

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

WHAT IS SELF-CONSCIOUSNESS?

It is an experience of realising everything including one's own self-consciousness. It is comparable to a drop of water reaching a mighty ocean. When once self-consciousness is realised, there is nothing beyond it except consciousness itself. There is no need of inward cognition or outward cognition. Everything all around is consciousness whether gross or subtle, abstract or concrete, matter or energy, good or bad.

There is nothing whatsoever to be compared with self-realisation. Consciousness is not comparable to intelligence, since it is not acquired knowledge from surroundings or outside, and it cannot be stored. It is Prajnanam Brahma. It is subtler than the subtlest and it is non-matter. Therefore, it is not visible to the naked eye.

Consciousness is 'Avyavaharyam', which means it is so subtle that it cannot be made a commodity for business. Self-realisation cannot be presented in words, since it is 'Alakshanam', 'Achintyam' and 'Avyapadesam'. It lacks distinctive characters like quality, name or form and, therefore, it is unimaginable.

But then what is Bliss? What is self-realisation and what is its identity? Is it believable at all? The entire creation or manifestation of the universe is a scene of actions. It is visible to each individual. But if it suddenly ceases or disappears as an illusory object to a person, he or she becomes a realised soul. That person is certainly enjoying the Bliss or Self-realisation. It is a state of pure consciousness or quietude, and it is surely non-dual. Such a person cannot but love, respect and serve all in the world equally well. That should be the goal and aim of each individual in the universe, born in a human form.

The innermost Self is different from body, mind, vital forces, intellect and sense organs. It is the eternal witness, existence, knowledge and absolute Bliss. It is the illuminant of unreal entities.



The entire world is 'Vivartha', which means illusion or apparent modification caused by ignorance. The breaking up of illusion is nothing but self-realisation or 'Apavada' bringing out reality or manifestation of knowledge.*

SAMARDHA SADGURU ENGLISH
QUARTERLY MAGAZINE

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APPEAL TO THE READERS OF
SAMARDHA SADGURU TELUGU
MONTHLY MAGAZINE

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SAMARDHA SADGURU MANAGEMENT

Editorial

SHE CREATES FEAR, SHE DESTROYS FEAR

Om Gururam Namaste!

By the time this issue is out we will be in the thick of celebrating the grand gala Sarannavaratri festival in Sri Kali Vanaashramam. A spiritual feast, comprising prayers, sankirtans, satsanghs and elaborate pujas, would be spread on every day of the festival before the devotees, who would be further enriched by the benedictory discourses ('anugraha bhashanam') by our Divine Mother, Yogini Sri Chandra Kali Prasada Mataji.

As we all know, Navaratri symbolises the victory of the Good over the Evil. The Jaganmata assumed the form of Mahakali to punish the wicked Mahishasura and his rakshasa hordes who were menacing the three worlds. Many innocently ask why should She take such a terrifying form, wearing a garland of skulls and holding a blood smeared sword on one hand and the blood-spewing chopped-off head of the asura in another, besides deadly weapons on each of Her hands. Could She not have killed the demons without changing Her benign appearance?



These questions were once posed by some devotees before Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj. With His characteristic grin, Sri Babuji replied thus: "God represents the Supreme Energy, which has neither a form nor a name. To suit the purpose of the Divine sport (Leela Vibhuti), God assumes a form. In the case of Mahishasura, the demon king, after the severest penance to please Lord Brahma, he sought a boon that he (the asura) could be slain only by a woman in a battle and not by anybody or anything else. In his arrogance the demon thought that no woman would dare face him in a battle. To fulfill that condition, the Supreme Energy ('Paraashakti') assumed this ferocious form of Kalimata. Since the demons were terrorising good people, God felt the need to take such a shape to terrorise them. That was the only language they would understand. In the 'Vishnu Sahasranamam', there are two names for the Lord: 'Bhaya kritu,

Bhaya naasanah'. These names mean that the Lord creates terror and destroys terror. The deeper meaning of these two names will enlighten us that He appears terrific to the wicked elements while at the same time He destroys the fear of the terrorised people. Would Jaganmata ever frighten Her devotees? On the contrary, She will ever be benign towards Her devotees. Simultaneously, She has to put the fear of God in the malignant elements. Hence, Jaganmata has to appear before them in a predatory form.”

“Why should the Divine Mother’s tongue stick out, giving an obnoxious appearance?” another devotee asked. Gurudev instantly replied: “Jaganmata’s tongue did not stick out while killing Mahishasura. After destroying the wicked demons, Her annoyance soared to such a level that none could pacify Her. In that fit of anger, She got into a mood to destroy everything in the three worlds. The celestials were perplexed and sought Lord Vishnu’s help in assuaging Her. The Lord requested Her consort Lord Siva to lay Himself flat on the path of Jaganmata, with His face upwards. In Her unbridled anger, Kalimata without noticing Her Lord on the ground stamped on His chest. When She realised that She had committed a sacrilege, Kalimata felt sorry for Her rashness. When we realise that we have committed some unpardonable act, our tongue naturally sticks out. In the same manner, Jaganmata also held out Her tongue for being insolent towards Her Lord.”

Anger clouds the thinking process of human beings. In the case of Jaganmata, Her anger is extraordinary and we can call it righteous anger which was born out of Her concern for the noble ones. It is just like an ordinary mother getting angry over the pranks of her mischievous child and beating it to teach a lesson. Even when Jaganmata punishes the demons, She shows Her mercy by eliminating their uncharitable tendencies. That is why the Divine punishment is described as ‘samhara’ (noble way of putting end to life). After all, even the demons are Her children only!

Sadguru Maharaj would often say, “I do not like the term, ‘God fearing’, since God is not an entity to be afraid of. ‘God loving’ is the appropriate term. You have to fear sin and not God.”

May Jaganmata bless us for our meritorious deeds and punish us, of course mildly, for our misdeeds!
Jai Gurudev!

Thus Spake Babuji DAKSHINA MURTHY STOTRAM

(Continued from the previous issue)

Sushumna Prasada

Brahmatatwa is beyond the comprehension of mind and speech. So he conveyed the essence of philosophy through chinmudra (symbol of wisdom). So this meaningful silent commentary smashes all their doubts, elevating them to the sphere of pure bliss. There we have to understand that 'Mounam' does not mean mere closure of the mouth. It is above the stage of mind and the speech with power (chittam). When it is concentrated on something going to roots, one attains the state of absolute silence. So, complete concentration leads to absolute silence (Mounam) that leads to meditation in which



the activities of the mind get lost. Meditation is the means to keep the mind under control. For example, all the activities of the created beings in the universe commence with Sunrise. Birds which take rest in the night in their nests on trees start flying. Like that men, animals, birds and all species of creation commence their activities as soon as the Sun rises in the east. But the Sun does not do these activities. In his presence, all the worldly activities commence. Similarly the light that gets focussed from the face of the Master functions as a spiritual awakening. All the doubts of the disciples get dispelled by the conquest of mind. So the rays of light that focus from the Sun of wisdom (Guru) clears all their doubts and offer them peace and bliss.

To explain it in a different way, the silence (Mounam) is an eternal flow of speech. Ordinary speech acts as a hindrance to this current. It is like electricity that flows through the wires. When there is an obstruction to this continuous flow, it functions as light in the bulb, as wind in the fan, as coolant of the air in the A.C., as heater of water in the geyser, etc. So, Mounam is an eternal flow of speech which when gets obstructed, ordinary words or speech gets commenced.

Absolute silence is the fruitful result of the supreme grace of Guru. What we call as initiation by touch (Sparsa Deeksha) and

initiation through looks (Druk Deeksha) are only secondary to the initiation through silence (Mouna Deeksha). The mind of the disciple gets automatically purified when the Guru gets totally absorbed in absolute silence. That is explained in the following line:

“Gurosthu mouna vyakhyanam
Sishyastu, china samsayah.”

