

SAMARDHA SADGURU

Spiritual Magazine

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	MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF SRI KRISHNA JANMASHTAMI VINAYAKA CHAVITHI SARANNAVARATRI (DASARA)	
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Sri Mataji's Benediction

'WHO AM I?'

The enquiry 'Who am I?' really means trying to find the source of ego. If one tries to seek the source of ego - 'I' - it serves as a means of getting rid of all other thoughts. There is no such thing as mind apart from thought. The mind is only bundle of thoughts and it manifests itself as the world. In deep sleep there are no thoughts and there is no world. But in wakeful and dream states there are thoughts and there is the world. The mind turned outwards results in thoughts and objects, but when turned inwards it becomes Self.



When the mind unceasingly investigates its own nature it transpires that there is no such thing as mind. For making the mind quiescent, there is no other effective means than the enquiry, 'Who am I?' If one tries to control the mind through any other device it may appear to be under control but will rise again. The quest 'Who am I?' is the one infallible means or the only direct one to realise the unconditioned absolute being that you really are because any other path presupposes the retention of the mind as the instrument.

The path of enquiry alone can reveal the Truth that neither the ego nor the mind really exists. Self-realisation is bliss and nothing remains to be known. The path of enquiry directly leads to Self-realisation removing the impediments and make you feel that there is no such thing as realising the Self.

The Self alone is now and eternal and it is not something new to be discovered. The practice of self-enquiry should not be confused with the traditional method involving the rejection of all objects of thoughts and perception as not Self called 'Neti' approach. Self-enquiry dissolves the ego by looking for it and finding it non-existent.

Devotion surrenders ego. Therefore, ego-free goal can be reached either way. The practice of Self-realisation or awareness of the 'I' thought is a technique different from the usual repressive method of controlling mind. There are no stages of realisation and no degrees of liberation.*

Editorial

SACRIFICE HOLDS THE KEY

Om Gururam Namaste!

As we recite the Sadguru Naama Sahasram, we can notice three names of His standing out, highlighting the need for sacrifice. One of them is 'Tyaagi' which means one who has sacrificed His possessions for the welfare of humanity. Another is 'Swaartha Tyaagi' which denotes His remaining without any trace of selfishness. The third is 'Phala Tyaagi', that is One who has sacrificed the fruit of His entire spiritual attainment.

Our Master, Sri Sri Sri Samardha Sadguru Hanumat Kali Vara Prasada Babuji Maharaj, is an exemplar of supreme sacrifice on the above three counts. To describe Gurudev as 'Tyaagi' is stressing the obvious. He never attached any value to anything seemingly in His possession. He never sought anything from anybody, and He was ever a giver and never a taker.

Being the 'priyanandana' (pet child) of the Universal Mother, He was ever in a state of Bliss ('Satchidaananda Swaroopi'), bereft any selfishness. When Amma was showering Her grace on Him, where was the need for seeking anything personal? Sri Babuji would tell His devotees, "My grace is nothing but the benevolence of the Divine Mother. It is just like the 'pravaaham' (flood) of Jahnavi (River Ganga). You can enjoy it to your full capacity. I am only the conduit, withholding nothing." Guru Maharaj would say in a lighter vein, "My only selfishness is to ensure that all of you were liberated." Hence the name, 'Swaartha Tyaagi', is appropriate in every sense of the expression.

When there are no possessions and no selfishness, will there be any attachment to the fruit of His spiritual wealth? Being the Divinity in human form, Sadguru Maharaj never had any clamour for the 'saadhana sampatti' He had accumulated by His ceaseless spiritual exercises. Like a doting father He had bequeathed the spiritual bonanza entirely to us, His children. Hence, 'Phala Tyaagi' is an apt description for Sri Babuji.

During the Kurukshetra war, Lord Krishna pledged not to wield any weapon. At the same time, Bhishma Pitamaha took a vow that he would somehow see to it that Krishna wielded His weapon. At a crucial stage in the battle, Bhishma mercilessly sent his shafts in all directions and decimated the Pandava warriors. Krishna was aghast at Arjuna's reluctance to slay the grandsire, who was on a killing

spree. Disgusted at Arjuna's behaviour, He took out His Sudarshana Chakra and menacingly approached Bhishma. Seeing the Lord in that mood, Bhishma dropped his bow and, with folded hands, told Krishna, "Oh Lord! This is what I wanted. Can there be greater salvation to me than getting slain by You?" In this episode, the Lord, in His infinite mercy, tried to break His own pledge to ensure that his devotee's vow was fulfilled.

In the same manner, Sri Babuji, who is keen on each one of us getting liberated from the cycle of births and deaths, proclaimed in one of His discourses: "I am prepared to take any number of births to redeem you all from that vicious circle." That was the plighted word of Guru Maharaj in the 'Gurukshetra' (Sri Kali Vanaashramam), because like Lord Krishna, our Master is unaffected by the blemishes of births. 'Brahmajnaanis' (persons who have realised the Ultimate Truth) like Him are Divine incarnations who choose to take birth in this world out of compassion for the suffering humankind. They are also called 'Kaaranaanmas' (purposeful living beings). Gurudev would often sing, "Brahmajnaani ahamkaara tyaagi." That means a realised soul is one who has shed his ego. Another name of our Master is 'Nirahankaara' (One without ego).

Self-realisation should be the goal of every 'saadhak'. To achieve this end, he or she must necessarily abandon ego and attachment. As long as we are in the grip of these two monsters, crossing the sea of life will be absolutely impossible. For this we need to surrender to our Sadguru Maharaj. There is no other way.

One of the names in the 'Sadguru Ashtotharam' is 'Ghora samsaara vaaraasi samuddharana saadana' (One who enables us to sail through the terrific sea of life). The Pandavas faced the same predicament of crossing a frightening river in the shape of a massive battle array, with Bhishma and Dronacharya as its two banks, and a host of mighty generals like Kripacharya, Karna, Vikarna, Aswatthama, Jayatrada, Gandhara and Duryodhana being the dangerous creatures hidden in the stream. Still the Pandavas could easily tide over the perilous 'rana nadi' (battle river) thanks to their total reliance on a capable boatman called Kesava.

We can also cross the 'samsaara saagaram' easily if we shed our ego and attachment to our worldly possessions, placing full faith in Sadguru Maharaj and Poojya Sri Mataji. They are ever ready to enable us to sail through this mighty ocean successfully.

Jai Gurudev!

GEM OF A DISCIPLE

“I was a man of the world in every sense of the term, earning and spending, and whiling away time in trifles was my sole and whole time occupation.....When I first met Sri Babu, I did not prostrate at His feet, for I was too self-conscious of my importance which I arrogated to myself. If Sri Babu were an ordinary guru, He would not have touched me with nine feet long pole. But He was not an ordinary preacher—He was love Incarnate..... I felt an irresistible urge to see Him again, and I went. I went on going to Him time and again and finally I reached a stage where I began to feel it is very difficult to live away from Him. What did He do to me? Or, rather, what was it that He did not do to me? All my vices left me. I was no longer a smoker, an idler or a gambler, if nothing else. I would not say that I did religious ‘sadhana’ as intensely as He would have wished me to do; but I would certainly say that I am happy, contented and full of peace. What more one could wish for?”



That was how one of the ardent and long-standing disciples of Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, Dr. V.V.R. Prasada Rao, who reached His lotus feet on April 4, 2014, after seeing 74 springs, says in his magnum opus, ‘Divinity in Human Form’.

This many-faceted diamond among the disciples of Sri Babuji, affectionately addressed by one and all in Sri Kali Vanaashramam as ‘Prasada Rao garu’, was indeed a role model for everybody who claims to be the disciple of Sri Babuji. A multi-lingual scholar and well versed in the literature of Telugu, Sanskrit and English, Prasada Rao garu was noted for his dignified simplicity and humility. After a brilliant academic career culminating in securing a doctorate in English literature, he took to teaching and reached the pinnacle of his career as the Principal of an Arts college. Apart from these academic achievements,

Prasada Rao garu was also an 'Ashtaavadhani' (one who is capable of performing multiple literary tasks simultaneously). In fact, Sri Babuji Himself would occasionally call him 'avadhani garu'. His knowledge of our 'itihaasaas', 'puraanaas' and other scriptures was profound, and his lectures during satsangs in the Ashram and in other places would be so enlightening that they would be eagerly looked forward to by devotees of Sadguru Maharaj. During the annual Devi Navaratri and Sadguru Aradhana Utsavams in the Ashram, he, along with another great devotee-scholar, Dr. Rama Taaraka Parabrahma Sastri, would discourse on 'Devi Bhagavatham' and 'Guru Gita'. In addition, he was an adept in playing on the flute.

