



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

CONTENT

[Ambrosia in Shirdi](#)

[Sri Guru Charitra](#)

[Excerpts from Sai Leela](#)

[Sri Vishnu Sahasra-
namam](#)

[Children Section](#)

[Sri Sai Baba's Sermon](#)



Leela 108

Once Jothinder visited Shirdi. In those days Shirdi was a small hamlet without electricity or sanitation. The pilgrims had to go to the outskirts of the village and use it as toilet. There was a small rivulet that they made use off. The place used is now opposite to Lakshmi Nagar. One day it was drizzling rather heavily. When Jothinder went there suddenly he heard a man shouting 'Londa Ala' . The meaning is - a huge wave of water has come). He didn't understand what was said, so he did not look around or pay heed. The rest of the pilgrims ran to safety. Suddenly there was lightening and he looked up to find a huge wave about 20 to 30 feet high was about to descend upon him.

He knew for sure that he would be washed away or drowned. He just stood up and closing his eyes he said "Baba melo" (Baba, I will die). After some time he heard water gushing and swirling. He opened his eyes and saw its fury, branches, small trees dead goats and snakes were drifting by. He looked around only to find that the water had parted and he was standing on an island of dry land. He waited for some time for the water to recede. Then he waded in knee deep water and came to his room. After taking a bath he went to the Dwarakamai to thank Baba. Holding His feet he thanked Him. Baba said "You said, Baba melo. Do you think you came to Shirdi to die?"

Sivanesan Swamiji is known to me since 1955. My relationship with Swamiji was more like a 'big brother and spoilt younger sister', rather than Swamiji and Sadhak. He quietly went about, doing Dhuni Puja for me and looked after my material and spiritual welfare. In 1987, there was a crisis in my life. My father, who was a heart patient for many years, was sick. So, I would often run to Shirdi to cry in despair to Baba and Swamiji.

One day, Swamiji said, "Rewrite Ambrosia in Shirdi and make it simple, so that any one can read and understand It." At that time, I was quite upset, and writing was the last thing on my mind. My father passed away in November 1987; but this thought was there in the back of my mind. ...Contd..Page 3

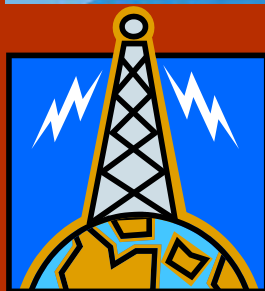
Sri Guru Charitra



Gunathithaya

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 XXI

The Dead Child Became Alive

The Sanyasi said, 'You are mourning in vain. He who has come to birth, in this world has to die. How long can last the foam or a bubble in the water. This body is made of five principles and when they are separated, the body also perishes. Satwa, Rajas and Tamas are the three qualities of those principles. Satwa begets god, Rajas begets human being and Tamas begets demon. Man does good and bad actions and accordingly he gets enjoyment or suffering in the next birth.

Being deluded by affection and agreed, men have pleasures or miseries. They are dependent on the actions of the previous birth. Even Gods and Rishis have to suffer. Only is not grieved at death.

When a female is pregnant, in the beginning the fetus has no shape; but it develops and comes to birth and it is therefore evident that it will perish one day. A body is like a bubble in the water. Some die in childhood, some in youth and some in old age as per actions of the past life. But due to affection, it is said that she is the mother. He is the father, son, wife, friend and so on. The body appears to be clean; but it is full of flesh, blood, urine, filth etc.

As one comes to birth one's enjoyment and suffering are destined. No one has won victory over death. One sees treasure in dream but of what use can it be in practical life? You had many lives in different yonis i.e. species e.g. animals, birds, worms, human being etc.; but how many of these can you recollect? If you had been a human being can you tell me whose wife or daughter you had been? If you cannot know this, why do you mourn saying 'my son'? You give the corpse to the Brahmins for funeral.'

Hearing the advice of the Sanyasi, the Brahmani said, 'You have advised me but I am not satisfied and if the fate is unchangeable, why one should adore God? If iron is not transformed into gold by the touch of Paris (Philosopher's stone) what is its significance? Being unfortunate, I adored Shri Guru. If one has fever, one goes to a physician and seeks relief by his medicine.

Shri Narasimha Saraswati is the incarnation of Trimurti (Three Gods). He blessed us by giving us sons with long lives. How can it be untrue? In the circumstances, why this calamity should befall me? Therefore I have decided to give up my life.'

Will Continue



Excerpts from Sai Leela

Experience His All- Pervasiveness!

... - Chapter 44 Shri Sai Satcharita

Wherever you are, and Whatever you may doing, always bear it in mind that I shall continue to be informed of the minutest details of your deeds. In this manner, as I am described, I dwell in the mind of all I am in the hearts of all, all pervading I am the load of all. I fill entire creation, within and without, to the point of overflowing. This universe is directed by God and I am the one who holds the reins.

