

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	4
Miss. P. Indira Devi	Editorial	5
Dr. M.Swarnamukhi	Thus Spake Babuji	8
C.V.Ramana Babu	True State of Liberation	12
M.Jagannadha Raju	Divine Mother Speaks	13
	Current Programmes	15
Volume 12 Issue 1	Children's Section:	
No. of pages 44	Tales of Sri Ramakrishna	17
Quarterly	Devotional Stories	19
Apr - June 2018	Ego and Anger-Man's worst Foes	21
Each Copy: Rs.5/-	Babuji's fables	22
Annual		
Subscription: Rs.20/-	Down memory lane	23
Subscriptions to be sent to	Waiting for Sri Rama - XVII	26
Manager	Swamy Vivekananda	30
Samardha Sadguru	Bhaja Govindam	33
Srikaligardens -522508	The Multi-faceted Acharya	34
	Kaivalyopanishat-I	38
Printed and Published by	Lord that Vedas Hail	40
C.V. RAMANA BABU	Clear your doubts	42
on behalf of		
Yogini Sri Chandra Kali	MAY BABUJI'S AND MATAJI'S	
Prasada	BLESSINGS BE SHOWERED	
Mathaji Charitable Trust	ON YOU ALL	
and printed at	'WHY FEAR?	
Samardha Sadguru Publications	I AM HERE!'	
D.No 3-499	-SRI BABUJI	
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

MIND AND INTELLECT

The human personality is determined and defined by the quality and texture of one's mind and intellect. Man can lead a happy and peaceful life developing subtler discrimination through a harmonious relation of mind and intellect.

Mind is the seat of impulses and feelings in all living beings, including man. In all animals, impulses and feelings generated in mind are straightaway manifested in their actions. For example, if you pull a dog's tail it gets the feeling of anger which it expresses by barking at you. It is because the dog does not have the faculty of judgment and discrimination. Man alone is endowed with the capacity of discrimination and analysis of his feelings as and when they arise. He is never misguided by the feelings of his mind. He is never carried away by momentary impulses and feelings.



Man alone, being the roof and crown of creation, is gifted with intellect which analyses, guides, directs and discriminates the impulses and the feelings when they crop up. The dignity and culture of a man lies in the exercise of this faculty without being driven and carried away by feelings of mind. If a man neglects this wondrous equipment gifted by God he is bound to be equated with an animal and suffer the consequences. Thus a man is responsible himself for his sufferings and sorrow. Normally intellect is divorced from the mind. Therefore, actions are guided by feelings but not by discrimination. Mind is like a receiving clerk in the office. He passes on the mails received to the officer for direction and advice. So also the mind should pass on the feelings to the intellect for judgment.

The thoughts flowing in mind are comparable to the water flowing in a river. The flow of water in a river is under control if the banks are firm; otherwise the water runs amok. So also if the intellect is not firm and determined, the mind functions as it pleases. Therefore, a man with such a state of mind tossed hither and thither by the vicissitudes of his environment.

The intellect can be kept firm and determined by the guidance and dictates of the Sadguru alone.*

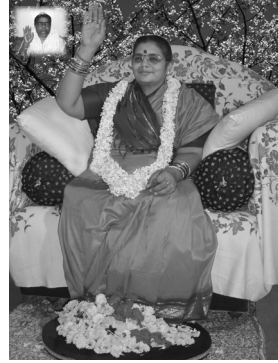
Editorial

THE GRACE OF THE DIVINE MOTHER

Om Gururam Namaste!

In the sixty-year cycle of Ugadis, we have entered 'Vilambi Naama Samvatsaram'. The editorial board of this spiritual quarterly prays that its dear readers be enabled to consolidate their 'Sadhana sampathi', besides other good things of life, during this New Year, by the grace of Sri Sri Sri Samardha Sadguru Hanumat Kali Vara Prasada Babuji Maharaj and the blessings of Yogini Sri Chandra Kali Prasada Mataji.

Ugadi is closely followed by Sri Rama Navami celebrations of the advent of that 'Maryada Purushothama', the Almighty Lord who contained Himself in a human frame. If the 'Avatara' of Lord Vishnu as Sri Rama is glorified as great, that of Mahalakshmi as Sita is celebrated as 'Sitaayaahs charitam mahat' (the story of Sita is magnificent). Sri Rama is 'Saranagata vatsalah' (one who is fond of those who surrender to him), as evidenced by his pardoning Jayanta, the wicked crow that harmed Sita, the embodiment of mercy. But Sita pardoned the she-demons who harassed her, even without their surrendering to her, by restraining Hanuman who wanted to pulverise them for their misdeeds. Jayanta was saved because Sita was by the side of Sri Rama at the time of surrender and because she gently placed the head of the crow at the lotus feet of her Lord who was in a devastating mood, whereas the 'rakshasis' could redeem themselves even without the presence of Sri Rama. That is the most merciful act of the Divine Mother! This episode of Mother Sita telling Hanuman, "Na kaschit na aparaadyati' (In this world, who has not committed sin?), is narrated in the concluding part of the serial, 'Waiting for Sri Rama', appearing in this issue. The coincidence of the seventeenth chapter getting published during the Sri Rama Navami festivities is indeed the Divine Mother's grace.



There is an interesting episode in the story of Bhadrachala Ramadas that underlines the mercy of the Divine Mother. Gopanna,

a great devotee of Sri Rama, was Golconda Nawab's tahsildar in Palaoncha. He was tortured in jail by the Nawab for diverting the revenue, collected from people, to construct the temple of Sitarama. Gopanna cried for mercy from his Lord, composing and singing a number of 'kirtanas' in His praise. Sri Rama was immensely pleased with those outpourings of His devotee, but the 'Karuna Payonidhi' (one who is endowed with the milk of mercy) preferred to wait. At one stage, Gopanna burst out, "Nannu brovamani cheppave, Sitamma talli..." (Mother Sita, should You not tell Your consort to save me?), seeking Her benevolent intervention. The moment Gopanna pleaded for the mercy of Sita, Sri Rama could not delay any longer and told Her: "My beloved Sita, how can I keep quiet now? He has invoked Your mercy. I am proceeding with Lakshmana immediately to secure the release of Our devotee from the Nawab." This is another instance that shows how the Divine Mother's mercy works wonders.

Parasara Bhatta was one of the twin sons of Kuresa Poorna, the foremost among the disciples of Bhagavad Ramanujacharya. Sri Ranagnatha, the presiding deity of Srirangam, was very fond of Parasara and would often converse with him. During the Mukkoti Ekadasi festival, the Lord would don the garb of Mohini Avatara and go round the temple prakarams. On one such occasion, the Lord asked Parasara, "How do you rate My appearance? Am I not more beautiful than your Mother Ranganayaki?" With a beaming smile, Parasara replied: "My Lord, no doubt, You are attractive in this guise. But 'karuna' (mercy), which is ever exuded by my Mother, is absent in Your eyes. You can never imitate that aspect; that is the speciality of my Mother."

Sri Thyagaraja Swami goes a step further. In his "Maa Jaanaki chetta battaga..." the saint composer says: "Oh Rama! You have become great and famous by taking the hand of our Sita (in marriage), and have acquired, thereby, the glory of being Ravana's vanquisher. She accompanied you to the forests; as ordained by you, she left her real form beside Agni and took a Maya form which was abducted by Ravana; stayed under the Asoka tree; though offended at his words, desisted from killing him (by her indignant look) and wanted to leave the credit of killing the enemy only to you."

Similarly in the Krishna Avatara, because of the benign intervention of Divine Mother Rukmini, the Lord spared the life of Rukmi, Her wicked brother who wanted to prevent Her union with Sri Krishna.

In secular parlance, people say that behind the success of a man is his wife. In the esoteric sense, the grace of the Lord is easily obtained by the intervention of the Divine Mother. Glory to the Divine Mother!

Jai Gurudev!*

SAMARDHA SADGURU ENGLISH
QUARTERLY MAGAZINE

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

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 GLORY OF GODA MATA

Sushumna Prasada

Lord Babuji, in one of his exhortations, described Mother India as a reputed nation of spiritual wealth. “In every age and century, a number of Mahatmas and great devotees are born to save humanity from the mire of ignorance. That’s why it is mentioned in the ‘Bhagavadgita’: ‘Parithranaya Sadhunaam Vinasayacha Dushkrutaam, Dharma Samsthapanaarthaaya sambhavami Yuge Yuge’ (Chapter IV, Sloka 8). In order to save the pious people and to demolish the bad deeds and for establishing Dharma, Lord Bhagavan assumes a shape and name (Avatar) in every age,” said Guru Maharaj and continued thus:



Pure devotion can be likened to a beautiful, fragrant and unfading flower which wafts with fragrance everywhere, ennobling the lives of others in society. In Krithayuga, Trethayuga and Dwaparayuga, Yagnas and Yagas were performed to purify the climate and minds of the people. But in Kaliyuga the path is made easier for man to attain eternity by following the path of devotion. There were numerous devotees in Kaliyuga who ennobled their lives and offered a golden path for others to attain Godhead. So we need not regret for having been born in Kaliyuga. Time never spoils anybody. It is only the mind which is capable of creating Hell in the place of Heaven or vice versa. Every yuga offered us diamonds of wisdom and pearls of devotion to make our lives sublime.

