



**Samardha Sadguru**

Spiritual Magazine (Quarterly)

Oct. - Dec. 2023

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**Pictures of Sri Mathaji's Chicago (America) visit**



**Visits  
Sri Praveen's  
house**

**Sri Mataji's  
Satsang in  
Datta Peetham**



**Sri Mataji  
with Devotees**

**Visits  
Sri Kuricheti Prasad's  
house at St. Louis**



# SAMARDHA SADGURU

## Spiritual Magazine

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	<b>MAY BABUJI'S AND MATAJI'S</b>	
	<b>BLESSINGS BE SHOWERED</b>	
	<b>ON YOU ALL</b>	
	<b>ON THE OCCASION OF</b>	
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## Sri Mataji's Benediction

### NEED FOR CONTEMPLATION

We all know very well that we need to get rid of the illusion and attachment towards worldly things. But how do we get rid of them? The more you see the worldly things the more you get attached to them. It can be overcome only through contemplation. Even in your dreams don't ever think that the world is real. You should constantly keep reminding yourself of this ultimate Truth that the world is not real. This contemplation should be consistently done every moment of your life, and regarding every single thing you encounter. Then only it comes to our experience what is eternal and what is temporal.



The single moon in the sky is reflecting as multiple images in the water filled pots. Similarly, the single Almighty is reflecting as multiple living beings in the world. Realising this truth is contemplation. Myriad imprints from the past lives are obstructing your path to salvation. Only through contemplation one can erase all these imprints, or Vasanas.

Sri Gurudev has taught us multiple times that meditation is important and must be done daily. And contemplation is more important than meditation. These two are not different. Contemplation is needed to attain concentration in meditation. The wisdom that the world is temporal comes through contemplation.

Some people complain that they are not finding a company (satsang) to discuss and contemplate. But you don't need anyone else to contemplate. A thirsty person drinks as much water as given. Similarly, a hungry person doesn't see if he is served food on a golden plate or an earthen plate. Similarly, when you are hungry enough spiritually, there is always the Guru Bodha to lead you to contemplation.

Sri Gurudev bestowed upon us His ultimate compassion. He blessed us with many experiences. You can remember any one

of them as a starting point and contemplate. Then you will attain concentration and the mind stops running after other thoughts.

We left everything else and settled in this Ashram. We desire nothing but service to God. To achieve that we should first practise always speaking good about and seeing good in others. Sri Gurudev would say that even if sugar gets mixed in sand, an ant scours the whole sand and consumes only the sugar in the heap. If a small creature like an ant has such eagerness to seek what it desires, how much eager should we be in seeking good in this world?

When all of us have been granted refuge at the lotus feet of Sri Gurudev and initiated into spiritual practice, do we need to think about any other worldly possessions? Then why can't we concentrate and contemplate on what's needed for the fructification of our lives? Water can be fetched from a deep well provided you have a bucket and one end of the rope tied to it. Similarly, with one good quality everything else can be obtained.

Sri Gurudev would often say, "Where will you go my child? What will I do without you? Be here and do the service. God will bestow with whatever is needed in your life. He will take care of you." His complete grace and power are hidden in all of us. Wake up that power within you. How long will you sleep like this? This laziness is nothing but ignorance.

Gurudev's power makes you experience the knowledge within. This knowledge is eternal. Once your mind blooms with this knowledge, you should surrender it at the lotus feet of Sri Gurudev. May such knowledge be awakened within all of you with the divine grace of Sri Guru Maharaj!\*

As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world? This is a question that seekers after truth need not worry about. People waste their energy over all such questions. First, find out the truth behind yourself, then you will be in a better position to understand the truth behind the world of which you are a part.

-Bhagawan Ramana Maharshi

**From the Editor's desk:**

## **HOW TO CONQUER ARISHADVARGAAS**

Om Gururam Namaste!

The editorial team of 'Samardha Sadguru', the spiritual quarterly published by Sri Kali Vana Ashramam, extends its advance Dasara greetings to dear readers. Usually, the festival would start in the last week of September or the first week of October every year. This time, thanks to the occurrence of 'Adhika Masam', it is delayed by a few weeks and starts towards the close of the month.

'Devi Navaratri Utsava Priyaaya namah' is one among the one thousand names of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, indicating His boundless joy for the grand celebration of the Devi Sharannavaratri festival every year.



Half a century ago Sri Kali Vana Ashramam was established in Nambur and since then the Dasara festival has been conducted with devotional fervour under His able stewardship till 1988 and thereafter under the aegis of Poojya Yogini Sri Chandra Kali Prasadal Mataji who succeeded Him as the Peetadhipathi. Even before the establishment of the Nambur Ashramam, Sri Gurudev used to conduct the festival every year at different places in coastal Andhra.

Sri Babuji's nectarine discourses on those occasions on Sri Kali Mata's glory and on Guru Tatwa would hold the vast audience spell-bound for hours. In fact, Guru Maharaj would say that it was not He who was speaking but the Divine Mother Herself. "I feel as though I am sitting with you and listening to Her," He would proclaim. That was Sri Babuji's inseparable identification with the Divine Mother. Over thirty names in the Sadguru Sahasranamam describe the excellent rapport between Sri Babuji Maharaj and Sri Kali Mata.

Yet another name in Sadguru Sahasranamam is 'Tiraskruta Arishadvargaaya namah' which means 'One who has conquered the six potent internal enemies', namely Kama (desire), Krodha Maatsarya (envy). These six qualities hold every human being in

their tight leash and do not allow him/her even to think of Self-realisation, let alone behave like a humble person. Only Mahatmas are able to achieve this conquest, thereby making them Satya Gurus, and only these True Masters are qualified to guide humanity towards Moksha or Liberation. Satya Gurus, who constantly enjoy the bliss of Self-realisation after conquering the Arishadvargaas, are by nature have the deep concern for the masses who are helplessly tormented by these internal foes. These Mahatmas are called ‘Goswamis’, because they are like the selfless cow (gow) which copiously yields milk not only to its calf but also to entire humanity.

Of the six evil qualities, the last four are capable of being subdued by human beings to a certain extent but controlling the first two, Kama and Krodha, are beyond their capabilities, except under the masterly guidance of the Satya Guru. Human desire for possessing everything under the sun is endless. When this desire is not fulfilled, it leads to anger over the failure to do so. Thus the two are cause and effect.

How to get over this problem? Our elders have taught us to chant the sublime sentences, “Kamoo akaarsheet, Manyur akaarsheet, Om Namas Sivaaya/Om Namo Naarayanaaya/Om Gurave namah”, several times while performing Sandhya Vandanam at dawn and evening and during Maadhyanikam at noon daily, to remind us about the two evils. They in effect mean: ‘Ambition is spoiling me, Anger is spoiling me – O Lord! It is for you to redeem me’. By chanting these mantras as often as possible, one can control the mind from going astray.

Listening to the discourses of Satya Gurus on ways to conquer the mind would certainly help substantially. This way we can turn our anger on desire and let the two combat each other, leaving us alone. Another way is to considerably reduce our cheap desires and be contented with what God has given us, because He knows what we really need. Controlling anger can be done by confessing our own misdeeds and pardoning those of our detractors. Ultimately it is only by the grace of our Gurdev we can achieve this feat.

Let us invoke the grace of Sri Babuji and Poojya Mataji during this Sharannavaratri to succeed in our efforts at conquering the Arishadvargaas which are holding us in their vice-like grip!  
Jai Gurudev!\*

## Thus Spake Babuji KRISHNA TATWA

Sushumna Prasada

"Krishnam Vande Jagadgurum". Thus began Sadguru Babuji once while addressing devotees and remarked: "Krishna Tatwa (philosophy) has something unique about it. It is not simple and straight forward to understand easily."

The discourse continued thus:

God, in order to save the human beings from the mire of ignorance and offer salvation, assumes different incarnations according to the needs of times and temperament of people. Generally the question props up in the minds of people whether it is only the human beings who have scope for salvation and not other living beings and animals. It is universally accepted that human being alone is endowed with intellect which enables one to discriminate between good and bad and other living beings are not endowed with that capacity.



Lord Krishna, in the 4<sup>th</sup> chapter of the Gita (Gnana Yoga), asserts: Paritranaya Sadhunam, Vinasaya cha Dushkrutham, Dharma Samsthapanarthaya Sambhavami Yuge Yuge. This sloka means that in order to save the gentle and soft natured people and punish the wicked and establish Dharma, God assumes different shapes in different epochs (Yugas).

Using Arjuna as a medium to convey the message of His tatwa to save the humanity from the mire of ignorance, the Lord gave the assurance through Arjuna that according to the needs of time, He would assume different incarnations in different ages, out of mercy and love. For, it is only God that can save the humanity and lead it in the path of righteousness.

With this blessed motive, God assumes different incarnations in different times. Out of these, ten incarnations are popularly mentioned as 'Dasavataras'.

The principle of Darwin's Theory of Evolution is involved in these ten incarnations. In the beginning, He assumed the shape of a watery living being. The Divine Lord assumed the shape of fish to save humanity. In the second stage, He took the incarnation of tortoise which moves on water as well as earth. The third incarnation of God was a wild boar to retrieve Bhudevi from the clutches of the demon Hiranyaksha. After saving humanity in the incarnation of boar, the Divine Lord assumed the strange incarnation of 'Narasimha' which was half-human and half-lion, because the rakshasa king Hiranya Kasipa did penance and received a special boon from God. He had prayed the Almighty that he should not die in the hands of a man (Nara) or by any animal; he should not meet death inside or outside house; he should not die either during day or at night; and so on. Hiranya Kasipa with this unusual boon felt that he would escape death, forgetting the fact that nothing can prevent death to any living being in this universe. Then from the stature of a giant in Krita Yuga (first epoch) itself God assumed the stature of a dwarf (man in the minimum stature) who is known as Vamana Murthy. Bali Chakravarthy who is known for his matchless charity belonged to the race of 'Rakshasas' who were cruel by nature. In order to save the pious natured human beings, the Lord assumed the incarnation of Vamana Murthy to subdue Bali.

