



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 - Sept-Oct-2005



THE PANEGYRIC CONSISTING OF THE THOUSAND NAMES OF THE CELEBRATED DATTATREYA

THE PANEGYRIC CONSISTING OF THE THOUSAND NAMES OF THE CELEBRATED DATTATREYA



(Contd. from July-August 2005)

Εὐδότης ἑξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

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838. the Conquerer of passion, 839. the Protector of cupid (or the Protector from desires), 840. Loving, 841. the Fulfiller of desires, 842. the Source (or the Origin)⁴⁹, 843. the (Embodiment of) Emaciation of desires, 844. the Remover of all desires, (114).

Ἐξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

845. the Creation of the fruits of all actions (in the physical form), 846. the Imparter of the fruits of all actions, 847. Adorable with the fruits of all actions, 848. the Refuge of the results of all actions, (115)

Ἐξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

849. the Creator of the universe and 850. Self-governed, 851. Grateful, 852. the Witness of all, 853. the Renouncer of the fruits of actions, 854. (Behaving) like an inert person, a lunatic and a goblin, (116)

Ἐξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

855. A Mendicant, 856. Begging alms, 857. One who eats the begged food (only), 858. Beyond (all) the stages of life, 859. Dishevelled or Incoherent (apparently), 860. Agreeable (or Favourable), 861. Beyond digits⁵⁰ and 862. Sweet (or Soft and Inarticulate), (117)

Ἐξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

863. Possessing the matted hair and 864. the Wanderer in the forest, 865. Bearing a staff (i.e. an Ascetic), 866. Clean-shaved and 867. Possessing the marks (of an ascetic), 868. Void of the characteristics of the body, 869. One who is not solitary (and still) 870. Free from attachment, (118)

Ἐξουσιάζων, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν, ὁ ἀποκαταστάτης τῶν ἐπιθυμιῶν

871. Having the stages of life (or Having a hermitage), 872. One who has not made efforts for (any) stage of life (i.e. One who is beyond the stages of life), 873. One who does not perform

customary observances, 874. Beyond actions, 875. Free from doubts and 876. (still) (as if) Having doubts [or who bears the excellent (°É`ÉÂ), body], 877. Not possessing anything and 878. (still) Having something (or Inexpressible i.e. Indescribable), (119)

**xÉPnùä½pÒ nùä½p,ÉÚxªÉ,,SÉ xÉÉ|ÉÉ´ÉÒ |ÉÉ´É‡xÉMÉÇiÉ:*
xÉÉYÉÉÀhÉ: {É@úÆ YÉÀ °ÉªÉ´Éä´É ‡xÉ@úÉiÉÖ@ú:***120****

879. Possessing the human body and 880. (yet) One who is beyond the body (i.e. Devoid of body-consciousness), 881. Not non-existent 882. (and yet) beyond existence [or Not devoid of sentiment (and yet) beyond sentiment], 883. Not One who does not know *Brahman* (or not a non-*brahmin*), 884. the Supreme *Brahman* Himself, 885. Unaffected, (120)

**+xÉÉiÉ,,SÉ MEÖ`û,,SÉè´É xÉÉiÉxÉÉiÉÉäKÉ´ÉÉä MEÖ`û:*
‡uù|ÉÖVÉ: |ÉÉEPðiÉ,,SÉè´É VÉxÉÉè,,SÉ ‡{ÉiÉÉ´É½p:**121****

886. One who does not have any master and 887. the Preceptor, 888. the Best Preceptor among the masters of the masters, 889. Bi-handed and 890. (looking) Ordinary (or Unmodified), 891. the Creator and 892. the Grand-father, (121)

**+xÉÉi´ÉÉ SÉ iÉnùÉi´ÉÉ SÉ xÉÉ°iªÉxÉÉ‡°iÉ´ÉiÉÉ{É@ú:*...
°É½pVÉ: °Éou,,É: ‡°Érù,,SÉèEð‡,,SÉx´ÉÉjÉ B´É SÉ**122****

893. Inert and 894. the Soul (i.e. the Essence) of that (inert), 895. Beyond the principles of non-existence and existence, 896. Natural, 897. Conformable (or Worthy), 898. Sanctified (or Divine or Immortal or Eternal or Emancipated), 899. One and 900. the Pure Intelligence only, (122)

**xÉ EðiÉÉÇ xÉ SÉ ´ÉÉEðiÉÉÇ |ÉÉäHðÉ |ÉÉäMÉ‡´É´É‡VÉÇiÉ:*
iÉÖ@úÒªÉ´iÉÖ@úÒªÉÉiÉÖiÉ: °É°iÉ: °É´ÉÇ´ÉªÉ°iÉiÉÉ**123****

901. Not the agent (or the doer), 902. nor the Non-agent (or the Non-doer), 903. the Enjoyer (and yet) 904. One who is beyond enjoyments (i.e. One who has discarded all worldly enjoyments), 905. Established in the fourth state of the soul (i.e. One who is identified with the Supreme *Brahman*), 906. One who is beyond the fourth state of the soul, 907. Established in the self and 908. Having the universal form, (123)

**°É´ÉÉÇ‡vÉ´°ÉxÉ°ü{É,,SÉ °É´ÉÇvªÉäªÉ‡´É´É‡VÉÇiÉ:*
°É´ÉÇ±ÉÉäEð‡xÉ´ÉÉ°ÉÉi´ÉÉ °ÉEð±ÉÉäKÉ´É´É‡xnùiÉ:**124****

909. the Substratum of everything and 910. Beyond all things to be meditated upon (or Beyond all contemplations), 911. the Self residing in the whole of world, 912. One who is saluted by all the excellent persons, (124)

**nùä½p|ÉPquä½pEPðSSè´É nùä½pÉi´ÉÉ nùä½p|ÉÉ´ÉxÉ:*
nùä½pÒ nùä½p‡´É‡´ÉHð,,SÉ nùä½p|ÉÉ´É|ÉÉ½É,,ÉxÉ:**125****

913. Possessing the body and 914. the Creator of the body, 915. the Self of the body, 916. the Enlightener of the body, 917. the Self [or Embodied One (and yet)] 918. One who is detached from the body, 919. the Manifestor of the bodily consciousness, (125)

**±ÉªÉ°iÉÉä ±ÉªÉ‡´ÉSSè´É ±ÉªÉ|ÉÉ´É,,SÉ ¢ÉÉävÉ´ÉÉxÉÂ*
±ÉªÉÉiÉÖiÉÉä ±ÉªÉ: ,,ÉÉxiÉÉä ±ÉªÉ|ÉÉ´É‡xÉ´ÉÉ@úhÉ:**126****

920. Absorbed in deep concentration⁵¹, 921. the Knower of the state of deep absorption, 922. the State of deep absorption, 923. One who possesses knowledge, 924. One who is beyond destruction, 925. the Absorption of the mind (in the embodied form), 926. Calm (and) 927. the Expeller of the destruction (or the Expeller of the state of deep concentration), (126)

