

SAI CREATIVES

Dussehera Edition



SAI DIVINE FOUNDATION



Sai Divine

Faith & Patience



SHIRDI SAI
GLOBAL
FOUNDATION



Happy Dussehra 2022

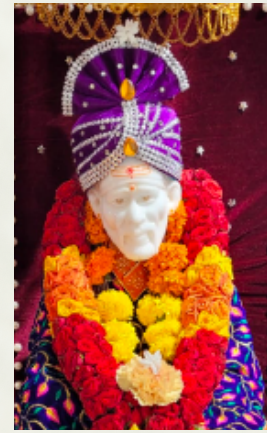


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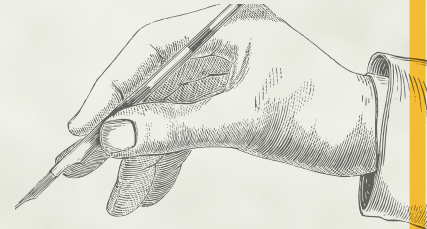
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SAI DIVINE FOUNDATION



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EDITORIAL



Dussehra is always seen as the auspicious day to end the old chapters of our lives and begin new ones. It was on this auspicious day when Shirdi Sai Baba transcended from the material world to the spiritual world. In the same manner, this year marks the end of Covid-19's grip of fear and opened a beginning to a bright future. During these trying times the constant blessings of Shirdi Sai Baba and our beloved mentor Guruji Dr. Chandra Bhanu Satpathy Ji made it possible for us to survive waves after waves of the pandemic and made us reevaluate some of the core values that we all somehow neglected.

Sai Divine Foundation, Dallas has also moved further during these past years and all these years our main goal has remained the same and that is helping the community and shaping the next generation. Sai Divine Foundation has always committed itself to help the homeless community through multiple charity drives. Some notable ones include monthly food drive and back to school drive and more on. What make these drives special is the active involvement of children of all age groups. All these events are possible due to these diligent young volunteers who give their best to serve the community. And not only these children, but their parents play an important and active role in the foundation. Apart from providing financial aid for these charitable events, they devoted time out of their busy schedule to organize and execute these events.

Another aspect that Sai Divine Foundation, Dallas focuses on is spreading the words of Shri Shirdi Sai Baba and our Guru ji, Dr. Chandra Bhanu Satpathy. One of the ways we implement this is through Shri Guru Bhagwat evening, where everyone joins together and chant the wise words.

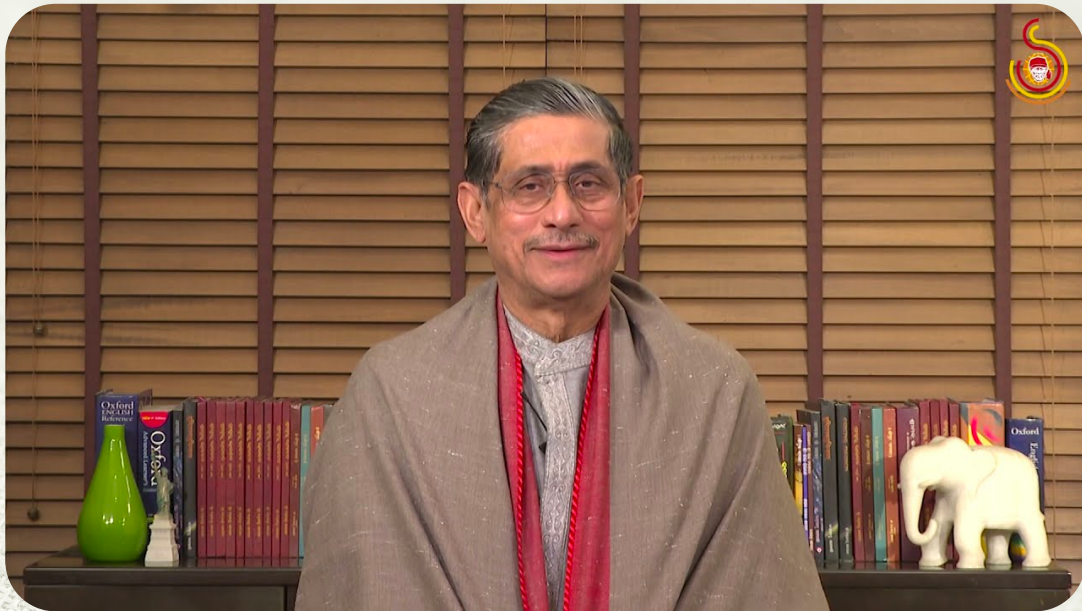
Over the past 2 years, we all have faced many challenges and hardships. We have lost some of our loved ones or were affected in some aspect due to the pandemic. Our firm believe in Shri Sai Baba and Guruji Dr. Chandra Bhanu Satpathy Ji, became a beacon of hope and support.

Sai Divine Foundation would like to wish you and your loved ones happy Dusshera.

--- Jai Gurudev ---

A d i t y a P a n i g r a h i
E d i t o r
S A I C R E A T I V E S

DUSSEHRA MESSAGE



Dussehra or Vijayadashmi is generally understood as a day of victory of good over evil. Mythologically speaking, Maa Durga, representing the women form of the Supreme Power, annihilates Mahishasura (a demon bearing the physical form of a buffalo) who represents the evil forces. Vijayadashami is also said to be the day on which kings, in earlier times, used to cross the boundaries of their kingdom with the intention to invade and annex the territory of the other countries. The word 'Seemolanghan' which literally means 'crossing the boundary' connotes such practices.

For the devotees of Shirdi Saibaba, this day becomes all the more important as it happens to be the day of Mahasamadhi of Shirdi Sai. Shri Shirdi Sai underwent Mahasamadhi on the day of Vijayadashami on the 15th October, 1918.

On a cosmic scale, we extoll such divine power, as mother Durga who annihilates evil forces of nature and ushers in a better world. Such forces also manifest through some human being(s) who usher in desired changes on earth. Such persons are known as Mahapurush.

An Avatar or a Sadguru is a Mahapurush. Nevertheless, each human being contains the spark of divinity which gets ignited with the kindness and help of a Mahapurush or Sadguru. It also becomes hyperkinetic to harbingers a world that we dream of. To be a part of this change, individuals will have to evolve themselves. They too have to gradually reduce the evil propensities in them. They have to generate and nurture divine qualities that are a sine qua non for such vital and long lasting changes on earth.

Each human being is bonded by Ashta Pash which denotes the eight negative psychological bindings on the human personality. These bondages are Ghrina (hate), Lajjaa (shame), Bhaya (fear), Shankaa (doubt), Jugupsaa (censure/reproach), Kula (caste), Jaati (creed) and Sheela (modesty). In fact, all the Gurus and spiritual personalities advise us to get away from these evil propensities slowly but steadily if not immediately. Shirdi Sai has reiterated this theme umpteen times and on different occasions to His devotees.