Thus the incarnations of fish (Meena), tortoise (Koorma), boar (Varaha), Nrusimha (half-human, half-lion) and Vamana Murthy took place in Kruta Yuga itself. In Treta Yuga God assumed the shape of a full-fledged human being as Bhargava Rama (Parasurama) to teach a lesson to the Khasatriyas. In the same yuga, He later incarnated as Sri Ramachandra (Ramavatara). In this incarnation Rama demonstrated to the humanity, how an Ideal Man should lead his life.

Then came Dwapara Yuga, when the Divine Lord assumed the incarnation of a human being capable of performing miracles. He taught the devotees that they should live as He instructed them and not by imitating Him.

Finally, in Kali Yuga He is expected to assume the incarnation of Kalki to usher in the fresh cycle of yugas starting from Krita, after ending the Kali Yuga. Thus, in Dasavataras all the living beings have the Divine spark in them. -to be continued

## A DIVINE BIOGRAPHY - XX



-Vijayeswarananda Prasad  
(Translation of Telugu original by Paluri  
Kali Prasad)

(Continued from the previous issue)

As Sri Babu turned back to leave, Parasuramayya garu requested him to wait for a moment and replied to them in a strong and resolute voice, “Listen my answer to this. All our customs and traditions were created for the purpose of attaining non-duality by identifying the God within the human. Sri Babu is Lord Narayana Himself. He is a treasure of Self-knowledge. Just because of the age difference he respects me by calling me ‘father’, but he is truly a guru of the universe.

“No matter in what form, name and place gurus appear in this world, the nature of guru is non-dual, undivided and infinite. I am experiencing and envisioning in this mahatma the essence of guru, which is spread across the whole universe. Thus, it is impossible for me to say that I am a guru to this universal guru, nor does the question of my giving mantra deeksha to this complete person, who is the epitome of all the mantras, arise. If you have any little faith in my father Sri Ramulu garu, the founder of our tradition, or in me, your brother, invite him in with full respect understanding that his presence will enhance the respect of our guru’s throne. Otherwise, I am disowning this congregation and your company as you are entering the path of untruth forgetting the ideals.” Saying this, Parasuramayya garu exited the place along with Sri Babu and Pinni.

It came to light later that in the Aradhana programme afterwards many sad incidents and calamities happened. Some egoistic people disobeyed and cursed the elders and one person even kicked the guru with his foot and the programme ended in chaos. And later that person suffered with an incurable disease. After this incident, Sri Parasuramayya garu distanced himself completely from that society and its programmes.

For the Sri Devi Navratri pujas in Yanamadurru held in 1947, devotees like Sri Mavuleti Chiranjeevi Raju garu and Dr Lanka

Seshagiri Rao garu arrived early. Sri Babu spent most of the time with them and Parasuramayya garu in spiritual contemplation. Sri Parasuramayya garu got sick in the initial days of the pujas. He stayed back in the Gangaraju hut. Sri Babu and Dr Seshagiri Rao administered medicines to him, but they showed no effect. He became terminally sick on the eleventh day (Ekadashi). The twelfth day (Dwadashi) was the concluding day of the pujas. While Sri Babu was performing puja, Ramana Babu sitting nearby could hear sounds from the puja altar and saw Sri Babu being very sad. Sri Babu gave Teertham to Sri Parasuramayya garu. Sri Babu's Navaratri deeksha concluded with the puja that evening. Sri Babu didn't eat anything that day and did not talk to anyone.

That night Sri Babu went to Sri Parasuramayya garu and sat with him for a long time. Chukkamma garu's niece Kali Sarojini, nephew Aadi Narayana Sastry, who came for the pujas and Ramana Babu were sleeping in the house. They could hear the sounds of anklets and bells, indicating that someone was walking out hurriedly from the puja room. Horrified with the sounds, they ran to the Gangaraju hut and told this to Sri Babu. Sri Babu led them back to the house, meditated for some time in the puja room and came out. He consoled the kids saying, "You can sleep peacefully now. Nothing to fear. You will not hear any further sounds," and made them sleep and returned to Gangaraju hut.

Sri Babu went to Parasuramayya garu, put his hand on his chest and asked "How are you feeling father?" Parasuramayya garu replied, "Babu! It's so peaceful. My mind is calm without any thoughts." After a few minutes the smiling Parasuramayya garu frowned for a moment and started laughing later. Sri Babu asked "What happened father?" He replied, "Did you see the cunningness of this Maya? This calm mind suddenly remembered rice cooked with sambar and Gongura (a leafy vegetable mostly grown in Andhra) curry. For the same reason Maharshi Vyasa wrote, 'Balavan Indriyagramo| Vidwamsamapi Karshati|| (the organs are so powerful that they even attract the well knowledgeable)'." Sri Babu offered, "Father, that's not a big deal, I will get them made and bring in minutes." He replied, "Yuck! Why should we play to the cunning tunes of the mind? We should keep it in its place. Anyway, since I had to get rid of even this small desire, please

bring a small piece of Gongura leaf from the yard.” When the leaf was brought, he put a small piece on his tongue for a second, spit it out and said, “Aha! Now there is no desire or karma remaining.”

Sri Babu asked “Shall I call Srirama here?” Sri Parasuramayya garu replied, “No need my son, I have no attachment to anyone. He is a mere biological child for me. There is nothing he can do being with me at this moment. It is my great fortune that you, my son of knowledge and incarnation of the Parabrahman, are with me at this moment. I am leaving this body here and becoming one with you, Babu”, and concentrated his vision in Sri Babu’s eyes, holding his hand tightly on his chest. Sri Babu said, “Tatvamasi” and Sri Parasuramayya garu replied, “Tvamevaham” and closed his eyes. Sri Babu stayed there for a while and left the puja room with wet eyes. Early next morning Parasuramayya garu attained Nirvana.

On a later day, when this incident came for discussion, Sri Babu told Ramana Babu, “The Divine Mother gave me the signal six months ago that this would happen to the father. I prayed her to extend his life for some more time. But she replied that his time was over.”

Parasuramayya garu and his disciple Guduri Subrahmanya Sastry garu (Sri Babu used to call him ‘elder brother’), tried a lot to construct an ashram for Sri Babu and make it the central point for spreading Sri Babu’s divine gospel to the world. Sri Mavuleti Chiranjeevi Raju, Dr Lanka Seshagiri Rao, Raja of Jeypore Vikram Deva Varma also tried very much to this effect. But Sri Babu was completely uninterested in establishing an ashram those days and declined, “I have no desire for an ashram and no desire to get revealed to the masses. It happens as per the desire of the Divine Mother.

Sri Kali Vanaashramam was formed in 1972 as a result of the desires of all those great souls. Only Sri Subrahmanya Sastry was alive by that time. He felt boundless joy to see his long standing desire fulfilled. He lived in the ashram with family for the rest of his life.

After Parasuramayya garu’s nirvana, Sri Babu visited Yanamadurru very rarely. Devotees like Pandu Dora, Kondala Rao used to occasionally attend the pujas performed by Sri Babu. They even visited the ashram. Sri Babu hosted them with love. Yanamadurru village is now left with Sri Babu’s memories.

-to be continued

## Down Memory Lane

### BHAJA GOVINDAM - II

Sushumna Prasada

In ‘Bhaja Govindam’ slokas, generally after every unit of slokas, the first unit is sung as a group song by all. This ‘Dukrin karane’ is not one among the Sanskrit sutras. Not only grammatical principles but worldly principles also cannot save any person when death approaches him. Bhajana does not mean mere repetition of the Divine name mechanically or by clapping hands as a song of devotion.

The great devotee Prahlada mentioned nine types of devotion in Bhagavatam starting with ‘Sravana Bhakti’. It means devotion which develops by listening to stories and incidents of Divine excellence. Devotion which starts with listening leads to singing songs of Divine glory (Kirtanam) that leads to meditation. This stage is called as Meditative Devotion (Smarana Bhakti) and it leads to ‘Padasevanam’ which means caressing the Divine feet of the Lord. Next stage is Worship (Archana). Then it leads to salutation or Vandanam that again leads to Dasya Bhakti, which means offering service to God as His servant. It leads to Devotion of friendship which means treating God as a friend. Ultimately it leads to ‘Atmanivedanam’, which means serving and worshipping God with total self surrender.

The very phrase Bhaja Govindam indicates that the devotee is crossing the first four steps of devotion (Sravanam, Mananam, Kirtanam and Smaranam) in one go. Actually Bhaja means serving God. Hence in genuine Bhajan, the nine steps of Devotion have been incorporated. Hence ‘Bhajana’ has to be done with triple purification of mind, voice and physical body (Mano, Vak and Kaya).

II Sloka:

“Moodha Jaheehi Dhanaagamatishnaam,  
Kuru Sadbuddhim Manasi Vitrishnaam,  
Yallabhase Nijakarmopaattam,  
Vittam Tena Vinodaya Chittam”.

