

# SAMARDHA SADGURU

## Spiritual Magazine

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<b>MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASION OF SARANNAVARATRI (DASARA) AND DEEPAVALI</b>			

## Sri Mataji's Benediction

### NON-DUAL EXPERIENCE

With Sri Gurudev's benevolence we celebrated Sri Krishna Janmashtami last month. Everything happens in time. Whether it is Krishnashtami or Sri Rama Navami or Sivaratri, we are celebrating them as our own festivals, because God is not separate from us. He has taken those forms in the respective Yugas to protect the virtuous and punish the sinners. This was asserted by the Lord Himself in the Gita. When we celebrate these festivals, we are attaining oneness with the Lord. That's why we celebrate Janmashtami in a naughty manner and Sri Rama Navami in a noble and decent way.



On Sivaratri, we do Abhishekas as He is fond of Abhisheka. When it comes to Navaratri, we celebrate it with love as the Divine Mother is the personification of love and compassion. After Navaratri comes the Aradhana of our Gurudev, who has shown us all these deities. No matter what festival you celebrate, the main goal is to recognise your Self. All these gods are within you.

Every atom of this world is filled with Gurudev (God). Similarly, every moment in our lives is filled with the memories of Sri Gurudev. The only way to fructify our human life is to recognise and experience this and become one with God. As long as we are under illusion and identify ourselves with the body, God seems to be separate from us. But when we overcome this illusion, the duality dissolves into the only one that really exists – the ultimate truth, which is God Himself.

This sounds good while listening, but why are we not able to experience it? It's because of lack of practice or Sadhana, which is not different from you. When you realize this, it becomes your own form. That's true Aradhana. When you recognise that, you will experience a supernatural bliss. God bestows us with that experience.

Just as Radha and Krishna are nothing but two forms of a single divine energy, Jeeva (Self) and Brahman (Almighty) are two sides of the same coin. The sole purpose for which God gave us this human life is to experience that supernatural bliss. It was not given to eat three times a day and purge six times. All the pleasures we experience in this world are mere illusions. When you recognise the ultimate bliss of God, all these pleasures lose their significance.

There is no existence to these worldly attractions without God's grace. The only thing that we should be attracted to is God. When you realise Him, you merge with Him. It can't be explained in words and can only be experienced. Sri Gurudev used to give an example. As long as sugar is not put in your mouth, it is separate from you. One may say it's very sweet, but when you ask how sweet it is, it can't be explained in words. You can only understand it when you put it in your mouth and experience it.

When you eat a sweet, it's no longer different from you. It gets merged with your form. Similarly, when you experience the divinity of God, you become God. It cannot be separated again. The one prerequisite you need to attain that bliss is eagerness. One must always long for identifying, recognising and experiencing the divine power of God present within every animate and inanimate thing in this material world.

When one experiences the real nature of God, there is no self. There is no more duality or multiplicity. There remains the non-dual omnipresent power called God. When you understand the true nature of Gurudev, you will not see Him as separate from you. You learn to see Him within yourself. That's the state of a person who experiences it.

Gurudev, who is a Brahma Jnani, has but one desire. It's that all of us, who are no different from Him, experience Him within us and attain oneness with Him. May He bless us all with that divine bliss and recognition!\*

One has to concentrate and meditate on the mantra bestowed by Guru (Lakshyardha). During meditation, you have to visualize in your mind the form of the Guru starting with His delicate Feet. This will help in permanently imprinting the form of the Guru in your mind.

-BABUJI

**From the Editor's desk:**

## **COMBATING COVID – ASHRAM STYLE**

Om Gururam namaste!

By the time this issue of ‘Samardha Sadguru’ adorns your hands, we will be in the thick of Devi Navaratri festival in Sri Kali Vanaashram. For more than a year, all festivals in the Ashram were conducted in a low key fashion because of the COVID-19 pandemic resulting in thin attendance of devotees due to the strict lockdown enforced all over the country.

This year, however, a silver-lining is perceptible on the horizon that the pandemic could end with its second wave gradually subsiding. But there are also indications that a third wave of the pandemic is lurking and could strike the world any time. Although it is scaring, some amount of confidence to face it has been generated among the people by healthcare authorities and virologists who assert that the vaccination drive against COVID has been successful so far. Both the Central and the State Governments hope that by this year-end all those above 18 years of age would have been administered the second dose, and this should effectively prevent any possible impact of the third wave. The vaccine for those below 18 years of age is undergoing trials by the World Health Organisation, and it should soon be available, thus enabling the coverage of the entire population against COVID. People have been advised to adhere strictly to the guidelines set by the healthcare authorities, even if there is no third wave. We should continue with the new life style of wearing face masks, washing hands frequently, maintaining social distance and avoiding unnecessary crowding for a prolonged period just to safeguard ourselves.

In this background, outstation devotees, keen on participating in the festival this time, have been rightly advised by the Ashram Trust to come with the certificate of immunization at least a few



days before the start of the Mahotsavam. This precautionary measure is inevitable in the given circumstances. Those who have yet to get such a certificate need not feel let-down because, as usual, arrangements have been made to live-stream the entire proceedings on the Ashram web site, and this advanced technology is indeed a boon to all of us.

Poojya Sri Mataji, with Her motherly concern, has done a lot to ward off the ill-effects of Corona, not only for Babu Bhaktas but also for the entire world. “Apart from invoking the blessings of Sadguru Maharaj, we conducted regular prayer sessions, reading scriptures, conducting Bhajans, constant chanting of the Lord’s name and meditation, for this purpose. We also performed a yagna and Vishnu and Lalitha Sahasra nama parayanams. The Lord’s name and blessings are not confined only to any specific group. It is all-pervasive and all- powerful. Only these have given us the strength to combat the dire situation,” Sri Mataji has said in one of Her ‘Bodhamruthams’.

Alligorically, the Devi Navaratri celebrations are meant for invoking Sri Kali Mata’s grace to slay the asuras which are inherent in us in the shape of lust, anger, greed, passion, pride and jealousy, beside evil characteristics like envy and hatred. These demons are inimical to our spiritual progress and they deserve to be destroyed, so that we can fill our minds with peace and bliss.

Jai Gurudev!

As you progress in meditation, the name of God (Mantra) will become an integral part of your breathing. As your mind becomes habituated to the chanting, the Lord’s name merges with your breath and you become unaware of your own breathing. This leads you to the state of ‘Sahaja Samadhi’ (a constant of Spiritual Trance which becomes natural to you). In other words, no matter what you are doing, you automatically chant the mantra without even being aware of it. Great souls are always in such a state.

-BABUJI

## Thus Spake Babuji IMPORTANCE OF ASHADA PURNIMA

Sushumna Prasada

According to our spiritual tradition four Full Moon nights are considered as 'Guru Purnimas' remarked Lord Babuji. In Gurusampradaya, the four Full Moon nights, popularly termed as Aa, Ka, Ma, Vai, are highly sacred and ideal for the Spiritual offspring (Adhyatmika Santathi). According to Telugu calendar, Aa stands for Ashada Masa, Ka stands for Kartika Masa, Ma stands for Magha Masa, Vai stands for Vaisakha Masa. While Vaisakha stands first as per the calendar, in the spiritual order, Ashada Purnima comes in the beginning.



Lord Babuji gives great importance to Full Moon nights which convey the spiritual essence. Full Moon is symbolic of silvery light, coolness and bliss. Full Moon light is the most favourite topic for poets, highly adorable for lovers and lunatics lose control completely on their minds also. Full Moon is indication of fullness of life. Sri Guru Nanak, the famous Guru of Sikhs, was born on Ashada Purnima. Hence it is popularly known as 'Guru Purnima'.

“Desires are the root cause of sorrow. For human beings desires are endless. When you fulfill one desire, it doesn't stop there. It leads to another desire. When it is not fulfilled, the desire leads to discontentment. Sorrow is the offspring of discontentment and it makes a person restless like the waves in the ocean,” said Gurudev, addressing once a gathering of devotees and continued thus:

Desires also are numerous. As it is mentioned in Bhagavadgita (Chapter II, 63rd Sloka)

Krodhatbhavathi Sammohah  
Sammohat Smruthi Vibhramah  
Smruti Bhramsad Buddhinaso  
Buddhinaasad Pranasyati.

It is mentioned in the previous sloka 'Kameti Krodhobi Jayathe. It means: Desire leads to anger. Anger leads to loss of discrimination. Loss of discrimination leads to loss of memory and it leads to loss of senses. Loss of senses leads to the decay of man.

