

JAN 2023

VOL.11

SAI CREATIVES



HAPPY
NEW YEAR
2023

NEW YEAR EDITION

SAI DIVINE FOUNDATION



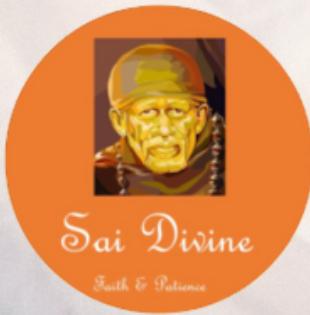
SHIRDI SAI
GLOBAL
FOUNDATION

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PUBLISHED BY



EDITOR
ADITYA PANIGRAHI

DESIGNED BY
ASIT SATPATHY

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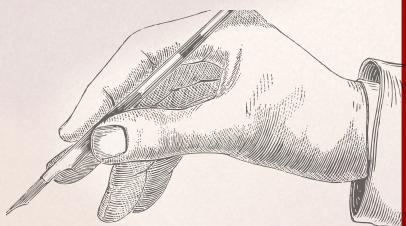
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Editorial



New Year is one of the least understood holidays that we celebrate. While some look forward to the new chapters, others reflect upon their achievements and failures in the past year. Whereas for some, it is merely a date or an acknowledgment of earth completing one full revolution around the sun. Regardless of how we celebrate, we all can agree that new year's day has some significance in our lives. But for Sai Divine Foundation, Dallas, the year 2022 has been memorable.

Due to Sai Baba's and Pujya Guruji Dr. Chandra Bhanu Satpathy's blessings, the idol of Shirdi Sai Baba was established at the Sai Divine Center and is indeed the highlight of this year. Along with Shirdi Sai Baba's idol, idols of Lord Jagannath, Balabhadra, and Subhadra were also established at the center. This year also marked the first celebration of Rath Yatra at Sai Divine Foundation and Diwali and Dusshera with Shirdi Sai Baba's idol. The celebrations were very special this year because Covid-19 did not impose any hindrance; after a long time, friends and families could gather and celebrate all the festivals with bliss. With physical restriction nullified, evening arty every Thursday evening were resumed, and many devotees got the chance to serve Shri Sai Baba and Pujya Guruji to their heart content.

With the relaxation of rules imposed due to Covid-19, this year, Sai Divine Foundation was able to conduct a monthly charity drive to help the homeless community of Dallas. Furthermore, with the addition of the Austin, Texas chapter of Sai Divine Foundation, the members of the Austin chapter focused on assisting the mothers and child center by donating nutritious food items. We hope to expand the charity from mothers and children to the homeless community of the city of Austin in the coming year. With winter brewing over the state of Texas, Sai Divine Foundation, Dallas, will be conducting a winter coat drive along with food donations so the homeless community can survive the winter.

The magazine "Sai Creatives" has now been established as a milestone for the Foundation to reflect upon. What started as an experiment has now become the identity of the Foundation. "Sai Creatives" allows us to connect with everyone globally and share our experiences and thoughts. The magazine's success goes entirely to the children who have taken an active part in creating amazing content for the magazine. To them, we give them special thanks. We hope that, with the blessings of Shirdi Sai Baba and our Pujya Guruji Dr. Chandra Bhanu Satpathy, we continue to publish "Sai Creatives" magazine.

From the Sai Divine Foundation team, we wish you all a Happy New Year and pray for your success and health.

Aditya Panigrahi
Editor
SAI CREATIVES

NEW YEAR MESSAGE



Time flows and the year passes by. The past proceeds to the future through the present. Life is a time continuum. Its linearity stretches up to infinity with loops and lines of circularity, like a stretched coil. Nothing grows by itself or ends by itself. The blueprint of everything including its dynamics is stored in the bosom of a mighty creative and dynamic force that is perceived as God by some. Through its long struggle, the human race has been able to comprehend a little about the nature and features of that all engulfing, omnipresent, and sovereign power.

'Ah, the New Year has come', we say, with wistful thinking and a hope for a better future when compared with the past. How strange that the calendar we follow and with which we begin a year so hopefully, is just a game of numbers written on the canvas of time. We want the inedible and painful markings of the previous year to somehow be wiped out of our memory, by the advent of a better year. The fact is that time continues, as an unending flow until we meet our nemesis due to our hubris.

What would be the better approach to a New Year? Wishing each other and merry making? Anything beyond this? The Saints' prescription is to look beyond ourselves, both in happiness and sorrow. The best way to celebrate could be merry making with the lonely and unlucky by giving them gifts, food, and even clothes for the winter. How strange that internally we feel pride for our good fortune as we compare ourselves with the destitute and the needy, but this does not generate empathy within us.

God and Guru need to be thanked on this day for giving us a life that is far better than the lives of most. Let's visit those on this day, who need a smile so that they too can feel hopefulness as the year begins.

May Shri Sai bless us all for a better understanding of life.

Jai Shri Sai,
Dr. C. B. Satpathy
Gurugram

New Leela Of Udi

By: Deepak Varshney
Chandler, AX-85226



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 devotee's 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 challenging 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.

PREPARE FOR THE TRUTH OF LIFE



By: Namita Subudhi
Bhubaneswar, Odisha

In Bhagwat Gita 2/25 & 26 Verse, Krishna explains Arjuna that body is serving the purpose of the Soul. The jeeva does not die even the body dies. There is an immutable truth of life is that, it must end with death, and He tried to convince Arjuna the reality of life.

Human life is the greatest opportunity towards God's realisation. As long as man is in full vigour of life, he forgets the naked truth of death, which he has to meet. Thus, a foolish man makes no relevant enquiry about the real problem of life. A wiseman prepares himself for the next life or for liberation from the disease of repeated birth and death. A foolish man however does not know that, this human form of life is obtained after series of births and deaths in the past by the Laws of Nature.

