

# Aura of Shirdi Sai



**SaiAura**  
I AM EVERYWHERE —

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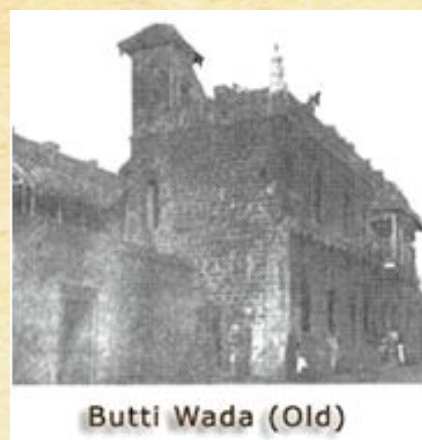
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By: **Prathibha G**

The year was 1918 and it was an auspicious day per the Hindu calendar year. The Hindus all over were celebrating Vijayadashami on the 15th day of October 1918. However, Shirdi wore a somber look and the day was a gloomy one in the heart and mind of the villagers of Shirdi. Let us recapitulate 15th October 1918 as Vijayadashami dawned! There was hope and despair inside Dwarkamai, the mosque alternately! That was the state of mind of Madhava Rao, Nana Chandorkar, Kaka Dixit and

The noon arathi was short! The lunch hour was already over – yet no one thought of having lunch. Though serious, Baba was conscious. He was aware that His time for 'Mahasamadhi' had come. He wanted to avoid the utter confusion caused by wailing, weeping and crying of devotees. But they

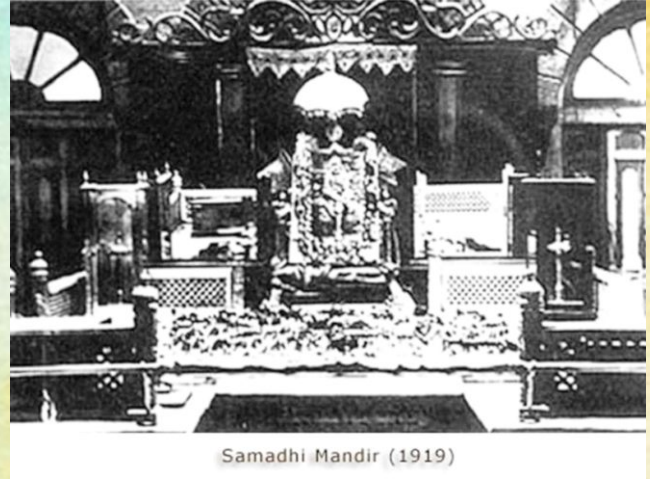
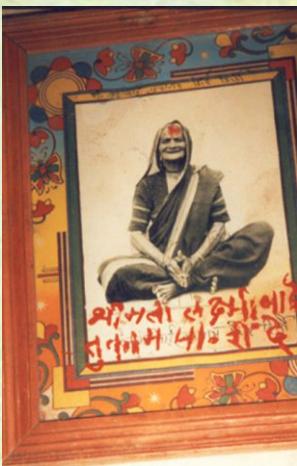






were not prepared to leave Him alone. Baba told them to go for food. Nana Chandorkar, Buti, Madhava Rao, Kaka Dixit, Sathe, Mhalsapathy, Dabholkar were all near Him. It was hard for them to disobey Baba. They all left for lunch. Remained behind with Baba were Lakshmi Bai Shinde, a villager Bayaji Kote Patil and a couple of others.

Baba sat up in His bed. He took out from beneath His pillow a purse of His nine coins. With His polishing, they were gleaming with extraordinary shine. Holding them in His right



palm, and looking at them intently He told Lakshmi, "Lakshmi, now you have to preserve this precious wealth of mine. These coins represent the nine fold devotion of my nine intimate devotees. Keep them with you. They will set an example for ideal devotees. You too have served me selflessly giving boundless love. But I gave you nothing in return. Accept these coins as my gift. My fakir will look after your welfare!" He placed the coins in her hand, first five and then four! Lakshmi's eyes welled up with tears. It was a unique experience in her life which left her enchanted.

