

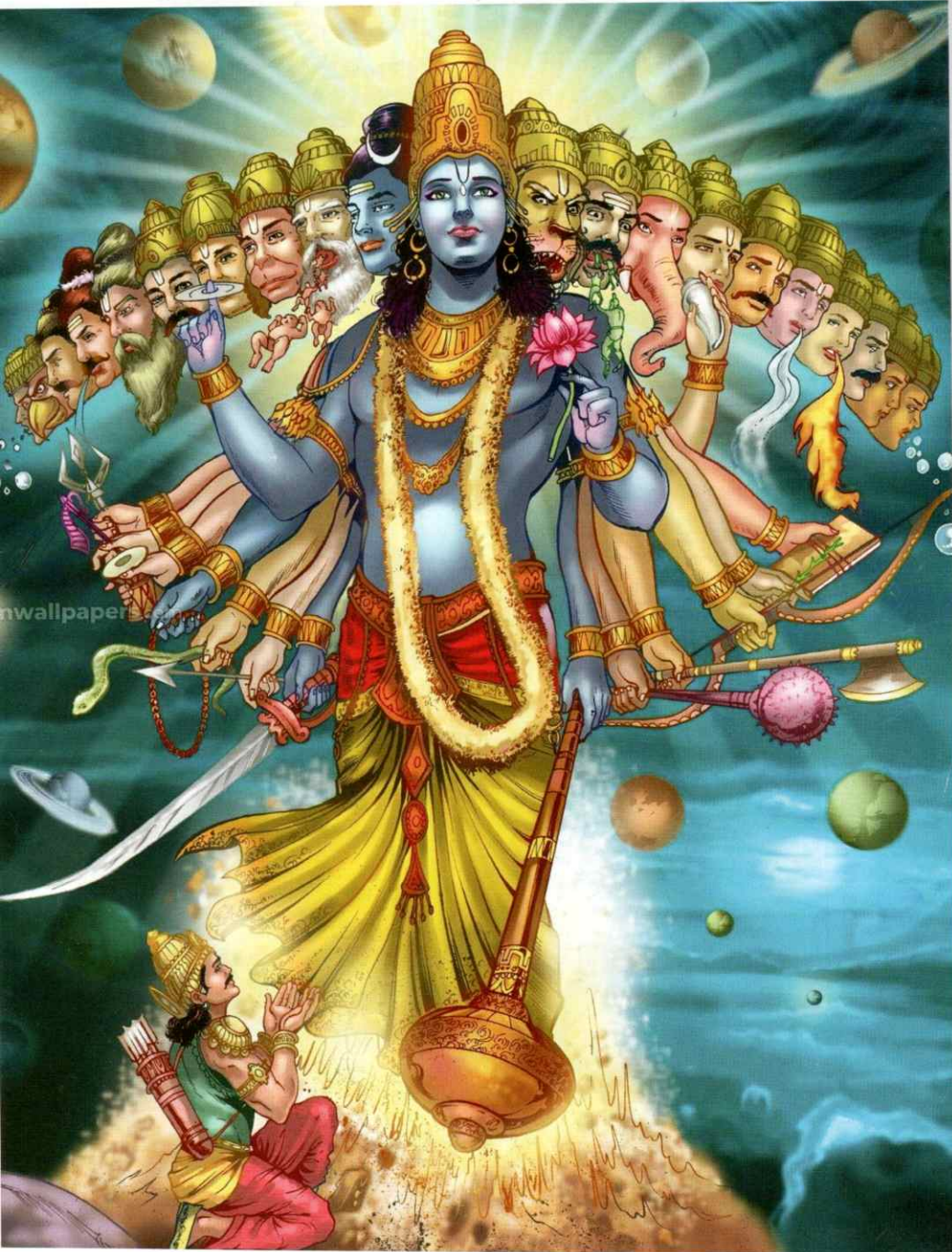


Samardha Saduguru

July - Sep. 2024

**Spiritual Magazine
(Quarterly)**

₹ 10.00



Photos of Sri Mathaji's United Kingdom tour from 26-05-2024 to 10-06-2024



SAMARDHA SADGURU

Spiritual Magazine

Srikaligardens Ashram-522 508 Guntur Dist.

Ph : (0863) 2293564, 2293206

email: sadguru_english@rediffmail.com

web site: mathaji-babuji.org

<i>Editorial Board</i>	<i>CONTENTS</i>	<i>PAGE</i>
Miss. P. Indira Devi	Sri Mataji's Benediction	4
Dr. M.Swarnamukhi	From the Editor's Desk	6
C.V.Ramana Babu	A Divine Biography - XXIII	8
M.Jagannadha Raju	Radhakrishno gatir mama	15
P.S.R.Kali Prasad	Down memory lane	17
	Divine Mother Speaks	20
	Current Programmes	22
Volume 18 Issue 2		
No. of pages 44		
Quarterly July-Sept 2024	Children's Section:	
Each Copy: Rs.10/-	Satsang	24
Annual	Babuji's fables	28
Subscription: Rs.40/-	The power of Guru's grace	29
5 years Rs.200/-		
Subscriptions to be sent to		
Manager	Sukhananda	31
Samardha Sadguru	Gems from Ashtavakra Gita -IX	33
Srikaligardens -522508	Prarthana Yoga - XIII	34
	Sundaramurthy Nayanar - V	38
	Kaivalyopanishat-XXVI	40
	Clear your doubts	42
Printed and Published by		
C.V. RAMANA BABU	MAY BABUJI'S AND MATAJI'S	
on behalf of	BLESSINGS BE SHOWERED	
Yogini Sri Chandra Kali	ON YOU ALL	
Prasada	ON THE OCCASION OF	
Mathaji Charitable Trust	SRI KRISHNAASHTAMI	
and printed at	AND	
Samardha Sadguru Publications	VINAYAKA CHAVITHI	
D.No 3-499		
Sri Kali Gardens Ashram,		
Nambur Pin: 522508,Guntur dt.		
Andhra Pradesh		
and		
Published at		
D.No 3-499 Sri Kali Gardens		
Ashram		
Nambur R.S Pin : 522508,		
Guntur dt. Andhra Pradesh		
Editor: Dr.Ramaswami Sampath.		
Formerly of 'THE HINDU', VIZAG		

Sri Mataji's Benediction

HOW TO ACHIEVE MENTAL PEACE

When we think of meditation, we ask ourselves how to sit and how long to sit. All we are trying to do is keep the body still. But meditation is not confined to the body. Everything in life works through concentration only. Whatever we do from morning till night needs concentration. Without it, nothing can be done. But the only problem with these tasks is our mind not getting the much needed peace from them. Even for sleeping, we first need to empty our mind of all thoughts. Then only we can sleep peacefully and get rest. But in reality, only the body is getting the rest and the mind is waking up with yesterday's thoughts and tomorrow's tensions. Owing to this, people are facing so many problems.



What our Upanishads, Sanatana Dharma and our Gurudev are teaching us about mind is that when we remain in our true state and take in either food or the worldly thoughts only as much as required for the body and mind, that too in the proper manner, we automatically achieve mental peace. We have to live in society as we are social animals. Our mind too can be in society, but society shall not enter the mind.

So, in order to keep our mind on the right track, we need to develop faith and concentration in the Prophet, Guru or personal God of our choice, no matter which religion we belong to. The Guru is not somewhere remote. In today's society we find many Gurus or prophets, working for the upliftment of all of us. We need to agree first that their teachings are the permanent truth and the only way to achieve mental peace, and have a solid determination to put the teachings into practice.

How to achieve concentration? If you closely observe a mother putting her baby to sleep - initially the baby keeps on crying. The mother starts slowly patting the back, and singing a lullaby in a low tone. No matter how inconvenient the baby must be feeling, it slowly starts humming the tune of the lullaby and slides into sleep due to the slow patting and singing. The mother also can now sleep peacefully. We all must have seen this in our daily lives. Our mahatmas have extracted a lesson out of this and shown us a way in the form of

‘Om’. When we chant ‘Om’ in a calm manner, our mind, just like the baby, starts humming back and slowly slips into deep meditation.

None needs to change one’s religion. Only thing needed is to grasp the core values in one’s own religion and put them into practice. It is the real true path. Religion is not restricting us. The dogmas in the religion are restricting us. When we come out of them and concentrate the mind on the core values, we achieve mental peace. The thoughts that are emanating from the mind are binding us. That’s why the Amrita Bindu Upanishad is saying:

*Manohi Dwividham Proktam,
Suddham Cha Asuddhamevacha/
Asuddham Kama Sankalpam,
Suddham Kama Vivarjitam||*

A man’s mind is of two states. One filled with thoughts is impure and binds us, and the other which is devoid of any thoughts is pure and leads to peace and tranquillity. The first step in making the mind pure is to be in the presence of noble people (Satsang). The mind takes the form of whatever it is in the proximity of. Sri Gurudev used to give an example. A bean acquires the taste of whatever it is soaked in. If you soak it in a pickle, it becomes sour and spicy. If you soak it in a sugar solution, it becomes sweet. If you soak it in neem juice, it becomes bitter. Similarly whatever we feed into our mind from society, it turns into that form. But why do we need to feed ‘Om’ to the mind? Because all of our perception of the world starts with sound. First we hear a sound, then turn our head towards it and see what it is. So, sound is the root of perception.

Our Dharma says, even to chant ‘Om’, we need empty space within us. If you put an empty glass to your ear, you hear ‘Om’ from it. When the mind is peaceful without tensions the words coming out of such a person also sound peaceful. That person experiences peace in his life. First, we shall learn to see good in everyone and spread good wherever we are. Then the mental peace automatically comes from within. It’s not something to be acquired from outside. It’s our true state. What’s causing the disturbance is the mind that has been soaked in worldly experiences and thoughts for a long time.

Our true state is that of peacefulness. In order to experience it and benefit from it, we need to learn to turn the mind away slowly from the worldly pleasures and towards the inner Self.

