



Samardha Saduguru

Oct. - Dec. 2025

Spiritual Magazine

(Quarterly)

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**Sri Mathaji at Srisaillam conducting homam for
speedy completion of the Ashramam branch on May 31st.**



**Sri Mathaji on May 30 with
the children participated in
summer classes conducted
in Ashramam**



SAMARDHA SADGURU

Spiritual Magazine

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<i>Editorial Board</i>	<i>CONTENTS</i>	<i>PAGE</i>
Dr. M.Swarnamukhi M.Jagannadha Raju P.S.R.Kali Prasad Rekha Prasada	Sri Mataji's Benediction	4
	From the Editor's Desk	6
	A Divine Biography - XXVIII	8
	Bhakti Margam is Superior	13
	Mind your business please !	16
	Divine Mother speaks	18
	Current Programmes	20
Volume 19 Issue 3 No. of pages 44 Quarterly Oct.-Dec.: 2025 Each Copy: Rs.10/- Annual Subscription: Rs.40/- 5 years Rs.200/- Subscriptions to be sent to Manager Samardha Sadguru Srikaligardens -522508	Children's Section:	
	Flute	23
	Babuji's fables	27
	Reprent Sin, Don't repeat	28
	Soundarya Lahari - I	30
	Gora Kumbhar	31
	Tirugnana Sambandar III	34
	Kaivalyopanishat-XXXI	37
	Faith Ends Fear	39
	Clear your doubts	42
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Sri Mataji's Benediction

THE POWER OF GURU

Even though the divine power inside all of us is the same, we all have different names just to recognize and distinguish each other. These names were given by our parents based on our birth star or other astrological considerations. But how many of us are doing justice to our names? A person might be named Koteswara Rao and still live a poor life. A person might be named Ananda Rao but may experience only misery in his life.



But when we seek refuge at the lotus feet of a Guru, he bestows upon us a new name, which defines our life. Gurus may come in different forms and names, but the true power of the Guru is the same. One should learn to see his Guru everywhere. No matter which ashram you go to, you should have darshan of your own Gurudev in the Guru of that ashram. Similarly, when you go to a temple, whether it is Lord Rama, Lord Krishna, Lord Venkateswara, Lord Mallikarjuna or Sri Kalahastiswara; whether it is Mother Padmavathi, Mother Kanaka Durga, Mother Gnana Prasunamba, Mother Bhramaramba or Mother Chengalamma, Mother Mutyalamma or Mother Mavullama; the name doesn't matter. Whoever may be the deity, but you should learn to see your own Gurudev in them.

Everybody needs God in life, no matter if he is a child, a youth, a newly married, or an aged person. Why? Because whatever we do in life, whether buying a house, a car, or walking into matrimony, we want it to last long, if not for eternity. But everything in this world that is perceivable by our sensory organs is temporary. Nothing is permanent except God.

We are seeing young people at a tender age succumbing to cardiac arrest. If you look at your childhood photo and compare it with the current you, you hardly see any similarities. We desire our name, form and the works we do or the properties we acquire to be permanent. But our Mahatmas are telling us that nothing of these is permanent. Even your body is not permanent. Once the Karma,

to experience the fruits of which you have taken this form, expires you need to shed this body and take another form relevant to the balance Karma that you need to clear.

But Mahatmas are giving us the assurance that you can attain permanence, not through this body but through your Sadhana and experiencing your true self which is permanent and omnipresent. Since we are all accustomed to recognizing things through their forms, Mahatmas are showing us a form that is superior to all the forms we perceive and through that form leading us to the formless and eternal Self.

We all remember following in the footsteps of our parents in various forms of worship. A child always follows and tries to emulate his or her parents. Similarly, when a Mahatma shows us the path, we follow. That is the only reason they are taking a form, dwelling among us and leading by example, even though they don't need to do anything in life since they had already attained the supreme self.

A Guru doesn't demean you or say "You are at a low-level. Why should I come down to your level?". Just as the mother showers love on her innocent baby how dirty or soiled the baby may look, so also a Guru showers his love on his disciples. In fact, the Almighty is saying, "You are not a low-level creature. None in the creation is, because I created the whole universe from Myself. Then how can someone be low-level?"

To prove that to us and show us our full potential and true self only, God has taken the form of a Guru and leading us on the path to self-realization. That is the true power of a Guru who transforms a supposedly low-level person into the supreme being by showing him the mirror and making him realize that he is none other than the Parabrahman Himself.*

OBITUARY

Sri Gali Jagadish, first Secretary to Sri Kalivanashramam, Hyderabad Branch, aged 81 years, a resident of Hyderabad and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 13.07.2025.

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

From the Editor's desk:

SIGNIFICANCE OF 'BOMMLA KOLUVU'

Om Gururam namaste!

By the time this issue of 'Samardha Sadguru', the spiritual quarterly of Sri Kali Vanaashramam, adorns the hands of our dear readers, the grand gala Devi Navaratri festivities would have concluded in Nambur. Though belated, the members of the editorial board extend one and all the customary greetings and pray for the success in the constant fight against the internal enemies that harass humanity.

One of the key features of the Navaratri festival is 'Bommala Koluvu' or doll arrangement in households over some makeshift steps. The steps will be in odd numbers from a single to seven or more, depending on the individual affordability. Some temples also display the doll arrangement. The Chidambaram Nataraja temple usually goes for twenty-five steps.

The standard pattern is a seven-step 'Koluvu'. But there is no hard and fast rule on this. The top layer is adorned by the idol of Rajarajeswari, flanked by the dolls of Lakshmi and Saraswathi and some episodes connected with Them, indicating that the three forms of Parashakti are controlling the energy, wealth and knowledge of all living beings on earth. The next step is reserved for the images of the Trimurtis (Brahma, Vishnu and Siva) and their activities of creation, protection and destruction. The fifth step details the various events from Itihasas. The fourth one is meant for displaying tales from various Puranas. Community life is depicted on the third step with dolls of school master, postman, kirana shopkeeper, street vendor, pauranika, etc. The second step pictures the rural life with the images of farmers, artisans like weavers, potters and clay doll makers, besides street entertainers like snake charmer, 'gangiredduvaadu' and



gymnast. The bottom step above the floor is meant for animal kingdom with the dolls of different domestic and wild creatures occupying it. The 'Koluvu' thus covers the entire creation and its maintenance.

Such a display affords an opportunity to womenfolk and children to hone their creative skills in terms of arranging side attractions like park, hill temple with tank, merry-go-round (rangula rattinam), railway station, school building, etc., besides eye-filling lighting to focus on the entire show. Rangoli patterns drawn in front of the 'Koluvu' with a burning five-pointed silver or brass 'kuthuvilakku' at the centre will complete its divine ambience.

Clad in costly silk sarees, the women invite their kith and kin to enjoy the show, and also exchange visits. The visitors are encouraged to sing kirtanas of their choice to tone up the spiritual atmosphere. The visit ends with applying of haridra kumkumam on the face and presentation of 'Tambhholam', specially prepared prasadam and a token gift. On the whole, the 'Koluvu' covers the spiritual and social aspects of the festival which comes to an end on the Vijayadasami Day. In some Andhra households, 'Koluvu' is arranged during the Sankranti festival, calling it Vasanta Navaratri.

Jai Gurudev !

Pandu Raja was aware of the curse of the hermit. He knew very well that it would lead to his undoing if he indulged in sex with his wife. Therefore, he was very cautious and careful all through. But on one fateful day, he saw his wife drying her hair after a fragrant bath. The leopard of desire pounced on him, he lost his moorings and paid his dear life.

