

# SAMARDHA SADGURU

## Spiritual Magazine

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## **Sri Mataji's Benediction**

### **JAPA YOGA: EASY WAY TO DIVINITY**

Every Spiritual seeker should be conversant with Japa Yoga which is healthy and effective aid to meditation. It is a training by which ever wavering mind is compelled to behave in some order and becomes ultimately single pointed. Even a short period of meditation through Japa Yoga leads the mind to unimaginable heights. Japa involves chanting of mantra.



Japa Yoga is a training for the mind in fixing itself to a single line of thinking. Repetition of thinking brings about attachment which means Bhakthi. A single melody of repeated chanting of manthra makes you acquire perfect knowledge of fixing the mind at a single point for any length of time. Yogeswar Lord Krishna Himself said "I am among the Yogas, the Japa Yoga".

How to start Japa Yoga? Have a special room and fix a charming picture of your Lord and be seated on an Asana in front of your Lord in any comfortable position. Visualise the beloved Lord with closed eyes and simultaneously start Japa, chanting Mantra and feeling the presence of Lord with in you.

Japa Yoga is an easy method for people bullied by the worlds without and within. There is no more sacred or auspicious moment than now for starting Japa Yoga for any spiritual seeker.

Mantra is a word or symbol of a particular faith of your choice. There is no secrecy about Manthra. All Mantras are in the scriptures but when it is passed on to a devotee by an illumined teacher it becomes a living seed. The teacher gives life to Manthra through his spiritual power and it awakens the spiritual seeker. Japa Yoga can be fruitful only when the spiritual seeker is initiated by illumined teacher or a Gurudev. Regularity and sincerity are the secrets of success.

One should guard the mind against all obstacles and make it immune to selfishness and passion. The mind imperceptibly ties itself with things and beings, happenings and circumstances. The

Spiritual seeker also should be careful during Japa Yoga that this activity is not muddled with any thirst for fruits. The effectiveness of Japa, to a large extent, depends upon the spirit of surrender. It is not sentimental but solid act of understanding. Japa, properly undertaken, can serve as a vehicle carrying us to the throne of infinite.\*

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## **KRISHNA PUSHKARA PROGRAMME**

With the divine blessings of Samardha Sadguru Sri Sri Sri Hanumath Kali Vara Prasada Babuji Maharaj, it was decided to conduct

**'OME SAMARDHA SADGURU VASAVI AMARESWARA  
KRISHNA PUSHKARA MAHA YAGAM'**

on the premises of Sri Vasavi Kanyaka Parameswari Temple, Amaravathi (Guntur Dist.) from 12.08.2016 (Friday) to 24.08.2016 (Wednesday) on the eve of 'Pushkaram' of river Krishna.

24.08.2016, 09.00 A.M.: Poornahuti

Venue:

Adjacent to Chariot shed  
Opp. to Sri Amaralingeswara swamy temple

Along with the Yagam, Annadanam, Satsangs, Akhanda Hari Nama Sankeerthana, Samuhika Pujas and Free Medical Camp will be held.

All the devotees are requested to utilise this opportunity and participate in all the programmes.

"Service to Humanity is Service to God".

Note:

Maha Prasadam and Free Stay are arranged to the Pushkara Pilgrims who visit Sri Kali Gardens Ashramam at Nambur (Guntur Dist.) during the above period.

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Editorial

## THE PERPLEXING LAW OF KARMA

Om Gururam Namaste!

Man, writhing in pain over his suffering, innocently asks “What fault have I committed to undergo this agony?” When told that his (ordeal)suffering is due to the sins he had committed in his previous ‘janmas’ (births), he is not convinced, as he does not understand the strange ways the ‘prarabda karmas’ (accumulated merits/sins) operate.

When a devotee asked Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj why should one suffer for a sin one is supposed to have committed in a previous ‘janma’, Gurudev replied:

"The law of karma is indeed perplexing. Suppose you throw a ball at the wall it comes back to you with the same force. You can notice the time taken for this action and reaction. Similarly, whatever good deed (‘punya’) or sin one commits will have its impact on that person based on the time factor. Some results may come in this life time, some in the next and some in a distant future. For example, if you put your finger in the fire, you will immediately suffer the burn. Similarly, if you do a meritorious deed, you will be rewarded accordingly sooner or later. You sow a seed and it does not immediately sprout; you have to wait for the seed to germinate and force itself out of earth. The rewards for one’s ‘punya’ or ‘paapa’ may not materialise immediately but probably carried forward to the next birth. These are the limitations within which man has to operate during his existence on earth. One thing is clear that none can escape the impact of one’s actions, good or bad. That is why Lord Krishna exhorts Arjuna to perform his duty unmindful of the result thereof."

To emphasise this point further, Sri Babuji narrated the following episode from the ‘Mahabharata’.

.....Having lost all of his one hundred sons in the Kurukshetra war, Dhritarashtra confronted Krishna with a poser: “All of my one hundred sons perished in the battle. Could you not



have spared at least one of them for this blind old man's sake?" The Lord replied that it was because of his 'prarabda karma'.

"Can you elaborate?" Dhritarashtra asked.

"Fifty births ago, you were a hunter and tried to snipe a male bird which, however, escaped your arrow. Enraged, you killed its hundred little ones in the nest, even as the father bird was watching your heinous act. That sin was the root cause of your losing one hundred sons now."

"Why should this punishment wait for my fifty 'janmas'?"

"That is because, to beget one hundred sons, you had to accumulate 'punyas' for fifty births. That rewarded you with one hundred sons, and once that was achieved, the sin of killing one hundred little birds brought this distress on you," Lord Krishna explained to Dhritarashtra.

Quoting from the 'Bhagavadgita' Guru Maharaj said:

*Karmano hyaapi boddhavyam boddhavyam cha vikarmanah  
Akarmanascha boddhavyam gahanaa karmano gathih.*

(Ch.4, Sl. 17)

[It is needful to discriminate action, to discriminate forbidden action, and to discriminate inaction; inscrutable is the way of karma].

"As you sow, so you reap. It is only the question of time,"

Sadguru Maharaj said and explained: "If you sow prickly pear, you cannot expect to harvest wheat. The benefit or punishment will reach you at the right time, without your knowledge. Just as a calf can correctly spot its mother cow in a herd, one's sins and merits would be able to catch hold of the soul that is awaiting to take its next birth. Hence, we should lead our lives very carefully so that we do not have to regret later. We should ensure that we always sow only good seeds by being kind and helpful to one and all and fulfill our duties and responsibilities in a perfect manner. Holding on to the lotus feet of the Guru will help us to stay on the right path."

In other words, the arrow of accumulated sins has left the bow of Fate. None can stop it, as it is menacingly approaching its target. But the Sadguru is capable of minimising its impact, just as Krishna did when Karna released the serpent shaft from his bow to kill Arjuna. The all-merciful Lord managed to save his ardent disciple by pressing the wheels of the chariot to go under earth by a few inches, and so the deadly weapon missed its target. The True Master is capable of providing us such a shield against unforeseen circumstances, if we surrender to him totally with intense faith.

Jai Gurudev!\*

## **Thus Spake Babuji**

### **IMPORTANCE OF BUDDHA POORNIMA**

Sushumna Prasada

Lord Babuji, addressing a gathering of devotees on the occasion of Guru Purnima, stressed the importance of Vaisakha Purnima which is popularly known as Buddha Purnima. “Four Full Moon nights (Aa, Ka, Ma, Vai) are considered highly sacred for spiritual trainees. They are popularly known as Guru Purnimas - Ashada Purnima, Kartika Purnima, Magha Purnima and Vaisakha Purnima. Vaisakha Purnima, though comes first in the chronological order, it is mentioned in the last, as Vaisakha stands as the symbol of Vairagya (detachment).



Sadguru Maharaj would always assert the importance of Full Moon night for spiritual seekers. Full Moon, with its cool and silvery rays and pleasant atmosphere invites one and all to absorb and attain Guru Tatwa. Full Moon nights act as passport to promote spiritual progress. You can neither add nor subtract anything from Full Moon. A person who attains the spiritual peak with the abundant grace of Gurudev is likened to a full Moon (Paripurna) who is above the dualities of Life. He remains, unruffled in his full stature either in sorrow or happiness, chillness or heat, wealth or poverty, gain or loss, pleasure or pain, love or hatred, etc., Full Moon is symbolic of full Bliss. One who follows the Spiritual Master (Guru) with absolute faith and total self surrender will attain the full spiritual stature which can be likened to Full Moon Light. Vaisakha Purnima is symbolic of Detachment.

Vaisakha Purnima is well known as Buddha Purnima for it marks the celebration of Buddha Jayanthi. Lord Buddha stands as supreme example of total detachment. Bhagawan Babuji, a great admirer of Lord Buddha and his philosophy of life, explained at length to the devotees the life of and the principles taught by Lord Buddha to save humanity from the mire of ignorance.

