



SHRI SAIBABA SANSTHAN TRUST

सबका मालीक एक

श्रद्धा

सबुरी



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

SHRI SAILEELA

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THE PANEGYRIC CONSISTING OF THE THOUSAND NAMES OF THE CELEBRATED

DATTATREYA

(Contd. from Jan.-Feb. 2005)

‡VÉiÉä‡xpùªÉÉä ‡VÉiÉGðÉävÉÉä ‡VÉiÉÉiªÉÉ ‡VÉiÉªÉÉxÉ°É.*

‡VÉiÉ°ÉÆMÉÉä ‡VÉiÉ|ÉÉhÉÉä ‡VÉiÉ°ÉÆ°ÉÉ®ú´ÉÉ°ÉxÉ:**54**

423. the Conqueror [or the Subduer] of the senses, 424. Imperturbable, 425. the Conqueror of the mind, 426. Triumphant over mind, 427. the Conqueror of attachment, 428. the Controller of the vital breath and 429. the Conqueror of the worldly passions, (54)

‡xÉ´ÉÉÇ°ÉxÉÉä ‡xÉ®úÉ±ÉªÉÉä ‡xÉªÉÉäMÉ: iÉäªÉ´É‡VÉÇiÉ:*

‡xÉ®úÉ½pÉä ‡xÉ®úÉ½pRÂóEðÉ®úÉä

‡xÉ®úÉ,,ÉÒ ‡xÉ´ú{ÉÉ‡vÉÉð:**55**

430. Free from passions, 431. Self-supported, 432. Certainty²¹ [or Free from what is to be achieved, if the text is], 433. Free from what is to be protected, 434. Desireless, 435. Free from egotism (i.e. Humble), 436. Indifferent, 437. Guileless [or Honest] [or One who has no attached things], (55)

‡xÉiªÉªÉävÉÉä ‡´É´ÉäEðÉiªÉÉ ‡´É,,ÉÖrù: EðªÉÇ°ÉÉvÉxÉ:*

‡´ÉtÉiÉÔ {É®úªÉÉiÉÔ SÉ

ÉrùÉiÉÔ °ÉÉvÉxÉÉiªÉÉð: **56**

438. Eternal knowledge, 439. the Embodiment of the discriminative notion, 440. Absolutely pure, 441. the Means of the accomplishment of actions [or the Fulfilment of actions or the Winner over actions], 442. the Seeker of knowledge and 443. the Aspirant of the final beatitude, 444. Desirous of faith, 445. the Embodied form of accomplishment, (56)

|ÉiªÉÉ½pÉ®úÉä ‡xÉ®úÉ½pÉ®ú: °É´ÉÉÇ½pÉ®ú{É®úÉªÉhÉ:*

‡xÉiªÉ,,ÉÖrùÉä ‡xÉ®úÉEðÉÆiÉ: {ÉÉ®úÉªÉhÉ{É®úÉªÉhÉ:**57**

446. Restraintment of organs [in embodied form], 447. Fasting [or Abstaining from enjoying the objects of senses], 448. Intent on having all types of food [or Intent on bringing

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all near], 449. Ever-pure, 450. One who wishes nothing [i.e. Free from desires], 451. Devoted to perusal [or Devoted to meditation or Intent upon accomplishment (= fulfilment), (57)

+hÉÉä@úhÉÖiÉ@ú: °ÉÚI°É: °iÉÚ±É: °iÉÚ±ÉiÉ@ú°iÉiÉÉ*

BEð,SÉÉxÉäEð°ü{É,SÉ ‡´É,´É°ü{É: °ÉxÉÉiÉxÉ:58****

452. Subtler than the subtle, 453. Minute, 454. Large and 455. Extremely large, 456. One and 457. Multifomed, 458. Endowed with universal forms, 459. External, (58)

xÉèEð°ü{ÉÉä ‡´É°ü{ÉÉi°ÉÉ xÉèEð°ÉÉävÉ°É°iÉiÉÉ*

xÉèEðxÉÉ°É°É,SÉè´É xÉèEð‡´ÉtÉ‡´É´ÉvÉÇxÉ:59****

460. Possessed of innumerable forms, 461. Multiform²², 462. Embodied form of abundant multifarious knowledge, 463. Possessing innumerable names and 464. the Augmentor of various lores, (59)