Like the magnet which attracts the needle, the inexplicable divine attraction in the form of Mounam shatters to pieces all the doubts of the disciple.

Chinmudra symbolises the union of Jivatma with Paramatma. The middle finger, ring finger and the little finger symbolise the physical body (Sthula Deha), subtle body (Sukshma Deha) and the causal body (Karana Deha). Chinmudra explains the meaning of the Mahavakya, ‘Tatvamasi’ [Thou art That (Brahman).] The experiences of a person through the three stages, stage of wakefulness (Jagrat), the stage of dream (Swapna) and the stage of deep slumber (Sushupti), lead only to sorrow. One should realise that association of these stages in the three bodies acts as shackles. Chinmudra also indicates that the individual soul (Jivatma) should disassociate with these stages and rise above them.

**“Viswam darpana drusyamana Nagaree Tulyam
Nijanthargatham**

**Pasyannatmani mayaya bahirivodbhutham Yadha
nidraya.**

**Yatsakshat kuruthe prabhodha samaye swathmana
mevadwayam**

**Tasmaisri Gurumurthaye namaidam Sri
Dakshinamurthaye”**

This sloka means – The visible universe with a shape and name exists in us being recognised by the mind. It has no external existence. But with the influence of illusion, it appears to have independent existence. The universe is like a city seen through the mirror.

The city does not exist in the mirror but creates such a feeling. If we bring something and place it in front of the mirror, it gets reflected in the mirror. It is only a reflection but not reality. It can be seen only when there is a mirror. Similarly the Universe we see is not a reality. It is only like the city which gets reflected in the mirror. It is only ‘Darpana drusyamana nagari’. Hence it is not truth as it is only a reflection but not reality.

Though we stand near the mirror, the reflection we see appears at a distance. Likewise the world we see with infinite variety in the mind (mirror) is felt as if it exists externally for external physical outlook. The reflection in the mirror is exactly like us. But if we make a keen observation, it is just opposite; for example, when you sit in front of the mirror with the right hand, it gets reflected in the mirror as left hand. Externally what we see in the mirror gives the impression that right as left and left as right. So in the reflection it appears as opposite.

That's why though you are an entity of Truth, Mobility consciousness and Bliss (Sat, Chit, Ananda), externally you appear as false, actionless and sorrowful. So it is equal to mental reflection. Sri Guru Murthy (Acharya Dev) explains that it is all due to the impact of illusion.

Illusion is that which does not exist ('ya-ma-sa-maya). That which does not exist for all and for all times is given a shape and we are caught in the net of illusion. In order to make it clearly understandable, Sri Adi Sankaracharya makes use of the example 'Rajju sarpa Bhranti'. The rope in darkness gets mistaken for a snake. When darkness is dispelled by light, you realise that it is rope only.

Who is responsible for the creation of illusion? Your real appearance is the Soul which is devoid of qualities, shape and name. You alone are responsible for the appearance of illusion. 'Atmani Mayaya' illusion is created to make you forget that you are the Soul. The false notion makes you think that you are the body with the limbs and makes you feel that everything is done by you. The feeling that everything is done by you, that you experience duality in the shape of happiness and sorrow and that you are passing away with that body is not reality. This false notion is created by illusion. The individual has forgotten his real nature and considers the experiences he receives with this body as true. Illusion makes a person feel what is unreal as real, and generates the desire to experience them. That is all the result of illusory nature which makes it to appear as physical shape. As long as you are under the impression that rope is a snake, you shudder with fear. Just as the fear disappears when you realise that it is a rope only, so also when you are not aware of the reality, it appears as Universe (Jagat).*

THE STRUGGLE FOR LIBERATION

Kali Prasad Paluri

Once there was an innocent villager. One night he was walking along the outskirts of the village where he saw a well. He looked down into the well to find if there was any water. He saw the reflection of the moon in the water. Shocked to notice the moon in the water, he thought whether the moon had drowned in the well.

“How can the villagers live without the moon?” the villager murmured and decided to rescue the moon at any cost. So, he gathered a rope and a bucket and started drawing the water out of the well.

He continued this for hours and suddenly the rope got snapped and the man fell flat on his back. Lo! There he saw the moon shining in the sky. He was overwhelmed with joy that he was finally able to rescue the moon from the well and thus saving the lives of all the villagers!

This story may look silly at the outset, but if we think deeper it resembles our struggle for liberation. The moon is the Omnipresent Brahman. The well is our gross body and the water in it is the subtle body. As long as the subtle body is present, we see a reflection of the Brahman in it as Atman and believe that the Atman is bound by the body and needs to be liberated. The rope with a bucket at the end of it is the spiritual practice we do in order to liberate the Atman. As long as we strive to clear the mind out, we suffer from the grief of that bondage. But, as soon as the rope snaps and we start looking up instead of looking down into the well, we realise that the Atman is just a reflection of the Brahman and is never bound by the body or any other worldly things.

There is nothing in this creation that can bind the Brahman. So, we have always been in a state of liberation, but we don't realise that as we keep looking into the well (the body) and identify ourselves with the moon's reflection there. As soon as we turn this worldly outlook towards the Divine, we realise our state of liberation.

Does that mean we need not do any spiritual practice or Sadhana? No, it doesn't mean that. We should keep doing the Sadhana, but the purpose of it should be to change our outlook, rather than to liberate ourselves. The mere thought of bondage is,

in itself, bondage that obstructs our vision from realising our true state of liberation.

As the great Gurus say, the mind is the key. The same key, when turned anti-clockwise, locks the door and when turned clockwise unlocks it. In like manner, when the mind is turned towards the world, it leads to the illusion of bondage. But when the same mind is turned towards the Almighty, it leads to the realisation of our liberated state.*



Satsang and Samuhika Satya Narayana Vratam in London

Divine Mother Speaks 'ANTARMUKHA SAMARADHYA'

Japamala Prasada

The minute we entered “Dakshinayanam”, the festival season started with ‘Tholi Ekadasi’. We worshipped the Supreme Energy as Varalakshmi Mata, as Lord Krishna, as Lord Vinayaka and as the Divine Guru. We had a seven-day camp of meditation along with Sundarakanda pravachanam. We heard Rama Tatvam for sixteen days, locked the Purushottama Rama in our hearts and meditated for seven days and at the end of it worshipped Lord Vighneswara to remove all the obstacles in our path, especially spiritual path. We don’t forget to pray Vianayaka for our routine worldly events like weddings, etc., but a spiritual seeker especially needs Ganesha’s help to remove the obstacles of ‘kama’ or desires of the world as



He heads the Mooladhara Chakra. Ganesha is also known as Gana Nayaka because He controls all the ganas or indriyas (senses). Ganesha is the God of not only worldly knowledge and studies but He is the Pranava Swarupa or Omkara Swarupa, who bestows the divine knowledge. Legends say He has two wives – Siddhi and Buddhi. Siddhi means achievement or completion and Buddhi means intellect. If we worship Ganesha, He will bestow us with intellect which helps us to achieve and complete any task.

Now, we are entering the month of ‘Asvayuja’ and we will worship Amma. Amma is the divine Mother who is the driving force of this entire Universe. ‘Sri Devi Sarat Navaratri’ festival will start for us from October 10 and ends on October 21.