*Make of a temple or tree your home, Clothe yourself in the skin of a deer,  
And use the bare earth for your bed, Avoiding gifts and sense delights;  
Could any fail to be content, Blest with dispassion such as this?*

## —The Mountain Path



Courtesy: 'The Loving God'  
By **Dr. G.R. Vijayakumar**

So saying, He raised his gown and held it up. Two plague bubos were peeping out of his arm pit!"







would go to Lendi Baug. On return from there the second 'darshan' session would begin. In this session devotees were offered opportunity to worship Baba by themselves. In between Baba would give short discourses. With noon 'arathi' the second session would be over. Baba will participate in a collective lunch and after this He would once again go to Lendi Baug. The third session would begin around five in the evening and would go on till night. After 'arathi' again and 'palanquin procession' in the night devotees would disperse bidding 'adieu' to Baba.

After having his wonderful experience in respect of his own son, Dada Saheb Khaparde decided to participate in every aspect of this program in Shirdi in order to have maximum benefit of Baba's association.

"Air goes back to Air, Fire to Fire. Every one of the five elements thus goes back to its place. The body is made of earth. Its return to earth is not a thing to bemoan". So said, Sage Sai. The truth that fell from Baba's lips in any matter is unquestionable and the position taken cannot be combated.

He pointed out that death and life are equally manifestations of God's activity and are inseparable. Bodies when worn out are cast away like worn-out clothes. "Appa wants to change his dress (Kupni) before I do. Let Appa go. Do not stop him."



By **Sanjay M. Padia**

Godavari that flowed alongside the village of Shirdi and poured it on Baba's head. Such was the love that Megha and Sai had for each other. Megha, after completion of the one lakh and twenty five thousand (1,25,000) Gayatri Japas as instructed by Sai was performing SAI's Arati on 6th January 1912 when two thin piercing rays of light emerged from SAI'S eyes. This MYSTIC GLANCE that was emitted from SAI's eyes slowly reached Megha's eyes. The light rays upon making a contact with Megha's eyes, started to slowly disperse into numerous light-filled bright yet pleasant beams of rays. The rays started to slowly scatter themselves to eventually spread over his whole body. Megha knew his end was near and rightly so. He passed away on 19th January 1912.





Prem i.e. DIVINE LOVE, that and that alone," "So be it!!!" saying which SAI disappeared. Ever since then, Galwankar has had spells of divine love gushing through him. Sometimes he would experience the DIVINE BLISS while meditating, sometimes while reading spiritual texts and while at other times when he would be deeply engrossed in Sai Satsang. Such was the effect of being under SAI's grace!

“

“



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## PART 1

|| Om Shree gurubhyo namaha harihi Om ||

### Brief introduction:

Upanishat is the 'conclusion' portion of the Veda. Parabrahman is eternal, The Veda which reveals Him, is also eternal.

The Veda which is always present, is reinstalled the same way as it was before. This information again has to come from Veda and Veda says, "dhAtA yathA poorvam akalpayat".

The hierarchy among "beings" is the hierarchy of this vEda-jnAna. The level of clarity, the order, etc is their hierarchy.

TalavakAra expresses it clearly as, "tE hyEnat prathamO vidAmchakAra brahmEti". Indra is higher than other devatAs because he got it first among the other dEvatAs such as Agni, Daksha, etc. PARvati is higher than Indra because of this order. The concepts of Indra, Rudra, Chaturumukha, etc are not mere sectarian concepts.

Conversations are found in the upanishats between two "beings", in this hierarchy. Vedic knowledge flows from the higher being to the lower being, or from a Teacher to the taught. For example, for Kena Upanishat, Chaturmukha is the teacher and Rudra is the taught. The human level clarity and comprehension of this knowledge is at the bottom portions of this ladder. Even among human beings, this hierarchy decides who the teacher is and who the taught is. Since knowledge from Agama comes only in the form of listening-contemplation-leading-the-life-of-it (shravaNa-manana-nidhidhyAsanA) in short known as inquiry or brahma-jignyAsA, this jignyAsA-hierarchy is hierarchy among beings. This is what makes the teacher-student relationship possible, which is very necessary for this kind of study.