Suddhodana was the ruler of Sakya Kingdom. Suddhodana and Maya Devi were parents of the priceless baby Siddhartha. At

the time of his birth, the astrologers predicted that Prince Siddhartha will become a great recluse and an eminent spiritual leader. Suddhodana took every possible step to see that sorrow does not creep into his mind. All his education was at home and he was brought up like a parrot in a golden cage. As soon as Siddhartha attained age, Suddhodana selected the most beautiful and prettiest girl Yasodhara as his bride and they were married. Soon after marriage, Yasodhara gave birth to a male child and he was named Rahul, the most handsome and sweetest baby. But what is ordained by God cannot be prevented by any human attempt.

One day Prince Siddhartha expressed the desire of going out to see the precincts of the royal city. The king took every possible measure to see that nothing untoward happens to the prince, so that he would not give up material life. Flowers were strewn on the roads and beautiful damsels danced on either side of the path with the background of melodious music. His most trustworthy driver of the chariot was asked to follow him. But nothing can prevent the inevitable event of Siddhartha's renunciation. On the way, he accidentally saw a patient suffering with a severe incurable disease, an extremely old man and a corpse. These three incidents brought an aversion in him towards material pleasures of life. Having realised that they were inevitable, he understood the futility of life.

That very night Siddhartha chose the destined path of his life to be transformed into Lord Buddha. He came back to the palace in a disturbed mood and wanted to renounce the family life in search of Truth and Peace. Neither the bewitching looks and beauty of his wife nor the sweet innocence, nor the loveliness of his baby son Rahul, nor the luxuries and pleasures of royal life could deter him from his keen search in the path of Peace, Truth and Eternity. He renounced the pleasures of family and royal life with no second thoughts in his search of Self realisation. He attained the peak of Detachment. He went to the forest, walked thousands of miles and sought the advice of Sages and Sadhus. But nothing could satisfy him. To know the ultimate Truth, his penance became severe with internal clash. Ultimately he sat under the Bodhi Tree in Gaya and did Penance. Siddhartha was transformed into Buddha. Having realised the Truth and Peace, he preached his disciples the essence of spiritual realisation. Truth, Peace and Non-violence are the essential principles of his philosophy. Lord Buddha realised that

conquest of mind leads to great victory. He who conquers his mind is the real victor. His entire preaching revolves around the conquest of mind, following the path of righteousness (Dharma). Lord Buddha recognised the greatness of human life. He considered man as highly independent and powerful. He asserted that Spiritual Masters and Guides can only show the path. But the seeker should reach the goal by self effort alone. There were Truth and plainness in his exhortations.

Buddha was a great psychologist and mental expert. If the roof of the house leaks, the entire house will be filled with rain water. Similarly, if the thoughts are defective, the mind gets polluted. If the thoughts are upright, one will not be affected by any desire or passion. Lord Buddha taught his disciples that sorrow was the source of all problems. One need not go to forests to escape sorrow. Doctor cures the patient by diagnosing the ailment and giving the right medicine. Likewise the source of sorrow has to be located to find out a solution. What is tentative leads to sorrow. Wealth, authority and youth are tentative and one who hankers after them will be drowned in sorrow.

Lord Buddha suggested the eightfold path of salvation. It consists of equanimity of outlook, and equanimity of thought. The spiritual seeker realises that everything in creation is tentative. The moral values should satisfy the desires within the bounds of spiritual values. Equanimity in talk or conversation makes a person speak in a balanced way, choosing the right word for right occasion. Equanimity in action makes a person perform the right and suitable deeds needed for the occasion.

The Spiritual seeker should lead a life which upholds Dharma. The mode of life is bound by principles of Dharma. Equanimity of Trial or attempt means balanced efforts have to be made to keep the body and mind in the right track elevating the thoughts. Equanimity in recollection of thought: Whatever you think or do, all the above principles have to be kept in mind to attain wisdom. One should do meditation without any deviation. It is equanimity of trance. By observing these principles scrupulously, one can attain Nirvana (Salvation).

More than what he taught, his ideal way of life with appropriate and selective words of speech served as a model for the disciples to follow. Every word he spoke and every action he did served as the right message to ennoble one's life. -to be continued

## **Divine Mother Speaks** **A STILL MIND REFLECTS YOUR TRUE SELF**

Japamala Prasada

We always say that time is flying by. Is it time that is flying or our mind? The mind is constantly running from one thought to another. That is the reason why man is always trying to occupy himself with myriad tasks. People do not mind physically taxing efforts, including going on pilgrimages or doing prolonged pooja (ritualistic worship). But when one is asked to sit quietly in a spot and meditate on the Lakshyartha (goal set by one's Guru), it is difficult to focus the mind on that goal. Why is that?



This is because the mind is used to focusing on the materialistic world and when one sits to meditate, the mind is either too disturbed to concentrate or so exhausted that sleep is inevitable. The mind is a creature of habit; it will attach itself to whatever fodder it is fed, be it worldly matters or the company of spiritual people. The former draws us outward and the latter directs our thoughts inward. Materialistic attachment gives rise to wants. When those wants are unfulfilled, we experience anger. Anger leads to infatuation or obsession, which ultimately leads to the loss of our ability to discriminate between right and wrong, causing our downfall. This is what Lord Krishna said in Sankhya Yoga, (Chapter 2, Sl.62-63) of the 'Bhagavad gita':

“Dhyaayato vishayaan punsah Sangateshu upajayate  
Sangaat sanjaayate kamah Kaamaat krodhobhi jaayate  
Krodhaat bhavati sammohah Sammohaat smriti vibhramah  
Smriti bhramsaat buddhi naasah Buddhi naasaat pranasyati”

In contrast, let us explore the effect of keeping company with spiritually inclined souls. Sri Adi Sankara Bhagavat Paadacharya said,

“Satsangatve nissangatvam Nissangatve nirmohatvam  
Nirmohatve nischala tatvam Nischala tatve jeevan muktihi”

Being in the company of spiritual minded people leads to detachment of the mind from objects of the senses. This detachment frees us from infatuation bringing stability to our ever-wavering mind. The still mind is the doorway to everlasting peace and Bliss.

When we bow at the feet of enlightened souls, they bless us saying, “Nirmala antahkarana siddhirasthu”, meaning “may your mind be still and pure.” If we want to see our reflection in a lake, the water needs to be still. A single ripple will disturb our reflection. More the turbulence more the distortion. Therefore, it is important to seek the spiritual truths hidden within the material world and calm the mind by turning inward to contemplate on those truths. Interacting with spiritual teachers and other seekers of the same path would guide our journey within. Initially, one needs to train the mind purposefully to find joy in spirituality rather than seeking it in temporary physical pleasures. Gradually, this cultivated interest will become a natural habit.

We must try to realise the true purpose of our existence. We must look within for the cause of our unhappiness and unrest; the source of our mind’s turbulence is not from outside. Listening to and pondering upon the words of our Guru calms and stabilises our mind so that peace may reign.

Let us never give up hope. There is no obstacle to our search for Truth that we cannot overcome with perseverance. Ultimately, we will realise that our true Self is Truth, Knowledge and Bliss.

May Lord Gurudev bless us with devotion, detachment and knowledge to pursue the Truth.

Om Tat Sat.\*

You dream in your sleep, while lying in bed in Tiruvannamalai; and you find yourself in another town. The same is real to you. Your body is here and you are on your bed in a room. Can a town enter your room or could you have left this place and gone elsewhere leaving the body here? Both are impossible. Therefore your being here and seeing another town are both unreal. They appear real to the mind. The "I" of the dream has vanished. Another "I" speaks of the dream. This "I" was not in the dream. Both the "I"s are unreal. There is the substratum of the mind which continues all along, giving rise to so many scenes. With every thought rises the "I" and with its disappearance that "I" disappears too. So the "I"s are born and die every moment. The subsisting mind is the real trouble. That is the thief according to Janaka. -Bhagawan Ramana Maharshi

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

**July 2016**

- 02 Sat - Sani Trayodasi  
03 Sun - Masa Sivaratri - Ekaham at Pavuluru Branch  
04 Mon - Amavasya  
15 Fri - Toli Ekadasi -  
Sri Sadguru Pada Puja, Bhakta Samaradhana  
16 Sat - Starting of Dakshinayanam  
19 Tue - Ashada Guru Poornima - Satsangam, Sri Sadguru Pada  
Puja, Bhakta Samaradhana,  
Starting of Chaturmasa Deeksha  
29 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja  
31 Sun - Beginning of Antya Pushkarams of Godavari Matha

**August 2016**

- 01 Mon - Masa Sivaratri - Ekaham at Pavuluru Branch  
02 Tue - Amavasya  
05 Fri - Sravana Suddha Tadiya - Satsangam,  
Sri Sadguru Pada Puja  
11 Thu - Ending of Godavari Antya Pushkarams  
12 Fri - Starting of Krishna Pushkarams, Varalakshmi Vratam  
18 Thu - Rakhi Purnima - Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
25 Thu - Sri Krishna Janmashtami - Morning - Kalasa Stapanam,  
Sri Radhakrishna Sahasra Namarchana,  
Bhakta Samaradhana,  
07.00 p.m. Sri Sadguru Pada Puja  
26 Fri - 11.00 a.m. Sri Radhakrishna Samoohika Pujas,  
Bhakta Samaradhana  
27 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja,  
Bhakta Samaradhana  
07.00 p.m - Utti kottuta  
30 Tue - Masa Sivaratri - Ekaham at Pavuluru Branch  
(Continued to page no.32)

