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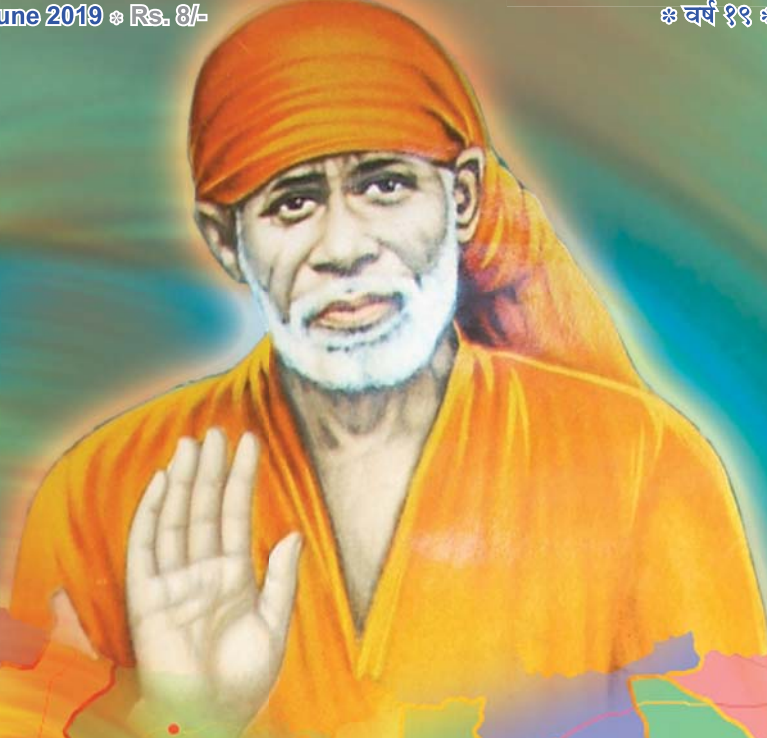
श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी की अधिकृत पत्रिका

SHRI SAI LEELA

श्री साई लीला

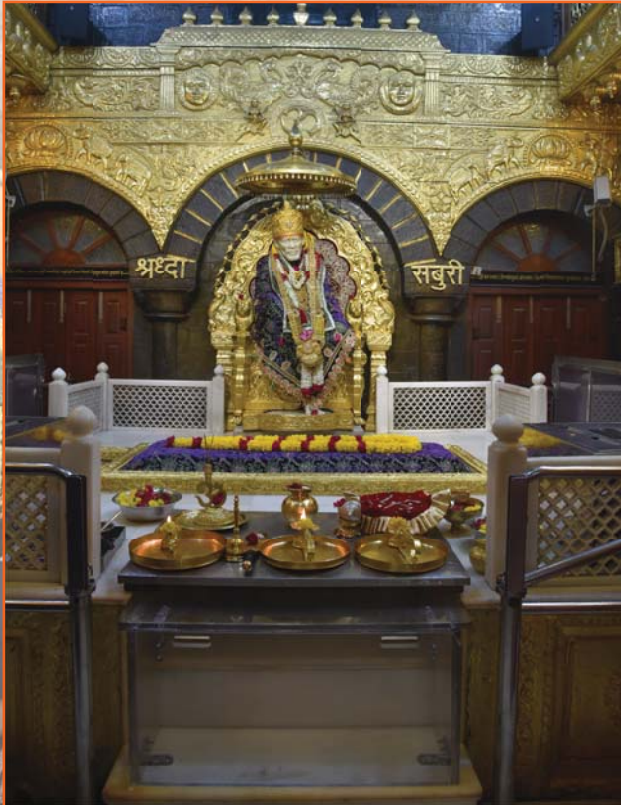
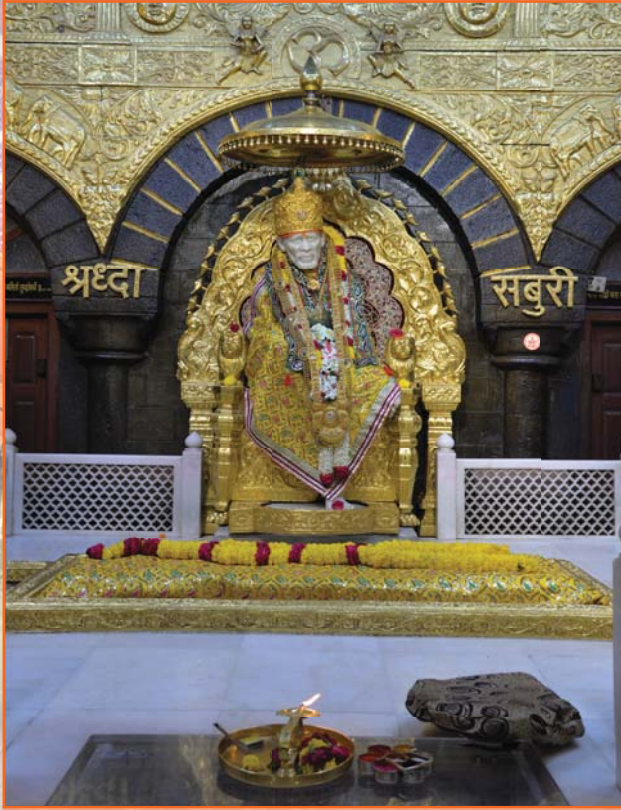
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श्री साई लीला

वर्ष १९ अंक ३

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साई सेवा की महिमा अगाध!



साई बाबा का प्रभाव दुनिया भर में दिखाई दे रहा है। अकेले अमेरिका में साई के ८० मंदिर हैं। इंग्लैंड में ५, जर्मनी में ५, जपान, इंडोनेशिया, ऑस्ट्रेलिया, न्यूजीलैंड आदि देशों में साई मंदिर हैं। मलेशिया में २२ साई मंदिर हैं। जगत् के ४७ देशों में साई के लगभग ४५० मंदिर हैं।... भारत में तो करीबन ८ हजार साई मंदिर हैं! मुझे नहीं लगता, इतना विस्तार, इतना फैलाव और किसी आधुनिक संत का होगा!

ये सारे साई मंदिर वहाँ बसे भक्तों ने बनाये हैं। शिर्डी से कोई साई प्रचारक निकले और पूरे जगत् की

सैर करते हुए उन्होंने अनेकों को साई भक्ति की ओर आकर्षित किया और तत्पश्चात् साई मंदिरों का वहाँ निर्माण हुआ, ऐसा कुछ हुआ नहीं है। फिर सवाल उठता है कि इस साई महिमा का प्रचारक कौन है? सूत्रधार कौन है? वाहक कौन है? सूक्ष्म सोच-विचार के बाद ध्यान में आता है कि इन साई विचारों का प्रचारक दूसरा-तीसरा कोई न होकर स्वयं साई बाबा ही इस कार्य को चला रहे हैं। इसके अलावा और कुछ कहने के लिए कोई अन्य प्रमाण नहीं है। अगर ऐसा ही है तो **“सदा मैं जीवित, जानो यह सत्य। नित्य प्रतीति से करो यह अनुभव।”** इस साई वचन की महानता देखने को मिलती है। साई बाबा ने ही अनेकों को साक्षात्कार दिया, अनुभूति दी, अनुभव दिया, दृष्टांत दिया... और भक्तों ने साई बाबा के मंदिर बनवाये।

यह कोई चमत्कार नहीं है! यह है श्रद्धा की ताकत। इसीलिए साई बाबा की श्रद्धा व सबूरी की शिक्षा का अर्थ बड़ा गहन है। कहा जाता है कि “Faith can move mountains”। श्रद्धा की शक्ति बेहद है। उसके साथ ही सबूरी का महत्त्व अनन्य है। आज-कल लोगों को सबकुछ इन्स्टंट चाहिए; रुकने के लिए समय नहीं; अभी की अभी चाहिए। कहा जाता है कि “The man who masters patience, masters everything”। इसीलिए सबूरी का महत्त्व विशेष है। ऐसी यह साई बाबा की शिक्षा सर्वकालिक सत्य है। इसीलिए साई की महिमा अगाध है। साई की लीलाएँ सातों समुंदर पार कर सर्वदूर परिचित हो गई हैं। लेकिन, देखने में आ रहा है कि साई सेवा की ओर नज़र अंदाज़ किया जा रहा है। साई बाबा भिक्षा माँग कर, स्वयं पीस कर, पका कर लोगों को खिलाते थे। बीमारियों की सेवा-शुश्रूषा करते थे, गो-सेवा करते थे, पेड़ लगाते थे, प्रकृति का ख्याल रखते थे।... साई बाबा का यह आदर्श सामने रख कर शिर्डी साई बाबा संस्थान द्वारा बड़े पैमाने पर कई सेवाएँ दी जा रही हैं। इनमें ग्रीन किचन से सज्जित भव्य प्रसादालय है, ५५० बेड के दो अस्पताल हैं, पाठशालाएँ, महाविद्यालय का शैक्षणिक संकुल है, हजारों श्रद्धालुओं, साई भक्तों के लिए निवास की व्यवस्था है... और ये सेवाएँ ३६५ दिन क्रियान्वित रहती हैं। यह सब देख कर कई श्रद्धालु, साई भक्त अपना संतोष व्यक्त करते हैं। वे पाते हैं कि **“सचमुच, साई सेवा की महिमा अगाध है!”**

सभी श्रद्धालुओं, साई भक्तों को तहे दिल से शुभकामनाएँ।

डॉ. सुरेश हावरे

अध्यक्ष

श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी

शिर्डी साईं संस्थान के मुख्य कार्यकारी अधिकारी की भूमिका यजमान की!



सस्नेह नमस्कार! ॐ साईं राम!!...

