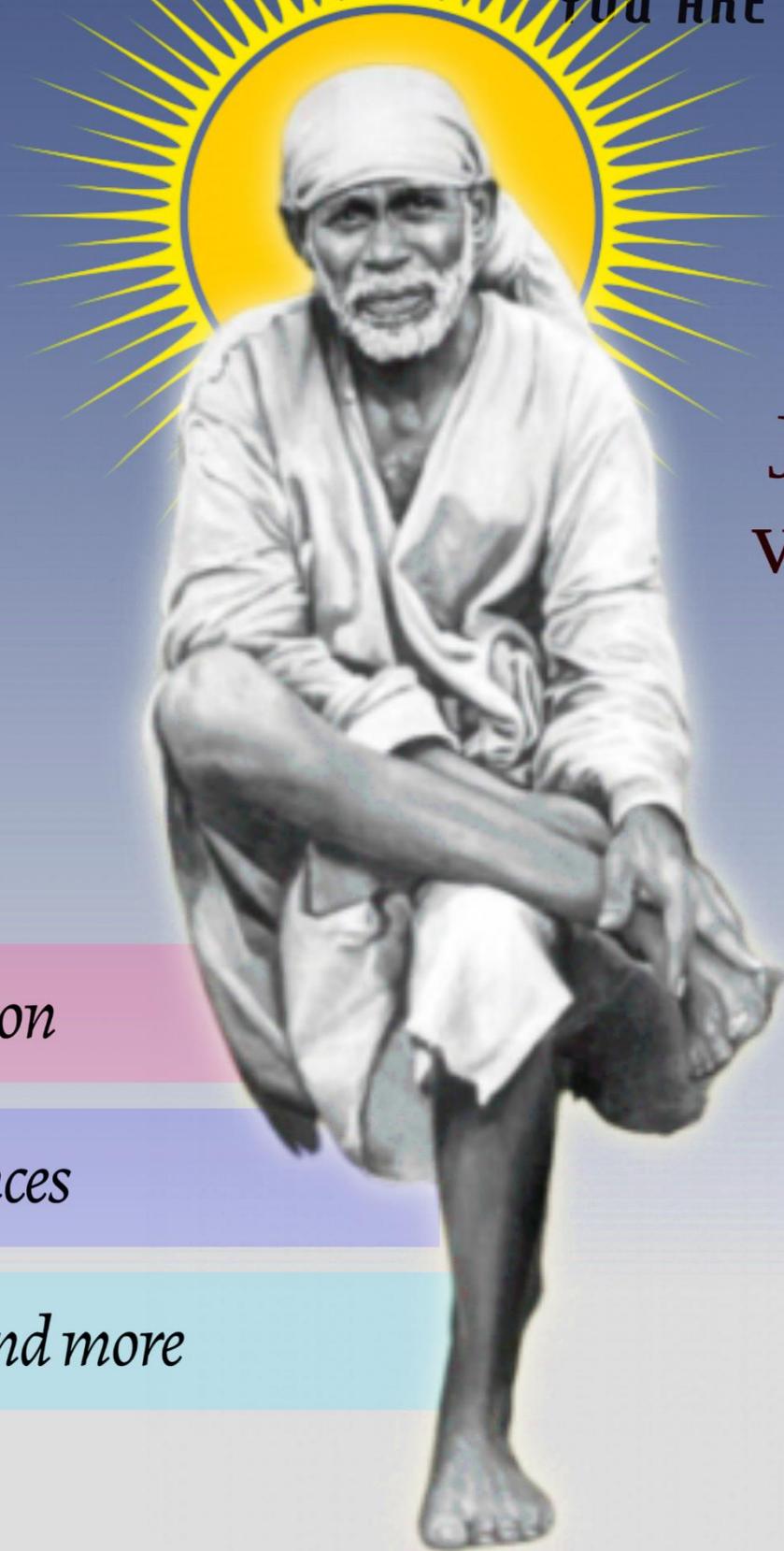


# SAISABURI

YOU ARE IN SAI WORLD



July 2021  
volume 21

*Inspiration*

*Experiences*

*Stories and more*

**SAISABURI.ORG**

# At Your Lotus Feet

<b>AT YOUR LOTUS FEET</b> .....	2
<b>EDITORIAL</b> .....	3
<b>DO YOU WANT TO OFFER YOUR SERVICES AT FEET OF SAI BABA?</b> .....	4
<b>BABA'S CHECK ON VICES OF DEVOTEES</b> .....	5
MY DOCTOR ADVISED ME .....	5
IT IS EASY TO FALL BACK .....	6
SOMETIMES LESSONS ARE LEARNT HARD WAYS .....	7
BABA IS EVER WATCHING GUARDIAN ANGEL.....	8
<b>TEACHING THROUGH POTS</b> .....	9
<b>BABA JUST ASKS FOR TWO THINGS</b> .....	10
<b>BHAGAWAN NITYANANDA</b> .....	12
TEACHINGS .....	13
<b>DO YOUR GOOD ACTS HERE AND NOW</b> .....	15
<b>SANDALWOOD TREE</b> .....	16
<b>NEMI AND RAJUL</b> .....	17
<b>CURSE OR BLESSING</b> .....	19
<b>GO WATCH A FILM</b> .....	20
<b>READ PREVIOUS EDITIONS</b> .....	21
<b>SEND YOUR EXPERIENCES</b> .....	23
<b>DISCLAIMER</b> .....	24



# Editorial

Om Sai Ram Dear Friends.

