



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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Happy Hanuman Jayanti



Sai a Beacon for Humanity

EXPERIENCES OF SAI B.A.N.I.SA WITH SHIRDI SAI - 12



Sai has in the chapter numbers 22nd and 42nd preached to look for GOD in all the creatures. He identified himself with the dog whom Lakshmi Bai Sindhe has fed with a loaf of bread. He who can see me in all the creatures and feeds the hungry is my true devotee were his key words. I for that matter experienced the essence of his teachings and two such experiences are as mentioned below.

My memory goes back to the 'Diwali'- The festival of lights of the year 1991 celebrated by all. It is also customary to perform 'LAKSHMI POOJA' during the evening hours. I requisitioned the services of a priest and both - self and my wife participated in the rituals. The priest was chanting mantras but my mind was pre - occupied with thoughts about SAI. I had a funny thought in my mind that Sai should grace the ritual and bless me In some form or other before the pooja concludes. I was anticipating that he would arrive in the form of some friend or relative to bless us. After lapse of some time I could feel some velvet like touch near my legs and I bent down to have a glance. I was astonished to find a giantsized frog and it was quite an unusual site as it was very uncommon to sight it except during monsoon season. It never rained in the recent past too. I pointed to my wife sitting by my side and both of us felt happy that Sai made his presence felt in this form. Thereafter, the frog got down the stairs and slipped in to our garden as pooja was nearly ending.

It was the festival of 'BAKRID' - being a holiday, i came out after having finished my lunch and found a white goat with a white beard looking towards me with compassion. I recalled what Sai has said in the 9th chapter and had a feeling as if Sai is waiting in front of me wanting food. I called for my wife and offered two loaves of bread to the goat. It gladly accepted the food, had a small bucketful of water and left my place. My heart was filled with joy and I had the satisfaction as If Sai himself had the food.

...Will continue



Sri Guru Charitra



Jagathhrathre
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 XXXI

Code of Woman's Behavior

Hearing the advice, the young wife requested the Sanyasi to tell her how she should behave. The Sanyasi explained to her the code of female behavior. He said, 'This code is mentioned in the Kashi Khand of the Skandha Purana. Agasti Muni lived in Kashi. His wife Lopamudra was a great devoted wife. Vindhya giri (mountain) was a disciple of Agasti. Once Narad came to Vindhya and said, 'you are praise worthy in all respects, but there is only one thing wanting in you. You are not as high as Merugiri.'

Hearing this, Vindhya got enraged and began to grow. He grew so high that he touched the sky. Due to this, the entire country in the south of Vindhya plunged into darkness. Consequently the Brahmins could not observe their daily rites and sacrifices. The Rishis told this to Indra, who went to Brahmadev & narrated this to him. Brahmadev said, 'Agasti is the Guru of Vindhya giri. Send him southwards. Seeing Agasti Vindhya will come down to bow to him. Agasti should then ask him to be in that very position and not grow high. In this way this calamity can be removed.' Indra, accompanied by Brihaspati and other gods, came to Agasti at Kashi. They worshipped Agasti and Lopamudra and praised them. At that time Brihaspati (Guru of the Gods) narrated the code of behavior of a devoted wife. He said, 'Arundhati, Savitri, Anasuya, Lakshmi, Parvati, Shantarupa, Menka, Suniti, Sandhya Devi, Suryakanta, Swaha Devi have all been devoted wives. So is Lopamudra a great-devoted wife. Every devoted wife dines after her husband has dined. She respects the guests, and the elders and greets her husband, when he comes from outside. She does not disobey her husband. She worships her husband thinking him to be Shri Shankar. She serves him in the night and goes to sleep after her husband has slept. She gets up before her husband, cleans the courtyard and sprinkles it with water. After bath she worships her husband and takes his teeth (Toe dipped water). She dresses and wears ornaments when her husband is at home. When he goes out, she does not have a make up. Even if the husband speaks harshly to her, she does not retort. She does not abuse him. When he comes home she greets him and asks him what he wants. A devoted wife, when she goes out, does not look at other persons and returns home soon.

