

# 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            SARANNAVARATRI (DASARA)            AND            DEEPAVALI</b>		
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## **Sri Mataji's Benediction**

### **RECOGNISE THE KRISHNA WITHIN YOU**

When we think of Lord Krishna, two images come to our mind. One is the playful and mischievous little Krishna and the other is the grown-up Lord with His diplomatic acumen. The grown-up Krishna is hard to comprehend for everyone. But the little Krishna is very much within our reach and always near and dear to our heart. The little Krishna doesn't discriminate anyone based on gender, caste, creed, age, knowledge or any other factor. Anybody can pray and worship Him in whatever manner one likes, and He responds and relates accordingly. There is no need to be a musician to sing His praise or recite His names. The Gopikas used to sing songs in His praise while churning curd and He would appear before them as soon as they finished and got the butter.



We need to contemplate on our own existence and try to find out 'because of whom we came to life? Who is within us and giving us hunger? Who is making the food digest and satiating us?'. He is none other than Lord Krishna who is dwelling inside every living being in the universe. He can't be seen or heard, but only because of His power we are able to see or hear the world around us.

One day little Krishna pretended to have eaten dirt. Mother Yashoda tried to catch Him to punish. She chased Him all over the place but couldn't get hold of Him. She was getting tired and sweating profusely. The Lord felt pity on His mother and made Himself easy to catch. With His benevolence, she was able to finally get hold of Him and wanted to check his mouth for the dirt. But what did she find in His mouth? It was the whole universe within that tiny mouth. What projector in the world can show you that? None. It's the divine vision granted by the Lord. She couldn't comprehend if it was a dream, or an illusion played by Lord Vishnu, or someone else's magic, or even if she was Yashoda or not. That is the state you must reach to have that divine vision.

You must first forget yourself while meditating. And reach beyond the visible world as well as the imaginary world created by your own mind. Then you will see complete darkness. Once you cross that too, there is the formless Aatma or Guru or Krishna singularly glowing with the light of thousands of suns.

When a person is dead, his grandson asks the grandmother, “You are saying grandfather is no more. Then who am I seeing lying here?” The grandmother replies, “His body remains here but he is no more.” Whatever has left his body is the Aatma. You can see different lamps and fan fixtures or various electrical appliances, but can’t see electricity. There are differences in the appliances, but electricity is always one and the same.

In the same way, even though we see a lot of differences in the appearances or behaviour of different people or other living beings in the world, the all-pervading Aatma that is present in them and keeping them alive is non-dual. Even though you see different Gopikas, the Krishna among them is non-dual. He is none other than the omnipresent Aatma. Learn to identify and recognize Him within yourself and you will start seeing Him all around you and within the entire universe. May the Lord bestow upon all of us that divine vision!

Om Tat Sat!

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

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**by Sri Sivaji and his associates of Kamepalli,**  
**Khammam District.**  
**under the guidance and supervision of**  
**Her Holiness Sri Sri Sri Yogini Sri Chandra Kali**  
**Prasada Mathaji**

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**From the Editor's desk:**

## **GOOD vs. EVIL**

Om Gururam namaste!

Sri Kali Vanaashramam will be in the thick of Sharannavaratri festivities, dear readers, by the time this issue reaches your hand. The festival marks the end of the sufferings of the noble people who were tortured by demons like Mahishasura. Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj would often describe the war Jagajjanani waged against the Asuras as one between the Good and the Evil.

This battle was not limited to only that era. Such conflicts have been taking place in the Universe, in all the Yugas, as the positive and negative forces are permanent

in the Nature's scheme of things. Whenever forces of 'adharmā' get an upper hand and cross the limits of tolerance, there is divine intervention to discipline them and protect those abiding by Dharma.

According to Marcus Aurelius, the great Roman emperor – in fact, he was considered the last of the five great emperors of the Roman civilization – “Life is neither good nor evil, but only a place for good and evil.” Like king Janaka of Mithila, Marcus Aurelius was a philosopher king. His thought-provoking statements were later compiled as a book, by name ‘Meditations’. The aforementioned quotable quote of the Roman emperor emphasises the fact of the eternal fight between the Good and the Evil which finds its place in the human mind.

Sadguru Maharaj, in one of his Dasara discourses, remarked that the so-called battlefield like Kurukshetra is very much the human mind, wherein the Dharmic and demonic forces are constantly engaged in a war. A person gets the tag ‘Noble’ if his or her mind is full of good qualities, and is able to subdue the evil intentions. If it is vice versa, the person is described as ignoble.

The problem with people in general is that they understand the differences between good and evil, but easily fall a prey to the designs of the evil feelings which appear attractive. The disease causing substances are couched in sweet and colourful frills which function like



a magnet that draws iron filings, whereas the medicines for curing the disease are invariably bitter in taste. The hard choice before a person is whether to go by the external appearance of the forbidden fruit or by the inherent curative capacity of the drug.

Most human beings are unable to take the proper decision on such situations; for that, they need a person who can guide them on right lines. Such a guide is the Sadguru or True Master, who is a reservoir of positive energy that can soothe the confused individuals. Ravana, who was always surrounded by yes-men, could not take the right decision before venturing to abduct Mother Sita in Panchavati. But when he approached his uncle Maricha to seek his help in executing his evil plan, the latter advised his nephew thus:

‘Sulabaah puruashaah rajan, satatam priya vaadinah  
Apriyasya patyasya vaktaah srotaah cha durlabaah’.

(O king, people who can always humour you are dime a dozen; but there is none to suggest the medicine, which is bitter but a sure cure).

Ravana discarded the sagacious advice of Maricha, who had had the deadly experience of Rama’s arrows, and went ahead with his evil design that led to his ultimate downfall.

Poojya Sri Mataji would advise disciples not to get inveigled by negative forces, which lure them by made-up appearance. “The only way to conquer the negative forces is to seek the company of noble people – Satsang – where your thoughts would always remain noble,” the Divine Mother said once and furnished this anecdote to drive home the point: “A pot, having a number of holes, cannot hold water however much you try. But if you keep that in a water tub, the pot would not only be full but also be able to hold the water inside. Similarly, if you get into a Satsang and remain there you would absorb noble thoughts and also be able to drive away evil tendencies.”

Sri Sankara Bhagavad Padacharya also lays stress on the need for keeping good company to eliminate negative thoughts and exude positive energy. A person’s character is shaped on proper lines only in the company of noble people. As the saying goes, “Show me your friends, I will reveal your character”, the company one keeps decides that person’s outlook on life. By the grace of Guru Maharaj, we are in ‘Nirantara Satsang’.

Jai Gurudev!\*

## Thus Spake Babuji IMPACT OF SADGURU'S INITIATION

Sushumna Prasada

On one occasion, Lord Babuji, addressing a gathering of devotees, explained how electrical instruments perform different activities. “For example, we get illumination through bulbs and tube lights. Fan provides us air. Through geyser water gets heated. TV provides us picture and sound. Voice is made clearly audible through microphones. But all these facilities are possible only when electricity passes through them. In the absence of electricity, no instrument can function,” Gurudev said. Thereupon, the discourse continued thus...



Various ornaments like ear-rings, bangles, chains, girdles, anklets, etc., are made by a talented goldsmith, only when the base material gold is there. In short, gold is transformed into different shapes according to the taste of the people who decorate themselves with those ornaments. Without power, none of the electrical instruments can function. So also, without gold, ornaments cannot be made.

Likewise there is multiplicity of shapes among the living beings also in this Universe. It is only the Spirit (Chaitanya) which activates all the living beings. The physical body which is the mixture of five elements – space, air, fire, water and earth – receives them through the limbs of the body (gnanendriyas) like light, a property of fire, is perceived by eyes; smell, a property of earth, perceived by nose; sound, a property of space, is perceived by ears; taste, a property of water, is perceived by tongue and touch, a property of air, is perceived by skin. Hence, they are called sensory organs. Hands, legs etc., are termed as organs of activity (karmendriyas). A person who is enveloped in the layer of illusion (Maya) identifies himself or herself with this physical body and calls them as ‘my eyes, my ears, my nose, my tongue and my skin’. Being steeped in Maya, man identifies himself with this physical body and develops the feeling of ‘I’ and ‘Mine’ - (Ahamkara) and (Mamakara). The real ‘I’ gets shielded in the strong layer of illusion and the false ‘I’ (unreal) gets focussed into limelight which is only a mere reflection.

