



Samardha Saduguru

July - Sept. 2025

Spiritual Magazine
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శ్రీశ్రీశ్రీ హనుమత్ కాళీ వర ప్రసాద బాబూజీ మహారాజ్ వారు

**Sri Mathaji at Sri Satyananda Ashram, Inamadugu - opening ceremony of
Sri Satyananda Maharshi's Adhishtana Mandir from May 2nd to 4th**



**Sri Mataji at kamepalli
village on the occasion of
laying foundation stone of
Sri Bala Tripura Sundari
and Ishta kameswari temple
on May 8th**



SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

PRAYER – A WHOLESOME DEAL

Sri Gurudev blessed us with the daily prayer in our Ashram. The prayer we perform twice a day is like a full meal. The main item – Bhagavadgita is like dal. It gives us the much-required protein for our spiritual and worldly life. The flavour of the dal? It's the musical tone in which the devotees render the Gita.

The other parts of the prayer are like the different vegetable curries and chutneys we eat in our meal, giving them strength in different aspects of spiritual sadhana. I am not naming the vegetables as people have their own likes and dislikes for them. You can think of the vegetables that you like. Sri Gurudev used to say when you cut vegetables there may be germs or pests inside those and you may accidentally cut them as well. But if you fix your mind on Lord Krishna and cut the vegetables while reciting "Om Krishna Om Krishna Krishnaya Namaha! Shyama Sundara Madana Mohana Krishnaya Namaha! Hare Krishna Hare Krishna Krishnaya Namaha" just like the Gopikas did, you will not be affected by the bad karma.



And the meditation we do is like curd. When milk is boiled, added a drop of buttermilk and kept still overnight, it becomes curd. Similarly, when the mind is boiled on the fire of knowledge, a drop of the divine Mantra bestowed upon by the Guru Maharaj is added and kept still in meditation, it solidifies. When it's churned again with Vicharana (contemplation) the butter of self-knowledge emerges, which is dearest to Lord Krishna. Once separated, the butter doesn't mix again with buttermilk. In the same way, once self-knowledge emerges, our mind doesn't mix with the worldly possessions or distractions.

Not everyone would be able to solidify their mind in meditation. But just for sitting here in the Brundavanam, Sri

Gurudev is bestowing us with the experience of bliss, even though at different amplitudes based on the individual's level of spirituality. Before starting the meditation, we offer salutations to all the gods. And what do you strive to achieve out of this meditation? Nothing selfish. Once we complete the meditation, we offer its result to the whole universe by uttering "Sarve Janaah Sukhino Bhavantu! Sarveshaam Swasthir Bhavatu! Sarveshaam Shantir Bhavatu! Sarveshaam Purnam Bhavatu!".

Thus, we are sharing the result of our meditation with the whole universe and praying that every living being be safe, healthy, contented and peaceful. This prayer is not just limited to the two hours a day we sit here. It should become part of your thought process, no matter what you do throughout your day. By this, your duty becomes God and work turns into worship.

One may wonder how it is possible to fixate the mind on God while doing other works. A majority of villagers near the Jalgaon branch of our Ashram are bidi labourers. When we conduct satsang there, they come with their raw materials, and do their work of rolling the bidis while listening to the discourses. And on normal days also while rolling the bidis as part of their daily job, they discuss the teachings from the satsang and other spiritual discourses and thus experience the bliss while going about their daily lives.

Coming back to our prayer, even though we see a woman sitting here and offering Aarti to Sri Gurudev, internally every one of us is offering him the Aarti in our minds with the light of devotion within ourselves. You might be wondering, where is the main ingredient of the meal – rice? "Annam Parabrahma Swaroopam". It's nothing but your true self. The experience of bliss doesn't come from outside factors and it's within you. You need to have the hunger to experience it, no matter how wholesome a meal is served to you on a plate.

May Sri Gurudev bless us all with that spiritual hunger and make us experience the bliss from the wholesome meal of prayer! *

From the Editor's desk:

HUMILITY IS A VIRTUE NONPAREIL

Om Gururam namaste!

It is with deep regret, dear readers, we record the recent passing away of Sri C.V. Ramana Babu, Publisher of this spiritual quarterly and its Telugu monthly counterpart. Doubtless, it is an irreparable loss, as he was a tower of strength for us in the editorial boards of the two magazines with his fund of information on and vast knowledge in spiritual matters, besides being endowed with divine wisdom by Sadguru Maharaj. Notwithstanding these sterling qualities, Ramana Annayya - we used to address him so – was a man of utmost humility as described by Dr Swarnamukhi Prasada in her tribute printed elsewhere in this issue. May his noble soul rest in the lap of Sri Babuji!



Talking of humility, the heroic personality that comes to our mind is Hanuman who is described as a 'Nava Vyakarana Panditha' because of his tutelage under Lord Surya Narayana, and who is known for his achieving any humanly impossible task by virtue of his will power and strength. Yet, he preferred to style himself as Dasa Anjaneya, a humble servant of Lord Rama. Hanuman is hailed as 'Janaki Sokanaasana' for alleviating the distress of Mother Sita in Lanka's Asokavana where She was held captive by Ravana and constantly harassed by a horde of demonesses. By singing the glory of Sri Rama, Hanuman prevented Sita's extreme step of attempting to end Her life and subsequently brought cheer on Her face by introducing himself as the emissary of Her Lord and presenting His signet ring. When he assured Her that Rama would come soon to Lanka along with Lakshmana, Vanara king Sugriva and his army of monkeys to rescue Her, Sita expressed a doubt how could that be possible, Hanuman consoled her by saying, "I am the lowest of the lowly among Sugriva's lieutenants. When I could achieve this formidable task of crossing the ocean, You can imagine the power of others in the Vanara Sena." That was Hanuman's humility.

Another recent example of humility as the game changer is the Vaishnavite sage Vedanta Desika, who has also been hailed as ‘Nava Vyakarana Panditha’. Swami Desika was challenged once by a scholar to compose overnight one thousand verses on Lord Ranganatha of Srirangam. Desika told the challenger, “I am a humble person and so not competent to sing the glory of the Lord. Let me try to do on His Padukas.” The other scholar boasted that he was capable of authoring one thousand verses on the Lord. And both went about the job. While Vedanta Desika completed the ‘Paduka Sahasram’ before dawn, the rival scholar could write only three hundred verses and accepted defeat. He was heckled by onlookers for his bragging. Swami Desika chided them and remarked thus: “An elephant can give birth to only one calf whereas a pig can yield multiple piglets. The three hundred verses of this scholar are qualitative, while my output is only quantitative.” Hearing this, the challenging scholar prostrated at the feet of Desika. Such was the humility of Vedanta Desika. In fact, ‘Paduka Sahasram’ is considered in Vaishnava literature as a treatise on the power of the Lord’s sandals.

Saint Tiruvalluvar says in his ‘Tirukkural’: “Humility will place one in the circle of celestials; the arrogant will be pushed into hell.”

Jai Gurudev!*

OBITUARY

Smt.Devakodu Satyavati aged 82 years, a resident of Sri Kaligardens Ashramam (Asrita Ashramam) and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 08.05.2025.

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

OBITUARY

Smt.Bapatla Siva Venkata Lakshmi aged 40 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday 21.04.2025.

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

A DIVINE BIOGRAPHY - XXVII



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

SRI BABU WITH GURUVUGARU

“Do you think you have a rebirth? Or no?” – This was the question posed by Sri Babu to test the depths of the inner feelings of his close follower.

“I don’t have to worry about whether I have a rebirth or not. If I have a rebirth, you will have to take avatar again for me. It is your decision whether to create that necessity or to eliminate it.” – This was the reply by the humble disciple (Sri Lalithananda Sarasvati Swami), who completely surrendered to the guru without holding anything back for herself.

Sri Lalithananda Sarasvati Swami’s birth name was ‘Hanumat Jaya Prada’. All the family members used to call her ‘Hanumayamma’. Once she sought refuge at the lotus feet of Sri Babu, everybody started calling her with respect and affection as ‘Guruvugaru’. Sri Babu used to call her ‘Hanumayamma’ normally, but sometimes would call her ‘Guruvugaru’ for fun.

Guruvugaru’s native place was Ongole. She was the eldest among five sisters. She was widowed unfortunately after having a baby girl. Owing to her high moral stature, she decided to turn this great calamity into a great opportunity for attaining liberation from rebirth. Her aunt (elder sister of her mother) was a boundless treasure of Advaita knowledge. She established an ashram named ‘Lalithashram’ in Ongole and spent her time in constant contemplation and teachings as the founder Peethadhipathi of the ashram. Hanumayamma garu became her student and mastered the Upanishads, Viveka Chudamani, Rahasya Trayam, Prasthanas Trayam, Sri Sita Ramanjaneya Samvadham, Vasistha Gita, etc., through her dedication. She even used to give spiritual discourses on par with her aunt. Moreover, she used to spend quality time in the company of the disciples of Sri Kandarpa Sriramulu garu in the ‘Sri Ramananda Vidya Petham’ established in his name in

Vijayawada. After her aunt's nirvana, Hanumayamma garu became the Peethadhipathi and assumed the name of 'Sri Lalithananda Sarasvati Swami'.

