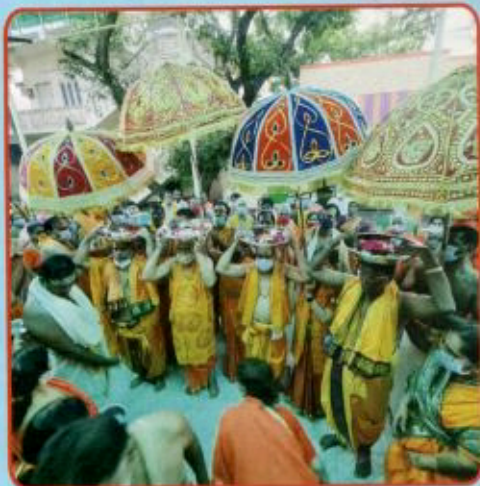


Nov 22 to Dec 1 - Pictures of 33rd Punyaradhana  
Mahotsavams of Sri Babuji Maharaj



Deeksha Sweekaranam

Akhanda Sri Rama nama Sankeertana



Paduka Pradakshina

Laksha Namarchana - Sri Sadguru Puja

# SAMARDHA SADGURU

## Spiritual Magazine

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Printed and Published by <b>C.V. RAMANA BABU</b> on behalf of <b>Yogini Sri Chandra Kali Prasada</b> <b>Mathaji Charitable Trust</b> and printed at Samardha Sadguru Publications D.No 3-499 Sri Kali Gardens Ashram, Nambur Pin: 522508,Guntur dt. Andhra Pradesh and Published at D.No 3-499 Sri Kali Gardens Ashram Nambur R.S Pin : 522508, Guntur dt. Andhra Pradesh Editor: <b>Dr.Ramaswami Sampath.</b> Formerly of 'THE HINDU',VIZAG	Bhakta Pothana	27
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<b>'WHY FEAR? I AM HERE!'</b>		
<b>- SRI BABUJI</b>		

## Sri Mataji's Benediction

# THE REAL SATSANG

With Sri Gurudev's blessings and as per His divine plan, we are all able to meet at this place and time in a Satsang. In recent times we were not able to assemble like this due to the prevailing circumstances in the world. But each one of us has been having the Satsang within through the noble thoughts. When a group of people assemble, it becomes an event. But as per the current pandemic situation, we were deprived of such events. We must behave as per the times.

Does that mean we all forgot or left God? Where is our existence without Him? Even if the mind wanders into worldly thoughts, the God within signals and questions us if those thoughts are worthy of your attention. That's why whenever we go to a temple or place of worship, we plead guilty of our sins and beg for pardon. The mind is always on the prowl to find your weakness and take control of you. This is because of the strong imprints you carry from many a life in the past. But human life was granted to you with the sole purpose of overcoming those imprints or vasanas.

In order to overcome those imprints, contemplation on the temporal nature of these worldly thoughts and objects is the surest way. This contemplation or debate can happen within, no matter where you are physically present. That's the true Satsang. Even if you are sitting in the meditation pose and reciting the holy mantra, if your mind is concentrated on the count of the mantra or the rosary, what is the use of such meditation? This constant urge to complete quickly and get up from there is the 'maya' being enacted by the mind.

But when meditation or recitation is combined with contemplation, it leads you in the path of overcoming this 'maya', or illusion. When you sit alone for meditation, your mind plays tricks with you by reminding you of other important tasks, or creating an itching sensation, or the urge to get up and go. And usually, you



can't resist these for a longer time. But when you sit for meditation in a group of devotees, the collective positive vibrations of the group affect your intellect and give you the strength to overcome the mind's tricks.

In the initial days, you may abstain from breaking the meditation out of shyness of being caught as the odd man out, but slowly you will gain the moral strength to overcome the distractions and continue meditation for a longer period. All the mahatmas in our history have practised this and achieved the utmost concentration.

We all know that any worship or spiritual practice in a state of "body present and mind absent" is useless. We all know that the body is temporal and Atma is eternal. But merely knowing is not enough. We need to experience and internalise it in every moment of our lives. It's only possible in human life. Other species don't have that intellect to recognise the ultimate Truth. But how much of this precious human life are we utilizing correctly?

We all know how hunger or thirst drives us to work incessantly towards satiating them. Similarly, when the mind becomes hungry for knowing and experiencing the ultimate Truth, it naturally works towards satiating that hunger by attaining concentration in contemplation and meditation and stops creating distractions.

When constant contemplation enters our intellect, we start dissecting every activity or experience in our life to find out the true nature of it. When we eat with contemplation, we realise that the ability to digest the food is bestowed upon us by God. We realise that there are many people in the world who either don't have food or lack the ability to digest it. Similarly, contemplation makes us realise the real power or driving force behind our every experience and ultimately leads us to the true Self that is beyond all that is visible.

That constant contemplation is the real Satsang and the physical Satsang we have with a group of devotees is here to help us to achieve that eternal state of mental Satsang. Once you achieve that state, it doesn't matter where you are, what you are doing, whether you are alone or in a group. All your thoughts and actions become oriented towards the Atma and you start recognising and grasping only the good qualities from everyone around you and do good to all the creatures.

May Sri Gurudev bless us all with that state of constant Satsang! Om Tat Sat!\*

**From the Editor's desk:**

## **LET 'SHUBAKRITU' LIVE UP TO ITS NAME**

Om Gururam Namaste!

'Shubakritu' New Year has just dawned, and as usual we greet each other 'Happy Ugadi'. The very name of the year is pleasing to the ear, because it means 'the maker of auspiciousness'. It will not be an exaggeration to say that we badly need auspiciousness after the tribulations we have suffered during the last two years – Saarvari and Plava - because of the COVID-19 pandemic. Let's pray to Samardha Sadguru Hanumat Kali Vara Prasada Babuji Maharaj and seek the blessings of Yogini Sri Chandra Kali Prasada Mataji to enable us to come out of the bad patch.



The preceding years have been a nightmare for everybody, if we attempt a stock-taking exercise. Some millions of lives were lost all over the globe; those who fortunately recovered from the infection are still in a state of anxiety; the governments everywhere have been strained to a great extent due to the collapse of the economy; all development activities have come to a standstill; school and college students and most employees have been forced to stay at home and pursue their studies and work online; the livelihood of poor traders and workers has been crippled; and places of worship are no exception and are suffering from minimal attendance by devotees. In short, none is in a mood to proceed even cautiously.

On the positive side, the world has faced the challenges boldly, thanks to the intensive anti-Corona vaccination campaign, with India leading in the large-scale manufacture of preventive vaccines like Covaxine and Covishield and effectively administering them, almost covering the vast populace. India has also extended its helping hand to other countries.

One bad news is that yet another variant of COVID has emerged in some European countries and China, too, and it could stalk the globe during June-July this year. Corona virus seems to

have taken a wavy pattern. If that is true, there is no escape route because waves have no respite. The best way of combating these relentless waves is to learn to live with them. Happily, the world appears to be moving in that direction. During World War II times, the watchword was ‘Hope for peace, but keep the (gun)powder dry’. In the same way, we should not lose hope, but strive for redemption.

Talking of hope, one is reminded of an episode from the Greek mythology, according to which, a young woman by name Pandora receives a gift box from Zeus, the celestial god akin to our Indra, who advises her not to open it in any eventuality. Out of curiosity, Pandora opens the box, and instantly viruses like famine, disease, pestilence, hatred, death and misfortune tumble out of the box and attack the world, which has until then been free from such negative forces. She starts crying over her misdemeanour and shuts the box hurriedly. Then she hears a shrill voice from inside the box, which says, “My child, do not cry. My name is ‘Hope’. Even if everything is lost, I will be there to guide humanity.” From then on, the world is surviving from crisis to crisis thanks to this ray of hope.

We need to take recourse to such hope to tide over the crisis created by the pandemic. Sadguru Maharaj would often advise disciples not to lose hope even in trying circumstances. “Grin and bear with any adversity that befalls you as if it is clearing your past ‘karmas’. Remember that Guru (God) is always there to shield you from any desperate situation. Intense faith in the Master will never fail. Why fear? I am here!” That was our Satya Guru’s guarantee. Like Prahalada, we should patiently undergo all trials and emerge unscathed by Guru Maharaj’s grace.

Jai Gurudev!\*

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## KIND ATTENTION

**The Golden Jubilee celebrations of our Sri Kali Gardens Ashram, scheduled to be held from 6 - 5 - 2022 to 18 - 5 - 2022, has been postponed to November 2022 in view of the COVID - 19 pandemic. The rescheduled programme will be initmated soon.**

## Thus Spake Babuji SERVING COWS, HE GAINS WISDOM

Sushumna Prasada

One can attain spiritual wisdom by scrupulously following the instructions of his or her Gurudev (spiritual Master). Nothing is beyond the grace of Gurudev, when the disciple implicitly follows the Master's instructions with utmost humility. It leads to oneness of Brahman and the disciple gets identified with the Master and there is no question of differentiation and discrimination between them.

