

# SAMARDHA SADGURU

## Spiritual Magazine

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## Sri Mataji's Benediction

### FLUSH OUT THE VICES

Each one of us wants God to come and reside in our heart. But when we keep our heart full of garbage, how can He reside there? Even when a person, in a position with limited authority, visits a place, the place is spruced up and kept neat before his arrival. So when we wish the all-powerful God to come and reside in our heart, don't we need to clean it and keep it neat? What is this garbage that's filled in our heart? It is hatred for others, indifference towards the sufferings of others, greed, lust, anger, etc.



If you go to any construction site, you can observe that they build the outlets for all the used/soiled water first and then only they build the inlets for fresh water to come into the house. Unless the system to flush out the waste water and garbage is in place and properly working, a house cannot be kept neat and clean. There is no use in concentrating only on the inlet system and ignore the outlet mechanism.

Similarly, when you visit a temple, offer puja, listen to a discourse or read scriptures, you expect the positive energy or the virtues to come in and fill your heart. But without first flushing out the negative energy and vices, the positive energy and virtues will not have a place to occupy. Where there is no virtue, how can God be there? Even when you want to plant a seed, you first ensure that the ground is clean and the soil fertile with right conditions for the seed to germinate, grow into a tree and bear fruit.

Same way when you desire the seeds of devotion, detachment and knowledge sown by the Guru in your heart to germinate, grow and bear the fruit of Liberation, you need to clean your heart first and make it fertile and conducive for those seeds to sprout. The environment around you can be made conducive for the purpose by constantly being in the presence of Mahatmas and devotees and chanting the sacred name of the Lord.

But to clean the heart you need constant contemplation along with the power of 'Upasana'. Doing pujas, going on pilgrimages and other religious rituals you perform give you that power. Along with it you need to be contemplating on everything you see, hear, touch or desire and try to find out how permanent it is and do you really need that. And even if you fulfill your desire, for how long the satisfaction would stay with you? And you should contemplate whether your desire or deed would be acceptable to the Master (Guru). Would he appreciate it? With this 'Vicharana', you can tidy up your heart and make it livable for Him. This 'Vicharana' comes only through frequently listening to the discourses of Gurudev and constantly remembering and recollecting them.

And you cannot rest even if you were able to clean the heart once, as the environment in which we live keeps dumping the garbage on us and we need to defend ourselves constantly from it. Our Guru Maharaj gave us a song in which He says Brahmajnani is always vigilant. If a Brahmajnani Himself is constantly vigilant, think about ordinary people. How vigilant they should be against the constant bombardment of visuals, sounds and thoughts that are detrimental to their spiritual practice? One should develop a device within oneself that rejects and refuses all the inputs that are detrimental to the spiritual progress and readily accepts and grabs the inputs that facilitate the spiritual progress. With such a system in place, you can rest assured that God will make your heart His abode. Om Tat Sat!\*

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

LIFE MEMBERS ARE REQUESTED TO DONATE RS.1116/- FOR EXTENSION FOR FURTHER 20 YEARS. WE ALSO APPEAL ANNUAL SUBSCRIBERS TO BECOME LIFE MEMBERS BY REMITTING RS.1116/- THIS WILL BE OF GREAT HELP TO MEET THE INCREASE IN COSTS OF VARIOUS INPUTS.

SAMARDHA SADGURU MANAGEMENT

**From the Editor's desk:**

## **ASOUL-ELEVATING EXPERIENCE**

Om Gururam namaste!

‘Sarvari naama samvatsaram’ is at hand bidding adieu to ‘Vikari’. As is our custom, the editorial board members of this spiritual quarterly wish all dear readers a Happy Ugadi. May all devotees, by the grace of Sri Sri Sri Samardha Sadguru Hanumat Kali Vara Prasada Babu Maharaj and the blessings of Poojya Yogini Sri Chandra Kali Prasada Mataji, achieve substantial progress in their search for Truth!

For over 300 disciples of Sadguru Maharaj, ‘Vikari naama samvatsaram’ ended on a very pleasant note, thanks to their recent ten-day pilgrimage to Naimishaaranyam and Ayodhya in Uttar Pradesh, under the tutelage of Sri Mataji. Naimishaaranyam is a huge forest on the banks of River Gomati, hallowed by the penance of 88,000 sages during Satya, Treta and Dwapara yugams. The devout believe that those Maharshis are still continuing their penance, though invisible. According to the local legend (‘sthala puranam’), these sages wanted a secluded spot for performing their penance unhindered, and went to Satya Lokam supplicating Lord Brhama’s grace. Pleased with their staunch yearning, the Lord released a spinning wheel called ‘Nimi’ which traversed the 14 ‘lokas’ and settled at ‘Chakra Teertham’ located in this forest. Brahma told the rishis that it was the central point of the universe and an ideal spot for performing their ‘sadhana’ (spiritual practice). Since then the sages happily did their penance and achieved self-realisation.

When Mata Parvati Devi wanted to know from Lord Siva about the greatness of Naimishaaranyam, He explained in detail the significance of the ‘kshetram’ and decreed that those who do 108 ‘parikramas’ (circumambulation) around this forest would be rid of all their sins, past and present, and blessed with Liberation.



Naimishaaranyam is the place where Sage Vyasa first imparted his 'Bhagavatam' to son Suka Maharshi for seven days. In turn, Suka narrated the story of Lord Krishna to King Pareekshit for seven days. Listening to the Lord's 'leelas', an accursed Pareekshit, destined to die of the bite by Takshaka snake, attained 'Moksha'. Hence, doing Bhagavata Saptaham in Naimishaaranyam has become the practice of devotees. A Bhagavata Saptaham was arranged by Sri Mataji for the benefit of the visiting Babu Bhaktas at Sri Trishakti Dhamam, exquisitely built by Andhra Ashramam. For seven days of three sessions each, the devotees were thrilled to listen to the epic discourses rendered by Sri Srinivasa Ramanuja Das in the august presence of our Divine Mother. A non-stop Hare Rama Hare Krishna 'naamasankirtan' was done at the venue simultaneously for seven days by the Sri Avadhootendra Swamivari Bhajana Brundam under the leadership of Sri Sivaji of Kamepalli-Khammam district.

Another significant event at this sanctified forest was the narration, for the first time by Divine Sage Narada of the significance of performing Satyanarayana Vratam by the 88,000 rishis, as revealed by Lord Narayana Himself. Almost all pilgrims from Sri Kali Vanaashramam grabbed the rare opportunity to observe the Vratam in batches for five days.

Naimishaaranyam is also the place where Swayambhuva Manu – the first of the 14 Manus who would control the universe till the end of this universe (we are under the dispensation of the seventh Manu, Vivaswan) – and his consort Satrupa undertook penance for a long period before starting the task ordained by Lord Brahma to be the progenitors of the human race. This divine couple later incarnated in the Treta Yugam as Dasaratha and Kausalya and became the parents of Sri Rama, who performed the Aswamedha Yagam at this sacred spot.

This was the place where Sage Vaishampayana narrated the 'Mahabharatam' authored by his Master Vyasa to king Janamejaya, son of Pareekshit. The five Pandavas and Draupathi spent a substantial portion of the 12 year exile here, before proceeding to Virata Desam for observing the 13th year there without being detected by the Kouravas.

Naimishaaranyam is also praised as one of the eight Bhuloka Vaikuntams, the other seven being Muktinadh (Nepal), Tirumala, Saligramam, Srirangam, Vaanamaamalai ('Thothadri' in Tirunelveli, Tamil Nadu), Pushkar (Rajasthan) and Badarikaashramam. For Vaishnavites, this 'kshetram' is one of the 108 Divyadesams, for which Tirumangai Alwar did Mangalaasaasanam.

A word about Sri Trishakti Dhamam, founded by Sri Garimella Venkataramana Sastri Avadhani garu: This dhamam attached to the Andhra Ashramam, where devotees were lodged for the ten days, is a magnificent structure comprising 29 shrines and 49 idols. There are 'sannidhis' for Shakti Mata and Sri Satyanarayana Swami in two large halls. In the frontage, there is an imposing 52 feet high Satyanarayana Swami marble idol, alongside a 42 feet high idol of Sri Viswajanani Ammavaru.

Credit should be given to 'Gurusodaralu' Kumaraswami Raja and Murali garu, among the other 'kaaryakartalu', for organising the logistics of this massive pilgrimage in a spic and span manner.

The crowning glory of the sojourn was a visit to Sri Ram Janmabhoomi in Ayodhya, and the devotees were thrilled to worship Sri Ram Lalla, who would soon be housed, much to the delight of all, in a magnificent 'mandir' to be constructed there.

On the whole, the Ashramam pilgrims were fully satiated by this trip, which enabled them to receive the spiritual vibrations of these sacred spots, venerated by the followers of our Sanaatana Dharma all over the globe. It was indeed a soul-elevating experience. Jai Gurudev!

