



The Glory of Shirdi Sai

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

YEAR 2017 — ISSUE 7

30 - MARCH - 2017

श्रद्धा

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

सबुरी

CONTENT

[Sai a Beacon](#)

[Sri Guru Charitra](#)

[Excerpts from Sai Leela](#)

[Sri Vishnu Sahasra-
namam](#)

[Children Section](#)

[Sri SatCharita](#)



Sai a Beacon for Humanity



EXPERIENCES OF SAI BA.NI.SA WITH SHIRDI SAI - 12

The importance of ' feeding the hungry ' is well emphasized in the 38th chapter of Sai Satcharitra. Sai actively participated in preparing and serving food to the needy. He always stressed upon people to offer food to the starved coming in any form of life during the lunch hour. It was customary on the part of his devotees to invite Sai for community lunch / dinners. Sai graced the occasion in some form or other as narrated in the 40th chapter, where in he visited B.V.Dev's house in the form of a saint along with his two disciples. Similar incidents have taken place in my life too and I intend to place them before all devotees.

It dates back to the year 1991. On completion of my house construction, I decided to offer food to all workers involved in the construction activities with a sense of gratitude and appreciation for all the good work done. I whole heartedly invited Sainath to grace the occasion. I was anticipating a minimum of 10 people and vouched to take food only after I offer it to at least 10 people against the 15 invited. 17 - 10 - 1991 was the date as I recall and to strange coincidence, it happened to be ' VIJAYA DASIMI DAY ' i.e. Dussera festival. After they finished taking food I took the headcount and found that only nine of the fifteen expected turned up. My wife was pestering me also to have my lunch. I stood firm on my decision and advised my wife to go ahead with her lunch. After waiting up to 3' O clock, she commenced to have her lunch, abusing me for my adamancy. My mind was pre- occupied with mixed feelings and series of questions - firstly, will Sai ever turn up? or else has he already come and I failed to recognize him? How should I go about?

It was already 4' O clock and finally I decided abide as Sai advises. Since he cannot come in a physical form to speak to me, the media I opted was for a book which I happened to purchase a day before and was a newly arrived edition of a book titled " SAI BABA OF SHIRIDI - A UIQUE SAINT " BY M.V. KAMATH. This book hither to lying unpacked should therefore indicate to me whether I should have food or not. So I closed my eyes after praying and opened the page 134 - 135. I was struck dumb fold when page - 135 gave me a clear message of Sai addressed to his devotees in Dwarakamayi - " You want me to eat more ! . Go now and have your meal". My mind was still not free from the thought as to form in which Sai came to my house, when my attention was drawn to a giant sized ant feasting in, on the sweets kept in front of his photograph. I sincerely thanked Sai and prostrated before him. I shared the newfound joy with my wife and had my food at 4 : 45 in the evening.

...Will continue

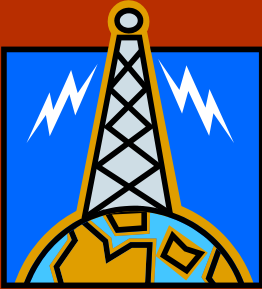
Sri Guru Charitra



Chinna
samsara
bhandhanaya

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 XXX

The Death of a Young Brahmin Husband

When Shri Guru lived at Ganagapur, his name and fame spread all over the country. The desires of all were fulfilled by the favor of Shri Guru.

Gopinath a rich Brahmin lived at Mahur. His issues did not survive. Both the Brahmin and his wife were devotees of Shri Datta. They had a son. When he was of 5 years, his thread ceremony was celebrated. When he became twelve years old, his marriage was celebrated. When he was of 16 years, the couple looked very charming. Both loved each other intensely.

Unfortunately the youth fell ill. Many medicines were given. His wife served him devotedly. He could not take full meals. So she also did not take meals. After 3 years he developed consumption. His body emitted foul odor. Even physicians did not like to go near him. But his wife served and nurses him with great devotion. She took only as much food as her husband took. The medicines given to him were also taken by hr. She gave up rich garments and lived a very simple life.

The parents of the couple were rich. They were pained to see the sufferings of their son and daughter-in-law. Jap, vrata, charity, sacrifices, feeding of the Brahmins and the poor had been done; but all was futile. All were passing days in grief, relying on the Almighty God.

The youth tried to console his parents and wife in various ways. The wife requested her father and mother-in-law to send then to some good holy place. She said," My husband would recoup his health there. Shri Guru Narasimha Saraswati lives at Ganagapur. His name and fame have spread all over the country. Hence send us to him."

