



# Samardha Saduguru

Oct. - Dec. 2026

Spiritual Magazine

(Quarterly)

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Pictures of Sri Mataji's Tour to America  
from 1st June to 6th July



Sri Challa Ramprasad  
and Umadevi's house,  
Portland

Sri Kishore and  
Deepika's house,  
Portland



Sri Koti and  
Lakshmi's house

Visiting Aadiparasakti  
and  
Sai temple  
at Hilsboro



# SAMARDHA SADGURU

## Spiritual Magazine

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## Sri Mataji's Benediction

### WHAT IS SADHANA?

The human birth that we have attained is exceedingly rare. To recognise its sacredness and strive to fulfil the purpose for which it has been bestowed upon us—that very striving is called Sadhana. For Sadhana to bear fruit, purity of thought and feeling is essential. Dhyana, or meditation, is one of the profound disciplines through which this inner purification takes place. In this sacred journey, the guidance of Sadguru Maharaj, who shows us the right path and leads us towards the Truth, is of paramount importance.



Meditation is not something apart from us; it is a journey into our own innermost being, and therefore it must be undertaken with love and wholeheartedness.

The greatest impediment to our Sadhana is not the world outside, but the mind within. Yet, through steady and sincere practice, the restless mind gradually becomes tranquil and comes under our mastery. In the simplest and most profound sense, Dhyana is home-coming. It is the inward journey by which we strive to return to that Supreme Reality, the Paramatma, from whom we have arisen. This is not a state to be attained only after the cessation of the body. The supreme purpose of Sadhana is to realise and experience the bliss of the Paramatma while we are alive.

A true seeker must gradually free himself from the bondage of the pairs of opposites—attachment and aversion, likes and dislikes, the pleasant and the unpleasant, preference and prejudice. Above all, the egoistic sense of “I am the doer” must be relinquished. When one becomes established in the awareness that it is the Lord alone who makes all things happen, the Divine itself becomes the guide of every action and will not permit us to stray into unrighteousness. A seeker must never indulge in judging or criticising others. His

endeavour should ever be directed inward, towards self-examination and self-correction. The prayer of a true seeker should be nothing more than this:

“May Thou graciously grant us the service of Thy Lotus Feet,  
The loving fellowship of those who worship Thy Feet,  
And boundless, unceasing compassion towards all beings—  
O wish-fulfilling celestial tree among ascetics!”

Puja, Japa, Dhyana, Parayana, Sankirtana, service to society, service to devotees, study of sacred scriptures, company of the noble and the saintly, Satsanga, and constant inquiry into the Truth—all these are sacred limbs of Sadhana. Every action performed without expectation of its fruits, without seeking anything for oneself, becomes Seva—selfless and desireless service. This is what the Gita reveals as “inaction in action.” When action is thus freed from selfish motive, it becomes a means of inner purification, and the mind is gradually cleansed of its impurities.

Let us reflect upon the deeper meaning of Puja. Puja is not merely an outward ritual; it awakens within us a sacred and divine awareness. To worship God is not to worship some Being who is separate from us. It is to awaken the Infinite Power that dwells within us, sustains us and guides every movement of our lives. That awakening itself is Puja; that awakening itself is Prayer. When flowers, fruits and other offerings are presented outwardly before the Divine, it is called Samanya Puja. When worship is performed inwardly, in the sanctum of the mind, it becomes Vishishta Puja. External worship serves a profound purpose: it helps to turn our five organs of knowledge, our five organs of action, and our inner instruments—the mind, intellect, memory and ego—towards the Divine.

Many acts of service we may perform and many forms of worship we may undertake, but the true measure of our Sadhana lies in how long the mind is able to remain centred upon the Lord. Sadhana is not something separate from us. It is not a discipline imposed upon us from outside. Sadhana is the sacred quest to discover our own true nature. It is the inward search for the One upon whom our entire life rests. It

is the awakening to the Eternal Source from which we have come and in which alone we truly abide.

The most indispensable support for Sadhana is Satsanga—the company of the good and the holy. External worship may bring about purification of the body and the outer life. But the purification of the mind requires the company of noble souls, attentive listening to the teachings of the Guru, constant reflection upon those teachings, and sincere and unwavering inquiry into the Supreme Reality.

May the sacred Guru Padukas ever shower their grace upon us! May they bestow upon us the spiritual wealth necessary for Sadhana, and bless us with unwavering Bhakti, luminous Jnana and profound Vairagya! May that Divine Grace ever illumine our path, purify our hearts, steady our minds, and lead us from the outward journey into the innermost sanctuary of the Self! May we all be blessed with peace and happiness!

Sukhi Bhava! Sukhi Bhava!!\*

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## **MOST VULNERABLE HUMAN BEINGS**

The temptations of the world are many and numerous for a human being while they are limited in the animal world. Weakness to a particular sense proves detrimental to the very life of the animal. The deer finds itself in danger by becoming a victim to the sense of sound. The Elephant with its weakness for the sense of touch plunges itself into danger. Fish with its weakness for taste gets entangled in the net and the locust gets burnt in flames due to its weakness for the sense of sight. The butterfly loses its life with its weakness for the sense of smell. Then imagine the plight of man who is vulnerable to all the five senses. The human frame which is composed of the five elements is vulnerable to all the five senses.

---Sri Babuji

**From the Editor's desk:**

## **‘NITYA KALYANAM PACCHA THORANAM’**

Om Gururam namaste!

By the time this quarterly issue of ‘Samardha Sadguru’ adorns the hands of our readers, Sri Kali Vanaashramam would be in the thick of the Dasara festival, which is very dear to the hearts of Sadguru Maharaj and Poojya Mataji. In fact, one of the names in the Guru Sahasranamam refers to Him as ‘Devi Navaratrotsava Priyah’. Members of the editorial board take this opportunity to wish you all a happy Dasara and Deepavali, which follows in the next month.

October every year is a month of festivities, because the eagerly awaited Sarannavaratri occurs in it. Occasionally, the Deepavali festival also takes place during this month, making it more pleasant. Why October alone? The entire year is the festive time at Sri Kali Gardens, as Sri Mataji would often remark: “In the Ashram, it is Nitya Kalyanam Paccha Thoranam”. How true!

Ugadi heralds the Telugu New Year and is celebrated with Sadguru Padapuja and reading details of the new almanac (Panchanga Sravanam). Nine days later, Sri Rama Navami is observed as Vasanta Navaratri. Saamoohika Sri Sitarama Kalyanam is performed with all fanfare. After the summer lull, the festive season reopens with Toli Ekadasi and Ashada Ekadasi followed by Sravana Masam the Fridays of which are sacred for Sumangalis. Varalakshmi Vratam is a major festive occasion during this month. Thereafter, Janmashtami marking the avatar of Sri Krishna is conducted for five days with special pujas, pravachanams, etc., culminating in ‘Utti Utsavam’ (breaking of the elusive pot of bounty) – a sport Balakrishna used to enjoy in Gokulam. Then dawns the month of Bhadrapadam, with Vinayaka Chavithi being the major attraction. Samoohika Ganesa poojas mark the occasion. Next in the queue is the ten-day Vijaya Dasami fete during which the Divine Mother Rajarajeswari is worshipped in Her three forms, namely Mahalakshmi, Maha Saraswathi and Maha Durga. Vijaya Dasami is celebrated as the day of Her conquest over the evil forces led by Mahishaasura. On all ten days, there will be pravachanams on Devi Bhagavatam, Annaprasanam (first solid feeding of infants),

