

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

SERVING GURU IS PARAMOUNT DUTY

One's Guru is beyond caste and creed, time and place. To consider the abode of Guru as Kasi and Guru as Viswanadha may sometimes lead to the misunderstanding that Guru is limited in time and place. So Lord Siva says that the Guru is all pervading and the place where He stays is the holiest of holy places. So, the place where the Master lives is not only Kasi but Gaya also. The physical form of the Guru is Akshaya Vasa or the Akshaya tree of Gaya Kshetra which is one of the holiest places for those who worship Lord Vishnu. The foot of the Master is the foot of Lord Vishnu. The mind dedicated to Guru-Vishnu automatically attains the "all-pervading state".



That is why Lord Siva asks the sadhakas to meditate on the form of Guru without associating it with any particular form. He asks the spiritual aspirant not to bother about the forms of Siva, Vishnu and Brahma in particular; on the other hand it is necessary to think of the Guru as personification of all forms. "Repeat the name of the Master for Japa; follow and obey His commands at any rate," says Lord Siva. There are several Sastras that are 'agamas' i.e. texts that tell us of the mode of worship of deities such as Siva and Vishnu; but there is no agama Sastra that stipulates the mode of worship with regard to one's own Guru. That is why Lord Siva explains clearly the mode of worship to be practised by a spiritual aspirant.

The Guru is Parabrahma. Therefore, nothing else exists apart from the Guru. Upanishads, such as Adhyatma and Mahanarayana, say, "Ekameva advitiam brahma; Neka nanasti kinchana." Therefore, have a firm conviction that nothing else than the Guru ever exists. If, by any chance, the aspirant is reminded of the world during meditation, he should drive it away from his mind with great determination. Man is nothing more than a combination of mind, word and deed. So he has to think only of the Guru with his mind, utter the name of the Guru with his word and serve his Guru with his

body and through his deeds. If a spiritual aspirant serves his Guru in the three foregoing ways, he is sure to become a 'brahmamaya'. The divine forms such as Siva and Vishnu can be worshipped by a devotee through flowers and such puja materials. But they are only 'lingas' - symbols - and hence they don't speak to us. But the Guru who is alive speaks to us and commands us to follow His words of advice. This is a great advantage in worshipping one's Guru endowed with 'Chaitanya'. To think of such a living Guru and serving Him whole-heartedly is a proven way to cross the ocean of samsara. One can pay obeisance to one's Guru through flowers and other materials of puja; but dedicating one's own mind to the Guru is the best and most accepted way of worshipping one's own Guru. To follow Guru's commands to the last syllable is the most desirable way of serving one's Master.

Lord Krishna, the Jagadguru, says, "Sarva dharmaan parityajya, mamekam saranam vraja" (Surrender to me leaving aside all other dharmas). That means that a disciple is advised not to bother about ordinary dharmas if they come in the way of serving one's Guru. Lord Parasurama beheaded his mother at his father's (Guru's) command; Prahalada went against his father's wishes and worshipped Lord Narayana because his Guru Narada asked him to worship Lord Narayana. Their total surrender to their Guru saved them not only from sin and ignominy but made them paragons of devotion. Thus Lord Siva says that serving one's Guru is the paramount duty of every spiritual sadhaka.*

If you fail, never give up because

F.A.I.L. means

"First Attempt In Learning"

- End is not the end, in fact

E.N.D. means

"Effort Never Dies"

- If you get No as an answer,

remember N.O. means

"Next Opportunity".

So Let's be positive

-Dr. APJ Abdul Kalam

Hare Rama Naama Sankeertana Sapta Saptahamulu
by Sri Sivaji and his associates of Kamepalli,
Khammam District.
under the guidance and supervision of
Her Holiness Sri Sri Sri Yogini Sri Chandra Kali
Prasada Mathaji

1 23.03.2019 To 30.03.2019

Sri Anantha Lakshmi sametha Sri Veera Venkata
Satyanarayana Swamy Temple premises,
Annaram, East Godavari Dist. A. P.

2 24.04.2019 To 01.05.2019

KUMARARAMAM - Sri Parvathi sametha Sri
Bhimeswara Swamy Temple premises,
Samarlakota, East Godavari Dist. A. P.

3 20.05.2019 To 27.05.2019

BHIMARAMAM – Sri Manikyamba sametha Sri
Bhimeswara Swamy Temple premises,
Draksharamam, East Godavari Dist. A. P.

4 05.08.2019 To 12.08.2019

SOMARAMAM - Sri Someswara Swamy Temple
premises,
Bhimavaram, West Godavari Dist., A. P.

5 08.09.2019 To 15.09.2019

KSHEERARAMAM – Sri Ksheera Ramalingeswara
Swamy Temple premises,
Palakol, West Godavari Dist. A. P.

6 18.10.2019 To 25.10.2019

AMARARAMAM – Sri Amaralingeswara Swamy Temple
premises,
AMARAVATHI TEMPLE TOWN, GUNTUR DISTRICT., A. P.

7 15.11.2019 To 22.11.2019

SRI GURU ARAMAM - SRI KALI GARDENS ASHRAM,
PEDAKAKANI MANDAL, GUNTUR DISTRICT, A. P.