In this sloka Jagadguru Sankara advises the pundit with a harsh voice as an idiotic person, 'Thou art overtaken by countless and meaningless desires to acquire wealth by any means. You should be satisfied with what you acquire through right means of action'. He explains in this sloka, one must be satisfied with what he gets by right means and should not crave for excess. 'Give up deep desire and get satisfied with what the Divine Lord offers you.'

Desires have no end. They crop up in the mind endlessly one after another. When these desires become countless, they transform man into a devil. When you control your mind, your desires will not pull you down from noble humanity. Hence the Acharya advises you not to develop deep attachment and desire for possession of wealth. 'If you can lead a life of contentment with what God has given you, it will be right and a healthy means for purification of the mind. When your mind gives up deep desire, attachment, thirst, etc., it will be easy to lead such a mind in the right path.'

In the next stanza, it is mentioned how a man gets charmed by the physical beauty of a woman. Just as man gets subjected to attraction of wealth, he also gets subjected to the attraction of a youthful woman, which is after all a mere bundle of flesh and blood. Thus in the prime of youth man is overtaken by the physical beauty of a woman which is highly tentative. Thus woman and wealth (kante-kanakamah) are the powerful tools which draw a man in to the mire of ignorance and helplessness. The attraction between man and woman is vice versa. It is clearly explained in the third sloka.

-- to be continued

### OBITUARY

Smt. Adapa Rama Tulasi (w/o Sri Kumaraswamy), aged 63 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 15.07.2023.

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

## Divine Mother Speaks

# FORM AND FORMLESS GOD

Japamala Prasada

Those men, who can realise the supreme power in the form of God with attributes (Sakara Brahman) are really blessed and the greatest amongst all of the Lord's creation. Such men are getting divine happiness by devotion towards the Lord. Some may question whether this will lead to salvation. Why not? Sri Babuji Maharaj has declared that Jnana or knowledge is the ultimate result of True devotion, and Moksha or Deliverance is the ultimate result of Supreme knowledge or Jnana.



It is very difficult for man who is steeped in senses to realise the formless God, because man is so much accustomed to forms and names. To realise the Nirguna Brahman or formless God, one needs diligent practice of single pointed meditation, perseverance, total control over one's senses, level-headedness and compassion towards all beings in the universe.

When you meditate upon God with a form and attributes, it is easier to focus. You give a form and name to God and He/She becomes your personal God. You attribute all good qualities to that form and start singing its glories. You start chanting the name of your personal God and meditate upon that form. Your attention which was always focused upon yourself is now directed towards that personal God of yours. In your worship, you forget yourself. So, in order to forget your lower self, you need a higher and divine form to focus upon. This is the advantage of Saguna Aradhana or worship of God with a form and attributes.

Now the question arises as to how long should one do Saguna Aaradhana or worship of God with form? Our Gurudev, Sri Babuji Maharaj, has given a nice example for this. We take a child to a teacher to acquire knowledge. He starts to teach the child the alphabet. The child is made to copy what the teacher writes. How long does the child need a slate and a pencil? Once the child masters

the alphabet, it will not need a slate or copying anymore. The child can reproduce the letters whenever it wants! Is it possible for anyone to see the alphabet in the child's brain? Even if you rip open the child's body, you cannot see. They have become a part and parcel of the child now. The child needs the slate only in the learning stage. Similarly, a man needs to do Saguna Aradhana or worship of God with attributes in the beginning stages to attain concentration. Once he realises the all-pervasive nature of God, he sees God everywhere including in himself. As long as he worships a God with attributes there is duality - he considers himself different from God. But after realising that God is omnipresent, all the boundaries are lost and there is only 'Oneness'. This is called 'Advaita Siddhi' or non-duality. To attain this ultimate stage, the basis is faith. Faith in God, and in your Guru, will lead you to this stage. You can reach this goal only with the help of a Satya Guru. You must have implicit faith in your Guru and follow his instructions absolutely. Only then, you can realise the ultimate Truth.

Controlling your senses is of utmost importance in spiritual practice. Mind is the main switch which controls the five senses - vision, hearing, smell, taste and touch. If you fix your wavering mind on the lotus feet of the Lord, all the old and inimical traits acquired through repeated births are destroyed, and the mind thus purified merges in the Lord. Thus you experience Pure Bliss. You realise your true self as 'Prajnanam Brahma'.

A spiritual seeker should make the best use of 'Brahmi muhurtam' - it is the auspicious time before sunrise i.e. around 3 a.m. Wake up at 3 a.m., complete your daily ablutions and sit for meditation. This hour is peaceful and your mind will also be fresh and alert after a good night's sleep. The surroundings are also still and quiet and congenial for meditation. By constant practice of meditation the impure and wavering mind gets purified and stands still. Divinity is reflected in that unwavering and pure mind. With unswerving faith in your Guru and following his instructions you can achieve the ultimate goal.

May Lord Gurudev bless you all with infinite devotion, detachment and knowledge.\*

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

**October 2023**

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

13 Fri - Masa Sivaratri

14 Sat - Amavasya

**15.10.2023 to 25.10.2023 Sarannavaratri (Dasara)**

15 Sun - Starting of Sarannavaratri (Dasara)- Ankurarpana

20 Fri - Mula Nakshatram - Saraswathi Puja,  
Samuhika Kumkuma Pujas

22 Sun - Durgastami

23 Mon - Maharnavami

24 Tue - Vijaya Dasami - Samuhika Kumkuma Pujas

25 Wed - Ekadasi - Ekaham, Deeksha Viramana,  
Sri Sadguru Pada Puja

28 Sat - Asviyuja Purnima - Starting of Sri Sadguru Mandala  
Deeksha, Birth Day of Sri Mataji,  
Lunar Eclipse Night 01.05 hrs. to 2.32 hrs.

**November 2023**

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

11 Sat - Masa Sivaratri

12 Sun - Naraka Chaturdasi, Deepavali - Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana

13 Mon - Amavasya

14 Tue - Kartika Suddha Padyami - Akasa Deepam

15 to 23 -Ekadasa Rudrabhishekams to Sri Ramalingeswara Swamy  
with Panchamrutalu, Navarasalu later Laksha Bilwarchana

17 Fri - Nagula Chavithi

23 Thu - Chiluka Ekadasi - Ekaham, Sri Sadguru Pada Puja,  
Samuhika Satyanarayana Vratams, Bhakta Samaradhana

24 Fri - Ksheerabdi Dwadasi - Sri Sadguru Pada Puja,  
Bhakta Samaradhana

26 Sun - Jwala Thoranam - Sri Ramalingeswara Swamy  
Nagarotsavam

27 Mon - Kartika Purnima - Sri Guru Purnima, Satsangam, Sri  
Sadguru Pada Puja, Bhakta Samaradhana

30 Thu - Kartika Bahula Tadiya - Starting of 35th Punya  
Aaradhana of Sri Sadguru Dev

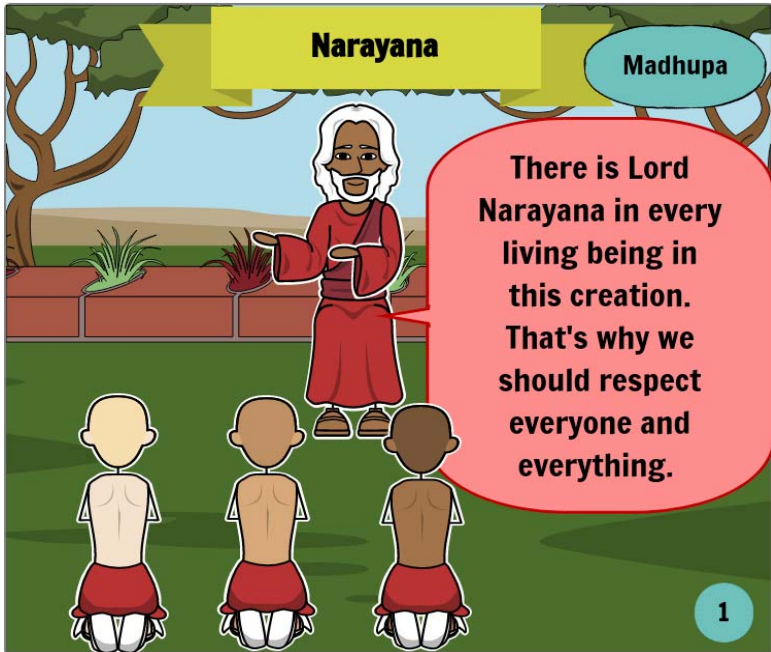
**30 Nov to 07 Dec - Aaradhana Mahotsavam of Sri Sadguru  
Dev**

