

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

WHAT IS BLISS?

What is absolute happiness? By happiness we mean that state of mind where there is a feeling of satisfaction accompanied by freedom from want. Absolute happiness is nothing but Bliss. It should be the aim and objective of all human endeavour.

A hungry street dog munching a bare bone enjoys it more and more not because there is any flesh in it but because the sharp ends of the bone scratching its lips, tongue and mouth draw out the dog's own blood, and the dog sucks it and feels that enjoyment is in the bone. Similarly, human mind runs after sense objects for happiness but the attempt for happiness is never absolute.

Everybody feels happy by possessing an external object. But that happiness is never absolute. It is strange to notice that everyone is devoid of possession in deep sleep but enjoys supreme happiness. It is evident that happiness is that of the Self. Therefore, it is clear that absolute happiness or Bliss lies within and is inherent in one's own Self. When the mind goes out for a want and if it is fulfilled, mind feels happy, since it has returned to Self.



An ignorant man revolves around material objects of the world for happiness, but a wise man knowing the Truth never keeps his mind away from the Self. Absolute happiness can be experienced if one keeps his mind free of thoughts and desires.

The Bliss is always within you because it is the nature of your Self. Misery, suffering or unhappiness is all due to ego, a manifestation of the mind due to superimposition or Adhyaropa. It is nothing but identification of mind with body.

Self is not an object. There is neither change nor plurality in it. Self is within and without and it is beyond birth and death. One who has realised the Self enjoys absolute happiness and is fearless. The moment ignorance is dispelled, Self is released or realised. It is akin to termination of night in the sunrise.

The mind's needs must be thoroughly cleansed before it can realise the Self or Truth. Once it is freed from passions the set-up of mind can be strengthened by the cultivation of cardinal virtues. Mind cannot identify the Truth if it is in the grip of passions like appreciation and aversion and hence Bliss or absolute happiness is not in its reach.*

Editorial

SEEKING BOON AND ITS CONSEQUENCES

Om Gururam Namaste!

Almighty God is ever willing to grant boons to all devotees, but those who seek specific boons must be very careful, because the Lord will not be responsible for the consequences thereon. Devotees can be categorised into three: Saatvic (noble), Raajasic (egoistic) and Taamasic (selfish). The noble devotees are satisfied with the vision of the Lord and they do not crave for anything. The egoistic ones are haughty and they want to get their ambitions fulfilled. The selfish ones clamour for worldly things. While the noble devotees enjoy the bliss of the fruit of their penance, the other two categories suffer the inescapable consequences of their choice.

Dhruva and Prahlada are the sterling examples of Saatvic devotees. Dhruva, the elder son of king Uttaanapaada, was upset that his step-mother Suruchi would not permit him to sit on the lap of his father saying that only her son Uttama had that right. Dhruva was consoled by his mother Sunithi who told him to do penance invoking Lord Narayana's benevolent intervention. He then went to forest on this mission. Guided by Devarshi Narada, Dhruva did a severe penance which gladdened the Lord who offered the child devotee several boons. Having had the vision of Narayana Himself, Dhruva felt what else was there to aspire for. But the Lord gave him a lofty place in the Universe ('Dhruva Nakshatra mandalam').

When Lord Narayana came to the rescue of Prahlada, son of the wicked Asura king Hiranyakasipa, who underwent all the atrocities imposed on him by his father for not only refusing to accept Hiranya's primacy but emphasising on the supremacy of the Lord, he was offered many boons. But Prahlada merely sought that his father be forgiven for his sins. When the Lord said that Hiranya had already been redeemed by virtue of having a son like him, the child said: "In that case, grant me such a boon that I would not require any further boons."

Compare these two examples of Saatvic devotees to Raajasic devotees like Hiranyakasipa, Ravana and Mahishaasura. After their severest austerities invoking Lord Brahma's grace, they sought eternal living. When told that was not possible since birth indicated death also, Hiranya put a lot of conditions that would ensure his near-impossible death. Ravana sought that his death would not be at the hands of Devas, Yakshas, Kinneras, Kimpurushas, etc. In the list he

did not include Naras (human beings) either by default or arrogance. Mahishaasura demanded that he would be killed only by a woman in battle. By these stipulations, they did not realise that they had made God's job of eliminating them easy.

Kumbhakarna, the brother of Ravana, was the example of a Taamasic devotee. He also performed the most austere penance that pleased Lord Brahma who offered a boon. Kumbhakarna preferred the worldly pleasure of a sound sleep ('nidrathva') to 'nityatva' (eternal living). Most of us are like him, and we do not know what to ask for.

Noble persons always pray for others and seek enlightenment only. Nachiketa was witnessing his father Mudalaka gifting old and barren cows to Brahmins, and was unhappy. He asked his father "To whom are you going to gift me?" The father retorted: "To Yama." Obeying the command, Nachiketa reached Yamaloka and waited for the Lord of Death for three days without food or water. Concerned, Yama appeared before the young visitor and offered him boons. The first boon Nachiketa sought was the absolving of the sin of his father who commanded him to go to Hell. The second was scriptural knowledge and thirdly he wanted to know what happens after death. Yama readily granted the first two boons, but was reluctant to offer the third, as it was 'Deiva rahasyam' (divine secret). When Nachiketa persisted, Yama revealed that secret, which is acclaimed as 'Katopanishad'.

So, one has to be noble like Nachiketa, Prahlada and Dhruva while seeking boons. As Gitacharya says, we must leave the choice of what is good for us to God.

A devotee once asked Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj "Why should God grant boons to the wicked, and then punish them for their misdeeds? Can't He desist from giving boons in the beginning itself?"

Sadgurudev replied with a beaming smile: "God is like electricity which does not distinguish between its users. You can use it for constructive purposes like lighting, heating, etc. You can also electrocute yourself. The choice is yours."

Mahishaasura dug his own grave by putting a condition that he could be killed only by a woman in battle, thinking which woman would dare to fight with him. The Almighty came in the shape of Durga Matha, waged war and slew him. A wrong choice always leads to disaster. This is the message of Devi Navaratri Utsavam.

Jai Gurudev!*

Thus Spake Babuji GLORY OF LORD HANUMAN

(Continued from the previous issue)

Sushumna Prasada

Hanuman thought of nothing else except the safety of Laxmana which could remove the sorrows of his Master Lord Ramachandra and give Him utmost happiness. He flew to Meru with the speed of wind. But there he was faced with another problem. He could not identify the Sanjeevini plant. He regretted for not bringing Susheshana along with him. With his presence of mind and unbeatable strength he carried the entire mountain on his shoulders to the battlefield in Lanka and made the physician take the leaves of the Sanjeevini plant. By the application of Sanjeevini, Laxmana came back to normalcy with his miraculous vigour and valour. Hanuman was the invaluable instrument to Lord Rama to save the life of Laxmana. When Vibhishana came to Lord Rama seeking his protection, bidding good-bye to his brother Ravana who refused to listen his sane advice of restoring Sita to Rama, all others doubted the integrity of Vibhishana and felt that he might have been sent as a secret agent to assess the strength of the enemy. But Lord Rama decided to heed the advice of Hanuman alone who had already visited Lanka and grasped all the details. Hanuman could rightly assess the individuality of any person for he not only looked at them but looked through them. When Lord Rama sought the advice of Hanuman, he told his Lord that there was no harm in accepting Vibhishana who came with total self- surrender. He said that Vibheeshana was devoid of demoniac qualities and had come to Lord Rama with genuine faith and devotion. (In his heart of hearts, he had the desire of becoming the king of Lanka, just as Sugriva was made king after killing Vali). Lord Rama paid heed to the advice of Hanuman for He knew that his devotee had accurate assessment of anybody's character.



Hanuman never boasted about his greatness. On the other hand, he proved himself to be the personification of humility and obedience when Sita Matha expressed the doubt whether the army of Vanaras could face the formidable army of Ravana. Immediately Hanuman with all humility replied that everyone in the army of Vanaras was either equal or superior to him and but none was inferior to him. The reply of Hanuman was an unexcelled example of his humility. Lord Rama's joy knew no bounds when Hanuman successfully completed the Herculean task of finding Sita Matha and any reward would not be equal to the service done by him. With tears of joy, Lord Rama said then He could not give him a better reward than embracing him. In fact, the embrace of Lord Rama is the noblest reward that anybody could get in the entire universe.

