

SAMARDHA SADGURU

Spiritual Magazine

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Printed and Published by	MAY BABUJI'S AND MATAJI'S	
C.V. RAMANA BABU	BLESSINGS BE SHOWERED	
on behalf of	ON YOU ALL	
Yogini Sri Chandra Kali	ON THE OCCASION OF	
Prasada	SARANAVARATRI (DASARA)	
Mathaji Charitable Trust	AND	
and printed at	DEEPAVALI	
Samardha Sadguru Publications		
D.No 3-499		
Sri Kali Gardens Ashram,		
Nambur Pin: 522508,Gunturdt.		
Andhra Pradesh		
and		
Published at		
D.No 3-499Sri Kali Gardens		
Ashram		
Nambur R.S Pin : 522508,		
Guntur dt. Andhra Pradesh		
Editor: Ramaswami		
Sampath.		

Sri Mataji's Benediction

WHAT IS CHIDAKASA?

The human being has something in him other than the matter that lends him Sentiency or Consciousness. It is something like a magnet attracting naturally an iron piece. Rishis named it as Atman or God.n or God.

It is a known fact that Atman gives the capacity to sense organs to perceive, the mind to feel and the intellect to think. Hence Atman is indicated as something other than the gross, subtle and causal bodies.



We all know that the gross body contains five organs of perception (gnana) and five organs of action (karma). It is the medium through which the human being is in contact with the objects of the outer world, experiencing joy and sorrow. The subtle body is made up of mental and intellectual sheaths. They express emotions and ideas of mind and intellect. The subtle body is a centre of thoughts and is resolved into four distinct functional units such as Mind, Intellect, Ego and Memory. All the four put together constitute the inner equipment of a human being called Anthahkarana.

The essential nature of a man is absolute knowledge, but when intellect fails to apprehend a thing, the mind starts misinterpreting and creating a false unreal projection upon an object like one in darkness mistaking the rope for a snake. This non-apprehension of the reality is Avidya. It may result in the veiling of intellect or the agitation of mind. The veiling of intellect is called Avarana whereas the agitated state of mind is Vikshepa. The misinterpretation of mind is the cause of plurality of the world. Such a state of mind is superimposition, which can be removed only on the dawn of knowledge. The spiritual seeker initially sees himself as the conditional consciousness.

Spiritual progress through devotion makes the seeker realise that he is unconditioned consciousness. When the mind, intellect and ego are eliminated, the conditioned consciousness merges with the unconditioned consciousness. It is comparable to sunlight in a room conditioned by walls merging with the light outside when the walls are broken down. Thus the objectless awareness achieved through the elimination of Anthahkarana is Chidakasa which is all pervading unconditioned consciousness.*

Editorial

THE NEED TO CURB PRIDE

Om Gururam Namaste!

Human beings are victims of pride. If one becomes slightly knowledgeable, he boasts himself as the all-knowing scholar. If one gets strong physically, he starts harassing others with his muscle power. If one occupies a high position in government, he tries to pose as one who can make or mar anything by virtue of his power. These are instances of pride among ordinary people.

Pride does not spare even gods and demons. Indra thought he had the power of rain-making. When little Krishna asked the Gopas of Vreppalle to offer their oblations to Govardhana mount, which was really the facilitator of rains, and not to Indra, the latter became furious and poured torrential rains so that the entire village would be washed out. But Krishna lifted the Govardhanagiri with his right hand. He thus provided an umbrella to the residents of Vreppalle, thus saving the area from being swept away despite seven days of deluge. With his pride hurt, Indra apologised to Krishna for forgetting that it was He who had given him the power of inducing rainfall. Similarly Lord Brahma, too, tried to fool Krishna by hiding his cowherd companions and cows. Krishna saw through this game of Brahma and replicated those entities and continued as if nothing had happened. This went on for one year, and Brahma realised his mistake of playing with his own Creator, and bowed to Almighty Krishna.



Among the demons, Hiranyakasipu, Ravana and Mahishasura secured boons from Lord Brahma to ensure that they could not be easily slain. They became proud by virtue of these boons and thought they had warded off death, forgetting that by these boons they had made the job of God easy. Lord Vishnu not only fulfilled the “impossible” conditions of Hiranyakasipu but also found a way for finishing him. Ravana, who thought no man could approach him let alone battle with him, was done to death with the Lord taking a human incarnation. Mahishasura was sure that no woman would dare to come near him, and so he secured the boon that he could be killed by a woman who waged a war on him. But his end came when Goddess Durga Herself fought him for nine days.

Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, in one of His discourses during a Dasara festival in Sri Kali Vanaashramam, narrated the following episode from the Mahabharata to highlight how pride overwhelmed Arjuna, after winning the great Kurukshetra war:

“Arjuna thought he was the architect of the total destruction of the Kauravas in the war, forgetting for a while that it was all due to the grace of Lord Krishna, whom he considered as his mere brother-in-law and charioteer. The Lord sensed this and wanted to teach a lesson to him. One day, both were walking in a forest where they found an ascetic in deep meditation. Krishna asked Arjuna to take the blessings of that sage. Arjuna went near the ascetic and was astonished to find a sword beside him. After some time the sadhu opened his eyes. Arjuna bowed to him and asked "Sir, you are a sanyasi. Why should you keep a sword beside you?" The sadhu replied: 'I am keeping this sword to punish four persons whenever I happen to see them. The first is Prahalada who had transferred all his pains and bodily injuries to Lord Vishnu; the second is Narada who with his constant 'sankeertan' is disturbing the Lord's 'yoganidra'; the third is Draupadi who fed Krishna with the remnants of the emptied 'akshayapatra'; and lastly Arjuna who had exposed the Lord to all the severe blows, arrows and attacks of the Kaurava warriors, by making Krishna his charioteer.' Arjuna felt ashamed for his pride.”

There is an episode connected with Isaac Newton, the famous physicist. Newton used to play with a little girl in the neighbourhood in spare time. One day the girl asked him why the front door of his house had one big hole and a smaller one. Newton fondly replied: “My child, when the door is closed, my cat can enter through the big hole and the kitten through the small hole.” The girl had a hearty laugh over this reply and said: “Uncle, where is the need for a small hole in the door? The kitten can as well enter through the big hole!” Floored by this innocent remark, Newton was at a loss to know how this fact did not occur to him. This proves that one's pride can be exploded at any time.

That is why our Mataji always tells us: “Be humble. Never be proud of your clan, caste or community, since birth is an accident. Never take pride about your scholarship, your physical strength and your wealth. These are all God-given endowments. Utilise them for the good of society.”

Jai Gurudev!*

Thus Spake Babuji IMPORTANCE OF BUDDHA POORNIMA

(Continued from the previous issue)

Sushumna Prasada

On one occasion Lord Buddha was passing through a village where people were celebrating the festival of crops. Lord Buddha being a recluse (Sanyasi) stopped in front of the house of a farmer known as Bharadwaja to ask for alms. Then the farmer taunted him saying whether he was not ashamed to ask for alms in his state of full vigour and strength. Bharadwaja boasted that he worked hard by sowing seeds in the field, watering and ploughing. Ultimately it had given the right crop. Lord Buddha gave a fitting reply to him. He said that he was also a cultivator who sowed the seed of faith in the fields of heart. He watered the field with good actions. Humility and power of discrimination were the implements of cultivation. Mind was the controlling factor. Hard work was his bull which he kept under control by the hand stick of Righteousness (Dharma). He removed the undesirable plants of illusion for the proper growth of wisdom. Salvation (Nirvana) was the fertile crop which served as the fruit of his cultivation.



The reply given by Lord Buddha served as a solution to the multiple problems of modern life. Lord Buddha in his preaching to the disciples asserted that one should have faith in oneself which led to do good acts to others. The higher one rose in life, the greater must be his or her humility and power of discrimination. One who kept control over his mind was sure to attain success. He warned that one should never give up the path of righteousness (Dharma). Babuji said: "Whatever may be the noble qualities you have, they are of no use without the support of hard work. So hard work is essential. Nirvana is the most elevated stage of bliss and peace, dispelling sorrow and dissipation. If you attain that stage, the Buddha in you wakes up and you will be one with Tadhagatha. "Buddha reached the boundaries of two kingdoms which are divided by a tank with a shore. Both the kingdoms fought for the ownership of that shore. The armies of both the kingdoms began to fight with each other ferociously for their right and claim over the shore. Lord Buddha spoke to the warriors of the clashing kingdoms and questioned

them whether there is anything on the shore except sand. He asked them whether it is sensible on their part to shed blood of the people and make the dead bodies float on a pool of blood, just for the sake of useless sand. Buddha's question made both the militant parties to ponder over. Finally both the parties gave up their foolish attempt. Often we realise that what we think as valuable proves useless. Similarly, we may find valuable things in what we consider as totally useless. So we have to estimate people by their inner noble qualities and not by their outward attraction and embellishments.

