

# SAI CREATIVES

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या देवी सर्वभुतेषु बुद्धिरूपेण संस्थितानमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः

## SAI DIVINE FOUNDATION

BOW TO SHRI SAI | PEACE BE TO ALL



SHIRDI SAI  
GLOBAL  
FOUNDATION

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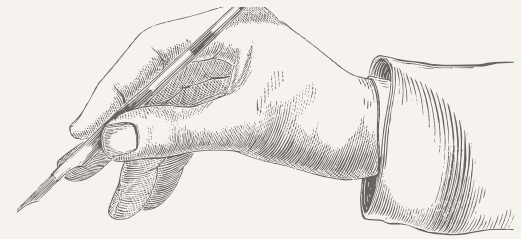
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## SAI DIVINE FOUNDATION



SHIRDI SAI  
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# Editorial



Dussehra, also known as Vijaya Dashami, is a celebration of the eternal victory of good over evil, truth over falsehood, and light over darkness. As we come together for this auspicious occasion, we are reminded that the true battle lies not only on the outside but within ourselves –overcoming anger, ego, greed, and ignorance with the virtues of humility, compassion, and devotion.

At Sai Divine Foundation, we are blessed to be guided by our beloved Guruji, Dr. C.B. Satpathy, whose life and teachings continue to inspire us. His profound work, Sri Guru Bhagawat, is not only a spiritual text but a living guide that helps us reflect, transform, and walk on the path of selfless service and divine connection. The wisdom from this sacred book reminds us that every Dussehra is an opportunity to burn the Ravana within us and awaken the Rama residing in our hearts.

This year at Sai Divine, we have joyfully expanded our activities to nurture both the spirit and the community. We introduced art classes, encouraging creativity as a form of devotion; meditation classes, helping individuals connect with inner peace; and continued our tradition of monthly food donations, extending love and care to those in need. These humble efforts, inspired by Guruji's vision, are small steps toward building a harmonious and compassionate society.

On this sacred occasion, we wish a very Happy and Prosperous Dussehra to all of our Sai Family. May this festival bring health, happiness, and harmony into every home, and may it inspire us to live with faith, love, and service in the name of Sai.

Dussehra teaches us that victory is not achieved through power alone but through dharma, resilience, and faith. As we celebrate this festival, let us take inspiration from our Guru and the divine wisdom of Sri Guru Bhagawat, to transform challenges into opportunities and to fill our lives with service, devotion, and love for humanity.

May this Dussehra light up every home with peace, every heart with devotion, and every soul with divine inspiration.

Jai Shree Sai.

Jai Shree Gurudeva.

Aditya Panigrahi

Editor

SAI CREATIVES

# Mahasamadhi Message 2025



The human mind has a natural propensity to delve into the unknown mysteries of nature. What a man already knows, does not interest him as much as what he newly wants to know and discovers. The new discovery too gradually loses importance when newer ones come to the fore. If such discoveries are logically explainable through scientific methods to which his mind is attuned, their acceptance becomes spontaneous and easier. It is so because the human brain is conditioned to think and understand the world around or solve problems through the use of a faculty called 'reasoning'. When conditioned with a new discovery, fact or revelation which his logical intellect fails to comprehend or even if it is comprehended, fails to accept, there arises a problem. This is the predicament which many devotees face when they encounter the inscrutable aspects of a Master's personality or actions. Even if they would like to believe in an unexplainable phenomenon taking place around a Master, yet their mind continues to play its favourite game of doubting again and again. At times they believe that the Master has such unexplainable faculties or subtle powers to create miracles. At other times they believe that the Master, having attained the highest spiritual level reached by a human being, is capable of using such powers in a subtle way, which is not known to the ordinary human beings.

When in a state of devotional or contemplative mood, they experience and accept such unexplainable phenomena more easily than when they are operating in the normal state of mind guided by the common human intellect. Thus, they waver between acceptance and rejection and are unable to maintain a stable state of mind. Quoting an example from Shri Sai Satcharita, when the grocery shop owners refused to give oil to Baba on Deepavali day the Master burnt the lamps throughout the night with water in the most miraculous way. Why Baba wanted to demonstrate His power on that day and at that time is a separate issue. However, the fact remains that it is not easy for any ordinary human being to accept such an unexplainable and inscrutable phenomenon as reality. Those devotees who were witness to this miracle suddenly realised that Shri Shirdi Sai was no common Sadhu but was a divine personality with occult powers. Such was the electrifying effect of this miracle at that time that the suspicious and mischievous village folks immediately turned into a group of devotees. This is the typical human reaction to anything surprising, sudden or unexplainable, when it happens. However, this does not mean that their minds had fully accepted this fact and that they had no further questions to ask Baba, having accepted Him as the all-powerful divine entity. If one goes further through Shri Sai Satcharita one would observe that hundreds of events or activities around Baba were happening in the most miraculous way. In fact, at the first stage, it was the news about the miracles that spread like wildfire and brought many devotees to Him from far and wide. Once they came to Baba the great Master started guiding and helping them, through both visible and invisible methods, in the path of spiritual evolution. The treatment given to each devotee was in accordance with his requirements, which the Master surely knew.

No doubt many of the close devotees coming from outside and some belonging to Shirdi, who were in daily contact with Baba, witnessed His miracles and divine play as a routine affair at Shirdi. Faith was generated in them because of the immense help they received from Baba, sometimes, in the ordinary way and at times in the most unexpected manner.

When a man, after a long period of distress suffers desperation and then suddenly help comes from the most unexpected quarters, he thanks God, calling it an act of Divine Mercy. Baba's devotees, in thousands, staying in different parts of the country used to get such help at the most crucial moments of their life.

Such divine interventions, in other words, can be called the 'Grace of the Master' or 'Compassion' or 'Kripa'. For example, Shyama, an ardent devotee of Baba at Shirdi was bitten by snake. Baba, without the use of any medicines, saved him only by a command. Mainatai, the daughter of Nana Saheb Chandorkar at Jamner, had serious complications in child delivery, but with the help of a mysterious Tangewalla, a man sent by Baba reached the house of Chandorkar with Baba's Udi, at the most crucial critical moment. Chandorkar, a magistrate with all his power and intellect was just shocked. Hundreds of examples have been recorded regarding Baba's help being received by His devotees unexpectedly, far from Shirdi. This occurred not only when Shri Sai was in His physical embodiment but also happens today. A very large number of the recipients experiencing this help belong to the intellectual and educated group, that would never have believed the possibility of such miracles occurring if they were told by someone else.

