



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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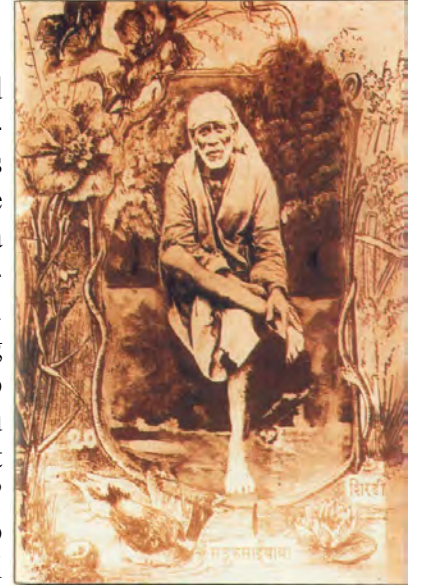


Leela 95

"Is Agni Dev also controlled by Baba?" she thought repentently. The Leela of this story and Agni Dev is as follows. She was recently and happily married to Aba Samanth. While he was an ardent devotee of Baba she didn't believe in Him. One evening he returned home bringing with him a beautiful sari. As he gave it to her, he said "This sari was given to you by Sai Baba". She was quick to retort "What has Baba got to do with the sari? You worked and earned the money to buy me the sari." She then kept the sari in a box and started preparing dinner.

After dinner she said "Now let us see the sari". She ran and brought the sari, upon opening the packet it was charred to pieces. Filled with, anguish at the loss, but still doubting Baba she said "If I get a new sari tomorrow I will know that the sari was burnt because of my lack of faith".

The, next day just before returning home empty handed, a friend stopped by, and gave Samanth Rs.10/-that he owed for some work done earlier. Samanth then bought another sari and gave it to his wife. She received the sari and repented her words and also came to have faith in Baba.



Sri Guru Charitra



*Kusta roga
nivarakaya*

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 XIII

Brahmin's Colic Pain Subsided

Shri Guru then went to Tryambakeshwar, the place of penance of Goutam Muni. Shri Shankar was pleased by the penance of Goutam who brought Ganga (Godavari) on the earth for the benefit of the people. Shri Guru traveled by the Bank of Godavari and came to Manjrika. A learned Brahmin 'Madhavaranya' lived here. He adored 'Narasimha'. Seeing that Shri Guru appeared just a 'Narasimha', he bowed to him and praised him in Sanskrit. Shri Guru was pleased and he appeared before him in his divine form. Madhavaranya prostrated before him and chanted prayers. Shri Guru then blessed him.

Shri Guru then went to Brahmeshwar. Here a Brahmin suffered from acute colic pain. He was rolling in the sand of the river due to severe pain. He had to be on fast for several days. Whenever he dined he had severe pain. He was intending to give up his life by drowning himself in the river and thus getting rid of the acute colic pain. Knowing his intentions, Shri Guru asked his disciples to bring the Brahmin to him. When he was brought before him, Shri Guru asked him, 'Why are you committing suicide? This is a great sin. What is your misery?'

Brahmin - 'I am burdensome on this earth. I dine once in a fortnight or a month, but I have to bear a very severe colic pain. The body lives on food and if food cannot be taken how can this body survive?'

Shri Guru - 'I shall give a medicine. You have a full meal today.' The Brahmin was much encouraged with Shri Guru's words. In the meanwhile the officer of the town came to the river for bath. Seeing Shri Guru, he bowed to him with reverence. Shri Guru inquired 'May I know your name and whereabouts?'

The officer said, 'I belong to Koundinya Gotra and am a Brahmin of Apastamb shakha. My name is Sayamdeo. I come from Kanchi. I am serving here as a Town - officer of a Muslim Ruler for one year. I feel myself very fortunate to see thy holy self today. Sins are wiped off by seeing the Ganga, heat of the body subsides by seeing the moon and poverty is destroyed by the favor of a Kalpa-Taru. But by seeing thyself along, all these three miseries are wiped off and one gets all the four valours.

Sayamdeo humbly expressed, 'Gurudev, he dined yesterday after one month and subsequently he had severe colic pain. If he is given food today and if he dies, shall I not be held responsible for his death?'

Shri Guru - 'I am giving medicine which should be fried in ghee and given to him. Besides give him food containing sugar and milk. Do not have any doubt in the mind.'

Continued in Page 5



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.

Baba's Inscrutability

The Royal Sayee wins over people by his truth, the poor, by gifts. Truth, Munificence, Tapas (austerities), Tyaga (sacrifice), Friendliness, Purity, Rectitude, Learning and Service of the guru are firmly rooted in Sai.

(Anrusamsyam) non-cruelty, sympathy, Vedic learning, virtue (seelam) self-restraint, external and internal, placidity of soul: these six attributes adorn Sri Sai, the Bull amongst men.

(Sai was) free from hankering, (was) refined and virtuous, a mine of noble qualities; (He was) rejoicing at others prosperity and sad at their troubles. He had no enemies; and like the Moon that relieves peoples' suffering from summer heat, he gave relief to all people in their sorrows.