Namakranam of new-born children, Aksharabhyasam (initiating children in learning the alphabet), Satsang discourses by devotees and Anugrahabhashanam by Poojya Mataji, whose birthday will be celebrated on Asviyuja Suddha Poornima. Asviyuja Masam also marks the Deepavali festival, the season of rejoicing. On the Deepavali night, Sri Mataji will lead the public lighting of sparklers and bursting of crackers on the courtyard near the Sri Gururama koti Sthupam. The subsequent Kartika Masam begins with the hoisting of the Akasa Deepam on Amavasya. Close on the heels of Deepavali occurs Nagula Chavithi dedicated to the Kshetrapala Subrahmanyeswara Swami. The month is doubly sacred because Sadguru Maharaj's Punya Aradhana also falls in this month. This month also features festivities like Oonjal (uyyala) Utsavam, Deepotsavam and Rathotsavam for Gurudev. Pre-dawn abhisekham to Gurudev's samadhi, will be organised on the last day of the Aradhana. Then comes the Dhanur Masam, which Sri Krishna declares that among the twelve months He is Margasira. Mukkoti Ekadasi/Gita Jayanti celebrations form part of this month, which is famous for Tiruppavai vratam observed by Sri Andal to gain the hand of Sri Krishna. Discourses on Tiruppavai, Kulasekhara Alwar's Mukundamala, etc., will be held for thirty days culminating with Goda-Ranganatha Swami Kalyanam on Bhogi festival, along with 'Bhoghi pallu' abhishekam to Guru Maharaj, followed by Sankranti (Pongal), Kanuma, Mukkanuma festivities. The next major event is Mahasivaratri when there will be pre-dawn abhishekam to Sadguru's Samadhi, Sahasra Ghatabhishekam and Laksha Bilvachana to Sri Ramalingeswara Swami. At night the wedding of the divine couple will be conducted. In addition, the four Guru Poornimas of Ashadam, Kartikam, Magham and Vaisakham are conducted with devotional fervour. Even in normal days, there will be frequent Sadguru Padapujas by devotees. Thus, in Sri Kali Vanaashramam almost every day is a festive occasion.

These festivals are celebrated as thanks giving to Guru Maharaj for His bounteous grace towards disciples and devotees. Besides, they serve as periodic charging of our spiritual battery. Jai Gurudev!\*

## A DIVINE BIOGRAPHY - XXXII



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

### SRI BABU WITH GURUVUGARU

Most importantly, Guruvugaru prescribed the procedure and established the custom of Guru Puja. She performed the puja on her own and guided everyone around.

Sri Babu desired all the residents of the Ashram to learn Sanskrit. Guruvugaru herself used to conduct the Sanskrit classes. She taught with patience and made them write the exams. HH Sri Mataji and a few others even passed the Vidvan level test in Sanskrit. Guruvugaru's encouragement and support helped a lot in this.

When a woman devotee couldn't reach out to Sri Babuji and instead approached her for learning or knowing something, or for solving any personal problems, she used to discuss with that person patiently. She treated her with love and respect, served her as much as she could and solved her quests/problems, consulting Sri Babu, if required.

In the satsang gatherings, Sri Babu would ask Guruvugaru to explain any particular topic. She used to explain the topic very well and Sri Babu used to expand it in a more intricate and essential manner. Sometimes he used to bring up a complex topic on purpose to have an interesting discussion. That discussion would eventually sharpen the contemplation powers of Guruvugaru and also lead to the audience's grasp of the topic.

Here's an example: in the satsang on every Deepavali day, Sri Babu used to ask her to narrate the incident of the killing of Narakasura. Guruvugaru would say, "When Krishna got tired, Satyabhama took the bow, battled with Narakasura and killed him on her own. That is the power of a woman. Such is the greatness of Satyabhama." Sri Babu would counter, "Oh! Are you supporting Satyabhama because you are also a

woman? Isn't it Sri Krishna that bestowed the power on her and also granted her the opportunity to display it?" He would thus lead to a fruitful discussion among the devotees by asking, "Is the male power superior? Or the female power? What would you say Indira? Venkatratnam? Avadhanigaru (Dr. Prasada Rao)?" Some would take the side of Sri Krishna and the others that of Satyabhama and he would play witness, smiling all along. Sri Babu would conclude the debate by theorizing, "God is formless and without any qualities. He is a mere witness to the creation, sustenance and dissolution. His infinite power is transforming into the form of the Divine Mother and causing the creation, sustenance and dissolution. There is no distinction between God and His power. In the same manner, Sri Krishna stood witness and killed Narakasura as Satyabhama, who is the form of his power. Satyabhama is not a distinct person here. She is the form of the formless power of Sri Krishna."

The service that Guruvugaru did in the ashram since its inception is boundless. When devotees come to visit Sri Babu, she would cook food for them and feed them with utmost affection. Sri Babu, while speaking to them, would signal Guruvugaru about their meals. She would prepare the food for them immediately and be ready, no matter what time of the day it was. Sometimes their discussions with Sri Babu would extend past midnight. The other devotees would offer to serve food, requesting her to take rest, but she would never agree. She would rest only when she fed them in person and saw to it that they were fully satiated. That is why many devotees, even to date, remember her with affection as "She is the mother Annapurna. Even the biological mother doesn't feed one with such affection."

Even though she was serving in so many different ways, she never missed any prayer, worship, satsang or any other programme in the ashram. She suffered from cancer after the conclusion of Sri Babu's avatar. Her pain was intolerable. Still, she never missed any programme. Not just attending; she always played an active role in all the programmes. Even while suffering the pain, she never discussed anything with anyone, other than the topics about Sri Babu or the Almighty.

As if fulfilling her immense desire to serve the devotees, Sri Babu cured her completely. She participated in all the services with double enthusiasm. She provided service, encouragement and advice to Sri Mataji and stood as a strong support in fulfilling her duties as the head of the ashram with complete ability.

Sri Babu helped her do as much practice, service, help and sacrifice as possible for a human being in a mortal body; granted her a permanent place in the history of the ashram; and merged the devotee into Himself on March 11, 1997.

The below verse, which presents an essence of her whole life, was inscribed on her memorial.

*Santa mahanto nivasanti santah  
Vasantavalloka hitam charantah  
Svayam tirtva bhima bhavarnavam jana  
Nahetunanyanapi tarayantah*

“There live the great saints for whom it is but natural to help the world, like the spring season. They cross the deep and dangerous ocean of samsara on their own and help others unconditionally in crossing.”

### **SRI BABU WITH NINDRAKOLANU DOCTOR GARU**

“My Child! Lord Sri Rama will grant you darshan very soon in the form of small child. The boy will be glowing with the radiance of Brahma but his speech will be stutter. Don’t get fooled by it. His mind will be immersed in incessant chanting of the divine mother’s name and he will be in his natural transcendental state cherishing the nectar of Lord Rama’s name. That boy’s eyes will be glowing like fire balls. His looks will be intense as if piercing through the heart of the person in front. On the first darshan itself, you will be able to identify your dear lord Sri Rama in that boy. Surrender yourself to that great soul with non-dual devotion and fulfil your life’s purpose.”

The great soul Pandit Narasimha Rajuguru, who recognized the intense desire in Kopperla Venkata Rajuguru,

to have the darshan of the Almighty as well as his utmost concentration during meditation, uttered these words while granting him the mantra deeksha.

Sri Kopperla Venkata Rajugaru (Nindrakolanu Doctor garu) was a born Sadhaka, who attained many divine experiences, surrendered himself to Sri Babu believing him to be the Almighty, preached to his disciples that Sri Babu is the God, obtained the complete benevolence of Sri Babu and thus attained the permanent and immortal Brahma Padam and became Jivanmukta.

Sri Kopperla Venkata Rajugaru, born in Dirusumarru, became an ardent devotee in childhood itself and spent most of his life in chanting the names of God. He had knowledge of his prior lives and had a strong determination to make this life as his last. He had no interest in worldly possessions. When he was five years old, he decorated a bull with the silver thread from around his waist and bowed to it calling it Nandiswara. He had so much divine compassion that he would feed his own morsels to the creatures in the lake and become content as if having a full meal himself. When given Modaks to eat, he offered them to a milestone seeing Lord Ganesh in it.

Avadhuta Machamma garu blessed him saying, “Child Prahalad! You are going to see Sriman Narayana in a child form.”

Venkata Rajugaru, who obtained the blessings of such mahatmas in his childhood itself, was looking forward to that divine moment when he was going to meet “that Bala Rama, that Sriman Narayana.”

