

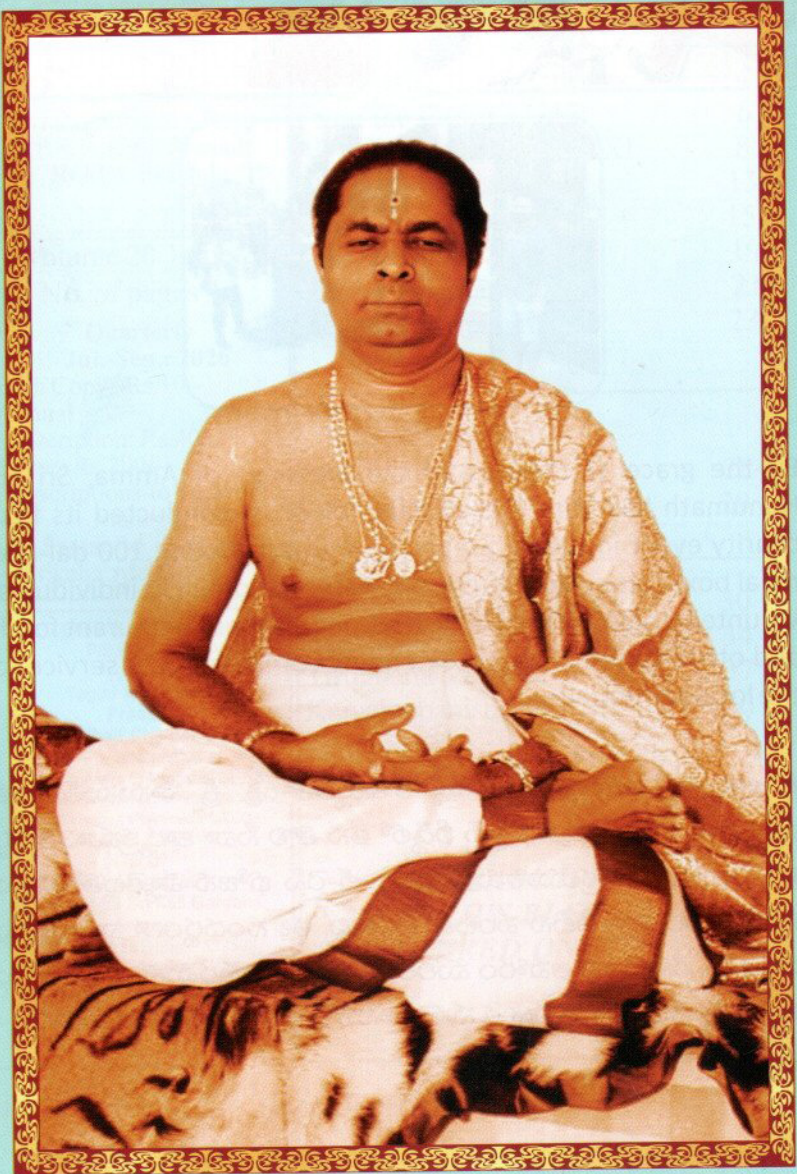


Samardha Saduguru

July - Sept. 2026

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By the grace of Babuji and the blessings of Amma, Sri Sri Hanumath Kali Vara Prasad Babu UK Trust conducted its first charity event in Leeds, preparing and distributing 100 dal-rice meal boxes along with fruits and water to homeless individuals. Volunteers also assisted in distributing clothes, restaurant food, and other essential items, extending compassionate service to the local community.

శ్రీ బాబూజీ అనుగ్రహం, అమ్మ ఆశీస్సులతో శ్రీ శ్రీ హనుమత్ కాళీ వరప్రసాద్ బాబు యూకే ట్రస్ట్ లీడ్స్ లో తన తొలి సేవా కార్యక్రమాన్ని నిర్వహించి, నిరాశ్రయులకు 100 దాల్-రైస్ భోజన ప్యాకెట్లతో పాటు పండ్లు మరియు నీటిని పంపిణీ చేసింది. ఈ సందర్భంగా వాలంటీర్లు దుస్తులు, రెస్టారెంట్ ఆహారం మరియు ఇతర అవసరమైన వస్తువులను కూడా పంపిణీ చేస్తూ స్థానిక సమాజానికి బాబూజీ సేవ అందించారు.

SAMARDHA SADGURU

Spiritual Magazine

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	MAY BABUJI'S AND MATHAJI'S BLESSING BE SHOWERED ON YOU ALL.	

Sri Mataji's Benediction

FROM RITUAL TO RELATIONSHIP

We all do some kind of puja although in varying dimensions at home. Some may do the whole puja with the prescribed sixteen rituals, and some may just light the diya and incense sticks and offer flowers and food to the Lord. Some may have a separate puja room with all the decorations and some may just place the idols or pictures of the Lord in a cupboard in their kitchen or living room.

But more than the rituals what really matters is how much devotion we are showing towards the Lord and are we doing the puja as just another daily chore or doing it with love towards God? When we do the same activity repeatedly over several months or years, monotony kicks in and we start treating it just as any other routine task.

When you need to go out of station or to a function and all others in the house had their breakfast, the person tasked with the puja treats it as a burden to be got ridden of as soon as possible so that (s)he can join others. But when you do it with devotion and true love towards God, your mindset will be totally different. You start treating Him like you treat your beloved family members. It will no longer be a mere idol or photo and it starts taking place of a real person in your life.

That is when the real purpose of the puja gets served. There used to be a young man who was worshipping Lord Ganesa to fulfil his desires. After a few months he thought that the Lord was not listening to his prayers and so he switched to Lord Krishna. This continued for several months with him switching between different gods, and whichever idol he stopped worshipping, he moved it under the staircase.

One day while he was offering the incense stick's fragrance to the "current" Lord in the puja room, he saw the



smoke carrying the scent started flowing out of the room and straight to the bottom of the staircase where he kept all the discarded idols. He got angry and immediately ran to them and covered all of their faces saying when I worshiped you, you never listened to my prayers, so why should you be getting a share of the scent. To his surprise all those Gods appeared in front of him.

Wondering how his worship could not melt their hearts but his anger and denial of the scent made them appear, he asked the same. The Lords replied in unison – “While you were worshiping us one by one in your puja room you always saw us as mere idols and never saw us as living beings. But now you saw us as living beings and undeservingly stealing your scent and that’s why we appeared before you. More than the rituals, how you perceive us is important.”

Whenever Sri Gurudev visited any devotee’s house, He used to say, “Treat me not like a god or a divine being, but like a family member.” When we treat the Lord as God, we always have a feeling on the back of our mind that He is separate from us and a distant being. But when we start treating Him as a friend or family member, we experience the closeness and ultimately the oneness with Him.

Children should be taught from a young age to worship God as explained above. Whenever you get a chance, make them sit in the puja room and perform some of the rituals with devotion under your watch. When devotion is inculcated from a young age, it turns into a personal bond that lasts throughout their lives and makes them dear to the Lord and protects them through all the hardships of life. May Sri Gurudev grant us all this devotion and personal bond with the Almighty.

Om Tat Sat!*

OBITUARY

Sri Penumaka Nageswara Rao aged 68 years, a resident of Guntur City and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 10.05.2026.

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

From the Editor's desk:

THE GLORY OF SANATANA DHARMA

Om Gururam namaste!

For the last one year, there has been a debate over Sanatana Dharma, ever since a senior functionary (deputy chief minister) of the Dravida Munnetra Kazhagam remarked that Sanatana Dharma deserved to be eradicated as diseases like malaria, dengue, etc. A petition was filed in the Madras High Court against his statement. Though the judge did not admit the petition, the DMK leader was pulled up for making such casual statements without understanding the true import of Sanatana Dharma.

Loosely translated into English, it means 'eternal faith' whose beginning is obscure and is never ending. Santana Dharma draws its strength from its innumerable literary works like the four Vedas (Rig, Yajur, Sama and Atarva dating back to several millennia in the Time scale), Upanishads, Brahmasutras and the Bhagavadgita. These are the treasure troves of time-tested human values.

The German Indologist, Max Mueller, was specifically sent to India as a missionary to propagate Christianity among masses and convert them. He wanted to study the Vedic literature before starting his work. As he delved deep into the Vedic scriptures, he was astonished at the wide range of values inscribed in them, and became an admirer of Sanatana Dharma. He then moved to England with a shipload of books on the Oriental philosophy.

Thomas Alva Edison, who had by then several inventions including the tungsten filament bulb to his credit, fabricated a device to record permanently the speech or song once delivered by a person, and christened it 'gramophone'. To make the first recording he chose Max Mueller and wrote to him. Max Mueller invited him to London for this purpose, and Edison set sail from America to England. On reaching London, he met Max Mueller and explained his latest invention. Impressed, Max Mueller arranged a meeting of his friends, at which he stood up and made a speech, prefixing it with the recitation of the first verse of the Rig Veda:

*Agnimile purohitam yajnasya devamrtvijam
hotaram ratnadhatamam*

The gathering which was spellbound also stood up and listened with rapt attention. Recitation over, Max Mueller explained the meaning of the verse:

“Agni (Fire), I adore, who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight.” He then expatiated on the wisdom of the Vedas and other Vedic literary works. We can take pride that Sanatana Dharma’s Rig Veda was the first gramophone record of the world.

