



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 98

Chandrabai Borkar of Ville Parle, Bombay, was an ardent devotee of Baba. Her husband Ramachandra Borkar worked as a Civil Engineer was a skeptic, and did not believe in Baba. Fortunately for Chandrabai her husband did not resent or prevent her from going to Shirdi.

Ramachandra was employed in the construction of bridges, so he was often away from home on tours. This enabled Chandrabai to visit Shirdi and spend time with Baba. She first visited Shirdi in 1892 or so, and witnessed many divine Leelas. This further strengthened her faith, love and devotion for Baba. Baba lovingly called her 'bai', and asked her to stay in the home of some devotee whenever she visited. Every day after Arati Baba gave her Udi and blessed her. The Udi she collected in a box and preserved it in her home. Fully aware of the power and potency of the Udi she used it sparingly but readily gave it to the sick and infirm. Baba also gave her a tooth, and like Kasibai, she too made a Talisman and venerated it.

Ramachandra never visited Shirdi but Baba enveloped him in His grace. He often warned Chandrabai of any calamity that may be fall him. Thus Chandrabai visited Shirdi off and on for twenty years.

In 1918 Baba asked her "Bai what is your heart's desire"? Chandrabai without hesitation replied "Baba you are Antaryami, what is there for me to tell you". At that time she was 48 years old. She yearned to have a child but had never asked Baba. Her friends, family, and doctors alike declared conception was out of question at her age. Chandrabai was however, full of 'Shraddha and Saburi', she knew that nothing was impossible with Baba. Time rolled by and three years later her menses stopped. About five months later she noticed that her stomach had bloated, simultaneously she was vomiting, and had swelling of the feet. Doctor Purandare diagnosed her to have a tumour of the uterus and advised surgery.

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Sri Guru Charitra



*Krupaya
palithar
bhakaya*

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 XV

Principal Holy Places of Bharat (continued)

There are other holy places as Pushkar, Vairochani, Falgu, Tirth at Gaya, Setubandha, Rameshwar, Shri Rang Padmanabh, Purushottam, Nemisharanya, Badri Narayan, Kurukshetra, Shri Shalya, Pitru Tirth, Kedar, Koti. Narmada, Matrukeswar, Kunj, Kokamukhi, Prabhas, Gokarna, Shankh-Karna, Ayodhya, Mathura, Kanchi, Dwarka. Gaya, Shaligram and Shambalgram are the 7 cities giving liberation.

Traveling by the bank of Godavari gives fruit of doing Vajpeya sacrifice. Visit Bhimeshwar, Vajra sangam and Kush. Travel by the bank of Purna, Krishnaveni, Tungabhadra, Bhima. Visit Pampa saroval, Harihar, Pandharpur, Matruling, Gangapur, Near Bhima Amarja-sangam. There is an Ashwattha on the Amarja and in the north is Varanasi, in the east are Papivashi Rudrapad, Chakratirth, Kesheodeo, Vinayak, Kotitirth, Mammath, Kallwshwar. See Varada Malprabha Sangam and Nivritti Sangam.

When The Guru (Jupiter) is in the Sinha (leo) all the rivers have union with Bhagirathi. When guru is in Kanya (Vibro) Bhagirathi comes in Krishna. Have bath in Patal Ganga and see Mallikarjuna. Baths at Kaveri Sangam, Payaswini and Bhavanashini are virtuous. See places like Samudraskanda, Sheshadri, Shri Rangnath, Padmanabh, Shrimat Anant, Trimamalla, Kumbhakonam Kanyakumari, Matsyatirth, Pakshitirth, Rameshwar, Dhanushkoti, Mahalakshmi at Kolhapur, Mahabaleshwar, origin of Krishna. Bahe, Narsinhadeo at Kolegaon Bhuvaneshwari at Bhilawadi, Shrupali, Chhaya Bhagwati (Vishwamitra's place) Shweta Shring, whence Krince flows northwards, Kalyan etc.

A river is said to be in menses when she gets new rainwater and so bath in the river is not desirable on that day.

All the disciples then bowed to Shri Guru and departed for visiting the various holy places

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.

