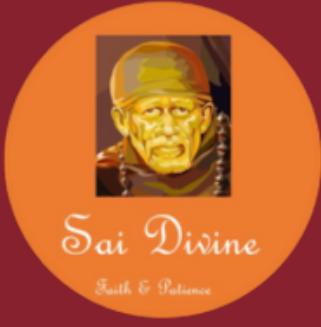


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SAI CREATIVES

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SAI DIVINE FOUNDATION

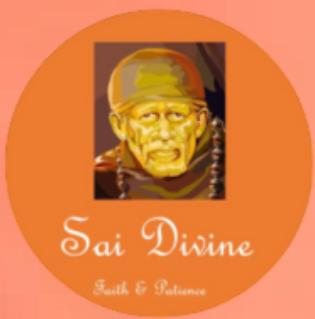


**SHIRDI SAI
GLOBAL
FOUNDATION**

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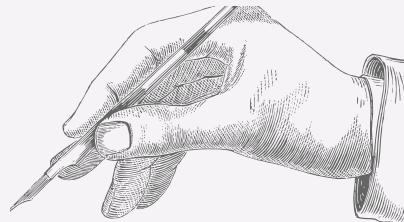


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Editorial



As we welcome Ram Navami 2025, a sacred occasion celebrating the birth of Lord Rama, we are reminded of his divine virtues—truth, righteousness, compassion, and devotion. Lord Rama's life is an eternal guide for humanity, teaching us the power of Dharma and the importance of unwavering faith in the face of challenges. In the spirit of Sai Baba's universal love and service, this Ram Navami becomes even more special for the Sai Divine Family, as we come together in devotion, selfless service, and celebration.

We are honored to receive divine inspiration from Dr. C.B. Satapathy, whose profound insights guide us on the path of Sai devotion. His words remind us that the true essence of Ram Navami is not just in rituals but in living the ideals of Lord Rama—kindness, humility, and service to humanity. He emphasizes that Sai Baba's teachings align with Lord Rama's principles, urging us to uphold dharma in our daily lives thru his holly book " Sri Guru Bhagwat". The most beautiful way to celebrate Lord Rama's birth is by following his ideals of compassion and service. This Ram Navami, our Sai Divine Family extends its hands in selfless service through food donation at Dallas Downtown. By feeding the hungry, we honor Sai Baba's message: "Sabka Malik Ek"—God resides in every being. This initiative is not just about providing meals; it is about sharing love, care, and hope with those in need.

At Sai Divine Foundation, the festive spirit of Ram Navami will be celebrated with devotion, bhajans, spiritual discourses, and prasad distribution. The air will resonate with the divine names of Lord Rama and Sai Baba, uniting devotees in a shared vibration of peace and love. This celebration is a reminder that true bhakti lies in surrender, faith, and service to all. As devotees of Sai Baba, we are bound by an unbreakable spiritual connection. Whether we are serving food in Dallas, singing bhajans at Sai Divine Foundation, or reflecting on the teachings of Dr. C.B. Satapathy, we are all part of one SaiFamily. Our unity in devotion and service reflects the timeless teachings of Lord Rama and Sai Baba.

As we bow in reverence this Ram Navami, let us pledge to live with truth, love, and compassion, making every action a tribute to Rama and Sai Baba's divine teachings.

Jai Shri Ram! Jai Sai Ram!

Aditya Panigrahi
Editor, Sai Creatives

Ram Navami Message 2025



On the sacred occasion of Ram Navami, we gather not merely for festivity but for deep introspection and spiritual contemplation. Lord Rama, revered as Maryada Purushottama, symbolizes truth, sacrifice, compassion, and righteousness. His divine life continues to guide us toward ethical living and universal harmony. In today's world, where values often waver amidst change and chaos, Rama's virtues shine as a beacon to those walking the path of dharma.

Although the exact birth-date of Shri Sainath remains unknown, the Shirdi tradition commemorates Ramanavami (the ninth day of the bright half of the Chaitra month in the Hindu calendar, typically falling in March-April) as Baba's birthday. This celebration is symbolic, as Shri Ram embodied moral excellence, while Ravan represented moral decay. No other species has demonstrated such extremes, prompting the notion that "God created humans in His image.

Shirdi Sai Baba, whose birth we lovingly commemorate today, taught us through his simple yet profound actions such as embracing all without distinction, planting trees and caring for the environment. He emphasized the importance of inner purity over outward rituals, urging us to cultivate virtues like love, empathy, and tolerance.

In an ever-changing world marked by rapid technological advancements and environmental shifts, the essence of Lord Rama's and Sai Baba's teachings remain timelessly relevant. They beckon us to turn inward, to reflect deeply, and to strive earnestly toward self-realization and spiritual growth.

The term "Navami" refers to the ninth lunar day, a significant point in the cosmic calendar. However, when interpreted as "Navadha," it reveals a profound spiritual significance. "Navadha Bhakti" becomes the key to unlocking excellence within us, synonymous with spiritual growth. This nine-fold devotional approach to the Divine or Sadguru encompasses practices such as worship, remembrance, meditation, and more.

May Lord Rama and Shri Sai Baba bless us with strength to uphold righteousness, compassion to serve all, and wisdom to seek the divine within. Let us dedicate ourselves anew today to nurturing our inner spiritual landscape. May our devotion inspire kindness towards all beings, responsible stewardship of our environment, and unwavering commitment to truth and virtue.

May Shri Sai bless us all.

Dr C. B. Satpathy

ESSENCE OF ‘KARMAPHALA’ AND SHRI GURU BHAGAWAT

Uma Besen

Gurugram

‘As you sow so shall you reap’, ‘Jaisi karni waisi bharni, ‘jaise ko taisa’ are some of the common idioms familiar to all of us. We have heard these from our teachers, parents, friends, colleagues, aunts and uncles at various occasions suiting various situations. The entire gamut of human history is based on this principle that our sufferings, happiness, poverty, wealth, health birth and death are dependent on our actions and thoughts. Human civilisations are replete with stories and mythologies about how a bad action bears bad fruit for an individual and a good deed bears sweet fruits. However, when every being on this earth is in know of this cardinal principle, why do humans succumb to doing bad deeds? Are they crazy? What is the compulsion for them to err again and again and commit blunders.

Haven’t our grandparents, parents and teachers narrated the stories of triumph of good over evil. The Holy books of all religions, barring none have laid down their respective ‘do’s and don’ts’, to save people from falling in the trap of committing bad actions and even thoughts, unleashing the wrath of ‘Karma-Phala’ Yet the frailty of human beings to undergo the torture of taking birth on this earth again and again to balance the result of their karmic debts and actions makes their plight pitiful.

Is it possible that common-man has failed to understand the implications of the ‘Karma-phala’ and remains delusional that it is applicable to the karmas of others vis-a-vis him, while he is above all Karmas? Don’t we all gloat at the miseries of others, with a secret sense of indignation that their sufferings must have been a result of bad-karmas. Alternately, when miseries strike us, we pray to Baba for his mercy and compassion, at the same time questioning Baba “Why ME”. It won’t be surprising if Shirdi Sai Baba devotees also secretly wonder if some of their known enemies have taken birth as snakes, frogs or goats as in “Sai Satcharita” there are stories about people taking birth as animals due to their karmic deeds. While an introspection on our thoughts and actions is mandatory for every individual, let us understand the theory of Karma, as explained in the “Shri Guru Bhagawat” authored by revered Guruji Dr Chandra Bhanu Satpathy.

At the outset, Guruji has written that 'there are three main types of Karmas including - Prarabdha; Sanchita; and Kriyamana within the ambit of which the entire human activities may be classified. He also wrote that 'the innumerable types of karmas performed by human beings have far-reaching results following different physical and subtle processes" He further emphasised that 'hidden behind every physical Karma is a parallel subtle form of Karma'.