**‡´É´ÉÖJÉ: |É´ÉÖJÉ,,SÉè´É |ÉiªÉRóÂ´ÉÖJÉ´ÉnùÉSÉ@úxÉÂ*
‡´É,´É|ÉÚ‡´ÉÇ,´É|ÉÖCSÉè´É ‡´É,´ÉiÉä´ÉEð@ú°iÉiÉÉ**127****

928. Disinclined and 929. the Foremost one (or |É´ÉÖJÉ: = A Respectable Person), 930. Behaving like a person having his face in an opposite direction (or Behaving like an introward person), 931. the

Creator of the universe and 932. One who enjoys everything (i.e. All-enjoying) and 933. Propitious to the world (i.e. the Conferrer of happiness on the world), (127)

+‡É‡IE{IEÄ%|É"ÉÉnùÒ SÉ {É@úvÉÒ: {É@ú"ÉÉIEÇvÉPEòÂ*
°ÉÉxÉÖ|ÉÉÉ‡É½pÒxÉ,,SÉ °ÉÉxÉÖ|ÉÉÉ|ÉÉÉðÉ,,ÉxÉ:**128**

934. Unbewildered and 935. Uncareless (or Attentive or Vigilant or Careful), 936. Possessed of supreme intelligence, 937. the Seer of the most sublime truth (or the Knower of Supreme Reality), 938. Beyond the indication of His own feelings (or Free from the external manifestation of His own feelings i.e. Free from such causation of feelings) and 939. Expressing personal majestic lustre, (128)

+‡xÉ@ú½pRÂóEòÉ@úü{ÉÉr"ÉÉ ‡xÉÉÇ{ÉÖ: {É@ú"ÉÉIEÇvÉPEòÂ*
,,ÉÉäEònùÖ:JÉ½p@ú,,SÉèÉ |ÉÉäMÉIEä"É;ò±É|Énù:**129**

940. Possessing the form with no egoistic feelings (or Having the mind free from egoistic nature), 941. Formless (or Beyond the bodily feelings or Modest), 942. the Refuge of everything, 943. the Dispeller of sorrow and pain and 944. the Bestower of the fruits of enjoyments (or wealth) and bliss, (129)

°ÉÖ|É°ÉzÉ,,SÉ °ÉÚTÉ,,SÉ ,Éä¹ öYÉÀÉIEÇ°ÉÆOÉ½p:*
+ÉMÉ"ÉÉ{ÉÉªÉ,,ÉÚxªÉ,,SÉ °IEÉxÉMÉ,,SÉ °EiÉÉÆ MÉ‡iÉ:**130**

945. Highly delightful and 946. Subtle, 947. the Excellent conglomeration of the meaning (i.e. the impot) of the Vedas, 948. Free from the state of transitoriness (or aquirement) and fleeting process, 949. One who is situated in the neutral position and 950. the Abode of the virtuous persons (or sages), (130)

+EPòIE: °ÉÖEPòIE,,SÉèÉ EPòIEEòIEÇªÉ‡xÉ¹EPòIE:*
|ÉänùjÉªÉ‡É"ÉÖHò,,SÉ nùä½pjÉªÉ‡É‡xÉMÉÇiÉ:**131**

951. Uncreated and 952. Virtuous (or Pious or Righteous), 953. One who has discharged the debt of performing what is ought to be done, 954. Free from the triad of distinctions and 955. One who has come out from the triple body (i.e. One who is beyond the three bodies), (131)

°ÉÉÇEðÉ"É|Énù,,SÉèÉ °ÉÉÇEðÉ"É‡xÉÉIEÇEð:*
‡°Érùä,É@úÉä%VÉ@ú: {ÉÆSÉªÉÉhÉnù{ÉÇ½pÖiÉÉ,,ÉxÉ:**132**

956. the Bestower of all the desired objects, 957. the Remover of all desires, 958. the Lord of the inspired sages (or the Master of the divine seers), 959. Beyond the old age, 960. the Fire for the pride of cupid, (132)

SÉiÉÖ@úIE@úªÉÒVÉÉr"ÉÉ °É|ÉÚ‡,,SÉiEòÖ‡iÉÇ|ÉÚªÉhÉ:*
+MÉÉvÉªÉÖ‡rù@úIEÖªvÉ,,SÉxpù°ÉÚªÉÉÇ‡MxÉ±ÉÉäSÉxÉ:**133**

961. the Soul of the seed of four (mystical) syllables, 962. Self-born, 963. Shining by the glory⁵² (or lusture) of consciousness, 964. Possessing unfathomable intellect, 965. Unperturbed, 966. One who possesses eyes in the form of the moon, the sun and the fire, (133)

ªÉ"Énù¹jòÁÉä%‡iÉ°ÉÆ½piÉÉÇ {É@ú"ÉÉxÉxnù°ÉÉMÉ@ú:*
±ÉÒ±ÉÉ‡É,ÉÆ|É@úÉä |ÉÉxÉÖ|ÉÉ@úÉÉä |ÉÒ"É±ÉÉäSÉxÉ:**134**

967. Having terrible tusks [literally -Possessing the large teeth like those of Yama (the God of death)], 968. the Extreme Destroyer, 969. the Ocean of beatitude, 970. One who nourishes the world sportively, 971. the Sun (or Light or Beauty), 972. Formidable, 973. Having dreadful eyes, (134)

YÉÀSÉ"ÉÉÇÉ"Éä EòÉ±ÉÉä³³ ÁSÉ±ÉÉä SÉ±ÉxÉÉxiÉÉò:*
+É‡nùnùäÉÉä VÉMÉtÉä‡xÉÉÉÇ°ÉÉÉ‡@ú‡É"ÉnùÇxÉ:**135**

974. the Time-factor for the protection of the sheath of the Vedas, 975. Really steady, 976. the Destroyer of tremulousness, 977. the Primeval God, 978. the Source (i.e. the Origin) of the world, 979. the Destroyer of the foes of Indra, (135)

+‡ÉÉò"ÉÉÇEð"ÉÇEð"ÉÇYÉÉä ÁxÉxªÉMÉ"ÉÉðÉä%MÉ"É:*

+᳚Érù: EòÉÇ,,ÉÚx^aÉ,,SÉ EòÉÉ@úÉMÉEÖð±ÉIÉ^aÉ:136****

980. the Knower of the prohibited action, inaction and action, 981. Really Extraordinary Convincer (or Really the Extraordinary Imparter of knowledge) [or Really the Indicative of the non-dual (truth) i.e. the Indicator of the truth of monism], 982. Unapproachable, 983. Not bound and 984. Free from actions and 985. the Destruction (in embodied form) of the mass of desires and attachment, (136)

**^aÉÉäMÉÉxvÉEòÉ@úÉIÉxÉ: {ÉsVÉx[°]ÉÉ‡nù É‡xnùIÉ:*
|ÉHòEòÉÉÉä%OÉVÉÉ^aÉ +M«ÉÉ^aÉ ‡xÉMÉP½pÉ^aÉ SÉ**137**⁵⁴**

986. the Dispeller of darkness (i.e. ignorance) by means of *Yoga*, 987. Adored by the Creator and others, 988. the Cherished figure of the devotees, 989. (Obeisance to) the First-born, 990. the Foremost and 991. One who is concealed (i.e. the Secret Reality), (137)

