

Part 1 - Chapter 16 - The Method Of Baba's Instructions

Shirdi Che Sai Baba - Dr. Keshav Bhagwant Gavankar

CHAPTER 16

The Method Of Baba's Instructions

Late Hari Sitaram Dixit (alias Kakasaheb) had meticulously taken down the notes of Baba's precept when Baba was talking to various devotees and kept the record. Some of them are included in this chapter. Kakasaheb refers Sai Baba as Maharaj, in his writings.

Sai Maharaj never gave direct instructions. He never taught lessons or gave lectures or Pravachans. He used to tell the stories or happenings med to be for particular devotees, who would understand in mind that those lessons were given for them. Some stories used to be for all common devotees. They would then find the moral according to their own intellect and circumstances which they were in. On individual level, Maharaj used to convey His precept by giving experiences which would leave a permanent imprint on the mind of that devotee. Let us know some instances as Kakasaheb narrates in first person.

[1] Once, two of my friends were talking about Christianity. They were showing their fault finding attitude by criticizing one religion. I also joined the discussion showing a few drawbacks and defects in that Dharma. After some time I went to Maharaj for darshan and Pada-namskar (Salutations). When I tried to bow at his feet, He withdrew His feet. Because of this action, I realized that I Had made a mistake in talking ill about the Dharma. It was totally against Maharaj's precept. I, then mentally asked for His pardon. He seemed to be satisfied. Next moment He called and asked me to sit down by His side. Willingly He stretched His legs and allowed me to touch His feet. Daily, He used to advise us not to talk ill about anything and even not to label 'good' or 'bad' to anything or anybody. He used to say that people were always interested in blaming others or searching faults in them. This carping attitude is very common. On the contrary, talking something good about the people or praising them is rarely experienced. He used to say "Never hurt anyone at anytime."

Once He told me the same principle so forcefully that the those words keep haunting my mind. He had said, "Kaka, whenever bad about somebody, I feel as if I am ailing".

A person who believes that Maharaj is omnipresent would agree how true those words of Baba were. To hurt anybody was the same as hurting Maharaj. Saint Kabir had said, "In every earthen pot (body) there exists Rama. Then why hurt anybody?"

[2] Once, some people were sitting in Wada. One of them was talking ill about a person who was not present in the group. Rest of the people did not approve of it but they just kept quiet. After some time the slanderer went out for a nature's call. At the same time Maharaj came out from Dwarkamai to go to 'Lendi Baug'. When He reached wada, people from inside the garden approached Him for darshan. To those people Maharaj asked about the slanderer. "Where is he?" I said "He had gone for natures call".

When slanderer came back I told him “Maharaj was asking for you”. The person was somewhat abashed when he said, “Maharaj met me on the way. He showed me a pig whose mouth was dirty with excreta and it was enjoying licking that dirt. Maharaj said look, he loves eating the shit but we find it nauseating. In the similar way, slanderer likes to malign somebody, but others do not like it. Slander is always bad. Why one should do it?”

[3] Well known Kirtankar (who sing and describes the glory of the Lord) Madhavbuva Badodkar had come to Shirdi. After paying his obeisance he sat down next to Baba. Madhavbuva thought in his mind as to how fine it would be if Baba would tell him about the attributes of ‘Paramahansa’. Instantly at the same moment Baba asked Bhausaheb Dixit to go to Wada and read Pothe (Sacred Book). He got up and prostrated before Baba. Madhavbuva also was to go with him. So both of them went to wada. Bhausaheb started reading Eknathi Bhagwat. Madhavbuva also joined the audience. He had not suggested to Bhausaheb to read any particular chapter or not expressed anything about the question in his mind. Bhausaheb started reading stanzas 27 to 37th from chapter (Adhyaya 28). In those stanzas Eknath Maharaj had given a detailed description of attributes of ‘Hans and Paramahansa’. Madhavbuva was fully satisfied as the doubts in his mind were cleared. Was it a coincidence? It was Baba’s Leela. Madhavbuva was so happy as Baba’s Leela obviously was meant for him. His mind filled to the brim with love for Baba. Baba would very rarely give direct advice to devotees. But He would use His powers to arrange coincidences as in the above case.

[4] While commenting on the temporal aspects, Vedanta gives different allegories (Drushtanta) for example rope snake, deer and shining water (mirage), gold and ornaments, soil and earthen pot, etc. Rope and snake allegory means, rope is mistaken as a snake. Deer and water: because of sunrays falling on hot soil, a mirage is created. A thirsty deer comes running to the spot and is thus deceived.

The first two allegories are similar. In these two examples illusion is involved. The object is something different from its real state and therefore the impression is false.

In gold and ornament, and in soil and earthen pot pairs it is suggested, that even if the appearance, that is even if the outer forms and shapes are different, the basic material of these objects is the same. Group of first two and that of other two allegories were of different types. I was confused and could not decide, which allegories were relevant with the wordly affairs. One day I became eager to end this confusion and was thinking of the solutions. In the next ten minutes there came a person with a message from Maharaj. He said, “Maharaj is asking for hundred rupees from you. He sent me to collect it?”

At that time I had only one rupee. That too was recently given by Maharaj Himself, on the Guru Pournima day. Probability of asking for that one rupee was absolutely zero. I explained the situation to the messenger and requested him to convey my humble salutations to Maharaj. When the person left, I thought that He must have purposefully sent the person. Maharaj had asked for a hundred rupees. So the solution to my confusion must be in this number hundred. By intuition Maharaj always knew who had how much money. We all had frequently experienced it. So He would not demand hundred rupees from me. To give me precept, must be His intention. He wanted to resolve my confusion. I was quite sure about it. I, therefore prostrated before the photo of Maharaj and said, “Please explain the meaning of hundred rupees”. Within next two minutes, meaning of ‘hundred rupees’ sprang to my mind. It is as follows:

“All the above four allegories are relevant and applicable to the worldly affairs. World is represented by the number hundred. Hundred is written as one, zero, zero. World is composed of ‘Sat’ i.e. Brahma which is only one in number and other aspects of the world are Nama and Rupa. Everything in the world has some name and form (Nama-Rupa). But everything has originated from Sat (Brahma). If there is no ‘Sat’ there is no Nama and no Rupa. In number hundred, the two zeros have values because they are written after one. If, that one is removed, the zeros have no values, no meaning.

“In the ‘Gold ornament’ and ‘soil-pots’ allegories, gold and soil are important. Ornaments and pots take different forms and hence have different names. But the basic material is gold or clay. So these two represent ‘Sat’ (Brahma). Because Nama and Rupa have no existence without gold and clay. Ornaments and earthen pots are perishable, but gold and clay are not. Even if both the zeros are removed from 100, digit ‘one’ does not become valueless, as the Sat is not disturbed even if Nama and Rupa are not there. This way number 100 explains the principle of worldly affairs. “In ‘rope-snake’ and ‘deer-water’ allegories, snake and water are like zeros. Because they are not real but only illusions”. Through this churning of thoughts I realized the relevance of the allegories to the world and I was very happy.

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