



# 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 104



Jankibai Engle was born in 1905. She first visited Shirdi in 1912 when she was six years old. Her parents were devoted to Baba and took her on the pilgrimage to Shirdi. They went to Dwarakamai and found Baba sitting near the 'kattada' (wooden railing). Her mother went to prostrate before Baba but Janki was frightened. She stood near the entrance afraid to go near. Her Jankibai Engle mother asked her whether she was frightened. She nodded. Her mother pulled her by the arm and threw her at Baba's feet. Gently Baba picked her and patted her back, and simultaneously patting His leg with His other hand.

Softly He said "Ja Beta Ram Mai Ho Javo" (Go, child and get immersed in Ram).

Later she understood how Baba blessed her in 1912. Even at the age of 88 she could walk unaided and with an erect posture. She also did 'keertan' and danced with joy spreading love and devotion all around.

Just after she got married, her mother was gravely ill and she kept remembering her daughter. She sent a fervent prayer to Baba beseeching Him to send her daughter home. Jankibai got a dream in which Baba told her "Not to forget or forsake her mother and to go and visit her". Her mother-in-law refused to give permission. None -the-less she packed her bags and left. Knowing that Baba was behind her. She visited her mother for two to three days and returned home without any grave consequences.

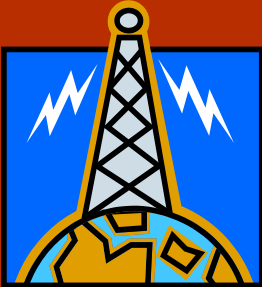
....Will Continue

# Sri Guru Charitra



Gananruthya  
vinodhaya  
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 XIX

### Greatness of Audumbar: Ganganuj's Poverty wiped off.

Ganganuj was a farmer who had his field at the riverside. At midday he saw that 64 Yoginis came out of the river, bowed to Shri Guru and took him to the river. A passage was created for him by the bifurcation of the river water. After some time Shri Guru returned by the same passage. Next day Ganganuj also followed Shri Guru when he was being taken by the Yoginis. He saw that there was a nice place with buildings of precious stones, and there was a high and well-decorated throne. Shri Guru was seated on the throne. He was duly worshipped, had Aarti and was Shri Guru saw Ganganuj. Shri Guru asked him. 'How did you come here?' He replied, 'I came here to see Thy holy self.' Saying so, he bowed to Shri Guru, who said to him, 'Your miseries are wiped off. Your desires will be fulfilled. Do not disclose to anyone whatever you have seen here. Else you will lose all instantly.'

Then Shri Guru came to the Audumbar with him. Ganganuj came to his fields and found a treasure. He got knowledge also. He served Shri Guru with his wife and children with more devotion thereafter.

Om Magh Poornima Ganganuj said to Shri Guru 'It is said that bath at Kashi and Prayag is very virtuous. How can this be possible for me?

Shri Guru said, 'Pancha Ganga Sangam is like Prayag, Jugul is Kashi and Kolhapur is like Gaya. If you wish to see Kashi-Prayag I shall show it to you.'

Shri Guru was sitting on a tiger skin. He asked Ganganuj to shut his eyes and to hold the hind part of the skin firmly and they instantly reached Prayag in the morning. After having bath they went to Kashi at midday. They had Darshan of Kashi Vishweshwar and went to Gaya in the afternoon. They returned to Audumbar by the same evening.

Shri Guru now thought of leaving the place. 64 Yoginis requested him, Why are you leaving us? All our miseries are wiped off when we see you.'

Shri Guru smiled and said, 'I am always at this Audumbar. You live here happily. Amarpur is also my dwelling place. Those who worship you, this Audumbar and the Padukas here, all their desires will be fulfilled, and they will get four purusharthas. One who takes bath at Papavinashi, Kanya and Siddha Tirthas, worships the Audumbar and these Padukas for seven days, even if his wife is 60 years old and sterile. If one recites a mantra, under this Audumbar with a pure mind, it will be a great virtue. One lakh rounds of this tree will wipe off leprosy and one's body would be bright as gold. Such is the significance of this place.'

Saying this, Shri Guru came to Gangapur on the bank of Bhima.

Will Continue



# Excerpts from Sai Leela

## Bayjabai's Austere Devotion & Sai Baba's life-long Remembrance

In the beginning, Sai Baba was well-known amongst the people as the mad fakir. The One Who filled His stomach by begging for food, how could He have any grandeur ?

