



**BHAKTI MALA**



**APRIL - 2020**



The first Sri Chakra Pooja of the new year "Shaarvari"  
in Mysore Ashrama on 25-3-2020



Poojya Sri Swamiji blessing thousands of devotees during the Corona Lockdown  
through live streaming of discourse and Bhajans.



Poojya Sri Swamiji lighting lamps in response to the call given by the honourable Prime  
Minister to encourage the 'Corona Warriors' of India (05-04-2020)

# BHAKTI MALA

English Spiritual Monthly Magazine

Bhakti Mala - April ~ 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

*tvaam kaamadoora  
upayaanti sheeghram  
saddharmya kaamaa  
api manda mandam  
kuru prabho! Vismrta  
kaamanam maam  
tvaam kaamakaamam  
guru datta meede*

Those who distance from desires quickly reach You. Those who entertain noble desires also reach You, albeit slowly. O Lord, please help me forget all desires. Seeking this, I pray to You, O Guru Datta, who is the desire for desires themselves!  
[‘Being desired by the desires themselves’ refers to that permanent bliss for which the desires are being entertained.]

# BHAKTI MALA

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

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**Front Cover : Poojya Sri Swamiji performing Ksheera  
Abhisheka to Sri Rama Parivara Saligramas  
on the occasion of Sri Rama Navami on 2 April 2020**

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## DEVOTION BEYOND DESIRES

*1) atha vishvesha! vishwatman! vishwamurte! vvakeshu me'  
sneha paashamimam chindi dhrdam paandushu vrushnishu*

*Meaning:* O Lord of everyone! O Lord who dwells within everyone! O Lord who exists as every existence! I have been bound tightly by the noose called attachment towards my maternal relatives i.e. Yadavas and towards my in-laws i.e. the Kuru lineage. O Lord, please shred this noose.

*2) tvayee me'nanya vishayaa matirmadhupate'sakrt  
ratim-udvahataadaddhaa gangevaugha mudanvati*

*Meaning:* O Lord of bliss! Just as River Ganga ignores all the obstacles in her path and flows unstoppingly till she merges into the ocean, I pray that my mind too should ignore all other distracting factors and permanently flow towards You. With total love, my mind should merge into You.

*3) srikrishna! krishna sakha! vrishnya-rushabhaavaneedhruk  
raajasya vamshadahanaan-  
apavarga veerya!  
govinda! go-dvija suraarti haraavataara!  
yogeeshwaraakhila guro! bhagavan namaste*

*Meaning:* O Srikrishna! O friend of Arjuna! O scion of the Vrishni lineage! O Lord who has destroyed the lineages of all those kings who harmed mother earth! O Govinda! O Lord who has incarnated to help the distressed Cows, Brahmins and Devatas! O Lord of Yoga! O Guru for the universe! O Bhagavan! To you I offer obeisance.

In the previous episode, we discussed that Kunti-devi openly acknowledged before the Lord the mistake committed by her family. In that context we also discussed that devotees must accept their mistake before the Lord and seek forgiveness.

Now, in the three verses taken up for discussion this month, Kunti-devi acknowledges one defect that exists in her and beseeches the Lord to rectify it. In order to empower her prayer she glorifies the Lord through various names. For this reason, we have taken these three verses as a group.

First and foremost, Kunti acknowledges that in asking Srikrishna to not leave them and go away, there is a defect. It was true that the Pandavas would feel orphaned if Srikrishna were to leave them and go away, but, at the same time, Krishna staying back with Pandavas would cause the Yadavas to feel orphaned and to Kunti, both Pandavas and Yadavas were her own kin. If any of her relatives would suffer due to Krishna's absence, she would be pained.

This is typically the main problem faced by a woman in her spiritual journey. Bonds of affection in women are twice as strong as that in men. A woman needs her parental relations as well as the marital relations. Here, Kunti directly admits that these bonds of affection are like a strong noose pulling her down.

We often come across animals tied down using a noose. An animal does not have the capacity to free itself from the noose. It is the owner who has to shred or cut the noose around its neck. In

other words, only the owner Srikrishna has the capacity to cut such noose.

To lay stress on the fact that the Lord alone is capable of cutting the noose, Kunti has addressed Him as Vishvesha, Vishwatman and Vishwamurti in the first verse. ‘Vishwa’ is common across all the three names.

‘You are the Lord who governs this universe (Vishvesha), You are the inner dweller who causes it to function (Vishwatman). In fact, You alone manifested in the form of this universe (Vishwamurti) and hence, O Lord, You are the one who bestows all animate and inanimate objects in creation with form and You are the one who deprives them of form. Therefore, please permanently shred these bonds of affection that are binding me tightly to my family’, says Kunti.

In the first verse, is the word ‘*dhridham*’ which has two meanings viz, strong, and eternal. Kunti-devi has composed her prayer such that both these interpretations could be drawn.

If the Lord has to free us from the bondages and delusions, what is the contribution we must offer? The answer to this is given by Kunti in the second verse and prior to beseeching Him she addresses him as ‘Madhupati’.

According to the Vedas, ‘Madhu’ means bliss and as such Madhupati means ‘the Lord of bliss’ or ‘the Lord who showers bliss’. As spiritual aspirants therefore it is our duty to lovingly fix our mind on that Lord completely! We must strive to reach this state of bliss.

‘If you know the answer, why are you not working in that direction?’ - anticipating this question, she herself replies- ‘O Lord, akin to us, even River Ganga faces obstacles. Nevertheless, without stopping she crosses huge mountain ranges and reaches the ocean.

She is able to achieve this due to her undying and strong love towards the ocean-god.

But in my case, the various worldly attractions have cast an influence on my mind and has resulted into an obstacle preventing me from fixing my mind permanently upon you. You alone have the capacity to remove this obstacle and fill me with eternal and undying love for the Supreme. This is possible only because You are the Lord of bliss and the Lord who showers bliss’.

In other words, she is hinting, ‘I am doing my best in trying to remain focused on you alone. However my efforts will not yield fruit without Your blessings’. Such deep heartfelt prayer is a must for any devotee who wishes to free himself from delusion!

This earnest prayer is highlighted by calling out to the Lord with 10 names and with this, she concludes her prayer. In calling out the Lord with these names, not only does she glorify Him but she also mentions all the help He has given to her thus far in life. Let us consider each name separately-

1. **Srikrishna-** For being her dearest nephew she lovingly addresses Him by His name Krishna. But by prefixing ‘Sri’, she indicates that He is none other than the Supreme Lord Srihari.
2. **Krishna sakha-** O friend of Arjuna! Was He an ordinary friend? No. He was the supreme friend who, in the role of a Guru, imparted the Bhagavad Gita to Arjuna. After imparting this supreme teaching, in the role of a charioteer, he sat by Arjuna’s feet and drove the chariot.
3. **Vrshni vrushabha-** O Scion of the Yadava (Vishni) lineage! It means, although you are the scion of Yadava lineage you have bestowed sovereignty upon the Pandavas.

