



# The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

April 2018

## Sri Sai Satcharita

### CHAPTER 2

#### The Purpose of the Book –Naming of the Author

At that place of such salubrious climate, his only son, who was strong, healthy and virtuous, caught high fever and fell ill seriously.

All human remedies were tried. Charms and chants and religious rites were tried, too. Even the guru was called and made to sit at his bedside. But in the end, he gave a slip to everyone.

At the critical juncture, the guru was made to sit near him to avert the calamity. But everything was in vain.

Strange indeed, is human life! Whose is the son? Whose, the wife? So many things happen just because of the karma. Destiny, the result of our past karma, is inevitable.

When I heard these sad tidings, my mind became dejected and agitated. Is this all the utility that a guru has, that he could not even save an only son?

Such overwhelming power of destiny and karma weakened my resolve for Sai's darshan and became an impediment to my visit to Shirdi.

Why go to Shirdi at all? Just see the condition of my friend! Is this all the profit of a guru's company? What can a guru do before destiny?

If what is destined is bound to happen, then where is the need for a guru? Thus the visit to Shirdi was put off.

Why leave your own place? Why run after a guru? Why this love of inviting trouble in an otherwise happy existence?

.Will continue

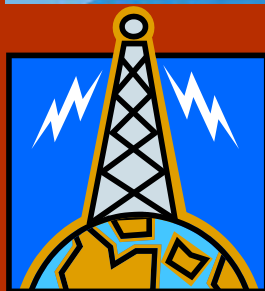
# Sri Guru Charitra



*Jnathasarvam  
param mathaya*

*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

She started worshipping Ashwattha as advised by Shri Guru. On the third day, she had a dream. A Brahmin told her to go to Shri Guru at Ganagapur, have seven rounds of Shri Guru and take the prasada that is given to her and that her desire will be fulfilled. She awoke. On the fourth day she went to Shri Guru and had 7 rounds. Shri Guru gave her 2 fruits and said, 'Eat these fruits. Your desire will be fulfilled.'

She then completed her vrata of the worship of Ashwattha. During meals she ate the fruits given by Shri Guru. In the evening she started menses. On the fourth day after bath she went to Shri Guru and bowed to him. She had relationship on the fifth day. She became pregnant, In the seventh month she was given 'Oti' and she gave 'vayan' to married women. 'Seemant' was performed in the 8th month. After 9 months she begot a daughter.

After 10 days she came to Shri Guru with the baby. Shri Guru smiled and blessed her baby and said, 'You will have one more son, what do you prefer? A well-behaved son of 30 years of age or a fool having 100 years' life?'

The woman said, 'I would like to have a well-behaved son, who should have 5 sons.' Shri Guru blessed her, as she desired. Later on she had a son who became learned and won fame. He had 5 sons in course of time. The daughter's husband performed sacrifices and was well-known as 'Dixit.'

## Chapter XL

### Leper Brahmin Cured

Once a Brahmin 'Narahari' by name came to Shri Guru at Ganagapur and bowing to him said, 'My life is futile. I studied Yajurveda, but as I am suffering from leprosy. All people despise me and do not invite for Karma. I have visited several holy places but the disease is there, kindly bless me.'

Shri Guru gave him a dry log of Audumbar and said, 'Go to the Sangam and plant it on the bank of Bhima in the east. After bath, worship Ashwattha at the Sangam. Again bathe and give water to this log thrice a day. When it sprouts green foliage, your sins will be wiped off and you will be free from leprosy.'

As instructed by Shri Guru, Narahari planted the log on the bank of Bhima and began to water it thrice. Some persons said to him, 'Are you mad? How can a dry log bear green foliage? Still Narahari continued his watering of the log devotedly. He also observed fast for 7 days.

Will continue..



# Excerpts from Sai Leela

SWAMI SAMARTHA IN SAI CHARITRA

(Saileela 2004)

A well-known saint, named Anandnath, had predicted for Sai that He would perform miraculous deeds. This famous Anandnath had established a math in Yeola. He came to Shirdi once, along with some of the dwellers of Shirdi (who had gone to Yeola, for Anandnath's darshan. They were Madhavrao Balwant Deshpande, Nandram Shivram Marwadi and Bhagchand Marwadi. It is said that Anandnath Maharaj unexpectedly and forcibly joined them on their bullock cart, going to Shirdi. This Anandnath originally hailed from South Konkan district, and belonged to the Kudaldeshkar Gowda brahmin sect. He had lived for a fairly long time in Mumbai also). Anandnath, who was the disciple of the great saint of Akkalkot, when he saw Sai, exclaimed : "This is indeed a Diamond, a Real Diamond.