But the Fakir was generous by nature. Never expecting anything in return and loving, outwardly He looked wavering but was inwardly steadfast. His behaviour was impossible to understand.

In such an ordinary (mean) village, there were some fortunate people who were kind by nature and who regarded Him as a Saint.

Tatya Kote's mother, whose name was Bayjabai, would put some bhakris in a basket and carry it on her head and go into the woods in the afternoon.

She would walk for miles, searching in the woods for the mad fakir, trampling upon the thick foliage and bow down to His feet on finding Him.

How can one describe the strength of her devotion ! Dry or curried vegetables and bhakri she fed Baba with her hands, in the woods, in the noon or late afternoon.

This austere devotion of hers was also not forgotten by Baba during His lifetime. Keeping the past in mind He blessed her son with good fortune. Both the husband and wife had great faith in the Fakir indeed. The Fakir only was their God; God lives in the faith of the devotee, doesn't He ?

The Fakir would be in meditation. Then Bayjabai would lay out the leaf (which served as a plate), serve the food from the basket, and make efforts to feed Him.

"Fakiri is true kingship. Fakiri alone will last forever. Look how evanescent is wealth." Baba said this always !

Later on Baba abandoned the woods. He began to stay in the village and accepted food in the Masjid. Thus He put an end to the mother's troubles.

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*Galavankarvar  
apradhaya  
Namaha*



# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**Visvamurtirmahamurtir diptamurtiramurtiman |  
anekamurtitavyaktah satamurtissatannanah || 77 ||**

visvamurtih: Om visva-murtaye namah.

- He Who has the Universe as His body.
- He Who has a beautiful Form that finds entry into the mind, eyes, etc., of His devotees.
- He Who has maya sakti in the form of the Universe.
- He Who has a Form that can induce maya in everything.

mahamurtih: Om mahamurtaye namah.

- He of Immense form.
- He Who is immensely worthy of worship.

diptamurtih: Om diptamurtaye namah.

He with a shining form.

amurtiman: Om amurtimate namah.

- He Who has even the subtle and formless things as His possessions.
- He Who Forms that are not the result of karma.
- He Who has a disposition that is not hard, inflexible, etc.
- He Who has Forms that are indescribable, and not fixed.
- He Who takes whatever Forms He pleases as His incarnations, and thus One Who has no fixed forms.



anekamurtaye: Om anekamurtaye namah.  
He of many forms.

avyaktaha: Om a-vyaktaya namah.  
He Who is not manifest; He Who cannot be easily realized.

Satamurtisa: Om satamurtaye namah.  
He with a hundred forms.

satanana: Om satananaya namah.

- a) He Who is many-faced.
- b) He Who has provided many different means (such as nose, mouth, etc.) for life to be sustained.
- c) He Who has created various life-forms and provided easy means for their survival.
- d) He Who is viewed in different "faces" (in different ways) by different faiths

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## Children Section

## Stories from Chinnakatha

### SINCERE YEARNING AND SURE GRACE

There was once a Sultan, ruling over the region of Mathura, Brindavan and other places, situated on the banks of River Yamuna. During his reign, the emperor of Vijayanagara (a kingdom in the South of India), came on pilgrimage and stayed at Brindavan for a few days to pay homage to Lord Krishna in the temple there. The Sultan understood that the Emperor had come only to pay respects to that One in the shrine at Brindavan, and he decided to himself, come what may, he would too have that spiritual experience.

So late one night he went and called out before the closed doors of the temple, “Who is inside?” He heard a voice, which gave the reply. “Govind Maharaj and Radha Rani (The Lord Krishna, the King, and Radha, the Queen)!” The Sultan was now sure that there were two persons living inside, a Super-Emperor and His Super-Empress. He was filled with an agonizing yearning to see the distinguished occupants of the temple. He waited outside the door, without food or drink for three full days. He was overcome with hunger and thirst; but he did not stir, for he was afraid the Imperial Couple may emerge any moment and he might miss the Darshan.

