



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

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Leela 91

Kavji Patel of Andheri, Bombay, had a burning desire, to build a temple in memory of his father. He requested permission from Baba to build a temple of Vani Devi. Baba said "No". At a later date he requested again. Baba again said "No". Thenceforth he pestered Baba for permission whenever they met. Baba said "In spite of My saying 'no' repeatedly you still pester Me do what you like and suffer the consequences".

Quickly Kavji started making preparations for the Vani Devi temple, on the advice of a quack. The moment the quack entered the village plague broke out and a few villagers succumbed to it. Kavji lost faith in the quack. But still didn't believe in Baba's advice to instal his family diety. So he installed the idol of another goddess.

For the next two years he was beseeched by misfortunes and illnesses. He was often at deaths door. Finally he developed faith and went for Baba's darshan. Baba said "Instal your family diety and remove the idol of the other goddess". He obeyed Baba and was saved from further misfortunes. Grateful to Baba he composed a Kirtan in Marathi about this incident.

Please listen to Sri Saibanisa Gopal Rao Ravada in Telugu

సాయి చరిత్రలు
మీకోసం

[Saicharitrulo Makarasankranti-part
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Sri Guru Charitra



*Kalasuna
kadath
thannam
jvaram hare
dhithi
bhruvathe*

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 XII

Narahari Becomes Shri Narasimha Saraswati

Narahari said, 'This body is perishable. What is its guarantee? So long one has sound body, one should act virtuously. Your advice is for them, who have won victory over death. They can say, they will follow religion later. So one should do religious deeds in the childhood. There are three stages of life - the childhood, the youth and the old age. But it is not certain when one will die. Yamraj (God of death) is counting every moment of man's life, day and night. Knowing that the life is running fast, those who do not lead religious and virtuous life are like beasts. House, property, wife, children, mother - nothing is eternal. Old age kills a man, just as a crocodile devours him. Therefore, the wise man should do virtuous deeds in young age. Why do you then prevent me from going? This life is like a dream. As a power dries in air, the body of a man is getting more and more dry day by day. This body may perish in a moment.'

Mother - 'Dear child, you are advising me. You told me that I would have four sons. So you should stay with me till I have at least one son. If you go disregarding my request, I would give up my life instantly.' Narahari smiled and said, 'what I have said will not be otherwise. However, after you get two sons let me go. Then I shall not stay here. I promise to stay here for one year.'

Thus Narahari lived there happily. All people wondered to see that a boy of seven knows all the Vedas and can teach the same. Crown up learned persons also came to him to learn Vedas and Shastras.

His mother became pregnant. After nine months she gave birth to two handsome sons. The parents were glad to have two more sons. By the end of one year the two babies became 3 months old. Narahari told his mother that her desire was fulfilled. She would get 2 more sons and they will all live happily. She should now permit him to live as per Sanyasdharmam.

The parents bowed to Narahari and said, 'You are our family God. We cannot say anything before you. Please forgive us if we have spoken any harsh words, thinking you to be our son. Our devotion to Shri Shankar has materialized. You made us glorious. When shall we see you again?'

Will continue



Pujyasri B.V.Narasimhaswamiji, who visited Shirdi in the year 1936, collected authentic information about Lord Sainath from persons lived with Sai and wrote many books on Lord Sainath. All his works are authentic . One such book is SRI SAINATHA MANANAM. This book was published as early as in the year 1942 and the fourth edition came in the year 1945.

Alipta State

I am not the mind, intellect, chitta, and Ego. I am not the ear, the tongue, the nose, the eyes. I am not the ether, earth, light nor air. I am God Siva, of the nature of consciousness and Bliss.

I have no mental changes, no force. I am the Lord pervading all the senses and all space. I am ever the same, I have no bondage, nor release (Salvation). I am God Siva, at the nature of Bliss-consciousness.

In myself, I realise I am the one Real. Externally, I behave recognising differences. Within is, Realisation. Externally the appearance (I put on) is that of a dullard. Within, I am unattached. Externally, I behave like one attached to things. Thus do I carry on my sport in the world.

Laya Dhyana

I am the dew drops on the lotus. Rise, Great Sun ! Lift my leaf and mix me with the wave.

"Om Ghrinis Surya Adityah" (is pronounced). The sun is risen. The dew drop slips into the shining sea, (or into the jala i.e. the one that creates, maintains, and withdraws).

Wisdom, Strength (or Power), Fame, Courage, Fearlessness, Perfect Health, Sharp-perception of Intellect and senses and Eloquence (or power of expression) are gained by Sainama japa (or remembering Sai) .

Phalasaruti (Fruits of reading this Sai manana)

Those who meditate on Sai, the Imperishable, and undecaying, as always seated in their hearts affording refuge and protection to those who cling to him, will attain the Supreme the Divine State.

He who daily and with full faith reads or hears this Sainatha Manana this

Holy and sacred work that destroys sins and promotes longevity will be saved from all sins and troubles and be happy Sthitha Prajna (i.e one firmly established in the Path Divine). And being protected by Sayeesa, he will speedily and surely attain all objects.