Human life provides the opportunity to know this eternal fact of the truth. So, we should not grieve on this (Death) and all Puranas and Upanishads and Saints advised to get rid of the attachments in life and to bear in mind all the time the God and Guru and have a happy ending of life. No one accompanies with us, only Dharma and Virtues of Deeds remain with us. That is why a person who is not prepared for his death suffers when his end comes. The stronger the desires towards the worldly things, the greater is the suffering.

But, for a Gur Ashrita Bhakta or a Yogi, his consciousness merges with the light of God or Guru and relieved from the cycle of birth and death. But this requires Sadhana in his lifetime. He has to prepare himself to seek the truth of life. It is our duty now to find out the absolute truth and so can we be able to recognise this light. Then only we can concentrate consciously at the time of death and get emancipation.

Guruji Dr Chandrabahanu Satpathy described the yogic death lucidly in his book Sri Guru Bhagwat.

According to Swamy Chinmayananda, Let's walk our life in His light on the path He has shown, holding His hands. Be assured. If this attitude become firm you are insured against everything, assured of all things. There is nothing impossible or insurmountable to such a Devotee

SHAT- SAMPAT

Six Virtues or shat Sampat are areas of mental training as part of “ sadhana chatushtaya ”. It is the practices on the path of Self-Realization of the School of Vendanta or jnana Yoga. Shat-sampat is composed of the six virtues in Jnana yoga and is one of the Sadhana Chatushtaya, or the Four Pillars of Knowledge. These virtues are thought to train the yogi to overcome the illusion of the physical world.

The other three pillars of Sadhana Chatushtaya are:

- **Viveka** (the discernment of what is real versus what is not),
- **Vairagya** (the detachment from material possessions and the ego)
- **Mumukshutva** (an intense desire to be freed from suffering and complete commitment to Jnana yoga)

The six virtues are:

1. **Shama**, or the ability to be calm and keep a peace of mind
2. **Dama**, or the ability to control the senses and, therefore, reactions to external stimuli
3. **Uparati**, or renouncing anything that doesn't fit your dharma (duty)
4. **Titiksha**, or persevering through suffering
5. **Shraddha**, or trusting and having faith in the path of Jnana yoga
6. **Samadhana**, or total concentration and focus of the mind



1. Shama, or the ability to be calm and keep a peace of mind

Shama is a Sanskrit word that means “equal,” “even,” “equanimity,” “calmness,” and “peace of mind.” In Vedanta and Jnana yoga, it refers to mind control and is one of the six virtues that make up the shat-sampat, which is a type of mental training to overcome the illusion of the physical world. To control the mind and master the senses, the yogi may use dhyana (meditation), puja (worship), japa (meditative repetition of a mantra) and bhajana (group recitation). Shama is a calmness of the mind that is the result of eliminating the vasanas, or inherent desires and latent tendencies. This serenity of the mind is necessary to progress on the path to enlightenment.

2. Dama, or the ability to control the senses and, therefore, reactions to external stimuli

Dama is a Sanskrit word that means “punishment,” “self-control,” “subduing,” and “self-restraint.” In the context of Jnana yoga, it is one of the shat-sampat, or six virtues, that is a form of mental training that yogis use to overcome the illusion of the physical world. Dama is the ability to control the senses and, therefore, one's reactions to external stimuli. Through dama, the yogi keeps control of both the body and senses (indriyas). There are 10 external indriyas, which are divided into five instruments of perception and five instruments of action. Training of the senses (indriyas) means the responsible use of the senses in positive, useful directions, both in our actions in the world and the nature of inner thoughts we cultivate.

3. Uparati, or Uprama renouncing anything that doesn't fit your dharma (duty)

Uparati is a Sanskrit word that means “quieting,” “ceasing” or “desisting from sensual pleasures or worldly actions.” It is one of the six virtues in Vedanta and Jnana yoga that collectively comprise shat-sampat, which is one of the Four Pillars of Knowledge (Sadhana Chatushtaya). Jnana yogis use these virtues to overcome the illusion of the physical world. More specifically, uparati is the renouncing of anything that stands in the way of the yogi's dharma, or duty. Shat-sampat is mental training that allows you to develop mental discipline. According to Adi Shankara Uparati or Uprama is the strict observance of one's own Dharma. Sama is the restraining of the outgoing mental propensities i.e. the curbing of the mind from all objects other than hearing etc., and Dama is the restraining of the external sense-organs from all objects other than that. Through uparati, the yogi obtains inner silence. Those who practice the shat-sampat believe that enlightenment is only possible if the yogi renounces worldly encumbrances. This allows the yogi to pursue higher knowledge while maintaining stability, inner poise and balance. In other words, you learn to re-program your mind.

4. Titiksha, or persevering through suffering

Titiksha is a power which the sadhaka cultivates in himself, by which the so-called unpleasant visions of life, the seamy side of existence, is seen in its proper colour and context, and thereby tolerated. Now, in the beginning, this toleration means bearing even what is unpleasant and ugly. This is a lower form of titiksha. Even if someone gives us a clout on the head, we somehow bear it. "Let it go." This is one kind of endurance. For spiritual aspiration, we may bear with these unpleasant things, but these forms of endurance will not stand us in good stead always because we cannot merely live by the power of will. The use of the willpower is a kind of effort that we put forth to counteract forces which appear to be unfavorable to us at a given time. But this cannot be regarded as a normal kind of living. The normal life is that state of affairs where we do not think of the circumstances, where we do not have to think of them at all on account of them being favorable and equitable.

Forbearance and tolerance of external situations allow one to be free from the onslaught of the sensory stimuli and pressures from others to participate in actions, speech, or thoughts that one knows to be going in a not-useful direction.

5. Shraddha, or trusting and having faith in the path of Jnana yoga

Shraddha is a Sanskrit word, referring to a concept like "faith, drive" or "purpose." Although it does not have a direct English translation, it describes a type of positive energy that comes from deep within a person, shaping their world and life. The term is derived from two Sanskrit roots: shrat meaning "truth," "heart" or "faithfulness," and dha, meaning "o direct one's mind toward."