**|ÉMxÉEòÉÉÉä%OÉVÉ,,SÉGòÒ |ÉÉ É‡xÉ|ÉÉÇÉ|ÉÉÉÉEò:*
|ÉänùÉxiÉEòÉä °É½pÉxÉ‡MxÉ‡xÉÇMÉÚföÉä
MÉÉäSÉ@úÉxiÉEò:**138****

992. the Destroyer of cupid, 993. the First-Born, 994. the Holder of the disk, 995. the Manifestor of substances and non-substances (the Manifestor of existing and non-existing or being and non-being), 996. the Great Fire (of knowledge) destroying duality, 997. the Hidden Principle (or the Secret One), 998. the Destroyer of the sensual objects, (138)

**EòÉ±ÉÉ‡MxÉ,,ÉÉxÉ: „ÉRÂÓJÉSÉGò{ÉsMÉnùÉvÉ@ú:*
nùÒ{IÉÉä nùÒxÉ{É‡IÉ: „,ÉÉ°IÉÉ °ÉSUòxnùÉä °ÉÖ‡HòEòÉÉnù:**139****

999. the Allayer of the destructive fire, 1000. the Bearer of the conch, the disc, the lotus and the mace, 1001. Glowing, 1002. Kind to the indigent persons (or the Lord of the poor), 1003. the Ruler, 1004. Selfwilled, 1005. the Bestower of liberation and desired objects, (139)

**^aÉÉäÉvÉÉÉÇ᳚É@úÉä |ÉäkÉÉ |É°ÉvÉÉ@úÒ vÉ@úÉvÉ@ú:*
vÉÉÇMÉÖ{IÉÉä%^xaÉIÉÉIÉÉÉ SÉ °Éä‡IÉ@úäEòÉIÉÇ‡xÉhÉÇ^aÉ:**140****

1006. Having the garments possessing the characteristics of the ether (or the sky), 1007. the Destroyer, 1008. the Bearer of the sacred ashes, 1009. the Upholder of the earth, 1010. the Protector of the *Dharma* (i.e. the virtue) and 1011. the Soul in one way or the other⁵⁵, 1012. the Determination of the actual state of the things by means of logical exclusion (or the Determination of the surpassing import of the matter)⁵⁶, (140)

**BEòÉä%^xÉäEòMÉÖhÉÉ|ÉÉ°ÉÉä |ÉÉ°É‡xÉ|ÉÉÇ°ÉÉ‡VÉÇIÉ:*
|ÉÉÉÉ|ÉÉÉ°É|ÉÉÉÉIÉÉÉ |ÉÉÉÉ|ÉÉÉ‡É|ÉÉÉ‡ÉIÉÂ**141****

1013. One (i.e. Incomparable or the Best One), 1014. the Manifestor of various *gunas* (i.e. three constituents of nature) (or Reflecting innumerable *gunas*) (or Having unreal) (i.e. fallacious), 1015. Free from manifestation and non-manifestation (or Beyond appearance and non-appearance or Beyond brightness and non-brightness), 1016. the Embodied form of existence, non-existence and the inherent state or property (i.e. One who is being, non-being and the inborn state simultaneously), 1017. the Knower being, non-being and manifestation (i.e. the Knower of existence, non-existence and manifestation), (141)

**^aÉÉä‡MÉ⁵⁷¼pnù^aÉ‡É,ÉÉÉÉä xÉxnù‡ÉtÉ‡ÉÉvÉÇxÉ:*
‡ÉP^xÉÉxiÉEò‡jÉEòÉ±ÉYÉ°iÉkÉÉIÉÉYÉÉxÉ°ÉÉMÉ@ú:**142****

1018. the Repose (or the Asylum) of the hearts of the sages, 1019. the Preponderator of the lore of happiness, 1020. the Destroyer of obstacles, 1021. Omniscient [literally - the Knower of three times i.e. One who knows the past, the present and the future times (i.e. events)], 1022. the Soul of sum and substance (or the Form of true state) (or the Form of the real nature of the Truth i.e. the Supreme Reality), 1023. the Ocean of knowledge, (142)

**xÉÉ°Éü{ÉÉIÉÉEò,,SÉÈÉ^aÉuùÉRóÂ°ÉÉxÉ°ÉMÉÉäSÉ@ú:*
°ÉÉÈ nùkÉÉIÉÉEòÆ‡É,É|ÉÉÉÉ|ÉÉÉÉänùÂ |ÉÉÉ‡nùEòÉÄ**144****

1024. Possessed of the names and forms and 1025. whatsoever which is perceptible by speech and mind⁵⁸, Everything which is universal existence, non-existence, creation etc. is of the form of Datta⁵⁹. (143)

<‡iÉ ,ÉÒ{É@ú“ÉÆ MÉÖÁÆ {É‡ ÉjÉÆ {ÉÉ{ÉxÉÉ,,ÉxÉ“ÉÂ*
nùkÉÉjÉä“É°½p»ÉÉJ“ÉÆ xÉÉ“É“iÉÉäjäÉÆ EPòIÉÆ “É“ÉÉ**144**

Thus, the glorious and highly secret, holy panegyric consisting of (sacred) names, named 'DATTATREYASAHASRA-NAMA', which dispells sins, has been composed by me. (144)

+iÉÖiÉÉxÉÉMÉiÉÆ SÉè É ÉiÉÇ“ÉÉxÉÆ iÉiÉè É SÉ*
iÉ‡uùnùÖ“Éç {É öxi“ÉäiÉnÂùMÉÖÁÉnÂùMÉÖÁiÉ@úÆ {É@ú“ÉÂ**145**

Those who recite this supremely mysterious and great (panegyric) would know the past, the future and the present (i.e. they would become omniscient). (145)

,ÉÖiÉÉ Éänù{É@úÆ MÉÖÁÆ “Éi“ÉÉæ Á“ÉPiÉ“É,,xÉÖiÉä*
°É½p»ÉxÉÉ“ÉÉðÆ °iÉÉäjäÉÆ ,Érù“ÉÉ {É@ú“ÉÉ |ÉÖ‡ É**146**

The man who listens with great faith to the mysterious panegyric name 'THE THOUSAND NAMES' containing the import of the Vedas (or containing the excellent knowledge) would really get (i.e. enjoy) the nectar on the earth. (146)

<nùÆ °iÉÉäjäÉ“ÉÖ{ÉÉ‡,Éi“É “Éi“ÉÇ,,SÉÉi“É‡xÉ °ÉÆ‡°iÉiÉ:*
{É@úÆ °iÉÉxÉ“É ÉÉ{xÉÉä‡iÉ ,,ÉRÂóEð@úÆ |ÉEPòIÉä: {É@ú“ÉÂ**147**