The process of the three types of Karmas are so complex that without the help of a Sadguru it is impossible for any individual to either understand it or mitigate it. Every action of ours gets accumulated into Prarabdha Karma and if the previous Karmic debts are not mitigated in one life, they accumulate in our account of what we call as Sanchit Karmas. So an individual has to fulfill the 'Prarabdha Karma' as well as a portion of the Sanchita Karma, accumulated through various lives. But that is not all. He/she is likely to add some extra karmic debt by creating new Karmas in the current life which are considered as 'Kriyamana Karma' and if these karmas are not balanced in that very birth they again add up to our Karmic debt of 'Prarabdha' and 'Sanchita Karma'. Thus a soul is entwined in karmic debts for several births and it appears that this bonded slavery to his own self continues birth after birth.

This process of Karmic debt has been explained in the following verses of Shri Guru Bhagawat, Volume - IV

Kaatila bele poorba roona, naba roona nie janama
Mitaaebaaku karma phala, Na thaae kaara shakti bala
Beshee punya je karibase, maayajaalare se bi phashe
Bhogibaa hetu kruta punya, nebaaku huai janama

Which means 'since new karmic debts are constantly created during the process of mitigation of 'Rinas' of earlier lives, no human being has the ability and strength to wipe out all his karmic debts'. He may undertake virtuous deeds to mitigate the previous Karmic debt but it is a misnomer if one thinks that the Punya karmas don't accumulate to your Prarabdha Karma. So the soul has to again take birth to reap the benefits of his Punya Karmas also and subsequently succumb to temptations and create some paapa-karma to his account. As we read the explanation of the 'Karmic Debts in the Shri Guru Bhagawat' we may feel that there is absolutely no escape from the bondage of Karma. However, Guruji dispels this ignorance and writes about a way out to break the shackles of Karma.

A famous quote from Shri Bhagawat Gita in which Sri Krishna said to Arjuna 'Phal ki iccha Mat Kar', which means, while undertaking any Karma do not aspire to reap its fruits must have been at the lip of every Hindu, literate or otherwise. This is also very loosely quoted by many spiritual practitioners who interpret this as abandoning all desires. The simple householders impressed by this sentence as said in Shri Bhagawat Gita attempt to practice, giving up their worldly desires. In the process they are even looted by several fraud preachers, who loot the innocent individuals of their gold and wealth with the claim that if they give up these to the Gurus they will Have 'Moksha'. This 'Moksha' is a funny word which is again very loosely explained by the so called spiritual practitioners, but maybe we can attempt to deal with this subject, in the context of Shri Guru Bhagawat, at another time.

In Shri Guru Bhagawat, the correct perspective of Shri Krishna's words 'Phal Ki iccha Mat Kar' is explained as under;

**Karma hoile nishkaama, praarabdha huenaan janma
Shrigurunku kale arpita, puni bane naahin praarabdha.**

This means "If an individual does not yearn for the benefits of his Karma, then fresh Rina (Karmic debt) does not get created, Also, if a devotee offers the results of his Karma to the Sadguru, even then Karmic debts do not get created".

This can be further explained by an example. Every Mother or Parent is desirous of creating the best possible situation for their children. They want them to excel in all fields, become successful in everything they do, have health, wealth and prosperity. But, does she/ he achieve the desired life for their child? The child is led by his own destiny or Prarabdha and no matter what the parents may desire or attempt to achieve for him, they cannot alter his destiny. We also see parents attempting to embezzle others properties and indulge in all sorts of Paapa karmas to provide best life for their children. The story of Mahabharata is a glaring example of Dhritarashtra and Gandhari's aspirations for their children. Was Dhritarashtra able to secure the life for Duryodhana as per his desire? We fail to learn from the lessons of these epics yet we loosely quote Shri Krishna at every random occasion.

In the Sai Satcharita, it is written that Baba had said to one devotee that 'Remember whatever you are doing and wherever you are, everything is known to me'. This is a clear indication that only the Sadgurus are capable of knowing our Karmas and also our Prarabdha. They are aware that which devotee is undergoing what karmic debt. That is why it is written in the Shri Guru Bhagawat that

**Karmara ati Guhya tattwa, debataanku bi abidita
Ke karma keun phala die, Shri Gurunku gochara thaae
Raakshasanka brutti je paapa, debataankara punya roopa
Narara paapa Saathe punya, nara je duhinka mishrana**

Which means- 'The principles of Karma are so complex and its essence so deep, that even deities of Hindu Pantheon are ignorant of it. Only the Sadguru is aware about this system of action and reaction i.e. the results created by a Karma. The mental proclivities of the Demons are dominated by paap and that of the Devata by Punya. On the other hand a human being has a combination of paap and punya in him'. Therefore, there is a perpetual conflict between his Deva and Asura proclivities.

Guruji has also outlined a way out to overcome this conflicting nature of human beings. He wrote:

**Prabhu dharma paaliba jete, jeeba dharma, chhaadiba sete
Jeeba gale manaurdhware, chaalai aatmaara aagyaare
Manisha hele antarmukha, khojai adhyatmika patha
Aatmaa ansha paramaatmaara, swabhaabare eka prakaara**

In the above verses Guruji exposed a way out for the human beings to overcome the conflict of Paap-Punya. He wrote- 'his conflicted nature ebbs away as he follows his own divine nature. The more the jiva transcends the limitations of his mind, the more he acts according to the dictates of his soul. However, overdoing the Punya act to escape the Paapa prarabdha is also not likely to liberate the soul. It will be bound by the positive Karmic debt and to nullify it, it has to still take birth. Hence the best way to escape the cycle of births and deaths is to direct all your Karmas, both good and bad to Baba or whichever Guru or isht one believes in and free oneself from its debts. In a song written and composed by Guruji, this aspect has been beautifully expressed as- "Paap - Punya sab Guru ko dhekey, Guru ke beetar Kho Jaana hai".

In Shri Guru Bhagawat, Guruji has also written elaborately about the Rinanubandh. He has made an exhaustive narration about how members of a family come together to overcome their karmic debt of previous births. Our relatives, friends, parents and all other beings including our domestic help enter our lives at different time and phases only to fulfil their karmic connection with us. He wrote that a father in the previous birth may take birth as son in the current life and their mutual affection and emotional bonding might break and run out of proportion, once the rinanubandh is completed. Human beings driven by 'Maya' consider all these relationships as real and undergo enormous suffering and also create more prarabdha karma for each other. Hence bounded by the karmic laws they again take birth in the same family to fulfill their karmic goals.

In Shri Guru Bhagawat Volume IV, Guruji has dealt minutely targeting every aspect of Karmic Debt including - The karmic Debts of the ruler; Karma Phala of accidental death and murders; results of Suicide; Karmic debt due to group activities; paap-Punya of children; Play of Ego and also birth of a jeeva in a male and female body to mitigate previous Karmic debt.

If one reads these chapters intently, it becomes clear that we have taken birth in this world to balance our Karmic debts and we should be extremely careful in not creating any further debts for ourselves. However, that doesn't mean that we stop acting altogether as it is written in Sai Satcharita that inactivity is like a canker of any soul. Hence dear readers, next time when you hear the Bhagawat Gita's quote 'Phal ki iccha mat kar', realise that Sri krishna could not have meant abandon your desires. It is natural for human beings to desire but when we take any action towards fulfilling that desire, we may not necessarily achieve the desired result as per our intellect, the fruits our actions will be handed over to us depending on our Karmic debts, or Karma-Phala. However, taking recourse to a Sadguru will benefit us in speeding up the process of mitigating all our Prarabdha and Sanchita Karmas also.