Sri Mahalakshmi in Vaikunta assumed the Avatar of Sita Mahalakshmi in Trethayuga. In Dwaparayuga Sri Mahalakshmi came down to earth as Rukmini Devi, the finest flower of Krishna devotion. In Kaliyuga, Sri Mahalakshmi assumed the Avatar of Goda Mata or Andal Talli to save humanity from the mire of ignorance. These three are popularly known as Narimani Trayam - Sita Mata in Trethayuga, Rukmini in Dwaparayuga and Goda Mata in Kaliyuga. Andal Talli, like Sita Mata, is an ‘Ayonija’. It is the priceless fortune of Janaka Maharaja to find the divine baby, while ploughing the

sacred yaga soil. Similarly, the great devotee Vishnu Chitta, who is known as Peria Alwar, was fortunate to find the divine baby Goda Devi in the sacred Tulasi Vanam. Sri Vishnu Chitta's mind overflowed with joy at the sight of the infant child whom he hugged to his heart and considered her as a boon given to him by Sri Vatapatrasai, the presiding deity of Srivilliputtur. He gave the most suitable name Godadevi to the God-given baby. 'Goda' means consort of Govinda (Go-stands for Govinda, da-stands for 'dara'. That means She is Sri Mahalakshmi and bride of Govinda). Goda has another meaning also (Go is symbolic of 'Gopyam' (secret), da is symbolic of 'Danam' (offering). It means - she offered herself secretly, without anybody's knowledge, to the lotus feet of Sri Ranganatha Swami.

Godadevi naturally followed in the footsteps of her father in absolute and spotless devotion to Lord Vatapatrasai. Devotion is nothing but supreme, spotless and infinite love towards God ('Bhakti paranna prema rupaya'). 'Go' also means sacred. 'Da' means sacrifice. So 'Goda' means one who offered herself as a sacred sacrifice to God. Goda never considered herself as an individual entity but one who forgot herself in devotion to Lord. Sri Vishnu Chitta made it the mission of his life to prepare beautiful garlands for the decoration of the Lord with the finest flowers of Love. Godadevi, along with her father, took active role in the offering of garlands to Lord Vatapatrasai. She totally identified herself with Sri Ranganatha Swami. So after preparing the garlands, she wanted to see how the garland would glorify her Lord. Goda Mata, before sending the garlands to the temple, would decorate herself with the flower garland and look at the mirror to see her reflection. As Goda's mind and heart got totally absorbed in the Divine Lord losing her identity, she could see in the mirror not her reflection, but that of the Lord Himself! When she got satisfied that the flower garland was suitable to her Lord, she would place it in the flower bowl to be taken to the temple.

Sri Vishnu Chitta was not aware of this daily happening. One day when the flower bowl was taken to the temple, the priests (Archakas), while taking out the garland from the bowl, noticed a long piece of hair in it. Immediately they got angry and blamed Peria Alwar for his carelessness. He came home with a woebegone face and conveyed the information to his daughter. Godadevi, without keeping what she had done in secrecy, admitted that the piece of

hair was hers. Having heard that, Vishnu Chitta reprimanded his daughter for her objectionable act. The priests also directed him not to bring flower garlands any longer. But the supreme Deity in the temple refused to accept the other garlands offered to him, thereby conveying the message that the flower garlands that had adorned Godadevi alone were dear to Him and nothing else in this universe. The priests regretted their hasty action and offered thereafter the flower garlands worn by Goda Mata. Thence onwards she was known as 'Amukta Malyada' (offering of flower garlands used for the decoration of devotee). This is symbolic of the fact that there is no difference between the devotee and the Deity.

Andal Talli, besides offering the garland she had worn, presented her Lord with the more precious, never fading and ever fragrant flowery garland of 30 Pasurams known as 'Tiruppavai' - this matchless flowery garland of poetry is dearer to the Divine Lord than anything else. Lord Ranganatha Swami specially decorates himself with this flowery garland during Dhanurmasa (December-January) every year. This poetic garland consists of 30 verses known as 30 Pasurams. Every day in this sacred month, known as Dhanurmasa, the Lord decorates Himself with one precious poetic flower a day.

In the incarnation of Lord Krishna, Gopikas wanted to get married to the Lord. But as they could not express it explicitly, they performed Sri Katyayini Vratam for securing rains as a pretext, following the advice of Lord Krishna. That infinite grace of Lord Krishna enabled the Gopikas to get their noble desire fulfilled.

Andal Talli, in her innocent, noble and selfless love for the Lord, decorated herself with the flower garland to find out whether it was suitable to her Lord or not. Thus she received His blessings, and the people who glorified her with the most suitable name, 'Chudi Koduttha Nachiyar' ('Goda, Amuktamalyada'). 'Aradhana' (worship) means expression of fathomless love. In the expression of Love, fair sex has always an upper hand over man. Hence, all the Alvars imposed on themselves womanhood and became famous in the worship of the Lord.

Godadevi, who happened to hear about Katyayini Vratam, imagined herself to be a Gopika in her heart of hearts. She made it the mission of her life to mobilise all her friends and associates as Gopikas for the welfare of society. The Vratam performed by

Gopikas for one day was extended by Goda Mata for 30 days. Every day she offered a poetic garland to the rosy feet of Lord Krishna. Thus for 30 days 30 flowers (Pausrams) were offered by Godadevi for successful performance of Katyayini Vratam in the sacred month of Dhanurmasa. Goda Mata did everything for the welfare of humanity as a whole and not with any selfish interest. It was her noble aim and aspiration to do service for the spiritual upliftment of the fair sex whom she considered as co-Gopikas to be wedded to Lord Krishna, enjoying the bliss offered by the Divine Lord. Goda Mata's 30 eternal poetic garlands came to be hailed as the famous 'Tiruppavai', with which the Divine Lord shone with the glory of Goda's matchless devotion. The classic 'Tiruppavai' is indeed a wedding garland offered by Godadevi to her beloved Lord. Andal Talli thus received the fruit of the finest poetic flower in the form of Sri Ranganatha Swami. The idol in the famous Srirangam temple became the ideal husband who took her into His clasp and hugged her to His heart forever.

Godadevi, the glorious bride, could transform the Divine idol into an ideal and marvellous husband. That is the peak of Goda Mata's supreme devotion. There are three parts in the classic 'Tiruppavai'. The first part consists of introduction. It is divided into five pasurams which explain the rules and regulations of the Vratam to be performed. The second part consists of 10 pasurams in which she wakes up 10 Gopikas (representing ten Alvars who are advanced in devotion) to participate in the 'Katyayini Vratam'. She gets herself united with the Gopikas to share the divine bliss which presents her as a great social reformer. The last part consists of 15 pasurams in which Goda Mata invokes the blessing of Sriman Nanda, Yasoda Talli, Balarama and Neeladevi, by waking them up. Finally she wakes up Lord Krishna to whom she reveals with humility her desire to be fulfilled.

Concluding the discourse, Lord Babuji explained to the devotees that 'Tiruppavai' symbolised the essence of Goda's supreme devotion and selfless love to her Lord, besides the welfare of society. "The founder of the Visishtadvaita philosophy, Bhagavad Ramanujacharya, gave utmost importance to this classic 'Tiruppavai' in his daily worship of God, and thus he became famous as 'Tiruppavai Jeeyar'. In Kaliyuga, Sri Godadevi stands as the glorious apostle of love and supreme devotee," Gurudev said.*

TRUE STATE OF LIBERATION

Kali Prasad Paluri

Recently I underwent a surgery. The doctor was talking to me and I was narrating my experiences with our Gurudev Sri Babuji Maharaj. Slowly they administered chloroform through my oxygen mask and I slipped into unconsciousness. When I regained consciousness, the first thing that came to my mind was what was “I” during the past few moments?

