

Part 1 - Chapter 12 - Guru Bhakti

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CHAPTER 12

GURU-BHAKTI

Devotion is a spontaneous light of God. It is not a material thing to be acquired; or it is not an exhibit to be displayed through deeds and actions. To prostrate thousand times before the deity in a temple, to rub the nose against the ground before the idol are the meek actions, which do not represent devotion. After the experience of Divine Love a devotee goes in a state of bliss which is beyond description. He unites with God. It is a true devotion or Bhakti. In that state devotee knows that he and God are one. He has a strong conviction that God is protecting him. This type of experience of Bhakti is known as Bhaktiyoga.

God manifests Himself in Jiva. Knowing this in his heart, when a devotee loves God, talks to God and meets God, then these actions come under Bhakti. An infant enjoys the love of its mother, when it understands about the mother. If the mother is not known, the pains taken to find her cannot be called as Bhakti. The love of mother cannot be gotten from outside. Jiva cannot search outside for it. On the contrary, God's intense love is already present in the heart of Jiva. This love becomes evident through Jiva's self love. When Jiva takes this love in cognizance and lives with that awareness, then it is real Bhakti. Then his surrender to God is not out of duality, but it is out of unity. [Ref: Dnyaneshwari, Chapter 18, Verses 1113, 1117, 1398.]

Kakasaheb Dixit was fraught with such type of real devotion. He was immersed in singing the glory and attributes of Sai Bhagwan. He concentrated and meditated constantly on his Sai-God who was Lotus eyed, (Kamal Nayan) and moon of bliss (Anand Chandra). His faculty of speech and his Chitta got soaked in Love for God. Thoughts of renunciation of worldly happiness became predominant in his mind. His tendencies became ascetic towards mundane pleasures. His attention got diverted from his profession and its allied activities. It affected his profession so much so that he suffered monetary loss. Constantly focusing all thoughts on God-Sai and yearning for His proximity made him shuttle between Shirdi and Mumbai very frequently. His absence from the office ought to have brought adverse effects in the profession. But he decided to lessen his necessities to overcome the monetary scarcity. Basically his style of living was very simple. There was no trace of pomp in his attire nor any sort of exuberance in his daily habits. He held very high positions in his career, but he never went for a gold wristwatch even. He had no addiction in life. However, he had a big joint family and he needed to support it. But still Kaka had decided to spend his life in Baba's fold. So he refrained himself from all sorts of ties. Kakasaheb's friends got very anxious and worried because his ascetic behaviour. They tried to turn his mind again towards his profession and his old ambitions. But all their efforts proved be futile.

Baba had many devotees, but a devotee like Kaka was a rare one. He was an ardent and fervent devotee of Sai Baba. (The adjectives are not sufficient to describe his devotion). His sterling devotion was in its superlative. His dispassionate tendency could be equated with a

lotus leaf which remains untouched with water while actually floating it. Dnyanis (wise people) are detached from the mundane affairs like a lotus leaf from water. Staying in this world with detachment and walk on the spiritual path is 'sadhana'. Very few people can adopt it. To leave the temptation of money is little easier but not yearning for name and fame is not so easy. He who accepts pains and pleasures earned by the previous karmas and then surrenders at the Lotus Feet of God is a person of high rank. If he gets entangled in 'I and My' then he is as good as dead spiritually. What is rebirth then? When the darkness of ignorance vanishes and the sun of knowledge arises in one's heart, then the Ego dies and Vasanas also get destroyed then it is known 'rebirth'. On rebirth one gets spiritual vision or knowledge vision. Without detachment and asceticism one is not eligible for such rebirth (Dnyaneshwari, Chapter 15).

To become detached from the temporal world, grace of God is essential. Asceticism is no easy. If God wants to shower His grace upon somebody, He first bestows asceticism on him. Kakasaheb was fortunate that his spiritual journey started with pure asceticism and detachment.

Once Baba decided to test the depth of the devotion of his close devotees. A dying goat happened to enter canopy of Dwarkamai. Baba made it His tool for test. He ordered Madhavrao (Shama), "Shamya, I am very much hungry. I feel like eating mutton. See; this goat has coincidentally come here. Catch it and slaughter it. Let us have a delicious lunch. Go and do as I have said".