Herein rises the main question about faith in the Master: even if a Master is capable of creating such miracles, should this be the only factor/ plinth of such faith?

The first problem that arises when faith is dependent only on miracles created by a saint or Master is that the devotee becomes miracle-dependent. I have seen some devotees not performing their ordinant duties and then praying for miraculous help in a crisis. For example, if a child is not studying well, instead of taking care of his education through the available means and time, they run to the temples frequently to get blessings for the child's success, as if a miracle would solve their mundane problems. Nature, which is the manifested spirit of God tells human beings, "I have given you a body, a mind and a soul. I have created the facilities on this earth. Put them to the best possible use for your good and that of others." The house in which we stay, the food we eat, the electricity we use, the doctor we consult, as much as the temple we visit are all created by God. Not doing what God has empowered us to do but merely wishing for miracles to happen is treading an illusory path. Secondly, those devotees who only depend on the powers of miracles of a Master lose faith if the miracle prayed for does not take place. After all, miracles are also dependent on the law of Karma i.e., they are a result of his noble deeds of the past and take place only if the person deserves to get such miraculous help. The worst is that if some problems are solved through miracles but later the desired help for other problems is not received, faith gets easily shaken. It is again in the nature of the mind that human beings are prone to think more of a single negative quality of a man even if he has many other positive qualities.

They lament on a single failure forgetting that they had many successes in the past. Undoubtedly, if faith is based on these powers of miracles of the Master, then such a devotee is actually loving the Master's miracles, more than the Master Himself. This is conditional devotion whereas true devotion or love for the Master, in the real sense of the term, cannot be conditional.

On the other hand, the true devotees, even when experiencing the acts of compassion of the Master or miraculous help, neither pray for it nor depend on it. Tolerating the pleasures and pains of life, they continue to do their best for the cause of the Master. To them the biggest miracle happens slowly but steadily. They conquer their mental weakness of mind to depend on miracles and stand out on their own in the world as great personalities of faith.

**Dr. C. B. Satpathy**  
**Gurugram**

# 7 CHAKRAS IN HUMAN BODY

By - Namitarani Subudhi  
Bhubaneswar

Human body comprise of 7 Chakras :

## 1. Mooladhar Chakra (Root Chakra) – base of the spine

Qualities developed in this Chakra is discipline, courage, responsibility. Imbalance in this Chakra shows as fear, insecurity, laziness, lack of focus or greed. A strong root chakra makes one reliable, practical and calm under pressure.

## 2. Swadistan Chakra – situated in lower abdomen.

Qualities developed by this Chakra is creativity, adaptability, emotional intelligence and health relationship. Imbalance of this chakra shows as jealousy, guilt, overindulgence and emotional instability. The character impact of this chakra brings joy, openness,

## 3. Manipur Chakra (solar plexus) – situated in naval region.

Qualities developed as confidence, willpower, self-discipline, ambition. Imbalances show as ego, control issues or low self-esteem, anger. Character impact in a balanced Manipur chakra creates a strong, determined but humble personality.

## 4. Anahata Chakra ( Heart Chakra) – situated in center of Chest.

Qualities developed in this chakra is compassion, unconditional love, forgiveness, empathy etc. Imbalance shows excessive attachment, emotional coldness, hatred, dependency. The character impact of this chakra brings harmony and selfless services; The person radiates kindness.

## 5. Bisudha Chakra – situated in throat region.

Qualities developed in this chakra is truthfulness, authenticity. Its imbalances show as dishonesty, fear of expression, gossip. The character impact of this chakra says someone who speaks truth with kindness inspires others.

## 6. Third eye chakra (Ajna Chakra) – situated between eyebrows.

Qualities developed in this chakra are intuition, wisdom, clarity of mind, discrimination between truth and illusion. The imbalances of this chakra shows as confusion, lack of insight, arrogance. The character impact of this Ajna chakra makes one visionary, insightful and guides self and others.

7. Sahasrara Chakra ( crown chakra ) – situated at the top of the head.

Qualities developed by this chakra are spiritual connection, purity of thoughts and inner peace. Its imbalances show as detachment from reality or spiritual pride. The character impact when active, one radiates wisdom and feels unity with all beings.

Let us connect each chakra with our day-to-day personality. The activities one should adopt to balance these chakras.

1. Root Chakra – walk barefoot on grass, earth and do belly breathing.
2. Swadistan Chakra – dance, paint, singing and cook with creativity.
3. Manipur Chakra – practice yoga plank pose, boat pose
4. Anahat Chakra – practice gratitude and forgiveness
5. Bisudha Chakra – sing allowed, practice conscious listening
6. Third eye Chakra – sit in silence, focus on breath between eyebrows, reduce screen time before sleeping.
7. Crown Chakra – practice meditation, prayer or sitting in stillness each day.

Even spending 5 minutes per day with breath plus affirmation for a week, it can gradually balance your character.

Jai Shree Sai  
Jai Shree Gurudev

# SHIRDI SAI BABA: TEACHINGS AND BLESSINGS

By -Padmaja Puppala  
Dallas

Om Sai Ram !!

## Shirdi Sai Baba: Teachings and Blessings

Shirdi Sai Baba, the saint of Shirdi, is remembered as a divine soul who came to guide humanity toward faith, compassion, and spiritual truth. Living in a small mosque called Dwarkamai, Sai Baba transcended all barriers of religion, caste, and creed. For His devotees, He was both Guru and God—ever merciful, ever protective, and ever present. Even today, His words and blessings continue to inspire and uplift countless lives.

