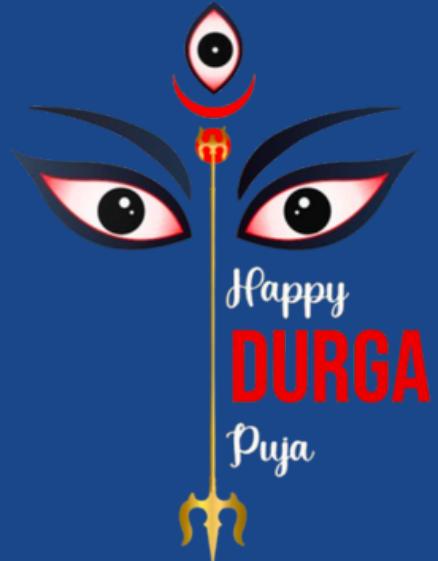


# SAI CREATIVES

October 2024 | Vol. 16

*Dussehra Edition*



या देवी सर्वभुतेषु बुद्धिरूपेण संस्थितानमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः



Sai Divine

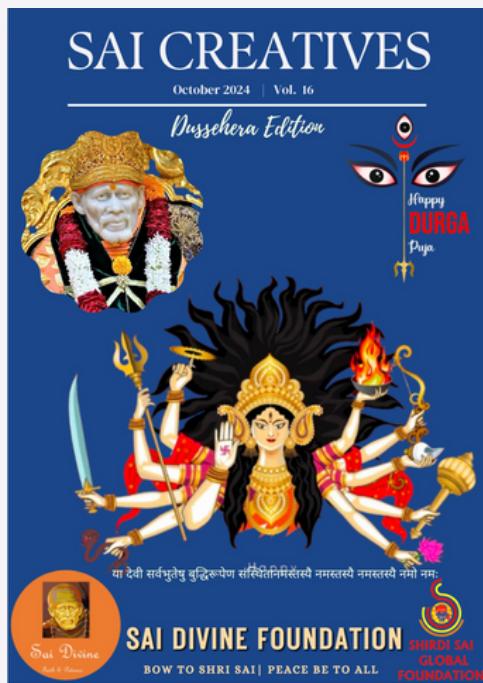
Faith & Patience

## SAI DIVINE FOUNDATION

BOW TO SHRI SAI | PEACE BE TO ALL

SHIRDI SAI  
GLOBAL  
FOUNDATION

# Contents



## TABLE OF CONTENTS

- ① **EDITORIAL**  
Aditya Panigrahi
- ② **GURUJI'S MESSAGE**  
Dr. C.B Satpathy Ji
- ③ **POSITIVITY OVER NEGETIVITY**  
Namita Subudhi
- ④ **THE MYSTERY OF DEATH UNVEILED IN SHRI GURU BHAGAWAT**  
Uma Besen
- ⑤ **SPIRITUAL FEAR**  
Sanjib Panigrahi
- ⑥ **DIWALI**  
Riya Shrimali
- ⑦ **THE CELEBRATION OF DUSSEHRA**  
Ananya Vishnoi
- ⑧ **AN EDUCE FROM SHRI SAI SATCHARITRA CHAPTER XXIIA**  
Sanjib Panigrahi
- ⑨ **BABA'S CHILDREN**
- ⑩ **SHRI GURUBHAGAWAT**
- ⑪ **NEWS & EVENTS**  
*Shirdi Sai Global Foundation*
- ⑫ **EVENTS**  
*Sai Divine Foundation*

### PUBLISHED BY



EDITOR  
ADITYA PANIGRAHI

DESIGNED BY  
AYESHA SATPATHY

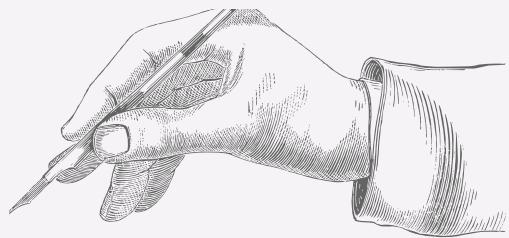
All rights are reserved with the publisher. The publisher is not responsible for the views and opinions expressed in articles, features and essays etc. The views expressed in the articles in this magazine are of the authors and in no way the trust associate itself with their views, opinions, conclusion and convictions.

## SAI DIVINE FOUNDATION

SAI DIVINE FOUNDATION



# Editorial



Dear Readers,

As we gather once again to celebrate Dussehra, it is a time for reflection, renewal, and reverence. At Sai Divine Foundation, this auspicious festival serves as a reminder of the eternal triumph of good over evil, of light dispelling darkness, and of dharma (righteousness) standing victorious against adharma (injustice).

Dussehra, with its deep-rooted spiritual significance, holds a mirror to our own lives. The story of Lord Rama's victory over Ravana symbolizes not just the defeat of a powerful adversary but the internal battles we face each day. Each of us encounters challenges—be they personal, professional, or spiritual—that test our patience, integrity, and strength. Just as Lord Rama's unwavering faith and dedication to the truth led him to victory, we too are called upon to stay committed to our own paths of righteousness.

At Sai Divine Foundation, with all guidance from our beloved Guruji Dr. C.B.Satpathy , we emphasize the importance of spiritual growth, selfless service, and inner peace. These values, drawn from the teachings of our beloved Sai Baba, resonate deeply with the essence of Dussehra. As we burn effigies of Ravana, representing the destruction of negative forces, let us also work to eradicate the negativities within—be it anger, greed, or ego—and embrace the divine light within us.

This festival season is a time for community, for coming together in joy, prayer, and service. The events and programs we have planned for Dussehra this year at Sai Divine Foundation is focused on spreading love, kindness, and wisdom to all. Through acts of seva (selfless service), let us contribute to the well-being of our society, uplift those in need, and create an environment of harmony and compassion.

May this Dussehra inspire you to strengthen your resolve to overcome obstacles, to live with integrity, and to continue your journey of spiritual growth. Let us carry forward the legacy of Lord Rama and embody the virtues of love, patience, and righteousness in every aspect of our lives.

Wishing you and your families a joyful and blessed Dussehra.

Jai Shree Sai.

Jai Shree Gurudeva.

**Aditya Panigrahi**

Editor

SAI CREATIVES

# Mahasamadhi Message 2024



Dussehra is one of the most significant religious functions of the Hindus and it is celebrated in all parts of India. It is also celebrated by the Hindu diaspora living abroad.

It is basically the worship of the highest divine power symbolized through the form of a woman.

All the powers or capabilities in the universe emanate from the highest and eternal power, who believers variedly venerate as God the Ultimate, or Bramah. The primordial divine power creates, sustains, and changes the forms of creation.

Mother Durga, as they call her out of sheer love, is the highest form of such power which the Hindus adore and worship with joy. She symptomizes superiority of virtue over vice; permanency of virtue and temporariness of vices.

Besides, Dusshera is very significant for the devotees of Shirdi Saibaba as this is His Mahasamadhi day. Shri Sai Baba of Shirdi, through various acts and precepts, established the value of truth and virtue over falsehood and vice. He stood for and with virtuous devotees even under trying circumstances.

The story of His divine life tells many such incidents where virtuous devotees were saved from difficulties and dangers by the Sadguru. Even today people from different places are reporting the play of such divine compassion of Shri Sai Baba.

On this day, let us pray sincerely to Baba to give us the courage and the moral strength to stand for the right causes and virtues.



May Shri Sai bless us all.

**DR. C. B. SATPATHY  
GURUGRAM**

# POSITIVITY OVER NEGETIVITY

By - Namitarani Subudhi  
Bhubaneswar

How Guru Bhagavat helped me to accept and to adjust all situations of my life.

A Guru is giving in his teaching how to go in a correct path. Actually, He makes or sets a Rule. This topic is how to keep balance of mind in both pleasant and unpleasant situations in the world.

Once a disciple asked there are both pleasant and unpleasant situations ...so how to avoid feeling of joy in my success and not feel pain in unpleasant situation like losing a dear one in life.

The Guru replied yes, the experience of happiness and unhappiness is different in both the situations. But what also comes along is attachment to happiness and aversion to unhappiness ones. While going through any kind of situation, one has to consciously avoid these two things. Eventually the situation will pass but the attachment and aversion may linger on and this creates sadness. We should only watch out for this.

The five reasons why we should never hang to pleasant situation and avoid unpleasant ones.

1. Life is not fully under one's control. It keeps throwing surprises at everyone. Like extreme and heat, day and night, light and darkness are in natures cycle, why not accept the cycle of pleasant and unpleasant and move on?
2. We must understand the non - permanent nature of each experience. We have lot of happy and sad experiences in life. As the saying goes ...No king laughs always and no beggar cries always. Both have their share of happiness and unhappiness feelings. All experiences are temporary and one has to think this too will pass.
3. If we are able to see the other side of the experience, we will not be depressed. for e.g. Acquiring lot of wealth and happiness could also make us arrogant and we may also spoil our good habits.

Remember God is always merciful. When we are passing through a situation, we struggle through to come out that tough phase and as a result, we become stronger. Comforts in life often leads to dependance.

Finally, most of the situations related to wealth and longevity are also a part of destiny. Hear the Karma plays its part. So, wisdom lies accepting them with equanimity. Further reading and understanding spiritual books and following a Guru makes you stronger to accept all situations of life easily. As you develop, gradually you focusing best karmas and gloss over negativity.



**JAI SHREE SAI  
JAI SHREE GURUDEV**

# THE MYSTERY OF DEATH UNVEILED IN SHRI GURU BHAGAWAT

By - Uma Besen  
Gurugram

Jai Shri Sai Deva

The greatest denial of every human on this earth is 'death'. Though we are all aware of the inevitable exit from this world we ignore this truth and secretly nurture the belief that it would happen to everyone else except us. There is a saying in Hindi "maut ko chakma dena" and this is the secret wish of many individuals. Our Puranas are full of stories of the powerful rakshasas who have done everything in their might to become immortal, only to be vanquished by the avataars.