The first English translation of the Bhagavadgita was published by the East India Company, which was ruling our country from Calcutta (now Kolkata). Its first Governor-General, Warren Hastings, wrote the foreword to that book in which he says: “These (writings of inhabitants) – he refers to the Sanatana Dharma literature – will survive when the British dominion in India shall have ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.” Warren Hastings’ understanding of Sanatana Dharma was clear from this remark of his.

Another Indic scholar, G.U. Pope, was sent from England to Tamil Nadu to propagate Christianity. He learnt Tamil to familiarise himself with its scriptures before beginning his mission. In the process, he made a deep study of ‘Tiruvachakam’ authored by Manickavachakar, one of the four great Saivite Sadgurus, the other three being Appar, Sundarar and Tiruganana Sambandar. He was so thrilled by ‘Tiruvachakam’ that he declared it as nonpareil among devotional literature of any faith. He even went to the extent of recording in the epitaph of his samadhi thus: “If I were to have a life again, I would like to take birth in the Tamil land so that I can immerse myself in Tiruvachakam.”

It is unfortunate that while the Western scholars appreciate the values enshrined in Sanatana Dharma, some among our own people are denigrating it. We can only pity them.

Jai Guruderv!

A DIVINE BIOGRAPHY - XXXI



-Vijayeswarananda Prasad
(Translation of Telugu original by Paluri
Kali Prasad)
(Continued from the previous issue)

SRI BABU WITH GURUVUGARU

Suddenly the room was filled with the divine light of a crore suns. There was light all around and nothing else could be seen. She turned towards Sri Babu's bed, but he was also not to be seen. She saw a great spear of light in place of Sri Babu. A beam of light emanated from that spear in the form of OM. Slowly another beam of white light emanated from it and transformed into Sri Maha Vishnu, with conch, discus, mace and lotus in his hands. Later a blood-red beam of light emanated and transformed into the four-headed Brahma. Then a blue beam of light emanated and transformed into Lord Siva with his matted hair. As she had this divine sighting for quite some time, the three lords returned back and merged into the infinite spear of light. After a while another beam of light emanated from the spear in the form of Sri Rama Chandra. Then, it disappeared and another one came out in the form of Sri Kali Matha. Guruvugaru, spellbound by watching all these divine sightings, even forgot to blink her eyes, immersed in the indescribable bliss and losing even the sense of self. After a while, both the spear of light and the light spread all over the room merged back into Sri Babu and he appeared to be glowing in an infinite light for some time. The electricity returned soon after.

Looking at the blissful face of Guruvugaru, Sri Babu inquired, as if unbeknownst to him, "What happened? Why is your face glowing with so much happiness?" Saying, "All that glow came from you," Guruvugaru explained the experience in detail. Sri Babu wondered, "Oh! You are telling me so much. All that must have been the world of your

imagination!” Guruvugaru retorted, “Whatever maybe that world, instead of keeping me there why did you bring me back to this world?” Sri Babu replied, “If I leave you in that world, who will bring me Nivedan now? Go bring it.”

Listening to this divine experience, the other devotees exclaimed, “Owing to the companionship of great souls like you, we are able to recognize the divinity of Sri Babu at least to some extent.” She replied, “True. Sri Babu is the light that glows in a non-dual form beyond the thick darkness of our ignorance.”

With Indira’s illness as an excuse, Sri Babu bestowed upon Guruvugaru, Indira and their family members his benevolent protection and several divine experiences and thus inculcated in them unwavering faith and devotion towards God in the form of Sri Guru.

While Indira was in Bhimavaram, one day Guruvugaru’s mother consumed the leftover buttermilk from Sri Babu’s glass, assuming it as Sri Guru’s Maha Prasadam. As a result, Sri Babu granted her darshan in the form of a divine infinite light. She remained in that divine experience for several hours, losing her bodily senses. Nobody could wake her up. When they said “Sri Babu told you to wake up,” she regained her senses. She used to narrate, as if in trance, about this unmatched bliss granted by Sri Babu till the end of her life.

While in Guntur, Indira used to do Namaskar to Sri Babu every day before leaving for college. One day Sri Babu ordered her, “Don’t go to college today.” Indira was hesitant to take leave from work without a reason and asked “Is there a Sadguru Padapuja today?” Sri Babu immediately ordered her in an intense voice, “You leave immediately for college!” Realizing the sin of arguing instead of following the master’s orders, Indira pleaded, “Babu! I will not go to college. I will stay back.” Sri Babu did not yield and Indira had to leave for college.

On the way to college, while crossing a railway overbridge, the rickshaw that Indira was travelling in was hit by a lorry and it overturned three times along with Indira. She was badly injured. Saying, “You brought this upon yourself by

not listening to my words in the first instance,” Sri Babu said, tending to her wounds and granting solace. Sri Babu used to instruct, “It is unnecessary to know the reason when the Guru orders. It is the duty of the disciple to promptly follow the guru’s orders. But you people land in trouble by not doing so. My troubles are of knowing everything and your troubles are of not knowing that.”

In 1968 Indira suffered a lot with stomach pain. The doctors told her that it was due to appendicitis and that a surgery was necessary. Sri Babu asked Indira to get admitted in the hospital. Indira insisted, “I will not get your darshan there, so will not go.” Promising to grant his darshan every day, Sri Babu instructed her, “As long as you are here, forget about everything else and always keep in mind your Lakshyardha.” Indira followed it in letter and spirit. The surgery went off well. During the surgery, Indira experienced Sri Babu himself operating upon her. Later Sri Babu came and happily blessed her, “You followed my instructions and meditated without a break. You will never have to look back in your life.” Sri Babu had to leave for Jayanthulu in Tuni. He left after promising her, “I will come back right after the Jayanthulu and grant my darshan to you.”

The next day her condition deteriorated. The doctors tried to the best of their ability but there was no use. Indira realized from her past experience that her end was near. She asked her sister Sakuntalammagaru to bring paper and pen and wrote, “I am passing away”. Everybody was tensed. But Indira started contemplating on Sri Babu’s promise and kept repeating in her mind “Sri Babu promised me to grant his darshan right after the Tuni Jayanthulu! How would his word go waste?” Thus, she remained in the thoughts of Sri Babu. She slowly recovered from danger. As promised, Sri Babu returned from Tuni and directly went to the hospital to grant her darshan.

Guruvugaru’s only daughter was living in Hyderabad with her husband. She had two children. She passed away suddenly. Something unique happened right before this was informed to Guruvugaru.

Guruvugaru was with Sri Babu that night. I (the writer Sri Vijayeswarananda) and my wife Kalyani were also there. We just received a telegram from Bellary asking us to start immediately as our eldest daughter Arundhati was in danger. Sri Babu consoled us saying, “Don’t worry Venkatratnam! Whatever the Almighty decides for people will happen at that predefined time. Will all the fruits of a tree ever ripen? One who withstands such situations without losing composure is the true Jnani,” and also asked Guruvugaru to tell us encouraging words.

Guruvugaru consoled us saying, “It is God that provided us with this family, wife, children and possessions. He knew what to give us and when to take it back. All this belongs to him and not to us. We should realize that he made us his representatives just to take care of the welfare of all his possessions. Lakhs of rupees pass through the hands of a bank manager. Not one rupee among them belongs to him. Same way the profit or loss of the bank too does not belong to him. Only the salary that he gets from the bank is his. Similarly, a man should manage his family as a representative of God. He should not worry about the hardships or happy moments. We should realize that this human form, capable of realizing the true self, is the only salary given by him. Don’t lose your courage. Please go with the faith that whatever God does is for the good of us.”

As soon as we left to the railway station Guruvugaru received the telegram informing of her daughter’s death. The stunned Guruvugaru suddenly realized why Sri Babu made her teach courage to us. She realized that night when the bad news was about to strike as a bolt. Sri Babu, the director of the whole universe, enacted this drama to keep her steady in her conscience.

Guruvugaru’s father Pavuluri Venkata Subba Rao garu was a staunch devotee of Lord Hanuman. He lived in Ongole. During his final hours, Sri Babu was in Madras just having concluded the South India pilgrimage. Guruvugaru was also with him. Sri Babu intimated Guruvugaru about the critical stage of her father and ordered her, “You go to Ongole right away. I

am also coming after you.” By the time she reached Ongole, Subba Rao garu already lost his consciousness, not able to swallow anything. Sri Babu went to Chirala first and after the devotees there performed Guru puja, he reached Ongole. He went straight to Subba Rao garu and poured the divine Guru Pada Teertham three times in his mouth. Amazingly, Subba Rao garu could swallow it every time. Sri Babu left immediately and as his car was crossing the gate, Subba Rao garu breathed his last. This is just another example of Sri Babu’s constant pledge of protection to devotees.

Why did people call Hanumayamma garu as ‘Guruvugaru’?

