



BHAKTI MALA

MARCH - 2020





Consecration of Sri Mahakali Temple constructed by Datta Peetham in Hunsur Town for the benefit of the downtrodden (26-2-2020)



Poojya Sri Swamiji worshipping Sri Mahakali (26-2-2020)



Poojya Sri Swamiji blessing the newly-wed backward community brides and grooms during the mass marriage held in Hunsur Town (26-2-2020)

BHAKTI MALA

English Spiritual Monthly Magazine

Bhakti Mala - March ~ 2020



-: FOUNDER :-

Datta Peethadhipati
Paramapoojya
Sri Sri Ganapati
Sachchidananda Swamiji

*mukti kanyaa vivaachechchaa
yadyasti tava maanase
aatma alankaranaarthaaya
bhaktimaalaam gale dhara*

*If you seek to
woo the dame
'True Redemption'
is whose name
Wear the jewel
most pristine
'Bhaktimala'
- wreath Divine!*

Editor
Dr.A.N.Swarna Prasad



SRI DATTA DHYAANA MAALIKAA

*ye sveeya doshaan
abhijaanate draak
teshaam vijaanaati
bhavaan gunaugham
tathaapi na tvaam
sprushateesha! dosho
gunothavaa tvaam
gurudatta meede*

O Lord! You instantly recognize the virtues of those devotees who acknowledge their flaws. Nevertheless, neither virtues nor flaws ever touch you. I praise the glory of such Supreme Lord Guru Datta.

BHAKTI MALA

Sri Bhaktimala Trust (R)
Sri Ganapathi Sachchidananda Ashrama
Dattanagar, Mysore - 570 025

Bhakti Mala - March ~ 2020

Sookti Manjari	5
The Glory of the Vedas	11
Bhajana Yoga Siddhi	14
Gems from Mahabharata	17
Adi Shankara	20
Children's Corner	24
Greatness of Rama's Name	28
Divine Experiences	32
Ashrama News	36
Life History	40

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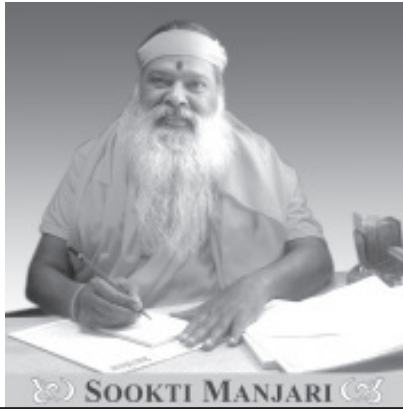
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THE LORD'S PRESENCE

*aapyadya nastvam svakrite'hita! prabho!
jihaasasi svit-suhrdo'nu jeevinah
yeshaaam na chaanyad bhavatah padaambujaat
paraayanam raajasu yojitaamhasaam*

O Lord who fulfills all the cherished desires of His devotees! We are overflowing with love for You. You are our sole shelter. Other than Your lotus feet, we do not know any other shelter. Unavoidable circumstances have caused us to throw the entire clans of kings into dire difficulties. When we are thus stuck in unimaginable difficulties do you want to leave us and go away?

*ke vayam naama-roopaa-bhyaam
yadubhi-ssaha paandavaah
bhavato'darshanam yarhi
hrisheekaanaa miveshituh*

O Lord! What the inner being (jeeva) is to the body, You are the same to us. The Yadavas and the Pandavas are comparable to the sense organs, which in the absence of the inner being, cannot function. If You leave now, we will become useless (we can do nothing without You).

*neyam shobhisyate dhaatree
yathedaaneem gadaadhara
tvat-padair-ankitaa bhaati
svalakshana vilakshitaih*

O Lord who holds the mace (gadaadhara)! This land ruled by us is presently glowing resplendently only because of the imprints of Your lotus feet. Your lotus feet are replete with all auspicious signs. If Your footprints do not fall on this land, it will no longer glow and flourish.

*ime janapadaa-ssvridhaah
supakvaushadhi veerudah
vanaadri nady-udanvanto
hyedhante tava veekshitaih*

(Bhagavatam 1/8/38-41)

O Lord! As Your divine gaze is presently falling on our lands, villages, towns, civilizations and fields, they are all glowing, replete with all medicinal herbs, crops, plantations, flowering creepers, lush green forests, gushing rivers and oceans. (Everything is prosperous only due to Your divine gaze). If You leave, O Lord, all this prosperity will simply vanish. Hence, I beseech You, not to leave us.

Kunti devi, who all along had been glorifying Lord Srikrishna from the spiritual angle, now comes a step **down to ground reality** and directly beseeches Him not to abandon Hastinapura. She does so through a prayer of four verses.

Among them, in the first verse, the phrase- *raajasu yojitaamhasaam-* is crucial. Through this phrase, Kunti says, ‘O Lord, we have thrown the entire clan of kings into trouble’.

The great Mahabharata war had just concluded. Millions of warriors on either side had died. Kunti was taking upon herself the entire load of sin that accrued due to it. This was the finest virtue in her. With these feelings ruling her mind, she addressed the Lord as, '*svakirtehita prabho!*' *svakirtehita means 'He who fulfills all the desires of those who have sought shelter in Him'*.

'O Lord, all we seek is peace. It is purely due to Your grace that at least this little peace we are able to enjoy. If You now leave us and go away, who can predict what troubles could fall on us?' - grieves Kunti.

'Why do you grieve O Mother? Are you some insignificant lady? The mighty Yadavas are your maternal relatives. Furthermore, your sons, the Pandavas, are world renowned heroes. When you have such fortified protection from all sides, why do you lament?' - assuming the Lord may counter her prayer with these statements, she herself elaborates the reasons in the next verse by saying,

'O Lord, the Yadavas and the Pandavas are comparable to the sense-organs (indriyas) while You are comparable to the individual soul (jeeva). Only when the inner being exists, the senses get an identity. Even the Vedas declare- '*anena jeevena-atmana-anupravishtya naamaroope vyaakaravaani*' (Chaandogya Upanishad). It means, 'Entering into the body in the form of the individual soul (jeeva), I shall provide identity to the sense-organs. This is my sankalpa (determined intent).

Therefore, O Lord, be it the Pandavas or the Yadavas, we have existence only because of Your presence. Without

You we have no existence. For this reason, I address You as – *hrsheekaanaam eeshituh* (Lord of the senses).

(Hrshiksha is none other than the Supreme Lord Mahavishnu himself). O Mahavishnu, You have incarnated in the Yadava clan due to which the glory of the Yadavas has multiplied limitlessly. We, the Pandavas, can never ever match the glory of the Yadavas. Therefore, O Lord, we obtain identity only when You reside amidst us here. Therefore, please do not leave us and go away’ - she pleads.

‘The battle has come to a close. You have regained your kingdom and it is prospering in every way. Why then are you grieving?’ - presuming that the Lord may counter her with this question, Kunti herself offers an answer through the next two verses.

In the 3rd verse, she addresses the Lord as ‘wielder of a mace (gada)!’ The Lord had manifested with a mace in His hand and had rescued the life of Pariskhit who, even while in his mother’s womb, was about to die, This was discussed in the previous episode. Also, we must know that the four main weapons held by Lord Vishnu are- conch (shankha), discus (chakra), mace (gada) and lotus (padma).

Conch held by Him is symbolic of ‘Omkaara. Discus symbolizes time. The lotus symbolizes total purity. Then what about the mace? The mace is symbolic of the Yogic power (Yogashakti). In it, the huge ball on top is symbolic of the Sahasrara chakra (the thousand petal lotus in the skull). The strong handle is symbolic of the six chakras located in the spine. Only he, whose spine and head are extremely strong is heroic or brave and, for this reason, the mace symbolizes valour.

