
What is perceived in this world is in the nature of a dream, similar to what one sees in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit, I am always with you, mother.

—Sri Sri Ma Anandamayi

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ANANDA VĀRTĀ

*A quarterly presenting the divine life and teaching of
SRI ANANDAMAYI MA and various aspects of
Universal Dharma*

* * * *

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ANANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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ANANDA VĀRTĀ

*The Eternal, the Ātman—
Itself pilgrim and path of Immortality
Self contained—THAT is all in One.*

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In dreams all kinds of things may be seen :
what the mind has been busy with ; also
what has not been thought about, but has
occurred in the past or will come about in
the future. In any case everything that
happens belong to the realms of dream.

—Sri Sri Ma Anandamayi

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Sri Sri Ma's Utterances

A widow devotee of Ma was taking leave after talking with Her for some time. She said, "Ma, now may I go home with your permission. How long is it possible for me to stay here, tell me? I, too, have a home and children to look after, and yet I cannot but come to see you."

Ma smilingly said, "All right, ma, go home and take proper care also of that house and the household which I have got here. Go and look after your residence keeping it clean, inside and outside. Verily, this body is yours, hence your home is also my home. But take care, ma, that it is totally clean, in and out, in every nook and corner. Again, listen, there is another thing : this daughter of yours will not brook the presence of any partner — she alone, absolutely alone, will claim the cent percent of everything." Saying this, Ma began to laugh.

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Another lady, ready for departure, said, "Now I get up, Ma, please allow me to go home."

Ma said, "Do get up, ma ; getting up is what is important ; don't get down. And going home is what one needs ; one finds peace only when one gets back home. You stay in a *dharmashala*, that is why there is suffering. Do search for your real

home, ma. This home is verily the house of respiration ; the thread breath keeps you associated with it. Again, if you live the householder's life, build it on the foundation of *dharma*. If *dharma* is eliminated, there will be troubles in store."

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Once Ma received a letter from a young brahmachari. Some portions of his letter are given below :

He wrote, "It seems the attraction I used to feel towards you has diminished.What is love ?Can one be convinced ?" So on and so forth.

Ma dictated the following words in reply to his letter :

"The love of God is the only true love ; although on the pretext of love of God, some particular sentiments (of worldly attachment) are seen to manifest among ordinary people. In fact, all is one and the same. This, too, has its value. One may hope that true love may emerge some day out of this ordinary emotion. Love is the outcome of pure knowledge and pure devotion ; again, love is also self-manifested. When can one be convinced ? Is it not proper to ponder this question ?... Just as a leech takes hold of the ground on one side while it relaxes its hold to leave the ground on another side...Feeling less attracted— means feeling attracted to something else. If that attraction does not conduce to an unquestionable faith in God, that means it is going to lead towards a downfall. In fact, attraction never decreases.

“You were not supposed to lodge with householders, though if you get a room where you can live in solitude, you may stay there. While talking, it is extremely detrimental to the brahmacharis to pass time in the pleasure of laughing and joking, if it is not the pleasure of spiritual talk. It is necessary to immediately abandon the company that you realize as contrary to your path. At what moment, on what pretext, what may cause deviation from the path, alluring one to what direction, the person who is thus beguiled fails to understand. You should always stay in the company of the good, and at the same time you should also programme your own daily spiritual discipline. Otherwise one may develop the tendency of ‘eating stealthily’. If gradually that tendency forms a habit, then unless one has a keen conscience, one is by oneself quite incapable of detecting the flaw any more. Therefore it is a must to ponder — ‘What do I want? Where am I moving and for what?’ Always do self-analysis. For example, when a student learns his lessons under the guidance of a teacher, the teacher corrects his mistakes as many times as the student commits mistakes — and it is natural for a student to commit mistakes. When the teacher is not present and the student is studying his lessons alone, he takes his errors to be correct, and is quite pleased with himself. That is why you should endeavour with special care so that you may always have a good and pure *bhava*”.

One day, in the course of a conversation, Ma said, "Exert yourselves employing the sum total of the little bit of capacity you have got. He is there for sure ; He will do all that is to be done."

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A European lady once told Ma that she was eager to receive initiation from a particular saint and wanted to know Ma's opinion about it. Ma said, "Look, one should accept a Guru only after thoroughly taking into consideration all the pros and cons. For once you accept a Guru, if you lose faith in him, that would be highly culpable. It is possible for one to feel, 'My heart wants to accept this very person as Guru ; I don't feel at all the need to give it a second thought' — that is a different case ; but if that were the case, then you would already have taken initiation, this question would not have arisen in your mind. When you have this question in your mind, you should act after examining your mind well."

