



Samardha Sadguru

Jan. - Mar. 2024

Spiritual Magazine (Quarterly)

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Sri Goda Devi

Pictures of 35th Punyaradhana of Sri Sadguru Dev
celebrated from Nov. 30th to Dec. 7th at Sri Kaligardens



Oath taking
ceremony

Lighting the
Lamp ceremony



Circumambulation of
Lotus feet of
Guru Dev

Sri Sadguru
Laksha -
Namarchana



SAMARDHA SADGURU

Spiritual Magazine

Srikaligardens Ashram-522 508 Guntur Dist.

Ph : (0863) 2293564, 2293206

email: sadguru_english@rediffmail.com

web site: mathaji-babuji.org

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	MAY BABUJI'S AND MATAJI'S	
	BLESSINGS BE SHOWERED	
	ON YOU ALL	
	ON THE OCCASIONS OF	
	NEW YEAR AND	
	SANKRANTHI	

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Editor: **Dr.Ramaswami Sampath.**

Formerly of 'THE HINDU', VIZAG

Sri Mataji's Benediction

TAKE CARE OF AGED PARENTS

Once on the day of Vinayaka Chavithi, Sri Babuji Maharaj asked the devotees 'Have you noticed the Pranava form of Vinayaka?' While we were all in a quandary, 'You innocents! Sri Ganesha's trunk is in Pranava form,' said Sri Babu.

Once I went to visit Sri Dundi Ganapathi in Vijayawada. To see the 63 feet tall statue of Lord Ganapathi, one has to look up. That means you need upward vision. The feet are visible in front of the eyes. To see his face, one needs to look upwards. Sahasrara comes when the Mooladhara, Swadhithana, Manipuraka, Anahata, Vishuddhi and Ajna Chakras are crossed. There the Supreme shines.



Ganapati Upanishad begins with

Om namaste ganapataye|twameva pratyaksham tatvamasi|
twameva kevalam kartasi| twameva kevalam dhartasi |
twameva kevalam hartasi|
twameva sarvam khalvidam brahmaasi |
twam sakshatatmasi nityam||

Ritam vachmi| satyam vachmi||

('O Ganapathi Swami! You are the Tattvamasi. You are creating, sustaining and dissolving the universe within yourself. You are Parabrahma, You are Atman in reality, This is truth, truth only')

Creation, sustenance and dissolution are caused by an unmanifest infinite power. When that power shines in us, we can do our best. That is Guru Shakti. If it moves out, the person is said to have died. What comes after death are just last rites. Therefore, before death occurs, we have to make sense of this human birth which we got due to our virtues from earlier births. God is invisible. Lord comes in the form of Mahatmas bearing human form to uplift human beings. Such a Samartha Sadguru Murthi is Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj. Out of ignorance we see Him as a common human being. If we believe him to be the real God and take refuge at His feet, He takes us to our destination.

Now let's come to Ganapathi. We all know about the birth of Ganapathi. Once, Goddess Parvati before taking bath made an image out of the flour she smeared on Her and brought it to life. He is the adorable Ganesha. That means he is the mother's son. She gave him a weapon called Shakti and told him to keep guard so that none came in, and went to bathe. Meanwhile, Lord Siva, who had burst the stomach of a demon named Gajasura, hurriedly came to Parvati and was stopped by this boy. The Lord cut off the boy's head and went inside and was conversing with Goddess Parvati, when the matter of this boy came up. Lord Siva said that he cut off the boy's head and came inside. After consoling the grieving Parvati, He brought the head of Gajasura, whom he had killed, and affixed it to the boy's torso and infused life into the body. Thus Parvati's son got the name Gajanana.

When all the deities prayed to grant them a leader of the Ganas, Lord Siva called Vinayaka, the elder son, and Kumaraswami, the younger one, and said, "Whoever among you returns first after bathing in all the Tirthas, they will get the Ganadhipathya." When Ganapathi was worried about his weakness, Parameshwara and Parvati consoled him and said, "Son! Don't you know that if you perform pradakshina three times to mother and father, it is as if you have bathed in all the tirthas?"

Lord Siva taught Vinayaka the Narayana Mantra. Ganesha recited the mantra and performed three times pradakshina to the parents. In the meantime, Kumaraswami noticed to whichever tirtha he went, Ganesha was seen going before him and finishing his bath first. Kumaraswami came back and said, "Only my elder brother deserves this position." Lord Vinayaka was appointed Ganadhipathi and thus he got the name Ganadhipathi.

Who cares for their parents properly today? It is sad to see how parents are treated when they get old. Parents are living gods. So, serving parents is the first duty children.

The scriptures say that three things are necessary to make our birth worthwhile - human form, desire for moksha and refuge at the feet of Mahatmas. By virtue of good deeds done in earlier births we are blessed with our Samardha Sadguru. If you follow the direction of the path shown by Him, salvation will be easy.

May Gurudev grant us all strength, devotion, wealth and spiritual knowledge! Stay Blessed!*

From the Editor's desk:

LET'S REGAIN OUR DIVINE BLISS

Om Gururam Namaste!

'Happy New Year!', dear readers of this spiritual quarterly. The year 2024 C.E. has dawned, raising naturally fresh hopes and aspirations in our minds, having undergone the trials and tribulations of the year gone-by. Thanks to the grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and the blessings of Poojya Yogini Sri Chandra Kali Prasada Mataji, we have steered through those trying circumstances. And the same grace and blessings would ensure that our current hopes and aspirations were not belied.



The aim of each individual human being is attaining happiness in full measure. What is happiness? The definition may vary from person to person. One may wish that every sweet dream of his or hers should be fulfilled. Conceding that dream comes true, will that happiness be durable? After a while, it would fade and one would start dreaming of another sweet happening. Like that it would lead to a chain of sweet dreams with no end in sight. Will fulfilling each of those dreams bring everlasting happiness? Not at all, because clamour for material things can never be satiated.

This issue carries an article, 'Battle between mind and heart' (Page 36) by Master P. Mukund which narrates the plight of a fisherman with his find of a magic dice that can fulfil three of his wishes, and his ending up with the back-to-square-one feeling. The fisherman's story illustrates that ordinary human beings do not know what to ask for, given the choice of a boon. As a rule, we ourselves do not know what we should seek. We pray for 'Preyas' (momentary pleasures), while Sadguru Maharaj (God) wants to grant us 'Shreyas' (enduring happiness). That is the difference between ordinary mortals and the Satya Guru, who is the embodiment of Bliss (Anandam).

The 'Guru Gita' describes the Guru thus:
'Anandam anandakaram prasannam
Gnanaswaroopam nijabhavayuktam
Yogindrameedyam bavaroga vaidyam
Srisadgurum nityam aham namami'.

(I bow constantly to Sri Satguru, who is the Bliss personified, who grants that Bliss to the seeker, who is the embodiment of Gnana, who is the essence of the ultimate Truth and understood as that very Truth, who is the leader of all Yogis and who is the healer of our accumulated diseases or sins birth after birth). Sri Babuji used to emphasise in His discourses that all of us are basically in a state of Bliss like Him, but somewhere down the line our accumulated dirt ('vishayadulu') has eclipsed that Bliss. "You should wipe out those blemishes by the cleaning process called meditation on the Lakshyartha bestowed on you by the True Master. Once those unwanted appendages are eliminated by the 'dhyanaagni' you will also experience your original state of Bliss," says our Sadguru Maharaj.

But the meditation process is easier said than done, because once we sit for meditation, our mind gets bombarded with all sorts of unwanted visions, as if on a cinema screen. How to get over this problem? Sri Mataji reassures us: "Do not worry. Make the meditation process as your regular practice at least twice a day. Of course, the mind like a monkey would jump from one vision to another. Do not force it, but cajole it by having a dialogue indicating that there are greater things to wish for than those cheap thoughts. Even great personages like Sri Adi Sankara and Saint Thyagayya had this problem, and by having a constant dialogue with their Soul, they achieved the desired end. What matters is your perseverance with such a 'sadhana' and not to stop until the goal is reached."

Dear fellow seekers of Truth, let us put into practice what Sri Babuji and Sri Mataji have been instilling in our minds, namely constant 'sadhana'. By their grace and blessings let us regain the divine Bliss that is already shining in us.

Jai Gurudev!*

Thus Spake Babuji KRISHNA TATWA-II

(Continued from the previous issue)

Sushumna Prasada

Well, among the ten incarnations of God, our concentration has to be fixed on Lord Krishna alone who is the real hero of the Bhagavadgita as well as the Mahabharata. Lord Krishna started performing miracles even before He assumed the incarnation of miracles and glory. In this incarnation, He performed miraculous deeds which were never performed in the past nor can be performed in future.