Each one of us at some or other point of time focused on getting rid of fierce anger, biases of opinion, hatred etc. from our emotions. While it is a noble attempt to get rid of whatever hold back us, focusing on what is undesirable may not be always the best way to gain desired results.

If we attempt to inculcate more of positives, we may achieve the desired results too. For instance, if we practice gentle compassion & genuine empathy, eagerly follow *anekantvada* (pluralism of opinions & views) we would be able to get over anger, hatred & biases.

If we become aware of our eternal existence as a soul and meditate or contemplate on nature of this world, our place in it, we may become more poised and our reactions to the events of this world may be more balanced.

We all realistically are earnest seekers, fellow travelers, and whatever little journey we share in common with each other is undoubtedly a blessing.

Please take care of yourself.

Heartily wish you love, light, and peace.

Om Sai Ram. ~Ashok

# Do You Want to Offer Your Services at Feet of Sai Baba?

Sai-Ram Dear Friends,

If you want to offer your time and talent at lotus feet of Baba, [saisaburi.org](http://saisaburi.org) offers few opportunities:

1. If you are artistic and want to express your creativity through layout design of this magazine, you may email to [editor@saisaburi.org](mailto:editor@saisaburi.org) .
2. The other opportunity is becoming the messenger of our website. You can help in sharing links of various articles on our website on Facebook-groups dedicated to Sai-Baba. This way other devotees will get to know about our site and will read and potentially benefit from the articles. To know more, you may email to [editor@saisaburi.org](mailto:editor@saisaburi.org) .
3. If you can help in content creation of the magazine, you may assist in that too. You may email to [editor@saisaburi.org](mailto:editor@saisaburi.org) .

If you have any comment, suggestion, want to write article for this magazine, you can email on [editor@saisaburi.org](mailto:editor@saisaburi.org). Om Sai Ram.

# Baba's Check on Vices of Devotees

## My Doctor Advised Me

Baba checked vice and weakness in men, giving them purity, strength, etc., and enabling them to rise spiritually. Baba has benefited a large number in this way, but of these we may give a few instances to show how 'Suduracharah', very wicked persons, were benefited by him morally and spiritually.

One D.V. Sambhare had the misfortune of serving under a master given to drink, and himself was getting into the grip of the vice. Baba once appeared to him in a dream, sat on his chest, and told him, 'Once or twice will I give you warning. If no heed is taken of the warning, then I will let you have your fate'.

The man noticed that he should mend his ways and swore that he would not touch liquor. However, when his master was sending away his children from India to foreign lands, he gave a feast, and, of course, drinks played an important part. The glasses went round. When the master came to fill up the glass of D.V. Sambhare, Sambhare (being afraid to mention the name of Sai Baba) said 'My doctor advised me against drink'. The master in a jovial mood said that his doctor also gave him the same advice, but he honoured the advice more in the breach than in the observance. He asked Sambhare to drink. It was a perilous situation. But suddenly by Baba's grace all the electric lights went out, and the whole hall was plunged in darkness. The Master went out to see the cause of the failure of lights.

Meanwhile, Sambhare's neighbor obliged Sambhare by himself draining away the whole cup placed before Sambhare. The lights suddenly reappeared, and when the master came, he found that the glass placed before Sambhare was empty and he imagined that Sambhare had taken the drink. This is how Baba saved one of his bhaktas from the temptation of drink.

## It is Easy to Fall Back

Another person whom Baba saved similarly from this strong vice of drinking was a goldsmith's son, whose health and even soul were getting seriously imperiled by his increasing addiction to drink.

He was advised to go to Baba of Shirdi. He started for Shirdi; even during the railway journey he found his bad habit was losing its hold on him, and when he came to Shirdi the desire for drink was not there. Baba then blessed him and sent him back, and for a good time, he was free from the vice.

But this goldsmith had a family God, who wanted drink, and the leavings of the Gods, the Prasad', had to be taken by all the devotees, and thus, he once again got into the old monster's clutch. The habit then grew, and ultimately, the man was ruined by over-drinking.



## Sometimes Lessons are Learnt Hard Ways

About other evil habits also Baba has rendered very interesting service. Sri Ramaswami Iyengar, a doctor, accompanied his patient Rao Sahib Subbiah Chetty to Shirdi. There the doctor vowed that he would not take betel and nut (of which he was very fond) after visiting Shirdi. Despite that vow, the desire for betel was strong upon him.

As he sat in a bullock cart along with Subbiah Chetti, the sight of Subbiah Chetti's betels in his hand was too powerful, and the doctor ate some. This man, who had forty years been chewing betel. i.e., betel, nut, and chunam found on this occasion that the betels had burnt up the entire mucous membrane of his mouth.

Thereafter for fifteen days he could not take water or eat even ordinary food. His vow was thus enforced on him through physical disability by Baba. In the case of Subbiah Chetti himself, he had vowed that he would give up his habit of taking quids. When he returned from Shirdi, he asked his servant to bring him tobacco. When it was brought and placed before him it looked to him like dung. He felt a repulsion for it and asked the servant to take it away. Thus, Baba strengthened the inside - the mentality - of Rao Sahib and enabled him to observe the vow.