If your mind perceives that you have a weakness for your bookish knowledge, and that you are a bibliophile, you will soon turn out to be a spiritual Panduraja. Just as a leopard pounces on the object of prey at the earliest opportunity, your bookish knowledge will soon lead to your own undoing

- Sri Babuji

A DIVINE BIOGRAPHY - XXVIII 4444



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

SRI BABU WITH GURUVUGARU

The next day Sri Babu asked Guruvugaru to give a discourse. When she said, "I don't know anything" he replied, "I know what you know. Please speak." Guruvugaru explained brilliantly the love between Radha and Krishna. Sri Babu praised her, "You have spoken very well. Your words are as cute as a parrot's." Even though Guruvugaru felt teased she explained to herself, "How true! As long as one cannot truly experience the sweetness of the love between Radha and Krishna, his/her words will be nothing more than that of a parrot's."

During the later days Sri Babu granted darshan to Guruvugaru in several forms including Lord Krishna, Lord Rama, a great scholar wearing elaborate shawls and jewellery, a landlord, etc., on different occasions. Guruvugaru was spellbound noticing Sri Babu explaining the essence of all the Vedas, Upanishads and Sastras in a sweet and layman's Telugu, not even using one single Sanskrit word or Sloka in any of his discourses, in order to be easily comprehensible to even an uneducated person. She realized that this is the true and natural scholarliness. Guruvugaru took Indira back to Guntur after the Jayanthulu, as she looked better.

But Indira's illness returned in the summer. Learning that Sri Babu was in Bhimavaram Tatayya garu's house, Guruvugaru brought Indira there. Sri Babu granted innumerable great experiences and divine revelations to both Indira and Guruvugaru during those three months.

Guruvugaru brought along her daily worship articles to Bhimavaram. She used to perform special pujas and recitations for the sake of Indira in addition to her daily rituals like purification, worship, meditation. Once Chellayamma garu

pleaded with Sri Babu, “Babu! Indira is not only suffering herself a lot (due to the demon possessing her), but also giving a lot of troubles to Guruvugaru. They are noble people. Please cure her fast.” Sri Babu replied, “Yes, they are noble people, but also very diplomatic.” Guruvugaru overheard this dialogue. She realized, “True! Isn’t it diplomatic faithlessness that I am continuing my special pujas for Indira even though I brought her here believing that Sri Babu is omnipotent?” and discontinued all her special pujas and recitations for Indira.

Sri Babu in his kind thoughts decided to completely rid Guruvugaru of the attachments towards the body, world and bookish knowledge, which were standing as obstacles in harvesting her spiritual practice that was about to fructify as a result of her immense spiritual knowledge; and thus granted her many such revelations, helping her in experiencing the bliss of self-knowledge.

Once Sri Babu went to take his bath after instructing Guruvugaru to make Indira sit near his puja pedestal. By the time he returned, Indira was banging her head on the floor near the puja pedestal. Sri Babu applied the sacred vermilion on her forehead. The spirit possessing Indira calmed down and started conversation with Sri Babu. Sri Babu asked during the conversation, “Is it true that you built an Ashram in Ongole?” She replied, “You too will establish a bigger Ashram.” Sri Babu countered, “Why do I need an Ashram?” and she replied, “To bring there spirits like me and grant us liberation.” Sri Babu laughed out heartily.

The ghost possessing Indira used to trouble Guruvugaru and others a lot, but always used to be very cautious with Sri Babu. Once she told Guruvugaru, “Girl, be careful! He is a great soul. He is the Almighty himself in a human form. Always keep that in mind.” Once Guruvugaru was cursing the ghost as she was troubling Indira a lot with bloody vomiting. Sri Babu instructed her, “I will make sure that there is no threat to Indira’s life. But you always respect the ghost and never curse her.” He explained to her that the person, who acquired this ghostly form due to a strong karma, was in fact a deep mine of knowledge on non-dualism. Who but God Himself, in His

impartiality, can plan for granting salvation to the ghost while liberating Indira from its troubles, thus showering his unconditional benevolence on the ghost? Isn't Sri Babu the visual form of God?

The ghost that possessed Indira was very powerful. It tried in several ways to kill Indira. But none of them materialized, thanks to the alertness of Guruvugaru. Once Guruvugaru wanted to leave on an urgent work and was worrying about leaving Indira alone, when Subba Rayudu garu offered help saying, "I will take care of her, you please go ahead." Guruvugaru left hesitantly. Indira stood up suddenly. Subba Rayudu tried to stop her with all his energy. And in return he suffered a slap on his cheek. He fell on a grinding stone far away, with that slap, and ran away shivering in fear, not even waiting to check his bruises or tie his loosened dhoti. Guruvugaru returned in the meanwhile. Indira (The ghost in her) told her, "That poor Subba Rayudu is shivering with fear. Please apply some Vibhuti (sacred ash) to his forehead!" Subba Rayudu suffered from fever for three days and Guruvugaru herself had to tend to him until he recovered.

Once Chellayamma tried to show compassion to the ghost saying, "Alas! See what a bad fate she is going through despite having such a wonderful education." The ghost shot back, "I will attain a great fate anyway. First you look after your fate."

The ghost used to pester Guruvugaru saying, "I thought Indira is like a glass doll and kept trying to kill her somehow, but you are constantly obstructing my plans." But, with Sri Babu's grace, Guruvugaru was successful in protecting Indira from the ghost's wrath.

Sri Babu would sometimes ask Indira (the ghost), "Attamma (Aunty)! Please grant your niece discourse for some time." She would reply, "But, I am an uneducated." Sri Babu would insist, "I know if you are educated or not, you start your discourse." The ghost would reply, "Please arrange a dais for me with a mattress and pillows, and I will give my speech." Sri Babu would arrange that and she would give an eloquent speech.

On one such occasion Indira (the ghost) gave a wonderful speech on the Maha Vakyas (Great Sayings of Hindu philosophy). Sri Babu asked, “Attamma! You gave such a fluent explanation on the Tatva. Why do you say you are an illiterate?” The ghost replied, “You too say the same way, right? But your discourse is more divine! Is there any relation between knowledge and education?” and explained it beautifully taking an example from the incident of a spider, a snake, an elephant and the tribal Kannappa attaining salvation by serving Lord Siva in Sri Kalahasti.

Despite experiencing Sri Babu’s divinity through several indications, Guruvuguru was merely respecting Sri Babu out of courtesy till then and never bowed to him wholeheartedly. She was hesitant either due to her past attachments with Sastras or due to the fact that Sri Babu looked young. One day Sri Babu was making Guruvuguru serve buttermilk to Indira and sat next to them. As Guruvuguru finished her job and prepared to stand up, Indira pressed hard on her big toe with her foot. Guruvuguru cried in severe pain to let her go. The ghost replied, “I will leave you only if you bow to Sri Babu with the purity of your body, mind and word.” Guruvuguru followed her words and bowed to Sri Babu wholeheartedly. Indira released her hold on her. Sri Babu kept smiling.

That was the end of June 1961. Indira’s college was about to open. Sri Babu was in Kolkata. If Indira doesn’t attend on the first day of college, she will not be paid salary for the summer holidays. But, Guruvuguru was resolute not to leave without Sri Babu’s explicit permission.

Indira woke up suddenly in the middle of the night and said, “Hanumayamma! Start immediately and take Indira to the college in Guntur.” As Hanumayamma woke up she heard Sri Babu’s words in his own voice from Indira’s mouth. The startled Hanumayamma composed herself and replied firmly, “I will not move Indira from here till Sri Babu orders me to.” Indira (Sri Babu) ordered seriously, “Who do you think is talking now? I am Babu and I am telling you. Start immediately. I will bring a rickshaw while you pack the things.” Indira, who was so weak not even able to move her foot till then, stood up

swiftly, went out at the middle of the night and brought a rickshaw in five minutes. Hanumayamma realized that it was Sri Babu making her do this. They left the place in moments and reached Guntur.