Finally, that divine moment was at hand. It was a great moment indeed. Venkata Rajugaru was in deep meditation in a forest at that moment. He visualized a divine boy doing meditation on a tree in front of him. When Venkata Rajugaru opened his eyes, he could recognize all the qualities narrated by Pandit Narasimha Rajugaru in that boy and identified him as his dear Lord Sri Ramachandra. Venkata Rajugaru immediately realized his duty towards the Lord and made sure there was no disturbance to the meditation of that boy. The boy (Sri Babu) woke up from the meditation and was pleased

with the devoted service of Venkata Rajugaru, who served Sri Babu regularly in this manner for some days. He was so happy, believing that his life was fulfilled, as his dear Lord appeared before him and accepted his services. He thus became a close devotee of Sri Babu.

Venkata Rajugaru was a practising doctor. He had a great knack in treating the patients. There was no disease that he couldn't treat. While treating the patients he used to preach them about God and guide them to surrender to Sri Babu as he was Sriman Narayana.

But he was not much interested in his profession as well. He was yearning to go to Himalayas and do penance instead of marrying and leading a family life. But Sri Babu instructed him to get married and lead the life of an ideal Raja Yogi. He explained that "the ashram of Grihastya is like a fort that helps you face the six inner enemies of desire, anger, etc., attachment and disgust, joy and sorrow, and so on. The battle from within the fort is safe. But observing celibacy or renunciation is like waging the battle by coming out of the fort. It is very dangerous." Perceiving that sermon from the Guru as the command of God, he got married. He started his family in Gollapalem as per Sri Babu's orders.

But his wife passed away soon. This did not make him sad, but instead he took it as a liberation from bondage. Now he had enough time for his meditation. He had many divine experiences and visions. But Sri Babu ordered him to get married again, set up family in Peda Nindrakolanu, continue his medical profession, and spend his life by serving the devotees and seeing God in them. Even though it felt like a thunderbolt to his heart, he took the Gurudev's word as a divine command, determining that it would be the utmost beneficial to him. Venkata Rajugaru moved to Peda Nindrakolanu, restarted his family life and continued his medical profession there. The devotee who implements the words of Guru without questioning, and stands firm on them no matter how many hardships he faces, will obtain a permanent place at the lotus feet of the Guru.

(-to be continued)

## ARRIVAL - ONLY FOR DEPARTURE!

-Moukthik Susarla

'My father did not die while trying.

He tried despite knowing he was going to die.'

A dialogue from the Telugu movie 'Jersey', in which a son talks about his father Arjun (oh, the irony), who followed his passion despite knowing it was going to end only one way.

A really emotional moment in the film instantly made me think about Abhimanyu, the brave son of Arjuna.

Now let's leave cinema for a while.

Let's go to the battlefield of Kurukshetra.

It is the 13th day of the battle. Many great warriors are collapsing, and many greater warriors are still standing — but even the greatest of them have died, including Bhishma.

The Kauravas, now led by Dronacharya, are desperate for the blood of the Pandavas — mainly their leader Yudhishtira — not his death, but his capture alive. Drona, obviously one of the greatest strategists, knows that none of this would work as long as Arjuna is guarding the flank.

So what does he do?

He draws Arjuna away through a distraction and unleashes his masterclass: the Chakravyuha— a rotating battle formation that is not only next to impossible to enter but also to exit. It isolates the enemy forces and destroys them from within. Now, with Arjuna away, the only persons who know both how to enter and exit are Drona and Krishna, who has sworn that he would not wield weapons in the battle. Time is running out for the Pandavas.

Enter now the hero of our story - the Janmavira, Abhimanyu. Only one problem - he does not know how to exit. Does it matter in the bigger picture? Now we move to the main theme of our story.

Yes, Abhimanyu has arrived. But wait, this is not the arrival I am going to talk about.

What a misery it is when people talk only about bravery, or worse, reduce it to partial knowledge is dangerous when

speaking about Abhimanyu.

What a convenience it is to reduce it to a mere "what could have been" story. Because what happened to Abhimanyu wasn't that incomplete knowledge led to death. If that were true, anyone with complete knowledge would never suffer.

Abhimanyu did not enter the Chakravyuha unaware of the consequences. Though half knowledgeable, he was fully aware. He knew that if he entered, he could not exit and was likely going to die. He also knew that if he didn't, there was only one way the war was going to end - the capture of Yudhishtira.

The story of Abhimanyu looks like a story of bravery, a battle not to win but to show the world that one can help his side even if he dies - but that is only the surface.

So what actually happened?

Yes, the body of Abhimanyu eventually perished while fighting inside the Chakravyuha, and he became a war hero, martyred at 16. All of this is true - but only partially.

The true arrival of Abhimanyu happened not when he entered the Chakravyuha, but when he decided to enter it.

When Abhimanyu decided he was going to walk in, death no longer controlled him. Death lost its grip on him.

Abhimanyu died before he was killed!

The reason the battle became one of the most glorious one-man-versus-army episodes is that he had already surrendered. There was no "me", no "I", no "Abhimanyu" left to protect. He was free. He was no longer bound to the cycle of life and death.

Abhimanyu was no longer Phalguni, no longer a young man, no longer a warrior, no longer a Pandava putra. Death and time no longer had a sway over him. And when his body perished, he did not die - he was fulfilled.

He attained salvation, or moksha. He became one with God.

Tragic? Miserable? Poetic? Beautiful?

None of these makes sense, because salvation exists beyond all positive and negative emotions.

He was in the state of Nishkama Karma - action without desire for result - which Krishna says is enough for liberation. Not prayers, not beliefs, not rituals - nothing else, just this alone.

Krishna did not intervene for obvious reasons. What value is there in protecting the mere body of a soul that is attaining moksha?

In Krishna's own words:

*Yam Yam vapi smaran bhavam tyajaty ante kalevaram  
tam tam evaiti kaunteya sada tad-bhava-bhavitah*

-Chapter 8, verse 6, Bhagavadgita

(Whatever state of being one holds at the moment of death, that state one inevitably attains.)

Abhimanyu's final state wasn't fear. Wasn't pride. Wasn't anything else but detachment.

It was complete surrender. Moksha. Abhimanyu is an embodiment of Krishna's teachings in the Bhagavadgita.

When the soul of Abhimanyu departed, the complete arrival happened. And he completed the journey - the journey of life.\*

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## BLISSFUL ADVAITIC EXPERIENCE

The hearts and minds of the Gopis were so totally over-cast with the Krishna cloud that their thoughts were filled with Krishna consciousness; their words described and sang Krishna alone and their deeds were all Krishna oriented. As a result every object and every person around began to appear as Lord Krishna to them, the Yamuna, the sand hills on its banks, the Brindavan, the cluster of trees in it, the cows and the calves, the men, the women and the children. In short, they lost their identity totally and saw Krishna in and all around themselves. The most blissful advaitic experience of the Universal atman was thus easily attained by the gopikas and the other natives of Brindavan. Uddhava, Akrura and such others much to the envy of the angels in heaven and the praise of the age old maharshis like Narada. It was all by Gurukrupa, the mercy of Gitacharya.

---Sri Babuji

## SADGURU'S OMNIPRESENCE

-Jagannadha Prasad

We cannot define Sadguru's glory. It is infinite. There is nothing impossible for Sadguru. Whatever we feel impossible regarding an issue, it is very easy for Sadguru to make it happen. None can explain it. Though the body is very much in conscious state, the mind may not be in a position to know what is happening around. How is it possible?! Yes! That is due to Sadguru only. He can control the nature, the time and even a devotee's mind!

We all are quite aware that Sri Babu attained 'Siddhi' on 03.12.1988. The following incident had happened during 1992.

Once, a landlord, Sri Koduri Atchyutaramayya, lived in Pothunuru village of West Godavari district. His family would honour and serve the saints who happened to come to their village. They would enjoy the spiritual discourses of the saints. They were staunch disciples of Sadguru Maharaj. Sri Babu used to call Smt. Sitaramanjaneyamma, daughter-in-law of Sri Atchyutaramayya, as 'Sakkubai'. Raghavulu was his elder daughter's son. He was not educated. He used to look after the farm of his grandfather. Whenever Sri Babu visited Pothunuru, Raghavulu would take Sri Babu by their bullock cart to Gundugolanu and Gundugolanu to Pothunuru. The distance between the two villages is about two miles.