Hence, to celebrate the Mahasamadhi day of the Guru, we must remember Him reverentially and gratefully for protection and education He provided for our evolution. Sai Baba's devotees will do well to resolve to follow the path shown by Baba on this day and contain their inner evil propensities in order to uproot them and to evolve as better human beings.

Jai Shri Sai!

Dr C.B. Satpathy
Gurugram

ETERNAL BLISH

By: Namita Subudhi
Bhubaneswar

PARAMARTHIKA TATWA is Eternal Blish. The human being cannot feel it and do not have the knowledge to understand this. They feel that there is a big difference between the eternal Blishfulness and their thinking. The differences are like Hell and Haven, Joy and Sorrow, Day and Night. Why can't we feel it, why there is an obstacle. Why can't we feel the self-realization. The soul is always practicing or striving for awareness, which is called soul awareness?

Having full faith in HIM, detaching from the worldly illusion, one can get the self-realization. By always keeping our mind intellect, under control of the desire and self-development, one become enlightened and feel the joy and awakening and connect with the Paramatma, who is Anando Swarupo.

In Bhagwat Gita, God says some people look at Him with surprise, some wonder about Him, some people listen to him and even if they listen, they cannot understand Him. The wiseman says I am the soul and the body was conceived. The ignorant says that I am the body and the Soul resides in me. The whole world is created out of Brahma's desire and ego. Due to Brahma's Ego and Desire, Prakruti and Purush have been created. Prakruti is Mayasakti and Purush is Chetanasakti. Panchabhuta, the elements were created by the Nature and constitutes all living and non-living beings in the World. By virtue of these elements and the Mind, human nature is entangled with the Mayasakti and possesses the Trigunas, i.e., Satwa, Rajo and Tamo guna.

That is why the whole world seems to be dualistic. So, if we stay away from this maya, all the sorrows and pain will vanish. If we are awake and keep practicing, that is Sadhana, there will be constant realization of the Truth, one can know the Paramarthik Principle, that is Blishfulness and always be in the state of Blish, which is called Atma Sakhyatakaro.



Faith

By: Riya Shrimali
Plano, Texas

Faith in simple words is having a strong belief in anything or anyone. Faith doesn't need any type of evidence. It's just people's own principles and feelings that builds it. Faith isn't just believing in god or any type of idol. It's about believing in anything, a belief so strong that it can push you, inspire you and motivate you.

Having faith is very important in our life, It gives us hope and courage in our hardest and worst moments. Many people have faith in God. It unites them, makes them feel secure and safe, and it gives them peace. There are many types of faith or belief systems all across the world and most of them give the same message: To live in peace and let others live peacefully.

Following any faith system also known as religion, disciplines people. It gives them a strip of optimism and direction in their life; stronger than this type of faith is another, that is to have faith in ourselves.

When people start having faith in themselves, even the impossible can become possible. We should always have faith in us, If not for God or for anyone else, then for ourselves. The emotion of faith should be present in our minds. There are many events in our lives which can break us mentally and physically. For Common people, life is full of difficulties and obstacles and Faith acts as a shield for them.

Faith doesn't have boundaries and people who have it can achieve the biggest things and could do the seemingly impossible tasks. Many people with handicaps or physical disabilities are able to accomplish tasks and win over their disabilities by the power of faith. It is faith that makes people work hard for their goals, that protects them from breaking down. It's the faith that keeps them living.

An educe from Shri Sai Satcharitra Chapter XII & XIII

Saint's Mission: Chapter XII

We have seen before that the purpose or object of Divine Incarnation is to protect the good and destroy the wicked. But the mission of the Saints is quite different. To them the good and the wicked are the same. First they feel for the evil-doers and set them on the right path. They are like the Agasti to destroy the Bhava-sagar (the ocean of worldly existence) or like the Sun to the darkness of ignorance. The Lord (God) dwells in the Saints. In fact they are not different from Him. Our Sai is One of these, Who incarnated for the welfare of the devotees, Supreme in knowledge and surrounded with divine lustre, He loved all beings equally. He was unattached. Foes and friends, kings and paupers, were the same to Him. Hear His powers. For the sake of devotees, He spent His stock of merits and was ever alert to help them. But the devotees could never approach Him, unless He meant to receive them. If their turn did not come, Baba did not remember them, and His Leelas could not reach their ears. Then, how could they think of seeing Him? some men desired to see Sai Baba's but they did not get any opportunity of taking His darshan, till His Mahasamadhi. There are many such persons, whose desire for Baba's darshan was not thus satisfied. If these persons, believing in Him, listen to His Leelas, their quest for milk (darshan) will be, to a great extent, satisfied by the butter-milk (Leelas). If some persons went there by sheer luck and took Baba's darshan, were they able to stay there longer? No. Nobody could go there of his own accord, and nobody could stay there long even if he so wished. They could stay there, so long as Baba permitted them to stay, and had to leave the place when asked to do so by Baba; so everything depended of Baba's will.

Leelas of Sai Baba: Chapter XII & XIII

Kala Mahajani

Once, Kaka Mahajani went to Shirdi from Bombay. He wanted to stay there for one week, and enjoy the Gokul-Ashtami festival. As soon as he took Baba's darshan, Baba asked him - "When are you returning home?" He was rather surprised at this question, but he had to give an answer. He said that he would go home when Baba ordered him to do so.

Then Baba said - "Go to-morrow" Baba's word was law and had to be obeyed. Kaka Mahajani, therefore, left Shirdi, immediately. When he went to his office in Bombay, he found that his employer was anxiously waiting for him. His munim, i.e., the manager, suddenly fell ill, hence Kaka's presence was absolutely necessary. He had sent a letter to Kaka at Shirdi, which was redirected to him at Bombay.

Bhausahab Dhumal

Now listen to an opposite story. Once Bhausahab Dhumal, a pleader, was going to Niphad for a case. On the way he came to Shirdi, took Baba's darshan and wanted to proceed to Niphad immediately. But, Baba did not permit him to do so. He made him stay at Shirdi, for a week or more. In the meanwhile, the magistrate at Niphad suffered intensely from pain in his abdomen, and the case was adjourned. Mr. Dhumal was then allowed to go and attend to his case. It went on for some months and was tried by four magistrates. Ultimately Mr. Dhumal won the case, and his client was acquitted.