The lady said, "I feel specially attracted to *Devi* ; in view of this, if I am initiated with the *mantra* of *Krishna*, what should I do ? And while doing *japa* of *Krishna mantra*, if I get a vision of *Devi*, then should I start doing *japa* of the *mantra* of *Devi* ?"

To this question, Ma gave the following reply : "Look, as it should be done, you should go on practising the *mantra* received from your Guru ; no matter what visions you get. You may have good visions and also bad visions. You should

think, 'It is my *Ista* Himself who is appearing in all these visions. You may sometimes come in pants and sometimes in a *sari*; it is like that. Again, you may have a few different names, but you are one and the same person. Again look, there is just One — only One. It is said that by worshipping *Katyayani* (a name of *Devi*), the *gopis* got *Krishna*. Hence, no matter if *Devi* comes while you are doing japa of *Krishna mantra*, or if *Krishna* comes while you are doing japa of *Devi mantra*, you should stick to your *Ista mantra*.

Sometimes you may visualize a *rishi* (seer) who tells you certain things; and it also may be that some one appears with a bottle of wine, rousing evil thoughts in your mind. But even then you should think that all these are verily images of your *Ista*. You should put emphasis on your *mantra* and go on watching all this. Hence I say, if there are two inclinations in you, scrutinize yourself well to find out which of these two is stronger. You will certainly discover one of the two being the stronger one. For example, when you come out of your house, you see there are more than one roads, but in order to go somewhere, you must choose one of the various roads. Do you know the fact? There must be a *samskara* that has struck deep roots in your mind and is lurking in you. And there are some other cases where the inclinations are just superficial; for instance, you may have heard the name of a deity and seen other people worship the deity, and that has prompted a desire in you to do the same. But this inclination

has not settled in your heart with its roots deep down. You may grasp this fact if you slightly reflect on it.”

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One day, Ma was singing the following lines, standing at the door.

“Work with your hands ;
Take the Name in your mind ;
Take the Name with your lips.”

In one form or another the grace of the Guru must be obtained. Until the Guru is found it is man's duty to invoke and try to realize God by looking upon all forms as His Form, all names as His Name, and all modes of being as His.

—Sri Sri Ma Anandamayi

Reminiscences of Anandamayee Ma*

(3) Compassion

Professor Bireshwar Ganguly, D. Litt

(Continued from previous issue)

I fail to explain in language how often and in what ways the graceful compassionate Holy Mother had showered her grace and mercy on this undeserving nonentity. In this third instalment of my reminiscences of the Mother, I shall endeavour to express only a few of them.

(1) It was the month of December, 1951. At that time I was posted as a lecturer in the Bihar National College at Patna. It was early in that year that I had the fortune of visiting Shree Shree Ma Anandamayee for the first time. I went to Vindhyachal to meet the Mother before joining the Ranchi College on the 19th December as a lecturer under Bihar Education Service. Ranchi was the abode of Shree Shree Pagal Baba, who had taught me some aspects of *Yoga* in my boyhood. Since he had wanted me to join his Mukteshwardham Ashram as its *Acharya*, after giving up my studies on passing the next Matriculation examination, I left him, devoted myself to my studies and joined

* Translated by the author from *Ananda Varta* (Bengali), April, 1989, pp. 113—119.

the Patna B. N. College after passing the M. A. examination. Before joining the Ranchi College, I had the apprehension that I would be under the spell of Pagal Baba, if Ranchi became my place of work and thus my new course of *sadhana* might be adversely affected. And hence I went to the Mother to seek Her guidance in the matter.

Mother said with confidence, "It is needless to worry when the protecting eyes of this body are on you. You should rather stay in Pagal Baba's *Ashram*, so long as you do not get suitable accommodation for your parents, brothers and sisters." Thus feeling encouraged I joined the Ranchi College.