As long as we are awake we keep thinking and saying, “I did this”, “I did that”, etc. And in our dreams also we have the concept of “I” and we identify ourselves with a body, even though the body in the dream may look different from the physical one. We think we lose our connection with the body during deep sleep, but that’s not true. We still identify ourselves with the body and its name. That’s why we wake up when our name is called. We even maintain relations with our close family and identify their voices while in sleep. We also recognise when the fan or AC is switched off. Thus, we still identify ourselves with the body even while in sleep.

But when chloroform is given, we completely lose the concept of “I”. In fact that state is concept-less, experience-less, thought-less, emotionless, formless and nameless. That’s our true state. Our Gurudev Sri Babuji Maharaj used to say “The state you are in while on chloroform, you have to be in that state even when your body is awake and going about its daily duties. That’s the true state of Liberation.”

I also remembered a verse from our Gurudev’s charitra at that moment - “Moolaabhavam idam jnatam sareeram naasthi kevalam. Swapne prateeyamaanaani roopani yadha tadha” (In the root concept there is no experience or thought. There is no body itself. This body and all its belongings and relations are as true as the things in a dream.)

When we wake up from a dream, we easily write it off saying it was just a dream and not real. But as long as we were in that dream, we strongly believe whatever we see or experience to be true and real. Similarly when we are awake, we strongly believe our body and all the things we experience through it are real. And when someone says this is all just a dream, it’s very hard for us to accept it.

(Continued to page No.25)

Divine Mother Speaks WHAT IS DEEKSHA?

Japamala Prasada

If you want to experience Divinity, you should bring about a change in your nature and also outlook. The change should come from within. To realise the ultimate Truth and to practise spirituality, the most essential requirement is listening to 'Guru Bodha' - i.e. Guru's nectarine words. Only this can bring about a change in your discrimination (intellect) and turn your nature inwards.

A spiritual seeker should be very diligent and disciplined. To start any practice one needs a Guru to guide. He shows the path to follow by giving us a "Lakshyartha Mantra". A Mantra may be a Taraka Mantra like the Ashtakshari, "Om Namō Narayanaya", or the Panchakshari, "Namah Sivaya". It may be a Suchana Mantra, "Hamsa Sivah Soham". Whatever the mantra may be you should have absolute faith and trust in your Gurudev and follow His teachings implicitly. For any spiritual seeker to reap good results, he needs to do diligent practice for a minimum of 41 days. This is called a "Mandala Deeksha". The very meaning of the Sanskrit word "Deeksha" is ---

"Deeyate vimala jnanam
Ksheeyate Karma Vasanah".

That which gives us the divine knowledge by destroying all the traits of our karma (actions) is known as Deeksha. Doing a Mandala Deeksha gives tremendous power to a spiritual seeker. With this power he can annihilate all his internal enemies like lust, anger, greed, passion, pride and envy. Since you have forgotten your real Self having fallen in the mire of samsara, Mahatmas have blessed you with 'Deeksha' so that you can realise your True Self.

The Divine power within enables us to see, hear, smell, talk, taste and feel. This Shakti or power is called "Prajnanam Brahma". This Prajna is the there in all beings right from ants, cows, horses and humans to devas (gods) and even the creator Brahma. Our own Manas (mind) is coming between us and this Prajnanam Brahma. As a matter of fact it is not letting us realise the True Self which illumines us. To remove this obstacle, we should do "Deeksha".



There are a few dos and don'ts to follow while doing a Deeksha. This is essential for us to achieve self-discipline.

1. One should wake up before Brahma Muhurtam and take a bath (preferably in cold water). This drives out our laziness and sleep and makes us feel alert and full of energy.

2. Generally during these 41 days, we should wear the same clothes every day. For our 'Guru Deeksha' we wear orange/saffron coloured clothes. (Ayyappa Deeksha people wear black). If we keep two or three sets of clothes it is enough. We can wear one set and wash the other set as needed. Why should we wear only saffron coloured clothes? First and foremost, saffron colour denotes sacrifice. It reminds us that we should sacrifice all the bad qualities and habits inimical to our quest for Truth; to give up worldly pleasures. If our mind tends to stray towards worldly objects or pleasures, these clothes remind us that we should keep them off in order to attain our goal. Wearing the same coloured clothes, we are saved from standing before our closet and wasting our time trying to choose what to wear!

3. The next most important 'niyamam' or rule is food. By eating satvik ahara we are avoiding hot, spicy and sour foods which increase the acidity. We should eat in limits. By gorging on food and overstuffing ourselves, we are inviting sleep and disease which hinder our deeksha.

4. Talk as little as you can. Talk only what is essential for you to carry your daily work. By minimising talking you are saving your energy.

5. Practise your "Anushtanam" (daily spiritual practice) diligently twice a day before sunrise and just after sunset.

6. Don't think about the result. Just do your 'sadhana' with zest and vigour.

7. Don't do anything as a suffering. Do your practices with a happy heart.

By practising thus you can bring your body and mind under your control. Practise only what you can do comfortably. Our Gurus have not told us to practise severe austerities. But whatever rules you have started with, follow them truthfully. You will definitely see the change within you.

May Lord Babuji bless you all with infinite knowledge, devotion and detachment to achieve your goal.*

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

April 2018

- 10 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja
14 Sat - Sani Trayodasi - Ekaham at Pavuluru Branch
16 Mon - Amavasya
18 Wed - Akshaya Trutiya - Sri Sadguru Pada Pooja, Bhakta Samaradhana
20 Fri - Sankara Jayanthi, Pratishta Mahotsavam of Idol of Sri Sadguru Maharaj - Satsangam, Bhakta Samaradhana
28 Sat - Sani Trayodasi
29 Sun - Vysakha Guru Poornima - Satsangam, Sri Sadguru Pada Pooja, Bhakta Samaradhana

May 2018

- 05 Sat - Vysakha Bahula Panchami - Pratishta Mahotsavam of Sri Mahakalika Parameswari Sahita Sri Ramalingeswara Swami - Evening Leela Kalyanams
10 Thu - Sri Guru Dasami - Hanumath Jayanthi - Satsangam, Sri Sadguru Pada Puja
14 Mon - Masa Sivaratri - Ekaham at Pavuluru Branch
15 Tue - Amavasya
23 Wed - Jyeshta Suddha Navami - 11th Annual Aaradhana of Sri Suguna Prasada Mataji
29 Tue - Purnima (Adhika Jyeshta Purnima) - Sri Sadguru Pada Puja

June 2018

- 08 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

12 Tue - Masa Sivaratri - Ekaham at Pavuluru Branch
13 Wed-Amavasya
28 Thu - Purnima (Nija Jyestha), Sri Sadguru Pada Puja

July 2018

08 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru
Pada Puja
11 Wed -Masa Sivaratri - Ekaham at Pavuluru Branch
13 Fri - Amavasya
17 Tue - Starting of Dakshinayanam
23 Mon-Toli Ekadasi - Sri Sadguru Pada Puja,
Bhakta Samaradhana
27 Fri - Ashada Guru Purnima - Sampurna Chandra
Grahamam, Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana, Starting of Chaturmasa
Deeksha

OBITUARY

Sri Varanasi Amareswara Sastry, aged 87 years, resident of Srikaligardens and an ardent devotee of Sri Babuji attained Gurusayujyam on Friday 12-01-2018.

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

OBITUARY

Sri Yeluri Rama Murty, aged 75 years, resident of Srikaligardens and an ardent devotee of Sri Babuji attained Gurusayujyam on Sunday 14-01-2018.

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

Children's Section

Tales of Sri Ramakrishna

TWO FARMERS

Ramana Prasad

Man says, "I will complete the work in due course; I am just starting the work; I am going to follow this plan." These are all lame excuses of a lazy person who lacks sincerity in his approach. Such a man cannot achieve anything in his life. If one wants to see God, then he should weep for Him with devotion to see the Lord. Just as the mother's concern will be for her child, a person's goal should be God only and nothing else. Such a devotee shuns samsara and will always be vigilant and takes every care to see that he does not fall in the well of samsara. To him samsara is like a rotten well without any walls of safety. He is not like the lazy person who thinks, "I will think of God after solving my family problems." Such a devotee will not be possessing great will-power.

Once, drought stalked a kingdom. All farmers were digging channels to irrigate their fields. Among them there was one person who was determined not to take food until he succeeded in digging the channel so that water can reach his field. Without paying any heed to the requests of his wife and daughter to take food, he continued digging and stopped his work only after the waters started entering his field. In between whenever his wife tried to remind him, he became very angry and shouted, "You useless woman! Don't you see the field has shown cracks for lack of water and unless the field drenches completely, I can't sow seeds. Get out of my sight at once. I will not budge an inch from here till I accomplish my task."