With both these feelings, Kunti prayerfully addressed Krishna as Gadaadhara. She further said, ‘In Your feet, O Krishna, all the auspicious symbols of Srihari exist. Wherever You set Your foot, the imprints of Your divine feet fall there and as long as the imprints remain, that place flourishes and prospers in all ways. Precisely for this, all the surroundings here (at Hastinapura) are lush green and flourishing. The moment You leave us and go away, we will be deprived of all this prosperity. Everything will wither. Therefore, O Lord, please do not leave us and go away’ - she pleads.

These four verses contain four important teachings for the spiritual aspirants.

1. The disciple must readily accept his mistake in front of Guru (master). By saying, ‘We have thrown the entire clan of kings into trouble’ - Kunti admitted her mistake. Yudhishtira’s deep and strong guilt on this issue led to the emergence of Shanti Parva and Aanushaasanika Parva in Mahabharata.
2. The devotee, whenever addressing or visualizing the Lord as gadaadhara, must recognize that He is the Lord of Yoga (Yogeshwara).
3. The devotee must have the unending deep fervent prayer that the Lord must not move away from his heart for even a second.
4. Acknowledging that every form of prosperity, at any point of time, happens purely due to the grace of the Supreme Lord. With such absolute faith, the devotee must remain unwavering.

As all the above-mentioned qualities were present abundantly in Kunti-devi, Lord Srikrishna smilingly stood there listening to her entire prayer. In order to cultivate these four qualities, it is not essential to face war-like situations as Kunti did. Through the practices she adopted in life, Kunti-devi has taught that the person who, even while facing the ups and downs of life continues to steadily practice the above-mentioned qualities, is a real spiritual aspirant.

If you, the Datta devotees, also add these four qualities into your spiritual practices, then undoubtedly your practices will quickly yield fruit.

Jaya Guru Datta.

Sri Swamiji



KOOSHMANDA MANTRAS – 44

*punarmanah punaraayurma aagaat
punash-chakshuh punah shrotam ma aagaat
punah praanah punaraakootam ma aagaat
punash-chittam punaraadheetam ma aagaat vaishvaanaro
me'dabdhastanoopaa avabaadhataam duritaani vishva*

May the life-force, mind and senses, that were completely debilitated due to sinning and which, by listening to these Kushmanda mantras have now been freed from sin, return into my body! May my mind return! By performing this meritorious deed, may my longevity, which had weakened, now return and grow multifold! May the eyes return into me! May the ears come back! May the life-force return! May the tasks that I wish to undertake get accomplished successfully! May the knowledge that has emerged from my mind as well as the knowledge of Vedas (education) studied by me return and stabilize in me!

The fire god, famously known as Vaishvanara, ensures that no other force can disturb the mind and senses of a person upon whom his protection exists. May such Fire-god, who also protects the body, ensure that my sins are destroyed in totality! – this is the meaning of the above verse.

Karma is of two types: 'heya' and 'upaadeya' or 'vihita' and 'nishiddha'. **Heya** means 'that which is to be abandoned'. In other words it refers to forbidden deeds. **Upaadeya** means 'that which

should be accepted' i.e. it refers to actions that must mandatorily be completed. **Vihita karma** refers to those actions that are stipulated as mandatory either by the Vedas or by the elders. **Nishiddha karma** refers to actions that are explicitly forbidden by Vedas and by Gurus.

Because of engaging in forbidden deeds i.e. heya or nishidhha karma, the person becomes tainted with sin. **Merits (punya) and sins (papa) are not visible, nevertheless they subtly cast their influence on the life-force, mind and sense-organs of the individual.**

Sins cause mind etc. to shrink while merits cause them to expand. This verse draws our attention to this most important fact. Performance of meritorious deeds leads to the termination of the remnants of sin. As sins vanish, mind functions even more effectively. Longevity increases. The sense-organs turn sharp and work in the prescribed, right direction.

A striking difference is visible between an 80-year-old who, right from his childhood, has been accustomed to a disciplined lifestyle and a 50-year-old who lacks any discipline in life. Where a person leads a disciplined life along with performance of meritorious deeds, he is automatically pushed towards spiritual growth.

Mind is the master of the senses. When it weakens, longevity reduces. The senses that are totally dependent upon mind and longevity, automatically shrink. Material pleasures supply only temporary joy to the mind, but in no way can they shower it with peace and bliss. **It is spiritual sadhana, performance of japa, meditation and other practices that provide the mind with real bliss and peace!**

Just as ministers, soldiers and other citizens prosper only when the king prospers, only when the mind is healthy and positive,

senses and longevity get strengthened. For this reason, this verse at the outset lays emphasis on the mind.

To a person who has a healthy, peaceful mind, his sense-organs work effectively for a very long time. Don't we come across many aged persons who still continue to see and hear perfectly? The effectiveness with which they complete their tasks surprise us. We must understand that discipline and participation in pious deeds were the secret of their healthy life. ***Regulation and moderation in eating, in leisure activities, and in thoughts are extremely crucial. Such regulation prevents the mind from developing unnecessary, impure thoughts. Furthermore, the healthy mind along with the healthy senses work towards generating good and positive sankalpas.***

When the mind and the senses are treading the right path, the lessons learnt remain firmly in memory. Further, they give good results. As Fire-worship bestows all the above mentioned fruits, all those who seek real happiness must necessarily engage in Fire-worship and performance of good deeds.

This is the last of the Kushmanda mantras. After this, the Fire-god is devotionally worshipped with the Upashthana mantras.

With Sadguru's grace, for the past many months, we have been understanding the in-depth significance of the Kushmanda mantras. May all of you grasp the inner purport of the mantras and be bestowed with the devotion, dedication and faith to abide by them!

Jaya Guru Datta

BHAJANA YOGA SIDDHI

(Sri Swamiji's Bhajans Explained)

Sri Datta Vijayananda Teertha Swamiji

Jyestha- this month which comes in/ around May, is very special. For being the month in which our beloved Sadgurudeva, Sri Ganapathy Sachchidananda Swamiji incarnated on earth, to us, the Datta devotees, it is far more special. But, do you know that the River Ganga also took birth during this month? While the River Ganga washes away the bodily sins, Sadguru through His jnana-ganga washes away the mental impurities and sins that have been chasing us across innumerable births!

By virtue of washing away ten(dasha) different types of sins and difficulties, Ganga takes on the name 'Dashahara'. Consequently, the day of her birth, i.e. the tenth day of the lunar fortnight in the month of Jyestha (Jyestha dashami) is known as Dashaharaa dashami.

The day following Dashaharaa dashami is the Ekadashi on which our beloved Sadgurudeva incarnated. As per the lunar calendar, it is called ***Jyestha suddha ekadashi*** and is celebrated throughout India as *Nirjala-ekadashi*.

During the Jyestha month, special abhishekas known as *Jyesthaabhishekas* are offered to Lord Venkateshwara. It is divine providence that the abhishekas of this month obtained a special name.

This month, let us understand the meaning of the bhajan on River Ganga composed by our Pujya Sri Swamiji during the Shivaratri celebrations at Haridwar.

***gangaa gangaa suragangaa
pavitrataa maya nijabhangaa***

Ganga means ‘that which flows’. ‘To flow’ is the inherent quality of water. If so, shouldn’t every river be addressed as Ganga? No. ***The distinction of flowing across all the three worlds is unique to Ganga!*** The waves of Ganga eternally radiate complete purity. Such a divine Ganga is being extolled in this bhajan. More importantly, her birth and her story is being told here.

