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SAMARDHA SADGURU

Spiritual Magazine

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| <i>MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASION OF VIJAYA DASAMI</i> | | |

Sri Mataji's Benediction God's Touch

Is our Gurudev only in the Brundavanam? No. He is omnipresent. But we are used to seeing him in only one place. Our Gurudev made us acknowledge the fact that the Almighty is everywhere. One must recognize that. It's a constant truth. Change comes when you see the body as yourself. But you should realize that, no matter what you do outside, the Self inside you is constant and doesn't change.

During Lord Krishna's childhood every heart in the Vraj turned into a mother's heart. They all yearned to hold the little Krishna. He became accessible to all. Even the demon Putana could get hold of him. Krishna granted his highest abode to her, who in fact turned her breast milk into poison and fed him. He took Putana's life while feeding on her milk. That demon turned into enormous size and fell dead in a field. They had to cut her body into pieces for cremation. But to everyone's astonishment, a divine fragrance emanated from the pyre. This was possible because she had the opportunity to experience the Lord's divine touch. If that's the case, why should we ever have fear, since we have caught hold of the Lord's lotus feet tightly?

Once a devotee asked Sri Gurudev, "How is God?" Gurudev held his hair and pulled forcefully. He cried, "Ah! Pain!". Gurudev pinched his leg. He struggled to overcome the pain. Gurudev asked "How did you know the pain?" and explained "Because your mind is present throughout your body, from head to toe. In the same way, God is present everywhere."

Sahasra Seershâh Purushah Sahasrâksha Sahasrapât/ He is everywhere. All the heads and hands are His. He is the root of everything. Just remembering Him as 'the lord of my heart' is enough for salvation. "When the Manas, Buddhi, Chitta and Ahankara transform into Satyam, Shanti, Daya, Prema your conscience becomes purified and you will have darshan of the Hrudaya Babu",



said Sri Gurudev. Even Lord Krishna taught the same thing in the Gita – *Iswarassarva Bhutanâm Hruddese Arjuna Tishtati/* The Almighty is not just killing the demons. He is speaking to you even at midnight. Ask yourself, “who am I?” and contemplate on that thought. When all the layers of an onion are peeled off, the person peeling it only remains. Similarly, when you take out all your outer layers through contemplation, what remains is your true Self.

Sri Gurudev used to say that all the Gopikas used to leave whatever they were doing and rush to Krishna when he played on His flute. Some used to come with buttermilk all over their hands and some with soap all over the body. They even used to have their ornaments helter-skelter, because their mind was not with them. It reached the Lord even before their bodies could.

Babuji Maharaj blessed us and took us into his refuge. He gave us his lotus feet and told us to hold them with one hand and continue our duties with the other. Invite such a Lord to your homes. Lord Krishna saw butter and dirt equally. When mother Yashoda got angry that He ate dirt, and wanted to see inside His mouth, she saw the whole universe in it and fainted. The whole universe fit in his tummy, which is as little as a small pumpkin. Even we are also in it. When Yashoda got back to her senses and started thinking that this child is no ordinary human being, He put up an innocent face and said “Amma! I am hungry” and put her back into His illusion. It’s very tough to understand Him. But His touch is enough for our salvation and so we should always keep our minds in touch with God.

May such Guru Narayana bestow upon all of you with unlimited devotion and knowledge, and protect you at all times!!!*

OBITUARY

Kum. Pavuluri Indira Devi aged 85 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday, 09.09.2024.

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

From the Editor's desk:

ONLY NAME AND FAME ARE IMMORTAL

Om Gururam Namaste!

By the time this issue of 'Samardha Sadguru', the spiritual magazine of Kali Vanaashramam, adorns your hands, dear readers, the entire Ashram complex will be in the thick of the Dasara festivities. As is the custom, the members of the editorial board wish you all a happy Dasara. May Jagajjani (Universal Mother) shower Her choicest blessings on all of us!

We all know Dasara or Deepavali represents the victory of the Good over the Evil which are always at daggers-drawn. When the eternal fight between these two forces reaches the climax with Evil taking an upper hand, Divine intervention takes place to destroy the wicked elements and protect the noble ones. This has been the case from era to era.



Mahishasura, the demon king, tried to obtain the boon of immortality from Brahmadeva who was pleased with his prolonged austere penance. The Lord told him: "Death is inevitable for all creatures on earth. So, short of avoiding death, you can prolong your life by putting even impossible conditions by which you can be slain." In that case, Mahishasura said that he should be killed only by a woman fighting him. The boon was instantly granted. The demon was under the delusion which woman would dare face him in a battle. But it so happened that the Divine Mother Herself chose to wage the war against him, and ultimately slew him.

Asuras were adept in their austerities to secure what they desired. That is why the term 'Asura sadhana' has come into vogue. Pleased with their penance God invariably accepted their conditionalities, and they felt that their near permanent living on earth had been achieved, little realising that they had made God's job of eliminating them easy. Hiranyakasipu put many conditions like he should not be slain by Devas, asuras, human beings or animals; by any powerful weapon; during day or night; on the floor or air; inside or outside the

house; etc. But the Lord could find the loopholes and finish him. Similarly, Ravana listed gods, Yakshas, Gandharvas, etc., were not eligible to kill him, but failed to include humans because of his arrogance. The Lord took the human avatar as Rama and ended his life. These are but a few examples.

The Evil forces thought immortality to be deathless existence so that they could indulge in their nefarious acts. “They failed to realise that immortality meant name and fame (‘kirtishesha’) lingering even after death,” Sadguru Maharaj would often say.

Another tricky aspect is boon-seeking. People in general seek boons for selfish ends. Once in Tiruvannamalai, on a Pournami night, devotees were performing Giri Pradakshina, in which Ramana Maharshi also participated. One of devotees was singing a Tamil bhajan in which the word “Kaavalanae” (Oh Protector) repeatedly occurred. On hearing this, the Maharshi asked “Yaemi kavaalanae?” (what do you want). Immediately the devotee said: “Naaku idli kaavalanae, coffee kaavalanae” (I want idli and coffee). The Maharshi looked askance at him. After a while a big basket of idlis and hot coffee in a large flask were brought by some devotees and Maharshi himself served them to everybody. Then the Sage of Arunachala looked at the bhajan singer and said: “I was ready to give you Moksha, but you have preferred the cheap pleasure. That is Karma.” This episode proves that we do not know what we really need.

After the ‘samhara’ of Hiranyakasipu, Lord Narasimha offered a boon to Prahlada, who merely asked “Give me the state whereby I need not seek boons at all.” Thus, he literally tied the hands of even God!

Poojya Mataji would always advise disciples not to seek boon for themselves. “You should seek overall welfare of humankind of which you are part.”

Jai Gurudev!

Samsara is an ocean with whirlpools, and tempestuous winds in it. The only vehicle that can take us safely ashore is Narayana Mantra alone.

-Sri Babuji

A DIVINE BIOGRAPHY - XXIV



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

(Continued from the previous issue)

SRI BABU WITH SRI CHIRANJEEVI RAJU GARU

Raju garu firmly believed that God is not far away and Sri Babu himself is God, and an infinite treasure. As Raju garu was blessed with that great treasure, he grew immense detachment towards the temporal and sorrow-bringing worldly treasures and properties. Strongly believing that all his properties belong not to himself but to Sri Babu, Raju garu decided to submit all of his properties at the lotus feet of Sri Babu. Raghavamma garu and Seshamamba garu too supported this proposal wholeheartedly

Feeling immensely strong with this thought, he mustered courage and put forward this proposal to Sri Babu. who was moved by the sacrificial and desireless devotion of the family towards the Guru. He asked with utmost love, “What did you think of me when you all decided to do this?” They replied, “Babu! We wholeheartedly believed that you are the only kin desiring our wellbeing, only friend helping us in need, only God protecting us from dangers, and the only guru granting us salvation. Aren’t all these properties, treasures and even our bodies, minds and souls granted by you?”

Sri Babu used to call Seshamamba garu as “Ammanna”. He asked her, “Ammanna! Raju and Raghavamma might not have the maturity to think about their responsibilities, or might have said this due to their boundless devotion towards me. But as an elder in the family, you could have explained them the pros and cons of this act, and instead you too are joining them in this? You give out everything to me and don’t leave anything back for Ammadu?” Seshamamba garu replied, “Babu! In our first meeting itself you seemed to me like an elder brother of Chiranjeevi. That is why I call you ‘Elder Son’. So, as the elder son of this family, you are the head of this family and these properties. What else can we desire than submitting all these properties to you and ending our lives peacefully at your lotus feet? And coming to Chandra, you, the lord of the whole

universe, is her property. Who else can be more prosperous than her?" Is there any higher limit for sacrifice?

