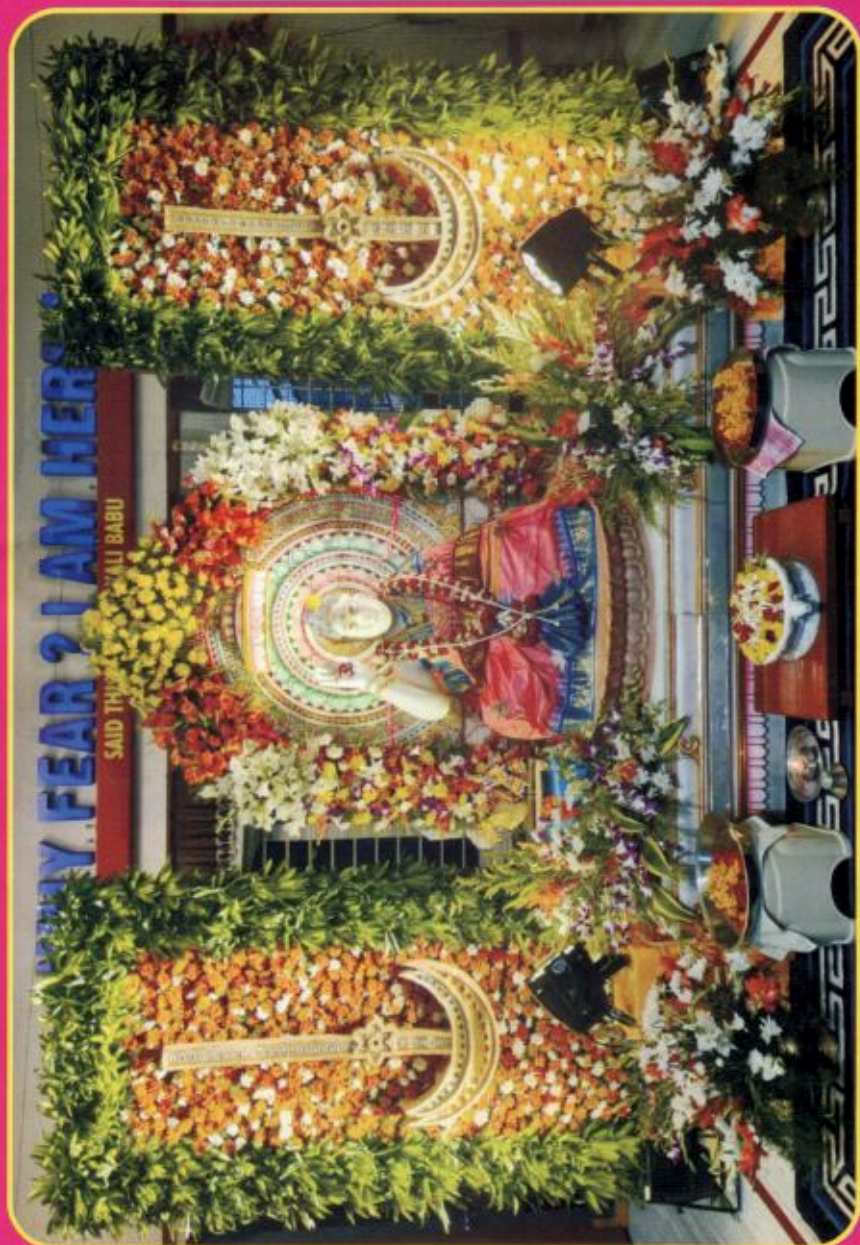




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SAMARDHA SADGURU

Spiritual Magazine

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	MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF SRI KRISHNAASHTAMI AND VINAYAKA CHAVITHI	
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Sri Mataji's Benediction

THE ROYAL SWAN

We are all here to seek Sri Gurudev's benevolence on this Guru Purnima. Sri Gurudev's blessings are always showering. But to experience it, we must have an unwavering eagerness towards it combined with the purity of body, mind and deeds. The electric supply wire always has the electricity passing through it. But to make it useful for us and experience its uses, we need a connection that's not loose. Similarly the Lord's grace is always present, but to experience it we must be ready with a strong connection with Him.



This needs a strong desire and unwavering faith in our hearts. Sri Gurudev used to quote the poem from Mukunda Mala:

Krishna Tvadeeya Pada Pankaja Panjarantam Adyaiva Me Vishatu Mama Manasa Raja Hamsah|

**Prana Prayana Samaye Kapha Vaata Pittaih
Kanthavarodhana Vidhou Smaranam Kutaste||**

This was written by Sri Kulasekhara Maharaj, one of the twelve Alvars. He was not only a physical king but also a spiritual king in obtaining and experiencing the grace of the Lord. There may be many kings for namesake. But what is the use of a big moustache and strong muscles if you don't have the fortitude to confront your own weaknesses?

The Atman is neither male nor female. It's omnipresent and it's your true self. King Kulasekhara is saying "Oh Lord Krishna! Who knows if I will be able to utter your holy name while passing away as there is a high chance of congestion choking my throat. So, let the royal swan of my mind take refuge in the cage of your lotus feet right away." He is comparing his mind with not any ordinary bird, but the royal swan that resides in the Manasa Sarovar. A swan

has the capability to separate milk from water and consume only pure milk. In the same way, a Paramahansa, while mingling with ordinary people, has the ability to notice and experience the constant Atman within the ever-changing world around them. They never notice an individual as such, and their outlook is that of the all-pervading divine self.

It doesn't mean that you must renounce the material world or ignore the differences. All you need to do is focus on the constant within the ever-changing. Even though you are wearing different kinds of jewellery, always keep in mind that they are all made of the same gold. Even if you are using utensils of different shapes and sizes, always remember that they are all made of mud. Similarly, even though you notice different people with varying mentalities and attitudes, you always remember that the energy that's running them is the same soul or Atman.

Our mind can become a royal swan only when it starts experiencing the constant within the temporal. Since the king was able to do that, he had the confidence to call his mind the Royal Swan. And he is requesting the Lord to confine this royal swan in the cage of His lotus feet. Are those lotus feet confined to a particular place or time? No. They are present everywhere. So, the mind obviously is attached to the omnipresent Lord.

The Lord has declared in the Gita that whoever constantly keeps his mind on the single letter called Om and leaves his mortal body in that state of mind shall reach my abode, upon reaching which there is no coming back or rebirth. Om Ityekaksharam Vyaharan Maamanusmaran Yah Prayati Tyajan Deham Sa Yaati Paramaam Gatim.

One goes through immense pain during death and it is not possible to suddenly become conscious of your true self and concentrate the mind on it, or the Lord. So, one must start practising to keep his mind on the lotus feet of the Lord, while he is still hale and healthy. Only with constant and long practice, you will be able to overcome the excruciating pain of death and keep your mind on the Lord at that moment.

May Sri Gurudev bless you all with that unwavering faith and turn your minds into Royal Swans!*

From the Editor's desk:

FAITH NEVER FAILS

Om Gururam Namaste!

For nearly three years, the entire humanity suffered the pangs of the COVID-19 pandemic with grit, notwithstanding the heavy loss of life and the unprecedented economic slowdown. This has largely been due to the basic human survival instinct to face any challenge with faith in God. Faith is thus the correct 'mantra' to ward off any disaster or at least grin and bear with its unbearable agony.

Apart from the human effort to combat such challenges, the hidden Divine hand does the miracle of rewarding such effort. For example, when the artificial COVID virus was let out from the Wuhan Viral Research Institute of China, the expectation was that the helpless humanity had to depend on the vaccine against the virus developed by the same institute. But that expectation was belied by the efforts of the Government of India which went all out to develop two vaccines – Covaxine and Covishield – indigenously. Once the two vaccines were found adequate and certified by the World Health Organisation, India took up the challenge and initiated mass production of the vaccines so that it should be able to meet the needs of the 130 crore native population, besides those of other countries. There were also no takers for the Chinese vaccine. It was indeed a feather in the cap of India, which was derided by the so-called developed countries that it would not be able to cope up with the situation and people would die like flies. If we look back on the time scale, we can proudly proclaim that the casualties suffered by this country were at the rock bottom when compared with those of other countries. This was certainly a tribute to the spiritual strength of India and its indefatigable faith: "We can".

According to the latest information, the fourth wave of COVID pandemic has started stalking the world and increasing number of cases are being reported in India also. It is said that this wave would be more virulent than the previous ones and could prolong up to



October this year. Hence the Government has also intensified its vaccination drive to immunise the huge population, with booster doses in addition to the two earlier campaigns.

Let us pray that this fourth wave should not hinder the Sharannavaratri festival and the subsequent Sadguru Aradhana and the golden jubilee celebrations of the founding of Sri Kali Vanaashramam, scheduled for November. And the devotees' intense faith in Sadguru Maharaj and Poojya Mataji would ensure that. Faith and prayer never fail. Once, a seven-day 'Virata Parva Parayana Saptaham' was conducted on the banks of the Narmada to get relief from the prolonged drought in the region. Six days passed, and there was no indication of rain coming and everyone was hopeless. On the seventh day, a lone priest came to the venue holding an umbrella as a precaution to possible rains at the end of the yagnam. Because of his faith in the efficacy of the ritual, there occurred a cloudburst, much to the delight of one and all.

We have passed through many natural disasters like cyclones and prolonged drought seasons thanks to the protective umbrella provided by Sri Babuji; likewise this man-made disaster would also pass.

Jai Gurudev!