4. **Avaneedhrhruk**- O destroyer of the lineage of kings! You have reduced to dust those lineages of kings who were harming Mother Earth i.e. You are the Lord who has destroyed all our enemies.
5. **Anapavargaveerya**- O Lord who possesses eternal and undying divinity! It means He who eternally protects them in transcendental ways.
6. **Govinda**- The word 'Go' also means Kamadhenu. He who has obtained the Kamadhenu is Govinda. Also, Govinda means, 'He who possesses that ultimate prosperity by which He can fulfill all the cherished desires of others'.
7. **Go-dvija sura aarti haraavataara**- O Lord who has incarnated to dispel the troubles of cows, Brahmins, Devatas! In other words, it means, O protector of all the three worlds.
8. **Yogeshwara**- O Lord (leader) of all Yogis!
9. **Akhilaguro**- O Guru for the universe.
10. **Bhagavan**- O Lord who possesses all the 6 types of prosperity. What are they?

*maahaatmyasya samagrasya dhairasya yashasah sriyah  
jnana vairaagya yoshcaiva shannaam bhaga iteerana*

(Amarakoshavyakhya)

*Meaning:* Completeness in transcendence, courage, fame, prosperity/wealth, ripened knowledge and perfectness in detachment- these are the 6 attributes of Bhagavan.

Only the Supreme Lord has in Him these 6 attributes in full. As such, the term Bhagavan is aptly suited only for Him. Thus, by addressing the Lord by these 10 names, Kunti has, in a step-by-step progressive manner, expressed her gratitude, and has also highlighted His transcendental nature.

By the time she concluded her prayer, she had totally forgotten her initial desire and ended up immersing herself completely into His Supreme Essence.

My dear spiritual aspirants! This is the primary lesson that you need to learn from Kunti's prayer. ***To be in a state that is totally free from any desire is the ultimate state.*** Where that is impossible, try to ensure that the desires you entertain are within the tenets of dharma i.e. they should never be against dharma.

To fulfill your desires, do not seek refuge in other humans. Directly seek shelter under the Lord. But this does not mean you constantly think of the Lord only because He will fulfill your desire. Do not wait earnestly seeking that they must materialize. ***Practice to gradually forget the desires and instead absorb His divine essence. Immerse yourself in that essence.*** God showers far more than what is sought to those who follow this technique. This is exactly what happened in Kunti's life.

May this prayer by Kunti become a guiding lamp in your spiritual pursuits! May this lamp show you the path to obtain Guru Datta's grace!

Jaya Guru Datta

*Sri Swamiji*

## Glory of the

# VEDAS

**Sri Datta Vijayananda  
Teertha Swamiji**



### KOOSHMANDA MANTRAS – 45

India is a land of many specialities. The breathtakingly beautiful Himalayas, Ganga and other magnificent rivers, the wonderful oceans on all three sides, the many sacred pilgrim centres that have been existing since thousands of years, the various scenic locations, beautiful lakes and many other enchanting places spread all over the country enhance its fame multifold.

While spreading the magnificence of our Vedas and the greatness of our spiritual knowledge across the globe, our Sadgurudeva, Sri Ganapathy Sachchidananda Swamiji is also instilling in people the feelings of compassion, universal brotherhood and peace.

By making available innumerable Spiritual Masters to the world, our country has assumed the position of the universal Guru (Jagadguru). It is the ancient Vedic knowledge that has enabled our country to obtain the position as Guru for the universe!

Among the many laudable facts of India, that which must find a mention is that it is a land of many languages. Unity in diversity- this is apt for India! Indians stand as an example of unity in diversity.

During the 1961 census, a startling discovery was made. It was that 1600 dialects were in vogue in India which included Indian as well as foreign languages. Among them, 150 languages were

extensively used. Of them, 22 languages were notified as official languages by the Government.

The second most-important factor is that India is the world's largest democracy. Democracy means, it is a Government of the people, elected by the people. Very recently someone enquired, 'Swamiji, you say that every aspect of life finds a mention in the Vedas. Do Vedas speak of a democratic republic?'

In response, we chanted the below mantra-

*Prajaapatir devaasuraan asrujata... sa indramapi naasrujata... tam devaa abruvan... indram no janayeti... so' braveet... yathaaham yushmaangam sthapasaa' srukshi... evamindram janayadhvamiti... te tapo' tapyanta... ta atmannindram apyashan.. tamabruvan... Jaayasyeti... .....praaajanayan...*

At the beginning of creation, the creator Lord Brahma created celestials and demons but did not create a king (leader) for either of them.

At that time, the celestials approached Lord Brahma saying, 'O Lord! Please create a king who can rule us'.

The Lord replied, 'O Devatas! Just as I created you all through the process of penance, you too must perform penance and create (elect) your king. Meditation is the tool for creation. This is my advice'.

Pleased with this advice, all of them began penance collectively. When they were thus engrossed in meditation, in their hearts Indra manifested. When the same Indra manifested in all their hearts, all of them collectively prayed to him saying, 'O Indra (leader)! Please take birth as our leader (Indra)'.

Agreeing to their request, he emerged from their hearts (like the leader chosen by the masses) and accepted the position as their king. Indra, who thus accepted this position as the leader for

the celestials, considered this position as a blessing bestowed upon him.

Indra was good-natured, humble and service-oriented. The celestials gifted him the lordship over all the 14 worlds together with all the luxuries therein. Then, with their permission, he accepted them and using only as much as necessary, ruled them wonderfully. He treated all the Devatas kindly and lovingly'. This was the reply I had given.

Let us now consider what this mantra has to say about democracy.

It is a norm in the world that children are born from parents, and servants arise from employers. However, in this mantra, the Devatas who would be ruled, created him who would rule them. In other words, they elected their leader using meditation as the voting mechanism.

Meditation means 'an extremely pure deed' in which even a trace of likes-dislikes, selfishness, and polarity (*pakshapatam*) do not exist. This should exactly be the way voters behave. They must observe the good qualities of the candidates and vote for one who has them. This is hinted by the Vedas.

In the process of such selection, the voter must not succumb to any form of force. He should listen to his heart, and in accordance to its instructions without cheating and without breaking rules (*atma vanchana, nyaya vanchana*) carefully vote for the person whom he wants as his leader. This is what the Vedas seek to convey.

Vedas have also hinted that citizens should be unanimous (*ekaabhipraaya*) in selection of leader. He who has been elected, should not turn conceited about it. On the contrary, he must truly consider it a chance to serve the citizens of the land.

He who has thus been elected as the representative of the people obtains the right to enjoy certain luxuries and, as long as he enjoys them within limits, even the citizens approve of it- even this point has been indirectly mentioned by the Vedas.

The person who, instead of obtaining the rightful vote of the citizens, buys the vote cannot be termed a leader (nayaka). He is a dictator. Even this fact finds mention in Vedas.

Just as he did not create a leader for the Devatas, the four-faced Brahma did not create a leader for the demons either. However, only the Devatas prayed to Brahma, learnt from him the technique of using penance as a tool to elect their leader. They followed the advice and created their leader.

However the demons who consist of the daityas, rakshasas and asura races, did not follow this technique. The most powerful among them used his physical might to suppress and torture others and declare himself the ruler.

