

Appendix

Appendix I

Baba is inscrutable, a sphynx

More Babaku marma Janare Koi More

None knows the inwardness or secret of my Baba^r

Koi Kahe donge koi pakhandi More

Koi kahe divana re

Some called him hypocrite, some heterodox, some called him mad

Koi kahe lobhi koi kahe bhogi More

koi kahe bade syana re

Some called him greedy, some sensualist, some called him a wise sage

Koi kahe yogi koi kahe tyagi More

koi sadhu janare

Some termed him a *yogi*, some a self-sacrificer; some a *sadhu*.

Koi guru sadguru Vako More

Koi Iswara jaana re

Some called him a *Guru*, a *Sadguru*, some knew him to be Iswara Divine

Sri Babaki siddhavasta More

Koi Virala pahchana re

Sri Baba's state is that of the *Siddha*. Some alone see him as different from all.

Apana Apana sab phala pave jisne jaisa More

jaana re

Each gets a reward suiting his own idea of Baba

Mehbub Sabaki suni para, Turn mat More

dhoka khanare

O Mehbub author of this song, Do not get confounded by listening to the views of all.

Appendix II

Baba allowed Nana Chandorkar's son, Bapu to apply sandal paste to his forehead as the child was accustomed to apply sandal paste to the forehead of the image he worshipped at home. Similarly another elderly person who was

accustomed to worship his own *Guru* by applying sandal on his forehead did the same to Baba considering Baba to be his *Guru*. Baba knew his thoughts and could not prevent him. It was thus that others were emboldened and all claimed to be the children of Baba, claiming also the privilege of applying sandal paste to Baba's forehead as Bapu Chandorkar did.

Appendix III

The Bhikshu's ways of facing insult and trouble

In the Srimad Bhagavata, Bhikshu Gita, Chapter XXIII we find the rationale or the intellectual basis of one's equanimity in the face of insult and trouble, set out in great detail. We may refer to the essence of what is said therein. A rich Brahmin miser, on account of his miserliness, got into bitter terms with his relations, friends and almost every one and his property was also lost. Then he began to realise the absurdity of relying upon riches for happiness and determined to adopt a monk's role, and went about with his staff, *Danda* and begging bowl *Kamandalu*. But several people recognised who he originally was and began to trouble him in various ways. Some mocked at him, others plucked away his staff and begging bowl. Some passed water in his begging bowl and took delight in tormenting him in various ways. He was able to endure these *tapatrayas* or troubles of three sorts; which came from the animal kingdom or from the body or from finer forces; philosophically being assured in his mind that they were all the result of his *karma* and so inescapable. He convinced himself that the pains he endured just like the pleasures he had were all due to his mentality and not to any other causes. Therefore, he resolved that his only course was to bravely appeal to God, completely surrender to him, and face all pain and pleasure with thorough indifference based on his surrender to God. He found that the people who gave him trouble-who were considered to be the cause of his pain, were really not the cause of his pain. He analysed the situation thus:

the cause of the trouble given may be stated to be one of six things namely

- the body of the troublesome persons.

So far as their bodies are concerned they were insentient and it was the bodies of the troublers that troubled his body; and if the troublers were treated to be mere bodies then he also should be treated as a mere insentient body; then there was nothing to complain about. It is one part of insentient nature troubling another part though both together form one nature. In a particular organism, sometimes the teeth bite the tongue and his present trouble was in no way different. If the teeth bite the tongue what is a person to do? Whom is he to blame?