***gangaa gangeti yo brooyaat yojanaanaam shatarapi
muchyate sarvapaapebhyah brahmaloke maheeyate***

This is a very beautiful verse which says that irrespective of the time and location, the person who calls out to Ganga while bathing or who simply utters the word ‘Ganga’ is freed from all his sins.

In this pallavi, Swamiji fervently calls out to the divine Ganga as ‘Ganga, Ganga’. The sacred texts Ramayana and Bhagavatam explain elaborately the descent of this river to earth.

***bhuvana kataahaka baahyagataat
jaataa shuddhaat chaitanyaat
bhavya pitaamaha samkalpaat
tjjala paatre dhrtaroopa.... 1***

Meaning: Ganga was born from the Pure Consciousness that exists on the other side of the universal egg (brahmanda). The powerful and determined intent (sankalpa) of Lord Brahma caused such Ganga to take on a form and reside in his water pot.

The first two lines of this verse indicate the oneness of Ganga and the Pure Consciousness. That which is born from consciousness has to be consciousness itself! ***By bathing in the waters of Ganga, the desire to acquire the supreme real knowledge arises in the individual.*** The four-faced Lord Brahma, the very first living entity, was greatly responsible for this divine river coming to earth.

In the second stanza, Swamiji makes known the reason for a crack to appear on the shell of the universal egg (brahmamda).

*srihari carana prodgeernaat
bhuvana kataahacchidra bilaat
antarbhuvanam samyaata
vishnu padaarpita navasheershaa... 2*

Meaning: Lord Maha-vishnu, who had incarnated as the dwarf Vamana, began to grow significantly in size. As His form expanded to cover the creation, His toe-nail pierced the shell of the universal egg. This led to the formation of a hole in the shell and Ganga, who was flowing on the other side of the shell, now entered into the cosmos. She immediately went and offered reverential prostrations to Lord Srihari with her new form (head). 'Ganga', frees the person from all sins if only he utters her name.

*haripada nirne janadeekshaa
harividha shakti dvayapaksha
sura sattvonnati kara veekshaa
sacchidaananda shree rakshaa....3*

Meaning: Worshipping the lotus feet of Lord Srihari is the sole vow of Mother Ganga. The energies of Brahma and Hari form her two wings. With Her gaze, she strengthens the goodness (sattva) in the Devatas. She eternally guards the divine wealth known as truth, consciousness and bliss (Sachchidananda). Such a powerful River Ganga destroys the sins of the person merely when he thinks of her.

My dear devotees! Please make it a point to visit Haridwar, Kashi, Prayag and other such sacred places and bathe in Ganga. In case you are unable to travel to reach Ganga, then when bathing at home, think of her and bathe. May Sadguru Ganga eternally shower its cool gaze upon all of you!



GEMS FROM MAHABHARATA

from the discourses of



Sadguru Sri Sri Swamiji

STORY OF UDANKA

(From Adi Parva)

(Story thus far: Udanka was the disciple of Maharishi Paila. In order to fulfill his Guru-dakshina, he travelled and met King Poushya and collected the earrings from the queen. While giving the earrings, the queen warned him to remain vigilant as the serpent Takshaka was awaiting an opportunity to steal the earnings).

After obtaining the earrings from the queen, Maharishi Udanka now returned to the king and sought his permission to leave. The king said, ‘O revered one! You are our guest. Please have food at my palace before you leave’. Agreeing to this request, Udanka sat down for food.

However, as he was eating he spotted a strand of hair in his food. Hair in the food makes the food impure. Disgusted and angered, he cursed the king, ‘As you have carelessly served me impure food, may you turn blind’.

King Poushya was infuriated at being given a very harsh punishment for a trivial mistake. Immediately he retorted, ‘May you remain childless’. When the king cursed him thus, Udanka was deeply pained. Saying that he was deeply desirous of begetting children, in many ways he pleaded with the king to withdraw the curse.

Although it externally appears that Poushya and Udanka cursed each other in haste, when we delve deeply into the subject, we will understand the real reasons behind these curses.

In order to scrutinize whether any object is worthy or not, eyes play a very critical role. As these eyes, which were meant to scrutinize keenly, failed in their task of scrutinizing the cooked rice, their existence served no purpose and for this reason, Udanka cursed Poushya to turn blind.

Upanishads have declared that the person who dutifully serves the Guru, offers him Guru-dakshina and through such deeds appeases him, is blessed with good progeny and the betterment of the lineage. Depriving Udanka of children, who were nothing but the outcome of Guru's grace upon him, meant Udanka lacked Guru's grace. This was intolerable to Udanka and for this reason he begged the king in various ways to withdraw his curse.

Having realized their mistakes, both of them calmed down. Seeing Udanka who was beseeching him in various ways, King Poushya said, 'O Udanka Mahamuni! You are revered across all the different worlds. I request you to please listen carefully to what I have to say. The heart of a Brahmin is as soft as butter, although his words are harsh and hard like Indra's thunderbolt. Contrary to this, the words of kings are soft and melodious, but their hearts are harsh and hard. And therefore, a Brahmin will easily withdraw his curse but a king, whose heart is hard like the thunderbolt, can never withdraw his curse. As such, I lack the ability to withdraw my curse'.

"Therefore, I cannot withdraw my curse. However, being a Brahmin, you please reverse your curse and live up to your stature"-said the king. Agreeing to this, Udanka blessed the king saying, "Very shortly you will be relieved of your blindness".

Then, in great eagerness and happiness he began his return journey. He wanted to offer the earrings to his Guru's wife, thereby

bringing her great joy. On his return path, he came across a lake. Wanting to wash his feet and sip the purificatory water (acamana), Udanka placed the packet containing earrings on the ground.

Takshaka, the serpent king who had been waiting for a very long time for the opportune moment, suddenly arrived there in a digambara form, took the earrings and vanished. In great haste, Udanka chased and caught Takshaka.

Upon being caught by Udanka, Takshaka abandoned the digambara form and took on his real serpent form, slid away from Udanka's hand and vanished into a nearby hole and through it reached his abode, the Naga-loka.

Through that same hole, Udanka too travelled and reached Naga-loka. Upon reaching there, with his powerful and wonderful praises he brought great joy to all the serpents.

'I offer obeisance to the serpent king Ananta, who with his thousand hoods, eternally holds up and bears the weight of the gigantic earth that contains the different types of forests, mountains, hills, rivers, ponds and lakes. I offer obeisance to Lord Ananta, who assumes the position of the serpent-bed on which Lord Narayana rests in the ocean of milk.

I offer obeisance to Vasuki, the powerful serpent king, who rescued the entire serpent clan from the torture they were undergoing in the hands of demons and who is the ornament that decorates Shiva, the husband of Parvati and the Lord who is worshipped by all the Devatas and accomplished saints.

I offer obeisance to all the serpents belonging to the Airavata serpent-clan. I offer obeisance to all the serpents belonging to Takshaka's clan. May the serpent-kings Ananta, Vasuki, Airavata, Takshaka and others be pleased with me!' – he thus worshipfully praised them.

(to be continued)



Serial

ADI SHANKARA

Telugu Original:

Datta Peetha Asthana Vidwaan

Sri Rani Subbaya Deekshitulu

Vyasa's blessings (contd)

The moment Shankaracharya recognized the aged Brahmin before him to be none other than Maharishi Vyasa, he along with all his disciples offered reverential prostrations to the great sage and said,

“O pious one! O Krishna-dvaipayana Maharishi! Your arrival has enhanced sanctity of my ashram. By having your darshan, my life has attained fruitfulness. Along with all my devotees, I reverentially welcome you here.