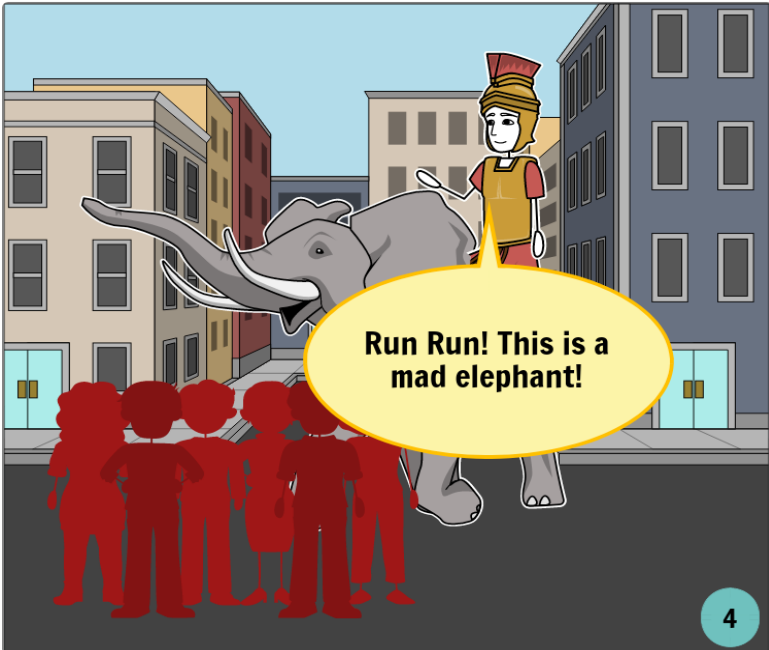
## **December 2023**

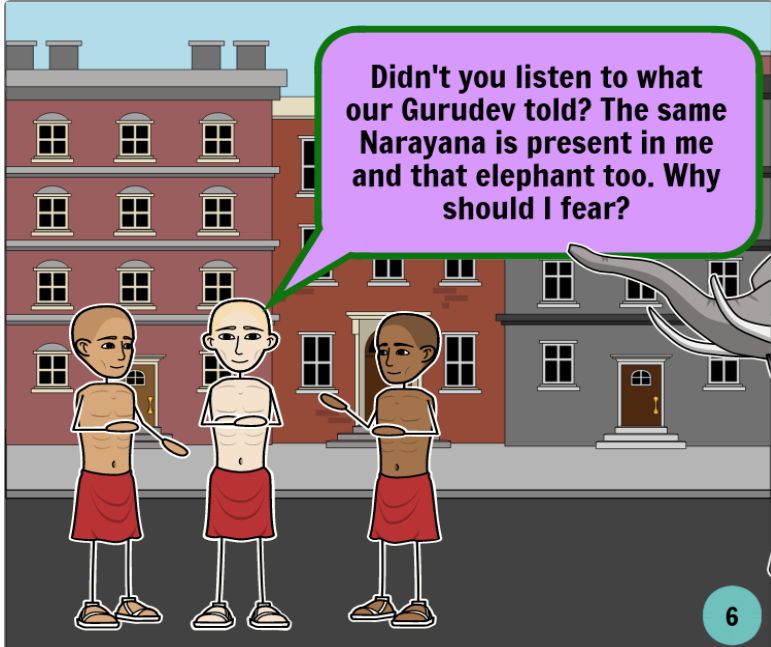
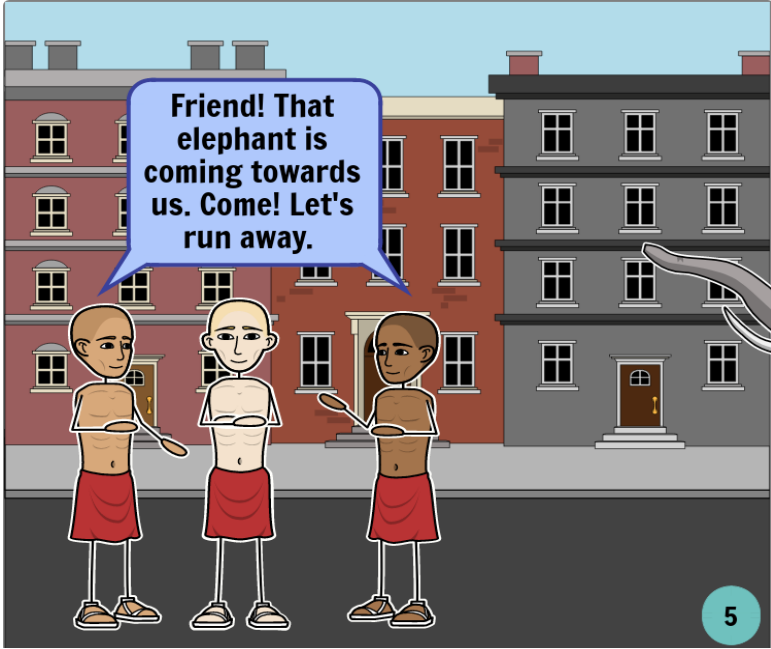
- 07 Thu - Sri Guru Dasami - Mahabhishekam to Sadguru Dev,  
Sri Sadguru Pada Puja, Deepotsavam, Sri Sadguru Maha  
Punya Aaradhana to the devotees of the Guru Sampradayam.  
08 Fri - Homam by the devotees who are in Sri Sadguru Deeksha  
09 Sat - Homam Purnahuti - Deeksha Viramana  
11 Mon - Maasa Sivaratri  
12 Tue - Amavasya  
17 Sun - Starting of Dhanurmasam - Tiruppavai, Rushula  
Charitra, Bhagawatam Pravachanam  
18 Mon - Margasira Suddha Shasti - Subrahmanya Shasti  
23 Sat - Maragasira Suddha Ekadasi - Mukkoti Ekadasi, Gita  
Jayanthi, Srimat Bhagavat Gita Parayanam, Uttara Dwara  
Darsanam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
25 Mon - Christamas - Satsangam, Sri Sadguru Pada Puja  
26 Tue - Margasira Purnima - Datta Jayanti, Sri Sadguru Pada  
Puja

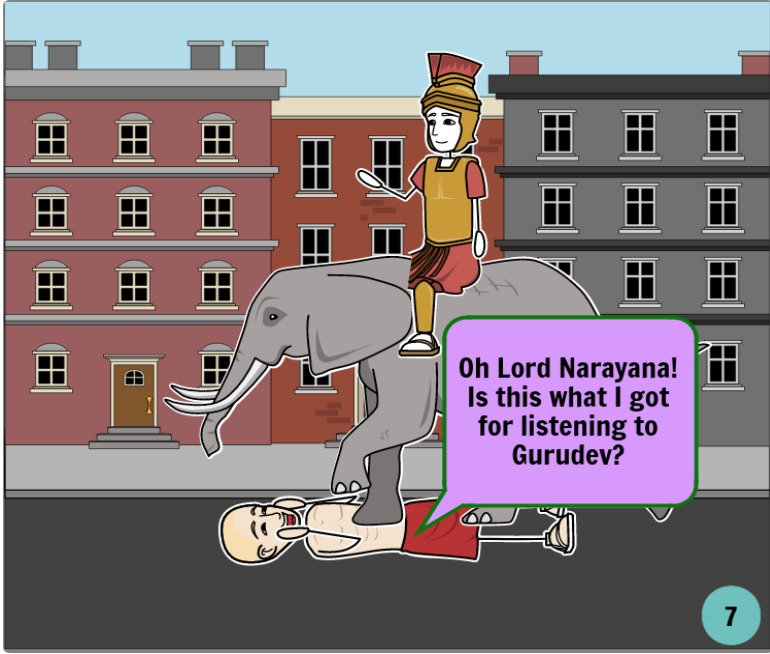
## **January 2024**

- 01 Mon - English New Year Day - Sri Sadguru Pada Puja, Bhakta  
Samaradhana  
06 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
10 Wed - Maasa Sivaratri  
11 Thu - Amavasya  
14 Sun - Bhogi - Satsangam, Sri Sadguru Pada Puja, Bhogi Pallu to  
Sri Babuji, Bhakta Samaradhana  
15 Mon - Sankranthi - Starting of Uttarayana Punya Kalam,  
Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana  
16 Tue - Kanuma  
19 Fri - Pushya Suddha Navami - Firsrt Punya Aaradhana of Sri  
Rama Lakshmi Prasada Mataji, Satsangam, Sri Sadguru  
Pada Puja  
25 Thu - Pushya Purnima - Sri Sadguru Pada Puja  
30 Tue - Pushya Bahula Panchami - Aaradhana of Sri Tyagaraja  
Swamy

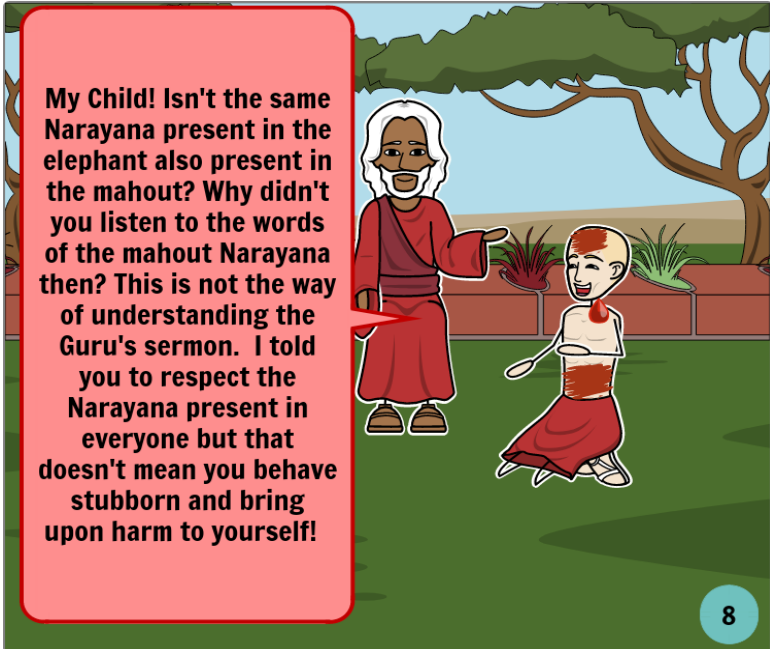








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## Babuji's Fables

### BHIMA - THE ANTARANGA BHAKTA

*(Sri Babuji always used to say that Bhimasena was an 'Antaranga Bhakta' of Lord Krishna by narrating this story)*

When Pandavas were in exile and living in forests, they wanted to invite Lord Krishna for dinner to their cottage. So, Nakula was sent to invite the Lord, but Lord Krishna said, He was busy otherwise and unable to come. Then Sahadeva went and returned likewise.