Mrs. Nimonkar

Mr. Nanasaheb Nimonkar, Watandar of Nomon and Honorary Magistrate, was staying at Shirdi with his wife. Mr. and Mrs. Nimonkar were spending most of their time in the Masjid with Baba and serving Him. It so happened, that their son fell ill at Belapur and the mother decided, with Baba's consent, to go to Belapur, and see her son and other relatives; and stay there for a few days, but Mr. Nanasaheb asked her to return the next day. The lady was in a fix and did not know what to do; but her God Sai came to her help. While leaving Shirdi she went to Baba, who was standing in front of Sathe's wada with Mr. Nanasaheb and others, and prostrated at His Feet and asked His permission to go. Baba said to her, "Go, go quickly, be calm and unperturbed. Stay comfortably at Belapur for four days. See all your relatives and then return to Shirdi." How opportune were Baba's words! Mr. Nanasaheb's proposal was overruled by Baba's decree.

A Doctor

Once a Mamlatdar came to Shirdi with a doctor friend of his. The Doctor said that his Deity was Rama and that he would not bow before a Mahomedan, and so, he was unwilling to go to Shirdi. The Mamlatdar replied, that nobody would press him to make a bow, nor would ask him to do so. So he should come and give the pleasure of his company. Accordingly, they came to Shirdi, and went to the Masjid for Baba's darshan. All were wonder-struck to see the Doctor going ahead and saluting Baba. They asked him how he forgot his resolve and bowed before a Mussalman. Then the Doctor replied that he saw his beloved Deity, Rama, on the seat and he, therefore prostrated himself before Him. Then as he was saying this, he saw Sai Baba there again. Being dismayed, he said, "Is this a dream? How could He be a Mahomedan? He is a great Yogasampanna (full of Yoga) Avatar." Next day, he made a vow and began to fast. He absented himself from the Masjid, resolving not to go there, until Baba blessed him. Three days passed and on the fourth day, a close friend of his from Khandesh, turned up, and with him, he went to the Masjid for Baba's darshan. After the salutation, Baba asked him, whether anybody had gone to call him, so that he had come. Hearing this vital question, the doctor was moved. The same night he was blessed by Baba, and he experienced the Bliss supreme, in his sleep. Then he left for his town, where he experienced the same state of a fortnight. Thus his devotion to Sai Baba increased manifold. The moral of all the stories mentioned above, specially, that of Moolay Shastri, is this that we should have firm faith in our Guru and nowhere else.

Bala Ganpat Shimpi

Another devotee of Baba by name Bala Ganapat Shimpi, suffered much from a malignant type of Malaria. he tried all sorts of medicines and decoctions, but in vain. The fever did not abate a jot and so he ran to Shirdi and fell on Baba's Feet. Baba gave him a strage recipe, in this case as follows:- "Give a black dog some morsels of rice mixed with curds in front of the Laxmi temple". Bala Shimpi did not know, how to execute this recipe; but no sonner he went home, then he found rice and curds. After mixing them together, he brought the mixture near the Laxmi temple, when he found the a black dog waving its tail. He placed the curds and rice before the dog. The dog ate it and, strange to say, Bala got rid of his Malaria.

Bapusaheb Booty

Shriman Bapusaheb Booty suffered, once from dysentery and vomiting. His cupboard was full of patent drugs and medicines, but none of them had any effect. Bapusaheb got very weak, on account of purgings and vomittings and, therefore, was not able to go to the Masjid for Baba's darshana. Baba then sent for him and made him sit before Him and said, "Now take care, you should not purge any more" and waving His index-finger "The vomiting must also stop". Now look at the force of Baba's words. Both the maladies took to their heels (disappeared) and Booty felt well.

Alandi Swami

A Swami from Alandi, wishing to take Baba's darshana, came to Shirdi. He suffered from a severe pain in his ear, which prevented him from getting the sleep. He was operated for this, but it served no purpose. The pain was severe and he did not know what to do. While he was returning, he came to take Baba's leave, when Shama (Madhavrao Deshpande) requested Baba to do something for the pain in the Swami's ear. Baba comforted him saying, "Alla Accha Karega (God will do good)." The Swami then returned to Poona, and after a week sent a letter to Shirdi, stating that the pain in his ear had subsided though the swelling was there, and in order to get the swelling removed, he went to Bombay for operation, but the surgeon on examining the ear said that no operation was then necessary. Such was the wonderful effect of Baba's words.

Kaka Mahajani

Another devotee named Kaka Mahajani suffered once from diarrhea. In order that there should be no break in his services to Baba, Kaka kept a tambya (pot) with water in some corner of the Masjid and whenever there was a call, he would go out. As Sai Baba knew everything, Kaka did not inform Him of his disease, thinking that Baba would of His own cure it soon. The work of constructing the pavement in front of the Masjid was permitted by Baba, but when the actual work was begun, Baba got wild and shouted out loudly.

Everybody ran away, and as Kaka was also doing the same, Baba caught hold of him and made him sit there. In the confusion that followed, somebody left the a small bag of groundnuts. Baba took a handful of groundnuts, rubbed them in His hands, blew away the skins, and gave the clean nuts to Kaka and made him eat them. Scolding and cleaning the nuts, and making Kaka eat them, went on simultaneously. Baba Himself ate some of them. Then, when the bag was finished, Baba asked him to fetch water as He felt thirsty. Kaka brought a pitcher full of water. Then Baba drank some water and made Kaka also drink it. Baba then said, "Now your diarrhea has stopped, and you may attend to the work of the pavement." In the meanwhile other persons, who had run away, returned and started the work; and Kaka, whose motions had stopped, also joined them. Are groundnuts medicine for diarrhea? According to current medical opinion, groundnuts would aggravate the disease, and not cure it. The true medicine, in this as in other cases, was Baba's word. On another occasion he had an attack of Cholera, and suffered from severe thirst. Dr. Pillai tried all sorts of remedies but could give him no relief. Then he went to Baba and consulted Him as what to drink that would allay his thirst and cure the disease. Baba prescribed an infusion of almonds, walnuts, pistachio (a kind of dry fruit), boiled in sugared milk. This would be considered, as a fatal aggravation of the disease by any other doctor or physician, but in implicit obedience to Baba's order, the infusion was administered and strange to say, the disease was cured.

The Inscrutable Power of Maya: Chapter XIII

Baba's words were always short, pithy, deep, full of meaning, efficient and well-balanced. He was ever content and never cared for anything. He said, "Though I have become a Fakir, have no house or wife, and though leaving off all cares, I have stayed at one place, the inevitable Maya teases Me often. Though I forgot Myself I cannot forget Her. She always envelops Me. This Maya (illusive power) of the Lord (Shri Hari) teases God Brahma and others; then what to speak of a poor Fakir like Me?"

Those who take refuge in the Lord will be freed from Her clutches with his grace" In such terms Baba spoke about the power of Maya. Lord Shri Krishna has said to Uddhava in the Bhagwat that the Saints are His living forms; and see what Baba had said for the welfare of His devotees: "Those who are fortunate and whose demerits have vanished; take to My worship. If you always say "Sai, Sai"; I shall take you over the seven seas; believe in these words, and you will be certainly benefited. I do not need any paraphernalia of worship - either eight-fold or sixteen-fold. I rest there where there is full devotion". Now read what Sai, the friend of those, who surrendered themselves to Him, did for their welfare.