Hanumayamma garu's youngest sister, Kumari Indira Devi, was working as an English lecturer in the government college in Guntur. During September 1959, on the same night of the sudden demise of her aunt, Indira was possessed by a Brahma Rakshasi. Indira suffered a lot with blood vomiting and gasping. No doctor could cure her. When they consulted her maternal uncle, who was well-versed with black magic, he clearly said this was not a biological illness but was related to some possession of the spirits, and it could only be cured by ardent worshipers of Sri Narasimha or Sri Kali.

They took Indira to a famous Hanuman worshiper called Sri Hanumaddasu garu in AT Agraharam in Guntur. He could tell that she was possessed by a Brahma Rakshasi. He could also provide some temporary relief but soon the illness intensified again.

Once Guruvugaru was discussing this with Sri Nelanuthula Visvanadham garu. He also belonged to the Advaita lineage of Sriramulu garu. He knew Sri Babu. He told Guruvugaru, "There is an able Kali worshiper by name Hanumat Kali Vara Prasada Babu. You may benefit by consulting him." Guruvugaru felt relieved. She asked him to "tell his whereabouts". Visvanadham garu, who knew well that Sri Babu can know the inner thoughts of others, perhaps unwilling to be involved in this matter, escaped by saying, "I too came to know about him by hearsay, and I don't know his whereabouts." Guruvugaru's persistent requests yielded no result.

Guruvugaru was once attending the satsang in Sri Ramananda Vidya Peetham in Vijayawada. There she mentioned about Indira to Sri Guduri Subrahmanya Sastry (Bellary Sastry) garu, a disciple of Parasuramayya garu. Sri Sastry garu encouraged Guruvugaru to seek Sri Babu's help telling her that he knew about Sri Babu, who is omnipotent, limitlessly kind, and could definitely cure Indira's illness. He warned her, "Keep this in mind. Sri Babu is omniscient, and he knows all the inner thoughts in our minds. Never try to hide your mind from him." Later, when Sastry garu came to know that Sri Babu was at Majeti Punnayya garu's home in Guntur, he discussed Indira with Sri Babu and also informed the same to Guruvugaru over phone.

Hanumayamma garu went to Guntur right away and had darshan of Sri Babu. She heard that Sri Babu was a Kali worshiper. As per that information, she had prepared an imaginary portrait of Sri Babu in her mind. But Sri Babu seemed completely opposite to that imaginary form and he seemed like a very ordinary young man, speaking with an accent and stutter, and an ‘illiterate’. As a result, she could not feel much respect towards Sri Babu. She just bowed to him out of courtesy even though she didn’t want to do that. Sri Babu inquired, “You are well-educated and scholarly. I am an illiterate. Not sure if it is proper for you to bow to me, which you just did.” A startled Hanumayamma garu replied, “I am bowing to you because you are a human form of God.” Sri Babu smiled in amusement. Suddenly Guruvugaru realized the significance of Bellary Sastry garu’s words warning her to ‘not hide the mind’. She decided to be careful.

Hanumayamma garu requested, “You please have to cure my sister.” Sri Babu replied, “Alas! I am not that much capable! Please search for some greater worshipers.” When Hanumayamma garu pleaded, “No sir! You are our only refuge,” Sri Babu replied, “Ok, bring your sister tomorrow.”

The demon possessing Indira was clever and stubborn. The next day Indira sat in a corner with mat and water jug¹. Left with no choice, Guruvugaru visited Sri Babu alone. Sri Babu insisted, “I will try. But you have to come wherever I am or wherever I tell you to.” Guruvugaru agreed.

Guruvugaru took Indira to Rajahmundry in 1961 for the “Sri Kali Jayanthulu” starting on Ugadi. They were provided a separate accommodation. Guruvugaru dined with other devotees even though she brought her own cooking utensils. She adjusted despite of feeling uneasiness in doing so.

Sri Babu used to decorate the puja room on his own. Looking at that decoration, Guruvugaru wondered in her mind, “Is he a worshiper of the form? Or a worshiper of the formless? Is this elaborate decoration for his own satisfaction? Or for making the devotees happy?” During that night’s discourse, Sri Babu explained, “Same as the light is not different from the lamp, in a Jnani’s vision the form and the formless are not two different things. Those are just two manifestations of the same essence that is beyond the form

and the formless. There is only one rupee - 100 paisa, four 25 paisa, two 50 paisa – all these are different forms of the same rupee. A Jnani is beyond the form and the formless. Still, he appears with form, name, place, time, action and other details for the benefit of the world. He is like a burned rope. A burned rope appears similar to a normal rope, but it cannot bind anything. In the same way, the results of a Jnani's actions cannot bind him even though he appears to be performing the actions. He still performs those actions for the welfare of the world.

“Sri Ramakrishna Paramahansa used to worship himself in the middle of worshipping the universal mother. He even worshiped his wife Sri Sarada Devi the same way. That shows us that his established knowledge was to see no difference among himself, the divine mother, Sarada Devi, and this whole visible universe. But the worship of the divine mother he performed daily, was just to teach the mankind how to show devotion and dedication towards the Almighty.” Guruvugaru was surprised to see Sri Babu explaining the exact same question in her mind. She understood that he is not merely a sorcerer as she thought; instead, he is a doctor that could cure the disease called rebirth. Indira did not come to take the Teertham as she was weak and Sri Babu sent Raghavayya garu to bring her on his hands and gave her Teertham.

Guruvugaru's younger sister and brother-in-law visited them the next day. They all chatted something about Sri Babu. They were all shocked when Sri Babu revealed in the discourse that night, “Two sisters discussed about me in the afternoon saying, ‘He is an illiterate. He stutters and speaks with an accent. His speech is not properly legible. No idea why he keeps laughing in the middle.’ Alas! They didn't know that I have a ‘Karna Pishachi’ with me that tells me all these things.” They decided to be careful going forward as, “He has the power to see and listen things far away and also capable of knowing the inner thoughts of one's mind. So, we have to always think good about him and talk good about him.”

-- to be continued

BHAKTI MARGAM IS SUPERIOR

-Bondada Subba Rao (USA)

I was fortunate enough to have Sri Mataji's darshan on February 25, 2025, at Srii Kali Gardens Ashram in Nambur. She spoke to us at length about being more spiritual in day-to-day life citing examples from the stories of Sri Rama and Sri Krishna, verses from the Gita and Sri Sankaracharya's Bhakti Stotrams.

"We all can do our daily duties to the family and to the world and yet remain spiritual and be untouched by the results of what we do. This is what is meant by nissangatvam, emphasized by the famous Gita Sholoka

*Karmanyevadhikarasthe maa phaleshu kadachina
Maa karmaphalheturbur mate sango'stwa karmani*
(Ch. 2. Shloka 47)

(You only have the authority to do your duty but not on its results. Results of actions should not be the motivation. Neither should you be attached to inaction)," said Sri Mataji and added, "Do your work in a disinterested manner." [Disinterested is different from uninterested; former means doing your work without being affected by the results while the later means doing your work with no interest at all].

Sri Mataji told us the story of how Sri Krishna kept doing His duties without attachment. He was a child to mother Yasoda, friend to Gopabalas, lover to Gopikas, son to Devaki and Vasudeva, husband to Rukmini and a friend to the Pandavas, and yet remained detached. This was illustrated in the famous story of Lakshman Kumara, son of Duryodhana, who developed an unsightly rash on his face. The elders told Lakshmana Kumara that if he could give tambulam to an askhalita brahmachari (one who remained celibate), the rash would go away. Duryodhana and others felt happy since their grandfather Bhishma, who had been a life-long bachelor due to the vow he had made to his stepmother Satyawathi, was the fit person to receive the tambulam.

However, Bhishma refused to accept the offering and suggested it be given to Sri Krishna who was also present in the king's court. Everyone was surprised at Bhishma's refusal

and the recommendation to present it to Sri Krishna. Bhishma explained that when he brought Amba, Ambika and Ambalika to marry his brother, Vichitraveerya, Amba protested as she was in love with king Salva. Respecting her choice, Bhishma sent Amba to Salva who, however, rejected her as she was abducted by Bhishma. Amba came back to Bhishma saying that he should accept her since her troubles were caused by his interference. Bhishma recalled that he wavered for a very brief moment but was able to remind himself of his vow and refused to marry her. Bhishma thought that one moment coloured his life-long bachelorhood. On the other hand, he also explained that Sri Krishna had performed all his duties as an avatara purusha but remained pure in his mind all his life and thus he was a true brahmachari. Indeed, when Lakshman Kumara gave the offering to Sri Krishna with devotion, his rash disappeared, true to the words of the elders.

“This is an illustration of how Sri Krishna was very dispassionate even while fulfilling the worldly duties of his avatara. Of course, this is difficult for most of us, but consistent sadhana and satsangam would help us as reminders in our worldly life,” explained Sri Mataji.

