



The Glory of Shirdi Sai

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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

These messages are the outcome and essence of the dream sequences of Saibanisa.

09-04-1995

Man does not mind falling at the feet of any body for the sake of worldly pleasures. None realize and understand when I say that only 'Lotus feet of lord' can grant what you need and require.

11-04-1995

Never hate the rich or ill treat the poor. They are the result of karmic deeds of the previous births. Therefore act now for reaping better fruits in the next birth of life cycle.

18-05-1995

Speaking to bygone friends is like replay of old memories. They belong to the past and are unsuitable to be the present.

01-06-1995

Head of the family can cater equally to the needs of all his dependants. But when they are full of greed and mutual hatred, They cannot be loyal to earn confidence of the head. Do not give importance, as it is the way of the World.

02-06-1995

Trust in god was always my preaching. I propagated that belief makes the building block in life and now a part of the soil of shirdi. If you believe in this, make your own building with this block and receive divine blessings.

02-06-1995

Illness and injury to the body are always painful- limited to physical body only. The duty of the soul shall be to reduce the body's discomfort and pacify the body just as a mother consoles a crying child. Will Continue

Sri Guru Charitra



*Jithasadripave
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 XXXVI

Code of Brahmin's Daily Rituals

Shri Guru asked the wife, 'How did you enjoy the food of the rich Brahmin host? You always blamed your husband. Now are you satisfied?'

The wife said, 'Gurudev, I am a silly woman. I broke the vrata of my husband by asking him to take food at others, kindly forgive me.'

Shri Guru said to the Brahmin, 'Your wife's desire of taking delicious food is fulfilled. Now she will act as per your wishes. I will tell you the rules of acting as per the order of religion. If a Brahmin is in need of a Brahmin for some religious function and for anniversary (Shraddha), you should go for meals. If you do not go, you will be committing an offense. You should take food at the Guru, disciple, maternal uncle, father-in-law, brothers and saints. If you recite Gayatri Mantra, you are not offended.'

The Brahmin then asked, 'Kindly tell me which and at whose house the food should be avoided?'

Shri Guru, 'Good natured Brahmins should not dine at one who takes service from parents, who is greedy, who gives in charity displeasing his wife and children, who is proud, armed or a teacher of flute or outcast, who lives on begging, who praises himself and cajoles others, who does not observe viaishwadev. He should also not dine with a Guru who gets enraged. Who is cruel adulterous and a pretender, who forsakes his wife, a woman who lives forsaking her sons and husband, a Brahmin, who sells wine and does the profession of a blacksmith, a washer man or a gamblers, one who is a prostitute, a thief, a doorkeeper, who teaches a Shudra by taking money, who sells horses, who is Haridas (Kirtankar), one who does not bathe and does not observe Sandhya and Shraddha, who is treacherous, who despises others, one who forsakes his parents and cajoles his Guru, who kills a cow, a Brahmin or a woman, one who does not give in charity, who has no issue. Who despises one's food and praises the food of others. Food at such persons should also be avoided. If one takes food on Amavasya he loses virtue of one month. Unless one's daughter has an issue, one would not dine at her house. All these sins are wiped off if one abides by one's own religion.'

The Brahmin further asked Shri Guru, 'kindly tell me the code of daily rites of a Brahmin.'

Shri Guru-'I will tell you the code of rites of a Brahmin as narrated by Parashara to the Rishis in the Nemisharanya.

Will continue...



Excerpts from Sai Leela

Bayjabai's Austere Devotion & Sai Baba's life-long Remembrance

~ Saileela April 2004



In the beginning, Sai Baba was well-known amongst the people as the mad fakir. The One Who filled His stomach by begging for food, how could He have any grandeur ?

But the Fakir was generous by nature. Never expecting anything in return and loving, outwardly He looked wavering but was inwardly steadfast. His behaviour was impossible to understand.

In such an ordinary (mean) village, there were some fortunate people who were kind by nature and who regarded Him as a Saint.

Tatya Kote's mother, whose name was Bayjabai, would put some bhakris in a basket and carry it on her head and go into the woods in the afternoon.

She would walk for miles, searching in the woods for the mad fakir, trampling upon the thick foliage and bow down to His feet on finding Him.

How can one describe the strength of her devotion ! Dry or curried vegetables and bhakri she fed Baba with her hands, in the woods, in the noon or late afternoon.

This austere devotion of hers was also not forgotten by Baba during His lifetime. Keeping the past in mind He blessed her son with good fortune. Both the husband and wife had great faith in the Fakir indeed.

The Fakir only was their God; God lives in the faith of the devotee, doesn't He ?

The Fakir would be in meditation. Then Bayjabai would lay out the leaf (which served as a plate), serve the food from the basket, and make efforts to feed Him.

"Fakiri is true kingship. Fakiri alone will last forever. Look how evanescent is wealth." Baba said this always !

Later on Baba abandoned the woods. He began to stay in the village and accepted food in the Masjid. Thus He put an end to the mother's troubles.

—will continue





*Jirna
hunalaya
sthane purva-
Janma
krutham
smarathe
Namaha*



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

Sri Vishnu SahasraNaamam

yaj nabhridyajnakridyajnee yaj nabhugyajnasaadhah
yajnaantakridyajnaguhyamannamannaada eva cha.

