



The Glory of Shirdi Sai

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श्रद्धा

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

सबुरी

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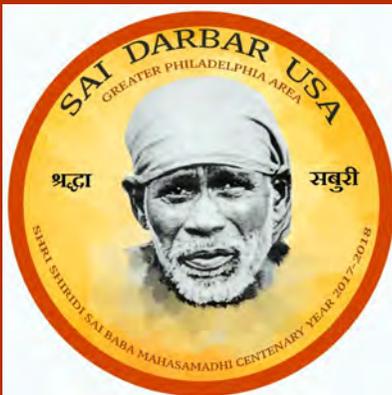
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Sai a Beacon for Humanity

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

14-11-1995

Materials and money attract friends like ants clinging to Jaggery. Where as spiritualism in you draws the attention of 'Samardha Sadhguru' who would put you on the path of righteousness to attain eternal bliss.

21-11- 1995

When you taste the nectar or true bliss, do not confine it to yourself. Pass it on to others without adulteration and claiming returns.

22-11-1995

Preaching my Philosophy in high sounding words would confine it to few fish in a well of sweet water. On the other hand preaching in simple language would be received in large numbers like fish in an Ocean.

27-11-1995

'Vedas', 'Upanishads', and 'Shastras' are all sacred and like pure rivers ultimately mix up with the Sea. Living a midst the 'Ocean of Sai' and searching for them has no meaning.

27-11-1995

There is no point in counting the number of times 'Satcharitra' is read, what matters most is the feel of experience and incidents which help to remove 'ahankara' (ego).

15-11-1995

A kiss to the children of your Master pleases him, whereas a kiss to the children of God please me the most.

Will Continue

Sri Guru Charitra



*Jivanam mukthi
sadhgathi
dhayakaya
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

Bhasma or Vibuthi

After bath one should apply Bhasma or Vibuthi as per Shastra rules. If it is not available 'Gopichandan' should be applied. Devotees of Vishnu have vertical lines of Bhasma (tripundra) on the forehead. For acquiring long life one should apply bhasma with the middle finger, for devotion use the tarjani i.e. the 2nd finger near the Thumb, for food use the anamika i.e. the 4th finger Bhasma should not be applied on the day of Shraddha, Thread, Wedding and other ceremonies and after funeral bath.

Darbha (kind of grass)

These are required for Brahmayadna and Tarpan, Durva, wala, darbha, kush, kunda, wheat, paddy, mola, nagarmotha, Bhadra and mustha are the ten kinds of grass which can be used as darbha. Darbha should be brought on Bhadrapad and Shravan Amavasya and stored and used for a year.

Brahma is at the end of the darbha, Rudra is at the root and Vishnu is in the middle. Pavitraka (ring) of darbha should be kept in a finger. Sins are wiped off due to this.

While doing jap (recitation), tap (penance), homa, (sacrifice) and chanting of Vedas, gold or silver rings should not be taken off, for wearing the darbha pavitraka. Ring should not be put in the tarjani by one who has father. Ring with 9 gems destroys sins. A Brahmin should have a ring with at least one gem.

Sandhya

A Brahmin should start Sandhya after bath, early in the morning when the nakshatra (star) is visible in the sky. He should offer 'Arghyas' (offering water) to the Sun at Sunrise. If the normal time for the Arghya has elapsed one more Arghya should be given.

Mandesh demons are always fighting with the Sun. To nullify the obstruction in the rising of the Sun, these Arghyas are to be given. These Arghyas strike the demons like weapons and in order to wipe off this sin, one has to move round oneself saying 'Asavaditya Brahma...'

Continued in next page...



Excerpts from Sai Leela

Ram Bhakta Hanuman

~ Saileela April 2004

Hanuman holds a unique position among the deities worshipped by the Hindu devotees and the most important character in the Ramayana. Scholars meditate on him and attain great scholarship. Hanuman is a Chiranjivi who will continue to the end of this Kalpa and afterwards become the next Brahma, the creator among the Trinities.

