



# The Glory of Shirdi Sai

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

YEAR 2017 — ISSUE 13

22 - JUNE - 2017

श्रद्धा

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

सबुरी

## CONTENT

\*\*\*

[Sai a Beacon](#)

[Sri Guru Charitra](#)

[Excerpts from Sai Leela](#)

[Sri Vishnu Sahasra-  
namam](#)

[Children Section](#)

[Sri SatCharita](#)



### Sai a Beacon for Humanity

#### EXPERIENCES OF SAI BA.NI.SA WITH SHIRDI SAI - 18

In the initial days Sai was giving medical aid to people suffering from diseases and earned a good name as a doctor in Shirdi. Sai in my case was gracious enough to forecast 5 years in advance the disease and also presented me a suitable medicine to be used at a later date and thus saved me from which otherwise could have been a traumatic experience of life time.

It was during the month of December 1991 I went to Ajmer on receipt of a telegram that my friend's mother passed away. The normal religious rituals were performed. On the next day's morning I set out to visit a very popular local shrine "The famous DARGA" in an auto. This place is visited by people drawn from all the faiths. While travelling in the auto I prayed to Sai to see that my visit to the DARGA is fruitful. I was forced to become alert and noticed an old man from a business community stopping the vehicle and asking the driver to take him also to DARGA. Auto driver demanded Rs 4/- as fare for transportation. I was struck when the old man said that he does not offer anybody more than Rs 2/-. Momentarily a thought ran through my mind that Sai himself in the form of this old man is traversing with me. I requested the driver to accommodate the old man and offered to bear the total fare myself. The old man looked to me and said "You appear to me to be a chaste Hindu Brahmin, Does your consciousness permit you to bow down and offer salutations in a DARGA. I replied that I am a devotee of Shirdi Sai and I salute the great people from all faiths and walks of life. The journey continued. At a nearby lane to DARGA the old man requested the vehicle be stopped and advised the driver to carefully take me over there to DARGA and got down with the parting words "You offered me Rs 4/- for the fare and made me indebted to you. " I do not keep anybody's debt on me." "you accept this medicine and preserve it". "In future to come you will suffer from severe pain and will be bedridden." "Apply locally this medicine and massage - you will be cured." I completed my prayer at the DARGA and came back to Hyderabad. Time waits for none and days were passing on. It was during the year 1996 I was totally confined to bed due to SCIATICA. The pain was unbearable and I couldn't move my leg. It got combined with back pain also. As usual I took to refuge in Sai. The thought then struck to me and I ordered my wife to look for and get me the medicine I got from the old man when I had been to Ajmer. I fully followed the instructions of the old man and I was greatly relieved from the pain and could start walking in a matter of two days. This was made possible only due to Sai Krupa(divine gestures).

.Will continue

# Sri Guru Charitra



Janma  
saphalya  
manthradhaya

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 XXXIV Rajkumar and Mantrikumar devotees of Shri Shiva

Parashara further said, 'The monkey has taken birth as your son and the cook has become the Mantri Kumar. Due to the training of the previous birth both are 'Dnyanis' and devotees of Shiva.

Hearing this the king asked, 'you have narrated the account of the previous births of these Kumars, but what is their future?'

Parashara: 'You ask about the future of your son, but you will be grieved to know the same.'

The King: Kindly tell me the truth. If it gives me grief, kindly suggest the means to get rid of it.'

Parashara: 'Your son will live for two years. He will die on the eighth day from today. For this you worship Umakant (Shri Shiva), the Guru of the Universe, with Rudra sukta. The significance of this Rudra sukta is very great. This will save the life of your son.

'The four Vedas came out of the four mouths of Brahmadev. Yajurveda contains this Rudra sukta. Brahmadev told this Rudra to Maricha, Atri etc. These Rishis taught this to their disciples. Thus it has come on this earth from generation to generation. By reciting Rudra all the sins are wiped off. You invite a hundred learned Brahmins and have ten thousand Rudra-Abhisheks on Shri Shiva Shankar. This will enable your son to live a long life.'

The king invited Brahmins as instructed and Rudrabhishek was started ceremoniously. On the eighth day at midday the Rajkumar all of a sudden fell on the ground senseless. Abhishek teerth was sprinkled on his body and the Brahmins also threw enchanted 'akshat' (rice) of Rudra on the same. Due to this, Yamadoot did not dare to come near the Rajkumar who soon awoke from the swoon. His death was thus averted.

