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Sai Creatives

Volume 9

Guru Purnima
Special



Jai Shree Sai!

SAI DIVINE FOUNDATION



**SHIRDI SAI
GLOBAL
FOUNDATION**



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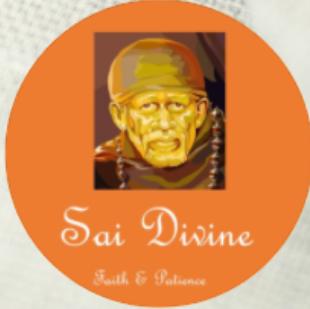
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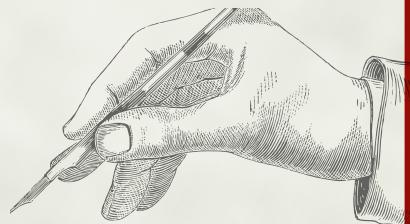
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SAI DIVINE FOUNDATION



EDITORIAL



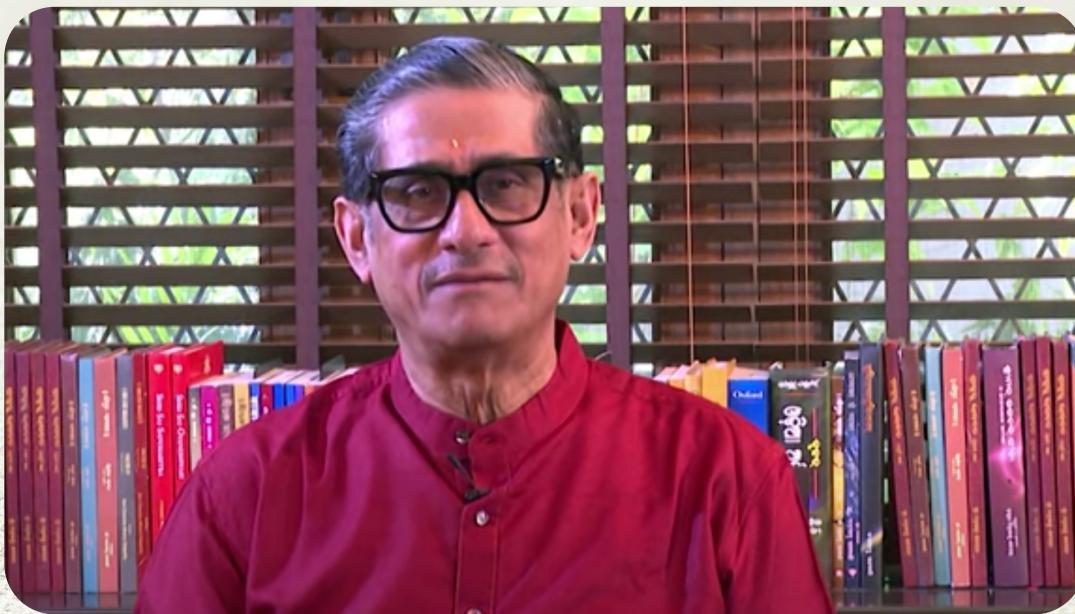
Guru Purnima is a day dedicated to all teachers and gurus who have taught us the way of life and have supported us in traversing through many difficult times. Guru is the link that connects humanity with divinity and guides us to the true Brahma. Over many millennia Gurus have incarnated on this world as saints to save humanity and teach us the true meaning of life. One such Guru was Shri Sai Baba of Shirdi. Shirdi Sai Baba helped countless souls when he was alive, and he continues to do so even after his MahaSamadhi. He taught us the importance of Shradha and Saburi and what it means to have true devotion. The Sai Divine Foundation family is very fortunate to have the blessings of Shri Shirdi Sai and our Puja Guruji Dr. Chandra Bhanu Satpathy, who has always guided and supported us in all our endeavors. Therefore, Guru Purnima holds an extraordinary place in Sai Divine Foundation, Dallas.

Since the last edition of "Sai Creatives," many changes have taken place at Sai Divine Foundation, Dallas, under the guidance of our Puja Guruji, Dr. Chandra Bhanu Satpathy. One of them is the sthan pratista of Shirdi Sai Baba's idol at Sai Divine center. Along with Shirdi Sai Baba, the sthan pratista of Jaganath, Balarama, and Subhadra also took place at Sai Divine center. The installation of the idols would not have been possible without the constant blessings of Shirdi Sai Baba and our Puja Guruji. Shirdi Sai Baba's idol would make this year's Guru Purnima special. This year, the devotees celebrated the festival of Rath Yatra. Volunteers at Sai Divine designed and constructed an in-house chariot for Lord Jaganath, Balarama, and Subhadra and celebrated the Rath Yatra festival to their heart's content. The idols have reminded us why we created the Sai Divine Foundation in the first place, and that is to help the poor and needy. Charity drives have always been a primary aspect of our organization as it allows us to support the community directly. Next month, Sai Divine Foundation will donate back-to-school supplies to the Greenville independent school district so that the students can continue their education with all the necessary resources. Along with the back-to-school drive, the foundation continues to provide food to the homeless community of Dallas and Austin, Texas. What makes this charity drives very interesting is the diversity in the ages of our volunteers.

Sai Creatives magazine has given many of our devotees a chance to showcase their talents and express what they perceive as devotion. The Guru Purnima edition is extraordinary as it is intended to pay homage to all our academic or spiritual teachers and thank them for always guiding us in the right direction. We at Sai Divine Foundation, Dallas, would like to wish you happy Guru Purnima, and we pray for you and your loved ones.

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

GURU PURNIMA MESSAGE



If one examines the lives of the Saints, Gurus and Sadgurus of different religions and paths in India and abroad, one would discern that they all tried to evolve human souls to the state of excellence while also serving those around them in every possible manner. They stood between the devotees and their pain. Service, not only to mankind, but also to the animal world, particularly the ones in distress and that were uncared for, has been the motto of Sadgurus. They follow various methods to render such help. One of these is that, Shirdi Sai Baba demanded dakshina from the devotees and used to help them and other devotees. Swami Vivekanand collected funds by delivering speeches in USA, even when he was in a very bad state of health. The funds were meant for rendering help to devotees and for philanthropic purpose. They lit a human candle hoping that these candles would light many more in future. Light should pervade otherwise the darkness of ignorance would continue in the world.

