



SHRI SAIBABA SANSTHAN TRUST, SHIRDI

सबका मालीक एक

श्रद्धा

सबुरी

ॐ श्रीसाईनाथाय नमः ॐ श्रीसाईनाथाय नमः ॐ श्रीसाईनाथाय नमः ॐ श्रीसाईनाथाय नमः ॐ श्रीसाईनाथाय नमः



SHRISAILEELA - JULY-AUGUST-2005 English Section

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- **Shri Pant Maharaj as a Teacher** : Naresh Dharwadkar
- **In Sai's Proximity** : Mrs. Mugdha Diwadkar
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Vithu-mauli, Sai-mauli	Shree Dattatreya Sahasra Nama	Shri Pant Maharaj as a Teacher
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“YOU ARE VITHU-MAULI*, YOU ARE SAI-MAULI !”

— Mrs. Mugdha Diwadkar

Preamble

Pandurang of Pandharpur town is the Deity dear to many, not only from Maharashtra and Karnatak but also for several people from outside Maharashtra ! The heartfelt love of Vitthal pulls the devotees to Pandharpur - forgetting the differences in religions and castes. Due to this congregation, Pandharpur has become a regional cultural center.

Many devotees fervently believe that Pandurang or Vitthal of Pandhari is Lord Shrikrishna. This Deity is a beautiful statue carved out of black stone.

Actually, the complexion of Pandurang (Pandurang *Kanti*) is supposed to be fair and that's why He is called 'Pandu-rang'. However, at the time of *Amrut Manthan*, the poison '*Halahal*' came out of the seven seas and Lord Shankar digested it. Therefore, Lord Shankar (and in turn Lord Vishnu) acquired a dark complexion. Similarly, Lord Vishnu took '*Amrut*' and hence, Lord Shankar became fair like camphor (*Karpoor Gaur*). Thus, the birth of Vitthal personifies

Origin of the name 'Vitthal'

Many Saints have mentioned that Vitthal is a Form of no one else but Vishnu. The Kannada word 'Vitthal' is originated from 'Vishnu'. Actually, the word 'Vishnu' got corrupted into 'Vithu' and its full form became 'Vitthal'. It is also said that word 'Vitthal' is made up from *Vit* = Brick and *Thela* = Kept.

According to some, the name 'Vitthal' contains '*Vid*' (Sanskrit) which means 'knowing'. Thus, 'Vitthal' is the one Who gives experience of unity of knowledge. He is very much loved by the Saints.

Vitthal has a conch shell (*Shankha*) in one hand and a destroyer wheel (*Chakra*) in another. These are symbols of war. He has a cap over His head. It is believed that it is symbolic of *Shivling*.

Vari and Varkaris

For past more than 700 years, the devotees of this sect (*Sampraday*) have been undertaking annual pilgrimage trip to Pandharpur. This vow is known as *Vari* or trip and the devotees are known as *Varkaris*.

The *Varkaris* believe that performing *Pooja* of *Sagun* - *Sakar* Vitthal and His statue is equivalent to performing *Pooja* of Brahma. They are convinced that *Varkari Panth* is the only sect showing the easiest path for transformation from *Sagun* to *Nirgun*. *Varkari Panth* is also referred to as *Vaishnav Panth*. The origins of this sect of devotion are very ancient. Pinnacle of the Saints - Saint Dnyaneshwar - embraced this sect. And after his doing so, the common men believed that *Parabrahma* itself is residing at *Shri Kshetra* Pandharpur in the Form of Vithoba.

Various Saints and Pandhari

Pandharpur was dear to Saint Eknath for two reasons. For one, he believed that it is his *Maher* (parent's abode).

“Know that, that is this Pandharpur is the *Maher*¹ of all Gods and the *Nij* - *Mandir*² of all Saints”

Secondly, he loved it because there was a congregation of Gods (*Hari Har Sangam*) at the place. He said that Pandhari is a mine of endless blessings.

“There, where *Karpoorgaur*³ is standing constantly with Vishnu.”

“Pandhari is my *Maher* and it is on the bank of Bhivar. Vitthal - Rakhumai are my father and mother. Pundalik, staying at Pandharpur, is my brother. What I tell you about his fame ! Chandrabhaga is my sister. She destroys the sin. Eknath surrenders at the Feet of Janardan. He recollects the memories of *Maher*.”

