

# 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            UGADI AND SRIRAMA            NAVAMI</b>		
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## Sri Mataji's Benediction

### BRAHMI MUHURTAM

The pre-dawn hours, also known as Brahma Muhurtam, act as the best period for meditation. Sri Gurudev used to say, “You should wake up early in the morning, meditate and then sleep, if needed. First, practise to go to bed early so that you can wake up early. Early morning is a peaceful time. It is silent after midnight also, but the mind at that time is not peaceful.”

Mahatmas don't sleep during that time and also don't let their followers sleep. They say that as the day progresses, your mind also fully wakes up and brings all thoughts during meditation. In the early hours, the mind speaks very less. One should have determination not to bring up the happenings of the past or the plans for the future during meditation.

But the mind should not be suppressed. Like a spring, it keeps bringing up thoughts, but you should not keep it pressed because when it ricochets it leads to disaster. I used to think in my childhood that I should not have any thoughts during meditation. But how long can one keep it suppressed? The practical solution is not to suppress but to contemplate. You should not get carried away by the thoughts but instead keep watching them as a spectator and contemplate on their transient nature and the fruitlessness of following them. You should show your mind how useless those thoughts are. You should question how useful each thought is and how far does it take you in the path of salvation. This contemplation can be inculcated through regular listening of the Guru's discourses and keep recollecting them. Like a snake charmer who makes the reptile submit itself to him through soft music, you should charm your mind into submission through contemplation.

This can't be taught by others. One must practise and develop the thoughtless state which is a primary requirement for meditation. For this you need implicit faith in God. Faith doesn't



come from others telling you to believe. It oozes from within while experiencing the unconditional love of the Guru. All the worldly love is conditional. A child comes to the mother, tries to display all his love for her, but the mother knows that he is doing that for a chocolate or ice cream. Similarly, we recite so many 'stotras' but God knows our desire behind the recitation, but still loves us unconditionally.

Sri Babuji Maharaj would encourage reciting God's name repeatedly rather than singing songs that contain poetry or expressions. When the song contains sentences, the mind keeps hopping onto their meanings, but if it is purely God's name, it solidifies on His lotus feet. God doesn't want all the material things described in those songs. He just wants your mind to be concentrated upon Him. Only through faith, you can internalise the song into your own experience.

Sri Gurudev always said, "First, love your Self." The Self is not the body, which is temporary, but stretches beyond this life and numerous other lives. When you start experiencing that love, your intellect starts its journey towards God. That journey is called meditation. You take bath before meditation to cleanse your body, right? But the real bath is defined as cleansing the mind of its impurities. This place where we are sitting now was cleaned yesterday and after that only God has entered here. We too can enter a place only when it is clear and clean. Even to sleep on the bed, first you need to clear all the clothes or other stuff lying on it.

Similarly, you should clear out and cleanse your mind of all the thoughts that are obstructing and detrimental to your meditation. While meditating one should not look for the time or the pendant of the rosary thinking about when it will end. Never count the number of times you are reciting God's name or how long you are doing it.

Sri Babuji Maharaj would say that even one mosquito in the net can rob you of your sleep. Then how can man have peace with so many thoughts in his mind? It is not the material things that you shall renounce in Kasi, but abandon those vices that are obstructing your path to God. So, make it a practice to wake up in the Brahma Muhurtam and meditate to overcome the vices, and thus progress in the path of reaching God.

May Sri Gurudev bless us all with the unwavering intellect and steadfast devotion towards Him!\*

**From the Editor's desk:**  
**FAITH NEVER FAILS**

Om Gururam Namaste!

We are on the threshold of Plava naama Ugadi samvatsaram. As is our custom, members of the editorial board of this spiritual quarterly extend their greetings to dear readers. May, by the grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and the benign blessings of Yogini Sri Chandra Kali Prasada Mataji, the Telugu New Year turn out to be a more healthy and prosperous one than the Sarvari naama samvatsaram!

The outgoing year was a disaster for entire humanity with the deadly Corona virus stalking our planet, claiming millions of human lives. Happily, by God's benevolence, preventive vaccines have been developed to contain the impact of this virus, and people all over globe are getting vaccinated against COVID-19. It is heartening to note our country has taken the lead in the matter and exported substantial quantities of the vaccine to a large number of countries. The Government is also extending the gesture of free administration of the vaccine to people in government hospitals, and has ensured that the fee charged in private hospitals for vaccination does not exceed Rs.250 per person.

On the positive side, COVID-19 has imparted several lessons to all of us on the need to maintain personal hygiene. Mere vaccination is not enough to protect us from the virus, say world health experts; people have to learn to live with such a pandemic, as possible newer viruses like COVID-variant, are threatening to hit the globe. Wearing face masks, washing limbs frequently, gargling mouths after eating and keeping minimum social distance, besides avoiding handshakes, must form part of our daily routine in the coming months also as a precautionary measure. Unfortunately, many are not following these gainful guidelines issued in public interest. It is strange that even after witnessing the tribulations undergone by COVID victims, the common indifference to follow the suggestions is prevalent on a mass scale.



Poojya Mataji has frequently been advising disciples to adhere to these guidelines as most of these are part of our own upbringing. In olden days, particularly in villages and small towns, people who had gone outside would enter their houses only after washing their feet and hands. Similarly, gargling after food intake was a must; buffet eating was not heard of. Elders would not even drink water by sipping the tumblers and advise their wards against sipping. In the name of modernity, we have forgotten such hygienic practices, which need to be revived for our own benefit.

Though the New Year has started on a cautious note, there is no need to get depressed, because we are under the protective umbrella of our Gurudev. Hoping for the best is always our motto, because of our intense faith in Him.

In Greek mythology, there is an interesting episode involving a young girl by name Pandora. Those were the days when our earth was free from all negative factors like famine, ill-health and bad luck, and was full of joy. Literally, milk and honey were overflowing in rivers. Zeus, who was similar to our Indra, presented a box to Pandora on her birthday. Without telling her what it contained, Zeus advised her not to open it under any circumstances. In her curiosity to know what was inside the box, she opened the box, and immediately viruses like famine, disease, etc., got out of it, and the world was endangered by these factors. Realising her mistake, she immediately shut the box, and started crying. At that time, she heard a shrill voice from inside the box: "My dear child, do not cry. Even if everything is lost, I am here to boost your confidence. My name is Hope." Since then, the world has been living, despite all setbacks, on hope.

In like manner, let us strengthen our sinews, reposing full faith in Sri Babuji, who has given us the guarantee, "Why fear? I am here!" It is said that faith would move even mountains. With such intense faith let us move forward.

The word 'Plava' in Sanskrit has several meanings; one of them is 'wisdom'. By the grace of Sadguru Maharaj, let us all develop such wisdom.

Jai Gurudev!\*

## Thus Spake Babuji

### WHAT IS THE AUSPICIOUS TIME?

Sushumna Prasada

On one occasion, a large number of devotees assembled to listen to Lord Babuji's exhortation. After blessing the devotees, Sadguru Maharaj glanced at all the devotees and remarked that they were at liberty to express their doubts. After a while, one of the devotees got up and asked Sri Babuji 'What is the auspicious time to worship God?'

With a beaming face, Gurudev asked him 'Answer my question to clear your doubt. Tell me the auspicious time for taking food or answering nature's call.' The devotee was non-plussed and hesitatingly replied that a person could not wait for auspicious time for such things, as they were physical and routine compulsions.



Thereupon, Lord Babuji remarked, 'The time which is not spent in the service of God is the most inauspicious time and vice versa', and asked what one meant by 'auspicious'? One of the devotees got up and said whatever was sacred was auspicious.

Lord Babuji remarked, 'Yes, you have given the right answer. Any time which is spent in the contemplation or worship of God is the most precious or auspicious time, because such time becomes a part of the eternal Time. There is no change for such time and it always remains fresh and new. What then is the most precious factor in human life?' Sri Babuji himself answered it by saying, 'Time is the most precious factor in human life. That which cannot be regained in life is the most precious thing. For example, if you lose money, you can regain it. If you fail in an examination, you can again appear and succeed in it. Even in the tragic factors of life, if wife is lost, one can again marry to fill the void. If a building collapses, you can reconstruct. If the garments get torn, you can buy new garments. But the time one loses is lost forever and it cannot be regained. Every moment, every second of life is highly

precious. God has given the capacity to human beings to make their lives precious.’ Lord Babuji continued the discourse thus....

