

# SAMARDHA SADGURU

## Spiritual Magazine

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	<b>MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF NEW YEAR AND SANKRANTHI</b>	
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## **Sri Mataji's Benediction**

### **WHAT IS MAYA?**

Maya is nothing but insentient and illusory in nature. Intellect feels shy to fathom the depths of Maya. Maya is 'tamas' or darkness. Does it exist? Certainly. Since the effects of Maya are undeniably manifest. Maya cannot exist if the mind is full of knowledge. In the absence of the cognising faculty Maya cannot be experienced. Maya has the ability of transforming immutable 'Kutastha' or the Atman into the form of universe. Maya is so powerful that makes the impossible look possible. Maya is jugglery of sorts.



The world is clearly seen but it is a product of Maya or delusion. Scientists and learned people try to determine the nature of the world but at one stage or other they fail to arrive at any conclusion because of ignorance. Limitation to the knowledge of a common man is Maya. Maya is nothing but ignorance.

The origin of life is a mystery. There cannot be a hen without an egg and vice versa. What is the secret of its origin? No scientist can explain. If one speaks of spontaneous generation of life, it is only a dogma; nothing else. Even if one accepts that life has come out of non-life, how can one explain the origin of consciousness in life?

The tree is latent in the seed, and so much so the waking and dreaming world is implicit in deep sleep. It is, therefore, evident that the entire universe is latent in Maya. Jiva and Eswara are supposed to be reflections of Atma in Maya. Pure universal consciousness reflected in Maya is Eswara, who controls Maya and is the cause of the universe, its ruler and also omniscient. Intellect is the abode of the Lord, and intellect itself is the body of Lord. But intellect cannot recognise the Lord. Sweetness is the quality of sugar. Does the sugar know or realise the sweetness? Therefore, Eswara is the controller of Maya.

Maya obstructs the progress of spiritual attainment by way of certain qualities like jealousy, anger and desire. Maya in the disguise of an evil trait makes the spiritual seeker suffer. This can be got through only by seeking the blessings of the Sadguru and not otherwise.\*

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**SAMARDHA SADGURU ENGLISH**  
**QUARTERLY MAGAZINE**

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SAMARDHA SADGURU MANAGEMENT

**From the Editor's desk:**

## **‘TIRUPPAVAI’ IS BABU TATWAM ONLY**

Om Gururam Namaste!

The editorial board of ‘Samardha Sadguru’ wishes you, dear reader, a Happy New Year. May the ever flowing grace of Sri Sri Sri Samardha Sadguru Hanumat Kali Vara Prasada Babuji Maharaj and the blessings of Poojya Sri Yogini Chandra Kali Prasada Mataji take care of our essential earthly requirements and ensure our spiritual advancement during 2019!

The New Year day as per the Gregorian calendar falls exactly in the middle of ‘Dhanur maasam’ (December-January). This holy month is also called ‘Margasira maasam’ which is dear to Lord Krishna. The ‘vratham’ performed during this month represents the crown of all yogas – Bhakti, Karma and Jnana, because it emphasises total surrender (‘paripoorna saranagati’) to the Lord abandoning all ‘Dharmas’ as ordained by Him in the ‘Bhagavadgita’.



‘Tiruppavai’ of Sri Goda Devi or Andal is deemed as the seed of all the Vedas which elaborate the methods of reaching the Paramatma. Andal Talli, the foster-daughter of Sri Vishnu Chitta (Peria Alwar) of Sri Villiputtur, was determined to marry only Lord Ranganatha of Srirangam. To achieve her goal, she learnt all the scriptures from her father and in the process came to know that the Gopikas of Vrepalle performed the Katyayani vratam to get closer to Lord Vasudeva. She wanted to perform the same vratam in Srivilliputtur calling it Vrepalle; recognising the presiding deity of that place, Vatapatra Sayee, as Krishna; and her girl friends as the other Gopikas, to reach Him. The thirty stanzas of Her ‘Tiruppavai’ describe how the Jivatma can achieve the seemingly impossible union with the Paramatma.

The first five stanzas relate to the five abodes of the Lord—Param, Vyuham, Vibhavam, Antaryami and Archa. Serving the Archa (image) is the only way to reach Him in Kali Yuga. The next 10 stanzas wake up ten Alwars one by one—except herself and Madhurakavi—and appeals to them not to rest content with their own bliss and share it with other seekers. In the company of such realised souls, she is soon at the doorstep of Nandagopa’s

palace. She appeals to the Dwarapalakas to usher them in as they are innocent Jivas seeking the Lord's company. The principle behind this appeal is that before seeing the Lord one should seek the permission of the Kshetrapala. Then they enter the chamber where Krishna is guarded by Nandagopa himself. She and her companions praise him as the Acharya who alone can reveal the true form of the Lord. If Nandagopa is the Sadguru, Yasoda Talli is the 'mantra' and so they supplicate her support. Thereupon, it is not clear to them if the Lord is sleeping in the same chamber, but they hail Him. Then they see Baladeva there and seek his blessings. He gives them the clue to look for Krishna in Radhadevi's house. The significance of this situation is that if we seek the help of a 'Nityasura', he will guide us properly.

They then move to the abode of Radha—in Tamil, Radha is known as Nappinnai. They pray to her that with her 'kaarunyam', she should lead them to the Lord. If we approach the Divine Mother, She will recommend that He pardon our sins and take us into His fold. And the Lord will never say 'No' to the Divine Mother. After securing the grace of Nappinnai, the Gopikas praise the Divine Couple and thereafter appeal to the Lord to remember His promise to them to show them the path to reach Him. They do Mangalasaasanam to Him and, pleased, He asks them what they want. They give a list of their desires.

The Lord smilingly asks them what they have done to deserve all these. Andal replies that the very fact that He has chosen to be born in the 'Golla Kulam' is their greatest virtue. "The kinship between You and us is unbreakable. We are illiterate children. In our ignorance we called You by all sorts of names, taking advantage of Your 'saulabhya' as Govinda. Please forgive our lapses," they implore and perform the Govinda Pattabhishekam. Then they seek the final boon from Him: "O Govinda! You make use of us for all Your errands in this birth and also in 14 births, if You choose to give that to us. We want only this boon of serving You all the time. If there is any other desire in our subconscious, please destroy the same Yourself."

In like manner, we should realise that we belong to Babu Kulam; that our goal is Babu; and that the method of reaching Him is Babu Himself. In short, 'Tiruppavai' and Babu Tatwam are one and the same.

Jai Gurudev!\*

## Thus Spake Babuji THE QUALITIES OF A DEVOTEE

Sushumna Prasada

Lord Babuji on one occasion, addressing a gathering of devotees, laid stress on the importance of devotion, the devotee and the goal of devotion which formed the trinity of interrelated terms. Expatiating on the theme, Sadguru Maharaj spoke thus:

Generally in spiritual terminology we hear the terms Devotion, Wisdom and Detachment. Some people out of ignorance think that a wise man (Gnani) is superior to a devotee (Bhakti). It is highly fallacious to think that devotion (Bhakti) and wisdom (Gnanam) as separate entities. Hence there is no question of a wise man (Gnani) claiming superiority over devotee. Wise



man and devotee are interrelated by detachment; you cannot think of devotee or Gnani without detachment. Detachment to material (worldly) interests and desires is the essential quality that binds them together. Devotion is like the body and wisdom is likened to the head. There is no existence at all for them when they are viewed separately. Wisdom shines with radiance when it is coupled with devotion. Wisdom is like the Full Moon which saves humanity from the mire of ignorance by enveloping the Universe with the silvery rays of love and selflessness i.e. devotion.