Only late in the night he could complete his work. His happiness knew no bounds when the waters started flowing into his field. Then he said to his wife, "Please get me some oil. I will now take bath and then I will take food." After taking food he had sound sleep.

If one has such a determination to find God, he will certainly succeed. He will renounce samsara. On the other hand, there was another farmer who was also doing similar task. When his wife came and requested him to take food, he said, "O dear, when you brought food all the way from our house, how can I say 'No'?" So saying he put aside the digging implement and accompanied his wife. As a result he could not complete the task in time and he failed

to sow seeds in time. Even a mild attachment to samsara is like the approach of lazy farmer to his work.



Just as a strong determination is a must to accomplish the task like that of the first farmer who did not stop his work till completion, unless one has strong determination and deep agony, he cannot reach the blissful Brahma sakshaatkara.*

OBITUARY

Smt Guduri Kalimatha(wife of Sri G.Poornam), aged 73 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on Wednesday 28-02-2018.

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

DEVOTIONAL STORIES BENEVOLENCE

Ramana Prasad

One day Karna was taking oil bath. He had kept an oil container studded with diamonds on one side, and powder made out of pulses in another vessel which was kept on the other side. When he was applying oil to his body, Lord Krishna arrived there. He asked Karna to gift him the diamond studded container to him. Karna was well known for charity. Ever since he gifted away the inherent armour and earrings (kavacha kundalalu) stuck to his body to Indra, people started calling him as “Dana Karna”.

So when the Lord Himself was asking for the container, how could he say ‘No’. So he immediately took the container with his left hand, as his right hand was soaked in oil, and as he was about to hand it over, Sri Krishna stopped him and said, “Karna! Don’t you know the formalities? One should do charity with right hand and never with left hand?”

Karna replied thus:

***Kshanam chittam kshanam vittam kshanam jeevitamavayoooh!
Yamasya karuna nasti dharmasya twaritaa gatih!!***

“The wealth and possessions may vanish in a trice. I am alive now. Next moment I may die. Yama does not show mercy on any one. That is why I wanted to give it with my left hand as my right hand is smeared with oil. I wanted to give it away immediately before my mind changes, knowing fully well the formalities of charity.”

Sri Krishna felt happy with Karna’s reply. Thus, the Lord had shown the magnanimity of Karna once again to the world through this *leela*.

On the other hand, greed is a dangerous trait. It is said in the ‘Bhagavadgita’ that lust, greed and anger are three entrances to hell. One should therefore get rid of them at once and should develop qualities of charity.

At present, we see many poor people around us who do not have sufficient food and clothes. People often ask, “Why God creates some as born rich and some in utter poverty? Is he not partial?”

God says: "Na me dweshosthi na me priyah?" (I hate none nor any one is very dear to me). It is said the reason for their



poor status is they do not have benevolent attitude. Scriptures say, "Adaana doshena Bhavet daridraha."

One should, therefore, cultivate the habit of charity
"GIVE! GIVE! THIS IS THE SECRET OF LIFE!"

Moral : Knowing that life is most unpredictable, one should do charity for laudable purpose.*

OBITUARY

Sri Bulusu Kameswara Rao, aged 78 years, an ardent devotee of Sri Babuji and resident of Srikaligardens attained Gurusayujyam on Tuesday 20-03-2018.

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

EGO AND ANGER – MAN’S WORST FOES

My dear Chiranjeevulara

Like Nachiketasa, the lad who redeemed his father from the sin of sending him to Hell, Sage Ashtavakra also retrieved from death his father Kahoda because of whose curse, he was born with eight ugly bends in his body, as his name suggests. The interesting story is given below.

Kahoda was an intelligent disciple of Sage Aaruni, who felt happy and gave daughter Sujata in marriage to him. Kahoda was also asked to clear the doubts of the other disciples during his spare time. One day when he was teaching his fellow disciples, he heard a voice saying that his intonation was incorrect. On a search, he learnt that the child in the womb of pregnant Sujata was correcting him. He was enraged and cursed the child to be born with eight bodily bends. When the male child was born, he was nicknamed 'Ashtavakra' by others, and that name stuck. But Ashtavakra grew up to be one of the greatest scholars of his time.

When Ashtavakra was a child, his father went to Mithila for a scholarly debate with another sage by name Vandin. In the debate he was defeated, and as per the condition of the debate he had to drown himself. When a grown-up Ashtavakra heard this, he went to Mithila and challenged Vandin and defeated him with his extraordinary debating skill. Now Vandin had to drown himself, but Ashtavakra said: "I do not want you to drown. It is enough if you restore the life of my father." Vandin said: "I am the son of Lord Varuna, who is performing a sacrifice. To fulfill the need of scholars for the yagna, I sent all those defeated scholars to my father's place. Now the yagna is over and all those drowned would return alive."

King Janaka was pleased by Ashtavakra's capability of restoring the lives of all defeated scholars. When Kahoda returned, he embraced his son and apologised to him for the curse, and said: "My child, I am proud of you. In a fit of anger over my hurt ego I cursed you. Now have a holy dip in River Samanga. Your ugly shape will vanish."

- Children, hope you liked the story of Ashtavakra. Our Gurudev would often say that ego and anger are a man's worst enemies. We must learn to conquer them, lest we would suffer like Kahoda.

yours affectionately

Maathula.*

Babuji's Fables

BRAHMARSHI

Sage Vasishta, who was the Kula Guru of Ikshvaku Vamsam (the dynasty that was embellished by Lord Ramachandra) was hailed as “Brahmarshi” by one and all. In spite of his great spiritual status, he was always humble and calm.

Sage Viswamitra, who also belonged to the Ikshvaku clan, was a king. But, he gave up all his wealth and kingdom to become a sage. He did great penance and practised severest of austerities to control his indriyas or senses and he was hailed as a “Rajarshi”. This irked Viswamitra a lot as he was always comparing himself with Sage Vasishta, and wanted to be hailed as a “Brahmarshi” and not a mere Rajarshi.

Viswamitra used to succumb to his ‘gunas’ (qualities) like lust, anger and pride, and because of this he used to fritter away his powers. To regain his lost powers he would do penance again and again. In spite of all his efforts he was not declared a “Brahmarshi” by Vasishta and so, seized by anger, Viswamitra one night went to Sage Vasishta’s ashram to kill him.

As Viswamitra was nearing the Ashram he overheard the conversation between Sage Vasishta and his wife Arundhati Devi. Arundhati was asking Vasishta “Oh Lord! Why are you taking so long to declare Viswamitra a Brahmarshi?” Sage Vasishta replied her thus, “Arundhati! Who do you think Sage Viswamitra is? Do you think he is a mere Rajarshi? He is a king amongst sages. People call me a Brahmarshi. But, compared to Viswamitra I am nothing! It is foolish to estimate his spiritual excellence by calling him a Brahmarshi! He is much above that!”

Hearing this, Viswamitra was stunned and ashamed. Throwing the axe, he fell at the feet of Sage Vasishta and washed his lotus feet with his tears.*

—Retold by Dr. Swarnamukhi Prasada

OBITUARY

Sri Mavuleti Narayana Raju (Pandu Raju), aged 76 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on Thursday 29-03-2018.

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

Down Memory Lane

WHO IS A SADGURU?

Sushumna Prasada

On one occasion, Lord Babuji while addressing the devotees explained the essence of Gurutatvam. He questioned the gathering ‘What do you mean by Sadguru?’ and himself answered, “The Sadguru is one who is capable of elevating the devotees above the cycle of birth and death. There is no need to go to temples to receive sacred water and prasadam. Going on pilgrimage or performance of Yagnas and Yagas cannot enable a person to rise above birth and death and attain salvation. An efficient Spiritual Master (Samardha Sadguru) offers us spiritual initiation which enables us to tread the path of salvation.”

Lord Babuji further asked “Whom do you think as Mahatma? Is there any person who can estimate the state of a Mahatma?” Gurudev gave the example of Viswamitra. He was highly proficient in the art of archery. The sage knew how to deal with the enemies, but still he requested King Dasaratha to send Sri Ramachandra along with him in order to put an end to the lives of Rakshasas. Any deed we do with the grace of God will be successful and fruitful as in the case of Sri Ramachandra.

We purchase various types of grains, flour, oil, etc., from the market and prepare different types of eatables. But when these eatables are offered to Gurudev, they get transformed into prasadam (that which is given by God). Take the example of sage Durvasa. Was he really dominated by anger? Actually, Sage Durvasa in order to reveal the greatness of King Ambarisha appeared to be angry with the king, though everybody blamed the sage for his attitude towards Ambarisha.

