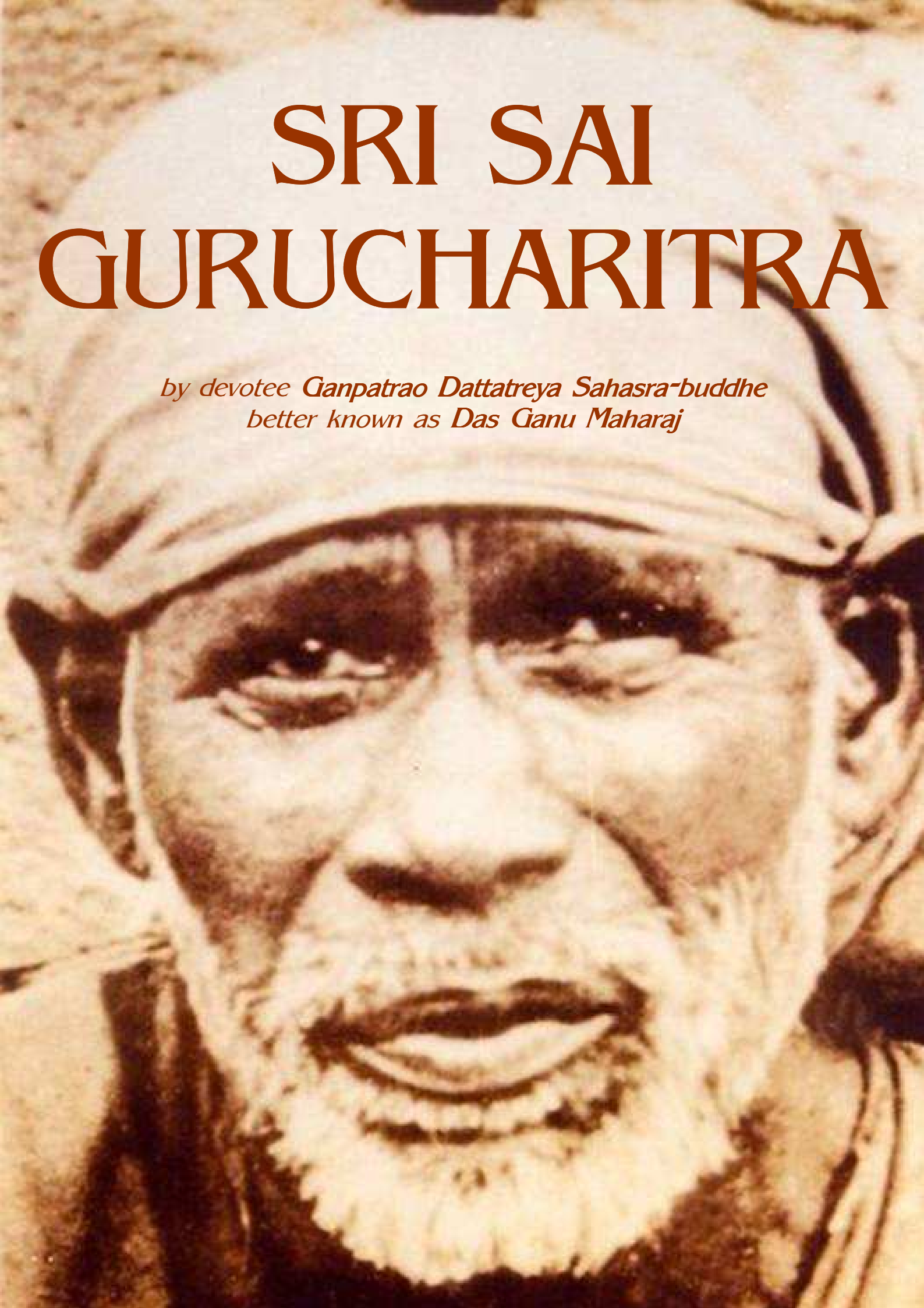


# SRI SAI GURUCHARITRA

*by devotee Ganpatrao Dattatreya Sahasra-buddhe  
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# Sri Sai Gurucharitra

## Chapter 1

### Introduction



All hail to Sri Ganesha. All hail to the supreme Shiva, the five faced God. All hail to the fire of valour that is Shiva. I pray to you who are the father and mother to the whole universe, not to neglect me, your child. Your abode, the Kailas Mountain is most charming. Even Mahavishnu, the excellent one that meditates upon you at twilight. Oh thou master of all living beings, in the days of yore when Daksha prajapati had insulted you, being angered, you had incarnated as Veerabhadra. Oh thou consort of Parvati, your mission is to save your true devotee. Why then are you neglecting me?

Oh thou mountain of compassion, why are you not heeding to my prayer? Oh thou the holder of the mighty trident, it may be that you are thinking that I am a great sinner and one steeped in ignorance and are not showering your grace on me. Oh the master of Uma, it is you who had presented me, a child, with this bestial nature. I am indeed an insignificant being. Please do not ignore me. It is said that the devotees of Ishwara certainly find eternal happiness in you after death. It matters not the least whether he is the twice born Brahmin or the flesh eating chandala, your devotee becomes equal to Mahavishnu himself after death. There is no room for any doubt in this regard. As the life force shining as a flame in the hearts of all living beings is one, so are His children, all one. The Supreme Being who is the powerful master of the universe is the only truth. Where is the scope for duality in the hearts of those who do not differentiate amongst the people based on caste or creed? I beg you my lord, to protect and cherish such wise ones. Sant Kabir and his son Kamal Das of yore were great devotees. Did the Supreme God discriminate against them as they were of a different religion? Sri Panduranga is ever vigilant to see that no harm befalls those who are devoted wholly to God regardless of their malevolent planetary positions.

It matters not whether they are of low or high caste, whether they are rich or poor, only those who love God with single-minded devotion and rock like faith are the favourites of Sri Hari, the supreme lord.

### Sai Baba of Shirdi

South of the holy Godavari River, about eight miles from Kopargaon is a poor hamlet called Shirdi. The abode of all the merit in this world, Sri Sai Baba arrived in that village one day. The people call him 'Baba' or 'Sai'. He is ever immersed in the bliss of the Satchidananda. No one knows his antecedents or his previous history. What can I tell you of these details when I too am as ignorant as the others are? If anyone asked Baba this question, he would answer, "As the rain falls when the clouds in the sky peal with thunder, I too have fallen on this earth. I have no name or place. I am without any attributes. I have assumed this body due to the inevitable karma, which does its work, immutable and unalterable. I am known everywhere as a body. The whole world is my abode. Brahman is my father- the impenetrable Maya is my mother. It is by their conjoining that I have assumed this body which you see with your eyes." He would ever feel that this world is a transient place. That Sai Maharaj has shown innumerable instances of his divine power at Shirdi. How can this Das Ganu, steeped in ignorance as he is, explain all these leelas?

