



# 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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### Sai a Beacon for Humanity



#### EXPERIENCES OF SAI BA.NI.SA WITH SHIRDI SAI - 16

The mode in which Baba relieved son of Shri.Khpararde suffering from plague as depicted in Sai Satcharitra - 7 th chapter is heart rendering. SAI has taken on to himself the disease and freed the child from the pain and agony. He was instrumental in saving Dr.Pillai from the Guinea worms by fore telling and organising timely arrival of Abdul while, addressing him as a crow - as highlighted in the 34th chapter. Sai used to come to the rescue of many a people's sufferings. I too have undergone similar experiences and it is my desire that I should share with my fellow devotees. Even today my eyes go wet when I think of those incidents of the past and humbly bow down to Sai with full devotion.

12th Jan. 1993 was the date as I recapture. I was suffering from severe pain in my right ankle and could not even walk. I called for his grace and asked him to save me from the crisis. It was at 05:00 A.M our cat was crying and on opening the door my wife found that it has broken it's leg and was limping on three legs and laying hard to balance and walk. I could not bear the site of it's suffering but at the same time, I myself was in a helpless state. It then struck to my mind about my prayer to SAI the previous night. By now I got sure that Sai in the form of our cat has undergone the pain to provide me with much desired relief By evening of the day my pain started receding but the cat suffered for 10 days.

It dates back 15th March 1993 when I had a Heart ailment. Doctors advised me to go in for Stress test and fixed up the appointment for 17th March 1993 at MEDWIN HOSPITAL. Electrodes were attached at different locations on my body. The patient just before me has already taken the test on TREADMILL and he faced lot of discomfort. I was skeptical about my own capability to with stand the pressures of the test. I prayed for Sai and looked towards him to share my burden as he has assertively said that - cast your burden on me and I shall bear it. I desired that Sai should be with me so that I can come out of the test successful. For some reason; I do not know the Doctor left the, place and another Doctor stepped in. I stopped on to the pedestal and commenced to walk gradually increasing the speed. The Doctor was bending down to make certain observations and recordings. As he bent down the, silver dollar attached to his chain came out hanging with Sai's image cast on it with typical smile writ on the face. I felt happy as if Sai himself has come down in the form of doctor to serve. The Doctor has told me not to worry and advised me to go in for evening walks and prescribed ALPREX tablets—0.2 mg. Saying so he handed over a pack of 30 tablets for my use. The thought still lingers in my mind that Sai has come down as Doctor, performed the tests and given me the medicines.

.Will continue

# Sri Guru Charitra



Jaganmoha  
chamath  
karaya  
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 XXXIII

### A Devoted Cocubine

Next day the young Brahmin couple bowed to Shree Guru and sat before him. The wife asked Shri Guru, 'when I was mourning, a Sanyasi advised me, gave me 4 Rudra beads and asked me to tie 2 breads in the ears of my husband and to put 2 beads round my neck. He also told me that when I go to see Shri Guru, I should sprinkle the Teerth of rudrabhishek on my Husband's body and mine. Who was that Sanyasi?'

Shri Guru smiled and said, 'seeing your devotion, I myself gave you the Rudra beads. Sins do not touch them who wear Rudraksha. The significance of Rudraksha is very great. One should wear a wreath of 1000 Rudrakshas. If this is not possible then have a wreath of 108 beads round the neck, 40 on the head, 12 in both ears. The wreath should contain silver, gold and precious stones as diamond, emerald, pearl, coral, etc. One who bathes with Rudra beads on his body gets the credit of Ganga bath. If Rudraksha is worshipped, it is like worshipping Shri Shiva Linga. The Rudrakshas have 1, 5, 11 or 14 holes. I shall now tell you a tale in this respect.

There lived a king Bhadrasen in Kashmere and his son's name was 'Sudharma'. The name of his minister's son was 'Tarak'. Both were fast friends. They were of the same age. Both of them had studied together. They were devotees of Shiva. They wore wreaths of Rudraksha and applied Bhasma to their bodies. They did not like rich clothes and ornaments of gold and gems.