Shama was very close to Baba. He could easily joke with Baba or banter with Him without any hesitation. When he listened to Baba's idea of 'delicious lunch', he was stunned and annoyed also. Angrily he said, "Baba, You are my God. You know everything. You know, I am a Brahmin by caste. Still You are trying to depute me for this job of killing an animal. Are you kidding? Constantly You are talking about Vedas and Shastrs. Then how can You wish to kill this poor, innocent, mute animal? I know You thoroughly. You want to put me in an embarrassing position. But why should I take the burden of that sin on my head? We consider You as our God, and believe it whole heartedly. Don't You feel ashamed in telling us to do such a cruel deed?" In angry mood he left Dwarkamai.

Seeing Shama's anger Baba chuckled to Himself. He felt pity for Shama's ignorance. Constant 'Satsang' reading and studying Shastras, grace of Guru and self realization are the leading steps towards Liberation. Shama was lagging behind. Baba called Badebaba. Telling him about the goat He urged him, "You are a Muslim; so you can very easily kill the goat. Come on; do it".

Badebaba was a celebrity of Shirdi. He was always given a seat on the right hand side of Baba. He had the privilege to light the Chillum for Baba and to have a few puffs of it before handing it over to Baba. Everyday Baba used to give him fifty rupees, which was quite a big amount in those times.

On one occasion of Diwali festival, all had gathered for breakfast. Dishes of snacks were ready. But something happened and Badebaba was sulking. He went away. Baba decided not to eat if he was absent. Somebody went to find him and somehow brought him back after quite a long time. Till then people were waiting with their dishes in hand. Baba then called, "Come, Bademiyan". Then he joined the party and the tension in the air was released. With a sigh of relief all started eating.

When Baba asked Badebaba to kill the goat he said, "Though I am a Muslim, I am not a butcher. I cannot do this" (Ref: Sai Sat Charitra, Chapter 23).

Here, God Himself was asking for something. But even if God spoke, or through the guidance of the scriptures and the advice of the saints, truth can not be comprehended. It can be comprehended only through the individual experience, and for that comprehension mind needs to be perfectly ready through innumerable life times. And Badebaba also left the premises of Dwarkamai.

When two of the devotees had declined His order, Baba remembered Hari Sitaram Dixit (Kakasaheb). At that hour, Kaka was reading "Adhyatmik Ramayana" sitting in his house (wada). Baba Himself had instructed him to read that sacred book. Kaka had limitless devotion, confidence and total faith in Baba. For Him Baba was "Parameshwar", the Lord, and the Supreme. He knew that 'Rawa-Halwa' was Baba's favourite dish. (It is a Maharashtrian sweet dish, Shira in Marathi). Kaka himself used to prepare it on a kerosene stove and take it to Baba everyday. At afternoon Aarti, Baba would mix all the dishes received as 'Naivedyam' and distribute to all people present there. After getting the 'Prasadam', people would leave. Only then Baba used to eat when very few close devotees would be present.

One day, Baba and Badebaba were taking lunch together Kaka came there. He thought in his mind that he should also get a chance to join them. Baba was a mind reader. By intuition He understood, what Kaka wanted. But he did not ask him to join or give him the 'Prasadam'. He wanted to show His Leela.

Kaka remembered an incident from 'Adhyatmik Ramayana' which he had recently read. Sri Rama, His brothers and devotees were sitting in a row for lunch. Bhakta Maruti was not offered a chance. Maruti was yearning for 'Prasadam'. To fulfill His own wish Maruti played a trick. With a cautious leap He lifted the dish which was in front of Rama and jumped into the sky. Sitting on a tall tree and teasing all others He ate 'Prasadam' to His heart's content (In "Bhavartha-Ramayana", saint Eknath Maharaj has given a wonderful description of the same event. Chapter 88, verses 120 to 124).

In mind, Kakasaheb decided to imitate and follow the example of Maruti (Except the teasing part) One day he got a chance to do so. Baba and Badebaba were sitting with a bowl Rawa-Halwa (Shira). Baba took a morsel from the bowl and Badebaba was about to take his turn. But Kaka intervened and swiftly picked up the bowl and came hastily to wada. He distributed the 'Prasadam' to all present there and then ate the left-over with great joy. Afterwards Baba too praised Kaka for his daring spirit. From the very next day Kaka too asked to join for lunch in Baba's company. Thus Kaka was a fortunate devotee.

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