When ill-treated by boys, he never minded that treatment; nor did he mind the treatment he received at the hands of Thambuli, Maulvi, Bhate, Nanawali etc.,

Sai was, like fire, not to be trifled with (durdarsha); like the sea, not easy to cross; like the lion, full of majesty and prowess (Vikranti); like the Himalayas, He commanded respect and showered benefits.

Sai was as patient in endurance as Vasudeva (father of Sri Krishna) and as full of forbearance as one's parents, like Brahma the Creator as he treated all alike; in liberality, and munificence, he was like Mahadeva, (Siva) and like Maha Vishnu, he was the refuge and support of all creatures.

This is the Lord's ordainment that though Sai was in the midst of and mixed up with Prakriti (i.e.) Maya and though her qualities were in him, he was not affected or over-come by them . As is the attitude so is the result.

Gift, sacrifice, japa, all these produce the three-fold fruits of Dharma, Artha and Kama. Total devotion to Sayeesa alone is productive of four-fold fruits; viz, the above three and Moksha.

To whom will Sayeesa, (the highest of saints absorbed in instructing, guiding and helping people to achieve temporal and spiritual benefits) fail to give satisfaction and happiness?

Oh Sai, Sai, Mahabhaga, that affordeth devotees fullest sanctuary, you alone are the salvation to people burnt in the fire of samsara.

It is only so long as we do not surrender ourselves to and seek refuge with Sai, the destroyer of fear, that we experience fear in respect of wealth, family and friends, grief, hankering, disgrace and defeat, excessive greed and that source of all our troubles viz. the improper clutching at things "mine" (possessions).

How can the troubles relating to or originating from the body, mind, gods, (interim space), human beings and the five elements, affect those who have sought refuge with Sai? A person overcomes all these quickly by his faith in the Guru.





*Kutasthaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**udirnah sarvatacaksuranisah sasvatasthira |
bhusayo bhusano bhutirasokah sokanasana || 67 ||**

udirnah : Om udirnaya namah

- a) He Who visibly manifests Himself through His incarnations.
- b) He who is superior to all beings.
- c) He who elevates His devotees to His level.

sarvatash-cakshuh: Om sarvatash-cashushe namah.

- a) He Who is visible to the eyes of all.
- b) He who has eyes everywhere, and sees everything through His consciousness.

anisah : Om anisaya namah.

- a) He Who is not the Master.
- b) He Who has no one above Him as the Master.

sasvata-sthirah :Om sasvata-sthiraya namah.
He Who is eternally existent and steady.

bhusayah : Om bhusayaya namah.

- a) He who lies in His arca form wherever the devotee installs Him.
- b) He Who lay on the sea shore on His way to Srilanka.
- c) He who lies inside every one of His creations as their antaryami.
- d) He in whom the whole world rests at the time of pralaya.

bhushaNah :Om bhushanaya namah.

He Who becomes adorned, or He Who adorns.

- a) He who wears the ornament of saulabhyam as His bhushanam.
- b) He who is decorated with all kinds of different and wonderful ornaments as described by emperumanar in Sri Saranagati gadyam.
- c) He who adorns this world with His different incarnations at His wish.
- d) He Who adorns every creature by His being their antaryami.
- e) He who beautifies this world by His variety of creations.

bhutih : Om bhutaye namah.

- He Who is wealth to His devotees.
- He Who is the personification of Glory.
- He Who is the cause of all glory in His creations.
- He Who exists in the forms of all His creations.

asokah or visokah :Om asokaya namah.
He Who is without sorrow.

sokanasanah :Om sokanasanaya namah.
The Destroyer of sorrows.

Sri Gurucharitra ... Continued from page 2

Sayamdeo agreed and further requested Shri Guru to grace his home by his presence and accept alms at his house. Shri Guru gladly accepted his invitation.

Shri Guru, three Brahmins and other disciples came to Sayamdeo. Sayamdeo's wife Jakhai was a devoted wife. Both worshipped Shri Guru ceremoniously. They worshipped the disciples also. All had a happy dinner that day. The colic pain of the Brahmin disappeared instantly by the grace of Shri Guru. All were wonderstruck to see this miracle. Shri Guru blessed Sayamdeo saying, your family will flourish and devotion of Guru will be continued in the later generations of your family.

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](#)

[Sai Margam EP 10 Part 1 SaiBanisa Ravada](#)

[Sai Margam EP 10 Part 2 SaiBanisa Ravada](#)

[Sai Margam EP 11 Part 1 SaiBanisa Ravada](#)

[Sai Margam EP 11 Part 2 SaiBanisa Ravada](#)

[Sai Margam EP 16 Part 1 SaiBanisa Ravada](#)

[Sai Margam EP 16 Part 2 SaiBanisa Ravada](#)



సాయి చరిత్రలు
మేకర సంక్రాంతి



Children Section

Learn and
Participate

Stories from “Chinna Katha”

God Tests and Rewards

The Pândavas celebrated the As'vamedha-yajña, and as part of that ceremony released the chosen horse so that it may take its own course across the length and breadth of the land. Whoever stops and binds the horse is thereby challenging the sacrificant for a fight; he has to win back the horse, after defeating the audacious obstructionist.