Those will never meet with failure or defeat who worship Sai as the unborn God, Lord of the Universe, and as the source and goal of this world.

Will continue...





*Kalagnisa
dhrusakrodhaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**sudhanva khanda parasur daaruno dravina pradaha |
divisprk sarvadrgvyaso vaachaspatir yonijaha || (61)**

Sudhanva: (Om sudhanvane namah.)

He Who has a splendid bow

khanda-parasuh: (Om khanda-parasave namah.)

He with the broken axe.

Darunah: (Om darunaya namah.)

a) The Splitter.

b) He who is merciless to those who deviate from the path of virtue.

dravina-pradah: (Om dravina-pradaya namah)

The Bestower of wealth. .

Divisprk: (Om divisprse namah.)

He Who touches the skies.

a) through His knowledge,

b) by His being not only in the form of this Universe, but also far beyond it.

c) By His vamana incarnation.

d) By His viavarupa revealed to arjuna.

e) By His being the antaryami for surya and the other planets.

Sarvadrk: (Om sarvadrse namah.)

The All-seer.

a) He who sees everything - the totality of para tattvam.

b) He who is in the form of knowledge of all forms.

c) He who is the Creator of all forms that can see under different conditions.

Vyasah: (Om vyasaya namah.)

The Arranger.

a) He who arranged the Vedas into its four divisions, the Puranas into 18, etc.

b) He who divided time as well as His creation into its various subdivisions (e.g., day and night, Sukla paksha and Krshna paksha, man from woman, Surya from Candra, etc.),

c) He whose ornaments (like kaustubha) shine distinctly.

vacas-patih: (Om vacaspataye namah.)

The Master of words.

Ayonijah: (Om ayonijaya namah)

The Unborn. .

**trisaama saamagah sama nirvaanam bhesajam bhisak |
Sannyasakrechamah santo nistha santih parayanam || (62)**

tri-sama: (om tri-samne namah.)

He who is propounded by the three-fold Sama Veda.

sama-gah (Om sama-gaya namah.)

- a) The singer of sAma.
- b) He who is praised by the Sama.

sama (Om samne namah.)

- a) He who removes the sins of those who sing about Him.
- b) He who is in the form of the Sama Veda Himself.
- c) He who is soft and sweet.

Nirvana(Om nirvanaya namah)

The Bliss.

- a) He who is the cause of Bliss to His devotees.
- b) He who is the embodiment of Bliss Himself.

Bheshajambhishak (Om bhishaje namah.)

The Physician.

sannyasa-krt (Om sannyasa-krt namah.)

- a) He Who cuts asunder the bonds when desires are renounced.
- b) The Institutor of the samnyasa asrama for the attainment of moksha.
- c) He Who shows the path of Saranagati to His devotee.

Samah (Om Samaya namah.)

- a) He Who instructs on how to control anger etc.
- b) He who instructs that control of mind is the principal dharma for samnyasin.
- c) He who controls all beings, including during pralaya.
- d) Who has absolute control of mind - He Whose nature is Calmness.
- e) He who puts an end to the darkness in His devotees' mind.

Santah (Om Santaya namah.)

He whose mind is always tranquil.

Nishtha(Om nishthayai namah)

- a) The object of concentration.
- b) The stable Abode of all during pralaya.

santih (Om santaye namah.)

- a) Peace.
- b) The object of meditation.
- c) The Ultimate Support.

parayanam (Om parayanaya namah.)

- a) The Ultimate Means. b)
- b) Best Goal.
- c) He Who has the Best Abode to seek.





Children Section

Learn and
Participate

Stories from “Chinna Katha”

Atma Thathwa is one and the same in all

There was a guru with a large number of disciples and the guru was telling them some good things. One day, when the lesson was going on, the teacher told the disciples that while they are engaged in puja and meditation, no matter what obstacles come their way, they must take care to see that their meditation is not disturbed. The disciples had great faith in the guru. There were also some disciples who were staying in the âs'ram itself. On a birthday of the guru, one disciple decided to offer special prayers to the guru by repeating the 108 names of the Lord. The disciple collected a photograph, 108 flowers and wanted to perform the puja in the traditional manner. One other disciple invited the guru and took him to his house. The guru while going told this other disciple, who wanted to do the worship at the âs'ram itself, to be careful and asked him to keep the front door closed. The day was very hot and the guru neither had slippers for his feet nor did he have sufficient hair on his head to protect him from the sun. When the guru came to the âs'ram and wanted the door to be opened, the disciple inside was engaged in offering puja. The guru knocked at the door and asked the disciple to open the door. The disciple replied that he was engaged in puja and that the guru must wait till the puja was over, as the puja was not to be interrupted. Today ninety-nine out of hundred people are like the disciple. They only worship the photograph of the person whose grace they long for, and continue to do so even when the latter is knocking at the very door of the worshipper.