±É°É,SÉèEðÉ‡xiÉEð,SÉè´É xÉÉxÉÉ|ÉÉ°É‡´É´É‡VÉÇiÉ:*

BEðÉiÉ@ú,SÉ °ÉÒVÉ,SÉ {ÉÚhÉÇ°ÉÒVÉ°ÉxÉÉiÉxÉ°ÉÂ60****

465. the Large one and 466. the Absolute one²³, 467. Free from various emotions²⁴, 468. the One Syllable (i.e.), 469. the Origin, 470. the Absolute and eternal seed, (60)

°ÉxjÉ´ÉÒ°ÉÇ°iÉxjÉ´ÉÒ°ÉÇ: „ÉÉ°jÉ´ÉÒ°ÉÉæ VÉMÉi{É‡iÉ:*

xÉÉxÉÉ´ÉÒ°ÉÇvÉ@ú,SÉè´É „ÉGäð„É: {ÉÖ‡iÉ´ÉÒ{É‡iÉ:61****

471. Possessing the power of spells, 472. Endowed with the power of *tantra*, 473. Having the power of scriptures, 474. the Lord of the world, 475. Possessed of multifarious powers, 476. the Master of Indra and 477. the Lord of the earth, (61)

|ÉÉhÉä„É: |ÉÉhÉnú: |ÉÉhÉ: |ÉÉhÉÉ°ÉÉ°É´É{É@úÉ°ÉhÉ:*

|ÉÉhÉ{É\SÉEð‡xÉ°ÉÖÇhò: EðÉä„É{É\SÉEð´É‡VÉÇiÉ:62****

478. the Controller of the vital breaths, 479. the Giver of life, 480. the Very Life, 481. One who is bent upon the restraint of the vital breaths, 482. Beyond the five vital breaths (and) 483. One who is above the five sheaths (viz. the †@Ö´ÖµÖ, the ¯ÖîÖhÖ´ÖµÖ, the ´ÖÖÖÉ´ÖµÖ, the x¾Ö-ÖÖÖ´ÖµÖ, and the †ÖÖÖü´ÖµÖ sheaths), (62)

‡xÉ,SÉ±ÉÉä%‡xÉ,SÉ±ÉÉä%°ÉÆMÉÉä ‡xÉ|É{É\SÉÉä ‡xÉ@úÉ°É°É:*

‡xÉ@úÉvÉÉ@úÉä ‡xÉ@úÉEðÉ@úÉä ‡xÉ‡´ÉÇEðÉ@úÉä ‡xÉ@úÉ\VÉxÉ:63****

484. Steady, 485. Incomparably firm²⁵, 486. Free from attachment, 487. Free from the mundane existence, 488. Free from the diseases²⁶ [or Pure or Infallible], 489. Self-supported, 490. Having no form, 491. Beyond modification, 492. Taintless, (63)

‡xÉ|ÉiÉÖiÉÉä ‡xÉ@úÉ|ÉÉ°ÉÉä ‡xÉ@úÉ°ÉHðÉä ‡xÉ@úÉEÖð±É:*

‡xÉ´öÉ´É´ÉÇMÉiÉ,SÉè´É ‡xÉ@úÉ@ú´|ÉÉä ‡xÉ@úÉ°É°É:64****

493. Uncognised, 494. Unvisualised, 495. Unattached, 496. Unperplexed (i.e. Steady & Calm), 497. Steadiness (in embodied form) [or Firm adherence], 498. All-pervasive, 499. Non-commencing [i.e. In-different] and 500. Infallible, (64)

‡xÉ@ú°É@ú: °Ék´ÉMÉÉä{iÉÉ „ÉÉxiÉÉä núÉxiÉÉä °É½pÉ°ÉÖ‡xÉ:*

‡xÉ:„É°nú: °ÉÖEðòiÉ: °´ÉiÉ:

°Éi´É´ÉÉnúÖ °ÉÖ@úä,´É@ú:65****

501. Not wearing garments (or Veilless i.e. Free from *Maya*), 502. the Protector of the beings, 503. Calm, 504. the Controller of the senses, 505. the Great Sage, 506. Soundless (i.e. Calm & Serene), 507. Meritorious, 508. Self-dependent, 509. the Truth-teller (and) 510. the Lord of the Gods, (65)

YÉExÉnùÉä YÉÉxÉ‡'ÉYÉÉxÉÆ YÉÉxÉÉ‡MxÉV'ÉÇ±ÉxÉÉä □ÉÖvÉ:*

‡Gò^aÉÉ'ÉÉx|É'É@úÉäMÉÉ‡@ú‡,SÉ‡Eòì^oÉÉ SÉ@ú^oÉÉ MÉ‡iÉ:66****

511. the Imparter of knowledge, 512. (Sacred) Knowledge and Wisdom, 513. the Fire in the form of knowledge, 514. the Fire, 515. the Wise One, 516. the Person of actions, 517. the Enemy of the disease in the form of the mundane existence, 518. the Embodied form of healing²⁷, 519. the Supreme Goal, (66)compound IÖê'Ö¾Öx•ÖÖÿÖ:, the correct word should be ‡xÉ^aÉÉäMÉ: and not xÉ^aÉÉäMÉ:. Here, the translation is given taking the word ‡xÉ^aÉÉäMÉ as found in the printed text.

