



Samardha Saduguru

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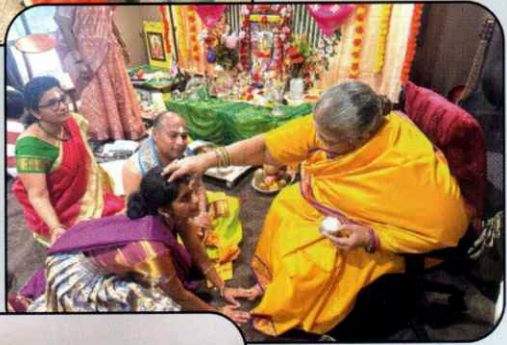
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Pictures of Sri Mathaji's tour of
Australia and New Zealand from Nov. 19th to Dec. 4th



Sri Sadguru Padapuja
at Smt Sunita and
Sri Ashok's house



Sri Mathaji with
Sri Sivaram and
Smt. Neeraja



SAMARDHA SADGURU

Spiritual Magazine

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	MAY BABUJI'S AND MATHAJI'S BLESSING BE SHOWERED ON YOU ALL.	

Sri Mataji's Benediction

'NAADWAITAM GURU SANNIDHOU'

We all perform some or other kind of daily worship to our personal deity or Guru. For physical worship, first and foremost we purify our bodies by bathing and maintaining hygiene; collect different items like flowers, fruits, etc.; and prepare offerings.

But there will be situations where we may not have access to the puja items or a chance of getting our bodies purified like when we are travelling or out of the city. In those situations, we can happily worship the deity in our minds. Mental worship doesn't need physical purity or all the expensive or exquisite items. We can first identify the deity within our own body by concentrating our mind on Him and start worship by welcoming Him, seating Him, washing His lotus feet and hands and offering water to drink and bathe. We can imagine adorning Him with lavish jewellery, offering rare and exotic flowers, scents and sumptuous eatables without incurring a penny.



God is always present within ourselves and He is the power behind what we see, listen, understand, speak, eat and perform any other action. Only thing is we don't realize it, and even if we realize, the realization doesn't stay in us constantly through our lives. Not only that. The same divine power running our own body and mind is the same power running everyone and everything around us. But we always tend to see the outer differences and inculcate dual feelings like love, hate, happiness, sorrow, mine, theirs, etc.

When we gain the ability to see beyond what is visible to the naked eye and try to see the divine power running the whole universe, all the dualities dissolve and we realize the ultimate non-dual and eternal truth. That ultimate power is always within us and never separated from us. That's why Sri

Gurudev used to call himself as “Your Hridaya Babu” – Babu who lives in your own heart.

This non-dual experience can always be experienced in our minds, but when we try to experience the same in the physical world, we struggle to achieve it. Non-duality in the physical world is not possible. Some people try to forcefully implement it by saying all people should have the same level of wealth, should speak the same language or dress the same way. But if you look at God’s creation no two things or living beings are completely identical. Even identical twins have their own physical, mental, behavioural and character differences.

That’s why our scriptures pronounce – Bhavadwaitam Sada Kuryat, Kriyadwaitam Na Karhichit – you can always have non-duality in your mind, but never in your physical actions. This applies to Guru also. While in your mind you can always experience your oneness with the Guru, when in the physical presence of Sri Gurudev, you shall never act like you are equal to Him. The above verse continues – Adwaitam Trishu Lokeshu, Naadwaitam Guru Sannidhou – experience non-duality in all the three worlds, but never in the physical presence of Gurudev.

No matter how spiritually advanced you are, all of your greatness is the bestowal out of the unlimited kindness of Gurudev. So, whenever you are present in the physical proximity of Gurudev, you shall maintain humility and always feel and act as his servant and never think of yourself as equal to him or act as such.

But when you are away from the Master, or when watching the outside world, always have the non-duality in your mind and experience oneness with the Guru. Once you experience it, not only yourself, but you see the whole creation as a personification of Gurudev. When you achieve that mindset, you will be rid of the vicious cycle of rebirth and attain Liberation that you are seeking by submitting yourself at the lotus feet of the Gurudev.

May Sri Gurudev bless us all with that eternal bliss!!*

From the Editor's desk:

'PARABHAVAM' NEED NOT BE NEGATIVE

Om Gururam namaste!

We have just entered the Parabhavanama Ugadi. As in our practice, the members of the editorial board of this spiritual quarterly wish you, dear readers, a happy, prosperous and soul-elevating twelve months ahead by the grace of our Hridaya Babu and the blessings of Poojya Sri Mataji.

The Sanskrit word 'Parabhavam' means defeat and disgrace. Naturally, we are scared about the prospect of a very bad year, indicating defeat in our efforts for betterment. The other concern is about the possible insults we have to face during the year.

However, the pundits, who are capable of analysing the future with the help of the traditional almanac ('Panchangam'), have held out the assurance that well-meaning people will not suffer 'parabhavam'. As the final 'Phalasaruthi' verse of 'Vishnu Sahasranamam' says

*Visveswaramajam devam jagatah Prabhumavyayam/
Bhajanti ye Pushkaraaksham na te yaanti parabhavam//*

(Those who worship Visveswara, the lotus-eyed One, who is the Lord of the Universe and who is birthless, would never face defeat or disgrace).

Similarly, those who have attached themselves to the lotus feet of Sadguru Maharaj could face any negative influence like defeat or disgrace with equanimity of mental outlook.

Sri Vijayeswarananda Prasad, one of the ardent disciples of Sri Babuji who has penned many a song in praise of Him, says in one 'kirtana',

Maanamu nee daya, apamaanamu nee daya.

It means: Grace is Your gift; Disgrace is (also) Your gift. In other words, whatever we get, good or bad, is His grace. If we develop such a positive attitude nothing would bother us. Sri Mataji would often advise devotees in Her discourses that they should learn to accept things or events as they come. "Whatever happens is preordained and we cannot change it; but we can minimise its impact by being humble and by our deep faith in our Gurudev," She would say. Elders also would tell us: "We cannot comprehend God's ways. If He closes one

door, He is sure to keep another door open for us. Hence, we should submit to His will.”

On the contrary, only those with jumbo-sized ego would experience defeat or encounter disgrace. Pride is the reflection of a person’s ego. Pride can come through many ways. By virtue of lineage or occupying a position of power or being fabulously wealthy or by educational accomplishments, a man can get proud. Such pride is bound to bring doom. Bali Chakravarti, after conquering Devendra and thereby the three worlds, became proud of his valour and to celebrate the victory, he performed a special sacrifice on the banks of River Narmada. During the event, he liberally extended gifts to thousands of Vedic scholars and was prouder than before. But his pride got a severe beating when Lord Vishnu in the form of Vamana demanded land to the extent of His three footsteps, as no space was available for placing His third footstep. Bali realized the futility of his pride and requested the Lord to place His foot on his head, accepting defeat. Once his pride was dwarfed, Bali became Mahabali. The merciful Lord pushed him into the netherworld, converting his disgrace into the boon of making him the Lord of Indraloka in the next Kalpa. This episode is an example of how with God’s grace we can face ‘parabhavam’.

The current global situation is fraught with the prospect of a third world war, with West Asia in the grip of a deadly conflict between Iran and US-Israel resulting in massive damage in terms of human casualties and property. Having got into the battle zone, the three are unable to wriggle out of it. This tussle is born out of the ego of the individual governments concerned to proclaim their superiority. They seem to have forgotten the noble principle of ‘live and let live’. Though there are feeble symptoms of conflict resolution, it is still not certain when it will materialize. Even if, by God’s grace, the conflict ends, the post-war rehabilitation effort will be prolonged and extremely costly.

Let’s pray that the Parabhavanama Ugadi would ensure the defeat and disgrace of the ego-centric powers and usher in peace.