Mayuradhvaja, a great devotee of Krishna, a virtuous ruler, a wise man learned in the Vedas, a man of deep compassion, held the horse, and Arjuna, the Pândava hero, decided to meet him in battle. But, Krishna advised him to desist; for, he desired to demonstrate to Arjuna the devotion of Mayuradhvaja which far surpassed his own; he also desired to proclaim to the whole world the heights that Mayuradhvaja could reach in the realm of self-sacrifice and truthfulness. So, He proposed that He and Arjuna proceed to Mayuradhvaja's Palace in the guise of a pair of brahmins, seeking a

meal. They were welcomed by the King, who offered them rich hospitality. But, before they could eat the very first mouthful, Krishna stopped very dramatically and recited a tale of woe.

"Listen! O soft-hearted Emperor! As we were coming along through a forest on the border of your empire, a tiger snatched away the young son of my companion here. Before we could come up with the beast, it had swallowed half the body; but, it heard our piteous appeal, and promised to release the boy, and return him alive to us, provided it is given as substitute, one half of the sanctifying body of the pure and holy Emperor of the land, Mayuradhvaja. How can we relish your hospitality with this agony in our hearts? Promise to give the tiger half your body in exchange for the full living body of this brahmin boy, and then, we shall partake of your hospitality". Mayuradhvaja agreed most gladly; when the lunch was over, he sat on the floor and instructed his queen and his son to saw his body into halves.

They placed the saw on the head and began the process of division, with the brahmins witnessing the operation. Drops appeared in the left eye of the King. Krishna said, "O! You are giving us the promised gift with tears, not with unalloyed willingness. I cannot accept anything given with tears". But Mayuradhvaja replied, "Sir! If I am unwilling or hesitating, both eyes should shed tears, shouldn't they? Only the left eye is shedding them now; and the reason is this. The right half is being used for a highly sacred purpose, to save a person from cruel death. But, what will happen to the left half? Cast away, to be eaten by dogs and vultures? So, the left half is weeping, but, the right half is jubilant that it is being put to some meritorious purpose". At that moment, Krishna manifested Himself to the great Mayuradhvaja in all His glory and majesty; Krishna blessed the King that he would have Him always installed in his heart and that he would be ever blissful and content. Arjuna too realised that there were devotees of Krishna far more advanced than he was. His pride was humbled. Mayuradhvaja's humility was rewarded.





*Kruthajnaya
Namaha*

Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-31

He then filled the oil lamps with water and lighted them and lo and behold, the lamps burned, as with oil. Awed, Dengale fell at Baba's feet. The people of Shirdi seeing this miracle, began to wonder about Baba's powers. They said that God himself had incarnated in Shirdi. They came all together, fell at Baba's feet and said: We have sinned against you. Forgive us our sin. You are our dear mother and we your children. O merciful one, please do not be angry with us. You are Mercy, Knowledge, Virtue and Peace embodied in human form" Baba then said to them, "Listen to me carefully. Act in such a way that the Lord will be pleased with you. Never tell lies. Be truthful always. Never deceive anybody. Spend your wealth on good causes according to your capacity. You will be benefited and meet Narayan in the end. Remember my words and act accordingly." Chastened, the people of Shirdi bowed down to Baba and went back happily to their homes.

Sai Maharaj was a great yogi. One cannot narrate all his leelas, which are beyond human comprehension.

Here is a leela described to Chitambar by Dengale (the Sai devotee referred to earlier). Baba's bed was a wooden plank measuring 15 cms by 150 cms. The plank was suspended from the ceiling of the mosque (where Baba lived) by means of old rags. The mosque itself was in ruins so that even the lizards had deserted it. The plank hung so close to the ceiling that no one could sit upright on it - one could sit on it only by bending one's body like an arch. The plank was so fragile that it would give way if one just stepped on it. On such a bed Baba used to sleep keeping oil lamps burning on either side. Those who did not believe this went to the mosque to see for themselves and found to their amazement that the report was true.

.....Will continue



Sri Sooktam:

*Upaitu Maam Deva-Sakha Kiirtish-Ca Manninaa Saha |
Praadurbhuuto[ah-A]smi Raasstre-[A]smin Kiirtim-Rddhim Dadaatu Me ||7||*

Meaning:

7.1: *(Harih Om. O Jatavedo, Invoke for me that Lakshmi) By Whose Presence will Come Near me the Companions of the Devas along with Glory (Inner Prosperity) and various Jewels (Outer Prosperity),*

7.2: *And I will be Reborn in the Realm of Sri (signifying Inner Transformation towards Purity) which will Grant me Inner Glory and Outer Prosperity.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