May Sri Gurudev grant us all the ability to be in such a peaceful state!*

From the Editor's desk:

THE DAWN OF FESTIVE SEASON

Om Gururam namaste!

Enter July, it will herald the season of festivals in Sri Kali Vana Ashramam. Poojya Sri Mataji would say it is always festive season in the Ashramam - 'Nitya kalyanam, paccha thoranam' i.e. every day is a festive occasion.

After the lull of summer, the festive season starts with 'Toli or Ashaada Ekadasi' when a grand Sadguru Padapooja will be performed. Varalakshmi Vratam and Shravana Poornima will be celebrated next with devotional fervour.

Then arrive the Janmashtami festivities when Sri Krishna Jayanti would be conducted for a couple of days, with 'Utti kottata' marking its culmination. Youngsters of the Ashramam would vie with one another in breaking the 'utti', containing some bonanza, which would be sliding up and down on a pole, with constant shooting of water cannons from the sidelines. This is to re-enact the famous Krishna Leela in the kitchen of one of the Gopikaas in Vrepalle.

Vinayaka Chavithi comes next as another gala event when a clay image of the Lord would be worshipped during Ganapati Navaratri before immersion of the same in the nearby tank.

After this, the Ashramam's major festival of Sharannavaratri will be celebrated for over ten days, during which Moola nakshatram (Saraswathi pooja), Durgaashtami, Mahanavami and Vijaya Dasami will be performed by a large number of devotees. On the following Ekadasi, Poojya Mataji will personally bless the devotees with the 'akshintalu' mixed with 'kumkumam' from the archanas performed on all the ten days. Sadguru Pada Pooja on the night of the twelfth day will mark the valedictory of the Dasara festival. Akhanda parayanam of Sri Lalitha Shahasramam will be undertaken by individual devotees. As a climax, the birth anniversary of Sri Mataji will be celebrated with eclat on Aswija Pournami.

Deepavali is the next most enjoyable extravaganza that involves all the Ashramites, with Poojya Mataji leading the



pyrotechnic show by lighting sparklers and bursting crackers on the night of Amavasya.

By far the most spiritual event of the season is the observance of the seven-day Punya Aradhana of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj during the sacred Karthika Masam. Apart from the mega Sadguru Pada Pooja by devotees at Brindavanam on all seven days, daily special poojas will be performed by Sri Mataji in 'Amma gadhi'. Rathothsavam, Oonjal utsavam, etc., in the evenings will form part of the festival. Lighting of the 'Akasa deepam' on all evenings during Kartika Masam is another attraction. In the pre-dawn hours of the seventh day, abishekham will be performed to the samadhi of Sadguru Maharaj.

Dhanurmasam (mid December-mid January) will be another sacred month in the Ashramam when discourses on Tiruppavai, Rishi charitra, Mukundamala, Srimad Bhagavatam will be delivered by experts. It will conclude with Sri Goda-Ranganatha Swami kalyanam on Bhogi panduga. Mukkoti Ekadasi, Sankranti, Kanuma and Mukkanuma will also be celebrated during this month dear to Lord Krishna.

Mahasivaratri is yet another important festival in our Ashramam. At the pre-dawn hours of the day abishekham will be performed to the samadhi of Sadguru Maharaj, followed by Pada Pooja. Devotees will do Mahanyasa abishekham to Sri Ramalingeswara Swami at the Sivalayam. Around noon Sahasra ghatabishekham will be conducted, to the chanting of Ekadasa Rudra japan, followed by Laksha Bilwarchana to the Lord. In the evening, Sri Kalika Parameswari Ramalingeswara Swami 'leela kalyanam' will be celebrated.

Sri Rama Navami will be conducted during the Phalguna Masam with Sri Sita-Ramula kalyanam in which devotees will participate in large numbers.

In addition to these, Ugadi (Telugu New Year), the four Guru Poonimas (Ashada, Kartika, Magha, Vaisakha), Si Sankara Jayanti, Buddha Jayanti, Holi, Christmas, New Year, Milaad-un-Nabi, Ramzan, etc., will also be celebrated in the Ashramam. In short, the Ashramam will be brimming with spiritual ambience all through the year.

Jai Gurudev!*

A DIVINE BIOGRAPHY - XXIII



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

(Continued from the previous issue)

SRI BABU WITH SRI CHIRANJEEVI RAJU GARU

Raju garu could not have the darshan of Sri Babu in 1954. He couldn't even know his whereabouts. As he was deprived of the darshan of the Sadguru, his mind was weakened and slowly started getting attracted to the old habits. His old friends gathered around him doubling the fervour. There was no shortage for indulgences.

In the beginning of 1955, one day Raju garu was in a fully intoxicated state, chatting with his old friends at an intersection in Eluru. Utilizing the opportunity, his friends started chiding him saying, "Look! How much you are enjoying now! All these days you were abstaining from this in the name of your guru." While he was nodding his head in approval, suddenly he experienced a big slap on his back. When the shocked Raju garu turned back, it was Sri Babu! Raju garu came to senses immediately and prostrated on Sri Babu's feet on the spot. All the friends escaped. Where is the place for darkness when the sun has arisen?

Sri Babu led Raju garu home silently in a rickshaw. On the way home Raju garu, without being asked, revealed all his mistakes during that one year period in detail to Sri Babu. Sri Babu said, "I forgive you as you pleaded guilty. Why did you do all this?" Raju garu replied crying, "I was out of my mind as I could not get your darshan for a whole year." Sri Babu said, "Look Chiranjeevi! What can you achieve in life, if you cannot withstand such a small test? You spoiled all the benefits of the deeksha that you performed diligently for seven years, because of this temporary weakness. Can you get back the lost time, or the lost benefits of your practice?" Raju garu pleaded, "Babu! I will make sure not to repeat this mistake. Please forgive me this one time." Sri Babu consoled him with a smile and assured him of protection by saying "Take care".

It surprises us that Chiranjeevi Raju garu, who performed his spiritual practice for seven years with stringent rules and singular devotion as per Sri Gurudev's direction, submitted himself to the old indulgences merely due to his Gurudev Sri Babu's disappearance for a year. Why was the protection of the guru that forms an invisible shield around the disciple, not available to such a great disciple in those testing times? It is impossible, as this thought itself is equivalent to doubting the Gurudev's unwavering and constant protection. Then, how was it possible for Chiranjeevi Raju garu to get attracted to the worldly indulgences again?

There is only one answer for this. It was all a play conceived and executed by Sri Babu for the welfare of the world! When there is a need to grant an eternal benefit to the world, the mahatmas too behave unexpectedly like ordinary people as per the necessity. It was told in the Puranas that the great sage Parâshara was attracted to Satyavathi who was an ordinary fisherwoman, and as a result Bhagavan Veda Vyasa was born. If you closely observe this incident, Maharshi Parâshara was an ascetic, and the son born out of this act was Maharshi Veda Vyasa, who was the incarnation of Lord Narayana and who divided the infinite treasure of Vedic literature into four Vedas and wrote Puranas like Bhârata, Bhâgavata and Brahma Sutras. Veda Vyasa was born, with his great radiance, bearing the staff and water-pot used for penance, from the instant pregnancy of Satyavati resulting from the mere graceful glance of sage Parâshara. In the next moment Maharshi Parâshara left the place without any attachment or stain after blessing Satyavathi with stainless virginity. This whole incident left no stain on sage Parashara, Satyavathi or Maharshi Vyasa and granted Maharshi Veda Vyasa to this world for its eternal benefit. The temporary desire that Maharshi Parâshara brought on himself was to grant the world with a child holier than himself. It was an exceptional desire and was a desire to uplift the world.

And it was another established fact in the Puranas that Maharshi Vyasa too, like his father, acted as if attracted to the nymph Ghrutachi to grant a holier son to the world in the form of Maharshi Sri Suka, who was born when Ghrutachi turned into a parrot fearing sage Vyasa.

Coming back to the present, the dedication of Chiranjeevi Raju garu was, no doubt, stainless. But, Sri Babu had to get his successor, who can continue the upliftment of the world after him, through Chiranjeevi Raju garu. In order for that to happen, Chiranjeevi Raju

garu had to loosen his strict celibacy and get attracted to the worldly desires. For that reason, Sri Babu was invisible to Chiranjeevi Raju garu in the year of 1954, made him break his celibacy, and granted Sri Mathaji to all of us through him. This was a unique play, skilfully scripted and conducted by the Samarth Sadguru Sri Babu, for the benefit of the world.

The Sri Devi Navratri pujas were held for three years starting from 1955 in Sri Guduri Raghava Rao garu's home in Potunuru, a village located two km away from Gundugolanu. Raju garu used to attend the pujas in Potunuru every day along with family all these three years. But, in 1955 Sri Raghavamma garu was in final weeks of her pregnancy. She was in a hospital in Eluru expecting the delivery during the Dasara pujas. Sri Babu used to send her Teertham, Prasadam and Kunkum daily from the divine mother's puja.

The pujas concluded and on the full moon day of the month of Ashvayuja, Raghavamma garu delivered a baby girl. Sri Babu never used to visit places of marriages or deliveries. But, perhaps the baby being destined to be his spiritual heir, Sri Babu visited the hospital in Eluru, summoned the baby out of the delivery room, and blessed her after beholding her to his heart's content.

Many great souls in our country were born on the full moon day. The knowledge of the self is like the full moon with all of his sixteen phases. Thus, it was a sign that the baby born on the full moon day is capable of attaining the complete knowledge of the Brahman and becoming the supreme leader of a great ashram.

That was the day of the star Ashwini. As per the birth star, the word 'Chandra' was included in her name.

Once when Chiranjeevi Raju garu, along with family and Sri Babu, was visiting Pandari Pura, Seshamamba garu's gold chain was lost in the Chandrabhaga River, while bathing. Sri Babu took the chain out from the river and gave it back to her. That way, the name of the river Chandrabhaga was also included.

And the word 'Sesha' from the grand mother's name (Seshamamba) was also included in the baby's name.