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Thus Spake Babuji SERVING COWS, HE GAINS WISDOM

(Continued from the previous issue)

Sushumna Prasada

Next morning, he led the entire herd to move in the direction of the Ashramam. Travelling like that he led the animals to a beautiful spot in the forest to take rest for the night. After drinking the crystal clear water, they slept under the shade of the greenwood trees. Then Satyakama lit the fire and sat facing the east. Now, the God of Fire (Agni) made himself visible to Satyakama and spoke like this: ‘O Satyakama! I will teach you about the second foot of Brahman. Earth, space, Heaven and ocean constitute the four limbs of the second foot of Brahman (Almighty).



This second foot is called infinite one (limitless one). Those who meditate on the second foot of Brahman will be transformed into ‘Infinite’.” Agni then disappeared after saying that a swan would come and teach him about the third foot of Brahman. Thus, with the initiation given by the Fire God, all his material (worldly) desires vanished. That night he completely concentrated on the initiation given by Agni.

The next morning, he started his journey herding the cluster of cows. By evening, he drove the cows to an inviting spot which was full of fine grass along with a lake of crystal clear water. After fully feeding themselves with the grass, the cows drank the water from the lake and began to sleep. Then Satyakama sat there and for the sake of sacrifice (Yagna), he lit the fire sat there facing east.

In the meantime, a swan flew down before Satyakama and addressed him: “I am very much impressed by your spiritual efforts. Hence I will teach you about the third foot of Brahman. Fire, Sun, Moon and electricity constitute the four limbs of the third foot of Brahman (God). This foot is called ‘Jyothishman’. It means one who is the embodiment of light. He, who knows and understands about the four limbs of the third foot of the Almighty and concentrates on the third foot by meditating on ‘Jyothishman’ (embodiment of

light), will be transformed into an embodiment of light.” Advising him in this manner, the swan disappeared after telling him that a water cock would make itself visible to him and give him initiation. That entire night Satyakama concentrated on the initiation given by the swan and got enlightened. Thus Sun God appeared to him in the shape of swan.

Again the next day he started his journey with the herd. By evening they reached a cool and shady place, full of grass. As usual the cows after being fed drank water from a crystal clear lake and took rest. Then Satyakama lit the fire and sat facing the east. Then a water cock appeared and spoke to him like this: “O boy! Now you are fully qualified to attain Brahma Gnanam. That’s why you were given initiation in the shape of ox by Vayu followed by Agni. Then Sun God took the shape of swan and explained to you about the four limbs which constitute the third foot of Brahman. Now I will explain the four limbs that constitute the fourth foot. Life force, eyes, ears and mind are the four limbs that constitute the fourth foot of Brahman. It is called as ‘Ayathanavan’ (basis). The person who meditates on the four limbs that constitute the fourth foot of the Almighty will become one who supports all. So, all can depend on him and he is known as Ayatanvantha (one who supports all). So any spiritual trainee who meditates on God in this direction will become ‘Ayatanavan’ (Universal supporter).” Giving initiation like this, the water cock disappeared. The entire night, Satyakama meditated on the initiation given by the water cock. Then he realised that God (Brahman) is all pervading and man can attain the stage of seeing Brahman in his own heart. After realising this truth, Satyakama’s face began to shine with divine glory. His heart started overflowing with blissful happiness.

Next morning, driving the herd of cows, Satyakama reached the Gurukulam. Saint Gautama was pleased to see Satyakama’s devotion towards his spiritual Master and selfless service motive and the success of his actions. As soon as Satyakama reached Gurukulam, all his friends crowded round him. He had now become a totally different person. He was no longer the young playful boy Satyakama and now a totally different person with a spiritual glow and divine light and glitter on his face.

Sage Gautama keenly observed Satyakama for a while and asked him whether he received spiritual initiation from anybody. Satyakama replied that he was taught by Wind God in the shape of an ox about the limb that constituted the first foot of Brahman. Next day the Fire God taught him about the second foot of Brahman, constituting Earth, Sky, Heaven and Ocean and called 'Infinte' (Ananthavan). On the third day, he was taught by a swan about the third foot of Brahman. Then God appeared before him and taught him about the fourth foot of Brahman. After saying this, he bowed to his Gurudev with utmost humility and entreated him to give him the complete initiation to attain total wisdom.

The sage was pleased with the humility of Satyakama and informed him "There is nothing which is unknown to you about spiritual wisdom. This is entirely the result of your service to the cows." Gautama then explained the essence in nutshell the initiation that was already given to him. Thus the spiritual pursuit (sadhana) of Satyakama was entirely completed and he attained unalloyed bliss with the blessings of Gurudev. In course of time, Satyakama was transformed and became famous among the disciples of Saint Gautama. Finally Satyakama was transformed into a famous spiritual master who taught a number of disciples like Upakosala.

Lord Babuji concluded his sermon to His disciples by asking them to emulate Satyakama as the supreme example of service to the spiritual Master (Guru seva).

(This story narrated by Gurdev is an extract from Chandokya Upanishad.)*

The difficulty is that man thinks that he is the doer. But it is a mistake. It is the Higher Power that does everything and he is the tool. If he accepts that position, he is free from troubles. Otherwise he courts them. Take for instance the figure at the base of the Gopuram, the temple tower, which is made to appear as bearing the burden of the tower on its shoulders. Its look and attitude picture great strain while bearing the very heavy burden. But think. The tower is built on earth and it rests on its foundations. The figure is part of the tower. Is it not funny? So is the man who takes on himself the sense of doing.

-Bhagawan Ramana Maharshi



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

GUNDUGOLANU

A great and humble swami called Kovvuru Sadhuvu garu used to live in Gundugolanu. He had intense respect and devotion towards Sri Babu who also had respect, love and affection for the Sadhuvu.

Many people had devotion and faith in Sri Babu, and the same way some others had disregard and contempt towards him as per their own sanskaras. The village was full of self-respecting and rich Kshatriyas and scholarly Brahmins. Some persons' self-respect even crossed the threshold and transformed into egotism leading them to fights with others. Sri Babu seemed like an adolescent to them, as his speech was inarticulate without any trace of Sastric knowledge. So, all of them would show contempt towards him, thinking the he was just a boy using magic for his livelihood.

But Sri Babu always treated everybody with love and respect irrespective of their age, caste and religion. But he always had the vision of their life history like a newsreel moving in front of his eyes. He would reprimand them softly to correct their course. If any person admitted his mistake or kept quiet, Sri Babu would show love and guide him in the right path. But if some of them tried to counter him out of ego, he would reveal their full story and cleanse them of their ego and sins.

No matter in which way, whoever came to Sri Babu should be repaired before leaving. Even stubborn people used to come back within a week seeking refuge. For this reason, people with vices and bad behaviour used to avoid the street where Sri Babu was staying, no matter what their social status or physical

appearance be. But, as Sri Babu selected the village of Gundugolanu as an important place in the purpose of his avatar, he converted the whole villagers into soft and well-mannered people rich with spiritual practice. There are still people in that village who refer to Sri Babu with affection and gratitude saying, “He is a great soul who made the tigers and goats of our village drink from the same pond.”

There are many devotees in Gundugolanu who nurtured their deep devotion and faith towards Sri Babu and became very close to him. The two important people among them, who dedicated their lives along with their properties and minds to Sri Babu and served him with utmost devotion to make their lives fruitful were Sri Mavuleti Chiranjeevi Raju garu and Dr Lanka Seshagiri Rao garu.

Sri Babu used to repeatedly refer to them with wet eyes saying, “They both are like the two eyes to me. When I recollect the services Seshagiri and Chiranjeevi rendered to me, I feel as if I am greatly indebted to them.” We will learn more in future chapters about their association with Sri Babu along with other devotees of Gundugolanu and also the several divine events that happened in that village.

GUNTUR

Anna Koti Lingam garu was a business magnate in Guntur. He was once visiting a friend in Mangalagiri. There he saw a tender aged Bala Sadhu in their house. His friend introduced the sadhu saying, “He is Sri Babu Garu. He is a great mahatma with enormous powers. He is an ardent devotee of Sri Kali Mata. I was blessed to be introduced to him when I was visiting Kolkata on some business. My wife had been possessed by a devil for so long. No medicine could cure her. When I expressed this to him, he kindly obliged to come to our home and rid her completely of the suffering. I am indebted to him for all my future lives.” Koti Lingam garu bowed to Sri Babu and he blessed, “May the divine mother protect you forever!”

When Koti Lingam garu first saw him, his childlike face was glowing with tranquillity. When his friend explained the divinity of the mahatma, he remembered his problems at home and business. He realized that he could benefit a lot by taking this mahatma to his

home. He prayed to Sri Babu and took him to his home in Guntur. Thus, Sri Babu first visited Guntur.

With Sri Babu's grace, Koti Lingam garu overcame his family problems. Sri Babu made him start a factory to make trunk boxes. It started producing trunk boxes with the name "Sri Kali Trunk Factory". Koti Lingam garu earned good profits and became rich. He used to visit Madras for horse races. He used to show some numbers to Sri Babu before leaving, and ask which one is a lucky number. Sri Babu used to tell a number, not realizing that they are the race horse numbers. Koti Lingam garu then used to go to Madras to bet on that numbered horse and earn lot of profits.

Once Koti Lingam garu took Sri Babu to Madras on some other work. There he asked him to accompany for watching horse races. Sri Babu thought it's a running competition for horses and obliged. Once he saw how big a vice it is and how it can turn riches to rags and destroy families, he strongly warned Koti Lingam garu, "Never ever bring me to such places. And you too get rid of this hobby if you want to prosper. I am telling you this with the welfare of you and your family in mind. If you cannot discontinue this, I will never visit your home again."