The real Sadgurus don't need anything for themselves. Usually, even if they create institutions, temples and ashrams, these are not for their personal enjoyment. These are long lasting structural /organizational bodies to carry on their spiritual activities.

When we are talking about Guru Purnima and think of celebrating the day, the main theme that should be kept in mind, is service to others, without ego and without expectation of rewards. That is what is 'Wirakt Bhava'. This 'Udasina Bhava' doesn't mean not doing anything. The saints don't get attached to the results and consequences of their action, because they feel that they are propelled by a divine motivation to do so, 'Nimmita Bhava Sabyasachi' as Krishna said to Arjuna in Shrimad Bhagwat Geeta. When they leave the world, they leave very happily, having done their job and carrying no encumbrances.

Everybody need not be enlightened in the academic or intellectual sense of the term, but one can feel a sort of goodness within himself and a spaciousness in his heart. Spaciousness can absorb many hearts, which a limited mind or heart cannot. This is what the Sadgurus were. For this, they were even misunderstood at times; because an eagle can soar to a height and see space which a parrot cannot, as it is limited by its intrinsic capacity. Nevertheless, in spite of all the negatives the Sadgurus faced in the world, their intention was to change the world for better. If they did not have the capacity to overcome negatives, they would have failed to teach their disciples to overcome negatives or surmount the worldly hazards and yet bring about progress.

We have seen many plants with a lot of thorns, but such plants can have beautiful flowers & spread fragrance too. Some human beings can be like such flowers with thorns but the Guru knows how to evolve and use them for the benefit of all.

We pray to our Master to bless us for such embracement and for being in a state of mind and heart to carry on with His work.

May Shri Sai Bless us all.

**Dr C.B. Satpathy
Gurugram**



Guru is God

By: Deepika Mishra

To SAI BABA Guru is God. For anyone who surrenders to his Guru body and soul nothing else is required. He need not to be learned, he need not read scriptures nor be proficient in religious disputations, nor need he worry about material wants and desires. The Guru will take care of him, protect and lead him on to spiritual salvation. It should be total surrender to the Guru with emphasis on the word "total" and any doubt or mental reservation on the part of the disciple will be unproductive. This is reflected in the many incidents involving spiritual aspirants who were made to realise Baba that Guru worship meant worship of God and it should be uninhibited and complete. Baba told his devotees of his own total surrender to his Guru and how his Guru was everything to him, the very personification of God.

Author Osborne in his book, "The Incredible Sai Baba", has interpreted Baba's story of the journey in the forest thus. He says the story was symbolical and adds that the forest mentioned by him is the jungle of the mind in which the quest for truth takes place, and the four friends are the four modes of approach. The forester is the Guru and the food he offers is his grace. After the youth accepts the food he discovers that the giver of it is the divine Guru. Therefore, he bows reverently, that is, accepts his authority. Trying him head downwards over a well is overturning the ego, binding it, and holding it within sight of the cool waters of peace. It is because of this that the ordeal is blissful. It is suffering beatified by the end for which it is endured. Baba said divine knowledge is to be realised, not taught. Prostration, enquiry and service are the methods to be followed to obtain the grace of Guru. Love of God and Guru was the only thing Baba cared for. The siddhis which incidentally accrued to him and which would turn the head and ruin the hearts of the many did not interest him. He kept them, it seemed, ill-developed and unmanifested for a long time. Hari nama smaranam (chanting) was everything to him and the siddhis were distractions.

Baba never touched a book in his life and did not know the alphabet of any language and yet was supreme intellectually and could interpret any part of the scriptures. How did he get this knowledge? It could have been only through Guru's grace. When baba was handed over to Gopal Rao Deshmukh, a zamindar of Selu, he met a devotee of God Venkatachalapati or Venkatesa of Tirupati. He adopted as his guru and stayed with him for 10 or 12 years. This was the most important period of his life. Gopal Rao treated him as the reincarnation of Kabir and he knew he himself was a previous birth Ramananda of Kashi who was Kabir's guru. The love of Ramananda for Kabir, pure and unalloyed without any worldly taint must have continued in the present birth between Baba and Venkusa as Baba called his guru.

Baba used to tell his devotees : "if you are a Rama bhakta keep it to. If you want only Allah keep to it." He taught both by example and precept that real happiness and success in life here and thereafter came only to the man who did not grasp but renounced, who surrendered all to his God and Guru. Baba helped the true devotee to make this surrender by attending to every want of his once he made his surrender or even started making it.

On one occasion talking to a devotee after the noon arti Baba said: "Be wherever you like, do whatever you choose, remember this well, that all you do is known to me. I am the inner ruler of all and seated in their hearts. I envelope all the creatures, the moveables and the immovables in the world. I am the mother – origin of all the beings, the harmony of the three gunas, the propeller of all senses, the creator, preserver and destroyer. Nothing will harm him who turns his attention towards me but maya will lash or whip him who forgets me. All the insects, ants, the visible, movable and immovable world is my body or form." Making these pronouncements, which remind one of Krishna's message in the Gita, Baba must have acted as God in ecstasy.

According to Baba the disciple or devotee who comes to the feet of the guru in complete surrender has no doubt to be pure, chaste and upright but he does not need to continue any active practice of japa or meditation. On the contrary, any such practice or intellectual process which involves the postulate :" I am doing this" , is a handicap. All sense of ahamkara or ego in the disciple has to be wiped out, swept out of memory and mind as it is an obstruction to the guru's task. The guru does not teach. He radiates influence. This influence is poured in and absorbed with full benefit by the soul which has completely surrendered itself, blotting out the self, but it is obstructed by mental activity, by reliance on one's own exertion and by every kind of self-consciousness and self-assertion.

Baba told one of his disciples : "you want to escape from samsara. I cannot escape from it myself. As long as there is the body samsara is there. One cannot be released from samsara by running away to a jungle or by other similar processes."

Baba the saint set an example of living in society and moving and working like common people. He even turned a stone grinder to make wheat flour. He was not for desertion of the society as ascetics were wont to do. He wated people to continue their gruhasta lives and did not want them to renounce society and take sanyas. He was always in a state of detachment in the midst of numerous distractions. His life was marked by vairagya (detachment from the world) and nishkamya karma which would lead one to God.