Devotion is the easier method, to attain Eternity, than Wisdom. Humility is the quality which makes the devotee glitter with glory. No other ornament can give graceful beauty to the devotee like the ornament of humility. The Deity or Sadguru shines only with the rays of devotion. Can you ever think of God Pandarinatha without the devotee Pundarika or Lord Sriramachandra without Anjaneya? 'Bhagavadgita' is the matchless scripture of Divinity and Universality, which blesses the entire Universe with the boon of Ideal Practical Philosophy. It is the fruitful result of 'Guru Sishya Samvadam' – in other words the discussion between the Bhagavan and Arjuna. Can you ever think of 'Gita' without Arjuna (the supreme example of devotion)? Thus devotee (disciple) has no existence without God (Spiritual Master) and vice versa. God can tolerate when an Asura

does harm to Him but not to his devotee. If devotee is like the body, the Deity is the spiritual protective armour which saves him from any critical situation. Hence, there is no need for a devotee (disciple) to think of himself, as the Deity (Guru) is always ready to protect him when he surrenders himself to the lotus feet of the Spiritual Master with the triple purification of mind, speech and body. That is the secret of selflessness of the devotee.

Let me narrate an incident from the Mahabharata which indicates the inestimable love of God towards His devotees. After the completion of the battle of Kurukshetra, Lord Krishna stayed for some time with the Pandavas before returning to Dwaraka.

In Hastinapuram, Lord Krishna was allotted a separate mansion to stay, next to the palace of Dharmaraja, who is habituated to wake up during Brahmi Muhurtam with the smarana of the Lord. One day, while offering salutations to the picture of Krishna, Dharmaraja thought as the Lord was physically there in His house, it would be fitting to touch His blessed rosy feet and receive the blessings. But he felt that it was not advisable to disturb His sleep. So he decided to go silently to the bed room of Krishna and lightly touch His lotus feet without disturbing Him. But by the time he went into His room the Lord had already woken up. He was in deep meditation in the posture of 'padmasana'. Dharmaraja was taken aback. 'Every devotee meditates on Him in this Brahmi Muhurtam, but whom does the Lord worship and meditate upon at this blessed time of spiritual impact? While he was wondering like that, Krishna opened His eyes and greeted Dharmaraja, who hesitatingly asked "On whom You are meditating, while all the devotees pray and meditate on You during this precious time of spiritual wakefulness?" The Lord, with His inimitable smile, replied that Bhishmacharya was meditating on Him, lying on the bed of arrows. "So I am meditating on him. According to the saying 'Paraspara Bhava yantaha', he is by My side and I am by his side." Love is not one sided. It is mutual. There is no differentiation in devotion. That means the devotee and the Deity are one and the same. Where there is devotee there is God and vice versa. They are just like the shape and its reflection. You cannot identify them separately.

-to be continued

## A DIVINE BIOGRAPHY - I



*Gurur Brahma Gurur Vishnuh GururdevoMaheswarah  
Gurussaakshat Parabrahma tasmai Sri Gurave namah*

*[From this issue, we start a serial on the divine biography of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, the founder of Sri Kali Vanaashramam in Nambur (Guntur), whose motherly grace took care of the requirements of innumerable devotees in their day-to-day life and spiritual advancement. Originally penned in Telugu by SRI VIJAYESWARANANDA PRASAD, titled, 'Sri Samardha Sadgurunadhuni Divya Charitra', it is being rendered in English by a young devotee, Chi. PALRUI KALI PRASAD]*

### GURU - THE PARABRAHMA

I bow to the one true God, the Universal Lord, who cannot be defined by using even the complete knowledge of the world including the *Vedas* and who lights up and drives the entire universe with His divine light.

Only He is capable of letting us know about Him; whose true self could not be defined by the *Upanishads* as they could only indicate that He is not this or that (anything found in the universe); whose true identity cannot be comprehended by a human being's five sensory organs, the five organs of action and the four inner organs of intellect; whose real Self is above all the petty differences of place, time, name, form, virtue and vice. Only with His loving kindness a human can understand the divinity of God. Only to make the humans understand Him, God, who is the personification of supreme love, takes the human form of a Guru and guides them in the path of self-realisation.

Parabrahma is the supreme lord of the divine trinity, Brahma, Vishnu and Maheswara, who are responsible for the creation, maintenance and dissolution of the universe. That Parabrahma is Guru. They both are one and the same.

Guru is the Parabrahma, who is the root cause behind the creation, maintenance and dissolution of the universe. The above *sloka* is enough to make us comprehend the true meaning of Guru.

Where does this Paramatma live? Where is His native place? Wherefrom He comes down to teach about Himself to the human beings? How does He come? When does He come?

The Paramatma, who is the real soul/essence of every animate and inanimate object in the universe, is glowing in the heart of every human being with his divine presence. But that abode of God, called heart, is closed by *Maya* with two doors called *Ahankara* and *Mamakara* (the feeling of 'I' and 'Mine') and thus making it impossible to see the in-dwelling God.

Where from has this *Maya* come? And how do we conquer it?

*Daiveehyeshaa Gunamayee | Mama Maaya Duratyayaa |  
Maameva Ye Prapadyante | Maayaa Metaam Tarantite ||  
(Bhagavadgita –Ch.7-Sl.14)*

Lord Krishna Himself explained in the Gita that this *Maya* belongs to Him, it's impossible for anybody to overcome it on their own, and he who surrenders himself to the Lord can only overcome this *Maya*. Not only that, when Arjuna surrendered himself completely to the Lord asking for His guidance (*Sishyasteham Syaadhi Maam Tvaam Prapannam*), the Lord guided him straight forward, without any doubt proclaiming, "Forget about everything else and completely surrender to Me and I will rid you of all the sins and bondages"  
*Sarva Dharmaan Parityajya  
Maamekam Saranam Vraja  
Aham Tvaa Sarva Paapebhyo  
Mokshayishyaami Maasuchah - Ch.18-Sl.66.*

This was the assurance given to the entire mankind by the Parabrahma, who was in a human form as Devaki's son, and from the Guru's place with Arjuna representing the whole mankind as Sishya. Only a True Master, who is none other than the human form of the Parabrahma Himself, has the fortitude to give such an assurance and the ability to fulfill that assurance. -to be continued

# ROOT CAUSE OF SINS

Kali Prasad Paluri

In order to find out the root cause of sin, first let us know what is sin. Our ancient philosophy classified sin into two types - Paapam and Paathakam. One commits a Paapam when he doesn't properly discharge his prescribed duties. These duties include the daily worship, being kind to all the living beings, special worship on festival days, meditation, contemplation, etc. And one commits Paathakam when he performs any prohibited act like stealing other's possessions, murder, adultery, etc. These two are commonly known in English as omission and commission mistakes.

Now let us see why most of us commit these mistakes, and why the Mahatmas or enlightened souls, don't commit these sins. When it comes to omitting our prescribed duties, the most frequent excuse we give is lack of time or some kind of illness or discomfort of the body. But when you look at the lives of the mahatmas, they never miss their duties no matter how sick they are, or how busy they are. So what is the thing that is holding us back from performing our duties, which is not affecting the Mahatmas? If you think deep, it is the identification of ourselves with our body. Because we think we are the physical body, we give higher importance to its illness and discomfort. Also, most of our day goes in nurturing the body and all those related to it viz. our kith and kin, friends and co-workers. That is the reason we say we are too busy to perform our prescribed spiritual duties. As for Mahatmas, they don't identify themselves with their body. They instead experience their true existence as the Soul or Atma. Thus, they always perform their spiritual duties irrespective of whether they are busy with their worldly duties or seriously ill.

And coming to the commission mistakes or Paathakams, it is again the identifying oneself with the body that is the root cause. People do the prohibited acts like stealing and killing because they identify themselves with the body and will do anything to protect and nurture it. And anything or person outside of that body is "the other" and their feelings/difficulties/joys are not ours! But Mahatmas, as they identify themselves with the all-pervading Soul, see everything else in this universe as themselves and feel their pains

and joys, and thus never even think of hurting any other living or non-living being. There is no “other” for them as the whole universe is “Self”.

Every spiritual seeker agrees that identifying oneself with the body is a weakness and tries to overcome it, but when you tell them that it is the root cause of all sins, they may not agree. But now we know from the above analysis that it is the root cause of all sins and thus needs to be overcome as soon as possible. While we enlighten ourselves to identifying with the Soul, there is a simple remedy prescribed to overcome the consequences of the sins we have already committed because of this ignorance.

