



सबुरी

SHRI SAILEELA





SHRI SAILEELA

JANUARY- FEBUARY2005

SHREE SAI BABA SANSTHAN TRUST (SHIRDI)

Management Committee

Shri Jayant Murlidhar Sasane

Chairman

Shri Shankararao Genuji Kolhe

Vice-chairman

Shri Radhakrishna Eknath Vikhe Patil

(Member)

Shri Pandurang Gamaji Abhang

(Member)

Shri Suresh Gorakshanath Wabale

(Member)

Shri Prakash Ramdas Kale

(Member)

Smt. Urmila Pradeep Jadhav

(Member)

Shri Shailesh Shrihari Kute

(Member)

Shri Sami Khatib

(Member)

Smt. Rimple Lohia

(Member)

Dr. Eknath Bhagchand Gondkar

(Member)

Shri Ramakant Ganesh Karnik

(Member)

Capt. Suresh Vasudeva

(Member)

Shri Ashok Bhimashankar Khambekar

(Member)

Shri Krishnachandra Shyamsunder Pandeya

(Member)

Dr. Pyarelal Tiwari

(Member)

Shri Kailas Govindrao Kote

(Member)

Shri Bhausahab Rajaram Wakchaure (Executive Officer)

URL: <http://www.shrisaibabasansthan.org>

E-mail : saibaba_anr@sancharnet.in

E-mail : saidadar@bom3.vsnl.net.in



BACK

INDEX

- **Managment Committee**
- **Idea of Religion**
- **Sai Baba's vIEWS on Religion**
- **Worship of Sai Baba**
- **Shree Dattatreya Sahasra Name**
- **What is Life**
- **Withnessing Life**
- **My Prayer**
- **Is Baba Living & Helping now**
- **Doctors Say,"Apply Baba's Udi"!**
- **Newly published books on Sai Baba**





SHRI SAILEELA
JANUARY- FEBUARY2005

IDEA OF RELIGION

Science is the physical inquiry into the search of truth and philosophy is the logical inquiry into the search of truth, whereas religion is the moral and spiritual inquiry into the search of truth.

Scholars differ about religion. Some think that it is a way of moral behaviours or a service of mankind. Others say that it is the worship of a personal God. I think that religion is not a question to be discussed, but a matter to be experienced. "Every expression of religion is an experience of reality." Religion in its fullest sense is the way for realizing truth. Moral behaviour or service of mankind is one aspect of religion. But, if we think of religion in terms of morality only, we will be restricting its meaning, for religion is eternal.

Absolute religion always indicates moral preparation as well as spiritual apprehension. Both these aspects are essential for a true religion. Always a moral and spiritual inquiry into the truth, religion is a search for supernatural reality. Reality has two sides, pure being and free activity. Religion always combines the two contemplation and action, worship and service, ethics and metaphysics, morality and spirituality - all go together.

The true sense of religion is indicated by the behaviour of Yudhishtira in Mahabharata as well as by the whole concept of Krishna - Arjuna - *samvada* in Shrimad Bhagavad Geeta. *Yoga* of Krishna and *dhanusha* of Arjuna both are the two aspects of one act.

Whether in the field of politics or as social phenomena or in the spiritual framework, religion will always play a dominant role. On the other hand, as a way of life it will enter remain the principles for realizing truth.

For realizing the religious truth, our inner reasoning must be pure and truthful. Our inner being and outer conduct must come face to face. In the words of Dr. Radhakrishnan "Our *svadharma* outward life and *svabhava* inner being must answer each other." If our mind and mouth are not one with the spirit, religious truth is impossible to realize.

We must all see truth, hear truth, live in the world of truth and know truth. This is the heart of religion and the last word of Vedanta.

– **Dr. Manik Lal Vyas**

Guchiyon ki Bagechi,
Phalodi, Dist. Jodhpur, Rajasthan.

