

Official Periodical of Shri Saibaba Sansthan Trust, Shirdi

श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी की अधिकृत पत्रिका

# SHRI SAI LEELA

# श्री साई लीला

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## श्री साईं बाबा पुण्यतिथि उत्सव – २०२२ प्रथम दिन (मंगलवार, दिनांक ४.१०.२०२२)



प्रथम दिन वीणा (संस्थान तदर्थ समिति के सदस्य तथा जिलाधिकारी डॉ. राजेंद्र भोसले), 'श्री साईं सत् चरित' ग्रन्थ (संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत), श्री साईं की तस्वीर (संस्थान रुग्णालय के वैद्यकीय संचालक ले. कर्नल डॉ. शैलेश ओक और सामान्य प्रशासन प्र. अधीक्षक श्री. नवनाथ कोते) की शोभायात्रा समाधि मंदिर से द्वारकामाई की ओर... शोभायात्रा में प्रांताधिकारी श्री गोविंद शिंदे, तहसीलदार श्री कुंदन हिरे, संस्थान के प्र. मुख्य लेखाधिकारी तथा प्रशासकीय अधिकारी श्री कैलास खराडे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी, ग्रामवासी और साईं भक्त बड़ी संख्या में उपस्थित थे।



'श्री साईं सत् चरित' ग्रन्थ के अखण्ड पारायण का शुभारम्भ – संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत...



पत्नी सहित संस्थान तदर्थ समिति के सदस्य तथा जिलाधिकारी डॉ. राजेंद्र भोसले के हाथों श्री साईं बाबा की विधिवत् पादपूजा...

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## Shield of the Almighty...

*We are glad to place in the hands of our readers this special number, which is being published in commemoration of the anniversary of Shri Sai Punyatithi (Dassehara day).*

*In response to our call our readers to contribute articles regarding their experiences about their devotion to Sai Baba, we have received a number of articles from our readers of the Marathi issue and they have been published in that issue. The response from the readers of the English issue is comparatively poor. However the articles received from our readers in this behalf have been published in this issue.*

*Mahabharat is a great epic of India. It contains everything. Truly did Vyas say about this epic - Yadihasti tadnyatra yannehasti n kutrachit (Whatever is here will be found elsewhere and that which is not here will be found nowhere). This epic contains a number of stories, which have attracted the attention of all the thinkers in the world. A number of them have formed the nucleus of plays, films and novels. Hence we also intend to publish a few of them in our issues. The first such story viz Ashtavakra is published in this issue. We hope that our readers will like this new introduction.*

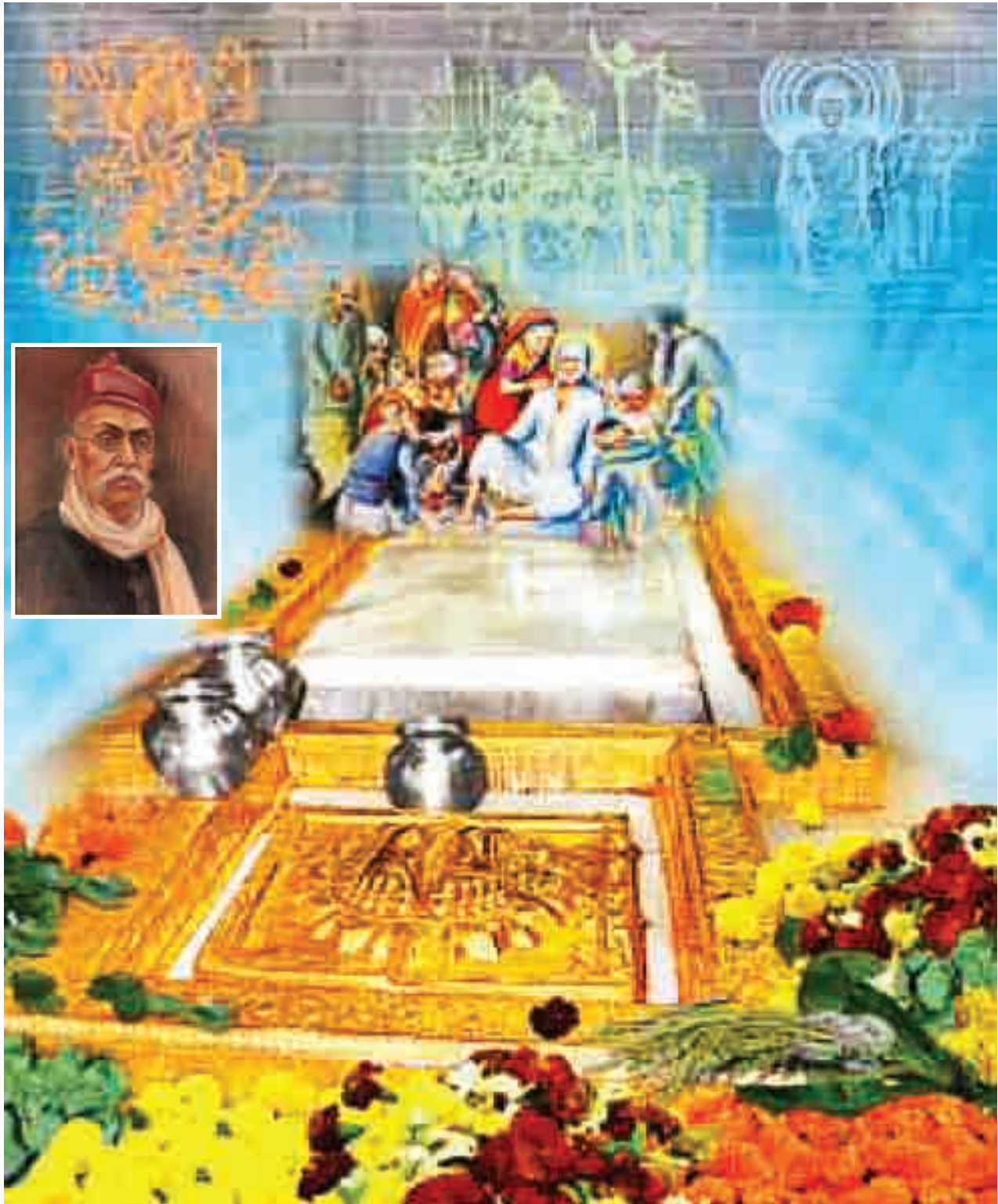
*We mortals are under constant strain and stress. We require some protection from somewhere, which*

*will make us fearless. The saints all over the world have shown the way to become fearless, and that is by keeping faith in God and by being His faithful devotee. Sickness, Oldage and Death : these are the natural calamities that every human being has to face sometime or the other; but those that have no faith anywhere, are totally upset under such calamities. They simply do not know, what to do and where to look for inspiration and protection; but those that are devotees of God or the incarnation of God like Shri Sai Baba, know that these are the calamities that are bound to fall on every human being one day or the other, and it is only He (Shri Sai Baba), Who has got power to protect them or shield them in these adversities. They are, therefore, never afraid of these calamities, and are able to face them boldly. The experiences of Sai devotees go to show that Shri Sai Baba has shielded them, inspired them and protected them under adverse circumstances. The shield of the favour of the almighty is always protecting the devotees of Shri Sai Baba, and showing them light in deep darkness. May this shield, which the devotees obtain because of their devotion to Shri Sai Baba, protect them for ever.*

*Editorial published in the  
Vijayadashami Special Number  
1973 of Shri Sai Leela*



# Shri Sai is beyond the death...



Hemandpant narrates :- that is visible and invisible, and is also  
...Sai pervades, perpetually, all the Supreme Spirit beyond that. Sai is

He that is Unborn and Eternal....

The body is merely a burden. How can they have pain or suffering? If they have any, it is because of the bonds of fate. But they are not concerned.

He Who manifested because of the past meritorious deeds of the devotees and was filled with devotion invisibly, He appeared for the welfare of the devotees. It was then that He was perceived in Shirdi.

It was said that now the work of the welfare of the devotees was completed, and, therefore, He abandoned the body. Who will place faith in these words? What is life and death for a *yogi*?

Sai Samarthā abandoned His body as per His own will and burnt the body in the '*Yoga Agni*' (fire). He became one with the unseen, but remained eternally in the hearts of the devotees.

How can He die, the remembrance of Whose name breaks the cycle of life and death for others? He attained His earlier Invisible Self.

Going beyond the gross state, Baba became one with the unseen, where He enjoyed being one with God. But always He keeps the devotees alert.

He Who throbs with the Supreme Spirit and is permanently engraved in the hearts of the devotees, then how could His body be said to have ceased to be. Such words are unacceptable.

Therefore, this Sai, Who is without a beginning or an end will

ever be there until the '*pralay*' (deluge) of the world.

Has Dnyanoba Maharaj gone away? He gave *darshan* to Eknath Maharaj after three hundred years and gratified the world.

Just as Eknath became the light of Paithan, so did Tukaram Maharaj in Dehu and Narasimha Saraswati in Alandi;

Samartha Ramdas in Parali, Akkalkotkar in Akkalkot, Prabhu Manik in Humnabad and similarly Sai in Shirdi.

'One has experiences commensurate with one's faith'; even to-day. When the power of this axiom exists for Him, how can there be death for such a one!

He, Who espoused the causes of the devotees, has abandoned His body in Shirdi and is all-pervasive with the movable and the immovable. He is capable of taking *Avatar* again.

'Now what is there in Shirdi, as the Samarthā has mingled with *Brahman*!' Have no such doubts, as Shri Sai is beyond the death.

Saints are not born (from the womb). They manifest themselves for obliging others. They are the embodiment of *Brahman*. Only the fortunate ones so manifest.

Those who are incarnate are never born, and they never die. As soon as their mission is completed they merge with *Brahman* and become one with the unseen.



A body is of a three-and-a-half hands' length. Could Baba be said to be contained in that? It is improper to say that He was of a particular size, shape or colour.

The eight *siddhis*, such as '*anima* and *garima*' do not increase or decrease by the coming or going of the people, for such persons. These are their own, eternal glories. They are famous for that.

The manifestation of such great souls is only for the welfare of the people. Their appearance, their existence and their disappearance happens as a natural phenomenon. The saints are ever ready to get the people to follow them.

Birth is an illusion. Death is a delusion. Oneness of the soul is the state beyond decay - in fact, the highest bliss in a dream. Such is the condition of the saints.

Even otherwise, for Him, Who is a store of knowledge and is always one with the Supreme Spirit, to take care of the body or to leave it is the same.

Enough of this. As soon as Baba left the body, a mountain of calamity crashed on our heads. There was great lamentation throughout Shirdi. A great moaning arose.

The news of Baba having left the body pierced the hearts of everyone like an arrow. All routine work stopped and people ran around confusedly.

As this inauspicious news spread, everyone felt it was a thunderbolt.

Some sensible ones sat silent, while others began to wail.

Because of their excessive love, they were choked with emotion. Tears of sorrow trickled from their eyes. They loudly chanted : "Hail Shiva, Shiva!"

In every house there was tumult and confusion. It was the same turmoil everywhere. All hearts were palpitating.

By Maharaj leaving the body it seemed as if all the village had died. They said, "Lord, this terrible event has pierced our hearts".

Everyone got up and ran. All crowded into the *Masjid* and its courtyard. The situation was heart-breaking and the throats were choked with sorrow.

Shirdi's glory was gone; its happiness and prosperity ended; everything was lost. Everyone's eyes were filled with tears, and their courage was shattered.

That which was counted amongst the seven holy places, and which Baba always called '*Dwarkamai*', unfailingly, was the greatness of that *Masjid*!

Whether it is eternal emancipation or abandoning of the body or death, Dwarka is the place for absorption into the essence of *Brahman*. He who constantly meditates on God has a place there.

That Gururai, Sairaya, compassionate mother and father of the devotees, the abode of response of

the devotees, is remembered always.

Shirdi was desolate without Baba. The whole atmosphere (all the directions) had a vacuum and was sorrowful. Shirdi appeared like a lifeless body.

Just as the fish thrashed about in a pond, whose water has dried up, so were the people of Shirdi, sorrowful and without zest.

Just as a lake is without a lotus, a home is empty without a son, or a temple is without a lamp, the environment of the *Masjid* was like that.

Shirdi without Baba, was like a house without its master, a kingdom without a king, an empty treasury - an impenetrable forest.

The love of the people of Shirdi and all the devotees towards Baba was like that of a mother for the child, or of the 'Chatak' for the water from the clouds.

Shirdi appeared without zest, half-dead, wretched and poor. Like a fish without water, the people writhed.

All the old and young were like a wife rejected by her husband, or like a mother refusing her suckling children, or like the calf separated from the cow.

Unbearable was this grief-stricken state! All the people of Shirdi ran here and there, in a disorderly manner and in all directions.

Shirdi was holy because of Sai only; it attained historical importance because of Sai only; it became a

pilgrim centre only because of Sai. Sai only was the protector of all.

Some cried out aloud; some rolled in the dust; some lay unconscious. The people were full of misery.

Tears of sorrow trickled down from the eyes of men and women, who were very morose. They forsook eating and drinking and became pitiable.

Seeing Baba's inert form, the villagers were extremely unhappy. All the devotees, young and old, were very uneasy.

That *Masjid*, where sweet and interesting stories were heard, where there was daily joyousness, and where one could not find even a small space to enter, was desolate.

That Shirdi, was always prosperous and auspicious earlier for all, only because of Baba, and now without Him, the villagers were restless.

"The root and the embodiment of heavenly bliss, You took a form for the welfare of the devotees, and when the mission was completed, how wonderfully You abandoned the body in the village.

For all the twenty-four hours, You actively and earnestly taught us for our benefit, because we were confused, always.

Your teachings fell upon us like water on an overturned pot and flowed away, and we did not retain even a drop."

'It grieves me immediately, when



you speak badly of anyone, You often repeated. Yet we did not obey You.

How many of us are guilty of not having obeyed this good advice! Have you repaid us in this manner for our disobedience and not atoning for it?

Baba does this requite all those sins? What is the point of now being repentant? It is necessary for each one to suffer for His deeds.

Is it because of that, that You have got tired of us? And placed Yourself beyond the veil? How has death unexpectedly brought this calamity upon us?

It seems You became disgusted, dinning Your lessons to us till You became hoarse and seeing our indifference.

Are You, therefore, annoyed with us and forgotten all Your earlier love? Or is it that the bonds of earlier lives have ended to-day; or is it that the flow of Your love has dried up?

Had we understood earlier that You would leave us so suddenly, it would have been much better. At least, the people would have been more alert.

All of us were lazy and were caught napping. Ultimately, we were thus trapped and good for nothing.

We became traitors to the *Guru*; as we did nothing at the appropriate time. We could not even stay peaceful.

We came to Shirdi from distant places and there too sat gossiping! We forgot altogether that we had come

to a holy place and acted there, also, according to our own will.

Devotees of varied and different natures came - wise ones, egoistic, selfish, argumentative. But, to the knower, they were one, in their pristine form and there was no difference between them as being superior or inferior.

He, Who sees no other entity apart from God in all creation - in fact this is His glory and He has no second.

The devotee himself is God. The *Guru* is no different. But, when both have forgotten the Real Self, the difference arises because of that.

In reality, we are God ourselves. But, we have forgotten the divinity within us. This is the main reason for the difference and the fall from grace.

An emperor in his dream sees himself going from door to door begging for alms. On waking, he realises the truth and knows that his situation hasn't changed.

Activity when we are in the waking state ceases when we are in the dreaming state. Real awakening is Self Realisation and being completely absorbed in Unity, Consciousness.

He had immense love for the wise, the ignorant and all the dependants. He treated all of them dearer than life. There was not even a bit of differentiation.

Though experience had shown that He was God in human form, His pampering and indulgence became

the undoing of all.

Some were given riches and wealth. Some were given happiness in worldly life and the boon of children. Because of that, there arose a strong delusion and acquisition of true knowledge was lost.

When sometimes He laughed and joked with somebody, that person became puffed up with pride thinking that He alone was greatly loved and others were not shown that affection.

Similarly, if He spoke angrily to someone, they said that He was not liked by Baba and that Baba gave them alone all the respect and not to others.

While engaged in making such comparisons, which Baba did not even dream of, it's we who were the losers in so far as our good was concerned

and forgot our ultimate aim.

By good fortune, *Parabrahma* and the Embodiment of the Supreme Spirit was so close to us. But, we forgot the main purpose and lost the opportunity in fun and frolic.

As soon as they came, the people took Baba's *darshan* and offered Him fruits, flowers and all other things. But, when He asked for *dakshina*, they slipped away from there and did not stay there.

Seeing our pretty faults and failings He told us stories for our welfare. It seems, however, that He was greatly troubled and left suddenly for His own abode.

"Will these eyes now ever see again Your Self Blissful state? That blissful image is gone and lost for ever







and anon!”

Oh, see this devastating fate!  
Sai, our friend is lost forever. He was

selfless and compassionate. Such a one  
has become a stranger to us!

“It is not good to harass others.



It hurts me”, He said. But, we paid no attention to it and continued to quarrel as much as we wished to.

We lost You Sainath, as devotees and others harassed each other. We are now repentant as we now remember Your words.

It is said that Maharaj had told His devotees that in time to come, He would reappear as a lad of eight years.

These are the words of a Saint and no one should doubt them. Chakrapani in the Krishna Avatar did exactly this.

Krishna appeared before Devaki in the prison as a lad of eight years, with a lustrous complexion wielding weapons in His four arms.

In that incarnation, the purpose was to lighten the burden of the earth; in this, the upliftment of His devotees; where is the reason for doubt, then? The ways of the saints are really inscrutable.

This determination was not due to the contact of only one life, but it was a relationship that existed for seventy-two generations, which was told by Baba to the devotees and which has been narrated earlier.