For example, soon after the wedding of Devaki Devi (sister of king Kamsa) and Vasudeva, Kamsa heard a celestial voice (Akasvani) that the eighth child that would be born to his sister Devaki Devi would see his end. King Kamsa who was so far very happy driving the chariot in which his sister and brother-in-law were travelling got suddenly shocked as if death approached him that very moment. He was informed that it is the eighth child who would put an end to his life. Thus, actually there is a gap of at least ten years to get his life reformed. Maharaj Parikshit attained salvation within seven days which were at his disposal. But, in this case as a contrast King Kamsa took ten years to worsen his physical and mental stature to attain salvation. He was completely immersed in the ocean of sorrow and lost his mental stability. Kamsa who was so far at the height of happiness was totally immersed in an ocean of sorrow and uncontrollable anger. He immediately got the newly wedded couple arrested and placed in prison. Though Lord Krishna, as an incarnation of sublime love, gave ten years of precious life to Kamsa to reform himself and attain immortality, he totally wasted his life with the fear of death, instead of making the best use of the time at his disposal. Being terrorised by death, without waiting for ten years, he experienced the fear and sorrow of death for a decade. This one decade appeared to him like one century. That shows the inestimable glory of Lord Krishna even

before He took His incarnation as the baby of Devaki Devi and Vasudeva. The incarnation of Lord Krishna is thus full of miracles and Divine Glory.

It is said, 'Child is the father of the man'. Lord Krishna proved this fact by giving instructions to Vasudeva. He offered His Darshan to Vasudeva as Sriman Narayana and directed him to take Him to Vrepalle by crossing river Yamuna which will give him way. Lord Narayana asked him to take the baby to Nanda and Yasoda's house where the Divine Mother had taken birth as 'Yoga Maya'. Lord Krishna directed him to bring that baby to the prison after placing Him beside Yasoda.

Thus, it was the inestimable fortune of Yasoda and Nanda to enjoy the miraculous and glorious actions of Lord Krishna in Gokulam till He attained the age of eight. The supreme glory and fortune of the couple Nanda and Yasoda are beyond words, as they enjoyed the incredible fortune of witnessing the miraculous and mischievous actions of Baby Krishna. Lord Krishna took the human form as the eighth child of Devaki Devi in the month of Sravana; for Sravana month symbolises 'Sravana'. What you hear with deep attention goes into the mind thoroughly and makes you concentrate on what you like. It is to be done with absorbed attention (Sradha). It leads you to timely solution to any problem.

Eight is an important number in the incarnation of Lord Krishna. He was born as the eighth child of His parents. He took His birth on the eighth day (Astami Tidhi). Astami removes the difficulties (Ashta Kastamulu) and offers eight types of fortune (Ashta Isvaryamulu). The eight consorts of Lord Krishna (Asta Laxmis) bless humanity in eight ways. Those who serve Lord Krishna with utmost devotion will be the recipient of the blessings of eight Laxmis and become the recipients of eight types of fortune. The letter 'Go' is very important in the incarnation of Lord Krishna. It is the Gopikas and Gopa balakas along with cows (Govulu) played with Lord Krishna. To enjoy the miracles and mischievous deeds of Lord Krishna was their extreme fortune. The nectar of Gita was sprinkled on the entire humanity who proved themselves as truth seekers. It is said about Bhagavadgita : Sarvopanishado Gaavah/Doghda Gopala Nandanah/Partho Vatsa, Sudheer Bhokta/Dugdham Gitamrutam Mahath.

In this sloka, it is mentioned that all the Upanishads took the shape of cows and the milk was consumed by Lord Krishna. Pardha (Arjuna) was compared to the calf of cow who enjoyed the milk and all the intelligent devotees participated in drinking the milk. Hence, Gita, the essence of Upanishads, was given to the followers of God to be enjoyed. Hence, nothing is comparable to the supreme fortune of enjoying Krishna Tatwa by the Gopikas and Gopalakas. For them, everything appeared as Lord Krishna and nothing else. They could see nothing but Lord Krishna everywhere. It is the fortune of Gopikas to enjoy and attain wisdom by enjoying His playful, mischievous and miraculous deeds for eight years. Thus, Lord Krishna blessed Gokulam for the maximum account in His childhood at Gokulam. Taking the garments of Gopikas is symbolic of offering spiritual garments which can never be torn. 'Rasa Leela Ghattam' which happened in Gokulam is another important landmark. It is only Baby Krishna who appeared as her own for every Gopika. It proves the universality of Lord Krishna. It is indeed the highlight of His childhood glory and miracle. Every Gopika had the extreme fortune of feeling Murali Krishna as her own and nothing else was visible to them. It is indeed the illusion of Lord Krishna. It is the magic of Lord Krishna with which they could see nothing else except Lord Krishna's miraculous glory. Gopikas enjoyed the Divine glory and universality of Krishna Tatwa to the maximum extent.

Number eighteen (18) is also a lucky number in Krishna Tatwa. There are eighteen chapters in Bhagavad Gita. There are eighteen parts in the Mahabharata epic. Mahabharata war was fought for eighteen days. Hence the study of the 18 chapters of Bhagavadgita with absorbed interest and faith will make the genuine devotee to be the recipient of Krishna Tatwa to the maximum extent. Hence, Krishna Tatwa is something to be enjoyed and admired, before it is understood. Volumes have been composed on Krishna Tatwa. But, there are only a few people who can understand and follow it to the maximum extent. It will be indeed an eighth wonder of the world if it is understood fully. Hence, 'Krishnam Vande Jagadgurum' is the only homage we can pay to the Divine Lord and seek His blessings.*

A DIVINE BIOGRAPHY - XXI



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

(Continued from the previous issue)

SRI BABU WITH VADALI PINNI GARU

Sri Parasuramayya garu's sister-in-law Subbamma garu (Vadali Pinni garu) completed three deekshas granted by Parasuramayya garu and obtained Purna Deeksha from Sri Subrahmanya Sastry garu. Sri Babu, who noticed her intense zeal for self-realization, blessed her with the fortune of listening to his contemplations with Sri Parasuramayya garu in Yanamadurru. She made full use of that great opportunity and attained complete knowledge of the self by listening, remembering and contemplating, while still fulfilling her domestic chores, and became eligible for Sri Babu's affection and grace.

After establishing the ashram, Sri Babu provided a residence for her and her husband in the ashram and granted her the special support for her spiritual advancement. She did not cry when her husband Krishnayya garu left his mortal body. In place of the ocean of sorrow, Sri Babu lit the fire of contemplation in her. She explained to all her visitors that the six stages of being in the womb, taking birth, growing up, transforming, decaying and finally dying belong to the body alone and the soul that is the resident of the body is unchanging and immortal, and the true nature of herself and her husband too is that of the soul and not the visible bodies. Listening to this Sri Babu said happily, "She is a strong seed and not a weak one."

Whenever Sri Babu was having spiritual discussions with the devotees, she used to climb the staircase unmindful of the knee pain but with a keen interest to listen to Sri Babu who would say, "Don't let that old lady come upstairs. Tell her that what she wants to obtain by coming here is present there too and ask her to achieve

it there itself.” People would feel sorry for her disappointment and wonder why Sri Babu was sending her back like that. But Pinnigaru would say with a smile, “He cannot bear my suffering. His intention is to say ‘The true thing that you are seeking by coming here is present everywhere including downstairs where you are. Sit there peacefully and contemplate on it. Don’t unnecessarily take the pain of coming upstairs.’ That is the affection he has towards me,” and walk away.

During one of his Navratri discourses, Sri Babu made her stand and remarked, “This orthodox lady made me throw out my lunch plate (leaf) after lunch and clean up the place. Ask her if it was true.” She stood up and apologised saying, “Babu! It was true that I committed that great sin. But you granted me the fortune of living in the ashram out of your benevolence and rid me of the sin. To rid me of my ego and identity with the body, you are cleansing me in this manner out of pure compassion. I am blessed, Babu.” Like this, Sri Babu made her stand many times to prove that she didn’t have any ego problem and that she never identified herself with the mortal body.

When Sri Babu concluded his avatar, she didn’t lose her composure and consoled other devotees saying, “Sadguru is eternal and immortal and Sri Babu is not constrained to the visible body and he can be seen anywhere and anytime if you really desire.”

She used to regularly meet enthusiastic devotees and contemplate together on spiritual thoughts for hours without getting tired. She never bothered about sleep or food. She was always smiling and telling all about Sri Babu’s divine memories.

Owing to unavoidable familial responsibilities, her only son moved her to Hyderabad during her final days. Even though her body was separated from the ashram, her mind and soul were always attached to Sri Babu and the ashram. At last, the body also was brought back to the ashram and united with Sri Babu’s infinite presence.

