



The Glory of Shirdi Sai

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

YEAR 2017—ISSUE 24

23-NOVEMBER-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



These messages are the outcome and essence of the dream sequences of Saibanisa.

23-07-1995

Things in the materialistic world tend to induce self- centeredness, while taste of 'Adhyatma' inculcates that everything around us belongs to God and is his creation.

26-07-1995

Do not sing in praise of rich. Sing your song in praise of "LORD" in front of him.

28th July 1995.

Keep away from a wealthy man full of EGO, and a beautiful woman with perverted thoughts.

30th August 1995.

You only know what I told in the court of "DHULIA" but what you do not know is that I worked as a priest in the "HOUSE OF LORD KRISHNA" (GARGAMUNI).

5th September 1995.

"GOD" created "ATMA" the number is fixed which neither increases, nor decreases, when it leaves the physical body it finds another dwelling and enters in to it i.e., a new Body or Form. The process of creation is endless. In the divine path there are no witnesses and proofs. Only the feelings and experiences are everlasting.

Just as you insure property and earnings, in the same way thrive, earn and insure for the grace of "LORD".

I shall help in merging "ATMA with PARAMATMA".

Will Continue

Sri Guru Charitra



*Jyokche suryam
dhrusapasyathe*

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 XXXVI

Code of Brahmin's Daily Rituals

Recitation of Gayatri

After this recollect the names of Rishis etc. and recite 'Gayatri Mantra.' For this purpose a wreath of Rudraksha, coral beads or white stone beads should be used. The wreath should not have any broken beads. One should observe 'moun' (nonspeaking) while reciting. One should recite the morning and midday Sandhya after standing and the evening Sandhya after sitting.

Recitation of Gayatri at home gives one credit; if done outside it gives double credit. If done on the bank of a river the credit is threefold, and if done at a cowshed or a vrindawan (Tulsi plant planted in the hallow stone or in brick construction) the credit is tenfold. The recitation at a place of Agnihotra, gives 100-fold credit; at a holy place or near a shrine of god it gives 1000 fold credit, while recitation near Vishnu gives crore-fold credit and near Shiva it gives immeasurable credit.

Recitation made while sitting on a broken wood plank causes misery, and that done while sitting on grass, causes loss of good fate and glory. Recitation done while sitting on a stone causes disease; that done while sitting on bhasman causes cure of diseases. A blanket seat gives pleasure; a seat of the skin of a black deer gives knowledge, while that of the skin of a black deer gives knowledge, while that of the skin of a tiger gives salvation. Kushasan causes hypnotism and destroys all diseases and sins

The appearance (Dhyan of Gayatri in the morning Sandhya is of Kumari. Her color is red, her clothes are red. She is riding a goose. She has four hands and four heads.

The appearance of Gayatri in the midday Sandhya is of a young lady. Her color is white. Her clothes are white. She is riding on ox. She has five heads.

The appearance of Gayatri in the evening Sandhya is of an old lady. Her color is black. Her clothes are black. She rides Garud. She has four heads.

Sunmukh, Samput, Vitat, Vistrat, Dwimukh, Trimukh, Chaturmukh, Panchmuykh, Shanmukh, Adhomukh, Vyapanjalik, Shakat, Y:ampash, Gnanthit, Sanmukhonmukh, Pralamb, Muohti, Matsya Kurma, Varaha, Sinhakranti, Mahakranti, Mudgar and Pal-lava are the 24 mudras (poses). Recitation of Gayatri with mudras is more fruitful. Gayatri has three parts (pad or charan), and they should not be recited without pause after each part.

Continued in next page ...



Excerpts from Sai Leela

Ram Bhakta Hanuman

(Continued from last issue)

~ Saileela April 2004

The Jiva (ego), O Lord, is deluded by Your May and can be redeemed only by Your Grace. On top of it, I swear by the Hero of Raghu's line, I know neither adoration nor any other means (of pleasing You). A servant depends on the master and a child its mother and both remain free from anxiety; for a master needs must take care of his servant." So saying he clutched at Rama's feet, overwhelmed with love. The Lord of Raghus soothed him and said : "You are twice dear to Me as Lakshmana. Everyone says that I look upon all with the same eye; but a devotee is particularly dear to Me because he too depends on none but Me." (Ramacharitamanasa, Gorakhpur Edn.)

This statement of Sri Rama, is interpreted by scholars, as to imply that Rama and Lakshmana were one in each other. Rama was Lakshmana and Lakshmana was Rama. Hanuman, therefore, was dear to Rama than Himself. Lakshmana served only Rama, whereas Hanuman served them both and hence 'twice dear'. Hanuman would not allow the noble brothers to climb the mountain as he thought the hard mountain may hurt their delicate feet and, therefore, he carried them on his shoulders. This episode shows the nature of Ananya Bhakti. Such a Bhakta is the true Bhakta – a devotee servant – who took the Lord alone his master.

Jai Shree Ram

Sri Guru Charitra...

'Man' means mind and 'Tra' means Pran (soul). Recitation of a mantra should therefore be done with the union of mind and soul.