Here I am reminded of a story I had heard from Sri Sarvapriyananda, the Swami in-charge of the New York Vedanta Society. Once when he was travelling, a security guard in the airport told Swamiji that he worshipped Sri Hanuman at home before leaving for work but did not know how to remain spiritual rest of the day. Swamiji told him to think that every time he finished checking a traveller, he should consider it as the duty ordained by the divine and offer it to Hanumanji (his favourite deity) and thus remember his Ishta Devata while working. This is one way of being spiritual while we are busy with our family or worldly duties.

Sri Mataji told us about how bhakti was very important. “Arjuna was very humble and devoted to Sri Krishna. Before the Mahabharata war, Duryodhana went to Sri Krishna to seek his help in the upcoming war with the Pandavas. When Duryodhana reached Sri Krishna’s palace he saw the Lord resting. Duryodhana decided to wait until Sri Krishna woke up.

He sat in a chair kept near Krishna's head. Around the same time, Arjuna also came to Sri Krishna for the same purpose as Duryodhana. He saw Sri Krishna resting and stood near His feet and waited. When Krishna woke up, he first saw Arjuna and then Duryodhana, and understood the purpose of their visit. Since both came to ask him the same favour, Sri Krishna thought about how to give them equal opportunity. He made it clear that he would not physically fight in the war but could be chosen as a counsellor. Alternately one could choose His army, which would participate in the war actively. Sri Krishna asked Arjuna to choose first as He saw him first. Duryodhana was worried if Krishna's army would go to the Pandavas. To Duryodhana's relief, Arjuna chose Sri Krishna to be on the side of the Pandavas, leaving the army to Duryodhana and Kauravas. Arjuna's bhakti (devotion) and love for Sri Krishna made him prefer the weaponless Lord to be on their side. Arjuna also believed in Sri Krishna as an Avatara of Vishnu himself, and knew that God's grace was more important than His army for the Pandavas to be victorious in the war.

"Just like Arjuna, we need to develop trust in God and His ability to help His devotees. Even the yogis who practise Jnana Yoga understand that God's grace is essential for them to realise Brahman and to become one with Brahman. Divine grace is showered on all devotees who worship Him/Her with aarti, an intense desire to reach God. Sri Ramakrishna Paramahansa is a modern example of a devotee who had worshipped the Divine Mother with aarti. Sri Babuji used to quote Sri Ramakrishna very often in his teachings. The sage of Dakshineswar was longing for the darshan of Divine Mother and would cry every evening, as another day had passed without having darshan of Mother. Tears would flow on his cheeks continuously. Eventually he was blessed by the Divine Mother and was able to interact with Her as we humans do with each other. Sri Ramakrishna was able to declare to his disciple Narendra (later known as Swami Vivekananda) that he could see God as well as he could see all the people around him."

- to be continued

GLORIOUS FLOWERS

Jagannadha Prasad

We, the people, rear
Many flowering plants-also very rare
Pluck the lovely radiant flowers and
Make spectacular garlands to adorn the God.

But, does it please the Lord? “No”. He further says,
“Not gifts and garlands, your love only pleases Me always
You adorn Me with such exuberant garlands
Only to exhibit your pompous minds.

“I like not the mortal flowers, any
But, the flower of pure selfless devotion only.
You find not flower plants in My celestial garden
But, only the eight eternal flowers, seen by none.

“Non-violence: Physically or mentally harm none, yourself too
Sensuous control: Have patience. Control the mind, be cool too
Compassion: Love all and be kind to all
Forbearance: Friends or foes, forgive misdeeds of all

“Peace: Be peaceful. Spread peace among all around
Knowledge: Not bookish. Know thyself, the true embodiment of
soul
Meditation: Concentrate your mind on Me always, ill or well
Truth: Be truthful to all, to your mind too. With them sail

“Are they silver, gold or platinum? More precious than any gem!
Nothing can be equated to any of them
These are the eight most eternal flowers
Forever they are My lovers

“Adorn Me with such a marvelous, invisible garland
You are the blessed, to reach easily My Abode!
Have self-confidence, be courageous
Finally, you are the victor.”

Divine Mother Speaks

STOP NOT UNTIL THE GOAL IS REACHED

Japamala Prasada

The divine power or “Chaitanyam” to which we ascribe the name “God” has no form. It is nothing but the supreme energy which is all powerful or omnipotent. It can perform the functions of creation, organization and dissolution of the universe and perhaps for this reason we have given it the name GOD –Generation, Creation, Organization and Dissolution.

We call this supreme energy by various names like God, Guru, Chaitanyam, Atma and Paramatma. They are all synonyms of the same entity. This energy is all pervading. This is the real driving force behind the entire universe – Brahmandam; “Pindandam” and “Andandam” – (the macrocosm, microcosm and the ultra-microcosm respectively)

This divine power is within us and driving us forward. It is the real power which is giving our five sense organs namely eyes, ears, nose, tongue and skin to perform the functions of seeing, hearing, smelling, taste and the sense of touch. But man is attributing all this to his physical body which is “Jadam” or inert. He is calling this body as “I” or “self” while in reality it is not. The real self is the atman which is imperishable. As Lord Krishna says in the second chapter of Bhagavadgita

“Nainam Chindanti sastrani
Nainam dahati pavakah
Na chainam kledyanti apah
Na soshayati marutah”

No knife can cut the Atman or self; No fire can destroy it; No water can make it wet; No wind can dry it. That is our “real self”. But the body which we are calling as “Self” can be affected by all of the above.

By associating the self (Atman) with our physical body, we are undermining the infinite power within us. That “Atman” within us is indestructible and unchangeable, whereas our body is constantly undergoing the “Shadbhava Vikaras” or the six stages of Asti (being), Jayate (birth), Vardhate

(growing), Parinamate (changes like toddler to old age), Apasheeyate (shrinking) and Nasyati (death).

We can realize this truth only by the grace of a Sadguru or Satya Gurudev. Never take your Guru as another human being like you. No doubt, He is presenting before us in a human form but He has gone beyond His gross, subtle and causal bodies and realized His true Self. A Guru is beyond time, space, form, etc., and merges His individual self in the universal Self. So, there is nothing physical about Him and we should never forget this. The Vedas say

“Upasakanam Karyanam (Karyardham)
Brahmano rupa Kalpana”

It means a Guru is ‘Brahman’ who has come in a human form to take care of the spiritual seekers. A Guru is infinity itself and this truth should be firmly embedded in our minds. We should take refuge in Him. We should trust Him with all our faith and listen to His teachings, contemplate on them constantly and put them into practice. This is what is called “Shravana, manana and nididhyasana”. We should forget our small finite self in the service of the Guru so that we will be merged in that universal Self.

To reach this supreme bliss, we must empty our heart and mind of all the petty desires, feelings like greed, jealousy, impatience, lust, anger, etc.

Most of the time, man is running after worldly acquisitions, pleasures and goals and his mind is cluttered with those thoughts and he is losing his peace of mind. He is running outwardly to find his peace and happiness and in turn, getting frustrated by not finding them there.

Stand still for a moment and reflect upon your life. Listen to your inner voice. Seek refuge in your Gurudev. Follow His instructions implicitly and definitely He will guide you in the right way. That is His duty. That is His prerogative. A Guru’s mercy is boundless and infinite. Make the best use of Him as He doesn’t come often in human form. Sri Adi Sankara Bhagavatpada said

“Durlabham Trayame Vaitat
Daivanugraha hetukam

Manushyatvam, Mumukshatvam
Maha purusha Samsrayam”

(Viveka Chudamani)

Three things are most difficult to obtain. They are, being born as human being; wanting to realize the ultimate truth and the company of a self-realized soul to lead us to our goal.

Having got all the three, don't waste this human life. We don't know what is in store for us in the next birth. So, hurry up. Arise – Awake – stop not until the goal is reached.*

YUGALOPASANA

What is meant by Yugalopasana? Upasana is the means of attaining Godhead. Yugala means two. Hence Yugalopasana is the mode of worship in which the two ill be merged into one. In other words, this Yugalopasana enables you to conquer the duality and attain oneness with the Brahman.

The worship of Radhakrishna is known as Yugalopasana. Radha and Krishna are not to be viewed as individuals who are bound by factors of time, birth and death.

Radha precedes Krishna to symbolise the universe or nature (Prakriti) as a reflection of God (Purusha). Nature is a mere shadow which has no independent existence. Radha symbolises Prakriti which gets absorbed with Krishna and loses her identity.

Thus, Radha has only a shadowy existence and her goal is to have total identification with Krishna. The two become one and it is the eternal principle of Ananda or Brahman that shines forever. To attain such oneness with Brahman you have to overcome the duality of ego (Ahamkara) and attachment (Mamakara). The feeling of 'I' and 'Mine' stands as major obstacle self realisation.

Yugalopasana (the worship of Radha Krishna) is the unexcelled means to lead you to the shore of eternal bliss.

When darkness approaches light, it loses its identity and gets merged in light. Similarly Radha, who stands for darkness of ignorance (Ajnana) by total surrender and dedication merges herself in Krishna or the light of wisdom. If you reverse the letters in 'Radha' it becomes 'Dhara' thus Radha stands for everlasting outpour of love on Krishna.