How is it possible to get rid of the desires? There is only one solution for that. Only the guidance of the Spiritual Master (Gurudev) can save the man from the whirlpool of desires. Sadgurudev alone has the capacity to make the disciple get rid of desires or transform those desires towards Godhead. Desire is innate in man to lead a smooth and happy life. Desires are not unnecessary. But they should be kept within limits. Limitless desires are always a source of sorrow and makes life meaningless.

A Sadhaka (spiritual trainee) has to keep desires under control. For, kama (desire) results in anger. Anger leads to loss of discrimination which ultimately makes life a meaningless and hollow.

When a disciple entrusts himself to the care of the Spiritual Master, with utmost faith, kama gets transformed into Moksha Kama. The person, who proves himself or herself as 'Moksha Kami', entertains no other desire. Desirelessness gives full-fledged personality to the Sadhaka. Dedicated service to Guru makes the disciple devoid of desires. Ashada Purnima is symbolic of such a divine desire (Moksha Kama) and enables the disciple to get rid of desires.

Ashada Purnima is the Full Moon night which makes the life of a true disciple full-fledged sans any want or desire. The more the desires you entertain, the greater is the scope for despair and dissolution. Full-fledged life, like the Full Moon night, is indicative of complete contentment. Cool silvery rays of the Full Moon are symbolic of the cool, pleasant temper and silvery rays of the light of knowledge which effulge from a full-fledged personality (Poorna Purusha). Full-fledged personality (Poorna Purusha) can be gained by a Truth seeker, when he loves one and all without any discrimination or partiality, just like the Full Moon which distributes cool, silvery light to one and all without any discrimination. Fullness can be attained, when a person is devoid of selfish desires.

Incessant smarana of the sacred name of Gurudev sweeps out the trash of unwanted desires and keeps the heart cool and breezy. The heart which is thus pure and sacred becomes the coveted home of divinity (Gurutatva).

Santhi mantra of Esavasyopanishat explains in nutshell the essence of Truthfulness and fulfillment (Purnatva) of life.

‘Om Purnamadah, Purna Midam, Purnaat Purnamudatyate, Purnasya Puramaadaya Purnameva vasishyathe.

Om Santhi, Santhi, Santhihi’

‘Om Purnamadah’ means that is Brahman (Purnam). Brahman is sarvavyapaka (all pervasive). ‘Purna midam’ is also Purnam. This refers to Jeevatma, which is also all pervasive, and from that full entity, Jeeva gets produced and attains full stature by getting educated. It remains as fullness of Paramatma. Nothing can be added or subtracted from Purnatvam (Fullness). It can neither be divided nor multiplied. It is Paramatma who knows no change. Attainment of Purnatvam (Brahman) must be the goal of every spiritual seeker.

Lord Babuji concluded his discourse by saying that celebration of ‘Ashada Purnima’ consists in attaining full stature (Brahmatva) by dispelling the unwanted desires and concentrating the mind on ‘Moksha Kama’. That alone results in Salvation.\*

## OBITUARY

Smt. Chekka Anjamma aged 65 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday 30.07.2021.

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

## OBITUARY

Smt.Mahadev Rajeswari (Elder sister of Sugunamma garu) aged 91years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 24.07.2021.

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



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

### **KORUKOLLU**

Krishnamrajugaru had some disregard towards Sri Babu in the initial days. Once he showed his palm to Sri Babu for reading. Sri Babu, while revealing many things, turned his hand backwards. Krishnamrajugaru thought Sri Babu was looking at his ring and would ask for it. Immediately Sri Babu said, “Don’t worry! I don’t need your ring.” The shocked Krishnamrajugaru felt guilty for having such low thoughts towards Sri Babu. He was saddened to have misunderstood Sri Babu to be a performer for livelihood, whereas He actually was a personification of detachment and universal love, who tried to resolve the problems of others, whether they asked for it or not, showed them the path to prosperity, inculcated good behaviour in them, and never expected or accepted a single paisa from anyone. Sri Babu consoled him, “It is ok Rajugaru! Since you have realized your mistake, don’t repeat it.”

Some people who observed many voices coming out of Sri Babu’s puja box asked Him what was inside. He replied, “The Universal Mother is all I have. What else could be there inside?” But some of them couldn’t hold back their curiosity and wanted to somehow open it and see. But it was not possible as Sri Babu always kept it with Him.

Once, while Sri Babu was bathing, a person got hold of the box somehow and tried to open it. As soon as he touched the box he bounced back and hit the wall as if someone had pushed him powerfully. He started shivering and blabbering. When Sri Babu came back after bath, He understood what had happened and warned that person not to repeat the act and applied the holy vermilion on his forehead. He was out of fear immediately.

During the meetings held on the front bench of the courtyard house, Sri Babu not only answered the questions of different people, but also revealed many things relating to God. Some great scholars also used to attend. Those who had listened to the long discussions of Sri Babu with them, and seen how Sri Babu revealed the secrets of Vedanta that the scholars too didn't know, understood that Sri Babu was a well-educated person and not someone that performed magic for livelihood. But, Sri Babu used to say He was an illiterate and was just telling them what the Divine Mother was revealing to Him. With this, the villagers came to a conclusion that Sri Babu didn't have any formal education and perhaps he went to Himalayas at a very tender age, did penance and meditation and attained the self-knowledge.

Krishnamrajugaru revealed that Sri Babu, while in Korukollu, used to wake up after midnight, sit in the lotus position, place an earthen pot of cold water in his lap touching his stomach and navel (in winter too), and practise musical ragas, which He would listen silently and get into a deep trance. While visiting places like Bhimavaram and Dirusumarru, sometimes Rajugaru would hear the same raga, following which he would reach a house where he would get the darshan of Sri Babu.

Once when Krishnamraju garu walked into a house following the divine raga, Sri Babu welcomed him saying, "Come Gopala Krishna! Please come." Krishnamrajugaru was a romantic person. So he thought Sri Babu was teasing him and said, "You still didn't lose your mischief Babu." Later, he was apologetic to have talked like that in front of strangers, but Sri Babu brushed it aside with a smile.

Sri Krishnamrajugaru disclosed that from that moment onwards he would feel that his relationship with Sri Babu was like that of Krishna and Kuchela, and "even now whenever I get that feeling, I get goose bumps with joy". Sri Babu had transformed him in such a way. That's His affection towards those who seek His protection.

According to Krishnamrajugaru, Sri Babu visited Korukollu for the first time during 1940-41.

- to be continued

## Down Memory Lane

# THE GREATNESS OF SRI ANNAMAYYA

Sushumna Prasada

On one occasion, Lord Babuji while addressing the devotees pointed out that we should pay homage to all the great devotees who ennobled themselves by sacrificing their lives in the service of God. “In fact, God gets pleased and blesses us profusely, when we worship His devotees more than Himself. As Bhakti is nothing but supreme love towards the Almighty (as it is mentioned in Narada Bhakti Sutras, ‘Bhakti Parama Prema Rupaya’). God loves those who love His supreme devotees. Thus it is the easier way to attain Godhead or get immersed in divinity,” said Sadguru Maharaj and continued the discourse thus:

Among such great devotees who shine as glittering stars on the firmament of divinity and devotion, Sri Annamayya occupies an admirable and pivotal position. He is reputed as Pada Kavitha Pitamaha (Grandsire of poetic word creation). He composed the essence of the Vedas as songs that praise the glory of Sri Hari as Tirumalesa or Venkatesa. He also addressed Him affectionately as Koneti Raja.

Sri Annamayya was a matchless Telugu devotional poet who enhanced the sweetness of Telugu in his devotional songs. He alone possessed the capacity to enlighten the scholar as well as the common man by his songs. His creative excellence was supreme in classical as well as aesthetic poetry and musical literature. He had the capacity to attract and enlighten listeners in his devotional path and enable them to reach and hug the lotus feet of Lord Sri Hari. That’s why his ever shining and never fading garland of fragrant poetic words waft their fragrance throughout the universe, and they are timeless.

In South India, Dravidian languages are in vogue. Sri Annamayya gave a complete shape of creation to them in 15<sup>th</sup> century C.E. It is essential to know about his personal history to pay homage to his poetic excellence.

Sri Annamayya was born in the village of Tallapaka, which is situated in the Rajampet Taluq of Kadapa District in A.P. He was born to Smt. Lakkamba and Sri Narayana Suri. He wrote 32,000

songs in praise of the glory of Sri Tirumalesa. He can be termed as the first poet of devotional musical literature.

Sri Annamayya, who attained supremacy in Vaishnava cult of devotion, was a great scholar in two languages. In his scholarship, he was supreme and stood above all. He acquired musical knowledge through classics like 'Sangeetha Ratnakaram', 'Sangeetha Neethichandrika' and 'Sangeetha Sudha'. He not only rendered the 'Ramayana' as Dwipadi but introduced musical standards to sing the epic as Dwipada (two words). During the same period, there was a great poet by name Purandaradas who also spread Vaishnava devotional cult through songs in Kannada language. He visited a number of sacred places and finally settled down at Udipi and spent his life, meditating on Sri Hari. In South India, the Alvars were responsible to make all the people follow unitedly one path of devotion – i.e. Vaishnavism.

