

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

WHO IS A YOGI?

What is yoga? Establishing contact with the Supreme Soul, having stabilised the mind, is yoga. It is a state in easy communion with the Supreme Soul. Yogi insulates his mind against all stray thoughts and fixes it firmly in remembrance of the Supreme Soul, losing his body consciousness.

Bhagavan clearly said in the 'Gita', "One who remembers Me ardently, loves Me fervently and surrenders unto Me completely is a yogi"

Yoga is feasible if one fixes his mind and intellect on incessant love and remembrance of the Lord only through the control of physical senses. If this is not done, mind becomes restless and intellect loses its power of judgment and discrimination.



The success of yoga practice depends on restraint in respect of diet, sleep, futile thinking and susceptibility to the views of others. One can attain concentration in yoga through fervent love for God and cultivate the habit of loving others in society as his spiritual brothers. One should try to remain detached from worldly activities.

Yoga does not prescribe any particular physical posture, but in practice one should remain conscious of God whether one sits or walks or eats.

A yogi is no doubt indifferent to pleasures of senses but always enjoys the Bliss. He has no hankering or desire but is pure in thought, word and deed. He always remains detached in all circumstances unaffected by success or failure. He has neither worry nor desire. He remains modest, calm and serene at all times in praise or disgrace, gain or loss. He is indifferent to the fruit of action. He neither utters a word with pride or anger nor displeases anybody with his word or deed.*

Editorial

JAYA...JAYA...JAYA...JAYAHEY!

Om Gururam Namaste!

‘Jaya naama samvatsaram’ has dawned. ‘Jaya’ means victory. Let us hope, with the grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and with the benign guidance of Poojya Sri Yogini Chandra Kali Parasada Mataji, our endeavours to achieve success on all fronts, particularly in the spiritual field, will bear fruit in the New Year. Significantly this year succeeds ‘Vijaya naama samvatsaram’. ‘Vijaya’ also means victory. We are thus doubly blessed, because victory follows victory.

‘Jaya’ is another name for sage Vyasa’s epic, the ‘Mahabharata’. Sadguru Maharaj used to say that the ‘Mahabharata’ is nothing but a reflection of our own life story. “Our mind is the Kurukshetra battlefield upon which Dharma and Adharma are ranged against each other. All our good qualities represent Dharma and evil forces Adharma. Unfortunately, the evil qualities are overwhelmingly large like the eleven regiments of Duryodhana, and the noble qualities are fewer with only seven regiments of Dharmaputra. The evil forces are buttressed by matchless ‘maharathis’ like Bhishma, Drona, Kripa, Aswathama, Salya, Karna, Vikarna, Jayadratha and Bhurisravas. On the side of noble qualities, apart from the five Pandavas – Yudhishtara, Bhima, Arjuna, Nakula and Sahadeva – there are fewer ‘maharathis’ like Dhrishtadyumna, Dhrupada, Virata, Sikhandi, Satyaki and Abhimanyu. Going by ground realities, evil forces look formidable. Despite these heavy odds, the end result of the Kurukshetra war went in favour of the Pandavas, solely because of their total reliance on an able charioteer by name Krishna. Without wielding any weapon, Vijaya Saarathi smoothly navigated the forces of Dharma decimating the evil,” Sri Babuji said in a discourse.

Guru Maharaj also likened each human being to Dhritarashtra, who was intelligent enough to distinguish between Dharma and Adharma but the extreme attachment he had towards his son blinded him. This was despite the sagacious

counseling of Vidura and Gandhari to stand by Dharma. Similarly most human beings are deeply attached to worldly things, in spite of their conscience, which is the God-given instinct to sift the good from the evil, telling them to mend their ways. Like Lord Krishna, conscience does not wield any weapon to control the humans. If only human beings could listen to the counseling offered by the conscience – like the Pandavas did to Krishna – thorny things will turn rosy for them. Victory will be certain only if we heed the prodding of our conscience.

“What is real victory?” asked Sri Babuji once at a ‘satsang’. He Himself replied: “Real victory is the conquest of one’s six internal enemies – ‘kama’ (desire), ‘krodha’ (anger), ‘lobha’ (greed), ‘moha’ (infatuation), ‘mada’ (pride) and ‘maatsarya’ (jealousy). For this, the mind has to be conquered. If one can do that, he or she will emerge victorious on any front. One has to enslave the mind, because it will then become an obedient servant. Mind is thus a good servant. On the contrary, if one allows the mind to achieve victory, then that person will become the slave to a bad master. This message was given to Alexander, when he interacted with a sage, who was residing in a forest. The Macedonian emperor, who was amazed at the never-say-die attitude of the king Purushothama of Pravara, during the battle on the banks of the Jheelum river even though the latter was defeated, and asked from where he derived such strength. Then Purushothama told the invading emperor: ‘For one who has conquered the mind, victory or defeat does not matter.’ Alexander was keen on acquiring such strength and sought Purushothama’s help. He was then advised to go into the nearby forest and meet one of the sages performing penance there. The emperor took the suggestion in right earnest. In fact, before embarking on a war campaign to conquer the eastern countries, Alexander met his master Aristotle and invoked his blessings. The Greek philosopher commanded the disciple to acquire the spiritual strength of the people living in Bharata Varsha. And he got it from the sage. After returning to Macedonia he sincerely and relentlessly practised what the sage had taught him. Only after setting foot on the soil of Bharata Varsha, did he realise

the true meaning of ‘victory’ and became Alexander, the Great. That is the impact of conquering one’s mind.”

Is it possible for ordinary folks like us to conquer the mighty mind? When this poser was made to Sri Mataji by one of the devotees, Amma said: “No doubt, it is difficult. Even great sages like Sri Sankara Bhagavadpadacharya have spoken of the uphill task. They did not give up seeing the formidable power of the mind, but pursued their effort of persuading the mind to come to terms with them. Your intense faith in our Sadgurudev will enable you to achieve victory over it. What is required is your constant endeavour and determination to reach the goal.”

So, let us all take the pledge to enslave our mind.

Jai Gurudev! *

Dear Reader,

Owing to extraordinary circumstances, we are unable to carry the regular features, ‘Dakshinamurthy Stotra’ and ‘Pothana Bhagavatham’, for the time being.

—Editor.

Tears were flowing out of the eyes of Bhishmadeva when he was lying stretched on his bed of arrows waiting for death. On seeing this Arjuna remarked to the Lord Sri Krishna, "Brother, how strange! Our grandfather who is ever truthful, whose passions are under control, who is full of Divine Knowledge and is himself one of the eight *Vasus* (a class of minor Deities) - he, too, is found shedding tears under the influence of Maya (Delusion)!" On the Lord's mentioning this to Bhishmadeva, the latter said, "O Krishna, Thou knowest full well that I am not weeping through Maya. The thought that I cannot in the least comprehend the nature of Thy leela (Sport), is what makes me weep. The Lord, by the repeating Whose holy names men surmount all dangers, has Himself been acting as the charioteer of the Pandavas and befriending them and yet there is no end to their trials."

-Sri Ramakrishna Paramahansa

CELEBRATING UGADI

[The following is the reproduction of a discourse by Sadguru Maharaj Sri Babuji on the occasion of Ugadi some years ago.]

The advent of Ugadi (New Year) is always welcome. Human nature feeds on hope and anticipates the best in future. The New Year stands as a milestone in the passage of time. Time is a forcible current which carries in its mighty sweep anything that comes in contact with it. Man, with his limited span of life, makes a futile effort to measure the immeasurable time. The terms new and old are merely comparative terms which have no independent existence for the ceaseless process of evolution. The new becomes old in a trice. Thus in this material universe, nothing remains new, as change is the law of life. But human nature, being what it is, always craves for something new or novel. All of us want to 'ring out the old and ring in the new'. The genuine yearning of human nature for novelty can find contentment only in the 'One' that remains ever new and ever-green. That 'One' is none else but the concept of God, Brahman or Paramatman.