Jai Gurudev!*

A DIVINE BIOGRAPHY - XXX



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

SRI BABU WITH GURUVUGARU

The next day when Guruvugaru came to Indira's room after completing her puja, Indira was nowhere to be seen. She searched the whole house, but couldn't find her. Sri Babu was in meditation in his room. Thinking that she might be in the neighbour Chellayammagaru's house, Guruvugaru opened their door calling out for her. Champaka answered the door asking, "Didn't you see Indira?", and smilingly pointed her to the corner on the back of the door. As Guruvugaru looked at the corner, she was spellbound by enormous joy and astonishment.

There she saw a naughty boy winking his eye, who is black in colour, with eyes as big as lotus petals, showering his benevolence around, with a peacock feather in his braids, and a flute in his hand, with his adorably cute face.

Guruvugaru, entranced with that eye wink itself, stretched her arms saying "Krishna!" to embrace him. Suddenly she heard Indira's voice from behind the door wondering, "Sister, why are you calling me Krishna?" And there was Sri Babu's voice from behind the other door saying, "She is now seeing Krishna in everyone." As Guruvugaru turned around to see Sri Babu, there she saw the grownup Krishna, with his cupid-defying handsomeness, with his blue skin flooding the three worlds in its glow, his clothes reminding the early morning sun, and his adorable lotus face covered in his curly hair.

Seeing both Sri Babu and Indira in the forms of Lord Krishna, Guruvugaru stood spellbound, with tears of joy dripping from her eyes and singing,

"Oh Krishna! The beloved of the devotees! Oh Lord of the universe! I surrender myself to your lotus feet. Please shower a little bit of your benevolence on me, which you

showered on Bhishma, Vidura, Akrura, Kubja, Arjuna, Draupadi, Kuchela, and all the people in Nanda Vraj.”

Indira appeared in her normal form after a while. Sri Babu was not there. When Guruvugaru went to check, he was still in meditation in his room.

Once, Guruvugaru arranged hot water in the bathroom and told Indira to take a bath. When Indira went there, Sri Babu was standing near the bathroom. Indira told this to Guruvugaru. But, Guruvugaru noticed that Sri Babu was in his room and told Indira, “Sri Babu is in his room. Go and take bath.” Indira came back right away and repeated the same excuse. When Guruvugaru went to check, there was none near the bathroom. She came back scolding and sent Indira again. Indira went back to the bathroom and asked Sri Babu angrily, “You wouldn’t move from here, and my sister keeps pestering me to take bath here. What is this drama?” Sri Babu disappeared, with a loud laugh. Guruvugaru and Indira realized this to be a proof of Sri Babu’s omnipresence.

One afternoon, while relaxing, Sri Babu asked Guruvugaru to explain “Isavasya Upanishad”. Sri Babu then elaborated her explanation as, “when you cover a lamp with a pot, it cannot be seen. The result is the same, no matter whether it is an earthen pot or a golden pot. The same way, a person’s three karmic imprints (Vaasanas) block him from seeing the Self within. Bodily imprint, worldly imprint or bookish imprint – any of these is a blocker. Even though people liken bookish imprint to a golden pot and feel happy, that too is a blocker in realizing the Self. One cannot see the Self until he or she gets rid of it. One cannot see the Vaasudeva until he gets rid of the three Vaasanas.” Like this, Sri Babu exhibited his omniscience to Guruvugaru on several occasions.

Sri Babu never used to quote shlokas in his discourses. He would say, “When Shloka falls into the Loka, the result is Shoka (Meaning, when you mix the divine knowledge into the worldly, it results in sorrow). One, who overcomes sorrow, alone can reach beyond the worldly and attain oneness with God (Sushloka). A Jnani who attained that stage will grasp the essence of all the Sastras and Upanishads without the need of reading them.”

Guruvugaru used to have a Guru in the Ashram in Bezwada. He didn't have a good opinion on Sri Babu. Once he wrote a letter to Guruvugaru. She read only half the letter and misplaced it somewhere. The same afternoon she complained to Sri Babu that Indira was not drinking the rice soup. Sri Babu asked Indira why she was not drinking. Indira replied, "Babu! I didn't refuse. Sister merely forgot about me while immersed in the letter she got from her Lakshyardha (Guru)." Sri Babu pretended to ignore her words and instructed Guruvugaru, "Give her a piece of grapefruit along with the soup and she will drink." While Guruvugaru tried to do the same, Sri Babu said, "Indira! Bite and see how the grapefruit piece tastes." Indira held Guruvugaru's finger with her jaws, along with the piece of grapefruit. While Guruvugaru cried in pain to let go of her finger, Indira said, "First show the letter to Sri Babu and then I will release your finger." She replied, "That letter is missing." Sri Babu narrated the whole letter as if he was reading, "Nothing much! 'He is a worshiper of Kali. He just knows some mantras and miracles, but not worth our lineage.'" The letter was found the next day on the banks of the Viramma pond. When Guruvugaru read it, it was verbatim what Sri Babu narrated the previous day!

On one day during the Jayanthi celebrations in Rajahmundry, Guruvugaru went for a bath in the Godavari along with some other devotees. They went without telling Sri Babu, thinking "We will just have a dip and come back. Why tell Babu about such small things?" while taking bath, they all were pulled into a whirlpool. Srihari garu, who was standing on the bank, saw his daughter Sushila drowning and went running to Sri Babu, screaming "Babu! Sushila is drowning." Sri Babu prayed, "Oh Mother of the Universe! Please save the children" and assured Srihari garu, "Don't worry. Mother will take care. You can go now." When Srihari garu returned to the river, he learned that some fishermen rescued all of the ladies. Guruvugaru, while fearing to face Sri Babu, went home with others. Sri Babu, who was standing in the front yard questioned them, "Oh! You went under the leadership of Guruvugaru? You didn't even think of letting me know? Have you seen how Guruvugaru has saved you all?" They all slapped their cheeks in atonement.

Sri Babu's golden chain had a small bell. The ghost that possessed Indira would sometimes say, "Listen, the bell is ringing. He is coming." No one else could hear the bell, but Sri Babu would come. Guruvugaru would ask, "None of us could hear the bell or know about Sri Babu's arrival. How could you sense?" Indira replied, "Brahma Pishachi's have many super powers. I could hear the small bell in his neck ringing from miles away, and I could see him too. What is the use? It was my destiny to have this ghostly form, despite knowing everything. Only divine people like Sri Babu have the power to rid me of this low life. That was the reason I possessed Indira in the hope of getting the darshan and benevolence of this mahatma. I would definitely be liberated from this low life and attain a higher life with his blessings." Sri Babu would always treat the ghost with respect and empathy.

Indira recovered well, over time. Still, the ghost would show the symptoms occasionally. One day Sri Babu called Indira (the ghost in her) and ordered, "Leave Indira now. I am granting you permanent liberation from this life." Indira (the ghost) then told Guruvugaru and other devotees, "I am leaving Indira now. I am being liberated from this ghostly life and unifying myself in Sri Babu. I squeezed Indira's body all these days for my selfishness. Please take care of her as a fragile toy, going forward. Never leave Sri Babu in your life." Indira never showed the symptoms of the ghost again. Thus, the ghost turned into a blessing for Guruvugaru, Indira and their family, granting them the refuge of the lotus feet of Sri Gurudev, leading them on the path of salvation, while attaining salvation herself.

When gold is melted in fire, it glows with more brightness. In the same way, God provides many opportunities to noble people, in the forms of difficulties in life, in order for them - to correct the remaining bad qualities in them, become worthy of the complete benevolence of God (the personification of all good qualities), and attain the oneness with the self which is beyond the form and the formless. He himself takes the form of a Guru, to help them overcome the difficulties, to grow their affection towards him, to sow and sprout the seeds of devotion in their hearts, to break the shackles of the samsara by the power of knowledge reaped by those plants, and grant

them salvation. This truth can be seen in the history of every devotee. This truth was once again proved in the lives of Guruvugaru and Indira.

But, don't think that God's benevolence is available only to the noble. Even though it is true that gold will glow more by the fire, the philosopher's stone called Guru has the capability of turning iron-like sinful people also into gold-like righteous people and grant them permanent glow through his darshan, touch, salutation and discourses. Sri Gurudev's qualities include unwavering ability of benevolent looks, constant training, testing and protection.