### We are out of oil

Shirdi was a humble, poverty stricken village. There were very few shops in the village. Those few were mostly the grocers. Sai Baba would daily beg oil from the shopkeepers to

light the lamps at the Masjid. In the same manner he would light lamps in the temples too. He used to conduct the festivals of lighting lamps at these places of worship. The shopkeepers were irritable at his begging for oil everyday from them. One day they all got together and discussed the matter. "From where can we give this man free oil everyday?" They decided not to give him any more oil. When Baba went to beg for oil, he got the same answer everywhere. "There is no stock, we are out of oil" Baba was surprised, "Why do you have to lie for such an insignificant thing?" said he and went back to his Masjid.



It is because of deceit and untruthfulness that people are submerging in the ocean of sorrows and becoming estranged from God. They are being entangled in karma of their own creation and are falling from the right path. The foremost sin is untruthfulness. God's grace is never upon those who tell lies. He is the slave of those who are ever truthful and honest. The sadhanas of japa or penance are nothing when compared to the sadhana of being honest and truthful. Truth is the basis and foundation of all dharma. Truth is the easy way for moksha. Truth is eternal bliss. Never forget truth and ever abide by it.

Sri Sainatha had thus returned to the

Masjid without speaking harshly to the merchants who he knew were telling lies. He then did a wonderful thing. He placed the earthen lamps all around the Masjid and placed wicks in them. The whole village had come to know by now and had gathered at the Masjid to watch the fun. They talked amongst themselves. "How can lamps be lit without oil? This Sai seems to be very insane. Does the lifeless seed ever sprout? Does the barren woman ever give birth to a child and fill the household with joy?

Do the wise ever believe these to be possible? This mad man is trying to light lamps without oil. He is indeed without doubt the king amongst mad men and emperor of the insane" The villagers started to heckle Baba thus. Baba took the tin, which had a little oil remaining at its bottom, and went back in to the Masjid. Nanasahab Dengale saw the people making fun of Baba and insulting him. He said, "You people are blind. Do not heckle him and make fun of him in your ignorance. Only the God knows the extent of his power. Do we mistakenly discard in haste the jewel, which has fallen down amongst the rocks? Do not judge him in a hurry. Let us wait a while and see what this fakir will do. Why should we be in such a haste to condemn him?"

All were seated silently in the Masjid. Baba had sufficient oil to light only one lamp in his tin. Baba poured a little water, approximately half the volume of oil, into the tin of oil and closed his eyes in meditation. He took a little of the mixture of oil and water into his mouth and spat it back into the tin after gargling. He poured the mixture in to all the lamps. Incredibly there was sufficient oil for all the lamps now. He lit the lamps and they burned brightly throughout the night. Dengale was wonderstruck at this example of Baba's divine power. He reverently saluted his feet. The people were all stunned by this wonderful miracle of Baba. They exclaimed, "How wonderful is this Baba's leela? Baba is none but God." They all knelt in front of Baba. "Baba, we have committed a great sin by making fun of you. We are all your children. You are our real mother. Please do not be angry with us. Sai Maharaj, Oh! Mountain of compassion, please excuse our mistakes. You are verily the ocean of mercy; you are the effulgent sun shining in the sky of right knowledge. You are the vast sea containing all the good qualities. You are verily the mountain of peace."

They all prayed to Baba not to be angry with them and to protect them. Baba spoke thus, "Hear and heed my words, Oh people. Behave always in the manner pleasing to the almighty. Never tell lies. If you stick to the truth, God will be pleased and stick with you. Do not cause any hardship to anyone. Give to the poor in charity as much as you can. You will

gain merit by such charity and good will happen to you. By such conduct God will be pleased with you and give you his Divine vision at the end. This is the truth. Embed these words of mine in your hearts and follow them always." The people of Shirdi listened very happily to the teaching of Sri Sai Baba and went back to their homes contentedly.

### **Baba sleeps on a plank**



Sri Sai Baba is a great yogi. It is beyond my feeble intellect to describe his divine powers. Fascinated by the divine power of Baba, and his throat trembling in passionate devotion, Dengale described Baba's leelas thus, "Baba's bed is of surpassing wonder. It is a wooden plank about a hand span in width and four cubits in length. He tied it to the roof beams of the Masjid with torn rags of cloth. The Masjid itself is in a dilapidated condition. The plastering of the walls was peeling off and falling down in chunks. The plank thus hung assumed a bow shape and all who saw it were wondering at its shape. Baba used to light lamps and keeping them on the four corners of the plank, would sleep on the plank. It was the power of his yoga that kept the bed aloft. The rags, which

were used to hang the bed, were in such poor shape that it seemed they would be torn asunder at the lightest of weights placed on them. How can I describe the way Baba slept on that wondrous bed? Some people who had heard of this divine play, felt that it was false, a confidence trick. So they would come to the Masjid at night to see for themselves.

Gradually, the number of people increased so much that it was disturbing the peaceful atmosphere at the Masjid. Baba wanted to rid himself of this unwanted intrusion and one day removed the bed and discarded it. Baba's fame had spread to the four corners of the country. People started coming for the darshan of that great mahatma and started making vows for their weal. Shirdi became a great pilgrimage centre. By Baba's power that small village gained fame as a great and powerful pilgrimage centre throughout the country. As the garden soil gains repute by its flowers, as the holes made in the ear ornament gain lustre by the jewels placed in them, as the cloth used to bundle gold gains respect by the gold it contains, so did Shirdi gain name and fame because of Baba. People thronged in the multitudes for the darshan of that mighty saint of infinite power.

### **Eat first and then leave**

One day a group of people came for the darshan of Sri Sai Baba. The first was the son of Govind Chandorkar, Narayana Chandorkar, who was working at the collector's office at Ahmed Nagar as the Chitnis. He was called Nanasaheb by all. The second was a singer of ballads honouring God called Ramadas of Vayi village. The third was Babu Nagarkar and the fourth was Kangaokar. They had all arrived at Shirdi on the day before Hanumajjayanti (the birth day of the monkey God Hanuman, the foremost devotee of Sri Rama). They had all come to Shirdi to have the darshan of the divine Sai and to hear his gospel. Ramadas had to sing the ballad of God on the day of Hanumajjayanti at Ahmed Nagar, situated on the banks of the Seena River. He was hurrying the others of the party to leave immediately after the darshan of Sri Sai Baba. He stated shouting for the cart to take them all to the railway station.

Then Baba told Chandorkar, "You have your food first and only then leave." Nana did not know what to do. He took Kangaokar with him and saw to the food for himself and the others of his party. Ramadas, however, was hurrying them and was insisting on leaving at once for the railway station. Babu Nagarkar said, "What is your hurry?" Ramadas retorted, "I have to sing the ballad of God tomorrow at Ahmed Nagar. We have spent enough time with this

madman. Chandorkar is well off, he has no worries about his next meal. If we do not leave now, I will be losing a lot of money. What do we gain by following this Sai Baba? I will not get even a paisa here. Let us go to the railway station immediately. It is now time for the train to arrive. We have in any case accomplished what we have come for." He prevailed upon Babu Nagarkar to accompany him and they both started for the station. Chandorkar and Kangaokar stayed on at Shirdi as per Baba's instructions.

