

Spiritual Magazine  
(Quarterly)

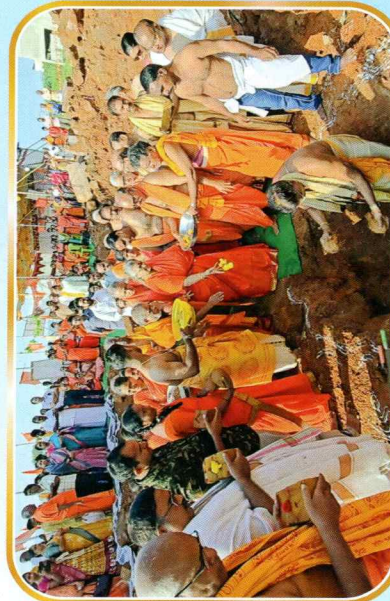
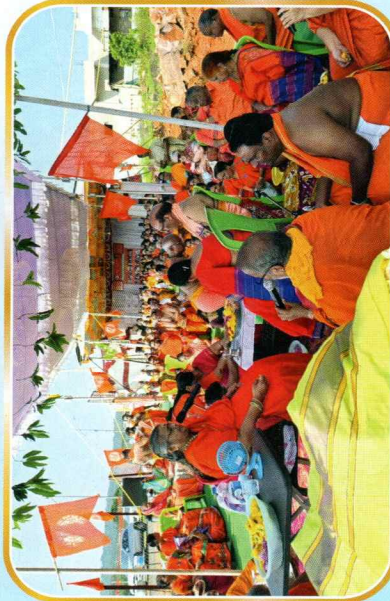
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# Samartha Saduguru

Jan - March 2025



**Sri Mataji laid foundation stone in Srisailam branch followed by  
Sri Siva nama Snkeertana from october 26th to November 2nd of 2024**



# SAMARDHA SADGURU

## Spiritual Magazine

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Volume 18 Issue 4 No. of pages 44 <b>Quarterly</b> <b>Jan.-Mar. 2025</b> Each Copy: Rs.10/- Annual Subscription: Rs.40/- 5 years Rs.200/- Subscriptions to be sent to Manager Samardha Sadguru Srikaligardens -522508	<b>Children's Section:</b>	
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	<b>MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASION OF SANKRANTI</b>	

## Sri Mataji's Benediction

### CLEANSING THE INNER SELF

We bade goodbye to 2024 and entered the year 2025. If we add all the digits of 2025 the result is 9. The human body has nine holes. The mouth, the two nostrils, the two eyes, the two ears, and the two excretory holes. We perceive and experience the different aspects of the world around us, like sound, smell, taste, colour, etc., through the first five holes, which are sensory organs, and release the waste produced in the body through the other two holes.



God gave us the sensory organs to perceive the world around us and understand the greatness of His creation. The other purpose is to absorb all the virtues from each and every living being or object we encounter in our lives. Whether you take the respiratory system, the digestive system or any other system, the ability is in-built in our body to extract the useful elements from what we take in and excrete the waste. But our mind, through the sensory organs, takes in the world around us and tries to keep all the waste stored within. This results in bias and negative thoughts whenever we see a person who might have caused some inconvenience to us in the past or exhibited a behaviour which we disliked.

We need to start training our mind to behave like the other parts of the body, by nudging it to perceive only the virtues in others and discard all the vices. If properly trained in this way, the mind becomes positively oriented and it helps a lot in our spiritual progress. This in fact is an essential trait of a spiritual seeker. No matter how spiritually advanced you are, or how much service you have done to God or your fellow beings, if you harbour hard feelings or negativity towards any one person in your life, it becomes a huge hurdle in your path to liberation. The Lord in Bhagavadgita says, "Whoever fixates his mind on Me, either through moral strength or yoga, at the time of

leaving the body, he reaches Me and never falls back into the vicious cycle of rebirth.” Maya is so strong and cunning. It tries to distract you from your goal in your last moments. If you harbour negativity towards a person, it could simply bring that person in front of you while you were leaving the mortal body. This will easily distract you and lead to another birth, probably related to the same person you despise.

So, a spiritual seeker should be utmost careful in what he perceives from the outer world and learn to extract and store only godly thoughts about everything and dispose of any negative or worldly thoughts immediately. This cleansing of the inner self involves first getting rid of all your karma and vasanas (imprints) from past lives through roasting them in the fire of meditation and constant chanting of the Lord’s divine name, bestowed upon you as a Mantra by the spiritual master; and training your intellect to discriminate between positive and negative thoughts and rejecting all negativity through constant contemplation (Vicharana).

Upasana and Vicharana are the two essential tools for a spiritual seeker. While Vicharana gives us the ability to distinguish good from bad, Upasana gives us the mental and moral strength to overcome our weaknesses and addictions. May Sri Gurudev bless us all in this New Year with the strength to overcome the addictions, and progress in our spiritual journey!!!

Life is 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.

**SRI BABUJI**

**From the Editor's desk:**

## **MAKING THE IMPOSSIBLE POSSIBLE**

Om Gururam namaste!

Year of the Lord 2025 C.E. has dawned. As is the custom, members of the editorial board of this spiritual quarterly wish dear readers a happy, healthy and prosperous period ahead and steady progress in their sadhana. May Sadguru Maharaj and Poojya Mataji shower their choicest blessings on entire humanity for universal peace in the coming months!

The New Year always comes in the middle of the 'Dhanurmasam' (December-January) celebrations. This month marks the 'Brahmi Muhurtam' (pre-dawn hours) of the Devas, for whom our one year is a single day. Pre-dawn hours are considered sacred in our culture, because it is the time segment that is serene with practically no secular activity as most people will be fast asleep. There will be no phone calls and other disturbances. It is thus the most appropriate time for contemplation by meditation or prayer or to excel in studies or perform any spiritual activity.



The celestial Brahmi Muhurtam is observed as Dhanurmasa Vratam by young women to secure husbands of their dream by invoking the Divine Mother. This practice was initiated by Godadevi, foster daughter of Vishnuchitta, who is celebrated as Periya Alwar in Vaishnava Sampradayam, with a view to marrying Lord Ranganatha of Srirangam. When Vishnuchitta tried to dissuade her by saying that it was not possible to unite with Him who is in Archa (idol) form, Godadevi declared: "I will make the impossible possible by my devotion, and I am determined not to marry any human being."

How to achieve the impossible, she brooded over and found a parallel in the maidens of Vrepalle (Gokulam) who were united with Krishna by performing the Katyayani (Divine Mother) Vratam. Goda decided to replicate the same in her

native Srivilliputtur, which transformed into Gokulam. Its maidens including herself turned Krishnapremi Gopikas. Vatapatrasayee, the presiding deity of Srivilliputtur, became Krishna. She conducted the Dhanurmasa Vratam for thirty days, culminating in their union with the Lord. This 30-day episode is beautifully recorded in her 30-verse 'Tiruppavai', which is considered as the seed of all the Vedas by Vaishnavite scholars. It is also described as the 'Bhagavati-Gita'.

Godadevi has authored another poetic work, by name 'Nachiyar Tirumozhi', in which she pours out her love-lorn condition by seeking the help of Manmadha and even clouds passing from Srivilliputtur towards Brindavan to be her messenger to convey her longing for the Lord. In one of its 10-verse chapter, Goda even dreams of her wedding with the Lord, describing in detail the sequences like His arrival at the marriage pandal, exchange of garlands, Panigrahan, Saptapadi, etc.

Even as a child Godadevi's yearning for Krishna is known by the following episode. Vishnuchitta made it a practice to collect attractive and fragrant flowers from his nandavanam, make garlands and present them to the temple priest for adorning Lord Vatapatrasayee. On one occasion, Goda picked up a garland and wore it herself and stood before the mirror to examine whether she was fit enough to be His consort. Satisfied, she started doing the same every day. Vishnuchitta, unaware of her act, used to present the garland to the priest. One day, the priest noticed a strand of hair in the garland and shouted at Vishnuchitta for being careless. He then threw away the garland and told Vishnuchitta to stop his service. Crestfallen, Vishnuchitta returned home and did not take lunch. When Goda asked why he did not have his meal, he narrated what had happened in the temple. She innocently revealed the daily happening, whereupon Vishnuchitta admonished her for the wrong doing and went to bed without taking dinner also. The Lord appeared in his dream and asked why he had not brought the garland that day. When Vishnuchitta told the Lord about Goda's misdemeanour, He remarked, "I am extremely pleased with what Goda has been doing. Hereafter

bring only the garland that has adorned her.” Vishnuchitta woke up and cried before Goda, “My child Andal, you have conquered not only me but also the Lord” (‘Andal’ in Tamil means one who has conquered). From then on, Goda is addressed as Andal by devotees.

