

SAMARDHA SADGURU

Spiritual Magazine

Srikaligardens Ashram-522 508 Guntur Dist.
Ph : (0863) 2293280, 2293564, 2293206
email: sadguru_english@rediffmail.com
web site: mathaji-babuji.org

<i>Editorial Board</i>	<i>CONTENTS</i>	<i>PAGE</i>
D.J.Balakrishna Lal	Sri Mataji's Benediction	2
Miss. P. Indira Devi	Editorial	3
Dr. M.Swarnamukhi	Thus Spake Babuji	6
C.V.Ramana Babu	Sahaja Samadhi	9
M.Jagannadha Raju	Inquiry into the real 'I'	11
	Divine Mother Speaks	12
	Current Programmes	14
Volume 11 Issue 3	Children's Section:	
No. of pages 40	Tales of Sri Ramakrishna	16
Quarterly	Devotional Stories	17
Oct - Dec 2017	First Things First	19
Each Copy: Rs.5/-	Babuji's fables	21
Annual		
Subscription: Rs.20/-	Down memory lane	22
Subscriptions to be sent to	A Golden Moment	24
Manager	Hail Thy Glory	25
Samardha Sadguru	Waiting for Sri Rama - XV	30
Srikaligardens -522508	Meerabai	33
	Bhaja Govindam	37
Printed and Published by	He Taught 'Bhagavad Vishayam'	
C.V. RAMANA BABU	to Yatiraja	38
on behalf of	Clear your doubts	40
Yogini Sri Chandra Kali		
Prasada		
Mathaji Charitable Trust		
and printed at		
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.		
	MAY BABUJI'S AND MATAJI'S	
	BLESSINGS BE SHOWERED	
	ON YOU ALL	
	ON THE OCCASION OF	
	DEEPAVALI	

Sri Mataji's Benediction

WHAT IS YOGA?

Yoga is the union of mind with 'Atma' or 'Brahman'. With yoga all sufferings come to an end and the person no longer suffers from crying and wailing. He always enjoys the bliss. That can be achieved only through the divine grace of Guru Bhagavan. His grace is showered on devotees by way of teachings, and thereby the Sadhaka (spiritual trainee) is freed from the bondage of spurious, false and jealous life. Anger and jealousy are the root cause of ignorance. It is this state of mind that alienates one from Divinity. Gurudev ends that alienation.

Vedanta is not a subject of study confined to your meditation or prayer alone but is a subject of your daily activity. It is the truth upon which your life is based. God is within you and within all creatures. It is this truth that our upanishads have revealed.

Brahman is all pervading. "Yo maam pasyati sarvatra sarvancha mayi pasyati" is the awareness of God. (Who sees Me (God) everywhere and sees everything in Me). The utterance of Lord Narayana addressing Arjuna in the 'Bhagavatgita', "Tasmaat Yogi bhavarjuna", is a call to mankind not to weep and wail but to become a yogi to get rid of pain, suffering, sorrows, misery, delusion and infatuation.

Divinity is nothing but truth, purity, compassion and universal love. Sadhaka shall go on making ceaseless inquiry into the nature of reality behind and beyond the appearances, sublimating 'nama' and 'rupa' which are ever changing. This can be done only under the guidance of Gurudev, lest your mind will wander hither and thither like a wayfarer, and you will be stripped off everything by the dacoits of five senses. It is a journey to put an end to the separation of mind and once again attain union with the Divine. Thus become a yogi putting an end to Samyoga with sorrow.

Punyaradhana celebrations are not far away. Our Gurudev has left behind a heirloom for us which is a unique, most precious and invaluable and tangible gift in the form of Bhakti, Jnana, Dhyana, Seva. Let us all become yogis in practice filled with the spirit of Sadhana. "Yat Yat karma karomi tat tadakhilam Sambho tavaradhanam (whatsoever work I do, O Lord, I offer unto Thee as worship).*



Editorial

ASSIMILATING GURUTATWAM

Om Gururam Namaste!

By the time this issue of 'Samardha Sadguru' reaches your hands, dear readers, the Sharannavaratri celebrations would have been over in Sri Kali Vanaashramam, the seat of our spiritual learning. The entire Ashram complex reverberated with the 'Paramatma Tatwa', so lucidly expatiated by Yogini Sri Chandra Kali Prasada Mataji, the incumbent head of the Peetham, through Her 'bodhamrutham' almost on all days of the festival.

Poojya Mataji emphasised the intent and purpose of the Divine Mother's nine-day battle with Mahishaasura and his hordes, by saying that the Paramatman, which is nameless and formless, has assumed the forms of Navadurga, Mahakali and Brahma-Vishnu-Sivatmika to destroy the forces of Evil, as per their own choice. By propitiating Lord Brahma, Mahishaasura sought a boon that his end would only be at the hands of a woman waging a war against him. He was firm in his arrogant conviction that no woman would dare to attack him. By virtue of the invincibility gained by such a boon, he and his cronies started harassing the Good people and terrorised the three worlds. When their atrocities crossed the tolerance limit, the Paramatman decided to finish them by donning the form of Devi. The Divine Mother's victory thus marked the Vijaya Dasami.

Post-Deepavali, we will be into the sacred month of Kartikam, which is dear to Lord Siva. Kartikam is associated with 'Gurutatwa', since the month is punctuated by Guru Poornima and the following 'Sadguru Aradhana Saptaham', during which devotees will be able to assimilate the subtleties of the grace of the True Master. Kartika Poornima is one of the four great 'Vyasa Poornimas'. It was on this day in the year 1469, Guru Nanak Dev, founder of the faith of Sikhism, was born. Nanak Dev, as a young man, was employed in a petty shop where his duty was to count the daily collection of coins. One night when he was counting the coins, "Ek, dho, teen,



chaar, paanch, chey, saath, aat, nau, dus, gyarah, baaraah, tera”, he halted at that point and could not proceed further because his mind was repeating “tera....tera....tera”. The word ‘tera’ in Hindustani means thirteen, and it also denotes “I am yours”. Nanak Dev started wondering “I am whose?” And it struck him: “I am Guru’s”. He immediately shouted in joy: “Waahe Guru, Waahe Guru”. His ‘sankeertan’ thus began: “Waaheguru”. Incidentally, “Waaheguru...Waaheguru...Waaheguruji” became the first song of Guru Granthsahib – a collection of hymns sung by various gurus starting from Nanak Maharaj. It was explained later by Guru Arjan Singh, the fifth guru of Sikhism who compiled the scripture, as “Guru is none but a combination of Vaasudeva, Hari and Eeswara”. Also known as ‘Adi Granth’, the scripture itself became the embodiment of the Guru as proclaimed by the tenth and last Guru of Sikhism, Guru Gobind Singh who declared: “Granth sahib will hereafter be the Guru and all those professing faith in Sikhism will be ‘Sikhyas’ (‘sishyas’ or disciples). In Punjabi alphabet – known as ‘Gurmukhi’ (the face of the Guru) - there is no letter ‘sha’; hence, ‘sikhya’). Since then in all Gurdwaras, the places of worship for Sikhs, the Holy Text is being worshipped as Guru/God. ‘Nama Sankeertan’ is given the top most place in Sikhism, and one such ‘sankeertan’ describes Nanak Dev as the ship that helps devotees to cross the ocean of ‘samsara’: “Nanak Naam Jahaz Hai”.

Our Gurudev and founder-saint of Sri Kali Vanaashrama Peetham, Samardha Sadguru Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, would often express His fondness for Nanak Dev in His discourses, praising the quality of inclusiveness of the Adi Guru of Sikhs. “Gurutatwa can be understood better by constantly remembering the sayings of great spiritual leaders like Guru Nanak, Kabir Das, Bhagavad Ramanujacharya and Sri Adi Sankara Bhagavadpadacharya. They always underlined the fatherhood of God and brotherhood of man and stressed the need for inclusiveness of all persons irrespective of caste, creed or gender, in spiritual activities,” Lord Babuji would affirm.