The editorial board of 'Samardha Sadguru' of which he was a distinguished member is now poorer by his departure. His writings expatiating on the inner significance of the great works like 'Pothana Bhagavatham' and 'Dakshinamurthi Stotram', which were published in this spiritual quarterly, were the delight of readers. Members of the editorial board express their heart-felt condolences to the bereaved family.*

In Spiritual matters also there is the universal law of demand and supply. The Divine gives us what we need, not what we wish. God does not give us up, even if we do not care for Him. He waits for the opportunity to manifest Himself to us. This is God's grace.

Be sincere and leave the fruits of your striving to Him. Our sincere striving is more important than the results. If in an elevated moment we come in touch with the Divine, everything is found. We must try to realise the Divine through meditation, ethical culture, selfless service etc. Do it as a form of duty. Read always some holy texts. The readings are to be looked upon as a part of our daily Spiritual practice which is not complete without them. The duties of life must be fulfilled. Do not shirk them. They also form part of our Spiritual practice; they are a kind of Spiritual discipline. Every form of activity must be done as a form of service. Work then becomes worship. Say: 'Whatever I do is my worship to Thee, O Lord'.
-Swami Yatiswarananda

Thus Spake Babuji GLORY OF LORD HANUMAN

(Continued from the previous issue) Sushumna Prasada

He destroyed all the trees in the Asoka Vanam except the tree under which the Divine Mother Sita was sitting. The matter was reported to Ravana who became furious. He sent several stalwart warriors like the sons of his ministers and his younger son Akshaya Kumara. All of them were beaten to death by Hanuman. Ravana was shocked and amazed that a monkey could conquer so many warriors. Finally he sent his eldest son Indrajit, who was well versed in the art of magical warfare, true to his name. He made use of Brahmastra on Hanuman who readily yielded to its power in order to see Ravana in his royal court and assess his capabilities.



Hanuman was questioned by Ravana about the purpose of his coming to Lanka, why he destroyed Asoka Vanam and killed Asuras and who he was. The reply of Hanuman revealed his greatness coupled with humility. At the outset Ravana seeing the divine radiance in the face of Maruthi thought that he might be Nandiswara.

Hanuman felt elated to introduce himself as the servant of Sri Ramachandra more than anything else in spite of his nobility and greatness. He introduced himself like this: “Dasoham Kosalendrasya/Ramasya Akhlista Karmanah/Hanuman Satru sainyanam/Nihanta Maruthatmajah.” Hanuman happily declared that he was the servant of Sri Rama, who was personification of Perfection. Then he said that he was the son of Wind God who was a terror to enemies.

Hanuman’s nobility consisted in praising the greatness of his enemy. Having seen Ravana being seated on his throne, Hanuman spoke like this.”Aho Rupam, aho Dhairyam,/ Aho satvam, aho dyutihi/Aho Rakshasa Rajyasya/Sarvalakshana Yuktaha.”(The beauty, courage, nobility and radiance are admirable. The king of Rakshasas has all the desirable qualities.)

Hanuman boldly said that he came to convey the message of Sri Ramachandra. He did not bother in the least when his tail was burnt according to the command of Ravanaasura. He jumped and burnt all the houses except that of Vibhishana. After completing his activities, he took leave of Mother Sita and went back to Kishkinda.

There, without keeping Sri Rama, Lakshmana and others in tension by speaking in a roundabout manner, he spoke straight and to the point. He proved that brevity is the soul of wit by short and brief expression “Dristaa Sita” (Sita was seen by me). As brevity is the soul of wit, Hanuman expressed the happy news of seeing Sita Matha in a brief and beautiful way of expression. Thus, Sundarakanda is full of heroic and admirable deeds of Hanuman.

Yukddhakanda also revealed the heroism and bravery of the great warrior Hanuman and above all his matchless devotion towards Master (Swami Bhakti). Hanuman killed the Asuras like Dhumraksha. When warriors like Kumbhakarna were fighting vigorously, the Vanaras were afraid and prepared to flee the battlefield. At that critical juncture, Hanuman like a mighty statesman and wonderful warrior infused courage into their hearts and inspired them saying that victory was sure to wed Lord Rama. Thus he played an important role in many critical situations on the battlefield. When Laxmana fainted on the battlefield, Susheshana suggested that he would recover by applying Sanjivini before sunrise. Sanjeevini could be found on Meru mountain which was at an unimaginable distance from Lanka. Hanuman alone was capable of bringing it.

-to be continued

The eyes of the Divine Mother are as beautiful and wide as the lotus petals. They cool down the simmering heat or human sufferings and shower love and compassion. They radiate the light of wisdom all around the world and fill it with peace and prosperity. Scriptures have failed to express in words the Divine beauty of the Mother and the bliss of Her darshan.

-Babuji

Divine Mother Speaks **GURU - SISHYA NYAYAM**

Dr. Swarnamukhi Prasada

We are all in the lap of the Divine Mother. She will never let us go away from Her. But, it is we who want to get down from Her divine lap and go out and roam around the world and in the process, we are getting injured and battered!

The mother who has given birth to our body also takes us in her lap, cuddles, feeds, hugs and all. But how long will she keep us in her lap? A woman starts dreaming about giving birth to a baby even before getting married. She nurtures this thought day in and day out. "Oh! When I get a baby, I will never leave the baby even for a single second. I will always keep her in my lap and cuddle....." Then she gets pregnant; she carries the baby for ten full months and



gives birth to a cute baby. What was 'one' till then (the mother and the baby) has become 'two' now. Once it has become 'two' the distance comes. The mother can't hold the baby all the time! She has to do her own work. She keeps the baby in the cradle or entrusts someone to take care of it while she does her chores. Keeping the baby all the time in her lap is not 'enough' for her any more. The baby has to grow up and go to school. The baby has to go to temple also. The child should grow up and go to college; go to foreign countries.....

This is how the mother's thoughts keep changing. This is what happens in this world. The child which was one with the mother while it was in her womb gets distanced from the mother once it comes out of the mother's womb.

Now we will take a look at the bond between a Guru (Divine Master) and Sishya (disciple). This is called 'Guru-Sishya Nyayam' in Vedanta.

Sri Adi Sankara Bhagavadpadacharya said that the three most difficult things to obtain in this life are:

1. Being born as a human being (Manushyatvam).
2. Having the urge to redeem one's Self or the urge to liberate one's Self (Mumukshatvam).

3. Company and guidance of a 'Maha Purusha' or a Self-realised soul (Guru) (Mahapurusha samsrayam).

The human birth is the greatest amongst all births because only a man is endowed with intellect or 'Buddhi' with which he can discriminate between the good and bad; truth and untruth; real and unreal. To lead us in the right path, we need a Guru or Maha Purusha who is a Self-realised soul. Once we take refuge in a 'Satya Guru' and are under His benevolent gaze, there will not be anymore separation.

The true disciple looks forward eagerly to receive his Guru's divine words and puts them into action implicitly. If the disciple is plagued by his old traits, he may engage in vain talk and inaction. As a consequence his spiritual journey is impeded.

The seed which is responsible for giving us the physical body is tainted with desire and lust, whereas the seed of Lord's name (Namam) sown by Sri Gurudev (i.e. the divine mantra initiated by the Guru) is pure and untainted. The Guru gives us the mantra and asks us to meditate upon it. This is akin to a bird sitting on its egg to hatch. Once the time is ripe, the baby bird breaks open the egg shell and flies away. The Guru gives us the 'Mantropadesam' and asks us to do dhyanam or meditation. Meditation is nothing but constantly concentrating upon the mantra. While the disciple does this the Guru sits like a mother bird on its egg, taking care of his disciple's progress. If we meditate single-mindedly upon the divine mantra given by the Gurudev, by His divine grace the Supreme knowledge will dawn on us. In the words of Sri Guru Maharaj, we give birth to the son of knowledge or 'Jnanaputra'. He who thought himself as 'Jeeva' is becoming 'Iswara'. Once he achieves the goal given by the Gurudev, the Jeevatma merges in Paramatma becoming one entity - i.e. Paramatma.