Thus saints and mahatmas make it the mission of their lives to serve humanity at large and look after their spiritual welfare. They live only for the sake of others without any selfish motive. They contain the Lord in their hearts, enjoying the spiritual experience. A Sadguru takes utmost care to see that his or her disciples tread the path of truth, peace, compassion and love. Sadguru is one who never cares for the material wealth of his followers. His aim is to give the rich heritage of spiritual wealth to his disciples. The ideal spiritual master strives hard to drive out laziness from his followers

and train them to possess the six-fold wealth by driving out the six potent enemies.

In Vedantic terminology, the six-fold wealth is known as ‘Samadhi Shatka Sampatthi’. It consists of control of inner limbs (Sama), control of external limbs (Dama), acquiring proximity to Gurudev (Uparathi), deep-rooted interest (Titheeksha), attentiveness (Shradha) and whole-hearted approval (Samadhanam). The six-fold path of wealth is thus part and parcel of spiritual training offered by the Sadguru. In Vedantic terminology it is known as ‘Sadhana Chatushtaya Sampatti’. In other words, it is four-fold path of spiritual wealth. Sadgurudev trains the disciple to acquire the knowledge of discriminating the truth from falsehood or the permanent from the tentative. It is known as ‘Nityanitya Vastu Vivekam’.

When the spiritual trainee (Sadhaka) is attuned to realise the real, eliminating the unreal, it leads to detachment and aversion to worldly and other-worldly pleasures (Ihamutra Phala bhoga Vairagyam). When these qualities are practised, it leads to acquire the six-fold path of wealth, and it enables the Sadhaka to attain salvation. It is impossible to attain this stage without the infinite grace and the blessing of Sadguru. Thus Sadguru is the mentor who trains the disciple at every stage of sadhana (spiritual effort). When the disciples are thus protected by the divine care of the spiritual master, the feeling of ‘I’ and ‘mine’ does not creep into their hearts. Thus they get devoid of Ahankara (I) and Mamakara (mine) and get transformed into coveted children of Sadguru.

In this connection, Lord Babuji pointed out that many people entertained the doubt if God were there, why He is not visible. They also have the feeling why these mahatmas sit in a secluded forest closing their eyes, instead of relieving the troubles and difficulties of humanity. Unstable mind is the root cause to entertain such doubts. With the impact of Sadguru’s grace, the mind becomes stable and steady and what the mind thinks gets ratified by the intellect (Buddhi). It is processed by the will power (Chittha). Finally, it gets transformed into action eliminating the feeling of ‘I’ (Ahamkara). It is considered as fate (karma) and the person has to experience its result. When the disciple possesses the six-fold wealth, the six potent enemies automatically vanish. These are deep-rooted desire, anger, miserliness, passion, hot-headedness and jealousy.

When these bad qualities vanish, the disciple automatically gets transformed into a pure pearl of wisdom.

People for the fulfilment of their desires treat the idol as God with full faith. But in the case of a mahatma or Sadguru, as long as the mind is there, the doubt props up: 'he (mahatma) looks like us' and 'speaks like us' and so on. What is the reason to entertain such a feeling? For example, a social reformer who has no time to take care of her child as a mother entrusts the care of the child to a nurse. When the baby grows up, the child refuses to come near the mother, being very much attached to the nurse. Though the mother invites the child with overwhelming love, the baby refuses to come near its mother.

Man's plight is also like that. The mind which gets merged in material attractions refuses to listen to the advice and instruction of Gurudev. One who refuses to listen to the advice and preaching of the spiritual master and as long as he or she does not realise that material attractions are only hollow, that person cannot get eternal happiness. But those who entrust themselves to the care of Sadguru get their minds purified. Thus Sadguru acts as the safest boat to enable the sailors (Sadhakas) to cross the ocean of samsara and reach the shore of bliss and salvation.*

TRUE STATE OF LIBERATION

(Continued from page No.12)

But just think, when we slip into the final sleep, leave this body and take another birth, if someone tells us the events of our past life, don't we realise that that was all not real? When we wake up from a dream and again go into sleep the next day, the same dream will not continue. That's why it's easy for us to believe that it was not true. But when we sleep and wake up the next day, our life continues to be same, and it is thus hard for us to believe that it is not real. But there is a final sleep for this body after which we wake up in a different body and the whole previous life of 80, 90 or 100 years turns out to be just a dream.

When we truly realise the non-existence of this body and everything related to it, we attain the state where there is no thought, experience, form, name, relation or any other worldly concept. That's our true state of Liberation.*

WAITING FOR SRI RAMA—XVII

(Continued from the previous issue)

Ramaswami Sampath

War over, Rama commanded Hanuman to convey the message of Ravana's end to Sita. Immediately Hanuman jumped over to Asokavana and proclaimed the glorious victory of Rama. "My son, how can I repay my gratitude to you for bringing this glad news?" Mother Sita asked him, her eyes welling up with tears of joy.

Hanuman replied: "Mother, permit me to pulverise these she-demons who have been harassing you day and night for the last one year."

But the merciful Mother reprimanded Hanuman and said: "Why do you utter such violent words? In this world who has not committed sin? ('Na kaschit na aparaadyathi'). After all, they were doing the bidding of their master. What is the point in punishing the arrow that was shot by the hunter?" Hanuman was floored by the forgive-and-forget attitude of the Divine Mother Sita.

Meanwhile, Lakshmana formally crowned Vibheeshana as the ruler of Lanka, after the last rites of Ravana were over. Then Rama directed Vibheeshana to free Sita from Asokavana and usher her before him.

And then Sita came and bowed to her Lord, who was unfortunately in a wrathful mood. Rama bluntly told Sita in a spit-fire tone: "I have done the duty of a Kshatriya by releasing you from the prison of Ravana. For nearly a year you were held captive by the demon king, and I cannot live with you any longer. You are free to live with anybody."

A stupefied Sita gently addressed her Lord as 'Aryaputra' (noble person) and said: "It ill-behoves you to utter such words having been a descendent of the great Ikshvaku race. My chastity and steadfastness are well known to you, and I am able to gauge the motive behind your pronouncement. What else is there for me now?" With tears rolling down her cheeks like a river in spate, she commanded Lakshmana to bring some faggots and lit the pyre.

Lakshmana and all those present were aghast at this curious turn of events. He looked to his brother who preferred to remain silent. With a heavy heart, Lakshmana obeyed her command, and the blaze went up consuming the dry faggots.

Before entering the flames, Sita bowed to her Lord again and swore in the name of Agni. “If at all I am blemished by any thought, other than my love towards my Lord, O Fire God, You are free to reduce me to ashes.”

The next moment, the Lord of Fire appeared before Rama and beseeched him thus: “O Prince of Ayodhya, how is that it has not occurred to you that a fire cannot burn another fire? My blameless Mother is capable of embellishing even the purest of the pure.” So saying He gently led Sita towards Rama.

Thereupon, Rama with a beaming face hugged Sita and sought pardon for his harsh words and said: “My darling, just to proclaim your chastity to the world, I had to enact this drama. Please understand me.”

All the celestial personages, including Lord Brahma and Indra, appeared on the horizon and they hailed both Rama and Sita with folded hands. The spirit of Dasaratha also made its appearance. Dasaratha seated Rama in his lap and fondled him. Addressing Sita, the late king of Ayodhya tendered apology to her on behalf of Rama.

Taking this opportunity Rama sought a boon from Dasaratha: “My father, please abandon your anger against mother Kaikeyi and my dear brother Bharata and accept them as before.” Dasaratha nodded his head in acceptance.

Lord Brahma intervened to say, “My Lord, You are not realising that You are Lord Narayana Himself. That is the cause of this confusion.”

Rama bowed to Brahma and gently said: “I only know that I am a man and Rama, the son of Dasaratha (‘Aatmaanam maanushyam manye Ramam Dasarathatmajam’). Anything else, only You can clarify.”

Indra then offered a boon to Rama. “In that case, please restore the lives of the vaanaras who made a tremendous sacrifice for my sake in the war,” Rama said. Instantly, all the dead vaanaras came back alive.

Rama suddenly remembered the deadline set by Bharata to return to Ayodhya and expressed his misgiving about reaching there before the expiry of the promised date. He was reassured by Vibheeshana thus: “My Lord, no need to worry on that count. All

of us can reach Ayodhya by dawn tomorrow, thanks to the Pushpaka Vimana that is available to us now.”