Saint Tukaram Maharaj was also fond of Pandhari as his *Maher*. He has referred to Pandhari several times in his *Gatha*.

“*Sajani*⁴, Pandhari is my *Maher*. This is the soothing religious order, way to *Maher*.”

“Tuka says, my all happiness is this only. I will see the Face of Shri with love. ”

“Tuka says, whatever you say, it suits to Vitthal.”

Saint Namdeo referred to *Varkari Panth* as the *Panth* of Vithoba. He has bestowed great honour on Pandhari.

“This whole Pandhari is the happiness of *Mandus*⁵.”

“All the people of Pandhari are blessed.”

“There are so many holy places on the earth; but no one is greater than Pandhari.”

“At the Pandhari *Maher*, there is Mother Vitthal.”

“O Hari ! Do not send us to Vaikunth. Let us reside in Pandhari all the time.”

“Nama says, the Form in the homunculuses of eyes became spread all over the world.”

Till his body could cope up, Saint Ramdas *Swamy* did not miss his annual pilgrimage ‘*Vari*’ to Pandhari. He is overcome with emotions while honoring Vitthal. It is worth noting that Ramdas *Swamy* had established his own Ramdasi *Panth*. However, at heart he always remained a *Varkari*.

“We saw Vithoba standing on the brick happily. There is good-looking Rukmini in the state of crowdedness of visible. Ramdas says, he is blessed who recognizes her.”

Saint Dnyaneshwar has also sung praises of Vithu *Raya*.

“O Mother ! I will go to Your Pandharpur and meet our *Maher*.”

Saint Niloba has described Pandhari as Vaikunth on the earth.

“Nila says, This is the sacred spot of Pandhari Vaikuntha on the earth.”

“*Maher* of Devotion and Liberation established Pandharpur.”

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Pandharpur

In the earlier times, *Kshetra* Pandharpur was also known as Pundalik-Pur, Loh-Dand-*Kshetra*, Pandurang-Palli Pandari. It appears that, with usage, these names got corrupted and, in the later period, the names Pandharpur or Pandhari have got established.

It is difficult to state, when the Vitthal of Pandharpur and the *Varkari Sampraday* originated. However, according to scholars and researchers, these have been established at least in the third or fourth centuries. A Copper Plate of that time (year 516) has been found, where reference has been made to these. Similarly, references to Pandhari have been also found in Padma – Puran, Skand – Puran, Shrikar – Bhashya, the *Stotras* of *Adi Shankaracharya*.

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The Temple

The Vitthal Temple was first built on a high spot on the banks of river Bhima. Over the period, it was expanded. In one of the Stone Plates found at Pandharpur, it has been mentioned that the Temple was built in the year 1188-89.

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Vitthal and His devotees

The relation of Lord Vitthal with His devotees is that of a mother and her children. Vitthal is the divine mother of all, symbol of purity and well-being.

He loves those who lay down their body, mind and wealth at His Feet. His *Darshan* and His Blessings are sufficient to burn all the sins of His devotees and they attain *Moksha*. The Vitthal, Who is so fond of His devotees, unifies with them.

“Dedicate the wife, the race, the house, the breath to the God. This is the whole Bhagvad religion. *Bhajan* is the name to it by means.”

From time to time, for the sake of His devotees, Lord Vitthal comes to the earth in different *Avatars*. His devotees do not part from Him in any birth.

“Hearts united and exchanged love one another.”

Devotees believe that, for the welfare of the world, *Parabrahma* has appeared in the mortal form of Shri Sai Baba. They look upon Shri Sai Baba as Vitthal and the pilgrimage town of Shirdi as Pandharpur.

Saint Dnyaneshwar wrote a critique on Shrimad Bhagvad Geeta. He impressed Eknath, who in turn wrote Eknathi Bhagwat. Sai Baba advocated the philosophy of *Advait* propagated by Eknath. Sai Baba Himself adhered to each and every principle of the philosophy and also tried His best to see that His devotees also did the same.

His devotees believe that, 300 years after Ramdas *Swamy*, in the rich lineage of Maharashtrian Saints, Sai Baba made His appearance for the welfare of the world.