You may entertain the doubt why God alone is ever new and none else. The qualifying test of newness consists in crossing the current time. God alone is above the ravages of time and can save the helpless humanity from the ruthless destruction. Lord Krishna, in sloka 30 of Chapter X of the 'Gita', identifies Himself with the endless time. He asserts that He is the time (Kalah Kalayata Maham).

What is that you need to cross the current of time if you travel in the boat of devotion and faith? You will safely land on the shore of ever new and everlasting bliss.

Hence the celebration of Ugadi consists in dispelling the darkness of ignorance by kindling the light of knowledge (Jnana). Mere external illumination is of no use unless there is inward splendour which keeps the heart pure. A spiritual trainee should celebrate Ugadi by making a thorough self introspection. He

should exterminate the old and unwelcome material interests and install the Lord in his heart which keeps him ever fresh and ever new. By discarding the old desires and 'vasanas', 'Ananda' (Bliss), which is ever new, takes possession of the heart.

The moment your heart is turned into an abode of God, you will possess all embracing love. When you entrust yourself to the care of the Lord or a Sadguru, divine grace and love will shower on you. The love which is thus infused into your heart makes you love one and all without any discrimination of caste, creed or nationality. By spreading the gospel of universal love, man will overcome hatred and other undesirable qualities. Faith infuses love and love in turn leads to universal peace. By embracing the triple concept of Divinity - Satyam, Sivam and Sundaram - one can promote universal peace and prosperity keeping the life ever new under the protective umbrella of God.*

Doctors are either first class, second class or third class. The third class doctor feels the pulse of the patient and advises him to take some drug; he then goes away and does not care to enquire if the patient actually takes the medicine or not. The second class doctor tries to impress on his patient that he will come round by using the medicine prescribed and adopts all gentle means to induce his unwilling patient to take it. The first class doctor, when he finds that his patient is determined not to take any medicine, does not hesitate to put his knee on the chest of the patient and force the medicine down his gullet. In like manner, the Guru who having given religious instruction to his disciple, takes no further notice of him, is a Guru of the third class. He who, for the sake of the disciple's good, hammers his instructions into him till they are grasped and shows that he is interested in the disciple's welfare, is a Guru of the second class. And he who, finding that his disciple does not properly listen to or follow his teachings enforces obedience by compulsion, is a Guru of the first class.

-Sri Ramakrishna Paramahansa

Thus Spake Babuji

GLORY OF LORD HANUMAN

(Continued from the previous issue) Sushumna Prasada

Prince Angada suggested that it would be better for them to stay in the cave instead of going back to Kishkinda without achieving their mission; for, they will be subjected to Sugriva's anger. All the Vanaras agreed to the suggestion of Prince Angada. Then Hanuman seriously contemplated over the issue and its consequences. Being a great statesman, he felt that it would lead to dangerous consequence. If Angada stayed along with the group of monkeys, in course of time they might turn into a unit and gradually rise in rebellion against king Sugriva. To avoid such unwanted result, Hanuman advised them saying that it was not a correct decision. By staying there, their family members would be plunged in sorrow and confusion would be created. According to the advice of Hanuman, they left the cave to pursue their goal.

Hanuman is the hero of Sundarakanda. Being inspired by Jambavantha, Hanuman became aware of his strength and power. Having learnt from Sampathi the whereabouts of Mother Sita, he decided to cross the ocean. He assured fellow monkeys that he could break mountains and consume the water of the ocean to attain his target, thus revealing his self-confidence.

Lord Babuji said: "Valmiki gave the right title Sundarakaanda for this chapter dealing with the most beautiful topic of searching for Sita Matha (Sitanveshana). None else in all the worlds is as beautiful as Mother Sita. She is the paragon of beauty. Her beauty is to be seen not only on the physical plane but also on mental and spiritual planes. Creator Brahma poured the entire Divine beauty, grace and attraction in the form of Sita Matha. Hanuman, who came in search of the Mother Sita, is an embodiment of divine glory, humility and strength, all symbolic of real beauty. Asoka Vanam is beautiful and the heroic and admirable qualities of Hanuman are beautiful. Everything about this Kanda is beautiful."

Hanuman in his undivided concentration to reach the goal gently refused the hospitality of the Mountain Mainaka

saying that he could not take rest or indulge in pleasures without achieving his goal. While crossing the ocean, he succeeded in the conquest of three illusions - 'Satvika Maya, Tamasika Maya and Rajasika Maya in the shape of Nagamatha Surasa, Simhika and Lankhini. Having defeated Lankhini he entered Lanka and began to make a keen search to find out Janaki Matha in the royal mansions of Ravanaasura. Though Hanuman had seen the consorts of Ravanaasura in various disturbing postures in that dead of night, he was not in the least disturbed; for, his mind was fixed on the goal of finding out Sita Matha and everything else was immaterial to him. That was why Hanuman who was acclaimed as Jitendriya was a stranger to feminine attraction. He blamed himself for mistaking Mandodari for Sita Matha as there was no question of Sita Matha having in sound and comfortable sleep in the mansion of Ravanaasura.

Finally, Hanuman succeeded in his mission and found Sita Matha sitting under the shade of a tree in Asoka Vanam being surrounded and threatened by Rakshasa women. Having supreme intellect, he pondered over the means to talk to the Divine Mother; for, there was every possibility to mistake the approach of Hanuman as one of the mysterious tricks of Rakshasas.

With his intellectual eminence, Hanuman selected the proper method. In order to please Sita Matha he began to sing, narrating the story of Sri Ramachandra to gain Her confidence. He showed the ring of Sri Rama. When the ring was given, the Divine Mother was overjoyed as if She was seeing her Lord. The token of recognition was taken by Her in great joy and in return as a token of recognition, she gave the ornament which She decorated in the parting of her hair (Chudamani). Then Hanuman thought that it would not be proper to go back without estimating the strength and strategy of the enemy. Lord Babuji here pointed out that the political strategy of Hanuman got revealed in this situation.

-to be continued

Divine Mother Speaks "JAYA VIJAYEE BHAVA"

Dr. Swarnamukhi Prasada

This is the usual blessing showered by Vedic pundits. May you be blessed with victory! 'Jayam' means victory, 'Vijayam' also means Supreme Victory. According to our Telugu almanac, we have 60 names for 60 years and these keep repeating every 60 years. We have bid good-bye to 'Vijaya' nama Samvatsaram and entered 'Jaya' nama Samvatsaram (year named 'Jaya'). This is called Ugadi or the beginning of a New Year (Samvatsaraadi) according to Telugu calendar.



Man enters into a new year and wishes everything to be new and happy. Man is not able to realise the truth that unless he gets rid of the old, he will not get the new thing. He should get rid of the age old 'ignorance' to get the new 'knowledge'. When is the old one going and the new one coming? Both of them are occurring simultaneously. The old has not gone anywhere. It has merged into the new, just as darkness merges into light when we switch on a battery light.

If we have the urge to attain knowledge or Jnana, knowledge itself nurtures that thought. Time is ever changing. Time is a mixture of old and new. It is constantly moving with the old and new.

That observer, who is motionless but observing the movements and changes of the old and new, is within you. If you can fix your mind steadfast on that observer within you there won't be anymore going and coming of the old and new. Then every day is a festive day and happiness alone reigns. Only a Satya Gurudev can make us realise that observer within us and attain the state of oneness.

On this Ugadi day (Telugu New Year) we make a chutney with sugarcane, jaggery (both sweet), mango, tamarind (both sour), neem flowers (bitter), salt and chilli powder. It is a

mixture of five different kinds of taste (sweet, sour, bitter, salt and hot) denoting symbolically the five elements or Pancha Mahabhutas which make up not only our body but the entire universe. The chaitanya within us recognising the various tastes doesn't change with the taste. Although it recognises the taste it stands as a mere observer. The body is made up of the five elements namely earth, air, water, fire and ether, and their five qualities - the Pancha Tanmatras, Sabda (sound), Sparsa (touch), Rasa (taste), Roopa (vision) and Gandha (smell) - by which we acquire the knowledge of the outside world through the five sense organs or Jnanendriyas, namely ears, skin, tongue, eyes and nose. Our body is under the control of that Atman or Chaitanya within us. That Chaitanya is known as 'Prajnanam Brahma'. This 'Prajnanam Brahma' is present in every being from a mere ant to the creator Brahma. It is all pervading.

