

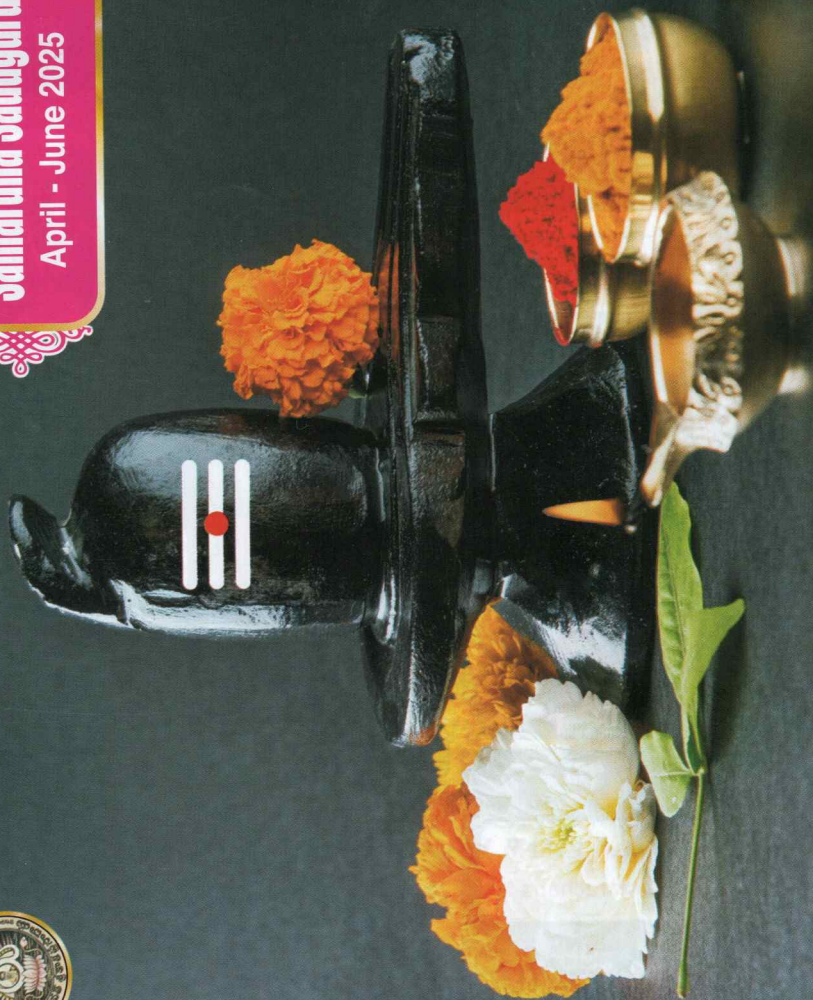


Samardha Saduguru

Spiritual Magazine
(Quarterly)

April - June 2025

₹ 10.00



Pictures of 36th Punyaradhana Mahotsavam of Sri Sadguru maharaj in Sri kali Vanashramam



Adoption of Deeksha
by Sri Mathaji

Lighting of
Akhand Jyothi



Guru Charitra
Pravachanam



Laksha
Naamarachana



SAMARDHA SADGURU

Spiritual Magazine

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Printed and Published by C.V. RAMANA BABU on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and printed at Samardha Sadguru Publications D.No 3-499 Sri Kali Gardens Ashram, Nambur Pin: 522508,Guntur dt. Andhra Pradesh and Published at D.No 3-499 Sri Kali Gardens Ashram Nambur R.S Pin : 522508, Guntur dt. Andhra Pradesh Editor: Dr.Ramaswami Sampath. Formerly of 'THE HINDU', VIZAG	Inauguration of Sri Kalivanashramam branch at Bhimavaram..... Ekanadha Swamy Tiryugnana Sambandar Kaivalyopanishat-XXIX Pariprasnena Sevaya	 29 30 35 37 42
	MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASION OF UGADI AND SRI RAMA NAVAMI	

Sri Mataji's Benediction

DON'T HARBOUR ANY GRUDGE

As spiritual seekers we all should learn to accept things as they are and actively let go of any unpleasant experiences, without holding them in our minds. In a small family itself no two persons think or act alike. Being in a huge spiritual family it is quite natural that there will be differences of opinion in every service you seek to perform.

Whenever any two devotees approached Sri Gurudev with their grievances against each other Sri Gurudev used to ask “what am I supposed to do if two parts of my body quarrel with each other? Which side shall I take? All of you are like parts of my body. You should learn to respect each other and work as a team instead of trying to impose one's opinions on others.”



As a disciple of a Samarth Sadguru, our first endeavour should be to learn to see Sri Gurudev in all things and beings around you. As long as we restrict our understanding of Sri Gurudev to a particular form and name, we cannot progress spiritually. Sri Gurudev is not restricted to one frame. He is the all-pervading Energy that runs this universe and many more such multiverses and without his knowledge nothing happens.

Whenever something good happens through us, we should learn to attribute it to Sri Gurudev's will and prevent any ego to rear its head. And if something bad happens through others, we should learn to forgive them and take it as a lesson to ourselves, not to commit such a mistake in future. If you take the characters of a jnani, a devotee or a yogi as described in the Bhagavadgita, the common thing among all of those is taking things both good and bad in equal stride and accept the duality of the worldly things and seek to envision the non-dual Brahman among the world filled with duality.

As long as you see the various bodily forms you will notice the differences in their characters and the differences from your own character, which leads to conflict. As long as you see them as

different ornaments, you will have likes and dislikes on each one of them. When you see all of them as different forms of gold, you only see their true value and ignore the external differences.

Seeing other devotees as mere human beings and holding grudges on them is detrimental to your spiritual progress. No matter how ardently devoted you are towards your master, if you can't see your master in all beings and things around you, you are bound to fall for the maya. Maya is so mischievous that it may bring the same person, against whom you have inculcated a grudge throughout your life, in front of your eyes at the time of your final moments in this mortal body. As Lord Sri Krishna tells in the Gita, whatever feeling or thought you have while leaving the body, you shall be born into a form related to the same thought.

*“yam yam vâpi smaran bhâvam tyajatyante kalevaram
tam tam evaiti kaunteya sadâ tad-bhâva-bhâvitah/”* Bg. 8-6.

So, to protect ourselves against a rebirth, that too into a vengeful and Asuric form, we must learn to see Sri Gurudev in everything around us. That way, no matter who is near us in our last moments, we will see Sri Gurudev in them and thus attain Moksha by the virtue of having a vision of Sri Gurudev in our last moments.

*“prayâna-kâle manasâcalena bhaktyâ yukto yoga-balena caiva
bhruvor madhye prânamâveúya Samyak sa tam param
purucam upaiti divyam||”* Bg. 8-10.

So, in order to attain Moksha, we must learn not to entertain any strong feelings towards anybody, which will try to push us into the vicious cycle of birth and death. We should learn to see Sri Gurudev in everything around us and take everything that happens as His wish, either as a boon to us or as a lesson to be learned. Thus, we will have nothing but Sri Gurudev in our mind while leaving the body, and attain Moksha.

May Sri Gurudev grant us all such a vision!!!*

A disciple prays to his Guru, "I want peace for myself."
His Guru Replied, "If you take away the 'I', 'want', and 'myself',
what remains with you is peace".

From the Editor's desk:

PUNISHMENT AS THE LAST RESORT

Om Gururam namaste!

Viswavasu naama Ugadi has just dawned and, as usual, the members of the editorial board of 'Samardha Sadguru', the spiritual quarterly of Sri Kali Vana Ashramam, extend their greetings to our dear readers. By the grace of Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and with the blessings of Yogini Sri Chandra Kali Prasada Mataji all of us should secure all good things of life in the New Year, apart from a steady progress in our sadhana effort towards Self-realisation.



The name of the New Year refers to a Gandharva king who was cursed to become a rakshasa because of his misbehaviour with a sage. By virtue of his severe penance, Viswavasu obtained the boon of a prolonged life from Lord Brahma. Emboldened by this invulnerability, he started harassing humans and celestials. He even went to the extent of challenging Lord Indra, who struck him with the Vajrayudha, resulting in his head and legs pushed into his stomach. Viswavasu who thus earned the name Kabandha, begged Indra to find a way out for his survival as he had obtained the boon, nay curse, of a very long life from Lord Brahma. Taking pity on him, Indra granted him two long hands, an eye and a mouth in his belly, so that he could catch and feed on any human or animal passing his way. When the rakshasa asked Indra when his trial and tribulation would end, the Lord of the celestials consoled him thus: "Don't worry. Some day, Ayodhya princes Rama and Lakshmana would come your way and redeem you of your curse. You also help in Rama Kaaryam." And as Rama and Lakshmana were wandering in search of Sita, who was abducted by Lanka ruler Ravana, they were caught in his long hands. In their struggle to extricate from Kabandha's clutches,

they severed his hands. Writhing in agony, the rakshasa asked them who they were. When they revealed their identity, he was overjoyed and requested them to bury him alive. After they did accordingly, Viswvasu, the Gandharva, emerged and profusely thanked them for his redemption. "I would like to return the favour. Please seek any help," he beseeched Rama. When told about their predicament of searching for Sita, Kabandha said: "Shed your worry, Rama. Befriend Vanara prince Sugriva, who is also in the same predicament of having his wife abducted by his brother Vali and hiding in Rishyamukha hill out of fear. With his help, you will definitely regain Sita. This is my humble help for Rama Kaaryam." So saying, Viswvasu returned to his Gandharvalokam.