“The teachings of Lord Buddha, to a large extent, focus on the common man and his mode of life. The Buddha explained clearly the mode of life to be adopted by a seeker of Truth. He advised his followers to give up the association and friendship of the foolish and adamant persons. He advised them to give respect to wise people who deserved it. The house needs healthy surroundings. Discipline is highly essential to lead an ideal life. The profession you choose should be congenial to your nature. Respect, humility, satisfaction and gratitude are the qualities to be cultivated by a seeker of Truth. One should develop a realistic outlook of life, and treat success and failure, sorrow and happiness, loss or gain with equanimity. He advised people to take necessity as the criterion in the matter of food or clothes. One should not be carried away by external show either in the matter of food or dress. Tathagatha did not find fault with people. But circumstances were responsible. He said that poverty was the root cause of all unrest in the society. He advised family people to lead a life of Dharma which will promote their economic condition. He further pointed out that drinking, gambling, bad company and above all, laziness lead man to utmost poverty and social unrest. Lord Buddha preached his followers not to speak lies, not to commit thefts and give up violence. Buddha gave utmost importance to Love. In this world, you can conquer hatred not by hatred, but by friendship. been born in 6th century before Christ, he prepared spiritual wealth sufficient for thousands of years. This Sakya Saint Gautama Buddha spread his gospel of love, truth and non-violence for forty five years. He transformed people who shed blood with weapons of violence into lovers of peace. Gautam Buddha left his mortal coil at the age of Eighty in the village of Kusinara in the presence of hundreds of devotees. But his message of Love, Truth, Peace and Non-Violence remains fresh forever in the hearts of humanity.” Lord Babuji thus concluded His exhortation on the importance of Buddha Purnima.*

Divine Mother Speaks

GOD THE WITNESS

Japamala Prasada

“When the life runs smoothly and everything is going according to his plans, man thinks it is all due to his capabilities and is happy. The minute something goes wrong, he blames God. When he faces calamities like repeated deaths of his near and dear ones or loses in his business ventures, man immediately questions “Why is God so cruel towards me?” He even goes to the extent of questioning the very existence of God.

Who is God? Where is God? If He is God, why is He making me suffer like this? - These are the questions man often asks when he is facing difficulties.

I told you all many times before that ‘God’ is a name we have given to the Supreme Power which creates, sustains and annihilates the whole universe. God is the Supreme Energy. God has no gender, no name, no form. We are picturing this formless energy; giving it a form, name, gender, place etc., according to our tastes. In other words, the formless energy called God is coming before us with a form and name in order to show us the right path. God doesn’t belong to any one region or religion. He can appear anywhere, in any form, as His devotees desire. God comes in the form of great sages or Mahatmas (realised souls) to teach us where true happiness is; to help us to realise the God within us.

God is coming before us in the form of a Guru to teach us how to attain the ultimate bliss. If we listen to his teachings and implement them in our life we will be the recipients of infinite bliss. The ultimate truth is God, Guru and the entire universe is one. This is ‘Advaita’ or non-dualism. You can realise this truth if you follow the teachings of your Guru with implicit faith and trust.

God is the sole support to the entire universe. God is self-effulgent and His light is reflected on the universe, and thus we are able to see it. Even though God is illuminating the whole creation, He is not affected by it. Our Gurudev Sri Babuji Maharaj has given a beautiful example to understand this aspect.



There is a big hall which is illuminated with a 1000 watt bulb. In one corner of that room a person is reading the 'Bhagavadgita'; in another corner some people are playing cards; elsewhere in the room, a crook is planning a theft; and in one corner a man is lost in deep meditation. All these people are doing various things in the same room which is illuminated by the same light. All of them are using the light but in different ways. Though the bulb is the source of light under which each one is carrying on his work, the light is in no way affected by the different actions of the people. The light is a mute spectator for all their actions. The people alone are responsible for their actions and their results.

Though everyone carries on one's work in the presence of the light, nobody bothers to look at the source of that illumination which is helping them to see everything and carry on their works; nobody bothers to thank that light! One amongst many may wonder about the source of the illumination and look at the light to thank. Once he looks at that bright light, he will not be able to see anything else for some time.

Similarly, God is the self-luminous light which is illuminating the entire universe. We are able to see this world because of that light and we are carrying on our chores. Never for a moment are we thinking of thanking that effulgent spirit. One in a million, pauses to look at that light of God; and once he looks at that effulgence, he is blinded towards the rest of the world. He sees nothing but that light. He sees everything bathed in that divine light. Once we turn our gaze towards God, the mundane world disappears and we will experience the omniscient, omnipresent and omnipotent God. May Lord Gurudev grant us infinite devotion, knowledge and detachment to achieve our goal!*

OBITUARY

Sri Sutapalli Varada Rao, aged 65 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday, 10.07.2016. He is left with wife and a son.

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

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

October 2016

01.10.16 (Sat) to 13.10.16 (Thu) - Sarannavaratri Mahotsavams

- 08 Sat - Moola Nakshatram - Saraswathi Pooja
09 Sun - Durgashtami - Samoohika Kumkum Pujas
10 Mon- Maharnavami
11 Tue - Vijaya Dasami - Samoohika Kumkum Pujas, Namakaranamulu,
Annaprasanal, Aksharabhyasamulu,
12 Wed -Ekaham, Deeksha Viramana - Mathaji's Aseerwadams with
Akshintalu, 07.00 p.m Nagarotsavam of Jaganmatha
13 Thu -06.30 p.m - Sri Sadguru Pada Puja
16 Sun - Aswiyuja Poornima, Birth Day Celebrations of Sri Mathaji,
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.

November 2016

- 02.11.16 Wed - 10.11.16 Thu - Daily Ekadasa Rudra Abhishekams
to Sri Ramalingeswara Swamy with Panchamrutalu, Navarasalu,
followed by Laksha Bilwarchana
03 Thu - Nagula Chavithi
11 Fri - Kshirabdi Dwadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana
12 Sat - Sani Trayodasi
14 Mon - Guru Poornima, Guru Nanak Jayanthi - Sri Sadguru Pada Puja,
Satsangam, Bhakta Samaradhana - 06.00 p.m.-Jwala Thoranam,
Nagarotsavam of Sri Ramalingeswara Swamy, Viramana of Chaturmasa
Deeksha
**17.11.2016 Thu to 24.11.2016 Thu - 28th Punya Aaradhana Mahotsavams
of Sri Sadguru Dev**
23 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
24 Thu - 03.00 a.m Maha Abhishekam to Sri Sadguru Dev in Brindavanam,
Viramana of Sri Sadguru Mandala Deeksha, Saptaha Viramana,
Nagarotsavam of Sri Sadguru Murty
27 Sun - Maasa Sivaratri
29 Tue - Amavasya

(Continued in page No.24)

Children's Section

Tales of Sri Ramakrishna

WEAVER - RAMA'S WILL

Ramana Prasad

There lived a pious weaver in a village. People used to like him because of his simplicity and unstinted devotion to Lord Rama. When he went to market to sell the clothes he had woven he used to say to the buyers: "By Rama's will the cost of the yarn is one rupee; The labour charges by Rama's will is 25 paise; Profit added on this is by Rama's will is 25 paise, and thus the sale price of this cloth by Rama's will is one rupee fifty paise." People used to buy whatever price he demanded because they relied on his sincerity



and devotion. During nights he used to spend a lot of time meditating on Sri Rama.

One night he was sitting alone near the doorstep. Then a band of robbers happened to pass through the street where his house was situated. They were badly in need of a person to carry the stolen stuff. They saw the weaver and forced him to accompany them. Later they entered a house and burgled valuables from that house. They bundled them and asked the weaver to carry. Then suddenly they saw a sentry coming from the opposite direction and fled. But the sentry caught the weaver and kept him under the

lock-up that night and produced him before the magistrate the next morning. Meanwhile, people from his village gathered there and pleaded with the judge to let him off saying that he was an innocent person and not a thief.

When his case came up for hearing before the judge, he asked the weaver to narrate what exactly had happened. Then the weaver said, "I was sitting in the verandah by Rama's will. Then a band of robbers came and took me with them by Rama's will. Then they entered a house and stole valuables in that house. They bundled them and asked me to carry it by Rama's will. The sentry caught me and put me in jail last night and produced me before you by Rama's will." The judge realised that what the weaver had said must be true. Impressed by his simplicity and devotion to God, the judge let him off. The weaver came out and told the people "I was let off by Rama's will."

"Thus to live in samsara or to renounce the samsara depends on Rama's will. Take refuge in God and then perform your *vihita karmas*. God will take care of you," Sri Rama Krishna told the devotees gathered there.*

The 'I' casts off the illusion of 'I' and yet remains as 'I'. This appears to be a paradox to you, but is not so to the *jnani*. Take the case of the *bhakta*. His 'I' prays to the Lord to unite it with Him, which is its surrender. What remains as residuum after this surrender, is the eternal 'I', which is the Absolute, God or *Paramatman* Himself. What has happened to the 'I', which had originally prayed? Being unreal, it simply vanished.

Every plane has its own illusion, which can be destroyed only by another illusion on the same plane. For example, a man takes a full meal and goes to sleep. He dreams of being hungry inspite of the *jagrat* food in his stomach. To satisfy the dream hunger, he has to take dream food. Similarly the illusion of *ajnana* (ignorance) can be destroyed only by the illusion of *Guru Upadesa* (the master's teaching). *Mukti* (liberation) is ever present and bondage is ever absent, yet the Universal experience is the reverse.