Attachment to this physical body (Deha Vasana) plunges a person into the mire of Maya.

This attachment to the body is of three types. One can overcome attachment to the scriptures (Sastra Vasana) and attachment to the world (Loka Vasana). But it is highly difficult to conquer the third, attachment to the physical body (Deha Vasana).

It is the property which you have acquired from a series of births. It is very difficult to overcome this feeling of physical attachment. But it is not impossible. The results of good and bad actions in the previous births are responsible for this birth. You can overcome this feeling of physical attachment only by the infinite grace of Sadguru, when you cultivate implicit faith in him.

Ignorance (lack of Real Knowledge) is so dangerous that it makes a spiritual trainee to believe what is real as unreal and what is unreal as real. What is done with the mind, whether it is good or bad comes along with the person. The layer of illusion that enwraps the mind can be expelled by the infinite grace of the spiritual master (Sadguru) alone and by none else.

I will tell you an incident about sage Valmiki. Originally, he was a hunter who looted money from the wayfarers. But he was a great man with the 'samskara' (piety acquired from previous births). Genuine piety gets revealed, when the destined time comes. Divine Sage Narada out of boundless love and grace for Valmiki came in the role of a Sadguru and showed him the path of Self-realisation to eradicate his ignorance. To the question posed by the sage, Valmiki answered that he looted the passersby in order to support his family members (wife and children) and he considered it as his duty. The right time has arrived for the transformation of the hunter and thief into an immortal poet (Adi Kavi) who composed the everlasting epic 'Ramayana' in Sanskrit which is known as the divine language.

Narada asked him to find out whether his wife and children were ready to share the result of his sins. Valmiki got a negative reply from his wife and children about sharing the result of his sins. This became the turning point in the life of Ratnakara, the original name of sage Valmiki, which made him realise the futility of his sinful life, he had led so far. Immediately Ratnakara surrendered himself totally at the sacred feet of Narada, realising his mistakes. He requested the Divine Sage to guide him in the spiritual path in order to attain Eternity. Immediately Sage Narada gave him initiation of the sacred Taraka Mantra 'Rama'.

-to be continued



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

### **Avatarana (Incarnation)**

Where did Sri Babu come from? Whom does he belong to? What was his time period? All these questions were answered by Sri Babu Himself in the form of a song: “Who can know Babu? How much can they comprehend about him? How can they impart that knowledge to others? What period he belongs to? And what place he belongs to? Can anyone assert any particular time and place the sky belongs to?”

How true! The great souls, who are the light behind every living being in this universe and who are boundless and limitless, are above and beyond all the worldly measures of place, time, race, caste, creed, lineage, names and forms. That’s the reason Sri Babu used to quote this verse many-a-time: “Jaati neeti kula gotra dooragam, naama roopa guna dosha varjitam, desa kaala vishayativartiyat, Brahma tatvamasi bhavayaatmani.”

The Mahabharata says, “It’s not possible to know the origin of rivers and warriors.” In this context the warriors are those that conquered the illusion of identifying oneself with the body and attained self-realization.

Still, Sri Babu in his casual conversations used to tell people that his mother told him that he was born after she worshipped Sri Santana Venugopala Swami with ardent devotion, and one night the Swami appeared in her dream as a cute little boy taking rest under the shade of the expanded hood of *Nagendra* and assured her that he would be born as her child.

Some of Sri Babu’s devotees had the following visions in their meditation or dreams. Sri Nindrakolanu Doctor garu, who was a very close devotee of Sri Babu, narrated his vision during meditation as below:

When a tribal couple were walking in the jungle, they saw a small boy sitting on the bank of a stream playing with his feet in the water. The couple could not take their eyes off him and stood there adoring him. The boy who kept playing seemed to have not noticed them. They asked him “Who are you Babu?” The boy pointed his index finger towards him with a smile as if indicating “I am myself” and continued with his play. The couple asked “What is your mother’s name?” and the boy pointed towards the earth. When asked “Who is your father?” he showed the sky. They felt that he was telling “Earth is my mother and sky is my father.” They couldn’t leave the kid alone in the jungle and waited for a long time to see if someone showed up for him. But none turned up. It was getting dark. They feared the boy would be harmed by wild animals and asked if he would come with them. The boy submitted himself into the arms of the couple with an enchanting smile.

The boy grew up at their home for some time. He learnt speaking small words. When the family members would search for something, he used to show them exactly where it was. The family and neighbours used to get surprised with this and started thinking that he was not an ordinary boy. Suddenly he disappeared one day.

After a few days while some labourers were going to work, they saw a smart boy among their crowd. They started wondering who that stranger was and could recognize him to be the boy they saw with the tribal couple. When asked about that, the boy said ‘yes’.

While they were chatting and walking together they had to cross a canal. They entered the canal holding the boy’s hands carefully. But suddenly there was a gush of water and the canal flooded. The labourers got scattered and somehow swam to their safety. Once everybody reached the other side, they realized that the boy was missing and found him drowning in the middle of the canal. Some tried to swim towards him for rescue but couldn’t reach and he disappeared. A few swam downstream in search of him but couldn’t find him. Since it was getting late for their work, they all left with a heavy heart.

But, after a while, they again found the boy walking among them. There was no sign of any drowning. He was completely dry! Surprised, they asked “Babu, we thought that you drowned in the canal.” The boy replied with a smile, “When Lord Vishnu, who sleeps on the Ocean of Milk, belongs to us, where is the need for fear of water?” They all proceeded to walk happily chatting with him.

They stopped at a small tea shop on the way to buy something. “Babu! Do you want soda or something?” they asked. The boy kept staring at the shop without answering. The owner of the shop asked “Babu! Why are you staring at my shop like that? What happened?” The boy just replied, “The shop will not last long.” The people were surprised listening this, but the shop owner got very angry. He raised his hand to slap the boy, but couldn’t do so looking at the innocent face. There was some attraction. He lowered the hand and the labourers convinced him and proceeded to their work.

A few years passed and the owner got good revenue and he renovated that shop into a big restaurant. His business was flourishing very well. One day he was standing in front of the building and beholding his prosperity, when he suddenly recollected the words of the little boy “this shop will not last long.” How true! The shop is no longer there. And there is a big restaurant in its place. He realized that it was God’s blessing in the form of that little boy and his heart was filled with gratitude.

That day onwards he longed to see that boy again. That auspicious day finally arrived. One fine morning the owner saw that little boy standing in front of his building and ran towards him. He prostrated at the feet of the boy and invited him into his house. Realizing that the boy is God Himself, he worshipped him with utmost respect.

He was fortunate to get the divine sighting of the boy several times later. On one such occasion the divine boy was sitting in the sofa in their living room. The host was doing worship in his puja room. His son came to the living room, had a glance at the sofa, and went running to his mother saying “Amma! There is a big monkey sitting in our sofa.” When the hostess came to find out, she saw Goddess Kali, the mother of the universe. Astonished, she informed her husband. When he came running to check, he saw the boy sitting in the sofa with an innocent smile.

The delighted couple called the boy “**Sri Hanumat Kali Vara Prasada Babu**” in their immense devotion and adulation towards the divine boy and that became his name. There are many devotees happily present with us now who know that this incident is true.

-to be continued

## **Divine Mother Speaks**

### **HOW TO ACHIEVE INNER PEACE?**

Japamala Prasada

According to Sri Adi Sankara Bhagawadpada Acharya, the three most difficult things to obtain in this world are: to be born as a human being, the desire for Liberation from the cycle of birth and death and the company of a self-realized soul or Mahapurusha. We are all so lucky to get all the three unattainable things in this life. Is it enough to attain them? Definitely not. Having got them, are we making use of them properly or not is a question we have to ask ourselves. We are blessed to be in the company of Satsangis in the Ashram, and a Satya Guru to guide us. If we don't make the best use of this great opportunity in this life, our existence is a waste. There is no guarantee that we will be born as human beings in our next birth.