Including the word 'Amba' to remind of the universal mother, Sri Babu named the baby as 'Chandra Seshamamba'.

Chiranjeevi Raju garu established his family in Bhimadolu for some period starting in 1956. Sri Babu used to visit them there too and

grant his darshan. Whenever Sri Babu used to visit them, either Chiranjeevi Raju garu, or Dr|| Seshagiri Rao garu used to get the intimation through some signs. Either both of them, or at least Raju garu, used to go to the Eluru station, or a designated place as per the sign and wait for Sri Babu's arrival. Sri Babu would definitely arrive.

Once Sri Babu visited Raju garu's home in Bhimadolu. Somehow, Raju garu did not get any prior sign of this. He was sitting in a room and pouring beer in a glass to drink and suddenly heard a knock on the front door. Raju garu hurriedly hid the glass in the puja room, closed the door, and opened the front door. It was Sri Babu with his signature smile! The shocked Raju garu hurriedly invited Sri Babu into his room. But Sri Babu walked briskly into the puja room saying, "Sure, I will come Chiranjeevi! But first I want to visit your puja room and have a darshan of the idols that you are worshipping daily with so much devotion", even though Raju garu was murmuring in hesitation. Showing the beer glass he asked, "Oh! You are daily offering this holy water to the god and consuming it?"

Rajugaru fell on Sri Babu's feet and confessed, "Please forgive me Babu! I haven't touched it again since that day, but somehow my mind was overcome by this sinful desire today." Sri Babu disclosed while lifting him up, "Isn't that the reason I came running? It is imperative on a true guru to always keep an eye (not one, but thousand eyes) on his true disciple and protect him from bad intentions, the moment they arise in the mind, knowing well that the sinful thoughts can sprout at any moment. Otherwise, he has to take more labour to pluck out the bad intentions if not checked in time." Raju garu pleaded, "I will never repeat this mistake again in my life. Please forgive." Sri Babu countered, "Didn't you give me the same assurance that day too? Didn't I even warn you to take care?" Raju garu threw that glass out and touched Sri Babu's feet saying, "I swear on your feet." Sri Babu said, "So be it."

Seshamamba garu used to call Sri Babu as 'Elder son' and Raju garu as 'Younger son'. Kumari Chandra also used to call them the same way. Later she started calling Sri Babu as 'Ayya!' (Sir). She used to sit and play in Sri Babu's lap with so much casualness. She never used to show fear. Sri Babu too, used to call Chandra as 'Ammadoo' or 'Chandoo' and adore her while playing in his lap.

Sri Babu once visited Bhimadolu while Chandra was still too young. He played with her for a long time. She finally dozed off in Sri

Babu's lap. When she woke up after a while, she noticed that she was not in Sri Babu's lap. The girl looked around for Sri Babu. She noticed Sri Babu was meditating, facing the other way, behind her. She quietly laid there without disturbing him and kept staring at Sri Babu. Suddenly Sri Babu disappeared and she saw an enormous spear of light there. Chandra, without any fear, closed her eyes and sat as if meditating. When she opened the eyes after a while, everything was normal. Chandra inquired Sri Babu, "Elder son! What was that big light?" Sri Babu took her in his lap and replied, "That is my real form. And it is your real form too." Sri Mathaji (Chandra) told some devotees that this was her first spiritual experience with Sri Babu.

Chiranjeevi Raju garu was very strict regarding discipline. His wife Raghavamma garu's day to day life was like a tight rope walk. Even though their only child Chandra was of 4-5 years of age, she too had to strictly follow the discipline. While Sri Babu was performing his puja in their home, Chandra used to sit next to him without fail and observe carefully. Once she kept playing outside during his puja. Noticing this, Raju garu ordered that she should not be given even milk, till the conclusion of Sri Babu's puja that evening.

Chandra used to go to Ramamurthy master's house daily for studies. One day she missed the studies, and kept playing with her friends. As Raju garu came home, he came to know of this. He came out and yelled 'Chandra!' very loudly. Hearing this, the frightened Chandra came running. Raju garu beat Chandra black and blue. The girl shivered with fear and wet her clothes, even though she didn't let the cries out.

Sri Mathaji revealed that during later days, while she was in spiritual training under Sri Babu, whenever she did a mistake Sri Babu used to warn her, "When your father beat you, you merely wet your clothes. But, if you make me angry, you will even soil your clothes. Be careful!" True; if the earthly education, useful to make a living, itself requires so much discipline, you can imagine how much more discipline is required for the spiritual education that helps in controlling the mind.

In her childhood Chandra was so familiar and outgoing with Sri Babu that she could say the things that no one else would dare to utter in his presence. For this reason, people used to convey their thoughts to Sri Babu through Chandra when they couldn't muster the

courage to tell themselves. Sri Babu didn't object to it those days as Chandra was still a child.

But, during her spiritual training, he put a check on that informality. Once Sri Babu was very silent while distributing the holy Teertha to the devotees after his puja at Pandu garu's home in Guntur. Chandra just returned from visiting a devotee in critical condition in the hospital. She was about 10 years old. Out of her compassion towards the sick person, she went to Sri Babu and said, "Elder Son! Hanumantha Rao uncle is in very critical condition. He told me to convey his salutations to you and sought your protection." Sri Babu broke his silence with a roaring voice and warned her, "You brought this news, tied to your cloth, to carry to me? Is this the time for telling this? Don't you have any work other than carrying these bags of news?" After this incident, Chandra never spoke to Sri Babu with such informality.

Chiranjeevi Raju garu too, even though very close to Sri Babu, could never talk to him freely. He always used to believe that Sri Babu is talking to us softly out of his unconditional love, but we are smaller than dust particles when compared to his towering personality that is higher than the mount Meru; and thus could only speak one word out of ten in the presence of Sri Babu. So, he used to convey his thoughts to Sri Babu through Chandra, his mother or Seshagiri Rao garu.

Rajugaru's joy would be boundless when Sri Babu came home, and he would feel equally anxious at the time of his leaving. So, he would make Chandra request Sri Babu to stay back for few more days. Sri Babu would inquire Chandra, "Child! Who told you to ask?" She would point towards Raju garu hiding behind the door and say, "Younger son". Sri Babu would change the matter by saying, "I am always with you." With this attempt failing, Raju garu would make Raghavamma garu request Sri Babu. She too was fearful and shy, but since Raju garu's fear was greater, she would muster courage and murmur, "If possible, one or two days more". Sri Babu would smile and tease her, "He is the director and you are the courier? Isn't it his plan that you will get all the scolding and he can escape? If he so desires, why doesn't he ask?" My God! How could he muster that much courage to ask Sri Babu directly? He cannot ask and Sri Babu should not leave. That's why Raju garu would push Raghavamma garu ahead.

Whenever Sri Babu was visiting them, Raju garu would follow him like a shadow. He could not rest with ease, if he was not personally overseeing the arrangements for Sri Babu's bathing, meals and puja to his satisfaction. When it becomes certain that Sri Babu had to leave, he would also try to accompany. Sri Babu would say, "You are a family man. You have to take care of so many responsibilities. It is not correct to leave all those and accompany an ascetic like me." Left with no option, Raju garu would place a few hundred rupee notes in Sri Babu's pocket without his knowledge. He knew that Swami would be touring the whole country. So, he would want to help a little bit. But, Sri Babu would check all his pockets before leaving and take out all the money placed by Raju garu. Raju garu would plead with him, "Babu! It's your money. Do I have anything with me that doesn't belong to you? Please keep at least some." Sri Babu would try to escape by saying he was not going far and just visiting either Vijayawada or Tadepalli Gudem. Raju garu would plead again, "That's great. I will also accompany as you are not going far." Sri Babu wouldn't be able to refuse.

Raju garu would leave immediately with immense joy and without even changing his dress and grabbing whatever money he could while leaving, lest Sri Babu would leave without him. But as they reach the Eluru station, Sri Babu would ask him to buy tickets for Vijayawada or Tadepalli Gudem, get off from the train there and ask Raju garu to go back saying, "I have some work nearby and I will be back after that, you go back." Raju garu wouldn't be able to insist further and would request Sri Babu to accept some more money thinking he may travel farther. Sri Babu would then say, "Okay, I don't want money. Buy me a ticket" and get a ticket for either Madras or Visakhapatnam and send Raju garu back with much difficulty. While Sri Babu was leaving Raju garu would feel like a calf being separated from the mother cow while feeding. Unable to insist further and still not able to leave Sri Babu he would walk back sadly looking at the train taking Sri Babu away, with his eyes filled with tears.

-to be continued

When the fire of meditation destroys all the undesirable qualities, what remains is true Self (Aham). There is no place for mundane thoughts and desires in that state. **-Sri Babuji**

RADHA KRISHNO GATIR MAMA

Ahladini Radha

My name is Ahladini Radha. Sri Krishna and Radha are my most favourite Gods for ever and ever. I took my birth in Brindavan by Krishna's grace. I have been married to Him in my childhood. That was a beautiful and amazing moment in my life.

Five thousand Years ago, when Krishna was two years old, Nanda Baba brought the child to Bhandiravanam upavanam in Brindavan, along with some cows. According to Krishna's wish, a big cyclone struck. Then Krishna was crying. Radha appeared before Nanda Baba who told Radha to hand over Krishna to Yasoda at home. Radha instead carried him to Yamuna. There, Krishna became a 16-year-old lad. Brahma performed his wedding with Radha and disappeared. Then Radha and Krishna played Rasa Leela. Afterwards Krishna became two years old again. Then Radha handed over Krishna to Yasoda at her residence. Krishna would appear as a boy during day time and at night He would turn 16-year-old lad and perform Rasa Leela in Bhandiravanam.

Brahmins were living for generations in Bhadiravanam from Krishna's time. I carried Krishna's idol just like Radha, to the wedding place, where Radha-Krishna kalyanam took place. There the same Brahmins conducted my marriage with Krishna. Radha was very kind to me. She was the consort of Lord Krishna and queen of Barsana and He is Sacchidananda Swarupa. No other happiness is a match to this eternal happiness.