Composing songs with the essence of the Vedas, Annamayya attained Eternal Bliss himself, besides offering the same Bliss and Salvation to his followers. The entire musical creation of Annamayya was totally offered to the sacred feet of Lord Venkateswara (Narayana) but not to any human being, though they might be kings and emperors. Sri Annamayya composed his creative literature with unflinching faith and followed the same practically with triple purification of mind, soul and body, and the same truth gets revealed in his songs. He was responsible for spreading the glory and philosophy of Lord Venketeswara far and wide. Spending his life as an average man among the common people, he offered the nectar of his songs to one and all and led them on the path of salvation.

Devotional poets generally did not remain stationary, but move from one place to another. Sri Annamayya also left his village, while he was still young, and with devotional excellence he followed a group of devotees and reached Tirumala hills along with them. Since then he made Tirumala as his home and composed a number of songs on Lord Tirumalesa. Making Tirumalesa as his pivotal point, he travelled far and wide in India spreading the gospel of the glory of Lord Venkateswara. Addressing the Lord as 'Venkateswara', he composed one hundred poetic songs and named it 'Venkateswara Sathakam' in which he also praised the glory of Alimelu Manga, the

divine consort of Lord Venkateswara. He considered a person who served and worshipped Lord Venkateswara alone as real Vaishnava.

During those days, poetry was written on palm leaves. But real poetry is that which is written on the tongues of the people. Sri Annamayya was blessed with creative talent by birth. Clubbed with devotion, his poetry attained eternity and he stands as the first Telugu devotional poet. His literary and devotional glory was recognised by pundits only after 500 years. His songs have been published by the Tirumala-Tirupati Devasthanam as part of its Sri Annamayya Project. Afterwards his songs became very popular through eminent singers. Such devotional poets of excellence were rarely born. His songs aimed at the social and spiritual welfare of the people and enlightened the public, kindling the lamp of devotion. We cannot come across Telugu people who have not heard the songs of Annamayya.

Sri Annamayya was born in a traditional Niyogi Brahman family. Though he belonged to the Smarta clan, Vaishnavism was everywhere in his veins. Besides writing spiritual and aesthetic songs, he composed twelve satakas (one sataka consists of 100 songs). He wrote 'Sringara Manjari'. The main basis of his creative talent is Lord Venkateswara. Vedic literature, puranas and ithihasas find their place in his memorable songs.

Agriculture was the profession of his family from the beginning. That's why songs praising the fields and crops find a place in his songs. Sri Annamayya is the only poet who composed matchless wordy (pada) literature in Telugu. He was responsible for turning a large number of people towards the path of devotion through his songs. The cult and glory of Lord Venkateswara spread far and wide in the country through the songs of Sri Annamayya. His outstanding literature consists of folk songs, poetic songs that tune with dance. He never tried to get recognition for his devotional literature by royal patronage, and flatly refused the request of the local king on this count.

"Sri Annamayya stands forever as a supreme devotee of Lord Venkateswara by his immortal literary works plunged in the nectar of love, devotion and salvation," said Lord Babuji, concluding His exhortation and asserted that devotees should pay their homage to Sri Annamayya who is inseparable from Lord Venkateswara. \*

# BHAJA GOVINDAM!

## VERSE 23

Ramana Prasad

*Kastwam kooham kuta aayaataha  
Kaa me jananii ko me taatah,  
Iti paribhaavaya sarvamasaaaram  
Vishvam tyaktvaa svapna vichaaram !!*

Who are you? Who am I? From where, I came? Who is my mother? Who is my father? Deliberate thus and you will realise that all the worldly experiences are worthless and imaginary like a dream and get rid of such doubts.



- to be continued

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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

## **Divine Mother Speaks**

# **THE POWER OF DIVINITY**

Japamala Prasada

Whenever our mind gets absorbed in Godly thoughts and spiritual contemplation, we can easily forget everything else. Hours, days, years keep rolling by without our knowledge. The mind will be in a state of tranquillity and peace always even when we are working and doing our daily chores. Such is the power of spirituality and meditation. Mind you, this is possible only when you completely rid your mind of qualities like jealousy, ego, hatred, lust, anger, envy, attachment, etc. When the mind is pure and rid of all the evil qualities, your true self will be reflected in it.



Let us see, if this is true or not. If we start thinking how we spent the last one year, amidst the chaos and fears caused by the monster pandemic called Covid-19, you can understand what I am saying. It is not an exaggeration when I say that we could tide over that crisis only by the divine blessings of Lord Guru Maharaj, prayers, reading scriptures, conducting bhajans, chanting the Lord's name and meditation. We also did Yagna and Vishnu and Lalitha Sahasranama parayanas. We did all this for the welfare of the entire world. We are a small part of this big world. But the Lord's divine name and blessings are not confined only to this group or that group. They are all pervasive and all powerful. Only those prayers have given us all strength to face this dire situation.

Under the able guidance of great souls or Mahatmas, prayers are being offered all over the world irrespective of caste, creed or religion. Only these goodwill doings and love showered by everybody has made the world face this dark period.

Months have rolled by. We worshipped the divine Lord as Sri Rama in the month of "Chaitra"; in the form of Sadguru in "Vaisakh"; As Goddess Lakshmi and Lord Krishna in "Sraavanam"; As Lord Vinayaka in "Bhadrapadam" and now we are entering the month of "Aswiyujam" when we will worship the

divine energy as “Our divine Mother” – Sri Mahalakshmi, Sri Maha Saraswati and Sri Mahakali.

Our Guru Maharaj has shown us Himself how to worship the divine power whom you may call as Rama, Krishna, Lakshmi, Lalitha, etc. Especially the worship of the Divine Mother is a boon given to us by Lord Shri Gurudev. He being the embodiment of the Divine Mother Kali, He took up a Navaratri Deeksha and worshipped the Mother with great fervour and did poojas. But our Navaratri Deeksha is also filled with ‘Nama Sankeertana’, dhyanam, parayana and Satsangams. Guru Maharaj laid great emphasis on Satsang and allotted maximum time for it. Satsang is the only place where we can learn what pooja is; how to meditate; how to carry on our daily life. Satsang is the holy company of the Guru and other holy men where we gather to exchange spiritual ideas. We must empty our minds totally of all thoughts, desires, etc., and listen to the divine words and teachings of Gurudev. We must listen to the talks of other learned souls. Only by listening, can we gain knowledge. But mere listening is not enough. We must recapitulate what we have heard, (write it down if you can) and meditate upon it. Only then, we will get to experience what we have been listening. In spirituality, listening or “Shravanam”, contemplating or “Mananam” and the practice and experience of Atma Vichara which is known as ‘Nididhyasana’. These three shape a spiritual seeker and enable the Sadhak to progress spiritually, and experience the ultimate Bliss.

Therefore, let us all take part in this “Navaratri Deeksha” with all fervour, zeal and enthusiasm and receive the Divine Mother’s blessings. Sri Kali Mata has killed so many demons or Rakshasas, the scriptures say. In this age, the Rakshasas do not come from somewhere outside with demoniac looks. All the asuras or demons are within us in the form of jealousy, lust, anger, envy, hatred, etc. Let us pray to the Divine Mother to destroy those demons which are inimical to our spiritual progress and fill our minds with peace and bliss.