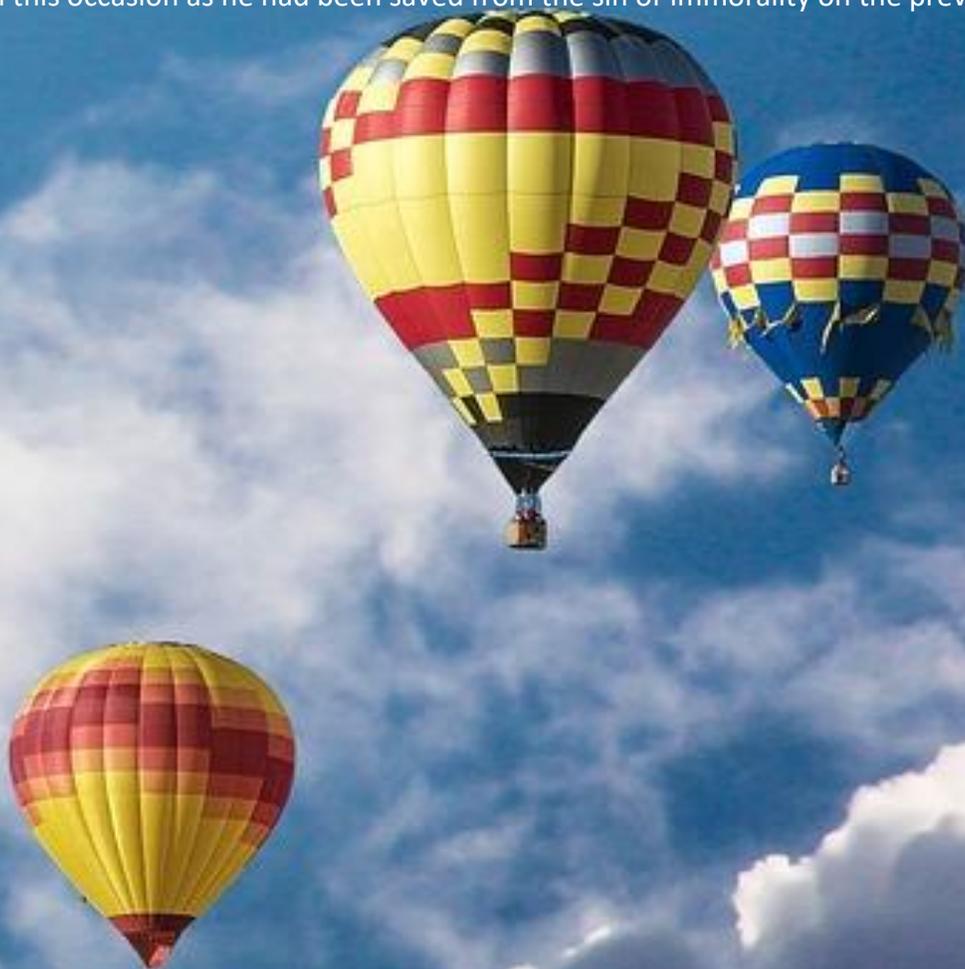


## Baba is Ever Watching Guardian Angel

Baba is not only a teacher but a controller from within - the ever-watching Guardian angel.

One might easily remember how he played the part of the University Proctor in the case of Rao Bahadur H.V. Sathe. He had by mistake and carelessness allowed himself to visit the house of a lady with bad reputation and was closeted with her under circumstances which made his moral ruin imminent. The door was apparently closed. But suddenly it was thrown open, and on the threshold Baba's figure was seen making gestures to Sathe, "What! You have come all this way to your Guru and now you are descending to Hell! What an excellent course!" Like a thief caught in the act, H.V. Sathe felt greatly ashamed and left that lady's house never to visit it again.

Similarly, his attempt to beat his wife, with a stick for her refusal to accompany him to see the land recently acquired was the occasion for Baba's acting again the watchful guardian angel. Megha was sent by Baba to Sathe, and he came running to Sathe's quarters saying, 'Baba wants you,' just when Sathe lifted his whip to strike his wife. Thus, Sathe was saved from the sin of cruelty on this occasion as he had been saved from the sin of immorality on the previous occasion.



# Teaching Through Pots



Amongst the thousands that approached Baba, just a few tried to get knowledge of God/True Purpose of Life/Brahma Jnana from Baba, and of them very few were real *adhikaris* (rightful recipient). A great many were totally unfit and mostly were brushed aside by Baba. Occasionally Baba demonstrated their unfitness and revealed that fact to them.

The Kopergaon Station Master, called Valambi Master, had no faith in Baba, and was still induced by Das Ganu to go to Baba to see what sort of person he was, and how much he could learn from him. When the Station Master with Das Ganu reached Shirdi, and went near Baba's Mosque, Baba was taking up a number of pots, washing them, and placing them mouth downwards.

The Station Master got impatient, and asked Das Ganu, 'What is all this?' At Das Ganu's instance, Baba gave the reply. Baba said, 'Every pot coming to me comes with mouth downwards'. That is, people came to Baba with their minds closed against all influence and unreceptive, that nothing could be poured into them by Baba. People who went to Baba were unreceptive. Others also who approached Baba wanted him to use all his siddhi powers for various temporal purposes.