Sri Babu posed a counter question, "When I am the lord of the whole universe, and all your properties were granted by me, does it make sense for you to give them back to me, and for me to accept them?" None of them could answer. Sri Babu consoled them saying, "What you need to offer to me and what I truly desire from you is your sacred and pure minds. With this proposal, you truly submitted your bodies, minds and properties to me. That alone is enough for making me happy. What use do I have of these properties? When the Divine Mother of the innumerable universes is mine, what can I desire more? Please follow my words and you can attain salvation."

But, Raju garu's boundless disinclination could not be satisfied with Sri Babu's words. He said, "Babu! All my properties were submitted to you in my mind. If you don't accept them, I will spend all of them in charities or other services." Sri Babu, out of his kindness guided him in a firm voice, "Okay, You submitted this whole property along with your family to me, right? I am accepting it. Now, I am the head of this household and owner of these properties. So, you be the custodian of this family and properties belonging to me and take good care of them as my representative, strictly obeying my orders. I am bestowing the responsibility on you to make sure not even a small mistake happens in this regard. I am allowing you to use the leftover money in charities only after fulfilling all the needs of the family. This is my order to you as your guru. Take care!"

Then onwards Raju garu acted as a representative of Sri Babu and took care of the family and properties, dedicated himself to the service of the Guru, and spent the whole treasures in the service of the lord and other charitable causes. Even though Raju garu and his mother passed away, Raghavamma garu and Sri Mataji, till date have been behaving as mere trustees of that property and acting as representatives of Sri Babu.

Raju garu, completely divested from worldly things, expressed a desire to Sri Babu. His desire was to conclude his life journey in a holy place and in the presence of Sri Babu. Sri Babu granted the desire.

Sri Babu, along with all devotees, would go on a yatra to Srisailam during the month of Kartika every year from 1961 to 1965. While leaving for Srisailam in 1962, Sri Babu sent a word to Raju garu to come there along with Chandra and Raghavamma

garu who, however, could not go due to some problems. Chiranjeevi Raju garu, along with Chandra accompanied Sri Babu and other devotees in the yatra to Srisailam.

In 1963 the preparations for the Srisailam yatra were underway. Chiranjeevi Raju garu was not feeling well. Sri Babu, who could envision the future, ordered Raju garu, “You go to Srisailam along with family ahead of us. You perform Abhishek and Bilva Archana to Sri Mallikarjuna Swami and Kumkum puja to Sri Bhramaramba Devi leisurely. It will benefit you. It will be hectic for you if you have to do these along with other devotees. We will reach there by the Full Moon day.” Raju garu, followed his order and reached Srisailam ahead of time and performed all the pujas along with family.

Sri Babu reached Srisailam later along with other devotees. On the day of Kartika Purnima (Vyasa Purnima) all the devotees performed Sri Sadguru Pada Puja. Sahasra Ghata Abhishek (Bathing by a thousand pots of water) and Laksha Bilva Archana (worship with a lakh of Bilva leaves) to Sri Mallikarjuna Swami were performed the next day. Laksha Kumkum Archana (worship with Kumkum chanting the name one lakh times) to the Divine Mother was performed the day after. Raju garu could not attend due to his illness. Sri Babu made Raghavamma garu perform the puja.

On the third day of the dark half of the lunar month (Bahula Tritiya) Raju garu’s illness worsened. Treatment was not useful. Sri Babu, sensing ahead that it was the final day of Raju garu’s life, went and sat near him that evening. Raju garu was serene. Sri Babu asked, “Tell me if you have something in your mind.” Raju garu waved a signal to bring in Seshamamba garu, Raghavamma garu and Chandra. As the three came in, he kept their hands in Sri Babu’s hands and handed over their responsibility to him. He signalled to them telling to attain salvation through the service of the guru’s feet. He signalled that he doesn’t have any more desires, touched Swami’s feet to his eyes, and placed Swami’s hand on his heart.

Then, Sri Babu asked him, “Chiranjeevi! You once desired to end your life journey in the presence of the Sadguru in a holy place. Your body is in the holy place, Srisailam. The soul within is Mallikarjuna Swami. ‘Deho Devalayah Prokto| Jeevo Devah Sadasivah|’ (Skandopanishad). All the devotees are different forms of the Parama Siva. That Parama Siva is the Sadguru. With the

divine blessings of the Sadguru, a man can see the Parama Siva in himself and in everybody and everywhere else. Are you having that experience now? Is your desire fulfilled?" Chiranjeevi Raju garu nodded in affirmative. Sri Babu directed him, "Chiranjeevi! Now you be without any thoughts. Chant the holy name of Lord Siva and concentrate your mind on the lotus feet of the Sadguru." Raju garu, who attained ultimate peace, concentrated his vision in Sri Babu's vision and slipped into meditation closing his eyes. Sri Babu asked "How is it?" Raju garu could reply in a feeble voice, "Babu! I am having the darshan of Lord Siva. I feel ultimate bliss." Sri Babu said, "Be in that meditation," and he too meditated for a while and left the place.

Sri Babu returned to his room with a gloomy face, and locked himself in. Seshamamba garu came worriedly after a while and knocked on the door saying, "Babu! Chiranjeevi is not responding." Sri Babu did not open the door. But, she could hear Sri Babu replying from inside in a choked voice, "Mother! Chiranjeevi will not respond. He has become one with Lord Siva."

The last rites were performed for the mortal remains of Chiranjeevi Raju garu the next day near the Srisailam temple amid the bhajans and chanting of Upanishads and Bhagavad Gita by the devotees. A memorial was also constructed there.

The Karthik Bahula Tritiya in 1963 was the day when Raju garu attained oneness with his true Self. Karthik Bahula Dashami in 1988 was the day when Sri Gurudev concluded his avatar. It is not a coincidence that the weeklong annual Aradhana celebrations of Sri Sadguru start with the Aradhana of the disciple on Karthik Bahula Tritiya and conclude with the Aradhana of the Sadguru on Karthik Bahula Dashami. This is an Aradhana that denotes the oneness of the guru and the disciple.

Thus, Raju garu left his mortal body in a holy place in the presence of the Sadguru, as per his desire, with his mind concentrated with singular devotion on the lotus feet of Sri Gurudev. Swami kept his word granted to a true devotee. He took upon himself the responsibility of the whole family and led them in leaps and bounds in their spiritual journey.

Chiranjeevi Raju garu's lively portrait, with glowing smile, can be seen opposite to Sri Babu's portrait on the second floor of Sri

Babu Vignana Mandir in the ashram, outside of Sri Babu's residential room. The scene indicates how a pure devotee and his guru are inseparable and how a true devotee is a glowing reflection of the guru.

During later days, Chandra used to daily clean Sri Babu's portrait alone and adorn it with flowers. Sri Babu noticed this and asked Chandra one day, "Chandu! You are decorating my photo daily with flowers. But, why are you not placing even one flower on your father's photo? Why are you not even cleaning it? What is the reason?" Chandra was startled for a moment and later composed herself and replied, "Babu! My father could only give me this mortal body, but you are the Gurudev that could grant salvation and rid me of rebirth, right?" Sri Babu warned her in a stern voice, "Oh! You thought you were listening to Guru Bodha very carefully and understood it correctly. But, if you had listened carefully and understood correctly, you would not have replied this way.

"It is true that I said 'Parents can only give this body through karma, but it is guru alone who is capable of ridding the karma and eliminating the need for a rebirth.' It is also true that you listened to the Guru Bodha carefully. But, did you forget my words where I explained the Vedic verse of 'Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava' and told you that 'The human birth alone is the greatest among the eighty-four lakh species, and it only can help in the attainment of moksha that eliminates the need for a rebirth. That was granted to you by your parents. Isn't it true that only because of them granting you the human body, you were able to seek the protection of the Guru and serve him in order to attain nirvana? Thus, the parents are the first gurus who should be worshiped like gods. One who serves his parents with devotion and gratitude, alone can become worthy of the benevolence of the Guru'. A Guru doesn't accept the worship of a devotee who ignores his parents. First worship my Chiranjeevi, your father, with devotion. He was the noble person who granted you the protection of the Sadguru. My Chiranjeevi won my heart, tasted my love, and attained permanent oneness with me. I feel happier if you worship him rather than me. Now onwards, you can only adorn my portrait after first cleaning and adorning Chiranjeevi's portrait."