After a few months, Lord Ranganatha sent a palanquin, along with all temple honours, to Srivilliputtur to fetch her to His abode. Vishnuchitta also accompanied her to Srirangam. On entering the Sannidhi, a flash of light from her person merged in the Lord who proclaimed: “Vishnuchitta, you have become my father-in-law, and you shall hereafter be called Periya Alwar.” Vishnuchitta was filled with both agony and ecstasy – pain of losing his foster child whom he raised as Mahalakshmi and joy over her achieving the impossible.

This story of Andal imparts us that we, too, can make the impossible possible by Sadguru Maharaj’s grace.

Jai Gurudev!\*

And so exhorts Sri Sankara Bhagavatpadacharya: Man should love the chaitanyam alone, realising that he is that and that he should learn to see it all around him in every object. Mahatmas have realised this and hence their universal love for one and all. This is verily the spirit of the sloka in the Gita.

"Vidya Vinaya Sampanne Brahmane gavi hastini  
Sunichaiva swapakecha pandithaassama darsinah"

He alone is a pundit who can visualise the Universal Self or Atman in every object alike be it a learned and virtuous Brahmin, a cow, a dog or a chandala. To find a mahatma with such realisation and accepting him as Guru and surrendering to him and to follow his footsteps is the only path of redemption for the human race.

SRI BABUJI



## A DIVINE BIOGRAPHY - XXV



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

(Continued from the previous issue)

### **SRI BABU WITH SRI SESHAGIRI RAO GARU**

Guru Our Govind Dovu Khade | Kake Lagu Pai | |  
Balihari Guru Aapne | Govind Diyo Batay | |  
(Kabirdas)

“When Gurudev and God appear together whom would you desire to serve first?” – “As Gurudev is the one who showed me the God, I submit myself in the refuge of the Gurudev.”

These were the words of Kabirdas signifying the supremacy of the Gurudev.

Sri Seshagiri Rao garu was a blessed person who served Gurudev more than Sri Kali Mata and fructified his life, as Sri Gurudev not only granted him the darshan of the divine mother - who did not grant Her darshan to him despite his utmost devotion and worship towards her – but also granted his own darshan in the form of the mother.

Sri Babu already started visiting Gundugolanu by then. His friends told Seshagiri Rao about Sri Babu’s divinity and encouraged him to have his darshan to fulfil his desire for the darshan of the divine mother. But Seshagiri Rao did not believe them. He thought, “I have seen many great devotees of the mother, but none of them had Her darshan. How would it be possible for this child?” Seshagiri Rao seemed very much older than Sri Babu.

One day Seshagiri Rao longed very much for the darshan of the divine mother while sitting in his puja room. He shouted loudly “Mother! Mother!” and cried rolling on the floor. Finally, he got disenchanted and lifted the sword to chop his head off saying, “Mother! My life is useless as it doesn’t seem to deserve Your darshan.” Suddenly a strong hand stopped his hand firmly.

When he turned around, Sri Babu was standing there smiling and holding his hand. Without a second thought Seshagiri Rao bowed to him bending his head. Sri Babu asked “Seshagiri Rao garu, why did you try to commit such a great sin?” He replied, “What can I do? All my long prayers, worship and meditation could not melt the heart of the mother. Why do I need this useless life that could not get the darshan of the mother?” Sri Babu consoled him saying, “That is where you are mistaken. Can you even imagine a mother without kindness? The benevolent mother yearns to see her children more than we yearn to see her. This thoughtless act of yours is nothing but doubting the love of the mother. Just now the kind Mother came to grant you Her darshan. But you didn’t notice Her in your hurry. Still, She protected you.” Saying, “Amma came to grant me darshan? I didn’t notice? Did you notice Her? Then, show Her to me,” he stared intensely at Sri Babu. Lo! There stood the divine mother with Her glow of a thousand suns in place of Sri Babu. Seshagiri Rao couldn’t believe his own eyes for a moment. He turned towards his puja altar. There he saw Sri Babu smiling in place of the divine mother. He turned back and found the divine mother and turned forward and found Sri Babu!

Seshagiri Rao realised who the divine mother was that came to grant him darshan and the divine mother that protected him, threw the sword away and prostrated at Sri Babu’s lotus feet saying, “Mother! Mother! Mother of the Universe!” and bathed the feet with tears of joy. Sri Babu raised him and embraced him. Seshagiri Rao submitted himself to Sri Babu with folded hands saying, “Babu! You are not a child. You are the mother Bala Tripura Sundari in a child form came to bless me. Seshagiri is your servant from this moment.” Sri Babu took Seshagiri Rao into his embrace with affection and said, “Seshagiri! There are no two people – the servant and the Lord! It is the divine mother that is glowing in the two forms!”

That moment onwards Seshagiri Rao sought refuge at the divine feet of Sri Babu, believing him in thought and action to be both his guru and the divine mother. Sri Babu rejuvenated

him both in his spiritual and medical practice. He introduced him to new herbs and processes to make better medicines from them. As Seshagiri Rao was experiencing more and more divinity, amazing powers, matchless humility, causeless and boundless love in this seemingly child god, he developed enormous devotion and joy in his mind.

Seshagiri Rao was well-versed in Tantric practices. But Sri Babu made him stop those practices explaining that those were lowly in nature and could not help in any way for his spiritual advancement and that only the knowledge of the self can grant him salvation.

Then onwards, Seshagiri Rao worshipped Sri Babu's portrait also on his puja altar along with Sri Kali Mata and Sri Veera Hanuman. He recognized Sri Babu as the male form of Sri Kali Matha and also learned to worship Her in a knowledgeable way. He served Sri Babu in all the four ways prescribed by the ancient Indian philosophy. He used to bathe Sri Babu. He used to be present during Sri Babu's meals and serve him food. He used to suggest the foods that help in keeping good health and feed Sri Babu like a mother.

As the Devi Navratri pujas approached each year, Seshagiri Rao would personally supervise the arrangements including those in the puja room and make sure that everything was in place. He would make sure that the necessary cleanliness, devotion and diligence were maintained in every task, just the way Sri Babu would desire it to be done. Seshagiri Rao would preside over all the activities starting with the Ganapathi puja on the Suddha Padyami day of the month of Aswayuja till the conclusion of the deeksha and Sri Sadguru Pada Puja on Dwadashi and make Sri Babu immensely happy. He would be present next to Sri Babu during the divine mother's worship and personally hand over all the required puja items to Sri Babu.

Sri Babu, who can only be bound by the ropes of devotion, would seem like a young child diligently following the directions of the sixty-year-old Seshagiri Rao. But in reality, the sixty-year-old Seshagiri Rao always considered Sri Babu as his guru and constantly followed him as a disciple. He could

sense all of Sri Babu's thoughts by mere eye gestures, fulfil them, and make Sri Babu happy. In fact, the guru and the disciple were merely two different forms of the same oneness.

Sri Parasu Ramayya garu was like a father to Sri Babu in the outer sense. He used to address Sri Babu as "My son of knowledge". But in the inner sense, he always served Sri Babu as his father. In essence the father is the son and the son is the father. There is no duality but oneness.

Chiranjeevi Raju garu served Sri Babu the same way as Lakshmana served Sri Rama. The brothers were two visible forms of the same oneness. These relationships of father-son, guru-disciple, and elder-younger brothers were all otherworldly. They were relationships of the soul. The essence of all of them was that of the Self. It was that of the Guru. And that is the essence of Sri Babu.

There were myriad varieties of people visiting Sri Babu. People used to approach him with desires, with problems, to criticise, for time-pass, with dubious intentions, etc.! But whoever comes to meet Sri Babu has to first have their audience with Seshagiri Rao who used to converse with them in a peculiar way in order to sense their actual intention. He used to discourage them by saying, "You came to see Babu? What do you want to see? Glasgow Dhoti, silk Lalchi, curly hair, clean shaven face, gold ornaments in neck and hands – that's it? He is neither a yogi with long beard nor a sanyasi with shaven head. What does he have, that you came to see? You thought he will produce gold from thin air with a wave of the hand? Or you thought he will make your problems disappear by saying 'Kshu Mahankali'? He merely does some Kali Pujas, and distributes Teertham and Prasadam. He just says everything is the grace of the divine mother. That's it? Your business will not succeed here." The true spiritual seekers, and those in real problems used to withstand his tests, get the darshan of Sri Babu. Others would just turn back and leave. Seshagiri Rao would refer to them as "mere vigourless seeds" to Sri Babu.

