



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

May 2018

Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

Let us endure whatever is pre-ordained – be it pleasurable or distressing. What is the use of going to a guru, if the pre-destined cannot be averted?

And, much as one may wish to the contrary, things, events will come about according to the merit or otherwise, that one has earned. Nothing can prevent the working of Destiny. And, it was this, that ultimately dragged me to Shirdi.

Nanasaheb Chandorkar, who was the sub—divisional officer, set out from Thane, on a tour of Bassein and was waiting for his train at the Dadar railway station.

There was an hour in between, for the Bassein train to arrive and he thought he should utilize this time for some useful purpose.

Even as he got this impulse, a train going only up to Bandra, came to the station, which he then boarded.

On his reaching Bandra, I received a message from him and went to see him accordingly. He, at once, opened the topic about Shirdi.

‘So, when do you propose to leave for Sai darshan? And, why all this slackness about visiting Shirdi? Why such delay in departure? How is it that there is no firmness of resolve in the mind?’

Nana’s eagerness made me feel quite ashamed of myself. Very frankly, I told him about the wavering in my mind.

.Will continue

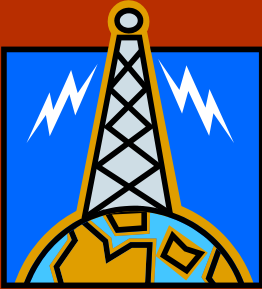
Sri Guru Charitra



*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 XL

Leper Brahmin Cured

Shri Guru was informed by his disciples regarding the devoted service of Narahari to the log. Shri Guru said, "One gets the fruits as per one's devotion. There is a tale in the Skandha Purana in this connection.

Soot narrated to the Rishis, 'In former days there lived a king Sinhaket in Panchal. His son Dhananjaya once went to a forest with a Shabardut, who picked up a Linga-like stone near a Shiva Temple. Rajkumar asked him 'What will you do with this stone ? There are so many Lingas like this spread over here.'

Shabardut said, 'I wish to worship this Linga daily. Please tell me how to worship it.'

Rajkumar said, 'Take this Linga home, worship it with flowers and bel leaves along with your wife. Offer naiveidya of fresh chita (corpse) bhasma daily. Whatever food you have, should also be offered.' The Shabar took the Linga home and started the worship. One day, he could not get fresh Chita bhasma. He was much worried. His devoted wife said, 'Burn my body and offer Chita bhasma to god Shiva, 'the Shabar was very much pained to hear this. He said, 'I shall be doing a great sin if I burn you.' The wife said, 'Death will occur some day or the other. If I give my body for Shiva's worship, I shall have place in Kailas. So you need not be sorry.'

The Shabar burnt her and the Chita bhasma was offered to the Shiva Linga. As usual he called his wife to take prasad. She also came smiling and took the prasad. The home appeared to be normal, as if nothing had occurred. Seeing this, the Shabar was much astonished. His wife said, 'I heard your voice and was as if aroused from sleep. 'Gouri Raman Shiva appeared before them. Both bowed to him Shri Shiva was pleased and blessed the couple. Such is the greatness of the devotion of Guru. One who has implicit faith in the words of Guru's gets such fruit.'

Shri Guru went to the Sangam to see the leper Brahmin. He was pleased to see his devotion. The Brahmin was giving water to the log. Shri Guru sprinkled the holy water of his bowl on the log and instantly green foliage sprouted on the log. The leprosy of the Brahmin disappeared and his body became healthy and bright. Narahari bowed to Shri Guru and began to pray Him.

He composed 8 slokas, which are being chanted at Ganagapur in the night, after Aarti daily, till now.

Shri Guru placed his hand on the head of Narahari and blessed him. He returned to the Math with Narahari. All persons wondered to see this miracle. Many did Samaradhna. Shri Guru named Narahari as 'Yogeshwara' and asked him to come with his family and live with him. Shri Guru gave him "Vidya Saraswati" mantra also.

Will continue..