*Yatkrutyam Tannakrutam, Yadakrutyam Krutyavat Tadaacharitam,  
Ubhayoh Praayaschittam Shiva Tava Naamaakshara Dvayochcharitam.  
Shiva Shiveti Shiveti Shivetimat, Bhava Bhaveti Bhaveti Bhavetimat, Hara  
Hareti Hareti Haretimat, Bhaja Namasshivameva Nirantaram. - Siva Nama  
Mahima-Bruhannaradeeyam*

“I ignore my prescribed duties and also commit the prohibited acts as if they are my ultimate duties. Oh Lord Siva! The penance for both these sins is the continuous recitation of the two syllable words that represent your names like Siva, Bhava, Hara, etc.”

Our Gurudev Sri Babuji Maharaj used to tell us that identifying oneself with the body is like a tenant claiming ownership of his rented house. In the physical world, when a tenant claims ownership of the house, he will be immediately evicted forcibly. But in the spiritual world claiming ownership of this rented house, which is our body, seems to extend the tenancy! As long as one doesn't overcome this ignorance and enlighten oneself to the identification with the Soul, he will be forced to be born in multiple rented bodies and continue to suffer the vicious cycle of birth and death. That is why they say “Paapi chirayu” (a sinner gets the longest life.)\*

When a pot is submerged in water, can you differentiate the water inside it from the one all around it? Same way there is no difference between the Atma inside you and the Paramatma all around you.

**- Sri Babuji**

## **Divine Mother Speaks “GO WITHIN YOURSELF”**

Japamala Prasada

Meditation does not mean that you should sit still with closed eyes. Children can say that but not adults. Meditation means contemplating upon a single subject with determination.

Our quest in spiritual line is to realise the ultimate truth or Brahman. We are striving to achieve that supreme goal. To reach that goal, we should have an unbending devotion and absolute faith in our Gurudev’s words. We should follow our Guru’s instructions with implicit obedience. To do this, our mind must be free from impure thoughts and vacillation. Mind is constantly wavering with thoughts. This constant chattering of the mind is the biggest obstacle to a spiritual practitioner. They stand between us and our goal. Therefore, the first requisite for good meditation is control of the mind.



But controlling the mind is not as easy as it sounds. Lord Gitacharya told His best disciple Arjuna, “Controlling the mind is as difficult as holding the air. Only by constant and diligent practice and strong detachment, one can achieve it.”

When you meditate you must go within yourself. It is like going to our own home after roaming around the world. By constantly repeating the mantra given by your Gurudev, the mind quietyens slowly. If your mind is still wandering, then try to recapitulate the words of your Gurudev or the moments spent in His divine presence. Contemplate upon the Guru’s lectures. Then the mind that was going outward starts to look inwards. By practising this way, you can slowly bring your mind under your control. Tell your mind in no uncertain terms: “This is the time I have allotted to my divine quest. So you dare not disturb me.” Your discrimination power or intellect should take a firm control in deciding your mind’s wanderings. Don’t be in a rush and do severe austerities and practices out of your enthusiasm to achieve your goal fast. In that case, your mind will try to rebel against you and recoil with a spring action. So, with a calm and clear mind, do your meditation everyday early in the morning

between 4 and 6 a.m. and at dusk after sunset. At these times the mind will be calmer. If due to work constraints, you cannot do at dusk, you can meditate before going to bed. In the beginning it is always better to meditate at the chosen regular timings. This way you can discipline your mind better.

If out of 24 hours in a day, you spend 23 hours with various chores and worldly thoughts and expect your mind to be quiet in your half an hour or one hour of meditation, how is it possible? Therefore, apart from your work and other jobs, try to grab a few hours to read a nice book or listen to divine music and relax. This will help in steadying your mind. Eating, sleeping and talking in moderation are essential for a spiritual practitioner. Let not your mind run after worldly pleasures and things. Question yourself if that is really essential for you. There will be some inborn traits and some acquired traits bothering you. These can be overcome by remembering the Guru's teachings. Do your spiritual exercises out of love and happiness and not under duress.

May Sri Gurudev bless us all with infinite devotion, detachment and knowledge!\*



Pujya Sri Mataji participating in the Koti Deepotsavam conducted by the NTV authorities at Hyderabad

## COVER STORY

### SRI BABUJI & SRI SWAMI NARAIN - A COMPARISON

**C.V. Ramana Babu**

(Continued from the previous issue)

#### *Swami Narain*

Born on Sri Rama Navami, Swami Narain was originally christened as Ghanshyam Pande by his parents. Ghanshyam mastered the scriptures, including the Vedas, the Upanishads, the Ramayana and the Mahabharata, by the age of seven.

After the death of his parents, Ghanshyam left home and took the name, Neelkanth Varni, while on journey. Neelkanth travelled across India and parts of Nepal in search of an ashram or hermitage that practised what he considered a correct understanding of Vedanta, Samkhya, Yoga and Pancharatra - the four primary schools of Hindu philosophy. To find such an ashram, Neelkanth Varni asked the following questions on the Vaishnava Vedanta categories:

What is Jiva?

What is Isvara?

What is Maya?

What is Brahman?

What is Parabrahman?

While on his journey, Neelkanth Varni mastered Astanga Yoga (eight-fold yoga) in a span of nine months under the guidance of an aged yogic master, Gopal Yogi, in Nepal. He met King Rana Bahadur Shah, and cured him of his stomach ailment which could not be cured by doctors. The king was grateful to him and as requested by Neelkanth, he freed all the ascetics he had imprisoned. Neelkanth visited the Jagannath temple in Puri. He also visited Rameswaram, Pandharpur, Nashik and Dwaraka.

In 1799, after a seven-year journey, Neelkanth's travels as a yogi eventually concluded in Loj, a village in Junagadh district of Gujarat, where he met Muktananda Swami, a senior disciple of Ramananda Swami, who was 22 years older to him. He answered the five questions posed by Neelkanth to his satisfaction. Neelkanth agreed to stay there as requested by Muktananda Swami and

waited for the opportunity to meet Ramananda Swami who was then touring Kutch. Neelkanth later claimed in the 'Vachamrit' that during this period he took up a severe penance to eliminate his mother's flesh and blood from his body so that the signs of his physical attachment to family got completely removed.

Neelkanth received sanyasa initiation from Ramananda Swami on October 20, 1800, and with it he was granted the names of Sahajananda Swami and Narayan Muni to signify his new status. At the age of 21, Sahajananda Swami was appointed successor to Ramananda Swami as the head of the Uddhav Sampradaya which later came to be known as Swami Narain Sampradaya. According to sources, he proclaimed the worship of one sole deity, Krishna or Narayana. Krishna was considered by him as his own Ishtadevata. In contrast with the Vaishnava sect known as Radha-Vallabha Sampradaya, he had a more puritanical approach, rather than the theological approach of Krishna, that is strongly capricious in character and imagery. While being a worshipper of Krishna, Swami Narain rejected licentious elements of Krishnology in favour of worship in the mood of majesty, alike to earlier Vaishnava teachers, Sri Ramanuja and Yamunacharya.

Swami Narain gathered all the disciples in Faneni, a fortnight after the death of Ramananda Swami. He initiated them into Swami Narain mantra. When chanting that mantra some devotees went into samadhi and claimed that they could see their personal Gods. Swami Narain also became known by the names Ghanshyam Maharaj, Shreji Maharaj, Hari Krishna Maharaj. As early as 1804, Swami Narain was described as manifestation of God.

Swami Narain encouraged his followers to combine devotion and dharma to lead a pious life. Using Hindu rituals to form the base of the organisation, he founded a global organisation. He stated that four elements need to be encouraged for ultimate salvation: dharma (righteousness), bhakti (devotion), gnana (knowledge) and vairagya (detachment). About 20 lakhs of people received his divine blessings. Six mandirs were constructed and many spiritual books were written. Swami Narain declared Swami Gunatitananda as his successor and left for heavenly abode at the age of 49. Swami Narain declared that there was no difference between him and Swami Gunatitananda. His preachings are known as 'Vachamrit'.