Guru Bhakti

By: Sanjib Panigrahi

Plano, Texas

Bhakti, which comes to mean “devotion” or “love” in later literature, is one of the central concepts of Hinduism. It describes that side of Indian religion in which the personal engagement of a devotee with a personally conceived divinity is understood to be the core of the religious life.

Guru bhakti is the practice of devotion and submission to a beloved guru with the result being the gain of wisdom, spiritual discipline and enlightenment. Guru bhakti is something that is not taught or learned, but, instead, is the heartfelt and devotional belief in a guru as a deity.

Guru Parampara venerates the line of preceptors and teaches that just as it is everyone's duty to remain devoted and grateful to God for all the innumerable graces, He has bestowed on each being, it is equally important for all to show the same kind of love and devotion to the guru.

There are nine bhakits described in our Hindu philosophy and they are, shravana, kirtana, smarana, pada-sevana, archana, vandana, dasya, sakhya and atma-nivedana.

As explained by our beloved Guruji Dr C.B.Satpathy in his holly book Shri Guru Bagawat in Voume one

Guru nahele kripawanta Bhakati nahuai jagruta

Guruhin bhakti bhaba mule Sawasta guru shishya khele

Without kindness of the guru, devotional fervor does not awaken in the hart of the devotees. Guru is at the root of the Bhakti in the eternal play (Mutual relationship) of the Guru and Disciple.

Bhakta kahai mora bhakti Arpili Gurukankara prati

Anitya buddhi A asatya Bhakti mule Guruhin nitya

The guru thus becomes the linking factor, a channel for putting the wandering, lost jivatma, the individual Soul, back into contact with its source, God, the Universal Soul. And just as the guru is a channel for the jivatma to re-link itself with the paramatma, even so, if we can create a channel between ourselves and our guru, then that channel will become the effecting means of receiving from the guru guru-kripa, all that the guru is the knowledge of the guru, the sanctity of the guru, the purity of the guru, the spirituality of the guru.

And that channel is called guru-bhakti. That is why the significant verse in the Svetasvatara Upanishad: “yasya deve para bhaktih yatha deve tatha gurau, tasyaite kathita hyarthah prakasante mahatmanah.” If you have supreme devotion to God and the same kind of devotion to your guru, then to you, the essence, the subtle truths of the scriptures become revealed.”

Thus it is that through guru-bhakti the sadhaka, the seeker, the disciple, creates an effective link, a connection, a channel which enables the guru to share with the disciple what the guru has been endowed with from God.

So, we have to provide a way for the guru to give what he wishes to give. And that is through guru-bhakti, devotion, where there is no place for the ego. If the thought comes, “I have got great guru-bhakti,” then finished, that bhakti becomes cancelled, it is nullified. You yourself must become the very embodiment of that love, that devotion. There should be no awareness of some being, some person having that quality of devotion. Then it becomes a subtle spiritual ego. The very purpose of the existence of the guru is to remove the separatist I-consciousness, the consciousness of being a separate being or entity, and if guru-bhakti becomes a means of boosting and sustaining that abhimana (ego), ahamkara (egoism), then it loses its purpose and becomes self-defeating.

Thus, true guru-bhakti is egoless, nirabhimana (without ego), vinamra (humble). Sabari was bhaktisvarupa. She had great bhakti for Rama, but she was not conscious that she was a great devotee of Rama. Neither was Hanuman conscious that he was a great bhakta of Rama. It was his very nature. He was an embodiment of devotion for Rama. The gopis of Vrindavan did not know that they were great devotees of Krishna. They said: "All we know is that He is the one object to be adored. We don't know anything else. We cannot do anything but adore Him. We are that adoration. It is our very self. We are not different from that. Take it away from us and we will die, we will cease to exist." They were filled with that love, not with egoistical awareness of that love.

According to Swami Chidananda in his article Guru Bhakti 'the greater the growth of devotion and the greater the reverence for the guru, the greater is the inflow of the guru's grace. The greater the desire to carry out the ideals and principles of the guru in life and the greater the keen eagerness and firm determination to carry out the instructions of the guru faithfully, meticulously, day after day, in one's daily activities and life, the greater is the inflow of the guru's grace. Gurudev was never tired of again and again reiterating: "Obedience is better than reverence." And Vivekananda came down heavily upon mere sentiment and emotion. He said that this sentiment has ruined us. We have become backboneless; we lack a sense of purpose.

Thus, the most effective way of deriving maximum benefit from the guru is to create a channel of lofty, sublime devotion to the guru, heroic guru-bhakti. And it is that heroic guru-bhakti where there is the greatest love and reverence combined with the highest obedience, the highest desire to please the guru by carrying out his instructions, that becomes the great channel for the inflow of guru-krupa. In that way, spiritual vision dawns and you "see" Reality, you "behold" Reality.

That is the tradition. That is the true inner dynamics of the guru sishya relationship through which the disciple is able to benefit in a maximum measure from the guru. Thus we have known from our scriptures, from our ancient bhaktas, from the narratives of ancient disciples, their relationship to their gurus. Thus we have learnt this great secret. May we all be benefited.

Ref : Gurubhakti by Swami Chidananda

Shri GuruBhagawat by Dr. C.B.Satpathy Chapter I

Svetasvatara Upanishad: "yasya deve"

NEW LEELA OF UDI

By Deepak Varshney



Jai Sai Ram

Before I write this experience, I want to brief the readers on the significance of Udi in human life from a spiritual as well as material point of view. The ash from Baba's Dhuni is known as Udi. As explained in Sai Satcharitra, Udi is a reminder of the impermanence of human body. Our body is composed of five elements, water, earth, air, fire, and sky and once it completes its stay in this materialistic world, it goes back to its original state or in other words it blends into these five elements. Baba wanted to teach His devotees about the transitory nature of this body and to remind them of this truth, He always gave them Udi and put some of it on their foreheads. In Sai Satcharitra Hemadpant also explains the physical importance of Udi. He explains how Udi is an infallible remedy in curing many diseases and physical ailments. The only things that are required on part of a devotee are FAITH and PATIENCE. These two attributes can help us sail safely across the river of worldly existence.

In Sai Satcharitra, we have read instances, where Udi is not available, and the bhakta invokes Baba's aid and applies any other ash or even soil from the ground, it gives the same relief as Udi. Baba made sure to make His Udi available to the devotees who badly needed it. The best example of it is the Jamner Miracle in Chapter 32 of the Sai Satcharitra where Hemadpant describes How Mainatai, daughter of Nana Saheb Chandorkar, was suffering from labor pains and her case was in a serious condition, when Baba sent Udi with Bapugeer Buwa at the most crucial time.