Bonding with such ties of love, it seems that Maharaj has gone on a tour and the devotees have a firm belief that He would return.

He gives divine visions to many; He appears in dreams to quite a

number; and He grants miracles to several people secretly.

He is never seen by those who have no faith; while the devotees and the believers find Him near them always. One experiences according to one’s mental state.

In the *chavadi*, He is present invisibly; in the *Masjid*, He is *Brahma* Incarnate; in the *Samadhi* (*Mandir*) He is in *Samadhi*. The bliss of His presence is everywhere.

So, at present, this is the belief that devotees should hold. Sai Samartha is always there, permanently and continuously.

Deities leave for their abode. Saints remain in *Brahma* state. There is no coming and going for them. They merge with the Supreme Spirit blissfully.

Therefore, this is my only request. I bow down in all humility to all, the young and the old. Listen respectfully to all I say.

Develop companionship or association with those who are well-known, virtuous and divine; have selfless love at the feet of the *Guru*; have inclination to tell stories about the virtues and glory of the *Guru*.

Develop inseparable love for the *Guru*; never let that bond of love break. Let the devotees remain blissful, at the feet of the *Guru*, day and night.



# The Significance of Shri Sai Baba's Various Actions...

*A sadhu or a saint is associated in popular mind with possession of divine qualities, and rightly so. However, strange and inscrutable are the ways of sadhus and their outwards conduct cannot always be a measure of their spiritual stature. Hence persons who are shallow or have preconceived notions about the behaviour of saints, may not be able to appraise the true worth of a particular sadhu. Shri Sai Baba is a case in point. Some who visited Him and did not understand His symbolic language or weird actions, and interpreted them literally, were either disappointed or developed revulsion.*

*In this paper, it is proposed to examine a number of cases : in some the visitors misjudged Him, in some the visitors also misjudged Him in the first instance, but later became His devotees on Sai Baba having dispelled their misgivings because of His rinanubandha; in the other cases had from the beginning a sympathetic appreciation of the ways of sadhus and, therefore, were able to throw light on their ways and means. After examining all these cases, I propose in the light of the testimony of a true and ardent devotee with trained reason and the testimony of a true and ardent devotee with trained reason and philosophical turn of mind, to show*

*that appearances are deceptive, and without insight, the reality or the truth just cannot be grasped or appreciated, for it is covered by the veil of maya.*

*G. G. Narke, Professor of Geology and Chemistry in the engineering college, Pune observes about Sai Baba, "Remarks made by Him openly would be treated as meaningless ranting by those who did not know Him. His language also was highly cryptic full of symbology, parable, allegory and metaphor.*

*Literal interpretations of them would be made by superficial people, who would then conclude that Baba was a worldly man amongst worldly men, and a very avaricious man at that. For instance, a man came to Baba and watched Him for a time, and I asked him what impression he formed of Baba. His answer was, 'I never saw any saint talking of money all the hours of the day', and he felt disappointed. This man did not know that 'Paisa' – money was used by Baba to denote 'Punya' or merit, very often."*

*A Brahmin went to Mali Maharaj and censured Sai Baba for using foul language. He said that he visited Sai Baba and was sitting on a step of the Masjid, when he heard Sai Baba abusing in the choicest words a woman who approached the*

sabhamandap and stood at gate. Mali Maharaj asked the Brahmin whether he understood the ways of sadhus! Then he told him that in the very abuses used by Sai Baba, He had granted the woman the boon she sought. He added that the woman had approached Baba with the desire for a child, and was blessed with one; and the Brahmin could verify the fact by visiting her at her place of residence, of which he gave particulars.

Prof. Narke narrates his own experience thus : "At an Arati, in my early visit, Sai Baba was in a towering passion. He fumed, cursed and threatened for no visible cause. I doubted if He was a madman. That was a passing thought. The Arati was completed in the usual way. In the afternoon (of that day), I went and massaged His feet and legs. Then He stroked my head and said, 'I am not mad.' 'Lo! - He is seeing my heart. Nothing is concealed from Him. He is my, Antaryami - the inner soul of my soul,' I thought."

Shankarrao Gavankar, a clerk in the court of the sub-judge at Bassein had heard frightful reports about Sai Baba's ways. In spite of these adverse reports, he visited Sai Baba in the company of Lala Lakhmichand. When he first visited the Masjid, he found Sai Baba abusing all those around Him because of which they panicked and fled down the steps. Shankarrao stood his ground for two minutes and approached Baba boldly,

but was ordered out. So Shankarrao and Lakhmichand went and sat by the wall behind the Masjid with the intention not to go again to the Masjid unless sent for. Their patience was rewarded for within two minutes, Sai Baba sent for them and received them cordially. Yet Shankarrao was not convinced. He thought to himself, 'If Baba was a satpuruṣh, why should He abuse, get angry, and otherwise behave in a tamasic manner? What good can this do to the world?' Notwithstanding his doubts Shankarrao displayed abundant patience, and he was amply rewarded, for Baba revealed His true self and powers to him and Shankarrao returned singing praises of Sai Baba.

Uddhaveshbua of Dahanu visited Shirdi in 1904 when Shirdi was an insignificant hamlet with wild growth of Babul trees and thorny bushes and shrubs on its outskirts. He came to Shirdi riding a horse which was wild and wayward. He dismounted. Let us now hear his experience from his own mouth : "The road was a thoroughfare and as the beast was capricious, I wanted to avoid a mishap. So I fastened the horse to a Babul tree and tied his back legs to another tree. While I was thus engaged, an elderly fakir with a tumbler in hand was roaming near by. I asked him, 'I hear that there is a sadhu inhabiting this place. Could you please direct me to him?' The fakir uttered an unmentionable oath. I thought to



myself, 'Why should he reply to me thus when I spoke to him courteously? I was pained and wondered why such a hag could not speak in a civil manner. Then I came into the village. On entering the village, I noticed a hut opposite the Masjid where there is now a sabhamandap and a gate.' Uddhavesh met the old woman staying in the hut and enquired about the sadhu's whereabouts and his appearance. The description that the old woman gave seemed to tally with the appearance of the fakir he had met in the Babul forest. After waiting for quite some time for the fakir to return, when he did not turn up, Uddhavesh decided to leave, and as he walked out of the village to collect his horse what a strange sight he witnessed! The same fakir was standing near his horse. He had inserted one hand into the horse's mouth and with the other he was caressing and stroking the beast, while simultaneously mumbling something to the animal. Uddhavesh shouted from some distance to the fakir to beware of the wicked beast. The fakir paid no heed and continued as before. Uddhavesh then came near and bowed at the fakir's feet, and asked him, "When and how shall I meet the Mosksha-guru?" The fakir replied, "You will understand later. When did you come? I am only a mad fakir. Ah, you will know after five years Now you may depart. Don't forget to fast to-day." Then they both returned to the Masjid and Baba gave the half of a cocoanut offered to Him

by another devotee to Uddhavesh as prasad and remarked, "Well, how can you swallow the bread (bhakari) in one gulp? So we will see after five years. Amen!" Uddhavesh saluted him and left. Need it be stated that in course of time the blessing bore fruit and Uddhavesh unravelled the mystery.

Krishnashastri Jageshwar Bhishma, the author of *Shri Sai Sagunopasana* records that when Baba with a baton in hand used to return to the Masjid from the chavadi every alternate day, He used to imprecate curses and abuses, but every moment could be heard the blessing in soft, but clear understones, 'Allah will bless you.' So Bhishma concluded that Baba's anger was a mere show or make-believe, but His heart was full of peace and compassion.

Ramchandra Atmaram Turkhad, secretary and manager of *Makanji Khata Spinning and Weaving Mills Ltd.*, Bombay, who came to be a devotee of Sai Baba in course of time falls into a different class. He was brought up in the traditions of a Prarthana Samajist family and was steeped in scientific western education. Prarthana Samaj was a counterpart in Bombay of Brahmo Samaj of Calcutta, and was founded by the justice Mr. Mahadeo Govind Ranade, Sir Narayan Chandavarkar and others. As such Turkhad considered his approach to religion as being modern and enlightend. Let us see how Sai Baba dealt with a person

of this type! Tarkhad's experience is most instructive and is recorded in his own words thus :

*"The writer had Shri Sai's darshan on 6<sup>th</sup> September, 1910 and felt happy. Even so, he had a lingering doubt. He had heard reports from others that Shri Sai Baba abused in foul language, and even resorted to beating, to which he could not be reconciled. That a Satpurush should abuse was not possible, and the writer had resolved in his own mind that, if ever Sai Baba used bad words, whether they were addressed to him or anyone else, or if he witnessed Sai Baba hitting any one, in his own presence, he would, that very moment, leave Shirdi, never to return. While the writer is penning this article, he is overcome with emotion and tears well up in his eyes, and he is not able to proceed. Blessed is Mother Sai! The writer had visited Shirdi a number of times and sat at the feet of the Master. But never once did Sai utter any bad word or hit anyone while he was with Him. What consideration and love for the devotee!"*

*I have not found any attempt by a devotee other than the late Swami Saisharan Anand to think out logically and explain every action of Sai Baba. Saisharan Anand believed that the Nirgun has to become Sagun or the Absolute has to incarnate for the sake of the devotees or the ignorant multitude. When the Absolute assumes a form or a body, every action of such*

*a person is charged with significance for the devotees, His speech, touch, look or glance, tasting, smelling are not without meaning and carry a lesson for a loving devotee or a neophyte to absorb. With this firm conviction, Saisharan Anand probes and proceeds to explain the hidden or deeper meaning behind Baba's speech, abuses, touch, beating, looking, his living in the Masjid, visiting Lendi and retiring to the chavadi every alternate night, thus :-*

*Baba always spoke the truth. His speech was always precise and every sentence there or was addressed to one of the number of persons present.*

*The torrent of His abuses and execrations was also not meaningless. Baba's words referred usually to the activity of the subtle or astral body and not to the activity on the gross level. When He abused anyone's mother, the abuse referred not to him, but to the mother symbolising lack of knowledge (avidya) and ignorance about the divine mystery. Sometimes Baba's abuses were not addressed to anyone specifically, but were general. Saisharan Anand says with clear conviction born out of his experience that in such cases, they were addressed to the entity (demon or friend) intent on harming the bhakta, whose presence was not visible to the naked eyes of an ordinary humanbeing, but clearly perceptible to the yogis.*

*Baba's touch was experienced by devotees when He gave Udi or*



allowed them to touch His feet or press His legs. Even here, He did not touch or allow everyone to touch, in the same way. When He desired to instruct anyone, He allowed the devotee, to touch according to his faith or feeling (bhav), and sometimes even objected. When He wanted to instruct the wife of the Hon'ble Mr. G. S. Khaparde to do jap of the mantra "Rajaram", notwithstanding the rule prohibiting the entry of women into the Masjid in the afternoon, He not only permitted her to come up and accepted and partook of the naivedya (offering) brought by her, but stretched out His legs for her to press and simultaneously pressed her hands and whispered to her, "go on repeating Rajaram, Rajaram".

In the Dikshitwada, when a devotee joined others in an uncharitable discussion about Christianity, and some time thereafter visited the Masjid and wished to touch Sai Baba's feet, Baba drew in His legs. Thus He reminded the devotee that his participation in the uncharitable talk was an error. And when the devotee mentally apologized for his fault, Sai Baba made him sit by His side and stretched out His legs. Again, when an evil thought entered the mind of a devotee while pressing Baba's legs, Baba immediately stopped him and asked him to withdraw. Later when the devotee mentally repented, Baba allowed him to resume with the Charanseva. So much about the touch.

Touching also includes the action of beating. Varied experiences of devotees are heard in this connection. Some say that their specific affliction was cured while others claim spiritual benefit as a result thereof. It is observed in Dnyaneshwari (Canto 8, V. 9) "Krishna koponi jyasi mari, to pave Brahmasakshatkari" that the one killed in anger by Lord Krishna attains realization. Therefore, Baba's hitting was also not without purpose.

Baba's looking was also suggestive of a purpose. While talking, if a particular part of the conversation was meant for any particular individual, after completing it, Baba would pointedly look at him. Similarly, if a good thought occurred to a devotee, if it needed nurturing or strengthening, Baba would at that very moment look at him.

It is well known that according to the faith of the devotee, Baba would accept the offering of fruits or flowers.

Baba's living in the Masjid, His visits to Lendi twice every day, and every alternate night to the chavadi, were also with a purpose.

His residence in Dwarkamai of Fakir's Masjid suggested that man should always live without fear - Fakir ki faki kare, uska nam fakir - and in the highest state of His being i.e. the Unmanifest, the Imperishable which having been reached, he is not reborn - Yam prapya n nirvatante tdham paramam mam. (Bhagwad Geeta, VII, 21)

*Now what business is transacted in the chaudi? As observed in verse 295 of chapter XVII of Dnyaneshwari, Tari vishwa ha anadi thavo, yeth niyanta Ishwar ravo, chaudiye nyavo anyavo, niudi vedu. "The universe has been in existence from the beginning of time and its controller is God; and what is just or unjust is decided openly by the Vedas." From this, it would be true, to say that Baba, Who was Absolute incarnate, held His court every alternate day in the chaudi and decided what was true and what was false. For their own welfare, the devotees compelled by Baba to undertake this task and Baba, out of His compassion, coming down to the relative sphere from His Brahma consciousness, discharged this responsibility.*

*It is possible that this view may not appeal to one who does not believe in incarnation of the Absolute. To him, he meant to suggest that just as Baba Himself went to the chaudi every alternate day, the latter too should retire to the chaudi of His subtle body and decide the truth for Himself according to what is stated in Vedas. As Baba did not go to the chaudi daily, He appealed to those who did not believe in Him, that instead of being in a state of distressing perplexity born out of painful indecision of mind, all the time, they should resort to the abode beyond the*

*state of knowledge and ignorance.*

*Thinking about Lendi, while describing an ignorant man a Satpuruush has used the word Lendi thus - "Lendiye aala londha" - meaning a huge and impetuously proceeding mass of water has come to the Lendi stream. The Brahma incarnate Baba Lendi for the sake of His devotees i.e. assumed varied forms of ignorance. The wise say that ignorance is of two kinds : one that leads to darkness and the other that leads to Light. Baba Who had transcended both ignorance and knowledge accepted the ignorance leading to Light (Lendi), if only as an example to the bhaktas. But, he never dwelt there, thus hinting that His abode was in the Supreme, beyond darkness and Light. To the Vedantin, it was suggested that there was no knowledge without maya, but the place of abode must be in the Supreme.*

*Saisharan Anand came to the above conclusions after observing Baba and His actions at very close quarters. Baba had no desires or needs and all His actions were for instruction of the devotees. That is why as the prince among devotees saint Tulsidas observes "Bhaktan ke kaj Prabhu Sagundhari" God becomes incarnate for the sake of His devotees.*

*- V. B. Kher*

*Article published in the October 1985 issue of Shri Sai Leela*



# Astrologers make their presence felt in Shri Sai Satcharita...

O Sai! I always take refuge in Your house - Dwarkamai. Your abode is the safest sanctuary for me. I always feel protected once, I take asylum here, and make *parayan* of Shri Sai Satcharita, surrendering my ego at Your lotus feet.

O my *Sadguru* Sai! Astrologers and astrological references appear in literature in the works of poets such as Dante Alighieri and Geoffrey Chaucer, and of playwrights, such as Christopher Marlowe and William Shakespeare. Throughout most of its history, astrology was considered a scholarly tradition.

It is interesting to note that a large number of astrologers make their presence felt in Shri Sai Satcharita.

The purpose of writing this piece is not in the least to assess the accuracies or inaccuracies of the predictions made by these astrologers. But, this article simply aims at broadly identifying and counting such astrologers that surface on the few pages of some of the chapters of Shri Sai Satcharita. It is yet another matter - if Baba's *leelas*, in the process, shake my body and mind to their very foundation, I may lose track like a lost sheep from my



chosen topic, and take the divine road and dissolve myself into Sai consciousness. Consequently, the soul of the topic may then sink into complete oblivion, and I may jump singing His glories, i.e. the wonders of my Master .

An orthodox Agnihotri Brahmin of Nashik, by the name Pralhad Mule Shastri, who had studied the six *shastras* and was well-versed in astrology and palmistry, once came to Shirdi. He went to have Baba's *darshan* in Dwarkamai-Masjid. (Shri Sai Satcharita, chapter 12) He was astounded to see Baba's feet. He noticed that the lines on His feet had the '*dhwaj vajra*' (thunder bolt) and '*ankush*' (goad) symbols. Somnath Shankar Deshpande (son of Nanasaheb Nimonkar) testified that Mule Shastri clearly saw '*matsya*' (fish) and '*dhanush*' (bow) markings on Baba's foot prints. - Devotees' Experiences of Shri Sai Baba by B. V. Narasimha Swami

These were not just markings or lines, but an indication that Baba was an '*Avatar*'. Overwhelmed by what he noticed on His feet, Mule Shastri then got quite keen to read Baba's palm. Baba refused his request outright as He Himself knew His own palm, and didn't want to feel bound by what astrologers and palmists predicted. Nay, Sai has us all in the palm of His hands!