Hearing this, Arjuna said, "Krishna will not come unless I, who is His closest friend and devotee, invite Him." So saying, he went to invite Krishna. But the Lord said, "Sorry, I have some important matters to attend to. Hence I cannot come."

Arjuna also returned with his pride given a rude jolt!

Then Bhimasena said that he would persuade the Lord to come to their place for dinner. Hearing this everybody laughed and ridiculed Bhima, because they thought that he only loved to eat, fight and sleep and never cared to offer even daily prayers to the Lord.

Undeterred by their ridicule, Bhimasena went to invite the Lord, and told Draupadi to go ahead with the preparations for the feast.

Bhimasena went to the Lord and said. "Oh, Lord Krishna! Draupadi is preparing dinner for You. We beg You to come and bless us. Unless and until You come, we will not have dinner."

When Lord Krishna was about to say 'No', Bhima lifted his mace (gada) and said, "If the Lord is not coming for dinner to our place, let this mace smash my head into pieces!"

Then the Lord said smiling, "Oh! Bhima, you are My true devotee since you are prepared to sacrifice your life for My sake."

So saying, the Lord went to have dinner with the Pandavas.

**Moral: One need not exhibit one's devotion by loud chanting, singing, etc. Bhima became an 'Antaranga Bhakta' because he worshipped Lord Krishna in the depths of his heart and never showed off his devotion.**

---Retold by Dr. Swarnamukhi Prasada

## EVERYTHING IS GOD-GIVEN

My dear Chiranjeevulaara:

God likes those who proclaim that everything they possess belong to Him only and claim nothing is theirs. Such an attitude on the part of any human being pleases God and is akin to total surrender to Him. This is emphasised by the act of the wise Vidura, adviser to Dhritarashtra, when Lord Krishna came to Hastinapur as a messenger of the Pandavas to prevent the impending war between the royal cousins.

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The Pandavas, after completing their exile of twelve years and one year of living incognito in Viratadesam, were keen on getting back their Indraprastha kingdom which they had lost in the game of dice with the Kauravas. Yudhishtira who wanted a peaceful resolution of this issue sought the help of Lord Krishna by asking him to go to Hastinapur as their messenger and persuade Dhritarashtra to redeem his pledge.

Acceding to the request, Sri Krishna went to Hastinapur to plead the case of the Pandavas. Upon Krishna's arrival at the durbar, Dhritarashtra, Bhishma, Duryodhana and Karna offered to host Him overnight in their respective palaces before the next day's session. "Please be my guest in my palace," was the invitation of each one of them

Vidura alone told the Lord, "You should stay only in Your house which I am occupying, and give me the pleasure of hosting You."

Krishna then told Dhritarashtra, "When I have a house of My own, it is but proper I should stay there. So I am going with Vidura and will come to the durbar tomorrow."

Everybody was astonished by the choice of the Lord to stay in Vidura's humble cottage ignoring the comforts of their luxurious palaces.

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Children, hope you liked the story. Vidura was so self-effacing that he felt even the cottage he lived belonged to Sri Krishna. Sadguru Maharaj and Poojya Mataji used to say, "Remember that everything we enjoy here is God-given. We came to the world with nothing and we cannot take anything when we depart from this world."

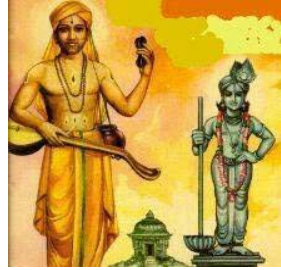
Yours affectionately,  
Maathula\*

## Glorious Devotees PURANDARA DAS

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Varadappa Nayakar of Purandaragadha in Karnataka was a top business-man, buying and selling gems. He was blessed with a son in 1480. Named Srinivasa Nayaka, he grew up and as a youth mastered Kannada language. He took up the hereditary business and earned much wealth. His wife Saraswathibai was a devotee and pious woman. Srinivasa was miserly and lived like a poor person, not spending for even medicines. He used to wear old and worn-out clothes. He was popularly known as 'Navakoti Narayana'.



One day, a poor Brahmin approached him and begged for some money to perform his son's Upanayanam ceremony. Srinivasa told him to come the next day. The next day also, he told the Brahmin to come later. Saraswathibai observed her husband's behaviour for nearly six months. Taking pity on the Brahmin, she gave her diamond nose-stud (given by her parents during wedding) to him, as she had no cash with her. The Brahmin went home and sent his son to sell it in the bazaar. Unknowingly, the boy went to Srinivasa's shop and offered to sell it. Srinivasa identified that it was his wife's. He told the boy to come the next day and kept the stud in a box, locked it and went home. He asked his wife to show her nose-stud. She said that while bathing, she kept it in the 'pooja' room. He ordered her to bring it immediately. Fearing that he would definitely torture her if she did not produce the stud, she decided to commit suicide by consuming poison. When she was about to drink the poison from a bowl, she found the stud in the bowl. She wondered and realised it to be God's blessing. She gave it to him.

The perplexed Srinivasa took it to the shop and opened the box. Lo! The stud was not there! How it was possible that the stud disappeared from the locked box? When pressed to tell the truth, his wife revealed everything. He thought that the Brahmin was none

other than God Himself. Repenting his behaviour, he prostrated at her feet and begged pardon. He told her that from that moment, he too would be a servant and devotee of Sri Panduranga. She felt very happy. He distributed all his property to the poor and Brahmins.

They then started for Pandaripuram. On the way, they rested in a village. There, Panduranga appeared to Srinivasa in dream. As per the Lord's order, they went to Hampi and met Sri Vyasa Raya and told him about Panduranga's order in his dream and prostrated at his feet. Vyasa Raya accepted him as disciple, gave initiation and named him as 'Purandara Das'. From Hampi, they went to Tirumala. He had the finest 'darshan' of the lord. But, he felt that the Lord could not see him as His eyes were more or less covered by the wide 'namam' (mark on the forehead). He thought that if one could get the feeling of Lord's presence in the heart, the whole outer world would appear as 'Brahman'. So, he closed his eyes and had the glorious 'darshan' of the Lord. While coming out of the temple, a rich man saw Purandara who appeared to the former as Lord Venkata Ramana Himself. When the rich man offered some money, Purandara rejected it and advised him to recite the Lord's name with devotion and trust. With his permission, the rich man spent the money for feeding the saints and poor people. In the feast, the Lord Himself served ghee to all of them in the guise of Appanna, Purandara's assistant.

From Tirumala, he went to Beluru and had the 'darshan' of Lord Chennakesava Swami. He felt that the idol of young Krishna was weeping. Immediately, like a mother, he sang a Kannada keerthan to console Him. The Lord appeared before him and blessed him. He returned to Pandaripuram and settled there. Daily, he would go round the town, wearing bells on his ankles, a 'Tulasi Mala' around his neck, carrying a 'tanboora' in one hand and singing Hari Keerthans, composed by him. He became famous as the Haridasa of Karnataka'. He practised the principle contained in the saying, 'We must swim across suffering, and win victory over it'. His works were named 'Purandaropanishat' by his master Vyasa Raya. He became great because of his success in living the life of piety and proving the superiority of the soul over worldly success. In a verse, he says, "The eyes which cannot see Narahari (Krishna) are no better than the eyes in peacock feathers." He criticised the practice

of people who merely shaved off their heads and posed as saints, without cultivating detachment of mind. He felt that one had to audit the mind for doing good and bad things. He says, "I have been a businessman, but now the worship of Sripathi is the only business I do." His life underwent a change because of his wife. In a verse, praising his wife, he says, "May her tribe increase by thousands, may the wives of this type increase in thousands".

As he crossed 80 years of age, he was unable to go to the Chandrabhagha for bath. Appanna used to bring water from the river. After taking bath, he would go to the temple. One day, a tired Appanna could not get up from sleep. Panduranga Himself brought the water in the guise of Appanna. As the water was brought very late, Purandara became angry and hit on Appanna's head. He hurriedly finished his bath and was going to the temple. On the way, he saw Appanna bringing water. Appanna submitted that he woke up late and pleaded his master's pardon. A stunned Purandara said, "Appanna, you had already brought water and I took bath. I even hit on your head for the delay". But, Appanna asserted that he was seeing Purandara just then for the first time in the day. Purandara then realised that it must have been the kind act of Lord Panduranga. He felt sorry for hitting the Lord even though He served water to him.

He went to the temple where he saw the priests and devotees wondering about the bump on the Lord's head. Purandara prayed to the Lord, "Thinking that Appanna brought water late for my bath, I hit upon Your head. Realising the mistake, I came to beg Your pardon. Kindly pardon me for my offence". At once, the bump disappeared.