“Seeking the wellbeing of the creation, O divine saint, you have lit the lamp called knowledge (jnana) and have driven away the darkness called ignorance (ajnana) from the hearts of seekers. You have shown the way by which the ignorant, ordinary folks too can reach the Supreme Knowledge. You have taken the massive heap called Vedas and have diligently classified them into Rig, Yajur, Sama and Atharvana divisions.

The in-depth knowledge and secrets contained in the Vedas are way beyond the reach of the ordinary. One lifetime is inadequate to simply memorize and learn all the four Vedas in entirety. If so, where is the time for the person to delve into the deeper secrets and significance contained in them? Only a select few are able to grasp the purport and secrets of the Vedas. If so,

how can the ordinary masses ever hope to understand this knowledge and obtain liberation?

“With this thought and with compassion for the masses, you have authored the 18 Puranas namely, Brahma, Brahmanda, Brahma-vaivarta, Bhavishya, Bhagavata, Matsya, Markandeya, Vishnu, Varaha, Vamana, Vayu, Narada, Padma, Garuda, Agni, Kurma, Skanda and Linga. Through these Puranas, you have made known to the masses the Vedic secrets and meanings. Through this great deed, O revered one, you have actually become the benefactor of the masses. (The learned scholars tend to believe that Vishnu Purana was authored not by Maharishi Vyasa but by his father Maharishi Parashara).

“By composing the Bhagavata Purana, O Maharishi Vyasa, you have filled people with devotion towards the Lord and transformed them into devotees. You have described Krishna’s transcendental deeds so beautifully that the mind of the reader becomes forever attached to them. By incorporating Yoga-shastra into the raasa-kreeda (divine dance), you have ensured that the masses experientially understand the secrets pertaining to the Supreme Knowledge.

“Furthermore, through the composition of 556 aphorisms (sutras), you have brought out Vedanta knowledge under the title Brahmasutras. Those who understand the deep meaning of these sutras obtain liberation.

“O embodiment of all knowledge! In this creation, no matter how hard we search we can never find fig flowers, nor can we see white crows. Neither can we track the footprints of the fish nor can we see flowers growing in the skies. Perhaps, with limitless hard work, human beings may succeed in accomplishing the above, but under no circumstances can anyone ever gauge the depth of your knowledge.”

Maharishi Vyasa was supremely pleased with these words uttered by Bhagavadpada. With a mind filled with happiness and with a heart that surged with fatherly love he said, “My dear son! The level of your in-depth knowledge is by no means a lesser accomplishment. You too are all-knowing. You have understood the feelings in my mind. In all ways you are equal to me’ - he blessed.

He further continued, “My son! Not only have you authored commentary to the Brahmasutras composed by me, but in addition you are teaching the same to your disciples and spreading this knowledge in the world. When in Kailasa, I had heard the Devatas glorifying your wisdom and your deftness in Vedanta arguments. Desirous of meeting you, I came here. My efforts have yielded fruit. I am now soaked in inexplicable bliss.”

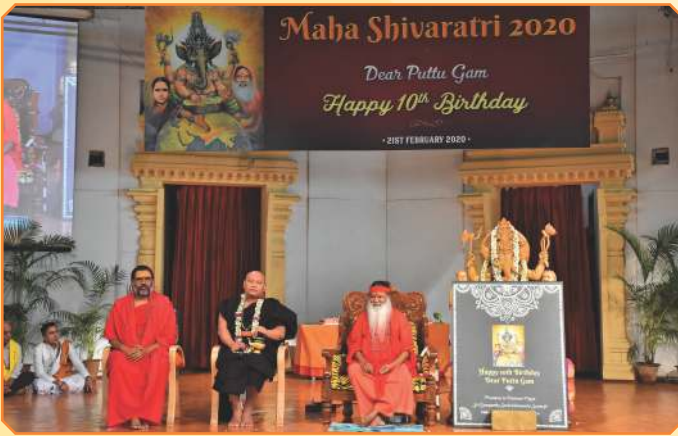
The praises being heaped on him, filled Bhagavadpada with more humility. In all reverence, he once again fell at Maharishi Vyasa’s feet saying, “O great one! I understand that you, the ocean of compassion, are praising me because of your fatherly affection towards me. I know for sure that it was you alone who filled me with the required courage to offer commentary for your Brahmasutras. I have merely brought out to the world the original ideas with which you had composed the Brahmasutras.

“It was purely your infinite blessings that enabled me to complete the commentaries. Through them, I have completely condemned all the unrighteous religions that are gaining ground in the world. I believe that my life has attained total fulfillment. I have completed all the writings as planned. I have ensured that all my disciples have ripened with this knowledge. From my side I have completed all the efforts to ensure that the Vedanta knowledge stays for a very long time in this world.

“O great one! Please listen to this prayer of mine! In this sacred town of Kashi, in this sacred Manikarnika ghat, please wait



Sri Venkatamakhi Memorial Function and Sri Tyagaraja Aradhana in Mysore Ashrama (20-2-2020)



Buddhist spiritual leader 'Sri Sanda Soorya' from Myanmar participating in Mahashivaratri Celebrations in Mysore Ashrama (21-2-2020)



Huge congregation of devotees who participated in Mahashivaratri in Mysore Ashrama



Abhishekam with honey to Sri Sachchidanandeshwara during Mahashivaratri



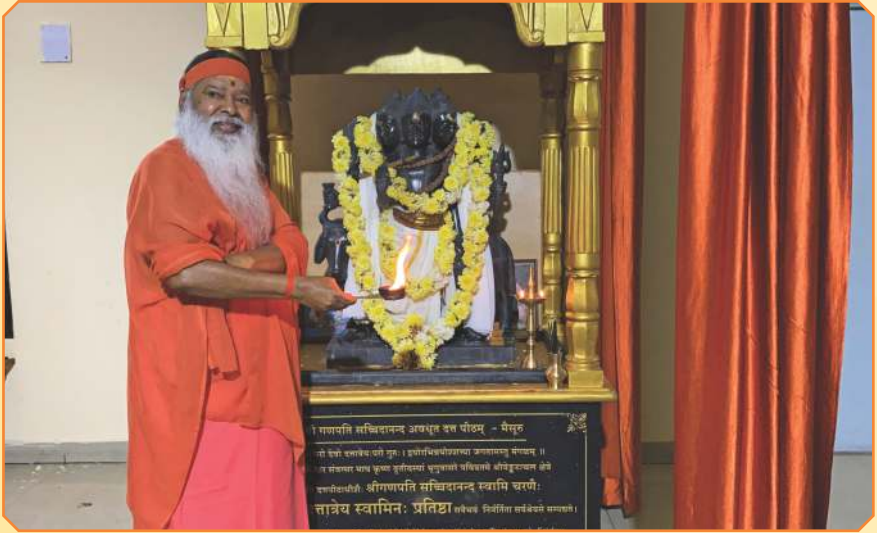
Poojya Sri Swamiji performing Abhisheka after 'Bhasmarchana' to Sri Sachchidanandeshwara during Mahashivaratri (21-2-2020)



Poojya Sri Swamiji having darshan of Sri Venkateshwara in Tirumala (3-3-2020)



Poojya Sri Swamiji offering 'Nada Neerajana Seva' in Tirumala (3-3-2020)



Pooja Sri Swamiji in the Datta Peetham branch near Gogarbha Teertha in Tirumala (3-3-2020)



Mass Anagha Vratam performed in the divine presence of Pooja Sri Swamiji in Tirupati Ashrama (5-3-2020)