She does not observe any vrata or fast or does not give any thing in charity without the permission of her husband. If there is some function, fair or ceremony in the town, she does not go without the husband's instructions. If the husband is happy, she is not dejected and if he is in grief, she will not come joyful. If she is in monthly course, she does not come in front of her husband and does not hear the Vedas. After bath on the fourth day, she gives company to her husband and in his absence she only sees the Sun. She applies halad-kunkum-kajal and wears the mangalsutra round her neck, bangles on her wrists for the long life of her husband. She does not make friendship with the washerwomen, concubines, atheists and those who cajole their husbands.

Continued in next page....



Excerpts from Sai Leela

BHAGWAN DATTATREYA'S SIXTEEN AVATARS

SIXTEENTH AVATAR - SHRIKRISHNA SHYAM KAMALNAYAN

This Avatar took place on Kartik Shuddha 12, Wednesday, Revati Nakshatra at sunrise. Shri Datta had different Avatars as Yogiraj, Atrivarad etc. and advised his devotees with dnyan, bhakti, vairagya, eight fold yoga sadhana etc. Bhagwan Shri Datta was lying on the bed of dnyan and was engrossed in yoga. At that time, some devotees and disciples came to see him. Shri Datta appeared pleasant and in the form of Sat Chit (lasting and lustrous). Shri Datta said, "Having studied all the shastras, I tell you the real essence. Practising it you will soon get salvation. Vedic dharma is ever lasting. Veda is at its root, hence dharma has prominence and lasting status. I am 'Datta' not only for Atri, but I give myself to all those who have unprejudiced devotion for me. I give sayujyata (i.e. immersion in myself) to such devotees."

Sri Guru Charitra...

Continued from page 2..

A woman should not live deserting her mother and father-in-laws, brother-in-law, brother and sisters. She should not bother putting off all her clothes. She should not sit on grinding stone or mortar-pestle. She should not argue with her husband. She should not behave in such a way that he would be displeased. Even if the husband is money less, miserable, weak, diseased or thoughtless the wife should consider him as god and be obedient to him. She should not compare him with other rich and strong persons and censure him. Devoted service of the wife to her husband pleases Trimurti Dattatreya.

A woman retorting angrily to her husband becomes a dog, fox or dumb or pauper in seven lives. Even if the husband is weak, he should not be disregarded. She should not speak loudly or laugh in presence of the elders. She should not look towards other persons with lust. If she does so, she is degraded morally. A husband is the soul of his wife. She is regarded auspicious as long as her husband is alive. After the husband's death, she is regarded inauspicious. While going to some place, if a widow is seen, it is considered inauspicious except to her own son.

If the wife observes, 'Sati' i.e. she burns herself with the dead body of her husband, she attains all glory. She liberates the persons of 42 generations (21 of the husband and 21 paternal). If the husband is sinful, still she takes him to heaven Yama's servants also are afraid of a 'Sati'. The virtue of going 'sati' is immense. On the contrary if a woman is adulterous, she sends her 42 generations to the hell. Those who have a Sati in their homes are really fortunate. They attain four valours (Purusharthas). Their acts are virtuous. That home is like a forest, which is without a Sati.

In this way Brihaspati told Lopamudra regarding the behavior of a devoted wife. The same was narrated by the Sanyasi to the mourning woman.'

*yam hi na vyathayanty ete purusam purusarsabha
sama-dukhha-sukham dhiram so 'mrtatvaya kalpate (BG 2.15)*

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."





*Jagadh
dhithaya
Namaha*



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

Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

**sattva-van sattvikah satyah satya-dahrma-parayanah |
abhiprayah priyarho_'rhah priya-krt prlti-varadhanah ||93||**

sattva-van - Om sattva-vate namah.

- He Who controls the sattva guna that paves the way for liberation.
- One Who possesses courage, strength etc.
- One Who is determined to bestow His blessings on His devotees.

sattvikah - Om sattvikaya namah.

- He Who confers the fruits of sattva guna.
- One Who is essentially established in sattva guNa.

satyah - Om satyaya namah.

- One Who is well-disposed towards pious souls.
- One Who is good in a supreme way.
- He Who is established in Truth.
- He Who is Real, and who alone exists (Sri Sankara).
- He Who is in the form of prana, anna, and surya.

satya-dharma-parayanah - Om satya-dharma-parayanaya namah.