Later, Bhagatji Maharaj, Sastriji Maharaj, Yogiji Maharaj and the present Pramukh Swami Maharaj became successors of Swami Gunatitananda.

Bhagawan Swami Narain is Purushottama. He is Akshara Para Brahma. His Dhamam is Akshara Dhamam. Swami Narain declared thus: “There is no difference between me and my successor Swami Gunatitananda. Every successor of mine is Akshara Para Brahma himself. Every year one and all come and meet here in Junagadh to receive the blessings of Swami Gunatitananda and reach the Dhama (Abode of God.)”

### **Sadhana Period:**

#### ***Sri Babuji Maharaj***

When Paramatman Himself takes the Avatara does He require any sadhana? “Yes” says Sri Babu. He Himself is a siddha purusha. But that he does sadhana to direct the sadhakas on the road to liberation.

From his early childhood Sri Babu detached himself from his parents and left home in search of God (Paramatman). He travelled and covered all divine temples from Himalayas to Kanyakumari. He used to carry a leather bag containing the replicas (Archa moortis) of Lord Hanuman and Jaganmata with him. He not only had ‘saakshatkaras’ of these deities but he became the embodiment of Them. By his penance he achieved success in his goal: Pursuit of Truth. He had the darsan of God both in saguna (form) and nirguna (formless), and reached a state beyond form and formless states. Originally he wanted to stay in Himalayas in that blissful state. But his heart melted when he saw innocent people being crushed with the differences of caste and creed by those in higher echelons. How can Jaganmata, the Premaswarupini, tolerate this? She chose Sri Babu for this task and directed him to work for the removal of the dissimilarities and establish one religion that is universal by nature - the Vishwamata.

Sri Babu did Sri Rama Taraka mantra upasana and had darsan of Lord Rama several times. Similarly he worshipped Lord Hanuman and had his darsan. Needless to say every word and every move of his was of Jaganmata. He followed rigorous spiritual practices in his childhood to achieve his goal. He used to do Atma-

vicharana (self-enquiry) lying on river sands or on high pedestal verandas (arugulu) of householders.

His body resembled the blue clouds. He was lean and thin with sharp eyes with a small mouktika on his nose. He was also having a silver-ring (toda) on his feet. As he was walking in gaiety, nobody dared to see directly his sharp red eyes. Although his outward appearance was fearsome, his words were full of compassion and love.

On one occasion, Sri Babu explained the difference between spiritual knowledge and divine experience (anubhava jnanam). After hearing him, a scholar of three Vedas (Trivedacharya) could not control his tears of joy and said, "What I could not understand these upanishad secrets since 60 years, you made me to experience it (atmanubhavam) in 20 minutes. I am overwhelmed and thrilled."

At times Sri Babu used to tell the incidents during his sadhana period. "Once when I was passing through a desert I felt thirsty. Then suddenly one person appeared there and fetched water and quenched my thirst. On another occasion, when I became unconscious and fell down in a forest, a tribal couple took me to their house and provided food and water. As they were having no issues, they treated me as their own child. They said, "You have no one to look after. Please stay with us and give us the pleasure of bringing you up as our own son." I said, "Who said I don't have any one to look after me? Have you not rescued me like my parents? Similarly wherever we may be going and whatever we may be doing, there is one person who takes care of us. That person is God. I set my journey from here to reach Him. You can also reach Him." So saying, I taught them the spiritual sadhana to attain liberation and left the place."

Sri Babu spent some period in a mountain cave and did penance there. A big snake emanating divine light and spreading beautiful fragrance all around used to come there. "I used to feel that Lord Subrahmanyeswara Himself came and gave His darsan," Sri Babu said.

Sri Babu visited Srisailam alone and with devotees several times. In those days one had to reach there by foot as there was no other means of transport. As one had to negotiate through forest, the danger of facing wild animals was lurking there. Sri Babu said,

“Often I used to talk with fellow pilgrims and tried to know of their problems and then I would tell them how to overcome those problems. Simultaneously I used to talk to them about God and His leelas. If I took a glass of water from anyone, Mother Goddess used to shower on them Her grace many a fold on them.”

Sri Babu did penance in Papikondalu often. One saint was staying there at that time and was very affectionate towards him. Once Sri Babu felt highly discouraged for not having the darsan of Lord, and unable to bear the pangs of separation, Sri Babu jumped from the mountain top. Then Mother Goddess took him in Her arms and saved him and said, “You have been born with a purpose to alleviate people from their difficulties and lead them on the spiritual path which you forgot and resorted to this extreme step. Know from Me that the divine experiences you had at this young age, could not be achieved by even great yogis. Shortly you will achieve self-realisation and you will reach great spiritual heights.” She showered Her blessings and disappeared. Thereafter he started mingling with people with a view to helping those who were in distress. Sometimes he used to stay in the houses of some devotees for some time and would suddenly disappear from there. When enquired, he would reply, “I went to Papikondalu for penance.”

Sri Babu visited Arunachalam and met Sri Ramana Maharshi and stayed there for about a week. Sri Babu had intimate knowledge of Calcutta city. He used to go to Dakshineswar and meditate in front of Bhavatarini Maa (The idol worshipped by Sri Ramakrishna Paramahansa) throughout the day and then return to Calcutta by evening. Here it is interesting to note that both Sri Babu and Sri Ramakrishna Paramahansa were worshippers of Mother Goddess and enjoyed the bliss of having Her darsan several times. Both were jnanis and both taught spiritual knowledge to the masses in a simple manner. Both were Turiyatita Rajayogis.

Sri Babu was regularly visiting villages. After taking bath in a pond, he used to meditate under the shade of a tree. Villagers would come there to have his darsan. Sri Babu would talk to them affectionately and give solutions to their problems. Not only that. He was a Bhavaroga Bishagvara (spiritual doctor) and treated the ailments of people. After relieving them from worldly sorrows, he inculcated interest in them on Godly matters.

Pithapuram Maharaja was one among his devotees. There he stayed in the house of a Brahmin by name Vangala Dikshitulu garu for some days. Jeypore Maharaja of Orissa was also a great devotee of Sri Babu. The Maharaja once said to Sri Babu, “Why do you take trouble of trotting throughout the country? I will provide a beautiful Ashram for you. You please stay here and provide guidance to people.” Sri Babu replied, “Staying in Ashram is big botheration. Spirituality and wealth are like south and north poles. You try to spend your wealth for the upliftment of the poor. By doing this you will thus receive the blessings from Mother Goddess”.

Whenever a person is passing through difficulties, the hearts of Mahatmas melt and they rescue people from their sufferings immediately. Their leelas (miracles) occur naturally. Thus, to remove difficulties and provide protection to the masses from evil forces was the sole aim of Sri Babu’s incarnation.

-to be continued



Pujya Sri Mataji undertaking Paduka Pradakshinam to mark the inauguration of 31st Punya Aaradhana of Sri Sri Sri Samardha Sadguru Hanumat Kali Vara Prasada Babuji.

**CURRENT PROGRAMMES  
IMPORTANT PUJAS AND SATSANGS  
AT SRI KALI GARDENS**

**January 2019**

- 01 Tue - English New Year day - Sri Sadguru Pada Puja,  
Bhakta Samaradhana
- 03 Thu - Masa Sivaratri - Ekaham at Pavuluru Branch
- 05 Sat - Amavasya
- 14 Mon- Bhogi - Sri Sadguru Pada Puja, Bhakta Samaradhana  
08.00 P.M. Puja to Sri Sadguru Devulu with Bhogi Pallu
- 15 Tue - Makara Sankranthi - Sri Sadguru Pada Puja, Satsangam,  
Bhakta Samaradhana, Starting of Uttarayanam
- 16 Wed - Kanuma
- 21 Mon - Poornima - Sri Sadguru Pada Puja
- 25 Fri - Aaradhana of Sri Tyagaraja Swamy
- 30 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

**February 2019**

- 02 Sat - Maasa Sivaratri - Ekaham at our Pavuluru Branch
- 04 Mon- Amavasya
- 12 Tue - Radha Saptami
- 16 Sat - Bheeshma Ekadasi - Satsangam, Sri Sadguru Pada Puja
- 19 Tue - Guru (Magha) Poornima - Satsangam, Sri Sadguru  
Pada Puja, Bhakta Samaradhana

**March 2019**

- 01 Fri- Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 04 Mon - Maha Sivaratri - 03.00 A.M. - Mahabhishekam to  
Sri Sadguru Devulu with Namaka Chamakam.  
05.30 A.M. -Sri Sadguru Pada Puja, later Samoohika  
Ekadasa Rudra Abhishekams to Sri Ramalingeswara  
Swamy.  
11.00 A.M. - Sahasra Ghatabhishekam, Laksha  
Bilwarchana, Bhakta Samaradhana.