Indira had not fully recovered by that time. She was very feeble unable to even talk. But she was attending the college on time daily, teaching the students with more vigour, and spending quality time with other lecturers. Indira too realized that Sri Babu, within her, is performing her duties on behalf of her. This is an apt example of the servitude of Gurudev towards his disciples. The same way as Lord Sri Krishna took the forms of various cows and cowherds and mesmerized the residents of Brindavan for a whole year when Lord Brahma made the cows and cowherds vanish, Sri Babu too took the form of Indira and behaved like herself for a whole week. After that Indira took leave from the college and returned to Bhimavaram.

-- to be continued

OBITUARY

Sri Kamina Panduranga Rao, aged 64 years, a resident of Khandavalli Village, West Godavary Dist., and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday 21.07.2025.

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

OBITUARY

Smt. Bommisetty Kalimatha (Ambajipet Kali) aged 65 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 13.09.2025.

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

BHAKTI MARGAM IS SUPERIOR

-Bondada Subba Rao (USA)

(Continued from the previous issue)

Many young people think that they could develop this devotion and start their spiritual journey at later stages of their lives. However, it will be very difficult to develop such intense devotion suddenly towards the last phases of one's life, because of the wavering nature of the mind. It requires a life time of sadhana to be able to focus the mind; sometimes even that is not enough. This was emphasized in the following poem from Narasimha satakam, that I learnt from my mother.

Bratikinannallu nee bhajana tappanu kani marana
kaalmandu maratu nemo Aavela
yamadootalu agraambuna vachchi pranamul pekalinchi
pattunapudu
Kapavatha paithyamul kappagaa bhrama cheta
kampamudhavimandi, kashta paduchu Naa
jihvato ninnu Narayanaa! anuchu pilituno! shramachetha
piluvaleenoo!
Naatikippude chaeseda nee nama bhajana
talachedanu chaeri Vinavayya!
Dhairyamuganu, bhushana vikasa! sri
dharmapura nivasa! dushta samhara!
Narasimha! Durita dura!

{I will do bhajan (prayer with devotion) throughout my life. However, I am worried that I may forget to call You as Narayana at the time of my death, when the messengers of Yama come to take my praana (life force) as my body may be disintegrating, and my mind may be in delusion. Hence, I will do nama bahajana (repetition of Lord's name) right now; please listen to me. Oh You, who is luminous with shiny gems! Oh You, who live in the abode of Sri Dharmapura! Oh! You who eliminates evil! Oh Narasihma! Oh! You who removes all sins!}

This remembrance of divinity at the end of life requires sravana, manana and nidhidhyasa throughout one's life. Sravana is listening to sastras such as upanishads,

Bhagavadgita and other such spiritual works or good words from any guru regularly. Manana is thinking about what one has heard and trying to understand the inner meaning of the spiritual teachings. Nidhidhyasa is meditation to control one's mind with spiritual understanding. All three are needed for a devotee to progress in his/her spiritual journey. A guru is helpful to understand the inner meanings of spiritual works of our sages. Devotion to Guru is very important as emphasized in the famous Bhaja Govindam verse composed by Sri Sankaracharya.

*Gurucharanambuja nirbhara bhaktah samsarad-achirad-
bhava muktah,
sendriyamanasa niyama devam drakhyasi nija
hridayastham devam*

(One who has intense devotion to the lotus feet of Guru will be liberated from this worldly life. One who can control his mind and senses will be able to realize God or Brahman who dwells in his own heart}.

Both Guru and bhakti are emphasized by Sri Sankaracharya, the proponent of Advaita philosophy, that teaches unity of the devotee and the divine. In verse 31 of Vivekachoodamani Sankaracharya says the following about bhakti: *Moksakaranasamagrayam bhaktireva gariyasi swaswarupanusandhanam bhaktirityaabhidhiyate.*

Among the instruments and conditions necessary for liberation, bhakti alone is supreme. The seeking after one's real nature is designated as devotion. (translation by Chinmayaanda and Sri Ramana Maharshi)

Bhakti is given great importance by Sri Krishna who devoted one whole chapter to this practice in his discourse to Arjuna in the Bhagavadgita. Krishna says that the devotee has to fully focus on one and only God ("bhaktya tvananyayaa sakyevam aham evam-idho Arjuna" in the verse 10 of chapter 13). The main requirement is intense devotion to one God, for

example, it could be Sri Krishna or Sri Rama or the Shakti, or any other form of Divinity.

In verse 55 of chapter 11, Sri Krishna guarantees that one who is always involved in devotional service to Him, accepting Him as the Supreme, performing service without any interest in the fruits of such service, with no enemies in this world, will come to Him definitely.

Matkarmakrun matparmo matbhaktah sangavarjitah
Nirvairah sarva-bhuteshu yah sa maameti pandava

Although bhakti and saranagathi are emphasized throughout Gita, Sri Krishna declares one final time in verse 66 of chapter 18 that He will deliver the devotee from all his sins if he leaves all other dharmas and seeks refuge in Him (Sarvadharmam parityajya mamekam saranam vraja; aham tava sarvapapebhyo mokshayishyami maa suchah).

(concluded)

HOW TO RECEIVE EVER LASTING BLISS

While meditating, you have to concentrate on the form and concept of God. Unless the mind is fixed on God, no purpose will be served by applying sacred ash (vibhuti) on the fore-head and performing puja. Vibhuti is a transformation of cowdung. The stinking cow dung turns into sacred white ash, when it is burnt in fire. Similarly the dung of material interests should be burnt in the fire of concentration. Then all the worldly thoughts and desires evaporate and the mind becomes the abode of God.

To have the realisation of God, gunas have to be eliminated; when God is permanently seated in the heart, you will receive everlasting bliss.

Everybody is competent to have self-realisation God never makes discrimination on the basis of caste, creed, sex or nationality. It is the desire of Babu that everyone should receive eternal bliss by the realisation of 'Atman'.

- Sri Babuji

MIND YOUR BUSINESS PLEASE !

God is the father of all creation. He showers his affection on all beings equally. But, man though endowed with the power of discrimination, is unable to understand the Divine play or leela and holds Him responsible for all his misery and sufferings.

Man, even as an earthly father, shows much affection towards his offspring. That being the case what should be the depth of feeling and affection of the Heavenly Father for all the living beings in the Universe who are His children. That is why He takes many forms and names though he has none, to come to the rescue of His suffering children and protect them.

In the form of earthly parent, He protects them in the childhood. In the form of teacher, He takes care of them and gives education at the school. In the form of friends, He gives them good advice and helps them in need. In the form of great men, He sets ideal examples before them to emulate. More than all, He comes in the form of Sadguru to cure the disease of death and birth. Hence, the Sastras proclaim, “Matru Devo Bhava” “Pitru Devo Bhava” and “Acharya Devo Bhava”.

But man, in his ignorance, does not recognise the hand of the all merciful God in all these forms of Protection. He does not realise that his parents, teachers, friends, great men and most of all his Guru are all living and visible Gods striving to help him meet the challenges of life. He refuses to pay heed to them and for the inevitable suffering that follows, he has the impudence to throw blame on God.

A father once sent his two sons to a bazar to get something, giving them clear instructions as to how to proceed to a specific place to get that article. He also asked them just to mind their business and return, warning against various distractions in the bazar and telling them that any one of the diversions is sufficient to land them in trouble. In the bazar, the brothers found all the distractions the father had described and the younger brother was very much fascinated with them. In spite of the elder brother’s reminders about their father’s warnings,

he began running hither and thither in wild excitement and got involved in an accident.

