

# SAMARDHA SADGURU

## Spiritual Magazine

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## Sri Mataji's Benediction

### PURIFICATION OF 'THREE'

Sri Gurudev used to convert any discussion into a spiritual discourse. When we think of three: there are three Gunas - Sattva, Rajas and Tamas - or the three tools with which we do any act – the body, mind and speech. These need to be transformed into the three qualities of God – Satyam, Sivam and Sundaram. For the transformation, the three tools should be purified first. Constant contemplation upon the Sadguru's words while alone or in the company of fellow spiritual seekers helps in this regard. Constantly meditating upon God or singing prayers and reading spiritual books also help. You don't need other people for spiritual discussion. You can do it with yourself even while alone.



Meditation doesn't mean merely repeating God's name and it's not time-bound. You need to train your mind in such a way that it always thinks about God or ponders on Gurudev's discourses or other spiritual discussions you had with fellow seekers. Also, you need to learn to see God everywhere in Nature. Because Nature has no existence separate from God.

In present times when you think about Corona or about someone affected by it, you get scared. This fear is caused by two factors – me and mine, which are ego and attachment. In order to cleanse yourself of these two vices, you need to cleanse the three tools mentioned above viz. body, mind and speech.

Diseases affect the body and the mind. Mental diseases pose stronger threats than physical ones. When your mind is not pleasant you tend to show that in your speech and action like cursing others or kicking and hitting the things around. So, the mind should be cured first. And meditation helps in this.

When you meditate upon the mantra bestowed upon by Sri Gurudev, you need to reach a stage where you will clearly see the form of that particular God and finally merge with Him. In

addition to meditation you also need to perform noble actions. Peace is not something that can be bought in the outside world. It needs to be achieved from within.

Sri Gurudev used to tell disciples not to fall prey to ‘me’ and ‘mine’ feelings but instead always keep ‘Madhava’ in mind. This doesn’t mean that you need to leave your family and all worldly responsibilities. The family itself is not evil or illusory. Your outlook towards it and the thought that you can’t live without it or vice versa leads to illusion. There are innumerable devotees in history who lead family life and their responsibilities are in fact shouldered by God Himself.

In the ‘Bhagavadgita’ Lord Krishna says that the Maya belongs to Him and only those who seek refuge in Him will overcome it. The whole creation is made from God, but you need to look beyond it to see Him. Then he will guide you and show you the path. Sri Gurudev never encouraged his devotees to leave their families and renounce. What is the use of physical separation if one’s mind keeps thinking of them? A boat can and shall be in water but water shall not enter the boat.

It is a well-known fact that no one takes anything with him or her at the end of life. Despite knowing this, people tend to get attached passionately to their family and possessions. That is why constant contemplation, or Vicharana, is needed along with meditation and worship. Only through contemplation you will be able to renounce mentally. We got this human form as a result of innumerable good deeds we had done in our earlier births, and on top of it we also got associated with Mahatmas. But only when you cleanse the three tools and get rid of ‘me’ and ‘mine’, you will be able to realise your true self, which is the ultimate goal of this human birth.

May Sri Gurudev bless us all with that highest level of knowledge!\*

Doing prayer regularly at scheduled time is also service to the Master. Following the instructions of Master understanding his true intentions is real service to Sri Gurudev.

**-Sri Babuji**

## From the Editor's desk: COMBATING 'CORONA-ASURA'

Om Gururam namaste!

In the normal course, we should have been celebrating in a grand gala manner the Sharannavaratri festival in Sri Kali Vanaashramam by the time the October 2020 issue of this spiritual quarterly magazine reaches our dear readers' hands. But that has not been so this time because of the dreaded COVID-19 (Corona Virus Disease-2019) which is playing havoc with the health of all people all over the globe. COVID has claimed thousands of lives in the world ever since the pandemic hit humanity, with the United States topping the table followed by India and Brazil.



Under such a gloomy shadow, it is not proper to have the festival celebrated with a large congregation of devotees. The Government guidelines also stipulate to avoid big gatherings on religious occasions, and Sri Kali Vanaashramam can be no exception. Owing to this piquant situation, the usual enthusiasm in celebrating the festival is bound to be absent this time, and devotees are perplexed how to take part in the festival.

COVID 19, already six months old, appears to be a menace we may have to live with for some more time since the preventive vaccine is remaining elusive.

Hopefully, by the end of this calendar year, the vaccine is expected to be ready.

The theme of this year's Navaratri festival has to be the Almighty's decisive fight against Corona virus, which seems to be more virulent than even Mahishaasura. At least we know the rakshasa's condition of only a woman could kill him that enabled the Parabrahman to take the avatar of Mahishaasura Mardini. There is no such clue in respect of COVID-19, and it is left to the discretion of the Almighty to choose the mode of destroying it. In any case, divine intervention has become essential to destroy this 'Corona-asura'.

Our benefactor, Yogini Sri Chandra Kali Prasada Mataji, has taken the initiative of organising special programmes during the 'adhika maasam' ahead of the actual dates of the Navaratri. Daily recitations of Sri Lalitha Sahasranamam in the morning, Sri Durga Saptashati Sloka paaraayanam in the afternoon and satsang in the evening at Babu Brindavanam to enthuse devotees are in place. These programmes have also been directly relayed by live streaming on the Internet so that those in other places in India and abroad can also derive the benefit of listening to them. That way communication revolution has helped in the process. This thoughtful action on the part of Poojya Mataji is assuaging to a great extent the mental tension the devotees have been undergoing since the outbreak of the pandemic.

'Corona-asura' is giving us the bad taste the subjects of Mahishaasura must have suffered because of his invincibility. Is the virus invincible? Though it appears so, the Almighty must be having His own plan to combat the dreaded disease. We have to await His grace just as the subjects of Mahishaasura who were waiting with bated breath the arrival of Mahishaasura Mardini. In the absence of a drug to cure the Corona-infected persons, one way could be the early development of a preventive vaccine, so that the virus could be tackled before it enters the human body. Humanity is waiting for such a vaccine with scientists all over the world struggling for it. According to the World Health Organisation, the vaccine is expected to be ready by this year-end, and mass production of the same to strengthen human immune system should start from the New Year. Again it is still in the realm of uncertainty.

The other way is to surrender to the Almighty to deal with the virus as He deems fit. During the Kurukshetra war, Aswathama aimed the never-failing Narayanastra to annihilate the Pandava army, and it was all set to destroy the entire hordes of warriors on the Pandava side. Lord Krishna, who was driving the chariot of Arjuna, advised all of them to bow down before the weapon with folded hands. The moment the Pandava army obeyed the Lord's command, the Narayanastra lost its target and was rendered powerless.

Some such miracle should happen during this Navaratri festival and save humanity. Let us all pray to our Gurudev Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and Poojya Mataji to perform that miracle.  
Jai Gurudev!\*

## Thus Spake Babuji NATURE AND QUALITIES OF A DEVOTEE

Sushumna Prasada

‘Narada Bhakti Sutras’ start with the aphorism: ‘Bhakti Parama Premarupaya’. Divine Sage Narada gives a marvellous definition of devotion. He defines Bhakti as the embodiment of supreme and unalloyed love. Divine love holds no comparison with human love which sprouts from the root of selfishness, whereas the love of devotion is totally devoid of selfishness. According to Narada Bhakti Sutras, a true devotee loves all and hates none. The word, hatred, finds no place in his dictionary. Generally human love is bound by the shackles of ego and attachment. Hence ‘I’ and ‘Mine’ are the deep-rooted feelings of an ordinary



human being. Even as a child, man develops the deep-rooted feeling of ‘mine’ as an attractive frill on the fabric of ‘I’. The baby unknowingly says ‘Mother is mine’, ‘the doll is mine’ and starts weeping, if any other person claims it. As the baby grows into man gradually, the deep-rooted tree of selfishness develops with the huge branches of ego and attachment which yield the fruit of sorrow and happiness. Human mind which dangles between the two tentative feelings, loses sight of eternal bliss which alone is the ultimate target of human life. The egoistic man gets so absorbed in the feelings of self-aggrandisement that he hates any person or anything which stands in his way of selfish possession.