The worldly mother and child who were one are gradually getting separated and becoming two, whereas the Gurumatha and the disciple are merging into one. The egoistic, finite, individual self merges into the infinite, Supreme Self or Atman.

May the Divine Mother, Guru Matha, grant us infinite vairagya and Bhakti to attain the Supreme Knowledge.*

SADHAKA - THE EVOLUTION - PART 2

(Continued from the previous issue)

Sudha Raju Sharma

U.S.A..

*Durlabham trishu lokeshu
tacchanrusva vadaamyaham
Gurubrahma vinaa naanyah
satyam satyam varaanane*

So said Lord Shiva, as He started the divine recitation of Sri Gurugita to Goddess Parvati. Here, Lord Shiva and Goddess Parvati take the roles of Shree Gurudev and His most beloved disciple or Shishya. This role playing is for no other reason than to impart the powerful and divine message of Gurutatvam to all of us!. This particular sloka is one of the beginning slokas in response to the Goddess's request for initiation into Guru Deeksha or path to Moksha.

The meaning of this sloka is that Lord Shiva, none other than Shree Gurudev is telling us that the Guru is Brahman, a simple but powerful truth that is difficult to obtain in the Three worlds. This truth is also impactful and meaningful only when delivered to the disciple or Shishya by the Guru!

Why is this so important to us? It is, because for those of us that have been so fortunate to be the children of Shree Gurudev have heard this in the most simple terms directly from Him, however we may not have realized the significance of this message unless we meditate on it and constantly focus on it. I am talking about my own personal experience here. Having grown up in the presence of Shree Gurudev and having Him take every care of myself and my family, it was something that I took for granted. Now, as I try to attain maturity in my path as a Sadhaka, I realize that Shree Gurudev gave us the most powerful and significant truths, delivered in the simplest and most loving way!

As I try and read and understand the Gurugita today, I am being completely honest when I say that these slokas and words are so meaningful only because they take me back to the messages from Shree Gurudev. How fortunate are we that we were able to spend the time we did, that we were able to hear

from Him, we were able to sing to Him (sankirtana), that we were able to touch His Lotus feet and sprinkle the holy water on ourselves!!

***Dhyana-mulam gurormurtih
puja-mulam guroh padam
Mantra-mulam gururvakyam
mukthi-mulam gurorkrupa***

Lord Shiva goes on to say the Root/focus of our meditation should be the form of Shree Gurudev. The Root/Focus of our worship - His Lotus feet, the Root/Focus of our mantra or incantation - His divine words, and Last, the Root of liberation or moksha is nothing but His Grace!!

It does not get any simpler than this! As we struggle with the daily challenges this karmic existence brings, all we have to do to turn towards lasting peace and happiness is to immerse our minds in the thoughts, meditation and memories of Shree Gurudev. We are all patras or recipients of His Grace, however realizing that is our Sadhana.

Life can be as simple or as complicated as we make it. The choice is ours. It can be complicated if we let ourselves be affected by the ups and downs that our previous karma brings, Or, it can be simple if we follow Shree Gurudev's direction.

***Aneka-janma-samprapta
sarva-karma-vidahine
Svatmajnana-prabhavena
tasmai Sriguruve namah***

Here Shree Gurudev is telling us exactly that, which is, utmost faith and devotion to Shree Gurudev, burns up the karma and shackles of our many many past lives. Utmost faith and devotion in Shree Gurudev allows us to realize that we are but a small, minute part of Him. There is no room for anything else. The power of this realization is our liberation and the end to the vicious cycle of life and death. Hence, Life can be very simple!!

A Satya Guru is always on the search for that disciple or Shishya that understand the Guru, whose very life is devoted to worship and Aaradhana of the Guru, and in following the Guru's

wishes. Shree Mataji has shown us that path. Her existence and being are filled with imparting Shree Gurudev's teachings, bringing everyone possible under the protection of Gurutatvam with utmost love and compassion. She is tireless in her focus and journey to spread Shree Gurudev's teachings, She is constant in her message of Gurutatvam and She is the ultimate embodiment of a true Sadhaka!

***Sa eva cha guruh Sakshat
sada sadbrahmavittamah
Tasya sthanani sarvaani
pavitrani na samsayah***

Lord Shiva says the true disciple becomes Brahman, a part of the Guru, this we have seen with Shree Mataji. Who is a continuation of Shree Gurudev, who is showing us that Shree Gurudev is many forms in many places and that we too need to aspire to become a true disciple! Every where she goes, every heart she touches, those places are purified, those people are blessed. This we have all seen and experienced for ourselves! Our duty is to learn and constantly strive to reach for that goal, to become Her and thus to become One with Shree Gurudev!

How blessed are we that are on this path to moksha!! As we are under the Sharana (protection) of a Shree Gurudev that will never let us go, never forget, always love and cherish us.

***Eenademo Bhavat Padadyamulu. enthe Pattukunnaramo
Aanade charitardha janmamulu, memainarumo, etlenu Babu
Nidrushti padim tyajimpa, vetulambo, Neevu preminchi
sugnajanambu Igala, Satyamurtivi kada, premamurtivi kada
Kali Prasada prabho. he Jagat Guru Prabho, he Sadguru
Prabho, He Mama Guru Prabho,
Sharanu Sharanu Babu.....***

Jai Gurudev

- to be continued

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

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

AUGUST 2014

- 08 Fri - Sravana Sukravaram, Varalakshmi Vratam
10 Sun - Rakhi Poornima - Sri Sadguru Pada Puja, Bhakta Samaradhana
17 Sun - Three days Sri Krishnashtami Functions
20 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Padapooja
23 Sat - Sani Trayodasi, Masa Sivaratri
25 Mon - Amaavasya
29 Fri - Vinayaka Chavithi - 05.30 a.m. Sri Sadguru Pada Pooja, 11.00 a.m Samuhika Vighneswara Poojalu, Bhakta Samaradhana

SEPTEMBER 2014

- 05 Fri - Teachers' day, 10.00 a.m Sri Sadguru Pada Pooja
09 Tue - Poornima - Sri Sadguru Pada Puja
18 Thur - Sri Guru Dasami - Satsangam, Sri Sadguru PadaPuja
22 Mon - Maasa Sivaratri
24 Wed - Amaavasya

(Continued to page no.18)

The Law of The Master and Disciple

(Continued from the previous issue)

Rekha

One should have unalterable faith and reverence and immovable trust in God and the Teacher. With devotion and reverence one should contemplate on the divine words of the Mahatmas. Only when those words are put into practice, can one recognise the Truth. Humbleness and reverence are important and essential for a student or disciple. Now-a-days we seldom find these qualities in students. To recognise one's true self, one should have education combined with humility. One should have reverence and faith in the Guru.

'Isaavaasyopanishad' says "Isaavaasyamidagum sarvam..." This entire universe is occupied by the Almighty. Just as electricity is present all over, He is omnipresent. This Truth is experienced by the Gurus or Mahatmas who, by means of their discourses and spiritual books like the 'Gita Makarandam', guide people in recognising their own Self. Ekalavya is the ideal Sishya or disciple. In his mind he decides that Dronacharya must be his Guru. With utmost reverence, he seeks the refuge of the Guru (in his mind); with perseverance and single-pointed devotion achieves his desired goal. Seeking the refuge of the Guru (Master) is very important.

In this context Sri Mataji sang the song, "Guru Paada Sannidhi" and said that one should fix one's mind on the Guru, for, the Guru's abode is the real treasure ; and, for one who has the divine vision, to him that sanctuary is his self-recognition, the recognition of the Truth.

To realise the Truth, eradication of the ego and surrendering at the Guru's feet with utmost reverence and humility are necessary instruments. By that, the spiritual seeker becomes internalised, recognises the deep-seated knowledge and goes on to experience the Divine Bliss.

When actions are of righteous nature, then we can experience the Truth. In the end, in Chapter 18, verse 66, Lord Krishna says, "Sarva dharmaan parityajya..." It does not mean

to do unrighteous things, forsake all duties, or be indolent. The greatest of all dharmas or duties, the ultimate duty is surrendering to the Almighty, Lord Krishna (Atma). Shun the materialistic world and seek refuge in the Soul or Atma. So when one finds shelter in this great dharma or duty, it is not necessary to perform or hold on to the lesser duties of this world.