Those who want Liberation or 'Moksha' should do the Sadhana prescribed by Sri Gurudev. Doing various Ashram sevas and Sangha Seva is a part of the Sadhana. But the most important aspect of Sadhana is Sravanam (listening to Gurubodha), Mananam (to ponder and contemplate upon what you have heard) and Nididhyasanam (meditation).

By doing Sravanam we will know how to do karma (action) without expecting the fruits of action. This is called 'Nishkama Karma'. Depending upon their skills, individuals may perform many actions. These will only help to cleanse your mind a little. But Dhyanam, or meditation helps you to do your karma even better. Even Brahma the creator, Vishnu the protector and Siva the destroyer have to do meditation to perform their duties. When our body gets tired it needs to sleep to get rest and regenerate. Likewise, the ever wavering and restless mind gets rest and peace only through meditation.

We must lose ourselves in meditation. You must forget even the thought that "I am doing meditation". You should go beyond the external sounds. Sri Babuji Maharaj used to tell us to keep a time-

piece that ticks (tick tock .. as in olden days) on one side and a radio playing soft music in low volume on the other side during meditation. Though these sounds may be disturbing in the early stages, as you progress in meditation, you will not be able to hear those sounds any more. Once you have crossed over these sounds, even a TV set or the roaring sound of the sea will not disturb you. This way you can conquer the external sounds. Then, you have to conquer the sounds from within you, that is, your mind's chatter. Whatever it has seen, heard, touched, tasted or smelt and perceived with senses the mind records it in 'Chittam' which is the storeroom or record room. Once we sit for meditation, the mind opens the door of 'Chittam' and there is a constant chatter going on within us. Because of this turbulence, the mind is wavering, becomes unsteady and deters you from meditating. How to overcome this agitation? The mind prompts you to leave meditation and go away. You should never succumb to its command. You can stop the turbulence caused by the mind by recapitulating the 'Guru Bodha' (Sadguru's teachings) which you have heard or read. This and only this can stop the turbulence of the mind.

Think about the time you spent in the divine presence of your Gurudev; try to divert your mind towards the Upanishads or the 'Bhagavadgita' or other scriptures you have studied. This will definitely bring your mind to a standstill, and ultimately peace will reign over you. To achieve this inner peace there is no other aid than constant practice and infinite 'vairagya', or detachment as Lord Krishna has said in the 'Gita' – "Asamsayam Mahabaho! Mano Durnigraham Chalam| Abhyasena Tu Kaunteya Vairagyena Cha Grihyate||"

Holding and controlling the ever-wavering mind is as impossible as trying to catch the wind. But by constant practice, self-will and detachment one can do it. So never lose heart and get disappointed. Don't forget that practice makes man perfect.

Anybody can perform spiritual practices – be it a sanyasi (ascetic) or a grihasta (householder). As a matter of fact, our Gurudev says that a grihasta or householder's way of life is 'Raja Yoga' and a short-cut to attain the divine goal. Even if his mind wavers and desires something, the householder can still bring it back on the right track with 'vicharana' or contemplation. On the other hand, a sanyasi's

life is very precarious. Even if his mind simply visualizes or runs after worldly things, it pushes him into a bottomless pit. Lord Gurudev used to compare the life of a grihasta to a train which has derailed in the railway station, which can be put back on rails easily with a crane; whereas a straying sanyasi's life is like a train which has derailed while running over a bridge. This train will simply fall into the river below and perish.

Ashram's atmosphere and vibes help a sadhaka or spiritual trainee to attain his/her goal easily. The atmosphere is filled with divine vibrations. This is a place where many mahatmas have done penance and our Guru Maharaj has graced this place with His divine presence. We must make the best use of the opportunities given to us. May Lord Sri Gurudev bless us with infinite devotion, knowledge and detachment to reach our goal!

Om Tat Sat!!!\*

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**APPEAL TO THE READERS OF**  
**SAMARDHA SADGURU TELUGU**  
**MONTHLY MAGAZINE**

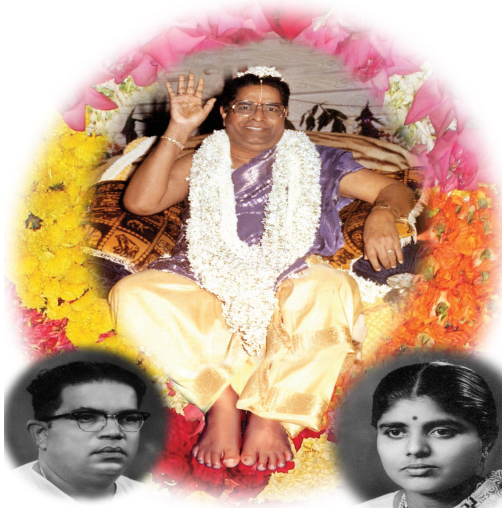
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SAMARDHA SADGURU MANAGEMENT

Contemplation is greater than meditation. Though singing devotional songs and meditation focus the mind, through reflection and contemplation, you can go a step further and obtain bliss.

**- Sri Babuji**

## HOMAGE TO MATRUSRI OF 'DIVINE MOTHER'



Sri Guru Dasami is a very auspicious day for all the devotees. It is said that on this day all 'dasendriyas' become quiet thus bringing mind to a standstill state. On this day we hold satsang and perform Sri Sadguru Padapuja.

In the early hours of the last Guru Dasami, i.e. September 24, 2019 (Tuesday), Matrusri Veera Raghavamma Prasada, mother of our beloved 'Divine Mother', Poojya Sri Mataji, attained salvation, after a brief illness. She was 93.

Way back in 1948 she had darsan of Sri Babuji in her brother's (Sri Gopal Raju garu) house in Gundugolanu village. At that time Sri Babu was sitting on a hammock. She felt that she had a glimpse of God in Him. Her husband Sri Chiranjivi Raju garu met Sri Babuji on their next visit. He instantly developed great devotion towards Sri Babu and tied Sri Babu with the bonds of devotion. Impressed by his great devotion, Sri Babu gave 'Mantra deeksha' which he started meditating day and night. Sri Raju garu, his wife and his mother worshipped Sri Babu with great faith and devotion. Sri Raju garu reached the abode of Lord Shiva in Sri Saila

Mahakshetra in the august presence of Sri Babuji, as per his last wish.

In 1955, Smt. Raghavamma was admitted in hospital in Eluru for delivery. Sri Babu was performing Sri Devi Sarannavaratri Pujas in the village of Potunuru, near Gundugolanu. Sri Babu used to send Puja kumkum and Tirtha Prasadams daily to Raghavamma garu. On the Full Moon day of Aasvinyuja month, she was delivered of a girl child who was christened as 'Chandra Seshamamba'. The child grew up under the tutelage of Sri Babu, and took the reins of Ashrama Pithadhipathi, after Sri Babu left His mortal coil on 3rd December 1988. She is now known as Yogini Sri Chandra Kali Prasada Mataji. Devotees fondly call Her 'Amma'.

Ever since the establishment of Sri Kali Gardens Ashram in Nambur, Smt. Raghavamma garu moved to Ashram with her daughter Chandra, and had been participating in various Ashram activities. Raghavamma used to provide food and other amenities to devotees visiting the Ashram, for Sri Babuji's darsan.

In 1966, Raghavamma garu joined 'Sampoorna Uttara Desa Yatra' with Sri Babu and other devotees, along with her daughter Chandra. On the way Chanrda was taken seriously ill. Sri Babu, keeping His protecting hand on her head, went into a Yogic trance. After a while, she was completely cured. Sri Babu, handing over Chandra to Raghavamma garu, said: "Jaganmatha has given a fresh lease of life to your child." In reply Ragavamma merely said, "We do not know what Jaganmatha did to her. You are our father, mother, philosopher and guide (Guru). *Anyadha saranam naasti, Twameva saranam mama!*"

*"Thadasthu!"* blessed Sri Babuji.