What is Rama Kaaryam? 'Sishta rakshana dushta nighrahana', one can say in a nutshell. The foremost aim of the Lord is to protect the noble ones from the harassment of the wicked ones. The wicked people get annihilated in the process. In other words, it is only an incidental happening. For example, we buy an orange. What for? To eat and enjoy the fruit's taste. Before eating, what we do? We peel off the fruit first. This has to be done in the natural course, though we do not buy the orange for that purpose only. So also, 'dushta nighrahana' has to be undertaken to ensure 'sishta rakshana'.

Sri Rama is hailed as 'Saranagartha Vatsala' (one who is fond of those who have surrendered to Him). He had made it His life mission to protect the rishis and sadhus from the rakshasas who were hell-bent on torturing and humiliating them. When He held out that promise to the sages of Dandakaranya who took refuge in Him, Sita Mata gently differed from Him and said: "When the rakshasas had not harmed You personally, how can You extend such a promise to the rishis?" Sri Rama replied in a firm voice: "It is my bounden duty to save those who have taken refuge in Me." At the same time, Sri Rama gave ample opportunities to the wicked ones to reform themselves before inflicting the punishment. On reaching Lanka with the Vanara sena, Rama sent Angadha as His emissary to Ravana in a bid avoid the imminent war with the message: "If you repent your mistake and surrender to

Me, there will be no need for the battle.” But Ravana spurned the offer. Even during a direct battle, when Ravana lost the entire regiment, his chariot, all weapons including Lord Siva’s gift of Chandrahasam sword, Rama would not kill him, but tell him to rest for the day and come again well equipped. It was Rama’s hope that Ravana would ponder over the possibility of a peaceful settlement. Resorting to ‘Danda’ (punishment) was always His last priority.
Jai Gurudev!*

POWER OF PURE WORD

When a thought is seriously entertained in the mind it spreads like waves, throughout the body, into all the blood vessels, into the Pancha kosas and shat chakras. It takes complete possession of the man who entertains it; and a person thus influenced by a thought will only talk and behave accordingly. If the thought is evil, it spreads like a rotten gas throughout the body and mind and poisons the man. His behaviour and the speech are rude. Even if he manages to talk sweetly, it is only a sugar coated poison pill. It harms him and the others. On the other hand, if the thought is pure and noble, it spreads like a sweet fragrance of a flower in his mind and body, evokes sweet and loving expression and noble deeds. It brings health and happiness to one and all.

The power of pure word is infinite. It has nothing to match. “Brahmana Vakya is Brahma Vakya” proclaims the Sastras. “Brahmana Vakya” here means the words uttered by one who has experienced the self. Mere birth does not make one a Brahmin. A true Brahmin is one who always meditates upon the Brahma. He sacrifices his all for the universal good. Renouncing all the sensory pleasures, he learns to see Brahman in every object, animate or inanimate. He thus develops “Abheda Drishti” (Universal outlook) and treats one and all with love and affection. One who sees Brahman every where sees Brahman in himself too and becomes Brahman. A word from him means a word from God and has therefore infinite power in it.

-SRI BABUJI

A DIVINE BIOGRAPHY - XXVI



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

(Continued from the previous issue)

SRI BABU WITH SRI SESHAGIRI RAO GARU

Sri Babu used to consult Seshagiri Rao garu on all important matters. Most of their conversation used to be through signs, and decisions would be taken. One can only attain the ability to understand the inner thoughts of Sri Gurudev merely through eye signs, only through the singular concentration and dedication towards the guru. Seshagiri Rao was a man of actions and not mere words. And he could not tolerate anyone showing-off through their words. Thus, he used to avoid Sri Babu the burden of seeing unnecessary visitors. But he always consoled and wholeheartedly helped the devotees truly desirous of Sri Babu's grace. He also used to teach and inculcate in them the discipline, attentiveness, humility, and concentration needed in the presence of a Guru.

The devotion of Seshagiri Rao towards Sri Babu was as confidential and internal and as complete as it could be. Even though everything was done with mutual consent, he never used to visit Sri Babu frequently. He only used to visit once in a while, converse silently on all the matters, arrive at decisions and leave, without even bowing at Sri Babu's feet. No one has ever seen him prostrating at the feet of Sri Babu except during guru pujas. As Sri Babu said – the salutation is complete when the mind bows. The result is meagre when the body alone bends.

Once there was a widespread rumour that Sri Babu would go back to the Himalayas. Seshagiri Rao and Chiranjeevi Raju garu suffered from a secret and boundless anxiety those days. They never made it visible. Seshagiri Rao would talk to other anxious devotees in isolation to find out their level of anxiety, and reveal his own anxiety only if he was satisfied that they

too were equally anxious. He warned everyone and intensified their feelings by saying, “Why are you keeping mum knowing that he will leave us? Won’t you even try to stop him? Won’t you pray to him? What would happen to us if he really leaves us all? You question him, ‘Sir! If you leave, what would be the fate of all of us in your refuge? What would you do to us before leaving?’ Don’t leave his feet until his heart melts.” He worked matchlessly to channel the feelings and anxiety of all the devotees, thereby stopping the Swami from leaving all of us.

Seshagiri Rao was selfless. He relinquished all of his properties for the welfare of his stepmother’s family. He had three sons and three daughters. Despite being a famous doctor, he never accepted a single paisa from anyone. On top of all these problems, someone cast an evil spell on him. He had to suffer a lot from that. He became like a mad person. Sri Babu accompanied and protected him like a shadow during that bad period. People not aware of Sri Babu used call the two as “madman, and madman’s guru”. The madness of not leaving the guru is ‘guru-madness’ (meaning great madness). If we can truly experience that, the guru never leaves us. Is there a greater fortune?

Seshagiri Rao never discussed with Sri Babu about his family worries. He spent the whole of his time in either the service of the Swami or his medical practice. Even during his final moments, he was only thinking about the Swami. He used to discuss how to make sure Swami would not leave us, with whomever came to visit him. He underwent the tests of God on top of this. While he was bedridden, his second son (who just became adult) passed away suddenly. Still, Seshagiri Rao didn’t cry. He didn’t even show any signs of sorrow. He neither practised, nor allowed his family to practise the ritual of purification period (usually for ten days after a birth or death in the family). This is an example of the lack of interest in worldly things, and the stable consciousness he achieved through the unconditional grace of Sri Gurudev.

Ananyâschinayanto mām | Ye janâh paryupasate |

Teshâm nityabhiyuktânâm | Yoga kshemam

vahâmyaham | |

Sri Babu, who is a manifestation of this word of assurance given by the Gitacharya, personally solved all the family problems of Seshagiri Rao. Moreover, he kept Seshagiri Rao alive in the mortal body till this work is completed.

Sri Babu used to visit and sit near Seshagiri Rao for some time during that period. On one such occasion Sri Babu asked, “Seshagiri! You sought my refuge leaving everything else. And so, I solved all your family problems. You can rest at ease now.” Seshagiri Rao replied with a smile, “Babu! I am always resting at ease. What is the need for worry in your presence? I have you alone in my mind. There is no place for any other thoughts. Babu! Please make this constant in me. I don’t have any other desire.” Sri Babu blessed, “So be it”, with his hand on Seshagiri Rao’s heart and left the place.

“Who do you think Babu is? He is a great treasure not achievable by the tapasya of thousands of births. We are blessed with his refuge due to our great fortune. You don’t need to desire anything else. And don’t even need to do anything else. Just seek refuge at his lotus feet with unwavering faith. That’s enough. You will attain liberation. If you leave him due to misunderstandings or misguidance of others, you can never get back to such a mahatma even after innumerable births. Be careful!” – This was the message Seshagiri Rao inculcated in the minds of the spiritual brethren. He even trained other devotees in performing service to the guru the same way as he would do. He taught diligently to Tuni Lakshmi, the duties that need to be taken care while Sri Babu was performing his puja. Thus, after making sure that all the arrangements were done for the continuation of service to Sri Babu, and fulfilling the guru’s work, Sri Seshagiri Rao merged his soul with Sri Gurudev.

-- to be continued

KENA UPANISHAD - III

(Continued from the previous issue)

- C.V. Ramana Babu

3 ATMAN IS MAIN SOURCE

Train cannot move without railway lines. You cannot see movie without screen. Likewise, Atman is functioning behind our mind and body. Because of Atman only we are performing. This truth is being explained through a story in this chapter.

*Brahma ha devebhyo vijigne tasya ha brahmano vijaye
devah amhiyabta !*

*Taishntaameka mvayam vijayohsmakamevayam
maheemati !! 3.1*

Brahman, according to the story, obtained a victory for the gods and by this victory of Brahman the gods became elated. They said to themselves "Verily this victory is ours; verily this glory is ours only."

*Taddaishaam vijajnou tebhyo pradubhabhoova !
tanne vyajanata kimidam yakshamiti 3.2*

Brahman, to be sure, understood it all and appeared before them. But they did not know who the adorable spirit is.

*Teagnimabruva jataveda etadvijanihi kimetad
yahamiti tdheti !! 3.3*

They addressed, "O Agni! O Jataveda! please find out who this Yaksha is. "Yes!" said Agni.

*Tadbhyadravat tamabhya vadat ko setyagnirva
ahamasmeeti abraveet jataveda vaa ahamasmeeti !! 3.4*

He hastened to the Yaksha. Yaksha asked him who he was? Agni replied "I am verily Agni". I am also known as Jataveda (Omniscient)

*Tasmin twayi kim veeryamityapeedam sarvam
daheyam yadidam prudhivya iti !! 3.5*

"What energy do you possess - You of such fame?" asked the yaksha. "I can burn everything whatever there is on the earth."