All of them immediately set out for Ayodhya on board the Pushpaka Vimana. On the way Rama showed to Sita the Setu constructed by the vaanaras across the sea and proclaimed: “The merits one acquires by having a holy dip in all rivers like Ganga, Yamuna, Godavari, Saraswathi, Narmada, Sindhu and Cauvery can be had by bathing in the Setu shore.” Rama then showed her the Malaya hill (Podhigai) where sage Agastya had settled down at the request of Lord Siva, and the abodes of Narayana like Maalirumcholai (near Madurai) and Tirumala Hill. Sita was keen on seeing the place where Hanuman first saw him. Rama then showed her the Rishyamukha hill where he and Lakshmana met Hanuman.

The Pushpaka Vimana had a stopover at the Bharadwaja Maharshi’s ashram. The sage hosted a grand feast for them. Rama called Hanuman and instructed him to reach Ayodhya in advance to convey to Bharata the message of their return.

At Nandigram, Bharata was restless as his Lord had not kept his promise to take over the reins of the kingdom from him at the end of the fourteen years of exile. ‘Probably Rama thinks that having ruled the kingdom for fourteen years as his regent, I may nourish a taste for power,’ Bharata muttered. ‘I shall make it clear to my dearest brother that I stand by my determination to immolate myself if he doesn’t turn up.’ So thinking, he got ready the pyre, and as he was about to jump into the flames, Hanuman forcibly pushed Bharata away and said: “There is no need to take this extreme step, as your brothers and Sita will descend here in a short while from now.”

On hearing the glad tidings, Bharata’s countenance brightened up, and Kaikeyi, who was helplessly watching the near-tragic scene, was happy to see her son smiling after fourteen years.

Like Bharata, the inanimate objects like the Rama ‘paadukas’, which were bemoaning their being worshipped at the altar of Nandigram when their Lord was wandering in the forests barefooted, now felt happy that they would be able to serve the Lord, after waiting for him so long. Like the pair of footwear, the throne of Ayodhya and the bejewelled crown, which were gathering dust in the treasury, felt that they would soon get their redemption after a prolonged wait. The entire city of Ayodhya, which was plunged in

sadness since the exit of Rama and waiting for him for fourteen years, was now in a state of ecstasy.

On seeing Rama, Sita and Lakshmana and others alighting the Pushpaka Vimana, Bharata's joy knew no bounds. He rushed to them carrying the 'Rama paadukas' on his head. Prostrating at the feet of Rama, Bharata gently placed his brother's feet on them. Hugging Bharata, Rama went straight to mother Kaikeyi and bowed to her. "Hope your anger against me has gone," Kaikeyi fondly told him. "Mother, don't you know that I am always your obedient son and that I am aware that whatever you do would be for my well being?," Rama replied.

Unlike the hasty Dasaratha, Kulaguru Vasishta fixed the most auspicious 'muhurtam' for the coronation of Rama. What a grand sight the crowning ceremony was! Let us visualise the scene by the following 'dhyana slokas' to Adikavi Valmiki's story of 'Srimad Ramayanam'

"Vaidehi sahitam suradrumadale haime mahamandape
Madhye pushpakamaasane manimaye veerasane sustitham|
Agre vaachayati prapanchanasute tatvam munibhyah param
Vyaakyaantam Bharatadhibih parivrutam Raamam bhaje
shyaamalam||

Vaame Bhumisuta purascha Hanuman paschaat Sumitra sutah
Satrugno Bharatascha paarsvadhalayor vaayvaadhi koneshu cha|
Sugrivascha Vibheeshanascha yuvaraat Taarasuto Jaambhavan
Madhye neelasasroja komala ruchim Ramam bhaje shyaamalam||"

Sri Sita Lakshmana Bharata Satrugna Hanumat sameta
Raghunandana Parabrahmane namah!

[Epilogue: Next issue]

One who asks himself 'who am I' and 'where am I' though existing all the while as the Self, is like the drunken man who enquires about his own identity and whereabouts.

-Bhagawan Sri Ramana Maharshi

GLORIOUS DEVOTEES SWAMY VIVEKANANDA

C.V. Ramana Babu
(Translation of Telugu original by Jagam)

Narendranath Datta was born on January 12, 1863, in Calcutta to a pious couple Viswanath Datta and Bhuvaneshwari Devi. Fondly known as 'Naren', he mastered in music, gymnastics and jugglery during childhood itself. He was very daring and equally good in studies also. He graduated from Calcutta University. He would spend much time in meditation also. His meditation was very deep. Once when he was in meditation, a snake crawled over



his body. Yet, he was unaware of it. He was a member of the Brahmo Samaj, founded by the great social reformer, Raja Rammohun Roy. Naren would ask learned people about the existence of God as he wanted to see the so-called 'God'. Mr. Hastle, a professor, directed Naren to Sri Ramakrishna Paramahansa, in Dakshineswar to get clarification about 'God'.

In 1881 Naren went to a relative's house. Sri Ramakrishna, who was also there, was impressed by Naren's singing and invited him to Dakshineswar. Naren was astonished on seeing Sri Ramakrishna, a lean and bearded person, who would talk like a child, dance to the tunes of songs and whose mind would go into a trance suddenly.

On the advice of his friends, Naren went to Dakshineswar to see Sri Ramakrishna. He met Ramakrishna and recited two songs. Ramakrishna was much pleased. Suddenly, Ramakrishna took hold of Naren's hand, led him to the verandah and closed the door. There were tears of joy in Ramakrishna's eyes. Ramakrishna said to him, "Why are you so late Naren? I was eagerly waiting for you for a long time, as you are the capable person with whom I longed much to speak. I know you are the incarnation of Lord Narayana." Naren could not understand him and thought that he might be mad. Ramakrishna brought some butter and sweets and fed Naren with

his own hands, though Naren resisted it initially. Naren asked him if he had seen God. Ramakrishna said, “Yes. I have seen God clearly, as I am seeing you. You or anyone also can see God if you really weep for Him.” Ramakrishna made Naren promise to come to him again soon alone. Naren took leave of him and returned to Calcutta.

After some time, Naren went to Dakshineswar to keep his promise. At that time, Ramakrishna was sitting on a small cot, in a room, and made Naren to sit beside him. He looked deep into Naren’s eyes. He placed his right foot over Naren’s right foot. It was a great experience to Naren. Naren felt that the whole room including all the things started revolving with great speed and suddenly disappeared. He felt as if the feeling of ‘I’ and the whole world was merging in the mega space. Terrified, Naren asked Ramakrishna “What are you doing to me? I have parents, depending on me.” Ramakrishna laughed, touched his chest and said, “Okay, everything will be normal soon.” Naren returned to his normal state. Ramakrishna permitted him to leave only after Naren promised to come again.

One day Ramakrishna told Naren that he could see Lord Sri Krishna in his heart, if he really wished so. But, Naren replied in the negative, “I don’t have any faith in such Krishna”. He even ridiculed Ramakrishna, “It is only your illusion that you are seeing God.” Ramakrishna went to the sanctum of the Kali Mata temple and asked the Goddess, “Is it an illusion that I am seeing You?” He received a reply, and told Naren, “No, it is not illusion. Kali Mata told me that it is true that I am seeing Her.”

Sri Ramakrishna was against exhibiting supernatural powers. Naren was also against receiving such powers from Ramakrishna. Naren learnt from Ramakrishna that all religions are one and the same and they are different forms of ‘faith’. One day Ramakrishna advised Naren to remain a bachelor life-long. His relatives overheard it and started searching for a girl for his marriage. Ramakrishna’s wish was so great that they failed in their attempts to lure Naren into marriage.

When Naren’s father died, his family was facing poverty. Sri Ramakrishna wanted Naren’s friends to help him. But, Naren became furious with it. Sri Ramakrishna said to Naren, “I am ready to beg for you.” With love and affection he made Naren very close

to Him. Naren tried a lot to get a job. But, none helped him. His faith in God had vanished. Sri Ramakrishna came to learn of it.

Naren wanted to become ascetic. He met Sri Ramakrishna in a friend's house and expressed his wish. Sri Ramakrishna asked him to stay with him that night in Dakshineswar. Ramakrishna touched Naren and wept. Naren, too, could not control his excitement. Ramakrishna said to him, "I know you are the envoy of Jagajjani. You can't live in this ordinary society. Stay with me, as long as I am alive."