IshAvAsya is a Yajur veda Upanishat. Every Upanishat has a shAnti mantra which is chanted both

at the beginning and also at the end of the Upanishat. Following this Vedic tradition, let us study the shanti mantra for IshAvAsya which goes like this:

| **Om poorNamadaH poorNamidam  
poorNAt poorNamudacyate** |

**poorNasya poorNamAdAya  
poorNamevAvashishyate ||**

**Om shAntiH shAntiH shAntiH harihi Om** | |

Vedic Brahman is Complete (poorNa). He is complete in every one of His Forms. He is Complete in That Original Form (poorNam adaH). He is Complete in this incarnation-Form (poorNamidam). From the Complete Original Form (poorNAT) emanates the incarnation Form which is also Complete (poorNamudacyate).

When the Complete Incarnation Form emanates from The Original Complete Form (poorNasya poorNamAdAya) what remains is also The Complete Form (poorNameva avashishyate).

While we are studying this Upanishat, let there not be any trouble due to external physical causes (adhibhoota), let there not be any trouble due to internal causes (adhyAtma), and let there not be any trouble due to unknown causes (adhi-daiva). For this reason, the word 'shAntiH' is repeated three times.

Every Upanishat is in the form of a conversation. Veda ordains that Upanishats must be studied only after knowing the rishi, devata and chandas for the particular Upanishat that is being studied. For this IshAvAsya Upanishat, svAyambhuva-manu is the rishi. Vedic Parabrahman with the name 'yajnya' is the devata or diety. The meter anushTup etc., format will be known by counting letters of each mantra.

With this background, we will continue our study of this great Upanishad in the next posting.

Shree krishNArpaNamastu







### Leela 1:

Annasaheb asked, "How do you know that I got money now?" Shri Pradhan replied, "I don't know, Baba ordered me, and I have to obey His order".



## Leela 2:

### Leela3:

"Kaka, you are a wise man! A learned person - with implicit faith in myself! Do I have to tell you all this? Listen, my body will die - but not this shrine - this place! It will be ever awake with my unseen presence! For that, remember me always and call me in your difficulties! I am always with you. The Udi from my 'Dhuni' will always give you protection! I always look after your welfare." This assurance by Baba gave confidence to all devotees. Their minds were getting prepared for Baba's last journey!



By **Dinesh Chikballapur**



But the time Tatya fell ill Baba was aware of what would happen. He disclosed to Ramachandra Dada Patil that Tatya's end was near and instructed him not to tell this to Tatya. But he disclosed this to his close friend Bala Shimpi. When Ramachandra was seriously sick and thought that his day had come. Baba came to him and told not to worry that his day for that is postponed. Tatya around the same time fell ill and his condition began deteriorating but Baba exchanged the death day of Tatya with His own. Both Ramachandra and Shimpi were certain of Baba's prophecy. Baba

Reference Sources: Shri Sai Satcharitra by Hemadpant; Bhakti Saramrit by Das Ganu

Shri Sainath has been proving what He told His inner circle of devotees when He was in flesh and blood that He would not die with His Mahasamadhi but will speak from His tomb as soon as a devotee calls Him with love and will bear all His burden. The experiences of devotees prove greatly that. The devotees daily sing 'Shirdi is my Phandarpur and Shri Sai Baba is my Vittal (God Vishnu)". No doubt, Baba's influence is steadily extending to all parts of India and abroad and there is increased attention paid in many quarters, to this STAR of first magnitude in the Indian Spiritual Firmament.



# Belonging Versus Otherness

By **Sri Radhakrishna Swamiji**

Sai Baba's way of life speaks of the precious ties of inclusivity and 'belonging' that emerge from a deep and almost instinctive human need. Yet, it is this very need to belong to something we consider 'our own' that creates the category of non-belonging or 'the other'.