- God Has You In The Palm Of His Hands. Isaiah 49:46

I now narrate another instance :-

Bandra also known as Vandre is an upscale coastal suburb located in Mumbai, India. The suburb is located to the immediate north of the Mithi river. There lived in Bandra a Tendulkar family- Mr. Raghunathrao, his wife Mrs. Savitribai and their children. This whole family was ardently devoted to Sai Baba. Mrs. Savitribai Tendulkar has published a Marathi book named Shri Sainath Bhajan Mala, containing 800 *abhangas* and *padas*, describing the *leelas* of Baba. Babu - the eldest son of the Tendulkars - was aspiring to be a doctor. On the one hand, he was struggling to stay focused on his studies wholeheartedly; however, on the other, he consulted some astrologers. Their astrological prediction,

on examining his horoscope, was that the stars were not favorable that year; but, the astrologers assured that his second attempt would be successful. This cast a gloom over him and made him restless. A few days after the astrologers' prediction, Babu's mother Mrs. Savitribai Tendulkar went to Shirdi and took Baba's *darshan*. Amongst other things, she revealed the gloomy and depressed condition of her son, who was to appear for the examination in a few days. Hearing this Baba said to her, "Tell your son to have absolute faith in me; tell him to throw aside horoscopes and predictions of astrologers and palmists and keep continuing his preparations for the examination. Let him appear for the examination with a calm mind; he is sure to pass this year. Ask him to trust in me and not to get disappointed." This was Baba's message for Babu. The mother returned home and communicated that message to her son. Then, Babu studied hard and in due course appeared for the examination; and, got through the examination that very year successfully by Baba's grace, though the stars were against him. - Shri Sai Satcharita, chapter 29.

Now, I touch on the story of Nanasaheb Dengle, the great astrologer. He was a resident of Nimgaon Nighoj and an ardent devotee of Sai Baba. He loved Baba intensely and Baba would often go to his home in Nimgaon Nighoj, just a mile away from Shirdi.

To make the plot move forward, it is necessary to make a brief mention of Bapusaheb Buti.

Bapusaheb Buti was a millionaire from Nagpur and was a great devotee of Sai Baba. He was brought to Sai Baba fold by Shri S. B. Dhumal in the year 1910. He came along with his family and stayed in Shirdi permanently to serve Baba. The *Samadhi Mandir*, in Shirdi, was constructed





**Pralhad Mule Shastri**

under the patronage of Bapusaheb Buti.



Once, Nanasaheb Dengle, the astrologer, told Buti, “Today is the most inauspicious day for you. But, have courage in your heart and be very alert”. Having a sense of impending danger, Butisaheb started feeling nervous, restless and tense. The day seemed very long to Buti. Later at the usual time Buti went to the *Masjid* along with Nanasaheb and other devotees and sat in front of Baba. Immediately Sai questioned Buti, “What does this Nana say to you? Did he say, your time is not good today and that you will be killed?” Later, in the evening, when Bapusaheb Buti went for nature’s call, a snake had crept in there at that time. Seeing that terrible obstruction, Bapusaheb came out at once. His servant thought that he would kill the snake with a stone. But, as he was about to pick up a stone, Bapusaheb stopped him saying “Go and fetch a stick instead”. Even as the servant went for the stick, the snake began to climb on the wall, lost its balance and fell down and went through a hole. Buti remembered Sai’s words and marveled at His way of averting the danger, both to himself and the snake. - Shri Sai Satcharita, chapter 22

“In the *darbar* of Shri Sai, many personalities appear and play their part; astrologers come and give out their predictions...” - Shri Sai Satcharita, chapter 32

Once, a famous astrologer came to Shirdi and stayed there for a month. (Shri Sai Satcharita, chapter 30) Behind this seemingly all of a sudden arrival of the astrologer at Shirdi was a definite divine design of Sai Baba, which is as follows :-

The Saptashrungi Devi temple, situated at a distance of 60 k.m. from Nashik in West Indian state of Maharashtra in India, is a site of Hindu pilgrimage in Vani. This temple forms an important part of the ‘three and a half *Shakti Peethas*’



**Mrs. Savitribai Tendulkar**

of Maharashtra. The temple is also one among the 51 '*Shakti Peethas*' located on the Indian subcontinent. The temple is positioned at 4659 feet above sea level. The Saptashrungi temple is a two storied shrine with the *Devi* enshrined in the top floor. The goddess idol is said to be *swayambhu* (self-manifested) which was carved on a rock on the sheer face of a mountain. She is surrounded by seven (*sapta* - in Sanskrit) peaks (*shrunga* - in Sanskrit); hence the name - Saptashrungi *Mata* (mother of the seven peaks). The image of *Devi* is huge - about 10 feet tall with 18 hands, holding various weapons. The idol is always coated with *sindoor* (vermilion). The *Devi* is decorated with high crown, a silver nose-ring and necklaces. The *Devi* is also called as *Mahishasur Mardini*. A story in this connection is that demon Mahishasur was creating problem for Markandeya Rishi. Markandeya had made a holy fire to eliminate him. The Goddess emerged with 9 pairs of arms holding different weapons from the holy fire and eliminated the demon. Hence, the name - *Mahishasur Mardini*, meaning the one who slayed Mahishasur.

There lived, in Vani, a man named Kakaji Appaji Vaidya. He was the chief

priest of the Saptashrungi *Devi* temple. Once, he faced with immeasurable odds in his life. His heart felt broken; and he started staying sad, depressed, and discouraged. Consequently, he became quite restless and lost peace of mind. Under such circumstances, one evening he went into the temple of the Goddess Saptashrungi and prayed unto Her from the bottom of his heart - "Heavenly Mother, please heal my



**Bapusaheb Buti**

heart and fill me with joy again." Kakaji Appaji Vaidya invoked the *Devi's* aid thus - "Restore unto me the joy of my life, Mother. Uphold me with Your generous spirit. Strengthen and help me, Mother. Put the bounce back in my step, the smile back on my face, and the dance back in my feet." Genuine prayer often reveals a person's innermost being. The priest succeeded in pleasing the Goddess Saptashrungi with his devotion. The Goddess appeared in the priest's dream the same night and said to him, "You go to Baba, and then your mind will become calm and composed". Kakaji was anxious to know from Her who that Baba was, but before he could get any introduction of the 'Baba', he suddenly awakened from his sleep. Then, he began to think as to who might be that Baba, to whom the Goddess



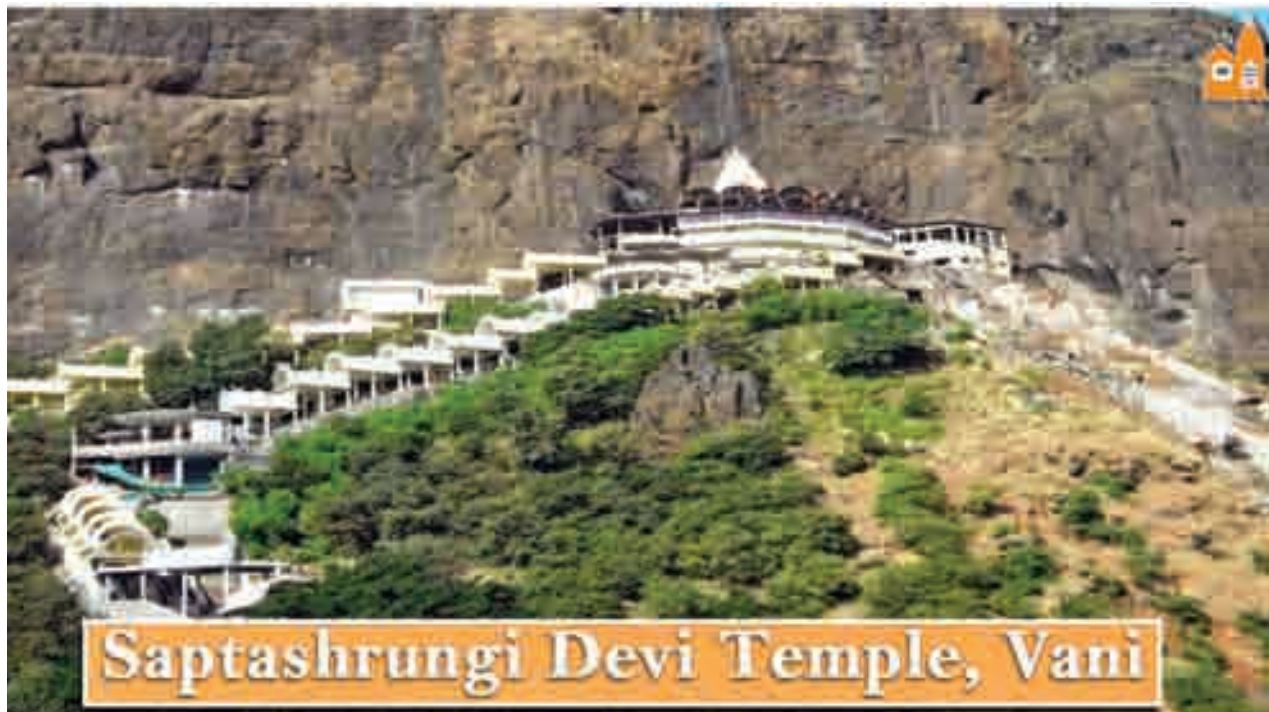


**S. B. Dhumal**

had asked him to go to. After doing some hard thinking, he concluded that this Baba might be 'Tryambakeshwar' (Lord Shiva). So he went to the holy place 'Tryambak' (Nashik district) and stayed there for ten



days. During this period, he bathed early in the morning, chanted the '*Rudra*' hymns, did the '*Abhishekam*' (pouring unceasingly fresh cold water over the *Pindi*) and did other religious rites; but with all that, he was as restless as before. Then he returned to his place and again invoked the Goddess most pitifully. That night the *Devi* again appeared in his dream and said, "Why did you go to Tryambakeshwar in vain? Baba,



**Saptashrungi Devi Temple, Vani**

who I referred you to, is actually Sai Baba of Shirdi.”

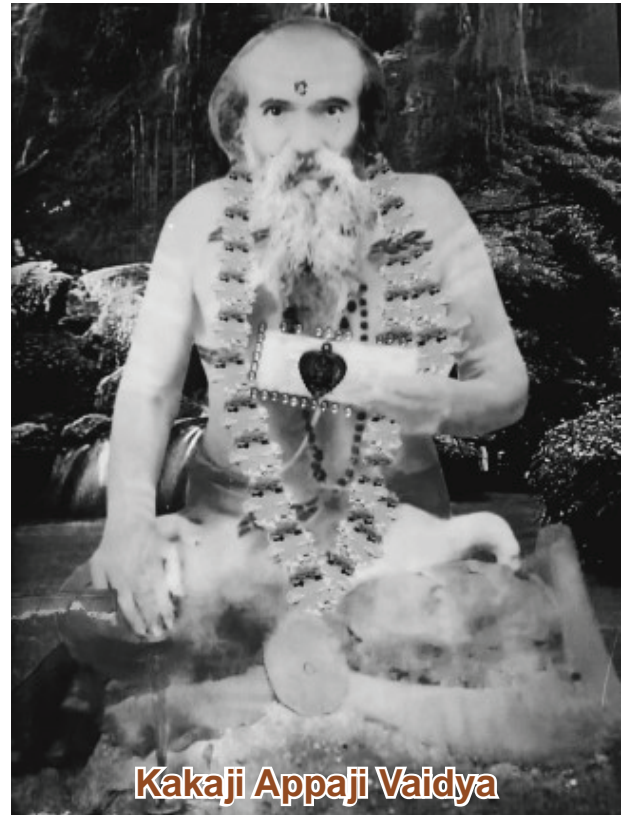
The question before Kakaji now was, how and when to go to Shirdi and how to have Baba's *darshan*.

Picking up the threads of the above unfinished story of the famous astrologer who came to Shirdi and stayed there for a month, let's return to discuss the details of the exact sequence of Baba's plan, treasured in the astrologer's visit,

Taking twist and turn, the story sets an embedded narrative (a story within a story).

The astrologer who came to Shirdi and stayed there for a month, was famous for his predictions. His predictions, in the case of Bapusaheb Buti and others, came true and everybody was satisfied. Shama's younger brother Bapaji consulted him and was told that his mother's vows, which his elder brother promised to fulfill at her death-bed, still remained unfulfilled; hence the Goddess was displeased with them and bringing troubles on them. Bapaji told this to his brother Shama who then recapped the unfulfilled vows.

The unfulfilled vows immediately



**Kakaji Appaji Vaidya**

struck Shama thus :-

Once, Shama fell severely sick, when he was just a little young boy. His mother made a sacred promise to her family Goddess Saptashrungi *Devi* at Vani, that if the son got well, she would bring and dedicate him at her feet.

Then after some years Shama's mother herself suffered a lot of depression from a fungal infection (*tinea corporis*) on her breasts. At that time, she again made another vow to her Deity that if she got alright, she would offer Her two silver breasts.

Many years passed, but the vows still remained unfulfilled. Finally, when the mother was very close to dying, she summoned her son Shama to draw his attention to the vows. And, after taking a promise from him that he would fulfill them, she breathed her last.

['Procrastination is the thief of time'  
- is an old adage coined by the English





writer Edward Young in his 10,000-line long poem entitled, *The Complaint : or, Night-Thoughts on Life, Death, and Immortality*, better known simply as *Night-Thoughts*. It was published in nine parts (or 'nights') between 1742 and 1745, and was illustrated with notable engravings by William Blake.]

The above saying denotes that procrastinating - postponing things unnecessarily - causes people to waste a lot of their time. This saying is meant to encourage people to take action in a timely manner, instead of delaying.

Oh! After some time, Shama quite forgot about these vows, and thus 30 years elapsed.

As has already been repeated earlier, a famous astrologer had come to Shirdi and stayed there for a month. His visit exactly supposed to carry out the definite divine design of Sai Baba. Sai purely used the astrologer's mouth to remind Shama (through his younger brother Bapaji) of his forgotten promise that he had made to his dying mother some three decades ago.

Thinking that any further delay would be dangerous, Shama called a goldsmith and got a pair of silver breasts prepared. Then he went to the *Masjid*, prostrated himself before Baba and, placing before Him the twin silver breasts, requested Him to accept them and free him from the vows as He was to him his Saptashrungi Goddess. Baba insisted upon him to go himself to the

temple of Saptashrungi at Vani and offer them in person at the feet of the Goddess. Thus, after taking Baba's permission and *Udi*, he left for Vani and searching for the priest came to Kakaji's house.

Kakaji was then very anxious to visit Shirdi, and Shama went there to see him at that very time. What a wonderful coincidence it looked! But, no! It was not just an accidental event. It was, in fact the great arrangement of Baba that He made it a win-win situation. The divine design of Baba was to achieve two things by doing a single action - the first was to remind Shama of

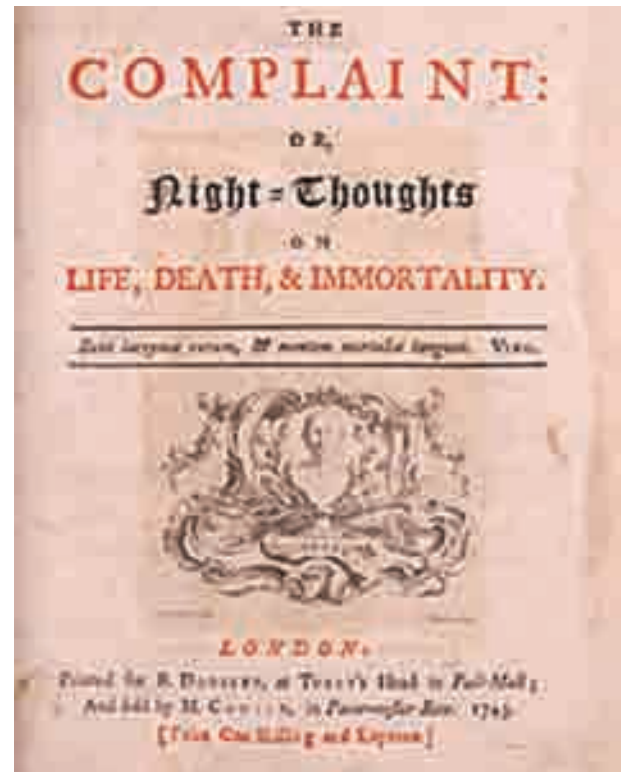


his forgotten vows, and the second was to arrange comfortable visit of Kakaji to Shirdi.

On learning that Shama came from Shirdi, Kakaji at once embraced him. So overwhelmed was he with love! Then they talked about Sai-*leelas*; and after finishing the rites of Shama's vows, they both started for Shirdi. On reaching Shirdi, Kakaji went to the *Masjid*, and fell at Baba's feet. His eyes were soon bedewed with tears, and his mind attained calmness. No sooner did he see Baba than his mind lost all its restlessness and it became calm and composed. He lived happily there for twelve days, and after taking Baba's leave, *Udi* and blessings returned home.

Prostrating at the lotus feet of Sai, I now narrate another story which illustrates as to how Baba converted one of His devotees into a successful astrologer. - Shri Sai Satcharita, chapter 26

One, Gopal Narayan Ambadekar of Poona was a devotee of Baba. He served in the *Abkari* (Excise) department in Jawhar state for over a decade. Jawhar state was a princely state in India. As a princely state, it became a part of Bombay Presidency during the British Raj. It was the only state belonging to the Thana Agency. After retirement, he made attempt after attempt to get re-employment, but failed. As the saying goes - misfortunes never come singly, Gopal Narayan Ambadekar suffered from bad things, events, situations, outcomes, etc. for almost seven years. All these disasters virtually arrived in groups of two or more all at once or in quick succession. Consequently, he increased the frequency of his visits to Shirdi. But, when his feelings of hopelessness and despair became unbearable in the year 1916, they acted as precipitating processes and he decided to kill himself by suicide in Shirdi. So he came there with his wife and stayed for two months. One night while sitting in a bullock



cart in front of the Dixit *wada*, he resolved to end his life by throwing himself into a well close by. Human beings can make any plans they want, but it's God that decides their success or failure.