The time spent in the service or worship of God becomes a part of eternity, and one remains fresh and new. He remains changeless. He does not care for material wealth. Wealth or poverty makes no difference to him. The ultimate goal of human life is to attain Peace and Bliss. It is pure and unalloyed state of life (Brahmananda) in which there is neither suffering nor sorrow. One remains totally unaffected by gain or loss, success or failure, bitter chillness or terrific heat. It is explained in the ‘Bhagavadgita’ (II Chapter 38th sloka),

“Sukha dukhe samae krithva,  
Labhaalabhau jayaajayau!  
Tato yuddhaya yujyaswa  
Naivam, papam avapyasyasi!”

Lord Krishna tells Arjuna, ‘When you participate in battle remaining undisturbed by the twin contrasting factors of life, you will not be affected by sin for participating in the battle.’

A real devotee is one who is oblivious of the Time factor. Devotee’s mind gets so totally absorbed in his love and devotion towards God that day and night make no difference to him. By contemplating on one who is Timeless, he also becomes timeless. Similarly, there is no place which is inauspicious for meditating on God. Whether you are in America or Africa or Australia, you are always in the presence of God, because God is all-pervasive. Similarly there is no condition like physical aspects, which are not auspicious for the service of God. For example, some people get the doubt whether it is inauspicious to worship God when women are in their monthly periods. These are only some conditions to which we attribute inauspiciousness. For instance, when our kith and kin are dead, we should remain aloof from others for a particular period without worshipping God. This sort of thinking is highly fallacious. Actually there is no time which is unsuitable to worship God. There are two types of worship: internal and external. Internal worship is more inviting and precious as it needs no external paraphernalia. It only needs the mind to be absorbed in the worship of God and nothing else. When sacred mind gets absorbed in the

service or 'smarana' of the Divine Lord, it is undoubtedly auspicious time. So, it lies in the hands of a devotee to make the time auspicious.

In this connection, let me narrate the life story of a great devotee in the south by name Abhirami Bhatta. It would serve as the best example to make us aware of the auspiciousness of time. That devotee's mind was so much engrossed in the 'smarana' of Divine Mother Abhirami that he was totally unmindful of the time factor, place or people. In that state of mind a king or a beggar makes no difference to him.

One day, the king of that region who visited the temple confronted Abhirami Bhatta, considering the latter's indifference to the royal visitor as a mark of arrogance. The king asked Bhatta what was the 'thidhi' of that particular day. Abhirami Bhatta, who always remained in the splendid light that focussed on him from the Full-Moon-like face of the Divine Mother, replied that it was 'Poornima' (Full Moon Day). Actually it was New Moon Day. All those who witnessed this got shocked by that reply and started worrying about the king's anger on the innocent Bhatta who, however, remained happy and blissful as usual. Well, as the day turned into night, it was totally dark. But the Divine Mother Abhirami showered Her unlimited love and grace on Her son and threw Her round diamond anklet on the sky. It began to shine on the sky as the glittering Full Moon, as if it was Pournami that night. Thus the Divine Mother shielded Her disciple from the anger of the king.

The story of the great devotee Abhirami Bhatta stands as a proof that every moment dedicated to the service of God is the most auspicious time....

Concluding the exhortation, Lord Babuji remarked that any time dedicated to the service of God was the most auspicious time to worship God. 'So, any devotee who dedicates his time in the service of the Divine Mother, finds it as the auspicious time to attain Godhead,' Sadguru Maharaja said.\*

Even while living in this world and involving ourselves in samsara, you should be able to realise the universal self in this very life and enjoy the bliss thereof.

- Sri Babuji



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

## **FIRST CONTACTS**

It is a fact established in our Puranas that when God takes an avatar to protect the world, his consorts, other deities and rishis also take forms on earth along with Him to help in the cause of the avatar. This fact was proved in this Kali Yuga too in case of the avatars like Sri Sankara Bhagavatpadacharya Swami, Sri Ramakrishna Paramahansa and Sri Chaitanya Mahaprabhu. In the same way, during the avatar period of Sri Babuji Maharaj also many great souls like Pujya Yogini Sri Chandra Kali Prasada Mataji, Sri Kandarpa Parasuramayyagaru, Sri Chiranjeevi Rajugaru, Dr Lanka Seshagiri Raogaru, and Sri Lalithananda Saraswati Swami were all, no doubt, born for this purpose. We will learn more about their association with Sri Babu in the coming chapters.

Nobody knows the exact details about Sri Babu's birth or his family. But, as far as we know, once he decided to stay back with mankind, he first appeared in the villages of Pithapuram, Uppada, Tuni and Guntur and there are people who knew him since 1936. And he appeared in Korukollu, Yanamadurru, Dirusumarru, Gundugolanu villages after 1940. In this chapter we will learn in detail about his visits to Uppada, Korukollu, Yanamadurru and Dirusumarru and briefly about the first appearances in Guntur, Tuni and Gundugolanu villages.

### **UPPADA**

Uppada is a village near Kakinada and Sri Dangeti Surya Narayanagaru and his wife Srimati Satyavatammagaru were living

there. Satyavatammagaru's brother-in-law Nookarajugaru married for a second time after his first wife passed away. But, the first wife became a ghost and was troubling the second wife a lot. No medicine or sorcery could help. Their acquaintances told him that they knew a powerful "Bala Sadhu" in Pithapuram who could easily get rid of the ghosts and brought the Bala Sadhu to Uppada. Even though he came to help Nookarajugaru, he was given shelter in Srimati Satyavatammagaru's house. That Bala Sadhu was Sri Babu. Thus, the Satyavatamma couple was blessed with the darshan and service of Sri Babu. The following details were revealed by Satyavatammagaru herself.

Satyavatammagaru got married at a very tender age. She was just 15 years old when Sri Babu arrived. Still, she already had an offspring who had passed away.

The Sadhu seemed like a 12-13 year old boy. He had a hollow anklet and talismans on his hand and leg, a locket of Sri Anjaneya in the neck, a nose ring and earrings. The hair was unkempt and tangled. He was wearing dirty clothes. He seemed to have come from the company of some tribal people. But his glowing face, shiny eyes, puja box made of tiger skin and charming smile were clearly indicating that he was a divine boy.

The 15-year-old Satyavatammagaru developed a motherly feeling as soon as she saw the 12-year-old Bala Sadhu. Who knew for how many births this relationship had existed and how ripen her character was? Surya Narayanagaru too used to have fatherly love towards Sri Babu. As soon as Satyavatammagaru saw Sri Babu she felt uncontrollably worried: "Alas! Why my son, my little Krishna is like this? Why these dirty clothes? Why this unkempt hair? Why this attire of a tribal?" She asked what his name was. The Bala Sadhu replied, "Mother, just call me Babu."

Satyavatammagaru had Sri Babu's hair cut by a barber and bathed him. She combed his hair neatly. She cleaned a room for Sri Babu's puja. But, Sri Babu used to make the garlands on his own. (He did so for a long time later too).

Sri Babu didn't know how to eat lunch. He used to mix everything like rice, dal, curries and chutneys. He couldn't even make balls of the rice. When asked why, he replied, "I am used to fruits and roots only." Satyavatammagaru used to mix the rice

properly with each of the items and make him eat. She taught Sri Babu how to comb hair and wear clothes. She used to call him ‘Babu’ or ‘Meeru’ (a respectful ‘you’ in Telugu). Even though he was a child she couldn’t call him ‘Nuvvu’ (‘you’ in Telugu without the respect) because of his divine glow. But, she used to refer Sri Babu as ‘My Krishna’ to others. Sri Babu used to call her ‘Chinnamma’ (mother’s younger sister).

There were some people who misunderstood the affection Satyavatammagaru was showering on Sri Babu. They used to ask “Why do you care so much about some unknown boy brought in for the sake of your brother-in-law?” She replied, “It doesn’t matter who he is or for what purpose he has come. Isn’t our Bharatiya custom dictating that ‘Atidhi devo bhava’ – guest is God — and that too a sadhu needs to be treated like God, right?”

The ghost that possessed the second wife of Nookarajugaru used to make a lot of mischief and loud noises during nights. No one could control it. That noise used to reach Sri Babu who was staying in Satyavatammagaru’s house. Sri Babu used to order from there itself, “Sleep quietly” and within minutes the lady would fall asleep. She got complete relief in a few days by Sri Babu’s grace.