Furthermore, the righteous people are anyway deservers of accomplishment. They somehow find and seek refuge in the Sadguru to attain salvation. The Sadguru need not strive much for their salvation. But, the sinful don't even know that they are immersed in the ocean of samsara, and are oblivious even of the need to be salvaged. It requires great patience, ability and natural empathy to hold the hand of such people and lead them in the righteous path and salvage them. Sadguru, the personification of kindness, himself searches for such people, draws them into his refuge, spends his eternally blissful and invaluable time for them, and doesn't leave them until salvation. Such a guru is called Samarth Sadguru. One apt example is Sri Babuji Maharaj.

Sri Babu bestowed upon Guruvugaru an ultimate divine experience during the pilgrimage of Kotappa Konda. Once Sri Babu took all the devotees on a pilgrimage to Kotappa Konda. Everyone was taking rest after having the darshan of Sri Koteswara Swami and performing pujas.

It was evening time, about to get dark. Sri Babu was taking rest in his room. Guruvugaru went to Sri Babu's room to switch on the light. When she switched on the light, it turned on and off immediately. Thinking that the power was out, Guruvugaru went out and brought a lighted lantern. As soon as she entered the room, that too turned off. She went out to light it again, but it turned off as she entered the room. As this happened for a third time, Guruvugaru was very surprised and thought there must be some reason behind this.

-to be continued

SATSANG

-Jagannadha prasad

A normal thread: Gets minimal importance.

In the company of fragrant flowers

It becomes garland: Adorns Mahatmas and Deities.

Thread-Flowers: That's Satsang!

Dull in studies, a student

Befriends a clever student

Picks up, gets good results.

Dull student-Clever student: That's Satsang!

River: In it, we find only sand

When merged with sea, it sacrifices its form and

We find many valuables and gems in it: 'Rathnagarbha'!

River-Sea: That's Satsang!

Empty pages of a book: Not of much importance

Once filled with letters, it is a book of so much importance

And source of knowledge too, of tons, tons!

Empty pages- Letters: That's Satsang!

Four legged chair: We use it for only comfort

It, used by Mahatmas, is called 'Throne', the great!

Though empty, it gets disciples' worship and respect

Chair-Mahatmas: That's Satsang!

People wear sandals, sans respect

Bharata took brother Rama's 'Padukas' with respect

Placed them on throne, ruled Ayodhya kingdom with them.

Sandals-Rama: That's Satsang!

A normal stone, lying discreetly. It is idle.

A skilled sculptor transforms it into God's pretty idol!

Devotees worship it: An idyll !

Stone-Sculptor: That's Satsang!

In the mere presence of a 'Satya Guru' only

Many disciples turned to be virtuous. Similarly

We too can relinquish selfishness and attain salvation

Disciple-'Satya Guru' : That's Satsang! I*

MASTERLY TRAUMA CARE II

(Continued from the previous issue) -G Vijay Krishna (Bujji)

May 26 2025: This day all hell broke loose in the room where I started experiencing multiple shocks past midnight. The staff and the duty doctor, negligent by nature, failed to intervene, until my attendant created a ruckus. The duty doctor turned up after four hours of my experiencing shocks and called for immediate attention of the cardiologist. The team of cardiologists did all in their capability to control the VT/VF storms. Post a twenty-eight-hour ordeal with no respite, the doctors finally pleaded helplessness and recommended my immediate shifting to Hyderabad to a better equipped institute and doctors in attendance by an air ambulance.

May 27, 2025: With no immediate air ambulance available on call, my family decided to shift me by road to Hyderabad enduring a 600 km, 12-hour ordeal since it was a helpless situation at Vizag. I was sedated, paralysed, incubated and ventilated, and accompanied by a doctor and a technician, started for Hyderabad in a life support ambulance by road together with my son-in-law and nephew as my personal attendants.

My wife accompanied by a family friend left for Hyderabad by air so as to be available at the hospital upon my arrival, while my daughter and family members followed me by road in a car. The journey was uneventful until we reached the outskirts of Hyderabad where I once again started experiencing multiple shocks and suffered my first cardiac arrest en route. The supporting team immediately administered CPR to keep me alive. The team was caught in a dilemma since they had to take a call whether to take me through the city where medical help would be available in case of an extreme emergency but would take longer time due to traffic or take me on the outer ring road by which the journey would be far shorter but the risks would be far higher in the absence of any medical help en route.

In all their collective wisdom they decided to take the outer ring road to reach the designated hospital faster, biting the danger bullet. En route, I suffered two more cardiac arrests and was administered CPR. The driver drove at a break-neck speed as my situation worsened by the minute in what appeared to be a journey

without any end, in the early hours on the deserted outer ring road on May 28. The panic in the ambulance with every passing minute remains beyond description, and I finally arrived at the hospital with every face in the ambulance drained to the last drop of blood.

Since my wife was already at the hospital even before we reached and was privy to the panic having been constantly in touch with the ambulance crew, galvanized the emergency room staff into action. I reached the emergency room where they just stopped short of declaring me dead on arrival because the pulse was barely available. In what followed as a marathon and a race to keep me alive against all odds, the entire team in the emergency room struggled with all the available means to keep me going. Our family friend who accompanied us from Vizag detailed nervously the several times he saw the monitor show three straight lines and his heart would sink that many multiple times.

While a decision was made to shift me from the ER on the ground floor to the Cath Lab on the third floor for the surgery that was to follow, they were all sceptical if I would make it alive in this small time-transition. At 10.30, I suffered another cardiac arrest, and this time they called in my daughter and son-in-law who were around to inform them that the revival chances were very slim and they could call in all the important relatives for a final look, while they continuously performed CPR. This dilemma delayed the shifting by about five to six hours while the doctors weighed in all the possible scenarios. The team of doctors who eventually were to perform the surgery was led by Dr C Narasimhan ably assisted by Dr Daljit. In a peace situation it would take a couple of months or years to get an appointment with these doctors, the former being amongst the most sought after in the world, while the latter the most-sought-after cardiologists in the city of Hyderabad. While these efforts were on, the family members were taken for counselling.

The counselling would be in two parts, with the technical team explaining the possible outcomes of the surgery which in my case turned out be a) a complete recovery, which was more or less ruled out given the traumatic journey and the events en route, b) a brain dead situation, where the decision to keep me would be left to the family or probably harvest the organs for use by the more needy patients or c) put me on ECMO (Extracorporeal Membrane

Oxygenation) and await a heart transplant for which they would need to wait until a probable donor would be available. This shook them out of their wits, worsened by a financial counselling that followed.

I however was laid on the surgery table where they planned to implant a CRT-D device as a replacement for the ICD device inserted at Vizag Care Hospital. Incidentally the new ICD that was implanted in Vizag was expected to last ten years, but it gave me so many shocks en route to Hyderabad that it was completely drained out and outlived its life by the time we reached and had to be discarded. The doctors were in a dilemma to fit a new device or use a discarded one available with them since they rated my survival chance pretty slim and did not want my family to be burdened with an enormous bill for the new device for the very low survival chances. Eventually they decided to put a donated device with minimal residual life and replace it in due course, in case I survived the ordeal.

The doctors in their counselling to the family had suggested that the procedure to implant would take about 30 minutes and the family was prepared for this event. However, events in the operation theatre became traumatic for the surgeons too since there were instances when the heart stopped in the process and every time they would abandon me to convey this to the family, my heart would start functioning again. After a couple of instances, they decided they would go ahead with the procedure no matter what and they completed it, and since the heart could not by itself develop the necessary pressure, they used a IABP (Intra Aortic Balloon Pump) that would help the heart in its functioning by delivering the needed pressure to keep the organs going. This entire procedure which was expected to last about 30 minutes continued for two and a half hours while the pulses of people waiting outside to know the outcome of the surgery raced.

The doctor who came to declare that I was still around declared that as a cardiac surgeon everything seemed fine by their account, but the neurologist would need to make a clear estimation of the damage to the brain since in the multiple cardiac arrests I suffered all along the chances of the brain cells remaining intact remained a distant possibility.