From the Editor's desk: **MAKE LIVING PURPOSEFUL**

Om Gururam namaste!

Everybody knows that he or she, who has been born into this world, has to bid adieu to it one day. The purpose behind this coming and going and that of living in the interregnum is indeed a puzzle wrapped in enigma with a coating of mystery. 'What could be the motive of the so-called Almighty in creating this universe with so many living beings and with different characteristics?' is the common question on the lips of everybody. Some say that it is like a child playing with toys. God, in His 'leela vibhuthi' (sporting aspect), creates the universe for His amusement



and destroys it when the game gets dull and drab and goes out of control. Our scriptures aver that everything came out from Him and all would get back to Him ultimately. Non-believers would not accept this theory, asking when the very concept of God itself is abstract, where is the question of 'leela'?

When this poser was put before Sri Babuji, He replied with a sarcastic smile: "So you want to fathom the intention of God! However hard you try, you cannot succeed. Instead of worrying about the purpose of life, you had better tried to lead a life that would be purposeful and beneficial to society. Only God knows for what purpose He has sent you to earth. The fact that He has endowed you with so many extraordinary faculties plus the sixth sense of discrimination, as compared to five-sense animals, birds and reptiles, is an indication that He has a purpose. There is no readymade answer for this question, because the effort to find it has to be the individual's. Before becoming Buddha, the enlightened one, Prince Siddhartha was tormented by such a question. He was determined to find an answer to this question. So he renounced the world and went into meditation under the 'Bodhi Vriksha' (peepal tree) and became a realised Soul. Like the Buddha, it is for you to realise that purpose by constant meditation. You will definitely get

the answer, but that cannot be applied universally, because it would differ from person to person. This genuine effort is called ‘mumukshutwam’ (quest for liberation).”

The Creator has sent each one of us to do His bidding. Unfortunately, most of us forget the instructions and get involved in material issues that are irrelevant to us. By virtue of the sense of intellectual discrimination, humans tend to be rational in their outlook and question every aspect of life, and in this melee lose sight of their mission of being good and doing good (‘paropakaaram’) to society. Their rationalism goes to such an extent that they stick to their guns and care two hoots for the reasonable answers provided by Satya Gurus (True Masters). With such one-track mind, how can they realise the purpose of life?

Sadguru Maharaj elaborates further: “When you stand at a particular spot on the ground, you are able to see only a portion of your city that is around you. If you want to have a complete view of the city, you should either climb a hill or be aboard an aircraft. In the same way, if you want to know the purpose of life, you have to go to a higher plane from where you can have a panoramic vision of earthly existence. Reaching a higher plane would be possible only when you abandon your ego and selfishness and realise that your duty is to serve society, utilising fully your capabilities.”

One of the 1,008 names of Gurudev is ‘Swaartha Tyagi’ (One who has renounced selfishness). Such a renunciation of selfishness holds the key to unlock the mystery of the purpose of life. Sri Ramakrishna Paramahansa was once asked by a disciple to give in a nutshell the message of the ‘Bhagavadgita’. The sage of

The editorial board of this spiritual magazine is poorer by the departure of Sri Lal garu. We are sure the readers would miss his crisp and candid presentation of the sayings of Sri Babuji Maharaj and Sri Mataji, through his articles. We bow in reverence to that Great Soul . (Tributes by some devotees are presented in Page No 15

Dakshineswar asked the disciple to utter ‘Gita’ repeatedly. When that person started repeating ‘Gita...Gita...Gita...’, he soon found

that the recitation had become ‘tagi...tagi...tagi...’ In Bengali language, ‘tagi’ means one who has sacrificed one’s possessions. Sri Ramakrishna then told the disciple, “The essence of the ‘Gita’ is renouncing one’s ego and egotism. That is the sure road to salvation.”

In reply to a devotee’s question on how to get rid of selfishness, Poojya Sri Mataji said: “It is very simple. All you have to do is to adhere strictly to the principles listed in the Ashram prayer.”

Jai Gurudev!*



Pujya Sri Mataji
with Sri Sunkara
Prasad and
devotees in
Sadguru Dhamam
at Champaign,
U.S.A.

Dr.Kishan and
Dr.Aruna
performing Sri
Sadguru Pada
Puja in presence
of Pujya Sri
Mataji and
devotees in
Norton Shores,
U.S.A



Thus Spake Babuji

REFORMING THE WORLD

Sushumna Prasada

Lord Babuji, addressing a gathering of devotees on one occasion, remarked that man generally entertains the idea of reforming the world.

“Unless you reform yourself, you cannot reform the world. What do you mean by world?” questioned Guru Maharaj and explained: “All the human beings together constitute the world. So the first step to be taken by a devotee (a seeker of Truth) is to reform himself or herself. If every person takes a vow to be reformed, then the world gets reformed automatically.” In this connection, Sri Babuji narrated a story to drive home the Truth....