In Hinduism, shraddha is also a ceremony performed in honor of a deceased ancestor. It is considered to be the social and religious responsibility of all male Hindus and is one of the most important rites connected with ancestor worship. Offerings of food and drink are made to the deceased, alongside sacred rituals to nourish, protect and support their passage from lower to higher realms.

As a philosophical concept, shraddha differs from the Western idea of faith, in that it refers to a direct understanding of Divine truth, rather than belief through blind faith. This is reflected in the fourth chapter of the ancient Hindu text, The Bhagavad Gita, in which Sri Krishna says, "shraddhavan labhate jnanam," meaning "one with shraddha gains knowledge".

In yoga, understanding one's individual shraddha can help to motivate practitioners on their path. The notion is referred to in Patanjali's Yoga Sutras, a classic yoga text outlining the eight limbed path of Hatha yoga.

The term shraddha is used to refer to faith in this context, suggesting that connecting to shraddha helps to build faith in oneself and one's decisions.

The Bhagavad Gita also says that a person is what their shraddha is, alluding to the notion that an individual's character or nature is what shapes their destiny. As such, shraddha can be understood to reflect the virtues, values and inner self of a person. It may also be interpreted as a firmly held conviction in the life path that an individual has chosen.

6. Samadhana, or total concentration and focus of the mind

Samadhana is the sixth and final of the six-fold set of virtues known as shat-sampat, which are taught in jnana yoga. These six virtues are used by jnana yogis to train the mind to see past the illusory nature of the physical world. Resolute focus towards harmonizing and balancing of mind, its thoughts, and emotions, along with the other virtues, brings a freedom to pursue the depth of inner exploration and realization. Samadhana itself means "complete concentration and mental focus." It is derived from the Sanskrit samadha, which has many translations, including "putting together, uniting or fixing the mind in abstract contemplation on the true nature of the soul," and "contemplating oneness."

It can be thought as keeping the goal of striving for the ultimate realization always in mind. This site is devoted to presenting the ancient Self-Realization path of the Tradition of the Himalayan masters in simple, understandable, and beneficial ways, while not compromising quality or depth. The goal of our sadhana or practices is the highest Joy that comes from the Realization in direct experience of the center of consciousness, the Self, the Atman or Purusha, which is one and the same with the Absolute Reality. This Self-Realization comes through Yoga meditation of the Yoga Sutras, the contemplative insight of Advaita Vedanta, and the intense devotion of Samaya Sri Vidya Tantra, the three of which complement one another like fingers on a hand. We employ the classical approaches of Raja, Jnana, Karma, and Bhakti Yoga, as well as Hatha, Kriya, Kundalini, Laya, Mantra, Nada, Siddha, and Tantra Yoga. Meditation, contemplation, mantra and prayer finally converge into a unified force directed towards the final stage, piercing the pearl of wisdom called bindu, leading to the Absolute.

An Educe from Shri Sai Satcharitra Chapter XIV & XV

Dakshina – Mimansa : Chapter XIV

It is a well-known fact that Baba always asked for Dakshina from people who went to see Him. Somebody may ask a question, "If Baba was a Fakir and perfectly non-attached, why should he ask for Dakshina and care for money?" We shall consider this question broadly now.

First for a long time, Baba did not accept anything. He stored burnt matches and filled His pocket with them. He never asked anything from anybody--whether he be a devotee or otherwise. If anybody placed before Him a pice or two, He purchased oil or tobacco. He was fond of tobacco, for He always smoked a bidi or Chilim (an earthen pipe). Then some persons thought that they could not see the Saints empty-handed, and they, therefore, placed some copper coins before Baba. If a pice was placed before Him. He used to pocket it; if it was a two pice coin, it was returned immediately. Then after Baba's fame had spread far and wide, people began to flock in numbers; and Baba began to ask Dakshina from them. It is said in the Shruti (veda) that Puja of the Gods is not complete, unless a golden coin was offered. If a coin was necessary in the Puja of the Gods, why should it be not so in the Puja of the Saints also? Ultimately, the Shastras laid it down that, when one goes to see God, King, Saint or Guru, he should not go empty-handed. He should offer something, preferably coin or money. In this connection we may notice the precepts recommended by the Upanishads. The Brihadaranyak Upanishad says that the Lord Prajapati advised the Gods, men and demons by one letter "Da". The Gods understood by this letter that they should practice (1) "Dama" i.e. self-control; the men thought or understood that they should practice (2) "Dana" i.e. charity; the demons understood that they should practice (3) "Daya" i.e. compassion. To men Charity or giving was recommended. The teacher in the Taittiriya Upanishad exhorts his pupils to practise charity and other virtues. Regarding charity he says, "Give with faith, give with magnanimity, i.e. liberally, give with modesty, with awe and with sympathy. In order to teach the devotees the lesson of charity and to remove their attachment to money and thus to purify their minds, Baba extracted Dakshina from them; but there was this peculiarity, as Baba said, that He had to give back hundred times more of what He received. There are many instances, in which this has happened. To quote an instance, Mr. Ganpatrao Bodas, the famous actor, says in his Marathi autobiography, that on Baba's pressing him often and often for Dakshina, he emptied his money-bag before Him. The result of this was, as Mr. Bodas says, that in later life he never lacked money, as it came to him abundantly.

There were also secondary meanings of Dakshina, in many cases, in which Baba did not want any pecuniary amount. To quote two instances - (1) Baba asked Rs.15/- as Dakshina from Pro. G.G.Narke, who replied that he did not have even a pie. Then Baba said, "I know you have no money; but you are reading Yoga-Vashistha. Give Me Dakshina from that." Giving Dakshina in this case meant - 'Deriving lessons from the book and lodging them in the heart where Baba resides'. (2) In the second case Baba

asked a certain lady (Mrs. R. A. Tarkhad) to give Rs.6/- as Dakshina. The lady felt pained, as she had nothing to give. Then her husband explained to her that Baba wanted six inner enemies (lust, anger, avarice etc.) to be surrendered to Him. Baba agreed with this explanation.