श्री साईं बाबा संस्थान विश्वस्तव्यवस्था, शिर्डी इस विश्वविख्यात न्यास के मुख्य कार्यकारी अधिकारी पद पर सोमवार, दिनांक २५ मार्च २०१९ को महाराष्ट्र शासन ने मेरी नियुक्ति की... और उसके बाद गुरुवार, दिनांक २८ मार्च २०१९ को मैंने शिर्डी में श्री साईं समाधि मंदिर में साईं के दर्शन कर कार्यभार स्वीकार कर काम की शुरुआत की।

इस नियुक्ति से मैं बेहद आनंद का अनुभव महसूस कर रहा हूँ। जिस देवस्थान में अपने देश के ही नहीं, अपितु जगत् के हर कोने से श्रद्धालु आकर माथा टेकते हैं, ऐसे देवस्थान के मुख्य कार्यकारी अधिकारी पद पर मेरी नियुक्ति होना, यह मेरे लिए मेरे जीवन में परमोच्च संयोग तो है ही, इसके साथ ही यह श्री साईं बाबा की कृपा है, यह मैं जानता हूँ।

शासन का प्रशासन और देवस्थान का प्रशासन, इसमें भी शिर्डी जैसे विविध आयाम होने वाले वैश्विक तीर्थस्थल का प्रशासन, इनमें बहुत बड़ा फ़र्क़ है। शासन स्थित प्रशासन का एक निश्चित ढाँचा होता है, चौरसी रचना होती है। यहाँ भी नियमों की चौरसी रचना है; लेकिन इस चौरसी रचना को और एक अदृश्य बाजू है, और वह है यहाँ आने वाले श्रद्धालुओं की श्रद्धा। दूसरी महत्वपूर्ण बात यह है कि इस देवस्थान का व्यक्तित्व बहुमुखी है। यहाँ सभी जाति-धर्म-पंथ के लोग विविध भौगोलिक प्रदेशों से आते हैं। सभी को बाबा अपने लगते हैं। ये सभी मन में श्रद्धा भाव रख कर आते हैं। कई दृश्य-अदृश्य अपेक्षाएँ लेकर वे यहाँ आते हैं। इसमें और एक बात यह है कि बिल्कुल सामान्य आर्थिक परिस्थिति से गुजर रहे लोग जैसे यहाँ आते हैं, उसी तरह आर्थिक दृष्टि से सम्पन्न, बड़े उद्योजक, राजनीतिक, सरकारी अधिकारी, कलाकार, ऐसे विभिन्न आर्थिक, सामाजिक, कला, क्रीडा क्षेत्रों से संबंधित लोग साईं दरबार में हाज़िरी लगाने आते हैं। अर्थात्, बाबा के सामने सभी समान!... उनके लिए सभी वी.आई.पी.!!... आने वाले इन सभी भक्तों की श्रद्धा को, उनकी भावनाओं को, उनकी लौकिक परिस्थिति को और उनके अधिकार को बिना किसी वजह चोट न पहुँचे इसका ध्यान यहाँ काम करते समय रखना चाहिए, ऐसा मुझे लगता है। घर आने वाले मेहमानों की खातिरदारी में कोई कमी न रहे इसका ध्यान जिस प्रकार यजमान रखता है उसी तरह की भूमिका कार्यकारी अधिकारियों को निभानी पड़ती है। देवस्थान में श्रद्धालु मन में श्रद्धा व भक्ति भरा भाव लिए आते हैं। उनके अंतःकरण में बसे भक्ति का उदय करने हेतु ही साईं बाबा यहाँ विद्यमान हैं। आने वाले इन भक्तों के लिए उत्तम सुविधाएँ उपलब्ध कराने का काम यहाँ के प्रशासन को करना है। वही प्रधान उद्देश्य होना चाहिए।

साईं भक्तों के लिए काम करते समय, उनके लिए सही मायने में सुविधाएँ उपलब्ध कराते समय कर्मचारियों की समस्याएँ दूर करने का भी मेरा भरसक प्रयास रहेगा। क्योंकि यहाँ के कर्मचारी मेरे दो हाथ हैं। वे अधिक से अधिक मज़बूत कैसे होंगे, इस दृष्टि से मेरा प्रयास रहेगा। आखिर कर्मचारी ही साईं भक्तों तक पहुँचने का एक घटक है। वह आनंदी और समाधानी होगा, तो ही यह साईं रथ ठीक ढंग से चल पायेगा।

अंत में सभी साईं भक्तों से, सहयोगियों से, अधिकारियों से और सभी कर्मचारियों से सहकार्य की अपेक्षा कर मेरे इस मन की बात को विराम देता हूँ। पुनश्च ॐ साईं राम!!...

दीपक मुगलीकर (भा.प्र.से.)

मुख्य कार्यकारी अधिकारी

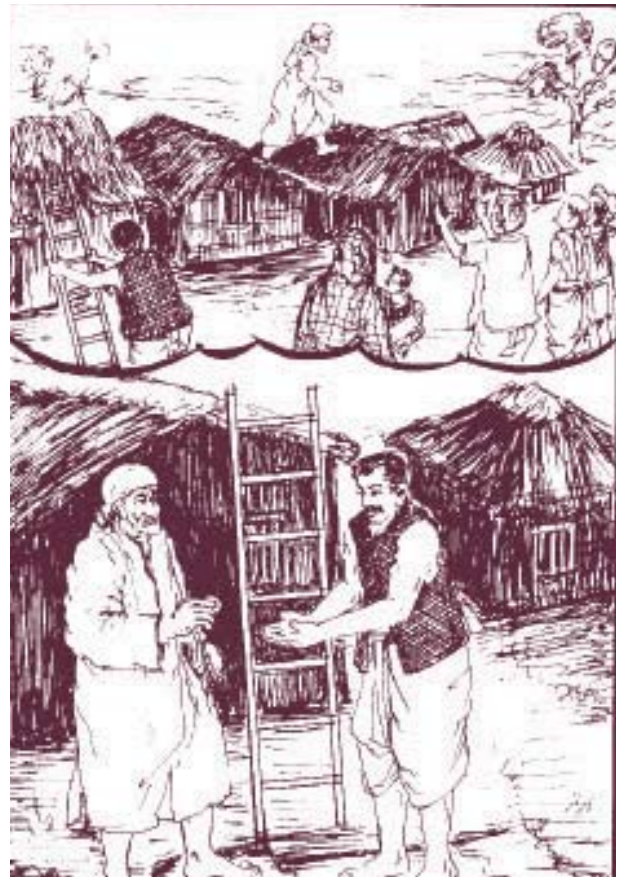
श्री साईंबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी



श्री साई बाबा के मन में भक्तों को भोजन कराने की इच्छा होती, तो प्रारम्भ से लेकर अंत तक सम्पूर्ण व्यवस्था वे स्वयं किया करते थे। वे किसी पर भी निर्भय नहीं रहते थे और न ही किसी को इस संबंध में कष्ट ही दिया करते थे। प्रथमतः वे स्वयं बाज़ार जाकर सब वस्तुएँ – अनाज, आटा, नमक, मिर्ची, जीरा, खोपरा और अन्य मसाले आदि वस्तुएँ नगद दाम देकर खरीद लाया करते थे। यहाँ तक कि पीसने का कार्य भी वे स्वयं ही किया करते थे। मस्जिद के आँगन में ही एक भट्टी बना कर उसमें अग्नि प्रज्ज्वलित करके हंडी में ठीक नाप से पानी भर देते थे। हंडी दो प्रकार की थी – एक छोटी और दूसरी बड़ी। एक में सौ और दूसरी में पाँच सौ व्यक्तियों का भोजन तैयार हो सकता था। कभी वे मीठे चावल बनाते और कभी मांसमिश्रित चावल (पुलाव) बनाते थे। कभी-कभी दाल और मुटकुले भी बना लेते थे। पत्थर की सिल पर महीन मसाला पीस कर हंडी में डाल देते थे। भोजन रुचिकर बनने के लिए वे भरसक प्रयत्न किया करते थे। ज्वार के आटे को पानी में उबाल कर उसमें छाँछ मिला कर अंबिल (आमटी) बनाते और भोजन के साथ सब भक्तों को समान मात्रा में बाँट देते थे। भोजन ठीक बन रहा है या नहीं, यह जानने के लिए वे अपनी कफ़नी की बाँहें ऊपर चढ़ा कर निर्भय हो उबलती हंडी में हाथ डाल देते और उसे चारों ओर घुमाया करते थे। ऐसा करने पर भी उनके हाथ पर न कोई जलन का चिह्न और न चेहरे पर कोई पीड़ा की रेखा प्रतीत होती थी। जब भोजन तैयार हो जाता, तब वे मस्जिद से बर्तन माँगवा कर मौलवी से फातिहा पढ़ने को कहते थे, फिर वे म्हालसापति तथा तात्या पाटिल के प्रसाद का पृथक् रख कर शेष भोजन गरीब और अनाथ लोगों को खिला कर उन्हें तृप्त करते थे।...

...एक दिन बाबा ने राधाकृष्णामाई के घर के समीप आकर एक सीढ़ी लाने को कहा। तब एक भक्त सीढ़ी ले आया और उनके बतलाये अनुसार वामन गोंदकर के घर पर उसे लगाया। वे उनके घर पर चढ़ गये और समीप के राधाकृष्णामाई के घर का छप्पर लाँघ कर गये। फिर शीघ्र ही दूसरी ओर वही सीढ़ी लगावा

कर नीचे उतर आये। उतरते ही उन्होंने सीढ़ी लाने वाले को दो रुपये पारिश्रमिक स्वरूप दिये। पूछने पर उन्होंने कहा कि किसी से बिना उसके परिश्रम का मूल्य चुकाये कार्य न कराना चाहिए और कार्य करने वाले को उसके श्रम का शीघ्र निपटारा कर उदार हृदय से मज़दूरी देनी चाहिए।...



Shri Sai Sat Charita : A Divine Thesis on Chaturvidha Purushartha i.e. the Four Goals of Life viz. *Dharma, Artha, Kama and Moksha*

The **Shri Sai Sat Charita** is an account of the true life stories and teachings of Sai Baba of



Shirdi. Authored by Govind Raghunath alias Annasaheb Dabholkar, the original edition of the **Shri Sai Sat Charita** was published in Marathi on 26 November, 1930.

It was Sai Baba Who conferred upon Govind Raghunath alias Annasaheb Dabholkar the significant and predictive title, Hemadpant.

The name, 'Hemadpant' is a prophetic

deviation from the well-known name, 'Hemadri Pandit'.