# Baba Just Asks for Two Things

Radha Bai Deshmukhin had come with the determination to make Baba her Guru and to get *upadesa* from him in order to attain all that Baba had achieved in the matter of God-realisation. So, she went and asked Baba to give her *upadesa*. Baba did not respond. Then, she hit upon satyagraha. She retired to her quarters and resolved not to eat or drink anything at all till Baba gave her *upadesa*, and if death should follow, she was prepared for it. Noting this severe resolve of hers, practiced for three days, Shama, who was living in that *wada* thought it wise to go to Baba and tell him, 'Here is this woman determined to kill herself unless you give *upadesa*. Why not utter some God's name and make her take it as *upadesa*?'

Then Baba sent for her and told her, "Mother, I am your child. You are my mother. Why do you think of dying and torturing yourself? Take pity on me, your child. I am a beggar. Look here, my Guru was a great saint and highly merciful. I fatigued myself in trying to serve him and yet he did not utter any mantra in my ear. Instead, he first shaved me clean and then begged of me two things.

What he wanted was not metallic coin he did not care even for gold, but only *Nishta* and *Saburi*, i.e., faith and courageous patience. I gave these to him and at once he was pleased.

"Mother, *Saburi* is courage, do not discard it. It ferries you across to the distant goal. It gives manliness to men, eradicates sin and dejection, and overcomes all fears.

"For 12 years I waited on my Guru, who is peerless and loving. How can I describe his love to me? When he was *Dhyana* I sat and gazed at him; and we were both filled with Bliss. I cared not to turn my eye upon anything else. Night and day I looked upon his face with love that banished hunger and thirst. The Guru's absence, even for a second, made me restless. I meditated upon nothing but the Guru and had no goal or object other than the Guru. Unceasingly fixed upon him was my mind. Wonderful indeed the art of my Guru! I wanted nothing but the Guru and he wanted nothing but my love. Apparently actionless, he never neglected me, but always protected me by his glance.

"That Guru I tell the truth, sitting as I do in this *Masjid* never blew any mantra into my ear; nor do I blow any into yours. Go thou and do likewise. "If you make me the sole object of your thoughts and aims, you will attain *Paramartha*, the supreme goal. Look at me with undivided attention; so, will I look at you. This is the only truth my Guru taught me. The four *sadhanas* and the six *sastras* are not necessary. With entire confidence, trust your Guru. That is enough."

The lady bowed, accepted the advice, and gave up her satyagraha.

**Source: *Life of Sai Baba, volume 4* by H H Narsimha Swamiji**



# Bhagawan Nityananda

Bhagawan Nityananda (1897 – 1961) was an Indian guru. Nityananda was born in Koyilandy (Pandalayini), Kerala, India.

Details about Bhagawan Nityananda's birth are relatively unknown. According to his disciples, Nityananda was found as an abandoned infant in Tuneri village, Koyilandy, Kerala, India by a lady named Uniamma Nair, who was married to Chathu Nair. The Nair couple adopted this child and took care of him along with their own five children. Nityananda was named as Raman by his foster parents. The Nair couple were farmers, who also took care of the farms owned by a wealthy lawyer named Ishwar Iyer, who greatly trusted them. Nityananda's foster father died when he was three and his foster mother when he was six. Before dying she handed over her responsibility of Nityananda to Ishwar Iyer.

Even in childhood, Bhagawan Nityananda seemed to be in an unusually advanced spiritual state, which gave rise to the belief that he was born enlightened. He was eventually given the name Nityananda, which means, "always in bliss".

Before the age of twenty, Nityananda became a wandering yogi, spending time on yogic studies and practices in the Himalayas and other places. By 1920, he was back in southern India.

Settled in southern India, Nityananda gained a reputation for creating miracles and cures. He started building an ashram near Kanhangad, Kerala state. The hill temple and Ashram in Kanhangad are now pilgrim centres.

By 1923, Nityananda had wandered to the Tansa Valley in Maharashtra state. There, his reputation as a miracle worker attracted people from as far away as Mumbai, though he never took credit for any miracles. He said, "Everything that happens, happens automatically by the will of God."

Nityananda gave a great deal of help to the local adivasis. Nityananda set up a school, as well as providing food and clothing for them.

As a Guru, Bhagawan Nityananda gave relatively little by way of verbal teachings. Starting in the early 1920s, his devotees in Mangalore would sit with him in the evenings. Most of the time he was silent, though occasionally he would give teachings. A female devotee named Tulsamma (Tulsi Amma) (1882-1945) wrote down some of his teachings and his answers to her specific queries. Later, these notes were compiled and published in the Kannada language and came to be known as the Chidakasha Geeta.

Some believe that Nityananda had the power to transmit spiritual energy (shaktipat) to people through non-verbal means. He could also be extremely fiery and intimidating in his behaviour, even to the point of throwing rocks on occasion. This was his way of deterring people who were not serious in their spiritual aspirations, or who came to him with ulterior motives

In 1936, he went to the Shiva temple in the village of Ganeshpuri and asked if he could stay there. The family that looked after the temple agreed and built a hut for him. As his visitors and followers increased, the hut expanded and became an ashram. To the people around him, he was an avadhuta: one who is absorbed in the transcendental state.

Bhagawan Nityananda died on 8 August 1961 at age 63. His samadhi is located in Ganeshpuri at the Samadhi Mandir. His teachings are published in the "Chidakash Gita".