Knowing the Self is being the Self and being means existence-one's own existence-which no one denies, any more than one denies one's eyes, although one can not see them. The trouble lies with your desire to objectify the Self, in the same way as you objectify your eyes, when you place a mirror before them. You have been so accustomed to objectify that you lost the knowledge of yourself, simply because the Self can not be objectified. Who is to know the Self? Can the insentient body or mind know it? All the time you speak and think of your 'I', yet when questioned you deny knowledge of it. You are the Self, yet you ask how to know the Self?

-Bhagawan Ramana Maharshi

STORIES OF DEVOTEES ANOTHER REASON FOR RAMAVATAARAM

(Continued from the previous issue)

Ramana Prasad

“Did you observe anything special in his heart region? What was he holding in his hands?” asked Parvatamuni. She said, “A garland of flowers is decorating his heart. He is holding a bow in his hands.”

The saints present over there realised that this must be the veil of Maya created by Madhava. Ambarisha looked at Narada and Parvata. They became furious and said, “We have no objection if she marries any one of us.”

Ambarisha said politely, “Munindra, neither me nor my daughter has any false pretensions. This might be the veil of God (*Maya*). As



per your wish, let her choose whom-so-ever she likes. I don't have any objection.”

After getting the permission from her father, Srimatee put the garland around the neck of the Mahapurusha standing in between the two Rishis. Next moment she along with that Mahapurusha disappeared. With this sudden turn of events there was a lot of furore in the royal court.

Narada and Parvata bowed their heads in shame and left the place at once. Because of her virtuous acts of her previous births Srimati got Srimannarayana as her consort in this birth.

Both Narada and Parvata went to Vaikuntha. The Vaikunthanatha invited them with a smile as if nothing had happened. But the Rishis could not find Srimati there.

They accosted Him.”Narayana! Do you feel you have done justice to us? We got insults in the royal court. “None else than You could have brought Srimati with You,” said Narada.

The Lord said, “Narada! You are a learned scholar and a great Maharshi. You can very well distinguish Dharma from Adharma. You have not committed any sin. Are you justified to question an innocent person like Me in this manner?”

Narada went near the Lord and asked him in a low voice, “Who bestowed monkey’s face to me. Who was responsible for my dishonour? Please tell me.”

The Lord taking it lightly said, “Parvatamuni also had the same wish as yours. Both of you are near and dear to Me. So I granted the wishes of both of you. As a result both of you got monkey faces.”

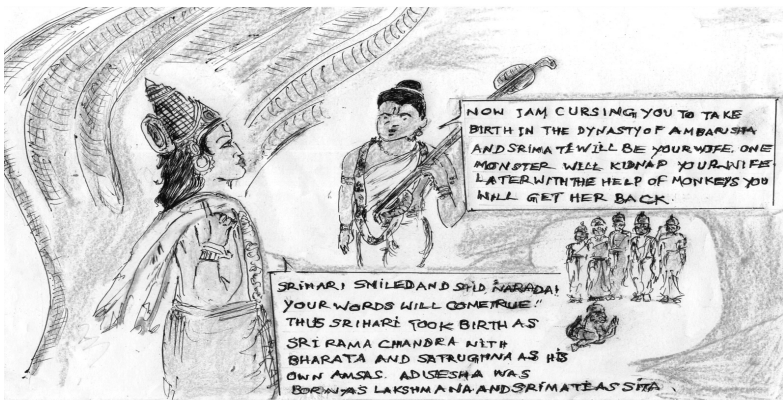
Displeased and disappointed, Narada asked the Lord, “Who took Srimati with him?”

“How do I know this Narada? There are so many in this world who can play tricks. You Know I have four shoulders holding Sudarsan chakra, counc, mace and lotus in my hands,” said Srihari putting an innocent look.

Narada then thought, “Ambarisha only must have brought someone with the intention to humiliate us.” He immediately came to the palace of Ambarisha who welcomed him as usual in a polite manner. Narada with uncontrollable rage cursed him: “You have brought someone in order to cheat us. May the veil of ignorance cover you! You will not be able to see your own *swaroopa* hereafter.” Sri Hari sent his Sudarsan chakra in order to save Ambarisha from the wrath of Narada. The chakra chased both Narada and Parvata. Both of them ran helter-skelter to save themselves. But the chakra did not leave them. They got exhausted completely and took refuge in Srihari. Sudarsan chakra stopped chasing them.

Madhava said smilingly, “Ambarisha is also My devotee as much as you both are. Hence it became My responsibility to protect him.”

Narada understood that this was all Srihari’s Maya. He said, “Lord! The veil of your Maya has brought all this disaster. You have made us to look like monkeys much against our wish. Again You made us to curse Ambarisha. You have ordered the Sudarsan chakra to chase us. You assumed a form with two big shoulders and took away Srimati with You. Now I am cursing You to take birth in the dynasty of Ambarisha, and Srimati will be Your wife. One monster will kidnap Your wife and You will lament for her just like us. Later, with the help of monkeys You will get back Your wife, but again You will lose her”.



Srihari smiled and said, “Narada! Your words will become true. As you said I will take birth with two bhujas and Adishesha will also take birth along with Me.

Both Narada and Parvata vowed themselves not to be infatuated by any woman.

Thus in Tretayuga Srihari took birth as Sri Ramachandra, with Bharata and Satrughna as his own *Amsas*, and Adishesha was born as Lakshmana to Raja Dasaratha. Srimati took birth as Sita. It is said that the curse of Narada was also one of the reasons for Ramavatara.*

Devotional Stories

DO IT FOR GOD'S SAKE

My dear Chiranjeevulaaraa:

This time I am going to tell you the real life story of Brother Lawrence, a saintly person of the seventeenth century, who served as a cook in the kitchen of an Archbishop's monastery in Rome. His selfless service to God endeared him to one and all and became a highly evolved spiritual person. He should be the role model for you.

Brother Lawrence was a humble person and did all types of service in a Catholic monastery in Rome, looking all the time cheerful. Never was he found grumbling and with a dull face. Because of such amiable nature, Lawrence became the guide in spiritual matters, to many visiting the monastery.

The Archbishop, who was the head of the monastery, also noticed Lawrence's cheerful countenance and was even envious of him, wondering how he was able to remain cheerful all the time. He wanted to find out the secret behind Lawrence's happiness. One day, when Lawrence served milk at night to the Archbishop before going to bed, he spoke to him thus: "Lawrence, I have found you happy at all moments and you never exhibit any negative emotion in your face. Don't you have problems that affect all people, including myself, and make them sad? Please share the secret of your ever blissful state with me."

Lawrence knelt down touching the feet of the Archbishop and said: "O Revered Sir! I am a small man. What do I know that you do not know? Still, since Your Holiness wants to hear the truth from my mouth, let me explain the background of my bliss. Sir, when I wake up at dawn, I utter a simple prayer to God: 'My Lord, give me the strength to perform all the tasks entrusted to me cheerfully, as those tasks are to be done for You only.' I start sweeping the monastery floor treating as a job to please God. When I sweep the floor for the sake of God, the job is neatly done, and it gives me happiness. Then I attend to keeping the altar (puja

vidhanam), where Your Holiness prays, spick and span. Since I do it for God's sake, it is spotless and delights Your Holiness. Then I go to the kitchen and prepare food. When I cook, I think of God for whom I am preparing the food. The net result is the food is tasty and wholesome and pleases all the people who partake of it. That gladdens my heart and makes me cheerful. After serving food to all, I eat the remnants and again not for myself, but for God, and so I never suffer from indigestion, and I am healthy. After finishing all the assigned duties for the sake of God, I sleep for God's sake, so that I do not get any nightmare. After a good night's sleep, I wake up again cheerfully to do the tasks ahead for pleasing God. This is my routine, Your Holiness, that enables me to look cheerful all the time. Because of this boon of God-given pleasantness, people approach me for solving their problems. I do my best to alleviate their problems, as if I am being asked by God. In short, whatever I do I do it for God, so that He takes care of the result of my action."

The Archbishop who heard this explanation embraced Lawrence, and said: "You are indeed the pet child of God. How I wish I had such a feeling while performing my duties! You are blessed and those who come in contact with you are also blessed."

Thus Brother Lawrence became the most favourite person in the monastery. When the Pope, the spiritual leader of the Roman Catholics, heard about Lawrence's selfless service, the pontiff specially invited him to Vatican to bless him.

Children, hope you like this story. Like Lawrence, you should also perform your duties in a dedicated manner that would please Sadguru Maharaj and Poojya Mataji. Then all your action would achieve perfection and be useful to people at large, thereby bringing cheer to you.

Yours affectionately,

Maathula*

Babuji's Fables

WHO IS UNTOUCHABLE?

This is a real life incident that happened when Sri Chaitanya Mahaprabhu (also known as Gauranga) was a little boy.

Once, Gauranga was playing in front of his house. A beggar came just then and asked for alms. Gauranga ran inside and brought some clothes and food and kept them in the hands of the beggar touching him. Gauranga's mother, who was returning from the river after bath and was bringing a pot full of water, saw her son touching the beggar. By the time she could restrain him, Gauranga came running and hugged his mother. The mother got angry and started shouting at her son for touching her after touching the untouchable beggar! "You have made me also impure, son! Now, I have to go and take bath once again to cleanse myself," she said.