One day Sri Raghavulu went on foot to Gundugolanu at night after dinner and seeing a Telugu movie in a theatre on way. After the show was over, he was returning to Pothunuru, singing a devotional song. Suddenly, he heard somebody calling, "Hey Raghavulu, stop there. I too am coming." He turned back. It was Sri Babu! Raghavulu said, "Namaste Babu. Please come. Had I been informed in advance, I would have brought the cart for you."

Babu said, "Raghavulu, don't worry. Pothunuru is not far away. Let us walk together. I know that you sing well. Let us sing in praise of Kalimata. You sing the first line and I will sing the next. Thus, we can reach Pothunuru easily, by the time the song is complete. Thus, they were walking, singing

the lines of a song, alternately one by one. Suddenly, Sri Babu stopped and said, "Raghavulu, keep going."

He thought that Babu wanted to stop for a while due to some reason. So, he said, "Okay Babu. Please come soon. I keep walking slowly for you to join me." He continued his walking, singing the song. After a while, he stopped and looked back. Babu was not found. He yelled, "Babu, Babu." There was no reply. He waited there for some time for Babu's arrival in vain. He thought, "It is Babu's usual practice to go to some place suddenly, so as to rescue or elevate some devotee. He will return soon if I am lucky." Thus thinking, he continued walking.

(Dear readers, did you realize the miracle?)

Nearing the border of Pothunuru, the reality struck him. "Oh Babu. What a wonder! What a fool I am! My mind could not realize it so far. You have controlled it. I am a very lucky fellow to see you, talk to you, walk with you and sing together. But, how is it possible, after nearly four years of your 'Siddhi'? Of course, nothing is impossible for you. I know it." He danced joyfully. He said to himself, "Babu, you proved that you are present everywhere during all the times."\*

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## **KRISHNA-A PERFECT PERSONALITY**

Sri Krishna was also an avatar of Lord Vishnu. In this incarnation, he did show glimpses of his superhuman powers and his true self. But that was only on rare occasions where the situation demanded the immediate arrest, annihilation of rampant evil and to protect Dharma but never for personal gain. Like Sri Rama, Sri Krishna also set himself as an ideal example of perfect human being a faithful disciple who did everything to please his teacher, a benefactor of society who never felt tired of opposing and eliminating anti social elements, a true grihasta who had never forsaken his kith and kin in times of need; a perfect politician and statesman who always took sides with what was right and just, a true friend in times of need, an unfailing saviour of all those who chose him as their sole prop.

---Sri Babuji

## **Divine Mother Speaks**

### **WAKE UP FROM YOUR SLUMBER**

- Japamala Prasada

Most people complain that their mind is all the time wandering and are unable to fix it on the Lakshyartham or the mantra given by Gurudev during meditation. If we go after “Guru Bodha” or the divine teachings of our Gurudev, our mind will come along our chosen path following the Gurudev’s gospel.

Man must do his part and Gurudev (God) will do His part. But leaving everything to the Guru’s grace, staying lazy and wasting your time in worldly pursuits, will be of no use. You can never achieve anything then. We are all children of our Samardha Sadguru. We must never let laziness come anywhere near us. Gurudev once remarked, “Laziness is Agnamam”. A spiritual seeker should be wary of this procrastination which completely blocks the inner vision.

We must tie up our “ishta daivam” tight in our heart first. Our mind should be filled with our divine goal. Why are you delaying to worship the God within you. God is not someone who is not confined to idols, temples and pictures. God is nothing but the ultimate supreme energy called “Prajnanam Brahma” which is present in this entire creation – from Lord Brahma to a tiny ant. It is there in horses, dogs, cows, men and the deities.

Having such immense power within us, why don’t we want to realize it and experience it? What are the obstacles in our pursuit? As I said earlier the biggest obstacle is laziness. Staying under the divine umbrella of our Gurudev, why are we becoming a prey to illusion or Maya? The main reason is that we are forgetting this divine protection and constantly getting immersed in the mundane pleasures of the world.

So, wake up from your slumber of ignorance. Arise! Awake! Stop not until the goal is reached. May Sadguru Maharaj bless us all to achieve our divine goal!\*

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

**OCTOBER 2026 :**

5 Mon : Guru Dasami - Satsangam, Sri Sadguru Padapuja

8 Thu : Masa Sivaratri

10 Sat : Amavasya

**11 Sun : Begining of Sarannavaratri - 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 : Asviyuja Purnima - Initiation of Sri Sadguru  
Mandala Deeksha, Sri Mataji's Birthday  
Celebrations, Sri Sadguru Padapuja, Bhakta  
Samaradhana.

**NOVEMBER 2026 :**

04 Wed : Guru Dasami - Satsangam, Sri Sadguru Padapuja

07 Sat : Masa Sivaratri, Naraka Chaturdasi - Satsangam,  
Sri Sadguru Padapuja, Bhakta Samaradhana

08 Sun : Deepavali - Satsangam, Sri Sadguru Padapuja,  
Bhakta Samaradhana

09 Mon : Amavasya - Akasadeepam

**12 Thu to 20 Fri : Ekadasa Rudrabhishekam with  
Navarasams, Panchamrutams and Laksha  
Bilvarchana to Lord Ramalingeswara Swamy.**

13 Fri : Nagulachavithi

20 Fri : Chiluka Ekadasi - Ekaham, Sri Sadguru Padapuja  
community Sri Satynarayanawamy Vratams,  
Bhakta Samaradhana

21 Sat : Ksheerabdi Dwadasi - Sri Sadguru Padapuja,  
Bhakta Samaradhana

24 Tue : Karteeka (Guru) Purnima - Satsangam, Sri Sadguru Padapuja, Bhakta Samaradhan, Sri Ramalingeswara Swamy Nagarotsavam  
**27 Fri : Karteeka Bahalu Tadiya - Commencement of 38th annual Aradhana of Sri Sadguru Dev, Deeksha Sweekarana by Pujya Mataji, Punya Aradhana of Sri Sadguru Dev.**  
**Nov. 27th Fri. To Dec. 3rd Thu. - Sri Sadguru Devula 38th Aradhana Mahotsavams.**

### **DECEMBER 2026 :**

03 Thu : Gurudasami - Sri Sadgurudev's Mahabhishekam, Sri Sadguru Padapuja, Deepotsavam, Sri Sadguru Maha Punyaradhana for those in tradition Sri Gurudev.  
04 Fri : Homam - Those is Sri Sadguru Deeksha  
05 Sat : Homam - Poornahuti, Deeksha Viramana  
07 Mon : Masa Sivaratri  
08 Tue : Amavasya  
15 Tue : Subrahmanya Shashti  
16 Wed : Begining of Dhanurmasa Vrata, Tiruppavai, Rushula Charitra, Bhagavata Pravachanam  
20 Sun : Mukkoti Ekadasi - Gitajayanti, Recitation of Bhagavadgita, Uttaradwara Darshan, Sri Sadguru Padapuja, Bhakta Samaradhana  
23 Wed: Datta Jayanti - Sri Sadguru Padapuja  
24 Thu : Margasira Poornima - Sri Sadguru Padapuja  
25 Fri : Christmas - Satsangam, Sri Sadguru Padapuja

### **JANUARY 2027:**

01 Fri : New Years day - Satsangam, Sri Sadguru Padapuja Bhakta Samaradhana  
02 Sat : Gurudasami - Satsangam, Sri Sadguru Padapuja  
06 Wed : Masa Sivaratri  
07 Thu : Amavasya

14 Thu : Bhogi - Begining of Uttarayana Punyakalam,  
Satsangam, Sri Sadguru Padapuja, Bhakta  
Samaradhana  
15 Fri : Sankranti - Satsangam, Sri Sadguru Padapuja,  
Bhakta Samaradhana.  
16 Sat : Kanuma - 4th Anniversary of Sri Ramalakshmi  
Prasada Mathaji, Satsangam, Sri Sadguru Padapuja.  
22 Fri : Pushya Poornima - Sri Sadguru Padapuja.  
27 Wed : Sri Tyagaraja Swami Aradhana  
31 Sun : Sri Gurudasami - Satsangam, Sri Sadguru  
Padapuja.