INDEX

- [Managment Committee](#)
- [Idea of Religion](#)
- [Sai Baba's vleys on Religion](#)
- [Worship of Sai Baba](#)
- [Shree Dattatreya Sahasra Name](#)
- [What is Life](#)
- [Withnessing Life](#)
- [My Prayer](#)
- [Is Baba Living & Helping now](#)
- [Doctors Say,"Apply Baba's Udi"!](#)
- [Newly published books on Sai Baba](#)

URL:<http://www.shrisaibabasansthan.org>

E-mail : saibaba_anr@sancharnet.in

E-mail : saidadar@bom3.vsnl.net.in



BACK





SHRI SAILEELA
JANUARY- FEBUARY2005

Sai Baba's views on Religion and change of Religion

The essence of all religions is Love. Religion is that which binds people together in society for the purpose of worship and other social services. Every religion is God's religion and the core of each religion is love of God from which it extends to love of humanity, love of one's nation and love of all beings, and in this way love grows and grows and over flows so as to cover the entire universe. Religion is part and parcel of each individual as it is a social phenomenon bringing all individuals together for a common purpose of betterment of society and rising individual souls to a divine level. Therefore, to appeal to all individuals, the highest, the average and the lowest level of intellect, every religion includes some externals, like ways of worship, rituals, festivities, dress, external marks on oneself etc. Every religion has all these, that is, the essence of religion is surrounded by externals. In a way these externals are necessary through which one can easily get into the spirit of religion or can realize God. All these externals are focussed only on God. Hence, while following the externals of religion, our focus or concentration should be on the essential, the essence of religion that is the greatness of God, His grand qualities, especially His boundless universal love. The three main religions prevailing in India are Hinduism, Islam, and Christianity; and Buddhism, Jainism and Sikhism being the off shoots of Hinduism. Apart from these three main religions, there are different religious doctrines or *siddhantas* and each has its followers. If we go deeply into all these religions and various religious doctrines we observe that each one gives different direction to reach the same goal, that is self realization or realization of God. Each religion has a set of externals, connected with the essence of religion. While every religion states distinctly that there is one God, the Universal Father who is omnipotent, omnipresent, omniscient, it gives different names and forms of God. Among the followers of every religion, there are also some who worship the formless God, *Nirguna-parabrahman*. In the methods of worship and also in the ways of uttering prayers there are lots of differences among religions. Sai Baba stresses the point that these differences should not be the cause for religious quarrels and religious conversion. He advised everyone to follow his own religion, his own way of worship and stressed the fact that change of religion is detrimental both to the individual and to the society at large. He advised His devotees to merge themselves in God's love, then there can be no quarrel between one soaked in God and another soaked in God. Baba followed this cardinal principle in His dealings with His multifarious devotees including Hindus, Muslims, Christians and Parsis and others. He wanted to bring unity among people of different religions, castes and creeds. When different groups of people came to Baba and accepted Him as their *Guru Deva*, He united them as one solid block of Sai devotees under His kind care and advised them to tolerate each others views and peculiarities.

An incident to illustrate this can be quoted here. Kaka Dixit was a perfect gentleman with excellent manners and a very good heart. Dixit usually hates scandalising any one. But, on one occasion it so happened that he joined a group scandalising Jesus Christ. A little while after he

INDEX

- Managment Committee
- Idea of Religion
- Sai Baba's vews on Religion
- Worship of Sai Baba
- Shree Dattatreya Sahasra Name
- What is Life
- Withnessing Life
- My Prayer
- Is Baba Living & Helping now
- Doctors Say,"Apply Baba's Udi"!
- Newly published books on Sai Baba