Hearing this, little Gauranga said "Oh, mother! In what way is the beggar impure? Why is he untouchable? First of all, tell me what is untouchable? If the body is untouchable, your body, my body, and the beggar's body are all composed of the same material like, muscle, bones, blood, skin, etc. Therefore, if you say that the beggar's body is untouchable, then even our bodies are untouchable. If you think that the 'Atman' is untouchable, it is omnipresent and has no form or name and is all pervading!"

Hearing this, Gauranga's mother realised the truth and was delivered of her ignorance. From that day onwards, she gave up her age old wrong notions and followed the path of True Knowledge taught by her son.

Moral: None is untouchable as the same 'Atman' or Chaitanya is present in all beings.*

—Retold by Dr. Swanamukhi Prasada

Down Memory Lane

KRISHNA PUSHKARAM AND KRISHNATATWA

Sushumna Prasada

During last August (from 12th to 23rd), we celebrated the Pushkara Mahotsava of River Krishna. Pushkaram for the sacred rivers comes once in twelve years. Pujya Sri Mataji offered a wonderful opportunity to the devotees to sublimate their lives by conducting a spiritual camp for twelve days in the sacred kshetra Amaravathi, the abode of Lord Amareswara on the banks of the Krishna.

Krishna Pushkara Yagam was performed for 12 days along with continuous food offering to the pilgrims (Nityannadanam). To give physical fitness and strength for the pilgrims, a free medical camp was conducted under the stewardship of Acharya Dr. Ashok Kumar Varma and his associates.

Sumptuous spiritual feeding to the ears of the devotees was offered by discourses and exhortations of our benevolent Mataji and other Mahatmas. Daily there was an inspiring expatiation of the Mahabharata by Sri Ramanuja Das.

Thus Pujya Sri Mataji, an embodiment of selfless love and benevolence, did inestimable service to promote the cause of spiritual progress in the hearts of pilgrims and devotees.

Lord Babuji, at the time of the 1980 Krishna Pushkaram, addressed the gathering of devotees on the importance of the sanctity of rivers during Pushkaram. Guru Maharaj spoke thus:

....River Krishna is the liquid form of Lord Krishna. The river has its birth at the lotus feet of Lord Krishna (Lord Vishnu). That's why the river imbibes the bluish and darkness of Lord Krishna and the water appears dark in colour. The word 'Krishna' means one who dispels the darkness of ignorance. Those who come in touch with Lord Krishna will be rid of the darkness of ignorance and shine in the glow of wisdom.

There is a sloka which asserts the importance of Pushkaram thus:

'Janma Prabhruti
Yatwapam Sthriyem
Purushenava
Pushkare Snana matrasya
Sarvameva Pranasyath'

This sloka means that the evil done by man or woman from the time of birth will be washed away by taking a dip in the river at the time of Pushkaram and the person will attain sanctity. But the sanctity can be attained only when the person who takes bath in the river has implicit faith in the sanctity of the river. Faith can work wonders.

River Krishna is centrally located in our Motherland. Just as the water of the river makes the land fertile, a holy bath in the river at the time of Pushkaram has the capacity to make the mind spiritually fertile. There are twelve living rivers in our country and every river has Pushkaram once in twelve Years. The number 12 has spiritual importance also. In ancient times, the disciple has to do service for 12 years in order to gain admission in a Gurukulam. That means a span of 12 years is needed to be qualified for entry into a Gurukulam to be enlightened by Gurudev. Even in worldly education, 12 years of schooling is needed to get admission for graduation or professional courses.

Of all the liquids, water alone has the efficacy of purifying us. Cleanliness is said to be next to Godliness. Divinity cannot be attained without cleanliness. For example, we perform Panchamrita Abhishekam with milk, curd, ghee, honey and jaggery to Lord Siva. But ultimately with pure water (Ganga Jalam), the Abhishekam gets consummated. The dirt on the physical body can be washed away by that pure water alone and not by any other liquid, though it may be highly expensive.

There is a pauranic story which stresses the importance of Pushkaram. It is a standard belief among the people that we will get rid of sins and evil in us by taking bath in the river at the time of Pushkaram. It is also believed that complete physical, mental and spiritual health and Bliss can be attained by taking a dip in a sacred river during those 12 auspicious days of Pushkaram.

According to another Pauranic story, the sins of the people get merged in the water, when they take a holy dip in rivers at the time of Pushkaram. As a result, all rivers got heavily loaded with the sins of the people. A brahmin by name Thundila wanted to put an end to this crisis in order to save people. He did severe penance by concentrating his mind on Lord Siva. The Lord was very much impressed by the selfless desire embedded in the penance of Thundila and promised to fulfil his desire. He told Thundila that He would bless him with a boon which he desired to have.

-to be continued

WAITING FOR SRI RAMA—XI

(Continued from the previous issue)

Ramaswami Sampath

Awaiting Hanuman's arrival with bated breath, Sugriva was full of anxiety about the approach of the two youngsters towards the Rishyamukha hill. When he saw Hanuman carrying the duo on his shoulders, Sugriva felt relieved that they could not be Vali's henchmen. Hanuman introduced Rama and Lakshmana to Sugriva as the princes of Ayodhya and said: "These princes have come here to befriend you and seek your help in getting Sitadevi released from the Lanka ruler Ravana who had abducted her in their absence."

After bowing to them, Sugriva started narrating his tale of woes after his estrangement with his elder brother Vali....

.....My brother Vali and I were deeply attached to each other while living in Kishkinda. One day a mighty demon by name Maayaavi challenged Vali for a wrestling bout. As both were intensely fighting each other, they went into a cave on the outskirts of Kishkinda. Vali instructed me to wait at the entrance of the cave. Days passed by with neither Vali nor Maayaavi coming out of the cave. One day, I heard the moaning of Vali and noticed a stream of blood coming out of the cave. I thought the demon had killed Vali and I closed the cave with a huge boulder so that Maayaavi could not come out, and returned to Kishkinda. The elders of Kishkinda persuaded me to wear the crown, despite my reluctance, as they felt that Vali was no more. All of a sudden one day, Vali returned and was furious seeing me enthroned. "You scoundrel, after shutting me up in the cave, you have usurped my throne," he shouted and belaboured me. Despite my apology and explanation and that of the ministers and my sincere offer to enthrone him again, Vali disowned and exiled me, besides grabbing my wife Ruma. Further wherever I resided he would come there and harass me. Fearing his constant persecution, I settled down in Rishyamukha, where he could not come because of the curse of sage Matanga. Long ago, when Vali killed a demon by name Dundhubi, he kicked the corpse with all force, and it fell near the sage's ashram here. Matanga pronounced a curse that whoever had desecrated the ashram vicinity

would die on the spot if ever he happened to set foot here. Hence this is only the safe haven for me.....

After narrating his plight, Sugriva told Rama: “Since the suffering of both of us, having lost our spouses, is equal, let us get into an agreement. First, you slay Vali and restore my wife Ruma, after which I extend my help to retrieve Sita from the Lanka prison.” Rama readily agreed and lit a bonfire. He and Sugriva went round the fire and became friends with Agni as witness. At this juncture, the left eyes of Sita, Vali and Ravana started throbbing – an auspicious signal for Sita and death knell for Vali and Ravana.

Still Sugriva had a lingering doubt whether Rama would be able to kill Vali, the mightiest Vanara who had once tied Ravana in his tail. Sugriva showed the skeleton of Dundhubi lying on the hillside and told Rama, “From far off Kishkinda, Vali could cause the fall of that demon on this mount by kicking the corpse with his right foot. Such was my brother’s might.” Rama understood that Sugriva was not convinced of his capability to kill Vali, and kicked the skeleton with his left foot. It flew a long distance from Rishyamukha and fell down in Kishkinda. “But then, it is only a skeleton of that corpse now,” remarked Sugriva, indirectly suggesting that it was not a great feat. Without getting upset over this remark, Rama said: “I understand your doubt about my capability. Tell me what act of mine would convince you of my valour.”

Sugriva then showed the seven ‘sal’ trees on the hillock standing in a zig-zag manner, and said: “In our childhood days, Vali and I would come here to play. Vali would shake one of these trees and the other six trees would also shake violently. That was Vali’s might even as a lad.” Rama smilingly shot an arrow at the first tree and the arrow pierced all of them causing their uprooting. Sugriva was delighted at this feat of Rama and fell prostrate at his feet and cried: “O Rama, please do not mistake me for testing your valour. I just wanted to impress upon you about my brother’s strength.”