She obtained comprehensive training under a famous Guru lineage, gained unlimited knowledge in the presence of great scholars, identified the true characters of an able Guru in Sri Babu, trusted him, sought refuge in him, and served him. Not only she found the path to her salvation, but also guided her relatives on the same path. Not content with that, she shared the treasures of her divine experiences with all the devotee brethren who sought refuge in Sri Babu. She made them understand the true stature of the Samardha Sadguru and also the incomprehensible grandeur of his self-knowledge. Her passion towards guiding and leading them in the path of salvation and her unfathomable and selfless love towards the brethren had left an indelible mark of affection towards her in their hearts. She tirelessly served the devotees visiting Sri Babu both with sumptuous meals and the meal of self-knowledge, disregarding her health as well as precious time. Such a great soul, who considered even that service to the brethren as a service to the Guru and stood as an example of selfless service with devotion, was obviously referred to as ‘Guruvugaru’ by all with affection.

Sri Babu made Guruvugaru teach all the devotees Bhagavadgita, Upanishads and Stotras. Guruvugaru, with her unmatched perseverance and dedication, served the butter of the philosophy of Guru to the devotees through small stories, even evoking interest in the lazy people.

-to be continued

TRUE FAITH WORKS WONDERS

-Jagannadha prasad

Everybody should have faith in himself/herself. Religion is also referred to as 'faith'. One's faith in something may differ from that of others. No one should contradict it.

The late Puranapanda Suryaprakasa Dikshithulu (popularly known as 'Ushasri' to the then All India Radio listeners) would speak eloquently on several epics and satisfactorily clarify the doubts of the listeners. Once, at a meeting he was speaking about devotion and God. Unexpectedly, a person stood up and asked him, "You are speaking about God. But, have you ever seen God? Do you have faith in God?"

The unperturbed orator in turn said, "You are attached to your mother. But, are you sure that she is your mother?"

"No. But, based on the relatives around me, I trust her as my mother". Ushasri said, "Though you don't know the fact by yourself, you trust the relatives and believe that she is your mother. Nobody objects to your belief. There are many spiritual masters who have seen God and who believe in the existence of God. Based on their speeches and experiences, I have faith in God and trust Him. It is my right. No one should deny it. You too should meet such great masters and discuss with them. Read spiritual books. Then, you will know about God. You cannot deny the existence of God simply for the reason that you do not see Him." That person kept silent.

There is a story about faith in God. Some rural milkmaids were used to go to a nearby town daily to sell milk and dairy products, for which they had to cross a river on a boat duly paying the charge to the boatman. On the way to the river, there was an ashram where a scholar would preach to the people about God and devotion. One day, he said, "if we trust in God sincerely, we will be very happy, we can attain 'Moksha' (emancipation). Faith makes many miracles. We can even walk on fire and water." One of the maids in the group overheard this preaching while going to catch the boat. She believed it. The next day, she did not use the boat to cross the river. She closed her eyes. Sincerely chanting the name of Rama in her

heart, she walked on the water unknowingly and reached the other bank. This became her daily routine. The onlookers wondered and saluted her. The news reached the scholar also. He called the woman and asked her as to how she could walk on the water. She said, "It is all due to your preaching only sir. On reaching the river, I would close my eyes to avoid any distraction of mind and start chanting Ramanama. There would be nothing in my mind except Sri Rama. I do not know how I walked on the water. It is due to His grace." She offered salutations to the scholar and thanked him for the saving of boatman's fee.

The scholar thought, "Believing what I had said in my discourse, she trusted the Lord and walked on the water. Is it true that faith in God works such wonders? I still do not believe it. For my livelihood only, I am preaching to the people. Anyhow, I have to know the fact myself."

One evening, with no one in the surroundings to watch him, he went to the river. He prayed, "Rama, if your name is so powerful, bless me also to walk on the water." Thus saying, he kept one foot on the water. Making sure again that nobody was in the vicinity, hesitatingly he raised the second foot and immediately drowned in the water. He failed because he did not trust what he had himself preached.

Perfection is divinity. Faith in God, being pure in heart, helping others in need, etc., are some ways to attain perfection. With the blessing of a Sadguru only, we can attain such perfection. *

A society devoid of distinctions based on class, caste or creed is an ideal abode of happiness. In the present era too, there were great kings like Kula Sekhara Alwar who renounced all the pleasures of life to attain salvation. His sense of devotion needs a special mention. He felt that gold leads to grief and readily offered the gold cups brought by his devoted wife to the robbers on the way. Devotion in the true sense of the word leads to selflessness and total self surrender. Kula Sekhara Alwar conquered his ego and surrendered himself to the service of God.

---Sri Babuji

MASTERLY TRAUMA CARE III

(Continued from the previous issue) -G Vijay Krishna (Bujji)

The neurologist on his turn ordered a CT scan of the brain and EEG all of which showed positive signs except for age related damage, but the brain was just about feebly responding to pupillary light reflex and they put my chances of recovery at very very minimal. They gave me 72 hours to respond to external stimuli while everyone kept their fingers crossed, awaiting the outcome. As these desperate 72 hours passed by, they realized I had a kidney failure owing to sustained blood supply interruption from the heart in the multiple instances of cardiac arrests and so I was placed on dialysis for about 48 hours and as this progressed my liver caved in with bilirubin count going up by a 100 times the upper threshold limits. This was managed by extraordinary infusion of antibiotics to which I responded positively. In sum, all the specialists available in the hospital (save gynaecology) were on their toes as I limped on my way to recovery. Gradually I showed signs of revival as I responded to external stimuli and the voices of the immediate family members and that's when they declared my brain to be still intact which was in simple words a miracle not familiar in the medical annals. I was slowly weaned off the ventilator and the IABP and treated symptomatically as my recovery progressed gradually, until my discharge from the hospital,

During this entire episode my family members had the rock-solid support, mentoring and guidance of our Pujya Mataji to sail through this entire event with courage and confidence. She was guiding them through every day telling my sister, my wife on what to chant such as Siva Kavacham, Lalita Sahasra Namams and Aditya Hrudayam and so on to befit the occasion to rescue me from the clutches of the journey to the other world. Coupled with regular supply of teertham from the Ashram and Abhishekams to our ever-redeeming Lord Siva helped me recover from this trauma. The Divine Mother also visited me in the hospital to assure all of us that Her eternal love for Her disciples would guide us through all the ups and downs.

One night while still in the hospital convalescing, my daughter observed a difference in my sleep pattern and reported it to the doctor who immediately ordered a sleep test to be done to diagnose the same. A sleep study was done on me for eight hours in the hospital, a facility that is available in very few places across the two Telugu States. The pulmonologist who studied the report diagnosed that the brain was not sending the appropriate signals to the lungs to breathe at its designated intervals and that this needed to be corrected appropriately, since this phenomenon could prove fatal if not properly addressed. I suffered the more complicated version of sleep apnea called the central sleep apnea while the simpler one is called the obstructive sleep apnea. To correct it, I needed an external breathing machine support called the CPAP or the other version of the same called a Bi PAP. They are usually available on rent, but the specialist advised a purchase since the precarious condition I was in needed continuous usage of this machine at night for at least a couple of years to set it right, if at all. The machine was impromptu hired and my travails with it started as it entered the room. The machine pumps in air by way of a mask into the airways of the lung, at a certain designated pressure decided by the pulmonologist, which is of course decided by the condition of the patient. The machine was tuned to peak performance since my condition was precarious. Life became difficult for the entire family once this monster moved in since the nose mask would leak with every change in sleeping position at night and it was not possible to sleep like a motionless rock all night. With every change in sleeping posture the mask would leak and squeal and the whole family would wake up instantaneously, putting back the mask in place without any leak, in the middle of the night.

After several attempts, only my daughter could master the skill and we were worried that she would be forced to stay with us, abandoning her husband, as long as this sleep apnea lasted. This thought further added to the trauma, while the experience was a notch higher. We survived this trauma for over a month until in one of the periodic reviews the doctor

ordered a repeat sleep study. All the attendant staff in the sleep clinic were a little perplexed with this repeat sleep study exercise, since this is usually repeated after a couple of years. Notwithstanding all the scepticism, the repeat sleep study produced miraculous results with the study declaring that I was in perfect shape with no further need for external support while asleep. (PLEASE OBSERVE, NOTICE, UNDERSTAND AND PERCEIVE OUR GURU'S MIRACLES AT EVERY STAGE IN THE ENTIRE ORDEAL IN A VERY NON-OBTRUSIVE AND NON-NOTICEABLE MANNER). The technician very inquisitively asked me if I had been abroad for any surgical correction to my condition, since he had never seen anyone come out of a central sleep apnea condition in such a short while.

The Master was silently at work to bring my family out of the noisy ordeal. Having stated the sequence of events, I now need to mention that I have survived this entire hospital ordeal not because a great team of doctors were at work, but because of the eternal grace of our Sadguru Sri Babuji. This is also an open admission made by the attending chief doctor, Dr. Narasimhan. Upon my discharge, when I met him to thank him most profusely for saving my life, all he had to say in a most humble manner was, "It is divine hands at work. In so many years of my service, I have not seen someone who came to us in the state you were in and survived. Clearly, we lost count of how many cardiac arrests you suffered either here or in your passage from Vizag to Hyderabad and yet you survived, simply because of some divine protection you enjoyed."