The idea of 'otherness' is central to how identities everywhere are constructed. In general, our social identities reflect the way we internalize the already established and sanctioned social categories within our societies, such as cultural, ethnic, national, class, caste, gender and other categories.

These categories shape our ideas about who we think we are, how we want to be seen by others, and the 'rightness' of groups to which we belong. They also shape how we see, judge, treat and respond to those who do not.

Sri Narasimha Swamiji in his masterpiece 'The Life of Sai Baba' has suggested that all identities are set up

by us as dichotomies: woman being the other of man, animal the other of human, foreigner the other of national, illness the other of health, insanity the other of reason, layman the other of specialist, stranger the other of friend.

The otherness of the other becomes most rigid or dramatic when we have deep ties – to family, religion, nation, caste or ethnic group. Thus, any clear understanding of the other has built-in obstructions.

When we hear statements like "If you are not with us, you are against us", or when we come across those who narrowly define for others just who a patriot or a nationalist is and if we do not agree, we might cringe or get angry or get vocal, even violent about our objections.

Yet we need to own up to the fact that we all stand somewhere on that spectrum of belonging versus otherness.

















# Pictorial Quotes



Life on earth is, as on the ocean,  
ever restless, with the waves of joy and grief,  
and of loss and gain,  
the swirling currents of desires  
and the whirlpools of passion,  
greed and hate.

*To cross this ocean,  
the only reliable raft is ..  
a heart filled with the Love,  
for God and man.*



I will give you only those things,  
which is good for you..  
I will never let you down..  
Have faith on **your Baba.**

The natural instinct of the human heart for seeking the help of a beneficent Protector, who will help during times of trouble and console during times of sorrow has been the principal movement of Baba's it seems – 'BHAKTI'. It has illuminated the speculations of the Upanishads in the Absolute, with the glow of devotion, and made a God even out of Atheists. Many of our great teachers have declared that, the easiest way of approach to God is through love and devotion and the love of God necessarily stimulates us into active service of His creatures.





By **Dr. L.S. Vishwanath**

As a school student, I read a poem entitled 'Lead, Kindly Light' by John Newman. Here the light being referred to is Lord Almighty and the poet prays that he is encircled by the darkness of gloom and, although during his youth, pride ruled his will, the time has come when he no longer can find his own way. He



Sai Baba has a special significance for all of us. He is our father, mother, an older brother, and we call him God. I have also come to see the world and my place in it in a certain way because of his grace. I cannot presume to explain him.



By **Prathibha G.**

The sayings of a great Master are self-confirming and need no explanation or external validation. The intimate charters of the great Master are handed down to us as a priceless heritage of spiritual wisdom, due to perseverance, treasured and preserved work of the deeply loyal and truly devoted.

Sai Baba had no preachers or agents, no printed materials or lavishly published marketing or advertising materials. He did not give any sermons, nor did he write any spiritual thesis. Those who came to Him came on their own accord for their own reason prompted them to do so. Baba never supported any pomp and show, any ritual, restriction of caste, creed, community or religion, and there was no compulsion of any kind. There was no distinction between man and woman, caste or religion, age, gender or wealth. Baba believed in brotherhood of man and taught this brotherhood all his life, and it had an authentic basis. He transmitted knowledge and teachings through the spoken word like in a 'Gurukul' that had a long historical and historical-standing in India. Baba preferred a very individual, one-on-one transfer of knowledge, grace, and instruction to his unending number of devotees. Almost everyone that were graced by Baba's darshan had some form of knowledge transferred to them.

Shri Sai Baba's conversation and sayings were not delivered with the purpose of dazzling a handful of intellectuals with technical discussions of philosophy; His aim was to rouse the moral insight of the average seeker. Often employing analogies and similes drawn from experiences that are common to all men and women, the Master was able to carry conviction and inspiration to those who came to him. Using simple stories and clothing great truths in simple parables like Jesus Christ, Baba was able to create a pyramid of perceptions in the listener.