Thus spake Lord Babuji once, while addressing a gathering of devotees at Sri Kali Vanaashramam. To highlight that statement, He narrated the story of Satyakama and his inestimable service to the cows of his Master which brought into limelight the implicit obedience of a disciple to his Gurudev, and continued thus:



Satyakama Jabala, who, true to his name, always spoke truth, approached Sage Gautama to take him as disciple. After testing his genuine desire to attain spiritual wisdom by serving Gurudev with triple purification of mind, speech and body, the saint was very much pleased with Satyakama's ideal behaviour. Gautama accepted him as disciple by performing Upanayanam, and permitted him to stay in his Gurukulam (shelter of disciples).

Once admitted in the Gurukulam, Satyakama led a very disciplined life by following the strict rules of Brahmacharyam. Saint Gautama also was happy with his disciplined behaviour. With a view to making other disciples learn his ideal devotion towards the spiritual Master and the keen desire to do whatever service instructed by his Master and thereby making it known to the world, the sage wanted to allot a specific service to be done by Satyakama. Saint Gautama called Satyakama one day and told him: "There are four hundred cows and oxen in the Ashramam. Some of them are old and some are very weak with visible bones. There is no sufficient fodder for them in the Ashramam. So, you take them to a nearby

forest and feed the cows with grass and healthy food. You have to take the responsibility of making them strong, hale and healthy. And you should stay in the forest till the herd gets multiplied to one thousand healthy cows, and come back only after achieving the set target by your admirable service.”

Satyakama took the command as a symbol of his master’s inestimable love and grace towards him. Immediately Satyakama bowed to his Master without any questioning. His faith towards the Master was so great that he was prepared to go without a second thought. One of the other disciples requested the sage to allow two or three disciples to go along with Satyakama as the forest was infested with ferocious animals. But Satyakama said that he would go alone as per the instructions of his beloved Master.

He then left for the forest along with cows. Though young in age, he undertook the Herculean task which revealed his admirable courage and absolute faith in the Master. With the blessings of Gurudev, Satyakama took the herd of bovines, went to the forest where plenty of grass, lakes with crystal clear water were available. In that forest, meditating totally on Gurudev, he began to serve the cows with utmost care and interest. Thus days, months and years were spent by him in the noble and matchless service to the cluster of cows, all the time concentrating his mind totally on the glory of the Master. He developed intimate friendship with the bovines and treated them as his own children. The cows got increased by leaps and bounds. The number of cows crossed one thousand, without his counting them. All the cows became healthy and they attracted one and all as the picture of blooming health.

Satyakama never felt uneasy to lead a solitary life, as he was sure that his master was always by his side, guiding him in all his activities. Hence there was no scope for him to entertain the feeling of solitude in the company of cows. Satyakama was actually in a world of Utopia, experiencing peace and bliss by leading a life, devoid of desires. He did his duty without expecting any reward. Years rolled by without his knowledge. The weak cows which were brought by Satyakama were now full of blooming youth and health.

While he was living in the company of cows, one early morning he started worshipping the Sun God by concentrating his looks on the rising Sun. While he was thus meditating on Sun God, he heard

a sound coming from one among the herd, addressing him as Satyakama. When he looked back it said: "Now the number of bovines has increased by leaps and bounds, having exceeded one thousand. So you can take us back to your Master according to his instructions. Your selfless service motive is highly appreciable. You have now become highly competent to attain Brahma Gnana. I will teach you now about the first foot of Brahman".

Satyakama happily agreed and bowed to listen to the spiritual instruction. As soon as he agreed, the Wind God (Vayu) who assumed the shape of an ox (Vrishabha) taught him like this: "Oh gentle Satyakama! Now the direction of east is one limb, the southern side is another limb. Similarly western and northern directions are other limbs. The cluster of these four limbs (directions) constitutes one foot of Brahma. It is called Prakasa Vantara (bright light). It's also known as 'Prakasavan' (shining light). Soon after teaching this truth, the ox became silent and got mixed with the herd. Satyakama, after being taught thus, began to meditate on this truth and his heart was filled with inexplicable bliss (Paramananda).

-to be continued

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## AN APPEAL TO DEVOTEES

So far two volumes of "SRI GURUNADHUNI DIVYA CHARITRA" have been published in Telugu 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.

PUBLISHER



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

### **DIRUSUMARRU**

Sri Babu visited Dirusumarru village during the same period that he was visiting Yanamadurru. Both the places are three kilometres apart. A scholar named Sri Kalidindi Narasimha Raju garu used to live in Dirusumarru. He was a mahatma with great spiritual practice. He was very close to Sri Parasu Ramayya garu. Sri Narasimha Raju garu's son Narayana Raju garu, and Parasu Ramayya garu's eldest son-in-law Challa Krishna Murthy garu were close friends, too.

Krishna Murthy garu was a devotee of the divine mother. He even performed intense meditation and had the darshan of her. He worked as a sub-editor in the Indian Express in Madras. One night, while he was working there, he saw a mahatma in his dream. He didn't know who he was. He resigned from his job and moved back to Yanamadurru with his family with the aspiration of having darshan of the almighty. There, he used to live in a hut next to "Gangaraju hut" where Parasu Ramayya garu used to meditate.

One night he had a vision in his dream in the wee hours in which he was told, "Go to Narayana Raju garu's house in Dirusumarru by daybreak. There you both will see a divine person. His darshan will elevate the lives of you both." Krishna Murthy garu didn't know who Narayana Raju garu was.

He reached Dirusumarru by dawn, inquired about Narayana Raju garu, went to his house, introduced himself and told him about the vision in his dream. The astonished Narayana Raju garu said he also had the same vision and was waiting to meet him. They became close with this incident. They both were looking forward to the mahatma they were going to meet that day, thinking how powerful

he would be and started to discuss the form and formless natures of god for time pass.

Suddenly a mahatma, looking like a child god, appeared in their frontyard with a glowing face, radiant eyes like the sun and the moon, and peaceful smile. As soon as Krishna Murthy garu saw him, he recognized him to be the mahatma he saw in his dream in Madras and his joy was boundless. Even though he was a stranger to Narayana Raju garu, he could realize that he is the mahatma whom they were supposed to meet that day. The mahatma was Sri Babu.

They both welcomed Sri Babu with folded hands, prostrated at his lotus feet and seated him in the house. They didn't know how to start the conversation and just said, "Babu! You....." and Sri Babu extended it saying, "Yes, I am Babu. I am the one you were looking forward to meet. Putting that apart, you both seem to be discussing if God has a form or is formless?" Shocked, they both confirmed it his staement. "Did you come to a conclusion?" asked Sri Babu to which they replied, "No Babu, we couldn't."

Sri Babu explained the nature of the self, as if giving them a peeled banana, "The main reason for your discussion being inconclusive is your thinking that the form and the formless are different. In reality they both are one and the same. Electricity is formless and bulb has a form. The formless electricity is the reason behind the glow of the bulb. And the bulb is a means of ascertaining the electricity's presence. The nature of god that is beyond the names, forms, characters, places, times and actions is formless. And the universe with all of its names, forms, characters, places, times and actions is a visible form of god. There is no light without a lamp. And the lamp cannot be identified without its light. Can they both be separated? If you contemplate more deeply, there is a witness to the lamp and the light, that is contemplating, which is called 'I'. Because of 'I' only the question of the form and formless and its answer exist! 'I' is also called 'Atma' or 'Aham'. The same is called 'Brahma' by Vedas. That alone is the ultimate and constant truth. That is beyond the form and the formless. When a person realizes that he is 'that' and not the body with its name, form and action, there is no 'question' and no 'answer'. This is the real meaning of the maha vakya 'Aham Brahmasmi'. And the lakshana vakyas 'Ekameva Advitiyam Brahma', 'Sarvam Khalvidam Brahma', 'Satyam Jnanamanantam Brahma', and 'Neha Nanasti Kinchana' are the explanation of that."

Thus Sri Babu intimated both of them in dream about his arrival, appeared on his own, and imparted the knowledge about the Self that could make their lives fruitful. They both prostrated at Sri Babu's feet out of gratitude towards his causeless benevolence. Sri Babu left after blessing them, "May your spiritual practice fructify to the fullest." After that, Krishna Murthy garu had the darshan of Sri Babu again in Parasu Ramayya garu's house.

That's how the village of Dirusumarru came into contact with Sri Babu for the first time. Then onwards, Krishna Murthy garu and Narayana Raju garu became close devotees of Sri Babu. They both meditated in Mamillamma temple in Bhimavaram and attained many spiritual experiences.

## GUNDUGOLANU

A True Master is usually compared to a philosopher's stone (also called Chintamani that turns metal into gold). But, it's an incomplete analogy. In fact there is nothing in the world that can be compared to Gurudev. "**Na Dwitiyosti Kaschit**" because, a philosopher's stone can turn metal into gold, but it cannot turn it into another philosopher's stone. But a person that becomes worthy of Gurudev's shelter and gains his ultimate kindness, can himself become a guru. Satya Guru doesn't leave a disciple until the latter is able to see and experience the Guru in himself and the whole universe, and the guru can proclaim "**Tvamevaham**" to him. That's the uniqueness of a capable guru (Samartha Sadguru).