A similar Leela of Baba regarding Udi unfolded in our lives in September 2021. In our home, all of us apply Udi after bath and drink Udi mixed in water daily, apart from using it for all kinds of ailments in topical and internal application of Udi mixture. We always get lots of Udi from Shirdi and even distribute it to our friends. We went to Shirdi in November 2019 and brought lot of Udi packets enough to last for more than a year until our next Shirdi trip. But due to Covid there was no travel except emergency travel, and we were unable to procure any more Udi from India neither ourselves nor through anyone else traveling from India. As a result, we almost ran out of Udi by July 2021 and were left with two packets, out of which I gave one to my co-worker who was going through some health problems, so we had just one packet remaining, and we were worried that we would be soon left with no Udi. My wife kept on insisting that we should ask our family to send it by post. But I told her that I don't want to do that as I know that Baba will provide us with Udi when needed. Still my wife asked one of her friends in Texas and she sent two packets of Udi which was good till end of August 2021. By the first week of September, we had a negligible amount of Udi left in our box and my wife was pressing me again and again to ask my brother in Mumbai to send it. I finally agreed but by that time we had Udi that would not even last for two days and it would take more than that for the post parcel to come from India to US.

I still had confidence that Baba would not leave us without Udi and would send it somehow, as seen in in Sai Satcharitra. Finally, one day we all applied the left-over Udi in the morning, and I was very tense and asked Baba whether He was going to provide us with Udi? On the same day, in the afternoon, we had to visit one ardent devotee of Baba – she was moving back to India and she called us to her home to hand over some things. While we were going to her home my wife was complaining that I should have asked my brother earlier to send the Udi so that we would have had it before we finished our stock. I was a bit irritated by this as I had been telling her time and gain that Baba will take care of our need and He will send it to us by any means.

After we reached the devotees home, she showed us the things that she wanted to give to us. She had previously given a lot of Baba's things to us but not Udi. This was our last visit to her and she wanted to hand over some Puja material to us too, so she called us in her Puja room and gave us Vishnu- Lakshmi idol, Hanuman Chalisa, Shiva lingam with nandi, and many arti books and last but not the least she gave us a small glass bottle with Baba's Udi in it!! (The photo of the glass bottle with Udi is given with this write up) I was thrilled with excitement and my eyes brimmed with tears of gratitude for Baba. I thanked Him for all His care and concern that He showers on us, and I was thankful to Him for His unconditional love despite of all our imperfections! He just puts us in challengin situations as a test of our faith on Him. When I started to lose hope of getting Udi, He provided it in the nick of time. I would like to urge to all the Baba devotees to always have FAITH and PATIENCE and never waiver from them even in the most difficult of situations. Baba will look after you and provide for everything that you need both temporal and spiritual.

ADI SHAKTI

By Priyambada Mohanty

Adi Shakti or the primordial energy is the basis of all the material aspects of creation and is worshipped in personified form as the divine mother in the Santana Dharma. Whereas the vast emptiness of existence is depicted as Shiva or the masculine counterpart. It is Shakti and her millions of different manifestations that give birth to creation. Adi Shakti is the creator of this universe. She is the power that protects and destroys. She represents the fertile, bountiful earth, and is the protector of all life forms.

Of the numerous forms, in which Adi Shakti is worshipped, some of the most prominent classifications are Tri-Devis, Nava-Durgas, and Dasha-Mahavidyas.

TRI-DEVIS

Based on the three Gunas i.e., Tamas, Rajas, and Sattva, the three consorts of the Trimurti (Great Trinity), that are personified by the forms of Goddesses **Parvati**, **Lakshmi**, and **Saraswati** are known as the Tri-Devis.

- **Parvati** is the Goddess of power, love, and spiritual fulfillment (consort of Shiva, the destroyer or transformer). She also depicts the transformational power of divinity, the power that dissolves multiplicity in unity.
- **Lakshmi** is the Goddess of wealth, fertility, and material fulfillment (consort of Vishnu, the maintainer or preserver). However, she does not signify mere material wealth but also depicts all kinds of prosperity, glory, magnificence, joy, and exaltation.

- **Saraswati** is the Goddess of learning, arts, and cultural fulfillment (consort of Brahma, the creator). She is cosmic intelligence, cosmic consciousness, and cosmic knowledge.

NAVA-DURGAS

Based on the lunar phases of the moon, there are nine manifestations of Goddesses Durga known as Nava-Durgas namely **Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kalaratri, Mahagauri, Siddhidhatri**. 'Nava' means nine, it denotes the number to which sages attach special significance.

- **Shailaputri** means "daughter of the mountains". She is also known as Sati Bhavani, Parvati, or Hemavati. Shailaputri is the purest embodiment of Durga and the mother of nature. She is depicted riding a bull and holding a trident and a lotus blossom. The lotus represents purity and devotion, while the prongs on the trident represent the past, present, and future.
- **Bramhacharini** means "one who practices devout austerity". She enlightens us in the magnificent embodiment of Durga with great powers and divine grace. She is depicted holding a rosary in her right hand, and a water utensil in her left hand, symbolizing material bliss. She endows happiness, peace, prosperity, and grace. She is the way to emancipation, called Moksha.
- **Chandraghanta** is the third manifestation of Durga, representing peace, tranquility, and prosperity in life. Her name is derived from the Chandra (half-moon) in her forehead in the shape of a ghanta (bell). She is depicted as charming, has a golden bright complexion, and rides a lion. She has multiple arms, usually 10, each holding a weapon. She is all-seeing and ever-vigilant, ready to battle evil from whatever direction.

- **Kushmanda** means “creator of the universe”. She is the one who brought light to the dark cosmos. She is depicted riding a lion, symbolizing strength and courage in the face of adversity. Like other manifestations of Durga, she has multiple arms, in which she holds weapons, glitter, a rosary, and other holy objects. The glitter is particularly significant because it represents the sparkling light that she brings to the world.
- **Skanda Mata** is the mother of Skanda or Lord Kartikeya, who was chosen by the Gods as their commander-in-chief in the war against the demons. Skanda Mata is depicted seated on a lotus, and she has four arms and three eyes. She holds the infant Skanda in her right upper arm and a lotus in her right hand, which is slightly raised upward. With her left arm, she grants blessings and holds a lotus in her left hand.
- **Katyayani** is one of the fiercest forms of Goddesses Durga. She is depicted as a fearsome sight, with wild hair and 18 arms, each clutching a weapon. Born in a fit of divine rage and anger, she emits a radiant light from her body from which darkness and evil cannot hide. Despite her appearance, she can bestow a sense of calm and inner peace. She is depicted riding a lion, ready always to confront evil. She is also known as Mahishasuramardini, the killer of the evil demon Mahishasura.
- **Kalaratri** is depicted as a fearsome-looking deity, with a dark complexion, disheveled hair, four arms, and three eyes. She wears lightning as her necklace and flames shoot from her mouth. She is a protector from all evil who is both honored and feared. She rides a donkey. In her left hand, she holds a vajra, or spiked club, and a dagger, both of which she uses to fight the forces of evil. Her right hands offer protection from darkness and allay all fears.