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Gauli-buva

There was a time when Baba was known only within the precinct of Shirdi. There was a pious and respected person called ‘Gauli-buva’ who took annual pilgrimage trip to Pandhari and on his way, he passed through Shirdi. He had crossed 95 years of his age and still he had never missed this annual ritual. Along with him, there used to be his disciple and a donkey. On his lips, there used to be a perpetual chanting of “Shri Ram Krishna Hari”. During the four months of *Chaturmas*, he used to camp on the banks of Ganga and during the remaining eight months he used to stay in Pandharpur itself.

He used to look at Baba with loving eyes and say, “He is Pandharinath personified ! Can one become a Saint by wearing a silk *dhoti* ? For that, you must spend your blood like water and turn your bones into beads. Can any one become God without deserving ? He is the Pandharinath in reality ! You fools, keep this feeling in your heart and it will be beneficial to you.”

Gauli-buva, who did pilgrimage trips to Pandharpur and Shirdi every year, was blessed with a unique experience.

The God is everywhere. No Deity is different than the other. But, some devotees, in their lack of wisdom, think that, each Deity is different than the other. However, Saint Dnyaneshwar has clarified that, saying -

Many devotees do not realize the real *Swaroop* of the God. Due to this, they do not achieve anything. The Gauli-buva’s saying, referred to above, is important in this context.

Das Ganu

Das Ganu was also a *Varkari* of Pandhari. He regularly kept the vow.

Once, on the day of *Ekadashi*, Baba asked him to observe *Naam Saptah* in the *Masjid*. Das Ganu was very resolute about keeping his vows. He said, “All right. But, assure me that I will be able to avail *Darshan* of Vitthal.” Baba banged His hand on His own chest and said, “Are ! Definitely. Vitthal will appear here also. Have no doubt about it. But, you must be true in your devotion. Did you think that Lord Vitthal is going to get up and come here ? He is residing here also because of His love for His devotees. Don’t you know that, due to His affection for His devotee Pundalik, Lord Vitthal has been standing on the brick for centuries? Let your dedication be at the Feet of *Allah* and all will be well.”

And really, Baba made Das Ganu pass through this ordeal. Baba appeared in the Form of Vitthal for His Das Ganu, who was forever engaged in Sai *Chintan*.

Once, there was a day with good omen. Das Ganu felt that he should go to Prayag *Teertha* and have a holy bath. As his desire was intense, he immediately rushed to the Masjid to seek Baba’s permission to go. Baba said, “Are Ganu, our Prayag *Teertha* is here itself. You need not go anywhere else. Have faith in Me.” Das Ganu placed his head on Baba’s Feet, and surprise of surprises, Ganga - Yamuna *Udak* (water of the holy rivers Ganga and Yamuna) started flowing from Baba’s Toes ! Seeing the miracle, Das Ganu’s joy had no bounds. He started reciting that famous sweet song composition.....

O *Sadgururaya*, boundless is Your power and marvellous Your deeds. You are the kind One Who is the ship which takes the animate and inanimate beings across the worldly ocean. (Refrain)

You transformed Yourself into Veni-Madhav (Vishnu) and made Your Feet into Prayag here. You showed the currents of Ganga and Yamuna flowing from Your Toes. (1)

You are Brahma (born of the lotus), Vishnu (Lord of Kamala) and Shiva, the embodiment of the Trinity. And, on this earth, You manifest as Sai, the *Samartha*. (2)

In the early morning, like Brahma You utter words of wisdom; And, sometimes, You exhibit Your violent nature and frightening appearance of Rudra, resorting to the quality of *tamo guna*. (3)

Sometimes like Shri Krishna, You indulge in child-like pranks; And become the swan in the lake of the devotee's heart. (4)

If we call You a Muslim, then You have love for '*Gandha*' (sandalwood paste); If we call You a Hindu You always happily reside in the *Masjid*. (5)

If we call You rich, You are seen going about begging alms; If we call You a *fakir*, then with Your favours (Your generosity) You have put Kuber to shame. (6)

If we call Your house a *Masjid* then fire is seen burning there; The *Dhuni* (pit kindled with woodfire) always burns to distribute '*Udi*' to the people. (7)

From morning the devotees in their simplicity come and worship You; And when the sun is at its zenith at noon, Your '*Aarati*' is performed. (8)

Devotees stand all around You like attendants of Gods and holding whisks and swishes in their hand fan You. (9)

Horns, Clocks, *Shenai*, Gongs, Bells resound; And attendants in uniforms (mace bearers) wearing belts proclaim Your glory at the gates. (10)