There are many villages that were blessed with the divine touch of Sri Babuji's sacred feet. The effect of the dust from his divine feet turned those villagers and neighbours into theists and spiritual followers and turned those villages into sacred places. Gundugolanu is one among such villages. It was the birth place of the present head of Sri Kali Vana Ashram, Pujya Yogini Sri Chandra Kali Prasada Mathaji, who became the heir of the spiritual empire that was ruled by Sri Babu, and to his treasure of self-knowledge; spread that knowledge to mankind across the world; and who is the Universal Mother Herself that took a human form to fulfill the purpose of Sri Babu's avatar, which is establishing peace and prosperity in the world. She was born to Mavuleti Chiranjeevi Raju garu and Raghavamma garu as Kumari Chandra Seshamamba.

There is a small village called Paturu near Gundugolanu, which is located near Eluru town in West Godavari district. There

was a farmer named Veju Venkayya garu in that village. Once Sri Babu granted darshan to Venkayya garu as a 16-year old lad, while he was working in his farm. Sri Venkayya garu recognized him to be a mahatma in his first look and welcomed him to his home.

Some horrible things used to happen regularly in Paturu those days. Haystacks, hanging clothes and houses used to suddenly burn to ashes on their own. The villagers were afraid that it could be due to a demoniac infestation, as there was no apparent reason for these incidents. Venkayya garu told this to Sri Babu and expressed concern about his property and sought his protection. Instantly Sri Babu gave his assurance: “No Fear. I will see to it that no harm will be done to you.” The next day, all the haystacks in the village started burning but surprisingly Venkayya garu’s haystack and his hut alone were spared unharmed.

That proved to all the villagers that Sri Babu was a mahatma. They all came to Sri Babu and pleaded to rid the village of the demonic infestation. Sri Babu comforted them, gave some sanctified sand and water and instructed them to sprinkle them around the village and perform some recitals so that the village would be rid of that problem. The villagers followed his instructions and were relieved of their troubles permanently.

Venkayya garu didn’t have children. Sri Babu granted him Gaudeeksha. As a result of performing the deeksha with devotion, he was soon blessed with a girl and a boy.

When Sri Samba Siva Rao garu and Sri Subba Rao garu of Gundugolanu visited Paturu, they came to know of the greatness of Sri Babu. They both were the reason for Sri Babu’s first visit to Gundugolanu. Sri Mahadevuni Kotamraju garu and Chairman Venkata Raju garu invited Sri Babu to Gundugolanu. Sri Konda Gopala Raju garu (Sri Mataji’s maternal uncle) had the darshan of Sri Babu and requested a visit his house. This happened around 1946. In later days Sri Babu used to stay, along with his puja idols, in Gopala Raju garu’s house whenever he came to Gundugolanu. He performed Sri Devi Navratri pujas of 1948 in their house.

People used to call Sri Babu ‘Dasu garu’, ‘Siddhanthi garu’, ‘Komati Sadhuvu garu’ and ‘Kali Babu garu’. Many people would visit him to get answers and solutions to their troubles, desires, and questions. Sri Babu used to tend to each one of them with utmost patience and kindness and provide solutions.

- to be continued

## Down Memory Lane IMITATION AND REALITY

Sushumna Prasada

Lord Babuji, addressing the assembly of devotees on one occasion, explained how human beings were getting caught in the web of Illusion (Maya).

It is very difficult to overcome Illusion. That's why Lord Krishna told Arjuna in Bhagavadgita (Ch VII-14th sloka) thus:

'Daivi Hyesha Gunamaya

Mama Maya duratyaya

Mameva prapandyante

Maya metham Taranthi te'

[It is very difficult to cross over Maya which consists of Trigunas. Only those who surrender themselves to Bhagawan can cross over Illusion.]

Hence, only those who surrender themselves to the lotus feet of Gurudev with unflinching faith can conquer 'Maya'. Human beings have to realise that imitation is only a shadow of Reality which has no independent existence. The universal creator Brahma created numerous types of living beings in this Universe. Among the variety of 84 lakhs of living beings, man alone is endowed with intellect. Intellect alone enables a person to differentiate between real and unreal (Nitya anitya vastu vivekam). Unless you know what is real (Atma), you cannot give up or show aversion towards material pleasure (which are unreal). In other words, the spiritual trainee has to develop detachment towards worldly affairs (Ihamurtha Phala Bhoga vairagyam). Such detachment leads to acquire 'Sama Damadi shatka sampada). It is six fold wealth which consists of control of external limbs, control of internal limbs (antarendriya nigraham). It leads to Uparati (placid attitude towards life), which leads to 'sradha' (total absorption towards the attainment of goal) and the effort to attain it. Ultimately it leads to a longing for salvation (Mumukshutvam).

Man gets more attracted to imitation than Reality. Man gets attracted towards rainbow coloured life than a life of pure reality (bright sunshine devoid of colours). For example, soon after the child is born, it grows into a baby. The baby gets very much attracted by multi- coloured dolls and plays with them. From the moment the child is born, its growth is marked by love of imitation. Though sun

is one, when there are a number of pots filled with clear water, the sun gets reflected in numerous pots, and the person who sees them is under the illusion that there are several suns and not one.

Similarly, the same soul (Atma Brahman) gets reflected in numerous bodies and assumes numerous names. The physical bodies are various and it is the same soul (Brahman) which gets reflected in different bodies. While the bodies are subjected to change, the 'Brahman' which illumines all these bodies is real and undergoes no change. But whatever we see in this Universe is bound to change. That's why it is said 'change is the law of life'. Today's baby is tomorrow's boy. The boy grows into youth. Youth leads to middle age; then starts the gradual decay. It leads to old age and ultimately death. It is not possible for any person to escape this cycle as long as a person lives.

One day a monk was going along with his followers. He told them casually that in this universe people got attracted more to imitation than reality. For that he said that he would show a practical example. While they were going, they saw a group of people clapping and hilariously laughing. The monk along with his followers went to that place and saw a man grunting like a pig. All the people who assembled there were exceedingly enjoying the scene and remarked that the man had wonderfully imitated the grunting of a pig. The monk told them that he would show them the real grunting of a pig and not mere imitation. He went out and brought a pig there. He started beating it and the pig was grunting continuously. Then he started questioning the spectators whether it was not more enjoyable to see the real grunting of a pig than mere imitation of its voice. Then the spectators remarked that it was but natural for a pig to grunt. But the imitation of its voice offered them greater pleasure.

Based on this anecdote, the monk preached a lesson to his followers. "See, how people get more attracted by scenes of imitation (unreal). Illusion makes man to become blind to reality and enwraps him in a multi-coloured fiction where nothing is genuine."

Lord Babuji, concluding the discourse, said: "A disciple has to totally surrender himself to the lotus feet of Gurudev to bid good-bye to deceptive imitation and accept oneness of Reality which makes him realise 'Brahman' and nothing else. The goal of a devotee is to discard imitation (illusion) and realise the oneness of reality."\*

# BHAJA GOVINDAM!

## VERSE 25

Ramana Prasad

*Shatrau mitre putre bandhau  
Maa kuru yatnam vighrahasandhau,  
Sarvasminnapi pashyaatmaanam  
Sarvatrotsrija bhedaa jnaanam !!*

Don't try to create either differences or affinities against friends, foes, children or relatives. Learn to see Paramatman (Supreme Lord) within yourself and in others. Thus eliminate the attitude of differentiation.

With the negative attitude like hatred, anger, selfishness, one cannot attain peace of mind. Sri Sankara urges the aspirants to give up that attitude and turn towards to Brahman.



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## ALCHEMY OF SATASANG

Satsang (company of pious people) lifts a devotee from the mire of ignorance and illusion and lends him a supportive band to reach the pinnacle of spiritual bliss. Like the swan which separates water from milk and takes pure milk only, the company of pious people removes all evil tendencies in man and allows the flower of purity to blossom with ever shining splendour. The purity attained by Satsang will never lose its lustre. It is no exaggeration to speak of Satsang as alchemy. The touch of alchemy turns any base metal into precious gold. Similarly, the company of pious people transforms and takes a man to sublime heights. The Sadguru is an alchemist who weeds out the impure thoughts from the mind of the spiritual seeker and fills it with the noble ones.

---Sri Babuji

## **Divine Mother Speaks**

# **GOD IS EVERYWHERE**

Japamala Prasada

“Where is God?...Where is God?...Where is God?...”

This is the most often asked question by many people. I will ask you in return – “Where is not God?” If each one of you questions thus, you will not find even a fraction of an atom where God is not there. That is why we say that God is omnipotent, omnipresent and omniscient. When you say that God is omnipresent, what does that mean? Therefore, He is present in every single atom in this universe.



If God is omnipresent, is He not there in you? Then why are you unable to see that God who is present within you and all around you? What is obstructing your vision? Have you ever pondered over what is coming between you and the omnipresent God?