Smt. Raghavamma garu continued to entertain devotees visiting Ashram till her last breath by providing food and other amenities with great care and compassion. She perceived Gurudev in Mataji. Thus thinking of Gurudev ceaselessly, she merged in Him – in other words, she attained **Guru Sayujyam!**

All devotees pay their humble tributes to her.\*

All said and done, one has to meditate well. Only then you will obtain the grace of God or Guru. **-Sri Babuji**

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

**October 2019**

- 05 Sat - Moola Nakshatram - Sri Saraswathi Puja  
06 Sun - Durgashtami  
07 Mon-Maharnavami  
08 Tue - Vijaya Dasami  
09 Wed - Ekadasi - Ekaham, Deeksha Viramana  
10 Thu - 07.00 P.M. Sri Sadguru Pada Puja  
13 Sun - Aaswiyuja Purnima, Birth Day function of Sri Mataji -  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
23 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
26 Sat - Naraka Chaturdasi, Maasa Sivaratri - Satsangam,  
Sri Sadguru Pada Puja  
27 Sun - Deepavali Amavasya - Sri Sadguru Pada Puja, Bhakta  
Samaradhana, 08.00 P.M. Firing of Crackers  
31 Thu - Nagula Chavithi - From Kartika Suddha Chaviti to  
Nov.08-Fri - Daily Morning Ekadasa Rudrabhishekams  
to Sri Ramalingeswara Swamy with Panchamrutalu,  
Navarasalu, Laksha Bilwarchana.

**November 2019**

- 08 Fri - Chiluka Ekadasi - Sri Sadguru Pada Puja,  
Ekaham Sankeerthana,  
Samuhika Sri Satyanarayana Swamy Vrathalu,  
Bhakta Samaradhana  
09 Sat - Ksheerabdi Dwadasi - Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
12 Tue - Karteeka Guru Purnima - Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana,  
07.00 P.M. Jwala Thoranam, Nagarotsavam of  
Sri Uma Ramalingeswara Swamy,  
15 Fri to 21 Thu - Sri Sadguru Aaradhana Mahotsavams.  
21 Thu - Sri Guru Dasami  
22 Fri - Abhishekam to Sri Sadgurudevulu -  
Homam by devotees who have taken Sri Sadguru  
Mandali Deeksha

23 Sat - Purnahuti to Homam, Deeksha Viramana  
25 Mon - Maasa Sivarathri  
26 Tue - Amavasya

## **December 2019**

02 Mon - Sri Subrahmanya Shashti  
03 Tue - Sri Guru Devulu Swaswarupalayam Day-Sri Sadguru  
Pada Puja, Bhakta Samaradhana,  
07 Sat - Gita Jayanthi  
11 Wed - Margasira Purnima, Datta Jayanthi - Sri Sadguru  
Pada Puja  
16 Mon - Starting of Dhanurmasam  
21 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
24 Tue - Masa Sivarathri  
25 Wed - Chirstmas - Sri Sadguru Pada Puja  
26 Thu - Amavasya - Surya Grahanam (08.12 A.M. to 11.22 A.M.)

## **January 2020**

01 Wed - English New Year Day - Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
06 Mon - Mukkoti Ekadasi - Uttara Dwara Darsanam -  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
10 Fri - Pushya Purnima - Sri Sadguru Pada Puja  
14 Tue - Bhogi - Satsangam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana,  
07.00 P.M. Pouring of Bhogipallu on Sadguru Murthy  
15 Wed - Sankranthi - Pushya Bahula Panchami -  
Sri Tyagaraja Swamy Aaradhana, Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
16 Thu - Kanuma  
19 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
23 Thu - Masa Sivarathri  
24 Fri - Amavasya  
30 Thu - Vasantha Panchami

When you bow to the Guru in reverence, it reaches all  
the deities.

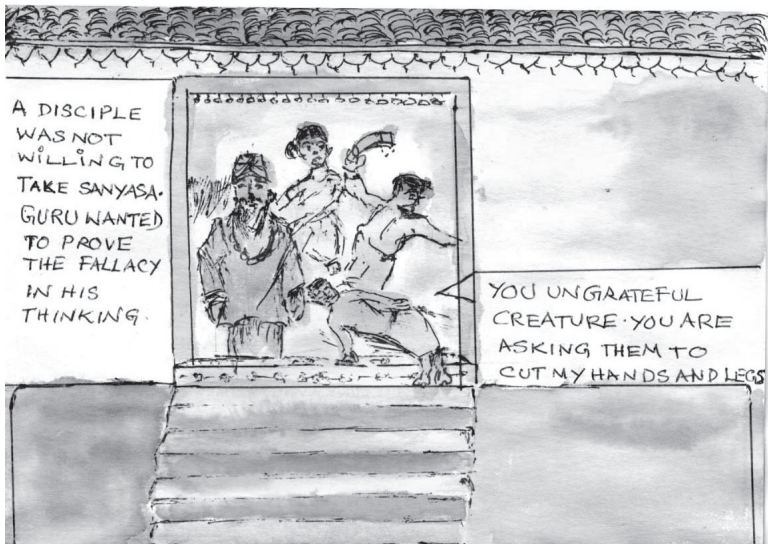
**-Sri Babuji**

## Children's Section Tales of Sri Ramakrishna

### MAN WHO TESTED WIFE'S DEVOTION

Ramana Prasad

A disciple told his Guru that he cannot take *sanyasa*, as his wife loves him so much. However his Guru was learning some of *Hathayoga practices* to him. Guru wanted to prove the fallacy in the disciple's thinking. He then taught the disciple certain yogic exercises and told him what he has to do.



One day suddenly everyone in the disciple's house were crying. All neighbours assembled there and tried to find out what calamity struck in their house. They saw this young man was lying motionless in a curved posture. Everyone thought that he died. His wife started crying. She lamented, "O dear! what happened to you? why you left us? I never imagined this even in my dream." Meanwhile the relatives wanted to take him out for cremation. As his body was in a curved posture, it was not possible to remove his body from the front door. So they started cutting the door to bring him out. The wife who was ceaselessly crying, came running

and said, "What are you doing?" They said, "We are cutting the door to remove the body from the house." She said, "Dont you see that with his death, there is no one to support me and my children? Now if you break the door, I have no money to get it repaired. He is no more in any case. You cut his hands and legs and take him out "

By that time the effect of the drug administered by his Guru vated and he got up and said, " You ungrateful creature! You are asking them to cut my hands and legs... "Saying these words he left his house and renounced *samsara* and stayed with his Guru.\*

### OBITUARY

Smt. Kaldindi Lakshmi Kanthamma (Elurupadu Doctor, wife of Late Dr.K.Ranga Raju), aged 72 years, an ardent devotee of Sri Babuji, attained Guru Sayujyam on 05.07.2019.  
May Sri Sadgurudev bestow peace to her soul and courage to her family members.

### OBITUARY

Smt. Vegesna Ramalakshmi, aged 55 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on 13.07.2019.  
May Sri Sadgurudev bestow peace to her soul and courage to her family members.

### OBITUARY

Sri. Telaprolu Ramanarayana (Canteen Setty), aged 83 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on 01.09.2019.  
May Sri Sadgurudev bestow peace to his soul and courage to his family members.

## DEVOTIONAL STORIES WHO IS BRAHMARISHI?

Ramana Prasad

There are three stages of recognition in saint-hood viz., *Rishi, Raja rishi and Brahmarishi*. Saint Vishwamitra by doing severe penances has earned recognition as *Rajarishi*. Eventhough with his continued spiritual practices he should have earned recognition as *Brahmarishi*, saint Vasista himself a Brahmarishi, continued to address him only as *Rajarishi*. This hurted Vishwamitra much. He started introspecting himself if any further efforts are needed to attain *Brahmarishi* status? He was convinced that no further spitiual practices are needed as he



fulfilled all the requirements needed for becoming *Brahmarishi*. Although people were already calling him as *Brahmarishi*, saint Vasista kept on calling him only as *Rajarishi*. This he took it as great insult.

Unable to bear this , one night he reached the saint Vasista's camp with an intention to kill him. At that time Vasista and his wife were sitting outside. That was a full moon day. The moon was spreading cool rays all over the Ashram. Arundhati

said to Vasista, “Nath! it is very pleasant here. The atmosphere is serene.” Agreeing to her statement, Vasista nodded his head. Breaking the silence, Arundhati asked, “People are praising Vishwamitra all over.” Vasista replied, “Yes His fame spread allround like this moonlit light and he is bringing happiness to the people.” Vishwamitra who hid himself behind was pleased to hear the words of praise from Vasista. He thought that he was wrong to judge him as his enemy. He regretted very much for this. He threw the sword and fell at the feet of Vasista.