Moreover, having recourse to this panegyric, the man, well-established in the self, attains the great position, conferring happiness and which is beyond the nature. (147)

BEèðEð“ÉiÉ@úÆ {ÉÖÆ°ÉÉ“É‡hÉ“ÉÉt“|ð‡°É‡rùnù“ÉÂ*
°É ÉÇ{ÉÉ{É½p@úÆ SÉèSÉ ¥ÉÀ‡xÉ ÉÉÇhÉnùÉ“ÉÉð“ÉÂ**148**

Every syllable (of this panegyric) is the bestower of the eightfold super-human achievements viz. *Anima* (i.e. the super-human power of becoming as small as an atom) etc. and the dispeller of all sins as well as the conferrer of absorption into the Supreme Spirit i.e. liberation. (148)

‡,,É“ÉÆ {ÉÚhÉÈ {É@úÆ SÉè É ‡xÉi“ÉÆ ,,ÉÖrùÆ ‡xÉ@ú\VÉxÉ“ÉÂ*
‡xÉvÉÉxÉÆ {É@ú“ÉÆ ‡nù“ÉÆ nùkÉÉjÉä“ÉÆ
VÉMÉnÂùMÉÖ“ÉÂ**149**

(I bow down to) Dattatreya, the Preceptor of the world, who is propitious, perfect, Supreme, eternal, pure, free from blemishes (i.e. unstained) and the highest and the divine resort. (149)

‡xÉ@úÖ½pÆ |É‡iÉ“ÉÉ,,ÉÚx“ÉÆ °Ék ÉMÉÆ MÉMÉxÉÉä{É“É“ÉÂ*
‡É,,ÉÖrù“ÉiÉ@úÆ {ÉÚhÉÈ nùkÉÉjÉä“ÉÆ VÉMÉnÂùMÉÖ“ÉÂ**150**

(I bow down to) Dattatreya, the Preceptor of the world, who is free from desires, beyond comparison, established in the quality of *satva*, who is like the sky, absolutely pure, indestructible and perfect. (150)

+ÉÉS“ÉÆ |ÉhÉ ÉÉiÉÖiÉÆ ‡xÉ“|É{ÉSÉÆ ‡xÉ@ú\VÉxÉ“ÉÂ*
°Éi“ÉÆ ‡°ÉrùÆ “ÉxÉÉä%MÉ““ÉÆ nùkÉÉjÉä“ÉÆ
VÉMÉnÂùMÉÖ“ÉÂ**151**

(I bow down to) Dattatreya, the Preceptor of the world, inexpressible by speech, beyond the mystic syllable Om, uncontiguous with the world, unstained, true, a Sage and who is beyond the reach of mind. (151)

EðÉ@úhÉÆ EðÉ@úhÉÉxÉÉÆ SÉ xÉÉ“Éü{É‡ É É‡VÉÇiÉ“ÉÂ*
{É@ú“ÉÆ {É@ú“ÉÉxÉxnùÆ nùkÉÉjÉä“ÉÆ VÉMÉnÂùMÉÖ“ÉÂ**152**

(I bow down to) Dattatreya, the Preceptor of the world, who is the cause of the causes and beyond the names and forms, excellent and the Supreme Bliss. (152)

„ÉÉ, ÉiÉÆ °É½pVÉÆ „ÉÉxiÉÆ {É‡ ÉjÉÆ SÉ MÉÖhÉÉ‡iÉMÉ“ÉÂ*
°Éi“ÉÆ °ÉxÉÉiÉxÉÆ °ÉÚi“ÉÆ nùkÉÉjÉä“ÉÆ
VÉMÉnÂùMÉÖ“ÉÂ**153**

(I bow down to) Dattatreya, the Preceptor of the world, who is eternal, established in the natural state, calm, holy and who has transgressed the (three) constituents of nature, true, the Primeval Being [or Perpetual] and subtle. (153)

‡xÉ@úÉEðÉ@úÆ ‡xÉ@úÉ|ÉÉ°ÉÆ ‡xÉ'Éò±ÉÆEðÆ ‡xÉ@úÉ"ÉÉÉ"ÉÁ*
‡xÉ@úÉ±É"◊ÉÆ ‡xÉVÉÉxÉxnùÆ nùkÉÉjÉä"ÉÆ
VÉMÉnÁùMÉÖ-û"ÉÁ**154**

(I bow down to) Dattatreya, the Preceptor of the world, who is formless, beyond the fallacious appearance, free from blemishes (i.e. faultless), guileless (or infallible), having no prop and having self-delight (i.e. possessing perpetual⁶⁰ delight). (154)

nùä,,ÉEðÉ±ÉÉIÉÇ‡xÉ"ÉÖÇHòÆ nùä,,ÉEðÉ±É°É"ÉÉ,É"É"ÉÁ*
{É@úÉÉ@ú:É‡xÉ"ÉÖÇHòÆ nùkÉÉjÉä"ÉÆ
VÉMÉnÁùMÉÖ-û"ÉÁ**155**

(I bow down to) Dattatreya, the Preceptor of the world, who is beyond the space, time and objects, who is the Asylum of the space and time and who is beyond high and low. (155)

‡xÉ@úÒ,É@úÆ ‡xÉ‡ÉÇEðÉ@úÆ ‡xÉ"ÉÇ±ÉYÉÉxÉ°ü‡{ÉhÉ"ÉÁ*
MÉÖhÉÉnùx"É"É½pÆ Éxnùä nùkÉÉjÉä"ÉÆ
VÉMÉnÁùMÉÖ-û"ÉÁ**156**

(I bow down to) Dattatreya, the Preceptor of the world, who has no Lord above Him (i.e. who Himself is God), One who is free from any changes (or immutable) and who is the embodied form of pure knowledge and who is other than the *guna* (i.e. who is not the constituent of nature i.e. who is beyond the realm of nature). (156)

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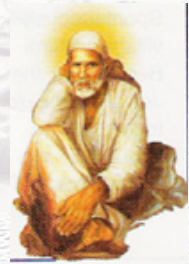
Aum Tat Sat ! Thus ends the Panegyric named 'Dattatreya-Sahasra-Nama' (The Thousand Names of the Celebrated Dattatreya).

- Prof. Dr. K. J. Ajabia

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Jamnagar, Gujarat.





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 - Sept-Oct-2005



PANCHAMUKHI SADGURU SHRI PANT MAHARAJ

AS A HOUSEHOLDER, A FAMILY MAN AND A STRICT DISCIPLINARIAN

The activities of Datta as a house holder almost started as early as 1872 when he came to Belgaum for secondary education. Poor financial condition of the family compelled him to stay in a very small room of 8 ft. by 10 ft. in area and all alone without any financial help from family. Datta made up his mind; come what may; to continue his education with all the hardships. He used to cook and wash utensils himself. He used to give tuitions to meet out his financial needs. But, he continued his education. The student's stage had this household burden and obligation.