A rever flows with determination and zeal to reach its final destination, which is the ocean. Even if you construct a dam over it, you need to leave a small opening for it to flow. Otherwise it will destruct the dam to reach the ocean. You too should have the same kind of zeal and determination to reach God.

**-Sri Babuji**

## Thus Spake Babuji DIVINE VISION IS BEYOND LOGIC

Sushumna Prasada

On one occasion, a devotee questioned Lord Babuji whether we have to believe in the existence of ghosts and spirits or not. In a lighter vein, Guru Maharaj asked the devotee why he was so curious to see the ghost, and proceeded with His discourse....

If a person dies with unfulfilled desires or if a person dies having done harm to the Spiritual Master (Gurudev), the subtle body of that person would assume the shape of ghost, till he or she got rid of the fruit of such action. Till that person receives the grace of the Spiritual Master, he has to face the cause of that sin. Those who have received the initiation from the Spiritual Master also have to be very cautious.



Addressing that devotee Lord Babuji further remarked, "Daily you are coming along with me for walking. You have to remember that you should not place your feet even on the shadow of Gurudev while walking. I have warned you a number of times about it. Some people even move about in the Ashramam with leather slippers. How many people understand why I speak like this? There is no need to wear the slippers which are made from the skin of the dead animals. Spiritual trainees have to follow several regulations to get success in their spiritual efforts. There are several regulations to be followed by the spiritual trainees. Some of the family members boast that they are socialists who aim at universal brotherhood. But such people, forgetting about their wives and children, consume every delicious item of food and leave nothing to the family members".

Such selfish-minded sadhakas (spiritual trainees) will never attain progress in their spiritual effort. They should consider their house as a home-club, where they should conduct Satsangs along with their spouses and children. Such people can lead lives of contentment.

In my boyhood days, some people used to argue with me that if I enable them to see the Divine Mother as I see, they would develop faith. That is called 'Sastras Vasana'. They think what they see is truth and refuse to believe anything else. Is it possible for

a sparrow to produce an egg which can be equal to the size of the egg of a peacock? Likewise, is it possible to have the vision of the all-pervasive Divine Lord with these physical eyes? It is possible only with a spiritual vision. Can a blind person see the splendid light of the Sun? Some other people question about the necessity of going to sacred places like Tirupati, Srisailam, Manasa Sarovar, etc., to have Darshan of the Lord. As God is all-pervasive, we can see Him everywhere. They further question whether there is the need of a 'Guru' to experience the vision of the Divine Lord.

Air is everywhere. It is around us. Then where is the need of using electric fans? Similarly where is the need of giving oxygen by artificial means to a patient in a critical condition, when there is so much of oxygen in air around us? Just as an instrument is needed to administer the oxygen to a patient, so also Gurudev is the guide to have darshan of God. Similarly, to realize God who is all pervasive, the path will be made easy through the darshan of the idols installed in temples.

Sakteswara Rao, Raju garu and Chalapathi Rao (some prominent devotees) used to question about the darshan of the Divine Mother. Among them, Sakteswara Rao would question based on logic. Mahatmas generally maintain equilibrium and only at the right time, the doubting people will be made to realise the fault. The same thing happened to these three devotees.

One evening they came along with me for walking. It was sunset time. We reached the end of the town where nobody could be seen because of darkness. There was a lake. Suddenly Raju garu and Chalapathi Rao disappeared without the knowledge of Sakteswara Rao. He was full of fear and asked me "Sri Babu, where are these two friends?" I replied, "How do I know? I am also by your side. Anyway why did you argue like that paying heed to the words of senseless people?" While we were conversing like that, the atmosphere suddenly changed. There was lightning in the sky accompanied by thunder. He felt himself alone. He could not even see me though I was by his side. He saw something terrific in the lake and fell unconscious on the ground, shouting loudly 'Babugaru...'. Then he was admitted in the hospital with high fever. After one week, Sakteswara Rao told me that he fell unconscious, having seen the terrific shape of the Divine Mother.

Only those who seek the guidance of Gurudev with undiluted faith and devotion devoid of 'Gunas' (qualities) can have the vision of the Universal shape of God with the grace of Gurudev. But it will not be possible with logical arguments.\*

# A DIVINE



# BIOGRAPHY - VI

Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

## PRACTICE PERIOD

When God takes an avatar, should He, too, need spiritual practice (Sadhana)?

Yes, He needs. But, it's not for His benefit. Because He already has the *Siddhi*, which is attained by spiritual practice. He doesn't need to achieve anything new. The Gita verse "**Naanavapta mavaptavyam vartayevacha karmani**" means the same. But, He does practice, worship, meditation and other good deeds to guide the devotees in their spiritual practice. In reality, His bodily functions are performed on their own. He just plays a witness to them and be always in eternal bliss of self-realization. The real mahatmas or great souls are those that are not bound by the body and its organs and that always keep their consciousness under control. Lord Rama and Lord Krishna also taught this to us by serving their gurus and gaining knowledge from them.

Sri Babu left his home and parents at a very young age, and set out on a tour of the country in search of that immortal and changeless thing, which is the root cause and driving force behind the mortal and ever changing world. With idols of Sri Kali Mata and Sri Veera Hanuman in his worship bag, he traversed the whole country identifying the Universal Mother in Bharatmata. He visited all the famous places of pilgrimage in India along with many sacred places not so known to the mankind. He performed penance with strict austeritiess in each of these sacred places. In addition to having the darshan of the presiding deities at each of these places, he also had experienced those deities being present within himself, spread through each atom of his body. He could visualize great saints and rishis who meditated in those places in the past.

Sri Babu performed his lengthy penance in the Himalayas, Srisailam and Papi Kondalu (a range of hills on the southern banks

of the Godavari in Andhra Pradesh) and attained self-realization. He could not only see God in different forms with his naked eyes but could also experience the inseparability of himself and the formless god. He wanted to remain in isolation, of the self from the material world, which is beyond the form and the formless, and spend the rest of his avatar in the Himalayas.

But, his tender heart couldn't just ignore the pain and suffering of the lower rungs of society, at large, was experiencing at the hands of the upper castes, which he witnessed first-hand during his tour of the country. Sri Babu could not bear the so-called upper caste people treating the lower castes as untouchables, torturing them and not showing any mercy on them despite the latter's suffering due to hunger, poverty and illiteracy. The act of the selfish upper castes' making education unattainable to the lower castes and trying to confine them to be servants forever gave unbearable pain to Sri Babu. They were deemed undeserved to learn Sanskrit, and they were forbidden from listening to the Vedic verses and even pronouncing the Pranava (Om). They were even forbidden from entering the temples of God, who is the father of all living beings. How can the Universal Mother, who is the personification of unconditional and boundless love, bear this injustice towards a section of Her children? She cannot. That's why she took a human form as Sri Babuji. She taught the people to get rid of their differences and untouchability and live with equality and universal love. She wanted to establish a society of equals. Sri Babu decided that this is the purpose of his avatar and came back to live among the mankind.

Now, let's go through the details about Sri Babu's spiritual practice, for getting ready to fulfil the purpose of his avatar, as told by him and his close devotees.

Sri Babu used to chant Sri Rama Taraka mantra since his childhood. He had the divine darshan of Sri Rama's auspicious form several times. He revealed on several occasions that Sri Veera Hanuman was following him like a shadow and protecting him every minute of his practice period and tour of the country. Whenever he doubted this experience, Lord Hanuman would appear to his naked eyes and prove that it was indeed true. Sri Babu narrated his experience as "Whenever Sri Veera Hanuman, my ideal god, appeared to me saying 'what you are seeing now, and what you are experiencing is nothing but your own form on a transcendental

sense,' I used to get spellbound by listening those words." Sri Babu used to talk as if in trance, whenever he had to explain the true nature of Sri Rama who is an illusory human, Sri Krishna who is a mystic human, or the Universal Mother who is the ultimate Energy. Who doesn't feel happy explaining about oneself?

The Universal Mother, who took the forms of Brahma, Vishnu and Siva, and who is the personification of the divine vibration (Pranava) encompassing the whole universe, and who is the root cause of the whole world containing animate and inanimate things, and the real power behind all the deities, granted Her divine darshan to Sri Babu and revealed Her true sense to him, who already had the divine blessings of Sri Rama.