On reaching Ranchi, I reported to St. Pagal Baba and began staying in his monastery. He changed my nickname, "Kalo Dadu" and began calling me "Bhalo Dadu" from the very first day. I was allowed to stay in the temple of Goddess Kali and was instructed to perform *puja* in the temple of Goddess Durga every morning. Once I narrated to St. Pagal Baba the yogic powers, including that of mass hypnotism of Swami Yogananda, as demonstrated by him in Hinoo Friends' Union Club in the year 1933 or 1934, when I was a boy of 11 or 12 years. On hearing my narration Pagal Baba said, "Those are elementary yogic powers, which can be demonstrated in the presence of an audience, and not from a distance." The next morning when I was proceeding to the river-side to attend to nature's call, Pagal Baba accosted me from a distance, but I kept marching forward, neg-

lecting his call. However, to my astonishment, I was compelled to march backwards by the attraction of some invisible force. After returning a few steps, I tried again to march forward, but in vain, and this was repeated three or four times. Then I remembered Mother's assurance and the moment I remembered Mother and uttered Her name, the invisible attraction from behind was gone.

After attending to nature's call when I met Pagal Dadu, he asked me, "How did you feel?" I replied, "This was only an external power of attraction. Please show me something deeper." That very night, when I went to the Punyapukhur pond for washing my mouth and hands after dinner, I felt that somebody was pulling my legs from beneath the water and an invisible power was forcing me forward towards the cold water in that night of winter. I felt nervous and began shouting. The cook and the servant of the *ashram* rushed to rescue me from the water, but they failed to pull me up. Then I remembered Mother and uttered Her name and immediately the invisible attraction was gone. I also observed that my younger sister, Lakshmi, who was a nun in that *ashram*, was holding me from behind. The next morning when Pagal Dadu asked me about my last night's experience, I replied, "This is also external, please show me something deeper." Pagal Dadu said, "Something deeper than this is astral journey in subtle body, and I have already given you demonstration of that by taking you to the moon and *Kailashdham* in subtle body. In this *Kaliyuga* many advanced

yogis can acquire the power of astral journey, but even they cannot make others perform the act at their will.” Later on I narrated this to Mother, but She did not give any importance to astral journey, and reminded me once, “This may hamper your *sadhana* for salvation.” After several requests, She told me, “Well, what is the necessity of flying in the sky, catching hold of somebody’s hand? This can be performed just by remembering this body from a distance. But which are the places you want to visit?” Though I had the secret desire of roaming about the outer universe to acquire knowledge about God’s infinite creation, I felt shy to pronounce it and could say in all humility: “I want to come to you in subtle body from time to time.” Mother agreed and said, “That’s all right. Whenever you will concentrate intensely on this body, you will come to me.” However, after that for several years, I did not get the opportunity or have the desire to test this new power.

(2) I used to visit Mother at least twice every year, — once during Mother’s birthday celebrations during the summer vacation for two months, and again during Durga Puja holidays, wherever Mother might stay. Apart from that I met Mother many times at Kashi, Vrindaban, Puri, Solan, Ranchi, Calcutta, Navadwip, Haridwar, Dehradun, Vindhyachal, Patna, Rajgir, Kanpur, Delhi, Etawa and Naimisharanya.

During the period 1975 to 1982, when I was the Head of Department of Economics in the Magadh University at Gaya, the frequency of my visit to

Mother was reduced. Once *Bhagavat Saptaha* was being celebrated at Varanasi in the presence of Mother. In spite of my great desire to attend the ceremony, I could not do so, as I was pre-occupied as the centre-superintendent of M. A. examinations. One day, as I was remembering Mother and weeping in my temple at my residence, I suddenly found myself in the Varanasi *ashram*. Some saint was explaining the *Bhagavatam*, while I was sitting in the rear of the huge audience and tears were rolling down my eyes, as I was gazing at the compassionate smiling face of Mother. Mother's eyes were pointed towards my eyes. After a while I again found myself meditating in my personal temple at Gaya. After a few days, when my wife and her elder sister went to Varanasi to pay their respects to Mother, She told them, "Nilmani came here a few days ago, but he left without meeting this body privately." Some days later when I could find time to meet Mother, I was just going to narrate the incident on Her enquiry, but She nodded at me to keep quiet, as there were many other devotees in the room.

(3) Once (perhaps in 1980) during the X'Mas holidays I learnt from Prof. Alok Ghosh in the Indian Economic Conference at Baroda that Mother was staying at Varanasi. Hence on my return journey, I broke journey at Varanasi along with Prof. Ramakrishna Mishra. However, I learnt at the *ashram* that Mother had left for Naimisharanya the previous day. Prof. Mishra returned to Gaya, but I went to Naimisharanya via Lucknow. It was from

Lucknow station that I was engrossed in the thought of Mother and the concentration increased at Nimsar station and in the *tonga*, while riding to the *ashram*. The moment I reached the *ashram*, Bhaskaranandaji told me in all eagerness, "Mother has been enquiring about you since the morning, please meet the Mother immediately." As I met Mother and prostrated before Her, She uttered, "Why are you so late in meeting this body?" I was just going to explain my predicament, but She nodded at me to keep quiet, as many other devotees, including Jagadishwar Pal were present there. That explained the mystery.