## Teachings

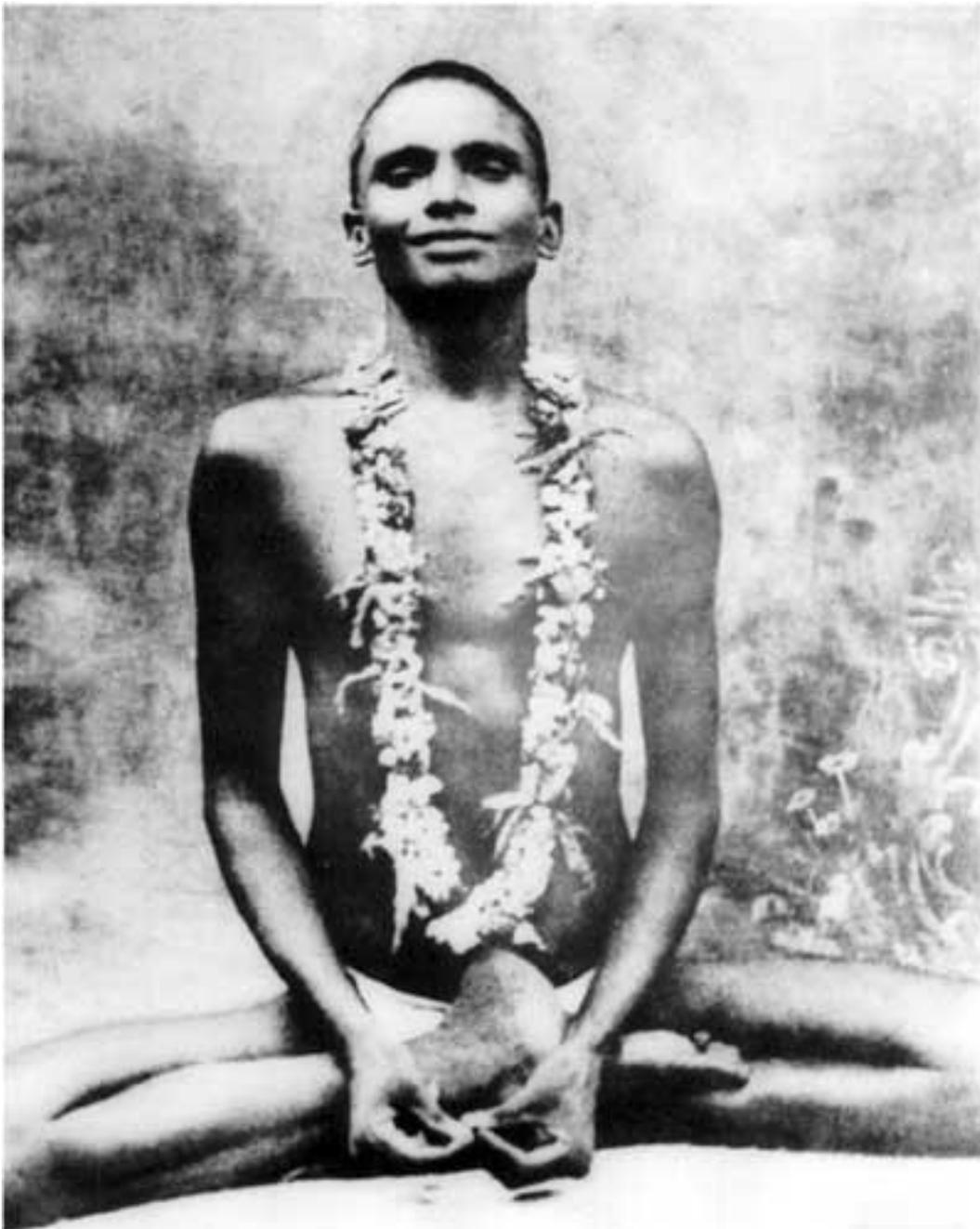
- 🌸 Fear is an imagining of the mind. To the inner eye there is no fear. It is impossible for a blind man to describe a wagon. For the man without a Guru, there is no resting place in the world.
- 🌸 A ripe banana is sweet, the green fruit is hard and sour. Yet both fruits were on the same tree, only the timing is different. The young plant is easily uprooted, the old tree stands firm. So also, the mind should stand firm, whatever people say to you or about you. Make this your sole purpose.
- 🌸 The head is the ocean of delight, the seat of bliss, the thousand-petalled lotus, the seat of liberation. This knowledge is not found in books, it is inherent in the brain.
- 🌸 A steamship is guided by steam power and the skill of the captain. A country boat cannot go like a steamship. The sannyasi is like the steamship; he who has put the world inside himself is like the steamship. The man who is in the world is like the country boat. The Brahmrandhra of the sannyasi is like the guiding light atop the steamship.
- 🌸 In order to make planks of a wooden beam, it should be sawed up and down. Similarly, breath should move upwards and downwards in the body. It should be led into the Ajna chakra (third eye) and made always to move in an upward direction.
- 🌸 In Pranayama, Pooraka is drawing up the breath. Kumbhaka is retaining the breath. Rechaka is exhaling the breath. These three kinds of breath are from within. Nothing is taken from outside. While thus the practice is going on, the Prana will move only in the sushumna nadi (central nerve). We then feel the internal joy. Who can describe this Brahmananda? The outside world will then be forgotten. We will then be in the world beyond.
- 🌸 When you see the dawn in the heart sky, it is possible to describe it. One must experience these things in oneself.
- 🌸 Experience is the train, wisdom is the passenger, the chakras are the stations. The subtle is in the chakras, in the subtle tube. Within the subtle tube is the Kundalini Shakti.
- 🌸 Until a baby is six months old, he knows no differences. A true yogi is like this baby.