In 1875 when Datta was 20 years old, he was blessed by great Balmukunda Balavdhoot and was made the future successor of Avadhoot *sampradaya* on Ashvin *dwadashi tithi*.

The severe famine hit Belgaum and surrounding area in 1876-77. Datta's family at Balekundri also was affected and their condition was pitiable.

Once Datta and *Gurubandhu* Hanamantrao at Balekundri decided to go away somewhere far from this set up. They started at 4 a.m. early morning to run away from the household. At that time Balappa stood before them and said, "What are you both up to ? Do you want to run away from family and household ? Look at me. I am in the family - worldly life. You too should be in the worldly life and progress for the divinity. What is seen is the *Sadguru* manifestation. If you leave the objective life, you are leaving the *Sadguru*, *Sadguru's* love and devotion. Many trivial things happen and many incidents occur, difficulties and obstacles crop up. To run away from these and worldly life is not the solution. One who cannot adjust and stays in the family or society, cannot be happy even in the lone forest. So, be in the world, be in the family, face the consequences and be bold and tough enough to get on." This eventually made Datta to remain as householder.

Another one incident can be narrated here. After knowing that Balappa is away, some of *Gurubandhus* of Datta with utter envy decided to visit all of a sudden. They were 25 to 30 in number. They started from Karadeguddi and their main intention was to humiliate Datta to the maximum. They came. Datta was shocked. In the room there was no ration even for 2 people. How to make arrangement of food to these 25 to 30 *Gurubandhus*. Datta was perplexed. At that time Balavadhoot appeared and said, "Why are you so much worried ? They are all your *Gurubandhus* only. Just check up, whether you have money in your box." Datta obediently looked and for a surprise he could get one rupee coin. That's it. Balappa said, "Go and get rice and *dal* and everything will be okay." Datta brought the ration, Balappa made *amti* and *bhaat*. Datta served them all. Balappa was constantly preaching them and the ordeal got over after each and everyone finished eating food and they were happy. This happened so peacefully only due to the blessings of Balappa.

This was the second step in the householder's journey of Datta. Balappa practiced as he preached, and Datta followed the same, called his brother Gopalrao and cousin brother *Nana* when he got teacher's job. Seeing the depleted condition of his so called box which was half broken and was without lock, Gopalrao jockingly said, "There is no lock to your safe vault." Datta also in the same joyous mood, said, "Gopal, there is no lock for my family life, as well as my spiritual life." He entrusted full

responsibility to Gopalrao. Once Gopalrao found that there was no money and no grains at home. Datta had gone to school for morning session. Both Gopalrao and Nana ran to him and told him the problem. Datta was not all disturbed and told them, "Are, don't worry. My Balappa will make some arrangement." At that time only, one boy came and requested teacher to enroll him and paid quarter of a rupee. Datta looking at them, both gave quarter of a rupee and said, "Now at least arrangement is over. Let us see." Difficulties and problems were many; but Datta faced them with utter determination and not bogged out. He continued his march with same vigour and dedication. In 1881 Vamanrao, Shankarrao came for education. Datta now could afford to take a bigger accommodation in Mr. Gokak's compound. Datta nearing to 25 years of age had no plan, no thought of getting married. His main concern and intention was to educate all his brothers and make suitable provision for his sisters too.

In the year 1882 Vaishakha month Shripadmama of Daddi, decided to give his daughter in marriage to Datta. When his relatives heard this, many remarked with contempt "giving daughter to that poor one is as good as pushing her in the well." But, Shripadmama had a great admiration and concern for Datta. He decided with one definite thought in his mind that even if he had to part half of his *roti (bhakari)* to Datta, he would do so. He made it very clear to Datta's

father Ramachandrapant and grandfather Balakrishnapant and proposed Yamunakka's marriage definitely to Datta. He even promised and assured them that he would take full responsibility of all the marriage expenses, arrangement and everything of the proposed marriage. Finally, on 18-4-1882, Vaishakha vadya one, Datta's marriage solemnized at Raibaug with Yamunakka.

During marriage time only, Datta's grandfather Balakrishnapant was falsely trapped in some court case. So, grandfather and many relatives did not attend Datta's marriage. Even himself being Avadhoot *panthi* and *Sthita Prajnya* (stable mind), thought, marriage as a duty only. He said in Verse No. 793 – For fun married the bride

Former pure bachelor with pride

Datta himself describes his marriage ceremony in his words in

Verse No. 1367 – Marriage solemnized myself with me

Arrange a function such not seen as be

Bride me and

bridegroom be

So the auspicious *muhurta* time as well be

Thus, in 1882 Mahalaxmi Mata Annapurna Sow. Yamunakka stepped in Datta's household. She took over complete charge of the household, in a sense she participated in all the activities. She helped Datta's brothers and other household members. *Pant wada* had become almost a *Gurukul* and *Annachhatra* for many. With so many inmates staying and studying it was necessary or the household to take care of them. With Yamunakka there, ever-ready the things moved very smoothly. As Datta called his brothers to stay with him for education, same way he helped his sisters in one way or the other. Many of his cousins and children of his sisters started staying in *Pant wada*.

In 1884 Datta shifted to a bigger accommodation. In the year 1886 Datta's father left for heavenly abode. Literally entire household responsibility fell on Datta. He was just 31 years old. It was a big household; but with the help of his brothers he managed it well. Datta had that real adoration and respect for elders and all his family members and relatives. Datta's daily routine was unique and very rigid. He followed that routine and practiced very regularly and punctually. He used to get up at 5 a.m., managed to fill water from the well, get water heated ready for bath to the inmates, students and household members. Regular physical exercise was a must for each and everyone. Datta himself was very agile and active. He used to do *suryanamaskar*, *yogasana* and used to teach and guide the inmates. Datta made certain activities compulsory at home, such as washing one's own clothes, *sandhyavandana*, *Devpooja*, and *namasmarana* after bath in the morning. This rigid programme was applicable to each and every member of the household. There was no discrimination, no deviation, no

concession, no escape from the rules and regulations. If someone did not follow or made mistake then that person was punished.

Datta's nature was very soft, simple and humble. He often said, "Good thought and deeds are the basics of life. Society with good and pure characters will get peace and happiness and society too will be stable. One has to abide by social obligations and commitments."

Datta, a very kind hearted person, but strict, not to accept any nonsense. He was very firm and strict disciplinarian. At one instance he asked one inmate to leave the household and go away due to his indecent behaviour. At one stage he said, "The aspirants of Datta to be of good character, virtuous and also to be with good moral and stout. Datta was embodiment of truth; *Satyameva Jayate* was his prime doctrine. Truth is *Dharma*. As per him, "There is no religion in the universe without truth." By the side of the coach, where he used to relax, placards with slogan "Truth is *Dharma*" were hung on the wall for everyone to read and follow. At one incident, when someone tried to complain ridiculing others, he said, "My ears become deaf by the revile of the others and act of blemish. My all disciples, devotees are clever, strong, with pure mind and with intension of doing good and pious work only." He wanted his devotees and disciples to be strong physically, as well as mentally. He never liked them to be weak, helpless, vulnerable and miserable.