Man forever strives for happiness and comfort. Material things cannot give everlasting pleasure. So, to get everlasting comfort and experience eternal bliss, surrendering to the Almighty and acquiring true knowledge are the only means. Thus, a person is redeemed and this culminates in his salvation (Moksham). Therefore, through the above verse, Lord Krishna assures that be it an ignorant person or a learned one, anybody is qualified to attain Moksha, the only requisites being unblemished devotion and all-surrendering attitude.

A honey bee gathers honey from various flowers, utilises only as much as it needs and collects the rest of the honey in a hive, for people to use. His Holiness Sri Vidya Prakasanandagiri Swamiji is like the honey bee. Swamiji thoroughly studied the 'Bhagavad Gita', understood its essence, recognised and experienced the true knowledge and bliss therein, and fully knew the taste of the nectar called the 'Gita'. He had a clear vision of His goal to spread the message of the 'Gita'. He conveyed the quintessence of the 'Gita' in a book form called 'Gita Makarandam', which is the epitome of all literary works. By travelling to various villages, towns and cities He delivered this nectar called the 'Gita', through his easy-to-understand lectures and discourses to men and women, to the uneducated and the learned, to the young and the old, and to students. He inspired the humanity as a whole.

Sri Mataji thus concluded the discourse and gave Her good wishes and divine blessings to one and all.*

The chanting of Divine Mother's name and taking Her padateertha are capable of bestowing on us the blissful experience of Jnana Vijyana Yoga.

- Babuji

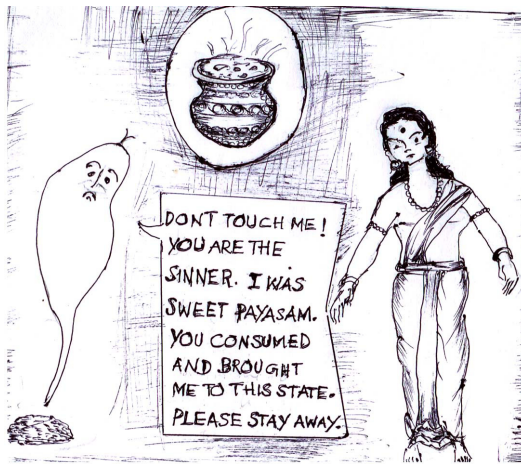
Children's Section Tales of Sri Ramakrishna WORSE THAN EXCRETA

Ramana Prasad

Pretending to be an obedient seeker, a man approached a Sadhu and casually asked him “Sir! I am a very insignificant and innocent soul. Please tell me, how I can get liberation from the shackles of life and death.”

“All right! I shall take you as my disciple on condition that you bring any object more insignificant than you,” said the Sadhu.

The so-called seeker searched here and there to find out the meanest thing. He found them all greater than him in one way or the other. One day when he was on his morning routine,



he noticed the faecal matter. He immediately thought ‘this is the meanest thing in the world’. So he wanted to pick it up.

To his surprise, the excreta spoke, “Don’t touch me. You are the sinner. Yesterday I was the tasty ‘payasam’ your mother offered to the Lord. Owing to my misfortune, you consumed me and brought me to this state. Now people will abhor me at my very sight. Now if you touch me I do not know what further damage is going to happen. Please stay away.”

With this incident he learnt how one must have humility. He then went to the Sadhu, prostrated at his feet and explained his inability to find anything that was inferior to him.

The Sadhu smilingly hugged him and took him as his disciple. Learning the intricacies of Self-realisation from the Sadhu, the disciple achieved liberation in course of time.*

CURRENT PROGRAMMES

(Continued from page No.14)

SEPTEMBER 2014

- 25 Thur to 04th Oct Sat - Sri Sarannavaratri Functions
25 Thur - Deeksha Sweekaram by Sri Mataji, Akhanda Jyoti
Prajwalanam
26 Fri to 3rd Oct Fri - Spiritual speeches, Discourse of Sri Mataji,
Video of Sri Sadguru Maharaj and showing of museum

OCTOBER 2014

- 01 Wed - Moola Nakshatram - Sri Saraswathi Pooja, Samoohika
Pujas of Sri Kalimatha
02 Thur - Durga Ashtami and Maharnavami
03 Fri - Vijaya Dasami - Namakaranams, Annaprasanamulu,
Aksharabhyasamulu, Samoohika Pujas of Sri Kalimatha
04 Sat - Ekadasi - Ekaham, Deeksha Viramana, Mataji's blessings
with Akshatas, Nagarotsavam of Sri Kalimatha,
08.00p.m Sri Sadguru Pada Pooja.
08 Wed - Poornima - Birth Day of Sri Mataji, Sri Sadguru Pada
Pooja, Bhakta Samaradhana
18 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja
22 Wed - Maasa Sivaratri, Naraka Chaturdasi - Sri Sadguru
Pada pooja, Satsangam
23 Thur - Deepavali - Sri Sadguru Pada Pooja, Bhakta
Samaradhana, 08.00 p.m lighting of fire works
26 Sun to 04th Nov Tue - Abhishekams to Sri Ramlingeswara
Swamy with Panchamruthams and Navarasams,
Laksha Bilwarchana.
27 Mon - Nagula Cavithi

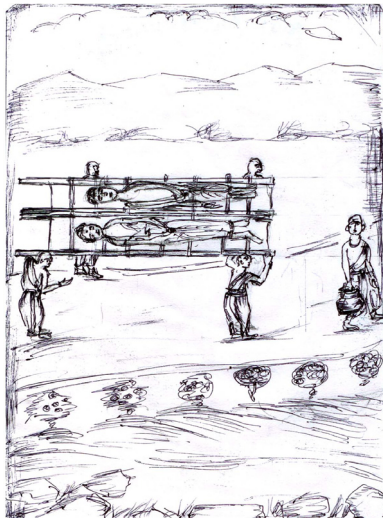
SQUABBLING HUSBAND AND WIFE

(A witty story narrated by Sri Mataji)

Ramana Prasad

In one of Her discourses, Sri Mataji said: “We should set right our own house. Our Gurudev used to say that the best thing to do is to spend most of your time in meditation. But we are giving prominence to all other mundane things and in this process we are wasting our valuable time.

*Asayaa Bhaddhayate loke karmana bahu chintayaa
Jnana Ratnapaharaya, tasmaat Jagrata Jagrata*



Greed brings disaster. Man’s life becomes miserable by indulging in worldly matters. Alas, he does not understand that the jewel of knowledge is robbed by wild desires.

Once, a shepherd got some quantity of raw maize. He brought it home and gave it to his wife saying, “Please separate the grain and chaff, clean and grind the grain and make ‘rotis’ for us.” She followed his instructions and made five ‘rotis’ in all.

The shepherd said, “Now that our four children are away, let us share the ‘rotis’. Being the head of the family, I shall have three pieces and you shall have two.”

Disagreeing with his proposal, the wife said, “You have done nothing. Simply you brought the maize and dumped it on

me, whereas I segregated the grain and chaff, ground the grain and made the 'rotis'. A lot of effort has gone into it. So I will



have three and you the remaining two.”

They quarrelled on this issue and could not reach an amicable solution. So they decided thus: “Let us lie down without making any movements. Whosoever lies without making any movement for a long time will have three ‘rotis’ and the other two.”

They slept overnight and did not get up in the morning. The neighbours came and tried to wake them up. But they did not move. The neighbours thought that the couple was dead.

Meanwhile, the sons returned home and felt sad for their parents’ ‘demise’. They made arrangements to take them to the cremation ground. Another person joined them. In all, there were five pall-bearers.

They reached the burial ground and lit the pyre. Owing to the heat from the pyre, the woman moved from her position. Immediately her husband got up and said, “Since you have moved from your position, I will have three ‘rotis’ and you will have two.”

The pall-bearers thought the ‘dead’ couple had become ghosts and they would devour them. Getting panicky, they ran away from the spot. The wife and husband continued their quarrel by shouting ‘three for me, two for you’.

Concluding the narration, Sri Mataji said: “One should not go to extremes and drag a simple matter to that extent.”*

Devotional Stories

KING WITH A GOLDEN ARM

My dear Chiranjeevulaara:

You must be very busy now, with classes having started for the new academic year. But then, for reading or listening to stories, any time is okay. I am going to narrate the tale of a Pandya king who was blessed with a golden arm for his benevolent rule. Here goes the story.....