Even now whenever Sri Mataji goes near those photos, her eyes become wet remembering how much divine instruction was hidden in those seemingly warning words, how much elixir of guru's love was showered on the disciple in that photo and this disciple worshipping that photo.

How fortunate a mortal body is, that anyway has to fall down somewhere, some day, to be blessed with the shelter of the Samartha Sadguru due to the collection of the good deeds performed over several births, and to be blessed with the opportunity of falling down on the lotus feet of the Sadguru! There could be many people desiring this fortune. But, how many of them can actually obtain it? Who knows! But it is easily obtainable to a disciple that submits himself to the guru along with his body, mind and properties and serves him with unwavering faith.

The lives of Sri Seshagiri Rao garu and Sri Chiranjeevi Raju garu were really fruitful as they stood as true definitions for devotion towards and the determination to serve a guru. They were emancipated while still alive. Sri Babu repeatedly said that the vacuum created by their departure can never be filled. As long as they both were serving him, Swami never had to think about anything. He used to remember them, saying "They both used to sense my inner feelings, and fulfil all my work without the need for my instructions or intervention. They provided me a lot of rest. It is not possible to get such useful disciples again. Those blessed souls could bind me in the ropes of their devotion. They always remain in my heart and keep appearing in my thoughts."

Chiranjeevi Raju garu's mother Seshamamba garu moved to and settled in the ashram as soon as it was established. She lived in the building next to Babu Vignana Mandir, Sri Babu's residence, along with Raghavamma garu and Chandra. No matter what time of the day it was, whenever Sri Babu would call out "Ammanna!" she would immediately reply saying "Babu!". Chandra spent a lot of time with her discussing her experiences in spiritual practice and clearing her doubts. She merged with her true self while chanting Sri Babu's name in 1980.

Chiranjeevi Raju garu's sister Lakshmi, also a resident of Gundugolanu, was a close devotee of Sri Babu and served him greatly. She used to bring some form of snacks for Sri Babu even

though her family circumstances were not conducive. She used to decorate in and out of Sri Babu's puja room with beautiful rangolis, and also make garlands for the puja. She used to apply henna designs on Sri Babu's palms. She spent many days and nights in chanting the guru's name and singing bhajans without caring for her food or sleep. Still, she made sure that no shortage creeps in in her familial duties and served her husband and the guru equally and fructified her life, ultimately becoming one with Sri Guru.

There is a portrait in Sri Babu's room. It depicts Seshagiri Rao garu and Chiranjeevi Raju garu serving the lotus feet of Sri Babu sitting in a throne. Whenever Sri Gurudev was beholding the portrait without blinking, his eyes used to shower the moonlight of a thousand moons and the honey of bliss.

In May 2004 (from the 2nd to 5th May) Sri Mataji installed the marble statues of Sri Babu in a throne and Sri Seshagiri Rao garu and Sri Chiranjeevi Raju garu serving his lotus feet on either side, at Sri Vasishtashram in Sri Kali Vanashram, while conducting Sri Hanumat-Sadguru-Dakshinamurthy Yagam. Sri Lalithananda Sarasvati Swami's marble statue also was installed nearby in the posture of reading Bhagavata. Numerous saints and Peetadhipatis attended the ceremony and blessed the spiritual seekers with their divine discourses.

Samartho Gururyasya Kali Prasadah|
Guroranghri Padme Para Yasya Bhaktih|
Vidheyam Tamalokitum Vakra Drushta|
Dhara Mandalesminaho! Kassamarthah?

Who on the earth has the ability to cast an evil eye on a disciple whose able guru is Kali Prasad, whose devotion towards the lotus feet of the guru is eternal, and whose obedience to the guru is boundless?

-- to be continued

The response of the devine to uplift us from samsara increases by leaps and bounds if a sincere beginning is made by us in offering ourselves to Him. To rectify all defects that still lurk in the devotee, becomes his major responsibility which he gladly shoulders in order to bring about complete union of the devotee with Himself.

-Sri Babuji

KENA UPANISHAD - I

- C.V. Ramana Babu,

The Universe is moving. All living and non - living are also moving. Our body, mind and prana are also not constant. What could be the reason? Which power is behind this? This Upanishad starts with this question and it provides precise explanations for the above questions

The oldest scriptures available to us are Vedas. They are *Apourusheyas* (unspoken by any one). Our *Rishis* heard these sounds and recorded them. Sri Veda Vyasa divided them into *Rig, Yajur, Sama and Adharvana sakhas*. *Kena and Chsndogya* are taken from *Sama Veda*.

The upanishad starts with the word, “*Kena*”. By Whom? Hence the name *Kenopanishad*. Our *Rishis* without taking any credit for themselves said: “Thus spake the *Mahatmas*”. We should also approach these scriptures with great respect in order to delve into deeper meanings, and do our *sadhanas*.

Every Upanishad starts with a *Santi* mantra.

1. Aum Sahana avatu, sahanowbhunaktu, sahaveeryam karavavahai, Tejaswanaadheetamastu, maavidvishavahai, Om santi, santi, santih!

“May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other.”

Om Peace! Peace! Peace!

2. Apyayantu mahangani, Vak pranachachakshu stotramadhobalamindriyani cha! Sarvam Brahmapanishadam, amaham Brahma nirajuryaam, Maa Maa Brahma Nirakarada nirakaranamastva nirakaranamme astu Tadatmani nirate, Ye upanishatsu Dharmaste mayi santu, te mayi santu

Om Santi! Santi! Santih!

May my limbs, speech, vital energy, eyes ears and vitality as well and other senses may become more vigorous. All are that Brahman of the upanishads. May I never deny Brahman nor any Brahman deny me. Let there be no denial at all. Let there be no denial at least from me. May all the virtues that dwell in the upniashads reside in me, who is devoted to Atman. Peace! Peace! Peace! To achieve

anything, mind and body are important. This Santi mantra prays for these two.

To get rid of three types of obstructions we utter Om Santi three times. They are *Adhyatmicam* - physical and mental obstructions, *Adibhowticam* - obstructions from other beings, and *Adhidaivicam* - obstructions from natural calamities like lightning, rains, etc.

All this by whom?

By whom our body, mind, pranas are functioning? The Upanishad starts with this question.

1. *Om keneshatam patati preshitam manaha
Kena Pranaha pradhamaha praiti yuktaha!
Keneshitam vachameemaam vadanti
Chakshuhu strotram ka vu devo yunakti !!*

By whom our mind flow towards its object? By whose bidding again the chief prana proceeds on its functions? By whose wishes do men utter the speech? What effulgent one, indeed directs our eyes and ears?

2. *Strotasya strotram manaso mano yad
Vachoha vacham sa vu pranasya pranaha !
Chakshuscha churati muchya dheeraha
pretyaasmallokadamruta bhavanthi!!*

The teacher replies: “Ear of the ear, the Mind of the mind, the Speech of the speech, the Life of the life and the Eye of the eye having detached the Self from the sense organs and renounced the world, the Wise attach to immortality.

In the first mantra the question was, “By whose power our mind, body are functioning?” This second Mantra says “It is the Atman”

3. *Na tatra chachurgacchati na vaa gachhati no manaha !
Na vidmo na vijaaneemo yahdhaitadanushisyaat!!*

“The eye does not go, nor speech, nor the mind. We do not know it and we do not understand how anyone can teach it. The function performed by one instrument cannot be done by other. Our senses help us to experience the world outside. They cannot see inside. Then, how the senses which cannot see inside can describe? So much so, they cannot describe what their Atman has experienced.” So says the Rishi.

(Continued on page 31)

HANUMAN CHALISA

N.L.V.Krishna Rao

Sant Goswami Tulsidas was a great poet, reformer and known for his devotion to Lord Ram. He wrote Ramcharitmanas and composed Hanuman Chalisa in Avadhi, a dialect of Hindustani. Tulsidas had dedicated his everything to Lord Ram. People started believing that Tulsidas had gained some mystic powers and was capable of performing miracles.

The news reached the Badsha Akbar who summoned the saint and asked him to perform miracles. Tulsidas told the emperor that he was a simple devotee of Ram and could not do miracles. This angered the emperor and Tulsidas was jailed.

It was during those for days, Tulsidas composed these hymns in praise of Lord Hanuman. Each of the forty verses corresponds to his every day stay in prison.

On the 41st day of jail term, a multitude of monkeys attacked the king's palace (and the city).

King Akbar wondered whether the menace of monkeys was due to the imprisonment of Tulsidas. He met Tulsidas and apologetically requested him to stop the attack of monkeys. Tulsidas prayed to Hanuman and monkeys disappeared, and Tulsidas was freed.