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## LIVING INVISIBLE MAGIC

- Rupika

Thou art the daylight in the night so dark  
A hope we all can see in the gloom  
No matter it's the past, the present  
Or the future that awaits us;  
Give us the strength to hold on  
To Thou as tight as a rock.

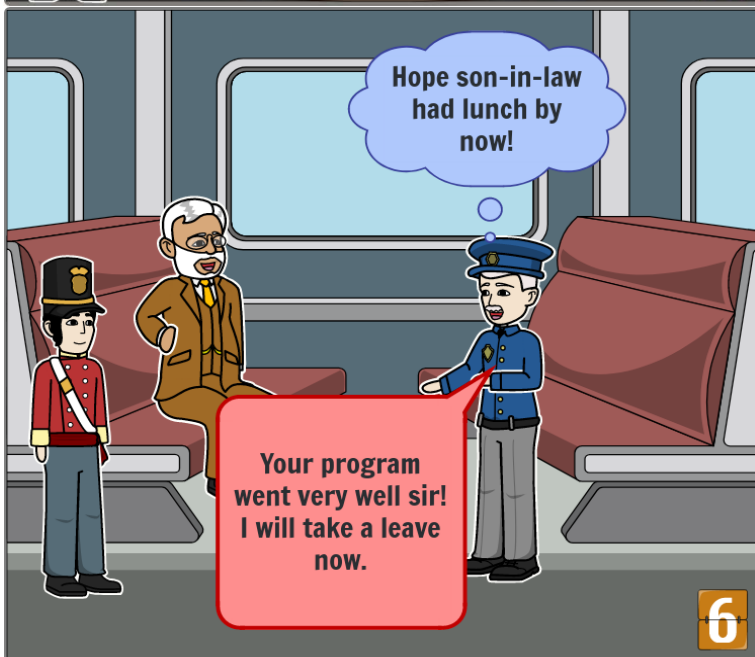
High above the ginormous sky  
From where we are beneath it all  
When all our last words are: thanks or bye,  
All I can try is to break thro' the wall and reach Thou.

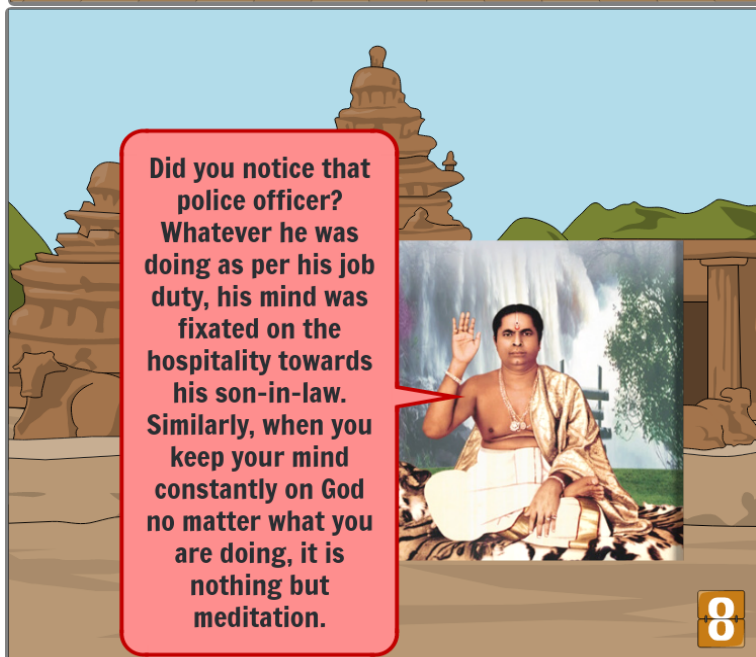
People wonder the way Thou look or speak  
But they just seem to see Thou as in a book  
And not with a heart that's unique.

Let's soon realise that to see Thou  
Has nothing to do with the usual tricks.  
It all just starts with a leap of faith  
Then, I know who art Thou....  
Thou art the Living Invisible Magic.









## **SATYAM EVA JAYATE**

You all must have heard of the great King of Ikshvaku dynasty Harischandra Chakravarty, who is aptly referred to as Satya Harischandra, meaning the one who speaks only truth and nothing but truth. He was praised by everybody including all the sages and devatas.

Once, when Lord Chaturmukha Brahma was praising the Emperor Harischandra at a meeting in Satya Loka, Sage Viswamitra who was present there, heard this. Then Viswamitra said: "None can tell only truth always. When the circumstances are intimidating, people are bound to deviate from truth." He threw a challenge that he would go to Bhoolokam and test Harischandra.

Viswamitra then went to Ayodhya, where he asked the emperor to gift him a piece of land the extent of which would be measured by a stone he would throw. So saying, the sage threw the stone which marked the entire kingdom of Harischandra.

The king was thus deprived of his royal status. That apart he, his wife and son became bonded slaves of Viswamitra.

The sage then took them away with him, along with his disciple Nakshatraka, to Kasi kshetram.

(- to be concluded)

—Retold by Dr. Swarnamukhi Prasadada

### **OBITUARY**

Sri Ravi Harshavardhan Kaliprasad, aged 22 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 16.09.2026.

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

## KRISHNA AND PEACOCK PLUME

My dear Chiranjeevulaara:

Do you know why Lord Krishna was sporting a peacock plume on His head from childhood till He ended the avatar? There is a tale behind this in the Ramayana. Let me narrate.

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Once, Lord Rama, Sita and Lakshmana were trekking along the Dandakaranyam during their exile. Sita became extremely thirsty. But no pond was seen nearby. After seating Sita under a banyan tree, Rama and Lakshmana went in search of a pond to fetch water for her.

On the way, they saw a peacock spreading its plumage. Attracted by the beautiful sight, Rama went near the bird and asked "My dear peacock, is there any water body in this place to quench our thirst?"

The bird replied, "Sir, there is a pond but it's a bit far away. I shall go ahead of you, dropping one plume after another. You follow me along the path laid by my plumes until you reach the tank," and flew away. Rama and Lakshmana did accordingly, reached the pond and collected the water in their quivers for Sita.

While returning, they saw the peacock lying on the ground and writhing in pain, having lost its entire plumage. Rama lifted the bird and gently caressing it, said: "For our sake, you have lost your shining plumage. What reward can I give for your kind act?"

"Sir, by your soothing touch, you have relieved me of my agony. Don't worry about the plumage. It will be restored in a few days. I am glad that God has given me an opportunity to serve you."

Rama was moved by the sacrifice of the peacock and said, "Leading an ascetic's life, I do not have the resources to reward you at present, but I assure you that you will be assigned the highest place in my next birth."

In the Dwapara yuga, Rama took avatar as Krishna and permanently crowned the peacock's plume on His head.

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Children, hope you liked the story. Our Sadguru Maharaj and Poojya Mataji would often emphasise that by sacrifice alone, one can gain the highest reward.

Yours affectionately,  
Maathula\*

## SAUNDARYALAHARI - V

N.L.V. Krishna Rao

(continued from the previous issue)

28) *Sudham apy asvadya pratibhaya-jaraa- mrtyu-harinim  
Vipadyante visve Vidhi-Satamakhadya divishadah;  
Karalam yat kselam kabalitavatah kaala-kalana  
Na Sambhos tan-mulam tava janani tadanka-mahima.*

Oh Maheswari!

Even after consuming Amruta (nectar), which confers freedom from fear- inducing old age and death, deities like Brahma and Indra perish finally at the time of cosmic dissolution. But, despite swallowing the terrible poison of Kalakuta, Your beloved Siva enjoys a life-span that has no end. The cause of this, O Mother, is indeed the unique glory of Your ear ornaments.