“Even from the tomb the voice of Sai Cries”

## Baba's survival as Apantaratma

47. To Lakshman on 15-10-1918  
“Jog thinks I am dead. I am living. Come and perform morning Arati”
48. “(Give me) my 1 ¼ Rupee (Majya Savva Rupya)”
49. “My tomb will speak and move with those who make me their refuge.”
50. “I shall be active and vigorous from my tomb also.”
51. “I will be with you, the moment you think of me, at any place.”
52. “As soon as a devotee calls unto me with love, I will appear. I require no train to travel.”

\* \* \* \* \*

## II. 1916

**329.** In 1916 Vijayadasami Day (October) Baba was in a rage. He tore off all his clothes and threw them into







the Moulana shortly before 15-10-1918. That fakir then shed tears.

#### IV. Baba's Samadhi and Temple

**331.** One night both Shama and Bapu Saheb Buty dreamt that Baba wanted the latter to build a wada and a temple. H.S.Dixit. went to Baba to verify this with Shama.

Shama: "Deva what mysterious wonders you are working?"

Baba, (shutting his ears): "I am in my own place and say nothing to anyone".

Then Baba was asked for permission to build and he gave it. Later Buty wanted to install Murlidhar's image in the central hall without having a special garbhagriha Baba's consent was asked.

Baba: "After the temple is built, we will reside there".

When Baba was unwell and fast approaching his end, he said to Bayyaji and others. "I am going. Place me in the (Buty) Wada. Brahmins will reside near me".

Buty did not wish to reside there or introduce Murlidhar after Baba passed away and he agreed to Baba's remains being placed in the Wada. Then Hindus and Moslems had a hot contest as to where Baba's mortal remains should be interred and the local Mamlatdar ordered a plebiscite to be taken through mahajars. The Hindus, by a large majority voted that Baba's remains should be placed in Buty wada and that was done. Baba's samadhi is now there.

**330.** Baba's reference to the approach of his Mahasamadhi: Baba to Chotakhan: "Put this garland on the fakir Banne Mea and tell him, Allah is taking away the lamp he placed here." That was mentioned to

Baba's love has created a new living faith. With the easy mould of bhakti as foundation, His extensive care of the devotees is exemplary. Even the poorest and most wretched still commanded the time, care and attention of Baba as they did decades back. Each of His devotees has his full share of Baba's love and of all the benefits that flowed therefrom. That love was equally intense and powerful whether the devotee was in His presence or hundreds of miles away. His beneficence did not wait for a formal prayer to manifest itself.



By **Dinesh Chikballapur**

These Mahatmas had their own unique way to turn people's attention towards Bhakti Marg (Path toward Devotion). Bhakti-Marg in the last few centuries have

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maintained diaries and other biographies written about portions of Baba's life illustrates that Baba was well informed of all literatures available on this earth.

3. Once knowing that it was "Parva" (holy time), Das Ganu wished to bathe at Prayag Tirth and came to Baba to take his permission. Baba, in return said: "You need not go that far for it. This itself is our Prayag bank. Have strong faith in your heart". As Das Ganu put his head at Baba's feet, water trickled out from both his toes as if it was the water of Ganga and Yamuna, oozing out.

Reading the literary works about the life of Shri Sai Baba we come to learn that Baba's aim of His life was to merely remove the miseries in the lives of His devotees and turn them towards a higher spiritual goal. Baba advocated four ethical concepts for one to lead a contented life. They are Mamata, Kshamata, Namrata and Samata. Empathy in heart towards all (Mamata), ability to forgive one and all (Kshamata), humbleness (Namrata) and equanimity (Samata). Baba lived and actively practiced these qualities during His mortal coil times. He showed people the way of leading a noble life. Baba never liked people talking about his parentage, birth place, birth date, nor religion.

During Avatars, God used to punish the rakshasas and give them Moksha while Baba, the compassionate one corrects people and bring them to Dharma marg. He had same empathy for all. He was Dwandwa Teeta meaning above duality like sin - no sin, likes - dislikes, praise - curse. This is possible only for a siddha purush like Baba. He is the Parabrahma appearing on earth for looking after the distressed.