Baba's path of self-realisation was through guru worship. His life and lilas throw a flood of light on the significance and value of guru marga. It is through guru worship that saints achieved perfection and what they learnt they endeavoured to impart to others. Baba had the ability to conceal his real nature and the working of his mind and body in line with the dictum in the scriptures that eminence must be concealed. His action as a sadguru and samartha sadguru was unknown to the thousands of people who met him in life and heard of him. It was only through the revelations of devotees experiences that people realised that he was a samartha sadguru. The path Baba followed has puzzled by saints and sadhus. The path he adopted could be called bhakti maga, that special form of it that is described as Guru marga in the Guru Gita.

Guru, a Sanskrit word, is one who imparts knowledge or trains a disciple. Gu means darkness and Ru denotes the action of destruction. Guru therefore means a dispeller of darkness or ignorance. Baba used the Persian equivalent of the word guru, murshad. He said once : "My murshad has taken me away from this body which is but my house." This meant the guru had destroyed the identification of self with the body just as the fire which burns the fuel is different from the fuel and the seer is not the seen.

According to the Guru Gita gurus are classified under seven heads: Suchaka, Vachaka, Bodhaka, Nishiddha, Vihita, Karana and Parama. Suchaka is the ordinary schoolmaster who teaches the three Rs. Vachaka is one who imparts ethical teachings. Bodhaka is one who teaches mantras for various purposes. Nishiddha is one who teaches mantras and other methods for achieving ignoble purpose such as killing, seducing, preventing movement, etc. Vihita is one who teaches detachment and prepares one for achieving spiritual welfare. Karana is one who teaches the message of the Upanishads. Parama, the last and greatest of all, teaches the disciple to absorb the truth of the scriptures, for achieving self-realisation and escape samsara and rebirth. He is also called the Moksha guru. There are gurus who are seen and others are unseen. There are gurus who merely impart knowledge and do not care for results. They are those who do not undertake any responsibility for their disciples. There are others who give definite undertakings and carry them out at all costs and if necessary, life after life seek the disciple in subsequent births for the purpose. Baba was the best example of such a guru.

A guru as we have seen, is one who teaches something, secular or religious. One who teaches about God or Sat is called Sat Guru. He who uses all his siddhis and superior powers to carry the disciple right up to the goal is called Samartha Sat Guru. Baba belongs to this type of Guru. Param Guru is a Samartha Sat Guru who looks after entire welfare (secular and spiritual) of this disciple. The scriptures clearly say that without a guru Brahmajnana and moksha cannot be attained. It is not always true that sishya (disciple) go out to find guru. The reverse is often true. Baba himself drew hundreds of thousands to himself inwardly and unnoticed by them. He said: "No one comes to me except by my drawing them. I drew people to me under various pretexts such as the worldly objects they want. When a boy ties a bird with one end of a string can the bird refuse to come?" this drawing of people to himself Baba ascribed to rinanubhanda (personal ties and obligations).

Jai shree Sai

An educe from Shri Sai Satcharitra

Chapter X & XI



Sagun Manifestation of Brahman: Chapter X

Though Sai Baba looked like a man, three cubits and a half in length, still He dwelt in the hearts of all. Inwardly, he was unattached and indifferent, but outwardly, He longed for public welfare. Inwardly most disinterested, He looked outwardly full of desires, for the sake of His devotees. Inwardly an abode of peace, he looked outwardly restless. Inwardly He had the state of Brahman, outwardly He acted like a devil. Inwardly He had the state of Brahman, outwardly he acted like a devil. Inwardly He loved Adwaita (union or monism), outwardly He got entangled with the world. Sometimes He looked on all with affection, and at times He threw stones at them; sometimes He scolded them, while at times He embraced them and was calm, composed, tolerant and well-balanced. He always abided and was engrossed in the Self and was well-disposed towards His Bhaktas. He always sat on one Asan and never travelled. His 'band' was a small stick, which He always carried in His hand. He was calm, being thought-free. He never cared for wealth and fame and lived on begging. Such a life He led. He always uttered 'Allah Malik' (God the real owner). Entire and unbroken was His love for the Bhaktas. He was the mine or storehouse for self-knowledge and full of Divine Bliss. Such was the Divine Form of Sai Baba, boundless, endless and undifferentiated. One principle which envelopes the whole universe, (from a stone pillar to Brahma) incarnated in Sai Baba. The meritorious and fortunate people got this treasure-trove in their hands, while those people who not knowing the real worth of Sai Baba took or take Him to be a man, a mere human being, were and are indeed miserable.

Sai Baba as Sadguru: Chapter X

There are Gurus and Gurus. There are many so-called Gurus, who go about from house to house with cymbals and veena in their hands and make a show of their spirituality. They blow mantras into the ears of their disciples and extract money from them. They profess to teach piety and religion to their disciples but are themselves impious and irreligious. Sai Baba never thought of making the least show of His worth (piety). Body-consciousness, He had none, but He had great love for the disciples. There are two kinds of Gurus (1) 'Niyat' (appointed or fixed) and (2) 'Aniyat' (unappointed or general). The latter by their advice develop the good qualities in us, purify our hearts and set us on the path of salvation; but contact with the former, dispels our quality (sense of difference); and establishes us in Unity by making us realize "Thou art that" There are various Gurus imparting to us various kinds of worldly knowledge, but he, who fixes us in our Nature (Self) and carries us beyond the ocean of worldly existence, is the Sadguru. Sai Baba was such a Sadguru. His greatness is indescribable. If anybody went to take His Darshana, he, without being asked, would give every detail of his past, present and future life. He saw Divinity in all beings. Friends and foes were alike to Him. Disinterested and equal balanced, He obliged the evildoers. He was the same in prosperity and adversity. No doubt ever touched Him. Though He possessed the human body, He was not in the least attached to His body or house. Though He looked embodied, He was really disembodied, i.e., free in this every life.