People have perceived the power of chanting Hanuman Chalisa and millions of devotees do this as part of their daily anustanam. As per the belief of many, its recitation purifies the body, mind and also fulfills all desires. Sheer faith in the power of God is required.

Our Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj always used to carry the framed pictures of Kalimata and Hanuman wherever he went and worship them. Devotees would not be allowed to see him when he was performing Puja. One curious devotee peeped inside the room and he was baffled to see a huge monkey sitting instead of Babuji. All others were dumbstruck when he narrated the vision to others.

After the evening prayer, Hanuman chalisa is recited every day in our Kali Vanaasramam. The incumbent Pithadhipati, Yogini Sri Chandra Kali Prasada Mataji, would often explain the efficacy of reciting Hanuman Chalisa in her discourses and prescribe it as a

medicine whenever devotees approach her with ailments of body, mind and ignorance.

“Why fear I am here” Babuji Maharaj would often aver. By chanting Hanuman Chalisa one reaches the state of fearlessness.

Given below are the Hindustani stanzas in Roman script with their meaning in English:

Shhri Guru Charan Saroj raj Nija manu Mukura sudhari
Baranau Raghavar Bimal Jasu Jo Dayaku Phala Chari
Budheeheen Tanu Jannike Sumiro Pavan Kumara
Bal Buddhi Vidya Dehoo Mohee Harahu Kalesh Vikaar (1)

Cleansing the mirror of my mind with the dust from the lotus feet of Divine Guru, I praise the unblemished glory of Lord Rama, which bestows four fruits of Righteousness (Dharma), Wealth (Artha), Pleasure (Kama) and Liberation (Moksha). Oh! the son of the Wind God! Considering me as an ignorant person, please cure my bodily ailments, mental imperfections and impart spiritual wisdom.

Chaupaii

Jai Hanuman gyan gun sagar

Jai Kapis tihu lok uजार (2)

Victory to Hanuman who is the ocean of Wisdom and Virtues, Victory to the king of monkeys who is illuminating the three worlds.

Ramdoot atulit bal dhama

Anjani putra Pavan sut nama (3)

You are the messenger of Rama, You are the abode of incomparable power. You are also known by the name of ‘Anjani Putra’ (son of Anjana) and ‘Pavana suta’ (son of Wind God).

Mahabir vikram Bajrangi

Kumati nivar sumati Ke sangi (4)

You are a mighty valorous one. Your body is as strong as diamond (the weapon of God Indra) with a potential to achieve impossible goals. You purify the evil minds and dwell in the hearts of pure souls.

Kanchana varna viraja suvesaa
Kanana kundala kunchita kesa (5)
Your complexion is golden in colour and You are shining in beautiful silk attire. You are adorning earrings and Your hair is curly and thick.

Hath Vajra Aur Dhwaja Viraje
Kaandhe moonj janeu saaje (6)
You are holding Vajrayudha (mace) in one hand and flag in other hand symbolising victories. Sacred thread made of Munja grass adorns your shoulder.

Sankar suvan Kesri Nandan
Tej prataap maha jag vandan (7)
You are the incarnation of Lord Shiva and the son of the king of monkeys (vanar-raj) Kesari. You are also the treasure of infinite power and strength. The whole universe worships Your glory and potentials.

Vidyavaan guni ati chatur
Ram kaj karive ko aatur (8)
You are the master of Brahma Vidya with divine virtues and spiritual wisdom. You are always on toes to obey Rama and know the efficacy of serving Lord Rama.

Prabhu charitra sunibe ko rasiya
Ram Lakhan Sita man Basiya (9)
You rejoice listening to the divine plays of Rama while experiencing the luminous presence of Lord Rama and Sita accompanied by Lakshmana in your heart.

Sukshma roop dhari Siyahi dikhava
Vikat roop dhari lank jalava (10)
You appeared before Sita in a diminutive form and spoke to her in humility. You assumed an awesome form and struck terror by setting Lanka on fire.

-to be continued

**Thus spoke Mathaji
VYAKTAM-AVYAKTAM**

(Manifest - Unmanifest)

-C.V.Ramana Babu

*Ksheera sagara taranga sikara - saara taarakita charu
moortaye !
Bhogi Bhoga sayaniya sayine -Madhavaya madvishe
na maha !!
Chitayami harimeva santatam- manda manda
hasitananambujam !
Nanda gopa tanayam paratparam- naradadi muni
brunda sevitam
Sankarasya charita kadhamritam - chandra sekhara
gunanu Keertanam !
Neela khanta tava pada sevanam - sambhavantu
mama janma janmani!!
- **Mukundamaala***

The author of Mukundamaala was a king. He was a *Bhogi*. He was seeing Sri Narayanamutry in his mind's eye and rendering services to the Lord resting in ksheera sagara. Brahma came from Srimanarayana. All deities were praising Him. Sri Kulasekhara Alwar admonishes all of us to worship always Hari whose bewitching smile mesmerises all the three lokas. He was none other than the son of Nanda Gopan and who was always worshipped by sage Narada and others. (Sri Vijayeswarasnda Garu added Sri Sankara stuthi to it). It says.

We are also fortunate to have such *prema and anugraham* of our Gurudev. Still, we have a speck of doubt and we would like to know where God resides? God resides in the portals of our heart. He is in our thinking, in our *Bhavana*. When we practise this, we can see God within ourselves. God belongs to all, we belong to God. Our Gurudev is giving such a divine feeling (*Anubhuti*) to all of us through these *satsang* meets.

Gopikas experienced such *Bhogam* (wealth). Rukmini had this experience. One of Sadguru's devotees Sri Panduranga Srisaila Rao experienced it. By serving our Gurudev he directly received the blessings of our Gurudev.

Gopal enchanted all gopikas in Vrepalle with His divine experience. In our Ashram also such a divine atmosphere prevails. Under the *Chuta vriksha* (mango tree) we are performing *Pujas* during Dhanurmasam and later used to listen to discourses on

Tiruppavai, epic of Bhagavatam, Stories of Maharishis and Mukundamaala. Then Sri Babuji Maharaj would come and bless all devotees with His *madhura sambhaashanam*, praising the stories of Sankara, praising the Gunas of Chandra Sekhara, doing the pada seva of Neelakantha - May this happen to me again and again.

First of all, we should remove the impediments like jealousy and envy. Then we will become dearer to God. We should not build walls saying “That is mine”, “This is mine”. This momentary body may fall on any day at any time. But the “I” (*Taanu*) is ever shining in all of us. If you recognise this, we will be liberated in this birth itself.

By drinking one sip of milk from demoness Putana, Krishna gave Liberation to her. They had to make pieces of her huge body for cremation. When they lit the pyre a pleasing fragrance emanated from her. She thus became a pure soul.

When we are remembering these incidents of *Treta Yuga* and *Dwapara yuga*, are we not deriving *Ananda even now*? Such wonders do happen now also but we are not reckoning them.

Once when puja was being performed in Sri Pandu garu’s house, a devotee of Sri Babuji, Sri Mahabaleswara Rao garu got inspired and requested Sri Babuji to grant an opportunity to invite all the devotees assembled there to his house to partake of maha prasadam. Sri Babu said, “why do you bother?”, but later he accepted his invitation.

All devotees sat for partaking of the prasadam. But the main item of rice was not being cooked in spite of many efforts. Sri Mahabaleswara Rao was sweating. Sri Swamini Lalitananda Sarswati then advised Sri Rao to fall at the feet of Gurudev and apologise. When he did so, the rice got cooked in minutes and all the devotees happily had the prasadam. Mahatmas have the power to even to change creation. By their mere look, they can control all five *maha Bhutas*. viz, *Fire, Water, Air, Space and earth*.

If you want *Mukti* in this birth itself, all our karmas should be destroyed. By surrendering to the feet of Gurudev, all our *sanchita and prarabdha* karmas would get destroyed and we will get *sayujyam* in this birth itself.

Having manifested Himself by taking *Avatar* and having granted His blessings to all of us and shining as Unmanifest may Sadguru Maharaj grant *Akhanda jnana sampatti, Akhanda Bhoga Bhagyalu* and liberate all of us!*

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

October 2024:

- 2 Wed:** Amavasya
3 Thu: Beginning of Shri Sharannavaratri - ---Ankurarpana
9 Wed: Mula Nakshatra - Saraswati Puja
10 Thu: Durgashtami
11 Fri: Maharnavami, - Collective Kumkuma Puja
12 Sat: Vijayadashami - Collective Kumkuma Puja
13 Sun: Ekadashi - Ekaham, Deekshaviramana,
Sri 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.