# Children's Section

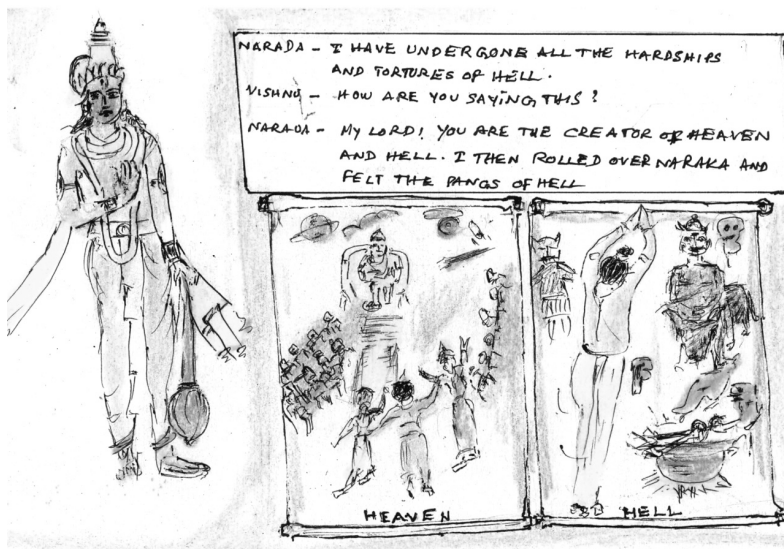
## Tales of Sri Ramakrishna

### NARADA - HIS EXPERIENCE IN HELL

Ramana Prasad

Unable to get God's grace on one side and doing actions in an independent manner (*Swaatantratwam*), two disciples approached Sri Gurudev for guidance.

**Sri Ramakrishna:** Independence! Independence! Everything is depending on God's will (*Eswara sankalpam*). Independence works out to the extent God allows you. See the cow tied to a



wooden stub with a rope can move only to the extent the rope allows it move freely. Sometimes man thinks he is independent. Please understand that it always gets limited to *Eswara sankalpam*.

**Disciples:** Gurudev! If everything happens as per God's will, then where is the need for rituals like *Japa, Tapa, etc.*?

**Sri Ramakrishna :** Don't think like that. After putting your hands on the bush full of thorns and say "There are no thorns", then do you think that thorns will stay away from pricking you? God has given you sakthi which you should utilise in the right direction. So,

one should do sadhana to get God's goodwill. Then you will be able to easily cross over the ocean of joys and sorrows. But for this *Purusha prayatnam*(self-effort) is essential.

Let me narrate a story to illustrate this point: Sri Vishnuvu, the Golokaadhipati, once cursed Narada, "You will fall in Naraka." Narada became sad. He asked Bhagawan, "Kindly give me the directions to go to Naraka. I will go there singing Your glories." Lord Vishnu then took a chalk and drew on the floor the maps of Swarga(Heaven) and Naraka. Narada then rolled over the map of Naraka and said, "I have undergone all the hardships and tortures that one undergoes in Naraka." Vishnu asked, "How are you saying this? Please explain?" Narada replied,"My Lord! You created Swarga and Naraka and now You only drew and showed me where Naraka is situated. I then rolled over it. At that time I felt great pangs and experienced all the punishments that are meted out in Naraka. Then only I told you that I had experienced the Naraka." Vishnu understood the sincerity in his words and let him off.

This story thus reveals that though you have done something on your own, ultimately it is the Eswara Sankalpa that prevails.\*

The meditative reading of a scriptural passage is needed every day at a set hour. This is just as important as the other practices. Similarly Spiritual practice must be done at a fixed hour and never put aside. This means also the development of our will power. The purpose of all these is the conscious control of all our mental processes.

A conscious life is an interesting life. Most of us are half awake and half dreaming. Unconscious cerebration must become clear, definite thinking. Then alone is life worth living. Minimize your body consciousness.

Have mental freshness, always have the mind of a youngster. Be a child again. Be born a second time. It is imperative to have mental freshness. Cultivate it consciously. Try to be in tune with the Divine. The waters of life are flowing. Open the channels! Open the windows! Off with bad air! Let there be freshness within, always.

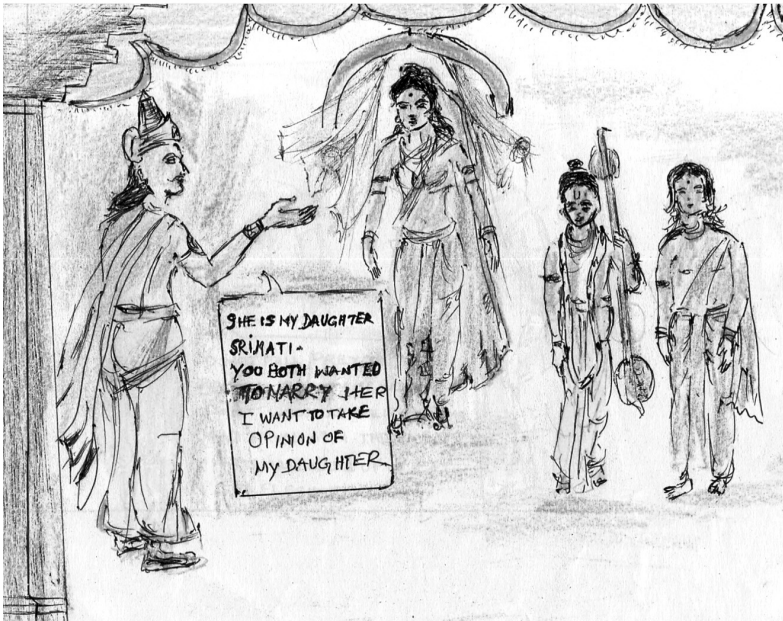
- Swami Yatiswarananda

## STORIES OF DEVOTEES ANOTHER REASON FOR RAMAVATAARAM

Ramana Prasad

Once upon a time King Ambarisha ruled Ayodhya. He was a great devotee of Lord Vishnu. He had a daughter. Her name was Srimati.

One day sage Narada who is known as Brahma Manasaputra, came along with Parvatamuni who was his nephew to the palace of Ambarisha. The king felt happy to see them. He received them in a befitting manner. After receiving the royal welcome they took the seats offered to them. Then their looks fell on Srimati who was the most beautiful woman in the entire universe (Bhuvanaika Sundari).



They were stuck dumb by her beauty. They then asked the king “Who is this damsel?” Ambarisha replied, “She is my daughter.” Both Narada and Parvata wanted to marry her. But they were unable to reveal their intention to the king at that point of time.

They secretly met the king and expressed their desire to marry her. The king said, “I greatly respect both of you. I don’t want to act against your wishes. But I want to take the opinion of my daughter.

I have no objection to give her hand to whom-so-ever she chooses to marry.” Then they took leave of him saying they would come again the next day.

There is a sanskrit saying- *Kamaaturanaam na bhayam na lazza*, meaning a man who is infatuated with feminine charm sheds fear and shame. Narada then rushed to Vishnuloka and narrated to the Lord all that happened and expressed his intention to marry her. He said, “Ambarisha’s daughter should be mine. When she sees Parvatamuni his face should look like that of a monkey so that she would at once reject him and accept me. Please grant this boon to me my Lord.”

A beguile smile appeared on the Lord’s face for a short while and disappeared. ‘Sexual charm can make anyone fall from his position. If such great people fall prey to the charms of a woman then what to talk of ordinary people? This is nothing but the influence of Maya(delusion),’ thought Lord Vishnu who Himself is the ruler of Maya.

Mahavishnu said affectionately to Narada,”You are my most beloved Bhakta. You roam the three lokas singing incessantly the glory of My name. After all, you have this small desire. I must fulfil this. Of course the princess who ignited this desire in you must be most beautiful. As per your wish when she looks at Parvatamuni his face will appear like that of a monkey. Are you happy now?” Narada left fully satisfied.

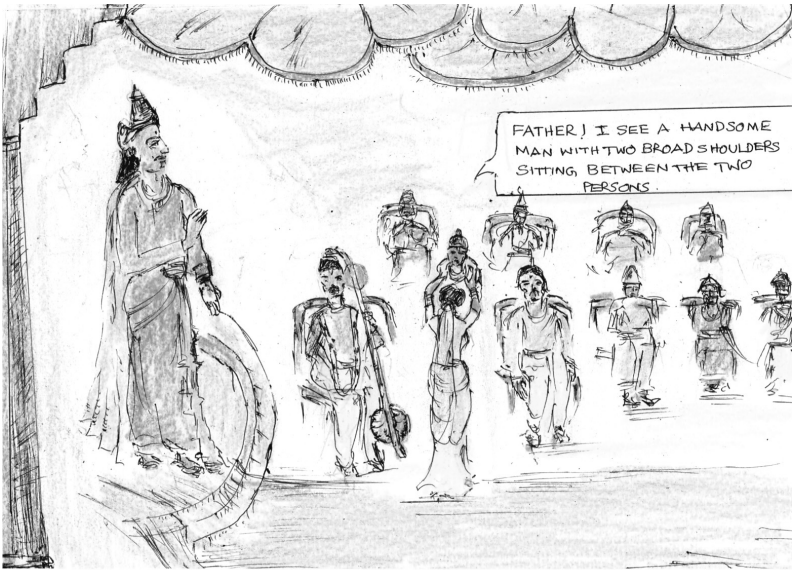
A little later Parvatamuni came for the darsan of Mahavishnu. Seeing him the Lord understood the purpose of his visit. Govinda dwells in the hearts of everyone as Antaratma. He is *sarvantaryami*. So will there be anything not known to Him? Asked the Lord “Parvatamuni, what brings you here? Can I be of any help to you?”