(4) In 1971 when I was posted as a Reader in the Patna University, my wife, Nupur had a serious heart attack. Doctor Srinivas examined her at 2 a.m. and advised us to admit her in the Cardiological department of the Patna Medical College Hospital the next morning, for her condition was very critical. Every member of the family was suffering from influenza at that time. Yet Nupur had to be admitted in the hospital at 8 a.m. the next morning. After admitting her, I sent an urgent telegram to Mother and prayed for Her blessings. After two days, I received a letter from Sri Sri Gurupriya Didi, in which it was written, "The contents of your telegram have been communicated to Mother, who has said, 'Write to Nilmani that he should inform this body after Nupur gets well and returns home.'" I remembered the analogy of killing two birds with the same stone, for Mother indicated in the reply that Nupur would

recover and would return home. This is exactly what happened. Nupur came back on recovery after three weeks. I learnt from this that even in mundane affairs, if there is the spirit of surrender, Mother's grace is showered unconditionally.

(5) Once (perhaps in 1966) Mother came to Patna. In that year I was an applicant for the post of Reader in the Patna and Bhagalpur Universities. However, my name was recommended for promotion by the Bihar Public Service Commission for the Bhagalpur University before it was recommended for the Patna University. But I wanted to continue in the Patna University. One afternoon I was walking by the side of Mother on the Bailey Road, while proceeding towards the residence of a Minister, as the car in which She was travelling broke down on the road and it was being repaired. I told Mother about my hesitation to join the Bhagalpur University. Mother replied, "Hence forward you need not ask such questions to this body. Ask them to yourself and you will receive the answer from within." I followed Her instruction, sought the answer within, got it and I got the recommendation for promotion in the Patna University after a few days.

(6) I went to the Kankhal *ashram* during the Durga Pujas in 1979. Dr. Ramapatilal Karna of the Magadh University had accompanied me. On the first day, while Mother came out in the morning from Her room in an invalid chair, Dr. Karna and I prostrated before Her and offered some flowers, fruits, clothes and money at Her feet. As Mother

was not keeping well and there was a big crowd of devotees, Mother did not ask me about my welfare, as was usual on previous occasions. Brahmachari Hiruda was standing nearby. When he observed that Mother had apparently taken no notice of my presence, he remarked jokingly in the presence of Dr. Karna, "How do you feel Nilmanida? Mother does not even recognize you these days. In your earlier days Mother used to love you so much, when you had manifestation of shivering etc in your body, while listening to *Kirtan*. You have receded far away from Mother's mind after your marriage." Of course, I did not give him any reply at that time. But I had the firm belief that Mother must have recognized me even in the crowd and would surely ask me about my welfare later on. The same afternoon Mother came to the religious congregation in the hall of the *ashram* and after taking Her seat She asked eagerly, "Where is Nilmani?" As I stood up in the crowd, Mother said, "Nilmani, say something on Goddess Chandi on this occasion of Durga Puja." I came forward, bowed down before Mother, took my seat on the adjoining cot and explained the theory of *Chandi sadhana* for about half an hour. In the evening Dr. Karna reminded Hiruda, "Are you convinced now that Mother has not forgotten Her Nilmani?"

(*To be continued*)

Sai Ram Sahay

Shirdi Sai - Sathya Sai

M. Rama Rao

Your own experience is the best guarantee of truth for you.—Sri Sathya Sai Baba

Sai Baba said 'Without my will nobody comes to Shirdi and goes from Shirdi. This is cent percent correct. In 1930-31 I was working in Aurangabad proper and parts of the district jurisdiction and adjacent to Shirdi Ahmadanagar Dist. Though I passed through Kopargoan railway station a number of times, I was unfortunate, that neither I, heard Shirdi name nor Baba's. Then it was not Baba's will.

In 1961 Sai Baba came into my life through Sri Sathya Sai Baba's devotees at Mandya (Karnataka). Sometimes Sai Bhajan was held in my house. I began to read the book Sathyam-Sivam-Sundaram (the life of Sri Sathya Sai Baba) written by N. Kasluri M. A., B. L. Thereby I came to know not only the life of Sai Sathya Sai Baba but also Shirdi Sai Baba. The author has described as :

He is the Sub-stratum, the substance, the separate and the sum — the Sath, the Sathyam.

