

THE GLORY OF SHIRDI SAI

Seventh Year of Publication

Published as Bi-Weekly

Issue 25/2009

03-December-2009

www.saidarbarusa.org

An affiliate of www.saidarbar.org



**GURUR-BRAHMA, GURUR-VISHNUH; GURU-DEVO MAHESWARAHA;
GURUR-SAKSHATH PARAM BRAHMA; THASMAI SREE GURAVE NAMAHA:**

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FROM THE SATSANGHS OF SAIBANISA JI

PURITY

Purity is the light of our soul expressing its divinity through the body, the vital and mind. When we are pure, we have only success. If we can retain our purity, we will never lose anything worth keeping. Today we might have great thoughts, but later when we are bound to lose them if we are not pure. Purity is the breath of the Supreme Guru.

Purity is like a divine magnet. It pulls all divine qualities into us. There are two ways to have purity. One is by seeing Sri Sai inside everyone, consciously and constantly. The other is by imagining Sri Sai in our mind, and repeating His name as many times as possible. If we have purity, we do not have to go to Sri Sai. He Himself will make us see His infinite Divinity.

Absolute purity is not beyond man's capacity. It is possible for us to be perfect. But to attain the zenith of truth, beauty and goodness, man has to struggle hard and consistently work towards it.

SAI'S NEWS FROM TIME MACHINE

DECEMBER 10, 1909:

Devotees began to offer regular worship to Baba in the Chavadi. Baba slept in the Chavadi on alternate days.

DECEMBER 10, 1910:

Foundation stone of Dixit Wada was laid with the blessings of Baba.

SIGNIFICANCE OF MEDITATION

Significance of Colours seen in Meditation

(Source: Saidarbar.org)

DOES CONSTANT MEDITATION DEVELOP GREAT POWERS?

"Constant meditation develops great powers. The letters of the Mantra become prominent and are flashed before the mental eye and they seem to burn like fire. Whenever repeated with an object in view, the object will be attained with the help of the Mantra which reveals itself as described above. Such a Mantra is usually known as 'Siddha Mantra'. When uttered, it is capable of producing the most extraordinary results. Similarly, when concentration is on a deity for a long time and according to a fixed procedure with devotion and under the guidance of a, competent Guru, your Isth-Devata will be realised. This Deity reveals itself before the Sadhaka and offers him everything he desires. Your Istba-Devata never leaves you and remains practically at your side always. The concentration should make you entirely oblivious of the

surroundings and you should think of yourself as one with the Universal energy. Your mind should think of yourself as one with the Universal energy. Your mind should be akin to Susupti or deep sleep condition. When this is practised for a long time, certain signs appear before your mental eye and your Isha Devata show conclusively that the Sadhaka is progressing towards the realisation of your Isha Devata. The signs appear in five successive stages. The sign in the beginning is the vision of mirage. This gives place gradually in the second stage to a vision of smoke. In the third stage, the Sadhaka visualises bright sparks in the space in the form of fire flies. The form of light is seen in the fourth stage which is replaced in the fifth stage by a constant light like that of the cloudless sky. That is to say, when meditation is practiced for a sufficient length of time, you see the vision of a constant light which does not revert to the other four inferior stages. The light referred here is the Light of Pure Satva. When the mind is deeply absorbed in that quality, then, indeed, does this condition of Light which is free from all pain follow. This is the Jyothi, light which is the sure sign of constant meditation on the deity can now be practised with confidence in order that the deity may appear before the Sadhaka in a vision. In the beginning the vision will appear, disappear and again reappear. By constant practice, the vision becomes permanent. Then you should have reached perfection when this state is reached. The deity will confer on you all that you desire and never leaves you. Thereby, you become endowed with supernatural powers and acquire control over the Law of Nature. To attain the above, one must have enough patience, regular practice for years or perhaps for a whole life time. Everything depends on faith and Sadhana. The Sadhana is the greatest and most glorious mystic experience that can be attained in your life. Your life would be aimless without pursuit of Sadhana."

Continued...