At that juncture, the serpent king Vaasuki, who was sleeping underneath the roots of those sal trees, rose and bowed before Rama who alone could see the reptile. Vaasuki said: “O Lord, in the Krita Yuga the Milk Ocean was churned for securing the nectar using the Mahameru mountain as the churn and me as the rope. As the primordial turtle (Kurma incarnation), You held the Meru erect

on your strong shell. When the rakshasas and devas violently churned the ocean, I suffered bodily injuries to a great extent. After the 'Amrita mathanam' was over, You were kind enough to heal my body with Your benign touch. Then I requested You to show me a place where I could rest without being disturbed by anybody. O Lord! You advised me to go to Rishyamukha hill which would be inaccessible to many, and sleep till Treta Yuga when You would be incarnating as Rama to protect Dharma and destroy the wicked, and visiting Rishyamukha. 'You wait for that Rama, even as you will be resting to your heart's content. Seven sal trees would stand on your torso indicating your presence there to Me. [That was why when Vali shook one tree all the others trembled because Vaasuki was temporarily disturbed by that act]. Once I fell those trees you could end your rest and get back to your original abode,' You told me affectionately. Even as I was in deep sleep all along, I have been awaiting Your arrival here, my Lord. I am grateful to You for Your compassion. Now let me take leave of You." So saying Vaasuki left the place happily.

After the exit of Vaasuki, Rama and Sugriva discussed the modalities of slaying Vaali and subsequent search for Sita. Sugriva then said: "A few months ago, we saw a demon abducting a helplessly weeping woman who was crying 'Rama, Lakshmana, save me from this demon'. The demon was flying over this hill in the southern direction. I think he must be Ravana. As we were watching it, a cloth bundle fell near us. When we untied it, we saw some ornaments usually worn by women." He then asked Hanuman to bring that bundle. When Hanuman brought that, Rama, with tears welling up in his eyes, confirmed they were Sita's ornaments only. Lakshmana pointed the anklets and declared that they were Mother Sita's. "I am able to identify the anklets, because I saw them during my daily worship at her feet."

"Let us not waste any further time, Sugriva. Tomorrow morning you challenge Vali for a wrestling bout. When you both were thus engaged, I shoot your brother with my arrow," Rama said with a firm voice. Sugriva did likewise, but he was no match to the might of his elder who pounded the younger brother violently threw him on a heap of dust. All this happened in a trice because Rama was hesitating for a moment. With unbearable pain due to bodily injuries,

Sugriva rushed to Rama and shouted: “If you are not capable of slaying Vali, why did you unnecessarily make me challenge him? I would have kept quiet in this safe haven.”

Rama fondly caressed the wounded body of Sugriva and said: “Forgive me my friend. You and your brother are identical in all respects. Since I have not seen Vali before, I was worried whether I would kill you by mistake. Now Lakshmana would place a garland on your neck. This would enable me to identify Vali and fell him. Please trust me.”

Convinced by Rama’s kind words, Sugriva went again to Kishkinda and challenged Vali. Enraged, he wanted to finish his younger brother once and for all, and proceeded towards him, ignoring wife Taaraa’s advice: “Do not go my Lord. I am afraid Sugriva must be having some strong support, lest he would not challenge you again.” The fierce duel started again. Rama then shot the arrow ensuring that it hit the right target. And Vali fell down. For a while he thought who on earth had this power to kill him, and saw the dart on his chest and noticed the letters ‘RAMA’ inscribed on it.

“O you, Ayodhya prince, are the culprit,” he shouted derisively. “Is hiding in a safe place and killing people heroism? Am I your enemy? What harm have I done to you to deserve this? You are called ‘Satya Paraakrama’. Have you done justice to that title? May be, you have taken the help of Sugriva to retrieve your abducted wife. Isn’t it foolish to seek his assistance instead of seeking mine, as I am a terror to that Lanka ruler? This is just like befriending a rabbit instead of the lion.”

Rama patiently bore the abusive utterances of Vali and gently replied by listing his misdeeds against his innocent younger brother. “Friendship can develop only between equals. Sugriva and I are equal in suffering, because both our wives have been abducted by wicked elements. You talk of Dharma after doing ignoble acts against your brother. Because of your atrocities against your brother, who happens to be my friend, I slew you,” Rama replied.

“We are animals, and as per our custom, I have not done any unjust act. How can you say this is crime?”

“How can I treat you as a monkey? You are the son of Indra and you know what is righteous conduct and what is not. Having committed a heinous crime, how can you justify it? Even conceding

that you are an animal, as a Kshatritya I can indulge in game like this. While hunting wild animals one need not face them. I have done only that.”

At this point, Lakshmana intervened and said: “When your brother surrendered to my brother, he had given word that he would punish you for your misconduct. If my brother had come before you for the fight, possibly you would also surrender to him knowing his supreme valour, and embarrass my brother. Hence he decided to hunt you down like an animal.” [This is Kamban’s explanation].

Having understood the ‘Dharma Sookshmam’, Vali bowed to Rama admitting the fault of coveting another person’s spouse. He then pleaded with Rama thus: “We are Vanaras. It is our nature to do unjust acts occasionally. If in future my brother Sugriva does anything wrong, do not take the extreme step of punishing him. Instead correct him. You are now the sole safeguard for Sugriva and my son Angada.” So saying Vali breathed his last.

-to be continued

CURRENT PROGRAMMES

December 2016

(Continued from page No.9)

- 05 Mon - Subrahmanya Shashti
- 10 Sat - Gita Jayanthi - 09.00 A.M. Srimad Bhagavat Gita Parayana
- 13 Tue - Poornima, Sri Datta Jayanthi - Sri Sadguru Pada Puja
- 16 Fri - Starting of Dhanurmasam
- 25 Sun - Christmas - Sri Sadguru Pada Puja
- 27 Tue - Masa Sivaratri - Ekaham at Pavuluru Branch
- 29 Thur - Amavasya

January 2017

- 01 Sun - English New Year- Sri Sadguru Pada Puja, Bhakta Samaradhana
- 08 Sun - Mukkoti Ekadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana
- 12 Thu - Poornima - Sri Sadguru Pada Puja
- 13 Fri - Bhogi -Sri Sadguru Pada Puja, Bhakta Samaradhana,
08.00 p.m. - 'Bhogi Pallu' Programme to Sri Babuji
- 14 Sat - Makara Sankranthi - Starting of Uttarayanam, Sri Sadguru
Pada Puja, Bhakta Samaradhana
- 15 Sun - Kanuma
- 22 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 26 Thu- Masa Sivaratri - Ekaham at Pavuluru Branch
- 27 Fri - Amavasya

GLORIOUS DEVOTEES

SADASIVA BRAHMENDRA SARASWATHI

C.V. Ramana Babu

(Translation of Telugu original by Jagam)

Long ago, a great brahmin scholar, Moksha Soma Sundara Avadhani and his wife Parvatamma migrated from Andhra region and settled near Kumbakonam in Tamil Nadu. By the grace of the God, they were blessed with a son and he was christened Sivaramakrishna.

The boy grew up but never cared for worldly matters. He would always spend time in meditation. He became a scholar in many Sastras and learnt the intricate philosophical secrets embedded in them. With age, dispassion in him also grew up. He thought that the



easiest way to know God was through asceticism. His parents understood his mind and so they decided to get him married quickly. He nodded reluctantly, when they persisted. He was married at the age of seventeen. Though married, the dispassion in him did not die. His wife attained puberty. So, to celebrate it, her parents were preparing a feast with many dishes. He was very hungry. Unable to control the hunger, he sought food. He was requested to wait till all the items were prepared. He asked them to serve normal food to him, even without the special items. His mother-in-law told him, “Wait a while. Stay there itself. Don’t come in.” Those words struck

his mind differently. He felt that he was being advised, or rather ordered, not to enter family life. So, without waiting for the least, he left that place immediately. His friends and relatives searched for him in vain.

Once out of the periphery of family life, he was seriously in search of God, the ultimate Truth. When hungry, he would go begging and receive the alms in his palms only. He would always worship God, feeling that He was in his heart itself, but not outside. He wrote a beautiful hymn 'Siva Maanasika Pooja', about mental worship. In it, he described the omnipresence, omniscience and omnipotence of the Lord. His sincere devotion bore fruit, and he soon met Sri Parama Sivendra Saraswathi Swami, Kamakoti Peetadhipathi, and became his disciple. At the first sight itself, Sri Sivendra Saraswathi understood the glorious inner feelings of Sivaramakrishna and addressed him as 'Sadasiva Brahmendra Saraswathi'. The disciple served his guru under whose tutelage he became a great scholar, capable of defeating other scholars in any subject. He dedicated all his writings to the lotus feet of his guru.

A scholar, defeated by Sadasiva, complained to Sivendra Saraswathi that Sadasiva could do nothing except clever arguments. Hurt by the jealousy of the complainant, Sri Sivendra Saraswathi asked Sadasiva, "When would you start reticence (silence)?" Sadasiva took it as guru's order. He prostrated at the guru's feet and replied, "From now on." The guru blessed him. Since then, he never uttered a single word till his demise. But, he wrote many hymns, expressing his feelings and experiences. He wrote, "With my guru's grace, I have realised that I am Brahman." Sri Sivendra Saraswathi ordered him to tour as many places as possible. So, one day Sadasiva offered his final salutations to the Guru and left the place, without any robe on his body.

One day, the Sultan of the region was camping on the outskirts of a town, with his army. At that time, the naked Sri Sadasiva was passing by that way, with raised hands, praising the Lord. He did not notice the Nawab, who was in the tent. The Nawab thought that Sadasiva disrespected him, and in anger cut off both his hands with a sword. But, Sadasiva was not aware of the Nawab's act. He, as usual, proceeded on his way, as if nothing had happened. The Nawab was astonished and felt sorry for his foolish act. He

immediately ran to Sadasiva and prostrated at his feet. He begged pardon for severing his hands. Sri Sadasiva gestured to him to place the severed hands in their original place. The Nawab obeyed. Wonder! The hands were back to normalcy.