Sri Babu used to allow anyone only till the preparations for his puja. He never allowed anyone to be present during his puja. If he had to go out of station, he used to tell them to just light a lamp, put some flowers on the puja box, offer some fruits and aarti, but not to touch the box. This continued in later days too, wherever Sri Babu kept his puja box.

Once Sri Babu told Satyavatammagaru as usual to follow these instructions and not to touch the puja box. She replied nervously “Sure Babu! I will not touch. If by chance I touch and something happens to me, you will have to come back to my rescue.” Sri Babu replied with a smile, “Wherever I go, I will always be watching over you!”

Wondering why Sri Babu’s speech was full of stammer and incomprehensible, Satyavatammagaru once asked Sri Babu the reason. Sri Babu showed his tongue which was too broad at the edge instead of being pointed. He explained, “Only the Divine Mother knows why She made my tongue like this. It’s Her blessing: whatever She will write on this tongue and when and what She will make it speak.”

Sri Babu used to get letters from different places, including foreign lands. He used to tell her, “Please keep the letters safely and I will take care of them once I am back.” And once he was back, he would read all of them. When Satyavatammagaru wondered how many languages the letters were in and how many languages Sri Babu knew, he replied, “Chinnamma! The language between me and Mother is the language of devotion. That language cannot be articulated through any alphabet. And when you know that language you know all languages.”

Sri Babu used to prepare many medicines from herbs. Satyavatammagaru used to help as much as she can in grinding and storing them, and making powders, pastes and oils. He used to get letters from various places for medicines. Sri Babu even used to write letters to Satyavatammagaru, while he was away, detailing what medicines to be given to whom. Vangala Deekshitulugaru of Pithapuram used to send cow’s milk daily for Sri Babu’s consumption and for using in the preparation of the medicines.

In the initial days Satyavatammagaru once asked Sri Babu where he was living until then and he replied, “I wandered around Bhadrachalam, Papi Kondalu, Srisailam and Himalayas for my penance.”

Sri Polanki Surya Narayanagaru of Uppada was a multi-talented person who was a great scholar, singer, doctor and poet. He didn’t have a great feeling when he first met Sri Babu because of his stammering speech. But as the dialogue went on, he realized the divinity and omniscience of Sri Babu and he started regularly visiting him. He used to discuss many spiritual topics and sing songs.

Sri Babu used to start his journeys suddenly. When Satyavatammagaru asked “Are you going again to the tribal people?” he would smile it off, saying “They too are the children of the Universal Mother, right?”

Sri Babu mingled with Satyavatammagaru’s household as a family member. He would tease and joke with everyone. He used to ask her mother-in-law, “Grandmother! Did you have lunch? Is your daughter-in-law taking good care of you and feeding you well?” She would reply, “Why not Babu? Your aunt is making me eat even the items that she prepares for you. Even though she is a daughter-in-law, she is no different from my daughter.” Once she asked,

“Babu! Please grant one son to our Satyavatamma. I don’t have any other desires.” Sri Babu replied with a smile, “Why are you saying that grandmother? Am I not her son? Or you can’t even see me?” He continued, “My aunt still has some karma left that she needs to pay for. As a result she cannot have children. Even if she has, they will not survive. It is better if she can adopt her sister’s child.” Satyavatammagaru followed the instructions. Even though she was very close to Sri Babu she always used to show utmost respect and devotion towards him.

Once Sri Babu forgot to take his anklet while leaving Uppada. He remembered it when he reached Pithapuram and he immediately came back to take it saying, “This should always be with me and should never be left in anybody’s house.” The anklet used to be hollow. Satyavatammagaru thought it should have some powers and that’s why he said like that.

Sri Babu sported a nose ring and he took good care of it. He never allowed it to be removed or changed. He would say, “My mother adorned me with this with so much of love. That’s why this is so precious to me.” He wore it for a long while until it came off on its own due to wear and tear.

Satyavatammagaru, who was a born devotee, had the darshan of the Universal Mother with the blessing of Sri Babu. Once she attended the Vasanta Navaratri celebrations at Rajahmundry. She was deeply saddened by an unfortunate event there and went to the Godavari at midnight to give up her life. One tribal woman saved her from that act. Another tribal woman brought her home safely. Later, when this was discussed with Sri Babu, he said, “How can the Divine Mother keep quiet even if one does crazy things in a fit of rage? She had to save her in the form of tribal women. How can She ignore?”

Satyavatammagaru used to have an adorable statue of little Krishna. She would take care of it with so much love. Daily after his puja, Sri Babu would offer some fruits to that Krishna also and say, “Chinnamma! If we don’t offer food to Krishna, how will He allow us to eat? Will He not do mischief?” To which she would reply with a smile, “True Babu! And I cannot bear the mischief of two Krishnas.”

-to be continued

## Divine Mother Speaks

### WHY DO WE NEED REST?

Japamala Prasada

Man is doing work day in and day out and getting exhausted. But as night draws near, he wants to take rest. This rest is absolutely essential not only to the physical body but also to the mind. As a matter of fact, mind needs rest more than the body since it keeps generating thoughts incessantly like the waves in an ocean.

If you say that you are not able to sleep, no doctor will say it is okay. He tells you that you must sleep at least 6-8 hours a day. He will do various investigations to determine the cause of your insomnia (lack of sleep). Then he will teach you various methods of sleep hygiene and if even that doesn't help, he will give you medicines to induce sleep.



So, we now know that sleep is essential for good health. Why did God give us the entity called rest? Is rest essential only for the physical body? As we have already said before, the subtle body or the mind also needs to rest and this is of utmost importance. Will mere sleeping give rest to the ever wandering mind? No. The only way the mind gets rest is by contemplating upon something higher and spiritual. We must divert the mind from worldly things and feed it with Godly thoughts, divine stories of the Lord and devotees, etc. Such thinking will quieten the turbulent mind and give it the much needed rest. So, thoughts of divinity give peace to the distorted and unsettled mind.

We must constantly contemplate upon what Gurudev has taught us and thus churn our ever wandering mind with that 'Guru Tatvam' or philosophy. We must also chant the divine name of the Lord incessantly. This does not mean that we must chant speedily like 'Ram... Ram...' When I say you must chant constantly, it means that your mind should not start appearing between the chants. Your mind must be totally immersed in the divine name while chanting. If only your lips chant and the mind is wandering around worldly things, it is of no use. When you practise like this, slowly your mind will get detached from world.

Don't get frightened and think I will ask you to become an ascetic. It is your mind which should get detached from the world.

When this happens, you will not be affected by joys and sorrows and ups and downs of the world even while living in this world. You will be like a boat sailing in a sea. But you must be careful and not allow water to enter your boat. When water enters the boat, it will sink.

Saint Tyagaraja questioned his mind, “Nidhi chala Sukhama? Ramuni Sannidhi Seva Sukhama”, when king Sarfoji sent immense wealth and ordered him to come to his court and sing his praise. Tyagaraja asked his mind whether this worldly wealth would give it comfort and happiness or Lord Rama’s seva or service give real happiness. When one questions one’s mind thus, it will have to bow down and dare not raise its head again!

With thoughts of Godhead we can rid ourselves of the vicious cycle of birth and death. The peace and rest we experience when we sleep at night can be experienced even while we are going about doing various chores in wakeful state, by constantly thinking about our ideal. When we identify and think every minute of the day about that Supreme Power or God or Atman which is the driving force for the entire universe and be constantly aware of it, then we will experience peace and bliss every moment. To attain this knowledge we need to keep our senses under our control. “Shraddhavan Labhate Jnanam/Tatparah Samyatendriyah”, says the Lord in the Bhagavadgita.

When you do anything, question yourself if our Gurudev will approve of it or not. Then you will not be able to do anything wrong.

The Supreme Energy, which we call God, is not visible. As a matter of fact, it cannot be detected by any of our five senses. It is beyond senses. That Energy or Chaitanya is within us. If you want to see it, rather experience it, you must get within yourself. It cannot be described in words and sounds. Who gave the greenness to the tree? Who gave sweetness to the fruit? Who gave sourness to the unripe mango? Did man do it? You might say, genetic engineers can do that, but how much can they do? Even if they succeed in doing, it cannot be their original work. They are only copying what is created by God! Only a Satya Guru can make us see God and experience His presence. He transforms this physical body made up of flesh and blood (Maamsamaya Sareeram) into a divine body (Mantramaya sareeram). That is why a Satya Guru or Divine Teacher is essential for our spiritual enlightenment. When once we are spiritually awakened, we can withstand any turbulence caused by this world.