Jaganmata is dancing within us with Her cute, soft and delicate feet adorned with golden anklets producing sweet jingling sounds. Search for Her within. Don’t look outside towards the world. She is known as ‘Antarmukha Samaradhya’ and ‘Bahirmukha Sudurlabha’. When you search within (turning inwards) it is very easy to find Her. But if your sight is directed towards the external world it is difficult. This does not mean that She is not in the external world. There is no inner and outer world for the Supreme Energy

which envelopes, illuminates and sustains the entire universe. This is what ‘Narayana Upanishad’ says “Urdhwamcha Narayanah, Adhascha Narayanah, Antar bahischa Narayanah, Narayana eva idagam sarvam”.

But to perceive this divine energy in the external world filled with numerous attractions called Maya, it will be very difficult. So we worship that infinite Energy in a ‘Saguna Rupa’ or personalised form with attributes or gunas. Depending upon our taste and inclinations, we may call that form as Krishna, Rama, Siva, Lakshmi, Saraswathi or Kali. Energy has no form or sex. So, you can worship it as a male or female form. If we go into this subject it is very deep and vast. For the present let us restrict ourselves to the worship of the Supreme Energy as a female form – Divine Mother.

There is no life without Mother. Mother is our first Guru. Mother is the only one who tells us who our father is. There is nothing in this universe without mother, who is the beginning of life. Mother is within us. If we perceive the Mother within us, we will then be able to experience Her Omniscience, Omnipotence and Omnipresence.

To achieve this, one must remove all the evil and bad qualities like lust, anger, envy, jealousy, etc., and develop divine qualities like Truth, Peace, Compassion and Divine Love. If we see only good everywhere God is there. God is nothing but just added another “O”. Therefore God = Good. So, see good, think good and speak good. This is what Mahatma Gandhi tried to tell with the three monkey dolls: “Speak no evil; hear no evil; see no evil”. If we practise this with diligence we are nearer to our goal. If we think good, we can see, hear or speak no evil.

May the Divine Mother bless us all with infinite devotion, knowledge, detachment, good health and peace always.*

OBITUARY

Smt. Kanumuri Himagiri Kumari (w/o Mamillayya), aged 64 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on 07-08-2018.

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

COVER STORY

SRI BABUJI & SRI SWAMI NARAIN - A COMPARISON

C.V. Ramana Babu

[Striking similarities between the life and mission of these two great spiritual leaders are highlighted in this article by Sri C.V. Ramana Babu, who recently visited the Swami Narain Akshardham in the National Capital Region of Delhi.]

Sri Mataji took a few senior citizens along with her to Delhi to **Sri Swami Narain's Akshar Dham** temple situated in Noida in the North Capital Region of Delhi on May 23 last. After the visit to the temple we felt that the life of Sri Swami Narain bore many similarities with that of Sri Babuji Maharaj in many aspects: be it their early boyhood; be it their sadhana period and be it their spiritual teachings. Very truly Mahatmas are born with the sole purpose of alleviating people from their struggles and leading them on the golden path of enlightenment. Let us examine in detail:

Early days of Sri Babuji Maharaj:

Some people asked a boy "Who are you?" The boy's reply was, "I am the all pervading Brahman." Again he said, "I am your BABU", born to wipe the tears of people and lead them all on the path of self-realisation - the divine task ordained by Divine Mother to me. Have faith in me and follow my instructions."

Sri Babu was deprived of his parents in his childhood. He left home in search of indestructible, permanent, unchangeable and all-pervading Brahman, who is the Genereator, Operator and Destroyer of the universe. Sri Babu travelled throughout the length and breadth of this country. He took pity on the downtrodden people who were being crushed by the upper class people. He moved as one among them and brought succour to them. He preached equality and fraternity and asked people to stop hating and start loving each other. He abhorred untouchability and said, "All are children of God and, therefore, there should be no discrimination." He worked relentlessly to achieve his goal of spreading love and removing sorrow from them.

During the period of sadhana, Sri Babu preferred to use silken robes of pink colour. He used to live for some months by taking only three to five morsels of food offered by people. Sometimes he would take only a handful of soaked pulses. In those days some would address him as “Siddhanti garu” and some as “Kali Babu garu” as he was worshipping Goddess Kali and Lord Hanuman. Sri Babu did penance for long periods in a cave situated in Papikondalu mountain range in the vicinity of Bhadrachalam. He also quite often did penance in Srisaila Maha Kshetram. He visited Arunachalam and met Sri Ramana Maharshi. On seeing Sri Babu, Sri Ramana Maharshi called him, “Kutti inge vaa appa” (O little boy! Please come here). He then made Sri Babu to sit by his side and had lunch with him.

None knows about the details of his parents, place of birth, etc. As per the available information, he stayed in Pithapuram and Uppada villages. People saw him in Guntur and Tuni towns also as early as in 1936. He visited Yanamadurru, Dirusumarru and Gundugolanu villages around 1940. His age was guessed to be around 15 to 16 years at that time. Thus he was ageless which means he was not bound by time.

Early days of Sri Swami Narain:

Lord Swami Narain was born in the Kousala region of India in a village called Chhapariya (near Ayodhya) on April 3, 1781, and lived up to June 1, 1830. He was also known as Sahajananda Swami. He was a yogi and an ascetic whose life and teachings brought revival in Hindu practices of dharma, ahimsa and brahmacharya. Dharmadev (Hari Prasad Pandey) and Bhakti Mata (Moorti Devi) were his parents. They belong to Sarvaria Archakas sect and were Brahmins by caste. His elder brother’s name was Pratap Pandey while his younger brother’s name was Ichha Ram Pandey. Having served his parents until their departure, he began a seven-year pilgrimage across India at the age of 11 years adopting the name of Neelkanth Varni. During this journey he undertook several welfare activities and after nine years and 11 months of his journey, he settled down in Gujarat in around 1799. In 1800 he was initiated by Swami Ramananda who changed his name to Sahajananda. In 1802 Sri Ramananda Swami declared Sahajananda as his successor and

made him the head of Uddhava Sampradaya. A month later, Sri Ramananda passed away.

Sahajananda collected all the disciples and gave them Swami Narain mantra to them. Since then, Uddhava Sampradaya came to be known as Swami Narain Sampradaya, and he was being called by his disciples as Swami Narain.

Now let us look at the deeds the two Mahatmas have done for the upliftment of mankind:

Sri Babuji Maharaj:

A tribal couple found a handsome boy while they were moving in the forest. That boy was waving his legs in a playful mood in a pond. They asked him, “Babu who are you?” Pointing to himself, he said, “I am myself.” “What is your mother’s name?” they asked. He pointed his finger towards earth (Bhoomi). “What is your father’s name?” they asked. The boy then pointed his finger to the sky (Akasha). By this he was indicating to them that Bhoomi was his mother and Akasha his father. By then it was getting dark. They did not want to leave him alone. So they proposed, “Will you come with us?” The boy smiled and followed them. He spent some days with them. As they were childless they fondly treated him as their own son. The boy used to help them in their daily chores. One day his foster mother was searching for her gold chain. She told her husband about this. The boy heard this and said, “Mother you have kept it in your kitchen cupboard.” Truly the chain was recovered from their kitchen. They wondered how he could know that standing outside their house. Since then his foster parents and their neighbours felt that he was not an ordinary boy and started believing that he possessed divine powers. The boy soon left without informing them.

After passage of some time, a group of daily wage earners (mutha coolilu) saw this boy walking ahead of them while they were going to their work place. One of them could recognise the boy as the one who lived with the tribal couple and asked him whether it was true or not. The boy nodded in affirmation. They then had to cross a rivulet. While they were crossing the rivulet, flood waters suddenly gushed with great speed into the rivulet. They swam away to save their lives. Afterwards they remembered the boy and worried about him. They thought that he must have been drowned in the flood waters. They searched for him frantically, but in vain.