Lord Babuji, addressing the devotees once, said: “Selfishness becomes the source of possessiveness and it becomes the root cause of sorrow. The six potent enemies of man Kama (desire), Krodha (anger), Lobha (miserliness), Moha (deep selfish love), Mada (self esteem) and Matsarya (envy) make man a slave to them. Thus man digs his own hole of spiritual downfall. But a genuine devotee loves all and hates none. Hence the six potent enemies (Arishadvargas) are strangers to him. A real devotee sees God in every living being. Hence, he hates none. Every living being appears to him as a replica

of God. Besides, total dedication and self-surrender are the characteristics of a true devotee. Total self-surrender makes a person humble, devoid of ego. So desire and selfish possession are strangers to him. Liberation or salvation (Mukti) has to be achieved while you are alive but not after death. If the sense of freedom from all misery and a sense of eternal bliss are not possible before death, it is meaningless to say Bhakti is 'Amrita' or Immortality. Sage Narada accepts the realisation of immortality in that very embodied life. A genuine devotee never craves for salvation. He is quite satisfied to enjoy the love of God for love's sake and to serve Him for the sake of service. Yet Mukti comes to him by the grace of God. God or Gurudev, who is closer to devotees wherever they may be, are eager to bless them, even without their asking for any favour and finally gives them Eternal Bliss. Bhakti is associated with self-effort. Supreme love or devotion comes only by the grace of God. But divine grace never comes until the mind is purified by continued acts of self-sacrifice. Divine grace descends on man like breeze. But he can take advantage of it by continuous spiritual practice only. The grace of God and self-effort form the means to attain Immortality, Bliss and Freedom, according to Narada Bhakti Sutra. The attainment of divine love is the birth right of every man irrespective of caste, creed, religion or nationality. The devotee does not strive for Moksha but it is conferred on him unsolicited, by Lord as a boon. As far as the devotee is concerned, he never expects any return for his selfless love by way of Nishkama Karma. He is only interested in loving God and His creation and doing service to God and His creation. The devotee simply immerses himself in that love, and entertains no other thought except that of his Lord; for, no one can refuse to be absorbed in the ocean of Divine Bliss.

Lord Babuji continued his discourse thus: Once, Yudhishtra was asked why he was so much enamoured of the Lord. For that he gave the reply by way of question 'why one should love Himalayas'? God loves His devotees more than He loves Himself. The Lord considers Himself as the servant of His devotees. God considers himself as servant of servants (Dasanudasa) to the devotees. The devotee considers Heaven or Hell, liberation or bondage as the same and they have the same value as he considers both as the gifts from his beloved Lord. The same fact was expressed by Lord

Sankara in 'Sivananda Lahari' thus: "Let me be born as a man or Deva, an animal or a tree, an ant, a worm or a bird. If my heart is immersed in the love of Thy blessed lotus feet, what do I care for any kind of body?"

Sri Kulasekharalwar in his 'Mukundamala' expressed the same idea in many verses (vide verses 3 to 9). Those who have surrendered to the Lord, He says, 'Their souls do not care for anything except Myself, not even the status of Brahma or Indra or an emperor or the lordship of the netherworld or psychic powers, nay, not even freedom from rebirth.'

Thus a genuine devotee does not entertain any desire for himself except for the welfare of humanity. Contentment is the chief characteristic of a devotee. He never craves for anything and gets satisfied with what little he gets and considers it as a boon of God. Contentment is the true source of bliss. As a result, he knows no sorrow and attains oneness of Brahman with attainment of Eternal Bliss.

Lord Babuji concluded his discourse by exhorting the devotees to become the inheritors of such supreme Divine Love.\*

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### **SAMARDHA SADGURU ENGLISH QUARTERLY MAGAZINE**

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### **OBITUARY**

Smt Chandrabhatla Kameswaramma aged 84 years. a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday 05.08.2020

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



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

### **PRACTICE PERIOD**

Raja Vikramadev Varma, the maharaja of Jeypore in Odisha, was an ardent devotee of Sri Babu. Sri Babu used to grant him darshan occasionally during his tours. Once he requested Sri Babu, “You are in such a tender age and your touring the whole country for spiritual practice and going through such hardships gives me immense pain. I would like to build a nice ashram for you and provide the money needed for its maintenance as a service to you. Please accept my service.”

Sri Babu replied, “Ashram too is a burden. Spiritual practice and money are poles apart. They can never be together. There is no greater comfort than seclusion to a sadhaka. And coming to the country tour, it’s helping me very much in identifying the universal form of the Divine Mother. One who is drinking the milk of knowledge granted by the benevolent mother doesn’t identify himself with the body. Then where is the question of physical hardship? Still, it gives me immense joy that you want to spend your treasures for a good cause. When selfless people like you are so determined, that can help a lot in improving the common man’s life in the fields of education, healthcare, nutrition and employment. It’s my strong wish that you spend your money for the betterment of society like this and become eligible to the benevolence of the Divine Mother, the liberator of the self.”

Sri Vikramadev Varma couldn’t press more, but he used to remind Sri Babu about the ashram whenever he got a chance. At last Sri Babu warned firmly, “If you keep bringing up the ashram topic, I will stop visiting you. Instead, if you can follow my words, it

makes your life fruitful and makes me happy too.” Sri Vikramadev Varma followed Sri Babu’s orders and spent his enormous treasure on building schools, hospitals and several other philanthropic activities.

As Sri Babu continued his practice, the eight siddhis came under his control on their own. But as Sri Babu’s sole aim was self-realization, he just ignored those siddhis and never tried to expose them to the public. But, while playing with other children he made use of the siddhis just to entertain the kids. He used to reveal the past and future of some people in order to correct their paths but discontinued that practice as some people felt offended by it.

Using miracles to attract people is nothing but misguiding them in his opinion. Once people get used to miracles as a solution, they become lazy and look for a miracle every time they face a problem, instead of performing pujas or other spiritual practices. A mind that has lost its connection to God can never become pure. Even though Sri Babu was capable of providing instant relief to eligible people, he used to make them perform some puja or deeksha before granting the relief. He then used to tell them that the relief was possible because of the kindness of the Divine Mother, thus inculcating devotion and spiritual thinking in them.

Mahatmas never show or perform miracles by themselves. Even though they are omnipotent, they always play a witness to the happenings as they are ever detached from the external world. Whenever some living being is in distress or danger, the mahatma’s heart melts with compassion. And as a result amazing miracles just happen. The purpose of their avatar is to protect the kind hearted and noble devotees from any bodily, mental or emotional harm and preserve the Dharma. The Gitacharya Himself declared in the Gita that even though He seems to be protecting the good and punishing the bad, he is just a witness and has no attachment with the deeds.

Sri Babu used to walk to and fro between Guntur and Vijayawada for a few days. Daily he used to have darshan of Sri Kanaka Durga and perform meditation under the Krishna Bridge. Sri Babu, while continuing his practice, learned in detail about various religions. He used to spend time in the company of stalwarts of each religion and grasp their spiritual thoughts, practices and

experiences. He spent a few days with Vaishnava scholars, by wearing the Vaishnava namam, to learn about their customs.

Once, some sadhus were debating vigorously on the true nature of a sanyasi. Sri Babu walked to them and said, “Noblemen! I would like to tell my opinion if you permit me.” They thought what could this child say, but gave permission. Sri Babu declared, “The main character of a sanyasi is the renunciation by mind.” They all hugged Sri Babu with amazement.

There were many occasions when some elderly people, with grandkids and great-grandkids, met Sri Babu in his youth and wondered how the small boy they met in their youth is still in his youth.

Walking with Sri Babu is no less than running. He used to cross small streams and drainages in villages in a single hop, holding his dhoti up, and asking others to do the same. Otherwise they have to walk a long way to find a small footbridge or a log across the water and they will miss Sri Babu. So, the others used to muster courage and try jumping over, usually falling in the water. Sri Babu would laugh aloud and tease them, “You can’t even jump this much and why do you need that moustache like a prawn? Or French cutting like a fly above your lip?”, and later console them. There are many seniors, still in the ashram, who recollect these sweet memories (Chandrayyagaru, Surya Narayana Rajugaru, etc.).

Sri Babu, during childhood, did penance for some time at places like Gangotri, Yamunotri, Badarinath and Hrishikesh in the Himalayas. People who accompanied Sri Babu those days narrated their experience, “Some rich Marwaris constructed rooms in Hrishikesh so that people can stay there and continue their spiritual practice. They would supply milk and rotis to them daily. Many sadhus would stay and meditate in those rooms. Sri Babu also stayed in one of the rooms and meditated. He never felt hungry or thirsty during his meditation and not even have any sense of the external world. But some sadhus in the neighbouring rooms used to crave for the milk and rotis by lunch time. They used to come out of the room and question the delay in delivering the rations. Some would even think that had they stayed back with their families they could have completed lunch by this time and it was a mistake to come

here. The roti and milk given to them couldn't satiate their hunger. The servants would leave rotis and milk in Sri Babu's room while he was meditating. He consumed them only after coming out of his meditation, usually in the evening or late night. Sometimes he wouldn't even find them when he finished his meditation. Some sadhus who couldn't be content with their portion, used to steal his food to satisfy their hunger. We used to think 'these people renounced all their possessions and family ties to come here and meditate, but cannot even control their hunger. What is the use of coming so far? What did they achieve?' But, when we discussed this with Sri Babu he explained, "that's the power of hunger my friend! It can do anything. It requires a lot of practice to conquer it. May the Divine Mother grant them such practice'." Such is the difference between the thought process of mahatmas, who are kind-hearted and broad minded, and common people.