Once there lived a poor man who was badly in need of money. Then he was told by somebody that if he could get hold of a ghost or some spirit, he could command that to bring money or anything he wished to have. He was also told that there was a sage, who had acquired supreme powers, in the nearby forest doing penance. The poor man felt that his search had become fruitful and went to the forest to meet the sage. After prostrating at his feet, the poor man requested the sage to fulfil his desires and retrieve him from the mire of poverty, by giving him a ghost which would do everything for him. The sage smilingly asked him what he would do with the ghost. The poor man replied that the ghost would make him rich and fulfil all his demands. The sage advised the poor man not to entertain such a foolish request which would plunge him in troubles, and go home.

The next day, the poor man came again and started weeping. He prayed to the sage, “Give me a ghost. I must have a ghost to be relieved of all my troubles.” The sage, sympathising with him, thought that the poor man, perhaps, wanted to dig his own grave. Then the sage told him: “Take this charm, repeat the magic word with concentration and the ghost will appear before you and do all the work entrusted to it in a trice. But, beware of the danger. The ghosts are terrible beings and they must be kept continuously busy.

If you fail to give work to the ghost, it will take your life.” The poor man who is blind to reality did not pay heed to the advice of the sage and remarked: “It is no problem to me, sir. I can suffocate the ghost by giving work continuously.”

He then took leave of the sage and went to a forest, meditated on the magic word for a long time. Then the ghost made its appearance. It was huge in size with long protruding teeth. It told the man, “I am a ghost. I have been conquered by your magic spell. But you must keep me constantly engaged in work. The moment you stop entrusting work to me, I will kill you.” The man confidently said that there was no problem on that count.

The poor man thought that it would take a long time for the ghost to build a palace. He instructed the ghost to build a palace. The ghost with its demonic powers built a palace in a trice and informed the man that his desire got fulfilled and that the palace was ready for occupation. It then wanted work. Getting shocked, the man asked the ghost to give him millions of gold coins. Immediately the gold was there, and the ghost asked him to give some other work. The man began to think deeply to entrust the work which would take a long time for completion.

There was a huge forest with numerous trees and ferocious animals. He asked the ghost to cleanse the forest by removing the dense growth of trees and eradicating the wild animals. After it was done, he asked the ghost to create an ideal matchless city there. According to his desire, the ghost created a wonderful city. Then the ghost said that its hands were itching for more work and asked him what should be done. Then the man got frightened and nonplussed. He was at a loss to know what was to be done. In that helpless situation, the ghost asked him to give some more work. He realised that it was impossible to give it any more work as he had run out of ideas.

In that pathetic situation, he ran to the sage and requested that he be saved from the crisis. The sage asked him why he was frightened so much. The man replied that the ghost did even impossible work in no time. He prostrated at the feet of the sage and pleaded that he be excused for not paying heed to the sage’s advice. “Now you alone could save me from the critical and helpless situation, as the ghost is threatening to take my life,” he cried.

The sage out of pity for the man meditated deeply over the situation and found out a solution. He showed him a dog with a curly tail. He asked him to draw his sword at once and cut the tail

of the dog and give it to the ghost to get it straightened. He immediately followed the instructions of the sage. The tail was cut. He gave it to the ghost and asked it to get it straightened. The ghost took the curly tail and slowly straightened with care. As soon as the ghost let it go, the tail instantly got curled up. Once again, the ghost laboriously straightened it out. But as soon as it was let, the tail got curled up again. Then the ghost repeated the work of straightening the tail patiently numerous times, but to no avail. The ghost went on with his work laboriously for months together. Finally the ghost got exhausted with this work and said that it was never in such trouble previously.

The ghost requested the man for a compromise. “If you let me off, you can keep all the things that I have given you. I am a veteran ghost and I promise that no harm will be done to you.” The man was pleased with the promise of the ghost and accepted the offer with pleasure....

“This story teaches us a great lesson,” said Lord Babuji. “This world is like a dog’s curly tail and people have been striving to straighten it out ceaselessly. The tail becomes curly the moment it is let off, and it will never get straightened. It teaches us a lesson that man should work without attachment. Then only man will not become a fanatic. The fanatics can never do real work. If fanaticism gets eradicated, people can achieve much more progress. It is only foolish to think that fanaticism leads to the progress of the world. On the other hand, it increases the anger and hatred and leads people to fight with each other. It leads to ruin and nothing else. So whatever we possess should be considered as blessing of God and those we do not possess have to be considered as things of no value. So, when there is a tendency to become a fanatic, a person should remember this that the world is like curly tail of a dog. There is no need to spend sleepless nights. The world will go on as usual.”

Sadguru Maharaj remarked that by getting rid of fanaticism, one can do real and satisfactory work. So, a genuine spiritual trainee should be level-headed and calm, possessing good judgment and cool nerves. These qualities will drive out fanaticism. Such a devotee will be of great sympathy with love and does good work without fanaticism. So, if every person gets reformed, there is no need to reform the world separately.*