Baba then said to Nanasaheb, "Have you noticed how people behave? They leave those with them and go away to seek their own selfish interests. That is why we should bring with us those who stay with us till the end of the world as the perfume stays with the flower."

They all finished their meal. Baba said, "Now you can start. Believe in my words. Do not worry that you will miss the train. There is time yet for its arrival." Chandorkar and his friend believed Baba. They listened to his advice and after reverentially saluting his feet, started for Kopargaon. As they reached the station, they found Babu Nagarkar and Ramadas with drawn faces, famished with hunger. They could not find anything to eat at the railway station. They hung their heads in shame as they saw Nanasaheb Chandorkar. Nana said, "Why, you have still not left for Ahmed Nagar? It seems that your train has still not arrived." Nagarkar replied, "Today the train is late by three hours. It is our fate to fast and go hungry today. We have received our just desserts as we have not heeded the instructions of that great saint, Sai Baba." The train arrived and they all boarded it to go to Ahmed Nagar. Sri Sai Baba knows the past, present and the future. His words are never in vain. My obeisance to the great Sai Baba, my only refuge.

### A lawsuit for Appa



Appa was the Kulkarni (revenue official) of the Shirdi village. He was ever immersed in service to Sri Sai Baba. It is the merit of our past lives, which rules our mind and dictates our actions. Now hear what happened once to Appa Kulkarni by the effects of his past Karma. A case was filed against him alleging misappropriation of funds. Only God knows for certain whether he was innocent of the charge or not. The people started vilifying Appa, saying that he was a corrupt man and a troublesome character. Appa heard these gossip of the villagers. He was troubled in his mind whether Sai Maharaj too would hear these rumours and start believing them. The revenue officer superior to Appa issued summons to him to come for an inquiry into the allegations against him. Appa was in a great panic. He was apprehensive that he may not come back to Shirdi again from the inquiry. He went to the Masjid and saluted Baba with reverence. He said, "Oh! Supreme amongst the guru's, you are a saint. You are verily God. A great calamity has befallen me. Baba, I know that you can command time itself. You know whether this calumny is true or not. Oh powerful one! You are omniscient. You know the past, present and the future. What more can I say than this? You are my mother. I turn to you as my refuge and last resort. Only you can save me and my good name from these infamous allegations." Appa grasped Baba's feet and prostrate on the ground, started weeping piteously.

"Baba, if something bad happens to me at the inquiry, it will bring you a bad name and disrepute. Oh powerful one, keep this in mind and remove this affliction. When I have Kubera (the God of riches) with me why should I wander abroad for alms from house to house? Do the children who drink the milk from the overflowing udders of that gem amongst cows, the wish fulfilling Kamadhenu, search elsewhere for milk? When the Kalpa Vruksha which fulfils all one's desires is with one does he seek thorny bushes?

Do the fish leave the vast ocean of milk and seek refuge in mere rivulets? Baba, I have sought shelter at your lotus like feet. You are my mother, my father, please save me from this danger. If you remove me to safety from this danger, all will laud you as the saviour. On the other hand, if I am punished, it will be a black mark on your fame. Sai, please shower your kind, benevolent grace on me." Appa begged Baba piteously for his kind grace.

Baba's heart melted. He said, "There is no need for you to worry anymore. Have faith in me! Go from here to Niwasa Village. There, on the bank of the Pravara River, the God who

plays the part of the unseen director of this whole universe, has taken the form of Mohini. Go thou there. He, to whom Jnaneswar had surrendered when he wrote, the 'Bhavartha Deepika' (commentary on Bhagavat Gita); He who incarnated ten times to rid this world of evil and uphold the dharma; that Allah-Illahi has assumed form there to save these foolish people steeped in ignorance. Go thou there to him. Salute him with reverence and then go to your superior. The all merciful Allah will protect you. Do not fear."

Appa Kulkarni went to the Mohini Raj on the banks of the Pravara River and after paying obeisance went to where the inquiry was scheduled. He kept repeating the holy name of Sri Sai Baba while answering the questions of his superior. The inquiry concluded. The officer said, "It is my belief that you have been falsely accused in this case. I am of the opinion that you have not misappropriated any money. You are free to go." Appa turned towards Shirdi and danced with happiness.

Appa praised Baba, "Sai Baba, thou wish fulfilling Kalpa Vruksha of the devotees! Thou the protector of the devotee! Thou abode of dispassion! You have shown great kindness to me. I have succeeded by your grace. You have upheld my honour, Baba, thou great mahatma."

Appa arrived at Shirdi the next day and hurried to the Masjid. He informed Baba of what all had transpired at the inquiry. Baba heard him out in silence and said, "God is the one who is the doer and the one makes us do action. He is the refuge of the true devotee. Even the impossible becomes possible by his will."

### **Baba knows Pense's thoughts**

One another occasion Baba gave a taste of his power and divine play to Sri Narayana Krishna Pense. Pense's wife was a very pious woman and a devotee. She was very kind hearted. She was eager to have the darshan of Baba ever since she had heard of him. One day she approached her husband and said, "Heed my plea, I have heard that the incomparable, divine Sai Baba is at Shirdi, let us go to that purest of pure places bathed in his effulgence and have the darshan of that great soul. Let us immerse ourselves in the bliss of being near his holy feet." Pense replied, "There is no holy man at Shirdi as you claim. There is only the mad Mohammedan there. He is totally insane. He has settled there with the sole aim of cheating the whole world and relieving poor innocent people of their hard earned wealth. Some innocent people believe that he is God. My love, heed my words, believe what I say. Do not be stubborn in your own belief. What you will get there is not ambrosia but the barren, bitter brine of the salt pan. Can one get gold from base tin? Do not fall into the trap of that mad fakir. He is a mere beggar who begs alms from the houses of Shirdi to fill his stomach." Pense's wife was deeply troubled hearing these blasphemous words of her husband. She was eagerly awaiting her turn to have the darshan of that great mahatma. "When, oh when can I have the great good fortune of seeing the lotus like feet of that gem amongst saints" wondered Pense's wife. Once Pense was to go on an official tour and had taken his wife along. They came to Shirdi on the tour. As Pense was engaged in government work, his wife was free to do as she pleased in Shirdi. She eagerly went to the Masjid and prostrated in front of Baba, that most compassionate saint. She placed her head on his feet, the feet that are the succour and refuge to all devotees. She at once gained great mental peace by the darshan of that most excellent mahatma who mitigates the suffering and the weariness of worldly life.