May Lord Shri Gurudev grant us infinite devotion, knowledge and detachment to achieve our goal! May the Lord and Jaganmatha grant the whole world good health, peace and prosperity!\*

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

**October 2021**

- 01 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
05 Tue -Maasa Sivaratri  
06 Wed-Amavasya  
07 Thu - Comencement of Sarannavaratri Mahotsavams (Dasara)  
12 Tue - Mula Nakshtram - Saraswathi Puja,  
Samuhika Kum Kum Pujas  
13 Wed -Durgashtami  
14 Thu -Maharnavami  
15 Fri - Vijaya Dasami - (Sravana Nakshatram upto 12.44 P.M.)  
16 Sat - Ekadasi - Ekaham, Deeksha Viramana,  
07.00 P.M Sri Sadguru Pada Puja  
20 Wed - Aswayuja Purnima, Birth Day of Sri Mataji -  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
30 -Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

**November 2021**

- 03 Wed - Masa Sivaratri, Naraka Chaturthi - Satsangam, Sri  
Sadguru Pada Puja, Bhakta Samaradhana  
04 Thu - Amavasya,- Deepavali - Satsangam, Sri Saduguru Pada  
Puja, Bhakta Samaradhana, 08.00 p.m bursting of crackers  
05 Fri - Kartika Suddha Padyami - Inaguration of lighting of Kartika  
Deepam  
07 to 15 - Ekadasa Rudrabhisekhams to Sri Ramalingeswara  
Swamy with Panchamrutalu, Navarasalu,  
Laksha Bilwarchana  
08 Mon - Nagula Chavati  
15 Mon - Chiluka Ekadasi - Ekaham, Sri Sadguru Pada Puja,  
Samuhika Sri Satyanarayana Vratams,  
Bhakta Samaradhana  
16 Tue - Ksheerabdi Dwadasi - Sri Sadguru Pada Puja,  
Bhakta Samaradhana

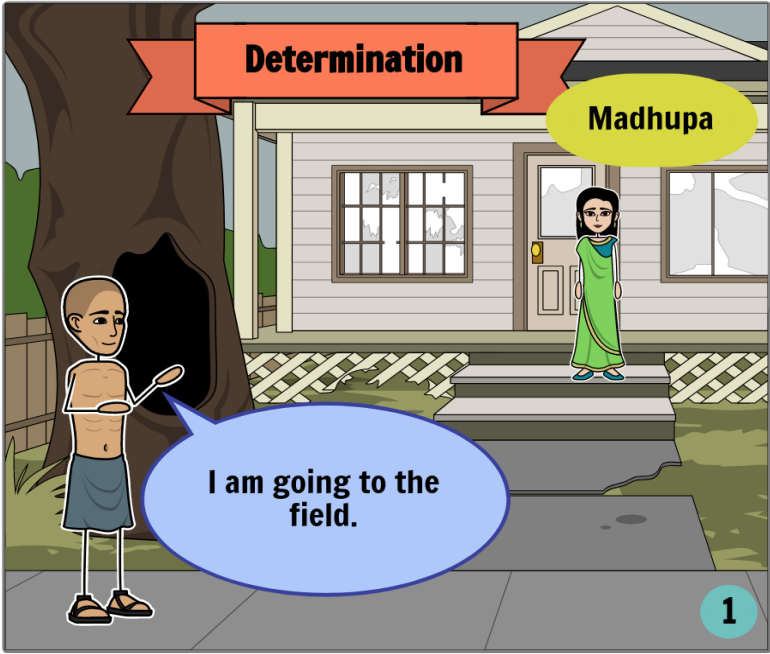
- 18 Thu - Jwalathoranam, Nagarotsavam of Sri Ramalingeswara Swamy  
19 Fri - Kartika Purnima - Sri Sadguru Pada Puja, Bhakta Samaradhana  
22 to 29 - Sri Sadguru Devula Aaradhana Mahotsavams  
30 Tue - Homam for Devotees who had participated in Sri Sadguru Deeksha

## **December 2021**

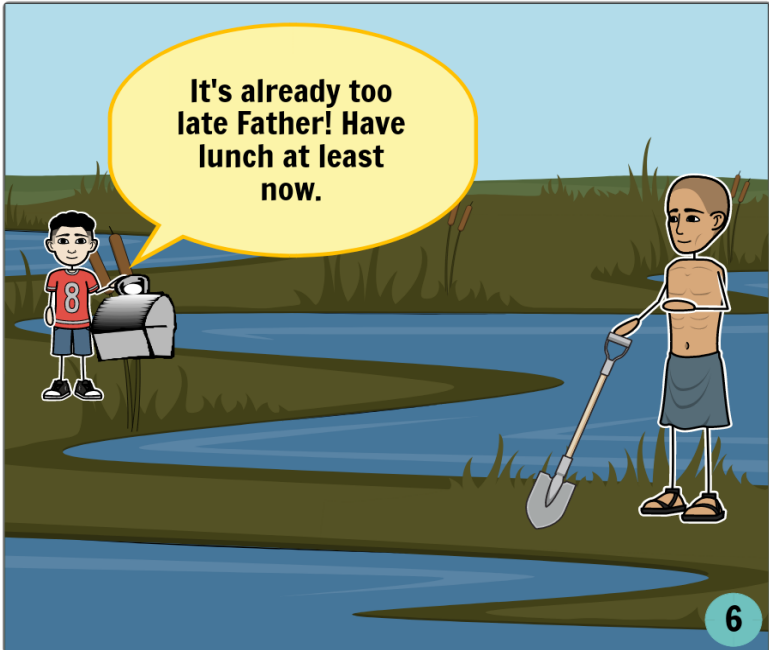
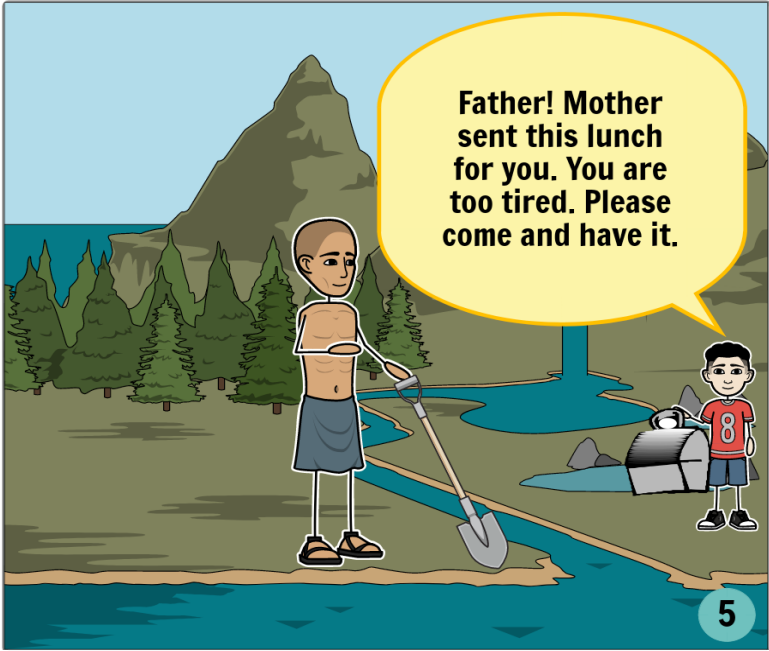
- 01 Wed - Homa Purnahuti, Deeksha Viramana  
02 Thu - Maasa Sivaratri  
03 Fri - The day of attaining Swaswarupa by Sri Sadguru Devulu- Sri Sadguru Pada Puja, Bhakta Samaradhana  
04 Sat - Amavasya  
09 Thu - Margasira Suddha Sashti - Sri Subrahmanya Sashti  
14 Tue - Margasira Suddha Ekadasi - Gita Jayanthi  
16 Thu - Saring of Dhanurmasa Programmes  
25 Sat - Chirstamas - Satsangam, Sri Sadguru Pada Puja  
29 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

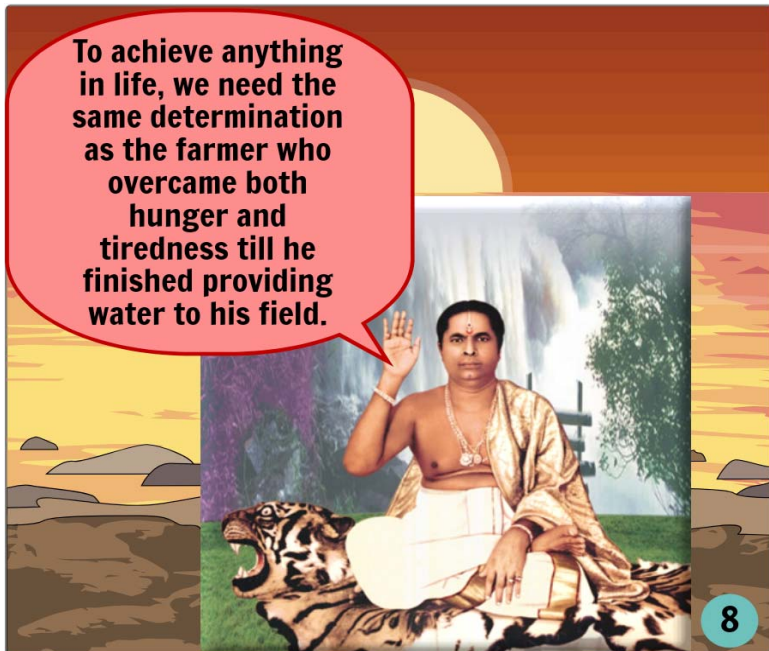
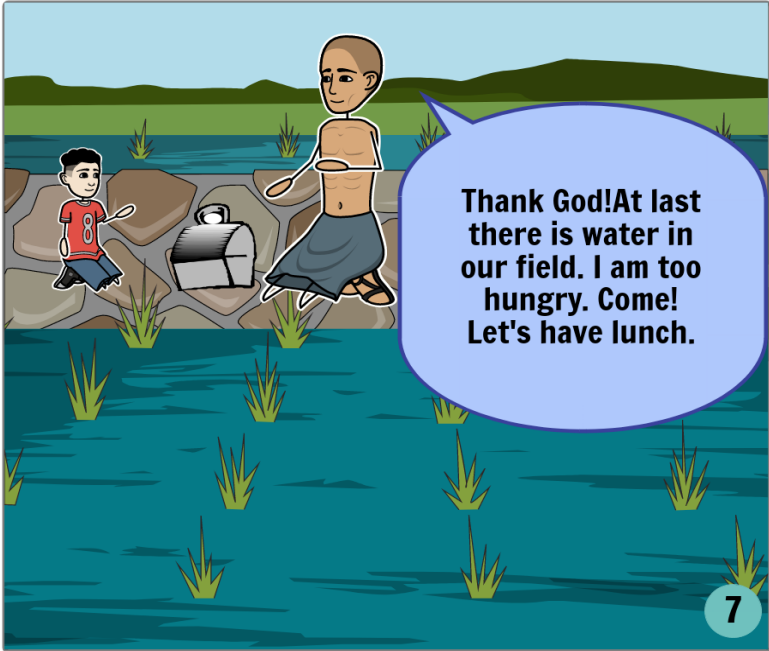
## **January 2022**