Parvatamuni expressed his desire to marry the daughter of Ambarisha. “Oh Lord! As Narada also wants to marry her, Narada’s face should appear to her as that of a monkey when she sees him, and then she would choose me only.”

There was a smile on the Lord’s face for a short while. The Lord said,” Oh Parvata! I am here only to bestow the wishes of devotees in whatever manner they ask. I will certainly fulfil your desire. Don’t be perturbed.” Taking this assurance from the Lord, Parvata left happily.

Ambarisha decorated the palace like Bhooloka Swarga. He invited many saints. He knew that his daughter was a great devotee of Lord Vishnu and so His grace would be with her.

On the appointed time everyone was waiting anxiously to know the decision of Srimati. She came there with a garland of fragrant flowers. She looked at Narada. She was taken aback. Fear gripped over her face. She then turned her head and looked at Parvatamuni and screamed loudly. Ambarisha approached her and enquired the reason for her fear. She said, "There is neither Narada nor Parvata here. I only see two persons with monkey faces. So I got frightened. Father! I see a handsome man with two broad shoulders sitting between these two persons. He is Ajanubhahu, Padmanetra,



Nilavarna and shining with the glow of koti Manmadhas." Narada got a doubt. He asked "How many Bhujas (shoulders) has he got?" She said, "He had two Mahabhujas."

- to be continued

## Devotional Stories

### WILL THE GURU EVER BE PARTIAL?

My dear Chiranjeevulaaraa:

For students and 'saadhakaas' (spiritual trainees) concentration is important and nothing should divert their attention from their quest for knowledge and Truth. There is an episode in the life of Janaka, the ruler of Mithila and foster-father of Sita, that emphasises this aspect. This incident occurred when young Janaka was in the Gurukulam, and is a lesson for all students.

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When prince Janaka was in the Gurukulam, he evinced a lot of interest in Vedic scriptures and Upanishads. His Guru was pleased with Janaka's inquisitiveness in knowing minute details of various shastras. Janaka was always attentive in his class and he never indulged in wasteful gossip. Naturally, he was liked by the Guru. But this was misunderstood by fellow students who felt that the Guru was partial to Janaka because he was the prince of Mithila. The Guru got scent of this wrong feeling of the other students and he was waiting for an opportunity to demonstrate Janaka's greatness to them.

One day, when the Upanishad class was in progress, suddenly a royal soldier riding a horse was rushing towards the Gurukulam and shouting, "Mithila is on fire... Mithila is on fire..." Immediately all the students except Janaka rushed out and ran towards Mithila, without even seeking the permission of their Guru to leave the classroom. But Janaka remained calm and was listening to the exposition of the Upanishad.

After a while, those who left the class returned, telling the Guru: "Sorry, Sir, it was a rumour that turned out to be false."

With a smile on his face, the Guru asked Janaka why he did not panic when he heard that Mithila was on fire. Janaka replied: "Respected Gurudev, why should I panic about the fire accident? My father and royal officials are there to fight the fire. Even if I go to Mithila, what could I have done there? I am not capable of fire-fighting, being very young. If I go, I would have wasted my precious time losing this important lesson."

The Guru was pleased with the reply and told the other students: “Now you know how Janaka is different from you. He is the prince and would have been a bigger loser than anyone of you, had the fire occurred. But he preferred to ignore such losses, because the gain of knowledge is more important than anything else. All of you have come to study in the Gurukulam. Did you show me the courtesy of telling me that you are leaving the classroom to fight the fire? Have you forgotten that your parents are capable of handling such a situation? You would have just watched the raging fire and nothing else. By this impulsive behaviour, you have lost an important lesson.”

The students felt ashamed and pleaded with the Guru to pardon them for misunderstanding his appreciation of Janaka as favouritism.

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Children, hope you liked the story. Janaka became a Rajarshi because of such a rare and great quality. You should remember that the Guru would never be partial to any particular disciple. He would only appreciate the good qualities of any student. Another lesson we learn from this story is that as students or disciples we should not worry about anything other than what the Guru imparts. The Satya Guru would take care of everything else.

Yours affectionately,

Maathula\*

Silence is of four kinds: silence of speech, silence of the eye, silence of the ear, and silence of the mind. Only the last is pure silence and is the most important. The commentary of silence is the best commentary as illustrated by Lord Dakshinamurti. Only silence is the Eternal Speech, the one word, the heart-to-heart talk.

Silence is like the even flow of electric current. Speech is like obstructing the current for lighting and other purposes. However much a Jnani might talk, he is still the silent one. However much he might work, he is still the quiet one. His voice is the incorporeal voice. His walk is not on the earth. It is like measuring the sky.

-Bhagawan Ramana Maharshi

## **Babuji's Fables**

### **FOLLOW ONE FAITH**

Once, a man wanted to dig a well. He asked someone about the best place and started digging there. After digging to a depth of about 20 feet he got depressed for not getting any water. In the meanwhile, someone else came and advised him to start digging at another place. The man went there, dug a few feet, got tired and disappointed when no water came.

In the same way he dug at many places to no avail. The man was thoroughly depressed and sat down under a tree. Then a sage came that way and asked him what the matter was. The man told him what he had been doing. The sage laughed and said, “Oh foolish man! If you want to get water, you must dig deep at the same place until you get water. If you dig a few feet here and a few feet there, the water will never come. Start digging at one place only till you find water. Do not give up your effort or give in to depression. Be cheerful and start digging.”

The man was rejuvenated with these words and followed the sage's advice and after digging for about 60 feet at the same place, he found water!

**Moral: He who wants to dig a well, should find the right place and dig only at that place with perseverance until he finds water. Similarly a person who wants to realise God and get spiritual enlightenment should seek a single Satya Guru and follow His instructions till he reaches his goal. When one follows many teachers, and many faiths he loses his focus and gets confused, tired and disheartened, as he will not achieve his goal.\***

—Retold by Dr. Swanamukhi Prasada

## **Down Memory Lane**

### **THE GRACE OF GURUDEV**

Sushumna Prasada

On one occasion, Lord Babuji was surrounded by a group of devotees. One of the devotees questioned Guru Maharaj whether it was fair on the part of a devotee to entertain the feeling that he was very much liked by Gurudev as he always stayed by his side, doing service to him.

“It is improper and unfair to entertain such a feeling because Gurudev is Omniscient, Omnipotent and Omnipresent. God or Gurudev is infinite. Hence it is nothing but ignorance to limit the Spiritual Master to a particular place or time. Further, he is all-powerful. Gurudev loves the qualities of humility, truth, contentment and justice in a devotee. Gurudev has an impartial attitude towards one and all and never entertains a narrow and divisible outlook. In his view, all are equal. He gives equal opportunities to one and all. Sri Babuji replied and added that he would narrate an incident which would reveal the outlook of Mahatmas.

Once, Shirdi Sai Baba was invited to a feast. They allotted a particular place for Him and were waiting for his arrival. Everybody wanted to sit by his side. All of them stood up seeing Baba. Then Baba said “All of you want me. I want all of you, so, all of you sit down and I will serve you all.”

See, how impartial is the outlook of Mahatmas. The effort you make to receive the love of God or Guru is not a sign of attachment. ‘I’ and ‘mine’ indicate ego and attachment. Eye is the symbol of attachment. Whatever you see, you want to possess. So the main reason lies in the fact of identification of ‘I’ with the body.

The feeling that the body is mine is responsible to create the strong bond of possessiveness towards wife, children, friends, relatives, house, property, wealth, caste, creed, nationality, etc. But all these worldly attachments, life and relationship are only tentative. The wife and children on whom you dote upon respond to your love as long as you are healthy and wealthy. But after your demise, they are afraid even to come near the body. The wife stays weeping by the side of the body for a few hours. In the meanwhile, the eldest son and relatives come to console her saying that she has to take something as one cannot die along with the dead person. This

brings slowly some change in her sorrowful state. Friends and relatives approach her and talk in a philosophic way that “death is inevitable and everybody has to quit this world some day or other. And now it is your husband’s turn.” This tentatively leads her to develop ‘graveyard detachment’ (Smasana Vyragyam).

Thus we observe that worldly life and attachment change from time to time. But it is strange that it does not lead to genuine transformation in man. Only at that particular moment of the final departure grave yard detachment develops in a person. This body has the natural tendency of decay and everybody has to meet the same fate. Human nature is such that in a short time we forget all these with the layers of ego and attachments.