A DIVINE



BIOGRAPHY - III

Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

THE LINEAGE OF GURUS

The lineage of gurus starts with the supreme truth or *Paratatva* that transformed into Parashiva, who in turn transformed into Narayana. Narayana took the form of Sri Krishna, also known as *Gitacharya*, in the lineage of Gurus. Arjuna represents all of us in the form of the disciple or *Sishya*. The Guru Gitacharya made Arjuna as a pretext to deliver the Guru Bodhamruta in the form of Sri Bhagavad Gita to the entire mankind, thus becoming the guru of the world. Sri Dattatreya Swami, Sri Dakshinamurty, maharshis like Vasishta, Parasara, Veda Vyasa, etc., are all part of the same lineage of gurus. Coming to the present Kaliyuga, spiritual teachers like Suka, Goudapada, Govindapada, Sankara, Ramanuja, Madhva, Vidyaranya and Madhavacharya; prophets like Gautama Buddha, Guru Nanak, Jesus Christ and Mohammed; great souls like Tulasidas, Chaitanya Mahaprabhu, Mira, Kabir, Jnanadev, Samartha Ramadas, Sri Ramakrishna Paramahansa, Sri Vivekananda, Swami Ramatirtha, Shiridi Sai Baba and Sri Ramana Maharshi are all the beautiful flowers of the same divine tree of the lineage of gurus.

Another divine flower of that tree of lineage of gurus, who took birth some time somewhere and revealed himself in the state of Andhra Pradesh in the first half of the twentieth century, who spread the divine fragrance of his teachings of the Self for about half-a-century not only in India but throughout the world, is **Sarvadhishhana Chaitanya Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj**. Sri Babuji was hidden from the public glare for about three decades in the beginning as he was against any propaganda or publicity. Even though there were several devotees across different places, who were for-

fortunate enough to have his *darshan and who* surrendered to him and listened to and benefited from his divine discourses, the common public was not that fortunate. But, as the count of devotees kept growing, the desire among them to spread their fortune to the whole mankind also grew. They kept pleading with Sri Babuji and finally succeeded in getting his nod for constructing an *Ashram*.

Sri Babuji Maharaj, who was the founder of the Sri Kali Vanashram (Sri Kali Gardens) that was constructed by his devotees in 1972 near the village of Nambur in Guntur district, relentlessly worked in making and maintaining the Ashram as a great place for advancing the spiritual journey of devotees at various stages in their path as well as those following different spiritual paths; as an ideal society that doesn't discriminate anybody based on their caste, creed or religion; as a spiritual university teaching the universal religion acceptable to all faiths; until he concluded his *avatar* on December 3, 1988. He became the dearest to everyone that had the fortune of meeting him and forever resided in their hearts as "**Hrudaya Babu**", the Babu who is in the heart. All the devotees address him as "Babu" with love and affection. 'Babu' means father. 'Babu' means son. 'Babu' means supreme ruler. 'Babu' means dearest. Yes! He performed all these roles and endeared his devotees in all forms. He listened to their cries and rescued them from all sorrows. Proving the assurance given in the Gita "Ye Yadha Maam Prapadyante Taam Sthadhaiva Bhajamyaham", Sri Babu reciprocated to all his devotees across the world no matter in what form, name, procedure or desire they worshipped him and continues to do so.

-to be continued

OBITUARY

Sri Yarraguntlapati Krishna Manohar, aged 68 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 12.04.2019 Friday .

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

SRI PARASARA PRASAD - A REALISED SOUL

Ramana Prasad



June 28, 2019 – 6 a.m. The pre-dawn prayer at the Babu Brindavanam was just over. As the devotees were about to peter out, an announcement that Sri Parasara Prasad garu had attained Sri Guru Sayujyam just two hours before was made, and the devotees observed two -minute silence in homage to that realised Soul. Doubtless, this news struck the disciples like a thunderbolt.

Popularly known as LAL GARU, Sri Parasara Prasad garu (he was so christened by Sri Babuji Maharaj Himself), had been ailing for some days, but none could even imagine that he would shed the mortal coil so soon.

It is said that the progeny of noble souls will get liberation for seven generations in the past and seven generations to come. This is true with the parents of Sri Lal garu who were great devotees. They wanted to name him as BALAKRISHNA LAL (little Krishna). Not satisfied, they added JAGANMOHAN (Mohan who enchants the entire universe), and he became Duggirala Jaganmohan Balakrishna Lal

I enquired from Sri Jaya Kali Prasad Babu, a young devotee, “Who were by his side in his last moments?” His reply sent shock waves in my body. He said, “Why? Everybody in his house were

around him.” At about 1.30 a.m., he called all of them, made them sit around him and said, “Not much time is left.” So saying, he played a video cassette of Sri Babuji’s speeches and started listening. He then sent word to Sri Sai Krishna, who came and asked whether he would like to talk to Sri Mataji. Lal garu said, “Not now.” After a while, Sai connected to Sri Mataji in Facebook. (At that time Sri Mataji was in Nortan Shores, Michigan). Just then the evening prayer was over there and the devotees were uttering “Maam charanam sharanam gachaami...” Sri Lal garu also responded saying, “Maam charanam sharanam gachaami” He then looked into the eyes of Sri Mataji and left us behind. This is the proof that he was in a Jeevan Mukta state.

An ardent and young devotee, Kali Prasad Paluri, adds: “Parabrahman appeared as Gurudev and founded ‘BrahmaVidyalayam’ with all of us. One sage who followed in His footsteps merged in Him today.