One night Sri Sadasiva, while passing through an agricultural field, rested on the paddy heap there. The watchman saw him and thinking that he was a thief, raised a stick to beat him. But, his body became still. He was like a statue the whole night. It dawned. When Sri Sadasiva ended his meditation, he saw the watchman and smiled at him. Lo! His body regained motion. He begged Sadasiva's pardon. Sadasiva blessed him.

Sri Sadasiva would not know what was going on around him. He was in such a deep and powerful meditation. One day he was meditating on the banks of the Cauvery. It started raining heavily. The river flooded. He was washed off in the flood waters. The onlookers thought that he was no more and felt very sorry over it. After nearly three months, when a farmer was excavating the sand with a spade, he saw blood stains on the spade. He feared a lot. With utmost care, he removed the sand. There he saw Sri Sadasiva, in meditation. The people wondered and treated him to be an incarnation of Lord Siva.

While he was going from Kurtalam water falls to Tirunelveli, a timber depot owner saw him and, thinking him to be a vagabond, ordered him to carry some logs to a nearby heap. He did the job. In return, he was ridiculed. But, he did not care and proceeded on his way. Soon, the depot caught fire and all the logs were turned to ashes. The owner felt sorry and wanted to beg pardon. But, Sadasiva was very far away by that time.

Some people called Sadasiva a mad man. One day, a book-worm brahmin scolded him, "You are deceiving the public by pretending to be an ascetic." Then Sadasiva approached a washerman, who was on the river bank, made him open his mouth and wrote some mystic syllables on his tongue. Suddenly, the uneducated washerman started reciting the Vedas. He soon became a scholar.

A marriage was being celebrated in Thiruchendur, in a grand manner. Everybody was happy. Sri Sadasiva Brahmendra happened to pass that way, at that time. Suddenly the bride was bitten by a

king cobra and she immediately died. Everybody was left in grief. Sri Sadasiva, who saw that incident, was deeply upset. He went near the bride and opened her eyelids. He concentrated his nectarine looks on her lifeless eyes. Hurrah! The body regained life and she got up. Everybody was happy again and they were grateful to him.

In the old age, he stopped touring and settled down in Nerur, near Karur. In Madurai, the annual festival of Sundareswara was going on. The children in Nerur expressed their wish to go to Madurai to see and enjoy the festival. Sri Sadasiva gestured to them to close their eyes. They did so. All of them were in Madurai! They enjoyed the festival. He purchased some food items for all of them. When they again closed their eyes, they were back in Nerur! He was omnipotent. Nothing was impossible to him.

As he neared his end, he invited all his devotees and said, “I am going to leave this body soon. Dig a pit here. Keep my body in it. Transplant a Bilwa sapling on the tomb. A brahmin will bring a crystal Siva Linga from Kasi. Install it in front of the tomb. Worship it daily. Trust in God. Realise that God is existing in yourself. It is the truth. Truth only will lead you to happiness. Brahman is all pervading. He is in you all. So, there is no scope for the question: How to reach Brahman?” With these words, Sadasiva Brahmendra Saraswathi breathed his last.

As prophesied by him, a brahmin from Kasi brought a crystal Siva Lingam, stating that he had brought it as per a glorious person’s order. Sri Sadasiva’s mortal remains were kept in the tomb. Bilwa sapling was planted there and the Siva Linga was installed in front of the tomb. As ordered by Sri Sadasiva, the worship has been going on daily.

With his service to humankind, Sri Sadasiva Brahmendra Saraswathi lived in the hearts of the devotees. He, in the form of the Bilwa tree, is blessing the devotees visiting the place.*

OBITUARY

Sri Mantena Venkata Raju, aged 76 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 26.08.2016. He is left with wife and a son.

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

MATAJI'S CLARION CALL TO YOUTH

(Continued from the previous issue)

Ramana Prasad

Addressing the first disciple Mataji said: "You link up all these aspects. Try to speak in a nice manner." Looking at the second disciple she asked "If you are given an opportunity which topic will you select?"

Second disciple: Mataji! I recollect the story of 'Venkanna the shepherd boy' which Babuji narrated in one of His discourses, and I can speak on that subject.

Sri Mataji: Then first you read the article 'Eadi Mantram' in 'Guruvani' where this story is narrated. Telling the story is one part. Linking it with '*Aadhyatma tatwam*' is vital. You should also be able to speak about the spiritual significance lying behind the story.

Second disciple: If you kindly enlighten us on the spiritual aspects of this story, I will definitely make an attempt.

Sri Mataji: *Dhayna moolam Gurormoorti*

Puja moolam Gurorpadam

Mantra moolam Guror vaakyam

Mukti moolam Gurorkripa.

-(Sri Gurugita)

You should keep the Guru's idol for meditation (*Dhyanam*); you should worship the lotus feet of Guru (*Padam*); the utterance of Guru becomes *Mantra* on which you should constantly meditate; and the grace of Guru (*Guru Kripa*) leads you to salvation".

Whichever *mantra* on which a *sadhaka* meditates with complete faith and dedication and whatever method he adopts for worship of God with true devotion are sure to get positive results. *Mananaath traayate iti Mantraha* - A mantra is a word or phrase on which the thoughts are focussed. He who meditates constantly on the mantra becomes free from the cycle of birth and death.

The length of time you spend in meditation is not important. How much time your mind gets concentrated on it is relevant. If one does not possess true devotion and faith, even a scholar cannot get the glimpse of God, even if he adopts many methods of which he has scriptural knowledge. But even such a person through the association of an enlightened person or Guru can see God. Sri Babuji Maharaj had narrated the story of Venkanna, the shepherd boy, to drive this point home. I will just give a gist of important aspects of this story:-

An erudite scholar tried to get the glimpse(*Darsan*) of God following many methods mentioned in the scriptures in vain, as his mind was not free from material desires. He decides to meet the king of the state for monetary help for his livelihood.

After travelling a long distance he gets tired and he is also hungry. He saw a shepherd grazing cows in the forest and called him. The shepherd boy came and prostrated before him and said, “Sir, what service can I do for you?” The pundit asked for some milk. The boy immediately procured plenty of milk and offered to him. The pundit drank the milk and looked at the boy gratefully. The boy then asked, “Sir, you are a great scholar. You must have seen God. Please teach me a *mantra* by chanting which I can have the darsan of God.” The pundit thought, “Oh, this urchin grazing cattle wants me to teach a *mantra* by reciting which he wants to see God. Moreover sacred *mantras* should not be revealed to a man of lower caste. However, I will not displease him. I will give him some hotch-potch *mantra*.” Then he asked the boy to come near him and told secretly in his ear, “O blue God, riding a white kite! Please come and accept the *payasam* I am offering to you.” The pundit instructed the boy to prepare *payasam* every day and offer it to God after chanting this *mantra*. The boy asked innocently “Sir, if I do this, will the Lord appear before me?” “If you earnestly call Him, He will definitely come,” replied the pundit. The boy prostrated at his feet and said, “Kindly grant me your *darsan* on your return.” The pundit agreed and left.

Next day Venkanna took bath, prepared *payasam* and started chanting the mantra. He eagerly looked in the sky for the arrival of the Blue God riding a white-kite. He forgot food and sleep. His body and mind came to a standstill. When the Blue God did not arrive, he started striking his head against a rock with a view to ending his life. Impressed by the boy’s devotion, Lord appeared before him and accepted the *payasam* offered by him. He then gave a little quantity of *payasam* (*Uchhitham*) to the boy. The boy felt happy and fell at Sri Hari’s feet and requested him to come next day also without fail. And this became a daily routine.

One day the pundit came there on his return. The boy was very happy to see him. He prostrated before him and narrated what all had happened. The pundit was stunned. He decided to verify it himself. The next day at the time the boy was offering *payasam*, the pundit hid himself behind a tree and started watching. He could hear the whizzing sound of the arrival of a kite. He also heard the

boy talking to the Lord and again there was a whizzing sound of the bird leaving the place. The boy came to the pundit and told him that the Lord promised to take him to *Vaikuntha* the next day and said, “This is all because of your blessings Gurudev.” The pundit then said, “My dear boy! You should do one thing to me as a *Gurudakshina*. Tomorrow when the Lord takes you on His lap, please leave one of your feet free so that I can hold it. If the Lord objects, tell Him that I am your Guru and also tell Him that you will not go to *Vaikuntha* unless I was allowed to accompany.” The boy agreed. The next day when the bird took off, the Lord asked the boy “Who is this fellow holding your foot?” The boy replied as directed by the pundit.

Lord Vishnu said, “My son! This pundit acquired only scriptural knowledge. He is so narrow minded that he did not want to give you the real *mantra*. But I am glad that you chanted it with staunch devotion and got my *darsan*. Moreover, his samskara is so bad and he deserves to go to hell. Why are you trying to take him to *Vaikuntha*?”