-- to be continued

## KENA UPANISHAD - II

(Continued from the previous issue) - C.V. Ramana Babu

8. *ya chootrena na shrnoti, yena stotramidam shrutam !*

*Tadeva Brahma twam viddhi nedam yadadimupasyate !!*

That which cannot be heard by the ear, but by which the hearing is perceived - That alone know as Brahman and not that what people here worship.

9. *Yatpranena na praniti yena pranha praniyate !*

*Tadena Brahma twam viddhi nedam yadidamupasyate !!*

That which cannot be smelt by the breath, but by which the breath smells as object -That alone know as Brahman and not that which people here worship.

The first chapter ends:

.....  
All this by whom? (in brief)

1. By whom all this is happening? 1-2

2. Atman 3-4

i. Indescribable 3

ii. Cannot be known 4

iii. Basis for all functions 5-9  
.....

### Chapter 2 ATMAN - AN ENQUIRY

It was told in the first chapter that what we are worshipping is not Atman. We should not stop only with idol worship. We should go still deep into it. We should go still further. This is explained in this chapter.

*Yadi manyase suvedetidabhramavaapi,*

*Nnoonam vetha Brahmano roopam !*

*yadsya twam yadasya devsshavadha nu,*

*meemamsya meva te manye viditam !! 1*

The Guru says, "If you think, I know Brahman well; then surely you know but little of its form; you know only its form as conditioned by man or by the gods. Therefore, even then it is worthy of your enquiry."

The disciple says, "I think I know Atman. Atman is beyond the states of knowing and not knowing. So, how can you say know and at the same time you are also not wrong when you

say I know? We know only an lota of Atman but not fully. It is because we think body and mind as part of Atman but that is only a part of it. That is why we say you know a little.

This mantra tells you to know Atman deeply.

*Naa ham manye suvedeti no na vedeti cha !*

*Yo natad veda no na vedeti veda cha !! 2*

The disciple says, "I know that I know Brahman. I do not think I know it well nor do I think I do not know it. He among us who knows the meaning of 'Neither I know nor do I not know' knows the Brahman

*Yasyamatam matam matam yasya na veda saha !*

*Avignatam vijanatam vignatamavijanatam !! 3*

He by whom Brahman is not known, is not known; he by whom it is known knows it not. It is not known by those who knows it. it is known by those who do not know it.

*Prati bodha viditam matamamrutatwam hi vindate !*

*Atmana vindate viryam vidyaya vindate'mrutam !! 4*

By whom it is realised in every state of mind; for by such knowledge one attains immortality. By Atman one obtains strength, by knowledge immortality.

*Iha chevedidadha satyamasti na chediha vedin mahati  
vinashtihi !*

*Bhteshu bhuteshu vichitya dheerah pretsyallokadamruta  
bhavanthi !! 5*

Iti Kenopanishad dwitiya khandaha

If a man knows Atman here, he then attains the true goal of life. If he does not know it here, a great destruction awaits him. Having realised the self in every being, he will relinquish the world and become immortal.

.....  
*Atman - An enquiry  
(summary)*

1. What we know is very little : 1
2. Knowing and not knowing state : 2-3
3. How to know Atman? : 4
4. Real satisfaction : Otherwise great destruction : 5

.....  
-to be continued

## HANUMAN CHALISA II

N.L.V.Krishna Rao

(continued from the previous issue)

Bhim roop dhari asursanhare  
Ramachandra ke kaj sanvare (11)

With overwhelming might you destroyed the demons(asuras) and performed all the tasks assigned to you by Shri Ram with highest competency.

Laye Sanjivan Lakhan Jiyaye  
Shri Raghuvir Harashi ur lay (12)

You brought Sanjivani (herb that revives life) and restored Laksman back to life. Shri Raghuram cheerfully embraced you with his heart filled with joy.

Raghupati Kinhi bahut badai  
Tum mama priya Bharat-hi-sam bhai (13)

Shri Raghupati, best among the emperors of Raghu dynasty, extolled your excellence and applauded, saying “You are as dear to me as my younger beloved brother Bharata “

Sahas badan tumharo yash gaave  
As kahi Shripati kanth lagaave (14)

Thousands of living beings are chanting hymns of your glories, saying this Shri Ram warmly hugged you, Sri Hanuman!

Sanakadik Brahmaadi Muneesa  
Narad Sarad sahit Aheesa (15)

Sages like Sanaka, Narada, gods like Brahma, goddess like Saraswati and thousand-headed Seshanag cannot describe your divine attributes.

Yam Kuber Dikpaal Jahan te  
Kavi kovid kahi sake kahan te (16)

Even Yamaraj, the God of death, Kubera, the God of wealth; and the Dikpals, deputies guarding the corners of the Universe, have been vying with one another in offering homage to your

glories. How then can mere poets and scholars give adequate expression of your super excellence?

Tum upkar Sugreevahin keenha  
Ram milaye rajpad deenha (17)

You rendered a great service to Sugriv. You united him with Shri Ram and he installed Sugriv on the royal throne.

Tumhro mantra Vibheeshan maana  
Lankeshwar Bhaye Sab jag jana (!8)

By heeding your advice, Vibhishana became the king of Lanka. Entire universe applauded it.

Yug sahasra yojan par Bhanu  
Leelyo tahi madhur phal janu !19)

You flew towards the sun who is at a fabulous distance of thousands of miles, thinking him to be a sweet luscious fruit

Prabhu mudrika meli mukh mahee  
Jaladhi langhi gaye achraj nahee (20)

There is hardly any wonder that you effortlessly leapt across the ocean because you were carrying the powerful signet ring of Rama in your mouth.

Durgam kaj jagat ke jete  
Sugam anugraha tumhre tete (21)

All the burden of all difficulties of life (related to body health, natural calamities and mental illness) will be totally eliminated by your compassionate grace.

Ram duwaare tum rakhvare  
Hot na agya binu paisare (22)

Without blissful experience of you, none can have divine vision of Lord Rama who dwells in everyone's heart. Symbolically you are a gatekeeper for Rama's court. Without your permission, people are happy with identifying themselves with their inert bodies.



Sab sukh lahai tumhari sarna  
Tum rakshak kahu ko darna (23)

Those who completely surrender to You, beget the ultimate, supreme bliss. Then, why fear when they are in your benign protection?

Aapan tej samharo aapai  
Teenon lok hank te kanpai (24)

Only you are fit to modulate your brilliance and valour. When you roar, all the three worlds tremble in fear (Only you can handle your cosmic powers. With your powerful initiation, impediments from mental impurities, dispersion and veil of ignorance of devotees get eradicated).

Bhoot pisaach Nikat nahin aavai  
Mahavir jab naam sunavai (25)

Evil spirits and ghosts don't come near when the name of courageous and victorious Hanuman is recited or remembered or even uttered.

Nase rog harae sab peera  
Japat nirantar Hanumat beera (26)

Hanuman! Impediments (caused by body ailments, mental aberrations, and by natural calamities) will be uprooted when a devotee continuously repeats your name. And also, all pains and anxieties will vanish.

Sankat se Hanuman chhudavai  
Man Kram Vachan dhyam jo lavai (27)

You will release those from their troubles and liberate them if they meditate upon you through their mind, actions and words, in a disciplined, focused manner.

Sab par Ram tapasvee raja  
Tin ke kaj sakal Tum saja (28)

Lord Rama is the greatest ascetic and powerful king and Rajarshi too. But, it's only you who carried out all the tasks of Lord Sri Rama as a true servant.

-to be concluded

# Divine Mother Speaks **THE TRUE TIME**

Japamala Prasada

“Bhidyate Hridaya Grandhih  
Chiddhyante Sarva Sansayah  
Ksheeyante Sarva Karman  
Guroh Karunaya Shive”

(Sri Guru Gita)

This is what Lord Paramashiva told Devi Parvathi about the power of Guru, who is a Brahma jnani. It means: "Oh Parvathi, the grace of a Satya Guru will untangle all the knots that are there in the heart of a jiva; it will destroy all his doubts; and annihilate all the karmas of the past, present and future."

Therefore, the divine power of a Guru is immeasurable. Guru is the very embodiment of the infinite power of the universe.

In the last few months we worshipped that Ananta Shakti as the Divine Mother during the Sharad Navaratri; we worshipped that supreme power as Guru during the Maha Punya Aradhana of our Gurudev.

Now we are in the thick of “Dhanurmasam” wherein we will enjoy the manifestations of that divine power or energy of Lord Krishna as extolled in Srimad Bhagavatam, Tiruppavai by Sri Andal, Mukundamala by Sri Kulasekhara Alwar and the Divine Sages of the yore (Maharshi Charitralu).