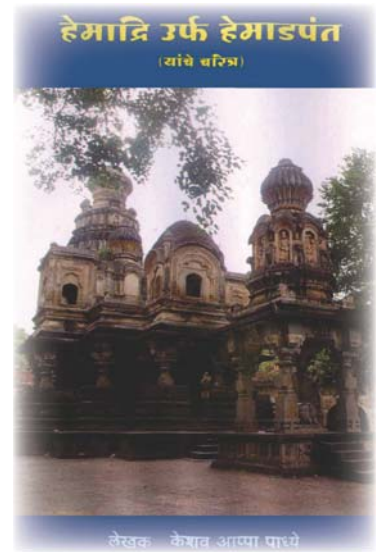
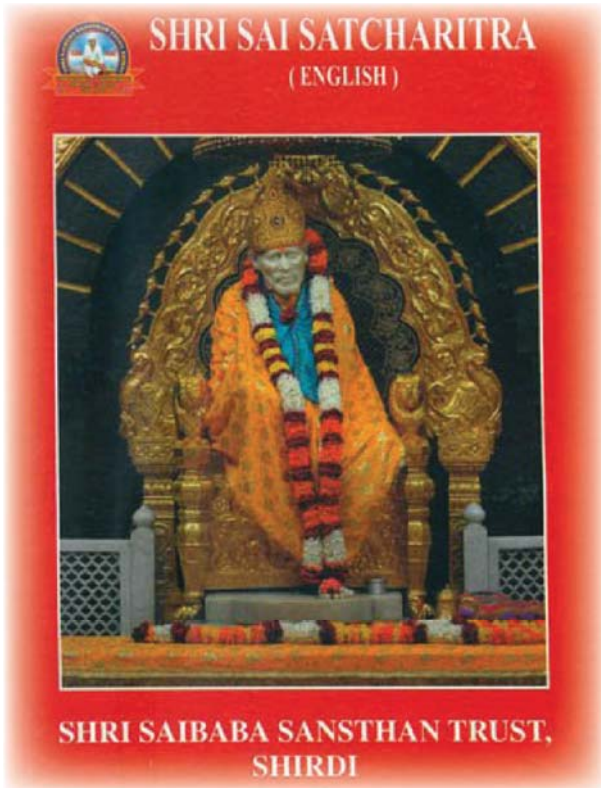
Hemadri Pandit, popularly known as Hemadpant, was a polymath and a prime minister from 1259 to 1274 C.E. in the regimes of King Mahadev (1259–1271) and King Ramachandra (1271–1309) of Seuna Yadav dynasty of Devagiri, which ruled in the Western and Southern part of India.

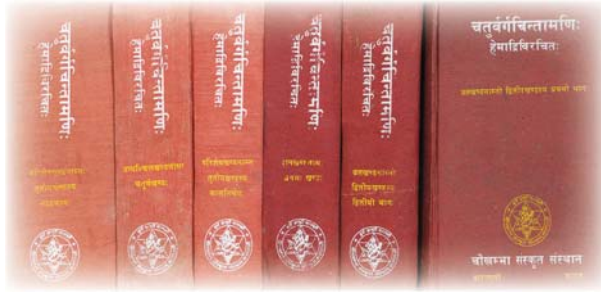
Hemadri Pandit was born in a *brahmin* family that had its origin in the Hemadri village in the Dakshin Kannada district of Karnataka. His father, Kamadeo, had brought him up in Maharashtra. Hemadri wrote the encyclopedic book about *Dharma*, **Chaturvarga Chintamani**.

In Hemadri's biography written by Keshav Appa Padhye, the author has mentioned that Hemadri was a Shuklayajurvedi (adherent of the Shuklayajurved) Vatsagotri (belonging to the *Vatsa Gotra*) Panchapravari *brahman*. Padhye has mentioned the reference for this information to be the book **Chaturvarga Chintamani**, authored by Hemadri himself.

Hemadri was a diplomat, an administrator, an architect, a poet and a theologian and scholar. During his prime ministership, the Yadav kingdom reached its zenith.

A parallelism between the **Chaturvarga Chintamani** (authored by





Hemadri Pandit) and the **Shri Sai Sat Charita** (authored by Hemadpant), seems striking in itself.

While the **Chaturvarga Chintamani** (authored by Hemadri Pandit) is a superb encyclopedic view on *Dharma*, the **Shri Sai Sat Charita** (authored by Govind Raghunath alias Annasaheb Dabholkar alias Hemadpant) is a divine thesis on *Chaturvidha Purushartha*, i.e., the four goals of life, viz., *Dharma*, *Artha*, *Kama* and *Moksha*.

The *Chaturvidha Purushartha* consists of four aspects or facets of human life, viz., *Dharma*, *Artha*, *Kama* and *Moksha*. They have to do with living one's purpose, having a stable foundation in the world, wisely fulfilling desires and freedom from the constraints of one's false identities. Each of these is a part of life. While it may be true that ultimately the goal of life has only to do with final liberation (*Moksha*), the others are virtually essential steps along the way. Recognizing this is one way of holding the suggestion to live 'in' the world, while not being 'of' the world.

Saints in ancient Eastern traditions articulated the blue-print for the fulfilment human birth, as it was revealed to them in the highest states of meditation and consciousness. The Supreme Self pervades and exists in all dimensions and all beings, sentient and insentient. And it is that Supreme Self which lives inside every person. Therefore every person is none other than the Supreme Self.

To understand the real root of the above belief, a passage from the **Shri Sai Sat Charita** - that reads as follows - will help to set the record straight :

"...*Shishya* (disciple) like the *Sadguru* is really embodiment of *Jnana*. The difference between the two lies in the attitude, high realization, marvellous super-human *Sattva* (beingness) and unrivalled capacity and *Aishwarya Yoga* (divine powers). The *Sadguru* is *Nirgun*, *Sat-Chit-Anand*. He has indeed taken human form to elevate mankind and raise the world. But his real *Nirgun* nature is not destroyed thereby, even a bit. His beingness (or reality), divine power and wisdom remain undiminished. The disciple also is in fact of the same *swarup*. But, it is overlaid by the effect of the *samaskaras* of innumerable births in the shape of ignorance, which hides from his view that he is *Shuddha Chaitanya* (Bhagvad Geeta, Ch. V-15). As stated therein, he gets the impressions – 'I am *Jeev*, a creature, humble and poor.' The *Guru* has to root out these offshoots of ignorance and has to give *upadesh* or instruction. To the disciple, held spell-bound for endless generations by the ideas of his being a creature, humble and poor, the *Guru* imparts in hundreds of births the teaching – 'You are God, you are mighty and opulent.' Then, he realizes a bit that he is God really. The perpetual delusion under which the disciple is labouring, that he is the body, that he is a creature (*Jeev*) or ego, that God (*Paramatma*) and the world are different from him, is an error inherited from innumerable past births. From actions based on it, he has derived his joy, sorrows and mixtures of both. To remove this delusion, this error, this root ignorance, he must start the inquiry. How did the ignorance arise? Where is it? And to show him this is called the *Guru's upadesh*. The following are the instances of *Ajnana* (false apprehension of reality) :

1 - I am a *Jeev* (creature), 2 - Body is the soul (I am the body), 3 - God, world and *Jeev* are different, 4 - I am not God, 5 - Not knowing, that body is not the soul, and 6 - Not knowing that God, world and *Jeev* are one.

Unless these errors are exposed to his view, the disciple cannot learn what is God, *Jeev*, world, body; how they are inter-related

and whether they are different from each other, or are one and the same. To teach him these and destroy his ignorance is this instruction in *Jnana* or *Ajnana*. Why should *Jnana* be imparted to the *jeev*, (who is) a *Jnanamoorti*? *Upadesh* is merely to show him his error and destroy his ignorance.”

(Shri Sai Sat Charita, Chapter 39)

For an individual to realize his/her Supreme Self, he/she needs to identify the reasons and objectives for which he/she came into being on this earth plane and ultimately fulfil those purposes. The ancient sages articulated the goals of humankind as *Purusharthas*. *Purusha* means an individual or person, and *Artha* means objective, meaning or pursuit. The four *Purusharthas* are :

Dharma : Righteousness, Duty; *Artha* : Wealth; *Kama* : Desire; *Moksha* : Liberation

These four *Purusharthas* are indeed the qualities and objectives of the Supreme Self and God. And since an individual is a reflection and manifestation of God, it is the rightful pursuit of a person to fulfil these four *Purusharthas*. In fact, it is both one's individual and soul purpose.

An individual can realize himself or herself by balancing and fulfilling these four objectives. They are not independent or mutually exclusive of each other and should not be viewed in a stand-alone manner. They define and refine the other objectives and allow the other objectives to define and refine itself. The activity of fulfilling one objective should also support the fulfilment of the others. By maintaining a balance between the definition and realization of the four *Purusharthas*, a symbiotic evolution of the individual self takes place. Exclusive pursuit of one *Purushartha* creates an imbalance in a person's life and prevents the person from reaching the ultimate destination of his/her life. However, through a well-balanced pursuit of the four *Purusharthas* deep fulfilment is within one's grasp.

The term '*Dharma*' is so complex, and

has so many aspects embedded in it, that there is no one word in English that can capture its complete sense and meaning. Even when the word is utilized however, most focus on one or two aspects and do not take the others into serious account. This has led to traditional translations such as 'ethics', 'justice', 'right conduct', 'morality', 'appropriate mode of life' or 'religious principles' that each do not do properly define the term.

Sri Aurobindo, in order to aid us in understanding the deeper sense of the *Avatar's* mission, has taken pains to describe the concept of *Dharma* at some length : “in its fullest, deepest and largest conception,



as the inner and the outer law by which the divine Will and Wisdom work out the spiritual evolution of mankind and its circumstances and results in the life of the race.” And further, “In its primary sense it means a fundamental law of our nature which secretly conditions all our activities, and in this sense each being, type, species, individual, group has its own *Dharma*. Secondly, there is the divine nature which has to develop and manifest in us, and in this sense *Dharma* is the law of the inner workings by which that grows in our being. Thirdly, there is the law by which we govern our outgoing thought and action and our relations with each other so as to help best both our own growth and that of the human race towards the divine ideal.”

“...it is the whole government of all the relations of man with other beings, with Nature, with God, considered from the point of view of a divine principle working itself out in forms and laws of action, forms of the inner and the outer life, orderings of relations of every kind in the world. *Dharma* is both that which we hold



to and that which holds together our inner and outer activities.”

- Sri Aurobindo, *Essays on the Geeta, First Series, Chapter 17, The Divine Birth and Divine Works*, pp. 162-163

According to a verse on *Dharma* from the Mahabharat (12.251.24) :

*sarvam priyabhyupagatam
dharmam ahur manishinah
pasyaitam lakshanad
desham dharmadharma yudhishtira*

(The Grandsire, Bhishma says, “The wise say that *Dharma* is whatever is based on love for all beings. This is the characteristic mark that distinguishes *Dharma* from *Adharma*.”)

