



The Glory of Shirdi Sai

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

YEAR 2016 — ISSUE 14

07 - JULY - 2016

श्रद्धा

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

सबुरी

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Leela 103

In the Sai Satcharita Ch.9 the story of Ram Chandra Tarkad and his son Jothinder is mentioned. How Jothinder extracted a promise from his father, to worship Baba's photograph in the sandalwood shrine daily. Ram Chandra assured him again and again that he would perform the puja daily and offer naivedya, to Baba and then have his lunch. Only after Jothinder was fully convinced of his father's words did he accompany his mother to Shirdi. But one day his father forgot to offer naivedya. Here at Shirdi Baba said **"What could I do O! mother? Today as every day I went to Bandra but there was no rice, no gruel, nothing to eat or drink. And hungry I have to return"**.

This Leela tells about Baba's divine sport. How He came to the Tarkad home in the form of this photograph. One day Ram Chandra and Jothinder had an identical dream. In the dream they saw a beautiful 'Devara' (a small shrine kept in the home). Upon awakening both of them related the dream and were surprised to note that their dreams were identical. Without delay both father and son set out to buy the shrine. Finally they found a beautiful sandalwood shrine and brought it home. Now all that was needed was a photograph of Baba for 'pratistha' in it. The next day, Ram Chandra and Jothinder were taking a stroll in Chor Bazar when they casually stopped at a shop. The shop keeper gesticulated to them to come near. Not knowing what had happened they approached him. He said "Here is your packet; please take it". Ram Chandra and Jothinder simultaneously asked "What packet? Who gave it? For whom is it?" The shop keeper then related the story. "Yesterday a man stopped by and handed me this packet. He asked me to give it to a person wearing a round cap, accompanied by his son, who has long hair. They will come to your shop tomorrow". He then went away "as the description he gave fits you perfectly, I am handing over the packet". They opened the packet and found a portrait of Baba. They took the portrait home to the Prayer room. Wonder of the wonders the portrait fit perfectly in the sandalwood shrine.

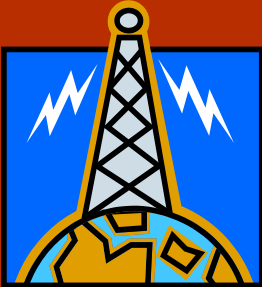
Jothinder besides being highly spiritual, loved Baba intensely. Thus Jothinder adhered to the ritual of daily puja and offering naivedya to the portrait. In fact he was willing to forgo his trip to Shirdi, lest his father forget to offer naivedya to Baba.

Sri Guru Charitra



Gangagiri
thikya
thayathi
srestena
samsthuthaya
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 He woke up and at once ran and crossed the river. He rolled at the Guru's feet and started praising Him. Guru was pleased with him, blessed him and put his hand on his head as Varad Hastha. At once the boy got knowledge and enlightenment. He also got his tongue back.

If a crow has a dip in the Manasa-Sarovar it will become a Hamsa (swan). So also he who touches Guru's feet will acquire all knowledge. Guru is Almighty. His glory needs to be sung.

Chapter XVIII

A Poor Brahmin Gets Wealth

Varuna Sangam is known as Kashi in the south. Shri Guru came here from Bhilavadi and stayed near Panch Ganga Sangam for 12 years. Shiva, Bhadra, Bhogavati, Kumbhi and Saraswati are the five rivers. This is a famous holy place like Kashi and Prayag. There is a temple of Amareshwar and an Audumber tree as a Kalpataru. Sixty four Yoginis lived here. There are 8 holy places in the neighborhood. They are Shukla Tirth, Papavinashi, Kanya Tirth, Siddha Varad, Prayag Tirth, Shakti Tirth, Amar Tirth and Koti Tirth.

Shri Guru lived under the Audumber tree here. He would go to Amarpur for alms. In Amarpur lived a Brahmin knowing Vedas. He had a devoted wife. He had a sem creeper at his door. When he could not get sufficient corn he would live on the boiled seems. He adored Shri Guru with devotion. He invited Shri Guru for alms one day. After taking the alms Shri Guru blessed him saying that his poverty was wiped off. While leaving the premises, Shri Guru cut the root of the sem creeper. Seeing this the Brahmin's wife bitterly saying 'our means of livelihood are lost.' The Brahmin tried to console her saying; 'there must be some good intention of Shri Guru in cutting the root of the sem. It is our good fortune that Shri Guru in cutting came to us for alms. Do not blame Shri Guru who blessed us. He will protect us?'