The world too is a big bazar with innumerable attractions to lure and divert man's attention. The Heavenly Father sends us, His children, into this world for gaining immortality through self-realisation. He instructs us through Sastras to keep the company of the Holy, to discriminate between the real and the unreal, to distinguish between the eternal and transient, etc. If only we carry out His instructions with love and faith in Him, we are sure to reach Him back with our mission fulfilled. But having come into this world, man is snared by its colourful attractions and the temptation is too strong to resist. Like the younger son in the above story, he forgets his business and turns a deaf ear to the warnings given by his elders and well-wishers and gets lost in the multiplicity of materialistic desires and courts misery and disaster.

Man can save himself from the catastrophe if only he listens to the advice of his well-wishers and mends his business. And, there can be no other guide than a Sadguru who realised the Self and is therefore capable of destroying the bondage of those who adhere to him. He is the ocean of mercy.

One should therefore approach such a realised soul and submit himself wholeheartedly to him. The Guru will remind you of your business and give you a goal or Lakshyardha; your mind should be set in constant meditation on this Lakshyardha so that, the thick layers of dust covering the gem of wisdom are removed; thus, dispelling the darkness of ignorance.

When once the ego and attachment to worldly things obscuring the wisdom are eliminated and you realise that you are the Atman, you have no death and hence no rebirth just as the paddy de-husked becomes rice which does not sprout again. This is what the Skandhopanishad means when it says ***"Thushena Baddho Vrechi Syaath Thusha Bavethu Thandulahe, Yevam Baddhastada Jeevala karma naasey, Sadasivah"***.

And, that is the fulfilment of the mission for which the Heavenly Father has sent us here.*

Divine Mother Speaks

THE REAL NAVARATRI POOJA

- Japamala Prasada

Guru Maharaj bestowed on us this great blessing of Navaratri Pooja with a purpose. He wants us to realize that divine power which is illuminating not only us but the entire universe. It is that energy which is within us that enables us to eat, talk, move, etc. For that matter, if at all we are alive, it is due to that divine power which we call God who has no form, name, sex, caste, creed, religion or region. It is all-pervading power or Supreme Energy. We can call it by any name or give any gender to it. But since man is so much accustomed to form, he wants to give a form and name to that Supreme Energy.

To appease the yearnings of devotees, the all-pervading energy which is akin to vapour, cools down and comes before us in a solidified form of our liking to which we give a name of our choice like Rama, Krishna, Jaganmata, Christ or Allah. As long as we think we are this body, we need another body with super intelligence and power upon whom we look up to and worship.

We are gathered at Sri Kali Vnaasramam these ten or 13 days to worship that super power as Jaganmatha or Divine Mother. We call the first nine days as Navaratri. Lord Babuji has shown us how to worship the Divine Mother. Worship does not mean doing mere physical pooja. Gurudev has placed Satsang or divine company on a high pedestal. It is only by listening to the spiritual discourses can there be a change in our minds. To reach our goal of Godhead, we need to first listen to what the scriptures, Satya Gurus, Sadhu Mahatmas and spiritually oriented devotees say. Mere listening or 'shravanam' is not enough. We must go back and ponder over what we had heard and train our minds to constantly contemplate upon the subject. This is called 'mananam'. This is very essential for a spiritual seeker. He has to constantly contemplate upon the Guru's divine words and put them into practice. This is called 'Nidhi Dhyasanam'.

This is what Yagnyavalkya Mahaeshi told his wife Maitreyi in the Brihadaranyakopanishad. “Oh! If you want to pursue the spiritual path, you have to practise ‘Shravanam’, ‘Mananam’ and ‘Nidhidhyasanam’.”

Whether we do pooja with kumkum, flowers and fruits, whether we do sankeertan (singing the holy name), whether we do service or prayer or dhyanam, everybody’s goal is the same. We should never forget it. Our Gurudev describes the pooja we do with flowers, etc., as ‘Samanya Puja’ or ordinary pooja. But the ‘Visesha pooja’ or important pooja is shravanam, mananam and nidhidhyasanam.

The change in us should come from within. Any amount of external physical changes in our demeanour won’t help. In these Navaratri, let us all follow what Sri Babuji Maharaj has taught us and reap the divine benefit. May God bless us all with such a change in our minds!*

HOW TO ACQUIRE BRAHMAMRUTA

The eyes of the Divine Mother are as beautiful and wide as the lotus petals. They cool down the simmering heat of human sufferings and shower love and compassion. They radiate the light of wisdom all around the world and fill it with peace and prosperity. Scriptures have failed to express in words the divine beauty of the Mother and the bliss of Her darshan.

That is Jagajjanani; “Amma”. What a sweet name to beckon the Mother with ‘A’, the first Telugu vowel, is Brahmabeeja and ‘Ma’, Amrita Beeja “Amma” is thus Brahnamrita Swarupini. That Brahnamrita confers priceless treasures and universal prosperity on people.

How can such Brahnamrita be acquired? It is not discernible to senses mind and intellect. It is described thus “YATPARAM SAKALA VAAGAGOCHARAM - GOCHARAM VIMALA BODHA CHAKSHUSHA”. It is discernible only to the eye of wisdom acquired by hearing, pondering over and meditating on the teachings of the Master. Brahnamrita can be got only by firmly fixing the mind on the Divine Mother’s lotus feet.

-Sri Babuji

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

October 2025:

1 Wed : Mahanavami

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.**

NOVEMBER 2025:

1 Sat : Chiruka Ekadashi - Contemplation, Sri Sadhguru's
padapuja, collective Sri Satyanarayana Swamy's
vows, and devotional worship.

2 Sun : The twelfth day of the lunar month - Sri Sadhguru
padapuja and bhakta samaradhana.

5 Wed : Kartik Purnima - Gurupurnima. Satsang, Sri Sadguru
Pada Puja, Devotee Samaradhana. Sri
Ramalingeswara Swamy Nagarotsavam. Jwalatoranam

8 Sat : Karthika is a bahula-talented person.- The 37th annual
worship of Sri Sadgurudev begins. At 9.09 am,
initiation will be received by Pujya Sri Mataji. Worship
of Sri Sadgurudev at 7.00 pm.

8 to 16 : The worship festivals of Sri Sadgurudev.

14 Fri : Sri Gurudashami - Mahabhishekam to Sri Sadgurudev, Sri Sadguru padapuja, and Deepotsavam. Mahapunya-dhana to those in the Sri Gurusampradaya.

15 Sat : Homam for those who are initiated by Sri Sadhguru.

16 Sun : The homam is completed and the initiation is concluded.

18 Tue : Masashivaratri

26 Wed : Margashira Shudhdha Shashti - Subrahmanya Shashti

DECEMBER 2025 :

1 Mon : Margashira Shuddha Ekadashi - Geeta Jayanti, recitation of Srimad Bhagavad Gita, Sri Sadhguru pada puja .

4 Thu : Margashir Purnima - Datta Jayanti, Sri Sadhguru padapuja.

16 Tue : The beginning of the Dhanurmasa fast, Tiruppavai, the history of the sages, and the prophecy of the Bhagavata

18 Thu : Masashivaratri

19 Fri : New Moon

25 Thu : Sri Gurudashami - Christmas, Satsang, Sri Sadhguru pada puja

28 Sun : Pushya Shuddha Navami - Sri Ramalakshmi Prasad Mataji's third annual worship - Satsang, Sri Sadhguru's padapuja.

30 Tue : Mukkoti Ekadashi - Mukkoti Ekadashi. Darshan at Uttara Dwara, worship of Sri Sadhguru's feet. bhakta samaradhana.

