



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

March 2018

Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

From birth to death, sixteen purificatory rites of the human body have been prescribed in the Shastras, among which, the naming ceremony is one that is well-known to all.

Listen carefully, O listeners, to a short tale about this, which will explain the naming (of the author) as 'Hemadpant', in its proper course.

Mischievous as the present writer was, by nature, he was loquacious, too, and reviling and ridiculing – quite untouched by any knowledge or wisdom.

He knew not the importance and greatness of a Sadguru; but was the very image of evil-mindedness, priding himself on his own wisdom, and eager for argumentation.

And yet, so powerful was his line of destiny, that by sheer good fortune, (and despite his resistance), he had the darshan of Sai's lotus feet.

Had it not been for his indebtedness from the preceding births, to the great devotees Kakasaheb Dixit and Nanasaheb Chandorkar, could he ever have gone to Shirdi?

Kakasaheb kept on pressing me, and the visit to Shirdi was fixed. But on the very day of departure, the decision was suddenly reversed.

This writer had a very close friend, who, initiated by his guru, was a devoted 'guru-putra'. While at Lonavala, with his family, he was caught up in a very strange situation.

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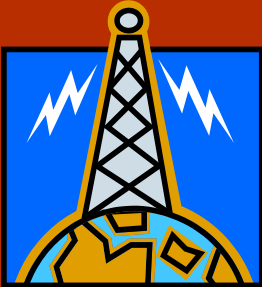


Sri Guru Charitra



Jnanaya
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 XXXIX

60 Year Old Sterile Woman Begets Children

There lived one Shounak Gotri, Apastamb Brahmin named Somanath. His wife Ganga was a devoted wife, pious by nature. She was 60 years old, but she had no issue. She used to come to Shri Guru and bow to him devotedly every day.

Shri Guru being pleased, one day asked her, 'Why are you worshipping me daily? What do you desire? God will fulfill your desire.'

She said, 'Gurudev, a woman's life is futile without an issue. Without a son the home is like a forest. Issueless persons go to hell. Please give me a boon so that I will have a son at least in next life.'

Shri Guru smiled and said, 'Service to the Ashwattha will not be futile. There is an Ashwattha tree at the Bhima Amarja sangam. I am present there after the bath in the river. Therefore worship the Ashwattha devotedly. The greatness of Ashwattha is narrated in the Puranas. Brahmadev is at its root, Vishnu is in its middle portion and the Rudra is on its top and the Agni (fire god) lies in the interior of this tree.'

In the months of Ashadha, Poush or Chaitra, when Guru and Shukra are not set, when the moon is favorable on an auspicious day, observe fast and start worshipping the Ashwattha. Do not touch the tree on Sunday, Sankranti and in the evening. The floor at the root should be smeared by cow dung and have Rangoli designs. Worship the Ashwattha thinking it as a Trimurti, with 16 upchars, then saying Purushsukta and observing 'moun' take rounds of the tree. Two lakhs rounds destroy even the sin of Brahmahatya. The Ashwattha gives four purusharthas. He also fulfills the desire of a son.

Recitation of Mrityunjaya sitting at the Ashwattha on Saturday avoids accidental death and gives long life. One gets credit of feeding several Brahmins, if one Brahmin is fed under this tree. If one Ashwattha tree is grown, 42 generations are liberated; but if one Ashwattha is cut, it is a great sin performed. Home performed under the tree gives credit of a great sacrifice. Do Homa of one tenth of the number of rounds and feed Brahmins and give golden Ashwattha in charity.

Will continue..



Excerpts from Sai Leela

Kulasekara Ramayana ~Dr. R. Rukmani
(Saileela 2004)

Kulasekara Alwar, one of the twelve Alwars or renowned Vishnu Bhaktas has sung briefly the whole of Ramayana in ten beautiful verses in Tamil. It is called 'Tiru Chitrakuta Patikam'. It is a part of 'Perumal Tirumozhi' (Verses in praise of Lord Vishnu) composed by Kulasekara Alwar. The whole of Perumal Tirumozhi is found in 'Nalayera Divya Prabandam' (Four thousand verses sung in praise of Lord Vishnu in Tamil by all twelve Alwars. The ten verses delineating the whole of Ramayana written by Kulasekara Alwar in Tamil is here translated into English.