Incessant sadhana or worship of the Godhead like Radha-Krishna drives out the darkness of ignorance and the light of wisdom dawns on us. The realisation is nothing but attainment of bliss or Ananda. The goal of Yugalopasana is attainment of bliss by conquering ego and attachment. It results in the four fold blessing of truth (Satyam), Peace (Santi), Grace (Kripa) and Love (Prema).*

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

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 begining of Dakshinayana holy period.

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

23 Wed : Masa Sivaratri

24 Thu : New Moon

27 Sun : Sravana Sudha Tadiya - Satsang, Sri Sadguru Pada Puja.

August 2025

8 Fri : Varalakshmi Vratam

9 Sat : Sravana Purnima (Rakhi Purnima) - Sri Sadguru Padapuja, Bhakta Samaradhana

16 Sat : Krishnashtami - Installation of the Kalash, Sri Radhakrishna Sahasranamarachana, devotees' worship. At 7.00 pm. Sri Sadhguru's padapuja.

17 Sun : Krishnashtami - Mass Sri Radhakrishna Sahasranamarchana at 11.00 am.and bhakta samaradhana

18 Mon : Gurudasami : Satsang and Sri Sadhguru padapuja

.

21 Thu : Masasivaratri.

23 Sat : New Moon

27 Wed : Vinayaka Chavithi - Sri Sadhguru padapuja at 5.30 am. Group Vinayaka Chavithi worship at 11.00 am.and bhakta samaradhana

September 2025

5 Fri : Teachers Day

7 Sun : Bhadrpada Purnima - Ashram Trust Hospital
Anniversary. Sri Sadhguru Pada Puja

16 Tue : Sri Guru Dasami - Satsang, Sri Sadguru Pada Puja.

20 Sat : Masa Sivaratri

21 Sun : New Moon

22 Mon : Sri Sarannavaratri begins.

29 Mon : Moola Nakshatram - Saraswati Puja

30 Tue : Durga Ashtami - Collective Saffron Worship

October 2025

1 Wed : Maharnavami

2 Thu : Vijaya Dasami - Collective Saffron Worship

3 Fri : Ekadasi - Contemplation, initiation and cessation
and Sri Sadguru Padapuja

7 Tue : Aswiyuja Purnima - Sri Sadguru Mandal initiation
begins. Sri Mataji's birthday celebrations, Sri
Sadguru padapuja, and bhakta samaradhana.

16 Thu : Sri Guru Dasami - Satsang and Sri Sadguru Pada
Puja

19 Sun : Naraka Chaturdasi - Satsang, Sri Sadguru Pada Puja,
and Bhakta Samaradhana

21 Tue : Deepavali - Satsang, Sri Sadguru Padapuja, Bhakta
Samaradhana. Skylight.

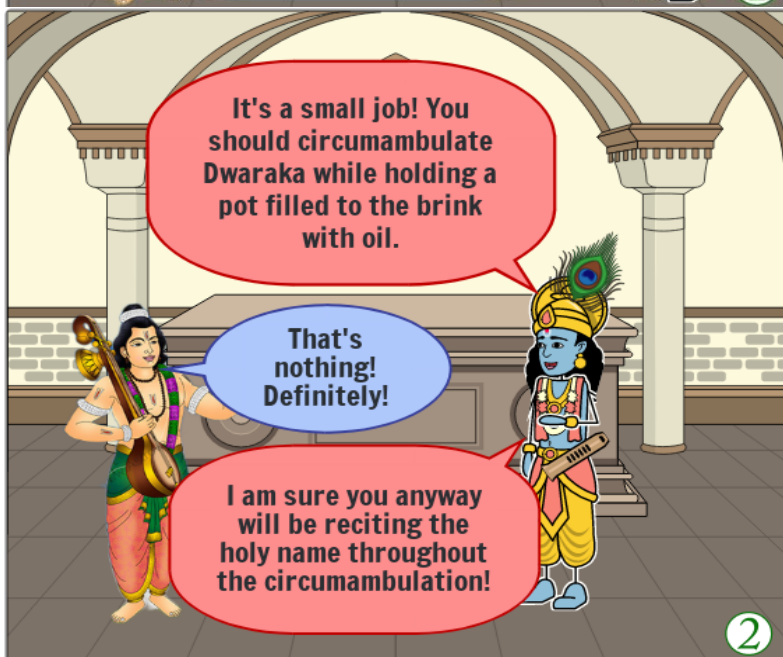
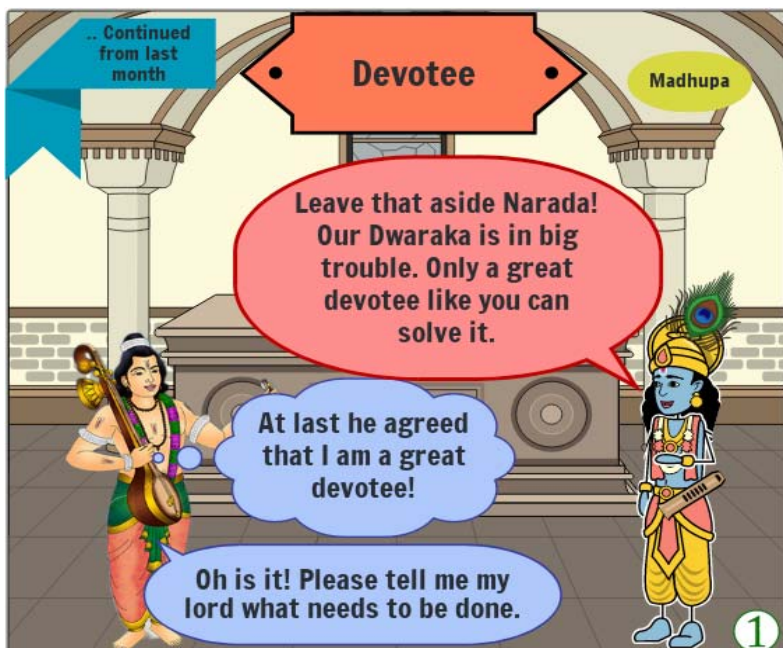
**October 24 Fri. to November 1st Sat. - Offerings of
Panchamritam, Ekadasa Rudrabhishekam with
Navarasam and Lakh Bilvarchana to Sri
Ramalingeswara Swamy.**

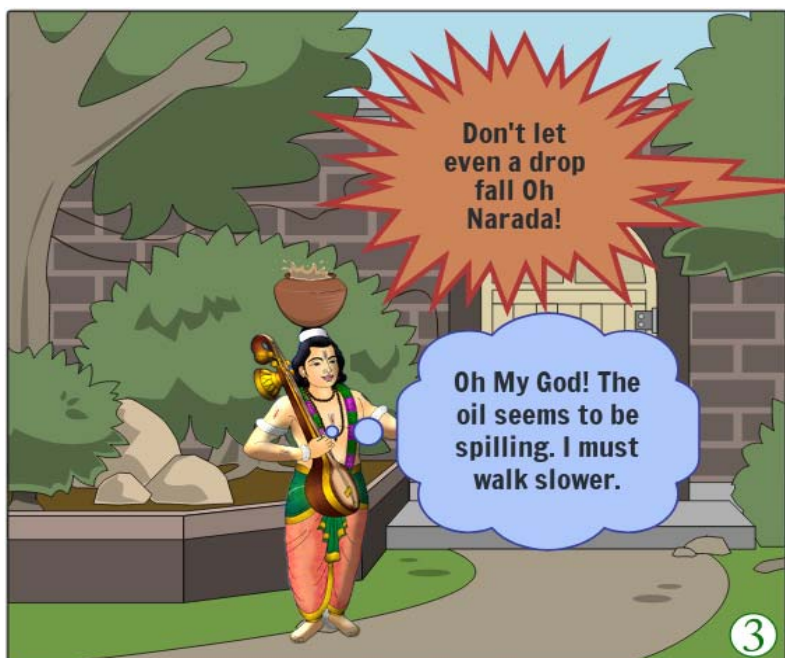
The reasons for the inability of seekers to meditate are:

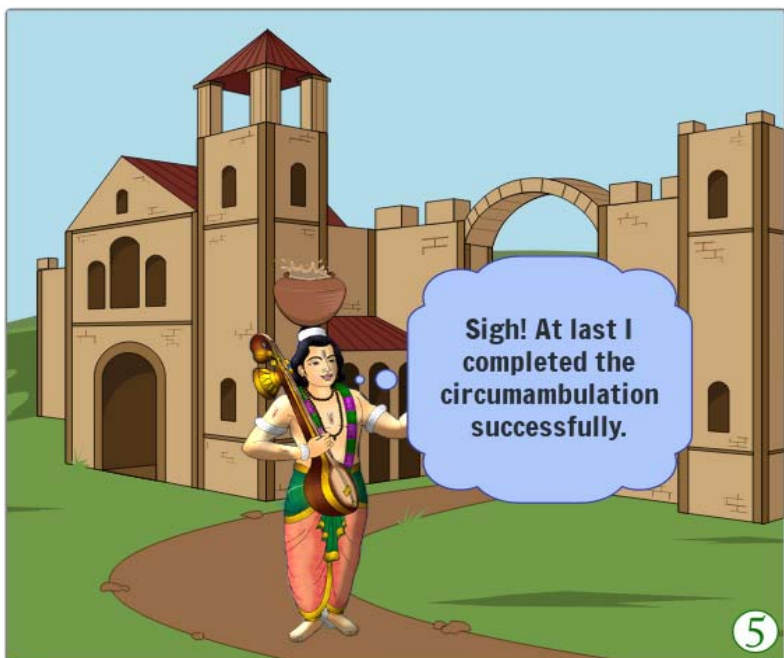
-Not following instructions of Gurudev

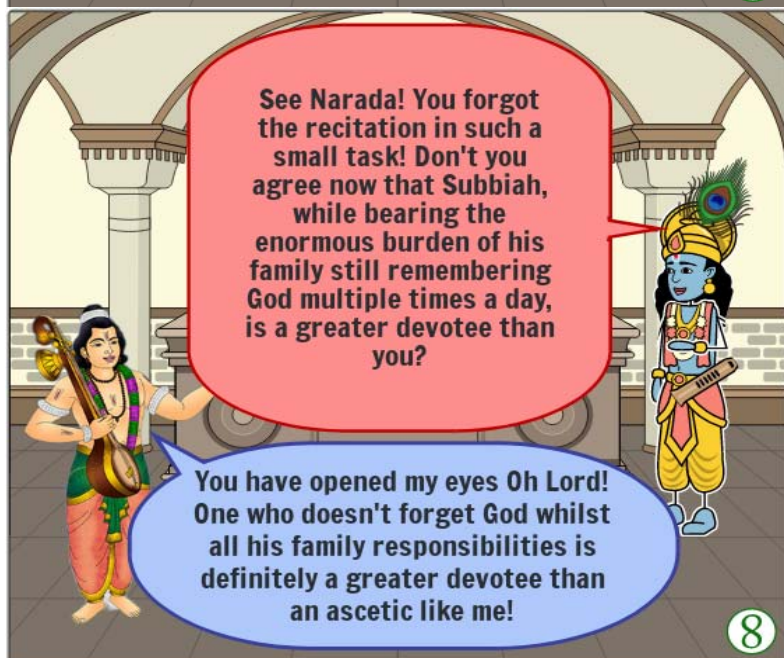
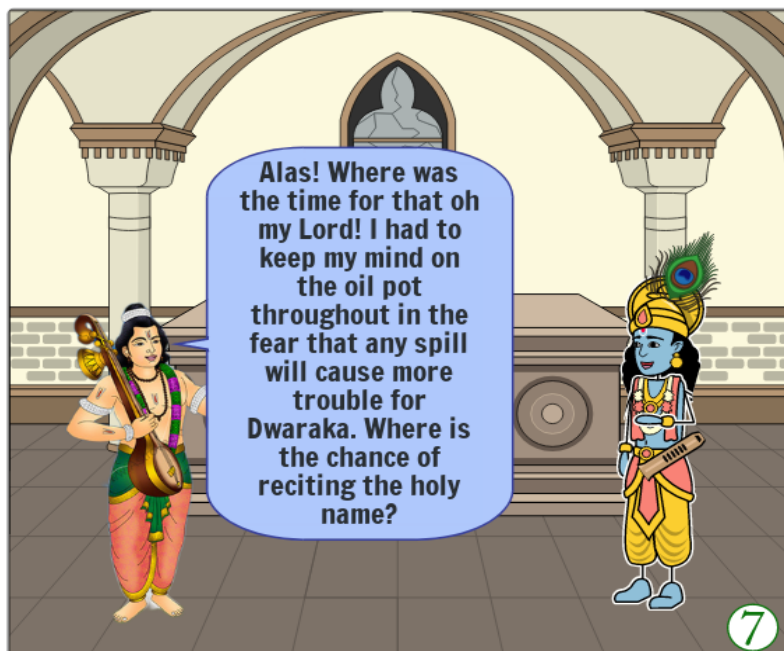
-Lack of trust and

-hiding the mind from him.









‘TYAGAADH SHANTHIR ANANTARAM’

Once in the Krita Yuga, drought stalked a village continuously for twelve years. Without rain the paddy fields were dry and farmers could not raise any crop. Milch cattle suffered a lot for want of grass in the meadows.

The villagers who managed somehow with available stock of grains found themselves in a helpless situation as the stocks got cleared. They even thought of abandoning the village, seeking greener pastures elsewhere.

A village elder suggested that if they could arrange a human sacrifice to Rain God Indra, the problem would be solved. The villagers were in a predicament: who would be prepared to give up life?

At that time, Satamanyu, a 12-year-old boy, stood up and declared: “Sirs, I am ready to sacrifice my life, if that can end the distress of drought.” The villagers were stunned and shouted in a chorus: “No, you are very young and our future asset. We cannot abandon you.” Satamanyu, who was keen on sacrificing his life for a good cause, insisted, “Sirs, this life is going to end some day. I shall be happy if it can redeem the current distress situation. That way, I feel that my life has been purposeful.”

The villagers reluctantly agreed since none else had come forward for the sacrifice. On an auspicious day a garlanded Satamanyu, who was well dressed up and decorated with ornaments, was seated at the sacrificial altar. When the pujari, after reciting some hymns, was about to cut the boy’s neck with a sword, he found his hand held by a strong force. Wonder of wonders, there stood Lord Indra Himself holding the pujari’s hand! The Lord of the celestials proclaimed, “Satamanyu, your willingness to give your life for a noble cause, delights my heart. I shall grant the fruit of such a sacrifice without your giving up your life.” He embraced the boy and blessed him. Immediately after the departure of Indra, there was downpour in the village for the next few days, and farm activity started in full swing. The meadows became lush green with sprouting of grass. Villagers and milch cattle were relieved of their hunger.

Moral: Only by sacrifice can peace be ensured. That is what Lord Krishna says in the Gita (Ch. XII, Sl. 12)

Children's section

BLUE IS BEAUTIFUL AND LIMITLESS

My dear Chiranjeevulaara:

Have you ever wondered why the pictures of Lord Krishna, or for that matter those of Lord Rama and Lord Vishnu, are painted on blue colour? The answer given to this poser by a student of Madras (now Chennai) extremely pleased Swami Vivekananda. Here goes the episode.

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Towards the close of the nineteenth century, Swami Vivekananda was camping in Madras prior to his departure for Chicago to attend the World Parliament of Religions. He was lodged in the Ice House building facing the Bay of Bengal.

A group of college students called on the Swami to interact with him. After a long discussion, he asked them, pointing to the portrait of Lord Krishna that was hung on the wall, "Can you tell me why Krishna is painted in blue colour?"

There was pin-drop silence for a few minutes after which one of them hesitatingly stood up and said: "Swamiji, kindly look through the window; you will see the ocean and the sky above. Both are blue in colour. Just as they are vast and limitless, Lord Krishna is also limitless in His power. Hence, He is painted in blue."

Swami Vivekananda was delighted by the reply and asked the lad "What's your name?" When he said, "Rajagopal", the Swami called him near and blessed him thus: "You have given a magnificent reply to my question. You would grow up to be a great intellectual."

That student was Chakravarti Rajagopalachari (Rajaji) who later became a brilliant lawyer and turned a freedom fighter and an ardent disciple of Mahatma Gandhi. He occupied the highest post of Governor-General in Free India.

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Children, hope you liked the episode. You should also grow up like that in your career, by the grace of Sadguru Maharaj and blessings of Poojya Mataji.

Yours affectionately,

Maathula*

HUMILITY PERSONIFIED - SRI RAMANA BABU

-Dr. Swarnamukhi Prasada

Sri C.V.Ramana Babu, “Ramana Annayya” as he is affectionately called by us, is physically no more amidst us. But he can never be removed from our memories for certain.

He was a Yogi in the true sense of the word. He was highly educated, held high posts in the Government, proficient in many languages (English, Telugu, Sanskrit, Hindi and Tamil), yet he was humble to a fault. He was never the one to override others. Though he was allowed - rather offered the first row - he always chose to sit behind. As a matter of fact, he would lift a chair and offer it for others to sit, forgetting his age! Such was his humility.



For such a man who was softer than a cow (Gangi Govu) was hit by the deadliest blow of cancer of the tongue! Now, this is what is called the irony of fate! A man who was so soft spoken, who never raised his voice against any one, who was always smiling, loving everyone, and who was always frugal with his words, was dealt a cruel blow by the fate! Or should we say that it was God’s way of putting an end to all the karmas of his past lives? I think the latter reason is more plausible. Sri Gurudev thought that His most beloved disciple (and Sri Babuji Maharaj called Ramana Annayya as His classmate!) need not use his voice for worldly matters anymore. Instead, Sri Gurudev wanted His classmate to go inward and listen to his inner voice.