(-to be continued)

Divine Mother Speaks

BEST RELAXATION

- Japamala Prasada

All of us are always in search of relaxation. After a hard day's work we want to relax. After a grueling time in the office, or frustrating family problems or a bad game of cricket or football, people often use the word relaxation. They often find ways to relax like sitting in front of a TV, listening to soothing music, watching a movie, playing some video games toying with their smart phones, drowning themselves in alcohol, etc. At best they will take some sedatives or sleeping pills and go to sleep. But a small percentage of people may go to a temple for peace of mind.

But there is a minute group of people who will sit back and meditate upon the lakshyartha or the divine goal set by their Guru. They reflect upon the happenings in their lives. Slowly it dawns upon them that, whatever is happening is being seen by their Self. So, he is an observer only and not that which is being observed. He is always the observer and not the object. This makes him realize that he is the "witness" to whatever is happening. Being a witness/observer makes him like an umpire in a game. An umpire or referee is always neutral. He does not take sides. This kind of contemplation detaches him from the happenings outside and gives him perfect relaxation. Here the sense of "doer-ship" is no longer there. The sense of 'I' (ego) and 'Mine' (attachment) are lost. Once they are gone, his mind is totally free and he is at peace with himself.

But to attain such a state of mind, one must constantly meditate upon the Guru Lakshyartha. Seeking holy company (Satsangam), reading scriptures and listening (Shravanam) and contemplating (mananam) the Sadguru's teachings and practising what the Gurudev taught diligently.

When one does this kind of constant practice, he will realise that his true self is the Paramatman himself and not the body with which he has always associated his self. When we meditate, we go deep within ourselves and reach the

source of our true Self. Once we reach this stage, there will be no more turbulence in our mind. We are not swayed or affected by the outer world any more. We gain equanimity and will not be affected by the ups and downs of life. This is what a Satya Gurudev's mantra can do to us.

When there is more than one, fear enters. This is what duality or 'dwaitam' does to us. Duality always brings fear and differences. When we realize that there is only one thing that is existing is the 'Atman', we have no more fear. This is the state of 'Abhayam' or fearlessness. This is absolute peace. This is Bliss. In this state there are no ups and downs, there is no turbulence but only 'I' remains. This is what our sages referred to as "Satyam, Jnanam, Anantam Brahma".

When our mind dwells upon such higher ideals, it will not go in search of petty and ephemeral pursuits of this world. By not thinking of the higher ideals, our mind is succumbing to worldly sorrows and shallow pleasures which are transient.

To reach this state of Bliss, we need the guidance of a Satya Gurudev. We must have total trust and faith in Him; follow his teachings and orders implicitly. Just remember how the military personnel follow the orders of their superior. With such military precision, one should follow one's Guru's orders. "Indriya Nigraham" or control of senses is a must for a spiritual seeker. We should have a steadfast mind and determination to achieve our goal. Only then we can reach that ultimate state of Bliss and relaxation. So, by being a witness we can achieve the perfect state of relaxation. May Sri Gurudev bless us all with such a state!*

'Rajarshi' means one who does not run away from samsara but keeps himself unruffled while in it. 'Samsara' stands not only for wife, children and relatives but also for the world at large. Have not all the mahatmas always remained intimately connected with the world and the men in it and striven their utmost for the general well being of humanity? "Sarve Janah Sukhino Bhavantu" is the prayer of the mahatmas and not "Mama Janah Sukhino Bhavantu".

---Sri Babuji

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

APRIL 2026:

- 2 Thu: Chaitra Purnima - Sri Sadguru Padapuja
12 Sun: Sri Gurudasami - Satsangam, Sri Sadguru
Padapuja
15 Wed: Masa Sivaratri
17 Fri: New Moon day
20 Mon: Akshaya Truteeya - Sri Sadguru Padapuja and
Bhakta Samaradhana
22 Wed: Sri Shankara Jayanti & Sri Ramanuja Jayanti -
31st Anniversary of the installation of Sri Babu
Vrindavan Murthy, Sri Sadguru Padapuja and
Bhakta Samaradhana.

MAY 2026:

- 1 Fri : Vysakha Purnima (Gurupurnima) - Satsangam, Sri
Sadguru Pada Puja, Bhakta Samaradhana
4 Mon : Vysakha Bahula Tadiya - Ashram 54th foundation
day (Day) - Sri Sadguru Padapuja
6 Wed : Vysakha Bahula Panchami - Anniversary day of
Sri Maha Kalika Parameswari and Sri
Ramalingeswara Swamy Pratishta. Samuhika
Leela Kalyanotsavam at 7 PM
12 Tue : Sri Guru Dasami - Hanumatjayanti, Satsangam,
Sri Sadguru Padapuja
15 Fri : Masa Sivaratri
16 Sat : New Moon day
31 Sun : Ashram 54th foundation day (Date), Adhika
Jyeshtha Purnima - Satsangam, Sri Sadguru
Padapuja

JUNE 2026:

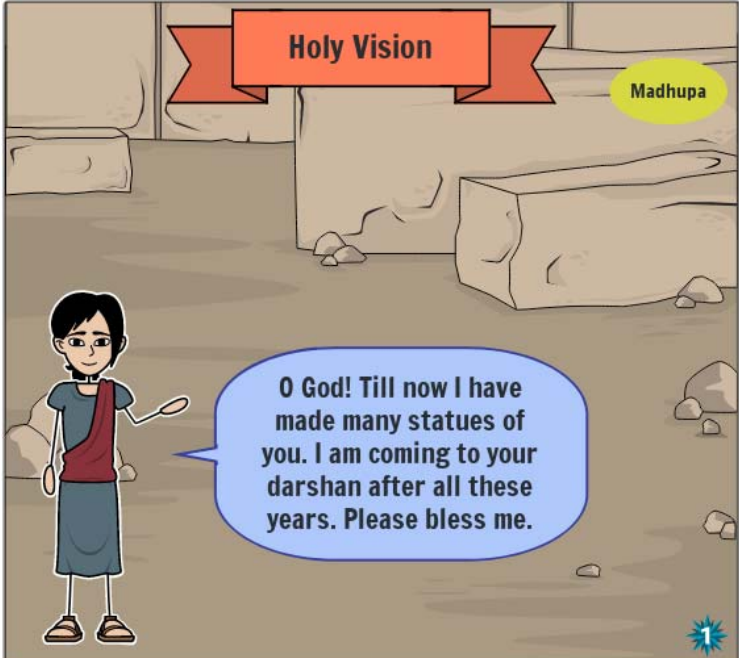
- 10 Wed : Sri Gurudasami - Satsangam, Sri Sadguru Padapuja
13 Sat : Masa Sivaratri - Sani Trayodasi.
15 Mon : New Moon Day
16 Tue : Jyeshtha Sudha Vidiya - Annual Satsang meetings at Pavuluru Branch, Aaradhana of Sri Avadhutendra Saraswati Swamy, Harati
23 Tue : Jyeshtha Sudha Navami - 19th Annual Aaradhana of Sri Suguna Prasada Mataji, Satsangm
27 Sat : Sani Trayodasi
29 Mon : Jyeshtha Purnima - Sri Sadguru Padapuja