- the finer forces presiding over the organs with which they gave trouble.
Again, if their organs which trouble his organs be considered to be the movement or action of the Gods presiding over their organs - Indra presiding over the hand or the moon presiding over the mind, what does that matter? He himself was not an organ but the pure *atman*. The hand of those persons was striking his hand. So it is Indra striking Indra. Sometimes even our own hand may beat the other hand in our own body, who is to complain to whom? All together form one.
- the *Atma* or the spirit that ensouled those people. As for the third consideration that the troublers should be treated neither as their bodies nor as the Gods presiding over their organs, but as the pure *Atma* alone,
What is there to complain of? *Atma* cannot injure itself. There is nothing besides *Atman* to hurt the *Atman*. Therefore there is nothing in the matter for complaint.
- the trouble might be due to planetary positions in his horoscope.
The fourth cause of trouble namely planetary action and the position of the planets at the time the injured person who is suffering was born. This is also inapplicable as the planets can only affect that which is born, which is the body. But I am not born. I am the soul and so the planets cannot give me pleasure or pain. Besides books on Astrology say that some planets fight with others by *Padavikshanyam* and *Ardha Vikshanyam* and they take the position of the Sun in the 8th or 12th house from the *Lagna*. If one planet fights another what is that to me, the *Atman*!

- Previous *Karma*

If *Karma* is the cause of all pleasure and pain, who does what *karma*? The body cannot perform any *karma*. It is insentient. The *Atman* being Pure Intelligence cannot do *karma* either. Therefore there is no cause for pleasure and pain to me, the *Atman*, who is independent.

- *Kala* or Time

Lastly, the question of *Kala* or Time. I the *Atman* am the soul of *Kala* or Time. Does fire burn itself or ice chill itself? So, there is no reason for anger or discontent. So, the fully realised person, who has fully surrendered himself at the feet of God, has no one blame because his mind does not turn to the question of trouble or blamer but sees only the supreme person Iswara in every one including the troubler. Hence full faith in and surrender to God is the best basis for *titiksha* and the wise man must control his mind by concentrating it upon the feet of God.

Appendix IV

Bedil the Sufi of Sind says about the great *Avalias* who have cast off their mortal coil - 'These men do never die'. They are God Himself. That Unification or harmonisation of Hindu, Muslim, and other Indian faiths was and is Baba's mission, or rather a part of it. This is impressed daily upon all Sai *Bhaktas* by their Noon *arti*, which says,

Bheda Na Tatwin Hindu yavanancha Kahim

Daavayaasi Jhale Punarapi Nara Dehi

Paahasi Premane Tu Hindu Yavananhi

Daavisi, atmatvane Vyapaka Ha Sai

This means, In essence or basic principle there is no difference whatever between Hindu and Islam, you Datta *Avatar* took birth in human body to point out and establish this. You look with affection on both Hindus and Muslims. This Sai who pervades all as the soul of all, shows

Appendix V

Derivation of Guru

Guru means Great or *Mahan*

Guru Gita stanza 44

Gukarascha andhakaro hi Rukaras

teja uchyate

Ajnanagrasakam Brahma Gurureva

Na Samsayah.

This means, *Gu* means darkness and *Ru* is light. As light swallows up darkness.

Guru, is *Brahman* the Swallower of Darkness, without doubt.

Guru Gita stanza 46

Gukarascha gunatito, Rupatito Rukarakah

Gunarupa vihinatvat Gururityabhidiyate

This means, *Gu* means *Gunatita*, that is, beyond the senses, *Ru* means *Rupatita*, that is beyond all form.

As the *Guru* is beyond all *gunas* and forms, the *Guru* is so termed

Guru Gita stanza 47

Gukarah Pratamo varno Mayadi

Gunabhasakah

Rukaro Asti param Brahma Mayabhranti

Vimochakam

This means, *Gu* is the first letter, and that is *Maya* appearing as *Gunas*.
The next *Ru* is *Param Brahman*, which removes *Maya bhranti*, that is, the delusions of *Maya*.

Guru Gita stanza 91

Gukaram cha gunatitam Rukaram

Rupavarjitam

Gunatitam arupam cha yo dadyat sa guru

Smritah

This means, *Gu* is *Gunatita* beyond the *gunas* *Ru* is *Rupa Varjita*, that is free from form. *Guru* is so called because he is *Gunatita* and *Arupa* and enables us to be *Gunatita* and *Arupa* that is, to realise ourself as ourself as beyond form and all attributes.