By composing and singing the keerthans, he served the Lord for the rest of his life and finally his soul merged in the Lord, in 1564. He regarded all the religions and castes as one and propagated the cult of 'Bhakti' through his keerthans. He composed 4,75,000 keerthans. He always felt himself to be a servant to the servants of the Lord. Thus, the Kannada adage, "Dasarendara Dasari Purandaradasara", became very famous in Karnataka. He believed that to have the Lord's darshan, no one need to study the 'sastras' or visit the holy places. Only pure and selfless devotion was the requisite qualification to have the Lord's darshan. He preached only what he practised in his life.\*

# GEMS FROM ASHTAVAKRA GITA -VI

(Continued from the previous issue)

C.V.Ramana Babu

So far -

Sage Ashtavakra wanted to test whether Janaka had understood his teachings properly. “Even after knowing Brahman you seem to be eager to amass more and more wealth. Is it true?” the sage asked. Janaka says,

“A realised one is not affected by virtues and sins as these are the play of mind and not of Self. Thus the mundane activities will not affect realised souls.”

## CHAPTER 5

Ashtavakra is now teaching Laya Yoga to Janaka : The universe is like bubbles in the sea and it is like a snake superimposed on rope. Self is the ultimate reality. Maintaining equanimity in misery and happiness, hope and despair and life and death enables merger in Brahman.

## CHAPTER 6

Janaka understood that the sage taught him Laya Yoga to test him. He thought, “If for a fully realized person where is the need for Laya yoga and other sadhanas, where is neither birth nor death? This universe was not there before, now, nor in future.”

Here a doubt may arise, if universe is non-existing, what is all this which is appearing? You see elephants, horses and several visions in dream state but on waking up you will realise that they are not there. Thus, Parabrahman only is real and the universe is unreal. You see an empty pot or a building filled with space. Even if these things are removed, the space remains as it is. Thus all these appearances are false and only Atman remains. As Sri Ramakrishna said, “Till we reached the roof, we negate the stairs as something other than the roof, but when we reached the roof, we find that the stairs and the roof are of the same material.

Aham va sarva bhuteshu sarvabhutanyadho mayee!

Iti jnanatadhyatasya na tyago na graho layaha!! (4/6).

Knowing that, I am the ocean and the phenomenal Universe is like a wave is Jnana (knowledge). Here there is no renunciation, nor

destruction. Pearl is real. But its appearance as silver inside is unreal. I am indeed in all beings and all beings are in Me like a thread in pearl necklace. I am the Adhistana. The Universe is within me like bluish sky in the space (Akasa). Thus Jnana should be acquired though understanding of vedantic principles.

## CHAPTER 7

A question arises, if you don't think of laya (laya chintana), how would you face the worldly disturbances? Here the disciple Janaka answers this by saying, "Let there be worldly turbulences. Just as sweeping winds cannot disturb the ocean, the winds of worldly distractions cannot affect the all- pervading Self (Atman). Atman does not create the illusory universe because Atman is Truth itself, It is not subject to myth (illusory world). Self is Niranjana (free from infatuation and hatred). Body, mind and sense organs are impermanent and so they cannot be the Self. Self is pure consciousness.

## CHAPTER 8

So far, the sage was listening to the experiences of his disciple. Now he explains how to experience Self? (Atmanubhavam)

Tada baddho yada chittam kinchid vanchati sochati !

Kinchimunchati gruhnaati kinchidhrushati kupyati !! 1/8

Ashtavakra says: When the mind desires something and if it is fulfilled it rejoices and if it is not fulfilled, it grieves. These vasanaas become bandhas (bondages) in the path of liberation. When liberation is achieved, the mind becomes free from all desires.

Just as the lion is the king of all animals, so also only one person among grihasthas (householders) gets detached and becomes free from desires. But nowadays some sages and Gurus donning peculiar garbs are misleading innocent people with their ill-conceived preaching. Let us take an example to clarify this point. Some weavers wanted to loot a village where the residents belonged to the Kshatriya community. When they went there, the kshatriyas attacked them with weapons. Then the weavers fled the spot. While fleeing they shouted, "Beat them, kill them". Similarly these half-baked persons are giving sermons "Shun the desire, become a Jnani without themselves realising the Truth. He who is free from desires is the

real Jnani. Only such persons are liberated from the cycle of birth and death.

## CHAPTER 9

Continuing his teachings on vairagya (detachment), the sage says,

Krutakrute cha dwandwani kadaa saantani kasya vaa !

Evam jnatwe ha nirvedadbhava tyagaparo z pratee !! 1/9

To say, “This is my duty, this is not my duty” is called krutakrutam. Don’t insist that I have to do this. Secondly, don’t get entangled in joys or sorrows. These are hurdles in attaining peaceful state of mind. By following these two things, you will achieve vairagya (detachment).

Only a few can achieve detachment. Worldly pleasures, wealth, attachment to wife and children stand in your way. Infatuation for woman causes bandha from which it is not easy to escape. Illustration: A boy took Sanyas at his early age. Even though he grew up in age, he had not even heard of marriage between man and woman. He set out on a pilgrimage. On his way he saw a marriage procession and enquired, “What is this procession?” People informed him, “The boy sitting on the horse is marrying the girl of our village. Soon they will have children.”

The young ascetic after walking for some distance was tired. He slept under the shade of a tree. In the sleep he dreamt that he got married and he and his wife were sleeping on one cot placed on a well. The woman asked him to move a little bit. He started moving to his side and in this process he fell into the well. Hearing the thud, people came and rescued him. Then he said, “The woman in my dream pushed me into the well. Had it been a real wife, it would have been more disastrous.” Thus, wealth, women, children, etc., are strong bondages. Only a person who gets freed from these bonds gets liberated.

There are two types of vasanas: malina vasana (impure desires) and suddha vasanas (pure desires). By shunning impure desires and developing pure desires one can reach a thoughtless state. Thoughtless state is liberation.

-to be continued

## PRARTHANA YOGA -X

(Continued from the previous issue)

Dr. Raghavendra Rao

Next in the prayer is reciting Narayanoupanishad which is revealed to the world by Srimannayana Himself. It expounds the real nature of Parabrahman describing His all-pervasiveness, non-duality, indefinable state of Bliss. The Unmanifested's nature of existence is revealed through everything, animate and inanimate, space and time by the exposition of this sacred Upanishad. It is the essence of all Upanishads, and the true knowledge of the Brahman. It is the collection of the crown essence from each of the four sacred Vedas: the Rigveda, Yajurveda, the Samaveda and the Atharvanaveda. By chanting this holy Narayanoupanishad one has the benefit of having chanted all the four Vedas daily.

*Om Saha naavavatu, Saha nau bhunaktu, Saha viiryam Kara  
vavahai, Tejasvi naavadhiita Mastu, Maa vidvisaavahai,  
Om Shantih! Shantih! Shantih!!*

Om! May He (the all-pervading Parabrahman) protect both of us, the teacher (Guru) and the student (disciple). May He nourish us together (with knowledge). May both of us work together with great energy (Divine force) for capacity to gain knowledge. May the learning together be brilliantly clear and enlightening. May there be no animosity or differences among us. Om Peace! Peace! Peace!!

*1. Aum adha purusho ha vai Narayano akaamayatha praja  
srujeyethi. Narayanath prano jayathe. Mana sarvendriyani ca  
kham vayur jyothirapa prithvi viswasya dharini. Narayanath  
Brahma jayathe. Narayanath Rudro jayathe. Narayanath Indro  
Jayathe. Narayanath prajapathayah prajayanthe. Narayanath  
Dwadasa Aadhithya Rudra Vasava sarvaani ca Chandagmsi.  
Narayana deva samudpadyanthe. Narayanath pravarthanthe.  
Narayane praleeyanthe. Eethath Rig veda siro adithe.*

Narayana, the best in Purushah (Purushottam) has willed the creation with no desire. Accordingly the vital force (Prana) is born of Narayana. So as the mind and all other senses (the quartet of internal senses (Anthahkarana chatusthayam) - the mind, intellect, the contemplative faculty and the ego; the five sense-organs of

knowledge (Jnanendriyas) - the skin, eyes, ears, tongue and nose, and the five sense-organs of action (Karmendriyas) - the speech, the hands, the feet, the organs of excretion and the organs of regeneration) - have originated from Narayana. The rudimentary five elements - space, air, fire, water and earth - are also evolved from Narayana. The Creator Brahma too, is born of Narayana. Rudra, responsible for dissolution, is also born of Narayana. Indra, the lord of the worlds, is born of Narayana. All Prajapatis have been born of Narayana only. So also the twelve Suns, the eleven Rudraas, the eight Vasus and all the Vedas (the primordial sacred meter have been born of Narayana. All those (mentioned above) are being created of Narayana, well sustained in Narayana and finally dissolved into Narayana only. Thus is read, the crown essence of Rigveda.

*2. Adha nithyo Narayanah. Brahma Narayanah. Shivascha Narayanah. Shankrascha Narayanah. Kaalascha Narayanah. Disascha Narayanah. Vidhisascha Narayanah. Oordhwascha Narayanah. Adhascha Narayanah. Anthar bahischa Narayanah. Narayana evedgm sarvam yad bhootham yachcha bhavyam. Nish kalanko niranjano nirvikalpo niraakhyatha suddho deva eko Narayanah. Na dwitheyesthi kaschit. Ya evam veda sa Vishnureva bhavathi sa Vishnureva bhavathi. Ethad Yajur veda siro adithe.*

Now Narayana is eternal. Narayana is Brahma. Siva, too, is Narayana. Indra is also Narayana. The rudimentary five elements, starting from the space (ether), air, fire, water and earth are also Narayana only. All Times, past, present and future, are also Narayana. The directions - North, East, West and South - are Narayana. The intermediate spaces between directions are also Narayana. Above all space is Narayana and below all space is Narayana. Inside and outside the Creation is Narayana. The Creation so far and Creation in future are also Narayana. Blemishless, serenely pristine, pure, with neither any thoughts nor doubts, and with absolute brilliance, the only God is Narayana. No second one is existing. Whoever realises this (the real nature of Narayana), he himself becomes Narayana only, and he definitely becomes Narayana. Thus is read, the crown essence of Yajurveda.