After Kartikam, comes the month of Margasiram, which is dear to Lord Krishna, the Jagadguru who has gifted the ‘Bhagavadgita’ to humanity to redeem itself. Entire ‘Dhanurmasam’ will be devoted to the doctrine of surrender (‘Saranagati Tatwam’) so dear to the

Lord, as evidenced by the Gopikas of Brindavan whose only goal was to attain servitude to Krishna. They did not even aspire for 'Moksha'! Thus the coming days afford an opportunity for the 'sadhakas' (spiritual trainees) to ruminate over 'Gurutatwam' and strengthen their zest for spiritual redemption.
Jai Gurudev!*

APPEAL

Dear Readers,

Please Subscribe to your favourite Magazine Samardha Sadguru. Also, kindly get subscriptions from your friends, relatives and others. You can gift it to libraries or your friends and relatives on the occasions such as birth days, marriages, retirements etc. Subscription:Rs.100/-for 5 years.For details, contact: 0863-2293206

SAMARDHA SADGURU MANAGEMENT

APPEAL TO THE READERS OF SAMARDHA SADGURU TELUGU MONTHLY MAGAZINE

LIFE MEMBERS ARE REQUESTED TO DONATE RS.1116/- FOR EXTENSION FOR FURTHER 20 YEARS. WE ALSO APPEAL ANNUAL SUBSCRIBERS TO BECOME LIFE MEMBERS BY REMITTING RS.1116/- THIS WILL BE OF GREAT HELP TO MEET THE INCREASE IN COSTS OF VARIOUS INPUTS.

SAMARDHA SADGURU MANAGEMENT

Thus Spake Babuji

SEA OF FAMILY LIFE

Sushumna Prasada

On one occasion, Lord Babuji, addressing a gathering of devotees, remarked that human life is a boon given by God. Comparing life in this universe to an ocean, Sadguru Maharaj said: “We popularly term it as ‘Samsara Sagaram’. You may get the doubt why life is compared to an ocean. We cannot measure the depth of the ocean. If you go deep into it, you get suffocated and ultimately there is a threat to your life. Ocean by itself is not dangerous, unless we get involved in it. For example, our Mother India is encircled by seas on three sides - Arabian Sea on the west coast, Bay of Bengal on the east coast and Indian Ocean on the South. Of course, Himalaya mountains on the north are like a crown of Mother India. Though ‘Bharat Mata’ is encircled by oceans on three sides, they rarely pose a threat to human life.”



“Human life is also encircled by the ‘Sea of Samsara’, which is full of material attractions,” Sri Babuji pointed out and continued the discourse thus:

Deep involvement in ‘samsara’ is the source of sorrow. It is likened to the waves which invite you with numerous hands to come and hug them. Waves which dance on the ocean are very attractive because they appear to be rising to the sky. But if you go and try to hug the waves, you find mere foam which gets merged in the ocean. For, the waves have no independent existence. Similarly the material attractions created by illusion have no independent existence. The mind or illusion with its grip over human beings makes them dance to its tune. As long as you maintain distance from the ocean by standing on the beach, you can enjoy the beauty of Nature. But if you cross the limit and try to go deep into the sea, your life is at risk, being caught in the whirlpools of the ocean.

There are dangerous creatures like sharks and whales in the ocean which pose a threat to human life. Similarly in the ocean of life, there are numerous hurdles and obstacles in the shape of worldly attractions for a seeker of Truth (Sadhaka). Just as these marine

animals do not do any harm unless you go into the depth of the ocean, material attractions also cannot do any harm, if there is no involvement. In short, if a spiritual trainee develops a detached outlook towards material pleasures, he will enjoy the glory of God's creation.

A ship can safely sail on the water. But if the water creeps into the ship, it is a sign of danger as the vessel would get sunk in the sea gradually. The navigator should be very cautious, as the passengers in the ship are helpless and totally rely on him.

Similarly, one who wants to sail safely in the ocean of life till he reaches the shore of Eternity, one should take the guidance of the Spiritual Master and entrust himself completely to his care. In other words, total self-surrender to Gurudev alone can save the Sadhaka from the shackles of material attractions. For, the Sadguru alone can enlighten the Sadhaka to comprehend the four-fold path of spiritual wealth (Sadhana Chatustaya Sampathi). The first one is the knowledge of discrimination between the real and the unreal (Nityanitya Vastu Vivekam); the second is to develop total detachment towards the tentative material pleasures (Ihamutrartha Phala Bhoga Viragam); the third is six-fold spiritual wealth, Samadhi Shatka Sampathi - control of inner limbs (Antharendriya Nigraha), control of external limbs (Bahyendriya Nigraha), Placidity (Uparathi), perfect attentiveness (Sraddha), deep-rooted interest (Thithiksha) and contented reciprocation (Samadhanam) - and the fourth and last is deep desire to attain Eternity (Mumukshatvam).

The spiritual training given by the Master goes deep in the mind of the disciple and enables him to have a smooth sail in the sea of materialism (Samsara) and reach the shore of Eternal Bliss. But people who have no deep faith in Gurudev do not strictly follow the instructions of the Master but take a casual outlook of life. By reading books of philosophy and by listening to spiritual exhortations now and then, they may develop detachment. But it is not rock-like detachment. It is only diluted detachment (Manda Vairagyam) which does not enable a person to reach the shore of Eternity.

Only a disciple who realises the difference between the real and the unreal develops detachment towards material distractions which are highly tentative. The Spiritual Master with his infinite mercy towards the disciple enables him to know the difference between the real 'I' and false 'I'. Identification with the false 'I' (Ego-Ahamkara) misleads the person to plunge into the depth of the ocean, and he gets suffocated. When the realisation dawns on the disciple

with the infinite grace of the Sadguru, he rejects the false Self 'I', and realises the true Self 'I' (i.e. Atman) which is all pervasive. Atma or Paramatma has neither beginning nor end and it is infinite. The pursuit of the seeker of Truth is to attain the goal of Self-realisation.

It is mentioned in 'Viveka Chudamani' that devotion is the most important means to attain Self-realisation (Brahma Paroksha Sadhana). It is mentioned in the following sloka

Mokshakarana Smagryam
Bhaktareva Gariyasee
Swaswarupanu sandhanam
Bhaktirityabhi Dhiyate

[Devotion (Bhakti) is the most important means of 'Sadhana' to attain salvation for Self-realisation. Devotion alone is the right means.]

It is erroneous to think that Bhakti and Gnana (wisdom) are two separate entities. In fact, devotion and wisdom are inter-related and inter-connected. Devotion is the seed which sprouts up into a plant. It is the seed that develops into a tree when it is sown in the soil. Fertile soil enables the seed to grow as a tree. Implicit faith in the Master and detachment constitute the fertile soil in which the seed of undiluted devotion grows quickly and takes the shape of a tree. Hence devotion is the strong foundation on which the mansion of wisdom is built. Hence Bhakti and Gnana are not two separate entities.

Concluding the discourse, Lord Babuji underlined that superficial pursuit would not make the devotee reach the ultimate goal of Eternity. "If a person makes a superficial search on the surface of the sea, one can gain sand and pebbles only. But if a person goes deep into the ocean fearlessly one can easily grab diamonds and precious stones. For, the sea is known as Ratnakara. Hence a devotee or a seeker of Truth must make it the mission of his life to make ceaseless efforts to grab the diamond of wisdom, and the waves of the ocean cannot deter him from reaching the goal.

"When the devotee with his unflinching faith in Sadguru goes deep into the ocean of life, facing the hurdles in the shape of the waves of material attractions, they cannot do him any harm. On the other hand, with the aid of the armour of detachment and devotion, a spiritual trainee or devotee can have a smooth sail on the sea of life, grabbing the diamond of wisdom and reaching the goal of Self-realisation which offers Eternal Bliss."*

Devotional stories

SAHAJA SAMADHI

Samadhi is the state in which the unbroken experience of 'existence-consciousness' is attained by the still mind. Samadhi is continuous existence in 'Self'. There are three states of Samadhi: *savikalpa*, *nirvikalpa* and *sahaja*.

In *savikalpa* state there will be a trace of thoughts but the state will not be disturbed or perturbed. Suppose you are deeply absorbed in your work, and children are playing outside. But you will not be disturbed. In *nirvikalpa* state there will be no thoughts whatsoever. There will be tranquillity all over.



There will be transcendental silence, peace and delight. Here the seeker and the Beloved Supreme are one.

Sahaja samadhi state encompasses *savikalpa* and *nirvikalpa* and even goes beyond. Here the seeker attains highest realm of consciousness. It is as if you are sitting in a plane flying at a speed of 700 miles per hour but you do not notice any motion at all. In *sahaja samadhi* one maintains the highest transcendental consciousness within, and at the same time, he will be actively involving himself in the worldly activities in order to free humanity from ignorance. Such is the state of Mahatmas. Our Guru Maharaj Sri Babuji and Sri Mathaji, who are in this state, are guiding us to reach the similar state.