- 01 Sat - Masa Sivaratri, English New Year - Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
02 Sun - Amavasya  
13 Thu - Mukkoti Eakadasi - Uttara Dwara Darshanam, Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
14 Fri - Bhogi - Saring of Uttarayana Punya Kalam, Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana, Bhogi Pallu Utsavam of Sri Gurudevulu  
15 Sat - Sankranthi, Sani Trayodasi - Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
16 Sun - Kanuma  
17 Mon - Pushya Purnima - Sri Sadguru Pada Puja  
22 Sat - Pushya Bahula Panchami - Aaradhana of Sri Tyagaraya Swamy  
27 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
30 Sun - Masa Sivaratri  
Oct - 2021 SAMARDHA SADGURU 20









## SHUN GOSSIPING

My dear Chiranjeevulaara:

Sadguru Maharaj would often advise devotees not to gossip or carry tales about others or their activities. “Gossip will only create bitterness between people,” Sri Babuji would emphasise. Here goes an episode from the life of the great Greek philosopher Socrates to drive home this point

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When Socrates was on his usual rounds in Athens, an old man wanted to convey some news to the philosopher about his friend. “Before telling me anything I want you to reply to my three questions. The first question is ‘Are you sure that what you are going to tell me is truth?’”

The old man replied: “I don’t know whether it is true, but. . . .”

Thereafter, their dialogue ran thus:

Socrates: You want to tell me something, and do not know whether it is true or not. Okay, answer my second question. Are you going to say something good about my friend?

O.M.: It is certainly not good information.

S.: You want to tell me something bad about my friend, but you are not sure if it is true. Now tell me whether the information will be useful to me.

O.M.: It is not going to be useful to you, sir.

S.: You are going to say something bad about my friend which, you are not sure, is true. You further say that the information is not going to be useful to me. Then, why tell it to me at all!

The old man, who was trying to gossip with Socrates, quietly disappeared.

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Children, hope you liked the story. Socrates had correctly found out the gossip mongering nature of the old man and dismissed him effectively. Sri Mataji would never encourage devotees indulging in loose talk, because it is waste of time. We should cultivate such a positive attitude.

Yours affectionately,

Maathula\*

## **Babuji's Fables**

### **EGO IS OUR WORST ENEMY**

The king of birds, Garutmanta, is the divine vehicle that carries Lord Vishnu. He was seized by pride about this great prowess of his. The Lord, who detected this unhealthy symptom in His devotee, wanted to remove that trait of pride in Garuda by creating a situation for the purpose.

Once, as Garuda was flying in the skies, he heard a conversation between the Lord of Death Yama Dharmaraja and his secretary Chitrugupta. Lord Yama was telling his aide, "I am really surprised to see that small mouse in this forest right in front of us. It is destined to die at a far-off place in a few minutes from now and I am just wondering how it would be possible?"

Garuda heard this talk and wanted to save the life of that mouse. He was so confident and full of pride that he wanted to defeat Lord Yama's plan. As soon as Yama Dharmaraja left that place, Garuda went and caught hold of that mouse and flew across the seven seas and entered a remote forest and placed it in a hole in a rock, and laughed triumphantly.

Just at that moment Lord Yama came there and said, "Oh Lord Garuda! I thank you so much for helping me in fulfilling my duty, as this task appeared so difficult. I thought it was impossible for that mouse to come to this far-off place and die today, but you made the impossible possible." Hearing this, Garuda was left speechless with shame.

Moral: Pride and ego are very bad qualities, and the Lord wanted to remove those traits in Garuda, one of His greatest devotees.

---Retold by Dr. Swarnamukhi Prasada

#### **OBITUARY**

Smt. Varanasi Venkata Subbalakshmi (w/o Sekharam garu) aged 76 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 21.08.2021.

May Sri Guruev bestow peace on her soul and grant courage to the family members

## GLORIOUS DEVOTEES KANAKA DAS

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Beerappa Gowda and Badiamma, a couple belonging to Kuruba Gowda caste, lived in Baada village, near Bankapura, Shiggaon, Vijayanagara empire. Beerappa was the chief of the army of the kingdom under the rule of the great Sri Krishnadeva Raya. The couple were devotees of Sri Venkateswara. After a long time, they were blessed with a son on 06.11.1509, and they named him Thimmappa Nayaka.

Thimmappa was not at all interested in studies. He worked as shepherd for some time. The father made him expert in various martial arts. He was appointed in the army. His parents soon died. He married a girl Mukti (Madadi) at the age of 20 years. She too died soon. One day Lord Adi Kesava Swamy appeared in his dream and told him to become His devotee, but Thimmappa declined the request.

Once, an enemy invaded the kingdom and Thimmappa had to fight. The courageous Thimmappa killed many soldiers of the enemy. But, a sword thrown at him from behind pierced deep in his back and he lost consciousness. After some time, he regained consciousness. Adi Kesava Swamy appeared before the suffering Thimmappa and said, “Be my devotee. I will remove your pains.” Thimmappa became angry and said, “I don’t like devotion. Don’t irritate me.” But God did not leave him. Thimmappa finally said, “If You are my well-wisher, first relieve me of the pain. Then only, I will trust you.” The lord touched his back and he was relieved of the pain. The Lord then disappeared.

With the Lord’s touch, the inner spiritual vitality of Thimmappa became active. He turned such a staunch devotee that he could not leave God even for a moment. He ran to the temple in Kaginele in Haveri district, but the temple was closed by then. He prayed to God: “Kindly oblige my request and appear before me”. He started beating the doors with his head, till bleeding started. The doors were opened and he had the ‘darshan’ of the Lord. He praised God and requested, “Bless me that I never forget to chant your

name till my death.” He joined the Haridasa movement and started going to every home, singing ‘keertanas’.

One day Lord Kesava Swami appeared in his dream and advised him to get initiation from Vyasa Raya, a master living in Hampi. He met Vyasa Raya requested him to accept him as disciple and initiate him with some ‘Mantra’. Vyasa Raya pretended to be not interested and asked him to repeat the name of ‘buffalo’. Without questioning, he started meditating on ‘Buffalo’. Soon, Yama appeared before him in the form of buffalo and asked him to seek a boon. He said, “I don’t need any boon. But, give it to my ‘guru’ Vyasa Raya.” Thimmappa took Yama to Vyasa Raya who was wonder-struck. To test Yama further, he asked him to remove a big boulder, which was obstructing the path of the canal he was digging. Yama, in the form of the buffalo, removed it and disappeared. Vyasa Raya was much pleased with Thimmappa’s devotion and accepted him as disciple. As his devotion was as pure as gold, he was named ‘Kanaka Das’ by Vyasa Raya. The sluice, formed with the removal of the boulder, was later known to be ‘Kanaka sluice’.

To test their understanding of the omnipresence of God, Vyasa Raya once gave fruits to his disciples and told them to eat unseen by anyone. The disciples selected various secret places where none could see them eat the fruit. But, Kanaka Das returned with the fruit and said, “Guru Deva, I could not eat the fruit as ordered by you, as wherever I go, I see God there”. Vyasa Raya felt very happy with him.