Excerpts from Sai Leela

SWAMI SAMARTHA IN SAI CHARITRA

(Saileela 2004)

Seeing the son's recovery, he sat pressing Baba's feet with mind full of gratitude and happiness. Baba asked with a smile : "Have the waves of doubt and desires ebbed now ? Sree Hari will protect him who has faith and patience." Pitale was a wealthy man from birth. He came from a good and well-known family. He lavishly distributed sweets and dry fruits and even offered fruits, betel-leaves etc. to Baba. His wife was of a very satvik nature - loving, having faith and devotion. She would sit near the pillar, gazing at Baba. As she gazed, her eyes would fill with tears. She did this daily. Seeing her novel way of showing affection, Baba was won over by her. Saints are like God – they are ever



at the service of the devotees. They are very gracious to those who worship them whole-heartedly. May it be whatsoever. Then, this family desired to leave. They came to the Masjid for darshan, and took Baba's permission and the udi; and made preparations to leave. At that time, Baba took out three rupees from His pocket and called Pitale close to Him.

Hear what He said :

"Bapu, earlier I had given you two rupees. Add these three to them and wor-

ship them. You will be benefitted." Pitale took the rupees in his hands and accepted them with joy as prasad. He prostrated at Baba's feet and said : "Grant me Your grace, Maharaja." Waves of thoughts arose in his mind : 'This is my first visit. So what is it that Baba is saying ? I am definitely not able to understand. As I had not seen Baba earlier, how could He have given me two rupees earlier ?' He could not at all understand the meaning or the advice. Pitale was bewildered. 'How do I get the meaning explained ?' His curiosity increased. Baba did not give any indication and remained silent.

Any words spoken by saints, however casually, are bound to prove true. Pitale was fully aware of this, so he was puzzled. But later when he went to Mumbai and his home, there was an old woman at home who satisfied his curiosity. The old woman was Pitale's mother. When she enquired about what had transpired at Shirdi, as a matter of course, the topic about the three rupees cropped up. Even she was unable to correlate it.

Continued on page..5





*Jnanabhaskara
murthimathe*

Namaha



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

Sri Vishnu SahasraNaamam

PHALASHRUTHI

vyāsa uvāca

**vāsanādvāsudēvasya vāsitaṁ tē jagatrayam |
sarvabhūtanivāsōsi vāsudēva namōstu tē || 25 ||
|| śrīvāsudēva namōstuta oṁ nama iti ||**

Vyasa said:

My salutations to you Vasudeva,
Because you who live in all the worlds,
Make these worlds as places ,
Where beings live,
And also Vasudeva,
You live in all beings,
As their soul.
Om Nama salutations to Vasudeva.

pārvatyuvāca

**kēnōpāyēna laghunā viṣṇōrnāmasahasrakam |
paṭhyatē paṁḍitairnityaṁ śrōtomicchāmyaham prabhō || 26 ||**

Parvathi said:

I am desirous to know oh Lord,
How the scholars of this world,
Will chant without fail,
These thousand names,
By a method that is easy and quick.

īśvara uvāca

**rīrāma rāma rāmēti ramē rāmē manōramē |
sahasranāmatattulyaṁ rāmanāma varānanē || 27 || (3 times)
|| śrī rāmanāma varānana oṁ nama iti ||**

Lord Shiva said: Hey beautiful one, I play with Rama always,
By chanting Rama Rama and Rama,
Hey lady with a beautiful face, Chanting of the name Rama ,
Is same as the thousand names. Om Nama Rama Nama Rama.

Continue from page 3 (SWAMI SAMARTHA IN SAI CHARITRA)

After thinking it over she remembered and the old lady said to Pitale : “Now I recall completely. What Baba said is true. As you took your son now to Shirdi for Sai’s darshan, similarly your father had earlier taken you to Akkalkot. The Maharaj* there was a Siddha, Benevolent, Very Famous, Omniscient, Yogi, Very Wise. Your father was also a very moral He accepted your father’s worship and the Yogiraja was pleased with it. As prasad he gave him two rupees, in order to perform puja. These earlier two rupees too, Swami gave to you, my son, as prasad in order to worship. These two rupees were kept in the shrine and your father daily worshipped them with great faith.

I alone know about his faith. He acted according to his faith. After his death, the puja and the articles for performing it became children’s playthings. There was no faith in God; and even shame was felt to do puja. The children were appointed, in turns, to do the puja. Who would take care of the rupees ? Many years passed thus. The importance of those rupees was lost. All memory of them faded away. The two rupees disappeared. So be it. You are really blessed. Not only have you met Maharaj, in the form of Sai, to remind you of a forgotten duty but to ward off dangers. Therefore, from now onwards leave off all doubts and bad thoughts.