Later she ecstatically recounted the details to her husband. "I have had the darshan of that ocean of kindness - Sri Sai Baba. He is verily the depository of all merit. I want you to stop criticizing and talking ill of that gem amongst the saints and have his darshan immediately," she said. Pense could not refuse his wife's importuning and went to the Masjid for the darshan of Sri Sai Baba. As Baba saw him he shouted, "Do not come close." He took a stone in his hand and threatened. "Take a step forward and see what happens to you. I will hit you with this stone. I am charlatan and cheat. Why do you need to see me? I am a low caste, and mad man and a Mohammedan to boot. You are a great Brahmin of the highest class. You will suffer from myla even if you enter this Masjid." Pense was struck dumb. He was petrified by the enormity of his impertinence. "This Sai Maharaj is omniscient. He knows the past, present and the future as well as he knows the palm of his own hand. He is a mountain of wisdom. He has recounted all that I have said against him in the privacy of my own home without a single mistake. Verily he is a great saint who can read what is written on the mind



also." He repentantly went to Appa Kulkarni, and through his good offices could finally have the darshan of that perfect Brahman, the greatest of the yogi's -Sai Baba.

### **Appa's death predicted**

Let the devotees now play attention to what happened a few days later. Baba one day told Appa, "Some thieves have entered our village. They are not ordinary thieves. Their methods are entirely different. They enter each house and examine it minutely. They only steal the most valuable things from each house. They are such experts in their vocation that one does not even realize that a theft has happened in one's house. They will first come to your house. You go to your house and see to its security." Appa could not understand Baba's words or their inner meaning.

He hired some people to guard his house and he too joined them standing guard though that night. An hour or so after night fall, Appa started vomiting and had diarrhoea. He was afflicted with that dreadful disease- Cholera. His body lost its temperature and he started twisting in agony. His eyes lost focus and protruded. His pulse was not palpable. The villagers saw the condition of Appa and were saddened, losing all hope of his survival. Appa's wife, fearing the imminent death of Appa, ran at once to the Masjid to that mountain of kindness and the sole refuge of all in this world. She fell on the Baba's feet and pleaded with tears streaming from her eyes, "Baba, my husband is in the last stages of his life, please give my husband some Udi along with your blessings. It will save my husband and bring him back from the doors of imminent death. Please save me from wretched widowhood"

Baba said, "Oh mother, do not cry. All those who are born have to die, someday or the other. To be born, to live and to die are all decided by the almighty. He is in everything and every where. It is not in our hands to change his plans. Who is it that is born? Who is it that dies? Get hold of your self and examine this with dispassion and true knowledge. You will also realize the truth. If the cloth we wear is torn, we throw it aside. We lose whatever liking we had for it too. The all-merciful God has covered the ever living soul with this cloth of a body. That soul is the ever living, infinite, indivisible, attribute less, formless God. Do not show love for the worn out cloth of the body of Appa and try to protect it by applying Udi to it. Do not come in Appa's way and cause him harm. Let him reach his destination as per his destiny. As I have been talking to you here, he has already left behind the worn out cloth of his body. Do not interfere any more.

Appa will achieve salvation. You will not be able to see it with your worldly eye. Let what ever happens happen. Baba consoled her thus and she went home reconciled to Appa's death. By the time she reached home, Appa was dead.

The next day two or three more people died in the village of Cholera. The villagers were all terrified by this scourge and went to Baba who was their sole refuge. They prayed to him, "Baba, cholera is dancing her dance of death in the village. Do something and get her out of the village. What is the use of having you here if we are all to die by cholera?"

Baba replied, "Seven people have to die in the village. After that cholera will go away from here." This turned out to be literally true. Seven people died at Shirdi due to cholera. No further deaths occurred. How wonderful is Baba's knowledge. What he says will happen.

*I will now tell you what happened later. You, the audience are generous people, you are wisdom personified. I am but a child in front of you and you are most generously and lovingly listening to my prattle. Please listen to what I will tell you next with a good and tolerant heart.*

### **The haystack of the marwari**

Kondya (Kondaji) was an ardent devotee of Baba. Baba once told him, "Your haystack at the Kalwadi (the joint place where all the hay of the villagers is stocked) has caught fire. Go and extinguish it and come." Kondya was worried and ran to the Kalwadi. He returned and said, "Baba, you made me run to that place unnecessarily in this burning sun. The only things burnt are my feet from running there in this hot sun. There is nothing burning there as you said." Baba retorted, "I never utter an untruth. Go and see your hay stack again." Kondya turned back to look in the direction of the Kalwadi and saw smoke arising from there. He ran there in panic and saw his stack, which was in the middle of all the stacks burning. It was mid summer. The noontime sun was burning down fiercely with its unkind rays. The wind was



blowing with great speed breaking trees and it looked as if some disaster was looming. The flames of the burning haystack were leaping skywards as if to join the sun. All the villagers came running to Baba in great distress and fell on his feet. They started weeping, "Baba, oh thou ocean of mercy, what is our fate now? The Kalwadi is burning. It is our life. The whole years feed for the cattle is stored there. If it is burnt, what will the cattle eat? They will all die. Please do something and save us from this calamity. You are verily the Hari, the abode of all knowledge." Baba's heart melted seeing the piteous condition of his devotees. He acceded to their prayer graciously and went to the Kalwadi.

He took a little water in his hand and sprinkled it around the burning haystack. He said, "Only this stack will burn and none other." All the other stacks will be safe. Do not trouble yourself unnecessarily by pouring water over them. What I say will happen." It happened as Baba said. Only Kondya's stack was burnt and all the other stacks were safe in spite of the wind, which was blowing at great speed. All the villagers were euphoric as their stacks were safe and the cattle had sufficient feed for the coming year. Baba had kept fire in his control. The nature itself obeys the great saints. Even the creator of the world and the embodiment of satchidananda- Sri Hari is ever busy in the service of such saints.

On one evening, Nanasaheb Chandorkar, who was a *tehsildar* (a district official in India in charge of revenues and taxation) by then, had come to Shirdi along with a group for the darshan of Sri Sai Baba. Baba said, "Oh thou good man, son of Govinda, Narayana, the jewel in the family tree of the Chandorkars! Have you seen how selfish the people are these days? Today, the haystack of Bhagchand Marwadi burnt to the ground. He is pestering me about his loss. Births and deaths, profits and loss are all by the will of the almighty. How easily do these blind people forget the almighty? They are happy when they get a profit and cry if they get a loss. Is there any meaning in the word 'mine'? We assume that the haystack is his. But in truth, it is to sustain the cattle by feeding them. It is propagated by the seed, which falls to the ground. After the seed is put in the ground, the clouds release rain, which make it bud. The sun by its gentle rays gives it life and nurtures its growth. The true owners of the seed are those that nourish it- the earth, the rain and the sun. However, these ignorant people boast that it is theirs. By the intensity of the heat of the sun, it caught fire and the fire ate up the hay. The earth suffered the heat patiently. The clouds were unaware of all this. They are like the children of pride. They delight in the evanescent beauty of the lightening and as the foolish lover enmeshed in the beauty of women, have no eyes for good or bad which happens to the others. As the clouds were looking on heedlessly, the sun seized his opportunity and burnt the haystack. The earth gave shelter to the ashes as it had given shelter to the seed or the hay with the same equal eye on all. We are not the masters or the owners of the things of this world. You tell him not to grieve unnecessarily. He has been weeping and coming to trouble me ever since this incident has happened.