One day, during worship, Vyasa Raya wanted to decorate the Lord with a garland. The crown was big and the garland small. Kanaka Das understood the dilemma of the Guru and said, ‘Guru Deva, as the garland is small, please offer it at the lotus feet of the Lord.’ Vyasa Raja felt that it was a proof of his sincere worship.

Once, Kanaka Das took Vyasa Raya’s permission and went on a pilgrimage. He visited various places and went to Tirupati. By then, Lord Venkateswara had appeared in the Mahant’s dream and told him to duly honour His devotee Kanaka Das. As Kanaka Das was very simple in appearance, the Mahant failed to identify him and so Kanaka Das could not have the Lord’s darshan. At night, he was sleeping in front of the temple. The next morning, the jewellery of the Lord was found missing. The temple staff suspected Kanaka

Das to be the thief, arrested him and brought before the judge. He was tied to a pillar and lashed with a whip. Kanaka Das fainted. The Lord appeared before the Mahant and told him, “I asked you to duly honour Kanaka Das, but why did you punish him?” The Mahant immediately released Kanaka Das and begged his pardon. He then took Kanaka Das to the temple with all honours. When the doors were opened, the Mahant found the Lord’s jewellery intact. Kanaka Das had the Lord’s darshan and praised His glories.

Next, Kanaka Das reached Sri Krishna temple in Udipi. Not impressed by his appearance, the staff did not allow him to enter the temple. Though he pleaded with them, they did not heed. He went behind the temple and started crying. Sri Krishna took pity on him and shook the western wall, and a hole was formed in it. The east facing Lord turned towards west. Kanaka Das had the Lord’s darshan through that hole to his heart’s content. That hole can still be seen, and it is popularly known as ‘Kanaka Bhandi’.

He expressed his devotion in the form of innumerable poems. His compositions—‘Devaranama’—have been published in many languages. In addition to the devotional aspect, his poems deal with many aspects of life and expose the futility of external rituals. They stress the need for cultivation of moral values in human life. He also emphasised that none is superior or inferior to anybody, as all are born the same way and everyone eats the same food and drinks the same water.

His major works were, ‘Nala Charitre’; ‘Hari Bhaktasara’; ‘Nrisimhastava’; ‘Ramadhaanya Charitre’ and ‘Mohana Tarangini’. ‘Ramadhaanya Charitre’ is a beautiful poetic expression of conflicts between the rich and the poor. It is about a battle of words between ‘raagi’ (millet), the normal food of the poor, and rice, the food of the rich, each claiming superiority. They went to Lord Rama for justice. Rama sent the both to prison for six months. At the end of the term, rice became rotten while the hard ‘raagi’ survived, earning Rama’s blessings.

He attained salvation and helped many also to attain. He lived for a full 100 years and his soul merged in the Lord in the year 1609. He became immortal with his unconventional and down-to-earth descriptions in his poems.\*

## PRARTHANA YOGA -II

(Continued from the previous issue)

Dr. Raghavendra Rao

One should pray for universal peace, equanimity and brotherhood and progress on the spiritual path of realizing one's true Self. It should not be for selfish wishes like money, power, wealth and fame. There is this famous episode in the life of Swami Vivekananda. Naren (the original name of Swami Vivekananda) who was suffering from financial problems went to his Gurudev, Sri Ramakrishna Paramahansa, and asked him "Swami! Every day you go to Kalimata temple to worship Her. After your prayers and food offerings to Her, you talk to Ma Kali. Don't you? So why don't you talk to Her today on my behalf asking Her to grant me wealth so that I can get rid of my poverty?"

The sage of Dakshineswar smiled and answered: "Naren! Why should I ask on your behalf? Ma Kali is such a kind, benevolent and bestowing deity, you can go inside and ask Her whatever you want yourself." Naren then went into the sanctum, and standing before Ma Kali in a moment he lost his mind looking at that indomitable, magnificent and divine form of the Divine Mother. He lost consciousness of this world and even forgot that he came inside to ask Her for a boon of wealth. Instead with folded hands he prayed, "Ma! Grant me a boon that my mind steadfastly be at Your Lotus Feet. Let Thy name be ever on my lips and my consciousness be filled with Your beautiful form and my actions be done as a tool in Your Divine hands."

When he regained consciousness and came out of the temple, Sri Ramakrishna Paramahansa asked him "What Naren? Did you put forward your wish for wealth before Ma? Had your desire been fulfilled?" "No!" said Naren and murmured, "Looking at that Divine and magnificent form, I forgot to ask for wealth."

"Never mind! Go again and ask Her without forgetting this time," said Sri Ramakrishna. Naren went again inside the temple and the same incident repeated. He again forgot to ask Her for wealth and instead asked for steadfast mind on Her. Likewise he went inside for the third time and the same thing happened. That was when he realized the futility of asking worldly desires and wishes standing before the Almighty, the all-giver. Babuji many times

lamented that it was futile to collect mere stones from sea when one could really collect precious stones, pearls, gems and diamonds had that person dived deep into the sea. So the real purpose of prayer is not to seek selfish worldly desires, but to be in tune with His will and command.

Look at our Ashram prayer! By Sri Babuji Maharaj's grace we are granted with this prayer which has that depth of meaning with simple words, easy for anyone to follow. If one focuses his mind and heart at His feet, and says the prayer with full understanding of the meaning, his eyes will be moist with tears, his throat will be choked and he would experience near blissfulness. After prayers he will be so synergized that the rest of his day looks good in all respects. His mind is purified with prayers, so he gets only pure thoughts and his actions will be with compassion and love. A man with pure mind spreads pure thoughts only into his immediate neighbourhood, and a purified environment brings in peace in the state and to the entire world. Thus, the effect of a genuine prayer is always positive. I am sharing here some of my thoughts about the depth of the meanings, procedures, importance and efficacy of our Ashram prayer.

Our morning prayer starts every day exactly as the clock strikes 5 and evening prayer similarly starts exactly at 6 p.m. Both of them start with devotees taking a deep breath and chanting 'Om'. With this chanting of Om, one keeps away worldly thoughts from his mind like a person, who is offering Sun God waters (arghyam) standing in a lake or a river, keeps away the floating substances on the surface of water with his two hands. There is a difference in meditating in silence (mouna dhyana) in the morning and evening prayers. In the pre-dawn prayer, mouna dhyana is for a specific period (about 10 minutes). In the evening prayer, Bhagavadgita is recited a chapter a day, and as each chapter has different number of slokas, the time taken for reading it is different on each day. The time that remains in between completing the reading of the Bhagavadgita and the clock striking 6.30 p.m., which is set for mouna dhyana, therefore varies every day depending on the chapter length. Hence in the evening the time period for dhyana is different on different days, whereas in the mornings it is for a fixed time, because of the recitation of the Bhakti Yoga only. Thus a seeker or a devotee is trained to be both within and beyond time.

In mouna dhyana, one can nicely introspect and practise self-analysis. One can watch one's own thoughts and understand the ways of the mind and its workings. The wavering and wandering mind can be watched closely and noticed how it runs from one object to another in a moment's time. This is the time where a sadhak can be a witness to his own mind and its wanderings. He can gradually divert his mind from this wandering, focusing it on the Lotus Feet of his Ishta Daivam or Gurudev and inquiring deep into real self by recollecting from the divine discourses of his Guru or mahatmas or from Upanishads or Sastras. The wandering mind must be controlled by sticking to one place, one God or preceptor and one progressive method of sadhana. When the mind runs again and again, bring it to the point always. Regularity in sadhana is of paramount importance. The fundamental instrument in this, however, is the 'Anushtana Mantra' you have received from your Guru, or if you are not yet initiated then repetition any namam of your Ishta Daivam will do.

-- to be continued

## **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.

## Introduction

The Mandukyaopanisad forms part of the Atharvana Veda. It is small in size, containing only 12 mantras. According to the Muktikopanishad, the Mandukyopanishad is the quintessence of 108 upanishads.

This upanishad is all about AUM. Pure Consciousness (AUM) and Atman appear to play as if they have four states or levels, namely Waking, Dreaming, Deep sleep and Turiya. The levels of consciousness in which Atman seems to play are the Vaisvanara (Viswa); Taijasa, Prajna and Turiya. It is present in seven limbs and 19 mouths (details given in the third mantra).

By contemplating on and witnessing these levels, one can realise the real self or Atman (Brahman). If one would be able to grasp what is offered in this upanishad, one need not know more because self-realisation would have been attained by him/her.

In yoga, AUM has been offered as a direct route to realisation. Thus this upanishad is also a direct route for self-realisation.

Gaudapada's 'Karika' says, "He who knows for certain the similarity of the three states and the three letters of AUM, based upon their common features, is adored as a great sage."

Through meditation on A, the seeker attains Viswa;

Through meditation on U, the Taijasa; and

Through meditation on M, the Prajna.