Why are we doing all these? Don't we have anything else to do? We are always getting attached to worldly things and becoming one with the world. Thus we are forever drowning ourselves in this bottomless pit of Samsara and going from birth to death constantly. We are running after ephemeral things of the world in search of peace and happiness. This is akin to running after mirage in search of water.

Only spirituality and divinity can give us everlasting, undiluted love, peace and happiness. That is why Guru Maharaj has granted in these divine gatherings “Satsangams” wherein we can discuss the various aspects of spirituality and divinity. By immersing ourselves in these satsangs we can forget the passage of time and swim in the serene waters of divine wisdom. The time thus spent is

added to our “True Time (Nitya Kalam)”. This will recharge the run-down batteries of our lives with new energy which is infinite and everlasting. This spiritual energy not only rids our minds of all unhealthy thoughts and traits we have acquired over our previous births but also fills our bodies and heart with a new zest and vigour.

As Sri Adi Sankara Bhagawad padacharya saiy,  
“Satsangatve-Nissangatvam,  
Nissangatve-Nirmohatvam  
Nirmohatve-Nischalatatvam  
Nischala Tatve-Jeevanmuktih”

The holy company helps us to detach ourselves with the mundane things; This detachment leads to dispassion; Dispassion leads to a steady and unwavering mind; Finally when our mind is still and unwavering and free of thoughts, we reach the ultimate abode or Brahman even while we are still alive. This is called “Jeevan Mukti”.

When we worship God with flowers, the next day we have to remove them (“Nirmalyam”). But when we worship the Almighty Lord with the flowers of “Soham” (Sah=That; Aham=’I’) all our ignorance is removed. By doing such pooja or worship mentally, we can attain the Supreme Bliss. When we reach that stage, our Manas, Buddhi, Chitta and Ahamkara transform into Satyam, Shanti, Daya and Prema .

All this is possible only through the grace of Guru. Therrefore, may Gurudev bless us all with infinite devotion, knowledge and detachment to reach our divine goal!\*

Two bare copper wires, one carrying electric current and the other without it, look alike. But the difference can be immediately felt on contact. Similar is the difference between a Mahatma and a common man. Guru should therefore be identified with the universal self and not with his mortal body. One who identifies his guru with his mortal body can never hope to achieve spiritual progress even after many births.

SRI BABUJI

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

**January 2025**

- 1 Wed:** English new year - Satsang, Sri Sadguru Padapuja, Bhakta Samaradhana.
- 8 Wed:** Pushya Suddha Navami - Second Annual Aradhana of Sri Ramalakshmi Prasada Mataji - Satsang, Sri Sadguru Pada Pooja.
- 10 Fri:** Mukkoti Ekadashi. - Uttardwara darshan, Shri Sadguru pada pooja. Bhakta Samaradhana.
- 13 Mon:** Pushya Purnima, Bhogi festival - Satsang, Shri Sadguru Pada Pooja, Bhakta Samaradhana.
- 14 Tue:** Sankranti festival - The beginning of Uttarayana Punyakalam. Satsang, Sri Sadguru Padapuja, Bhakta Samaradhana.
- 15 Wed:** Kanuma Festival
- 18 Sat:** Aradhana of Sri Thyagaraja Swamy
- 24 Fri:** Sri Gurudashami - Satsang, Shri Sadguru Pada Puja.
- 27 Mon:** Masashivaratri
- 29 Wed:** Amavasya

**February 2025**

- 3 Mon:** Vasantha Panchami - Sri Saraswati Puja
- 4 Tue:** Ratha Saptami
- 8 Sat:** Bhishma Ekadasi - Satsang, Shri Sadguru Pada Puja.
- 12 Wed:** Magha(Guru) Purnima. - Satsang, Sri Sadguru Padapuja, Bhakta Samaradhana.
- 22 Sat:** Sri Gurudashami - Satsang, Shri Sadguru Pada Puja.
- 26 Wed:** Mahashivratri - 3.30 am. Rudrabhishekam with Namaka Chamaka in Brunnadvanam to Shri Gurudev. Mass Ekadasa Rudrabhishekam at Sri Ramalingeswara Swamy Temple at 5:00 AM. At 11.00 am Sahasra Ghatabishekam, Laksha Bilvarchana, Bhakta Samaradhana. At 7.00 pm, Sri Umaramalingeswara Swamy's Mass Kalyan Mahatsavam.
- 27 Thu:** Mahashivratri - At 11.00 am Shri Sadguru Pada Puja, Bhakta Samaradhana. At night at 7:00 p.m., Sri Umaramalingeswara Swami's Nagarotsavam.
- 28 Fri:** Amavasya

## March 2025

**2 Sun:** Falguna Suddha Tadiya - Aradhana of Sri Lalitananda Saraswati Swami, Satsang.

**14 Fri:** Phalgun(Holi) Purnima - Shri Sadguru Padapuja.

**24 Mon:** Sri Gurudashami - Satsang, Shri Sadguru Pada Puja.

**28 Fri:** Masashivaratri

**29 Sat:** Amavasya

**30 Sun:** Sri Vishwavasunama Ugadi - At 10.00 a.m. Panchanga Shravana, followed by Sri Sadguru Padapuja, Bhakta Samaradhana

## From Sunday, March 30th to Saturday, April 5th Mouna Dhyana Saptaha Sibiram.

## April 2025

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

**12 Sat:** Chaitra pournami-Sri Sadguru Padapuja

**23 Wed:** Sri Gurudasami-Satsangam, Sri Sadguru Padapuja

**26 Sat:** Masa Sivaratri

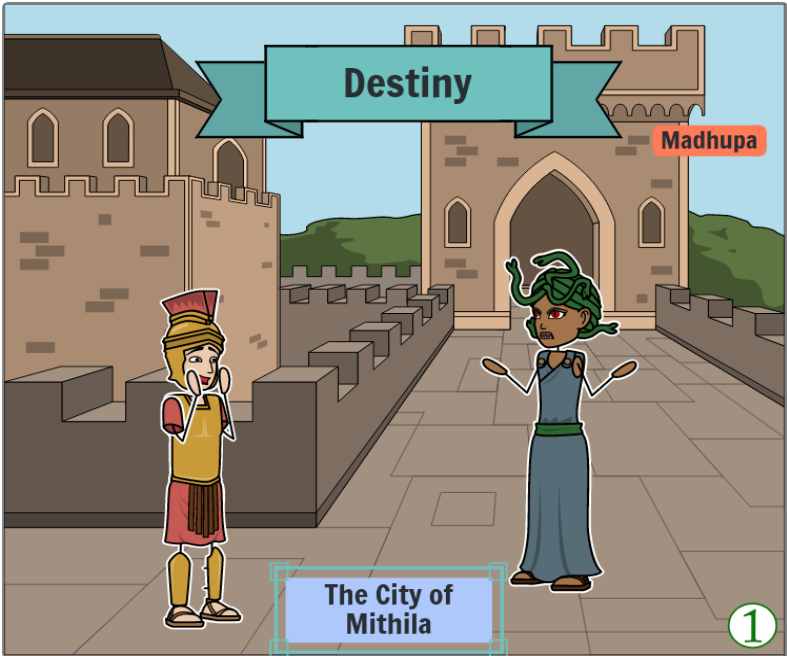
**27 Sun:** Amavasya

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

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The almighty has equal affection for all His children, whether they be of a celestial world or of the earthen and nether worlds. But, like a deft doctor dealing differently with different patients. He adopts different methods to cure the mental ills of different children in a suitable way. The gentle ones are tackled by gentle methods and the unrely ones by drastic methods. It is precisely for the discharge of this duty that the nameless and formless Almighty descends on to this world assuming some name and form.