Tunuguntla Seshagiri Rao garu used to work as an accountant in Koti Lingam garu's shop. The families of his brother Veera Raghavayya garu and brother-in-law Majeti Punnayya garu used to live together in Ananda Teertha Agraharam in Guntur. Punnayya garu had a one year old boy called Gopala Srisaila Rao, whose legs and hands were disabled due to polio and the head also was very small in size. No treatment worked. In this situation, Punnayya garu came to know of Sri Babu from Tunuguntla Seshagiri Rao garu.

He immediately met Sri Babu and invited him to his home. Sri Babu glanced at the little Gopal and assured the family that he will grow into a normal person. Sri Babu placed his puja box in Punnayya garu's house. He used to give Tirtha (sanctified water) and Prasad to him daily after his puja. Gopal was cured soon. He could move his limbs and the head grew to normal size. This incident infused immense faith towards Sri Babu in the hearts of Punnayya garu and Veera Raghavayya garu. Sri Babu told Punnayya garu

that his name was ‘Venkata Swami’. (Sri Babu told his devotees later too that he had that name.)

When Sri Babu first visited Punnayya garu’s house, Veera Raghavayya garu’s eldest son Pandu Ranga Srisaila Rao (Pandu) was of 4-5 years age. He was born in 1933. Sri Koti Lingam garu met Sri Babu in Mangalagiri before he came to Guntur. From this, we can assume that Sri Babu came to Guntur around 1937 and visited Mangalagiri perhaps in 1936.

Pandu’s biological mother Papayamma garu and adoptive mother Batchu Kantamma garu narrated the following: Sri Babu used to wear purple clothes, a nose ring and earring, an anklet, and had a bell of Lord Anjaneya on his bracelet. He used to perform puja in the morning and evening, and didn’t allow anyone near during puja. They used to keep his meals in the puja room and he used to serve himself and consume. He used to eat only five fistfuls, never allowed anyone near during meals and clean the utensils himself after. He had only three belongings – The bag containing his puja box, a bag containing his clothes, an umbrella and a Kamandal (water-jar). He usually wore silk or new clothes, people were hesitant to speak to him, but he always used to speak well with everyone. He used to travel by rickshaw or foot.

Sri Babu also used to visit the houses of Noone Sivayya garu and Aakula Rattayya garu in Guntur. Sivayya garu’s son Maha Baleshwar Rao garu was a childhood friend of Sri Babu. They used to play games like gilli-danda and hide-and-seek.

Only the details of Sri Babu’s first visits to Mangalagiri and Guntur were discussed in this chapter. We will discuss in detail about the association of the devotees from Guntur with Sri Babu in another chapter.

- to be continued

OBITUARY

Sri Mantena Venkata Satya Sai Krishnam Raju, aged 52 years, a resident of Ashramam, an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday, 26.05.2022.

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

Down Memory Lane THOU ART THAT

Sushumna Prasada

A saint by name Aruni was born in a noble, ideal family. He was also known by another name Uddalaka. He was a great scholar and an eminent educationist. He had a son by name Swetaketu. It is natural for a father to desire that his son should keep up the name and prestige of his race and family, besides aspiring that his son should prove superior to him in qualifications and behaviour. There is nothing strange in Aruni to aspire that his son should become great. But unfortunately his son Swetaketu was not interested in education or attainment of noble qualities till he attained the age of twelve.

Then on one full moon night in the season of Sarat when the moon will be at heights of glory, spreading white silvery rays on the earth, Aruni without enjoying the glory of Nature was in sad mood thinking about the plight of his son. Finally, he decided that he should remind his son to give up lethargy and negligence of duty. Then Aruni called his son and advised that it was high time for him to approach an eminent master (Guru) and request him to train him in all branches of education and that he should learn with absorbed attention, observing strict Brahmacharya. He told his son that there was none in his family so far who was not proficient and well-versed in the Vedas and other branches of knowledge. The advice and words of his father awakened Swetaketu's self-respect and felt ashamed of himself.

Immediately he left the house, seeking the permission of his father, and went in search of a Guru. To his great fortune, Swetaketu arrived at the right place. He reached the residence (Ashramam) of 'Prachinesaka, son of Upmanyu. Taking the blessings of Guru, he got initiated in 'Brahmacharya vrata' and was trained by his master in all branches of knowledge for twelve years. After completion of his studies, he took the permission of the master and returned home. Aruni felt naturally very happy and excited to see his son, who had now become knowledgeable.

The people who attain wisdom would usually be full of humility, and recognise greatness in others. But in the case of Swetaketu it was totally different. He was aware of his own greatness, ignoring the merit and greatness of others. Self-esteem is an inviting feature, but it should not stand in the way of recognising the merit and

greatness of others. Aruni recognised the drawbacks of his son, who considered himself as a great orator and a scholar with proficiency in all subjects. So he decided to reform his son who was under the impression that he had become perfect in all branches of knowledge and that there was nothing else to be known. Aruni told Swetaketu that it was a highly fallacious impression. He questioned his son whether he asked his Guru to enlighten him on the topic “What is it that he should know to realise everything. It is only ‘Brahmopadesa’ that will enable him to listen to the Truth which he cannot listen, otherwise. And what is it to be known which otherwise cannot be known?”

. Swetaketu was taken aback by the question of his father which was not imagined by him so far. He was so far in the stage of thinking too much of himself and was awakened at once. He realised that what was known to him so far was very limited and there was much to be learnt. He told his father in all humility that his Guru did not teach him that branch of knowledge. He then requested his father to be his Guru and enlighten him on the topic ‘What is the knowledge that enables a person to realise that truth and what is the particular ‘Sastra’ (Book of Knowledge) that enables him to know all in all?’

Paying heed to the request of his son, Aruni started to enlighten him. “We find different types of utensils and dolls in the universe. Mud is the basis of all the multiple utensils made by man for different purposes. Similarly, we find the potter making different types of dolls as playthings for children. But mud is the only basis for the creation of multiple utensils and dolls. It is only mud which is transformed into different shapes. Without mud, nothing can be made. When you dip all these utensils and dolls into water, they will lose their identity by turning into ‘mud’. Hence mud is the root cause for making a variety of utensils. Nothing can be created without the ‘mud’. Similarly, in the entire universe we find a variety of creatures; and they have no independent existence. It is ‘Sat’ or ‘Brahma Padartha or Atma (Soul)’ which is the basis and root cause like the mud. When all the vessels and dolls made of mud get merged in water, ultimately it is the mud that remains, and not the shapes. Likewise the created beings in this universe with different shapes and names are based on Sat (Brahma or Paramatma).” Aruni thus made his son realise that the root cause and basis of this universe is Truth and nothing else.

-- to be continued

BHAJA GOVINDAM!

VERSE 26

Ramana Prasad

*Kaamam krodham lobam moham
Tyaktvaa atmaanam pasyati soham,
Atma jnana viheenaa moodhah
Te pasyante narakanighuudhaah !!*

If you abandon lust (kaamam), anger (krodham), greed(lobam) and infatuation (moham), then you are your own Self (Atman). Those who do not realise this they go to hell (Naraka). The Acharya urges the sadhaka to annihilate the evils of lust, anger and greed and realise himself as “Shivoham” (I am Shiva). The man given to envy, anger and timidity never grows in spiritual stature. Sri Ramakrishna says, “These propensities of mind prove themselves enemies when directed to worldly affairs. But they become allies when directed Godward”.



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 2022. 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.

Divine Mother Speaks **KNOW THE POWER WITHIN YOU**

Japamala Prasada

The divine power of the Lord rules the entire universe. It is present in animate and inanimate objects. It shines in every single atom. It acts as a force of energy that generates, controls and destroys the entire universe. This Supreme Energy is there in every being, but it is only a human being, who is given the intellect to discriminate between good and bad, real and unreal, permanent and transient, has the ability to perceive the power within him. It is that power that is moving his body, mind and intellect, and without it, the man is dead. Therefore, it is this divine energy that is driving the otherwise inanimate body of ours. The inanimate body is coming to life with the Supreme Energy within, and is now being called animate!



How to realize that Supreme Energy within us? We need a Satya Guru to show us the right path to follow. We should take refuge in Him and surrender totally to Him. The Guru then gives you a ‘Lakshyartha’ which is a means to attain our goal. It may be in the form of a mantra. We must diligently practise meditation as instructed by our Gurudev. We must follow Guru’s teachings implicitly. Then we can reach the supreme goal easily.

But, man’s mind is infested with so many inimical traits like lust, anger greed, passion, pride and jealousy, How can a mind which is full of such bad qualities give place to Godly thoughts? Therefore, such a person should start by cleansing his mind of these bad qualities. Then we should seek the company of holy men, besides soliciting the guidance of a Satya Guru. This is what Saint Meera Bai said in one of her keertans – “Jay Kusung-Satsang Baith nith – Hari charcha sun Leeje” which means; “Shun the friendship of evil; seek the company of the holy and immerse yourself in the stories of the divine Lord. Later, she says, “Drive away lust, anger, envy, etc., from the heart and immerse yourself in Godliness. Drink the divine name of the Lord”. She sang addressing her own mind.

Why should we drive out the evil first? Look, I will give you a simple example of what we see in our daily life. When they build a house, they make sure as to where to put the outlets for waste water to go, and it is only later they put fixtures for inlet taps, etc. Isn't it so? Unless we drive away the dirt we cannot store clean water. If the vessel called 'mind' is impure and full of dirt, it cannot hold any pure thoughts.