Guruji has ended the chapter on Karma-Phala with a beautiful prayer

**Guru hey mote krupakaara, agyaanaataru mukta kara
Janenaa gata karmaphala, praarabdha aage mun nirbala**

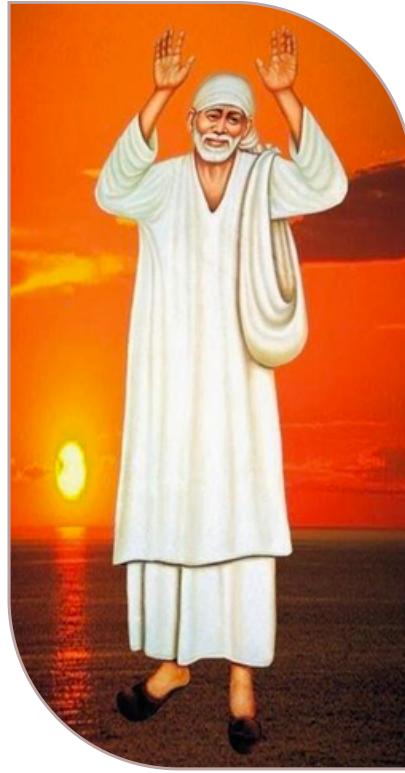
Which means -'O guru kindly dispel my ignorance. I am not aware about the karmaphal of my past lives. I am weak before my Prarabdha. However, I realise that on the other side of the hill flows the river of your compassion.'

Jai Shri Sai

THE POWER IN THE UNEXPECTED

By Shreya Agrawal

Aubrey, Texas



This semester of college, I have faced a lot of unexpected moments. For example, getting one group for a class project instead of the one you thought you would work with. Or, the work for a job being different from what I expected. As a very planned person who is scared by change, this was initially challenging because I wasn't sure if things would turn out well. But as the semester progressed, all of these unexpected situations ended up turning out even better than I expected, along with teaching me many new things. This reminds me of Sai Baba's principles of faith and patience. Just having faith that Sai Baba is doing what is best for us, even when life takes its turns, is the way for us to steady our boat in the ocean of life. Second, having patience allows us to see these changes through and allows us to embrace the change and unexpectedness of life, even when we are scared or worried.

WHY INTELLECT FAILS WHERE EMOTION SPEAKS: YOU CANNOT INTELLECTUALIZE A SACRED MOMENT OF FEELING

By Sanjana Polapragada

Why Intellect Fails Where Emotion Speaks: You Cannot Intellectualize a Sacred Moment of Feeling

Gurur Brahma, Gurur Vishnu; Gurur Devo Maheshwara! Gurur Sakshat Parabrahma
Tasmai Shri Guruveh Namah!!

During a particular phase of my life, I found myself yearning for a homecoming to Shirdi Sai Baba— and to India. I longed to explore and deepen my relationship with Baba, the physical embodiment of the Divine. It was then that my father informed me of a Baba trip in Sri Lanka to serve our Guruji Dr. Chandra Bhanu Satpathy. Until this point, my understanding of Baba Seva meant being a good person and contributing to society. I believed I could fulfill this in my future public service career and that this, along with praying at home, was sufficient. After all, Baba is all expansive and everywhere right?

On my trip to Sri Lanka, I interacted with select groups of devotees from India. The frenzy, the intense emotions, and the hectic atmosphere— especially how everyone would react when Guruji was nearby — felt overwhelming. Logically, I could not understand the depth of their emotion or the significance behind many of their acts of devotion. So, I chose to approach the experience with curiosity and an open heart.

I set out to understand each devotee's personal relationship with Baba. Some described him as a father, others as a mother or a brother, and some as their guiding force holding unwavering loyalty no matter what. Over the course of the trip and inauguration of the Sai Baba Temple in Avissawella, Sri Lanka, I was selected as the public commentator for the Prana Pratishta Pooja. In spontaneous moments, I felt called to serve and guided by the divine.

For instance, when a woman speaking Tamil handed me an oil bottle to give to the panditji for the Baba pooja, or when Guruji's hand towel was unexpectedly given to me, or when I felt hesitant to eat with soiled hands another devotee offered me Guruji's spoon (after he finished his dinner). Some call these experiences miracles or divine synchronicities that defy coincidence. All my life, I've connected such dots – and here too, I did.

I sat next to Guruji and shared my journey. How I was trying to understand each devotee's bond with God and how I craved to deepen my own. The first thing he asked was, "When did you go to Shirdi last?" He explained how he goes to Shirdi 7-8 times a year. I asked, "Since God is everywhere, can't you pray in your house?" To which he replied, "That is escapist logic. You have to go to God, if you prioritize God, He will prioritize you."

He told me, "Logic and intellect are good, but you cannot intellectualize an emotional moment." I realized I had been doing exactly that – trying to understand devotion through logic, when it was simply beyond understanding.

Guruji also showed me a glimpse into a more holistic definition of Baba Seva through pictures of groups of devotees in Dallas carrying out temple and baba work. He told me how he knows of a very wealthy devotee and despite all of his responsibilities everyday he still cleans the baba mandir with a cloth in his own house. That moment shifted something in me. My definition of Seva began to broaden – not just through my public service career, but in direct participation: in Baba temple activities, in devotee groups, and in selfless spiritual service.

Soon after our conversation, I sat next to Guruji again for five minutes, and what I experienced next was otherworldly, unreal, intense, and disruptive. I found myself at a loss of words to describe the energy Guruji was emitting. I thought to myself "This man is not human," as I felt pulled towards him like a small paper clip to the world's strongest electromagnet. I remained high on that energy for the next 30 minutes – and then, suddenly, I felt empty. His words echoed in my mind once more.

After returning from Sri Lanka, my father immediately booked a trip to Shirdi the very next day. We were blessed with a divine Darshan and Aarthi. The following morning, I had hoped to see Sai Baba's Samadhi again; however Baba had different plans for us.

We visited the Sai Baba Library, where books had been donated by Guruji. There, by what seemed like chance, I picked up Volume 2 of Sri Guru Bhagawat.

To my amazement, the pages I opened directly corresponded to the very questions I had when witnessing the emotional expressions of devotion with clear answers. The text explained the profound significance of Guruji's feet, and why, during the temple inauguration, devotees rushed to touch the water placing it over their head, and why my father did the same thing to me. The significance of what it means to fall at the feet of the Guru not only as humility in the disciple Guru relation but the divine energy radiating from his feet. Also, why the leftovers of food of Guruji becomes prasad as it has been imbued with divine energy. Why any object he touches is kept and held onto by devotees. The Guru Bhagawat revealed that even deities themselves are unaware of the full power of the guru- disciple bond.

Later, my father and I visited Dwarkamai, but due to mobile phone restrictions, we had to enter separately. He went in first, then I followed. As I stepped onto the upper floor where Baba's Dhuni is kept, I bowed to His feet. As I rose, the panditji handed me a coconut and rose bouquet. When I stepped outside and gave it to my father, he smiled and said, "Baba is pampering my daughter."

We flew back home to Hyderabad and I returned with a renewed sense of purpose and a whole new spiritual family. At home, I browsed through our library and found the first 4 volumes of the Guru Bhagawat. Each night, I now read a few pages, reflecting on their meaning. Soon after, my aunt, a fellow member of this baba community, forwarded me a text message about the Sai Creatives Ram Navami magazine. The rest is history. Through Baba's grace, I hope to share my experiences with the next generation of children and young adults — a journey of understanding the separation between intellect and logic, and divine emotional experiences.

Our human intellect cannot explain everything, for there is so much on Baba's path that is not meant to be explained — only felt.