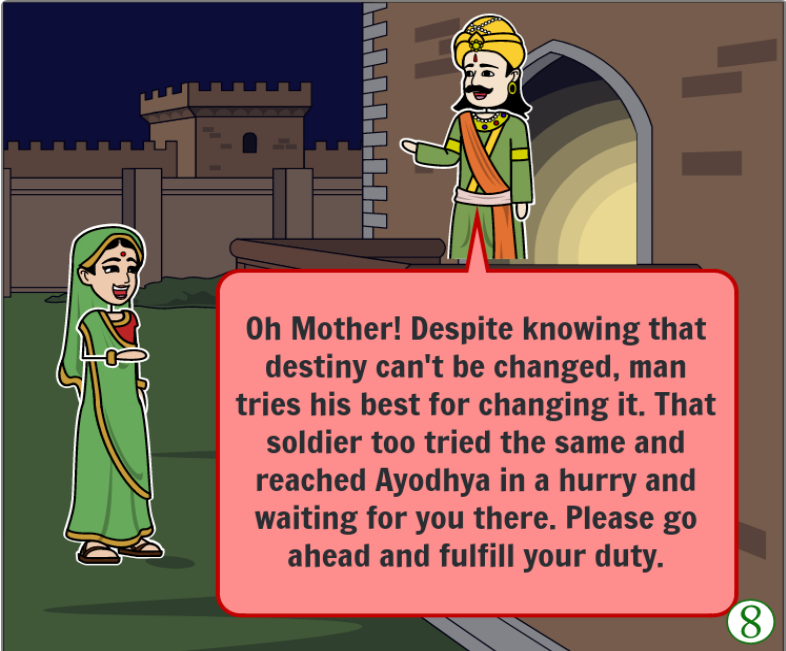
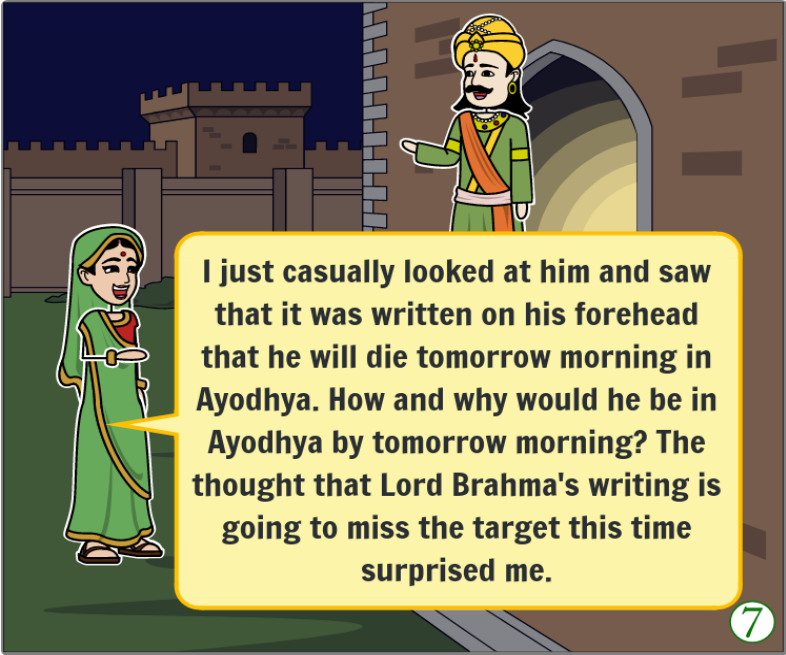
SRI BABUJI











## Babuji's Fables

### HAPPINESS IS NOT OUTSIDE

One saint was visiting holy places and temples. He used to take bath in the sacred rivers and go inside the temples and have darsan of the Lord installed in that temple and after that he used to continue his journey. One day he was passing through a town where a rich and noble person was residing. He used to serve the sadhus and saints who were passing through his town with great devotion and respect.

One day this saint happened to pass through his town. The rich man was very much impressed with his looks and his face glowing with *Brahma tejas*. He immediately recognised that he must be a great sadhu. He received him with great respect and invited him for a lunch. He was greatly elated for he felt that as though Srimannarayana Himself visited his house.

He ordered many special dishes and served him *payasam* (a sweet dish prepared with milk, rice, sugar garnished with resins). While serving that mendicant with *payasam*, the host said, "Mahatma! I got this specially prepared for you and put all ingredients like cardamom, pistachio. If you take this you will get the feeling of drinking *amritam* (ambrosia)".

The mahatma asked his host to record on a piece of paper as to how the payasam would taste. The latter recorded that it would taste like ambrosia. The saint got his signature on this statement. Then they both drank the *payasam* served to them. The sadhu again got a second glass of *payasam* served to them. But this time the host was taking it slowly. Then the sadhu asked "Why are you consuming it slowly? How is the *payasam*?" "I felt that the taste of payasam is reduced a little bit," said the host. The sadhu got this recorded and made him to sign on that statement. The sadhu then made the host drink the third glass of *payasam* and got his statement recorded. He wrote, "It is like tasting poison" and recorded it as per the wish of sadhu.

After having lunch while chit-chatting, the sadhu asked "You said first that *payasam* tasted like *Amritam* and latter

after consuming three glasses you said that it tasted like poison. Why? If the *payasam* really tasted like ambrosia then it should have tasted like ambrosia all the while. But it was not the same as per your own statement. It is because the happiness is not there in outside dishes, but it is within you, within your own Self, the *Atman*. Real happiness lies within you. So, one should strive to achieve *Atma sukham* and not worldly happiness”.

The host was immensely happy with this practical demonstration of the *mahatma*. He profusely thanked him for the piece of advice received from him and aptly rewarded him.

—Rertold by C.V. Ramana Babu\*

### OBITUARY

Sri Konda Ramaraju, aged 80 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 28.09.2024.

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

### OBITUARY

Smt. Gandikota Kali Sarojini, aged 96 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday 30.10.2024.

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

### OBITUARY

Smt. Nekkhalapu Sitaravamma, aged 103 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday 11.11.2024.

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

Childrens section

## **SMALL IS STRONG**

My dear Chiranjeevulara:

When a big task is being undertaken, even a small helping hand should be welcome. Lord Rama taught this lesson to the Vanaras who were busy building a bridge across the sea to reach Lanka. Here goes the background to Rama's admonition of the monkey hordes.

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A squirrel was watching the sight of Vanaras bringing huge stones and uprooted trees for building a bridge (Setu) across the sea. It asked one of the monkeys for what purpose they were doing this. "We are helping in the Rama Karyam of reaching Lanka to retrieve Mother Sita who has been abducted and imprisoned there by the demon king Ravavna," it was told.

"In that case let me also help in the Rama Karyam," the squirrel said. The monkeys started laughing and remarked: "What can a tiny creature like you help us in this huge effort. Go away, lest you will be crushed by the boulders we are throwing."

Undaunted, the squirrel ran hither and thither and brought small pebbles and laid them in the gaps between the boulders. The monkeys were amused and roared with laughter.

Rama was seeing this from a distance, and rushed there to know what was going on. When one of the monkeys, laughing loudly, told him, "Sir, this squirrel thinks that with the small pebbles it has brought it feels that it is helping us in building the bridge."

"Why do you underestimate its help? These pebbles are filling the gaps between the big stones so that they are held tight," Rama told the Vanaras. He then took the squirrel in his left palm and fondly caressed its back with his right palm. His finger marks were permanently implanted on the squirrel.

Since then, it is believed, the generations of squirrels are sporting Sri Rama's grace on their back.

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Children, hope you liked the story. Sadguru Maharaj once remarked in His discourse: "You should not belittle things that are small. Even a massive 'ratham' (temple car) will not run without the tiny cogs in its wheels." Poojya Mataji would also say, "Atom is the tiniest particle but the energy it contains is massive and destructive."

Yours affectionately,  
Maathula\*

# THE GOD SAYS

- Jagannadha Prasad

My dear humans:

Men or women

Young or old

Theists or atheists, timid or bold

Lend Me your ears

With love and respect

Hear Me, with more ears

Trust Me in a way, the best

I am omnipotent, the Almighty

My subjects, you all are

Your well-being is My duty

Then, now and later: for ever!

You all are My children, any way

I love you all the same way

I try to put you on right track

To make you do virtues only, it is My knack!

But, you, some, are innocent

You, waste all your time, the indolent

In praying to Me, without ceilings

Seeking all mortal things

Do not pray to Me, ever

For wealth, health, strength, power,

Good offsprings, relatives, pals...

All are mortal: to unmake you happy and peaceful

Instead, be good, do good for ever

Adhere to and practise principles

Treat all are bosom pals

Like flower and fragrance: inseparable for ever

Be humane, being humans

Act not as demons

You are not actors, mortal

Be natural stars, immortal

Feed the hungry

Help the needy, be not angry

Expect nothing in return

To bless you, it is My turn

Love all, be loved by all

Peace and happiness shall be your haven

Safe in My widest hands, you are all

It is My abode, the Heaven! \*

## Glorious Devotees NAAMADEV II

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

(Continued from the previous issue)

One day Naamadev started his journey in search of his 'guru' Visoba Khechari. Panduranga also followed him for some distance in the guise of Vasudeva. He advised Nama to go to Barsikow. Near Jayanti River, an ascetic told him, "You will soon meet your 'guru' who is very old and a leprosy patient. He always stays in temple. Go and search." Not disclosing the details of the temple, he disappeared. Namadev realised that he was none other than Panduranga. On his way, he met an accomplice Jaganmitra of Naga tribe. Both were in search of Visoba Khechari. In a village Ondya Naganadh, someone told them that Visoba would come to the Naganadh temple in the evenings. They went there and awaited the arrival of Visoba.