Sri Ramana Babu was diagnosed with Carcinoma Tongue in 2012 and half of his tongue was removed. Tongue which is the main sense organ of taste (as Gnanendriya) and speech (as Karmendriya) was now compromised. For a man, who had always control over his tongue (as already mentioned), it was not a big thing. The physical pain, agony of Chemotherapy, etc., would simply sink anybody in deep depression and self-pity - but not Sri Ramana Babu. He never complained or groaned about his physical condition. As his elder son Ramprasad rightfully said, ‘As far back as I remember from my childhood, my father was a real Sthitaprajna’. Yes, that is what he is.

Sri Mataji compared Sri Ramana Babu to a Brahmagnani on 16.04.2025 while speaking about him in the satsang. She sang the song “Brahmajnaniki Oka daani paine aasha” authored by our Divine Master Himself and said “Ramana Annayya had only one wish - that is to serve Gurudev, Ashram and God in whatever capacity he can. Brahmajnani Vinaya Poornudu - which means a Brahmajnani is full of humility - “Paropakari, santoshi” which means, he is always happy and contented by helping others. Whatever he does, is only good for the mankind; his goal is always Atman; he is always alert and awake as not to succumb to the wiles of Maya; and finally, he is totally rid of ego. All these attributes fit Raman Annayya perfectly. So, is he not a Brahmagnani?” Sri Mataji asked.

If I go on writing, there will be no end to this eulogy. As Sri Ramanuja Das said, when God had taken away his ability to speak, Sri Ramana Babu directed all his energy towards writing. His last book “Guru Krupahi kevalam” demonstrated his urgency in finishing it, and also the Bhimavaram Souvenir and both the books were launched during the Sadhu Dharma Sammelanam at Bhimavaram Ashramam opening.

Even after so much of physical trauma, Sri Ramana Babu rose like a phoenix and started singing, reciting mantras including Mahanyasam and giving speeches. May be his speech was not intelligible but well understood by all, because his spirit was undaunted.

I will end this encomium by saying what Sri Ramakrishna Paramahansa said “Maya (illusion) spreads a net on everybody which is almost impossible to escape. But there are two ways by which you can go past Maya.

The first trick is you grow bigger than the holes of the net and break it and come out. Say “Aham Brahmasmi” (I am Brahman) and break the net of Maya. Naren (Vivekananda) belongs to this cadre. The second way by which you can escape from the clutches of Maya is to grow smaller than the holes in its net by saying “Dasoham” “I am a dasa or I am a nobody, I am just a servant of the Lord” and then you can come out of that net of illusion. Sri Naga Mahasaya belongs to this group.

I strongly feel Sri Ramana Annayya belongs to the second group and he crossed the shackles of Maya by his utmost humility. His soul has merged in the Vishwatma Swarupa of Sri Gurudev. *

Glorious Devotees BHAKTA TUKARAM

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Once, Namadev, a great devotee, wished to write one hundred crore of hymns on lord Panduranga. But he could write only to the extent of 94 crore 40 lakhs. Learning that his life was going to end soon, he expressed his wish to the Lord, who blessed him thus: “Don’t worry. At a later period, you will be born as Tukaram and your wish will be fulfilled.”

‘Varkari’ sect people were staunch devotees of Panduranga and they lived in Dehu village, near the banks of River Indrayani, near Pune, Maharashtra. Tukaram was born to the varkari couple Balloba and Kanaka Bai, in 1608. At the age of nineteen years, he was married to Rakhuma Bai and they were blessed with a son Santu. But, within two years of marriage, Rakhuma Bai died of tuberculosis. The son too died soon. With their deaths, he was much grieved. To make him happy, the parents soon performed his second marriage with Jija Bai of Pune. In due course, his parents died. Tukaram and Jija Bai were blessed with three sons Mahadev, Vithal, Narayan and a daughter Bhagirathi.

At that time, Maharashtra was stalked by a great famine. Unable to bear poverty, he prayed to Lord Panduranga to help and bless him. The Lord along with Namadev appeared in Tukaram’s dream and said, “Don’t worry about famine and poverty. You have to complete the Namadev’s task of writing the ‘Abhangas’ (limitless hymns) on Me. You will cause much enlightenment to all the people with your devotion.” Much energised with the Lord’s order and blessings, Tukaram climbed a nearby mountain ‘Bandhara’ and started singing the ‘abhangas’. Jija Bai met him, requested and convinced him to return home, as it was also his duty to look after the family.

He was very tolerant and would not react to any compliments or abuses. One day, a devotee invited Tukaram to his home. But, his wife, who did not like her husband turning

a devotee due to the discourses of Tukaram, wanted to take revenge. While carrying a vessel of boiling oil, she made it fell on Tukaram, pretending it to be an accident. But the unperturbed Tukaram kept smiling. Soon, sores appeared on her body and she started crying with pain. Realising her mistake, she prostrated at Tukaram's feet. He blessed her and the pain vanished.

Once, Tukaram went to a village to sing hymns. Sivasankar of that village was a devotee of Tukaram. He wanted to meet Tukaram and enjoy his hymns. His two-year-old son was suffering from high fever and was under medication. Though his wife objected, he went to meet Tukaram, with confidence that everything would happen as per the Lord's wish and blessing only. Sivasankar was much impressed by Tukaram's abhangas. Soon, Sivasankar's wife came there with the son's corpse. She started abusing both Tukaram and Sivasankar as irresponsible towards their families. Tukaram prayed to the Lord and requested Him to prove that their devotion was pure and flawless. Soon, the boy came crawling and touched Tukaram's feet. Tukaram felt very happy and handed over the boy to the mother. She prostrated at his feet and begged pardon. He advised her to trust the Lord.

Some scholars like Mumbaji and Salomal of Dehu village were envious of Tukaram as most of the people were attracted to his abhangas. So, they complained to the judge that Tukaram stole their abhangas. But Tukaram said in the court, "Yes. I did not write them as I am an illiterate. It is all the glory of Panduranga who wrote them and I could sing." Mumbaji and Salomal requested the judge, "Let him throw the abhangas in the river. If at all they were written by the Lord Himself, they must float against the current." The judge ordered Tukaram to do accordingly. Tukaram went to the river. Others followed him. Weeping uncontrollably, he saluted the river, and prayed, "Hey Panduranga! These are Yours. You Yourself have to protect them." Thus saying, he threw the abhangas in the river, with closed eyes. He would sit at the river only praying to the Lord. On the 13th day, the 'Ganga Mata' (River Goddess) came out of the water, handed over the abhangas to Tukaram and

disappeared. Mumbaji and Salomal begged his pardon. All the devotees, gathered there, hailed Tukaram's devotion.

Once, while king Sivaji was going alone, the Mughal soldiers followed to arrest him. He reached the temple where Tukaram was singing. The soldiers surrounded Sivaji. Deciding to save Sivaji, Tukaram prayed to Panduranga. A brilliant light emerged from the Lord's idol, it took the physical form of Sivaji and went away riding on a horse. They thought that Sivaji was escaping and followed him. But there appeared to be many Sivajis, riding horses. The confused enemy could not catch Sivaji and returned to their king. Tukaram blessed Sivaji.

Owing to poverty, Tukaram's family was suffering with severe hunger. In spite of doing several odd jobs and businesses, he could not save money. As a final resort, Jija Bai sold her 'Mangalyam' and purchased some provisions. She told Tukaram to sell them and make money. He loaded them in a cart and went to the weekly fair in the neighbouring village. By the grace of the Lord, all the goods were sold out within a short time. He earned much money. Instead of taking the money home, he decided to buy gold to make Jija Bai happy. He purchased gold and returned home. He gave her the packet, and when she opened it, she found copper in it instead of gold. She scolded Tukaram for his ignorance of not knowing the difference between copper and gold. But, seeing his sorrowful face, she consoled him saying that the gold merchant was a cheat. But Tukaram did not agree that the merchant deceived him. He said that he (Tukaram) was deceived. Jija Bai was confused not knowing the difference between the two statements.

King Sivaji sent valuable gifts such as clothes, gold, money, etc., to Tukaram out of respect and gratitude. But he politely refused and returned them. With an intention to help poor Tukaram somehow, Sivaji sent some food grains to Tukaram when there was none in the house. But Tukaram understood that it was Sivaji's plan. He took some of the grains, sufficient for just a day and distributed the remaining to the poor. Sivaji saluted Tukaram for his noble ideals.

In 1650, Tukaram realized that the end of his life was very

near. He was sure that 'Garuda Vahanam' (celestial mount of Lord Vishnu) would come and take him to 'Vaikuntham'. He also declared it publicly one week in advance that he would take anybody with him to 'Vaikuntham'. But, Jijabai said innocently, "I have some duties, so I can't come. You can go, but remember to return soon." He laughed at her reply. On the scheduled day, he reached the river bund. The 'Garuda Vahana' came and stood there. He offered salutations to all those gathered there. They wept inconsolably. He sang the last 'Abhanga', meaning, "Salutations to all of you. I am leaving for 'Vaikuntham'. I bid adieu to all of you. Thanks to all of you for co-operating with me to lead a devotional life. Never forget to utter the Lord's name. You will be blessed by the Lord." He boarded the 'Garuda Vahana' and it soon disappeared in the sky.