went to Baba for massaging Him. Baba who knew everything, was angry with Dixit and did not allow him to massage. At once Dixit understood why Baba was angry with him and repented his mistake and resolved never to commit such mistake again. Another incident can also be quoted in this context. On one occasion a devotee came to Baba and deplored the fact that the newly appointed *Faujdar* (Police Inspector) at Rahata was neither a Hindu nor a Muslim but a Christian. Baba disliked this comment and His immediate reply was "What of that? He is my brother." Baba always dissuaded people from changing their religion, from Hinduism to Islam or from Islam to Hinduism or from Christianity to Hinduism or Hinduism to Christianity etc. On one occasion a Hindu convert to Islam was brought to Baba by Bade Baba, who said, "Baba, this man has been converted to Islam". Baba immediately struck the convert on the cheek and asked him, "Have you changed your father ?" Changing one's father is absolutely unthinkable and an absurd idea. The followers of each religion consider God is their father. When one has got a father according to accredited lines which are useful, it looks absurd to think of changing either the physical father who begot one or the Universal Father who is adored in one's religion. For Baba what is most important is not mere external conversion that is changing the manner of worship, changing the attitudes and the religious marks etc. The real conversion is different. It goes on silently. People do not call it conversion at all as it has got no external marks to denote it. The real conversion of the heart, losing one's sinful and bestial nature, shedding off hatred, pride and prejudices, self conceit, anger, meaningless fear, passion vanity and other ill feeling. By this one's heart becomes pure and becomes an abode of God. Baba wants all people should be really converted and should have God in their hearts.

Freedom to all people to adopt their ideas of approach to God must be the basis on which any society must function. Baba wants His devotees to follow the principle of "Live and let live". Any compulsion or even an attempt for conversion is absolutely destructive of the work of religion. We can have neither religion nor unity where compulsion is adopted. Conversion very often takes place either due to compulsion or due to low motives or temptations to material benefits. Religious quarrels occur due to external differences dress, personal habits or the formal practice of religion. For example I wish to go to the mosque. I perform the five *Namazes*. You wish to go to the temple, put on *Namam* vertically, do *Arati* to the idol at the sanctum sanctorum and wish to do *Parayana* of scriptures, and a third one wishes to go to church, lit candle and read the holy Bible, so we cannot agree. This should never be our attitude.

These are all externals of religions and not to be given much importance. Externals no doubt differ. But, Baba wants everyone to stress the essence of all religions namely the approach to God, the Universal Father of all people. The one thing that religions must agree upon is God the Supreme Power is the ultimate goal of all religious striving. Baba sowed the seed of unity first at His own place Shirdi. Hindus, Muslims, Christians, Parsis and others thronged at His place. Some revered Him as their *Samartha Sadguru*, some worshipped Him as God, still others considered Him an *Avalia*. The crowd who came to Baba got what they wanted, both material benefits and spiritual upliftments. They looked upon Baba as their Beloved Father, or Mother, and among them there was brotherly or sisterly affection. This unity of religions was well visible at Baba's life time, which continues even now at Shirdi and among Baba's devotees. Baba loved persons of all religions equally and without difference. He put down intolerance and conversions. At Baba's mosque or Dwarakamai, the Hindus performed *Agni* worship. Ladies made *Pradakshinas* around *Tulsi Brindavan*.

For the Muslims in the mosque there was a central pulpit called *Mimbar* where lamps would be placed to light up the place. Baba established the practice of both Hindu and Muslim scriptures to be read at the mosque. During day time Hindus performed their worship with the

Aratis in the mosque and Muslims also came to the mosque for the *Idga* worship and for the recital of the *Kalam* or *Shariat* at night. Frequent reading of Quran was done by Abdul and others near the *Dhuni*. Hindus read Tukaram Gatha, Bhagavata Puranas etc. Thus both religious groups pursued their religious practices without coming into conflict with each other. People who gathered before Baba did not find any inconsistency in that. Baba made them understand that all religions are true and each one should adhere conservatively to his own creed, faith, *Guru's* tradition or *Guru Sampradaya* and practice. It is the principle on which all religions can unite. It is possible that the feeling of love can flourish amidst differences as it is possible to love people of different temperament, status, unequal intellect etc. When love strengthens all evils like aversion, self assertion, unkindness, feelings of revenge etc. vanish. By constant exercise of love one can become *Serva bhuta hite ratah* (interested in the welfare of all creatures). Thus Love unifies, synthesises and strengthens one's self or moral nature and brings the perception of unification of oneself with others. Baba went even to the extent of making His devotees realize the presence of God in all creatures, making them treat a cat, or a dog, as manifestations of God.