The king and the people were very much delighted. The king spent much in charity. In the meantime, Narad Muni came there and said, 'Oh king, while Yamadoots were taking away your son, Shivadoots attacked them and freed your son. The Yamadoots fled away to Yama and complained. Yama went to Shri Shankar and asked, 'why did your doots attack my doots?' Shri Shankar said, 'when Rajkumar was granted long life why did your doots go to snatch him without consulting Chitragupta (record-keeper of lives of all beings)? They ought not to have gone, When record of Chitragupta was checked, it was found that though the Kumar's life was twelve years at first, he was granted ten thousand year's life later on. Seeing this Yama repented and went away. Your son got long life by virtue of Rudra-Jap. His death is averted. Such is the great power of Rudra sukta.

Will continue...



# Excerpts from Sai Leela

**LORD GANESHA** ~ *Saileela Jan-Feb 2004*

Lord Ganesha is known by other names as well i.e. Lord Ganapati, Lord Gajanana, Lord Vinayaka and Lord Vighneshwara.

Lord Ganesha is the first son of Lord Shiva. Lord Shiva represents the supreme reality. The son of Lord Shiva symbolises one who has realised the reality. One who has discovered the Godhood in him, and is the Lord of all beings.

Lord Vinayaka means the supreme leader, literally on who has no leader himself. Lord Vighneshwara is the Lord of all obstacles, worshipped in the initiation of Hindu rituals and ceremonies. Lord Vighneshwara removes all obstacles, overcomes all challenges of life. There is a belief that no undertaking will meet with failure if the grace of Lord Vighneshwara is invoked. He has limitless powers; removes the obstacles; protects all worlds; and shows compassion by giving the highest knowledge.

The large ears and head of Lord Ganesha indicate that he had gained previous wisdom through shravana (which means listening to the eternal truths of Vedanta) and manana (which is independent reflection upon those truths). An elephant's head on a human body in Lord Ganesha is meant to represent supreme wisdom.

The trunk which springs from his head represents the intellect, the faculty of discrimination which necessarily arises out of wisdom. Man's intellect is of two distinct types, namely the gross and the subtle. Gross intellect is that aspect of his discrimination which is applicable to the realm of the terrestrial world, that part of the intellect which distinguishes between the pairs of opposites existing in this world i.e. day and night, black and white, joy and sorrow etc. Subtle intellect is the other aspect of his discrimination which distinguishes between the infinite and the finite, the real and the unreal, the transcendental and the terrestrial. The trunk of an elephant has the unique capacity of performing both gross and subtle activities. A trunk can uproot a tree. It can pick up a needle from the ground. Hence Lord Ganesha's intellect penetrates the realms of the material and spiritual worlds. That is the state which man must aspire to reach. A man of perfection is thus rooted in the supreme wisdom. He is not victimized by the pairs of opposites existing in this world. He has transcended the limitations of opposites in the world. He is beyond opposites. This idea is well represented in Lord Ganesha by having one of his tusks broken. The common man is tossed between the two opposites (tusks). When he has completely mastered the influence of these pairs in him, he becomes a Lord Ganesha.

Lord Ganesha's large belly is meant to convey that a man of perfection can consume and digest whatever experiences he undergoes. He maintains an unaffected grace in and through all these fluctuations of the world.

\*\*\*\*\*





Janma  
janmanthara  
jnaya

Namaha



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

# Sri Vishnu SahasraNaamam

## VISHNU SAHASRANAMA STOTRAM

a-kruraH pesalo daksho dakshinah kshaminam-varah |  
vidvat-tamo vita-bhayah punya-sravana-kirtanah ||98||

a-krurah - om a-kruraya namah.  
He Who was not cruel (while rescuing gajendra).

pesalah - om pesalaya namah.  
a) He Who is charming.  
b) One Who is supremely soft.

dakshah -om dakshaya namah.  
a) He Who removes evil elements very quickly (daksh - sigrharthe).  
b) He Who came to the rescue of gajendra very fast (daksh - sigrharthe).  
c) He Who had the Sakti - power, to arrive very fast at the scene of Gajendra's suffering.  
d) He Who grows into, or manifests Himself as, the Universe (daksh - to grow).  
e) He Who is deft in His creation, sustenance and destruction (daksha - dexterous).  
f) He Who destroys His enemies (daksh - himsanayoh).

