail ! Victory untoThee ! Jaya ! Jaya!! Jaya !!! Pray, forgive what ever evil we have done consciously with our hands,or feet, voice, body, or karma(action) ears, eyes or mind (alone).

Thou alone art my--brother. Thou alone art my father too. Thou alone my brother (Kinsman) ; my friend, Thou alone. Thou alone art my Wisdom and Wealth. Oh God of Gods, Thou art everything to me.

Oh Sayeesa, to Thee the Supreme, I surrender all that I do (or have done) with my body, speech,mind, senses, intellect, ego,or by the force of Prakriti i.e., my nature.

Those in whose hearts Sai is always perceived and adored will have perpetual festivity, perpetual fortune, and perpetual blessedness. Indeed Sai is the abode of blessedness.

Those in whose hearts the sweetly smiling face of Sai is firmly held,--gain is theirs, and Victory is theirs ! How can defeat or frustration befall these?

By hearing of Thee(Sai) by meditating on Thee, my sin has been wiped out, my sorrows also, as also want; and joys have come in perpetual succession.

Now, my birth has borne fruit. Now (indeed) my tapas (austerities) has borne fruit. My (good) works have attained success, by my resorting to Sayinath as my refuge.

As Sai, with his Bhaktas has graced my cottage with his presence, blessed am I, my objects have been attained, and my ancestors have been raised and saved.

The devotee whose mind is rivetted to the lotus feet and palms of the Guru, whose ears are absorbed in hearing his voice that wards off sin and troubles, whose tongue ever praises the Sadguru, is ever immersed in joy supreme with eyes closed in rapture.

May all here be happy ! May all be healthy ! May good befall all !
May none have sorrow !!

May Blessedness prevail

Will continue...





*Kupnivitha
kalebharaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**anivarti Nivrttatma sanksepta ksemakrcchivah |
srivatsavaksah srivasah sripatih srimatam varah ||64||**

anivarti: Om anivartine namah.

- He who does not turn away those who are inclined to come back to this world.
- He Who does not turn away from His battles with the asuras.
- He Who does not turn away from dharma under any circumstance.
- He whose creations never turn back in their shape, form etc. till pralaya.

nivrttatma: Om nivrttatmane namah

- He whose Nature is superior to other things.
- He who is the atma of those who practice the nivrtti dharma.
- He whose nature is that He is free from the bonds of samsara.
- He whose mind is turned away from worldly attachments.
- He whose mind turns away from any feeling of self-glory over His kirti or fame.
- He who naturally turns away from the objects of senses.
- He who does not turn away from anywhere because of He is Omnipresent. .

samkshepta: Om samksheptre namah.

- a) He who constrains or limits (the field of light of knowledge of those who practice the pravrtti dharma).
- b) He who, at the time of cosmic dissolution, contracts the expansive Universe into a subtle state.
- c) He who minimizes the misfortunes of His devotees.

kshema-krt: Om kshema-krtre namah.

- a) He who does what is good for His devotees.
- b) He who protects what has been acquired by His devotees.

sivah: Om Sivaya namah

- a) He who gives auspicious things to His devotees.
- b) He who purifies those who meditate on Him.
- c) He in whom the whole Universe rests at the time of pralaya.
- d) He who resides in everything and everywhere.

srivatsa-vakshah: Om Srivatsa vakshase namah

He who has the Srivatsa mole on His chest. .

srI-vasah: Om Sri-vasaya namah

The Abode of Lakshmi. .

srI-patih: Om srI-pataye namah

- a) The Consort of Lakshmi.
- b) The Master of the Supreme Cosmic Power. .

srImatam-varah: Om srimatam-varaya namah

- a) The Best Among those who possess affluence.
- b) The Best among those who possess knowledge of the Vedas.

Will continue





Children Section

Learn and
Participate

Stories from “Chinna Katha”

Freedom from Egoism: First Qualification of a Bhakta

Worry and grief, there will always be, of one type or other - in the past and future; while walking, dreaming and sleeping. But place faith in the Lord and do your tasks dedicated to Him and they will vanish. Nârada one day boasted before Vishnu that no devotee could excel him; but this boast was against the very first qualification of a bhakta - freedom from egoism. So, Vishnu spoke of a ryot who was tilling his little plot of land as a greater devotee and recommended that Nârada should visit and learn the art of devotion from him! Nârada felt very much humiliated and he proceeded to the village indicated in great chagrin. He found the ryot engrossed in his round of duties on the field and in the cattle shed and at home and in spite of the most vigilant watch, he could not hear him speak the name of the Lord more than thrice a day; once when he woke up from bed, another time when he took his mid-day meal and the last when he retired for the night. Nârada was naturally incensed that he was deemed inferior to his very poor specimen of a bhakta. He was always singing melodiously the lîlâs of the Lord and spreading everywhere the message of Namasankirtanam (singing the names of the Lord) and here was a horny-handed son of the soil who remembered the Lord just three times a day, whom Vishnu judged superior to him. He hurried to heaven; his face flushed with anger and ignominy, Vishnu only laughed at his plight. He gave him a pot full to the brim with water and asked him to carry it on his head and go round a certain course without spilling even a drop. Nârada did so, but when asked how often he had remembered the Name of the Lord, he admitted that his anxiety to walk without shaking the pot and spilling the water, he had forgotten the Name completely. Then Vishnu told him that the ryot who was carrying on his head more precious and more spoilable burdens than a pot of water and who had to be careful not bring harm to any of them, must perforce be admired remembering the Lord at least three times a day!