May our Gurudev bless us with infinite knowledge, devotion and detachment to achieve our divine goal and experience the ultimate peace and bliss!\*

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

**April 2021**

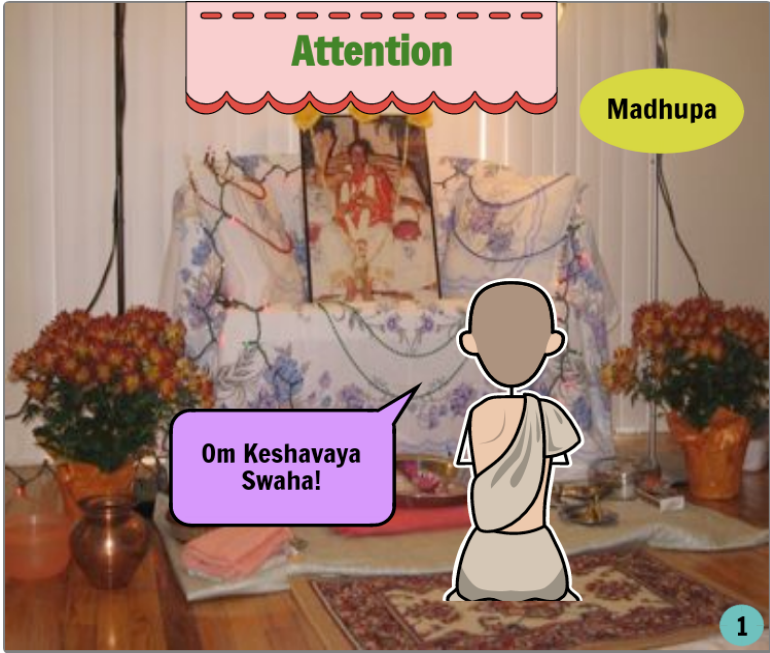
- 06 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
10 Sat - Masa Sivaratri  
12 Mon - Amavasya  
13 Tue - Sri Plava Nama Telugu New Year day (Ugadi)  
14 Wed to 20 Tue - Mouna Dhyana Saptaham  
21 Wed -Sri Rama Navami - 05.30 A.M. Sri Sadguru Pada Puja  
11.00 A.M. Samuhika Sita Rama Kalyanams,  
Bhakta Samaradhana  
27 Tue - Purnima - Sri Sadguru Pada Puja

**May 2021**

- 06 Thu - Sri Guru Dasami - Sri Sadguru Pada Puja  
10 Mon- Masa Sivaratri  
11 Tue - Amavasya  
14 Fri - Akshaya Truteeya - Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
16 Sun - Sri Sankara Jayanthi - 26th Anniversary of  
Pratishta Mahotsavam of Sri Babuji Idol,  
Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
26 Wed - Vysakha Purnima - Sri Guru Purnima,  
Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana  
31 Mon - Vysakha Bahula Panchami - Annual Pratishta Mahotsavam  
of Sri Maha Kalika Parameswari Sameta  
Sri Ramalingeswara Swamy,  
07.00 p.m. Samuhika Leela Kalyanams

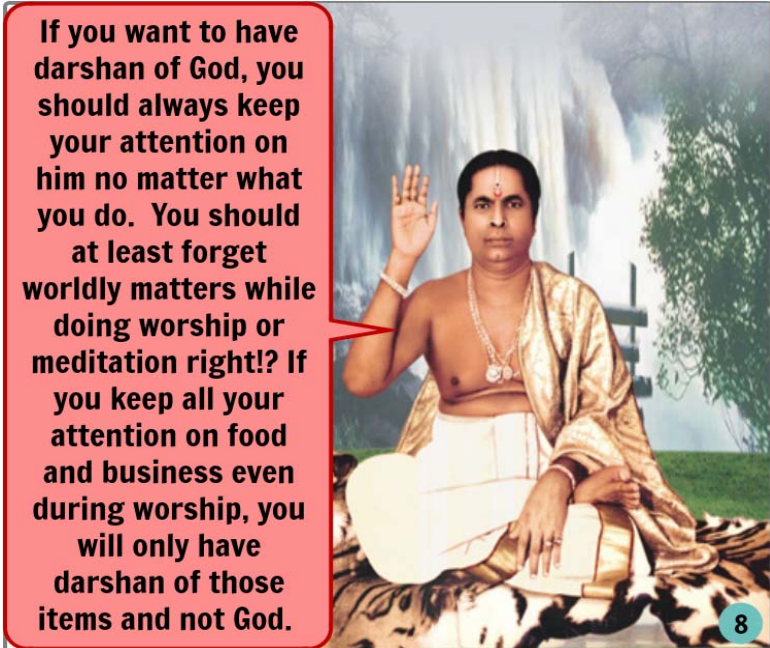
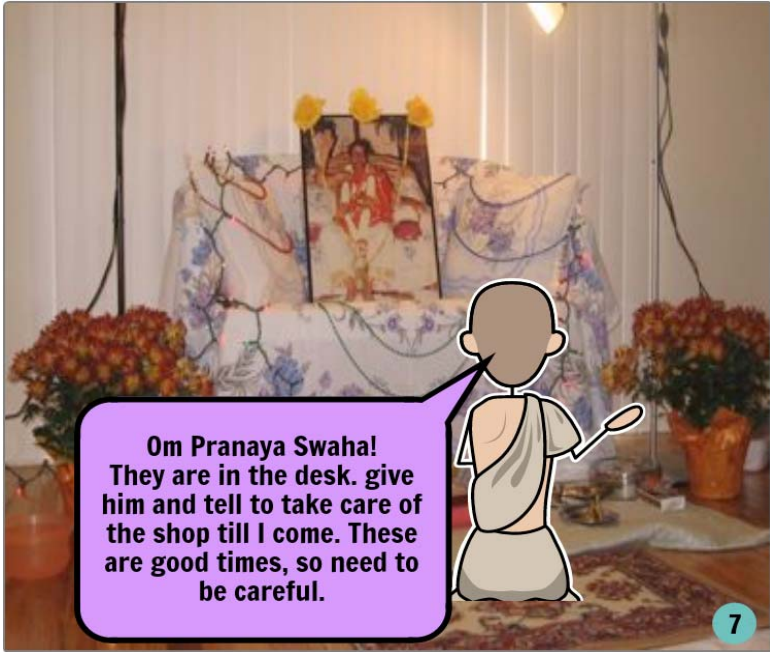
**June 2021**

- 04 Fri - Sri Guru Dasami - Hanumath Jayanti - Satsangam,  
Sri Sadguru Pada Puja  
08 Tue - Masa Sivaratri  
10 Thu -Amavasya  
19 Sat - Jyesta Suddha Navami - 14 th Anniversary of Sri Suguna  
Prasada Mataji, Satsangam  
24 Thu -Jyesta Purnima - Sri Sadguru Pada Puja









## PERSEVERANCE PAYS

My dear Chiranjeevulaara:

Whenever you are unable to complete the task in your hand, you should not give up but strive hard to achieve the goal. Let me narrate the tale of Robert Bruce, the king of Scotland, to drive home the point.

\*

\*

\*

Robert Bruce was the king of Scotland, which was a principality of the British kingdom. He tried his best to make his territory independent of England, but did not succeed. At one stage, he became bold and fought a battle with the King of England to free Scotland. But he was overpowered and had to flee to save himself.

Running for his life, Bruce took shelter in a cave. For days he hid himself in the cave, pondering over the future course of action to recapture Scotland. He realised that it would be a futile exercise to fight the mighty King of England, and came to the conclusion that he had to abandon his ambition of regaining Scotland.

As he was thus brooding over his fate, Bruce watched a spider trying to weave a cobweb with its saliva, at the entrance to the cave. The insect would start the process of weaving the web, but would fall at some point. But the spider would continue its effort and start again. Like this, every time it failed in its attempt, it would begin afresh and continue with its task. After several failures, the spider would ultimately succeed in weaving a perfect cobweb covering the entire entrance point.