1. Ayodhya a renowned city on the banks of Sarayu surrounded by long defensive walls and abounded with beautiful places Was ruled over by Dasaratha belonging to the Solar dynasty. In this holy city, the Divine Light Srimad Narayana was born as the son of Dasaratha. He had charming face with red eyes and black complexion. In accordance with His name 'Rama' He delighted the people by His lovely form. He is the Lord Supreme seen at Tiruchitrakutam, I long for His darshan and I don't know when I can have it.

2. As a boy Rama mastered all Vedas from His Guru Visvamitra, Killed Tadaka, the female fiend who obstructed the sacrifice of Visvamitra, Also killed Subahu, drove away Mareecha and protected the sacrifice, This Divine Lord, protector of the entire universe, Is seated on the throne of Chitrakuta surrounded by gardens with sparkling flowers, At His court multitude of Vedic brahmins, Are always singing songs in praise of Him.

3. The Valourous Rama bent the renowned bow of Lord Siva, Married the black eyed beauteous Sita, daughter of King Janaka. Subdued the proud Parasurama who came to fight with Him, Being a great warrior His enemies were afraid of Him, But His pleasing nature attracted everyone towards Him, Let us all worship those who sing the glory of Lord Rama, Seated at Chitrakuta surrounded by high walls and towers.

4. Bound by the demand of Kaikeyi whose hair was adorned with flowers, The dutiful Rama left Ayodhya to spend fourteen long years in exile. On His way to the wild forest He crossed the holy river Ganges, With the help of Guha, a boatman with fervent devotion to Rama, Reached Chitrakuta, blessed Bharata by bestowing His Paduka and kingdom, Those who worship this Sita Rama seated at Chitrakuta, Will be esteemed greater than all Devas.

5. The mighty Rama killed Virata whose shoulders were as strong as mountains, Received the bow of Lord Vishnu from sage Agastya of the south, Killed Khara and Dushana, cut off the ears and nose of Surapanakha, the revengeful demoness, Killed Maricha the demon who assumed the form of a golden deer. Those who worship the righteous Rama of Chitrakuta, Will make the world blessed.

6. Jatayu struggling for life revealed to Rama the shocking news, Of the abduction of Sita by the demon King Ravana, Grief stricken Rama performed the last rites to Jatayu and gave him salvation. Got the friendship of the monkey chief Sugriva, Killed Vali, the king of Kishkindha and made Sugriva the ruler, Sent Hanuman as His messenger to Lanka and made him burn the city. I will fall on the feet of those devotees who worship the Lord of Chitrakuta.

Continued on page..5





*Jneyaya
Namaha*



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

Sri Vishnu SahasraNaamam

PHALASHRUTHI

**ekō viṣṇurmahadbhūtaṁ pṛthagbhūtānyanekaśaḥ |
trīn-lōkānvyaḥya bhūtātmā bhūṅkte viśvabhugavyayaḥ || 20 ||**

Vishnu is many,
But He is one,
And he divides himself,
And exists in all beings,
That is in three worlds,
And rules all of them,
Without death and decay.

**imaṁ stavaṁ bhagavatō viṣṇorvyāsenā kīrtitaṁ |
paṭhedyā icchetpuruṣaḥ śreyaḥ prāptuṁ sukhāni ca || 21 ||**

He who desires fame and pleasure,
Should chant these verses, sung by Vyasa,
Of this great stotra of Vishnu without fail.

**viśveśvaramajaṁ devaṁ jagataḥ prabhavāpyayam |
bhajanti ye puṣkarākṣaṁ na te yānti parābhavam || 22 ||
|| na tē yānti parābhavam om nama iti ||**

He will never fail,
Who sings the praise of the Lord,
Of this universe,
Who does not have birth,
Who is always stable,
And who shines and sparkles,
And has lotus eyes.
Om Nama He will not fail.

THE GLORY OF SHIRDI SAI

Continue from page 3 (Kulasekara Ramayana)

7. After churning the ocean with His bow, Rama built the dam across the ocean at Aadi Setu, Crossed the ocean, reached Lanka, vanquished Ravana, the demon king of Lanka, Crowned his brother Vibhishana, full of Satvaguna as the king of Lanka, As far as I am concerned I cannot accept any other God, Except my beloved Rama who is seated at Chitrakuta with Sita Devi.

8. After putting an end to the atrocities of the demons and Restoring Sita from their clutches, Rama triumphantly returned to Ayodhya in Pushpaka Vimana. The kind hearted Rama was crowned king by Vasishtha and ruled over Ayodhya righteously for many years. Rama happened to hear the biography of Ravana from Agastya, Was thrilled to listen to His own Satcharita from His sons Lava and Kusa. Those who constantly meditate on the life of Rama will never long for nectar.