After the coronation of Lord Rama in Ayodhya, gifts were given to all the dear ones. Mother Sita took the priceless chain from Her neck and started looking at Her husband with meaningful looks and then looking at Hanuman with motherly affection. Lord Rama understanding the desire of Sita said that the precious chain might be given to one who had courage, fame, radiance, capability, humility, valour and intellectual eminence and who was very close to Her heart. Immediately, Mother Sita gave the chain to Hanuman, a devotee of inestimable greatness and glory.

“Sita Devi stands as a symbol of Nature (Prakruti) and Rama as a symbol of the Divine (Purusha). It is Hanuman who brought the union between Prakruti and Purusha. Similarly Sugriva stands as a symbol of Jiva and Srirama stands as symbol of Paramatma. Hanuman brought the union between Jivatma and Paramatma,” Lord Babuji remarked and concluded by saying that Hanuman shone as the priceless pendant in the invaluable garland of Ramayana.*

A parrot may repeat Rama Naama many a time. If it repeats the same when caught by a cat, it gets moksha. But if it cries "kee, kee" as is common to its nature, to hell will it go.

- Sri Babuji

Divine Mother Speaks YOUR BODY IS A TEMPLE

Japamala Prasada

(From Sri Mataji's early morning discourse at Solapur in Sri Navadurga Temple on 24-3-2014)

This is early morning discourse and you have all come to listen having taken bath and feeling fresh after a good night's sleep. Even when you are in your homes, if you wake up early morning, have bath and sit at a quiet place, or in the pooja room, light up the lamp and a couple of incense sticks and if you sit for meditation, you will feel very fresh. Sleep and indolence will not bother you. You must do sadhana (spiritual practice) every day regularly at the same time (if possible) for that will give you very good results. But don't keep asking "When will I reach my goal?" because that depends on your own self. But make haste and do your best before your body wears down.



Why should one do sadhana? This the question often asked by everybody. It is said in the 'Skandopanishad',

"Deho Devalya Proktah
Jeevo Deva Sanatanah
Tyajet Agnana Nirmalyam
Soham Bhavena Poojayet"

This body is the temple. Jeevatma is none other than the eternal Sadasiva. The all pervading 'Atman' is 'Paramatma'. The same 'Paramatman' is within the individual, finite body and called as 'Jeevatman'. To realise the divinity existing within you, you must remove the dross of ignorance accumulated over your previous births. The dirt of ignorance has so totally covered the divine spark within you that you cease to see the Truth. It is not possible for us to remove the ignorance by ourselves.

We need a Satya Guru's help. A Satya Guru tells us "You are not this physical body or mind. They are finite and perish. But, the 'Real You' is infinite and imperishable: 'Soham' – 'Saha' = That (or He); 'Aham' = 'I.'" Meditate upon this thought – 'Soham bhavena poojayet'. Worship the Supreme Power within you with the flowers of 'Soham'. You don't have to go to market to buy these flowers. These flowers are ever fresh and fragrant. Such worship takes you to the pinnacle of spiritual Truth.

May Lord Gurudev bless us all with Supreme devotion, knowledge and vairagya (renunciation) to reach the ultimate Truth!*

SADHAKA - THE EVOLUTION - PART 3

(Continued from the previous issue)

Sudha Raju Sharma (USA)

Swami Vivekananda said: “The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free.”

This statement truly encapsulates the outcome or objective of a Sadhaka’s journey. This is what we need to aspire for. The more we establish Sri Gurudev in our hearts and minds, the more we turn our focus inwards and revel in happiness. This is not the kind of happiness that is usually short-lived. Short-lived happiness is what we get through karmic results. Short-lived happiness is what we get through material pleasures. It comes and goes. So, too, does short-lived sadness or unhappiness. This cycle of karmic existence leaves us exhausted, fatigued and despondent. We spend our lives living this cycle, only to leave the body when our time is up for another life, another existence.

Swami Ramakrishna Paramahansa said, “God is in all men, but all men are not in God; that is why we suffer.”

However, the contentment, the peace and the happiness we experience when we realise our God, our Gurudev, our beloved Sri Babuji first in ourselves and then in others, that is lasting (anandamu) happiness. It energises our being, it soothes our fatigue. It is like being in the lap of beloved mother. We feel secure. This is what frees us from the karmic cycle, the exhaustion and misery of unending lives.

This is what Swami Vivekananda is saying. He is asking us to set ourselves free. In order to reach this stage, we have to turn our focus inwards. Sri Gurudev has already led us down this path. And I can say this because we know Him, we have heard from Him and we have learnt from Him and experienced the peace, the happiness. Now is the time to have faith in ourselves as we are nothing but a part of God, a part of Sri Gurudev. Focusing outwards is just a waste of precious time.

Every second we spend on material and worldly matters is a second wasted. Sri Gurudev would say, “The whole purpose of our lives is to realise Him, and the only reason we live and breathe is to strive to become one with Him. And we have the power to do that. But, we put our hands in front of our eyes and do not believe in ourselves.”

Doubting ourselves is nothing but diminishing our faith in Sri Gurudev. Swami Vivekananda says, “No knowledge comes from outside: it is all inside. What we say a man ‘knows’ should, in strict psychological language, be what he ‘discovers’ or ‘unveils’. What man ‘learns’ is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.”

Sri Gurudev has given us every tool and technique to help us get to our objective, starting with our beautiful daily prayer “Satya Sundara.....” We all know this prayer and we say it twice, sometimes more every day. Sri Gurudev has summarised the core of all Upanishads into this simple supplication. Our prayer asks us to look for the goodness in every being, to be compassionate to all beings and to have nothing but love in our hearts towards ourselves and towards our fellow beings. And this is exactly what Swami Vivekananda is saying.

So let us not waste another day, another second. Let us fill our hearts and mind with Sri Gurudev and help each other to reach our objective, to realise the purpose of our lives!*

God with form and God without form are not two different Beings. He Who is with form is also without form. To a devotee God manifests Himself in various forms. Just think of a shoreless ocean - an infinite expanse of water - no land visible in any direction; only here and there are visible blocks of ice formed by intense cold. Similarly, under the cooling influence, so to say, of the deep devotion of His worshipper, the infinite reduces Himself into the finite and appears before him as a Being with form. Again, as on the appearance of the Sun, the ice melts away, so on the appearance of the Sun of knowledge, God with form melts away into the formless. - Sri Ramakrishna Paramahansa

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

OCTOBER 2014

- 01 Wed - Moola Nakshatram - Sri Saraswathi Pooja,
Samoohika Pujas to Sri Kalimatha
- 02 Thu - Durga Ashtami and Maharnavami
- 03 Fri - Vijaya Dasami - Namakaranams, Annaprasanal, Aksharabhyasamulu, Samoohika Pujas to Sri Kalimatha
- 04 Sat - Ekadasi - Ekaham, Deeksha Viramana, Sri Mataji's blessings with Akshatas, Nagarotsavam of Sri Kalimatha. At 8 p.m. Sri Sadguru Pada Pooja.
- 08 Wed - Poornima - Birthday 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 Thu - Deepavali - Sri Sadguru Pada Pooja, Bhakta Samaradhana. At 8 p.m. Lighting of fireworks
- 26 Sun to 4th Nov. Tue - Abhishekams to Sri Ramalingeswara Swamy with Panchamruthams and Navarasams, Laksha Bilwarchana.
- 27 Mon - Nagula Chavithi.