## Teachings of Sai Baba

Sai Baba's life was itself His greatest teaching. Through simple words and compassionate deeds, He conveyed eternal truths:

1. **Shraddha (Faith) and Saburi (Patience):** These two virtues were the pillars of Baba's philosophy. He reminded his devotees to trust God completely and wait with patience for the right time. He often said, "Why fear when I am here?"—assuring his followers of divine protection.
2. **Service to Humanity:** Baba taught that helping the poor, feeding the hungry, and caring for the suffering is the highest form of worship. "See God in all beings," He would say, urging His devotees to treat every person with love and respect.
3. **Oneness of All Religions:** Sai Baba welcomed Hindus, Muslims, and people of all faiths into his fold. His mosque carried the name Dwarkamai, showing that God dwells in every home and every heart, no matter the religion..
4. **Detachment from Material Desires:** Baba reminded people that worldly possessions are temporary. True wealth lies in contentment, charity, humility, and devotion to God.
5. **Devotion and Prayer:** He encouraged his devotees to remember God's name, read sacred texts, and live a life of honesty, simplicity, and surrender.

## Blessings of Sai Baba

Devotees across the world testify to the miracles and blessings of Sai Baba. His grace is believed to work silently in the lives of those who call upon Him with sincerity.

- **Healing Power:** Many believe that Baba's sacred Udi (holy ash) carries miraculous healing powers. Countless stories tell of devotees recovering from illness through his blessings.
- 
- **Relief in Hardships:** Families facing financial or personal struggles have found sudden relief after surrendering to Baba with faith. His intervention often comes in mysterious, unexpected ways.
- **Guidance and Protection:** Devotees often experience Baba's presence through dreams, visions, or inner intuition, guiding them in times of confusion. They feel assured that Baba's unseen hand protects them from harm.
- **Peace of Mind:** Beyond material blessings, Baba grants His followers deep inner peace, strength, and the comfort of knowing they are never alone.

## The Eternal Presence

Though Sai Baba left His mortal body in 1918, His presence continues to be felt by millions around the globe. Pilgrims from all walks of life flock to Shirdi, where His Samadhi (tomb) stands as a beacon of hope and devotion. For many, visiting Shirdi is not just a journey of faith but a life-changing experience.

Sai Baba's legacy is not bound by time or place. His teachings of love, patience, and unity guide humanity even today. To those who surrender to him, His promise remains unchanged: He watches over them, blesses them, and leads them on the path of truth.

Shirdi Sai Baba's life is a reminder that God's grace is always near, and through Faith and Patience, one can experience divine blessings in every step of life. He continues to live in the hearts of His devotees, proving that saints never die—they live on through their love, compassion, and miracles.

### **A Short Prayer to Shirdi Sai Baba**

O Sai Baba of Shirdi,  
Kind and merciful saint,  
Guide us with your light of love,  
And bless us with peace and patience.

You taught us faith (Shraddha) and patience (Saburi),  
Help us to live with these virtues each day.  
May we see God in all beings,  
And serve humanity with compassion.

Protect us in times of hardship,  
Heal us in body and spirit,  
And fill our hearts with devotion and strength.

Baba, we surrender at your Feet,  
Trusting your promise:  
"Why fear when I am here?"  
Ever be with us, O Sai.

# DURGA PUJA – A FESTIVAL OF FAITH, CULTURE, AND SPIRITUAL STRENGTH

Durga Puja is one of the grandest and most meaningful festivals celebrated in India. Though it is most famous in West Bengal, Odisha, Assam, Tripura, Bihar, and Jharkhand, it is now celebrated all over the world wherever Indian communities live. For Bengalis especially, Durga Puja is not just a festival; it is an emotion, a time when faith, culture, art, and joy come together.

The festival usually falls in the month of September or October, during the season of autumn. The pleasant weather adds to the spirit of celebration. The main festival lasts for five days, from **Shashthi** (the sixth day) to **Vijaya Dashami** (the tenth day), but the preparations begin many weeks in advance.

The roots of Durga Puja come from Hindu mythology. According to the scriptures, the demon king **Mahishasura** obtained great power after long penance and misused it to create terror in the three worlds. Neither gods nor humans could defeat him. To save the universe, all the gods combined their divine energies and created a powerful goddess—**Maa Durga**. Armed with weapons gifted by the gods and riding on a lion, she fought Mahishasura for nine long days and finally killed him on the tenth day.

Thus, Durga Puja celebrates the victory of **good over evil** and **truth over falsehood**. It also honors the feminine divine power, **Shakti**, which protects and nurtures the world.

Durga Puja begins with **Mahalaya**, marking the invocation of the Goddess. Devotees wake up early to listen to the chanting of the **Chandi Path**, which describes the power of Maa Durga. It is believed that Mahalaya is the day when Maa Durga starts her journey from her heavenly home to Earth, visiting her children.

From **Shashthi** onwards, beautifully crafted idols of Goddess Durga are placed in decorated **pandals** (temporary structures). The idols often show Durga as a ten-armed warrior goddess slaying Mahishasura, with her children Lakshmi, Saraswati, Kartikeya, and Ganesha beside her. Every detail of the idol reflects divine strength and beauty.

Each day of the festival—**Shashthi, Saptami, Ashtami, Navami, and Dashami**—has its own rituals. Devotees offer prayers, chant mantras, and perform **arati** with **dhunuchi** (incense-filled clay pots). The sound of **dhak (traditional drums)**, conch shells, and the fragrance of incense fill the air with devotion and energy.

Special rituals like **Kumari Puja** (worship of young girls as a form of the Goddess) and **Sandhi Puja** (performed now Ashtami ends and Navami begins) are carried out with great devotion. These rituals honor innocence, purity, and divine power.

On **Vijaya Dashami**, married women perform **Sindoor Khela**, applying vermilion to each other and wishing long and happy lives for their families. After this, the idols are taken in grand processions for **Visarjan (immersion)** in rivers or seas, symbolizing the Goddess's return to her heavenly abode. immersion reminds devotees that life on Earth is temporary, while spiritual truth remains eternal.

Durga Puja is also a great cultural and social celebration. Pandals are decorated with artistic themes—sometimes traditional, sometimes modern. They become centers of art, light, and creativity.

During these days, people wear new clothes, families and friends gather, and streets stay alive late into the night. Food stalls serve traditional delicacies like **khichuri, luchi, aloor dom, sweets, and fish curries**. Cultural programs, dances, and plays are performed in almost every neighborhood, making the festival a celebration of creativity and community.

For Bengalis, Durga Puja is often compared to a homecoming of a daughter. Just as a married daughter visits her parents in autumn, Maa Durga is believed to visit her earthly home with her children. This gives the festival a strong emotional and family bond, filling hearts with warmth and love.