JANUARY 2026 :

1 Thu : English New Year - Satsang, padapuja of Sri Sadhguru, and bhakta samaradhana.

7 Wed : Pushya Bhulashtami - Worship of Sri Thyagaraja Swamy

13 Tue : Sri Gurudashami - Satsang, padapuja of Sri Sadhguru.

14 Wed : Pushya Purnima - Bhogi festival, Satsang, padapuja of Sri Sadhguru, and bhakta samaradhana.

15 Thu : Sankranti - The Uttarayana auspicious period begins. Satsang, padapuja of Sri Sadhguru, and bhakta samaradhana.

JANUARY 2026 (Contd;)

16 Fri : Kanuma

17 Sat : Masashivaratri

18 Sun : New Moon

23 Fri : Magha Shuddha Panchami - Vasant Panchami, Shri
Saraswati Puja,

25 Sun : Magha Shuddha Saptami - Ratha Saptami

29 Thu : Magha Shuddha Ekadashi - Bhishma Ekadashi. Satsang,
Sri Sadhguru's padapuja.

MESSAGE OF GITA

The essence of the Gita is contained in its very title. Mere recital of the Gita or explanation of it takes us nowhere unless we imbibe the spirit of the Gita and put it in practice.

Generally, people are under the impression that regular recital of one or more chapters of the Gita in the morning or evening finishes their task. Mere touch of the sacred book does not make you sacred unless it takes to heart. A spiritual trainee should not only recite the Gita but he has to understand it thoroughly. He should have practical application of the Gita in his life.

What is the foremost requisite to have practical application of the Gita in daily life? The Gita demands practice of Tyaga in life. Tyaga means sacrifice, giving up what all you have. The doubt immediately sprouts in your mind: "What is it that is to be sacrificed? Is it wealth, rank, possession or position in life?" These are pretty things which cannot be called as sacrifice at all.

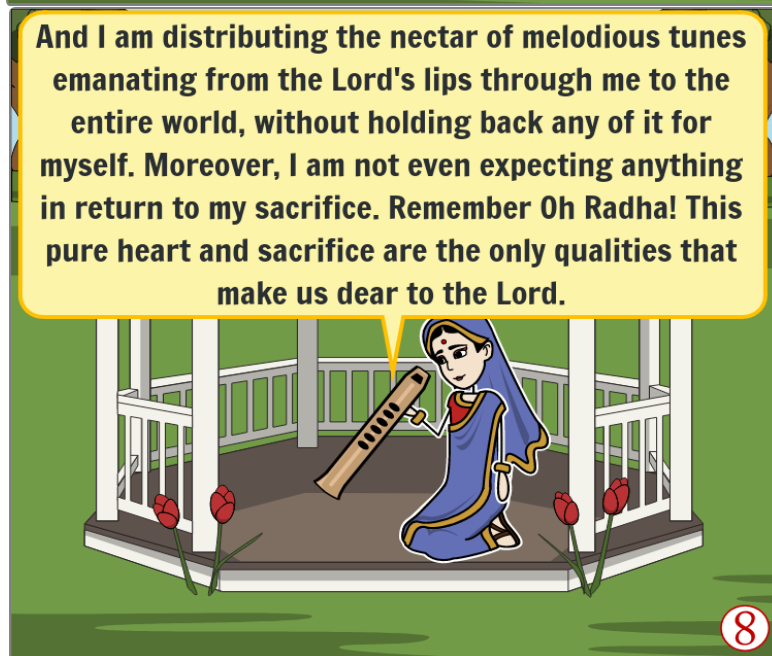
You should be prepared and give up the feeling of 'I' and 'mine'. It is the feeling of 'I' and 'mine' that plunges man into illusion.

- Sri Babuji









NO FUTILE ARGUMENTS PLEASE!

Two monks were walking along a road and saw a flag fluttering in the wind.

One monk said, “Look! How nicely the flag is moving.” The other monk said, “No, it is the wind that is moving the flag. The flag cannot flutter on its own!”

But the first monk refuted what his brother monk said. The argument went hot endlessly.

Just then, their Gurudev came there and heard the whole story and admonished them for engaging in needless arguments. He said, “It is neither the flag nor the wind, but the minds of you two fellows that are flapping. So, stop your useless arguments and concentrate on your studies. What do you gain by such arguments, but a total waste of your precious time?”

Moral: A spiritual seeker should never take part in any unnecessary arguments.

-Retold by Dr. Swarnamukhi Prasada

Sri Babu in one of his intimate talks to his disciples was narrating a story of his early boyhood days.

Babu was then roaming about feeling very hungry. He stopped in front of a house and asked for food. But the house wife was very busy in pounding grain in a mortar. All her attention was on the repeated sounds of the pestle handled by her.

So engrossed was she in the act of pounding that even her own child's cries failed to distract her attention. How then could the cry of an outsider in front of the house reach her ears?

Babu drew a lesson from this incident. The Divinity is hidden in everyone of us just like the rice grain in paddy. We are unaware of it because of the husk of the sense of 'I' and 'Mine' Ahankara and Mamakara enveloping it. Unless we make a strenuous effort to take away this undesirable husk, we can never hope of realising the Divine within.

- Sr Babuji

Children's section

REPENT SIN, DON'T REPEAT

My dear Chiranjeevulaara,

Everybody commits sin but repents later, and wants to do 'praayaschittam' (reparation). Sadguru Maharaj says that there is no need for such self-inflicting punishment. "All one has to do is not to repeat that mistake." The following story endorses that statement.

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Parasu was a dacoit who used to harass wayfarers by robbing them of their belongings. But he took care to rob only the rich and never the poor. In fact, he would share the booty with the helpless people.

One day, he was roaming in a forest but could not find a victim. He felt thirsty and hungry. At a distance he saw a middle-aged woman doing puja to a Sivalingam. Parasu went near her and sought drinking water.

The woman had just then finished her worship. "Come on my son, here is the prasadam. Please take it and quench your thirst with this teertham," she told him.

Parasu was pleased by the woman's gesture and made kind enquiries about her. She said: "I live in a nearby village. My son who used to worship this idol passed away recently. I am continuing the worship on his behalf. I have a daughter whose wedding has been fixed for next week. As I am very poor, I am praying to the Lord to help me so that her wedding would take place without any difficulty."

The dacoit took pity on her and said: "Mother, do not worry. The Lord will definitely answer your prayer. The wedding function will be conducted in a grand manner." So saying, Parasu took leave of her.

On the eve of the wedding, five bullock carts laden with all material required for the wedding arrived there in the village. The woman was surprised, and asked the cart drivers who had sent them. They said, "We don't know. We were just told to deliver the goods in the village." The happy woman thanked Lord Siva for this kind act.

But the village official could somehow sense that Parasu must be behind this, and alerted the police, telling them that the dacoit might be attending the wedding the next day. The police arrived there in mufti to nab Parasu.

As anticipated, Parasu came to the village and was promptly arrested after the wedding was over. The head of the police team was kind-hearted, and told Parasu that if he repented for his crimes and gave a pledge that he would not commit dacoity any longer, "I will recommend to the Government for pardoning you with a simple punishment."

The dacoit accordingly gave an undertaking. Thereafter he was jailed for a month and released.

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Children, hope you liked the story. "If you sincerely feel sorry for your mistakes and are determined not to repeat them, God will certainly pardon you. There is no need for Prayaschittam," Poojya Mataji often say in her discourses.

Yours affectionately,
Maathula.*

Life is as transient as a water bubble. This is symbolised by Lord Buddha in all the monuments with spherical domes. Every one knows the transient nature of life and the inevitability of death and yet he makes elaborate plans to expand his business and earn more. He begins bargaining with the Almighty promising him some oblation in return for some windfall of wealth in a lottery or some bumper profits in his business. He gets the desired profits but is not willing to offer the promised oblation in full and asks for concession. He wants to deceive God Himself ! But can he make any bargain with Yama, the Lord of Death, or deceive him? After all he is deceiving himself.