Appendix VI

Guru Gita in verse 285 to 287 raises the question when ignorant men afraid of death and having some *Vairagya* or detachment from worldly objects seek a *Guru* and fall under the influence of a *Nishiddha Guru* teaching *mantras* for achieving worldly aims through *Marana*, *Vasikarna*, *Mohana* and *Akarshana* and whether there is hope of ever escaping from such a *Guru*. The answer is in verse 286, that one having *Vairagya*, dispassion will be saved by a self-realised *Guru* whose contact he will surely obtain as the Bhagavad Gita says,

Nahi Kalyanakrit kah chit

durgatim Tata gachchati

that is, those who do the right thing will not be lost.

Appendix VII

Question of Caste

It has been noticed in Chapter XV that amongst the objections raised to Sai Baba's worship, one is based upon caste. Some objectors say that Baba is not a Brahmin but a Muslim, and so he should not be taken for a *Guru* nor worshipped by Brahmins and other Hindus. Such objections have generally been driven out by a personal approach to Sai Baba (even apart from Baba's Charters and Sayings 57, 505 and, 506). His very *darsan* has made sensitive or suitable people feel that they are in the presence of a grand Divine Personality. All doubts, fears, and troubles of the heart melt away by his *darsan*, and people at once felt that Sai Baba is a divine agent to show a way out of all temporal and spiritual difficulties. Feeling thus, those that visited Baba bowed, prostrated and surrendered their *Tan Man Dhan* to Baba. This was *prapatti*. To such a person a discussion about Baba's caste would be absurd, for he has already followed the direction in the Srimad Bhagavata, the Skanda Purana, the Brahma Vidyopanishad 334 and the Guru Gita that the *Guru* must be treated as all the gods put together *Sarvadeva mayo guruh* including *Brahma*, *Vishnu*, *Siva* and all the pantheon of Hindu gods. Even after His *Mahasamadhi* some have had such contact with Sai Baba. It is those who have not been fortunate enough to have such contact mental or

physical with Baba, that have to struggle with the question of caste, and for their benefit we mention the following :

Even supposing that they do not feel that Baba is God still there is no basis for the assumption that Baba is not a Brahmin, Baba himself said that he was a Brahmin, that his Masjid was a Brahmin's Masjid and he also said that his parents were Brahmins of Patri and that his *Guru* was also a Brahmin, Venkusa alias Gopal Rao Deshmukh of Selu. This is enough to prove Baba's Brahmin birth and initiation or Brahminism according to ordinary ideas. But, as a child, he was brought up by a *Fakir* for four or five years and lived all his adult life in a Mosque at Shirdi, and thus he passed for a Muslim. He was totally indifferent whether people called him a Hindu or a Muslim. But some would be *Bhaktas* are making enquiries, and therefore the question seems to be important.

The authorities are very clear that the question of origin of a *Parama Jnani* or a *Parama Bhagavata* or saint, with remarkable *siddhis*, psychic powers and who spends all his time and energy for the benefit of mankind, whether he is a Hindu or Muslim by caste, is not permissible. For instance, verse 14 of the *Guru Gita* says,

Sva asramam cha Sva jatim cha

Sva Kirtim pushti vardhanam

Etat sarvam parityajya

Gurum eva samascrayet

this means, Brush aside your *ashrama*, your caste, your reputation and all glory and take refuge with a *Guru*. There are many more authorities of the same sort. The feeling of this caste or *kulam* in a disciple is false *pascam* or bond, one of the eight which the *Guru* in his kindness cuts off. The enquiry into the origin is generally discouraged, for example, by the motto :

Rishimulam Nadimulam Na vicharyam

Kabir also gives the same direction. *Sant ka Jat mat pucho* that is, do not ask for the caste of a saint Narada Bhakti Sutra:72 says, Among them prevails no distinction of caste, erudition, beauty, lineage, wealth or profession.