Beyond joy and festivities, Durga Puja carries a deep spiritual meaning. Maa Durga represents **Shakti**, the divine feminine energy that sustains the universe. Her victory over Mahishasura reminds us that every human being has the strength to fight negativity, fear, and ignorance.

The festival teaches us to overcome inner demons like greed, pride, ego, and hatred. Just as Maa Durga destroyed Mahishasura, we too must defeat the weaknesses within ourselves to live a life of truth, courage, and compassion.

It also reminds us of the balance between power and love. While Durga is a fierce warrior, she is also a loving mother. This inspires us to be strong when facing challenges, but gentle and kind in our relationships with others.

Today, Durga Puja is celebrated globally—in the United States, Canada, UK, Australia, Singapore, and other countries with Indian communities. It brings people of different cultures together. Many non-Indians also join the celebrations, appreciating the art, music, and the universal message of good triumphing over evil.

Durga Puja is more than a festival, it is a time of devotion, joy, and togetherness. It brings out the best in people, reminding them that goodness always triumphs. It is a celebration of **art, culture, music, food, and spirituality**.

Maa Durga is worshipped as a Goddess and loved as a mother who protects her children. Her message is simple yet powerful: stand for truth, fight injustice, and live with compassion and courage.

As the idols are immersed and the festival ends each year, people feel **hope rather than sadness**, because Maa Durga will return next year, bringing joy, strength, and blessings for all.

----- Jai Shri Sai -----

# THE INFLUENCE OF MY MASTER'S IN MY LIFE

By - Atishay Jain

Plano, Texas

When I look back on my journey, I realize that my life has been shaped by many “masters.” Some came in the form of teachers and professors, patiently guiding me through lessons that went beyond textbooks. Others appeared as parents, uncles, and aunt’s, whose quiet support and words of encouragement became the foundation of my strength.

Above all, I acknowledge the presence of my spiritual master, Sai Baba, whose teachings have given meaning to every experience. Whenever I doubted myself, his message—“Love All, Serve All; Help Ever, Hurt Never”—served as a guide. It reminded me that true education is not about degrees, but about becoming a better human being. In moments when I faced challenges, I often heard his words in my heart, urging me to respond with patience, humility, and compassion.

This Dusshera, as we celebrate the victory of good over evil, I am reminded that the masters in our lives are lights that eliminate darkness. Just as Dusshera symbolizes the triumph of righteousness, so too do the lessons of our elders and guides help us conquer the negativity within ourselves. Their influence has helped me strive toward inner discipline, courage, and faith.

Finally, I feel deeply grateful that my life continues to be enriched by these guiding lights. Every teacher, relative, and well-wisher who has crossed my path has been, in truth, an instrument of the Divine Master. Together, they have taught me that knowledge is sacred only when it is used for service and love. As I move forward, I hope to respect their impact by living a life of integrity, compassion, and devotion.

# THOUGHTS ON SHRI GURU BHAGAWAT (VOLUME-1)

By Uma Besan  
New Delhi, India

Jai Shri Sai

Shri Guru Bhagawat, authored by Revered Guruji, Dr Chandra Bhanu Satpathy has become a household affair in Odisha and many parts of the country and also outside india, especially among Guruji's devotees. It starts with a profound prayer and the 'Bhava' with which Guruji calls out and remembers his own guru, 'Shri Sainath Maharaj' and yearns for his feet can be said as the beginning and the end of all devotion of any disciple of any Guru. The prayer is a mirror image of every soul which gropes in darkness , through ups and downs of life, until it has the first glimpse of his/her Guru. It beautifully chronicles the first meeting with the Guru who suddenly appears in front of a devotee like a 'Meru parbat'. The devotee experiences a flood of emotions, and realises the futility of the life spent so far in the absence of his Guru. In this first prayer Guruji has narrated that the Guru also feels similar emotions, when he meets his disciple for the first time. His compassion overflows through him just as the cow's udder overflows with milk, when it sights its calf. The effect of Guru on the disciple is so very precious that he/she never forgets those moments and cherishes that moment like one cherishes their first love in the youth.

It is then that the disciple walks on the path of his Guru holding his hands firmly. Guruji has so beautifully described the appearance of 'Shree Guru' that all those devotees who have never come across a real Perfect Master in their lives would definitely wish or dream of meeting one in their lifetime. What is more significant for the reader is that apart from outlining the various qualities of a Sadguru, a clear distinction in the categories of Gurus including, Saints, Yogis, has been outlined in a manner that the innocent masses can protect themselves from falling victims to any fraud Gurus, masquerading in the society as realised souls. The awareness about different stages and types of gurus will help both the literate and the uneducated to be wary of fraudulent practices in the name of spiritualism.

It is as much important for a devotee to know about his/her devotion as much as one should learn the different stages of Gurus. Human mind is so delusional and fraught with ego and other vices, that we keep on telling thousand lies about our own levels of devotion and faith. Going to the temple regularly for decades, or indulging in various practices and performing worship need not necessarily be a qualification of a good devotee. Gururji has elaborated very clearly about different types of Bhaktas. Shri Guru Bhagawat (Volume-1) can be a useful tool to assess our own levels of faith.

For a more serious reader, the Volume-1 elaborates the various stages of spiritual Sadhana and also about the modus-operandi of Perfect masters in evolving mankind. There are many Gurus who want to amass thousands of devotees and brand them with their name which is called as Deeksha in spiritual terminology. Shri Guru Bhagawat has highlighted about those who qualify to give deeksha to others, as also those devotees who are qualified to receive deeksha. It has also dealt with the concept of Para-bhakti which means unconditional love for the Master and elucidated that the gopis of Brindavan qualified in exhibiting their para-bhakti to Lord Krishna.

Thus Shri Guru Bhagawat (Volume-1) is the stepping stone in understanding the Guru-Shishya relationship and the concepts explained therein is the stark truth required to be adopted, assimilated and understood by the young and old alike for harmonising oneself on the Guru-Path.

