



The Glory of Shirdi Sai

A Bi-Weekly Publication by www.saidarbarusa.org
an affiliate of SAIDARBAR Hyderabad, India

YEAR 2016 — ISSUE 11

26 - MAY - 2016

श्रद्धा

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

सबुरी

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Leela 100

Inscrutable are the nuances and ways of Baba for when He showers His grace, the impossible and unimaginable is possible. Baba rarely left Shirdi in the physical body, except to go to Rahata, Nigoj and Rui. In this Leela, He goes to stay in Ukrool village near Bhivpuri road. Keshav R. Pradhan was a hardcore atheist. But, his dearest friend was an ardent devotee of Keshew Rao R. Pradhan Baba. Pradhan worked for a pedhi of a Parsi. gentleman at Bombay. His job entailed him to go Manmand, Nasik and Koparrgaon for bill collections. His friend who frequently visited Shirdi urged him to go to Shirdi either during his tour of duty or to accompany him. But all his requests fell on deaf ears. After much cajoling and even coercion, Pradhan finally agreed to accompany his friend.

Before he made the trip, he told his friend emphatically and clearly that he wouldn't step into the Masjid. After he was quite sure that his friend agreed, only then did he accompany him.

Upon reaching Shirdi, they took a room on rent and stayed there. Soon, it was time for the Noon Arati and his friend went to Dwarakamai, leaving Pradhan in the room. At 12.00 noon, the Arati started and the peels of ringing bells filled the air and charged the atmosphere with spiritual energy. Pradhan heard the bells ring in his room. He got restless and soon it turned into a hypnotic spell as he stood up, swaying to their beat. Before he realized it, he was walking in that direction and soon entered the Dwarakamai and stood among the rest of the devotees. When the arati was over, the devotees went to Baba, one by one. Pradhan, however, sat in a corner and looked at Baba with intense concentration and try as he may, he couldn't take his eyes of Baba's divine form. He sat there and gazed at Baba, bewitched. Soon, the Dwarakamai was empty and Baba beckoned to him. Still in a daze, he went and sat in front of Baba. With a smile, Baba put out His hand and asked for Dakshina. Pradhan thrust his hand into his pocket and handed over Rs.2,500/-, the entire sum, that he had collected for the pedhi. Then, in the same dazed state, he returned to his room.

Sri Guru Charitra



*Kopavyaja
subha
pradhaya
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 XVI Greatness of Shri Guru

Dhoumyarishi lived at Dhwarawati. He had three disciples; Aruni, Baid and Upmanyu. In former times, the Guru tested his disciples before giving knowledge to them. Dhoumys said to Aruni, 'go to my field and fill it with canal water.' Aruni went to the field. The canal water was flowing with great force. Paddy was sown in the field, which was on higher land than the level of the water. He placed stones to divert the water to the field. He then laid his body across the canal and thus half the flow of water entered the field. Even by sunset, as Aruni did not return, Dhoumya went to his field and called him loudly. He feared a serpent might have bitten or a tiger might have attacked him. Hearing the Guru's voice, Aruni came out of the canal and bowed to the Guru, and stood near him Dhoumya embraced with pleasure and blessed him saying 'you will know all Vidyas. Go home get married and live happily'.

Dhoumya then said to Baid, 'Go to the field, keep watch on the crop and when it is reaped, bring it home. Baid accordingly went to the field, and kept the watch day and night. When the crop was reaped, a cart with one buffalo was given to him. Baid placed the corn in the cart, yoked the buffalo on one side of the yoke and he himself pulled the cart on the other side. He could not draw the cart with the buffalo; still he drew it with much strain. The buffalo got stuck in the mud and could not go forward. So he alone drew the heavy cart. Subsequently his neck was strangled and he had to face great strain. In the meantime, Dhoumya came there and released him from the yoke. He embraced Baid and said, 'you know Vedas and Shastras well.'

The third disciple Upmanyu was fat and dull Dhoumya asked him to take the cattle for grazing the forest. Upmanyu took the cattle to graze. At times, being hungry he would return early from the forest. The Guru told him not to come from the forest till sunset.

The cattle would graze on the bank of a river Upmanyu would bathe, take alms from the Brahmins living nearby. Thus he satisfied his hunger. One day the Guru asked him, 'How are you living?'