3. *Aum ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Aum ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Ethadwai Narayanasyashtaksharam padam. Yoha vai Narayanasya ashtaksharam pada madhyethi. Anapabroova sarva mayurethi. Vindathe Prajapathyam rayasposham gowpathyam thatho amruthathwamasnutha ithi thatho amrutha masnutha ithi. Ethath SamaVeda siro adithe.*

‘Om’ has to be said in the beginning, followed by ‘namah’ and ‘Narayanaya’ is spoken at the end. ‘Om’ constitutes a single letter, where as ‘namah’ has two letters and ‘Narayanaya’ constitutes five letters. These eight letters together form the Maha Mantra, ‘Om Namō Narayanaya’. Whoever repeats this eight-lettered mantra slowly (does japa) without any pronunciation defects he shall be blessed with full life span. He shall acquire leadership qualities, gain very high positions and shall be possessing limitless prosperity and wealth (land, cows, money and jewellery). Those who realise the essence of this mantra and practise it regularly in their daily spiritual activity (anushatanam) shall attain immortality. They shall surely attain immortality. Thus is read, the crown essence of Sama Veda.

4. *Prathyganandam brahma purusham pranavaswaroopam. Aakara, Uukara, Makaro ithi. Thaa anekadha samabharatta dethadho mithi yamukthwa muchyathe yogi janma samsara bandhaath. Aum namo Narayanayethi manthropasako vaikuntabhuvanam gamishyathi. Thadidam pundareekam vignana ganam thasmad thatti dhabamathram. Brahmanyō devaki puthro brahmanyō madhu soodhanam. Sarva bhoothasthamekam narayanam karana purusha makaranam parabrahmom. ethad adharva siro adithe.*

The trinity, ‘Aa’ ‘Uu’ and ‘Ma’ constitute into ‘AUM’. Aum in the form of Pranava is that which is manifested in every being as Truth, Existence and Bliss in the form of Brahma Purusha. The Yogi (student of yoga) who meditates on this Aum, the Pranava, is freed from the bondage of the mundane worldly existence. The one who worships steadily and regularly the eight-lettered sacred hymn, ‘Aum Namō Narayanaya’, shall attain the abode of Lord Vishnu, the Vaikuntha. That Vaikuntha is not that which is somewhere, it is in

the form of eternal wisdom that lies in the Lotus like heart (Pundarikam) of a yogi. The splendour of its light is seen momentarily as streaks of lightening. That Lord of Vaikuntha, who killed the demon Madhu (thus known as Madhusudana), and who is the son of Devaki, Sri Krishna is the Parabrahman only. The same Parabrahman, Narayana, dwells in all beings, is also the cause of their existence and causeless for its own existence. Thus is read, the crown essence of Atharvana Veda.

*5. Pratharadhiyano rathri krutham papam nasyathi. Sayam adhiyano divasa krutham papam naasyathi. Tat sayam pratharadhiyano papo apapo bhavathi. Maadhyam dinam aadhithyaa abhimukho adhiyana pancha maha pathako upa pathakath pramuchyathe. Sarva Veda parayana punyam labhathe. Narayana sayujyamvaapnothi. Sriman Narayana Sayujyam mavapnothi a evam Veda. Ithi Upanishad.*

Those who read this Narayanoupanishad early in the morning, all their previous night's sins are destroyed. Those who read this in the evening, all their day's sins are destroyed. Whoever reads this both in the morning and the evening, however sinful he be, all his sins are completely destroyed. The one who reads this in the afternoon facing (addressing) the Sun shall be freed from all the five great sins (pancha maha patakamulu) and their subsidiary sins (upapatakamulu). One will benefit the holy effect of reading all Vedas. The one who thus realises the essence of Narayanoupanishad and experiences it shall attain oneness with Lord Narayana and surely attains oneness with Lord Srimannarayana. This is all the essence of the Upanishad.

*Om Saha naavavatu, Saha nau bhunaktu,  
Saha viiryam Kara vavahai, Tejasvi naavadhiiita Mastu, Maa  
vidvisaavahai, Om Shantih! Om Shantih! Om Shantih!!*

Om! Peace from afflictions due to the material sufferings (adhi bhautika taap)! Peace from afflictions due to sufferings caused by Nature or Divine forces (adhi daivika taap)! Peace from afflictions due to disturbances from the internal senses and physical body (adhyatmika taap)!!

- to be continued

## SUNDARAMURTHY NAYANAR - II

(continued from the previous issue)

-Ramaswami S.

Navalur is a village in central Tamilnadu. Once there lived in that village a devout Brahmin, Sadayan by name. He and his wife Isaigani were a devoted couple and dedicated to the service of Lord Siva and His bhaktas. By the grace of Kailasanatha, Sundarar was born to them whom they christened him as Nambi Arooran. By virtue of his handsome personality and intelligence, Arooran became the pet of every villager.



The child became playful as he reached three years of age. Impressed by his childish pranks, Sadayan presented a small chariot to Arooran, who was pleased with the gift. He tied a rope to the chariot and started pulling it on the village streets in a playful manner much to the delight of other children.

One day the local king Narasinga Munaiyan happened to pass through Navalur in his palanquin and watched Arooran pulling the chariot. Charmed by the child's play, he got down from the palanquin and fondled the little fellow by physically lifting him on the shoulder. The child also responded with a beaming smile.

On enquiry, the king learnt that the child was the son of Sadayan, who was a great scholar and well known to him since his boyhood days. He then went to the house of Sadayan who was happy to receive the royal visitor. Narasinga Munaiyan hugged the humble scholar and proposed that the child be brought up in the royal palace. Sadayan readily agreed on condition that Arooran should be sent to his parents now and then. The king consented to the condition and took the child in his palanquin to the palace.

From then on, Arooran grew up in royal comforts with occasional visits to his parents. The king asked Sadayan to impart his son all the scriptural knowledge in the palace itself. As the child reached the age of seven years, Upanayanam was performed and by then Arooran achieved scholarship in all shastras and Tamil poetry.

When he turned sixteen, Sadayan wanted to perform the wedding of Arooran with the permission of the king. Soon they found a good match for him in a nearby village. The bride-to-be was the daughter of a devout person belonging to the Shadangavi

Brahmin sect which was noted for its mastery over all the six Veda Angas. An auspicious day was fixed for the wedding, and all kith and kin of Sadayan assembled in the village a couple of days earlier to witness the gala event. Arooran was attired in sparkling silk clothes and decorated with costly ornaments. He then rode a beautiful white horse and reached the wedding venue, amidst the chanting of Vedic hymns by purohits.

As the muhurtam was approaching, suddenly an old Brahmin arrived at the spot, holding an umbrella and a hand bag, and thundered: “Stop all proceedings.” When some stunned elders angrily asked the old man why he was doing so, he replied: “This bridegroom is my slave and he cannot marry without my permission.”

Arooran was amused and asked the old man “Are you mad? Can a Brahmin be a slave to another Brahmin? Further, I am seeing you only now, and how can you claim to be my master?” “So what? You may not have seen me before, but your grandfather had given me in writing that he and his successors, including you, would be slaves to me. I have in my possession the palm leaf document to prove my case.”

“Please show the palm leaf. I shall prove the falsity of your claim,” demanded Arooran. The old man laughed boisterously and said: “How can I part with it? If I were to do so, you will tear it off and I would lose my proof.”

Enraged, Arooran tried to snatch the palm leaf from the old man who, however, avoided him by running hither and thither. After a hot chase like that, the old man was exhausted, and Arooran forcibly took the palm leaf and tore it to pieces.

Thereupon, the old man addressed the elders in the gathering thus: “Look at the behaviour of this lad. What does it show? He has indirectly confirmed that he is my slave by tearing off the palm leaf authenticated by his grandfather.”

The puzzled elders in the gathering tried to assuage the angry old man by saying, “Sir, don’t get perturbed. You say he is your slave, but he refutes it. Please tell us the background of your claim so that we can come to some conclusion. First tell us who you are and from where you have come.”

When the old man said “I belong to Tiruvennainalloor”, Arooran intercepted, “In that case, the dispute has to be settled there only.”

“You are right. Come on, let us go to Tiruvennainalloor,” the old man said and started walking. Arooran, Sadayan and some elders followed the old Brahmin. -- to be continued

## A GREAT EXPONENT OF ADVAITA



### Sri 108 Dandi Nirmalananda Giri Swamiji

It is with deep regret we inform our readers that Sri Dandi Nirmalananda Giri Swamiji, after a brief illness, attained salvation in the early hours of 12.07.2023 at Sri Kali Gardens Ashram.

Sri Swamiji was staying in the Ashram at the behest of Sri Mataji for a brief period. He adored Sri Mataji as a personification of Sri Jaganmata and used to address Her as “Maa Amma”. He frequently visited the Ashram and delivered His wonderful divine messages on devotional and non-duality subjects. He was an eloquent orator and a man of humour and wit.