Blessed are the people of Shirdi, who worshipped Sai as their God. While eating, drinking, working in their backyards and fields and doing various household works, they always remembered Sai and sang His glory. They knew no other God except Sai. What to speak of the love, the sweetness of the love, of the women of Shirdi! They were quite ignorant, but their pure love inspired them to compose poems or songs in their simple rural language. Letters or learning they had none, still one can discern real poetry in their simple songs. It is not intelligence, but love, that inspires real poetry as such. Real poetry is the manifestation of true love; and this can be seen and appreciated by intelligent listeners. Collection of these folk songs is desirable and Baba willing, some fortunate devotee may undertake the task of collecting and publishing these folksongs, either in the Sai Leela magazine or separately in a book-form.

The Easiest Path: Chapter X

Though Sai Baba acted outwardly like an ordinary man, His actions showed extraordinary intelligence and skill. Whatever He did, was done for the good of His devotees. He never prescribed any asana, regulation of breathing or any rites to His Bhaktas, nor did He blow any mantra into their ears. He told them to leave off all cleverness and always remember "Sai" "Sai" "If you did that" He said, "all your shackles would be removed, and you would be free" Sitting between five fires, sacrifices, chanting, eight-fold Yoga are possible for the Brahmins only. They are of no use to the other classes. The function of the mind is to think, it cannot remain for a minute without thinking. If you give it a Sense-object, it will think about it. If you give it to a Guru, it will think about Guru. You have heard most attentively the greatness, grandeur of Sai. This is the natural remembrance, worship and Kirtan of Sai. Hearing the stories of the Saints is not so difficult, as the other Sadhanas mentioned above. They (stories) remove all fear of this Samsara (worldly existence), and take you on to the spiritual path. So, listen to these stories, meditate on them, and assimilate them. If this is done, not only the Brahmins, but women and lower classes will get pure and holy. You may do or attend to your worldly duties, but give your mind to Sai and His stories, and then, He is sure to bless you. This is the easiest path, but why do not all take to it? The reason is that without God's grace, we do not get the desire to listen to the stories of Saints. With God's grace everything is smooth and easy. Hearing the stories of the Saints is, in a way, keeping their company. The importance of the company of Saints is very great. It removes our body-consciousness and egoism, destroys completely the chain of our birth and death, cuts asunder all the knots of the heart, and takes us to God, who is pure Consciousness. It certainly increases our non-attachment to sense-objects, and makes us quite indifferent to pleasures and pains, and leads us on the spiritual path. If you have no other Sadhana, such as uttering God's name, worship or devotion etc., but if you take refuge in them (Saints) whole-heartedly, they will carry you off safety across the ocean of worldly existence. It is for this reason that the Saint manifest themselves in this world. even sacred rivers such as the Ganges, Godavari, Krishna and Kaveri etc., which wash away the sins of the world, desire that the Saints should come to them, for a bath and purify them. Such is the grandeur of the Saints. It is on account of the store of merit in past births that we have attained the feet of Sai Baba.

Sai as Sagun Brahman: Chapter XI

There are two aspects of God or Brahman: (1) the Unmanifested (Nirgun) and (2) the Manifested (Sagun). The Nirgun is formless, while the Sagun is with form, though both denote the same Brahman. Some prefer to worship the former, some the latter. As stated in the Gita (chapter XII) the worship of the latter is easy and preferable. As man has got a form (body, senses, etc.), it is natural and easy for him to worship the God with form. Our love and devotion do not develop unless we worship Sagun Brahman for a certain period of time, and as we advance; it leads us to the worship (meditation) of Nirgun Brahman. So, let us start with Sagun worship. Image, altar, fire, light, sun, water, Brahman are the seven objects of worship, but Sadguru is better than all these. Let us, on this occasion, bring to our mind the form of Sai, who was non-attachment Incarnate, and Who was a resting-place for His whole-hearted devotees. Our faith in His words is the seat of Asan; and our Sankalp (determination to start and finish the Puja) is the abandonment of all our desires. Some say that Sai was a Bhagwat-bhakta (devotee of the Lord), others say He was a Maha-Bhagwat (a great devotee), but to us He is God Incarnate. He was extremely forgiving, never irritable, straight, soft, tolerant and content beyond comparison. Though He looked embodied (as having the form), He was dis-embodied, emotionless, unattached and internally free. The Ganges on its way to the sea, cools and refreshes the creatures affected with heat, gives life to the crops and trees, and quenches the thirst of many. Similarly, Saints (Souls) like Sai, while they live their own life, give solace and comfort to all. Lord Krishna has said that 'the Saint is My soul, my living image, I am He or He is My pure form (Being)'. This in-describable Shakti or Power of God, known as Pure Existence, Knowledge and Bliss, incarnated in the form of Sai in Shirdi. The Shruti (Tritiya Upanishad) describes Brahman as Bliss. This we read or hear daily in the books, but the devout people experienced this Brahman or Bliss in Shirdi. Baba, the support of all, required no prop or support (Asan) from anybody. He always used a piece of sackcloth for His seat, which was covered with a small beautiful bed by His bhaktas and has a bolster placed by them, as a rest to His back. Baba respected the feelings of His devotees and allowed them to worship Him as they liked. Some waved Chamara or fans before Him, some played on musical instruments, some washed His hands and Feet, some others applied scent and Chandan, some gave betel nut with leaves and other things, and some others offered naivedya. Though He looked like living in Shirdi, He was present everywhere. This all-pervasiveness of His way daily experienced by His devotees. Our humble prostration to this all-pervasive Sadguru.

Baba's Control over the Elements: Chapter XI

We shall close this Chapter after describing two incidents showing Baba's control over the elements. (1) Once at evening time, there was a terrible storm at Shirdi. The sky was overcast with thick black clouds. The winds began to blow forcibly; the clouds roared and the lighting began to flash, and the rains began to descend in torrents. In a short time, the whole place was flooded with water, All the creatures, birds, beasts and men got terribly frightened; and they all flocked to the Masjid for shelter. There are many local deities in Shirdi, but none of them came to their help. So they all prayed to Baba - their God, Who was fond of their devotion, to intercede and quell the storm. Baba was much moved. He came out and standing at the edge of the Masjid, addressed the storm in a loud and thunderous voice - "Stop, stop your fury and the calm". In a few minutes the rains subsided, the winds ceased to blow, and the storm came to a stop. Then the moon rose in the sky, and the people then went back home well-pleased, (2) On another occasion at noon the fire in the Dhuni began to burn brightly, its flames were seen to be reaching the rafters above. The people who were sitting in the Masjid did not know what to do. They dared not to ask Baba to pour water or do anything to quench the flames. But Baba soon came to realize, what was happening. He took up His Satka (short stick) and dashed it against a pillar in front, saying - "Get down, Be calm" At each stroke of the Satka, the flames began to lower and slow down; and in a few minutes the Dhuni became calm and normal.