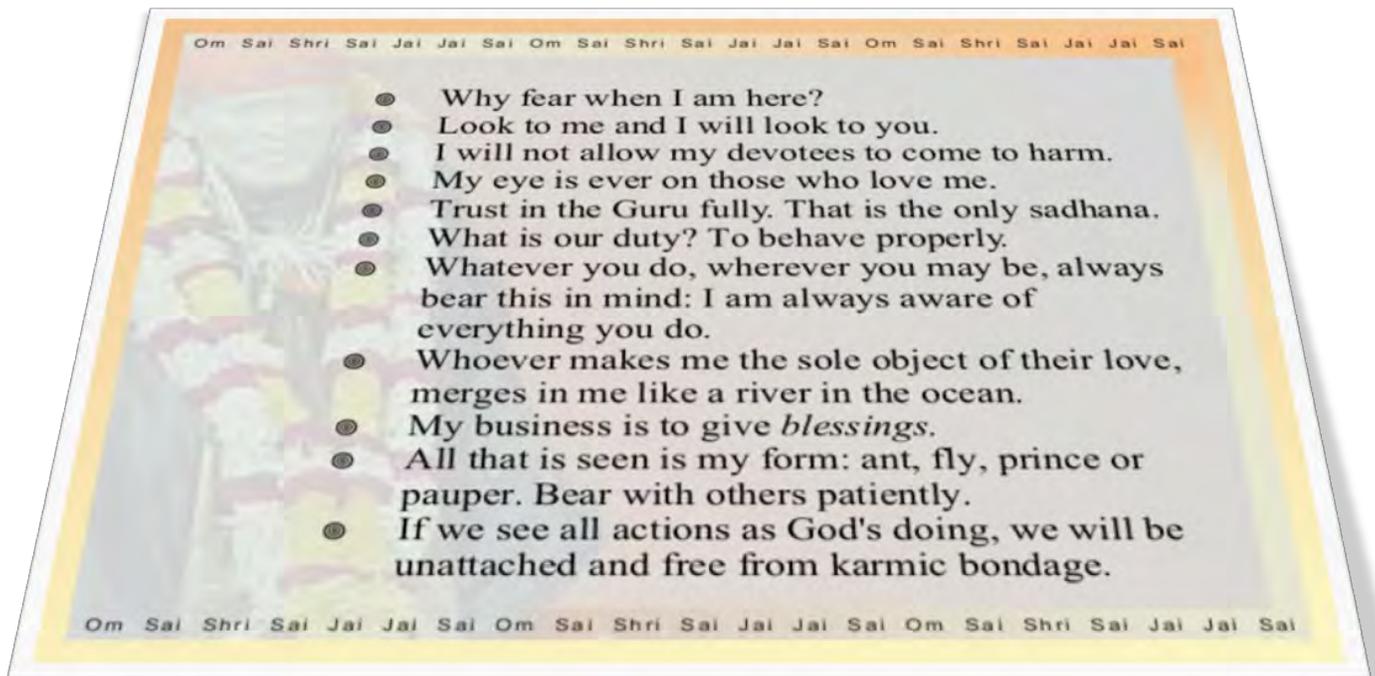
Fame and Glory

All people are at all times calling out Sai, Sai, Sai. Now-a-days the world has become Sai Maya. So has Lord Sai ordained.

He who does not see Sai and he whom Sai has not seen are despicable on earth. Such people will hate themselves.

I do not believe that Maheswara (Siva) and Sankaracharya Guru, Maha Vishnu and Guru Sai are different; yet my devotions is at the feet of the God Sri Sai Baba of Shirdi.

Those in whose hearts Sai ever dwells will have noting inauspicious at any time and in any efforts of theirs. Sai Baba is the abode of all blessedness and auspiciousness.





*Krsna rama
siva threya
maruth yadhi
svarupa
dhruthe
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

kamadevah kama-palah kami kantah krtagamah |
anirdesyavapurvishnur viro'nanto dhananjayah ||70||

kama-devah: Om kama-devaya namah.

- The One who grants all desires.
- The Lord who is desired by those who seek the four purusharthas.

kama-palah: Om kama-palaya namah.