- He Who is pleased with the true dharma practiced by His devotees.
- He Who is ever devoted to, and established in, Truth and in righteousness.
- He Who provides the support to, and Who shows the path for, those who follow the superior path of dharma.
- Refuge of devotees such as yadu, turvasa, etc., who take interest in discharging virtuous duties.

abhiprayah - Om abhiprayaya namah.

- He Who is the object of choice.
- He to Whom all beings go (praiti) directly (abhi) during pralaya.
- He Who exclusively directs the activities of all others.

THE GLORY OF SHIRDI SAI

priyarhah - Om priyarhaya namah.

- a) He Who is rightly the object of love.
- b) He Who deserves to be offered our most beloved offerings.

arhah - Om arhaya namah.

The fitting Lord to be worshipped.

priya-krt - om priya-krtē namah.

He Who does what is wanted by others.

prIti-varḍhanah - Om prIti-varḍhanaya namah.

- a) Who increases the joy of His devotees.
- b) He Who fulfills the love of His devotees.

Whenever and wherever there is decline of dharma (righteousness) and ascendance of adharma (unrighteousness), at that time I manifest Myself in visible form. For the protection of the righteous and destruction of the wicked, and for the sake of establishing dharma again, I incarnate Myself on earth ages after ages.

vayaṁ tu na vitṛpyāma
uttamaḥśloka-vikrame
yac chr̥ṇvatām rasa-jñānām
svādu svādu pade pade

~Śrī Caitanya-caritāmṛta

‘We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.’



Children Section

GITA FOR CHILDREN

GITA FOR CHILDREN



A puzzled Arjuna asks, ‘I don’t quite understand what You are saying. Please can You come again?’

With His eternal smile, Krishna replies, ‘Of course. You see Arjuna, the Yogi’s body and Mind function just like yours. But there the similarity stops. His body would always perform sacred actions. His Mind is always full of Pure thoughts.’

Arjuna asks, ‘How does that happen?’

Krishna replies, ‘Suppose there is a well. If you throw a pebble into the water, ripples are generated which then travel to the edge of the well. The Yogi’s Heart is the well, absolutely Pure of course. If the pebble of good thought is thrown into this well, it generates ripples. When the ripples reach the edge that is the body, it results in good action.’

‘Arjuna, for the Yogi the Atma is in the driving seat. He as the Atma commands the Mind. The Mind then gives appropriate orders to the body and the senses; the net result is that there is perfect harmony between feelings, thought, word and deed. This really is what the so-called human values are all about.’

‘If you ask the Yogi as to who is acting, he would simply say, “I don’t act; I am the Atma, and the Atma is just a Witness; it is the Mind and the body that act. As for me, I am not the body or the Mind.” Notice he does not even use words like my body, my Mind, etc.’

‘The Yogi is speaking the Truth, though his way of talking might appear strange to ordinary mortals like yourself. I shall come back to this point later maybe but for the moment let Me stay with what I was telling you a short while ago.’

‘The Yogi is not like a hibernating bear, absolutely still all the time. He may shun the pleasures of the worlds, he may be above desires, he may not want food, he may not experience hunger and thirst the way normal people do. In all such respects, the Yogi clearly belongs to a different species, if I might say so.’

‘Yet, such people do act in their own special way. They gather disciples around them and groom them carefully and patiently. Why? Because humanity always needs noble souls, and Yogis often take upon themselves the task of grooming such people. This is the service that they render to Society.’

‘You might ask, “OK, one Yogi produces ten others but of what use are they to society? They keep to themselves and apart from Society. They may be wise but where is the action?” I shall answer that.’

‘True the Yogis stay with their students but they keep wandering and in their travels, they pass through many villages. Every time the party enters a village, the residents welcome them, extend hospitality to them and listen to discourses delivered by these Wise men. In this way, even Yogis serve society.’

‘Arjuna, you must have heard the advice: Avoid Bad Company and Always seek Good Company. The wandering Yogis provide the good company that people need. These Yogis come as a breath of fresh air, sanctify the places they visit and reinforce the faith that simple people have in God.’