(Continued to page No.27)

## Children's Section

### Tales of Sri Ramakrishna

# WOODCUTTER AND SANYASI

Ramana Prasad

A woodcutter was eking out his livelihood by selling the pieces of wood cut from the forest. His earnings were hardly sufficient to buy his daily requirements. One day, he happened to meet a saint in the forest who advised him, "Move deep into the forest. You will be greatly benefited."



As the woodcutter moved further as advised by the saint, he came across a sandalwood tree. He cut the tree and made a bundle of sandalwood pieces and sold in the market and earned a good amount of money.

Next day he moved further deep and there he found a silver mine. He carried as much of silver as he could and sold it in the market and got a bonanza. As he went further, he came across gold and diamond mines. In a short time he became a millionaire.

Similar is the case of an ardent seeker of Brahma jnana. He should not stop with getting siddhis or miracles. He should continue his efforts till he gets Brahmananda.\*

## DEVOTIONAL STORIES

### RENUNCIATION

**Ramana Prasad**

Long ago there was a king known as Sikhidwaja. His wife's name was Chudala. Both were God - minded and leading a pious life by virtue of their good deeds done in their past lives. They were in the habit of deliberating spiritual matters. Chudala had conquered bad qualities like raga, dwesha, krodha and ahamkara and thus reached a high peak in her sadhana. Just as a seed sprouted in soft soil grows quickly, she achieved the goal at her early age itself.

Sikhidwaja mentally could not reach such an exalted state. Whenever he heard of renunciation (sarva sanga parityaga), he used to get a feeling of fleeing to a lonely place leaving all the royal responsibilities to continue his sadhana. But he could not express his feelings to anyone.

One midnight he left the palace leaving his wife, other family members and the kingdom and reached a forest. After travelling a long distance, he chose a spot and threw away all the royal garments, and wore handmade clothes. He constructed a small hut and started staying there doing penance.

His wife Chudala woke up the next morning. Not finding Sikhidwaja, she searched for him in the city but he could not be traced. Being a woman who possessed psychic powers (siddhis), she flew and searched for him all over. She found him doing penance in a small hut at a lonely place in the forest. But she did not want to disturb him. She wanted him to continue his sadhana for some more time. So thinking, she returned to the kingdom and was looking after the royal duties.

Many years passed. Assuming the garb of a Brahmana and with the name, Kumbha, she reached the hermitage of Sikhidwaja. The following conversation took place between him and Chudala. Chudala(in the garb of Kumbha): Who are You? Since how long you are here?

Sikhidwaja: Previously I was a king. I have a beautiful wife. Her name is Chudala. I got a serious urge to renounce everything. So I left everything and started doing penance here.

Chudala: Did you get mental peace?

Sikhidwaja: I achieved everything except mental peace.

Chudala: What you have done is not correct. True, the scriptures say that renunciation leads to Salvation (Moksha). But you have



renounced only outside things viz, your wife, family members, kingdom, etc. But you have not renounced your desires (vasanas) and thoughts (sankalpas). Renouncing your vasanas is real detachment from samsara. Simply running to the forest leaving worldly possessions is not the solution. Even if you do so, experiences of the past will haunt you and deprive you of reaching the tranquil state of mind. But if you do karmas without expecting any returns (Nishkama karma), your mind will get freed from vasanas and then you will reach the state of renunciation (Karma-Sanyasa Sthiti) automatically.

She then assumed her real form and took him to the kingdom and made him to resume the royal responsibilities.

**Moral: Renunciation of vasanas and bad sankalpas is the real detachment from samsara (sarva-tyagam). One should do sadhana to achieve that state.\***

## GOD KNOWS WHAT TO GIVE AND WHEN

My dear Chiranjeevulaara:

It is natural for every human being to seek boons from God while praying to Him. Our Sadguru Maharaj would always advise people not to demand from God this or that favour. “A mother knows the needs of her child and she aptly fulfills them at the right time. Similarly, does He not know what we require? God will definitely give us what should be given to us at what time. Since we have no patience, we pester Him for petty things,” Sri Babuji once said. By studying the lives of great devotees, we will come to know what one should ask God. Let us learn this from the child devotee, Pahlada, whose story you are familiar with.

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Demon king Hiranyakasipu, a deadly foe of Lord Narayana, proclaimed to his subjects not to utter His name and that they would be punished if they did so. “I am the supreme lord and none else, and so everyone should say ‘Hiranyaaya namah’ only,” he declared.

The people were afraid of his might and stopped praying to God. But his son, prince Pahlada, who had been initiated into ‘Narayana mantram’ even as an embryo in his mother’s womb by divine sage Narada, would only utter the Ashtaakshari (eight-letter name) of the Lord, much to the dislike of his father. The king asked the teachers of Pahlada to compel him to meditate on ‘Hiranyaaya namah’. But their efforts failed, and Pahlada stuck to the Ashtaakshari.

Enraged at the disobedience of his son, Hiranya challenged the child, “Can you prove the existence of Narayana? Is He in this Jayasthamba I have constructed myself brick by brick after conquering the three worlds?” Pahlada, with a smile, replied: “Hari is everywhere; even in the words that are coming out of your mouth.” The demon then smashed the pillar with all his might and fury. Wonder of wonders! The Lord came out of the pillar as Narasimha (man-lion form) and slew Hiranya, using fingernails as weapon.

Thereafter, the Lord took Pahlada on His lap and, fondling him, said: “My child. Ask any boon. I shall grant it immediately.” But the child devotee said: “Oh Lord! After having Your darshan what more do I need?” When Lord Narasimha insisted on granting a boon, he merely said: “In that case give me a boon granting of which will make me free from seeking boons.” The child had thus tied the Lord with his devotion, as God had to grant him everything by that boon!

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Children, hope you liked the story. Like Pahlada, you should not desire for petty things and leave it to Sri Babuji, who is ready to take care of all our requirements. We should thus learn to surrender ourselves to Sadgurudev.

Yours affectionately,  
Maathula\*

## Babuji's Fables

### WHO IS THE BLESSED ONE?

Once, four friends went to Tirupati to have Lord Venkateswara's darshan. One of them was a goldsmith, another a sculptor, the third a scholar who was well versed in 'Agama shastra', and the fourth one an ardent devotee of the Lord.

After entering the sanctum sanctorum, the goldsmith was looking at the various ornaments adorning the Lord, their craftsmanship, etc. The sculptor was looking at the motifs all around and even while looking at the Lord, he was wondering about the structural details of the idol. The Agama shastra pundit was doing calculations about the various aspects of the installation of the idol and the temple. The fourth man who was a devotee stood in the Lord's presence full of bliss, shedding tears of joy and lost himself in ecstasy. Now who do you think is the blessed one amongst the four friends?

**Moral:** A real devotee is not bothered about the ornaments worn by the deity or how the temple is built and other shastras, but he only sees the Divine Lord and in His presence he becomes one with the Lord in ecstasy.