He is the awareness, the consciousness, the feeling, the willing and the doing, the chith ; the sivam.

He is the light (The splendour the harmony, the melody and symmetry the Ananda ; the Sundaram).

I retired from my service at Mandya (Karnataka) between Bangalore and Mysore, in the year 1964. The next year 1965 on Holy Sivarathri day I along with my better-half and the eldest daughter who is now of 53 years age is a devotee of Sri Sathya Sai Baba along with Shirdi Baba visited Puttaparthi.

There I enjoyed the mass bhajan by men and women sitting separately in a disciplined manner singing in chorus. As there was no place for our stay we camped at open place without fear and anxiety for our belongings. On the night of the holy day, we observed Sri Baba's miracle of taking Atmalinga from his stomach and displaying it to the devotees and producing huge quantity of vibhuti. I wanted to seek interview from Baba but utterly forgot. The next day all the devotees were asked to sit in a line in front and by the side of the Prashyanthi Nilaya. Baba came to one by one devotee and gave vibhuti packet to each. When he came to me I touched his both feet with my both palms. He said in Telugu "Pattu pattu (take-take) and smilingly left the place. On the same day we left for our place Mandya. I paid my obeisance again and again to the photos of Sathya Sai Baba and Shirdi Baba kept in the Prasyanthi Nilaya. At Puttaparthi I was very much attracted by the mass bhajan and the service rendered by the foreign ladies wearing Indian Saries and rendering the mean service of the Sweepers along with the local people. I thought that the foreigners are being

attracted by our culture whereas we are being drawn to some of their culture 3 W's wealth, wine and women. It is a tragic thing to observe.

After this, I had twice Puttaparthi Baba's darshan at Mandya upto 1975.

Since 1976 I am staying along with my family members at Bangalore. I was searching for a suitable alliance for my second daughter since five years but no avail. My eldest son took me to Sri H. H. Keshavaiahji who had come from Madras to this place. As per his advice writing Sri Sai Venkateshaynandha for 92 days daily 108 times, I succeeded in securing a good alliance of an engineer boy and marriage was conducted in 1978. Sri Keshavaiahji was a chosen devotee of Shirdi Sai Baba.

After my daughter's marriage I was put to innumerable troubles and trials, one day while sleeping at night I prayed Shirdi Baba as who will guide and guard me by relieving me from worries. Baba along with Sai Padananda Radha Krishna Swamiji appeared in my dream and indicated that Swamiji would guide and guard me. I approached Swamiji. He graced me with a copy of Sri Vishnu Sahasranama for daily chanting. He blessed me only by looking out, not talking. By obeying his indication all my worries vanished. Since then I have become a sincere devotee of Shirdi Baba who is now all in all for me.

It is mentioned in Sai Satcharita ch. III.

Then turning to Shama (Madhavrao Deshpande) Sai Baba said—

“If a man utters my name with love, I shall fulfil all his wishes, increase his devotion. And if he sings earnestly my life and my deeds, him I shall beset in front and back and on all sides. Those devotees, who are attached to me heart and soul, will naturally feel happiness when they hear these stories. Believe me that if anybody sings my Leelas, I will give him infinite joy and ever-lasting contentment. It is my special characteristic to free any person, who surrenders, completely to me and who does worship me faithfully and who remembers me and meditates on me constantly. How can they be conscious of worldly objects and sensations, who utter my name, who worship me, who think of my stories and my life and who thus always remember me? I shall draw out my devotees from the jaws of death. If my stories are listened to all the diseases will be got rid of. So, hear my stories with respect and think and meditate on them, assimilate them. This is the way of happiness and contentment. The pride and egoism of my devotees will vanish, the mind of the hearers will be set at rest and if he has wholehearted and complete faith, it will be one with Supreme Consciousness. The simple remembrances of my name as Sai Sai will do away with sins of speech and hearing.

The teachings of Sri Sathya Sai Baba are also identical to Sri Shirdi Baba.

“Why fear when I am here, put all your faith in me; I shall guide you and guard you. I am the Servant of every one, you can call me by any name I will respond.”

Though the teachings and sayings of both the Babas are identical it is a sorry state of affair that there are some devotees of both Babas who entangle themselves into controversy and criticism against Babas. It is nothing but a tragedy.

The people know very well that activities of spirituality, education, health are going on at Prashanti-Nilayam of Sathya Sai Baba and Shirdi Samsthan. There is no need of pointing by anybody.

