



# The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

CONTENT

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[Sai a Beacon](#)

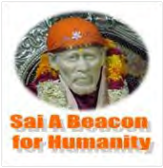
[Sri Guru Charitra](#)

[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.

31st October 1995.

"VAALI" (Vanara King from the epic Ramayana) with the garland of "ARISHADVARGAS" (six evils) has ruined himself. Renounce them and be a garland to "GOD"

2nd November 1995.

In difficult times carry "SATCHARITA" with you. It will ward off all the evils, grant strength and energy, to surmount them. It will keep you serene.

14th December 1995.

Do not take help from the rich and women to avenge your enemy. Keeping aloof and forgetting the enemy is the most ideal punishment.

27th December 1995.

You turn richer when you serve a thirsty rich person with much needed water without any envy and anticipation of returns.

29th December 1995.

Possession of "ARISHADVARGAS" is like cancer to the physical body. Remove them from the roots to live with peace.

30th December 1995.

Once born "DEATH" follows you like shadow how long can you run away from it? Do not be scared of the shadow.

Will Continue

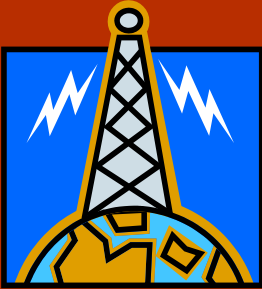
# Sri Guru Charitra



*Jnatha brahma  
parathparaya*

*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

Flowers brought from trees in the forest are of medium value. Those purchased are worst. The flowers grown by one self in one's house garden are the best. Flowers eaten by worms and having holes should not be used. Shri Durga should not be offered 'durva' (a kind grass), Kevada should not be offered to Shri Shiva, Tulsi should not be offered to Shri Ganesh and flowers of Dhotra and Rui should not be offered to Shri Vishnu.

Keep the pot of water at the left hand all the articles of worship at the right hand.

16 iuchars of worship should be observed devotedly with panchamrit (mixture of milk, curds, ghee, honey and sugar). Shankh (Conch) should be kept on the left and Ghanta (bell) on the right hand. After bowing to gods, do achman and the Sankalpa (pronunciation of desire of worship mentioning the time, year, ayan, ritu, month, paksh (fortnight, dark or bright) tithi (particular day of a month), Nakshatra (star), places of various planets on the day and purpose or desire of worship. Then start ordinary bath with water, panchamrit, abhishek (pouring water) chanting Purush Sukta, Vishnu Sukta, Shri Sukta, Lakshmi Sukta, Rudra Sukta, Pavaman Sukta, etc. (as per devotion all or particular Sukta or Suktas may be selected for Abhishek.)

After Abhishek, dry the shrines with a piece of cloth and place them at their places and offer clothes, ornaments, Gandha, Halad, Kumkum, flowers or wreaths, Tulsi, bel leaves saying, 'give me shelter, protect me.' Withered followers taken out of the shrines should be touched, to one's head and nose and kept aside to be immersed in the river or rivulet. The bhasma scented sticks be applied to forehead and the Tirth (holy water of bath of gods) should be drunk.

For purification of food and wiping off 5 great sins, one should do waishwadeo in the morning and in the evening before meals. Homa in the morning is a sacrifice for god. Bali is given for the ghosts, and Tarpan is the sacrifice for forefathers. At the time of dinner, one should wait for a guest. If a guest comes, give him food. If he is a Yati, give him food and water also.

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.

Will continue...