*Tasmai thrunam nidadha daheti tadupapreyaya sarva
janena, tanna sasaka dagdham na tata eva nivavrute naita
dasakam vignatum yadetad yakshamiti !! 3.6*

The Yaksha placed a straw before him and said, “Burn this”. Agni, however, was unable to burn it. So he withdrew and returned to the gods and said, “I could not ascertain who the yaksha is?”

Atha vayumabruvan vayuvstad yakshamiti tadhethi !! 3.7

Then they requested Vayu to ascertain who the Yaksha was. “Yes” said Vayu.

*Tadbhya dravat tamabhya vadat ko seeti vayurvaa
Ahamasmeeti !!* 3.8

Vayu hastened to the Yakska who asked “Who are you?” Vayu replied, “I am verily Vayu. I am also known as Matarisva (courser of atmosphere).”

*Tasminstayi kim veeryamityappedam sarvamaadadeeya
yadidam pudhivyamiti !* 3.9

“What energy do you possess to claim such fame?” asked the Yaksha. “I am verily Vayu. I can blow everything on earth.”

*Tasmai trunam nidadha dastdastveti tadupapreyaya sarva
janena, tanna sasakaadatum, saa tata eva nivavrute naita
daskam vignatum yadetad yakshamiti* 3.10

Yaksha placed a straw before him and said, “Blow this away.”

Vayu approached it with all his speed; he was however unable to blow it away. So, he withdrew from there and returned to the gods saying “I am unable to ascertain who the Yaksha is?”

*Ade\hendram abruvan maghavannetratat vijannehi
kimetadad, yakshamiti tadheva tadhethi tadabhrudravat
tasmaan tirodadhe !* 3.11

Then the gods addressed Indra. “O Indra! O Magahvan! please ascertain who the Yaksha is.” “Yes,” said Indra and hastened to the Yaksha. But the Yaksha disappeared from the view.

*Sa tasminnevaake striyamaa jagaama bhahu
sobhayamaanamumaamHaimavateem taam saho vacha
kimetad yakshamiti !!* 3.12

And at that very spot Indra beheld a woman, who was the wondrously effulgent Uma, daughter of the snow-clad mountain. And of her he asked, “who could this Yaksha be?”

Iti kenopanishad trureya khandaha

4. ASSOCIATED SADHANAS

Indra then came to know the truth after praying Devi. Prarthana is essential to experience Atmanubhuti. Along with this certain sadhanas are also necessary.

sa brahmeti ho vacha; brahmano vaa etadvijaye maheyadhvamiti; Tato haiva vidanchakara Brahmeti !! 4.1

“That was Brahman,” said Devi. It was through the victory of Brahman indeed that you achieved this glory. It was for that (from the words of Uma) he (Indra) understood that the Yaksha was Brahman.

Tasmad vaa ete deva atitaraavaanya devan yadgnirvayurindraste hyenannedistam psparusyaste hyenatsdpradhamo vidamchkaara Brahmeti ! 4.2

Therefore, verily Agni, Vayu and Indra could excel the other gods for they approached the Yaksha closest and they were the first to know him as Brahman.

Tasmad vaa Indro Atitaraamivananyan Devan; sahyenannedistam paspars, sa hyenatpadhamo vidamchakara Brahmeti ! 4.3

And therefore indeed, Indra excels the other gods for he approached the Yaksha nearest. He was the first to know Him as Brahman.

Tasyeva Aadeso yadetadd viduto vyadyutada(3) Itinansvameemishda(3) Ityadhidaivataam ! 4.4

It is the teaching regarding Brahman. It is like the flash of lightning; it is like a wink of the eye, this is with reference to the adidaivatam (Its aspect as cosmic manifestation).

Adhadhyatmam yadetadad gachhativa ch mano anena chaidupasmarati abikshnam sanklpaha ! 4.5

Now the description with reference to the Adyatma (Its aspect as manifested in man); mind also proceeds in all speed, as it were by his mind also, this Brahman is remembered and imagined as always near.

Taddha tadvnam nama tadvan mityupaasitavyam; sa ya etadevam vedabhi hainam sarvani bhutaani samvachanti 4.6

That Brahman is called tadvana the Adorable of all. It should be worshipped by the name of tadvana. All beings love Him who is known as Brahman as such.

*Upanishadam bho bruheetyukt ta upanishad Brahmm vava
ta upanishadam abrumeti! 4.7*

“Sir, teach me Upanishad”. The Upanishad has been imparted to you. We have verily imparted to you the Upanishad relating to Brahman.

*Tasmai tapo damaha karmeti pratista vedah !Sarvangani
styamayatanam! 4.8*

*Yo vaa etamenam vedavahatya papmanamanyante swage
loke jyeye pratisyati pratisyati 4.9*

One who realised it (knowledge of Brahman) thus destroys sin and is well established in Brahman, the finite, the blissful and highest.

.....

4. Relavent sadhanas

- 1.truth as revealed by Devi 1
2. He who realises Atman is superior 2-3
3. Atmanubhuti is highest of all 4-6
- God’s shakti everywhere 4.6
- Atman
- How to meditate Atman?

4. Sadhanas 4.7 - 4.9

(concluded)

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OBITUARY

Smt.Dasari Kumari, aged 70 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 04.01.2025.

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

OBITUARY

Sri Jampani Venkata rao, aged 53 years, a resident of Kattamuru and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 23.01.2025.

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

HANUMAN CHALISA III

N.L.V.Krishna Rao

(continued from the previous issue)

*Aur manorath jo koi lavai
Soi amit jeevan phal pavai* (29)

Whoever comes to you for the fulfilment of any desire, with faith and sincerity, will he alone secure the imperishable fruit of Hanuman ji.

*Charon jug partap tumhara
Hai parsiddh jagat ujjaya* (30)

Your glory scintillates in all the four yugas, your greatness is very famous throughout the world, and illumines the world.

*Sadhu Sant ke tum Rakhwara
Asur nikandan Ram dulara* (31)

You are the cause, base support and the saviour of saints, sages, noble souls and seekers. You had killed demons and you uproot the demoniac tendencies of your believers.

*Ashta siddhi nav nidhi ke data
As var deen Janki mata* (32)

You can grant to anyone, eight siddhis (supernatural yogic powers) and nine nidhis (divine treasures). This boon of empowerment was conferred on you by Mother Janaki.

*Ram rasayan tumhare pasa
Sada raho Raghupati ke dasa* (33)

You relish the essence of the ambrosia of the name of Lord Rama. So, you will shine eternally as the true embodiment for “devotion through service” (daasya bhakti) to Him.

*Tumhare bhajan Ram ko pavai
Janam janam ke dukh bisraavai* (34)

Through hymns, sung in devotion to you, one can have the vision of Shriram and become free from the sufferings of life cycles and get liberated

Antkaal Raghuvar pur jayee

Jahan janam Hari Bhakt Kahayee (35)

If, at the time of death, if one enters the divine abode of Shriram, thereafter in all his future births he will find place at Rama's lotus feet and shine as Lord's devotee.

Aur Devta Chitt na dharahin

Hanumat sei sarv sukh karahin (36)

One need not entertain any other God for propitiation, as devotion of Hanuman can give the supreme ultimate bliss.

Sankat kate mite sab peera

Jo sumirai Hanumat Balbeera (37)

Constant remembrance of omnipotent Hanuman mitigates all calamities, troubles, etc., and removes all sufferings.

Jai Jai Jai Hanuman Gosain

Kripa Karahun Gurudev ki nayin (38)

Hail, Hail, Hail, Shri Hanuman, Lord of senses. Let your victory over the evil be firm and final. Bless me in the capacity as my supreme guru (teacher).

Jo shat bar path kare koi

Chhutahin bandi maha sukh hoi (39)

Whoever reads this hundred or many times, he will be liberated from bondage and experience the ultimate, supreme bliss.

Jo yeh padhe Hanuman Chalisa

Hoye siddhi saakhi Gauree (40)

All those who recite these 40 stanzas regularly are sure to be benefited and get liberated. This assurance is given by Lord Shankara himself.

Tulsidas sada hari chera

Keejai Nath Hriday mahn dera (41)

Tulasidas is always a disciple of Lord Rama. So, you dwell in his heart. Please make me also a servant and make my heart your abode

DohaDoha

*Pavan Tanay Sankat Harana Mangala Murti Roop
Ram Lakhan Sita Sahita Hriday Basahu Soor Bhoop (42)*

Oh! Son of Wind God and conqueror of wavering nature of mind, destroyer of difficulties! Oh! king of gods! Please reside in my heart permanently, with Ram, Lakshman and Sita.

Salutations to Shri Sitaram Lakshman and Hanuman, the son of Wind God! Salutations to Shri Sitaram Lakshman and Hanuman, the son of Wind God!

Salutations to all the sages and saints!

(Concluded)*

OBITUARY

Smt. Penmatsa Chaya, aged 73 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 30.01.2025.

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

OBITUARY

Sri Dasari Shyam Prasad, aged 38 years, a resident of Visakhapatnam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 13.02.2025.

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

OBITUARY

Sri Mandadi Sivarama Kali Babu alias Kattamuru Babai, aged 47 years, a resident of Sri Kaligardens Ashramam and also care taker of Ashramam Gosaala and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday 24.02.2025.

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

THUS SPAKE MATAJI

WHY KRISHNA WAS FOND OF HIS FLUTE?

One should control the thoughts arising in the mind while doing nama japam. “Desireless state is Mukta state” says Upanishads. “Dhyagnni dagdha karmani” said Sri Babuji Maharaj. Sri Mataji said, “Namagni dagdha karmani” clarifying this further. Nirantara nama japam gives same results as nirantara dhyanam. All your karmas are destroyed in Namagni and your mind reaches thoughtless state. That is the secret of Venuvu, the flute, Lord Krishna keeps with Him always

Gopikas and Gopas also liked His flute which was made out of bamboo stick and had seven holes in it and open on both sides. Lord Krishna plays various sweet ragas from this flute. On hearing the music, Gopikas reach the ecstatic state. He never leaves it alone and always keeps it with him.