🌸 Raja yoga is like climbing to the roof of a building and looking around below. Raja yoga is the king of all yogas.

🌸 Atman is not perceptible to the physical eye, it is perceived by the intelligence ... Attention towards the visible should be lessened and attention towards the invisible should be intensified.

🌸 Arise, kundalini-delight! The match is in the box. The fire is in the match. Strike the match and light the fire.

source wikipedia



# Do Your Good Acts Here And Now

Once a poor man approached King Yudhishtira, the eldest of the Pandavas. He was also called Dharmaraja because he always followed the path of virtue. The poor man asked the king for some help. Yudhishtira said, "Come tomorrow, I will give you what you want."

Bhima, Yudhishtira's brother, overheard this promise. He at once called all the royal retinue for a sudden meeting. He announced that the next day would be celebrated as a day of victory. This sudden announcement created a great commotion. Everyone wanted to know what the victory was about and who had won it. The news reached Dharmaraja. Bhima was asked to give an explanation.

Bhima said, "We have gained a victory over death for twenty-four hours. Dharmaraja had asked a certain poor man to come tomorrow for receiving help. It means that Dharmaraja is quite certain that he will be alive for the next twenty-four hours. Is this not a victory?"

Yudhishtira realised how inadvertently he was taught a lesson. He sent for the poor man and gave him what he wanted. Act and live in the present. Never postpone to tomorrow whatever good you can do today. – Baba

**Source: Chinna Katha**



# Sandalwood Tree

A Raja was out hunting in the forest. He spotted a deer and as he was pursuing it, he went too far and discovered that his retinue had been left behind. He lost his way and was overcome by hunger and thirst. At last, he saw a tiny hut where lived a poor woodcutter and his wife who sold fuel in the distant village.

Their larder was almost empty, but the wife managed to prepare a roti which the Raja ate with great relish. He had never known such taste, for he was never so hungry as then. And he slept soundly that noon, for he had never been so tired at any time before. By that time, the courtiers and soldiers came up to where he was, and the astounded woodcutter learnt that his guest was no less a person than the monarch of the realm. He apologized for the poor fare he had offered, though the king had never uttered a harsh word.

Next day, some men came from the capital to take him to the king's court and the poor man felt certain that he was going to be punished for not taking proper care of the ruler. His wife accompanied him as she offered to share the fate of her lord. The Raja gave him a seat and insisted upon his sitting, an honour which the woodcutter knew, was usually given to animals that were about to be sacrificed. He and his wife were fed sumptuously, another honour which such animals usually get.

Then the Raja asked him what boon he would ask from him, and the terrified man could ask for only this, "Please allow me to go home alive with my wife! Please do not cut off my head," he cried. The Raja said, "I am not an ungrateful wretch to treat you so cruelly. If I give you an estate you will ruin it, for you are unaware of agriculture. If I give riches, thieves will carry it away, for you live alone in the jungle. Well, I am giving you a sandalwood plantation in that forest, thirty acres in extent. Make good use of it and prosper." The woodcutter felt relieved, and he went happily back to his home in the woods.

After about six months, the Raja went to the forest again for a hunt and remembering the roti, he went in search of the woodcutter. He found him quite happy but was disappointed when the woodcutter told him that he had started selling charcoal instead of fuel! The sandalwood trees were being burnt and reduced to charcoal by that man because he did not know the value of the gift he had received. So too, man does not realise the value of the precious gift of "the number of days" of life he has received from the Lord. He fritters them away acquiring ephemeral objects and fleeting pleasures, that makes his life invariably a tragedy instead of a happy pilgrimage towards God.

**Source: Chinna Katha**

# Nemi and Rajul

Nemi was a prince of Shauripur. His father was King Samudra Vijay. Nemi was betrothed to Rajul alias Rajmati, princess of Jungarh. Her father King Ugrasena made elaborate arrangements for the marriage. Both the kingdoms were celebrating the royal marriage with all the usual decorations and music bands.

On the day of the marriage, Nemi was taken in a big procession with music, elephants, camels and professional dancers. Nemi was travelling in a decorated chariot. Nearer to the wedding hall Nemi heard lot of cries from the animals. He was very curious to know what was happening. Immediately palace officials told him that the cries came from the animals that were bought for the wedding feast. The very thought of slaughtering those animals for a feast made a big impact on his mind. Suddenly he left the procession saying that he did not want to get married. He asked the charioteer to turn it back and drive towards Girnar Mountains which was a holy site for many people including the Jains.

There was a big commotion in the wedding hall. When his would be wife came to know the reason for the commotion, first she felt disappointed and sad. Then slowly wisdom dawned upon her mind. She thought if it could bring happiness and peace of mind to the Prince why shouldn't I try that too. She also went to Girnar and became a Jain nun.

This Nemi was the celebrated 22nd Tirthankara of the Jain religion Neminath. He is considered to be a contemporary of Lord Krishna. There are many references to Aristanemi (Neminath) in the Vedic literature. Story of Nemi-Rajul wedding is found in the Jain Uttaraadhyayan Sutra. His story is illustrated with pictures.