Datta never liked *tamasha*, *lavani* all such sensual feats. There were incidents, when the household members did attend one without Datta's knowledge, he felt so much disturbed and sad. He said, "I have lost. I have not been a good teacher to mould my own household members with character. It is better for me to leave all this and go away from here. I deserve that punishment."

The impact of this true statement was so much that everyone took a firm oath and they all practiced it. Datta by nature was a very joyous person. He could enact and illustrate few mind, catching incidents from Saubhadra, Shakuntal, Parijatak dramas. He could sing the songs of these dramas. He with his very touching, soothing, melodious and sweet voice could do it effectively. He had good knowledge of music and rhythm and equally excellent in composing the *bhajan*.

Pant (Datta) had greatest respect and admiration for the woman folk. In one incident the guard did not allow Mrs. Mangeshkar to come up and touch *Pant's* feet. When he came to know this he strictly ordered Ramrao Kamtunkar not to come up at all.

A very well to do devotee, had no regard for his family and always discarded and kept them away. Datta, when he happened to go to his village, told him, "I will come to your place only if your wife will cook and serve the food." The devotee had to agree and the function and lunch went smoothly. The devotee could really understood the worth of his wife and adored her from then onwards.

Another young married lady was reluctant to go to her inlaw's place. *Pant* made her to understand and transformed her and she went to her own house joyously.

Pant had a greatest respect and adoration for great noble people. He really welcomed *Mathadheesh* Swami Shankaracharya of Sankeshwar, greeted him and made arrangement for his comforts. He met the great *Swami* Vivekananda with intense admiration and both had a discussion for few hours.

In *Pant wada* everyone was equal. No distinction or no discrimination of high, low, strong, weak, rich or poor. No differential treatment ever and also never to anyone. Real affection, love, respect to each other, sharing of love, free and pious mind and thought was dominated in Datta's household.

The household was run with pure, well laid thoughts and everyone followed the rules and regulations. Datta's household became a shelter for many distressed, orphan, helpless and poor ones. They all came with intention to get educated. His household welcomed them all with open arms and provided food, clothing, shelter and education, affectionately and lovingly.

From 1884 to 1905 no one had to go back with despair from his household. Everyone was treated as a honoured guest. In the family there used to be minimum 25 to 30 people for lunch and dinner. This number went on increasing. The food was served with concern and personal touch, with no discrimination, such as some type of food to Datta (*Pant*) and other type of food to others. *Pant* used to eat a normal simple food, such as *bhaji*, *bhakari* and *doodh-bhaat* and he could finish his food very

quickly. The complete management and get going of the family and the household was looked after by his brothers. The kitchen, the cooking and serving the food was under the able care of *Matoshri* and *Annapurna Sow. Yamunakka*. Datta used to hand over full month's salary to his brothers without fail and never interfered in their routine or way of working. But, even his brothers or wife or anyother never did anything without the consent of Datta. They all followed, what he indicated and directed.

Pant had executed some rigid rules and regulations for all to follow for the sake of better working of the big household. *Pant* himself followed a timely routine daily. After finishing the morning usual work, he used to take lunch at 10 a.m., be ready to go to school prior to 11 a.m. to reach school in time. He always preferred to wear clean *dhoti (dhotar)*, long loose shirt, jacket, Parsi fashion coat, silken embroidered loose cloth piece over the shoulder, white cloth bordered with gold thread work around his head; shoes with stockings for the feet, an umbrella or a long stick in the hand. He maintained a good physique and was always active in work. He kept busy himself and involved.

Pant (Datta) had too much regard and affection for his brothers. By 1894 *Vamanrao*, *Gopalrao*, *Shankarrao*, *Narasinharao* and all had completed education and were almost settled in life. *Pant* exclaims - "Those who are decent and well behaved are always liked by others." His household which was a real *Gurukul* had the treasure of such beings. When Datta saw that some people had become proud after learning English, he pointed out - "Look at my Gopal, Vaman, Shankar and Narasinha, all have completed higher education; but how simple and submissive are they. I feel this is the blessings of *Sadguru* only." There was immense love among all the brothers. He said in verse No. 2581 -

What can I say
of my brothers' love
That pronounces the true
love serenity all above !!

When *Pant* saw that *Govindrao* had no interest in learning English; but he had a very melodious voice, he advised his brother, "If you can't learn English, you take up singing Datta *bhajan*."

When his brothers got fully educated, he ardently and respectfully wrote a letter to his *Shripadmama* in 1901 saying - "As an elderly parent you have looked after all of us. The seed of love and affection rooted in by you and with your blessing grown to a huge tree. *Balekundrikar* family was condoned by rest of others. You only came to the rescue and helped at each an every step and stage. Now, the family has outgrown with your compassionate attitude and blessing of Lord *Dattatreya* and *Sadguru Balapaa*. I and all my brothers are indebted to you and to your family and we are all ever grateful to you. Our only *Dharma* is to remember you and what all you have done to us." This virtue of *Shri Pant Maharaj* is self explanatory to vouch for his immense greatness and nobility.

One *Gangadharbhat* Joshi was completely enslaved by drug addiction in Daddi. Suddenly, one day he got an awakening call to go to *Belgaum* and stay in *Pant wada*. He was blessed by *Shri Pant Maharaj* in 1882. He came to *Belgaum* and was cured. He was given a noble duty to be with *Shri Vamanrao*, who was a magistrate at that time in *Nasik*. When *Vamanrao* expired and his wife also soon after, his youngest daughter, named *Anusuya*, was hardly 2 years old and this *Gangadharbhataji* looked after the orphan *Anusuya*.

Like *Shri Pant*, the *Pant* household had become a guiding force to many.

Shri Pant when started propagating *Avadhoot sampradaya* he had to visit surrounding places and to meet many. He had a talk to them. In this pursuit, he found *bhajan* medium more appealing, effective and reaching to each and everyone. *Shri Pant* immensely liked to do *bhajan*. He had a melodious voice and basic knowledge of music. He could sing *bhajan* one after the other for hours together. He used to engross completely and merge in the divinity and sublime beauty of *bhajan*. There was no limitation of time. On many occasions *Shri Pant* was to be alarmed to stop the *bhajan* session. His mother had too much feeling of concern and she always was worried of *Shri Pant*, whether he had completed *bhajan* and gone to sleep or no; because staying awake late at night was not good for his health. Once, *bhajan* session was in full swing and *Shri Pant* completely engrossed and in ecstasy fully, was asked to stop; as

it was very late at night, by his mother. So, as per mother's order Narasinharao snatched *ektari* from *Shri Pant's* hand saying, "Datta, enough, enough for today. It is too late and better you take rest." *Shri Pant* did not get annoyed. He embraced his brother and said, "I know the concern of *Matoshri* and her feeling."