9. As destined Rama killed Chambuka and rescued the brahmin, Made His brother Satrugna kill Vanasura, Was separated from Lakshmana by Durvasa's curse, As we never forget our beloved Rama of Tillai Chitrakuta. We will never suffer from any pain, distress or sorrow.

10. When the time came for Rama to shed off His mortal coil and ascend Paramapada, With Him He took all the people of Ayodhya to His heavenly abode.

Devas and Nityasuris welcomed Him with songs of praise and flowers. Such is the greatness of Rama that His devotees will worship Him, Forever and forever at Chitrakuta. Those who read these ten verses of Ramayana delineated by Kulasekara In Chitrakuta Patikam from the time of Rama's Avatar at Ayodhya, Till His ascending to Sri Vaikunta, Will beyond any doubt reach Paramapada And will ever be seated at the lotus feet of Sri Rama.



Glory to Lord Rama.



Children Section

**BHAGAVADGITA
FOR CHILDREN**

GITA FOR CHILDREN



‘Arjuna asks, ‘Lord, You say You are Formless, but can also assume any Form, especially to please Your devotees. This being the case, I want to know how exactly am I to worship You? Should I worship You as the Formless God or as the God with Form? Of the two methods, which is better for me?’

Krishna smiles as usual and replies, ‘Arjuna, I am glad you have asked Me this question. At the outset I must mention that both types of worship, if followed with great sincerity, would lead to the same goal, that is, merger with Me. But considering the practical aspects, I would suggest that you focus on worship of the God with Form. Indeed, this is the advice that I would give to 99.99 % of the devotees.’

‘There is a definite reason for My saying so. You see Arjuna, it is easy to say that God is without Form and all that, and that therefore He should be worshipped in the Formless aspect. He certainly can be, but that is not easy I assure you.’ ‘Man’s true nature is infinite and so is his Mind. But when man’s outlook is largely external, being focused on the world and all that it has to offer, his vision becomes narrow. Tell Me, how can a person with limited vision, really and truly worship the Infinite?’

‘The one who worships the Formless God has to look inside rather than outside. Do you know why? Simple. Inner space is Infinite whereas the outer space or the physical Universe is finite.’

‘Quite apart from this technicality, there is a practical problem. The mental discipline and concentration needed for worshipping the Formless God are enormous. Tell Me, how can a person used to seeing and experiencing the finite all the time, concentrate on the Infinite, and that too in its Formless aspect? Wouldn’t you agree that it is not easy? Well, that is exactly what I am saying.’

‘So, what is the alternative? Simple, worship God with Form. Are you asking which particular Form? Any Form that pleases you!’

‘Incidentally, this is one of the reasons why God incarnates as a human and spends a long time here on earth. This gives mankind a good chance to see God, spend a lot of time in His company, talk to Him, directly experience His infinite Love and compassion, witness His miracles, etc. In turn this leads to stories about the Avatar, songs composed in His honour, and so on, all of which make worship of the Avatar so very easy, and build up a Heart to Heart relationship with Him.’

‘Arjuna, people sometimes criticise idol worship. This is wrong. What is a mere idol for the critic is a live representation of the personal God for the devotee who is absorbed in worship. If a man has stone in his Heart, he will see merely a stone statue. But if a man has God in his Heart, the stone would verily appear to him as God.’ ‘In short, it is all a matter of attitude. With the right attitude, even a picture would become God. But with the wrong attitude, even if God were to stand in front, the Divine aspect would be totally missed.’

‘Thus, pictures and idols are not to be sneered at. They have their own place in the scheme of things, especially as the Form can help in leading to the Formless.’

‘Here is an example. I am now pointing with My forefinger at that hill far away on the horizon. You first look at My finger, follow the direction in which the finger is pointing, and then look at the hill. Once you have seen the hill, the finger ceases to be relevant. It is the same thing with idols and pictures – they all point in the direction in which you must look. They lead you from the Form to the Formless – that is their utility.’ ‘I hope all this is clear to you. Let Me now describe who amongst My devotees is really dear to Me.’

Arjuna interrupts and asks, ‘Krishna, I thought all were alike to You. You seem to have favourites, and that is surprising!’

With His usual smile Krishna replies, ‘You are right, all are indeed equal to Me. But you see, if I say such and such a type of devotee is dear to Me, then it would induce people to do certain things beneficial to them! Let me illustrate in the following way.’ ‘Imagine a large circle, and God to be at the centre. Seated on the circumference are the devotees. You would agree that all are the same distance from God. Suppose a whistle is blown and devotees are asked to run towards God. Who would get there first? Obviously it would be the one who can run the fastest. Right?’

