



# The Glory of Shirdi Sai

A Bi-Weekly Publication by [www.saidarbarusa.org](http://www.saidarbarusa.org)  
an affiliate of SAIDARBAR Hyderabad, India

YEAR 2016 — ISSUE 15

21 - JULY - 2016

## श्रद्धा

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

## सबुरी

### CONTENT

\*\*\*

[Ambrosia in Shirdi](#)

[Sri Guru Charitra](#)

[Excerpts from Sai Leela](#)

[Sri Vishnu Sahasra-  
namam](#)

[Children Section](#)

[Sri Sai Baba's Sermon](#)



### Leela 104

Dasganu an Ex. Police Constable turned into a 'Keertankar' by Baba's grace. Ch.15 of SaiSatcharita describes 'Dasganu established in Naradeeya Keertan Padhati'. Baba admonished Dasganu for his elaborate dress, and outward show. The only prerequisite was the purity of heart and soul, with intense passionate and fathomless bhakti. Once Jothinder and his mother were sitting in the Dwarakamai when Dasganu came to seek permission from Baba. He was going to some village to perform 'keertans'. Baba gave Dasganu permission and turning to Jothinder said "Bhavu, take mother and accompany Ganu on this trip". Surprised, but pleased they bowed at Baba's feet and accompanied Dasganu. The devotees who had invited Dasganu had made all arrangements. The keertan began and a huge crowd had come to hear Dasganu's rendition. Suddenly there was a commotion some huge well built Bhils walked upto Dasganu and demanded that he stop 'all this noise'. Calmly Dasganu replied that he was singing praises unto the Lord. The leader of the gang said "This is all nonsense" and pointing to the Baba's photograph he shouted "Who is this?" Dasganu rose to the occasion and gave a glorious account of 'the Shirdi Sai Baba'. The leader said "All these Babas and saints are rouges and scoundrels". Pat came Dasganu's reply "My Baba is the living God of Gods. You have only to witness His power, compassion and love. Only then will you believe". The leader then challenged Dasganu saying "Our relative has just died and we are about to take him to the cremation ground. If your Baba is so great he will bring him back to life. Failing this we will take the life of the three of you. Agreed". Dasganu politely asked him to be seated and wait patiently. They went and sat next to the body. Dasganu turned to Jothinder and his mother and wondered "I have given them the assurance of Mother Sai. Now what to do?" Without hesitation Jothinder said "Maharaj let us seek refuge in Baba. You just sing 'Sayi Raham Nazar Kama, bachho ka palan karna'. They bowed to Baba and shifted the burden on Him. Then Dasganu sang with all his love, devotion and faith, beseeching Baba to look after His children. Soon he was dancing in exctacy and 'laya' for Baba. All the while Jothinder was looking at Baba and the Bhill leader. Wondering what would happen! After about 15 minutes and what seemed like Eternity. The dead man started looking around. He was as alive as could be.

The Bhill leader came forward and prostrated before Baba.

# Sri Guru Charitra



Gathi  
suchakaya

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 XVIII

### A Poor Brahmin Gets Wealth

The Brahmin took away the leaves of the creeper from the courtyard and while digging to take off the root of the creeper, he found a vessel full of coins. He told this to his wife he was much pleased and now repented for blaming Shri Guru. Both then went to Shri Guru and worshipped him with devotion and reported what had occurred.

Shri Guru said, 'Do not tell this to any body, else the wealth will be destroyed, you shall live happily with your sons and grandsons.'

## Chapter XIX

### Greatness of Audumbar: Ganganuj's Poverty wiped off.

Namdharak: "Leaving other holy trees why Shri Guru lived under the Audumbar tree? Greatness of Ashwattha is described even in the Vedas, Why then he preferred Audumbar?" Siddha: "Shri Vishnu took Narasinhawatar to kill the demon Hranakasyapu. He tore the belly of the demon by his nails, took out the intestines and put them around his neck as a wreath. Narsimha's nails were filled with strong poison and so caused great heat in his body. Shri Lakshmi took Audumbar fruits and thrush Narsimha's nails in them. The poison and the heat of the body subsided and Lakshmi and Narasimha were pleased. So they blessed the Audumbar tree, 'You shall always bear fruits and people will worship you as the Kalpataru. Strong poisons will be subsided even by your sight and sterile women will get issues if they worship you with devotion.'