Vasista lifted him, and said, “O Brahmarishi! We are glad to see you here. What is the purpose of your visit?” Viswamitra asked him, “*Munindra!* you have been calling me so long as *Rajarishi*. But then why you addressed me now as *Brahmarishi* now? Vasista replied thus: “Your egoism and proudness were still remaining and as a result you have not learnt to respect saints and *Mahatmas*. I find now your devotion towards God and saints is fully blossomed and you have become *Brahmarishi* in real sense.. Please sustain these good qualities viz., humbleness, kindness etc., and do justice to your *Brahmaristwa!*”

**Moral: Humbleness, absence of ego are the prime requirements of Brahmarisitwa. Man should therefore try to aquire these qualities.\***

Ten ignorant men forded a stream and on reaching the other shore counted themselves and founded only nine. They grew anxious and grieved at the loss of the tenth unknown man. A wayfarer, ascertaining the cause of their grief, found that each had left himself out in the count, so gave each a blow and asked them to count. They counted ten and were satisfied. The tenth man was not got anew. He was all along there and only ignorance had caused their grief. Similarly also with a man and the Self. There is nothing to be gained anew. The Self is ever here and now. Because the limitations have been wrongly assumed, there is the need to transcend them. Moreover, if it were anything to be gained anew, it would imply its previous absence. What was absent once, may vanish again also in which case there would be no permanence in salvation.

-Sri Ramana Maharshi

## FAITH NEVER FAILS

My dear Chiranjeevulaara:

Sadguru Maharaj would often say that one's faith in God should be complete and that there should not be even an iota of doubt about His grace. Here is a tale describing how steadfast faith in the Almighty helped a hungry man.

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Subbaiah of Mudinepalle village lacked faith in God. He would tell his friends that mere belief would not be sufficient. One day as he was walking near a temple, he heard some devotees doing 'bhajan', loudly chanting God's names. He shouted at them: "Why are you people singing in such a high pitch? Will you get food by merely repeating God's names?"

One of the aged devotees replied: "Young man, by repeating the Lord's names you would not only get the food, but also be fed by someone." Subbaiah challenged the old man: "Okay, let me see whether I would be fed by chanting Lord's names."

So saying, he walked towards the nearby forest and sat on the branch of one of the trees. Of course, he started chanting the names of God he knew. Two days passed by and there was no trace of any food coming his way, let alone someone feeding him. But he did not give up as he had to disprove the old devotee's faith. On the third day, he felt hungry, but still continued the chanting. After some time, a wayfarer sat under the tree, unfolded his food bundle and started eating. Since he had a large quantity of food, he kept a portion of it in the bundle. He wanted to rest and soon began to sleep. An hour later, he woke up and left the place, forgetting to take his food bundle.

Subbaiah was happy that some food was available to satiate his hunger, but his ego would not permit him to eat it, because he wanted to see whether someone would feed him. He continued the chanting.

Meanwhile, a gang of robbers came that way. When they saw the food bundle they were tempted to eat it. But one of them cautioned: "Let us not eat this; it may be poisoned." The robbers then thought of testing whether the food was poisoned or not. They looked for some crows in the tree, but could not find any. In this process, they noticed Subbaiah sitting on the tree branch.

One of the robbers said: “Let us ask that fellow to eat this food, and that will enable us to know whether the food is poisoned or not.” Immediately, they brought Subbaiah down and forcibly fed him, and felt relieved that the food was fit for eating.

Subbaiah recalled the words uttered by the elderly devotee three days ago and realised that faith in God could even move mountains.

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Children, hope you liked the story. Intense faith in Sadguru Maharaj, who is none other than the Almighty Himslef, will never fail. God will take care of everyone who has deep faith in Him.

Yours affectionately,  
Maathula\*

A figure on the screen in the cinema show appears to watch the whole world. What is the reality behind the subject and the object in the same show? An illusory being watches an illusory world. You and the world are as real as the cinema figure and the cinema world.

Illusion is itself illusory. Illusion must be seen by one beyond it. Can such a seer be subject to illusion? Can he then speak of degrees of illusion? There are scenes floating on the screen in a cinema show. Fire appears to burn buildings to ashes. Water seems to wreck vessels. But the screen on which the pictures were projected remains unscorched and dry. Why? Because the pictures were unreal and the screen is real. Again reflections pass through a mirror; but the mirror is not in any way affected by the quality or quantity of the reflections on it. So the world is a phenomenon in the single Reality which is not affected in any manner. Reality is only one.

You speak of a vision of Lord Siva. Vision is always of an object. That implies the existence of a subject. The value of the vision is the same as that of the seer. That is to say, the nature of the vision is on the same plane as that of the seer. Appearance implies disappearance also. Whatever appears must also disappear. A vision can never be eternal. But Lord Siva is eternal.

-Sri Ramana Maharshi

## **Babuji's Fables**

### **RATNA GARBHA - BHARAT**

Our country which we are calling as India is actually named as 'Bharat', but the British who ruled over us renamed it as India. 'Bharat' is a Sanskrit word with a very deep meaning. 'Bha' means Light or Brilliance and 'rata' means to unite. So 'Bharat' means one which is always immersed in or in union with Light. This is no ordinary light but it is the Light of spiritual power.

Our country is filled with spirituality and also great saints like Jnandev, Namdev, Tukaram, Gora Kumbhar, Kabir Das, Kamaal Das, Tulasi Das, Meera Bai, Sakku Bai, Jana Bai, Mukta Bai, Samardha Ramdas Maharaj, Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Ramana Maharshi, Swami Rama Teertha, Saint Tyagaraja, Bhadrachala Ramadas, Sri Andal and other Alwars, Nayanars, Sri Adi Sankara Bhagawatpada, Ramanujacharya, Madhwacharya, etc. There were also great kings like Shivaji Maharaj, Akbar, Bhojaraju, and leaders like Gandhiji, Subhas Chandra Bose, etc., who were Karma Yogis. There are as many saints in our country as many letters in Bhagawadgita.

That is why Bharat is called as 'Ratna Garbha' which means the womb filled with diamonds. The saints, patriots, poets like Kalidasa, Kambar and others and all those named above are all real diamonds whose effulgence (Prakasham) fills every nook and corner of this great country. We should chant the names of these great souls every morning without fail and mould our lives taking them as our idols. I will tell you stories of some of these great people one by one.

***Maral:* Be proud of our Bharat.**

—Retold by Dr. Swarnamukhi Prasada

## **Down Memory Lane**

### **THE GLORY OF THE DIVINE NAME**

(Continued from the previous issue)

Sushumna Prasada

To explain this Truth, Lord Babuji quoted the example of a wild forester and banded thief.

His name was Ratnakar. In his previous chapter of life (Poorvasramam), he had led a sinful life, looting the travellers on the way for the livelihood of his family and himself. The Sadguru alone has the capacity to transform the lives of such people and offer them eternity. It was because of the pious deeds done by him in the previous birth that Sadgurudev himself came to Ratnakar. He had such fortune that the Divine Sage Narada himself became a victim to Ratnakar's looting. That very moment became the turning point in Ratnakar's life. Narada asked Ratnakar why he was looting people like that. Ratnakar replied that he was doing it to feed and maintain his family.

The sage then asked him to go back to his wife and children and question them whether they were prepared to share his sins as he was committing them in order to support them. When Ratnakar put the same question to his wife and sons, immediately they replied that they had nothing to do with his sins and that he had committed it as part of his duty. It was immaterial to them about the method he followed to take care of them. The reply acted as an eye-opener to Ratnakar, as it fully revealed their selfishness. He regretted for having wasted his life by committing so many sins. Immediately he prostrated at the lotus feet of the Divine Sage and begged him to offer a solution to save himself from this sinful and deplorable life. The sage assured him that his repentance would certainly protect him from those sins. Then Narada enlightened him on the glory of the Divine name 'Rama' which has the capacity of burning all his sins and make him pure and crystal clear. Then Ratnakar requested the sage to give him initiation. Narada, out of compassion and love for Ratnakar, initiated him, giving the name of 'Rama'. He could not even pronounce the name of 'Rama'. Ratnakar sat in the posture of meditation closing his eyes, he began to chant 'Mara...Mara'. Thanks to his concentration and compelling desire to be reformed, the speedy utterance of 'Mara...Mara' became 'Rama...Rama' and the

utterance of the glorious name of Rama made him do penance for centuries together.