What makes this episode more interesting is that our Sadguru is so benevolent that he removed my memory module from the time I was hospitalized in Vizag to the time I was discharged from the ICU at Hyderabad. Clearly, His benevolence ensured my survival, since if someone in his senses were to go through this entire episode, he could not have possibly remained unscathed like I did. It takes more than a human to take the eighty electric shocks that the faulty ICD caused to me from the time of its fitment at Vizag to its being declared defunct at Hyderabad over a week. Also, the number of cardiac arrests I survived in the interim, the ambulance

journey and the small duration at Hyderabad defies the records in the medical annals. Clearly the handiwork of our “avyaja karunamurti” Sri Babuji.

The timing of this event also turns out to be very interesting since all the people who were to be my attendants at the hospital were absolutely idle and jobless as if they were waiting for this event to happen to keep themselves occupied. To begin with, my daughter turned out to be preparing for her medical PG entrance was all free and has got occupied ever since post her admission to a PG course. My son-in-law who rushed to my rescue has since been occupied with a mid-level refresher course. Both my nephews who served me 24/7 have got busy, one with a job opening in TCS and the other with an admission into MBA course. Proves yet again that the Master is a master in timing the event. If only this event were to happen now the experience for the family would have been even more traumatic with no help at hand for all the hospital chores.*

(Concluded)

OBITUARY

Smt Mavuleti Premalata(Gaya), aged 79 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 13.05.2026.

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

OBITUARY

Smt Radha Kunni Mohanti (Narottam's Wife) aged 57 years, a resident of Hyderabad and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 16.05.2026.

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

Divine Mother Speaks

COSMIC PLAY

- Japamala Prasada

“The world we are seeing around is nothing but the Almighty’s play. It is “play” for Him and “chaos” for us human beings. For the Almighty this entire universe is a cosmic playground because He sees it only as an observer without any bias. He takes no sides; does not pass any judgment; He has no “doership” (‘Kartrutvam’) whatsoever. That is why it is a sport or play or ‘Leela’ for Him.

But the man who is engulfed by the feeling of “I” (ego) and “mine” (possessiveness), gets carried away while playing his role in this cosmic play of God and finds himself entangled in this world and its affairs. Because of his “doership”, he is seized by love and hate (Ragam and Dwesham) which in turn affect his doings or karma; which leads to avidya or ignorance, that throws him in the endless cycle of birth and death (Punarapi jananam; Punarapi maranam).

We are never different from “Brahman” because Brahman is all pervading and formless Supreme Energy. When we say “all pervading” it means there is nothing else apart from Brahman. That is why we tend to describe Brahman as “akaashavat” or akin to Akasha or Space.

Vedanta tells us about ‘Maha Akasam’ and ‘Ghata Akasam’. When a potter makes a pot with clay and places it in a spot, the “Akasa” or “space” needs no invitation to occupy it. When we see this, we are calling it as “ghata akasam” or literally ‘pot space’! Similarly, space inside a building we are calling “Mata Akasam” — (building space). Once the pot breaks or the building collapses is the space inside them also being destroyed? We have given the space different names when it occupies different things. The things perish but the Ghata Akasam or Mata Akasam does not perish but it simply merges in the universal space (Maha Akasam).

This is the ultimate truth which can be realized only by the divine grace of a Satya Guru. Our individual self is the pot which is perishable but the Supreme Energy or the driving force

within us is indestructible. Once we realize this truth, we will no longer fear death.

We are not entering the mother's womb by telling our father or mother or anybody for that matter, nor are we leaving this body of ours by telling them.

“Janam Karan Ki Paap Ke Kaaran
Siksha meri manjoor hui maran
Mano har ek Kshan antim kshan”

Thus sang Sri Vijayeswarananda Prasad. It means we got this birth due to our previous karma (deeds) and having been born, depending upon the merits of my past deeds I have been ordained the punishment of death. Therefore, I should take every breath I take as my last breath and chant your divine name constantly with every single breath I take to escape from this eternal cycle of life and death. So, Oh Lord! Grant me this single boon and let my mind stay steadfast upon Your divine feet.

This should be our prayer, and may Lord Gurudev grant us this boon and bless us with infinite Bhakti, Gnana and Vairagya to achieve this goal.*

A grown up youth was dead and his parents were weeping at the loss. What is it that was lost? Is it chaitanyam? No. It cannot be; because Chaitanyam is eternal. Is it the body? No it is still there. If it is the body that is actually loved, it could be taken and kept in the house. But oh! That very idea is horrible. One dreads even to sit near it. The building was constructed at a cost of Rs.10 lakhs for him and still his body is not allowed to be kept in it. It is only the outermost verandah that it can get at best. The mother weeps so bitterly but yet she wants the corpse to be taken away for cremation and doesn't allow the body to be retained for a minute more. What for was she weeping then? It was a fact that the body is no more associated with chitanyam. What happens to the body without chaitanyam? It becomes a corpse, gets decomposed smells rotten, germinates and decays into dust. It becomes therefore quite clear that what is really loved is only the chaitanyam that gets the body going.

---Sri Babuji

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

JULY 2026:

- 9 Thu : Sri Guru Dasami - Satsangam, Sri Sadguru
Padapuja
12 Sun : Masa Sivaratri
14 Tue : Amavasya
17 Fri : Karkataka Sankramanam - Beginning of
Dakshinayana Punya Kalam
25 Sat : Toli Ekadasi -Sri Sadguru Padapuja, Bhakta
Samaradhana, Ekaha Sankeertana
29 Wed : Ashada Purnima (Gurupurnima) - Satsangam, Sri
Sadguru Padapuja, Bhakta Samaradhana

AUGUST 2026:

- 8 Sat : Sri Guru Dasami - Satsangam, Sri Sadguru
Padapuja
11 Tue : Masa Sivaratri
12 Wed : Amavasya
15 Sat : Sravana Sudha Tadiya - Satsangam, Sri Sadguru
Padapuja.
21 Fri : Varalakshmi Vratam
28 Fri : Shravana Poornima - Rakhi Poornima, Sri Sadguru
Padapuja, Bhakta Samaaradhana

**FROM AUGUST 13 TO 17, SATSANGAMS AT
BHIMAVARAM BRANCH OF ASHRAM**

SEPTEMBER 2026:

- 4 Fri : Krishnashtami - Kalasa sthapana, Sri Radhakrishna
Sahasranamarchana, Bhakta Samaradhana
7 PM Sri Sadguru Padapuja
5 Sat : Krishnashtami and Teachers Day - Mass Sri Radha
Krishna Sahaasranamarchana, Bhakta Samaradhan.

6 Sun : Guru Dasami : Ekaham, Satsangam, Sri Sadguru padapuja.
9 Wed : Masa Sivaratri
11 Fri : Amavasya
14 Mon : Vinayaka Chaviti - 5.30AM Sri Sadguru Padapuja, 11Am Mass Vinayaka Chavithi Puja, Bhakta Smaradhana.
26 Sat : Bhadrapada Purnima - Ashram Trust Hospital Anniversary, Sri Sadguru Padapuja.

OCTOBER 2026 :

5 Mon : Guru Dasami - Satsangam, Sri Sadguru Padapuja
8 Thu : Masa Sivaratri
10 Sat : Amavasya
11 Sun : Begining of Sharannavaratri - Ankurarpana
17 Sat : Moola Nakshatram - Saraswati Puja
18 Sun : Durgaashtami - Mass Kumkuma Puja
19 Mon : Maharnavami
20 Tue : Vijayadasami - Mass Kumkuma Puja
21 Wed : Ekadasi - Ekaham, Deeksha Viramana, Sri Sadguru Padapuja.
26 Mon : Aswiyuja Purnima - Initiation of Sri Sadguru Mandala Deeksha, Sri Mathaji's Birthday Celebrations, Sri Sadguru Padapuja, Bhakta Samaradhana.

Once two great scholars of Godavari districts had a heated discussion with Sri Babuji in which they argued that sanctity had to be maintained to repeat the eight lettered mahamantra “Om Namonarayana”. Babuji could not keep quiet at the apparent foolishness of this remark and said that there were no taboos to repeat the sacred name of the God which roots out the impurity of heart like the water of the Ganga which clears all the impurities. “Any dirty or impure thing thrown into the flames of fire gets totally burnt to ashes. But the fire always remains pure and bright”, Sri Babuji said.

A MEMORABLE PILGRIMAGE

-Paluri Siva Rama Kali Prasad

From April 26 to May 12, 2026, numerous devotees of Sri Kalivanashramam undertook a pilgrimage to Puri and Kamakhya with Poojya Mataji. We had the opportunity to visit many sacred places like Konark Sun Temple, Puri Jagannath Temple, Sakshi Gopal, Girija Devi of Jajpur, Lingaraj Temple of Bhubaneswar, Kalighat Kali Temple, Dakshineswar Kali Temple, Belur Math, Gangasagar, the main ISKCON temple at Mayapur, Navadvipa where Sri Chaitanya Mahaprabhu had walked, Vaidyanath, Tarakeshwar, Shrinkhala Devi, Maa Tara, Ekachakrapuram, Kamakhya, Umananda Ashram, Vasishta Ashram.