The biggest obstacle is your own mind, which is always filled with worldly thoughts and desires. So, you are seized by the thoughts of ‘I’ and ‘Mine’; in other words, ‘ego’ and ‘attachment’. Your ego makes you to wrongly associate your real self (which is the Atman or God) with your gross body. Then you get attached to everything that is related to your body (things or people). This attachment brings you joy, sorrow, anger, envy, impatience, jealousy and various other emotions.

Therefore, your gross body, subtle body (or mind) and causal body (or ignorance) act as barriers between you and your real self or Atman; or rather they prevent you from realising your ‘True Self’.

How to overcome this barrier? Can you do it by yourself? It is next to impossible to achieve it, because men are slaves to their senses and mind. A person whose senses run wild can never experience God. But if we are fortunate enough to get a Satya Guru, who is a realized soul, we can reach our goal overcoming all the obstacles in our path, provided we have implicit faith in our Guru, trust Him and follow His teachings implicitly. A Satya Guru is a True Master who has travelled along the path of Godhead himself.

He knows what obstructs your spiritual path and also knows the ways to overcome them. So, a Satya Guru is a guide who leads us through the spiritual path. If we follow his instructions without doubting him, we will reach our destination.

When we seek refuge in a Satya Guru by listening to his teachings and discourses and contemplating upon them constantly, we will experience the Supreme Energy or Atman within us as our true self. Once we experience this, it is called 'Self-realization'. A Self-realized soul sees Atman in every atom of the universe.

Saints like Bhadrachala Ramadas, Kabirdas, Jnandev, etc., are such realised souls. Kabir says, he sees Rama in all the three states of wakefulness, deep sleep and dream. He says that he sees Rama within him, outside of him and everywhere. Saint Ramadas also says, "Anta Rama mayam – Ee jagamanta Rama mayam, Antarangamuna Atma Ramudu ananta rupamula vintalu salupaga – anta Rama mayam". It means, when the Atma Rama or Chaitanyam within us is shining in all splendour as various forms, the entire universe is filled with Rama. This whole world we see is Rama and Rama alone and nothing else.

Here, when Kabirdas and Ramadas say "Rama", don't you for a moment think that they mean Rama, the son of Dasaratha and husband of Sita. "Rama means "Chaitanya" or the Atman which is the ultimate Truth or Supreme Energy that is all pervading. As energy has no form, God also has no form. But, that Supreme Energy can be personified and come into the world to lead us from the darkness of ignorance to the light of bliss.

To reach that state, we must strive hard and gain control over our mind and senses by the grace of Gurudev. May Lord Sri Guru Maharaj bless us all with infinite devotion, detachment and knowledge to experience that Bliss.\*

## OBITUARY

Sri Paluri Ramachandra Durga Prasada Rao, aged 90 years, a resident of Bhimavaram and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday 29.03.2022.

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

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

**April 2022**

01 Fri - Amavasya

02 Sat - Sri Subhakrut nama Telugu New Year Day - Ugadi -  
10.00 A.M. Panchanga Sravanam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana.

**03 Sun to 09 Sat -Mouna Dhyana Sadhana Saptaha Sibiram**

10 Sun - Sri Rama Navami - 05.30 A.M. Sri Sadguru Pada Puja,  
11.00 A.M. Samuhika Sri Sita Rama Kalyana Mahotsavam,  
Bhakta Samaradhana

16 Sat - Chaitra Purnima - Sri Sadguru Pada Puja

25 Mon- Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

29 Fri - Masa Sivaratri

30 Sat - Amavasya

**May 2022**

03 Tue - Akshaya Triteeya - Sri Sadguru Pada Puja,  
Bhakta Samaradhana

06 Fri - Sri Sankara Jayanthi -27th Anniversary of Sri Babu's idol  
Pratishta Mahotsavam - Satsangam, Sri Sadguru Pada  
Puja, Bhakta Samaradhana

14 Sat - Sani Trayodasi

16 Mon -Vaisakha Purnima - Guru Purnima, Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana

20 Fri - Vaisakha Bahula Panchami - Pratishta day of Sri Maha  
Kalika Parameswari Sameta Sri Ramalingeswara Swamy  
idols -

07.00 p.m. Samoohika leela kalyanams

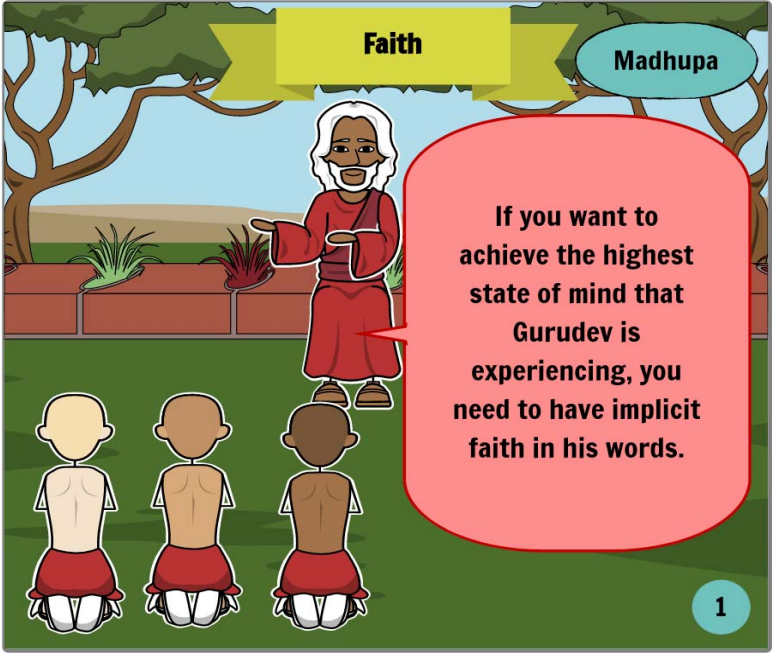
25 Wed - Sri Guru Dasami - Sri Hanumath Jayanti, Satsangam,  
Sri Sadguru Pada Puja

28 Sat - Masa Sivaratri - Sani Trayodasi

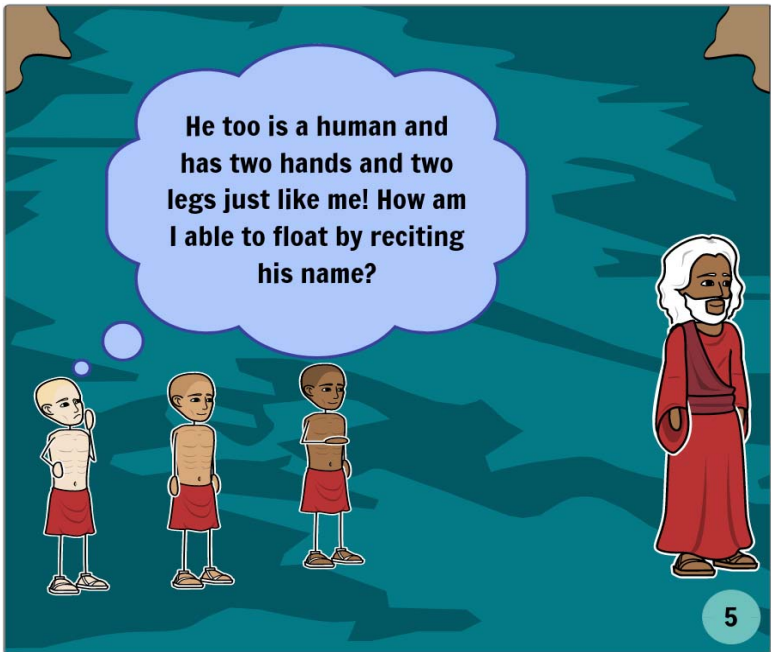
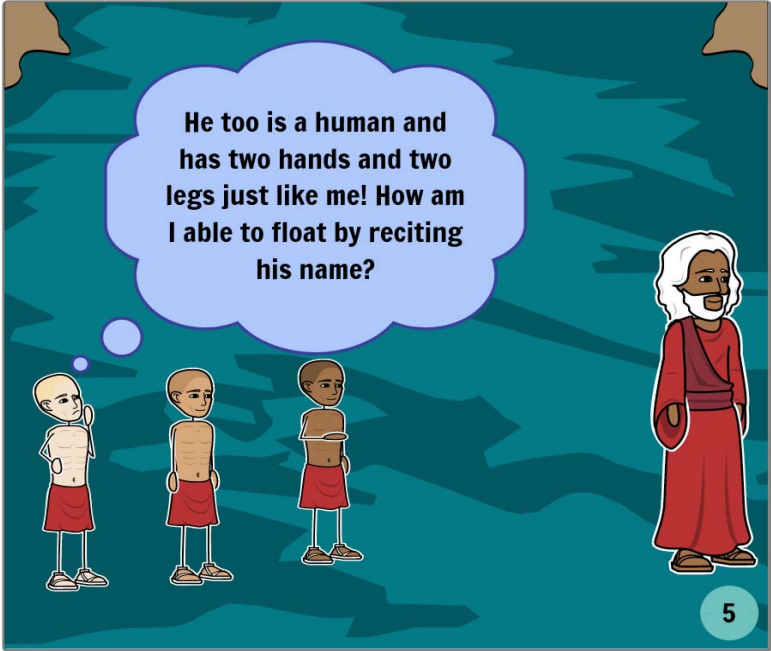
30 Mon - Amavasya

31 Tue - Inauguration Day of Ashram - Satsangam,

Sri Sadguru Pada Puja (continued on page No. 36)









## ALWAYS SEE GOOD IN OTHERS

My dear Chiranjeevulaara:

In our Ashram prayer, authored by Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, it is clearly stated that we should plead with God that He should grant us the wisdom to see only the good in other people. When we learn to see only the good in others, our mind will get rid of evil tendencies like anger and hatred. Let me narrate an episode from the life of Bhagawan Ramana Maharshi to highlight this.