- **Mahagauri** means “extremely white”, and refers to her luminous beauty, which radiates from her body. She is intelligent, peaceful, and calm. She is depicted wearing white clothes, has four arms, and rides a bull. Her right upper hand is in the pose of allaying fear, and her right lower hand holds a trident. The left upper hand holds a damaru (a small tambourine or drum) while the lower left-hand grants blessings.
- **Siddhidhatri** means “giver of supernatural power”. She is depicted as riding a lion, has four limbs, and carries a trident, a spinning disc called a Sudarshan Chakra, a conch shell, and a lotus. The conch, called a Shankha, represents longevity, while the spinning disc symbolizes the soul or timelessness. She grants wisdom and insight to those who appeal to her including Gods and devotees. In ‘Devi Bhagavata Purana’, it is mentioned that Lord Shiva worshipped her and was blessed with all siddhis and half of his body became female and another half male in the avatara of ‘Ardhanarishvara’.

The word vidya in Sanskrit is generally referred to as knowledge or learning. But it is described in ‘Vishnu Purana’ as “sA vidyA yA vimuktaye”, which means “true knowledge is which leads to liberation”. In that sense, mahA-vidyA means something which leads to ultimate liberation or Moksha.

The Dasha-Mahavidyas are the ten systems of knowledge that offer various ways of worshipping Adi-Shakti through unique names, forms, vehicles, and weaponry. All these attributes represent the nature of the knowledge system and the kind of energy associated with it. As energy in its raw form could be both a force of destruction or disaster and bounty or benevolence, these feminine representations range from utterly fear or ‘Ugra Murtis’ like KAli and ChinnamastA, to extremely pleasing forms or ‘Soumya Murtis’ like ShoDashi and KamalAtmikA.

While Puranas are filled with symbolic stories which are meant to instill awe and devotion, the Tantrik texts present more specific descriptions of the forms and the various methods of invocation and worship of the Goddesses. The 'Devi Mahatmayam' describes her as the fierce and beautiful who fights Asuras and wards off evil. She shields the Gods against evil and stands up for the worthy.

The origin story of the dasa mahAvidyAs from 'Brihad Dharma Purana' goes something like this: Once upon a time, Sati Devi wanted to attend a yagyna planned by her father Daksha Prajapati. Shiva however asked her not to go there since they were not invited there by Daksha. Sati Devi gets angered by this and when Shiva tries to escape from this conversation, she confines him in a place with ten forms from ten directions. Shiva then in amazement asks her about these ten forms and she explains each of them to him (shlokas 128 to 130). She attributes each of the mahAvidyAs to each of the cardinal directions with reference to Shiva, with Kaali in front, Tara at the top, Bhairavi below, Chinnamasta to the right, Bhubaneshwari to the left, Bagalamukhi at the back, Dhumavati in the south-east (Agneya), Kamalatmika in the south-west (Nairutya), Matangi in the north-west (Wayavya) and Shodashi in the north-east (Ishanya) directions. The puranic story depicts that the dasa mahAvidyAs are the representation of the subtle differences in how Shakti is manifested around Shiva. Each of the vidyAs is personified and has traits that are used to access that dimension of energy.

- **Kaali** is the first of the mahAvidyAs. She is beyond time. She takes away the darkness and fills us with the light of wisdom. She resides in the cremation grounds, where all creation dissolves.
- **Tara** is the illuminator; she illuminates all our attitudes.
- **Bhairavi** is the form that killed Chanda and Munda. She is free from all fear and frees us from all fear.

- **Chinnamasta** shines like a lightning bolt from the sun. She demonstrates the rare courage needed to make the highest conceivable sacrifice.
- **Bhuvaneshwari** resides in Shiva's heart. She is the supreme empress of manifested existence, the expositor of consciousness.
- **Bagalamukhi** is the Goddess who stops all motion at the appropriate time, silences the mouths and words of all evil beings, and controls their tongues.
- **Dhumavati** demonstrates renunciation and removes all frustration and agitation and is free from disrepute. Dhuma means smoke, and she is depicted without any ornaments and in widow apparel.
- **Matangi** is the tantric form of Saraswati, the goddess of music and learning. Matangi governs speech, music, knowledge, and the arts.
- **Shodashi** is who manifests the sixteen excellences. She unites the sixteen syllables of Shiva and Shakti.
- **Kamalatmika** is the Tantrik characterization of the goddess of prosperity, Lakshmi. In Shaktism, she is represented as the Devi in the fullness of her graceful aspect. She is believed to be the tenth and the last mahAvidya.

BABA'S POEM

By Indu Patil



अरदास

किसी की झोली में है सत्संग ।

किसी को है रूसवाई ।

देने वाला सब कुछ देता । यह साई की लीला है मेरे भाई ।

श्रद्धा और सबूरी की

राह है साई ने दिखलाई ।

धीरज कर हे बन्दे , यह रूसवाई भी कट जाएगी ।

जब मालिक ने कृपा बरसाई ।

शुकराना है मेरे साई का , जिस की रहमत से

मन है सुखदाई ।

अब सिमरन कर बन्दे , रूसवाईया, परछाईया सब शिरडी

की धुनी में है समाई ।

आंखों से अश्रुधारा बह

गई , जब सोहनी सलोनी मूरत साई की सामने आई ।

यह तन, मन और धन सब ही तुझ को अर्पण है साई ।

स्वीकारो यह अरदास बाबा , दीजो मुझे सत्संग का वरदान ।

मैं आप के श्रीचरणों में अर्पण कर पाऊ अपने दिल का रूझान ।

जय श्री साईनाथाय नमः

Inddu patil

जीवन एक सतरगां संसार है। समय की तरंग के साथ यह करवट लेता है। इस में सुख की अनुभूति है। यह प्यार के रंग में रंगीन रंगमंच है।
इस रंगमंच के कुछ पल हमें कठिन समय का एहसास भी करवाते हैं। तब इस मुश्किल घड़ी में (सद्गुरु साईनाथ) आते हैं।



भगतों के कष्ट कम करके सही रास्ता दिखाते हैं।
साई महाराज जी का
शुकराना करते हुए,
साई जी के चरणों में अर्पण।