As Indra obtained the rulership over heaven with the acceptance of all the citizens and through the proper election process, whenever a problem arises in heaven, or for the Devatas, humans, birds or animals, immediately Mother Goddess or the Trinity step in to resolve the problem. They defeat the demons and restore the rulership of heaven to Indra. There are many examples of this in the Vedas and Puranas.

From this we understand that the leader who gets elected in a democratic way, not only has the approval of the citizens, but he also enjoys the blessings of the Lord.

Jaya Guru Datta

# BHAJANA YOGA SIDDHI

(Sri Swamiji's Bhajans Explained)

**Sri Datta Vijayananda Teertha Swamiji**

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The bhajan that we are going to take up now, was composed during the 75<sup>th</sup> birthday celebrations of our revered Sadguru Sri Ganapathy Sachchidananda Swamiji at the behest of the noted Carnatic musicians Malladi brothers.

The extremely renowned Carnatic tradition musician, Venkatamakhi has expounded the melakarta system. In this system there are 12 chakras and within every chakra there are 6 rāgas. In this bhajan, the names of the first ragas of the 12 chakras are found. Isn't it apt to glorify Sri Swamiji through raga names? Afterall, He destroys physical and mental diseases as well as the disease called repeated rebirths (bhava roga) through the Raga Ragini Vidya.

*kanakaangi sri jayalakshmi  
ratna manohara guro! namo*

O Gurudeva, who is the precious gem to the golden-hued Mother Jayalakshmi! O Sadguru who steals the minds! To you I offer obeisance.

(Among the Melakarta ragas, Kanakangi is the first. This keertana begins with it's name).

*vaaksenaavati bhavati sadaa  
bhaktirgaayakapriya! bhavatu  
maanasa saalaga! raagagavaam  
bhodhi sudhaamsho! shodhaya maam.....I*

May we eternally be filled with devotion towards You, who have retained an army of good teachings in order to destroy our inner enemies! You, the lover of music (gayaka) reside in the enclosure known as the mind. You are like the full moon to the ocean called musical rays (raga kirana). Please purify our minds.

(In this verse, the first ragas of the 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> chakras viz., senavati, gaayakapriya, saalagam, gavaambodhi are incorporated).

*dhavalaambari mukha nirgata jhum-  
kaara dhwani jita jana hrdaya!  
gurudrkkumaara ranjani! maam  
kurutaadamtardhrishti maye!....2*

You have conquered the hearts of the people with your jhumkara-like melodious voice that emanates from Your beautiful face, which, accompanied by the white beard, appears like the bright white sky. O compassionate gaze of Sadguru, which delights us, who are all child-like! Please make us all inward-gazing.

Upon seeing Swamiji, the first to catch our attention is His white beard. In Sanskrit, a beard is known as 'koorcha'. For this reason, we say in our prayers, 'koorchaabhiraama smita manju vaktram'.

The sacred darbha grass that gives sanctity to the Yagna is also known as koorcha. Even the broom is called koorcha. Like a broom His beautiful white beard washes away the dust that has accumulated in the mirror called mind. His face, accompanied by that beard glows infinitely like the white autumn skies.

In this verse, the first ragas of the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> chakras viz., dhavalambari, jhumkaaradhvani and maararanjani are found.

*bahirantah krta yaagapriya!  
shyaamalasannija mahaashaya !  
shrutikaantaamani bhooshana bhooshita!  
sucaritra shri saadhunuta! ....3*

O Gurudeva who is pleased with the completion of inner and outer Yagnas (bahir and antar yagnas)! O Sadgurudeva, whose feelings are totally fixed upon the dark complexioned Srikrishna. O Sadguru who is ornamented by the most exquisite ornament

known as Vedas! O Guru whose life story is really beautiful! O prosperous one! I offer obeisance to you, to whom all sadhus offer prostrations!

In this verse the first ragas of the 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> chakras i.e. yaagapriya, shyaamalangi, kaantamani and sucharitam are found.

*tvamapara para sammelanakarta  
tat tvam pada samyoga vidhaata  
chitta vimohana kaaranaharta  
jayashri ganapati Sachchidananda!... 4*

O Sadguru Swamiji! You are the one who teaches spiritual aspirants about the merger of individual soul into the supreme soul! You are the one who grants the merger of the *tat* and *tvam* words. You are the one who destroys the ignorance that is the cause for all delusion experienced. May victory be to You, O Sri Ganapathy Sachchidananda Swamiji.

In this verse, the term *melakarta* is found. (In Guru Gita, the three verses from *akhanda mandalakaram* are most important. In them, the *mahavakya tat-tvam-asi* and its inner significance are explained. What we presume ourselves to be, in reality we are not. The supreme soul manifests as the individual soul. The experiential knowledge about this can be given only by a Self-realized master or Sadguru. By seeking shelter under such supreme master Sadguru Sri Swamiji, who can bestow us with this experiential realization, let us all get uplifted).

*jaati neeti kula gotra dooragam  
naama roopa guna dosha varjitam  
desha kaala vishayaativarti yat  
brahma tattvamasi bhaavayaatmani*

(Viveka Chudamani, 2-54)



**GEMS FROM MAHABHARATA**

*from the discourses of*



**Sadguru Sri Sri Swamiji**

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## **STORY OF UDANKA**

*(From Adi Parva)*

Udanka travelled to the abode of serpents (Naga loka) and praised profusely Ananta, Vasuki, Airavata, Takshaka and other serpent-lords. The Almighty Lord is pleased when prayed to. Udanka, who was totally dedicated towards his commitment to his Guru, had prayed and lavishly praised all the serpent-lords including Takshaka, who had stolen the ear-rings.

Among the above serpent-lords, Takshaka, Abhedya, Dushkara were mean-minded and hence Udanka heaped even more lavish praise on them.

Kadru was the mother of the serpents. Among her sons, Ananta, Vasuki, Airavata and Takshaka are prominent and as such, Udanka offered prayers to them in the same order. In future, in the snake-yaga that would be undertaken by Janmejaya, Udanka would play a very important role.

Ananta, Vasuki, Airavata and others, due to their profound past merit, sought shelter in Narayana, Parameshwara and other Devatas. On the contrary, wicked serpents belonging to the Takshaka lineage were totally destroyed in the homa-fire when Janmejaya performed the Yagna. It reached a state when even

Takshaka's life was endangered. Even during the time when the Khandava forest was burning, Takshaka, who had befriended Indra, the Lord of heaven, saved his life with Indra's help alone.

When he had finished his prayers glorifying all the serpent-lords, Udanka came across a strange scene. He saw two women weaving a cloth using black and white threads. For the purpose of weaving they were rotating a wheel that had 12 leaves. This wheel was being rotated by 6 strong men. A divine celestial, who had mounted a strong, tall horse was supervising the weaving work.

Udanka was perplexed seeing this. He could make no sense of it. He neared the celestial and, with many divine prayers and words, glorified him in various ways. Pleased with Udanka, the celestial said,

‘O pure-minded man! O man who is steadfast in truthfulness! O Udanka Maharishi! I am deeply pleased with your prayers. Tell me what you desire. I shall fulfill it. I shall grant you a boon’.