Therefore, when we seek refuge in a Satya Guru, He gives us a mantra and we must constantly chant that mantra and contemplate upon it. This helps in cleansing our minds. We must also cultivate the habit of doing service without thinking of the fruits of our actions. This is called "Nishkama Karma" or action without attachment to the fruits of action. Sri Gurudev used to say that "This is Karmalo Akarma" meaning, this is inaction in action. This is what Lord Sri Krishna said in the Bhagavadgita. When your mind is totally engaged in the divine Lord, and you are doing your karma or work without aspiring for the fruits of your actions, the repercussions of your actions do not touch you. This doesn't mean that you will be exempted even you do something evil. That is not so. Constant chanting and thoughts of divinity will never let you do anything wrong.

Don't let laziness come near you. Lethargy is the worst enemy of a spiritual seeker. You must fight with it with all your might. Be active and positive-minded always. Listen to Gurudev's divine words and try your best to follow them. Practise meditation diligently. Fill your mind with divine thoughts. Think good; do good and see good in others. Being good is Godliness. Let your words be pure, true and loving, giving solace to others. This will purify your mind and divinity will reflect in that pure mind of yours.

May Lord Gurudev bless us all with infinite devotion, knowledge and detachment always!*

APPEAL

The elite subscribers to the English Quarterly Magazine 'Samardha Sadguru' are earnestly requested to send their e-mail Id. along with their subscription number to the following e-mail Id., for maintaining record of the same in the office.

Our e-mail Id: samaradhasadguru@rediffmail.com

Manager

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

Júly 2022

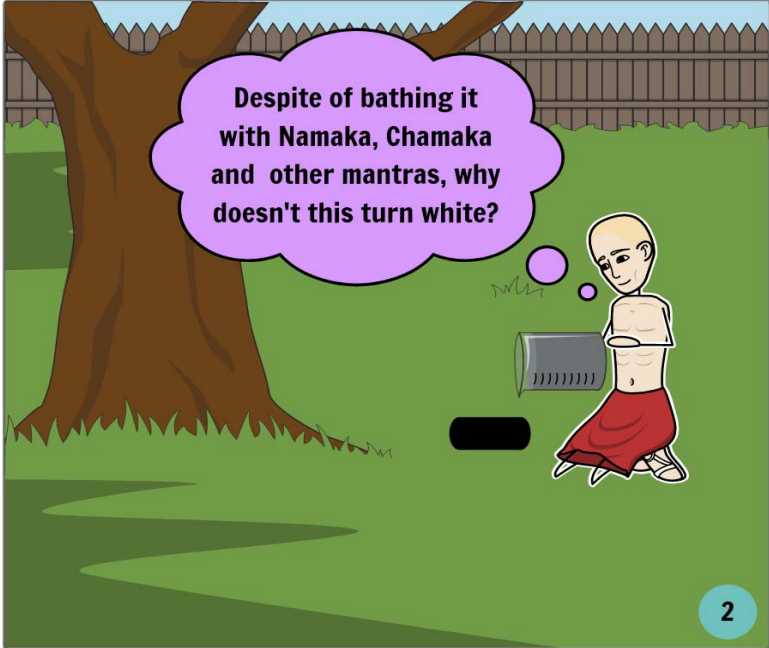
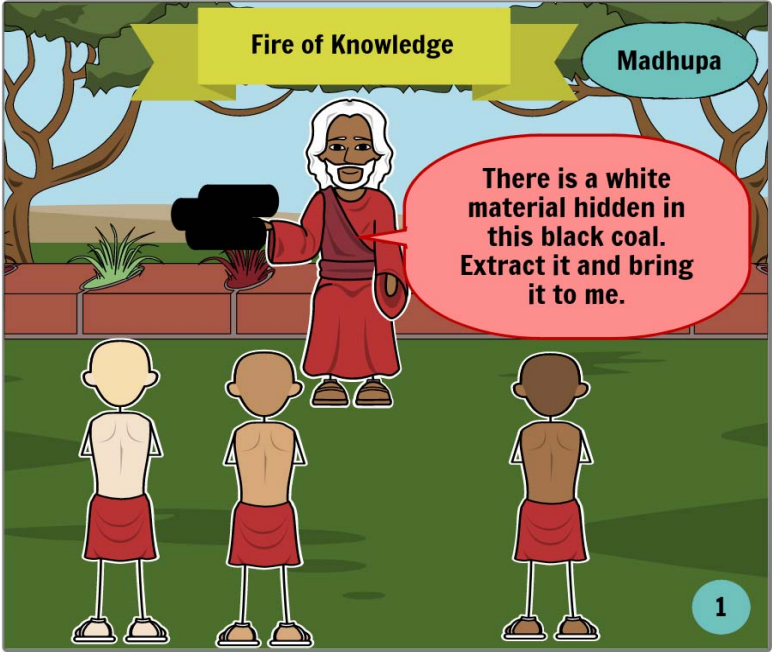
- 10 Sun - Toli Ekadasi - Ekaham, Sri Sadguru Pada Puja
13 Wed - Ashada Purnima - Guru Purnima, Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana
17 Sun - Starting of Dakshinayanam
23 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
26 Tue -Masa Sivaratri
28 Thu - Amavasya
31 Sun - Sravana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

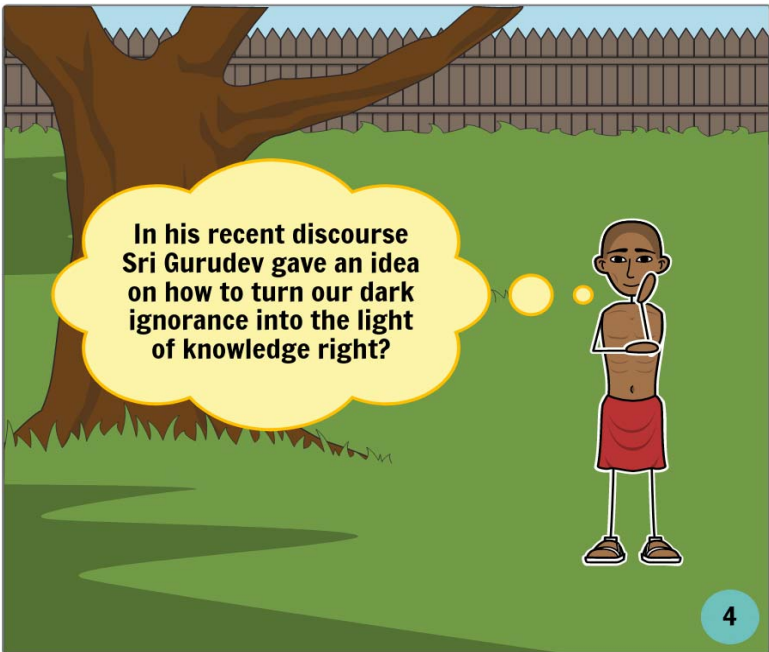
August 2022

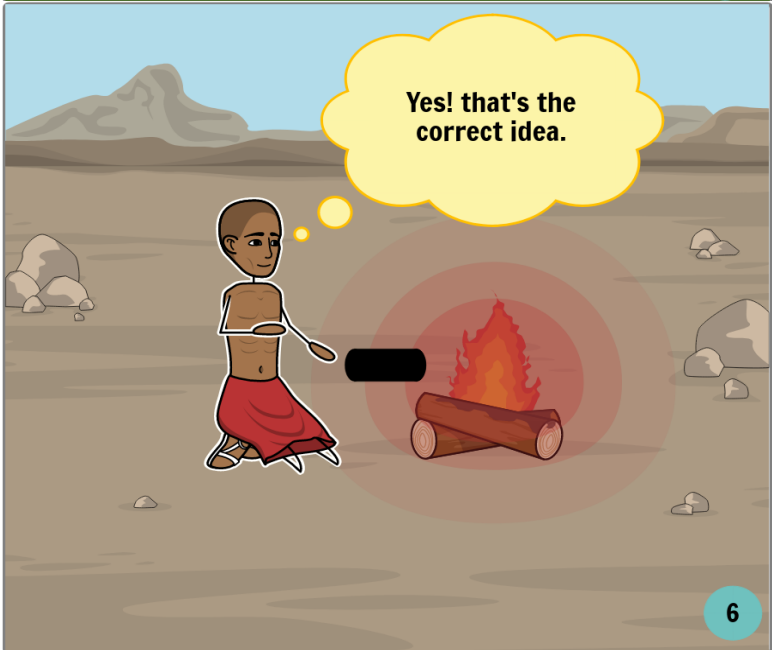
- 05 Fri - Vara Lakshmi vratam
12 Fri - Sravana Purnima - Rakhi Purnima - Sri Sadguru Pada
Puja, Bhakta Samaradhana
19 Fri - Sri Krishnashtami - Kalasa Sthapana, Sahasra Namarchana
of Lord Sri Krishna, Bhakta Samaradhana,
07.00 P.M. Sri Sadguru Pada Puja
20 Sat - 11.00 A.M. Samuhika Sri Radha Krishna puja, Bhakta
Samaradhana
21 Sun - Sri Guru Dasami - Ekaham, Satsangam, Sri Sadguru Pada
Puja, Bhakta Samaradhana
25 Thu - Masa Sivaratri
27 Sat - Amvasya
31 Wed - Vinayaka Chavithi - 05.30 A.M. Sri Sadguru Pada
Puja, 11.00 A.M. Samuhika Vinayaka Chavithi Pujas,
Bhakta Samaradhana

