



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

CONTENT

[Sai a Beacon](#)

[Sri Guru Charitra](#)

[Excerpts from Sai Leela](#)

[Sri Vishnu Sahasra-
namam](#)

[Children Section](#)

[Sri SatCharita](#)



20th Year of The Glory of Shirdi Sai

**We wish all our readers and members
a Happy Holiday Season
and
a Blessed New Year 2018**



*Saidarbar is happy to release the First issue of
monthly e-magazine
SHIRDI SAI VIABHAVAM [Click Here](#)
in Telugu (The Glory of Shirdi Sai).*



Sai a Beacon for Humanity

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

2nd January 1996 When thieves rob your house you complain to the police. Think where do you complain when affections and attachments totally engulf your mind and heart?

11th January 1996 While in search of the ultimate, depend only on yourself. At the end, the experience would be that of sweet water drawn from a well. Depending on others will be like chasing a "MIRAGE" rudderless .

Will Continue

Sri Guru Charitra



*Jnana sakthi
samarudhaya*

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

Before taking meals wash your feet, hands and the mouth. If an unknown person dines with you, offer him food at a distance. There should not be distinction of food for persons dining at a time. After four Chitrahutis take five Pranahutis. Observe 'moun' during meals or at least up to Pranahutis. Do not leave things in plate except little for your wife. There should be no noise while taking water or liquid articles. If while dining the lamp goes off, then stop taking food till the lamp is replaced. While dining do not see and hear the words of females in monthly course, do not touch each other when dining.

If gases pass, if the food contains worms or if there is vomiting, then stop dining. If hair is found, it should be put off and the food should be sprinkled with Tirth. If onion and garlic are taken one is deprived of Brahmanism. 'Satwic' food increases knowledge, while 'Tamas' food increases ignorance.

While dining, first take liquid articles and then take others. Last 'aposhan' should be half taken and half should be poured down. Wash your mouth with the forefinger. For purification of mouth and fingers, two achmans should be taken.

After dinner, take pan and hear Purana. Evening Sandhya etc. And meals should be taken as in the midday. It would be better if articles prepared with milk were taken in the night.

Do the professional work during the day. "Sour Path" should not be chanted after sunset. Before going to bed bow to the God and dedicate all the Karma (acts) of the day to him.

Going outside at the fertilization period of the wife is sinful. During this time of the first four days Parvakal, Mul, Magha and Revati stars should be avoided for sex act. There should be no sex act on the Shraddha day and during daytime. If these rules are followed, even a Grahastha is a Brahmachari (i.e. follower of Veda Shastras in sex act). One should not enjoy with an older female. There should be no feeling of despise, or grief at the time of the sex act.

The Brahmins who behaved as instructed by Shri Guru attained good "Parlok".

Will continue...



Excerpts from Sai Leela

The Importance of Ramanama

(Dr. M. Narasimhachary)

~ Saileela April 2004

Continued from previous issue....

In other words, if we remove the letter 'Ma' from the *Panchaksari*, it becomes lifeless : it then reads thus - *Na Shivaya* (meaning, there is no welfare). If we take away the letter 'Ra' from the *Astaksari*, it also becomes lifeless, reading thus - *Om Namō Na-Yanayo* (meaning, there is no way to go !). Seeing the potency of these two *Bijaksaras* (seed-letters), the great sage Vasishtha joined them thus 'Ra'+ 'Ma', and gave it as the name to the first son of Dasaratha. So, according to Saint Tyagaraja, Rama contains within himself, the powers of both Lord Vishnu and Lord Shiva.

Kalidasa, the Prince of Indian poets, explains in the *Raghuvamsa* (X. 67) that the name Rama was given by Vasishtha to the first boy of Dasaratha, being attracted by his wonderful charm and the name became the first and foremost auspicious symbol for the welfare of the entire universe !

Now we come thus to another dimension of the import of the word 'Rama'. It not only means one who is himself cheerful, and makes others also cheerful (by his wonderful sweet name) but also one who is extremely handsome.

Again, we have to go to Valmiki, for first hand accounts of Rama's personal charm. He says in the *Sundarakanda*, thus -

(Rama the lotus-eyed one, charms all the living beings by his handsome form.) Sage Satananda, the chief priest of King Janaka, was struck with wonder and admiration when he saw Rama for the first time :

Whenever the word Rama is used by Valmiki, he invariably adds the epithet '*kamalapatraksah*' or '*rajivalochanah*', or a synonym of it.