NOVEMBER 2014

- 03 Mon - Ekadasi - Ekaham, Sankeerthana, Sri Sadguru Pada Pooja
- 04 Tue - Ksheerabdi Dwadasi - Sri Sadguru Pada Pooja, Bhakta Samaradhana
- 06 Thu - Karteeka Poornima - Sri Sadguru Pada Pooja, Satsangam, Bhakta Samaradhana.
At 7 p.m. Jwalatoranam, Nagarotsavam of Sri Uma Ramalingeswara Swamy
- 09 Sun to 17 Mon - 26th Punya Aaradhana Mahotsavams of Sri Sadguru Devulu with the following Panchayagna rites:**

1. Sri Guru Sata Sahasra Nama Archana Yagnam
2. Akhanda Bhagavannama Sankeerthana Yagnam
3. Akhanda Dhyana Yagnam
4. Sri Guru Koti Nama Japa Yagnam
5. Akhanda Parayana Yagnam

Daily Akhanda Parayana:

- 09-11 Sunday - Aditya Hridaya
 10-11 Monday - Veda,Upanishat, Sukta, Kavacha
 11-11 Tuesday - Guru Sahasra Nama
 12-11 Wednesday - Bhagavadgita
 13-11 Thursday - Guru Gita
 14-11 Friday - Lalitha Sahasra Nama
 15-11 Saturday - Hanuman Chalisa
 16-11 Sunday - Aditya Hridaya

Daily Programmes:

From 09-11-2014 to 17-11-2014

- 4 a.m- Melukolupu,Suprabhatam, Nagara Sankeerthana
 5 a.m - Prayer, Maha Mangalharathi
 6 a.m - Veda Pathanam by Brahmasri Konduri Rama
 Subrahmanyam garu, Darsanams of Temples, Teertha
 Prasadams
 6.30 a.m - Sri Sadguru Paduka Pradakshina with Sankeerthana
 8 a.m. - Sri Guru Gita Pravachanam by Sri Japamala Prasada
 16 Sun - 8 p.m. Punya Aaradhana of Sri Sadguru Devulu
 17 Mon - Sri Guru Dasami 3 a.m Maha Abhishekam to
 Sri Gurudevulu at Brindavanam with Namaka Chamaka
 10.11. to 16.11 -Satsangams, Spiritual speeches by devotees, Divine
 discourse by Sri Mataji, Sri Sadguru Dev's Darsanam and discourse
 through video, Exhibition of Babuji's articles in museum.
 Special Programmes:
 09 Sun - 6.30 a.m -. Starting of Saptahnika Deeksha by Sri Mataji,
 7 p.m - Punya Aaradhana of Sri Sadguru Devulu
 15 Sat - 7 p.m - Unjala Seva (Dolotsavam) of Sadguru Devulu
 16 Sun - Sri Guru Dasami - 7 a.m Samoohika Sadguru Pada Poojas,
 Evening - Maha Mangala Harathi with Sahasra Deepotsavam,
 7 p.m - Sri Sadguru Devula Punya Aaradhana

(Continued to page no.27)

Children's Section Tales of Sri Ramakrishna NARADA HUMBLLED

Ramana Prasad

Once, divine sage Narada proudly declared that there was no devotee equal to him. How can this claim escape from Lord Vishnu, who is omnipresent? The Lord wanted to deflate Narada's pride.



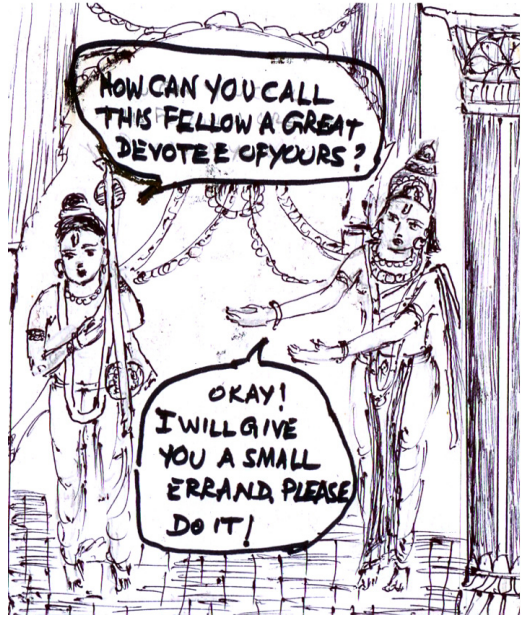
The Lord called the sage and said: “Narada! There is a village in Bhuloka. One great devotee of Mine stays there. I am very much impressed with his devotion towards Me. You go there and observe his daily routine and get yourself satisfied. I am sure you will agree with Me.”

Narada rushed to that village and met the devotee. He found that he was a mere farmer. After getting from bed, he would utter the name of ‘Hari’ once. While tilling the land, he used to think of the Lord once and while going to bed he would chant the Lord’s name once. After observing the farmer for a few days, Narada thought, ‘How this person can be a devotee of the Lord? He chants the name of the Lord only three times in a

day and all other time he spends his time on different activities. So how can he be ranked as a great devotee? The Lord is fooling me.'

The sage then went to the Lord and narrated what all he saw there and asked "How can You call this fellow a great devotee of Yours?"

With a beaming smile Lord Vishnu then said, "Okay Narada! I will give you a small errand. Take this vessel which is filled with oil to the brim, and go round Dwaraka. Be sure that not even a drop spills on the ground during this process."



Narada successfully completed the task and reported his compliance to the Lord.

"Tell Me how many times you chanted My name While making the trip around Dwaraka?" asked the Lord.

"Not even once," said Narada. "All the while I was taking care to see that the oil did not spill and with such concentration, how would it be possible to chant Your name? All the while I was meticulously following Your instructions."

Then the Lord said, "After all, this oil filled vessel diverted your mind and made you forget Me. Think of that farmer who ekes out his living on the small piece of land on which he toils and yet he is able to remember Me thrice a day. Now you tell me whether he is My best devotee or not."

Narada felt ashamed and apologised to the Lord for his pride.*

STORIES OF DEVOTEES SPIRITUAL POWER

Ramana Prasad

Sri Yadava Prakasacharya was renowned as a great spiritual master of his time.

This incident occurred when young Sri Ramanujacharya, who later founded Visistadwaita cult, was studying under the guidance of Sri Yadava Prakasa.

Seeing the sharp intellect and radiating personality of his disciple Ramanuja, Sri Yadava Prakasa developed envy towards him.

At that time an evil spirit cast its spell on the princess of Kanchipuram. All those who were near and dear to her were



worried. Several tantriks tried to drive away the spirit, but in vain.

Some people advised the king to summon Sri Yadava Prakasa, a well versed scholar, jnanamoorti and mantra siddha, as they thought he could surely drive away the spirit. Sri Yadava Prakasa came with his disciples and recited mantras to drive out the evil spirit. The evil spirit, in the princess, shouted, “Hey! You cannot do anything to me even if you recite mantras all

your lifetime. If I want I can drive you out. I am not an ordinary witch. I am a Brahmarakshasi.” Thereupon, Sri Yadava Prakasa dropped out from his trials.

Then Sri Ramanuja was called by the king. The young scholar went near the princess and said, “O Holy Spirit! How come you had turned a witch?”

The witch replied: “I was a scholar in Vedas and Vedangas. But I kept the knowledge for myself. I did not impart it to anyone else. That is the reason for this miserable state of mine. Though you are young, you could correctly guess my state. If you keep your sacred hand on my head, I will get liberated from this state and I will attain Mukti also.”

Then Sri Ramunuja placed his right palm on the head of the Rajakumari and immediately the Brahmarakshasi left the body of the princess.

All those present there praised Sri Ramanuja’s spiritual powers by which he shot into fame all over. People worshipped him as a divine personality.*

It is difficult to find the necessary sense of proportion in dealing with others. Be strong so that others can not take advantage of you. Don't be touchy, sensitive, nervous. The right perspective must be developed in every spiritual aspirant. Take things as calmly as possible. Try to see things as they are. Have adjustment for the sake of peace and think that we have to deal with human personalities. We often prick others. Some people emanate good, calm, peaceful vibrations; others, bad vibrations and thoughts.

Try to be true to yourself and true to God, then it becomes easier to be true to others. Look upon God as the only Reality, and learn to look upon all others as depending on Him for their existence.

-Swami Yatiswarananda

Devotional Stories

WHATEVER HAPPENS IS FOR GOOD ONLY

My dear Chiranjeevulaaraa:

We must take things as they happen, because certain incidents are beyond our control. On such occasions, it will be nice if we abide by them and pray for God's help. Now I am going to narrate a story of an intelligent minister who used to say "It happens for the best". Here goes the story...

Kamrup in Assam was once ruled by a king by name Svetavahana. He had a very intelligent and efficient minister, named Sumantra. By virtue of his noble qualities Sumantra became very close to Svetavahana, and they were always seen together. The minister would not be perturbed by any mishap and would say "It happens for our good only". The king used to make fun of the minister for this attitude.

One morning, the king and the minister were having breakfast during which Svetavahana cut his thumb while peeling off an apple with a knife. He was profusely bleeding and his face indicated the agony. When Sumantra saw this, he remarked, "Do not worry sir, it is for your good only."

The king was furious over this comment. "I am writhing in pain because of the cut, and you have the audacity to say 'It is for your good only'. Get lost. I do not want to see your face." So saying, the king ordered that the minister be sent to jail immediately. The palace guards arrested the minister. While he was being taken to the prison, Sumantra, in a loud voice, said: "Perhaps, this is also happening for my good."