dakshinah - om dakshinaya namah.  
a) He Who is pleasing and amiable.  
b) He Who pervades everywhere.  
c) He Who destroys everything (at the time of pralaya).  
d) He Who is very liberal, charitable, and kind.

kshaminam-varah - om kshaminam-varaya namah.  
a) The foremost in bearing the burden of protection of His devotees.  
b) The Foremost among those who bear the burden of the Universes.

vidvat-tamah - om vidvat-tamaya namah.  
The Best among those who know what to do.

vIta-bhayah - om vIta-bhayaya namah.  
a) He because of Whom fear is dispelled.  
b) He Who is devoid of fear.

punya-sravana-kIrtanah - om punya-sravana-kirtanaya namah.  
He Whose nama sravanam and kirtanam are purifying.

## AN ANTHOLOGY OF PRAYERS AND PRECEPTS

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

### DWARAKA MAYI (Baba's Promises)

DWARAKA MAYI of ours is this  
place where you are sitting. This  
Wards off all dangers and  
anxieties from her children.  
And highly merciful is this  
'Masidi Ayi'; Those who seek  
Refuge in her will never be harmed.  
If they are in danger, she will save them.  
As soon as one climbs the steps  
of this mosque, sufferings due to  
Karma are at an end and joy begins,  
That Fakir (God) relieves all your troubles,  
As soon as anyone enters this DWARAKA MAYI,  
his goal (object) is achieved.  
Masidi Ayi, that is, DWARAKA MAI, is SAI  
(This is the meaning of 'Dwaraka Mai')  
As the 'Dwaraka Mayi' of Ranchhod (Krishna)  
is here (Shirdi),  
You need not go far out to see Dwaraka,  
If you place entire faith  
In mother 'Masidi Ayi', all your troubles  
will be over and you attain bliss





## Children Section

## GITA FOR CHILDREN

### GITA FOR CHILDREN ~ Continued



‘Suppose you invite Me to your house. I come and we spend a nice time together. Five years later you think, “Oh how nice it would be if Krishna comes again,” and start recalling My earlier visit. In the process, you begin to experience the SAME joy that you did earlier. You can actually relive every second of the earlier experience and taste the SAME happiness.’

‘Now do you get the significance of this? Since I live in your Heart, you and I can be together for as long as you wish, and in this way you can be in Bliss as long as you want! It is so very simple; it does not cost you a penny; no need to make travel plans, reservations and all that. Yet, people don’t seem to want this bargain offer!’

Arjuna says, ‘Krishna , You are making it all appear so very simple but I don’t think it is. To start with, when You come physically to my house, I know what being with You means. But how am I to be with You in the Heart? That is not clear.’

Krishna replies, ‘Arjuna, just take a lesson from what great devotees do. They like to hear people talking about Me, and that fills them with Bliss. They imagine I am physically before them and sing for Me; that fills them with Bliss. They talk to Me all the time, and that too fills them with Bliss!’

‘You can think of Me or chant My Name while doing your household work, and that would fill you with Bliss. You can be doing service and singing songs about Me; that would fill you with Bliss. There are a thousand different ways open to you. And they can be followed in any place, any time, free of charge!’

‘Are you now clear about the difference between Bliss which is Divine happiness and worldly happiness? Let Me now get back to the Yogi about whom I was telling you earlier.’

‘Man will ascend to the level of a Yogi only when he practises firm Mind and sense regulation. Anyone can become a Yogi but most people don’t even try. Of the small number who try, most quit very quickly; this is most unfortunate.’

‘Arjuna in all this the Mind plays a vital role. It can be your friend or your foe. If you turn the Mind towards God, it is your friend but if you turn it towards desires, it becomes your enemy.’

Let Me give you a simple example. There is a lock and a key. You insert the key in the lock. If you

turn one way, the lock opens; if you turn the other way, it closes. The Heart is the lock and the Mind is the key. Got it?’

Arjuna asks, ‘OK, I want to become a Yogi and I practise Mind and sense control or regulation, call it what You will. How do I know I have become Yogi?’

Krishna replies, ‘That is simple; just do a self-check. Are you able to see a saint and sinner as alike? Can you regard gold and clay as being alike? If so, you have arrived.’

‘The Yogic state must be demonstrated with a real-life test and not simulations. People do not quite understand the point, and so let Me tell you a story.’

‘You know Sage Narada, don’t you? He is a great devotee of Mine, and keeps wandering over all the three worlds, singing My Glory.’