The Shri Sai Sat Charita is the holy book that helps devotees to learn how to follow the code of *Dharma* :

“God lives in all beings and creatures, whether they be serpents or scorpions. He is the great wirepuller of the world, and all beings, serpents, scorpions etc. obey His command. Unless He will it, nobody can do any harm to others. The world is all dependent on Him, and no one is independent. So **we should take pity and love all creatures**, leave off adventurous



fight and killings and be patient. The Lord (God) is the protector of all.”

(Shri Sai Sat Charita, Chapter 22)

According to another verse on *Dharma* from the Mahabharat (3.281.34) :

*adrohah sarva-bhuteshu
karmana manasa gira
anugrahas cha danam cha satam
dharmah sanatanah*

(In defining what *Dharma* is, the inspiring Savitri says, “Never displaying malice towards any living being through actions, thoughts or words, acts of kindness, and giving in charity; this is the *Dharma* adhered to by righteous persons.”)

Sai Baba gives us the intellect and wisdom to make tomorrow’s world a happier place to stay by remaining free from malice, and by being friendly and compassionate towards all living beings. The story of the frog and the snake named as Chenbassapa and Veerbhadrappa respectively as illustrated in the **Shri Sai Sat Charita** is a pointer towards this principle of *Dharma*.

(Shri Sai Sat Charita, Chapter 47)

On another occasion Sai Baba gave the



Ramdasi lesson in *Dharma* thus :

“Oh Ramdasi, what is the matter with you? Why are you so turbulent? Is not Shama our boy? Why do you scold him unnecessarily? How is it that you are so quarrelsome? Can you not speak soft and sweet words? You read daily these sacred books and still your mind is impure and your passions uncontrolled. What sort of a Ramdasi you are! You ought to be indifferent to all things. Is it not strange that you should covet this book so strongly? A true Ramdasi should have no ‘*mamata*’ (attachment), but have ‘*samata*’ (equality) towards all. You are now quarrelling with the boy Shama for a mere book. Go, take your seat, books can be had in plenty for money, but not men; think well and be considerate.”

(Shri Sai Sat Charita, Chapter 27)

Lord Krishna Himself in the Mahabharat (14.46.17) says, “Only when he bestows the gift of fearlessness on all living beings can the sage achieve freedom from *Karma*. He should act for the welfare of all beings, showing kindness to all.”

The Mahabharat narrative (13.147.22) perfectly exemplifies :

*ahimsa satyam akrodho danam
etac chatushtayam
ajata-shatro sevasva dharma
esha sanatanah*

(Not harming, truthfulness, remaining free from anger and charity are the four practices you must adhere to, *Ajatashatru*. This is the *Dharma*.)

Exclusive pursuit of just one *Purushartha*, as has already been mentioned in this article, creates an imbalance in a person’s life and prevents the person from reaching the ultimate destination of his/her life.

Take *Artha*, for example.

The word *Artha* appears in the oldest known scriptures of India. *Artha* includes everything in one’s environment that allows one to live. Karl Harrington Potter (born August 19, 1927) is a US-born writer, academic, indologist

from the University of Washington and studied at the University of California, and is known for his writings on Indian Philosophy. He rightly claims that *Artha* is neither an end state nor an endless goal of aimlessly amassing money. If an individual seeks only wealth, but lacks in righteousness and the fulfilment of his/her duty, an emptiness and lack of full spiritual evolution will take hold. This is best exemplified by the following classic example of the gentleman who came to Shirdi to gain *Brahma Jnana* from Sai Baba.

Once, a rich man, on hearing the fame of Sai Baba, decided to gain *Brahma Jnana* from Him. He came to Shirdi and prayed to Sai to



get him initiated into the practical knowledge of the Self - *Brahma Jnana*. Baba promptly agreed to show him *Brahma*. Then, Baba called a boy standing nearby and asked him to go to a trader’s house to borrow ₹ 5:00 from him. The child went, but returned empty-handed, and reported that the trader’s house was locked. Then, Baba sent this boy to another trader. This time also the boy failed to borrow money. Even after repeating this exercise approximately two to three times, this small amount of money couldn’t be arranged.

Noteworthy here is that when Baba was sending the boy hastily here and there for borrowing a meagre amount of ₹ 5:00, this visitor - though with an handsome sum of money amounting to ₹ 250:00 overflowing his pocket - couldn’t be generous enough to offer ₹ 5:00 to Baba, merely out of greed. Instead, he showed impatient insistence upon gaining *Brahma*

Jnana without any further delay. Baba replied, “Oh, My dear friend! Couldn’t you understand anything from this drama? I was trying to make you the sight of *Brahma*.”

Then, Baba preached a profound sermon elucidating how the principle of one of the four *Purusharthas*, i.e., *Artha* is to be practised :

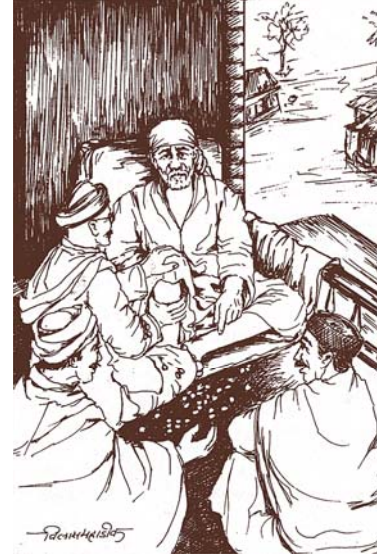
“Unless you get rid completely of your avarice or greed, you will not get the real *Brahma*. How can he, whose mind is engrossed in wealth, progeny and prosperity, expect to know the *Brahma*, without removing away his attachment for the same? The illusion of attachment or the love for money is a deep eddy (whirlpool) of pain full of crocodiles in the form of conceit and jealousy. He, who is desireless, can alone cross this whirlpool. Greed and *Brahma* are as poles asunder; they are eternally opposed to each other. Where there is greed, there is no room for thought or meditation of the *Brahma*. Then how can a greedy man get dispassion and salvation? For a greedy man there is no peace, neither contentment, nor certainty (steadiness). If there be even a little trace of greed in mind, all the *Sadhanas* (spiritual endeavours) are of no avail. Even the knowledge of a well-read man, who is not free from the desire of the fruit or reward of his actions, and who has got no disgust for the same, is useless and can’t help him in getting self-realization.”

(Shri Sai Sat Charita, Chapters 16-17)

The *Kama Purushartha* is fulfilling one’s desires. Desires may come in various forms - to be wealthy, powerful, sexual needs, for recognition etc. The *Kama Purushartha* advocates that one’s desires need to be fulfilled in one’s lifetime, albeit in a state of awareness and without harming anyone in the process. For a person to evolve spiritually and to reach the ultimate destination, the barrier of their desires needs to be crossed. This can be done either by fulfilling the desires or by sublimating or transcending them. Suppression of desires altogether is not recommended, because it is like a fully coiled spring that is held down by force. These suppressed desires can erupt,

sometimes unpredictably, causing detrimental consequences. As one becomes aware of their desires and goes about fulfilling them in awareness and without judgment, one soon reaches the stage of being able to sublimate and eventually transcend them. The Divine, the Universe, lends a big hand in the process.

Elaborating the real meaning of the *Kama Purushartha*, Sai Baba has taught us that “before the senses, mind and intellect enjoy their objects, He (Sai) should first be remembered, and if this be done, it is in a way an offering to Him. The senses etc. can never remain without their objects, but if those objects are first offered to the *Guru*, the attachment for them will naturally vanish. In this way, all the *Vrittis* (thoughts) regarding Desire, Anger and Avarice etc. should first be offered and directed to the *Guru* and if this practice be followed, the Lord will help you in eradicating all the *Vrittis*.”



This is the core of the *Kama Purushartha*.

(Shri Sai Sat Charita, Chapter 24)

To control the mind and the senses, Sai Baba prescribed the following course :

“The body is the chariot and the Self is its master; intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (get realization), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses

being under control, like the good horse of a charioteer, reaches that place, i.e., the state of self-realization, when he is not born again. The man, who has understanding as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading, Vishnu (Lord)."

(Shri Sai Sat Charita, Chapters 16-17)

An incessant transcendental bliss will always keep flowing in the minds of those who have even once tasted, but a drop of the nectar from the ocean of the Sai *upadesh* to Nanasaheb Chandorkar :

"...our mind is fickle by nature, it should not be allowed to get wild. The senses may get restless, the body, however, should be held in check and not allowed to be impatient. Senses run after objects, but we should not follow them and crave for their objects. By slow and gradual



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restlessness can be conquered. We should not be swayed by the senses, but they cannot be completely controlled. We should curb them rightly and properly according to the need of the occasion. Beauty is the subject of sight; we should fearlessly look at the beauty of objects. There

is no room for shyness or fear. Only we should never entertain evil thoughts. Making the mind

desireless, observe God's works of beauty. In this way the senses will be easily and naturally controlled and even in enjoying objects you will be reminded of God. If the outer senses are not held in check, and if the mind be allowed to run after objects and be attached to them, our cycle of births and deaths will not come to an end. Objects of sense are things harmful. With *Vivek* (discrimination) as our charioteer, we will control the mind and will not allow the senses to go astray. With such a charioteer we reach the *Vishnu-pad*, the final abode, our real Home from which there is no return."

(Shri Sai Sat Charita, Chapter 49)

Moksha (liberation or freedom) is the final liberation from all of the deep driving impressions that continually play out in the mind and the world, that keep causing us to come and go from bodily form. It means that the deep conditionings no longer bind. It is freedom from the bondage of our ropes of *Karma* that seem to bind us. *Moksha* is the direct experience of the Absolute Truth or Reality, along with the total setting aside of all false identities of who we think we are. Self-realization, the direct experience of our true nature as pure consciousness, *Purusha* or *Atman* is one stage. That experience, plus the total, permanent transcendence of the conditionings is *Moksha*.

As a person progresses through the evolution of his/her soul, he/she finds that some of the objectives eventually lose their place and importance to other objectives. For example, the desire to earn wealth may diminish and disappear, or a person may realize that there are no more material desires that he/she needs to pursue, and hence more room is created for the pursuit of the ultimate objective, *Moksha*, which is liberation or self-realization.