Later Rajul- Nemi story formed the basis of love poetry as well. Later day poets used this story to describe the pains of separation between Nemi and Rajul. According to the later versions Rajul did not become a Jain nun immediately after the bridegroom joined the Digamber sect of the Jains, but waited for long. Some books described that she waited for 51 days and decided to become a Jain nun.

Stories of Rajul and earlier Upanishad stories of Gargi and Maitreyi show that women saints or nuns were there from time immemorial. Later, other religions followed this system. Emperor Asoka's daughter Sangamitra was accompanied by hundreds of Buddhist nuns 2300 years ago.

Nemi's story also illustrated that vegetarianism is one of the basic principles of ascetic life. Tamil poet Tiruvalluvar in his Tirukkural says,

“How can a man be compassionate who, for the purpose of increasing his own flesh, eats the flesh of other animals” – Kural couplet 231

“Grace or sin results from non-killing or killing respectively; it is sinful, therefore, to eat what is obtained by killing” – Kural 254

“All living beings will raise their hands in worship to him who has never taken a living being's life and has abstained from eating meat: – Tirukkural couplet 260 **Source: [tamilandvedas.com](http://tamilandvedas.com)**



# Curse or Blessing

Baba sometimes used expressions which were apparently foul, abused and cursed against persons present but which were really curses against the evil influences operating on him. This process is a joke though not understood at the time as joke. The famous Gadge Bua, who built his famous and splendid chatrams at Pandharpur and Nasik, was trying to build the Nasik Dharmasala. Funds came up only sufficient for the construction of the ground floor. And then no more funds were forthcoming. His attempt appeared to have some misfortune or set back, spiritual evidently, and so Gadge Bua, who had great reverence for Sai Baba, went to him in order to appeal to him to get over the spiritual hindrances. When he went to Baba and started to talk about the matter, Baba used foul and obscene curses, and at once Gadge Bua began to laugh and Baba also laughed with him. There ended the matter. It looked as though Baba was cursing and abusing and tried to drive away Gadge Bua. But really he was cursing and swearing down the hindrance that prevented Gadge Bua from going on with the construction of his chatram. After this mystic process of abuse, Gadge Bua's obstacles were removed, and funds flowed freely, and he completed his Nasik chatram. He has put up Sai Baba's picture in his Dharmasalas.

*Source: Life of Sai Baba, volume 4 by H H Narsimha Swamiji*



# Go Watch a Film

When Mr. Sadasiva Tarkhad who was not employed came to Baba hoping to find employment with Baba's aid, Baba suddenly ordered him to go back to Poona in company with Tatya Patil and others who were going to Ahmednagar to see a film. This looked very cruel and heartless, nay horrid, to send the man back without job and asking him to go and attend to amusement, when there was no provision for him to earn his bread. But he went with them to Ahmednagar and thence to Poona. At Poona he found that a local mill was needing a manager badly, as the labourers had given trouble and a capable manager was wanted. The mill authorities had been sending telegrams to find out where Sadasiva Tarkhad was. Baba knowing of it, yet humorously omitting to inform him sent him back in time to get the mill managership.

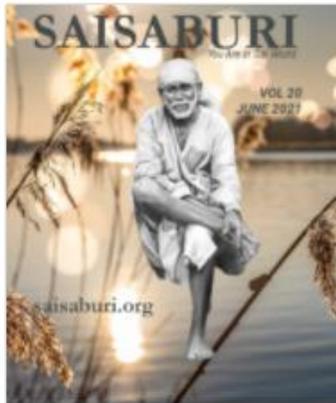
***Source: Life of Sai Baba, volume 4 by H H Narsimha Swamiji***



# Read previous editions

You can read previous editions of the magazine by visiting:

[mag.saisaburi.org](http://mag.saisaburi.org)



© June 4, 2021 | Ashok Jan

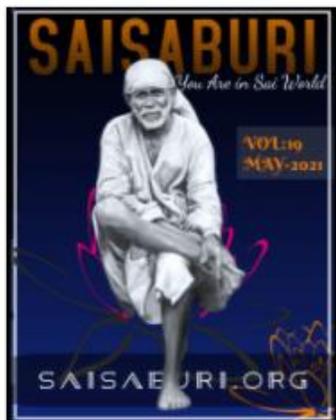
## Volume 20: June 2021 Edition

Om Sai Ram dearest readers. May Baba continue to shower its choicest blessing upon you and your family!! Please find the link to June, 2021 Edition here. Please download, read...

[Read more](#)

Uncategorized

baba, magazine, saisuri, sai, sa-baba, sahya, sahya sai baba, spiritual



© May 6, 2021 | Ashok Jan

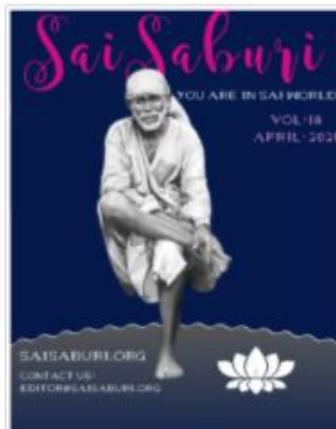
## Volume 19: May 2021 Edition

Om Sai Ram dearest readers. May Baba continue to shower its choicest blessing upon you and your family!! Please find the link to May, 2021 Edition here. Please feel free...