SHIRDI SAI BABA'S SERMON

(Four Chapters on Shirdi Sai Baba by Dasganu Maharaj)

The four Chapters are Chapter 31, 32 and 33 from Shri Bhakta Leelamrut and Chapter 57 from Shri Sant Kathamrut.

This is in continuation from the last issue.

At night Appa fell ill with cholera. He suffered from loose motions and vomiting. His body grew cold, his eyes sank deeper and deeper and his pulse became weaker. Seeing his condition Appa's wife got frightened, rushed to the mosque, fell at Baba's feet and started crying. She said to Baba that her husband was dying and asked for udhi to save him. Baba said in reply "Do not grieve". Death awaits all those that are born. Birth and death are deeds of the Almighty. No one lives or dies here. If you see with the eye of knowledge, you will realize you are no different. When the clothes become old and frayed, you throw them away. In the same way, the soul, which is immortal, casts off the worn out body. Do not therefore; ask for "udhi to patch up the old rags. Do not stop him from going. Let him leave. He has reached his life's goal. He will go to heaven. He is right now-changing the clothes before me ". Thus saying, Baba sent her home and Appa died soon after. The next day a couple of more people went down with cholera. The people of

Shirdi were frightened and begged Baba to stop the scourge from spreading. Baba said to them. "Only seven people will die of cholera and after that Shirdi will be rid of the disease." Exactly seven people died of cholera in Shirdi. Baba's prediction came true to the last word.

Kondya Sutar was a devotee of Baba who loved Baba in his own special way. One day Baba asked Kondya to go to the Khalwadi (the place where the harvest is threshed) and put out the fire there. He said that the central stack of the harvest had caught fire. Frightened, Kondya rushed to the Khalwadi and made anxious enquiries but found no signs of fire. Returning, he complained to Baba saying that he had been put to unnecessary trouble and that his feet were scorched through walking in the hot sun. Baba replied, "Listen. My words are never untrue. Look behind you and see the smoke for yourself. The harvest stacks lie close together in a heap but the central stack is on fire." It was a summer afternoon and a sprightly wind was blowing. Trees were breaking and roofs were flying. "Fire! Fire!" shouted the people of Shirdi as they rushed to Baba and begged him to save the harvest and thus save the people and the cattle of the village from hunger and death. Baba was moved by their appeal. He got up at once and went to the 'Khalwadi." He poured water around the central stack which was on fire. He then said to the villagers. "Only this stack will burn. This one is the share of Agni. Do not try to extinguish the fire. No harm will come to the other stacks." Baba's words came true. By saving the rest of the stacks, Baba demonstrated his power over Agni. All the five elements are in fact under the control of holy men like Baba. In the evening people came for Baba's darshan, Nanasaheb among them, Baba said to Nana, "O Nana, look at these greedy people. Today the harvest of the Bhagchand (the owner of the central stack) burned down to ashes, and here he is moaning his loss. Gain and loss, birth and death are all under the control of God. These foolish people do not realize this. They dance with joy when they gain and start crying when they lose. The joy as well as the sorrow comes of a feeling of ownership but it is meaningless to claim ownership. The burnt-down stack did not belong to the Marwadi. It consisted of hay which came into existence from seeds borne by the earth. The cloud watered them and the sun kneaded them into shape with his own hands. Thus, the earth, the cloud and the sun are the real owners of the stack. All things in this world are produced in this manner. We certainly are not their owners. Nana, ask the Marwadi why he is weeping over the loss of something which was never his and worrying me in the bargain. What the Lord gives with one hand, he takes away with the other. In our ignorance we think we are the owners of things and this sense of ownership is the root cause of our joy and sorrow. Shethji, go home now in peace. You will make good your loss in some other business."

Everybody was pleased to listen to this discourse. Nanasaheb his face radiant with joy and peace bowed down and said to Baba: "O Lord! You are like the moon while we devotees are like the chakor birds. You are the ocean of knowledge. Kindly remove our ignorance. Tell me who is God. Where does he live? What should one do to meet him? If this world is unreal why should one get involved in it? Please explain these things to me." Baba said, "I shall explain everything to you some other time."