A town got submerged due to cyclone and floods. One person being afraid of the floods left the town along with his wife, children and some valuable things. He started swimming, carrying them. The flood increased. Being afraid of death, he first threw off the bag of valuables. As the flood was getting increased, then he abandoned his children thinking that if he and his wife were alive, they could again beget children. After some time finding his life crucial, he left his wife also in the floods thinking that if he were alive he could marry another woman.

See, how selfish the human being is! He loves his wife and children for his own happiness but when his life was in a crisis, he left them all. So to overcome the feeling of I and Mine, you have to listen attentively to the preachings of the Spiritual Master. Then it should be meditated upon and then implemented in life. By strong meditation, you develop knowledge of discrimination. By discriminative rumination, you can attain the stage of trance .

I will narrate an incident which reveals the greatness of rumination. Suppose you had a memorable, sweet experience. Of course at that moment, you feel extremely happy. But later, when you think of that memorable experience, your happiness gets multiplied. This can be seen in everybody’s experience. Similarly when you ruminate over the preachings of the Master, you will certainly get elated”.

Lord Babuji concluded by saying that attentive listening, meditation and implementation of the principles are the essential qualities of a devotee.\*

## LOOK WITHIN

Kali Prasad, USA

Jeeva slowly opened his eyes. It was all dark. He could not remember how he ended up there and what was that place. In a few minutes his eyes got adjusted to the darkness and he could see things around him.

When he saw the delicious sweets he started feeling hungry. He tried to reach for them, but couldn't move that far. Unable to stand up, he tried to crawl to the sweets tray. He could only go near it but couldn't touch it. He looked around and found a TV. He thought at least he could have some entertainment and forget about hunger. But, the remote control was nowhere to be seen.

He started looking around to see if someone could help him. There was no trace of any human presence. He tried hard but couldn't control his emotions or cravings. He kept looking around for someone or something to help and didn't understand why he was not able to move much.

While looking around he suddenly glanced towards himself and realised the reason for his inability to move. His feet were tied to the wall with an iron chain. He tried to untangle himself from the chain, but unfortunately it was secured with a lock.

He started searching for a key to unlock the chain. He looked all over the room, but couldn't find it. He was struggling a lot to get out of the bondage, but that was not possible without the key. As he finished searching the whole room, he felt something in his pocket. To his astonishment, it was the key he was looking for. And he was free at last.

We too are bound in this dark world, and without realising it, we keep yearning for all things around us, and eternally feel sorry for our inability to get what we want. Once we stop looking around and start looking towards ourselves, we realise that we are bound by the illusion called Maya. And the key to open the bondage is also within us. It's the knowledge of the self - Aatma Jnana. It cannot be acquired from outside. It can only be achieved from within. And once we find the key, by the grace of our Master, there is nothing in the world that can bind us.\*

## WAITING FOR SRI RAMA—X

(Continued from the previous issue)

Ramaswami Sampath

As Sabari indicated, on the Rishyamukha hill, Hanuman, the foremost among the learned and the well-meaning and the mighty Vaanara, was waiting for Sri Rama's arrival. He was Vaayu Putra, son of Wind God. He was also one of the eleven Rudras – the manifestations of Lord Siva - as the following Hanumat 'dhyana sloka' says.

*Ramadhoota Mahadheera Rudra veerya sambhava  
Anjana garbha samboota Vaayuputra namostute!*

After extending His 'abhaya hasta' to the Devas, who were agonised by the harassment of Ravana, the demon king of Lanka, Lord Narayana decided to incarnate as the seventh 'avatar' to eliminate the wicked Rakshasa hordes, and impelled the celestials to be born on earth to assist Him in His mission.

When Siva learnt this, He rushed to Vaikuntham and told Narayana: "I would also like to extend My help." Narayana, with a beaming smile, replied: "I always count on Your support in whatever I do. Is it necessary that you should descend to earth for My sake?" But Siva was firm that He should also lend support to a good cause, and said: "I am going to incarnate as the eleventh Rudra in the form of a Vanara and want to be hailed as Your most obedient devotee." He then took leave of Narayana and chose to grace Anjanadevi of the Vanara race by being her son through Vaayu.

The moment Anjaneya was born, he looked at the Sun shining above and thought it to be a fruit and with a view to tasting it zoomed deep into the sky. This spectacle has been described thus in his 'Hanuman Chalisa' by Goswami Tulasidas, the author of 'Rama Charita Maanas':

*Yuga sahasra yojana para Bhanu  
Leelyo thaahi madhura pala jaanu.*

[Thinking that the Sun, who is placed at a distance of one 'yuga sahasra yojana', must be a tasty fruit, Hanuman wanted to pluck it by jumping towards it sportingly.]

In this verse Tulasidas tells us how far the Sun is away from Earth. One Yuga measures 12000 (years). Sahasra is one thousand and Yojana is equivalent to eight miles. 'Yuga Sahasra Yojana' is  $12000 \times 1000 \times 8$ ; that is 96000000 miles. One mile measures 1.6 kilometres on the metric scale. So 96000000 miles would convert into  $96000000 \times 1.6$  in km. Thus the distance between Earth and Sun works out to 153600000 km. As per the calculations of the American National Aeronautics and Space Agency (NASA) also, the Sun is 153600000 km. from Earth. Does this not show how adept our ancestors were in astronomy?

"Hey, what is this? A little monkey is trying to grab the Sun whom I have targeted to eclipse," thought Rahu, the shadowy planet in the solar system and complained to Lord Indra against this "aggression". Enraged, Indra fiercely assaulted little Hanuman with his Vajrayudha. Hanuman fell down unconscious unable to bear the force of the Vajrayudha. When the Wind God came to know this attack on his son, he became angry and immediately stopped blowing, protesting against the cruelty to his son. Because of this, all the fourteen worlds went without wind. Without air, being the life sustaining element, everything was at a standstill in those worlds. Sensing this evil portent, all the celestials supplicated to Lord Vaayu to calm down and save the fourteen worlds. "I will relent only when you all share your superior capabilities and make him the mightiest and wisest," Vaayu said, spelling out his conditions for restoring normalcy. The celestials obeyed his command and shared their powers with Hanuman. Lord Brahma offered the boon that no powerful weapon would harm Hanuman, but requested him to honour Brahmastra by bearing it for a 'muhurta kaalam' (one and half hours). Lord Sun offered to be the preceptor of Vaayuputra by imparting all the Vedas and other important scriptures, besides making Hanuman a 'nava vyaakarana pandita'.

After attaining such superior scholarship, Hanuman wanted to offer 'Guru dakshina' to Bhagavan Surya who, however, told His disciple, "Hanuma, be a minister to my son, prince Sugriva of Kishkinda and await the arrival of Rama, the avatar of Lord Narayana. Rama will approach Kishkinda seeking Sugriva's help. From then on you be Rama's lieutenant in fulfilling his mission of extinguishing the Rakshasas, who have become a menace to the

three worlds. This is the ‘Guru dakshina’ I seek from you.” Obeying his Guru’s command, Hanuman reached Kishkinda and became Sugriva’s minister and was waiting for Sri Rama.

As per the advice of Sabari, Rama and Lakshmana reached the foothills of Rishyamukha. The spies of Sugriva who noticed the two approaching the hill, rushed to their employer and informed him of the new visitors. Fearing that the two must be his elder brother Vali’s henchmen, Sugriva called Hanuman and told him: “It seems two bright youngsters armed with bows and arrows are coming towards our hill. I want complete details about them and their purpose in approaching Rishyamukha. In case, they happen to be Vali’s people, they should be prevented from coming here.”

Bowing to Sugriva’s command, Hanuman took the garb of a Brahmin ascetic and went near Rama and Lakshmana. The appearance of the two captivated him. “These two do not seem to be Vali’s men. Who could they be? Perhaps, they are gods that will enable people to get over Maya and send those persons to ‘Moksha saamraajyam....’ Brooding on these lines, Hanuman addressed them in his sweet voice thus:

“May your arrival here be a boon to those who reside on Rishyamukha! Since you are holding bows and arrows, I feel you belong to a royal family. At the same time when looking at your matted hairdo, you look like ascetics. Are you Rajarishis or Deva rishis? Your empathetic eyes and glowing faces make me seek your kinship. Like me, the animals and birds of this hilly terrain are attracted by you and they seem to extend a warm welcome to you. The plants of the hill have suddenly blossomed with their fragrant flowers. At the same time, I am sad that your faces exude a worried look. Who are you? For what purpose you have chosen to set your feet on this hill?

“The Vanara king Vali misunderstood his brother Sugriva and exiled him from Kishkinda, besides illegitimately seizing his wife Ruma. Vali also took every opportunity to belabour his brother. Unable to bear this harassment, Sugriva has taken shelter in Rishyamukha, because Vali cannot enter this place due to the curse of Matanga maharshi who has decreed that if Vali comes here he will lose his life. I am Vaayuputra and my name is Hanuman. May I know now, who you are ?”

Hanuman thus introduced himself to Rama and Lakshmana and enquired about them, concluding his sweet speech.

Rama who heard Hanuman's soul-stirring speech was mesmerized and told his brother, "Lakshmana, isn't it a blessing that our quest for befriending Sugriva ended here by the presence of his minister before us? To have a minister of this nature, Sugriva must have done severe penance. This person is not an ordinary one.