Baba repeatedly made His devotees realize that Love is the one force which upholds the universe. Love can overcome the innumerable conflicts, obstructions and wars that arise in our imperfect civilization between individual and individual, group and group and nation and nation. At the contact of powerful Love all antagonism, bitterness, hatred and rivalries will melt. Baba wanted the future of humanity to be an integrated whole by the force of love. The dynamo or power which can produce this is Sai Baba who remains as an emblem of international unity.

To conclude instances to show how Baba laid the way to achieve religious unity among His followers are many and He achieved success in His attempt. He showed that Love is a principle on which all religions can harmoniously unite. This love is identified with God. It is true that many people in the past have attempted to achieve this unity and succeeded to a certain extent. But, complete success in this is possible only by a weird and an impartial Godman like Sai Baba whether we accept Him as an *Avatar* or *Guru Dev*. When masses of people come under the influence of such a saintly personality who takes care of them all equally, advocating the common essence of all religions, and at the same time allowing all sects, religions and creeds to have their own ways, they automatically, get united. Baba impressed upon people that God in all names and forms is the one Supreme Power. Hence people of all religions should make up their minds to think of God in essence, leaving all superficialities and externals that abound in each religion.

To sum, our hope in achieving world peace and unity lies in following the path of Sai, the soul of love, purity and peace with Superhuman Power and enlightenment. In effect Baba's message is, Love one another even as I love you all. This is the essence of Baba's teaching and practice and can be a proper basis for the unification of all religions in India and in the world. Let us remind ourselves of the following attributes of Lord Sai Natha.

Source : H. H. Narasimha Swamiji's
books on Shri Sai Baba

– Dr. R. Rukmani

Old No. 8, New No. 13,
Sixth Street, Ramnagar,
Nanganallur, Chennai - 600 061.

URL:<http://www.shrisaibabasansthan.org>

E-mail : saibaba_anr@sancharnet.in

E-mail : saidadar@bom3.vsnl.net.in



BACK





SHRI SAILEELA
JANUARY- FEBUARY 2005

Ten Reasons why one should Worship Sai Baba of Shirdi

1. First and foremost because, in the words of Hemadpant, the author of Shri Sai Satcharita, He has taken a vow to give you what you want.

2. And that too immediately "**Cash down**". You ask with sincere devotion (*Shraddha*) and patience (*Saburi*) and there is the result.

3. He is so easily pleased. No hard penance, no unbearable fasts, not even difficult concentration and control of senses. In His own words, "You look to Me and I look to you". Can there be anything simpler than this ?

4. He has left His mortal body many years ago and even today thousands of devotees have experienced His presence, having met their demands. What more guarantee is required ?

5. Not being bodily present as a human being today, there is no danger of being cheated in His worship. In case of so many *Avatars*, *Bhagwans* and *Yogis*, cropped up at present in the country, one is not sure if one is following the real preceptor (*Sadguru*).

6. No money is required to worship Baba. He is pleased even with flowers, fruits, leaves or even water devotionally offered. You do not have to spend for travelling upto Shirdi also. He is available even from where you are 'even beyond seven seas'.

7. Ash (*udi*) from the fire burning eternally in His Dwarkamai is the cheapest and most infallible medicine of all diseases. The cost is only two paise – faith and patience.

8. His life-history written by Hemadpant contains all the wisdom of Vedas, Upanishads and Geeta in the form of simple stories and anecdotes. Reading them alone and following the advice therein, one can reach the goal of liberation without fail.

9. Repetition of His name 'Sai' is so short, so sweet and so easy to pronounce ! No twisting of tongue and no difficult accents.

10. Last but not the least. He, on fulfilling your demands in this world, ensures that you do not get caught in the dangerous network of this '*samsar*'. Slowly He moulds you, guides you and takes you step by step to liberation (*moksha*) which is the key to eternal and everlasting bliss.

"Bow to Shri Sai and peace be to all."