At these holy places, one experiences not only the glory of the presiding deities but also the sanctity that has accumulated through the presence and spiritual practices of countless great souls—from Jagadguru Sri Adi Shankaracharya to Samartha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj.

The Konark Sun Temple stands as a testament to the genius of our ancient sculptors. At the same time, its tragic history reminds us that rulers have often given greater importance to grandeur than to human values. The Lord does not desire ostentation. Perhaps, that is why this magnificent temple could not continue as a place of worship. The king had decreed that if the temple was not completed within twelve years, the 12,000 artisans working on it would be put to death. Though the temple itself was completed, its pinnacle remained unininstalled. On the final day, the twelve-year-old son of the chief sculptor successfully installed it. Fearing that the king would punish all the artisans if he learned the truth, the boy leapt from the pinnacle and ended his life. Thus, despite its grandeur, the temple became ritually impure and ceased to be a place of worship.

At the Jagannath Temple in Puri, the Lord stands with outstretched arms as if lovingly inviting everyone. Yet the overwhelming crowds make one feel that emerging safely from the throng is itself an achievement.

Nor is this situation unique to Puri. Most of the major temples on the pilgrimage route face similar conditions. Even if God shows grace, a proper darshan often depends upon the goodwill of the priests. We sing:

“The wealthy man worth crores and the poor labourer striving for a meal are equal before Your grace.”

Yet in practice, money often becomes the deciding factor.

Many people advocate removing temples from government administration and placing them under private trustees. However, in terms of cleanliness and organized services for devotees, the South Indian temples managed by governments often appear superior to many North Indian temples run by hereditary priests (Pandas). There, much depends upon fate. If one finds a good Panda, the darshan is smooth and fulfilling. Otherwise, newcomers and innocent pilgrims can easily be fleeced.

Even if one purchases a ticket and waits patiently, once standing before the deity, the atmosphere should be filled with peace and devotion. But when one is constantly pressured for money, how can the mind remain fixed on God? Yet it must be said that by the grace of Sri Gurudev, all the priests who guided us explained the significance of each sacred place thoroughly and ensured that we had satisfying darshans everywhere.

In complete contrast stood the serene environment of the

ISKCON Temple at Mayapur, the Dakshineswar Kali Temple and Belur Math. There one encounters cleanliness, tranquillity, and spiritual focus rather than anxiety about money. Significantly, all these places are closely connected with great Gurus. This reinforces the truth that a Guru is essential to understand how to truly perceive and worship God. Without the guidance of a Guru, even God may be reduced to a means of livelihood.

At the Jagannath Temple, one of the most astonishing sights is watching the priest climb the towering spire every evening, regardless of adverse weather conditions, to replace the flag. Like our Kaliprasada Deva, Lord Jagannath is also renowned for feeding countless devotees. Another inspiring story is that of Sakshi Gopal, who is believed to have walked barefoot all the way from Vrindavan to have darshan of Jagannath. It is a tale that raises goosebumps.

The Girija Devi Temple at Jajpur is the Shakti Peetha where the navel of Sati Devi is believed to have fallen. It is therefore known as Nabhi Gaya. The temple priest, who guided us, felt that his spiritual practices had borne fruit merely by having the darshan of Sri Mataji. So overwhelmed was he that he remained by her side until we departed.

The Lingaraj Temple, where a Siva Lingam and a Vishnu Salagrama are worshipped together in a single form upon what is considered the world's largest pedestal, is another example of the extraordinary skill of our ancient artisans.

To behold the Kalighat Kali Mata, who is enshrined in our Ashram's 'Amma gadhi', and to touch the Mother's tongue was a profound experience. Equally moving was visiting Bhavatarini Kali at Dakshineswar, where Sri Gurudev had gone countless times during his spiritual practices and continued to visit annually after the Dasara celebrations. There we saw the room where Sri Ramakrishna Paramahansa lived, the staircase where he anxiously awaited the disciples destined to receive the divine bliss he experienced, and the steps upon which he bestowed initiation upon Swami Vivekananda. Touching these sacred places was a deeply spiritual experience.

The mystical atmosphere at the Cossipore Garden House, where Sri Ramakrishna spent the final months before concluding his earthly incarnation, is beyond description. The peace prevailing in the rooms inhabited by the Master, Holy Mother Sarada Devi, and their household and monastic disciples is indescribable. In front of the house still stands the tree beneath which, on January 1, 1886, Sri Ramakrishna performed the famous "Kalpataru Leela." On that day he openly declared his divine nature and touched his disciples, granting them an exalted spiritual state. Nearby lies the cremation ground where his sacred memorial can be seen.

Belur Math, the headquarters of the worldwide Ramakrishna Order, is vast and beautiful. Sitting in meditation before the divine image of Sri Ramakrishna Paramahansa in the main shrine, one feels as though the Master himself is lovingly embracing and drawing us into his lap. The gentle evening breeze flowing across the Ganga adds to this sublime experience.

The sacred sea bath at Gangasagar on the occasion of Vaishakha Purnima was memorable for all of us. Sri Mataji entered the sea holding Sri Guru Padukas in her hands while we stood in two rows forming a V-shape before her. Eager to receive the blessings of the Divine Mother and the Guru Padukas, the ocean surged with huge waves and even caused Mataji to lose balance twice. As a third wave was billowing, Sri Mataji cast a powerful glance toward the ocean for a brief moment. The sight is unforgettable. The wave that had rushed forward like a tiger suddenly became as gentle as a lamb, transformed into a small ripple, bowed at her feet, and retreated. Until all the devotees completed their baths and the abhisheka and worship of the Guru Padukas were concluded, no new wave appeared.

Darshan at the ISKCON headquarters in Mayapur, which spreads Krishna Consciousness throughout the world, was a wonderful experience. Despite the presence of thousands of devotees, the atmosphere was marked by remarkable silence and discipline. The orderly manner with which each one waited for darshan was admirable.

Although the crowds were heavy at Vaidyanath Jyotirlinga, renowned for curing all ailments, at Tarakeshwar, and at Maa Tara—where Sati Devi’s third eye is believed to have fallen—each place offered a deeply satisfying spiritual experience. Jagat Gauri Mata, regarded as Shrinkhala Devi, is believed to protect the surrounding villages from snake-related afflictions. The exceedingly rare darshan of Mother Kamakhya was granted to all of us through the grace of Sri Gurudev. This is the Shakti Peetha where the ‘yoni’ of the Divine Mother, the source of all creation, is believed to have fallen. While the priest in the sanctum was reciting the sankalpa and proclaiming that those who touch the sacred yoni of the Mother here will be freed from rebirth, a devotional song arose in my heart:

“O Mother, how many births have I already taken? How many more must I take? O Mother, grant me no further births; instead, unite me with You.”

Yet another thought also arose: if every birth comes through the womb of the Divine Mother, what fault is there in taking countless births as Her child?

In addition to all these sacred places visited by our Sadguru Maharaj, we also visited Shillong, which was blessed by the dust of his feet. Its natural beauty and museums showcasing the culture of the northeastern states are truly worth seeing. The Nohkalikai Falls at Cherrapunji was mesmerizing no matter how long one gazed at it. Cascading from the Shivalik Hills—the foothills of the Himalayas, whose name evokes the matted locks of Lord Shiva—the highest waterfall in India reminded one of the descents of Ganga Mata.

Yet the tragic story behind the falls demonstrates how destructive jealousy can be. It also explains why Sri Gurudev repeatedly spoke of envy, jealousy, intolerance and resentment as distinct but related weaknesses. A woman named Ka Likai remarried after the death of her husband. Her second husband became jealous because she loved her infant daughter more than him. In a horrifying act, he killed the child, cooked her flesh, and served it to the mother. Upon learning what she had unknowingly eaten, the grief-stricken mother leapt into the waterfall and sacrificed her life.

That this pilgrimage was completed safely without any untoward incidents, despite taking place in Bengal during the election tumult—times often associated with violence—is due solely to the boundless grace of Sri Gurudev and the power of the recitations of Sri Siva Kavacham and Sri Devi Khadgamala Stotram performed by all the devotees under the guidance of Sri Mataji.

After successfully completing the pilgrimage, we shared with one another our experiences of Sri Gurudev during the journey home. Upon returning to Sri Kalivanashramam, we performed abhishekas to Sri Ramalingeswara Swami, Kumkumarchana and homas to Sri Mahakalikâ Parameswari Mata and Sri Sadguru Pada Puja. Offering the fruits of the pilgrimage at the holy feet of Sri Gurudev, we feel truly blessed*.

LEADERSHIP QUALITY

My dear Chiranjeevulaara:

You must have read or heard about Jataka Tales, which underline the need for good qualities among human beings. Retold here is one of them which highlights the superior quality of leadership and how unity can achieve the impossible.