Ganesh Vishnu Bery, a district inspector in the department of agriculture, was another Sai devotee like Chandorkar. He went to Shirdi for Baba's darshan. As he bowed down, Baba told him to leave Shirdi immediately. "Don't waste even a single minute. *Drive* your tonga fast and reach Kopergaon as early as you can." Obeying Baba, Bery left Shirdi at once. Another tonga was following Bery's. The owner of the tonga suggested to Bery that he should ride slowly so

that the two tongas could go together. Berey paid no attention to this request and drove very fast. He soon crossed the Godavari and reached Kopergaon station, where he learned that the other tonga had been stopped by highwaymen and its passengers robbed and beaten up. A grateful Berey prayed to Baba thanking him for saving him from this calamity.

Continued...

THE DREAMS TRAIN

(Dreams Of Saibanisa after Undergoing Bypass Surgery on 17-5-1996)

Compiled by Saibandhu Raghu Raman Satulury

01-07-1996:

Sai appeared as the principal of My Polytechnic College and said:

Compare the human life with a machine and I am sure you will be surprised. Machine in its life time works without anticipating any returns for the productivity delivered. Once its useful life is over, it is disassembled into parts, melted in a furnace and the basic raw material is recovered. Again a new machine is manufactured, now ready for a different purpose in another Industry. Similarly human body should be used for fulfilling all moral and social responsibilities and not for earning name and fame. The physical body has to return to the same earth from where it has originated. Knowing well this reality, engage in performing good deeds for a better life next time at least while practicing detachment from the physical body.

Human beings in spite of being intelligent, waste their lifetime in unnecessary activities.

02-07-1996:

Sai appeared as my father and said:

As parents are the first teachers, follow the path as shown by them. Have tolerance towards other religions. Never convert for few illusionary benefits. Reach your goal in your own path.

Your friend from the past might still be travelling on the wrong path. If possible try correcting him, if unwilling leave him to his destined fate.

There are different paths to reach the same God.

DEVOTEES CORNER

Devotees Experiences

I'd like to share the following moment, one of the innumerable times that I have felt close to Baba. I am a student, and had some extra classes on a Sunday Afternoon. On my way back home my car broke down in an absolutely isolated place, there was no petrol pump, garage or even a phone booth within several kilometers. If that is not synonymous with being helpless what is? Or rather, with Baba always with me I can never be helpless. Just when I was on the verge of tears, a motor bike with two men stopped next to my car on an otherwise quite road. They were both mechanics and offered to help me. Without any hesitation, I allowed them to check my car, to realize that one spare part was missing. So one of them stayed back with me and the other rushed to the nearest shop to fetch the part. When all was done and my car alright, I thanked them and asked them how much they had spent. I realized that I didn't have enough money to pay them, so I took the address and phone number of the workshop that the man belonged to and promised to pay him the balance. His name was Iqbal and he said that he was from Ganga Mechanics in Nizamudin. I then went home and related the incident to my family and called up this place to locate Iqbal. To my surprise they said that no one with that name had ever worked for them. I then went to another mechanics shop in Vasant Kunj where there was an Iqbal, but he turned out to be someone else. Till today I haven't been able to meet that person who I am sure was a roop of Sai Baba. I just wish I had been able to express my profound gratitude that day.

Jai Sai Ram

A Devotee

(Posted from the archives of SaiDarbar)

Articles from Devotees

JAMNER MIRACLE REPEATED

Mr SB Deo, a staunch devotee of Baba met with an accident and sustained multiple injuries and fractures at Bhiwandi near Bombay on 31st Dec'1951. He was rushed to the hospital and was discharged on 23/3/1952. During his stay in the hospital he casually asked his friend Shantharam " Bhau! Baba was kind enough in 1902 to send Udhi and Aarthi from Shirdi to Jamner for Sri Nana Saheb Chandorkar at the time of his daughter's delivery. Am I so fortunate that Baba should send me here Udhi and Prasad from Shirdi now in 1952?" On hearing this Shantharam assured that Baba would certainly do as Deo's father and Deo were ardent devotees of Baba. Though it was a casual wish, *Bhaktha Paradina Sanath* heard this. Next day Mr Shankar Rao of Bhiwandi met Deo in the hospital and told he came to deliver Udhi and Prasad which he brought from Shirdi on the previous day.