Revered Guruji Dr Chandra Bhanu Satpathy had once said that in the time continuum every thing is transitory, including the planets, Sun, Moon and also the God of Death, Lord Yama. We know that avataars like Sree Rama, Sree Krishna and perfect masters like Shirdi Sai Baba also had to leave their physical forms, once their purpose on earth was fulfilled. In fact, In response to a question asked by a Sai Devotee, whether there was only one universe or many universes, Guruji had replied that like the planets, stars and milky ways, the universe also disappears and reappears through a specific process. This proves that death is the ultimate reality for every matter.

Human civilisations have built cultures, traditions, practices and religions based on their belief systems understanding about death and after death life. The mysterious but non-evasive death has been a subject of romance for some and fear for others. Innumerable books have been written, research has been undertaken enumerating exhaustive philosophies on 'death' and 'after-death' as its theme. Blind faith, terrorising the illiterates, fooling the innocents and duping people of their resources has been another significant facet of death. Industries have mushroomed, selling movies, and stories about death and after-death. Lies have been fabricated, and established, truth has been denied and destroyed to sell death in its various glories and epitomise after-death regalities also.

The concept of good and evil, karma-phala, prarabdha, sanskaars, have alleviated with death as its centre theme. Graveyards, occupying enormous land, pollution of rivers, promising immortality of the souls, mountains and oceans providing escape havens, have functioned as resources for mankind to deal with the death phenomenon. Yet, the biggest irony of human existence is that mankind has failed to understand the process or the meaning of death. The Egyptian mummies are proof of man's efforts to live forever and also to make after-death life comfortable by ensuring that all material needs are taken care. In contrast, the Parsi's benevolence to leave the dead bodies in the death wells so that their bodies can also be of some benefit to other living beings has also originated from the idea that they should do some good to secure a good place in the nether world.

Dr Brian Weiss's book- 'Many lives many Masters' and 'The Laws of the Spirit World' by 'Khorshed Bhavnagiri', can be named as two interesting books on the subject of after-death. The authors of the two books have probably been able to portray after-death life based on their own experiences and experiments and have definitely drawn the readers' attention. Modern day YouTube is full of unbelievable tales of near-death experiences and also para-normal activities, which at times are a little too scary.

Under the above mentioned circumstances, one can only feel that there is no hope for mankind if they wished to understand the phenomenon of death in a pragmatic manner. However, to dispel this darkness, to un-veil all the mysteries of death and to understand how a human- jeeva fares after death, and to shun all fears of embracing death, Guruji has addressed all the relevant topics and much more in Shri Guru Bhagawat volumes II and III. Anyone who has read these volumes finds it most fascinating to go through the chapters dedicated to "Mrityu Vidhya" or the 'Science of Death', which runs in 140 shlokas at the end of the Volume-2 and 246 shlokas in Volume-3. There might have been innumerable attempts to interpret death by several learned men and women over the centuries but I can say with conviction that Shri Guru Bhagawat is probably the first book which has the key, to all questions. It has dealt this subject in a most exhaustive and pragmatic manner in an unbelievably simple language. I am sure like me, many others would have also exclaimed 'Eureka' after reading these chapters on "Mrityu Vidhya" in Shri Guru Bhagawat.

Stating that among all the knowledge in the world, the knowledge of death is the supreme knowledge. Guruji wrote that one who does not understand the significance of death, does not actually understand the meaning of life. When human body becomes weary and exhausted in the old age, death is the only solace for his physical existence, he said.

**Dharaare jete bidyaa paatha, mrityu bidyaa hin sarba shreshtaa  
Maranaku je jaaninahin, jibanku se bujhinaahin**

It is written in Shri Guru Bhagawat that only a Perfect Master or Sadguru has the key to a safe exit from this world. The very first *shloka* of “*Mrityu Vidhya*” starts with a solemn promise from the Shri Guru that if the devotee remembers the name of the Guru or the *Ishta* at the time of death, he receives the help of the Guru or *Ishta* and as the power of the *Maya* tries to pull him from one side, the compassion of the Guru pulls him from other side. This has been described as :

**Shri Guru baa ishtanka naama, mrityu khsane kare smaranaa  
Guru baa ishtanka shakati, bhakataku huai praapti**

This is such a solemn promise that even if we don't understand the process of death, it is sufficient if a devotee keeps his belief in the above *shloka* and conties to remember his Guru/*ishta* all the time. It is possible that he might forget to call out his name at the time of death and therefore he should prepare himself by practicing the ‘naam-jaap’ so that when death approaches, he is automatically reminded to take Guru's name.:

**Marana kashta bele jie, sadhgurunku bhaaluthaae  
Nishche Guru kripaa paiba, mrutyura jantranaa kamiba**

Which means, one who continuously remembers the Sadguru at the time of death, surely receives his kindness which reduces his death pang, which will probably make it easier for him to exit from this physical world far more easily than otherwise.

The exact process by which an individual crosses over his physical existence, which includes condition at the time of death; his pre-death experience; the indicators of imminent death; experience of divine light; the death swoon and how the movement of vital airs that enables the human soul to separate from the physical body through the process of death has been very clearly elaborated under the various topics in Shri Guru Bhagawat Volume II.

**Mrithyu je khyane hue taara, dekhai jyotira sagara  
 Snigdha au Sheetala Jyoti, jeebaatmaku asaahya ati  
 Jyotire hele abhibhoota, jeeba hoithaae moorchita,  
 Moorcharae jadi ghaari hue, puni thare janama nie**

In the above verses it has been beautifully explained that at the moment of death, the dying person experiences an ocean of bright light. The light looks most beautiful but if the jeeva is unable to tolerate it due to its extreme glare and gets overpowered by the light, it will become unconscious and enter into a death swoon. If this happens then the soul has to be reborn.

So, while the trick is to hold on to the glare of the beautiful light, in Shri Guru Bhagawat it is also revealed that incase the dying person is unable to hold on to this glare and enters the death swoon, he will wake up from this state on the third or fourth day, only to realise that his physical body has been destroyed. He searches for it everywhere, not knowing that he is dead and has entered the subtle world of 'preta Loka'. It is at this point that the bitter truth of life's drama is revealed to him in a most uncanny manner. He witnesses the true intent of all his near and dear ones, their behaviour and greed for his property, their insensitivity towards all those things that he had held so dear to himself. Thus broken-hearted, disenchanted and demoralised by life he wanders around the preta loka, in search of some known person. Guruji has written that as the desires, attachments, hunger, thirst of his physical body continue to exist in him, he undergoes a traumatic process of finally accepting his death and learning the ways of the preta-loka. This topic itself is a clear indicator and warning to all of us, to refrain from getting too much attached to material things, and also our relationships. The human hypocrisy stands naked to the Preta, and at that point he feels devastated. Therefore, in order to save ourselves from such painful revelations after death, it is better to be cautious and invest our time, resources and activities in Guru, who will remain our true friend, philosopher and guide even after our death.

**Asana hoile marana, naraku mile sookshma gyaana  
 Jibe agar sookshma deshe, sookshamanubhuti aape aase**

It means- When death is imminent, the dying person receives some subtle knowledge. Before entering the subtle world, one gets subtle experiences.

**Krame mundara urdhwasthaane, jyotirmandala eka bane  
 Se bele bhrukutee naadeera, kampana hue teebra tara  
 Phutai roopa dheere dheere, Aspaashtaru spashtataare  
 Se roopa jete hue spashta, mrutyu hue sete nikata**

Which means- At the time of death, atop the head of a dying person, a Halo light begins to appear and he experiences rapid convulsions at his brukhuti region. The outlines of the subtle body slowly starts manifesting clearly and as its shape becomes clearer, the death gets nearer. Various other indicators have also been specified so that the families of the dying person can watch this tell-tale signs and prepare the dying person. In Shirdi, the omniscient Sainath Maharaj used to know when his devotee was approaching death and advised him to read holy books. In fact we know that being aware of his exact date and time of 'Seemolanghan' he made Mr Vaze to read the Rama Vijaya continuously, just to set an example to the mankind. Unless, it is the case of sudden and accidental deaths, with the help of Shri Guru Bhagawat, devotees can probably identify the approaching death of their loved ones and enable them to cross over smoothly by reading holy books like Ramayan, Shri Guru Bhagawat etc. to them.

We are all fully aware about the theory of 'Karma-phala'; 'As you sow, so you reap' and so on and so forth, but interestingly, everyone pretends to be oblivious to this theory, when it comes to practice. Lofty preachings are discussed by the seers of almost all religions but many a times, they themselves fail to practice what they preach. In Volume III of the Shri Guru Bhagawat Guruji has clearly explained as to how a human soul will fare after death. In fact the soul journey of each person is dependent upon his karmas, and his onward journey and route map is determined accordingly. It is written that:-

**Prarabdha na saribaa jaaen, Atmaku jeeba gherithaae  
 Jeeba jaahaara jibe mari, aatmaa thibaa swaroopa dhari**

Which means till its karmic debt remains, a jiva entraps the Atma, when the jeeva passes away , the atma remains in its pristine form.

'For human beings prarabdha creates further karma and karma creates further prarabdha, Hence a human body is nothing but a vehicle of human activities and ceases to be useful when the human being has nothing more to perform'. This is exactly what the Siddhas do, to maintain minimal awareness of their physical bodies, as it is required for its sustenance. They elevate their consciousness beyond the duality of Paap-punya'.