Seeing the spider's perseverance in fulfilling its desire to build the cobweb, Bruce was inspired. "If a tiny creature like spider can succeed after several failures, why cannot I continue to battle with the King of England to free my country," he thought and started planning his battle lines.

Motivated by the spider's persistence, he regrouped his soldiers, trained them in battle techniques and waged a war against England. Despite failure again, he did not give up and continued his efforts to achieve his goal of freedom. Finally, he did succeed in freeing Scotland and crown himself as its king.

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\*

Children, hope you liked the story of Robert Bruce. Like him you should also strive hard to reach the goal unmindful of failures here and there. Our Gurudev and Sri Mataji would also advise us to set the goal and persevere relentlessly to achieve it.

Yours affectionately,  
Maathula\*

## Babuji's Fables

### BE A BEE

A honeybee drinks only nectar from flowers. It sits gently on the flower and sucks the nectar from it with its proboscis. Once its stomach is full it flies away. These honeybees take only that much of nectar they need and store the rest in the beehive. Later, men take that honey from those beehives and use it for themselves. Thus a honeybee brings happiness always to everybody.

On the contrary, a house fly sits on good foods, as well as dirty stuff like faeces, dung, etc., thus spreading diseases

**MORAL: A good person is like a honeybee who is always in the company of good, thinks good and acts good, thus spreading happiness and joy to everybody, whereas a person, who keeps bad company, thinks evil thoughts and is full of bad qualities like lust, greed, anger, impatience, jealousy, etc., is like an ordinary house fly. With his bad qualities he goes and contaminates the minds of other people also thus spreading hatred, jealousy, etc.**

---Retold by Dr. Swarnamukhi Prasada

### SAMARDHA SADGURU ENGLISH QUARTERLY MAGAZINE

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## **Down Memory Lane**

### **STORY OF GADHI**

(Continued from the previous issue)

Sushumna Prasada

After some days, a Brahmin came to his house. He treated him as his guest by offering him a bunch of fruits and honey. The guest was pleased by his treatment and both of them discussed a number of topics of spiritual wisdom that evening. Then continuing his conversation, he asked the guest why he was so lean and bony.

For that, the Brahmin replied that he went to Kira and spent a month there. There somebody narrated a story of that country's king who ruled for eight years. His previous life was not known to them. Then they suddenly came to know that the king was a Chandala by birth, who ate the flesh of dog. Then the people of that country punished themselves by burning. Later, the king, who was shocked to see all the people committing suicide, also died by burning himself. The kingdom turned into a graveyard. Having heard that story, the guest said that he wanted to purify himself by visiting sacred places where he did penance, and performed worship of Chandrayanam. While doing Chandrayana Vratam one had to totally fast. That continuous fasting turned him lean and bony.

After listening to the Brahmin guest, Gadhi was confused. Having seen his death in the midst of relatives, he felt undoubtedly that it was the tricky creation of the mind and the story of Chandala was a dream like experience. So, Gadhi wanted to go to Bhutan personally and verify the incidents regarding the Chandala. He went to that country which he saw in his dream. When he reached the birth place of the Chandala, there the locals narrated the incidents regarding the life of Katanja. From there, Gadhi went to the kingdom of Kira and listened to the incidents narrated by the people in the royal palace. Gadhi was stunned and shocked beyond measure. Gadhi thought whether it was the impact created by the illusion of Lord Vishnu. He wanted to get a clear understanding of the impact of Illusion. Illusion is indeed a matter of shocking surprise which is beyond our understanding.

Immediately Gadhi went to a cave of a mountain. There he did penance to Lord Sri Hari for one year, only taking water and nothing else. Then he had the darshan of Lord Vishnu. The Lord blessed Gadhi for his admirable penance and asked him what he desired

and asked “When everything about illusion was already explained to you with illustration, what else do you want?”

Then Gadhi prostrated before Lord Narayana and said that he clearly understood about the nature of illusion. But he was still in a confused state about the internal condition of Illusion. He was unable to understand why these illusory incidents appearing in the state of wakefulness also. The fact of his birth as Chandala was visible to his physical eye. It should have remained in his memory only.

Lord Sri Hari replied: “What you have seen externally is only the creation of your mind. But externally there are no mountains, sea, sky or earth. Mind is only the source through which you see the Universe and the created beings. They have no independent existence except that of the mind. Being subjected to the deceptive nature of the mind, man thinks that the world is true and enjoys material pleasures. Just as the flowers and the fruits are concealed in the seeds, the Universe is the creation of the mind. What happened in the past, what is happening in the present and what will happen in the future are just the creation of the mind. It can be likened to the example of pot-maker making the pots and destroying the pots also. In this drama of life, only half of the drama gets exhibited. So, among the various incidents preserved in the mind, there is nothing strange or surprising in one incident getting exhibited. The mind is capable of creating several scenes for your enjoyment. There is nothing surprising in it. For your enjoyment, the mind can create many surprising scenes of drama. So Gadhi, your mind is capable of preserving the entire Universe in it. In that case, there is nothing surprising in keeping the scenery of Chandala’s life in it. The mind stamped its impact on you to imagine yourself as Chandala and you are attracted by that frivolous incident. There is nothing surprising in it.”

The same thought was imprinted in the mind of the Brahmin guest also. So he too got disturbed. This incident was further imprinted in the minds of people who lived in Bhutan and Kira. All these thoughts were generated by the imagination of mind only. There is no truth in the events of this type which happen in this Universe.

Lord Vishnu further pointed out that all these generated for the expansion of the mental image of nature. Just as we dream of several things, the mind which is full of desires creates an illusion to man, as

if he experienced all these factors of life. “Actually there is neither Bhutan, nor Kira and its residents nor the Brahmin guest. It is only a day dream. What all you see with the mental eye is nothing but falsehood. The truth is that while travelling in Bhutan you stopped near the cave of a mountain. As a result of long journey you went into deep sleep and there you dreamt about Chandala, Kira and Bhutan.

“You saw a number of scenes as a result of the illusion of the mind, when you plunged into the tank to do penance. The deceptive appearance of the mind is miraculous. Different human beings visualise the dream of Universe in different ways like a number of boys enjoying the same game played in different ways. Human beings visualise the dream of the Universe in different ways. Different incidents might happen at the same time. It is like the heavy coconut clinging to the branch of the coconut tree. Once, a person was sitting under the coconut tree and he was looking up. At the same time a crow flew there and sat on the bunch of coconuts. The crow with its sharp nails made one of the coconuts fall on the ground. Actually when that coconut was ready to drop on the ground, the crow casually sat over the tree. Incidentally the blame was attributed to the crow, though it happened casually. Likewise, the incident of Chandala was imprinted on the minds of the Bhutanese and the citizens of Kira, though it was not factual. Actually a Chandala built a cottage on the outskirts of the city of Kira. It was in a dilapidated state and it was responsible for your mistaken conception.”

People who are unwise with the deep rooted feelings like ‘I’ and ‘mine’, ‘you’ and ‘yours’ get affected by the impact of Illusion and experience sorrows and difficulties. Those who see unlimited Brahman (Paramatma) everywhere will always be peaceful and happy. They have no deep attachment or desire for anything. Lord Sri Hari concluded saying that Gadhi was still under the influence of Illusion without attaining pure wisdom.

Deep desire and longing is like an unimaginable and stunning wheel. The mind can be destroyed by the weapons of wisdom and proper knowledge and thinking which enable you to differentiate between real and unreal. So, Lord Vishnu advised Gadhi again to go to the cave of a mountain to do meditation and penance there for ten years. Then he would surely attain complete wisdom and enlightenment to attain spiritual wisdom.

(Continued on page No.34)

## GLORIOUS DEVOTEES SAMARDHA RAMADAS

(Continued from the previous issue)

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

When Ramadas went to Singhanwadi, king Sivaji met him and turned his disciple. On another day, when Ramadas went to the royal court and stood before the king, Sivaji came down from the throne and placed the kingdom at the feet of Ramadas who felt very happy at his sacrifice and said, "Henceforth I am the king. But, being a sage I do not need it. So, rule the kingdom as my representative. Use saffron coloured flag as the symbol." He then went to Jamb.