At the time of the *Aarati* You look like Vishnu; And at dusk, as You sit before the *Dhuni*, You appear as Shiva (the Destroyer of cupid). (11)

Such *Leelas* of the Trinity, manifested in You, are experienced by us daily, O Baba Sai ! (12)

Even when such is the case, my mind wanders idly. Now this is my request to You, Baba, make it steady. (13)

The vilest of the viles, and a great sinner, I take refuge at Your Feet. Please ward off the three-fold afflictions of Das Ganu. (14)

Kaka Saheb Dixit

Kaka *Saheb* Dixit was an ardent devotee of Baba. On one early morning, as he was absorbed in *Dhyan Pooja*, suddenly he was blessed with the *Darshan* of Lord Vitthal for a few moments. He was moved beyond words. After sometime, he went to the *Masjid* for Baba's *Darshan*. Baba said, "*Are Kaka ! Did Vitthal Patil come ? Were you able to meet Him ? He is very slippery. You cannot say, when He will play a trick and escape away from your eyes.*"

This incident took place in the morning. In the afternoon, someone from outside Shirdi came to sell pictures of Lord Vitthal. With him was the exact image, which was seen by Kaka *Saheb*. He, therefore, bought it and placed in his *Pooja*.

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Bhagwantrao Kshirsagar

Father of Bhagwantrao Kshirsagar was a devotee of Vitthal. Every year he used to undertake the pilgrimage trip to Pandhari. There was even a beautiful statue of Lord Vitthal in their house. However, in the course of time, the father passed away and the *Pooja* got neglected. Even the annual trip to Pandhari got discontinued.

A person recalls God in difficult times. In similar circumstances, after hearing the fame of Baba, Bhagwantrao came to Shirdi. After he came to the *Masjid*, Baba said, "His father was a good friend of mine. But, the son is very much unlike his father. Does not offer Me *Naivedya*. Does not go for the *Wari*. Does not remember Me. Keeps Me hungry. That's why I dragged him here. Now, I will remind him of these things and start his *Pooja* once again."

Balaram Dhurandhar

Balaram Dhurandhar was born in the well-known community of Pathare Prabhu. Besides being an expert in Western sciences, he was also an advocate and a philosopher. He was a devotee of Lord Vitthal. He came to Shirdi

with his friends to have the *Darshan* of Baba. Before his arrival, Baba was telling His devotees that "Today people from My *Darbar* are going to come here." After seeing Balaram, Baba once again said to the people around Him, "See ! Was I not telling you that people from My *Darbar* are going to come ?" Then, He said to Balaram, "We know each other for last sixty generations !" On hearing this, a flood of tears started streaming from the eyes of Balaram. He had goose pimples on his body.

It was a Thursday and on that day there was going to be a procession to the *Chavadi*. Balaram viewed the grandeur of the *Sansthan*. He saw dazzling and radiating Baba in the procession lights. He felt as if he is seeing Lord Pandurang. While *Pooja* was being performed on Baba, someone was using *Pancharati*, some others *Niranjan* or *Karpoor Vat*. This grand scene has been aptly described by Hemadpant.

Tarkhad Family

Babasaheb Tarkhad was an ardent devotee of Sai Baba. He was also editor of the magazine 'Shri Sai Leela'.

A startling experience was given by Baba to Mrs. Tarkhad and her son Jyotindra. This is the story of the mother and son.

Once, Mrs. Tarkhad felt an intense desire to go to Pandharpur and have the *Darshan* of Lord Vithoba. Baba said, "Mother, this itself is our Pandharpur. Everything is here itself." However, Mrs. Tarkhad was not satisfied. Taking into consideration her insistence, Baba granted her permission to go to Pandharpur.

Both the mother and son were eager to have the *Darshan* of Vithoba.

After reaching Pandharpur, they had breakfast and completed bath etc. At about noon time, they collected the material for *Pooja* and reached Vitthal *Mandir*. As it was mid-noon time, there was not much crowd of devotees.

Mrs. Tarkhad completed her *Pooja*. Now, she only wanted to place a garland around the idol. But, she was short in height. She requested the priest (*Badawa*) to let her climb on the pedestal and put the garland. However, the priest turned down her request. How can the *Pooja* be completed without putting the garland ? It was a major dilemma for the lady. She felt that, after having travelled such a vast distance to reach Pandharpur, she was unable to get the satisfaction of properly doing a *Pooja*. She was very much dejected by the happenings.