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साईं की शिक्षा - सफलता की सही दिशा

(पिछले मार्च-अप्रैल २०१९ अंक से क्रमशः)



श्री साई बाबा ने ध्यान की महत्ता के बारे में बताया कि आत्मज्ञान प्राप्त करने के लिए ध्यान अत्यन्त आवश्यक है और यदि इसका निरन्तर अभ्यास किया जाये, तो कुप्रवृत्तियाँ स्वतः शांत हो जाती हैं। उनका कहना था कि ध्यान एकाग्र होने पर ब्रह्म के साथ अभिन्नता प्राप्त होती है। उन्होंने आध्यात्मिक बोध अर्थात् परमानंद के लिए ध्यान पर सर्वाधिक जोर देते हुए अपना स्वयं का उदाहरण भी देते हुए बताया कि उनके गुरु (बाबा स्वयं अपने आप में सद्गुरु एवं परब्रह्म हैं।) ने उनको एक कुएँ के निकट ले जाकर उनके पैर रस्सी से बाँध दिये और उनका सिर नीचे तथा पैर ऊपर करके कुएँ में पानी से ३ फीट की ऊँचाई पर उलटा लटका दिया। कुएँ का पानी न तो उनके मुँह में जा सकता था और न ही हाथों से पानी को छुआ जा सकता था। वे उनको उलटा लटका कर कहीं चले गये और ४-५ घंटों के बाद जब वापस आये, तो उन्होंने उनको कुएँ से तुरन्त बाहर निकाल कर पूछा कि वहाँ कैसा अनुभव हुआ? तब बाबा ने बताया - “मैं परम आनंद का अनुभव कर रहा था।” ४-५ घंटों तक रस्सी से उलटा लटके रहना कोई सामान्य घटना नहीं है।

एक बार श्री साई बाबा की कीर्ति सुन कर श्रीमती राधाबाई देशमुख नाम की एक वृद्ध महिला संगमनेर के लोगों के साथ शिर्डी आई और उनके दर्शन करने के पश्चात् उसको बड़ी खुशी हुई। उस महिला की बाबा के



प्रति अटल श्रद्धा थी। इसलिए उसने बाबा को अपना गुरु बना कर उनसे उपदेश ग्रहण करने का निश्चय करते हुए अपने विश्राम गृह में आकर अन्न-जल त्याग दिया। तीन दिन व्यतीत हो गये। माधवराव देशपांडे उर्फ शामा उस वृद्ध महिला की हालत देख कर भयभीत हो गया। उसने श्री साई बाबा से प्रार्थना की - “देवा, आपने अब यह क्या करना आरम्भ कर दिया है? ऐसे कितने लोगों को आप यहाँ आकर्षित किया करते हैं। आप उस वृद्ध महिला से पूर्ण परिचित ही हैं, जो हठ पूर्वक आप पर अवलम्बित है। यदि आपने कृपा दृष्टि करके उसे उपदेश



नहीं दिया और यदि दुर्भाग्यवश उसे कुछ हो गया, तो लोग व्यर्थ ही आपको दोषी ठहरायेंगे और कहेंगे कि बाबा से उपदेश प्राप्त न होने की वजह से ही उसकी मृत्यु हो गई है। इसलिए, अब दया करके उसे आशीष और उपदेश दीजिए।”

तब श्री साईं बाबा ने उस वृद्ध महिला को अपने पास बुलाते हुए मधुर उपदेश दिया - “व्यर्थ में किसी से उपदेश प्राप्त करने का प्रयत्न न करो। मुझे ही अपने विचारों तथा कर्मों का मुख्य ध्येय बना लो और तब तुम्हें निस्संदेह ही परमार्थ की प्राप्ति हो जायेगी। मेरी ओर अनन्य भाव से देखो, तो मैं भी तुम्हारी ओर वैसे ही देखूँगा। इस मस्जिद में बैठ कर मैं सत्य ही बोलूँगा कि किन्हीं साधनाओं या शास्त्रों के अध्ययन की आवश्यकता नहीं, वरन् केवल गुरु में विश्वास ही पर्याप्त है। इस विश्व में असंख्य संत हैं, परन्तु अपना पिता (गुरु) ही सच्चा

पिता (सच्चा गुरु) है। पूर्ण विश्वास रखो कि गुरु ही कर्ता है। वह धन्य है, जो गुरु की महानता से परिचित है तथा उसे हरि, हर और ब्रह्म (त्रिमूर्ति) का अवतार समझता है।”

श्री साईं बाबा ने अनेकों बार द्वारकामाई (मस्जिद) में निम्नांकित अमृत वचन भी कहें - “जो मुझे अत्यधिक प्रेम करता है, वह सदैव मेरा दर्शन पाता है। उसके लिए मेरे बिना सारा संसार ही सूना है। वह केवल मेरा ही लीलागान करता है। वह सतत् मेरा ही ध्यान करता है और सदैव मेरा ही नाम जपता है। जो पूर्ण रूप से मेरी शरण में आ जाता है और सदा मेरा ही स्मरण करता है, अपने ऊपर उसका यह ऋण मैं उसे मुक्ति (आत्मोपलब्धि) प्रदान करके चुका दूँगा। जो मेरा ही चिंतन करता है और मेरा प्रेम ही जिसकी भूख-प्यास है तथा जो पहले मुझे अर्पित किये बिना कुछ भी नहीं खाता, मैं उसके अधीन हूँ। जो इस प्रकार मेरी शरण में आता है, वह मुझसे मिल कर उसी तरह एकाकार हो जाता है, जिस तरह नदियाँ समुद्र से मिल कर तदाकार हो जाती हैं। अतएव महत्ता और अहंकार का सर्वथा परित्याग करके तुम्हें मेरे प्रति, जो तुम्हारे हृदय में आसीन है, पूर्ण रूप से समर्पित हो जाना चाहिए। वे भाग्यशाली हैं, जिनके समस्त पाप नष्ट होने हों, मेरी उपासना की ओर अग्रसर होते हैं। इन पर विश्वास करो, तुम्हें अवश्य लाभ होगा। मेरी पूजा के निमित्त कोई सामग्री या अष्टांग योग की आवश्यकता नहीं है। मैं तो भक्ति में ही निवास करता हूँ। यदि तुम केवल ‘साईं... साईं...’ का ही स्मरण करोगे, तो मैं तुम्हें भवसागर से पार उतार दूँगा।”

वस्तुतः, मनुष्य जब साईं भक्ति से जुड़ता है, तो वह सीधे ईश्वर के साथ जुड़ जाता है। इसके पश्चात् उसके जीवन में सारे दुःख - विकार समाप्त हो जाते हैं और जीवन खुशहाल हो जाता है। साईं भक्ति से मानव कल्याण सम्भव है; उनकी भक्ति से न केवल आत्मशुद्धि होती है, अपितु मनोवांछित फल की प्राप्ति होकर जीवन के हर क्षेत्र में किसी न किसी रूप में निश्चित तौर पर लाभ पहुँचता है। जिस प्रकार थोड़े से अपशब्द और कु-विचार से मन बेचैन और अशांत हो जाता है, उसी तरह साईं भक्ति से सद्विचार विकसित होकर मन स्वच्छ होता है। उनकी पवित्र लीलाएँ सत्य और आध्यात्मिक मार्ग का वास्तविक दिग्दर्शन कराती हैं तथा इनमें ज्ञान, शरणागति,



वैराग्य, नाम-स्मरण, पाद-सेवन, अर्चन, कीर्तन, वंदना व आत्म-निवेदन का पूरा समावेश है, जिनसे चित्त एकाग्र होता है एवं मन को अपार शांति मिलती है और ज्ञान एवं भक्ति रूपी अमूल्य रत्नों की सहज प्राप्ति होकर जीवन की सफलता की सही दिशा प्राप्त होती है। यह सत्य है कि साईं पथ पर चल कर मानवता की गरिमा को पुनर्जीवन मिलता है। इस कलियुग में श्री साईं बाबा जैसे परब्रह्म ईश्वर, दयालु सद्गुरु और कहीं नहीं मिलेंगे, जो सभी को देते ही हैं, लेकिन उनसे लेते कुछ नहीं हैं।

विश्व में भगवान्, संत, गुरु तो अनेक हुए हैं, लेकिन श्री साईं बाबा जैसे भगवान्, महान संत, सद्गुरु आज तक नहीं हुए हैं। वे दत्तात्रेय अवतार हैं और उनमें ब्रह्मा, विष्णु, महेश सहित अन्य सभी देवी-देवताओं का सम्पूर्ण वास है। वे ही उत्पत्ति, स्थिति और संहारकर्ता हैं तथा उनकी शरण में जाने के लिए किसी योग, मंत्र, यज्ञ, विशेष अनुष्ठान अथवा अन्य कोई साधना या शास्त्रों के पठन की ज़रूरत नहीं है। उनके ज्ञान अर्थात् शिक्षा की एक प्रमुख विशेषता यह है कि वे एक शुद्ध अनमोल रत्न हैं और अन्य गुरुओं की भाँति गोपनीय न होकर खुली किताब के समान हैं। कोई भी व्यक्ति अपने घर में भी उनकी पूजा-अर्चना, नाम-सुमिरन व कथाओं/ उपदेशों को श्रद्धा-सबूरी के साथ ग्रहण करके अपने

जीवन की सफलता की सही दिशा प्राप्त कर सकता है। इसके लिए न तो धन व्यय करने की और न ही किसी





विशेष आध्यात्मिक केन्द्र में जाने की आवश्यकता है।

श्री साईं बाबा ने कहा भी है - “जो श्रद्धा-सबूरी के साथ अनन्य भाव से मुझे देख कर, आत्मशुद्धि करने वाली मेरी कथाओं का श्रवण कर उनका मनन और मेरी भक्ति करेगा, उसका चित्त चैतन्य के साथ एक हो जायेगा।”

इसलिए, हर प्राणी को संशय त्याग कर श्री साईं बाबा की शरण में आकर उनकी श्रद्धा-सबूरी के साथ भक्ति व नाम-सुमिरन करके अपने सांसारिक जीवन को सफल एवं सार्थक बनाना चाहिए। यदि हम उनकी गाथाओं का प्रतिदिन विश्वास के साथ पठन/श्रवण करेंगे,

तो उनका सदैव दर्शन होता रहेगा और इस प्रकार आचरण करने से मन की चंचलता नष्ट हो जायेगी तथा यदि यह अभ्यास निरंतर जारी रहा, तो चैतन्य घन से भी निश्चित रूप से अभिन्नता प्राप्त होकर जीवन की सफलता की सही दिशा प्राप्त होगी। लेकिन, श्रद्धा, दृढ़ विश्वास व धैर्य के अभाव में किसी भी फल की प्राप्ति होना असम्भव है।

श्री साईं बाबा अपना शरीर छोड़ जाने के बावजूद भी सर्वव्यापक हैं तथा लोगों को अपनी अनुकम्पा का पात्र बना रहे हैं। उनकी एक प्रमुख विशेषता यह है कि उनके श्री-चरणों में विश्व के विभिन्न वर्गों के सभी तरह के लोग शरण लेते हैं। उनके समाधिस्थ होने के १०० वर्षों के बाद आज भी अनेक लीलाएँ हो चुकी हैं और देखने में भी आ रही हैं, जिनसे यह सिद्ध होता है कि बाबा अभी भी विद्यमान हैं एवं पहले की ही भाँति अपने भक्तों को सहायता पहुँचा रहे हैं। यही वजह है कि उनके अनुयायी न केवल देश के सभी प्रांतों में, बल्कि पूरे विश्व में हैं और हर धर्म के मानने वाले उनमें पूर्ण आस्था एवं विश्वास रखते हैं। वास्तव में उनकी कर्मभूमि शिर्डी विश्व में एक महत्त्वपूर्ण स्थान रखती है और यह विश्व का एक (पृष्ठ १९ पर)



श्रद्धा-सुमन

(१)

मन रे अरे बावरे!