Suddenly to their surprise, they found the boy walking by their side. They said to him, “We thought that you might have been drowned in flood waters. We searched for you.” The boy smiled at them and said, “Where is the need to become panicky when Ksheera Sagara (Lord Vishnu) is with us?” They felt happy. They all reached a way-side shop. They asked the boy, “Do you like to have soda or anything to eat?” Without replying, the boy suddenly said, “This shop will not exist after some time”. The shop-owner got angry and raised his hand to beat him and stopped from doing so when he looked at the face of the innocent looking boy. True to the boy’s prediction, the shop-owner earned lot of money in the business. He then dismantled the existing shop and built a hotel. He also constructed a beautiful house for himself with the profits earned from his business. He then remembered the words of the boy and thought, “Yes, what that boy had predicted became a reality now. God only might have pronounced this in the form of that child.” Since then, he was eagerly waiting to see that boy. Suddenly one day he found the boy standing before his house. He ran towards the boy and brought him inside. He and his wife prostrated before the boy. They served him with faith and devotion. Since then they had darsan of the boy many a time. One day when this boy came to their house and sat in a sofa, their son saw him as a huge monkey sitting there. After a while, his mother came there and to her bewilderment she saw Mother Goddess Kali Matha was sitting there. Since then they addressed him fondly as “Hanumat Kali Vara Prasada Babu”. That Divine boy later came to be known as Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj. A disciple once asked him “Babuji! Who are you?” He replied thus: “I am myself. I am your BABU. I took this Avatar to move amongst you all to alleviate your sorrows and bring smile on your faces.”

Later, Sri Babu said to his devotees thus: “While I was on move to some place, I observed someone following me. I stopped and accosted him ‘Who are you?’ He replied, ‘I am Hanuman! Mother Goddess asked me to accompany you.’ I prostrated before Him and continued my journey. Then I saw an old woman with a shining glow on her face and with a vermilion mark on her forehead. As I looked at her with doubts, She said, ‘I am your Mother,

Jaganmata'. She then took me in Her lap, cajoled and made me eat 'Kamakshi fruit' and gave me 'Jnana Ksheeralu' (milk of knowledge). She assured me, 'I will always be with you. I am keeping Maruti (Lord Hanuman) to stand behind you always. You continue your sadhana without any interruption. My blessings will always be there. Universal peace and welfare of mankind should be your goals. My word will be yours and your step will be mine. Lord Sun and Lord Moon will be at your behest. Lord Nagendra will be protecting you. Serve mankind. You spread the ways of achieving liberation to people without any hesitation or reservation. Many will be enlightened by you. Go ahead! Victory to you!'"

Many devotees narrated the divine deeds and divine experiences linked with his incarnation with admiration and awe.

Sri Babu took incarnation for us!

Sri Babu was one among us!

Sri Babu removed ignorance to lead us to the path of liberation!

Sri Babu transformed us as divine beings!

-to be continued



Children who performed in a cultural programme in USA, with Sri Mataji

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

October 2018

04 Thu - Sri Guru Dasami, Satsangam, Sri Sadguru Pada Puja

07 Sun - Masa Sivaratri - Ekaham at our Pavuluru Branch

09 Tue - Amavasya

**10-10-18 Wed to 21-10-18 Sun - Sri Sarannavaratri
Mahotsavams**

10 Wed - 07.02 A.M.- Deeksha Sweekaram, Lightning of Akhanda Jyoti, Sri Devi Bhagawata Pravachanam by Sri Ramanuja Das.

15 Mon - Moola Nakshatram, Sri Saraswati Puja

17 Wed - Sri Durgashtami

18 Thu - Maharnavami and Vijaya Dasami - Samoohika Kumkum Pujas, Annaprasanalalu and Aksharabhyasams

19 Fri - Ekadasi -Ekaham, Samoohika Kumkum Pujas

20 Sat - Deeksha Viramana - Sri Mataji's Asirvachanam with Akshintalu. 07.00 P.M.- Jaganmata Nagarotsavam

21 Sun - 07.00 P.M. - Sri Sadguru Pada Puja

24 Wed - Aswayuja Poornima - Birth day function of Sri Mataji - Starting of Sri Sadguru Mandala Deeksha, Sri Sadguru Pada Puja, Bhakta Samaradhana.

November 2018

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

06 Tue - Naraka Chaturdasi - Masa Sivaratri, Satsangam, Sri Sadguru Pada Puja, Ekaham at our Pavuluru Branch

07 Wed - Deepawali - Sri Sadguru Pada Puja,

Bhakta Samaradhana, 08.00 P.M. lightning of fire works.

11 Sun - Nagula Chavithi- 11.11.2018 to 19.11.2018 - Ekadasa Rudrabhishekams to Sri Ramalingeswara Swamy with Panchamrutalu, Navarasalu, Laksha Bilwarchana

19 Mon - Kartika Suddha Ekadasi - Samoohika Sri Satyanarayana Swamivari Vratams

20 Tue - Ksheerabdi Dwadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana.

23 Fri - Guru Poornima - Guru Nanak Jayanthi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana, 06.00 P.M. Jwalathoranam, Nagarotsavam of Sri Uma Ramalingeswara Swamy, Ending of Chatrumasa Deeksha.

26-11-2018 Mon to 02-12-2018 Sun 30th Punya Aaradhana Mahotsavams of Sri Sadguru Devulu.

26 Mon - Morning- Starting of Saptahnika Deeksha by Sri Mataji- Morning - lightning of Akhanda Jyothi, Deeksha starting with Pancha Yagna vidhulu. 07.00 P.M. Sri Sadguru Devula Punya Aaradhana

29 Thu - 07-00 P.M. Unjala Seva to Sri Sadguru Devulu.

30 Fri - 07.00 P.M. Car Festival of Sri Sadguru Devulu.

December 2018

01 Sat - 06.00 P.M.- Deepotsavam, 07.00 P.M. Sri Sadgurudevula Punya Aaradhana

02 Sun - Sri Guru Dasami - 03.00 A.M. Mahabhishekam to Sri Sadguru Devulu with Rudra, Namaka, Chamakams 07.00 A.M Samuhika Sri Sadguru Pada Pujas, 10.00 A.M. Sri Sadguru Pada Puja, 05.00 P.M. Homam.

03 Mon - Swaswaroopa day (as per English calendar) of Sri Sadguru Devulu, Sri Sadguru Pada Puja, Poornahuti of Homam, Deeksha Viramana of Sri Sadguru Devula Mandala Deeksha, Bhakta Samaradhana, .6.30 P.M. Nagarotsavam of Sri Sadguru Devulu.

05 Wed - Masa Sivaratri - Ekaham at Pavuluru Branch

07 Fri - Amavasya

13 Thu - Sri Subrahmanya Sashti

16 Sun - Starting of Dhanurmasam

18 Tue - Mukkoti Ekadasi - Gita Jayanthi- 09.00 A.M. Chanting of Srimit Bhagavad Gita - Uttara Dwara Darshanam, Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana

22 Sat - Poornima - Sri Dattatreya Jayanthi - Sri Sadguru Pada Puja

25 Tue - Christmas - Sri Sadguru Pada Puja

31 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

January 2019

01 Tue - English New Year day - Sri Sadguru Pada Puja, Bhakta Samaradhana

03 Thu - Masa Sivaratri - Ekaham at Pavuluru Branch

05 Sat - Amavasya

14 Mon- Bhogi - Sri Sadguru Pada Puja, Bhakta Samaradhana

08.00 P.M. Puja to Sri Sadguru Devulu with Bhogi Pallu

15 Tue - Makara Sankranthi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana, Starting of Uttarayanam

16 Wed - Kanuma

21 Mon - Poornima - Sri Sadguru Pada Puja

25 Fri - Aaradhana of Sri Tyagaraja Swamy

30 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja



Sri Mataji at the Satsang programme (Aug 19 to 26)
in Tanuku town

Children's Section

Tales of Sri Ramakrishna

MENDICANT AND HIS YOGIC POWERS

Ramana Prasad

A sadhu acquired some yogic powers. Soon he became proud and arrogant. Basically, he was a good natured person. God wanted to mend his ways. He then appeared before him assuming the form