Sri Babu, during the period of his spiritual practice, followed strict principles and several hard restrictions regarding his diet and sleep, with the sole goal of achieving Liberation. He mostly used to wear purple coloured silk clothes. He used to live, content with just one dhoti, for several days. While taking bath, he used to wash that dhoti and wear it again once dried. He used to say that the dhoti had several doors and windows (holes). For several months he sustained with just five morsels of food per day. For some days it was only one helping. Some days he used to feed on a handful of soaked lentils or rice flakes. Sometimes, just a glass of milk or buttermilk. There were days when he lived on just coconut water. And on several occasions, it was just plain water. Sri Babu used to say, "Water is lord Narayana's other form. That's why I used to get the blissful feeling of experiencing Narayana, when I was drinking water. Why would anyone consuming the elixir of Narayana mantra feel hungry or thirsty?" No matter how limited food and clothing at his disposal, he always experienced the abundance of the Divine Mother's presence and benevolence, which defy all the treasures of the world.

During the practice period Sri Babu never used to sleep on a cot. He would always sleep on a mat or a bench covered by a blanket. There were occasions when he slept on the sand dunes of the Godavari using his arm as a pillow. When Sri Babu was describing the bliss he experienced lying on the sand dunes basking in the moonlight and consuming the elixir called contemplation of the self, Jeypore Maharajah Sri Vikrama Deva Varma wondered "How are you able to experience the bliss and satisfaction sleeping

on stone benches or sand dunes, that I could not get sleeping on cosy beds, and having exquisite meals in my royal palace?" Sri Babu replied "The so called happiness you are experiencing with those luxuries is temporary, ever changing and materialistic. And the bliss I am experiencing is constant, true and belongs to the inner self." Sri Babu covered most of his tours on foot. Sometimes he used to take a bus or train but mostly he didn't have the money needed for that.

Once, Sri Babu was exhausted walking barefoot on a hot sunny day. By evening he reached a place where he could quench the thirst with some buttermilk and slipped into sleep on palm leaves covered with a cloth. The people around tried to wake him up on their way home but he didn't wake up. When they came back the next morning, they found him still sleeping and woke him up out of kindness. As soon as Sri Babu woke up a cobra came out from under those palm leaves, bowed with its hood to Sri Babu, and left after circumambulating him. The frightened people around asked "Aren't you afraid?" to which Sri Babu replied "Why fear? The snake too might have come tired like me and slept under the palm leaves. When you woke me up, that too woke up and left. If we harm it, it might attack in self-defence. Otherwise, it doesn't have any bad feelings towards us. When you have Seshasayana (Lord Narayana who sleeps on a giant serpent) in your heart, where is the scope for fear?" They opined "It should have seen Lord Vishnu or Lord Siva in you as it circumambulated you," to which Sri Babu retorted "I don't know what it saw in me, but I saw Aadi Seshasayana in it." They all bowed at Sri Babu's lotus feet.

When the "Saadhuvugaru" (he used to be called as such, those days) with dark cloud like complexion, slim and energetic build, bright and sharp gazes, nose ring, earrings, one anklet and blue coloured silk clothes appeared, none could look straight into his eyes. There was hesitation to touch his feet or converse with him. But his speech was always filled with love, compassion and kindness. Sri Babu would always speak with respect, humility and modesty with kids, adults, seniors and people from all castes alike. Those who experienced the affection and compassion would be spellbound.

He used to stammer and mumble while speaking in the early days. People couldn't understand unless they listened carefully. Still,

with that kind of speech itself, he used to discuss with several scholars, saints, philosophers and truth seekers. The debates used to be very long. They used to contemplate about the self. He would condemn arguments that are against the scriptures or self-experience and that are untrue. He would prove the truth and true nature of things. He used to reveal and explain clearly and elaborately, using simple words, many innate thoughts and concepts from the scriptures, secrets from the Vedanta and the mysteries of the self and make people concur.

On one occasion, a scholar in three Vedas and I were travelling with Sri Babu, who explained in detail the difference between bookish knowledge and self-experience. The scholar, who attentively listened to the whole explanation, couldn't control the tears of joy and exclaimed "Babu! The deep secrets of Upanishads that I couldn't grasp and the sweetness of self-experience that I couldn't attain in my sixty long years of Vedic study are imparted by you in just sixty minutes, that too as if handing me over a peeled banana. I am blessed." Guru Maharaj said that his speech used to be fluent, instead of stammer, during such discussions on Vedanta. Sometimes Sri Babu would demonstrate how his tongue used to be during his youth. It would be thick and wide at the tip (He would make it such to demonstrate!). "The benevolent Mother scribbled Beejaaksharaas (Sanskrit letters that are keys to unlock supreme powers) on my tongue, blessing me 'Spread My true nature around the universe.' She told me that my speech will become fluent gradually," said Sri Babu. That fluency has become the eternal experience to the devotees.

Maharshi Sri Prabhudutt Brahmachari used to show utmost respect to Sri Babu. Once when he visited Sri Kali Gardens Ashram, he embraced Sri Babu calling him "My Krishna" and said, "Your speech is so sweet, as it is blended with the elixir of self-experience." Our Swami's knowledge is purely attained through self-experience. That is like the peak Gouri Shankar, which is the pinnacle of the Himalayas. How can the arguments of people with bookish knowledge that lack self-experience stand up to that? Their pointless arguments and meagre knowledge that cannot answer their own questions are like scrap, pitched against the cane sugar of the tender boy's sweet words soaked in experience. Ego and arrogance that

lead to defeat were their possessions. Practice and experience that lead to bliss were his treasure.

Sri Babu used to be called “Saadhuvugaru”, “Siddhanti garu” and “Kali Babu Garu” those days. He would make fun of those that criticised him in his absence. He would reveal whatever they discussed including the place and time, leaving them red-faced. How can he reveal such things, if the entire background of the persons before him are not visible to him like an open book? But, he would simply say, “The mother told me all this. How would I know otherwise? Mother has a universal eye and a universal ear. She can see everything happening in the universe and listen whatever each one is talking or thinking.” True! Since the same mother is eternally dancing with joy in the heart of Sri Babu, for us, Sri Babu’s eye is universal eye and his ear is universal ear.

During Sri Babu’s long tour of the country, there were many occasions when he was hosted by wealthy people, zamindars and kings. Same way, on many occasions he was hosted by poor people, tribal people and people from different castes. Sri Babu equally accepted, with respect and affection, the sumptuous meals of the rich people and the frugal meals of the poor people. He only enjoyed the pure and sweet devotion of the hosts and not the lavishness of the materials they offered. Not only during his practice period, but in later days, too, whenever a wealthy person brought lavish foods made of pure ghee to show off their wealth, he used to pass them on with just a look at them, but would eagerly look forward to and readily accept with love any foods like rice flakes, or fried lentils offered with hesitation (due to their poverty) by poor people, not only eating them but distributing to other devotees saying “This is a Maha Prasad made with the real sweetness of devotion. Consume it without wasting a single morsel.” Only the Almighty can show this much submission towards his devotees.

Sri Babu used to narrate several incidents from his practice period, on occasions. Once, when he was very thirsty walking in a hot sunny desert, a stranger came to his rescue offering water. On another occasion when he was travelling in a dense forest and fainted due to tiredness, a tribal couple came to his rescue, took him home and tended to him offering rice soup. The couple were childless and showered all their love up on Sri Babu treating him like their child. After sharing his bliss with them for some days, Swami wanted to take leave of them. Saddened by his decision to leave, the couple

pleaded, “You are such a small child and you don’t have anyone to look after you? Why are you wandering in the dangerous forests like this? Please stay with us. You will be filling the void in our childless lives and we will love you as our own child.” Swami replied with a smile, “Why do you think I don’t have anybody? You rescued me in the forest as if you were my parents. The same way, there is a father who looks after us wherever we go, and whatever we do. When we reach that father the life will become full of bliss. I started off to reach that father. If you follow my words, you can also reach him,” and taught them the path to liberation before leaving.

Sri Babu did his penance for a few days staying in a cave. A huge serpent with divine glow used to visit him, spreading soothing scent around. Sri Babu revealed that it was the kind Subrahmanya Swami visiting him in that form. The snake also stayed in the same cave for a few days.

Sri Babu visited Srisailam many times alone as well as with other devotees. There were no buses those days to the top of the hill. People had to reach by foot. The path through the jungle was dangerous, infested with wild animals. People used to travel in groups for safety. They would camp on the way to cook and have lunch, sleep at a camp during night and light campfires to keep the wild animals away. Men would guard with weapons and sticks while women and children were sleeping. Many Sadhus also used to travel the same way.

Sri Babu used to meet many strangers like this while travelling on foot. They would host Sri Babu with utmost respect, even though he looked younger in age, due to the divine aura around him. With that acquaintance with him and through their dialogue with him, they could realize that he is a great soul and that would grow the respect manifold. Swami told them: “The Mother offered a lifetime of help, through me, to whoever offered me even a glass of water.” Sri Babu became close to all those that hosted him like this, and provided solutions to all of their troubles and problems in life. Not only their travel would complete comfortably, as a result of hosting him, but they would get rid of all their problems in life.