Though to-day He is lying on the garbage heap (i.e. neglected), it is not just a flint but a Diamond." These were the words of Anandnath when Baba was a youngster. "Mark my words carefully. Later on you will recall them." After prophesying thus, he returned to Yeola.....

Swami Samartha of Akkalkot was the chosen deity of Bhai (Bhai Krishnaji Alibagkar), who worshipped his portrait regularly with devotion. He thought of going to Akkalkot to have the darshan of the padukas and to offer worship to them with his heart and soul. He got ready to start from Mumbai the next day. But that decision remained unfulfilled and instead he left for Shirdi.

One day before his departure he saw a vision. Akkalkot Swami commanded him : "At present Shirdi is my abode. You go there." Obeying the command with reverence, Bhai left Mumbai. He lived in Shirdi for six months and was at peace and happy. Bhai was full of devotion. So, to commemorate the vision he installed the Swami's padukas under the neem tree. In Shaka 1834 (AD 1912), in the bright half of the month of Shravan, on an auspicious day, the padukas were installed under the neem tree with the singing of bhajans and with great devotion.

At the auspicious muhurat (hour-chosen astrologically) the installation ceremony was done by Dada Kelkar, while the rites and rituals were performed by Upasani (Kashinath Govind Upasani Maharaj of Sakori) according to the Shastras. For the future, arrangements were entrusted to a brahmin named Dixit (Govind Kamlakar Dixit) who would perform the puja and a devotee by the name Sagun (Sagun Meru Naik) looked after the management.....A gentleman called Harishchandra, resident of Mumbai, was greatly troubled on account of his son who suffered from epilepsy. He tried many allopathic and ayurvedic doctors, but there was no cure. All efforts were in vain. The only remedy was to resort to the sadhus and saints.

In 1910, Das Ganu's kirtans started and spread the fame of Sree Sainath. A large number of people took to visiting Shirdi. Though a tiny village, it had a great destiny. Shirdi became another Pandharpur and many pilgrims visited it. Many people experienced that sicknesses were cured by mere darshan, or the touch of Baba's hand, or with a merciful glance. The devotee, having surrendered completely, obtained his welfare. Knowing everybody's minds, Baba fulfilled the desires of all. People hurried to visit Him, as evil spirits fled at the touch of the udi, blessings cured diseases, and a kind glance from His eyes pushed away all obstacles.

Continued on page..5





*Jyothisam  
prathama  
jyothise*

*Namaha*



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

# Sri Vishnu SahasraNaamam

PHALASHRUTHI

**arjuna uvāca**  
**padmapatra viśālākṣa padmanābha surōttama |**  
**bhaktānāmanuraktānām trātā bhava janārdana || 23 ||**

Arjuna said:  
Oh God Who has eyes,  
Like the petals of lotus,  
Oh God, Who has a lotus,  
On his stomach,  
Oh God, Who has eyes,  
Seeing all things,  
Oh God, Who is the Lord,  
Of all devas,  
Please be kind,  
And be shelter, To all your devotees,  
Who come to you with love.

**śrī bhagavānuvāca**  
**yō mām nāmasahasrēṇa stōtomicchati pāṇḍava |**  
**sōhamēkēna ślōkēna stuta ēva na saṁśayaḥ || 24 ||**  
**|| stuta ēva na saṁśaya om nama iti ||**

The Lord said:  
He who likes, Oh Arjuna,  
To sing my praise,  
Using these thousand names,  
Should know Arjuna ,  
That I would be satisfied,  
By his singing of,  
Even one stanza ,  
Without any doubt.  
Om Nama without any doubt.

THE GLORY OF SHIRDI SAI



*Continue from page 3 (SWAMI SAMARTHA IN SAI CHARITRA)*

Having heard of such greatness from the kirtans and the books of Das Ganu, from one mouth to another, the desire for darshan arose in Harishchandra Pitale. Pitale came to Shirdi village bringing family and children, presents and fruits, for the darshan due to the merits of his past births. The son was placed at Baba's feet and he prostrated before Baba. Then something extraordinary happened, which very much disturbed Pitale. No sooner than the boy's eyes met Sai's eyes, the boy became unconscious, rolled up his eyes, and fell down all of a sudden. The parents became frantically worried.

The boy fell unconscious on the ground. A lot of froth came out from his mouth. The parents were greatly disturbed and wondered what was their fortune. It seemed as if there was no breath; the froth continued from the mouth; the whole body was soaked with perspiration and there seemed to be no hope for his life. These fits had happened frequently to the boy but never had there been one of this intensity or duration.