THE MODERN-DAY RAVANA

By Sanjeeb Panigrahy
Dallas, Texas

Ravana, the ten-headed demon king from the Ramayana, is often viewed as a symbol of evil, arrogance, and unchecked ambition. However, he was also a learned scholar, a powerful ruler, and a devout Shiva devotee. In today's world, the concept of a "modern-day Ravana" has evolved beyond just being a mythical figure. It represents individuals and societal issues that embody his negative traits—ego, greed, deceit, and abuse of power—while also acknowledging the complexities of human nature. Though Ravana was a powerful king, a great scholar, and a formidable warrior, he met a tragic downfall. His story is not just about the triumph of good over evil but also a lesson in human flaws—how arrogance, unchecked desires, and a lack of self-awareness can lead to destruction. Here are key takeaways from Ravana's fall that are relevant even today.

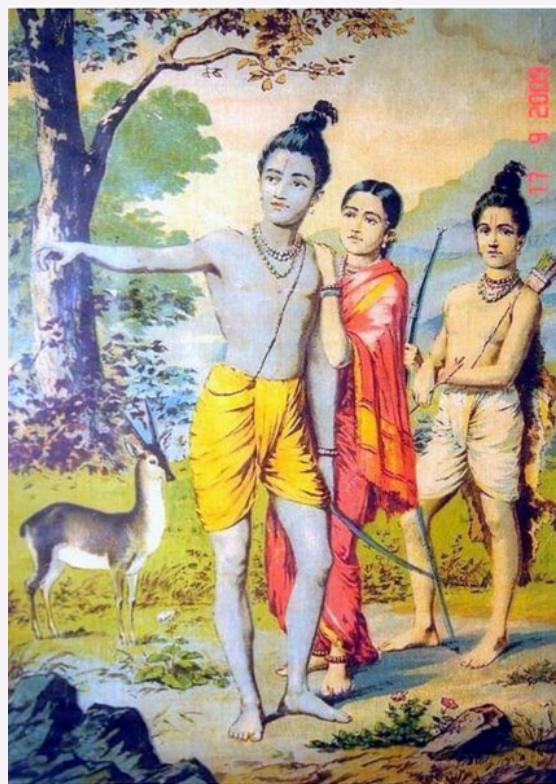
The Ten Faces of the Modern Ravana

Ravana's ten heads symbolized his vast knowledge but also his uncontrolled desires and flaws. If we were to interpret them in today's context, what would they represent? Ego & Arrogance, Leaders and influencers who refuse to listen to others, believing they are always right. Greed & Corruption, Corporate and political figures who exploit resources and people for personal gain. Lust & Exploitation, The prevalence of crimes against women and the objectification of human relationships. Anger & Hatred, Rising intolerance, communal violence, and social unrest fueled by divisive ideologies. Deception & Misinformation, The spread of fake news, propaganda, and misleading narratives. Injustice & Oppression, Discrimination based on caste, gender, or class, denying basic rights to the weak. Addiction & Temptation, The growing dependency on materialism, drugs, and digital distractions. Envy & Rivalry, Unhealthy competition in workplaces, politics, and even among nations. Tyranny & Authoritarianism, The suppression of free speech and dictatorship-like tendencies. Hypocrisy & Moral Decay, Societies that preach values but fail to practice them in real life.

Examples of Modern Ravanas are Dictators and Corrupt Politicians who misuse power for personal benefit. Corporate Greed companies that exploit labor, harm the environment, or manipulate markets. Cyber Criminals & Social Media Manipulators fake news, cyberbullying, and data breaches that harm society and so many other aspects in this materialistic life.

So, the question is how to overcome the Modern Ravana. In the Ramayana, Ravana was ultimately defeated by Lord Rama, symbolizing the triumph of truth over falsehood. In today's world, defeating the modern Ravana requires Education & Awareness by Spreading knowledge to counter ignorance and misinformation. Justice & Accountability by Holding criminals, corrupt leaders, and exploiters responsible. Empowerment & Equality by Creating a fair society where everyone has equal opportunities. Self-Reflection & Moral Strength by Encouraging people to look within and overcome their inner Ravana.

To conclude, the battle against Ravana is not just a mythological event but an ongoing struggle within and around us. Every time we choose truth over deceit, kindness over cruelty, and justice over oppression, we strike a blow against the modern Ravana. The real question is: Are we ready to be the Rama of our time? The choice is ours.



AN EDUCATION FROM SHRI SAI SATCHARITRA

CHAPTER XXIII

How to meditate on Baba? No one has been able to fathom the nature or the form of the Almighty. Even the Vedas and the thousand-tongued Shesha are not able to describe it fully; but the devotees cannot but know and look at the form of the Lord, for they know that His Feet are the only means of their happiness. They know no other method of attaining the supreme goal of life, except meditating on the Holy Feet. Hemadpant suggests an easy way of devotion and meditation as follows:-

As the dark fortnight of every month wears out gradually, the moonlight also wanes in the same degree and on the newmoon day, we do not see the moon at all, nor do we get her light. Therefore, when the bright fortnight begins, people are very anxious to see the moon. On the first day, the moon is not seen and on the second day also she is not clearly visible. Then the people are asked to see the moon through an opening between the two branches of a tree, and when they begin to see through this aperture eagerly and after concentratedly, the distant small crescent of the moon comes, to their great delight, within their ken. Following this clue, let us try to see Baba's Light. Look at Baba's posture, how fine it is! He is sitting with His legs folded, the right leg held across the left knee. The fingers of His left hand are spread on the right-foot. On the right toe are spread His two fingers-the index and middle ones. By this posture Baba means to say, as it were-if you want to see My Light, be egoless and most humble and meditate on My toe through the opening between the two branches-index and middle fingers-and then you will be able to see My Light. This is the easiest means of attaining devotion.

Now let us turn for a moment to Baba's life. Shirdi had become a place of pilgrimage on account of Baba's stay. People from all quarters began to flock there, and both the rich and the poor began to be benefited in more ways than one and in some form or other. Who can describe Baba's boundless love and His wonderful natural knowledge and His all-pervasiveness? Blessed is he, who could experience one or all of these. Sometimes Baba observed long silence which was, in a way, His dissertation on Brahman; at other times He was Consciousness-Bliss Incarnate, surrounded by His devotees. Sometimes He spoke in parables, and at other times indulged in wit and humour. At times, He was quite unambiguous (clear) and at times He seemed enraged.

Sometimes He gave His teachings in a nut-shell, at other times He argued at length. Many a time He was very plain. In this way, He gave varied instructions to many, according to their requirements. His life was, therefore, inscrutable, beyond the ken of our mind, beyond our intellect and speech. Our longing to see His face, to talk with Him and hear His Leelas was never satisfied; still we were overflowing with joy. We can count the showers of rain, encircle (tie) the wind in a leather bag, but who can gauge or measure His Leelas? Now we deal here with one aspect of them, viz. how He anticipated or forestalled the calamities of His devotees and warded them off in time.

Balasaheb Mirikar

Balasaheb Mirikar, son of Sardar Kakasaheb Mirikar was Mamlatdar of Kopergaon. He was going on tour to Chitali. On the way he came to Shirdi to see Sai Baba. When he went to the Masjid and prostrated himself before Baba, usual conversation regarding health and other matters commenced, when Baba sounded a note of warning as follows:-"Do you know our Dwarakamayi?" As Balasaheb did not understand he kept quiet, Baba continued - "This is our Dwarakamayi, where you are sitting. She wards off all dangers and anxieties of the children, who sit on her lap. This Masjidmayi (its presiding Deity) is very merciful, she is the mother of the simple devotees, whom she will save in calamities. Once a person sits on her lap, all his troubles are over. He, who rests in her shade, gets Bliss". Then Baba gave him Udi, and placed His protecting hand on his head. When Balasaheb was about to depart, He again said- "Do you know the "Lamba Bava" (long gentleman), Viz. serpent?" And then closing the left arm like fist He brought it near the right elbow, and moving His left arm like the hood of a serpent, He said- "He is so terrible, but what can he do to the children of Dwarakamayi: When the Dwarakamayi (its presiding deity) protects, what can the serpent do?"