क्षमा याचना

साई हम को क्षमा करना, साई हम पे दया करना।
साई हम को क्षमा कर ना, साई हम पे दया करना।
स्वच्छन्द बना ले हृदय को, बाबा उस में रहा करना, बाबा उस में रहा करना।-----
साई हम को क्षमा करना---

भूलेंगे ना कभी भी बाबा वचन तुम्हारे, 2
श्रद्धा और सबूरी है, जीवन के दो नियम हमारे, बाबा इन पर चलने की हमें राह दिखा देना-----

साई हम को क्षमा कर ना, साई हम पे दया करना---,
चारों पहर करेंगे बाबा पूजा तुम्हारी, बाबा पूजा तुम्हारी ।
तेरे वचनों को याद रखे साई संगत यह सारी।

बाबा संगत सारी-----
बस इतनी ही अरज हमारी अमृत की वर्षा करना,
अमृत की वर्षा करना ।

साई हम को क्षमा करना-----
मतलब की इस दुनिया में, बाबा है आप के सहारे, साईयाँ आप के सहारे ।
देते हो दर्शन बाबा जब भगत पुकारे बाबा भगत पुकारे ।
आना किसी भी रूप में, पर हम को मिला करना-- बाबा हम से मिला करना।
साई हम को क्षमा करना, साई हम पे दया करना ।
स्वच्छन्द बना ले हृदय को बाबा उस में रहा करना।
साई हम को क्षमा करना

इन्दू पाटिल

BABA

By Abhiram batchu



Oh baba your words
Are equivalent to gold
Your voice is as valuable as
Silver

When I am in despair you save me
With your golden words and
Your voice of silver

Your mind is sweet and rich as
Honey

You protect everyone from
Strife and despair

Oh baba you are the almighty
And there is no force greater
Than your love

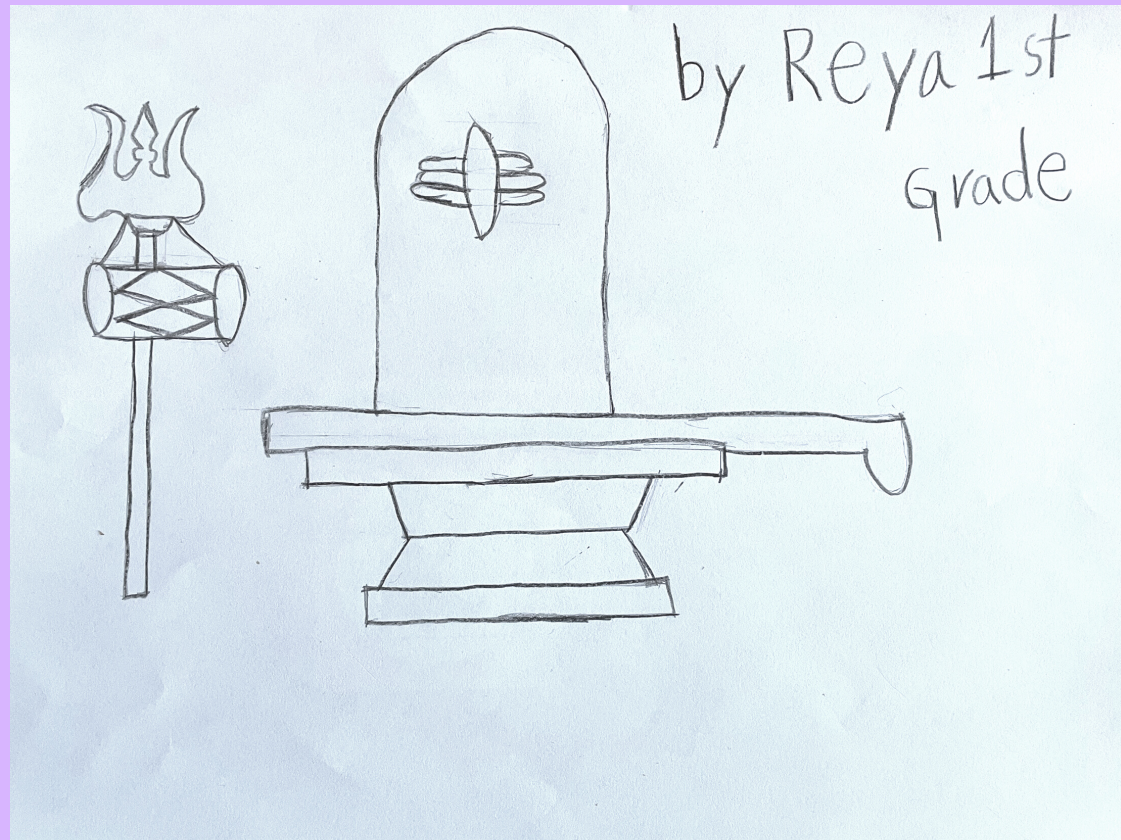
BABA'S CHILDREN



By: Aaradhya Satpathy



By: Abhiram Batchu



By: Reya Batchu



By: Abhiram Batchu

SHRI GURUBHAGAWAT QUIZ

Q1. Which publication published Shri Guru Bhagawat

- A. Shri Balaji Publication
- B. Visions Printers & Publishers
- C. Sterling Publishing

Q2. In which original Language the holy book Shri Gur bhagat written by Dr Chandra Bhanu Satapathy Ji

- A. Hindi
- B. Telgu
- C. Odiya

Q3. How many Volumes of Shri Gurbhagwat published (in Original Language) sofar.

- A. 08
- B. 07
- C. 05

Q4. How many 'Sanyasis' (Mendicants) in Hindu Religion

- A. Seven
- B. Nine
- C. Six

Q5. How many types of GURUs in Hindu Religion.

- A. One
- B. Five
- C. Six

SHIRDI SAI GLOAL FOUNDATION

Mahasamadhi Diwas 2022

Launch of Shri Guru Bhagwat YouTube Channel in Bhojpuri language; 7th July 2022

On 7th July, 2022 at Sai ka Aangan, Gurugram, Dr. C.B. Satpathyji inaugurated a YouTube Channel for Shri Guru Bhagwat, a widely acclaimed spiritual treatise, in Bhojpuri-language. The event was organised by CBS Cultural Foundation in collaboration with Bhojpuri Sanskritik-Sansthan.

In his message addressed to Dr. Satpathy, Mr. Alan Ganoo, Hon'ble Minister of Foreign Affairs, Mauritius, highlighted the strong and historical connections between India and Mauritius. A large number people of Indian-origin are living in Mauritius since the 19th century. He was optimistic that the new YouTube channel will be well received by people speaking Bhojpuri in countries like Mauritius, Fiji, Suriname, Guyana and elsewhere. Mr. Ganoo also appreciated the efforts of Dr. Satpathy in developing these cultural bonds. Speaking at the event, Dr Satpathy paid a tribute to the rich cultural heritage of the Bhojpuri belt and mentioned that this event is the beginning of many Bihar-related events, including a special event for the famous Chath Puja. The event ended with the distribution of Bihari prasad.