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It was the practice at the ashram of Sri Ramana Maharshi at Tiruvannamalai in Tamil Nadu to discuss the day's news by devotees, after the morning prayer session. One day, the Maharshi himself was present among the devotees, with his eyes closed, when they were chatting about the death of a rowdy of the town. That rowdy was a terror to the people of Tiruvannamalai, and he had even raided the ashram, physically attacking the Maharshi. So, the devotees recalled that incident and expressed their mental relief over the rowdy's death.

After everybody had spoken, Sri Ramana opened his eyes and asked those present about whom they were discussing. When told about the passing away of the rowdy, the Maharshi commented, "Do you know that person was accustomed to bathing thrice every day? See how much care he took to keep his body neat and clean?"

While the devotees were abusive of the rowdy's behaviour, the Maharshi had noticed the only good habit of that person. Needless to say the disciples were ashamed by their Master's remark.

That is the difference between realised souls and ordinary folks.

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Children, hope you liked the story. When diluted milk is placed before a swan, it will consume only the milk, leaving the water content. Since Mahatmas see only the good in others, they are called 'Parama hamsas' (great swans).

Yours affectionately,

Maathula\*

## **Babuji's Fables**

### **SEE DIVINITY EVERYWHERE**

Once upon a time there was a great king ruling the Chola empire in South India. He was a pious man and always used to honour great sages and sadhus. Hearing that a Sadhu had come to his kingdom, the emperor invited the Sadhu to his palace. When the Sadhu visited the royal palace, the king performed pooja to him, gave him a sumptuous lunch and later presented the Sadhu with a very expensive shawl made of golden threads. The Sadhu did not even glance at that costly shawl but was deeply immersed in Godly thoughts.

Taking leave of the king, the Sadhu emerged out of the palace and saw an old beggar woman lying on the road shivering with cold. The Sadhu immediately took out the shawl on his person and covered it round the beggar woman, and started walking. Seeing this, the king was enraged and felt insulted. He questioned the Sadhu what he meant by giving away such an expensive shawl to a mere beggar woman.

The Sadhu replied, "Oh king! I saw the Divine Mother Kali there, shivering with cold and so I covered Her with the shawl on my body. I don't know whether it is expensive or not. All I saw was the Divine Mother shivering with cold." So, saying, he quietly walked away. The king was astonished.

**MORAL:** Realized souls or Mahatmas see God everywhere.

---Retold by Dr. Swarnamukhi Prasada

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### **SWEETNESS THAT YOU DON'T GET FED UP**

In this material world, however much we like a particular thing, we get fed up by taking it too much; further it leads to adverse effects. You may like a particular sweet. But if you take it in excessive quantity, it leads to aversion and results in indigestion. But the Divine Name - the more you take it, the greater is the sweetness, and there is no question of getting fed up.

—Sadguru Maharaj's quotable quote from a letter (dated 18-1-1974) He has written to Sushumna Prasada

## GLORIOUS DEVOTEES BHAKTA POTHANA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Bammera Pothana was born in the year 1450 to the poor 'Niyogi' Brahmin couple Kesanna and Lakshamma, in the village Bammera of Warangal district. Thippana was his elder brother. Kesanna taught Sanskrit and Telugu to Pothana. Ivaturi Somasekhara was his spiritual master. After finishing education, Pothana worked in their agricultural fields.

Due to fickleness of youth, Pothana wrote his first work 'Bhogini Dandakam', in praise of Bhogini, the concubine of the king Sarvagna Singa Raya Mahipal. It was the first 'dandakam' in Telugu. 'Veerabhadra Vijayam' was his



second work (poetry), which described the valour and adventures of Veerabhadra, son of Lord Siva, during the 'yagna', performed by the king Daksha. Lord Veerabhadra was naturally a great devotee of Siva. But, later He was drawn towards Lord Rama and did not find any difference in both Siva and Rama.

One day, Pothana took bath in the river Godavari and was meditating on Lord Siva. Then, Lord Rama along with Sita Devi appeared in front of him and told him to translate 'Bhagavatham', written in Sanskrit by the great sage Vyasa, to Telugu and dedicate it to Him. He felt very happy and considered it as Rama's blessing. He felt that it was not possible for even Brahma or Siva to describe Bhagavatham in detail. Before beginning the work, he prayed to Siva, Brahma, Vinayaka, Saraswathi Devi, Durga Devi and Lakshmi Devi. He also believed that Lord Rama Himself was writing Bhagavatham through him (Pothana) and that he will be relieved of all the virtues and sins of all his previous births. He also thought that, "great poets such as Nannayya, Thikkana had translated many epics to Telugu, but they did not try Bhagavatham. They might have

left it for me by God's grace. It is a boon to me. So, I will translate it and attain salvation."

He translated all the twelve 'skandhas' (chapters). While writing the poem 'Ala Vaikuntha Purambulo...' (of 'Gajendra Moksham' episode), he was thinking of how best to write it and went out. On returning to home, he was greatly astonished to see that the poem was completed. He was very happy that Lord Rama Himself completed the poem. Goddess Saraswathi feared that he may dedicate the Bhagavatham to someone for money. So, She appeared to him and started weeping. Pothana promised to Her that he will never sell Bhagavatham to any one for money.

The king came to know of his work and asked Pothana to dedicate it to him (king) in return for huge wealth. Pothana's brother-in-law Srinadha, a great scholar, who was not happy with the poverty of Pothana also advised him to accept the king's offer so that he will become rich and the family will be happy. But, not interested in wealth and as promised to Goddess Saraswathi Devi, Pothana turned off the king's request and dedicated Bhagavatham to Lord Sri Rama. He was a staunch devotee of Rama.

In the episode 'Gajendra Moksham', he wrote a poem, meaning that when a crocodile caught hold of the elephant's leg and being unable to save by itself, the elephant prayed to Lord Hari. Hari immediately ran to earth even without informing to Lakshmi Devi and without taking any weapon. Srinadha laughed and objected to the poem. He argued that when Lord Hari wanted to save the elephant, He should have taken some weapons with Him. Pothana wanted to reply effectively and so did not react immediately. One day, when all were enjoying their lunch, Pothana's son Mallanna yelled out from the back-yard, "uncle, your daughter fell in the well." Srinadha immediately ran out. Pothana laughed and asked him, "what is this brother-in-law? You did neither wash your hands nor care to bring any tools to save your daughter." Srinadha immediately understood the situation. He learnt that Pothana taught him a proper and effective lesson. He felt sorry for his earlier objection to Pothana's poem and praised the appropriate depiction of the poem. His daughter approached him and he hugged her. The trick, played by Pothana, worked well on Srinadha.

Out of the twelve 'skandhas', four (5th, 6th, 11th & 12th) were got ruined. So, his disciples retranslated the ruined chapters. Chapter No.5 (with 352 poems) was translated by Bopparaju Ganganna, No.6 (531 poems) by Parchuri Singayya and Nos.11&12 (182 poems) by Veligandala Narayya.

It was believed that when some Islamic rulers invaded the Telangana area, most of the people migrated to Rayalaseema and coastal areas of Andhra Pradesh. Pothana also, who had already started translating Bhagavatham, migrated to a small village 'Bammera Gadda', near Ontimitta village in Kadapa District. Though Pothana started translating Bhagavatham in 'Bammera', he completed it in 'Bammera Gadda'.

All the 'skandhas' are charming, beautiful, lovely and are full of Sri Krishna's glories. Pothana gave equal importance to all the nine flavours ('Nava Rasalu'), such as passion (Sringaramu), valour (Veeratvamu), cruelty (Beebhatsamu), wild (Roudramu), mirth (Hasyamu), fear (Bhayanakam), sympathy (Karuna), wonder (Adbhutham) and peace (Santhamu). While translating the episodes consisting 'devotion', he took liberty, enlarged them and gave more details.

A great poet 'Karuna Sri' (Sri Jandhyala Papayya Sastry) wondered that whenever he hears the name 'Pothana', his hands would automatically raise in reverence to salute Pothana. Another poet equally wondered and expressed: "How is your poetry so sweet? Did you dip your pen in sugar juice and write it?"