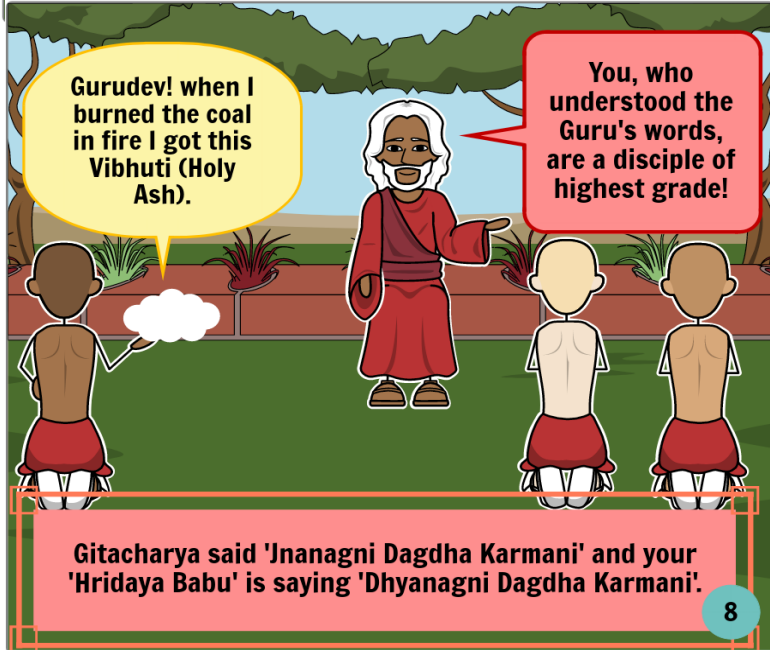
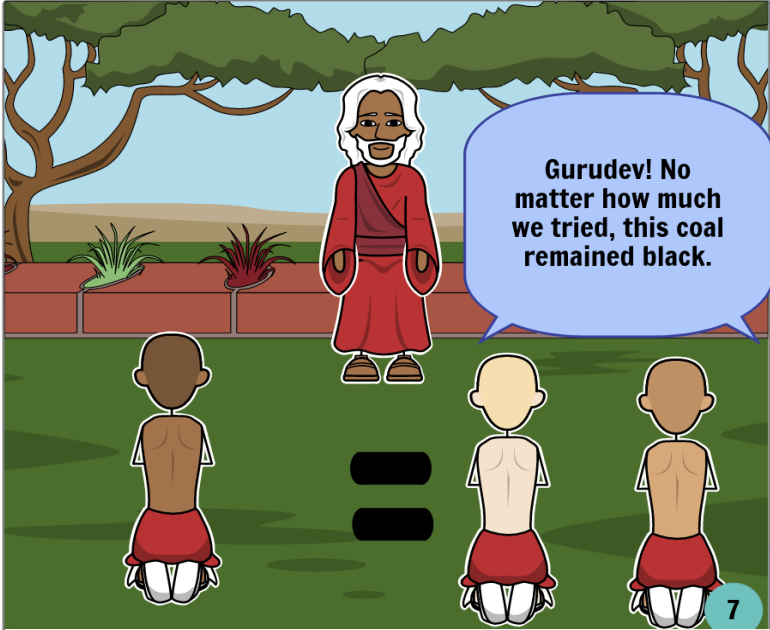
September 2022

- 05 Mon - Teachers' Day
10 Sat - Bhadrpada Purnima - Anniversary of Trust Hospital,
(continued on page No. 32)









PRIDE IS A DESTROYER

My dear Chiranjeevulaara:

Sadguru Maharaj would often advise His disciples to be humble while experiencing success, because that achievement has been made possible only by the invisible divine hand. By getting proud over the achievement one tends to forget all the favourable conditions created by God for that purpose. Let me narrate an episode from the 'Mahabharata' to emphasise this point.

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On the seventeenth day of the Kurukshetra war, the entire Kaurava army was decimated. The success of the Pandava forces was to be sealed the next day by the defeat of Duryodhana, who had deserted the battlefield.

Arjuna, who was returning to his tent in the chariot driven by Krishna, was overwhelmed by his great contribution to the Pandava army's success. He was all the more filled with pride because he felt that Krishna would first get down from the chariot, open its door and courteously usher Arjuna out of the vehicle. 'What a great honour for me! The great Lord Krishna Himself is going to do that for me' he thought and felt immensely proud over the event about to happen.

But to his disappointment, Krishna commanded Arjuna to jump out of the chariot immediately. He hesitatingly obeyed Krishna, who at once released the four horses from the vehicle and quickly got down. Following Krishna, Hanuman in the chariot flag also disappeared. Within a short while, the entire chariot was engulfed in flames, reducing it to ashes.

To a perplexed Arjuna, who was at a loss to witness the horrible sight, Krishna explained thus: "All these days, you were protected from the onslaught of weapons from Maharathis like Bhishma, Drona and Karna because of Me. Had I got down first from the chariot, imagine what would have happened to you. So, remember all your achievements were possible because of My presence in the chariot." Arjuna felt ashamed over his false pride.

*

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Children, hope you liked the story. Pride is a dangerous weapon that destroys a person by tickling his ego, Poojya Mataji would say. Hence, we should shun such a feeling and remain thankful to God for enabling our success in any venture.

Yours affectionately,
Maathula.*

Babuji's Fables

FOUR FRIENDS

Once, four friends went to Tirupati to have darshan of Lord Venkateswara. One of them was a goldsmith; another was a sculptor well versed in the art of making idols; the third was a jeweller and the fourth was a simple man with total devotion to the Lord. All of them entered the sanctum sanctorum of the temple after passing through a long queue. Now, standing before the Lord after facing so many obstacles and difficulties, let us see how their minds started thinking.

The goldsmith was immersed in seeing the various ornaments adorning the Lord, while the sculptor was absorbed in studying the intricacies of the architecture about the Lord's divine idol, etc. The diamond merchant was totally lost in the merits and demerits of the dazzling stones embedded in the Lord's jewels! But, the fourth friend, a true devotee, was impervious to all these things that the other three were admiring. Instead, he could see nothing else except God's shining effulgence. He was standing there with folded hands in obeisance and with tears of joy flowing down his cheeks. Indeed, he was in a state of divine bliss!

MORAL: A true devotee sees only God's divinity and nothing else.*

---Retold by Dr. Swarnamukhi Prasada

OBITUARY

Sri Tanikella Mohan Lenin, aged 83 years, a resident of Ashramam, an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 12.06.2022.

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

OBITUARY

Sri Maddu Giridhar Babu, aged 62 years, a resident of Chirala, an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 19.06.2022.

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

Glorious Devotees TRILINGA SWAMI

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Nrisimhadharudu, a Brahmin, who once lived in a village Holiya, near Vijayanagaram, married a virtuous girl Vidyavathi. After some years, he thought that she was unable to conceive. So, he married another girl. By God's grace, Vidyavathi conceived soon and was blessed with a son on 19.12.1607. He was named Trilingadharudu. The astrologers predicted that the boy will be a gem of the spiritual world. He was very shrewd and his memory power was very exemplary. He liked to meditate lonely in desolate places. After some time, Nrisimhadhara's second wife also gave birth to a boy, who was named Sridharudu.

Trilingadhara wanted to know what was 'true' and so, opposed to get married. The parents understood his mind and did not force him for marriage. Soon, Sridhara was married. With age, the spiritual thinking of Trilingadhara also grew manifold. He was least bothered about food, study and sleep. With the initiation of mother, his devotion towards God became crystal clear.

When Trilingadhara was 40 years old, his father died. Trilingadhara meditated on God for twelve years. With his mother's death, he felt that the entire world was void and poisonous. He used to spend much time in burial ground, refusing brother's request to return to home. He even told Sridhara to enjoy the whole property of their father. After twenty years, he met Bhagiradha Swamy in the year 1679 in Basturu, near Patiala. After completion of initiation, Trilingadhara was named 'Ganapathi Swamy'. Bhagiradha Swamy died in 1695.

After visiting some pilgrim places, he reached Rameswaram. There, he found an old dead brahmin and his relatives preparing for the final rituals. Trilingadhara stopped them. He took out some water from his holy pitcher and sprinkled it on the dead body. Lo! The dead person got up. Trilingadhara visited many places. If anything creates obstacle for his yoga and meditation, he would immediately leave that place.

In 1699, he visited Prayaga and Dwaraka. There, with his blessings, many became rich and some were blessed with children.

In 1701, he visited Nepal. One day, he was meditating in a forest. Then, a tiger escaped the bullet, fired by the king's chieftain. It reached Trilingadhara and lied down in front of him. He opened his eyes and stroked the tiger with his hand. The king and his staff wondered at it. He said to them, "there is nothing to wonder. If you do not harm the wild animals, they too do not harm you. So, shun violence." He rejected the valuable gifts, offered by the king and blessed him.

He left Nepal in 1707 and went to Manasa Sarovar in 1710. He saw a widow, weeping as her only son of 7 years died of snake bite. She placed her son at the feet of Trilingadhara and offered her salutations. The Swamy touched the boy with his hand. The boy got up, as if from sleep. She felt very happy. The Swamy disappeared immediately.

In 1726, Trilingadhara went to Markandeya Ashramam, on the banks of Narmada river. He met many sages there. One day, Khaki Baba, a sage living there, went to the river. The water appeared to him like milk and he saw Trilingadhara drinking the milk from the river. Khaki Baba wanted to drink and took some milk into his palms. But, immediately it turned to water.