Lord Kishna says in the 'Bhagavad Gita', "Manmaanava madbhakto madyadeemam namaskuru ! Mame vaishaysi satyante prati jane priyosi me!" (Ch. 18-Sl. 65). It means "Fix your mind on Me, worship Me, bow to Me. You will reach Me. This truth I declare to you, for you are dear to Me."

We should study the 'Gita' under the guidance of a realised spiritual Master (Sadguru) and meditate on His preachings, setting aside all other worldly relationships. We have to develop a permanent connection to Krishna, and this is possible only through chanting the name of Radha Rani. We have to be kind to all for we don't know in which form He will appear before us. First of all, we

should control our anger and ego. Lord Krishna is omnipresent, but ignorant people do not realise this as they dwell in 'vishayadhulu' (worldly matters). These worldly pleasures are transitory.

'Atma' is described in Mandukyopanishad thus: "*Naanta prajnam, na bahi prajnam na pragnana ghanam, na pragnam, adristamavya magrahya malakshna macintyamavyapadesya ekatma pratyaya saram, prapanchopsamam, santam, Sivam, advaitam, chaturdahm manyante, sa Atma, sa vigneyaha.*"

It means "Atma is neither inward nor outward, nor wisdom self-gathered, nor unpossessed of wisdom. He who is unseen, incommunicable, unseizable, fearless, unthinkable, featureless, unnameable, whose essentiality is awareness of the Self in its single existence, in whom all phenomena dissolve, who is calm, who is good, who is none other than whom there is no other, Him deemed as the fourth, He is the Self. He is the object of knowledge. By chanting or listening to the name of Radha and Krishna, we assume Their form. *Radha gati labret dhruva.* We along with our relatives reach Gholakam (the abode of Lord Krishna) in Their form. There, we live happily and permanently, like Radha who goes to Gholoka with Krishna and those who have assumed Their form by boarding *Ratna Vimanam.*

By chanting Their names, They will free us from death and bless us with Gholokam. They are permanent, Mukta Saagaram, Ananda Saagaram, Brahma Chaitanya Saagaram - the form of Non-dual eternal love. Radha and Krishna are one entity. "*Ekam jyotirbhuh dwida radha madhava rupakam.*" They appeared as one form to one devotee in Brindavanam. There they installed their idol near Nanda Baba's residence.

They play Rasa Leela eternally. Krishna said, "The play of Rasa Leela is eternal. Even now people who visit that place can feel the experience of Rasa Leela.

I married Krishna just like Radha in Bhandiravanam. *Advayee tatwamayee Radha.* No second. I am also the same Radha. Radha keeps her mind always on Krishna only. I also keep my mind on Krishna only. I don't keep my mind on anything or anybody else. I won't marry any other human being again. I live in Bhandiravanam with Krishna only as His consort like Radha.*

Down Memory Lane

BHAJAGOVINDAM - V

Sushumna Prasada

11th Sloka

Maa Kuru Dhanajanayauvanagarvam
Harati Nimeshaatkaalah Sarvam
Maayaamayamidamakhilam Hitvaa
Brahmapadam Tvam Pravisa Veditvaa

Don't be proud of your money and followers in the prime of youth. All this is subjected to illusion. It will disappear in a split second. So realise this truth and try to attain Parabrahma Tatwa. You should totally get rid of the feeling of 'I' and 'mine' ('Ahankara and Mamakara'). This human life is as tentative as a bubble of water. So don't be proud of these attachments. Money is highly tentative. Money can transform a beggar into a multi-millionaire. So money, youth, authority and ignorance with over confidence (these four) will lead you to unspeakable troubles. So we should not get lost in this net of evils. Be alert and keep your house clean and pure when there is light. You should realise what is Truth, what is important and what is permanent. Keep your mind alert on these things. You have to realise Brahman who is Truthful, permanent and shines always. Lord Sankaracharya advises the followers not to be deceived by becoming slave to this illusion, and so don't get deceived totally.

12th Sloka

Dinayaminyau Saayam Praatah
Sisiravasantau Punaraayaatah
Kaalah Kreedati Gachchhatyaayuh
Tadapi Na Munchatyaasaavaayuh

In this sloka Lord Sankaracharya points out that in this universe day, night, morning and evening and the corresponding seasons like Sisiram and Vasantham come and go. Nothing remains permanent. In this game of time, Life is getting reduced. But man does not overcome desire and becomes a slave to it. We find that

day and night come one after another. Days are passing away and we are getting nearer to death. Suddenly your breath stops, but desire does not die. Thus man with unfulfilled desires totally wastes his time. Jagadguru Sankaracharya cautions us that desire does not die and you are fast approaching death. So don't waste time by contemplating on your unfulfilled desires. Don't become a slave to these attractions, and waste your time thinking that they are permanent. These burning desires can drag you down to any extent. For example, in the Ramayana, Sita Mahalaxmi becomes a slave to a futile desire and gets attracted by a golden colour deer and requests Rama to get it. Thus she becomes the recipient of unspeakable trials and tribulations in her life. Thus, while desires get multiplied, time is getting dwindled second by second.

So, be alert and realise that you are the Paramatman Himself, who is truthful and permanent. Truth, Divinity and Beauty (Satyam, Sivam and Sundaram) constitute God.

13th Sloka

Kaa Te Kaantaa Dhanagatachintaa
Vaatula Kim Tava Naasti Niyantaa
Trijagati Sajjanasangatirekaa
Bhawati Bhavaarnavatarane Naukaa

O Idiot, why do you worry about wife and money? You have to realise God who leads you. In order to cross the ocean of worldly life, association with noble minded people is the only boat. If you begin to think over and feel sorry about it, nothing will be gained. On the other hand you will lose your mental stability. A person who is mentally weak is good for nothing. Lord Sankaracharya addresses that quality as 'Vathula' in this sloka. Vathula means one who is devoid of mental power and thrown away from his goal. If you develop mental control by yourself, you will gain mental peace. As a result of it, you will lose capacity to decide what is good and bad for you. Association with noble minded people will develop all these qualities. Even according to psychologists our mental condition will have its impact by people around us. Hence association with noble minded people (Sajjana Sangatyam) alone will enable you to cross this ocean of life. The

boat may float in the water. But you should not allow the water to enter the boat. Desires and attachments to physical life should be kept away from you. Otherwise it is dangerous as water getting into the boat, which makes it sink.

14th Sloka

Jatilo Mundee Lunchhitakesah
Kaashaayaambara bahukritaveshah
Pasyannapi Cha Na Pasyati Moodho
Hyudaranimittam Bahukritaveshah

One person's hair gets wound up with several knots, another person has close shaven head and another person wears orange-coloured robes. Though these people see everything, they behave as if they have seen nothing. In order to get on smoothly in their physical life with food and shelter, they put on those variety of physical appearances. All these things are done by them to get physical comforts.

The above 14 slokas are recited and explained to enlighten the readers. The rest of the fourteen slokas were recited by the Jagadguru's disciples.

15th Sloka

Angam Galitam Palitam Mundam
Dasanaviheenam Jaatam Tundam
Vriddho Yaati Griheetvaa Dandam
Tadapi Na Munchatyaasaapindam

The physical body becomes old and the hair is lost and what remains becomes grey. The teeth are totally lost. As a result of old age man walks with the stick. But man does not give up his desires. But they get increased.

There is no limit to the desire to enjoy physical pleasures and they are beyond control. They will not decrease. That's why one should cultivate the habit of controlling desire in one's youth itself. If one cultivates that habit, in old age the desires get slowly

(continued on page No.41)

Divine Mother Speaks

SANYASAM vs GRIHASTASHRAMAM

Japamala Prasada

Some people think that divine bliss or Moksha can be attained only by ascetics or sanyasis and not by grihastas (householders). This is a totally wrong notion. As a matter of fact, according to our Gurudev, Sri Babuji Maharaj, a householder can attain Moksha easily. He can live within his samsara, practise Dharma, and can do his duties as a householder and carry on his spiritual practices. Even if his mind wavers, he can appease his desire and later reflect upon his actions and get back to the right tract.

Sri Babuji used to compare this to a train derailing after reaching the station. Once the train is in the station, it can be restored on the rails easily and there won't be much damage. But if a train going on a high bridge over a river derails, it will be catastrophic. Such



is the life of an ascetic or sanyasi. Having taken to the ascetic order, if his mind wavers and gives in to desires, he is doomed.

So Grihastashrama is a short-cut to reach Godhead. Sri Ramakrishna Paramahansa, Sri Lahiri Mahashay and most of the ancient rishis were all householders.

Sanyasa ashrama is a very difficult path and not everybody can practise it. To know the ultimate Truth and realise the "Real I" in you, whether you are a sanyasi or a grihasta is not important. Lord Krishna says in the 'Bhagavadgita': "Shraddhavan labhathe jnanam Tat paraha-Samyatendriyha" (A person should have shraddha or steadfast interest, unflinching faith and devotion in his pursuit of Truth and should have total control over his indriyas or senses to gain the Supreme Knowledge).

Having attained the most evolved human birth, man must make the best use of the opportunity to realise his true Self. Only man is endowed with intellect to top the table of the entire creation. Man is thus the most highly evolved creature in God's scheme. With the

intellect, he can differentiate good from bad, real from unreal, truth from untruth and permanent from temporary. In spite of having this beautiful intellect, if he doesn't use it to discriminate the real from the unreal, he is no better than an animal. Sri Adisankara Bhagavadpada Acharya labelled such a person as “dwipada Pashu” (two-legged animal) as opposed to the four-legged animals.

Having got the most valuable human birth, we must seek a Guru or a Mahapurush who has attained Self-realization to guide us on the right path. We must have unflinching faith in our Gurudev and trust him totally and put to practise what he teaches. A Guru is a guide who shows the path to secure salvation, but it is our duty to do our work.