He proposed to do one way, but Baba wished to do something else. A few paces from this place, there was a hotel and its proprietor Sagun Meru Naik, a devotee of Baba, came out and stopped him thus - "Did you ever read this Akkalkotkar Maharaj's life?" Ambadekar took that book from Sagun and began to read it. Ambadekar came across a story which was to this effect : During the life time of Akkalkotkar Maharaj, certain devotee suffered very much from an incurable disease and when he could endure the agony and pain no longer, he became desperate and to end his miseries threw himself one night into a well. Immediately the Maharaj came there and took him out with his own hands and advised him thus : "You must enjoy the fruit - good or bad - of your past actions; if the enjoyment be incomplete, suicide





won't help you. You have to take another birth and suffer again; so instead of killing yourself, why not suffer for some time and finish up your store of the fruit of your past



**Akkalkot Swami**

deeds and be done with it once and for all?"

Reading this fitting and apt story, Ambadekar was much surprised, and moved. Had he not got Baba's hint through the story, he would have lost his life. On seeing Baba's all-pervasiveness and benevolence, his faith in Him was confirmed, and he became His staunch devotee. He then got Sai Baba's blessings and his prospects began to improve. He studied astrology and gained proficiency in it and thereby improved his lot. He was able to earn just enough money to afford the necessities and with the sweet amazing



**Shri Sai Satcharit Chapter 26**



**Damuanna**



grace of Sai passed his later life in affluence and comfort.

Thus, Baba converted Gopal Narayan Ambadekar into a gifted astrologer.

Devotees of Sai Baba are well aware that a mention of Damodar Savalaram Rasane (Damuanna) was made in the 6<sup>th</sup> chapter of Shri Sai Satcharita, regarding the celebration of Ram Navami festival in Shirdi. Damu went to Shirdi about the year 1895, when the Ram Navami festival celebration began and from that time he had been providing an ornamental flag for



Shri Sai Satcharit Chapter 25

that occasion every year. He also fed the poor and the *fakirs* that came there for the festival. He was a very humble man and began as a poor bangle seller. All his transactions yielded good profit and he soon grew rich. He had everything to make life happy. Damuanna had three wives. But, he had no issue. He consulted many astrologers and himself studied astrology to some extent and found that as there was an inauspicious planet in his horoscope, there was no prospect of any issue to him in this life. But, he had great faith in Baba, and left for Shirdi to seek Baba's blessings for an issue. But, prior to his arrival at Shirdi, a parcel of about 300 good mangoes was received at Shirdi. It was sent from Goa by one *mamlatdar*, named Rale to Sai Baba. When it was opened, all the mangoes were found to be in a good condition. They were distributed amongst devotees, and only four were retained. Baba said, "These four fruits are for Damuanna." (Shri Sai Satcharita, chapter 25) As soon as Damu came, Baba gave him those four mangoes, with the instruction, "Do not eat yourself, but give them to your second wife. This *amra-leela* (mango miracle of 4 mangoes) will give her four sons and four daughters." This was done and ultimately in due course it was found that Baba's words turned out to be true and not those of the astrologers.

Before wrapping up this article, I would like to make a special mention of a gifted soul - Laxman Mama Joshi. He was the Shirdi village priest and astrologer. Mention is made of him in the Shri Sai Satcharita, chapters 43-44. He was the maternal uncle of Shama. He daily worshipped Baba first in the morning.

After breathing His last, Sai appeared to Laxman Mama Joshi in his dream and drawing him by His hand said, "Get up soon; Bapusaheb thinks that I am dead, and so he won't come; you do the worship and the *Kakad* (morning) *Aarati*!" Lakshman Mama





Joshi had full faith in Baba. After the vision, he came with all the *pooja* materials, and remaining unmindful of all the protests by the *moulvis*, performed the *pooja* and the *Kakad Aarati* with all due formalities :-

...Utha utha Sri Sainath guru charan  
kamal dawa

Aadhi vyadhi bhavtap varuni tara  
jadjiva...

O Sai devotees! Come and let us join

this *Aarati*!

Let us wave *Aarati* to Baba. O Baba!  
Give us - thy servant devotees - shelter at  
the dust of Thy feet. Let us sing Sai Baba's  
*Aarati*.

– Dr. Subodh Agarwal

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**Sai says** "Even when I pass away, believe in my words. From my tomb my bones will give you assurance. Not only I, but my tomb would be speaking, moving and communicating with those who surrender themselves whole heartedly to me. Do not worry that I shall be hidden from your eyes. You will here my bones speak and discuss your welfare. Always remember me only. Believe in me heart and soul. Pray without selfish motives and you will attain your welfare."

# एक बार फिर आओ साईं...

हे शिर्डीनाथ! तुम ही हमारे गणपति, सरस्वती, रघुपति और द्वारकानाथ हो। हे अनार्यों के नाथ, साईनाथ, हम तुम्हें तन-मन-वचन से साष्टांग नमन करते हैं। तुम्हारी कृपा-महिमा से हमने तुम्हारी भक्ति और तुमसे जन्मों के प्रेम-संबंध की सौभाग्य निधि पायी है। तुम्हारी कृपा-महिमा से ही हम तुम्हारा गुणगान करते हैं, गुणगान का गौरव पाते हैं; अन्यथा हममें इतना सामर्थ्य कहाँ कि तुम्हारी अपार महिमा का अल्पांश भी बखान कर सकें! तुम्हारे श्री-चरणों की अनन्य शरण ग्रहण करके हम जन्म-जन्मांतर के संचित अनंत पापों के मल से अपने अंतर्मन को निर्मल कर पाते हैं। किन्तु यह भी सत्य है कि जिन पर तुम्हारी कृपा-दृष्टि होती है, वे ही तुम्हारी शरण आते हैं। तुम्हारी कृपेच्छा के बिना तुम्हारा दर्शन भी प्राप्त नहीं होता। इसलिए, हे कृपानाथ! मुझ पर कृपा करो, ताकि अपनी ओछी वाणी से तुम्हारी अगाध लीला करनी के कुछ अणुकण बखान कर सकूँ। दया करो कि तुम्हारा, अपने श्री हरि का कीर्तन-भजन कर सकूँ।

साईनाथ दया करिये  
श्रद्धा भक्ति हृदय भरिये  
खाली मेरे मन की नगरी  
सूखी जैसे जल बिन गगरी  
प्रेम सुधा मानस भरिये  
साईनाथ दया करिये  
श्रद्धा भक्ति हृदय भरिये  
कृपा दृष्टि से हमको देखो  
कलुष विकार हमारे मेटो  
पीड़ा तन-मन की हरिये  
साईनाथ दया करिये  
श्रद्धा भक्ति हृदय भरिये  
मन लागे तेरे चरणों में  
पावन लीला गुण भजनों में  
ऐसी सद्मति प्रभु वरिये  
साईनाथ दया करिये  
श्रद्धा भक्ति हृदय भरिये  
ईंट बनूँ तेरे मंदिर की

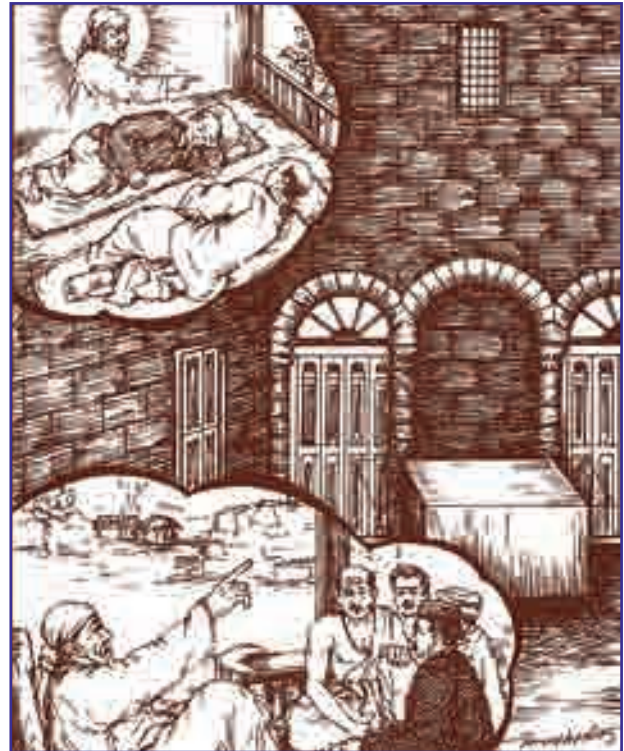
धूल तुम्हारे ही चरणों की  
पापी मैं पावन करिये  
साईनाथ दया करिये  
श्रद्धा भक्ति हृदय भरिये

हे दयानाथ! सब जानते हैं : “अंते मतिः सा गतिः।” जीवन के अंतिम क्षण में मन का जैसा भाव होता है, मरणोपरांत जीव को वैसी ही गति प्राप्त होती है। इसलिए प्रथा है कि अंतिम समय में रामायण अथवा भागवत जैसे पवित्र धार्मिक ग्रन्थों का श्रवण-पारायण किया जाये। महात्मा शुकदेव ने राजा परीक्षित को उनकी अंतिम कालावधि में एक सप्ताह भागवत पुराण का पाठ सुनाया था, जिससे उन्हें मोक्ष की प्राप्ति हुई। यह प्रथा सदियों से चली आ रही है। तुमने भी ऐसा ही किया। क्यों, बाबा? राजा परीक्षित तो मनुष्य थे। तुम मनुष्य रूप में देवावतार! फिर तुम्हें यह लोक रीति निभाने की





क्या आवश्यकता थी? आवश्यकता तो नहीं थी, पर तुम अपने भक्तों के सामने लोक-संग्रह और परमार्थ का आदर्श उदाहरण प्रस्तुत करना चाहते थे। इसीलिए मुक्ति और सद्गति प्राप्त करने की इस परंपरागत आध्यात्मिक लोक-प्रथा का अनुपालन किया। तुम तो त्रिकालदर्शी थे! फिर अपने सीमोल्लंघन का क्षण भला कैसे न जानते? जब तुम्हें लगा कि महानिर्वाण का समय निकट आ गया है, उसके दो दिन पहले से तुमने रोज सबेरे भिक्षाटन के लिए द्वार-द्वार जाने का अपना नित्यक्रम बंद कर दिया। अपने भक्त, वझे को बुलाया और उन्हें 'रामविजय' का पारायण करने का आदेश सुनाया। वझे ने मसजिद में तुम्हारे सामने बैठ कर 'रामविजय' का अखंड पाठ किया। वह पाठ करते-करते थक गये, तो तुमने उन्हें विश्राम करने के लिए घर भेज दिया। फिर तुम भी मसजिद में विश्राम करने लगे। ऐसी अखण्ड शांति की स्थिति में तुम्हें पहले किसी ने कभी नहीं देखा था। किसी को नहीं पता था कि क्या होने वाला है? पर, तुम तो जानते थे। जानते थे कि प्रयाण का क्षण धीरे-धीरे निकट आ रहा है। इन दिनों काकासाहेब दीक्षित और श्रीमान बापूसाहेब बूटी तुम्हारे साथ नित्य ही भोजन करते थे। महानिर्वाण के दिन तुमने उन महानुभावों को अपने स्थान पर भोजन करके लौटने को कहा। मसजिद में तुम्हारे साथ केवल लक्ष्मीबाई शिंदे, भागोजी शिंदे, बयाजी, लक्ष्मण बाला शिम्पी और नानासाहेब निमोणकर ही रह गये थे। लक्ष्मीबाई को नवधा भक्ति स्वरूप नौ रुपये के सिक्के देकर तुमने कहा था, "अब मुझे मसजिद में अच्छा नहीं लगता। मुझे बूटी के पत्थर वाड़े में ले चलो, जहाँ मैं सुख से रहूँगा। धन्य हो बाबा! वैसा ही हुआ, जैसा तुमने चाहा था। आज तुम वहीं सुख और आनंद से विश्राम कर रहे हो। वहीं से अपने भक्तों का लालन-पालन



कर रहे हो। पर, तुमने ऐसा क्यों कहा, बाबा? जीवन भर मसजिद में रहे, अंत समय बूटी का वाड़ा क्यों भाया? इसका कारण न तुमने बताया, न किसी ने जाना! हाँ, भविष्य में जो हुआ, उसने इसका उत्तर ज़रूर दे दिया। श्रीमान बापूसाहेब बूटी परम भाग्यशाली थे। उनका विशाल आलीशान भवन तुम्हारा समाधि मंदिर बनना था, सो बना। अपनी अंतिम इच्छा बता कर तुमने पन्द्रह अक्टूबर, मंगलवार, विजयादशमी के दिन ठीक ढाई बजे बयाजी अप्पा कोते की गोद में अंतिम साँस ली। धन्य थे बयाजी भी! धन्य थी उनकी भक्ति, जिनकी गोद में सिर रख कर तुमने अपने प्राण विसर्जित किये।

साईनाथ! तुम्हारे देह-त्याग का शोक-समाचार





बिजली की तरह शिर्डी और शिर्डी से बाहर दूर-दूर तक फैल गया। जिसने भी सुना, सन्न रह गया। संज्ञा-शून्य हो गया। तुम सभी जन के जीवन-प्राण थे। तुम नहीं रहे तो उनके शरीर में प्राण कैसे रहते? वे दीन-हीन, जीवन विहीन हो गये, जैसे जल बिन मीन, जैसे गऊ माँ से बिछड़ कर बछड़े! साईं माँ से बिछड़ कर शिर्डी बिलख-बिलख कर चीत्कार कर रही थी। लोग फूट-फूट कर रो रहे थे। कुछ मूर्छित होकर बार-बार गिर रहे थे। कुछ आकुल-व्याकुल होकर रास्तों पर लोट रहे थे, मानो उनके सिर से उनके अपने ही माता-पिता का साया उठ गया हो! और क्यों न हो? तुम ही तो उन सबके माँ, बाप, भाई, सखा, सहाय, सर्वस्व थे। अब वे कैसे जीवित रहेंगे! किसके सहारे रहेंगे? अपनी हारी-बीमारी में गुहार लगाने किसके पास, कहाँ जायेंगे! किसके आगे हाथ पसारेंगे!

बच्चे, बूढ़े, जवान, स्त्री-पुरुष, छोटे-बड़े, गरीब-अमीर, विभिन्न धर्म के, सभी पर जैसे वज्रपात हो गया था। सब तरफ हाहाकार मचा था। हाय! यह क्या हो गया? क्यों हो गया? बाबा क्यों चले गये? अब कैसे होगा साईं-दर्शन? कैसे होगा पाद-संवाहन, चरण-प्रक्षालन? तीर्थ-प्राशन कैसे होगा? क्या अब वैसी रामनवमी होगी शिर्डी में? उर्स का मेला भरेगा? ईद की नमाज़ पढ़ी जायेगी? बाबा की उपस्थिति से सदा चहकने वाली शिर्डी और द्वारकामाई क्या अब बाबा बिना सूनी हो जायेगी? रात-दिन होने वाले आनंद मंगल के उत्सव अब होंगे क्या? प्रतिदिन हितोपदेश की कथा-कहानियाँ कौन सुनायेगा? ऐसी शंका-कुशंकाओं के झंझावात में भक्त जन विकल

हो रहे थे। पुणे, नांदेड, नागपुर, अहमदनगर, मुम्बई, दिशा-दिशा से आकुल-व्याकुल भक्त जन शिर्डी मसजिद की तरफ दौड़े आ रहे थे। कुछ कहते, “महाराज का देहावसान हो गया। चलो, अंतिम दर्शन कर लें।” अंतिम दर्शन? कैसा अंतिम दर्शन? भोले-भाले, प्रेमी भक्त जन अपनी प्रेम विह्वलता और शोकाकुलता में कुछ देर के लिए भूल ही गये थे कि तुम तो सच्चिदानंदधन पूर्ण परब्रह्म थे! ब्रह्म का जन्म-मरण होता है क्या? मरण नहीं, तो अंतिम दर्शन कैसा? तुम तो भक्तों के कल्याणार्थ अव्यक्त से व्यक्त हुए, और जब अवतार कार्य पूरा हो गया तो फिर अव्यक्त में समरस हो गये। फिर तुम्हारा निधन कैसा? अंतिम दर्शन कैसा? यह सब तो योग-लीला थी तुम्हारी। अवतरण लीला, लीला, चरित्र लीला, महानिर्वाण भी लीला!