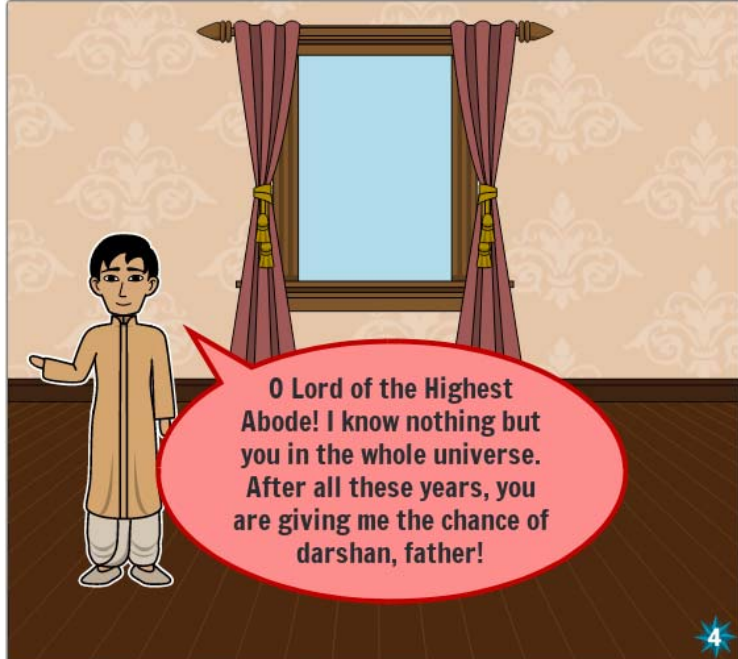
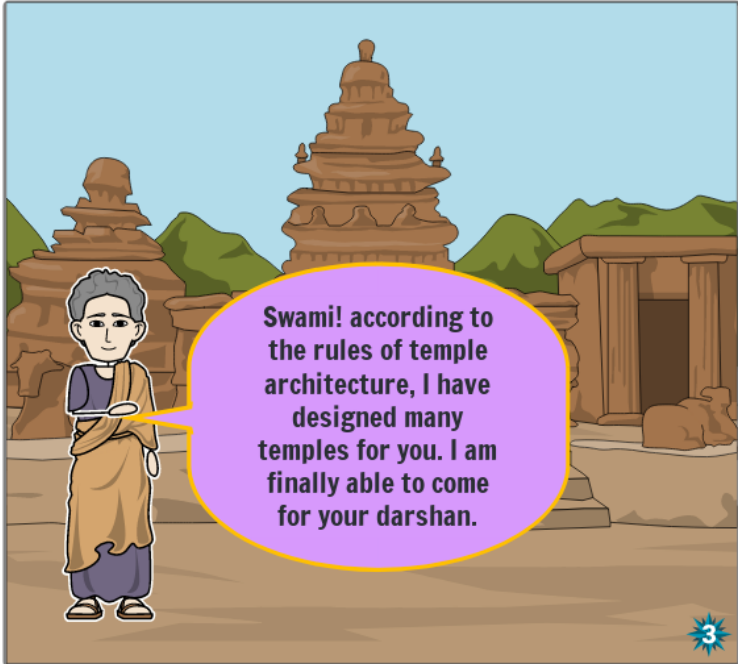
JULY 2026:

- 9 Thu : Sri Guru Dasami - Satsangam, Sri Sadguru Padapuja
12 Sun : Masa Sivaratri
14 Tue : Amavasya
17 Fri : Karkataka Sankramanam - Begining of Dakshinayana Punya Kalam
25 Sat : Toli Ekadasi -Sri Sadguru Padapuja, Bhakta Samaradhana, Ekaha Sankeertana
29 Wed : Ashada Purnima (Gurupurnima) - Satsangam, Sri Sadguru Padapuja, Bhakta Samaradhana

What do you find when you witness a film? Still pictures run one after another in rapid succession creating a spectacle of excitement. The light of the soul falls on the film of the mind and you see the cinema of life. Take away the film and you find nothing but pure light. The true master is one who can help you to remove the film of your mind and make you bathe in clear pool of Light.

---Sri Babuji









They followed all the rules of architecture very well in building this temple!



Oh Lord! Finally I am able to behold your divine form! This holy vision of you has made my life blessed!

The only thing needed to see the lord in a statue is bhakti.



KUBJA AND KRISHNA

When Sri Krishna and Balarama went to Mathura for the first time on the invitation of their maternal uncle Kamsa, they met a young girl named “Kubja” who was carrying various kinds of perfumes to Kamsa. Kubja is deformed with three bends in her spine and was going through the street limping, carrying the perfumes.

Lord Krishna stopped her and addressed thus: “Oh beautiful maiden (Sundari)! What are you carrying in your basket?” Kubja who is physically challenged got hurt by this address and told Krishna not to insult her and make fun of her. But the Lord, who is the very embodiment of Satyam (Truth), Sivam (Good) and Sundaram (Beauty), told her what he meant was truth and truth alone.

Then the Lord stepped on Kubja’s feet with His feet, and holding her chin with His hand, straightened her. Lo and behold! All the three curves in Kubja’s spine got erect and her face was also transformed. Within a fraction of a second the ugly girl with three-curved spine became upright and beautiful maiden! Then she presented the perfumes she was carrying to Krishna and Balarama and surrendered herself totally at the feet of the Lord, and attained Bliss.

Moral: God’s words are never spoken in vain as He is Truth, Beauty and Bliss personified. He has the power to straighten our lives deformed by the three Gunas – Satwa, Rajas and Tamas - and transform our lives as Satyam–Shivam–Sundaram.

—Retold by Dr. Swarnamukhi Prasada

Mere erudition does not bring in salvation, for anyone. Vidura was a scholar; Akrua was erudite. Uddhava and Narada were learned. They were all amazed to see the good fortune and the attainment of the illiterate milkmaids of Brindavan. It is enlightening to examine why the milkmaids as well as Radha were held in such high esteem.

---Sri Babuji

MILK AND POISON

My dear Chiranjeevulaara,

God is always benevolent and grants the wishes of His devotees. However, He would not take responsibility for the consequences and penalise the wrongdoer, if necessary. Even punishment by Him would be a boon. The following story from our Puranas is an example.

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Bali Chakravarti, the king of demons, after defeating celestial king Indra and conquering the three worlds, performed a great sacrifice, as part of which he presented gifts to Brahmins, and became proud.

Driven out of Indralokam, the celestial king along with Lord Brahma went to Vaikuntam and prayed to Lord Narayana to restore his original status by slaying Bali. But the Lord told him that He would regain Indra's celestial abode without killing the Asura king. (After killing Hiranyakasipu in His Narasimha avatar, the Lord had promised Prahlada that He would not kill any of his descendants. Bali was the grand son of Prahlada)

Hence, Lord Narayana took the Vamana avatar and approached Bali on the banks of the Narmada where he was performing the sacrifice. Looking at the handsome appearance of Vamana, Bali offered his empire to the dwarf Brahmin. But Vamana sought only the land equivalent to His three steps. Bali's wife Vidyavali was charmed by the sight of Vamana and thought: "How nice it would be if I could breast-feed Him!" After washing the feet of Vamana, both Bali and Vidyavali offered ablutions to Him, whereupon Vamana turned into a tall Trivikrama and measured the entire earth and all the three lokas with His two footsteps, and asked Bali "Where is the space for My third footstep?"

Watching this 'deceit' played by Vamana, Vidyavali became angry and muttered, "How I wish I could poison this fellow!"

Two yugas later, Vidyavali was born as a demoness by name Putana. Kamsa, the ruler of the Mathura kingdom who

was hellbent on killing child Krishna, commanded Putana to transform herself as a beautiful maiden and poison the suckling child. Accordingly, she went to Gokulam, fondled the child and slowly started feeding it with her poisoned milk. But Krishna not only drank the milk but also took her life out. Thus, the Lord fulfilled her both wishes. By punishing Putana, Krishna merged her in Him.

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Children, hope you liked the story. “These are the inscrutable ways of God,” Poojya Mataji would tell the disciples. Our Gurudev would say, “Even God’s punishment ultimately redeems the wrongdoer.”

Yours affectionately,
Maathula*

THE COBRA WITHIN YOU

There are certain living beings who create terror in the heart of man. Snake is one such creature. All of us know that snake is a poisonous creature; its hood is full of poison. But snake is a lively and sprightly creature which does not do harm unless you provoke it. Man always takes precaution to keep himself away from the wild and cruel animals. But unfortunately man forgets that there are more wild and ferocious animals in his heart and these enemies do greater harm than the outward ones whose presence can be easily detected. You can easily detect the crawling serpent on the ground. But it is very difficult to detect the snake of desire that creeps into your heart and raises its hood there. The snake is spell-bound by the sound of music. By working out the spell, the charmer easily removes the poison from its fangs and makes it dance to his tune. Such a snake can never be harmful. It can be safely used as a decorative garland. How foolish human beings are who are not aware of the poisonous cobra inside which bites them incessantly!