The eternal existence of Siva is attributed to the power and glory of the Devi's ear ornament constituted of eternal time symbolised by sun and moon.

29) *Kiritam vairincham parihara purah kaitabha bhidah  
Katore kotire skalasi jahi jambhari-makutam;  
Pranamreshwateshu prasabha mupayatasya bhavanam  
Bhavasy'abhyutthane tava parijanoktir vijayate.*

When Your consort Bhava, approaches Your abode unannounced, You spring up in such great haste to receive Him, whereupon Your attendants (out of concern for Your safety from any probable injury), caution You, shouting "please keep away from Brahma's crown, avoid tumbling over the crown of Vishnu, beware of the crest of Indra".

The great haste in meeting Siva indicates Her solicitude as an ideal wife.

30) *Sva-deh'odbhutabhir ghrnibhir animadyabhir abhito  
Nishevye nitye tvamahamiti sada bhavayati yah;  
Kim-ascharyam tasya tri-nayana-samrddhim trinaya to  
Maha-samvartagnir virchayati nirajana-vidhim.*

Oh Mother eternal adored by all!

By meditating with a feeling of identifying with You and is surrounded by mystic powers like Anima, which have emanated from Your lotus feet, a devotee attains a state far above that of Siva. It is no wonder that such a devotee is least affected by the conflagration of cosmic dissolution. This cosmic process becomes adoration to Him like waving of lights (niranjanam).

The taste of prasada given by the Mother to a devotee who meditates on Her in a state of oneness with Her is explained.

31) *Cautuh-shashtya tantraih sakalam atisamdhyaya  
bhuvanamSthitas tat-tat-siddhi-prasava-para-tantraih  
pasupatih;Punas tvan-nirbandhad akhila-purusarth'aika  
ghatana-Svatantram te tantram khsiti-talam avatitaradidam.*  
Mother, the form of all powers!

Pasupati (Siva) at first remained satisfied after deluding the world, by giving out the sixty-four tantras (or arts), which expound practices conferring only one or another of the various psychic powers and worldly fulfillments. On Your insistence He revealed this tantra (which will follow in the next verse), to the world, independent of all others and capable of conferring all the purusharthas —Dharma, Artha, Kama and Moksha on the votaries, by itself.

32) *Sivah saktih kamah kshitir atha ravih sithakiranah  
Smaro hamsah sakrastadanu cha para-mara-harayah;  
Amev hrillekhabhis tisrbhir avasanesu ghatitha  
Bhajante varnaste tava janani nam'avayavatham.*

O Mother! The parts that combine to form Your name (Mantra), are three groups of syllables

First group:

The seed letter "ka" of my Lord Siva,  
The seed letter "a" of Goddess Shakti,  
The seed letter "ee" of the God of Love,  
The seed letter "la" of earth,

Second group:

The seed letter "ha" of the Sun God,

The seed letter “sa” of the Moon with cool rays,

The seed letter “ka” of smara

The seed letter “ha” of the hamsa

The seed letter “la” of Indra, the king of devas,

Third group:

The seed letter “sa” of Para,

The seed letter “ka” of the God of Love,

The seed letter “la” of the Lord Vishnu,

Along with Your seed letters “Hrim”,

Which joins at the end of each of the three holy wheels, Become  
the holy word to worship You.

The stanza explains panchadasakshari mantra.

33) *Smaram yonim lakshmim trithayam idam adau tava manor  
Nidhay'aikē nitye niravadhi-maha-bhoga-rasikah;  
Bhajanti tvam chintamani-guna- nibaddh'aksha- valayah  
Sivagnau juhvantah surabhi-ghrta- dhara'huti- sataih.*

Oh Supreme Goddess!

Some connoisseurs of the highest Enjoyment (Mahabhogarasikas), adding before the beginning of your mantra (verse 32) the Bija-syllables of Kamaraja (Klim), Bhuvaneswari (Hrim) and Sri (Srim) and adorned with necklace of Chintamani, worship you with oblations consisting of countless streams of Kamadhenu's ghee in the purified fire of Siva (i.e. Sakti established as the Trikona in the Anahata-Chakra).

34) *Sariram twam sambhohmihira- vakshoruha- yugam  
Tav'atmanam manye bhagavati nav' atmanam anagham;  
Atah seshah seshityayam ubhaya-saadharana taya  
Sthitah sambandho vaam samarasa-parananda- parayoh.*

Oh Bhagavathi!

You are verily the body of Sambhu with sun and moon as breasts. And your being, existence is verily the flawless Sambhu having nine aspects (navatman).

Therefore, in the matter of relationship of Sesa (the accessory or the subservient factor), and Sesi (the principal or

essential entity), both (of ye) Parananda (Ananda Bhairava) and Para (the Ananda Bhairavi) stand on an equal footing.

35) *Manas tvam vyoma tvam marud asi marut saarathir asi  
Tvam aastvam bhoomis tvayi parinathayam na hi param;  
Tvam eva svatmanam parinamayithum visva-vapusha  
Chidanand'aakaram Shiva-yuvati-bhaavena bibhrushe.*

Oh embodiment of Siva,

You are the mind, You are the space, You are the air, you are the fire, You are the water, You are the earth. When You have transformed yourself this way into the form of the universe, there is nothing beyond which is not included in You. It is to transform yourself, into the universe that you assume the form of Consciousness - Bliss as Siva's Consort (His Sakti)

36) *Tavaagna chakrastham thapana shakthi koti*

*dhyudhidharam,*

*Param shambhum vande parimilitha -paarswa parachitha  
Yamaradhyam bhakthya ravi sasi suchinama vishaye  
Niraalokeloke nivasathi hi bhalokha bhuvane*

Oh Mother!

I salute the Maha Sambhu residing in Your Ajna chakra, who is resplendent as crores of suns and moons put together, and whose left side is integrated with super consciousness embodied as Devi. He who adores Him with deep devotion attains that Self-conscious and Self-luminous state which is not a Loka (region or plane), but which transcends the pale of the light of Moon, Sun and Fire, and which is beyond the ken of all.

Sahasrara chakra is the abode of Guru. Here the events related to past, present and future appear on this screen. They get erased and wiped out by constant contemplation on teachings of the Guru. Then what remains is eternally luminous essence of Gurutatvamm. Which is essentially Tripurasundari tatvam.

37) *Vishuddhou the shuddha sphotika visadham vyoma*

*janakam*

*Shivam seve devimapi siva samana vyavasitham*

Yayo kaanthya sasi kirana saaroopya sarane  
Vidhoo thantha dwarvantha vilamathi chakoriva jagathi  
Oh Devi!

In Your Visuddha chakra, I meditate on Siva, the creator of Akasa (Vyoman), resembling a pure crystal , along with Devi who is equal to Siva in all respects. In the Lunar brilliance proceeding from them both, the whole universe, free from the Darkness of Ignorance, rejoices like the bird Cakori (female Partridge).

38) *Samunmeelath samvithkamala makarandhaika rasikam  
Bhaje hamsadwandham kimapi mahatham maanasacharam  
Yadhalapaa dhashtadasa gunitha vidhyaparinathi  
Yadadhathe doshad gunamakhila madhbhaya paya eva*

Oh Mother! I adore the pair of swans (Siva-Sakti) who take delight in imbibing the honey of the full-blown lotus of knowledge of the Anahata Chakra, and who swim in the Manasalake of the mind of the enlightened ones. The essence of their conversation has become the eighteen Vidyas. They separate good from evil like swans which separate milk from water.

39) *Thava swadhishtane huthavahamadhishtaya niratham  
Thameede sarvatha janani mahathim tham cha samayam  
Yadhaloke lokan dhahathi mahasi krodha kalithe  
Dhayardhra ya drushti sishiramupacharam rachayathi*

O Mother! Invoking Samvarta (Kalagni Rudra), the Lord of the Fire of Dissolution in the Fire element of Your Svadhisthana Chakra, I adore Him along with You, Samaya, the great Potency (Maha-Sakti) of Rudra. When the angry looks of Rudra burn up the universe, it is your merciful glance that bestows on them, reviving blessings of coolness.