Yajna-bhrit -"the ruler of the Yajnas" -the One who helps us to conclude successfully all our 'good, dedicated. Selfless acts of service to others' -Yajnas.

Yajna-Krit -"One who performs Yajna." The same term also mean One who destroys the yajnas. The term Yajna connotes all noble and divine actions of service and love undertaken in a pure sense of God dedication, selflessness and joy. Lord issued forth the creation as an act of yajna, and in the end He must also undertake the total dissolution of this very yajna. Sometimes this is interpreted as "One who 'performs' the yajnas of the good people and one who 'destroys' the Yajnas of the evil minded folk."

Yajnee -"One who is constant 'Enjoyer' of the perpetual Yajnas." In all Yajnas, because every act is Narayana -centered-god-dedicated-to him alone is the attribute of being the only single 'Enjoyer.'

Yaj nabhug -"All that is offered into the scared Fire during a Yajna, though with an invocation to any of the deities, in tender devotion and joy. Goes to Him alone, the "One receiver of all that is offered," for all deities are but Narayana in different forms.

Yajna-saadhanah -"One who fulfills all Yajnas." It is by his grace alone all noble endeavours, undertaken in an honest and true sincerity, gain spectacular success.

Yajnaantakrit -"One who performs the last, concluding act in all Yajnas." The final item in a yajna is the "total -offerings" (Poorna-Aahuti) when Sree Narayana is reverently and earnestly invoked. Without this prayer-ritual. Yajna is never complete. Sree Hari, therefore, is of the form of Poorna-Aahuti -in the sense that when 'total' surrender of all vehicles and their actions is accomplished, the transcendental experience of the Self, Narayana alone, comes to manifest in all His divine Splendour.

Some commentators have, however, taken the meaning of the Yajna-anta-not as "the last item in yajna" but as 'anta,' the 'fruit' of the yajna by which they bestow the meaning that Narayana is the "One who gives away the 'fruits' for all Hari-dedicated, selfless acts of love and service."

Vishnu Sahasranaamam contd..

yagna-guhyam -"Sree Narayana is the most profound truth to be realised in all yajnas." The self is the most noble truth to be sought through 'offerings' all the 'Dravya' (objects) into the "consciousness" (Fire) in the "body" (kunda). This kind of subjective-Yajna is called in the Geeta as "Knowledge-Yajna." This is also called in the Vedas as Brahma-Yajna.

Annam -"One who has himself become the 'food' " -sense -objects which are the 'food' consumed by the sense -organs. As a verb it can be used as One who "Eats" the whole universe at the time of the great dissolution. At that time, he is the one in whom the world remains absorbed in the pralaya, just as our individual world each day gets dissolved in our sleep. The one in whom alone the world of names and forms can remain in their 'seed-form,' is Sree Narayana, the self.

Annaadah -"One who eats the 'food.' " not only the objective world is the projection on Narayana, but the subjective-enjoyer -the individuality, the ego, that experiences-is also Narayana. The self, functioning through the "equipment" is the jeevaatman, the individuality in each of us who "experiences." Thus the self is the both 'food' (Annam) and 'eater-of-food' (Annaadah) just as our own waking-mind becomes the "experiencer" and the "experienced" in our dream-world.

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**
Shri Sai Baba's Maxims

Hari (Lord) will protect him who has got faith and patience.
As soon as a devotee calls Me with Love, I will appear.
Purity is better than Kingship, far better than Lordship.

Place entire faith in My words, your object will be accomplished.
You must always adhere to truth and fulfil all the promises that you make.
Nothing will harm him who turns his attention to Me.
Extraordinary, invaluable, inscrutable is His method of work.

What God gives is never exhausted, what man gives never lasts.
Yes, you can place your burdens on Me.
Even after Mahasamadhi. I shall be with you the moment you think of Me at any place.
At every step I have to take care of you; else what will happen to you God knows!
Repeat My name, seek refuge in Me.

There will never be any dearth or scarcity regarding food and clothes in My devotee's home. One has to think and carry out what he read otherwise it is of no use.

You should not stop even one second at any place where anybody talks ill of a saint.
One who loves Me most, always sees Me.
Utter God's name, read scriptures.

May Samarth Sadguru Sainath Maharaj shower His choicest blessings on us all!



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



I now wish to tell you something about Creation and the Dissolution of the Universe, and the cycle of birth and death that takes place within it.

As a part of My never-ending Cosmic Drama, I create the Universe, let it run for a while, and then dissolve it. I then recreate it and later dissolve it once more. This goes on and on. This is all a part of My Leela or Divine Sport.

- At the time of Creation, everything issues forth from Me, and at the time of dissolution everything comes back into Me.
- The birth of the Universe occurs at what might be called the Cosmic Dawn and the dissolution occurs when Cosmic Night sets in.

Dont imagine that the duration between dawn and nightfall is twelve hours. Where the Universe is concerned, this time span is billions of years.

Between Dissolution and the next Creation all the withdrawn beings are kept in a state of suspended animation as it were. They emerge once more when the next cycle of Creation occurs.