Once, a Pandya king was ruling from his capital Madurai in Tamil Nadu. He was a noble emperor, and his subjects were affectionate towards him for his deep concern for the people's welfare. This king was in the habit of going round the city past midnight, disguising himself. The purpose was to know whether his subjects were adequately safeguarded from burglars.

During one of those midnight rounds, the king saw lights burning in a house, and the house owner and his wife were discussing something seriously. He went near the house and overheard their conversation. The lady of the house was sobbing before her husband who was planning to go to Kandy in Sri Lanka in connection with his business. The young lady was speaking to her husband thus: "It is not even six months since we got married. Now you are going overseas tomorrow, leaving me alone in this house. For you business seems to be more important than wife."

"My dear, why are you weeping like a child? After all, business is also important to me because the money thus earned helps me to fulfil your desires. Do not worry. I will be back within a month," said the husband consoling her.

"It will take one month to see you again! How can I bear your separation for such a long time, that too, alone in this big house? I am afraid about my safety," she said.

"Please do not worry on that score. Our noble king will take care of your safety, as I have informed about my trip to a palace official close to the king." Comforting her thus, the businessman went ahead with preparations for the sailing.

The king who heard this conversation made it a point to keep guard of the lonely lady. Daily he would pass through that house in disguise day and night to ensure her safety. This went on for a couple of weeks. One midnight, when the king was on his rounds, he saw lights burning in that house. He got suspicious and wondered whether any intruder had got into that house, since the house owner was expected to return only at the end of the month. He immediately knocked the door.

“Who is that?” shouted a male voice from inside the house. It was that of the house owner who had returned ahead of his original plan.

The king became panicky, and for a while, he did not know what to do. Fearing that the businessman would suspect his wife’s chastity, the king rushed out and knocked at all the doors in the street and fled.

All the residents came out hearing the knock and wondered who had committed that mischief. Since they could not trace the prankster, they discussed among themselves and decided to complain to the king the next morning.

As planned all of them, including the businessman, came to the royal court and after lodging the complaint, said in one voice: “O noble king! You must investigate the matter, arrest the guilty and punish him severely for disturbing our sleep.”

The king looked at them with a beaming face and said: “I have already found out the person guilty of this mischief. Tell me what punishment should be imposed on that fellow.”

All of them said that the right arm of that person should be severed. The king immediately drew the sword from his sheath and cut off his right arm. The entire court was stunned and speechless. Despite the writhing pain, the king told them the entire background of this happening and said, “Since I have committed that mischief, I am punishing myself.”

The complaining citizens felt sad and prostrated at the feet of the noble king, who told them not to worry, as justice had been done in this case. He then called the royal doctor and asked him to dress the wound.

The next day, all citizens of Madurai contributed their mite and got an artificial arm made out of gold and presented it to

the king. The royal doctor fixed the golden limb on the king's person, so that he could attend to his regular duties.

The story goes that Goddess Meenakshi was pleased so much with the king's noble act that the artificial arm soon became normal. Since then the Pandya ruler came to be known as 'King with a golden arm'.

Children, hope you liked the story. The moral is that God will be pleased and bless anybody who acts in a just manner.

Yours affectionately,

Maathula

GOD

One day in the course of a conversation about God, Mathoor Babu observed, "God, too, is bound by the laws of nature; He can not act just He wishes." Sri Ramakrishna said, "How can that be so? He acts just as He pleases, He can do anything He likes." Mathoor Babu said, "can He produce white flowers on this red hibiscus plant by His mere wish?" Sri Ramakrishna replied, "certainly He can do that. If it be His wish, this red hibiscus plant shall bear white flowers." But Mathoor did not seem to be fully convinced. As a matter of fact, however, in a few days, it was seen that an hibiscus plant in the Dakshineswar garden bore two flowers - one red and the other white - on two different branches. Sri Ramakrishna carried the main branch, along with the two offshoots bearing the flowers, to Mathoor, who felt highly surprised and exclaimed, "Father, I will never more argue a point with Thee."

-Sri Ramakrishna Paramahansa

Babuji's Fables

DON'T BE LIKE THE LAME BIRD

Once a Guruji was giving a lecture in a town. Amongst the listeners was a young educated man who was unemployed. He used to attend the lectures every day. On the last day of the lectures, he received a job offer from Hyderabad and was elated.

He went to the Guruji and told him that by God's grace, he got a job. The Guru said, "God's grace is infinite my son. He will take care of all our needs. Do well in your job", and blessed him.

After one week, the Guru saw this young man in the same place and asked him why he had not joined job in Hyderabad as yet.

The youth replied thus: "Sir, after I went away from you the other day, I saw a lame, wounded bird limping on the ground and wondered who was going to feed that lame bird. You said that God takes care of every being and I wondered how He is going to take care of this bird. As I was still standing there, another bird which was carrying food to its young ones saw this wounded bird and fed that bird! I watched for many days and the bird was feeding the lame bird until it was all right.

"I was amazed at the grace of God! When the Almighty God is there to take care of me why should I rely on my own efforts? He who has taken care of the lame bird will also take care of me! So I stopped going for the job, Sir."

The Guru immediately said, "That is where you are mistaken my son. Because that bird was wounded and unable to move, God sent help in the form of that good bird. You are not wounded. You have all your faculties and your body is intact. Then why should you be like the lame bird? You should be like that good samaritan bird and help yourself and also be of help to others."

MORAL: LAZINESS IS BAD.

—Retold by Dr. Swarnamukhi Prasada

Down Memory Lane

SADGURU'S GRACE IS A PURIFIER

Sushumna Prasada

One evening Lord Babuji, addressing the devotees, remarked that a 'saadhak' required total and absorbed attention towards his Master, and he should prostrate at the blessed feet of the Spiritual Master with humility in order to get his doubts cleared. The same thing is mentioned in the 4th chapter (Gnana Yoga of Bhagavadgita 'Tadviddhi Pranipathena, Pariprasna Sevaya'. Total self-surrender is required on the part of the devotee to please his Gurudev.

Stating that "A devotee who seeks the guidance of the True Master (Satya Guru) should serve Gurudev well with the triple purification of mind speech and body", Lord Babuji continued the discourse thus:

In the triple purification process, first the physical body should be trained and disciplined in the presence of the Spiritual Master. By performing worship and decoration of God, the body gets purified. Body includes the organs of action (Karmendriyas) and the organs of wisdom (Gnanendriyas). Speech (act of speaking) is the representative of organs of wisdom. By meditating on the Divine name speech gets purified. Likewise the five sensory organs get purified. The physical limbs (Indriyas) stand as main hindrance for a spiritual trainee.

Is it possible for you to control your limbs by yourself? I challenge that it is impossible to control the limbs without the grace of the True Master.

You may control your external limbs. But it is highly difficult to control the internal limbs (Antarendriyas). Mind is the most important organ among the internal organs. To get the mind purified you have to listen attentively to the preaching of the Master. What you have listened has to be carefully meditated upon. Then it has to be experienced.

A doctor can cure the physical disease. But he cannot cure the disease of the mind.....which you get from a series of births and deaths. It is only the Sadguru or the Spiritual Doctor who can cure it totally.

Let Me narrate an incident to explain how the mind gets impure. Some people appear to be very humble and modest and offer salutations. But there is a proverb, 'Too much of humility is indicative of cunning nature'. Some people externally appear to be pleasant and soft-natured. But their hearts are sharper than swords. There are some people who speak harshly, hurting the feelings of others. With the utterance of such unpleasant words, sound and spite the five elements get polluted. Through Earth, food crops and medicinal plants get polluted and the impact of consuming them will be on the minds of the people. All these things are mentioned in the Upanishads.

All of you are educated. You know the mind of the person who has absolute control over the limbs will be steady and pure. Such a mind will always ruminate upon the sacred name of God. He cares for Truth and nothing else. The spiritual trainee who attains such a state will ever be devoid of ego. His will power will be merged in the intellect and the intellect will be merged in the mind. There is no scope for impure thoughts and impure behaviour in such a person. Such a mind will have discrimination and always hankers for meditation on the Divine name. Such a state gives tranquillity to the mind and it is known 'Titiksha'.