‘One day Narada came to Me and said, “Lord, I find that I am very short-tempered, and I want to get rid of my tendency to flash easily into fits of anger.” I said, “Narada, that is very good. What exactly are you going to do?” Narada replied, “I am going to withdraw into the forest and do penance in solitude for ten years.” To this I said, “Is that so? Well, good luck!”’

● ‘So Narada went away and ten years later he came back beaming. Prostrating before Me he said, “Lord, you must congratulate me. I am now free from anger.” I replied, “Narada, I am very glad to hear that but are you really sure you have got rid of anger?”

● In a pained voice Narada said, “Lord, how can You doubt me?” I then said, “Narada, it is not like that. Great men have tried earlier to rid themselves of anger and have not quite succeeded.” Narada replied, “They may have failed but I am different.” Appearing to be tired I then said, “Well, that is what you say.” Narada was now beginning to get impatient and show signs of anger. In a testy voice he asked, “Are You doubting my words?” I replied mischievously, “Narada, did I ever say I was doubting your words? I merely said that great men have failed.”

By now Narada was furious; raising his voice he shouted, “You might not have said so but the fact is that You are doubting my words. Here I am going round the three worlds singing Your Glory all the time and You don’t have any faith in me at all! If You don’t believe Your devotee, whom else are You going to believe?”

‘While Narada was exploding in this manner, I remained silent but was smiling all the time. After Narada had finished his outburst, I gently said, “Did you see? You became angry! My dear Narada, for ten years you were all by yourself in the forest. Where was the opportunity there to test your calmness? If you say you have conquered anger, you must prove it here in this world. You must face situations that are likely to inflame you and show that you do not get angry despite the provocation. Without a proper demonstration, how do you expect Me to accept your claims?”’

‘I narrated this story just to drive home the point that a true Yogi is always a picture of equanimity and perfect composure. And that can come only from strict disciplining of the senses and the Mind. One who constantly thinks of God progressively acquires this attitude, of course only over a long time.’





*Janmanasa  
rahasyavidhe*

*Namaha*

# Sri Sai Satcharita

## Saibaba-The Invocation of the Divine

To express one's devotion by performing pooja, is the way prescribed by Vyasa, the son of the sage Parashar, and is another form of devotion, called 'Archan-Bhakti'.

Parijat, and other such fragrant flowers should be gathered from the garden, for the guru. Then the courtyard of the guru's house should be swept clean, and washed, first, by sprinkling water, followed by a cow-dung wash.

Thereafter, one should take a bath, followed by Sandhya or the prescribed daily prayers. A sandalwood paste should then be prepared for the gods and for the guru, which is to be applied to them when they are given the ritualistic bath. Lights and incense should then be waved before them.

Thereafter, the consecrated food-offering should be made and arati performed, to conclude the ritual. All this, when performed with love and devotion, is known as 'Archan'.

The pure awakened Supreme Spirit in the heart should be invoked in the idol, and then the pooja should be started.

After the ritual is over, the consciousness of the Supreme Spirit should be regained in your heart.

Now, understand the characteristic of another form of devotion which was advocated by Gargacharya. In this, the mind gets totally absorbed in singing the praises of God through keertan. So much so, that the mind becomes one with the joyous spirit of the Hari-kirtan.

To be constantly meditating on the Self, to be narrating or singing the sacred stories of the Lord, and conforming in one's conduct to the prescribed rules of the Shastras, are the characteristics of the form of devotion described by Shandilya muni.

Those who wish to advance, spiritually, will conduct themselves according to the rules prescribed by the Vedas, avoiding all that is either not advocated or prohibited by the Vedas and which is therefore, not in their interest.

..Will Continue



### ***Durga Suktam:***

*Jaatavedase Sunavaama Somam- Araatiiyato Nidahaati Vedaḥ |  
Sa Nah Parssad-Ati Durgaanni Vishvaa  
Naave[a-I]va Sindhum Durita-Aty[i]-Agnih ||1||*

### ***Meaning:***

*(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)*

*1.1: To that Jataveda (one from whom the Vedas are born) we press out the Soma (i.e. Invoke Her ardently); (We invoke that Jataveda) Who consumes by Her Fire of Knowledge (Veda) all the Adversities (within and without) (And frees us from the bondage of the world),*

*1.2: May that Agni (Fire of Durga) carry us over this Ocean of the World which is full of Great Difficulties and beset with great Perils; like a Boat (carrying one over a very rough Sea)*

### **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**