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Once, a flock of pigeons, headed by Chitrageeva, were perched on the branches of a tree for rest, after a long flight in search of food in hot weather.

A hunter who had anticipated their resting in the tree, spread wide his net to catch as many birds as possible. To attract them, he had strewn substantial quantity of groundnuts on the net.

One of the pigeons told Chitrageeva: "Sir, most of us are hungry. Let us feed on the nuts found below."

The captain cautioned the bird against the adventure citing the danger, but the latter ignored the advice and started munching the nuts without realising that its feet were caught in the net.

The fellow birds saw their colleague enjoying its feed and followed suit, ignoring Chitrageeva's alert against the trap. Doubtless, they also fell victim.

Seeing their plight, Chitrageeva also got into the net to be with them in their hour of distress. Then he told the birds: "Look, you did not care about my warning. Now, at least listen to me. Before the hunter comes, let us all flap our wings continuously, so that we will be airborne and escape. I have a friendly mouse living in the next village. On reaching there, he would release us by cutting the net into pieces."

Realising their folly, the birds obeyed the leader and started flapping, and soon they were flying along with the net. After landing in the village, the mouse set them free. The birds profusely thanked Chitrageeva and the mouse for saving them.

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Children, hope you liked the story. There are two morals. First, one should have faith in the leader and heed his advice; the leader also should not abandon his followers merely because they were disobedient, but find a way out of the crisis. Secondly, united action will definitely bring about the solution. Poojya Mataji would often say, “Sadguru Maharaj is our leader and also saviour. We should never disobey His dictum. If there is any crisis, He will have a ready remedy.

Yours affectionately,
Maathulaa*

Babuji Fables

WHERE IS BLISS?

Lord Chaturmukha Brahma who created human beings with an ability to achieve the Supreme Bliss (Sat Chit Ananda) was very disappointed when he saw men misusing the power given by him to achieve material goals and trivial and transient pleasures. He wanted to teach the humans a lesson by hiding that Ananda or Bliss.

So Brahmadev held a meeting of all the devatas and maharshis to discuss this problem. Some said that he should hide that bliss under the seven seas. But Brahmadev said that man is full of great ideas and could reach there by submarines easily.

Someone suggested outer space but even that was ruled out because man could go there using rockets and space ships.

Finally, after prolonged debate everybody agreed with the suggestion of Brahmadev. Lord Brahma said “We will hide this Bliss deep within the man himself. He will never think of searching within himself because he always goes only externally but never pauses to look within himself”. So, saying, Brahmadev hid man’s real happiness or Bliss deep within his intellect.

MORAL: Man’s true happiness or bliss is within himself. If only he pauses for a moment, using his intellect he can find that supreme Bliss buried within himself.

-Retold by Dr. Swarnamukhi Prasada*

SAUNDARYALAHARI - IV

N.L.V. Krishna Rao

(continued from the previous issue)

19) Mukham bindun kruthva kucha yuga mada sthasya
thadha dho

Harardha dhyayedhyo haramamahishi the manmathakalam
Sa sadhya samkshebbham nayathi vanitha inyathiladh
Thrilokimapyasu bramayathi ravindu sthana yugam.

O consort of Hara! A rotary who thinks of a woman's face in the Bindu (the dot in the triangle), her twin breasts below it and 'the half of Hara' (Harardha), still below, and contemplates your 'Manmathakala' on those spots (and thus gets identified with Her in meditation) will quickly stir the mind of any woman. This indeed is a trifle for him. For in no time can he fascinate even the Triloki (the three worlds conceived as a woman) with the sun and moon as breasts. By identifying oneself in meditation with Devi's parts, one gets perfect identification and merger with Her, leading to non-dual experience.

20) Kirantim angebhyah kirana-nikurumba'mrta- rasam
Hrdi tvam adhatte hima-kara-sila murthimiva yah;
Sa sarpanam darpam samayati sakuntadhipa iva
Jvara-plustan drshtya sukhayati sudhadhara- siraya.

Oh Amruteswari!

Infinite luminous rays and waves of bliss are flowing from Your body resembling a moon-stone. He who meditates on You, will be capable of humbling the pride and ferocity of serpents by mere stare like Garuda himself. Nay, like the nectar showering Nadi(nerve), his glance can cure any ailment, including the afflictions of fever.

(It has been our real direct experience how ailments of chronic deceases of devotees were cured by the glance of our Babuji Maharaj)

21) (Attracting everyone, Making everyone happy) Tatil-lekha-
thanvim thapana-sasi-vaisvanara-mayimNishannam shannam

apy upari kamalanam tava kalaam;Maha-padma tavyam
mrdita-mala-mayena manasaMahantah pasyanto dadhati
parama'hlada-laharim.

Those great souls who have removed all the dirt from the mind, and meditate on You within their mind, Who is of the form of sun and moon and living in the forest of lotus and also above the six wheels of lotus, enjoy waves after waves of happiness supreme.

21) Great men who perceive by a mind free from sin and illusion, Your aspect (as the Sadakhya kala), seated in the great lotus forest (the Sahasrara), above the six lotuses (yogic cakras) and (the granthis or knots), slender as a streak of lightning, of the nature of the sun, moon and fire, possess the wave of supreme joy.

(The mind of the devotee, free from sin and illusion, perceives Siva - Sakti in the great lotus forest.

Cf SVL, Verse 21: Siva - Sakti reach the pure, lotus like heart of the devotee).

22) Bhavani tvam daase mayi vitara drishtim sakarunam
mlti sthotum vanchan kadhayati Bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sayujya-padavim
Mukunda-brahmendra-sphuta-makuta-nirajita-padam.

Oh Bhavani!

'I am your servant, bestow gracious glance on me' - even before a devotee formulates such thoughts, You are sanctioning him the status of oneness with You, at which divinities like Brahma, Vishnu and Indra are performing lustrous ceremony with the brilliance of their diadems (as they bow down their heads in prostration).

Worshipping You is as good as worshipping Trimurthis;
True Devotees who pray for grace are blessed even with the experience of "Thou Art That".

23) Tvaya hrithva vamam vapur aparitripthena manasa
Sarir'ardham sambho aparamapi sankhe hritham abhut;
Yad ethat tvadрупam sakalam arunabham trinayanam
Kuchabhyam anamramkutila- sadi-chuudala-makutam.

Oh, Mother of the Universe!

I have a feeling that, unsatisfied even after having appropriated the left half of Sambhu (Siva) as Ardhanarisvara (a form half man and half woman), You also have invaded His right half because this form shines in my heart (during my meditation) which is totally crimson in complexion and slightly bent by the weight of the two breasts, besides having three eyes and the crescent moon in the diadem.

Power and Powerholder are identical like fire and it's brilliance - distinct but not different. That is the essence conveyed.

24) Jagat suthe dhata harir avati rudrah kshapayate
Tiraskurvan etat svam api vapurisastirayati;
Sada-purvah sarvam tad idamanugrhnati cha Shiva-
Stavajnam aalambya kshana-chalitayor bhru-latikayoh

Oh Parvathi!

Brahma brings forth the universe, Hari (Vishnu) sustains and protects it, Rudra destroys it, and Maheswara absorbs all these deities (including universe in involution) into Himself and disappears into Sadasiva, ultimate category. On receiving mandate from You, through a movement of Your creeper-like eye brows, blesses the Trinity into activity (manifesting, sustenance and Resolution)

25) Trayanam devanam thri-guna-janitanam tava Sive
Bhavet puja puja tava charanayor ya virachita;
Tatha hi tvat-pado'dvahana -mani-pithasya nikate
Sthita hy'etesasvan mukulita- karottamsa-makuta

O consort of Siva!

The worship done at Your feet is also the worship of all the three deities, Brahma, Vishnu, and Siva who have their origin in three gunas (Rajas, Satva and Tamas). They require no special worship, because they are ever waiting with their joined palms held above their diademed heads in salutation to You by the side of the foot-stool of diamonds that bear Your feet.

26) Virincih panchatvam vrajati harir apnoti virathim
Vinasam kinaso bhajati dhanado yati nighanam;
Vitandri mahendri vithathir api sammeelita-drsa
Maha-samhare smin viharati sati tvat-patirasau

Oh Sati, chaste consort of Siva!

At the time of total dissolution (Mahapralaya), Brahma who created the universe with five elements gets reduced to those five tanmatras; Vishnu, the sustainer, retires into passivity. Kinasa, Yama also die; poor Kubera, the god of wealth, meets with his end and Indra with all his followers closes his eyes. When such is the state of all celestial beings, Your husband, the unaffected Sadasiva, alone is sporting (cosmic dance of Nataraja).

Indestructibility of Sadasiva is due to Your pativratya (whole hearted faithfulness to husband).

This imperishable nature of Siva-Sakti is emphasized here.

27) Japo jalpah shilpam sakalam api mudra-virachana
Gatih pradaksinya-kramanam asanady'ahuti-vidhih;
Pranamah samvesah sukham akilam atmarpana-drsa
Saparya-paryayas tava bhavatu yan me vilasitam

Oh Mother!