Hanuman is a Brahmachari (a celibate) all through his life. He is worshipped as an Ista Devata by all those who aspire for a life of perfect purity, continence and self-control. According to Swami Chidananda “Personalities of Hanuman and Divine Sita give unto us the secret key to success in this life of purity. Ceaseless service and total dedication sum up this spiritual secret.”

He is one of the foremost of the devotees of Rama “born to save Dharma”. He has utilized all the three paths, viz. Jnana, Bhakti and Yoga – These three ‘cultures of Sadhana’ the instrumental trio (Karanatrayam) as his own to the fullest possibility and shone brightly. He is a Karma Yogi too. We hence call Jnana-Bhakti-Karma as ‘Hanuman Yoga’.

Even at first sight, Rama and Lakshmana attracted him as though by a spiritual gravitation, as it were. He finds an aura of radiation around them. He asks :

“Are You the prime cause of this world and the Lord of all the spheres, manifested in human form to bridge the ocean of mundane existence and to relieve the burden of the Earth.” Kamban puts it in a pictorial manner :

“How even tigers and pards, he thought within himself, look on them with tenderness, even as they would on their own cubs ! Peacocks and other birds fly in groups and shade the delicate bodies of these strangers from the hot rays of the sun with their great wings; clouds cool them with their little rain drops, marching over them as they walk on. The burning stones on their way became soft and cool as honey-dripping flowers to their feet at every step. Even trees and plants worship them, bending down their heads when they came near. Are they Dharma’s self ? Are those beings Gods indeed who wipe off the sorrows of living kind and give them salvation, burning away the inevitable fruits of their deeds ? My very bones melt, the flood-gates of love are opened within my heart, and I see no limit or end to the affection that surges me towards them”. (Kamba Ramayana by V. V. Aiyar, page 179)

Rama and Lakshmana then disclosed their identity to him and they in turn requested him to give details about him.

Now Hanuman recognised his Lord and falling to the ground clasped Rama’s feet and prayed that he may be excused for not recognising his soul’s master who is no other than the Lord Himself. He says : “Although my Lord I have many faults, let not the servant be cast into oblivion by the master.

Jai Shree Ram





*Jyothihisasthra
rahasyajnaya*

Namaha



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

Sri Vishnu SahasraNaamam

**Samkhabhirnnandakee chakree saarngadhanvaa gadaadharah
Rathaangapaanirakshobhyah sarvapraharanaayudhah.**

Samkha-bhrit -"One who has the divine conch named "Paanchajanya." The word meaning is this term pancha-janya is "that which is born of the five" (sense organs), so it stands for the mind. Mind being the seat of ego, the sastras declare that the conch in the divine hand of Sree Narayana is the ego-factor (Ahamkaara-Tattva) in our personality.

Nandakee -The lord's sword is called Nandaka. Therefore, this term indicates one who holds and wields the Nandaka sword. The word Nandakam mean "that which brings bliss." The Sastras sing that the divine sword in the sacred hands of the lord hari represents the knowledge-Spiritual (Vidyaa-Tattva) with which the seeker can destroy all his "ignorance" of the self in him.

Chakree -"one who carries the discus called Sudarsana." The term Sudarsana means "that gives the auspicious vision." The sastras attribute to this discus-Divine the representation of the human mind.

Saarnga-dhanvaa -"One who aims his unerring bow called Saarnga." This bow of Narayana is glorified in our texts as representing the Ego, as the 'apex' of all the sense organs, Ahankaara-Tattva. In this concluding Stanza, the instruments of Blessing in sree Narayana's hands are remembered with reverence and devotion.

Gadda-dharah -"One who holds his divine club (Mace) celebrated as Kaumodakee -which generates and spreads beauty and joy." This Mace is described as representing the intellect in man (Buddhi-Tattva).

Rathanga-paanih -"The traditional meaning is, of course, "One who has the 'wheel of the chariot' as his weapon." This means the discuss which already has been mentioned in this very Stanza as Chakree. But, there are others who would like to interpret this term in other ways. In a glorification-Hymn or devotional-Chant, repetition is no sin; in fact, it should be quite natural.

Vishnu Sahasranaamam contd..