-to be continued

## Divine Mother Speaks

# GO BEYOND YOUR BODY AND SEE

Japamala Prasada

“Vaisakha Masam” is the second month in Telugu calendar. This month’s name, “Visakha”, has a lot of meanings. Visakha means Madhava (Lord Krishna), hence this month is also called as “Madhu Masam” (Masam means month). “Vaisakho Madhavo Radhaha”. So Vaisakha is the month of Krishna and Radha. The meaning of Radha is “Radhanam” or churning. One, who constantly churns the Lord’s name in this mundane world, will attain the Lord Himself.



This month Vaisakha also denotes Vairagya or detachment. One must detach one’s self from the worldly attractions and get attached to the eternal Super Power, God. For this, one must develop Supreme Vairagya or detachment. Our Gurudev used to say that Vairagya is nothing but perseverance. In order to attain the highest goal, one should have perseverance and constant, diligent practice.

In this month we had “Akshaya Triteeya” when we worshipped Goddess Lakshmi for prosperity and peace. Then we had “Sankara Jayanthi”. This is Lord Sri Adi Sankara Bhagawadpadachaarya’s Jayanthi (birthday). On this day we have installed the sacred marble idol of our beloved and venerable Gurudev Sri Babuji Maharaj in 1995. So, it is now silver juilee celebrtion.

Then of course, on 7<sup>th</sup> May we celebrated “Sri Vaisakha Guru Poornima”. Now you may ask me, how did we celebrate? How can you call it a celebration, when no one is allowed into the Brindavanam during this “lockdown” period?

Why do you always associate yourself with your body? Since you have locked down yourself, within your body, you are not able to realise the all- pervading nature of Guru Tatvam. Break the shackles of body and look at the resplendence of Sri Gurudev. He is not confined to any one form, name, place or region. He is beyond all that, as Shri Adi Sankara Bhagawadpadacharya says in “Viveka Chudamani” –

*Jaathi, Neethi, Kula, Gotra Duragam  
Nama, roopa, guna, dosha varjitham  
Desa, kala, vishayathi varthiyat Brahma  
Tatvamasi bhava yatmani*

“Brahman or Atman is beyond jathi (race), law, caste, gotram (heritage), name, form, traits, qualities, faults, country, time, etc”.

Contemplate within yourself that you are that Brahman and not the perishable body. We have installed a marble idol because our minds are accustomed to form and name and we worship that idol. But Sri Gurudev is not confined to that idol alone, Unshackle yourself from your body and then you will see the Omnipresent God.

The virus corona also has invaded this holy month. But in a way, this lockdown is a time for introspection. Celebration is not something external. When we find the Lord within us, we are always in celebration. We must overcome the Maya (illusion) of virus with Vivekam (knowledge) and Vairagyam (detachment) in this Vaisakha Masam by constant Vasudeva Smarana. May Lord Sri Gurudev grant us immense devotion, knowledge and detachment to achieve that goal!\*

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

DEAR READERS,

PLEASE SUBSCRIBE TO YOUR FAVOURITE MAGAZINE SAMARDHA SADGURU. ALSO, KINDLY GET SUBSCRIPTIONS FROM YOUR FRIENDS, RELATIVES AND OTHERS. YOU CAN GIFT IT TO LIBRARIES OR YOUR FRIENDS AND RELATIVES ON THE OCCASIONS SUCH AS BIRTH DAYS, MARRIAGES, RETIREMENTS ETC. SUBSCRIPTION: RS. 100/- FOR 5 YEARS. FOR DETAILS, CONTACT: 0863-2293206

## HOMAGE TO SRI SOBHANADRI GARU

Sri Padmanabhuni Sobhanadri garu, a great devotee of Sri Babuji Maharaj and an *Ashramavasi*, who rendered all-round services to the Ashram, attained *Sri Guru sayujyam* on 08.02.2020. He was 75. Despite suffering from several physical complications, arising out of old age, in his last moments he kept his mind on *Gurudev* and shed the mortal coil in a peaceful state.

Sri Gurudev once said, “Anyone who performs his allotted duties sincerely putting his mind into it is sure to get liberated.” Sri Sobhanadri garu functioned as Manager for ‘Samardha Sadguru’ Telugu monthly magazine, and Samardha Sadguru (Quarterly) English magazine for over 16 years with great sincerity and devotion. He left no stone unturned to increase the subscription base of these magazines. He introduced ‘Maharaja Poshakulu’, ‘Raja Poshakulu’, and ‘Poshakulu’ during his regime to accumulate the funds needed for printing and publishing the magazines. He met various officials of the Andhra Pradesh Government libraries and succeeded in sending the magazines thereby conveying Sri Babuji Maharaj’s message of *Viswa Matam* among various people.

In 2006 he introduced Samardha Sadguru (quarterly) magazine in English language to cater for the needs of non-Telugu devotees. He had to convince the editorial board and Sri Mataji to justify this move. With Sri Mataji’s blessings this magazine is being published since April 2006.

On all special occasions, *viz. Sri Devi Navaratri mahotsavams, Sri Guru Dev’s Punya Aradhana mahotsavam and other festivals*, Sri Sobhanadri used to appeal to the devotees visiting the Ashram to enrol themselves as subscribers to the magazines. He thus rendered yeoman service in the development of the magazines.

He was a firm believer that devotion should emanate from within and not outside (puja, rituals, etc.). He once remarked, “I like the Ashram *Prarthana* very much.” He used to attend the morning and evening prayer sessions regularly. Taking the rise and fall of life with equanimity, he merged in *Gurudev*.

All Ashram inmates, Trust members and officials connected with ‘Samardha Sadguru’ magazines and publications pay their homage to Sri Sobhanadri Garu \*

## HOMAGE TO SRI SUSEELA PRASADA

Sri Suseela Prasada (Jammi Suseela garu) attained *Sri Guru Sayujyam* on 12.02.2020. She was 82, and is survived by her only daughter. Her demise came as a shock to all the devotees. She was ailing for some time. She always kept her mind on the *Lakshyardha* given by Guru Maharaj and reached His abode.

Sri Suseela garu was a great scholar, a poetess and, above all, an ardent devotee of Lord Krishna. For her Sri Krishna and Guru are one and the same. She was one of the eight scholars (pruchakas) who would put questions to Dr. Venkata Ramana Prasada Rao garu while performing *Ashtavadhanam* (a scholarly event) before Sri Babuji Maharaj.

Her writings are essentially devotional. She had a melodious voice and she used to sing devotional scores written by her which received appreciation of one and all.

In 1965, when Sri Babuji Maharaj was in Gundugolanu village, He asked Suseela garu to sing the song, “*Nee gunagaanamu, nee pada dhyanamu, Amrita paanamu Radhe Shyam..*” (Hey Radhe Shyam! By singing Your good virtues and by meditating on Your Lotus Feet one gets the experience of drinking ambrosia). Sri Babu asked her to sing that song several times and remarked, “One who sings this song with full devotion needs no other sadhana.” One of the stanzas of that song says, “Make me as your flute. Play sweet notes on it!”

Sri Suseela garu worked as teacher in our Gurukulam for five years. She was on the editorial board of ‘Samardha Sadguru’ Telugu magazine and made valuable contributions to the magazine. She translated Sri Leelasuka’s “*Sri Krishna Karnamritam*” which is being published in ‘Samardha Sadguru’ since 2011. She used to add sweet tales of Sri Krishna, which were her own creation. This added more sweetness to the stanzas of Leelasuka.

Likening *Guru Dev* as a traveller (*Baatasaari*) travelling towards an unknown destination, she tries to stop Him by offering her heart as an abode to Him:

*O traveller, forget me not,  
Where are you going on this night,  
My hut is near, take rest here!  
Where is the need to go elsewhere?  
Take me wherever you go!*

This is her *Saranagati* (self-surrender) to *Sri Guru Dev*.