I am the Mother of all being, I am the equilibrium of the three gunas, I promote the activities of the senses. I am the Creator, the Preserver and the Destroyer. One who concentrates on Me, for him nothing is difficult. But the moment he forgets Me, Maya will attack him. Whatever is perceived in My image only, whether it be a worm, an ant, a poor wretch or a king. "This immeasurable universe consisting of mobile and immobile thing-these are Baba's own image. He who constantly remember me after completely surrendering to Me, I own him a debt which I will repay by uplifting him.

I constantly care for him who only longs for me and for him no one is equal to me. I act according to his wishes.

You may ask who is in the heart and how? What are his attributes? And what is his identity by which he can be recognized? Sai fills the movable and immovable, Sai is within us outside us too. Sai is in your and my heart. He stays there permanently Sai is immanent in the whole creation and He likes nothing else than love.

Though we cannot see him with our naked eyes He is everywhere. Though He in hiding in a subtle form, He keeps us engrossed in him. Worshipping him with heart and soul, remembering him with love and devotion all the devotees will experience His all pervasiveness.

Will continue....

Continued from page 1...

I finally followed Swamiji's advice and used 'Ambrosia in Shirdi' as a guide and reference book. 'Ambrosia in Shirdi' was written by Shri Ramalinga Swami, Life Member, Shri Sai Baba Sansthan when he was residing at Munja Baba Sthan, Shirdi under the guidance of Sivanesan Swamiji. The first and only edition was in July 1984 of 2000 copies. Hence, very few people got to read this gem of a book. I humbly thank Shri Ramalinga Swami for giving me this opportunity to rewrite this book.

Ambrosia in Shirdi is one of a three part series. It has coloured photographs and depicts the life of Baba, especially His 60 years at the Masjid (Dwarkamai) in Shirdi. His daily routine, Bhiksha route and Lendi Baug route, the five blessed houses that He took Bhiksha from. His visits to Rahata, Nimgaon and Dhabolkar's house in Bandra, Bombay, and some rare photographs of Baba. Ambrosia in Shirdi part-1 narrates the Leelas of Baba that took place before 1918, .Dabholkar, in the Sai Satcharitra has mentioned many a Leelas beautifully. But, it wasn't possible for him to write all the Leelas as the book would have run into many volumes.





*Gunathmane
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**suvarna-varnah hema'ngah vara'ngah candana'ngadI |
viraha vishamah sunyah ghrtasIh a-calah calah ||79||**

suvarna-varnah - om suvarna-varnaya namah
The golden-hued.

hema'ngah - om hema'ngaya namah
He of golden-hued limbs.

vara'ngah - om vara'ngaya namah

- He Who displayed His Divine Form to devaki in response to her prayers.
- He Who has beautiful limbs.
- He Who has a lovable Form that is pleasing to those who meditate on Him.

candana'ngadI - om candana'ngadine namah

- He Who is adorned with delightful armlets.
- He Who is besmeared with pleasing sandal.
- He Who provides us all with the means and ways to be happy.
- He Who has a'ngada as His pleasing devotee.

viraha - om viraghne namah

- The Slayer of the strong demons.
- The Destroyer of those who indulge in vain arguments and distract others from meditating on Him.
- The Destroyer of the bonds of yama.
- He Who leads the jivas to moksha by showing them the right path.
- He Who provides different ways for His creations to move around.
- He Who is accompanied by Garuda and Vayu when destroying the asura-s.
- He Who ends the various paths that go from birth to birth.

vishamah - om vishamaya namah

- He of unequal (conflicting) acts towards His devotees vs. His enemies.
- He for Whom there is no equal.
- He Who destroyed the effect of the poison that was consumed by rudra during the churning of the Milk Ocean.

sunyah - om sunyaya namah

- He Who is devoid of defects when He takes births as one of us.
- He Who is without any attributes (advaita interpretation).
- He Who goes everywhere, or is present everywhere.
- He Who cleans out everything at the time of pralaya.
- He Who is not accessible when we seek Him through our senses.

ghrtasIh - om ghrtasishe namah

- He Who sprinkles the world with prosperity.
- He Who is desirous of the butter in the gopis' houses.
- He from Whom all desires have flown away.
- He Who enjoys the offering of ghee in the homa etc.

a-calah - om acalaya namah

- He Who is unshakable against His enemies.
- He Who is immutable in His nature, power, wisdom, etc.
- He Who does not move anywhere, because He is everywhere already.

calah - om calaya namah

- He Who swerves.
- He Who moves (in the form of vAyU etc.).
- He Who rushed out of Sri vaikuNTham at the cry for help from Gajendra.
- He Who is full of leelas.

Please enjoy the talk given by [Saibanisa ji](#) in Telugu

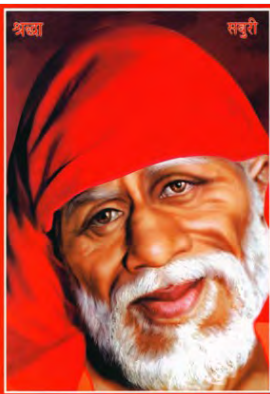
[Sai Krishna 1](#) by SaiBanisa GopalRao Ravada

[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)



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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



CHAPTER 1

Dhritarashtra tells his friend Sanjaya, “Please tell me, O Sanjaya, what my sons and those of my brother Pandu are about to do on the battlefield in Kurukshetra?”