साईनाथ! मैंने तो यहाँ तक सुना है कि तुम्हारी महासमाधि पर विकल-व्यथित होकर कुछ लोगों ने यह भी कहा था कि शिर्डी का गौरव चला गया। सुख-सौभाग्य खो गया। तुम तो देख ही रहे होंगे, महाराज, राजाधिराज! बताओ, तुम्हारे प्रयाण के बाद शिर्डी का गौरव चला गया, या और बढ़ गया? सुख-सौभाग्य खो गया या हज़ार गुना हो गया? तुम्हारी मस्जिद, द्वारकामाई का महात्म्य इतना बढ़ गया है कि आज उसकी गिनती सप्तपुरियों में होती है। जो कभी तुम्हारा लीला-धाम था, आज दुनिया भर के साईं भक्तों का महान पावन तीर्थ है, उनका मुक्तिधाम है। तुम्हारे जाने के बाद शिर्डी सुनसान नहीं हुई, वरन् पहले से कहीं ज्यादा गुलजार है, जगमगा रही है। हज़ारों, और



कभी-कभी तो लाखों भक्त रोज़ तुम्हारी समाधि का दर्शन करने के लिए शिर्डी आते हैं। जैसे संत ज्ञानदेव महाराज से आलंदी, एकनाथ महाराज से पैठण, अक्कलकोट स्वामी से अक्कलकोट, गजानन महाराज से शेगाँव, तुकाराम से देहू, समर्थ रामदास से परली, पंढरीनाथ से पंढरपुर, राम से अयोध्या और कृष्ण से द्वारका प्रकाशित और गौरवान्वित है, वैसे ही, साईनाथ, तुम्हारी महिमा से शिर्डी महिमावान, ज्योतिर्मान है। तुम्हारे शुरू किये गये सभी पर्व-उत्सव आज भी शिर्डी में मनाये जाते हैं। गीत-भजन होते हैं। आरतियाँ होती हैं। तुम्हारे हाथों से सुलगाई धूनी द्वारकामाई में आज भी निरंतर सुलग रही है। तुम्हारी लीलाएँ आज भी होती हैं। तुम्हारी समाधि भक्तों से वार्तालाप करती है, उनकी मन माँगी मुरादे पूरी करती है। तुम्हारे होने का अनुभव भक्तों को आज भी होता है। कुछ को तो तुम्हारा साक्षात् दर्शन भी होता है। फिर गये कहाँ? तुम आज भी चावड़ी में गुप्त रूप, द्वारकामाई में ब्रह्म रूप और समाधि में सच्चिदानंदघन स्वरूप बसते हो। तुम सर्वत्र हो। तुमने सत्य कहा है :-

**अनाद्यंत जीवंत मैं, जानो सत्य सुजान  
पाओ निज अनुभूति से, मेरा वचन प्रमाण**

देवा! एक बार तुमने अपने भक्तों से कहा था, “आठ वर्ष के बालक के रूप में मैं फिर आऊँगा।” कब आओगे, नाथ? हमें बड़ी आस है। तुम्हारे प्रत्यक्ष दर्शन की बड़ी प्यास है। हमें तुम्हारे वचनों पर पूर्ण विश्वास है।

**एक बार फिर आओ साईं  
भीर पड़ी जब-जब भगतों पर  
तुमने आकर पीर मिटाई  
बैर भेद मद लोभ घनेरा  
झूठ पाप अज्ञान अंधेरा  
फिर अधर्म ने हमको घेरा  
राह न सच्ची पड़े दिखाई  
एक बार फिर आओ साईं  
भीर पड़ी जब-जब भगतों पर  
तुमने आकर पीर मिटाई  
बने जानवर बंदे ऐसे  
इक दूजे के लोहू प्यासे  
कौन किसे समझाये कैसे  
खुदा बनी है यहाँ खुदाई**

**एक बार फिर आओ साईं  
भीर पड़ी जब-जब भगतों पर  
तुमने आकर पीर मिटाई  
ज़हर उगलते आतंक वाले  
फ़न फैलाये फिरकों वाले  
दहक रहे नफ़रत के शोले  
प्रेम सुधा बरसाओ साईं  
एक बार फिर आओ साईं  
भीर पड़ी जब-जब भगतों पर  
तुमने आकर पीर मिटाई**

हाय रे दुर्भाग्य! सगुण ब्रह्म की आनंद मूर्ति हमारे पास रही, और हमने कद्र न की। तुमसे वह नहीं लिया, जो लेना चाहिए था। ब्रह्म ज्ञान, तत्त्व ज्ञान, सत्य ज्ञान! अपनी मुक्ति के लिए आवश्यक आध्यात्मिक ज्ञान, आत्मबोध और परमार्थ ज्ञान की पूँजी नहीं माँगी। बस, तमसे धन, संपदा, संतान जैसे भौतिक सुख माँगने में, अपना स्वार्थ साधने में ही जीवन गँवा दिया। तुम्हारे उपदेश-आदेश औंधे पड़े घड़े पर बहते पानी की तरह हमारे ऊपर से बह गये। तुम ने कहा, “किसी की निंदा मत करो। झूठ मत बोलो। अच्छा नहीं किसी को छलना।” पर, हमने नहीं सुना। सदा झूठ और परनिंदा की विष्ठा ही खाते रहे। तुम कहते रहे, “हर प्राणी में ईश्वर का वास है। सबका मालिक एक है। इसलिए बैर - भेद त्यागो! प्रत्येक जीव, प्रत्येक प्राणी, सबसे प्रेम करो!” पर, हमने तुम्हारी कोई बात न मानी। हमारा दुर्भाग्य!

शायद... शायद, इसीलिए तुम हमसे रूठ कर हमारी आँखों से ओझल हो गये। तुम्हारे प्रति किये अपराध का प्रायश्चित्त अब कैसे करें? एक ही उपाय है। हाँ, एक ही उपाय! तुम्हारी पूजा-अर्चना के साथ हमें तुम्हारे आदेश-उपदेशों का पालन भी करना होगा। तुम्हारे दिखाये रास्ते पर चलना होगा। तुम्हारी सीख-शिक्षाओं के अनुरूप आचरण करना होगा। तभी हमारा प्रायश्चित्त पूरा हो सकेगा। तभी तुम्हारी सच्ची भक्ति होगी। तुमने वचन दिया है कि सदा अपने भक्तों की सहायता करो, तो हम भक्तों को भी वचन देना होगा कि तुम्हारी आज्ञा और उपदेशों की अवज्ञा कभी न करेंगे। तुम्हारे वचनों में विश्वास रखेंगे। तुम्हारे श्री-चरणों में हमारी प्रीति-भक्ति, हमारी श्रद्धा-सबुरी सदा अचल रहेगी।

आओ अब प्रार्थना, साईनाथ से करें  
शक्ति दो हमें प्रभो, हम अहम विजय करें  
छोड़ रार नफरतें, एक साथ हम रहें  
बैर भेद भूल के, प्रेम जीव से करें  
आओ अब प्रार्थना, साईनाथ से करें  
शक्ति दो हमें प्रभो, हम अहम विजय करें  
दूर झूठ से रहें, सत्य से न हम टलें  
हों हज़ार मुश्किलें, नेक राह पर चलें  
आओ अब प्रार्थना, साईनाथ से करें  
शक्ति दो हमें प्रभो, हम अहम विजय करें  
दोष माफ़ ग़ैर के, साफ़ मनोमल करें  
मेट दर्द दीन के, बाँटते खुशी चलें  
आओ अब प्रार्थना, साईनाथ से करें  
शक्ति दो हमें प्रभो, हम अहम विजय करें  
आस्था डिगे नहीं, हौसला बना रहे  
जीत जो मिले हमें, साई अर्पण करें  
आओ अब प्रार्थना, साईनाथ से करें  
शक्ति दो हमें प्रभो, हम अहम विजय करें

साईनाथ! तुम्हारी निष्प्राण देह धरा पर रखी थी,  
और तुम्हारे भक्तों के बीच इस मुद्दे पर बहस चल रही थी  
कि तुम्हारा अंतिम संस्कार किस प्रकार किया जाये। कुछ  
कह रहे थे, क़ब्रिस्तान में मुसलमानी रवायत से दफ़नाया



जाये। कुछ का कहना था कि हिंदू रीति से अंतिम संस्कार  
किया जाये। ख़ास कर, ग्राम प्रमुख रामचंद्र पाटिल इसी  
बात पर अड़े हुये थे कि तुम्हारा (बाबा का) शरीर बूटी  
वाड़ा के अलावा और कहीं नहीं रखा जायेगा। यह बहस  
छत्तीस घंटों तक चलती रही। बाबा! मुझे हँसी आती  
है। तुम जीवन भर अलग-अलग धर्मों को एक करने में  
लगे रहे, वाद-विवाद से परहेज करने की सीख भी देते  
रहे। तुम्हारे गमन को अभी घंटा भर भी नहीं हुआ था कि  
हिंदू-मुसलमान और वाद-विवाद का टंटा-फ़साद शुरू हो  
गया। आख़िरकार, तुम्हारी दिव्य सत्प्रेरणा से उनके मतभेद  
एक हो गये, विवाद बंद हुआ और सबने एकमत से निर्णय  
किया कि तुम्हारा शरीर तुम्हारी अंतिम इच्छा अनुसार बूटी  
वाड़े में उसी स्थान पर रखा जायेगा, जहाँ बूटीसाहेब ने  
मुरलीधर की मूर्ति स्थापित करने का निश्चय किया था।  
यह भी तय हुआ कि उसी स्थान पर तुम्हारी समाधि बनायी  
जायेगी। इस दौरान तुम्हारे एक भक्त, प्रोफ़ेसर नारके को  
यह देख कर बड़ा आश्चर्य हुआ कि छत्तीस घंटों के  
बाद भी तुम्हारा शरीर अकड़ा नहीं था, वैसा ही लचीला  
था, जैसा जीवित शरीर होता है। साईनाथ! इसमें आश्चर्य  
कैसा? वह क्या किसी मनुष्य का शरीर था?

वह तो निर्गुण ब्रह्म की सगुण काया थी, फिर जड़  
कैसे होती भला!

तुम्हारी अंत्येष्टि की तैयारी का यह कार्यक्रम तुम्हारे  
भक्तों की सुनियोजना थी, या तुम्हारी लीला? मैं नहीं  
जानता। पर, उसी समय दूसरे दिन तड़के सबेरे, तुमने ग्राम  
ज्योतिषी और शामा के सगे मामा, लक्ष्मण मामा के सपने  
में आकर उनका हाथ खींच कर कहा, “उठ! बापूसाहेब  
जोग आज नहीं आयेगा। वह समझता है कि मैं मर गया  
हूँ। तू चल, पूजन के साथ काकड़ आरती कर मेरे लिए।  
उठ!” देवा! लक्ष्मण मामा सपने से चौंक कर उठे। वे  
तुम्हारे निष्ठावान भक्त थे। उन्होंने सपने में जो देखा-सुना,  
उससे उन्हें तुम्हारे दैवी आदेश का आभास हुआ। वे तुरंत  
काकड़ आरती और पूजन सामग्री लेकर दौड़े। उन्होंने  
तुम्हारे मुख का आवरण हटाया, तो उन्हें तुम्हारा मृत शरीर  
नहीं, वरन् एक अलौकिक जीवंत महान प्रदीप्त प्रतिमा का  
दर्शन हुआ। कुछ देर के लिए वे ठगे से, सन्न, स्तब्ध,  
जड़वत खड़े रह गये। फिर सपने की याद आते ही तुम्हारा  
पूजन और काकड़ आरती करने लगे। मुस्लिम भक्तों



और मौलवियों ने उन्हें रोका, पर वे नहीं माने। उन्होंने पूरे विधि-विधान से तुम्हारा पूजन किया, जैसा कि वे हमेशा करते आये थे। तुम्हारे चरण धोकर चरणोदक पिया। क्षण भर के लिए भी नहीं सोचा कि वह शरीर किसका है। हिंदू संत या मुसलमान फ़कीर का? क्षणांश के लिए भी उनके मन में नहीं आया कि अब वह जीवित शरीर नहीं, शव है। लक्ष्मण मामा के लिए तुम्हारा शव भी शिव था, सुंदर था, सत्य था, सनातन आत्म तत्व था, पूज्य दिव्य परम पवित्र था!

धन्य है शिर्डी की धरती माँ, जिसकी गोद में तुम्हारा अवतरण, लीलाचरण और महानिर्वाण हुआ।

अवतरित साईं हुये  
धन्य शिर्डी हो गई  
फूल पत्ते बेल बूटे  
धूल पत्थर रास्तों के  
चरण साईं के परस के  
प्रेम पुलकित हो गये  
अवतरित साईं हुये  
धन्य शिर्डी हो गई  
भक्त जन के पाप हरने  
धर्म मानव का सिखाने  
प्रकट शिरडी में हुये प्रभु  
लोग हर्षित हो गये  
अवतरित साईं हुये  
धन्य शिर्डी हो गई  
होठ पे अल्लाह मालिक  
नाम जपते राम का भी  
जीव के सेवक सदा ही  
मीत भगतों के हुये  
अवतरित साईं हुये

धन्य शिर्डी हो गई  
मान ना अपमान जाना  
था फ़कीरी एक बाना  
दूसरों के दुख उठाये  
जन भलाई के लिए  
अवतरित साईं हुये  
धन्य शिर्डी हो गई  
शांति भूषण गुण विभूषण  
चित्त निर्मल वासना बिन  
प्रेम श्रद्धा भक्ति सबुरी  
मुक्ति के मंतर दिये  
अवतरित साईं हुये  
धन्य शिर्डी हो गई  
दीन जन असहाय प्राणी  
दर्द जिनकी थी कहानी  
द्वार सुख के बंद खोले  
भेद बिन सबके लिए  
अवतरित साईं हुये  
धन्य शिर्डी हो गई  
दी उसे जिसने दुहाई  
सब दुखों से मुक्ति पाई  
वो बना जिनका खिवैया  
पार भव सागर हुये  
अवतरित साईं हुये  
धन्य शिर्डी हो गई

– दास कुम्भेश

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## साईं वचनामृत



(३३) साईं उवाच “जो कुछ भी मैं स्वीकार करता हूँ, मुझे उसे सौ गुना से अधिक वापस करना पड़ता है।” (अ. १४, श्री साईं सत् चरित)

फटी-पुरानी कफ़नी पहने साईं को पहचानने के लिए दिव्य दृष्टि चाहिए। उन्हें कहने की कोई भी ज़रूरत

नहीं। तुम्हारे हर हाल से वह वाकिफ़ है। बाबा ने कभी भी किसी का लेकर उधार नहीं रखा। भक्त को पता भी नहीं चलता कि कब और कैसे उसकी खाली झोली साईं ने भर दी। जीवन एक बैंक एकाउंट है और उसमें अच्छे कर्मों का निवेश करो। यही रीति-नीति तुम्हें साईं द्वार तक ले जायेगी। बाबा के भक्त श्री गणपतराव बोड़स एक प्रसिद्ध कलाकार। बाबा के बार-बार माँगने पर उन्होंने अपने रुपयों की थैली साईं के सामने उँडेल दी। बाबा भक्तों से दक्षिणा लेकर भक्तों को केवल शुद्धिकरण का पाठ ही सिखाते थे। ऐसे दाता साईं चरणों में बार-बार प्रणाम। शिर्डी के प्रमुख देवता साईं बाबा से पवित्र और है ही क्या!

(३४) साईं उवाच “यदि तुम श्रद्धापूर्वक मेरे सामने हाथ फैलाओगे, तो मैं सदैव तुम्हारे साथ रहूँगा। यद्यपि मैं शरीर से यहाँ (शिर्डी) हूँ, परन्तु मुझे सात समंदर पार भी घटित होने वाली घटनाओं का ज्ञान है। मैं तुम्हारे हृदय में विराजित, तुम्हारे अन्तरस्थ ही हूँ। सौभाग्यशाली वही हैं, जो मेरे सर्वव्यापी स्वरूप से परिचित हैं।” (अ. १५, श्री साईं सत् चरित)

बाबा ने हमें दो मूल्यवान सिक्के दिये हैं - श्रद्धा और सबुरी। निःस्वार्थ, श्रद्धापूर्वक बाबा के सामने दामन फैलाओगे, तो वे तुम्हें कभी खाली हाथ नहीं लौटायेंगे। “होके मायुस तेरे दर से सवाली ना गया, झोलियाँ भर गई सबकी कोई खाली ना गया।”

देश-विदेश में बसे साईं भक्तों को बाबा के चमत्कारों की अनुभूति हुई है। राख को कंचन और कंचन को राख बनाने का ऐश्वर्य साईं में है। आज भी जो रीता हुआ शिर्डी जाता है, हँसता हुआ वापस आता है। हे दीनदयाल! सब पर हमेशा निगाहें-करम फ़रमाना। तू है तो हम है, वर्ना हम कुछ भी नहीं। हाँ, हम कुछ भी नहीं।

(३५) पूर्ण सच्चिदानंद होने के कारण बाबा बाह्य आचार-विचारों को विशेष महत्व नहीं देते थे। (अ. १६-१७, श्री साईं सत् चरित)

तुमने शिर्डी में अक्सर देखा होगा कि साईं भक्त अभिषेक की थाली, मेवे-मिठाई, फूलों की माला और फूलों की चादर लेकर समाधि मंदिर जाते हैं। बराबर है।



अपनी क्षमता, अपनी आस्था अनुसार कोई ये सब करें उसमें कोई आपत्ति भी नहीं है। कीमती भेंट सौगातों में बाबा की कभी रुचि नहीं रही। अगर तुम एक गुलाब का फूल या खाली हाथ जायेंगे, तो बाबा तुम्हारी उपस्थिति दर्ज कर लेंगे। बाबा ने कभी भी कीमती चढ़ावे की महत्ता नहीं दी है। कुछ देना है तो अपना निःस्वार्थ शुद्ध प्रेम का नज़राना बाबा को दो।

(३६) साई उवाच, “ब्रह्म का दर्शन करने के लिए पाँच वस्तुओं का त्याग करना पड़ता है।” (१) पाँच प्राण (२) पाँच इंद्रियाँ (३) मन (४) बुद्धि (५) अहंकार। यह हुआ ब्रह्मज्ञान। (अध्याय १६-१७, श्री साई सत् चरित)

ब्रह्मदर्शन के लिए कुछ योग्यताओं का होना अनिवार्य है, बाबा ने बताया है :- (१) मुक्ति की तीव्र इच्छा (२) विरक्ति (३) अंतर्मुखता (४) पाप शुद्धि (५) उचित आचरण (६) सारवस्तु ग्रहण करना। (७) मन और इंद्रियों का निग्रह (८) मन की पवित्रता (९) गुरु की आवश्यकता (१०) ईश-कृपा...

(३७) श्री साई बाबा जैसे सद्गुरु ही ज्ञान-चक्षुओं को खोल कर आत्मा की दिव्यता का अनुभव देने में समर्थ हैं। सद्गुरु स्वयं ईश्वर का प्रतीक है।” (अ. १८-१९, श्री साई सत् चरित)

साधारणतः हमारे चर्मचक्षू ईश्वर दर्शन करने में असमर्थ हैं। वस्तुतः आत्मा की दिव्यता का अनुभव तब होता है जब सद्गुरु हमारे ज्ञान-चक्षु खोलेंगे। श्रीमद् भगवद् गीता में भगवान् श्री कृष्ण ने अर्जुन को दिव्य चक्षु प्रदान करके विश्वरूप दर्शन कराया, यह बात सभी को विदित है। सद्गुरु ही विषयवासनाओं से आसक्ति नष्ट कर भक्तों की इच्छाओं को पूर्ण कर देते हैं, जिसके फलस्वरूप ही ज्ञान और वैराग्य हमें प्राप्त होता है। साई बाबा ही हमारे ज्ञान-चक्षु खोलने में समर्थ हैं; दूसरों में ऐसी शक्ति कहाँ?