The parents managed for their journey to Ganagapur and bade them good-bye with heavy hearts. One the way, the youth had tridosh and when they reached Ganagapur, the youth died. The wife wept bitterly. She dashed her head on the ground. The local persons tried to console her but it was in vain. She exclaimed, 'I brought you away from your parents and have been the cause of your death. I have committed a great sin. How can I show my face to them now?' She fell on the dead body and wept. She decided to observe 'sati' and burn herself with the body of her husband. In the mean while, there arrived a bright looking sanyasi with ash (bhasma) marks on his body, with a wreath of Rudraksha round the neck and locks of Hari on his head. Knowing the cause of her mourning, he began to advise her saying, 'everyone gets the fruit of his actions in the past. You need not mourn on the death of this youth. Every one who is born has to die one day or the other. When Ganga is flooded, logs of wood from different places come together and again part. Several birds come for shelter on a tree in the night and fly away in the morning. Similar is a family life. Due to affection, we say my father, mother, husband, son, daughter etc. but just as foam or bubbles in water do not last long, so is the life on this earth. Life is like a dream, so do not mourn.'



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

AVADHOOTA'S 24 GURUS

I learnt forgiveness and the quality of favouring others from the earth and mountains. Pran or vayu is still. It is not attached to anything. Our Atma is like the sky, which pervades all yet it is aloof. Cleanliness and sweetness are learnt from water. I took brightness from fire. The moon shows that Atma is devoid of increase and decrease. The sun takes away the water from the earth by his rays and returns the same to the earth in the form of rain. Similarly one should give what one acquires and not hoard it.

Intense love is undesirable, is known by me from a kapoti who loved her kitten and fell in the trap of a hunter. One should be contented with what is obtained easily, is learnt from a large serpent.

An ocean does not increase in rains and does not decrease, during summer, but it is deep and unfathomable. A man should live a life similarly. Patang insect leaps on the flame and burns itself. So, by being engrossed in passions, one should not ruin oneself. Black bee enters a flower and succumbs when the petals of the flower are closed. Honeybees hoard precious honey in honey-comb but it is taken away by other persons. So, one should not hoard. An elephant chases a she elephant and falls in a ditch. So, lust for a female is undesirable. A deer is attracted by good singing and falls a prey to the arrow of a hunter. So, one should not be after a desire or a habit. Pingla, a prostitute, kept awake in the night longing to get a rich costumer and his money, but being disappointed at last, she repented and concentrated on God. Titwi bird held a piece of flesh in its beak and other birds attacked it to get the piece; but when it threw the piece of flesh, it was happy. A child after drinking the mother's milk rests on the ground and plays by itself. It has no anxiety of any kind. Similarly, I also live carefree. A kumari was beating paddy for the food of the guests; but the bangles, around her arms, made noise. So, she put only one bangle around each wrist and did her work smoothly. There is no strife if one lives singly. A serpent lives in a hole in the ground away from the society due to fear. So, one should live in the forest for meditation. A fish is tempted by the eatable attached to the fish-hook and is caught by the fisherman. A blacksmith concentrates his mind when sharpening the end of an arrow. So, in meditation, one should have the concentration of mind. Larva of a kumari bird always thinks about kumari bird and becomes kumari in course of time. Similarly, one should concentrate on Brahma. A spider prepares a net of fibre and remains in it and at last assimilates the fibres in itself and remains alone.

Brahma begets the universe, which ultimately immersed in the Brahma. I learnt vairagya from my body itself. O Raja, you also see the nature and get enlightened and think of Brahma and you will be free from all miseries and shall be happy.”

Yadu was much pleased to listen all this. He prostrated before Shri Datta. The dynasty of Yadu prospered in later time Shrikrishna, a Purnavatar of Shri Vishnu, was born in this dynasty.

Pralhad was also blessed by Shri Datta in this Avatar. After the death of Hiranyakashyapu, Pralhad's thread ceremony was performed by Shukra and he was enthroned as Raja. He ruled his country for thousands of years very efficiently as a most popular king; but he could not have peace of mind being void of Brahmadnyan. So, he roamed in the Kavery regions in a dejected mood. He perceived a lustrous Avadhoot, lying on the ground. His body was covered by dust. Pralhad bowed to him and said, “How can you live in such a dense forest quite hail and hearty and contented.” Shri Datta told about some of the 24 Gurus and the lessons learnt from them. Pralhad was fully satisfied and got enlightened.