The royal doctor bandaged the king's injury and advised rest. Svetavahana, who was upset over this incident involving his dearest friend and minister, however decided to go on a hunt in the nearby forest. Brooding over Sumantra's statement making light of the injury, the king remained in an unpleasant mood and showed his anger on wild animals which he killed in a large number. Tired of the game, he soon felt sleepy and laid himself under the shade of a banyan tree. The aching finger would not allow the king to sleep.

As he lay with his eyes half closed, the king saw two cannibals (people who eat human flesh) coming near the tree. Svetavahana noticed them approaching towards him, and

immediately closed his eyes. He could hear their conversation which went like this:

“Brother, this fellow looks like a royal person. He is handsome and an ideal for offering as sacrifice to our Goddess. We can later feast on him,” said one cannibal to the other.

“Look at his thumb. It must have been cut. We cannot offer a maimed person as sacrifice. Let us leave him,” said the other cannibal.

After the two cannibals left the place, Svetavahana felt relieved, and suddenly remembered the morning incident. He thought, “Did not Sumantra say that the injury was for my good? How right he was! I unnecessarily became angry and imprisoned him. I must now rush to the palace and apologise to him.”

Returning to the palace, the king ordered: “Release Sumantra and bring him here.” When the minister came to the king’s chamber, Svetavahana, with tears in his eyes, said: “I am sorry Sumantra that I was very harsh on you. As you had correctly said, this injury saved me from the cannibals. Surely I was injured for my own good. Forgive me for my hasty and thoughtless act.”

When the minister merely smiled at the king’s apology, Svetavahana said: “Now tell me Sumantra, how you could take such a serious punishment as something happening for your good.”

The minister replied: “Definitely sir. Had I not been sent to jail, I would have accompanied you to the forest, and the cannibals would have taken me with them for the sacrifice, as I did not have any injury on my person. So, my imprisonment had happened for my good only. In fact, I must thank you for your order.”

Svetavahana was pleased with the reply and hugged Sumantra.

————— Children, hope you like this story.

The moral we learn from this tale is that we should not get upset over any happening that is not to our liking. There is a divine scheme in every action. We must submit to the will of God, and everything will have a happy end.

Yours affectionately,

Maathula*

Babuji's Fables

EVEN GOD CAN'T ESCAPE!"

Surdas was a great devotee of Lord Krishna. In the physical sense he was a blind man. But spiritually, he was an enlightened man who had the inner vision. He used to chant the divine name of Lord Krishna day in and day out and see Krishna everywhere. He could see the baby Krishna going around and doing all those divine pranks. He used to see the Lord running and playing with the other cowherd boys, stealing milk, curd and butter; feeding monkeys; eating mud; mother Yasoda running after Him and tying baby Krishna with rope, etc. Surdas was constantly seeing Krishna with his inner eye and the Lord was very pleased with this. Krishna used to come as a small boy and play with Surdas and do all chores for him.

When Surdas was going for his daily ablutions, the Lord would take his hand and lead him to the river to have a bath and escort him back home. One day, Lord Krishna was holding Surdas's hand and taking him to the river. On the way, Surdas was singing nicely about Krishna's divine deeds. Suddenly Surdas felt an electric shock like sensation and sensed that the small boy who was leading him by hand was none other than Lord Krishna Himself! Surdas said, "Now I know, you are my Krishna. I will not let you go away." He wanted to catch Krishna lightly. But the Lord disappeared and Surdas was totally dejected! He sang in his sweet and soulful voice: "Oh Lord! You may have gone away leaving my hand but You cannot escape from my heart as I have locked you in its depths."

MORAL: Nobody can steal the God within us. God Himself cannot escape from our heart if we have unblemished devotion and love for Him.

—Retold by Dr. Swarnamukhi Prasada

Down Memory Lane

EGO AND ITS VAGARIES

Sushumna Prasada

“The power of utterance and meditation on the Divine name is unquestionable,” remarked Lord Babuji to the devotees who had assembled to listen to His exhortation. “Does man believe that the Divine name has the efficacy to conquer ego and attachment?” Lord Babuji questioned and started the discourse.

Illusion is of different types and makes people follow the path of falsehood. A cunning fellow will catch hold of an innocent fellow, make him believe his false words and easily drag him into the mire of misery. I will give an example for this. In the forest, an elephant catcher digs a pit and covers it with soft, velvety grass. In order to trap the elephant, he trains a female elephant to make an inviting sound. By hearing the sound, the male elephant gets tempted to walk beside the she-elephant, which slowly leads him in the direction of the pit. While the female crosses over the pit easily because of the training it had received, the male elephant with its natural weakness for the sense of touch gets tempted by the soft touch and rolls on the grass with the excitement of getting united with the female elephant and finally falls into the pit.

Similarly, man out of his ignorance becomes slave to the six potent enemies - desire, anger, miserliness, passion, pride and envy - and invites his fall like the afore mentioned elephant. Even in such a crisis, man should pray to God. A spiritual trainee has to be extremely careful. During the period of spiritual training (Sadhana), one must be careful to drive out the evil forces. Therefore, the company of spiritual minded and good natured people is essential.

Scorpion has poison in its tail, snake has poison in its hood but man has poison from top to toe. Master’s grace (Sadguru Krupa) alone has got the strength to change such poisonous nature. To receive the Master’s grace, the mind should be steadily fixed on the lotus feet of the Master. If the current passes freely with force, the bulb shines brightly. If the Master’s Divine current has to pass through you, you must do constant meditation.

The strength of meditation comes from inside – and not from outside - like the juice which flows inside the sugarcane. The egoistic mind can be likened to sugarcane. Just as the

sugarcane has to be placed in the crusher in order to get the juice, the mind has to be absorbed in the crusher of meditation in order to receive the essence of the Master's grace (Sadguru Krupa).

“Ego stands as an obstacle to attain self-realisation,” said Lord Babuji and pointed out different types of ego. High education makes some people egoistic, whereas beauty forms the source of ego in some others. Wealth and status become the root cause of ego in some people. You will be surprised to find ego even in a devotee or a wise man (Gnani) feeling that none else is superior to him in devotion or wisdom. Some people have scholastic ego (pandita ahamkaram). The ego of the devotee is the most dangerous one because it leads to the fall from the highest step of the ladder to the lowest one. So, one has to be highly cautious to save himself or herself from the clutches of ego. Illusion in the shape of ego enwraps man and stands in the way of attainment of Bliss. By getting proficiency in great classics and Vedas, one may become a great scholar (pandit), wearing medals and ornaments which are indicative of his scholastic excellence. But none of these helps him to receive the spiritual Bliss.

In this context Lord Babuji quoted the example of veena (a musical instrument) and tape-recorder which give us great pleasure by producing melodious sounds. But do they experience the pleasure? No. The great Saint Tyagaraja Swamy was not like those musical instruments. He experienced the Bliss through his music and conveyed the same Bliss to one and all in the form of songs. A real pandit is one who is devoid of ego. Sri Tyagaraja Swamy is such a genuine scholar with absolutely no ego. A real devotee or wise man (Gnani) knows no ego. He will be always floating in the ocean of Bliss. A material minded man cannot understand the state of the wise man. If he tries to estimate, it is nothing short of foolishness. As Yogi Vemana explained in one of his poems, a mean man (egoistic person) speaks always in high sounding words. Gold does not produce a stunning sound like brass. Egoistic persons are high sounding like brass. A noble person is calm and quiet like gold. In the presence of the Divine radiance of Mahatmas, the boasting words of the egoistic persons pale into insignificance.*

WAITING FOR SRI RAMA—III

(Continued from the previous issue)

Ramaswami Sampath

As sage Viswamitra, Rama and Lakshmana were proceeding towards Mithila, they reached a beautiful ashram which, however, looked like a haunted place. Rama asked the sage why the otherwise serene place had been deserted.

“This was the ashram of the great Gautama Muni, who was living happily here with his most beautiful wife Ahalya, and the ashram was humming with activity those days with a lot of seekers of Truth coming to Gautama to learn the nuances of our scriptures. But today, it has lost its charm,” Viswamitra told Rama, with a deep sigh. The prince of Ayodhya was keen on knowing what went wrong. The sage started narrating the story behind the ashram....