Every word uttered by Sri Babuji was a divine message to all of us. Sri Lal garu was fortunate to make himself present wherever Sri Babuji walked and kept a meticulous record of His sayings in a diary and brought out as ‘SRI BABUJI DIVYA SMRUTULU’ (11 Volumes). Lal garu can be compared to Sri Mahendranath Gupta (M) who recorded the sayings of Sri Ramakrishna Paramahansa which were published as ‘Ramakrishna Kathamrita’ in Bengali and as ‘The Gospel of Sri Ramakrishna’ in English.

Sri Lal garu rendered his valuable services as correspondent to our Gurukulam. Many of his students got qualified in different professions. Today some of them came to the Ashram to bid adieu.

He has made valuable contributions to ‘Samardha Sadguru’ Telugu monthly as the editor of the Ashram magazine and a regular contributor of articles to ‘Samardha Sadguru’ English quarterly.

Above all, he was an eloquent speaker on Guru Tatwam. Devotees used to listen to him with rapt attention especially when he used to quote the words of Sri Babuji.

Now it becomes our bounden duty to put into practice what he had taught us and move on the garden path laid by him to reach the abode of Gurudev.”

Another devotee, Prasad Nelabhotla, joins to say: “Sunset of a spiritual giant and a true Bhakta of Sri Babu... a big loss to our

Adhyatmika Kutumbam. His life and Vedic teachings are a role model for today's generation. His passing away leaves a huge vacuum. As a tribute to him let us all be steadfast in pursuing the same path he has shown.”

To a devotee who opined that it would be impossible to redeem the ‘Guru runam’, Dr Ashok Verma, another ‘Guru Sodharudu’, gave the assurance saying, “It is very easy. We can do this by following the path laid by Sri Lal garu.”*

OBITUARY

Smt. Guduri Venkata Subbamma (Eldest daughter of Sri Lanka Seshagiri Rao), aged 81 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 20.04.2019 Saturday.

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

OBITUARY

Smt. Mavuleti Srikrishna Sakuntamma, aged 85 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 06.05.2019 Monday.

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

OBITUARY

Sri Konakalla Dasaradhiswara Rao (Son of Sri Raghavayya, Bezawada), aged 75 years, an ardent devotee of Sri Babuji and resident of Srikaligardens and who served in the Ashramam School for 4 years, attained Gurusayujyam on 27.05.2019 Monday.

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

Divine Mother Speaks THE POWER OF 'AUM'

Japamala Prasada

Amongst the five elements (pancha mahabhootas), known as earth, water, fire, air and space, the space is the vast of all and sound is the trait of space. It is called 'Guna' in Sanskrit. Space is 'Akasha'. If you keep your ear pressed on the opening of a pot or a conch, you will hear the sound 'AUM'. This is what is meant by sound being the trait of space. This sound is heard only if the space is empty.



The entire universe, including the human being, is made up of these five elements only, Man's mind is there in the universal space. Therefore, if a man wants to have a pure and spotless mind filled with peace, first and foremost the sounds emanating from him should be pure. That is why our Gurudev Sri Babuji Maharaj placed the importance of speech in the very first sentence of our Universal Prayer – 'Oh Lord! Grant me pure, truthful and soft speech and a pure mind'. Once our speech is pure, the air and space around us is purified and then our mind gets purified. Once the mind is purified, only pure and fragrant thoughts emanate from it, and they in turn purify the atmosphere. If this happens, why will there be any unhappiness and disharmony?

On the contrary, if our mind is filled with envy, jealousy, anger, lust, impatience and other such qualities our mind gets tainted and impure and the thoughts coming out of such a mind are inimical to others as well as to our own selves. When a thought arises in our mind, it spreads to every corner of the mind just like ripples in a pond. The thought which arises in our mind takes siege of us totally and our personality changes according to the thought. If the thought is pure, we experience peace and spread the same to others; conversely, if our thought is impure, it destroys our inner peace and spreads the same to others.

So, how to purify our mind and thoughts? Meditation is the only answer to that. We must seek a Satya Guru, take refuge at his divine feet, trust him totally and follow his orders implicitly. If

we follow the Guru implicitly, it will be a cake walk for us. The mantra given by the Gurudev is called 'Lakshyartha'. The mantra may be the name of your 'Ishtadaivam' (personal God), or a 'soochana mantra' which indicates an inner, hidden meaning. Whatever mantra the Guru might give you, implicit faith in the Guru and diligent practice are the key factors for success.

'AUM' is the primordial sound from which everything in the universe has emanated. Every mantra has 'AUM' before it. Without that a mantra is incomplete like a body without the head. The sound 'AUM' has three letters 'Aa', 'Oo', 'Ma' within it. 'Aa' denotes Brahma, the creator; 'Oo' (U) denotes Vishnu, the protector, 'Ma' (M) denotes Maheswara, the annihilator. The word 'GOD', we say, means just this: G=Generator, O=Organiser, D=Destroyer. Therefore, 'AUM' is nothing but the Supreme Energy which generates, organises and destroys the entire universe. That is GOD.