Sahaja state means to be in the natural state. Osho says, "It is most difficult to become natural. We can easily ape to become unnatural. So it is a hard task to be in natural state. To be *sahaja* means to flow like air and water and not to let intellect come in the way of whatsoever may be happening."

In our childhood we learnt cycling in a hard way and took a very long time to balance on the cycle. Similar is the case in learning to drive a car. In both the instances, our 100 per cent attention is on pedalling the cycle or driving the car. But when once you have learnt the art of driving, you will be concentrating on the tasks

before you and least concentration will be there on driving the vehicle.

Sahaja yoga says, “Know that you are what you are. Don’t try to move away from it. Here you accept all that happens to you and let itself to happen on its own. When you sit quietly, you will hear a humming sound which is known as ‘*unhad naad*’ You concentrate on it. The more you concentrate on this sound the more you will be absorbed in it. This sound is *Omkaar or Pranava*.”

*Omkaar me chitt ramgayaa. kaam krodh chod diya apane aap.
Saakshi chaitanya me chitt ramgaya. Koyi kriya nahi.
Sub kuch sahaj hogayaa.*

When mind rests in Omkaar, anger and lust (krodh, kaam) would leave you automatically. No more effort is necessary. Everything becomes natural. You will be a witness to whatever is happening.

Let us see what Kabir said:
*Sadho, sahaj samadhi Bhali !
Aankh na moondo, kaan na roondho,
Tanik kasht nahi dharo!
Khule nain pahachano hasi hasi
Sundar roop niharo !!
Jaha jaha dolo parikarma,
Jo kuch karo to puja,
Jo kuch karo to seva!
Jaha sovo to karo dandawat,
Poojo aur na Deva !!*

According to Kabir, *Sahaja samadhi* is the best. “You need not close your eyes and ears. No difficulty at all. See His beautiful form with open eyes. Wherever you move it is *pradakshina* to God; whatever you do, think it to be service to God; when you sleep, it is prostration to God. There is no need to worship any deity.”

To know the real technique and practise *sahaja yoga* you must approach a True Master who has attained realisation and is anxious to redeem humanity from ignorance and lead them safely on the road to self-realisation.*

Inquiry into the real 'I'

Kali Prasad Paluri

Our Gurudev Sri Babuji Maharaj used to narrate a story. There was a group of people called Gunupudi Jangams. They didn't have any personal possessions and used to beg for livelihood. Once they all met in a place and wanted to build houses for themselves. As they didn't have any money for buying bricks, cement, etc., they looked around and found a garden of banana trees. They noticed that the banana trunks were very round and shiny and thought that they would make strong pillars for building houses. They cut the trees and constructed houses for each one of them with the trunks as pillars and the leaves as roof.

One of the Jangams wanted to know what was inside the banana trunk. He took a knife and started peeling the layers of the trunk one by one. Finally, there was nothing left except for himself. A short while later, a huge gust of wind blew, and all the houses made of the banana trunks fell down. The Jangams were very sad and started crying. But the Jangam that did the inquiry into the true nature of the banana trunk already knew that it wouldn't last long, and he remained blissful as ever.

In Vedanta, there is a process of inquiry called "Neti Neti Vicharana" - meaning inquiry that rules out all the things that are not "I". The inquirer starts with all the worldly things he finds around him and rules each one of them out realising "This is not I, this is not I." Then he realises his own body, mind and intellect are also not himself. By such inquiry one realises the true "I" or "Atma". Once he realises that, there is no fear or sorrow of losing worldly things, and he remains in his blissful state, no matter what comes his way.

Thus, he attains the true state of a Sthita-Prajna as described in the Bhagavadgita. No joy or sorrow can touch him as he realises his oneness with the all-pervading Almighty.

Sri Gurudev used to give another example also for this kind of inquiry. He would say, "You start peeling the layers of an onion to see what's really inside it. Once you peel off all the layers, there is nothing left except 'You'."*

Divine Mother Speaks

WHAT IS SADHANA?

Japamala Prasada

Having attained the unique birth of a human being one should strive to make it meaningful and try to achieve the ultimate Truth, as it is only a human being who is endowed with intellect amongst all the animals. With the help of his intellect a man can discriminate the right from the wrong, the real from the unreal and the permanent from the impermanent. The practice one does to know the ultimate Truth is called Sadhana.



To do sadhana properly, one needs purity of thought. To purify the thoughts one needs to meditate. Meditation is a part and parcel of us. It is not something alien to us. We need a Satya Guru or a True Master to teach and guide us in meditation. One should not do meditation under compulsion or duress, but should meditate with a happy heart under his or her own volition.

The biggest obstacle for meditation is our own mind and not the external world. Therefore, with constant and diligent practice we should do meditation and bring the mind under our control. As we have already discussed, by our constant watching, the mind keeps quiet. We should point out the mistakes of the mind by the mind itself. Only the mind knows what mistakes it is committing and can recognise them and correct them. The Guru or anybody else can only show us the way, but it is up to us to recognise our flaws and correct them.

Meditation is nothing but going to our own home. Wherever we may wander, we would feel relaxed and happy only when we get back to our home at the end of the day. Similarly, we have descended from the Supreme God and came to this world. We started wandering all over, getting attracted to worldly things and desires; spend all our energies in futile things and got exhausted physically, mentally and spiritually. That is why every human being is striving to achieve happiness and peace. But, due to ignorance he is searching for them in the external world which gives him only transient happiness.

This is where we need a Guru to guide us in the proper direction. He teaches us with his self-experience that the happiness and peace we are searching for are within us. Having descended from the supreme source, we should go back there to attain the ultimate happiness and peace. We should contemplate upon the transience of the world and meditate upon the Supreme Lord, as our Guru teaches. This is called Sadhana.

- to be concluded



Deeksha sweekaram by Sri Mathaji on 21-09-2017, during Dasara

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

October 2017

- 01 Sun - Ekadasi - Ekaham, Deeksha Viramana, Aseervachanam
by Sri Mathaji with Deeksha Akshatalu-
07.00 P.M. Nagarotsavam of Sri Jaganmatha,
02 Mon - 07.00 P.M. Sri Sadguru Pada Puja Mahotsavam
05 Thu- Aaswiyuja Poornima-Birth Day of Sri Mathaji, Sri Sadguru
Pada Puja, Bhakta Samaradhana
14 Sat - Sri Guru Dasami- Satsangam, Sri Sadguru Pada Puja
18 Wed- Naraka Chaturdasi, Masa Sivaratri-Sri Sadguru Pada Puja,
Satsangam - Ekaham at Pavuluru Branch
19 Thu- Deepavali - Sri Sadguru Pada Puja, Bhakta Samaradhana,
08.00 P.M. Firing of crackers
23 Mon-Nagula Chavithi-
Kartika Suddha Tadiya to Nov 01 Wednesday-
Daily Morning- Ekadasa Rudra Abhishekams
with Panchamrutalu, Nava Rasalu, Laksha Bilwarchana

November 2017

- 01 Wed -Ksheerabdi Dwadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana
03 Fri -Kartika Guru Poornima, Guru Nank Jayanthi - Sri Sadguru Pada
Puja,Satsangam, Bhakta Samaradhana,06.00 P.M- Jwala Thoranam,
Nagarotsavam of Sri Uma Ramalingeswara Swami with
Sri Kalika Matha, Completion of Chaturmasa Deeksha
**06-11-2017 MONDAY TO 13-11-2017 MONDAY -
29TH PUNYA AARADHANA OF SRI SADGURU DEVULU**
06 Mon - 08-19 A.M - Saptahika Deeksha Sweekaram by Sri Mathaji,
kindling of Akhanda Deepam, Starting of Pancha Yagna Deekshas,
07-00 P.M.- Sri Sadguru Devula Punya Aaradhana
10 Fri - 07-00 P.M. - Sri Sadguru Devula Oonjala Seva (Dolotsavam)
11 Sat - 07-00 P.M. - Car Festival of Sri Sadguru Devulu
12 Sun - 06-00 P.M. - Deepotsavam, 07-00 P.M. Sri Sadguru Devula Punya
Aaradhana
13 Mon - Sri Guru Dasami - 03-00 A.M. Maha Abhishekam to Sri Sadguru
Murthy, 07-00 A.M. Samuhika Sri Sadguru Pada Pujalu,
10-00 A.M. Sri Sadguru Pada Puja.
16 Thu - Masa Sivaratri, Ekaham at Pavuluru Branch
18 Sat - Amavasya
24 Fri - Sri Subrahmanya Shashti
29 Wed- Gita Jayanthi - 09-00 A.M. Chanting of Srimath Bhagavat Gita