Will Continue



Excerpts from Sai Leela

Rama blesses Shabari – Shabari attains the holy Realm

Taking up the route through the forest to the Pampa lake as shown by Kabandha, both the sons Rama and Lakshmana of Dasaratha (the foremost among men) proceeded towards the west. Gazing on the numerous trees collected in the form of a cluster on the mountain rocks and laden with flowers and fruits and dripping honey, the two princes, Sri Rama and Lakshmana, marched on their mission to see Sugriva.

Staying for the night on a plateau, those two scions of Raghu, the delights of Raghu's race, for their part approached the western edge of Pampa. Having reached the western brink of the lotus pond, Pampa, the two princes then sighted the lovely hermitage of Shabari on the aforesaid brink (of Pampa).

Reaching that most delightful hermitage hemmed in with many trees, and looking all-round, the two princes met Shabari. Rising respectfully with joined palms on seeing the two princes, Shabari (who had attained perfection through Yoga) for her part presently clasped the feet of Sri Rama and the prudent Lakshmana and offered (to her honored guests) with due ceremony water to bathe their feet and rinse their mouth with and every (other) form of hospitality, Sri Rama then spoke (as follows) to the aforesaid ascetic woman, who was intent upon virtue :- “Have all impediments (to the practice of your austerities) been thoroughly overcome by you ? Is your asceticism (steadily) growing ? Has anger been fully controlled by you as well as your diet, O lady with asceticism (alone) as your wealth ? Are (all) your religious vows completely observed and has satisfaction come to your mind ? Has your attendance on your preceptor borne fruit, O lady of pleasing speech ?”

Stationed before Sri Rama when interrogated (as above) by the latter, the aforesaid ascetic woman, the aged Shabari, who had not only attained perfection (through Yoga), but was esteemed by perfect souls, submitted (as follows) to Sri Rama :- “Today has the fruition of my austerities been attained by me through your blessed sight. Today my birth (as a human being) has borne fruit and my elders have been duly adored. My asceticism (too) has become fruitful today and (the highest) heaven too will definitely fall to my lot, now that you, the foremost of Gods, have been worshipped by me, O Rama, the flower of humanity. Hallowed by your gracious look, O gentle one, bestowing honour on other, I shall by your grace ascend to realms knowing no decay, O subduer of foes !

When you reached Chitrakuta, the sages whom I served (viz., the pupils of Sage Matanga) ascended to heaven from this place in aerial cars of incomparable splendor.

Will Continue





*Gandha pushpa
Akshathai
pujyaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**Sadgatih Satkrith Satta Sadbhutih satparayanah |
Suraseno yadusresthah sannivasah suyamunah ||75||**

sadgatih: Om sad-gataye namah.

- He Who who provides the right path for the good.
- He Who is Himself the right path for the good.
- He Who has superior intellect.
- He Who is attainable by the good.

satkrith: Om satkrtaye namah.

He of lovable acts, and full of good actions.

satta: Om sattayai namah.

Existence Incarnate.

sadbhutih: om sad-bhutaye namah.

- The wealth, in all forms, for the good.
- He Who is endowed with rich glories (aisvaryam).
- He Who alone truly exists.
- He Who manifests Himself in infinite forms.

satparayanam: om satparayanaya namah.

- The Support for the good.
- The supreme Goal for the good.
- He Who has the good people as His support.

sura-senah : Om sura-senaya namah.

- a) He with a valiant army.
- b) He Who keeps everything that moves around, bound together and functioning as a unit.

yadu-sreshthah: om yadu-sreshthaya namah.

- a) The pre-eminent among the Yadavas.
- b) He Who is Best among those who strive (for the redemption of the jiva-s).

sannivasah: Om sannivasaya namah.

The Abode of the saintly.

suyamunah: Om suyamunaya namah.

- a) He with the delightful sport in the Yamuna river.
- b) He Who is attended by the good Yamunas.
- c) He Who has beautiful collyrium in His eyes.
- d) He Who lifts up and protects the jivas during the time of pralaya.

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](#)

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[Ankitha Bhaktulu Speeches by Sri Shankaraiah](#)





Children Section

Stories from Chinnakatha

DRAWING GOD.....

This happened in the time of Lord Krishna. There once lived an artist who had traveled far and wide and had built for himself an extensive reputation.

But even as he climbed the edifice of fame and renown, achieving success and impressing one and all with his art, he still hadn't achieved access to Lord Krishna!

As much as he was anxious to seek approbation from Lord Krishna Himself, who not only ruled everyone's heart but was also the greatest connoisseur of art, success in this endeavour kept eluding him.