It appears that Shankar Rao had gone to Ahmednagar for his work and returned via Shirdi. While at Shirdi Sri Vittal Rao Marathe, a Samsthan singer enquired whether he knew Deo and was aware of the accident. Sri Rao replied in the affirmative. Then the Samsthan singer gave Udhi, Prasad after ascertaining it would be delivered to Mr Deo.

Like this Baba had repeated what He did at the time of Minathai's delivery. We all know Ram Ghir Bhua was given Udhi, Harathi song at Shirdi and Baba in the form of a cart man received Ramghir and took him to Nana Saheb Chandorkar's house in the cart. What is not possible for an Omni Potent Sai?

OM SAI SRI SAI JAYA JAYA SAI!!!

Sankaraiah Dubagunta (sainama@yahoo.com)

Letters from Devotees

The subject illustrated is absorbing & informative. It guides us how to lead our life and be helpful to others.

Thank you,
Jai sairam

Shashikiran (siri06@sify.com)

Dear Sir,

Find enclosed Saibaba portrait that I have sketched with little bit of imagination and attempted to give it idol like effect, for kind consideration for your newsletter/website.



Vikas Nandlal, Mumbai (nandlalvikas@yahoo.com)

SAI WITH CHILDREN

Dear Children,

“God loves those who have self-confidence and courage of conviction and who seize every opportunity to improve their spiritual status.” Now read this interesting tale about Tenali Rama.

Mother Kâlî blesses Tenali Ramakrishna

Tenali Ramakrishna, the famous Andhra poet, humorist and philosopher, once happened to lose his way while traversing an area of thick jungle. You know that he lived in the reign of the famous emperor Krishnadeva Raya, of the Vijayanagara Dynasty, about 1500 A.D. He was attached to the court and was honored as a wise and quick-witted minister. While he was wandering desperately in the jungle, he saw an old sage. Ramakrishna ran forward and fell at his feet, in reverential homage. He asked the sage, how he got caught in that wild forest. The sage said, "The same mysterious force that dragged you here has dragged me too to this spot. The moment when I have to cast away the body I occupied so long, has arrived! I shall initiate you, now, into the *mantra* which I have recited all these years, as my talisman and treasure". It was the mantra of Mother Kâlî, and he whispered it into the ear of Ramakrishna.

Ramakrishna was overjoyed at the great gift; he retired into a temple of the Mother, deep in the recesses of the jungle and was intent on the meditation of the Mother, propitiated by the mantra. At midnight one day, the native Koyas of the forest came into the temple, with a goat which they sought to offer as sacrifice to please the goddess and propitiate Her. Ramakrishna hid behind the idol and when the knife was about to fall on the neck of the victim, he exclaimed, "I am the Mother of all living beings, including you. If you kill my child, I will curse you, I cannot bless you!" Believing that it was Kâlî that spoke, the Koyas desisted and went away.

Now, Kâlî manifested before Ramakrishna. She asked him, what he liked to receive from Her! She was pleased with his *sâdhana*. "Which do you want?" she queried, holding a plate of curds-rice in one hand and a plate of milk-rice in another. He wanted to know the consequences of eating either plate before deciding which plate to ask for. She explained, "The curds-rice will endow you with riches and economic prosperity; the milk-rice will make you a wise scholar. Now, make your choice". Ramakrishna thought within himself. "It is not good being a fool in possession of vast riches; nor, will scholarship fill the stomach, three times a day." He was a clever person! So, he asked a further question: "I see two plates before me. Before I make the choice, tell me how each will taste".

Goddess Kâlî laughed and said, "How can I describe the taste and make you understand the difference? You will have to taste them yourself" and gave him both the plates, for the purpose.

The clever Ramakrishna hastily put them both in his mouth and managed to swallow the curds and the milk, the entire quantity of rice from both plates!