....Once Indra came to know that Lord Brahma had created a beautiful woman by name Ahalya. He immediately rushed to Satya Loka and pleaded with the Creator to enable him to marry her. But Brahma told Indra not to entertain such a thought as she had already married sage Gautama. Disappointed, the lecherous Indra went to Gautama’s ashram with a view to enticing Ahalya. He took the form of a cock, hid himself behind a tree beside the ashram and started crowing as if it was about to dawn. On hearing the sound, the sage woke up from his bed and proceeded to the nearby river for pre-dawn rituals. After Gautama left the place, Indra changed garb as ‘Gautama’ and went near Ahalya with his evil motive. She soon realised that it was Indra that was with her. For a while, she took pride of her beauty which could charm even Devendra, but immediately shouted at Indra for his misdemeanour. In the meantime, Gautama returned to his ashram only to see Indra and Ahalya together. In a fit of rage he cursed Indra, who was trying to escape taking the shape of a cat: “Oh lord of the celestials! You have fooled me by your trick, which is unbecoming of the high status you hold. Your entire body would now be dotted with the object of your desire.” Shamed, Indra left the place in a huff. [Subsequently, Lord Brahma took pity on the repentant Indra and modified the curse by telling him, ‘Only you would be seeing your disfigured body which would not be visible to

others’]. Gautama then turned to Ahalya and declared: “Even after knowing that Indra had come with an ill motive, you had obliged him. Because of this mean act of yours, I disown you and curse you to be turned into a stone.” Ahalya fell at the feet of her husband and, amidst sobs, told the sage: “Sir, you must forgive my lapse. I was deceived by Indra, who was in your guise. However, I am ready to undergo the punishment as atonement. But please tell me when I would be redeemed from this curse.” Gautama relented and said: “One day Ayodhya prince Rama would come to this place, and when his foot dust falls on you, you would get back your charming personality”. Since then Ahalya was doing penance in the form of a stone, waiting for your arrival....

Concluding his narration, Viswamitra asked Rama to set his right foot on the stone. When the prince obeyed the sage’s command, Ahalya came back to life in all splendour. She prostrated before Rama, the ‘Patitha Paavana’, and thanked him for redeeming her. Viswamitra was in raptures and told Rama: “I saw the power of your hands while killing Thaataka there. Now I see the grace of your feet here in restoring the life of Ahalya here.”

Simultaneously sage Gautama arrived there. Rama bowed to him and requested that he forgive Ahalya and grant her a fresh lease of life. Gautama nodded and blessed Rama for his graceful act and noble suggestion.

Soon the three reached Mithila, and were proceeding towards their resting place. On the way, while passing through King Janaka’s palace, Rama’s sight fell on Princess Sita who was standing on the balcony. As if by divine dispensation, Sita also looked at Rama. Instantly both felt that they had been made for each other.

Sita spent a sleepless night brooding over who that handsome prince could be. Her maid who was beside told Sita: “Probably, the sage must have brought the lad for your ‘swayamvara’ function.” Sita then started worrying whether the prince would be able to lift the Siva’s bow. ‘When I was a child, one day I playfully lifted the huge box containing the bow. When father saw this, he was wonder struck and declared that only a man who could lift the bow would be my spouse. Many princes

came, tried and failed in their attempts. How I wish that this prince should succeed tomorrow! Have I not been waiting for such a prince charming?’ Similarly, Rama also was restless in his lodge, thinking about the beautiful princess.

Next day, Viswamitra took Rama and Lakshmana to the palace and introduced them to Janaka as the sons of Ayodhya king Dasaratha. “They are valourous and have proved their mettle in safeguarding my recent yagam,” the sage said and gave details of Rama’s bow wielding acumen. Janaka immediately told Viswamitra: “Let the elder prince try his hand in lifting this bow. If he succeeds none else will be happier than I. The prince will also win my daughter’s hand.”

Rama looked at Viswamitra who gave his blessings. Then Rama bowed to the ‘Siva dhanussu’ and easily held the bow and when he was about to tie its chord, the bow broke into two with a thud. Everybody in the palace applauded Rama’s capability, and Sita rushed towards Rama and garlanded him.

When Janaka asked the sage what should be done next to perform the wedding, Viswamitra told the king: “Let us send word to Dasaratha. As soon as he arrives here, we can go ahead with the wedding.” The Mithila king sent his messengers to Ayodhya, and a visibly joyous Dasaratha arrived with his three wives, Bharatha, Satrugna, sage Vasishtha, minister Sumantra and a large retinue.

After receiving them with due honours, Janaka discussed with Dasaratha the wedding arrangements. At that time, Viswamitra proposed that Urmila, the younger daughter of Janaka, be given in marriage to Lakshmana and said: “Similarly, let your brother Kusadwaja offer his daughters Maandavi and Sruthakirthi to Bharatha and Satrugna respectively.” Both the kings were pleased and endorsed the suggestion.

The wedding celebrations were conducted in a grand manner, and the four couples were blessed by sages, celestials and leading citizens of Mithila. Accompanied by his sons and daughters-in-law, Dasaratha took leave of Janaka and proceeded to Ayodhya.

Viswamitra, having fulfilled his mission of uniting Sita and Rama, as ordained by divine sage Narada, happily went towards North.

-to be continued

Sadguru's Glory!

STINKING ROSE!

Jagam

God is omnipotent. Nothing is impossible to Him. Whatever He says or feels must happen and will happen. There is no second thought to this.

One day, Sri Krishna saw a swan, flying in the sky. Showing it to Arjuna, He said: “Look Arjuna. How beautiful the swan is!” Arjuna saw it and replied, “Yes Krishna. It is very beautiful, since it is a swan.” But, Krishna changed his version and said to him, “No Arjuna, it is not swan. It is crow, a black crow.” Arjuna, without any faltering, said to Him, “Yes Krishna, it is a black crow.”

Krishna, pretending annoyance, told Arjuna, “Don’t you have any independent thinking? When I said it was a swan, you said ‘yes’. But, when I said it was not swan but a crow, you again nodded. How will both be true?”

Then Arjuna, with folded hands, sincerely replied: “Yes Krishna, I am yours. My mind is yours. It is in your control. So, why should I have my own thinking? You are the Almighty. You are the creator of this whole universe and it is in your control. Whatever you say, it will happen. With your mere wish a lame person can walk; a blind man can see; a dumb person can speak; a fool can become scholar and what not? Nothing is impossible to you. Kindly do not test me further and don’t throw me into any illusion. First, it was a white swan. Later it turned into a black crow, as per your word.”

A similar incident happened during 1942-43 at Tuni in East Godavari district.

Pujas and Satsangs were being held there in the house of Sri Dasari Somasundaram. A lady doctor, who was working in the Government Hospital, also would attend the Babuji’s Satsangs with much interest. She used to send flowers from her home garden for the Pujas.

One evening, as there was still time left for commencing the ‘Satsang’, Sri Babuji, followed by some devotees, went to the doctor’s house. Paluri Venkata Ramana, a boy of around 12 years and Sri Somasundaram’s nephew, also followed the elders.

(He is now 84 and staying in Sri Kali Vanaashramam). By the time they reached the doctor's house, she had not yet returned from hospital. Sri Babuji gave a brief discourse and said, "Work is worship. One should give utmost importance to one's duty. Then only God would be pleased. Service to humanity is service to God."

Sri Babuji sat in a chair and all others were seated at His lotus feet. Pointing at Ramana, Guru Maharaj asked him "What is your name?"

The boy, with folded hands, replied, "Ramana, Sir."

"Very good. Which class are you studying?"

"Sixth class, Sir."

"Do you ever tell lies?"

"Lies! Never Sir. If I tell lies, my uncle will beat me black and blue."

All laughed. Then Sri Babu said, "OK very good. Here is a challenge to you. I will make you tell a lie. If you win, I will give you sugar candy as Prasadam."

"Yes Sir, I am fond of sugar candy. But, you will lose Sir. If I lose, I will do ten sit-ups."

Showing a rose plant to him, Babu asked him to pluck a rose. He plucked a well blossomed rose and showed it to Babuji who asked him to smell it. Ramana smelt it.

"How is the smell?"

"Very nice Sir."

"Very nice? What does it mean?"

At that time the doctor returned home. She offered salutations to Guru Maharaj, and served buttermilk to all. She also sat at His feet.

Confused over Sri Babu's question and not knowing how to explain, Ramana said, "It is very good, Sir. It smells just like a rose."

All laughed at his reply.

"Is it so? Smell it again and tell me how the smell is. But, don't lie."

Hesitatingly Ramana kept the rose at his nose and immediately threw it away.

“Ramana, why did you throw it like that? Is it due to fear that you plucked it without the doctor’s permission?”

“No Sir, the smell is very bad. It is very pungent, Sir.”