*²² The word x¾Öp⁻Ö means 'Multiform', 'Possessing diverse forms'.

*²³ BãEòÉ‡xiÉÉò means 'perfect', 'absolute', 'complete', 'assured', 'exclusive' etc.

*²⁴ xÉÉxÉÉ|ÉÉ'É‡'É'É‡VÉÇiÉ: may mean 'devoid of various feelings or thoughts'.

²⁵ The word + ‡xÉ,SÉ±É: generally means 'unsteady'; but the compound can be solved as xÉ ‡'ÉtiÉä ‡xÉ,SÉ±É: ^aÉ^oÉÉiÉÄ °É: Therefore, we have translated the word accordingly.

*²⁶ The word ‡xÉ@úÉ^oÉ^a: means (1) Free from diseases (2) Happiness (3) Welfare (4) Untainted (5) Pure (6) Guileless (7) Free from defects or blemishes (8) Infallible. Prof. J. J. Pandya suggests ‡xÉ@úÉ^oÉ^a: to mean 'The Cleanest One'.

²⁷ The word ‡SÉ‡Eòì^oÉÉ is derived from the root ‡EòìÉÂ to desire; to live; to heal; to cure. Here it means, perhaps, embodiment of healing the disease of °ÉÆ^oÉÉ@ú

(To be contd.)

– Prof. Dr. K. J. Ajabia
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Jamnagar, Gujarat.



March-April 2005

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SHRI SAILEELA



IS BABA LIVING AND HELPING NOW ?

DEVOTEES' EXPERIENCES AFTER BABA'S MAHASAMADHI ON 15TH OCTOBER, 1918 FROM BOOK ENTITLED 'AMBROSIA IN SHIRDI' WRITTEN BY SHRI RAMALINGAM SWAMI, INSPIRED BY SHRI SIVANESAN SWAMIJI OF SHIRDI

(Contd. from January-February, 2005 issue)

76. BABA CURED THE PARALYSIS OF THE WIFE OF SHRI PETTUGALA NARASIMHULU CHETTIAR, NO. 8, CHINNATHAMLI MUDALI STREET, G.T., CHENNAI.....

My wife and myself are Sai devotees as well as Harnath devotees. A month ago, we were at Nellore where we sang songs and the *namavali* of both these saints. When we returned to Chennai, we continued with Harnath *bhajans*, omitting Sai songs and Sai *namavali*. We merely did *aarati* to His picture along with Harnath's.

My wife fell ill on 21-1-1939 and had a serious attack of rheumatism or something like a paralytic seizure. Her limbs could not move. My wife said to herself that this was a punishment for slighting Baba's songs and *namavali*, i.e. omitting them. Later, she had a dream, where she found herself running in a garden of Nellore (where we did *bhajans*) and found that two Muslim boys were chasing her. Just then she remembered Harnath and prayed to Him for help. One of the pursuers disappeared. Now, only one boy chased, and he too began to chuckle with laughter saying "Am I not Sai ? How is it that you have forgotten Me ?" He added, "Your illness will be cured. Give Me Rs. 40/-." She woke up and told Me of her dream. We resolved to follow Baba's advice. Half an hour after the dream, her legs, which had lost all power of movement or support during her illness, recovered strength and became quite normal.

In the morning she became alright.

Since that day we are having regular Sai *pooja* and *bhajans* in our house.

77. BABA GAVE A WARNING TO DR. RAMASWAMY IYENGAR, NARAYAN MUDALIAR STREET, CHENNAI, FOR VIOLATION OF HIS VOW.....

Having heard of the greatness of Shri Sai Baba of Shirdi, I went along with Raosaheb Subbaiah Chettiar and reached Shirdi on 27-4-1938. On the way I considered that Shirdi being as sacred a shrine as Kashi or Rameshwar, I should mark the visit and render it fruitful by a vow of solemn abstinence from using betel leaves and areca nut (*pan-supari*). I finally resolved that from the time I leave Shirdi I would not chew betel. This was a great sacrifice as chewing betel was a childhood habit. Ever since I was a boy, I would chew betel several times every day.