In Shri Guru Bhagawat it is elaborately discussed about how the pious and siddhas fare after death, the route they embark upon and also how they prepare themselves by deciding an auspicious day and time to leave their mortal body. All of us have read about how Shri Shirdi Sai Baba hinted about his crossing over well in advance and at the appointed time, did not let anyone to be near him and left his mortal body as silently as he had arrived in Shirdi.

The entire process has been covered under different headings such as - wilful discardance of body by a Siddha Yogi; Wilful death; Death of the Yogi; siddhas and Maya; Beyond body consciousness; the state of the jeevan muktas; Adi Jyoti; Jeevatma in Lunar region and significance of ekadashi, etc. to name only a few. The soul first travels to the Lunar region and after spending a few months and years there depending upon its prarabdha phala enters into the Solar Region and if the subtle body of preta escapes beyond the solar region through a tunnel like path, then he is not reborn and moves along the Milky-Way and reaches the Vishnu-Loka and gets emancipation immediately.

Ironically, every human being dreams or speaks about emancipation, without even actually understanding the process, and implications of it. It is as if one can go to a Mall and purchase it with the wads of currency he owns. Unless our karmic debts are completely annihilated, emancipation is impossible and therefore, even if we are simple worldly people and not siddha yogis, the least effort that we can do is to follow the instructions of our Guru and balance our karmic debts.

**Poorba Janmara naatakara Aame sabhien je charitra**  
**Marana aanithilaa anta, naataka helaaje samaapta**  
**Bhaangi jaithilaa gahali, sabhhien jaaithile chali**  
**Kaunasi Janama milile, naataka poorbabhali chale**

Which means- 'All of us are like actors, who have played our ordained roles in our past lives. The role of each one has ended with death and the characters had disappeared with death. We had all dispersed. When we met again in another life, the drama restarted'.

The Volume-III of Shri Guru Bhagawat has elucidated various other topics related to death such as- experiences of Deva-loka; relationship with ancestors; relevance of pindadhana; effects of suicide; rebirth of jeeva and many other topics. The sheer vastness of the subject and considering all the aspects that have been dealt therein, one can understand that gaining knowledge of death is imperative to understand life.

Many families were devastated when Covid happened and people who lost their dear ones, in their extreme grief might have questioned the futility of worshipping a Sadhguru like Sainath Maharaj, who could not help them in grave emergency. However, as we read the Shri Guru Bhagawat we can understand that Sainath Maharaj would have helped each one of them when they were exiting from this world. Undoubtedly, he would have stood by their bedstead or sent his helpers to guide them, at a time no family member could be near them. Such is the compassion and promise of a Sadhguru. Guruji had once said that 'a real Sadhguru would never forsake his children, even if they want to get scot free he would hold on to their necks like a snake which holds on to the head of its prey'.

Though we may not understand the entire Science of death, due to lack of experience in our current state of limited intellect, but Guruji had said that 'he has poured his life's experiences for all of us and if we are interested we can get benefited by it'. Guru's compassion is unlimited which cannot be fathomed by us. I pray that this holy book Shri Guru Bhagawat reaches every household so that every living being gets benefitted by the enormity of Shri Guru's compassion. I will now end this article with a few verses in Hindi which will explain the promise of Shri Guru as we exit from this life.

## सद्गुर का वादा

आज सेउस मृतुअवसा की पतीका हैमुझको  
 तेरा जीत दशरन जब मैकर सकूँ  
 इस शरीर को ताग तेरा हाथ मैथाम सकूँ  
 उस पल का इं तज़ार हैजब तूमुझे अपनायेगा  
 सगर - नकर का अथरमुझे समझायेगा  
 इस देह सेपरे अपना जब िमलन होगा  
 वो पल िकतना सुखद और सुनहरा होगा  
 अनजान डगर मेवो पहचाना चेहरा  
 पहचानी नज़र से आता तृप हो जायेगी  
 संसार मेका खोया, का पाया उस सबका िहसाब होगा  
 वो तेरा वादा िनभानेका जब समय आयेगा  
 मृतुके वक तूही मेरा इं तज़ार करेगा  
 इस दिनया मेबहत इं तज़ार िकया मैने  
 उस दिनया मेमुझसिमलनेदौड़ा चला आयेगा  
 उस पल का मुझे इं तज़ार हैबाबा  
 जो मृतुके समय तुझे मुझको िमलने आना पड़ेगा  
 अपनी जीत दशरन करा के मेरी आता को जगाना पड़ेगा  
 इस जहान मेतुझे पुकार - पुकार के थक गई हूँ  
 मृतु - मूचारकी अवसा मिबन बुलायेचला आयेगा  
 मेरेसर पर खड़े हो कर मुझको पार सेउठायेगा  
 अंधेरी गिलयो सेछुड़ा कर पकाश की ओर लेजायेगा  
 अब मृतुका मुझेखौफ़ नही  
 आनेदो उसको बिझ़झक  
 मुसु रातेहए इं तज़ार कर गी  
 पिरवार जनो को कहँगी, मुझको सजनेसंवरनेदे  
 किंक मृतुसेपहलेमेरी भेट हो ही जायेगी मेरेबाबा से ॥

**Jyotiku baandhie chittare, dekhibu mote taa'bhitare**  
**Mote jadi tahiin dekhibu, saathe mo Dibyaloka jibu**

The above lines from Shri Guru Bhagawat spells out Guru's promise : When your mind gets absorbed in this light, you will be able to experience Me in it. If you experience Me there, then you will go to the heavenly abode with Me.

# SPIRITUAL FEAR

By - Sanjib Panigrahi  
Plano, Texas

Spiritual fear can be described as a force that motivates people to act out of fear and can influence people to believe that God is not with them. It can also be described as a spirit that wants to paralyze people from living out God's purpose, and to dwell in the past. However, people can still feel fear but choose not to be led by it, which is called courage. One can move from a position of fear to one of love. Some say that Holy Fear is a reverential awe that leads to love and ultimate sacrifice. Jesus' expression of Holy Fear in the Garden of Gethsemane is an example of this.

Fear is an emotion by which we shrink and flee from some evil. And worry is a state wherein our fear is prolonged over a period, our fear about the past or fear about the future. There are broadly five types of fear. Three of these types of fear are good and two types are bad. And what we want to do is we want to fight the bad fear in us, and we want to foster the good fear. Fear is an emotion. Emotions of themselves are not bad or good. They can be one or the other. And in this case, you've got five types of the emotion of fear, three of them good and two of them bad. So, it's extremely, extremely important for the salvation of your soul that you learn to fight the bad fear and encourage the good fear.

First let us understand the Two Types of Bad Fear.

**Dealing with Worldly Fear:** The first type of fear is what's called worldly fear. This is the fear we have of not getting our way. In other words, the evil that we fear is the denial of our own. We're attached to our will, and we see that we're going to be deprived of getting our own will, and this makes us afraid.

For instance, I may love the impression that I make on others in public, and so I fear being embarrassed. I don't want people to think I'm incompetent. For instance, if I'm giving a sermon and I think, "What if I give a bad sermon and I'm stumbling in my words, I'm making long pauses. I don't know what to say, and there's just this gap and I'm searching for words, or I forget what I'm saying, then I will look like a fool and I don't want to look like a fool."

I want : I want people to think I'm great and so I fear the evil of not looking good. This is a worldly fear. It's not a good fear. It's a selfish fear. It's a fear that has no reference to God. It's a purely horizontal fear, so it's important that when we experience this kind of fear, a fear that only concerns me and only concerns this life, that we strive to quiet and even destroy this kind of fear. We should try to ignore it. We should try to distract our minds. We should try to convince ourselves with reasoning that this fear is a useless fear. It's a dangerous fear and perhaps it's even a sinful fear.

The same holds true for all the fears that are selfish and that are completely rooted in this life. Do I fear about my looks? Do I fear whether I'm going to get invited to the party or not? Do I fear that I might lose my job? Do I fear that all these plans that I've laid out for my life with my future are just not going to work out?

**The Dangers of Worldly Fear:** All of these fears are purely worldly. There's no reference to God in these fears, and so we need to fight them as such, insofar as these fears are purely earthly. We have to try to eliminate them. We have to try to fight anxiety and worry and we have to try to restore our peace of soul. You can't be a virtuous without having peace of soul, and so when you're anxious and you're worried and you're fearful, you're much more likely to start committing sins and offending God, because you're not thinking about God.

You're just thinking about your obsession. It's a very important skill in your spiritual life to be able to pull yourself up, to recognize that you're in this state of anxiety and fear and say to yourself, soul, why are you afraid? Why do you have this fear?

Where is this fear coming from? Is this a good fear or is this a bad fear? Is this a fear that's pleasing to God that leads me to God? Or is it a fear of this purely rooted in self? And if the answer is I'm afraid because I might lose something I like or I'm afraid because I might not get something I desire, and this is a state of worldly fear, we've got to try to stop the fear.

**Understanding the Fear of Punishment :** The second type of bad fear is the fear of punishment for doing something wrong. You've been caught and you're going to be punished and you fear the punishment, not because you know that you deserve the punishment, but you fear it because you do not like pain and suffering. Your fears are wholly rooted in the question of pain.

For example, you're afraid that you'll have to spend two years in jail. You don't want that. Maybe you've offended somebody in there. They're going to beat you up and you're going to have to go to the hospital and you don't want to go to the hospital, you don't want to feel the pain of being beaten up again.

This fear is a purely selfish fear. The person who has this fear is not afraid because of any consciousness that they deserve punishment. They're getting what they deserve for their offense of sin or crime, what have you, and they're only afraid because something's going to happen to them that they do not like: they're going to be in pain.

**Dealing with the Fear of Punishment:** This fear also has to be fought. If there is a punishment calming to me that I deserve, or even a pain coming to me that I do not deserve, then of course we're going to be afraid. It's natural for us to be afraid. But what we must make sure of is that we're not afraid because of the pain itself.