A Sadguru makes us realise this truth. When we realise this truth, every day will be a festival day for us. So, that simple Ugadi chutney we make on this day and eat teaches us so much of Tatvam!

May Lord Sri Guru Maharaj bless us all with immense devotion, knowledge and perseverance, to achieve our goal, and infinite happiness, joy, peace and prosperity in this New Year!*

**TRIAHNIKA DEEKSHA AT U.S.A.
BY SRI MATAJI
FROM JULY 4TH FRIDAY TO JULY 6TH SUNDAY
2014**

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SADHAKA - THE EVOLUTION

Sudha Raju Sharma

U.S.A..

We all know our life has a purpose. Some of us may not know what that is. But those of us that have had the fortune to find a Satya Guru know very well that our life's purpose is to realise that truth. The truth is that we are just a very small, tiny part of our Guru Maharaj, whose 'swarooma' itself has the universe as just a part of that Sublime Being. And Shree Gurudev is waiting and ready to absorb us back unto Him, and that happens as soon as we realise the purpose of our living – to realise who we are.

How do we get there?

We need to have the desire, the need to realise the purpose of our life. Once that has been established, things fall in place automatically.

The very first step is to find a Satya Guru. You may say that is not easy. But again, once we acknowledge the need to realise who we are, our Guru comes looking for us! Yes. I have myself heard Sri Babuji Maharaj say so many times, that He cannot rest till His children come back to Him. And so for every step we take, Gurudev takes ten steps. Every disciple out there that has found a Satya Guru will attest to this truth a hundred times.

Once we find our Guru, the next step is to surrender ourselves TRULY to our Guru. Our duty is to follow Gurudev's teachings, without any expectations. Truth is that we need have no expectations or worries or concerns, because our Guru takes complete care of us. Following the Guru's teachings rids us of many lives of karma. Following this path also is the path of the Sadhaka. I personally think this is a 'magic carpet' ride! Gurudev carries us through the trials and tribulations of the human existence. All we need to do is hold on to our 'lakshyardham', our faith tightly.

This is always not easy. Sri Babuji has given us several ways of following this path.

Aaradhana or Puja: This is establishing discipline where we pray to our Ishta Deivam or perform puja to that entity. The greater the discipline or 'nishta' the greater we train our minds to be fixed on our 'lakshyardham'.

Satsangam: This is very important for all Sadhakas. Finding the right company of like-minded people or other Sadhakas reinforces our path or Sadhana. This is also a great opportunity to learn from others' experiences. Indeed, our Ashram is home to so many 'maha bhaktas' that spending time with them is like spending time with Gurudev!

Vicharana: Our mind is a monkey. Even when we are sleeping, our mind is at work, hopping from one thing to the other, never letting us have a quiet moment, never letting us focus on what is important - the ONLY thing that is important, our 'lakshyardham'. Aaradhana, Satsangam, Vicharana are all ways that Gurudev has taught us to train the mind, which behaves like a monkey. Vicharana is most important as we can do this anywhere, any time. Vicharana also trains our mind to be tranquil, to be quiet so that we may recognise and realise that Gurudev is always with us, that we are but a minute, tiny part of Him.

Using these tools, we need to exhort ourselves to make the most of a great opportunity human life has given us. Our family and friends are truly family and friends only when we are all in this Guru Sadhana together. Moreover, only people that are on this path with us are truly our family and friends.

Let us not waste any more time, let us turn our consciousness inwards and learn to be a Sadhaka, the disciple that will do Guru Maharaj proud. And that is the ONLY purpose of our life.

- to be continued

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

APRIL 2014

01 Tue to 07 Mon - Mouna Dhyana Sibiram
08 Tue -Sri Rama Navami - 5.30 a.m. Sri Sadguru Pada Puja,
11.00 a.m. Samuhika Sitramula Kalyanams, Bhakta
Samaradhana
15 Tue - Poornima- Sri Sadguru Pada Puja
24 Thur - Guru Dasami-Satsangam, Sri Sadguru Pada Puja
27 Sun - Maasa Sivaratri
29 Tue - Amaavasya

MAY 2014

02 Fri - Akshaya Tadiya - Sri Sadguru Pada Puja
04 Sun - Sri Sankaracharya Jayanthi, 21st Anniversary of
installation of idol of Sri Babuji - Sri Sadguru Pada Puja,
Satsangam, Bhakta Samaradhana.
14 Wed - Vysakha Poornima (Buddha Jayanti) - Sri Sadguru
Pada Puja, Satsangam, Bhakta Samaradhana.
19 Mon - Anniversary of Sri Ramalingeswaraswamy and Sri
Maha Kalika Parameswari Pratishta Mahotsavam
23 Fri - Sri Guru Dasami, Hanumat Jayanthi - Satsangam, Sri
Sadguru Pada Puja.
27 Tue - Maasa Sivaratri
28 Wed - Amaavasya

JUNE 2014

07 Sat - 7th Punya Aaradhana of Sri Suguna Prasada Mataji
13 Fri - Poornima - Sri Sadguru Pada Puja
22 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru PadaPuja
25 Wed - Maasa Sivaratri
27 Fri - Amaavasya

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The Law of The Master and Disciple

- Rekha

As part of the ongoing birth centenary celebrations of His Holiness Sri Vidya Prakasananda Giri Swamiji, founder of Sri Suka Brahma Ashram, Sri Kalahasti, the Ashram, in collaboration with the Telugu Department of Madras University, recently conducted a national seminar on the theme, 'Bhagavad Gita and the Contemporary Society'.

Sri Mataji was invited as the guest of honour at the seminar. Sri Mataji presented Her discourse on this topic in two different sessions. The discourse in the first session is as follows:

Education is necessary to recognise this material world. To know and recognize the intrinsic Truth or deep-seated Knowledge, Lord Krishna enunciated to the world the Law of the Master (Guru) and Disciple or Pupil (Sishya), through His 'Gita'. He occupied the position of the Universal Master to redeem Arjuna, who was in the place of a pupil, and then, preached the 'Gita' in the Kurukshetra battlefield. Man is struggling with the dualities of happiness and sorrow, love and hatred, 'I' and mine, jealousy and malice, so on and so forth. In fact, it is an ongoing battle between the good and the evil within every person. At such a time, the teaching of the Universal Master, the 'Bhagavadgita', acts as a guiding light to the pupil and leads him in the right path. It becomes clear to Arjuna, about the true knowledge and his duty as a Kshatriya, only after listening to the 'Bhagavadgita' in its entirety.

To elucidate how each of the verses in the 'Gita' is not only pragmatically useful in everyday life, but also in one's spiritual practice, Sri Mataji explained as follows:

During adverse times, if we turn to Gita Matha, She will show us the way and make us tread in the path of righteousness. In this context, Sri Mataji narrated how Arjuna surrendered to Lord Krishna on the battlefield.

The moment Arjuna realised his inner weakness and was at a loss for appropriate action to be taken by him, he contritely and humbly surrendered at the feet of the Lord and prayed that

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Children's Section

TALES OF SRI RAMAKRISHNA

GOD'S WILL BE DONE

Ramana Prasad

Gurudev (talking to Pratap Chandra Mazumdar): You are learned, intelligent and have an aptitude to learn. You and Kesava are like Gouranga and Nitai brothers. So far, you indulged in mundane matters - divine lectures, discussions, internal disputes, etc. Still do you want to continue? It is time now to turn your mind towards God and get immersed in the ocean of Para Brahman.