It is to be noted, that though Baba collected a lot of money by Dakshina, He would distribute the whole amount the same day, and the next morning He would become a poor Fakir as usual. When Baba took His Mahasamadhi, after receiving thousands and thousands of Rupees as Dakshina for about ten years, He had only a few Rupees in His possession.

In short, Baba's main object in taking Dakshina, from His devotees was to teach them the lessons of Renunciation and Purification. "Out of the amount collected as Dakshina, Baba spent very little for His own sake, viz., for buying Chilim (clay pipe) and fuel for His Dhuni (sacred fire), and all the rest, He distributed as charity in varying proportions to various persons. All the paraphenalia of the Shirdi Sansthan was brought, by various rich devotees at the instance and suggestion of Radha-Krishna-Mai. Baba always used to get wild and scolded those, who brought costly and rich articles. He said to Mr. Nana Saheb Chandorkar, that all His property consisted of one koupin (codpiece), one stray piece of cloth, one Kafni and a tumrel (tinpot), and that all the people troubled Him by bringing all these unnecessary, useless and costly articles."

Woman and wealth are the two main obstacles in the way of our Parmartha (spiritual life); and Baba provided in Shirdi two institutions, viz., Dakshina and Radha-Krishna-Mai. Whenever they came to Him, He demanded Dakshina from them, and asked them to go to the 'SCHOOL' (Radha-Krishna-Mai's house). If they stood these two tests well, i.e. if they showed that they were free from attachment for woman and wealth, their progress in spirituality was rapid and assured by Baba's grace and blessings.

Naradiya Kirtan-Paddhati : Chapter XV

Generally our Haridasas, while performing the Kirtan, wear a gala and full dress. They put on a head-dress, either a pheta or a turban, a long flowing coat with a shirt inside, an uparane (short dhotar) on the shoulders and the usual long dhotar from the waist below. Dressed in this fashion for some Kirtan in the Shirdi village, Dasganu once went to bow to Baba. Baba asked him - "Well, bridegroom! where are you going dressed so beautifully like this?" 'For performing a Kirtan' was the reply. Then Baba said - "Why do you want all this paraphemalia-coat, uparani and pheta etc, doff all that before Me, why wear them on the body?" Dasganu immediately took them off and placed them at the Baba's Feet. From that time Dasganu never wore these things while performing the Kirtan. He was always bare from waist upwards, a pair of 'chiplis' was in his hand and a garland round his neck. This is not in consonance with the practice generally followed by all the Hardidasa, but this is the best and the purest method. The sage Narada, from

whom the Kirtan-Paddhati originated, wore nothing on his trunk and head. He carried a 'veena' in his hand, and wandered from place to place everywhere singing the glory of the Lord.

Two Lizards : Chapter XV

Now we close this Chapter, with a story of two little lizards. Once Baba was sitting in the Masjid. A devotee sat in front of Him, when a lizard tick-ticked. Out of curiosity, the devotee asked Baba whether this tick-ticking of the lizard signified anything; was it a good sign or a bad omen? Baba said that the lizard was overjoyed as her sister from Aurangabad was coming to see her. The devotee sat silent, not making out the meaning of Baba's words. Immediately, a gentleman from Aurangabad came on horse-back to see Baba. He wanted to proceed further, but his horse would not go, as it was hungry and wanted grams. He took out a bag from his shoulders to bring grams and dashed it on the ground to remove dirt. A lizard came out therefrom and in the presence of all, climbed up the wall. Baba asked the questioner devotee to mark her well. She at once went strutting to her sister. Both sisters met each other after a long time, kissed and embraced each other, whirled round and danced with love! Where is Shirdi and where is Aurangabad? How should the man on horse-back come there from Aurangabad with the lizard? And how should Baba make the prophesy of the meeting of the two sisters? All this is really very wonderful and proves the omniscience -- the all-knowing nature of Baba.

Sai Baba Experience

By: Kavita Baranwal
Plano, Texas



- Om Sai Ram -

This is Kavita, I am a devotee of Shirdi Sai Baba since 15 years, I have many experiences with Sai Baba. I want to share 1 experience here which recently happened with me.

I haven't been to India for the last 4 years. I have been wanting to meet my mom, who lives in India, for sometime now. But my extension process was very long so I could not go in the summer. Now August came and school just opened today. I was really really upset when my husband told me that our stamping date will be within October 1st week. That was not a good time because all the beautiful festivities like Deshara , Karva, and Diwali are in October. How could I go? It seemed impossible.

After I got this news I didn't sleep and the whole night I prayed Baba, please Baba do something for me. I want to go india to meet my mom and spend time with her please Baba please And you guys will not believe what happened. Everything got changed to September 9 and 10th. Not Only me but my whole family is now going to India in September first Week. My kids got 10 days extended absence approval too. They are going for 2 weeks and I am going for 1 month.

Thank you so much Baba. I love you Baba. Please always bless me and my family and all devotees. Nothing is impossible if you trust baba. he will never forget you

Om Sai Nathay Namaha

Our Guruji simplifies our life in a beautiful way...

By: Anju Puri

Plano, Texas



When we surrender to Him, His grace, with gentle care and gradually, changes the focus of our thoughts from the "what if" of life to "what is" in life. If we analyze, we will observe that most of our anxiety, stress, and worry stems from dwelling on "what if". What if this happens, what if that happens or does not happen. The "what if" syndrome is like a whirlpool as possibilities and potential are endless... consequently, our worrying is endless!

He shifts our focus and brings it back to the present moment and makes us realize what is... and when we focus on that, we realize how much we have, the many blessings and miracles that surround us on a daily basis... and thus, we invite in emotions, peace, gratitude, and joy... in short, a happy and satisfied state of mind!

Just give yourself to Him!