All who were present there, were curious to know the meaning of all this and its reference to Mirikar, but none had the courage to ask Baba about this. Then Balasaheb saluted Baba and left the Masjid with Shama. Baba called Shama back and asked him to accompany Balasaheb, and enjoy the Chitali trip. Shama came to Balasaheb, and told him that he would go with him according to Baba's wish. Balasaheb replied that he need not come as it would be inconvenient. Shama returned to Baba and told Him what Balasaheb said to him. Baba said, "Alright, do not go. We should mean well and do well. Whatever is destined to happen, will happen".

In the meanwhile Balasaheb thought over again, and calling Shama asked him to accompany him. Then Shama going again to Baba and taking His leave started with Balasaheb in the tanga. They reached Chitali at 9 P.M. and encamped in the Maruti temple. The office people had not come; so they sat quiet in the temple, talking and chitchatting. Balasaheb was sitting on a mat reading a newspaper. His Uparani (upper dhotar) was spread across his waist and on a part of it a snake was sitting unobserved. It began to move with a rustling sound which was heard by the peon. He brought a lantern, saw the snake and raised an alarm- 'serpent, serpent'. Balasaheb was frightened and began to quiver. Shama was also amazed. Then he and others moved noiselessly and took sticks and clubs in their hands. The snake got down slowly from the waist and it moved away from Balasaheb; it was immediately done to death. Thus this calamity, which was prophesied by Baba, was averted and Balasaheb's love for Baba was deeply confirmed.

Bapusaheb Booty

A great astrologer named Nanaheb Dengale told one day Bapusaheb Booty, who was then in Shirdi, "To-day is an inauspicious day for you, there is a danger to your life". This made Bapusaheb restless. When they, as usual, came to Masjid, Baba said to Bapusaheb- "What does this Nana say? He foretells death for you. Well, you need not be afraid. Tell him boldly "Let us see how death kills." Then later in the evening Bapusaheb went to his privy for easing himself where he saw a snake. His servant saw it and lifted a stone to strike at it. Bapusaheb asked him to get a big stick, but before the servant returned with the stick, the snake was seen moving away and soon disappeared. Bapusaheb remembered with joy Baba's words of fearlessness.

Amir Shakkar

Amir Shakkar was a native of the village Korale, in Kopergaon Taluka. he belonged to the butcher caste. He worked as a commission agent in Bandra, and was well-known there. He once suffered from Rheumatism, which gave him much pain. He was then reminded of God, and so, he left his business and went to Shirdi, and prayed to Baba to relieve him from his malady. Baba then stationed him in the Chavadi, which was then a damp unhealthy place, unfit for such a patient. Any other place in the village, or Korale itself would have been better for Amir, but Baba's word was the deciding factor and the chief medicine. Baba did not allow him to come to the Masjid, but fixed him in the Chavadi, where he got very great advantage.

Baba passed via Chavadi every morning and evening; and every alternate day Baba went to the Chavadi in a procession and slept there. So Amir got Baba's contact very often easily. Amir stayed there for full nine months, and then, somehow or other, he got a disgust for the place. So one night he stealthily left the place and came to Kopergaon and stayed in a Dharmashala. There he saw an old dying Fakir, who asked him for water. Amir brought it and gave it to him. As soon as he drank it, he passed away. Then Amir was in a fix. He thought that if he went and informed the authorities, he would be held responsible for the death as he was the first and sole informant, and knew something about it. He repented for his action, viz. leaving Shirdi without Baba's leave, and prayed to Baba. He then determined to return to Shirdi, and that same night he ran back, remembering and muttering Baba's name on the way, and reached Shirdi before day-break, and became free from anxiety. Then he lived in the Chavadi in perfect accordance with Baba's wishes and orders, and got himself cured. One night it so happened that Baba cried at midnight- "Oh Abdul, some devilish creature is dashing against the side of My bed". Abdul came with a latern, examined Baba's bed but found nothing, Baba asked him to examine carefully all the place and began to strike ground with His satka. Seeing this Leela of Baba, Amir thought that Baba might have suspected some serpent had come there. Amir could know by close and long contact the meaning of Baba's words and actions. Baba then saw near Amir's cushion something moving. He asked Abdul to bring in the light, and when he brought it, he saw the coil of a serpent there, moving its head up and down. Thereupon the serpent was immediately beaten to death. Thus Baba gave timely warning and saved Amir.

Hemadpant (Scorpion and Serpent)

(1) At Baba's recommendation Kakasaheb Dixit was daily reading the two works of Shri Eknath Maharaj, viz., Bhagwat and Bhawartha Ramayana and Hemadpant had the good fortune to be one of the audience when the reading of the works was going on. Once when a portion from the Ramayana relating to Hanuman's testing Rama's greatness, according to his mother's instructions, was being read, all the listeners were spell-bound. Hemadpant was one of them. A big scorpion (none knew where it came from), jumped and sat on the right shoulder of Hemadpant, on his Uparani (upper dhotar). First it was not noticed, but as the Lord protects those, who are intent on hearing His stories, he casually cast a glance over his right shoulder and noticed it. It was dead silence, not a bit moved here or there. It seemed as if, it also enjoyed the reading. Then by the Lord's grace, Hemadpant without disturbing the audience, took the two ends of his dhotar, folded them, and brought them together, enclosing the scorpion within. Then he went out, and threw it in the garden.

(2) On another occasion some persons were sitting in the upper floor of Kakasaheb's Wada, just before nightfall, when a serpent crept through a hole in the window frame and sat coiled up. A light was brought. Though it was first dazzled, yet it sat still and only moved its head up and down. Then many persons rushed there with sticks and cudgels, but as it sat in an awkward place, no blow could be dealt. But hearing the noises of men, the serpent went out hastily through the same hole. Then all the persons there felt relieved.

Baba's Opinion

One devotee named Muktaram, then said that it was good that the poor creature escaped. Hemadpant challenged him saying that serpents should better be killed. There was a hot discussion between them - the former contending that serpents, and such creatures, should not be killed, the latter that they should be. As night came on, the discussion came to an end, without any decision being arrived at. Next day, the question was referred to Baba, who gave His settled opinion as follows:- "God lives in all beings and creatures, whether they be serpents or scorpions. He is the Great Wirepuller of the world, and all beings, serpents, scorpions etc., obey His command. Unless He will it, nobody can do any harm to others. The world is all dependent on Him, and no one is independent. So we should take pity and love all creatures, leave off adventurous fights and killings and be patient. The Lord (God) is the Protector of all.

Bow to Shri Sai - Peace be to all

FROM OUR BELOVED GURIJI DR C.B. SATPATHY'S MUSTER

Ram Navami
2025



|| *Guru Brahma GururVishnu, Guru Devo Maheshwaraha,
Guru Saakshat Para Brahma , TasmaiSreeGuraveNamaha* ||

"It 's about who stands in the rain with you , when they also have a choice to be dry. Remember that first among them is our GURU "

"Do not use your energy to worry. Use your energy to believe, create, trust grow, glow and heal ".