Radha who always stays with Krishna as anapayani once got a doubt as to why her consort Krishna does not leave it even for a moment. Radha became curious and also envious about this. Enviousness, in other words, is inquisitiveness. Knowing Radha’s mind, the Lord gave an opportunity to satisfy her inquisitiveness.

One day Krishna appeared as though he was asleep keeping his flute aside. Radha came there and stealthily took away the flute with her and asked, “What is the reason that Krishnayya does not leave your company even for a moment? Please tell that secret to us also,” requested Radha.

Murali replied thus: “You all can see what is in me. Only emptiness. What Swamy plays I give it out as it is without keeping anything with me. His venu nadam is His Pranava nadam. You also make your minds empty. This is the secret of my constant association with Him” said the venu to Radha.

Thus, by emptying your minds and listening to the sweet notes played by the Lord, His Venunadam becomes Pranava nadam. The Gopikas revelled in Venu nadam and reached ecstatic state. But if the mind wanders over worldly matters, you cannot listen the Pranava nadam.

The Gopikas made their minds empty and succeeded in listening to the Venunada played by Krishna. Whenever they listened the Venu nada played by Krishana, they used to assemble at that particular spot and have His darsan., the reason being that Gopikas and Gopas were innocent and made their minds empty and therefore could receive the grace of Lord Krishna.

Sri Mataji says, “The easiest path in Kali Yuga to reach God is through Nama Japam.*

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

April 2025

06 Sun: Sri Ramanavami- At 5.30AM Sri Sadguru Padapuja,
at 11AM Sri Sita Ramula Mass Kalyana
Mahotsavam, Bhakta Samaradhana.

12 Sat: Chaitra pournami-Sri Sadguru Padapuja

23 Wed: Sri Gurudasami-Satsangam, Sri Sadguru Padapuja

26 Sat: Masa Sivaratri

27 Sun: Amavasya

30 Wed: Akshya truteeya-Sri Sadguru Padapuja, Bhakta
samaradhana.

May 2025

2 Fri : Sri Sankara Jayanthi/Sri Ramanuja Jayanthi-29th
anniversary of the installation of Sri Babu Vrindavan
Murthy, Sri Sadguru Pada puja and Bhakta
Samaradhana

12 Mon : Vaisakha Purnima - Guru purnima, Satsang,
padapuja of Sri Sadguru and Bhakta Samaradhana

15 Thu : Vaisakha Bahula Tadiya - 53rd anniversary of the
establishment of the Ashram, Sri Sadguru Padapuja

17 Sat : Vaisakha Bahula Panchami - Sri Mahakalika
Parameshwari sametha Sri Ramalingeswara Swamy
installation anniversary, Mass Leela Kalyana
Mahotsavam at 7.00PM

22 Thu : Sri Gurudasami - Hanuman Jayanti, Satsang and
Sri Sadguru Pada puja.

25 Sun : Masa Sivaratri

27 Tue : New Moon

28 Wed : Jyeshtha Shudha Vidiya - Pavuluru Branch annual
Satsang Meetings. Worship and Aarati of Sri
Avadhutendra Saraswati Swamy.

31 Sat : 53rd Ashram Foundation Day (Date) - Satsang and Sadguru Pada Puja

June 2025

4 Wed : Jyeshtha Shudha Navami - Eighth annual worship of Sri Suguna Prasada Mataji, Satsang

11 Wed : Jyeshtha Purnima - Sri Sadguru Pada puja

20 Fri : Sri Gurudasami - Satsang, Sri Sadguru Pada puja

23 Mon : Masa Sivaratri

25 Wed : New Moon

July 2025

6 Sun : First Ekadasi - Contemplative chanting, Sri Sadguru Padapuja, Bhakta Samaradhana

10 Thu : Ashada Purnima - Guru purnima, Satsang, Pada puja Bhakta Samaradhana

16 Wed : 'Cancer' infection - The beginning of Dakshinayana holy period.

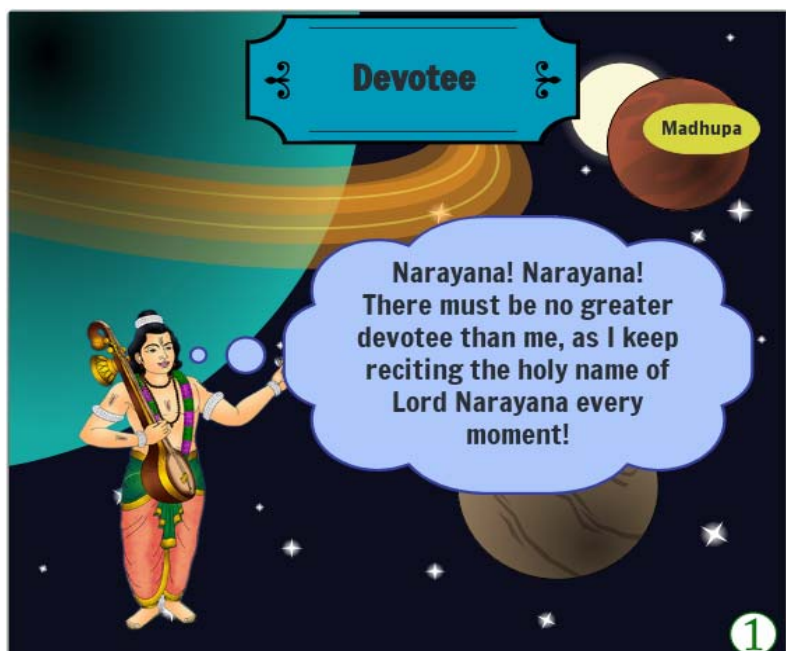
20 Sun : Sri Gurudasami - Satsang, Sri Sadguru Pada Puja

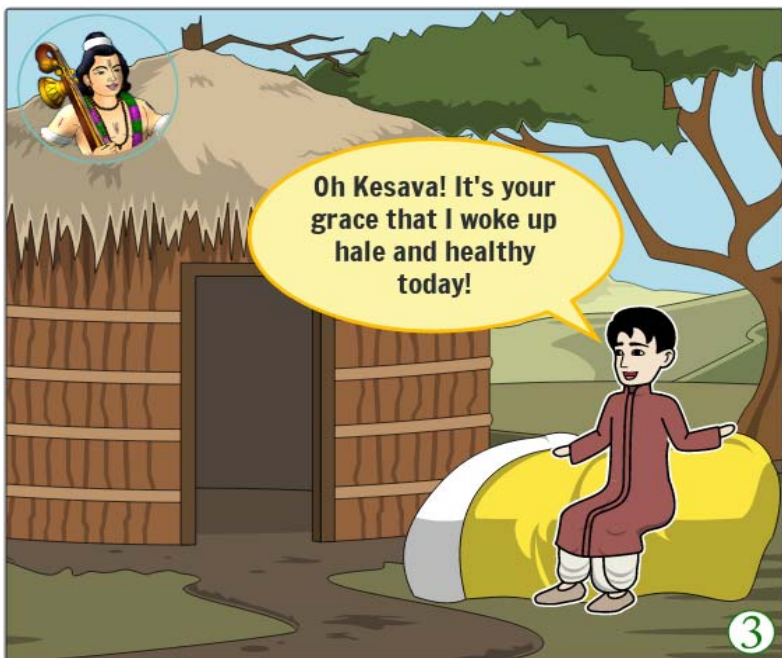
23 Wed : Masa Sivaratri

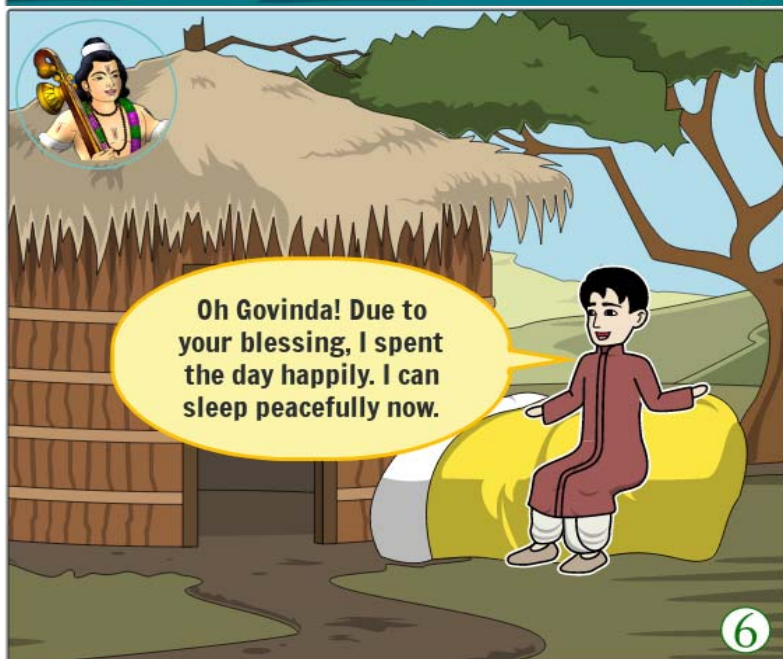
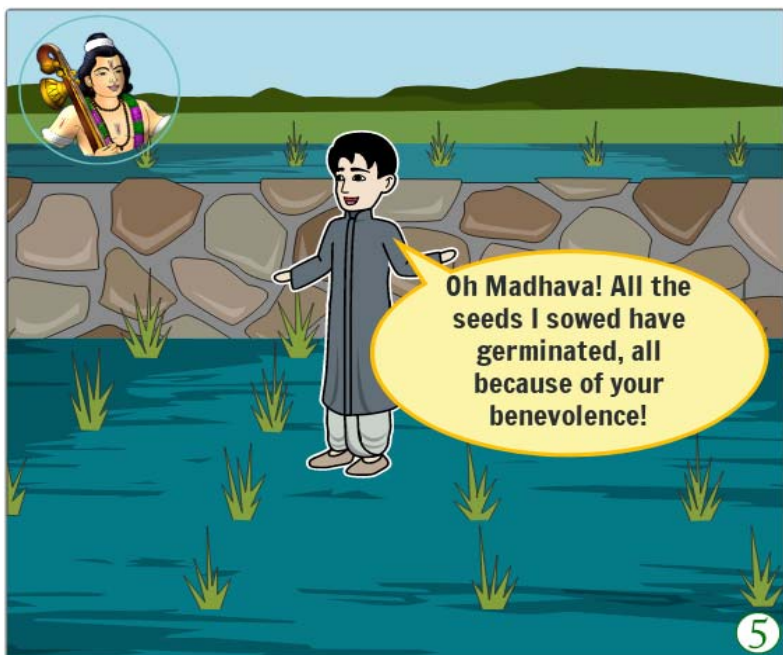
24 Thu : New Moon