# AN EDUCE FROM SHRI SAI SATCHARITRA

## CHAPTER XXIV

By Sanjib Panigrahi  
Plano, Texas

The life of this Saint is naturally sweet inside and outside. His various actions and His natural sayings are also sweet. His life is Bliss incarnate; Sai told His devotees stories, as a means for them to remember Him. He gave them various stories of duty and action, which ultimately led them to true religion. His object may be to help people live happily in this world, but also to ensure that they are always cautious and gain the object of their life: self-realization. We get a human body as a result of merits in our past births and it is worthwhile, with its aid, to attain devotion and liberation in this life. So we should never be lazy, but should always be on the alert to gain our end and aim of life.

### Ruttonji from Nanded

Now let us come to the main story of this Chapter. In Nanded, in the Nizam state, there lived a mill-contractor and trader named Ruttonji Shapurji Wadia. He had amassed a large amount of money and had acquired fields and land. He had cattle, horses and conveyances and was very prosperous. To all outward appearances, he looked very happy and content. But inwardly he was not so; Providential dispensation is such that no one in this world is completely happy and rich, and Ruttonji was no exception to this. He was liberal and charitable, gave food and clothing to the poor and helped everyone in various ways. People took him to be a good and happy man, but Ruttonji was miserable as he had no children. Just as *Kirtan* (singing glories of the Lord) without devotion, music without rhythmical accompaniments, proficiency in the arts without common-sense and a pilgrimage without repentance are incomplete, so is the house of a man without a child. Ruttonji always brooded over this issue and thought, "Will God ever grant me a son?" He thus looked morose and did not relish his food. Day and night, he was enveloped with anxiety about whether he would ever be blessed with a son. He had great regard for Dasganu Maharaj. He saw him and told him about all his issues. Dasganu advised him to go to Shirdi, receive Baba's *darshan*, fall at His Feet and seek His blessings. Ruttonji liked the idea and decided to go to Shirdi. After a few days, he went to Shirdi, received Baba's *darshana* and fell at His Feet. Then opening a basket, he took out a beautiful garland of flowers and placed it around Baba's neck and offered Him a basket of fruits. With great respect, he then sat near Baba and prayed to Him saying, "Many persons who find themselves in difficult situations come to You and You relieve them immediately."

Hearing this, I have anxiously sought Your Feet; please do not disappoint me.” Sai Baba then asked him for Dakshina of five rupees which Ruttonji intended to give, but added, that He had already received 3 rupees and 14 paise from him, and that Ruttonji should only pay the balance. Hearing this, Ruttonji was rather puzzled; This was the first time he had been to Shirdi, so how had Baba previously received 3 rupees and 14 paise from him? He could not solve the riddle. But he sat at Baba’s Feet and gave Baba the balance of the Dakshina asked for; He explained to Baba why he had come to seek His help and prayed that Baba bless him with a son. Baba was moved, told him not to be worried and that his bad days had ended. He then gave him Udi, placed His hand on his head and blessed him saying that Allah (God) would satisfy his heart’s desires.

Then after taking Baba’s leave, Ruttonji returned to Nanded and told Dasganu everything that took place at Shirdi. He said that everything went well there and that he had received Baba’s *darshan* and blessings. But there was one thing which he could not understand; Baba said that He had received 3 rupees and 14 paise from him before. He said to Dasganu, “This was my first trip to Shirdi; then how could I have given Him that sum of money?” Dasganu was also puzzled and he pondered over it for a long time. Sometime afterwards, it struck Dasganu that Ruttonji had received, a few days prior to the Shirdi trip, a Muslim Saint named Moulisaheb and had spent some money for his reception. Moulisaheb was a Saint well-known to the people of Nanded. Before Ruttonji decided to go to Shirdi, Moulisaheb happened to visit Ruttonji. Ruttonji knew him and loved him, so he gave a small party in his honor. Dasganu got from Ruttonji, the memo of expenses of this reception and everybody was wonder-struck to see that the expenses amounted to exactly 3 rupees 14 paise— nothing more, nothing less. They all came to know that Baba was omniscient and that though He lived in Shirdi, He knew what happened everywhere. In fact, He knew the past, present and future and could identify Himself heart and soul with anybody.

Ruttonji was satisfied with this explanation and his faith in Baba was confirmed and increased. In due course, he was blessed with a son and his joy knew no bounds. It is said that he had 12 children in total, out of which only four survived.

### **Dakshina – Mimansa**

Now we shall close this Chapter with a few remarks about Dakshina. It is a well-known fact that Baba always asked for Dakshina from people who went to see Him. Somebody may ask a question: “If Baba was a Fakir and perfectly detached from worldly possessions, why should he ask for Dakshina and care for money?” We shall consider this question broadly.

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

There were also secondary meanings of Dakshina. In many cases, Baba did not want any money; To quote two instances: Baba asked for 15 rupees as Dakshina from Prof. G.G.Narke, who replied that he did not have even a have a single paise on him. Then Baba said, "I know you have no money, but you are reading the Yoga-Vashistha. Give Me Dakshina from that." Giving Dakshina in this case meant deriving lessons from the book and lodging them in the heart, where Baba resides. In another case, Baba asked a certain lady (Mrs. R. A. Tarkhad) to give Him 6 rupees as Dakshina. The lady felt embarrassed, as she had nothing to give. Then her husband explained to her that Baba wanted her to surrender the six inner enemies (lust, anger, avarice etc.) to Him. Baba agreed with this explanation.

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

In short, Baba's main object in taking Dakshina from His devotees was to teach them the lessons of Renunciation and Purification.

### **Post-script**

Mr. B. V. Deo of Thana, retired Mamlatdar and a great devotee of Baba, has written an article on this subject (Dakshina) in the Shri Sai Leela magazine. In this he says, among other things, the following:

“Baba did not ask for Dakshina from everyone. If someone gave Dakshina without being asked, He sometimes accepted it and at other times He refused it. He only asked for it from certain devotees. He never demanded it from those devotees who thought that they would offer Dakshina only if Baba asked. If anybody offered it against His wishes, He never touched it; and if they still left it there, Baba asked them to take it away. He asked for small or big amounts from devotees, according to their wishes, devotion and convenience. He asked for it even from women and children. He never asked all the rich or all the poor.”