—Retold by Dr. Swarnamukhi Prasada

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### CURRENT PROGRAMMES

(Continued from page No.22)

06.30 P.M. - Samoohika Kalyanams to Sri Uma  
Ramalingeswara Sawmy, later nagarotsavam.

06 Wed - Amavasya

09 Sat - Phalguna Suddha Tadiya - Aaradhana of Sri Lalitananda  
Saraswathi Swamini - Satsangam, Sri Sadguru Pada Puja

20 Wed - Holi - Sri Sadguru Pada Puja

30 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

## **Down Memory Lane**

### **IMPORTANCE OF KARTIKA PURNIMA**

Sushumna Prasada

Lord Babuji considers Full Moon nights as highly important spiritual time. Full Moon days have spiritual symbolism. Out of the 12 Full Moon days, four are given utmost importance for they are considered Guru Purnimas or Vyasa Purnimas. The four are popularly known as Aashada Purnima, Kartika Purnima, Magha Purnima and Vysakha Purnima according to Telugu calendar. In short we say “Aa, Ka, Ma, Vy”.

Generally in the month of November every year we celebrate Kartika Purnima. Full Moon night is one which offers us pleasant, cool, silvery shine. It not only offers us pleasure and happiness but also removes the heat of worldly desires.

On one occasion, addressing the devotees who were enthusiastic to know the importance of Vyasa Purnimas, Lord Babuji lectured thus:

When a container is full, you cannot add anything to it. Similarly, when the container of physical body is full with the grace of Sadguru, nothing else is needed. None can add anything to the grace of the True Master nor remove it by any effort. The fullness of Sadguru’s spiritual grace is capable of driving out the darkness of sorrow and ignorance and our lives will be replete with the light of Wisdom and Bliss. Full Moon nights are symbolic of such silvery, cool, pleasant light of spiritual wisdom. The Full Moon nights are welcome not only to lovers, but also to devotees and spiritual seekers. The four ‘Guru Purnimas’ enhance the spiritual outlook and promote Sadhana by concentrating the minds of the devotees and disciples on Sadguru and imbibe Gurutatwa to the fullest extent. Vyasa is the ideal Spiritual Guru. Hence they are known as Vyasa Purnimas.

Kartika Masa which comes before the onset of winter is symbolic of driving out the heat of desires. In the word ‘Kartika’ KA stands for Kama and Karma. Kama means deep-rooted desire of any type and not merely sexual desires. ‘KA’ means Karma also. It means the implementation of these desires into action. The Full Moon Day (day includes night) is indicative of the dawn of Wisdom by dispelling the darkness of ignorance. The deep-rooted desires

are the cause of sorrow. When the desires do not get fulfilled, more desires sprout in the heart like the growth of mushrooms. Human nature is such that man does not get satisfied with the fulfilment of some desires. The fulfilment of one desire leads to another, and it goes on without end. It leads man into the mire of restlessness and frustration. Kartika is the month, devoted to the service of Lord Siva who is capable of burning all our desires, turning them into a heap of ashes. The Lord is known as Kameswara. He is also known as 'Kama Dahana' which means burning 'Kama' into ashes. According to Puranas, Manmadha, the deity of provocative desires, was burnt into a heap of ashes, by focussing rays of heat from the eyes of Lord Trinetra. When the third eye opens, the desires flee men and get smashed as ashes to take shelter in the graveyard. Parameswara is known as the Lord of Destruction (Laya Karta). What is that which He destroys? He destroys all the undesirable thoughts from the minds of the devotees to make them crystal clear with the thoughts of Lord Kameswara, without giving scope to any other thoughts to creep in.

The Lord is one who gets easily pleased by the undivided attention and penance of the devotees. Hence He is known as 'Bola Shankar'. According to Puranas, one asura with his matchless penance pleased Lord Siva who, with His boundless love, offered the boon demanded by the demon who had asked the Lord to make him capable of turning into ashes whenever he placed his hand on anybody's head. Lord Kameswara, without a second thought, conceded the request of that demon who, in order to test the power of the boon, wanted to place his hand on the head of Lord Siva Himself! In that helpless situation Lord Vishnu intervened by assuming the shape of Jaganmohini. True to Her name and Her divine radiance and beauty, She captured the heart of the demon who was pleased to dance in tune with Her. While he was imitating Her dance poses, Jaganmohini cleverly managed to make him place his hand on his own head and thus he was turned into a heap of ashes. From hence onwards, that demon came to be called Bhasmasura. This episode proves the infinite grace of Lord Siva who gives boons to anyone irrespective of one's stature and capability.

Just as day and night are invariable features of human life, so also loss and gain, sorrow and happiness, failure and victory are inevitable aspects of human life. As it is mentioned in the 38<sup>th</sup> sloka of the second chapter (Sankhya Yoga) of the ‘Gita’

Sukha Dukkhe Samekrutva,  
Labhalabhow Jayajayow,  
Thatho Yuddhaya Yujuvasva,  
Naivam Papamavapssyasi.

Bhagavan Krishna encourages Arjuna to get ready to fight. He who remains balanced and undisturbed while facing pleasure or pain, gain or loss, victory or failure can face the battle of life in a balanced and cheerful mood. Implicit obedience to the instructions of Sadguru will enable a disciple to face the battle of life with balanced and disciplined outlook of life.

‘Kartika Purnima’ offers a marvellous opportunity for the devotees to get rid of the heat of deep-rooted desires by receiving the cool, blissful rays of the Satya Guru who is likened to a Full Moon. Full Moon light comes only once in a month and the Moon is subjected to gradual decay in the Krishna Paksha and then subjected to gradual rise. It attains fullness in the Sukla Paksha. In that respect Full Moon cannot stand in comparison with the True Master who is always a Purna Chandra. There is no question of increase or decrease in the grace and blessings of Sadguru. He focuses the grace of His love on one and all without any discrimination. To be the recipient of the full grace and love of the Satya Guru, the disciple should mould himself or herself into an empty container devoid of desires. Then the devotee’s heart will be filled completely with the grace of the Sadguru who ever emits like the Full Moon the rays of divinity and wisdom.

Lord Babuji concluded His sermon exhorting the devotees to celebrate such Kartika Purnima in their lives.\*

The final journey will be the longest ever you have taken in this life. God’s name is your travel allowance for that journey.

**- Sri Babuji**

## **GLORIOUS DEVOTEES JAGADGURU SRI ADI SANKARACHARYA**

(Continued from the previous issue)

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

He wrote commentaries to the Bhagavadgita and ten Upanishads. His commentary to 'Maandookyopanishad' is the standard text for 'Sankaraadvaita' even today. At that time, there were many religious cults and people would practise cruel customs such as human sacrifice, animal sacrifice, etc. Sankara condemned all such evil practices. He tried hard for equality among all. Soon his group of disciples grew manifold.

Kumarila Bhattu, a great scholar and head of the followers of Poorva Meemaamsakas who did not like Buddhism, wanted to condemn it. He would not believe even Lord Siva. He mingled with Buddhists in the guise of a Buddhist, collected all the intricacies and secrets of Buddhism. Then, he defeated the Buddhists in debates. In due course of time, he realised his mistake, repented and wanted to immolate himself. He entered the fire. Sankara wanted to debate with him so as to change his mind set-up. By the time Sankara reached there, Kumarila Bhattu was partly burnt. Sankara wanted to save him. He asked him to come out of the fire. But, Kumarila Bhattu refused. He suggested to Sankara to meet his disciple Mandana Misra in Mahishmati town, defeat him in dissertation and let him write commentaries to various Shastras.

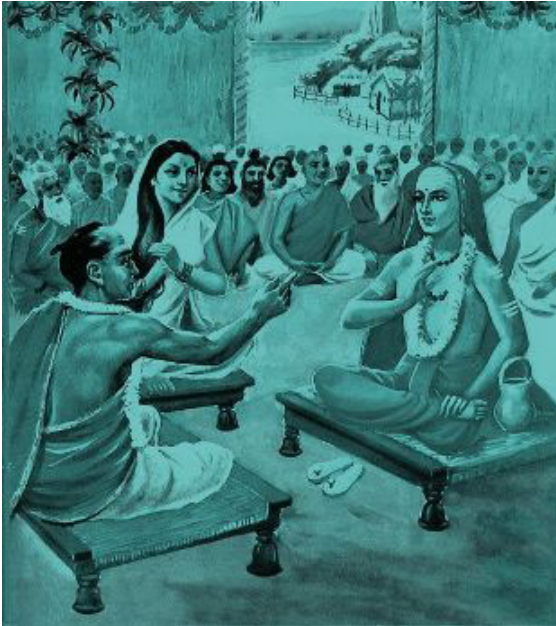
Sankara went to Mahishmati town and reached the house of Mandana Misra. At that time, the main doors of his house were closed, as an obsequies ceremony was going on. So, Sankara entered the house through thin air. As he entered the house without permission, Mandana Misra asked him to leave the place. But, Sankara told him that he wanted to debate with him. At last, Mandana Misra agreed to it.