The right path to liberation

While devoting your life to worldly pleasures and ideas, it is not possible for you to realize God. There is a story of a king, who used to ask all people who came to his kingdom, to tell him the correct path for realization. Each one, basing himself either on some standard texts or on what elders told him, used to say that a particular path was the right one for liberation. While this was going on, a servant close to the king was listening to the many descriptions that were being given of the right path for lib-

eration. He found that the king was listening continuously to various methods of attaining moksha but he was not putting any one of them into practice. With the intention of teaching the king a good lesson, one day when the king was sitting and talking to many people in the central hall, the servant came from outside shouting loudly. The king then got up and asked the servant what he was shouting about for. The servant replied with some anxiety in his face that all the palace camels were climbing up to the top of the terrace. The king asked how the camels could climb to the terrace. The servant then said that if the king, steeped in luxury, can aspire to climb up the path of spirituality and attain liberation and moksha, there need be no surprise at the camels climbing to the terrace, and then running off.

Every act of the Lord has a significance

Krishna humbled Arjuna's pride during the war in an interesting manner. About the end of the war, one evening, Arjuna felt proud that Krishna was his charioteer and his 'servant'. He felt that as master, he should get down from the chariot after Krishna and not before Him. So, that day he insisted that Krishna should get down first. But, Krishna was adamant: Arjuna must come down first, He said. After wasting a long time, pleading and protesting and praying, Arjuna got down, very unwillingly, swallowing his pride. Krishna then came down, and, immediately the chariot went up in flames! Krishna explained the reason. The incendiary arrows and missiles that had struck on the chariot were powerless so long as He was on it; but, when His presence was no longer there, they set the chariot on fire. Thus, Krishna showed that every act and word of the Lord had significance and a purpose, which mortals cannot gauge. Egoism is a tough enemy and it requires constant vigilance to conquer it.

The Most amazing thing on Earth

When once Brahmâ asked sage Nârada, what was the most amazing thing he noticed on earth, Nârada replied, "The most amazing thing I saw was this: The dying are weeping over the dead. Those who are themselves nearing death every moment are weeping over those who have died, as if their weeping has any effect, either to revive the dead or prevent their own death"! Brahmâ asked him to tell another. Nârada said, "Another amazing thing is: Everyone fears the consequences of sin, but goes on sinning nevertheless! Everyone craves for the consequence of punya (meritorious acts), but everyone is reluctant to do any meritorious act!"





*Kasirama
surakshakaya*

Namaha

Sri Sai Baba's Charter and Sayings

Baba and Others Saints

A local lady was astonished at this statement as she saw Baba daily at Shirdi, and said "Baba What is this strange thing you say?"

S.B.: I do not speak falsehood. I am Mahalaxmi. Mother I come to your house. You give me things to eat, is that not true?

B.L.: Yes, Baba

Shirdi Lady: Truly, does Baba go to you and do you feed him?

B.L.: Yes.

Baba, to Master T.: Do I not come to your house? Master T.: Yes, Baba.

S.B. to Shirdi Lady: Yes, mother, I go easily to Bhav's house (i.e., Bhav's house at Bandra). In the middle, there is a wall. Jumping over it, next comes the railway line, and then Bhav's house. (Here Baba described the crow's flight from Shirdi to the lady's house at Bandra). I have to fly across walls and excavations.

Mrs. Tendulkar of Bandra daily heaped up garlands of bakul over Baba's picture in her house at Bandra for two months and then went to Shirdi.

Baba : Hallo, Kaka (H.S. Dixit) these two or three months I have not been at Shirdi at all. This mother has smothered me with bakul flower and I was quite dizzy, and unconscious of myself. Now I am slowly coming around.

Do you think of me, at meal ? Am I not present near you ? Do you give me a morsel ? I am not at Shirdi, but in all. He who thinks that (Sai) Baba is in Shirdi (alone) has totally failed to see (i.e., know) Baba Why do you (weep and) behave so madly. Am I not there (at Bombay) by your side? He (Sai) who is at Shirdi now is also at Machandragad here. It is to teach you this I sent you here. (Manker) I have just been to Kasi and had a bath.

I was at Jejuri, Bagat.

I was at Dhulia, did you not see me ? (to Upasani's son)

When you heard my voice, why doubt? Bolted doors do not bar access to me. (Megha)

I will go with you (invisible). Do not worry. Mother, I take thought for your family. Well go. I am by your side.

I am myself sitting there (invisibly) guarding you (Purandhare) and your wife.

Wherever you may be, think of me, and I am by your side.

Wherever you may be, whatever any of my devotee think, say or do, that very instant I am aware of it.

I look equally on all. Not a leaf moves, except by my grace. I look on all with equal eye.

.....Will continue



Please enjoy the talk given by Saibanisa ji in Telugu
[Sai Krishna 1](#) by SaiBanisa GopalRao Ravada
[Sai Krishna 2](#) by SaiBanisa GopalRao Ravada
[Sai Krishna 3](#) by SaiBanisa GopalRao Ravada
[Samadhiye Samadhanam](#)
(My bones will speak from my Tomb-1
[Samadhiye Samadhanam](#)
(My bones will speak from my Tomb-2



Sri Sooktam:

Kaam So-Smitaam Hirannya-Praakaaraam-Aardraam

Jvalantiim Trptaam Tarpayantiim |

Padme Sthitaam Padma-Varnaam Taam-Iho[a-u]pahvaye Shriyam ||4||

Meaning:

4.1: (Harih 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