CHAKRAS AND NADIS

By Priyambada Mohanty

Like the 7 colours in a spectrum and the 7 nodes of music, the human body is composed of 7 energy centres called Chakras. 'Cha' represents chalana or movement, and 'kra' represents karoti or doing. Chakra is something that enables movement. There are 7 major chakras, more than 100 minor chakras, and many smaller chakras throughout the body. Chakras are the energy junctions where 'prana' or life breath gathers and circulated across the body through various pathways called Nadis.

Chakras

The first major chakra is Muladhara Chakra, also known as the Root Chakra. It is located at the base of the spine. This is the area between the genital organ and the anal outlet also known by the name perineum. The word Muladhara is a combination of two Sanskrit words, 'mula' meaning source and 'adhara' meaning support. This is seen as the most rigid chakra and is associated with the earth element. If one's life energies are dominant in Muladhara, one is always concerned with survival means like shelter and security. It affects stamina, endurance, and stability. This energy junction is also where the dormant kundalini energy resides.

The second important chakra is Swadisthana Chakra, also known as the Sacral Chakra. It is located at the top of the genital organ. The word Swadhisthana in Sanskrit means well established. This chakra deals with pleasure, sexuality, and longevity and is represented by the water element, which again correlates with the physiological presence of the same element in the human body.

The Manipuraka Chakra is the third major chakra, also known as the Navel Chakra. It is located just below the Navel. This is also the level at which we were connected to our mother and received nourishment in the womb. This chakra deals with power, hunger, nourishment, and dynamism. It is represented by the fire element.

The fourth is the Anahata Chakra, also known as the Heart Chakra or the Solar Plexus. It's located below the rib junction(where the rib cage meets). The word Anahata in Sanskrit means an unstruck sound. This chakra deals with kindness, love, and compassion, and the element associated is the air- (wind).

The fifth is the Vishuddhi Chakra, also known as the Throat Chakra. The word Vishuddhi means pure or filtered. It is located in the pit of the throat and is represented by the element space-(akash). This chakra deals with speech, communication, and purity.

The sixth chakra is the Ajna Chakra, also known as the Third-eye Chakra. The word Ajna means a command. This is located at the junction of eyebrows and deals with sight and perception. Once this chakra is fully activated, the third eye is said to be opened. This third eye which is a representation of perception, beyond the duality of existence will make one dispassionate towards everything. This is represented by Shiva burning everything within his sight if he opens his third eye.

The seventh is the Sahasraara Chakra, also known as the Crown Chakra. It is located at top of the head. The word Sahasraara means a thousand-petalled lotus. This should be understood as thousands of petals, meaning innumerable. Yogis who are in a deep state of samaadhi have their energies at this center. This is a state where even a sense of self is absent during meditation.

Nadis

In the same way, our physical veins carry blood through our circulatory system, the Nadis are the channels or pathways that carry the life force across the body. The word nadi translates to “flowing water” or ‘river’. These powerful rivers are believed to flow through our bodies in astronomical proportions. There are 3 primary nadis called Ida, Pingala, and Sushumna.

Ida Nadi begins at the base of the spine and then runs up the central axis of the spine crisscrossing over Sushumna nadi at each major chakra, and eventually, terminates in the left nostril. Because it terminates in the left nostril, it is also associated with the right brain dominance, which is theorized to lean toward creativity and artistry.

Pingala Nadi also begins at the base of the spine at the Root Chakra. It then runs up the central column of the spine, crisscrossing around Sushumna nadi at every major chakra, and terminates in the right nostril. Because it terminates in the right nostril, it is also associated with left-brain dominance, which is theorized to lean towards analytical and methodical thinking.

What is interesting is that the number of nadis that branch out of all these chakras when added together formsthe number 360. Adi Shankaracharya mentions this phenomenon in the 14th shloka of one of the foremost books of tantra “Soundarya Lahari” as follows:-

क्षितौ षट्पञ्चाशद्विसमधिक पञ्चाशदुदके
 kShitiau ShatpanchAshat dvisamadhika panchAshat-udakE

 हुताशे द्वाषष्टिशतुरधिक पञ्चाशदनिले
 hutAshE dvAShaShtishehaturadhika panchAshat anilE

 दिविद्विः षट् त्रिंशन् मनसि च चतुःषष्टिरिति ये
 divi dviH ShaT-trimshan manasi cha chatuH ShaShTiriti yE

 मयूखास्तेषामप्युपरि तव पादाम्बजयगं
 mayUkhAstEShAmapyupari tava pAdAmbujayugam

This means in the earth element-(kshiti), which corresponds to the Muladhara chakra, there are shat panchashat or 56 rays. In uduka, which is the water element and the corresponding manipuraka, there are dvisamadhika panchashat or 52 rays. In hutasha or the fire element which

corresponds to the Swadishthana chakra, there are dvashasti or 62 rays. In anila or wind element which corresponds to Anahata Chakra, there are chaturadhika panchashat, meaning 54 rays. In the Vishuddhi Chakra or the space element, there are dvi shat-trimshan or two times 36, which is 72 rays. Finally, in manas-(mind) at the center of the eyebrows, which is the Ajna Chakra, there are chatushasti or 64 rays.

On top of all these rays says Shankaracharya, are the padambujayugam or the lotus feet of the Goddesses. Her feet are said to be resting at the Sahasraara or the Crown Chakra. If we add all these branches which diverge out from 6 chakras it forms a wholesome 360, a complete circle. Each of these nadis corresponds to a particular human capability and is also depicted as being governed by various Gods and Goddesses.

Sushumna Nadi is considered to be the single most important energy channel within the body. This central channel runs from the base of the spine up to the crown of the head along the central axis of the core. In yogic science, this central channel is very significant. The name itself suggests that this is in a state of sushupti or dormancy. The objective of yoga is to energize Sushumna using the prana brought into the body through Ida and Pingala. It is when we start energizing the Sushumna, that the 7 major chakras along the spine start getting activated.