**mātrā-sparśas tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāms titikṣasva bhārata (BG 2.14)**

“O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”





*Jagathpithre
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**dhanur-dharo dhanur-vedo dando damayita'damah |
a-parajitah sarva-saho niyanta niyamo yamah ||**

dhanur-dharah - Om dhanur-dharaya namah.
The wielder of the bow.

dhanur-vedah - Om dhanur-vedaya namah.

- The Propounder of the science of archery.
- The Knower of the Science of archery in its completeness (a reference to Lord Rama).
- One Who has given the means of self-protection (dhanush) to all His creation.
- One Who has propounded meditation on "OM" as the sure means of Self realization.

dandah - Om dandaya namah.

- The source of punishment for the wicked.
- He Who is verily the weapon (power) of yama - the danda.
- He Whom no one else controls (a-dandah).
- He Who is the source of restraint for all beings so that they follow dharma.

damayita - Om damayitre namah.

- The Subduer (of the enemies of His devotees).
- The Dispeller (of the miseries and sufferings of His devotees).

a-damah - Om a-damaya namah.

- He Who is not subdued by anyone.
- He Who is in the form of the good effects of punishment to those who err.
- He Who is the means of control.
- He Who controls everything.
- He Who bestows all wishes to His devotees.

THE GLORY OF SHIRDI SAI

a-parajitah - Om a-parajitaya namah.

- He Who is invincible.
- He Who has no protector above Him, and Who is Resplendent (a-pah + rajitah).
- He Whose Powers do not perish or diminish over time.

sarva-sahah - om sarva-sahaya namah

- The Supporter of all the other deities.
- He Who conquers all His enemies.
- He Who is competent in all His actions.
- He Who forgives the aparadha-s of everyone.

niyanta - om niyantre namah

- He Who directs.
- One Who has no one above Him to direct and control Him (a- niyanta).

niyamah - Om niyamaya namah.

- He Who controls.
- He Who ordains.
- He Who is attained through the yogic path of niyama (and yama).
- He Who has no Controller or Director above Him (a- niyamah).
- He Who bestows sacred knowledge about Himself to devotees in full measure.
- He Who pervades and surrounds everything (yama - pariveshane - to surround).

yamah - Om yamaya namah.

- The Controller (of all the deva-s).
- He Who is attained through the yogic path of yama (and niyama).
- He Who is beyond yama or mrityu (a-yamah).
- One Who has no one to command Him (a-yamah).
- One Who brings to end all life at the time of pralaya.
- One Who feeds His devotees with delectable food in the form of anubhavam of Himself.
- One Who knows and prescribes the mandates that bestow virtue (aya+mah).

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvī bhāvukāḥ

~Śrī Caitanya-caritāmṛta

‘The Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.’



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(My bones will speak from my Tomb-2)

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Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



‘The man of Wisdom may appear very strange in his behaviour, in fact even crazy! But crazy he is not; let Me give you an example.’

‘One day, the Gopikas of Brindavan wanted to cross the Yamuna river. However, the river was flowing full and there was no boatman in sight. So they all stood there wondering what they should do. At that time Sage Vyasa came there – you know Vyasa, don’t you? The Gopikas prayed to the Sage, “O Venerable one, please can you help us to go across the river?”



The Sage smiled and replied, “Certainly but before I do so, you all must give me some of the butter that you are carrying.” The Gopikas immediately served fresh butter to the Sage who ate it with great relish. Wiping his hands and mouth, the Sage then went near the river and said aloud, “O Mother Yamuna, if it is true that I have been fasting today, please stop the flow of water so that

all of us can walk across.”

And Lo and behold, water immediately stopped flowing, and the Gopikas as well as the Sage went across the river. On reaching the other bank, the Gopikas thanked the Sage profusely and then asked, “O Sage, we are not able to understand one thing. You ate so much butter and yet you said you were fasting. And Mother Yamuna seemed to accept your declaration! What is the mystery behind all this?”

With a smile the Sage replied, “You all thought I was eating the butter. No, that is not true. I just went through the physical motions but I offered all that butter to Krishna, who as you know likes fresh butter very much. It was really He who ate all that butter!”

Arjuna, now do you understand how the Wise perform actions?’

‘The Yogi is always inward-looking and seeks God in his Heart. By the way, when I speak of the Heart, you must understand that I am referring to the Spiritual Heart and not the physical heart! You must have heard people say, “You are a heartless person.” How can anyone exist without the pump that causes the blood to circulate?’