An attack of this kind had never happened before and would never happen again. It was as if he was about to die. The mother was unable to control the flow of tears, seeing the condition of her child. "With what purpose did we come here and what has happened ! The remedy has aggravated the condition. These feet (Sainath's) have proved ruinous. All our troubles in coming here have been in vain.

Coming here has been like running into a house to escape from the pursuit of thieves, only to have the house collapse over our heads", that lady said. "Our condition is like that of a cow running away from a tiger to save her life only to run into the hands of a butcher ! Or a traveller, tormented by the heat of the sun, who takes refuge under a tree which uproots and falls upon him. Or having faith in God one goes to the temple which itself collapses on one's body. Similar is the case." Baba then assured them : "Have a little courage and patience. Pick up the boy carefully. He will regain consciousness.

Take the boy to your lodgings. And in about half-an-hour he will return to life. Do not be unnecessarily flurried." So be it. Later, they acted accordingly. Baba's words came true. Pitale and his family rejoiced and all their doubts disappeared. On being taken to the wada, the young boy came immediately to his senses. The worries of the parents disappeared. There was a lot of joy. The Pitale came with his wife for Baba's darshan and performed the eight-fold salutation with great humility.

Will continue



## Children Section

### BHAGAVADGITA FOR CHILDREN

#### GITA FOR CHILDREN



Arjuna says to Krishna, ‘People describe the Universe using pairs of words like Spirit and Matter, God and Nature, Consciousness and Energy, and so on. Sorry if I appear dumb, but frankly, I just don’t understand any of these words. Please can You enlighten me on these?’

With a smile Krishna says, ‘Why not? By the way, don’t be under the impression that you have asked a dumb question. On the contrary, even scholars are often not clear about such matters, though they may make a lot of noise and pretend to deliver erudite lectures!’ ‘The first thing you must understand is that Consciousness, or rather Absolute or Universal Consciousness as it is sometimes called, is where it all starts from.’ ‘Some people refer to this Consciousness as Formless God or Brahman; others prefer the term Atma. Still others who are allergic to the word God would rather use the word Spirit. No matter which word you use, it is all the same.’

● ‘Next, as explained earlier, God exists even when there is no Creation. All that is now appearing as the Universe gets tucked into God as it were, when Creation has been dissolved.’ ‘When the Universe is created, God pervades it in two complimentary aspects. This helps to ‘run’ the Universe. These two complimentary aspects are Consciousness and Energy, or Spirit and Matter, if you prefer.’ ‘When you look at the sea, you see just water. Dissolved in this water is salt; yet when you look at the expanse of water, you never talk about the salt but only refer to the sea.’

‘You might have seen villages on the sea shore. Many villagers there make salt. Do you know how? They gather the sea water in shallow pans and allow the water to evaporate. After a while both water and salt are visible. It is the same in Creation. Before Creation, one cannot really talk separately of Consciousness and Energy. Energy is subsumed in Consciousness. But after the Universe comes into existence, it is meaningful and also convenient to talk separately of Consciousness and Divine Energy or Spirit and Matter. At the working level, these two entities can be separately experienced.’

‘Now there is an important point here that you must take note of. We both are standing on the earth. If you look up, you see the sky. The sky is supposed to be empty space, but here and there, there are celestial objects, like the Sun, the Moon, the planets, the stars and so on, all of which represent matter.’

‘The question now is the following: “Space seems to be largely empty, with a scattering of matter here and there. Where in this combination does one seek and find Consciousness?” The answer is that Consciousness is present everywhere, including in regions that seem to be empty. There is no place where Consciousness is absent. That is why the Wise always say that God is Omnipresent.’

‘This Consciousness is no ordinary Consciousness; it is Universal Consciousness. It is also the backdrop against which the whole of evolution takes place, the evolution of inanimate matter and also of living beings.’ Arjuna asks, ‘Krishna, if Consciousness is present everywhere, is it present also in matter?’

Krishna replies, ‘Of course! I have already told you that there is no place where God or the Atma does not

exist. And you are forgetting that so soon!’ ‘Some people may doubt all this and ask, “How can Consciousness be present in inert matter? It may be present in living matter, but in inert matter like a piece of rock, for example?”’

‘The answer is quite clear. Since Consciousness is primordial, it must be present everywhere, in a vacuum, in inert matter and in living matter as well. As regards the issue of inert versus animate matter, one might say that in inert matter Consciousness is present in a “passive” form, whereas in living beings it is present in an “active” form.’