-to be continued

The spiritual discourse given by Satya Guru is like performing penance. Listening to such teachings will destroy the ego and meditation will snap any attachment.

- **SRI BABUJI**

Down Memory Lane BHAJAGOVINDAM - III

(Continued from the previous issue)

Sushumna Prasada

III Sloka:

Naaree Sthanabhara Naabheedesam
Drishtvaa Maa Gaa Mohaavesam
Etan Maamsavasaadi Vikaaram
Manasi Vichintaya Vaaram Vaaram

Human life, like water on the lotus leaf, is highly tentative. Besides that, it is not an abode of happiness. All types of difficulties are there without pleasure and happiness. Human life is surrounded by several uninteresting drawbacks like sorrow, disease, deceitfulness, etc. All these facts full of difficulties surround human life. Hence we are expected to realise how short-lived is our tentative human life. The glitter of life is here, but it is highly short-lived. In this sloka Sri Sankaracharya explains that life is like a drop of water on the lotus leaf. Again it gets merged in the full-fledged stream of water in the pond.

Thus Bhagawan Sankaracharya explains how man has to keep proper distance from wealth and woman and lead a cautious life.

IV Sloka:

Nalinedalagata Jalamatitaralam
Tadvajjeevitamatisaya Chapalam
Viddhi Vyaadhyabhimaanagrastam
Lokam Sokahatam Cha Samastam

After explaining in the above slokas how man should maintain proper distance from woman and wealth, the Jagadguru, in this sloka, says how this world is enveloped by diseases, deceit and sorrow, and that man has to realise this. As long as the drop of water (life) is on the lotus leaf, the glitter and attraction are there,

but in no time it gets merged in the overflowing pond. Similarly, life is surrounded by sorrow, difficulties and deceitfulness overwhelming the attraction of materialism.

In the fifth stanza, Sri Sankaracharya points out that a person's followers would have regard and attachment towards him as long as he acquires money and position. But when the person becomes old and impoverished, nobody cares for that person. Hence human life is highly short-lived, whatever may be its attractions. If you try to understand, you will realise that the water on the lotus leaf merges in no time with the water in the pond. This points to the basic principle of Advaita theory.

In the next stanza Bhagawan Sankaracharya points out that the interest, affection and regard of your kith and kin depend on the period. As long as you strive hard and acquire money, wealth and prestige to maintain the family on a high pedestal, you will be loved and treated with regard by your family, friends and relatives. But the moment your health fails, the skin gets worn out losing its sheen, you get totally neglected by your kith and kin.

V Sloka:

Yaadvittoparjana saktah
Taavannjaparivaaro Raktah
Paschaajeevati Jarjaradehe
Vaartaam Kopi Na Prichchati Gehe

It means: 'Your followers will have love and regard for you as long as you are sturdy. Once your body bends down and starts shaking, no one comes near you to offer solace. Lord Sankaracharya stresses the truth that it is not the goal of life to acquire wealth at the final stage of life – neither husband gets attracted by wife nor vice versa. The same attitude is maintained between grandfather and grandson. Money becomes the criterion to judge the relationship between man and man. Hence Lord Sankaracharya advises man to give up his craving for wealth and get satisfied with what God has given him as his share of life.

(continued on page No. 37)

Divine Mother Speaks

PURPOSE OF OUR LIFE

Japamala Prasada

The purpose of our life is to realize our true self or Atman. This life of a human being is the greatest gift given by the Lord. Man is endowed with intellect which none of the other species in this universe has. With this intellect, man is able to differentiate truth from untruth, real from unreal and permanent from impermanent. This is called discriminative power. This great power is given to human beings alone in God's creation. So, a man's life is considered worthwhile only when he uses his intellect properly to realize his true self or Atman.



As long as man is enveloped by ego (the feeling of 'I') and attachment (the feeling of mine) he can never realize his self. For a person who associates himself totally with his body, he can never attain the ultimate Truth. He feels that his body is his Self and things and people associated with that body as "his". When one's heart is filled with lust, anger, ego, envy, impatience, jealousy and other such traits inimical to spiritual growth, he will not be able to go anywhere near the ultimate Truth. When the cup is full to the brim, how can it hold more? Same way when your heart and mind are filled with the above mentioned things and all other mundane, worldly thoughts, it can retain only the "other worldly thoughts".

One may ask "Why should we know our true self? I am happy the way I am". Well, if it is so, then why are you getting disturbed when you face adversity? Why do you feel sad, unhappy, desolate, desperate when things go against you? Have you ever paused to think that whatever happiness you say you are experiencing is only transient? Why are you getting swayed by the dualities of life such as good and bad; praise and insult; cold and heat; joy and sorrow; love and hate, etc.? It is because you are totally merged in body consciousness and whatever the body experiences you say "I am experiencing".

There is no guarantee to our life. Before our body falls, we should strive to achieve our goal. We can achieve this only under the guidance of a Satya Guru. Therefore, we must seek a Satya Guru, surrender ourselves to Him and follow His advice and practise accordingly. We can appease our hunger only when we eat the food. Our stomach can never be filled if someone else eats. In the same way if we want to achieve self-realization, we should practise constantly as our divine teacher or Satya Guru says. Never consider your Gurudev who is showing you the way to attain the ultimate Truth as a mere human being. Guru, who dispels the darkness of ignorance and spreads the light of wisdom, is none other than God in a human form. We say God because He has realized His true self.

Search your own heart. Lead your mind in the right path as ordained by your Gurudev. **Go deep into yourself.** Question yourself “Who am I?”. Remember that whatever is seen by you is not your true self. Contemplate upon the eternal, everlasting, unchanging Truth.

Remove all the debris of accumulated and acquired gunas (traits) and vasanas from your mind. Make your mind a clean slate for your Gurudev to write the mahamantra of “Tatvamasi” – “Thou art that”.

Do not procrastinate. There is not much time left. We do not know which may be our last breath. Recapitulate all that you heard from your Gurudev and put it into practice. Sravana (listening to Guru bodha), manana (contemplation) and nididhyasa (rumination) are the three steps to attain the ultimate Truth. Practise diligently with a happy mindset. Remove all the evil qualities from your heart and see the Supreme Self (Paramatman) within yourself and in the entire creation. May Lord Sri Gurudev bless everybody with infinite devotion, knowledge and steadfast mind to achieve the goal of infinity!*

The mind, on some pretext or the other, makes a person reluctant to wake up at Brahma Muhurtam. An absolutely undisturbed sleep for three hours is adequate. Further, if you can concentrate and meditate properly, you do not need to sleep at all.

---Sri Babuji

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

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 - Firsst 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

February 2024

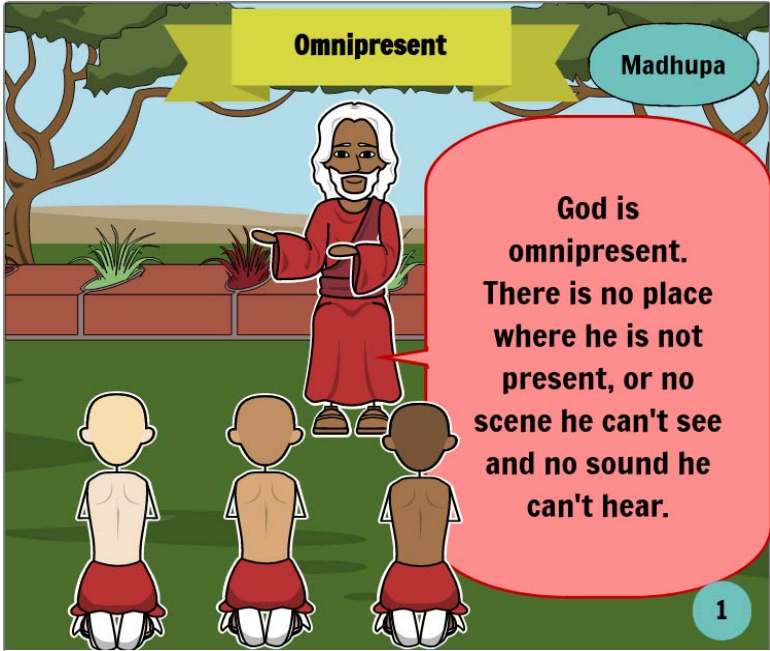
- 05 Mon - Sri Guru Dasami
- 08 Thu - Masa Sivaratri
- 09 Fri - Amavasya
- 14 Wed - Magha Suddaha Panchami - Vasanta Panchami, Sri Sarswati Puja
- 16 Fri - Magha Suddaha Saptami - Radha Saptami
- 20 Tue - Magha Suddaha Ekadasi - Bheeshama Ekadasi, Satsangam, Sri Sadguru Pada Puja
- 24 Sat - Magha Purnima - Guru Purnima - Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana

March 2024

- 05 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
08 Fri - Maha Sivaratri - 03.30 a.m. Maha Rudra Abhisekham to
Sri Guru Dev with Namaka,
Chamaka in Brindavan
05.00 a.m. Samuhika Ekadasa Rudra
Abhisekhams to Sri Uma
Ramalingeswara Swami,
11.00 a.m. Sahasra Ghatabhisekham,
Laksha Bilwarchana, Bhakta
Samaradhana,
07.00 p.m. Sri Uma Ramalingeswara
Swami Samuhika Kalyanams
09 Sat - 11.00 a.m. Sri Sadguru Pada Puja, Bhakta Samaradhana,
07.00 p.m. Nagarotsavam of Sri Uma Ramalingeswara
Swami
10 Sun - Amavasya
13 Wed - Phalgun Suddaha Tadiya - Aaradhana of
Sri Lalitananda Sarswathi Swamini,
Satsangam
25 Mon - Phalgun Purnima - Holi, Sri Sadguru Pada Puja

April 2024

- 04 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
07 Sun - Masa Sivaratri
08 Mon - Amavasya
09 Tue - Ugadi - Sri Krodhi Nama Telugu New Year -
10.00 a.m. Panchanga Sravanam,
Sri Sadguru Pada Puja, Bhakta Samaradhana
10 to 16 - Wed to Tue - Mouna Dhyana Sadhana Saptaha Sibiram
17 Wed - Srirama Navami - 05.30 a.m. Sri Sadguru Pada Puja
11.00 a.m. Samuhika Sita Rama
Kalyanams, Bhakta Samaradhana
23 Tue - Chaitra Purnima - Sri Sadguru Pada Puja *



Omnipresent

Madhupa

God is omnipresent. There is no place where he is not present, or no scene he can't see and no sound he can't hear.

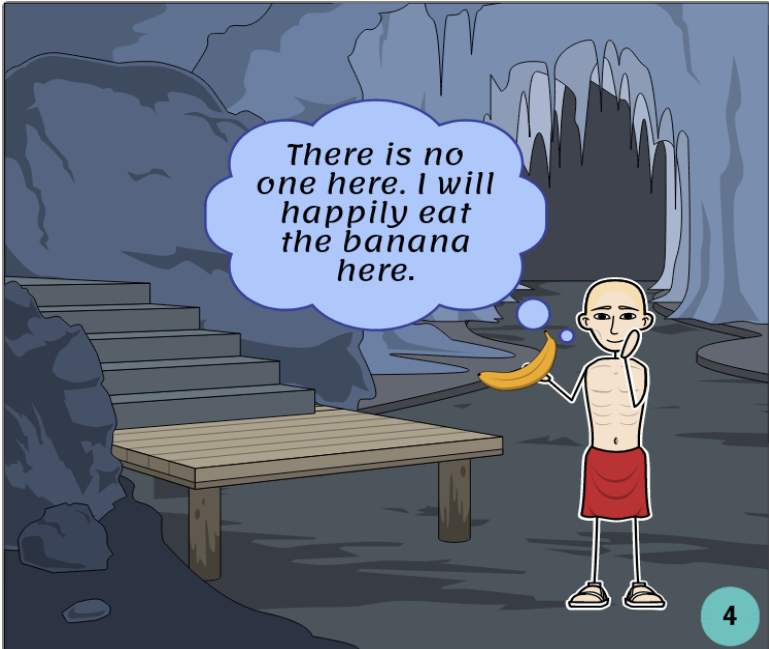
1



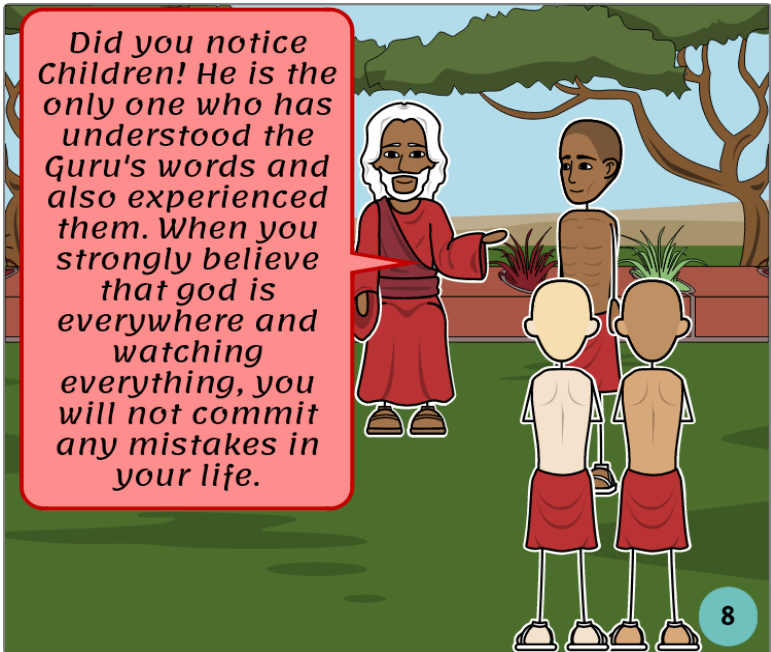
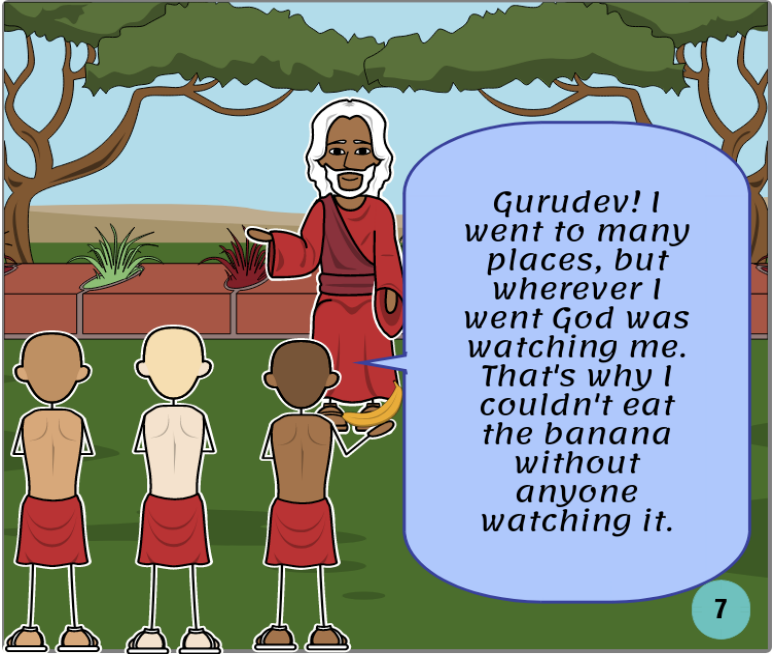
After few days...

All of you eat these bananas where no one could see you.

2







Babuji's Fables

GOD'S MERCY

Bammera Pothanamatya who wrote the epic Srimad Bhagavatam in Telugu was not only a great poet and writer but was also an ardent devotee of Lord Rama. His ishtadaivam (chosen deity) was Rama but he saw Shiva, Krishna and all other God forms as one.

Pothanamatya was writing the episode of “Gajendra Moksham” in which he describes how Lord Vishnu went to rescue Gajendra (elephant king) from the clutches of a crocodile. When Gajendra was calling Lord Vishnu with all his heart and soul, Lord Vishnu was playing the game of dice with His consort Devi Lakshmi. The minute He heard the cries of Gajendra, Vishnu started running from His abode, Vaikuntam, not calling for His vehicle Garuda, nor wearing His weapons, Gada (mace) or Chakram (discus), nor carrying his conch – Panchajanya sankham - and He was running with His hand still holding Lakshmi Devi’s sari pleet which He was holding playfully a few moments before!

Now the scene, Vishnu running in front like this, Lakshmi, Garuda vahanam, Panchajanya Sankham, Sudarshana Chakram and Koumodaki gada following Him, was described in a poem by Pothana.

Pothanamatya’s brother-in-law Srinadha was also a great poet. Srinadha was very affluent and pompous. He was always present in the courts of kings and emperors; praising them and dedicating his literary works to them, thus earning a huge fortune. He advised Pothana also to do the same, but Pothana being a staunch devotee of God refused to offer his works to mortals. Therefore, he had to live in poverty, but he was never concerned about it. His wife and son also complied with his wishes.