Audumbar is a Kalpataru in Kaliyug, hence Shri Guru lived under it Brahma, Vishnu and Mahesh live here in the form of Shri Dattatreya. When Shri Guru lived here, 64 Yoginis used to come to him at midday and take Shri Guru to their place under the waters of the river, worshipped and offered him delicious food and Shri Guru would return to his place under the Audumbar.

Brahmins wondered how this sanyasi lived along under the Audumbar, as he did not go in the town to anybody for alms. Some Brahmins kept a watch but at mid-day they got frightened and so they gave up the idea.

Will Continue



# Excerpts from Sai Leela

## Rama blesses Shabari – Shabari attains the holy Realm

Nay, I was reassured (in the following words) by those eminent and highly blessed seers of Vedic Mantras, who knew what is right :- ‘Sri Rama will visit this highly sacrosanct hermitage of yours. Alongwith Lakshmana (son of Sumitra) he should be hospitably received by you as a guest. Having seen him (before casting off your body) you will ascend to realms that know no decay.’ I was reassured by those highly blessed souls in these words on that occasion, O jewel among men ! Produce of the forest of every description growing on the brink of Pampa has, therefore, been gathered by me for you, O tiger among men, the flower of humanity !” Spoken to as aforesaid by Shabari, the said Sri Rama (a scion of Raghu), whose mind was set on virtue, lovingly spoke as follows to Shabari, who had been eternally admitted into the portals of divine wisdom :- “If you deem fit, I wish to perceive with my own eyes the glory of your high-souled preceptors, heard of (by me) in its true character from the demon (Kabandha).” Hearing these words issued from the lips of Sri Rama, Shabari for her part showed both the brothers round that vast forest, saying :- “Behold the forest dark as a rainy cloud and thronged with beasts and birds and widely known by the name of Matangavana only, O joy of the House of Raghu !” She said, “Here the aforesaid preceptors of mine, who had purified the soul by meditating on God, sacrificed their body consecrated by repeating the holy text (of Gayatri) while uttering the Mantra which are recited at the time of pouring oblations into the sacred fire, O prince endowed with great splendour ! This is the altar known by the name of Pratyaksthali, where the aforesaid Risis highly adored by me, offered worship with flowers to the deities with their hands shaking due to exhaustion (caused by old age coupled with austerity of life).

See how the altar retains its matchless effulgence even to this day, illumining all the quarters by its splendour through the power of their asceticism, O flower of Raghu’s race ! Behold (all) the seven oceans (encircling the earth) drawn in a collective form (to this spot) by the (very) thought of those sages when they had grown feeble due to exhaustion occasioned by fasting and were (consequently) unable to undertake a journey (to the seven oceans). The barks of trees spread by them on the trees in this region after they had finished their ablutions have not dried up till today, O delight of the Raghus ! The garlands which were actually made by them with flowers interspersed with blue water-lilies while going through rites undertaken to propitiate the Gods have not really faded till now. The whole of this forest has been seen and what was worth hearing (about it) has been heard by you. I, therefore wish that duly permitted by you, I, may cast off this body. I long to approach those ascetics of purified mind to whom this hermitage belongs and whose servant I was.”

Hearing the most pious submission (of Shabari), Sri Rama (a scion of Raghu) for his part together with Lakshmana experienced incomparable exultation and said, “Wonderful !” Sri Rama then replied to the said Shabari of austere vows, “I have been (duly) honoured by you, O blessed lady ! (Now) depart happily at will.” Casting herself into the fire when spoken to as aforesaid and granted leave by Sri Rama, Shabari, who wore matted locks on her head and was clad in the bark of trees and black deerskin (before the leapt into the fire), rose to (the highest) heaven alone, looking as she did like a blazing fire : so the tradition goes. Adorned with celestial jewels and celestial garlands daubed with a heavenly sandal-paste and clad in heavenly raiment, she wore a pleasing aspect in that (ethereal) form, illumining that region like a streak of lightning flashing from a cloud. Through deep concentration of mind Shabari attained that holy realm where those eminent Risis, whose mind was set on virtue, enjoyed life. Will Continue





*Gahvaresta  
puranaya  
Namaha*



# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**Bhutavaso vasudevah sarvasunilayonalah |  
darpaha darpadodrpto durdharothaparajitah ||76||**

bhutavasah: Om bhutavasaaya namah.