Guru Poornima Celebration at Sai ka Aangan, Gurugram; 13th July 2022



Guru Purnima was celebrated at Sai ka Aangan, Gurugram with ritualistic puja of Shri Sainath. Mahabhishek and Hawan were conducted amidst chanting of mantras. On this auspicious occasion Dr. Chandra Bhanu Satpathyji installed the idol of Shri Ganeshji in the Shiv lok. Smt. Meera Satpathyji and Dr. Satpathyji were present for Shri Sai Baba's Paalki procession in the evening. Thereafter, the children of the Aangan staged a dance presentation on Shri Guru Paduka Stotra. The members of Sai ka Aangan Music Group, led by Smt. Moushumi Chakraborty and Smt. Monisha Sharma rendered devotional songs. The day ended with Gopal Kala.

Release of Shri Guru Bhagwat Volume-1 (Rajasthani), Jaipur, Rajasthan; 17th July 2022



The first volume of the Rajasthani translation of Shri Guru Bhagwat and its musical adaptation of prayers in the form of CD and music card in Rajasthani language were released at Jawahar Kala Kendra, Jaipur, Rajasthan on 17th July, 2022 by Shri Arun Kumar Mishra (the Chief Guest), Chairman National Human Rights Commission, Dr. Chandra Bhanu Satpathy and Padma Bhushan Pt. Vishwa Mohan Bhatt. The Rajasthani translation has been done by Seema Kathotia. Famous Indian playback and folk singer Shri Mame Khan has rendered his voice in this CD. This event was organised by Rajasthan Cultural Foundation in association with CBS Cultural Foundation. Rajasthani Guru Bhagwat Prayer can be listened@ <https://www.youtube.com/watch?v=qv6oK0-kwbl&t=1920s>

Release of book Aprakat kha(N) Prakat (Sindhi), Nagpur, Maharashtra; 28th Aug 2022.



Hon'ble Mr. Nitin Gadkari ji, the Minister of Road Transport and Highways, Government of India released "Aprakat kha(N) Prakat", a Sindhi translation of the book 'Gopya Ru Agopya' (in Odia), authored by Dr. Chandra Bhanu Satpathyji, at an event organized by Sindhi Cultural Group in association with CBS Cultural Foundation at Rani Khoti Lawns, Civil Lines, Nagpur on 28th August 2022.

The 'Gopya Ru Agopya' contains 2400 verses, written in fourteen lettered poetic meter. It encompasses concepts of Indian Cosmology, Cosmogeny and Spirituality. The book has been translated into Sindhi by Mrs Seema Gurnani for the benefit of people who know Sindhi. Mr. Jessa Bhai Motwani, Vice President, Sindhi Sahitya Academy, Govt of Maharashtra and Mr. Ghanshyam Kukreja, Chairman, Sadhana Sahkari Cooperative Bank Ltd., were the specially invited guests. Mrs. Manjushree Asudani enthralled the audience with her soul stirring music and rendition of Sindhi and Sufi songs. It would be pertinent to mention here that last year, the Sindhi translation of Volume 1 and 2 of another epic treatise, 'Guru Bhagwat', authored by Dr. C.B. Satpathyji, based on Guru Tattva and written in the poetic Navakshari verse style in Odia language, were released on the auspicious occasion of Basant Panchami as an online launch. The glimpses of the event can be seen at – <https://youtu.be/Ncz3r4i4P8Q>

Shirdi Sai Rasoi in Sai ka Aangan Gurgaon, 1st September 2022



On 1st September 2022 a cultural event was organised in the Shobah Mandap, Sai ka Aangan, Gurgaon with the participation of Shirdi Sai Rasoi, Madhuvihar, Patparganj, New Delhi.

This group, consisting of more than hundred people, who serve the cause of Baba by feeding the poor, distributing medicines and conducting other philanthropic activities had come to Sai ka Aangan and distributed food prasad to all participants. They also performed singing & Sai Naam Jaap. Dr. Satpathyji appreciated the various humanitarian activities undertaken by the group in his speech and assured support to them.



Events

SAI DIVINE FOUNDATION

Charity



Food cart to mother and child family center charity drive



Monthly Food packets distributed to 100 homeless at
Downtown charity drive



SDF donates clear backpacks and school supplies for GISD students



Events

SAI DIVINE FOUNDATION

Monthly Shri Gurubhagawat reading at Sai Divine Foundation center, McKinney



Guru Purnima, was celebrated at SDF. Shri Guru Bhagawata group reading, Sai Palki Procession and bhajan was performed with our Sai family



Guru Purnima Celebration at Sai Divine Foundation

SHRI GURUBHAGAWAT QUIZ ANSWER

Q1. Ans . B

Q2. Ans. Odiya

Q3. Ans. 08

Q4. Ans. Six (Refer : SGB Cpt. 1 Classification of Sanyasis).

Q5. Ans . Six (Ref SSG Volume one ' Definition of Gurus)

SHRI GURU BHAGAVAT

Shri Guru Bhagavat originally written in Odia language is an unparalleled creation of Dr. Chandra Bhanu Satpathy, after his sojourn and evolution in the spiritual realm. Guru Bhagavat in the Odia language runs into seven volumes containing 29,000 verses. This book elaborately depicts the theme of devotion towards the Guru with the basic features of Guru tradition. This treatise contains invaluable aspects of human life, the greatness and uniqueness of Shri Guru, the different levels of Guru, the Guru-disciple relationship, the different types of disciples and the importance of rendering services to the Guru. There are many facets to Shri Guru Bhagavat of which a few are listed below:

- For spiritual wanderers, it stands like a lighthouse and shows the divine path towards knowledge, devotion and pious activities.
- For householders / professionals, in simplest possible and practicable words explains Dharma, and applicability of Dharma in everyday situations.
- For everyone, simplifies the concepts of Karma Yoga, and the Science of Death. Guiding each of us on Faith vs Blind Faith with historic examples.

Application QR Code:



Application Link

iOS: <https://apple.co/2Pi77Xh>

Android: <https://goo.gl/oC7PCh>



Best Features

Single place to get all languages of Shri Guru Bhagavat books and music/audio

Readers are using this online platform to read, recite, discuss Shri Guru Bhagwat through mobile phone, tablets and other devices in India and abroad.

Application is in high demand during Covid/lockdown phase for daily, weekly or monthly activities performed by groups of peoples.

Special Feature

All stanzas written in the poetic meter (each line with nine letters in a couplet form), nabakshari chhanda.

- ◆ Full screen mode view
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Sai Divine

Faith & Patience

SAI DIVINE FOUNDATION

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