Anyhow, what is the definition of a Brahman? Is it a question of birth or parentage? The answer is No. Manu is a great authority, and Mahabharata is another great authority. Both say No, Manusmriti X 65 says,

Sudro Brahmanatam eti

Brahmanas chaiva Sudratam

Kshatriyatjatam evamtu

vidyat Vaiscyat tathaiva cha

this means, The Sudra becomes a Brahmana and a Brahmana a Sudra by conduct. Know this same rule to apply to him who is or of a Kshatriya or of a Vaisya.

Manusmriti II 157 and 168 says,

Yatha Kashtamayo hasti

Yatha Charma mayo mrigah

Yahcha vipro anadhiyanah

Trayaste Nama dharakah

Yo anadhitya dvijo vedam

anyatra kurute sramam

Sa jivan eva sudratvam

Ascu gachchati Sanvayah

this means, As a wooden elephant, as a leather patched deer (of the taxidermist) such is an unlearned Brahmana; the three are but Nominal Brahmins. Only in name are they Brahmins.

The Brahmana who, not having studied the Vedas, labours elsewhere becomes a sudra in that very life together with his descendants.

In Mahabharata, Vana Parva Chapter 313 in verse 108 says:

It is not birth nor *samsaras*, nor Vedic studies, nor one's *kulam* or ancestry that form the cause or basis of one's being a *Brahmin* or *Dvija* or twice bom.

in Chapter 80, verses 21, 25 and 26 says:

That the cause or basis is mere *vrittam* that is, behaviour or conduct. A Brahmins conduct should be truth, a disposition to give that is *dana*, *kshama* or forgiveness, *seelam* or virtue, gentlemanliness, *tapas* and mercy. These make a

man a Brahmin. If these are seen in a man whatever his birth may be, he is a Brahmin, and if these are not seen in one, whatever his birth may be, he is not a Brahmin. Vishnu Bhagavata says that *Bhakti* makes a man a Brahmin and only *Bhakti*. Other authorities say *Brahma Jnana*, God-realization makes a man a Brahmin.

As to Truth, Chandogya Upanishad IV 4 says that the speaking of to one's own disadvantage indicates Brahmin-hood. Baba was the soul of Truth. The question is, Was Baba a *Jnanil* Baba, who said *Main Allah Hum* 'I am god and I am all' was undoubtedly a *Jnani* of the highest order and he had all *siddhis* resulting from concentration on God, and he always remembered God. So, undoubtedly Baba was Brahmin and necessarily a Brahmin.

Manu, Vishnu Bhagavata VII II 35, says

Yasya Yallakshanam Proktam

Pumso Varnabhivyanjakam

Yad Anyatrapi driscyeta Tat tenaiva vinirdiscet.

this means, Whatever qualities are said to be indicative of a caste will, if found in any person, entitle that person to be considered of that caste. Sridhara's comment on the above is, Brahmins and other *dvijas* are recognised by Sama-peace. chiefly - and not by birth.

Brahmavidyopanishad says in

Verse 2

Hamsa vidyam imam labdhva Guru susrushaya Narah.

By service to the *Guru Hamsa Vidya* is obtained

Verse 3

Atmanam Atmana Sakshat Brahma budhva Sunischalam

Dehajatyadi sambandhan varnasrama samanvitam,

Thereby one realises oneself as Brahman steadily. Let one ignore the body, its caste *varnas* and *asramams*,

Verse 4

Vedasastrani chanyani padapamsumiva tyajet.

Gurubhaktim sada kuryat sreyaase bhuyase Narah.

Gurureva Harih Sakshat Na anya iti abravit srutih.

And the injunctions of *vedas* and *Sastras*, and treat them as the dust of his feet. Let him have devotion to the *Guru*. That will benefit him greatly. The *Guru* is no other than God, the Vedas declare.