- a) He Who is the abode of all creatures.
- b) He Who dwells in the hearts of His devotees.
- c) The dwelling place of the Great Elements.

vasudevah: Om vasu-devaya namah.

sarvasunilayah: Om sarvasunilayaya namah.  
The Abode and support of all souls.

analah: Om analaya namah.

- a) He Who is never satisfied that He has done enough for His devotees.
- b) He Who cannot tolerate the offense committed to His devotees.
- c) He Who receives the prana sakti as His own and functions in the form of the jivatma (Sri Samkara).
- d) He Who is beyond smell etc. e)
- e) He Who is unlimited (in His Glories) (alam - paryapti - end).
- f) He Who is in the form of Fire.
- g) One Who has no end (alam - paryapti - end).
- h) One Who has no opposition (alam - opposition).
- i) He who rejuvenates His devotees who intensely long for Him (an - pranane ).

darpaha: Om darpagnaya namah.  
The Destroyer of pride.

darpa-dah: om darpa-daya namah.

- a) The Bestower of pride (to His devotees).
- b) The Bestower of beauty and attractiveness in everything.

adrptah: Om adrptaya namah.

- a) He Who is not proud Himself. Or driptah.
- b) He Who is ever happy;
- c) He Who is proud.

durdharah: Om durdharaya namah.

- a) He Who is difficult to control (as child Krishna).
- b) He Who cannot be constrained by the evil-minded (Duryodhana).
- c) He Who is difficult to be held in concentration (except by those of trained mind).

aparajitah: Om aparajitaya namah.

The Invincible.

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)

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

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

[Sai Margam Series of Speeches \( listen to the latest speech \)](#)

[Ankitha Bhaktulu Speeches by Sri Shankaraiah](#)





## Children Section

## Stories from Chinnakatha

### THE MARK OF A TRUE DEVOTEE

There will always be worry and grief of some type or the other. There is no escaping it, be it in the past or future; while walking, dreaming or even while sleeping. But by placing faith in the Lord and dedicating everyday chores and tasks to Him, the effect of these constant worries can fizzle out completely. Here's how.

One day Narada boasted before Lord Vishnu about how there wasn't any devotee better than him. But in doing so he went against the very first qualification of a devotee - freedom from egoism.

So, in order to teach Narada a lesson or two in devotion, Vishnu spoke of a farmer, who was tilling his little plot of land, as a greater devotee. He even recommended that Narada should visit and learn the art of devotion from him!

A little humiliated but at the same time curious, Narada proceeded to the farmer's village. But what he saw amazed him. The farmer was all the time engrossed in either doing his work on the field, in the cattle shed or was busy at home.

And in spite of the most vigilant watch, Narada did not hear him utter the Lord's name more than thrice a day; once when he woke up from bed, another time when he took his midday meal and the last when he retired for the night.

Narada was naturally incensed that he was deemed inferior to this very poor specimen of a devotee.

While Narada was always singing melodiously the divine stories of the Lord and spreading everywhere the message of chanting the name of the Lord, here was a horny-handed son of the soil who remembered the Lord just three times a day, whom Lord Vishnu judged as being superior to him!

He hurried to heaven, his face flushed with anger and ignominy, but Vishnu only

laughed at his plight. In answer to his anxiety, the Lord gave him a pot full to the brim with water and asked him to carry it on his head and go round a certain course without spilling even a drop.

Narada did so, but when asked how often he had remembered the Name of the Lord while doing so, he admitted that in his anxiety to walk without spilling the water, he had forgotten the Name completely.