“Baba never got angry with those whom He asked for Dakshina and did not give it. If a devotee sent Dakshina through a friend who forgot to hand over the same to Baba, He somehow reminded him of it and made him pay it. On some occasions, Baba used to return a certain sum from the amount tendered as Dakshina and asked the donor to guard it or keep it in his shrine for worship. This procedure benefited the donor immensely. If anybody offered more than he originally intended to give, Baba returned the extra amount. Sometimes, He asked for more Dakshina from some than what they originally intended to give and if they had no money, asked them to get or borrow it from others. From some, He demanded Dakshina three or four times a day.”

“Out of the amount collected as Dakshina, Baba spent very little for His own sake- to buy tobacco for His Chilim (a clay pipe) and fuel for His Dhuni (sacred fire). The rest, He distributed as charity, in varying proportions to various persons. All the paraphernalia of the Shirdi Sansthan was brought by various rich devotees, at the instance and suggestion of Radha-Krishna-Mai.

Baba always used to get angry and scolded those who brought him expensive articles. He said to Mr. Nanasaheb Chandorkar that His property consisted of one koupin (codpiece), one stray piece of cloth, a Kafni(robe) and a tincup, and that people troubled Him by bringing all these unnecessary, useless and costly articles.”

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

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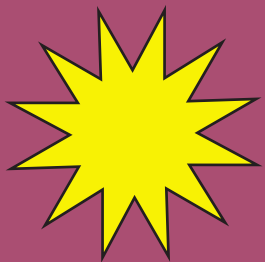
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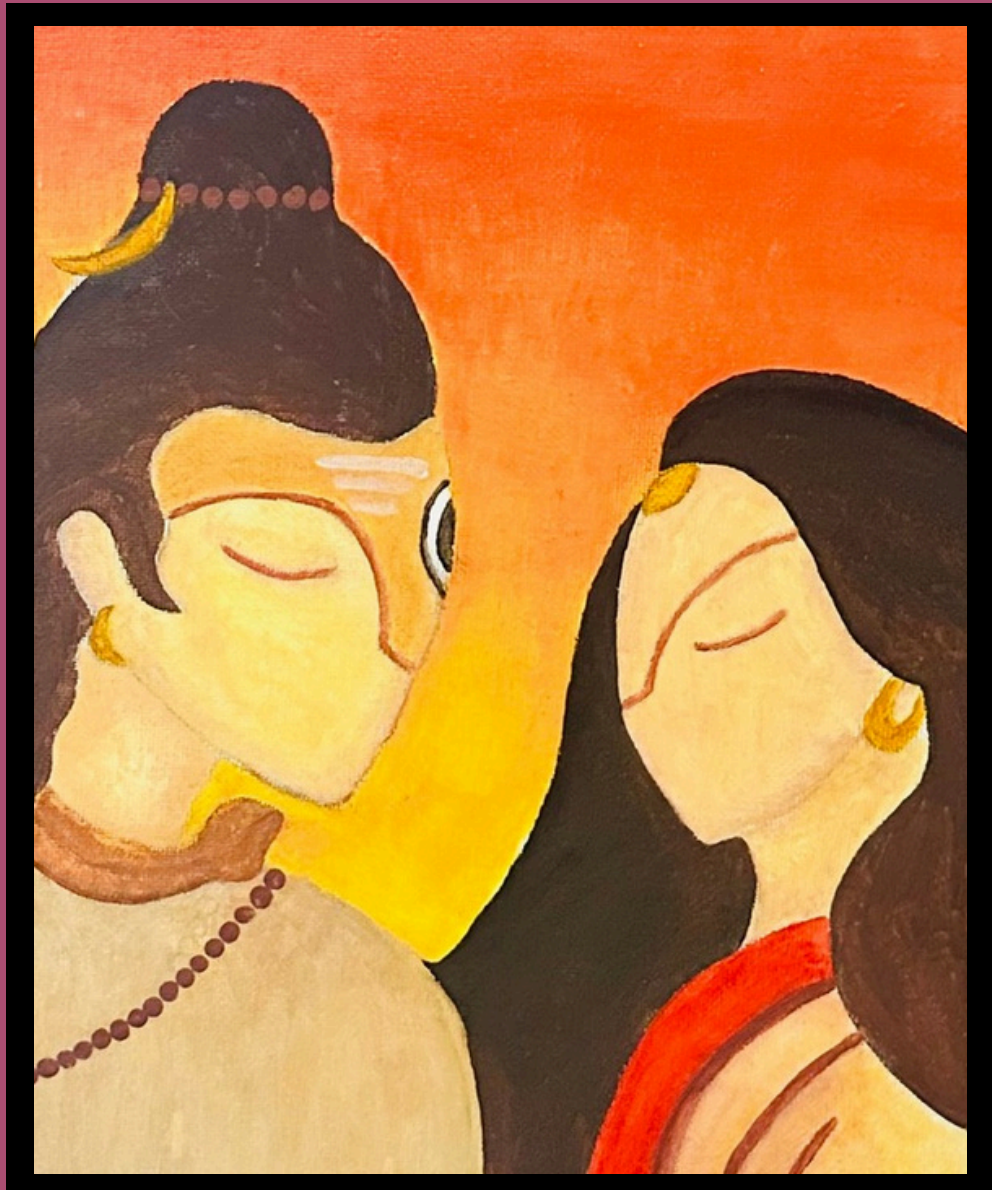