Mandana Misra's wife Ubhaya Bharati, a scholar, acted as mediator for the debate. The condition of the debate was: if Sankara was defeated, he should accept 'Grihasthaasramam' and if Mandana Misra was defeated, he had to accept asceticism. After a long debate for days together, Mandana Misra was defeated. But, Ubhaya

Bharathi did not accept her husband's defeat and challenged Sankara, "I am my husband's better-half, so you have to defeat me also in the debate."

Sankara accepted the challenge. After many days of debate, she was on the edge of defeat. Her mind was not ready to accept defeat. So, she planned a way to defeat him. She thought that Sankara, being a young ascetic, might not know about Kaama Sastra. So, she posed some intricate questions of Kaama Sastra to him. Unable to answer, he requested for a month's time.

One day he saw the body of a king on the pyre. Sankara asked his disciples to take care of his body. He laid down dead and his life entered the king's body. The king's body, on the pyre, got up with life. The astonished entourage took him to the palace. Sankara, in the king's body, while ruling the kingdom, simultaneously gained the knowledge of Kaama Sastra in a month. The wise ministers understood that he was not their original king, but a Mahatma who



entered the king's body through 'parakaya pravesam'. As the people were happy in his rule, the ministers wished that he should continue

in the king's body only. While the soldiers were about to destroy the Sankara's body, as per the orders of the ministers, Sankara immediately left the king's body and entered his body. He went to Mahishmati, met Ubhaya Bharati and answered all her questions. She was defeated. As per the condition, Mandana Misra took to asceticism by the name 'Sureswaracharya'.

Sankaracharya toured the length and breadth of the country and participated in debates with many scholars of various religions. He established 'Peethas' in the four parts of the nation: North- 'Jyothi-peetham' in Badarinath, South- 'Sarada Peetham' in Sringeri, East- 'Govardhana Peetham' in Puri and West- 'Kalika Peetham' in Dwaraka.

Learning through divinely insight that his mother had reached her last moments, Sankara reached Kaladi in a trice. On seeing him, she was very happy and breathed her last. As per the custom, ascetics do not have the right to perform funeral rites. But, to keep up his promise made to his mother, he went against the custom.

Sankara condemned 'vaamachara', the system of worship of Kapalikas. So, to eliminate Sankara, a Kapalika was sent to him. The Kapalika came to Sankara and said: "To attain 'Ashta Siddhis', I have to sacrifice a king or an 'Atma Jnani'. But, I cannot dare to sacrifice a king. So, kindly help me to fulfil my wish." Sankara accepted his request and told him to behead him while he was in meditation in a solitary place. When the Kapalika was about to behead meditating Sankara with a knife, suddenly, his disciple Padmapada appeared there. When Sankara opened his eyes, he saw Kapalika's body cut into several pieces. When asked about it, Padmapada replied: "Lord Narasimha might have possessed me and this might have happened."

Sankara would say, "Brahman only is true and the whole universe is an illusion". He compared the universe to a rope in darkness. When a person sees a rope suddenly in darkness, he may feel it to be a snake and so he may develop fear. When there is light, the truth is revealed that it is a rope only and not snake. Similarly, in the light of 'Jnana', the universe is only an illusion. He propagated 'Advaita': There is no difference between 'Jeevatma' and 'Paramatma'. He put forth strong examples also to prove his theory.

In a later period great scholars like Madhvacharya, Ramanujacharya, Vallabhacharya propagated other theories like 'Dvaita' and 'Visistaadvaita'. But, the whole world accepted the theory of 'Advaita' of Sankaracharya. Many religions had vanished with the advent of Sankara and his theory of 'Advaita'. Such a great scholar he was! So, he was called 'Jagadguru' by all.

As ordained by Lord Siva, Sankara shed his mortal coil in the year 820, at an early age of 34 years. He is alive in the hearts of many a devotee even today and revered as 'Jagadguru Sri Adi Sankaracharya'.\*

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### **OBITUARY**

Sri Varanasi Venkata Subbarama Sastry (Nanayya), aged 84 years, an ardent devotee of Sri Babuji and resident of Hyderabad, attained Gurusayujyam on Friday 05.10.2018.

May Sri Sadgurudev bestow peace to his soul and courage to his family members.

### **OBITUARY**

Sri Gedela Krishna Mohana Rao, aged 84 years, an ardent devotee of Sri Babuji and resident of Vishakhapatnam, attained Gurusayujyam on Friday 02.11 .2018.

May Sri Sadgurudev bestow peace to his soul and courage to his family members.

# BHAJA GOVINDAM!

Ramana Prasad



## VERSE 12

*Dinayaminyau saayam pratah  
Sisiravasantau punarayatah,  
Kaalah kreedati gachhatyaahu  
Tadapi na munchatyasaavayuhu!!*

Day turns into night; dawn turns into dusk; winter departs; spring follows; and the seasons change again and again. Time plays frolic and life ebbs away. Yet man does not give up the gust of desires.

- to be concluded

## FISHERMAN BHAKTA'S SUPREME SACRIFICE

-Ramaswami S

Athibhakta, a devout Saivaite, was the leader of the fishermen community in Nagapatnam, a coastal town in Tamil Nadu. It was his daily practice to select the best fish among the deep sea catches by his staff and present it to Lord Siva by flinging it back into the sea. Sometimes, only one fish would be caught in those nets, but still he would sacrifice that also for the Lord. He was praised for this act by people in the town.



Pleased with his sacrifice, the Lord wanted to test Athibhakta's devotion. So, the Lord ensured that only one fish could be caught in those nets for some days. Despite this poor catch, Athibhakta would present it to the Lord, continuing his practice.

Because of this single fish catch daily, Athibhakta's wealth started dwindling, as he had to pay wages to his employees. Soon he became poor. Undaunted, he continued the practice of offering the single fish to the Lord, despite the appeal by his kin not to suffer like this. Gradually his poverty touched the level of his having not even a morsel of food. His friends again advised him not to hurt himself like this and said: "There is a limit to such Dharmic practice." But he would not listen. So they became angry and deserted him.

Owing to starvation, his health also deteriorated, but he sternly continued the practice by disposing of his possessions one by one.

One day, as usual his boatmen brought a single fish which he put it into the sea thus making his present to the Lord. After the fish was thrown into the sea, one of the fishermen noticed a golden colour fish in a net. He gave it to Athibhakta, who was immensely pleased to see such an invaluable creature. All of them shouted that it was a gift from Lord Siva for his sacrifice.

But Athibhakta declared: "This golden fish deserves to be presented only to the Lord, who is of golden hue." So saying, he consigned it to the sea.

Lo and behold! The golden fish disappeared, and all those present saw Lord Mahadeva, along with His consort Parvati, seated on His favourite carrier, Nandi. The Lord proclaimed: "I am pleased with the singular devotion of Athibhakta towards Me. Hereafter he will stay with Me in Sivaloka."

Athibhakta thus became one of the sixty-three great Siva devotees, who are revered as Naayanaars.\*

## **KAIVALYOPANISHAT - IV**

(Continued from the previous issue)

Rekha

Sri Mataji reiterated the significance and true meaning of Upanishat Upaasana and the Gnana Sadas (platform of knowledge). It is not enough to learn to recite the Shanti Mantras and Upanishat Mantras with accurate intonation, but it is absolutely essential to understand and experience the true nature of one's own self, in that path of Upaasana. The student is expected to have an open and focussed mind. This is accomplished by reciting the Shanti Mantra with devotion. It is a prayer for Shanti (Peace), which is cessation of the hyperactivity of the mind. If the meaning is clear while reciting, mind becomes calm at once.

