

SHRI SHIRDI SAIBABA'S – ESSENCE OF SPIRITUALISM AND ETHICAL LIVING

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ABSTRACT

The aim of this research paper are to reviews the Essence of Spiritual Teachings of Shri Shirdi Sai Baba to guide the people to divinity. The type of research was a normative research with legal, historical, and conceptual approach. Research is conducted qualitatively with library research within primary and secondary legal Sources. The outcomes of the research indicate that the Shri Shirdi Sai Baba, the rarest of the rarest, was exercising Dual (Over Soul and Capsuled Soul) consciousness simultaneously in all beings and in inanimate and animate objects without any need to lapse into meditation. The over soul deals with harmony with the universal mind. The Capsule Soul is veiled and handicapped by the physical Ego which is a hindrance to the evolving souls. Allah Malik Shirdi Sai Baba not only was but also is Omnipresent, Omnipotent, Omniscient, Omnibuntiful, Omnipotentitude, and Omnimericiful.

Keywords: *Over Soul, Capsuled Soul, Dual Consciousness, Universal mind, Omnibuntiful.*

1. INTRODUCTION

1.1. UNIQUE SAINT SHIRDI SAI BABA

Saint's are the rarest. Lesser Saint's are maximum in numbers. Lesser Saints lapse in to meditation, forget their Physical Realm, pass through the subtle Realm, Astral Realm, and stay steady at the Mental Realm, the creative plane of all worlds, invisible and visible. There they get charged with Divine powers latent in them and also in all beings. Sai vine the prenatal and natal impulses embedded in the being from the every vibrating Cosmic Morphogenetic field and descend to the Earth Realm to meditation at distant intervals to resume their unfinished work. Contrarily, Shirdi Sai Baba, the rarest of the rarest, was exercising Dual (Over Soul & Capsuled Soul) Consciousness Simultaneously in all beings and in inanimate and animate objects without any need to lapse into meditation.

1.2. SPIRITUAL TEACHINGS OF SHIRDI SAI BABA

Shirdi Sai Baba's Teachings are very simple yet invaluable. Sai Baba did not deliver long or abstract discourses. Whatever he said was expressed in a very brief, simple and straight-forward manner. All his teachings were very simple; they were the most essential substance or essence of all the scriptures of Hinduism and Islam. A content analysis of all his teachings, his devotees conversations with him, His out bursts, His Miracles and His off repeated words and stories of previous lives and all such materials

recorded by his devotees in his lifetime in their memories enable us to identify the following main spiritual themes, concepts or key ideas:

1.3. RINANUBANDH (Bondage of Give and Take)

Nobody comes to us in this life, unless he or she has to take from us or give us something as debt repayment. Therefore, Baba's teaching was to always treat him with due courtesy whoever comes to us in this life.

1.4. SABURI (Patience) AND SHRADDA (Faith)

We must have faith in our Guru (Master), we must venerate and obey our Guru and serve him with all our devotion. Then we must have patience, for everything takes time to happen, to materialize. These two were the off-repeated pet concept of Baba to all his devotees. He assured all his devotees: "If you look to me, I look to you". He blessed all those who had faith and dedication.

1.5. SAMARPAN (Total Surrender)

We must have the attitude of total surrender towards our *Rama* whose *Kripa* (Kindness) alone can lighten the load of our past *Karmas* (actions), who alone can lead us to salvation. He explained: "Surrender restores the balance or harmony of gunas that was upset when the separate existence of the Jiva (individual soul) commenced. Surrender is brought about when the feeling of the devotee towards his Guru gets intensified".

1.6. SAMBHAVA (Equality)

"See God in all beings". This was taught by Baba to his devotees on many occasions. Once he said: Take pity on me like this. First give bread to the hungry and then eat yourself. Note this well. The dog which you saw before meals and to which you gave the piece of bread is one with me. I am roaming in their forms. He who sees me in all these creatures is my beloved. So, abandon the sense of duality and serve me as you did".