---Sri Babuji

SAUNDARYALAHARI - III

N.L.V. Krishna Rao

(continued from the previous issue)

- 11) Chaturbhih shri-kantaih shiva-yuvatibhih panchabhirapi
Prabhinnabhiih sambhor navabhir api mula-prakrthibhih;
Chatus-chatvarimsadvasu-dala-kalasra-trivalaya-
Tri-rekhabhih sardham tava sarana-konah parinatah
Oh Mother,

The four Sri kanthas(Siva chakras, triangles, aspects), five Siva yuvatis (sakti aspects, chakras, triangles) are the nine Mula prakritis (basic manifestations) and these are apart from Sambhu (Bindu or small circle in centre). Then there are two lotuses, one of eight petals and another of sixteen, besides three surrounding circles and three lines; 43 small triangles formed due to intersection of nine triangles mentioned above and centre bindu form 44 chakras.

Shankaracharya gives the blueprint of Sri Chakra in geometrical form, which is the unification of Siva and Shakti and final abode of Devi herself.

- 12) Tvadiyam saundaryam Tuhina-giri-kanye tulayitum
Kavindrah kalpante katham api Virinchi- prabhrutayah;
Yadaloka'utsukyad amara-lalana yanti manasa
Tapobhir dus-prapam api girisa-sayujya-padavim.

Oh daughter of the Mountain of Snow! The greatest of poets like Brahma, in trying assiduously to portray your beauty, fail to find any other object to describe it through comparison. For even the heavenly damsels (who are the most noted entities available to compare in respect of beauty) attain out of their eagerness to experience your beauty, only to an imaginative identification with the state of oneness with Siva which is difficult to gain even by severe austerities (They seek to do so because only your eternal consort Siva has the privilege of absorption in your beauty, and oneness with Him alone can help one experience it).

The essence of this sloka is merger with the Lord by surrendering the mind.

13) Naram varshiyamsam nayana virasam narmasu jadam,
Thava panga loka pathitha manudhavanthi sathasa
Gala dweni bhandha kuch kalasa visthrutha sichaya
Hatath thrudyath kanchyho vivalidha dhukoola yuva thaya.
Mother of the Universe !

Poetic Interpretation

If your gracious side glance falls on even a very decrepit old ugly man with dead erotic sensibilities, he will be followed in all haste in their hundreds by love-lorn young women having their locks shattered, their rotund breasts exposed by the loosening of their brassieres, and their girdles suddenly broken in excitement, thus letting clothes slip down.

Spiritual Interpretation

The sadhana oriented interpretation is, a seeker who spent long years in worship of mother, gets best attainments (Spiritual assets, sadhana sampatti) run behind him, accumulated karmas slip away, vasanas get loosened by the side glance grace of the Goddess. Three knots of Brahma, Vishnu and Rudra will be unfolded.

The fruit of the upasana is Vashikarana Vidya.

He who mastered Vashikarana Vidya will be bestowed with skill of perceiving only godliness and consciousness in others and others will perceive only godliness and consciousness in him ,

14) Ksitausat-panchasaddvi-samadhika-panchasadudake
Hutase dva-sastis chatur-adhika-panchasad anile;
Divi dvih-shatrimsan manasi cha chatuh-sashtiriti ye
Mayukhastesham athyupari tava padambujayugam.
Oh Tripura Sundari Devi!

In the Bindu at the centre of the Sahasrara is your transcendent station. (Padambuja yugam or pair of lotus feet) far above the chakras to which your 360 Rays (or luminous manifestation as Saktis) reach in the following combinations: Fifty-six in Muladhara which partakes of the character of Prithvi

(Earth element), Fifty-two in Manipura which partakes of the character of Jala(Water element), Sixty-two in Swadistana which partakes of the character of Agni (Fire element), Fifty-four in Anahatha which partakes of the character of Vayu (Air element), Seventy-two in Vishuddhi which partakes of the character of Akasa (Ether element), Sixty-four in Ajna which partakes of the character of Manas (Mind element).

In micro sense ('pindanda') 360 rashmis (rays) correspond to 72,000 in the nervous system. In cosmic sense (Brahmanda), 360 rays correspond to all mother powers controlling and upholding the entire cosmic system.

15) Saraj-jyotsna-shuddhamsasi-yuta-jata-juta-makutam
Vara-traasa-traana-sphatika-ghutika-pustaka karaam;
Sakrn na thva nathva katham iva sathaam sannidadhate
Madhu-kshira-drakhsa-madhurima-dhurinah phanitayah
How can torrents of words, excelling even honey, milk and grapes, help flowing from the mouth of wise men who but once make prostration to you who is endowed with the lustre of the autumnal moon, who is holding your two hands in the pose of granting boons and offering protection, and sporting in the other two a rosary of crystal beads and a book, and who wears the crescent moon in your crown of plaited locks.

This sloka describes how poetic faculty is stimulated by contemplation on Tripurasundari.

16) Kavindranamchetah-kamala-vana-baal'atapa-ruchim
Bhajante ye santah katichid arunameva bhavatim;
Virinchi-preyasyas tarunatarasringara-lahari-
Gabhirabhi vagbhir vidadhati satam ranjanamami.
Oh Mother!

You are 'Aruna', the crimson-coloured Goddess, who is like the light of morning's rising sun to the lotus flowers constituted of the minds of gifted poets (helping as you do , their poetry to blossom forth). Therefore , those devotees who adore you become capable of delighting the minds of assemblies of connoisseurs with the majestic flow of their words surging

like waves of erotic sentiments emanating from youthful Saraswati, the Goddess of Learning.

Worship of Devi is praised as a means for attaining literary proficiency and poetic genius.

17) Savitribhir vacham Chasi-mani-sila-bhanga-rucibhir
Vasiny'adyabhis tvam saha janani samchintayati yah;
Sa karta kavyanam bhavati mahatam bhangi-rucibhih
Vacobhivagdevi-vadana-kamal'amoda madhuraii..

Oh, Mother !

Those who meditate on you in association with Vasini and allied Deities (They have respective places in Sri Chakra) who are all the sources of speech and whose radiance resembles the lustre of freshly cut Chandrakanta gem (moon stone) can become the authors of poetical works as delightful as those of great ones (like Kalidasa and Valmiki) and sweet with the fragrance of the mouth Saraswati, the goddess of poesy, learning and spiritual wisdom.

This means that such a poet-devotee will be like an embodiment of Sarasvati Herself in respect of literary excellence.

Along with previous two verses this verse is concerned with meditation for those who aspire literary excellence.

18) Thanuschayabhi sthe tharuna-tharuni -srisarinibhi
Divam sarva-murvi-marunimani magnam smaranthi ya
Bhavan thasya thrasya-dhwana-harina shaleena nayana
Sahervasya vasyah kathikathi na geervana Ganika

Numerous celestial courtesans like Urvasi with eyes resembling in beauty those of timid deer of the forest, get attracted by a person who meditates on the beauty of your form which bathes the heaven and the earth in its crimson radiance resembling the rising sun.

But the meditator remains unperturbed by the grace of the Mother and also he has already experienced the divine beauty of the Mother.

(to be continued)

Glorious Devotees

JOGA PRARAMANANDA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Joga was born to a low caste couple in the village Barsi of Solapur district, Maharashtra. His father was an oil merchant. Seeds of devotion were sown in Joga's heart naturally, in his childhood itself. He wanted to have the 'darshan' of the Lord. He would always pray to God and sing in His praise. He would not join his friends at play. Rather, he would gather them and make them chant God's name. Whenever any saint visits the village, he would go there to have the saint's 'darshan' and enjoy the discourse.

After his father died, he took up the oil business. Daily he would get up in the early hours, take bath in the river and from there go to the Panduranga temple. While going to the temple, he would recite the 'slokas' of Bhagavad Gita. After completing each 'sloka', he would prostrate on the floor and offer salutations to the Lord. Thus, he would complete all the 700 'slokas' and reach the temple. He would do so every day without fail.