One day Ramadas, followed by disciples, was on his way to meet Sivaji. He took rest under a wayside tree. The disciples went to the nearby sugarcane farm and enjoyed the canes. The owner saw it and beat them and also Ramadas. But, Ramadas was very calm as it was their mistake. Sivaji came to know of it. The farm owner came and prostrated at the feet of Ramadas. Sivaji wanted to punish him. But, the kind Ramadas told Sivaji to donate 25 villages to him in compensation.

Ramadas would enjoy 'Tambulam' (betel leaves mixed with arecanut) after taking food. Bholaram, a disciple, was entrusted with the job of preparing the 'tambulam.' Thus, he was a favourite disciple of Ramadas. Naturally, the others were envious of him. One day they secretly hid the pestle and mortar which Bholaram would use to crush the arecanuts. When Ramadas asked him for 'tambulam', Bholaram could not find the pestle and mortar. Finding no alternative, he crushed the nuts with his teeth, prepared the 'tambulam' and gave it to Ramadas as usual. He liked the taste very much and ordered him to continue to prepare 'tambulam' with the same taste every day. The other disciples met Sivaji, revealed the procedure of preparing 'tambulam' and requested him to punish Bholaram. Sivaji complained to Ramadas. Immediately Ramadas

ordered Bholaram for ‘tambulam’ and also to bring the pestle and mortar. He prepared it as usual and kept it in his mouth only. He cut off his head with a sword after asking Sivaji to present the head to Ramadas. The trembling Sivaji took it to Ramadas. The ‘tambulam’ fell into the hand of Ramadas. He asked Sivaji to keep the head in its original place. Sivaji obeyed. Lo! It was attached to the body. Sivaji begged his pardon for having given importance to the rumours about a selfless and sincere disciple Bholaram.

One day Ramadas told the disciples about the greatness of River Ganga and Kasi. The disciples requested him to take them there. But, he stressed that at least one disciple should stay back to look after the worship of Rama. Neither Kalyan nor Uddava was available. So, they told Ajnan, a new disciple, that Ramadas ordered him to stay back for the worship purpose. He agreed. They told Ramadas that Ajnan agreed to stay back. Ramadas understood their ill plan. The next day Ramadas asked Ajnan whether he did not want to go to Kasi with them. He prostrated at the Guru’s feet and said, “These pious feet are more important to me than Ganga and Kasi.” He blessed Ajnan, explained the way of worshipping Rama and then proceeded to Kasi.

The next day, Ajnan collected the materials by begging, prepared food and offered it to the deities. He then kept open the doors, so that They will come and have the food. But, the deities did not come, even for three days. On the fourth day he said to Rama, “Please come and enjoy the offerings. I will not take food unless You take it.” But, there is no response. He started beating his head at Rama’s feet till bleeding started. Rama appeared and asked “Did God ever eat the offer and talk?” But, Ajnan contradicted, “No. You are wrong. Just now You talked to me. Similarly, You should eat also.” Rama obliged. But, Ajnan insisted on the presence of Sita, Lakshmana and Hanuman also. So, they too came. Ajnan served the food to Them and gave ‘tambulam’ to All. He said to Rama, “From tomorrow, I will call all of you after preparation is completed. Please come.” It went on for some days. One day, Ajnan said to Rama, “My Guru would say that food is to be given to those who only work, but not to the idle. So, Hanuman may bring firewood, Lakshmana bring vegetables and Sita cut the vegetables. Rama asked, “And me?” Ajnan said, “You prepare

everything ready for worship. I will come, do worship and offer the food to you". Smilingly, all agreed.

One day, Ajnan prepared milk porridge and wanted to take it to Kasi as Ramadas liked it very much. Rama asked, "How can you go to such a far off place?" Ajnan looked at Hanuman. Rama understood and asked Hanuman to take Ajnan to Kasi. Ajnan sat on Hanuman's shoulders and they reached Kasi within no time. Hanuman said to him, "Go and give the porridge to your master but don't tell him about me." Ramadas wondered that the porridge was still warm and asked Ajnan, "How could you come so quickly?" Ajnan pointed at Hanuman, hiding behind a tree. Ramadas went to Hanuman and prostrated at His feet. Hanuman complained to Ramadas about the works allotted to them by Ajnan and requested him to come and release them from servitude. The other disciples realised the greatness and faithfulness of Ajnan and all returned to Sajjanaghad.

Once, Ramadas suffered with phlegm. Doctors advised him to use river water only instead of the stagnated water on the hill. Kalyan toiled down the hill and brought huge quantity of water as required for Ramadas. As he was working hard, Ramadas told the kitchen in-charge to give special and extra food to Kalyan. Others were jealous of him and thought that he was fit for only hard work but not worship, meditation and recitation of 'Dasa Bodha'. Ramadas sensed their thinking and wanted to teach them a lesson.

One day, he posed a question to them regarding a verse in 'Dasa Bodha'. None could answer. He shouted loudly, 'Kalyan'. Kalyan, who was cleaning the room with cow-dung, came running, without washing his hands. Ramadas posed the same question to him. Pat came the answer. Others checked the text, found it to be correct and felt ashamed. Ramadas warned them not to belittle Kalyan.

Once, during Sri Rama Navami celebrations in Chaphal village, Ramadas wanted to conduct a procession with Rama's idol, decorated on an elephant. But, the elephant turned ferocious and even the mahout could not control it. Ramadas ordered Kalyan to control it. He pounced upon the elephant, caught hold of its trunk, beat heavily on its forehead and extracted both the tusks. It fell

down. Ramadas said, “Kalyan could control it as he implements my order without any second thought.”

A couple dedicated their seven-year-old son Madhukar to Ramadas. One day Ramadas and the disciples reached a village and stayed in the Hanuman temple. He ordered Madhukar to collect alms. It was very late. He went to the house of Joshi Buva, a rich person and a great palmist. Madhukar recited a ‘sloka’ from ‘Dasa Bodha’ and explained the meaning that no one could dare belittle a favourite disciple of an omniscient master. Looking into his face, Joshi said, “I am sorry to tell you that by this time tomorrow death is imminent to you. If your master saves you, come the day after. Then I will offer the food.”

He went back to the temple weeping and told Ramadas about what Joshi had said. Out of fear, he caught fever. Ramadas made him to bathe and eat food. Ramadas wanted to sleep, and told him to massage his legs and not to go away even if called by anyone. Ramadas slept. Then ten assistants of Yama came there and asked Madhukar to follow them. But, he said, “No. I will not come. I am in my master’s service.” They threw the rope to take him away. But, it could not reach him, though they tried several times. They went back to Yama. Yama Himself came. He too failed miserably and left the place thinking that it was due to the glory and power of Ramadas. When Ramadas woke up, Madhukar said, “Your pious feet saved me.” On the advice of Ramadas, Madhukar went to the house of Joshi Buva for alms. Joshi came out and was astonished to see him alive. Madhukar detailed what all had happened. Joshi wanted to immediately meet Ramadas. Madhukar took him to Ramadas. Ramadas advised Joshi not to threaten anyone with his knowledge. He also asked Joshi to propagate the power of ‘Rama Naamam’. He also told Madhukar to go home.

-- to be continued

One concentrated, fully conscious, sincere utterance of the mantra is equivalent to hundreds of its absent-minded repetitions. Out of a thousand repetitions, only one may have been properly done. That is why you are asked to repeat the name of the Lord so many times. - Swami Yatiswarananda

## **DIVINE WHISPERS:**

Dr.Parchuri Raghavendra Rao

I was meditating and searching deep into me. There was serenity around me, calm and silent environment both within and outside me. I focused on that formless, omnipotent, omniscient and omnipresent cosmic divinity and I was longing for His appearance.

And there was this distant lightning by effulgence of which the darkness of ignorance had melted away, thus exposing the desire, anger, jealousy, delusion, egoism, etc., in their naked form.

And there was this distant clarion sound of thunder fearing which the six naked thieves of the precious diamond of knowledge ran away.

I was left to myself alone and I looked around for the source of that distant sound and light with a deep sense of gratitude and amazing interest.

I longed for that divine form to appear before me so that I can thank Him for His benevolence.

And then there were whispers in my ears: “My beloved son, if I come to you, you will not be there; for, you’ll mingle in Me! You and I aren’t separate and it’s Me alone that occupies this entire space, and all living and non-living beings in this universe. I alone exist and everything else is Maya, and that also is not separate from Me. As sea waves are not different from sea, this apparent universe is not different from Me. The waves rise and fall; they rise from the sea and fall into sea. Before their rise and after their fall sea alone remains. Likewise the universe rises from Me and later falls into Me, and its existence is only illusion.”