That night, when the town was asleep, just before midnight Govind Maharaj and Radha Rani emerged from the shrine. They signed to him to follow him. They were magnificently dressed and had elaborately bejeweled headgear, necklaces, wristlets and ornaments for the hands and feet. They moved on until they reached the banks of the Yamuna, where thousands of Gopas and Gopis (cowherd devotees) were gathered to welcome them. There was music and dance in the bright moonlight, heavenly joy shone on every face. At 4 a.m. they returned to the temple and before they passed through the closed door, they gave into the hands of the Sultan the kankanas they wore on their wrists, for safekeeping. Before he could say anything, they had gone.

A party of priests came along at that time, in the morning hour, and seeing the Sultan there, asked him as to why he was standing there and what he had in his hands. They

had come to open the locks of the inner doors and inaugurate the ceremonials of the day, with Suprabhatham and Nagarasamkirtan (morning prayers and chantings).

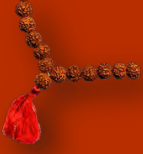
The Sultan said, “Govind Maharaj and Radha Rani have just gone in; I was with them at the Yamuna Bank from midnight till a few minutes ago. They gave me these kankanas for safekeeping. I don’t know why.”

They surmised he was a thief who, caught in the act, was spinning a yarn and so bound him to punish him. But they found the locks unbroken, everything intact. Only the idol of Lord Krishna had no gold kankanas! Now they were convinced that the man outside was a great Bhakta (devotee), who had the unique vision of the Lord. They honored him and craved pardon for the wrong perpetrated in ignorance. Such is the reward for sincere yearning; unlimited ananda (bliss) can be earned through implicit faith in God.

~ Baba

unlimited ananda (bliss) can be earned through  
implicit faith in God.





*Girisasadhru  
sathyagine*

*Namaha*

# Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

## Chapter-32

"There is, however, one real joy and one real sorrow. Being caught up in the cycle of births and deaths is the real sorrow; getting liberated from the cycle is the real joy. All the rest is illusion.

"How then, should one conduct oneself in the world? Listen to what I say carefully. One must be contented with one's lot in life; one must not keep worrying over it. If riches come to you, accept them but be humble, like the trees which bend on being loaded with fruit. It is good to be humble, to be kind and polite but not to everyone. You should learn to tell rogues, who take advantage of the kindness of the rich, and be stern with them. Do not forget, however, that wealth is but the noonday shadow. Do not get puffed up with the power of wealth and harass others. Instead give in charity according to your capacity. One should never borrow and be extravagant. The world may be an illusion but your destiny is not: it is real. You need wealth to conduct your worldly affairs.

Wealth is essential but one should not get entangled in it. Do not be a miser. Be generous but not over-generous. Remember no one will care for you once your wealth is spent. Generosity combined with extravagance is dangerous; avoid it by all means. While giving in charity, consider how suitable is the recipient. Ask yourself: "Is he worthy of your help? Is he in real need? and only if the answer is yes, must you give. The sick and the disabled are worthy of your charity; so are orphans. All public welfare projects are deserving of financial help: so are scholars of merit. Try and help, if you can, poor and deserving women in labour.

"There are three types of feedings: mass feeding, regular feeding and occasional feeding. Mass feeding is feeding people in thousands. You may do this if you are very wealthy and your intentions good. When you mass-feed, you need not differentiate between caste or between good and bad people; all are worthy. Feeding in the name of the Lord also falls in this category. However, you should not undertake some feeding if you have to borrow and get into debt.

.....Will continue





### **Sri Sooktam:**

*Padma-[A]anane Padma Uuru Padma-Akssii Padmaa-Sambhave |  
Tvam Maam Bhajasva Padma-Akssii Yena Saukhyam Labhaamy[i]-Aham ||17||*

#### **Meaning:**

17.1: (Harih Om, Salutations to Mother Lakshmi) *Whose Face is of Lotus, Who is supported (indicated by Thigh ) by Lotus, Whose Eyes are of Lotus and Who is Born of Lotus.*

*(Lotus indicates Kundalini. Face indicates the nature of a person, thighs indicate support and eyes indicate the spiritual vision. This verse describes the transcendental nature of Mother Lakshmi. She is born of Yoga, united with Yoga and revealed to a devotee in his spiritual vision.)*

17.2: *O Mother, You manifest in Me in the Spiritual Vision (indicated by Lotus Eyes ) born of intense Devotion by Which I am filled with (i.e. Obtain ) Divine Bliss.*

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