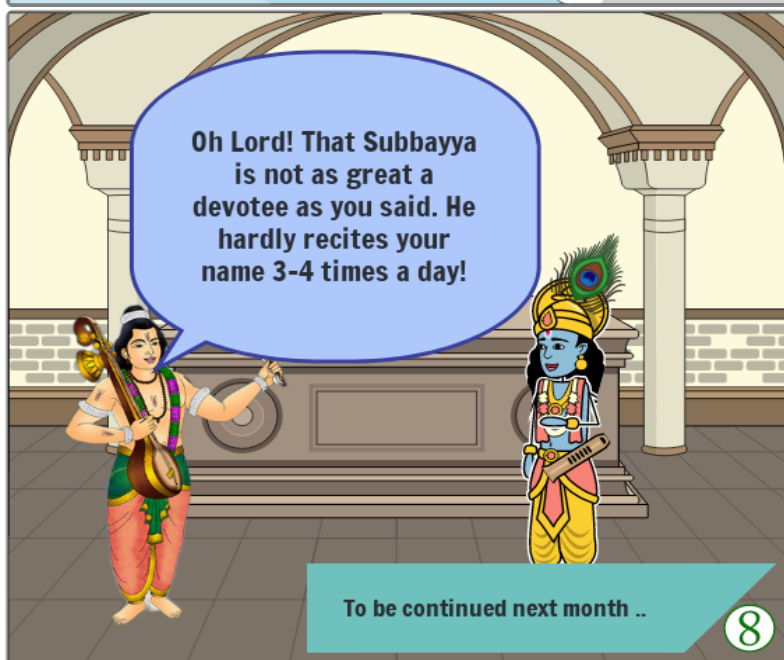
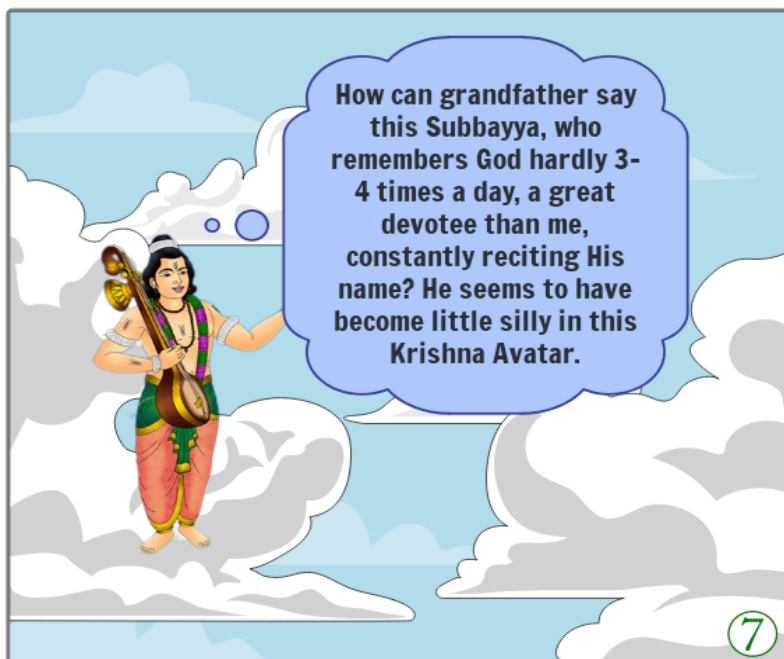
As the fire consumes all the impurities and turns them into ashes, leaving the pure bright metal of gold, the fire of meditation burns into ashes all the impurities of selfishness and consequent evils, revealing the luminous spirit within. Then the individual transforms himself into an enlightened soul or *mahatma*. Once the butter is churned out of buttermilk, it cannot mingle with the buttermilk again. Likewise a person who has turned into a mahatma cannot become an ordinary man again. The butter which you skim out of milk remains as butter and does not turn into buttermilk. Likewise, *mahatmas* will never be caught in the whirlpool of illusion again to mistake the physical body for the real Self. The grace of Sadguru is the bright torch to dispel the layers of ignorance, and undiluted devotion, coupled with detachment is the golden mean to know oneself.

-SRI BAUJI









Babuji's Fables

RAIKYA - AN UPANISHAD STORY

There used to be a king by name Jnanasruti who was ruling the Mahavrushabha empire. He was well known for his charity, kindness and righteousness. He used to treat his subjects as his own kith and kin and fulfilled all their needs of life. He built many shelter homes for the pilgrims passing through his kingdom and made sure they were served with food, water and other facilities. This way he earned great fame.

One evening when he was taking a round on his palace terrace he saw two swans hovering in the sky. They were talking among them like this: One swan said to other, "Don't you notice the glow emanating from the king? Those are the rays of his fame. There will be none to match him." The other swan laughed and said, "Don't talk like that. As we always fly over several places, we certainly come to know such famous people. Certainly, he can't be more famous than Raikya who dwells under the cart. Raikya with his divine knowledge and goodness turning many people to God's fold and yet he does not crave for any name or fame. He is fully detached from the world as his mind is set always on Atman."

The king who knew the birds' language heard this and became curious to know about Raikya and in what way he was more famous than him. "Who is this Raikya? How to find him?" He thought thus.

Next day, when the royal staff spoke "vandimagadhulu" in praise of him, he did not pay any attention, as there was another great person who was more virtuous than him. He then sent some reliable emissaries in search of Raikya. They found him in one village of Mahavrushabha Rajyam, sitting under a cart wearing simple attire.

On hearing about Raikya, the king felt happy. He took six hundred milch cows, a bundle of gold coins and other presents and stood before Raikya with folded hands and requested him to accept them. Raikya said, "Why are you giving all these things to me? With these and other several kingdoms you cannot buy Atma vidya. I don't need them. Take them away."

The king was nonplussed on hearing these words. He was also amazed at Rakya's equanimity.

He then visited Raikya, wearing simple dress, prostrated at his feet and requested him to impart Atma vidya. Raikya said thus: "Everything in this universe is filled with Atman. One should give up pride, luxuries and all desires to pursue Atman. He who knows Atman knows everything and he is the happiest person." The King carefully listened to Raikya, accepted him as his Guru and left. From that time onwards that village came to be known as "Raikvyavarnam".

Moral: One should know that Atman is omnipresent. Atma Sahatkara alone should be the man's motto to be achieved in this world.

-retold by C.V.Ramana Babu*

SELF LUMINOUS AGENCY

Aroused from sleep, a Nawab rushed out of his tent in anger with a drawn sword. A young sanyasi, clad in saffron loin cloth, was seen walking away briskly piercing through stunned cordon of guards and singing aloud with his hands raised upwards, totally oblivious of the surroundings.

The Nawab shouted. "You impudent fellow: How dare you enter my camp and disturb me". Seeing the sanyasin going unbothered, the Nawab greatly irritated, ran after him and cut off his right hand with his sword.

But the sanyasin continued going ahead, unmindful of what had happened. Dazed and dismayed at first, the Nawab pulled himself back to alertness. Sensing something very great and extraordinary about the sanyasin, he picked up the cut piece of the sanyasin's hand, ran after him and fell on his feet. The sanyasin stopped and looked askance at the Nawab.

It is because he does not have the wisdom to discriminate between what is eternal and what is transient, between what is happiness and what is pseudo pleasure. But Mahatmas are endowed with such wisdom to know the Universal Self or the Brahman and keep their mind constantly fixed on it so that the mind gets totally merged and becomes one with the Brahman.

-SRI BABUJI

Childrens section

INNOCENT ACHIEVER

My dear Chiranjeevulaara:

Of all human qualities, God likes innocence, and makes it His mission to fulfil the wishes of innocent people. Here is a story of how a lowly curd maker secured 'Moksham' by his sheer innocence

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In Gokulam, there was a curd maker who was called 'Dadhi Panda'. His job was to collect milk in mud barrels ('pandas') from cowherds and prepare curd for making butter.

One day, little Krishna rushed to his place seeking shelter from mother Yasoda who was chasing to catch Him for some misdeed.

Krishna pleaded with Dadhi Panda to permit Him to hide Himself in an empty barrel, so that His mother would not notice him. Dadhi Panda nodded, and after Krishna got into the barrel, he himself sat over it. When Yasoda came searching of her child, she could not find Him in that place and left.