Srinadha saw the above poem of Pothana describing Lord Vishnu going to rescue Gajendra and ridiculed him saying that the whole episode was so unrealistic. How could Vishnu run like that without even taking His weapons? he asked. Pothanamatya’s son was listening to all this and wanted to prove to his uncle Srinadha that his father was right.

One day when Srinadha came to their house and having lunch, Pothana's son yelled from the backyard, "Oh uncle Srinadha! Your daughter Suseela has jumped into the well". Hearing these cries, Srinadha ran to the backyard, with his dhoti (garment worn by men) loosened and dangling; with his fist still holding the morsel of rice he was eating!

When he saw his uncle, coming like that, Pothana's son was laughing incessantly and said: "Oh uncle! How can you rescue your daughter with your bare hands? You came running to rescue your daughter forgetting that your dhoti is loosened and holding the food still in your hand! Now do you understand my father's writing?"
Moral: God's mercy towards all beings in the universe is immeasurable.

---Retold by Dr. Swarnamukhi Prasada

THE ABSOLUTE HAPPINESS

Happiness is the very nature of the Self; happiness and Self are not different. There is no happiness in any object of the world. We imagine through our ignorance that we are made happy by objects. When the mind goes out, it experiences misery. In truth, when its desires are fulfilled, it returns to its own place and enjoys the happiness-that is the Self. Thus the mind moves without rest, alternately going out of the Self and returning to it. The shade is pleasant under a tree but out in the open the heat is scorching. A person, who has been out and about in the Sun, feels cool when he reaches the shade. But someone, who keeps on going from the shade into the Sun and then back again, is a fool. A wise man stays permanently in the shade.

Similarly, the mind of the one who knows the truth does not leave Brahman. On the other hand, the mind of an ignorant man revolves in misery through the world, only returning for a short time to Brahman to experience happiness. In fact, what is called the world is only thought. When the world disappears, the mind experiences happiness, because there is no thought: and when the world appears, it suffers misery.

-Bhagawan Ramana Maharshi

BAJARANGABALI

My dear Chiranjeevulaara:

Do you know why Hanuman is called Bajarangabali? There is an interesting tale behind this. It reveals the intensity of the devotion of Hanuman towards his Lord, Sri Rama.

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Once, Hanuman went to the palace of Ayodhya emperor Sri Rama to pay his respects to Queen Sita Devi, whom he treated as his mother.

At that time, Sita Devi was getting ready to go to durbar with her Lord. She was sitting before a mirror to give finishing touches to her make-up and was applying sindoor (saffron dot) on her face just below the hair-parting.

“Mother, why are you applying sindoor on your forehead?” asked Hanuman.

“It is an age-old practice of housewives to apply sindoor on their face so that their husbands will live longer and longer,” replied Queen Sita.

“Is it so?” exclaimed Hanuman and hurriedly left the palace. After a while, Hanuman came to the durbar with saffron powder smeared all over his body.

Sri Rama was amused to see his disciple in that condition, and asked him “Hanuma, what is this colourful make-up?” Hanuman replied: “My Lord, Sita Mata is applying sindoor on her face so that you will live long. It is my desire that you should grace the earth by your permanent presence. Hence I have painted my whole body with sindoor.”

Sri Rama was impressed by Hanuman’s reply and called him “Bajarangabali” (The colourful and strong one).

Years later, when Sri Rama wanted to end his avatar, he asked Hanuman,

“Why don’t you come along with me to Vaikuntam?”

Hanuman asked “Will my Sri Rama be there?” The Lord replied: “No. I will be there as Lord Narayana.”

“If my Sri Rama is not going to be there, I am not interested in Vaikuntam. I prefer to be on earth only, meditating on my Lord and spreading His glory,” said Hanuman firmly.

Such was Hanuman’s devotion towards Sri Rama.

*

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*

Children, hope you liked the story. Like Hanuman, let us also intensify our devotion towards Sadguru Maharaj and Poojya Sri Mataji.

Yours affectionately,
Maathulaa*

Glorious Devotees

TYAGARAJA SWAMI

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Giriraja Brahmam was the fifth and last son of Panchanada Brahmam of Tiruvayur village, Tamil Nadu. He was the ‘court poet’ of Sahaji, king of Tiruvarur. He was blessed with five sons, the last being Rama Brahmam, also a great scholar. He and his wife Sitamma had two sons: Panchapakesam and Ramanadham, both being waywards. So, the couple prayed to their clan deity Lord Tyagaraja Swami of Tiruvarur for a virtuous son. By His grace, they were blessed with a son, with the inheritance of Valmiki, Naarada and Saraswathi on 4.5.1767. He was duly named ‘Tyagayya’.

Because of poverty, the family moved to Tiruvaiyaru. Tulajaji-II, king of Tanjavur recognised Ramabrahmam’s calibre and appointed him as the ‘main preacher’. At the age of eight years, Upanayanam was performed to Tyagayya. He became a scholar in Sanskrit, Telugu, mathematics and astrology. Ramabrahmam took Tyagayya to Sonthi Venkata Ramanayya, a great music scholar, with a request to train Tyagayya in music. Ramanayya accepted. The following were Tyagayya’s first two hymns:

“Namo Namo Raghavaya Anisam
Namo Namo Raghavaya”

“Tava Dasoham Tava Dasoham
Tava Dasoham Dasaradhe”.

Soon, he became a scholar in music. It was believed that Sage Narada himself cleared the doubts of Tyagayya, in his dream. Tyagayya sang before many scholars: “Dorakuna ituvanti seva.....” (Will I get such a service.....) in Bilahari Ragam. Much pleased by his song, Ramanayya presented to him the jewel ‘Makara Kanthi’, given to him by the Tanjavur king.

Ramanayya arranged Tyagayya’s singing before his (Ramanayya’s) father Sonthi Venkata Subbayya, also a renowned music scholar. It was proposed that Tyagayya sing for one or two hours and then meet the king. Tyagayya started Ragam. He took eight hours to complete it. So, they could meet the king the next

day only. The king was much astonished after hearing about Tyagayya's calibre.

Once, Ramanayya took Tyagayya to the Pudukkotai king Ramachandra Tondaman who was also a scholar. The king wanted to test the calibre of the musicians. He arranged a lamp stand, with oil soaked wicks in the stand and told them that the wicks should be lighted with their singing. When all others failed, Ramanayya looked at Tyagayya, as a gesture of permission and order. Tyagayya saluted to all those present there and rendered a song in Jyoti Swarupa raga. As soon as he completed the song, the wicks lighted automatically and brilliantly, to the astonishment of all. He was felicitated greatly.

When Tyagayya was 14 years old, his father died. His elder brother Panchapakesam had to look after the family. He wanted Tyagayya to earn much wealth with his singing and look after the family. But, Tyagayya was against his brother's wish as he wanted that his singing should be in the service of God only.

In the year 1802, Tyagayya was invited by the king. The soldiers came to take Tyagayya and told that he should write one or two songs in praise of the king Sarabhoji and to be sung in the court, so that the king would gift much money, jewellery and many articles. But, refusing the offer, he sang: "Nidhi Chala Sukhama? Ramuni Sannidhi Seva Sukhama" The soldiers returned to the king. The furious king ordered the soldiers to arrest Tyagayya. Soon, the king got severe stomach pain. The doctors could not cure him. He realised the reason for it and ordered the release of Tyagayya. Wonder! His pain vanished in a jiffy.

As Tyagayya was against earning wealth, his furious brother Panchapakesam threw the figurine of Sri Rama, whom Tyagayya would worship daily, in River Kaveri when Tyagayya was not at home. Tyagayya, not finding his Rama anywhere in the house, was much worried. His mother told him what had happened. But, he did not scold his brother. He stopped eating and could not sleep. He became very weak. One night, Sri Rama appeared in his dream. He came to know the location of his Sri Rama. The next day, he went to the river, searched in the sand and found the idol. He felt much happy and sang: "Kanugontini Sri Ramuni Nedu; Ila Lona Sitanayakuni Nedu.....". His disciples, who were very happy about the retrieved idol, went there and put Sri Rama in a palanquin and took it in a procession. Tyagayya sang: "Ra Ra Maa Inti Daka; Raghuveera Sukumara, Mrokkera" - to be continued

GEMS FROM ASHTAVAKRA GITA -VII

(Continued from the previous issue)

C.V.Ramana Babu

CHAPTER 10

After discussing the need for detachment, the prime requisite for achieving liberation, the sage is revealing the process of reducing the desires. “Desires are your enemies. They are the root cause of all calamities which cannot be easily conquered. First of all, you should conquer the Kamam which causes miseries. “Janaka! Know that women, friends, relatives and wealth are transitory. They appear and disappear just as a magician materialises and makes several things vanish with his wand. Urge for momentary pleasures results in bondage of samsara. If this bandha is removed, you are liberated.