Consecration of Sri Anjaneya in Rajahmundry Ashrama



Inauguration of mass Hanuman Chalisa Chanting programme in Rajahmundry.
In the picture alongside Poojya Sri Swamiji and Sri Balaswamiji are
Sri Margani Bharath (M.P.) and Sri Jakkampudi Raja (M.L.A.) 15-2-2020



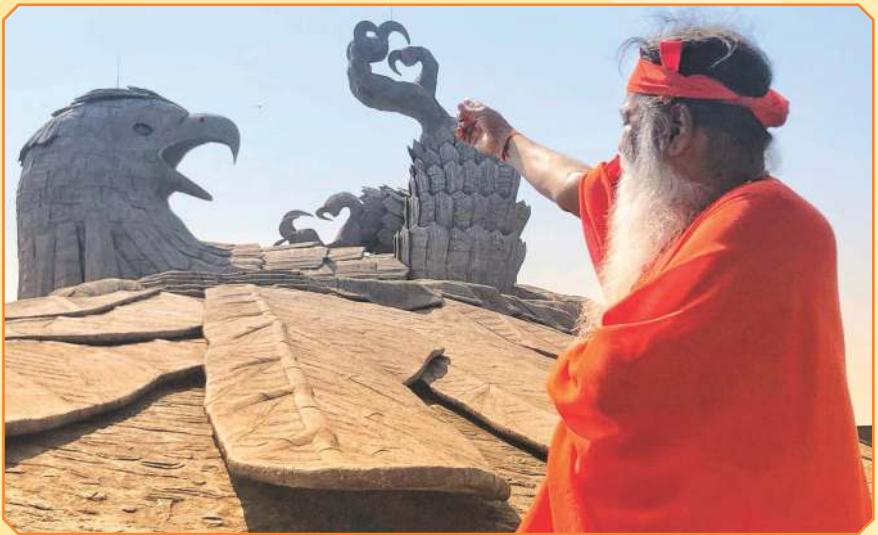
Poojya Sri Swamiji conducting mass Hanuman Chalisa Chanting programme in Rajahmundry (15-2-2020)



Mass Hanuman Chalisa Chanting programme in Rajahmundry which witnessed participation of more than 50000 devotees



Pooja Sri Swamiji and Sri Bala Swamiji in Rajahmundry Ashrama (12-2-2020)



Pooja Sri Swamiji visited the huge Jataayu Rock in Kerala on 9-2-2020.
This is acclaimed to be world's largest bird sculpture

one moment. In your holy presence I seek to abandon this insignificant body of mine. Towards this, I seek your permission” – he prayed.

Like sharp spikes, the words uttered by Shankaracharya pierced the heart of the great saint. Through various words of advice he pacified Bhagavadpada who, due to the highest levels of detachment being experienced, was uttering these words. Finally he said,

“O Yogeshwara! Your life has not yet accomplished its purpose. In their self-conceitedness, many scholars are offering wrong and contradictory meanings to the Vedic statements. Using your excellent oratory skills, deep wisdom and deftness in arguments, you must correct them and win them over. You have to still ensure that the Vedic secrets actually come within the reach of the ordinary. If you fail to conquer these scholars who are misleading the masses, all your compositions will accomplish nothing.

“The knowledge of Vedanta is still in its infancy. If you go away right now from earth, then all your compositions will be orphaned. You need to travel throughout the country and, through your discourses and debates, firmly establish this non-dual Vedanta doctrine in all directions.

“Towards this, I am showering you with a boon. You, who were originally destined to live only for 8 years have, using your powers of penance, doubled your lifespan and have reached 16 years of age. Now, using my powers of penance I am further doubling your lifespan. You will live for another 16 years. Furthermore, I am blessing that your compositions will remain on earth as long as the Sun and the Moon exist” – so saying, Maharishi Vyasa suddenly disappeared from there!

(to be continued)

JANAABAI

Most of the stories we read are those of kings, saints, scholars and the like. We enjoy such stories and applaud them too. But, more often than not, we have little idea of the great devotees who live in our midst. Nor do we know of their achievements. The primary reason for not bothering to know about them is their poverty! Do you know that many times, yogis who have scaled the pinnacle of yoga in one birth, choose to be reborn in families that are experiencing abject poverty? Through their life-stories they pass on many invaluable messages to us. One among such devotees was Janaabai.

Many centuries ago, one auspicious day, a couple reached Pandharapur along with their 5 year old daughter. As we all know, Pandharapur is the ancient town of the sacred shrine of Lord Vitthala. Even to this day, thousands of ardent devotees throng this temple for the darshan of the Lord. Even to this day, during the month of Ashadha, millions of devotees walk to Pandharapur, (at times for many days and weeks) to have a glimpse of their beloved Lord.

The couple and their daughter Janaabai had the darshan of Vitthala. But strangely, since the moment of that darshan, the girl felt she could not stay away from her beloved Vitthala. She refused to return home. The parents coaxed, convinced, scolded, thrashed – they tried every known method- but the girl would not come out of the temple. All along she was weeping, ‘Vitthala, Vitthala’. For many days the parents stayed there hoping to convince her to return, but when their efforts failed, they left her behind and went away.

The little girl sat near the idol and without any distraction, kept steadily looking only at the Lord. Neither would she talk nor would she eat. She sat like a statue. The morning after her parents

had left, the great saint Namdev, who happened to visit the temple saw the little girl and was unusually drawn towards her. He approached her and asked, ‘Who are you?’

The girl, who until then refused to communicate with anyone, now replied, ‘I am Janaabai. My father is Vitthala and my mother is Rukma. You are my Guru. O Guru, please protect me’. With these words, she fell at Namdev’s feet.

The great saint Namdev was startled. He then took the girl home and entrusted her responsibility to his mother. Janaabai would assist in the household chores with her mind eternally fixed on Vitthala.

The house she lived in was a thatched hut with a roof made of dried palm branches. One night, it was raining torrentially. The intense winds caused the leaves on the roof to disperse. Awakened by this disturbance, Janaabai opened her eyes and looked up. A huge gap had formed in the roof, but strangely, not a drop of rain was falling on her. Puzzled, she observed the roof even more carefully. What she saw made her remain spellbound. Lord Panduranga was standing on the roof and with His left hand was holding the discus like an umbrella. It prevented water from seeping in. With His right hand and feet, He was re-arranging the leaves and was stitching them so as to restore the roof to its original condition.

Janaabai was shocked! She was perplexed. Next morning she hurried to her Guru Namdev and said, ‘Why does Panduranga need to take so much trouble? If he wishes can He not provide us with a better home?’

Namdev replied, ‘Dear mother! Panduranga is aware that if He gives us better facilities we will immerse ourselves totally in material pleasures, and forget Him. Therefore, to protect us from such fall, He repairs our home to protect us from troubles’. This

reply brought a complete transformation in Janaabai. Her connection with the Lord deeply intensified.

Days passed. One morning Jnanadev and other ardent devotees arrived to meet Namdev. When they were talking, Janaabai was engrossed in a heated debate with the neighbor. She was saying, 'You have stolen the dried cow dung cake (used for fuel) from my yard'. Hearing this commotion, Kabirdas asked her, 'Dear mother, how can you know for sure that she has stolen the cow dung cakes made by you?'

Janaabai unhesitantly replied, 'While making them I constantly chant 'Vitthala's name. Therefore, the cakes made by me reverberate with His name'. Astonished with this reply, Kabirdas walked to the neighbour's yard and searched. True to Janaabai's words, there were a few cow dung cakes there were softly humming Vitthala's names!