The boy replied, “Whosoever he might be, he was instrumental in my attaining *mukti* and thus he is my *Gurudev*. If You are pleased with me, then take both of us to *Vaikuntha*. If not I prefer to stay at the lotus feet of my *Gurudev* rather than to go to *Vaikuntha* with You”. Lord Vishnu was immensely pleased with the boy’s faith in his *Guru* and agreed to take the pundit also along with him.

Thus with his deep devotion and perseverance the shepherd boy could achieve salvation not only for himself but also for his deceit *Guru*. The more important is the fact that though he did not chant real *mantra* as prescribed in the scriptures, it acquired the powers of a real *mantra*.

Looking to the disciple Sri Mataji said, “While narrating the story, you should highlight Venkanna’s *Guru Bhakti*. The *Guru tatwam* in this story will not only give a memorable impression on you but also it will make an indelible impression in the minds of the listeners. This is true.

Sri Mataji, looking at the third disciple, asked “What topic have you chosen?”

Third Disciple: Amma! Sri Babuji Maharaj spoke at length on the 19th *Sloka* of Chapter IV of *Bhagavadgita*, in the Navaratri festival of 1988. He repeatedly asked Sri Venkata Ramana Prasad Garu to give right explanation to that sloka as he was not satisfied with its mere literary meaning. That sloka is:-

*Yasya sarve samaarambhaaha, Kama samkalpa varjitaha
Jnanagni dagdha karmaanam, tamahu panditam Budhaha*

Though Sri Prasada Rao Garu tried to give meaning of this *sloka* in several ways, Sri Guru Maharaj was not satisfied with them. He said, “Your explanations carried only the literary meaning of the *sloka*. If you try in surface waters you will get only shells and unwanted things. But if you delve into deep waters you will get diamonds and emeralds. So try to find out the deep meaning of this *sloka*.” When Sri Prasada Rao Garu looked at Babuji helplessly, then Sri Babuji Maharaj asked Sri Taraka Parabrahma Prasad Garu to give the meaning to this *sloka*. Amma! If you explain the deep meaning of this *sloka*, then I will take notes and I will talk on this subject.

Sri Mataji: Good idea. You have remembered well the *sloka*. But it is really difficult for me also to put the entire discourse in a chronological manner. Sri Babuji Maharaj gave unforgettable experience on that day to all those present over there which transported us to the dizzy heights of the divine state of trance. All right. First let us dwell on the meaning of this *sloka*. But if you want to speak on this topic you should prepare well. Of course, you can say, “The actions of a sadhaka seeking salvation (*mumukshuvu*) should not be in respect of earning money or in respect of any other worldly matters. It should be free from desires devoid of any motive (*kama samkalpas*) and whose *samkalpas* get burnt in the fire of knowledge (*jnanagni*) such a person is the scholar in the real sense according to great thinkers of Vedanta.”

Sri Prasada Rao Garu tried to explain its meaning in several ways as Babuji Maharaj was not convinced because those explanations were merely the literary meanings of the *sloka*. Sri Babuji said, “If you dive deep you will get diamonds but if you search on the surface you will get shells only.” Sri Babuji then asked Sri Tarakam Garu to explain. He said: “It is possible to become a Kama Varjita only by the grace of a Mahatma or *Guru*. He cannot achieve it with his own efforts. A sadhaka, therefore, should seek the guidance of a spiritual teacher (*Sadguru*).. Thus with His guidance only, his *karmas* get burnt in the fire of knowledge (*jnanagni*), and such a person is recognised as *pandita* by great thinkers (Budhaaha). Sri Babuji said, “Yes, without the grace of *Guru* it is not possible to become a *kama varjita*. The *Guru* by making him to reach the *samkalpa rahita* state makes him an *adhikari* for

Moksha. Gitachaarya said, '*Jnanagni dagdha karmaanam*'. But your Hridaya Babu declares '*Dhyanaagni dagdha karmaanam*'."

Looking at the third disciple, Sri Mataji said, "After mentioning this, you narrate the anecdote Sri Babuji said on that day."

Third disciple: Kindly explain that for us.

Sri Mataji: There were three disciples with a *Guru*. One day he called his disciples and gave a piece of charcoal to each of them and said, "There is a white material hidden in this black charcoal. Please try and show that white material to me." One disciple took it to River Krishna and washed it with water. All the surroundings became dirty but the charcoal remained black which he brought and showed it to the *Guru*. The second disciple washed it with *Panchamritaas* reciting the *namakam* and *chamakam* in vain. He also brought the charcoal and showed it to the *Guru*. The third disciple pondered over the teachings of his *Guru* (*Guru Bodha*). He remembered that His *Guru* said once that '*jnanagni dagdha karmaanam*' in his teachings. Let me burn this in fire. When he did it, white *Vibhudi* remained which he brought and showed to his *Guru*. The *Guru* felt happy and declared him as '*Uttama Sishya*' who had properly understood his teachings. A *Satya Guru* would be proud to have such a nice disciple who listens and understands properly the spiritual teachings of his Master (*Guru Bodha*). Sri Babuji said further: "The Jagat is dirty like that of charcoal, but it is the *Atma Prakasa* that enlivens the Jagat. *Atman* is all pervading. You should try to have *Atma-sakshaatkara* and this is possible only with the grace of *Satya Guru*." The only wish of Sri Babuji Maharaj is that we should all reach that blissful state!

Sri Mataji then said to the disciple, "Please understand this and try to describe in your own words. You will be successful in your attempt."

Fourth disciple: Kindly tell us about '*saadhana chatushtaya sampatti*'. I will prepare on this subject.

Sri Mataji: This is the real treasure which a *sadhaka* should acquire in order to become qualified for inquiry into the self (*Adhikari*).

The first one is Discrimination between the real and the unreal. (*Nityanitya vivekam*). We should contemplate on what we are seeing is real or unreal. The wealth, riches and even our body (*deham*) are not real. Then what is real? *Atman* only is real. This should be understood through *Vicharana*.

The second one is Desirelessness to enjoy fruits of one's actions (*Iha-amutra phalabhoga viragamu*). One should have *vairagya* on *Iha loka* (this world) and *Para loka*. (celestial world).

The third one is developing *Sama Damadi Shatka Sampatti* - They are: *Sama*, *Dama*, *Uparati*, *Shraddha*, *Titiksha*, and *Samaadhanam*.

Sama means control on *jnanendriyas* (*Antarendriya nigraham*).

Dama means control of *karmendriyas* (*Bahyendriya nigraham*).

Uparati means focusing your mind on *Atman*.

Shraddha means firm determination to achieve self-realisation.

Titiksha means to cross all the hurdles in achieving the goal.

Samaadhanam means achieving oneness between, *sastra jnana*, *Guru bodha* and *Anubhavam*.

The fourth one is intense yearning for liberation (*Mumukshutvam*).

We should achieve *Mumukshutvam* in this life itself and not after death. To get this *sadhana sampatti* the guidance of a *Guru* is a must. He gives a *lakshyardha* to his disciple and by constant remembrance and contemplation of the *lakshyardha*, he will achieve *lakshyardha siddhi*, and to achieve this state one should acquire *Sadhana chatushta sampatti*.

A *sadhaka* should contemplate (*Vicharana*) on the teachings of *Sadguru* (*Guru Bodha*). While giving *Lakshyardha* the *Guru* tells us what are those things we should get rid of (*Kama*, *Krodha*, etc.) through his teachings. If you gain control on these, you will experience *Atmananda*. First you should have firm belief that the *mantra* given by *Guru* will surely ensure you to reach the goal of self-realisation. If one does *sadhana* with this firm belief, he is certain to reach the goal. Thus when all his *karmas* get burnt in *namagni* he will get transformed as *jnani*.

Sri Mataji then told all the four disciples, "Now you got a good understanding on the topics you have selected. Follow the guidelines given by me. Prepare well. Then think about the mode of presentation so as to get the rapt attention of the listeners. Don't allow stage fear to enter in you. Why should we fear when our *Gurudev* is with us? May *Gurudev* bestow success in your attempts! May His blessings be showered on you always!

- to be continued

OBITUARY

Sri Bulusu Surya Prakash Rao, aged 64 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained *Guru Sayujyam* on Monday, 22.08.2016. He is left with wife and two daughters.

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

BHAJA GOVINDAM!

Ramana Prasad

STANZA 3

Naaree Sthanabhara Naabheedesam
Dristvaa Maa Gaa Mohaavesam
Etan Mamsavasaadi Vikaaram
Manasi Vichintaya Vaaram Vaaram

Do not fall prey to the physical beauty and glamour of women. Don't look at their bosoms and navel area with infatuation. These body parts are made up of fat and flesh. When you contemplate on this reality over and over again you will no longer look at them with lust.

In this sloka Sri Adi Sankaracharya strikes at the evil of lust. The Acharya exhorts both men and women to resist the temptation of getting



into passion with the opposite sex. Our elders warn those treading in spiritual path of two things. They are *Kaminee* (woman) and *Kaanchana*(wealth). These are forbidden things as they attract people towards them.

Sri Sankaracharya prescribes antidote to escape from the evil of lust. He says, if you analyse these parts of the body, they are composed of abhorrent flesh and fat, packed in a sack of skin. If you contemplate on this truth again and again, your mind will retreat from having attraction on the filth-filled body. Thus He advises us to dedicate ourselves for a noble cause, i.e. to attain the lotus feet of the Lord.