The Almighty gives with one hand and takes away with the other. The feeling of happiness or unhappiness which people have as a result of this is born of ignorance." Baba turned to Bhagchand Marwadi who was nigh and said, "Oh seth, go home and sleep without a care. This loss will be set off by a profit in another business. Do not worry." Consoled, the seth went home.

### **Hasten back without losing even a second**

Chandorkar and others were drenched in the happy rain of Baba's instruction. Chandorkar saluted Baba reverently with folded hands and said, "Oh thou the delight of the devotee! Thou full moon who casts his cool rays to give comfort to thy devotees! Thou ocean of all knowledge! Please remove our ignorance and give us knowledge. Who is God? How does he seem? Where does he live? What should we do to achieve his darshan? If this world is evanescent and temporary, why should we be immersed in these day-to-day worldly affairs? Please teach us the secrets behind these seemingly irreconcilable facts." Baba kindly replied, "I will tell you the answers to these questions on another day. Now you must hasten back to your place at once, without losing even a second."

One of the devotees who had accompanied Chandorkar was, Ganesh Vishnu Bere. He was the District Agricultural Officer. He had come to Shirdi especially for Baba's darshan.

His sole desire was to spend some time in Baba's august presence. Chandorkar saluted Baba and conveyed Bere's desire to him. Baba said, "Whatever be the reason for your coming here, you must leave at once. Do not tarry a second. Do not waste any more time. Go post-haste to Kopargaon in a horse cart for your train." Chandorkar and Bere had full faith in Baba's words. They left immediately for Kopargaon in a horse-cart. They hurried the driver of the cart and asked him to drive the horse faster so as to obey Baba's instructions to the letter. On the way, they passed another horse cart wending its way at a leisurely pace. The occupants cried out, "What is your hurry, relax and let the horse go a little slowly. There is plenty of time for the train. Do not run like a deer trying to escape a tiger." Bere did not pay any attention to this but asked his cart man to drive the horse even faster. Chandorkar and Bere soon crossed the Godavari River and reached the railway station.

They later came to know that the horse cart, which was coming slowly behind them, was waylaid by highway robbers. Not only did they lose their money but had suffered injuries too as they were beaten by the thugs. The police too had enquired into the matter. Bere was thankful to Baba on hearing this news. He prayed in his mind, "Oh Sadguru, you have saved me, your child. Now I understood why you hurried us and made us leave immediately." He mentally thanked Baba whole heartedly for saving him from harm.

### **Hari Pant is childless**

There was a Brahmin of the Vasishta Gothra in Poona. His hair had whitened with age. He was rich, of the landed class. He was also of a kindly disposition. He was spiritually inclined and performed his puja regularly with all due ceremony. He was a worshipper of fire and used to daily worship it. His name was Hari Pant. His wife died suddenly. He was worried as to how he was going to do the fire worship without his wife. He did not have any children too. His estate was vast. But he did not wish to marry again as he had crossed fifty years of age. "Please marry again. If you try and search for a good girl you will find one. By the dint of sincere effort one can find even God, say the Shastras," said the villagers to him. Hari Pant also was intrigued by the idea but did not make serious efforts to search for a bride for his second marriage. "To grow a crop without water, to have progeny without a wife - how are they possible," rued Hari Pant. He used to tell all who visited him, "If my prayers fructify and Baba blesses me, I will marry a girl with good qualities. Let the people laugh if they wish at me. I have crossed fifty years of age. I am not certain that I will get a child even if I marry at this age. Even then, I will definitely marry and get progeny if Baba once blesses me."

Once that Brahmin went to Shirdi and had the darshan of Sri Sai Baba. Baba said, "Oh Hari you are indeed a fortunate man. Marry soon. You will get a male child by the grace of that kind almighty. Your wishes will come true. Do not doubt or hesitate. That Bholanath, the God with the trident as his weapon, that God with the moon as an ornament on his head, that almighty is by your side protecting you." Everyone was happy at Baba's words. They said, "It is a good augury for Hari Pant that he got Baba's blessings." Hari Pant said, "If the astrologers too agree, I will marry immediately." He left for his village. The Astrologers too agreed that as per the planetary positions and his birth star the time was propitious for him to marry. He got married as Baba had instructed. By Baba's grace, even the long dead log of wood, fit only for the fire, will again bud and blossom forth. The millet has grown to knee length. If Baba's grace falls in the shape of sufficient rain and under the benign influence of a gentle wind, will the crop not give a good yield? Hari Pant, the orthodox Brahmin, gained full belief in Baba. He saluted the most powerful Baba with reverence and gratitude. Baba is a mountain of mercy. He is the full moon shining gloriously in the sky of pure knowledge. He is the wish fulfilling Chintamani, who grants whatever the devotee wishes for. By the regular remembrance of his holy feet, all dangers and troubles vanish. Do not forget Baba even in your dreams. You will obtain his grace fully. All weal will be yours. That kind Baba will clasp us all to his heart with an embrace of pure love.

Who diligently reads this history of Sri Sai Baba with love, daily will be protected by the almighty lord. This is the truth. The next chapter is very serious, grave and critical. It teaches the essence of the three types of purushartha. You will obtain all the Purushartha's by the serious reading and following of the guidelines set in that chapter. Please listen to the childlike speech of Das Ganu and kneel in reverence in front of Sri Sai Baba. All your desires will be fulfilled by that great mahatma. Das Ganu is singing this song from 'Bhakta leelamrit'

giving you the details of Baba's history without seeking any personal gain. This history is holy. The sins of those who study it are destroyed. The Almighty God will always be by their side to protect and cherish them.

The history of Sri Sai Baba contained in "Bhakta Leelamrit" is very holy. It is the divine ambrosia. The servant of Sri Sai Baba, Das Ganu humbly requests you all to partake of the ambrosia to your hearts' content. Weal be to all.

*This is the end of the chapter 31 of 'Bhakta Leelamrit' written by Das Ganu Maharaj.*



## Chapter 2

### How to achieve realisation

My obeisance to Sri Ganesha. Oh thou embodiment of pure consciousness! Oh thou Master of universe! Oh thou gracious one! Thou art effulgent, with no attributes and art in a state transcending all states. Thou art beyond space, time, and causality and art indivisible. Thou art our father and mother and every thing to us. Oh my Lord! Your real form is incomprehensible to us. Even the Vedas are unable to describe your real nature and have been reduced to a piteous state exclaiming neti, neti (not this, not this). Even the great saints such as Vasishta, Brighu who were the very suns of knowledge and who could dispel ignorance by the rays of the knowledge of the Self found it impossible to describe you. How can I, a mere firefly before them, do it? Oh my lord, I am burning feverishly waiting for your kind grace to descend on me. I will never forget you or forsake your lotus like feet. Please stay for ever in my heart and using me as your pen, have this book written by me.