He said that he took alms and dined. Guru said, 'How do you dine without us? Give the alms in the Ashram and again go to the forest.'

Will Continue...



Excerpts from Sai Leela

Sai Shankar

He said : "Baba, today is the, festival of Makar-sankranti. When Shankar is given bath with the waters of the Ganges, he is propitiated." Then, considering his love and his adamant resolution, Baba said: "Fulfill your wish," as Megha was pure of heart. After saying that he got up and sat down on the low stool made ready for the bath. He bent forward his head and said : "Pour just a little water. Out of all the limbs the head is the most important. Pour a little water on it. It is as good as having a full bath. At least listen to that much."

Agreeing to do so, Megha picked up the pot. He was so overwhelmed with love while pouring it on the head that he emptied it completely while shouting "Har Ganga", and poured it on the whole body. Megha was greatly joyful. "My Shankar has bathed with his clothes on" he said, as he put down the empty pot. When he looked he was greatly surprised.

Though he had poured the water on the whole body, only the head was wet. All the other limbs were absolutely dry. There was not even a drop of water on the clothes.

Megha's pride was crushed. Those who were around were surprised! Shri Sai thus gratifies the fond fancies of his devotees!

There is another story of Megha, which will please the listeners very much. Seeing Sai's love for his devotees, the listeners will be pleased.

A big picture of Baba, which Nana (Chandorkar) had newly given, was placed in the wada by Megha and he worshipped it regularly.

The real image at the Masjid and the exact replica in the wada, were worshipped with Aarti, at both the places, day and night. When about twelve months had passed in doing this divine service, when Megha was awake early one morning, he saw a vision.

Megha was lying in bed and though he had his eyes close he was fully awake and he saw Baba distinctly. Baba, too, was aware that he was awake. He threw consecrated rice on the bed and said : "Megha, draw a trident", and then disappeared there and then .

Listening to these words of Baba, Megha opened his eyes with great enthusiasm. He was very surprised to find that Baba had disappeared.

Then Megha looked all around. There were grains of rice scattered everywhere on the bed. The doors of the wada were closed, as earlier. Hence he was confused. He went to the Masjid immediately. While taking Baba's Darshan, Megha told him the story of the trident and asked permission to draw it.

Will Continue





*Kohamithi
dhivanaktham
vichara manusa
sakaya
Namaha*



Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

Mahakramo Mahakarma Mahateja Mahoragah |
Mahakratuh mahayajva mahayajno mahahavih ||72||

mahakramah: om mahakramaya namah

a) He Who provides easy step-by-step access for the elevation of His devotee. b) He of the three great strides (in His Trivikrama incarnation). c) He Whose strides are great in that He reaches everything faster than anyone else. d) He Whose Feet are great (to surrender).

mahakarma: Om mahakarmane namah.

He of great actions.

mahatejah: Om mahatejase namah.

He of great Resplendence.

mahoragah: Om mahoragaya namah.

a) He Who is great, and enters into our heart (uras). b) He Who has a great heart (uras), and blesses us. c) He Who manifests Himself in the form of the great serpent Ananta, Vasuki, etc. d) He Who has the serpent ananta as His bed. e) he Who traverses everywhere in the form of the Sun with His broad chest.

mahakratuh: Om mahakratave namah.

a) He Who is worshiped by the great yagas. b) He Who can be easily worshiped. c) He Who can be worshiped in many ways d) He Who is the Great Sacrifice (that gives the best results). e) He Who performed the great sacrifice called the pancaratra kratu.

mahayajva : om mahayjavane namah.

a) He Who performs great sacrifices. b) He Who has the special class of devotees (mahayajvas) of a superior nature.

mahayajnah : Om mahayajnaya namah.

a) He Who is the best among those to be worshiped. b) He Who manifests Himself in the form of the best of yajnas. c) He Who is worshiped by the great jnanis, or He Who is worshiped through great sacrifices.

mahahavih: Om mahahavishe namah.

a) He Who is worshiped with supreme oblations. b) He Who manifests Himself in the form of the great Offering. c) He Who accepts the whole Universe as havis at the time pralaya.

Continued from page 1....