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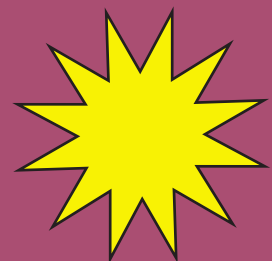
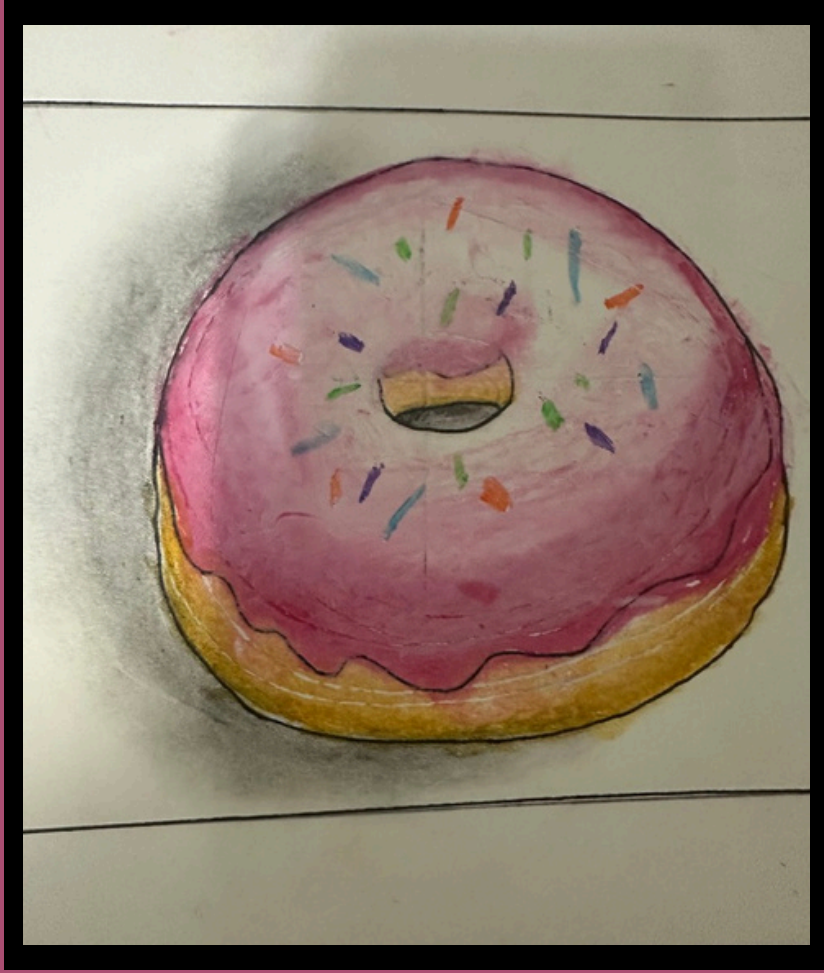


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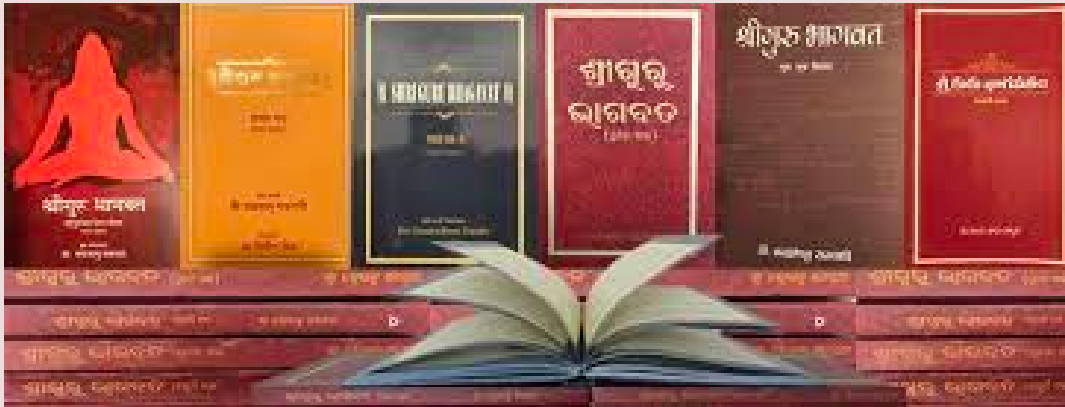




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## SHRI GURU BHAGAVAT



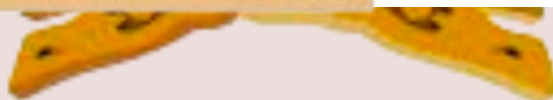
*The mirror creates a reflection of anyone who stands before it. Otherwise, it is in a natural state and observes everything like a silent witness. The Sadguru can know about the complete life history of the devotee. He is fully aware of the past lives of any devotee who appears before Him.*



*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

**Singhasan Sthapna Pooja at Shirdi Sai Baba Temple, Aerocity, New Delhi**



Dr. Chandra Bhanu Satpathy Ji visited Shirdi Sai Baba Temple at Aerocity, New Delhi, and performed the Singhasan Sthapna Pooja followed by the Madhyan Aarti.

Dr. Satpathy Ji was given a warm and traditional welcome by Shri G. M. Rao and his family. The temple, constructed by the GMR Group, was inaugurated by Dr. Satpathy Ji on 24th April 2024. Since its inception, he has been guiding Shri G. M. Rao, his family, and the temple trustees in this noble endeavor.

The event was attended by trustees from various states across India, members of the G. M. Rao family and GMR officials.

## Visit to Maha Mrityunjay Mandir in Nagaon, Assam



Dr. Chandra Bhanu Satpathy visited the revered Maha Mrityunjay Mandir in Nagaon, Assam, a prominent Hindu temple dedicated to Lord Shiva. Notably, this temple is home to the world's tallest Shivling, standing at an impressive 126 feet. During his visit, Dr. Satpathy was warmly welcomed and accompanied by Smt. Riniki Bhuyan Sharma.