But the affection of the Lord is not deceptive. He bestows what is asked for, even without any oblations in return. After all, what can we offer to Him who is the supreme donor?

Yet he expects only one thing in return; that is your mind. Offer it to Him. You can have everything in return. The Lord Himself will become your own.

- Sri Babuji

SAUNDARYALAHARI - I

N.L.V. Krishna Rao

The Saundaryalahari (waves of beauty) is a unique lyrical composition.

It consists of two parts viz. Ananda Lahari meaning waves of happiness or bliss (first 41 stanzas) and Soundarya Lahari (the next 59 stanzas). It is believed that Lord Ganesha Himself has etched the Ananda Lahari on Mount Meru (Some people believe that Sage Pushpa Dhantha did the etching). It was read from there, by Sage Goudapada who taught the same to Adi Sankara. Adi Sankara himself added the rest of the 59 stanzas and completed it. However, there are different opinions on this.

The enlightened seers of Sanatana Dharma only saw the glory of unity in the charm of apparent multiplicity.

When looked at from this perspective, one is not surprised that the best of the Sakta tradition is contained in this composition. Indeed, the conceptualizing of Sakti and Siva is not a matter of accepting duality of the absolute, but of emphasizing them as comprehensible points of reference for understanding the abstract absolute.

Each verse in fact is reputed to achieve certain specific 'purusharthas' when chanted with absolute devotion.

These 100 stanzas are supposed to be the foremost among Mantra literature. It is also believed that by making suitable Yantras and reciting particular stanzas and worshipping the yantras, almost anything can be obtained in the world.

Apart from fulfilling some desires, methodical contemplation accelerates the process of Self-realisation as it explains very clearly the relationship between energy and consciousness. That was why Poojya Mataji arranged the parayana of 41 stanzas with explanation at the Ashramam during 2024. When learnt under the guidance of the spiritual master, the truth will unfold itself for the benefit of one and all.

In short, 'Saundaryalahari' describes the bliss experienced by followers of Babuji Maharaj at various stages of sadhana or while attending different spiritual programmes like satsangh, bhajan, meditation, doing Gurupada seva, to name a few.

A transliteration and meaning of each sloka in Roman script is being given for the benefit of readers. May all those who read this be drenched forever by this "Wave of Bliss"!

- to be continued

Glorious Devotees

GORA KUMBHAR

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Once, Gopal and Rukmi, a pious couple of Varkari sect and belonging to the Kumbhara (potter) caste, were living in Tirodhi village of Osmanabad district, Maharashtra. They were blessed with eight sons. All died one by one, but Lord Panduranga revived the eighth one and blessed him. It was believed that the eighth child was born in the year 1267. He was named Gora and was popularly known as Gora Khumbar. He was a contemporary of Sant Namdev. He was a staunch devotee of Panduranga. As per family tradition, he would make pots and sell them in Pandaripuram. He would feel God's presence in all activities of his daily life: walking, talking eating, bathing, seeing, making clay pots and drying.

He was married to Gangabai and they were blessed with a son 'Vithoo'. On the first birthday of Vithoo, Gangabai was very happy and excited. She decorated the home neatly and dressed him up with new clothes. She wanted to bring water from the river. At that time, Gora was trampling the clay for making pots. He was deeply engrossed in singing hymns. Gangabai told him to look after Vithoo as she was going to the river. But he did not hear her as he was engrossed in singing. Seeing the father in a trance, the child innocently approached Gora little realizing the danger and fell into the clay heap and got trampled by Gora who did not notice the child. The clay turned red with the boy's blood.

Gangabai returned from the river. Not finding the boy at home, she asked Gora about Vithoo. There was no reply. She noticed blood in the clay and blamed Gora for killing their son. The neighbours gathered there. With their commotion, he regained his senses and saw the wailing wife. He realized his unpardonable mistake. All were scolding him that he was a cruel killer. Gora felt sorry and tried to explain that the tragedy what had happened, as he was completely absorbed in singing. After the neighbours had left, Gora tried to console Gangabai. Out of anguish, she shouted, "There is no God at all. Devotees are useless and lazy under the veil of devotion. I hate Panduranga whom you worship". He became very angry when she blamed Panduranga. He raised his

hand to slap her. She was much appalled and said, “If you touch me, it will be tantamount to torturing your Panduranga. This is my vow”.

He lowered his hand, and considering her vow as an order, he would never touch her afterwards as it would be a sin. It turned out to be a curse on her life, as she had to remain childless throughout.

After this incident, Gangabai went to her parents’ village. Realising that Gora would not have progeny, she felt that he should remarry to beget children, and convinced her parents to get her sister Vimala married to Gora. Gangabai returned to Tirodhi and told Gora about her wish and her parents’ consent. Initially, he did not accept it, but she was stubborn. On second thought that it might bring peace of mind to her, he acceded to her wish. Gora and Vimala were married.

While bidding farewell to them, Vimala’s father said to Gora, “Owing to your devotion and virtues I married off my both daughters to you. Kindly treat Vimala also the same way as you treat Gangabai”. Gora picked up the hidden meaning of his request and considered it as an order. So, he decided not to touch Vimala also. Gangabai came to know that Gora was neglecting Vimala. Much depressed, Ganga asked Gora for the reason. When Gora revealed her father’s request she was perplexed and realized that he would not go against his decision.

One night, they were sleeping on the floor with Gora in between Ganga and Vimala. The determined sisters lifted Gora’s hands and put them on their bodies. Gangabai thought that it was not a guilt on the part of Gora as he did not touch them wantonly. Soon, Gora found his hands on their bodies. He thought that it was a sin, whether committed knowingly or unknowingly. Immediately, he tied a sword to the pillar and cut off both his hands as they had committed the sin. Ganga and Vimala were terribly shocked. But he consoled them saying, “Do not regret. It is not your mistake. God is great. He will definitely bless and rescue us. Both of you pray to the Lord”.

Seeing Gora’s determination, Lord Panduranga came to Gora’s house in the guise of a young boy and said, “I am a potter from Pandaripuram. There is no livelihood for me there. Kindly entrust some work to me. I do not need any wages. Food is enough for me.” Gora was pleased with His request and said, “Only by the

grace of Lord Panduranga you came to help me. As I don't have hands, please make pots and sell them in Pandaripuram". The boy happily agreed. Everybody wondered to see the symbols of 'conch' and 'wheel' ('Sankhu and Chakra') on the pots made by the boy. So, the pots were treated to be special and would be sold out very quickly.

One day Jnanadev and Namadev visited Pandaripuram. They found the idol of Panduranga missing. They thought that the Lord might have gone out to the rescue of some devotee. They went in search of Him. On the way, they saw some people carrying new pots with conch and wheel embossed on them. They were surprised on seeing the pots and enquired about the potter. Learning that it was from the house of Gora, they went to his house. Gora was pleased to receive them. On seeing his condition, they asked him who was helping him in pot making. When Gora called out for the boy, none turned up and there was no trace of him anywhere in the village.

Jnanadev at once understood the situation and proclaimed: "That boy is none other than Panduranga Himself. He came to your rescue and help you. You are very lucky and blessed. The Lord himself has been making and selling the pots for you"

Gora was excited. Jnanadev told Gora that they were going to Pandaripuram and invited him also to come along with Ganga and Vimala. All went to Pandaripuram.

After bathing in the river Chandrabhaga, they went to the temple, where the Lord's idol was standing in all glory. Namadev and Jnanadev were singing and dancing. The devotees also joined them. Much inspired and wishing to join them, Gora raised his crippled hands. Wonder of wonders! All were surprised to see Gora singing and dancing happily with his hands intact.

