

Part 1 - Chapter 11 - Sadguru

Shirdi Che Sai Baba - Dr. Keshav Bhagwant Gavankar

CHAPTER 11

SADGURU

World is an amazing creation of God. From the particle of dust to the vast blue sky God reveals Himself from the time immemorial; and this movie is constantly and eternally going on of which He is the director.

The scenes and frames on the screen are so constantly moving and changing that we remain absorbed in the spectacle; it is simply unfathomable and we fail to experience the Mastermind behind all this. It is only because we lack that vision. We are habituated to appreciate the scene and we show less concern to recognize the existence of Him. That mind which gets entertained by the beauty of the scene remains ignorant of the scene Maker, Who is actually an authority or power behind it. This is a natural happening. Power or energy is always invisible.

When you go to a magic show you observe that the magician is an expert in playing his tricks while performing different items. But we can see both the magic and the magician. We never lose the sight of the magician. But this Great Almighty Magician of the world does not come in our sight, but the show goes on. This is His Leela. To get overwhelmed by the scenario is a characteristic of Jiva. If Jiva realizes His existence, he is knower, wise or a 'Dnyani'. But the realization is very difficult. Karma can be seen but Karta (doer) is unseen. The vibrations of the doer spring in the 'Karma' but are not sensed by the Jiva. Therefore the Jiva always remains in confusion. He can infer the existence of fire when he sees smoke; he can imagine the flower just by its fragrance; he can also judge the good fortune from the splendour. But why can not he realize the Creator when he beholds the world? The reason is that he does not have a 'Sadguru' to show him the path. We are familiar with the words 'Guru' and 'Saint' but we do not understand the grandeur of these titles. The person who reaches the ultimate stage of human life is a saint. What about the commoners like us? Even in this mundane world we fail to experience the things around us fully and clearly. Let us take an example of a beautiful painting. We may see it in the exhibition, an artist also sees it. But there is a vast difference in our observation and his. A layman and an artist both see the same picture or painting but their perceptions are far apart.

There are so many unknown sights of subtle and gentle beauty of human life, which only become known to us through books of talented writers. Reading such books opens the doors to the new world for us. Actually the world is not new but we get to look at it with a new vision. Roots of human life are hidden in the glory of the God. If we want to reach them, we should get acquainted with the experience of the Saints. Experiences of the great and holy men are invaluable. Jiva should take maximum advantage of them if he wants to be a beneficiary. He will be at a loss if he ignores them.

Since his early age, Swami Vivekanand was yearning to see God. When he went to Paramhans Bhagwan Ramakrishna, he asked with humility, "Have you seen the Lord, Maharaj?"

Ramakrishna replied, "Yes, I have! I can see Him as I can see you. No, I can see Him more distinctly than I can see you". Swami Vivekanand was taken aback with surprise. By Bhagwan Ramakrishna's blessings he could see the Light of Reality' which illuminates the knowledge. Vivekanand could experience God, the Lord. When the Jivas, see things we believe them to be real. But eyes which perceive the things are also real from our point of view. The 'light' which gives us the ability to see is never considered by us to be real. But those who realize this Light of Reality are 'Sadgurus'. Because of Sadguru's dicta, Jiva can concentrate on the 'knowledge'. Those who possess the knowledge are the 'gurus'. There may be different kinds of gurus. (Different attributes are learnt from different gurus. For example, working hard as ants, perseverance from a spider etc.) But Sadguru is one and only one who can illuminate different attributes and different interests in Jiva. (For more illustrations readers can refer to the following scriptures. Shreemad Bhagwat, (Skand 11). Dasbodha by Ramdas, (Ch. 5, 2-17), and VivekSindhu by Mukundraj. (Vol.1, Ch.1)).