See some of the phrases used by Valmiki in relation to Rama :

"*Ramo lokabhiramo'yam*" (Ayodhya, 2.44) (This one, Rama, is bewitching the world by his personal charisma).

(Rama with a beautiful face like the Moon, is extremely handsome to look at. He steals the eyes and hearts of the onlookers through his wonderful form and qualities like magnanimity.)

(He who does not see Rama, and he, whom Rama does not see, become ridiculed in the eyes of the people. Even his own self taunts him.)

Will continue..





*Jnanayoga
vyava
sthithaya*

Namaha



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

Sri Vishnu SahasraNaamam

PHALASHRUTHI

**durgānyatitaratyāśu puruṣaḥ puruṣōttamam |
stuvannāmasahasreṇa nityam bhaktisamanvitaḥ || 9 ||**

He who chants these holy thousand names,
With devotion to Purushottama,
Will cross the miseries,
That cannot be crossed
Without fail.

**vāsudevāśrayō martyō vāsudevaparāyaṇaḥ |
sarvapāpavisuddhātmā yāti brahma sanātanam || 10 ||**

The man who nears Vasudeva,
The man who takes Him as shelter,
Would get rid of all sins,
And become purer than the pure,
And will reach Brahmam,
Which existed forever.

**na vāsudevabhaktānāmaśubham vidyate kvacit |
janmamṛtyujarāvvyādhibhayaṁ naivōpajāyate || 11 ||**

The devotees of Vasudeva the great,
Never fall into days that are difficult,
And never forever suffer,
Of birth, death, old age and fear.

**imaṁ stavamadhīyānaḥ śraddhābhaktisamanvitaḥ |
yujyetātmāsukhākṣāmtiśrīdhṛtismṛtikīrtibhiḥ || 12 ||**

He who sings these names with devotion,
And with Bhakthi,
Will get pleasure the great,
Patience to allure,
Wealth to attract, Bravery and memory to excel.

THE GLORY OF SHIRDI SAI

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

SPIRITUAL LIVING IS THE BEST LIVING

Seek the underlying sprit in you.
 Prepare your mind to harness it.
 Individual attention is necessary at every turn.
 Resort to the blessed (wise ones) for guidance.
 Improve your habits towards good.
 Truth in spiritual life is a must.
 Unify your thoughts on one aim.
 Adjust and adopt to the environments.
 Live a life of purity and celibacy.
 Learn to be human and humble.
 Indvveller is your own conscience (the self).
 Vjsualise things in all its perfectness.
 Institute the knowledge of Atama Vichara.
 Never forget to adopt the dictum of your Guru.
 Gain or Loss, Victory or Defeat does not concern you.
 In the heart lives your true spirit.
 Serve, sacrifice, adore and concentrate.
 Things inside you and around you are part and parcel of
 the same.
 Hearken to the voice of your Antaratma (Inner Self).
 Eschew ego that creates the difference.
 Banish Anger, Desire and greed.
 Entertain always noble thoughts.
 Serve and Sacrifice to the needy.
 Trust your Guru God wholeheartedly.

 Live true to the spirit of your master.
 Introspect well on your daily acts.
 Veiled ignorance will be disputed.
 In revealing Truth in all its glory.
 Never depart from the onward path.
 Glory to those, that seek the spirit is inexplicable.

-SAIPADANANDA

[All India Sai Devotees Convention Souvenir 1978]



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



‘Arjuna, it is very strange. Here I am ever ready to help, ever ready to carry man’s burden, anxious to rescue him, and all that. But what does he do? He ignores Me or forgets Me, unless of course he gets into deep trouble.’

‘Arjuna, don’t be like these fools who lose themselves in the attractions of the world and forget Me. The world is transient and also so full of misery. How can something that is transient ever give permanent happiness? Yet, man is not able to understand this obvious fact.’

‘Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you do by way of penance, in short whatever good act you perform, offer it whole heartedly to Me and think of Me while engaged in that action.’

‘The Wise know what permanent joy or Bliss is. They know that Bliss can be found only in Me. I am Eternal, and therefore the joy that I confer is also Eternal. Realise this truth, O Arjuna. Now get ready to fight in conformity with the duty to which you have been born. While fighting think of Me, and offer your actions to Me. Then, even as the Wise do, you too shall come to Me in due course. Of this, there can be no doubt.’

Krishna says to Arjuna, ‘There are many aspects to Divinity, and I have described some of these, such as Manifest and Unmanifest Divinity, Creation, and My Cosmic Drama. I have also explained how I occasionally incarnate to play a role in My own Drama. Many of these subtleties are not known even to the demi-gods.’