- The Protector of the gifts that He bestows.
- The Protector of those who desire Him.

kami: om kamine namah.

- He who has all things that are desirable.
- He who is of fulfilled desires.

kantah: Om kantaya namah.

- He Who is charming.
- He Who causes the end of Brahma at the end of his period.
- He Who is present everywhere, and Effulgent.

krtagamah: om krtagamaya namah.

- The Revealer of the sacred mantra-s to the pure-minded.
- He who has propounded the Pancaratra Agamas.
- He Who has given us the Srutis and the Smrtis.
- He from Whom the krita yuga emerged.
- He who victoriously entered the gathering of His kith and kin after slaying Kesi.
- He Who appears to His devotees again and again in whatever form they desire.

anirdesya-vapuh: Om anirdesya-vapushe namah.

- He of indefinable form.

vishnuh: Om vishnave namah.

The Pervader.

virah: Om vIraya namah.

- The Valiant.
- The swift Mover (into the hearts of His devotees or against demons).
- He Who destroys His enemies.
- He Who makes the enemies tremble in front of Him and run, showing their backs.

anantah: Om anantaya namah.

- The Limitless.
- One who is beyond the reach of those who are not of pure mind.

dhananjayah: Om dhananjayaya namah

- He Who surpasses all other wealth in being desired.
- One Who manifested Himself as Arjuna, the conqueror of wealth.



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 \(My bones will speak from my Tomb-2\)](#)

[Saicharitralo Makarasankranti-part One-Saibanisa Ravada](#)

[Saicharitralo Makarasankranti-part Two-Saibanisa Ravada](#)



[Sai Margam Series of Speeches](#)

[Ankitha Bhaktulu Speeches by Sri Shankaraiah](#)

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Chandrabai refused surgery and said "I will bide my ten months and then decide". Dr. Purandhare patiently explained to her that at 51 years, and after a long and continued absence of conception pregnancy was impossible. She was adamant for she knew that Baba's grace could make the impossible possible. During that period her physical condition deteriorated. She resorted to taking Udi and water only for months.

On Dhanatrayodashi a son was born, 3 years and 2 days after Baba's Mahaniryana. She continued to do her house hold chores upto the time of delivery. To the surprise of every one it was a safe and easy delivery, without the aid of a doctor, nurse or any medications.

JO JO MAJA BHAJE JAISA JAISA BHAVE THAISA THAISA PAVE MEIN HE TYASE





Children Section

Learn and
Participate

Stories from “Chinna Katha”

Selfishness will never work in matters relating to God

There is a small story in the Mahâbhârata. With a view to get Krishna on her side, Satyâbhama, one of his consorts, went to Nârada and requested him to tell her some way, a short-cut by which she can achieve her objective. Nârada knew that Satyâbhama was very selfish and that selfishness will never work in matters relating to God.

Nârada wanted to teach a lesson to Satyâbhama and said he knew of a method which would get Krishna on her side, a ritual in which she gives away her husband as a gift to someone and then buys him back by paying money, equivalent in weight to the weight of the Lord. Nârada said that Krishna will belong solely to Satyâbhama under all circumstances if she went through this ritual. Satyâbhama was lured into the plan. Therefore, she did the ritual of gifting Krishna to Nârada and then getting Him back. In one pan of the balance, she made Krishna sit and she put all her jewels in the other pan but it was no match to the weight of Krishna. Nârada saw an excellent opportunity in the situation and told Satyâbhama that since she is not able to give gold needed to equal her husband's weight, he was taking away Krishna and that from that day, Krishna would not belong to her; He would belong to him.

In that situation, Satyâbhama thought of Rukminî and went in search of her. She found her performing Tulasî puja. Rukminî went with a few Tulasî leaves in her hand. She was astonished to find that Satyâbhama was trying to outweigh the Lord himself with gold. She knew that this would never be possible. She said that gold will never outweigh God and only God's Name can match Him in weight. Nârada did not agree with this and asked that since Krishna has a form which can be seen, He must be weighed against something which can also be seen. Rukminî immediately grasped the situation and she told herself that whether it is fruit, a flower, or a leaf or even a spoon of water, if given in full faith, God will surely respond. If there is any truth in this, she expected Krishna to respond to what she was going to do and in full faith, she placed a Tulasî leaf in the other pan of the balance, uttering the

name of Krishna. It is only with affection, love and pure heart that one can get God. She won.