He reached Heaven with the human body, not after death! *

WHO IS THE BENEFICIARY?

Swamy Rama Tirtha once gave a lecture on the Gita in Srirangapatnam. Many pundits and scholars attended the meeting keeping Gita volumes in their hands. During the lecture, some of them dozed, some slept, some criticised his Sanskrit expression while some others found fault with his oratorical ability. There was but one person sitting in a corner in ecstasy, shedding tears of joy. Rama Theertha showed that person to his disciples and said "He is the only one who has received the essence of my lecture and benefited by it".

One derives such happiness only when the mind gets attuned to the Lord. If you want to hear some programme from Vijayawada station in your radio set, you must set the pointer exactly on the relevant wave length so that you get the programme perfectly and enjoy it. If the pointer slips even by a hair's breadth you will get some unwanted station or some annoying sounds. Some take the view that salvation is attained only after death. But the fact is that nothing but ashes remain. One must attain salvation even while alive and experience it as vividly as he experience fever on his body. Such experience is possible only through Guru's grace. With the grace of the Guru, your impure mind becomes pure just as a black coal becomes white ash.

TIRUGNANA SAMBANDAR - II

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

As the news of Sivapadahrudayarr's three-year-old child had received the grace of the divine couple spread like wildfire in Sirkali, people thronged to the temple tank and took the child who was seated on the shoulders of his father in a procession to the temple of Thoniappar. After worshipping the Lord, Gnana Sambandar returned home.

The next morning Sambandar asked his father to take him to the temple daily. From then on Sivapadahrudayar made it a practice to carry his son to the temple after bathing in the tank, and both would offer worship at the shrine of Thoniappar. One day, Sambandar expressed his desire to visit the Sivalayam at Tirukkolakka on the outskirts of Sirkali. As per his wish, the father took him to the shrine at Titukolakkolakka, where the child burst into verses in praise of the Lord who was pleased to present him with a pair of golden cymbals, so that he could sing with rhythmic accompaniment.

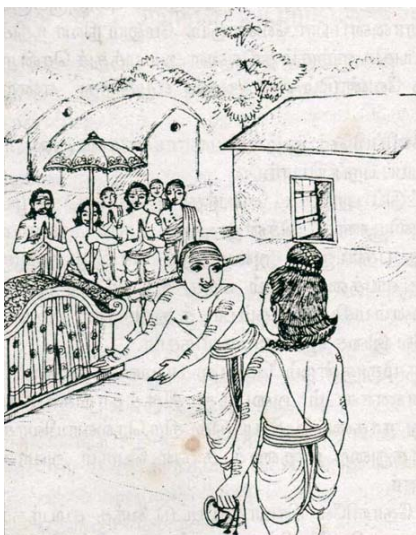
Thereafter, devotees from nearby places visited the Sirkali residence of Sambandar and, pleased with his soul elevating songs, requested him to visit the temples in their villages. Acceding to their pleas, Sambandar along with his father offered worship at those temples.

Meanwhile, another great Siva devotee (Nayanar) by name Neelakanta Yaazhppaanar, accompanied by his wife, came to Sirkali on hearing about Sambandar's devotional fervour. The couple paid obeisance to Sambandar and requested him to listen to their playing songs in praise of Lord Siva on the harpsichord. Extremely exhilarated by his rendition, Sambandar asked Yaazhppaanar to perform at the shrine of Thoniappar. Yaazhppaanar also accompanied Sambandar when he rendered his 'padhikams' (bunch of ten verses), much to the delight of all present.

When Yaazhppaanar expressed his wish to be with Sambandar as an accompanying artiste, the latter gladly granted the request. Thereafter, Yaazhppaanar accompanied

Sambandar on the harpsichord at whichever shrine Sambandar rendered his padhikams, much to the joy of everyone present. Devotees from far and nearby villages started coming to Sirkali to listen to Sambandar's singing in praise of the Lord. They were so captivated by the child that they prayed to him to come to their places. When Sambandar nodded his approval, Sivapadahrudayar was not happy with his tender child going alone to far off places. So, he accompanied his son wherever he went by carrying him on shoulders. At every village they were extended a hearty welcome by decorating the streets with plantain trees, flags and festoons. The villagers and temple authorities took care of the hospitality of the guests and other devotees. Like this, Sambandar fulfilled his commitment to those villagers, and returned to Sirkali.

One day, Sambandar expressed a desire to his father to worship Lord Nataraja at the Chidambaram shrine. Sivapadahrudayar and Neelakanta Yaazhppaanar readily agreed and they proceeded towards the temple of the cosmic dance performing Lord. On learning the arrival of Sambandar, the three thousand Podhu Deeksitars, who conduct rituals at the shrine, rushed to the outskirts of Chidambaram to receive Sambandar and his retinue with 'poorna kumbhams', all of them chanting Vedic hymns.



When Sambandar saw the Deekshitaras, he had a strange vision of all of them appearing as Siva Ganas. Thrilled, he enabled his father and Yaazhppaanar also to have that experience. After worshipping at the shrine and singing special verses in praise of Lord Nataraja, Sambandar prostrated before

the Deekshitaras and lauded their service to the Lord. He then moved to nearby Tiruvetkalam village and camped there for some days. Sambandar visited Chidambaram daily to have Nataraja Darshanam.

While leaving Tiruvetkalam, Yaazhppaanar requested Sambandar to grace his native village Erukkatham Puliyur and also places nearby on the banks of River Neeva. Granting his wish Sambandar proceeded to Erukkam Puliyur and nearby Siva kshetrams sanng padhikams glorifying the respective presiding deities. From there the retinue went to Tirumudhukundram (modern Vriddhachalam) and had darshan of Lord Vriddhagireeswara.

From there they were moving towards Tirunelvayil Arathurai village. Sambandar felt he was burdening his father by sitting on his shoulders and so he got down and started walking like others. But the child's tender feet started experiencing pain. So, they decided to stay overnight at Maranpadi village.

Would the Lord of Arathurai keep quiet when his dear child devotee suffering from pain? He appeared in the dream of his priests and told them: "My dearest devotee Jnanasambandan is resting at Maranpadi on way here. For his comfortable journey I intend presenting him a palanquin studded with pearls and an umbrella. They are in the foreground of the temple. You hand over the same to Sambannan."

The next morning when Sambabandar was preparing to leave for Arathurai, the priests had arrived there with the Lords' gift. Sambandar was delighted over the Lord's concern for him. He circumambulated the palanquin, bowed to it and proceeded to Arathurai, seated on the palanquin, which was carried by devotees. On reaching the temple, he worshipped the Lord, with his padhikams. He then decided to stay in the village for some days before returning to Sirkali.

-to be continued

KAIVALYOPANISHAT - XXX

(Continued from the previous issue)

-Rekha Prasada

Sri Mataji in the afternoon session of the satsang sang two stanzas of the song composed by the great saint, Sri Sadasiva Brahmendra Swami.

Khelathi Brahmande Bhagavan, Khelathi Pindande.

*Hamsah Soham Hamsah Soham
Hamsah Soham Sohamevethi*

*Paramatmaham Paripoornoham
Brahmaivaham Aham Brahmethi*

Sri Mataji further explained the phrases in the 16th Mantra, 'Tatvameva' and 'Tvameva tat'. Sri Sadasiva Brahmendra Swami was a perfect and enlightened being (siddhapurusha). He conquered the senses exhibited discernible detachment of the physical body and practised renunciation. Once, the Swamiji sat by the banks of the Cauvery and was immersed in deep meditation. The river flooded, and the sand settled there; Swamiji was buried under the sand for days on. Local people needed sand and so were digging by the river bank; while they were doing so and removing the sand, their crowbar hit something hard and blood was fountaining up through the sand. They then cautiously cleared the sand and saw the Swamiji rising up from under the sand and walking away despite the blood oozing from His injured head. Singing the above-mentioned song. Sri Mataji remarked that perhaps if anyone had that kind of perfect renunciation and discriminatory power, that person could achieve that perfect state. No matter how much a person is anesthetized with chloroform, body and mind cannot attain that complete, perfect state.

God (Brahman or the macrocosm) is playing with the individuals (Jivas or the microcosm).

All these machines called bodies are being operated by God (Brahman); these bodies are capable of functioning

effortlessly by inhalation and exhalation (respiration) of life-giving gases. Eye lids are closing and opening. It is difficult for us to count how many times a minute this is happening. All these physiological processes are happening automatically. Respiration is a constant process that is there for as long as there is life force in the physical body. Hence, Mahatmas instruct us to concentrate on the breath during meditation. As we progress in mediation by doing so, we come to recognize 'I am that – Soham'. This is the indication given by inhalation and exhalation of air. Hamsah Sivah Soham (That Parabrahman I am) is the signifying Mantra. This is experienced only when meditation is done with unswerving devotion and utmost concentration. The moment this realization dawns, then there exists the true Bliss. We are not able to experience this bliss because of the ever-wavering nature of the mind. We are at least able to understand and experience the divinity, be it even to a lesser extent. The Almighty is leading our lives through this indicative Mantra —Soham. The word Aham in Sanskrit can be explained as follows: Na + Aham = No Destruction - Aham also means I or Self which spiritually speaking is Atman which is eternal and can never be destroyed - the epitome, meaning 'I am indestructible'. This is why Brahmadev very definitively said to Ashvalayana Maharishi ' Tvamevaham, Tatvameva, Tvameva Tat.