Wake up in the holy, clear, pure, silent hour of Brahma Muhurta, (early morning between 3 a.m. and 5 a.m.) and meditate silently by fixing your mind upon God and chant 'AUM'. This will purify your sound, words, thoughts and deeds. Practise diligently every day and you will see the results by yourself. May Lord Gurudev grant us all immense devotion, knowledge and dispassion (Vairagya) to achieve our goal!*

OBITUARY

Sri Dasari Krishna Murthy (Bhimavaram Naidu), aged 86 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 16.06.2019 Sunday.

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

OBITUARY

Smt. Chiluvuri Janakamma (wife of Hrishikesh Raju garu), aged 82 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 17.06.2019 Monday.

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

(Continued from the previous issue)

Teachings of these Mahatmas

The spiritual aspects of the teachings of the two Mahatmas are basically same in content. They teach us methods to reach our real state which has no change whatsoever - The Brahman. But the methodology changes depending on the mental abilities of disciples. Both the Mahatmas taught path of devotion to their disciples. Babuji used to say, "The supreme state of Bhakti is jnanam (knowledge); knowledge (jnanam) leads to enlightenment."

Swami Narain

1. Universal suffering

Greed for wealth; desire to remain in the company of women; weakness for tasty foods; liking evil company; attachment to relatives; ego; - a person who possesses these six faults will never experience happiness in life or after death.

2. Mundane pleasures

Craving for sensual pleasure is akin to pouring water into a fissure which has opened up and reaches the depths of earth. It will never be filled. Similarly the senses will never be satisfied.

3. Removal of desire

Desire can be eradicated from the roots by firmly imbibing the attributes of Jnan, -Atmanishta, Vairagya Dharma.

4. Service to God and His devotees

The mind is purified by engaging the activities of the senses in the service of God and His devotees.

5. Goal of human life

One should identify one's Atma, beyond the three bodies (gross, subtle and causal) with Brahman (Aksharabrahman)

6. Eternal happiness

The devotee, who possesses vairagya, observes Dharma, masters his senses, has deep attachment to guru or God, is never upset with them and remains joyful in their company, will remain happy in this world and thereafter.

7. Nature of the bliss of God

Blissful darsan of Paramatman even in the blink of the eye is more blessed by the happiness of sense-objects a million times.

8. Moksha

The four Vedas, 18 Puranas and Itihasas (Ramayana and Maha Bharata) all proclaim that only God or guru can give moksha.

9. Endeavours to please God

The supreme endeavour that pleases God comprises Astanga yoga, Sankhya, tapas, renunciation, pilgrimages, vows, yagnas and charity.

10. The means of attaining Moksha

The Jiva is redeemed by four factors: worship, extolling Leelas of God, chanting His name and observing Dharma.

11. Achieving Gunatita state

The scriptures say that nishkam, nirlobh, nirman, nishwad, and nissneh are the attributes of a sadhu and such a person has constant rapport with God.

12. Interpretation of scriptures

The interpretation of scriptures should be heard from the Satpuruush.

13. The nature of God

He is one unparalleled; He is all doer; He is divine; He has human form -Avatara; He is a reservoir of Bliss.

Lord Swami Narain seated in His Akshardham accepts the worship offered by the muktas and having great compassion to jivas, he descended on earth to redeem people from Maya. He is the Lord of lords, the ultimate cause of cosmic evolution.

During His short yet dynamic span of 49 years, Lord Swami Narain adroitly executed the purpose of His incarnation. His unparalleled travels throughout the land eradicated ignorance and addictions from the people. He infused in them the need to live a life with Ekantik Dharma; Ahimsa and Brahmacharya; detachment from mundane matters; and unalloyed devotion to God or God-realised Guru. This, He said, would eradicate the cycle of birth and death transcending them to reach the ultimate goal of human birth: God-realisation. He also assured them of His constant manifestation on earth through Gunatitananda. Fully contented with His mission, He departed for Aksharadham on June 1, 1830.

Babuji Maharaj

He provides Atmananda to all those who approach Him by Himself or by His authorised person (in this case Sri Mataji) and grants abundance in this world and thereafter. He is Satya Guru and thus Samardha Sadguru. "Brahma jnaniki okadanipaine Asha" (Does a Brahma Jnani have any desire to be fulfilled?). Sri Babu says, "Yes. My only desire is to see all of you to be enlightened." He repeatedly said in his teachings: "The mortal coil which takes birth and death is not you. It is the body. You are Brahma-jnani

who revels always in Atmananda. The entire universe is filled with His cosmic powers. He is permanent (nityudu) and embodiment of truth (Satya Swarupudu).”

“WHY FEAR? I AM HERE” is His assurance to all mankind. He said that the Guru, God and Atman are one and the same.

Sri Babuji Maharaj taught non-duality (Adwaita). Though he appeared to be a worshipper of God-form (Saguna), His teachings are basically Adwaita based (nirguna tatwa). The essence of His teachings is a happy blending of Form (Saguna) and Formless (Nirguna) modes of practice. “One need not renounce samsara. But his mind should renounce. You should always be in the company of satpurushas (sat-sangatyam), which means that one should stay connected to Brahman always. A disciple who truly surrenders to a Satya Guru will surely be liberated.”