On Krishna Astami day, he sincerely prayed: "Hey Panduranga! I am imprisoned in the cage of this world. I am not satisfied with the comforts, wealth and worldly happiness. Please protect me away from these mundane issues. Merge me in You." Touched by his sincere prayer, the Lord appeared before him and said, "Your devotion has reached perfection. From this moment, you are relieved of your miseries. Today, you will meet a saint. He will be your guide and cause a turning point in your life. You are the blessed one." Being very happy with the Lord's blessing, he reached home.

That day, a saint, Paramananda, who was on a pilgrimage to South India, came to Panduranga temple in Barsi. Hoping that he might be his guide, Joga went to the temple. Paramananda sang melodiously the glories of Sri Krishna. When he was narrating the way how Krishna killed the demons, Joga felt that the six enemies 'kama, kroda, lobha,

mada, moha and matsarya' in him were being killed by the Lord. The saint described that the 'Gopikas', influenced by Krishna, would chant 'Madhava, Govinda, Damodara' instead of calling out the names, 'Milk, Curd, Butter' while selling them. Joga instinctively decided to discontinue the business and live by begging for alms. He prostrated at the saint's feet and begged, "Kindly accept me as your disciple. Bless me with initiation." Paramananda said, "You are blessed by the Lord. Never forget Him and to recite His name always. Realise that the Lord is in the form of all around you. Love all. Hate none. Never be arrogant." Joga sincerely followed Paramananda's advice. He stopped the business. He would beg for alms by singing hymns in praise of the Lord. His family was happy. The people started to call him 'Joga Paramananda', by suffixing the guru's name to his.

One night, there was a downpour. All the roads were full of water and covered with muck. As usual, Joga started going to the temple by offering prostrations in the mud. His clothes became dirty. Seeing his pitiful condition and selfless devotion, a businessman brought a new silk 'dhoti' for him. When Joga politely rejected it, he requested Joga to accept it as the Lord's gift. He accepted it and reached the temple.

The next day, he wore the new 'dhoti' and started going to the temple. He thought that the 'dhoti' might get spoiled in the muck if he prostrated. So, he tied the 'dhoti' up to his waist and instead of falling flat on the ground, he just bent his knees and offered salutations. Like that, he went on for some distance. Even it was not convenient as the 'dhoti' became stained. So, not willing to stain the 'dhoti' further, he offered salutations in standing position only and reached the temple. He had the Lord's 'darshan'. But, he could not find the usual smile on the Lord's face. He thought that the way he offered salutations to the Lord was the reason for it. He realised that it was due to his love for the 'dhoti'. So, as atonement, he wanted to punish himself.

He saw a farmer going with two bullocks, tied to a plough. Joga met the farmer, gave the 'dhoti' to him and requested him to spare the bulls and use him instead for ploughing for

four hours. The farmer accepted. Joga tied both of his legs with a rope and tied the other end of the rope to the plough. Using a stick, he made the bullocks run. The animals ran through thorns and stones. Joga's skin was peeled off and blood started oozing out. Yet, he was not worried. He was chanting the Lord's name, even in that condition. He was on the edge of death. Then, the Lord appeared and stopped the running bullocks and untied the rope. He said to Joga, "You are innocent and there is no mistake in you. You should not punish yourself." He hugged Joga with love. Joga's body became normal and all the physical pain vanished.

Visoba Khechar wrote the hymns, sung by Joga Paramananda. One of his hymns was also included in the 'Guru Granth Sahib', the holy scripture of the Sikhs. Joga continued his spiritual life till his end. The ideal devotee's soul reached the Lord's abode in his 80th year.*

NO NEED TO FORSAKE FAMILY

One may ask whether forsaking the family responsibilities is concomitant with the path of devotion. This need not be, while the mind is set firmly on the Lord, one can also attend to his normal duties. When the husband is away from house, the faithful wife (pativrata) has her thoughts always fixed on him and yet performs her normal household duties. Rajarshi 's like Janaka, Ambarisha and Kulasekhara Alwar, Brahmarshis like Vashista, Athri and Jamadagni, devotees like Tyagaraju, Tukaram and Ramakrishna Paramahansa had lived with their families and simultaneously attained salvation. It is not as if one should forsake his family to be more devoted to the Lord, on the other hand as you get more and more devoted the mind gets firmly glued and fixed on the lotus feet of the Lord. Since the mind which is the central force of activity is thus absorbed in Him, your responsibilities are not forsaken but taken up and fulfilled more ably by the Lord Himself.

---Sri Babuji

TIRUGNANA SAMBANDAR - V

(Continued from the previous issue)

-Ramaswami S.

When Tirugnana Sambandar was camping in Vedaranyam, along with Appar, some messengers of Pandya kingdom came to meet Sambandar. They told him that they had been deputed by their Queen Mangaiyarkarasi and minister Kulachirai to invite the young Saivite saint to Madurai. “Sir, it is our queen’s earnest desire that you should come to the royal palace and redeem our King Nedumaran from the clutches of the Jain monks, who were having a sway over him,” they said.

Sambandar consented to their request and informed Appar about it. Appar, who had experienced the cruelties perpetrated on him by Pallava king Mahendra Varma goaded by Jain monks in Kanchipuram, dissuaded Sambandar from going to Madurai as he feared that the Jain monks would physically harm the lad. “If you still feel that you must go there, let me also accompany you,” he said. But Sambandar was firm that he would go alone and face any ordeal by Lord Siva’s grace, and told Appar to remain in Choladesa to please the devotees.

After taking leave of Appar, Sambandar proceeded to Madurai. On hearing that Sambandar was coming to Pandya kingdom, devotees of Lord Siva were extremely pleased, while the Jain monks were upset because they were afraid that the young saint might influence the king against Jainism.

Queen Mangaiyarkarasi had deputed Kulachirai to receive Sambandar with full honours on the outskirts of the kingdom. On arrival at the border village, Sambandar was given a royal reception, to the accompaniment drum beats and melodies of nadaswaram. Kulachirai declared: “Sir, by the touch of your lotus feet, this kingdom has been sanctified.” Sambandar asked the minister to take him to the temple of Lord Meenakshi Sundaeswara.

Then, Sambandar worshipped at the famous shrine by singing some hymns. At the exit of the temple, the queen, who was waiting for him, prostrated at the feet of Sambandar and said: “Sir, I am Mangaiyarkarasi, the Pandyan queen. I pray that by your grace, our king should come out of the vice-like grip of the Jain monks.”

“Mother, do not worry. By the grace of Lord Siva, your ardent wish will be fulfilled,” said Sambandar, and proceeded towards his resting place.

Meanwhile, the Jain monks went to the palace and complained to the king, who was puzzled to see their worried faces, about the arrival of Sambandar who had made it his mission to destroy Jainism. When the monks suggested that Sambandar should be driven out of Madurai by any means, the king gave them permission to do what they deemed fit.

The monks were pleased, and plotted to set fire to the mutt where Sambandar was resting. They started chanting some mantras to burn the mutt, but it didn't succeed. Fearing that when the king came to know of the failure, he might lose faith in Jainism, they called some goondas to do this nefarious act by tempting them with a pot of gold coins.

The goondas set aflame the mutt and ran away. But the mutt inmates woke up and doused the fire before it could cause much damage. The commotion disturbed the rest of Sambandar who enquired about what was happening. They told him that some persons instigated by the Jain monks had done this mischief.

Sambandar realized that without the king's tacit approval, the monks would not have undertaken this extreme step, and prayed to Lord Sundareswara by singing a hymn. “For my sake, these inmates of the mutt have faced this danger. Let the impact of this fire be on the king himself,” he proclaimed. The king who was on the bed at that time started developing high fever, with his body writhing in the extreme heat all over.

Queen Mangaiyarkarasi summoned the royal team of doctors to treat the king. But all their medicines could not reduce the agony. Then the king called for the Jain monks to handle the matter. The monks came and caressed the king's person with their peacock plumes, muttering some mantras. Their effort, instead of alleviating the distress, intensified it further. The king fell unconscious.