## **Shirdi Sai Baba Temple & Shri Guru Bhagwat Tongi inaugurated at Nagaon, Assam**



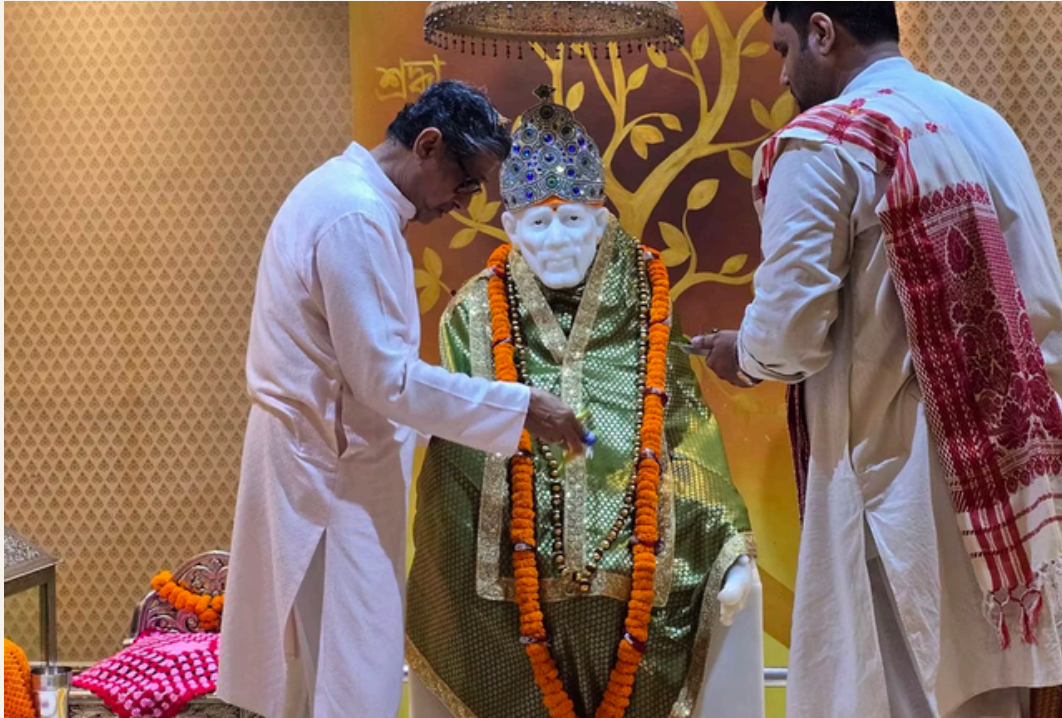
In a grand ceremony at Puranigudam, Nagaon, on 16 Aug 2025, a newly constructed Shirdi Sai Baba Temple and Shri Guru Bhagwat Tongi were inaugurated by renowned spiritual leader and humanitarian Dr. Chandra Bhanu Satpathy ji.

Dr. Satpathy performed the Pran Pratishtha rituals of the temple deities and highlighted the simplicity of Shirdi Sai Baba's teachings, stressing the values of love, devotion, and the spiritual significance of the Gayatri Mantra.

He praised the temple trustees and Smt. Riniki Bhuyan Sharma for her dedicated support in establishing this temple.

With a journey spanning more than three decades, Dr. Satpathy has guided the establishment of over 350 Shirdi Sai temples and charitable centers worldwide, tirelessly spreading Sai Baba's teachings and promoting Indian culture. His prolific writings on philosophy, spirituality, and the life of Shirdi Sai Baba have been translated into several languages, inspiring countless devotees globally.

## Visit to Shirdi Sai Baba Spiritual & Community Center, Kahilipara, Guwahati, Assam



Dr. Chandra Bhanu Satpathy ji visited the Shirdi Sai Baba spiritual and community center in Kahilipara, Guwahati, Assam, on August 15, 2025. Smt. Riniki Bhuyan Sarma and Temple trustee welcomed Dr. Satpathy ji.

The Temple is managed by the Late Kailash Nath Sarma Trust, founded by Dr. Himanta Biswa Sarma. Notably, Dr. Satpathy Ji had performed the Pran Pratishtha ceremony of this temple in February 2021, marking its inauguration.

SHIRDI SAI GLOAL FOUNDATION

**Shri Guru Bhagwat Tongi, Guwahati, Assam Inaugurated by Dr. Chandra Bhanu Satpathy Ji**



Dr. Chandra Bhanu Satpathy ji inaugurated Shri Guru Bhagwat Tongi at Sixth Mile, VIP Road, Guwahati, Assam, on August 15, 2025. The event was marked by devotees reciting the Shri Guru Bhagwat prayer, while students from Borbari Shankar Dev Sishu Niketan (a school situated near temple) paid tribute with the Pita Mata Stabak prayer.

Notably, Dr. Satpathy had previously inaugurated the Shirdi Sai Baba Temple on the same premises on November 11, 2012.

Tongi is a small house or gathering place for spiritual and social activities in Odisha, Assam villages. It's used for reciting and discussing the various Vedic, sacred text, and resolving domestic disputes.

In Odisha, "Tungi" signify a place of spiritual or cultural significance, often associated with religious gatherings, discussions, or pilgrimages.

## **Shri Guru Bhagwat Tongi, Guwahati, Assam Inaugurated by Dr. Chandra Bhanu Satpathy Ji**



On August 12, 2025, Dr. Chandra Bhanu Satpathy ji inaugurated a Shri Guru Bhagwat Tungi in Hinjlikat, Ganjam.

In the same premises a garden was dedicated in his honor, named "Guruji Chandra Bhanu Satpathy Udyana."

Earlier, on March 8, 2024, he had inaugurated the Shirdi Sai Temple and Charitable Center.

Other events, in this day includes a tree plantation led by Dr. Satpathy, Shri Guru Bhagwat prayer recitations by students from Gurukul Ashram and other devotees and dance performances by children.

The events concluded with a discourse by Dr. Satpathy, it was attended by devotees of various trusts in Odisha and India.

## Screening of 'Shri Jagannath Nka Nabakalebara' at Rashtrapati Bhavan Cultural Centre



On 18th July 2025, the Odia film 'Shri Jagannath Nka Nabakalebara', inspired by the vision of Dr. C. B. Satpathy ji, was showcased at the Rashtrapati Bhavan Cultural Centre. The event featured a special screening attended by Hon'ble President of India Droupadi Murmu, Dr. Chandra Bhanu Satpathy Ji along with both the cast and crew of the film.

<https://x.com/rashtrapatibhvn/status/1946225211147432070?s=48>

Dr. Satpathy released the music album at Puri on 3rd Jul 2025 along with Sambit Patra, MP, Puri, Odisha and Premiered movie at Bhubaneswar on 4th Jul 2025.



# Events

SAI DIVINE FOUNDATION

**Celebration of Guru Purnima at Sai Divine at Sai Divine Foundation center, McKinney**



**Palki Yatra**



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# Events



## SAI DIVINE FOUNDATION Dallas Charity

Food cart to mother and child family center charity drive





# Events

SAI DIVINE FOUNDATION

**Celebration of Krishna janmashtami at Sai Divine at Sai Divine Foundation center, McKinney**



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# Events

SAI DIVINE FOUNDATION

**Drawing Competition the on the occasion of Krishna  
janmashtami at Sai Divine at Sai Divine Foundation center,  
McKinney**





# Events

SAI DIVINE FOUNDATION

**Celebration of Guru Bhagwat Parayana at Sai Divine at Sai Divine Foundation center, McKinney**



# 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:

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