(३८) जैसी भक्त की निष्ठा और भाव होता है, बाबा भी उसी प्रकार उनकी सहायता करते हैं।” (अ. १८-१९, श्री साई सत् चरित)

बाबा की आरती में आरती रचयिता श्री माधव अडकर ने स्पष्ट किया है कि “जया मनी जैसा भाव तथा

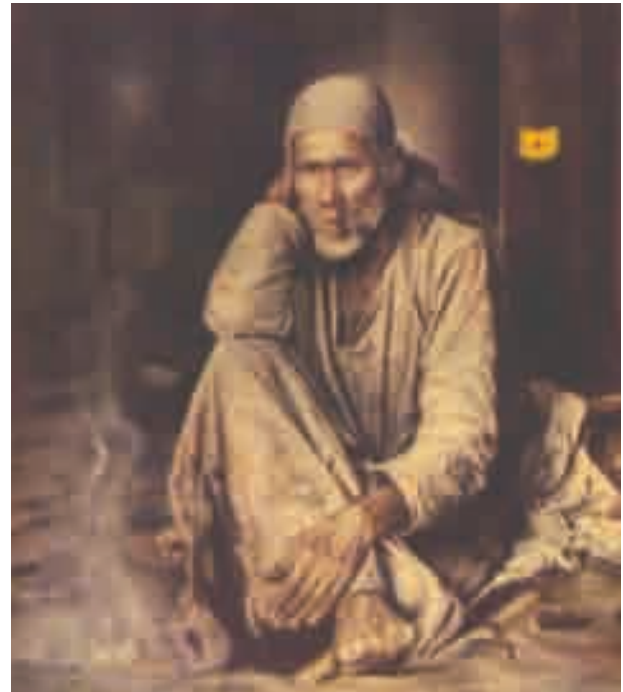
तैसा अनुभव”... जिस भाव से बाबा को देखोगे, बाबा उसी स्वरूप में दर्शनदान देते हैं। अगर आप राम भक्त हैं, कृष्ण की उपासना करते हैं, तो बाबा उसी रूप में दर्शन देंगे। आज बाबा हमारे बीच नहीं हैं, फिर भी भक्तों को स्वप्न में दर्शन देते हैं। उनसे वार्तालाप करते हैं।

“सब की नाच नचाता, फिर भी नज़र नहीं जो आता ऐसी दुनिया को बनाने वाला कौन है? वही साई तो है।”

(३९) “धैर्य ही मनुष्य में मनुष्यत्व है। धैर्य धारण करने से समस्त पाप और मोह नष्ट होकर हर प्रकार के संकट दूर होते तथा भय जाता रहता है।” (अ. १८-१९, श्री साई सत् चरित)

आज के इंसान में अगर कोई सबसे बड़ी कमी है, तो वो है धैर्य। ज़रा सा दुख क्या आन पड़ा कि वह भयावह हो जाता है। प्रलाप करने लगता है। काली रात का सीना चीर कर ही सुबह की पहली किरन फूटती है। दर्द की गोद में ही सुख पलते हैं। दुख के हालात में धीरज रखना अनिवार्य है। यूँ ही बिलखने-तड़पने से कोई लाभ नहीं। सबुरी बाबा का महामंत्र है।

(४०) साई उवाच - “पूर्ण विश्वास रखो कि गुरु ही कर्ता है; और वह धन्य है, जो गुरु की महानता से परिचित हो उसे ‘हरि’, ‘हर’ और ‘ब्रह्म’ का अवतार





समझता है।” (अ. १८-१९, श्री साईं सत् चरित)

बाबा ने गुरु की महानता को बड़ी सरलता से समझाया है। एक नहीं हजार बार कहता हूँ कि बाबा को समझने के लिए उन पर विश्वास रखना अति आवश्यक है। गुरु तो वो है जो अज्ञान के तिमिर का नाश करके हमें ज्ञान के प्रकाश की ओर ले जाता है। ब्रह्म सत्य है, जगत् मिथ्या है, उसका बोध कराता है। बिना गुरु ज्ञान पाना सम्भव नहीं। “मन के गहरे अंधियारे में साईं नाम दीप समान है, जैसे जिसने साईं-साईं ध्याया उसने जीवन का सुख पाया। जग माया के चौबारे में साईं नाम है दीपक जैसा।”

(४१) बाबा का यह अमृततुल्य उपदेश हृदयंगम कर लो। जीवन सुख पाने का यह सीधा और सहज मार्ग है।

“जब तक किसी-से कोई पूर्व नाता या संबंध न हो, तब तक कोई किसी के समीप नहीं जाता। यदि कोई मनुष्य या प्राणी तुम्हारे समीप आये, तो उसे अभद्रता से न ठुकराओ। उसका स्वागत कर आदरपूर्वक बर्ताव करो। यदि तृषित को जल, क्षुधा-पीड़ित को भोजन, नंगे को वस्त्र और आगंतुक को अपना दालान विश्राम करने को दोगे, तो भगवान् श्री हरि तुमसे

निःसंदेह प्रसन्न होंगे। तुम्हारी कोई कितनी ही निंदा क्यों न करे, फिर भी कटु उत्तर देकर तुम उस पर क्रोध न करो।” (अ. १८-१९, श्री साईं सत् चरित)

(४२) साईं उवाच - “मैं तो सर्वव्यापी हूँ और विश्व के समस्त भूतों तथा चराचर में व्याप्त रह कर भी अनंत हूँ।” केवल उनके भ्रम-निवारणार्थ ही, जिनकी दृष्टि में साईं साढ़े-तीन हाथ के मानव थे, स्वयं सगुण रूप धारण कर अवतीर्ण हुए। (अ. १८-१९, श्री साईं सत् चरित)

इसलिए जो भक्त अनन्य भाव से साईं की शरण में आये और जिन्होंने दिन-रात ही साईं का ध्यान किया, उन्हें उनसे अभिन्नता प्राप्त हुई। साईं केवल शिर्डी में ही नहीं, बल्कि वे तो कण-कण में सर्वव्यापी हैं। सांसारिक रिश्तों से अलग होकर बाबा से नाता जोड़ो। उसी में जीवन की सार्थकता है। मानो तो राम जी की अयोध्या, कृष्ण की द्वारिका और शिव की काशी का त्रिवेणी संगम शिर्डी ही है।

### — विनय घासवाला

१०/३०२, लाभ रेसिडन्सी, अटलदरा,  
वडोदरा - ३९० ०१२, गुजरात.  
संचार ध्वनि : (०) ९९९८९९०५६४







## Shirdi News

\* Public Relations Office \*

Shree Saibaba Sansthan Trust, Shirdi

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Legislator Shri Aditya Thackeray, President of Yuva Sena availed the *Darshan* of the *Samadhi* of Shri Sai Baba... Adv. Jagdish Sawant, then Vice Chairman of the Sansthan, Smt. Bhagyashree Banayat, Chief Executive Officer, Shri Rrahul Kanal, Adv. Suhas Aher, Shri Avinash Dandwate, Shri Sachin Gujar, Shri Jaywantrao Jadhav, Shri Mahendra Shelke, Dr. Eknath Gondkar, Shri Sunil Shelke and Shri Sachin Kote, then Trustees, were present on the occasion.



Legislator Shri Aditya Thackeray, President of Yuva Sena being felicitated on behalf of the Sansthan after availing the *Darshan* of the *Samadhi* of Shri Sai Baba by Adv. Jagdish Sawant, then Vice Chairman of the Sansthan, Smt. Bhagyashree Banayat, Chief Executive Officer, Shri Rrahul Kanal, Adv. Suhas Aher, Shri Avinash Dandwate, Shri Sachin Gujar, Shri Jaywantrao Jadhav, Shri Mahendra Shelke, Dr. Eknath Gondkar, Shri Sunil Shelke and Shri Sachin Kote, then Trustees, and other dignitaries.





**Shri Manda Ramkrishna, philanthropic Sai devotee of Hyderabad, donated a golden crown weighing 707 gms. worth Rs. 33,05,225/- and embedded with American diamonds weighing 35 gms. to the Shri Sai Baba Sansthan, as a fulfillment of his wife's wish. Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan, receiving the donated golden crown...**

## Tricolour at Every Home...







The Government of India's Information and Broadcasting Ministry, Central Communication Bureau, Ahmednagar region and Shri Sai Baba Sansthan's Shri Sai Baba Junior and Senior College, Shirdi had jointly organised the 'Har Ghar Tiranga' rally under the *Azadi Ka Amrut Mahotsav*.

This rally was organised under the 'Tricolour at every home' activity on Monday, July 25, 2022, to recollect the glorious history in the background of the completion of 75 years of India's Independence, with the objective of keeping the memory of the freedom struggle alive in people's mind, so that they remember the various, revolutionary events during the freedom struggle and to retain permanently the bright emotions of patriotism among the people. Students participated in the rally on the occasion attired as Bhagat Singh, Rajguru, Chandrashekhar Azad, Dr. Babasaheb Ambedkar, Mahatma Gandhi, Pandit Nehru, Lokmanya Tilak, Maulana Azad and Bharatmata. The rally was flagged off by Smt. Bhagyashree Banayat, Chief Executive

Officer of the Sansthan. On the conclusion of the rally, the students prepared the formation of the number 75 to mark the completion of 75 years of Independence and displaying that (formation) came to the college and dispersed the rally. Students participated in the rally in large numbers. Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan, addressed the students and the employees and gave them her best wishes, at the inauguration of the rally.

Shri Madhav Jaibhaye of the Central Communication Bureau, Shri P. Shivkumar, Principal Shri Vikas Shivgaje, Shri Gangadhar Varghude, all teachers and non-teaching staff and students were present in large numbers on the occasion. Along with Prof. Mubin Shaikh, Officer of the cultural programmes of the college, National Service Scheme, Cultural department, Sports department, as also professors and non-teaching staff put in efforts for the successful conduct of this rally. Eats were distributed to the students after the rally.

Informing about the 'Har Ghar Tiranga'



rally under the *Amrut Mahotsav* of Indian Independence, Principal Shri Vikas Shivgaje stated that as per the Government's order, all professors, non-teaching staff giving the tricolour to four citizens in their neighbourhood and following all norms will try to see that they hoist the national flag

at their home. Also, students of the college will go to every home and create awareness about this among the citizens.

Prof. Vandana Jharekar anchored the programme and Prof. Mubin Shaikh, Cultural Programmes Officer proposed the vote of thanks.



## 3-Days Photo Exhibition

A three-days exhibition of photographs throwing light on the prominent events of India's freedom movement was held from Tuesday, July 26 to Thursday, July 28, 2022

to mark the 75 years of Indian Independence grand festival (*Azadi Ka Amrut Mahotsav*) in the Shri Sai Baba *Samadhi Shatabdi* (Centenary) *Mandap* spanning 16 *gunthas*







of space beside the Hanuman temple. This exhibition was inaugurated by Smt. Bhagyashree Banayat, Chief Executive

Officer of Shri Sai Baba Sansthan.

Shri Nikhil Deshmukh, Deputy Director, Central Communication Bureau, Pune, Shri



Umesh Ujgare, Assistant Director Mumbai Publication division, Shri Kakasaheb Doiphode, Chief Officer of Shirdi Municipal Council, Shri Madhav Jaibhaye, Regional Publicity Officer of Central Communication Bureau, Ahmednagar, Shri P. Kumar, Assistant Regional Publicity Officer, Shri Devendra Hirnaik, Regional Publicity Assistant, Shri Suresh Patil, Information Officer and Shri Sushant Ghodke, Founder of Suryatej and Cleanliness Ambassador, Shri Dilip Ugale, Administrative Officer of Shri Sai Baba Sansthan and Head of all departments and employees were present at the inaugural function of this photo exhibition, jointly organised by the Central Communication Bureau in Ahmednagar of the Ministry of Information and Broadcasting and Shri Sai Baba Sansthan Trust, Shirdi. Shri Rahul Jadhav, Deputy Chief Executive Officer of Shri Sai Baba Sansthan, Shri Kundan Hire, Tehsildar of Rahata and Shri Samarth Shewale paid a visit to this exhibition.

Important events-turn of events of

the Indian freedom struggle history were exhibited in pictures at this exhibition. In this, the life portrayal and information about the great freedom fighters in the Indian freedom struggle from 1857 to 1947 were presented. A book exhibition and sale stall was kept by the Information and Broadcasting Ministry's publication department at the exhibition spot. Books in Marathi, Hindi and English languages on the success saga of the Indian freedom struggle, arts, culture, legacy, science and sports and other various subjects were kept for sale at a concessional rate. Also, patriotic songs and cultural programmes of 'powadas' were presented by *Shahir* Hamid Sayyad and artists. Similarly, a signature campaign was implemented for the *Azadi ka Amrut Mahotsav*. The 'Tri-colour Selfie Booth' became the attraction of Sai devotees and citizens visiting the exhibition.

This photo exhibition was kept free of cost for the elderly from 9 a.m. to 9 p.m. Prominent events of the Indian freedom movement were brought to light and Sai devotees and citizens thronged in large numbers to see this photo exhibition.



## Parayan Function of Shri Sai Satcharita...

At the 'Shri Sai Satcharita Parayan' (reading) function, jointly organized by Shri Saibaba Sansthan Trust, Shirdi, Natya Rasik Sanch, Shirdi and villagers of Shirdi from Friday, July 29 to Saturday, August 6, 2022, at the Shri Saiashram (1000 rooms building) various religious and cultural programmes were organized. This function culminated in an air of piety.

Informing about this, Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan, stated that the 'Shri Sai Satcharita Parayan' function is jointly organized by Shri Saibaba Sansthan Trust, Shirdi, Natya Rasik Sanch, Shirdi and villagers of Shirdi every year to mark the month of Shravan. But, last two years ago in 2020 the coronavirus caused havoc throughout the country

and the world. Due to the grave crisis of the coronavirus, the Central and State governments had imposed a lockdown. In this, it was ordered to avoid and refrain from crowding at religious and social places. In that background it was decided to keep the Shri Sai aba *Samadhi Mandir* closed from March 17, 2020. However, taking note of the tradition of Shri Sai Satcharita *Parayan* function, in the two years the Shri Sai Satcharita *Parayan* function was celebrated twice virtually. But, this year the spread of the coronavirus having reduced considerably, due to the corona regulations being relaxed by the State government, this year's Shri Sai Satcharita *Parayan* function was celebrated in the presence of thousands of *parayan* readers. This is the 28<sup>th</sup> year of the *parayan*





function'.

On the first day on Friday, July 29 in the morning, the Shri Sai Satcharita sacred *Granth* (holy book) was taken out in a procession accompanied by the sounding of musical instruments from the *Samadhi Mandir*, through the Hanuman temple and Dwarkamai, to the *Parayan mandam* (shed) at the Shri Saiashram (1000 rooms building).

Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan with the *Pothi* (holy book), Dr. Eknath Gondkar and Shri Sunil Shelke, then Trustees with the Photo of Shri Sai Baba, Shri Sachin Kote, then Trustee with the *Veena* and Sou. Shobhatai Gondkar with the *Kalash* (pitcher carrying holy water, decorated with mango leaves and coconut) participated in this procession.







Adv. Suhas Aher, Shri Avinash Dandwate, Shri Sachin Gujar, Shri Jaywantrao Jadhav and Shri Mahendra Shelke, then Trustees, Shri Annasaheb Pardeshi, Security Officer, Shri Ramesh Chaudhary, Temple Chief, Shri

Ashok Nagre, Shri Ganpat Gondkar, Shri Bhaskarrao Gondkar, Shri Prakash Gaike, Shri Ashok Jagtap, Shri Ashok Kote, Shri Appasaheb Kote, Shri Ashok Gondkar, Shri Pralhad Wani, Shri Bhausaheb Sable, Shri





Ramdas Badade, temple priests, employees of the Sansthan, villagers and Sai devotees were present in large numbers on the occasion.

After the procession came to the *mandap*, the worship of the *Granth* and *Kalash* was performed by Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan, and the reading of Shri Sai Satcharita was commenced.

The reading of Shri Sai Satcharita was done from 8 a.m. to 11.30 a.m. and 1 p.m. to 5 p.m. The *haldi-kumkum* ceremony of the women participating in the *Parayan* was held from 5 p.m. to 6 p.m.

Cultural programme was presented by Adarsh Madhyamik Vidyalaya, Shirdi from 7.30 p.m. to 9.30 p.m. at the Saiashram *Shatabdi mandap* and a Bharatanatyam programme of Nrutyatmi Dance Academy, Shirdi was held from 7.30 p.m. to 9.30 p.m. at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

On the second day, on Saturday, July 30, along with the *Parayan*, a discourse programme based on the life of Shri Sai Baba by Shri Gorakshnath Raibhan Nalage, Shirdi, was held from 4 p.m. to 5 p.m. at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

On the third day, on Sunday, July 31, a discourse programme based on the biography of Shri Sai Baba by Sou. Ashabai Bhanudas Gondkar, Shirdi, was held from 7.30 p.m. to 8.30 p.m. at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

On the fourth day, on Monday, August 1, along with the *Parayan*, the *Sai Amrut Katha* programme by Acharya Shravanji Maharaj, Delhi, from 3 p.m. to 5 p.m. was held at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

On the seventh day, that is on Thursday, August 4, the drama from the

*puran* on the taming of the pride of *Garud* based on the biography of Shri Krishna by Shri Deo Kudaleshwar Mahila Dashavtar Natya Mandal, Kudal, was held from 7.30 p.m. to 9.30 p.m. at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

On Friday, August 5, the *Sai Amrit Katha* programme by Acharya Shravanji Maharaj, Delhi, from 3 p.m. to 5 p.m. was held at the Shri Sai Baba *Samadhi Mandir Shatabdi mandap* beside the Hanuman temple.