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I left Shirdi in a bullock-cart along with Shri Chettiar on the morning of 28-4-1938. As we were seated in the cart, Shri Chettiar chewed betel and the temptation to do the same overpowered me. I thought I must postpone my vow of abstinence and begin only after I reach Chennai. So, I took my betel-nut basket and merrily chewed away. As soon as I started chewing I found that my tongue pricked. The lime smear (*chuna*) coating on the betel leaf sometimes pricks the tongue of inexperienced novices in chewing. But, my tongue, which was used to chewing *pan* for decades had become quite deadened and thick. So, the pricking was a surprise. However, I did not mind it and had a hearty chew. In half an hour, I noticed the state of my tongue and mouth. The entire interior of the mouth including the tongue got inflamed, an unprecedented phenomenon in my 40 years history of *pan*-chewing. Thereafter, chewing not only betelnut but anything solid (even bland food) was out of the question.

For 18 days, I was compelled to abstain from betel as well as all forms of solid food due to the state of my mouth. I had to survive on milk.

Looking at Shri Chettiar's state made me wonder even more. He had chewed the same betel, using the same *chuna*, but he did not suffer any inflammation or any other trouble. But then, he had not made a vow to give up betel chewing as I did !

About an hour after my chewing experience, I had another. My chewing paraphernalia consisted of a small basket for the betel leaves and areca nuts and a silver crucible containing lime (*chuna*). As I went to purchase some betel and other articles from Rahata Bazaar, I left it near Shri Chettiar. After I returned within a few minutes, I looked for my betel basket, but lo ! It was missing, as was the crucible. No thief could have come there as the articles were very close to Shri Chettiar. In spite of repeated search, the articles could not be found.

Both the above incidents showed me that Baba is a living force. He is a Kind Father guarding His children – the devotees and even raw recruits like me, with affection yet strict watchfulness. He promptly punishes and checks any flagrant violation of vows solemnly made to Him, and arranges the circumstances and environment of His children as to make further disobedience on their part impossible, in their own interest.

I have been taught a severe lesson and from the above date, I have never again violated my vow. Baba thus gave me increased faith in Him and strength of mind to carry out the vows I make. Before the visit I had hearsay information of Baba's greatness and kindness which had made a feeble impression on my mind. But, with actual experience conferred on me, the impression I have of Baba is vivid and powerful and will last a life time. I now concentrate my *japa* and meditation on Baba alone.

– Jyoti Ranjan



'Shri Sai Leela' Periodical is **Shri Sai Baba's Literature Idol**. To spread this among as many Sai devotees as possible we earnestly appeal to you to enrol 53 subscribers for Shri Sai Leela. Those who enrol 53 subscribers, will be honoured with '**Saibhaktiprasarbhushan**' through Shri Sai Leela and will receive Shri Sai Satcharita (English Translation by N. V. Gunaji - adapted from the Original by G. R. Dabholkar alias Hemadpant) that touched at the Lotus Feet of Shri Sai Baba's *Moorti* and *Samadhi* with *Udi-prasad* from Shri Sai Leela Editorial Section.

One day, a friend of Narayanrao was stung by a scorpion, all of a sudden and suffered intense and unbearable pain. Baba's *udi* was very efficacious, if applied on the seat of

pain. But, though Narayanrao searched for it, he was unable to find any. His friend was unable to bear the agony and the *udi* could not be found anywhere. So, he took a *darshan* of Baba's picture and prayed fervently to Baba. Then, just near that picture, the ash from the joss-sticks, which had been burned earlier before it, was lying and he treated it as if it were *udi* only. Taking a pinch from it, and chanting Sai's name, he smeared it where his friend was stung. The experience matched the faith. It will be a great marvel to hear that no sooner was the ash applied with the finger that the pain disappeared, as quickly as it had come, and both were choked with love. At least in this case it was the ash from the joss-sticks, which was applied to one who was in pain. But, even if dust from the road is applied, treating it as if it were *udi*, it grants the same experience. The application of this dust, not only to an ailing person or someone diseased, but to anyone else is beneficial.