Omkarah

By: Priyambada Mohanty
Bhubaneswar, Odisha

There are different beliefs as to the shape, form, and name of God, but all of them have a single founding principle. This is generally referred to as God and is the source of creation. If we look closely at a plant sprout or a thing that grows, while the raw material for it is being gathered from outside, the process of creation seems to be happening from within. So, there is something that is created and the creator is within the created. All of the creation animate or inanimate is in some stage of creation, maintenance, or destruction, all happening from within. This means the source of creation is within everything that is created.

Among all the creations, it is the human being who is endowed with the capability of being conscious of this phenomenon. However, it is a different matter that most of us live and die either ignoring or denying this possibility. While all of this seems very puzzling at first, there is a tremendous possibility of accessing the source of creation within, accessing the divinity within, and becoming divine. This is what every form of the divine, guide, or guru has been trying to help us with, which is to empower us to access the source of creation that is within ourselves. Every scripture on spirituality gives us a process of turning inward to connect to divinity.

We know that the most obvious signal of life of the body is the breath, the Sanskrit name for which is **PranaVayu**. PraNa can be roughly translated as life or source of life and is also known as praNava. The life force manifests itself, as the aspects of creation, maintenance, and destruction within the human body. The sounds attached to these aspects are aa, uu, and mm. These sounds manifest inside the human body, just below the navel, at the chest, and above the throat, respectively. Just uttering these sounds loud enough will create a reverberation in these very specific body parts. Even phonetically, the sounds are in the order of a fully open mouth, a partially closed mouth, and a completely closed mouth. So, the sound of praNava is a combination of **aa, uu, and mm**, also known as **Omkarah or Ekaksharam**. Omkarah or OM is the primordial sound of creation, the sound of the universe, encompassing all other sounds within it, and is considered an unlimited or eternal sound.

There are whole systems of Yoga that make use of these three sounds in varying proportions to activate particular locations and the corresponding chakras of the human body. These three sounds when uttered together form the sound OM (Aum). This process is called gunasandhi in Sanskrit grammar. The sounds aa and uu when uttered together form the sound O. It is not because there is a rule that you need to pronounce it this way but because the mouth is physiologically arranged that way, these grammar rules came about.

Family Values and Ethics

By: Atishay Jain
Plano, Texas



Family values and ethics have always been important to me, and they have acted as a guiding force throughout my journey so far. Being raised in a Hindu family, I have been instilled with the virtues of helping others and giving back to my community.

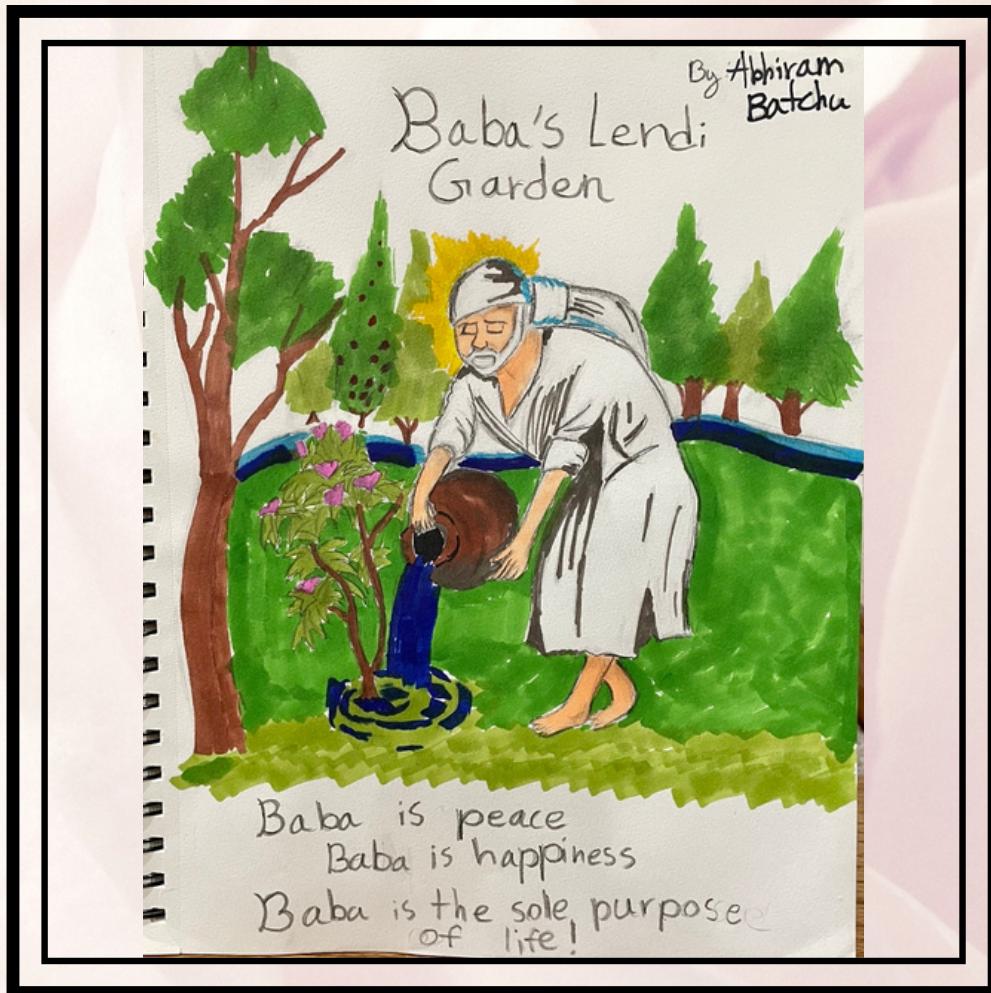
My desire to serve others led me to join the Sai Divine Non-Profit Organization as the Head of Student Council in June of 2019. This organization promoted participation in a variety of community service initiatives, including food drives, winter blanket drives, shoe's drives, all at Dallas, as well as, food packaging, packing for back-to-school supplies, which were hosted at the temple in McKinney, TX, where I actively participated for over 150+ hours. During this period, my parents often encouraged me to dig through our clothes and belongings for donations for the disabled and destitute, and I made it a point to undertake this labor with the utmost commitment and fervor. This experience was so enriching and rewarding for me that I continue to participate in the organization's initiatives to this day and the coming future.