Minister Kulachirai, who was watching the goings-on in the palace, apprised the queen of the previous night's adventure by the Jain monks and said: "Your Majesty, this must be consequence of the monks' evil deed. Let's call the graceful Saivite saint. Perhaps, he can relieve our king of this fever." The queen nodded and asked the minister to bring himself the saint to the palace.

After patiently listening to Kulachirai's supplication, Sambandar, accompanied by the minister, walked to the palace. On the way, the blessed lad offered worship at the holy shrine and prayed, "O Lord, please enable me to fulfil the desire of the queen in redeeming the king from the clutches of the Jain monks."

At the palace, King Nedumaran, who was deeply entrenched in Jainism, experienced a ray of hope at the very first sight of the sparkling face of Sambandar, and welcomed him with folded hands. "I shall be grateful to you, if you can relieve me of this excruciating agony," he said.

The monks, upset by the king's approach, laughed loudly and said: "Do you believe this little fellow would cure you?" The king silenced them by saying, "You have failed in your effort. Let me see whether I get the relief by this young saint."

"All right Your Majesty. We have still more powerful and efficacious mantras in our scriptures. By reciting them we will eliminate the pain on your left side. Let the boy try on your right side first," the monks threw a challenge.

Sambandar immediately took out a handful of sacred ash (vibhuti) from a pouch and applied it on Nedumaran's right chest and recited a hymn. Wonder, the agony on the right side of the king vanished instantly. Nedumaran, extremely glad at this development, commanded the monks to do likewise on the left side. The Jains' efforts once again failed miserably. Looking askance at them, the king pleaded with Sambandar to dissolve the pain on the left side also. As requested, he performed the miracle by applying the sacred ash, and king was fully rid of the high fever.

-to be continued

KAIVALYOPANISHAT - XXXIII

(Continued from the previous issue)

-Rekha Prasada

Sri Mataji explained the 19th Mantra of the Upanishath as follows:

In Me alone everything is born, in Me alone does everything exist, and in Me alone gets everything merged. I am that Brahman, One without a second. What is that non-dual state? 'I', the Brahman. I am not two, I am One. There is only one non-dual - Guru and Shishya are not two (separate). They both are One. This is what is being explained here. Sri Mataji recited the Mantra again.

*Mayyeva a sakalam jaaatham, mayi sarvam
prathishtitham
mayi sarvam layam yaathi, tadbrahmaadyamasmayam*

The entire universe originates from 'I', exists in 'I' and resolves in 'I'. This is the secret of the universe. There is no effect without a cause. All effects are born, abide and resolve in the cause. Taking the example of the ocean and waves the matter is further explained; no matter how high the waves rise, they are formed in the ocean, abide in the ocean and merge in the ocean. Another example is gold ornaments. The ornaments are made of gold, exist as gold ornaments and melt into gold when subjected to heat. Similarly, the visible materialistic world with all its duality is born in the Brahman, exists in Brahman and resolves in Brahman. Effects cannot remain away from their cause, exist in the cause and if the manifested effects were to end their expressions, merge back in the cause.

Sri Mataji stressed on the fact that when the Higher Being (Paramatma) is experienced, the relative expressions of the world merge into the Supreme Consciousness (Brahman) from where they have arisen. Brahman is the substratum of this universe. Sri Mataji emphasized this statement. Explaining further in this context, Sri Mataji referred to some people who come to Her and question Her as to when their life's problems are solved and mind becomes still. Sri Mataji in turn asks them if there is any difference in themselves and their thinking from before. Sri Mataji herself

answers - there is effort, there is practice. She points out to them that they are in training to gain knowledge under the guidance of a Guru. If a person just listens to the Guru's teachings, and leaves, just like reading news in a daily newspaper and discarding the paper, that person cannot perceive the change in himself. He is in schooling, getting trained. In the Bhagavadgita Lord Krishna accepts that it is very difficult to control the ever-wavering mind; but with constant practice and detachment the mind can definitely be stabilized and the wavering can be stopped. Sri Mataji pointed out to the devotees that it is happening at that particular time of Her discourse - mind is still and listening to the discourse given by Mataji. Sri Mataji also quoted Sri Swami Avadhutendra's spiritual discourse. Swamiji was known as 'Hare Rama' Swami also because he propagated and publicized the Lord's Holy Mantra *Hare Rama Hare Rama Rama Rama Hare Hare Hare Krishna Hare Krishna Krishna Hare Hare* by singing and giving lectures on the significance of the Mantra in many a city and town. In one such speech addressing some people said as follows: when you are trying to balance your accounts of your business at the end of the day, and difference of even five rupees in debits and credits makes the mind restless; you sit the whole night trying to think and the reason for a certain expense and the imbalance, lose sleep to solve that discrepancy. You sit for five or ten minutes for meditation and give up on it since the mind is not steady. In such a short time can the ever-wavering mind be made steady? You don't have the required appetite for this subject. When your undivided attention is more towards the worldly, materialistic matters, why would your attention be on meditation? The interest and attention you place on wealth, place it on meditation; perform your trials and tribulations with absolute effort, then the mind is stabilized. The effect of such undivided attention (concentration) in meditation illuminates you and your wealth - meaning you will be able to accumulate more wealth and there will be no discrepancies in your accounting of that wealth. Constant practice leads to the profound experience of the Brahman, which is substratum of the entire universe, only then this visible, material world merges in that Brahman and becomes invisible.

-to be continued

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Dt.31.03.2026

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Publisher

CLEAR YOUR DOUBTS

Disciple: Amma, why do people say that worshipping Kali is not good and most people get frightened when they hear the name “Kali”?

Sri Mataji: This question has arisen from times immemorial! If worshipping Kali is bad, then why did great sages like Sri Ramakrishna Paramahansa and Sri Babuji Maharaj worship Sri Kali?

Why should one be afraid of one’s mother? A mother is the most loving gentle person in the whole universe. Sri Kalimatha is the Divine Mother who creates, sustains and annihilates the universe. She is the very embodiment of love, compassion, peace and Bliss. Why will She harm anybody?



He, who is in the wrong, fears the Divine Mother like Bhasmasura, Ravana and Mahishasura, who saw Her simply as a beautiful woman and developed wrong thoughts about Her, feared Ma Kali and perished. The Divine Mother tried in many ways to correct their wrong perceptions and instill proper knowledge in them. But they were so obtuse that they succumbed to their own sinful thoughts. In spite of their wrong doings the Divine Mother never hated them. She only killed their sinful nature and took them unto Her. She punished their sins and gave them Moksha. Will any mother kill her own child? We must understand that our divine scriptures (puranas) tell us those stories metaphorically. They convey a much deeper meaning than what appears.

A mother’s love for her child is unconditional. If this is the case of an ordinary, worldly mother, what will be the love of the Divine Mother Kali who is the mother of the entire universe? But, don’t forget that She has a third eye which can destroy anything. Don’t contaminate your mind with filthy ideas thoughts and traits (gunas); She then is forced to open Her third eye!*

OBITUARY

Sri Alapati Venkateswara Rao aged 88 years, a resident of Sri Kaligardens Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 06.02.2026.

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

* * *

Sri Guduru Purna Nageswara Sharma aged 84 years, a resident of Sri Kaligardens Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 13.02.2026.

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

* * *

Sri Pentapati Bhaskara Naidu aged 80 years, a resident of Sri Kaligardens Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 14.02.2026.

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

* * *

Smt Mavuleti Venkata Narasamma, aged 88 years, a resident of Sri Kaligardens Ashramam (Asrita Aasrayam), and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 18.02.2026.

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

* * *

Smt Chavatapalli Nagamani, aged 66 years, a resident of Adavikolanu Village and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 28.02.2026.

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

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Pictures of Sri Mathaji's tour of
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Sri Mathaji with
Sri Phanindra Satish
and Smt. Vani

Sri Mathaji with
Sri Venkat Kiran Kumar and
Smt. Janaki



Sri Sadguru Padapuja at
Sri Neelakantha Gupta
and Smt. Vani's house



Pictures of Sri Mathaji's tour of
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Sri Sadguru Padapuja at
Sri Girdhar Sharma and
Harika's house



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