1.7. DETACHMENT

Baba taught again and again: "Let the world go topsy turvy; You remain where you are"

1.8. DAKSHINA (Donation)

Baba used to accept and sometimes even ask for money. One earns merits by doing so.

1.9 INTEGRATION

Being a genuine Universal Master, Sai Baba tried his best to bring Hindus, Muslims, Parsees, Christian and followers of other religions to the ultimate and Supreme realization that all are essentially one and that is the very basis of intrinsic Unity and Integration.

1.10. SIMPLICITY

Sai Baba led a life of simplicity. He preached simplicity in eating, dressing, Worship, behaving and in all human relations. He preached: Do not be deluded by Worldly honour. The form of the Deity

should be ever devoted to the worship of the Lord, let there be no attraction for any other thing; fix the mind in remembering me always, so that it will be calm, peaceful and care-free”.

2. MATERIAL AND METHODS

The material to be discussed in this paper is the Spiritual Teachings of Shirdi Sai Baba, who taught the mutual harmony, secularism of the highest order, Love, Piety, Justice, Shradda, Saburi and a host of other higher values. He was a very Great Avatar, now the God Almighty, deeply concerned for ushering in An era of one religion, the *Religion of Humanity*. His simple teachings impress us most as they are without any trappings of complicated Philosophy and His Grace can be easily available to all.

3. METHOD OF RESEARCH

The type of research used in this paper is normative research, reviewing the Shirdi Sai Baba’s Divine words of Wisdom from the Philosophical Dimensions.

3.1. SHIRDI SAI BABA’S DIVINE WORDS OF WISDOM

3.1.1. ACTION (Karma)

“*This Deha Pararabdha (Present Fate) is the result of the Karmas (actions) done by you in the former births*”.

3.1.2. ASSURANCE

“If a man utters my name with Love, I shall fulfill all his wishes, and increase his devotion. If he sings earnestly of my life deeds, I shall be set him in the front, back and on all sides”.

3.1.3. BEAUTY

“We are not to bother about the beauty or ugliness of a person, but to solely concentrate on God who underlines that form”.

3.1.4. CHARITY

“The donor gives, (i.e.) sows his seeds, only to reap a rich harvest in future. Wealth should be a means to work out Dharma. If it is not give before, you do not get it now. *So, the best way to receive is to give*”.

3.1.5. CONTENTMENT

“*One must rest content with one’s lot*”.

3.1.6. DEATH

“No one dies; see with your inner eyes. Then, you will realize that you are God and not different from him. Like worn out garments, the body is cast away by God”.

3.1.7. DISILLUSION

“Whenever any idea of joy or sorrow arises in your mind, resist it. Do not give room to it. It is pure disillusion”.

3.1.8. DISCRIMINATION

There are two sorts of things – the God and the pleasant. Both of these approach man for acceptance. He has to think and choose one. The wise man prefers the good to the pleasant, but the unwise, through greed and attachment, chooses the pleasant and thereby, cannot Gain *Brahma Gyana* (self-realization).

3.1.9. DIFFERENCES

People differentiate between themselves and others, their properties with other's properties. This is wrong. *I am in You and You are in Me. Meditate on the self with the question "Who am I"*.

3.1.10. EQUANIMITY

"Let the World go topsy-turvy, you remain where you are. Standing or staying at your own place, look calmly at all things passing before you".

3.1.11. EGOISM

"Who is whose Enemy? Do not say of anyone that he is your enemy. All are one and the same.

3.1.12. EXPLOITATION

Nobody should take the labour of others gratis. The worker should be paid his dues promptly and liberally.

3.1.13. FOOD

Sitting in the Masjid (Mosque), I shall never, never be untrue. Take pity on me in this manner: first give bread to the hungry and then eat yourself.

3.1.14. FORBEARANCE

Our Karma is the cause of happiness and sorrow. Therefore, put up with Whatever comes to you.

3.1.15. GOD

God lives in all beings and creatures, whether they be Serpents or Scorpions. He is the greatest puppeteer of the World and beings, Serpents, Scorpions etc, obey his Command.