By the fall of dusk, an old leprosy patient, with clothes wrapped around hands and legs came there limping. He looked at Namadev and went inside the temple. A little later, Nama heard somebody screaming in pain. He entered the Sanctum Sanctorum of Lord Siva. He was stunned to see the old man screaming, with both of his legs kept on the 'Siva Linga'. He requested the old man, "please remove your legs from the Siva Linga and protect the sanctity of the temple." The old man looked at Nama and said, "being unable to bear the pain in legs, I kept them on the Linga as it is an elevated place. I cannot move my legs. Please move my legs away and keep them where there is no Linga." Namadev moved the old man's legs. But, wherever he moved the legs, Namadev found a Linga. That made him realise that God is omnipresent. He prostrated at the old man's feet and begged pardon. Realising that he was Visoba Khechari, Nama requested him to impart 'perfect knowledge' to him. His mind was full of peace. He heard someone saying the 'Maha Vakyas' of four Vedas: 'Tatwamasi', 'Aham Brahmasmi', 'Ayamatma Brahma' and 'Prajnanam Brahma'. His mind was enlightened. The old man told Naama

that he was Visoba Khechari and blessed him. Then he said to Namadev, "Know your Self. You are both the devotee and God. Unless you leave the thought of "I" and "mine", you cannot realise your Self." He blessed Namadev with perfect knowledge for three days. He felt very happy that he got a real disciple Namadev. Nama proved that there is no difference between Siva and Vishnu. He returned to Pandaripuram.

Parisa Bhagavatar, a preacher, was very proud that he was a brahmin and used to demean Namadev, being from a low caste. One day, Parisa was preaching on Ramayanam. He treated Vibhishana as a wicked demon, being Ravana's brother. But, Namadev advised him to realise Rama in Vibhishana's mind also. Parisa realized his mistake and begged pardon.

Narahari Sonar, a goldsmith was a devotee of Siva and he never visited Vaishnav temples. Parisa Bhagavatar requested Nama to change Narahari's attitude. Gopal Set of Devagiri was a rich person but was issueless for many years. He took a vow that if he was blessed with a son, he will go to Pandari and offer much valuables to the lord. He was blessed with a son by the grace of lord. He wished to offer a gold waist belt, studded with diamonds, to Panduranga. On learning that Narahari Sonar was the best goldsmith, he and his wife went to Pandari, met Narahari, gave a lot of gold and requested him to make an excellent waist belt. Narahari thought that it was for Gopal Set. Gopal told him that it was for lord Panduranga.

Narahari then revealed that as he was a Siva devotee, he cannot go to Panduranga temple to take the size. So, he requested Gopal to give the size. Gopal gave the size but the belt became oversized. The next time, it was undersized. Gopal was astonished and made up his mind that Narahari himself has to take the size. But, as Narahari would not go to Panduranga temple, Gopal sought Namadev's advice. Namadev advised that Narahari may be blindfolded so that he will take the size by touching Panduranga's idol. Accordingly, Narahari was blindfolded and taken to the temple. Narahari tried to take the size with the help of a thread and in the process, he touched the lord. Narahari felt that it was not idol but Siva

Himself. Curiously, he removed the cloth from his eyes. Lo! It was Panduranga! Then he realised that there was no difference between Hari and Hara. He prostrated at the lord's feet. Then, he could make the waist belt to the correct size. Gopal's vow was fulfilled.

Gradually, Jnanadev, Sopandev, Mukta Bai and Nivruthinadh left their mortal coils. Namadev felt very sad on knowing the demises of Chokamela, Visoba Khechari and Narahari.

He went to Punjab, where he was affectionately called 'Namadev Baba'. The Sultan was against Namadev singing hymns on Panduranga. So, Namadev was arrested and produced before the Sultan. He told the Sultan that Allah and Panduranga were one and the same. But, the reluctant Sultan tried to kill a cow, sacred for Hindus, with a sword. He raised his hand but could not lower it, as if held firmly by somebody. Sultan felt guilty. Nama prayed to Vithal. Sultan's hand was released. He realised Namadev's devotion and he too turned as Vithal's devotee.

Namadev returned to Pandari and met all the family members. In due course, his parents expired. Namadev prayed to Vithal that he wanted to die in Pandari only and remain as a step at the entrance to the temple. The Lord blessed him. As per His ordain, on a 'Trayodasi', Namadev entered 'samadhi' near the 'Garuda' pillar of the Panduranga temple. Namadev would always proclaim, "Blessed are those who relentlessly and sincerely utter Panduranga's name." \*

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### OBITUARY

Smt.Dasari Nookaratnam, aged 91 years, a resident of Sri Kaligardens Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday 09.12.2024.

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



## SUNDARAMURTHY NAYANAR - VII

(continued from the previous issue)

-Ramaswami S.

The news of Lord Tyagesa Himself going as an emissary of Sundarar to pacify Paravai Nachiyar enraged another Siva bhakta of Tirupperumangalam, Kalikamar by name. He started hating Sundarar for this act. When Sundarar heard this, he was upset and prayed to the Lord to convince Kalikamar about his sincerity.

Amused by this extreme devotion, the Lord devised a plan to bring about the reconciliation between the two devotees. Soon, Kalikamar was inflicted with a severe stomachache. Unable to bear the agony, he prayed to Lord Siva to relieve him of the pain.

The Lord appeared in his dream and declared: “Kalikama, do not worry. Sundaran, who alone can end your suffering, is coming to your place soon.” The very thought that Sundarar would be visiting him enraged Kalikamar who did not want to see the face of Sundarar. Immediately, he cut his stomach with a knife and died.

On arrival at Tirupperumangalam, Sundarar was shocked to the core and cried: “O Lord, unwittingly I have become the cause of Your devotee’s death. I do not deserve to exist.” So saying, he tried to commit suicide.

The benevolent Lord intervened at this stage and prevented Sundarar from the suicidal act by reviving Kalikamar’s life. Regretting the ill-will he had against Sundarar, Kalikamar became a disciple of the former. Sundarar asked him to be with him for some days.

Meanwhile, the ruler of Kodungolur (now in modern Kerala), Cheraman Perumal, heard about Sundarar’s greatness and came to Tiruvarur. Sundarar received him with affection and asked him to be his guest for some time. Both went round the nearby Siva kshetrams.

Cheraman Perumal requested Sundarar to be his guest for some time in Kodungolur. Accepting the invitation, Sundarar took leave of Paravai and, along with Cheraman, proceeded towards Madurai to have the darshan of Lord Meenakshi Sundaeswarar. On the way, they touched Vedaranyam where they worshipped Lord Vedanatha.

On learning that Sundarar was coming to Madurai, King Nedumara Pandian rushed to receive him and Cheraman on the outskirts of the city. He hosted the two devotees in his palace. Nedumaraan took them to the great Madurai temple, where they offered worship to Lord Sundareawarar, to their heart's content. The Pandian king arranged their visit to shrines like Tirubhuvanam and Tirupparankundram.

Thereafter, they took leave of Nedumaran and went further south visiting Courtalam and Tirunelveli and reached Rameswaram where they worshipped Lord Ramalingeswarra. Standing on the shore of Rameswaram, Sundarar offered his prayers to the Lord of Tirukedeeswaram on the west coast of Sri Lanka.

Then they went eastwards to reach the southern banks of the Cauvery, where Cheraman expressed his desire to have the darshan of the Lord of Tiuvaiyaru, Sri Panchanadeeswarara, on the northern banks of the river. But it was in spate, and no boatman was prepared to take the risk of sailing across the river. Sundaarar then sang ten verses regretting their inability to worship Lord Panchanadeeswara. Wonder of wonders! A passage was created by restraining the freshet on the western side so that Sundarar and Cheraman could walk to the northern bank. Once they crossed the river, it was in spate again. Then, both had the darshan of Lord Panchapakesa to their heart's content.

Thereupon, they proceeded westwards and reached Kodungolur, where they were received with royal honours by the ministers and subjects. Cheraman seated Sundarar on the throne and, along with the queen, reverentially washed his feet and showered flower petals upon him.