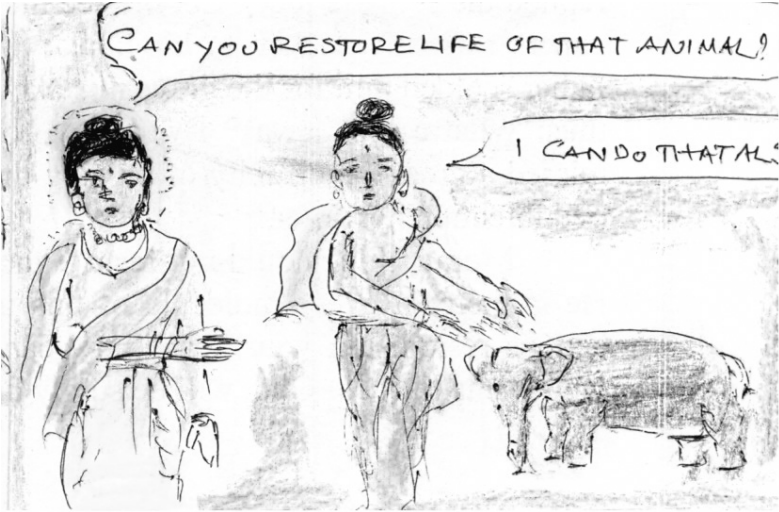


of a sanyasi and said, "I heard about your greatness. Will you please teach me the techniques involved in acquiring miraculous powers?"

The sadhu respectfully received him and offered him a seat. God in the garb of sanyasi said to the sadhu pointing to him an elephant which was passing nearby, "Sir, can you kill that elephant with your yogic powers?"

"Definitely," said the sadhu. He then took some mud in his hand and after chanting some mantra, threw it on the elephant, which fell dead on the ground. The sanyasi remarked, "Sir! It is really wonderful. Now can you restore the life of that animal with your powers?" Sadhu said, "I can do that also." He then collected the mud and threw it after chanting a mantra on the elephant. The elephant came alive and stood on its feet.

The sanyasi looked at the sadhu intently and asked him “Now you killed the elephant and again brought it back alive with your



powers. Will this help you in your spiritual upliftment? Instead, why don't you make efforts to seek God?" So saying, God disappeared.

The sadhu realised his folly and from then onwards spent the rest of his life in pursuit of God.*

Although India got its political independence in 1947, it has always retained its spiritual independence since ancient times. Our motherland is called “Ratnagarbha” as she has given birth to many spiritual gems. It is also the birthplace of at least four of the world's major religions. Even the gods in the heaven pray to be born in our country as this is the place to be born in order to attain the ultimate liberation from the vicious cycle of rebirth.

- Sri Babuji

DEVOTIONAL STORIES

GOD IS OMNIPRESENT

Ramana Prasad

A college student is preparing for his final examinations. He is very weak in mathematics subject. He thought God only can help him to secure pass marks in that subject. He then went to a temple in his village and after prostrating before God, he said, “O Lord, tomorrow I have to take the mathematics test. You are aware that I am weak in that subject. Kindly make me pass in that subject. It will be disgraceful if I fail. My class-mates will jeer at me. If I pass by Your grace, I will offer tamarind rice (Pulihora) and sweet rice (Chakkara Pongal). O God, save me (Deva! Pahi!,Pahi!)

Next day he went to the examination hall. Question papers and answer books were distributed. When our hero saw the paper his happiness knew no bounds. All questions were easy and he easily solved all the sums. He completed answering within one hour,



though the given time was three hours. He expressed his gratitude to God.

Now he had two hours left. Instead of wasting time, he took some blank answer sheets and started listing out the materials required for preparing those items of prasadam which he vowed to

offer to God. First, he listed out materials required for Pulihora viz., rice, tamarind, red chillies, condiments, oil, etc. Then he prepared the list for Chakkara Pongal, viz., rice, sugar, green pulses, resins, cashewnuts, ghee, etc. Then an idea flashed in his mind. Does God require so many things? Why cashewnuts and resins? He struck those names from the list. Then he reduced the quantity of sugar to half. He then looked into the list of tamarind rice. Suddenly he remembered a sloka from Bhagavadgita - "***Katwamlavanatyushna***" -Yes God will not relish sour and chillies. He removed them from the list. Likewise he made several changes in the list.

Then he remembered another sloka of the Bhagavadgita. Why all this botheration? Where is the need to spend so much money? It is said, God will gladly accept a leaf, a flower, a fruit or water



(“***Patram, pushpam, phalam, toyam***”) offered to Him with devotion. So let me offer any one of these varieties. Then he cancelled all the items in the lists and decided to offer water from the well from his yard. No cost is involved. He again thought, ‘Who will draw water from the well? Is it not enough if I mentally offer water to the God?’

While he was immersed in such thoughts, the examiner came and asked, “Stop writing, the time is over.” Our hero hurriedly tied the papers and handed over to the examiner. In so doing, he handed over the lists of materials to the examiner instead of the answer paper.

When he reached home, his father asked “Did you write well? Have you attempted all the sums correctly?”

“By God’s grace all questions were easy and I solved them correctly,” replied the son. “Is it so? Let me see the question paper.” When he removed the papers from his pocket, to his horror, he found the answer papers. His father scolded him for the grave mistake he had done. The boy started lamenting thus:”What a fool I was? I wanted to cheat God who was very kind to me. I missed a great opportunity of passing the examination. I should never get such evil intention hereafter.”

Moral: You should not restrict the presence of God to a particular place. He is there in every molecule of this universe. When God observes all your actions residing in your heart, how can you think of cheating Him? The one who wants to cheat God, will be surely digging own grave.*

As long as a mango is raw, it clings to the tree and needs a lot of force to separate it. And when plucked, it releases sap as if crying. But once ripe, even the slightest of wind separates it from the tree. Same way as long as the spiritual knowledge doesn’t ripen in you, detachment from the worldly will be painful. But once the knowledge ripens, detachment is a breeze.

- Sri Babuji

CRY FOR THE MOON AND GET IT, TOO!

My dear Chiranjeevulaara:

To tackle any hard situation one should apply one's mind correctly. Such a fine application of mind was once exhibited by Kaikeyi, the young queen of King Dasaratha of Ayodhya. Let me narrate that tale.

One day Rama as a child saw the moon and wanted to have it. Dasaratha, Kausalya and Sumitra and other attendants in the Ayodhya palace tried to explain to Rama that it would be impossible to have the moon as it was very far from earth. But the child was adamant to have the moon in his hands. Since none could do that, Rama started crying uncontrollably.

The royal parents and others tried their best to divert his attention from the moon and offered him a lot of playthings to make him stop crying. But their efforts miserably failed.

As they were in a fix over this, Kaikeyi, the stepmother of Rama, came there and enquired why the child was crying. Dasaratha and Kausalya told her about Rama's impossible demand.

Since Kaikeyi had a special liking for Rama, she took him in her arms and tried to fondle him. Rama stopped crying for a while and told her: "Mother, I am only asking for the moon, and my parents and others are unable to get it for me. Since you are my dearest mother, I hope you will satisfy my desire."

"O, this is the reason for your crying. Don't worry, wait for some minutes; you will have it immediately," she told Rama who stopped crying.