He who is always absorbed in AUM knows no fear whatsoever.'

But one has to be Adhikari to grasp the teachings of this upanishad in a proper manner. For that the sadhaka should possess sadhaka catustaya (four-fold sadhana) viz., Nityaanitya viveka (discrimination between permanent and impermanent), Ihamutra phala bhoga vairagya (dispassion to the fruits of action here and after), Sama damadi shatka sampatti (six-fold inner wealth - mastery of mind, control of external senses, observance of discipline in one's own duties, endurance of opposites like heat and cold, pleasure and pain, etc., reverential faith in scriptures and the guru, single-pointed concentration of mind or Mumukshutwa (yearning for liberation).

Fortunately, our Sadguru Sri Babuji Maharaj taught these things to all the devotees who came into his fold. Not only that, he made them experience the subtle aspects of vedanta namely, the Nija jagrat sthiti (real wakeful state), Jagat midhya (unreality of the universe) and amaska sthiti (state of desirelessness), to quote a few.

1. Real wakeful state (Nija jagrata sthiti): There are three states viz., wakeful state, dream state and deep sleep state. Sri Babuji Maharaj said, “The present wakeful state is also a dream. You should be in nija jagrat sthiti (real wakeful state).” A disciple asked “I am unable to believe that this is all unreal. We are seeing, walking and performing our duties. How could all these be unreal?”

Guru Maharaj replied: “There is one person who can wake you up from the present state of ignorance and make you realise the reality. He is Sadguru.” Sitting on a heap of sand where a school was being constructed, Sri Babuji Maharaj was giving his discourse to devotees. While the discourse was in progress, a centipede entered the dhoti of a disciple and was disturbing him. Babuji said, “That will not harm you. Please listen to the discourse. Though he tried to maintain his calm, he was mentally disturbed as he feared that it might bite him.

Sri Babuji continued, “While you are asleep you dream so many things. Some may be frightening also. They appear to be real in your dream. But when you wake up, you will say ‘Oh that was only a dream’. Now you are in a state of dream in wakeful state (swapnavastha in jagrata). You should come out and realise your real wakeful state (Nija jagrata sthiti).”

Babuji then asked the disciple, “Where is the centipede, show me?” The disciple searched all over. It was not there. Thus Sri Babuji made him realise that this present state in which we are is in fact is a “dream in wakeful state” ( swapnavastha in jagrata).

2. How to realise Brahman? Babuji Maharaj said, “The sadhana you are all making is only to know the Brahman. Isn’t it so? Brahman is all pervading. In fact Brahman is not different from you because you are Brahman. Sadguru can make you come out of your ignorance with his teachings. He gives you a lakshyardha (usually a mantra to meditate) to realise your real state. In fact you are all emancipated ones. But by contemplating on the lakshyardha you will come to know who you are?”

3. *Prajnaanam Brahma*: Consciousness is Brahman. This is a Mahavakya taken from the Mundakopnishad in the Atharvana Veda.

Sri Purushottam garu, a lecturer in Guntur Government College, used to come to Ashram and attend satsang meets conducted by Sri Babuji. He was talented in reciting verses from Srimad Bhagavatam and Satya Harischandra epic. Often Babuji used to ask him to recite those verses that are full of Bhakti-rasa and get immersed in the Bhava of the verses. As days passed on, Sri Purushottam garu started feeling that he could do this rendition because of his own talent. So he felt *Prajna* had no role in this. Babuji wanted to remove his misunderstanding that had cropped up in his mind.

One day when he came to Babuji, Guru Maharaj asked him to recite verses from the epic “Satya Harischandra”. He tried his level best. He could not do so because his throat did not cooperate at that time.

Sri Babuji said, “I think yesterday you were discussing the Mahavakya, “*Prajnaanam Brahma*”, with your co-lecturers. Am I right? Then you seem to have told them that it is one’s own talent that really matters, be it a matter of singing or drawing and *Prajna* has nothing to do in it. By the by, your wife has asked you to repair the fan in your house. You could not do it though there was current in your house. But why were you unable to make it work?”

Explaining further, Sri Babuji said, “*Prajnaanam* (Consciousness or Brahman) by itself will not move. But it will make things move. It is Shakti (power). You might be thinking that I did something which made you unable to recite the verses. I did nothing. Today you could not recite because of your throat problem. Don’t worry. Tomorrow you will be all right. Then you can recite them. It is not enough to know just the meaning of this Mahavakya. You should be able to get the anubhuti (feeling/experience). This you will get by doing lakshyartha sadhana.”

-to be continued

## WHEN LORD BECAME ALWAR'S SISHYA

-Ramaswami S

Among the Vaishnavite Acharyas, Periavachan Pillai has carved a niche for himself, by virtue of his scholarly interpretation of Rahasya Granthams, Bhagavad Vishayam (Tiruvaimozhi) and Srimad Ramayanam. He is hailed as 'Vyakyana Chakravarti' for his extraordinary expatiation of Naalaayira Divya Prabandham, particularly Sri Andal's 'Tiruppavai'. His another achievement was composing 'Paasurapadi Ramayanam', narrating the epic only by using a string of phrases handled by the various Alwars.

Periavachan Pillai was born to Yamunacharya and Naachiyamma in the year 1167 in Sanganalloor village (now Senganoor) in Tanjavoor district on the Krishnashtami day. He was named Srikrishna because his birth star was also Rohini. Even as a child he was well versed in Vaishnavite literature and impressed the then Acharya in Srirangam, Sri Nampillai, who made him one of his disciples. In fact, he was considered the right hand of Nampillai, since Periavachan Pillai wrote several commentaries based on the scholarly lectures of his Guru.

Srikrishna, who learnt all the nuances of Visishtadwaitam from Nampillai, was praised by him as the best disciple. Subsequently, when he gave lectures on Tiruvaimozhi based on the pattern of Nampillai, he was hailed as 'Achan Pillai' (Acharya par excellence) by scholars. Since there was already a young scholar by name Siriya Achan Pillai, Srikrishna was christened 'Periavachan Pillai'. He thus shone as an example of being both the best disciple and the best preceptor.

Several scholars are of the view that the inner meanings of the Divya Prabandham paasurams would not have been known but for his 'vyakyanams'. Even though he was a Sanskrit scholar, Pillai preferred to write his works in Manipravalam, a happy blend of Sanskrit and Tamil, for the benefit of laypersons not well versed in Sanskrit. He wrote hundreds of works, but unfortunately most of them were lost due to vagaries of time. Sri Varavara Muni (also known as Jaamaatru Mamuni), who established the Tenkalai sect espousing the Maarjaala Kishora Nyayam school (describing the cat-kitten relationship between Bhagavan and Bhagavatas), took a lot of efforts to retrieve the works of Periavachan Pillai.

According to a Vaishanava legend, when Tirumangai Alwar visited Tirunaraiyur divyakshetram, near Kumbakonam, the presiding deity, Sri Krishna, wanted to hear the vyakyanam of the various paasurams from the Alwar himself. When Tirumangai Alwar started his vyakyanam, the Lord changed His mind and said: “Since I am in the Archa form now, it will not be appropriate. Hence I would like you to be reborn as Varadaraja in Kartika masam under Krutika star in a village by name Nambur, near Srirangam, and I would be born as Srikrishna on Krishnaashtami Rohini nakshatram day in Sanganalloor, and be your disciple to learn the inner meanings of Naalaayira Divya Prabandham, besides Rahasya Granthams and Srimad Ramayanam.” Accordingly, the Lord was born as Srikrishna a k a Periyavachan Pillai and the Alwar took birth as Varadaraja - a rare case of the Lord Himself exchanging roles with the Alwar! Varadaraja was christened Nampillai by his guru Namjeeyar.

An episode in the life of Periyavachan Pillai makes interesting reading. The Acharya had a cook in his household who was not a learned person but keen on listening to scholars visiting the Acharya. One day, he saw some pundits discussing a philosophical work when Periyavachan Pillai was out of station. Out of curiosity he asked them what they were studying. The arrogant scholars insulted him by saying ‘Musalakisalayam’. The cook did not understand this, and when his master came he reported what had happened.

Pillai was hurt by the scholars’ remark and said: “Those people, intoxicated with their scholarship, have made fun of you. It means: ‘an iron piece cannot understand even the name of a grantham’.” Instantly the cook fell at the feet of the Acharya and pleaded that he be introduced to scholarly works. Taking pity on him, Pillai took him as disciple and taught him the Vedas, Upanishads, Sastras, Divya Prabandham, etc., and made him a scholar too. The master also gave him the title, Vadikesari Azhagiya Manavala Jeeyar, who later authored a work by name ‘Musalakisalayam’ and presented it to the same arrogant scholars! This is a fine example of how Guru’s grace can enable achieving the impossible.