"To be trusted is a grater compliment than being loved , more so in Guru disciple relationship for sure "

RAHI

By Sanjeeb Panigrahy
Dallas, Texas

में चलता गया रहो में ,
कुछ लीग आगे निकल गये,
कुछ पीछे रहे गये ,
दाहिने देखा की में दूसरों से आगे निकलरहा हूं ,
बाएं देखा तो कोई मुझसे आगे निकल रहे थे ,
मंजिल एक हैं था , पहुन्चा था मधुशाला में ,
जब मई पहुंचा तो देखा वो पहले से ही सुरु होगयेथे ,
पिए वो भी , और पिया में भी,
यो थोड़ा ज्यादा और में थोड़ा कम ,
वो निकले दो कंधे के सहारे पे , और में अपना पैरों पे ,
जब सुबह हुआ तो सुनाया गया उनलोगों को ,
संभल नहीं परतेहो तो इतने कूँ पितहो
और पड़ी मुझे भी की ऐसे लोगोंके साथ क्यों रहतेहो ,
पड़ी तो दोनों की ही थी!!!!

SRUSTI TATWA

By NAMITA RANI SUBUDHI
Bhubaneswar

The world is created out of Ego of Lord Brahma. It is made up of Five Elements. All living beings are created with all these five Basic elements. These elements are Ether Space, Air, Tejas (fire), Water and Earth. Human body was also created with these Five Elements. Human body possesses Manas Tatwa or Chetan Tatwa, psychologically corresponds to Trigunas in human body. The development of consciousness is manifested in Triguna Tatwa. These are known as Satwa – called as stability, Rajos – called as actions and Tamas – called as inertia or lack of activity. Human are the beast creatures of Universe, they have to balance with the Trigunas, otherwise with the struggle of these Gunas, the Universe will come to end. Human ego destroys the good quality and that leads to destruction.

It is said in Odia philosophy –

**Ahankaroro teeni tatwa, rajo o tamo sathe satwa
Tini Gunaru bane biswa, Guna sangharshe hue naso**

The material energy consists of three gunas (modes)—sattva (goodness), rajas (passion), and tamas (ignorance). These modes bind the eternal soul to the perishable body.

A Guru or a Saint can impart the knowledge in their disciples to make balance among the Trigunas for a better living and can take them to the State of Sadgati.

THE REAL HEROES OF RAMAYANA: MORE THAN JUST RAMA AND SITA

By Atishay Jain
Plano, Texas

The Ramayana isn't just an ancient epic—it's a story about a family with relatable struggles, love, and tough choices. As Ramnavmi approaches, it's worth looking at Rama's family not just as divine figures, but as people who faced real challenges. Their decisions, sacrifices, and bonds still resonate today.

Dasharatha, The Dad Who Made a Costly Mistake: King Dasharatha of Ayodhya loved his four sons—Rama, Bharata, Lakshmana, and Shatrughna—but his past promise to Queen Kaikeyi forced him into an impossible situation. To keep his word, he exiled Rama, his eldest and most beloved son. The guilt and grief literally killed him. Ever seen a parent torn between duty and love? Dasharatha's story is a harsh reminder that promises have consequences.

Rama & Sita, The Power Couple Who Faced Life's Hardships: Rama wasn't just the "perfect prince"—he was a guy who got exiled unfairly but didn't complain. Instead, he adapted, living in the forest with Sita and Lakshmana. Sita, often reduced to just "the ideal wife," was way more than that. She chose to follow Rama into exile, proving her loyalty wasn't blind obedience but conscious love. Later, when Ravana kidnapped her, she held her own, refusing to submit to him. Their relationship wasn't perfect (the Agni Pariksha controversy still sparks debates), but they stuck together through insane challenges.

Lakshmana, The Ultimate Supportive Brother: If Rama had a ride-or-die, it was Lakshmana. He gave up palace life to join Rama and Sita in the forest, stayed awake for 14 years to guard them (hence the "Lakshmana Rekha"), and fought fiercely in the war against Ravana. Ever had a sibling who always had your back? That's Lakshmana.

Bharata, The Brother Who Said No to the Throne: Bharata could've easily enjoyed being king after Rama's exile, but he refused. Instead, he placed Rama's sandals on the throne and ruled as a caretaker, waiting for his brother's return. Imagine turning down power today because of principle—Bharata's loyalty makes him one of the most underrated characters in the Ramayana.

Hanuman, The Best Friend Who Became Family: Hanuman wasn't related by blood, but his devotion to Rama was unmatched. He crossed oceans, lifted mountains (literally), and played a key role in rescuing Sita. Sometimes, family isn't just about blood—it's about who stands by you when it matters.

Finally, Why This Family Still Matters? The Ramayana's family wasn't flawless—they made mistakes, faced heartbreak, and had conflicts. But what makes them timeless is how they handled those struggles with love, sacrifice, and integrity. In today's world of broken promises and selfish choices, their story reminds us that real strength lies in standing by each other, even when life gets

unfair. So, this Ramnavmi, instead of just celebrating Rama's birth, maybe we should also think about the people who shaped his journey—because their humanity is what makes the epic truly divine.

AN ACCIDENTAL EXPERIENCE

By Seema Rai
India

Jai Shri Sai Deva

There are experiences and feelings in everyone's life and remain etched forever in our memory. I am sharing one such experience of mine with you. This incident happened a few days before Durga Puja in 2023. A nine-day long book exhibition is held every year at Chittaranjan Bhawan in Chittaranjan Park, New Delhi. On behalf of Shirdi Sai DITSA foundation, we participate in this annual book fair to showcase the books authored by Revered Guruji Dr Chandra Bhanu Satpathy, which primarily include Shri Guru Bhagawat in Bengali and other languages.

On the third day of this event, I started from my home in my car towards my friend (Uma)'s residence on Golf Course Road. to park the car at her place visit C R Park .I therefore, conveyed to my friend that I was reaching her place in 10 minutes and I headed for the same. I generally have to drive through Golf Course Extension road to reach her place in Sector 54. As soon as I took a turn from my place towards the Golf Course Extension road, suddenly a Truck which was heading in the same direction came and banged my car. Taken by surprise, I panicked and tried to manoeuvre my car away from the truck. After, a few minutes of struggle, I found my car being dragged by the huge truck and it repeatedly hit my car in all directions. Suddenly, I noticed that my car was made to rotate in such a way that I was going for a head-on collision with the truck and it was at that moment, I realised my fate was sealed and called out to Baba in my mother tongue. I completely left the steering wheel and surrendering to Baba, I cried out,'Baba ami Jaachhi, ami gelam' meaning 'Baba I am going now. As I said this the Truck suddenly screeched to a halt and my car was loosened from its shackles.In a daze, I looked around myself and found that my car was hit in all sides, and all the the window panes of the front and side mirrors lied crushed in all directions in the car and a few tiny pieces were all over me and I fainted.

A huge crowd gathered around my car, and seeing them the truck driver fled. Someone was able to note down the number of the Truck. By this time, people who gathered around the site of the accident, thought I was dead.

They broke open my door as the car was crushed so badly and the window splinters spluttered all around, They had no option but to break open the door. They shifted me out from the car and made me lie down on grass, on the roadside. Meanwhile, my phone rang, when a boy received the call and hand edit over to me. I faintly heard my friend calling out from the other end to inquire how long it would take to reach. I just answered her saying' Uma I have been hit by a truck ' and collapsed again.. Soon enough the crowd which had gathered around me collected all my articles from the bag and shifted me back into the car. This time when Uma called again I was able to tell her remotely, my location on the 'Golf Course Extension road. I dont know for how long I waited there, as the crowd slowly dispersed.