– **Late Lt. Col. (Retd.) M. B. Nimbalkar**

□□□

RECENT PUBLICATIONS OF THE SANSTHAN

All of us know that the recitation of the *Ishta Devata's* name, praying, doing *Arati* and paying tribute to the *Ishta Devata*, in correct and clear words, on fully understanding the meaning of the words, gives the desired results.

I hope that the devotees who read these books and adopt the right code of conduct will be immensely benefitted, as Madhavrao Deshpande and Nanasaheb Chandorkar were.

– Abstract from the 'Foreword to the Second Revised Edition'

INDEX

- Managment Committee
- Idea of Religion
- Sai Baba's vIEWS on Religion
- Worship of Sai Baba
- Shree Dattatreya Sahasra Name
- What is Life
- Witnessing Life
- My Prayer
- Is Baba Living & Helping now
- Doctors Say,"Apply Baba's Udi"!
- Newly published books on Sai Baba

URL:<http://www.shrisaibabasansthan.org>
E-mail : saibaba_anr@sancharnet.in
E-mail : saidadar@bom3.vsnl.net.in

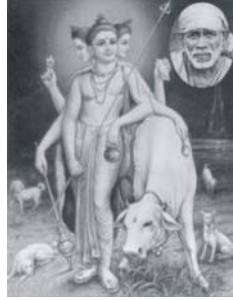


BACK





SHRI SAILEELA
JANUARY- FEBUARY2005



THE PANEGRIC CONSISTING OF THE THOUSAND NAMES OF THE CELEBRATED DATTATREYA

(Contd. from Nov.-Dec. 2004)

229. Ever-united (with the Supreme Brahman), 230. Ever-liberated, 231. True, 232. One whose valour is true, 233. the Purificator of the heart, 234. Reality and 235. the Refuge of those who are endowed with Sattva (i.e. the quality of goodness and purity which is regarded as the excellence of the three *Gunas* of Nature), (30)

236. The Possessor of splendour (or Endowed with glory), 237. Having majestic form, 238. Prosperous, 239. the Refuge of excellence, 240. Adored by Gods, 241. the Abode of the royal glory, 242. the Master of glory, 243. the Controller of the royal glory, 244. the Heart of glory*¹⁰ (i.e. the Centre of glory), 245. the Abode of glory and Rama (31)

246. The Renouncer, 247. One who is endowed with the true sense of renunciation, 248. the Soul of renunciation (or One who is all renunciation - 249. the Embodied form of renunciation, 250. the Accomplished soul characterised by renunciation, 251. the Knower of renunciation and 252. the Cause of renunciation, (32)

253. the Enjoyer of the objects and 254. the Object of enjoyments, 255. the Source of the means of enjoyments, 256. the Enjoyer (or the Ruler), 257. One who is possessed of the objects of enjoyments, 258. the Manifestor (or Bestower) of the knowledge of enjoyments, (33)

259. the Absolute Entity, 260. Keshava (literally 'One having much, fine and luxuriant hair'), 261. Krishna (i.e. One who attracts devotees), 262. One whose residence is water (or One who resides in happiness i.e. ever-delightful)*¹¹, 263. One whose abode is lotus (or One whose abode is water)*¹², 264. One who is adorable by *Brahma* (i.e. Who is respected by the Creator), 265. Hari and 266. the Manifestor of ignorance*¹³ (of people) (or the Manifestor of ignorance of himself apparently), (34)

267. the Great Soul and 268. the Origin of *Mahat* (i.e. Intellect, the first evolution of Nature), 269. the Great Master, 270. Adored by the elements (i.e. the Best of the elements), 271. One whose nature is beyond mind and intellect, 272. the Respectful personality and 273. the Lord of human beings, (35)

INDEX

- Managment Committee
- Idea of Religion
- Sai Baba's vIEWS on Religion
- Worship of Sai Baba
- Shree Dattatreya Sahasra Name
- What is Life
- Witnessing Life
- My Prayer
- Is Baba Living & Helping now
- Doctors Say,"Apply Baba's Udi"!
- Newly published books on Sai Baba