Lord Panduranga and Rukmini Devi appeared on the scene and blessed them all. Rukmini Devi handed over Vithoo to Gangabai. Panduranga then said to Gora, "Family life is the easy way for you to reach My abode. Accept both your wives. Help and guide others to live spiritually". So saying, the divine couple disappeared.

Gora followed the Lord's command and led an ideal life. Finally, his soul merged in the Lord's in the year 1317.*

TIRUGNANA SAMBANDAR - III

(Continued from the previous issue)

-Ramaswami S.

Having been blessed by the grace of the Lord of Arattthurai with the gift of a pearl studded palanquin and an umbrella, Sambandar proceeded towards Sirkali, offering worship at various shrines on the way. To whichever temple he went, the villagers extended a warm welcome to him. Notable among them were Tiruvijayamangai, near modern Kumbakonam, where Arjuna was blessed by Lord Siva; Bilvavanam where a hunter was granted Liberation by the Lord on the Mahasivaratri day; Tiruppanantaal; Omampuliyur (Pranava Vyagrapuri) and Kadambur.

On reaching Sirkali, Sambandar was given a rousing reception by devotees showering flower petals on him. Back home he worshipped Lord Thoniappar daily to heart's content.

Sivapadahrudayar wanted to perform Upanayanam for his son, and arranged a grand ceremony inviting eminent Brahmin scholars. After Brahmopadesam, the pundits started instructing him on the Vedic tenets. But Sambandar intervened and described the inner meaning of the four Vedas to them. The perplexed pundits, who were unaware of the inner meaning, prostrated at his feet and requested him to teach the mantras which they had not heard before. In turn Sambandar told the scholars, who became his disciples, that the Panchaksharam (Namasivaaya) is the superior most of all mantras.

Meanwhile, Sambandar heard that Appar (Navukkarasar) was on way to Sirkali to meet him. He organized a grand gala reception to Appar who was taken with temple honours to the shrine of Thoniaappar. After worshipping the Lord, Appar stayed with Sambandar for some days before journeying to the temples on the banks of the Cauvery.

After staying in Sirkali, Sambandar also wanted to visit the shrines along the banks of the Cauvery. When he conveyed this to his father, he also wanted to accompany his son. Wherever they went they were received with full honours by those villagers. Worshipping at the shrines of those villages,

Sambandar reached Tiruvasi, where the local chieftain, Kolli Muzhavan, personally welcomed him and took him to the local Sivalayam. Worship over, as Sambandar was coming out of the temple, he noticed a young woman lying on the floor afflicted with convulsions. Kolli Mazhavan told the revered visitor: “Sir! This is my daughter who is suffering from the disease of ‘abhasmaaram’. I had spent a fortune to rid her of the disease by inviting specialists all over this land to treat her. But all efforts had failed miserably. Finally, I had left her at this temple taking refuge in the Lord.” Sambandar was moved by the plight of the young woman and addressed the Lord: “Is it fair on Your part to neglect this woman



despite her father’s total surrender at Your feet?” So saying, Sambandar recited a string of verses invoking the Lord’s mercy. At the end of the recitation, the young woman rose cheerfully as if waking up after sound sleep. A grateful Mazhavan prostrated at Sambandar’s feet and sad in a voice choked with emotion, “Sir, but for your grace, my daughter would not have seen a bright day.”

Blessing the young woman, Sambandar took leave of Mazhavan and proceeded towards Tiruchengode where he worshipped Lord Ardhanareeswara. Visiting more shrines at various places like Bhavani, Kodumudi and Karur, Sambandar reached the southern banks of the Cauvery and worshipped at the Siva temple in Kozhiyur (modern Woraiyur) in Tiruchirappahlli, which is famous for the hill shrine of Lord Mathrubhoteswara. There is an interesting anecdote about this Lord.

Once there was a young Vaisya woman who was in an advanced stage of pregnancy. She was waiting for her mother

from her native village on the northern banks of the river, to assist her in the delivery of the child. The mother who was on her way to Tiruchi was held up on the northern bank of the river which was in spate. No boatman was willing to ferry her across for fear of being washed away by the flood current. All the helpless mother could do was to pray to the Lord to save the situation. The floods receded after a couple of days. She then rushed to her daughter's house. The daughter was astonished to see her mother and asked her as to why she had come again after taking leave of her once the delivery was over. When the mother said she was held up on the northern bank of the swollen river and that she could come only then after the flood had receded, the daughter realized that the Lord Himself had come in the garb of her mother to help in the delivery. Everybody praised the Lord as 'Thayumaanavan' or 'Mathrubhootheswara' (One who became the mother).

(to be continued)

Once an aged man in Banaras was reciting principles of grammar saying "Dukrunkarane, Duk unkarane". Jagadguru Sankaracharya who was passing that way happened to overhear the recitation and it provided the occasion for Bhajagovinda stotra. The sum and substance of the sloka is this "O fool, the recitation of grammar principles will not save you from death. Meditate on Lord Govinda. The sacred name of Govind elevates you from the triple states of being. Serve God Govind and protect yourself from the onslaught of death. This message had a tremendous impact on the student. The fact that I am the Brahman (Aham Brahmasmi) has to be experienced. Mere repetition of the Mantra is of no avail. For instance one cannot become a king by simply saying 'I am a king'. Only by conquering enemies and establishing an empire, you can become a king. Similarly, the conquest of six potent enemies (desire, anger, miserliness, passion, lust and envy) enables you to win the kingdom of salvation. You cannot see the splendour of the priceless gem if it is kept under several layers in a tight box. Only when you open the box, you can see the splendour and feel happy.

- Sri Babuji

KAIVALYOPANISHAT - XXXI

(Continued from the previous issue)

-Rekha Prasada

The eighteenth Mantra says that the witnessing awareness is distinct from the enjoyed, enjoyer and the enjoyment, which obtain in the three abodes. I am that witnessing awareness pure. I am the ever-auspicious Lord.

There are abodes (states of waking, dream and deep sleep) for Atman. Bhogyam - that which is enjoyed, or experienced, the object of experience. Bhoktha - this term is usually used to address a person who is invited and is the object to a meal. In this context the term Bhoktha is the subject of the experience. The one who is experiencing.

Bhoga - the process of enjoying or experiencing. The subject, object and the relationship between them are technically considered as the three factors without (trinity) which no experience can take place.

Sri Mataji further explained the above three factors. Dhyana is the process of meditation. Dhyata is the one who meditates. Dhyeyam is the object of meditation. Meditation is worshipping our Guru under whose shelter we take protection. Similarly, Gnanam (knowledge), Gnatha (knower), Gneyam is Upanishat upaasana, learning and experiencing. Gnatha is the one who experiences this knowledge. There are no three things in actuality. They are all One. This trinity is the cause for any experience in the three states. 'I' am different from trinity. - 'I' am the awareness in which these three states happen and unhappen continuously. Awareness is the substratum of the three states. I can only 'be' myself 'not know' myself. Self-knowledge consists of knowing what all the Self is not. I am the witnessing Awareness. I am the ever-auspicious Sadasiva. Isvara can be realized only as the core of the individual, the Being, the God within.

Ego is the Bhoktha, through which the sense-organs are able to experience pleasure and pain.

The sense-organs always provoke to experience the external material world. In this context, Sri Mataji quoted verse 9 in the 15th Chapter of the Bhagavadgita:

*Shrotram chakshuh sparshanam cha
rasanam ghranameva cha
adhihstaya manaschyam
vishayanupasevathey*

The Jiva enjoys the sense-objects taking refuge in the sense objects like colour, sound, etc., the eye, the organ of touch, the organ of taste, and also the organ of smell, and the mind.

Similarly, during meditation the mind tries to wander in different directions through the sense-organs.