To Janaabai, Vitthala was her dearest companion with whom she shared all her joys and sorrows. It was a beautiful friendship. One night, she was completing her household chores and Vitthala was sitting beside her and explaining to her some wonderful concepts. Hours went by and suddenly Janaabai realized it was dawn. She said, 'Vitthala, you are still seated here. By now devotees would begin to arrive at the temple for your darshan. Are you not late?' Vitthala jumped up. In that anxiety, by mistake he covered himself with Janabai's torn blanket leaving behind His jewels and silken garments.

It was time to open the temple doors. The priest had his morning bath and having completed other rituals, opened the main door of the sanctum. To his utter surprise Lord Vitthala was draped in a torn blanket! He was aghast. Upon close observation it was clear that the blanket belonged to Janaabai. More shocking than that was the fact that Vitthala did not possess any of the ornaments

he had been wearing the previous night! Accompanied by others, the priest rushed to Janaabai's house. The missing ornaments were all found there.

The matter was instantly reported to the king. The punishment was pronounced- Janaabai should be hanged to death. Immediately Janaabai was taken for execution. Her head was placed in the noose. All along, Janaabai was weeping and calling out Vitthala. All of a sudden, the ropes turned into a tender flower garland. Janaabai came out unscathed.

From then on, Janaabai immersed herself in singing the glories of Panduranga. Without any inhibition, and without any awareness of her body, she went from place to place loudly singing His glories.

One day, when the great saint Jnanadev went to Pandharapur for darshan, he observed Lord Vitthala noting down Janaabai's compositions. 'What is it you are doing, dear Vitthala?' - asked Jnanadev. Vitthala replied, 'Jnanadev, to me, Janaabai's compositions are far more precious than even the Vedas and Shastras. Please go and announce this in the world'.

From Janaabai's story it is evident that the Lord values pure, selfless devotion far more than scholarliness, oration and the like. Often we console ourselves that our endless worldly transactions and our household chores do not permit us to focus on the Lord and to lead saintly lives. ***But Janaabai's story shows us that it is the heart that should be fixed on the Lord irrespective of the chores. When the heart surges with love for the Lord, when the heart craves for His divine love, then all the worldly chores stop appearing as obstacles.*** We can effortlessly cut through them all. It is such supreme love that the Lord seeks from us! It is for us to develop such love towards Him!

JATÂYU'S GREATNESS

(Sri Swamiji's speech at Jatayupura on 9-2-2020)

For ultimate selfless service (karma yoga), and for single-mindedly abandoning selfishness, the obvious example is – Jatâyû! Among the devotees of Srirama, the one who had the fortune of obtaining the first embrace (âlingana) from the Lord is- Jatâyû!

While composing the great epic Ramayana, Maharishi Valmiki had to quickly move ahead with the story keeping in mind its poetic beauty and, in the process, could only briefly cover the stories of many ardent, supreme devotees. Among those supreme devotees whose stories remain unknown, Jatâyû takes the first place!

During the period of Ramayana, Jatayu was the king for the bird species, which in every sense were at par with humans. In age, Jatâyû was equal to King Dasharatha. Furthermore, he was a very dear friend of Dasharatha and hence was aware of his personal and family matters as well.

The moment Jatâyû learnt that Srirama had been exiled, in great agitation he handed over the kingly administrative responsibilities to his sons and followed Rama into the deep forests. Wandering in close vicinity to the place where Rama, Lakshmana and Sita moved, and while perceiving Sita-Rama to be the Supreme Gods Lakshmi-Narayana themselves, like an unpaid bodyguard, he zealously guarded them night and day neglecting his own food and sleep.

For this reason, while speaking about Jatâyû, Srirama says-

‘Jatâyû is my father’s friend, he is of my father’s age. He is very old and is the king for all the eagles. For the past many years, he has been living in close proximity to me.’

Srirama was very well aware that the aged Jatâyû was wandering in close vicinity to his residence. But, during all these years, Jatâyû never asked for anything for himself from Srirama and, during these years, Srirama never even greeted him. This is how 13 years went by!

Hanuman had initially approached Srirama with the selfish desire of protecting his king Sugriva. Only thereafter he became a devotee. But it was not so in Jatâyû's case. His selfless love for Srirama caused Jatâyû to leave his home and follow Srirama everywhere in the forests. He abandoned all his near and dear ones and simply followed Srirama for no apparent reason. He did not even seek that Srirama should greet him or talk to him. Such was his love!

‘O, he is a small, tender boy who has been driven out of his kingdom. How will he live alone in the forests?’ - with such feelings of deep, intense love, Jatâyû followed Srirama to the forest. Not for one or two days, but for 13 long years, he followed and guarded Srirama. Jatâyû was not in his youth; he was in his advanced old age.

Hanuman too had offered innumerable services to Srirama, but most of these were services offered at the Lord's request. On the other hand Jatâyû, even without Rama's asking offered his life!

Srirama was not in the vicinity. In front of Jatâyû's eyes, Sita, the daughter-in-law, was in deep trouble. She was being kidnapped by Ravana, the notorious and most fearsome demon. Jatâyû was now very old and was nearing his end. His hands and legs no longer functioned effectively. Even in this situation, without a second thought, Jatâyû set out to rescue Sita. He destroyed the chariot of the most powerful demon Ravana. Even though his feathers were breaking, he stood guard and prevented Ravana from flying away.

Jatâyu was very well aware that the tender girl standing before him was not just his daughter-in-law Sita. He knew her to be Goddess Maha Lakshmi. Likewise, Sita knew everything about Jatâyu- who he was and what he was doing.

Jata+âyu= Jatâyu. It implies - he who has a very long lifespan (âyu). To instil life into the dying bird and to extend its lifespan was a very simple feat for Mother Sita. Yet, she did not choose to do so.

‘O Jatâyu! Until the time Srirama arrives here and speaks to you, may you remain alive!’ - saying so, Mother Sita went away.

As a result of the boon showered by Mother Sita and as a result of the selfless deed of sacrificing his life for her protection, Srirama, did not stop with merely talking to Jatâyu.

Throwing away the bow held in His hands, Srirama quickly rushed to Jatâyu, stretched out his arms, lovingly embraced Jatâyu and blessed him with the rare fortune of breathing his last when he was being embraced by the Lord!

Not stopping with that, Srirama said-

‘Jatâyu is like father to me. The way I would perform the last rites for my father, I shall perform the same for him’. He personally cremated the body, offered water oblations (tarpana) and completed every single ritual associated with the death ceremony as one would do for one’s father. As Mother Sita had not extended his longevity previously, Jatâyu could now obtain the rare fortune of attaining absolute liberation!

Kerala is the land wherein the entire incident of Jatâyu’s selfless sacrifice and of the Lord showering His blessings upon him took place. In fact, the origins of this land are very pure and sacred. This is the land which has received all the fruits of Parashurama’s Yagna.

Because its purity and sacredness, because of the extensive feelings of tyaga (sacrifice) that exist here, because of the high levels of work skills (*dakshata*) that are seen here, when my mother and Guru Sri Jayalakshmi-mata instructed me to begin dharma prachara, I selected this land for making the auspicious beginning. It was around 1966. At that time I visited this land, this sacred kshetra, and in the sacred Venugopala Swamy temple I started dharma prachara. That incident remains ever fresh in my mind and fills me with delight.

As a huge Hindu dharma-sabha is being organized in this sacred land, with the sankalpa-bala of Jatâyû, Hanuman, Vibheeshana and other supreme ardent devotees and with the blessings of Lord Srirama, the Lord who established and stabilized dharma, may Hindu dharma obtain worldwide victory!