A Brahmachari and a Grahastha should recite Gayatri Mantra 108 times daily. A Vanprastha, Yati or a Sanyasi should recite it 1000 (thousand) times. In case of difficulty one may recite it at least 10 times a daily.

Recitation in the mind is the best. Whispering in mouth is medium and loud recitation is worst. While reciting, with a wreath, do not transgress the menu or the head bead. If it is transgressed 3 pranayams should be observed. Reciting Gayatri a crore time fulfills all desires. After jap, upsthan (prayer) should be recited while standing. Bow to ten dishas (directions), Gods, Brahmin, Guru, pronounce one's Gotra and birth name and end the ritual of Sandhya.

The home should be swept daily land kept clean. The earthen floor should smeared with cow dung and water. Rangoli (stonepowder) designs should be drawn in the courtyard and before the shrines of worship. A Grahastha should keep a cow, a Shaligram, (soft black round stone as Vishnu), Gauya and Grihyagni at home.

A Brahmin should perform Sandhya daily and should also worship gods daily. One who does not worship gods is like a beast. In the morning the worship should be done with 16 upchars and in the night, light of ghee (Aarti) should be waved before the shrines. Yama punishes those who do not worship gods. The eight places or objects of worship are as follows. The Shrine of gods, the Sthandil (earthen elevated construction for fire of sacrifice), the Agni (Fire), the Sun, the water, the heart, the Brahmin and the Sadguru. The Brahmin males should worship gods with Veda mantras, while the females and Shudras should worship with Purana mantras.

Will continue...





*Jnana
bhaskara
murthimathe*

Namaha



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

Sri Vishnu SahasraNaamam

vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī |
śrīmān nārāyaṇō viṣṇurvāsudevōbhirakṣatu || 108 ||
(Chant this shloka 3 times)

Protect us Oh Lord Narayana
Who wears the forest garland,
Who has the mace, conch, sword and the wheel.
And who is called Vishnu and the Vasudeva.

PHALASHRUTHI

itīdaṁ kīrtanīyasya keśavasya mahātmanaḥ |
nāmnām sahasraṁ divyānāmaśeṣeṇa prakīrtitam || 1 ||

Thus was told,
All the holy thousand names,
Of Kesava who is great.

ya idaṁ śṛṇuyānityaṁ yaścāpi parikīrtayet |
nāsubhaṁ prāpnuyāt kiñcit sōmutreha ca mānavaḥ || 2 ||

He who hears or sings,
It all without fail,
In all days of the year,
Will never get in to bad,
In this life and after.

vedāntagō brāhmaṇaḥ syāt kṣatriyō vijayī bhavet |
vaiśyō dhanasamṛddhaḥ syāt śūdrassukhamavāpnuyāt || 3 ||

The Brahmin will get knowledge,
The kshatriya will get victory,
The vaisya will get wealth,
The shudra will get pleasures,
By reading these.

THE GLORY OF SHIRDI SAI

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

SRI VISHNU SAHASRANAMA STOTRAM

Sri Vishnu Sahasranama Stotram

Recited with Bhakthi and Dedication, gives
Immeasurable merit, beneficence and grace.

Vishnu Sahasranama is held in great veneration
throughout India, from the Himalayas to the Cape Comorin,
Sri Vedavyasa is the composer of this hymn 'Par Excellence'

He is also regarded as indeed Sriman Narayana Himself;
No wonder the devout believe in the divine power of this
Unique Hymn, Vouchsafed by Vedavyasa Himself.

Sincere recitation of the Hymn fulfills
All the legitimate desires and aspirations
Hoped for by the reciter. He who
Aspires to lead a righteous life is given the
Strength of character which is essential for such a life,
Riches are granted to those who seek wealth
And children to those who ask for offspring
No fear is known by one who regularly chants
And he acquires great power and strength, this Hymn, a retentive
Memory, felicity of soul, a forgiving disposition.

And prosperity, and no evil thoughts ever sullies his mind.
Such is the power of Sri Vishnu that any remissness in
The performance of sacrifices, is condoned if
One meditates on Sri Vishnu

The regular recitation of Vishnu Sahasranama is
Recommended by Sri. Radhakrishna Swamiji as the only
Assured means for fulfilment of one's aspirations -
temporal and spiritual

May SRI VISHNU shower His choicest blessings on the Reciter!



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



Krishna says to Arjuna, ‘I hope you have been absorbing all the things I have been telling you. Print them on your Heart and not just in your head! For it is the Heart that is the real fountainhead of life!’

‘Just so that you don’t forget, let Me briefly recall some of the important things I have told you so far. Firstly, I am the Creator of this Universe and everything here flows directly from Me. Next, I am present in everything that you see around you, and also in things that you cannot see, like the tiny atom, for example.’

‘Even though I am present everywhere, from the galaxies to the mountains and rivers, you cannot see Me with just your physical eyes. The physical eye is a mere sense organ whereas I am far, far beyond the senses. However, if you decide to experience Me via your Heart, then I am easily accessible.’

