

Part 1 - Chapter 24 - Sri Sai Baba And Vitthal-Krishna

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CHAPTER 24

SRI SAI BABA AND VITTHAL-KRISHNA

Sri Sai Baba inspired me (the author) to write and I could complete the last 23 Chapters. He has asked me to write this 24 chapter which analyses the incredible behaviour of Baba. For example, He used to say 'Dwarkamai' for that masjid in which He lived, and many such inexplicable things. When I was scanning the old issues of 'Sri Sai Leela' I found an innovative article written by B. V. Deo, in which he had tried to seek answers to such inexplicable questions. With reference to that article I am writing this chapter.

The intention of Sai Baba's advent was to show the path liberation to His devotees. He did that through His own behaviour. The author of this book thinks, that the devotees should know the enigma of Baba's Avatar and His birth. Baba started Ram Navami Festival in Shirdi. He used to enthusiastically participate in it and He established the tradition of ending the festival with 'Kala' (mixing the eatables offered as Naivedyam). He made sure ritual continued even in future. This was a notable act. Let us analyse His intention behind it.

In this practical world we do not see that every person is born with a sharp intellect. On the contrary, many people are dull, especially from spiritual point of view. To be obtuse and dull is a fault of one's actions (Karmas), done during many previous births, and not only in the present birth. With this consideration, it is absolutely unjustified to ridicule or deride any person for his dullness. Actually, dull people oblige the intellectuals by giving them a chance to display their wisdom. Knowledgeable and wise people should employ their intellect to uplift those under-privileged people, and not take advantage of their ignorance. This cannot happen unless a wise person creates affection in the minds of ignorant people. For that, he should be in harmony with them. The festivals provide the opportunities to the people to establish the desired harmony. If the intellectuals pay careful attention, they can inspire the dull people. Their intellect then gets purified (Satwik) and they adopt the path of self progress. Even great philosophers, sometimes, cannot attract and bind people together to educate them in spirituality. This can be achieved through the social festivals. That is why saint Dnyaneshwar and saint Tukaram established the denomination "Varkari". In ancient time, Dwapar age, Krishna also tried to congregate Gopals and Gopis by freely mixing with them and being one with them. So much so that He became dear and near to them as, 'Makhan chor of Gokul'. He used to mix the eatables from tiffins of the Gopals, when they all used to go to the pastures to graze the cows. Hence it was famous as 'Gopal-Kala'.

Baba continued the same tradition in His Sai-Avatar as mentioned above. Performing the Kala-ritual was necessary to end the festival. (Refer: Sai Sat Charitra, 6/92). That way He has given an indication of being Krishna-Avatar previously. While in conversation, Baba would many times exclaim some indicative sentences. Once He said to Madhavrao Deshpande

(Shama), “Shamya, you and Me are together for last seventy-two generations. I remember it but you cannot recollect that fact”. In similar way He said to Nanasaheb Chandorkar, “Nana, the nearness of two of us is not new in this birth; but it is from the last four births. That is why I call you again and again. There are many Nanasahebs in this world. But still I call only you. Now have you understood; why?”

In Bhagwad Gita, (Ch.4, V.5) Krishna has said to Arjuna, “I have gone through many births and so you have too. The only difference is, I recollect them all and do not”. There are nine ways of devotion, one of which is friendship. Shama was an example of this type of devotion. He used to address Baba as ‘Deva’. He was so intimate with Baba that he never treated Him as great person or a saint. He took liberty to scold Baba or be angry with Him. Sometimes he would talk to Him using harsh language or sometimes quarrel. Shama would not hesitate to ask any question to Baba, while others would not dare to be so free with Him. He used to go to Him, not because He was a saint, but only for smoking Chillum. In the beginning, Shama did not accept Baba as God. On the contrary, he thought Him like many others, to be insane. Gradually his opinion changed and he considered Baba as God. He experienced Baba’s abilities and super powers through many incidents. He knew that Baba always spoke the truth. He was beyond all human intelligence and reasoning and therefore was difficult for any human to comprehend. He also had gathered that Baba was beyond birth and death. Shama sometimes would repent for taking liberty in talking harshly to Baba, treating Him as an ordinary person and being over friendly with Him. With all that, he was still the most ardent devotee of Baba. This was an eighth type of devotion namely Sakhya or friendship. We see the parallel example in Bhagwad Gita. (Chapter, 11)