A spiritual seeker should lead a disciplined life. Discipline is a “must” for achieving anything in this world, isn't it? He should practise “sama” or control of inner senses namely Manas, Buddhi, Chitta and Ahankara (mind, intellect, power of discrimination and ego and “dama” or control of external senses. Only then can he progress in his spiritual life. Control over the senses makes his spiritual journey easy. Regular practice of meditation helps to calm the ever-wavering mind. Keeping the company of the holy and spiritually-inclined people (satsang) shows one the right path and aids in sticking to the right direction.

So, in order to realise your true Self, you need a Satya Guru. Take refuge in him. Listen to his teachings and put them into practice. The scriptures stress upon shravana (listening to the holy), manana (contemplating upon what you hear from the Guru) and Nididhyasa (rumination).

May Guru Maharaj bless us all in that direction.*

You only have to meditate on God; you need not ask Him for things. Do not wonder how your desires will be fulfilled, if you do not ask. As the almighty is all-knowing your wishes will come true without your asking.

Keep your mind fixed on Him. If a matter is beyond the reach of your intellect, try mediating. Immediately you will come up good ideas. Try to do and experience it.

-Sri Babuji

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

July 2024

1 Mon: Sri Gurudashami-Satsang, Shri Sadguru Pada Puja.

4 Thu: Masashivaratri

5 Fri: Amavasya

16 Tue: Kartakata Sankramanam - Beginning of
Dakshinayana Punyakala

17 Wed: Toli Ekadashi - Ekaham Sankirtana, Sri Sadguru
Pada Puja, Bhakta Samaradhana.

21 Sun: Ashadha(Guru) Purnima - Satsang, Shri Sadguru
Pada Puja, Bhakta Samaradhana.

30 Tue: Sri Gurudashami-Satsang, Shri Sadguru Padapuja.

August 2024

2 Fri: Masashivaratri

4 Sun: Amavasya

7 Wed: Shravana Shuddha Tadiya - Satsang, Shri Sadguru
Pada Puja.

16 Fri: Varalakshmi Vratam

17 Sat: Shanitrayodasi

19 Mon: Shravana(Rakhi) Purnima - Sri Sadguru
Pada Puja, Bhakta Samaradhana.

26 Mon: Shri Krishnashtami - Kalashasthapana,
Sri Radhakrishna Sahasranamarchana,
Bhakta Samaradhana.

7.00 pm Pada Puja of Sri Sadguru.

27 Tue: Shri Krishnashtami - At 11.00 a.m. Mass Sri
Radhakrishna Sahasranamarchana,
Bhakta Samaradhana

28 Wed: Sri Gurudashami - Ekaham, Satsang,
Shri Sadguru Pada Puja.

31 Sat: Shanitrayodasi

September 2024

1 Sun: Masashivaratri

2 Mon: Amavasya

5 Thu: Teacher's Day

7 Sat: Vinayaka Chaviti-Sri Sadguru Pada Puja at 5:30 a.m.
At 11.00 a.m. Mass Vinayaka Chavithi Puja and
Bhakta Samaradhana.

18 Wed: Bhadrapada Purnima, Ashram Trust Hospital
Anniversary - Shri Sadguru Pada Puja

27 Fri: Sri Gurudashami-Satsang, Shri Sadguru Pada Puja.

30 Mon: Masashivaratri

October 2024

2 Wed: Amavasya

3 Thu: Beginning of Shri Sharannavaratri - ---Ankurarpana

9 Wed: Mula Nakshatra - Saraswati Puja

10 Thu: Durgashtami

11 Fri: Mahanavami, - Collective Kumkuma Puja

12 Sat: Vijayadashami - Collective Kumkuma Puja

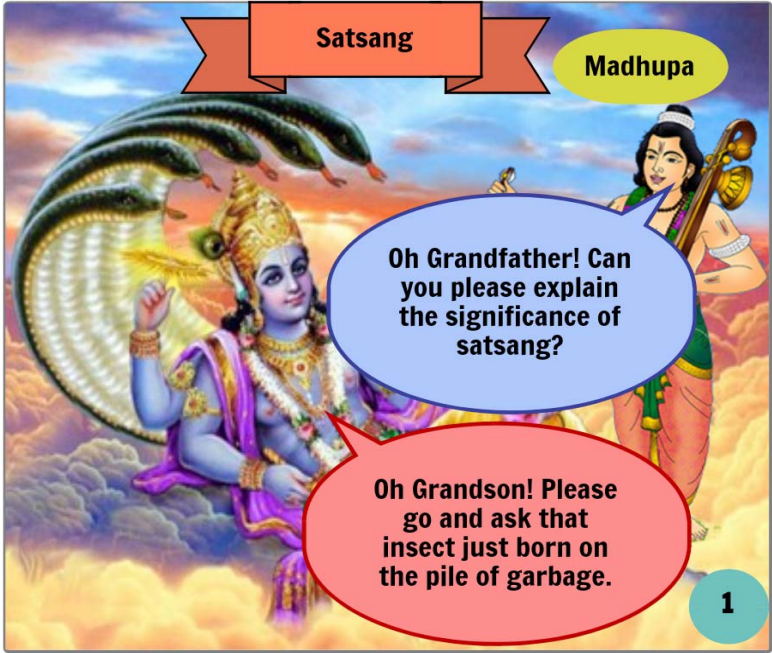
13 Sun: Ekadashi - Ekaham, Deekshaviramana,
Shri Sadguru Pada Puja.

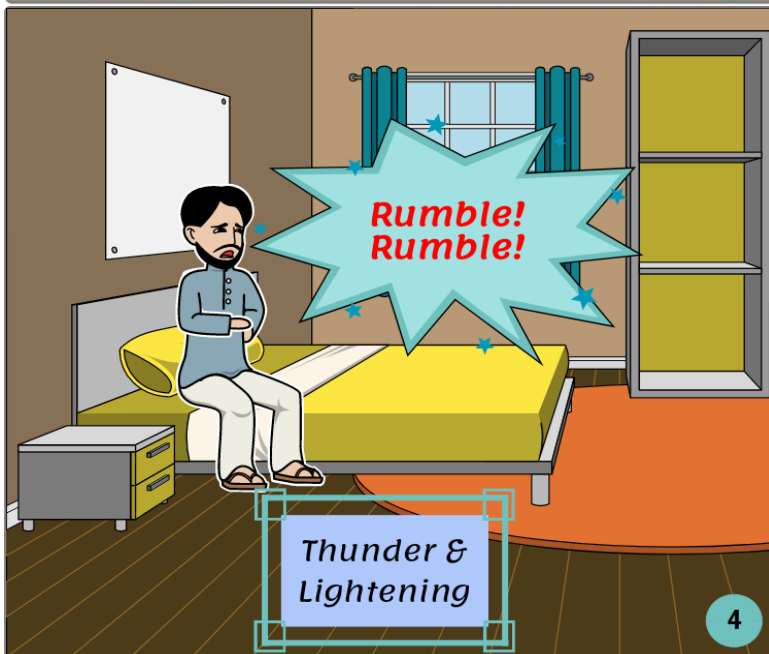
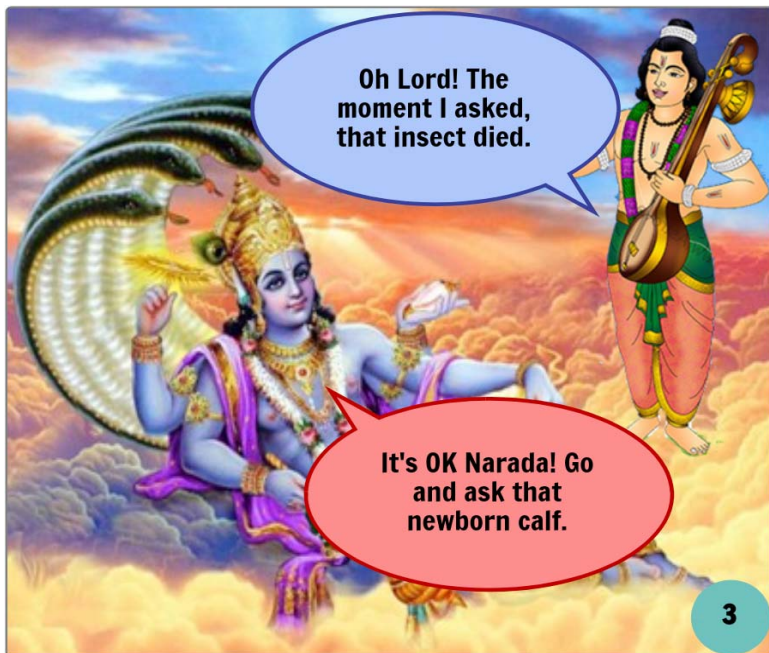
17 Thu: Ashvayuja Purnima - Initiation of Shri Sadguru
Mandal Deeksha. Shri Mataji's birthday
mahotsavam, Shri Sadguru Pada Puja,
Bhakta Samaradhana.