Sri Babu turned to the doctor and said: “Doctor garu, this boy says that the rose in your garden is giving a pungent smell. Is it so, Ramana?”

“Yes Sir. It is really pungent. I promise. My palm is also smelling very bad.”

The astonished doctor asked “Ramana, is it true that the rose is smelling pungent? Or, are you joking?”

“No madam, .I promise that it smelt very bad. It was stinking”, Ramana replied.

The doctor wondered and said, “How is it possible Ramana? A fresh rose never stinks. But, in the beginning you said that the smell was good. Now, you say it is stinking.”

“Yes madam. I found it both ways and both are correct”

Not pleased, she questioned “How will both be correct?”

Then Sri Babuji intervened. He said to Ramana, “Okay my boy, wash your hands with water.” Ramana did so. But, the smell did not go. Though he washed many times, the stinking smell did not go. He added some turmeric powder to the water and washed his hands. Even then, there was no effect. Then Guru Maharaj gave some water to him. Ramana washed his hands with that water. Wonder! The bad smell disappeared. Ramana felt relaxed and thanked Sri Babuji.

“Ramana, in the beginning you told me that the smell of the rose was very good and pleasant. But, later you told me that it was very stinking. Does it not imply that you lied?”

“No Sir. It is not a lie. Both times I told the truth only. Whatever smell my nose felt, I expressed that only. But, the smell of the rose and my word were not consistent. In that way, I am defeated in the bet. So, as promised I will do ten sit-ups.”

Ramana started doing sit-ups.

Stopping him, Sri Babu said, “Ramana, you are not defeated in the bet. You just did as per my instructions. Come on and take this sugar candy as a gift.”

The perplexed doctor asked Sri Babu “How was it Babu? How did you change the smell of the rose? Also, you made the

stinking hands of Ramana smell normal. How could you do it?"

Babuji smiled and said, "I did nothing. It is all my Divine Mother Kalimatha's amusement. Now and then She does such pastimes through me and feels happy."

"No Sir, it is all your glory only," said Ramana chewing the sugar candy.

All others joined him and said, "Yes. It is your glory only. Jai Sadguru Maharaj ki Jai!"*

CURRENT PROGRAMMES (Continued from page No.11)

17 Mon - 03-00 a.m. - Mahabhishekam with Rudra, Namaka, Chamaka to Sri Sadguru Devulu at Brindavanam.

5.30 a.m. - Sadguru Pada Pooja and later Deeksha Viramana.

06-00 p.m - Nagarotsavam; later float festival (teppotsavam) of Sri Sadguru Devulu.

20 Thu - Masa Sivaratri

22 Sat - Amavasya

28 Fri - Sri Subrahmanya Sashti - Abhishekam, Sahasra Namarchana to Subrahmanya Swamy

DECEMBER 2014

02 Tue - Gita Jayanthi - Gita Parayana

03 Wed - Sri Sadguru Devula Swaswarupa day - Sri Sadguru Pada Pooja, Bhakta Samaradhana

06 Sat - Poornima - Dattatreya Jayanthi, Sri Sadguru Pada Pooja

07 Sun - Sri Sadguru Devula Maha Samadhi day,
Sri Sadguru Pada Pooja

16 Tue - Sri Guru Dasami - Sri Sadguru Pada Pooja, Satsangam,
Starting of Dhanurmasam

9.30 a.m - Sankeerthana,

10.00 a.m - Rishis' Charitras,

10.30 a.m - Bhagavata Pravachanam, Satsangam,

7Teertha Prasadams

20 Sat - Masa Sivaratri- Sani Trayodasi

22 Mon- Amavasya

25 Thu - Chirstmas - Sri Sadguru Pada Pooja, Satsang

PRASTHANATRAYEE - OVERVIEW

Gurudas

The Upanishads, the Bhagavadgita and the Brahma Sutra are the three highways of the Hindu philosophy, leading to the ultimate goal of God-realisation. In fact, they form the primal source of all that Hinduism is today, including all the schools or systems of classical Hindu philosophy, all the cults, sects, sub-sects and beliefs that comprise Hinduism. This combination is called 'Prasthanatrayee'.

Upanishads

Let us take the Upanishads first, and view them in the perspective of the Samhitas, Brahmanas, Aranyakas and the various other philosophical systems. The foundational doctrine of Hinduism, the mystical transcendental principle underlying the diversity of the Universe - the Atman - is conceived first in the Upanishads. The Upanishadic seer first saw the transcendental reality of the Universe as the basis of name and form. In fact, the Upanishads are the most important and the most sacred works of Hinduism. They are the source-books that form the substratum of the entire Hindu philosophical thought, not excluding atheism.

There are four Vedas or Samhitas. The Rig Veda Samhita is the oldest of all and it contains the oldest Upanishad in the Aranyaka section. There are 108 Upanishads extant now and almost all of these have been translated into English. Among the early Upanishads, the most important are Chandogya, Taitireya and Brihadaranyaka. These Upanishads are composed in prose and are full of allegories. Later Upanishads are in a metrical style and are also full of allegories. Upanishads written in the third phase are more elaborate and lucid.

Whether in prose or in verse, the central theme of all Upanishads is the same - that there is One Reality, all-pervading, which manifests itself in many forms. The whole universe is non-different from the Reality.

The Upanishadic age is deemed to have ended by 1500 BCE and by that time our ancients had come to believe that the universe is dependent on Truth, i.e. Brahman. Isavasya, Katha, Prasna and older Upanishads repeated this basic teaching, which forms the foundation of Vedanta.

It is not only Vedanta, but also other schools of thought that were influenced by the Upanishadic teaching; this is why the Upanishad is accepted as one of the highways leading to God or Self-realisation.

Bhagavadgita

The Bhagavadgita is indeed a summation of the Upanishads. It consists of eighteen chapters and seven hundred verses in which it deals with all kinds of Yogas. This great spiritual work has an answer for every occasion. It never commands. It shows the pros and cons and leaves the decision to the reader. No sentence in the Gita begins with a ‘Thou Shalt Not.....’ as in the case of the Bible.

The Gita, though not a fundamental scripture and just a dialogue between Lord Krishna and Arjuna, is perhaps the most important book of Hinduism. It advocates Selfless action, teaches Dhyanyoga, Bhaktiyoga as well as Jnanayoga. It reconciles and synthesises all the apparently irreconcilable schools of philosophical thought. The Gita is thus a world-book - a book for all humanity and for all time.

Warren Hastings, the first Governor-General of India, wrote about the book thus:

“The Bhagavadgita is the gain of humanity, a performance of great originality of conception, of a sublimity of reasoning and diction almost unequalled, a work which will survive when the British Domination in India shall have long ceased to exist.”

Brahmasutras

Brahmasutras, also known as Vedasutras, are actually a summary of the Upanishadic teachings of Vedanta in short sentences called aphorisms. The work is attributed to sage

Badarayana. Out of the 108 Upanishads there are a few which are devoted to the Vedanta philosophy and Vedantasutra leans upon them wholly. It was necessary to give a connected and systematic explanation of Vedanta philosophy which is what has been done by Badarayana in his Vedantasutras.

Vedanta, while investigating the Truth, must have rejected or accepted many findings, for its main concern was Brahman, the source of all that is manifested. And Brahman is one without a second. He is all-pervading beginningless and endless.

Vedantasutra examines step by step the various layers in man. It examines man's three states of consciousness and ultimately realises 'I am Brahman' (Aham Brahmasmi). It teaches that there are seven steps which lead to self-realisation. These are:

Aspiring, Enquiry, Meditation
Illumined Mind, Removal of Ego,
Non-multiplicity, Non-duality and
Supreme Bliss.

This is an indication of the treatment of Vedanta in the Vedantasutras.

In the post-Vedic period the word 'sutra' became common, because for all difficult subjects requiring exhaustive study, sutras were in demand. Sutras are concise sentences in which difficult thoughts are expressed in a few words. Studying the large tomes of original works was found to be tiresome. All this knowledge reduced into concise statements was most welcome.

Dharma, the moral law, was the most popular subject in those days. But the Dharma Sastras were voluminous and their study demanded more time and labour. Therefore, the Dharma Sastras were composed as sutras. Apastambha and Baudhayana Dharma Sutras are popular examples. No wonder that Badarayana's Vedantasutra replaced all the Vedantic Upanishads and was later hailed as a highway leading to the ultimate goal of Vedanta.*

WHY DO WE NEED A SADGURU?