Paramatman is complete and indestructible. I am the one that is existing - this knowledge is the quintessence - we ourselves will experience that formless Parabrahman. This is the ultimate result of Mahatmas' teachings. It is imperative to have a yearning to acquire that knowledge, ruminate on the fact as to the real purpose of being in Guru's presence and experience the Truth by constant spiral practice.

This life is impermanent. Divinity is eternal, permanent. We have to reminisce on what our elders have taught us, namely the requisites for spiritual practice: waking up early in the morning without giving way to indolence and do meditation.

Queen Madalasa, a pure and enlightened being, was a renowned mother, who was known for her wisdom and spiritual influence on her sons. She sang lullabies to her sons, through

which she imparted divine knowledge to them even as they were babies in their cradles. The lullabies preached to them Atma Bodha - that each one of them is the enlightened one, stainless one and pure one i.e. Atma.

If we are in the presence of Mahatmas, they also impart such knowledge - Thou alone art That, indeed That Thou art. This is the imprint they bestow on us through which we firmly know that 'I am not the one that is perishable but the eternal one (Brahmaivaham)'.

Talking about Brahman, Sri Mataji proceeded to explain the 17th Mantra as follows:

That which illuminates the world of relative experiences lived in the waking, dreaming and deep-sleep states, that Brahman am I, realizing thus, one is liberated from all bondages. The meaning of the 17th Mantra is almost self-explanatory. Sri Mataji, however, gave an additional explanation. That Atman, One's Consciousness, is aware of all the happenings of the three states. Knowledge that illuminates all the experiences in the waking, dreaming and deep-sleep states is one and the same. It is this Self, playing in the material world of objects that acquires to itself the false sense of individuality as the waker (Vishva), dreamer (Taijasa) and deep-sleeper (Pragnya). Wakefulness is not a dream, or dream is deep-sleep, nor deep-sleep is wakefulness. The experience that exists in one state is not there in another state. Although the three states are existing separately, there is only one Self (Consciousness) that is experiencing in all three states.

Jagruth swapna sushupthishu sphutathara

ya samvithjivithjrumbhate

Ya brahmadi pipeelikaasthanushuprotha

jagathsaakshinee

Saivaham nacha drusya vasthvithi dhrudha pragnyaapi

yasyasthicheth

Chandaalosthu sathudvijosthu Gururityesha

Maneesha mama

Sri Mataji, continued Her narration of the Upanishad by quoting Sri Sankara Bhagavadpadacharya's Maneesha Panchakam. He says in the above first stanza as follows:

In the waking, dreaming and deep-sleep states that which is strikingly perceived, is omnipresent and ever shining as the gross body, subtle body and causal body. In fact, it is present in all, from Brahman to an ant, just as the threads in a cloth are interwoven, similarly, the Universe is illuminated by the Brahman's luminescence - that is 'I am that' (Soham). I am not the visible material world. One who possesses such, that quintessential intellectual person, even if he is an untouchable belonging to a lower caste, or Brahmin, a person belonging to a higher caste, that wise and intellectual being is my Guru - so says my intellect.

In the three states of waking, dreaming and deep-sleep, one most important thing to remember when discussing matters related to Atman (Spirituality), is that there is no mention of any gods or demigods; only Guru is mentioned in this subject. This is because it is said in Sri Dakshina Murthi Sthotram - 'Eeswaro Gururaathmethi, Murthi Bheda Vibhagine'. We have to keep this in mind that Eswara, Parabrahman, Chaitanya, Atman are all synonyms. Guru also is on par with these synonyms and is given the same place as all of the aforementioned. Guru and Guru Tatva occupy the same place. Guru is a witness that illuminates everything. It is very difficult to understand this particular subject with a materialistic and worldly mindset. This is because life is full of dangers and tests. Guru has the technique to impart the necessary strength to face these problems bravely and courageously. Like it is said in the Guru Gita - Guroraagnya prakurveetha guroranyam na bhavayeth, meaning 'exactly execute Guru's orders as instructed by Him and not think of anything other than the Guru'. By doing so we will be able to experience the Brahman. In this material world, parents demand and expect that their children follow their orders, lest they will not inherit their parents' wealth and leave the children to their woes. When these worldly parents are so exacting about ephemeral property, then how much more tryingly and unremittingly severe should the Guru be in imparting the eternal knowledge of the Brahman. Guru does so, and only He can do so, because the Guru is highly interested in the welfare of His Sishya. There is

nothing separate from the Guru. Sishya should be constantly thinking and contemplating on the Guru. When the Parabrahman takes the physical form of a Guru, the Sishya should not misunderstand. If the Brahman does not take a form and name, Sishya will not be able to recognize and experience that divine knowledge.

Sri Mataji further explained the phrase ‘Sarva Bandhai Pramuchyathe’ in the Upanishadic stanza under discussion. Shackles physically bind the body with chains and ropes. These can be easily removed to set a person free. Shackles, philosophically speaking, are called ‘bondages’ and are not visible externally and especially to others. The person thus bonded alone knows them by experiencing them. In the first place, that person should be able to recognize that something is binding him. Unless he is aware of the problem or does not recognize that, despite his Guru’s instructions to free himself from bondages, he continues to think and associate with his family, and his responsibilities towards them. Guru’s teaching is - do your duty, but devote some time to introspection and contemplation (Vicharana). Life is impermanent. We do not know its duration. Before life ends, one has to recognize and realize his true state of Self. Contrary to this, most valuable life is considered wasteful. A lot of people in this world come and go. Human life is not just meant for this purpose of coming and going (birth and death). The shackles in this context are created by the traits of mind.

In all the three states of waking, dreaming and deep-sleep, the Self-Divine which is self-luminescent, is ever present as a ‘witness’. The thoughts and understanding are created by the limitations of the body and mind. Limitations are endless desires of the body, innumerable agitations of the mind and the painful restlessness of the intellect. These are bondages that are self-destructive personality shackles. How to be free of these shackles is explained in the 18th Mantra of the Upanishad.

- to be continued

CLEAR YOUR DOUBTS

A young girl asked Sri Mataji, “Amma, why should we close our eyes while doing meditation?”

Sri Mataji: This is a question which is often asked by people. In the beginning stages when you are practising dhyanam (meditation) it is advised by Gurus to close your eyes and try to concentrate on the form of your “Ishta daivam” (chosen deity) from his divine feet to the head while chanting His divine name which is the mantra given by your Guru. But your mind being constantly wavering, will try to pull you away from your point of concentration.



To do this, the mind has your five senses and sense organs under its control. The most powerful sense organs are the eyes and ears. The mind urges you to open your eyes and watch the time; or see someone next to you; or the people coming and going. For that matter, the mind will do anything to deter you from practising meditation. Now you may ask “why so?”. Well, this is how you have trained your mind to go after the world. Don’t worry. Let it go astray but you bring it back to do what you want (i.e. meditation) relentlessly. Just as water flows downwards, the mind also goes downwards and tries to bring you down with it. Never give in to your mind. By placating or ordering, bring it towards you. You will definitely succeed.

Once you have found the peace and experienced it, you don’t have to close your eyes. Rather you will be in a state of meditation even with your eyes wide open. By closing your eyes, you are preventing the external stimulattons from disturbing you while you are practising to look within you.

Now, as for the ears, they don’t have any lids like the eyes. They are open all the time. Sri Guru Maharaj used to tell us to keep a ticking alarm clock on one side and a radio playing in low volume on the other side when you sit to meditate. In the beginning, these sounds will bother you but as you progress

in your meditation, they cease to bother you. He would also say that it is easier to overcome the external sounds rather than your mind's constant chatter. "When we practise meditation near a sea, we will not hear even the sounds of waves as we fix our mind steadfast on our lakshyardham or goal." Lord Babuji would say.

So, in essence, to hear the "Anahata Sabdam" within us should be our aim. Only when we cut off the external sounds, can we hear the sound within us. By closing the eyes which are accustomed to run only outwards, we are trying to look within us for that bliss which we were searching in the external world till now.

Question yourself – Why you are doing Dhyanam. To think about and perceive the objects of the external world you don't have to sit and meditate. You are searching for that ultimate peace, happiness and bliss which are within you. All our senses can only perceive external things. Now we are trying to make them look inward. This is an exercise for your mind. So, perceive with total faith in the Guru and total surrender and a strong determination.*

OBITUARY

Sri Challa Venkata Ramana Babu, publisher of Samardha Sadguru Telugu and English Magazines, writer of many books aged 84 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday 05.04.2025.

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

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**Satsang Programmes at Sri Kalivanasramam,
Bengaluru branch from May 7th to 11th, 2025**



Sri Mathaji at Sri Avadhuta Balanjaneya Swami Matham,
Bellary on the occasion of 108 times recital of Hanuman Chalisa on May 22nd, 2025



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