During this *Parayan* period from Friday, July 29 to Thursday, August 4, in the *mandap* in the morning session, men readers did the reading of Shri Sai Satcharita and in the afternoon to evening session women readers did the reading. Readers above 18 years of age were given entry. Readers had brought their own *Granth*, coconut and mat for the *Parayan*.

On Friday, August 5, men readers from 7 a.m. to 8.30 a.m. and women readers at 9 a.m. read the 53<sup>rd</sup> Chapter that is the Epitome and concluded the *Parayan*. After that a procession of Shri Sai Satcharita *Granth* was taken out from 3.30 p.m. to 7.30 p.m. .

On Saturday, August 6, after the *Kala keertan* in the Saiashram *Shatabdi mandap* from 10 a.m. to 12 noon by H.B.P. (*Hari Bhakt Parayan*) Shri Gangadharbuva Vyas, Dombivli, the *mahaprasad* programme was held from 12 noon to 4 p.m. .

Shri Rahul Jadhav, Deputy Executive Officer of the Sansthan, all Administrative Officers, all Head of departments, all office bearers of Natya Rasik Sanch, villagers and employees under the guidance of Shri Ashutosh Kale, then Chairman of the Sansthan, Adv. Jagdish Sawant, then Vice Chairman, Smt. Bhagyashree Banayat, Chief Executive Officer and all Trustees then took efforts for the successful conduct of this *Parayan* function.



Shri Arif Mohammad Khan, Governor of Kerala, took the *Darshan* of Shri Sai Baba's *Samadhi*... Shri Rahul Jadhav, Deputy Executive Officer of the Sansthan, Shri Avinash Dandwate, Shri Mahendra Shelke and Shri Sunil Shelke, then Trustees, were present on the occasion.



Philanthropic Sai devotee from Andhra Pradesh State donated a golden crown weighing 770 gms. costing Rs. 36,98,310/- and a silver plate weighing 620 gms. costing Rs. 33,480/- to the Shri Sai Baba Sansthan. Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan receiving the said donation.





In the early days, the great Sai was very fond of burning oil lamps. Therefore, He Himself used to go to the shopkeepers and ask for oil... He burnt the lamps brightly in the temples and the *Masjid*. This continued for sometime. Out of love for the worship of the light, He even celebrated Deepavali with illumination. He would make twisted wicks from rags and would burn the lamps in the *Masjid*... Later, when Baba went to ask for oil as usual, and when all refused, look what a wonder took place. Baba went back without a word and put the dry wicks in the earthen lamps. What could He without the oil? The grocers watched that fun! Baba picked up a pot, which was on the parapet of the *Masjid*, in which there was little oil, not enough even to light the evening lamp. Then He put water into the oil and Baba drank it. Thus having offered it to Brahman, He took pure water. Then He poured the water in the lamp and soaked the dry wicks completely; struck the matchsticks and lit the lamps for all to see... Even though there was not a drop of oil, the lamps burnt through the night...

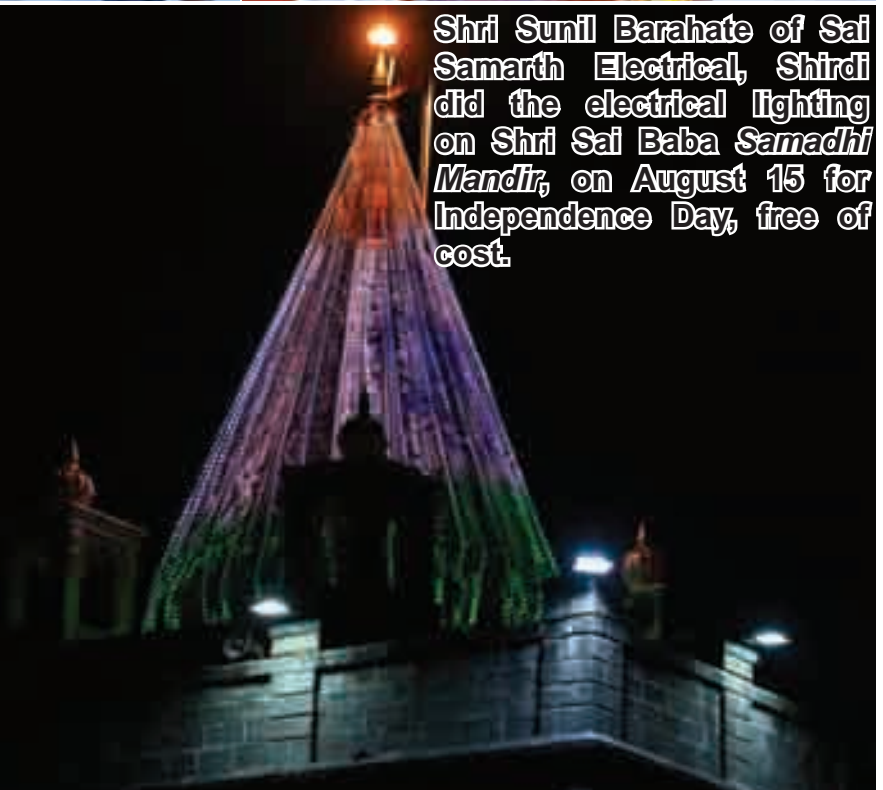
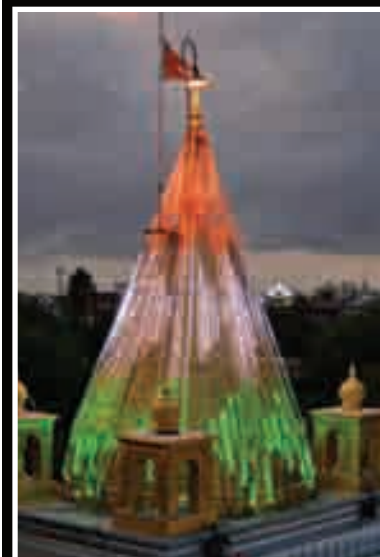
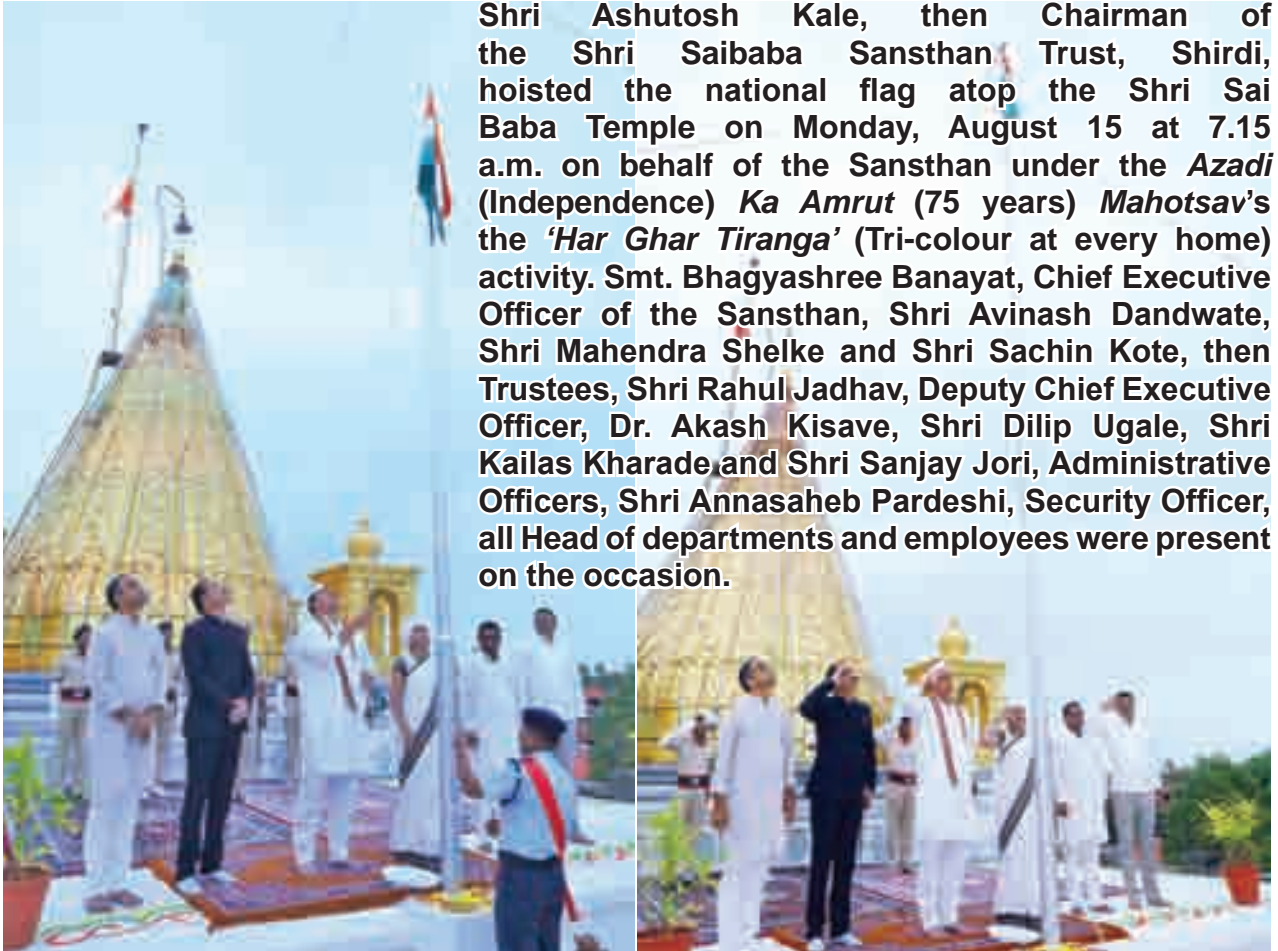


Shri Radhakrishna Vikhe Patil, Minister, Maharashtra State availed the *Darshan* of Shri Sai Baba's *Samadhi*...



Under the *Azadi* (Independence) *Ka Amrut* (75 years) *Mahotsav*, the '*Har Ghar Tiranga*' (Tri-colour at every home) activity by the Shri Saibaba Sansthan Trust, Shirdi, the national flag was hoisted at the same time at 7.15 a.m. on Saturday, August 13 at the Sansthan's administrative building, Shri Sai Baba Hospital, Shri Sainath Hospital, Shri Saiashram Niwas-sthan, Shri Saibaba Bhaktniwas, Dwarawati Bhakt Niwas-sthan, Sai Dharmashala and Shri Sai Prasadalya.







Hetero Durgas Ltd., Hyderabad, did the attractive floral decoration as per the colour scheme of the national flag on August 15, Independence Day in the temple and the premises.







**Smt. Bhagyashree Banayat, Chief Executive Officer of Shri Saibaba Sansthan Trust, Shirdi hoisted the flag on August 15, Independence Day, on behalf of the Sansthan at the Sansthan's educational complex. Shri Avinash Dandwate, Dr. Eknath Gondkar, Shri Sunil Shelke and Shri Sachin Kote, then Trustees, Shri Rahul Jadhav,**

**Deputy Chief Executive Officer, Dr. Akash Kisave, Shri Dilip Ugale, Shri Kailas Kharade and Shri Sanjay Jori, Administrative Officers, Shri Annasaheb Pardeshi, Security Officer, all Head of departments and employees, teaching staff of the educational complex and students were present in large numbers on the occasion.**

An impressive parade was presented by the Sansthan's security department, fire and safety department, security agencies and students of the educational complex. After that, the first three ranking 19 meritorious students of X std. from all secondary schools in Shirdi were awarded the Shri D. M. Sukthankar March 2022 prize and 9 meritorious students ranking top three in the 12<sup>th</sup> std. Arts, Commerce and Science faculties of the Sansthan's educational complex were awarded prizes in the memory of Late Lahanubai Amrutrao Gondkar and Late Bhagchand Kondaji Gondkar, by Smt. Bhagyashree Banayat and the dignitaries. Also, students of the Sansthan's educational complex,

who achieved notable success in the state level and district level Marathi and English elocution competitions were also felicitated by Smt. Banayat.

Expressing her thoughts on the occasion, Smt. Bhagyashree Banayat, the Sansthan's Chief Executive Officer, gave Independence Day greetings to all. After that, Shri Sudhanshu Lokegaonkar, Music Teacher and students of the educational complex presented a patriotic song. Shri Vasant Wani and Shri Ajinkyadev Gaikwad, Deputy Teachers of Kanya Vidya Mandir anchored the programme. Shri Rajendra Kohakade, Sports Teacher, proposed the vote of thanks.



## ***Gokulashtami and Gopalkala...***







**Gokulashtami** was held by Shri Saibaba Sansthan Trust, Shirdi. On the occasion the keertan on **Krishnajanma** was performed on Thursday, August 18, 2022 from 10 p.m. to 12 midnight. After that the festival of Shri Krishna's birth was celebrated at 12 midnight by Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan. Shri Avinash Dandwate, Shri Sachin Gujar, Shri Mahendra Shelke and Shri Sachin Kote, then Trustees, Shri Sanjay Dhivare, Joint Commissioner, Income Tax department, Nasik, Shri Ramesh Chaudhari, Temple

Chief, temple priests and employees, Shirdi villagers and Sai devotees were present in large numbers on the occasion.

The next day, Friday, August 19, 2022, Gopalkala keertan was held on the stage in front of Shri Sai Baba **Samadhi Mandir** from 10 a.m. to 12 noon on the occasion of Gopalkala. After that, **Dahihandi** (pot of curd) was broken at 12 noon in the **Samadhi Mandir**. Smt. Bhagyashree Banayat, Chief Executive Officer of the Sansthan, Adv. Suhas Aher, Shri Avinash Dandwate, Shri Jayantrao Jadhav, Shri





**Mahendra Shelke, Dr. Eknath Gondkar, Shri Sunil Shelke and Shri Sachin Kote, then Trustees, Shri Sanjay Dhivare, Joint Commissioner, Income Tax department, Nasik, Shri Annasaheb Pardeshi, Security**

**Officer, Shri Ramesh Chaudhari, Temple Chief, temple priests and employees, Shirdi villagers and Sai devotees were present in large numbers on the occasion.**



# Shri Sai Baba Educational Complex's Spectacular Performance in the State-level Tug-of-War Competition...

The state level tug-of-war competition was jointly organised from August 15 to August 17, 2022, by the Maharashtra State *Rassikhech* (tug-of-war) *Sanghatana* and Ahmednagar district *Rassikhech*

*Sanghatana* at Shri Saibaba Sansthan Trust, Shirdi's educational complex ground. Students of the Shri Sai Baba educational complex did a spectacular performance in this competition.



The state level tug-of-war competition was jointly organised from August 15 to August 17, 2022, by the Maharashtra State *Rassikhech* (tug-of-war) *Sanghatana* and Ahmednagar district *Rassikhech Sanghatana*. 600 players in the 13, 15, 17 and 19 age groups from 25 district teams in Maharashtra participated in this competition. In the 13-years age category, Anushka Vadak, Aisha Jagtap, Saburi Hure, Bhakti Gondkar and Anushka Patore of Shri Sai Baba educational complex bagged the bronze medal in the said competition. In the 17-years age category, Shruti Upadhye bagged the bronze medal. In the 17-years age (mixed) category, Swati Kanke bagged the gold medal. In the 19-years age (mixed) category, Shraddha Dange and Sahil Salve

bagged the bronze medal. And, in the 19-years age (boys) category, Sahil Salve bagged the bronze medal.

Along with Shri Ashutosh Kale, then Chairman of the Sansthan, Adv. Jagdish Sawant, then Vice Chairman, Smt. Bhagyashree Banayat, Chief Executive Officer, All Trustees then and Shri Rahul Jadhav, Deputy Chief Executive Officer, all administrative officers, all principals and teachers congratulated the students Shri Sai Baba Educational Complex for exhibiting their excellent play and the brilliant success achieved by these students. These students had benefited from the guidance of sports coaches, Shri Rajendra Kohkade, Shri Sujay Babar and Shri Vikram Satpute.



A replica of a pair of bullocks was kept in front of the idol of Shri Sai Baba in the Shri Sai Baba *Samadhi Mandir*, as per tradition, by the Shri Saibaba Sansthan Trust, Shirdi, on the festival of 'Bailpola'.





Are you confident that our Sai is this gross skeletal body of three and a half arms length and the senses? Remove this doubt forever. If one is to call that body Sai, then there is no name for the One Who is free from all bodily and earthly enjoyments and pursuits. There is no form for it. Shri Sai is beyond form. The body is perishable. *Brahman* on its own is indestructible. The body is included in the five elements, but *Brahman* is without beginning or end. Observe the Pure, Excellent Self, the Supreme Being, the Life Spirit, Which animates the gross senses. Sai is the Name for That. He transcends the senses. The senses are gross and do not know That. It is That which animates the senses and activates them with 'pran'. The Name of That Power is Sai. There is no place without It. All the ten directions are desolate without it. It fills the movable and the immovable.