भज साई राम हरे...

बीत गयी सो बीत गयी,
रात ढली अब भोर हुई;
फूल कली हर डाल नयी,
उठ जाग नींद से रे!

भज साई राम हरे...

द्वार खुले प्रभु साई के,
मसजिद में सुर मंदिर के;
खोल झरोखे अब अपने,
सुन राग सुबह के रे!

भज साई राम हरे...

जाग गये सब तू सोये,
सोये पीछे पछताये;
चेत मना क्यों भरमाये,
गा गीत भजन भँवरे!

भज साई राम हरे...

कृपाल करुणाकर साई,
दया सिंधु दाता दानी;
छोड़ मान ओ अभिमानी,
ले नाम नाथ का ले!

भज साई राम हरे...

मन रे अरे बावरे...

भज साई राम हरे...

(२)

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

प्रेम बिबस भक्तों के,
साई शिर्डी आया;
तीन लोक का स्वामी,
फ़कीर रूप बनाया!...

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

भक्ति देख भक्तों की,

उसने खेल रचाया;

दाता सारे जग का,

भिक्षा लेकर खाया!...

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

भक्त जनों पर उसके,
जब भी संकट आया;
वो चुपचाप न बैठा,
उठ कर कष्ट मिटाया!...

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

नाम राम का भज के,
भजन प्रभाव दिखाया;
अल्ला मालिक कह के,
सबका दर्द मिटाया!...

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

महाकाल भी जिसके,
सटके से थर्राया;
हुआ प्रेम वश वो भी,
दीनबंधु कहलाया!...

सुनो प्रेम की माया,

धरी ब्रह्म ने काया!...

(३)

ग़रीबी अक्कल बादशाही,

अमीरी से लाख सवाई,

ग़रीबों का अल्ला भाई,

यही कहा करते थे साई!

सुख हो दुख हो जो भी,
हरदम खुश रहना है,
दान दिया दाता का,
कबूल वो करना है!

करना सच की सदा कमाई,

ग़रीबी अक्कल बादशाही,

अमीरी से लाख सवाई,

गरीबों का अल्ला भाई,
यही कहा करते थे साईं!
ओढ़ फ़क़ीरी कफ़नी,
साईं ने सुख पाया,
भिक्षा खुद ने खायी,
मिटा दर्द पराया!
मजहब सेवा जीव भलाई,
ग़रीबी अव्वल बादशाही,
अमीरी से लाख सवाई,
ग़रीबों का अल्ला भाई,
यही कहा करते थे साईं!
भव दुख से छुटकारा,
अगर तुम्हें पाना है,
झूठ जगत की माया,
छोड़ भजन करना है!
रखना मन संतोष गुसाईं,
ग़रीबी अव्वल बादशाही,

(पृष्ठ १७ से)



ऐसा पावन धार्मिक स्थल है, जहाँ सभी वर्गों के लोगों को
सच्ची सुख-शांति मिल कर जीवन की सफलता की सही

अमीरी से लाख सवाई,
ग़रीबों का अल्ला भाई,
यही कहा करते थे साईं!
प्रेम भक्ति श्रद्धा ही,
सबसे बड़ी कमाई,
बाँध पाँव मे घुँघरू,
नाचा गाया साईं!
मस्त फ़क़ीरी में वो भाई,
ग़रीबी अव्वल बादशाही,
अमीरी से लाख सवाई,
ग़रीबों का अल्ला भाई,
यही कहा करते थे साईं!

- दास कुम्भेश

बी-२०३, जूही, सेक्टर २, वसंत नगरी,
वसई (पूर्व), पालघर - ४०१ २०५.
ई-मेल : kumbhesh9@gmail.com
दूरभाष : (०२५०) २४६०११००
संचार ध्वनि : (०)९८९०२८७८२२



दिशा प्राप्त होती है। वस्तुतः वे सभी श्रद्धालु अत्यधिक
भाग्यशाली हैं, जो उनकी शरण में आये हैं या आ रहे हैं।

श्री साईं बाबा के अनुसार समाज का उद्धार तभी
सम्भव है, जब धर्म, समुदाय, सामाजिक भेदभाव इत्यादि
से ऊपर उठ कर सम्पूर्ण मानव जाति को एक परमात्मा
की संतान मान कर किसी से भी ईर्ष्या व भेदभाव न रखते
हुए सत्कर्म किये जायें। श्री साईं बाबा के इन वचनों को
ध्यान में रखते हुए यह कहा जा सकता है कि युवा पीढ़ी,
जो हमारे भविष्य की कर्णधार है तथा जो अधिक संख्या
में श्री साईं बाबा के श्री-चरणों में पहुँच रही है, के उनके
जुड़ने से आने वाले समय में एक ऐसा सामाजिक परिवर्तन
देखने को मिलेगा, जिससे मानव जाति का सर्वाधिक
कल्याण होगा।

- सुरेश चन्द्र

२०/२९, लोदी कालोनी,
नई दिल्ली - ११० ००३.
ई-मेल : sureshchandra1962@gmail.com
दूरभाष : (०११) २४६४००४६
संचार ध्वनि : (०)९८९८६३९००२







SHRI RAM NAVAMI FESTIVAL 2019



The annual Shri Ram Navami festival was held by the Shree Saibaba Sansthan Trust, Shirdi this year from Friday, April 12, 2019 to Sunday, April 14, 2019 in an air of piety.

The Ram Navami festival was started in Shirdi in 1911 with the permission of Shri Sai Baba. Since then this festival is celebrated every year in Shirdi with great enthusiasm. Sai devotees from all over the country and abroad come to Shirdi for this festival.

Well planned arrangements were made to facilitate easy and convenient *Darshan* for the devotees during the festival. A few cloth *mandaps* having been erected in the temple premises to provide shade from the heat. Security guards, water and electricity facilities were made available. Also, to ensure proper shelter facility, cloth *mandaps* with beddings were erected, by the Sansthan, at various places on the Mumbai – Shirdi route for pilgrims on foot (*padayatris*) accompanying the *palkhis* (palanquins). Water and electric supply were provided in the *mandaps*. Mobile medical

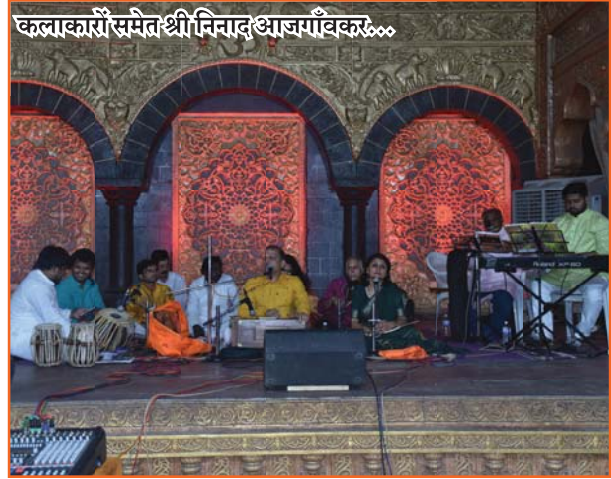
squad was kept in service on the Sinnar - Shirdi route to ensure instant medical care as required to the *padayatris*. And first aid centers were started at the temple premises, *Darshan* line, 500-rooms of New Bhakta Niwas-sthan, Sai Ashram, Shri Sai Prasadalya and other places. Accommodation was arranged in the Sai Dharmashala for the *padayatris* after coming to Shirdi.

Kakad Aarati was done in the morning on the first day of the festival on Friday, April 12, 2019. After the *Kakad Aarati*, a *Shobhayatra* of Shri Sai Baba's Image, the holy *Grantha* 'Shri Sai Sat Charita' and the *Veena* was taken to Dwarkamai. Trustee of the Sansthan, Adv. Mohan Jaykar, Sou. Smita Jaykar and Sou. Saraswati Wakchaure participated in the *Shobhayatra*. And the Administrative Officer of the Sansthan, Sri Ashok Auti and Superintendent of the General Administration department, Sri Vishwanath Bajaj with the Image of Shri Sai Baba and the Supervisor of the Temple department, Sri Sanjay Kumbhar with



प्रथम दिन वीणा (संस्थान के मंदिर विभाग के पर्यवेक्षक श्री संजय कुम्भार), श्री साई की तस्वीर (संस्थान के प्रशासकीय अधिकारी श्री अशोक औटी व सामान्य प्रशासन विभाग के अधीक्षक श्री विश्वनाथ बजाज) व 'श्री साई सत् चरित' ग्रन्थ (संस्थान के आय.टी.आय. के प्राचार्य श्री शिवलिंग पटणी) की शोभायात्रा समाधि मंदिर से द्वारकामाई की ओर... इस समय संस्थान के विश्वस्त अँड. मोहन जयकर, सौ. स्मिता जयकर, सौ. सरस्वती वाक्चौरे, संस्थान के अधिकारी, विभाग प्रमुख, कर्मचारी, साई भक्त और ग्रामवासी उपस्थित थे।

the *Veena* and the Principal of I.T.I. Sri Shivaling Patani with the holy *Grantha* participated in the *Shobhayatra*. All Head of departments, employees, villagers and Sai devotees were present in large numbers on the occasion. After the *Shobhayatra* reached Dwarkamai, the *Akhand* (non-stop) *Parayan* (reading) of the holy *Grantha* 'Shri Sai Sat Charita' commenced. The Deputy Executive Engineer of Electric department, Sri Vijay Rohamare read the first chapter, the Public Relations Officer, Sri Mohan Yadav read the second chapter, the Superintendent of Meeting Work in General department, Sri Navnath Kote read the third chapter, the Superintendent of the Prasadalaya, Sri Vishnu Thorat read the fourth chapter and the Deputy Executive Engineer of Construction department, Sri Raghunath Aher read the fifth chapter. At 6.15 a.m. the Administrative Officer of the Sansthan, Sri Suryabhan Game and his wife Sou. Shobhatai Game performed the ritual worship of Shri Sai Baba's Feet (*Padyapooja*). At 12.30 p.m. the Mid-day *Aarati* was done. The Trustee of the Sansthan, Sri Bipindada Kolhe was present on the occasion.