Once, Sri Babu visited Vipparru in West Godavari district in his childhood. He drank buttermilk at a Kshatriya's house. After giving a 'yantra' for worship, he told them that they were thinking that the hostess had a tumour in her stomach, but it was not a tumour, and she would give birth to a boy, and they should name him 'Anji', and he would become a great doctor. They worshipped it with devotion and were blessed with a baby boy, who they named Anji. The boy grew up and became a great doctor.

Once while Sri Babu was passing in front of a rich house in Hyderabad, he saw a beautiful statue of Sri Krishna in their front yard. Sri Babu kept beholding at the statue. There was some function going on in the building. There were lots of people and it was full of joy with songs and chatter.

Sri Babu, while looking at the Krishna statue, suddenly recollected the shloka "Moolabhava midam jnatam| shariram naasti kevalam| swapne pratiya manani| roopani yadha tadha||". "How much true are this body, this wife and children, these buildings and possessions, and these riches? So many forms and incidents appear in dreams. But we know how far they are true once we wake up. This visible world is also same." As Sri Babu was contemplating on these thoughts, he suddenly heard cries and wails from the house. When he inquired, he was told that the head of the household

suddenly died of cardiac arrest. “Oh! All these buildings, relatives, and riches that he enjoyed till now are unreal for him now. And he is no more for his relatives. The Bala Gopala, playing his flute and witnessing all this, is the only eternal possession,” marvelled Sri Babu, while leaving.

Sri Babu, while in Srisailam, used to meditate in some corner of the temple, after it is closed for the night. One night Sri Babu asked Sri Mallikarjuna Swami in his meditation, “Swami! Where shall I stay?” for which the Lord replied “Stay here in my heart.”

There was no compound wall to the temple those days. It was an open place. Thieves and wild animals would roam freely. But, Sri Babu used to stay in deep meditation without any fear. Once, while he was meditating, some thieves came and asked why he was there. Sri Babu replied, “I feel peaceful meditating here near the Swami.” They asked, “Aren’t you feeling scared alone in this darkness?” Sri Babu replied, “When Sri Mallikarjuna Swami is accompanying me, why am I alone? When the Universal Mother Bhramaramba is shining, where is the place for darkness? Why should I be scared when I am with mother and father?” The thieves realized that Sri Babu is a mahatma and left bowing to him.

When Sri Babu was narrating these incidents to Seshagiri Raogaru and Chiranjeevi Rajugaru of Gundugolanu, a scholar from Konaseema asked Sri Babu sarcastically, “Who are you? A Brahmin? Did you study Vedas? Are you married?” Sri Babu replied, “I will disclose about myself later. Can you please tell who you are?” The scholar replied, “I am a Velanati Brahmin.” Sri Babu continued, “Oh! Did you know that you are a Brahmin as soon as you were born? Or your father told you? Who told this to him? Nobody can know who he is by birth. And nobody becomes a Brahmin by birth. So, try to find out who you are. When you realize that, you lose your Brahminism and retain the Brahman in you. Then you will know who ‘I’ is. One who knows who he is doesn’t have this question at all. When there is no question, there is no answer. (Babu used to say Question No; Answer No.) You will remain as the answer.”

-to be continued

## **Divine Mother Speaks**

### **THOU ART THAT**

Japamala Prasada

Poojya Sri Mataji, addressing devotees at a recent meditation camp, said as follows:

Our Gurudev Lord Babuji taught us in so many ways how to do Sadhana (spiritual practice) and Dhyana (meditation). He also told us about how a householder should lead his life and how a sanyasi (monk) should lead his life. Of the two, a householder's life is much easier, the Sadguru Maharaj used to say. It is easier for a householder to set his mind right, even if it goes astray, whereas a sanyasi's life is very very difficult.



To illustrate the difference between the life of a householder and a sanyasi, Gurudev used to compare the Grihasta's (householder's) life with a train which may derail after entering the rail station; the life of a sanyasi is like a train travelling on a high bridge across a river. If it derails while going on that bridge, the whole train will be plunged into the river.

A householder will be in the midst of his family and friends. Even if his mind goes after cheap pleasures he can appease his senses lawfully and rightfully with his wife. Later, he can ponder over the transience of sensual pleasures and retrack himself on the right path. So, his life is compared to a train, which has derailed within the confines of a station. It can be set right easily without any destruction or difficulty.

On the contrary, a monk's life is compared to a train going off the track on a high bridge. Even a very small wrong move or even a wrong thought on his part is enough to send him deep down into an abyss. Sanyasa doesn't mean merely not marrying. A real brahmachari is not a person who has shunned marriage. Even though he is not married, if his mind keeps going astray, he is not a celibate. A true brahmachari is one whose mind always dwells in Brahman or the eternal soul. That is why even though they were married and had children, Sage Vasishtha and Lord Krishna were described as 'askhalita brahmacharis' (absolute celibates).

For those spiritual aspirants (Sadhkas), who practise meditation once or twice and say their minds are not staying steady on one point (or their goal), I have this to say: your mind is not listening to what you are saying. Okay. Don't get disheartened. Practise. Do regular practice. Fix a constant time for prayer and meditation and sit down. Maintain punctuality. 'All these days I never practised, so how can I do now?' you may ask me. Don't bother about the past. Sit and start now. All the tendencies (good or bad) which one has gathered over all the previous births cannot be eliminated overnight. Guru Maharaj used to say 'When you cannot rid your hands of the smell of idli and sambar which you have eaten for breakfast by mere washing, how can you expect the innumerable tendencies (vasanas) you have collected over all your previous births (84,00,000 to be precise) to leave in a jiffy?'

But don't worry. By constant practice of meditation, you can definitely get rid of them. Don't think, meditation means simply sitting down and closing your eyes tightly and chanting the Mantra or sacred name. Meditation means keeping your mind fixed on one point and contemplating upon it. That one point may be, the sacred name given by Gurudev. You should fix your mind steadily and picturise your 'Ishta Daiva' (chosen deity) while chanting the divine name in your mind. This is called 'Saguna Dhyana' or meditating on the physical form. Mahatmas or Gurus give us so many great opportunities. Think about any one of those unforgettable and memorable experiences and fix your mind upon it. Immerse yourself in that memory or scene you have spent with your Gurudev. That is meditation.

Or else, within your mind, sing the song which you sang before the Lord, hearing which, Gurudev shed tears of joy. Your mind is now immersed in that scene. That' is meditation.

Picturise our Gurudev coming for Navaratri pooja. Picturise His person, His attire, His long and beautiful strides, His piercing gaze – that' is meditation.

What more do you want? Why do you think that meditation is something great and different which you cannot do? Why should you think of anything else at all, apart from Gurudev and the goal given by Him to you? Yet, again, those two are not two different entities. Gurudev and the Mantra given by Him which indicates the

goal are one and the same. The goal of the Mantra given by Gurudev is taking us to Godhead. It offers us protection on repeated chanting. Gurudev gives us a Mantra to remind us of our true self. Having succumbed to senses and the world, we have forgotten our true self or roots. In essence, we are sparks of that one Supreme Energy. But, entering into a body (man or beast), we are forgetting our true nature and divinity and getting ensconced in the garb. Then we start thinking, 'I am so, and so, I am a man, I am a woman, I am that man's son, I am a teacher, lawyer, etc. Thereby we are succumbing to the joys and sorrows of this world, forgetting our divine roots. So, Gurudev is now trying to remind us of our roots and our divine nature through the Mantra. By constant chanting of the Mantra and contemplating upon its meaning, we are going back to our roots and regaining the divinity which we have lost. Only he who knows this subject can teach us. Gurudev who knows this subject has already practised this path and realised the divinity within Him. That's why He knows the secret by which we too can realise our true Self and gives it to us in the form of a code word or Mantra.

He tells us 'Hamsa Sivah Soham'. This is called 'Suchana Mantra'. It is a code word which shows us the path to our true identity. Hamsa = swan, Aham = I; Saha = He; Sivah = Siva or Mangalasarooopa or the Almighty God who is goodness personified, Saha = He; Aham = I.

This is a code for us to decode. This is an encrypted message. Mere chanting of that Mantra will not lead us forward. We have to listen to what Gurudev has told us about this Mantra and contemplate upon it. Having contemplated, we must mould ourselves according to the diktats of that Mantra. Only then, can we reach our goal.