One day the pure and virtuous Nanasaheb Chandorkar and Nanasaheb Nimonkar came to Shirdi for the darshan of Sri Sai Baba. Nana sahib prostrated at Baba's feet and prayed, "Oh Sai Maharaj, Oh thou able one! No more this worldly life for me. All the Shastras say that this worldly life is futile. Protector of the meek and the downtrodden! Please tear asunder these chains of worldly attachments, which entangle us and hinder our progress. What pleasures we seek are turning into pain to haunt and torment us. Desire is making us dance like puppets at her whim. No matter how far the search, we are unable to find true bliss in this world. I am fed up of this life. I do not want these worldly entanglements any more."

Baba patiently heard what Chandorkar had to say. He said, "From where are you getting these insane ideas? What you say is true to some extent but you seem to have gone off on a

tangent on the whole. You may try to escape from the worldly but it will not let you escape from it. It will always stick by your side. It is not possible for anyone to escape from its clutches. Even I could not escape being entangled in this body of mine. How then can you escape the entanglements? This world has many attributes. Let me explain them to you. When lust, anger, covetousness, delusion, pride and envy are covered by ego the result is worldliness. That is the world. The eyes see an object, the ears hear, the tongue tastes - this too is the world. It is the nature of the body. This world is an admixture of pleasure and pain. They do not leave anyone. No one can escape from their clutches. You feel that wealth, wife and children are the world. You are now weary of this. But they - the wife, children, brothers and sisters, relatives will not leave you even if you wish to leave them. The reason for all this is your prarabdha karma. Know that none in the three worlds can escape it without experiencing it and working it out. Chandorkar heard what Baba said. He replied, "All what you had said earlier was given by God and are his creation, the last - prarabdha is my own creation. I am wearied of this worldliness. Please remove my entanglements and save me some how or the other."

Baba laughed, "Every thing is your creation. What is the use of feeling fed up now? All these are the result of the karma of your previous lives, the result of the prarabdha karma. This prarabdha is the main reason for us to take birth in this world. None can escape the prarabdha. That is why people are born. There are the poor, the middleclass, the rich, the others, the bachelors, the vaanaprasthas, the sanyasis, the high and mighty, the low and such many kinds of people. There are many animals such as horses, cattle, foxes, birds, tigers, wolves, dogs, pigs, cats, snakes, scorpions, the ants and insects. The life inhabiting them all is the same. But they all look different from each other to the casual onlooker. Have you ever thought why this should be so? It is because of their sanchita karma that they are different from each other. They assume the qualities, conduct and the way of life as per their

bodies. What is the purpose of seeing all these bodies and feeling wearied? The tiger eats meat. The pig eats excreta. The wolf digs out the buried human body and eats it with relish. It is the nature of their bodies which makes them do that. The swan eats the tender leaves of the lotus; the vultures eat the stinking decayed meat. One gets the qualities and the habits of the body one is born in. This is the law of the nature. It is in accordance with this law of the nature that the living beings experience their prarabdha karma. Look here Nana! Some lions roam freely in the jungle - the lords of all they survey. Some lions are caged and taken from village to village on show. The rich man's dog sleeps on mattresses of silk. Some dogs keep roaming throughout the day for a few pieces of bread. Some cattle are fed to satiety with hay. The owner gives them sufficient water and oilcakes to feed and takes good care of them. Some cattle keep roaming throughout the day, hungry for food. They do not even get a few stalks of grass to eat and have to nose about the rubbish.

The main reason for these differences is the prarabdha karma. None can escape it without experiencing it to the full. It is the reason for the prosperity of the rich and the poverty of the poor. None can escape its writ without undergoing the full course. What law applies to animals applies to humans too. One is rich, the other poor; one is prosperous, the other in the clutches of wretched poverty. One is an orphan who has to beg for alms. One moves like a prince on horse back. One enjoys all the luxuries of life in kingly mansions. One has nothing to call his own and sleeps naked on the bare ground, the sky itself his roof. Some have progeny. Some have progeny, but they all die. Some women are barren and bear no children. Some women go to much trouble for just for the sake of bearing children." As Baba was saying this, Nana folded his hands in obeisance and said, "Baba! Why then do we have happiness and sorrow? We get pleasure from happiness and heart breaking pain from sorrow. The person who is entangled in the world suffers between both these extremes every second of his life. If this world is the store house of happiness and sorrow; how can one destroy sorrow and achieve happiness without leaving it?"

Baba said, "Happiness and sorrow are delusions. They are the fog which covers up and hides the reality. What we feel are the pleasures of this world are not truly its pleasures. Examine this aspect closely. Many people commit mistakes in understanding these aspects. It is by the prarabdha karma that one gets delicious food to eat while another gets dry bread to eat. The one who gets the stale dry bread may be plunged into sorrow. Another may get merely the dry crust of the stale bread. The man who got the delicious food to eat will think that he has every thing and lacks nothing. One may eat delicious food or one may eat rice with pickle. It is merely to assuage hunger and to fill the stomach. Some may wear costly shawls with jewelled embroidery. Some may cover their skin with rags. It may be a costly shawl or a rag; the purpose is to cover the skin only. Beyond this basic use there no further use for these things".

"It is ignorance to give importance to happiness or sorrow. If the mind is an ocean, the waves of sorrow and happiness are always rising and falling in that ocean. What you feel as sorrow and happiness are not real. They are mere delusion caused by your infatuation with the body. You may have a doubt here. Waves are present if only water is present. Light is present if only a lamp is present. So there must be a causative factor for the birth of these notions such as happiness and sorrow. What is it? It is the six enemies such as lust, anger, covetousness, delusion, pride and envy which is the basis for the experience of happiness and sorrow in this world. The form of the waves is delusion. It makes the truth seem a lie; and a lie seems as the truth. When a poor man sees gold in the hand of a rich man, he feels envious. Then the wave of envy starts in his mind. He gets the feeling, "That gold should be in my hand." The moment he gets this feeling, another wave of greed starts in his mind. Nana, how many more examples can I give you of this? First, we have to conquer our six enemies. Once they are conquered, they cannot do anything to start these waves our mind. To tell the truth we cannot fully conquer these six enemies but we can make them our slaves. We should place our knowledge as the superior officer over these six enemies. Over knowledge, we should place discrimination as the supervising officer. If we successfully achieve this, there will be no further pain of happiness and sorrow for us."

"Alright, now I will tell you what the true happiness and sorrow are. Mukti (Emancipation, salvation) is true happiness. To take birth and die is true sorrow. Any other happiness or

sorrow but for these, is a result of mere delusion. Now I will tell you how to live in this world. Listen to me with diligent care. We should happily experience what ever has been our lot as the result of the prarabdha karma.