I asked Him, speaking in low voice internally, ‘How can I see Thee’?

He whispered again, ‘Oh! My beloved son! You cannot see Me, nor can you hear Me. You cannot feel Me, nor you can perceive Me with your senses, mind and intellect. I am imperceptible, invisible and inaudible to the worldly senses. You can only experience Me by mingling in Me, like a wave merges into the sea. Then you are no more there to explain your experience. The unison of you with Me is such that I only exist and I only pervade all through.’”

Then again I questioned Him, "What is that preventing You to take me into You, Oh my Lord?" There was silence and absolute silence. The causeless compassionate infinite love engulfed me and slowly and firmly whispered, "Son! It is YOU only. Your egoism and attachment prevented your union with Me. You should shed the 'I'ness (ahankara) and the feeling of mine (mamakara). Then only you can become and enjoy that Bliss Absolute. You are seeing Me different from you and you wish to make unison with Me. As long as you have this duality, you cannot experience the absolute non-duality".

Slowly He disappeared to my senses and the whispers stopped. I then took a resolve to contemplate or inquire more deeply into the process of getting rid of the duality and realise or experience that absolute Divine Bliss.\*

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**Down Memory Lane**

Sushumna Prasada

## **STORY OF GADHI**

(Continued from page No.28)

Gadhi scrupulously followed the instructions of Lord Sri Hari and did deep penance for ten long years. Then with the grace of Sadguru Sri Mahavishnu, he attained pure and undiluted wisdom getting rid of all desires, attachment and impact of Illusion. Then he completely got rid of his fear, pain and the mind, which usually gets attracted towards material pleasures, became a servant in his hand, losing all its activity, and Gadhi became Jeevanmukta attaining the pinnacle of eternal Bliss.

Lord Babuji concluded His discourse, saying that the story of Gadhi should be a lesson to all spiritual seekers to get rid of illusion and attain eternal Bliss.\*

The snake has poison in its fangs, but it is none the worse for it. The poison does not affect it or cause its death. It is poison in relation to other creatures whom it may chance to bite. Similarly, although the phenomenal universe exists in God, He is above and beyond it. The universe of phenomena exists as such only for us.

- Sri Ramakrishna Paramahansa



## VERSE 21

**Punarapi jananam, punarapi maranam  
Punarapi janani jathare shayanam,  
Iha samsaare bahudustaare  
Kripayaa paare paahi murare !!**

Taking birth and to be born again and again and thereby lying in mother's womb again and again, I am struggling in the ocean of samsaara. O Lord Krishna! Have compassion on me and help me to cross the Bhava saagara.

- to be continued

## THE 'TRIDANDAM' OF YATIRAJA

-Ramaswami S

'Tridandam' (triple-staff) is the mandatory adjunct of a Vaishnavite pontiff, who would never part with the staff, even while sleeping. It is made out of three wooden sticks clamped together, signifying the three philosophical components, namely Chit, Achit and Easwara. As the saying 'Vishnuroopam Tridandagyam' goes, the triple-staff is representative of Lord Vishnu.

Bhagavad Ramanujacharya used to treat his nephew Dasarathi as his Tridandam and another ardent devotee Kuresa Poornudu as his 'Pavithram' (ring). When the Acharya went to Tirughoshtiyur to get initiated by Ghoshti Poornudu on Ashtakshari Mantra, he was denied audience several times. On his eighteenth attempt, Sri Ramanuja was asked to come alone the next day with Tridandam and Pavithram. Complying with this order, Sri Ramanuja went to Ghoshti Poornudu, along with Dasarathi and Kuresa. When accosted why he had brought along with him Dasarathi and Kuresa, instead of coming alone as directed, Sri Ramanuja replied: "Dasarathi is my Tridandam and Kuresa my Pavithram, whom I cannot part with." Pleased, Ghoshti Poornudu instructed the three with the significance of the Ashtakshari Mantram.

The legend behind Sri Ramanuja describing Dasarathi as his Tridandam runs thus: Lord Narayana during His Ramavataram was pleased with the servitude of Adi Sesha in the garb of Lakshmana. Desiring to taste the 'kainkarya ruchi' of Lakshmana, in His next incarnation as Krishna, the Lord became the younger brother of Balarama and served him. Not fully satisfied with that, the Lord was keen on being the dedicated servant of Adi Sesha in Kali Yuga also. So when Adi Sesha descended on earth as Sri Ramanuja, the Lord followed him as Dasarathi. Just as the Lord and Adi Sesha are inseparable, so also Sri Ramanuja and Dasarathi exuded togetherness.

Nachiyaramma, sister of Sri Ramanuja, and Anantanarayana Dikshita, who were residing in Pachhai Vaarana Perumal Sannidhi village (now called Nazarethpet), near Kanchipuram, were the devoted couple of Lord Narayana. For a very long time, they were not blessed with progeny, and so they decided to go to

Tirumala and worship Lord Srinivasa seeking the boon of a son. As they were proceeding to Tirumala, one night they rested at the sannidhi of Lord Rama in Tirunindravur. Sri Rama appeared in their dreams and advised them, “You need not proceed further; you may return to your village as I am going to be born as your son with a view to serving Sri Ramanuja, who has already taken birth in Sriperumbudur as the ‘amsa’ of Adi Sesha.” As ordained by the Lord, they returned home, and in 1027 C.E. they were blessed with a male child, who was christened as Dasarathi, one of the names of Lord Rama.

Ever since, he met his nephew, Sri Ramanuja took a strong liking for him and the two became intimate. Even when the Acharya took to ‘sanyas’, he pledged that he had renounced all kith and kin except Dasarathi, because an ascetic could not be without Tridandam and “Dasarathi is my Tridandam”.

Dasarathi was taught Sri Bhashyam and other ‘Rahasyaarthams’ by his uncle and Divya Prabandham by his father Anantanarayana Deekishta. One day Dasarathi witnessed Sri Ramanuja instructing Kuresa on the inner meaning of the Charama Slokam of the Bhagavadgita, and he also wanted to be taught the same. But the Acharya advised him to approach Ghoshti Poornudu, who was an authority on the subject. When he went to Tirughoshtiyur and met Ghoshti Poornudu, he told Dasarathi to learn the same from Sri Ramanuja “who is bereft of the three worst ‘garvams’ (prides) that haunt humankind, namely ‘vidya’ (knowledge), ‘dhanam’ (wealth) and ‘kulam’ (ancestry)”. Dasarathi returned to Srirangam and related all that happened at Tirughoshtiyur.

Before instructing Charama Slokam to him, Sri Ramanuja wanted to eliminate the last traces of pride in Dasarathi about his knowledge, wealth and ancestry. So, Dasarathi was asked to serve as the ‘stri dhana vellatti’ (servant sent with bride to her in-law’s house as part of the dowry) to Athuzhai, daughter of Maha Poornudu. Without a murmur, Dasarathi complied with his Acharya’s words and served Athuzhai and her in-laws for several months until they realised who he was actually. They regretted and allowed Dasarathi to go back to Srirangam. Pleased with the modesty of Dasarathi, Sri Ramanuja lauded the change in him and instructed Charama Slokam.

When Sri Ramanuja went to Kashmir to collect Bodhayana's commentary on the Brahmasutras, he sought Lord Ranganatha's approval to leave the Srirangam temple activities in the hands of Dasarathi, since the Acharya was taking Kuresa, who was looking after the temple affairs, along with him. The Lord agreed to the proposal, and Dasarathi meticulously took care of the temple.

When a Chola chieftain, who hated Vaishnavism, wanted to arrest the Acharya to compel him to endorse the supremacy of Saivism, he invited Sri Ramanuja to his durbar. Sensing this plot and to prevent any harm to his master, Kuresa donned the garb of Sri Ramanuja and requested the Acharya to go away from Srirangam in order to save the sampradayam. The Acharya agreed and went to Hoysaladesa (Karnataka), along with Dasarathi.