He did penance like that till heaps of mud grew around him like an anthill ('valmikam'). Thus the blessing of the Sadguru transformed him into a realised soul. Since then, he came to be known as Sage Valmiki. He has the priceless credit of being the first epic poet (Adikavi). As Brahma is the creator of the Universe, Sage Valmiki is the literary creator of slokas (stanzas). With the inspiration and encouragement of Narada, Valmiki became the first immortal epic poet who composed the literary garland of everlasting diamonds known as 'Srimad Ramayanam'. The Ramayana is the life history of Lord Sri Ramachandra. 'Srimad Ramayanam' is unique in its literary and spiritual values and is beyond comparison. The Ramayana is the first and best epic of literary excellence given as a boon to entire humanity. This great epic is ageless, priceless and timeless. The following sloka reveals the greatness of the inestimable literary composition.

“Yavat sthasyoti Giriya  
Sarithaschar Mahitale  
Tavat Ramayana Katha  
Lokeshu Pracharishyati”

Meaning: 'This great epic will live and shine as long as there are mountains and rivers in this Universe. And you (Valmiki) will be the recipient of eternal fame and name.' This sloka is the blessing and boon given by Creator Brahma to the literary creator Valmiki.

It is such Divine invocation that made Sage Valmiki to rise above the physical level in deep meditation and yogic excellence. In that super human level, Valmiki visualised all the scenes of the life of the Divine Lord. Then with that Divine inspiration, he started composing the first epic poem picturising the literary scenes of excellence. So the life of Sage Valmiki makes us realise how a total illiterate person leading a sinful life can be transformed into an immortal sage and poet. He has the priceless fortune of being a contemporary of Lord Ramachandra Himself. Mother Sita Mahalaxmi took shelter in her exile in the Ashramam of Sage Valmiki, a place perfectly suitable for her piety. Lava and Kusa, the twin sons of Lord Rama and Sita, were brought up by Sage Valmiki in an atmosphere of piety and purity. He taught them the entire

Ramayanam and made them sing the epic. In short they were brought up as the worthiest and most ideal sons of the worthiest father Lord Sri Ramachandra. No other example is needed to exemplify the glory of the Divine name Rama...

In this connection, Sadguru Babuji pointed out the significance of the two letters 'Ra' and 'Ma'. 'Ra' is said to be Agnibeejam, the seed of fire, and 'Ma' is the Amritabeejam, the seed of Nectar. So any devotee, irrespective of caste, creed, sex or faith can meditate on the name of Rama. The letter 'Ra' has the efficacy to burn to ashes all the objectionable and sinful actions done by a person, when he totally absorbs his mind in concentration on the Divine name of Rama. 'Ma', the seed of Nectar, makes the life of a person nectarine and immortal.

Lord Hanuma, the supreme and matchless devotee of Lord Rama totally lost His identity by concentrating his mind on the glorious name of Rama. Devotion, dedication and humility enabled him to attain oneness with Lord Rama and reach the matchless heights of Ramatatva. Every atom of his personality reverberated with the glory of Ramanama. That's why it is said "Yatra Yatra Raghunatha Kirthanam, Tatra Tatra Kritamastakanjalim, Maruthim, Namatha Rakshasantakam". It means: wherever people sing the glory of Ramanamam, Lord Hanuma makes his appearance there offering salutations to Lord Rama, bending down with humility. However remote a place may be, Hanuman makes himself visible. He is the son of Wind God and nobody can compete with him in speed. He has also the credit of killing the most powerful giants (rakshasas).

So, any person (whatever may be the type of life led by him previously), who deeply meditates on the Divine name of Rama and sing the glory of Ramatatva, is sure to be blessed by Lord Rama and Hanuma and enable him to reach heights of glory and attain immortality. So every devotee should make it the mission of life to bathe in the glory of the Divine name.\*

While meditating one should get rid of the feeling, "I am meditating". Only then one can achieve a serene state of mind.

- Babuji

## GLORIOUS DEVOTEES AVADHUTA SRI PITCHAMMA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

(Continued from the previous issue)

A devotee, Smt. Pinnamaneni Venkamma, wanted to serve Pitchamma. She would bring food for Pitchamma, who also would go to Venkamma frequently. The fire of yoga in her would diminish only after Venkamma poured a lot of water on Pitchamma. Whenever the Goddess possessed Pitchamma, many devotees saw black cobras dancing on her head with their widened hoods. Seeing the dancing the cobras, people would run away. Thinking her to be a mad person, the cowherds would throw stones at her playfully.



Once, she advised a boy not to throw stones at her, for it might cause injury to his hand. He did not heed her advice. His hands got injured. His parents came to her and begged pardon. She said, “Don’t worry, the wounds will vanish.” As if mesmerised, the wounds vanished.

Once during penance, she saw the ten incarnations (Avataras) of the Lord. But, still she wanted the Lord to appear before her. She felt that the whole world, around her, was blank and she saw a huge bright light, covered from earth to sky. She felt much happy and peaceful. The devotees would treat her word as a blessing and boon.

Another staunch devotee, Sri Pinnamaneni Nagaiah, used to feed her with his own hands. Many devotees like Sri Butchaiah, Smt. Annapurnamma, Smt. Mangamma constructed an Ashramam for Pitchamma in 1925. The world of devotees grew manifold, as they came to know of her glories. Whatever she said would definitely happen. She would say that Lord Rama only made her speak and that she was only an instrument in His hands. She would advise the devotees to follow ‘dharma’ (justice).

When deadly diseases like cholera and diarrhoea spread in and around Kurumaddali, she did not take food and spent the time in deep meditation. The diseases vanished within no time. She said that they were not diseases but the village deities, who obeyed her request to leave the area. She was allergic to money and gold. Once, a devotee wanted to test her. While she was in trance, he put a gold ring on her finger. She immediately shook the hand and the ring fell into the nearby canal.

She would say, “In one birth I was a king. In the next, I was a Vaishnavite and out of arrogance hated the people belonging to Mala caste. That is why Lord Rama made me born in the Mala family now.” When some orthodox Brahmins hesitated to go near her, she would say, “Okay, you need not come near me. From there itself you can offer salutations. What is Mala: Rama’s name or your name?” She would say, “When you are selfless, then only you can see God.”

After returning from an all-India pilgrimage, she said, “I am happier with the God within myself than the God in those outer places.” About Sri Ramakrishna Paramahansa, she said, “There is no difference between Kalika and Ramakrishna.”

In January 1951, she warned the devotees that the Ashramam would be on fire. The devotees understood the inner meaning of it and sensed the danger in store. Two days later, on 15<sup>th</sup> January, 1951, she said, “The light will disappear this night.” The saddened devotees gathered around her. Sharp at the time, she said, a bright light emerged from her forehead, moved all over the Ashramam premises and finally moved into the sky. A statue of Sri Pitchamma was installed on her tomb, and the daily worship has been going on. Even now the devotees are receiving her blessings.\*

Of what use are disputes about the world, saying that it is real, that it is an illusory appearance, that it is conscious, that it is insentient, that it is happy, that it is miserable? All men alike love the Egoless State, which is won by turning away from the world and knowing the untainted real Self which transcends the assertions that It is one and that it is manifold.

-Sri Ramana Maharshi

## COLLECTIVE KARMA

Kali Prasad Paluri

We all believe in karma and understand that each one of our actions has consequences either in near or distant future, and that our current happiness or suffering is a result of our past actions. This is understandable in most of the cases, but sometimes we get confused when groups of people meet the same fate as in a bus or train accident or in a natural calamity, and wonder how they all must have performed the same karma in the past to beget the same result together. This cannot be explained by the individual karma. There must be a collective karma that belonged to the entire group.

If we take a classroom in a school, for example, we see that individual students score marks in an examination based on the level of effort they have put in or on their intellectual abilities. But the class, as a whole, will also get affected by the ability of the teacher and also external factors beyond the individual control. Same way, when a country or a state goes through elections, the new government is usually formed by whoever gets a majority of votes, which could be even 30 to 40 per cent of the electorate. But its consequences need to be borne by the whole country or state. Nobody can escape by saying that he did not vote for this government. That is collective karma.