He left Markandeya Ashramam, reached Prayaga in 1733 and started meditation in a desolate place. One day, he was sitting in the river ghat. He saw a boat, with some travellers, returning to the ghat. Suddenly, it started to rain heavily. The travellers were afraid of their lives. The people, sitting at the ghats also ran away for safety. A Brahmin, Ramataraka Bhattacharya, identified Trilingadhara and requested him to come with him to a safe place. But, the Swamy said, "I am not bothered by the rain. But, see there. The boat is going to sink soon." The boat soon sank. Trilingadhara disappeared. The boat reached the shore safely. Bhattacharya was perplexed to see Trilingadhara, in nude, also alighting from the boat. The travellers do not know how the boat was saved and they wondered about the presence of Trilingadhara who was not among them initially. Bhattacharya understood it to be nothing but the glory of Trilingadhara. The Swamy said, "it is nothing to wonder. Such power is within you also and all." Thus saying, he disappeared.

- to be continued

GEMS FROM ASHTAVAKRA GITA

C.V.Ramana Babu

Sitting under a tree, King Janaka was repeatedly chanting: “I am Brahman, I am Brahman”. Sage Ashtavakra came there and started chanting : “I am water pot (Kamadalu) - I am the stick (Dandam).” The King came to the sage and said, “Where is the need to repeat these words? They are already yours.” Pat came the reply from the sage, “Why are you repeating “I am Brahman, I am Brahman?” You are already Brahman. The king had no reply.

King Janaka used to show keen interest in spiritual debates with scholars and sages. On one occasion, when the spiritual debate was in progress, one scholar said, “The moment one places his foot on the stirrup of the horse, that very moment he will be enlightened”. Immediately after saying this he bit his lips, because he felt that if now the king asked him to prove it he would not be able to do so as he had only read that in the scriptures. As expected, the king asked him “Can you prove it?” The scholar said, “Sir! I only said what was written in scriptures and the scriptures cannot be wrong. But I cannot prove it.” Then the king asked if any one present in the court could prove it? None came forward. The king ordered to put all of them in jail.

Sage Ashtavakra came to know of this. He reached the royal court and said, “O King! I can teach you what you want. But first please release the innocent scholars from jail.” The King obliged. Then the King told the sage, “I will bring the horse now. Kindly initiate me so that I will be enlightened.”

The horse was brought. The King was about to put his leg on the stirrup, then the sage stopped the king and asked “Can you tell me what exactly is written in the scriptures?” Janaka replied, “One has to approach a competent guru and get initiated (Brahmopadesam) by him. O Mahatma! You are my Guru. Kindly give me Brahmopadesam.” The sage questioned again “What else is written there?” The King replies, “The disciple should offer ‘Guru dakshina’ before seeking initiation. “What guru dakshina you are

offering? the sage asked. “O Munindra, I offer my ‘tanu mana dhanam’ (body, mind and wealth) to you. The moment the King said this, Ashtavakra disappeared.

Janaka, who had kept his leg in the stirrup, stood motionless. The ministers and royal staff came and asked “Sir! What has happened to you? Please get down. We will return to the palace.” The King did not reply. Then they brought the sage after a long search, and told him “Sir, the King is not responding to our requests. He had not taken any food or water so far. Kindly make him normal. Ashtavakra then asked the king “Janaka! How are You? Did I do anything to you? The King replied: “Munindra! I offered my body, mind, and wealth at your feet. So without your permission I cannot do anything.”

The sage then said, “Now return to your palace and perform normal duties. I only wanted to test you whether you are eligible for Brahmopadesam or not. You have passed the test.”

The King now starts thinking, ‘I am an ignorant person. How can I be eligible for Brahmopadesam?’ He then asks the sage:

Katham jnanamavapnothi, katham muktirbhavishayathi !

Vairagyam cha katham prapta me tat bruhi mama prabho !!

(How do I get jnana (knowledge)? How do I get Mukti (Liberation)?

How do I get Vairagya (Detachment)? Kindly tell me.)

This dialogue forms the basis of the teachings of sage Ashtavakra which has come to be known as ‘Ashtavakra Gita’.

-to be continued

A devotee: As the mind is accustomed to certain tastes, it is running after these wordly desires. Nothing happens without the command of the Lord. Then why can't God prevent my mind from wandering on to mundane desires?

Sri Babu: You asked a good question. But are you doing what I told you to? Are you waking up before dawn and meditating? When your mind is focussed on the Lord, why will it go after worldly desires? If your mind meditates on the Lord, He will ensure that your mind does not wander. But if you fail to meditate what can God do?

---Sri Babuji

Lucky Plant!

Jagannadha Prasad

A dawn, cool winter
Lovely, serene atmosphere
 With tiny birds' chirping
 With wide colourful crests,
 Beautiful peacocks dancing
Babu Vijnan Mandir,
The abode of spiritual souls
Welcoming and open to all.
 Out, the Lord stepped
 Walking, He started
He stopped at a plant,
Glittering with flowers, silver white
All over its green body
Standing like a humble boy
 He passed His gracious looks
 Smilingly, all over the stock
It started speaking to Him
Heard by none, but Him
 "Good morning, my Babu,
 Blessed I am by
 Your divine looks. Sri Babu
 Bless me kindly with
 Your heavenly touch too."
 And He granted the boon,
It tingled with great joy, unintended
Thus, the dew drops, over it, danced
Sprinkled on His pious lotus feet
With lots of devotion, respect
Lovely, a lovely anointing!
A real silent worship, pleasing
 He loved it, its worship,
 It did not open its invisible lips
 But said loudly, "Thank you.
 See You every tomorrow, oh Babu."
Only He could hear it
Silently He blessed it
 Lucky plant!
 Should I not be that plant?

CURRENT PROGRAMMES

(continued from page No, 20)

Sri Sadguru Pada Puja

20 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

24 Sat - Masa Sivaratri

25 Sun - Amavasya

26 Mon - Oct 06 Thur - Sri Sarannavaratrulu (Dasara Celebrations)

October 2022

02 Sun - Mula Nakshatram - Saraswathi Puja

03 Mon - Durgashtami

04 Tue - Maharnavami - Samuhika Kum Kum Pujas

05 Wed - Vijaya Dasami - Samuhika Kum Kum Pujas

06 Thu - Ekadasi - Ekaham, Deeksha Viramana,

Sri Sadguru Pada Puja

09 Sun - Aswiyuja Purnima - Birth Day Mahotsavam of Sri Mataji,

Sri Sadguru Pada Puja, Bhakta Samaradhana

20 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

23 Sun - Masa Sivaratri

24 Mon - Naraka Chaturdasi - Satsangam, Sri Sadguru Pada Puja,

Bhakta Samaradhana

25 Tue - Deepavali Amavasya - Satsangam, Sri Sadguru Pada Puja,

Bhakta Samaradhana

26 Wed - Kartika Suddha Padyami - Starting of Kartika Deepam

27 Thu - 04 Nov, Fri - Ekadasa Rudrabhishekams to

Sri Ramalingeswara Swami with Nava Rasas,

Laksha Bilwarchana

29 Sat - Nagula Chavithi

The Golden Jubilee celebrations of Sri Kalivanashram will be conducted from 11.11.2022 to 21.11.2022. The programme includes Sri Sadguru Viswa Santhi Pasupata Vajragradhita Maha Mrutyunjaya Samputitha Rudra Yagam, Akhanda Harinama Sankeertana, Sadhu Dharma Sammelanam, and Sri Sadguru Aaradhana Mahotsavam.

THE TIME FACTOR

Dr. Sujatha

Sri Mataji, in one of her Dhanurmasa discourses, affirmed that Time would not stop for anyone, and continued thus.

We are all bound by Time, but with the passing of Time we can recollect our divine experiences with our beloved Sadguru Babuji Maharaj. Everything even now looks so beautiful and we are in a blissful state when we recollect the Time spent with Samartha Sadguru.

Similarly, 'Bhagavatam' gives us immense joy and satisfaction whenever we read it or listen to discourses on the scriptural text. Although 'Bhagavatam' is age-old, it is not bound by Time. Mahatmas and Maharshis are bound by Time, but their nectarine discourses are beyond Time.

Our mind guides us, and only the devotee and Sadguru know it. God has given us five sense organs to listen to spiritual discourses. Bhakti is nothing but total surrender to the Almighty. It has no language barrier.

Kulasekhara Alwar, in his 'Mukunda Mala', mentions how to take care of our body. While our body is ever changing, there is no change in God who resides within us. Our physical body degenerates and disappears one day, but God is eternal. He alone takes care of us, and we should realise that we are mere tools in His hands. He maps our destiny as nothing is in our hands. In every act of ours, if we think of God, all will be well. Even our stubborn ailments will be cured, if we take the medicine with our mind set on the lotus feet of the Lord. This is Faith.

Never entertain any thought that Sri Babuji is separate from you, as He is with you always and motivates you to experience 'Brahmanandam'.

Our Gurudev has given us 'Bodhaamritam' which helps us to weed out all unnecessary thoughts, so that our life becomes 'Amrutmaya' (nectarine). It is because of His 'karuna', we are under His shade and well protected.*

To attain self-realisation one must meditate. During meditation one should attain the state of samadhi wherein one cannot hear sound or feel touch.
-Sri Babuji

GURU CONCEPT

Mukund Paluri

Isaac Newton discovered gravity by the accidental fall of an apple on his head while he was sitting under that tree. The discovery was possible because there were four gurus for him. The first guru was the soil which was the guru of the seed. The second was the seed itself which was the guru of the plant which then became a tree. The third was the tree which was the guru of the fruit and finally, the fourth guru was the fruit.