After enjoying the hospitality of Cheraman for a couple of weeks and visiting nearby shrines, Sundarar wanted to get back to Tiruvarur. Cheraman, too, offered to go along with him, but was dissuaded by Sundarar who felt that he should not neglect his royal duties. Bidding adieu to Sundarar with a heavy heart, the king presented him a lot of gifts including gold and costly ornaments. The retinue then moved on the eastern direction, and as it was approaching Tirupur, a gang of robbers attacked them and took away all the gifts. Unperturbed, Sundarar continued his journey and prayed at the shrine of Tirumurugan Poondi: "Is it fair on Your part

to keep quiet when dacoits had bolted with the gifts so lovingly presented by Cheraman?" Immediately some Sivaganas appeared at the temple and handed over the gifts stolen near Tirupur to Sundarar. A celestial voice proclaimed: "Sundara, I did not like your accepting gifts from others except from Me. So, I enacted this drama." Sundarar was touched by the love of the Lord towards him.

Returning to Tiruvarur, Sundarar spent happily a few months by worshipping Lord Tyagesa and enjoying the company of Paravai. One day he remembered Cheraman and wanted to meet him. So, he took leave of Paravai and proceeded to Kodungolur.

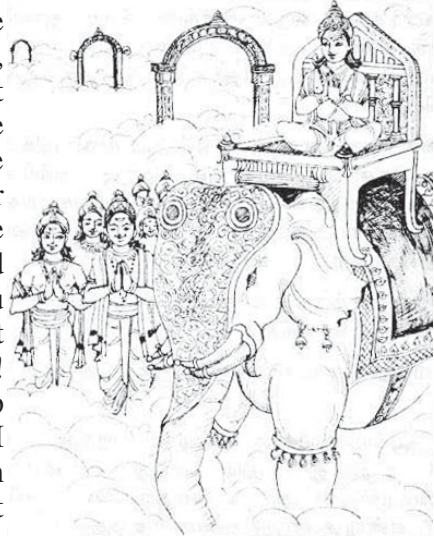
On the way he halted at Avinashi for a couple of days. After offering worship at the local temple, he saw a strange sight of two neighbouring houses in different moods – one celebrating and the other mourning. On enquiry, he learnt that while the first one was performing the upanayanam of their son and the other mourning the loss of their only son. A year ago, the two boys were bathing in the river flowing through the place. One of the boys was dragged and swallowed by a crocodile. Sundarar called on the bereaved parents and comforted them. He then took them to the riverside, where he prayed to the Lord to restore the dead son. Lo and behold! The crocodile appeared on the surface and disgorged the boy alive. The parents were happy to see their son and bowed to Sundarar, who arranged the upanayanam of the boy.

A few days later Sundarar reached Kodungolur. Cheraman's joy knew no bounds on seeing his friend. He took him to the palace where Sundarar stayed for some days, visiting the nearby shrines. One day he went alone to Tiruvanchikalam village where he, tears welling up in his eyes, prayed thus: "Oh Lord! How long should I endure this earthly life? I am tired. Please take me into Your fold." The Lord of Kailasa also felt that Sundarar's mission on earth was complete. He directed Brahma and other Devas to send a well decorated white elephant to Tiruvanchikalam to fetch Sundarar to His abode. On seeing the elephant at the temple doorstep, Sundarar was overjoyed and mounted on it. Amidst celestials showering flower petals the white elephant flew towards Kailas.

On hearing that Sundarar had left for Kailas, Cheraman Perumal, too, wanted to join him in Kailas. He mounted on his horse and

bade it to rush to Kailas by uttering the Panchakshari mantra in its ear, and the horse sped fast and reached Kailas even before Sundarar arrived there. Standing at the entrance of the Lord's abode, both sought the Lord's permission to get in, but only Sundarar was let in.

Sundarar profusely expressed his gratitude to the Lord and told Him: "My Lord, my friend and Your great devotee Cheraman is at the entrance of Your abode. Please allow him also to have Your darshan." The Lord gave the permission and asked Cheraman "How did you come here when the time is not ripe?" He replied: "Oh Lord! I am here because of my deep devotion towards Sundarar. I have scripted some verses in praise of You. Kindly permit me to recite it before You."



The Lord nodded and Cheraman read the verses in his melodious voice. Delighted, Lord Siva declared: "From now on, you shall be known as Cheraman Perumal Nayanar. Both you and Sundaran will stay with Me as Gananayaks."

Meanwhile, Paravai Nachiar at Tiruvarur and Sangili Nachiar at Tiruvottiyur completed their stay on earth and reached Kailas respectively as Kamalini and Anindita and started serving Parvati Devi.

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Upamanyu Maharshi thus completed the narration of the story of Sundaramurthy Nayanar and told his disciples: "The story of Sundarar emphasizes the love and mercy of the Lord towards His devotees. The verses he has rendered at various shrines form part of the Twelve Sacred Works ('Panniru Tirumurai') of Saivism."\*

(concluded)

## KAIVALYOPANISHAT - XXVIII

Rekha Prasada

(Continued from the previous issue)

In this context Sri Mataji gave a very inspiring explanation to spiritual seekers. A person may go in a big car at a high speed to reach his destination. Another person may go on a bicycle, and yet another person may go walking. Similarly, no matter at what pace one does his spiritual practice to reach his ultimate destination, if a person is full of devotion and perseverance, he will definitely succeed. Sr Mataji also mentioned the story of The Hare and The Tortoise. Despite its pace, the tortoise indeed reached its destination.

Sri Mataji also quoted the travail of Kurmadas, a devotee of Panduranga Swami. He was born quadriplegic. From a young age he developed devotion towards the Lord. All the devotees of Lord Panduranga went on a pilgrimage to Pandaripur chanting the Lord's name and singing Bhajans to have darshan of the Lord on the auspicious Ashada Shuddha Ekadasi. Kurmadas also wanted to join them and requested some devotees to take him along; but the devotees were not prepared to help him out, and refused, saying that they were not strong enough to carry him and travel. So, Kurmadas decided that he would drag himself somehow and did so, chanting the Lord's name; but he could not reach Pandaripur on that day. But he did not give up. Despite his earnest effort he could only travel a short distance. The Lord was so moved by Kurmadas's yearning, devotion and perseverance that the Lord appeared before Kurmadas at the same place where he stopped. Kurmadas not only had the Lord's darshan, but also Prasadam.

At this time Sri Mataji narrated a dialogue that took place between Sri Gurudev and Herself.

**Sri Gurudev:** What about your life and how do you plan to lead your life?

**Sri Mataji:** Why, I have You Gurudev, I am not lacking anything in my life.

**Sri Gurudev:** Assume that you may have to live your life all by yourself.

Chant the Lord's name, talk of God's nature (Tatvam), which is the creative and controlling force of the Universe. Will God make you have dearth of anything in life? Never.

Sri Mataji very often is reminded of this conversation, which was like a precaution indicating the onset of difficulties and being subjected to many tests in the future.

Ordinary parents on this earth, whether they have anything to eat or not, want the best for their children, so they can shine in the world. So then, why would a spiritual teacher let a disciple experience lack of anything in life? Sri Mataji, sounding very firm and categorical, said "We can repay any other debt in the world, but not the debt of a Guru. Sri Gurudev always made sure that we are comfortable in this worldly life. In their spiritual life he used to guide the disciples by creating a situation to practically teach His disciples.

Sri Mataji described one such situation as follows: "Once Sri Gurudev went on a pilgrimage to Kedar, along with some devotees. There were some elderly people amongst them. One of the elders complained of fatigue and hunger, so he wanted to go in a 'dholi' or some other means of transportation to the top of the mountain. Sri Gurudev assured the elderly devotee that he was almost at the end of the journey to the top. That day happened to be the auspicious day of Ekadashi. Sri Gurudev indirectly made that devotee observe fasting and also made him walk to the temple on top of the mountain. Ordinarily a devotee is not capable of fasting because he does not trust himself; but Sri Gurudev makes us practise spirituality by encouraging us to do things which count as Sadhana to reach the Lord."

So saying Sri Mataji sang a few lines from a Telugu song which describes a person's wavering mind. The song describes a human mind. An unstable mind even when sitting in the presence of God makes plans which even surpass the plans of a scientist. The mind constantly dwells in the past or plans for the future. What about the present? Yesterday is gone. Tomorrow is not yet here. Yet the mind keeps thinking of past and future only. If we do our sadhana in a perfect manner today, our yesterday's and tomorrow's actions will be pure and reap good benefits. If we plant a tree, we should take care of it from the start. The roots should not be infested with

insects. We should be in the present (here and now). We should be aware, and not let go of the present opportunity, given to us today. Otherwise, today also will pass by like yesterday, wastefully. So, a true disciple should understand and accept the Guru's word, but also experience the knowledge imparted by the Guru of the nature of the Self (Atma Tatvam) personally, inwardly and indivisibly. This is possible only if one stays with that understanding and abide in that knowledge which is not different from truth that is Self or Guru, and not think of anything else other than the Guru.