During their sojourn in Melkote (Tirunarayanapuram), Dasarathi served his master as a devoted disciple. He also helped in securing the support of the local girijans to the Acharya. Elated by this devotion, Sri Ramanuja praised him as 'Mudali Āandaan' (foremost among the disciples). Other devotees hailed him as 'Sri Ramanuja Paduka'.\*

## AN APPEAL TO DEVOTEES

So far two volumes of "SRI GURUNADHUNI DIVYA CHARITRA" have been published in Telugu under the auspices of Sri Vijayeswarananda Prasad garu. First volume was released in 2005 and Second volume was released in 2011. Now we are in 2020. Sri Babuji Maharaj and Sri Mataji have been protecting all of us by showering their grace and affection all the while.

Devotees who experienced such divine protection during the incarnation period of Sri Babuji Maharaj and now Mataji (Amma) who is protecting us, may kindly write and send their articles either by post or email: ramuchitti@yahoo.com, cvrbabu41@gmail.com. Detailed narration of the events can be given later. Articles approved by Sri Mataji will be compiled and published as "SRI GURU KRUPA". Devotees may kindly take note and send the articles and make this divine task, ordained by "Amma", a grand success.

## KAIVALYOPANISHAT - XIII

(Continued from the previous issue)

Rekha Prasada

Sri Mataji continued Her discourse as follows: In the previous stanza, Brahmadev gave a description of meditation upon the Formless. In the present stanza, (Seventh) He explains the 'Form-full' meditation. It is rather difficult for a spiritual seeker to meditate God's Formless nature at the first instance, even though the Guru explains to the seeker about the Formless. So in order for the seeker to attain the desired state in meditation, Mahatmas have suggested that it is relatively easy for a seeker to place his entire attention on a Form of God and meditate (Form-full Meditation).

In the Seventh Mantra of the Upanishath Brahmadev mentions symbolic worship of a Saguna form. Once the wandering mind is brought to rest by concentrating on the image of Parameshwara consorted by mother Uma, the Lord of Lords, the three-eyed one (the third eye representing knowledge), the ever-tranquil form, whose neck is blue-hued (it is so as a result of keeping the poison that emerged while churning the Milky Ocean, in His neck), the Source and Witness of all manifested world, the One beyond all darkness. A man of reflection and intellectual nature (muni) realizes and experiences this Formless nature. He realizes that the manifest forms in this world make up Prakriti and serve as means of expressions of Prakriti, and the vitalizing force of the Prakriti is Purusha, who manifests his Omnipotency through the expressions of the Prakriti. Prakriti and Purusha are symbolized by Uma and Parameshwara. The Seeker also realizes that Purusha is the Self, the presiding Life in us, the Divine Master (Prabhu). Sri Mataji reiterated that the Striver (Muni) who by his contemplation and meditation becomes God conscious and ever focuses his mind on the real Self (Atma or Isvara) will definitely reach his ultimate goal, which is, experiencing the Supreme State which should be and is always ever- peaceful, Prashantham, the attribute that describes Lord Parameshwara. For a reflecting striver the experiences of the world are not real.

Sri Mataji unequivocally said we are all definitely in a State of Liberation (Kaivalyam). There is nothing more to attain once we realize that we are in this state. This is the state of the Atma or the

real Self. Sri Mataji, in this context, took the Sun as an example and explained as follows: Sun shines in the sky and illuminates the entire world that appears before us so we can physically see it. He stands as a witness to all the activities happening on this earth. The trees, animals and humans, everything in this creation draws its energy and life force from the Sun. The growth and recession processes of all things on earth do not affect the sun, nor is he responsible for them. Yet, if the Sun is not present in the sky, all activities stop. We normally say the Sun rises and sets. In reality, the Sun does not rise or set. The earth moves and because it rotates around itself and revolves around the Sun and when it turns towards the Sun it is day time and when it turns away from the Sun it is night time. If we keep this fact in mind, we would not say the sun has come and gone. Likewise, Atma is the only one that is illuminating this entire creation, it is the Source of Energy that keeps the world in motion. Kaivalyopanishat is explaining this very Truth – if you recognize your place on this planet, your real Self, you will be able to realize that liberated state. Otherwise, your mind, its traits, your gunas, the entire creation is always a hindrance and botheration to you at all times. The real Self has none of these things.

Sri Mataji further explained the matter under discussion by singing a song (which addresses the mind) given by Sri Gurudev, the gist of which is explained here – With whose grace are you able to move and carry on your activities, by whose grace are you able to enjoy the worldly wealth, your sense organs are able to perform their activities, attain fame in this world, serve the downtrodden by giving alms, you are able to experience happiness, attain the ultimate goal – it is none but the invisible grace of the Guru, who is ever your saviour, do not forsake the Guru, O Mind! Do not ever forget that Guru who makes you realize this Truth, the real Self or Atma or Brahman is the real force behind all your intellectual nature. Do not procrastinate thinking about Him or while away time indolently. In a nutshell, by this Kirtan Sri Gurudev explained the Mahavaakyā ‘Pragnanam Brahma’.

The first stanza of Kenopanishat also says - what is it that is directing the mind to place its focus on materialistic things, by using what power is the life force able to carry on its actions, in accordance

with whose grace are humans able to speak, truly, what intelligence is commanding the eyes and eyes to perform their functions.

Come to think of it, each sense organ is assigned to perform a certain action only. One organ cannot carry on another organ's function. For example, eyes cannot hear, nor can the ears see. The force behind a scientist's intelligence also is the one and only Atma.

Vedas and Upanishaths are all pointing to this one Truth (Nature), and making us realize same. If you recognize and realize that One Truth, you become that Truth.

The Atma is compared to the Sun. If we stare at the Sun for a little while and then try to look around, our eyes cannot see anything else. This is because the Sun's light and its radiance are more powerful, when compared to the power of our vision, which is limited. For a worldly person the ego and its actions are real and so also he believes the world is real. His name, fame and wealth are everything to him. In actuality, this human body is just an instrument; the driving force that is behind this instrument and the entire creation that is sustaining and making them move and perform actions is the Atma. In this context, Sri Mataji compared human being to a glow worm. A glow worm's radiance is seen only in darkness. Similarly, human beings in the darkness of their ignorance consider their intelligence, strength and wealth as most powerful and worthy things. But the moment he realizes the Truth, that is the Atma, gains that knowledge and experiences it, he darkness of ignorance is dispelled and comes to know that this instrument called body is glowing by that radiance of the Atma.

-to be continued

The true devotee sees the will of God in everything. During Sri Ramakrishna's illness, when his disciples entreated him to pray to the Divine for his cure, he replied, "How can I pray to be healed? My will has got merged with the Divine will. I have no will of my own." In his vision he saw that he was eating through all mouths. He also saw that his body was suffering for the sins of others. The idea of atonement, suffering for the sake of others, was in Christ and also in Sri Ramakrishna.

- Swami Yatiswarananda

## CLEAR YOUR DOUBTS

**Disciple:** Amma, why does everybody fear death? How can one conquer that fear?

**Sri Mataji:** Yes, not only man but every animal also fears death and it tries to run away from death out of fear.

Some people are so terrified of death that they would fear that they would die even if the smallest of ailments infects them. Some even imagine some kind of ailment or the other all the time, and this condition is called hypochondria in medical terminology. Some people say boldly that they don't fear death, but deep within they do fear.

This fear of death can be overtaken only by the divine grace of Samardha Sadguru. A Satya Guru explains to us what dies and what does not die in us.

A man has an external, physical body which is actually inert and cannot do anything on its own. This is called the 'gross body'. Within it is the 'subtle body' or the mind which is also inert but acts as if it is all-knowing. There is another one called the 'causal body' or Ignorance. The subtle and causal bodies are not visible but only the gross or physical body is visible. For these three entities to function, there has to be a power source within everyone. That is called 'Chaitanyam' or 'Atman' which is the Supreme Energy. This Energy is all pervading and omnipotent. It is self-luminous and illumines not only our bodies but the entire universe. This Energy has no death. This is the Real Self. So, it is only the gross body that dies, but the Atman is eternal. This can be said very easily. But unless we listen to our Gurudev's words of wisdom and diligently practise what is taught by Him, we can never experience this truth.

To drive home this truth, Sri Babuji Maharaj used to give the example of electric current and a light bulb. The bulb can be broken but not the power that illumines it. We have talked at length about this example on various occasions. If you start contemplating on this, you can understand, and such constant contemplation will lead you to true experience.\*

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