Such a spiritual trainee will rise above nationality, caste, creed and religion as mentioned by Sri Adi Sankara Bhagavad Padacharya. Such a person will not be disturbed even when a dirty and stinking person sits by his side for dinner. How is it possible to recognise that a steady mind in the state of pure tranquillity? Such persons will never entertain dual feeling in their hearts. They take happiness and sorrow, love and hatred in the same state. As long as you differentiate between heat and coolness, sweetness and bitterness your mind has not attained that steadfast state.

In this connection, Lord Babuji posed a question to the devotees 'Can you tolerate if a dog is reclining in your verandah?' As long as you cannot overcome duality, your mind will not cooperate in the spiritual pursuit to attain self-realisation.

Guru Maharaj thus concluded the discourse and exhorted the disciples to overcome duality.*

WAITING FOR SRI RAMA—II

(Continued from the previous issue)

Ramaswami Sampath

Sage Kausika, who became famous as ‘Viswamitra’ (friend of the universe) by gifting to humanity the most sacred and powerful Gayatri Mantra, was in a despondent mood in his ashram. His disciples, who were unable to fathom the grief that was worrying him, were afraid of asking him the cause of his sullenness. As luck would have it, Divine Sage Narada came there. Jumping with joy, they received the sage with due honours and told him about their Master’s state of mind. “Don’t worry. I have come here only to relieve him of that distress,” said the sage and went into the hermitage.

On seeing Narada, Viswamitra prostrated at the feet of the former and sought his blessings. After blessing him, Narada asked “O sage, you have achieved the unachievable in your spiritual progress. Why then are you in a sad mood?”

“Devarishi, it is my good fortune that you have come at this hour. As you have rightly said, I am fully satisfied that I could achieve the status of a Brahmarishi and being addressed so by none other than the great Vasishtha Mahamuni. But then, I am haunted by an inexplicable predicament. Only you can redeem me from such a feeling.”

With a beaming face, Narada said: “O sage, you have unwittingly committed a sin in your life. That is causing you this distress.”

Surprised, Viswamitra said: “Have I committed a sin? Only a ‘trikaala gnani’ like you can unravel this riddle.”

“Just go down your memory lane. Were you not responsible for separating Raja Harischandra and his beloved queen Chandramathi, just to satisfy your ego?”

“Devarishi, didn’t that episode bring him the title ‘Satya Harischandra’ and earn him the darshan of Maheswara? How could it be a sin?”

“Whatever may be the final outcome, separating a devoted couple is a sin, and for that you have to undertake reparation.”

“Now I understand the cause of my distress. O noble one! Tell me what should I do as reparation?”

“Since you had separated a royal couple of the Ikshvaaku race, to cleanse yourself of that sin, you have to unite the future prince of that race with a princess waiting to marry him.”

Expressing his confusion, Viswamitra said: “With the incumbent king Dasaratha of the Ikshvaaku race being issueless and having become old, that great ‘vamsam’ has almost come to an end. How would it be possible for me to do your bidding?”

Fondly caressing Viswamitra, Narada said: “The Ikshvaaku race has not come to an end. The childless Dasaratha is going to be blessed with a ‘Maryada Purushothama’ soon. Lord Vishnu is incarnating as a human being, by name ‘Rama’, and has chosen to be the son of Dasaratha. Divine Mother Mahalakshmi is also descending on earth as ‘Sita’ much to the joy of King Janaka of Mithila, who will be Her foster father. Your next job is to unite Sita with Rama. This will be your reparation. So, wait till Sri Rama arrives.”

Narada then took leave of Viswamitra, who patiently waited for the arrival of Sri Rama into the Ikshvaku clan. Years had gone by after Dasaratha was blessed with four sons – Rama, Bharata, Lakshmana and Satrugna. They were well trained by Kulaguru Vashishta who imparted all Vedic knowledge, statecraft and nuances of handling various weapons to them.

Having learnt of the progress achieved by the four princes of Ayodhya in the Vasishta Gurukulam, Viswamitra proceeded to the capital city and sought an audience with king Dasaratha. After receiving the Brahmarishi with due honours, the king wanted to know the purpose of the sage’s visit, with a promise to obey his command.

“O king, I intend performing a special sacrifice (‘yaagam’) in my ashram. Located in a thick forest and infested with ‘raakshasaas’ (giants), the ashram needs protection from the wicked elements during the conduct of the ‘yaagam’. Hence I beseech you to spare me your eldest son Rama, to whom I would entrust this task,” said the sage. Unable to bear the agony of parting with Rama, Dasaratha pleaded with the ‘rishi’ not to seek his young son for the arduous job of engaging with the merciless ‘raakshasaas’. “Instead, I will come myself to protect your sacrifice from the wicked elements,” he said.

Viswamitra became furious and left the ‘durbar’ in a huff. Just then Vasishta intervened and advised the king to fulfill the wish of Viswamitra, who was keen on doing something good

to Rama. Dasaratha relented and bade Rama and Lakshmana to go along with the sage and be at his beck and call.

The princes were taken into a thick forest by the sage who, on the way, taught them two great 'mantras' by which they could remain ever vigilant even without food or sleep. As the three reached the last phase of their trek to Viswamitra's ashram, there was a sudden uproar. It was that of a 'rakshasi' by name Thataki, who was angry that her peace was spoilt by the princes and the sage. She threw hillocks on them, which were shattered to pieces by the darts of Rama and Lakshmana. As dusk was about to set, Viswamitra asked Rama to kill the female giant, who was a menace to his ashram inmates. Seeing Rama's hesitation to kill a woman, the sage told him that the wicked giant deserved to be killed despite her femininity. Obeying the command of the Guru, Rama felled her immediately with a single shaft.

Thereupon they reached the ashram, where Viswamitra told the princes, "Now I am getting into a silent mode, since the sacrificial rites would begin soon. Please keep guard and destroy the wicked elements that will be attacking the ashram." Rama and Lakshmana bowed to the sage and were going round the 'yaagasaala' day and night to prevent any intrusion. Towards the close of the sacrifice, 'raakshasa' hordes came and tried to disturb the rites. The princes, with their skill of archery, destroyed hundreds of them in a trice. Then came Subaahu, the son of Thataki, with pots of blood to be poured into the 'homa kundam'. Rama covered the sacrifice site with a large number of arrows so that none could play a spoilsport. Enraged, Subaahu attacked Rama who with a powerful arrow slew the giant. Then came his younger brother Maaricha. Rama released a dart that carried the giant some 'yojanas' (long distance) away and threw him into the sea.

With the 'raakshasaas' overpowered, the 'yaagam' was successfully completed. Viswamitra was highly pleased with the valour of the princes and blessed them. Then he said, "We will now proceed to Mithila, the capital city of King Janaka who is performing a sacrifice there." As they walked in that direction, the sage was thinking, '...Am I taking the princes to Mithila to participate in the sacrifice? Isn't a prize awaiting Rama there?'

(To be continued)

DIVINITY

Jagam

What is divinity?

Divinity is Godliness

Literally, Divinity is the quality of being God or like God.

What is that quality?

Perfection!

Perfection is Divinity.

Sri Leela Ram Bilani, who was a teacher at Delhi, wrote about Divinity as follows:

“Claim not perfection, perfection is Divine.

Aim at perfection to manifest in yourself Divine.

Have confidence in your work and faith in Divine.

Divine helps those who in themselves manifest Divine.”

What is perfection?

Perfection may be defined as “the purity of the triad of thought, word and deed”. All these three should go on a synchronised path. Let us discuss them individually.

Thought: The mind should be pure. It should not have any evil thoughts against anyone. It should wish for the welfare of the whole society. It should not be angry, jealous or greedy against any one. Everyone should control his/her own mind. Otherwise, it seeks all the worldly pleasures, wealth and what not? If there is no limit for the wishes in the mind, none is happy. The unlimited wishes are like the pest in the root of a plant. It destroys the whole plant and the plant may die soon. Similarly, an evil thought in one’s mind spreads like cancer. It is not only harmful to him but it will spoil the whole society. So, our mind should be good. Only good thoughts should enter a mind. Then it is a good mind. Those good thoughts can be practically implemented effectively. God loves those with good minds.

Word: We should speak about only what is in our mind. The tongue should speak only the truth. The word, coming out of the mouth, should not hurt anybody. So, we should be very cautious before we utter a word. Speak very less, only what is required. Sages speak very less. So, there is less loss of energy. So, they live long. Their words are as valuable as gold. Sadguru

Babuji said many times: “Eat less, sleep less and speak less”. These three limitations are our three best friends. ‘Mitha thrayam, Mithra thrayam’.