-to be continued

## **Glorious Devotees**

### **CHOKA MELA**

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Choka Mela was born in Mehuna Raja village, Buldana district, Maharashtra, in 14<sup>th</sup> century C.E. He belonged to 'Mahar' community, considered one of the untouchable castes, in those days. He lived in Mangalvedha village, near Pandaripuram, with his wife Soyarabai and son Karma Mela. He would work in the farms of upper caste people. He would also construct homes. As per the hereditary custom, he would remove dead animals from people's homes and farms and dispose them of at a far-off place. He was a follower of 'Varkari' sect. He was initiated to 'Bhakti' (devotion) by the poet saint Nama Dev.

He moved to Pandaripuram, but was not allowed to enter the temple. So, he would stand outside the temple, sing hymns melodiously and dance. All the devotees would enjoy his singing and dancing. One day, a person pushed him away while singing. He fell down. Much pained by the incident, Choka Mela went home. He told his wife about the incident. Without taking food, he went to sleep. But, he could not sleep. 'Does God not like the devotion of a low caste person?' The question lingered in his mind for a long time.

At midnight, the Lord entered his hut and appeared before the couple. They prostrated at His feet. The Lord took Choka Mela to the temple and entered the sanctum sanctorum, without the need of physically opening the doors. Choka expressed his anguish. The Lord said, "Today I am pleased with your arrival. Because of a devotee like you, the temple is dazzling and gorgeous. He who does not chant the God's name is the real 'untouchable', but not a sincere, selfless and staunch devotee like you." Choka was very happy and asked "What shall I do to get salvation?" The Lord replied, "Always chant My name, be pure, pious and spend time in the company of saints. This way, anyone can reach My abode." Their discussion went on for the whole night.

The priests came there in the early hours of the next day, to open the doors. They were surprised on hearing the voices from inside the sanctum sanctorum. But, the doors were found intact, locked! How can anyone enter it? They opened the doors. They found Choka Mela, standing before the Lord. "You are not supposed to enter the temple. How did you enter? So, you must be punished," they shouted. He replied, "The Lord Himself took me here. I am not a thief. The temple will not lose its sanctity with my entry. God likes devotion but not castes and creeds."

The priests became furious with his reply. As a punishment, he was ordered to stay on the other bank of the Chandrabhaga. He built a hut there for the family and lived there. One day, while he was taking food in front of his hut, the Lord came there, as He had not seen Choka for many days. The couple worshipped him and offered food. While Soyarabai was serving curd, it fell on the Lord's garment. Choka Mela scolded her for her carelessness. Just then, a priest of the temple was passing by. He thought that Choka Mela was blaming him. He got angry. He could not see the Lord. He approached Choka and slapped him. Unable to bear the insult to His devotee, the Lord disappeared.

The priest went to the temple. He was shocked on seeing the Lord's idol: tears were rolling down from His both eyes and the cheeks reddened and swollen. His body trembled with fear. He realized his offence of slapping Choka Mela, a sincere devotee. He met some saints, told them about his mistake, felt repented and requested them for a solution. They advised him, "The Lord was pained as His devotee was insulted and punished. Only a devotee can please the Lord. So, go and seek Choka Mela's pardon." The priest met Choka Mela and prostrated at his feet. Choka said, "You belong to upper caste. So, it is not proper for you to touch my feet." He offered salutations to the priest's feet. The priest told him of the Lord's condition and requested him to come to the temple and do the needful. Choka went to the temple and prayed to the Lord, "We are all Your children. Please forgive us and show Your glorious form." The Lord was pleased and His form became normal, pleasing.

One day, while constructing a wall, it collapsed. Choka Mela and some other workers died under the debris. It was informed by the Lord to Namadev. "Choka wanted to die in My presence. So, bring his mortal remains and keep them under the steps of the temple. When you keep his bones near your ear, you can hear chanting of my name. Thus, you can identify his mortal remains." Namadev did accordingly.

Choka Mela wrote hundreds of 'Abhangs', which many devotees sing even now. His discourses are applicable to all, irrespective of caste and creed.\*

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## SHIVAJI'S FIGHT AGAINST ADHARMA

Chatrapati Shivaji's reign was another golden age in the history of India. Sri Samarth Ramadas was the Guru of Shivaji. Shivaji was so devoted to his Guru that he gave away all his kingdom as Guru Dakshina at the feet of the Guru. Thereafter, as ordained by his Guru Samarth Ramadas, Shivaji ruled the kingdom only as a representative of his Guru installing the Guru padukas on the throne. He won many a battle and the entire south India came under his banner. But he won greater battles against the six powerful internal enemies, Kama, Krodha, Lobha, Moha, Madha and Matsarya. During one of his conquests, his chieftains brought an extremely handsome woman as captive and offered her to Shivaji. But to the woman's pleasant surprise Shivaji addressed her, "Mataji, you look so handsome! If only I were to be born as your son, I would have looked as handsome". With many presentations, he sent her back to her place with escort. Is that not real victory over the sensual pleasures, for a King of his calibre? His enmity was not against any religion or race. It was only against adharma. This is the true spirit of a jnani. Shivaji was doubly fortunate because he had the blessings of Bhakta Tukaram too and his association with these two mahatmas shaped him into an ideal Rajayogi and his rule reminded people of Rama Rajya.

---Sri Babuji

## TIRUGNANA SAMBANDAR - VII

-Ramaswami S.

(Continued from the previous issue)

After worshipping at the shrines of Lord Siva in Pandyadesam, Tirugnana Sambandar proceeded northwards to visit the shrines of Cholanaadu. On the way, he was halted by a wild stream ('vaagu') by name Mulli Vaaikkaal. The rivulet was in spate, and the boatmen, afraid of being washed away in the floods, tied their boats and left the place.

Sambandar, however, was keen on reaching the Bilvavanam on the other bank, without waiting for the floods to recede. So, he untied one of the boats and asked his retinue to board the boat along with the palanquin. None of them knew how to row the boat. Sambandar recited a string of verses in praise of Lord Bilvavanewara. Wonder of wonders, the boat started sailing on its own and reached the other bank.

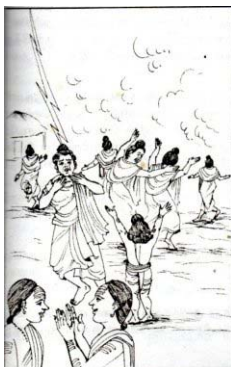
He stayed in the village for a few days, worshipping Lord Bilvavaneswara, before going to Tirunallar (modern Karaikal). It may be recalled Sambandar recited verses hailing Lord Tirunallaraappar while dropping the palm leaf into the oven at Madurai. According to the local legend, Nala Chakravarti got rid of his affliction by Sani Bhagavan at this place, so named thus after him.

From there, they proceeded northwards. On the way they had to pass through Bodhimangai village which was under the dominance of the Buddhists who objected to the raising of slogans hailing Sambandar. They decreed that the entourage could walk through the area only in the silent mode. When the disciples rushed to Sambandar and reported the demand of the Buddhists, he asked them to invite the Buddhists to face him in a debate to establish which faith was superior.

The disciples went into the village and conveyed Sambandar's desire to the Buddhists' leader Buddhanandi. He came and looked at the Sivayogi and derisively shouted, "Oh, this child is challenging us!" He wanted to smash the child with his fist. Unfazed, Sambandar recited a few verses and prayed to the Lord to punish Buddhanandi for his misbehaviour.

All of a sudden, a thunderbolt fell from the sky and cut the Buddhist leader into two pieces. His followers took to heels.

Hearing the fate of Buddhhanandi, another Buddhist saint and scholar, Saaribuddha by name, arrived there for a debate with Sambandar. This time, the stake was that whoever lost the dissertation should embrace the faith of the winner. The debate went on for hours and ultimately Saivism emerged victorious.



Saariibuddha, accepting defeat, fell at the tender feet of the child saint who gave Vibuthi to him and his followers. All of them danced, shouting “Hara Hara Mahadeva” in chorus along with Sambandar.