“You should have clear understanding of three things, namely Atman (Self), Anatman (Ignorance) and Jagat (Universe). Atman is satchidananda (Bliss). It is sakshi (witness) to all; all illusory appearances of the world are Anatma; Ever-changing thing is Jagat. All the sensual pleasures, wealth, wife, children, etc., are not real. When you dream, you see people, mountains, joys, sufferings, etc. When you wake up they disappear. Similarly, what you are seeing in the wakeful state is also illusory. Thus, you will realise that the Jagat is myth (midhya) and only Brahman or Atman is real.

Thrishnaa matraatatmako bandha, tannaso moksha uchayate !

Bhava samsakti matrena, prapti tushtirmuhurumuhu !! 4/10

Thrisnaa (desire) is bandha and becoming desireless is moksha (liberation). Let us take the case of an old man who lost all his teeth, eye sight got blurred, hair turned white and is stumbling to walk; yet darling trishnaa does not leave him. O Janaka! Know that by getting rid of trishnaa you are led to moksha. Relinquish your desire to Dharma (righteousness), Artha (wealth), Kama (desire) and Moksha (liberation).

“O king! By doing karmas, you are falling into the wheel of birth-death cycle. Withdrawal from doing karmas is the only way of getting liberation (moksha).”

CHAPTER 11

Bhavabhava vikarascha swabhavaditi nischayee !

Nirvikaro gata klesaha sukenaivopa samyati !! 1/11

One who realises that the changes arising out of delusion (Bhavabhava vikaras) and not from Atman or consciousness, attains shanti. Illusion or Maya is inert (jadam) whereas Atman is consciousness (Chetana). The sage continues saying, “Just as iron gets attracted by magnet and not the reverse, i.e. not the magnet by iron, similarly by Atman only all the activities are happening and not by Jagat. Thus by the power of Atman or Eswara the creation is being done. He who knows that adversity or prosperity occur due to one’s own karmas, he does not grieve and remains contented.

Naa hum deho na me deho bodho z hamiti nischayee !

Kaivalya miva samprapto na smaratyā ktutam z ktutam ! 6/11

Jnani knows that I am not the body nor the body is mine. I am Jnana swarupa. Thus he attains a state of Absoluteness. By knowing that the manifold universe is an illusion, he remains in a desireless and pure state.

CHAPTER 12

Janaka, having realised that world is myth and Atman is real, says, “I have left the rituals (yagas), then stopped doing karmas. Now I am in a thoughtless state. viz., satchidananda swarupa (Existence, Knowledge, Bliss) state.”

Samadhayasdi vishepa vyavahara samadhaye !

Evam vilokya niyamameva mevaahamashitaha !! 3/12

Adhyasa (superimposing a thing which is not there, e.g. water in a dessert; silver in oyster; snake in a rope, etc.) leads to kartrutva bhokrutva feeling, “I am doing this. I have achieved that.” This ego stands in your way to achieve samadhi (serene state of mind). But now I don’t need samadhi as I am in my swaswarupa state (liberated state.)

Heyopadeya virahaadevam harsha vishadayoh !

Abava dadya he Brahmanneva mevaha masthitah !! 5/12

Gurudev! I have nothing to reject or accept. Now I have realised that everything is Brahman. I am neither happy nor unhappy. I am I in Brahmi stithi. (Self realized state). Blessed is the one who has reached this state.

CHAPTER 13

Having reached the self-realized state Janaka is saying that having known that there is nothing else than Brahman (Absolute), I have lost the desire to wear ceremonial robes. Such an enlightened person even wears a loincloth (koupenum); he revels in Atmananda (bliss). A jnani knows that Atman has no role in all the actions done by jnanendriyas (organs of sense) and karmendriyas (organs of action). He gets free from ego. The fruits of his actions do not affect him and he always remains in a blissful state.

Sukhadi rupa niyamam bhaveshvaalokya bhurisaha !

Subha subhe vihayasmadahamase yadha sukham !! 7/13

Joys and sorrows happen in life, but they are transient. I have now relinquished good and bad karmas and I am now in blissful state.

CHAPTER 14

After telling how he attained Ananda state, he is now telling his experience while in tranquil state.

Prakrutya santa chitto yaha pramadadbhava bhavanaha !

Nidrito bhodita eva khena samsarano hi saha !! 1/14

He who has conquered desires, though indulges in worldly matters, he is unaffected. He illustrates this: A person is sleeping quietly. Some other person wakes him up and asks him to do certain job. He does this as per the instructions of that person. As he is not intentionally doing this, the results of his action will not affect him.

He has no desires and has no intention to do any worldly acts; he is just a spectator. He does not think of money, friends and relatives, nor does he pursue learning of scriptures any more. He is in the state of Niranjana (unblemished), Nirvikara (free from desires) and unattached.

He, whose mind is free from desires, free from worldly anxieties, may appear like a mad person, but he is indeed a real Jnani.

-to be continued

You are all accustomed to satsang. Do not forget that prayer and meditation are also important in spiritual practice.

-Sri Babuji

PRARTHANA YOGA -XI

(Continued from the previous issue)

Dr. Raghavendra Rao

BHAGAVADGITA AND GITA MAHATMYAM

*Vasudeva sutam devam Kamsa Chanura mardhanam/
Devaki paramaanandam Krishnam Vande Jagadgurum//*

Salutations to the Jagadguru (the World Teacher)! Krishna!
My Lord (Devam)! Son of Vasudeva, the destroyer of Kamsa and
Chanuura and the supreme Bliss of Devaki!

*Paarthaaya pratibodhitaam Bhagavataa naaraayanena
swayam / Vyaasena grathitaam puraanamuninaa madhye
Mahaabhaaratam //*

*Advaita amritavarshineem bhagavateem ashtaadasha
adhyaayineem Amba twaam anusandadhaami
Bhagavadgeete bhavadweshineem //*

Aum! Oh! Bhagavad Gita, which was taught to Partha by Lord
Narayana Himself, and compiled into eighteen discourses by Vyasa,
the author of the puraanas, in the middle of the Mahabharata,
showering the nectar (wisdom) of non-duality (Advaita), and guiding
us how to defeat samsara - upon Thee, Oh Gita, Oh affectionate
Mother, I meditate!

*Om namo Brahmaadibhyo Brahavidya sampradaya
kartrubhyo vamsa Rishibhyo Mahadbhyo namo Gurubhyah//
Sarvopa plava rahitah, Prajnana ghanah*

Pratyagartho Brahmaivaham asmi Brahmaivaham asmi //

Salutations to Gurudev, to the Brahma et al (Brahma, Vishnu,
Maheswara, all deities, gods and goddesses), all those saints and
Mahatmas who are in the traditional path of experiencing and leading
the path to the knowledge of the Brahman (Brahmavidya), those
great Rishis in the lineage of family, and to those all great wise people.
I am Brahman, I dwell as Brahman who is devoid of all afflictions
or constraints and of exceptionally firm consciousness or awareness.
(The Consciousness or the Awareness about the fact that the
Supreme Cosmic Energy, the Brahman, the Paramatma is

responsible for every perception in all our activities, feelings, thoughts and experiences is Prajnanam. This Consciousness itself is Brahman. The perceived, the perception and the one who perceives, all in fact is the Consciousness. Thus Brahman is within you and you are truly the Brahman, not this body or this mind).

Atha Srimadh Bhagavad Gita, Dwadasodhyah, Bhakti yogah

Now, Srimadh Bhagavad Gita, Twelfth chapter, The Yoga of Bhakti (the Spiritual Love)

Arjuna uvacha:

***Evam satata yukta ye Bhaktastvaam paryupaasate |
Ye chapyaksharam avyaktam tessaam Ke yoga vittamah || (1)***

Asks Arjuna: Who, among the devotees who worship Thee steadfast and those who worship the formless and imperishable are well versed in Yoga?

Sri Bhagavan uvacha:

***Mayyavesya mano yemaam Nityayukta upaasate |
Sraddhaya parayopetaah teme Yuktatamaa matah || (2)***

Replies the Blessed Lord: Those who fixed their minds on Me and worship ever steadfast and endowed with supreme faith are the best among Yogis in My opinion.

***Yetva aksharam anirdesyam Avyaktam paryupaasate |
Sarvatragam achintyam cha Kutastam achalam dhruvam ||(3)
Samniyamendriyagramam Sarvatra sama buddhayah |
Te pranuvanti mameva Sarva bhutahite ratah || (4)***

Having restrained all the senses, even minded everywhere, intent on the welfare of all beings, those who worship the imperishable, the indefinable, the unmanifested, the omnipresent, the unthinkable, the eternal and the immovable also verily come unto Me.