If Newton needed four gurus for his discovery, imagine how difficult would it be to explain the Guru concept. Guru is thus inexplicable. To explain that concept, Sri Babuji came as our Guru.

Guru has many names. But they all represent Him only. Many people believe that each name represents a different guru. But they don't realise that all of them are one and the same. Once, Sri Ramakrishna Paramahansa said: "When a Christian sees a pond, he will call it water. When a Muslim sees it, he will say it is 'paani'. A Hindu will call it 'jal' or 'neeru'. Though called differently, it represents water only." This is a fine example to conclude that all gurus are the same.

Since Guru has the power to perform more tasks than us humans, we understand that God Himself is guru. He has so much energy that you can also say He has the powers of a super hero!

Guru is one who leads us in the right path to change our lives and destiny by making us pious like him so that we don't choose the wrong path. If we do so, fate will make us regret that. Without guru we will not understand the true nature of life, and life itself will be a lot harder than we expect it to be.

Sometimes, we think that guru is preaching all the time and repetitive. But True Masters like our Babuji are well above school teachers. If we have faith in guru we will get the luckiest chance to chat with him like a friend.

When we eat, guru eats from inside us. When we sleep, guru takes rest inside us. You may wonder if guru is inside everybody, how he can eat so much at the same time. Well, that is because he is celestial. He can eat heaps of food in one gulp if he wants to. If guru is inside us, then that means God is within us.

We must never forget guru, who is unexplainable. Gurus, God and us humans may have so many things which are not common. But we still are the same.*

PRARTHANA YOGA -V

(Continued from the previous issue)

Dr. Raghavendra Rao

‘Oh! The very embodiment of Divine Light! Lead us from darkness to light, from unreal to real and from death to immortality’.

The Lord is verily the Light Divine, from which innumerable lamps can be lit. The self-effulgent Light Divine makes everything in this apparently existing universe, including the Sun, the Moon, the stars and every other thing whatsoever that exists, shine! It brightens the spiritual path of a seeker so that he can tread carefully through the thick forest of nescience and to be protected from the wild animals like lust, greed, anger, jealousy, impatience, delusion, pride, etc. With this Divine Light, we seek the Lord to lead us from darkness (ignorance) to light (wisdom), from the unreal (not existent, false, illusory world) to the real (eternal Brahman) and from death to eternity.

In reality, one is immortal; death is only to the physical body. Thus recognising that you are neither this body nor this mind, but you are the immortal self, is the ultimate goal. That is achieved only through the grace and blessings of Lord (Gurudev), who can remove the veil of Maya that covers your eyes in a trice, and make you realise that you are immortal.

Lead us from death to immortality does not mean one can avoid physical death, but it essentially means that one recognises one’s true self while physically alive. What you get after your death? You get nothing except that your body is thrown away or buried or burnt on a pyre.

Having attained the wealth of Sama, Dama and Titeeksha, the seeker who bathes in effulgence of the Divine Light sustains that wealth and thus automatically acquires the fourth one, the Uparathi – to stay within the Divine Light. The fifth verse is:

‘Oh! God of Gods! By Your mercy, may the differences between man and man annihilate and all beings live in amity and love! May all the worlds flourish in Peace, Happiness and Prosperity’!

When all the differences between man and man like caste, creed, religion, superiority, riches and poverty, intelligence, stupidity,

etc., vanish or completely get annihilated, the worlds obviously flourish with Peace, Happiness and Prosperity. But these differences cannot vanish completely without God's mercy and for that we should develop intense faith (Sraddha). Have faith on what or on whom? Sadhaka should have faith in Guru Bodha (discourse of Guru), Upanishads and Vedas, Bhagavadgita and other spiritual literature propounded by great rishis, mahatmas and Jnanis. Thus through this prayer we ask the Lord to bestow us with Sraddha (an essential ingredient in svaadhya), the fifth of the six virtues.

‘Oh Lord! In every moment and also in death, may Your name always rest on our lips, may Your divine form firmly fixed in our minds, and may this life of ours be the last in the cycle culminating in the eternal union with You’

In this last verse, we pray that the Lord grant us the boon to remember Him every moment and at the moment of death. Isn't the moment of death one of those many moments in our lives? If so, when one remembers Him every moment, where is the necessity to say 'every moment and also at the time of death'? Actually it is very important to remember Him at the moment of one's death, because it is believed in our dharma that he who remembers God at time of his death is sure to reach Him! 'If that be so,' Arjuna asks Sri Krishna 'Isn't that enough to remember Him at the moment of one's death, if that moment is known?' The Lord answers, 'No Arjuna! None knows his last moment. One's next moment could be his last. Therefore, one has to pray to Him every moment, thinking that it is his last.'

In fact, even if one knows his last moment, when time arrives he may not remember that it is his last moment and he may forget to pray. But if one prays to Him every moment, thinking it is his last, it becomes a practice and this practice keeps him remembering God at the time of death. This is the reason, that is to emphasize the importance of every moment as one's last moment, we pray in this verse as 'In every moment and also in death'.

As His divine name plays ever on our tongues and His beautiful form persists ever on our minds, what else do we require? Thereafter, we shall be satisfied and we become calm and serene. That is achieving the state of profound contemplation,

‘Samadhanam’, the sixth and the last virtue of Shatka Sampathi as enumerated above.

‘Sri Babuji Maharaj has assured the devotees benevolently thus, ‘Those who attend the morning and the evening prayer sessions in the Ashram every day get free from all diseases, both external (pertaining to body and mind) and internal (pertaining to bondage of life and death) and at the end they will reach the abode of God without any doubt.’ Thus they will get such benefits and boons that usually one attains only after severe sadhana (serious spiritual practice) as mentioned in the Sastras. That is the power of the regular Ashram prayer.

-to be continued

MASTER SNAKE-CHARMER

Mind is the powerful cobra which actively functions in each one of us. It has five hoods - the five senses - and it dances gracefully spreading those hoods. The glittering demon, ego, which illumines the five hoods makes the person lose sight of everything else in that illumination. This cobra emits poison through the fangs of desires in the hoods. The curly and wavy movements of the serpent symbolises the nature of the mind. Every spiritual trainee has to necessarily seek the guidance of the snake-charmer, the Sadguru. For, only He has the absolute control over the snake by working out the spell. He can also easily train the disciples to learn the art of mastering the mind.

The cobra that curls round Lord Siva's neck symbolises the conquest of mind and desires. Lord Srimannarayan has the thousand-headed serpent (Adishesu) as the couch and it symbolises that attainment of supreme bliss is possible through the conquest of snake i.e. mind by squeezing the poisonous desires and thoughts from its fangs. Lord Krishna's conquest over Kaliya too reveals the same. So, every seeker has to control his mind by meditating on the 'lakshyartha' offered by the Satya Guru. The 'lakshyartha' works like a spell or charm to control the cobra which becomes totally harmless. It simply hisses but does no harm. Hence, Sadguru is the master snake-charmer whose instructions act as 'nagaswara' to regulate and straighten the curly activities of the mind.

-From Sri Babuji's discourse

HE LIT TEMPLE LAMPS WITH HIS BLOOD

-Ramaswami S

In Tiruvotriyur, near modern Chennai, there once lived a great Siva Bhakta by name Kaliyar. He belonged to the community of edible oil sellers. With his earnings from the sale of all types of edible oil, he led a comfortable life, and from his savings he used to do the service of lighting the lamps in the local Siva temple. Apart from this, he would take care of any visiting devotee to the temple.

As this service continued happily, the Lord wanted to test the steadfastness of Kaliyar by steadily decreasing his income. Kaliyar, despite getting impoverished, would not compromise on the service of lighting the lamps in the temple. So he sold away his expeller equipment and took to employment with other expellers.

Gradually income from employment decreased because there were people ready to serve for a lower pay. Kaliyar started borrowing money from kith and kin for the service. But soon the lenders deserted him because of his inability to repay the loans taken. He then decided to sell all his property and with the money earned, he served the Lord with more zeal. As the resources started dwindling he found it difficult to continue the service of lighting the temple lamps, but he would not abandon the service, come what may.

He then decided to sell his wife, so that he could continue the service to the Lord with the acquired money. But who would buy the consort of such a great devotee! So, none came forward to accept the deal.

With all the sources for earnings dried up, Kaliyar was in a predicament as to how to carry on the lamp service to the Lord. In a helpless state he was wondering how to perform the service of lighting the temple lamps on one particular evening.

Suddenly a brainwave occurred to Kaliyar. "My body has sizable quantity of blood, with good fat content. Why cannot I use the blood as oil for the lamps?" he thought and started scratching his body with a nail and collected the oozing blood for the purpose.

Would the merciful Siva still keep silent? The Lord of Tiruvotriyur immediately appeared before His devotee and held the hand of Kaliyar from further hurting himself.

"To proclaim your steadfast devotion towards Me and My bhaktas to the world, I waited so long," declared Lord Siva and took Kaliyar along with Him to Mount Kailash.

Thus Kaliyar became one of the sixty-three Nayanars, great Siva devotees.*

KAIVALYOPANISHAT - XVIII

(Continued from the previous issue)

Rekha Prasada

Sri Mataji continued Her discourse as follows: A spiritually evolved person sees the entire creation in himself and himself in the entire creation. He lives in his own subjective experience of Truth (Parabrahman). Mahatmas are in this state at all times and they bestow their blessing on everyone. This is because they know that every person in the human race is a child of God and a manifestation of the formless Almighty.