‘Similarly, a devotee who does the things that I am now going to mention, would reach Me real quick. It is to induce people to reach Me quick that I used the phrase “dear to Me!” Understand?’ ‘OK, how does one come real quick to Me? These are some of the things the person would have to do.’

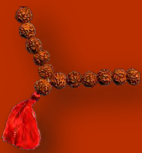
‘To start with, the person should have no trace of hatred in his Heart – not even an iota. Why? Because hatred is sheer poison. I am Pure Love, Love that is nectarine. Is it desirable for poison to contaminate nectar? That is why I say that a person who is free from hatred is dear to Me; got it?’ ‘Hear some more. An ideal devotee treats pleasure and pain alike. He does not go seeking pleasure nor does he try to duck misery when it visits him. He never broods over the past nor worries about the future. Immersed in the present he would be busy thinking of Me. For him, the present is no ordinary present – it is OMNIPRESENT!’

‘Ever balanced, such a person does not feel heady when praised nor depressed when criticised.’

‘Arjuna, equanimity is what I like most, and equanimity means being balanced with respect to the opposites. One must be balanced about everything that one does in life. If you possess equanimity, you can face life squarely and do not have to hide yourself in the forest. According to Me, equanimity is the best form of Yoga.’ ‘It does not matter whether you are soldier or a musician or even a cobbler. All that is required is to remain calm and accept things as they come. No matter what happens, such a person would always say, “This is good for me!”’

Arjuna asks, ‘How is one to recognise such a person?’ Krishna replies, ‘Very simple! He is the one who loves all and serves all. He always helps and never hurts! And such a one comes with great speed to Me!’





*Jnanagamyaya
Namaha*

SaiBaba the Master

By Sri Ekkirala Bharadwaja

Even with this help, not all can discern a true Master, For there are several clever ones who can successfully deceive people - “wolves in the lamb’s coat”, as the Bible says. Here certain religious traditions have pointed to a higher law which can help. It is said that when the seeker is earnest in his efforts and ripe to receive the Master he is sure to arrive. The Bridegroom knocks and we have to be watchful. All that we can and ought to do lies in preparing to receive the Master.

The most potent means of self-preparation is the devout and intelligent study of the lives and teachings of the great Masters. The Master is the bridge between the human and the Divine, objectively. When a seeker reads his life, the human in the seeker intuits and intuitively contacts the Divine in himself and the inner bridge is thus built. When the process is complete, his accomplishment is corroborated by the external contact with the Master and eventually, the external and the internal become one. The Master is thus within (as “the Kingdom of heaven” is) and without (as the Christ is) too. The Master and the seeker thus become one in the Spirit.

In the earlier stages of such reading, the seeker is charmed by a vision, in the Master, of his own infinite spiritual potentialities being realized and is thus spurred on to zealous, optimistic endeavour. The infinite power and love of the Master grips the seeker’s heart in steadfast devotion. From the lay stage of craving for worldly good in prayer, he becomes a true seeker of the Divine which is Love and Bliss, for its own sake. Such a one would most willingly bear the cross of worldly suffering, his heart set on the goal, the end of all sorrow, and follow the Master.

Let us remember that all true Hindu, Buddhists, Christians and Muslims are people who are drawn to true religion by the lives of the sages, the Buddhas, the Christ and the Prophet. This tradition is represented by the works, Sri Gurucharitra in Maharashtra (India), and by Periyapuram in Tamilnadu. In ancient India The Gurugita and The Bhagavata were widely used for the purpose. The instances of readers who were divinely directed to their Masters by such study are legion. The most famous is the instance of young Venkataraman being galvanized into an ardent seeker by a study of The Periyapuram and, after his subsequent Self-realization which can be traced to it, he became famous as Sri Ramana Maharshi.

Will continue



Sri Suktam:

*Kssut-Pipaasaa-Malaam Jyessthaam-Alakssmiim Naashayaamy-Aham |
Abhuutim-Asamrddhim Ca Sarvaam Nirnnuda Me Grhaat ||8||*

Meaning:

8.1: *(Harīh Om. O Jatavedo, Invoke for me that Lakshmi) Whose Presence will Destroy Hunger, Thirst and Impurity associated with Her Elder Sister Alakshmi,*

8.2: *And Drive Away the Wretchedness and Ill-Fortune from My House.*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