December 2017

- 03 Sun - Poornima - Sri Sadguru Devulu swaswarupulayina dinam (as per English calendar) Sri Dattatreya Jayanthi - Sri Sadguru Pada Puja
- 12 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada puja
- 16 Sat - Sani Trayodasi, Masa Sivaratri - Ekaham at Pavuluru Branch, Starting of Dhanurmasam
- 18 Mon - Amavasya
- 25 Mon - Chirstamas - Sri Sadguru Pada Puja
- 29 Fri - Mukkoti Ekadasi - Uttara Dwara Darsanam, Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana

January 2018

- 01 Mon - English New Year Day - Sri Sadguru Pada Puja, Bhakta Samaradhana
- 02 Tue - Poornima - Sri Sadguru Pada Puja
- 06 Sat - Aaradhana of Sri Tyagaraja Swami
- 11 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 14 Sun - Bhogi - Sri Sadguru Pada Puja, Bhakta Samaradhana, 08-00 P.M. Bhogi Pallu to Sri Sadguru Devulu
- 15 Mon -Sankranthi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana, Starting of Uttarayanam, Masa Sivaratri -Ekaham at Pavuluru Branch
- 16 Tue -Kanuma - Amavasya
- 24 Wed - Radha Saptami
- 27 Sat - Bheeshma Ekadasi - Satsangam, Sri Sadguru Pada Puja
- 31 Wed -Magha Poornima - Satsangam, Sri Sadguru Pada Puja, Bhakta Samaradhana



Alankarana to Sri Kali Matha by Sri Mathaji

Children's Section Tales of Sri Ramakrishna RENUNCIATION

Ramana Prasad

A man and wife renounced family life and went on a pilgrimage. The husband was walking a few yards ahead of his wife. He found a diamond shining in the sand before him. He thought thus: 'If my wife finds this she may be tempted to take this and thus she will fall prey to the worldly attractions.'

So he dug a small hole and was about to bury the diamond in the pit. Before he did this his wife joined him and asked "What are you doing?" Her husband wanted to give some justification for digging the pit.

Meanwhile, she saw the diamond and understood the purpose of digging the hole and said, "O! You are still finding difference between diamond and pebble. That means you have not renounced *samsara* in the real sense."

Moral: People renounce samsara for different reasons. But they often fall prey to worldly attractions. Renunciation of *samsara* should be like his wife's, as she saw no difference between diamond and pebble.*



DEVOTIONAL STORIES DRIVE AWAY SLOTHFULNESS

Ramana Prasad

Once upon a time there was a village in the vicinity of a big town. Many farmers were living in that village. One night when the villagers were asleep, a huge fire broke out and their dwellings were burning. All of them rushed out of fear and were trying to find a way out to extinguish the fire as quickly as possible. They assembled under a banyan tree, which is the usual place for holding village meetings (Rachhabanda), to decide the future course of action.

One person stood up and said, "Let us not delay further. Each one of us will pull out the palm leaves of the huts and then put out the flames." Immediately another person stood and said, "I don't agree with the opinion of the honourable member because we cannot



put out the flames fully. Let someone run to the nearby town and bring a fire tender. The fire engine can put out the flames completely."

Thus while everybody was giving their valuable suggestions, a gentleman said, "Stop all this jargon. None of your suggestions is feasible. I have thought of a wonderful plan. If you follow this plan, you can save the village from the fire. The plan is: All the villagers should bring growbars ploughs and parrachs from and dig a well immediately. Then there will be plenty of water and then we can put out the fire very easily. So, let us not waste any more time." On

hearing his suggestion all the villagers laughed at the impractical plan.

Similarly our body is made up of nine doors. Our prana is ready to leave from our body any time without serving notice. Man is faced with so many diseases and unfavourable circumstances. So there is no time to decide an auspicious time to get liberated from the shackles of the cycle of birth and death. Any further delay in our sadhana will be like the gentleman who gave the plan of digging a well while the village was on inferno.

Sage Bhartruhari said, '*Sandepte Bhavane tu kupa khanana pratudyama kee sadrusyaha?*'

He thus seriously questioned the people for not trying to liberate themselves and wasting their time by citing the example of the villager who suggested for digging a well while the village was on fire.

Moral: Take refuge in God immediately. Make no more delay!*



Floral decoration in Brindavan

Devotional Stories

FIRST THINGS FIRST

My dear Chiranjeevulaaraa:

When a job is entrusted to a person he or she should attend to that work with full concentration and without being disturbed by other attractions. If that person is distracted by other things than the job on hand, he or she will not only fail to complete the task but also come to grief. To highlight the need to fulfil the job unmindful of the other temptations, our Gurudev narrated a fable which is given below:

A householder called his two sons one day, gave them a cheque each and asked them to deposit them in different banks. He also cautioned them against distractions on the way to the banks and told them to complete the job quickly as banks would close their public transactions by 2 p.m.

The sons proceeded on their mission. One of them went straight to the assigned bank, deposited the cheque and returned home. The father was happy about this son, but started worrying about the other.

The second boy saw on the way a street magician performing a number of tricks much to the delight of the onlookers. The boy watched the magic show for some time. Suddenly he felt that he had to rush to the bank. He looked at his watch and noticed that the time was 12 noon. So, he wanted to have some more fun since two full hours were still available for doing his job. Then he saw a roadside circus and was engrossed in it for some time. As he proceeded, he was attracted by the auction going on in a garment shop. He was amused by those participating in the auction bidding higher prices for a tweed suit.

He then proceeded to the bank, but was caught in a traffic jam on the way and got delayed. He at last reached the bank only to be told that the counters were closed for the day. Returning home without fulfilling his task, he was slapped by his father for lack of seriousness.

The second son felt sorry and thought had he finished his job and then attended those street shows, he would not have failed in his duty and saved himself from his father's admonition.

Children, hope you liked the story. Both Sri Babuji Maharaj and Sri Mataji would always advise devotees to give priority to the job entrusted to them. That would give them mental satisfaction of having pleased the elders by performing the job assigned by the latter.

Yours affectionately,
Maathula*



Distribution of Theertham to devotees by Sri Mathaji

Babuji's Fables

GIVE NOT EVEN AN INCH TO MAYA....

Once upon a time, a merchant was going in a desert with his goods loaded on a camel's back. It was mid-winter and night was drawing near. The merchant decided to camp for the night. He pitched a tent and slept inside after tying the camel to a peg outside.

After some time the merchant felt some one poking him from outside. It was the camel which started begging him at least to keep its nose inside the tent as it was very cold outside. The man allowed and went back to sleep. After some time the camel started groaning and said, "Oh master! I am freezing, please allow me to keep my head and front legs inside". The man said okay and allowed the camel to put its face and forelegs inside.

After some more time, the camel started begging the merchant to let it come inside completely as the chillness outside was unbearable. Out of compassion, the man allowed it to come inside and went back to sleep.

After a little while the merchant woke up from sleep shivering from top to toe. He looked around and found himself lying outside the tent! The camel had thrown him out and was sleeping happily inside!

MORAL: If you let Maya an inch it will occupy you totally and destroy you as did the camel to its master. Therefore, never show any compassion to Maya or ignorance. It will envelop you completely.

—Retold by Dr. Swanamukhi Prasada



Kalika Matha Kum Kum Pooja are is doing by devotees at Temple

Down Memory Lane

POWER OF INITIATION

Sushumna Prasada

Lord Babuji, addressing devotees once, pointed out that it was the mind that was very tricky, though it had no independent existence. It is the Spirit (Atma) which illumines the mind.

Gurudev then proceeded to expatiate on the theme thus:

The 'Amrita Bindopanishad' says that the mind is of two types—pure mind and impure mind. 'Manohi dwividham Proktha Suddhancha, Asuddhamevacha. Asuddham Kamasamkalpah, Suddham Kama Vivarjitah'. The inherent nature of the mind is to generate thoughts. The mind can neither be seen nor located in any particular part of the body. But its impact is felt by one and all. Pure and healthy thoughts (Samkalpas) are produced by the pure mind, whereas impure and harmful thoughts are generated from the impure mind. The mind is otherwise known as illusion (Maya) and keeps everybody under its grip. The mind can travel faster than wind and quicker than mercury and make a man a puppet in its hands. But God has given a golden opportunity to the human being to keep control over his mind.