Suddenly, her son Jyotindra had a brain wave. He said, "Mother, Sai Baba has granted you permission to come here and also blessed you saying that, you will be able to get the *Darshan* of Lord Vithoba. So, you now think of Him and let Him tell, Lord Vithoba to accept your garland." Mrs. Tarkhad started fervently praying to Sai Baba. She was totally engrossed in the prayer and suddenly the Idol made itself short in height and came down ! Jyotindra noticed this and said to his mother, "Mother, wake up ! See, to accept your garland, Lord Vitthal has moved from His place !" Mrs. Tarkhad came back to her senses. She garlanded the Idol and bowed in front of Him.

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Tatya Saheb Nulkar

This is a story of the time, when Tatya *Saheb* Nulkar was a Second Class Sub-judge at Pandharpur. At that time, Nana *Saheb* Chandorkar happened to be a *Mamledar* of Pandharpur. He used to repeatedly coax Tatya *Saheb* to visit Shirdi. As, from time to time, he got different experiences, Tatya *Saheb* also became an avid devotee.

There were two groups of priests at Pandharpur – *Badawe* were the priests for Vithoba while *Utpat* belonged to *Rukmini*. The common men and devotees felt very much harassed by the goings on between these two groups. At the root cause of all fights and disputes in the village were these two groups. The differences had reached extreme limits.

After Tatya *Saheb* was posted at Pandharpur, he naturally went to the Temple to take *Darshan* of Vithoba. After completing it, he took *Prasad* and went home. A *Badwa* immediately came following him, carrying a large plate, full of dried grapes and sugar. Tatya *Saheb* was surprised. He enquired. "What is this ?" *Badwa* replied, "You are a big official. Do look after us. I have brought this *Prasad* of Vitthal only for that." Tatya *Saheb* could not keep calm. The man had led his life with upright rules. He immediately understood that it is an attempt to bribe him. He only said to the *Badwa*, "Take this *Prasad* back ! The *Prasad*, which I get in the Temple like all others, is sufficient for me. Don't bring such things in future."

The *Badwe* behaved very rudely with the *Varkaris* visiting the Temple. They used to harass them at the time of the *Aarati*. There was a dispute as to who has the right to perform *Aarati*. The case reached Tatya *Saheb* for hearing.

He ruled that, "The *Aarati* is not the prerogative of *Brahmins*. Even the common man has the right to perform it." This important judgement has been recorded for future references in the Annual Law Book of Pandharpur court.

Once, Tatya *Saheb* and his wife went to the Temple for Vithoba's *Darshan*. The wife was short of stature and was unable to reach the Idol. A *Badwa* attempted to lift her. Tatya *Saheb* was furious at this. He said, "I am warning you. Do not touch ladies."

He implemented such type of discipline in the Temple and put an end to the antics of the *Badawe*.

A few days after the important judgement, Tatya *Saheb* went to take rest at Shirdi, as he was suffering from some eye ailment. Baba welcomed him with affection. Tatya *Saheb* said, "Justice has been delivered at the Pandharpur court. What more justice can I deliver in the future ? Please, don't make me use my pen to decide any more cases. Please, let me stay at Your Feet forever !"

Baba replied, "What you desire, will happen. Tatyaba, you did well for the God. Now He will definitely have to do good for you also !"

Bala Saheb Deo

Bala *Saheb* Deo was a keen devotee of Sai Baba. He conducted a research on, why Baba called the *Masjid* as *Dwarkamai*. He also compiled a list of several similarities between Baba and Lord Shrikrishna, as appearing in the Shrimad Bhagwad Geeta.

Bala *Saheb* Deo has also likened Baba and Shrikrishna on the basis of the brick (on which Pandurang / Vithoba stands). Since Baba came to Shirdi, He always had a brick made out of clay. On no account, He parted company from the brick. He never overlooked the brick and always dearly loved it. Once, the brick got broken at the hands of a devotee. At that time, Baba lamented the loss very bitterly. Baba rued that "My luck is broken". This brick was later on kept in His *Samadhi* (last resting place) near the Head.