Once, the daughter of a devotee was suffering from plague. When this news reached her father suddenly, from another village, he was worried. The father lived in Bandra, while the daughter lived in another village. He had no stock of *udi* with him, so he sent a message to Nanasaheb Chandorkar. "Kindly pray to Baba to remove my anxiety," he requested Chandorkar and asked him to send *udi* as *prasad*. The messenger met Nana on the way, as he was going to Kalyan with his wife, at that time. Nana received this message at Thane, near the railway station. Since he found no *udi* with him, he picked up a little dust from the ground. Standing there on the road, invoking Sai *Samartha*, and turning around applied a pinch to his own wife's forehead. On the other hand, the devotee left for the village where his daughter lived. There he was very happy when he received the joyful tidings. The girl had suffered from very high fever for three days. She had been shattered by the suffering; but since a day earlier, she was a little comfortable. Inquiries revealed that the recovery began at the same time that Nana had pleaded before Sai and applied the dust as *udi* to his wife's forehead.

– Shri Sai Satcharita



March-April 2005

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SHRI SAILEELA



LORD HANUMAN

Lord Hanuman is first introduced by sage Valmiki. Sage Valmiki reveals the greatness of Lord Hanuman through the mouths of every great character in the Ramayana.

As a devotee, Lord Hanuman is foremost. He asked Lord Rama for only one thing in life - "Please give me this blessing that my affection for You should never diminish. Do not allow me to think of anything else. I want to live so long as Your great name is preserved amongst the sons of men. Let me be for ever and for ever Your devotee." As a great warrior, a great scholar, a sincere friend, minister, ambassador, as one wedded to truth and righteousness, a servant and an outstanding devotee, Lord Hanuman reveals the traits that no other Indian creature or character does.

Lord Hanuman is portrayed as the supporter of *dharma* – the vehicle carrying the very Lord Rama and Lakshmana on his shoulders. Though he performed great feats, he never thought that the achievements were his own. He is a character of complete self-effacement, a total surrender to the cause of his actions.

Three Sanskrit verses, recited daily by devotees reading the Ramayana, summarise the concept of Lord Hanuman. The verses rendered into English read – "I salute the Lord of the *Vanaras*, the dear son of Anjana, the great hero, the destroyer of Aksha, the terror to the city of Lanka, and the one who removed the sufferings of Seeta."

The Indian people throughout the ages, have laid great emphasis on the control of the senses - *Indriya Nigraha* - and the observance of celibacy - *Brahmacharya*. They adored learning and mastery of language and literature, dexterity and civilised diplomacy in all dealings with men and matters, heroism and valour to fight for the cause of *dharma*, devotion and service, and, above all, humility. All the qualities that could be conceived as great virtues were found in Lord Hanuman. There seems to be no other creation in the whole field of Indian thought which combined all the lofty ideals that the country stood for. In the Indian tradition, Lord Hanuman is designed as '*Chiranjivee*' - the ever - living. Indeed, his is the one name that lives in every Indian heart.

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Born as the son of one of the elements, *Vayu*, introduced by sage Valmiki in the form of a monkey, nay as a super - animal, appearing as a man perfect in all fields of activities, Lord Hanuman is raised to the status of Godhood, a benevolent God of hope, intellect, courage and devotion. It is not his form but the concept that commands adoration and admiration.

The concept of Lord Hanuman has been portrayed well by Kamban, the greatest of Tamil Poets and by the people of Vijayanagar.

– 'Symbolism in Hinduism'
compiled by R. S. Nathan, Chinmaya Mission



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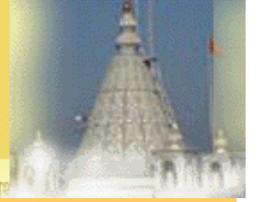
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SHRI SAILEELA

Shree Sai Baba Sansthan Trust (Shirdi) has generously contributed Rs. 25 lakhs to the Prime Minister Aid Fund, Rs. 25 lakhs to the Chief Minister Aid Fund and Rs. 25 lakhs to the Rajeev Gandhi Foundation for the relief of the affected people by the Tsunami disaster.



From left Sansthan's Executive Officer Shri Bhausheeb Wakchaure, Vice-chairman Shri Shankararao Kolhe, Chairman Shri Jayant Sasane, Chairperson of Rajeev Gandhi Foundation Smt. Sonia Gandhi, Sansthan's Trustees Capt. Suresh Vasudeva, Shri Krishnachandra Pandeya and Shri Shailesh Kute look on at the time of presenting the cheque for Rs. 25 Lakhs to the Rajeev Gandhi Foundation.

.... Thus, every day, Shri Sai gave two rupees to Amani, six to her mother Jamali, five to Dada Kelkar, and two each to Bhagya and Sundari. Tatyaba was given between rupees ten to fifteen; Fakir Baba between rupees fifteen to fifty; eight rupees were distributed amongst the poor. This distribution was done daily.

— Shri Sai Satcharita

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