# Excerpts from Sai Leela

## The Importance of Ramanama

(Dr. M. Narasimhachary)

~ Saileela April 2004

The name 'Rama' is quite unique. Its potency and sanctity are matters of personal experience. Great sages of our land enjoyed its sweetness and sang eloquently about it. Valmiki, the Adikavi of Sanskrit literature, who wrote the Ramayana, according to ancient accounts, was a highway robber to start with. The seven great sages headed by Narada were once waylaid by him and they took pity on him, saw his future emanation as a great saint-poet and gave him the name 'Rama' in the reverse fashion, i.e., 'Ma-na'. Valmiki (whose earlier name was Ratnakara) chanted the Mantra that way, and became a great saint. Later on, he was destined to compose the immortal Epic, the Ramayana, at the behest of Brahma the Creator God. Now let us have a peep into the efficacy and potency of this wonderful name 'Rama' which keeps even now, large concourses of people spellbound when it is just chanted. Let us also at the outset keep in mind the fact that the name 'Rama' refers to the son of Dasaratha but not either to Parashurama or to Balarama. The name 'Rama' is sweet and is composed of sweet-sounding letters, 'Ra' and 'Ma'. The semi-vowel 'Ra' and the labial 'ma' make a sweet combination. Whenever Valmiki uses the name 'Rama', he uses the epithets 'abhirama' (beautiful) and/or 'Madhura' (sweet). How can his experience be otherwise? In fact one of the verses of the Rama-raksa Stotra reads as follows :

(I bow down to Valmiki the cuckoo-bird, which, perched on the branch of the tree of poesy, sings sweetly the sweet-lettered name 'Rama'.)

Valmiki refers to the sweetness of the Rama-nama at several places in the Ramayana, thus –

(Visvamitra uttered the sweet word 'Rama'.)

(The sages uttered the sweet name Rama repeatedly.)

Now let us come to the definition of the term 'Rama'. It is derived from the verbal root 'Ramu' (Ist conjugation, Atmanepadi verb), meaning, one who delights oneself (...Ramate iti Ramah). In other words, Rama is one who is always cheerful and blissful. Only the Supreme Being can be blissful and cheerful. (Cf. the Upanisad "Raso vai sah")

The second derivation is "one who makes others also happy" (Ramayati iti Ramah). This again is in conformity with the sruti-text quoted above, which says (He indeed makes all happy).

The third derivation is, "He in whom all the sages delight" (Ramante yoginah asmin).

Valmiki himself gives the etymology of this word in the following verse –

(Rama, who is the foremost among those who delight others, spoke to Lakshmana in the following manner.)

Saint Tyagaraja, who was a great Ramabhakta, explains the secret power of this name in one of his immortal songs thus –

"shivamantramunaku ma-jivamu; Madhava-mantramunaku Ra-jivamu"

('Ma' is the very life of the Panchaksari Mantra, dear to the heart of Lord Shiva. 'Ra' is the very life of the Astaksari Mantra, dear to Lord Madhava (i.e., Vishnu).

Will continue..





*Jnanabhakthi  
pradhaya*

*Namaha*



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

# Sri Vishnu SahasraNaamam

## PHALASHRUTHI

**dharmārthī prāpnuyāddharmam arthārthī cārthamāpnuyāt |  
kāmanāvāpnuyāt kāmī prajārthī cāpnuyāt prajām || 4 ||**

He who seeks Dharma, He who seeks wealth,  
He who seeks pleasures, He who seeks children,  
Will all without fail, Get what they want.

**bhaktimān yaḥ sadōthhāya śucistadgatamānasah |  
sahasraṁ vāsudevasya nāmnāmetat prakīrtayet || 5 ||  
yaśah prāpnōti vipulam yāti prādhānyameva ca |  
acalām śriyamāpnōti śreyaḥ prāpnōtyanuttamam || 6 ||  
na bhayaṁ kvacidāpnōti vīryaṁ tejaśca viṁdati |  
bhavatyarōgō dyutimān balarūpaguṇānvitah || 7 ||  
rōgārtō mucyate rōgādbaddhō mucyeta bandhanāt |  
bhayānmucyeta bhītaṣtu mucyetaṭpanna āpadaḥ || 8 ||**

He who sings the thousand names of Vasudeva,  
With utmost devotion,  
After he rises in the morn,  
With a mind tied in Him always,  
Will get fame without fail,  
Will be first in what he does,  
Will get riches that last,  
Would attain salvation from these bonds,  
Will never be afraid of anything,  
Will be bubbling with vim and valour,  
Will not get any ills,  
Will be handsome forever,  
Will have all the virtues in this wide world,  
And he who is ill will get cured,  
He who is bound will be free,  
He who is afraid, will get rid of fear,  
He who is in danger, will be safe.