Kaikeyi went out of the palace and returned with a mirror in her hand. She held the mirror in such a manner that the moon got reflected on it. She then gave it to Rama and told him to keep it exactly in the same position.

Rama took the mirror in his right hand and was highly pleased that he got what he wanted.

All those in the palace praised Kaikeyi's clever application of mind.

Children, hope you liked the story. You can solve any problem if you correctly apply your mind. Hence, develop such a knack. By Sri Babuji's grace you will surely achieve it.

Yours affectionately,
Maathula*

Babuji's Fables

WHO IS MOST VITAL AND IMPORTANT?

Once there was a fight between various organs of the body as to which one of them was the greatest and indispensable.

The eye said, "I am the greatest because it is always said, 'Sarvendriyanam Nayanam Pradhanam', and the body cannot go on without me." So saying the eye sight left the body. One year passed. Nothing happened. Though sad and difficult in the beginning, the body got adjusted to life without sight. So, after one year, the eye sight came back, accepted defeat and quietly returned to its place.

Then speech, hearing and mind, all of them did likewise but their absence was never missed by the body.

When all this debate was going on, there was a silent watcher in the body which was the 'Prana' or the breath of life. The Prana said, "Now it is my turn to try," and prepared to leave the body. You can imagine what happened next! There was mayhem and all the organs and senses of the body started rattling and begged 'Prana' (breath) not to leave the body as there would be no life without 'Prana'.

Moral: God or Atman resides in the body as 'Prana' and sustains the body; without it no life can exist.

—Retold by Dr. Swarnamukhi Prasada

A bank cashier deals with lakhs of rupees each day, but he has no attachment towards that money. The moment he shows any attachment he will be behind the bars. Similarly a devotee must take care of his family with utmost care but should not have any attachment. Attachment always leads to bondage.

-SRI BABUJI

Down Memory Lane

HOW TO OVERCOME DUALITY?

Sushumna Prasada

Some devotees assembled one evening to have darshan of Lord Babuji and listen to his spiritual exhortation. One of the devotees expressed the doubt why there should be so much discrimination among humanity, when God is the impartial creator. “No two persons are alike either in their shape or nature. Some are dark, some are fair in their complexion, some are dull and some are intelligent, some are rich and some are poor. Isn’t it puzzling?” he asked.

In reply to the devotee, Lord Babuji asserted: “God is the incarnation of love, without any partiality towards anybody. ‘Narayanopanishad’ teaches us that Lord Narayana created the entire universe. Research is being conducted by scholars on the source or origin of creation. Is there any scholar who can answer the question whether the tree is the origin of seed or the seed is the origin of tree?”

In the course of his conversation with devotees, Sadguru Maharaj further mentioned: “God has created man and gave him sensory organs and organs of action (karmendriyas). God has also given the internal organs (gnanendriyas) like mind, intellect, will power and ‘I’-ness (ahamkaram). God expects man to cultivate good qualities and not to develop bad qualities. Not satisfied with this, God, the embodiment of love, assumes a human shape to lead man in the right path, so that he might attain salvation. Mahatmas wrote a number of books on philosophy for the benefit of man. Forgetting all these boons given by God, man behaves in a different way. By becoming a slave to illusion, he loses his power of discrimination and acquires evil by foolish behaviour. It is the result of the qualities (Vasanas) acquired from previous births, and he has to experience its effects (Vasanas) in the next birth. It serves as the foundation for the discrimination found between man and man in the next birth. There is no use of blaming God for the result of man’s own evil actions of the previous birth. In spite of it, God, the incarnation of love, assumes a human shape as an ideal spiritual teacher (Sadguru) to save the humanity from the mire of ignorance and illusion.”

Lord Babuji asserted that the spiritual master would save everyone who surrendered to Him with triple purification of mind, speech and physique (Mano vak kaya suddhi). Then Sadguru Maharaj posed the question: how many people were making use of such a golden opportunity?

“Those who do not make use of the golden opportunity given by Gurudev will reap the result of his own actions. What is the use of blaming God for this? For instance, when the farmer sows the seeds in the fertile soil some seeds sprout into strong plants, whereas some plants remain weak. As a result, there is differentiation in the crop, though the same water irrigates all the plants alike. Is there no difference between the nature and behaviour of the children born to the same parents? Two disciples receive the initiation from the spiritual master (Sadguru) on the same day. But there is difference in their faith and spiritual pursuit. Do you find fault with the spiritual master or the initiation given by Him for the difference found in the pursuit of spiritual heights? No, there is difference in their attitude of spiritual pursuit and it is the root cause for the differentiation found in their spiritual achievement,” Sri Babuji said.

Narrating an incident, Lord Babuji said: “A devotee who had genuine spiritual interest requested Me to give initiation (lakshyartha). I promised to give him initiation and explained to him the condition that he should stay in the presence of the spiritual master for three consecutive mandals (Mandal = 41 days) to do spiritual practice in a disciplined way. But as he was an employee, I gave him exemption and asked him to stay at least for three days in My presence to promote his spiritual practice. He agreed for the condition. But surprisingly soon after receiving initiation he sought permission to leave the station in order to join official duty. This incident reveals how much of importance he has given to his spiritual duty. In case of such devotees, to what extent is the responsibility of Gurudev?”

One of the devotees in the meanwhile questioned Lord Babuji, “How long the spiritual practice (Sadhana) should be done? Is it to be done as long as the seeker is alive?”

Guru Maharaj replied: “This human body is a machine given by God for spiritual practice only. But it is not an instrument to be misused for seeking material pleasures. Man has to make use of the physical body to realise the goal of life, but not to lead a carefree

life, wasting his divine energy. The aim of the spiritual practice and service done by man is to get his mind fixed on God always and particularly in the last moments of his life. But is there anybody who can definitely say when the last moment would come? Every breath man exhales or inhales may turn out to be the last moment of his life. Instead of wasting time to know when the last moment comes, if you can concentrate your mind incessantly on God, it will be an ideal spiritual training and you can be fearless.

“Is your mind steady? Are you able to control all types of thoughts and remain balanced and undisturbed when you face the dualities of life like happiness and sorrow, love and hatred, pain and pleasure, hot and cold, etc.? Can you fix your mind steadily on the rosy feet of God, the moment you meditate on the Pranavanada (Om)? Can you give up actions of selfish interest for the sake of selfless service to humanity which enables you to attain the goal of spiritual bliss? As long as your mind is subjected to duality i.e., feeling happy when you receive happiness, feeling sad while in sorrow, your spiritual practice should be continued. When your mind turns inward getting merged in Paramatma, there is no need to do spiritual practice. To attain that state one should bid goodbye to lethargy and totally surrender to the feet of the spiritual master and seek his guidance.”

Thus Lord Babuji cleared the doubts of the devotees.*

A honeybee lands only on flowers and converts the nectar into honey to be consumed by everyone. But a housefly lands on trash and then lands on our food to cause us illness. Same way a noble person only grasps good from other people and then spreads his knowledge to everyone. A wicked person grasps bad qualities in others and tries to spoil the good people with them.

- Sri Babuji

GLORIOUS DEVOTEES JAGADGURU SRI ADI SANKARACHARYA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Sivaguru and Aryamba, a Nambudri Brahmin couple of Kaladi village in Kerala, were issueless for a long time. They visited many temples and prayed to Lord Siva for months together. One night Lord Siva appeared to Sivaguru in his dream and asked “Do you want a number of very ordinary sons with long life or a single genius son, with less longevity?” Sivaguru preferred the latter. Lord Siva told him that He Himself would be born to him as son and disappeared. Soon Aryamba gave birth to a son, in the year 786 C.E.