Dr.Sujatha Rao

We come across many definitions of 'Guru'. For example, the Guru is one who leads you from darkness to Light; He is the One who liberates, and so on. But from an empirical standpoint I would like to share my views on why do we need Guru

The Guru is part and parcel of our existence, nay, He is the very soul of our existence. He is Tatva, not limited to body or form. Blessed are those human beings who come in contact with a **Sadguru**. He is omniscient. He takes all your responsibilities, guides you at each and every moment. He is there to share your joy and sorrow; for, He does not differentiate between joy and sorrow, as He is the all pervading eternal Light. He listens patiently to us all, fulfills our mundane wishes, but at the same time enlightens us that this is not what we are born for. "You are born for a greater purpose, to realise God and liberate yourselves when you are alive not when you are dead," He tells us.

The Guru is filled with compassion, love, kindness, patience and divine wisdom. As long as one has faith in the Guru, one will be fine. Implicit faith, total surrender and childlike qualities are some of the qualities a disciple should have for his Guru. Faith and effort are needed in order to pass through the jungle of the mind and in order to reach the heart, the place which is the true Self.

The relationship between the Guru and the disciple is unconditional divine love and wisdom, and when this happens, there is a definite change in the latter.

Guru sows the seed of **Lakshya** and meditation is the water with which the seed is nurtured with faith and detachment as its manure. When the plant blossoms, its leaves and branches lead the mind to Moksha (salvation). A person's mind without proper discipline and guidance from Guru is like a confused monkey jumping from one tree to another.

"The blind cannot lead the blind," said Swami Ramakrishna Paramahansa. "Only a Master who knows God can rightly

teach others about Him. To regain one's divinity one must have a Guru. He who faithfully follows a Satya Guru becomes like Him. For, the Guru helps the disciple to reach His own level of Self-realisation."

During one of His discourses, Sri Babuji Maharaj said: "It is through Guru's grace that one attains salvation. To obtain His grace one should get rid of his ego (**Ahamkar**) and attachment (**Mamakar**). Eyes denote **Mamaker** while ears denote **Ahamkar**. Whatever sound one hears through ears it produces **Ahamkar**. One begins to identify 'this' as 'mine'. Until one casts off 'This' and 'Mine', he cannot germinate faith. Faith is essential for **Sadhana**; without faith, even the Shivalinga in the temple would look like a stone to one. Devotion and Faith are quite essential for one to seek the Guru's grace.

A Spiritual Master reveals our true identity. Owing to our own ignorance we are under the false impression that we are just the material body, but in reality we are not the body, but the Soul. It means God resides in us. We must open our hearts to receive Guru's grace.

'**Why FEAR when I am HERE?**' said Sri Samartha Sadguru Babuji. Blessed are the disciples who are led and guided by such a Sadguru. In this hurry-burry world, where ethics are dying and people are entangled under the influence of western materialism, we blindly ape the west. In this welter of confusion between the traditional and the western ideas, Sadguru Maharaj comes to our rescue to deliver us from conflict and to bring peace and harmony in our life, which money and materialistic objects certainly cannot give us.

He is thus ready to take care of us, but are we ready for it?*

OBITUARY

Sri.Vankayalapati Prabhakara Sarma, aged 69 yrs, a resident of Vijayawada and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Thursday, 26-06-2014.

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

KANCHI POORNA

-Ramaswami S.

Over 1,000 years ago, a few years before Bhagavad Ramanuja was born, there lived in Poovirundhavalli (now known as Poonamallee), near Chennai, a Vaisya couple by name Veeraraghava and Kamala. To them was born Kanchi Poorna as the fourth son whose original name was Gajendradasa. Right from childhood Gajendradasa was devoted to Lord Narayana and showed little interest in family business.

As Gajendradasa grew up, he developed an irresistible desire to serve the 'Archa Murthi' (enshrined idol) of the Lord. He went to Srirangam and prayed to Lord Ranganatha to grant him the 'aalavattu kankaryam' (keeping the Lord cool with the help of a circular fan made of cloth). The Lord told him that since He was in an island within River Kaveri, He was cool all the time and so there is no need for that service in the temple. Gajendradasa went next to Tirumala offering his service to the Lord of the Seven Hills who also declined, saying "I am surrounded by hills and since there are two waterfalls nearby, this place is always cool. You go to Kanchi, and its presiding deity, Lord Varadaraja, who emanated from the holy fire of the 'yagam' performed by Lord Brahma, may need your service."

Reaching Kanchi, he prayed to Lord Varadaraja who accepted his service. For years, Gajendradasa performed this 'kankaryam' and the Lord was pleased with him. With affection, the Lord would converse with him when none else was in the temple.

He used to walk to Kanchi from Poonamallee daily via Sriperumbudur, where young Ramanuja was under the tutelage of Yadavaprakasa, a scholar in Advaitam. One day Gajendradasa saw Ramanuja coming out of the 'gurukulam' and was highly impressed with the 'tejas' (glow) in his face. When Yamunacharya visited Kanchi, he asked Gajendradasa to suggest a successor to him for spreading Vaishnavism. Gajendradasa immediately told him about Ramanuja.

When Ramanuja broke away from Yadavaprakasa and took refuge in Kanchi temple, Gajendradasa directed him to become

a disciple of Yamunacharya. Unable to make up his mind, Ramanuja stayed in Kanchi. One day Yamunacharya sent a message to Ramanuja to come to Srirangam along with Mahapoorna. But by the time they reached Srirangam, Yamunacharya had attained 'siddhi'. Though disappointed, Ramanuja took note of one of the Acharya's desires to write a commentary on Brahma Sutras, and returned to Kanchi.

Ramanuja requested Kanchi Poorna to convey his doubts to the Lord and secure the necessary clarification before he wrote the commentary. Kanchi Poorna spoke to the Lord who explained following six salient features: "Narayana is Supreme; Jivatma's duty is to serve Paramatma; 'Saranagathi' (surrender) is the sure way to salvation; for those who have surrendered, there is no need to think of the Lord at the final stage because He was thinking of them; total devotion to one's Acharya is vital for liberation; and let Ramanuja seek Mahapoorna as his Acharya."

Ramanuja was thus enlightened on the basic tenets of Visishtadvaitam (qualified monism), and he was further guided by Mahapoorna. He thanked Kanchi Poorna for his help and requested him to have lunch with him. Kanchi Poorna went to Ramanuja's house, but at that time he was not there. He requested Ramanuja's wife Thanjamma: "Madam, I am in a hurry to go to the temple to do my 'seva' and so let me have lunch now itself. Please inform Ramanuja as soon as he comes." After the visitor finished his lunch, Thanjamma threw away the leaf and took bath. When Ramanuja learnt about his wife's act, he angrily asked her: "Why have you done so? I wanted to have my lunch on the same leaf with the remnants left over by Kanchi Muni." Thanjamma said that she had done that because the visitor was hailing from a lower caste. This reply further enraged Ramanuja, and then and there he decided to renounce family life. Such was Ramanuja's devotion to Kanchi Poorna.

One day when Kanchi Poorna was proceeding to the temple of Lord Varadaraja, he noticed a person collecting the dust from his footprints and applying it on his head. Astonished, he asked that person why he was doing so, the latter replied: "Sir, you are a 'bhaagavathaa'. By your 'paada dhooli' (foot dust), I am

cleansed myself of my sins.” Next day, the same person repeated the process. When asked why he was doing it again, he told Kanchi Poorna, “Sir, kindly ask the Lord whether I would get ‘Moksham’?”

Kanchi Poorna narrated the incident to the Lord and asked whether that person would get liberated by this funny act. The Lord said: “Yes. Since he has done ‘bhaagavatha kankaryam’ he would certainly attain liberation.”

Then Kanchi Poorna asked whether he would get ‘Moksham’. The Lord said: “For liberation, you have to do similar ‘bhaagavatha kankaryam’.”

“Oh Lord! When I am doing ‘Bhagavad kankaryam’, where is the need for ‘bhaagavatha kankaryam’?”

The Lord replied: “You are doing ‘Aalavattu kankaryam’ for Me and I have given you the rare privilege of conversing with Me. Thus your account has been settled. If you want ‘Moksham’ you have to serve a devotee like you. Serve Ghoshti Poorna, if you are desirous of liberation.”

Kanchi Poorna took the cue, and went to Tirughoshtiyur and became the bullock-cart driver of the great Acharya. By serving him thus, Kanchi Poorna was granted ‘Moksham’ by the Lord.*

OBITUARY

Sri H.Ramarao, aged 72 yrs.. a resident of Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday, 19-07-2014.