THE GLORY OF SHIRDI SAI

## AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

### ADORABLE APOSTLE OF LOVE

Adorable Apostle of Love Sri Radhakrishna Swamiji  
 Beloved Benefactor of those who seek refuge  
 Compassionate champion of the oppressed  
 Diligently dedicated to a life of 'Satya' and 'Dharma'  
 Ever engrossed in offering succour to the needy.  
 Founder - Patron of far-famed Sri Sai Spiritual Centre  
 Genial guide, philosopher, and friend to devotees.  
 Holding high the banner of Baba's universal LOVE  
 Illustrious incarnation of LOVE supreme  
 Joyfully joining with the devotees in Satsangh  
 Keenly keeping the Beacon-Light of Baba's grace burning bright.  
 Lovingly leading the devotees to Self-realization  
 Modestly moving in the world, living with God  
 Nourishing noble aspirations in devotees,  
 Omnipresent, Omniscient, Omnipotent is He  
 Profound Philosopher punctiliously practising what He preaches  
 Quickly quenching the devotees thirst for spiritual knowledge  
 Recommending recitation of 'Sri Vishnu Sahasranama'  
 as a panacea for all ills.  
 Saintly Scholar elucidating profound spiritual truths,  
 Tactfully transporting the devotees across the ocean of  
 .. 'samsara'  
 Undaunted upholder of universal harmony and brotherhood  
 Vigilantly vouchsafing the welfare of the devotees  
 Worthy winner of the reverential LOVE of devotees  
 X'ercising X'traordinary solicitude for the spiritual  
 advancement of devotees  
 Yogi yearningly invoking the blessings of SAI BABA  
 Zealous Zeus-like guardian-angel of devotees is He

~~~~

Sri Samartha Sadguru Satpadananda Radhakrishna Swamiji  
 [Inspired by Sri Radhakrishna Swamiji's poem on Baba]



## Children Section

BHAGAVADGITA  
FOR CHILDREN

### GITA FOR CHILDREN



Krishna laughs and says, 'Arjuna, the answer to that puzzle is simple. When a person is perfectly Pure, then whatever that person wills, would happen exactly as he wants. I am 100% Pure, and remain so always. Hence whatever I want always happens. Moreover, you would

notice that these miracles as you call them are never performed for My benefit. I do not want anything for Myself, ever. Whatever I do is always for the benefit of others. That aspect also is important.'

Arjuna then asks, 'Krishna, in that case, if I were to become 100% Pure, would what I want instantly happen like in Your case?'

Krishna replies, 'Of course, without a doubt. By the way, when you become 100% Pure, all the present and apparent differences between you and Me would disappear. You would have become one with Me, and there would be no Arjuna exercising separately a will of his own!'

'Let Me now get back to what I was telling you earlier. People miss Me as the Immanent God, immanent in all the things in this Universe, and they also miss Me as the Incarnation. Needless to say that the latter is a greater failure.'

'Arjuna, whether people understand it or not, take it from Me that I am the One who has ordained this Universe; I am also its Father, Mother, and Grandfather.'

'I give heat. I send forth rain and also withhold it at times. I am death as well as Immortality.'

'I am the Goal, the Sustainer, the Great Lord, the Eternal Witness, the Eternal Abode, the only True Friend, the Fountainhead, the Origin, the End, the Treasure House and the Seed Imperishable.'

‘Great Souls know all this. Always proclaiming My Glory, they constantly worship Me.’

‘And now Arjuna, I make a solemn promise not only to you but to the whole of mankind: Those who think of Me all the time with no other thought and who are steadfast in their devotion to Me, to such ones I declare – “Be assured that I shall bear entirely the burden of Your welfare”. Arjuna, that is not merely a promise but a Divine vow!’

‘People often wonder how to please Me. No problem at all because I am very easy to please. I don’t ask for expensive gifts. I am quite happy even if you offer just a fruit, or a flower, or a leaf or even a bit of water. All I want is that you should do so with Love in your Heart. I expect nothing but Love.’