You will of course appreciate that though Universes might come and go, I go on forever. Once again I repeat that there is nothing beyond Me and I am what philosophers refer to as the Ultimate Ultimate.

Turning now to the living beings, there are, as you know, millions of species. These have emerged as the result of a complex evolutionary process. It all might seem to have happened “quite naturally.” So it appears to those who do not enquire in depth. The wise know that every single aspect of evolution is a part of My Master Plan. There is nothing random about it, though it might seem so.

There are actually three strands of evolution in the Universe. The first is the strand that relates to the evolution of inanimate matter. It is as a result of this evolution that you have planets, stars, mountains, etc.

The second strand is connected with the origin of life and the evolution of species. Among the living species there is a distinct hierarchy. The plants are at the bottom. They cannot move about, have to feed themselves from the word go, and have no nervous system.

After the plants come the animals. They have a nervous system and also a brain, but with limited capacity. At the top of the to the pole is man. He is superior in every conceivable way.

Man is superior not merely in terms of brain capacity and creativity but because he alone can reach high levels of Consciousness. He alone can recognise God within, and it is on account of that he can exhibit Divine qualities and virtues.

● In fact, there is something very interesting here. Though time is short, I cannot skip a reference to this. Arjuna, I wish to call attention to three important and inter-related things: Conscious, Conscience, and Consciousness. Presently I shall explain what these are, and you had better pay careful attention.

Being Conscious means being aware of the external world. Not only man but even animals have this capability. After Conscious comes Conscience. This, one might say, is the Voice of God within. It is through the Conscience that the Indweller speaks.

Obviously, animals do not have a Conscience. For them there is no such thing as right or wrong. But for humans there is, and that is why God in His Mercy speaks from within. That Voice of God is the Conscience. In other words, man can listen to God speaking to him from within.

This Conscience is one aspect of the Universal Consciousness that is another name for the Omnipresent God. This Truth is not evident to ordinary mortals who may be good in their own way and listening to their Conscience. But when Wisdom dawns, they become aware that Conscience or Individual Consciousness as one might call it, is the same as the Universal Consciousness.

.....Will Continue



Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book –Naming of the Author

Glory to you, O Sai, who are the repose of the poor and the meet! Unfathomable is your Love, which simply cannot be described. Be gracious to me, your humble servant.

I sincerely wish to write this account of your life. But I am afraid that I will be biting off more than I can chew. Save me from the world's ridicule, I pray.

And yet, why should I have any fears? For Jnaneshvar Maharaj himself, said that those who write the lives of saints, endear themselves to God.

And, it is that same God, who has kindled the inspiration in my heart to write. Hence, dull-witted though I am, he knows best how to have his own work accomplished.

In whatever manner their devotees resolve to serve them, it is really the saints themselves who get the service done through the devotees. The inspiration flows from the saints; devotees are but the instrument.

In short, it is Sai, who is getting his own 'Life' narrated through an ignorant fool like me. This is the glory of this story, which commands our respect.

Sages and saints, or even God Himself, narrates His own story, by placing his hand of benediction on the head of him whom he chooses (as an instrument).

As for instance, in the Shake year seventeen hundred, Mahipati was similarly inspired, so that sadhus and saints, had their lives written by him, and his services accepted.

Service was similarly accepted by them at the hands of Das Ganu in the Shake year eighteen hundred, by making him write the lives of later saints, which were purifying and ennobling for all.

Just as Bhatkavijay and Sant Vijay, Bhakta-leelamrut and Sant-leelamrut are the four compositions of Mahipati, Das Ganu has also written two others.

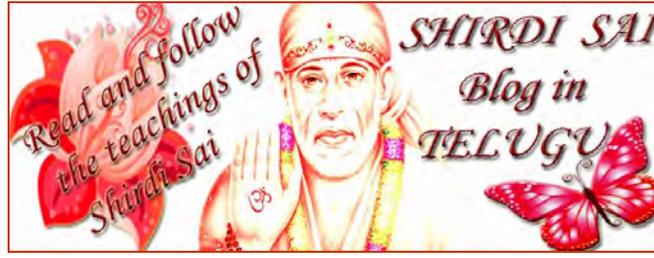
Of these latter, one is called Bhakta-leelamrut, and the other Sant-kathamrut, both of which deal with saints and devotees who have come to be known recently.

Will Continue



*Jirna
hunalayam
chadya sarva-
marthya
layaihkaraya*

Namaha



Durga Suktam:

*Kaatyaayanaaya Vidmahe Kanyaakumaari Dhiimahi
Tan-No Durgih Pracodayaat ||*

Durga Gayatri:

*1: Om, (Let our mind contemplate) on Devi Katyayani to know Her (Conscious Form);
(And then) Meditate on that Kanyakumari deeply (Who is the Universal Mother),*

2: May that (Fire of) Durga awaken (our Consciousness).

Om Shaantih Shaantih Shaantih

*Om, (May there be) Peace, Peace, Peace (at the the three levels - Adidaivika, Adibhautika
and Adhyatmika).*

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BOW TO SHRI SAI ~ PEACE BE TO ALL