*Naan Rig Veda vineetasya naa Yajur Veda daarinah  
Naa Sama Veda vidushah paribashitham na sakyathe*

I think that without mastering Rig, Yajur and Sama Vedas, he cannot speak like this. Looks as though there is no scripture or art he has not digested. Above all, I believe he is a 'Nava Vyakarana Pandita' (one who is a scholar of the nine types of grammar). I wonder whether this fine weaver of nectarine words is Lord Brahma or Lord Siva. Hence brother, weigh your words very carefully before conveying our present plight and the earnest desire to seek the hand of friendship of Sugriva."

Lakshmana then narrated their tale of exile from Ayodhya, losing Sita in forest and the advice of Kabandha and Sabari to seek the friendship of Sugriva and said: "Here stands Rama, the prince who has abdicated the Ayodhya crown. I am his brother Lakshmana."

The moment Hanuman heard the word 'Rama', he went ecstatic and felt happy that his long wait for this God of his has ended happily. Shedding his ascetic garb and revealing his original form, Hanuman prostrated before Rama and said: "Sirs, it will be very difficult for you to traverse this mountain full of thorny shrubs, and reach Sugriva's abode. Hence, permit me to carry you both on my shoulders and safely take you to my king."

Fondling the head of Hanuman, Rama told Lakshmana, "Brother, this is indeed a good omen. Let us befriend Sugriva."

-to be continued

# GURU PRAKASAM

Varanasi Kali Prasad (USA)

Who is Guru?

Regardless of whether we have this question on our mind or not, its answer will definitely help us advance in the spiritual journey. Our ancient religion (Sanaatana dharma) has equated Guru to none other than the Almighty. The 'Guru Gita' says

*“Gu shabdo andhakaarasya Ru shabdasthannirodhakrith  
Andhakaara nirodhatvaa Gururithyabhidheeyate”*

As per this scripture, Gu stands for darkness or 'agnaana' and Ru stands for one who removes it – so Guru means the power that gets you out of darkness and takes you through enlightenment.

Another question that quizzes the mind of an inquisitive saadhaka is “Who is God”? God is defined as the omniscient and all pervading force in the Universe. According to the Vedas, God is defined as One who manifests in the form of “Bha”, which means “Brightness” or ‘Prakasam’.

Mantrapushpam reiterates that through the verse

*“Neelathoyada madhyasthaathwidyullekheva bhasvaraa  
neevaara sooka vattanvee peethabhaswatyanoopama”*,

stating that God is manifested as the brightness in all forms of light including the lightning in a cloud and the sparkle of sunshine at the tip of a sprout. As both Guru and God are forms of light (Prakasam), the question that intrigued my mind was, how can one light show another light?

As an answer to this question, I was reminded of an incident in my childhood that most of us would have also experienced. While I was walking in the street at night with a flash light in my hand, I curiously used to observe that the flash light was not visible when I reached a street light. As I started walking away from the street light, the flash light would be visible again. When we have two lights, it's always the brighter light that appears and the other light is merged in it. Going by this example, Guru has to be even brighter than God to be able to hold our hand and take us to Him.

That leaves us with the next question: “Do we know how bright is God?” I don't think we have an absolute answer but definitely a reference point for comparison.

Upanishads say that

*“na tatra sooryobhaathi na chandra taarakam  
nema vidyutho bahaanthi kutoyamagni”*,

explaining that in God’s abode, the sun will not shine, the moon will not be bright, stars go dark and the lightning doesn’t even flash. It looks as though they are not showing their brightness in reverence to God. But, the reality is that they are just as bright as ever, but as per the ‘flash light-street light’ analogy, they look so dull before God, who is many times brighter than them.

Can you imagine the quantum of brightness (Prakasam) the Guru possesses? Probably, many times brighter than God and many more times brighter than the sun. That’s the real Guru Prakasam that shows us light to obliterate ‘agnaana’ and get rid of the effect of ‘karmas’ accumulated over the past several births.

Just to draw an analogy, after waiting for hours for darshan in Tirumala, we will finally rely on a Jyothi (deepam) in the sanctum sanctorum (garbha gudi) to be able to have the Lord’s darshan. Guru is just like that Jyothi, whose brightness helps us to perceive the presence of God.

That ‘Guru Prakasam’ not only overshadows God’s brightness, but also makes us realise that God exists everywhere and also within. Sadguru makes us aware of this Truth and guides us through the path of spiritual attainment.\*

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## **TRAYAHNIKA DEEKSHA, USA**

(THREE DAYS SATSANGS)

2016

FROM

22-07-2016 FRIDAY

TO

24-07-2016 SUNDAY

AT

HOUSE OF PRASAD & SUNANDA KURICHETY

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## GLORIOUS DEVOTEES

### ROHIDAS

C.V. Ramana Babu

(Translation of Telugu original by Jagam)

Long ago, Raghu, a cobbler, lived in Kasi. He was also a night watchman in the king's palace. After a long wait, he was blessed with a son, named 'Rohidas'. Since birth, he never cried and would drink nothing. He looked like a sage. Heard of him, the court dancer came to see him. She was astonished at his divine lustre and unintentionally asked him, "O great sage, who are you?" Rohidas, who was in the cradle, smiled at her and said, "Once, I came to your house for alms, as per my guru's order. But, being a Brahmin, I rejected your offer, as you are a court dancer. Owing to my guru's curse, I was born now to a cobbler." Thereupon, she tried to recollect the past....

....A sage, by name Ramananda Swami, lived in Kasi. He had many disciples in his ashram. One day, he ordered a disciple (who was born as Rohidas in the present birth) to get certain items to be offered to God. But, the condition was that he should seek the items only from a householder devotee with good character. He went to a house and asked for the things he wanted. A woman came with the items. Remembering his guru's conditions, he asked her "Who are you?" She replied that she was a court dancer. Immediately, he rejected her offer.

After that he took shelter in the verandah of a house because of rain. The house owner came out and learnt about his need. He brought all the items and requested him to kindly accept it. He also said that he was a cobbler by profession. Reluctantly, he accepted the offer and went to his guru. The guru sensed what had happened and said, "You disobeyed my order and brought the items from the house of a cobbler, a mean professional. Because of this sin you will be born to a cobbler in your next birth."

Ramananda, however, consoled the regretting disciple and said, "This is nothing but the plan and wish of Sri Panduranga to teach the world through you that caste, creed, gender, etc., are not at all obstacles for devotion. It will be your last birth and you will attain salvation." He prostrated at the guru's feet and left. Soon, he

died and was reborn as Rohidas to Raghu, the cobbler from whom he received the alms in his previous birth. The dancer who came to see the infant Rohidas is none other than the dancer whose alms he rejected in his previous birth....

The dancer, after recollecting the whole past, offered her sincere salutations to him and said, “The body is God’s gift and a temple. You cannot attain salvation by keeping away from food. You have to do many duties through this body”. Rohidas relented and started taking food. He grew up, but he would not do any work. Raghu, who was getting old, wanted to retire by teaching Rohidas the techniques of cobbling. Rohidas was not interested in making slippers using animal skin, as he was compassionate towards animals.

One day, Raghu happened to meet Ramananda Swami and told him about the plight of his son Rohidas and requested him to bless his son. Ramananda accepted, went inside Raghu’s house and saw Rohidas. He understood that Rohidas was his disciple in the previous birth. Rohidas too recognised his guru and felt very happy. With the counselling of the guru, Rohidas agreed to take up his profession. He would always recite Ramanama and make slippers. He would also offer the slippers free of cost to devotees. His parents were happy.

One day Raghu fell sick. So, he sent Rohidas to the palace at night to do the watchman’s duty. It was midnight. All were fast asleep. Rohidas, with a view to avoid sleep, started singing hymns loudly. The queen was disturbed and she complained to the king. When Rohidas was asked why he was singing at night, he replied that he did not disturb anyone wantonly and he sang hymns out of devotion. He begged the king’s pardon. The king was pleased and asked him to repeat the songs. Rohidas agreed and explained the meaning also. The king felt very happy and praised him.

After learning about his great devotion, a Brahmin wanted to test Rohidas and so went to his house. Through a window, he observed the way of Rohidas’ worship. Rohidas worshipped an idol made of leather. The Brahmin went inside and warned him against worshipping the leather idol. Rohidas elucidated to him, “Every devotee’s body is covered with skin. The deer’s skin is used by many as a seat during worship. Musical instruments made of animal skin are used while singing hymns. Do you find fault with

them? So, how an idol made of leather is not fit for worship?” The Brahmin did not accept his reasoning and argued that those without undergoing Upanayanam are not eligible to worship God. Rohidas replied, “Nobody is a ‘Shudra’ or ‘Brahmin’ by birth. Castes were classified as per the work done by individuals. If a Brahmin is not sincere to his duties, he becomes a Shudra. Like that, a Shudra with purity of mind can become a Brahmin. Upanayanam was performed to me by God Himself. See my sacred thread.” So saying, he slit open his heart and showed the inner sacred thread to him. The Brahmin was perplexed. He touched Rohidas’ feet and begged pardon, having realised that caste, creed and gender are not barriers to worship.