Christened as Sankara, the boy started writing alphabet even when he was one year old. He could understand ‘Kavyas’ and ‘Puranas’ by the age of three years. Sivaguru did not live long. Sankara’s Upanayanam was performed when he was five years old. By the time Sankara turned eight, he had mastered many shastras, such as Vaangmayam, Tarkam, yoga, Saankhya, Meemaamsa, etc.

One day he went to a house and begged for alms. The poor home-maker, finding nothing else except an ‘amla’ (‘usirikaya’), offered it to him. Immediately he understood the plight of the poverty-stricken woman. He prayed to Mahalakshmi reciting a hymn, which later became famous as ‘Kanakadhara Stotram’. Within no time, her house was full of golden ‘amlas’.

One day when the young Sankara was bathing in the Purna river near his house a crocodile caught hold of his leg and started dragging him into the river. He cried for help. The villagers and his mother gathered there, but none could venture into the river. Sankara then told his mother, “My death seems to be imminent. Please permit me to take to asceticism (‘Aapat Sanyasam’) at least now, so that I die peacefully, or possibly this crocodile may leave me also, being ascetic. Finding no alternative, the mother accepted his request. Mentally he became a ‘sanyasi’, casting away all relationship. The crocodile immediately left him and Sankara swam to safety.

He prostrated at his mother’s feet. In spite of her pleadings, he declined to return home. He requested relatives to take care of his mother. “Please do not bother about me. Remember me during your last moments. I will definitely come and perform the obsequies,”

Sankara told his mother. He then left Kaladi and started his journey northwards.

He reached the Narmada. There, Govinda Bhagavadpada was living in a cave, along with his disciples. He was the disciple of Gowdapadacharya, the famous writer of philosophical, grammatical and scientific verses to the 'Maandookyopanishad'. Sankara approached Govinda Bhagavadpada, seeking to be his disciple. Govinda Bhagavadpada asked Sankara, "Who are you?"

"I am the Aatma," replied Sankara and explained it in ten slokas. Govindapadacharya was much pleased and initiated him to asceticism. Sankara was commanded to write a commentary on sage Vyasa's 'Brahma Sutras'.

Sankara reached Varanasi. Impressed by his exemplary calibre, many joined him as disciples. Once a disciple, Sananda was standing on the other bank of river Ganga. Sankara said to him, "Come to this bank." Without asking 'how' and without any doubt in his mind, Sananda just walked across the river and reached his Master. With every step of his walking, lotus flowers appeared on the surface and enabled him to walk over water. So, he was named 'Padmapada'. Sankara asked a dumb disciple, "Who are you?" Wonder! His dumbness disappeared and he replied, "I am Aatma" and he vividly explained about 'Aatma' in a simple manner. So, he was named 'Hastamalaka'. Another disciple Kalanadha recited 'slokas' in 'Trotaka' style of prosody. So, he was named 'Trotakacharya'.

One day Sankara was going to the Ganga to take bath. An outcast stood in Sankara's way, wantonly. Sankara asked him to get aside. In turn, the outcast asked Sankara, "Which one do you want to get aside: this physical body or the 'Chaitanya' in it?" He explained to Sankara, "All are God's creation and so none should discriminate between any two persons." Realising that the outcast was not an ordinary person, Sankara begged his pardon and treated him as his 'Guru'. Lord Siva appeared in the place of the outcast. Sankara prostrated at Siva's feet.

Once when Sankara was going in a street with his disciples, he saw an old man reciting the rules of grammar. Sankara advised him in a 'sloka', meaning "these grammar rules cannot save you from death. Instead, pray to Lord Govinda and He alone will enable you to attain 'Mukthi' (salvation)". He recited many such 'slokas', containing the essence of 'Vedas', popularly known as 'Bhaja Govindam'.

-to be continued

BHAJA GOVINDAM!

Ramana Prasad



VERSE 11

*Maakuru Dhanajanaayauvana garvam
Harati Nimeshaatkaalah sarvam.
Maayaamayamidamakhilam Hitva
Brahmapadam tvam pravisa viditvaa!!*

Don't be proud of possessing wealth, youthfulness and the following of people you have. They all will perish in no time. Know that all the worldly possessions are illusory in nature. Therefore, cultivate the habit of renunciation and you enter the state of Bliss (Brahmapadam).

- to be concluded

LORD CHOSE TO BE HIS DISCIPLE!

-Ramaswami S

Sri Manavala Mamuni, one of the great Vaishnavite Acharyas of the 14th century, had the unique distinction of Lord Ranganatha of Srirangam Himself becoming his disciple. Impressed with the manner with which the saint was expatiating on the deep insight of Nammalwar's 'Tiruvaimozhi' ('Bhagavad Vishayam'), the Lord one day commanded him to explain the same to Him in detail in the Srirangam shrine.

When Azhagiya Manavalan (handsome bridegroom) – that was his original name before he took to 'sanyas' – went to the holy shrine to start his discourse, the Lord, who is also praised as 'Sri Azhagiya Manavalan', expressed His desire to hear him in the temple mandapam, sitting in the front row like his disciples.

And He sat and attentively listened to the extraordinary exposition of Nammalwar's hymns on a daily basis, and this went on for a year, during which all temple festivals were cancelled.

Captivated by Manavala Mamuni's discourses, the Lord wanted to honour him by giving 'Guru dakshina'. On the last day of the discourse series, a five-year-old boy suddenly appeared from nowhere and recited the following sloka:

***Srisailesa daya paatram deepakyathi gunaarnavam
Yatindra Pravanam vande ramya Jaamaataram Munim'***

It means: "I offer my respects to Sri Manavala Mamuni, the receptacle of Srisailesa's (Tiruvaimozhipillai's) grace. He is the abode of jnana, bhakti and all other good qualities, and is forever lost in meditation on Sri Ramanuja." [Tiruvaimozhipillai, also known as Pillai Lokacharya, was Manavala Mamuni's guru who taught him the significance of Bhagavad Vishayam.]

Everybody in the audience was perplexed at the boy's beautiful sloka, but to their surprise, he disappeared in a trice, after leaving a palm leaf which contained this verse. Suddenly they heard a celestial voice which proclaimed: "I came as the boy to present this as My 'Guru dakshina' to Manavala Mamuni for his excellent expatiation of the 'Bhagavad Vishayam'. I also commend that this 'thaniyan' (sloka) in praise of the saint be sung in all the Divyakshetrams, whenever Tiruvaimozhi' is recited."

Thus the Lord confirmed His discipleship of Manavala Mamuni, who was born in 1370 C.E. in Kidaram village, near Tirukkurungudi, the birthplace of Nammalwar. He was christened Azhagiya Manavalan after one of the names of Lord Ranganatha. He soon learnt all the tenets of Vaishnavism as adumbrated by the Alvars and Bhagavad Ramanuja from his paternal uncle Pillai Lokacharya. His admiration for Sri Ramanuja earned him the title, 'Yatindra Pravanar'. On the advice of the guru on his deathbed, Azhagiya Manavalan started giving lectures on all Vaishnavite scriptures at different kshetrams, especially on 'Bhagavad Vishayam'.

On attaining the age of 60, he settled down in Srirangam and took to 'sanyasam', assuming the name of Manavala Mamuni, so that family responsibilities would not come in the way of his services to the Lord. He was initiated into the ascetic order by the founder of the Ahobila Mutt, Sri Adivan Satakopa Jeeyar Swami.