Dr. S. Balakrishna Joshi is a Kulpathi and a great educationist. He released Golden Jubilee special number of Sai Sudha and rendered a speech on H. H. Narasimha Swamiji, Sai Mission — Role of Sai Sudha on 9.6.1990 during the Silver Jubilee of the All India Sai Devotees convention. He is wellversed with Sai Movement and its great masters Sathya Sai Baba, Narasimha Swamiji, Keshavaiahji, Radhakrishna Swamiji etc. He stated controversies and criticism and asked “Who are we to sit under judgement ; have we knowledge, power, wisdom and capacity ? We should not enter into such unnecessary things.”

In Sai Satcharita chap 18 and 19 it is mentioned as follows :

Variety in Upadesh — Slanderer Condemned.

Sai Baba required no special place, nor any special time for giving instructions. Whenever any occasion demanded them, He gave them freely. Once it so happened that a Bhakta of Baba reviled another behind his back before other people. Leaving aside merits, he dwelt on the faults of his

brother and spoke so sarcastically that the hearers were disgusted. Generally we see that people have a tendency to scandalize others unnecessarily and this brings on hatred and ill-will. Saints see scandal in another light. They say that there are various ways of cleansing or removing dirt, viz. by means of earth, water and soap, etc., but a scandal-monger has got a way of his own. He removes the dirt (faults) of others by his tongue ; so in a way he obliges the person whom he reviles and for this he is to be thanked. Sai Baba has his own method of correcting the scandal-monger. He knew by His omniscience what the slanderer had done and when he met him at noon near the Lendi, Baba pointed out to him a pig that was eating filth near the fence and said to him, "Behold how, with what relish it is gorging dung. Your conduct is similar. You go on reviling your own brethren to your heart's content. After performing many deeds of merit, you are born as a man ; if you act like this, will Shirdi help you in any way ?" Needless to say that the Bhakta took the lesson to his heart and went away.

Sri Sathya Sai Baba at Bombay on 17.3.1988 said that the new year vibhava would be prosperous as a majority of planets were well placed. But much more powerful than the Navagraha (group of nine planets) were two other planets called Raga and Dwesha. The influence of which completely spoiled man. If man is able to come out of the influence of these two planets then he need not worry about the other planets."

He has also said "Argumentation is the sign of egotism, it is searching in the darkness."

Apostle of Sri Saibaba of Shirdi Sri Narasimha Swamiji said to his disciple Sri Radhakrishna Swamiji :

"First remember Baba has form and he is formless too. Do not begin to analyse the quality of the metal or how it has been made ; but drink the milk from the container, drink nectarian milk from the very cup". Sri Radhakrishna Swamiji has said :

"Fault-finding is easy. To criticise others also is very easy. Find out whether you are perfect in your self first. Correct yourself by looking at others and their actions as though you are looking at yourself in a mirror."

Swami Keshavaiahji has said "Stop your criticism of others. Don't worry about the faults of your neighbour, rather look to your own. You will probably find more soot in your chimney than in the chimneys of others."

In my humble opinion it is better for the Sai devotees, shunning criticism, try to spread the Sai movement to the nook and corner of the world.

"Let us see what other great souls say in this regard. "Never talk about the faults of others, no matter how bad they may be. Nothing is ever gained by that. You never help one by talking about his faults ; you do him an injury yourself as well . . . We have seen that it is the subjective world that rules the objective. Change the subject, and the object is bound to change ; purify yourself,

and the world is bound to be purified. This one thing requires to be taught now more than ever before. We are becoming more and more busy about our neighbours and less about ourselves. The world will change if we change ; if we are pure, the world will become pure”.

— Swami Vivekananda

Thoughts of Sri Aurobindo.

“The quarrels of religious sects are like the disputing of pots, which shall be alone allowed to hold the immortalising nectar. Let them dispute, but the thing for us is to get at the nectar in whatever pot and attain immortality.”

“It has become a vogue with many so-called spiritual aspirants to go on visits to saints not to draw light and inspiration from them for their upward progress but to compare and judge them. They think they are very clever but their cleverness is nothing before the magnificent glory of saints who shine by their own light and are the benefactors of humanity.

Therefore let the spiritual aspirants honour saints, serve them selflessly and entitle themselves to their grace and thus illuminating their lives with divine splendour rise to the stature of sainthood”.

—Swami Ram Das

Sri Sri Anandamayee's Utterances

One day, a devotee of Ma got enraged by some objectionable words uttered by Abhay (a devotee of Ma), and as he ran towards Abhay to hit him,