He who gives the vision of all illuminating knowledge of awareness and creates unwavering interest is Sadguru. He is the base. When Sadguru reaches to full maturity in spirituality, he can be called a saint. It is difficult to find a Sadguru but it is even more difficult and rare to find a saint. Sadgurus enjoy bliss which is beyond the sensual pleasures. Subtle form of knowledge is Love. Saints remain immersed in the waves of love, and dwell in its grandeur. In the vicinity of Saints love sprouts in the heart of a Jiva. Lord Himself is a form of Divine Love. Divine love can be experienced only by him, who is absorbed in that love. And this is an 'Inward Journey'. By the favour of a saint, Jiva can find this love which is already present in his heart.

A saint is always a Sadguru but the converse may not always be true. To be in the vicinity of Saints or great pure souls is 'Satsang'. How to be in Satsang unless Jiva finds such pure souls? Should he go on a campaign for that purpose? There is a further difficulty. If he does come across such a soul, how would he recognize him? If by chance, he is successful in recognizing him, and if satsang is not practically possible, then passing through various obstacles, his life may come to an end. That is why Saints like Sri Dnyaneshwar or Sri Tukaram and others have revealed their hearts through their scriptures. They are present here in the form of their books. They stand behind the Jiva and support him through their dicta and maxims; because of which Jiva can feel the flow of that Divine Love springing from his heart.

When Jiva is agitated with utmost yearning and fervour, Sadguru will automatically come to him. When Jiva is immersed in deep cogitation of Sadguru and Lord, he is filled with the scenes in which he sees that God is embracing him. His mind gets merged in the Supreme Consciousness. He becomes unaware of the outside world. When this state is attained God appears before him in all His brilliance. For contentment and bliss of the Jiva God takes that very form which he worships.

When Shri Hari Sitaram Dixit became eager for Sadguru, he first tried to become an ideal disciple. Whatever characteristics of such disciple were given in the various scriptures, he tried to practise them. He used to get up from the bed before sunrise and take cold water bath in all seasons. Before meditation and contemplation he never had morning tea. He was yearning to meet Sadguru. Once he expressed his fervour to his friends, Annasaheb

Dabholkar and Hari Narayan Apte (a famous novelist). Three of them decided that if any of the three would find a Sadguru, he would tell the other two.

Late Hari Sitaram Dixit was a wealthy Gujarati Brahmin. He was a very intelligent, accomplished personality. He was engaged for many famous and prestigious court cases of that time, such as 'Bhavnagar Exposers', 'Pune Vaibhav-case of Sedition', Lokmanya Tilak and Globe, Lokmanya Tilak and Times of India. Strike of GIP Railway Signalers and many other cases. All these cases were important in public interest. Dixit successfully handled all these cases which gave him name and fame in the field. He had big spacious bungalows at VilleParle, Bandra and proper Mumbai.

H. S. Dixit was B.A., L.L.B. and also had passed the examination of solicitors. He was public Notary; a member of Bombay Corporation and a fellow of Bombay University. He had a title 'Namdar' as he was a member of Bombay Government Council. He was also appointed as 'Justice of Peace' by the Government. In the period of just fifteen years he had adorned many such positions of honour and dignity. If he had not turned to a spiritual path he would have still risen higher in this mundane world. He was aware of his own ability. But when he saw the Lotus feet of Sadguru, he very easily and willingly gave up the material pleasures and also his ambitions. Instead of longing for the title 'Sir' he preferred to be called as 'Hari Bhakta Parayan'. He yearned for his spiritual progress. All other things as, money making profession, or titles of honour were insignificant to him. He felt Heavenly happiness in holding his Sadguru's feet.

Those days Kakasaheb Dixit was staying at Lonawala. Prior to it when he was in UK he had met with an accident and his leg was hurt. It had not fully recovered even after various treatments. While in Lonawala his leg started paining when he was out on a morning walk. So he went to Lonawala railway station which was nearby. He sat on a bench on the platform, rubbing his leg. Unexpectedly, there came Nanasaheb Chandorkar, who was Kakasaheb's classmate. Both were very happy to see each other after many years. While giving a brief account of the happenings, Kakasaheb narrated about the accident and his painful leg. But he said he would like to thank the pain, as he had to linger behind because of it and thus he could meet his old friend.