At 4 p.m. melodious *kirtan* programme by H.B.P. (*Hari Bhakta Parayan*) Sri Vikram Nandedkar was held on the stage beside the *Samadhi Mandir*. After the *Dhoop Aarati* at 6.30 p.m., Sri Ninad Ajgaonkar's (Mumbai) 'Geet Ramayan' programme was held from 7.30 p.m. to 10.15 p.m. The audience applauded the performances profusely. Shri Sai Baba's Palanquin procession was taken out at 9.15 p.m. through the village. Troupes of various musical instruments, cymbals, *lezim*, bands and drums





मुख्य दिन वीणा (संस्थान के संरक्षण विभाग के पोलीस उप निरीक्षक श्री मधुकर गंगावणे), श्री साई की तस्वीर (संस्थान के प्रशासकीय अधिकारी श्री दिलीप उगले व खरीदारी विभाग के अधीक्षक श्री अविनाश कुलकर्णी) व 'श्री साई सत् चरित' ग्रन्थ (संस्थान के श्री साई बाबा अस्पताल की वैद्यकीय अधीक्षिका डॉ. सौ. मैथिली पिताम्बरे) की शोभायात्रा द्वारकामाई से वापस समाधि मंदिर की ओर... इस समय संस्थान के अध्यक्ष डॉ. सुरेश हावरे, विश्वस्त अड. मोहन जयकर, प्र. मुख्य कार्यकारी अधिकारी श्री. रवीन्द्र ठाकरे, सौ. नलिनी हावरे, सौ. स्मिता जयकर, सौ. सरस्वती वाक्चौरे, संस्थान के अधिकारी, विभाग प्रमुख, कर्मचारी, साई भक्त और ग्रामवासी उपस्थित थे।

participated in the procession. Sai devotees and villagers participated in the procession in large numbers. Local artistes presented the programme of *bharuds* in the procession. Shej

Aarati of Shri Sai Baba was done after that. Dwarkamai was kept open throughout the night for the *Akhand Parayan*.

On Saturday, April 13, 2017, the main



उत्सव के मुख्य दिन श्री साई समाधि के भावपूर्ण दर्शन करते हुए संस्थान के अध्यक्ष डॉ. सुरेश हावरे व उनकी सुविद्य पत्नी सौ. नलिनी हावरे...

उत्सव के मुख्य दिन संस्थान के मुख्य लेखाधिकारी तथा प्रशासकीय अधिकारी श्री बाबासाहेब घोरपडे व उनकी सुविद्य पत्नी सौ. प्रतीक्षा घोरपडे के हाथों श्री साई बाबा की विधिवत् पादपूजा...



उत्सव के मुख्य दिन श्री साई समाधि के भावपूर्ण दर्शन करते हुए संस्थान के विश्वस्त अंड. मोहन जयकर व उनकी सुविद्य पत्नी सौ. स्मिता जयकर...





ह.भ.प. श्री विक्रम नांदेडकर...
day of the festival, the *Kakad Aarati* was done at 4.30 a.m. After that, after completing the *Akhand Parayan*, the *Shobhayatra* with the Image of Shri Sai Baba, 'Shri Sai Sat Charita' *Grantha* and the *Veena* from Dwarkamai via *Gurusthan* was taken out. The Chairman of the Sansthan, Dr. Suresh Haware, Trustee Adv. Mohan Jaykar, Chief Executive Officer in-charge, Sri Ravindra Thackeray, Sou. Nalini Haware, Sou. Smita Jaykar and Sou. Saraswati Wakchaure participated in the *Shobhayatra*. Police Sub Inspector in the Security department, Sri Madhukar Gangavane with the *Veena*, Administrative Officer of the Sansthan, Sri Dilip



नए ध्वजों की शोभायात्रा...
Ugale and Superintendent of the Purchase department, Sri Avinash Kulkarni with the Image of Shri Sai Baba and Medical Superintendent in the Sansthan's Shri Sai Baba hospital, Dr. Sou. Maithili Pitambare with the holy *Grantha* 'Shri Sai Sat Charita' joined the *Shobhayatra*. Officers and employees of the Sansthan, villagers and Sai devotees were present in large numbers on the occasion. The *Padyapooja* (worship of the Feet) of Shri Sai Baba was done by the Chief Accounts Officer and Administrative Officer of the Sansthan, Sri Babasaheb Ghorpade and his wife Sou. Pratiksha Ghorpade, in the Shri



कलाकारों समेत श्री सुदेश भोसले...



Sai Samadhi Mandir, the worship of the sack of wheat in Dwarkamai was performed by the Senior Accountant, Sri Vasantrao Jejurkar. The worship of the flag-post in Lendi Baug was done by the Superintendent of Store department, Sri Ashok Jhurange. H.B.P. Sri Vikram Nandedkar presented *kirtan* on the birth of Shri Ram at 10 a.m. The Noon Aarati of Shri Sai Baba was done at 12 o'clock.

Prior to the Noon Aarati, the ritual worship of the new flags was done by the Rasane and

साईसमाधि मंदिर में दही-हंडी कार्यक्रम...



Deshpande (Nimonkar) families. The Trustee of the Sansthan, Sri Bipindada Kolhe was present on the occasion. After that a procession of the flags was taken out at 4 p.m. The procession of Shri Sai Baba's Chariot was taken out through the Shirdi village at 5 p.m. Troupes of various musical instruments, cymbals, *lezim*, bands and drums participated in the procession. Sai devotees and villagers participated in the procession in large numbers. Local artistes presented the programme of *bharuds* during the procession. At 6 p.m. the *Padyapooja* of

उत्सव के समापन दिन संस्थान के प्रकाशन विभाग के अधीक्षक श्री राजतिलक बागवे व उनकी सुविद्य पत्नी सौ. मंगला बागवे के हाथों श्री साई बाबा की विधिवत् पादपूजा...





Shri Sai Baba was performed by the Temple Chief, Sri Ramesh Chaudhary and his wife Sou. Alka Chaudhary. After the procession of Shri Sai Baba's Chariot, the *Dhoop Aarati* of Shri Sai Baba was performed.

Sri Sudesh Bhosale (Mumbai) presented a musical programme based on feelings and devotion from 7.30 p.m. to 10.15 p.m. The audience spontaneously applauded the programme. Artistes presented programmes in front of Shri Sai Baba on that day from 11 p.m. to the next day till 5 a.m. Being the main day of the festival the Shri Sai Samadhi Mandir was kept open for the *Darshan* throughout the

night. Therefore several devotees could avail the *Darshan* of Shri Sai Baba's Samadhi.

Shri Sai Baba's holy bath was done at 5.05 a.m. on Sunday, April 14, 2019, the concluding day of the festival. The Superintendent of the Publications department of the Sansthan, Sri Rajtilak Bagwe and his wife Sou. Mangala Bagwe performed the *Padyapooja* of Shri Sai Baba in the Samadhi Mandir at 6 a.m. The Deputy Executive Engineer of the Construction department, Sri Raghunath Aher and his wife Sou. Vandana Aher did the *Rudra Abhishek* at 6.30 a.m.

After H.B.P. Sri Vikram Nandedkar's *Kala kirtan* at 10.30 a.m., the *dahi handi* (breaking the pot) programme, was held at 12 noon. The Mid-day *Aarati* of Shri Sai Baba was done at 12.10 p.m. *Dhoop Aarati* was done at 6.30 p.m. Sri Kailas Harekrishna Das (Nagpur), international *Akashwani* vocalist presented his 'Sai Bhajan Sandhya' programme from 7 p.m. to 10 p.m. The audience spontaneously applauded the programme. After that the *Shej Aarati* was done at 10.30 p.m.

The attractive floral decorations in the Shri Sai Samadhi Mandir and its premises from the

(Contd. on page 34)

Sri Deepak Muglikar, the Chief Executive Officer of the Sansthan hoisted the flag on behalf of the Shree Saibaba Sansthan Trust, Shirdi on the occasion of **World Labour Day and Maharashtra Day**. After that Sri Muglikar addressed the gathering.



Shirdi News

Mohan Yadav

* Public Relations Officer *

Shree Saibaba Sansthan Trust, Shirdi

- Translated from Marathi into English by

Vishwarath Nayar

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Thursday, May 9, 2019 : Sri Chandrakantdada Patil, Minister of revenue, relief and rehabilitation and public works, Maharashtra State...



Tuesday, May 21, 2019 : Sri Ravi Shastri, Chief Coach of the Indian cricket team...



Sri Ravi Shastri, Chief Coach of the Indian cricket team being felicitated by Sri Ravindra Thackeray, Deputy Chief Executive Officer of the Sansthan...



Sri Rajendra Kashinath Chaphe, a permanent employee of the security department of Shree Saibaba Sansthan Trust, Shirdi, while on duty on **Monday, June 3, 2019 at about 9.30 a. m.** found a

gold chain at the entry gate for the elderly near the entry gate no. 3 in front of the Shri Sai Baba *Samadhi* Centenary *Mandap*. He deposited it in the security department. He was felicitated and commended for this act of honesty by the Chief Executive Officer of the Sansthan, Sri Deepak Muglikar. Sri Muglikar presented a personal gift of Rs. 1000/- to Sri Chaphe.