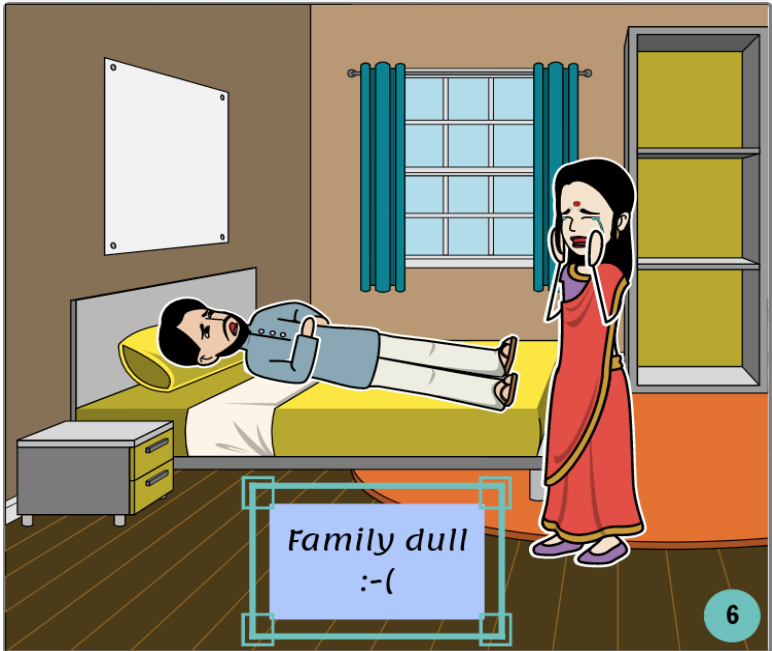
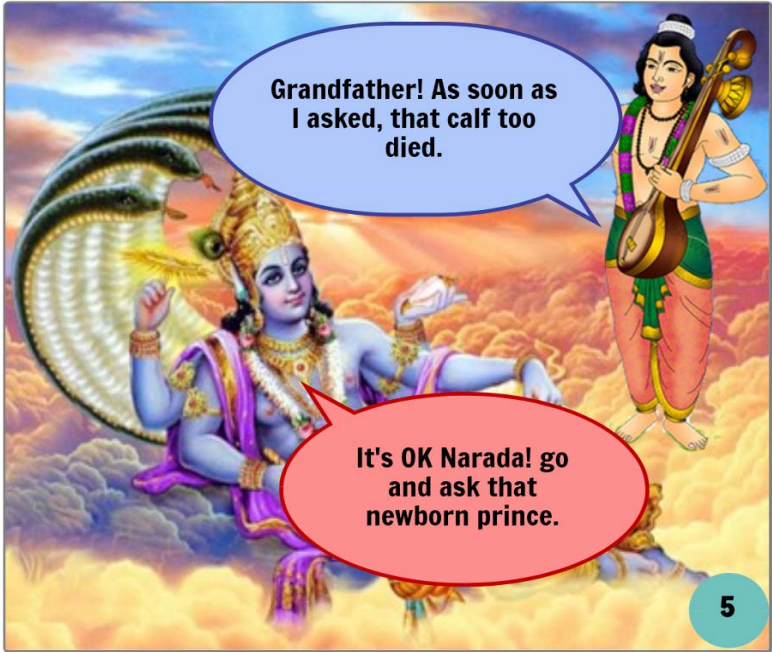
26 Sat: Sri Gurudashami-Satsang, Shri Sadguru Pada Puja.

30 Wed: Masashivaratri

31 Thu: Narakachaturdashi, Diwali festival - Satsang,
Shri Sadguru Pada Puja, Bhakta Samaradhana.*



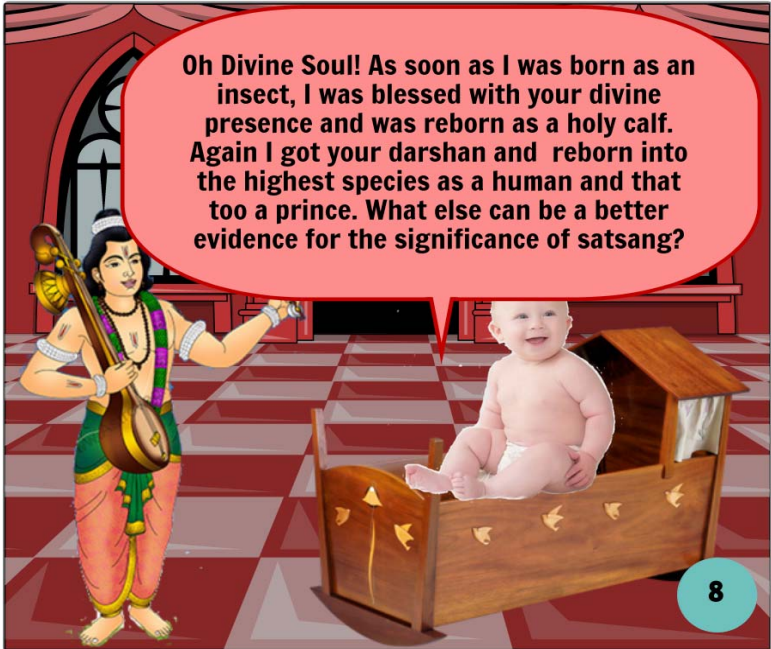






Can you please explain the significance of satsang?

7



Oh Divine Soul! As soon as I was born as an insect, I was blessed with your divine presence and was reborn as a holy calf. Again I got your darshan and reborn into the highest species as a human and that too a prince. What else can be a better evidence for the significance of satsang?

8

Babuji's Fables

TRUST IN GOD

Once, there was a very learned pundit who was extremely poor. With a view to enriching his life, the scholar thought of exhibiting his knowledge before his king to gain some reward.

He sought the king's audience and told him that he would recite the Bhagavatam and explain its inner meaning. But, the king told him very politely to go back home and read Bhagavatam properly and come to the durbar. This happened not once but several times, and the pundit began to doubt himself. He was puzzled as to why the king was asking him to re-read the scripture.

The pundit then started reading the Bhagavatam again and again and as he was reading like that, his mind was so totally immersed in it that he understood why the king made him read the scripture again and again.

He soon realised that God, who is the universal father and mother and who takes care of his devotee's needs, will also take care of him. "Out of ignorance I am going to the king who is a mere mortal, to sell my scholarship. How foolish I am! The king has opened my eyes indeed!" he felt.

Thinking thus, the pundit now stopped going to the king and stayed in his home, reading the scripture. That very same day the king himself came to the pundit's house. The pundit was in a divine trance (samadhi) at that time. The king bowed at the pundit's feet and requested him to teach Bhagavatam to him. The king also gave the pundit everything to lead a comfortable life.

Moral: God looks after the needs of those who trust him and take refuge in him.

---Retold by Dr. Swarnamukhi Prasada

OBITUARY

Smt Chunduri Annapurnamma, aged 87 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday, 28.03.2024.

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

THE POWER OF GURU'S GRACE

My dear Chiranjeevulaara:

One can achieve the impossible, if only he or she has the Guru's grace. This universal truth is exemplified by the following story.

*

*

*

Once, Bhagavad Ramanujacharya, the great Vaishnavite saint, was camping at the foothills of Tirumala, the abode of Sri Venkateswara Swami, preaching his gospel of Visishtadwaita. The Master and his disciples were perspiring profusely and feeling thirsty because of the severe summer season.

At that time, an old milkmaid was passing through the place shouting "buttermilk... buttermilk". Sri Ramanuja beckoned her to supply buttermilk to the disciples, which she did. She also offered a glass of buttermilk to the Acharya.

When he asked her the amount he should pay for the buttermilk, the milkmaid prostrated at his feet and said, "Revered sir, it gives me immense pleasure that I could do some service to you and your disciples. That is enough, and I don't want anything more."

When the Acharya insisted that she should accept the price payable as it was her livelihood, she politely said, "O noble Sir, I am an illiterate person and have no qualification to be your disciple. But I have heard that if you recommend, the Lord of the Seven Hills would grant 'Moksham' to anybody. Now you give me a letter of recommendation to the Lord, so that I can attain Liberation."

The Acharya and those present were perplexed by her innocent demand. He tried to explain to her: "Getting 'Moksham' is not that easy, as the Lord alone in His mercy can do that."

The milkmaid then said: "Sir, I do not know the rules and regulations for getting Liberation. I was given to understand that your recommendation would be enough to secure the Lord's mercy. Hence, I seek this favour. Otherwise, let me go my way."

Bhagavad Ramanujacharya was moved by her deep faith, and asked one of the disciples to bring a palm leaf and the writing instrument. He then wrote on the leaf addressing the Lord to grant 'Moksham' to the woman.

The milkmaid paid obeisance to the Acharya and collected the palm leaf. Thereupon, she rushed uphill and reached the Lord's shrine, where she placed the palm leaf at the feet of the deity. Wonder of wonders! A 'vimana' had by then landed at the entrance of the temple to take the milkmaid to Vaikuntam. She gladly boarded the vehicle, thanking the Acharya for his grace.

*

*

*

Children, hope you liked the story. "Moksha moolam Gurorkripa," asserts 'Gurugita'. Such is the power of Guru's grace.
Yours affectionately,
Maathula.*

OBITUARY

Sri Varanasi Ananta Padmanabha Sastry aged 87 years, a resident of Hyderabad and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday, 28.03.2024.

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

OBITUARY

Sri Mavuleti Somaraju, aged 77 years, a resident of Gundugolanu and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 24.04.2024.

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

Glorious Devotees SUKHANANDA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Sukhananda was born in Bagha Purana village of Moga district in Punjab in the 14th century C.E. He was considered an incarnation of Lord Bharata, brother of Lord Sri Rama. He was a great devotee of Lord Vishnu. He became a disciple of saint Ramananda and lived in Varanasi, near the banks of holy river Ganga. He served his Guru in a pleasing manner. Like Ramananda, Sukhananda also accepted disciples regardless of their caste, creed, community and religion. His philosophies were based on the great saint Ramanuja's, whom he considered as his spiritual Guru. During his period, popular saints like Kabir Das and Ravi Das also served Ramananda as disciples. He was very compassionate towards all the living beings, would treat all women as mother, treat others' wealth as soil and treat all the people with love. Surasuri was his virtuous wife.

Once, some evil people, wanting to dishonour them, brought some sweets from a shop and offered them to the couple, telling them that they were God's 'prasadam'. Believing it, the couple consumed it happily. Immediately, those crooked people said, "You ate the sweets as if they were 'prasadam', but they were brought from a shop. Hence, you have to atone for it, otherwise we have to excommunicate you from society." Unperturbed, the couple took out the food from their mouths. The sweets were intact, as if they were just then brought! The evil were astonished, prostrated at their feet and begged pardon.