We have to raise those fears to a higher level. We fight them by sublimating them and focusing our fear on something higher than these selfish or purely motives. So what I'm saying is you have to be very careful about the reason for which you are afraid. I'm not expecting you to become some sort of stoic where you never ever experienced fear. That's not the point. But the point is whether your fears are rooted in God or whether they're rooted in yourself. You need to raise your fear to higher motives. And this brings us to the three types of good fear. As I said, the two types of bad fear are purely natural and rooted in this world and in ourselves.

### **The Three Good Types of Fear in the Spiritual Life:**

The three types of good fear are supernatural. They are fears on the supernatural level. They are fears and worries that help you save your soul.

**The Fear of Punishment, Revisited :** The first type of good fear is the fear of punishment. You're saying yourself, but master, you just told me that the second type of fear was the fear of punishment. Why is the third type of fear also the fear of punishment? I did tell you the second type of fear was the fear of punishment, but you told you it was a fear of punishment only because of the pain that comes from the punishment.

But this third type of fear of punishment is the fear of punishment because we know we deserve it. I'm going to get what I deserve, and I don't want to deserve that thing. If I commit this crime, I'm going to deserve this punishment and I don't want to deserve to be punished in that way. I don't want to have the burden of having that punishment justly inflicted upon me. That is the third type of fear.

It's a fear of punishment as a just retribution for our sins, not a fear of punishment as being painful. For instance, I'm thinking about watching a movie and I looked at the DVD color cover and I see that the movie has scenes of sexuality.

It has scenes of grave indecency, and I realize that if I watched this movie, I could very well commit a mortal sin and if I commit a mortal sin, I'm going to deserve to go to hell justly for all eternity and I don't want that. I don't want to go to hell for all eternity.

And so, I am afraid, there's fear in my heart, but it's a good fear. It's a fear that might keep me from committing a mortal sin and losing my soul. And this is the sort of fear we should act upon, and we should nourish this third type of fear in us. This first type of good fear is the absolute minimum that God requires of you for a valid confession. If the only reason you have for being sorry for your sentence is that they send you to hell, then God will accept your attrition and give you Heaven, even for that motive alone. God will give you Heaven. He accepts. Your confession is valid, your sins are absolved, and you can save your soul.

### **The Second Good Fear: Filial Fear**

The second type of supernatural and good fear is called filial fear. Your fear is the fear a son or a daughter has of offending their parents, and in this case is the fear that we have of offending the good God. We recognize that God is so good that he's given us absolutely everything, that he did not spare his life in order to save us. He laid down his very life to save us that he gives himself to us in the Blessed Sacrament.

And then we start thinking about committing a sin against our Lord Jesus Christ. And we say to ourselves, how wretched, how utterly wretched I would be if I offended my good God. How could I disrespect and hurt the very source of all goodness, the only one who's only giving me good things, who will never let me down? My only true friend? How can I exchange the love and friendship of my God for a few moments of sense, pleasure, and we have this fear of offending someone so good. I really don't want to offend someone that good.

## The Last Kind of Fear: Fear of the Lord

The third type of supernatural fear and the last of the five types of fear over all is the fear of God himself is not the fear of the punishment of God. It's not the fear of offending God. It is the fear of God. What happens is we understand the power and the majesty and the utter omnipotence of God, of the Authority who is ruling our reality. And because he is so transcendent, because he is so extremely perfect because he is so powerful, we are moved to awe at the thought of God. We come to church, we bend our knee before God. We adore God. We acknowledge that he is our creator, that he has an infinite power. That is the fifth type of fear and is so different from the other types of fear. Does it really deserve a different name? And the proper name of this fear is not really fear but reverence.

We call this fear reverence. It's a fear that is more the action of honoring someone who is worthy of honor, who is superior. And we acknowledge the fact that this other person is superior and we submit, we sort of humble ourselves before the majesty of that greater being. And in the case of God, of course he is the worthiest of honor. And so we give him a supreme worship. And when we do this with the disposition of reverence, we have that fifth type of fear.

### How to Deal with and Understand Your Fears

When you fear something, you need to ask yourself, why am I worried? Where is God in this sphere? Then you have to elevate your fear. You have to raise it above the natural level. You might say to yourself, I'm not afraid for the right reason.

You turn to the Lord, and say, "I offer this difficulty to you. I leave it in your hands. The only thing I want is what you want. Only keep me from offending you. You alone know what is best for me. If you want me to suffer, I want to suffer. Only give me the strength because I'm weak. Help me fear only what you fear."

And of course, we must not fail to have recourse to our Blessed Mother who was so strong in her fears and her sorrows that she stood at the foot of the cross. She was not hysterical and collapsing at the cross, but she stood foot of the cross because she bore her fear with the supernatural spirit.

### Reference

Fr. Robinson has written the Realist Guide to Religion and Science

# DIWALI

By - Riya Shrimali  
Frisco, Texas

Diwali, also known as the Festival of Lights, is one of the most important and widely celebrated festivals in India. Celebrations typically last for five days and involve various traditions and customs. Here's a general overview of how Diwali is celebrated across the world:

## 1. Cleaning and Decorating Homes

- Preparation: Before Diwali, people thoroughly clean and renovate their homes to welcome Goddess Lakshmi, the deity of wealth and prosperity.
- Decorations: Homes are decorated with rangolis (intricate patterns drawn with colored powders or flower petals), diyas (small oil lamps), and fairy lights to symbolize the triumph of light over darkness.

## 2. Lighting Diyas and Fireworks

- On Diwali night, people light rows of diyas (clay lamps) inside and outside their homes. This practice represents the victory of good over evil.
- Fireworks and crackers are a major part of the celebration. Bursting crackers is believed to ward off evil spirits and bad luck.

## 3. Religious Rituals and Prayers

- Lakshmi Puja: One of the central rituals involves performing a puja (prayer) to honor Goddess Lakshmi. Families offer sweets, fruits, and other offerings, praying for prosperity and blessings.

- Ganesh Puja: Lord Ganesha, the god of wisdom and remover of obstacles, is also worshipped alongside Lakshmi.

## 4. Exchanging Gifts and Sweets

- Gifts: It is common to exchange gifts with family, friends, and neighbors during Diwali. These gifts usually include sweets, dry fruits, and decorative items.

- Sweets (Mithai): Traditional Indian sweets like ladoos, barfis, and jalebis are an integral part of the celebration. Families often prepare these sweets at home or buy them to share with others.

## 5. Feasts and Special Meals

- Families come together to enjoy lavish meals. Traditional foods vary depending on the region but often include festive dishes like samosas, and various types of curries and snacks.

- The festival also emphasizes vegetarian meals, as many people observe fasting or special diets during Diwali.

## 6. Visiting Temples and Social Gatherings

- Many people visit temples to offer prayers and seek blessings.

- Diwali is also a time for social gatherings, with families and communities coming together to celebrate with joy and music.

## 7. Regional Variations

- In North India, Diwali marks the return of Lord Rama to Ayodhya after defeating Ravana.

- In South India, Diwali celebrates the defeat of the demon Narakasura by Lord Krishna.

- In West Bengal, Diwali coincides with Kali Puja, where Goddess Kali is worshipped.

- In Maharashtra, the festival begins with Vasu Baras and includes the worship of cows.

However, many families have different ways of celebrating! For example, our family celebrates by having a gathering, and inviting over friends, family, etc. Spending time with family during Diwali is deeply significant because the festival is rooted in themes of unity, togetherness, and the celebration of bonds. Diwali is a time of joy, positivity, and prosperity. Sharing these moments with loved ones magnifies the happiness. The act of decorating the home, lighting diyas, performing prayers, and sharing meals creates an atmosphere of collective celebration. This is why we spend time with family. Festivals like Diwali offer an opportunity for family members who may be geographically or emotionally distant to come together. This helps in strengthening emotional connections, allowing time for bonding and rekindling relationships.

Overall, there is no “right” or “wrong” way to celebrate this beautiful festival. What is most important, is spending time with family, and understanding the past behind our culture.

# THE CELEBRATION OF DUSSEHRA

By Ananya Vishnoi  
Little Elm, Texas

Dussehra, also known as Vijayadashami, is a major Hindu festival celebrated at the end of Navaratri every year. It symbolizes the victory of good over evil and is a time for joyous celebration. The festival has a rich backstory rooted in Hindu mythology. It commemorates the triumph of Lord Rama over the demon king Ravana, as narrated in the ancient Indian epic, the Ramayana.

According to the Ramayana, Ravana, a powerful and arrogant demon king, kidnapped Sita, the wife of Lord Rama. In a fierce battle that ensued, Lord Rama, with the help of Lord Hanuman and his army of monkeys, defeated and vanquished Ravana, thus restoring righteousness and dharma. The day of Dussehra marks the victory of Lord Rama and the destruction of Ravana, signifying the ultimate conquest of good over evil. The festival holds great significance as it also symbolizes the importance of truth, righteousness, and the eventual victory of light over darkness.

In addition to the religious and mythological significance, Dussehra is celebrated with great fervor and enthusiasm across India, with grand processions, reenactments of the Ramayana, and the burning of effigies of Ravana. It is a time for family gatherings, feasting, and the exchange of good wishes. Dussehra serves as a reminder of the timeless values of courage, devotion, and the eventual triumph of good, making it an integral part of India's cultural heritage and spiritual traditions. The festival also marks the onset of preparations for the festival of lights, Diwali, which is celebrated twenty days after Dussehra.

Beyond its religious and cultural significance, Dussehra also holds practical importance in various regions of India. It is a time when people clean and decorate their homes, exchange gifts, and visit relatives and friends. In some parts of India, it is considered an auspicious time to start new ventures or make significant purchases. Additionally, Dussehra is associated with the worship of the goddess Durga and is celebrated as a victory of the divine feminine energy over the forces of evil.