All Ashram inmates, Trust members and officials connected with ‘Samardha Sadguru’ magazines and publications pay their homage to Sri Suseela Prasada garu.\*

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

**April 2020**

- 02 Thu - Sri Ramanavami-5.30 a.m Sri Sadguru Pada Puja,  
11.00 a.m. Samuhika Seeta Rama Kalyana Mahotsavams,  
Bhakta Samaradhana
- 08 Wed - Poornima - Sri Sadguru Pada Puja,
- 17 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 21 Tue - Maasa Sivaratri
- 22 Wed - Amavasya
- 26 Sun - Akshaya Tritheeya - Sri Sadguru Pada Puja,  
Bhakta Samaradhana
- 28 Tue - Sri Sankara Jayanthi - 25th Anniversary of  
Pratishta Mahotsavam of Sri Babuji Idol,  
Satsangam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana

**May 2020**

- 07 Thu - Vysakha Sri Guru Purnima -Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana
- 12 Tue - Vysakha Bahula Panchami - Annual Pratishta Mahotsavam  
of Sri Maha Kalika Parameswari Sameta  
Sri Ramalingeswara Swamy,  
07.00 p.m. Samuhika Leela Kalyanams
- 17 Sun - Sri Guru Dasami, Hanumath Jayanthi - Satsangam,  
Sri Sadguru Pada Puja
- 21 Thu - Maasa Sivaratri
- 22 Fri - Amavasya
- 31 Sun - Jyeshta Suddha Navami - 13th Anniversary of  
Sri Suguna Prasada Mataji

**June 2020**

- 05 Fri - Jyeshta Purnima - Sri Sadguru Pada Puja
- 15 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 19 Fri - Maasa Sivaratri
- 21 Sun - Amavasya - Surya Grahanam - 10.25 a.m. to  
01.54 p.m (Mrugasira Star, Midhuna Rasi)

(Continued to page No.37)

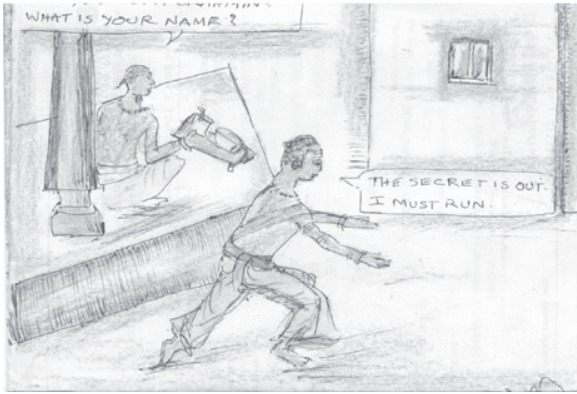
# Children's Section

## Tales of Sri Ramakrishna

### BRAHMIN AND HIS SERVANT

Ramana Prasad

A Brahmin was going to see his disciple residing in a village. Unfortunately there was none to accompany him. He requested a cobbler to go along with him and said, "If you come with me you will be given good food and you will be well taken care of."



The latter replied, "Sir! I belong to a lower caste. How can I tell the villagers that I am your servant?"

The Brahmin cautioned him, "Don't worry. Don't reveal your identity and don't talk unnecessarily with anyone."

In the evening, they reached the disciple's house. The Brahmin was doing some oblations (*Sandhya vandanam*). He asked his servant to bring inside the chappals he had left outside.

As instructed, the servant did not reply. He also did not move to fetch the chappals. Even after repeated requests there was no response from him. The Brahmin angrily shouted, "How dare you refuse to carry out my orders? Are you not a Brahmin? What is your name?"

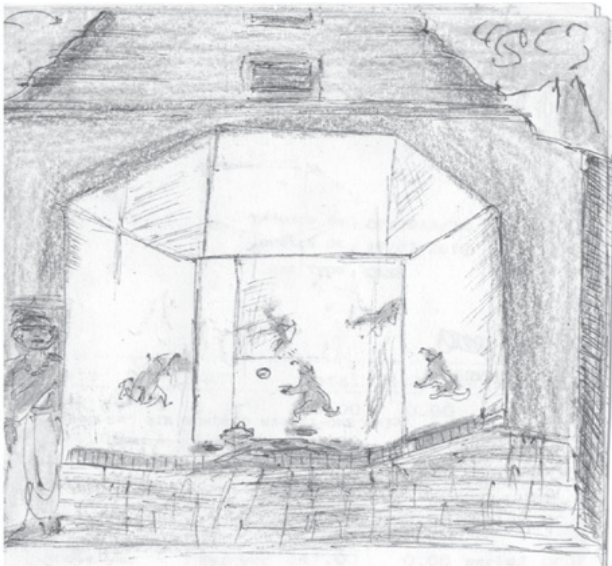
The servant got frightened and said, "Sir! The secret is out. I can no more stay here." So saying, the servant fled.

If a ghost possesses a person, it will leave him once he realises that he is under the influence of the ghost. In a similar way once illusion is gone, the reality will shine.\*

## DEVOTIONAL STORIES UNITY IN DIVERSITY

**Ramana Prasad**

A big temple was there in a village. In the temple there was a specially decorated room fitted with mirrors. That room was being utilized for presentation of offerings to God (*Mahaa nivedanam*), conducting cradle ritual (*Oonjal seva*) and on other special occasions. The idol kept in that room would get reflected in the



mirrors and appear as though many idols were there. The devotees used to derive great pleasure on seeing that sight.

One day when the doors of the room were open, a dog entered the room. It saw several dogs in the room. It is but natural if a dog sees another dog, it gets angry and wild and starts barking. Here the dog jumped to catch the dog's reflection in the mirror. In this process its nose was hurt. Then it jumped at another dog in the mirror and was injured again. Unable to bear the pain it turned backwards and there too it saw another dog and attacked it. In this process, the dog was badly bruised and started bleeding. Finally it collapsed and died.

After some time, the priest of the temple entered the room and found the dog dead. He then ordered temple servants to remove the carcass and clean the room. After the room was cleaned, he looked at his own face in a mirror and adjusted his tuft and the red dot on his forehead (*bottu*) and left the place.

The dog out of ignorance could not realize that they were mere reflections of its own and thus invited its own death, whereas the priest knew that the mirror reflections were his own and derived pleasure in seeing his own personality in different postures. This is the difference in behaviour of the priest and the dog.

Self (*Atman/God*) is one. But it appears as different entities. The ignorant cannot realize this and thus he starts hating others and makes his life miserable just as in the case of the dog. The learned (*Jnani*) knows the truth. He is compassionate to all other beings and helps others. Thus he derives joy in serving others. He is like the priest of the temple.

So, one should acquire the discriminating power to see oneness among many. He should have firm belief that there is no other thing than Self (*Atman*).

Keeping in mind the formula (*sutra*) given in the Bhagavadgita, “*Avibhaktam vibhakteshu*”, he should develop compassion and mercy towards others. Then only he would get emancipated. “Ye fellow beings! Drive away the diversity complex. Develop oneness in all. The entire creation is embodiment of Self. Learn this art of seeing oneness in all and be blessed!”

*Moral: Treat the universe as God’s form (Bhagavat swaroompa) and have compassion towards all!\**

When you drag a net on the ocean's surface, all you get is fish and shells. You need to dive deep if you want pearls and precious gems. Same way, taking literal meaning of spiritual scriptures doesn't help much. You need to deep dive into them to grasp the enormous knowledge embedded in them.

**-Sri Babuji**

## GOD NEVER FORSAKES DEVOTEES

My dear Chiranjeevulaaraa:

Our Gurudev would often emphasise in his discourses that God would not abandon His devotees. “At best, His intervention would be delayed due to some reasons which the devotee cannot comprehend, but the protection is guaranteed,” Sadguru Maharaj would say. The following tale would highlight God’s mercy towards His devotees.

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Once, a man was passing through a desert in hot summer. He was completely tired. Unable to proceed further, he appealed to the Almighty, “Oh God, would You not take pity on this devotee of Yours who is in distress?”

God instantly responded to this prayer and appeared before the devotee, saying “I will take care of you. Please hold My right hand.”

The devotee was pleased with God answering his prayer, and holding His right hand, walked along with Him. While he was thus walking along, he noticed on the desert sand two pairs of footprints and understood that they were those of himself and God.

After a short while, the devotee fainted because of the intense heat. When he woke up from that condition, he saw only the footprints of God and not his.

Perturbed, the devotee shouted, “My Lord, it appears You have forsaken me, because I do not see my footprints on the sand any more. Is this Your love for devotees?”

God smilingly replied: “How can I desert my dear son? After you swooned because of exhaustion, I took pity and started carrying you from that point. That is why your footprints are missing.”

The devotee felt ashamed and sought God’s pardon.

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Children, hope you liked the story. You should always remember that God would never abandon His devotees. Poojya Mataji would occasionally sing, “Bhagavantudu pai bhaaramu mopi jagamulo jeevinchu...” In effect it means, ‘Place your burden on God and relax’. God is ever ready to come to our rescue, provided our faith in Him is intense.

Yours affectionately,  
Maathula\*

## **Babuji's Fables**

### **WHERE IS HAPPINESS?**

Lord Brahma created human beings and made them feel happy always. But, they started misusing that happiness. So, Brahma decided to hide it in a place where man can rarely find it. Brahma called for a meeting of all the gods and rishis and asked them to suggest a secret place to hide man's happiness.

Someone suggested burying man's happiness deep in the earth. But, Brahma ruled it out saying man would dig deep into the earth with his ultramodern equipment. Then, another sage said, "Hide it under ocean." Brahma ruled out even this suggestion, saying that man could dive into the depths of oceans using the most powerful submarines. Another sage suggested the hiding of happiness up above the sky. Even this was ruled out by Brahma, as man was capable of soaring into the sky with supersonic jets and rockets.