Sukhananda wanted to go on a pilgrimage. Before leaving, he advised his wife to serve the devotees whole-heartedly. One day, a wicked person came to their home, pretending to be a saint. She welcomed him with due honours. He then expressed his desire to spend the night with her. Unhesitatingly, she accepted it and then offered food to him. At night, when he entered the bedroom, he saw a tiger, sitting on the bed and ferociously looking at him. He trembled with fear and cried, "Madam, forgive me and save me". She pardoned him and advised to live virtuously and with devotion

towards God. He treated her as ‘Guru’ and requested her to permit him to serve her. She accepted and he turned as her servant and disciple.

Sukhananda went to Pandaripuram and worshipped Panduranga. Pleased with his pure devotion, Panduranga, accompanied by Rukmini, appeared before him and blessed him. He then returned home. His wife was pleased with his divine experience and both served devotees thereafter more ardently. One day, the Lord gave darshan to the pious couple and blessed them.

The household servant, who tried to misbehave with Surasri, offered salutations to Sukhananda, prostrated at his feet and begged pardon. Sukhananda forgave him and advised him to get married and spend his life by worshipping God and serving the devotees. But, the servant expressed his unwillingness to get married. But, Sukhananda advised him, “Live with sensual restraint, leaving arrogance and attachment. Married life is the easy and safe way to attain ‘Moksha’. Treat all what you see as God’s various forms and serve all. The eight flowers which God like the most are: Non-violence; Sensual Restraint; Kindness towards all; Forgiveness; Peace; Penance; Meditation and Truth. Worship the Lord with these flowers. You will attain salvation.” He accepted Sukhananda’s advice and promised to follow it. Soon, he got married.

Once, when the disciple was worshipping the lord, pleased by his unwavering devotion, Panduranga and His consort Rukmini appeared before him. Overwhelmed by great joy, he sang many hymns in praise of the Lord who advised him to serve the saints and devotees throughout his life. When he informed this incident to Sukhananda, the master felt very happy and hugged the disciple affectionately.

Sukhananda, Surasuri, the disciple and his wife spent their whole lives in the service of the Lord, devotees and saints. In due course all of them reached The Lord’s abode.*

Where does the power of meditation originate? Does it come from without Or within? If one is to obtain the complete grace of the Guru, the egoistic mind should be centered on the Lakshyardha through meditation.
- Sri Babuji

GEMS FROM ASHTAVAKRA GITA -IX

(Continued from the previous issue)

C.V.Ramana Babu

CHAPTER 20

Kwa chasti kwa cha naa va nasti chaikam kwa cha dwayam !
Bahunaa z tra ki muktana kimchinnothishtate mama !! 20/14

“I have no inspiration. I am neither existent nor non-existent. I cannot say that I am dual or non-dual. I am chaitanya swarupa. There is no second thing other than chaitnya (consciousness).”

EPILOGUE

King Janaka approaches sage Ashtavakra and asks three questions and solicits answers for them. They are: “How do I get jnana (knowledge)? How do I get Mukti (Liberation)? How do I get Vairagya (detachment)?”

This forms the basis of the teachings of sage Ashtavakra which came to be known as “Ashtavakra Gita.”

The sage starts saying, “You are not the body nor you are Karta or Bhokta because deham is Jada (inert). The chaitnyam in you is making your senses, body and mind to act. You are not tagged with caste, creed or religion. You are witness (sakshi), You are Asanga, You have no Rupa.” Janaka reveals his experience to the Guru saying, “O Master! After listening to your Upadesa, I experienced Atmananda.”

To test him, Ashtavakra asks “You say Atman is nitya and body, mind and senses are unreal. Yet you crave for wife, children and wealth. I am surprised at this.”

Janaka replies: “A Self-realised person will not get attracted to worldly matters. Even if he gets entangled in the Bhogas (pleasures), he knows that he is not the one who is doing.”

The sage continues, “Desires are your enemies. They are the root cause of all calamities which cannot be easily conquered. You should conquer the Kamam which is causing all miseries.

“Janaka! Know that women, friends, relatives, wealth are transitory. A realized person, by saying that such a person is unaffected by mundane things’, may be doing things but in an unattached way. He is known as Jivanmukta.” Janaka says, “I now realised now that I am Chaitnya Swarupa. There is no second thing other than me. I am pure consciousness.”

Blessing the king, the sage says, “Now you are enlightened. You are free from ego, and free from any attachment. Stay in this state. Rule your subjects well and live happily.”* (concluded)

PRARTHANA YOGA -XIII

(Continued from the previous issue)

Dr. Raghavendra Rao

Chidananda Ashtakam:

*Akaaram Ukaaram Makaaram trutheeyam
Sadaanaadabindu Kalatheeta Purnam
Hari Brahma Rudram Parabrahma rupam
Chidaanandarupa Shivoham Shivoham! (1)*

The trinity, 'Aa' 'Uu' and 'Ma', constitutes 'AUM'. Aum in the form of Pranava is that which is manifested in every being as Truth, Existence and Bliss (Sat Chit Ananda). I am that Sat Chit Ananda. I am beyond time, space and causation (Nada Bindu Kalatheetam). I am the Whole (Purnam). I am that Parabrahma Rupa (the absolute Truth) beyond the trinity of Creation, Sustenance and Dissolution. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

*Anaakaasamakaasa makaasa rupam
Niraakaara saakara Omkaara gamyam
Sahasrara madhyastha Bindu swarupam
Chidaanandarupa Shivoham Shivoham! (2)*

I am all that pervasive space and I am beyond that space. I am formless and I am all that forms that originate from the primordial Pranava, Om. I am that blue dot at the centre of the Sahasrara. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

*Sushmnatarastam Parabrahma nityam
Muni svanthavedyam mahaa Padma peetam
Nisaanthe dinaanthe trikaale vasantham
Chidaanandarupa Shivoham Shivoham! (3)*

I am that invisible current (energy) in the Sushmna channel that passes through spinal cord from the seat of Muladhara to the Sahasrara (the thousand petal Lotus). I am that eternal Parabrahma (the pure consciousness) at the centre of that pedestal of thousand-petal Lotus and as realized by the Mounis only through intense internal penance. I am that Spring flourishing through all times, all

through day and night. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Aham nirvikalpam niraakara rupam
Vibhutvadhi sarvatra sarvindrayani
Sadaa sammatham navya mukthi prabodham
Chidaanandarupa Shivoham Shivoham! (4)***

I am devoid of all dualities and I am formless. I exist everywhere and pervasive of all senses. Always I am the same. I am neither free nor bonded. I am that ever nascent discourse on liberation. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Na punyam na papam na saukhyam na dukham
Na mantram na tantram na veda na yajnaha
Aham bhojanam naiva bhojyam na bhoktaha
Chidaanandarupa Shivoham Shivoham! (5)***

I am neither virtue, nor vice, nor happiness nor sorrow. I am not mantras (metered spiritual hymns or sacred chants), nor am I any doctrine. I am not scriptures (Vedas) nor am I rituals or sacrifices (Yagnas). I am neither the enjoyed nor the enjoyer, nor the enjoyment. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Na gandham na pushpam na dhupam na deepam
Na naivedya taambula pushpanjalischa
Kritam Sadguro pada padmam pranaamam
Chidaanandarupa Shivoham Shivoham! (6)***

I am neither sandalwood paste, nor flower. I am neither incense nor Lamp. I am not naivedyam (food offering to deity) nor taambulam (the offering of betel leaves with arecanuts) and neither am I that offering of flowers. I pay My pranams to the Lotus Feet of Sadguru. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Na jagram na swapnamcha naham sushiptihi
Na jeevatmako antaratma Paratma***

***Sariraabhimanam na tejo vikaram
Chidaanandarupa Shivoham Shivoham! (7)***

I am neither in wakeful nor in dream state, nor in deep sleep state. I am not jeevatma (the individual soul). I am that antharatma (the in-dwelling self), the Paratma (the supreme self). Neither have I pride in the body nor am I splendourless. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Chatushpadayuktam sarojamcha chittam
Shadaram dasaram dwadasaram
Dale dwandayuktam sarojam smareyam
Chidaanandarupa Shivoham Shivoham! (8)***

I am that vital energy which flows right from the four-petalled Muladhara through the six- petalled Svadhishtana, the ten-petalled Manipuraka, twelve-petalled Anahata and finally through the two-petalled Ajnachakra. Beyond that it reaches the thousand-petalled Sahasrara as non-dual pure consciousness which is I. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Na me dvesharagau na me lobha mohau
Madhonaiva menaiva matsarya bhavaha
Na dharmo na chartho na kamo na mokshaha
Chidaanandarupa Shivoham Shivoham! (9)***

I am neither hatred nor love, neither greed nor delusion. I am not pride, nor am I jealous. I am neither virtue nor wealth, nor am I desire or liberation. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

***Naham prano sanjyo nava pancha vayuhu
Na darasuto sapta dhatu na kosaha
Na vakpani padau na chopasta payuhu
Chidaanandarupa Shivoham Shivoham! (10)
Shiva sachidanandarupa Shivoham Shivoham!***

I am not the vital energy (Prana), nor the five vital airs (pancha vayu), or the seven essential elements (saptha dhatu), or the five sheaths of the body (pancha kosha). I am not the organ of speech,

nor hands or legs, nor the organs of procreation or elimination. I am that Shiva who is in the form of Chidananda (the Existence Bliss), I am Shiva, the pure consciousness.

As the name suggests that ‘Chidaananda Ashtakam’ is supposed to have eight verses, but here in total we have ten verses.

A few of them expound your real nature, suggest who you are and reveal that you are the Truth – Existence, Knowledge and Bliss – the ultimate Paramaatma or Parabrahma.

The first verse itself reveals that you are essentially the ‘Whole’ from which the sound of AUM in the form of Pranava arises. It manifests in everything – beyond space, time and causation and beyond trinity of Creation, Sustenance and Dissolution – as Existence, Knowledge and Bliss. Essentially you are the Truth, which is the only one that really exists. Truth is in the form of Shiva and Shiva is Bliss (Satyam, Sivam and Sundaram) and you are that Shiva.