Recently at the time of Golden Jubilee celebrations of the Ashram, established by Samardha Sadguru Sri Hamumat Kali Vara Prasada Babuji Maharaj, Sri Swamiji said,

“There are three obstacles on the spiritual path which one must get rid off to attain Self-realisation. They are: *Mala Dosha* (physical and mental impurities), *Vishepa Dosha* (internal and external disturbances) and *Avarana Dosha* (curtain of ignorance). For instance, there is a mirror full of dust which is covered with a cloth. If you want to see your face, you have to remove the cover first and then wipe off the dust. Similarly you have to remove these three impurities to achieve control of mind.

“By *Sravanam* (listening) to sayings of the Guru with complete faith, the *Mala Dosha* is removed. When Guru Drona said, ‘Arjuna!

See those cuckoo (*Chetaka*) birds’, Arjuna replied ‘Yes’. Then Drona said, ‘No! They are actually cranes’. Then Arjuna said, ‘Yes they are cranes only. When Drona asked as to why he agreed with him in both cases, Arjuna replied, ‘The birds are not important. Your words are of prime importance for me.’ Those who do Sravanam like Arjuna will be liberated in this birth itself. While *Vishepa Dosa* is removed by spiritual practices like Japa, meditation, etc., *Avarana Dosha* is removed by following the Sadguru’s teachings with absolute faith and trust. *Guru Vakyam tu kartavyam!*” At the end, Swamiji blessed the devotees thus: “By listening to and following the Spiritual Master’s teachings, may all of you attain the state of ‘Aham Brahmasmi’ (I am Brahman) and ‘Tat Twam Asi’ (Thou Art That) state by the grace of Sadguru!”

Sri Swamiji was the founder of Sri Ashtalakshmi Peetham in Tenali. He had widely travelled across the country spreading the Vedanta teachings all over. All the devotees will cherish His teachings forever.\*

### OBITUARY

Smt. Konda Seshulamma, aged 90 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday, 21.08.2023.

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

### OBITUARY

Sri Mylavaram Janakirama Sastry, aged 77 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday, 12.09.2023.

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

## KAIVALYOPANISHAT - XXIII

(Continued from the previous issue)

Rekha Prasada

In the above context Sri Mataji quoted the example of the rope-snake illusion (rajju-sarpa bhranthi). At the time of dusk, just before complete darkness of night, when it is not total darkness, a person travelling on the way passes by a rope and mistakenly identifies the rope as a snake. His illusion creates fear in him to the extent that he believes he could hear even the snake's hissing and see its movement. He seeks help of another person, who brings a lamp and a staff to kill the snake. In the illumination of the lamp the true nature of the snake is revealed. In fact, it is not a snake but in reality it is a rope, and his fear vanishes. It was a rope only all along lying there. In darkness and, in the illumination of the light, it was a rope only. In between these two situations, this person's mind became illusory and confirmed for himself that it was a snake. A snake was never there - not in the past, present or future. The culprit is his mind that created this illusion which gave rise to fear. The bright illumination dissipated the fear and illusion.

Similarly, the world that we see has no power to sustain itself. In fact, it never has its own power or energy. The Paramatma, the Existence Absolute or the Indivisible Awareness, is the substratum that manifests in the physical, subtle and causal bodies, in all three states or cities (puratrya). The world existed and is existing now and always, before and after we acquire this knowledge, because of the Brahman, the Substratum. The variety of creation has originated from Him who is playing in the three cities (Purams) as the individual. The three cities resolve in Him. The anxiety the individual felt in the Dream State is nothing but the creation of the mind (manas) in subtle form. Once a person is awake, the picture seen in the dream disappears.

Sri Mataji, at this time, sang a verse from a Telugu Bhajan (Sri Gurudev's composition). Essentially, the verse says that at all times (past, present and future) it is the Paramatma that is shining, He destroys the darkness of ignorance, He is immersed in the ocean of Bliss and immerses all of us in that ocean called Bliss and floats us on the surface of the ocean of Bliss. Thus, he plays with the creation. The Bhajan starts like this -Who can know or is it

possible to know Babu (meaning our Gurudev), the little Krishna! This verse expounds the Divine Truth - the entire creation has originated from the Paramatma, who is the Substratum that illuminates and energizes the entire creation, also supports and energizes the element of space (Akasam), all the stars and planets in that space. Thus explaining, Sri Mataji remarked that we are discussing and learning about the most significant and the greatest of all things. Our Gurus have made us sit in the lap of Kaivalyam (Liberation). Wherever we see, there is nothing but the ubiquitous nature of the Atma.

Sri Mataji concluded that day's discourse with Her divine blessings, saying that everybody should be able to perceive and experience the omnipresent Paramatma and to that end, our Guru should bestow on us the required devotion, energy and wealth of knowledge. "Where are we all?" Sri Mataji questioned the congregation and answered it herself as follows: "We are all in Kaivalyam (Liberation). Can we see Kaivalyam or reach for the same? We cannot see it but reach for the same." Sri Mataji explained in what form it is reachable - when the mind is in a sublime experience. Giving the following analogy, Sri Mataji explained what happens in that state: If we place a sweet thing or a spicy hot substance on the tongue, the tongue is capable of recognizing the taste and tell us more or less of that sweetness or hotness. The tongue gets this power of recognition through the mind. There is yet another source of Eternal Energy from where the mind gets this capability or power of recognition; the mind then recognizes that the Eternal Energy is the True Self and is just in that state.

Lord Krishna in the Chapter 6, Verse 4 of the Gita declared that each individual should lift himself up through his own effort and not let the Self go down; for, it is the friend of the Self and also its foe. In other words, if one conquers one's mind then the individual is a friend to one's own. An unconquered mind is an enemy to one's own Self.

When viewing the outside world, the mind is there by itself. The mind experiences everything through the sense organs; expresses the worldly materialistic experiences through the sense organs. The good and bad in all things are also expressed by the respective sense organs. Sri Mataji explained as to how the mind should be

and will be in matters relating to God. We listen to divine music or chanting, participate in Puja, and our mind is taken to a sublime state. We are accustomed to attaching our mind to worldly things; we think a lot and be in doubt; consequently, we hesitate to allot a decent amount of time to Mahatmas' discourses. If the mind willingly accepts matters relating to Divinity, that willingness will automatically transform the mind into a loving mind. Such a mind, on hearing about the glory and might of the Almighty expressed through the entire world of gross forms and names in the universe (Virat Swaroopam) just withdraws into the real Self. Then words like peace and unrest of the mind are not uttered. We actually experience Bliss, and say that the heart is rejoicing and we feel gratified. These words are expressed through our conscious perception of the Buddhi, the discriminatory power. This experience is felt by all. When it comes to divine matters, the mind experiences the Truth and the mind has no existence in that state. This is Liberation (Mukti). In Vedanta, this state is described as "manolayam mukti layam yadardhaha", meaning when one is experiencing the Truth, the mind ceases to exist. This is Liberation and this is the actual truth. We don't get Liberation by the death of our physical body. We have to achieve this state while still living.

-- to be continued

### **OBITUARY**

Sri Malladi Suresh Sastry, aged 86 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 24.09.2023.S

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

Devotees who performed noble deeds in their previous births will get an opportunity to do Guruseva in their next birth. Such devotees can complete the tasks given by their Master.

---Sri Babuji

## CLEAR YOUR DOUBTS

**Devotee:** Amma, do you believe in rebirth? Is there really rebirth?

**Sri Mataji:** Definitely there is rebirth. Our Guru Maharaj used to say, “In olden days, the Westerners never believed in rebirth. But now, even they are convinced about rebirth of the individual soul.

We see some children exhibiting great skills in various subjects. In our Ashram, a one- and-half- year-old girl used to reveal some deep secrets of philosophy. Guru Maharaj used to tell us that that child was a great Rishi (Sage) in her previous life. Now, you have a five-year- old-boy solving very difficult mathematical problems. We see a three-year-old boy telling the names of the ragas and giving notation for any piece of lyrics. We call them child prodigies. How do you explain these phenomena?



All the traits we have now, good or bad, are all acquired from our previous births. Even Lord Krishna has stressed this fact in the ‘Bhagavadgita’. “Bahunime Vyateetani Janmani tava cha Arjuna - Tanyaham Veda Sarvani - Natvam Vetha Parantapa” (Oh Arjuna! You have gone through many births before. I know all about them but you do not have any knowledge about them”. I think, this ignorance of our previous births is a real bliss. If we were to remember our past births, imagine what chaos we would be facing!

Lord Krishna also said in the ‘Gita’ that our sadhana or spiritual practice will not go waste if we die without reaching our goal. Our good deeds will pave way for a better life in the next birth and we will continue our sadhana (or practice) from where we have left it in our previous birth. For this, Guru Maharaj used to give a very good example: ‘Suppose you have started your journey from Ashram to visit Goddess Kanaka Durga temple in Vijayawada. As it became dark and your vehicle had broken down at Mangalagiri on the way, you are forced to stay there that night. When the day dawns and your vehicle is repaired, you restart your journey from Mangalagiri and not back from Ashram, since you have already covered 10 km. out of the 15 km. distance. Now you just have 5 km. to reach your destination.’ This is a beautiful example for us to ponder over.\*

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## Pictures of Sri Mataji's America visit



Visits  
Sri Varanasi Kaliprasad's  
house at Edison

Prardhana  
at Kaliprasad's  
house



Sri Mataji's  
Satsang in  
Sri Siva Vishnu Temple  
Edison



Committee members  
of the temple honouring  
Sri Mataji



**Pictures of Sri Mataji's America visit**



**Visits  
Sri G.Vijayababu's  
house at Michigan**

**Visits  
Sri Srikant's  
house at Raleigh**



**Visits  
Sri Sreemam's  
house at Apex**

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