



# 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 102

Dr. Rajaram Kapdi was born in Shirdi on 22.8.1914. His father Jaydev Vaman Chitambar was the Headmaster of the Marathi school in Shirdi. Rajaram thus played a lot in the Dwarakamai and with Baba. Baba called him 'Ganpat'. One day his mother noticed that Rajaram had a swelling on the right side of his face. It was the below of the lower right eye lid and next to the right Dr. Kapdi side of his nose about 1/3" big. His mother was concerned and worried about it.

At that time a doctor from Bombay had come to stay in Shirdi for a few months. The doctor was quite attached to Rajaram and would take him for a walk every evening. That evening his mother asked the doctor about the swelling. The doctor diagnosed it to be 'a growth of the nasal bone' and suggested that it be removed. However, the surgery could only be done at Bombay. Hearing this his mother remarked that her father had such a swelling in the same place and nothing was done to it.

A few days later, Rajaram was playing with Baba and did not return home at the usual time. His mother noticed that he was not at home and went to the Dwarakamai, There she found Rajaram sitting with Baba. She picked him up and carried him out of the Dwarakamai and slapped him. Baba called her softly and said "He was your father in his past life and My friend. Don't ever hit him again". His mother took heed of Baba's words, and the fact of the physical simi larity and didn't beat him again.

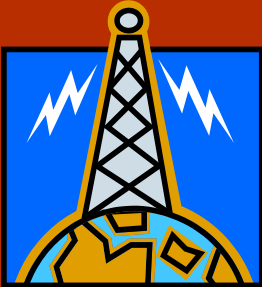
That Thursday she adorned Baba's photograph at home with 'haldi, kum - kum' and performed Arati. She applied some Udi on Rajaram's forehead and called him 'Appa' (father). From that very moment the swelling started subsiding and became alright.

# Sri Guru Charitra



Gambhira  
madhura  
svanaya  
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 XVII

### A Dull Brahmin boy becomes learned

Shri Guru observed Chaturmas living under the Audumber tree near Bhuvaneshwari secretly. Still his name and fame spread in all the quarters.

Namdharak-Why Shri Guru lived secretly? Why did he observe anushtan and asked for alms?

Siddha-Shri Shankar and Shri Guru Dattatreya like to beg alms. Shri Guru roamed through holy places for protecting his devotees. People came to him and harassed him for trifles and hence he lived secretly. But though the Kasturi is hidden, its fragrance cannot be hidden, similarly brightness of Shri Guru could not be hidden.

There lived at Kavir a learned Brahmin who knew the Vedas. He had a dull foolish son. His parents died in his childhood. When he was seven, his thread ceremony was celebrated, but he could not do Sandhya and recite 'Gayatri' mantra. Local Brahmins abused him saying, 'your father knew Vedas and Shastras; but you have spoiled his name. Your life is worthless. Chintamani is best among the beads, so is the knowledge for a person. A man is honored for his knowledge. A King is respected by his people; but even a king respects learned persons, as knowledge is wealth.'

The boy requested them to suggest means for his improvement. The Brahmins said, 'you will have knowledge in the next birth. You should beg for your maintenance in this life.'

The boy being dejected went to a forest. He was thinking of giving up his life. In the evening he reached Bhilavadi. He took Darshan of Bhuvaneshwari and sat at the door of the temple. Next morning he cut his tongue and placed it at the feet of the goddess and said, 'If you do not be kind with me. I shall even offer my head at your feet.'

That night he had a dream in which Devi appeared before him and said, "Oh Brahmachari, why are you getting angry with me? There is an Avatarik Purusha sitting under an Audumber tree on the bank of the Krishna. Go to him. He will fulfill your desires."

Will Continue



# Excerpts from Sai Leela

## Sai Shankar

Megha related the vision with all details. Baba said: "How can it be a vision? Did you not hear my words? I told you to draw the trident. Are you trying to test my words by calling it a vision? My words are always very profound and not a syllable is empty."

"I too felt this at first that you had woken me. But not a single door was open. That's why I felt differently", replied Megha. Listen to Baba's answer : "I do not need a door to enter. I have no form or dimension. I am always everywhere. For the one who places his burdens on me and has become one with me, I manipulate all his actions like the actions of a marionette."

So be it. The subsequent marvelous narration about the purpose of the trident should he heard with great attention. The connection will become evident. On one hand, Megha returned and began to draw the trident on the wall, near the picture in the wada. He outlined the trident in red colour. The next day, a Ram-dasi devotee from Pune came to the Masjid. He did obeisance to Baba with love and presented him with a 'Lingam'.