Follow in the footsteps of your ancestors and do not slip into bad habits. Go on worshipping the rupees. Consider the Saint’s prasad as a jewel. Samartha Sai has convinced you of this significance and revived a life of bhakti.” Hearing this story from his mother, Pitale was full of bliss and joy. He realised Sai’s all pervasiveness and the significance of His darshan. That nectar of his mother’s words awakened his former feelings. He repented and atoned paving the way for his future welfare.

Will continue

**Shree Swami Samarth*

Believed to be an incarnation of Shri Dattatreya the name of this spiritual master, popularly called Swami Samarth, is a household word in Maharashtra and the region around. As this Perfect Master chose to reside at a place called Akkalkot for 22 years where he took Mahasamadhi (left his mortal body) in 1878, he is also known as the Maharaj of Akkalkot, Akkalkot is situated in district Solapur of Maharashtra state of India.



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



‘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!’

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.’

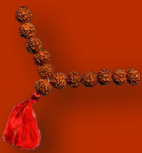
‘When the Universe is created, God pervades it in two complimentary aspects. This helps to ‘run’ the Universe. These two complimentary aspects are Consciousness and Energy, or Spirit and Matter, if you prefer.’

● ‘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.’





*Jnatha sarva
rahasyaya*

Namaha

SaiBaba the Master

By Sri Ekkirala Bharadwaja

In this context, the life of Sri Sai Baba of Shirdi, I feel, is unique. He does not merely teach about the omnipresent Spirit. Indeed, his verbal teaching is minimal. For there are scriptures galore to do that. But mere verbal teaching cannot strike deep root in the hearts of common folk. Sri Sai Baba has therefore taught through direct experiences. He baptized mostly through the Holy Ghost. He showed unerring, at-one-ment with all gods of Hindus, all saints, all creatures and even with so-called inanimate objects. He was ever aware of what transpired within and without his devotees everywhere. His devotees had no choice but to be aware of an omnipresent and omniscient Baba. The result is that at one stroke, their conduct and attitude to fellow-creatures were bound to conform to the highest codes of altruism. Wherever the devotee was, he was made to recognize that Baba was, in spirit, with him indeed. The implications of this aspect of Baba are rich beyond measure. The heart of all spiritual endeavour is to cultivate the presence of the Spirit uninterruptedly and this was secured for the Sai devotee - how remarkably, the succeeding chapters illustrate.

Beside this, the manifestation of the Spirit as Sri Sai Baba is unique in another respect. No one knows his caste, creed, or parentage. This anonymity lent a strange facet to his teaching. To the Hindus he was an orthodox brahmin with sacred fire, enjoining the worship of the many gods and the devout study of various Hindu scriptures; he even named the mosque as Dwarakamai and planted the Tulasi in its frontyard and then allowed himself to be worshipped by his devotees in the Hindu fashion. To the moslems, he was a moslem, a pir, living in a mosque, observing the discipline enjoined for a fakir, always uttering the Islamic Allah Malik, guiding moslem seekers like Abdul Baba along the Islamic line. To the Parsis, he was the sacred fire-worshipper. His life, too, is a living manifestation of the Sermon of the Christ and of the eight fold path of the Buddha. Thus, in him we have a perfect model of harmony of all religions for whom this world, with all its sectarian and religious antagonisms, has been looking forward. A third feature that specially belongs to him is this: Most of the religious scriptures and holy men seem to suggest that one ought not to aspire for this or that material goal, in being devoted to a guru or god. Sri Sai Baba never laid down such a rule. Indeed, once, when a self-assured devotee dissuaded a few visitors who came to Sai Baba for the fulfilment of material needs, the Master told him not do so.

The fourth unique feature is the phenomenally large number of instances in which the great fakir has been physically appearing before his devotees, even decades after his mahasamadhi literally fulfilling his verbal assurance on the great event.

Will continue



Sri Suktam:

*Manasaḥ Kaamam-Aakuutim Vaacaḥ Satyam-Ashūmahī |
Pashuunaam Ruupam-Annasya Mayī Shriḥ Shrayataam Yashaḥ ||10||*

Meaning:

10.1: (Harīḥ Om. O Jatavedo, Invoke for me that Lakshmi) For Whom my Heart Truly Yearns and to Whom my Speech Truly tries to Reach,

10.2: By Whose Presence will come Cattle, Beauty and Food in my Life as (External) Prosperity and Who will Reside (i.e. Reveal) in me as (Inner) Glory of Sri.

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BOW TO SHRI SAI ~ PEACE BE TO ALL