The celebration of Dussehra varies across different regions of India, showcasing the diverse cultural tapestry of the country. In the northern parts of India, particularly in states like Uttar Pradesh and Punjab, elaborate Ram Lila performances depicting the life of Lord Rama are organized, culminating in the burning of effigies of Ravana, Meghnad, and Kumbhakaran. In the southern state of Karnataka, the festival is marked by the exhibition of brightly decorated and elaborately carved figurines known as "Bommai Kolu" or "Gombe Habba." In the eastern state of West Bengal, Dussehra coincides with the grand celebration of Durga Puja, a festival dedicated to the worship of the goddess Durga and the triumph of good over evil.

In conclusion, Dussehra is a festival that embodies the triumph of good over evil, the significance of righteousness, and the celebration of cultural and spiritual values. It is a time for reflection, renewal, and rejoicing, bringing people together to honor the timeless tale of victory and virtue. The festival of Dussehra continues to be a cherished and vibrant tradition that resonates deeply with the people of India and holds relevance for people of all backgrounds who appreciate the enduring power of goodness and light.

# AN EDUCATION FROM SHRI SAI SATCHARITRA

## CHAPTER XXII

By Sanjib Panigrahi  
Plano, Texas

### Saints' Mission

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 wordly 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 luster, 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.

### KaKa 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.

## **Bhausaheb Dhumal**

Now listen to an opposite story. Once Bhausaheb 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. Nana Saheb 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. Nana Saheb 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. Nana Saheb 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. Nana Saheb's proposal was overruled by Baba's decree.

## **Moolay Shastri of Nasik**

An orthodox Agnihotri Brahmin of Nasik, by name Moolay Shastri, who had studied the six Shastras and was well-versed in astrology and palmistry, once came to Shirdi to see Mr. Bapusaheb Booty, the famous millionaire of Nagpur. After seeing him, he and others went to see Baba in the Masjid. Baba bought various fruits and other things from vendors with His own money, and distributed them to the persons present in the Masjid. Baba used to press the mango on all sides so skilfully that when any person received it from Baba and sucked it, he got all the pulp at once in his mouth and could throw away the stone and the skin forthwith. Plantains were peeled off by Baba and the kernel was distributed to the devotees, while the skins were retained by Baba for Himself. Moolay Shastri, as a palmist, wanted to examine Baba's hand or palm and requested Him to extend the same. Baba ignored his request and gave four plantains to him.

Then, they all returned to the Wada and Moolay Shastri bathed, wore sacred clothes, and started his routine duties, viz. Agnihotra etc. Then Baba as usual started for Lendi and said - "Take some Geru (i.e. a red miry substance, to dye clothes in saffron-colour), we shall today don saffron-coloured cloth. None understood what Baba meant. Then after some time when Baba returned, and preparations for the noon-Arati were being made. Bapusaheb Jog asked Moolay Shastri, whether he would accompany him for the Arti. He replied that he would see Baba in the afternoon. Very soon Baba sat on his seat, was worshipped by the devotees and Arti commenced. Then Baba said - "Get some Dakshina from the new (Nasik) Brahmin." Booty himself went to get the Dakshina; and when he gave Baba's message to Moolay Shastri, he was sorely perplexed. He thought in his mind thus: "I am a pure Agnihotri Brahmin, why should I pay Dakshina? Baba may be a great Saint. I am not His dependent." But as a great Saint like Sai Baba was asking for Dakshina through a millionaire like Booty, he could not refuse. So leaving his routine unfinished, he forthwith started with Booty to the Masjid. Thinking himself holy and sacred, and the Masjid otherwise, he remained at a distance, and joining his hands threw flowers at Baba. Then lo! all of a sudden, he saw no Baba on the seat, but saw his late Guru Gholap Swami there. He was wonder-struck. Could this be a dream? No, it was not, as he was wide awake; but though awake, how could his late Guru Gholap be there? He was speechless for some time. He pinched himself and thought again, but could not reconcile the fact of his late Guru Gholap being in the Masjid. Ultimately, leaving all doubt, he went up, fell at his Guru's feet and then getting up stood there with folded hands. Other people sang Baba's Arati, while Moolay Shastri chanted his Guru's name. Then casting off all pride of caste and ideas about sacredness, he fell flat at his Guru's feet and closed his eyes. When he got up and opened his eyes, he saw Baba asking for Dakshina. Seeing Baba's blissful form, and His inconceivable power, Moolay Shastri forgot himself. He was extremely pleased, his eyes were full of tears of joy. He again saluted Baba and gave the Dakshina. He said that his doubt was removed and that he saw his own Guru. On seeing his wonderful Leela of Baba all the people, including Moolay Shastri, were much moved, and they realized the meaning of Baba's words, "Bring Geru, we shall don saffron-coloured garment." Such is the wonderful Leela of Baba.

## 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."

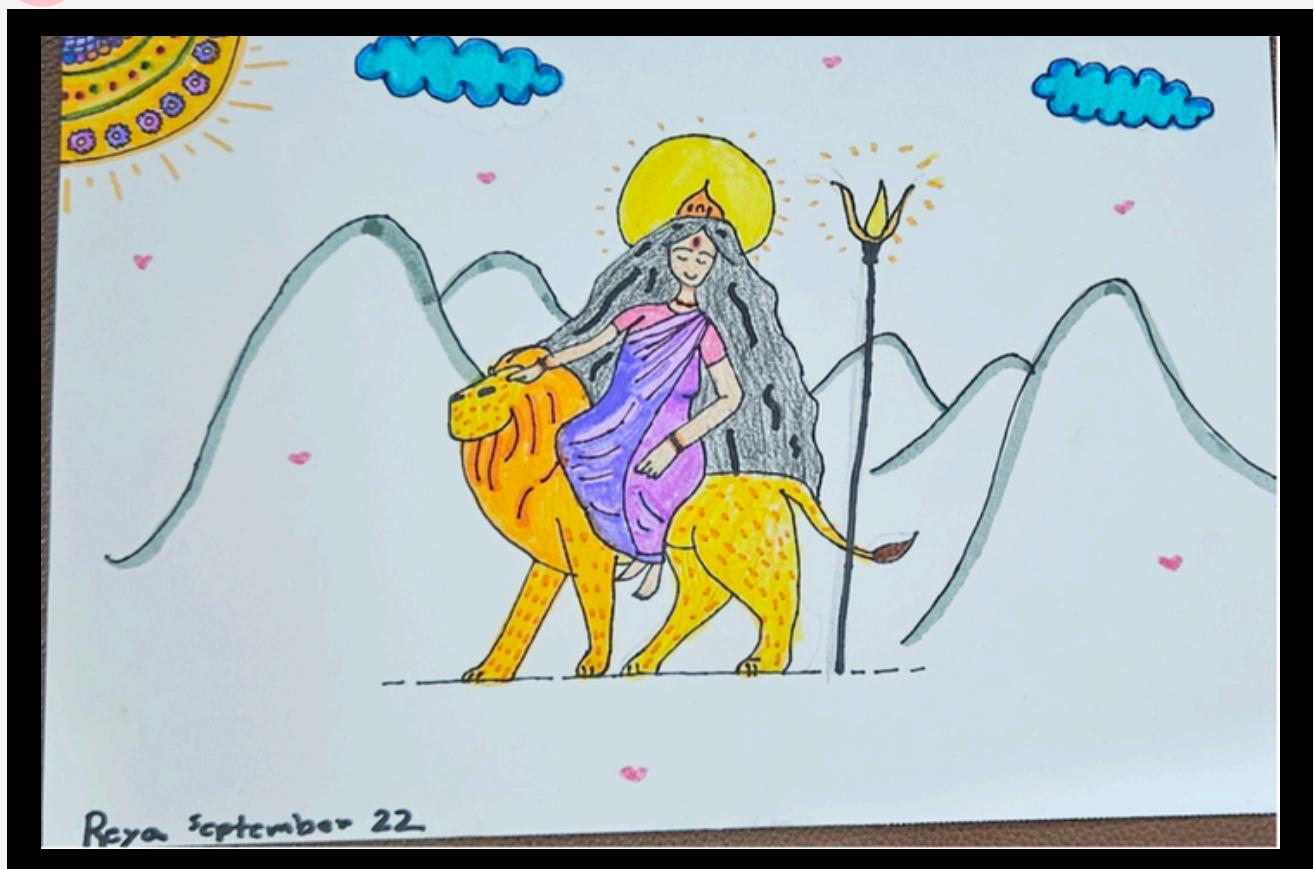
Next day, he made a vow and began to fast. He absented himself from the Masjid, resolving not to go there, until Baba blessed him. Three days passed and on the fourth day, a close friend of his from Khandesh, turned up, and with him, he went to the Masjid for Baba's darshan. After the salutation, Baba 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.

.