November 2024:

- 1 Fri:** Amavasya - Akasa Deepam
4 Mon: From November 4th to 12th Ekadasa Rudrabhishekams
with Navarasams, Panchamruthams and Laksha Bilvachana
offered to Lord Ramalingeswara Swami.
5 Tue: Nagula Cavithi
12 Tue: Chiluka Ekadashi - Ekaham, Shree Sadguru Padapuja,
communal Shree Satyanarayana Swami's Vratams, Bhakta
Samaradhana.
13 Wed: Ksheerabdi Dwadashi - Shri Sadguru Padapooja, Bhakta
Samaradhana.
15 Fri: Kartika(Guru) Purnima - Satsang, Sri Sadguru Padapuja,
Bhakta Samaradhana. Sri Ramalingeswara Swamy
Nagarotsavam
18 Mon: Kartika Bahula Tadiya - Commencement of 35th Annual
Aradhana of Shri Sadguru Dev. Deeksha Sweekarana
by Puja Shri Mataji. Punya Aradhana of Shri Sadguru Dev.

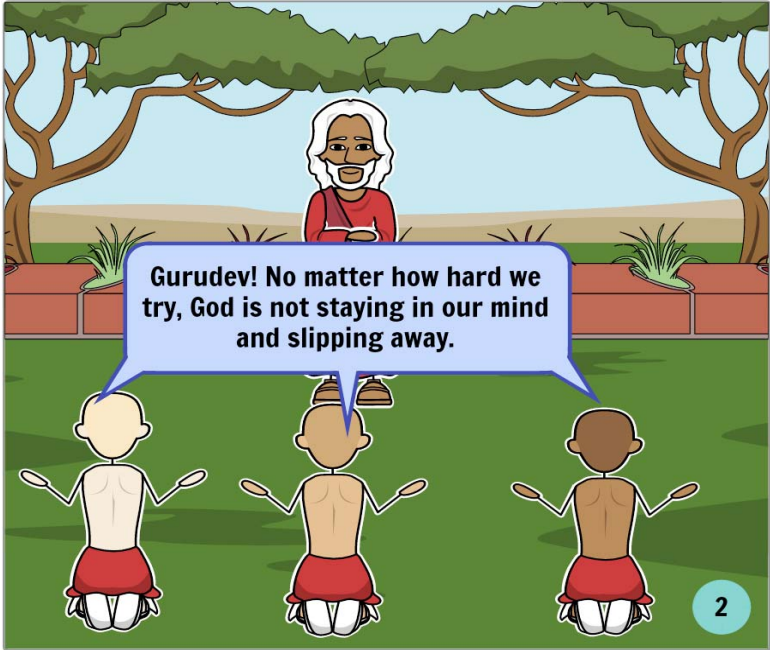
- 25 Mon:** Sri Gurudashami - Mahabhishekam to Shri Sadguru Dev, Shri Sadguru Pada Puja, Deepotsavam. Sri Sadguru Mahapunyaaradhana for those in the tradition of Sri Guru.
26 Tue: Homa for those in Sri Sadhguru Deeksha.
27 Wed: Homam Purnahuti, Deekshaviramana.
29 Fri: Masashivaratri

December 2024:

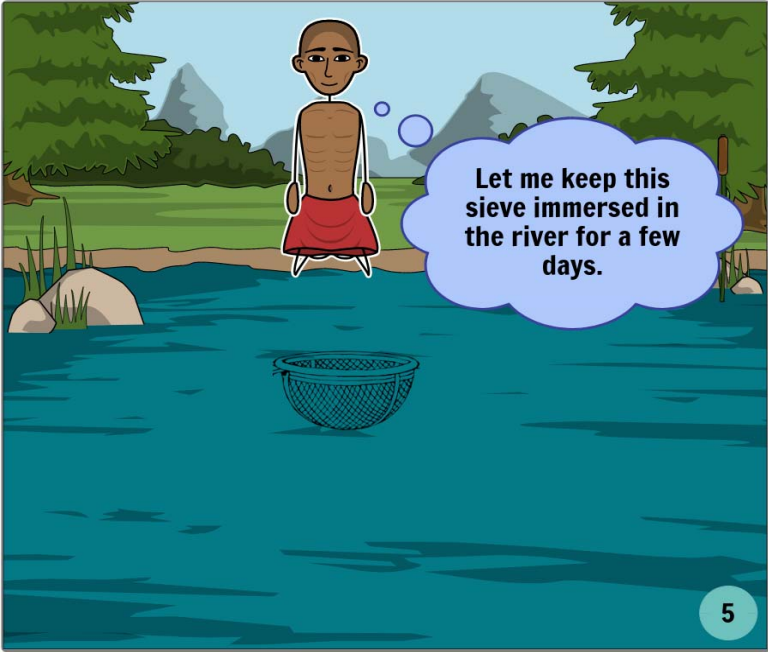
- 1 Sun:** Amavasya
3 Tue: Date of Swaswarupa Layam of Shri Gurudev
7 Sat: Subrahmanya Shashti
11Wed: Gita Jayanthi - Srimad Bhagavad Gita Recitation, Sri Sadguru Pada Puja.
15 Sun: Margasira Purnima, Datta Jayanti - Shri Sadguru Pada Puja.
16 Mon: Beginning of Dhanurmasa Vrata, Tiruppavai, Rishulacharitra, Bhagavata discourses
25 Wed: Sri Gurudashami, Christmas - Satsang, Shri Sadguru Pada Puja.
28 Sat: Shanitrayodasi
29 Sun: Masashivaratri
30 Mon: Amavasya

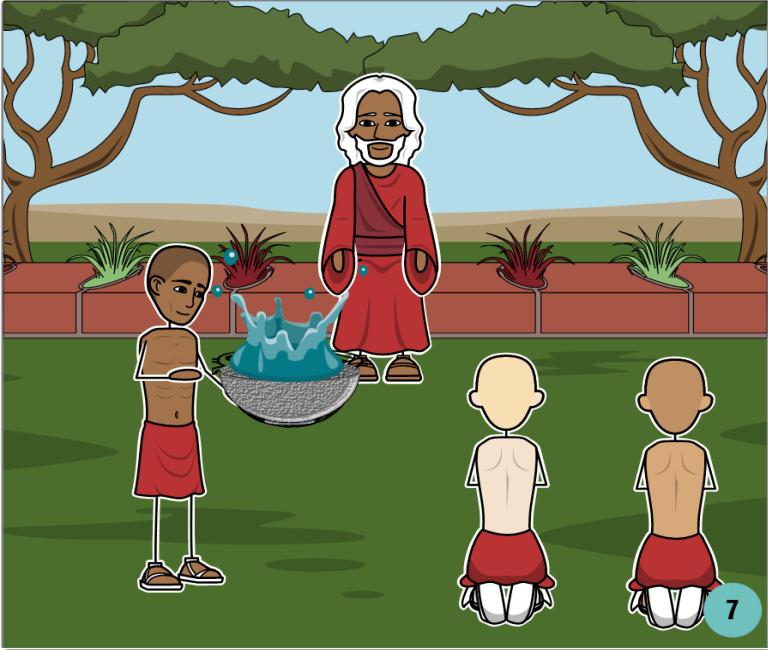
January 2025

- 1 Wed:** English new year - Satsang, Sri Sadguru Padapuja, Bhakta Samaradhana.
8 Wed: Pushya Suddha Navami - Second Annual Aradhana of Sri Ramalakshmi Prasada Mataji - Satsang, Sri Sadguru Pada Pooja.
10 Fri: Mukkoti Ekadashi. - Uttardwara darshan, Shri Sadguru pada pooja. Bhakta Samaradhana.
13 Mon: Pushya Purnima, Bhogi festival - Satsang, Shri Sadguru Pada Pooja, Bhakta Samaradhana.
14 Tue: Sankranti festival - The beginning of Uttarayana Punyakalam. Satsang, Sri Sadguru Padapuja, Bhakta Samaradhana.
15 Wed: Kanuma Festival
18 Sat: Aradhana of Sri Thyagaraja Swamy
24 Fri: Sri Gurudashami - Satsang, Shri Sadguru Pada Puja.
27 Mon: Masashivaratri
29 Wed: Amavasya

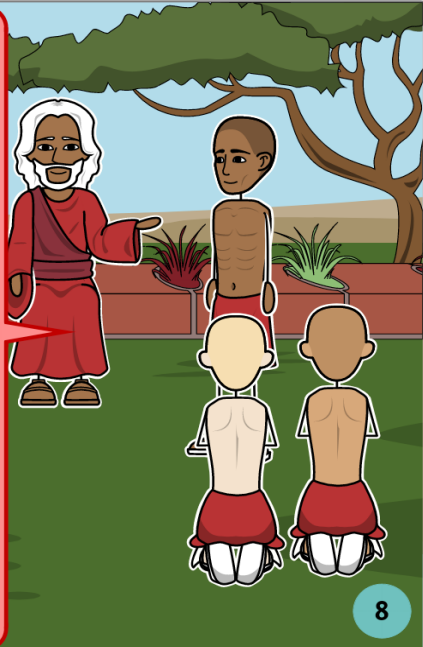








Children! Did you notice? Your mind is similar to this sieve. It too has many holes. That is why you are not able to concentrate and God is slipping away from your mind. But as the sieve collected mud by keeping immersed in the river for a long time, and able to hold water, your mind also when kept immersed in the holy name of God will close its holes and be able to hold God within permanently.