Later, Rohidas got married and he begot children. His parents also passed away. Though poor, he lived with contentment by always meditating on Sri Rama.

On every Ekadasi, he would go to Pandaripuram for the ‘darshan’ of Lord Panduranga. There also, he used to make footwear. Once, the king of Pandari had to face his enemy in war. Footwear was required for all the soldiers. He passed an order that every cobbler in the city should make one thousand pairs of footwear within a week. All the cobblers had engaged assistants and started the work. But, Rohidas, due to his incessant meditation, could not concentrate his mind on making footwear. He searched for an assistant in vain. One evening, while he was in meditation, a lad came to him and introduced himself as Ranga and offered his help to make footwear. While Rohidas was singing hymns, Ranga made footwear. They were awake the whole night. By dawn, he completed the required quota of footwear pairs. Rohidas handed over the footwear to the king. The king liked the quality of the footwear, appreciated Rohidas and paid for them. Rohidas wanted to give the due share to Ranga. But, he could not find him. Nobody saw Ranga anywhere in the vicinity. Rohidas then realised that the Lord Panduranga Himself had come to him in the guise of the lad Ranga to help him.

Rohidas was much satisfied with what he had and lead a happy life. He would tour many places and give devotional discourses in which he would emphasise that caste was not an obstacle for spirituality. He also preached that by meditation one could receive

God's grace and by God's grace anybody could attain salvation (Moksha).

His devotion towards Rama was so great that he would pray, "O Rama, what can I offer to you? Flowers? No, they are not pure as the bees had tasted them. Milk? No, the calves had already tasted it at the cow's udder itself. Water? No, the fish had polluted the water. So, I don't know what can be offered to you!"

Also called as 'Raidas', he spent the whole of his life in the service of God. In the end also, while he was happily singing hymns, his soul merged in the Lord. He became an icon and was loved by all devotees.\*

### CURRENT PROGRAMMES

**September 2016**

(Continued from page No.11)

01 Thu - Amavasya

05 Mon - Vinayaka Chavithi, Teachers' day -  
05.30 a.m. -Sri Sadguru Pada Puja  
11.00 a.m -Samoohika Vinayaka Pujas,  
Bhakta Samaradhana

16 Fri - Purnima - Sri Sadguru Pada Puja

25 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

29 Thu - Masa Sivaratri - Ekaham at Pavuluru Branch

30 Fri - Amavasya

**October 2016**

**01.10.16 (Sat) to 13.10.16 (Thu) - Sarannavaratri Mahotsavam**

08 Sat - Moola Nakshatram - Saraswathi Pooja

09 Sun - Durgashtami - Samoohika Kumkum Pujas

10 Mon - Maharnavami

11 Tue - Vijaya Dasami - Samoohika Kumkum Pujas,  
Annaprasanal, Aksharabhyasamulu, Namakaranamulu

12 Wed - Ekaham, Deeksha Viramana - Mataji Aseerwadams  
with Akshintalu

07.00 p.m. Nagarotsavam of Jaganmatha,

08.00 p.m. Sri Sadguru Pada Puja

16 Sun - Aswayuja Poornima, Birth Day Celebrations of Sri Mataji  
Sri Sadguru Pada Puja, Bhakta Samaradhana

25 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

29 Sat - Naraka Chaturdasi - Masa Sivaratri - Sri Sadguru Pada  
Puja, Satsangam

30 Sun - Deepavali Amavasya - Sri Sadguru Pada Puja, Bhakta  
Samaradhana - 08.00 p.m. - Lighting the crackers

## MATAJI'S CLARION CALL TO YOUTH

**Ramana Prasad**

*[A number of disciples had an interview with Poojya Sri Mataji recently to get clarifications on several spiritual matters. Our Divine Mother patiently answered their queries and gave them valuable advice on understanding Guru Tatwam. Given below are a few questions and answers.]*

Sri Mataji said to the young disciples gathered round her, "Each one of you should develop as Swami Vivekananda. We are the rightful heirs of the spiritual wealth handed over to us by Sri Guru Maharaj. So it is our bounden duty to carry the message of 'Viswa Matham' which He launched and spread it in India and abroad".

**First disciple:** Mataji! We definitely want to do this. But we don't know how to proceed. If you kindly give us some hints, we will certainly go ahead.

**Sri Mataji:** You have all read the 'Guruvani'. Select any one topic and study the same and get a thorough idea of it. Before you start your speech pray to our Gurudev. He will bestow you the power to speak. First, recite the sloka, "Gururbrahma Gururvishnuh..." and say "I pray to the lotus feet of Sarvadhista Chaitanya Samardha Sadguru Sri Hanumath Kali Vara Prasada Babuji Maharaj; my reverences to Pujya Yogini Sri Chandra Kali Prasada Mataji; and my pranams to our Gurudev who is present in all of you. As commanded by Sri Gurudev, I venture to stand and talk before you a few words. Kindly pardon me for any mistakes that may crop up and take only the essence." Then start your speech.

**Second disciple:** Amma! Can we narrate the experiences we had with Sri Babuji Maharaj?

**Sri Mataji:** Certainly. But you should be able to highlight the spiritual significance behind those experiences.

**Third disciple:** We don't have good knowledge of the scriptures. We will start reading them and then...

**Sri Mataji:** You have listened to our Gurudev. Did He ever speak quoting scriptures? Was He not talking in a simple language which was understood by one and all?

**Fourth disciple:** Not at all Mataji. They used to hear Him with rapt attention. Even a commoner could understand His speech. He used to give such interesting anecdotes and stories which not only enthralled the audience, but also made them deeply ponder over those messages.

**Sri Mataji:** Good. You all have read ‘Shravanam’ (Listening) which is the first article in ‘Guruvani’. All of you tell me the essence of it.

**First disciple:** I very well remember the story Sri Babuji Maharaj narrated in that article. A monster came to a king with three skulls and challenged him saying, ” If none of you can tell me the significance of these skulls, I will devour all of you.” Everybody was terrified. But the minister of the kingdom was clever. He brought a thin rod and pushed it into the ear of one skull. It came out from the other ear. He then declared that the skull was that a ‘worst person’. He then pushed the rod through the ear of the second skull. The rod came out from the mouth. He immediately announced that it belonged to a ‘mediocre person.’ When he pushed the rod from the ear of third skull it came out from the heart. He then declared that it was the skull of an ‘Uttama’. The monster accepted defeat and left the place.

**Sri Mataji:** You have narrated the story well. You have not explained what made the monster accept defeat?

**The first disciple could not answer. Then the second disciple said:** “When the rod pushed from one ear came from the other ear, the minister declared him as ‘Worst’ because he did not know the importance of ‘Shravanam’ at all. When the rod came from the mouth in the second case, the minister declared him ‘Mediocre’ because he would be able to tell others what he had listened. In the third case the rod pierced through the heart. The minister declared him as ‘Uttama’ because he retained in his heart what he had listened from Mahatmas.

**Sri Mataji:** You have properly understood. Tell me why we should give prominence to ‘Shravanam’?

The second disciple could not reply. Then the third disciple replied thus: “When we listen to the speeches of Mahatmas our mind gets purified. Then only pure thoughts will come to us. We think good of others, we always pray for the well being of others and we will do good to others. A ‘sadhaka’ who is good in ‘Shravanam’ will take big strides in his sadhana.”

**Sri Mataji:** You three understood well. Tell me something more.

**Fourth disciple:** What else Amma? Kadha kanchiki....(There ends the story)

**Sri Mataji:** You have just narrated the story. You should tell the need for ‘Shravanam’ and you should convey what you wanted to say by narrating this story. You should also give proper conclusion to your speech. Finally you should conclude, “Sri Gurudev gave

me the power to say before you these few words. In fact, Sri Gurudev in me spoke .Whatever good is there in my words please take it. If I have said anything inadvertently or otherwise, please pardon me with a big heart. I pay my gratitude to Sri Gurudev who has provided this wonderful opportunity to talk before you all. I pay my respects to all of you who have patiently listened to me.”

**All four disciples:** Amma! Kindly enlighten us on the importance of ‘Shravanam’.

**Sri Mataji:** Mahatmas’ discourses transform *manava*(man) into *Madhava*(God). That is the reason we have to listen to them carefully. Then you should contemplate on what you have heard. This is known as *Mananam*. Meditating on this is known as *Nididhyasana*. We have five organs of perception(Jnanendriyas)-they are: ear, skin, eye, tongue and nose. We receive the subtle energies of the matter through Tanmatras i.e, sound, touch, image, taste and smell. Out of these sound(Shravanam) is given prominence by Mahatmas. Whatever we hear through our ears, our words get purified and then the space(*Akaasa*). Then our intellect decides and puts what we heard into action. Thus Shravanam purifies mind(*manassu*), words(*vakku*), body(*kayam*). He who listened to spiritual matters (*Bhagavattatva*) attentively is sure to get self-realisation(*Atma sakshatkara*). Pertinent listening brings mental peace and concentration.