***Kleso adhikataras tesham Avyaakta asakta chetasam |
Avyaktahi gatir dhukham Dehavadbhir avyapyate || (5)***

Greater is their troubles whose minds are set on the Unmanifested; for the goal, the Unmanifested, is very difficult for the embodied to reach.

*Yetu sarvani karmaani Mayi samnyasya matparaah /
Ananyenaiva yogena Mam dhyanta upaasate // (6)
Tesaam aham samuddhartaa Mrityu samsaara saagarat /
Bhavaami nachiraat partha Mayya aveshita chetasam // (7)*

But to those who worship Me renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded Yoga and to those whose minds are set on Me, O Arjuna (Partha), verily I become ere long the saviour out of the ocean of the mortal Samsara!

*Mayyeva mana adhatsva Mayi buddhim niveshaya /
Niva sishyasi mayyeva Ataoordhavam na samshayah // (8)*

Fix your mind on Me, your intellect in Me alone, then you shall no doubt live in Me alone hereafter.

*Atha chittam samadhaatum Na shaknoshi mayi sthiram /
Abhyasayogena tato Mam ichhaptum Dhananjaya // (9)*

If you are unable to fix your mind firmly on Me, then try to reach Me through constant practice of Yoga.

*Abhyase apy asamartho asi Matkarmaparamo bhava /
Madartham api karmaani Kurvan siddhim avaapsyasi // (10)*

If you are unable to practise, be absorbed in doing actions for My sake; you shall attain perfection by working for My sake.

*Athai tadapya asakto asi Kartummadyogamasritaah /
Sarvakarma phala tyaagam Tatah kuru yataatmavaan // (11)*

If you are unable to do even this, then taking refuge in union with Me, renounce the fruits of all actions with the self controlled.

*Shreyo hi jnanam abhyasaat jnanadh dhyanam visishyate /
Dhyanat karmaphala tyagaha Thyagacchaantiranantaram // (12)*

Knowledge (obtained from the study of Vedas and Scriptures) is better than practice (religious practices done without proper knowledge), meditation is superior to knowledge, and renunciation of fruits of action is superior to meditation. Peace immediately follows renunciation.

*Adveshata sarvabhootaanaam Maitrah karuna Eva cha /
Nirmamo nirahankaarah Samadhukhasukhah kshamee //(13)
Santustah satatam yogi Yataatmaa dridha nishchayah /
Mayyarpita manobuddhir Yo madbhaktah ssa me priyah //(14)*

He who has no hatred towards anybody, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, forgiving, ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me and My devotees is dear to Me.

*Yasmanno dvijate lokah Lokaanno dvijate cha yah /
Harshaamarsha bhayodvegair Mukto yah sa cha me priyah //(15)*

He who does not agitate the world and nor agitated by the world and who is free from joy, envy, fear and anxiety is dear to Me.

*Anpekshah suchir daksha Udaasino gatavyadhah /
Sarvaarambha parityaagi Yo madbhaktah ssa me priyah //(16)*

My devotee who has no cravings, who is pure, competent, impartial and free from worries, and is without the feeling of doership is dear to Me.

*Yo na hrishyati na dvesti Na sochiti na kaamkshati /
Subha asubha pari tyagi Bhaktimaan yah sa me priyah //(17)*

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me.

*Samah satrau cha mitre cha Tatha maana apamaanayoh /
Seethoshna sukhaduhkeshu Samah sanga viverjitah //. (18)
Tulya nindastutir mouni Samtustah yena kenachit /
Aniketah sthirmatih Bhaktirman me priyo narah //. (19)*

He who is alike towards friend and foe, in honour and dishonour, same in cold and heat, pain and pleasure and free from companionship, and he who is equal towards praise and censure (reproach), quiet in nature, content with what he has, unattached to place of residence and who is of firm resolve and full of devotion is dear to Me.

***Yetu dharmyaamritham idham Yadhoktam paryupaasate /
Sraddadhana matparama Bhaktasteva ativa me priyah // (20)***

Those devotees who follow this immortal Dharma (doctrine or law) as described so forth endowed with faith and regard Me as supreme goal are exceedingly dear to Me.

***Iti Srimad Bhagavadgeetasu Upanishatsu Brahma
vidyaayaam Yogashastre Sri Krishna Arjuna samvade Bhakti
yogonama dwadasho adhyayah***

Thus in the Upanishads of the glorious Bhagavadgita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth chapter entitled "The Yoga of Devotion".

***Atha Traiodasho adhyaayah Kshetra Kshetrajna Vibhagha
yogah***

Now the Thirteenth chapter, Distinction between the Knower and the Known

Arjuna Uvaacha:

***Prakritim Purusham chaiva Kshetram Kshetrajna me vacha/
Ye tadveditumichhami Jnanam jneyam cha Kesava//***

Says Arjuna: Oh Kesava! I wish to learn about Nature (Prakriti) and the Spirit (Purusha), the Field and the Knower of the Field, Knowledge and that which ought to be known.

-- to be continued

SADGURU NAMA PARAYANA

1. Devotees did Sadguru Mandal Diksha Guru Nama Parayana from 28.10.2023 to 09.12.2023	2,03,51,000
2. Devotees did Guru Nama Parayana during Sadguru Punya Aaradhana Mahotsavams from 30.12.2023 to 09.12.2023	1,31,16,000
Total count	3,34,67,000

BATTLE BETWEEN MIND AND HEART

P. Mukund

At some point in life, everybody experiences a battle between mind and heart. While growing up, your mind makes you think that “Father and grandfather were mechanics. I should be one, too.” But your heart makes you think “No, I like music. I must be a musician.” That is how these battles take place.

Maya (illusion) makes us focus on the comforts of life, little by little, until we completely forget that we must dedicate our life to the Sadguru, causing these battles. Whenever we meditate and focus on Lord Babuji, our heart makes us feel that we should chant more. But the moment we open our eyes, our mind brings us the thought of time. This was stated by Lord Babuji Himself. Hence, the battle between the mind and the heart is only an indication that we are falling into the clutches of Maya.

The main source of every bad quality which prevents us from attaining Moksha (Liberation) is Maya. Everything including the body which gives shelter and warmth to our Soul can lure us into Maya. That is why you should never show more importance to the body than the soul. Here is a story as an example.

One day, a fisherman caught a small fish, which told him that if he let it go, it would reward him. Curious, the man let it go. The fish went deep into the waters and brought a magic dice. It said that he could ask for three wishes by rolling the dice three times. The fisherman took the dice home and excitedly told his wife the whole story. For their first wish, they wanted more than one nose so that they could live for a longer time, even without food, because more noses mean more breathing activity. They rolled the dice and said “We want noses!” And suddenly their bodies were filled with noses from top to bottom! They were shocked. They rolled the dice for the second time and said “We don’t want these noses!” And suddenly all the noses, including their original noses disappeared! And they were left with only one wish! They thought ‘We must get back our original noses’. They rolled the dice for the third time and said “We want our original noses back!” They got their noses back, and the dice disappeared!

In this way, the tools of Maya which are desire, anger, greed, attachment, false ego and jealousy make you focused on objects and topics which give you comfort that causes these battles between the mind and the heart. Hence, the battles between the mind and the heart are proven bad and guilty of stopping humanity from attaining Moksha. To avoid them, one must pray constantly to God and remember lifelong the fact that he or she should dedicate his or her life to Sadguru.*

BHAJAGOVINDAM - III

(continued from page No. 14)

VI Sloka:

Yavatpavano Nivasati Dehe
Taavaatpric0hchati Kusalam Gehe
Gatavati Vaayau Dehaapaaye
Bhaaryaa Bibhyati Tasminkaaye

You were not there before your birth and you will not be there after your death. In between, the life in this universe is like a tentative period of rest. The wife of a person who loves him so much is afraid even to approach him when he is dead. But, Bhagavan Sankaracharya does not discourage you about life in this universe. In this sloka, the Lord advises you not to develop discouragement about life.

The human body is of no use the moment it is dead. The body starts decaying and gives a bad smell. From this we should understand how useless this human body is after death.

-to be continued

If all your desires and cravings are fried in the pan called meditation, they will get destroyed. Only then can you reach Godhead. The one who leads a person to God is the True Spiritual Master.

-Sri Babuji

SUNDARAMURTHY NAYANAR - III

(continued from the previous issue)

-Ramaswami S.

On reaching Tiruvonnainalloor, the old Brahmin sent word to the village elders to call an assembly to decide the dispute between him and Nambi Arooran. Accordingly, the elders assembled and sought to know the bone of contention between them.