Hamsa is swan. Our ancient scriptures say a swan has the unique skill (given by God) in its beak, by which it can separate milk and water when a mixture of both is placed before it. It accepts only milk and drinks it while discarding the water.

A spiritual aspirant should be like a Hamsa. We are in the waters of samsara (or the world) where both good and bad, truth and untruth, eternity and transience coexist. We should take in only that which is good, leaving the bad, accept only the truth leaving or shunning untruth and believe in the Eternity – leaving behind the transient. Now, you know this is a Mantra which has to be practised

and not meant for mere chanting. When you practise this, you will realize that 'I' which you are talking about is not your body, but that 'I' is the Eternal Truth which is good and that is God. That 'I' or the divine power or energy is the driving force for your body. This realisation comes to you only on constant practice of meditation.

Some may say, 'All this is beyond us!' Okay. When we utter 'Siva', what comes to our mind? Aren't we reminded of Lord Siva in Kailash? The Sivalinga and the 'Dharapatra' (a brass vessel shaped like a huge cup) with a small hole in its centre is placed on top of a Sivalinga in Hindu temples. They pour water in it so that a constant trickle of water falls on Lord Siva who is in the form of a 'Lingam' (cylinder). Lord Siva is supposed to be always immersed in Dhyana or Meditation and is enveloped by the fire of meditation. So, in order to cool Him down, they place this vessel with a hole filled with water on His head. That is why they call Lord Siva as 'Abhisheka priya' or one who loves bathing.

We can think about all those 'panchamritas' with which we do abhishekam to Lord Siva. 'Pancha' means 'five'; 'Amrita' means nectar. We generally bathe the idol with cow's milk, yoghurt (curd), ghee (clarified butter), honey and sugar. Aren't the beauticians of today using all these to enhance the bodily beauty as face-packs, honey-baths, etc.? They are using even mud packs!

Now you see how many things come to our mind when we utter one word 'Siva'. All 'THIS' is MEDITATION. In this mental picture you can do what you want. You can bring as many things as you want to bathe the Lord with! You can bring all the flowers in the world to do His pooja (as offering). You can feed Him with all the nice things in the world. In one word, there is no limit for us to do anything. Lord Babuji has given us this many 'mudras' or ways (rather postures) to meditate upon.

When I say this, don't for a moment think that you can let your mind wander aimlessly over worldly things. When I say that there is no limit to what you can imagine, mind you, it is applicable only to the goal set by your Gurudev - that is your 'Lakshyartha' or 'Mantram'. You must restrict your thoughts to your goal or chosen deity. That is meditation. Then the question of 'what is next?' will never arise. There is no past, present or future.

-to be continued

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

**October 2020**

01 Thu - Adhika Aswayuja Poornima - Sri Sadguru Pada Pooja  
**03 Sat to 10 Sat - Hare Rama Nama Sankeerthana in  
Srisailam**

12 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja

15 Thu - Masa Sivaratri

16 Fri - Amavasya

**17.10.2020 Sat to 27.10.2020 Tue - Sri Sarannavaratri  
Mahotsavams**

17 Sat - Starting of Sri Sarannavaratri Mahotsavams-  
07.45 A.M. Ankurarpana

21 Wed - Mula Nakshatram - Saraswathi Pooja

23 Fri - Durgastami

24 Sat - Maharnavami

25 Sun - Vijaya Dasami

26 Mon - Ekadasi - Ekaham, Deeksha Viramana

27 Tue - Sri Sadguru Pada Pooja

31 Sat - Nija Aswayuja Poornima - Sri Sadguru Pada Pooja,  
Sri Mataji's Birth Day Programme, Bhakta Samaradhana

**November 2020**

10 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

13 Fri - Maasa Sivaratri

14 Sat - Naraka Chaturdasi- Amavasya - Deepavali -Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana,  
08.00 P.M. Firing of crackers

15 Sun - Starting of Akasa Deepam

17 Tue to 25 Wed - Daily morning Ekadasa Rudra Abhisekham  
with Panchamrutams and Navarasams to  
Sri Ramalingeswara Swamy, laksha Bilwarchana

18 Wed - Nagula Chavithi

25 Wed - Chiluka Ekadasi - Sri Sadguru Pada Puja, Samuhika  
Satyanarayana Vratams, Ekaham, Bhakta Samaradhana

26 Thu - Kshirabdi Dwadasi - Sri Sadguru Pada Puja,  
Bhakta Samaradhana

- 28 Sat - Sani Trayodasi  
29 Sun - Jwala Thoranam- Nagarotsavam of Sri Ramalingeswara  
Swamy  
30 Mon - Kartika Purnima-Guru Purnima-Satsangam,Sri Sadguru  
Pada Puja, Bhakta Samaradhana

## **December 2020**

- 03 Thu - Day of Swasoorapalayam of Sri Babuji -Sri Sadguru  
Pada Puja, Bhakta Samaradhana

### **03 Thu to 09 Wed - Aaradhana Mahotsavams of Sri Sadguru Devulu**

- 09 Wed - Sri Guru Dasami - Deepotsavam, Aaradhana  
10 Thu - Mahabhisekham to Sri Sadguru Devulu - Homam and  
Poornahuti by the devotees of Sri Sadguru Mandala  
Deeksha, Deeksha Viramana  
12 Sat - Sani Trayodasi  
13 Sun - Maasa Sivaratri  
14 Mon - Amavasya  
16 Wed - Starting of Dhanurmasam  
20 Sun - Sri Subrahmanya Sashti  
25 wed - Chirstamas,Mukkoti Ekadasi, Gita Jayanti - Uttara Dwara  
Darshanam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
30 Wed - Margasira Poornima, Datta Jayanthi -  
Sri Sadguru Pada Puja.

## **January 2021**

- 01 Fri - English New Year - Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
08 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
11 Mon - Maasa Sivaratri  
13 Wed - Amavasya - Bhogi - Satsangam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana, 07.00 P.M. Pouring of  
Bhogi Pandlu to Sri Babuji  
14 Tur - Makara Sankranti - Starting of Uttarayanam, Satsangam,  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
15 Fri - Kanuma  
28 Thu - Pushya Poornima - Sri Sadguru Pada Puja

## Children's Section Tales of Sri Ramakrishna

### TIGER – SHEEP

Ramana Prasad

A tiger jumped on a flock of sheep. As she was pregnant, she became tired and died after it was delivered of a tiger cub. This tiger cub was reared by the sheep. Seeing the sheep, it learnt how to graze grass. It started to make sounds of 'Baa, Baa' as the sheep did.

The tiger cub soon grew up. One day a tiger attacked the flock of sheep. The tiger was surprised to see this tiger-sheep running away out of fear on seeing the wild animal. It caught hold of it and took it to a pond and asked to see their reflections in the water and said, "You are a tiger like me. Come on, take this piece of meat". At first, the tiger behaved like a sheep and refused to taste the meat. Once it tasted the meat, it started consuming meat as a tiger does. The tiger then told the tiger-sheep, "You are a tiger and not sheep. But living in the assembly of sheep you had learnt the habits of sheep and was eating grass like them. You should be ashamed of yourself. Now let us go."

Grazing grass means your affinity for woman and wealth (*kamini kanchanamulu*); Running like a goat means behaving like an ordinary person;

Following the tiger means following the Guru who can transform you into a noble soul; and Seeing the reflection in water means realizing your own Self.\*



## DEVOTIONAL STORIES

# KEEP GOD IN MIND ALWAYS

**Ramana Prasad**

The ruler of a kingdom passed away. His ministers held a meeting and decided to select a new ruler. As per their custom, they decorated the royal elephant, placed a garland on its proboscis and let it go. The rule was whomsoever the elephant garlanded would be their new king. As the elephant was coming, kings, ministers, wealthy people and men of valour stood expectantly on its way. The elephant crossed these people, wandered out of the



kingdom, surrounding villages and forests, and moved forward. Thousands of people followed the elephant to know who would be their future king.

While the elephant was passing through a village, a sage was going somewhere. The elephant went near the sage and garlanded him. All the people who assembled there congratulated him and said, “You are our king from now onwards.” The sage refused to be their king. But all the ministers, army chiefs, and other dignitaries compelled him to be their king.

The sage then opened the iron chest (*kosagaramu*) and put the loin cloth (*kowpeenam*), stick (*dandam*) and water pitcher (*kamandalam*) in the closet and started ruling the kingdom. But he continued to lead a life, totally detached from the worldly matters and was thinking of God all the time. He completed four years thus as reigning king.