Do not applaud or accuse anybody. If somebody accuses or praises you, treat them equally and simply ignore them with a smile.

Deed: We have to do as per the thoughts in our mind and only what we say. If we go against our mind or word, it is nothing but self-deception, which is akin to suicide. Suicide is illegal and punishable. Lord Krishna preached to Arjuna, “Do your duty with morality. But, do not worry about the result. I will look into the result.” The result of our deeds depends on the accumulated virtues and sins of our previous births.

If these three - thought, word and deed - go on a synchronised path, you are perfect. You are God. You will be loved by all. God is in everybody’s heart. But, most of us do not realise this fact. If you realise the God’s existence in your heart, you are the happiest person. Let other persons also be in such happiness.

We must try to be perfect.

Be good, say good and do good!

Very simple.

What is required is will power and dedication to achieve the ultimate goal, Divinity.*

Through gloom and darkness we reach the light. As we progress, there will be less and less of darkness until at last we reach the light. Even the great saints and mystics experienced periods of darkness and gloom. Higher thoughts must be our support during such periods.

We see others, but we don't see ourselves. This is our problem. In Vedanta it is said that we are the witnesses of our own thoughts. This attitude of the witness must be more and more developed and strengthened. Let us analyse ourselves as if we were a second person. Very often the witness is asleep. Wake him up! When a bad thought rises in you, detect it. Thoughts generally rise from the depths of our being, but they may also come through some outside stimulus. The food that we take through our senses must be pure. Be therefore always on your guard.

-Swami Yatiswarananda

JOURNEY OF SELF-ENQUIRY

Gurudas

A great exponent of Jnana marga, Bhagavan Ramana Maharshi lived true to his basic philosophy: 'I am not the perishable body but the eternal Self'. This was his motto not only during his life time, when he was in good health, but also during the last few months of his mortal existence, when he was being tormented by an excruciatingly painful tumour that had developed on his left forearm. Exhibiting exemplary courage and a kind of indifference to his physical suffering, he said to his anxiety-ridden devotees and doctors who were attending on him: "Let the body, the result of fructifying karma, remain still or move about, live or die; the sage who has realised the Self is not aware of it, just as one in a drunken stupor is not aware of his clothing."

Self-analysis reveals that the foremost of all thoughts, the primeval thought in the mind of every individual, is the thought: 'I'. It is only after the emergence of the 'I-thought' that arises from ego, the countless other thoughts arise. The thought - 'I am the body of flesh and bone' - according to the Maharshi, is a fundamental error. This is because the body is insentient and cannot say 'I'. The Self being the pure consciousness also cannot say 'I'; in deep sleep, the state of consciousness, as well the 'I-thought', is conspicuous by its absence. However, the ego - referred to as the spurious 'I' - arises mysteriously between the pure consciousness and the insentient body and flourishes in an individual being.

A typical characteristic of the ego is that it identifies itself with an object simultaneously with its emergence. It cannot remain independent of such an association (with objects). Though devoid of form, the ego comes into being by grasping a form; grasping a form it thrives; feeding upon forms which it grasps, it waxes more; leaving one form it takes hold of another. This objectifying tendency of the ego results in one's wrong identification with the perishable body, thus making the external universe appear to the seeker as an objective reality and

obscuring in the process the Self-luminous, eternal consciousness.

True spiritual Sadhana, says the Maharshi, lies in tracing the 'I-thought' to its source through self-enquiry by constantly reflecting on the question 'Who am I?' The ego, having no locus standi, vanishes like a ghost, when sought for within through sustained inquiry. At night you may imagine that there is a ghost because of the appearance of shadows. A close observation, however, reveals that the ghost is really not there, and what is thought to be a ghost is merely a tree or a lamp-post.

The same is the case with the ego; as long as one does not observe it closely through deep meditation, it appears to be real and continues to haunt the seeker, creating all sorts of delusions and paradoxes.

The dissolution of the 'I-thought' in pure consciousness marks the culmination of spiritual Sadhana wherein the seeker experiences his oneness with the eternal Self, the undifferentiated consciousness devoid of thought-illusion. This is what enlightenment or jnana is all about.

Bhagavan Ramana Maharshi said: "The essence of the mind is only awareness or consciousness. However, when ego clouds it, it functions as reasoning, thinking or perceiving. The universal mind, not being limited by the ego, has nothing outside itself and is therefore only awareness."*

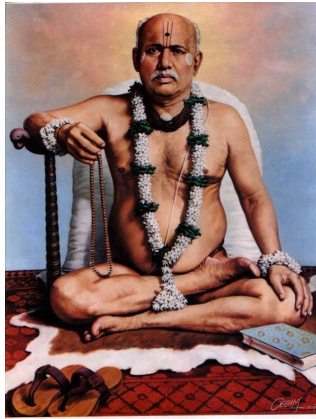
Man is enticed by worldly pleasures and beauties and flirts with them. Little does he realise that it is the Divine Mother that imparts grace and energy to all the animate and inanimate objects of nature. The eyes which are fortunate to have the rare sight of the Mother will never drift again towards the worldly things.

- Babuji

NAMASMARANA - ONLY WAY FOR PEACE

Dr.Sujatha Rao

Brahma Chaitanya was a great devotee of Lord Sri Ram. Born in Satara, Maharashtra, to a very pious couple, he was named Ganapat. He was able to learn Sanskrit slokas quickly by reciting once. He learnt to read and write from a very tender age of four.



In his early years he would meditate upon God for so many hours all by himself. He left his home in search of a spiritual guru at the age of nine. His father brought him back and got him married when he was 11 years old, but then he left home again in quest of a Sadguru.

Tukaram Chaitanya became his spiritual master whom he served with utmost sincerity, devotion and faith. .Tukaram Chaitanya put Ganapat to severe tests and found him to be the true disciple. The Guru transferred all his knowledge of self to him and named him as Brahma Chaitanya and gave him the 'lakshyartha', "*Sri Ram Jay Ram, Jay Jay Ram*".

Brahma Chaitanya spent his lifetime teaching the importance of peace and the need to remember God. He stressed the importance of regular prayers and total dedication to the Lord. His followers were ordinary middle class people

from Maharashtra, Karnataka and other parts of India. It is through *Bhajans, Pravachans and Nama Japa*, He encouraged people to follow the path of devotion. He taught the ‘*Sri Ram Jay Ram, Jay Jay Ram*’ mantra to people and its meaning and significance.

After completing his pilgrimage, Brahma Chaitanya settled in Gondavala where he constructed a temple for Sri Ram and a hermitage for the pilgrims. Although the temple was ready, the idols of Sri Ram, Sitamai and Lakshman were yet to be enshrined. He assured the devotees that Lord Ram would take care of getting the idols Himself. In the mean time Sri Ram appeared in the dream of a moneylender of nearby Talevadegaon village and asked him to send the idols to Brahma Chaitanya Maharaj at Gondavale. Soon the temple was fully consecrated with idols of Sri Ram, Sitamai and Lakshman.

Brahma Chaitanya Maharaj shed his mortal coil when he was 68 years old, even as his disciples were chanting Bhajans. People believe that he was a reincarnation of Samartha Ramdas, a saint belonging to the seventeenth century, who wrote the ‘Das Bodha’.

The parting message of Brahma Chaitanya Maharaj to the world was that the only remedy to attain peace and bliss is through Namasmaran. It was only through Namasmaran that one can be liberated in this Kali Yug, he averred.*

OBITUARY

Dr. V.V.R.Prasada Rao, aged 74 yrs, a resident of Ashramam, Editorial member of Samardha Sadguru (Telugu and English) magazines and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 04.04.2014.

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

HE LIT THE LAMP WITH WATER!

-Ramaswami S.

An ardent Siva devotee by name Naminandhi Dasa was residing in a village called Yemapperu near Tiruvarur in the Chola country. He was a devout Brahmin and used to perform his ritualistic 'puja' in the early hours of the day and proceed to Tiruvarur to do 'Siva kankaryam' in the famous Thyagaraja Swami Temple. He would stay in the temple till the evening and return home late in the night, and after a bath, would perform 'puja' again before going to bed. This was his daily routine.