‘Actually, you do not have to even bother about getting for Me a fruit or a flower. Just offer Me your bad qualities; that is more than ample! In fact, I would be overjoyed if people were to offer their bad traits like anger, jealousy, hatred, etc.’

● Completely mystified, Arjuna asks, ‘Krishna, what is the connection between Divine Love and Your extraordinarily generous offer to accept absolute trash from us, in the shape of our bad qualities?’

● Krishna replies, ‘The answer is very simple. When a person gives up bad qualities, that person gets purified to some extent and thereby comes closer to Me. Should I not rejoice on that score? It is My intense Love for man that makes Me feel that way!’

‘People have all kinds of wrong and funny notions about Me. They think that I have favourites, and that I positively detest some people. Nothing could be farther from the truth. It is all people’s imagination.’

‘I am the same to all beings, and with Me none is favoured or distant. In fact, even if the vilest sinner were to come to Me and say, “Lord, please forgive me. I am sorry about my evil past and promise to be good from now on,” I would readily welcome him. If the sinner truly repents, I shall, without any hesitation, rescue him forthwith. His past would be no hindrance. This is a solemn assurance.’

...Will Continue



# Sri Sai Satcharita

## CHAPTER 2

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

The most remarkable style of presentation of these stories, as also the ingenious use of every word and phrase, holds the audience enthralled, bringing joy to one and all.

As the ears thirst for the stories, and the eyes long for his darshan, so will the mind transcend consciousness, being absorbed in divine concentration.

My loving Guru is my mother. As his stories travel from person to person, by the word of mouth, let us treasure them up in our ears, with reverence.

Let us bring the self-same stories to the mind, again and again, and store up many as we can, binding them together in the ties of love. The treasure can then be shared with each other, in profusion.

In all this nothing is mine. The impulse is wholly from Sainath himself. Whatever he prompts me to say, I say, you see!

But then, to say that 'I speak' is again my ego. It is Sai who really holds the strings. And it is he who moves my tongue to speak. Who am I to say 'I speak'?

Once the ego is surrendered at Baba's feet, boundless joy will ensue. As the ego is overcome, the whole life will be filled with happiness.

When this idea occurred to me, I did have the opportunity, but not the courage, to put it to Baba. Suddenly, I saw Madhavrao and I at once conveyed my thoughts to him.

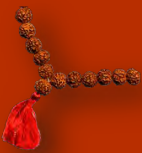
No one else was around, at the time, and Madhavrao seized the opportunity and asked Baba-

'Baba, this Annasaheb (Dhabolkar) here, says that he want to write your lifestory, to the very best of his ability, if you will but permit it.

'Do not say, I am but a beggar, begging alms from door to door, subsisting somehow on bread, with or without greens!'

'Of such a one as me, why do you want to write a life-story? It will only excite a ridicule!' For, you are a diamond which must be set in a socket.'

Will Continue



*Jnana vijnana  
nischayaya*

*Namaha*





**Sri Suktam:**

*Kaam So-Smitaam Hirannya-Praakaaraam-  
Aardraam Jvalantiim Trptaam Tarpayantiim |  
Padme Sthitaam Padma-Varnnaam Taam-Iho[a-u]pahvaye Shriyam ||4||*

**Meaning:**

4.1: (Harī Om. O Jatavedo, Invoke for me that Lakshmi) Who is Having a Beautiful Smile and Who is Enclosed by a Soft Golden Glow; Who is eternally Satisfied and Satisfies all those to whom She Reveals Herself,  
(Beautiful Smile represents the Trancendental Beauty of Sri Who is Enclosed by the Golden Glow of the Fire of Tapas.)  
4.2: Who Abides in the Lotus and has the Colour of the Lotus; (O Jatavedo) Invoke that Lakshmi Here, Who is the Embodiment of Sri.  
(Lotus represents the Lotus of Kundalini.)

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