As time passed, enemies attacked the kingdom. The army chief came to the sage to take his permission to drive away the enemies. The sage said, “We ruled for four years. Let the enemies also rule for some time.” He then took the things he kept in the iron chest at the time of taking charge and left the place. Meanwhile, the enemies occupied and started ruling the kingdom.

The lesson we have to take from this story is: Though the sage ruled for four years, he did not leave thinking of God all the time and led a life of detachment. People should not forget God while discharging their family duties.

*One should be God-minded while discharging one’s daily routine duties.\**

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## OBITUARY

Smt Mavulelti Aruna Kumari aged 71 years resident of Gundugolanu and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday 11.08.2020.

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

## OBITUARY

Smt Appana Mangaraju Mamma aged 95 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday 23.08.2020.

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

## INNER MEANING OF MONK'S MESSAGE

My dear Chiranjeevulaaraa:

Monks are by nature and training kind-hearted souls. Their messages of blessings to devotees would be short and simple with a lot of inner meaning, which may not be understood by ordinary folks. Here is a tale involving a Buddhist monk whose message of blessings was misunderstood by the chieftain of a Japanese town, who was upset with the cryptic statement and even went to the extent of punishing the monk. Later, he felt sorry for his behaviour over the message, when its inner meaning was made clear to him.

Zen Buddhism is a Japanese variation of the original Buddhism practised in India and other countries. Zen monks would impart noble ideals to their devotees by way of dialogue between the master and the disciple (as we find in our Upanishads), based more on the personal experiences of the Guru than relying on scriptures. Intense meditation is also part of that discipline. These monks' messages would be brief and cryptic and could be understood only by discerning disciples.

Once, a Zen monk visited a Japanese town. The local chieftain received the monk with all due honours and sought his blessings. Pleased by the hospitality of the chieftain, the monk gave his message written on a silk scroll.

After the monk left, the chieftain read the message which simply said: "The father will pass away; son will die; grandchildren will also die." He was confused and could not grasp the inner meaning of the message. After consulting his advisers, he felt that the monk had predicted something inauspicious without giving his blessings. Enraged, he took some soldiers with him and rushed to the monk who was camping on the outskirts of the town.

The chieftain asked the monk in an angry tone, "What is your motive in handing such an ominous message to me?"

The monk smiled and said: "My son, you have not understood my benevolent statement. I have actually given my blessings which unfortunately you could not appreciate. What I have said in effect is, 'you will live happily with your son and grandson, until you die followed by your son and grandchildren in due course.'

(Continued to page No.35)

## Babuji's Fables

### THE FIVE SENSES

Today I will tell you all a story about some animals losing their lives because of succumbing to one of their senses. Actually it is not a story but real fact. We all have (including animals) five senses, namely hearing, touch, vision, taste and smell, and we appease these senses with the five sense organs namely ears, skin, eyes, tongue and nose.

Now, we will see how these five senses when attracted to worldly desires destroy us.

**Sense of hearing:** Deer have a great love for the music of flute. They get attracted to it very easily. So to catch them, a hunter lays a net in a place, hides in a nearby bush and starts playing on a flute melodiously. Hearing that, a deer comes running and falls in the trap.

**Sense of Touch:** Elephants are known for their love of touch sensation. Poachers catch male elephants for their ivory tusks. At first they catch female elephants, tame them and train them to catch male elephants. Here the hunter digs a big ditch and covers it with grass on top. Then he directs the female elephant towards the male elephant. The female elephant goes there and twists its trunk with that of the male and lures it towards the ditch. The male elephant is attracted by the touch of the female's trunk and falls into the trap laid by the hunter.

**Sense of Vision:** Dragon flies are attracted towards flame thinking it to be a red fruit and they are destroyed the minute they go near the flame. Thus, a dragon fly loses its life by succumbing to the sense of vision.

**Sense of Taste:-** When a fisherman goes to catch fish, he attaches an earthworm or some sort of bait to attract the fish. The fish is lured by that bait and bites it and immediately loses its life when the hook of the bait pierces its throat.

**Sense of smell:-** A bee goes from flower to flower and sucks the nectar from them. The bee likes the fruity smell of Champaka flowers (Sampangi). (We also love that great fragrance but we should never put our nose into the flower, for it is not good). Not knowing that Champaka flower's smell is poison to it, the bee goes and sits on it lured by the sweet smell, and perishes.

**Moral:** Sri Adi Sankara Bhagavadpada Acharya narrates this in his work 'Sivananda Lahari' and says, "If these animals lose their lives by succumbing to only one of their senses, what will happen to a man who is attracted to worldly things and pleasures by all the five senses? He who is attracted constantly to the worldly pleasures loses his life.

—Retold by Dr. Swarnamukhi Prasada

## Down Memory Lane

### LIBERATION FROM DEBT

Sushumna Prasada

Once addressing the devotees, Lord Babuji narrated the story of Bhimayya in Vishnupuram who was involved in leather business. He was childless for a long time. Bhimayya and his wife worshipped several deities for the sake of children. But all their attempts failed. Then he was advised by his wellwishers to approach a saintly woman in their neighbourhood who was highly powerful to bless him. When Bhimayya approached Yogini Mata, the saintly woman, she blessed him saying that he would have a child shortly.

With the blessings of the saintly woman a male child was born to the Bhimayya couple, who brought the child to the saint's residence to receive her blessings. Having scrutinised the child carefully, she remarked that he was not an ordinary child, but a great Brahma Gnani, who had taken birth due to a curse to get cleared of his debt in the previous birth. She warned him not to take money from his son's hands at any time.

The baby gradually grew up to be a boy of twelve years age. He never mixed with the children of his age, playing or studying with them. He always remained alone meditating on God. Except his father Bhimayya, everybody else considered him as an abnormal person without any steadiness of mind –in other words a dunce. Days were passing by.

In the meanwhile, there was a threat of thieves who started looting the citizens of Vishnupuram. The king of that place was very much worried about the threat from dacoits and he wanted to make the people alert and watchful. He decided to alert the people during night by beating a trumpet. The leather makers were employed for this purpose. They began to beat the trumpet by turns, and on a particular night it was the turn of Bhimayya. But on that day, Bhimayya was not in town. His wife waited for him till evening, but he did not turn up. In a helpless state she asked her neighbours whether anyone was prepared to go in the place of her husband. But they refused saying that their turns were over. Having no other go, she requested her son to make the announcement by beating the trumpet in the streets. But the mother was afraid in her heart of hearts that the boy, being a dunce, would not escape the punishment from the king.

The boy quietly left the house with the trumpet in his hand. He started moving in the streets, beating the trumpet. As soon as it was time for the first announcement to be given, he announced as follows: Kama, Krodha, Lobhascha, Dehe Thistanti thaskaraha!  
Gnana Ratnaapaharaya, Tasmata Jaagratha Jaagrathaha!!  
(O, citizens! Passion, anger, Miserliness are the thieves who got hidden in your physical body. Hence you have to be alert and careful).

The king who heard this announcement was surprised. This announcement was totally different from that of others, and had the capacity to remove ignorance (Agnana). The king kept himself awake the whole night so as to listen to further announcements by the lad. For the second time after a few hours gap, he beat the trumpet again and announced loudly the following sloka:  
Janma Duhkham, Jara duhkham Jaya Duhkham Punah, Punah!  
Samsara Sagara Duhkham, Tasmata Jaagratha Jaagrathaha!!  
(Birth is a matter of sorrow, likewise old age, and ocean of family life (Samsara) plunges us in the depth of sorrow again and again. Hence be alert).

After a gap of a few hours, he beat the trumpet for the third time and loudly recited the third sloka:  
Matha Naasti, Pitha Naasti, Naasti Bandhu Sahodarah!  
Artham Naasti, Griham Naasti, Tasmata Jaagratha Jaagrathaha!!  
(There is no mother or father. There are no relatives or brothers. Similarly wealth and house are illusion. Therefore be alert).  
After some time, moving in the streets he beat the trumpet again and made the fourth announcement by reciting another sloka:  
Ashaya Badhyathe Loke Karmaha Bahu Chinthaya!  
Ayu Ksheenam Najanatha, Tasmata Jaagratha Jaagrathaha!!  
(Man who is bound by desire, by doing karma, by entertaining a cluster of thoughts gets his life span reduced. But he does not realise it. Hence be alert).

After making these announcements, the boy quietly left for his house.

The king who heard the announcements carefully was excited and thought that the person must be a Maha Gnani. He wanted to invite that saintly lad and honour him.