Looking at the way Baba attained samadhi... Baba had announced the day many months before that, he would be casting away the mortal body but will be in spiritual form to safe guard who all have Shraddha in him. He made eleven assurances and even after hundred years of the Mahasamadhi day He is adhering to His assured words and keeping to the promises He made. Baba is never born nor died. He was Parabrahma walking on Shirdi soil as said by many eminent contemporaries of his life time.

Saying that he is Parabrahma is to clarify that he is above religions, birth or death, papa or punya. Religion is a collection of sacred beliefs wherein people look for authenticity while in spirituality they have vision. People who have vision are not bound by scriptures by an unquestionable living. Baba lived His life above all scriptures and beliefs. People from all corners of life accepted him as GOD.

The increased show had the effect of drawing vast masses, who were at first unimpressed and unattached by Baba's spiritual perfection. But, when once brought into His charmed circle, none could fail to note the wonderful goodness and power of this Shirdi Sun and blessed people with his protective rays wherever they might wander. In fact, the increased show and the consequent increase in the number of devotees, made Baba's nature clearer to all.



By **Dwarika Mohan Misra**



# Pick Up Stones and Turn into Jewels

By **V.S.Kuber**

In my growing up years, John Bunyan's 'Pilgrim's Progress' left a mark on me. Though I forgot all about the book in the intervening years, the message remained – that I should learn to walk encumbered in life.

Sri Narasimha Swamiji has stated in his masterpiece 'Life of Sai Baba' that it is not easy to shed extra baggage in the form of anger, hatred, jealousy, greed, etc., which hang on to us as pre-judgments of others. Unpleasant memories of the past become a burden. We should not to pay them too much of attention. In Sai Baba's idea of the world as 'perception', beyond the space and time we create for ourselves, I have allowed all such encumbrances to come in my way! Sri Radhakrishna Swamiji felt that I have given too much of importance to those who view me negatively and who can never see anything good in me. He prompted that these perceptions are not the real me; what others think of me is not my problem.

The pilgrim's progress has no final cut-off date or time. The journey continues, and the way ahead gets easier, because we choose not to listen to negative voices. We may never inherit a hostile-free world. But

the pilgrim acquires the ability to pick up stones and turn them into jewels.

We have to learn to accept and transform circumstances. We have mountains to climb, rivers to cross and valleys to navigate, but the pilgrim's steps do not falter. And if they do, they are steadied by time and experience.

We are sometimes encouraged to keep daily logbooks in which we record our daily lives. This habit may help us as pilgrims to reflect and introspect on our experiences, turning them to our good.

At the end of our earthly lives, we will not close the chapter, but continue the journey. Sai Baba has promised an 'afterlife' for all! Pilgrims must eventually reach a destination – freedom from cycle of births and deaths. However, very few accept it. Others choose to travel with too much baggage – of hate, animosity and vengefulness. They cannot even get started on the journey.

Learning to walk unencumbered is the pilgrim's task. If we try it, we can move ahead and walk freely, less weighed down by baggage. Less luggage, more comfort makes travel a pleasure!

Baba was seldom egotistic enough to reveal the purpose of His life. However, on a few occasions, answering the doubts of a devotee as to the nature of His powers, Baba declared that He would lead lakhs of people to Subhra Marg. He is seen gradually to be the guide and trainer helping the trusty devotee, birth after birth, till they raised to the feet of God. "Tad Visnoh Paramam Padam".







# Ranvir's Pictorial Leela for Kids

*a story for kids ...*



One sunny afternoon,  
Maya, the milkmaid was going to market to sell the milk.  
She was carrying milk in a clay pot on her head.  
On her way to the market, she began dreaming ..  
about what she would do with the money,  
she got for the milk.

"I will buy some hens and they would lay eggs every morning, which I will sell." said she. With that money that she got from selling those eggs, she would buy herself a new dress. "And when I go to the market," she thought, "the young man will come up and speak to me! All the girls will be jealous, But I don't care ... I shall look at the girls and **toss my head like this.**"

*-Don't be a day dreamer-*









Complimentary copy. Not for sale.