Throughout my high school years, I have been fortunate enough to realize that involvement in events that benefit others is not an infringement of my spare time, but rather an opportunity to make an unforgettable memory. Not only was it one of the most physically and mentally challenging experiences of my life, but it was also one of the most fulfilling. As a result of my selfless acts of helping the underprivileged and improving their chances of survival, I now possess an unstoppable willpower and determination to endure and achieve success no matter what challenges my life throws at me. In retrospect, the time and companionship I provided were little in comparison to how much these events shaped me as a person, allowing me to feel like I had made a great impact in someone's life.

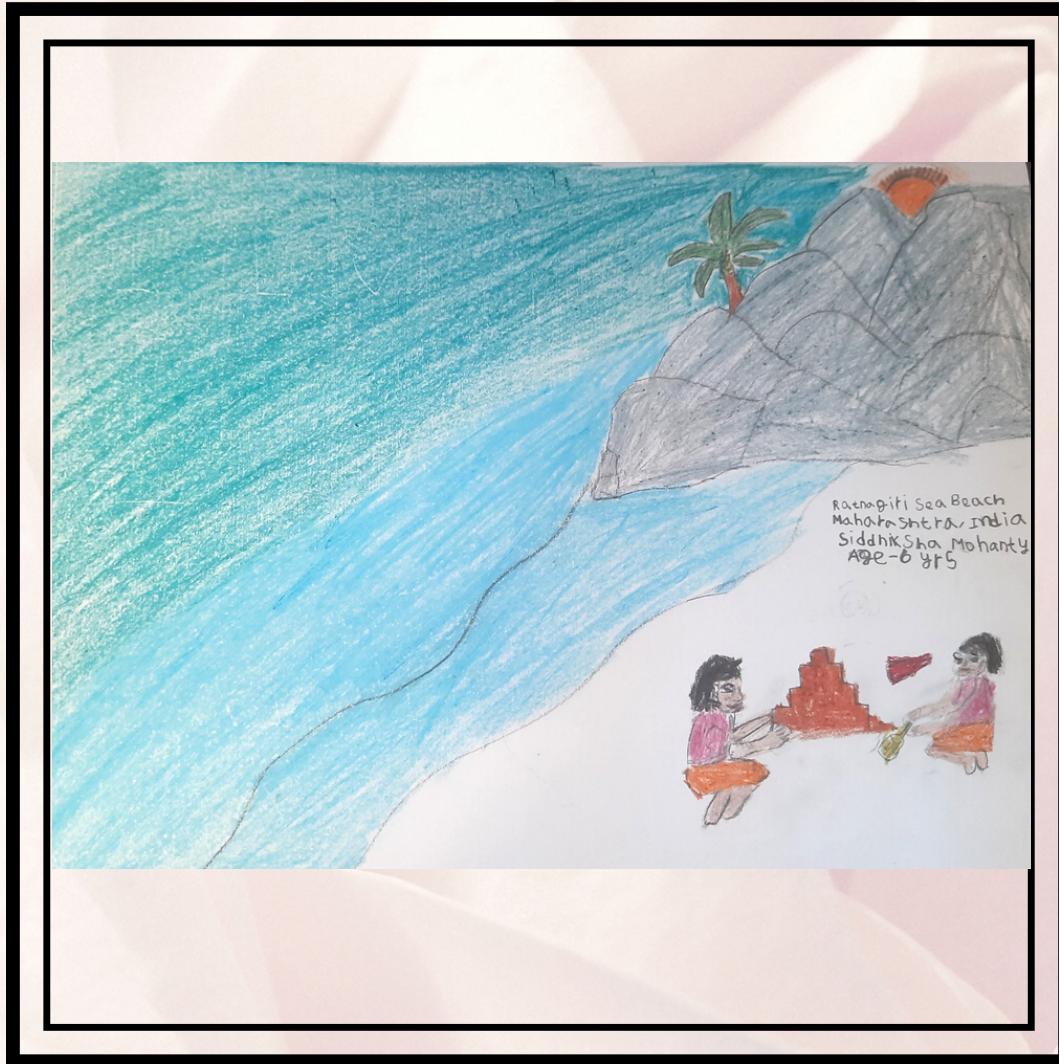
Based on my interactions with homeless people and my understanding of their daily struggles, I have been able to develop patience, due to which I am now frequently the person to whom others turn when they are in trouble, and I have been described as someone who doesn't merely hear but listens. I believe that while everyone is unique in their own way, how I accept, hone, and execute my uniqueness is where my value rests, and it is in this that I take pride. I am fortunate that I have been able to help others, as doing so has enabled me to gain invaluable qualities such as commitment, responsibility, generosity, endurance, and confidence. The joy that comes from serving others, on the other hand, spreads quickly and is the greatest reward.

These experiences also ingrained in me values such as integrity and perseverance, which led to a rather collectivistic perspective towards life and problem-solving since I now believe in harmonious and cohesive relationships with one another to accomplish a goal. I am now convinced that when it comes to community service, the gift is in the giving, since the rewards are always beyond measure and expectation, and this realization has changed my life forever.

BABA'S CHILDREN



By: Abhiram Batchu
Plano

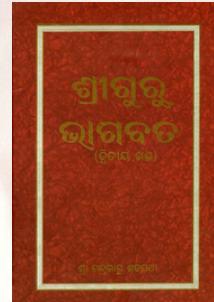
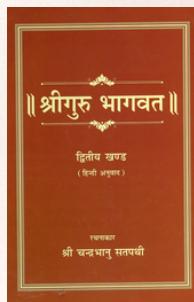


By: Siddhiksha Mohanty
Pune



By: Aaradhy Satpathy
Plano

SHRI GURUBHAGAWAT QUIZ



Q1. How many type of “Sanyasis” in Hindu religion mention in Shri Guru Bhagawat

- A. Six
- B. Eight
- C. Ten

Q2. Which one is true statement from Shri Guru Bhagawat.