274. the Lord of the worlds and 275. Magnificence, 276. Steadiness, 277. Retentiveness, 278. Memorial power, 279. Mercy, 280. the Extinguisher of the conflagration in the form of miseries, 281. the Enlightened Soul, 282. the Great Lord, (36)

283. the Destroyer of lustfulness and 284. the Destroyer of anger and also 285. the Destroyer of hypocrisy, insolence and pride, 286. the Enemy of darkness in the form of ignorance, 287. the Foe of the cycle of birth and death (or the Enemy of the recurrence of birth i.e. the Emancipator (or the Liberator) from metempsychosis), 288. the Lord of the universe, (37)

289. the Creator of elegance (or beauty), 290. the Sustainer of elegance, 291. Possessed of elegance, 292. the Embodied form of elegance, 293. the Cause of elegance, 294. the Soul of elegance and 295. the Witness of any visible object,^{*14} 296. Possessed of the qualities of names and forms and 297. the Destroyer (or the Destroyer of the qualities of names and forms, if the last compounded word is taken as which we think is the probable reading), (38)

298. Infinite, 299. and Finite, 300. Valid means of proof, 301. the syllable Aum (.), 302. Property, 303. Beyond the proof, 304. Inconceivable, 305. Sentient and 306. One who is free from mental afflictions, (39)

307. Imperishable and 308. Beyond the indestructible spirit, 309. Free from mental afflictions, 310. the Destroyer of mental afflictions, 311. the Distinguished One, 312. Modest, 313. a Learned Person (or Versed in scriptures), 314. the Perceived One (or Visible or Observable), 315. Beyond a similar Object (or Beyond the *Shastras*), (40)

316. the Lord of the ingredients of Nature and 317. Possessed of the body of the ingredients of Nature, 318. the Soul of the ingredients of Nature, 319. the Creator of the ingredients of Nature, 320. Endowed with infinite virtues, 321. One in whose interior lie the ingredients of Nature, 322. the Master of the ingredients of Nature, (41)

323. the Lord of the Ganas and 324. the Lord of Gods, 325. the Soul of the Ganas, 326. the Creator of the Ganas, 327. the Kinsman of the Ganas, 328. Endowed with the discriminative sight, 329. Associated with the Ganas, 330. the Valour embodied, (42)

331. One who is beyond reasoning, 332. a Sacrifice (or intelligence) and 333. Fire, 334. Grateful, 335. the Abode of compassion, 336. the Devotional Act, 337. the Fruit of the devotional act, 338. the Donor (or Liberal), 339. Adorable by the sacrifice and 340. the Best of the Gods, (43)

341. Born from the golden egg (i.e. *Brahma*), 342. One who is possessed of beauty in interior part, 343. Embryo, 344. the Great Lord, 345. One in whom resides *Maya*, 346. One in whom regions are situated, 347. Self-born and 348. the Destroyer of the worlds, (44)

349. Sinless, 350. Firm, 351. Delightful, 352. Knowledge, 353. the Abode of knowledge, 354. the Embodied form of knowledge, 355. the Essence of the sentiment of knowledge, 356. the Destroyer of the elephant^{*16} in the form of dualism, (45)

357. the Inherent state, 358. the Creator, 359. the Emancipated One, 360. Distinct (or the Manifested One), 361. the Abode of the manifested (world), 362. Ever-satisfied, 363. Without unreal appearance, 364. the Refuge, 365. the Asylum, 366. the Cordial One, (46)

367. the Master of the secret, 368. Profound with virtues, 369. the Dispeller of the ingredients of Nature and vices (or the Remover of virtues and vices^{*17}), 370. Free from attachment of the ingredients of Nature, 371. Subsisting on *Yoga*, 372. the Destroyer of conceit, (47)

373. Delight, 374. Bliss, 375. the Inborn Delight, 376. the Preponderater (the Enhancer) of happiness, 377. the True Delight, 378. the Delight of consciousness, 379. Absorbed in (or solely devoted to) the absolute delight (i.e. Engrossed in supreme bliss), (48)