Meanwhile, Uma rushed to the spot along with her son and husband, in two different cars. They panicked and looked around for me as I slowly came out from the shambles of the car. They offered to take me to the hospital and were actually surprised to see me in one piece after thay saw the state of the car. Interestingly, some kind of inexplicable power had got over me and I insisted that the car should be taken to the mechanic first for repairs. I told them that I had the number of the truck and would be lodging an FIR but before that, I had already tied up with a known mechanic of mine to look up the vehicle. Uma's son drove the accidental car to the mechanic while her husband followed him in another car. Myself and Uma also followed both of them in the third car. Uma kept on insisting that I should be consulting a doctor but I assured her that I was absolutely alright and was ready to visit C R Park for the exhibition. All of us reached the mechanic and this time it was his turn to get surprised. He was completely amazed to see me in perfect condition, considering the damage of my car.

After, the car was delivered, paying no heed to the advice of Uma and her family, I insisted on getting on with my day's work and we headed for C R Park book exhibition. We reached the exhibition and set up our books and did our usual business, after having a cup of tea. We narrated my miraculous escape from the clutches of death and thanked Baba for saving us.

The people from other stalls heard my story, almost unbelievably, as they saw me happily and merrily narrating my experience with them. In the evening, I felt a little uneasy as if something was pricking me a little. I went to the Rest Room and thoroughly brushed my saree folds and Lo behold, a tiny piece of broken glass of my car window fell down. I picked it up and stored it carefully, as that was the only reminder of the catastrophic accident I faced in the morning. There was no other sign of wound, cut or even a gash on any other part of my body. Though, Uma was insisting that I call my children or my husband to tell them about the incident, I thought it was pointless to get them frightened and fussed, when I was completely saved by Baba.

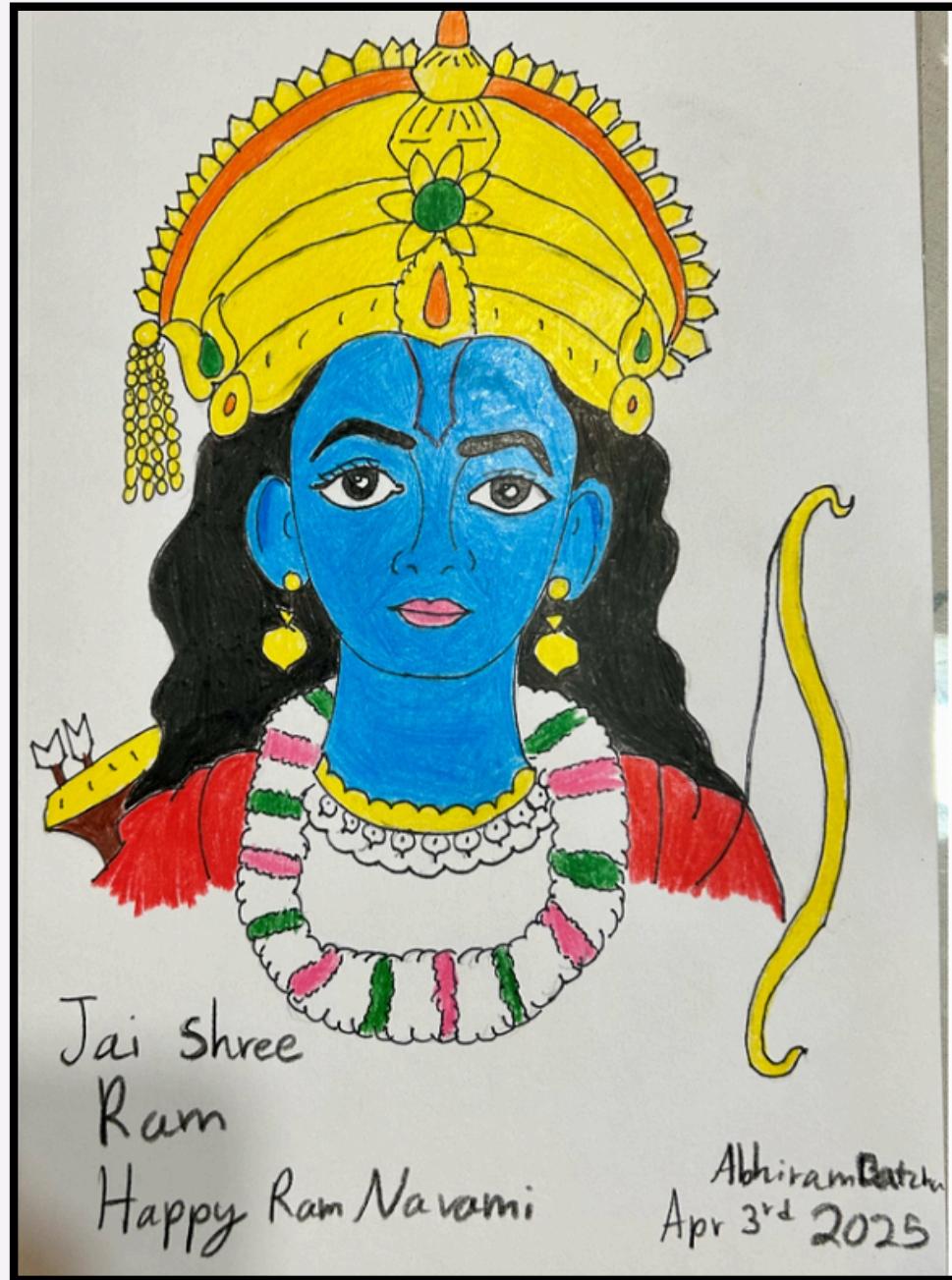
I narrated the whole incident to Guruji, and very casually he remarked ' Why were you shouting, 'Baba, Baba, Bachaa liya naa tereko'. Such is the magnanimity of Gurus that they save you from the worst kind of mishaps so effortlessly and pretend as if they have done nothing. The story, did not end there. The next day when I went to the mechanic, I discovered a packet of Baba's udhi kept in the door of the driver's seat. I could not recall receiving that udhi packet, and keeping it there ever. It baffled me as to how it found its way there, and wondered if someone had kept it there by accident. I can only say, strange are the ways of the Sadgurus and we can only bow in reverence and gratitude for all their mercies and love bestowed upon us.

Jai Shri Sai.

KIDS SECTION



By
Aaradhyा Satpathy



By
Abhiram Batchu

News and Events

SHIRDI SAI GLOAL FOUNDATION

Dr. Chandra Bhanu Satpathy ji started Palki Procession



On the occasion of "Rang Panchami" festival, Dr. Chandra Bhanu Satpathy was invited by Shri Sai Bhakta Samaj Trust to visit Shirdi Saibaba temple, Lodhi Road. He was received by Shri Bausaheb Rajaram Wakchaure, MP Lok Sabha and Ex Trustee of Shri Saibaba Sansthan, Shirdi.

Dr. Satpathy offered prayers and started the Palki Procession by handing over a photo of Shri Sai Baba to the temple priest. The President of Shri Sai Bhakta Samaj Trust honored Dr. Satpathy for his significant contributions to the Shirdi Sai Baba movement since 1989.

Shri Wakchaure praised Dr. Satpathy as a torchbearer for the global Shirdi Sai Baba movement, having facilitated the construction of over 400 temples worldwide.

Inauguration of Shirdi Sai Baba Temple, Colombo, Sri Lanka



On March 9, 2025, Dr. Chandra Bhanu Satpathy inaugurated the newly constructed Shirdi Sai Baba temple at Elston Estate, Avissawella, Sri Lanka, in a grand spiritual ceremony. The event featured the sacred Prana Pratishtha ritual with traditional culture.

The inauguration attracted dignitaries like Santosh Jha, the High Commissioner of India to Sri Lanka, and thousands of devotees from Sri Lanka, India and beyond. The temple is strategically located on the Colombo-Avissawella highway and is expected to become a prominent spiritual center. The adjoining ashram will focus on community service, education, and health initiatives while promoting spiritual harmony.