We should not be envious of others who are in a better state (due to their prarabdha karma) and hanker after their riches etc. Oh Nana, as the tree heavily laden with fruit is bent as if in humility so should one, who is heavily laden with wealth, be humble. But humility does not work with the wicked. Because there is the danger that the wicked will misuse the humility of the rich. One should behave ruthlessly with the wicked. The rich should be humble and be respectful towards the sadhu's and good people. The rich are like the cool shade trees in the burning mid-noon sun. The rich, intoxicated by their prosperity, should not cause any harm to any one. They should give alms and give to charity in accordance with their station in life. They should not take loans and make unnecessary expenditures. Even though this world is delusion, prarabdha is true. Money is essential to journey through this life. As the gall bladder is essential to life so is wealth essential in this world. One should not totally involve himself in making money. One should not be miserly but give to charity generously. Too much generosity is also dangerous. If our hard earned money is spent and exhausted no one will come to our rescue. It is a portent of disaster if a man is generous and a spend thrift too. One should see the qualities and qualification of the person before giving in charity. One should give handsomely to the physically handicapped, those in ill health, to the orphans and where it is useful to the public. One may spend money to take care of the scholars and for the childbirth expenses of women who have none to look after their welfare. Annadanam (the feeding of people) is of three kinds-Visesha karanam (for special reason), Nitya karanam (daily) and Karya karanam (occasional causes). When circumstances go one's way and one gets a windfall profit, he may do such Visesha Annadanam. One may feed even a thousand people.

One should not stop to see the high, low, good, or bad when one is doing annadanam. All are qualified to receive annadanam. One should do annadanam in the choultries too. However, one should never take money on loan to do annadanam. I will now tell you who are qualified to receive nitya annadanam. The wayfarer, the person engaged in penance, the sanyasi and the hungry are all qualified to receive nitya annadanam. One should do nitya annadanam even to those who do not accept cooked rice or those who study; eating at different houses every day of the week. The karya annadan is done on occasions such as marriage, the thread ceremony and other such ceremonial occasions. On such occasion, one should liberally feed friends, well wishers, relatives, and those of ones gotra. I have now explained to you the various annadanams and who are qualified to receive it. The regulations regarding vastra dan (the gift of apparel) are the same. Do not forget these regulations. One should try to ameliorate the sorrow of others. One should not misuse one's power or the wealth one has. One should not accept graft when one is in the seat of justice and do wrong. One should complete any given task in an excellent manner. One should not dress ostentatiously but only as much as demanded by modesty. One should not wear excess make up or go for excessive decoration of one's person. Do not insult any one. Recognise the wicked, keep them in mind and be wary of them. The wife, children, the servants have all come to us by prarabdha. Be courteous and loving towards them. Never assume for a moment that they are your people. That will had to further entanglement, further prarabdha karma and more births and deaths. We should try to experience and finish the prarabdha in this life only. We should try not to have any thing left over to take with us when we die. Whatever we get is a result of prarabdha.

The friends, relatives, wife and children all are limited only to this particular life. Each person and his relationship to you are limited only to this life. Who knows who will be entangled with you in your forthcoming birth? It is our vasanas (proclivities) which keep us entangled forever without letting go of us."

"It is the vasanas which are the seed bed of the next birth. That is why, if one does not increase his infatuation with the own karma; one would gain immeasurably in the hereafter. One stays for a day or two in one choultry and then moves on towards his destination without forming my association or infatuation with it. In the same manner, one should look upon this world as a choultry and not form any attachments. Thus, one should continue to do one's

duty and recognize and revere the almighty that is the form of satchidananda (existence, knowledge and bliss). He is the one who causes one's son and another's son to be born. But the responsibility of looking after one's son is one's own. It is necessary to earn money and keep it for the sake of looking after one's own. But one should never have the feeling, 'I am saving money, I am keeping it for them, I am looking after them'. One should do one's duty and present the result as well as the feeling of being the doer to the almighty and be untouched by it all. One should use one's knowledge to seek to know the good and bad about every thing. One should be able to accept the good and leave the bad. Try to do good works and complete them ably with determination. One should live in such a manner that one's fame lives on in this world even after one's death. One should perform one's duty without harboring the feeling 'I am the doer. This is purushartha. How much more can I tell you of this? The ego felt by the feeling 'I am the doer' should be offered to God. When one gets just reward for one's labours one should be humble. As long as one is alive, one should take care of the body. But it is a waste of time to think of or worry about death. This body is on loan to you from the panchabhutas (sky, wind, fire, water and earth). As life leaves it the body returns to panchabhutas. The air joins air. The energy joins the energy. The panchabhutas go where they came from.

The body is a part of the earth. It is futile to cry for it when it dies. In the same manner, it is futile to feel happy at birth. One should be content thinking that it is but the law of nature. The earth shelters the seed. The clouds rain water. The plants are born by sun's light. Does the earth, clouds, or sun dance with joy at the sight of the plants sprouting? Let the plant become a great tree or let it die as a sapling, the earth or clouds or the sun neither express happiness nor sadness. In the same way, the wise are beyond these feeling of happiness or sadness. We should also be like that. Where then, is the scope for happiness or sorrow? Oh, scion of the Chandorkar family! It is mukti or liberation to have equally neutral feelings about happiness or sorrow. I will tell you the rest of the story later. Now you continue to do your duty."

Nanasaheb Chandorkar heard the words of wisdom which fell pearl like from the lips of Baba. He prostrated at his feet and embraced them eagerly as the child does his mother. His eyes filled with tears, his body hair stood on end showing extreme passion of devotion. He said "Oh perfect one! You have saved me. By the rain of your teaching you have rid me of the dust of ignorance completely. How can I forget this good turn you have done me?" Nanasaheb Nimonkar was also by and enjoyed being immersed in the bliss of Baba's teaching. They both paid obeisance to Baba and returned home.

The devotees who daily read these sentences with devotion and faith will not suffer from the troubles of this world. The teachings contained in "Bhakta Leelamrit" are verily a rain of Sadguru's teachings. It is Das Ganu's desire that all of you are drenched fully in that rain and gain full benefit from it.

*Here completes the 32nd chapter of 'Bhakta leelamrit' written by Das Ganu Maharaj.*

### **Notes and references**

Did Baba ever teach thus? It is natural to the readers of the 32nd and the 33rd chapters of 'Bhakta leelamrit' written by Das Ganu Maharaj to have a doubt whether Baba ever made such longwinded speeches. Baba never made any such speeches about spirituality. It was his manner to seize the moment to teach in small sentences and words the wonderful truths of spirituality. Some of his teachings are available to us in the form of aphorisms. He never explained the spiritual truths in the style as was shown in these chapters. What about the teachings contained in these chapters? Das Ganu gave the explanation himself on another occasion.