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

OBITUARY

Smt.V.Kameswari Mahalakshmi, aged 63 yrs., w/o of Late Sri.Prabhakara Sarma, a resident of Ashramam, and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday, 01-10-2014.

May Sri Gurudev bestow peace to her soul.

AATMA BODHA

(Continued from the previous issue)

· Siva Prasad

Hrudaakaasaaditho Hyaathmaa Bodha

Bhanusthamapahrith

Sarvavyapee Sarvadharee Bhathi Bhaasayathe Akhilam

Atman is like the brilliantly shining sun of knowledge and rises from the dahuraakasa of the heart. Rising from the firmament of the heart, the sun of knowledge, who is all pervading and all permeating, sarvaadhishthana and sarvantaryami, sarva vyapi and the Sat-Chit-Anand absolute, will illumine everything and shines Himself.

That consciousness is there. It is Sat-Chit-Anand. But I cannot see, because, there is mud or dirt in my mind. Purification of mind is the only upai or means, and that purification has to come by sravanam and mananam of it.

In our own consciousness, Atman is there. But we cannot perceive it because of our 'me' and 'my' consciousness. That is called mala or impurity. When all the malaas like anava, karmika, etc., are all removed, we can find the Brahman. Then we realise 'He is in me'. He is in all and He is the Aadhar of the whole world. It is His existence which makes the world exist. It is His consciousness, which is consciousness in the world. It is His Ananda which is appearing as Ananda in the world.

Ultimately, everything comes by purification of mind. The purification is not moral. The purification comes from knowledge, sravanam, mananam, nidhi dhyasam, etc., and the pure mind and Atman are one and the same.

Digdesa Kaaladyanapeksha sarvagam

Seethaadihrunnithyasukham niranjanam

Yasswaatma theertham Bhajathe Vinishkriyah

Sa Sarvavith sarvagatho Amrutho Bhaveth

He, who renounces all activities and worships in the shrine of his own consciousness the Brahman, who is above time,

place, distance, directions, transcendental and immanent, to whom everything exists. and who abides in Himself, who pervades and permeates all as sarvadishtana and sarvavyapi, who is the basis i.e., due to whose being or existence, this entire Universe appears because of Vivartha, who destroys dwandaas or opposites like, cold and heat, sukha and dukha, etc, who is eternal Bliss absolute without malaas or impurities, becomes the all knowing and all pervading and attains Amritatva or immortality hereafter.

Now Sankara Bhagawatpaadacharya is describing this as Theerdhayatra or pilgrimage, so that it appeals to devotees and also appears easier. The procedure will be from Aham to Atman.

Atman is the Theerdha or the pilgrimage centre which you too finally reach, starting your pilgrimage from Aham. If you want to go to a pilgrimage centre or Theerdha, you must know where it is, in which season or at what period of time to go, etc. In case of certain temples, you can visit only in certain periods. If you want to visit certain deities, you will have to go to certain places. But in the case of Atman it is not so. You can travel at any time and in any season; when you reach that place, you will get Ananda only.

In the case of other pilgrimage centres, there can be a mistake and one may go to some other place instead of the Theerdha you wanted to go. But, in the case of going to Atman Theerdha, there can be no question of any mistake taking place. By knowing any other Theerdha you will know about that particular Theerdha alone. But when you reach Atman Theerdha, you will know all.

Theerdhayatra or pilgrimage is undertaken partly for purification. Here, in the case of pilgrimage to Atman Theerdha, your life's desire is fulfilled. It is a pilgrimage of Jeeva (soul) to Brahman (Atman). Of course, no yatra can be done without travel. Here travel means Sadhana.

And with this we end the study of Atma Bodha.*

(Concluded)



CLEAR YOUR DOUBTS

(These questions were raised by some youngsters before Sri Mataji after the Satsang meetings at the town of Sills in Spain in April 2014)

Question: They say God has created this world. But who has created that God?

Sri Mataji: God is the Supreme Energy. That Energy is Omnipresent, Omnipotent and Omniscient. God created His own self with His divine illusion (Daivi Maya). The five elements - Earth, Water, Fire, Air and Space - have all been created from that Supreme Power called God.



All the men are actors on the stage of Earth. They also descended from that power called God and the divine power, being Omnipresent, is there in each and every being (animate or inanimate) in the universe.

Man is endowed with mind and intellect. So, he creates a world with his mind (within his mind) and does all karma (actions). Man is thinking with his mind and does all actions. He thinks that he is doing everything himself, forgetting the Energy within him that is empowering him, and he still thinks that he is the doer. Because of this, he is being born again and again.

Question: Why should we read the ‘Bhagavadgita’?

Sri Mataji: When you are feeling hungry, what do you do? You eat a proper meal, don't you? Only that satiates your hunger. You can fill your stomach with some snack or the other, but they won't fill your stomach fully. Similarly, if you need a solution for the problems you are facing in your life, the ‘Bhagavadgita’ is the answer. It is the ultimate food which satisfies your hunger for Truth and fills you completely.

Question: Why did Lord Krishna teach Arjuna the ‘Gita’ in the battlefield only? He could have taught it in more congenial circumstances. That, too, the Lord taught the ‘Gita’ only after Arjuna asked for it. Why?

Sri Mataji: I will answer your second query first. There is an unwritten rule that one should not tell anybody unless one is asked. As I told you in reply to your earlier question, one eats only when one is hungry. When you are not hungry, even if a seven course dinner is placed

before you, it will not tempt you. Even if you try to eat it, you won't relish it. If you are forced to eat, you may even vomit it.

A perplexed Arjuna was standing in the battlefield unable to decide as to what he should do. He was seized with the feelings of 'I' and 'Mine'. He dropped his weapons and sat down in the chariot. He wanted advice. So, he asked the Lord thus, "Oh Lord! I am unable to take a decision as I am enveloped by uncertainty. My mind is vacillating and unable to decide what is right. So, I am begging you to tell me what is the best and the right thing for me to do. I surrender myself completely at Thy feet. I am Your disciple and You are my teacher (Guru). Order me as to what I should do."

Only after Arjuna surrendered totally and asked, did the Lord tell him the Truth in eighteen chapters comprising 701 verses. This is 'Bhagavadgita' (Song celestial) that flowed from the Lord's divine mouth. The 'Bhagavadgita' does not contain even a single story. It teaches about things which are relevant to man. As to your first question – "Why was the 'Gita' taught in the battlefield?" - the battle of Kurukshetra did not happen somewhere, sometime ago. It is the perennial battle going on between good and bad, right and wrong, Truth and untruth in everybody's mind. This is a constant, never ending battle going on all the time. Man is seized with indecision because of this constant struggle and needs guidance. He needs a way out of this mire and wants happiness and peace. At that juncture the Lord comes before him as a Guru or Master to guide. The struggling man should seek refuge in the Guru and surrender himself totally. Then, the Lord takes full responsibility and embraces him in his protective shield and teaches him what is right. Hope you got the answer right.

Question: Amma, how long did the Lord take to preach the 'Gita'?

Sri Mataji: There are 701 verses (Slokas) in the Gita. It is very hard for us to study even a single verse in all detail. But how could the Lord teach 701 verses amidst the battlefield? The Lord transmitted the knowledge through His mere divine glance on Arjuna. The time stood still then. We keep getting both good and bad thoughts depending upon our deeds. When we are faced with problems, we will find a solution only if we surrender totally at the feet of the Lord and seek His refuge.*

—Compiled by Rekha

LET US EXTEND OUR HELPING HAND

We the devotees of Babu Bhakta Samaj are well aware of the decision taken by Poojya Mataji to construct a five-storeyed building in the present location of our Hyderabad Ashram. Owing to shortage of funds the construction is now restricted to four storeys. Slabs for four storeys have been laid with the available funds, and other construction works are in progress.

Sri Mataji has fixed the 'muhurtam' for the inauguration of this new building and the installation of the idol of Sadguru Babuji Maharaj as 01.35 a.m. on 22-01-.2015.

It now becomes our responsibility to complete the building in all respects well before the targeted date. The devotees are, therefore, requested to come forward and contribute in cash or kind in a big way, towards this noble cause.

You can send your contribution by cheque payable at par or by demand draft in favour of SSSHKPB TRUST. Your contribution will have the benefit of 80G exemption under the Income-Tax Act.

For further details, please contact Sri Kumara Swamy Raja (cell No: 0-9346535357).



Sri Babu Bhakta Samaj
Hyderabad

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