But one day, after relentlessly trying to meet Krishna, he got an appointment. The artist met Krishna and requested Him to stay still, so that he could paint His picture.

On getting Krishna's consent, the artist first prepared the outline and told Krishna that he would ready the final painting in a week's time.

You cannot describe God and your attempts will fail. But when you make your mind clear and clean; fill it with love and devotion; the very same love and devotion will enable you to have the true vision of God.

The all-knowing Krishna also knew about the ego of the painter, but did not say anything then. After a week, the painter brought a finished portrait, covered with a white cloth.

And when he uncovered the painting in Krishna's presence the painter himself was shocked at the lack of similarity between the real Krishna and Krishna he had painted!

Completely taken aback by this, the painter asked for another week's time to get the job done. This went for many such weeks, but each time he failed to capture Krishna

in his paintings.

In complete frustration and total dejection, he decided to leave the city and go away. But the Lord had other plans. When he was going away, Sage Narada met him.

Well aware of the painter's plight, Narada confided to him that it was silly to attempt to paint the picture of Lord Krishna, for the Lord has no fixed form and can change His face every second!

Narada then advised, "If you really want to paint Him, I will tell you a method which will enable you to do so." Saying so, Narada whispered something into the ear of the artist. Following the advice given by Narada, the painter returned yet again to Krishna with a white cloth covering something.

But this time, enriched by the wisdom Narada had imparted, the painter told Krishna that even as He was welcome to change the painting in any manner whatsoever, the painting would look exactly like him.

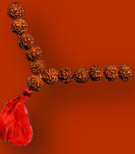
Saying so, the artist removed the cloth, laying bare the mirror the cloth had till then hidden. The mirror reproduced an exact replica of Krishna.

If therefore, you are imaging that God would be like this or that, it is not correct. You cannot describe God and your attempts will fail. But when you make your mind clear and clean; fill it with love and devotion; the very same love and devotion will enable you to have the true vision of God.

~ Baba

**when you make your mind clear
and clean; fill it with love and
devotion; the very same love
and devotion will enable you to
have the true vision of God.**





*Gathividhe
Namaha*

Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-32

Nana said, "My previous lives were evidently ordained by the Lord but my concern is with my present one. I do not want any more of it bedeviled, as it is by too many problems, too many woes. Help me to rid myself of this." Baba laughed at these words of Nanasahab and said. "You are responsible for this life as well. You are the one who caused it. Now, then, can you get rid of it? This body of yours is the fruit of the accumulated karma of the past. Karma is the root cause of all our miseries. All those that are born - whether men, birds or beasts -suffer from the effects of their previous karma. Unless one bums down the effects of one's previous karma, one cannot be rid of the body.

All people, rich and poor, and married ones, sanyasins and vanaprasthas exist because of the life force running through them; so do different kinds of animals like horses, bulls, jackals, tigers, rhinos, hyenas, dogs, pigs, scorpions, snakes, ants, fleas and kites. The same life force runs through all of them. Why, then, do these entities look different? Did you ever ponder this, Nana? If you do you will realize that the reason lies in their past karma.

The animals are different because of their previous karma, their innate characteristics depending on the species they belong to. Thus, tigers eat flesh and pigs eat excreta while hyenas dig out buried bodies and devour them. Kites and vultures feed on rotten bodies while swans eat the tender leaves of lotus plants.

Karma, determines not only the species - specific characteristics of animals but also what happens to some members of the species as distinct from some others of the species in their life-span. Thus, some tigers are lucky to roam free in the forest whereas others are destined to move from door to door at the bidding of their gypsy masters, chained and shackled. The dogs kept by the rich sit on soft mattresses while others roam about in the streets, lingering around houses for a piece of bread. Some cows are treated to good grains, oil cakes and special fodder; some do not get even a straw to nibble and some others have to hang around refuse dumps for food.

.....Will continue



Sri Sooktam:

Taam Ma Aavaḥa Jaatavedo Lakṣmīm-Anapagaaminiim |

Yasyaam Hirannyam Prabhuutam Gaavo Daasyo-[A]shvaan Vindeyam Puurussaan-Aham ||15||

Meaning:

15.1: (*Harīh Om*). O Jatavedo, Invoke for me that Lakṣmī, Who does not Go Away, (Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakṣmī as the Embodiment of Sri is thus Non-Moving in Her essential nature.)

15.2 By Whose Golden Touch I will obtain (i.e. Sri will be manifested as) Abundant Cattle, Servants, Horses and Progeny.

(Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

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BOW TO SHRI SAI ~ PEACE BE TO ALL