After ascertaining that she had left, Krishna asked Dadhi Panda to release Him, but the former would not budge.

"Dadhi Panda, I am suffocating, please allow Me to come out," shouted Krishna.

"I will free You only on the promise of Liberation (Moksham)," said Dadhi Panda.

Trapped thus, Krishna acceded to the request. But still Dadhi Panda would not get up.

"Why are you not releasing Me even after granting Moksham to you?"

"I will do so only if you give Moksham to this barrel also."

"Why do you seek Moksham for this inanimate object?"

"Because I need this barrel to make curd and butter for You in the Mokshsa Samrajyam."

Touched by Dadhi Panda's innocent request, Krishna granted his prayer.

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Children, hope you liked the story. It shows that innocence can even bend the Almighty.

Yours affectionately,

Maathula*

April-2025

SAMARDHA SADGURU

28

INAUGURATION OF KALI VANASHRAMAM BRANCH AT BHIMAVARAM - A REPORT

On 11th March 2025, a Sobha Yatra was conducted in which many devotees participated.

On 12th March 2025 Pooja Mataji inaugurated the long-awaited Ashram branch at Bhimavarm and on 17th March 2025 Sri Mataji installed marble idol of Sri Babuji Maharaj and Sri Siva Parivar, viz., Sri Ramalingeswara Swami, Sri Kalika Paramaeswari and Sri Lakshmi Ganapathi idols on the left side of Brindavan hall and Sri Rama Parivar and Pranava sthita Sri Radha Krishna idols on the right side where daily woship to these idols will take place.

Sri Sadguru Lakshmi Narayana Nakshrestri Viswa Santi Maha Yagam was conducted for five days from 13th March. There were daily samoohika pujalu viz., Sri Vighneswara, Dattatreya Sadguru Pada Puja on 13th; Sri Mahalakshmi kumkuma Puja on the occasion of Sri Mahalakshmi Jayanthi on 14th; Sri Ramasatyanarayana Swami Puja on 15th; Sri Kalika Parameswari Sahita Sri Ramalingeswara Swami Puja on 16th. A large number of devotees took part in the Pujas and also in the daily Santi Homams conducted in the evenings. The participants of daily Samoohika Pujas were given opportunity to put one samidha in Homam. On 17th there was Nagarotsvam of Sri Sadguru Maharaj followed by Sri Sita Ramula and Parvati Parameswarula leela kalyanam. Maha Mangala Harati, Maha Mantra Pushpam and Durbar were conducted on all the five days.

From 13th to 16th, there were Purana pravachanams by Sri Ramanuja Das garu.

There was Akhanda Hari Nama sankeertan was conducted by Sri Avadhootendra Bhakta mandali, Kamepalli, fro, 12th to 19th.

From 13th March to 16th March Sadhu Dharma Sammelanams were conducted when Sri Mataji and Sadhu Mahatmas blessed the devotees with their divine speeches.

Cultural Programmes

14th march Sangeeta gana recital by Smt Narayani and Smt Savitri.

On 15th march Sri Lakshmi Narayana kalyanam, Harikatha.

On 16th March dance performance by Ashrama bala balikulu.

The gala event came to an end with Sri Mataji blessing all the participants.

Glorious Devotees

EKANADHA SWAMY

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Once, Sri Krishna Deva Raya, the emperor of Vijayanagara kingdom, visited Sri Panduranga in Pandaripur. He felt much peaceful. On the advice of his minister Thimmarasu (fondly called as ‘Appaji’ by the king), the idol in the sanctum sanctorum was shifted to Vijayanagara with much fanfare, so that the king could worship the Lord daily.

Bhanudas, a pious Brahmin of Pythan village, went to Pandaripur to have the ‘darshan’ of the Lord. But the idol was not found there. On information that the idol had been shifted to Vijayanagaram, he went there and prayed to the Lord that He must return to Pandaripur, and went into a trance. The Lord quietly adorned him with His ornaments. Finding him with the Lord’s jewellery, the soldiers arrested and produced him before the king who ordered the execution of Bhanudas, but by the lord’s grace, they failed to execute him.

The king realised that Bhanudas must be a great devotee and begged his pardon. Bhanudas returned the jewellery to the king and requested him to hand over the Lord to him. The king agreed to return the idol, but questioned him as to how he could take such a big idol. “It is idol for you, but it is my Lord”, he said, whereupon it turned miniature in size. Bhanudas put it in his sling and went to Pandaripur. When it was installed in the temple, it regained the normal size. All the devotees hailed him and the Lord.

Bhanudas went to Pandari to have the ‘darshan’ of the lord. But, He was not found there. Someone informed that the lord was shifted. So, he went to Vijayanagaram and prayed that He must return to Pandari. The lord decorated Bhanudas with His jewellery, when he was in trance. Finding him with the lord’s jewellery, the soldiers arrested him. The king ordered them to kill him. But, by the lord’s grace, they failed to execute him. The king realised that he must be a great devotee and so begged his pardon. Bhanudas returned the jewellery to the king and requested him to return the lord to him. The king adorned the lord with the jewelry. The king

agreed to return the lord, but questioned him as to how he can take such a huge statue. It is statue for you, but it is my lord, he said and prayed to the lord. Lo! The huge statue turned to a minute size. Bhanudas put it in his sling and went to Pandari. When it was put in the temple, it regained the normal size. All the devotees hailed him and the lord.

Bhanudas was blessed with a son Chakrapani whose son was Suryanarayana. Ekanadh was born to Suryanarayana in the year 1435. Ekanadh's parents died when he was still a kid. So, grandfather Chakrapani raised the boy. Ekanadh became a devotee, stood meritorious in studies and games. He wanted to uplift the poor and downtrodden irrespective of their caste and creed. An old man advised him to meet Janardhan Pant, the king of Devagiri who was a great devotee and spiritual person.

Ekanadh met Janardhan Pant, who accepted him as a disciple. Ekanadh would do any task, ordered by Pant. He was also vigorously trained in all martial arts. Pant would spend the whole day in meditation every Thursday, come what may. Knowing well of it, one day the enemy invaded the Devagiri fort. Unwilling to disturb Pant's deep meditation, Ekanadh led the army, ferociously fought with the enemy, defeated and imprisoned many of the soldiers. On knowing about it the next day, Pant appreciated and blessed Ekanadh. Pleased with his sincerity and dedication, Pant entrusted the crucial finance management also to him.

On another Thursday, Pant and Ekanadh went to a lake near a hill. To the question of Pant, Ekanadh told that God was omnipresent and was in all. Just then, an old person of a low caste, with a begging bowl in one hand, came there accompanied by a dog and its weak puppies. As if waiting for him only, Pant went to him and hugged him. Both were immersed in conversation for a long time. The old man took some hardened pieces of pan cake from his sling and ordered Pant to bring milk. Pant took the bowl and milked the dog. Soon, the bowl was full of milk. Both the old man and Pant started eating the pan cake by dipping the pieces in the milk.

Ekanadh felt that the old person must be a great devotee and that it might be a test for him to realise the omnipresence of God. Pant ordered Ekanadh to wash the bowl. While taking the bowl from the old person, Ekanadh saw bright light around and felt much enlightened. He could see Hari all around. Treating it as sacred,

he drank the water, which cleaned the bowl. Pant felt very happy that Nadh experienced God's omnipresence. Soon, Lord Dattatreya appeared in place of the old man. Nadh prostrated at His feet. Dattatreya blessed them and disappeared.

As per Pant's advice, Ekanadh started meditation on a hill. A shepherd would offer milk to him twice a day. One day, the shepherd saw a cobra with its hood covering Nadh's head. He told Nadh about it. Lord Krishna appeared in place of the cobra and blessed both of them. Nadh went to Devagiri and informed Pant of the incident. Pant and Nadh started their pilgrimage. As per Pant's order, Nadh would give discourses on Bhagavatham to the people. Pant advised him to translate Bhagavatam, Mahabharatam, Bhagavadgita and Upanishads into Marathi. He blessed Nadh and returned to Devagiri.

Ekanadh decided to spread the seeds of devotion among all the people. He reached Pythan. Meanwhile, his grandparents, longing to see him, reached Devagiri in search of him. They met Janardhan pant who said, "Don't worry about Ekanadh. He is a great devotee, scholar and pious person. He is committed to spread devotion among all and uplift all the downtrodden. He will come to your village. Show this letter to him. He will stay in Pythan only". He gave the letter to them. They returned to Pythan.

On learning that Nadh was under a peepal tree near the temple, they went there. They felt much happy to see him after a very long time. They gave the Pant's letter to him. In it, Pant wrote, "Do as per my order. I will meet you soon". Treating it as a blessing, he stayed there only under the tree. He started his preachings in easy and understandable language, including examples and humour. All the literate and illiterate of all castes would enjoy his preachings.

One day, after the preaching was completed, Nadh started meditation. Feeling that someone touched his head, he opened his eyes. It was Pant! Both would preach one after the other. Owing to the presence of Pant, more people would come there and hear their preachings. Food would also be arranged to all the devotees. Both Pant and Nadh would serve them.

A kshatriya youth, named Uddava, came there one day and prostrated at their feet. He requested Nadh to permit him to stay there. They accepted. Nadh's grandparents met Pant and proposed

to perform Nadh's marriage. With the advice and blessings of Pant, Nadh married Girija, daughter of Kesava Pant of the neighbouring village. Girija and Uddava would manage the domestic chores, while Nadh continued his preachings.

One day he decided to shun anger. He went to the Godavari for bath. While returning, a Turushka lad spat on him. Nadh took bath again. This was repeated for 108 times. Moreover, Nadh told him that only due to his repeated spitting he got a chance of bathing in the river 108 times, which was very sacred as per Hindu dharma. The Turushka fell on his feet and begged pardon.