Bhagavatham is full of salvation (Mukthi) and so, everyone will attain 'Mukthi' easily if he/she read it with sincere devotion. Pothana strongly believed that there is no use of our physical organs if they are not used in the service of God.

In addition to Bhogini Dandakam, Veerabhadra Vijayam and Bhagavatham, he also wrote 'Narayana Satakam' (consisting 100 poems).

His poems in Bhagavatham are very popular in the Telugu land even today. He was popularly known as 'Sahaja Kavi' (natural poet).

Owing to ill-health, he left his mortal remains and his soul merged in Sri Rama in the year 1510.\*

FORM - IV  
(See Rule 8)

1. Place of Publication : Srikaligardens Ashram  
Nambur (R.S)-522 508
2. Periodicity of the publication : Quarterly
3. Printer's Name : C. V. Ramana Babu  
Nationality  
a) Whether a citizen of India? : Yes  
b) If a foreigner, the Country of origin : Not applicable  
Address : D.No.3-499, Srikaligardens  
Ashram, Nambur-522 508  
Guntur Dist. Andhra Pradesh
4. Publisher's Name : C. V. Ramana Babu  
Nationality  
a) Whether a citizen of India? : Yes  
b) If a foreigner, the Country of origin : Not applicable  
Address : D.No.3-499, Srikaligardens  
Ashram, Nambur-522 508  
Guntur Dist. Andhra Pradesh
5. Editor's Name : Ramaswami Sampath  
Nationality  
a) Whether a citizen of India? : Yes  
b) If a foreigner, the Country of origin : Not applicable  
Address : D.No.3-499, Srikaligardens  
Ashram, Nambur-522 508  
Guntur Dist. Andhra Pradesh
6. Names and addresses of individuals who own the newspaper and holding more than one per cent of the total capital : Yogini Sri Chandra Kali Prasada  
Mathaji Charitable Trust  
D.No.3-499, Srikaligardens  
Ashram, Nambur -522 508  
Guntur Dist. Andhra Pradesh

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

Srikaligardens  
Dt.31.03.2022

Sd/ C. V. Ramana Babu  
Publisher

## PRARTHANA YOGA -IV

(Continued from the previous issue)

Dr. Raghavendra Rao

*“Oh! Friend of the meek and treasure of Mercy! May our minds be firmly fixed on You at all times with unswerving faith and may the seeds of devotion, knowledge and dispassion sprout in us, and grow to yield the great fruit of self realization”.*

Note here that the Lord is addressed as friend of the meek and treasure of Mercy. Indeed He helps those who seek His help without any reservations. You ask, He gives, but only when you seek or ask with one-mindedness. He is really an ocean of mercy. He fulfills our wishes, and grants us boons picking them never with His fingers, but just throws fistful boons. If you go to a river with a small glass, you can fetch only a glassful of water, but if you go with a pot then you will get a pot full of water. The water you fetch depends on the container you have. Similarly, if you seek and ask with fullness of your heart you shall get countless boons from the Lord. That being so, with your mind firmly fixed on Him at all times and seeking that the seeds of devotion, knowledge and dispassion sprout in you, grow and yield the fruit of self-realization, your prayers shall be answered. Not only that; with increasing devotion, knowledge and dispassion your endurance to all dualities like cold and heat, happiness and sorrow shall increase. This endurance is called ‘titeeksha’. It is the power of endurance. A Titeekshu is able to bear pain, insult, heat and cold. He neither cares to redress them nor does he lament on this score. Thus you acquire the third of six qualities, the titeeksha.

I must quickly add and caution the reader here that titeeksha does not simply mean physical endurance. In titeeksha, there are no questions asked and no answers sought. Sri Babuji Maharaj often used to quote: ‘No questions! No answers!’ This may well be illustrated with simple contextual story of a great devotee, Sabari Mata.

Sabari Mata is an ardent devotee of Sri Ramachandra Prabhu and a disciple of Maharshi Matanga. She longs for the darshan (physical appearance) of her lord, Sri Ramachandra, and through all efforts every day, she prepares herself to receive Him as if He is granting her His darshan that day only. Every day she cleans and decorates the path all along, in front of her kutir, through which Sri

Ramchandra would enter her ashram. She collects fresh fruits and flowers daily to offer them to Sri Ramachandra. She does this for years and years without any despair or disappointment. Despite becoming old and infirm with age, she continues her preparations and waiting for Sri Ramachandra Prabhu in the same way every day, because she has utmost faith in her Gurudev's words and blessings. Her Gurudev, Matanga maharshi, had blessed and instructed her to continue meditating upon her lord, Sri Rama, and eventually one day she would be blessed with His darshan. No matter that she had become old and others in the ashram laughing at and ridiculing her, she never gave up her daily routine of waiting and preparing for His darshan.

All these long years she neither gave up her hope and faith in Gurudev's prophetic words, nor she felt disappointed. Not even for a moment she thought, 'Oh! My Lord! How long am I waiting for your appearance?', never did she question her Gurudev's prophecy. For years, on each new day she would prepare to receive Him with more devotion and eagerness. If Sri Ramachandra Prabhu did not appear that day, she was not disappointed and she would start her preparations for the next day with increased vigour and enthusiasm. Even on that day when Sri Ramachandra finally granted her His darshan by visiting her ashram, she never complained or questioned Him like 'Oh Rama! I waited for you so long, why have you taken so much time' or 'I am disappointed all these years and even thought of ending my life without your darshan' and so on. All her body and mind, thoughts and actions were all towards Him only until she became one with Him. Such one-minded devotion, asking no questions and seeking no answers for all those years, never getting disgruntled or disappointed, with no sign of tiredness or despair in her thoughts and actions speak of her 'titeeksha'. She surely got the fruit of liberation (*Mokshaphalam*) for her endurance or titeeksha.

When the Lord in the form of Sri Babuji is comforting us with the declaration 'Why Fear, I am Here!', where is the room for despair in us? As our minds are firmly fixed ever on His Lotus Feet as we pray for in this verse, where is the room for disappointment?

Our endurance shall prevail and we overcome dualities in our path and thus we acquire 'Titeeksha', the third virtue. Now the fourth verse: -to be continued

## MANDUKYOPANISHAD - III

Ramana Prasad

(Continued from the previous issue)

**7. Nantah-prajnam, na bahis prajnam, nobhayatah prajnam  
naprajnana ghanam, na prajnam, naa prajnam  
adrastam, avyavaharyam, agrahyam, alakshanam,  
acintyam, avyavaharyam, ekatma pratyaya saram,  
prapanchopasamam, santam, advaitam, caturtham  
manyante, sa atma, sa vijneyah !**

The fourth aspect is *Turiya*. Here consciousness is neither turned inward nor outward. Consciousness (*Prajna*) is: 1. not internal world ; 2. not external world ; 3. not both the worlds; 4. not just a mass of consciousness; 5. not conscious; 6. not unconscious; 7. beyond perception, the unseen; 8. beyond empirical transactions; 9. beyond the grasp of the sense organs; 10. beyond inference ; 11. beyond thoughts ;12. beyond description ; 13. proves by the sole belief on **one self** in all the three states; 14. free from the world of all phenomena ; 15. tranquil; 16. auspicious ; 17. non-dual;18. this is what is considered as fourth quarter (*caturtham*);19. this is Atman; 20. this is to be realised.

The *Turiya* is devoid of any characteristic qualities and it is un-describable and cannot be expressed in words. Therefore, the method of “negation” is adopted. Thus various attributes have been negated. This is called, “*Athavya vritti lakshnam*”.

The first three quarters have been speaking of this very Self. The supreme reality is the fourth quarter. The false appearances of *Vaisvanara*, *taijasa* and *prajna* are the first three quarters. We have seen the unreality of these three quarters. They being merely enjoyment and the enjoyer, they are unreal. They are like **snake** in the “**snake -rope**” example often quoted in vedanta.

Now the **rope** is the supreme state of reality and non-causal. By eliminating the other states we come to know the fourth state called *Turiya*. As soon as the rope is distinguished from the snake, nothing else needs to be done to eliminate the snake from the rope.

Once the knowledge of Self removes the ignorance, one need not search any further. We can also take the example of a pot

covered in darkness. If the darkness is removed, the pot is visible. The removal of darkness is all that is necessary. Similarly, as soon as the cover of ignorance is removed, that very instant dawns the enlightenment or the cessation of the duality.

Sri Babuji Maharaj would say, “Once you switch on the torchlight the darkness is gone at that very moment. Similarly with the dawn of the knowledge (*jnana*), the darkness of ignorance is dispelled.

Swami Sarvapriyananda of Sri Ramakrishna order says, “Death is for the body, not for the Self. You are seeing a movie in the theatre. You see many horror scenes there. You are not frightened by those scenes. In fact you enjoy them because you know they are not real. But if suddenly a monkey enters the theatre all the audience starts running helter-skelter. Why? Because, it is real. Here the reality is Self. The previous three states we discussed above are false. *Advaita* says, waves in an ocean are many but water is one. *Turiya* itself is Brahman.”