Bala *Saheb* Deo says —

"This indicates that the brick is symbolic of the one which was given by devotee Pundalik to Krishna *Paramatma* at Pandhari and on which Pandurang stands. It also proves that Baba is *Roop* of Vitthal – Krishna. The only difference is Pandurang kept the brick under His Feet, while Baba held as a pillow under His Head. The difference is also not significant. Because, though we see Pandurang – in His Form of a human being - keeping the brick under His Feet, He must have kept it very carefully as it was given with love and affection by His devotee. The stone Idol of Vitthal has become immortal and along with it, so has become the brick. In future, it may be decided to make a marble statue of Baba in a sleeping / reclining position. In such an event, a brick would definitely placed near the Head and will also become immortal. The broken brick was placed in the *Samadhi* at the insistence of devotee Mahadu Phasle. Thus, along with Baba, the brick has become eternal."

While indicating similarities between Baba and Pandurang, Deo adds further - "To the people wanting to go to Pandhari, Baba always said, 'Why go to Pandhari ? Pandhari is here (in Shirdi) and this *Masjid* is *Dwarkamai*'. It is well-known that, saying so, He gave them *Darshan* in Vitthal *Swaroop* there itself. Raghuv eer Bhaskar Purandare and many others have had same experience. From Baba's these utterances, it is proved that Baba was Krishna and *Masjid* was *Dwarka*."

Radhakrishna Aai

Radhakrishna *Aai* came to Shirdi in 1906-7 along with Nana *Saheb* Chandorkar and transformed Shirdi into a *Sansthan* (state). From that time, Baba started going to *Chavadi* in a procession accompanied by musical instruments and *Palakhi*, Horses, *Chhatra* -*Chamar*, *Bhal dar* - *Chopdar*, *Pataka*, *Abdagiri*, *Chavarya* etc. Because of Radhakrishna *Aai*, the custom of *Shejarati* at night and *Kakad Aarati* in the morning got established.

With the conviction that Baba is Krishna, Radhakrishna *Aai* was the first to begin the festival of *Gokulashtami* and also the practice of *Kala* of Pandharpur. Prior to that, this tradition was not prevalent in Shirdi. Every-day, Baba also had the practice of mixing *Naivedya* with food articles collected as *Bhiksha* and distributing it amongst the devotees who sat in a circle around Him.

All Saints represent the immortal Supreme Being. To make it easy for the common man to understand Its True Form, different names have been given – some call it Brahma, some Vishnu, Maheshwar, Shrikrishna, Vitthal and some call it *Sadguru* Shri Sai !

* **Mother**

1. The place of the parents of a married girl.

2. Own Temple

3. God Shankar

4. Beloved

5. Coffer

6. Hymn

7. Feeling of Godliness towards all.

– Translated from original Marathi
into English by **Sudhir**



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SHRI SAIBABA SANSTHAN TRUST, SHIRDI

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SHRISAILEELA - JULY-AUGUST-2005

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**THE PANEGRIC CONSISTING OF THE THOUSAND NAMES OF THE CELEBRATED
DATTATREYA**

(Contd. from May-June 2005)

Eèò ´É±ªÉ{ÉnùnùÉiÉÉ SÉ Eèò ´É±ªÉ°ÉÖJÉnùÉªÉEò:*
Eèò ´É±ªÉEò±ÉxÉÉMÉÉ®úÉä ¤xÉ|ÉÇ®úÉxÉxnù ´ÉvÉÇxÉ:102****

760. the Imparter of the state of emancipation and 761. the Bestower of the bliss of emancipation, 762. the Abode of the knowledge of emancipation, 763. the Preponderator of perpetual [or intense or excessive or enormous] delight, (102)

¼pñªªÉ°iÉÉä ¼p¹ÉÒEäò,,ÉÉä MÉÉä¤ ´ÉxnùÉä MÉ ´ÉÇ ´É¤VÉÇiÉ:*
°ÉEò±ÉÉMÉ°É°ÉÄ{ÉÚVªÉÉä ¤xÉMÉ°ÉÉä ¤xÉMÉ°ÉÉ,ÉªÉ:103****

764. One who resides in the heart, 765. the Lord of the senses, 766. the Controller of the senses, 767. Free from pride, 768. Highly Adorable by all the scriptures, 769. [the Embodied Form of] the Vedas, 770. the Refuge of the scriptures, (103)