A boy, Sri Khandya, met him and told of his wish to stay with him. Nadh accepted. But the boy insisted that he must be given work in his home throughout the day as he would not like to be lazy. Nadh sent him to Girija. Sri Khandya would do any work very easily and happily. Impressed by his hard work, Girija treated him as her younger brother affectionately.

Krishnaji, a poor Brahmin, came to Pythan, seeking monetary help to marry off his daughter. He met Karataka Sastry, who did not like Nadh meeting all the low caste people and who did not believe that he (Nadh) had conquered anger. So, with a plan to teach a lesson to Nadh, he offered to give Rs. 200 to Krishnaji, if he could make Ekanadh angry. Krishnaji accepted and went to Nadh's home. Nadh addressed him by his name and welcomed him. But, Krishnaji misbehaved with Nadh and Girija in so many ways. But they treated him as their naughty elder son. Krishnaji repented, prostrated at their feet and disclosed that he was instigated by Karataka Sastry. Nadh gave him Rs.200 and said that he would get another Rs.200. Krishnaji took his lunch and left. Nadh followed him angrily. They approached Sastry. Nadh told Sastry that Krishnaji made him angry. So, as per agreement, Krishnaji received another Rs.200 from Sastry.

One day, Nadh went to the river for bath. He saw a kid of Mala caste crying with pain under the scorching Sun. He lifted the boy and nursed his swollen feet. He took the boy to his home and handed over to his parents. The orthodox Brahmins could not digest it. On the day of his father's death anniversary, Nadh invited people of all castes for lunch. He invited the Brahmins to attend the rituals. But they refused and sat outside only. But the unperturbed Sri

Khandya arranged the plantain leaves in a row for the lunch. By the time Nadh came with water and ghee, he was surprised to see the forefathers of the Brahmins sitting before the leaves there. The brahmins, sitting outside, identified their forefathers, felt ashamed, attended the rituals and joined for lunch along with all.

A devotee in Dwaraka wanted to see Lord Krishna. A shepherd appeared to him in dream and told him that Krishna was in Pythan, in the home of Ekanadh in the guise of a boy Sri Khandya. The devotee went to Pythan and met Nadh. He said that he wanted to meet Krishna who was in their home by name Sri Khandya. Just then, Sri Khandya returned from the river, fetching water. Nadh felt very sad for making Him to do all kinds of work in his home. Lord Krishna appeared there. The Lord told Nadh that He was very lucky to spend in his home serving a great devotee like him. He also told him that if He had come in His original form, He would not have got the chance to serve him. He blessed all and disappeared.

Nadh had much respect towards Jnanadev. As per Jnanadev's advice to him in dream, Nadh went to Alandi and reached Jnanadev's samadhi. It gave him the way inside. Nadh felt very happy on seeing Jnanadev and prostrated there. Jnanadev said, "There were some mistakes in 'Jnaneswari', authored by me. You have to correct them perfectly". Nadh considered it as an order and came out. The entrance was closed. Nadh returned to Pythan and revised 'Jnaneswari' in the year 1506.

He started translating the Bhagavatham into Marathi and completed it in Kasi. He wanted to mix the Ganga water in Rameswaram. Uddava was carrying the water. On the way, Nadh saw a thirsty donkey. He took the water from Uddava and offered it to the donkey. He felt blessed and said that the place was Rameswaram for him. Later, he translated the Ramayana into Marathi.

On a 'Shasti' day, succeeding to 'Pournami' in Phalguna month, he told all the devotees that he was departing. He talked to all, saluted to them, entered the Godavari waters and disappeared. *

TIRYUGNANA SAMBANDAR - I

-Ramaswami S.

The Bhakti Movement flourished in Tamil Nadu from the sixth century to the eighth century C.E. ending the onslaught of Jains and Buddhists who held the region in their vice-like grip denigrating the Vedic practices for a long time. During this glorious era Saivite Nayanmars and Vaishnavite Alwars emerged and reestablished the Sanatana Dharma by their soul elevating Tamil hymns respectively known as Panniru Tirumrais (twelve scriptures) and Nalayira Divya Prabandhams (4,000 divine verses).

The four great Sadgurus who upheld the Saiva Siddhantam were: Manicka Vachakar, Appar a.k.a. Tirunavukkarasar, Sundara Murthy Nayanar and Tiiugnana Sambandar.

These chosen messengers of Lord Siva, with their lilting padhikams, weaned the common people from the sway of anti-Vedic forces like Sunyavadins, nihilists and Charvakas and brought them back to the Sanatana fold. Among them, the role of Tirugnana Sambandar was noteworthy because he performed this tough task right from his childhood.

Sirkali, also famous as Brahmapuram, is one of the prominent Sivakshetrams of Choladesam. According to the local legend, during the great deluge (Pralayam), when the whole world was heavily inundated, Sirkali alone, by God's grace, stood out like an ark ('thoni' or boat) accommodating samples of every species on earth for generation in the coming era. Hence its presiding deity is hailed as Lord Thoniappar.

There lived in that celebrated place an ardent devotee of Thoniappar, by name Sivapadahrudayar. He and his wife Bhagavati were a devoted couple but were childless for years. Those were the times when Jainism was at its peak, attracting common people to embrace that faith in multitudes. Saddened by this large-scale desertion of Saivism, the couple prayed to Thoniaappar to bless them with a son who would uphold Sanatana Dharma and prevent its erosion.



Pleased with their prayer, the Lord granted their wish. Soon, Bhagavati was delivered of a handsome male child on the auspicious Arudra Nakshatram day. They christened him Aludai Pillai (gifted child). The boy grew up and became the darling of the entire village, with everybody enjoying his pranks.

One fine morning, Sivapadahrudayar proceeded from home for bathing in the village tank. The child wanted to go with the father who tried to dissuade him. As Pillai was adamant the father took him along. Seating him atop the flight of steps of the tank, Sivapadahrudayar advised him not to move from there until he returned after bath. The child nodded and was enjoying the way his father was dipping his head in the tank. Suddenly, the father was not to be seen for some moments, as he started diving into the tank. Fearing that something had happened to father, Pillai stared crying, “Amma...Appa...”

The cry was heard by the Lord, who told His consort, “Umadevi, our child seems to be crying because of hunger. You feed him with Your breast milk mixed with Sivagnanam so that We can fulfill the wish of Our devotee.” At once, Mother Parvati collected Her milk in a cup already containing the ‘Gnana Ksheeram’, rushed towards the child, fed him and disappeared.

In the meantime, Sivapadahrudayar completed his bath, and when he looked for the son, he was missing. After a frantic search, he found him a few yards away playing on a sand heap. When he saw the traces of milk on his cheek, he grew suspicious and angrily asked the child as to who fed him with milk. He even took out a stick to beat him, but his hand stood still, as the little one pointed the right hand towards the Thoniappar temple.

Wonder of wonders, a Tamil padhikam (cluster of ten musical verses) burst out from the mouth of the three-year-old who was yet to be initiated into formal education, telling in so many words that it was the Mother Goddess who fed him. On hearing this, Sivapadahrudayar’s joy knew no bounds. He felt sure that his son, with the divine gift of ‘Gnana Sambandam’ (bond of wisdom with the Goddess) was going to herald the renaissance of Saivism. From that moment he addressed his son as ‘Gnana Sambanda!’ (one who had the divine bond of wisdom). When the villagers heard about this incident they were thrilled and started calling their pet child Tiru Gnana Sambandar.

- to be continued

KAIVALYOPANISHAT - XXIX

-Rekha Prasada

(Continued from the previous issue)

Sri Mataji started Her discourse on the Upanishat with the sixteenth mantra.

That which is the Supreme Brahman, the Self in all, the substratum of the Universe, (the ample support- vishvasya-ayatanam mahat), subtler of the subtle and Eternal. That alone thou art, that alone art that.

Sri Mataji further explained the mantra as follows:

A student may read a lot of books to acquire knowledge. Such a person is erudite and intelligent. He may be shrewd, have a keen eye, clear and subtle intelligence. Through subtle intellect he can only grasp the objective world. To such a student, the Guru imparts appropriate knowledge (citing examples from the normal, material world). The Sishya with a yearning heart and mind to know the Self, progresses in the spiritual path listening to the Guru's teachings with great reverence and concentration (Sravanam), then reminisces (Mananam) and contemplates and meditates constantly on the same and puts into practice (nidhidhyasanam), by applying the various spiritual teachings and techniques, explained by the Guru and also his personal investigation. The Sishya pursues unwaveringly and indefatigably with absolute trust (faith) in the Guru and with utmost devotion, in his day-to-day life. The objective reality understood by the Sishya recognizes (through his intellectual faculty), the Eternal Brahman as 'That' from which instruments of experience and fields of objects have arisen. The student would naturally understand the reality as 'That', meaning as something other than himself.

To clear this misunderstanding in the student, Guru explicitly explains in the stanza under discussion, that the Divine Eternal Brahman is nothing but the very spiritual essence in the seeker.

"The soul of all" (Sarvathmana): the Self is all-pervading and is the very essence in all names and forms - all that we

perceive in the outer world, of every thought and feeling we experience within. Brahman is the Essential Presence in everything everywhere.

“The ample support of the Universe (Visvasya-Ayatanam-Mahat): in philosophy the term support or substratum (Ayatanam) is used to denote something more than what meets our eye. Just as ocean is the support of the waves, gold is the support of the ornaments, mud as the material cause for the pots, Brahman is the very material cause of the Universe of plurality also and is ever supported by the Infinite Brahman.