During the early hours of the morning, Bhimayya who left the city came back. His wife informed him with tearful eyes that their

boy was sent for the night duty as there was nobody else. She said that she did not know the announcements made by their foolish son. While they were discussing like that, a messenger came from the king. He informed them that the king came to know that their son was the trumpeter last night and he should meet the king immediately. The parents expressed their fear that the king might have been displeased with their son and the boy might be punished by the king. The messenger suggested that they directly go to the king and request him to excuse their son.

Then Bhimayya along with his son went to the king. The king who saw the lad recognised the wisdom that shone on his face. The king immediately prostrated at the feet of the boy. He garlanded him and gave him valuable clothes. He ordered for a horse to be brought for the boy to ride. At the time of departure, the king gave him a bagful of gold coins. Bhimayya was totally nonplussed to see the honours given to his son by the king. Bhimayya along with his son left for his house riding on the horse. All their neighbours assembled to greet the boy for the honour he had received from the king. The boy who was getting down from the horse gave the bag to his father. As soon as he got down from the horse, the boy fell down on the ground and breathed his last. His soul got merged with the Universal Soul. All the people who came there along with his parents were plunged in sorrow.

Bhimayya recollected the warning given by the saintly woman that the boy is a realised soul (Brahma Gnani) and was born to clear himself of the debt he owed him to the leather businessman in the previous birth, and that he should not take money from his hands. Bhimayya when he took the bag of gold from his son that Mahatma got cleared of his loan according to the warning given by the saintly woman and the boy (Brahma Gnani) attained eternity.

Narrating this story, Lord Babuji instructed the devotees to learn a lesson from the life of that boy (Brahma Gnani). “We should remain quiet and undisturbed in the turbulent ocean of Samsara. It enables us to get rid of the debt (karma); for that, the spiritual sadhak has to divert himself from the worldly affairs and concentrate his mind on the blissful lotus feet of God (Gurudev). By clearance of the debt of the previous birth (karma) the devotee attains Eternity,” Gurudev concluded his discourse.\*

## HOMAGE TO KAMESWARI PRASADA MATAJI

Sushumna Prasada

Sri Kameswari Prasada Mataji got merged in the divine rosy feet of Sadgurudev on the night of 5<sup>th</sup> August, 2020, bidding goodbye to her mortal coil. Along with our spiritual brothers and sisters, we offer our heart-felt tribute to our Guru Sodari Kameswari Mataji, who proved herself as an ideal of devotion and love. Now she shines as a brilliant star along with other stars on the firmament of devotion.

As the great poet and dramatist Shakespeare says “All the life’s a stage/ All the men and women are mere actors/ who have their exit (death) and entrance (birth).” Shakespeare compared this world to a stage on which men and women play the role of action in their span of life (between birth and death). All the actors are given a golden opportunity to prove themselves as ideal actors in the span of life located between the gates of birth and death, implicitly following the directions of the Divine Director (Sadgurudev).

Smt. Kameswari Prasada proved herself as a praiseworthy actress in the drama of life. Her life was not a bed of roses. She lost her husband in the prime of her youth. She had to shoulder the responsibility of looking after four children of tender age all below 10 years of age. But wearing the armour of absolute faith, she could easily cross the thorns of the tree of roses. As the niece of the late Kandarpa Parasuramayya garu, the foster father of Sadguru Maharaj, she was fortunate to have association with Lord Babuji since her childhood. She had the rich heritage of music from her parental family (Varanasivaru). She had the divine gift of music and a melodious voice.

Faith and devotion were the ever loving and never fading ornaments which she wore forever. Lord Babuji gave her courage and encouragement to promote her musical talent. He appointed a tutor for improvement of her musical talent at Bhimavaram. Smt. Kameswari Prasada dedicated her musical talent to praise the glory of God and Sadgurudev and not to acquire material wealth. She always ruminated over the song of great sage of music Thyagaraja Swami, who questioned himself ‘Nidhi Chaala Sukhama, Ramuni Sannidhi Seva Sukhama’. Following the principle of her mentor,

she chose and voted forever ‘Guru Ramuni sannidhi sukham’. As Gitacharya pointed out in Bhagavadgita (9<sup>th</sup> Ch, 22<sup>nd</sup> Sloka) ‘Ananyaschintayanto maam ye Janah paryupaasate Thesham Nityabhiyuktaanam Yogakshemam Vaahamyaham’ (A person who sets aside all other thoughts meditating on God with implicit faith will be totally protected by Gurudev (Gitacharya); for He takes the total responsibility of saving that person from all ups and downs of life). So the entire responsibility of her family was taken over by Gurudev who arranged matches for her children and got them settled in life.

She was an ardent follower of Guruvugaru (Lalithananda Saraswathi). Following her footsteps, she took the responsibility of serving and worshipping Lord Ramalingeswara Swami in the Shivalayam of Sri Kali Vanashramam. As an ardent devotee, who never gave up her boldness and activity in the stress and strain of life, she served and worshipped Lord Ramalingeswara Swami and Sadgurudev in Brindavanam, setting aside her failing sight as an obstacle. With her soft gentle temper, she gained the love and respect of all devotees in Sri Kali Vanasramam. Every mortal being has to leave the physical body some time or other. But the divine grace and mercy transformed Smt.Kameswari Prasada into one of the brilliant stars of devotion on the firmament of faith and blissful grace of Sadgurudev forever.\*

### **OBITUARY**

Sri Chekuri Sattiraju (Guntur Sattiraju) aged 80 years a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 29.08.2020.

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

### **OBITUARY**

Sri Popuri Radhakrishna Murty aged 84 years. a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday, 01.09.2020.

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

## GLORIOUS DEVOTEES SRI CHAITANYA MAHAPRABHU

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

A devout Brahmin couple, Jagannadha Mishra and Sachi Devi, living in Nawa Dweepa village in Nadia district of West Bengal, were blessed with eight daughters, but all died soon after birth. Later, a son was born to them and he was named Viswaroop Mishra. The boy took to asceticism at an early age, left home and in due course of time died in Pandaripuram. As the 10<sup>th</sup> issue, a son was born to them on 18-02-1486, a total lunar eclipse day, which was considered very auspicious. He was named Viswambhara Mishra. His child-hood nickname was 'Nimai' as his mother was delivered of him under a neem tree. At birth, his complexion was 'Gora' (molten gold like fair complexion) and so, he was popularly known as 'Gowranga'.

At the time of Nama Karanam, he first laid his hand on the 'Bhagavatham'. His maternal grandfather, a great astrologer, predicted that he would become a great spiritual person. As a kid, he caught hold of a cobra, but it did not harm him. Once, he ate soil and even told his mother that there was no difference between soil and sweetmeat.

One day an ascetic came to their house as guest. While taking food, he kept the first morsel in the corner of the leaf as an offer to God in accordance with the custom. Gowranga took it and consumed. Enraged, the guest offered the morsels again twice, and Gowranga, without any hesitation, had them too. The guest understood that Gowranga was none other than Lord Krishna. Once, some thieves kidnapped him for his jewellery. But, while carrying him, he became too weighty for them to carry. They feared, left him and ran away.

He grew up to be a bright child and developed an early interest in religious pursuits. At the age of 8 years, he entered the Gurukula of Gangadas Pandit in Ganga Nagar. A brilliant student, he excelled in his studies and became a scholar in many subjects. He defeated many great scholars in debates. When he was 11 years old, his father died. After education, he worked as a teacher.

In 1505, he was married to a neighbouring girl Lakshmi Priya. During a tour to Gaya, he met a master, Eswara Puri. By his initiation, Gowranga became a devotee of Lord Krishna. His wife died of snake bite. He returned to Nawa Dweepa. Later, he was married to Vishnu Priya Devi, the daughter of Sanathana Mishra, a scholar in Nawa Dweepa. Eswara Puri initiated him with ‘Dasakshara Gopala Mantra’ (10 lettered Mantra).

His mind was full of devotion towards Krishna. He would dance and sing for longer periods, untired. Eswara Puri was much satisfied with him and blessed that Gowranga would be a saviour of many devotees. Swamy Kesava Bharathi initiated him to asceticism and renamed him Sri Chaitanya. Once, he met Nityananda (his childhood friend Nitya). Nityananda felt very happy, as if he had the ‘darshan’ of Krishna, and he turned a staunch disciple of Chaitanya. One day, when Nityananda was singing hymns, the notorious killer duo, Jagannadha and Madhava (known as Jagay and Madhay) of Nawa Dweepa, came there and beat him severely. He started bleeding. But, he was not angry at them. Knowing this, Chaitanya went there and said to the duo, “If you get happiness by beating devotees, beat me also.” He took Nityananda home. The next day, the duo met Chaitanya and Nityananda, prostrated at their feet and begged their pardon. They too turned Chaitanya’s disciples. Even some Muslim devotees followed them.