Babuji's Fables

HUMILITY MUST FOR LEARNING

My dear Chiranjeevulara:

When we want to learn something new from the master, we have to be polite before him. Only 'vinayam' (humility) on the part of the student can impress any teacher who imparts knowledge. There is a folktale connected with the Ramayana which emphasizes this point,

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After slaying Ravana, Lord Rama commands his brother Lakshmana to go to the dying Lanka ruler and seek to learn the nuances of statecraft from him as Ravana was a good administrator. Reluctantly, Lakshmana conveys the desire of Rama to Ravana, but the latter rudely dismisses Lakshmana, saying that he does not deserve to be taught anything.

Enraged, Lakshmana returns to his brother and reports Ravana's rejection of his request.

"When you spoke to Ravana, where were you standing beside him?" asks Rama. Lakshmana replies: "I was standing near his head, so that he can hear me."

Rama directed Lakshmana to go again to Ravana and make the request standing near his feet, without showing any trace of anger.

Lakshmana does as directed, and seeks Ravana's response. With a pleasant face, Ravana says, "Now you are fit to receive my advice since you have shown the humility a student should have. I do not have much time left for giving a detailed lesson. Hence this brief advice. Whenever you want to do anything good, do it immediately. If any harmful act is to be done, wait for a day so that you can analyse the pros and cons of such an act in a calm atmosphere." So saying, Ravana breathes his last.

When Rama hears this piece of advice, He feels happy and tells Lakshmana: "Look, your humility has brought us the best advice from the Lanka ruler."

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Children, hope you liked story. 'Vidya vinaya sampanne' (knowledge is gained by humility), Sadguru Babuji Maharaj and Poojya Mataji would often say in their discourses. Let us put it into practice by being humble before our teachers.

Yours affectionately,

Maathula*

WORLDLY PLEASURES ARE MOMENTARY

There was a king. He built many homes for his subjects and provided all amenities. Hundreds of servants were ready to provide services at his beck and call. The king became proud as all his wishes were being fulfilled immediately by the servants. His name and fame spread to neighbouring kingdoms. He became very happy that his name was spread to various places.

Time passed on. The king became ill. Many well-known doctors came to treat him but to no avail. Instead, the disease was increasing day by day. Neither the king's relatives, nor servants nor his name and fame could not cure him. He became a mere skeleton. One day he shed the mortal coil, leaving all his followers in deep grief.

All the ministers gathered and arranged a decorated chariot studded with fragrant flowers and put his body in it and started parading him with great splendour in the city streets, accompanied by sounds of drums and trumpets. People from neighbouring places also participated in good numbers. Then suddenly it started raining. The downpour continued without any break. All the people were drenched. One of them was wearing a new pair of chappals. He requested one householder to allow his chappals to be kept inside their veranda. He was allowed to keep the footwear inside.

Meanwhile, the procession carrying the body of the king was passing nearby. They requested the householder to allow them to keep the king's body till the rain receded. He did not agree to the proposal. Then they questioned him as to how he allowed that person to keep his chappals to be kept inside? The householder replied: "Sir! what all you said is true. Everyone will respect the king as long as he was alive. Once he dies the body has no value. Nobody would allow to keep his dead body inside their house."

The Ministers and others thought thus: "He was right. all his name and fame, his pomp and luxury were only momentary and once he is dead his body is of no value and he has to be cremated immediately, else the body would be left to be eaten by dogs and kites."

Moral: So, all the worldly possessions are momentary. Therefore, people should develop detachment to worldly pleasures.*

- Retold by C.V.R. Babu

DHARMA PROTECTS ITS FOLLOWERS

P. Mukund

Gauthama and Manikundala were good friends. While Gauthama was greedy and only thought adharma was greater than dharma, Manikundala, a wealthy man, always praised, supported and strictly followed dharma. Gauthama eyed his friend's wealth. So, one day he challenged him "Let's hold a debate. We will ask the whole village the same question "which is greater, dharma or adharma?" The stake in the game was each one's wealth. Manikundala agreed.

As expected by Gauthama, adharma won, since many people were like him. True to his dharma, Manikundala gave away all his wealth to Gauthama, but still maintained dharma was superior.

Gauthama's ego was not satisfied. So, he held the debate again. This time also the stake was the loser's hands. Poor Manikundala lost again, and his hands were chopped off. Yet he hailed dharma only

Gauthama was not satisfied. So held the debate again. This time the stake was the loser's eyes. Manikundala lost again and was blinded. He was then dragged to the local Vishnu temple and abandoned there. Yet he stood by Dharma.

Meanwhile, the Lanka ruler Vibheeshana, a regular visitor to the temple, saw the plight of Manikundala. After hearing his story, Vibheeshana decided to help him. He had then in his possession some herbs of the Sanjeevani hill which was brought to Lanka by Hanuman to save Lakshmana. He used it to rid Manikundala of his disabilities, and gave him some herbs.

After thanking Vibheeshana, Manikundala travelled through many kingdoms. In one of them he heard that the princess of that place was seriously ill and that there was no cure for her disease. The king had proclaimed, "Whosoever can cure my daughter will win her hand and become the next king." Manikundala succeeded in curing her with the herb, and married her. Years later, he became the king also.

One day, Gauthama entered the court. He was in torn clothes and looked miserable. Manikundala welcomed him, despite all the things that had happened between them and asked why he was in

such a condition? Gauthama cried, “Oh dear friend! I now understand that dharma alone is great. After the horrible things I did to you, I lost in gambling all my wealth and am in deep debt. Besides I suffered a dog bite and many more calamities.”

Manikundala, being a kind man, took him to River Ganga and told him to bathe. Gauthama’s sins were washed away, and he was given a lot of money by king Manikundala.

Moral: Dharma protects those who abide by it. Hence, we should always follow dharma and be kind to others.*

(continued from page No.16)

4. *Anyadeva tadwidadhadi Aviditadadhihi !*

Iti sushruma poorveshaam ye nastad vyachachakshire!!

“It is different from the known; It is above the unknown. Thus, we heard from the preceptors of old who taught it to us.” The Self is different from others and is superior to all other known things. We heard so from our preceptors who told us. What all we know is not Atman. Similarly, what we do not know also is not Atman. Atman cannot be known through worldly experiences. This will be clearer in coming mantras (2 1-3)

5. *Yadvaacha nabhyuditam yena vagbhyudyate !*

Tadeva Brahma twam viddhi nedam yadidamupasate !!

That which cannot be expressed by speech, but by which speech is expressed - That alone is known as Brahman and not that which people here worship.

6. *Yanmanasa na manute yenaahurmano matam !*

Tadena Brahma twam viddhi nedam yadidamupasate !!

That which cannot be apprehended by the mind, but by which the mind is apprehended-That alone is known as Brahman and not that which people here worship.

7. *Ya chachushaa pasyati yena chachoosi pasyati !*

Tadeva Brahma twam viddhi nedam yadidamupasate !!

That which cannot be perceived by the eye, but by which the eye is perceived -That alone is known as Brahman and not that which people here worship.

-to be continued

Glorious Devotees

NAAMADEV

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Once upon a time, Dama Seth and Guna Bai, a virtuous couple and staunch devotees of Lord Panduranga lived in Pandaripuram. He was a tailor by profession. They were childless for a long time. One day, Panduranga appeared to him in dream and said, “Tomorrow, a boy will come, floating in the Chandrabhaga. Take him and raise him.” They did so and named him ‘Nama Seth’, later known as ‘Nama Devudu’.