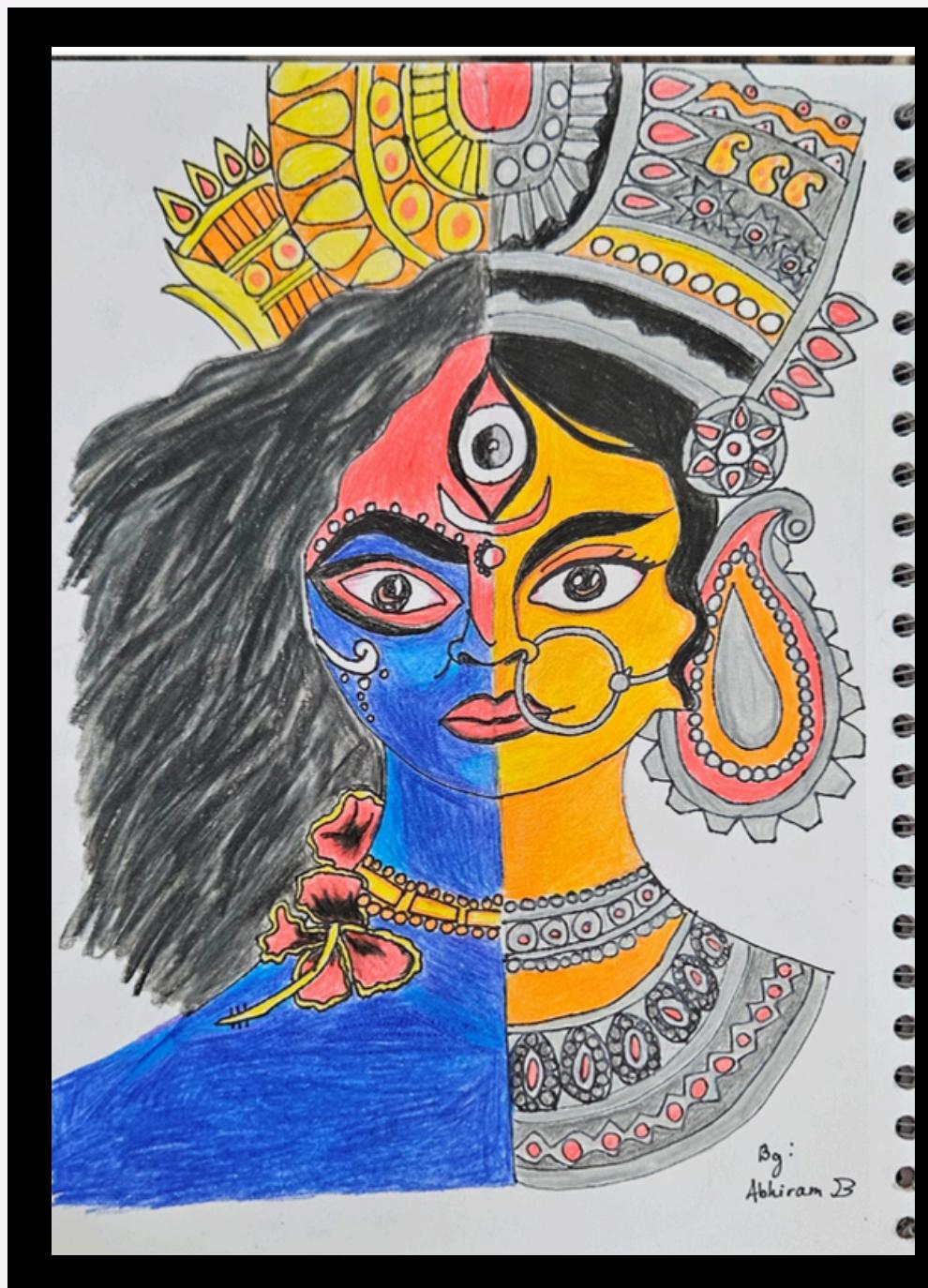
Bow to Shri Sai -- Peace be to all

# KIDS SECTION



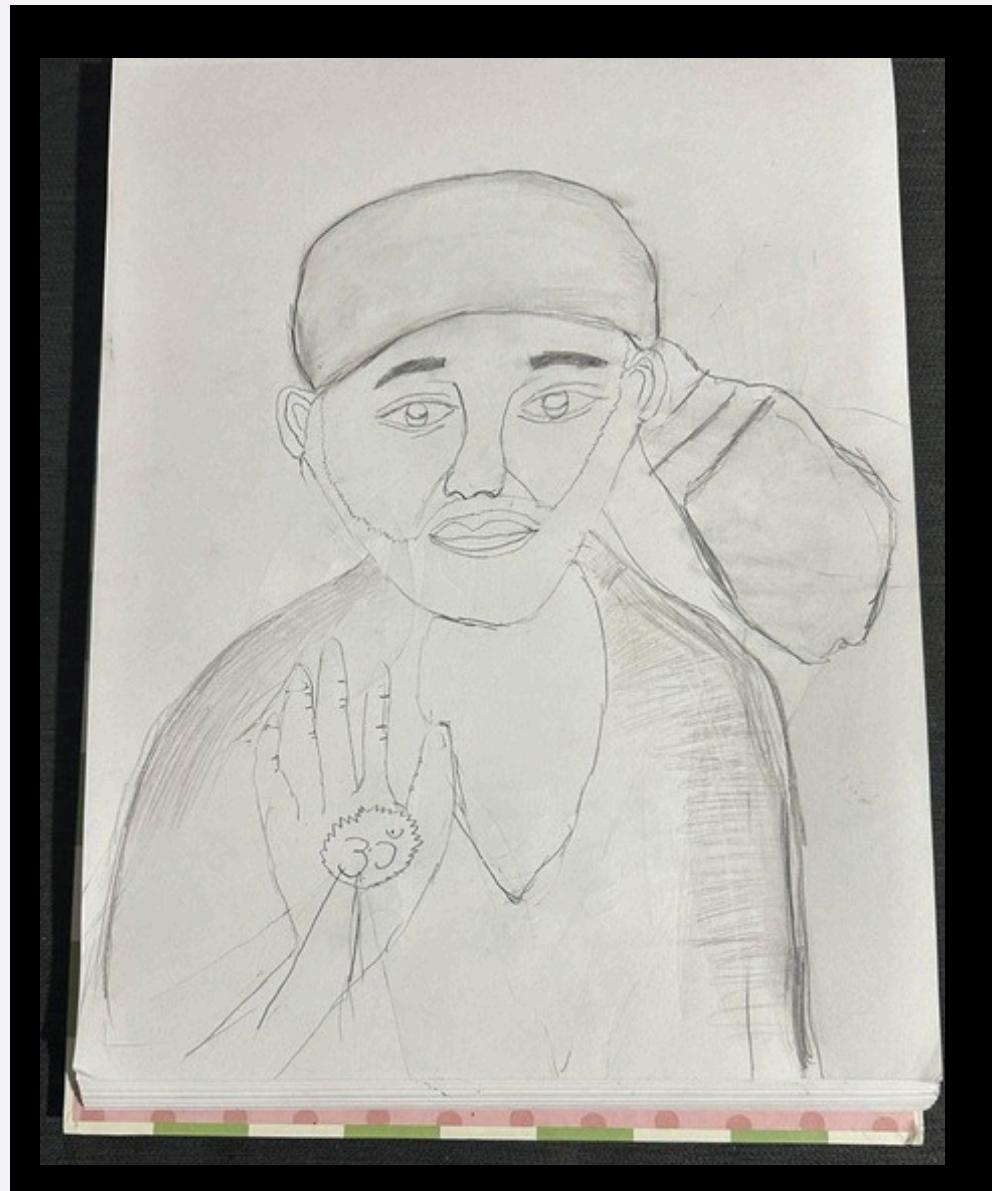
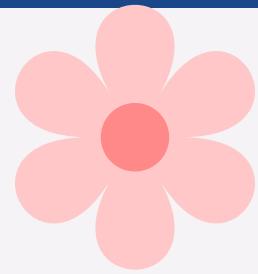
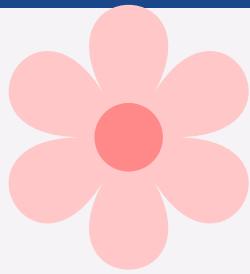
REYA BATCHU  
MCKINNEY, TEXAS