- A. Guru gives Dikshya only with eye contact
- B. When Guru is at a distance, can not give Dikshya to their dispels.
- C. Guru can give Dikshya with different methods either with eye contact or from a distance.

Q3. To get pure (complete) knowledge ..

- A. It can be attained only with Mantra Deeksha.
- B. It can be achieved only by spiritual Deeksha.
- C. Need to complete both Deeksha from a guru.

Q4. When” Para-bhakti” awakens, Disciple even starts arguing with Guru forgetting the rule of game which he is supposed to follow in traditional relationship with the Guru.

- A. True
- B. False

Ans. A The Para-Bhakti Towards Guru . Vol I page 144

Q5. The Characteristics of A ‘Su-Bhakta’(Good Devotee)? While performing Guru’ order

- A. He does not ask anything from anyone else.
- B. He seek other’s opinion before taking a final best decision.
- C. He asks himself before taking the decision.

SHIRDI SAI GLOAL FOUNDATION

Inauguration of Shri Guru Bhagwat Ghar:



On 6th December, 2022, Dr. Chandra Bhanu Satpathy Ji inaugurated Shri Guru Bhagwat Ghar in Pakwalia, Siwan District, Bihar. The event was organized by Bhojpuri Sanskritik Sansthan in association with CBS Cultural Foundation, it started with Dr. Satpathy lighting the lamp and inaugurating "Shri Guru Bhagwat Ghar". Shri Manoj Tiwari, Hon'ble Member of Parliament was also present on this occasion.

Shri Manoj Tiwari ji and his Music Group sang devotional songs written by Dr Satpathy ji. Dr. Satpathy ji felicitated Shri Manoj Tiwari ji with a Stole of CBS Cultural Foundation. In his speech, Dr Satpathy paid a tribute to the rich cultural heritage of Bihar and mentioned that Shri Guru Bhagwat Ghar will be a lighthouse giving directions to devotees in the spiritual path. Shri Manoj Tiwari appreciated the inspiration and guidance given by Dr. Satpathy ji to Bhojpuri Sanskritik Sansthan and expressed a desire to associate with other initiatives in India and abroad.

Tenth Foundation Day of Shirdi Saibaba Temple, Guwahati



The Shirdi Sai Baba temple at Radha Nagar, VIP Road, Guwahati, celebrated its 10th anniversary celebration on 10th and 11th November, 2022. Large number of devotees from Guwahati and other states joined the celebrations. This occasion was graced by Dr. Chandra Bhanu Satpathy ji. This temple was established by Dr. Satpathy ji on 11th November, 2012. Dr. Satpathy inaugurated the Palki Yatra on 10th Nov'2022.

On 11th November, 2022 a voluntary Blood Donation camp was organised at the temple premises and was inaugurated by Dr. Satpathy ji. This programme was followed by a colourful cultural programme in the evening at Srimanta Sankaradeva Kalakshetra, Guwahati. Hon'ble Chief Minister, Assam, Dr. Himanta Biswa Sarma graced the occasion as Chief Guest and addressed the gathering. An Assamese Shri Guru Bhagawat YouTube channel was inaugurated on this occasion. Dr. Satpathy ji felicitated Hon'ble Chief Minister, Assam, Dr. Himanta Biswa Sarma with a CBS Cultural Foundation stole. On this occasion, leading Assamese troupe performed traditional folk dances like Sattriya Dance, Bardoichikhla (Bodo) dance, Bhortal Nritya, Tiwa Dance, Barat (Tiwa) Folk Dance, Bihu Dance.

Shri Guru Bhagwat Janma tithi Celebration:

The first four lines of Shri Guru Bhagwat were written in Odia language by Dr. C. B. Satpathyji on the day of Kartik Purnima in the year 2001 which became the 'Janma Tithi' or birthday of Shri Guru Bhagwat. Till now eight volumes of Shri Guru Bhagwat have been published in Odia. It contains more than 34000 lines with each line having nine letters. The Shri Guru Bhagwat Janma Tithi was celebrated globally by various Trusts and Temples. Activities like Shri Guru Bhagwat Parayan, Recitation and 'Akhand Paath' (24 Hours) were conducted in places like Dallas, Seattle, Bellevue, Arizona, Santa Barbara, and Minnesota in the USA, as well as in Canberra, Australia, and Auckland, New Zealand. The day was also celebrated in several places & states in India such as Puri, Iginia, Tankapani Road, Bhubaneswar, Sambalpur, Keunjhar, Baripada, Gopalpur, Cuttack, Charpali, Aathagarh, Nuagaon (Odisha), Danapur, Chakradharpur, Naubatpur and Patna in Bihar, Guwahati and Nagaon (Assam), several places in Delhi, Gurugram (Haryana), Raipur (Chhattisgarh), Noida, Moradabad, Lucknow (Uttar Pradesh), Pune, Nagpur(Maharastra), Tirupati, Sathupally (Andhra Pradesh & Telangana), Chennai and Hosur (Tamil Nadu) and Cochin (Kerala) and in many other places. In Sai Ka Aangan, Gurgaon, eight volumes of Shri Guru Bhagawat were taken to the Sabha Mandap in a procession where they were sung. Shabad Kirtan also followed. Sai Ka Aangan Music Group presented soulful renditions of parts of Shri Guru Bhagwat in Odia and other regional languages.

Release of SAI ARDAAS -Music Album



Dr. Chandra Bhanu Satpathy ji released a music album 'Sai Ardaas' on 7th Nov 2022 at Guru Kelu Charan Mohapatra Odishi Research Center, Bhubaneswar. Dr. Satpathy ji is the lyricist & composer of this album. Famous playback singers Shri Shantanu Satpathy, Antara Chakrabarty, Minakshi Rath & Manasi Patra rendered their voice in this album. This album is available on more than 30 leading music platforms like Apple Music, Amazon Music, Spotify etc. In this occasion, Dr. Satpathy ji (Chairman & Founder, CBS Cultural Foundation) felicitated Padma Shri Shyamamani Devi, Shri Pranab Patnaik, Sudha Mishra, Debasish Mohapatra for their immense contribution in the field of Odia music.