Let the mutterings that I do, with the sacrifice in my soul become chanting of your name, let all my movements become Your Mudhras, let my travel become perambulations around You, let the act of eating and drinking become fire sacrifice to You, let my act of sleeping becomes salutations to You, and let all my actions of pleasure and peace become offerings in Your worship.

Adi Sankaracharya prepared the checklist to be followed by earnest spiritual seekers which converts normal life to natural state of uninterrupted contemplation (aradhana) on Cosmic Mother.

(to be continued)

Glorious Devotees

SAKKUBAI

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Sakkubai was born to a poor, pious Brahmin couple Gangadhar and Kamalabai, living in a village near Pandaripuram. Since childhood itself, she became a devotee under the guidance of her father. She would keep ready flowers and sandalwood paste, during the worship by her father.

Once, the family went to Panduranga temple. After having the 'darshan' of the deity, she declared, "This temple itself is our home and Panduranga is our destiny." Observing her renunciation, the parents prayed, "Kindly make her a normal girl." But, Sakkubai prayed, "My virtuous parents are worried about my future life. Please protect me away from family bond."

They returned to their home. Sakkubai would not mingle with other girls, but spend most of the time in the thought of Lord Panduranga. One day, while playing, she built a sand castle. A saint, Sadananda Swami, passing that way, saw it and said to her, "Instead, build a permanent temple in your heart." He preached a 'Mantra' to her and left. She would spend all the day by meditating on the 'mantra'. The worried parents thought that she might become normal if married. So, they married her off to Mitrakanta of Kariveerapuram village at the age of twelve years. She was sent to her in-laws' home.

There also, her devotion continued. Her mother-in-law was a termagant woman. The villagers used to call her 'Gayyal Bai' due to her quarrelsome nature. Mitrakanta would also behave like his mother. Sakkubai would serve her husband and in-laws equally and honour the guests. Her mother-in-law was against Sakkubai spending in meditation. But, Sakkubai requested her not to obstruct devotion. She also said, "If we do not think of God, it is equal to death." Not accepting it, her mother-in-law threw away the Krishna statuette in the well. Much pained, Sakkubai fainted. She prayed to Panduranga to bless her. Soon, the Lord's figurine was in her hands. Simultaneously she heard the wailing of Gayyal Bai, as her hands lost mobility. Sakkubai hugged her mother-in-law, and

her hands regained mobility. Then onwards, Gayyali Bai decided to treat Sakkubai affectionately.

On knowing of the incident, the neighbours praised Sakkubai and scolded Gayyalibai. This again, aggravated the anger and hatred in Gayyalibai towards Sakkubai. On an 'Ekadasi' day, she kept a huge heap of jowar in the room and ordered Sakkubai to grind it completely, using a grindstone, by the next morning. Sakkubai entered the room. The 'spitfire' locked it. Sakkubai started grinding. She was very weak due to fasting on the day. She thought, "I cannot grind this whole heap by next morning. Only Panduranga has to help me." She stopped grinding and prayed to the Lord, and fainted due to weakness.

And the Lord came there! The whole heap of jowar turned to flour within no time. After regaining consciousness, Sakkubai saw the flour and her mind was full of gratitude to the Lord for His kindness. Next morning Gayyalibai opened the door. Sakkubai told her that the Lord Himself had completed the task. She further told her, "Because of your entrusting me with the task, the villagers would realise the Lord's glories." Still, the mother-in-law wanted to take revenge.

One day, when Sakkubai was returning from the temple, she happened to meet Sadananda Swami, who had preached 'mantra' to her in her childhood. He felt very happy that she was blessed by the Lord. She invited him to their home. He went to Sakkubai's home along with his disciples. She worshipped him. While they were having the alms, Gayyalibai came there and abused Sakkubai and the Swami. Sakkubai felt very sad. The Swami understood the situation. He consoled her saying, "Do not worry. God is with you and He will bless you." He then left the place.

One day Sakkubai was ordered to water their farm. By God's grace, the water gushed from the well automatically into the farm. Her mother-in-law was astonished as the watering was completed within a very short time. Sakkubai decided to go to Pandaripuram for the Lord's 'darshan'.

One day, when Sakkubai went to a tank to fetch water, she saw some devotees, going to Pandaripuram. She requested

them to take her also. They accepted and she followed them. The news reached Gayyalibai. She came there along with Mitrakanta. They scolded Sakkubai and dragged her by hair home. She was tied to a pole with rope. She prayed to the Lord for her helplessness. The Lord came there in the form of Sakkubai. He untied her and offered food to the hungry and weak Sakkubai. Sakkubai was astonished on seeing Her, just resembling herself. The Lord, in the disguise, told Sakkubai that She too was going to Pandari and would like to travel with devotees like Sakkubai, who felt very happy to see another devotee and touched Her feet with reverence. She requested Her help for going to Pandari. The Lord (she) said to Sakkubai, “we both look alike. So, tie Me to the pole. You go, meet the devotees and visit Pandari. I will be here in your place until you return. I always stay in Pandari and so, I do not worry being arrested here.” Sakkubai obeyed and visited Pandaripuram.

The Lord (in disguise) served Gayyalibai and Mitrakanta. Both of them were much pleased. One day, when Mitrakanta expressed his lust, the Lord escaped from the situation by telling him that she was in her periods. She (Lord) had to spend three days like that. The Lord even cooked food, cleaned the utensils, washed the clothes, etc...all domestic chores.

In Pandari, when Sakkubai was plucking flowers, she was bitten by a snake and died. As the body could not be taken to her village, she was cremated there itself. The devotees decided to take the mortal remains to her home during their return journey.

Rukmini Devi requested the Lord to return to Pandaripuram as per the devotees’ wish. But, the Lord replied, “I will not be able to move from here until Sakkubai’s return.” Then Rukmini Devi revealed about Sakkubai’s death. The Lord said, “She must return. Otherwise, I will stay here only permanently.” Rukmini Devi met Lord Brahma, told the problem and requested Him to restore Sakkubai’s life, so that the Lord may return to Pandari. Brahma Dev smiled and blessed Sakkubai. The resuscitated Sakkubai returned to her village.

(Contd. in page No. 39)

TIRUGNANA SAMBANDAR - VI

(Continued from the previous issue) **edited** -Ramaswami S.

Stunned by the efficacy of the Vibhuti applied by Tirugnanna Sambandar ridding the body pain of King Nedumara Pandyan, the Jain monks got ready for a debate on the tenets of Saivism and Jainism to decide which one is superior. But in their heart of hearts, they were afraid of debating with the lad who had just displayed his poetic skill by reciting songs in praise of Lord Siva. So, they decided to demonstrate their tantric means to overwhelm Sambandar.

The king laughed and derided them: "You had miserably failed in curing my body pain. Now, you are boasting of your tantric skills!"

The monks said: "Let him write his scriptural tenet on a palm leaf and drop it in fire. We shall do likewise. Whose leaf remains unburnt shall be the winner."

Sambandar agreed and inscribed his hymn on a palm leaf. After praying to the Lord, he dropped it in a furnace specially brought for the purpose. The Jains, too, did so. Wonder of wonders, the flames instead of burning Sambandar's palm leaf hovered around it. He then boldly put his right hand into the furnace and took out the leaf that remained unscathed.

On the other hand, the Jains who were afraid of suffering burns, extinguished the fire and tried to take out their leaves. To their horror, their palm leaves were completely reduced to ashes.

The king looked askance at the monks and shouted, "At least now you accept defeat." The Jains now pleaded for one more test to prove their faith's superiority. Sambandar agreed.

The chief of the monks threw a challenge at Sambandar: "Both of us throw the palm leaves with the imprint of our scriptural tenets in the Vaigai river. Whichever leaf swims against the river current will decide the winner."

Meanwhile, the chief minister who was enraged at this impossible challenge, because the river was then in spate,

asked the chief monk what was the punishment for the defeated party. “The king will order the execution of the loser,” replied the monk. He was sure that the Saivite lad would not succeed this time. Sambandar, with a beaming smile, picked up the gauntlet.

All those present immediately reached the banks of the Vaigai to witness the test. With prayer on his lips, Sambandar dropped the palm leaf with the imprint of one of his songs in the flooded river. The chief Jain monk did likewise.

The assembled people were watching the event with bated breath. Lo and behold, a miracle happened! The palm leaf dropped by Sambandar swiftly swam against the current, while that of the Jain monk was washed away by the swirling river and not traceable. Nedumaran was excited over this phenomenon, and asked the chief minister to rush to the spot where Sambandar’s palm leaf must have washed ashore and bring it back. Accordingly, the chief minister mounted on his horse and rushed in the opposite direction. At last, the palm leaf was found near a riverside temple of Tiruveragam. He picked up the leaf and reverentially placed it on his head and brought it to the king, who was extremely delighted.

Simultaneously, another miracle occurred. When the king prostrated at the feet of Sambandar, his hunch back was straightened by the touch of the child’s feet. Overwhelmed with joy, Nedumaran addressed the saint: “Sir, because of your grace, I have been redeemed from the clutches of these cruel monks. You have opened my blinded eyes, and are now my refuge. Please take me in your fold as a disciple.”