Kâlî was indignant and exclaimed that his impertinence called for dire punishment. Ramakrishna accepted his mistake and invited the punishment she proposed to inflict. But, can the Mother's

punishment destroy the child, however reprehensible the conduct of the child may be? "My sentence will certainly save you, do not tremble", said Kâlî. Then she pronounced the sentence thus: "Become a Vikatakavi". That is to say, "Be a clever clown, having great influence at court, accumulating much wealth and guiding all those who approach you with good advice".

So, *"God loves those who have self-confidence and courage of conviction and who seize every opportunity to improve their spiritual status."*

Source: Chinna Katha

SPIRITUAL GEMS FROM SAI SATCHARITA

Chapter XXXV

Kaka Mahajani's Friend

A friend of Kaka Mahajani was a worshipper of God without form and was averse to idolatry. Out of curiosity he agreed to go to Shirdi with Kaka Mahajani on two conditions, viz., (1) that he would neither bow to Baba, (2) nor pay Him any Dakshina. Kaka agreed to these conditions and they both left Bombay on a Saturday night and reached Shirdi the next morning. As soon as they put their feet on the steps of the Masjid, Baba, looking at the friend from a little distance, addressed him in sweet words as follows, "Oh, welcome sir". The tone that uttered these words was a very peculiar one. It exactly resembled the tone of the friend's father. It reminded him of his departed father and sent a thrill of joy through his body. What an enchanting power the tone had! Being surprised the friend said, "This is no doubt the voice of my father". Then he at once up and, forgetting his resolution, placed his head upon Baba's Feet.

Then Baba asked for Dakshina twice, once in the morning and again at noon at the time of their taking leave; but He asked it from Kaka only and not from the friend. The latter whispered to Kaka, "Baba asked for Dakshina from you twice. I am with you, why does He omit me?" "You ask Baba Himself" was Kaka's reply. Baba asked Kaka what his friend was whispering, then the friend asked Baba himself whether he should pay any Dakshina. Baba replied, "You had no mind to pay, so you were not asked; but if you want to pay now you may." Then the friend paid Rs.17 as Dakshina, the same amount that Kaka paid. Baba then addressed him a few words of advice, "You do away, destroy the Teli's wall (sense of difference) between us, so that we can see and meet each other face to face". Then Baba allowed them to depart. Though the weather was cloudy and threatening, Baba assured them of their safe journey and both of them reached Bombay safely. When he reached home and opened the door and windows of his house, he found two sparrows fallen dead on the ground and one just flying out through a window. He thought that if he had left the windows open, two sparrows would have been saved, but thought again, that they had met their lot and that Baba had sent him back soon just to save the third sparrow.

Sai Ram. The two sparrows that died were his two resolutions not to bow to Sai and not to offer Dakshina! The sparrow that was saved and set free from the shuttered room was his ego set free from the tyranny of concepts. Sai Ram.

Kaka Mahajani's Master

Kaka was the Manager in the firm of Thakkar Dharmasey Jethabhai, a solicitor of Bombay. Both the Master and the Manager were on intimate terms. Mr. Thakkar knew that Kaka was often going to Shirdi, staying there for some days and returning, when Baba permitted him. Out of curiosity and just to test Baba, Mr. Thakkar decided to go to Shirdi with Kaka during Shimga (Holi) holidays. As Kaka's return was uncertain, he took another man with him as an associate. The three started together and Kaka bought two seers of raisins (dried grapes with seed) on the way for presentation to Baba. They reached Shirdi in due time, and went to the Masjid for darshan. Then Babasaheb Tarkhad was there, Mr. Thakkar asked him why he came there. "For darshan", Tarkhad replied. Mr. Thakkar asked if miracles took place there. Tarkhad replied that it (to see miracles) was not his attitude, but the earnest intentions of the Bhaktas were satisfied here. Then Kaka prostrated himself before Baba and offered the raisins to Him. Baba ordered them to be distributed. Mr. Thakkar got a few of them. He did not like the raisins and he was advised by his doctor not to eat them without washing and cleaning them. So he was in a fix. He did not like to eat them, nor could he reject them. To keep up formalities, he put them into his mouth, but did not know what to do with the seeds. He could not spit them out on the floor of the Masjid, so he pocketed them against his wish. He then said in his mind that if Baba was a Saint, how could He be ignorant of his dislike for the raisins and could He force them on him. When this thought arose in his mind Baba again gave him some more raisins. He could not eat them, but held them in his hand. Then Baba asked him to eat them up. He obeyed and found, to his surprise, that they were all seedless. He wanted to see miracles and here was one. He knew that Baba read his thought; and as per his wish converted raisins (with seeds) into seedless grapes. What a wonderful power! Again to test further he asked Tarkhad, who was sitting by and who also got some raisins, "What kind of grapes you got?" He replied "The variety with seeds." Mr. Thakkar was still more surprised to hear this. Then to confirm his growing faith Thakkar thought in his mind that if Baba was a real Saint, the raisins should be now given to Kaka first. Reading this thought also, Baba ordered that distribution should be commenced from Kaka. These proofs were sufficient for Thakkar.