Once Parashara Rishi came there. The king greeted and worshipped him. The king said to the Rishi, 'my son is fond of Rudraksha and has no liking for good clothes and ornaments befitting a Royal family. Please advise, him properly.' Parashara said, 'the account of the previous birth of your son and that of your Mantri, is wonderful. There lived a concubine in Nandigram She was very beautiful. She wore golden sandals. Her ornaments, and her bedstead was webbed with precious stone. She had constructed a high class dancing hall, where she sang, and danced daily. She had many attendants. She tied Rudraksha round their necks and taught them to dance. She was a great devotee of Shiva and gave alms to the Brahmins and others profusely.

Will continue...



# Excerpts from Sai Leela

## Shri Shirdi Sai Baba-The Incarnation of God Dattatreya

Bharat, the karmabhumi, had faced a crises in those days as a result of differences between man and man because of their religious aggressive misconception. The messages of the religious heads could not reach the common man properly. Thus a suitable Incarnation of the Almighty was required in order to release the tension on the earth.

Shri Shirdi Sai Baba was considered to be the Incarnation of God Dattatreya, who had threefold powers to create, maintain and destroy the creation. Lord Dattatreya had graced Shri Sai Baba with the qualities of Lord Shiva, Ram, Shri Krishna and Shri Hanuman. To save the human beings, Shri Baba presented his deeksha for the human service. He started his action near his 'dhuni' by practising satyavrata. His manifesto was Satyam, Shivam, Sundaram which represented his trikalagnana and trimurti roopa. As Ram, he was quite near to mankind and lived with them. He taught about religious harmony in the country. He preached that a person may belong to any religion; but he need not envy others.

All the religions are having even basic principles to follow, through which the human beings have to forego kam, krodha, lobha and moha. All the human beings in this creation have first of all to observe equality amongst themselves. Then they should practice to extend the same to other creatures of the creation for which karuna is essential. jeevakarunyam was already propagated in this world as a key feature for salvation (moksha) by Lord Buddha.

Shri Sai Baba put in practice his method of jeevakarunya to win over the human timidity, fear and crude cruel actions causing harm and hurting others. Even in the Mahabharata, Bhagavan Vyas preached dharma through Dharmaraj that all the men have to avoid to follow the unpleasant and uncommon wild actions, which cannot be appreciable to happen for themselves, to do for others. This spirit was reinforced by Shri Shirdi Sai Baba for relieving the people from the religious misconception and fights. Man is not the reason for the creation. However, he is great by virtue of his existence. So, he should not deviate from the principles of natural justice. Now, even in the disposal of law suits on this land, the judicial courts also obey this system, so as to abide by the order of the Lord. Shri Sai Baba acted as saint and a Guru. He had his life very near to action and his preaching are quite promising for peace, justice and safety of the mankind.

When the positive charge of electricity is passing, the negative will try to contact. Likewise Shri Sai Baba had also incidents to face, in course of implementing dharma for the harmony, peace and natural justice. He presented his pursuance and belief in them and worked to help others. Even today his Samadhi is working as a transitional medium for his devotees. Bhakta Hanuman had believed in Ram, though they both lived in one age and worked for them, worshipping the ideals of Shri Ram for the cause of human safety. So Shri Sai Baba is also aiding his devotees with necessary timely help through his invisible yogic power, which we see or understand normally. Several of us will feel and have the relief with happiness in routine life. The human beings on this earth are having now-a-days an ambition for protecting peace in spite of their personal growth under competition. It is very clear that prosperity of the living will be attained only by peace and not by invalid wild action. High powers of the world, ruling the countries, have also had a congress to consider this aspect.





*Jagannataka  
suthradhruthe*

*Namaha*



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

# Sri Vishnu SahasraNaamam

VISHNU SAHASRANAMA STOTRAM

sanat sanatana-tamah kapilah kapir\_avyayah |  
svasti-dah sasti-krt svasti svasti-bhuk svasti-dakshinah ||96||

sanat - om sanate namah.