Considered an 'avatar' of Sri Adishesha and praised as 'Abhinava Ramanuja', Manavala Mamuni, who was also revered as Vara Vara Muni (doubly excellent ascetic), lived for 73 years, and did yeoman service to the spread of Vaishnavism. He authored 19 excellent works, three of which are in Sanskrit and the rest in Tamil and Manipravalam (combination of Sanskrit and Tamil). Prominent among them are 'Upadesa Ratnamala', 'Yatiraja Vimsati' in praise of Bhagavad Ramanuja, and 'Arthi Prapannam'. He also wrote a commentary on Tiruvarangathu Amudhanar's 'Ramanuja Nootrandadhi'. After some time he returned to Alwar Tirunagari (Tirukkurungudi) and started writing a commentary for 'Acharya Hrudayam', a seminal work written by Pillai Lokacharya's brother, which lays bare the philosophy and basic tenets of Visishtadvaitam with words chosen from Nammalwar's hymns.

Manavala Mamuni's philosophy differed slightly from that of the famous 'poorvacharya', Sri Vedanta Desika, in explaining the Doctrine of Surrender ('prapatti'). While Vedanta Desika explained the doctrine in terms of 'markata kishora nyayam' (i.e. the Jivatma should cling to the feet of the Lord just as a baby monkey sticks to its mother), Manavala Mamuni defined 'prapatti' in terms of 'maarjara kishora nyayam' likening it to the mother cat holding the kitten in its mouth. In other words, Mamuni felt that the Paramatma,

in His infinite mercy towards the Jivatma, in whatever manner be his or her surrender, would always carry the devotee with Him.

This difference in the philosophical approach led to the division of Sri Vaishnavism into two 'sampradayams': 'Vadakalai' and 'Tenkalai'. The followers of Vedanta Desika call themselves belonging to the former. The followers of Manavala Mamuni belong to the Tenkalai sect. While both the sects swear by the Vedas and Upanishads and Ramanuja Tatwam, the Tenkalai sampradayam gives precedence to the 'Divya Prabandham', with the Vedas taking a second place. The Vadakalai followers, though called 'Ubhaya Vedantins' (masters of both the Vedas and the 'Divya Prabandham'), give primacy to the Vedas and Upanishads.*

OBITUARY

Smt.Durgampudi Sarojini Kumari (Mother of Smt.Vimalamma garu), aged 93 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on 25-08-2018.

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

OBITUARY

Kum. Guduri Suseela (Potunuru Suseela), aged 68years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Guru Sayujyam on 19-09-2018.

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

KAIVALYOPANISHAT - III

(Continued from the previous issue)

Rekha

Kaivalyam (Liberation) is a unique spiritual state which, when attained, the need to acquire something else in this world, does not arise. That is true Liberation. Wherever we are or whatever we are doing in this world, this liberated state gives us true contentment and absolute bliss. This state is not attained by indulging in worldly pleasures or acquiring material things. We have to contemplate on this fact.

There is nothing in this world that gives us true gratification and joy that is everlasting. We can experience these lofty characteristics only if we remain in the state of 'Spiritual Being' (Atma Bhavana) at all times, regardless of whatever action we are performing. When the body wakes up from sleep and performs any action, we assume that the physical self has done all this. The physical body is not the real 'Self' or 'I'. The Atma (Spiritual Self), which is the basis for the very existence of the body, is present as life energy (Prana Shakti or Chaitanya) in all of us.

This is the energy that wakes us up from sleep and performs actions. Unaware of this absolute Truth, we say, "I have done this or that". When the physical body perishes or dies, it does not mean it is dead. We cannot describe this true state in words. It is an experience.

This Atma Bhavana (State of Being) is experienced and the sense of awareness is perceived only through True knowledge of the Self (Atma Gnanam); this is only possible by approaching a Satya Guru who is capable of teaching us the same. It is said that we have to be in the presence of the Guru Mahatma at all times. This does not pertain to being in each other's (the Guru and the disciple's) physical presence; but, we can be with Him in the confines of our heart and mind. We can do that only when we have unswerving and steadfast faith and trust in the Guru. He leads us to self-realisation (Tat - that Truth). Recognising the Truth and remaining in that experience is Kaivalyam.

After elaborating the state of Liberation, Sri Mataji continued Her discourse as follows:

There are four Vedas. From these Vedas are derived the Upanishads (Vedic treatises). The Kaivalyopanishad has been

derived from Atharvana Veda. To undertake the study of this Upanishad, the student should have the required mindset. It is not something to be believed; it is something to be understood and known.

Before chanting an Upanishad, it is customary to recite a Shanti Mantram which usually consists of praying to the Almighty for strength, concentration, reverence and proper understanding between the Guru and the disciple. Only then can the Knowledge of Self be taught and learnt successfully. In the case of Kaivalyopanishad, some people have used the Shanti Mantram, 'Sahana vavatu' and others 'Bhadram Karnebhi'. Two people, Guru and Sishya should be there while learning spiritual science. This is especially true in the study of Upanishads.

Learning an Upanishad is a spiritual worship (Upaasana). So long as we are in the spiritual worship, we should not let the mind wander. With unflinching devotion, utmost concentration and attention on the subject of discussion, we should carry on this Upaasana. Although there are two individuals, the teacher and the taught, who are contemplating on the same subject, should be in a non-dual state (Advaita Sthithi); the Guru being in an eternal non-dual (Advaita) state sees the real Self in Him as well as in the disciple who, on the other hand, being in the ever changing, multifarious world (nanaatvam), is in a dual state (Dvaita sthithi)).

In this Upanishad Upaasana, the Guru through His spiritual teaching leads the disciple to a non-dual state of mind (Advaita Bhavana) or Ekaakaara vrutthi, wherein the mind becomes single-pointed. Then there is only 'One' that is existing. This state of being is considered as a meditative state. The experience of the Guru and the Sishya is 'One', the same. So, to teach us to attain this state, to teach us the righteous way of life, and to make us follow properly the path of spiritual worship (Upaasana Maargam), Guru exists as Himself and the Sishya here.

-to be continued

When you talk of gurus people say how can a human being be God? The same people go to temple and pretend to see God in a stone.

- Sri Babuji

THE MOTHER MULTINOMINAL

Kasturi Siva Prasad

The milch cow
The Goddess Lakshmi.

The breeding cow
The sacred mother.

The black cow
The creator of fortune.

The white cow
The wish fulfilling one.

The grazing cow
The Good Samaritan.

The sterile cow
The village Deity.

The hostile cow
The restless mother.

The cow's offspring
Our brother or sister.

The sacrosanct one
One at sanctum sanctorum.

All the milky cheeks dart around,
Are indebted to what
We fondly call
The Mother Multinomial.*

CLEAR YOUR DOUBTS

Devotee: People often say, we Indians have too many Gods, too many festivals and, of course, too many holidays. Please comment.

Sri Mataji: Why not? Why do you think God as a mere physical form? The Sanatana Dharma has stressed the 'oneness' always, and the entity we call God is nothing but the Supreme Energy which Generates, Organises and Destroys the entire Universe. When we agree that in our own body every minute billions of cells are being generated, organised and destroyed, why are we not able to perceive that Supreme Energy called God? It is because, the Entity called God is infinite and our intellect is finite.

Your next question is why so many Gods and forms? If to rule a nation, the government needs different ministries like Finance, Defence, Education, External Affairs, Health etc., to rule the universe which is trillions and trillions times more than a simple nation, how many ministries and how many ministers and personnel are required?

So, we have Vinayaka as the head of Education, Kartikeya for Defence, Ashwini Devatas for Health, etc., Isn't this a plausible explanation?

Then, the last question, why so many holidays. You just spell one letter in that word differently. Put a 'Y' instead of 'I' and then every day is a holy day. Definitely every day is a holy day, if you are constantly aware of the supreme power called God. So don't taint your days with 'I' – ignorance of I and Mine (ego and attachment), and every day is a HOLY DAY for you.

God bless you!

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