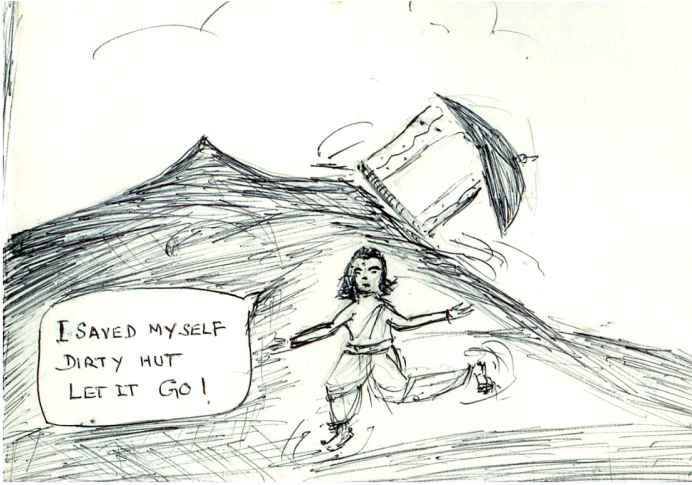
Mazumdar: True. No doubt, I should do so as you advised. My entire effort is to protect the name and fame of Kesava.

Gurudev: I will narrate a story. Please listen. A person built a hut on the top of a mountain. He spent a lot of time to build it. He spent a lot of money on it. One day all of a sudden a storm struck and started wildly shaking the hut. The hut was about to fall. He wanted to protect the hut somehow. So, he prayed to Lord Vayudeva, "Oh Lord! Please hear my prayer and save my hut." The hut was still shaking. He prayed again, "Oh Lord! This hut belongs to your son Lord Hanuman. So please save



the hut.” Then also the danger prevailed and the hut was on the brink of collapse. He again prayed thus, “This hut belongs to Lord Ramachandra who was worshipped by your son

Hanuman. So please save it.” But all his prayers went unheeded. The stormy winds were blowing at a great speed and at last the hut fell down. Seeing this, he jumped out of the hut and saved himself. Then he said, “Dirty hut! Let it fall. Why should I bother?”



After narrating this story Gurudev continued, “You may be trying to protect the name of Kesava. Please do not forget that everything happens as per Eswara Sankalpa, the will of God. Bear this in mind and reconcile to it. Turn your mind towards God and immerse in Amrita Sagara.”*

OBITUARY

Smt. Konda Syamalamba, aged 87 yrs; w/o Konda Nagaraju, a resident of Sri Kali Gardens and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 02.03.2014.

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

DEVOTIONAL STORIES

MANU NEETHI CHOLA

My dear chiranjeevulaaraa,

It is indeed a pleasure to write a letter to you, children. In this letter I intend narrating the story of a noble king who did not spare his own son for his misdeed. Here goes that story.

Once in the Chola desa, there was a king who was straight forward and ruled his subjects with benevolence, so that they lived happily under his protective umbrella. To help people to seek his help for getting their distress, if any, remedied, he set up a bell tower in the central area of his town, Tiruvaroor. Anybody needing genuine assistance from the king for their problems could ring the bell any time. On hearing the ringing sound, the king would immediately rush to the spot and attend to the difficulties experienced by the person who had raised the alarm. This way many of his subjects got justice from him. By virtue of this exemplary act, the king came to be hailed as ‘Manu Neethi Chola’. It means ‘Chola king who ruled as dictated by Manu’s law. You all know that Manu is the originator of mankind, and that the law enacted by him is called ‘Manu Neethi’, which has stood the test of time.

One day, when the king was busy attending to his official duties, he heard the constant ringing of the bell. He came out of the palace and went to the place where the bell was kept. To his wonder, he saw a cow holding the rope attached to the bell in its mouth and going on ringing the bell. The king went near the cow and fondled it by wiping the tears in its eyes. Since the animal could not speak, he immediately ordered his minister to find out what could be the grievance of the cow.

Instantly obeying the order, the minister investigated the matter and found that the calf of the cow was killed on the spot when a horse-drawn chariot ran over the little animal. Hence the bereaved mother cow was seeking justice, he felt and reported the matter to the king.

“What punishment should be given to a person who has killed an innocent and voiceless animal?” the king asked. The minister replied: “Death sentence.”

Then the king asked as to who was the culprit. The minister hesitated to reply to this question, as the culprit was the prince. The king persisted with his question to know who killed the calf. The minister then revealed that the calf was killed accidentally when the prince ran over his chariot on the calf.

“In that case, let my son be executed as he is the culprit,” said the king.

“Oh king, your son did not intentionally kill the calf. It was just an accident.”

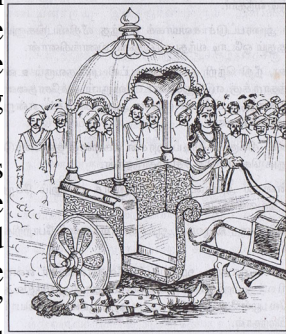
“Accident, or otherwise, my son has caused the death of the calf, and I have to render justice to this cow. So, let the prince also be killed in the same manner by running over a chariot on him.”

Everybody was stunned at this order of the king, and no one came forward to undertake this task of running a chariot over the prince.

“In that case, let me run the chariot myself over my son as punishment for his murder of the calf and let the cow witness this punishment,” the king said and asked the prince to lie on the road, so that he could drive the chariot on him. The prince readily agreed to take the sentence and laid himself flat on the road.

When the chariot was about to run over the prince, wonder of wonders, the cow and the ‘dead’ calf disappeared. The chariot also came to a halt without hurting the prince.

As everybody was astonished over this development, Lord Siva appeared on the sky and declared: “All this has happened because of my intention to prove the greatness of Manu Neethi Chola.” Thereafter, the Lord blessed the king and left.



Children, I am sure you like the story. Its moral is that one should be just in all his or her actions. If one does that, God will be pleased.

With blessings,

Yours affectionately,

Maathula

BABUJI'S FABLES

BHIMA - THE ANTARANGA BHAKTA

(Sri Babuji always used to say that Bhimasena was an 'Antaranga Bhakta' of Lord Krishna by narrating this story)

When Pandavas were in exile and living in forests, they wanted to invite Lord Krishna for dinner to their cottage. So, Nakula was sent to invite the Lord, but Lord Krishna said, He was busy otherwise and unable to come. Then Sahadeva went and returned likewise.

Hearing this, Arjuna said, "Krishna will not come unless I, who is His closest friend and devotee, invite Him." So saying, he went to invite Krishna. But the Lord said, "Sorry, I have some important matters to attend to. Hence I cannot come."

Arjuna also returned with his pride given a rude jolt!

Then Bhimasena said that he would persuade the Lord to come to their place for dinner. Hearing this everybody laughed and ridiculed Bhima, because they thought that he only loved to eat, fight and sleep and never cared to offer even daily prayers to the Lord.

Undeterred by their ridicule, Bhimasena went to invite the Lord, and told Draupadi to go ahead with the preparations for the feast.

Bhimasena went to the Lord and said. "Oh, Lord Krishna! Draupadi is preparing dinner for You. We beg You to come and bless us. Unless and until You come, we will not have dinner."

When Lord Krishna was about to say 'No', Bhima lifted his mace (gada) and said, "If the Lord is not coming for dinner to our place, let this mace smash my head into pieces!"

Then the Lord said smiling, "Oh! Bhima, you are My true devotee since you are prepared to sacrifice your life for My sake."

So saying, the Lord went to have dinner with the Pandavas.

Moral: One need not exhibit one's devotion by loud chanting, singing, etc. Bhima became an 'Antaranga Bhakta' because he worshipped Lord Krishna in the depths of his heart and never showed off his devotion.*

—Retold by Dr. Swarnamukhi Prasada

Down Memory Lane

IMPORTANCE OF SADGURU'S INITIATION

Sushumna Prasada

One evening all the devotees, waiting for Lord Babuji's darshan and exhortation, decided to ask Him about the meaning of a verse in 'Esavasyopanishat'. On the previous day, the question of a devotee led to an inspiring exhortation from Lord Babuji.

As usual, all the devotees assembled in the presence of Lord Babuji. For a long time, He remained silent. Then He asked them to read something, if anyone had brought a paper to be read. "Otherwise, I intend going to my chamber," He said.

A devotee then stood up and read the 'sloka', "Poornamadah, Poornamidah| Poornatpurnamudatyate/ Poornasya Poornamadaya/ Poornamevasishyate/Om Santhihi Santhihi Santhihi", and was about to ask something.