- The Object of enjoyment.
- He Who is in the form of Time.
- He Who is Eternal, Immutable, and always of the same beautiful Form.

sanatana-tamah - om sanatana-tamaya namah.  
The Most Ancient.

kapilah - Om kapilaya namah.  
He Who is of beautiful complexion.

kapir-avyayah - om kapaye-avyayaya namah.  
He Who enjoys the never-diminishing Bliss.

svasti-dah - om svasti-daya namah.  
The Giver of Auspiciousness.

svasti-krt - om svasti-krte namah.  
The Doer of good to the devotees.

svasti - om svastine namah.  
He Who is Auspiciousness.

- svasti-bhuk - om svasti-bhuje namah.
- The Protector of all that is auspicious.
  - The Enjoyer of Bliss.
  - He Who enables His devotees to enjoy bliss.

svasti-dakshinah - om svasti-dakshinaya namh.  
He Who gives auspicious things as dakshina to His devotees.

THE GLORY OF SHIRDI SAI

## AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY B.A**

### INVOCATION

Obeisance to Thee O Saint of Shirdi,  
 Conscious am I of Thy all - pervasive eye  
 Watching and guiding me  
 Wherever I go and whatever I do.

With this perception of Thy ceaseless vigil,  
 All my actions are molded and directed  
 Towards attainment of the Eternal Bliss  
 Vouchsafed by Thee to Thy devotees.

I know not, elaborate rituals or prayers  
 Nor am I learned in the holy scriptures.  
 But with unswerving faith in Thy assurance  
 That Thou Care'st not for show of respect of forms,  
 I simply repeat 'SAI', 'SAI', 'SAI',  
 With ecstatic devotion, and seek refuge in Thee.

Although Thou hasn't attained Mahasamadhi,  
 Thy spiritual presence is manifest all the while  
 And a fervent call to Thee in humble devotion  
 Brings Thy Divine Presence to my side.  
 Relieving all my cares and woes  
 And blessing me with joy and peace.  
 O Great Baba, What more do I need  
 But to go on repeating Thy hallow'd Name?



## Children Section

## GITA FOR CHILDREN

### GITA FOR CHILDREN



Continuing His Discourse on Atma Jnana or the Knowledge of the Self, Krishna says to Arjuna, ‘I am now going to tell you something about attitudes, and the regulation of the Mind. People use the word Mind Control but I prefer the term Self-regulation as the word Control worries many people, especially when

the Mind is involved. Let Me start with attitudes first.’

‘Going back to the Karma Yogi (a spiritual seeker on the path of action), let us ask what precisely should be his mental attitude. A true Karma Yogi will never be concerned about the outcome of what he is doing nor aspire for the fruit of action. Totally focused on doing his duty, he would always have the feeling that it is the Lord’s work that he is doing. On the worldly plane, he might actually have a boss who is giving the orders. He might also get a salary but for him, all those are purely incidental.’



Arjuna asks, ‘Krishna, does that mean the Karma Yogi ignores his boss and does what he thinks is his duty?’

Krishna replies, ‘How can that be? There is a King and he gives an order to his Minister. The Minister has to obey, as long as the order is in conformity with Dharma of course. The King plays a role in God’s Drama and so does the Minister. Yet, while doing his duty to the State, the Minister quietly says, “Lord,

I am doing this for Your pleasure!” There is nothing to prevent the Minister from silently offering his work to God, nor is it in conflict with his duty.’

‘To continue, the true Karma Yogi has no craving for neither success; nor does he become depressed when there is a failure; he accepts both success and failure with perfect equanimity. Never a castor-oil face for him! He always says, “It is all Lord’s Will. In God’s play, there is never any failure, and everything happens the way it is supposed to. I am merely His instrument.”’

‘Since there is no hankering after success and all that, there is detachment and a spirit of renunciation in the Karma Yogi. So you see, you do not have to wear ochre robes to renounce! He alone is a true renunciate who has given up attachment and desires, and not the one who wears

saffron-coloured robes and is called a Sannyasi.’