Universal Religion (Viswa Matam)

Sri Babuji established Viswa Matam and carried His preachings as an ambassador of Universal Religion in the entire world. He said, “In divine love where is the place for differences between caste and cult? Everyone has equal opportunity to achieve the ultimate goal of human birth - liberation. You may call Him by any name. But God is one.” He gave to the mankind, the “Universal Prayer”. He never preached difficult and impracticable methods of philosophy. He said that by leading pure life one can attain liberation.

After establishing Viswa Matam and spreading it across the world, he taught people how to practise the same. He exhorted people to shun the differences of caste and creed and told them to inculcate universal love, equality and helpful attitude. He said one’s Mati (mind) should be transformed and not Matam. After fulfilling the mission of His incarnation he attained Maha Samadhi on December 3, 1988. He declared Yogini Sri Chandra Kali Prasada Mataji as His successor whom He brought up from her childhood and perfected her to take the reins of Sri Kali Vana Ashram and to carry on His mission of Viswa Matam. Sri Mataji has left no stone unturned to fulfill the task assigned to Her by taking it to the masses in different parts of the world. She represented India in the sessions of the Parliament of World Religions held in South Africa, Spain and Australia.

At the end I pay my gratitude to Sri Mataji for taking us all the way to Akshara Dham and thus gave us an opportunity to study in depth the missions of Sri Babuji Maharaj and Swami Narain: to liberate people from the cycle of birth and death.*

**Sri Mataji's
USA and Europe Tour Program 2019**

JUNE 2019

16th June from Sri Kali gardens to Delhi. (Mr & Mrs. Sivananad, Mr & Mrs. KKS Raja are traveling along with Mataji (mob : 8008000969)

19th June from Delhi to Detroit (USA) . Stay at Babu, venkatalakshmi gari Gruham (cell: 0012488950511). Sri Mataji will then visit Dr. Aruna's/Dr. Kishan in Norton shores, Michigan (dr. Aruna's Mob: 0013148253102)

28th June Sri Mataji will reach champaign (Illinois) and from there to St. Louis. she will stay at Dr. Prasad Kurichety Gari house (mob: 0013149936212)

JULY 2019

1st July sri Mataji will reach Mrs. Alekhya and Mr.Kali Prasad Nooney's house @ Washington, Virginia. (0012673577956)

1. 04/07/2019 to 07/07/2019 trayahnika deeksha Satsang programs

2. 04th july, under the guidance of Sri Mataji, Mrs. Alekhya and Mr.Kali Prasad Nooney will start trayahnika deeksha. Devoties from various plaes in USA will be participating in the trayahnika deeksha program.

3. 07/07/2019 deeksha viramana.

8th July Mataji will be visiting Mr. Srivinas prasad & Mrs.Padmaja Dugirala's house (Cell: 0014045099597).

10th Sri Mataji will reach bostan, there she will visit Annam Babu Prasad's house (cell:0017329867587)

12th July Sri Mataji will depart from USA

13th July Sri Mataji will reach Norway. She will visit Mrs.Geetha & Mr. Sesha prasad's house (cell:004745282464)

16th July on Guru Pournima day , Sadguru pada pooja @ Mr. & Mrs. Sesha prasad's house in norway.

18th July Sri Mataji will reach Amersterdam, Karanakara charan & Jotshna, Adithya & Raji and Kumaraswamy raja & Komali will be traveling with Sri Mataji. (Cell:0031687448929)

21st july Mataji will reach London and stay at Mr. Tava Prasad's house (Continued to page No.41)

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

July 2019

- 01 Mon - Masa Sivaratri
02 Tue - Amavasya
12 Fri - Toli Ekadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana,
Ekaham
16 Tue - Ashada Guru Poornima - Satsangam, Sri Sadguru Pada
Puja, Bhakta Samaradhana, Chandra Grahanam-
Night 1.34 to 04.30 A.M.- Starting of
Chaturmasa Deeksha
17 Wed - Starting of Dakshinayanam
27 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
30 Tue - Masa Sivaratri
13 th July to 31st July - Sri Mataji's Europe Tour

August 2019

- 01 Thu - Amavasya
03 Sat - Sravana Suddha Tadiya - Satsangam,
Sri Sadguru Pada Puja
09 Fri - Sri Vara Lakshmi Vratam
15 Thu - Sravana Purnima, Rakhi Purnima - Sri Sadguru Pada Puja,
Bhakta Samaradhana
23 Fri - Sri Krishnasthmi - Kalasa Sthapana,
Sahasra Namarchana, Bhakta Samaradhana
07.00 P.M. Sri Sadguru Pada Puja
24 Sat - 11.00 A.M. Samuhika Radha Krishna Sahasra
Namarchana, Bhakta Samaradhana
25 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana, Ekaham
26 Mon to Sept 01 Sun - Mouna Dhyana Saptaha Sibiram
29 Thu - Maasa Sivaratri
30 Fri - Amavasya

September 2019

- 02 Mon - Vinayaka Chaviti - 05.30 A.M. - Sri Sadguru Pada Puja
11.00 A.M. Samuhika Ganapathi Pujas,
Bhakta Samaradhana
05 Thu - Teachers' Day
13 Fri - Bhadrapada Purnima - Sri Sadguru Pada Puja
24 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
27 Fri - Maasa Sivaratri (Continued to page No.40)