After a lot of discussion and brain storming, Lord Brahma decided to hide man's happiness within his own heart, for he will never think of looking for it there! Everyone agreed.

**MORAL:** Happiness is within one's self. Whoever is ignorant of this truth keeps searching for it in the outside world. If only he looks into it within himself he will find it there and will always be happy.\*

—Retold by Dr. Swarnamukhi Prasada

### **OBITUARY**

Smt Polukonda Veeramma, aged 95 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday 29-01-2020.

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

### **OBITUARY**

Sri Pendikatla Uma Maheswara rao (Uma Master) aged 42 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 06.03.2020. He rendered valuable services to Gurukulam and Ashram in various capacities.

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

## Down Memory Lane PATH OF SALVATION

Sushumna Prasada

On one occasion, Lord Babuji, addressing a group of devotees, pointed out that salvation is the final and ultimate goal of the Spiritual Trainee (Sadhaka). “A devotee has to cultivate the four qualities mentioned in ‘Yogavashistam’. In this classic, Lord Sriramachandra cleared all his spiritual doubts with the preaching and exhortation of his master Sage Vasishtha. Every spiritual trainee who aims at Salvation should cultivate those four qualities.”

In His discourse, Lord Babuji listed the following as the four qualities: First, discrimination of knowledge between real and unreal (Nitya-Anitya Vastu Vivekam). Secondly, rejection of worldly desires and developing aversion towards them. Thirdly, cultivation of six qualities like aversion to the internal limbs by controlling them; gaining control over the external limbs; developing disinterestedness towards those attractions (Uparathi); cultivating an absorbed interest with attention; resisting the desire to attain them; and satisfaction by attainment of salvation. Fourthly, cultivating association with great people having these qualities and understanding the spiritual essence by studying books of spiritual value right from childhood.

Such people will surely attain salvation since that is the road to attain spiritual perfection,” remarked Sadguru Maharaj and continued the discourse thus:

Sriramachandra questioned Vasishtha whether attachments to desires in the previous birth would stand as a hindrance to his spiritual pursuit. The sage replied, ‘O Lord Ramachandra with your noblest mind you can attain Brahma Gnanam with personal (individual) effort alone. The attachment to desires (Vasanas) in previous births will continue in consequent births also. The Vasanas are of two types - sacred and un-sacred. Un-sacred past desires lead to a series of births while sacred past desires help to promote salvation. By bidding good-bye to materialistic desires and with self-effort one is sure to become spiritually rich. So if a person bids adieu to materialistic desires and attractions, he is sure to attain eternal bliss.

‘Those who attach themselves to the un-sacred past desires of the previous births will get involved in a series of births, experiencing suffering and difficulties. One should give up un-sacred past desires to develop sacred desires which automatically enable a person to

get rid of the un-sacred past thoughts and desires. If one understands the essence of Upanishads and Mahavakyas and gets it into experience, he will become an enlightened spiritual soul. In that stage, he will abandon materialistic desires and attain eternal bliss.’

Then Vasishtha started narration of his own story to Lord Ramachandra. He said that he was the spiritual son of Lord Brahma who created him as His replica and offered him spiritual wisdom. Then Brahma directed Vasishtha to go to the sacred land Bharata Varsha in Jambu Dweepa and explain the secrets of spiritual wisdom through the above four ways to attain spiritual bliss.

Spiritual knowledge is the Divine Tree which produces the fruit of salvation. Deep spiritual contemplation makes a person devoid of past desires, thoughts of mind, while spiritual contemplation leads to pure peace. Deep contemplation over facts like ‘who am I’, ‘where from I have come’ and ‘where from does this inexplicable illusion props up’ roots out ignorance and offers salvation through spiritual wisdom.

There are four ways to reach the mansion of salvation. There are four entrances with four watchmen. Those four watchmen are peace, contemplation, bliss and association with sacred people. If we cultivate friendship and association with sacred people, the path will be made easy for attainment of salvation. If you cultivate friendship thus with one of these it enables you to get friendship with the other three and helps you to attain spiritual knowledge which in turn makes you to get rid of a series of births in future.

A person, who is accosted by the serpent of ignorance, can be saved by the eagle of Wisdom. When one attains Wisdom, then his mind will be peaceful without any ups and downs. In that stage, though one is hit by a series of arrows, it will be like a flowery bed wafting the fragrance of roses. A person who makes a right combination of the message of the Spiritual Master (Guru) with the experience of the self and the essence of Upanishads and understands it properly, he will certainly attain the fruit of Wisdom. A person who is devoid of pure intellectual sharpness, proper understanding and acute interest will not be benefited by learning shastras.

Sacred bath in the Ganga and visiting holy places may transform the heart into a sacred one, but they do not enable attainment of Eternal Bliss. One should put in the best self-effort, mental concentration and deep meditation to attain the state of Brahman.

Peace: When a person attains mental peace and purity of heart, his or her mind which generally runs after materialistic desires makes the limbs turn inward becoming peaceful, enabling that person to see everything with a balanced outlook. In that state, the mind will not be disturbed. A person who has peaceful mind devoid of thoughts never gets disturbed, though you subject him to a series of difficulties and injure him deeply. Noble minded people and great saints wearing the armour of Peace participate in the worldly affairs for the welfare of mankind,

The final goal of eternal bliss can be attained by pure mental peace. Running after materialistic pleasures is like a chronic disease. The Universe is full of mirages, which are fully dried up. Only pure peace can wet the dried up mirage. Nothing can give happiness like Peace. Peaceful mind can offer divine bliss and noblest impact. Those who are blessed with this rare noble quality will attain eternal bliss, glittering like the Sun. Sage Vasishta blessed Lord Ramachandra to attain such noblest Peace.

-to be continued

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### **AN APPEAL TO DEVOTEES**

So far two volumes of “SRI GURUNADHUNI DIVYA CHARITRA” have been published in Telugu authored by Sri Vijayeswaranada Prasad garu. The first volume was released in 2005 and the second in 2011. Now we are in 2020, with Sri Babuji Maharaj and Sri Mataji protecting all of us by showering their grace and affection all the while.

Devotees, who have experienced such divine protection during the incarnation of Sri Babuji Maharaj and now Amma, are requested to share them with us. Their write-ups may be sent either by post or email: ramuchitti@yahoo.com, cvrbabu41@gmail.com. Detailed narration of the events can be given later.

Those write-ups approved by Sri Mataji will be compiled and published as “SRI GURUNADHUNI DIVYA CHARITRA-3”. It is our fond hope that devotees would make this divine project, ordained by our Amma, a grand success.

## GLORIOUS DEVOTEES SRI KULASEKHARA ALWAR

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

‘Alwar’ was one who, by the grace of God, had His ‘darshan’ and fully enjoyed the Bliss. Alwars were deeply immersed in and enjoyed God’s grace. They praised the Lord in many ways in their hymns. They experienced the Lord’s existence and dedicated themselves to His service. They felt that God’s grace itself is ‘Moksha’.

The Alwars are 12 in number. Andal or Godadevi, the only female Alwar, was the daughter of another Alwar Bhattanadha. All the Alwars were the incarnations of Lord Vishnu’s possessions like Sudarshana chakra, conch, jewel in His necklace, commander, mount, wife Bhudevi, garland and mark on His chest. Andal was the incarnation of Bhudevi. Kulasekhara was the incarnation of ‘Kautubha’, jewel embedded in Vishnu’s necklace.

King Dhrudavrata ruled the Chera kingdom (now Kerala) in South, with Thiruvankoor as capital. He was the devotee of Padmanabha Swami. Kulasekhara was his son, born in Thiruvanjikkulam (Kollinagar). After Dhrudavrata’s demise, Kulasekhara was crowned as king. By the grace of Lord Padmanabha, Kulasekhara attained ‘Divine knowledge’. He declared that the whole kingdom belongs to Lord Padmanabha and that he was just a trustee of the Lord. He ruled his kingdom during the years 844-883 C.E.

He would always worship Sri Rama and Sri Krishna, sincerely serve the devotees and spend time in ‘Satsangs’ with scholars. He wanted to abdicate his rulership and go away to Srirangam and serve the Lord there. But, as the people were happy under his rule, the ministers were not willing to lose him and always successfully convinced him to drop his proposal for the well-being of the people. In the company of scholars, he would be happy and deeply immersed while hearing stories from the epics. Many a time, he felt that he was really one of the characters in the Ramayana, and would behave accordingly.