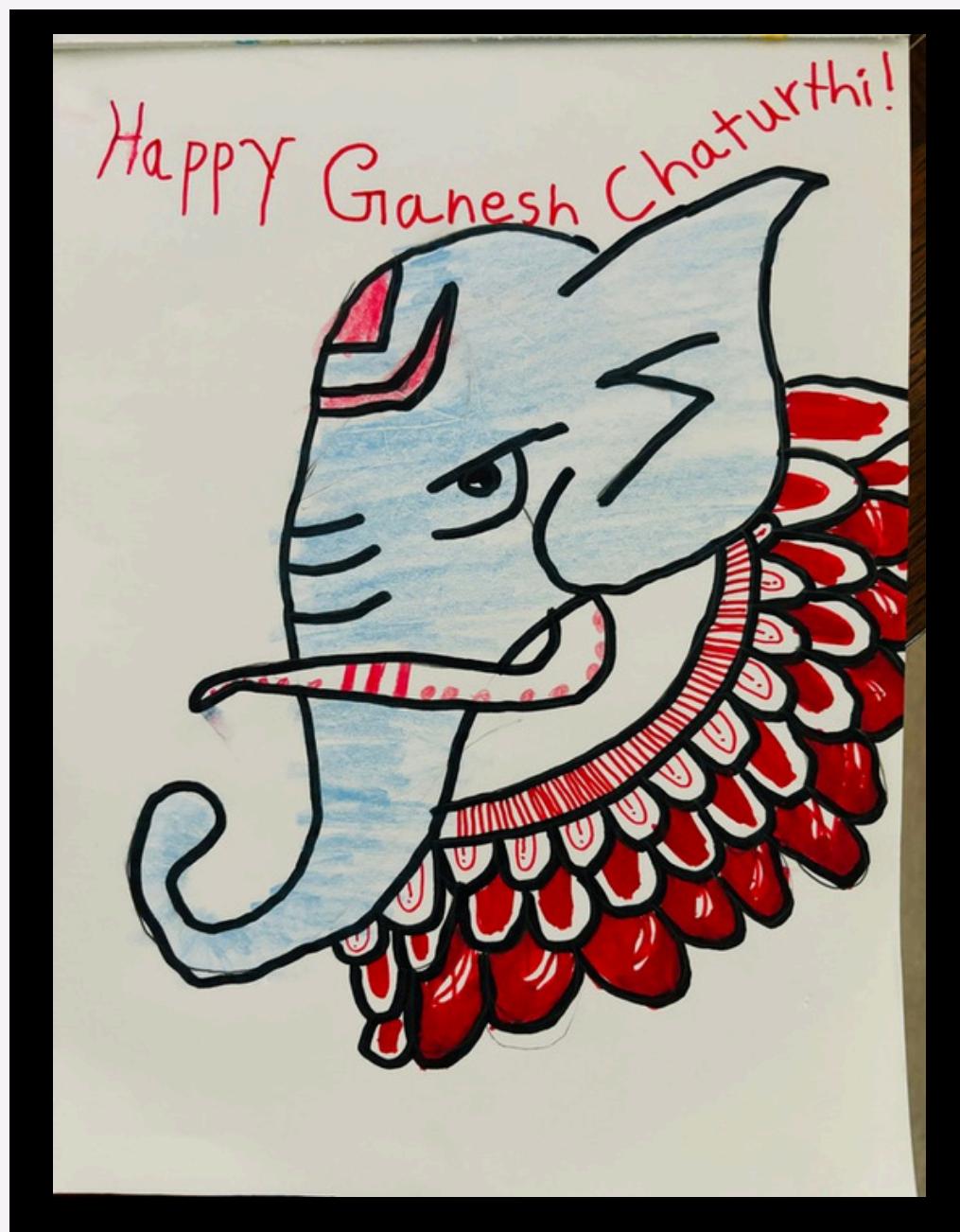
**ABHIRAM BATCHU  
MCKINNEY, TEXAS**





**AARADHYA SATPATHY  
MCKINNEY, TEXAS**





ANAYRA KAICKER  
LITTLE ELM, TEXAS





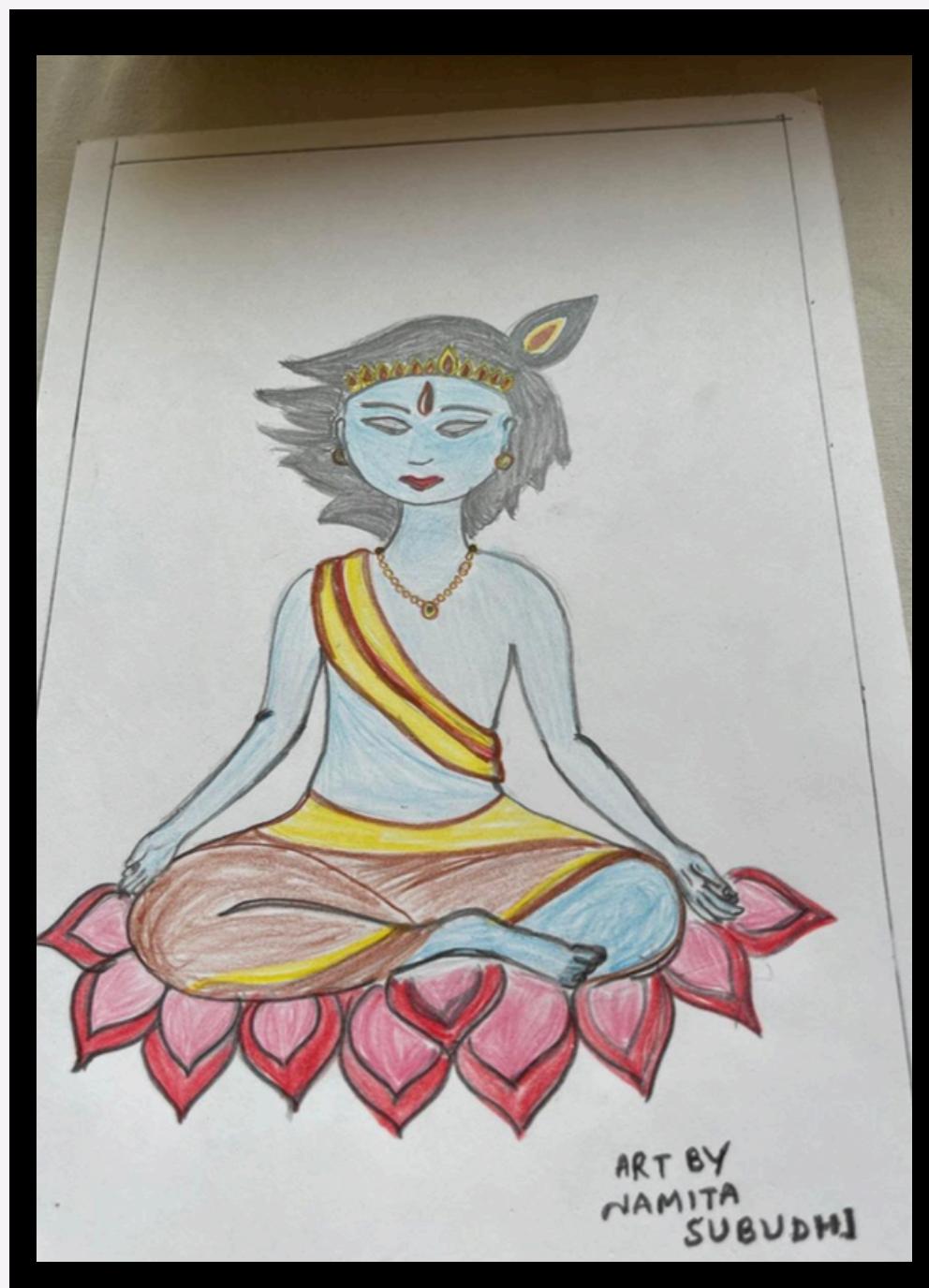
**ANAYRA KAICKER  
LITTLE ELM, TEXAS**





**ANAYRA KAICKER  
LITTLE ELM, TEXAS**

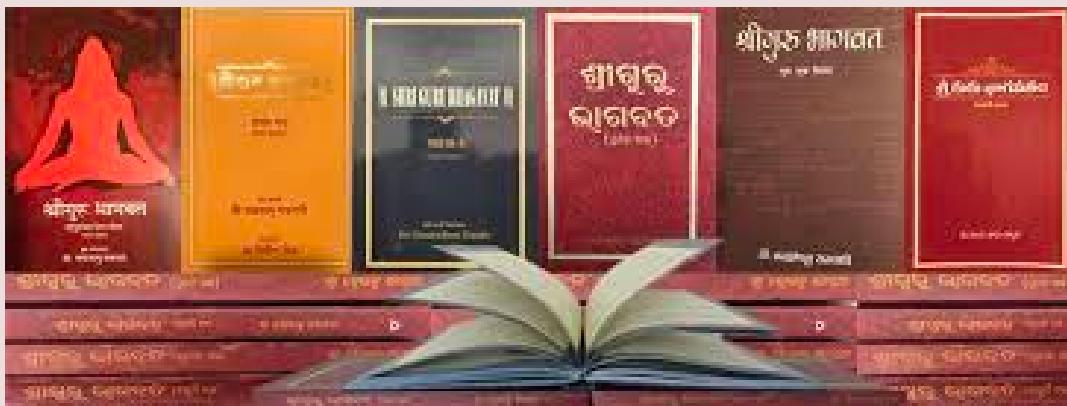




**NAMITA SUBUDHI  
BHUBANEWSAR, ODISHA**



# SHRI GURU BHAGAVAT



*The mirror creates a reflection of anyone who stands before it. Otherwise, it is in a natural state and observes everything like a silent witness. The Sadguru can know about the complete life history of the devotee. He is fully aware of the past lives of any devotee who appears before Him.*



*Even when dirty clothes are cleaned in it, the river looks clean. Similarly, even while washing away the sins of the devotee, the Guru is always pure.*



*When the poor and destitute (persons) approach (You), an intense feeling of kindness awakens in you. Rendering service to the devotees by your own hand. You remove their pain. Famished beggars come to you for shelter and succor. Your door is ever open for all of them as you are the protector of the poor.*



## SHIRDI SAI GLOAL FOUNDATION

### Inauguration of the Shirdi Sai Baba Temple & Guru Bhagwat Tungi at Bhanjpur, Baripada, Odisha



Shri Guru Sewa Trust, Bhanjpur, Baripada, had the honor of inviting Dr. Chandra Bhanu Satpathy ji to inaugurate the newly constructed Shirdi Sai Baba Temple and Shri Guru Bhagwat Tungi on August 12, 2024.

Dr. Satpathy ji graciously accepted the invitation and inaugurated the Shirdi Sai Baba Temple in Bhanjpur, Baripada, Mayurbhanj District, Odisha.

This was followed by the inauguration of the Guru Bhagwat Tungi.

The devotees then gathered to recite the sacred Shri Guru Bhagwat Prayer, marking a auspicious beginning for the newly inaugurated Tungi.

## SHIRDI SAI GLOAL FOUNDATION

### Inauguration of Shri Guru Bhagwat Tungi, Badadaanda, Baripada, Odisha



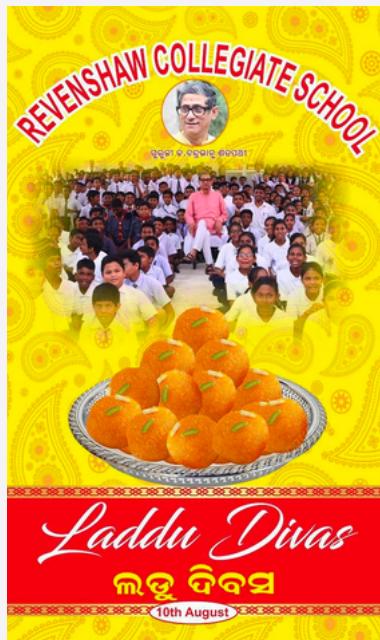
Dr. Chandra Bhanu Satpathy Ji inaugurated Shri Guru Bhagwat Tungi named Bada Daanda Guru Bhagwat Tungi, at Bada Bazar, Baripada constructed by Mayurabhanj Shri Guru Bhagwat trust on August 12, 2024.