‘People have all kinds of confused and mixed-up notions about God and Divinity. This is inevitable when one is immersed entirely in worldly affairs. Preoccupation with this transient world inevitably produces delusion. Tell me, how can a deluded person have a vision of the Divine?’

‘Nevertheless, there are some souls who, on account of their intense faith in Me, see Me as the Supreme God, beyond Space and Time, beyond Creation, Eternal in the full sense of the word, and the Fountainhead of everything that was, is, and will be.’

‘At the same time, deluded people look around and ask, “Where is this God you are talking about? I can’t see Him anywhere!” The arrogant ones go even further and sarcastically remark, “How can you see God when He does not exist?”’

‘Arjuna, never allow yourself to be misled by such foolish talk. If you want to, you can see God everywhere. Just look at yourself; you are God! Don’t focus on your transient body but on your Heart. God is present in your Heart all the time, and you can have His vision there any time you want.’

‘When a man is good, the Divinity in him automatically shines via various virtues. All those virtues, like Kshama or forbearance, for example, are manifestations of God. Indeed, there are innumerable manifestations of God in this Universe. The beauty of a peacock is God. The glory of a sunset is God. The majesty of mountains is God. Everything is God. And yet people complain they cannot see God! How strange!’

‘Having said all this, I must point out why people sometimes find it difficult to see God in others, even though they might reluctantly concede that Nature’s beauty is a manifestation of God.’

‘Let us say that there is a house in which shines a bright lamp. Suppose all the doors, windows and the ventilators of this house are completely shut. A person walking past the house outside will not see any light coming from within. He is therefore likely to assume that there is no lamp within, even though there is in fact a bright lamp there.’

‘Something similar happens in the world. God is the Divine Lamp shining from man’s Heart. He shines so in all beings, including the so-called evil ones. In the case of good people, the effulgence is evident via their loving actions, sweet words, etc. It is like a house with its doors and windows open – in this case, the light within is visible outside. Contrarily, an evil person is like the house I described earlier, where all the windows etc., are completely shut.’://



Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

If only you will give permission and extend your help, the book will write itself, or rather, you will get it written by me, by removing all the obstacles in the way.

Blessings of saints, are in themselves, the auspicious beginning of a book, while without your grace no writing can progress smoothly.

Reading my thoughts, Sai Samarth was moved by compassion and said, “Your wish will be fulfilled”. I, at once, place my head at his feet.

Placing his hand of benediction on my head, he gave me udi as prasad. Such is this Sai, well-versed in all the systems of divine faith and the liberation of his devotees from all the worldly ties.

On hearing Madhavrao’s prayer, Sai took pity on me and began instilling courage to calm my agitated, impatient mind.

Knowing the sincerity of my purpose, words indicative of his consent came from his mouth. “Make a collection of all the authentic stories, experiences, conversations and talks, etc.

“It is better to keep a record. He has my full support. He is but the instrument; I myself will write my own story.

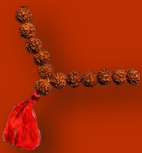
“My own tale I shall narrate myself and thus I shall fulfill the wishes of my devotee (to write my life-story). He should subdue his ego and offer it at my feet.

“He who conducts himself in this manner, in life, will not only get from me full assistance in the writing of the book, but I shall toil from him in every way.

“When ego and conceit are totally resolved, leaving not even a trace behind, it is then that I will dwell in him, writing the book with my own hand.

“While listening, reflection or writing is begun with this thought firmly governing it, then that work will be accomplished by myself, while he (Dhabolkar) will only be made my instrument.

Will Continue



*Jnanagni
dhagdha
karmane*

Namaha



Sri Suktam:

*Candraam Prabhaasam Yashasaa Jvalantiim Shriyam Loke Deva-Jussttaam-Udaaraam |
Taam Padminiim-Iim Sharannam-Aham Prapadye-[A]laksmiir-Me Nashyataam Tvaam Vrnne ||5||*

Meaning:

5.1: *(Harī Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Embodiment of Sri and Whose Glory Shines like the Splendour of the Moon in all the Worlds; Who is Noble and Who is Worshipped by the Devas.*

5.2: *I take Refuge at Her Feet, Who Abides in the Lotus; By Her Grace, let the Alakshmi (in the form of Evil, Distress and Poverty) within and without be Destroyed.
(Lotus represents the Lotus of Kundalini.)*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