When he came to his normal state, he was mortified at what he had done. Thinking about the money, he realized that he hadn't enough money to return home, let alone repay his employer. Nonetheless, he started for Kopargaon by tonga. As he had no money with him, he took of his gold ring and offered it to the tonga driver. He requested him to sell the ring and take the fare from it. Suddenly, a well-dressed gentleman appeared on the scene and paid the fare. He proceeded to buy the ticket to Bombay and expertly made all the arrangements for a comfortable journey. He then seated Pradhan in the compartment and disappeared in the crowd. Pradhan was speechless and wondered at the kindness of the gentleman.

He reached home, but was in a lot of turmoil about the repayment of the money to his employer. He wasn't affluent and kept wondering as to how he would repay the money and what explanation he could give. So, he decided to call 'in sick'. He sent word to his employer that he was unable to attend work due to an illness and he may be absent for a long period. The employer, however, granted him the leave, and told him to return only after he was fully recovered.

He also told him not to worry as he had received double the amount of money from the customers. Pradhan was astounded to hear this and it dawned on him that the kind gentleman, and the recovery of the money was Baba's Leela. At that moment, the atheist turned into an ardent devotee.

This event had such a profound effect on him that he started visiting Shirdi as often as he could. After darshan he would ask Baba to come to Ukrool (Bhivpuri road) at each and every visit. Once in 1916 he visited Shirdi after darshan he requested Baba to come to Bhivpuri. Baba picked up one of His replicas given to Him by a devotee and handing it over to Pradhan said "Go back to Bhivpuri. Erect a temple and place this replica in it. Start all the functions there and don't come to this place again for that is your Shirdi". Pradhan brought the replica to Bhivpuri but did not follow Baba's orders. When he visited Shirdi, Baba said "When I have come to your house why do you come here? Bhivpuri is your Shirdi now". After a few days he erected a small temple and installed the replica with all the rituals and daily pooja with offerings were performed. So also, all the festivals. The temple was built adjacent to his house and was serene, beautiful with abundant trees and lush greenery. In front of the temple and to the left was a huge ancient peepal tree next to a banyan tree. Once at mid-night, Pradhan heard the temple doors open. He and his family went to see who it was, every one was surprised at what they saw. Baba entered the temple and closed the door behind Him. At 3.00 A.M. the door was opened and Baba left. He narrated this wonderful experience to all his friends and relatives who also came to behold this wonderful event. Pradhan passed away in 1939. But before this, he left the management of the temple to his sons and son-in-law, A.V. Gupta who was an ardent devotee of Baba. The temple soon became famous in the neighbouring villages and in Bombay and other places. As devotees used to flock there and an expansion plan was undertaken. This plan was halted for a while because of lack of funds. So a devotee, Narayan Purohit started doing Parayan of the Satcharitra to find a solution. On the fourth day, Baba appeared in his dream and said "Where is My dhuni? There is no dhuni here how can this be Shirdi?" When Baba orders something he finds a solution. The dhuni was lit by A.R. Walawalkar the grand-son of Hemadpant. The total expenses were borne by Kumar Sen Samarth. This is a 'must visit' temple. Because it has many notable features.

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)

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Children Section

Stories from
Chinnakatha

WE THINK WHAT WE EAT

There lived in Mallur, in the state of Karnataka, a pious Brahmin who was a great scholar. He had an equally devout wife. Always intent on worship, recitation and meditation, this noble man was known far and wide for his virtuous character.

One day, a sanyasi (renunciant) called Nityananda came to his door seeking alms, this made the Brahmin extremely happy. After giving him whatever he could that day, he invited the monk to come the next day too to have dinner with him as he was keen to honour the ascetic with due hospitality.



So the next morning he hung green festoons over his doors and made elaborate arrangements to welcome the holy man. But, at the eleventh hour, physical impurity rendered his wife unfit to prepare food for the honored guest or for anyone else.

At this moment, a neighbour volunteered to cook the meal and so she was brought in and introduced into the kitchen. Everything went off well and all were as happy as they could be under the circumstances. However, there was one issue which bothered the saint greatly; for some unknown reason during his meal he was drawn by an overpowering desire to steal the silver cup which the host had placed near the plate.

In spite of his best efforts, the evil idea won him over. The sanyasi was at rest only after he clandestinely hid the cup in the folds of his robe as he casually conversed with the Brahmin over the dinner. And after the meal he hurriedly returned to his dwelling lest somebody discovers his act.