Lord Babuji intervened and asked him about his doubt. He made him recite the 'sloka' a number of times.

Meanwhile, Lord Babuji called Chandu (Poojya Mataji was called thus when she was young) addressing her as 'Ammadu Chandra'. She immediately came and Lord Babuji beckoned her to give him hand kerchief. The devotee stopped reciting the 'sloka', focussing his attention on what Sri Babuji was speaking to Chandu.

Then Lord Babuji remarked "I asked you to read the 'sloka'. But you stopped reciting it, fixing your attention on the conversation that was taking place between me and Chandu. If your mind gets disturbed on such a simple matter, when will you learn to concentrate your mind? When can you follow the preaching of the Master? A student cannot learn a lesson thoroughly, unless his mind is totally concentrated on the subject. All of you are scholars. Without fixing your mind on the initiation given by the Spiritual Master, how is it possible to learn about God, who is the source of that initiation. If you do meditation twice a day regularly by fixing the mind on the initiation given by the Sadguru, you can understand what you have neglected so far. But Chandu never does like that. Her

mind does not shake. But some of you are neglecting the initiation given by the Master. Of course, you will be regular and attentive. If you are told that you will get remuneration for the additional work, you will enthusiastically and attentively attend to that work. If qualities like passion and anger sprout up in you, you try to appease them. But why don't you give such importance to the initiation given by the Master? Is it written in any of the books you have read that you should behave like this?"

Lord Babuji then asked Chandu to recite the 'sloka' and explain it. She explained the meaning of the 'sloka'. Then Lord Babuji said, "Almighty Paramatma is invisible and infinite. What we see also is infinite."

He then questioned Chandu how she learnt that the spirit which illuminates the physical body is infinite Paramatma who is the manifestation of Truth.

She replied that she learnt by concentrating the mind on the initiation given by Sadguru.

Lord Babuji asked the devotees whether they had ever made such an attempt. "Perhaps, your laziness stood in the way to do it. You may say that Sadguru Himself should give the strength to overcome laziness and mean qualities. As your mind is not fixed on the initiation, you entertain such a doubt. You failed to recognise the strength given by the Spiritual Master. Is it fair on your part to find fault with the Master, keeping the defect in you? Unless the student follows the instruction of the teacher and learn the alphabet, the teacher cannot ask him to read books. Unless you read the lessons, taught by the Master, how can you understand it? When so much of attention and effort are needed for worldly education, imagine how much of effort and concentration are required for spiritual education! God who is the embodiment of Illumination appears as Sadguru. He gives light to the devotees by removing the darkness of ignorance. But if the devotee travels on the curved path, he cannot see the light. The disciple, who clings to the lotus feet of the Satya Guru with implicit faith in him realises that his spiritual master (Sadguru) is indivisible and the Trimurthi Swarupa (Brahma, Vishnu, Maheswara), will never entertain any doubt. If such a

doubt arises, it is the result of illusion. Illusion takes advantage of the weakness in you and makes you a puppet in its grip. Illusion exercises its impact to such an extent that it keeps you away from the Sadguru. Each one has to do one's own effort (Sadhana). Does your hunger appease, if somebody else eats food?"

The Sadguru then asked Chandu to explain who was the real pundit. Reciting the 'sloka', "Yasya sarve Samarambha, Kama Sankalpa Varjitah, Gnanagni dagdha Karmani, Tamahu Panditah Budhah", He asked Chandu to explain the meaning of the sloka.

Chandu said that those who got their thoughts and desires burnt by the fire of wisdom are real pundits.

Lord Babuji remarked, "Now you must have learnt who is the real pundit. Not those who read volumes and volumes of books. The person who has given up thoughts and desires does not entertain any doubts. Those who surrender to material matters and physical desires get enwrapped in the darkness of ignorance. They can never be saved. They are blind people with eyes. Those who have no eyes may see God some time or the other. But those who are blind to reality, in spite of having perfect sight will never be in a position to see God." He then questioned Sri Taraka Parabrahma Sastry why Lord Narayana likes sandalwood paste. Sastry started explaining that sandalwood paste gives sweet scent to one and all. "Not only that. Though it gets burnt, sandalwood exudes a pleasant scent to one and all. It sacrifices itself for the benefit of others. That is the special quality of sandalwood," Sadguru Maharaj said.

Pointing to the devotee who posed the question, Lord Babuji said, "Now you must have understood and got your doubts cleared."

Through this question, everybody got benefited and realised the importance of initiation given by Gurudev.*

WAITING FOR SRI RAMA—I

Ramaswami Sampath

In day-to-day living for most human beings, waiting for a person or an event that is scheduled to happen is the most undesirable experience. Lady love waiting for her heart-throb; wife waiting for her man who has not come home even beyond office hours; mother awaiting her child from school; common man waiting for getting a certificate in the government office; patient waiting for the doctor in hospital; passenger waiting to catch a train or bus to reach his destination – for all these people it will be ‘kshanam kshanam nireekshanam’. The wait which starts with eagerness gradually turns boring and touches anxiety and even distress. One such experience has made this writer to pen this serial.

Thirty-five years ago, my close friend Chiranjeevi and I came to Sri Kali Gardens Ashram from Vijayawada one evening to have an interaction with Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, founder of the Ashram. After attending the evening prayer at the Dhyana Mandiram, we sent word to Sadgurudev about our desire to meet Him. Sri Lalithananda Saraswati, who was fondly addressed by devotees as ‘Guruvu garu’, went upstairs to inform Sri Babuji about our visit. In a short while, she returned and told us: “Gurudev wants you to have your dinner before meeting Him.” We then had our dinner around 8 p.m. and returned to Dhyana Mandiram, awaiting Guru Maharaj.

The clock was ticking away, and it was 11 p.m. Still there was no word from Guru Maharaj. We looked at each other and were wondering whether the interview would materialise at all. Midnight arrived, and as there was still no intimation about the interview, we thought that we could come on another day, instead of troubling Sri Babuji at that late hour; but we did not have the courage to leave.

Suddenly, we heard the nectarine voice of Gurudev: “Have I made you wait for so long? I am sorry for the delay. But then, I also have some ‘anushtaanams’ to perform as part of my routine.” Gurudev came near us and blessed us. After fondly

touching our heads, Sri Babuji said: “Isn’t it strange that we do not mind waiting for hours at the drawing rooms of ministers and top officials, but get bored when we have to wait for a considerable time to have the darshan of Edukondalavaadu?”

We were stumped by this remark and felt sorry for entertaining such a thought, and as we were unable to say anything in reply, Gurudev said: “Shall I tell you an episode from sage Vaisishta’s life?” Electrified by His touch and blessings, we were eager to hear the story of Vasishta.

Once, Vasishta went to Satyalokam, the abode of Lord Brahma. After prostrating at His feet, the sage said: “Father, as You had commanded, I served the kings of the Ikshwaaku Vamsa as their ‘raja guru’. I have so far instructed over 60 kings of that glorious race, including the great Khakustha, Maandaatha, Muchukundha, Trishanku, Harischandra, Sagara, Bhagiratha, Ambarisha, Rithuparna and Dileepa. The issueless Dileepa, after performing ‘Gho deeksha’ to Nandini, the calf of Kaamadhenu, in my ashram for a prolonged period, has been blessed with a noble son, by name Raghu. I think I have fulfilled Your desire, and am tired of earthly existence. Kindly permit me to return to Your abode.”

Brahmadev, with a beaming smile, replied thus: “My son, you are not aware of what a great glory is awaiting you by serving the Raghuvamsa. That is why you say you are tired.”

“What great glory awaits me, Father?”

“In the Raghu lineage, Lord Narayana is going to take His next incarnation to protect the noble people and destroy the wicked forces. Would you not like to serve the Lord, whom you are going to name ‘Rama’, as His mentor?”

“Father, what is this sacrilege? Am I to be the master of that Sarvagna?”

“Yes my son. It has been willed by the Lord to bring you greater laurels. So, wait until Rama arrives.”