In this Upanishad, Maharishi Asvalayana is the disciple who is a well accomplished sage; yet, he wanted to gain more knowledge and experience the Ultimate Truth which is non-dual. He approaches Brahmadev, who is the creator and Guru.

In the external world, it is thought that the mother-child relationship is an inseparable relationship. The child grows up and becomes independent and will get separated from the mother, that is a natural way of life. But the Guru-disciple relationship is contrary to the mother-child relationship. By Guru's grace and acceptance, a disciple gets closer to Guru Tatva, which is also the disciple's true nature - the Ultimate Truth, the Self.

At first when the disciple starts the practice of chanting the mantra that is given to him by the Guru, he will remember 'I am doing meditation'. Then as the disciple continues meditating with one-pointed devotion, the disciple experiences the form of the mantra. There is no duality there. Listening to Guru's discourse, contemplation on the same leads to a state of Oneness with the Ultimate. This state is not related to the physical body. Physically speaking two bodies may be conjoined at birth and may or may not be possible to separate by surgery. For a person, who has realized the true Self, recognizes and experiences while still living that he is one with the Brahman; there is no possibility for duality. Two separate bodies cannot be physically joined - there is only one 'Atma Tatva' in the two bodies. For this reason, Atma Tatva has to be experienced personally, individually and indivisibly. The thought 'My Tatva is Atma Tatva' should always be borne in each person's mind. Each individual knows his own hunger and satiety. Another person will not know that.

Sri Mataji further said, ‘The discussion we are having now is physically seen and heard; just as when we are hungry we can see the food that is going into our mouth. A disciple as well as his Guru are aware of the disciple’s extent of yearning and enthusiasm he has in his mind. Guru constantly and firmly insists on contemplation and introspection. Then our mind habitually goes and fixes itself on where it is supposed to be, without having to be told by anyone. The mind that contemplates on what it has heard (Guru Bodha/Tatva Bodha), becomes one with Brahman (Self). This is Jeeva-Brahmaikhya Anusandhanam. There is no duality in that awareness: only one reality - Brahman. This state does not come after death of the physical body. We have to attain that state while still living, by destroying the physical nature (Jeevatva) in us and be able to attain and experience the nature of Siva (Sivatva) which is an auspicious and illuminating experience.

Liberation does not happen by the death of the physical body but while living. That is Jivan Mukthi. Immortal Brahman is accessible now and here, as one’s deepest, true nature. Enlightenment is to gain the immortal being and abide in it. There is no rebirth for a Jivan Muktha.

At first, we will not know our own experience. When we continuously do meditation we will know that experience. This experience has to be gained by each individual on his own. A husband and wife may be able to share the benefit of a ritual worship. If the husband does the worship without his wife by his side or vice versa, they both reap the benefit. In the matter of spiritual practice, it is different. May be there is some benefit if the husband and wife live like the Sage Vasishtha and his wife Arundhati, who constantly contemplated and were engaged in spiritual discussions, then they will benefit in each other’s company by leading a spiritual life. There will not be any sadness, there will be no materialistic discussions that exist in the outside world. Such a state leads to Self-analysis (Atma Vicharana) and that is what the Guru is making us realize.

Sri Mataji thus completed the fifteenth mantra of the Upanishad.

-to be continued



## CLEAR YOUR DOUBTS

**Disciple:** What is the reason for the selfish nature of man, Amma?

**Sri Mataji:** That is a very big problem but the answer is quite simple. Man is being selfish because of ignorance.

**Disciple:** I am not able to understand, Mataji. When there are so many wise persons in the world, how can you say they are ignorant?

**Sri Mataji:** The knowledge and education you are talking about only refers to worldly things. The worldly ignorance can be dispelled by all your studies, etc. But there is an indelible ignorance within man which has been acquired over his previous births. According to scriptures we take 84 lakhs of births in the process of evolution and the ultimate birth is that of a human being. The difference between man and all other animals and beings in the universe is: man is endowed with intellect with which he can discriminate between things; from good and bad; from real and unreal; from permanence and transitory.



All the things of this world are ever changing and impermanent. The knowledge we gain today will be redundant tomorrow. Today's fashion gets old in the next season. Our very body undergoes constant changes and finally dies. So, how can worldly knowledge be called "True knowledge"?

True knowledge is that which dispels the ignorance or maya. Forgetting our true "self" and associating ourselves with the body is ignorance. This ignorance cannot be expelled by reading books.

This ignorance can be expelled completely only by the grace of a Satya Guru who guides us through our path of ignorance. He is the beacon light that guides us through total blackness, from untruth to truth and from death to immortality.

Therefore, an ignorant person is one who identifies himself with his body. Such a man is subject to likes and dislikes; love and hatred; anger, lust, greed, selfishness and all such qualities. These traits and qualities cannot be dispelled by worldly knowledge. We must delve into ourselves to remove the root cause of this problem and this can be achieved only through the guidance of a Guru who will guide us to realise our "true self".\*

## PARI PRASNENA SEVAYA

- Sri Parasara Prasad

“God is all pervading. We can see Him anywhere and everywhere. Then, do we actually need anyone’s help to see Him?”

Sri Babuji replied thus: “When you said ‘anyone’ you meant where is the need of a Sadguru. Isn’t it?” Air is also all pervading. It is available all around us. Can you say why are we using fans for circulation of air. Do fans create air? Or do they bring the surrounding air for our comfort? Let us set this aside. Doctors administer oxygen to patients who are seriously ill, although oxygen is very much in the air.

“Why should we go that far? How did you learn various subjects without the help of a teacher? So, you need a master to learn all these subjects. But to know about God who is the creator of this Universe and who is the very basis of this *Jagat*, do we not need a self-realised *sadguru* who is ready to take us in his fold and lead us through the path of liberation? Was there anyone who got Self- realisation without the help of a *sadguru*?

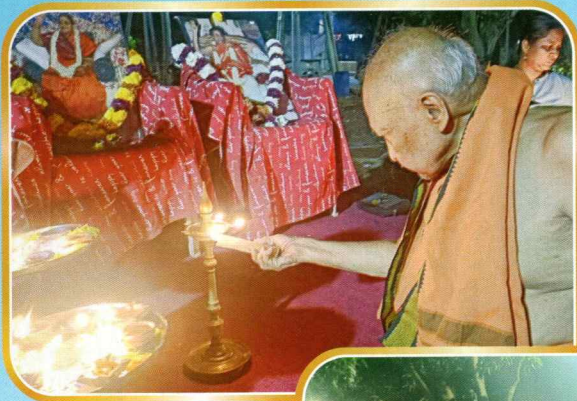
“If you want God realisation you need a guide. That guide is *Sadguru* who is God-incarnate to liberate all of us from the vicious birth-death cycle. Not only that; people will easily pick up the directions given by him as a spiritual guide. Just as one cannot see the sun covered by thick clouds, we fail to recognise such *Mahatmas* who are there around us. That is due to illusion or *Maya*. Only a *sadguru* has the power to remove the delusion and lead us in the path of liberation. For a person who has not surrendered to *Sadguru*, it is impossible to realise God”, concluded Sri Babuji Maharaj.\*

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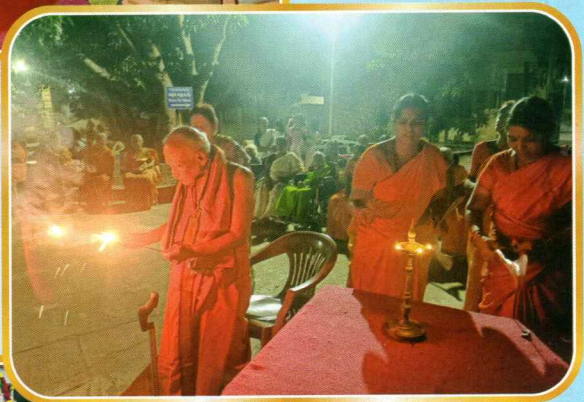
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**Sri Mataji laid foundation stone in Srisailam branch followed by  
Sri Siva nama Snyeertana from october 26th to November 2nd of 2024**





Deepavali celebrations  
in Sri Kali Gardens  
Ashramam



Sri Sadguru Pada Puja  
performed on  
Kartika Poonnima Day  
in Hyderabad.