The Nawab of Nawa Dweepa ordered that none should worship Krishna and sing in praise of Him. But, the fearless and stubborn Chaitanya conducted a procession of Lord Krishna in a chariot with a sea of devotees. The Nawab could not dare obstruct it. The procession reached the Nawab’s estate. The helpless Nawab invited Chaitanya for discussions. Chaitanya argued that Hindus considered cow as mother, so cow-slaughter was a sin. So it should be banned. The Nawab was much convinced, apologized to Chaitanya and turned his disciple.

One day Chaitanya was in the house of Vasudeva, a disciple. Chaitanya made him visualise Lord Sri Krishna, assembled in the royal court in Mathura. The citizens came to know of it, praised him and treated him to be Krishna. ‘Sankeerthana’ was going on. Just then, Vasudeva’s son expired. But, Vasudeva did not inform Chaitanya, as it might cause hindrance to the ‘Sankeerthana’. But,

when Chaitanya insisted, Vasudeva revealed the sad news. Chaitanya told him to bring the boy's body. Chaitanya made the boy speak. The boy said, "Prabhu, I am going to Heaven and please don't stop my journey."

Chaitanya went on propagating the glory of Krishna Naamam, and at the age of 23, he reached the temple of Lord Jagannadha in Puri in Odisha. Sarwabhowma, a scholar, called Chaitanya a maniac and not a devotee. He started arguing with Chaitanya in a temple. Chaitanya started singing and dancing. A great bright light emerged from him and it spread all over the temple. Chaitanya appeared to Sarwabhowma as Lord Rama and Lord Krishna also. He immediately declared that Chaitanya was the incarnation of Sri Krishna. He became Chaitanya's disciple and in due course of time, wrote "Chaitanya Satakam" (100 poems in praise of Chaitanya).

Chaitanya visited all the main temples in South India and finally reached Puri. He was popularly known for Bhakti Yoga. He was the founder of 'Achintya Bheda Abheda' and 'Gowdiya Vaishnavism'. Bhakti was his philosophy. He authored the books, 'Sikshastakam' (eight verses on ways of learning) and 'The Vedanta Sutras of Badarayana'. His philosophy spread all over the world, and devotees considered him to be the incarnation of Lord Sri Krishna.

On 14.6.1534, while dancing in much devotion, he said to Krishna, "You may either bless me with Your hands or kill me under Your feet. But, I can't live without You. I am dedicating my life at Your pious lotus feet." Krishna appeared before Chaitanya who felt very happy and much satisfied. Krishna proceeded towards the sea. Chaitanya too followed Him, walked on the sea behind Krishna and disappeared. His soul thus merged in Lord Krishna. Since then he is fondly called 'Sri Chaitanya Mahaprabhu' by devotees.\*

## OBITUARY

Sri Singaraju China Nagaraju (Annadanam) aged 75 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 09.09.2020.

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

# BHAJA GOVINDAM!

Ramana Prasad

## VERSE 19

*Yogarato vaa Bhogarato vaa  
Sangarato vaa sanga viheenah,  
Yasya Brahmani ramate chittam  
Nandati nandati nandatyeva !!*

One may revel in yoga, or one may revel in Bhoga (pleasures). He may seek enjoyment in company or he may revel in solitude away from the madding crowd. But if his mind revels in the bliss of Brahman he reaches the blissful state. This is verily true.



- to be continued

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(Continued from page No.25)

Suppose, your son passes away before you die, what mental torture would it bring on you? If your grandchildren die before you and your son, would it not be a great tragedy for you and your son? Without seeking such clarification from me you have come here to punish me. Is it fair?"

The chieftain was ashamed that he could not understand the inner meaning of the message. He prostrated at the feet of the monk and sought his pardon.

Children, hope you like the story. We should guard against misunderstanding the message of any mahatma. As our Gurudev would often say, "Mahatmas always think of their devotees' welfare. Their statements will be subtle. If one cannot understand such messages, it would be better to seek clarification from the mahatmas themselves, without jumping to wrong conclusions.

Yours affectionately,  
Mathula

## GURU BHAKTI ON PAR WITH MADHURAKAVI'S

-Ramaswami S

Once Bhagavad Ramanujacharya was giving a discourse on Nammalwar's 'Tiruvaai Mozhi' (Bhagavad Vishayam) at his mutt in Srirangam. A large gathering of disciples heard with rapt attention the Acharya's expatiation. Suddenly while rendering the inner signifance of one of the ten 'paasurams' (verses) describing 'Tiruvenkatam' (Tirumala), the pontiff of Vishishtaadwaitam, broke down with tears welling up his eyes. The perplexed devotees sought from Yatiraja the reason for his grief.

"While reciting that 'paasuram', I notice that Nammalwar expresses his grief over fragrant flowers blossoming from the trees and plants in Tirumala being scattered all over the place. I feel dejected at the thought of flowers falling to the ground because there is no one who is dedicated to gather those flowers and offer them to the Lord of the Seven Hills," Sri Ramanuja explained and asked "Is there anybody among you who is willing to go to Tiruvenkatam hills and do 'pushpa kainkaryam' (floral service) to Govinda?"

On hearing this, the disciples looked at one another. They were reluctant to volunteer because they would not like to move away from their preceptor to Tirumala, which at that time was located amidst thick forests infested with wild animals, noxious reptiles and even dacoits. It would be a hazardous task even to reach the remote area, in the absence of proper transport and good pathways.

But, one of the disciples, by name Ananta Suri, walked up to the Acharya and paid obeisance. "If it would please you, Sir, I wish to go to Tiruvenkatam and offer 'pushpa kainkaryam' to Srinivasa," he said.

"You are indeed Anantaazhwan (Adishesha)," exclaimed Yatiraja, embracing the volunteer. "You are the only one in this assembly who is courageous enough to undertake this task." From that moment, Ananta Suri came to be known as Anantaazhwan.

[Ananta Suri was born in 1054 C.E. at Siruputhur (now called Kiranganur), near Melkote in Karnataka. He came into the fold of Yatiraja when the Master was camping in Melkote after leaving Cholanadu due to the oppression of the Chola chieftain].

One of the devotees asked Anantaazhwan when he would leave for Tirumala. Pat came the reply: "At once, as our Master's command has to be obeyed instantly."

“Why don’t you wait till your wife is delivered of the child she is carrying?”

“No, it is better to proceed to Tirumala now itself, as it would be much more difficult to travel there, carrying an infant with us.”

A short while later, Anantaazhwan took the blessings of the pontiff and started the trek to Tirumala along with his wife. After a weary travel, they reached Tirumala. Settling down on the hills, the couple made it their daily routine to gather a variety of flowers. Anantaazhwan would string them into fine garlands and decorate the Lord. He also raised a Tulasi garden along with flower-bearing plants. Collecting those flowers every day, he would perform the ‘pushpa kankaryam’. This went on for some time.

During summer, Tirumala was hit by a severe drought, and plants were wilting in the heat, yielding a little quantity of flowers. Anantaazhwan was distressed, and thought about ways of irrigating those plants. He realised the need to develop a tank on the hill so that the stored water would take care of the trees. So he started digging a spot for developing the tank. Since there was none to help him on the desolate hill, he asked his wife, who was in an advanced stage of pregnancy to assist him by carrying the excavated mud and deposit it at a distant place. Obeying her husband, she went on with the task, but soon became tired because of her health condition.

The Lord, who was watching the Anantaazhwan couple struggle without anybody to assist them, went near them in the garb of a lad and offered ‘shramdan’. But Anantaazhwan declined the offer and told the boy, “Our sole desire is to serve the Lord this way, and so we do not need assistance.”

The boy then started helping Anantaazhwan’s wife, without his knowledge, by carrying the debris half way. It did not take much time for Anantaazhwan to know that somebody was helping his wife in carrying the dugout dirt. He noticed the boy whose offer he had declined was helping her.

He got wild and shouted at the boy for trying to share the ‘kankaryam’. As the lad started running away, Anantaazhwan threw the crowbar in his hand at the boy which hit him in the chin. Seeing the injury, Anantaazhwan felt sad and ran after the boy to attend to the injury. But the boy went inside the temple and disappeared.

The next day when Anantaazhwan entered the shrine, he was dumbstruck by the wound on the chin of the deity and realised

that the boy he had hurt was none other than the Lord Himself. He and his wife cried before the Lord for being rude to Him. They then heard a celestial voice which bade them to apply a paste of the foot dust of devotees on the wound so that it would heal. From that time onwards the Lord is still sporting that wound in his chin, with a patch of devotees' dust which is revered by devotees as 'Sripada Renu'.