The boy reached five years of age. One day, while going to a nearby village, Dama entrusted to Nama Dev the duty of offering ‘Naivedyam’ (food) to Panduranga. Nama Dev went to the temple with sister Jana Bai. Jana sat outside. He kept the food in front of the deity and insisted, “Unless you eat it, I will not go home.” The Lord obliged but told Nama to close his eyes. When Nama opened his eyes, he found the plate empty. On knowing of it, his parents were very happy.

One day, Namadev went to the temple. He heard the deity’s voice, “Nama, you must love all, the way you love Me. The purpose of your life is to make others know themselves, love all and praise God.” Then onwards, he used to move among all people, singing hymns and spreading ‘bhakti’.

Though reluctant, but to satisfy his mother, Namadev married Rajai, daughter of Sadavarthi Seth. He would treat all equally and accepted the food offered by a Harijan couple Chokamela and Soyira Bai.

Namadev was blessed with a son. On the 21st day (‘Barasala’: naming ceremony), in the absence of Nama, Panduranga went there with new clothes and toys in the guise of Namadev and named the boy ‘Narayana’. Namadev wondered on learning about it. One day, while he was singing, Savatamali, a devotee, accompanied him. Great devotees Santaji Pawar and Bodhala Bava too came there and enjoyed his singing. Jana Bai told him that Nivruthinadh, Jnanadev, Sopandev and Mukta Bai came from Alandi to meet him. He ran to the Pundarika temple and met them. They told him

that his devotion was important but not his introduction. All were very much pleased and engrossed in peace by his singing.

As devotees would join him in singing, there was decline in the number of devotees visiting the deity and in the income to the priests. So, the priests requested him to stop singing in the temple. As he did not accept, they physically threw him away in the backyard. But, Namadev started singing there too. Much pleased, the Lord, who was facing east, tilted to west along with the temple. The priests were shocked and prostrated at his feet and begged pardon.

He was leading a very poor life. But, the kind Lord Panduranga, in the guise of Khandoja, brought four bags of food grains by a cart, handed them to Rajai and said, “Someone told me to hand over these bags to Namadev.” Thus saying, He left. On opening the bags, she found to her astonishment, many gold coins along with jowar in them. Nama donated most of the gold to the poor.

One day, Namadev went to Tirodhi village, where Gora Kumbhar, a potter by profession and an ardent devotee of Panduranga lived. Jnanadev also went there at that time. Gora met them and requested them to visit his home. They accepted. Singing and ‘satsang’ were conducted there. Jnanadev requested Gora to test the devotees and find out the perfect devotees among them. Using a wooden piece with which he would test the pots, Gora started touching their heads with it and tell their spiritual level. He tested Namadev also and said, “This pot is half burnt only and so, not perfect.”

Much pained, Namadev went to the temple and fell at the feet of Panduranga. The lord advised him, “Your knowledge is incomplete as you did not serve any scholar (‘Guru’). So, meet Visoba Khechari and enlighten your knowledge with his blessings.”

In due course of time, Namadev was blessed with three sons: Mahadeva, Govinda, Vithala and a daughter Lima Bai. His parents became very old. They were getting on with the help of devotees. Nama would spend most of the time in the temple, singing in the presence of devotees.

- to be continued

SRI SUSHUMNA PRASADA AS WE KNEW

Rekha Prasada

All the world's a stage, and all the men and women merely players, they all have their exits and entrances. And one man in his time plays many parts.

- William Shakespeare.

Sri Sushumna Prasada often used this quote of the famous English poet in her discourses. Sushumna, whom we dearly called Indirakka, exited this world stage but left us a legacy of her wisdom, imparted by her illustrious life, her discourses and books.

Her life was a living example of how a Samardha Sadguru can rewrite one's destiny. At a very young age because of her chronic, life-threatening illness, she was pronounced dead by doctors. Everyone is born for a purpose, which would become apparent only by the guidance of a Samardha Sadguru. Sushumna had so much to offer to this world and carry out her responsibilities as ordained by the Almighty that her sojourn in this world was determined by Sri Gurudev. That being said, she returned to this earth.



She was a very accomplished lady, but very unassuming and humble, a kind of introvert. She was simple, and soft-spoken and had a sense of humor she seldom unveiled.

Sushumna was always seen with a book, reading Sahasra Namas, or Stotras of Sri Sankara Bhagavadpadacharya. In fact, she herself had a divine insight to write Sahasranamas and Ashtottaram of Sri Mataji. When at home or in Brindavan, she was for most part in meditation or with a japamala in her hand. Her speeches reflected her experiences and had a great influence on other devotees. They were informative, humorous, and inspiring.

Sri Mataji always says devotion is the most important and fundamental requisite for any spiritual seeker. Indirakka, based on her spiritual experiences, added six more requisites which she used

to mention in her discourses as 6- D's which are essential tools for spiritual seekers. They are: Determination, Dedication, Discrimination, Dispassion, Detachment and Discipline. From the following events in her life, it can be concluded that she had applied the tools of spiritual practice mentioned above in her life and intensified her spiritual practice to reach her goal.

Her dedication and devotion to Gurudev was exemplary. She made a firm decision at a very young age (nineteen) to remain unmarried. Exhibited determination and detachment, applied discrimination to choose the spiritual path, dispassion and detachment by living in Ashram despite her family consisting of four sisters, and their extended families. She was a trailblazer to her family members in the path of Gurudev. Her self-discipline and service to Gurudev and Ashram, left her no time to use it indiscreetly or waste it in indolence. She had a fragile body and frail health. In spite of that, she would participate with much enthusiasm in the routine and special activities of Ashram. When her health did not permit her to walk, she started using a wheelchair.

Sri Babuji would highly commend her for her practice of meditation - she had no body consciousness and was in a state of Samadhi. To prove that to other devotees, Sri Babuji would try to disturb her and there would not be any response. Her concentration was so great that, no matter what, she never got distracted.

Sushumna has many books published in English and Telugu to her credit, by Ashram Publications. For many years she was a member of the editorial boards of Ashram's spiritual magazines. She regularly contributed articles to them. Her articles were published in English newspapers also. After retirement, she offered her services in Ashram School.

She served as an English translator to Sri Mataji's discourse addressing the Parliament of Worlds' Religions (CPWR) Conference held at Barcelona, Spain, in 2004.

The mind is its own place, and in itself can make heaven of hell and hell of heaven, said John Milton. As always, she seemed very calm and peaceful even in her final journey. She made a heaven in this world, for herself - a true role model for spiritual seekers!*

SUNDARAMURTHY NAYANAR - VI

(continued from the previous issue)

-Ramaswami S.

On reaching Tiruvarur, Sundarar was keen on meeting Paravai Nachiar, but felt guilty to go to her residence because of his marriage with Sangili Nachiar in Tiruvotriyur. Paravaiyar who had come to know about his marrying Sangiliyar was cut up with him and refused to meet him.

Sundarar sent a few of his disciples to Paravai's house to inform her of his arrival in Tiruvarur and his desire to be with her. She turned them out rudely, saying that he had broken his word given to her, by surreptitiously marrying Sangili in Tiruvotriyur. Undaunted, Sundarar sent a delegation of Tiruvarur elders to explain the circumstances that led to his marriage with Sangili. But they also drew blank.



Disappointed, Sundarar went to the shrine of Tyagesa and prayed thus: "O Lord, why is Paravai angry with me? You very well know that I married Sangili at your behest. Only You can convince Paravai and make her accept me."

As if in response, a celestial voice proclaimed thus: "Sundara, do not worry. We will go to Paravai's house as your messenger and make her relent and accept you." Sundarar's joy knew no bounds.

As promised, the Lord went to Paravai's house in the guise of the chief priest of His shrine knocked at the door. On opening the door, she saw the chief priest and received him with due honours. She then asked "Swami, may I know for what purpose you have graced my house?"

He replied: "Paravai, I have come here as a messenger of Sundarar, who is longing for your company. Shed your anger and accept him. It ill-behoves you to reject his plea."

On hearing this, Paravai's face turned red. She shouted at him thus: "Revered sir, if this is the purpose for which you have come to my place, you have my permission to withdraw from here immediately, lest you will lose all the respect I have for you." So saying, she slammed the door on his face.

When the Lord related this to Sundarar, he felt very sad and cried, "In that case, I am not fit to live any longer." The Lord consoled him and said: "Sundara, do not lose hope. Let Me give one more try."

This time the Lord went to Paravai's house in His divine form and knocked at the door. When Paravai opened the door, there stood the Lord in His divine splendour, accompanied by his ganas. Said the Lord: "Paravai, do not harbour any anger against my dearest devotee. Only to emphasise this I came to you once again." Paravai prostrated at the Lord's feet and said: "When You have so much love and affection for my husband, how can I, as his wife, be angry with him?"