‘Take your own self. I have already told you that the human body is a living “factory”. All the activities within the body and the actions performed by the body constitute proof of the life-force that animates the body. You breathe, your stomach digests, your blood circulates – all these happen on account of Praana, or the life-force within you. Where does this Praana come from? From the Atma, or Consciousness. This Praana, my dear Arjuna, is a manifestation of the “active” form of Consciousness.’

Arjuna says, ‘OK, I accept that. But we are told that when a person dies, the Praana departs from the body. Since You say the Praana comes from the Atma, does that mean that when a person dies, the Atma also quits and there is no Atma in the corpse?’ Krishna sighs and says, ‘Arjuna, you must think carefully and clearly. I have already told you that the Atma must be everywhere.’

Arjuna shakes his head and says, ‘But Krishna, the Praana has gone and what is left is just a corpse. How do you explain that Atma is present even in a corpse?’ With great patience Krishna explains, ‘Arjuna, did I not tell you that Consciousness can be present in the active as well as the passive form? Well, when a person dies, all that happens is that Consciousness associated with that mass of matter reverts from the active to the passive state - that is all. Death does not drain the Atma. You agree that the corpse too is made up of atoms? You agree that the Atma pervades the atoms even in inanimate matter? Then? Get this firmly into your head! Nobody can do anything to the Atma. I have already drawn your attention to this.’

‘The Atma is ever existent. Sometimes, it manifests in gross form. Sometimes, it manifests only in a subtle form, like the Mind, for example. In addition, it is also all by itself, beyond both the gross and the subtle. The gross can be directly felt, touched, etc. The subtle can not be touched or felt but can be inferred; the super-subtle is beyond intellectual inference; it can only be experienced; not by the senses or even the Mind, but only by the Heart.’

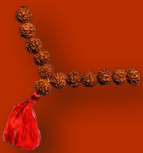
Arjuna now asks another question. He says, ‘Krishna, You are in me, You are in Bhishma, and You are in X, Y, and Z. Have You divided Yourself into many Krishnas, allocating one Krishna to each individual?’

Krishna laughs and says, ‘O no Arjuna, nothing like that. I am only One. Even an ignorant fool cannot parcel Me like that. I am indivisible.’

Arjuna is not satisfied and continues, ‘In that case, how come You are present in all?’

Krishna replies, ‘That can be understood as follows. You will agree that there is air in your lungs, will you not? You will also agree that air is present similarly in the lungs of all the people here on this battlefield. OK, now where did all this air come from? From the atmosphere, obviously. There is an inherent continuity of air, though some of it is free and some of it is in the lungs of various people. We do not pay much attention to this continuity, that is all. In the same way, the one Omnipresent God is seated in the Hearts of all. Got it?’





*Jyothirhina  
dhyuthi  
pradhaya*

*Namaha*

## SaiBaba the Master

By Sri Ekkirala Bharadwaja

The immediate presence of a sage is a myriad times more effective than all of one's own spiritual endeavours. Sri Ramakrishna Paramahansa and Sri Ramana Maharshi were emphatic about it. But such association is not possible for all to the needed extent. To one such, Sri Ramana Maharshi said, "Satsang is association with the Divine Reality which is eternal and omnipresent.

To be aware of it at all times is satsang. Devout study of lives of those who are realized too can constitute satsang, or association with the enlightened ones." To most of us, the study of the lives of perfect masters is even more effective. For human nature being such, even when we live with a sage, we tend to focus our attention more on his physical frame than on his realization which is the essence of it all. Even the apostles of Christ faltered when their boat was tossed by a storm and the Christ chid them as those of "little faith".

Arjuna confesses to such an error in regard to Krishna in The Bhagavadgita. But when we study the life of a Master, we unfalteringly focus our attention on the Supreme wisdom-in-action which is the Master. Thereby, we are trained to do the same when we eventually contact a living Master, as it happened in the case of Sai Baba; or our contact with the Master might remain at a purely spiritual level and alchemise us, as happened in the case of Sri Ramana Maharshi. For when a devotee asked the sage how he happened to realize without the help of a guru, he said that he too had one, though not in the form which the devotee expected.

Will continue





**Sri Suktam:**

*Gandha-Dvaaraam Duraadharssaam Nitya-Pussttaam Kariissinnim |  
Ishvaring Sarva-Bhuutaanaam Taam-Iho[a-u]pahivaye Shriyam ||9||*

**Meaning:**

9.1: *(Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Source of All Fragrances, Who is Difficult to Approach, Who is Always Filled with Abundance and leaves a Residue of Abundance wherever She Reveals Herself.*

9.2: *Who is the Ruling Power in All Beings; (O Jatavedo) Please Invoke Her Here, Who is the Embodiment of Sri.*

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**BOW TO SHRI SAI ~ PEACE BE TO ALL**