Just then Megha too arrived there, and an eight-fold obeisance to Baba. Baba said : "Here Shankar has come! Now, you look after him. Upon getting the 'Lingan' in this manner, immediately after the vision of the trident, Megha kept on gazing at the 'Lingam' overcome with emotion.

Kaka Saheb Dixit too had another marvelous experience of the 'Lingam'. Listen with reverence to everything. Your faith in Baba will become firmer. While Megha set off from the Masjid with the 'Lingam', Dixit was engrossed in chanting the Lord's name, after his bath in the wada.

Wiping his body with a clean, washed cloth, a towel covering his head, he stood on a stone concentrating on Sai. He was chanting the Lord's name, as per his usual practice with his head covered. He then had a vision of the 'Lingam'. Dixit thought : 'Why did I today get the darshan of the 'Lingam' when I was chanting the Lord's name?' There was Megha, in front of him, looking very gratified.

Megha said : "Look, Kaka! Look at the 'Lingam' that Baba has given". Kaka was surprised and pleased to see this particular 'Lingam'.

It was of the same shape, size and markings like the one that had appeared in his meditation, just a little earlier Dixit was delighted.

Be it so. Later, after the drawing, of the trident was complete, Sai got Megha to establish the 'Lingam' near the picture.

Since Megha liked to worship Shankar, by presenting him with the Shankar 'Lingam', Sai strengthened his devotion. Such are the marvelous narrations about Sai !

Will Continue







*Ganga thiram  
vasine*

*Namaha*



# Sri Vishnu SahasraNaamam

## VISHNU SAHASRANAMA STOTRAM

**manojavastirthakaro vasureta vasupradah |  
vasuprado vasudevo vasurvasumana havih ||74||**

mano-javah:Om mano-javase namah

a) He Who is swift as thought. .

tirtha-karah: Om tirtha-karaya namah.

a) He Who is the source of the holy waters.

b) He Who makes us cross over the ocean of samsara.

c) He Whose touch of hand is purifying.

d) He Who has provided simple steps to access Him through His various incarnations.

vasu-retah:Om vasu-retase namah.

a) The Source of Luster.

b) He Who shines like gold in the context of creation.

c) He Who is the cause or origin of the universe.

vasu-pradah: Om vasu-pradaya namah.

a) The Giver of Treasure (in the form of Himself).

b) The Giver of Glory or Dignity.

c) The Bestower of moksham.

d) He Who provides the place for dwelling for all beings.

vasu-devah:Om vasudevaya namah.

a) He Who pervades and sports.

b) The Son of vasudeva.

c) The presiding Deity of the well-known 12-lettered vasu-deva mantra.

d) The Deity Who is adored by His devotees.

e) He Who lives in everything and Who keeps them moving around.

Vasuh: Om vasave namah.

- a) The Dweller (in the hearts of His devotees).
- b) The Best of wealth that is sought after.
- c) He Who resides in the Milk-Ocean.
- d) He Who is in the form of the vasu-s.
- e) He Who lives in everything and in whom everything lives.
- f) He Who conceals Himself (from those who are not devoted to Him).
- g) He Who is the final dwelling place for all.

vasu-manah: Om vasu-manase namah

- a) He Who has a Mind which thinks of His devotees as a treasure.
- b) He Whose mind is always with vasudeva.
- c) He Who has a golden mind - pure, without any afflictions.
- d) He Who has a pure mind (He dwells in every thing without distinction).
- e) He Who has a mind which is filled with vatsalyam to His devotees.
- f) He Who has a mind that leads to His removing the difficulties of His devotees.
- g) He Who has complete knowledge of the type of body and other needs of all beings.
- h) He Whose mind was with bhishma as he lay in his death-bed of arrows. .

Havih:Om havishe namah.

- a) The Sacrificial Offering.
- b) He Who is satisfied or pleased.

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## Children Section

### Stories from Chinnakatha

#### THE LIGHT OF DIVINE MESSAGE ON DEEPAVALI

The festival of Naraka Chaturdasi (otherwise known as Deepavali) teaches man to remember how character decides destiny, designs achievements and demarcates one as either divine or demonic.

Naraka, after whom this day is named, was a nara, human being. But since he grew into a demon, he earned the meaningful title, "Narakaasura." Through his asura (demonic) qualities, he proceeded towards Naraka or Hell. He was a king, who shaped his subjects through his counsel and commands into images of himself in wickedness. The people in his kingdom were intoxicated with vice and violence.