The Administrative Officer and Chief Accounts Officer of the Sansthan, Sri Babasaheb Ghorpade, Administrative Officer Dr. Akash Kisave, Police Sub Inspector Sri Madhukar Gangavane and employees were present on the occasion.



Tuesday, June 4, 2019 : Sri Deepak Muglikar, Chief Executive Officer of the Sansthan felicitated 27 employees of the Shree Saibaba Sansthan Trust, Shirdi, who completed 60 years of age and retired in May, 2019.

Sri Ravindra Thackeray, Deputy Chief Executive Officer of the Sansthan, Sri Babasaheb Ghorpade, Administrative Officer and Chief Accounts Officer, Dr. Akash Kisave, Sri Dilip Ugale and Sri Ashok Auti, Administrative Officers, Sri Raghunath Aher, Deputy Executive Engineer, Sri Vishwanath Bajaj, Superintendent, Administration dept. and Head of departments were present at the farewell function.

The retiring employees included Sri Ashok Jhurange, Superintendent in the



Stores department, Sri Vasant Jejurkar, Senior Accountant in the Accounts department and 25 employees from various departments.

Sri Vasant Jejurkar, Senior Accountant in the Accounts department expressed his thoughts, and Sri Ravindra Thackeray, Deputy Chief Executive Officer and Sri Babasaheb Ghorpade, Administrative Officer and Chief Accounts Officer spoke on the occasion.

Sri Muglikar congratulated and expressed best wishes to these retired employees for rendering their best service to the Sansthan for many years.

Prof. Vikas Shivgaje anchored the programme.





Disaster Preventive Management Training

Tuesday, June 4, 2019 : Sri Deepak Muglikar, Chief Executive Officer of the Sansthan inaugurated the Disaster Preventive Management Training programme by YASHADA, Pune organized for the members of the Vigilance squad and employees of the Fire department of the Shree Saibaba Sansthan Trust, Shirdi from Wednesday, May 29 to Thursday, May 30, 2019.

Sri Ravindra Thackeray, Deputy Chief Executive Officer, Dr. Akash Kisave, Administrative Officer, Sri Pratap Kote, Fire Officer in-charge, employees of YASHADA organization and trainee employees of the Sansthan were present in large numbers for the programme.

Employees of YASHADA who had come to give training were felicitated on behalf of the Sansthan on the occasion.

12 Vigilance squads for 24 hours

consistently were appointed on contract from Thursday, February 14, 2019 under the Fire department by the Sansthan to ensure zero casualty *Darshan* facility in the Shri Sai Baba *Samadhi Mandir* premises. It was decided by the Sansthan to invite YASHADA, the Pune based organization, to train members of these squads. Accordingly 12 contract employees of the Vigilance squads, 31 employees of the Fire department, 36 employees of the Vigilance squads who are appointed for specific periods (during emergencies/festival periods), all totalling 79 employees were provided training from Wednesday, May 29 to Thursday, May 30, 2019.

In this training Sri Naidu of YASHADA organization informed and practically demonstrated to the employees of the Vigilance squads - carry of casualty, first aid, 2 hand, 3 hand lift, bandage, snake bites,

(Contd. on page 34)

Great was Gangagir's surprise in the early days when he would see Sai carrying water from the well, in earthen pitchers, in both His hands. When he first set eyes on Sai, Buva openly proclaimed, "It is the good fortune of Shirdi that this precious gem has associated itself with Shirdi. Although He is carrying water on His shoulders to-day, He is not an ordinary person. Blessed is the soil of Shirdi on which He has set His foot." Similarly, another well-known saint, named Anandnath, had predicted for Him that He would perform miraculous deeds. This famous Anandnath had established a *math* in Yevla. He came to Shirdi once, along with some of the dwellers of Shirdi. Anandnath, who was the disciple of the great saint of Akkalkot, when he saw Sai, exclaimed, "This is indeed a diamond, a real diamond. Though to-day He is lying on the garbage heap (i.e. neglected), it is not just a flint, but a diamond." These were the words of Anandnath when Baba was a youngster. "Mark my words carefully. Later on you will recall them." After prophesying thus, he returned to

Yevla. Those were the days of His youth, when Sai did not shave His head, but grew His hair long and dressed like a wrestler. Whenever Baba would go to Rahata, He would bring saplings of marigold and jasmine. He planted them in barren land and regularly watered them. Waman Tatya, a devotee, regularly supplied two unbaked earthen pots to Baba to water the plants with His own hands. Baba would carry the water on His shoulders from the tank near the well; and, at sunset would keep the pots at the base of the neem tree. No sooner were they kept on the ground they would break on the spot; and early next morning, Tatya would bring new ones for Him. An oven-baked pot is more durable. But Baba required only the unbaked and new. So without undergoing the trouble of baking, the potter would sell the pots. For three years this continued and the wilderness was transformed into a garden. This is the place on which stands the *wada* to-day which provides the devotees, a place for close association with Him.

- SHRI SAI SAT CHARITA



Wednesday, June 5, 2019 : World Environment Day was celebrated by the Shree Saibaba Sansthan Trust, Shirdi. Tree plantation was done in the compound of Sainagar by Sri Deepak Muglikar, Chief Executive Officer of the Sansthan. Sri Ravindra Thackeray, Deputy Chief Executive Officer, Dr. Akash Kisave, Sri Suryabhan Game, Sri Dilip Ugale and Sri Ashok Auti, Administrative Officers, Sri Anil Bhanage, Head of the Garden department, all Head of departments and employees were present on the occasion.



Construction of *Dhyamandir* Commences...

Dr. Suresh Haware, Chairman of the Sansthan inaugurated the construction work of the *Dhyamandir* (meditation hall) on the first floor of the Sai *Satyavrat* hall in the temple

premises by the Shree Saibaba Sansthan Trust, Shirdi.

Sri Deepak Muglikar, Chief Executive Officer of the Sansthan, Sri Bipindada Kolhe

and Advocate Mohan Jaykar, Trustees, Sou. Yogitai Shelke, Trustee and Chairperson of the Shirdi Nagar Panchayat, Sou. Nalini Haware, Sri Ravindra Thackeray, Deputy Chief Executive Officer, Sri Babasaheb Ghorpade, Chief Accounts Officer and Administrative Officer, Dr. Akash Kisave, Sri Suryabhan Game, Sri Dilip Ugale and Sri Ashok Auti, Administrative Officers, all Head of departments and employees were present on the occasion.

Dr. Haware stated on the occasion that 'till date many projects were implemented by the Shree Saibaba Sansthan Trust, Shirdi. Of these projects the erection of the *Dhyanmandir* is an unique project. The Shirdi township of Sai Baba is always crowded. There was no place for Sai devotees who sought some peaceful place to meditate for 10 to 15 minutes in this crowded location. Therefore Sai devotees have been

demanding the erection of a *Dhyankendra* (meditation center) for long. Hence the Board of Trustees decided to erect a *Dhyanmandir* for meditating for the Sai devotees in the premises adjoining the *Samadhi Mandir*. This *Dhyankendra* can accommodate 125 Sai devotees at a time for meditating. This *Dhyankendra* will be sound-proof and air-conditioned, so that the place will be silent and devotees can meditate peacefully'.

Dr. Haware stated that this will cause Sai devotees to depart from Shirdi carrying a sense of devotion and peace.

Spending around Rs. 40 lakhs for the erection of this *Dhyanmandir*, it will measure 2700 sq. ft. and have a seating capacity of 125 people. The work order for the said work has been issued to Bhanu Construction, Mumbai.



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donation made by the philanthropic Sai devotee of Nagpur, Smt. Rimple Lohiya for the Shri Ram Navami festival was drawing the attention of Sai devotees; and the grand display of events based on the 5th chapter of the *Granth* 'Shri Sai Sat Charita', the video display of the festival of lamps in the Dwarkamai at the Lendibaug and the electric lighting became the main attraction of the festival. Also the attractive *rangolis* by Sri Bharat Vispute of the Temple department at all the programme venues of the festival, and the Palanquin and Chariot processions drew the attention of Sai devotees.

Free tasty *prasad*-meals were served to Sai devotees in the Shri Sai Prasadalya during the festival from the donations made by the philanthropic Sai devotees – Sri R. S. Hari (Trichi), Sri Nitishkumar and Sri Nileshkumar, Sri Venkat Ratan Kumar (Hyderabad), Sou. Priyanka and Ayush Potdar, Sou. Bharati Shirgurkar, Smt. Vrunda Sundaram (Delhi), Sri Baburao Ankade (Nanded), Sri Rajgopal Natrajan (Chennai), Sri V. V. Raghavan (Mumbai), Sri Shekhar Bura (Hyderabad), Sri Sunil Agarwal (Mumbai), Sri Shrikant Vishwanathan (Chennai), Sainath Garment (Mumbai) and Jyoteerammi Pola (Bengaluru).



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fits, cardiac ailments, fire, knot and how to bandage in first aid. And Sri Supanekar of YASHADA organization informed all the trainees about the measures to be undertaken in an emergency situation caused during crowds in the premises of the Sansthan. Similarly he also guided about how to avoid possible dangers that could occur in the premises of the Sansthan. All employees were given information through a projector about the emergency incidents at Mandhra Devi, Ayyappa Swami temples and other places and what measures to be taken in such situations.

The Disaster Preventive Management training given to the Sansthan's Vigilance employees, Fire department employees and Security department employees earlier by YASHADA, Pune through the Fire and Safety department of the Sansthan has been very useful till date during the period of large crowds.

Sri Deepak Muglikar, Chief Executive Officer of the Sansthan gave valuable guidance to the employees of the Vigilance squads on the occasion.



श्री रामनवमी उत्सव - २०१९

मुख्य दिन, शनिवार, दिनांक १३ अप्रैल



श्री रामनवमी उत्सव - २०१९

समापन दिन, रविवार, दिनांक १४ अप्रैल



श्री साईबाबा संस्थान विश्वस्तव्यवस्था (शिर्डी) के लिए मुख्य कार्यकारी अधिकारी द्वारा मे. मधुरा प्रिंटस् सोल्युशन्स, बी २४, अग्रवाल इंडस्ट्रिज, एम.आय.डी.सी., अंबड, नाशिक में मुद्रित और साई निकेतन, ८०४ बी, डॉ. आम्बेडकर रोड, दादर, मुम्बई - ४०० ०१४ में प्रकाशित। * सम्पादक : मुख्य कार्यकारी अधिकारी, श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी
* कार्यकारी सम्पादक : विद्याधर ताठे