Nanasaheb already knew Sai Baba. He told Kakasaheb how great Guru Sai Baba was. He advised him to see Baba so that the leg pain would certainly be cured. Kakasaheb felt very happy. In his mind he prayed, 'I don't care if I remain lame physically; but my mind and intellect should not cripple while walking on the spiritual path.' With this thought he took all the necessary information about Shirdi from Nanasaheb.

After sometime, Kakasaheb went on a tour for elections to the council. He came to Ahmednagar and stayed at Sardar Kakasaheb Mirikar's house. Dixit told Mirikar about his plan of going to Shirdi. Mirikar was extremely happy, as he also was a devotee of Sai Baba. Brahman is one and only one. It is pure consciousness, which is all pervasive. The whole universe is full of Brahman (Ishavasyam idam sarvam). That is Paramatma, Who is attributeless. If a devotee calls Him with pure love He appears in His grandeur form and attributes.

Such call of a devotee was sensed by Sai Baba. Unexpectedly Madhavrao Deshpande (Shyama) had to go to Nagar. He received a telegram that his mother-in-law had suddenly fallen ill at Nagar. He went to see her with Baba's permission. This was not just a coincidence

but Sai Baba must have arranged it for the sake of His devotee. Reaching there Madhavrao saw that his mother-in-law was quite well and the illness was not at all serious.

Mirikar got the wind of arrival of Madhavrao. Therefore, he sent a word to him. When Madhavrao went to Mirikar's house, he was introduced to Kakasaheb Dixit. Mirikar said, "Madhavrao hails from Shirdi. Moreover he is a right hand of Sai Baba. He will take you for His darshan".

Just then Babasaheb Mirikar, (son of Kakasaheb and a Mamlatdar of Kopergaon) unveiled the photo frame of Sai Baba which belonged to an ardent devotee, Megha. It was brought to Nagar for replacing the broken glass, Mirikar decided to send repaired photo frame to Shirdi through Madhavrao. Kakasaheb Dixit was delighted see Baba's photo that he prostrated with a choked throat. He became very eager to go to Shirdi and touch Baba's feet.

On the same day he and Madhavrao boarded the train and reached Kopergaon, which was the nearest railway station to Shirdi. Unexpectedly they met Nanasaheb Chandorkar on the station as before. He also had come for Baba's darshan. All were surprised at the coincidence. On the way to Shirdi they bathed themselves in holy Godavari river and then reached the destination.

Kakasaheb rushed to Dwarkamai eagerly. By the first sight of Sai Baba he went into a trance. On seeing Sai Baba's glowing complexion and His magnificent form, he forgot his own existence.

When a devotee experiences bliss love towards God, he becomes one with the Sagunarupa (physical form). This is revelation and realization. The treasure of such a blissful experience is beyond any description. God Sai pervaded every atom of his bod. When he had the darshan, all his fervour and ardour, which he perhaps had since many last births, were quenched in a moment. He experienced the inner peace. His tearful eyes were fixed Sai's face. He did not want to move them away.

Baba said, "Have you come, Kaka? It is very good that you are here. I was really waiting for you", it is clearly written that Sai had purposely sent Shyama to Nagar, so that Kakasaheb could get his company for coming to Shirdi (Ref: Chapter of Sat Charitra).

Till that day Kakasaheb was known to all by the name 'Haribhau' or 'Bhausahab'. But since Sai Baba called him 'Kaka' (lame Kaka), people started recognizing him as Kakasaheb. With the same name he then became famous. In this first visit only; Kaka dedicated his body, mind and intellect together with his wealth at the Lotus Feet of Baba. He became a dear devotee of Baba. His visits to Shirdi became frequent. Day-by-day the increasing bliss filled his mind to the brim. All worldly temporal pleasures became despicable for him. Important point was, these ascetic tendencies had emerged through the knowledge and wisdom which was gifted as a grace from the Sadguru. This is real Asceticism.

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