And Vasishta waited for that grand opportunity. Raghu begot Aja who was succeeded by Dasaratha. The issueless Dasaratha performed the Putrakaameshti Yagam and was blessed with four sons who were christened Rama, Bharatha, Lakshmana

and Shatrugna by Vasishta, and they became his disciples. What a rewarding wait it was for Vasishta!....

After this soul-stirring narration, Sadguru Maharaj told us: “Never feel listless while waiting for darshan of the Lord or for spiritual enlightenment. That wait is akin to penance of sorts, and you will be surely rewarded.” So saying, Sri Babuji spent an hour explaining a number of spiritual matters. At the end of the interaction, He said: “Don’t worry about your returning home at this late hour. A lorry will ferry you to your place safely.”

We then took leave of Guru Maharaj and reached the highway where we saw a lorry parked, as if it was waiting for us. Its driver agreed to take us to Vijayawada. On the way, we discussed the story of Vasishta. After reaching home also, even as I was wallowing in my bed I was ruminating over the episode.

‘... In the great epic, was Vasishta alone waiting for Rama? How many characters were awaiting Rama’s arrival to help in Rama kaaryam! Is not the epic itself a compilation of the experiences of those characters? ...’ My thoughts over them projected the entire Ramayana story on my mind’s screen. Shall we peep into those episodes?

-to be continued

AMAZING POWER OF BABUJI

Dhatri Emiboyina, u.s.a

It was Thursday and it was getting late. I came back from school and was waiting for my dad. Mom told me she tried calling dad eight times but, there was no response. The clock struck 7 p.m., and we were tense.

Suddenly, I grabbed the phone. I closed my eyes and thought of Babuji. Dialling dad’s number, I prayed to Him that my dad should come home now.

Just then the doorbell rang, I was wondering who could that be. Leaving the phone receiver, I opened the door. Presto!

Dad was there, smiling at me!

Then I realised that Babuji is just not an ordinary person, and that His amazing power is protecting us!*

SANT JANABAI

Dr.Sujatha Rao

Sant Janabai was one of the most popular spiritual leaders of Maharashtra during the fourteenth century. She ranks among great saints like Tukaram, Dyaneshwar, Eknath Maharaj and Namdev.

Her parents were devotees of Lord Vittal. Although she hailed from the Shudra caste, she belonged to a religious family. Janabai's mother died at a very young age and her father took her to Pandaripuram where she worked as a servant in the household of Damasheth. One of his sons was Sant Shrimani Namdev. Janabai took care of Namdev right from his childhood and served as a Daasi throughout her life.



Janabai was greatly influenced by Sant Namdev that she considered him as her Spiritual Master. It was during this time that she happened to meet many of the prominent saints, including Dyaneshwar .

So engrossed was she in her devotion to Lord Pandurang that she composed about 340 Abhangs, wrote Parables like Krishna Janma, biographies like Prahlad Charita and Harischandra Upakhyaan.

Sant Janabai's poetry depicts her great love for God, and her devotional Love for Sant Namdev. She wrote in a language which even the common man could read and understand. In a very simple way she expressed her intense desire to see and serve God. In one of the poems she sings

Let me undergo as many births in this world as you please, but grant that my desires are fulfilled. They are: I see Pandurang and serve Namdev in every birth. I do not mind if I am a bird, or a swine, a dog or a cat but my conditions are that in each of these lives, I must see Pandurang and serve Namdev...

One of Her poems in English translation reads thus:

Acceptance

If the Ganga flows to the ocean

and the ocean turns her away,

tell me, O Vitthal,

who would hear her complaint?

Can the river reject its fish?

Can the mother spurn her child?

Jan says,

Lord,

you must accept those

who surrender to you.

It is said that the Lord Himself would lighten her household duties, when she was old and unable to perform. One day as Jana was singing an Abhang, Vitthal started writing it down. Just as He was writing down the Abhang, Gyaneshwar entered the temple and noticed Vitthal hiding something. He then asked Him what He was hiding and then Vitthal told him that He was writing down the Abhang composed by Janabai. Gyaneshwar burst into laughter and asked why He was noting down an Abhang that was being sung on His praise. Vitthal then told Gyaneshwar that the verses of Janabai were full of love. Gyaneshwar then called Vitthal to Nama's house. When they reached Nama's house a lot of sants had already gathered there. Vitthal then asked Nama to call Janabai. She was then doing some household work and on hearing this she immediately washed her hands and came there. Gyaneshwar then told Nama about Vitthal writing down her verses. Vitthal then said, "I am happy to write down the verses of Janabai and I will bless anyone who reads her verses, and they will not suffer any calamities in their family life."

Janabai is said to have passed away at the main entrance of the Vithal temple in Pandaripuram in 1352. Till date Sant Janabai's songs are widely sung in Maharashtra. A true sant was she, who still lives through her Abhangs in the heart of the people of Maharashtra and throughout India.*

TWO SIDES OF A COIN

Parasara Prasad

Sri Babuji Maharaj, once addressing a huge gathering of devotees, pointed out “Everybody knows that the supreme goal of life or the purpose of existence is to attain liberation from bondage which one may call it ‘Moksha’ or self-realisation. What is needed to reach this goal? Is it your intellect or mindset or discrimination or investigation or enquiry or your fruitful devotion or adoration or prayer? Certainly not any of these. It will be possible only through your obedience and persistent efforts to reach the goal.”

While Gurudev was thus explaining the point, a devotee requested Sri Babuji that between Bhakti and Jnana which was a better way to reach the goal. Gurudev immediately began narrating a story.

Two disciples seeking spiritual guidance under a Guru were always quarrelling on the same point. One was a staunch believer of Jnana Marga, while the other believed in devotion as the way to salvation. The quarrel between them deepened and went to the extent of expressing their opinion on the wall. The disciple believing in Jnana concept wrote on the Ashramam wall in bold letters ‘SOHAM’. The word means self-consciousness or experience of Self. The other devotee, who believed in the devotional concept, reacting to this sharply, added two letters to it modifying it as ‘DASOHAM’, supporting the concept of devotion as a means of ‘Moksha’. The quarrel between the two devotees widened, as bitterness has no bounds. The word was being altered by both of them further. ‘DASOHAM’ was altered as ‘SADASOHAM’ which was further changed to ‘DASADASOHAM’. The quarrel went on between them as a game of words. The entire thing was keenly followed by their Gurudev. Finally he called both of them to resolve the dispute....

Sri Babuji Maharaj, continuing the discourse, explained that Bhakti and Jnana were two sides of the same coin. “In a devotional way one fixes his mind on the Lord of his choice and merges with it enjoying the Bliss. Similarly, a Jnani turns his mind to his inner Self and merges with it and enjoys Bliss. In either way, there is no duality. There is duality only when the mind is preoccupied with thoughts and desires. Obedience is greater than anything else in spiritual pursuit whether it be Bhakti or Jnana.” *

PROTECTIVE UMBRELLA

Srikanth (North Carolina)

*“Neetho navvulu, naatapatalunudul, neeto viharammulun
Neetho nunki prayanamulgaligi, vannemganna maa janmale
Ritimjuchinagani, dhanyatamamul, ledindu suntainava
Kchaturyambidi chalumaku, Hanumat Kali Prasada Prabhoo”
-Sri Babu Astakam*

Everyone has experiences with Sri Babuji and Sri Mataji. Most of us were fortunate enough to spend time with Sri Mataji. Most of us were also fortunate to have Amma in our homes and showering Her Blessings.

I was one such fortunate being during early 2000. I was living in Fremont, California. On July 22, 2000, Sri Mataji visited my place. Along with Amma were Sri and Smt. Krishnarjuna Rao, Dr. Ashok Garu and Sri Ramana Babu. We all had a wonderful time. It was like Gopis spending time with Sri Krishna around.

Sri Mataji decided to visit Sudha Akka, a devotee living in San Mateo, which was about 45 minutes drive away from Fremont. Amma stayed there for three days and rest of the devotees stayed with me in Fremont. On those three days, we would motor to San Mateo in the morning, spend time with Amma, visit places, attend Satsang and in the evening after Prarthana and Prasadam return to Fremont.