Very happy upon hearing this, Maharishi Udanka said, ‘O celestial one! Please grant me a boon that the entire clan of serpents remains in my control’.

The celestial said, ‘Blow once into this horse's ear. Your wish will be fulfilled’. Udanka did as told.

Udanka blew forcefully into the horse's ear. That was it! Fumes began to emanate from the horse and in no time covered the entire patala-loka (world where serpents were living). Fearing that the final annihilation had arrived, the serpents trembled in fright. In great fear Takshaka hastened to Udanka, handed over the earrings he had stolen and begged pardon for his offence.

Udanka accepted the earrings. He remembered the condition that had been put forth by his Guru's wife that she had to wear the earrings on the fourth day from the day she had requested. That was the last day. He had to rush back if he had to live up to the promise. How was he to cover this vast distance so quickly?

Reading the thoughts, the celestial said, 'Mount this horse. It will take you quickly to your destination. It has the power to travel faster than wind and mind'.

Maharishi Udanka mounted the horse and in the time one blinks the eye, he reached his Guru's home. Exactly at that moment, his Guru's wife had completed her bath, worn new clothes and was waiting for the earrings so that she could wear them. In great joy she accepted the earrings, wore them and profusely blessed the great Brahmin who was in front of her in the form of their student. Having repaid the debt to his Guru, Udanka now silently stood beside his master.

With loving eyes, Maharishi Paila looked at his student Udanka and asked, 'Why did you require so much time to travel to King Poushya's home, which is located close by?'

Udanka then narrated in detail all that had happened. He then enquired, 'O Sadguru! Who was the celestial who had mounted the bull when I was on my onward journey? Who were the women who were weaving the cloth with black and white threads?'

Maharishi Paila replied, 'O great sage! O Maharishi Udanka! The celestial who was mounted on the bull was Indra. The bull that he was riding was actually his elephant Airavata. Its dung was nectar. Now you have obtained the fortune of drinking nectar.'

The two women whom you saw in the serpent-abode (nagaloka) were Dhaata and Vidhaata. The black and white threads which they were using to weave symbolized night and day. The wheel they used represented a year with its 12 leaves symbolizing the 12 months. The 6 men who were rotating the wheel were the 6 seasons.

The horse is the form of fire. The celestial who had mounted it was Indra's friend Parjanya. Abiding by Indra's command, you ate the cow dung (drank nectar) and as such you could be successful in your mission and obtained the earrings. You, who have completed Guru's mission perfectly will be blessed with all auspiciousness'.

With Guru's permission, Udanka left for the forests and there he slipped into deep penance for a very long time. Desirous of teaching a lesson to Takshaka, who had harmed him, he went and approached King Janmejaya

*(to be continued)*



Serial

# ADI SHANKARA

Telugu Original:

*Datta Peetha Asthana Vidwaan*

**Sri Rani Subbaya Deekshitulu**

## PROPAGATING VEDANTA

Maharishi Vyasa's words filled Shankara Bhagavadpada with renewed enthusiasm. He now understood that he had accomplished only half the purpose for which he had arrived on earth and that there was a lot more to be done. Authoring commentaries was strikingly different from propagating them.

In authoring commentaries, only his intelligence and wisdom were put to use. However, in getting into debates on these subjects, he needed assistance from others. He also had to teach in a way that the doctrines established by him were easily grasped. Communication had to be affirmative, and in a crystal clear manner. He also had to logically convince those treading different paths and turn them on to his path.

Bhagavadpada was fully aware that it was no child's play. Conquering enemies through physical might was easy. To conquer them using one's intellectual capacities was far more difficult. Towards this, one needed the Lord's blessings. The divine energy's help was essential.

Bhagavadpada was totally showered with Vyasa's blessings and the Supreme Lord's compassionate gaze. Hence, he decided to blow the conch invoking the Vedanta battle.

Accepting the commentaries for the aphorisms of the Brahmasutras as the arrows, mounting the divine chariots known as Upanishads, with the assistance of Padmapada, Shankara Bhagavadpada took on the position of the commander-in-chief and single-handedly led the battlefront. Just as Lord Srikrishna and Arjuna had blown the Paanchajanya and Devadatta conches to declare the war, Bhagavadpada blew the conch known as tattva (Supreme Essence). He beat the drum called Vedanta.

The sound of his drum crossed the limits of Kashi town and resounded in all directions. The hearts of those who were propagating *paashanda* (heretical, impious) doctrines shuddered with fright. Yatis, Yogis, Sadhus, Munis and Sadhakas found these sounds melodious and enjoyed the rendition. Like the sweet waters of the Ganga, Bhagavadpada's voice quenched the thirst of all those who were thirsty for the Vedantic knowledge. All of them began to eagerly await his darshan.

Swami began to visit all the villages and addressed the masses. While blessing the ordinary folks with his darshan, he was also dispelling all their doubts. His disciples, who saw him as a personification of Shiva himself, began to worship him. Supreme devotees of Lord Vishnu began to look up to him as an incarnation of Vishnu himself and with this firm conviction began to offer services to him.

Shankara Bhagavadpada propagated that there was no distinction whatsoever between Shiva and Vishnu. He asked the people to worship Shiva, Vishnu, Sun-god, Ganapati and Ambika i.e. to perform the Panchaayatana Puja. He asked people to keep that deity, towards whom the person had extreme love and devotion, as the chosen deity and offer worship. Bhagavadpada's advice thus remained firmly fixed in the minds of the masses.

Desirous of having the darshan of Shankara who would be travelling with his troupe of disciples, even the Sun-God would remain standing in the skies glowing in full splendour, watching him. Unable to withstand the intense heat, the disciples would seek shelter under some large tree. Laughingly Swami would follow them there and sit with them under the shade. But the disciples could not fathom why their master was laughing.

A little rest and then all of them would continue to walk. In this way, during the day they walked from one village to another. By Sunset, they would come back to the banks of Ganga, complete their Sandhyavandana rituals, and before resting for the night they would discuss the happenings of the day and plan for the next day.

In order to express their gratitude to the saint for the meaningful advice and words of love, the villagers would offer to him fruits and flowers. Some people, impressed by his teachings, would join the groups of followers and continue the journey. In this way, with every passing day, the number of students following him was increasing. From a distance it appeared as if an entire village was walking behind the master. After covering all the villages on the banks of Ganga, Shankara, along with his huge troupe of students, stepped into the settlements near the Vindhya ranges.

His students would be singing endlessly the Gita-bhashyam (commentary on Bhagavad Gita), Upanishad bhashyam (commentary on Upanishads) and Sutra bhashyam (commentary on Brahma sutras). Recollecting the secrets contained in them, they would rejoice, soaked in bliss.

*(to be continued)*

## ARGUING WITH SADGURU IS A TERRIBLE SIN

(Sri Swamiji's discourse in Mysore on 11-08-2018)

'*Tanu mana dalli vacanadali*' - this bhajan composed by Sri Swamiji is extremely dear to both Telugu and Kannada devotees. When the essence contained in it is grasped completely, we develop unwavering, firm devotion towards our Sadguru.