The temple foundation stone was laid by Dr. Satpathy ji in 2018.

Dr. Satpathy, emphasized the simplicity of Shirdi Sai Baba's teachings, advocating love as the ultimate mantra for devotion and inclusivity across caste, creed, and gender.

Dr. Satpathy highlighted that Guru Puja is not just about making physical offerings, but about cultivating a deep sense of devotion and reverence

According to Dr. Satpathy, family life is a sacred service, and spiritual growth can be achieved without renouncing worldly responsibilities. He also emphasized the importance of respecting all spiritual leaders and deities, fostering a spirit of unity and harmony among devotees.

**Inauguration of “Shri Saibaba Library and Study Room”,
Sainath Chhaya Building, Shri Saibaba Sansthan Trust, Shirdi**



On Thursday, February 27, 2025, Dr. Chandra Bhanu Satpathy, Founder Chairman of the Shirdi Sai Global Foundation, Gurugram, inaugurated the newly constructed “Shri Saibaba Library and Study Room” at the Sainath Chhaya Building of the Shri Saibaba Sansthan Trust in Shirdi, located on the south side of the Gurusthan Temple.

At the event, Dr. Satpathy generously contributed rare editions of Shree Sai Leela, covering 15 years, which are absent from the Shri Saibaba Sansthan Trust's collection. He also donated the 1919 edition of Shree Sainath Prabha. Remarkably, in 2017, he had previously gifted the Sansthan the 1916 edition of Shree Sainath Prabha.

The ceremony was attended by Goraksha Gadilkar (CEO), Sandeep Kumar Bhosale (Deputy CEO), Pragya Mahandule-Sinare (Administrative Officer), Vishwanath Bajaj, Bhikan Dabhade (Executive Engineer), Sunita Sonawane (Head of Publications), department heads, journalists, villagers, and Sai devotees from India and abroad.

In recognition of Dr. Chandra Bhanu Satpathy's invaluable contributions to the preservation of rare Shirdi Sai literature and his generous donation to the Shri Saibaba Sansthan Trust, Shirdi, Goraksha Gadilkar, CEO of the Trust, honored him with a shawl, a statue of Shri Saibaba, and a formal felicitation. This gesture acknowledged Dr. Satpathy's noble efforts in making these rare collections accessible for the benefit of countless Sai devotees and scholars. He highlighted that these rare collections would serve as invaluable resources for devotees and researchers. Dr. Satpathy also praised the Trust for completing the library project within just 15 days and reiterated that the idea for such a library was one of his suggestions during the Shirdi Saibaba Centenary celebrations.

Watch

<https://www.youtube.com/live/YhQ5kwYDRxM?si=7-WSCHWfQaEerulO>

<https://youtu.be/--7pykf-SKo>

Promoting Sports activities



On 11th Feb 2025, Dr. Chandra Bhanu Satpathy, visited Kalinga Stadium, Bhubanswar and expressed his appreciation for the sports infrastructure and ongoing development initiatives. During his visit, he engaged with students from the sports hostel, offering inspiring insights on maintaining a balance between sports and academics.

The visit was attended by key officials from the Sports & Youth Services Department, including Bhaskarjyoti Sarma, IAS, Principal Secretary; Siddhartha Das, IAS, Director of Sports; Deepankar Mahapatra, IAS, CEO of HPCO; Bijayananda Nayak, Joint Secretary; Bijay Swain, Additional Secretary; and other officials from the sports department.

Kalinga Stadium boasts various world-class sports facilities, including the Sports Science Centre, Tennis Auditorium, Tennis Courts, Indoor Aquatic Centre, and Hockey Stadium.

During his visit, Dr. Satpathy Ji engaged in discussions with sports department officials and students, highlighting the importance of balancing sports and academics. He dispelled the misconception that excelling in sports comes at the expense of education, citing his own journey of achieving excellence in both fields while securing the prestigious IPS rank.

He praised the achievements of the children from Sai Ka Angan, who have excelled in both academics and sports. Notably, he highlighted their remarkable performance in ice skating and advised the sports department to further promote the sport. Under his guidance, young athletes from Sai Ka Angan have made significant progress in ice skating, demonstrating talent and dedication at various competitive levels.

Encouraging students to pursue sports with discipline and determination, he reassured them that success in athletics does not come at the expense of academics but instead contributes to holistic growth.

Pran Pratistha of Shridi Saibaba Temple and Inauguration of Shri Guru Bhagwat Tungi, Titilagarh, Odisha



On February 10, 2025, Dr. Chandra Bhanu Satpathy ji inaugurated a newly constructed Shirdi Saibaba temple in Titlagarh, Odisha.

Trustees of Shree Shirdi Sai Sansthan, Titlagarh warmly welcomed Dr. Satpathy ji for this inauguration function. Dr. Satpathy ji conducted various puja rituals and offered ahuti on the sacred fire.

Devotees from different corners of India actively took part in the Pran Pratistha ceremony. A Guru Bhagwat Tungi is also inaugurated on this day in the temple premises.

23rd Vasant Utsav Celebration At Sai Ka Aangan, Gurgaon



Sai Prakash Spiritual Charitable Trust, Gurugram, in association with CBS Cultural Foundation celebrated its 23rd anniversary of Vasant Utsav with great fervor and enthusiasm. The event, held on February 2nd, 2025, showcased a rich tapestry of India's cultural heritage, featuring mesmerizing music and dance performances.

The event is inaugurated by Dr. Chandra Bhanu Satpathy ji, who lit the ceremonial lamp, symbolizing the illumination of knowledge and divine blessings.

The event featured a soul-stirring vocal performance by Ms. Asha Bahadur Gurung, a gifted artist born without sight. Her devotional renditions transcended visual boundaries, touching the hearts of the audience.

The acclaimed Prince Dance Group from Odisha presented a vibrant array of dance performances, including a tribute to Shri Guru Bhagwat, a depiction of the life of Shri Krishna, and a patriotic tribute with the Indian flag and Dash-avatar.

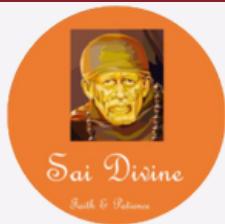
The young talents of Sai Ka Aangan added a delightful dimension to the event, presenting a captivating musical narrative that beautifully illustrated Navadha Bhakti.

"Ether," a nascent music band nurtured under Dr. Satpathy ji's guidance, mesmerized the audience with a captivating fusion of traditional Indian ragas, devotional chants, and modern melodies.

Dr. Satpathy ji emphasized the importance of broadening our spirit and assisting those in need, quoting "Samanya se manavta hai" (unity in diversity leading to humanity).

He highlighted the significance of Vasant Utsav as an inter-cultural celebration, stressing the importance of respecting other cultures while preserving our own. This sentiment echoes the wisdom of Swami Vivekananda, who advocated for mutual respect and understanding among diverse cultures.

The program was broadcast Live for global audience.



Events



SAI DIVINE FOUNDATION Dallas Charity

Monthly food drive



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.

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

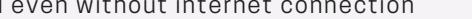
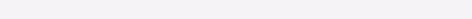
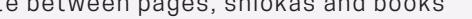
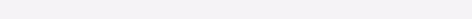
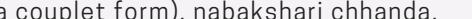
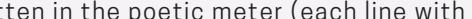
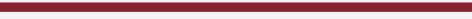
All stanzas written in the poetic meter (each line with nine letters in a couplet form), nabakshari chhanda.

- ◆ 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

Application QR Code:



Application Link
iOS: <https://apple.co/2Pi77Xh>
Android: <https://goo.gl/oC7PCh>





Sai Divine

Faith & Patience

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