Then the Brahmin said: "Sirs, this Nambi Arooran is my slave as per the palm leaf document given by his grandfather. But this fellow denies it. When I showed him that document, he grabbed and tore it. By that act, he has indirectly proved his slavery to me."

The elders then asked Nambi Arooran to respond to the charge to which he replied: "Revered elders, have you ever heard that a Brahmin could be the slave of another Brahmin? This old Brahmin is creating confusion. The so-called document must be false."

"In the absence of a valid document or witnesses how can you claim that this lad is your slave?" the elders asked the old man.

"Yes, I have with me the original palm leaf document, duly signed by this fellow's grandfather. Anticipating that he would tear the palm leaf, I had only shown him the duplicate document, which he had torn."

"Then show us the original palm leaf," demanded the elders. But the old man hesitated a bit and said: "What is the guarantee that this fellow would not tear this document also in which case I would lose the only proof."

When the elders assured him that they would not allow that to happen, the old man took out a palm leaf from his cloth bundle and handed it over to them. One of the elders read the document which said: "I, by name Arooran, a resident of Tirunavalur, hereby declare that me and my successors in the family would be slaves to Tiruvonnainalloor Pithan (mad fellow). This is the will and testament signed by me in full knowledge and with all my faculties intact." The document was also attested by two witnesses.

When the witnesses were called by the elders to testify the document, they confirmed that it was indeed the original palm leaf. Still the elders wanted to verify the signature of the grandfather and called for other documents that could corroborate the signature.

When those documents were brought, the signatures tallied, the elders upheld the claim of the old Brahmin.

Accepting the verdict with glee, the old man told Nambi Arooran: “Come along. A lot of work is awaiting you.”

At this juncture, the elders asked the old man, “Sir, you say you belong to this place, but we have never seen you. Where is your house?”

“What? You haven’t seen me! But I am seeing you all the time. Come with me, I’ll show you my home,” said the old Brahmin and led them in the streets of the village. When they reached the local temple, the old man disappeared all of a sudden. The perplexed elders and Nambi Arooran went into the temple to see whether the Brahmin was there. To their astonishment they had the darshan of Lord Siva and Goddess Uma in all Their glory, seated on Nandi. Then the Lord addressed Nambi Arooran thus: “Sundara, recall the promise I had made to you on Kailas that I would redeem you from the worldly illusion at the right time. I have done My duty. Now your duty is to recite soul-stirring Tamil hymns in praise of Me much to the pleasure of My devotees.”

“My Lord, I am indeed blessed by Your soothing words, but how can I sing Your glory which even the gods cannot comprehend. Please guide me,” said Nambi Arooran, who will hereafter be called Sundarar.

“You called me Pitthaa (mad fellow) at the wedding spot. You begin your hymns with that word only,” declared the Lord.

Sundarar felt as if the Tamil Goddess Herself had entered into him, and began with the words, “Pittha Pirai Soodi Perumanæ” (O, Lord Chandrasekhara! You are indeed a ‘Bhakta vyaamoha’). Thereupon verses flowed like a cascade from his mouth. The Lord blessed Sundarar.

-- to be continued

God can be meditated upon as a physical form (saakara) as well as in the formless state (niraakara). Picturing a form in your mind and meditating on it is known as Saakara Upasana. Being able to see God not only in yourself, but also in all of His creation, is Niraakara Upasana.

-Sri Babuji

KAIVALYOPANISHAT - XXIV

(Continued from the previous issue)

Rekha Prasada

We have to live in this world and survive in it without getting attached to any part of the world; function in it with discrimination. Recognize the underlying Truth, which is the substratum of all creation. For example, if we see a beautiful greenwood tree, we try to reason out as to why it appears so. According to science one might say climate (despite the pollution created by humans, nature takes care of itself) is the reason for the beauty. If we deepen our thinking and contemplate, the truth is revealed. All these things happen because of the one eternal power that is the substratum.

When mind experiences unworldly bliss, an experience that cannot be expressed in words, it is said to be in a state of merger with the Ultimate or Absolute Truth (Manolayam). Just as one cannot express the sweetness of a particular thing, the ultimate experience is inexplicable. A pure and open heart alone can experience this. As stated in the fourth verse of this Upanishad, not actions, nor progeny, nor wealth, but by renunciation alone, this immortal state is attained. One can be in the world as much as needed to function and carry out his responsibilities without being attached to worldly things.

Sri Sankara Bhagavadpaadacharaya in His 'Sivananda Lahari' compares the mind to an ever-wandering, uncontrollable monkey. Even such a monkey can be tied up with the rope called Bhakthi (Devotion) and then offered to the Adi Bhikshu (the pioneer mendicant), Lord Sankara. He prays to the Lord to tame that monkey (mind) and keep it under His control and restraint.

Sri Shirdi Sai Baba also used to beg for alms (food). He would come across people who were generous and good to him, as well as people who would throw stones at the Saint. He blessed both the good and the bad people alike by saying, 'Alla Achcha Karega' meaning, 'May God Do Good To You'.

Gurudev Sri Babuji Maharaj used to say as follows: "When a person's mind hears especially bad things in the outside world, particularly about him or someone related to him, he gets hurt, and experiences pain caused by those words. Sound is a characteristic of Space (Akasam), one of the five elements. So sound is heard by

the senses called ears. If the mind is well-trained and controlled like the Saint's mind, it will not react to every sound it hears. Contrary to this, a mind that is possessed with the thoughts of 'I' and 'Mine' is capable of accepting everything, and the person reacts accordingly. In the external world there is good as also bad. One should choose the good only and discard the bad. If the mind accepts every sound heard, it will transform into a storehouse of unwanted negative thoughts."

In this context Sri Mataji recited a song composed by Sri Babuji. In that song, this world is described as an illusory world. In one of the stanzas of the song it is said that people perform futile, wasteful actions and then become victims only to fall into the trap of death. This means when the mind gets attached to anything while performing actions, the ego sets in with the 'I' and 'mine' feeling, then the person thinks he is the doer. When this happens, he experiences good and bad depending on the consequence of the action performed. His spiritual practice does not make any progress. Not doing any actions also does not help him. Even then his spiritual practice will not progress. All of this results in going through the cycle of birth and death. On the other hand, if he performs his actions not as the doer but only as an instrument through which God is performing, it is His grace that is making him do even his daily routine actions, be it worldly, spiritual or religious, effortlessly and with efficiency. Such actions do not bind him. He is not attached to anything. His spiritual practice progresses without any hindrance.

-- to be continued

OBITUARY

Smt Kancheti Krishna Kumari, aged 49 years, a resident of Hyderabad and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 03.11.2023.

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

CLEAR YOUR DOUBTS

Devotee: May I know why I go into sudden moods of depression when I see someone else making progress in his spiritual practice Mataji?

Sri Mataji: The enemies which block your spiritual progress are within you in the form of anger, ego, envy, attachment, desire, miserliness, etc. Jealousy and envy are our worst enemies. They gobble us without our knowledge. If we can give up envy and jealousy, we can conquer the others quite easily. If we build a pyramid with these blocks of qualities, envy and jealousy may be in the lowest rung. But if we remove them, the whole pyramid collapses like a pack of cards.

The best way to face envy is by starting to do better in your own spiritual exercises. “When the other person is able to do so well, why can’t I do? I will also try my best to do like him. I will make him my role model” – talk to yourself thus and you will definitely feel better.

A spiritual seeker often faces a lot of difficulties and obstacles in his spiritual path, like for example, the sense organs running after worldly pleasures; a mind wandering; natural disasters; unforeseen happenings; and attacks from his own internal enemies that we mentioned before. Therefore, a spiritual seeker should be vigilant always. Maya or illusion keeps lurking behind you constantly, to devour you like a hungry tiger.

Be happy always. Think good, do good to others and talk good. These three things are important to any spiritual seeker. If you remember that God is Omnipresent, He is there in every single atom in the entire universe. So He is there in all beings, including you. When you analyse this way, how can you envy somebody? You cannot envy your own self.

Be steadfast in your devotion to your Guru and God. Practise diligently with a happy heart. This way, you will not give in to despondency. Seek company of the holy (Satsang) always. May Lord Gurudev bless you with infinite devotion knowledge and detachment to achieve your goal!*

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Pictures of 35th Punyaradhana of Sri Sadguru Dev
celebrated from Nov. 30th to Dec. 7th at Sri Kaligardens



Sri Mathaji giving
Teerdham to
devotees

Maha
Mangala
Harathi



Cradle
ceremony
of Sri Sadguru Dev

Chariot
festival



**Pictures of 35th Punyaradhana of Sri Sadguru Dev
celebrated from Nov. 30th to Dec. 7th at Sri Kaligardens**



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