Moreover, not all our sufferings need to be the result of karma. This body is just a machine and routinely undergoes wear and tear. We should accept this inevitability and move on, instead of treating it as a suffering and pestering God with questions like “Why me? What have I done to beget this?” And the interesting part is, people always ask these questions while suffering and almost never ask the same during times of prosperity and happiness.

Once, a devotee asked our Gurudev Sri Babuji Maharaj the same questions, “Most of the humans are getting vision and hearing problems, losing teeth and hair, or greying of hair, etc. How is it possible that all of them had done the same karma in previous lives to beget these common problems?” In reply, He

gave an excellent explanation: “When it’s time for the school to start, the authorities ring the bell three times, each with an interval of five minutes. Some students reach school even before the first bell ring. Some hurry to the school hearing the first ringing, some on the second or third and some don’t even care and always go to school late and unprepared. These ailments are like the rings of the bell in God’s hand to let you know your time is running out and you better prepare well, at least now, in order to reach Him before it is too late. Some people realise this on the first signal and improve upon their spiritual practice to reach Him peacefully. Some realise it on the second or third signal and others don’t even realise and will be pushed to hell to suffer or to a rebirth into a lower level species from where it takes much longer to realise the Self.”

While we may never know the real reasons behind our happiness or sufferings, it is prudent to forget about the past and look at what we can do to become strong enough to be unaffected by these. The solution for that is to treat both happiness and suffering as a grace of God and experience them with equanimity. We should always remember that both are temporary and will not last long. As long as there is ignorance of the Self, we tend to recognise this duality and enjoy or suffer. Once we attain the knowledge of the Self, this duality goes away, and the only thing that remains is the ultimate Bliss.

Whenever devotees asked questions like “If I am God, when did this ignorance start in me that I am not able to realise my true Self?”, Sri Babuji used to reply with a question, “While walking on the road if you accidentally step on some faecal matter, would you just go and wash your feet or scrutinise it to find out whom it belonged to and from what kind of food it was formed?” When a devotee asked this question once Sri Babuji asked, “Do you know nuclear physics?” The devotee replied, “No Sir.” And Sri Babuji asked, “Since when you didn’t know it?” The devotee got perplexed and replied, “How can there be a starting point for not knowing? I never knew it.” Sri Babuji explained, “Same is the case with ignorance. It has always been there and will be there as long as you don’t light the matchstick of knowledge of the Self. There is no point in trying to find out the origins of ignorance and you can instead spend that effort in lighting the fire of knowledge.”\*

# BHAJA GOVINDAM!

Ramana Prasad



## VERSE 15

*Angam galitham palitam mundam  
Dasana viheenam jaatam tundam,  
Vriddho yaati griheetvaa dandam  
Tadapi na munchatyaasa pindam !!*

The body has worn out; he has lost all hair over his head; he became toothless; he has grown old and he cannot walk without the support of stick. Yet he clings to bundle of desires. Even then he never turns towards God.

- to be continued

## YATIRAJA'S DEAREST ASSOCIATE

-Ramaswami S

Among the foremost disciples of Bhagavad Ramanujacharya, two were very close to him. They were his nephew Daasarathi and Kuresa Poorna. Because of their deep and unassailable Guru Bhakti, the two were revered by all.

Trying to learn the inner meaning and significance of the Ashtaakshari and the Charama Sloka from Goshti Poorna, Yatiraja went to Tirugoshtiyur eighteen times, only to be turned away by him. However, Goshti Poorna was pleased with Sri Ramanuja's persistence in learning. After the eighteenth attempt, he asked the Acharya to come on a particular day to receive the initiation, holding only 'Tridandam' and 'Pavitram'. But Yatiraja took along with him Dasarathi and Kuresa Poorna. When asked why he did not come alone, Yatiraja replied, pointing the two: "Oh, the most learned one, as commanded by your eminence I have come with my 'Tridandam' – Daaasarathi – and my 'Pavitram' – Kuresa ." That was the regard Sri Ramanuja had for the two disciples, who also had their initiation from Goshti Poorna. [Tridandam is the three-piece staff, Vaishnavite sanyasis hold always on their person. 'Pavitram' is a ring made of Dharba grass, worn by them].

Daasarathi, who was born in 1027 C.E. at Pacchchaivarna Perumal Puram, near Poonamalle in Tamil Nadu, is hailed as 'Sri Yatiraja Paaduka' by the devout. He enjoyed extreme bliss in serving his Satya Guru. It was his practice to lead the Acharya to the Cauvery river every morning. Along with Daasarathi, a low caste devotee by name Dhanurdasa, would also hold the hand of the Acharya on his return from the river.

Yatiraja entrusted the task of conducting the affairs of Srirangam temple to Daasarathi. As he ably administrated the temple affairs as per the guidance of the Acharya, he was later known as 'Sriranganatha Divyaalaya Nirvahana Durandhara'. His tasks included the perfect conduct of the temple rituals, the various services to Lord Ranganatha and all development works connected with the shrine. He was also hailed as 'Muthali-Aandaan' because of his control over the various staffers of the temple, just like Sri Viswaksema, the chief of the Vishnu ganas. 'Muthali' in Tamil means the first and foremost.

The legend about Muthali-Aandaan runs like this... In Treta Yuga, Sri Rama was pleased with the dedicated service of his younger brother Lakshmana, and wanted to serve him as his younger brother in His next avatar. Hence, in Dwapara Yuga, the Lord descended as Sri Krishna, the younger brother of Balarama, who was the reincarnation of Lakshmana. But the Lord was not satisfied because of the low profile stance of Balarama. So He decided to incarnate in Kali Yuga as Daasarathi with a view to rendering dedicated service to Sri Ramaanuja, who was an 'amsa' of Adishesha, Lakshmana and Balarama in the previous Yugas...

This legend reflects Sri Ramanuja's 'atma sambandham' with Daasarathi more than the Acharya's 'deha sambandham' (since Daasarathi was the son of the Acharya's sister Nachiarammal and Ananda Dikshita, and thus became the nephew of the Acharya). In fact, when Sri Ramanuja took the 'Tridandam' as part of his ordainment as an ascetic, he proclaimed his renunciation thus: 'I have renounced my all, except Muthali-Aandaan'.

When Sri Ramanuja went on a tour of Bhratadesa, Daasarathi also accompanied his Guru. When they halted for a few days at Saligramam in Mithilapuri, the local people were not keen on hosting the retinue, as they did not subscribe to the Visishtadwaita philosophy. Yatiraja told Daasarathi, "You should somehow win over these people by doing something good to them, despite their hostility towards us."

Daasarathi, in obedience to his Guru's command, mingled with the people of Saligramam, understood the various problems affecting them and, with the Sadguru's grace, worked hard to solve those issues to their utmost satisfaction. People, who were initially hostile to the visitors, realised their mistake and extended their cooperation. Yatiraja was pleased with Daasarathi's service and blessed him.

Muthali-Aandaan lived a long life of 150 years to spread his Sadguru's message.\*

When faced with adversity, if a person meditates undaunted, then he is empowered by the Supreme energy of God.

-SRI BABUJI

## KAIVALYOPANISHAT - VII

(Continued from the previous issue)

Rekha

According to an episode in the Rik Veda, Maharshi Ashvalaayana was a highly renowned sage and teacher. Despite being so, he approached the Creator, Brahmadeva, to dive into the depths of knowledge of the truth and learn and procure a stamp of acclamation from Brahmadeva for the knowledge he had acquired thus far. Ashvalaayana Maharshi was the most qualified sishya. Brahmadeva is the Creator. He is the teacher of teachers and always abides in Parama, the supreme Reality. Therefore, He is called Parameshti. In the tradition, all knowledge is supposed to have originated from Him. So, both Guru and sishya are no ordinary people. Even when ordinary people want to know about a particular matter, they look for the most knowledgeable and experienced person in that field, who can clear their doubts and enlighten them. People who are interested in spiritual things listen to the discourses given by Mahatmas and appreciate them. Being of the worldly nature, ensnared by traits (vasanas) from previous births and due to the adversities of the day-to-day life, they forget the content of the discourses. That is why it is said that Knowledge of the Brahman is difficult to learn and practice. But if we approach a capable Guru (Samardha Sadguru) and follow His instructions intently to the core, then acquiring this knowledge becomes easier. To get to this level of learning, we must do as the Guru instructs, eat whatever is given by Him and remain in an immovable state (like a corpse) in His presence. 'Corpse' means that we have to be rid of the love of the physical self and ego (dehabhimaanam) and be with a balanced mind. In the present-day world, they insist that we have to have an Aadhaar card. Our real Aadhaar (support and basis) is the Almighty Himself. Mahatmas have made it known for ages that to recognise the real 'Self' one has to seek the shelter of a capable Guru. Guru blesses us first to have a clean mind (nirmala anthahkarana siddhirasthu). Then gradually He will take us to a state - tvamevaaham - meaning you and I are one.