The Lord decided to eliminate Narakaasura and redeem the people from the total ruin that faced them and guide them into the holy sattvic (pious) path of humility and goodness. Here, you must pay attention to a strange strategy that the Lord employed. The Lord invaded Narakaasura's kingdom, not once but again and again! Of course, He could have accomplished the asura's destruction during the very first campaign. But He did not do so. He forced him to explode into furious anger again and again, and each attack by the Lord made him repeatedly weaker. His resistance became feebler and feebler.

Anger drastically reduces one's stamina. So, the Lord made Narakaasura flare up in anger, time and again, and even when he was rendered faint and flickering, the Lord decided that he did not deserve death at His Hands. He took His consort, Sathyabhaama, with Him and directed her to kill the ruffian. She could do it easily, for three-quarters of his might had been subtracted by the Lord's strategy.

This day (the festival of Deepavali) is set apart to commemorate the destruction of such a demonic person. The significance of this celebration is that on this day the Lord killed the darkness of Ajnaana (ignorance) and the lack of awareness of the Aathma (spirit) disappeared from the people. Where the light of Aathmic awareness shines, evil thoughts, wicked speech and vicious deeds flee in fear. Therefore, one should cultivate the wisdom which can cognise one's Reality.

## THE POTENT POWER OF DEVOTION

Once in Calcutta (now Kolkata), in the Kali temple constructed by Queen Rasmani, an idol of Lord Krishna fell down and the foot of the Lord was broken a little.



Since many elders declared that according to the scriptures a broken image should not be worshipped, the Queen made arrangements to get a new one made by sculptors.

Ramakrishna Paramahansa heard of this and he reproached the Queen, saying: "Maharani (Your Highness, the Queen), if your son-in-law breaks his leg, what will you

do? What is the correct thing to do? Bandaging the foot and setting it right, or discarding the son-in-law and getting another instead?"

The elders and pundits were dumb-founded; the broken foot of Lord Krishna was set right and the image was installed and worshipped as before.

When devotion is purified and is ascendant, the Lord will be patent even in a broken idol. This too is the dharma (right conduct) declared in the scriptures.

**Where the light of Aathmic  
awareness shines, evil  
thoughts, wicked speech and  
vicious deeds  
flee in fear.**





*Gangothpaththi  
padhambhujaya*

*Namaha*

# Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

## Chapter-32

Shri Ganeshayanamah. Oh Lord of the Universe. You are idol of bliss. You are merciful, radiant and formless, but you do exist in all forms. Such is your incomprehensible nature. I cannot understand it oh, my Mother. The Vedas, even, say, "Neither this nor that." The sons of knowledge like Bhrgu, Parashar and Vashishta could not explain your nature. I am just like a glow-worm in their comparison. Whatever may be the case, Oh Lord, please listen to my earnest prayers and enter my body and write this book.

Nanasaheb Chandorkar and Nimonkar, both Sai devotees, once went to Shirdi for Baba's darshan. Nanasaheb fell at Baba's feet and said: "O Sai Maharaj, I am sick and tired of this mundane life. The Shastras say that this world of ours is meaningless, an illusion. Help me. O brother of the helpless, to break the fetters that bind me to this mundane life, the more one looks for happiness in this world, the less one finds it. Misery seems to be man's lot. Wretched hope that springs eternally in us sends us from place to place.. I am sick and tired of it. I do not want to get involved in it."

Baba laughed at this and said:" Where do you get these crazy ideas from, Nana? You really are a simpleton. What you said about mundane life is true but you can not escape it as long as the body exists. Nobody can escape it, not even I". Our mundane life affects the body in various ways," continued Sai Maharaj. "Desire, envy, avarice, pride, hatred and anger are part of our mundane life; so are the senses of sight, hearing and taste. So indeed are our imagination and our bodily needs. They are all inextricably mixed: they are like a mixture the component parts of which are inseparable, like a knot that nobody can untie. People say that one's wife and progeny are also of one's mundane life. You too believe so and find it difficult to get on with them. What with one's wife and children and other relatives like brothers, nephews etc, life is full of problems but you cannot get rid of these."

.....Will continue





### **Sri Sooktam:**

*Aardraam Yah Karinniim Yassttim Suvarnnaam Hema-Maaliniim |  
Suuryaam Hirannmayiim Laksmiim Jaatavedo Ma Aavaha ||14||*

#### **Meaning:**

14.1: (*Harih Om. O Jatavedo, Invoke for me that Lakshmi*) Who is like the Moisture (figuratively representing Energy) which Supports the Performance of Activities; and Who is Encircled by Gold (Glow of the Fire of Tapas),

14.2: Who is like a Sun with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me.

(Devi Lakshmi in the form of a Sun represents the Fire of Tapas. This Fire is compared with the moisture within activities, the moisture figuratively signifying energy. The Fire of Tapas manifests as the Energy of Activities.)

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