In your houses you have all electric gadgets like lights, fans, heaters, coolers, etc., but all these function only when electric current passes through them. If there is no power supply, all these instruments are utterly useless. None of these instruments can function. Likewise, when the mind does not function, the human being is no better than a functionless instrument. Like the instruments, physical body is also a time-bound gadget which is subject to change. Life is highly tentative. An instrument or physical body which is subject to change cannot escape decay. Electricity gives power to the bulb to get illuminated. But it cannot change its inherent characteristic of decay. That is the secret of creation. Change is the law of life. It is the mind that creates ego and attachment in man and leads him to his fall.

After having been born as a human being, one has to travel in the sea of Samsara where he or she will be affected by the waves of sorrow and happiness. But, is there any way to escape from the force of the waves of the sea of Samsara? I assure you that there is such a scope. If a person has implicit faith in Gurudev, he is sure to receive the protective care of that spiritual Master in the form of initiation. You may entertain the doubt whether the initiation given by the Spititual Master has such a power. Let me narrate an anecdote.

Long ago, there was a scholar by name Satyavrata. Owing to the faulty behaviour of his father and a curse, he was born as an idiot. The boy was without any development of brain even at the age of eleven, he could not learn the fundamentals of education like Alphabet. As an idiot, he left the house and went to a forest. There he built a hut and got satisfied by eating the available vegetables nearby. He had no worldly knowledge and no connections with other people. He knew no work. He used to sit in the cottage, doing meditation. One day a hunter was running to grab a wild pig and shot at it. The pig got injured by the arrow and started groaning with the sound 'Im'... 'Im'... 'Im' and reached the cottage of Satyavrata. The moment Satyavrata heard the sound 'Im', there was total transformation in him. He began to start meditating on the 'beejaakshara' (sacred letter) 'Im'. Though he was an accursed person, he was born as the fruitful result of the yoga. Owing to his Samskara he was freed from the curse, and received the blessings of the Goddess of Learning Sarswathi. He received enlightenment. Meanwhile, the hunter who was in search of the injured pig, entered the cottage and saluted Satyavrata and asked him whether he had seen any injured pig which came that way. Satyavrata opened his eyes, listening to the words of the hunter. Now Satyavrata, the enlightened soul, realised the critical situation. He should not speak falsehood. On the other hand, if he spoke the truth it would lead to the violent deed of killing the pig. Having pondered over it, he gave a fitting reply.

*'Ya pasyanthi na sabhrute
Ya bhrute na pasyanthi'*

It means the eyes which see cannot speak and the tongue which speaks cannot see.

See, how the illiterate, idiotic Satyavrata became an enlightened intellectual by meditating on the sacred letter 'Im' of the Divine Mother. In such a case, you can imagine how enlightened would be the persons who meditate on the initiation given by Gurudev with implicit faith. It enables the devotees or Sadhakas to cross the ocean of Samsara easily.

Lord Babuji concluded the discourse by saying, "The ship of initiation in which the disciple sails is very confident of reaching the shore of eternity by overcoming the numerous waves of worldly hindrances."*

A GOLDEN MOMENT

Dr. Swarnamukhi Prasada

(This incident was narrated to me by the Late Sri Taraka Parabrahma Prasad)

Long ago Sri Tarakam garu and Sri Venkataratnam garu went with Sri Babuji Maharaj on a pilgrimage to Courtalam waterfalls. Sri Babuji took them both for a bath at the waterfalls. There they spotted a yogi sitting silently in a corner, and Gurudev asked Tarakam garu and Venkataratnam garu to go to that saint and bow at his feet and listen to what he would say. They both went to that saint and bowed and stood there with folded hands. The sage looked at them and said: “There are four kinds of men in this world. They are:

1. He who knows not and knows not that he knows not is a fool
-SHUN HIM.
2. He who knows not and knows that he knows not can be taught
- TEACH HIM.
3. He who knows and knows not that he knows is asleep
- AWAKE HIM.
4. He who knows and knows that he knows is a prophet
- FOLLOW HIM.

You people are indeed blessed to have a Guru who belongs to the fourth category. Follow Him implicitly and never leave Him.”

So saying, the sage left the place and walked away. The duo then went back to Sri Babuji Maharaj and narrated what that saint had said and prostrated at Gurudev’s lotus feet.*

OBITUARY

Sri Konda Venkata Sivarama Raju (husband of Smt.Parameswari), aged 86 years, an ardent devotee of Sri Babuji and resident of Srikaligardens attained Guru Sayujyam on Thursday, 24-08-2017.

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

HAIL THY GLORY

Dr. Raghavendra

This is part of our daily prayer which we would enjoy with devotion when we render it by understanding the meaning of the words. There is so much in it which, of course, we have heard many times through Sri Babuji's bodha.

“We Hail the Parameshwar! We Hail the Jagadeeshwar and the Eshwar of our hearts! O Lord with ever smiling face and beautiful eyes, we offer our pranams to You.” Here the Eshwar of our hearts is none other than Gurudev.

We pray to Him, who is our Mother, Father and Guru. As a baby one receives the affectionate protection from mother and she looks after all his needs with utmost love. Similarly, the Lord looks after us if we surrender to Him. As we grow up, father takes care of us, providing education and required skills to follow and protect one's own Dharma (righteous duty), and puts us under a guru (teacher) to acquire knowledge and skills to become a young and dynamic personality. A teacher renders holistic education to his pupils, so that they become useful to society in general by following the rules of the four schools (ashrams) strictly and endeavour themselves to realise the purpose of life by seeking the spiritual path. Similarly, when we surrender to Gurudev, He takes care of the both the roles as father and teacher, and leads us ultimately to acquire the Brahma Vidya (the knowledge of the Brahman).

“We hail Thee who is the dynamics of the Universe.” Universes are created, sustained and destroyed by You and in between there is so much of action involved – life and death, change of forms, pleasures and pains, gains and losses and other dualities the mankind experiences. All these amount to dynamics of the Universe and Gurudev is the witness to all this action.

“You (God) are the saviour of those who seek and take refuge in You.” Here is an interesting episode in the Mahabharata often narrated by Sri Babuji. It is regarding Draupadi seeking Lord Krishna's help with complete surrender. Initially she seeks the help of her powerful husbands, the five Pandavas, while she is being disrobed in the august court of king Dhritarastra, but they express their helplessness. Then she thinks she can protect herself by tightly holding on to her robe with both the hands. But the power of

Dussasana is too much to her weak person to hold it for long. Finally, she gives up all hopes and surrenders to Lord Krishna. Unmindful of the dishonour her body is about to experience, she raises her both hands and prays to Him with utmost devotion at His feet. That is her body (*thanuvu*), mind (*manasu*) and respect (*maryada*) all are concentrated at Lord's feet, and at that very moment she receives the protection. The few minutes of bliss (*ananda*) which she experienced thereafter cannot be described by any poet or writer; one can only experience it.

“You are our friend.” A friend in need is a friend indeed. So much so He is our real friend, in whom we can confide everything and we can take wise counsels. Whatever we are, young or old, men or women, rich or poor, we can seek His friendship once we surrender to Him. Don't we recall often Krishna-Kuchela and Rama-Sugreeva stories from the Bhagavata and the Ramayana respectively? Gopikas, Arjuna and others have seen Lord Krishna as their 'Sakhudu' (a true friend close to their heart-*Atmeeyudu*).

“Above all these, You are our Lord, Master (*Pati*)”. We owe everything to God (Guru). Like true 'Pativratha', we should respect and adore our 'Pati' through our minds (*manasa*), words (*vacha*) and deeds (*karmana*). All in all, He is everything to us and we praise His Glory.

The meaning of '*Padamulu*' in Telugu can be taken in different ways. They can mean the 'Lotus feet of the Guru' or the 'Words' spoken by the Guru or the 'Path' trodden by the Guru. Whatever respect we mean them, they are '*sundaramulu*' (that take us near to the Atman) - the absolute or serenely beautiful. They are pure and serene, and by seeking refuge in Them we get rid of malignity and are blessed with pure, spotless love only. They free us from the bondage of life and death (*bhavalathalavitramulu*). They grant us fruits of happiness and love. They are perspicuous (*visadamulu*) or clearly manifested by those who have pure minds or minds which seek the Atman (*sumanaskulu*). We should have pure minds, without any worldly and wavering thoughts, that is, the mind should be clear of everything and empty. Then only the Self can be realised. Suppose a cup is filled already with coffee, one must empty it first to fill more coffee. Similarly, unless our minds are made empty we cannot manifest the Reality. At the end of this stanza, we once again

remind ourselves that those ‘*Padamulu*’ are the ascending paths to the destination of the Self (*sugathi*) or Self-realisation. In this stanza, the emphasis is on ‘*Prabhupadamulu*’, stressing the importance of the absolute faith one should have with utmost sincerity and complete surrender. The entire universe, for that matter the entire mass of water, springs out from His lotus feet. The perceived universe is manifested by our minds (*manasulu*) only. Therefore, where should our minds be dwelling? They should obviously be at those Lotus feet.