Ultimately, it is believed that when Sushumna nadi is balanced and active, we find true harmony in ourselves and we are fully awakened to the divine.

Navavidha Bhakti

By Sanjeeb Panigrahi

Navavidha bhakti comprises the nine ways to express devotion or develop devotion for God or the higher Self. Mentioned in the Hindu scriptures, the "Srimad-Bhagavata" and the "Vishnu Purana," navavidha bhakti is also described as the devotional paths that lead to moksha, or liberation.

The devotional path of bhakti is divided into nine types, or navavidha bhakti. They are:

1. Shravanam — Listening to the names of and stories about God
2. Keertanam — Chanting or singing about God
3. Smaranam — Remembering God throughout the day
4. Paada sevanam — Serving God willingly
5. Archanam — Worshiping God
6. Vandanam — Praising God selflessly and with total submission
7. Daasyam — Serving God
8. Sakhyam — Developing a friendship with God
9. Aatma Nivedanam — Surrendering oneself to God; Self-realization or samadhi

The first step that a person takes to move towards God is SHRAVANAM. Shravanam is listening to the divine glories of the Lord. Shravana is listening to the divine name, the lila's or sports of the Lord, the stories of saints, as these may orient one's mind towards spirituality. It is to lend an ear to religious discourses based on revelatory texts or devotional literature, so as to get answers to such profound questions that have haunted mankind from millennia, as: Why do people suffer? What is the ultimate goal of life? Does god exist? Is there life after death? And so on. In its mystical meaning, shravana is listening to anahata shabda, the cosmic sound that ceaselessly reverberates in everyone.

Kirtan (Sanskrit – 'praise') and Bhajan (Sanskrit from root word bhaj meaning 'to share') form part of the Bhakti sangeet or devotional music. When defined as nouns, Kirtan refers to a song praising a deity while bhajan is a personal communication with the divine. Kirtan in verb form in northern India refers to group singing of songs which may include bhajans. In southern India, the word for such a kirtan performance is referred to as bhajan. In the context of an Indian classical music concert, bhajans are songs that are often heard at the end of the concert and are centered around the praise of a deity or a religious movement such as Sai bhajans and Raghavendra bhajans. Simply by chanting the holy name of the Lord one can advance perfectly in one's spiritual life. In this Kali age, this is the simplest and most powerful route to success. Anyone can do this and even if one is physically unwell, has no material possessions, or is not advanced in his spiritual exercises, chanting and singing of the holy name is extremely beneficial.

Kirtanam also includes talking about His leelas or His spoken word. When the devotee hears about the Lord, His mercy, His compassion, His love for the devotees, His selflessness, he cannot help but move to the next step of devotion, which is KIRTANAM.

Smaranam is the third step on the 9 fold path of devotion. It means “Remembering the Lord”. The first step is listening to the glories of the Lord, for that is how one comes to know the Lord. The second step is singing and glorifying His name, and the third step is remembering the Lord, His glories and His teachings. Smaran generally means Remembrance. This bhakti makes the devotee to remember and chant gods name always at the back of their mind. Whether it is your god or your sadguru, always come to your mind without trying to recall as and when needed it should be as automatic as blinking of eye when any obstacle came Infront. It says that if you did smaran during your last moment of life, god will come in the same form and will take you out of the live and death cycle. We do not know when we will die. Death might creep up quietly and quickly. It might catch one unawares as it does not always give notice of its impending arrival. One must develop the habit of remembering Him all the time, even when we are safe. Swami says that what we do all our lives will come to us at our last moment too. If we have lived a life full of attachment to the world then that is what will come to mind at the last moment. If one has remembered the Lord in everything that has passed, the Lord will come to his mind. The choice is ours.

Paada sevanam or Serving God willingly. Padasevanam truly means serving the very cause on which the Lord stands. And what does He stand on? What are His Lotus feet rooted in? They are rooted in TRUTH. Hence, devotees must take up the holiest of all duties, of serving the Truth and never leaving it's side. What is that Truth? Lord alone is, is the Truth. So love all and serve all must become our sadhana and goal. This bhakti says that you should serve your Guru without any embarrassment or hesitation. According to the Shri Guru Bhagwat by Dr C. B Satpathy , a true dispel never asks question to his master and keep on doing the things what has been instructed to him. He is always stay besides him to take the order from him. Another example Hanuman with Lord Ram.

The fifth step on the ladder of devotion is Archanam which means 'An offering'. Love expresses in giving, and as devotion it grows in the heart of the devotee. The offerings change as the devotee grows in his devotion. Devotees start by offering flowers, fruits, food, clothing, incense, light, various objects, money, jewelry, etc. to the Lord while worshipping Him. We devotees have been practising Archanam for many years now, but has our sorrow gone? If not then we must find out what the Lord really wants from us. There may be something else that He wants us to offer Him. Nothing in this world is really ours. Whatever we are offering to Him is already His. He has given us whatever we have. What can we really offer Him? Everything that you see, hear, smell, taste or touch belongs to Me. So how can you give to Me what I already own but your love and that, I gave you before time began as your souls possession. When you return it to Me then I will know you are truly Mine and I will dissolve your sorrow and happiness into Me. I will place you in Bliss forever.

Vandanam literally means "Salutations" but it has various implications. It means praising the Lord, offering our gratitude by way of prayer, and it indicates acceptance and appreciation of everything as His grace. Vandanam also indicates acceptance of everyone and everything that comes our way as having been sent by Him. We are blessed with so much grace: our family, friends, society, a beautiful nature to sustain us, and this temple of God, our very own body with which we enjoy this world. Guru Arjan Dev, one of the ten gurus of Sikhism, went through a lot of difficulties and still thanked his Guru: "Tera bhana meetha laage, Nanak naam padarath maaange". Accepting all as His grace, praying to Him in gratitude, we offer our love and reverence as salutations to God. In so doing, we bow down to God.