One steady disciple is better than thousand wavering ones

We know that King Janaka , even while performing ordinary worldly duties like ruling the kingdom and looking after the needs of the kingdom, found it possible to turn his thoughts completely towards the divine. The great rishi S'uka was once teaching several things to his disciples in a forest quite close to Mithilapura. Janaka learnt about this and wanted himself to become a disciple of S'uka and listen to his teachings. Janaka went to the forest, made obeisances to S'uka and asked that he be accepted as one amongst the numerous disciples S'uka had, and requested for permission to attend the classes. From that day, Janaka was conducting himself as one of the disciples. One day when he did not arrive in time, S'uka did not start his class and waited till Janaka arrived. He further told the other disciples that he was delaying the class for that reason. When the sage told the other disciples to wait till Janaka arrived, they murmured amongst themselves and told each other that they had joined this great sage only because it was believed he attached no special importance to kings and other powerful people. From that day, their faith in the guru started weakening. They also became envious of King Janaka.

As soon as S'uka saw such envy and jealousy among his disciples, he decided to teach them a lesson. At an opportune moment, all the disciples were made to feel that the entire city of Mithilapura was in flames. Then each one of them began to think of the consequences, of the effect it would have on their houses, and ran to the city to salvage what they can. But King Janaka did not waver or move from his place. S'uka told Janaka that the flames appeared to have spread to the palace and he asked Janaka to go and save the inmates of the palace. Janaka was only smiling, thinking that God's will shall be done and no one can change it. The envious students who ran to the city found that there were no flames at all and it was only a make believe. They came back and reported this to S'uka. They expressed surprise at the steady mind of Janaka. S'uka looked at the disciples who were envious and told them that it is better to have one disciplined student rather than many who have no stability of mind.





*Kevala
athma
anubhuthaye*

Namaha

Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-31

Narayan Krishna Penshe did not believe in Sai Baba but his wife -Mai did. She had a keen desire to go to Shirdi and have Baba's darshan. She pleaded with her husband to take her to the holy man of Shirdi but in vain. "My dear" said Penshe, "there is no holy man in Shirdi. There is only a mad Muslim fellow cheating the foolish people who consider him a saint. Don't insist on having the darshan of such a person. He is simply a beggar who lives off the alms obtained by begging from door to door. The lady was very much disappointed. However, once Penshe happened to go to Shirdi with his wife in the ordinary course of his official work, and while he was busy attending to his duties, his wife went and had Baba's darshan. She was filled with bliss on bowing to Baba. On her return home she told, her husband of her experience and urged him to go and pray to Baba instead of slandering him. Thereupon Penshe went to have Baba's darshan. Seeing him approach the mosque, Baba picked up a stone and shouted at him, "I'll hit you if you come forward. I am a mad low caste Muslim while you are a high-caste Brahmin. Beware of coming near. You'll lose your piety."

Hearing the echo of his own words, Penshe realized that Baba is omnipresent. He said to himself "We talked about him at home and yet he knew what had passed between us. He knows everything. He is present everywhere like air," Later Penshe sought the help of Appa Kulkarni and secured Baba's darshan.

A few days after this incident, Sai Maharaj casually said to Appa, "Thieves have come to our village. They are not the ordinary run of thieves. They do not steal anything tangible from the house. Their eyes are set on the most valuable part of one's wealth. What is more, nobody can catch them in the act of stealing. They will be attacking you first. Go and make proper arrangements ." Appa did not understand the meaning of these words. However, he hired some Bhils to guard his house and patrol the lanes.

.....Will continue



Sri Sooktam:

*Manasaḥ Kaamam-Aakuutim Vaacaḥ Satyam-Ashimahi |
Pashuunaam Ruupam-Annasya Mayi Shriḥ Shrayataam Yashah ||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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