We sing the Glory to Him, who has created, sustained these universes and finally fused all these into Him. He stands witness to His own play of creation, sustenance and destruction, and the dramatic sport of this universe. Why is it called dramatic sport of the universe? Sri Babuji used to say that one’s life is like an air bubble in water. While water is being poured we observe so many bubbles forming and stay there momentarily and later burst out. When a bubble bursts, what is its identity? Mass of water in the bubble simply mixes well into the water and has no separate identity. Similarly, our lives are also momentary and once we lose our lives we have no identity. One must realise oneself (*Atman*) before this bubble of life bursts. Guru Maharaj used to say that one must realise oneness with God while having life in one’s body only, and after death what remains is simple ash. This is all the play of the Lord.

“You permeate every atom, fill up the entire universe and shine beyond the Universe.” Here the Universe is that which is perceived by our intellect. In fact the Universe is created and manifested by our minds only. Thus when we shut our minds off, this Universe doesn’t exist. So, ‘beyond the Universe’ means beyond our minds or our thoughts. He shines beyond our minds, so that we cannot see or visualise this Light with our minds or the senses. Just by shutting our thoughts or closing our minds, we will not be able to see that, because there is pitch darkness (darkness of ignorance-*Ajnanam*) beyond this Universe, and only after that the Light shines. One can cross this pitch darkness only by His grace (*kripa*).

In an atom there is so much empty space and there are particles which are in incessant motion; they are never at rest. And if incessant motion is representation of *Chaitanyam*, there is that Chaitanyam in an atom, and manifestation of *Chaitanyam* is God. All these

atoms make the planets, solar systems, galaxies and the Universe. Thus all those animate and inanimate things in this Universe are filled completely with God. How do we achieve this state (shutting off the mind and realising the Light)? By keeping our minds filled with Him with utmost sincerity and unflinching faith. Realising His Omniscience and Omnipresence and believing that everything happens at His will and Mercy is what it means to have faith (*viswasam*). This is one path (path of knowledge-*jnana marg*). Keeping our minds at His Lotus feet and performing all our worldly duties with one hand while the other hand is firmly fastened to His feet, is the another path (path of devotion-*bhakti marg*). Keeping those Lotus feet in our hearts (faith) or keeping our minds at His Lotus feet (devotion) is yet another path: what else do we require? Sri Babuji quite often used to refer this in His nectarine discourses (*Bodhaamritam*). The first one leads to desirelessness (*vairagyam*) and the latter one leads to Bhakti and Sradda. We praise the glory of such Lotus feet.

“Having indulged in worldly pleasures, filling our hearts with ignorance and assuming the permanence of our bodies, we have wasted our time and finally have reached You. Save these ignorant ones, our Lord!” Worldly pleasures are momentary, they are not constant or permanent, and we are filled with such illusion (*maya*) that we assume this world is permanent and there is nothing beyond this. We have wasted so much of our precious time not realising the purpose of the human life and indulging in these mundane pleasures. Whom else can we take refuge with, but for Gurudev, the all pervading Lord?

“Thou art the ocean of Mercy, Thou who support the followers (devotees) and make them reach the shores of the ocean of life and death; we praise Thy glory. We will not leave Your feet and seek no other boons. Pray grant us the incessant minds that dwell in You. Thou art the ocean of Mercy, Thou who support the followers (devotees) and make them reach the shores of the ocean of life and death, we praise Thy glory. We will not leave Your feet and seek no other boons, and we pray grant us the incessant minds that dwell in You. Thou art who has given us the body, the mind and the wealth; and all that manifests or exists is Yours. Isn't that our duty to return to You whatever rightly belongs to You? We pray

Thee to take us into You.” In this connection, we recall an episode: once a devotee asked Sri Mataji in USA, “Is all that exists and manifests is Yours? Or is all that exists and manifests is You? Which one is right?” Sri Mataji replied, “Both are right. The first one is the path of devotion (Bhakti marg) and the latter thought is the path of knowledge (Jnana marg).”

All that we perceive, that what we see with our eyes, what we hear with our ears, what we taste with our tongues, what we inhale through our nostrils and what we feel with our skin, our wealth, health, intellect, respect and every other thing in reality belong to the Lord. This is to say that we receive everything from Him only. He is the Giver and we are the receivers. Up to this point duality (*dvaitham*) exists - there is a Giver and there is a receiver. We owe everything to the Lord. Now, isn't that our prime duty to return to Him whatever we receive? We should spend money for His cause only like performing pujas, constructing of temples, serving food to the needy, helping others in His name, etc. We should attend satsangs, prayers and keep our minds filled with God only (*Nama sankeertana*, *bhajan* and discourses, rendering Vedas, etc. All these keep our minds purified, and a purified mind detaches from worldly things and sees everywhere and in everything the Lord only. That is when Lord takes us unto Him then we will be unified with Him; that is singularity (non-duality).

“We Hail the Parameshwar! We Hail the Jagadeeshwar and the Eshwar of our hearts! O Lord with ever smiling face and beautiful eyes, we offer our pranams to You.”*

OBITUARY

Sri Tammana Venkatanarayana, aged 94 years, an ardent devotee of Sri Babuji and resident of Munjavarapukottu attained Gurusayujyam at Srikaligardens on Thursday, 06-07-2017.

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

OBITUARY

Sunkara Lakshmi Sujatha garu (Sister of Dr. Sunkara Prasad, U.S.A.), aged 76 years, an ardent devotee of Sri Babuji attained Gurusayujyam at Srikaligardens on Thursday, 27-07-2017.

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

WAITING FOR SRI RAMA—XV

(Continued from the previous issue)

Ramaswami Sampath

Happily relieved by Hanuman's pleasing message, Rama and Sugriva held consultations and decided to proceed towards Lanka with a massive vaanara sena. On reaching the eastern shore of the land mass, they camped there, wondering how to cross the sea.

At that time, Vibheeshana, the youngest brother of Ravana, along with four rakshasas, landed there and pleaded: "Having been expelled by the Lanka ruler, we have come here to surrender at the feet of Sri Rama. We want his protection." How they got expelled? Hanuman's sea-crossing adventure and his feat of killing a number of rakshasas and even braving the invincible Indrajit and setting Lanka aflame created some anxiety in Ravana's mind. He called his ministers, Vibheeshana and Indrajit for consultations. Except Vibheeshana, all others were unanimous that Rama and his monkey hordes should be decimated at the place they were camping. Vibheeshana, however, counselled his brother that coveting another person's wife and abducting Sita were heinous crimes. "If Lanka and all of us were to be saved from the disastrous consequences, the only way is to surrender to Sri Rama by handing over his consort," he said and reminded Ravana of the fate of Hiranyakasipa, despite securing a number of boons from Lord Brahma. "You should realise that for every strong person there would be an equally valourous person. Brother, do not play with destiny," he counselled.

Brimming with a wild rage, Ravana abused his brother and shouted: "Just as Prahlada antagonised his father, you are turning against me. I have been watching your improper behaviour for the last few weeks. You have been praising our enemies; you have deputed your daughter Trijata to console Sita; and you prevented me from killing that intruder monkey resulting in the inferno, Lanka had to face. What are you up to?"

"My dearest brother, my motive is only to save you and our clan of rakshasas," replied Vibheeshana gently.

"I do not depend on you for saving me and our race. If you so choose, you can surrender to Rama and save yourself. I am ashamed to call you my brother. Get lost," Ravana thundered mouthing more insulting words against Vibheeshana. Those present at the 'darbar', too, heaped insults on Vibheeshana, who left the place with a

sorrowing face. He then collected four of his aides and reached Rama's camp.

Rama sought the opinion of Sugriva, Jambavan and vaanara elders on Vibheeshana's supplication. All except Hanuman voted against accepting Vibheeshana. Hanuman alone listed the merits of the asylum seeker and declared: "He should be welcome in our midst because of his Dharmic conduct all along." Finally, Rama dwelt on his 'Dharma' of accepting all those who surrendered to him and proclaimed: "If tomorrow Ravana himself surrenders to me I will accept him also." Then he asked Sugriva and Lakshmana to coronate Vibheeshana as the king of Lanka. After crowning Vibheeshana, Lakshmana asked his brother, "What would you do if Ravana indeed surrenders to you tomorrow?" With a beaming smile Rama replied: "My dear brother Bharata is waiting in Ayodhya to hand over the kingdom. I shall bestow it on Ravana."