The adjective Mahat (ample) qualifying support is used only perhaps to indicate that the entire Universe (Vishva) is only a disturbance in an insignificant part of the Infinite.

Brahman is all pervading and is subtler than the subtlest. Brahman is not only the soul and core in all names and forms (Sarvatma) but also the source of all. It pervades everything and nothing pervades It. Everything is Brahman itself.

The plurality of the Universe exists because all the things created in the world are instruments created by the Almighty, since they are all required in the creation. If we humans did not have a form which is the body (instrument), then we would not have been able to experience the Bliss that exists in contemplation and introspection. God has given us this human form and nature, reveals His nature (Tatvam) to us to realize the abundance and Supremacy of the Almighty, so that we humans can experience true contentment through Guru’s guidance and teachings.

In the company of other truth seekers we can discuss Guru’s teachings, so we can constantly contemplate and understand the Truth.

Whatever you see, you are That - Guru’s declaration - Tat Tvam Asi. Instead of contemplating on this Mahavakya from the Vedas, man opens his eyes, sees the world of forms objectively and gets attached to them bringing upon himself Karma (actions which perpetuate the cycle of birth and death); as a result, he is subjected to emotional ups and downs (pleasure and pain). Contemplating on mundane and trifling

things, which are of inconsequential nature, is an utter waste of the most valuable commodity, time.

Modern instruments like the Cell Phone prove useful so long as we use them to our advantage, to serve our purpose. It is especially useful to surf the internet for material that helps us in our spiritual pursuit. So saying, Sri Mataji narrated the following incident that occurred on her trip to Norway.

Sri Mataji spent some time discussing spiritual matters with some youngsters. She was asking them questions, and every time one young man was answering correctly, without giving others a chance to think and answer. Sri Mataji appreciated that, but then She noticed that, that person had a cell phone on his side and searching the internet for answers. Sri Mataji remarked that what this young man did was inappropriate, especially, when She was questioning the group. Although this young man used it for a good purpose - finding answers to questions relating to spiritual/religious matters, instead of using the phone for some useless stuff, this act of his at that moment is considered stealing/cheating. He did not need to do that while Sri Mataji was questioning. The purpose of Her questioning was to utilize time meaningfully discussing and contemplating on matters relating to the Truth. Sri Gurudev also used to do this sort of questioning so that we will know to what extent we are retaining in our minds and are able to recollect what we heard from His discourses.

That which is all-pervading is Eternal (Nityam). If we talk of existence, it is only the Brahman which is all-pervading, changeless and Eternal. It is the substratum of all names and forms and the cause for their existence.

To end the misconception of the student who understands the Truth only as an object or a 'factor', the Rishis thunder forth the sublime commandment, "That Thou Art".

That alone thou art (tat tvam eva) - 'That' here means "that which you understood intellectually as an object of your knowledge". That is not anything other than you, but is the very essence of yourself.

To blast out the intellectual sense of distinction the Guru also states "Thou alone art that" (Tvam eva tat).

This sacred declaration “Tat Tatvam-eva Tvam-Eva tat” is the commandment (Upadesa Vakya) given by the Guru to the Sishya. To realize it subjectively in the student himself, for himself it is the highest knowledge which leads to the path of the highest realization called meditation.

In this way the Gurus can see themselves as being in an all-pervading state. They see themselves as well the entire Universe as Brahman; their teachings reflect their experience and the state they are in; hence such profound and thorough explanation by the Guru to the Sishya.

Sri Mataji concluded the explanation of the Mantra and said that we have to assess ourselves as to how far we are from attaining that state and succeed in our spiritual pursuit. To that end Sri Mataji expressed Her earnest wish that the Guru should bestow on all, that state of Oneness.

(to be continued)

For a true spiritual seeker (sadhaka), counting the rosary comes to a standstill when his mind is fixed. He doesn't look forward to the last bead. Such a seeker will certainly be able to achieve his goal even if he is leading a family life (grihastashramam). Family is not an obstacle to his spiritual practice. Someone who renounces the world in order to avoid family responsibilities still thinks of how to get his daily bread and milk even though he may be sitting in a cave in the Himalayas, pretending to meditate. It is far superior to be a householder with your mind fixed on the Lord, rather than an ascetic (sanyasi) whose mind is focused on worldly matters. Just as an unripe fruit is firmly attached to the tree, so are you to the world. But when the fruit ripens, it never stays attached to the tree.

In the process of making yogurt, if the milk is disturbed, it spoils. Once the milk solidifies into yogurt, movement will not affect it.

-From 'Gospel of Meditation'

FORM - IV
(See Rule 8)

- 1.Place of Publication :Srikaligardens Ashram
Nambur (R.S)-522 508
- 2.Periodicity of the publication :Quarterly
- 3.Printer's Name : C. V. Ramana Babu
- Nationality
- a) Whether a citizen of India? : Yes
- b) If a foreigner, the Country of origin : Not applicable
- Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
4. Publisher's Name : C. V. Ramana Babu
- Nationality
- a) Whether a citizen of India? : Yes
- b) If a foreigner, the Country of origin : Not applicable
- Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
5. Editor's Name : Ramaswami Sampath
- Nationality
- a) Whether a citizen of India? : Yes
- b) If a foreigner, the Country of origin : Not applicable
- Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
6. Names and addresses of individuals who own the newspaper and holding more than one per cent of the total capital :Yogini Sri Chandra Kali Prasada
Mathaji Charitable Trust
D.No.3-499, Srikaligardens
Ashram, Nambur -522 508
Guntur Dist.Andhra Pradesh

I, C.V. Ramana Babu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Srikaligardens
Dt.31.03.2025

Sd/ C.V. Ramana Babu
Publisher

PARI PRASNENA SEVAYA

—Parasara Prasad

Sri Babuji after giving Guru-diksha taught us how to perform Diksha correctly. He said, “Who does sadhana in the presence of Guru and leads a contented life, he will not have to take another birth. But if you doubt about this, may be, you have to take another birth. Sadguru gives instructions to teach right method for achieving goal. These instructions are mainly to control your mind, and not your body. These instructions are also to control thoughts arising in your mind to achieve a peaceful state. But if your mind gets diverted and turns towards outside world, your diksha gets disturbed and you will not have peace of mind.

You do like this: Surrender all the arising thoughts at the lotus feet of Gurudev, then your mind turns inside and achieves a peaceful state. Gradually your mind recognises the goal and you will achieve jnanam (knowledge) and your karma vasanas will get removed.

*Dheeyate vimalam jnanam,
kheeyate karma vasana !*

Then the light of Jnana will shine in your heart.

Sri Sadgurudev taught us so many good things so many times to achieve our goal. We don't know how much we grasped and how much we have to grasp yet. We also do not know how much sadhana we have to do further to achieve perfection in our diksha. That is why Sri Gurudev always advises thus: “You must achieve the lakshyardha before you leave this mortal body. We must realise that there is nothing more superior than diksha is.

Therefore, without losing any more time you should do your sadhana. Otherwise there is no guarantee that you will get human birth in your next life.*

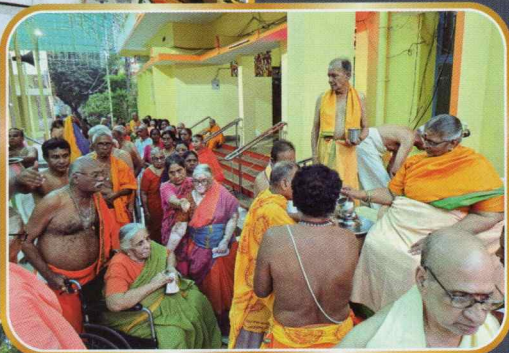
Printed, Published by C.V.Ramana Babu, on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and Printed at Samardha Sadguru Publications, D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist, Andhra.Pradesh, and published at D.No.3-499, Sri Kali Gardens Ashram, Nambur -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

Pictures of 36th Punyaradhana Mahotsavam of Sri Sadguru maharaj in Sri kali Vanashramam



Laksha
Naamarachana

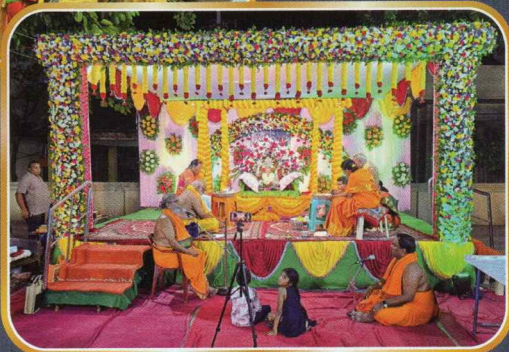
Sri Mathaji giving
Teertham
to devotees



Sri Sadguru Paduka
Pradakshinam



Dolotsavam to
Sri Babuji

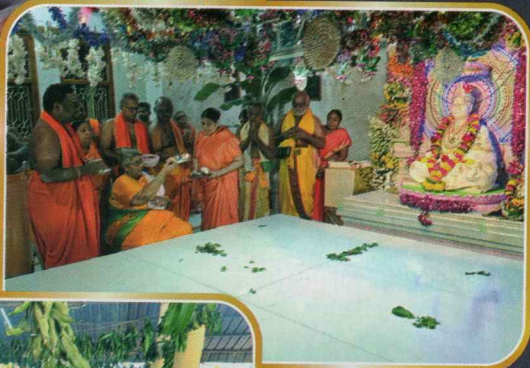


**Pictures of 36th Punyaradhana Mahotsavam of
Sri Sadguru maharaj in Sri kali Vanashramam**



Sri Sadguru dev in
Chariot procession

Mahabhishekam with
Namakam Chamakam
to Sri Gurudev



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