He further says, “The upanishad deals with two topics: Analysis of self by the method of self-enquiry, “Who am I?”, and the other “*Avastha traya vicharana*” or “*Atma vicharana*”.

Method of practice. Sit quietly and meditate on AUM to be uttered as OM(ॐ). Think of Brahman as long as you meditate. Om (*Pranava*) is the name of Brahman. Patanjali in his Yoga Sutras says, “*Tasya vacha pranavah*”.

*Amrita Bindu Upanishad* says: You need not think: it cannot be thought of or contemplated. By contemplating on it one attains Brahman or Self.

*svarenasandhayet yogam asvaram bhavayetparam !  
Asvarenanubhavana bhavo va z bhava ishryate !! verse 7*

Initially the union with the higher One should be established by contemplating on the sound of OM. Then one should meditate on Brahman which is beyond sound; the illusory appearance of the world disappears with the realisation of Self.

**8. *So 'yam atmadyaksharam omkaro'dhimatram pada matra matras ca pada akara ukara makara iti.***

Those four are the same with A-U-M and “silence.” That OM, though described as having four states, it is indivisible; it is pure Consciousness itself. That Consciousness is OM. The three sounds ah-ou-mm and the letters A-U-M are identical with the three states of waking, dreaming and deep sleep. These three states are identical with the three sounds and letters. The fourth state *Turiya* is to be realised only in the silence behind the other three.

9. *jagarita - sthano vaisvanaro'akarah prathama  
matra'pter adimattvad va'pnoti ha vai  
sarvan kaman adis ca bhavati ya evam veda!*

*Vaiswanara* whose sphere is wakeful state is the first element A. Whoever realises this as being all-pervading (*apteradimatwa*), he will be the first amongst all. All his desires will be fulfilled.

10. *Svapna-sthanas taijasa ukaro dvitiya  
matrotkarsat ubhayadvadkarsati ha vai  
jnana -samtatim smanas ca bhavati  
nasyabrahma-vit-kule bhavati ya evam veda!*

*Taijasa* whose sphere is the dream state is the second element U. He who knows this exalts (*utkarshati*) verily attains *jnana* (knowledge), and none in his lineage remains ignorant.

11. *Susupta- sthanah prajno makaras tritiya matra  
miter apiter va minoti ha va idam  
sarvam apitis ca bhavati ya evam veda !*

*Prajna*, whose sphere is the deep sleep state, is the third element M. The first two elements A and U merge in the third element. When you utter the words A and U, they merge in M (ॐ). He who knows this is free from all diversity and becomes one with the Self.

12. *Amatras caturtho'vyavaharyah prapancopasamah  
sivo'dvaita evam omkara atmaiva, samvisaty  
atamnamatmanam ya evam veda ya evam veda !*

The fourth one is *amatra* - It has no elements. It is “silence” into which the world is resolved, benign, non-dual. Thus the very syllable AUM is the very Self. He who knows it thus enters the Self by himself.

## Conclusion

Babuji Maharaj says, “*Turiya Avastha*” has to be reached by meditating on Brahman. When the mind gets quiet, you will hear a soft humming sound of OM. That sound is different from outside sounds you hear. That is the sound of Omkara. You can hear this sound as long as your mind does not get distracted. Then you should start doing “*Omkara uchharana*” again and try to listen to the sound of Omkara. By regular practice you will be able to hear this sound all the time. You will realise that the jagat is unreal and you will see Brahman in you and everywhere. By meditating on OM, the *Sabda Brahman*, may you all realise the Atman! My blessings to you all!\*

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### CURRENT PROGRAMMES

**June 2022**

(continued from page No, 20 )

- 08 Wed - Jyesta Suddha Navami - 15 th Aaradhana of Sri Suguna Prasada Mataji, Satsangam
- 14 Tue - Jyesta Purnima - Sri Sadguru Pada Puja
- 23 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 27 Mon - Masa Sivaratri
- 28 Tue - Amavasya

**July 2022**

- 10 Sun - Toli Ekadasi - Ekaham, Sri Sadguru Pada Puja
- 13 Wed - Ashada Purnima - Guru Purnima, Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana
- 17 Sun - Starting of Dakshinayanam
- 23 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 27 Wed - Masa Sivaratri
- 28 Thu - Amavasya
- 31 Sun - Sravana Suddha Tadiya - Satsangam, Sri Sadguru Pada Puja. \*

## EMPEROR OF COMMENTARIES

-Ramaswami S

In the Vaishnava Acharya Parampara, Periacchan Pillai has carved a niche for himself by his prolific commentaries on Nammalwar's 'Tiruvaimozhi' (Bhagavad Vishayam), the entire Naalaayira Divya Prabandham, Rahasya Granthams and the Valmiki Ramayanam. He was hailed as the 'Vyaakyaana Chakravarti' by eminent scholars for these excellent treatises. Most importantly, his 'vyakhyaanam' of Sri Andal's 'Tiruppavai' is nonpareil. It is also stated that but for him, the inner meaning of the aforementioned literature would not have been made clear to generations of Vaishnavites.

Periacchan Pillai was believed to be the 'amsam' of Lord Krishna. The legend about him runs thus: Once Tirumangai Alwar came to know that the presiding deity Sri Krishna of Tirukannamangai, near Kumbakonam, was keen on listening to the 'vyakhyaanam' of the Alwar's Peria Tirumozhi, Tirumangai Alwar rushed to the 'divya desam', where Lord Krishna told him that since He was in archa (idol) form, He would prefer to hear his commentaries in Alwar's next birth. As per the Lord's wish, Tirumangai Alwar was born as Nampillai on the same month and star of his, namely Karthika masam and Krithika nakshataram, in Nambur village near Srirangam. And Bhagawan took His avatar as Srikrishnar on the same birth star (Rohini) and month (Shravanam) and became the sishya of Nampillai to listen to his commentaries on the works of Alwars and Sri Andal.

Srikrishnar was born to a devout Vaishnavite couple, Yamunacharya and Naachiyamma, in 1167 on Krishnashtami day, in a village by name Sanganalloor in Tanjore district. Even as a child he was a keen student of Divya Prabandham. After marriage he went on a pilgrimage to Tirumala, where the Lord of the Seven Hills presented His vigraham to Srikrishnar for his daily worship. The same idol was consecrated in Sanganalloor.

To quench his thirst for knowledge about Bhagavad Vishayam, he left for Srirangam, where Nampillai was the Peetadhipathi, and became his disciple. Srikrishnar learnt the inner meanings of all great Vaishnavite literary works by intently listening to the master's

upanyasams. Nampillai, pleased with Srikrishnar's scholarship, permitted him to write 'vyakhyaanams' on those granthams. In fact, Srikrishnar became the right hand of Nampillai as Lakshmana to Rama.

Though a scholar in Sanskrit, Srikrishnar chose to write those commentaries in Manipravalam style, a happy blend of Sanskrit and Tamil, for the benefit of those not well versed in Sanskrit, thereby making those commentaries very popular. It is said that Lord Ranganatha heard his commentaries and blessed him with the title, 'Abhayapradha Rajar'.

Srikrishnar was hailed as 'Peria Aacchan', meaning a great teacher. Soon, he came to be known as Periacchan Pillai. The Pillai epithet is generally understood as 'one dear to the Lord'.

After Nampillai attained Liberation, Periacchan Pillai became the Acharya, gathering a number of disciples, thus spreading the philosophy of Vaishnavism, besides supervising the Srirangam temple rituals. It is stated in 'Alwar-Acharya Vaibhavam' that there is no way to understand the philosophy of Visishtadwaitam beyond Naalaayira Divya Prabandham and that there is no better way to understand it outside Periacchan Pillai's commentaries. That way, generations of Vaishnavites – present and future - are considered disciples of Periacchan Pillai.

He authored innumerable 'vyakhyaanams', but a good number of them were lost due to vagaries of time. Fortunately, Sri Jaamaatru Maamuni, also known as Varavara Muni, the founder of the Tenkalai sampradaym of Vaishnavites who attach greater value to Divya Prabandham than Vedic texts, retrieved most of them.

After serving the cause of Visishtadwaitam until his 95<sup>th</sup> year, Periacchan Pillai attained Acharyan Tiruvadi'\*

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To chat the name of God, there are no restrictions, rules, regulations, or rosaries. Any body can chant it at anytime and in any place. You have to forget yourself while chanting. 'Apne Aapko bhul jana' (Hindi for forgetting oneself). When you do so, the power of the Almighty spreads through out your body.

-BABUJI

## KAIVALYOPANISHAT - XVII

(Continued from the previous issue)

Rekha Prasada

Sri Mataji further explained the non-dual nature of Truth during her address at the Gnana Sadas Satsang thus:

We are in this world, which is so diversified. There is only one non-dual Reality that is sustaining this world. In the great epic Bhagavatam, the elephant king Gajendra, who was in grave danger, seeks the shelter of the Lord by surrendering to the Lord. Gajendra describes the Lord by the attributes of Paramatma as follows: He who is the cause of this entire creation, one who has no beginning or end, exists as and functions through every name and form; He who is self-luminous and illuminates the whole world, creates, sustains and makes the creation cease to exist; the one in whom the entire creation merges, who is the Lord of the Universe. To such a Lord he surrenders. Thus was Gajendra's earnest prayer, while surrendering to the Lord.