Shanti Mantram:

**Om Sahana Vavathu, Sahanou bhunakthu, Sahaveeryam  
karavaavahai**

**Tejaswinaavadhi thamastu maa vidvishaavahai. Om Shantih,  
Shantih, Shantihi.**

The prayer begins with the most sacred syllable 'Om' (Pranavam). It is the primordial sound and most sacred cosmic sound. It is the cause for all creation. 'Om' comprises of the syllables a-u-m. 'A' denotes Brahma (the creator), 'U' denotes Vishnu (the preserver). 'M' denotes Siva (the annihilator). The Trinity originated from Parabrahman, the Ultimate Ground of all beings, as is the existence of 'Om'. 'Om' is the first uttered word for any Mantra. Om is considered as the head of a mantra. Any person regardless of caste or gender can perform the worship of the Pranavam (Omkaropaasana). However, one should have utmost concentration and zealous ardour to do that, without which a person is not qualified to do any chanting, let alone acquiring knowledge or doing scriptural studies. Mahatmas have declared that where there is concentration, none can restrict that ardent disciple from performing the Upaasana. In fact, it is the exclusive right of such a disciple.

Om Sahana vavatu – Om refers to the foundation of all, the omnipresent, omnipotent, omniscient, formless God. May He protect both of us (both meaning, the Guru and Sishya) from materialistic obstacles. They are praying because only then the mind

becomes peaceful and calm. Only then the spiritual knowledge imparted by the Guru is precisely perceived by the Sishya.

Sahanou bhunakthu – May both of us (Guru and Sishya) experience the bliss. Why do they have to feel blissful? The reason for that is as we get into the depths of spiritual science, we realise that the Paramatma (the Supreme Being) is not separate from us in some distant place but that He is within us. In fact, we are all true manifestations of that Being. Thus, as we become closer to that truth we experience the true nature of Paramatma, which is absolute 'Bliss'. Hence, the prayer for experiencing the oneness and bliss of that Supreme Being.

Sahaviryam karavaavahai – May we work hard together. Spiritual path is a very difficult one to travel. There is no place for indolence in spiritual field. It is not enough to listen to spiritual scriptures. We have to contemplate on what we listen to. We have to clear our doubts from the Guru and perform spiritual practice exactly as instructed by the Guru. So, to carry out this practice one has to take an oath to work hard.

Tejaswi naavadhitham astu – May our intellect become sharp, so that the spiritual science taught by the Guru is thoroughly understood and retained in the mind of the Sishya as he is receiving the knowledge. Hence, the prayer.

Maa vidvishavahai – Let there not be any misunderstanding between us (the Guru and Sishya). No negative force may act against us. Let both of us be in the same frame of mind, as one mind. May there be no ill-will or prejudice between us (the Guru and Sishya). The Sishya, due to ignorance and limitations of the mind and its capabilities, may not fully understand his Guru's ways and teachings, thereby resulting in misunderstanding his Guru. Then he cannot reach the depths of the spiritual science, and he may lose his faith in the Guru. This will lead to the demoralisation and downfall of the Sishya. No ill-feeling should arise in the Guru also. Guru is including himself along with the Sishya in this regard, and hence the prayer.

The prayer ends with Om Shantih, Shantih, Shantihi. Shantih is peace which is uttered three times. Mental afflictions are three-fold:

Adhyatmika, i.e. suffering from disease of the physical body, of the mind caused by sense organs, thoughts, traits and qualities.

Adhibhoutika, i.e. suffering caused by the surroundings including people and animals.

Adhidaivika, i.e. afflictions caused by celestial phenomena, such as lightning, thunder, cyclones and so on.

The Guru and Sishya are praying thus, so that none of the above mentioned afflictions stands as obstacles while doing this Upanishat Upaasana and humbly request God to protect them.

Sri Mataji laid stress on the significance of Guru. Guru is God Himself. In this case he is establishing the Adwaita sthithi or the non-dual state of Guru and Sishya. He includes himself also in the prayer along with the Sishya.

-to be continued

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### **OBITUARY**

Smt Kolipaka Santadevi, aged 73 years, an ardent devotee of Sri Babuji and resident of Hyderabad, attained Gurusayujyam on Wednesday 21.11 .2018.

May Sri Sadgurudev bestow peace to her soul and courage to her family members.

### **OBITUARY**

Sri Pothuraju Antarvedi, aged 72 years, an ardent devotee of Sri Babuji and resident of Pedanindrakolanu, attained Gurusayujyam on Monday 03.12 .2018.

May Sri Sadgurudev bestow peace to his soul and courage to his family members.

## OUR TEMPLES

Kasturi Siva Prasad

The tranquillisers  
That dispel unrest  
The moment  
We step in.

The well-wishers  
That turn us  
Nature-friendly  
The moment  
We speak to.

The enlighteners  
That tell us  
About dos and don'ts  
The moment  
We make a query.

The doctors  
That administer  
The right medicine  
The moment  
Our mind and body fall ill.

The all in all  
That are accessible even  
To the pavement lives  
The moment  
They turn devotees.

Our temples,  
The holy ones are.\*

## CLEAR YOUR DOUBTS

**Disciple:** Mataji, how are we to know that a Guru has attained 'Aatma saakshaatkaaram?' I am searching for such a soul. Will you show me such great souls? Have you seen Brahman?

**Sri Mataji:** It is very common in this world for people to ask this question.

What do you know about atman? What exactly do you mean by atma saakshaatkaaram? Ok. Even if I tell you that one particular man has attained that state, will you be able to recognise him? The great souls who have attained that state don't go with any signplate around their necks saying they are self-realised souls. An ordinary Philips or Osram bulb needs advertisement, but not the Sun's light. There are so many realised souls in this world. But the ignorant people can never



recognise them. Even if Lord Krishna is walking next to you, you will not be able to know Him unless you have a pure heart. That is the only qualification for you to recognise realised souls. Unless you are in the same wavelength as they, you can never know them.

Our Gurudev used to tell us three examples to differentiate the realised souls from the ignorant.

1. While one is a live wire carrying current, the other is a dead wire.
2. A real diamond and a glass piece may look alike but only a diamond merchant can pinpoint the real one.
3. While both camphor and salt are white crystals and look alike you will know their true nature only when you put them in fire. Camphor gets ignited immediately giving out light and a sweet smell all around and finally it burns totally, leaving nothing behind. Similarly great souls come into this world, spread the light and fragrance of knowledge everywhere and exit from the world. They give their entire life for the good of humanity.

When we put salt in fire, it produces crackling sounds and leaves a black residue. Ordinary men come into the world, make a lot of noise and leave the world.

Our Guru Maharaj used to tell us that One in whose presence we experience peace and divine joy, such a person is a great soul. In their presence we experience an inexplicable joy and peace of mind.

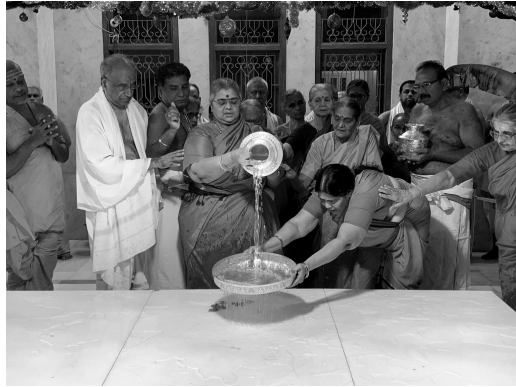
With finite knowledge and cramped vision how can you search and test great souls? Everybody cannot be a Vivekananda!

If you yearn with a real zest for knowledge, the Guru comes to you Himself.\*



Pujya Sri Mataji addressing the devotees at the Punya Aaradhana Utsavam of Sri Babuji Maharaj at the Brindavan in Srikalivanashramam. Also seen from left are Sri Nirvikalpananda Swamiji, Sri Dandi Nirmalanandagiri Swamij and Sri Vigyananda Saraswathi Swamini

Pujya Sri Mataji performing abhisekham at the Samadhi of Sadguru Maharaj on the concluding day of Punya Aaradhana Utsavam



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