But that night the mendicant could not get a wink of sleep; his conscience pricked him constantly. He felt he had brought disgrace to his Guru as well as to the ancient enlightened sages whom he invoked by the mantras he recited.

He could not manage a second of rest until he ran back into the Brahmin's house the next morning. Once there, he fell at the feet of the noble host and submitted the stolen article with tears of repentance trickling down his cheeks.

Everyone wondered how such a good man could stoop so low. Then someone suggested it might be that the person who cooked the food transmitted this fault to him through the food she prepared. And when they examined the history of the neighbour, they found she was infact an irrepressible thief!



The tendency to steal had, by subtle contact, indeed affected the food she prepared. This is the reason why spiritual aspirants are advised to live only on fruits and tubers, when they reach a certain stage of spiritual achievement.

To purify the mind and the intellect for the correct reflection of the truth, the first caution is regarding the food one intakes. And this is no trivial matter when it comes to progressing on the spiritual path.

To purify the mind and the intellect for the correct reflection of the truth, the first caution is regarding the food one intakes. And this is no trivial matter when it comes to progressing on the spiritual path.





*Kistaraksha
dhurmaya*

Namaha

Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

Chapter-31

No harm will come to the other stacks." Baba's words came true. By saving the rest of the stacks, Baba demonstrated his power over Agni. All the five elements are in fact under the control of holy men like Baba. In the evening people came for Baba's darshan, Nanasaheb among them, Baba said to Nana, "O Nana, look at these greedy people. Today the harvest of the Bhagchand (the owner of the central stack) burned down to ashes, and here he is moaning his loss. Gain and loss, birth and death are all under the control of God. These foolish people do not realize this. They dance with joy when they gain and start crying when they lose. The joy as well as the sorrow comes of a feeling of ownership but it is meaningless to claim ownership. The burnt-down stack did not belong to the Marwadi. It consisted of hay which came into existence from seeds borne by the earth. The cloud watered them and the sun kneaded them into shape with his own hands. Thus, the earth, the cloud and the sun are the real owners of the stack. All things in this world are produced in this manner. We certainly are not their owners. Nana, ask the Marwadi why he is weeping over the loss of something which was never his and worrying me in the bargain. What the Lord gives with one hand, he takes away with the other. In our ignorance we think we are the owners of things and this sense of ownership is the root cause of our joy and sorrow. Shethji, go home now in peace. You will make good your loss in some other business."

Everybody was pleased to listen to this discourse. Nanasaheb his face radiant with joy and peace, bowed down and said to Baba: "O Lord! You are like the moon while we devotees are like the chakor birds. You are the ocean of knowledge. Kindly remove our ignorance. Tell me who is God. Where does he live? What should one do to meet him? If this world is unreal why should one get involved in it? Please explain these things to me." Baba said, "I shall explain everything to you some other time."

Ganesh Vishnu Berey, a district inspector in the department of agriculture, was another Sai devotee like Chandorkar. He went to Shirdi for Baba's darshan. As he bowed down, Baba told him to leave Shirdi immediately. "Don't waste even a single minute. Drive your tonga fast and reach Kopergaon as early as you can." Obeying Baba, Berey left Shirdi at once. Another tonga was following Berey's. The owner of the tonga suggested to Berey that he should ride slowly so that the two tongas could go together. Berey paid no attention to this request and drove very fast. He soon crossed the Godavari and reached Kopergaon station, where he learned that the other tonga had been stopped by highwaymen and its passengers robbed and beaten up. A grateful Berey prayed to Baba thanking him for saving him from this calamity.

.....Will continue



Sri Sooktam:

*Aapah Srjantu Snigdhaani Ciklita Vasa Me Grhe |
Ni Ca Devim Maataram Shriyam Vaasaya Me Kule ||12||*

Meaning:

12.1: (Harih Om. O Chiklita, Invoke for me your Mother) As Chiklita (referring to Moisture represented by Water) Creates Loveliness in all things by its presence, similarly O Chiklita (now referring to Chiklita, the son of Devi Lakshmi) you Stay with me,

12.2: And by your presence bring your Mother, the Devi who is the Embodiment of Sri (and essence of all Loveliness) to Dwell in my Family.

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BOW TO SHRI SAI ~ PEACE BE TO ALL