The importance of Shravanam can be best understood from the story of King Parikshit narrated in the epic ‘Srimad Bhagavatam’. King Parikshit goes for hunting. He gets tired after long period of hunting. He is thirsty also. He goes to the hermitage of Rishi Samika and asks the Rishi to give him water. As at that time the Rishi is doing penance, he does not reply. The irritated king puts a dead snake around the Rishi’s neck and leaves the place. Samika’s son Shrunji comes there. He learns from the inmates what has happened and gets enraged. He gives a curse to Parikshit that he will die of snake bite within seven days. Sage Suka, son of Rishi Vyasa, comes and narrates to the king the epic of Srimad Bhagavatam in seven days. Thus Parikshit after listening the epic with great concentration achieves salvation(*Moksha*) within seven days. This is the outcome of good listening.

-to be continued

# BHAJA GOVINDAM!

Ramana Prasad

## STANZA 2

*Moodha Jaheehi Dhanaagamatrishnam  
Kuru Sadbuddhim Manasi Vitrishnaam  
Yallabhase Nijakarmopattam  
Vittam Tena Vinodaya Chittam*

O Fool ! Give up(Jaheehi) the thirst to amass wealth. Keep your mind free from bad thoughts. Have thoughts of serenity. Be contented and satisfied with what you get as a result of past deeds(*karmas*) and always have noble thoughts in your mind.

In the first stanza Sri Adi Sankaracharya denounced the desire to acquire scholarship. In this stanza Sri Sankaracharya attacks the desire to amass wealth. Man searches for happiness in



possessing or amassing earthly objects, wealth, status, name, fame, etc. Thus he gets immensely immersed in samsara not knowing that mundane pleasures are short-lived. So he should withdraw his mind from sensory objects. He should keep his mind away from greed for sensual pleasures. True happiness comes from renunciation. He should make sincere efforts to raise above the sense objects and learn to be content with what he gets through his past actions(*karmas*) by using viveka. -to be continued

## GRACE TOWARDS EVEN ENEMY

-Ramaswami S.

In Nallur viilage, near Kumbakonam, there lived a Siva devotee by name Yenaadhi. He was an expert in wielding the sword and so the local chieftain engaged him as one of his lieutenants. Many youngsters interested in learning the art of fighting with sword became his trainees. Yenaadhi spent a big slice of his earnings from imparting sword fight techniques to his disciples towards the welfare of Siva devotees who visited the village. He would attend to their needs, besides feeding them sumptuously.

In the same village, there was another trainer of sword fight. His name was Athisura. He also had a large band of trainees. Because of Yenaadhi's fame, most of the trainees of Athisura gradually switched over to the Yenaadhi school. This cut into Athisura's earnings and so he became jealous of Yenaadhi. Jealousy soon turned into enmity and Athisura felt that the only way to regain the trainees was to eliminate Yenaadhi.

With this motive, he gathered his supporters and went to the house of Yenaadhi and challenged him for a sword fight. "Since both of us are well versed in sword fight and good trainers, one of us has to yield place to the other. So, let's fight it out," Athisura thundered. Yenaadhi agreed to the fight, which was to be held in an open space outside the village. As word got round about Athisura's challenge to Yenaadhi, the latter's supporters, too, gathered in large numbers. As the sword fight was in progress, the supporters of either group indulged in a battle resulting in bloodshed. Athisura proved no match to Yenaadhi and he had to take to heels to save his life.

Embittered over the defeat at the hands of Yenaadhi, Athisura spent a sleepless night brooding over the ignominy he and his supporters suffered. At last, he came to the conclusion that the only way to finish Yenaadhi was to play foul. He knew Yenaadhi's love towards Siva devotees and wanted to use this pretext to finish his rival. He then sent an emissary to Yenaadhi with the message: "In our fight for supremacy why should we involve others, causing a lot of bloodshed? Let us have a sword duel and decide the winner."

An innocent Yenaadhi agreed to the proposal and went to the appointed spot to conduct the fight with Athisura. A fierce battle

ensued between the two and it lasted for a couple of hours. All through the fight, Athisura was hiding his face with a shield. Yenaadhi, being a superior warrior, overpowered Athisura and was about to finish him with the sword. Waiting for this moment, Athisura removed the shield that was concealing his face.

Yenaadhi was dumbstruck when he saw Athisura wearing the 'vibhuti' (holy ash) on his forehead. Immediately, Yenaadhi exclaimed within himself: "Oh, Athisura is a Siva bhakta which I did not know! Thank God, I did not kill this person even by default. Being fond of Siva devotees, it is my bounden duty to fulfill his desire, whatever it may be."

Thinking thus Yenaadhi dropped his sword and wanted to concede defeat and accept Athisura's supremacy in the martial arts. But when he saw Athisura advancing menacingly to finish him, Yenaadhi felt that a Siva devotee should not get the blame of killing a fellow devotee. He then pretended as though he was fighting by picking up the sword again, and cut his throat. The deep attachment of Yenaadhi to 'vibhuti' made him sacrifice his life.

As life was ebbing out of Yenaadhi's body, Lord Siva appeared before him and declared: "I am pleased with your sacrifice and taking you to My abode in Kailasa, so that I can have your company forever."

Since then, Yenaadhi is worshipped as one of the sixty-three Naayanaars (great Siva devotees).\*

We use the term 'meditation' out of courtesy. For, our present meditation is no meditation at all. What we try to do is concentration. We all have the capacity to concentrate, but we concentrate on petty things, things of the world. Why should we not use it for vaster and higher things? Why should we not make use of it to gain our freedom?

In the beginning we can only meditate for a short time. Do not simply concentrate without previous sublimation of your feelings, desires and will. Mere concentration becomes very dangerous. For some people all this is terrible drudgery at the beginning. You can discipline your mind through 'Japa' or through meditation or through discrimination or through all of them combined. All these means are equally effective. What is important is that you practise any one of these. If there is real yearning, we have to struggle hard. Otherwise the soul is not satisfied. Even if we do not like it, we must pass through a regular daily routine.

- Swami Yatiswarananda

## CLEAR YOUR DOUBTS

**Devotee:** Amma! Suppose a person has committed many sins, harmed society for a number of years, but is now repenting for all the wrongs. Will God forgive such a person?

**Sri Mataji:** Why not? There is nothing like an unforgivable sin in Sanatana Dharma. Moreover, true repentance is the best antidote for all the sins. Whatever sins one may commit, if he or she repents truly, God will definitely forgive. One thing we should remember; God gives us a chance to redeem ourselves. Once we realise our mistake and repent, we should never repeat it. If God himself forgives, who are the mortals of society to blame such a person? There are many number of stories of such devotees in our Puranic literature; the best examples being the stories of Adi Kavi Valmiki and Ajamila.”



**Devotee:** Amma, you keep stressing upon the fact that if we surrender to God totally, He will take care of all our needs and offer protection. Can you please explain that in detail?

**Sri Mataji:** “Lord Krishna has said so in the ‘Gita’:

*Ananyaaschintayanto maam*

*Ye janaah paryupaasate*

*Teshaam nityaabhiyuktaanaam*

*Yoga kshemam vahaamyaham* (Ch. 9, Sl.22)

When the Lord says something, He never goes back on His word. I may explain this with many number of examples, but unless you develop such devotion and experience, you will not be convinced. You try to cultivate single pointed devotion and surrender to His will, giving up your ego. You will definitely experience His Grace.”

**Devotee:** What should I do to cultivate such everlasting Bhakti or devotion, Amma?

**Sri Mataji:** Whatever work you might be doing, and wherever you maybe, always keep your mind fixed on the Lord and keep chanting His name within you. It is not so easy to do this. But, by attaining Guru Lakshyartha (goal set by Guru) and practising diligently, you will be able to do that by Guru’s Grace. A stage will come when you will realise that you are not the ‘doer’; that ‘God’

is the ‘doer’ not only for you, but for the entire creation. When you realise this, you will be rid of Ahamkara and Mamakara – the feeling of I and mine or ego and attachment. You will love the entire universe as your own self. This is the ultimate result of total surrender to the Lord Almighty. Your petty, finite, individual self is now merged in the vast, infinite, universal Self. This can be achieved by the grace of Guru and by following His instructions implicitly.”

Start being kind to all beings, being friendly, humane and considerate; give up ego and attachment; and try to see joy and unhappiness, warmth and coldness, praise and censure with equanimity. Develop patience and endurance. Always be contented with what you get. Constantly practise yoga, which means trying to keep your mind in union with the Almighty or the higher power with steadfastness. Surrender yourself totally by giving up your mind and intellect to God. Do not hate anyone. Let not the world disturb you, nor you disturb the world. Be free from overjoy, jealousy, fear and restlessness. Do not crave for things. Be pure in thought, word and deed. Be firm in your endeavour; never be disturbed in your mind; and leave everything into His hands. Treat your friend and foe equally. Be contented and happy with what you get. Keep the mind totally under your control by withdrawing it from senses. Start following at least a few of these qualities elaborated by the Lord in the Bhakti Yoga (Ch. 12) of the ‘Gita’ and the others will follow automatically. This is the secret of Surrender to the Almighty Lord, my son!\*

—Compiled by Dr. Swarnamukhi Prasada

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