‘In short, if the Karma Yogi journeys from Action to Wisdom the Sankhya Yogi goes from Wisdom to Action.’

‘Suppose you want to make syrup. There are two ways of doing it. You could take a tumbler of water, add sugar and then stir. Alternately, you could first put sugar in the tumbler, next add water and stir. Either way the end product is the same. In a like manner, the two paths that I referred to earlier are completely identical as far as the final goal is concerned.’

‘Having said that, I should also point out that for you especially and indeed for 99.99999 % of humanity, the Path of Action is much easier to follow. It is a lot easier to go through life working for God rather than telling yourself all the time, “I am God, I am God....”!

Arjuna asks, ‘ Krishna , if it is so difficult, then how come the Wise man is able to say “I am God,” and get away with it?’

Krishna replies, ‘You must get one thing clear. The Wise man does not go about proclaiming to the world that he is God. Instead, he constantly reminds himself: “I am God in the essence. Therefore, I must do nothing that is contrary to my native Divinity. I must see only what is good, hear only what is good, speak only what is good and think only what is good! Further, I must see God in everything all the time”.’

‘This is how the Wise man spends his life. He is immersed in Constant Integrated Awareness. In simple terms it means seeing God everywhere, in everything, all the time! In the process, he also sees the same God within himself, naturally,’

Will continue





Jagathsrastrre

Namaha

Sri Sai Satcharita

Saibaba-The Invocation of the Divine

If you yourselves are inattentive, then wherefore this narration? Hence it is, that I prostrate before you and implore you to listen to this tale with good cheer.

Full well you know, that I have no profound knowledge of science and literature. Nor have I perused any scholarly works, or even listened to the sacred stories of saints, being narrated.

I am aware of my shortcomings, too! I am conscious of my unworthiness. It is only in obedience to the guru's command that I have ventured to attempt writing his 'Life'.

My own heart tells me that before you, I am but a piece of straw. And yet, I beseech you to be gracious and accept me with all my faults.

And now, let us remember our Sadguru and worship his feet with love and devotion. With body, speech and mind, let us surrender to him, who is the mainspring of all wisdom and inspiration.

Sweet dish is always reserved for the end of a meal. In the same way, the sweet adoration of the Guru marks the end of this Invocation of the Divine.

OM Shri Sadguru! My obeisance to you, the only Refuge of this animate and inanimate Creation! You, and you alone, O Compassionate One, sustain this entire Universe, eternally.

Hiranyagarbha or the golden egg of the Brahman, from which comes the earth, its seven islands and nine continents, the seven heavens and the seven netherworlds, is itself, the well-known Brahmanda.

The Sadguru dwells far beyond the cosmic illusion, which creates this Brahmanda and which is known by the name 'maya' or the 'unmanifest'.

In trying to describe the greatness of the Sadguru, the Ved-shastras become silent. Know that ingenuity or tricks of logic are of no avail here.

O Sadguru, you defy all comparison; for, to whichever object you are likened, you already pervade it, by virtue of natural attributes. Whatever object the eye falls upon, is but a form assumed by yourself.

Such you are O Sainath, a Sea of Kindness, Samarth Sadguru, who can be comprehended only by your own self, and are beyond everything, without a beginning or an end. To you, I bow!

My obeisance to you, O Greatest among the Gurus, who are in perpetual Bliss, ever-content, self-effulgent, home of all auspiciousness, the Soul Beautiful!

.....Will Continue



Sri Sooktam:

*Vissnu-Patniim Kssamaam Deviim Maadhaviim Maadhava-Priyaam |
Vissnoh Priya-Sakhiim Deviim Namaamy-Acyuta-Vallabhaam ||33||*

Meaning:

33.1: (*Harih Om, Salutations to Mother Lakshmi*) O Devi, You are the Consort of Sri Vishnu and the embodiment of Forbearance; You are One with Madhava (in essence) and extremely Dear to Him.

33.2: I Salute You O Devi Who is the Dear Companion of Sri Vishnu and extremely Beloved of Acyuta (another name of Sri Vishnu literally meaning Infallible).

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BOW TO SHRI SAI ~ PEACE BE TO ALL