‘I am not only present everywhere but in addition, every entity carries within it a small portion of My Infinite Power and Glory. And that is how they are able to go about their various jobs. Take the Sun, for example. How do you think it is able to shine so brilliantly? Because of the power I have endowed to it.’

‘Most people do not understand all this. Instead, as if they are men of enlightenment, they declare, “There is nothing strange about the Sun shining. Such things happen on account of the Laws of Nature”. Little do they understand that these so-called Laws of Nature flow actually from Me and Me alone! But let that pass.’

Arjuna asks, ‘Krishna, what do You do after having created the Universe?’

Krishna replies, ‘Basically I just sit back, so to say, and watch everything that goes on. Since I am Omnipresent, I know exactly what goes on where, all the time. I also know what everyone is doing, since I am the Indweller. In short, I play the role of a Cosmic Witness.’

Arjuna seems puzzled and asks, ‘I don’t quite follow. If all You want to do is to sit back and watch, why did You create the Universe?’

Krishna laughs and replies, ‘Oh, that is simple. Let us say there is an inventor. He designs a fancy mechanical toy; having done so, he sets it in motion and then spends hours in enjoyment, watching the toy do all kinds of things.’

Arjuna intervenes and says, ‘Krishna, that is what we humans do. But You are God!’

Most benevolently, Krishna replies, with His usual smile of course, ‘You seem to forget that man too is God, in human form that is. If man can amuse himself that way, why not I? You may not understand all that but the Wise do and that is why they often describe Creation as a Leela or the Sport of God.’

‘Now in this Leela, occasionally, I put in a direct and personal appearance.’

● To this Arjuna says, ‘Krishna, are You referring to Your Incarnation as an Avatar?’

● Krishna replies, ‘Exactly. I appear in human form to be physically close to man, help him in many ways, guide him, and so forth. However, misguided by My human form, most people do not comprehend that I am truly Divine. Somehow, they always imagine that God must be something Super-human.’

Hesitantly, Arjuna asks a question, ‘Krishna, God can do miracles – so we are told. And we know that You have done many. But we ordinary men cannot do such things. I, for example, cannot perform any miracles. Therefore, what is wrong in supposing that God is Super-human?’

Krishna says in reply, ‘Contrary to your impression, I do not perform any miracles as you call them. Whatever I want just happens, that is all.’

Arjuna asks, ‘OK, why does that happen only for You? If God is not Super-human, and I am also God as You declare, then why is it that the things that I want fail to happen? What is going wrong where? Something is obviously missing somewhere!’

...Will Continue



Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

Such was the thought that came to my mind, which I conveyed to Madhavrao (Deshpande). But I still had my doubts whether I would be able to write a book.

For, I had already crossed the sixty-year mark, and, at sixty, the wicked mind is more prone to create problems and obstacles. Moreover, feebleness of body might prevent a full-blooded effort. And all that would then remain would be empty babble of words.

And yet, rather than waste the effort on something meaningless and empty, it would far better be employed in Sai's service. It would at least make for some spiritual advancement. Hence this Yajna (effort).

The thought came to my mind, that I should write down an account of what I experienced, by day and by night, a constant contemplation on which will bring peace and repose to my mind.

I wished to present to the listeners those utterances of Baba, which came repeatedly, and with a natural ease, were so firmly rooted in self-experience and brought satiety to the Self.

Many were the tales of wisdom that Baba narrated; many devotees be guided to the path of bhajans. If I were to make a complete collection of these, it would become Sai Baba's 'Gatha' (sacred poetic composition).

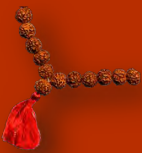
Whoever narrates these stories, and whosoever listens to them respectfully, will both enjoy a rare peace of mind and repose.

Listening to these tales, which came straight from Baba's mouth, the devotees will become oblivious of their physical sufferings and as they meditate upon them constantly, they will be liberated automatically from the ties of the worldly life.

The words that came out of Sai's mouth are as sweet as nectar. How can I describe their beauty and charm? Listening to them, the heart will be filled with supreme bliss.

And, when I find someone narrating these stories, without any pretensions to learning or virtue, I feel that even if I rolled in the dust at his feet, deliverance for me will be near at hand.

Will Continue



*Jnatha sarva
rahasyaya*

Namaha



Sri Suktam:

*Ashva-Puurvaam Ratha-Madhyaam Hastinaada-Prabodhiniim |
Shriyam Deviim-Upahvaye Shriirmaa Devi Jussataam ||3||*

Meaning:

3.1: *(Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is Abiding in the Chariot of Sri (in the Middle) which is driven by Horses in Front and Whose Appearance is Heralded by the Trumpet of Elephants,*

(Chariot represents the Abode of Sri and Horses represents the Energy of Effort. The Trumpet of Elephants represents the Awakening of Wisdom.)

3.2: *Invoke the Devi who is the Embodiment of Sri Nearer so that the Devi of Prosperity becomes Pleased with Me.*

(Prosperity is the external manifestation of Sri and is therefore pleased when Sri is Invoked.)

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BOW TO SHRI SAI ~ PEACE BE TO ALL