The latter verses reveal that you are not this (*na iti, na iti*) or that anything that you perceive with your senses, both internal and external. You are not that anything that your actions suggest nor your thoughts contemplate. Anything that is known by your senses or actions or thoughts is not real; it is only illusion created by the projection of your mind. They all perish in time. The only thing that really remains eternal is Truth (Shiva) and that is You.

Singing this daily in our Prayer with understanding of the meaning, keeps reminding us the real nature and thus paves the way for the self-inquiry. As Swami Sivananda Maharaj glorifies: ‘You are not this body nor this mind; Immortal self you are; Know this and be free’ or as Sri Ramana Maharshi says, ‘Enquire who am I’ constantly or as Sri Babuji Maharaj often quotes in His nectarine discourses: ‘Know yourself first, then you will know Me’ (this is as a reply to the question asked by a devotee that how would we know the real nature of Him?) A sadhak should constantly focus his mind inwardly seeking to know his real nature (self realization by vicharana).

-- to be continued

SUNDARAMURTHY NAYANAR - V

(continued from the previous issue)

-Ramaswami S.

Sundarar and Paravai lived happily after their marriage in Tiruvarur, worshipping Lord Tyagesa and serving devotees visiting the holy place. At one stage Sundarar felt that he should go on a pilgrimage to various shrines dedicated to Lord Siva. Hence he took leave of Paravai and proceeded north.

Visiting a number of shrines like Tirukkazhukundram and Kanchipuram, he reached Tiruvotriyur (now a suburb of modern Chennai). It was again the Lord's will to unite him with Sangili, who was doing pushpa kainkaryam at the local shrine. Readers will recall Anindita, one of the two maids of Goddess Parvati, had taken birth as Sangili at Tiruvotriyur and was waiting to marry Sundarar.

While coming out of the shrine after worshipping the Lord, Sundarar noticed Sangili entering the temple with flower garlands. For a while he was charmed by her beauty and became restless. On enquiry he learnt that she had dedicated herself in the service of the Lord forsaking any desire for family life. Her parents' efforts to get her married off met with failure because they were not aware of the purpose of her birth to marry Sundarar. She told them firmly that she would do flower garland service to the Lord, staying near the temple.

On hearing Sangili's determination, Sundarar's desire to unite with her was further deepened. He prayed to the Lord to fulfill his desire. The Lord, who had willed their union, appeared in the dream of Sangili and advised her to marry Sundarar. While acceding to the request of the Lord, she pointed out that he had already married Paravai, "So what? I will make him swear before Me that he will not part with you."

The Lord informed Sundarar about her consent on condition that he would make a pledge to her to that effect in His shrine. Sundarar then made a request to the Lord that he would do so if the Lord agreed to be under the tree outside the temple when he was making the pledge. The Lord smilingly agreed.

Meeting Sangili after this, the Lord told her: "Please tell Sundarar that he need not make the pledge in the shrine; instead he can do so under the tree outside the temple."

The next day, Sundarar met Sangili and formally proposed to her. She then said to him that it was enough if he could make the pledge under the tree outside the temple. He immediately understood the Lord's trick. Both went to the tree, and in the presence of the Lord he pledged that he would not part with her under any circumstances.

The Lord appeared in the dream of His devotees and advised them to conduct the wedding of Sundarar and Sangili. Accordingly, their wedding took place the next day in a grand manner. Both lived happily in Tiruvotriyur for a long time.

One night, Lord Tyagesa appeared in Sundarar's dream and asked him whether he had forgotten the impending Vasantotsavam in Tiruvarur. The dream tickled his eagerness to go to Tiruvarur, but the problem was his pledge not to part with Sangili. He was in a dilemma whether to take Sangili along with him and if so how he could face Paravai. He was dilly-dallying like that for some days, but his keen desire to have darshan of Lord Tyagesa compelled him to proceed to Tiruvarur without telling Sangili.

As Sundarar crossed the boundaries of Tiruvarur, he felt giddy and fell down. When he woke up from that state, he could not see anything as he had lost his eyesight. "O Lord! Don't punish me for breaking the pledge to Sangili. I have no desire to forsake Sangili. My desire to have darshan of Tyagesa is overwhelming. Kindly restore my sight to enjoy His darshan." But the Lord was unmoved. Thereupon, Sundarar steeled his mind to go ahead with his travel, come what may. With the help of his disciples, he proceeded southward. Taking pity on him the Lord presented a walking stick to Sundarar. On reaching Tiruvalankaadu, Sundarar made a fervent plea to the Lord reminding Him about His mercy towards devotees. This prayer slightly melted the Lord's heart and He restored the sight of Sundarar's left eye.

Happily having the darshan at various shrines on the way Sundarar arrived at Tiruvarur, where he had, to his heart's content, the darshan of Tyagesa. Pleading with the Lord to bless him with right eye vision also, Sundarar cried: "O Lord, how long have I to undergo this ordeal? Please take pity on me." Instantly the right eyesight was also restored, making Sundarar jump with joy.

(to be continued)

KAIVALYOPANISHAT - XXVI

Continued from the previous issue)

Rekha Prasada

Mahatmas' words (teachings) must be retained in memory and we must keep recollecting them in every action of ours. Their teachings are very practical and spontaneous.

To teach the spiritual seeker the simple truth that God does not yield to materialistic offerings like a garland or delicious foods, but He yields to the sincere and earnest heart of a devotee, Sri Mataji narrated an incident occurred in the United States of America, during Her travels with Shri Gurudev.

The day in discussion happened to be the festival of Sri Rama Navami. The devotees wanted to show their respect to Gurudev on this occasion, with a garland of flowers. When Sri Mataji started making the garland, Shri Gurudev came and asked her whether God has expressed a desire to wear a garland. In those days, flowers were not readily available in the place the host devotees were living; even if available, in general, flowers in America are very expensive. Sri Gurudev showed Sri Mataji how to be frugal with resources, especially when they are limited. Sri Gurudev showed her how to make a garland with only a few flowers. Finally, Gurupooja was performed by the devotees. Despite being frugal, Sri Gurudev made sure that the devotees were satisfied and happy with all arrangements for the pooja and performed the ritual with full devotion and sincerity. Mahatmas are ever alert and give instructions on everything so that the devotee's sincerity and devotion are intensified.

In the above context, Sri Mataji explained the greatness and importance of the food offered to God (Prasadam), and how to be moderate in consumption of the prasadam. The host devotees may, out of love, make offerings to God and serve a variety of food items; it is not necessary to eat everything that has been served. This is when our self-control and moderation in eating are exercised. Even if we take a little Prasadam, our mind is satiated; moreover, if we overeat, our stomach gets so filled up that we tend to doze off when we sit down to meditate. God is catering to our requirements and desires as and when needed. If the devotees were in a predicament as to what to prepare or cook for God's offering, Sri

Babuji would simplify the whole matter and give easy recipes to make the food.

Based on the above narration, it shows that a spiritual seeker should be in the world with much conscientiousness, exercising self-control in eating and other living habits in his day-to-day life. This helps the seeker surmount any obstacles in his spiritual pursuit and transform any uncongenial or disharmonious situation to his advantage, through his real-life experiences.

Sri Vidya Prakasananda Giri Swamiji in His discourses often said that one cannot change the creation (world) but one can change one's perspective (mental view or Dhrishti). At any given time, we should be within our confines and be discriminative and dispassionate in our dealings while living in the materialistic world. Sri Mataji highly commended King Janaka's dispassionate disposition in this context. This is his qualification to acquiring Knowledge of the Self (Atma Gnanam). He became a dispassionate person and is eternally shining in that divine glory. He was ruling his kingdom, living amidst luxuries and wealth; he did not allow any of these things (the world) to be within him, meaning he was very dispassionate. For this very reason, he is also mentioned in the Bhagavadgita Mahatmyam (the greatness of the Gita and its effect). Thus saying Sri Mataji concluded the explanation of the fourteenth mantra of Kaivalyopanishat.

-to be continued

BHAJAGOVINDAM - V

(continued from page No19)

controlled. Then old age can be experienced with total mental peace. It is indeed surprising that the desires which are limited in the early youth get beyond control in the old age. That means as man advances in age his desires get multiplied notwithstanding the nearing death. Hence you should get a disciplined mind. Otherwise you become a slave to desires. That's why as soon as the desires sprout in mind the desire to get them fulfilled should be given up, and one should contemplate on how far it is acceptable and whether it is necessary. Thus he should question himself absorbing its necessity.

This sloka is composed by Sri Thotakacharya.

CLEAR YOUR DOUBTS

Devotee: In spite of knowing that this body is going to perish one day, why do men develop so much attachment towards it? Why do we associate ourselves with the body?

Sri Mataji: It is because of your ignorance; you are associating your 'Self' or 'Atman' with the physical body. Because of ignorance, you are confining your all-pervading Self to your physical body alone. The Guru is telling you the ephemeral nature of the body; you also know that the body is transient. Yet, you are in a denial mood because of your ignorance.

The best way to dispel ignorance is by attaining knowledge. This knowledge is not found or taught in the ordinary universities of the world nor is it available in the markets for us to buy.

The true knowledge which dispels the darkness of ignorance from your mind and fills it with light, can be found only in a spiritual university of a Satya Guru who is a Self-realised soul. With his teachings, the doors of "I" (ego) and "mine" (attachment), which have completely obliterated your true vision since thousands of births, will be opened. Then the light of knowledge fills your mind and you will be able to see your real Self.

This question cannot be answered in a casual way. You have to pursue this in all earnestness and follow the teachings of your Guru and practise them diligently. Only then, you will realise the truth.*

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

Photos of Sri Mathaji's United Kingdom tour from 26-05-2024 to 10-06-2024



Children participated in the summer classes conducted at Sri Kali vanashramam.



If undelivered please return to
SAMARDHA SADGURU
Sri Kali Gardens Ashramam - 522 508, A.P.