Thereupon, Rama discussed the issue of crossing the sea with Sugriva and Vibheeshana. The trio decided that the help of Varuna, the Lord of the Seas, should be sought to give way for the vaanara army to march to Lanka. Rama then spread the 'dharba' grass on the shore and sitting on it prayed to Varuna. Seven days passed by with Rama fasting and praying. Since there was no response from the Sea Lord, Rama became angry and wanted to dry up the sea by invoking the Brahmastra. A visibly shaken Varuna prostrated at the feet of Rama and sought his pardon. "My Lord, forgive me for my indifference. You know that I am bound by the laws of nature. I cannot create a way for you in the sea. But I can help you by supporting the construction of a bridge ('Sethu') on me. Please go ahead with the construction of the bridge," he said and showed a point on the shore to start the work.

At this juncture, one of the monkey soldiers by name Nala came forward, bowed to Rama and said: "Sir I have learnt the technique of building bridges across rivers from Viswakarma, the divine architect. If strong vaanaras like Hanuman could bring boulders from nearby mountains, the job can be easily done."

Neela, another vaanara and a friend of Nala, came on the scene and told Rama: "Sir, in our youthful days, Nala and I were very mischievous, causing misery to hermits in their ashrams. One day, we entered the hermitage of Sudeekshana when he was away and threw the 'saligrams' he was worshipping, in a tank nearby. On his

return he noticed the theft of those objects of worship, and was upset. After scouring the entire area, he saw some lotus flowers on the surface of the tank. He went near and found the 'saligrams' below their stems. He collected them and placed them in his altar. On seeing the 'saligrams' back in his altar the next day, we again threw them away in the tank. The Muni brought them back from the tank bed. Our playful mischief went on like this for days. One day he caught us red-handed. In an angry mood, he wanted to curse us. But we fell at his feet and sought his forbearance. Sudeekshana took pity on us and said: "I am giving a mild punishment to you. Hereafter, whatever you throw in water would float and not sink. Though this is a curse it will result in good only." We bowed to him, and later joined Sugriva's army. Oh, Lord! Thanks to this bane-turned-boon, we can make the boulders brought by vaanara soldiers float on water. This will be our humble contribution towards construction of the 'Sethu'."

Under the supervision of Nala and Neela, the boulders and tree trunks brought by the vaanaras were thrown into the sea, and as per the commitment of Varuna, they floated. This way the floating 'Sethu' was getting ready. Looking with wonder at this miracle of floating stones, one evening when none was near the shore, Rama took a stone and threw it into the sea, but to his disappointment, it sank. When he heard someone laughing at this, he turned round to see Hanuman there. "Anjaneya, why are you laughing?" he asked. Hanuman replied: "My Lord, whatever is dropped from your hand and whoever is dropped by you, will meet only this fate."

'Sethu bandhanam' was over in a few days. One fine morning, led by Sugriva, the monkey hordes walked on the bridge to reach the Lanka shore. Hanuman and Angada respectively carried Rama and Lakshmana on their shoulders. Once the base camp was ready on the island, Rama deputed Angada to go into Ravana's palace, and make a final bid for peace. "You tell the Lanka ruler that if he surrenders and hands over Sita to me, the impending war can be averted," Rama directed the Kishkinda Yuvaraja. But Ravana was furious with Angada for conveying the message, and tried to harm him. In a trice, Angada kicked Ravana's crowns and rushed back to Rama. And the stage was set for a big battle.

(to be continued)

GLORIOUS DEVOTEES

MEERABAI

C. V. Ramana Babu

(Translation of Telugu original by Jagam)

Rathan Singh, the king of Udaipur in Rajasthan, was a virtuous and veracious king. By God's grace, he was blessed with a daughter in the year 1498, and she was named Meerabai.

At the tender age of four years, Meerabai saw a sage worshipping an idol of Sri Krishna. Attracted towards it, she requested him to give that idol to her so that she could worship it. But he declined the request, saying that she was too young for such worship.

Leaving Udaipur, the sage went to a village and rested there. That night, Lord Krishna appeared in the sage's dream and said, "You have already attained what is required. There is no more necessity of this idol for you. So, give away the idol to Meerabai, who wanted it from you." The next day, the sage returned to Udaipur and gave the idol to Meerabai. Immensely pleased, she would never part with the idol.



At the age of eight years, she saw a wedding procession and learnt the meaning of 'marriage' and 'newly wedded couple' from her mother. She further asked her mother: "When would I be married and who would be my husband?" Confused with the childish questions and unable to answer, she showed her the Krishna idol and said, "That Krishna is your husband."

Meera looked deep into the eyes of the Krishna idol. Wonder! In the place of the idol, she saw Lord Krishna Himself,

playing on the flute in Brindavan. She emotionally said to herself, 'None other than Krishna would be my husband,' and declared, "A maiden should marry an eternal person only. What is the use of marrying a person who dies after some time?"

When she reached the age of marriage, her father started searching for a suitable bridegroom. But she told her father that there was no such necessity. "Krishna alone will be my husband and that He would surely come to my rescue, like many devotees who were saved and helped by Him," Meera said. Understanding that due to her virtuous deeds in her previous births, her wish might be so, he accepted her wish. "From now on, Krishna is your husband. Worship and serve Him," he told a very happy Meerabai.

When some worldly people opined that it would be a disgrace for the king if the princess was not married, her mother requested Meera to save them from such a disgrace. But Meera was adamant. Left with no alternative, they performed her marriage at the age of 16 years with Bhoja Raju, the elder son of Sanga, the king of Mewar, against her wish. She thought that it was God's resolution and accepted.

After marriage, Meera took the Krishna idol to her in-laws' home and continued worshipping it. When alone, she would be talking to Krishna, singing 'keertans' (hymns) and dancing in trance. Uda Bai, Bhoja Raju's sister, one day overheard the tete-a-tete of Meera with Krishna and informed her brother. He grew suspicious, and force-opened the doors of her chamber only to see Meera in deep meditation. He understood her devotion to Krishna. He would thereafter never object her devotion and worship.

She expressed her devotion towards Krishna in the form of many hymns and she would sing them melodiously. In her 'keertans', we can see many aspects such as awakening, prayer, separation, love, reality, Guru's glory, Namam's (name of God) glory, dispassion, initiation, vision, etc.

Samardha Sadguru Sri Hanumat Kali Vara Prasada Babuji Maharaj, in His discourses, would narrate the devotion of Akbar, the Mughal emperor, and his experience with Meerabai's 'bhakti'. Tansen, the court musician of Akbar, heard of Meera's devotion and hymns and informed the same to Akbar. Akbar wanted to see her, hear her singing and be blessed. But, how could he go to Mewar

which was his enemy's kingdom! So they went to Mewar in the guise of monks. By the time they saw Meera, she was singing very melodiously, with her mind in deep meditation. They were very much pleased with her singing. Akbar prostrated at her pious feet. He removed his diamond necklace and decorated the Krishna idol with it. There were many devotees at that time. The Mewar king's spies were also there. But, none could recognise Akbar and Tansen. With their wish fulfilled, they left the place and returned to their kingdom. Later, when Bhoja Raju came to know of the incident of Akbar's coming to the royal palace in disguise, he became very furious. How could an enemy enter his kingdom and leave safely? He thought that it was all due to his wife Meera only. He could not excuse her. As a punishment, he ordered her to jump into the river and die. Meera, being a virtuous wife, followed her husband's order. She jumped into the river. But, Lord Krishna immediately rescued her. She was astonished. Krishna said to her, "With this incident, your relationship with your husband is severed. Come to Brindavan and see Me there." So saying, He disappeared.

After some time, Bhoja Raju died. His father, who was very affectionate towards Meera, also died in a war. Meera's father too died in war. There was no one, close to her. But, she was not timid. There was Krishna and so she was not alone. Her devotion grew more and more.

Bhoja Raju's brother Vikramjith Rana and his sister Uda Bai would not like Meera's devotion and her spending time with sadhus. They harassed her in many ways and tried many times to kill her. Once, Rana gave her a bowl, full of poison. Thinking it to be milk, she drank it. But, Lord Krishna converted it to nectar. On another day, he sent a poisonous snake in a box to her. She put it around her neck. But, the Lord's grace changed it as a garland of pearls. Thus Krishna saved her all the time.