Arjun says to Krishna, “Without understanding Your divinity. Oh Krishna, I have addressed You with undue intimacy and made audacious advances. I must have behaved disrespectfully with You while walking, talking, and sitting with You; may it be in privacy or in presence others; I want to apologize for all such foolish acts of mine. I am praying to You, Who have incalculable powers and innumerable virtues, to kindly forgive me”. At the time of Bharatiya Battle of Mahabharat, Arjuna was deluded. Krishna told him the Bhagwad Gita on the battle-field and Arjuna got free from delusion.

Nanasaheb Chandorkar was a Sanskrit-language scholar. He was full of pride for his knowledge. Once, when he was sitting in Dwarkamai, Baba asked him the implication of the very first verse of Gita. Further, He asked him the exact meaning of the thirty-fourth verse from chapter four. Obviously, Nana was baffled and fumbled. He could not answer Him. After this incident, Baba was teaching Nanasaheb the Gita with meaning and grammar. This routine was going on for many days. This way Baba dissolved his pride and inculcated the real meaning of Gita in Nanasaheb’s mind. This tuition of the sacred book took place in Dwarkamai. Does it not imply that Baba was God Krishna and Dwarkamai was the Kurukshetra? Once Baba had told Hari Sitaram Dixit, (B.A., L.L.B., Solicitor, VileParle), “Now I will go and be back at the age of eight years.”

In Mythology we find a description of birth of Lord Krishna. Devki, His mother was in jail then, when Krishna was born to her. He first appeared before her mother, not as a baby but as a boy of eight years. In a verse given in the epic ‘Hari Vijay’, the poet says, “When a boy of eight years of age appeared in front of Devki, there was a resplendent aura around Him. The cell of the jail was filled with the divine brilliance, before which sun and moon also would have appeared pale and dull”. Reference of ‘eight years age’ is to be underlined here (Refer: Hari Vijay, Ch. 3). Baba once told Dixit, “Kaka, previously, I used to dispense the medicines to the

people. Then I left it and started chanting Hari, Hari. Later on I became Hari Himself.” This sentence of Baba suggests that He was none other than Krishna.

On the day of Guru-Pournima, in 1909-1910 A.D., Baba asked His devotees to offer Him a special adoration. As per His instructions, the ritual was carried out in Dwarkamai. Devotees did it with love and devotion. Lord Krishna and Rishi Vyasa are recognized as “Jagadguru” (Preceptor of the world). Vyasa and Krishna were one. Vyasa was known by another name “Krishna’. In Bhagwad Gita, Krishna has said, “Amongst Rishis, I am Vyasa” (Ch.10, verse 37). Vyasa’s one more name was Krish-Dwaipayan, as he was born on Krishna-Dweep (Island). This name is referred to in Maharashtra Kosha (Encyclopedia of Maharashtra) written by Dr. Ketker. L. R. Vaidya has also said in his Sanskrit-English Kosha, that Vyas-Muni’s another name was Krishna-Dwaipayan (Refer: Drama VeniSamhar). All these references prove that Vyasa and Krishna were not separate.

The worship offered to Baba on Vyasa-Pournima-day was thus a ‘Krishna-Puja’. And Dwarkamai was Dwarka of south. Famous Buti-wada (or Dagdi wada, as it was build with stones) was primarily meant for Muralidhar (Krishna) Temple. Just 4/5 days before His Nirwana, Baba told wife of Andhu Marwadi, “I am sick of staying in masjid. Now I will go and stay in Dagdi-wada. Brahmins will take care of me”. Four or five years prior to His Samadhi, He led Mrs. Jog (wife of Bapusaheb Jog) to the site where the wada was yet to be built. Pointing out at the place he said to her, “Today this place is only used for nuisance. But there will be a stone structure here, shortly. That will be my place. I am going to sit there” And Baba’s Samadhi was built in the same Buti-wada, where people gather today in large numbers. The place which was proposed for Krishna-temple was thus utilized for the other form of Krishna i.e. Sai Baba. This again confirms that Baba is an incarnation of Lord Krishna.

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