‘In other words, it is not the dress but the mental attitude that is important. A Sanyasi (renunciant) who is worried where his next meal is going to come from is no Sannyasi at all. On the other hand, I would give full marks to a Karma Yogi if he follows the Principle of Karmaphala Tyagam or giving up the desire for the fruit of action.’

‘Arjuna, you must carefully note the spirit in which I am using the word sacrifice. You know about Yajnas (sacrifices), don’t you? The sacred fire in the Yajna to which offerings are made is also called the sacrificial fire. What I am trying to drive at is that sacrifice and offering are the same thing. In the traditional Yajna, offerings are made to the physical fire, and what is offered are material objects. The sacrifice of a bad habit say, can similarly be looked upon as an offering made to the fire of Knowledge or Wisdom.’

‘Let Me now turn to equanimity. I have already told you that the man of Wisdom can be distinguished by his equipoise. Ever calm and gentle, he cannot be easily ruffled.’



‘The same is in fact true of a Karma Yogi also. That is because he accepts every happening as ordained by God. Thus, his mental attitude slowly conditions him to an attitude of equanimity in its own way. Whereas the Sankhya Yogi (a spiritual seeker on the path of wisdom) acquires equipoise through enquiry and by overcoming delusion, the Karma Yogi allows equipoise to grow over him in due course by training himself to accept everything as a gift of God.’

‘At the end of it all, a true Karma Yogi is hardly distinguishable from a SankhyaYogi. Now do you see that it is really not necessary to split hairs and make a big fuss about the difference? The paths may appear different but the end result is the same. Just that some may find one path easier than the other – that’s all.’

‘Yoga literally means union with God, and a Yogi is one who becomes united with God. Now why is union with God so important? Because true happiness or rather Bliss is union with God, that’s why!’

‘May be I should digress here a bit and say something about happiness. You will agree that no one in the world would want to be miserable, even for a moment. Even a mad man would not have such a desire!’

Will continue





*Jaganmangala  
karthre  
Namaha*

# Sri Sai Satcharita

## Saibaba-The Invocation of the Divine

Sai Baba is, essentially, beyond all attributes; he is without attributes. But, for the benefit of his devotees, Sai has assumed a form with the purest of attributes. I surrender to him whole heartedly.

Those who have sought refuge and protection from Sai Samarth, have escaped many a calamity. Thus, with this same selfish purpose, I bow my head at his feet.

Obeisance to loving Sai, who is really one, but assumes form and duality to experience the joy of his devotees' love and thus sports with them.

To that Compassionate One, who is the cosmic consciousness in all beings and is the seat of Supreme Knowledge; who manifests himself through all the animate and inanimate creations, I bow to him in reverence.

O Gururaya! O Bliss Incarnate! You are my ultimate destination. You alone, are my repose, for only you can relieve the pain and suffering of this afflicted one.

Now, at the end of this paean, and as evidence of the fact that God alone dwells in all living beings, I make obeisance to them all, imploring them to accept me graciously.

I bow to all living creatures. May it please that Sustainer of the Universe, who pervades it, through and through, and is completely one with it without any duality.

Here I end the adoration that customarily comes at the beginning and at the end of work. It is also, for this book, the Invocation of the Divine and the Holy. I shall now narrate the main purpose of this book.

Ever since Sai, very kindly, conferred his grace on me I have been thinking only of him day and night. That itself will destroy the fear of worldly life.

..Will Continue



**Srī Sooktam:**

*Rnna-Roga-[A]adi-Daaridrya-Paapa-Kssud-Apamrtyavah |  
Bhaya-Shōka-Manastaapaa Nashyantū Mama Sarvadaa ||36||*

**Meaning:**

*36.1: (Harīh Om, Salutations to Mother Lakshmi) O Mother, (please remove my) Debts, Illness, Poverty, Sins, Hunger and the possibility of Accidental Death ...*

*36.2: and also remove my Fear, Sorrow and Mental Anguish; O Mother, Please Remove them Always.*

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