The present period we live in is totally a turbulent one and hence it is of utmost importance to develop steady, unflinching devotion towards our Sadguru. **Our devotion towards our Sadguru should be as steady as the stream of oil that flows during taila dhara.** (In Taila dhara oil is poured into a container that has a small hole at its base. The flow of oil from such a container is steady and uniform).

Water that flows from such a container does not maintain uniform consistency. It varies depending upon the force of wind. More importantly, droplets of water falling from the container splash in all directions. Unlike this, the flow of oil is uniform, steady and stable throughout the period of flow.

**The moment any devotee gets upset with his/her Sadguru, it is like an end.** All the efforts put in during the many years of association will erode that very instant. He/she has to restart the efforts once again right from the very first step.

'Hunkâra', criticizing Guru, trying to prove your point with your Sadguru or arguing with Him about the correctness of your actions throws you into the dreaded Rourava hell.' – says the Guru Gita. 'Why do you say this about me Swamiji? I am so and so...' - the person who argues thus with Sadguru will be allotted the first seat in the terrible hell. Remember this with caution - speaking thus with your Sadguru is totally prohibited. You should, with determined practice, increase your level of devotion and ensure that it is as steady as the taila dhara. It is extremely rare to find such good devotees. Perhaps one in a hundred may have such devotion.

By and large devotees are fickle-minded. All of a sudden they lose their temper, get upset with their Guru and the like. They are of the opinion that Swamiji is a mere human being. Their devotion is like a 'trading devotion' - if I bow before God, He showers boons upon me; the more I serve the Lord the more He will shower me with boons. They have limited themselves to such devotion.

Immediately after the Srichakra Puja, devotees in the prayer hall disperse in great urgency to join the prasadam queue even before the Yoga session is complete. Even before the curtains are drawn they stand up. This is absolutely wrong! You have to remain seated until the Yoga session is complete and the important announcements are done. Until your Guru commands, you should not get up.

During Yoga session try to meditate. At that time disconnect with this external world and focus on within. With a single-pointed focus meditate internally. Remain unaffected by any external noises including chatter of other people around you. This exercise helps the mind to remain steady at a point. The mind, body and limbs are rendered pure with this exercise. You can mentally chant the verses from the Bhagavad Gita or any other shlokas, the Guru mantra or other mantras known to you with steady focus during such meditation.

Closing the eyes in meditation but focusing on the various other topics is incorrect. Focus only on the mantra given to you. Focus on your favourite deity. Meditate upon the six inner chakras. All these are real yoga. Such Yoga is practiced immediately after the Srichakra puja in the prayer hall every morning.

This body is our home within which Lord Narayana resides. Swamiji has composed a bhajan detailing this concept. In Bhagavad Gita this body has been addressed as a Kshetra. Who is Narayana? Our inhalation and exhalation themselves are Narayana.

Obtaining a human birth is very rare and hence this body is precious. We must thus try to raise ourselves higher and higher

within this human birth. We have no right whatsoever to get angry or upset with Sadguru when He scolds us. Remember that one sin of yours has been washed out by Swamiji in this process of scolding you.

Any new cloth, however expensive it may be, needs to be washed after use. Otherwise the stink will be repulsive. Can you excuse yourself from washing that dress merely because it is expensive? Can you get annoyed with people who scold you for not washing it? Can you say that you are a renowned personality and hence should not be blamed by others? Just as the best silks too need to be given for dry wash, like a washer man Sadguru washes you in order to cleanse you of your impurities. When the Sadguru is putting in efforts to cleanse you, is it right on your part to get upset that you have been insulted in front of a large audience?

In reality, the vast audience should remain invisible to you. Guru Gita says that without any feelings of shyness you must prostrate upon seeing your Sadguru- *deergha dandam namaskuryaat nirlajjo guru sannidhou.*

There are many who feel ashamed to prostrate before their Guru. They are hesitant that others would be watching their movements. What is the necessity to feel ashamed? You should remain unconcerned of the people around you. The people watching you have the same limbs/ body parts as you have. You are not exceptional in any way. Do you feel ashamed when you are being taken in a stretcher in the hospital? Do you feel ashamed when the hospital asks you to wear the gown supplied by them? Even Swamiji had to wear a gown when in hospital. Can a person feel ashamed to show the wound to the doctor merely because the wound is located on the thigh? Can a woman refuse to show her breast to the doctor when she seeks treatment for breast cancer? If she claims to be ashamed at that moment, can she survive? For hours we are willing to stand in queues- be in theatres, rail stations, malls etc. Why then do we feel shy to stand in the queue to meet Sadguru?

If your Sadguru scolds you, do not feel ashamed. Understand that some sin from the ancient past- perhaps from some past birth - has been plucked out by Him. You must be grateful that He has been merciful to you and must applaud yourself for that. Many true devotees eagerly wait for that situation when their Sadguru would scold them. This is especially seen in the Sikh tradition. When slippers are hurled upon them by their Guru they are happy. They wipe the slippers of other devotees with their sarees as this frees them from sin.

**The dust from the feet of other devotees is truly sacred.**

In many temples we come across the names of people engraved on the flooring such that other devotees necessarily have to walk/trample upon them during temple visits. People who engrave their name seek that the dust from the feet of other devotees should fall upon them so that their sins are eroded.

In previous eons the kings would pay and hire families to scold them. These families would find faults with the king and would scold him. They would spread lies about the king to the citizens who in turn would condemn the king believing this gossip. The king's sins would transfer to such people who falsely gossiped about him. **The sins of the sinner transfer to the person who gossips about him.**

Therefore we should with great eagerness await that moment when our Sadguru will scold us. Trying to justify our actions, prove our correctness before Him are all wrong. 'You scolded me in front of a large audience. I am not like that.. this was the truth... that was not right..' through such arguments you are bringing Swamiji down to your level. You have reduced Him to human level. If this is the case, where is the necessity to bow before Him? Why should you accept Him to be your spiritual Guru under such circumstances?

If you have reverence for Swamiji, then unmindful of His scolding or abusing in public you must remain calm. If this is followed, you will be drawn closer to Swamiji. On the contrary if

you try to prove your correctness to Him, you will increase your distance from Him. Humbly accept your mistake. ‘Unknowingly I have committed the mistake. I was arrogant. Thank you for correcting me. This ego of mine needed to be shattered. Thank you for shattering it’ - we should in fact be thankful every time we are scolded.

It is incorrect to remain focussed on our public status and public image. Social status is irrelevant in Sadguru’s presence. This is what Guru Gita declares emphatically.

Now all of you should make a promise that you will memorize the Guru Gita and learn its meaning. When you understand Guru Gita you will understand the significance of Guru. Otherwise you can never ever understand the significance of Spiritual Guru despite singing limitless bhajans, despite limitless seva, despite sweeping the entire ashram premises regularly. You will never grasp Guru tattva. Understanding Guru Gita is the only means to understand Guru tattva.

For helping you in this aspect, in the beginning itself, many decades ago I imparted the knowledge of Guru Gita to you. I taught you the holy text and also many times explained the meaning in detail. It is imperative to understand the meaning of the Guru Gita verses. Try different techniques to help memorize the verses.