- SHRI SAI SATCHARITA -

## श्री साईं पुण्यतिथि उत्सव – २०२२

सत्पुरुषों की समाधि यानि वही उनकी पुण्यतिथि होती है। वह हर साल मनाना महत्पुण्य का कार्य है।

श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी द्वारा आयोजित श्री साईं पुण्यतिथि उत्सव मंगलवार, दिनांक





४.१०.२०२२ से शुक्रवार, दिनांक ७.१०.२०२२ इस चार दिवसीय अवधि में १०४वाँ श्री साईं बाबा पुण्यतिथि उत्सव उत्साह भरे वातावरण में सम्पन्न हुआ।

उत्सव के प्रथम दिन, मंगलवार, दिनांक ४.१०.२०२२ को सुबह ५.१५ बजे श्री की काकड़ आरती हुई। काकड़ आरती के बाद ५.४५ बजे श्री साईं बाबा



First Day (Tuesday, October 4, 2022) of the Festival





की तस्वीर, 'श्री साईं सत् चरित' पावन ग्रन्थ व वीणा की शोभायात्रा निकाली गई। इस शोभायात्रा में संस्थान तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेन्द्र भोसले वीणा लिए, संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत 'श्री साईं सत् चरित' ग्रन्थ लिए और संस्थान रुग्णालय के वैद्यकीय संचालक ले. कर्नल डॉ. शैलेश ओक व सामान्य प्रशासन विभाग के प्र. अधीक्षक श्री नवनाथ कोते प्रतिमा लिए सम्मिलित हुए। इस अवसर पर प्रांताधिकारी श्री गोविंद शिंदे, तहसीलदार श्री कुंदन हिरे, संस्थान के प्र. मुख्य लेखाधिकारी तथा प्रशासकीय अधिकारी श्री कैलास खराडे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी, साईं भक्त और ग्रामवासी बड़ी तादाद में उपस्थित थे। शोभायात्रा द्वारकामाई में पहुँचने के बाद वहाँ 'श्री साईं सत् चरित' इस पवित्र ग्रन्थ के पारायण का शुभारम्भ संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत ने प्रथम व द्वितीय, प्र. कार्यकारी अभियंता तथा प्रशासकीय अधिकारी श्री संजय जोरी ने तृतीय, सीसीटीवी विभाग के प्र. विभाग प्रमुख श्री राहुल गलांडे ने चतुर्थ और यांत्रिक विभाग के प्र. विभाग प्रमुख

श्री अतुल वाघ ने पंचम अध्याय पढ़ कर किया।

७ बजे संस्थान तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेन्द्र भोसले और उनकी पत्नी सौ. दीपाली भोसले ने समाधि मंदिर में श्री की पादचपूजा की।

दोपहर १२.३० बजे श्री की माध्याह्न आरती हुई।

शाम ४ ह.भ.प. सौ. अंजली श्रीकृष्ण जोशी, डोंबिवली (ता. कल्याण, जि. ठाणे) का कीर्तन सम्पन्न हुआ। ६.१५ बजे श्री की धूप आरती हुई।

रात ७.३० से ९.४५ बजे तक श्री संजय गिरिदास जोशी का गीत रामायण कार्यक्रम श्री हनुमान मंदिर के पास वाले श्री साईं बाबा समाधि शताब्दी





मण्डप में स्थित मंच पर सम्पन्न हुआ। रात ९.१५ बजे पालकी की सवाद्य शोभायात्रा निकाली गई।

शोभायात्रा के बाद श्री की शेज आरती हुई। अखण्ड पारायण के लिए द्वारकामाई रात भर खुली रखी गई थी।

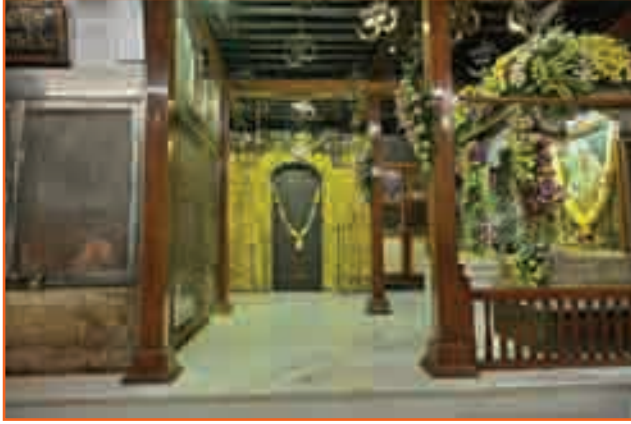


Main Day (Wednesday, October 5, 2022)  
of the Festival

उत्सव के द्वितीय, मुख्य दिन, बुधवार, दिनांक ५.१०.२०२२ को सुबह ५.१५ बजे श्री की काकड़ आरती हुई। काकड़ आरती के बाद ५.४५ बजे 'श्री साईं सत् चरित' पावन ग्रन्थ के अखण्ड पारायण का समापन हुआ। श्री साईं बाबा की तस्वीर, 'श्री साईं सत् चरित' पावन ग्रन्थ व वीणा की शोभायात्रा निकाली गई। शोभायात्रा में संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री सुधाकर यार्लगड्डा 'श्री साईं सत् चरित' ग्रन्थ लिए, संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत वीणा लिए और प्रशासकीय अधिकारी डॉ. आकाश किसवे व श्री दिलीप उगले श्री की प्रतिमा लिए सम्मिलित हुए। इस अवसर पर श्री संजय धिवरे, सह आयुक्त, प्राप्तिकर विभाग, नासिक, सौ. मालती यार्लगड्डा, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, मंदिर पुजारी, कर्मचारी, शिर्डी ग्रामवासी और साईं भक्त बड़ी तादाद में उपस्थित थे।

सुबह ६.२० बजे श्री का मंगलस्नान हुआ। ७ बजे संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री सुधाकर यार्लगड्डा और उनकी पत्नी सौ.





मालती यार्लगड्डा के हाथों समाधि मंदिर में पादचपूजा की गई। ९ बजे निकाली गई भिक्षा झोली यात्रा में संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री सुधाकर यार्लगड्डा, संस्थान तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेन्द्र भोसले, संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत, श्री संजय धिवरे, सह आयुक्त, प्राप्तिकर विभाग, नासिक, सौ. मालती यार्लगड्डा, संस्थान के प्रशासकीय अधिकारी डॉ. आकाश किसवे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी,

साई भक्त और शिर्डी ग्रामवासी बड़ी संख्या में शामिल हो गये थे। १० बजे ह.भ.प. सौ. अंजली श्रीकृष्ण जोशी का कीर्तन हुआ। १०.३० बजे समाधि मंदिर में संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री सुधाकर यार्लगड्डा और उनकी पत्नी सौ. मालती यार्लगड्डा के हाथों आराधना विधि सम्पन्न हुआ। इस अवसर पर संस्थान तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेन्द्र भोसले, संस्थान के प्रशासकीय अधिकारी डॉ. आकाश किसवे व श्री दिलीप उगले, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, शिर्डी ग्रामवासी और साई



भक्त उपस्थित थे।

दोपहर १२.३० बजे माध्याह्न आरती हुई।

शाम ५ बजे खंडोबा मंदिर के सामने सीमोल्लंघन का कार्यक्रम सम्पन्न हुआ। ६.१५ बजे धूप आरती हुई।

रात ७.३० से १० बजे तक श्री निरजा पालवी, भोपाल का भजन सन्ध्या कार्यक्रम हनुमान मंदिर समीप श्री साईं बाबा समाधि शताब्दी मंडप में स्थित मंच पर सम्पन्न हुआ। इस कार्यक्रम की श्रोताओं ने खूब तारीफ़ की। ९.१५ बजे श्री के रथ की संगीत सहित शोभायात्रा शिर्डी शहर में से निकाली गई। शोभायात्रा में संस्थान के अधिकारी, कर्मचारी, शिर्डी ग्रामवासी व साईं भक्त बड़ी संख्या में उपस्थित थे। श्री साईं प्रसादालय में साईं भक्तों द्वारा दिये गये दान से भक्तों को प्रसाद भोजन दिया गया।

उत्सव के तृतीय दिन, गुरुवार, दिनांक ६.१०.२०२२ को सुबह ५.०५ बजे श्री का मंगलस्नान हुआ। ७ बजे श्री की पादपूजा की गई।

दोपहर १२.१० बजे श्री की माध्याह्न आरती हुई।

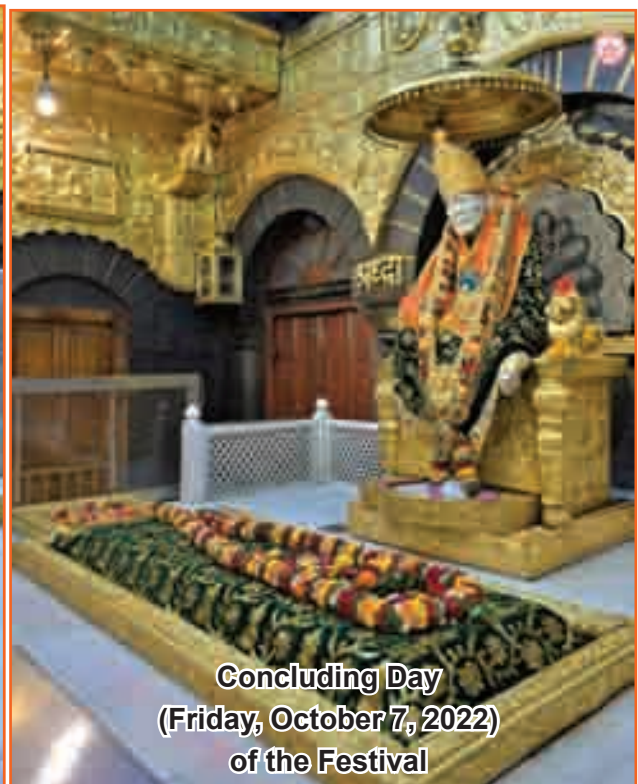
शाम ४ बजे से ६ बजे तक ह.भ.प. सौ. अंजली श्रीकृष्ण जोशी का कीर्तन कार्यक्रम समाधि मंदिर में स्थित मंच पर हुआ। ६.१५ बजे श्री की धूप आरती हुई।

रात ७.३० ते ९.१५ बजे तक श्री मधुसूदन गोविंद भुवड, बोरिवली का साईं द्वारकामाई गीत संगीत नृत्य कार्यक्रम हनुमान मंदिर समीप श्री साईं बाबा समाधि शताब्दी मंडप में स्थित मंच पर हुआ। ९.१५ बजे श्री की पालकी (गुरुवार की नित पालकी) शोभायात्रा निकाली गई। १० बजे श्री की शेजारती हुई।

उत्सव के चतुर्थ, समापन के दिन, शुक्रवार, दिनांक ७.१०.२०२२ को सुबह ५.१५ बजे काकड़ आरती हुई। उसके बाद ५.४५ बजे श्री का मंगलस्नान होकर “शिर्डी मेरा पंढरपुर” आरती हुई। ७ बजे संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत और उनके पति श्री संजय धिवरे, सह आयुक्त, प्राप्तिकर विभाग, नासिक के हाथों गुरुस्थान में रुद्राभिषेक पूजा की गई। संस्थान के प्र. कार्यकारी अभियंता तथा प्रशासकीय अधिकारी श्री संजय जोरी और उनकी पत्नी सौ. किरण जोरी के हाथों समाधि मंदिर में श्री की पादपूजा की गई। १० बजे ह.भ.प. सौ. अंजली श्रीकृष्ण जोशी का गोपाल काला कीर्तन हुआ। काला कीर्तन के बाद दही-हांडी फोी गई। इस अवसर पर संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत, श्री संजय धिवरे, सह आयुक्त, प्राप्तिकर विभाग, नासिक, प्रशासकीय



Third Day (Thursday, October 6, 2022)  
of the Festival



Concluding Day  
(Friday, October 7, 2022)  
of the Festival



अधिकारी डॉ. आकाश किसवे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, मंदिर पुजारी, कर्मचारी, साईं भक्त और ग्रामवासी उपस्थित थे। उसके बाद दोपहर १२.१० बजे श्री की माध्याह्न आरती हुई।

शाम ६.१५ बजे श्री की धूप आरती हुई।

रात ७.३० ते ९.१५ बजे तक श्री. गोविंद सखाराम देशपांडे का सुगम संगीत कार्यक्रम हनुमान मंदिर समीप श्री साईं बाबा समाधि शताब्दी मंडप में स्थित मंच पर हुआ। इस कार्यक्रम की श्रोताओं ने खूब सराहना की। १० बजे श्री की शेज आरती हुई।

श्री के पुण्यतिथि उत्सव के उपलक्ष्य में मुख्य दिन रूढ़ परंपरा के अनुसार आयोजित की गई भिक्षा झोली में ग्रामवासी और साईं भक्तों ने प्रचुरतापूर्वक दान दिया। इसमें गेहूँ, चावल, जौ आदि लगभग १५० बोरे अनाज के रूप में और गुड़, शक्कर व गेहूँ का आटा आदि द्वारा ३ लाख ६० हजार २७९ रुपये व नकद रुपये ६१ हजार ५५४ रुपये ऐसा कुल मिला कर ४ लाख २१ हजार ८३३ रुपये इतना दान भिक्षा झोली द्वारा प्राप्त हुआ।

उत्सव अवधि में लगभग २ लाख साईं भक्तों ने श्री साईं बाबा का दर्शन किया। १ लाख ९५ हजार २४२ लड्डू प्रसाद पैकेटों का साईं भक्तों को लाभ हुआ। श्री साईं प्रसादालय में लगभग १ लाख ६० हजार साईं भक्तों ने मुफ्त प्रसाद भोजन का और नाश्ता के रूप में ४३ हजार ६७५ अन्न पैकेटों का साईं भक्तों ने आनंद लिया।

उत्सव में मुम्बई के द्वारकामाई मण्डल ने प्रवेश द्वार पर बनाया 'श्री साईं दरबार' का भव्य दृश्य और आकर्षक विद्युत रोषणाई साईं भक्तों का ध्यान आकर्षित कर रही थी। इसी तरह दानशील साईं भक्त श्री ए. महेश रेड्डी के दान से मंदिर और मंदिर परिसर में की गई फूलों की सजावट दिल लुभावनी हो गई थी।

यह उत्सव सफलतापूर्वक सम्पन्न होने के लिए संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान जिला न्यायाधीश श्री सुधाकर यार्लगड्डा, संस्थान तदर्थ समिति के सदस्य तथा जिलाधिकारी डॉ. राजेन्द्र भोसले और संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत के मार्गदर्शन में सभी प्रशासकीय अधिकारी, संरक्षण अधिकारी, सभी विभाग प्रमुख व कर्मचारियों ने विशेष प्रयास किया।







श्री साईबाबा संस्थान  
विश्वस्तव्यवस्था, शिर्डी की  
ओर से कोजागरी (शरद)  
पूर्णिमा मनाई गयी। इस दिन  
रात १२ बजे संस्थान की मुख्य  
कार्यकारी अधिकारी श्रीमती  
भाग्यश्री बानायत और उनके  
पति श्री संजय धिवरे, सह  
आयुक्त, प्राप्तिकर विभाग,  
नासिक के हाथों चन्द्र पूजन  
किया गया।





## श्री साईं बाबा पुण्यतिथि उत्सव – २०२२ मुख्य दिन (बुधवार, दिनांक ५.१०.२०२२)



मुख्य दिन 'श्री साईं सत् चरित' ग्रन्थ (संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री. सुधाकर यार्लगंडा), वीणा (संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत), श्री साईं की तस्वीर (संस्थान के प्रशासकीय अधिकारी डॉ. आकाश किसवे और दिलीप उगले) की शोभायात्रा द्वारकामाई से समाधि मंदिर की ओर... शोभायात्रा में श्री संजय धिवरे, सह आयुक्त प्राप्तिकर विभाग, नासिक, सौ. मालती यार्लगंडा, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी, ग्रामवासी और साईं भक्त बड़ी संख्या में उपस्थित थे।

समाधि मंदिर में आराधना विधि : पत्नी सौ. मालती सहित संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री. सुधाकर यार्लगंडा... इस अवसर पर तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेंद्र भोसले, प्रशासकीय अधिकारी डॉ. आकाश किसवे, श्री. दिलीप उगले, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, ग्रामवासी व साईं भक्त उपस्थित थे।



'भिक्षा झोली' कार्यक्रम में संस्थान तदर्थ समिति के अध्यक्ष तथा प्रधान ज़िला न्यायाधीश श्री. सुधाकर यार्लगंडा, तदर्थ समिति के सदस्य तथा ज़िलाधिकारी डॉ. राजेंद्र भोसले, संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत, श्री संजय धिवरे, सह आयुक्त प्राप्तिकर विभाग, नासिक, सौ. मालती यार्लगंडा, प्रशासकीय अधिकारी डॉ. आकाश किसवे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी, साईं भक्त और ग्रामवासी बड़ी संख्या में उपस्थित थे।



## श्री साई बाबा पुण्यतिथि उत्सव – २०२२ समापन दिन (शुक्रवार, दिनांक ७.१०.२०२२)



संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत और उनके पति श्री संजय धिवरे, सह आयुक्त प्राप्तिकर विभाग, नासिक के हाथों गुरुस्थान में रुद्राभिषेक...



काला कीर्तन के बाद समाधि मंदिर में दही-हांडी फोड़ी गई। इस अवसर पर संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती भाग्यश्री बानायत, श्री संजय धिवरे, सह आयुक्त प्राप्तिकर विभाग, नासिक, प्रशासकीय अधिकारी डॉ. आकाश किसवे, संरक्षण अधिकारी श्री आण्णासाहेब परदेशी, मंदिर प्रमुख श्री रमेश चौधरी, पुजारी, कर्मचारी, साई भक्त और ग्रामसावी उपस्थित थे।

श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी के लिए मुख्य कार्यकारी अधिकारी द्वारा गणेश आर्ट प्रिंटर्स, एम.आर. ट्रेड सेंटर, शॉप नं. ७, वाडिया पार्क, अहमदनगर - ४१४ ००१ 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