Pranpratistha of Shirdi Sai Temple at Naharkanta, Bhubaneswar, Odisha



Dr. Chandra Bhanu Satpathy ji inaugurated a newly constructed Shirdi Saibaba temple at Naharkanta, Bhubaneswar on 7th November, 2022. More than thousands of devotees from India and abroad attended the Pranpratistha ceremony. Dr. Satpathy ji lighted the lamp at Dwarkamayee and also inaugurated Guru Bhagwat Tungi & Prasadalaya (designed to cater to 300 people).

"NABAKALEBAR" PLAY, Bhubaneswar, Odisha



Dr. Chandra Bhanu Satpathy ji attended the closing ceremony of a three-day stage-play 'Nabakalevar' as the Chief Guest on 6th November 2022 at Rabindra Mandap, Bhubaneswar. This event was organized by Sai Sraddha Production and the play was themed upon Lord Jagannath and its culture. (An Historical play dedicated to the foundation stone of the Odia culture & Lord Jagannath).

GURU SAMARPAN DIWAS - 2022



The 20th Guru Samarpant Divas was celebrated by Kaka Saheb Dixit Trust of Shri Shirdi Sai Baba, Mumbai on 5th November 2022 with the inspiration of Dr. Chandra Bhanu Satpathy, in memory of the first darshan of Shri Shirdi Sai Baba by Shri Kaka Saheb Dixit on 2nd November 1909. Shri Venkatesh Inamdar presented a detailed account of various activities conducted by the Trust. A graceful Nritya Vandana was showcased by the students of Nalanda Natya Mahavidyalaya under direction of Mrs. Vaidehi Rele Lal. This was followed by bhajan Sandhya by Mr. Ajit Kadkade. Dr. Satpathy ji greatly appreciated the program and, in His address, advised the devotees of Shri Sai to imbibe Baba's ideals and teachings in their lives. He further said that all devotees should serve living beings according to their ability.



Events

SAI DIVINE FOUNDATION

Monthly Shri Gurubhagawat reading at Sai Divine Foundation center, McKinney



Shri Guru Bhagavat and Sai Paliki Yatra at Devotee's Place



Shri Guru Bhagwat Janma tithi Celebration:



SDF Austin Chapter's Monthly Charity Drive at Salvation Army Women and children Center Austin



SDF organize a charity drive at Dallas by distributing food packets and food cart to mother and child center.



Guruji's Birthday Celebration @ Sai Divine Foundation



Blanket and Pizza Distribution on the occasion of Guruji's Birthday



Cloth Donation to Swabhiman India



Paliki Yatra @Sai Divine Foundation



SHRI GURU BHAGAVAT

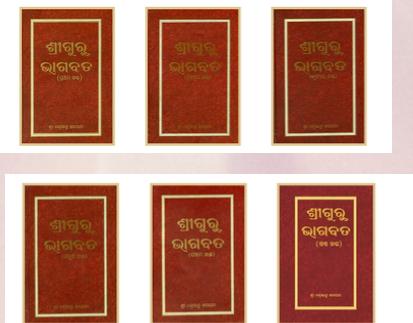
Shri Guru Bhagavat originally written in Odia language is an unparalleled creation of Dr. Chandra Bhanu Satpathy, after his sojourn and evolution in the spiritual realm. Guru Bhagavat in the Odia language runs into seven volumes containing 29,000 verses. This book elaborately depicts the theme of devotion 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 Bhagavat through mobile phone, tablets and other devices in India and abroad.

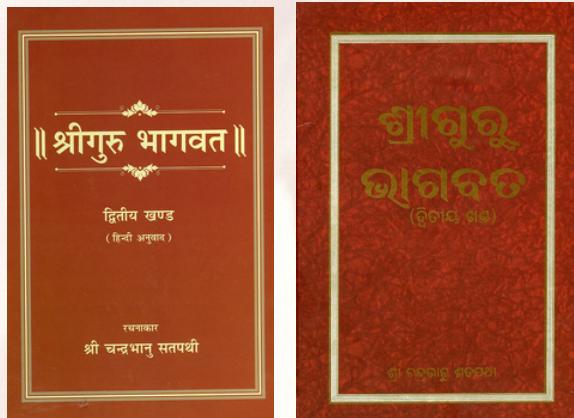
Application is in high demand during Covid/lockdown phase for daily, weekly or monthly activities performed by groups of peoples.

Special Feature

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

- ◆ Full screen mode view
- ◆ Text size changeable
- ◆ Bookmark page
- ◆ Milestones of the magnum opus
- ◆ Preferred language selection
- ◆ User friendly interface
- ◆ One click help & support
- ◆ Easy to navigate between pages, shlokas and books
- ◆ Fully functional even without internet connection

SHRI GURUBHAGAWAT QUIZ ANSWERS



Q1. Ans: A

Six types of “Sanyasis” in Hindu religion. 1. Kuteechak 2. Bahudak 3. Hamsa 4. Aranyaka 5. Paramahamsa 6. Abadhoot 5. Volume I page 22.

Q2. Ans : C

When Guru gives Dikshya

By sitting in front of disciple with eye contact called “Sambhabhi” “Deeksha”

By sitting in front of disciple by mentally called” Manasi” “Deeksha”

When is at distance from disciple called “Smartha” Deeksha

Volume I page 160

Q3. Ans. C

When Guru grace is there , disciple will able to attain both the Deeksha to obtain complete knowledge. Volume I Page 170

Q4. Ans. A

The Para-Bhakti Towards Guru . Vol I page 144

Q5. Ans. A

Volume I Page 76



Sai Divine

Faith & Patience

SAI DIVINE FOUNDATION

9312 Indian Knoll Dr, McKinney, TX 75070
Ph - 214-984-1278

For further information :

 website : www.saidivinefoundation.org  email : saidivinefoundation@gmail.com



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