[Read more](#)

Uncategorized

baba, magazine, saisuri, sai, sa-baba, sahya, sahya sai baba, spiritual, 1 Comment



© April 1, 2021 | Ashok Jan

## Volume 18: April 2021 Edition

Om Sai Ram dearest readers. May Baba continue to shower its choicest blessing upon you and your family!! Please find the link to April, 2021 Edition here. Please download, read...

[Read more](#)

Uncategorized

baba, magazine, saisuri, sai, sa-baba, sahya, sahya sai baba, spiritual, 2 Comments



# Send your Experiences

Dear Friends,

If you have any spiritual experience to share, please send it to us. The experience can be with any God, Deity or Guru.

If you write spiritual articles and you want them to be published in the magazine, you can send them to us on:

[editor@saisaburi.org](mailto:editor@saisaburi.org)

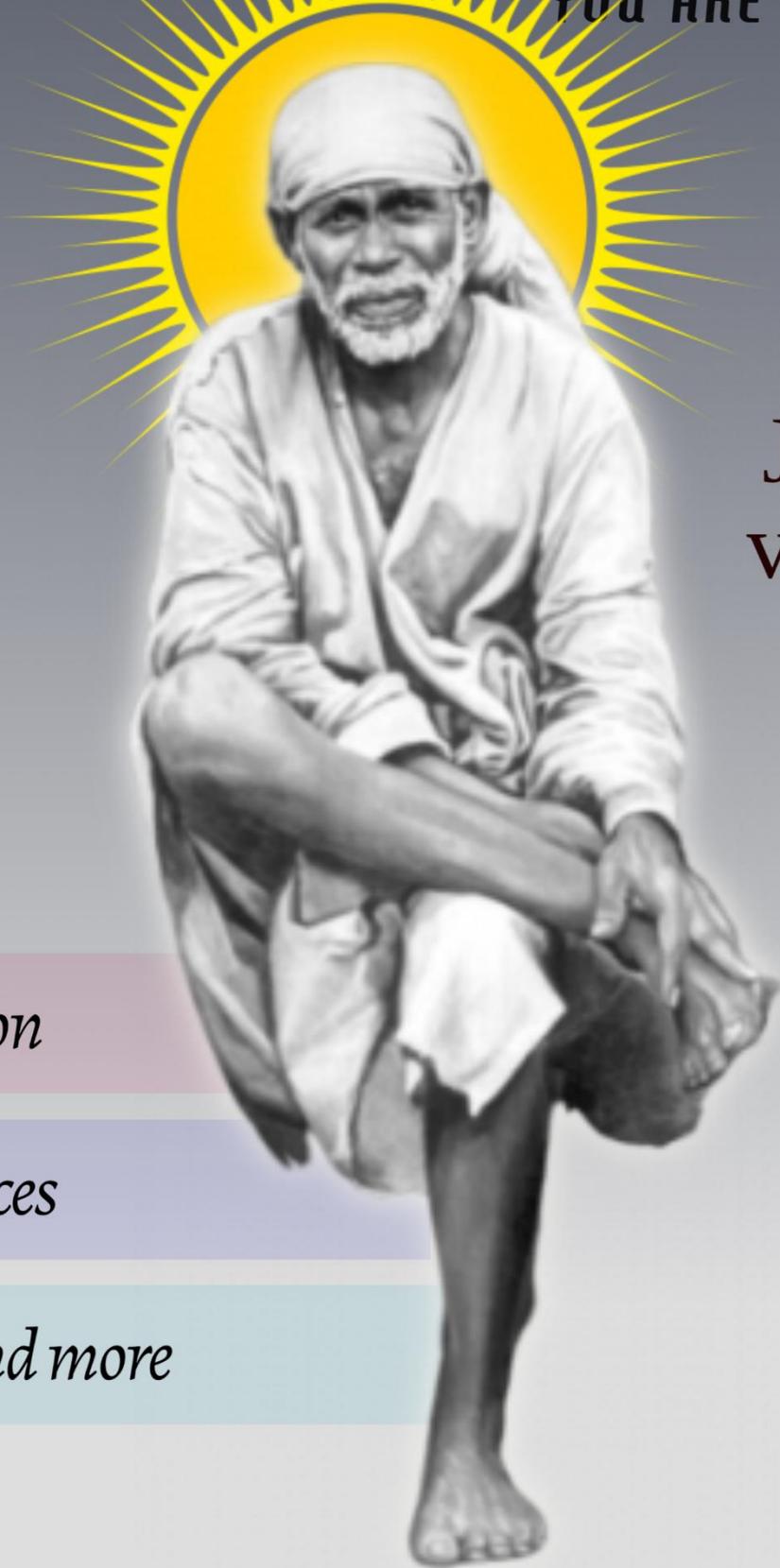


# Disclaimer

Please note that the information in this magazine, including all articles, photos, does not make any claims. Any information offered is the opinion of the creators/authors of that material. It is respectfully offered to you to explore, in the hope and with the intention that exploring this material will be informational and helpful to you. All contents in this magazine will be reviewed by the editors. While we make every reasonable effort to ensure the accuracy of the information, some information may not be complete, and may contain inaccuracies or errors. If you believe any information is inaccurate, please let us know by contacting us at: [editor@saisaburi.org](mailto:editor@saisaburi.org).

# SAISABURI

YOU ARE IN SAI WORLD



July 2021  
volume 21

*Inspiration*

*Experiences*

*Stories and more*

**SAISABURI.ORG**