Her patience declined. She decided to follow Krishna's order and leave Mewar. She went to Brindavan, on the banks of the Yamuna. There, she was free from all the worldly clutches. She would sing along with the sages, participate in spiritual discourses and meditate.

One day she went to Banke Bihari Mandir to see the Lord there. But, the chief priest Jeewa Goswami, who had a self-

proclaimed principle of not seeing women, did not allow Meera into the temple. She argued with him, “The Almighty Krishna only is the ‘Purushotham’. None else is ‘Purush’ (male). All others are only the ‘Gopikas’ (females), loving the only ‘Purushotham’. All the rivers get peace only when they merge in the gigantic ocean. Similarly, all the ‘Gopikas’ would get salvation only in the presence of the one and only ‘Purushotham’. Who else is ‘Purush’ here?” The priest could not reply. He allowed her into the temple.

Like Yamuna has to merge with the sea, in her last journey, Meera went to ‘Ranchod Mandir’ in Dwaraka, near the sea, as she felt it to be her final abode.

By then, there was a tremendous moral change in the minds of the rulers of Mewar. Raja Udaya Singh (father of Rana Pratap Singh) became the king. He came to learn of the injustice meted out to Meerabai by his predecessors and that many were suffering, as a result of the sin. He wanted to beg Meera’s pardon and invite her back to Mewar. So, he sent a hundred of his faithful courtiers to Dwaraka with a request on his behalf to return to Mewar. By the time they reached Dwaraka, she was singing and dancing in trance in front of Dwarakanath. They met her, conveyed the king’s message to her, told her that everybody in Mewar wanted her back and requested her to fulfil their wish. She said to them, “I will consult my Giridhar, in search of whom I had left Mewar, and follow His orders.” She then entered the sanctum sanctorum. They waited in vain outside for her return. But, she did not return. They then realised that Meera had merged in her Lord. It is believed that this incident happened in the year 1573.

Throughout her life, Meera loved Krishna, felt Him to be her husband and spent her whole time in devotion. Her ‘keertans’ were very popular, singing which many people became Sri Krishna’s devotees. In the end, her soul merged in Sri Krishna, which was her final wish. She was the most blessed devotee!*

When a devotee reaches a certain stage and becomes fit for enlightenment, the same God whom he was worshipping comes as Guru and leads him on. The Guru comes only to tell him, ‘God is within yourself. Dive within and realise’. God, Guru and the Self are the same.

-Bhagawan Ramana Maharshi

BHAJA GOVINDAM!

Ramana Prasad



Sloka-7

***Baalastavat kridaa saktah
Tarunastavat tarunisaktah
Vriddhastavat chintaasaktah
Parame Brahmani kopinasaktah!!***

Sri Adi Sankaraacharya, lamenting about man's journey, says: "Man is immersed in worldly pursuits. He is least interested in realising God. As a child, his time is spent in playing games. In youth he spends time in the company of women. When he becomes old, he understands the folly he had committed in his younger days by not turning towards God and thus he laments about his helplessness. But yet he never thinks of God-realisation. Alas! He still thinks of his past life, his family members and thus spends his time in vain. Man mostly thinks in kaamini - kaanchanaas (women and wealth) and does not think of his goal of God-realisation."

Sri Ramakrishna Paramahansa says, "***Very few understand that the aim of human life is to see God.***"*

-to be continued

HE TAUGHT 'BHAGAVAD VISHAYAM' TO YATIRAJA

-Ramaswami S

Among the five most ardent disciples of Yamunacharya was Maalaadhara, the other four being Kanchipurna, Ghoshtipurna, Mahapurna and Vararanga. Yamuna Muni assigned to Maalaadhara the task of expatiating on the inner meanings of 'Bhagavad Vishayam', i.e. the one-thousand-verse 'Tiruvaimozhi' of Nammalwar, to Ramanuja who was to take over the reins of Vaishnavism at Srirangam Temple. Since it took some time for Yatiraja to arrive at Srirangam after the passing away of Yamuna Muni, Maalaadhara forgot the assignment.

As soon as Sri Ramanuja became the Peetadhipathi, Ghoshtipurna reminded Maalaadhara about his duty to impart 'Bhagavad Vishayam' to Yatiraja. "Who am I to teach 'Tiruvaimozhi' to that most eminent scholar?" asked Maaladhara expressing his reluctance. Ghoshtipurna merely said: "It is a sin not to fulfil the desire of our Acharya." Maaladhara expressed his inhibition thus: "How could I impose myself as a teacher on Yatiraja?"

Then Ghoshtipurna took him to Ramanuja and told him: "My child, this person is a profound scholar and a disciple of Yamuna Muni, our Guru. He knows the inner meanings of all the one thousand verses of 'Satharisukta' (Tiruvaimozhi). Learn all this from him and be blessed."

Ramanuja was immensely pleased, and started learning 'Tiruvaimozhi' from Maalaadhara. While undergoing this course, one day Yatiraja felt that the interpretation given by the preceptor to a particular verse was not quite proper. He humbly suggested a different interpretation to that verse. This 'audacity' on the part of a 'student' enraged Maalaadhara who left in a huff. Noticing that the preceptor had not come the next day, Yatiraja went to the former's quarters and was puzzled to know that he had left for his village.

Meanwhile, learning that Maalaadhara had stopped the teaching assignment, Ghoshtipurna went to him and enquired whether Ramanuja could assimilate the entire meaning of the thousand verses. With tears in his eyes, Maalaadhara narrated all that happened.

Fondly caressing the head of Maalaadhara, Ghoshtipurna said: "Brother, do not mistake Ramanuja to be an ordinary person. None

of us knows the core of Yamunacharya's thoughts so well as he does. It is my firm conviction that Lakshmana, the younger brother of Rama, has himself incarnated as Ramanuja for the good of jivas. So take his exposition of that verse to be the esoteric meaning coming out of the mouth of Yamuna Muni himself, though you might not have heard it from his lips."

Touched by Ghoshtipurna's counselling, Maalaadhara went back to Ramanuja and continued teaching him. On another day Yatiraja gave an interpretation at variance with what Maalaadhara detailed about a verse. The preceptor this time was not annoyed but intently listened to Ramanuja's exposition, which was more appropriate than what he had himself explained. It never struck him that particular verse could have such deep meaning. In great joy, he immediately circumambulated Ramanuja and prostrated at his feet.

Ramanuja also prostrated at the feet of Maalaadhara and said: "Sir, do not mistake me for my comments on the verse of Satakopa. After listening to your marvellous exposition, I just added a bit by way of my comments. It is not my intention to show off my knowledge." Malaadhara hugged his 'student' and praised his humility. "Please accept my son as your disciple and equip him with the nuances of 'Bhagavad Vishayam'," Maalaadhara requested Yatiraja.

Thus Sri Ramanuja was fine-tuned by the five great disciples, who were five facets of Yamunacharya.*



Devotees participating in kum kum puja, during Dasara

CLEAR YOUR DOUBTS

Devote: Amma, how to control one's desire?

Sri Mathaji: Sri Guru Maharaj used to say 'never try to control your desires per force. If you do that, they will hit back with a spring action. Therefore, slowly build up Vairagya or renunciation by contemplating upon your deeds. Desire is a natural trait of your mind. That's why Lord Sri Babuji Maharaj always stressed upon the fact that 'Raja Yoga' is the best way to achieve your goal and a householder's short cut to attain divinity.



Sri Gurumaharaj used to compare the life of a house-holder to a train which is in a station. If such a train has gone off the tracks, there will not be much damage and the train can be put back on the track easily. In the same way, a Grihastu or householder can be in his own house with his wife and other family members doing his swadharma (the prescribed duties). If he has any desires, he can also enjoy them by appeasing his desires. But Sri Gurudev advises such people to contemplate upon their actions afterwards and thereby realise the transience and futility of such desires. When a man does like this, slowly and steadily his desires will vanish. Sri Babuji Maharaj also used to say that a householder can fight with the enemies by staying within the comfort of his fort which is his family.

In contrast a Sanyasi's or a renunciate's life is compared with a train which is travelling on a high bridge over a river. If such a train derails it will be an utter disaster. If a person who is a Sanyasi, who has renounced the world gives in to desires it will be a great fall.

Therefore, one should gain control over his desires only by constant contemplation and thinking over their futile and transient nature.*

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.