For this sacred mighty land of Kerala, Parashurama is the father ! For Parashurama, Sadguru Lord Dattatreya, who is the epitome of equanimity towards all castes and religions, was the guiding lamp. Hence, it can be said that Lord Dattatreya's grace naturally flows in this land. With the grace of Lord Dattatreya, with the dedication that you have towards your work, may Hindu dharma spread through the world bringing about total world peace!

Jaya Guru Datta! Jai Shriram! Jai Hind!

Divine Experience

Sri Ganapathy Sachchidananda Swamiji says: “I am Datta—the ruler for the entire creation and witness for everything happening in all the Universes! The planets are my first helpers. I am using so many compounders. I am only doing some small operations, and the last polish!”

I consider July 3rd 1983, the day when I first met my Sadguru, Sri Ganapathy Sachchidananda Swamiji as my real birthday. This first meeting happened in Switzerland, in the kitchen of my employer, Chetana. I am a graduate in Economics, and at that time I was working as the secretary in the firm owned by Chetana. I was there to help prepare coffee and tea for the group. Sri Swamiji entered the kitchen and smiled at me without uttering a single word. But, at that first glance I got the impression that I have seen an extraordinary personality! Somehow I felt as though I have known Him for very long; it was like seeing an old relative after a very long time.

Shortly after this meeting, I met with an accident during horse-riding in Hungary. I was convinced that it was a call from Shiva, a call to leave a worldly life and select a spiritual path - a call that became a turning point in my life. That spiritual bent of my mind is written clearly in my horoscope. The constellation on 10th of July 1983, was pointing to an accident. I saw it also in comparing the constellation with Sri Swamiji’s chart. It was indeed Lord Shiva’s call!

I met Sri Swamiji again, in London in 1984, when I was participating in a short seminar to improve my English. During that trip, I got more direct experiences of His divinity. Sri Swamiji materialized a crystal-pearl from His left toe and calling me said, ‘Secretary, do I look like this in your dreams?’ I could not answer

since at that time I did not have dreams from Him! There was, of course, another meaning behind this question.

From then on, I started visiting the Mysore Ashrama. The first visit was in 1985, when I participated in a Kriya-Yoga course and witnessed the awesome Sivaratri celebrations when Sri Swamiji entered the Fire-pit. I was lost in devotion and adoration. During the Kriya-Yoga course Sri Swamiji gave me the spiritual name “Parvathi”. I felt very happy to be blessed by Lord Shiva in the form of Sri Swamiji.

In 1988 I met Sri Swamiji in Bovendorf, Holland. There, as per Swamiji’s wish, I had to give Him my sapphire-ring which I was wearing for several years. It was a kind of silent initiation into Sanyasin. I am sure this beautiful Sapphire, which I bought in Sri Lanka, bears a secret which Sri Swamiji never revealed to me, for, He wore this ring daily for more than a year and during the inauguration of nine Datta Temples.

1989 – this was the year when there was danger to my life. Around that period, I dreamt about a strong hurricane and saw the number thirteen. Furthermore, around that time Sri Swamiji also uttered some prophetic words: “You work some days more for the peace of the world, you do it for your brother, child and Guru!” That is Sri Swamiji/Datta, who is balancing happenings on this globe.

The same year, in November in Nuzivid during the inauguration of the Dattatreya temple, Sri Swamiji actually saved my life. It was on November 13th 1989. It was a full moon day which had an eclipse-constellation. A devastating hurricane was rushing to that area (It was exactly as in my dream half a year before). Exactly at that time, Sri Swamiji developed a cold and high fever. He was proclaiming that He took a part of the cyclone

in His body to protect the area, and the other part, He sent into the sea. He proclaimed: “I am also Lord of Yama!”

It was during those days that the ‘Moola Virat’ Venkateshwara idol was received by Sri Swamiji from Manginapudi. That very idol is now consecrated in the Datta Venkateshwara temple in Mysore. The arrival of the small fourteen-inch blackstone Balaji murti was the genesis of the giant Datta Venkateshwara temple complex in Mysore Ashram in the year 1999.

Coming back to the actual story – that night of the hurricane, five foreign devotees had night bus reservation to Hyderabad. Shortly before we were to leave, Sri Swamiji called us and changed our travel program. He instructed that we should take a taxi to Vijayawada, spend a night in the Guru Nilayam (ashram) there, and next morning board a train to Hyderabad. I was convinced that He was doing this to save mine, or maybe the life of the others by changing the mode of transport and the date of journey. As if to confirm my inner gut feel, Sri Swamiji said, ‘I wanted Parvati to stay!’ This is nothing but the grace of Divine Mother (SRI MAATA)! That incident, which happened decades ago, is the greatest miracle in my life - it is a gift of life given to me by my beloved Sadguru!

In the later years I found myself visiting Sri Swamiji’s Ashram regularly at different time-periods and for different durations. During my trips, I was offering seva in the ‘Angel-accommodation’ section, and was simultaneously studying all types of Yoga, Vedas and Upanishads. Sri Swamiji wanted me to reflect especially on the Sankhya yoga, which is the philosophy that deals in-depth with the interplay of Self and Nature (Purusha-Prakriti) and the sports of the Gunas (the three attributes). Sankhya philosophy is deeply connected to the philosophy of Lord Dattatreya and I have had many direct experiences of it. Time and again He was revealing to

me His all-pervading essence (sat, chit, ananda) and the principle of Absolute non-dual Parabhraman.

At every moment, I am aware of His guidance and protection. I see Him as the all compassionate one, who is overflowing with love for God's Creation, divinity, perfection and beauty. There is a complete focus on the divinity in every atom and in every action. For me He is Lord Indra from the Rig-Veda, the slayer of the dragon of ignorance.

I used to wonder about my connection with Sri Datta. In 1987 I consulted a Palm leaf reader, a ninety year-old Rishi. He told me that long ago I had several births in a Rishi-dynasty (lineage of sages). When I asked Sri Swamiji, He confirmed it and said that I was here, on earth, more than seven thousand years ago, at the time when Sri Datta (Sri Swamiji) had His first incarnation in Treta-Yuga. Sri Swamiji proclaimed in Bangalore recently: "Swamiji has been travelling this globe for over seven thousand years!"

It is out of my free will that I follow my selected spiritual path and listen to the inspirations (mostly inside) of my Guru, Sri Ganapathy Sachchidananda Swamiji.

(shared by Parvathi Guentensperger, Switzerland)

ASHRAM NEWS

Sri Swamiji's Programmes

Ratha Saptami was celebrated in Mysore Ashrama by Sri Swamiji with a special worship to Sun God on 1st of February. A bhajan session was held in the evening.

Sri Swamiji reached Trivandrum on 8th February for a two-day visit. Sri Swamiji graced two programs in Kerala on 9th February. Sri Swamiji visited Jatayu hill in Chadayamangalam village, Quilon district. This place is known as the spot where Jatayu fell and waited for Lord Rama. Sri Swamiji visited Sri Kodanda Rama temple and blessed the new Kavacham (shield) that was adorned on the large idol of Kodandarama Swamy. Later Sri Swamiji was shown the huge Jatayu sculpture (the world's largest sculpture) that had been constructed on the stone hill.

Then, Sri Swamiji visited Chadayamangalam Mahadeva Kshetra and had darshana of the ancient Shiva Lingam. Later a civic reception was accorded to Sri Swamiji. Swami Brahmapadananda Saraswati, Pontiff of Shenkottai Matham honored Sri Swamiji. Sri Swamiji in his speech recalled the unique seva of Jatayu to Lord Rama and the unique grace Lord Rama bestowed on Jatayu.