There was a prayer which I struggled to memorize as a child. I then tried to link up each phrase in the verse to its meaning and using this technique memorized the verse completely.

*vedân uddharate jaganti vahate  
bhu-golamudbibhrate  
daityam dârayate balim chalayate  
kshatra-kshayam kurvate  
paulastyam jayate halam kalayate  
kârunyam âtanvate  
mlecchân mûrchayate dashakriti-krite  
krishnâya tubhyam namah*

***Vedân uddharate-*** He who lifted up the Vedas. Who could this be? - I thought. Who could have rescued the Vedas? It had to be the fish incarnation wherein He rescued the Vedas. With this clue I remembered the phrase. Rescuing Vedas meaning rescuing the scholars who protected the Vedas. Vedic knowledge had got submerged completely. The Lord lifted up such scholars.

***jaganti vahate-*** He who held up the mountain. This was connected to the story of Kurma avatara wherein the Lord in the form of a tortoise lifted the mountain on His back. Using this technique I memorized this line.

***bhu-golam udbibhrate-*** He lifted up Earth. I understood that this was the boar incarnation (varaha).

***daityam dêrayate-*** He destroyed demons. I thought- which was the first incarnation wherein He destroyed demons? With this clue I remembered the Narasimha incarnation and thus memorized this phrase.

***balim chalayate-*** He tricked Bali. This had to be Vamana incarnation.

***kshatra-kshayam kurvate-*** He destroyed the Kshatriyas. So this had to be the Parasurama incarnation.

***paulastyam jayate-*** He conquered the lineage of Paulastya. i.e. Rama. The entire story of Rama came to memory.

***halam kalayate-*** He who levelled the land using the plough i.e. Balarama.

***kârunyam atanvate-*** Among all the incarnations, Krishna is the incarnation that overflowed with compassion. This was the only incarnation where compassion played a significant role. In all other incarnations, compassion was depicted only when necessary. It was more duty-bound. But as Krishna, He was an epitome of compassion. As such this verse instantly brought to memory Krishna's story.

***mlecchâm moorchayate-*** He who rendered such mlecchas unconscious. So this had to be Kalki avatara. Mlecchas are those

who abandon shastras, dharmas, humanity, who do not respect women and parents, who lack devotion towards God and who eat other living animals alive.

*dashakriti-krite krishnâya tubhyam nama%*- only this last verse contains reference to Krishna. From this it is evident that this hymn pertains to Krishna's incarnations.

Using the last verse as the reference we can understand that the 10 main incarnations of the Lord are extolled in this hymn. Until I mapped the verses with their stories, I was struggling with his hymn. When I understood that this verse explained about the 10 main incarnations, I worked backwards. What were the 10 incarnations of Krishna – I figured it out and then understood the meaning. With this I could memorize the hymn completely.

Using such techniques memorize Guru Gita. For such memorization we must have absolute concentration. We must not become slaves to the mobile. We must not get distracted when the mobile rings. We must use it only in our spare time.

We should not give importance to our physical body. We should abandon the insults and accusations hurled upon the physical body. If someone were to laugh at us, we get offended. Let them laugh, what do we lose? If someone ridicules us, our sins transfer to them. On the other hand, where they laugh for a true joke, then no issues.

As you memorize the Guru Gita, your retention power increases. Your concentration levels increase. As it increases what we have learnt stays in memory. All of you have now promised to memorize Guru Gita. Please abide by your promise.

# Divine Experience

By profession, I am a psychologist, but I also studied dance. I combined both disciplines and developed a technique called 'Dance Therapy'. While doing this, I sometimes experienced how I would be switching into the patient's body and understand their problems from within. I did not know what to do as I had no one to help me understand this new 'world' that had opened up. I was attracted to reading books about India and her Gurus. I thought that, maybe, if I could find a Guru I could tear away this doubt. I said to myself, that this is what I need: A Guru to guide me in this world I cannot see.

I prayed, for over two years, and waited for this Guru to come. Then in 1983, one day a friend, Peter, informed me that his Guru, Sri Ganapathy Sachchidananda Swamiji was coming to Switzerland and Germany. I mentally debated if I should go to see Him. One night, I had a dream where an Indian saintly man was playing a piano in a church with Peter standing next to him. I also had interest in music, so this dream convinced me that I should go to see Sri Swamiji in Germany.

I went to the venue where Sri Swamiji was staying and sat with the others awaiting His entry. I did not see Him or His picture before, so I did not know what to expect. After some time, Sri Swamiji entered the room, went straight to Grand Piano and started playing. This incident amazed me, as it seemed almost exactly as the dream I had. I sat there and wondered as to how an Indian Guru can be so accomplished on the piano. This was my first meeting.

The next Sunday, we were invited for a Homa performed by Sri Swamiji. I wanted to go and I knew that it was customary to take some flowers. I searched my garden and could not find any that were really beautiful but I had grown carrots that year which I took. I had an interview with Sri Swamiji and I offered Him the carrots. He took them and handed them to His assistant and mentioned something to him.

One week later I went to another program and the same thing happened. I handed Him the carrots and again He called the assistant and said to him, “Please tell her what happened”. Ramesh, the assistant explained, “Sri Swamiji asked for carrots, and as we started cooking we noticed that we had no carrots. As it was a Sunday, we couldn’t get some anywhere, so we went to Sri Swamiji. Very calmly He said, ‘Don’t worry, they will come’ and then you came with such beautiful carrots”. When Ramesh finished talking, Sri Swamiji looked at me and with a big smile, He asked, “Would you like to come to India?” Very happily I said, “Yes! I would love to come”.

My first trip to India was set. I went to the Mysore Ashrama and stayed for six months. I was very fortunate to travel with Sri Swamiji on His tours outside the Ashrama for that period. Christmas time was coming and I wanted to spend that time with Sri Swamiji. Sometimes travelling with Sri Swamiji to small villages was a problem for me to adjust, but I did it somehow. One day Sri Swamiji called me and said, “I think that you should go back home, these trips are too strenuous for you”. I answered, “Oh no! Swamiji, I want to spend Christmas with you”. He replied, “Okay, but do not complain”, and I simply said, “Yes Swamiji”.

The next day a young girl came up to me and said that Sri Swamiji had instructed her to take me to her house and make me comfortable. I was touched; it was His motherly care. He had said that I shouldn't complain, yet He was providing all the comforts for me. Everywhere we went; the local people were taking care of me.

On the eve of Christmas, the group was camping in Pithapuram, near the temple that was dedicated to Sripada Srivallabha, a previous incarnation of Sri Guru Dattatreya. In the temple there, a very old murti of Dattatreya was installed. I was invited to sit just in front of the murti to see the milk abhishekam. As I was meditating on the process, I experienced the Lord Jesus Christ. This experience was so real. Feeling His presence, my soul jumped: Oh, He really exists! I was raised in the Christian belief and heard all the stories about Christ in my religious education, but it was Sri Swamiji who made me experience His real presence. This experience opened up many channels within me to meet that higher truth.