To curtail him from this practice of spending a lot of time in the company of scholars so that the king might fully concentrate on

ruling, the ministers planned a scheme. One day they complained to the king that the scholars had stolen the jewellery of the Lord in the palace temple. But, the king did not believe it. As per his order, a fierce cobra was placed in a pot and brought to him. The ministers demanded that the scholars prove their innocence by putting their hand inside one by one. But Kulasekhara said, “Vaishnavites would never steal money or jewellery. If they had done it, let the cobra bite me”. So saying, he put his hand inside the pot and took out the snake. Lo! It did not harm him. The ministers felt ashamed and begged his pardon. Thus, he proved the character and glory of the Vaishnavites.

He never wished to attain ‘Moksha’. He would pray to God that he should always be a devotee at the Lord’s feet in his every birth. He wished to serve the servants of the Lord’s servants’ servants. He was treated as God and called as ‘Cheramaan (Kulasekhara) Perumal’. He authored devotional works like ‘Perumal Thirumoli’ (with 105 verses) and ‘Mukundamala’ (with just 40 slokas). In ‘Perumal Thirumoli’, he wished to be always in the presence of Lord Venkateswara, in any form: tree, bird, ant-hill, etc. He would also always pray that he should be the first doorstep of the sanctum sanctorum of the Lord, so that he can be in the presence of the Lord and serve Him and His devotees. He would pray that he should never forget the Lord. He attained that state. He would always advise people to chant the ‘Narayana Mantra’.

Though ‘Mukundamala’ is a small book, he said that whoever reads it, he or she would surely attain ‘Moksha’. He would advise that every Vaishnavite should read ‘Mukundamala’. He would express the view that he may not be able to utter the Lord’s name at the time of death. So, he would pray that the swan of his mind should always be at the Lord’s pious feet. In one of the slokas, he wished that his tongue should always praise the Lord; mind should meditate on Him; hands should worship the Lord; ears should hear the Lord’s ‘leelas’; eyes should always look towards the Lord; feet should go to the Lord’s temple; nose should smell the holy basil, at the Lord’s feet: and the head should prostrate at the Lord’s feet.

He served the Lord, scholars and devotees alike throughout his life and finally attained ‘Moksha’.\*

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(See Rule 8)

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I, C.V. Ramana Babu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Srikaligardens  
Dt.31.03.2020

Sd/ C.V. Ramana Babu  
Publisher

# BHAJA GOVINDAM!

Ramana Prasad



## VERSE 17

*Kurute Ganga saagara gamanam  
Vrataparipaalanamathatvaa daanam,  
Gnana viheena sarva matena  
Bhajati muktim janma satena !!*

One may go for pilgrimage and take bath in the Ganga or in the confluence where the Ganga merges in ocean. He may fulfil several vows or perform many charities. Unless he takes efforts to get jnana (spiritual knowledge) he will not get liberation (mukti) even in hundred lives.

- to be continued

## THE MOST MAGNETIC EYES

-Ramaswami S

Dhanurdasa , a professional wrestler and a royal servant, lived in Woraiyur on the southern banks of River Cauvery. He was very proud of his wife Pon Nachiar's beauty, especially her eyes. He became so obsessed with her eyes, he would personally hold an umbrella over her head to protect her from sun whenever they ventured out. Though people were amused about this behaviour, they would not utter a word for fear of offending the muscle man.

One day, Dhanurdasa and Nachiar went out to witness the procession of the 'utsava murti' of Lord Rangantha of Srirangam. As usual, he held the umbrella over her head to prevent sun's rays causing harm to her eyes. Besides, he also unrolled a silken sheet to protect her feet, while walking.

At that time, Bhagavad Ramanujacharya and his band of disciples were also moving along with the procession, reciting 'Divya Prabhandam' verses. When the procession halted for a while for the benefit of devotees, the Vaishnavite Acharya noticed Dhanurdasa doing this strange service to the lady. Intrigued by this unusual sight, the saint directed one of his disciples to find out what was going on.

When the disciple approached Dhanurdasa, both he and wife agreed to meet the Acharya, and prostrated at his feet.

Blessing the couple, Yatiraja asked him "Don't you realise that people are amused over this public display of your affection for her? Why are you doing this?"

"Revered Sir, I am attracted by the magnetic eyes of my wife. I can even challenge that there cannot be a more beautiful pair of eyes than hers. Hence, to protect her, I am holding this umbrella," replied Dhanurdasa.

"If I could show you more attractive eyes than your wife's, would you stop this practice?"

"Certainly, Sir! But it would be next to impossible to find a better pair of eyes than Nachiar's."

"Then, you come to my abode in Srirangam temple in the evening," said Sri Ramanuja.

In the evening, both Dhanurdasa and Nachiar went to the saint's place. Yatiraja held Dhanurdasa's right hand and took him to

the sanctum sanctorum of Lord Ranganatha, and asked both of them to look at the Lord's eyes.

The man and wife looked at the Lord's 'divya mangala vigraha' and their sight fell on His eyes. The very moment, they lost themselves and felt as if they were both carried away by the 'Padma Patra Visalaksha' (the broad lotus-eyed Lord). Dhanurdasa realised that his challenge had been met by the Lord.

Thereupon, the couple prostrated at the feet of Yatiraja and said in a voice choked with emotion, "Sir, we do not know how to thank you for showing us the most magnetic pair of eyes in the Universe. Forgive our pride and we shall hereafter be your slaves." Dhanurdasa and Nachiar renounced all their wealth and became the saint's disciples.

After initiation by Sri Ramanuja, the couple moved to Srirangam and started serving the Sadguru with heart and soul. Soon, they became his most ardent devotees. The saint made it a practice to hold the right hand of Dhanurdasa for support, while going to the Cauvery for his daily bathing ritual. This created envy in the minds of some other disciples who felt that Yatiraja had become partial towards Dhanurdasa. It did not take much time for Sri Ramanuja to read the minds of these disciples. He wanted to show them Dhanurdasa's depth of devotion.

One evening, Yatiraja asked Dhanurdasa to stay in the ashram for the night, after bidding adieu to Nachiar. The saint started expatiating on the significance of an episode from the Ramayana to him. In the meantime, some disciples were called and they were told in whispers to follow her and steal her ornaments while she was asleep.

The disciples did accordingly, and when she was in deep sleep, they relieved her of some ornaments on one side of the neck. Nachiar, without opening her eyes, noticed the theft committed by the Vaishnavite disciples, and felt sorry for them. Still she felt that they should be benefited by allowing them to steal the ornaments on the other side. So, she quietly turned leftward, as if in reflex action, to facilitate this. Her bodily movement frightened the disciples who immediately took to heels.

On seeing the returning disciples, Yatiraja bade Dhanurdasa to go home, saying his wife was alone in the house.

The disciples gave a graphic description of their adventure to the Acharya. After listening to them, the Sadguru asked them to follow Dhanurdasa and see for themselves what was happening there.

As soon as Dhanurdasa reached home, Nachair told him what had taken place in the house just then. "I took pity on the poor Vaishnavites and wanted to help their stealing more ornaments. I just turned leftward for this purpose. But they got panicky and ran away."

An unperturbed Dhanurdasa reprimanded her for this behaviour. "Instead of allowing them to steal the remaining ornaments, you have scared them, thereby committing a sin. You should apologise tomorrow to Yatiraja for your insolence," he said with tears in his eyes.

The disciples who overheard this conversation rushed back to the Acharya and reported the matter. "Look, how deep is the affection of Dhanurdasa and Nachiar towards Vaishnavites! Shame on you! Tomorrow all of you should fall at the feet of this devoted couple for misreading my affection for them," said Yatiraja and left without even looking at their faces.

Dhanurdasa thus became the most celebrated disciple of Bhagavad Ramanuja.\*

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## CURRENT PROGRAMMES

(Continued from page No.22)

### July 2020

- 01 Wed - Tholi Ekadasi - Sri Sadguru Pada Puja,  
Bhakta Samaradhana, Ekaham, Sankeerthana
- 05 Sun - Aashada Guru Purnima - Satsangam, Sri Sadguru  
Pada Puja, Bhatka Samaradhana
- 15 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 16 Thu - Starting of Dakshinayanam
- 18 Sat - Sani Trayodasi
- 19 Sun - Maasa Sivaratri
- 20 Mon - Amavasya
- 23 Thu - Sravana Suddha Tadiya - Satsangam,  
Sri Sadguru Pada Puja
- 31 Fri - Vara Lakshmi Vratam

## KAIVALYOPANISHAT - IX

(Continued from the previous issue)

Rekha

Sri Mataji further explained the importance of the practice of acquiring the knowledge of the Brahman. A spiritual seeker should first contemplate on the matters relating to sastras or scriptures and the teachings of the Guru, then personally experience what he contemplated on. Only then he is said to have performed the spiritual worship of acquiring the True Knowledge. Hence Brahmadev again and again kept stressing on this matter to Asvalayana Maharshi. How a seeker can practically experience is clarified here.