Therefore it will be great gain of you remembering the Lord with thankfulness at least thrice or even twice a day; that will give you great peace. Do not give up your worldly duties, but do them with the Name of God on your lips inviting the Grace of God on you.

Desire Binds Us

Those who catch monkeys prepare a pot with a small opening and fill it with some sweets. The monkey, who desires the food, will put its hand inside that pot and take a big handful of the food. Thus, the monkey becomes unable to draw its hand out through the opening. Only on releasing the grip will the monkey be able to take its hands out. It is its desire for the food that has bound its hands. Because it took with its hand some food to fulfill its desire, it was bound there. This wide world is like that pot and our 'samsaras' or families are like the narrow top. Our desires are the sweet in the pot. The world being the pot, containing the desires, sweets, man put his hand in the pot. When he sheds his desires, he will be able to live in the world freely. To get freedom, the first thing to do is to sacrifice. In philosophical terms, this is called renunciation. We think that the world is binding us but the world is lifeless. It is the desire that binds us.

We think that the world is binding us but the world is lifeless.
It is the desire that binds us.

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 \(My bones will speak from my Tomb-2\)](#)



[Saicharitrulo Makarasankranti-part One-Saibanisa Ravada](#)

[Saicharitrulo Makarasankranti-part Two-Saibanisa Ravada](#)

సాయి చరిత్రలర్
మకర సంక్రాంతి





Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-31

Om Shree Ganeshayanamah.! I pray to Lord Ganesh 'I pray to Lord Umapati.!!! O Lord! I am praying to you in the evening ("pradosh kal"). I am your child and do not ignore me. You have chosen the most pleasant Kailas mountain as your abode. You appeared in the past as angry Veerbhadra when Daksha Prajapati insulted you. O Pashupati, you are always alert to protect your devotees. Why then are you ignoring me O Merciful Parvatiraman! May be you think this sinful ignoramus is not worthy of your grace and therefore do not appear before me. O Shoolapani, O Umanath, remember the hunter and forgive me as you have forgiven him. I am your child and pray, do not ignore me.



*Kumbharagni
sisuthrathre*

Namaha

The devotees of the Lord, no matter what caste they were born in, become one with Narayan. They all belong to one caste only, just as there is only one life force in every heart and only one person, the Lord himself. How then can there be any duality? The devotees do not hold different opinions, nor do they take pride in any particular faith. In the past, great saints like Kamal and Kabir appeared on this earth. Did the Lord think of their caste? The Lord hungers for devotion, which he finds but rarely. He sells himself to the devotee who makes a bid for his grace with pure devotion. All devotees are dear to Lord Hari, no matter what caste or circumstances they are born in.

About twelve miles to the south of the Godavari near Kopergaon, is the village Shirdi. There appeared in that village a very pious Maharaj called Sai Baba by his devotees. Nobody knew where he came from. If anybody asked him where he came from or what his name was, the Maharaj would answer, the answer coming pat like rain after, thunder: "I belong to no place, I am Nirguna. But bound as I am by karma I got this form- this body of mine. The universe is my abode. Brahma is my father and Maya my mother, and they gave me this body." His heart, however, was always full of bliss. He knew the world is mortal. This Maharaj brought off a number of miracles. I cannot describe all of them here.

Shirdi was a very small place in those days with just a few small shops dealing in groceries of everyday .

.....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:

*Candraam Prabhaasaam Yashasaa Jvalantiim
Shriyam Loke Deva-Jussttaam-Udaaraam |
Taam Padminiim-Im Sharannam-Aham Prapadye-
[A]lakssmiir-Me Nashyataam Tvaam Vrnne ||5||*

Meaning:

5.1: *(Harīh Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Embodiment of Sri and Whose Glory Shines like the Splendour of the Moon in all the Worlds; Who is Noble and Who is Worshipped by the Devas.*

5.2: *I take Refuge at Her Feet, Who Abides in the Lotus; By Her Grace, let the Alakshmi (in the form of Evil, Distress and Poverty) within and without be Destroyed.*

Disclaimer:

The editor does not accept any responsibility for the views expressed in the articles published. This e-magazine is intended for private circulation only. Information contained in this email is about Sri Shirdi Sai Literature and Sanatana Dharma.

You have received this magazine because you are either subscribed to this directly or through one of the email groups receiving "The Glory of Shirdi Sai".

To Subscribe: You or your interested friends and family members can *subscribe* for THE GLORY OF SHIRDI SAI by sending an email with the subject line 'Subscribe' to members@saidarbarusa.org.

To Un-subscribe: If you are a *direct member* and do not wish to receive this e-magazine in future, please email to members@saidarbarusa.org with the subject line 'Unsubscribe'.

Please send your feedback to feedback@saidarbarusa.org

Kindly send your comments or suggestions to Editorial Team

BOW TO SHRI SAI ~ PEACE BE TO ALL