After I met Sri Swamiji, the experiences of transgressing my physical body had stopped, instead. He gave me new experiences, or the seed of spiritual life. Once, a priest was explaining the meaning of Sri Swamiji's bhajans and he told us to sit and meditate on His Holiness. At that moment Sri Swamiji was walking amidst us. He came up behind me and gave a gentle tap on the top of my head, the Sahasrara chakra. Immediately I fell into deep meditation for almost two hours. This was my first initiation.

It felt like a planted seed just beginning to sprout. Sri Swamiji was opening the spiritual door of His domain. I did Kriya

Yoga classes with Him, even to this day I continue with the practice and also started to teach. Before going to the Ashram for the first time I had the idea of going there and doing nothing else but meditate the whole day. But Sri Swamiji made it clear and said, “Fifty, fifty”, half meditation, half work. Which reminded me of the Latin phrase, ‘ora ed labora’ (pray and work).

During my extended stay in the Ashrama, besides yoga, I also learnt bhajans, Kannada, Telugu, pujas and how to play the harmonium. All these skills have supported me in pursuing my spiritual goal and attainment of ‘peace of mind’. By His grace, I further had the strength to complete my graduate degree in Indological studies at the University of Zurich, next to my challenging schedules; as a career advisor and my involvement in His DYC Switzerland seva. I feel so fortunate to experience His loving and wise guidance in my daily life.

The greatest miracle that Sri Swamiji did is the transformation He has caused in me and in the devotees that surround me. I have experienced Him as mother, as father, friend and teacher. In different instances, He has shown the qualities of each, helping me on the emotional level to evolve from the clusters of day to day sorrows and happiness. Like a mother, He has shown me unparalleled compassion, and helped me to develop self confidence. He handles all our problems in a subtle way. I would realize it only after the challenged situation was over getting a sudden flash of how He had walked with me through the difficulties. At times I still cannot grasp what it really means to have the good luck of being safely taken over the wild ocean of life in the boat called Guru.

Since then I have been in His fold, and I still wonder; Swamiji, who are you? What are you? Every time I visit the Mysore Ashrama, or see Him, it is like the first time. I have no answers to these questions, I just experience. How does He do the things He does? It is beyond our mental capacity to grasp it. All I do is bask in His energy and feel its warmth. He is the truth, in fact, He is my life.

In silence, without expectation, He takes care. Sri Swamiji used to tell me that I should write my experiences so that others can benefit from them. In 1995 a publication, ‘The Silent Teacher’ was released. This book contains very subtle experiences with Sri Swamiji. After that, Sri Swamiji said, “Swamiji teaches through these experiences”.

He looks after the smallest details of our lives; gives suggestions for our health and wealth, our conduct and work. He is at the same time Guru and Guide for millions of people and yet present for our individual needs. He says, “No one comes to Me, I have the responsibility to bring them, this is my Sankalpa”. When He calls, there is usually a hidden hand that guides one to meet Him, like a person who would suddenly appear and tell: Oh, that is exactly where I have to go, please follow.

During a longer stay at the Mysore Ashrama, Sri Swamiji told me that I should teach yoga to the women who would come to the Ashrama. Smt. Gayatri had taught me step I and II of the Hatha Yoga Sri Swamiji had developed, and now I had to teach. He instructed that I should come early to the classroom, and stay there whether one person, several persons or none would come to the class. If no one would show up I should sit and practice Hatha and

Kriya Yoga. Many days, there was no one, so I was able to sit and practice. I used to feel that I was elevated to the heavenly abodes. In the afternoons, I used to do garden work or any other work. Many times I said to myself: This is how it must be in heaven.

He said: “Don’t ask for experiences, just think about the ones you have had, they will again strengthen you.” Yet He continues to give; again and again. Whatever He says or does, is very precious to me. I would normally write down every detail and reflect upon them. I observe Him, and I am still amazed as to how He can attract so many people from different levels of society. Some of them might not be interested in spiritual matters, but at least, He keeps them from involving themselves in negative karma. For Him there is no distinction between age, color, creed, race, social standing, educational achievement, and all the dogmas of society. Everyone receives something from Him.

Seva is an opportunity, where our spiritual discipline can be enhanced. Sri Swamiji has created an environment where He allows devotees to participate in Seva. He preaches, ‘Service to Man is Service to God’. He gives certain projects to certain individuals so that they can alleviate the burdens of their karma.

Jaya Guru Datta.

*Experience shared by  
Ursula ‘Shabari’ Honegger, Switzerland*

## ASHRAM NEWS

Sri Swamiji toured places in Karnataka like Shivamogga, Nisarani and Sagara in the month end of February before reaching Aloor Shivalli on 1<sup>st</sup> March. Sri Datta Anagha Lakshmi Vratam and Hanuman Chalisa parayana were performed by the local villagers. In the evening, amidst the serene farm environment, Sadguru Puja and Datta Kakada Arati were performed. This event concluded Sri Swamiji's visit to the Malnad region of Karnataka.

Sri Swamiji reached Tirupati after a short visit to Hubballi (Karnataka). On 2<sup>nd</sup> March, Sri Balaswamiji climbed the steps of Tirumala Hill via Alipiri. On 3<sup>rd</sup> March, Sri Swamiji and Sri Balaswamiji took darshan of Lord Venkateswara Swamy at Tirumala in the morning. Hundreds of devotees were blessed with the opportunity to get darshan of Lord Venkateswara and Sri Swamiji in the sanctum sanctorum of the Lord Venkateswara Temple. In the evening, Sri Swamiji blessed thousands of devotees with a wonderful Bhajan session at the venue for Nada Neerajanam in Tirumala. On 5<sup>th</sup> March, Sri Swamiji visited Sri Venkateshwara Vedic University in Tirupati in the morning and blessed the students there. Sri Swamiji later visited Sri Datta Govinda Vanam Ashram in Tondavada. Hundreds of devotees performed Sri Datta Anagha Lakshmi Vratam. Sri Swamiji offered Purnahuti, gave Aarti to Sri Datta Anagha idols and blessed devotees with a wonderful discourse. Sri Swamiji left to Mysuru Ashrama on the afternoon of 5<sup>th</sup> March. Sri Balaswamiji visited Madanapalli Ashrama on 5<sup>th</sup> March and returned to Mysuru Ashrama on the next day.

On 10<sup>th</sup> of March, Lakshmi Jayanti was celebrated at Sri Padmavati Sannidhi at Sri Datta Venkateshwara Temple complex in Mysuru Ashrama in the divine presence of Sri Swamiji and Sri Balaswamiji. Sri Swamiji gave instructions to the devotees regarding the precautionary measures that must be taken to prevent the Corona virus attack.

On the auspicious occasion of Shârvari Yugadi (the new year as per Hindu traditions) on 25th March, 2020, Sri Swamiji performed a special Sri Chakra Puja at Avadhoota Datta Peetham, Mysuru in the morning. Panchanga Sravana (listening to the Almanac for the year Shârvari) also took place during the Puja. Later, Sri Swamiji performed Sheetala Devi Homa for the protection and welfare of the Universe and earnestly prayed to Mother Goddess to relieve the world from the deadly Corona virus. Thereafter, Sri Swamiji took the Ugadi chutney as part of the tradition on behalf of all the devotees and blessed the devotees on Facebook live by giving assurance that there is no need to worry or fear regarding the Corona virus even though it has taken into its grip the entire world, since the ever compassionate Lord Hanuman is bestowing His protection.