The king then ordered the execution of the Jain monks, as per their own condition. Nearly eight thousand monks of the monastery were executed, thus ending their sway over the Pandyan kingdom.

Meanwhile, Sambandar’s father Sivapadahrudayar heard about his son camping in Madurai and was worried about his safety in the midst of Jain monks who were virtually holding Nedumara Pandyan captive. He rushed to Madurai to meet his son and, if possible, bring him to Sirkali. Sambandar was delighted to see his father and assured him that by Lord Siva’s

grace no harm would visit him. Highly relieved, Sivapadahrudayar returned home.

Having spent considerable time in Pandyan kingdom, Sambandar was keen to take leave of the royal couple to visit Siva kshetrams in northern Tamilnadu. When he went to the palace for this purpose, Nedumaran and Mangaiyarkarasi expressed their desire to accompany him. Sambandar reminded the king of his duties and dissuaded him. However, he permitted them to be with him during his visits to the shrines in Pandya desam. Accordingly, Sambandar worshipped at many temples, including those in Tiruparankundram, Courtalam and Tirunelveli. They then reached Rameswaram and prayed to Sri Ramalingeswara worshipped by Sri Rama after slaying Ravana. Then from the Sethu coast, Sambandar also offered worship to Lord Siva enshrined in Tirukonamalai (Trincomalee) and Tiru Kedeewaram in Sri Lanka.

-to be continued

(Continued from page No.36)

The devotees, who cremated Sakkubai in Pandari, came to Sakkubai's home, told that Sakkubai died of snake bite and handed over the mortal remains to Mitrakanta. He angrily said to them, "Are you mad? Sakkubai is here only." He called in his wife. Sakkubai (the Lord in disguise) came there. The devotees were surprised. Just then, the original Sakkubai came there and prostrated at her husband's feet. All those, present there, were doubly surprised, on seeing two Sakkubais. How was it possible?

The original Sakkubai said to them, "It is true that I died of snake bite. But, as per Rukmini Devi's request, Lord Brahma blessed me and so I am here." Then, they all looked at the second Sakkubai. She had disappeared! But, Sakkubai had the 'darshan' of the Lord. She prostrated at the His feet. Her soul merged in the Lord. All of them offered their salutations to Sakkubai. The husband and mother-in law repented deeply for having belittled Sakkubai's devotion. Soon, they too became devotees of Panduranga.

The adage, 'God is always in the service of the devotees', was proved again. *

KAIVALYOPANISHAT - XXXIV

(Continued from the previous issue)

-Rekha Prasada

A person in meditation surpasses the physical body, mind and intellect and becomes established in the divine experience when all the thought processes of the mind subside. When the person achieves this stillness the mind rests in peace as the pluralistic world of the three states of Consciousness (Prapancha) ebbs away leaving the individual on the great road of Truth in which all are born, in which everything exists and into which alone all merge back. This mantra in discussion is akin to the poorna mantra (which in itself is complete one) - "Ahamevaham maaam juhomi swaahaa is the roar of the Divine Experience. It is a unique and voiceless experience of the Spiritual Truth, the Brahman. The poorna mantra is an experience and not something that is chanted continuously. All other mantras like the Panchakshari (Om Namah Sivaaya), Ashtakshari (Om Namo Narayanaya) or the Dwadashkshari (Om Namo Bhagavate Vasudevaya), chanting which will help you reach your goal of Self-Realisation. They are all means to reach the goal. This goal is attained by the very powerful grace of the Guru.

Sri Mataji further explained that being in the Guru's presence, divinity is experienced in unexpected ways. Sri Gurudev was explaining the three states (Wakeful, Dream and Deep Sleep states) and in that context, on a lighter note, referred to one devotee and said as follows: some people do not need to lie down to sleep. They can also sleep while they are in a sitting or standing position. This devotee used to sleep while Sri Gurudev was giving the discourse (during Dassera festival celebrations). Probably this devotee did so due to exhaustion from participating in the celebrations. He would sleep while standing also. Sri Gurudev would wake him up by throwing fruits at him. That was the divine Prasad the devotee received. Any little incident in Guru's presence is a pleasant experience and memory. The person's experience, however small it may be, becomes very significant and powerful, the reason being it is in the Guru's presence and it is none other than divine bliss.

Then Sri Mataji narrated yet another small but powerful experience She had, during Her travels with Sri Gurudev. The holy festival of Maha Sivarathri used to be celebrated in Munjavarapukottu (a small town in East Godavari District of the state of Andhra Pradesh). The celebrations were performed on boats joined together and afloat on the Godavari. The celebrations went on all through the night and day. Bathing of the devotees in the river and Abhishekam (holy bath ritual) to Gurudev used to be performed in the river. After all this was completed, Sri Gurudev was leaving for Gundugolanu, another town in West Godavari District, which happens to be Sri Mataji's hometown. Sri Gurudev instructed Her to stay back in Munjavarapukottu. Young Mataji very much wanted to go with Gurudev, so she packed her bag, with the intention of requesting Sri Gurudev to permit Her also to accompany Him to Gundugolanu, at the slightest opportunity. With this profound desire, Sri Mataji got on a boat with her bag. A chair was placed for Sri Gurudev's use, in one of the boats. Instead of getting on to that boat, Sri Gurudev embarked on the boat that Sri Mataji was in and spotting her from afar. Before she could grab an opportunity . to speak anything, Sri Gurudev instructed Her to stay back in Munjavarapukottu until His return from Gundugolanu. So saying, Sri Gurudev grabbed a fruit, took a little bite of the fruit and threw that fruit to Sri Mataji. Though young Mataji felt sad and disappointed, the Prasadam, the Divine offering of Sri Gurudev, with that gesture, She experienced bliss and Her mind was at peace and Her heart in contentment.

From the above-narrated incidents and experiences, we can deduce that anything that happens in the presence of the Guru is a blissful experience (Ananda) because the substratum of all experiences is the Sat Chit Ananda Paramatma, the Absolute Truth, the Ultimate, Guru Parabrahman. Everything is born in that, sustains in it and merges in that Ultimate Bliss. This is the Truth that is revealed to the Shishya by means of little incidents, that occur in the Guru's presence, specifically through His discourses, by the practice of the Lakshyarthas (the chanting and meditating on the Mantra given by the Guru to

the Shishya at the time of initiation), and through the Mahavakyas, the Sentences Sublime of the Upanishads. The Guru initiates the Sishya with these Mahavakyas so the Sishya contemplating on them and putting into practice his Guru's teachings can experience the Ultimate Truth. Guru is the embodiment of that Truth.

Sri Mataji further stated that we are all in that great Guru's service. Knowledge of the Self is none other than one's own knowledge. We are experiencing the Brahman. We are in that state of Liberation (Kaivalyam). It does not come from somewhere outside of a person. It is a served-platter for us, meaning we are in that liberated state. While still living with this body and with the mind as the means, the liberated state we achieve is Kaivalyam, that is each individual's true form. So, saying, Sri Mataji concluded Her discourse for that day. She blessed the congregation that the Guru would shower His grace which should give one and all the required devotion, strength and the treasure of spiritual practice to realise that state of liberation.

-to be continued

OBITUARY

Smt. Kopperla Parvati (Poola Parvati) aged 70 years, a resident of Sri Kaligardens Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday, 26.05.2026.

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

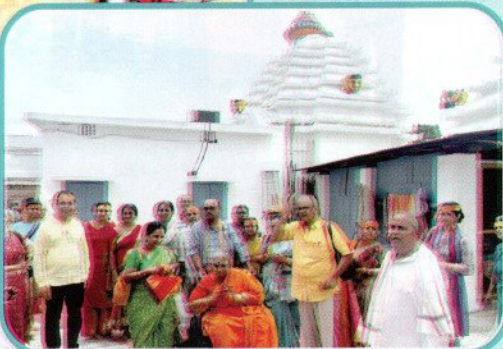
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**Pictures of Puri - Kamakhya Tour,
From 26th April to 12th May**



At Konark temple

**At Girijadev temple,
Jajipur**



At Gangasagar

At Vaidyanadh

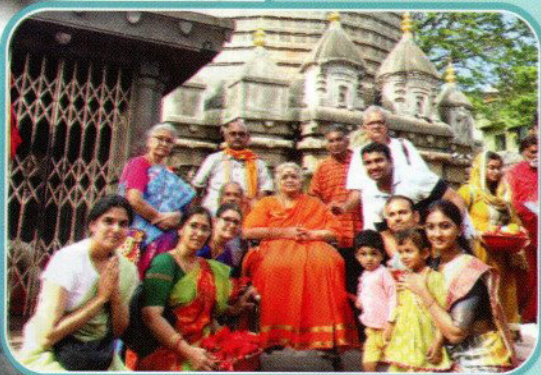


**Pictures of Puri - Kamakhya Tour,
From 26th April to 12th May**



**At Iscon Temple,
Mayapur**

**At Ashtadasa
Shakti Peeth,
Kamakhya,
Guwahati**



**At Dakshineswar,
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