380. the Embodied Form of Reality, 381. the Natural disposition, 382. Truthful, 383. Endowed with delight (i.e. delightful), 384. Exceedingly charming, 385. the Entire Entity, more over ("Öî¾Ö), 386. the Destroyer of everything and 387. the Predecessor of the predecessors (or all ancient-most things), (49)

388. All-space (or Constituted of the ether), 389. Beyond space or beyond the ether, 390. the Originator of the ether or space, 391. *Brahman* in the form of the ether or space, 392. Possessed of the body of the ether or space, 393. the Sun [or One who flies in space], 394. Endowed with clothes in the form of space and 395. Aloof from space, 396. the Treasure of happiness^{*18} [or the Treasure of knowledge], 397. the High Refuge of knowledge [or the Highest abode of space], (50)

398. Infinite and 399. One who is the very beginning of all beings [or the Primordial Existence] (or the Primordial Being), 400. Residing in the orb of the Sun, 401. Unfailing, 402. Extremely infallible, 403. Beyond the range of sight [i.e. Invisible] [or the Ascetic^{*19}], 404. the Bestower of excellence [or the Bestower of the final beatitude], 405. the Seer [or the Sage or Omniscient], (51)

406. the Eye of the world [or All-perceiving], 407. the Witness of everything, 408. Endowed with universal hands, 409. the Lord of wealth, 410. the Conqueror of wealth, 411. Possessing great brilliance, 412. Energetic^{*20}, 413. Lustrous^{20a} and 414. the Happy One, (52)

415. the Light of *Brahman*, 416. All Light [or Constituted of abundant light], 417. the Conqueror, 418. the Lord of luminaries, 419. the Embodied form of light [i.e. Possessing enormous brilliance], 420. One who is the light of all lights, 421. the Progenitor, 422. the Fascinator of people, (53)

^{*10} The word means 'Liver' and hence secondarily it means 'the Centre'. The compounded form should be and not

^{*11} The word may mean 'One who resides in the head' [i.e. in the 2] inasmuch as means 'the head' also.

^{*12} The word in Sanskrit means (1) a lotus (2) water (3) copper (4) the Saras-bird (5) a medicament etc.

^{*13} The word may mean 'Having insignia of ignorance'. Though Dattatreya is a (i.e. possessing perfect knowledge of the Supreme Reality), He assumes an air of being an (i.e. One who has not attained perfect knowledge), which generally do.

^{*14} The word in Sanskrit has various meanings – (1) Form (2) Figure (3) Appearance (4) The quality of colour (5) Any visible object (6) Beauty (7) Elegance (8) Grace (9) Nature (10) Property (11) Mode (12) Feature etc.

^{*15} The word should be and not as there is no such word in Sanskrit means shame, modesty; but there is no word like means 'firm', 'impenetrable', 'large',

'impervious'. Here, the word may mean 'steady'. Can it be But, then there would arise metrical fault !

*16 The correct word is (An elephant) and not. Here, we have followed the printed text; but translated it as 'elephant', considering the probable scribal mistake.

*17 It means that Dattatreya has powers to lead an aspirant to the inherent state which is beyond virtues and vices.

*18 The word in Sanskrit means (1) The sun (2) The sky (3) The heaven (4) The organ of sense (5) A wound (6) Happiness (7) Action (8) Knowledge etc. The word may mean 'One who resides in space'.

*19 The word in Sanskrit means 'An ascetic' also, over and above its popular meaning 'Beyond the range of sight'.

*20 means lustre, brilliance, energy, light etc.

*20a The word may be /... If is taken to-gether, it means 'Brighter than light'.

(To be contd.)

– Prof. Dr. K. J. Ajabia

50, Shree Sadguru Nagar,
Saru Section Road,
Jamnagar, Gujarat.



URL:<http://www.shrisaibabasansthan.org>

E-mail : saibaba_anr@sancharnet.in

E-mail : saidadar@bom3.vsnl.net.in



BACK