3.1.16. GOD'S GIFTS

What a man gives, does not last long and it is always imperfect. What my Sarkar (Master, God) gives lasts to the end of life. No other gift from any man can be compared to His.

3.1.17. GURU'S GRACE

The mother tortoise is on one bank of the river and her younger (meditating upon) their mother. The tortoise's glance is, to the young once, a downpour of nectar, the only source of sustenance and happiness. The relationship between the Guru and the disciples is similar.

3.1.18. HAPPINESS

“If others hate us, let us take to Nama Japa (chanting God's name) and avoid them. Do not bark at people, do not be pugnacious. This is the way to happiness”.

3.1.19. OMNIPRESENCE

“I am not confined within this body of three and a half cubic height; I am everywhere. See me everywhere”.

3.1.20. POVERTY

“Poverty is the highest Wealth and superior to the Lord's position. God is brother of the poor. The Fakir (mendicant) is the real Emperor. Faqirship does not perish, but an Empire is soon lost”.

3.1.21. UNITY

Ram and Rahim were one and the same; there was not the least difference between them; You ignorant folk, children, join hands and bring both the Communities together, act sanely and thus you will gain your object of National Unity”.

4. RESULTS AND DISCUSSION

4.1. ESSENCE OF SPIRITUALISM – ETHICAL LIVING

An in-depth analysis of the path shown by Shirdi Sai Baba leads to certain obvious pointers essentially required for Spiritual Evolution of human beings. Baba, during His interaction with a very large number of devotees of different religions and Paths, had repeatedly brought out certain common Emotional, Psychological and Physical parameters to be followed by the devotees. Although specific instructions were given directly or indirectly to most of the devotees to solve their immediate or mundane problems, yet the general parameters for ethical living and Spiritual Evolution were more profound and long term.

After Baba left His human form, those who followed the parameters and advice for the rest of their lives benefited immensely. Others, who deviated in the absence of interaction with the Sadhguru, did not evolve much. This is the conclusion one is bound to draw when lives of the prominent devotees of Baba are examined as a whole.

4.2. ETHICAL CONDUCT

Baba has spoken about the loftiest principles in the simplest way while exemplifying these principles through his own conduct as well. For example, let us take the case of a man who spoke ill of another devotee to Baba when He was returning from Lendi Bagh. Baba told this man that pigs will only eat dirt even if they are given the best of food. The meaning of this sentence is too obvious to be explained. In another situation, while giving two rupees to a person who had helped Baba with a

stepladder in going up and coming down from the house of Radhakrishnamayi, Baba demonstrated that one must pay for the labour rendered by any person. In fact, the entire gamut of all his advice reiterates the principles of Ethical Conduct reflected in *Shrimad Bhagavad Gita*.

4.3. SAI'S SPIRITUAL PATH

The first step to evolve in the Spiritual Path is to truly repent for the mistakes done, not to repeat them and undergo self-imposed penance, howsoever severe. There are no short cuts to evolution, be it the evolution of nature around us or the nature within us. Therefore, realization of the weaknesses within himself is the first step towards self-realization by a devotee. A person may read all the scriptures, or even worship all the deities, but spiritual advancement will delude evade him till he consciously tries for it. At Shirdi, the old Fakir was ever vigilant about the thought Process of His devotees and used to influence their minds through various gross and Subtle methods, day-in and day-out.

5. CONCLUSION

Based on results and discussion above, to conclude that, Today millions of people in India and abroad are trying to follow the advice and precepts of Baba, having accepted him as their Master, within the limits of their intelligence, faith and capacity. It has been experienced that if a person develops faith in Baba, gradually his negative qualities like restlessness, selfishness, etc., reduce and good qualities like kindness, tolerance and honesty increase. It has been experienced that one can evolve out of his miseries, hopelessness and desperation of the domestic and worldly life and evolve Spiritually even in this *Kali Yuga*, if he follows the simple path prescribed by Baba, with Faith and Patience. The fluttering flag atop the Shri Sai Samadhi Mandir at Shirdi announces this Eternal Truth, saying:

“Do not Fear when I am here”

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