Akshobhyah - "One who cannot be exasperated by anyone, by any act or acts, however blasphemous they may be." One whose peace and calm cannot be stormed out by any happening in his outer world; Ever-peaceful. The term suggests Infinite patience, love and kindness towards man and his frailties.

Sarva-praharanaayudhah - "He who has all implements for all kinds of assault and fight." No enemy can surprise Him. The 'conqueror of all.' One who has weapons to meet any missile. However powerful.

AN ANTHOLOGY OF PRAYERS AND PRECEPTS

Compiled by **B.S. NARAYANAMURTHY**

BABA, SHOW ME GOD

[Adapted from "The Wonderous Saint Sai Baba by B.V. Narasimha Swamy]

A rich man once approached Baba. And said " Show me God (Brahman);
A long distance have I come, as people say That Shirdi Baba reveals God quickly"
Said Baba "Yes, I will show you Brahman At once and that very clearly".

"Most people come to Me seeking wealth, Health, fame and other material favours,
But people like you seeking Brahman are rare indeed.
Listen, Brahman is the root cause of the Universe, and
This must be realized to escape the cycle of births and deaths;
Only a Guru can help you to this realization."

Then Baba turned to a boy and said "Go to Nandalal Marvadi, tell him,
Baba wants a loan of Rs. 5, and bring the money" The boy went and returned, saying the Marvadi was absent
Baba then sent the boy to others on the same errand But the result was the same, and no money was forthcoming.

Meantime, the rich man grew impatient, Especially as delay would mean extra payment
To the tongawalla whom he had engaged for the return journey also.
He could easily have saved the delay By advancing to Baba Rs. 5 out of the Rs. 250
He had in his pocket, but he would not do so.
He turned to Baba impatiently and repeated "Baba, will You help me to grasp 'Brahman'?
Said Baba "You see, What I am doing all this while Is just for that purpose - to make you see-God.
Have you not grasped anything?" "No, Baba, I have not grasped anything", said he.

Said Baba "I want to get Rs. 5, that is, I want five things surrendered, the five 'pranas',
The five senses, Mind, Intellect and Ego. The road to 'Brahman' is hard to tread
And it is only when attachment to wealth, honour, position Is given up completely, that light will dawn."

Baba thus pointed out that though this man Had Rs. 250 in his pocket, ready with him,
Yet he would not part with just Rs. 5 to help A Guru from whom he wanted to get The invaluable 'Brahman' as a free gift.

LESSON : "DESERVE BEFORE YOU DESIRE".



Children Section

BHAGAVADGITA
FOR CHILDREN

GITA FOR CHILDREN



Arjuna comments, 'I knew that there would be a fine print somewhere! If it is not easy, then Krishna why are You bothering to mention it at all?'

Krishna smiles and replies, 'Arjuna, you have got it all wrong. There is no catch anywhere as you seem to imagine. All I am saying is that you must make sure you think of Me at the last moment. You see, man spends all his life absorbed in the outside world. You may protest and ask what else is one supposed to do. Can one be sitting in Meditation all the time?'

'No Arjuna, I am not suggesting anything like that at all. I know very well that people would be busy all the time with worldly activities. They would be preoccupied with family problems, health problems, financial problems, and so on. All this I know.'

'I am not asking anyone to run away from these or bury their heads in sand. Not at all. Don't you realise that right now I am asking you not to run away from battle but to enter it? Then what? My simple formula is, "Do what you have to do but keep chanting My Name all the time". That is all.'

'What I am suggesting is not at all difficult. It is just a matter of regular practice. You are an expert archer. How did you become one such? Was it not through constant practice. Without such practice can you react suddenly, say if you were in danger? I am saying the same sort of thing. If you cultivate the habit of constantly chanting My Name, then you would do it automatically in the last minute. Where is the trickery here?'

Arjuna now asks, 'Granted. But then, Krishna, You are known by so many Names. Which of these am I supposed to chant?'

Krishna replies with a smile, ‘You can choose any Name of Mine that you like, any Name. Just make sure that when you chant, you do so with feeling and Love, that is all. But unfortunately, people do not bother to follow this very easy prescription. That is the problem.’

Arjuna now asks, ‘What happens to people who fail to merge in You after death?’