On the second day of this schedule, we were planning to return that evening. While taking leave of Sri Mataji, She told us “You are returning? Be careful!” (“Velthunnaraaithe? Jagratthaga!”). The word “Jagrattha” made me think. It seemed like Amma was trying to convey something. Anyway, I started my car and we were on our way to Fremont, talking about experiences with our fellow devotees, remembering Sri Babuji and Sri Mataji.

It was 9 p.m. I took an exit, but soon realised that it was not the correct one. By then I had entered into a street that was hardly lighted. There was no clear ‘U turn’ sign, and I was not familiar with the roads there to drive across the streets and return to the highway. So I decided to reverse my car. After a few yards of reversing, I drove over the pavement and came back

on the road. During this manoeuvre, one of the car tyres went flat making a loud sound. All this happened in a trice.

“Ah, Babuji,” I thought, “there are elderly devotees in the car and what do I do? I don’t want to cause any inconvenience to them.” I didn’t know much about cars, nor did I know how to change a tyre. I called AAA (a company that provides roadside assistance) and they said it would take at least two hours for them to reach the spot. I didn’t want to keep everyone stranded for two hours. So I decided to do something about changing the tyre. I took out the jack from the boot, without having an idea of how to use it. I asked fellow devotees to stay around, so that Dr. Ashok and I could scout in the vicinity for someone who could help in my ‘operation jack’. Soon we returned, disappointed.

Ramana Babu uncle then mentioned that as soon as I left, a man came riding a bicycle offering help to fix the tyre. Since I was not around, Ramana garu could not give a “Go ahead” to that man. But that man left saying he would be back after some time. I wished and prayed that man should come back, but again I was not really sure if he would. After waiting for some time, I left again to find some help from somewhere.

When I returned, my cup of joy was full to see the bicycle man. He was going round the car a couple of times and said, “The rear right tyre is damaged and I can fix it for you.” I asked “How much do you charge to fix it?” He replied:

“Give me whatever you feel like.” I was astonished, as I have not seen a person who would be satisfied with whatever I give. Usually people take advantage of our helplessness to exploit us.

I requested him to fix the tyre and the job was neatly done within 45 minutes. I paid him a small fee and we returned home safely. After returning, Ramana Babu uncle rang up Sri Mataji to report the incident. He told us later, “Sri Mataji said Sri Babuji had taken care of us all.”

This experience, which is still fresh in my mind, demonstrates how Sri Mataji (the very personality of Sri Babuji) takes care of us every moment, as long as we have faith.

As Sri Mataji often says, “Nammithe Bangaru Pichuka, Nammaka Pothe Boodidhe”.*

THE TRUE MEANING OF RENUNCIATION

Parasara Prasad

Dr. Prasada Rao, Professor of Philosophy from Andhra University, once approached Sri Babuji Maharaj and requested Him to grant permission to renounce his family, after providing for their financial security, in order to achieve self-realisation. He also pleaded that his family life was standing in the way of his spiritual pursuit. Gurudev advised him not to take a hasty decision.

Addressing the devotees, including the professor, Gurudev explained: “Renunciation does not mean withdrawal from family life. Renunciation means refraining yourself from anger, greed, conceit, etc., besides giving up futile thoughts, malicious gossip, deceit and deception. One should give up the habit of finding fault in others’ deeds. Renunciation lies in giving up desires, passion and attachments.”

Explaining further the true meaning of renunciation, Sri Babuji said that the glow of a lamp depended on the wick fed by the oil. Likewise, mental peace could be achieved through the control of internal factors but not by external events.

Gurudev said: “At the outset you have to exercise control over your senses without which you can never dream of realising true happiness. If your mind dances to the tunes of the senses, however brave, learned, distinguished individual you may be, in reality you remain a slave of the senses. True renunciation lies in a person who has the least desire for name and fame and no hankering for the fruits of his action. Such a person cannot cast an evil glance with his eye; his tongue never utters false and hurtful word; and his ear is closed to slander. God never expects anybody to sacrifice his comforts, wealth and riches, but one has to utilise all his mental and physical riches for the benefit of mankind.”

Turning to Dr. Prasada Rao, Guru Maharaj said that his state of mind would be unchanged whether he remained a Grihastha or a Sanyasi. “There is no use of changing the environment. Brahmacharya is living in Brahman. It has no

connection with celibacy as commonly understood. A person who lives always in Brahman finds Bliss. Brahman is the same as Self. So extrication from the Self is the cause of misery. One can realise Self whether one is married or unmarried. Celibacy is no doubt an aid to self-realisation but not indispensable. Besides celibacy, there are so many other factors required for self-realisation. A ripened fruit effortlessly falls from a tree. Likewise, mind free from desires and thoughts detaches itself from worldly things and attaches itself with the Self. Therefore, all of you try to achieve that with the divine blessings of Gurudev,” Sri Babuji concluded.*

(Continued from page No.15)

he be guided in the proper path – “Kaarpanyadoshopa hataswabhava” (Chapter 2, Verse 7). From this we can learn that humility and all-surrendering attitude towards God and the Master are absolutely essential for anybody who wants to travel the righteous path and also attain the ultimate goal of self-realisation.

One need not be afraid of death, because it is a part of the cycle of the body, and Lord Krishna in Chapter 2, verse 13 states “Dehinosmin yada dehe kowmaaram yavvanam jara.....”. The cycle of the body is that this body passes through the states of childhood, youth and old age and then after its death continues its passage onto another body. One who is fully conscious of this truth will not succumb to passion and despair. On the contrary, if such true knowledge is not concrete, and if a man does not turn inwards and churn the depths of his heart and mind, his craving for sense objects increases and gets attached to them. That craving or desire, if unfulfilled, leads to anger, which leads to delusion and loss of memory; this causes decay of the discriminating faculty (Buddhi), which condition ultimately leads to one’s own destruction. The Lord expounded this fact in Chapter 2, verses 62-63.

-to be continued

GHOSHTIPOORNA

-Ramaswami S.

In south Tamil Nadu, there is a small town by name Tirukottiyur (Tiru Ghoshtiyur). It is one of the 108 'Divya Kshetrams', revered by Vaishnavites. In that sacred place, Tirukkurukai Piraan was born in a devout Vaishnava family. By virtue of his deep devotion and diligent service to Lord Soumya Narayana, the presiding deity of the 'kshetram', he soon became a scholar and was hailed as Ghoshti Poorna.

He kept himself aloof and was accessible to none, as he was totally immersed in 'Bhagavad anubhavam' (divine ecstasy). A number of scholars wanted to take initiation from him, but he would not give 'mantra deeksha' to anyone. Even the great Kanchi Poorna, who was an ardent devotee of Lord Varadaraja, had to disguise himself as a cowherd and serve Ghoshti Poorna to secure his grace.

Sri Ramanuja, who had by then taken 'pancha samskaaram' (five basic ingredients) of Sri Vaishnava cult from Mahapoorna, was keen on securing 'mantra deeksha' from Ghoshti Poorna. So he undertook a 'pada yaatra' to Tiru Ghoshtiyur, and knocked at the door of Ghoshti Poorna who, without opening the door, asked "Who is that?" Thereupon, he replied, "I am Ramanuja who has come to seek 'mantra deeksha' from your divine self." Ghoshti Poorna would not open the door and asked him to come later. Likewise, Sri Ramanuja was not given audience by Ghoshti Poorna seventeen times. Perplexed, Sri Ramanuja tried his luck for the eighteenth time. But on this occasion, when Ghoshti Poorna thundered 'Who is that?', Sri Ramanuja replied, "I am your obedient servant ('Dasoham')." Immediately, the door was opened and Sri Ramanuja was gracefully received.

After testing Ramanuja's scholarship, Ghoshti Poorna initiated the former by uttering the 'Tiru Manthiram' (Ashtaakshari Mantra - 'Om Namo Naaraayanaaya') in the right ear. Thereafter he warned that this 'mantra' should not be shared with anybody else. When Ramanuja asked what would happen if the secret was revealed, the Acharya replied: "You would go to hell." Ramanuja left the scene without uttering a word.