One day Naren asked Ramakrishna to pray to Jagajjani, on his behalf, to help his family. But, Ramakrishna advised him, "Go to the temple of Kali Mata tonight, prostrate at Her feet and pray for fulfilling your wish. She will definitely bless you." Naren obliged. He concentrated his mind on Kali Mata. Lo! She appeared to him with all vitality as a loving mother. He prayed to Her, "Bless me with wisdom, devotion, dispassion and renunciation. Bless me that I always see You." Then, he felt that his mind was full of peace. At that time, he could not remember his family or society or the world. He went back to Sri Ramakrishna. Sri Ramakrishna enquired whether he had prayed to Kali Mata to help his poor family. Naren was astonished. How did he forget about his wish! He requested Ramakrishna for an alternative. But, Sri Ramakrishna advised him to go again and pray to Kali Mata. Again the same result! He again forgot to pray to Kali Mata to fulfill his wish. Sri Ramakrishna advised him to try again. Naren went to the temple. He thought of himself, "What a fool I am! Shall I pray to Her for my mean wish?" He felt ashamed of his mean wish. He prayed to Her, "I don't want anything. Bless me with pure devotion and wisdom only." He realised that it had happened so only as per the wish of his Gurudev Sri Ramakrishna. He said to Sri Ramakrishna, "You made me forget about my wish before Kali Mata. So, please save my poor family." With his persistent request, Sri Ramakrishna blessed him, "You and your family members will never need to worry about food and clothing."

-to be continued

BHAJA GOVINDAM!

Ramana Prasad



VERSE 9

*Satsangatve nissangatvam
Nissangatve nirmohatvam,
Nirmohatve nischalatatvam
Nischalatatve jeevanmuktih!!*

Here Adi Sankara gives us a ladder to climb up to salvation. The first step is to move among the company of good people. This will give a good chance to develop good character. This will result in withdrawal from desire and attachment (Nissangatvam). Then the sadhaka reaches a state of equilibrium and he enjoys divine peace (nischalatatvam). Then he starts discriminating between the real from the unreal. Thus, through constant contemplation he inches towards self-realisation. One should realise the Atman in this life time itself. That state is called Jeevanmukti.

-to be continued

THE MULTI-FACETED ACHARYA

-Ramaswami S

As the millennium celebration of the advent of Bhagavad Ramanujacharya is coming to a close this year, the 750th birth anniversary of another great Vaishnava Acharya begins. He was Sri Vedanta Desika, a multi-faceted scholar, poet, logician and philosopher who earned the epithet, 'Nava Vyaakarana Panditha' (master of nine types of grammar in Sanskrit). This title was first conferred on Hanuman by Lord Rama, after watching the wonderful manner with which he introduced himself to the princes of Ayodhya wandering in the hilly terrain of Rishyamukha. [In fact, Hanuman learnt all the Vedic scriptures from Lord Suryadeva Himself.]

Born in 1268 CE at Thoopul village, near Kanchipuram, he was christened Venkatanatha by his parents, Ananthasuri and Thotharaamba. The couple was childless for a long time, and seeking the boon of a progeny, they went to Tirumala. After having darshan of the Lord of the Seven Hills, they were resting in a nearby mandapam at night. Lord Srinivasa appeared as a boy in their dream and presented a golden bell to her. As she hugged the bell to her bosom, it disappeared. Even as the devout couple was surprised by the dream, there was commotion in the Tirumala shrine since the bell, which was used by the priests for the daily rituals, was missing. As the priests were searching for the bell, they heard a celestial voice which declared: "The Lord has gifted the bell to Thotharaamba who will beget a son. He would grow up to be a great scholar and philosopher like Bhagavad Ramanujacharya."

Venkatanatha had the privilege of being tutored by his maternal uncle Appullaar, an authority on Vedic scriptures, Itihasas and Puranas. With his quick grasp of the scriptures taught to him by uncle and preceptor, Venkatnatha was a master of all those texts, 'Sri Bhashyam' of Yatiraja and also Naalaayira Divya Prabandham of the Alwars, by the time he turned 21 years of age. Scholars who tested Venkatnatha's erudition were convinced that he combined the qualities of the great Vaishnava Acharyas – Natha Muni, Yamuna and Ramanuja. Venkatnatha became a multi-lingual scholar and authored many literary works in Sanskrit, Tamil, Manipravaalam (a mix of Sanskrit and Tamil) and Prakrit.

Appullaar also taught him the Garuda Mantra, which was learnt by the disciple without food and sleep for days together. After the passing of his preceptor, Venkatanatha wanted to meditate on the mantra and climbed the hill of Tiruvaheendrapuram, near Villupuram. Pleased by his penance, Garuda, who is hailed as 'Vedaatma', blessed the lad and gave him the 'lakshyartha' of Lord Hayagriva, the Gurudev of Goddess Saraswathi, and instructed that he constantly chant that mantra to get the Lord's blessings. Garuda also presented to Venkatanatha an idol of Hayagriva, which became his 'Ishta Deivam'. From then on, he worshipped Lord Hayagriva who blessed Venkatanatha and assured him that He would ever be on the tip of his tongue.

Marrying Kanakavalli, he led a happy wedded life begetting two sons, Nayinaaraacharya and Brahmatantra Swatantra Jeeyar, who also became scholars in both Sanskrit and Tamil. Like a true Brahmin, Venkatanatha led a simple life of 'uncha vritti' (living on 'bhiksha') and never bothered about money. His contemporary and childhood friend Vidyaranya, hearing about the impoverished existence of Venkatanatha, invited him to come to Hampi so that he could secure a royal service for him. But, Venkatanatha gently declined the offer by sending Vidyaranya a poetic text of 'Vairagya Panchakam', shunning wealth. Unhappy that a brilliant person like Venkatanatha should beg for alms, some of his disciples surreptitiously put some gold coins in the grains that were offered to him. When Kanakavalli showed the gold coins, he asked her to throw them away as dirt particles mixed up with grains.

His scholarship was such that even the Lord was pleased with him. The Lord of the Seven Hills gave him the title of 'Vedantacharya'; Sri Ranganatha Swami called him 'Vedanta Desika'; and His consort Sri Ranganayaki Ammavaru hailed him as 'Sarva Tantra Swatantra' (master of all arts and crafts). Some of his contemporary scholars became jealous of him and tried to insult him in several ways. One day when he was on his 'uncha vritti', they hung a string of chappals on the way. Being a man of humility, Venkatanatha was not hurt by this act of theirs but prostrated at the spot saying that they reminded him of the 'paadukaas' of Sri Rama. Goaded by these bad elements one snake-charmer threw a number of poisonous snakes before Venkatanatha, who smiled at him and

drew seven lines on the ground. Most of the snakes could not cross those lines and lay dead. One noxious snake crossed those lines and was menacingly slithering before Venkatnatha, who immediately chanted the Garuda mantra. The Pakshiraja came down and captured the reptile in His claws. The snake-charmer, who did not expect that all his snakes would die, prostrated at the feet of Venkatanatha, who implored Lord Garuda again to spare the snakes. Immediately, all the snakes came back alive, and the snake-charmer happily left the place. On another occasion, a wizard who was an ‘upaasaka of Yakshi’, drank the water from a nearby tank and transferred the entire quantity of water from the tank into Venkatanatha’s stomach. Invoking Lord Hayagriva, Venkatnatha drained out the water into the wizard’s stomach. Writhing in pain, he begged Venkatnatha to save him, with a promise that he would not do such acts in future. He was immediately relieved of his pain.

When Venkatnatha visited Tiruvaheendrapuram to have the darshan of Lord Hayagriva, a mason challenged him whether he could dig a well as he was called the master of all crafts. Venkatanatha agreed and asked the mason to get the bricks. The mason deliberately brought bricks of irregular shapes and handed them to Venkatanatha, who dug a well and built a beautiful circular wall around it. (This well can be seen even today at Tiruvaheendrapuram). Perplexed by the neat execution, the mason started digging a well with Venkatanatha handing him perfectly shaped bricks, but he could not succeed despite well-digging being his professional skill. He apologised to Venkatanatha, admitting that the challenge was the handiwork of some bad elements. On another occasion, a cobbler, instigated by the jealous scholars, challenged Venkatanatha whether he would mend shoes. Venkatanatha, without any hesitation, took the cobbler’s torn chappals and made them look like brand new ones.

While staying at Srirangam, Vekatanatha was challenged by another scholar whether he could compose one thousand verses in praise of the Lord over night. “I will compose 1000 verses on the glory of the Lord’s feet,” he said. Venkatanatha said: “I am not competent to sing the glory of the Lord’s feet, but let me try glorifying His footwear.” Both went about their mission. While Venkatanatha could compose the 1000-verse ‘Paaduka Sahasram’ before dawn,

the challenger could not do even 300 verses, and accepted defeat. Thereupon, Venkatanatha was conferred the title of ‘Kavitaarkika Kesari’.

