

APPENDICES

(Referred to in Part-1)

APPENDIX I

Baba is inscrutable—a sphynx

More Babaku marma na Janare Koi (More)

1. Koi Kahe donge Koi pakhandi
koi kahe divaana re (More)
2. Koi kahe lobhi koi kahe bhogi
koi kahe bade syana re (More)
3. Koi kahe yogi koi kahe Tyagi
koi sadhu janare (More)
4. Koi Guru sadguru Vako
koi Iswara jaana re (More)
5. Sri Babaki Siddhavasta
Koi Virala pahchana re (More)
6. Apana Apana sab phala pave
jisne jaisa jaana re (More)
7. Mehbub, Sabaki suni para,
Turn mat dhoka khanare (More)

Which means

None knows the inwardness or secret of my Baba

1. Some called him hypocrite; some, heterodox; some called him mad
2. Some called him greedy, some sensualist; some called him a wise sage
3. Some termed him a yogi, some a self sacrificer, some a sadhu
4. Some called him a Guru, a Sadguru, some knew him to be (Iswara) (.Divine.
5. Sri Baba's state is that of the siddha. Some alone see him as different (from all)
6. Each gets a reward suiting his own idea (of Baba)
7. Oh Mehbub (author of this song). Do not get confounded by listening to (i.e. accepting) the views of all.

APPENDIX II

The Bhikshu's Ways of facing insult and trouble

In Srimad Bhagavata, Bhikshu Gita, Chapter XXIII we find the rationale or the intellectual basis of one's equanimity in the face of insult, trouble, etc., set out

in great detail. We may refer to the essence of what is said therein. A rich Brahmin miser, on account of miserliness, got into bitter terms with his relations, friends, and almost every one and his property also was lost. Then he began to realise the absurdity of relying upon riches for happiness and determined to adopt a monk's role, and he took up his danda (staff), kamandalu (begging bowl), etc., and went about. But several people recognised who he was originally and began to give him trouble in various ways. Some mocked at him, some others plucked away his staff, begging bowl, etc. and professing to return them plucked them back. Some passed water in his begging bowl and took delight in tormenting him in various ways. But these tapatrayas, troubles of all three sorts, coming from the animal kingdom or from the body or from finer forces, he was able to endure philosophically being assured in his mind that they were all the *result of his karma* and so inescapable by him. 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 bravely to appeal to God, completely surrender to him, and face all pain and pleasure with thorough indifference based on surrender to God. He found that the persons 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 causes of the trouble given may be stated to be one of six things, namely, (1) the body of the troublesome persons, (2) the finer forces, Gods, etc. presiding over the organs with which they gave trouble, (3) the Atma or the spirit that ensouled those people, (4) the trouble might be due to planetary positions in his horoscope, (5) previous karma, and (6) to Kala or Time. He thus dealt with each of these six causes. (1) So far as their bodies were 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 and he also should be treated as a mere insentient body, then there was nothing to complain. 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 the person to do? Whom is he

to blame? (2) Again, if their organs which trouble his organs be considered to be the movement or action of the Gods presiding over their organs, for example, 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 against whom? All together form one. (3) 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 no matter for complaint. (4) Taking up the fourth cause of trouble, namely, planetary action, that is the position of the planets at the time the injured or suffering person was born, this also is inapplicable. The planets can only affect that which is born, namely 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*, *Ardha Vikshanyam*, etc., and they take the position of the Sun, etc., in the 8th or 12th house from the Lagna. If one planet fights against another, what is that to me, the Atman? (5) Next, if karma is the cause of all pleasure and pain, who does what karma? The body cannot perform any Karma. It is insentient. The Atma being Pure Intelligence cannot do karma either. Therefore there is no cause for pleasure and pain to me, the Atman, who is independent. (6) Taking the last, that is the question of Kala or Time, I, as 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, that is, the person who has fully surrendered himself at the feet of God, has no one to blame because his mind is not turning to the question of troubler 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* (endurance) and the wise man must control his mind by concentrating it upon the feet of God.

APPENDIX III

Derivation of Guru

- I. Guru means 'Great', or Mahan,
- II. Guru Gita stanza 44

Gukaarascha andhakaro hi Rukaras teja uchyate
Ajnaanagraasakam brahtna Gurureva Na Samscayah

This means: *Gu* means darkness and *Ru* is light. As light swallows up darkness, Guru is Brahman, the Swallower of darkness, without doubt.

Stanza 46

Gukaarascha gunaatito, 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.