Anantaazhwan continued his 'pushpa kainkaryam' as per the command of Bhagavad Ramanujacharya. One day, the Lord asked one of the priests to bring Anantaazhwan to the shrine. The priest went to Anantaazhwan, who was then busy with preparing the galands for the Lord. When told about the Lord's command, Anantaazhwan said, "I am in the midst of my 'kainkaryam'. I will come to the shrine only after completing the work lest the flowers would wilt. Kindly tell the Lord to wait."

When the priest reported the same to the Lord, who pretended to be upset, asked the priest, "Tell him that he cannot make Me wait for him. For whom is he doing the 'kainkaryam'? If he can not come here immediately, ask him to leave the hills. There is no place for insolent people here." The priest rushed back and conveyed the Lord's order.

Anantaazhwan was unfazed. "I will come to Him only after finishing the task entrusted to me by my Sadguru. I value Yatiraja's command more than the Lord's. Further, how can a visitor ask another visitor to leave the place? The Lord came here thousands of years ago from Vaikuntam. I have come recently. In effect, both are visitors to this place. Moreover, I am here in Tiruvenkatam on the command of my Master, and only he can ask me to get out of this place."

On hearing this, the Lord was pleased with the 'Guru bhakti' of Anantaazhwan. When he turned up at the shrine after a while, The Lord praised him and said: "Anantaazhwan, your devotion to Sri Ramanuja is on par with the 'bhakti' of Madhurakavi Alwar towards Nammalwar. The tank you have dug will henceforth be known as 'Ramanuja Tirtham' and the garden you have raised will be called 'Anantaazhwan Nandanavanam'. " The Lord also commanded that the crowbar thrown at Him be also displayed in the temple. Pilgrims to Tirumala can see the crowbar in the inside chamber of the Mahadwaram (main gate).\*

## KAIVALYOPANISHAT - XI

(Continued from the previous issue)

Rekha Prasada

“Bhakti is the primary requisite in spiritual pursuit.” Having said that, Sri Mataji continued Her discourse on Kaivalya Upanishad. In the fifth stanza, Brahmadev(Guru) explains further Dhyana Yoga (meditation) as a means of enlightenment.

Guru expounds the practical aspects of preparing the body and mind required for meditation. In a secluded, undisturbed place, clean and pure, resting in a comfortable posture with neck, head and body held erect in one line, in a mental attitude of Sanyasa (renunciation) and having controlled all the senses, the sadhak should prostrate before one’s own Guru with reverence and meditate within the lotus of the heart on Brahman, the untainted, pure, clear, self-effulgent and griefless.

This stanza describes the means to acquire the changeless, intangible and the formless state. After initiating the disciple with a mantra, the Guru instructs the sishya to choose a place for meditation. A holy shrine or temple or the prayer room in one’s own home, away from the crowds of stimuli emanating from the external world, is conducive to meditation. This place should essentially be quiet, disconnecting the mind from the sensory world. This is not all. The mind has to be one-pointed and in solitude. To achieve this state, one should rid the mind of worldly thoughts. Resting the body in a comfortable posture (Sukhasana), the disciple should sit for meditation in such a place as described above.

Sri Mataji stressed on the fact that meditation is a very essential practice related to spirituality. By this process, we are taking care of our own abode. The physical body is ever changing due to aging and ill-health. Bearing this in mind, we should first understand that there is something that is unchangeable in us and strive to experience the Truth that permeates us and sustains, while still living in this physical body.)

Our outer and inner surroundings should be clean and pure, devoid of any kind of disturbance, restlessness or impurities of the mind, such as desire, anger, jealousy, hatred and the like.

A straight spine and an erect neck and head are important for effective meditation. So, if the meditator does not pay attention

to the posture, there is a possibility for the body to doze off during meditation. It is absolutely essential to make sure that the body is in a comfortable position and in a good posture; a still body will facilitate the mind also to be still in meditation.

‘ Then Brahmadev talks about renunciation and control of sense organs in this mantra. Sri Mataji emphasised that being in the thought of renunciation at all times would in fact be more prolific in spiritual pursuit, rather than just outward renunciation. In this mental attitude, detachment of mind from sense-objects and the relief from consequent mental agitations would be true Sanyasa. Thus Brahmadev elucidates to Ashvalaayana Maharshi on the necessary, helpful arrangements of things congenial to a meditator.

In this context, Sri Mataji referred to Lord Krishna’s explanation to Arjuna on the technique of meditation and how to prepare the body and mind for this very important part of spiritual practice in the sixth Chapter, Dhyana Yoga or Atma Samyama Yoga of the ‘Bhagavadgita’. In the same chapter Lord Krishna tells Arjuna that after firmly sitting steady in the proper posture, the meditator should focus his eyes on one spot, at the origin of the nose (nasikagram), without gazing around in various directions. Some people, depending on their choice, prefer to focus in the region of the heart or Sahasrara (the highest centre in the brain - revealing the presence of the Soul and where a meditator looking through his spiritual eye, can experience the ineffable Bliss).

“To quickly and successfully achieve his goal, the meditator must exercise absolute control over his sense organs,” said Sri Mataji. “Moderation in eating and sleeping habits and speech have a great effect on the body and mind. Dhyana Yoga becomes a Herculean task and difficult to practise for a person, who is indolent and who is ever seeking materialistic things. That is why qualities of renunciation and control of senses are very essential, especially, in meditation. Before meditation, the Sishya is required to bring his thus prepared mind to the feet of the Guru in an attitude of reverence, which comprises both respect and love. The sishya has to mentally prostrate to the Guru. Brahmadev uses the words *svagurum pranamya* in this context.”

Sri Mataji gave a vivid explanation of what exactly is prostration to one’s Guru, as follows: surrendering oneself at the

feet of the Guru, performing every action as a service to the Guru, maintaining a pure heart and purity of thought in the mind at all times when our concentration, our thought, our hearing, our actions and our experience in whatever we do, are immaculate and related to the Guru - that is '*svagurum pranamya*' in the true sense. This way we establish the Guru in the lotus of the heart and then meditate. 'Pranamya' does not imply stopping the Guru whenever or wherever we see the Guru and prostrate before Him. Counting the beads in a string (japamala) does not purify the mind. With the Guru at the altar (within the lotus of the heart), mind has to be fixed on the mantra given by the Guru. By chanting with concentration, the Sishya will be able to focus and gain the necessary spiritual experience, namely Bliss.

Sri Mataji aptly described how that divinity could be experienced. When we are performing the ritualistic worship of God (puja), we should be able to experience the washing of the feet of the Lord Himself, in our mind. This kind of experience is possible with the grace of the Lord and by focusing the mind on the Lord. The heart is thus cleansed and all impurities are washed away. Water from the holy rivers or using expensive soaps do not clean the mind. By contemplating on and practising the teachings of the Upanishad incessantly, the impurities of the mind are removed.

Addressing the congregation, Sri Mataji concluded the fifth mantra by stating as follows: "The goal is the ever radiant, eternal, underlying energy, that is, the Truth in everyone of us. Our spiritual practice is based on this fundamental fact. This mantra explains how to practise and reach that goal."

-to be continued

## OBITUARY

Sri Devarakonda Yellayya Sastry (Tabala Chinnari) aged 74 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 11.10.2020.

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

## CLEAR YOUR DOUBTS

**Devotee:** Amma, when the prayer was going on, I had a flash and then and there I composed a poem. How is it possible?

**Sri Mataji:** That happened purely because of the divine vibrations that filled the prayer hall. That is the power of divine sankertan. Your mind was absorbed totally in that divine chanting of the Lord's name and your thoughts took the form of a verse in a flash like a lightning. When your mind becomes absolutely free of thoughts, you experience a bliss which is beyond mind and words. Then your mind gets fixed on the divine feet of the Lord. This is what had happened to Sage Valmiki.



Sage Valmiki was a bandit, Ratnakara by name, who used to do highway robberies and even kill people after robbing them. Then, due to the benevolence of Sage Narada, he becomes a sage by doing severe penance and is reborn as Valmiki Maharshi.

Once as Sage Valmiki was passing by a forest after taking bath in the river Tamasa, he sees a hunter killing the mate of the female bird while the two birds were mating. Then he sees the female bird crying most pitifully and is moved by the whole incident and in a flash comes a verse from Valmiki's mouth, which becomes a curse on the heartless hunter who hunted and killed the mating birds. This is the very first Shlokam in Sanskrit literature which laid the foundation of the Adi Kavyam Ramayana thus making Valmiki, the 'Adi Kavi', the first poet. Here the divine prayers he was offering while bathing and the total calmness or stillness of his mind was disturbed by the hunter's act. That opened the flood gates of compassion and love in Valmiki's heart.

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