When the seeker, with faith and earnestness, contemplates on the matters mentioned above, he will be able to experience the teachings. This experience is spiritual intuitive knowledge which is innate and natural to him; though this intuitive knowledge is the result of the confluence of the intellect (buddhi) and mind (manas), it has a certain power of comprehension and perception of truth that is beyond the combined power of the intellect and mind. The seeker has to develop this natural, intuitive knowledge. Through this knowledge he will realise the truth that the Almighty is the executor of the entire creation. He will be able to see the omnipotent and the ubiquitous nature of the Supreme Being, and thus develop compassion towards all beings of creation. He will be detached from worldly pleasures. Sri Mataji again reminded the congregation that we are gaining the true knowledge required to recognise the state of Liberation (Kaivalya Sthithi) here.

In this endeavour, we try to give importance to action (karma) with a sense of doership and show interest in performing them to gain something. Brahmadev in the 3<sup>rd</sup> sloka of Kaivalyopanishad is projecting the fact (Truth) that there is one thing that is immovable, immutable and immortal and that is all pervading in the entire universe. This state cannot be attained by our own effort, with the help of progeny, wealth or virtue, but only by renunciation can we attain it.

Sri Mataji went on to explain the futility of performing any physical actions. We are accustomed to ritualistic worship, religious processions, and spiritual discourses by Mahatmas, meditation and the like. The religious mind tends to believe that actions alone will

liberate, without recourse to the knowledge of the Self (Brahma Vidya). However, selfless actions help indirectly in gaining the knowledge of the Self by purifying the mind. This process of inner growth is termed *karma yoga*. There is a belief in the world, that by performing virtuous actions, one may gain heaven, etc., but any gain like that is short-lived. Actions, virtuous or otherwise, cannot liberate the individual from the cycle of births and deaths. Gaining immortality with actions is ruled out.

Liberation is not achieved by offspring. People may find some happiness through their children. People want to continue here and hereafter. They tend to believe that children make them immortal by offering oblations to manes, thereby guaranteeing the ancestors' continuity in heaven. Continuity in any form is continuity of the present state of mortality alone. This too is short-lived. Immortality is transcending the flow in time by realising the timeless Self. Sri Mataji questioned as to what would be the state of people who have no children at all! So this belief is also misleading. One has to be content with whatever God bestows on that person. Only then his or her life will progress happily and peacefully.

Liberation cannot be attained by acquiring wealth. By our own efforts or with the help of others we may earn a lot of wealth in the physical world and buy lots of things; this may bring us much pleasure and happiness; with the wealth of the other world, namely *punya*, and wealth accumulated by performing rituals, charity, etc., we may enjoy heavenly pleasures. Enjoyment of pleasures here or hereafter is neither immortality nor can it lead to immortality.

In this context, Sri Mataji explained as to how worldly wealth can be useful and detrimental to a person. Wealth acquired in a righteous manner may help the person to lead a decent, happy life; contrary to that, wealth acquired unjustly can do him harm; he will be subjected to ill health and lack of peace of mind. However much wealth he may acquire, he will never be contented. The above means does not help in the pursuit of Self-realization, Liberation, Immortality. This divine state is possible only by sacrifice. Renunciation or sacrifice does not mean that a person should donate all his wealth to some temple or to Mahatmas. As a matter of fact, if we get some jewellery made with that money and offer it to God

in the temple, it is the devotees who are enjoying when the ornament adorns the idol. God does not ask for all this. God has given all of this to us. One can have offspring and wealth but cannot have attachment to the same. We do not own anything; everything belongs to Him. All attachment to things and relations of the world get neutralised as we appreciate this truth. Only then can we attain Liberation, which is the loftiest achievement.

Sri Mataji remarked that the devotees present had sacrificed their time to come there and participate in the Satsang. They could have very well been spending their time watching some television show at home at that particular time; but, instead, they have realised the value of Satsang. This is also a kind of sacrifice, all though it is temporary - sacrificing worldly pleasure for a more worthy purpose.

Mahatmas have proclaimed that time spent in Satsang (company of people who are engaged in discussions relating to the Truth of Self-realization) is real time, which is of utmost value and worth. How did we know of this truth about time well spent, and achieve that status? Being in the Satsang had made it possible.

In the holy book called *Gnaneshwari*, the great saint Gnaneshwar has narrated the significance of Satsang. Once upon a time, he visited Satya Lokam (Brahmadev's abode), when Brahmadev was not there. Then he went to Vaikuntam (Lord Vishnu's abode) who was also not present there; then he paid a visit to Kailasam (Lord Shiva's abode), Lord Shiva also was not there. Gnanadev wondered as to where the Tirmurthis must have gone. Then he came to know that the Trimurthis and other Devatas all went down to Earth to participate in Satsang.

In the first sloka of the Upanishad, Rishi Asvalayana uses the word *Sadbhihi*, meaning 'by the pious'. Saints who contemplated on the secret of wisdom, and followed this path to attain Knowledge of the Brahman, have established this truth that Immortality is attained only through Renunciation or Non-attachment. We came to know of this fact through Satsang.

The state of Immortality (amruthatva sthithi) is far superior to heaven and its pleasures. It is a state of spiritual Bliss (Ananda Sthithi). It can be experienced when the mind and intellect go beyond the materialistic world seen through the senses. Heaven is not somewhere away from us. Atma (Immortal Self) or the Infinite is

the heaven that is within us and we have to discover it. Sri Mataji further explained that the gods in heaven are in a state where there is no sorrow or unhappiness. But, they are not in a state of Bliss (Ananda) as that of Gopas and Gopikas. In the holy scripture Bhagavatam, it is said that the Gopas and Gopikas ate and played with Lord Krishna, thus enjoying His company. The gods having witnessed this scene, were filled with envy. They have only drunk the nectar of immortality (amrutam), but were not able to experience the state of immortality like the people in Gokulam, where they were playing with the Parabrahman and experiencing true Bliss. The gods regretted their position.

Sri Mataji pointed that we are also experiencing that Bliss in the Satsang. She compared our state with that of the people in Gokulam. She said that there was no difference between the two. The happiness that we are experiencing is the result of listening and contemplation, which happiness is the same as their happiness. We are getting maha prasadam here. This is the nectar of immortality (amrutham). This is so because our mind and intellect are being reflected by the self-effulgent Atma with brilliant radiance.

Upanishads talk of the heart as the cave, and the self-effulgent Atma is hidden in this cave where the intellect resides. God is but a reflection of our innermost reality. Self-knowledge is the immediate and direct path of God realization. This is the consistent message of the Upanishads. The striver (*yati*), by his earnest endeavour, making use of the opportunities in the form of right teaching, etc., will soon discover the God (Atma) within. It is shining with brilliant radiance in the cave of the heart (*hridaya kuharam*) and is beyond the thoughtless, deep sleep state. The Yatis immediately enter this cave and reach the Paramatman. With the above explanation and narration, Sri Mataji concluded the third Sloka of Kaivalyopanishad.

-to be continued

There is no harm in a boat being in water as long the water doesn't enter the boat. Similarly you can live in this world peacefully as long as the world doesn't enter you.

**-Sri Babuji**

## CLEAR YOUR DOUBTS

**Devotee:** Amma, you always bless us saying, “May Sri Gurudev bestow infinite, Bhakti (devotion), Jnana (wisdom) and Vairagya (detachment) on all of us”. What is the best way to cultivate Bhakti?

**Sri Mataji:** What exactly do you understand by the word Bhakti? It is nothing but pure love. Sri Narada Bhakti Sutras (Aphorisms) describe Bhakti in simple terms and assert it as divine love or love of the Supreme God. Such love is called Bhakti. It is unblemished, pure and everlasting love. It is not confined to any single being or few men. Since God is omnipresent, such divine love embraces the entire universe. Then you will love not only God in the image you worship but God is present in every single blade of grass, bees, cows, animals, trees and fellow humans; in other words, every single creation of God. This is called universal love.



To cultivate such devotion, you must keep the company of the holy people (Sajjana Sangatyam), keep reading and listening to the divine life stories of great bhaktas like Jnana Dev, Namdev, Kabirdas, Kamaldas, Meera, Sakkubai, Tukaram and Surdas. There are infinite bhaktas on this earth. Sing the divine keertanas, chant the Lord’s name constantly. Meditate upon the Supreme God.

The more you listen to the divine words of the Satya Guru, and the more you hear the divine stories of God and devotees, the wavering of your mind decreases. Slowly you will start pondering over what you heard. The Sankeertanas, chantings and meditation also help your mind to stabilise. All the dross in your mind will be expelled and you will start experiencing the brilliance of the Lord. But you must practise this diligently and constantly. Practice makes you perfect. You lose your identity with the lovely body and merge in the universal divine form of God! May Lord Sri Gurudev bless you to attain your goal with infinite Bhakti, Jnana and Vairagya.\*

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