{É®úÉ „É¤Hò: {É®úÉ EòÒ¤iÉÇ: {É®úÉ°ÉpiÉvÉp¤iÉ°°Ép¤iÉ:*
{É®úÉ ¤´ÉtÉ {É®úÉ iÉÉ¤xiÉ¤ ´ÉÇ|É¤Hò°ÉÖÇ¤Hò: °ÉnÂùMÉ¤iÉ:104****

771. the Supreme Power, 772. the Supreme Fame, 773. to 775. the Supreme Ambrosia, Patience and Memory, 776. the Supreme Knowledge, 777. the Supreme Forbearance, 778. Multifariousness, 779. Liberation and 780. the State of beatitude, (104)

°´É|ÉEòÉ,,É: |ÉEòÉ,,ÉÉi°ÉÉ {É®úÉ°ÉÆ´ÉänùxÉÉxiÉEò:*
°´É°ÉäªÉ: °ÉÆ¤´ÉnùÉi°ÉÉ SÉ °´É°ÉÆ´ÉätÉä%xÉ´Éät´ÉÉxÉÂ105****

781. Self-luminous, 782. the Embodied Form of light, 783. Eradicator of external cognitions, 784. Self-adored and 785. One who consists of knowledge [or the Essence of knowledge or the Embodied Form of consciousness], 786. Self-perceived, 787. One who has nothing unknowable (i.e. One who is omniscient), (105)

°´ÉÉxÉÖ°ÉxvÉÉxÉ,,ÉÒ±ÉÉi°ÉÉ °´ÉÉxÉÖ°ÉxvÉÉxÉMÉÉäSÉ®ú:*
°´ÉÉxÉÖ°ÉxvÉÉxÉ,,ÉÚxªÉÉi°ÉÉ °´ÉÉxÉÖ°ÉxvÉÉxÉ°ÉÉ,ÉªÉ:45106****

788. One whose mind is intent on self-investigation (or self-inspection), 789. One who can be realised by inquiry into self, 790. One whose mind has become blank (i.e. not recognizing such distinction as that of the subject and the object or of the knower and the known) on account of self-investigation, 791. the Embodiment of introspection, 792. the Resort, (106)

°´É¤ÉÉävÉnù{ÉÇhÉÉä%|ÉRÂóMÉ:46Eòxnù{ÉÇEÖò±ÉxÉÉ,,ÉxÉ:*
¥ÉÀSÉÉ®úÖ ¥ÉÀ ´ÉäKÉÉ ¥ÉÉÀhÉÉä ¥ÉÉÀhÉÉäKÉ°É:107****

793. the Mirror of the knowledge of the self, 794. Immutable, 795. the Destroyer of the family of cupid, 796. the Celibate, 797. the Knower of the Supreme Reality, 798. the Knower of the *Brahman* (¥ÉÉÄhÉ:), 799. the Best of the

iĖiiÉäÉäävÉ:°ÖvÉÉ´É´ÉÇ: {ÉÉ´ÉxÉ: {ÉÉ{É{ÉÉ´ÉÉð:*
 ¥ÉÀ°ÉÚJÉÉä ‡´ÉMÉäªÉÉÉ´ÉÉ ¥ÉÀ°ÉÚJÉÉÉÉÇ ‡xÉhÉÇªÉ:**108**

800. the Knowledge of reality, 801. the Shower of ambrosia, 802. the Purifier, 803. the Fire for sins [or One who purifies the sinners], 804. the (Embodied Form of the) Sacred Text of the aphorisms of the Vedanta philosophy, 805. the Celebrated Soul, 806. the Ascertained Meaning (or the Final Gist) of the sacred text of the aphorisms of the Vedanta philosophy, (108)

+i^aÉ†xiÉEòÉä´É½pÉEò±{É:°ÉÆEò±{ÉÉ´ÉiÉÇxEÉÉ,,ÉxE:.*
+É†vÉ´^aÉÉ†vÉ½p®ú,SÉè´É´°ÉÆ,,É^aÉhÉÇ´É,,ÉÉä´ÉEò:**109**

807. One who is very near, 808. the Great Creation, 809. the Destroyer of the whirling of thoughts, 810. the Remover of the mental afflictions and the physical diseases, 811. the Emancipator of the ocean of doubts [or literally it means “the Emaciator or the Desiccator of the ocean of doubts”], (109)

iĖii'ÉÉi'ÉYÉxÉ°ÉÆnùÉä½pÉä⁴⁷ °É½pÉxÉÖ|É'É|ÉÉ‡ÉiÉ: *
+Éi'ÉÉxÉÖ|É'É°ÉÆ{ÉzÉ: °ÉÉxÉÖ|É'É°ÉÖJÉÉÉ'É: **110**