-to be continued

EMBAAR – THE SHADOW OF YATIRAJA

-Ramaswami S

When Bhagavad Ramanujacharya made Srirangam temple as the headquarters of Sri Vaishnavism, he wanted a trusted lieutenant to assist him in the task of spreading his philosophy of Visishtadwaitam. Yatiraja then remembered his cousin Govinda Bhatta, but he could not contact his cousin because at that time the latter had fully gone into the fold of Yadava Prakasa, the Adwaitin master.

Govinda was born in 1026 to Sri Kamalanayana Bhatta and Sridevi (younger sister of Ramanuja's mother) in Madhuramangalam, near Sriperumbudur. Since his childhood Govinda was deeply attached to his cousin, and would not like to part with him even for a moment. Both were the disciples of Yadava Prakasa.

[Incidentally it was Govinda Bhatta who saved his senior cousin from the murderous plot of Yadava Prakasa under whom Sri Ramanuja was learning the nuances of Adwaita philosophy. Yadava Prakasa did not like Ramanuja surpassing him in the knowledge of Vedic scriptures. So, he and some close disciples of his planned to eliminate Ramanuja under the pretext of taking a group of disciples on Ganga Yatra. Govinda who came to know about the conspiracy alerted his cousin and advised him to leave the group quietly and immediately.]

Sri Ramanuja requested his maternal uncle Srisailapurna to persuade Govinda to return to his traditional path. Srisailapurna successfully drew him out of the Yadava Prakasa fold and told him to assist his cousin in Srirangam. Prior to that Govinda did service to the Lord of the Seven Hills, and learnt the inner significance of 'Divya Prabandham' verses from Srisailapurna, who also taught him the philosophy behind the Ramayana.

One night, when Srisailapurna was retiring to his chamber, he saw Govinda rolling on his bed. Perplexed, he asked Govinda what he was doing. He replied thus: "I know I would go to hell for this misdemeanour, but my purpose is to check whether the bed is comfortable enough for your 'sayanam'." Srisailapurna was pleased with the Acharya Bhakti of Govinda.

Once Sri Ramanuja himself wanted to learn the inner significance of the Ramayana from his uncle and stayed with him in

Tirupati for one year listening to the expatiation of the epic by Srisailapurna. During that sojourn Yatiraja was walking in a garden and saw Govinda put his hand into the mouth of a cobra. Amazed, he shouted: "Govinda, what are you doing? The serpent will kill you." Govinda replied: "I am only trying to take out a thorn that had got into the snake's mouth." He then removed the thorn and allowed the cobra to slither away. Sri Ramanuja was pleased with the kindness of Govinda towards even poisonous creatures.

After the study of the Ramayana was over, Yatiraja decided to get back to Srirangam. Srisailapurna wanted to present a gift to his nephew, but said: "I have no valuable gift to give you. Please forgive me." Sri Ramanuja requested that Govinda be given to him as gift. Srisailapurna gladly agreed. Both cousins then proceeded to Srirangam, where Govinda, however, was sad because of his separation from Srisailapurna. Learning this hidden feeling of Govinda, Sri Ramanuja sent him back to Tirupati, but Srisailapurna told Govinda to return to Srirangam saying, "A gift once made cannot be taken back."

Thereupon, Govinda returned to Ramanuja, much more refined, wiser and chastened. Yatiraja was happy over the return of Govinda, who served his master day and night and earned the epithet, 'Ramanuja padacchaaya' (shadow of Yatiraja).

One day Govinda's mother Sridevi complained to Sri Ramanuja that her son was not leading a family life essential for 'vamsa vriddhi' (continuity of the race). Yatiraja took pity on her and advised Govinda to spend some more time with his wife in privacy. Respecting his master's word, Govinda did spend time with his wife every night, but he was telling her all the time the 'kalyana gunas' of Lord Narayana. When Sri Ramanuja came to know this, he chided Govinda for neglecting his family duties. Govinda said: "Sir, you wanted me to spend time with my wife in private, but where is privacy when Lord Narayana is omnipresent?" Yatiraja realised that Govinda was not cut for family life and that he was keen on 'sanyasa'.

With Govinda being adamant to become an ascetic, Sri Ramanuja finally gave him the ochre robe and 'deeksha'. He also christened Govinda as 'Emberumaanaar' (our Lord). But Govinda protested saying that the title 'Emberumaanaar' could fit only the master and none else. Then Sri Ramanuja shortened it to 'Embaar'.

As Embaar was getting closer to Sri Ramanuja, the other disciples were a bit envious of him. When this reached the ears of Yatiraja, he wanted to prove Embaar's greatness. In the presence of all disciples, Sri Ramanuja one day asked Embaar to go into an empty dark room and bring some material. Obeying the master, he went in and after some time brought a needle. Yatiraja wondered how Embaar could pick a needle in a dark room and asked him to explain. Then Embaar said: "When Lord Narayana shines as 'antaryaami', where is the question of darkness? Therefore, I could pick the needle lying on the ground." Now all disciples understood the greatness of Embaar, who later authored a treatise by name 'Vijnaanastuthi'.

Sri Ramanuja entrusted to Embaar the task of bringing up the twin sons of his another disciple Kooresa Purna, who became blind because of the atrocity committed by the Chola king who hated Yatiraja. Embaar taught all scriptures to those children, Parasara Bhatta and Vyasa Bhatta.

Embaar lived long spreading the Visishtadwaita principles and the greatness of Alvars' Divya Prabandham, and attained 'Acharyan Tiruvadi' (lotus feet of the master) in 1141.*

The worldly-minded and those who cling to their personal attachments alone are afraid of death. The spiritual-minded do not lose anything. For them death is like passing from a gross plane of existence to a subtler one. It is the body that dies. The Self never dies. Even if we fall in this battle of life, through newer and newer lives we shall work with renewed vigour. Step by step, stage by stage, we shall move onward until we attain life's final Goal.

On what does this whole life, our body and mind, depend? On consciousness, and not on any man form or woman form or child form. The moment the self leaves the body, the body becomes lifeless. All its charm vanishes. Nobody feels attracted to a dead body, even if it had once been beautiful. What really attracts us in the man form or woman form is the consciousness which we mistakenly identify with that particular body. If you love life so greatly, why don't you look for that on which life depends? We should learn to love the Self all the more because only owing to its presence is there any life in the body and the mind. But it takes people many many years or even lives to see their mistake on realise the truth.

- Swami Yatiswarananda

CLEAR YOUR DOUBTS

Devotee: Mataji why should we tell everything to Gurudev? Some times we feel very delicate to tell certain things. More over, a Guru is supposed to be all knowing, so why should we tell him everything that goes on in our minds?

Mataji: Say, you are suffering with some severe pain in your private parts and go to a doctor. Out of shyness if you don't tell the doctor your actual problem, how will your disease be cured and how will you get relief from your pain? In the same way a Guru is also a doctor. As a matter of fact, He is "Bhavaroga Maha Vaidya" or the Divine Doctor who treats us of the eternal disease of life and death. No doubt a Satya Gurudev is all knowing but don't forget that the very word Guru means 'The fire which destroys ignorance, the light that dispels the murky darkness of ignorance.



By telling your Gurudev of your innermost thoughts, you are cleansing your ownself. By telling the Gurudev, you are burning all your dross in the fire of His knowledge. These bad thoughts are inimical to your spiritual progress. Lord Sri Babuji Maharaj used to tell us, "If you get some good experience while doing meditation you will come running to tell me. But I want you to come at express speed to tell me if a bad thought ever enters your mind because that will destroy you. Nobody will stop you when you come to me thus. Never hesitate to tell me even if some evil thought about me enters your mind. The good ones you write in your diary.

Devotee: Is it wrong on my part to think that my Gurudev likes me alone? I want to be always near Him and serve Him. I want to do all the sevas myself.

Mataji: No, that is not a right perspective. Everybody is equal in the eyes of Gurudev. Lord Gitacharya, the Jagadguru has said as much in Srimad Bhagawad Gita.

“Samam Sarveshu bhuteshu

Name deveshyasti na priyah “

Gurudev is always in a state of oneness or nonduality. He neither hates nor loves anyone. His love is Universal love. So, to think that

your Gurudev loves only you is a total misconception. You are rubbing your dirt on Him.

You should serve Gurudev by all means. But, do not think that only you are capable of serving Him. Nobody is indispensable. When you think thus you are becoming an easy prey to your ego (Ahamkara). This ego will be the cause of your downfall.

Every disciple would want to serve the Master in his or her own small way. If you get an opportunity to serve the Master, do it with utmost humility and reverence. Never let your mind dictate terms to you. Never forget that, “Joys shared with others are more enjoyed”. Never grab others’ sevas (services) nor think that some one else has taken away your seva. Gurudev knows what seva to give us and when to give. *

—Compiled by Dr. Swarnamukhi Prasada

APPEAL

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Printed, Published by C.V.Ramana Babu, on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and Printed at Samardha Sadguru Publications, D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist, Andhra.Pradesh, and published at D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist., Andhra.Pradesh. Editor - Ramaswami Sampath.