From Bodhimangai, Sambandar went to Titrukadaiyur where he worshipped Lord Amritaghateswara, also known as Kaalaanthaka who had kicked Yama to save His devotee Markandeya.

Learning that Appar was camping in Tiruppoonthuruthi, Sammbandar wanted to meet him there. Appar was also keen to receive the Bala Sadguru at the outskirts of the village. On reaching Tiruppoonthuruthi, Sambandar did not find Appar in the group of devotees waiting at the village border, and asked “Where is Appar?”

The reply came from beneath the palanquin: “Your servant is here, having enjoyed the fortune of carrying Your Majesty for a short while.” So saying, Appar appeared before Sambandar, who was astounded by the act. “What a sin have I committed by making Your Holiness a palanquin bearer,” cried the child saint prostrating at the feet of Appar.

“Not at all,” said Appar and gleefully remarked: “I have been waiting all along for this grand opportunity.”

The duo then retired to the local mutt and exchanged their respective divine experiences in Pandyadesam and Thondainadu (north Tamil Nadu). Both were interested in visiting those shrines.

(to be continued)

## KAIVALYOPANISHAT - XXXV

(Continued from the previous issue)

-Rekha Prasada

“Everything in creation is happening in conformity with the auspicious resolve of the Almighty (Siva Sankalpam) and in accordance with the Vedas.”

Sri Mataji started Her discourse that day with the above statement. She said, “We are all in the lap of Narmadeswara, presiding deity in the temple, where the Satsang is being conducted, in God’s presence. It’s not enough to think that we are in God’s lap. We have to experience that feeling of being in the Lord’s lap. In the holy abode of Kailash, eternal enemies in animal species coexist amicably and in mutual tolerance. In the presence of Lord Siva and Goddess Parvathi, characteristics of hatred, destructive and vicious nature do not exist at all. There is no place for differences. They all live in harmony. In other words, in this Godly state alone can there be a possibility for animals with diabolically opposite characteristics and qualities, to peacefully coexist.”

Questioning everyone She remarked, “Do we want to live with demoniac qualities in the external world or be in the divine presence which brings the entire nature of this world, to be in unity, with equanimity, and achieve liberation? If we have a sincere yearning and if we follow and carry out our Gurudev’s instructions for Liberation, then we will be liberated, from all negativity undoubtedly. We go to a doctor when disease strikes us. We will not be cured if we refuse the medicine or injection that the doctor prescribes, or do not follow his instructions regarding the diet or any other restrictions. We seek a Guru’s guidance and be in His presence, if we want to achieve perfection in realizing our divine nature. We then should categorically follow some restrictions, which will be the diet to follow. If the mind is to cooperate with us in our spiritual practice, certain tools are needed. For these tools to work efficiently, first and foremost we have to free ourselves of the bad qualities. Mahatmas have compared the mind to a brass dish. A brass dish has to be cleaned properly every day. If not done so it will tarnish.

Likewise, the mind has to be kept clean, with daily prayer, chanting of God's name, meditation, contemplation, all of which aid us in the removal of our bad traits. Sri Gurudev used to say that meditation is superior to prayer, experience of divine music is superior to meditation; introspection and contemplation are far superior to all of the previously mentioned tools.

"When we sit for meditation, repeating the Lord's name (Nama Japam) can help in controlling the thought process temporarily. There is a possibility for thoughts like 'I' and 'Mine' to spread across the mind. When singing devotional songs, one may get overwhelmed with emotion and the mind can become still; nevertheless, there is the possibility for the mind to be shifted from that emotion and stillness and feelings of self-conceit and self-glory to set in. Mahatmas have compared this state of mind to the formation of lichen on water. A person can immerse a pot completely in a river to get water, but once he removes the pot from the water, the lichen occupies the surface again. Such is the mind's behaviour. One may bathe in the holy waters of the Ganga, to get rid of his sins, but when he comes out of the river, he will not hesitate to commit sin again. The mind gets purified while constantly listening to Mahatmas' discourses. Contemplating their teachings and putting the same into practice will transform a person. He becomes one with the subject of that discourse - That (Brahman), Tvameva Tat, Tat Tvameva - the true Self.

"If a person is striving to achieve the blissful state of the Paramatma, the Absolute, then contemplating on the spiritual teachings alone can cleanse the mind of its evil traits and weaknesses. Contemplation destroys them. Kaivalyopanishat is something to be experienced. Our true form is the Brahman. That form has no differences like race, colour or caste."

Quoting a verse from Sri Adi Sankara's 'Viveaka Chudamani', Sri Mataji said:

*Jaathi neethi kula gothra dooragam,  
Nama roopa guna dosha varjitham,  
desha kaala vishayathi varthi yat brahma  
tat tatam asi bhaavayatmani*

(That which is beyond caste, creed, family and lineage, devoid of form, merit and demerit, transcending space, time and sense-objects, that Brahman art thou: meditate on this in thy mind).

“Sri Sankaracharya has initiated Upadesha Vaakyam, Spiritual Saying, ‘Tat Tvam Asi’ in this verse. If there is existence of something, it means ‘Tat’ - that is ‘I’, the Brahman. What is Tat and what is Tvameva? That is ‘I’. Mahatmas are making us realize the truth to attain that state where that which illuminates everything and makes everything glorified is ‘I’ alone; but we consider ourselves as low-natured beings. This is an illusion and comparable to the lichen formation over water. To remove this deceptive feeling one has to set his mind on a higher spiritual goal and work enthusiastically towards that goal. There should be no indolence in this matter.”

-to be continued

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## THE GRACE OF THE SADGURU

The illumination of Sun or Moon has the limitation of day and night but the eternal splendour of Sadguru knows no such limitation. Just as the darkness in the room gets dispelled by kindling light, the darkness of ignorance disappears in the presence of ever bright light of Sadguru. When we are under his protective care “Rahu and Kethu” never dare to approach us. If we surrender ourselves to the lotus feet of Sadguru with devotion and detachment, the devouring devils of Rahu and Kethu fly away from our presence. In the absence of ego and attachment, the white radiance of the spirit shines forever illumining every thing that comes into contact with it. The grace of Satyaguru is more inviting and powerful than the rays of the full moon which offer light and delight. The grace of the Almighty obtained by faith and devotion never allows the eclipse to approach us.

- SRI BABUJI

## CLEAR YOUR DOUBTS

**Disciple:** Amma, you say that everything is in God's hands. If it so, why are we still like this?"

**Sri Mataji:** Sure, everything is in God's hands. God is coming in the form of Mahatma or Satya Guru and telling us how and what we should do to realize the divine bliss. Are you following His instructions implicitly? If so, you will never pose this question.

Man is reaping the seeds of his karma that he has sown. You are responsible for your own actions. For every action, there is an equal and opposite reaction, isn't it? But Mahatmas with their immense love and compassion for mankind are constantly dinning into our ears certain noble words, but we are turning a deaf ear to them. Who is responsible for this?

Mahatmas struggle for our "Shreyas" – that which is beneficial to us. But we crave for fleeting and transient gratification called "Preyas" as said in the "Kathopanishad".

If we diligently do what we are supposed to do, then definitely God (Guru) will do the rest and complete our task. So, stop blaming God and say good-bye to laziness and do your ordained duties; then God will complete them.\*

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## OBITUARY

Smt Nudurumati Lakshmi (W/o Late Sri Pullaji, Rajahmundry), aged 88 years, a resident of Sri Kaligardens (Asrita Asrayam) and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday, 03.09.2026.

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

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**Pictures of Sri Mataji's Tour to America  
from 1st June to 6th July**



**Satsang  
at Panchamukha  
Hanuman temple,  
Dublin**



**Sri Madhu and  
Kalimatha's house,  
San Fransisco**



**Satsang  
at Aria University,  
Milpitas**



**Pictures of Sri Mataji's Tour to America  
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**Satsang  
at Satyanarayana  
Swami temple,  
Milpitas**

**At Satyanarayana  
Swami temple,  
Milpitas**



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