After a while, Ghoshti Poorna heard some commotion near Sri Soumya Narayana Swami temple. Out of curiosity, he went to the spot and, to his horror, saw Ramanuja standing on the tower of the temple and proclaiming the Ashtaakshari Mantra to a large gathering of people. Ghoshti Poorna became furious and admonished his disciple for violating his command.

Ramanuja climbed down from the tower and prostrated at the feet of his Master and said: “Forgive me, Sir. You told me that I would go to hell if I reveal this ‘mantra’ to anybody. I want all these people to go to Sri Vaikuntam by this ‘mantra’. It does not matter if I go to hell.”

Touched by the ‘kaarunyam’ (mercy) exuded by Ramanuja towards the common people, Ghoshti Poorna embraced his disciple and shouted, “Emberumaanaarey” (my Lord). From then on, Ramanuja came to be addressed as Emberumaanaar.

Thereafter, Sri Ramanuja returned to Srirangam. Once when Ghoshti Poorna visited Sri Ranganatha’s shrine, Ramanuja expressed his desire to learn the nuances of ‘Bhagavad Vishayam’ (‘Tiruvaimozhi’ of Nammaalwar) from Ghoshti Poorna, who deputed another scholar by name Tirumaalaiyaandaan to explain the inner meaning of ‘Tiruvaimozhi’ to Ramanuja.

One day Ghoshti Poorna heard the news that somebody had served poisoned food to Ramanuja while he was on his ‘uncha vritthi’ (alms seeking) and that his disciple from that time onwards was observing fast, he rushed to Srirangam, and ordered that hereafter the food requirements of Ramanuja should be in the charge of one of his disciples Kidaambi Acharya. This is one of the instances of Ghoshti Poorna’s affection towards Ramanuja.

Ghoshti Poorna also sent his daughter Devaki Devi (addressed as Aththuzhaai in Tamil) to Srirangam to be in the service of Ramanuja. One day, when Ramanuja was doing his ‘uncha vritthi’, singing Sri Andal’s ‘Tiruppaavai paasuram’ “Undhu madakalitran”, Aththuzhaai opened the door to offer alms. When Ramanuja saw the jingling bangles on her right hand, he felt as though Radha Devi (Nappinnai) Herself was giving alms, and immediately prostrated before her.

During the last phase of Ghoshti Poorna's life – he lived for 105 years – Aththuzhaai went to Tiru Ghoshtiyur to be beside her father's death bed. Ghoshti Poorna asked her what she was thinking about his end and thereafter. She replied, "Father, because of your association with our Sadguru, Bhagavad Ramanuja, you are sure to reach the lotus feet of Lord Vaikuntanatha." Ghoshti Poorna burst into tears of joy and in that ecstatic mood breathed his last.*

(Continued from page no.14)

CURRENT PROGRAMMES

JULY 2014

08 Tue - Toli Ekaadasi - Sri Sadguru Pada Pooja, Bhakta Samaradhana

12 Sat - Aashada Poornima - Satsangam, Sri Sadguru Pada Pooja, Bhakta Samaradhana, Starting of Chaturmasa Deeksha

17 Thur - Karkataka Samkramanam - Starting of Dakshinayanam

21 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja

25 Fri - Maasa Sivaratri

26 Sat - Amaavasya

OBITUARY

Smt. Allanki Venkata Bhagyavatamma, aged 90 yrs; w/o Allanki Venkata Subbaramayya, a resident of Vijayawada and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 02.03.2014.

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

AATMA BODHA

(Continued from the previous issue)

Siva Prasad

In conclusion after everything has been told, now inspiration for saadhana is being created, so that one would not just read the book and keep it aside but will be inspired to proceed with the saadhana described therein, to realise the truth, his most cherished desire. Sankara Bhagavat Paadacharya has, therefore, explained what you perceive with your senses today because of your ignorance, as well as the real nature of those objects, which you will be able to see when your consciousness is illumined. What you see today as 'I' and the world....the world as such in which we include our families, enemies, friends, everything.... they are really Brahman and nothing else. The same water, which is calm and without waves, itself is also water which is with tidal waves.

Thus the entire universe, within and without, is Brahman and that Brahman alone appears as the entire universe. That very Rajju (in the example of Rajju - Sarpa bhraanti), by its Sakti or power within and without, appears as the snake. What should be our reaction? Our reaction should be to remove the ignorance and realise the Reality. Thus he is now trying to impress on us of the truth as well as falsity so that we do not go wrong.

When an iron ball appears red hot, in reality, it is not the iron ball that burns. The iron ball has no capacity by itself to burn. It is the fire which has permeated it both within and without, that burns.

*Jagadvilakshanam Brahma Brahmanonya Nakinchana
Brahmanyadbhathi che midhya Yatha Marumaruchika*

Brahman does not have the lakshana or characteristic of the world or universe. There exists nothing that is not Brahman anywhere of any object, other than Brahman appears to exist, know for certain that that is midhya or unreal, i.e. it is really not there, but merely appears to be there like a mirage, wherein there is really no water, but appears to be there.

Bhokta, Bhogyta, all objects, they are nothing but Brahman. However, from our point of view the same thing is jagat, but

from His point of view it is Brahman. According to a parable, which our Guru Maharaj explained, suppose there is a thief and somehow, he has come to know that there is gold behind the wall, then the very nature of the thief and the very nature of the gold will make him bore a hole in the wall.

We are also thieves in a sense, our desire for the truth and the nature of the Reality will make us do the saadhana. We have to give up our own conception of the world. What is to be removed is our false notion about the world. But it is not just giving up. That does not suffice. The consciousness is important. That very Brahman is inside and outside the world and appears as jagat. It is nothing but Brahman.

That is why Hari Maharaj (Swamy Thuryananda) stated “Brahma Satyam, Jagat Satyam; Jagat Satyam Brahma Satyam”. A dynamism for saadhana, not for something from outside, but based on our desire for it, is being created. In this way inspiration is given - inspiration from the very nature of the world and from the very desire of the saadhak to have the truth.

But Sankara Bhagavat Padacharya says that of this world nothing will remain in that consciousness. The consciousness of falsity must go. When we say that jagat is Brahman. Jagat is not actually Brahman. Therefore, there should not be any confusion when we say that all is Brahman. All is not Naam, Roop, only Reality appears as all. This means we have to lose everything for Him, to gain everything from Him. As Mahapurushji (Swami Sivananda) said, “If you want to become poorna, you should become soonya.” World is not Brahman. Brahman is appearing as the world. Otherwise, it is pantheism of this consciousness – i.e. if anyone says he has realised, etc., then, his illusion has not gone.

With this bhaavana viz., that that Brahman has become all, with full vairagya, the saadhak must immerse in saadhana. There should not be any compromise. Bhog and Yog cannot be combined. World as such and Brahman as such cannot be combined.

-to be continued

CLEAR YOUR DOUBTS

Once, a devotee asked Sri Babuji Maharaj if there were ghosts in reality.

Then Sri Babuji answered thus:

“You are all worried about ghosts, demons and such spirits. Even though you have never seen them, you develop fear through mere imagination.

“After all, ghosts are nothing but the spirits (Sukshma Sareeras) of people who die with unfulfilled desires. Since the spirits do not have a physical body, they may enter the bodies of some people and try to fulfill their desires.

“Similarly, those who have disobeyed a Satya Guru’s orders or those who harmed a Guru or talked ill of Him end up as demons and are subjected to innumerable miseries. Those who do not respect a Guru are also born as demons. Guru’s benevolence alone will redeem them from such births.

“Funniest thing about you people is you believe in the existence of ghosts and demons but do not believe in the existence of the all powerful God! When we talk about God, such people say, ‘Oh! It is all nonsense!’ They think they can achieve anything with the limited education they have. With their money and high positions they don’t care for anything other than themselves, but they fear ghosts and demons! Even if one thinks, or chants God’s name or has experienced God, he will not fear demons. This is the truth - where there is God, there is no place for a demon.

“Many people keep coming to me every day asking me such foolish and trivial questions. No one asks me about God! If you realise the existence of God, the Supreme Power, such stupid questions will not arise anymore.”



-Compiled by Dr. Swarnamukhi Prasada

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