Dasyam is the seventh step on the ladder of devotion. With every step the devotee is getting closer and closer to His Lord. That means the devotee's heart is expanding, he is growing and so is his happiness. Firstly, one is introduced to the Lord through Shravanam. Then, through Kirtanam, Smaranam, Padsevanam, Archanam and Vandanam one experiences Him more often and gets to know Him better. The Lord becomes more than an acquaintance. When one gets to know a person well, one wants to establish a relationship with that person. In the same way, when the devotee's heart expands and gets filled with love for the Lord, it only makes him want more to establish a relationship with His Lord. One can have any kind relationship with the Lord, or the Lord is the basis of all relationships. Some look to Him as mother, some as father, some as master, some as their beloved, and some as friend. Dasyam means to look at Him as the master and consider oneself His servant.

The eighth stage of the nava-vida bhakti described in the Bhagavatha and other scriptures is Sakhyam. When translated Sakhyam means friendship, a beautiful relationship between two or more people. We all understand the word friendship. As we go through life, wading through joy and grief, we want someone with whom we can share our happy days as well as our sad ones, someone who is like-minded with whom we can communicate, and someone who will encourage us and inspire us. As we trek along the journey of life we want someone to be by our side no matter what. Essentially, we long for someone we can call our own. To this someone, we designate the relationship of a friend. This is a relationship that we make of our own free choice. We decide who our friends are. That is why friendship is such a Sakhyam special relationship. The Lord responds to a devotee according to the devotee's feelings for Him. When devotion has grown stronger in a devotee's heart, the devotee desires a still closer relationship with his beloved Lord. He yearns to move closer into the inner circle of the Lord. The Lord is all, He is Poorna (complete). He responds to a devotee in the form and relationship the devotee loves. Friendship is particularly sweet when it is with the Lord. In the Sakhyam stage, the devotee sees God as his friend. A friend is always your well-wisher, hence whatever happens is accepted as a special gift from this special Friend. Everything is seen as His Prasad. He sees God to be the companion by his side (in everything and everywhere). In every relationship he sees Him. Sranavam (listening), Kirtanam (singing), Smaranam (contemplation), Padsevanam (serving His lotus feet), Archanam (worship), Vandananam (salutations) and Dasyam (considering the Lord his master) have brought him to the stage where he yearns not only to be with God at all levels, physical, mental and spiritual, and in all situations, but to merge and become one with Him.

Atmanivedanam is the last step on the ladder of devotion. This last step leads the devotee straight to his beloved Lord. Atma means 'I' and Nivedanam means 'offering'. Offering the 'I' (the ego, the sense of individuality) is Atmanivedanam, which is the highest of all offerings as

the devotee offers himself and everything to his beloved Lord. What remains after offering one's individuality is the true 'I', which is the Supreme Reality, the Lord. The bhakta (devotee) dissolves to merge in his Bhagawan (Lord). What remains after the dissolution is Bhagawan alone. This is a very rare phenomenon.

GURU

By Shreya Agrawal



On this auspicious occasion of Gurupoornima, I would like to share my thoughts on the importance of a Guru.

Who is a Guru?

A Guru is someone who guides us in any area of our life. Our parents are our gurus because they teach us moral and humane values. They give us love and teach us many things from the moment we are born. As we grow older, our teachers in school become our Gurus as they teach us many subjects, which will help us in the future. If we learn things such as music or dance outside of school, those teachers are also our Gurus. Above all is our Sadguru, Sai Baba, who guides us on the right path in life and instructs us on both worldly and otherworldly teachings.

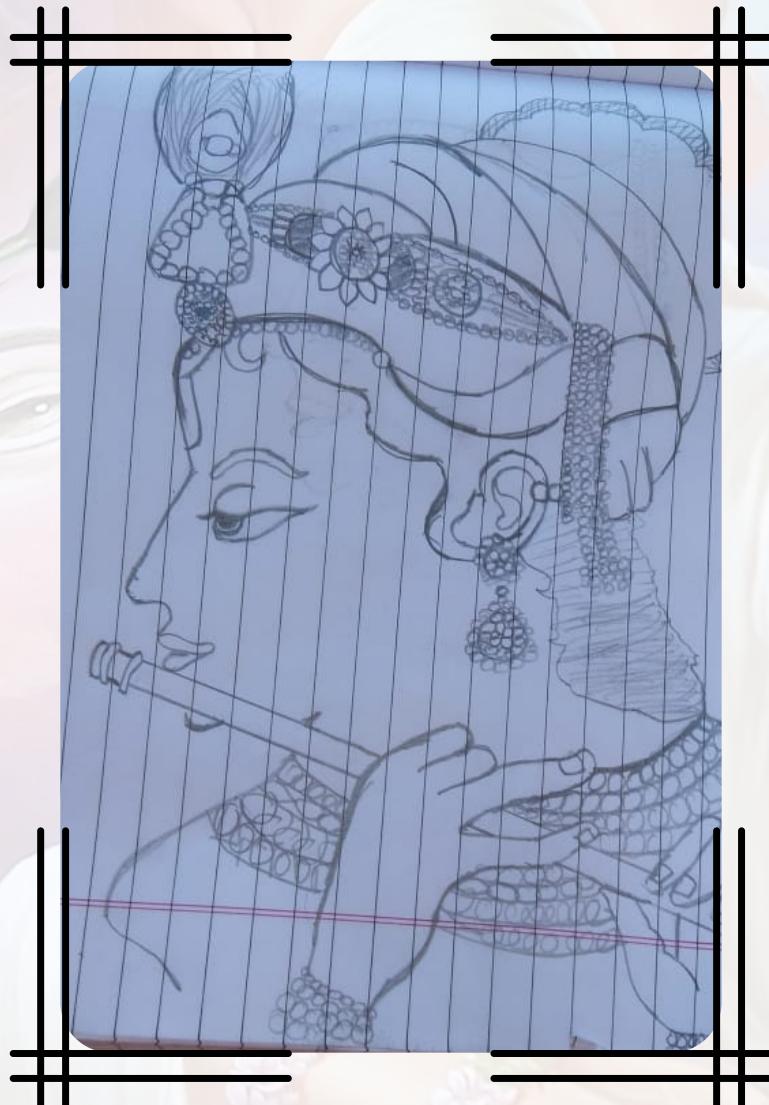
Throughout my life, I have learnt many things from my Gurus. From my parents, I have learnt the values of kindness and perseverance. By seeing them helping others and being kind and patient with me, I have learnt to do the same with others. From my teachers, I have learnt the value of focus and hard work. Because of their instruction and lessons, I know a lot more about a variety of subjects. From Guruji, I have learnt to serve the community and have gained many teachings from the Guru Bhagwat. From reading Sai Baba's holy teachings, I have learnt the ideal deeds and behavior I should follow for spiritual progress. I have learnt how our Karma affects us for many generations, how we must always treat others with love and kindness, and how we should worship and be devoted to the Divine Gods above us.