Pleased, the Lord went to Sundarar and informed him of the success of His mission. Sundarar was overjoyed and went straight to Paravai, who received him with affection. Thereupon the couple lived happily, serving the Lord and his devotees.

(to be continued)

OBITUARY

Smt. Bulusu Sita Mahalakshmi aged 100 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 30.08.2024.

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

OBITUARY

Sri Cheruvuri Suryanarayana Raju aged 93 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 11.09.2024.

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

KAIVALYOPANISHAT - XXVII

Rekha Prasada

(Continued from the previous issue)

In the 14th mantra, it was explained that in the wakeful state of an individual the Atman functions as Vishwa, in the dream state the Atman functions as Thaijasa and in the deep sleep state Atman functions as Praagnya.

The fifteenth mantra of the Upanishath says that the life force (*prana*), the mind (*manas*), all the organs (*indriyas*), the five elements (*panchabhutha*), namely space, wind, fire, water and earth that upholds all, originate from This (the Brahman). Mind belongs to the inner sense organs (*manas, buddhi, chitta and ahamkara*).

Narayanopanisat says that the entire creation has effectuated from Narayana Himself. Narayana is the Atman, the Supreme Power which is all pervading. This is the substratum (*aadhaara*) for all. The prana (*life*), the mind (*antahkarana*), all the organs (*indriyas*), space (*akasha*), water (*aapah*) have all originated from Him, (Narayana or Brahman) that supports all.

This is a mantra that also appears in Mundakopanisat. For all effects, the substratum is but the very material cause (*upadaana karana*) from which all these effects have sprung up, is a well-known fact. Atman is the substratum for all. The body consisting of the organs and mind are just not there because of our parents. All of the above, even our parents are there and the cause of all is none other than the Atman.

Sri Mataji further explained each object and its functions in the creation as follows: the body functions when there is life force (*prana shakti*) in it. Perception of the outside materialistic world, and response to those perceptions, all actions related to the perceptions happen through the mind and all organs of the body (*antahkarana and indriyas*). Atma is the upaadana kaaranam. Expounding on this matter Sri Mataji gave the example of clay or mud as the upadaana kaaranam, cause, that is used to make plates, pots, jugs, which then are the effect of that cause and they are called nimittha kaaranam.

Another example is gold. Gold is the cause from which all the various ornaments get their existence and their respective names

like bangles, necklaces, etc. We do not just call them gold but give them different names. Gold is the upaadana kaaranam.

Atman is the substratum for all of us. That is upaadana kaaranam and our body is an instrument - nimittha kaaranam. When there is life in that body, only then the sense organs, mind and intellect are capable of perceiving, feeling and thinking; but they can do so only in a conducive field of objects (of both gross outer world and the subtle inner world); just as a car where there are no roads, a boat in a stretch of sandy desert devoid of water, music for the deaf, a printed scripture for the blind are all useless, because there are no fields for these vehicles to function.

A conducive field is absolutely essential. It can yield endless experience. It is unavoidable. The living body-mind-intellect sprung from the Ultimate Truth, the Aadhaara, must function and gain experiences. This field-of-objects is constituted of the great Five Elements, from the Eternal Divine Self. The five elements, their admixture, their entire gross world of objects and the Five great elements in their rudimentary state (Pancha Tanmatras) constitute the material from which all feelings and thoughts are moulded out.

This instrument called the living body-mind-intellect (all supported by the Atman) alone can experience something. To further explain this aspect practically, Sri Mataji narrated an experience in Sri Gurudev's presence.

Sri Mataji learnt 'Sivanandalahari' in Ashram. She even participated in a competition held on 'Sivanandalahari'. She recited the verses of that in Sri Gurudev's presence, before even attending the competition. Sri Gurudev was very delighted to listen to Her recitation, blessed and rewarded Sri Mataji with Prasadam, fruits and gifts. "I experience divinity whenever I recollect the happenings of that day or see the gifts given on that occasion."

If there is no body (whose substratum is the Atman), there is no experience of any kind. She reiterated that having obtained this human form, it is imperative for everyone to experience Kaivalyam, true Liberation, while still living in this body; possessing worldly treasures alone, are of no use. Birds and animals also have birth and death. Humans alone are bestowed with the great opportunity of experiencing true Liberation.

In the above context Sri Mataji narrated a conversation between Swami Vivekananda and a young man, during Sri Swamiji's travels in the United States of America

Swamiji: Why did you come to this country (U.S.A.)?

Young Man: I came here to study.

Swamiji: What will you do after that?

Young Man: I will look for a good lady and get married.

Swamiji: What will you do after getting married?

Young Man: I will have children.

Swamiji: What will you do after giving birth to children?

The young man could not think of an appropriate answer and so he replied - 'old age will set in and I will die'.

To this, Sri Swamiji, gave the following repartee: "If you have to die, why don't you die while you are still living in this body. Why come this far to die?" Then Swamiji said he was waiting for that reply from the young man. He further said that this life is not given to us just to die. The moment we are born, the day of our death also is predestined. Before that day, we have to gain access to that real treasure mine that we have in us, and attain that imperishable, immortal state. "Try to attain that young man. There is nothing that you cannot obtain if you make an earnest effort."

Swami Vivekananda always inspired the youth with courage, spirit and hope. He continued his conversation with the young man thus - "You can succeed with sincere effort. The world is so gloriously progressing today because of young people like you. There is a change for the good in the minds of young people. Along with this transformation, if you recognize the spiritual knowledge that is latent in you, you will shine as a great intellectual person. If you recognize the real Self (Atman), then the last answer given by you would not come out of you."

Sri Mataji continued the discourse: "The three desires that a person gets attached to are Dareshana (desire for a spouse), Dhaneshana (desire for wealth) and Puthrehana (desire for children). These three desires are the cause for the inability to be in the presence of Paramathma (the Ultimate) and recognize the True Knowledge of the Self that is within a person. In some other context Mahatmas

stated that Dareshana is for birds, Putreshana is for animals, Dhaneshana is for human beings; but all three desires are at some point in time, are binding a person. The only difference between humans and the aforementioned species of life is a man gets attached more to wealth. He is willing to go to any lengths and does not hesitate to use any means to acquire that. As a result of acquiring wealth, he worries about its safety and stability and constantly thinks about protecting it, which results in not leading a peaceful and happy life. Fulfilling these desires provides temporary luxuries, which are nothing but attraction. They do not give a man his life's true happiness. Inner strength of the Self alone gives that real happiness in life. That Supreme Power (Atma Shakthi) alone will take a person to true and great heights of abundance and magnificence of human life. For this richness, there is no need to acquire wealth or luxuries.

-to be continued

How erroneous and short-sighted it is to think that temples or chapels are the only abodes of God. Temple is no doubt a place of external worship. The idea that temple stone is the abode of God contradicts the all pervasiveness of God and it is nothing but blasphemy.

-Sri Babuji

OBITUARY

Sri Potharaju Venkata Rama Sharma aged 75 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday 12.07.2024.

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

OBITUARY

Sri Mandadi Sivayya aged 75 years, a resident of Kattamuru Village and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 08.08.2024.

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

PARIPRASNENA SEVAYA

- Sri Parasara Prasad

(Readers, please note that from this issue we are giving the articles contributed by Sri Parasara Prasad under the above caption dealing with doubts of devotees and cleared by Sri Gurudev)

The believers of God say “*Brahma Satyam Jagat midhya*”, while the non-believers would say, “*Jagat satyam Brahma midya*”. Surprisingly for both, the ‘I’ remains true. But who is this ‘I’?

For those who believe and worship God do have little dissatisfaction. God may remain in *mandir* or temple but they do not get the feeling that “I have become dearer to God.” God is with you, in you. you should contemplate on Him. This is called *Atma vicharana*. Without knowing your Self, you cannot know God.

By doing various rituals, pujas, etc., you cannot reach God. That is due to ignorance of mind. Do this as Aradhana. Turn your heart as Mandiram. Think God as the Lord of the Universe and whatever you see are entities of God. That is the best way of God realisation.

Do not limit to the precincts of four walls of temple. Look into your heart. Then eternal love will exude from you. Then You will love all beings with compassion. Always contemplate “Who am I?” Slowly the impurities of heart will dissolve. This is the truth. This is what Sri Ramana Maharshi also said. “You will experience *Brahma satyam jagat midhya*,” said our Gurudev. We should therefore religiously follow what our Gurudev said to us.*

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



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