In the sixth Chapter (Atma Samyama Yogam), 29th Verse, of the Bhagavadgita, Lord Krishna also reiterates the above fact:

***Sarabhootasthamaatanam sarva bhoothaani chathmani
Eekshate yogayuktaatma sarvatra samadarshnaha***

The Upanishaths have evolved from the Vedas, from the Upanishats came the Bhagavadgita. Man might find all these scriptures difficult to understand; so Mahatmas simplified them and said that if man took up chanting of God's name and surrendered to Him with faith, he can be delivered from the cycle of birth and death. All the scriptures are needed so that the mind can be cleansed and purified. Just by chanting Rama or Krishna or the Panchaakshari Mantra, Om Namashivaya, or the Ashtaakshari Mantra, Om Namo Narayanaya, or any other mantra initiated by the Guru, knowingly, the spiritual seeker can experience true Bliss. The great Saint Thyagaraja in one of his compositions, also instructs his mind to knowingly chant Lord Rama's name.

Previously, in the third Mantra of the Upanishat, it was explained that experience of the Self is not obtained by performing actions diligently (*na karmana*), or through our well-wishers (*na prajaya*), nor by acquiring intellectual or material wealth (*dhanena*). They do not help to attain true spiritual experience, mentioned in the third mantra. True spiritual experience (Atmaanubhoothi) is intrinsic; Mahatmas are ever trying to make us realize this truth and immerse ourselves in the spiritual experience, by explaining the various means. This experience can be had only in a meditative state. This true spiritual state stays with the person even when he is out of the meditative state and is back in the material world. He sees the Paramatma in everything in the creation. Mahatmas after

their austere and arduous spiritual practices in far off places like the Himalayas, do not permanently remain there once they have attained their goal of Self-realization. They come back into this world with a yearning to deliver the blissful experience of Truth to all, through their discourses. A realized person remains in the true state at all times and still carries out his worldly responsibilities. Likewise every person, no matter whatever he is doing should properly understand Truth, perform every action with concentration. Just as the great devotee Prahalada never forgot to chant the Lord's name, fulfilled his duties recognizing the Lord in everything and every instant, we also have to recognize the Super Power in and around us, experience the divine play of the Almighty in nature and derive the satisfaction that He is bestowing on us through His divine play.

Brahmadev in the 11th Mantra elucidates the path to achieving the goal of oneness with all (*sarvatmabhavana*) and experiencing the divine presence in oneself and in all names and forms around, in case a spiritual seeker has not yet reached that state.

Spirit manifested through the ego is *Jivatma*. Making the Jivatma as the lower *arani* (lower plank of wood) and *pranava* or Om (the sound symbol of the Paramatma, the Supreme Reality) as the *uttararini* (upper plank of wood), through the practice of repeated churning of Knowledge (*gnana nirmadhana abhyasa*), a wise man, i.e. a person of discrimination burns up all the chords of his bondage.

In this path the spiritual seeker meditates on the Almighty. He is said to perform Dhyana Yagnam. By this means of churning, the Jiva is able to relinquish all materialism and worldly pleasures (the encumbrances of the mind-intellect) and thereby come to recognize its essential nature as Brahman. Pranava is the sound symbol of Brahman, the Supreme Reality.

This practice is done initially in the presence of a Mahatma or one's Guru, as it is very difficult to meditate in a materialistic world with many distractions, and it is compared to a bazaar or market, by Sri Mataji. Mahatmas' presence gives a certain steadfast resolution to achieve our goal. This process of meditation is described here metaphorically as the "churning of fire" in the Vedic ritualism of Yagnas.

CLEAR YOUR DOUBTS

Devotee: Mataji, will you please enlighten me on what are the criteria that one should follow while practising meditation?

Sri Mataji: A spiritual practioner should, first and foremost, lead a life of discipline. Unless he does that, his wavering mind can never be controlled. Once he takes the Guru Lakshyaratha his actual spiritual journey starts. Sri Guru Maharaj used to say that one must practise meditation at least twice a day. The best timings for meditation are early morning between 3 A.M. and 6 A.M. which is called as Brahma Muhurtam. It is a very auspicious time filled with calmness and tranquillity. Your mind will try to imbibe that peace and tranquillity. Once the sun rises on the horizon, all your day's chores and works start disturbing your mind. That's why, it is best to perform your spiritual practice before sunrise.



Then, evening 5-6 P.M. is a good time to practise meditation. Guru Maharaj also used to say that meditating around midnight also gives good results. Whatever it is, in the beginning stages the seeker should stick to fixed timings.

The next thing is that a spiritual seeker should never reveal his practices and experiences to each and everyone he comes across. This will give him false feedback and may even boost his ego. The seeker should reveal his experiences and difficulties only to his Gurudev. He should never hide his mind and heart from his Guru. Guru is the divine fire that destroys the demon of ignorance. He is the divine light that expels the darkness of maya or illusion. It is not that a Satya Guru doesn't know what is in your mind. But it is for you to tell him your thoughts, if you want to benefit. After all, a patient cannot get relief from his disease if he hides his symptoms from the doctor! Similar is the case with Gurudev. He is "Bhava Roga Mahavaidya" who saves us from the great disease of life and death.

Have complete faith in Guru Maharaj and trust Him. Don't keep changing from one Guru to another. By doing that, you won't

benefit from any one. Your mind will be in a constant conflict and you will be in utter confusion as to whom to follow. It is like trying to cross a river by keeping one leg of yours in one boat and the other in another boat. Implicit faith and trust in a Guru are the fundamental requirements a disciple should have and then he should practise what the Guru says implicitly and diligently.

Prayer and meditation go hand in hand. The other most important requirement is Satsang or holy company. Reading a good book is also satsang.

Don't nurture evil thoughts. Be good; see good and do good. This goodness will take you to Godliness.*

PURITY OF MIND

The chanting of the sweet name of the Divine Mother transforms *manas, buddhi, chitta and ahamkara* into *satyam, shanti, daya and prema*. Only pure and pleasant thoughts emanate from such a mind.

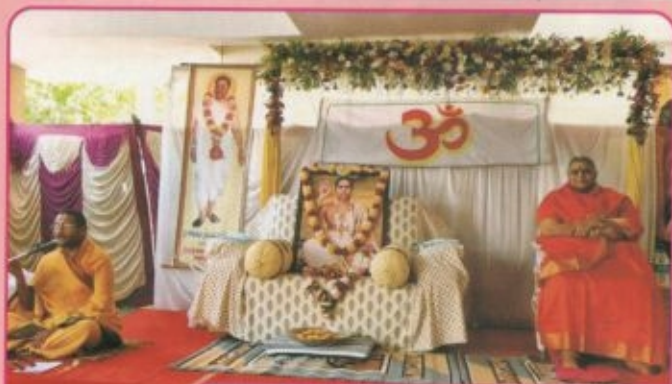
Do thoughts sprout even in a pure mind? Will it not be devoid of any thought or disturbance? This doubt is naturally raised. Of course, a pure mind gives no room for thoughts and desires. Even if some do arise, they will be divine and in the best interest of the fellow-huans.

An impure mind on the other hand cannot be free from thoughts which are evil and impure. It is like cow-dung. Cow-dung smells bad; but, when burnt in fire, it becomes *vibhuthi* which is sacred. Similarly, when the mind gets purified it can realise the Brahman, the eternal Truth.

-From Sri Babuji's discourse

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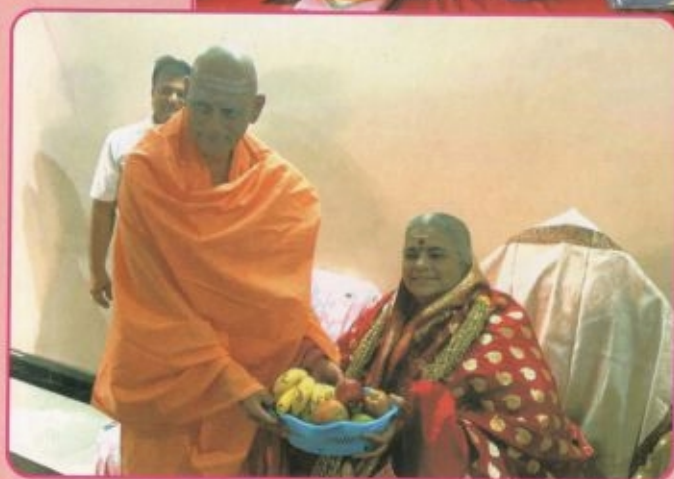
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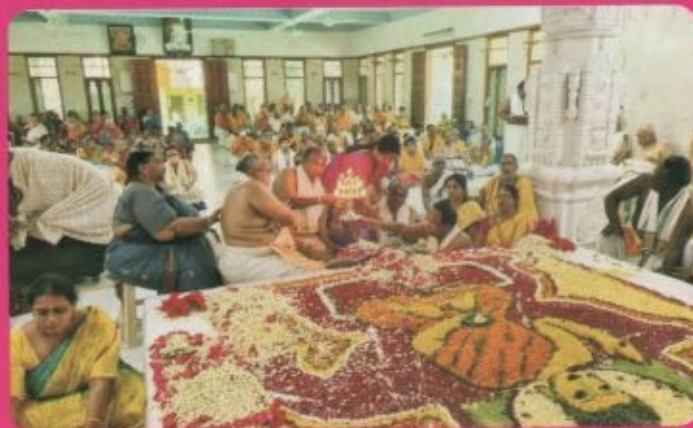
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