812. the Quintessence of the knowledge of reality and the self, 813. Established in great experience, 814. Enriched with the experience of the self, 815. the Abode of happiness on account of the experience of the self, (110)

+‡SÉxiªÉ,SÉ □Ép½pnÂù|ÉÉ´É: |É´ÉÉnùÉäiEò¹ÉÇxÉÉ,,ÉxÉ:*

+‡´ÉÉäòìÉ: |É,,ÉÉxiÉÉí´ÉÉ ,,ÉÚxªÉÉ´ÉÉ°ÉÉä VÉMÉuü{ÉÖ:**111**

816. Inconceivable, 817. the State of enormity [or Possessing great contemplation] [or Possessing great superhuman power] [or Possessing great affection] [or Having high status] [or One who possesses intense devotion], 818. the Destroyer of the rise of blunder [or the Destroyer of the rise of insanity] [or the Destroyer of the rise of inadvertence], 819. Devoid of improper desires [or One who is desireless],⁴⁸ 820. Very calm-minded, 821. Having void as the residence, 822. Possessing the universe as the body, (111)

‡SÉnÂùMÉ‡iÉ‡,SÉx"ÉªÉ,SÉGòÒ "ÉÉªÉÉSÉGò|É"ÉiÉÇÈð:*
 °É"ÉC"ÉhÉÉæ ‡xÉ"óúÉ"óú"ÉÒ °É"ÉÉC"óú"ÉÉ"óúÉªÉhÉ:**112**

823. the Abode of consciousness, 824. Pure Intelligence [or Consisting of Pure Consciousness], 825. the Disc-bearer, 826. the Arbiter [or the Impeller] of the wheel of *maya* (illusion), 827. Possessed of all beauties [or Having all the species] [or Possessing all glories], 828. Not doing any action or effort, 829. [and yet] Intent on doing all actions, (112)

{ÉÖ®úÉhÉ|É´É®úEä vÉÉiÉÉ °ÉÖxnù®ú: EòxEÉèÉRÂóMÉnù:*
+xE´ÉÚªÉÉiÉÉVÉÉä nùkÉ: °É´ÉCYÉ: °É´ÉCEòÉÉnù:**113**

830. the Ancient and Excellent Ancestor [or the Ancient Distinguished Person], 831. the Creator [of the world], 832. Handsome, 833. Having golden bracelets, 834. the Son of Anasuya, 835. Datta, 836. Omniscient, 837. the Yelder of all desired objects. (113)

45 The correct text may be °ÉÉxÉÖ°ÉxvÉÉxÉ°ÉÉ,ÉªÉ: (through it involves UôxnùÉä,ÉRÂóMÉ) taking into consideration the current of the previous three phrases. Then the translation would be ‘The Resort of self-inspection’. To avoid UôxnùÉä,ÉRÂóMÉ, Prof. J. J. Pandya suggests the text to be °ÉÉxÉÖ°ÉªvÉÉxÉ +É,ÉªÉ: / °ÉÉxÉÖ°ÉªvÉÉxÉä +É ÉªÉ:

*46 The printed text runs as °ÉœÉäVÈnú{ÉÇhÉÉä |ÉRÂóMÉ: but the correct text seems to be °ÉœÉäVÈnú{ÉÇhÉÉä%|ÉRÂóMÉ: according to our understanding.

*47 The text should be $i\bar{e}ii^{\cdot}\bar{e}\bar{e}i^{\cdot}\bar{e}y\bar{e}\bar{e}x\bar{e}^{\circ}\bar{e}\bar{e}n\bar{u}\bar{a}\frac{1}{2}p\bar{e}\bar{a}$ and not $i\bar{e}ii^{\cdot}\bar{e}\bar{e}i^{\cdot}\bar{e}y\bar{e}\bar{e}x\bar{e}^{\circ}\bar{e}\bar{e}n\bar{u}\bar{a}\frac{1}{2}p\bar{e}\bar{a}$ which is found in the printed text.

*48 ऋँ / to desire. [Hence, ऋँ means '(any) improper desire'] ऋँ may be a mere expletive having not any special sense. Then the word means 'Desireless'.

(To be contd.)

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