In the year 1327, Malik Ghafur, the general of Delhi sultan Allauddin Khilji, invaded Srirangam and looted the wealth of the temple of Sri Ranganatha, besides beheading a large number of priests and Vaishnavite scholars. On the advice of Venkatanatha, the ‘Utsava Murthi’ was taken to Tirumala, while the ‘Moola Virat’ was buried near the sannidhi of Ranganayaki Ammavaru. He hid himself under the heap of corpses and escaped from being beheaded by Malik Ghafur’s hordes. Thereafter Venkatanatha moved to Melkote in Hoysala Desa. Twelve years later, he returned to Srirangam after the invaders were driven out.

Since Srirangam temple was practically deserted during the Malik Ghafur’s occupation, festivals like Mukkoti Ekadasi were not celebrated for over 12 years. When after his return from Melkote, Venkatanatha tried to restore the 20-day Ekadasi festival, some orthodox Brahmins opposed the recitation of ‘Divya Prabandham’ in the temple as it was in Tamil and declared only the Vedic texts should be recited. Further, they were opposed to the installation of the idols of some Alwars inside the temple as they were not Brahmins by birth. They threatened to stop the festival on these counts. Venkatanatha pleaded with those scholars not to halt the festival and denigrate the Alwars on the basis of their birth. They were adamant and challenged him for a debate on the issue. He agreed and the dissertation went on for seven days until those hot-headed scholars were defeated by him. Thus he restored the tradition set up by Bhagavad Ramanuja of reciting ‘Divya Prabandham’ verses during the festival.

Venkatanatha lived for 101 years in the service of the Lord. He visited almost all the Divya Desams, and composed many hymns and ‘sthavams’ on those deities. He authored more than one hundred literary works in Sanskrit and Tamil, which are available even today. Prominent among them were ‘Paadukaa Sahasram’, ‘Bhagavad Dhyana Sopaanam’ (it describes the handsomeness of Sri Ranganatha from head to foot), ‘Varadaraja Panchaasati’, ‘Goda Stuthi’, ‘Raghuveera Gadyam’, ‘Yadava Abhyudayam’ and ‘Aahaara Niyamam’.*

KAIVALYOPANISHAT - I

Rekha

Sri Mataji participated in the Gnana Sadas held at Sri Suka Brahma Ashram in the holy pilgrim centre of Sri Kalahasthi, from 26-2-2018 to 1-3-2018, delivering an enlightening discourse on Kaivalyopanishad. A condensed version of this discourse will be published as a serial starting with this issue.

The word 'Kaivalyam' means Salvation or Liberation (Moksham). Recognition of our present state as the liberated state and experiencing that state alone (kevalam) is Kaivalyam. We already exist in such a state, but are not aware of it. Salvation or Liberation is not obtained after death. In fact, all that is obtained after death are bones and ashes. The liberated state must be recognised and experienced before this mortal body dies.

God has given us this human life, which is a highly evolved form of life. Mahatmas have served us with whatever we require to recognise our true state of liberation. When we talk of serving, we might be reminded of food. The actual act of eating might only last five or ten minutes. For that act of such a short duration, we must utilise at least one or more of the five elements (pancha mahabhootalu), such as utilising fire and water to make the food, washing our hands before and after eating. On the other hand, though the human body is made up of these five elements, we do not need them to understand and experience for ourselves the knowledge served to us by the Mahatmas. To recognise the Divinity in the mortal body, whether one is in a state of wakefulness, dream or deep sleep (avasthaa trayam), all that is required is to keep our mind, speech and body (anthahkaranas) clean and pure. All the impurities which contaminate the mind are nothing but traits or impressions (vasanas) accumulated in this life, as well as from previous lives. Asking when the mind will get purified is like asking which came first - seed or tree? If we seek the guidance of Mahatmas and imbibe their teaching, then the mind will get purified. To have the ability to seek that guidance, the mind must be pure.

To illustrate this, let us imagine there is no electricity and, as a result, there is nothing but darkness. Nothing is visible to the naked

eye. What do we do in such a situation? Light will not appear if we chant the word 'light' over and over. For light to appear, we either must switch on a flashlight or strike a match stick. In that instant the flashlight is switched on or the match is struck, darkness merges with the luminance of light. Where there is light, there is no darkness; darkness exists when light is absent. If light tried to search for darkness, it wouldn't find any darkness. Similarly, lack of true knowledge (gnanam) is the cause for ignorance (agnanam). True knowledge is all pervading within us. Mahatmas have sacrificed so much of their time, energy and effort to establish and develop ashrams with the express intent and purpose of uplifting us by guiding us to recognise the true knowledge that is already within us. With their words and actions, they are teaching us to do selfless service (nisvardha seva); to contemplate and introspect, so we also can experience true Bliss (anandam). Yet, due to our mind's impurities, we still wander around the world, ensnared in materialism.

These actions of Mahatmas beg many questions: What is the power that drives them to uplift and lead us? What is it that they are trying to bless us with? What are we searching for and what should we be searching for? We have to delve into of our own depths and search for the true purpose of life. We have to acquire that true knowledge. We are trying to acquire things that constantly change or perish. The true and complete knowledge, which Mahatmas impart to us, teaches us that there is only One. You and I do not exist separately. That One is Kaivalyam. Thinking that you are separate from that One is mind's folly. The untrue thought of being separate from the One creates unhappiness or misery. Such a thought of the mind that drives our subsequent behaviour has to be altered. The mind needs to gaze inward rather than outward at the external materialistic world.

-to be continued

OBITUARY

Smt. Batchu Bhagyalakshmi (wife of Sri Ramprasad), aged 45 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on Sunday 01-04-2018.

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

LORD THAT VEDAS HAIL

Kasturi Siva Prasad

Very powerful,
Highly sacred,
Instantaneously wish fulfilling
Devotees consider
Narasimha, the Lord.

Famous in all directions
And illuminating at all times,
Manifest
In the hearts,
All eyes for Him
That reduces evil
In man to ashes,
Fills each nerve
With new vigour,
New valour
And replenishes one
With virility.

A desideratum
For self-elevation
And that of others,
The Lord
The four Vedas always hail.*

SUMMER CAMP FOR KIDS!

Summer Camp will be conducted, in Sri Kali Gardens, for children **from 25-4-2018 to 15-5-2018.**

Training in Prarthana, Bhagavad Gita, Upanishads etc. will be imparted. The parents are requested to kindly note & encourage their children.

**For details contact:
Dr.V.Aruna, Mobile No.9346382563**

FORM - IV
(See Rule 8)

- 1.Place of Publication :Srikaligardens Ashram
Nambur (R.S)-522 508
- 2.Periodicity of the publication :Quarterly
- 3.Printer's Name : C.V. Ramana Babu
Nationality
a) Whether a citizen of India? : Yes
b) If a foreigner, the Country of origin : Not applicable
Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
4. Publisher's Name : C.V. Ramana Babu
Nationality
a) Whether a citizen of India? : Yes
b) If a foreigner, the Country of origin : Not applicable
Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
5. Editor's Name : Ramaswami Sampath
Nationality
a) Whether a citizen of India? : Yes
b) If a foreigner, the Country of origin : Not applicable
Address : D.No.3-499,Srikaligardens
Ashram, Nambur-522 508
Guntur Dist.Andhra Pradesh
6. Names and addresses of individuals who own the newspaper and holding more than one per cent of the total capital : Yogini Sri Chandra Kali Prasada
Mathaji Charitable Trust
D.No.3-499, Srikaligardens
Ashram, Nambur -522 508
Guntur Dist.Andhra Pradesh

I, C.V. Ramana Babu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Srikaligardens
Dt.31.03.2018

Sd/ C.V. Ramana Babu
Publisher

CLEAR YOUR DOUBTS

(From this issue, we will give you the answers given by our Gurudev Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, to the doubts raised by some spiritual seekers)

Question: Babuji, in your spiritual lectures, you often say that all mankind is the offspring of God. Can you please explain?

Sri Babuji: It is not such a difficult thing to understand. As a matter of fact if you go deep and think, it is rather easy. Question yourself if you are your eyes, nose, ears, hands, etc. Your immediate answer will be a big No. You are not the eye, ear or body. They are yours, you say. Who is that you? You are neither the body nor any of the sense organs, which are in fact inanimate. You are the Supreme Energy that illumines your body, mind and sense organs. You are that shakti or energy through which your eyes are able to see, ears are able to hear, nose is able to smell, tongue is able to tell the taste and skin enables touch sensation. You are that Supreme Energy or Chaitanya because of which your hands and legs are moving, you are talking, smelling, tasting and multiplying. This same energy is the driving force behind not only mankind but the entire creation. All creatures as a matter of fact are the entire universe. Therefore, the Divine spark is there in all beings. The entire universe is illumined and powered by that Supreme Energy. That Divinity within you is the real you. It is the same Chaitanya or Atman which is there in all beings. Hence, all beings are Divine.*

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.