Then Shama introduced Mr. Thakkar as the master of Kaka, upon which Baba said, "How could he be his master? He has got a different Master altogether". Kaka appreciated this reply. Forgetting his resolve, Thakkar saluted Baba and returned to the Wada. After the noon-Arati was over, they all went to the Masjid for taking Baba's leave for their departure. Shama spoke for them. Baba then spoke as follows.

"There was a fickle-minded gentleman. He had health and wealth and was free from both physical and mental afflictions, but he took on him needless anxieties and burdens and wandered hither and thither, thus losing his peace of mind. Sometimes he dropped the burdens and at other times carried them again. His mind knew no steadiness. Seeing his state, I took pity on him and said, "Now please keep your faith on any one place (point) you like, why roam like this? Stick quietly to one place."

Thakkar at once came to know that, that was an exact description of him. He wished that Kaka should also return with him but no one expected that Kaka would be allowed to leave Shirdi so

soon. Baba read also this thought to his and permitted Kaka to return with his master. Thakkar got one more proof of Baba's capacity to read another's mind.

Then Baba asked Kaka for Rs. 15/- as Dakshina and received it. To Kaka He said, "If I take one rupee as Dakshina from anybody I have to return it tenfold to him. I never take anything gratis. I never ask any one indiscriminately. I only ask and take from him whom the Fakir (My Guru) points out. If anyone is indebted formerly to the Fakir, money is received from him. The donor gives, i.e. sows his seeds, only to reap a rich harvest in future. Wealth should be the means to work out Dharma. If it is used for personal enjoyment, it is wasted. Unless you have given it before, you do not get it now. So the best way to receive is to give. The giving of Dakshina advances Vairagya (Non-attachment) and thereby Bhakti and Jnana. Give one and receive tenfold".

On hearing these words Mr. Thakkar himself gave Rs.15/- in Baba's hand, forgetting his resolve not to do so. He thought he did well in coming to Shirdi as all his doubts were solved and he learnt so much.

Baba's skill in handling such cases was unique. Though He did all those things He was totally non-attached to them. Whether anybody saluted Him or not or whether anybody gave Him Dakshina or not, it was the same to Him. None He disrespected. He felt no pleasure because He was worshipped and no pain because He was disregarded. He transcended the pairs of opposites, viz. pleasure and pain, etc.

Sai Ram. This is a wonderful story for the educated and thus unbelieving people amongst us. All Siddhis were at Baba's command and He used them to transform such doubting Thomases and set them on the spiritual path. Sai Ram.

Continued...

EDITORIAL

Jai Sai Ram

“Casting aside sloth and laziness, warding off drowsiness, we should day and night meditate on the Self. If we fail to do this, we reduce ourselves to the level of beasts.”~ Baba

Dear SaiBandhu's,

Sai devotees may continue to write about their Sai-related activities, essays, articles or poetry and send to the email id editor@saidarbarusa.org. We shall put in our best efforts to include them in the upcoming issues of the magazine. Unless the author of the articles explicitly instructs not to publish his/her email id, we will publish them as a matter of routine practice.

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Bow to Shri Sai ~ Peace be to All