Sri Swamiji returned to the hilltop on the cable car and went around the huge sculpture of Jatayu. From Chadayamangalam, Pujya Swamiji proceeded to Cherukolpuzha on the banks of Pampa River to inaugurate the valedictory program of 108th Hindu Matha Convention held annually by the Hindu Matha Maha Mandalam. Pujya Swamiji in his speech recalled the great services Kerala has made for Hinduism and the role of such conventions in keeping

the community intact. Swami Purnamrutanandapuri, general secretary of Amritanandamayi Matha spoke on the greatness of Sri Swamiji.

Sri Swamiji reached Datta Mukti Kshetra, Rajahmundry on 10th February for two main events: Consecration of Marakata Sri Karyasiddhi Anjenya Swamy on 13th February and mammoth Hanuman chalisa program on 15th of February at Pichukalanka island near Rajamundry. Around 50,000 devotees attended this program and chanted Hanuman Chalisa 18 times.

On His return from Rajahmundry, Sri Swamiji visited Bangalore and blessed the valedictory function of the Golden Jubilee Celebrations of the renowned Karnataka Gana Kala Parishat on 16th February. In the evening, devotees in SGS Ashrama, Girinagara, Bengaluru had the Divine Darshana of Sadgurudeva. During His speech, Sri Swamiji said, 'To obtain the Lord's grace, we must observe some rules and follow austerities. We must practice Yoga in the morning. These practices benefit our body, our homes and our country. That is the reason Swamiji has put forth the sankalpa to perform Anagha Vrata crores of times. All of you must make it a habit to perform Anagha vrata everyday. In it lies your good'.

The next morning, Sri Swamiji returned to Mysore from Rajahmundry after a short visit to Naguvinahalli village near Mysore.

SHIVARATRI

As we know, this is the festival every devotee eagerly looks forward to! This year was even more special, Swamiji said, as the star constellation was a special one - that came after 117 years. Shivaratri festivities commenced on 20th

February with Girija Kalyana in the morning and Venkatamakhin memorial function along with Purandhara - Tyagaraja Aradhane in the evening.

The next morning, the 10th birthday of Puttu Gam (the digital messenger of Sri Swamiji) was celebrated and Rudra Homa was conducted. Thousands of devotees from various parts of the globe had arrived to celebrate Shivaratri. Like every year, this year too evening functions commenced with the Abhisheka to Sachidanandeshwara Shiva by Sri Swamiji. which was followed by Sahasra Kalasha Abhisheka by the devotees. Rudra Prashna Veda Mantra Parayana was conducted 11 times. Several Musical concerts and Sri Datta Anagha Lakshmi Vrata performance by the devotees were also part of the divine night. Sri Swamiji blessed the devotees with Divya Nama Sankirtana early in the morning of 22nd February. The festivities concluded with Maha Mangala Aarati. Ashlesha Bali and Vishesh Homas were conducted in the name of Sri Swamiji on 23rd and 24th February.

The new Raja Gopuram and renovated temple of Adishakti Maha Kali temple was built by Avadhoota Datta Peetham and gifted by Pujya Sri Swamiji to the Adidravida Pourakarmika Community in Hunsur town on 26th February. On this occasion, 7 couples took wedding vows and Sri Swamiji blessed the newly married couples. Several Pourakarmika leaders and thousands of devotees participated. Annadanam was performed by Datta Peetham on this occasion.

On the morning of 27th February, Sri Swamiji arrived in Shimoga from Mysore for the tour of the Malnad region of Karnataka. Sri Swamiji left for Nisrani in the evening. On 28th February. Sri Swamiji visited a rubber plantation in Nisrani village. Sri Swamiji later visited Sri Lakshmi Narayana

Devasthanas, Datta Bhajana Mandira which was established by Sri Swamiji in 2001. In the evening, Sri Swamiji visited the ancient Kedareshvara Temple in Balligavi which was established around the 11th century. On 29th February, Sri Swamiji arrived at Sri Lakshmi Venkataramana Temple in Sagara in the morning from Nisrani. Sri Swamiji later inaugurated the Nagendra Pandit Cricket Academy.

Sri Balaswamiji's programmes

Sri Balaswamiji celebrated Ratha Saptami at Kurnool Ashrama on 1st February and reached Mahaboob Nagar for the inauguration of Annapurna mandira. Sri Swamiji returned to Mysore on the evening of 2nd February.

Sri Balaswamiji toured Regidi, Srikakulam and Pithapuram on 10th and 11th and reached Rajamundry for the Mega Hanuman chalisa chanting. Sri Swamiji returned to Mysore Ashrama on 16th February for Shivaratri festivities.



Sri Swamiji's LIFE HISTORY

(Telugu original: Kuppa Krishna Murthy)
Translated by Dr.P.V.Nath

VRUDDHASHISHYAAND GURURYUVA (Elderly disciple and young guru.)

He came straight to the ashrama. Swamiji was with some special devotees of his. He said, “Son, I tested you twice and I am satisfied. You have achieved great siddhi and are following the path of Dharma.”

Many devotees that were there were aware of the investigations carried out by him. They felt happy to hear those words from him.

Swamiji on his part did not show any emotions. He asked the devotees to leave for a while and took his father to some bushes in the garden. Sastry got a bit worried. When he went to his son and praised him, he was really doing it as a test. He wanted to find the effect of praise on his son. People sometimes fall victims to praise and slip in their sadhana. Sastry wanted to catch his son in that state. He realised that his son had no ego in him. He wondered as to why he was taken to the lonely spot in the garden? Did he by any chance get a hint of the tests that were conducted?

They went to the shelter underneath a tree and sat down. Swamiji started first.

He asked, “Tell me as to why you took these on?”

“What are you talking about?”

“To conduct the test which is beyond your capacity.”

“It is my dharma.”

“OK, knowing that it is beyond the reach and still attempting to conduct it is not dharma. Do you not think so?”

“How did you come to know about it?”

“It does not matter. Whatever you thought of from your younger days, I will give a few examples. Listen to them first.”

Swamiji became very serious. Sastry was spellbound and listened to what was said. Uncle Dasambotlu encouraged Sastry to take up “Gayatri Upasana.” At the same time uncle Surappa taught him Suryopasana. (worshipping Sun God)

One-day uncle Dasambotlu said to his nephew, “I taught you “Gayatri” to overcome the passion you have developed due to Upasana of “Ugra Narasimha” which you conduct. But you started “Suryopasana” and it makes you become more active again. Even then there is a Upanisadic saying, “Asavadityo Brahma,” (Sun is Brahman) and it is the procedure we follow.

Sastry asked, “Uncle, this Sun appears as though he is born in the morning and dies at night. How can he be “Parabrahman?” Dasambotlu was not annoyed at the rude format of the question. Instead he was happy thinking about the subtle imagination behind that statement. He had taught many scholars in the past and made the statement, “Asavadityo Brahma.” But none had made any comments; they simply accepted what was said. They were under the impression that “The Sun is a form of light that illumines and hence he is “Parabrahman.” The doubt never arose in their mind that the one who rises and sets every day cannot be constant and can therefore not qualify to be given the title of “Parabrahman.” He did not have one single student who raised the question, “How can the “Drishyam”(the seen), ie: the illumining Light, be the “Drik”(How can the seer be the seen?)

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(Sd) Dr.A.N.Swarna Prasad
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Poojya Sri Swamiji blessing the teachers and students of Sri Venkateshwara Vedic University in Tirupati on 5-3-2020



Poojya Sri Swamiji participated as Chief Guest in the Golden Jubilee Celebrations of Karnataka Ganakalaa Parishat, a prestigious music institution in Bangalore (16-2-2020)



Mass Hanuman Chalisa Chanting programme held near Dhavaleshwaram Barrage in Rajahmundry, in which more than 15000 devotees participated (15-2-2020)