Periyavachan Pillai served Lord Ranganatha for a long period after the passing of his Master Nampillai, and reached the Acharyan Tiruvadi when he turned 95.\*

## KAIVALYOPANISHAT - XV

(Continued from the previous issue)

Rekha Prasada

Sri Mataji continued Her discourse and further explained the experience of the Supreme by the following narration:

Man can travel to Mount Kailash and go around the peak. People might have gone to the top of the mountain, but nobody has returned despite much effort; even if a person has really experienced Lord Shiva there, he cannot truly explain that experience in words even if he comes back. The experience gained there can be had (through spiritual practice) right where a person is. In this case, we can have that Supreme experience in this pilgrim place (Kalahasthi) also. The Ishwar in Kalahasthi Temple, Narmadeshwar in this Ashram and the Ishwar in us are not different. They are one and the same. Thus saying, Sri Mataji sang a verse of a Hindi Bhajan:

***‘Man kavaat kholo, malin vishaya dholo  
Ram ko bulaalo, prem se basaalo’***

The above lines mean ‘Open the door of your mind (heart), wash off materialistic dirt present there; then call out in love for Lord Ram and make Him reside there’. This is approaching God with a feeling of devotion.

***‘Ram ko pehchan lo, prem se apna lo’***

The above line means ‘Recognize Lord Ram, accept Him with love; once you recognize, you become the Lord Himself’. Recognizing Ram is recognizing the Truth and experiencing it.

In the first instance the devotee out of utter devotion and love calls Ram as his own. In the second instance he himself becomes Ram. Thus, devotion (bhakti) leads to the divine knowledge or wisdom (gnanam).

From the above narration we learn that that which is experienced through worship of a form (Sagunopaasana) is ultimately the experience of the formless, immutable, transcendental Reality, the One Supreme Consciousness.

That Supreme Power is Aksharah, meaning imperishable or immutable. Man out of ignorance thinks he is the physical body (Self), considers himself as one who has birth and death. He hangs on to the age of this body. Mahatmas are revealing to us a very

profound truth, a subject of great depth. The Supreme Power (Atman or Brahman) in a person has no birth, old age or death. Brahman is eternal and indestructible. This Power is the driving force behind the physical body, mind and intellect and so a person is able to experience the Supreme. That is the Life force (Chaitanya Shakthi) that is Aksharah – Imperishable.

Mahatmas described the Supreme as Parama Svarat – Paramam means there's nothing more Subtle than the Self (Atman), the Ultimate Reality, which is Supreme and Self-Luminous (Svarat). Paramatma is the Subtlest of the Subtle. So Subtle that there is nothing subtler than the experience bestowed by one's Gurudev; nor is there anything greater than that. As long as this life exists, so also is the existence of Gurudev. He is Parama Svarat, the eternal One.

To explain the collective nature (samishti tatvam) and its greatness, there are three words in Sanskrit that best describe that nature. The might and glory of the Macrocosm Life expressing through the entire world of gross forms and names in its totality is 'Virat'. The Supreme expressing through the "total mind and intellect", prompted by the vasanas, is called 'Samrat'. The infinite Consciousness, the one non-dual Reality which functions through every name and form, moving and unmoving, existent and non-existent, in its own immaculate nature, is termed 'Svarat'. It is self-luminous.

Sri Mataji, while explaining the Samishti Tatvam, also mentioned the nature pertaining to one individual. The word used in this case is 'Vyashti'. These words are generally heard in the presence of Mahatmas. Sri Mataji pointed out that Mahatmas gradually lead us from possessing the nature of an individual, to being a part of the entire world (samishti).

To make the congregation understand better this vyashtisamishti nature, Sri Mataji illustrated it with the following narration: When somebody passes away, we serve food to a lot of people. People do this because that if everybody takes the food, through them the departed soul (Jiva) receives the Prasadam. This is the noble thought behind the food distribution ritual known as Samaaradhana. That is not all. This is an opportunity to get rid of all the evil qualities like hatred and anger, through philosophical/spiritual contemplation, thus becoming one with the nature of the entire creation, having collective vision. Everybody is desirous of

everlasting happiness. Unless we remove the gunas (qualities) that hinder our progress in the path to experiencing oneness with the universe, and acquire the universal nature, we cannot attain the state of everlasting happiness.

In this context Sri Mataji mentioned that Lord Krishna revealed His Virat form to Arjuna. In pictures, this scene is depicted as Arjuna being separate from the Lord and witnessing the grandeur of the magnificent form. If that is true, the meaning and purpose of using the word Virat (entire world forms) is lost. The name Virat Swaroopam given to the Lord's form does not fit the description. Arjuna also was in the Lord (in the Lord's feet). By the Lord's grace, Arjuna sees his own self in the Virat Swaroopam of Lord Krishna. Thus, the Lord proved to Arjuna that he is not separate from the Lord. We are also in that Virat Swaroopam, too, and in a state of Liberation (Kaivalyam). The whole Cosmos has been there always and it has no beginning or end. We have created our lives. The Guru that has taken us in His shelter, His words, His divine feet are all Virat Swaroopam. He is in that state always and is bestowing His grace on us. We are also in that Swaroopam. His constant concern for us is that we have not yet reached the state of experiencing that Virat Swaroopam and its nature.

Thus, saying, Sri Mataji sang a line of the Kirtan 'Brahma Gnaniki oka dani paine aasa', meaning Brahma Gnani (Divine/Vedantic Seer) has only one eternal desire – to see that all the people acquire this universal nature and experience the Oneness with the Supreme.

-to be continued

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## CLEAR YOUR DOUBTS

**Disciple:** Amma, why are even self-realized souls – Jnanis — are subjected to bodily ailments? Even Sri Guru Maharaj was used to express joy and sorrow whenever we narrated our life experiences! Is it possible for a Jnani to experience those feelings?

**Sri Mataji:** A Jnani has come into this world wearing the garb of a human being. Therefore, his body also is subjected to ailments. Ordinary men suffer from diseases because of their past karmas in their previous births. But, a Jnani suffers with his body for the entire humanity, nay entire creation. But, unlike ordinary humans, he will not say “I am suffering.” Because he doesn’t have that feeling of I



and mine (Ahamkara or ego and mamakara or attachment), he never associates his self with the body. He is always aware of his true Self or Atman and looks at the body objectively. He has no bodily attachment. Even though they carry on their day-to-day chores, Jnanis are always aware of themselves.

A Jnani sees only the ‘Chaitanyam’ or Atman or True Self’ in the entire universe. As a matter of fact he sees his own “Self” everywhere. He is the very essence of Advaita or non-dual philosophy. He is not subjected to duality – like joy and sorrow, heat and cold, likes and dislikes, love and hatred, etc. A Jnani is like a burnt coir rope. The burnt rope looks like an ordinary rope, but it won’t bind anything. As a matter of fact, it is reduced to ashes or powder once you touch it. A Jnani is never subjected to bondage. His heart is absolutely pure and full of universal love and peace. He carries on his daily life just as anybody else but he is always aware of the Atman or his true self.

As for your second question, a Jnani is simply like a mirror. If you go to him with pleasant news, he will also express joy. Likewise, if you go with a sad face, he will reflect your sadness. When we laugh or cry in front of a mirror, the mirror only reflects our mood but it is not affected. Similar is the case with a Jnani.

**Disciple:** Does a Jnani also undergo changes like childhood, youth, middle age and old age?

**Sri Mataji:** A Jnani also has those four stages but they do not refer to his body. Childhood of a Jnani is not being naughty and playful. But a Jnani is always like a child with a pure mind which is unblemished and innocent. Youth of a Jnani is spent doing various spiritual practices and showing the spiritual seekers the path to salvation. In his middle and old age a Jnani enlightens anyone and everyone who seek refuge in him. He teaches them what he has experienced and guides them in the right direction. Such Jnanis are Satya Gurus.

These four stages in a Jnani's life do not correlate with his body. Sant Jnana Dev achieved all that is to be achieved, spread knowledge, enlightened people, and left his mortal body at the age of sixteen years! Actually he entered "Jeeva Samadhi" which means he entered into Samadhi while alive. So did Swami Ramatirtha at the age of 32 and Swami Vivekananda at the age of 39. So also Jagadguru Sankaracharya. Therefore, a Jnani's achievements can never be linked to his physique and bodily age.\*

## OBITUARY

Smt. Yadama Bala Tripura Sundari (w/o Chandu) aged 52 years, a resident of Vijayawada and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 09.09.2021.

May Sri Guruev bestow peace on her soul and grant courage to the family members.

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