Spiritual knowledge is very vast. No matter how much ever is learnt, there is always something more to learn. That is why Maharshi Ashvalaayana approaches Parameshti, addresses Him as God, and requests Him profoundly and with great yearning and reverence, to bestow on him the sacred knowledge of the Self. Sacred knowledge can be acquired only with much hard work and dedication.

Sri Mataji further explained how the practice of a sishya should be. For that She took examples from our day-to-day lives. To get butter from milk, we first have to boil the milk; then cool it down to the right temperature and curdle it; and thereafter churn it thoroughly to get the butter out of it. Similarly, a spiritual seeker must have great yearning and reverence to know the truth, then meditate on the sacred 'naamam' given by the Guru and also contemplate on His teachings.

Churning is the meditation and contemplation, and only in that practice a sishya can experience the results of his or her spiritual practice. Another example Sri Mataji gave is as follows – in extremely dry, hot summers, forest fire is caused by friction amongst trees. Then the whole forest and vegetation get destroyed. Similarly, constant chanting the Guru Mantra and meditating on it will dispel the darkness in the disciple and destroy the entire forest of ignorance (evil qualities) in him.

Another way of understanding this analogy is that the satsang or company of two or more like-minded, truth-seeking spiritual seekers, by their sharing and constantly discussing on matters pertaining to Truth can provoke a fire of inspiration and fervour that will destroy all ignorance. This will greatly aid in realizing and experiencing the Truth. One has to make constantly and consistently an earnest effort to stick with such a spiritual practice.

Explaining the ardent nature of a disciple, Sri Mataji likened the fervour of a disciple to an oyster shell. The oyster shell keeps itself open. When a drop of rain water in the right season (Swathi chinuku) falls in the shell, it closes itself and goes to the bottom of the sea and then the drop of water transforms into a radiant pearl after some time.

Similarly, a disciple should avidly look forward to receiving the Guru's grace, to listen to the Master's teachings. The sishya should first assimilate, then meditate on the Naamam, contemplate on the Master's teachings and then put them into practice. The sishya then has the capacity to get transformed into a capable disciple, worthy of the Master's grace, just like the drop of water transforming into a shining pearl. His state of mind is mature; his yearning heart is pure and full of devotion. Once the Guru recognizes the sishya's strong desire, he sends fellow-disciples for Satsang, so the sishya can gain more knowledge about the Truth (the real Self). Then at an opportune time (just as a drop of curd is put into the milk when it is at the right temperature, for the milk to curdle) the Guru initiates the

sishya. In other words, He bestows His grace on the disciple by giving him the Mantra (Lakshyartham - Naamam). Meditation of the Mantra will drive away the demons of bad qualities (gunas) in the disciple.

^ Sri Mataji reiterated that a spiritual seeker in his endeavour to realize the Truth, his true Self, should be with utmost reverence and awareness. It is the responsibility of the sisya to take necessary precautions for the spiritual pursuit. That is why the Knowledge of the Brahman is esoteric. Likewise, the spiritual practice also should be confidential. It should be known only to the sisya and the Guru. Owing to worldly matters, ignorance and weaknesses in the disciple, there is a possibility that his practice might be affected negatively if the Mantra is known to anybody other than the Guru. Rishi Ashvalaayana approaches Brahmadev to impart him the knowledge of Brahman that will redeem even a learned person or a person who has acquired Self-knowledge (Vidvat) from all transgressions, absolve all his blemishes and experience the Oneness with the Existence Absolute (Paramatma).

In this context, Sri Mataji explained what exactly the transgressions, blemishes or sins mean. They are the obstacles that arise in our mind, due to vasanas (traits) and desires, when we sit down for meditation. An eligible spiritual seeker is one who has a keen interest and a shrewd perspective to acquire Knowledge of Brahman. Then somehow, by some means or the other like books, or through some saintly, knowledgeable person, God will reveal to such an eligible seeker, what he is truly searching for. One should not belittle one's own self or get disheartened. God has created all of us. He is showing us the path to tread towards our goal in the form of Mahatmas. If we don't follow that path, it is our fault only.

Mahatmas' preachings bring about a change for the better in our demeanour; their philosophical teachings will make that happen. Listening and reminiscing their words will constantly come to mind when we are doing our daily spiritual practice (Sravanam, Mananam and Nididhyasa). All this is a part of us. It is not separate from us. Once our mind is constantly thinking about the Truth, fixed on that (Nididhyasa), that state will lead us to experience the state of Kaivalyam (Liberation).

-to be continued

## CLEAR YOUR DOUBTS

**Devotee:** Amma, how long should I do sadhana (spiritual practice) and when will I achieve what I should? How far have I come in my sadhana (spiritual practice)?

**Sri Mataji:** (smiles benevolently and answers) First, I will answer your last question – “How far have I come ....” You are eating food but you are asking me if your stomach is full! Is it right? How will others know how full you are? Therefore, you ask yourself that question and the answer is within you.



Now let us come to your first question. Are you doing your sadhana under duress and compulsion? If so, that is a wrong way. You must do sadhana willingly and happily. After all, the ultimate aim of any spiritual practice is to attain Bliss or ‘Ananda’ which is nothing but pure happiness. ‘Ananda’ is pure Bliss and not transient joy. Joy and happiness have opposites – sorrow/unhappiness. But ‘Ananda’ has no opposite. It is pure, perfect, ultimate and unchangeable Truth. That is why ‘Brahman’ is described as “Satyam, Jnanam, Anandam (Anantam) Brahma”. Brahman is Truth, Knowledge and immeasurable Bliss.

So, when you want to experience that Bliss, you must practise wholeheartedly and with zest. No one is forcing you to do sadhana. Not even your Gurudev will force you. He will only show you the path to attain that Bliss and guide you. If you follow His teachings, you will benefit. If you do not, you will be the loser.

Then as to your other question – “When will I achieve what I have to achieve?” Question yourself if that question is right! The answer for this also is within you.

You have planted a seed in your backyard. What will you do then? All you do is to water the planting every day and pluck out any unwanted weeds. One fine day you will see the emerging sapling. You keep watering that, pluck out weeds, protect the plant from being eaten away by cattle and add necessary nutrients to the soil

for the plant to grow. You don't have to order the plant to grow big, put forth branches and leaves, bear flowers and fruits. The plant will not follow your orders but only the orders of Mother Nature. Similarly, all you have to do is to water the seed of devotion and knowledge sown by your Gurudev with meditation. That's all; Gurudev knows what is best for you. A woman who carries a child in her womb for nine months will be delivered of the baby at the appropriate time. Likewise, Gurudev will grant you the Jnana Putra (son of knowledge) when your time is ripe.\*

-Compiled by Dr. Swarnamukhi Prasada

"Know Thyself" is what is usually said. Even that is not correct. For, if we talk of knowing the Self, there must be two Selves, one a knowing Self, another the Self which is known, and the process of knowing. The state we call realisation is simply being oneself, not knowing anything or becoming anything. If one has realised, he is that which alone is and which alone has always been.

'I exist' is the only permanent, self-evident experience of every one. Nothing else is so self-evident (Pratyaksha) as 'I am'. What people call 'self-evident' viz., the experience they get through the senses, is far from self-evident. The Self alone is that. Pratyaksha is another name for the Self. So, to do Self-analysis and be 'I am' is the only thing to do. 'I am' is reality. I am this or that is unreal.

- Ramana Mahrshi

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