Sow. Yamunakka really was a partner of *Shri Pant's* material, as well as spiritual life. She was the incarnation of *Mata Annapurna*. She was always with *Shri Pant* at every step of life. As a simple householder and family man *Shri Pant* and *Sow. Yamunakka* had a yearning for children of their own. In 1891 a son was born to them; but unfortunately in 1892 the child did not survive. This really shook the couple and disturbed the *Pant* household. In 1902 a daughter was born to fill up the huge vacuum.

In 1890 as per the wishes of elders *Shri Pant* agreed to confer *sannyas diksha* to his grandfather *Balakrishna Pant* in a very ceremonial grandeur. In 1903 he decided to resign and in June he got relieved, as he had made up his mind completely to devote to *Avadhoot sampradaya* and propagation of it.

On 8-3-1904 *Sow. Yamunakka* left the mortal coil. She was not well for a long time. The demise of their son in 1892 really had shattered her and *Pant* too. The sudden demise of *Sow. Yamunakka* shook *Pant* literally. On the same day he praised his wife as a respect for her in Verse No. 2566 –

Pure and pious you be (*Ravitanaya*)
Sure connubialed, *Aritanaya*
For whole life endowed me,
the kith and kins
For happiness and peace in household bins
Forever with selflessness bestowed fully
For service and love to others really
Realizing *Atma tatva*
Releasing the one in
enlightened *Jeeva satva*
You remained in truth *Yogini*
You poured out compassion &
love as *Ardhangini*
You have merged with *Dattatreya*
a *Anukampini*

As per old tradition instead of pronouncing his wife's name directly, he said the parallel word *Ravitanaya* and instead of referring his name, he said the parallel word *Aritanaya*. This shows his decency and modesty. On the same day he sang one *bhajan* addressing his *Sadguru* in Verse No. 2567 –

Completed the family life
Contemplating all in strife
Datta, You made me to cross over
Datta in appearance showed the divinity ever
The attitudes inward, outward
The transformation, objective
to spiritual ward
You favoured the visualization the essence
You unfolding the latent divinity in presence

By this he explains his secret of family life. Because, his *Sadguru* *Balavadhoot* ordered him, "To have complete experience as a family man, you have to marry and become a householder." He married and had two children and looked after all his brothers, sisters and inmates of the household. Thus the family life of *Shri Pant* as such got over and finished.

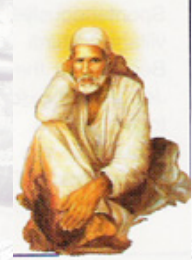
The menacing plague had taken away many of his relatives and household members. This perturbed him much. Though he remained aloof he was aware of each and every act and things happening around him. At the request of Kaka Ghanekar to stay with him at Dharwad to recover, Pant made him understand by saying – “Can anyone predict, when and how the end comes ? And unfortunately if my end comes in Dharwad then my entire family will be blamed and ridiculed.”

Datta as householder individual entity did not remain after the demise of Sow. Yamunakka. Datta now remained alone as *Shri Pant Maharaj* only for propagation of Avadhoot *sampradaya*. *Shri Pant* a real *sadguru* to all.

He was an voracious reader, a talented essayist and an impressive poet. All the more a very simple and noble soul. Till his last breath he remained as a teacher, preacher guiding one and all in materialistic world, as well as in spiritual pursuit and divine progression. He always emphasized to the devotees - “Do not get scared. I will always be behind you all. Don’t ever forget me. I am there to help you all the way, whenever needed.”

This generous, lovable, affectionate noble soul upheld the embodiment of love – “Love is Truth and Truth is *Sadguru*”. In the year 1905, on 16th October the world lost this noble, graceful and great *Sadguru*.

– Naresh Dharwadkar



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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 ॐ श्रीसाईनाथाय नमः



SHRISAILEELA - Sept-Oct-2005

KASHIRAM SHIMPI



Since the time Sai Baba came to stay in the *Masjid*, Kashiram Shimpi supplied Him provisions, tobacco and *chillum*. He also provided fire-wood for the *Dhuni* (Holy Fire).

When Baba first came to Shirdi, He used to wear *kafani*, cap and *dhoti* - all of saffron colour. On some occasions, Baba wore white *kafani* and tied *dhoti* around His head. Kashiram stitched a green *kafani* and green cap for Baba and He started using them. After some days, Baba started wearing white *kafani* and tying white *dhoti* around His head. He maintained this attire till the end.

It was Kashiram's practice to give money to Baba whenever it was needed. At a later stage, he started placing his entire income before Baba. He used to affectionately insist that Baba should give back whatever money He wished. However, Baba used to keep only a *paisa* or two and return the rest. Kashiram was very much hurt, when Baba either did not take any money or took very less.

A person may feel proud that he has the ability to give. Such a feeling is harmful for the spiritual advancement. Hence, Baba either refused to keep any money or took very meagre amount. Later on, Kashiram was in financial difficulties. At that time, Baba started continuously demanding money from him. Due to this insistence, Kashiram lost his feeling of false pride and his monetary situation started improving. In this manner, his false pride disappeared.

Kashiram placed his body, soul and money in devotion of Baba.

Kashiram's business was trading in cloth. He used to go to different villages and set up his shop. While returning from the *bazaar* of village Naur, some *looters* from Bhill community stopped him on the way. Kashiram was riding a horse. The dacoits took away all his belongings. Kashiram did not oppose them in any manner. However, he was not parting with a small packet, that he was carrying. The dacoits felt that it must be containing some valuables ! In reality, the small packet contained powdered sugar. (*Shri Janakidas* - a devout person, residing at Shirdi, in those days - had said that "One must feed sugar to the ants". Since that time, Kashiram always carried sugar powder in a packet.) The packet was more dear to his life for Kashiram; as it was carried on advice of a pious person. He decided, "Come what may, I will not allow this packet to fall in the hands of the dacoits."

Suddenly, Kashiram noticed a sword, which had fallen out of the hands of one of the dacoits and was lying nearby. In a fraction of a second, he picked it up and killed two of the dacoits. Seeing this, the third dacoit came from behind and gave a blow of his axe on Kashiram's head. Kashiram lost his consciousness and fell down. The dacoits took him to be a dead person and escaped from the scene.

While Kashiram was fighting the dacoits, at the same time in Shirdi Baba was creating a havoc. He was expressing His anger through abuses and shouting. The disciples, who were nearby at that time, immediately realized that Baba is acting in this manner in an effort to save some dear devotee of His. And, in fact, the dacoits were many in number and were also loaded with lots of weapons. However, Baba saved Kashiram from the clutches of death.

After some time, Kashiram regained his senses. He refused to go to a hospital. Instead, he insisted that he should be taken to Shirdi.

As directed by Baba, Madhavrao Deshpande gave him medicines and Kashiram one again regained his health.

The Government honored Kashiram's bravery by giving him a sword.



In Sai's Proximity

After a few years, on Chaitra *Shuddha Ekadashi* in *Shake* 1830 (English year 1908), Kashiram passed away.

Thus along with Mhalsapati and Appa Jagale, Kashiram also expired on the day of *Ekadashi*.