If our prayer is akin to Gajendra's, our thought will undoubtedly be fixed on the Saguna form of Paramatma - our Guru; on the other hand, if we contemplate on the formless (Nirguna), we will experience the truth of the Lord's omnipresent and omnipotent and omniscient nature. This Ultimate Truth is to be experienced by everyone. The human mind is distorted by the external attractions of the material world. We have to live the experiences of Truth. Only then will we be able to rise above the thralldom-of-matter, which is the source of all our suffering and ignorance.

There is also a reality in this world. There are many incarnations (Avatars) of God. No matter which incarnation we worship there is only One Paramatma or Shakti in all of them. An individual can be pointed out with different qualities, capabilities, possessions or relationships; and yet, the individual indicated by all these terms will necessarily be one and the same.

Sri Mataji narrated this by an example. The Lord incarnated as Rama. He was the son of Dasararatha, husband of Sita, brother of Lakshmana, slayer of Ravana, Lord of Hanuman, King of Ayodhya and father of his sons. Yet, he fulfilled his duties and responsibilities in various roles. In other words, he executed his 'Dharma'. These were all roles played by Sri Rama only.

Thus, Mahatmas have revealed the great truth to us and that there is oneness in diversity, infiniteness in finiteness - we are not mere mortal bodies but the Brahman itself and the Brahman is not subjected to any change. Mahatmas, Upanishads and the Bhagavadgita elucidate this truth in depth to make us realize the ultimate Truth.

Sri Mataji remarked that having completed nine Mantras of the Kaivalyopanishat and listening to so much Bodha for the last few days with this nine-holed physical body and with the mind so much absorbed in the Satsang that each one of us must be recognising this fact. Let me narrate an anecdote on the usefulness and importance of Satsang.

There was once a Guru who gave a sieve to one of his disciples and asked him to get some water with the sieve. The disciple wondered how such a thing would be possible; but he knew it was his Guru's command and could not be contradicted. At some point in time the Guru's teachings must come to a disciple's rescue. This disciple then remembered his Guru's discourse. He put his mind to work - as to how to fill up the holes and cover them up. He placed the sieve in a flowing river and left it there for some time. The mud in the river was moving, with the back and forth movements of the waters. In that process the holes of the sieve got filled with mud and the disciple was able to bring back the sieve filled with water, as commanded by his Guru.

Likewise, we also can benefit from our Guru's teachings and be successful in carrying out our Guru's commands. But some people find excuses to procrastinate sadhana (spiritual practice), saying that due to old age and lack of memory they were unable to remember what they had listened to. Or, they might say that their mind was unable to focus on the form of God or His name. Sri Gurudev used to say that it would not be easy for a person to get rid of the traits acquired from previous births. Being born with such a mind, these traits would not vanish just like that; but the traits would disappear and the mind was bound to change. We are trying to make this physical body sit in the of traditional, holy company of Mahatmas and spiritual seekers. Wherever we turn we come face-to-face with Mahatmas or the deity in the temple. (Sri Mataji conducted the Satsang in a temple in Sri Sukabrahma Ashram in

Sri Kalahasti). Everywhere we see fellow spiritual seekers with intense and heart-felt yearning to acquire spiritual knowledge and experience it. The ears are listening to the spiritual discourse, the tongue is chanting God's name; we are given food offered to God (Prasadam) to eat. Day and night if we make this physical body of ours be present in this kind of holy atmosphere, our mind will definitely comply with us and adapt. If we could fill the sieve with water as in the anecdote narrated above, we can certainly experience the divine nature of God in this lifetime itself. We gain much by participating in Satsangs.

There are profits and losses in the material world. There is only profit if we just sit in Satsang. The more we chant God's name our treasure multiplies. The more we listen about the true nature of God, the stronger we become. Everything is a profit only here. Nothing is lost. The loss cannot even take a glance at us, in this atmosphere.

Speaking about the all pervading Atma and it's luminosity, Shri Mataji continued Her discourse.

- to be continued

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## CLEAR YOUR DOUBTS

**Disciple:** Amma, what is your opinion on Sankeertan? Does it help us to progress in our spiritual pursuit?

**Sri Mataji:** Chanting the Lord's divine name is definitely helpful. The Vedas have said that in this Kaliyuga, Sankeertan or chanting the divine name of the Lord is enough to cleanse our minds of all impure and worldly thoughts. It gives solace to our troubled minds and drives away all our sorrow. In the Kali Yuga, where people have short life, dumb heads full of forgetfulness and ill health, cannot carry on any strenuous Yagnas, Yagas or even meditation. So, the easiest thing to do is to sing the glories of God and chant His divine name. When we chant the divine name of the Lord, we picturise the Lord in our minds. From my experience, Sankeertan is a direct interaction with the Lord.



We can tell whatever is in our heart to God through Sankeertan. The name and form of God are one and the same. So, when we utter His name, He is there with us. Most importantly, when we keep listening to Sankeertan while doing dhyanam or meditation, it shuts out the sounds of the external world. Slowly, as we progress, even the internal turmoil in our minds can be controlled and the mind can be stilled.

There are so many great devotees who have attained salvation through Sankeertan like Kabirdas, Tulasidas, Surdas, Bhadrachala Ramadas, Tyagaraja, Meerabai, Annamacharya, Puranandaradasa, and the list goes on ....Those great devotees literally talked with God.

Therefore, Sankeertan is an easy way to keep in touch with Godhead.

“Sankeertan karlo

Samsevan karlo

Guru charan dhyan karlo

Janama dhanya karlo.”

(Do Sankeertan

Do service to mankind

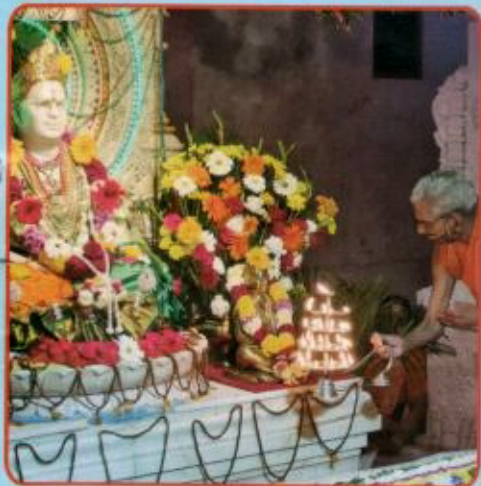
Do meditate upon the divine feet of the Lord,

And make your life blissful.)\*

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Printed, Published by C.V.Ramana Babu, on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and Printed at Samardha Sadguru Publications, D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist, Andhra.Pradesh, and published at D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist., Andhra.Pradesh. Editor:Dr.Ramaswami Sampath.

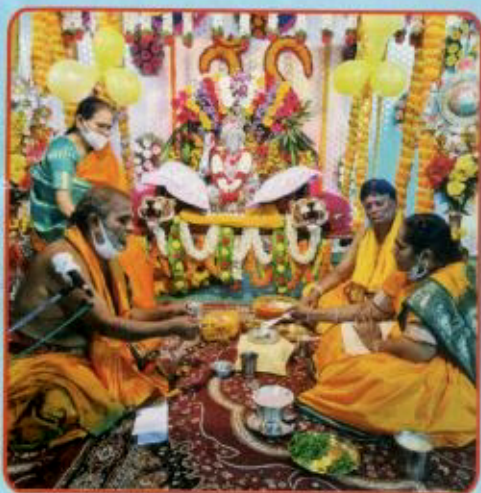
Nov 22 to Dec 1 - Pictures of 33rd Punyaradhana  
Mahotsavams of Sri Babuji Maharaj



Maha Mangala Haarati



Devotees Receiving Teertham



Oonjala Seva (Cradle Utsavam)



Radhotsavam

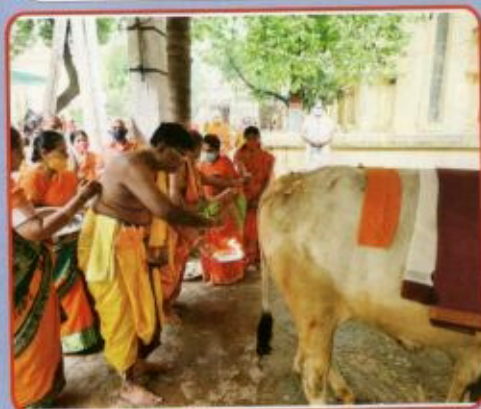
Nov 22 to Dec 1 - Pictures of 33rd Punyaradhana  
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Namaka Chamaka sahita  
Mahabhishekam in Brindavanam



Saamohika Sri Sadguru  
Pada Poojalu



Pictures of Gopuja and Yagam performed  
on the occasion of Mandala Deeksha Viramana



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