## Sri Swamiji's LIFE HISTORY

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

Sastry did not know the special words like “Drik, Drishya” and hence he sounded rude in putting the question. But he had a subtle imaginative power. It is the result of Upasana conducted through generations, thought Dasambotlu.

“Uncle, you have not replied, Don’t I deserve an answer” he asked.

Dasambotlu was moved by this question. He said, “You know many things. Do you mean to say that the sun who sets in the evening is dead and is born new again in the morning?”

“No, if he sets here, he is seen rising in another part of the world.”

“So?”

“Oh! Yes! Uncle, I understand it now. It is “me”, who is thinking that “I” am seeing the rising and setting of the sun that is wrong. “He” is always the same and is revolving round. If the sun sees himself, he cannot see himself as rising and setting daily. Am I right?”

“If so, my son, how is it that something that is not there appears to be present?”

“It is because the earth comes between myself and the sun.”

“It is ok then, is it?”

“Not really. I am seeing the sun. I do not see him when some obstacle comes in my way. How can that be Parabrahman?”

“Are you really seeing it? What are you seeing it with?”

“Of course, with my own eyes!”

“Ok, you are seeing the sun who rises and sets with your own eyes. I agree, but what about the sun who does not rise and set?”

“What? As the sun and myself are different, I am able to see him. Because of that I consider that he has birth and death” ..... Sastry who was thinking loudly till then, suddenly stopped thinking.

Both of them remained silent for an indefinite period.

Early in the morning of the next day, the milkman saw the front door opened and the lights were on in the house. Hesitantly he walked in and saw the two in deep meditation. In his own thinking level, he thought that they had gone to sleep in the sitting position. He shouted, “Sir”

Seeing the milkman with the wooden stick in his hand, Dasambotlu said, “You have been blessed by Lord Parthsarathi.” Sastry silently offered his salutations to the milkman. Seeing this unusual behaviour from Sastry, the milkman ran away. Sastry stood up ready to go.

Dasambotlu continued his conversation that was left the previous night and asked, “Was he seen without the medium of “Karta and Karma”?”

“Ok uncle, it is not as though we catch him when we find him. He is neither seen nor not seen.” Sastry then put on his slippers ready to go. One could hear the cows in the shed shaking their head after their sleep and the bells on their neck making the ringing noise.

“Nephew, I feel like offering my youngest daughter’s hand to you in marriage. Would you accept my offer?” Dasambotlu suddenly put forward this proposal.

“Have I to get married?”

“It is not in my hands. I know that the fate has decreed that you end up having to marry twice.”

“It does not matter as to who I marry then. It has nothing to do with my consent.”

Sastry was never known to be polite in his talk. He was always curt and up to the point. What a funny lad, does he not know that he has to be polite to his guru?

Sastry went along the side streets, passed through a dense shrub. For some reason he could not get rid of a niggling thought in his mind.

“This uncle of mine preached me so much. How can he be offering his daughter’s hand in marriage?” (Knowing that I am going to end up marrying twice.) Is he ignorant? Or is he just one of those who simply say things without really meaning them? Definitely not.” I must learn to understand what he says and not find faults in his talk.”

Knowing that I am destined to have two marriages, he has offered his daughter’s hand in marriage. Despite knowing that I am not destined for family life, he is prepared to offer his daughter. Why? Sastry got annoyed with himself, as he did not get any answer for his doubts.

He decided to sit under the tree and started conducting “Gayatri” japa. He started off loudly repeating the mantra and soon went into samadhi. Sometime later he reached home. He was told that his maternal uncle “Narasimha Swamy” had been to the house that day and offered his daughter’s hand in marriage to Sastry. The elders had decided to accept the offer. Sastry when informed of this, simply said, “Oh, is it so?” and kept silent.

*(to be continued)*



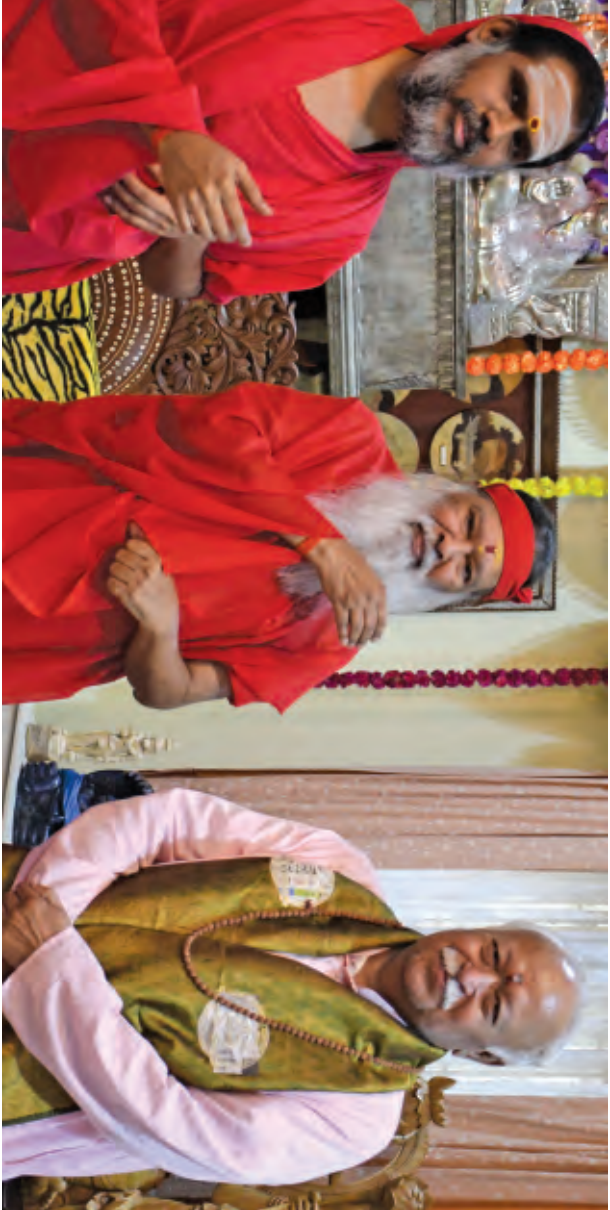
As per the directions of Poojya Sri Swamiji, Datta Peetham distributed free food to the poor and the needy during the lockdown period in Mysore. In the picture are Sri V.Somanna, the District In-charge Minister and Sri H.V.Prasad, the Executive Trustee of Datta Peetham.



Distribution face masks and hand sanitizers by Datta Peetham to the staff of Mysore City Corporation



Volunteers of Sri Datta Humane Services distributing free food to the poor and the needy in various areas of Hyderabad during Corona Lockdown



**Dr.Mohan Bhagavat, the chief of the R.S.S. visited Mysore Ashrama on 17-3- 2020  
and sought the blessings of Poojya Sri Swamiji**