Sanjaya replies: “O King! Your eldest son Prince Duryodhana is approaching Battle Commander Dronacharya, the Guru of your sons as well as the Pandavas. I can now see Duryodhana speaking to Dronacharya. He says: ‘O Master! Please take a good look at our brave army with so many renowned warriors. They have come from different places to support us and to fight for us. Please Sir, make sure that venerable Bhishma, our Commander-in-Chief, is well protected, at all cost’.”

Sanjaya continues: “And now, all the great warriors on the two sides are blowing their respective conches, signalling their readiness to commence battle. I can also see Krishna and Arjuna blowing their conches.”

“Arjuna is seated in a chariot with Krishna Himself acting as the charioteer. Flying from that chariot is a standard bearing the figure of Hanuman.”

“Arjuna is now telling Krishna: ‘Krishna, please drive the chariot to a spot midway between the two armies. I want to get a close look at our enemies, the evil Kauravas’.”

“Krishna drives the chariot to the midway region as requested by Arjuna and says, ‘There, Arjuna, take a good look at your adversaries’.”

“Arjuna slowly surveys the warriors assembled on the two sides. And what does he

see? Nothing but his grandfather, his teachers, his cousins and various other relatives, his friends and so on. Some are lined up on one side and the rest on the other.”

“Arjuna is deeply troubled by what he is seeing and says: ‘Krishna, as I look around me, I see nothing but kith and kin. Do I have to kill people of my own blood for the sake of a mere kingdom? No Krishna, I cannot slaughter my friends, relatives and elders. What pleasure can there be in such killing? What benefit? On the contrary, it is a sin to win a kingdom after butchering one’s own people’.”

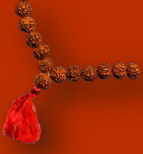
‘Maybe the Kauravas are blinded by greed and want to wage war but I do not have to do so. I do not have to be blinded similarly by greed, jealousy and all the rest of it. I just cannot fight. It is better that my enemies strike me than I kill them.’

Reporting all this, Sanjaya tells Dhirtarashtra, “I can now see Arjuna dropping his bow and sinking into his chariot, filled with deep anguish.”

Om.

O Bhagavad Gita, with which Partha (Arjuna) was illumined by Lord Narayana Himself and which was composed within the Mahabharata by the ancient sage Vyasa, O divine mother, the destroyer of rebirth, the showerer of the nectar of advaita (oneness) and consisting of eighteen chapters - upon thee, O Bhagavad Gita, O affectionate mother, I meditate.





*Gunadhosha
vivarjithaya*

Namaha

Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-33

Shree Ganeshayanamah. Oh Lord, you are full of the three Gunas and also devoid of them. You are inside as well as outside the Universe. You are full of Truth, Knowledge and Bliss. You always bless the devotees. You are the beginning. You create the sound and you are the sound too. One cannot separate you from anything. You are behind every auspicious thing. Your form is benevolent. Since I am tied up to you, I need not worry about anything inauspicious. It can not even touch me.

After a few days, Chandorkar went to Shirdi for Baba's Darshan. He prayed at Baba's feet and requested him to kindly continue with his advice. Baba was pleased by this request and said. "Now, I will tell you how to act to reach the state of absolution (Mukta Sthiti) which follows the end of pleasure and pain.

One must keep a balanced mind and always consider what is good and what is bad and accept one's destiny. The natural happenings are one's destiny. Those things that are the results of one's deeds are not a part of one's destiny. Those who steal are punished. This is not their destiny. This is the fruit of their deeds.

A clerk kills his master and takes his place. This also is not a part of his destiny. Then, the crook, on becoming the master enjoys his wealth, moves about in cars, carts and on horse backs and says that he has become happy. He has, infact, sinned by betraying his master. This Karma is added on to his existing Karma. This will cause his rebirth. Wise people understand this, foolish ones can not. His position as a clerk, which he had earned due to his past Karma also remains as a balance for the next birth. Thus, he prepares himself for the next birth. How-can such a person avoid the cycle of birth and death? Death occurs on consumption of poison. This is not destiny. It is the fruit of one's deed.

You see a number of graduates hold high positions, some go around the world and simply deliver lectures, some become Yogis, some run shops whereas some teach children in schools. All the above graduates have taken same efforts but they follow different professions. You will now, understand that this difference is due to their destiny and is not the fruit of their efforts.

..will continue



Sri Sooktam:

*Dhanam-Agnir-Dhanam Vaayur-Dhanam Suuryo Dhanam Vasuh |
Dhanam-Indro Brhaspatir-Varunnam Dhanam-Ashnute ||20||*

Meaning:

20.1: *(Harī Om, Salutations to Mother Lakshmi) O Mother, You (indicated by Dhanam) are the Power behind Agni (the God of Fire), You are the Power behind Vayu (the God of Wind), You are the Power behind Surya (the God of Sun), You are the Power behind the Vasus (celestial beings).*

20.2: *You are the Power behind Indra, Vrhaspati and Varuna (the God of Water); You are the All-Pervading Essence behind Everything.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