"The teachings I have attributed to Baba as having been told to Nanasaheb Chandorkar is not a verbatim transcription. Nana told me of some spiritual truths revealed to him by Baba. I used my imagination to enlarge and expound upon these matters. Baba had merely taught the essence."

It is therefore evident that the long passages attributed to Baba in Das Ganu's books or in later histories of Baba are not verbatim transcripts of his teachings.



A detailed explanation of this aspect may be seen in the introduction to this book in page-----  
written by Pujyasri Sainathuni Sarat Babuji

### About Karma -continued



All hail to Sri Ganesha! Ganesha! Thou art beyond the trigunas! Thou art also the embodiment of the trigunas! Thou art filling all the corners of this world! Thou art also beyond the confines of this world! Thou art the embodiment of existence-knowledge-bliss! Thou art the start of all activity! Thou art the creator of sound, and also the embodiment of sound! Oh able one! Thou art the one who talks and who makes us talk. Without thy kind grace if I try to say anything, I am struck dumb. Thou the embodiment of all auspiciousness! Thou art the creator of all auspiciousness! When I am in your lap what inauspicious can befall me? There is no need to even talk about the inauspicious.

Nanasaheb Chandorkar, devotee of Sri Sai Baba, came again to Shirdi, after a few days for the darshan of Baba. He prostrated in front of Baba and clasped his feet. He said, "Baba, please teach me what you promised to teach the last time I came here". Baba was pleased at Nana's eagerness to learn. He said "Pay careful heed to my words. The destruction of the entanglements caused by happiness and sorrow is liberation (mukti). Follow my

teachings to reach that state of liberation. When you are afflicted by prarabdha you should be ever vigilant to inquire in to its nature by the right thought. One should not relax this vigilance at any cost. What ever happens to us in our natural state occurs as a result of prarabdha. What happens to us as a result of karma (action) is not happening by prarabdha. For example, some people commit theft. They are caught and punished. This punishment is a result of karma but not of prarabdha. One dies upon consuming poison. It is a result of karma. The servant may cheat his master of money and may become rich. This too is a result of karma. As the servant becomes rich, he may buy houses, carriages and horses and think that he is happy. But the resultant karma of cheating his master will follow him relentlessly.

This is called the sanchita karma which he has to under go in the next life. Rebirth is inevitable when sanchita karma is prevailing. The wise understand this and model their behaviour to avoid it. The foolish do not know and do not bother about it." "By the prarabdha he got the situation of a servant in this life. That has now become the cause for another birth. If we question as to what he has achieved in this life, he has only laid the seed or foundation for another life. How can we escape from this relentless march of births and deaths? Some achieve high posts and use their power to dominate others. Some roam the world teaching spiritual truths. Some become yogis. Some become merchants and set up shops. Some become teachers and teach children in schools. Teacher, shopkeeper, yogi, spiritual teacher and official - all these are holders of posts and stations in life. Can you tell me how they have all got these different posts? All this is the result of prarabdha. They are not due to karma."

Chandorkar was puzzled. He said, "Baba, you say that the person committed theft and becomes a thief. You say that it is due to karma. You again say that the rest in the result of prarabdha. I am at a loss to understand your meaning. Could you please elucidate further the distinction between these?"

Baba, the kindness incarnate, heard the question of his beloved Nana. Now hear with all your attention to how Baba answered him. Do not waste time. Baba said, "Narayana! Rein in your mind from wandering and then question. Some commit theft and cleverly escape from justice. Some are adjudged guilty and imprisoned. Some escape altogether and roam about

as if they were gentlemen of means. You let me know what is the result of karma in all this? It is all the result of prarabdha. Both have committed theft. One is caught and jailed, the other escapes. The prarabdha is beyond karma. The thief who escaped imprisonment has not got away scot-free. His karma will make him take the next birth. That is why I say that one should be vigilant to follow the canons of dharma when one is undergoing the effects of prarabdha. This means that one should cultivate the company of the good and spend time with them. One should avoid even the shadow of the bad, the wicked and the atheists in the society. Do not eat forbidden foods. Do not give room to arguments and rivalry. Always stick to the truth. God will be happy with you. If you give your word to any one; back it up. God is distanced from those who give their word and fail to back it up."

"Narayana, when sensual desire is beguiling you, you should indulge in it only with your wife. Do not see beautiful women and feel passion from them even in your mind. Do not be too desirous of even your own wife. Do not be over sensual. Those who are slaves to the frailty of the sensual do not achieve salvation. This frailty of sensual desire is very strong. It does not let our mind stay in peace. Of the six enemies to us, this is the strongest. So one should yoke a restraint called discrimination and wisdom to it and keep it under control. We should not become a slave to it. Those who conduct themselves thus are the wise of this world.

When one is experiencing the result of the prarabdha one should use the six enemies to salvation in moderation only. One should forever keep chanting the holy name of the almighty. One should not let one's mind wander towards sinful activities. One should be eager for salvation and emancipation from this cycle of birth and death. One should repent of sin, recanting from such life, turn the mind towards the spiritual, and try to make the almighty his own. One should not give place so pride. One should listen to the stories of the holy persons and saints. One should respect and take care of the wise with a pure heart. One should give due respect and take good care of one's parents. One should respect one's mother with the respect due a thousand holy places of pilgrimage and respect one's father as a God. Such people are deserving of respect by all. One should love one's brothers and sisters and treat all with impartiality. One should love one's wife but should not be under her control. Take her advice, regarding the running of the household as far as it is practical. Do not show any differentiation between your son and daughter-in-law. Do not enter their presence when they are alone. Do not engage in horseplay or joking with the children. Limit those activities to your friends. Do not show a spirit of equality with your servants. Do not engage in giving or obtaining dowry.

Do not marry your daughter to an old man seeing his money or his status. The son-in-law should be well suited to your daughter. This is the dharma pertaining to men. Those who know this and conduct their life accordingly will not be entangled in the worldly" "The woman should be modest and humble. She should not display her body immodestly. She should not talk to visitors alone when her family members are not present. Even if the visitor is her own brother - she should not talk to him alone. The position of the woman in the house is a matter of great delicacy.

As the goat is a food for the fox, so is the woman a food for the sinful. As we fence and protect the goat from harm, so should we fence the woman with restrictions and be ever vigilant in her protection and care. So oh Nana! Be very careful in dealing with women." "The women should teach the children good qualities. She should teach them morals and the right conduct by telling them stories and looks after them. The only right training for the children is one which keeps them virtuous. The woman should not dislike her mother-in-law or father-in-law or the other relatives in her husband's home. She should have a loving disposition towards the other wives of her husband, should he have any. She should a model of rectitude and of right conduct".

"I have now told you about the right conduct for the men and women. By following this, men and women will escape entanglement"

"Now I will tell you about the characteristics of the **entangled person**. Listen to me with a concentrated mind. The one who does not know what is the right conduct and wrong conduct, one who does not revere God and one who does not have the right feelings in his heart may be considered to be entangled or bound. The one who commits sin, the one who

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