Stanza 47

Gukaarah Pratamo varno Maayadi Gunaabhasakh
Rukaro Asti param Brahma Maayabhranti Vimoachakam.

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.

Sanza 91

Gukaaram Cha gunaatitam Rukaaram 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 i.e. to realise our self as beyond form and all attributes.

APPENDIX IV

Question of Caste

It has been noticed in Chapter XV (Part I) 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 personal approach to Sai Baba even apart from B.C.S. 57 & 505, 506. His very darsan has made sensitive or suitable people feel that Sai Baba is a divine agent to show a way out of all temporal and spiritual difficulties. Feeling thus, the visitors to 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 Srimad Bhagavata, Skanda Purana, Brahma Vidyopanishad 334 and Guru Gita, that the Guru must be treated as all the Gods put together (*Sarvadevamayo Guruh*) including Brahma, Vishnu, Siva, and all the pantheon of Hindu Gods. Even after His Mahasamadhi some have had such contact. 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 (BCS 57) and he also said that his parents were Brahmins of Patri and that his Guru was also a Brahmin (Venkusa or 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, for four or five years he was brought up by a Fakir and lived all his adult life in a Mosque at Shirdi, and so he passed for a Muslim. He was totally indifferent whether people called him a Hindu or Muslim. But some would-be Bhaktas are making enquiries, and therefore the question seems to be important.

The authorities are very clear that about Parama Jnanai or a Parama Bhagavata or saint, especially with remarkable siddhis, psychic powers and spending all his time and energy for the benefit of mankind, the question of origin, i.e., 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 Kinitn 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 cut off (See G. Gita verse 129). The enquiry into the origin is generally discouraged, for example, by the motto—

Rishi mulam nadi mulam na vicharyam

Kabir also gives the same direction.

Sant *Ka Jat Mat pucho. i.e.* '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, 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—

Sudra brahmanatam eti brahmanaschaiva sudratam

Kshatriyat jatam evamtu vidyat vaishya tathaiva cha

Manusmriti, II, 157, 168 say—

Yatha kashtamayo hasti yatha charma mayo mrigha

Yashcha vipro anadhiyanath trayaste namadharakash

Yo anadhitya dvijo vedam anyatra kurute scamam

Sa jivan eva sudratvam ascu gachhati sanvayah

This means, (Manusmriti, X 65) 'The Sudra becomes a Brahmana and a Brahmana a Sudra (by conduct). Know this same (rule to apply) to him who is bom of a Kshatriya or of a Vaishya'.

Manusmriti, II 157, 168 mean 'A wooden elephant, as a leather patched deer (of the Taxidermist), such is an unlearned Brahmana; the three are but Nominal Brahmins etc., Only in name are they Brahmins etc.'

'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, verse 108 say— 'It is not birth nor samskaras nor Vedic studies nor one's kulam nor ancestry that form the cause or basis of one's being a Brahmin or Dvija or twice-born. M.B.V.P. ch (80) v-21, 25, 26 say that the cause or basis is mere *vrittam* i.e. behaviour or conduct. A Brahmin's conduct should be (1) *truth* (2) a disposition to give (*daana*), (3) *Kshama*, (forgiveness), (4) *sceelam* or virtue (5) gentlemanliness, (6) *tapas*, and (7) 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 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 truth speaking to one's own disadvantage indicates Brahminhood. Baba was the soul of Truth

The question is, 'Was Baba a Jnani? 'Baba who said '*Maim 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 was always remembering God. So undoubtedly Baba was Brahmin and necessarily a Brahmin.

Manu, Vishnu Bhagavata VII (II) 35, reads:

Yasya yallakshanam proktam, pumso vArnabhi vyanjakam

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 *Scama* (peace) chiefly—and not by birth'.

Brahmavidyopanishad, verses, 2, 3, and 4, are as follows:

2. *Hamsa vidyam imam labdhva Guru scuscrushaya Narah,*
3. *Atmanam Atmana Sakshat Brahma Budhva Sunischalam*
Dehajatyadi sambandhan varnascrama samanvitam
4. *Vedasscastrani chanyani padapamsumiva tyajet. Gurubhaktim soda kuryat*
screyase bhuyase Narah. Gurureva Harih Sakshat Na anya iti abravit scrutih.

These mean:—

2. By service to the Guru, Hamsa Vidya is obtained.
3. (Thereby) one realises oneself as Brahman steadily. Let one ignore the body, its caste; etc., varnas and asramas, etc., and
4. The injunctions of Vedas and Sastras and others 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.