Shri Guru Bhagwat Tungi is a traditional hub for diverse religious, cultural, and literary discussions and performances in Odisha, has been dedicated to the recital and discussion of Shri Guru Bhagwat. This sacred space aims to bring devotees together, fostering a sense of community and spiritual growth.

Mayurabhanj Shri Guru Bhagwat trust's initiative to establish Shri Guru Bhagwat Tungi is expected to promote spiritual awareness and cultural heritage in the region.

## SHIRDI SAI GLOAL FOUNDATION

### Revensaw Collegiate School, Cuttack celebrates Laddu Diwas ( Laddu Day)



Revensaw Collegiate School, Cuttack celebrates Laddu Diwas ( Laddu Day) on 10th Aug 2024. Last year on the same day Dr. Chandra Bhanu Satpathy ji inaugurated smart class in Revensaw Collegiate school. Smart class was constructed with donation given by Dr. Satpathy ji.

Commencing the proceedings, the school children began with a solemn rendition of the 'Laddu Diwas'.

Key highlights of the events are Dr. Satpathy ji discourse, question & answer session with the students and distribution of Laddu to all students of the school.

Revensaw Collegiate School was very well known for Shri Subhash Chandra Bose as its student.

### Release of Shri Guru Bhagwat Vol-9 (Odia), Prayer Book (Santali & Koshali)



On August 9, 2024, marked a significant occasion in Bhubaneswar, Odisha, as Hon'ble Chief Minister Shri Mohan Charan Majhi & Hon'ble Deputy Chief Minister Shri Kanak Vardhan Singh Deo unveiled the Odia edition of Shri Guru Bhagwat Vol-9, three books on Santali edition of Shri Guru Bhagwat Book and prayer book on Koshali.

## SHIRDI SAI GLOAL FOUNDATION

Shri Guru Bhagwat authored by Dr. Chandra Bhanu Satpathy is an unparalleled creation that gives comprehensive coverage, of the entire gamut of Guru Parampara which carries the holy tradition of Indian culture. Originally written in Odia language, Dr. Chandra Bhanu Satpathy ji's magnum opus - Shri Guru Bhagwat, runs into eight volumes containing more than 34,000 verses in Nabakshyari poetic meter.

This book is widely available across India in twenty different languages and also as musical albums in eleven languages.

For more details <https://www.cbsatpathy.com/library-books-shri-guru-bhagavat>

Dr. Satpathy ji felicitated Hon'ble Chief Minister Shri Mohan Charant Majhi, Hon'ble Deputy Chief Minister Shri Kanak Vardhan Singh Deo with a CBS Cultural Foundation Stole.

Hon'ble Chief Minister Shri Mohan Charant Majhi felicitated Dr. Satpathy ji with traditional turban.

### Release of Shri Guru Bhagwat (Garhwali) Music Album

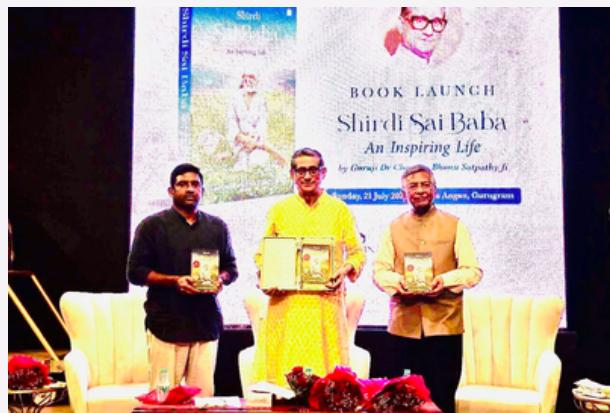


On July 21, 2024, Guruji Dr. Chandra Bhanu Satpathy launched a digital album titled "Shri Guru Bhagwat Garhwali" at Sai Ka Aangan in Gurgaon. This musical rendition of Shri Guru Bhagwat's initial prayers features Dr. Satpathy as the lyricist and music composer.

The event commenced with Dr. Satpathy lighting the lamp, followed by the digital album's release. Shri Devendra Negi introduced the album, while children from Sai Ka Aangan performed a few lines from Shri Guru Bhagwat, accompanied by a traditional Garhwali dance. Dr. Satpathy delivered a heartfelt address to the gathering, which included trustees and devotees from across India and abroad. The program was broadcast live worldwide, allowing a global audience to join in the celebration.

## SHIRDI SAI GLOAL FOUNDATION

### Release of Shirdi Sai Baba: An Inspiring Life



In a grand event supported by Sai Prakash Charitable Trust , HarperCollins launched the book "Shirdi Sai Baba: An Inspiring Life" by Dr. Chandra Bhanu Satpathy in Sai Ka aangan Temple complex .

This book is an outcome of Dr Satpathy Ji's thirty years of research on Shri Sai Baba of Shirdi. The content is put in such a way that it would appeal to devotees, people doing research on Baba and general readers.

The event was graced by the esteemed presence of the author himself, along with R. Venkatramani, Attorney General of India, and Ananth Padmanabhan, CEO of HarperCollins Publishers India. The formal proceedings began with the ceremonial lighting of the lamp by Dr. Satpathy & other distinguished guests. A short video provided a moving introduction to Dr. Satpathy's journey, setting the stage for the official book release. Sachin Sharma, Associate Publisher at HarperCollins India shares the insights into the creation of the book and its profound impact it promises to have on readers.

The Attorney General of India Mr R. Venkatramani addressed the audience, highlighting the book's comprehensive portrayal of Shirdi Sai Baba's life and legacy. He felicitated Dr. Satpathy with a shawl and memento. He added that he was delighted to attend this event.

In his address Dr. Satpathy mentioned that anything in devotional line has to be egoless . He also emphasised on the necessity of research on Shirdi SaiBaba.

The event marked a significant cultural milestone, celebrating the enduring inspiration of Shirdi Sai.

## SHIRDI SAI GLOAL FOUNDATION

### Shri Jagannath Ratha Yatra at Gurgaon



On the 7th of July 2024, Ashadh Shukla Paksha Tithi, according to tradition, the Shri Jagannath Rath Yatra was organized by Sai Ka Aangan (Sai Prakash Spiritual and Charitable Trust), Gurugram.

The Ratha Yatra celebration was marked by vibrant festivities as more than thousands of devotees participated in the yatra.

The traditional rituals include the Naba Jauban Besha Darshan of Lord Jagannath, Balabhadra, and Subhadra, followed by Pahandi, Chhera Pahanra, and Rath Pulling from Sai Ka Aangan along a predetermined route.

Dr. Chandra Bhanu Satpathy was invited to perform the Chhera Pahanra ceremony, i.e. sweep the chariot of Lord Jagannath. On this auspicious occasion, various cultural programs have been organized in traditional style, and also authentic Odia prasad has been arranged for the devotees.

The Odia and non-Odia community from Delhi & NCR and from other part of India and abroad gathered with immense zeal and reverence to pull the chariot carrying the adorned idols of Lord Jagannath, Balabhadra, and Subhadra for about a kilometer with traditional funfair and drammetry with festivity.

Since the decision to hold the Rath Yatra Event 2024, numerous programs have been organized over several weeks to educate devotees and the general public about Shri Jagannath culture and tradition, all under the guidance and supervision of Dr. Satpathy ji.

Dr. Satpathy actively promotes Shri Jagannath culture and tradition in India and abroad through his literary works, music, discourses, and by guiding other institutions with similar missions.

Under Dr. Satpathy Ji's guidance, the Ratha Yatra and Shri Jagannath movement have been organized in various locations, with notable events in Dallas, USA; Nashville, USA; and London, United Kingdom.

People from diverse backgrounds, including families, children, and elders, graced the festival, creating an electrifying atmosphere with chants, slogans, and bhajans resonating as they joyfully pulled the chariots.



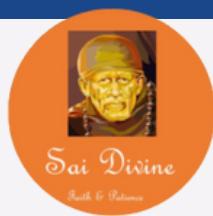
# Events



## SAI DIVINE FOUNDATION Dallas Charity

Food cart to mother and child family center charity drive





# Events

## SAI DIVINE FOUNDATION

### Celebration of Ganesh Puja at Sai Divine at Sai Divine Foundation center, McKinney





# Events

SAI DIVINE FOUNDATION

## Celebration of Guru Poornima at Sai Divine at Sai Divine Foundation center, McKinney



PAGE 36

# SHRI GURU BHAGAVAT

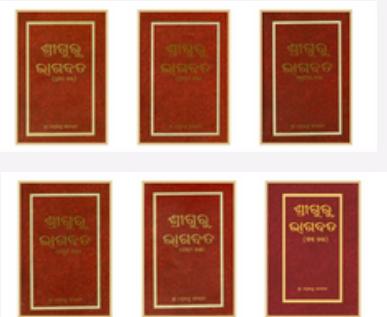
Shri Guru Bhagavat originally written in Odia language is an unparalleled creation of Dr. Chandra Bhanu Satpathy, after his sojourn and evolution in the spiritual realm. Guru Bhagavat in the Odia language runs into seven volumes containing 29,000 verses. This book elaborately depicts the theme of devotion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



*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](http://www.saidivinefoundation.org)**  **email : [saidivinefoundation@gmail.com](mailto:saidivinefoundation@gmail.com)**



**[www.facebook.com/SaiDivineFoundation](https://www.facebook.com/SaiDivineFoundation)**