One evening when Naminandhi was doing 'pradakshina' in the Thyagaraja Swami temple, he found the shrine dedicated to Lord Nataraja was in darkness because there was no oil to light the lamp in that 'sannidhi'. He felt sad and rushed out of the temple to fetch oil. Unfortunately the oil shop near the temple was closed by that time.

Naminandhi went to a house nearby and asked the owner to give some oil for lighting the lamp in the temple shrine. The house owner, who belonged to the Jain community that was dead set against Sanaatana Dharma, became angry at the request of the Siva devotee and shouted in derisive voice, "Your Nataraja holds fire in one of His hands. Why does He then need a lamp? If at all you want to light a lamp for Him, collect water from the temple tank and use it as oil."

Upset over this contemptuous remark, Naminandhi cursed himself for seeking help from a 'Siva dveshi', and returned to the temple. Regretting his deed, he fell prostrate at the Nataraja shrine seeking the Lord's pardon. As he was tired by then, he fell asleep. Suddenly, he was woken up by a voice which declared: "Naminandhi, why are you feeling helpless? As directed by that Jain you bring water from Kamalaalayam (temple's lotus tank) and light the lamp."

Naminandhi was energised by the divine decree, and as ordained by the Lord brought the tank water. He poured it in the lamp and lighted the wick. Wonder of wonders, the lamp started glowing brightly! He then lit all the lamps in the temple

with water and all of them were burning with extraordinary shine. As the news of lamps burning with water spread in Tiruvarur, devotees thronged the temple and fell at the feet of Naminandhi for performing this miracle. From then on, he made it a practice to light the temple lamps with water. The Chola king, who heard this news, came to Tiruvarur and, after witnessing the miracle, entrusted the task of managing the temple affairs to Naminandhi.

For performing this job efficiently, people asked him to shift his residence to Tiruvarur, instead of commuting daily from his village. But Naminandhi preferred to stay in his village. Once during the Phalguni Uththira festival, the 'utsava murthi' of Thyagaraja Swami was taken out in a procession to neighbouring Manalur village. Naminandhi who accompanied the procession returned home late at night and knocked at the backdoor of his house. When his wife opened the door, he told her, "I was participating in the Uththira festival during which I was in the midst of all sorts of people who jostled for the 'darshan' of the Lord. I might have come in contact with some untouchables. So I want to purify myself before entering the house. Please bring water."

As his wife went inside to fetch water, a tired Naminandhi fell asleep. Lord Thyagaraja appeared in his dream and said: "You want to purify yourself for mingling with My 'ganaas'. What a fool you are! Come to Tiruvarur tomorrow, you will witness the fact that everyone in that town is a Siva 'ganaa'."

Naminandhi felt ashamed for his misdemeanour and cried for claiming superiority of caste. Next morning, he and his wife went to Tiruvarur where they saw every individual as a Siva 'ganaa'. They bowed to each one of them in reparation.

Soon Naminandhi shifted his residence to Tiruvarur and performed the assigned task of temple maintenance diligently, besides respecting every resident of the temple town as a Siva 'ganaa'. At the appropriate time, the Lord took the couple into His fold. Naminandhi is celebrated as one of the sixty-three great Siva devotees (Naayanaars).*

AATMA BODHA

(Continued from the previous issue)

Siva Prasad

*Drusyathe Srooyathe Yadyad Brahmano Anyanna Tadbhavaet
Tattwa Jnaanaaccha that Brahma Satchit Ananda madwayam*

All that which is seen and all that which is heard are all Brahman and Brahman only. Nothing other than Brahman exists. Attaining the knowledge of the Reality, one sees the universe as that one without a second and Existence- Knowledge-Bliss absolute.

It is only a question of gradual realisation. Had the world been real, then in their samaadhi also, they should have the motions of the world as real. But they do not feel so. Their experience is altogether different. What we perceive as Roopa, Rasa, Gandha, etc., are all seen as Brahman only as a Brahmanya.

In Nirvaan or samaadhi, nothing that we perceive with our senses remains. His experience in samaadhi is Akhanda Sat-Chit-Anand. Let ignorance go and knowledge come. In this way, the saadhak should proceed with Vairaagya and Bhakti. *Sarvagam Sat-Chit-Aatmaanam, Jnaana Chakshurnireekshyateh
Ajnaan Chakshurneth Bhaaswantham Bhaanumandhavath*

A blind man cannot see the resplendent sun though it is shining brilliantly. In the same way, though Aatman is the Reality, it is spread everywhere within and without and is ever shining as Sat-Chit-Aanand, i.e. the ever existent of the nature of spiritual consciousness and absolute bliss. Still it is perceived only by Jnaana Chakshu or the eye of wisdom alone. Our vision is obscured by ignorance and so it cannot see the Aatman, though it is ever present in our radiant as spiritual consciousness and pure bliss, just as the blind man cannot see the sun even though the sun is there and shining. If Brahman is everything, and if Brahman is of the nature of Existence-Knowledge-Bliss and is ever shining, then the question arises, "How come, we are unable to see Him?" Just as a blind man cannot see the sun, even though the sun is there and shining, so also, as long as ignorance, which is of the nature of blindness, is there, we cannot see the Brahman.

Remove the ignorance. Then you will be able to see Him as Sarvangat i.e. He is thus spread everywhere both within and without, pervading and permeating the entire universe.

He who has got Jnaana Chakshu or the eye of wisdom will see Brahman everywhere. Those who do not have the Jnaana Nethra or the eye of wisdom cannot see the Truth, just as a blind man cannot see the sun. In this way Sankara Bhagvat Paadaacharya is appealing to the desire of our nature to remove ignorance and develop Jnaana Chakshu or the eye of wisdom. *Sravanaadbhi Ruddeeptha Jnaanaagni Parithaapithah Jeevassarva Malaanmukthah Swarnavatdyothathe Swayam*

Just as gold shines more brilliantly when its impurities are removed by burning it in the fire, the jeeva too after being well burnt in the fire of knowledge, kindled by sravan, manan, etc., becomes free from impurities or the malaas and shines of himself, like gold which gets purified and shines of itself when burnt in the fire.

Now Sankara Bhagavat Paadachaarya is showing us the means to open the eye of wisdom. What is the means to open Jnaana Chakshu? If you want to know the upai or the trick by which it can be opened, it is the fire of Jnaana or Jnaanaagni. Sravana, manana, nidhidhyaasa, etc., will kindle the Jnaanaagni. That fire will destroy all 'malaas' or impurities and just as gold, which is impure with base metals in it, gets purified by fire getting rid of those 'malaas' and shines itself brilliantly. In the same way, the person whose 'malaas' or impurities are destroyed by the Jnaanaagni will also shine of himself.

Jnaanaagni is the upai. After the Jnaanaagni burns, nothing remains. Jnaanaagni means the blaze caused not by emotions but by sravan, manan, nidhidhyaasa, etc. Remove the subject-object consciousness. Make the mind pure, calm and waveless, i.e. nirma, nistarang and prasanna. Only in such a state of purification and calmness, Truth can be seen. When water is muddy and there are waves in it, how can you see the bottom?

-to be continued

CLEAR YOUR DOUBTS

(Here is a telephonic conversation of a woman devotee with Sri Mataji)

“I am not able to put up with this ‘samsaram’. I am getting fed up Amma. What should I do?” asked the devotee.

Sri Mataji: Look my dear, you may be driving a Mercedes Benz car but if you come across a deep crater on the road (which is very common on our Indian roads!), what will you do? With all care and dexterity, you will negotiate the car in order to avoid the crater. Won't you? (A novice like me will feel really great for having avoided that pot hole!). Similarly you are driving the car of ‘Samsara’ and you should drive with all care and cleverness and avoid the ups and downs. You should not get disheartened.



I will tell you another example. Suppose a man is suffering with diabetes mellitus (sugar complaint) and gets an ulcer on the finger or toe. The doctor prescribes some medicines and dresses the wound. When it doesn't heal, the doctor says that the toe has to be operated. What will the patient do? He will simply say ‘yes’. After all, the surgery is for the toe and not for him! He is looking at it as a mere observer!

Similarly, you also should look at the ‘samsara’ as an observer or a witness. You must try to take stock of things. Assess everything and don't get perturbed for each and every matter. Look at the pros and cons and analyse. Then you won't be affected by ‘samsara’.

-Compiled by Dr. Swarna Mukhi Prasada

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