WAMAN TATYA

On some days, Baba used to stay at Village Rahata. This is at a distance of 3 kilometers from Shirdi. While returning from the place, Baba brought plants of different flowers such as Jaai, Jui and Zendu. Baba had nurtured a beautiful garden on the barren plot of land behind the wall of the *Masjid*. In those days, Waman Tatya (a potter) used to supply two pots everyday. Baba used to tell him to give the pots without baking them. In these pots, everyday Baba carried water from a nearby well. He watered the plants with His own hands.

In the evening, Baba placed the pots at the roots of Nimb tree. As soon as the pots were rested, they immediately broke into pieces. For three years, this routine continued. Waman Tatya supplied the pots during those three years.

Sathe *wada* has been built at the same place.

DEVIDAS

A devout person by the name Devidas came to Shirdi when he was 10-11 years old. His eyes were very sharp, bright and appealing. His built was proportionate. This loin cloth wearing boy, put his camp in the Maruti temple.

Appa Bhilla, Mhalsapati and other believers frequently went to Devidas. Kashiram and others supplied him household provisions. As is well-known, Baba came to Shirdi along with a marriage procession. Twelve years prior to that, Devidas came and stayed at Shirdi. (Baba first came to Shirdi, stayed for three years and then disappeared. After about three years, He again came to Shirdi along with Chandbhai's marriage party. It may be assumed that during His first stay, He must have met Devidas.)

Devidas was *Mahagnyani* (very knowledgeable). Tatya Patil, Kashiram and others had accepted him as their Guru.

After Baba started staying in the dilapidated *Masjid*, He started spending time in the company of Devidas. Sometimes He started having meetings with Devidas in *Chavadi* and sometimes in the Maruti temple, where Devidas stayed.

JANAKIDAS

After the arrival of Devidas in Shirdi, another pious person by the name Janakidas came and stayed in Shirdi for sometime.

Baba had regular sittings with Janakidas. Sometimes Baba chitchatted with Janakidas and sometimes Janakidas went wherever Baba was sitting.

Shri Dattatreya Rasane - a son of *Damuanna Rasane* - has narrated to *Shri Narsinha Swami* the experience that he had about Janakidas. He says.....

In 1920, my health had very much deteriorated because of adverse planetary positions. Every Sunday, I used to go to a Uttreshwar temple, about two miles from town Junnar, and performed *Shiv-pujan*. A Saint named Janakidas was staying there. As per my practice, I used to bow down before him. Once he said to me,

"You are under the blessings of a *Satpurush*. Why do you come to an ordinary person like me ? People like me embrace the Feet of Sai Baba."

After that, I went home and slept. Baba offered me *Darshan* in the attire of a *Fakir* and said, "Give Me *bhiksha*. Give me the *bhiksha* of your body along with soul."

GANGAGEER MAHARAJ

Gangageer Maharaj was a very famous *Vaishnav-veer* (a person belonging to the *sampradaya* of devotees of Shri Vishnu). He used to frequently visit Shirdi.

Gangageer *Maharaj* saw Baba carrying water from the well in the earthen pots. Spontaneously he said, "The residents of this village Shirdi are indeed very fortunate. Because of their good fortune, they have this Jewel in the form of Sai Baba. Eventhough today He is carrying water on His own shoulders, this young lad is not an ordinary human being. This land has great fortune and hence, this great person has appeared here.

Gangageer *Maharaj* belonged to village Puntambe (on the railway track between Daund and Manmad). He was a family man. He was very fond of exercising in a gymnasium. While playing wrestling, he heard the voice of a *Siddha Purush*..... "You must exercise your body by playing with the God."

The opportune moment had come. Gangageer *Maharaj* suddenly got the feeling of *vairagya*. While playing wrestling, the words fell on his ears and he left his family and embarked on the path of *Paramarth*.

Gangageer *Maharaj* established his *math* on an island in the midst of river Godavari near village Puntambe.

Shrimati Bhikubai Kote used to stay at Sangamner. From the year 1908, she shifted to Shirdi and spent the rest of her life at the Feet of Shri Sai Baba. While narrating her experience to *Shri* Narsinha *Swami*, she says

"Gangageer *Maharaj* of village Vanjargaon had conducted a big *Naam Saptah* at Shirdi. Thousands of devotees were coming to Shirdi to participate. One of the groups was from Sangamner. When they returned to Sangamner, they gave me a photograph of Baba and also gave me a lot of *prasad* of *barfi*. They told me that 'Radhakrishna *Aai* has called you to Shirdi.'

In this manner, I came to Shirdi....."

Bhikubai's parents were from Ahmednagar. After marriage, she went to her husband's home at Sangamner. However, soon she was widowed. Radhakrishna *Aai* had also become a widow at an early age. She also came to stay at Ahmednagar with her Grandfather - Babasaheb Ganesh - who was a famous lawyer. While there, Radhakrishna *Aai* and Bhikubai became friends.

Translated from original Marathi into English by [Sudhir](#)

SHRI SAI SAMARTHA - COMPASSIONATE AND PROTECTOR

Are you confident that our Sai is this gross skeletal body of three and a half arms length and the senses ? Remove this doubt forever.

If one is to call that body Sai, then there is no name for the One Who is free from all bodily and earthly enjoyments and pursuits. There is no form for it. *Shri* Sai is beyond a form.

The body is perishable. *Brahman* on its own is indestructible. The body is included in the five elements; but *Brahman* is without beginning or end.

Observe the Pure, Excellent Self, the Supreme Being, the Life Spirit, which animates the gross senses. Sai is the name for that.

He transcends the senses. The senses are gross and do not know That. It is That which animates the senses and activates them with '*Prana*'.

The name of that power is Sai. There is no place without it. All the ten directions are desolate without it. It fills the movable and the immovable.

It is this that has taken *Avatar*. Earlier it was unmanifest. Taking a name and form and becoming an individuality, it became manifest. After accomplishing its mission, it merged into the unmanifest.

After achieving the work of the *Avatar*, the body taken for the *Avatar* is abandoned and enters the abode of the Knower and the Known. Sai acted in this manner.

When He felt like going beyond the veil, like the *Swami* of Gangapur, *Shri* Narasimhasaraswati, who said "I am going to the mountains", he left suddenly.

When the devotees prevented him, he pacified them by saying : "My departure is in accordance with popular practice. I am not leaving Ganga Bhuvan.

After bathing in the Krishna early morning and doing *Pooja* at Bindu *Kshetra*, worship the 'Padukas' in the *Math*. I dwell there always".

Similar is the story of Sai Baba. The leaving of the body was an outward act. *Shri Sai* is pervading the whole creation and the hearts of all.

Shri Sai transcends death. Never doubt it. One can experience it according to one's devotion.

Sai fills the movable and the immovable. Sai is within us and outside us too. Sai is in your and my heart. He stays there permanently.

Sai *Samartha* is compassionate to the humble. He is the protector of the innocent devotees. He is hungry for true love and most loving towards all.

From Shri Sai Satcharita

Translated into English by Zarine

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