Vishnu then explained to him that the farmer, who was carrying on his head more precious and more spoilable burdens than a pot of water and who had to be careful not bring harm to any of them, must therefore be more admired for remembering the Lord at least three times a day!

So, even if you remember the Lord with thankfulness at least thrice or even just twice a day, it is rewarding enough and confers with you with great peace.

Do not give up your worldly duties, but do them with the Name of God on your lips, thus inviting the Grace of God upon you.

- Baba

**Do not give up your worldly duties,  
but do them with the Name of God  
on your lips, thus inviting the Grace  
of God upon you.**





*Garva  
mathsarya  
varjithaya*

*Namaha*

# Sri Sai Baba's Sermon

SHRI BHAKTA LEELAMRUT

## Chapter-32

Coming to men, some are rich, some poor, some lucky and some mere destitutes reduced to begging. Some have vehicles and horses and some have large houses or palaces to live in while some have to sleep naked in the open. Some have children, some remain childless, some are unlucky to see their children die young and some get heartily sick of their children."

Nana folded his hands and said, "I understand that but what puzzles me is this: why should there be pain and pleasure, joy and sorrow? There cannot be these if one gets rid of worldly affairs."

To this Baba said, "Pain and pleasure, joy and sorrow are illusions. They are not real, although people think them to be real. Thanks to his previous karma, one man feeds on delicacies; another feeds on dry bread; a third gets only stale food or worthless left-overs. Those who feed on stale food or worthless left-overs consider themselves unhappy, while those eating good food say that they have everything they need. The purpose of eating is to quench the fire in the stomach, no matter what one eats delicacies or left-overs. Similarly, the purpose of covering one's body, whether with delicate fabrics woven with gold thread or with rough garments made from the inner bark of trees, is to protect the body; nothing more. Thus, joy and sorrow, pain and pleasure are simply ways of looking at things. They are, as I said, illusions and you should not be deceived by them. Illusory as they are, these feelings cannot exist without a cause just as waves cannot exist without water or light without a lamp.

The six enemies like desire, avarice etc. are the underlying causes. These make one believe that the unreal is the real. When a poor man sees a gold bracelet on the wrist of a rich man, he feels angry. The anger in turn gives rise to envy, the desire to own something belonging to another. One must therefore defeat the six enemies. Once they are subdued they cannot disturb you with joy or sorrow. You need not destroy these enemies completely; you need only to learn to employ them as your slaves, keeping them in check through knowledge or rational thinking.

.....Will continue



## Sri Sooktam:

*Yah Shucih Prayato Bhuutvaa Juhu-Yaad-Aajyam-Anvaham |  
Suuktam Pan.cadasharcam Ca Shriikaamah Satatam Japet ||16||*

*Meaning:*

*16.1: Those who after Becoming Bodily Clean and Devotionally Disposed perform Sacrificial Offering with Butter Day after Day,*

*16.2: By Constantly Reciting the Fifteen Verses of Sri Suktam will have their Longing for Sri Fulfilled by the Grace of Devi Lakshmi.*

## Disclaimer:

The editor does not accept any responsibility for the views expressed in the articles published. This e-magazine is intended for private circulation only. Information contained in this email is about Sri Shirdi Sai Literature and Sanatana Dharma.

You have received this magazine because you are either subscribed to this directly or through one of the email groups receiving "The Glory of Shirdi Sai".

**To Subscribe:** You or your interested friends and family members can *subscribe* for THE GLORY OF SHIRDI SAI by sending an email with the subject line '**Subscribe**' to [members@saidarbarusa.org](mailto:members@saidarbarusa.org).

**To Un-subscribe:** If you are a *direct member* and do not wish to receive this e-magazine in future, please email to [members@saidarbarusa.org](mailto:members@saidarbarusa.org) with the subject line '**Unsubscribe**'.

Please send your feedback to [feedback@saidarbarusa.org](mailto:feedback@saidarbarusa.org)

Kindly send your comments or suggestions to Editorial Team

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