Krishna replies, ‘Well, death must come to all bodies – that is the law of the Universe; no escape from that. The good enjoy a good after-life while the evil ones have a rough time.’

‘Now there is a folklore related to the fact that during the year, the Sun spends six months over the northern hemisphere and six months over the southern hemisphere. Based on this, somehow the idea developed that good people die during the bright period that is, during the period when the Sun is in the North. In the same way, the bad people were supposed to die during the dark period.’

‘This myth is a gross distortion of the spiritual truth. The fact is that good people are those who follow the Path of Wisdom. Wisdom and Knowledge are normally associated with light. That is what made people to think that the good alone die during the bright period. These people who speculated thus did not understand the difference between physical brightness and Spiritual brightness.’

‘Good people are always guided by Spiritual light, and their life automatically ends in Spiritual brightness. That is all. The fate after death has nothing to do with the Sun being in the North or the South at the time of death but on how you are here on earth.’

‘So once again Arjuna, the bottom line is: “Think of Me always, under all circumstances.” If you do so, then I would be there to receive you at the last moment, and after that you are guaranteed a bright future, shall I say?!’

.....Will Continue



Sri Sai Satcharita

CHAPTER 2

The Purpose of the Book – Naming of the Author

The stories of Baba narrated were varied – some, of worldly wisdom, some of the common experience and those that explained his mysterious deeds.

As the innumerable Vedic tales of divine origin are well-known, so also were the numerous stories, captivating and pregnant with meaning, that Baba used to tell.

And, when listened to with undivided attention, hunger-thirst was forgotten; an inner contentment reigned supreme. So that, all other pleasures appeared as straw.

Some may strive to be one with the Brahman, some may work for proficiency in the eightfold path of Yoga; yet others may seek the fullness of the bliss of Samadhi. Listening to these stories they will all get what they seek.

These tales liberate the listeners from the bondage to their karma, bringing enlightenment to their minds and bringing happiness to all, without making any distinction.

Hence a wish arose in my mind to weave together a garland of these variegated tales, so worthy of a collection, so as to make an offering to Baba. This, I felt was the best form of worship.

Even a few words of these stories, falling on the ear casually, are enough to make the misfortunes of a creature, recede, at once. If then, the entire story is heard, with reverence and faith, a simple, trusting devotee will surely and easily cross the ocean of worldly life.

Making me his instrument of writing, Baba will hold my hand to fashion the letters. I am but the instrument moving mechanically, as Baba guides.

Watching Baba's leelas for years together, my mind kept toying with the ideal fondly, that Baba's tales may be collected together for the benefit of the simple and loving devotees.

Those, who have not had the actual darshan of Baba, to pacify their eyes, may at least gain some merit by listening to the stories of his greatness.

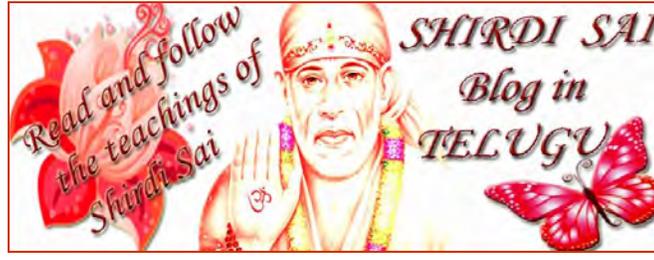
And should a truly fortunate one feel the urge to read these stories, he will at least have the experience of joy and inner satisfaction, on doing so.

Will Continue



*Jyothirjnana
pradhaya*

Namaha



Sri Suktam:

*Taam Ma Aavaaha Jaatavedo Lakssmiim-Anapagaaminiim |
Yasyaam Hirannyam Vindeyam Gaam-Ashvam Purussaan-Aham ||2||*

Meaning:

2.1: (Harih Om) O Jatavedo, Invoke for Me that Lakshmi, Who does not Go Away, (Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakshmi as the Embodiment of Sri is thus Non-Moving in Her essential nature.)
2.2: By Whose Golden Touch, I will Obtain Cattle, Horses, Progeny and Servants. (Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the Grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

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BOW TO SHRI SAI ~ PEACE BE TO ALL