Jai Gurudev! Jai Shri Sai!

BABA'S KIDS



By: Sonali Satpathy



By: Sonali Satpathy



By: Sonali Satpathy

SHIRDI SAI GLOAL FOUNDATION

Pran Pratistha of Goddess Shree Durga at Sai Ka Aangan, Gurgaon



On the auspicious occasion of Ram Navami, 10th Apr 2022, the Pran Pratishtha of Shree Durga was conducted by Dr. C. B Satpathy ji at Sai Ka Aangan Temple premises, Gurgaon. invoking the blessings of sarva devata, the priests recited the Devi paath, in reverence of the Goddess and performed the ritualistic havan with the chanting of Vedic mantras and Dr. Satpathyji offered the purnaahuti. Subsequently, the netra puja, abhishek, alankar, shringar and other sacred practices were conducted followed by the aarti of Mata Durga. Prasad was served to devotees in the temple premises after a long time of reopening of the Aangan.

Mata Kheer Bhawani Temple, Gurgaon

On the 3rd of June 2022, Kheer Bhawani Maa or Ragnya Bhawani Devi was inaugurated by Dr. Satpathyji in the premises of Sai Ka Aangan, Gurgaon. He made offerings to the sacred fire of the havan, amid name chanting of Maa Kheer Bhawani. Customary abhishek, panch snaan, alankaran, shringaar and ashtottar shat naam archana followed. As desired by Dr. Satpathy ji, the aarti was collectively done by the assembled devotees.

In Kashmir, Maa Kheer Bhawani temple is situated in village Tulumul. After the Pran Pratishtha, Dr. Satpathyji addressed the devotees and informed that according to available information when Swami Vivekananda visited Kashmir in 1890, he had worshipped Maa Kheer Bhawani for six days, who appeared before him as a little girl. The assemblage of devotees from Kashmir, Odisha, Punjab, Assam, Uttar Pradesh, Haryana and Delhi was like the Sangam. Dr. Satpathyji said that God has different forms, but the source of all deities is the cosmic energy. After the Pranpratistha, Kashmiri food and kheer was served as prasad.



Mata Kheer Bhawani Jestha Ashtami Mela, Gurgaon



The Temple of Maa Kheer Bhawani was inaugurated by Dr. C B Satpathyji on 3rd June 2022, at Sai Ka Aangan, Gurgaon. Jeshtha Mela, a function which is traditionally observed for the deity everywhere, mostly in Kashmir, was organized on 8th June 2022, in the precincts of the Aangan. The celebration started on 7th June and ended on the following day of 8th June, as per the protocol. Devotees joined Dr. Satpathyji and participated in the diya aarti and late night havan amidst chants and vedic mantras on Saptami.

Next day, she was worshipped and offered purnahuti in the yajna. The day of Ashtami is celebrated as the birthday of Maa Kheer Bhawani. More than 1500 Kashmiri Devotees

not only from Gurgaon, but also from Delhi, Noida, Faridabad, Ghaziabad and other places visited the Temple on this day. Devotees who have not been able to visit the shrine

on this day at Tulumul, Srinagar got a chance to participate at the Sai Ka Aangan, hoisted by Sai Prakash Spiritual and Charitable Trust. The participation in this mela was joyous and mirthful and was participated by all including children. Kashmiri food and Kashmiri articles were available in the stalls.

Release Of Shri Guru Bhagwat (Punjabi Translation) Volume. 1

The first volume of the Punjabi translation of Shri Guru Bhagwat, originally composed in Odia by Dr. C.B. Satpathyji, was released by him at Sai Ka Aangan, Gurgaon in the evening of June 16, 2022. The Punjabi translation has been done by Dr. Ranjit Singh and Dr. Jasvinder Kaur Bindra. Smt. Harjit Chhabra and Smt. Geetika Rishiraj has contributed personal interest in the completion of the work. On this occasion, Smt. Monisha Sharma and the children of Sai Ka Aangan sang stanzas from Shri Guru Bhagwat.



Honoris Causa from Sri Venkateswara University, Tirupati



On the occasion of the 58th, 59th, 60th, 61st and 62nd combined Convocation ceremony held on 23rd Jun, 2022, the Sri Venkateswara University, Tirupati conferred upon Dr. Chandra Bhanu Satpathy the prestigious title "Honoris Caussa" for his eminence and invaluable Philanthropic contributions. Andhra Pradesh Hon'ble Governor and Chancellor of Sri Venkateswara University Biswabhusan Harichandan participated virtually from Raj Bhavan.



Events

SAI DIVINE FOUNDATION

Shirdi Sai and Jaganath Idol installation at SDF



Charity



Food cart to mother and child family center charity drive



Monthly Food packets distributed to 100 homeless at Downtown charity drive





Events

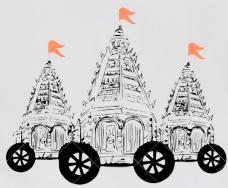
SAI DIVINE FOUNDATION

Monthly Shri Gurubhagawat reading at Sai Divine Foundation center, McKinney



Celebrate Jaganath Rath yatra in our local community





Ratha Yatra

At Sai Divine

2022



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.

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

Special Feature

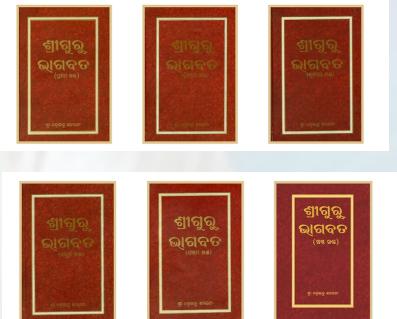
All stanzas written in the poetic meter (each line with nine letters in a couplet form), nabakshari chhanda.

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Sai Divine

Faith & Patience

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