‘Thus in Spirituality, Heart always means the seat of Compassion. The Heart is called Hridaya; Hridaya = Hrid + Daya; Daya means compassion. Thus the Heart is the seat of Compassion, which is a Divine quality.’



‘Getting back to the Yogi, he totally identifies himself with God. In fact, he believes that he is God, he is the Atma, he is the Inner-Self, he is the True Self, he is the Reality.’

Krishna continues: ‘Sounds weird? It does not end here! The Yogi always feels that the Mind and the body are quite distinct from him. In other words, you will never catch him say, I am the body or I am the Mind. He KNOWS that he is NOT the body or the Mind!’

Will continue

Sai Baba's Assurance to his devotees

No harm shall befall him, who steps on the soil of Shirdi.
 He who comes to my Samadhi, his sorrow and suffering shall cease.
 Though I be no more in flesh and blood, I shall ever protect my devotees
 Trust in me and your prayer shall be answered.
 Know that my spirit is immortal, know this for yourself.
 Show unto me he who has sought refuge and has been turned away.
 In whatever faith men worship me, even so do I render to them.
 Not in vain is my promise that I shall ever lighten your burden.
 Knock, and the door shall open, ask and it shall be granted.
 To him who surrenders unto me totally I shall be ever indebted.
 Blessed is he who has become one with me.





Jaganmathre

Namaha

Sri Sai Satcharita

Saibaba-The Invocation of the Divine

Bharadwaj, the greatest among the sages, the founder of my ancestry, who belonged to the Shakala branch of the Rig Veda, and who was also the founder of all the Adya Gaud Brahmins, - to him I bow respectfully.

Next, I make my obeisance to the Brahmins, who are the Brahman Incarnate, the veritable gods on the earth. And then, I proceed to pay my respects to the greatest among the yogis, - Yajnyavalkya, Bhrigu, Parashar, Narada, and others.

Ved Vyasa (son of Parashar); Sanak, Sanandan, Sanatsujat, Sanatkumar (born of the mind of Brahma); Shuka; Shaunak, the composer of Sutra; Vishwamitra and Vashistha;-

Valmiki; Vamdev, Jaimini; Vaishampayan and the nine munis i.e. Yogindra, etc. I prostrate in obeisance at the feet of all these sages.

Let me now worship all the saints, like Nivritti, Jnaneshvar, Mukat, Sopan, Eknath, Swami Janardan, Tukaram, Kanhoba, Narahari and others.

For a mention of all the saints by their names, this book will hardly have space. Therefore, I make obeisance to them all and pray for their blessings.

Then, I bow in respect to Sadashiva, my grandfather, who was a man of impressive piety, and who, finding this worldly, material life meaningless and empty, took his abode at Badrinath and Kedarnath, to the end of his days.

My father was a worshipper of Shiva and, having made Shiva his personal god, always wore rudraksha beads round his neck. Respectfully, I bow to him.

And then, how can I ever repay the debt of my mother, who spared no trouble, bringing me into this world and rearing me? Humbly, I fall at her feet in obeisance.

But soon she passed away, leaving me, a mere infant, behind. My paternal aunt, a pious soul, then looked after me, bringing me up most painstakingly. At her feet, I bow my head in great reverence.

The love and affection of my eldest brother for me, has no parallel. For me, he would have willingly given up his life. I cannot but be filled with gratitude as I bow at his feet.

As for you, O my listeners! I make my obeisance to you respectfully, as I pray for your undivided attention. Unless you, are attentive, how can I be happy?

The greater the connoisseur a listener is, waiting eagerly for more and more, the greater is the enthusiasm and verve of the speaker, as he goes on narrating.

.....Will Continue



Sri Sooktam:

*Sarasija-Nilaye Saroja-Haste Dhavalatara-Amshuka Gandha-Maalya-Shobhe |
Bhagavati Hari-Vallabhe Manojnye Tri-Bhuvana-Bhuuti-Kari Prasiida Mahyam ||32||*

Meaning:

32.1: *(Harih Om, Salutations to Mother Lakshmi) Who Abides in Lotus and Holds Lotus in Her Hands; Dressed in Dazzling White Garments and Decorated with the most Fragrant Garlands, She Radiates a Divine Aura,*

32.2: *O Goddess, You are Dearer than the Dearest of Hari and the most Captivating; You are the Source of Wellbeing and Prosperity of all the Three Worlds; O Mother, Please be Gracious to Me.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