Sri Mataji explained the meaning of the word Dhyanam (meditation) as follows: The root of the word Dhyanam - Dhee meaning Buddhi (Intellect); Yanam meaning journey. So, meditation is to direct the mind (intellect) in the spiritual path. Sri Gurudev used to say that it's very difficult to control the mind; but when a person uses his intellectual power of discrimination, then his mind will gain the required absolute concentration through meditation, which then leads to the ultimate goal of self-realization, the true 'I' (the Atman), the awareness, the witness, the ever-auspicious, pure Consciousness.

- to be continued

A spiritual seeker has to first unlearn what he had learnt and keep his mind clear and steady from the undulating waves of desires. The investigation of the external universe sows the seeds of intricacies in the mind and results in a rich harvest of doubts and complications. A genuine truth - seeker has to know himself. "Know thy self" is the watch word to be followed by the every spiritual trainee.

- Sri Babuji

FAITH ENDS FEAR

The almanac for the new year predicts some good and some bad for different people. Whatever the almanac predicts for the new year, people who are theistic and who keep their mind always engaged in meditation on Guru need not get worried. Almighty is the master of nature and of all the planets. Think of Him by any name you like Rama, Krishna, Siva, Guru, Kali and such others, He will protect you from all the evil effects of planets.

Any mantra becomes complete and powerful only when it is preceded by 'Om'.

Think of the Mother Kali. It is equivalent to all names of the Lord. The fears expressed by some regarding the chanting of Mother Kali's name are baseless. If your intentions are pure and auspicious and are not meant to harm others in anyway, your prayers will do you good and good alone. But if there is any evil in your intention, be sure that it will boomerang on you; Does not the Lord, the master of all minds, know these trends of your Mind?

Some pray to the Lord with desires and blame Him if their desires are not fulfilled. The vedas proclaim that such approach is verily wrong. Does He not know what to give you and when? Does the baby ask its mother for this and that? It only knows to weep and the mother responds spontaneously, showers affection and attends to all its needs.

Parents forsake all their pleasures, even their basic needs to promote the interests of their children. That is why the basic principles of our noble Hindu Dharma ordain that man should first worship the Mother, the father, the guru and then worship God. But the highly advanced man of the 20th century may argue "my birth is but an inadvertent bi-product of a passionate act of sex in which my parents had indulged. But for that, I would not have been born to face all the ordeals of life. Thus they are indebted to me and not I to them" or he may become the henpecked husband of a meretricious wife who manages to relegate those 'old hags' into the out house. Unfortunate parents of such a son need wait for another hell to suffer.

But mamakara is such a bondage that those parents refuse to see sense. Is there anyone who can save them?

Yes “there is”.

“The guru can redeem them if only they turn to him”. This is true because the Guru having realised the absolute truth that is Atman, knows how to distinguish it from all the apparent truth, that is the world, just as the swan separates water from diluted milk and takes pure milk only”. That is why Guru is known as paramahansa. One ray of mercy from him is enough to dispel ahamkara and mamakara as well and bestow wisdom upon man to discern truth.

Do not run away from responsibility, but “certainly love your families and even earn for them but without attachment”.

But remember the Almighty to whom you owe all the health, wealth, happiness of your family and get more and more attached to Him. This is absolutely necessary because in the dusk of your life, when you are old and incapacitated and when all your riches and all your kith and kin cannot rescue you from the imminent suffering and death, only the Almighty can save you. So you should meditate on God in the prime of life itself as there is no guarantee that you will live up to ripe old age.

But people don’t wish to think of the Almighty at all when they are young and active. Nor do they wish that their children should. They don’t mind much even if their children go astray and ignore their advices. But if a young man is found with a spiritual bent of mind, the parents are immediately worried that the son may become a sanyasi. Can this be taken as a mark of wisdom?

While man is thus responsible for his own suffering, he blames God for it. When someone suggests that he should change his thinking, he will retort “why should not God change my mind?” “What is the meaning and wisdom of such a foolish and stubborn mind?

There are some remedies for all the planetary evils predicted by the almanac. Meditation is a common remedy for all people born under different constellations. People born in Mesha lagna can ward off their evils by Ashtakshari japam or by recitation of Sri Narayanakavacham. Those born in Vrushabha lagna may perform abhishekha to Siva for the same benefit.

People born in Simha and Kanya lagnas may worship the Divine Mother with thousand names particularly on Friday. Those born in Thula and Vrischika will be benefited by chanting Ramanaama. The chanting of Gurumantra, “Om Gum Guru Paramatmane namah”

can ward off the planetary evils of any person born in any lagna. The basic remedy is faith in God. As faith develops fear dwindles.

Some cyclones and wind storms are predicted this year. One of them will be quite severe. If faith is unshaken, no wind storm can shake you. But if faith is lacking, cyclones and storms flare up even in the family. Weep for the Lord as wholeheartedly and innocently as the child weeps for its mother, you shall be answered.

There are two kinds of weeping; one for material gratification and the other for spiritual gratification. The former knows or gets no peace. The latter viz, those who weep for spiritual gratification are blessed in every way.

Weep whole heartedly for the Lord so that their tears may very soon get transformed into tears of joy as they get the sight of the Lord. Wash the lotus feet of the Lord with those tears of joy; Life's mission will be fulfilled.

- (from Babuji's Dicourses)

Once an emperor died. His corpse was being taken in a procession. There was a sudden downpour. The pall bearers wanted to keep the coffin on the pial of a house nearby. But the house-owner bluntly refused permission for the same. All the same he allowed the pall bearers to keep their shoes in side his house. What then is the worth of the human body which does not command respect even as an old shoe?

Yet man is foolish to develop attachment towards his body, wife, children and property. He doesn't remember even for a moment the gracious Lord that bestowed all these upon him. He sends his boy even at the age of three to the school on the plea that the child will lose his classes, but himself never goes even to the temple, not to speak of visiting mahatmas and hearing their enlightening speeches. For him, "his house is Vaikuntham and the kitchen Kailasam." If, after all this, the boy grows up into a well behaved youth it is something. But if he grows up to become a prodigal with unworthy qualities, there is no greater hell for the parents.

Needless to say that spiritual outlook is most essential if the children are to be brought up with discipline and culture, if seeds of good behaviour and scholarship are to be sown in their tender minds and if it is sought to make the home an abode of peace and happiness

- Sri Babuji

CLEAR YOUR DOUBTS

Disciple: Amma, I think we need Sri Gurudev's grace to do spiritual practice.

Sri Mataji: Definitely we need Sri Gurudev's grace to do anything. But that doesn't mean you can just keep lazy and ask for His grace. You should do your part and Gurudev will definitely bestow His grace upon you.

If you want to progress spiritually, the first and foremost requisite is that you should trust your Gurudev as the Supreme Paramatman. You must continue your spiritual practices diligently until your Guru presents you the 'Jnana Khadgam' or 'The sword of knowledge'. With that sword, you will be able to cut through your bondages and attain Mukti or freedom from ego and attachment (idea of 'I' and 'mine'). Once you reach this state, you will realize your 'real Self' or 'Atman'.



For you to realize your true Self, you should cleanse your mind of all unholy thoughts and get rid of inimical feelings like lust, greed, envy, jealousy, hatred, anger, etc. As long as the seeds of these qualities exist in you, the tree of divine knowledge will not grow.

When you say that your mind is not steady but always wavering, it indicates that you don't trust your Gurudev or you are not following His teachings. Guru is our guide and beacon light who steers us through the dark nescience of 'Avidya' or ignorance. So, we must follow His instruction implicitly if we want to reach our goal of immortality while alive, the "Jeevan Mukta Sthithi".

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Sri Mathaji Tour of New Jersey, America from June 17th to 22nd, 2025



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house, Edison, New Jersey**



**At Sri Sravan Kumar and
Priyabhashini's house,
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**At Sri Sai Datta Peetham,
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