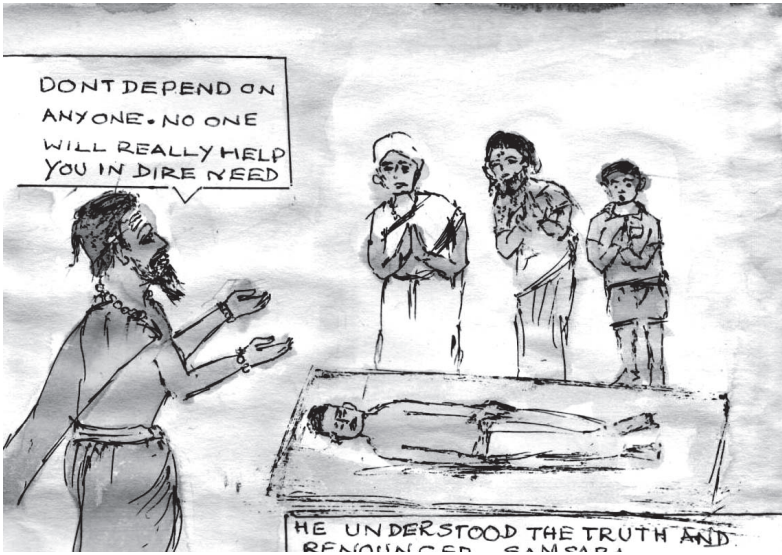
Children's Section Tales of Sri Ramakrishna

HOUSEHOLDER AND MENDICANT

Ramana Prasad

A brahmin householder once met a sadhu. They discussed several matters and lastly the sadhu advised the former, “My dear friend, don’t depend on anyone in this world. No one will really help you when you are in dire need.”

The brahmin was not convinced with the sadhu’s words. “I am earning for my family members and take every care to keep them comfortable. They also love me so much. In that case how



can I even think that no one will rescue me when I am confronted with difficult situations?” he thought. He then said to the sadhu, “How can you say so? Even when I suffer from a slight headache, my mother immediately provides succour to me and she will not rest until I become all right. I cannot think of anyone who can be more concerned than my mother”.

The sadhu said, “There is no doubt in what you say. But I don’t think that neither your mother, nor wife nor son will be

prepared to die for you in order to save your life. I can prove this. You go home and pretend as though you are suffering from severe stomachache. I will come there, and just see then what is going to happen.”

The brahmin did as advised by the sadhu. Several doctors came to treat him but in vain. His mother started crying. His wife and children were grief-stricken.

At that time, the sadhu arrived there and after feeling the pulse of the brahmin, he said, “This is a deadly disease. If anyone can offer his or her life, I will see that he will be out of danger.” All those present were stunned. The sadhu said to the mother, ‘Look, your son is the only bread earner. If he dies, there will be no one to look after you. Why don’t you offer your life to save him?’ Shedding tears, she said, “What you say is correct. Look at these small siblings. Who will take care of them?”

Then the sadhu looked at the wife of the householder. She, pointing to her parents, said, “Because of my aged parents, I am unable to make this sacrifice. What can I do when widowhood is clearly writ on my face?” Like that everybody present over there came out with lame excuses.

The saint then said to the brahmin, “Now you have seen that no one is prepared to offer oneself to save you. Have you now understood why I told you not to depend on anyone?”

The householder, having understood the truth behind the sadhu’s words, renounced samsara and followed the saint in search of Truth.*

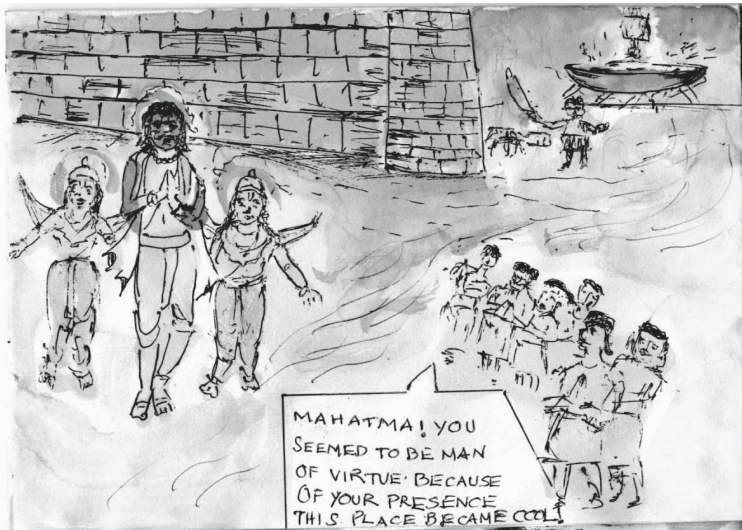
Vedanta believes in the potential divinity of all souls. It does not believe in standardization of people. Every soul must be free to manifest its inherent divinity. Preserve your own ideas and try to assimilate the ideas of other religions. We Hindus believe in a change of the heart, purification of mind, but we are never satisfied until we are united with God. That is our creed, if you may call it so. Our creed is the creed of God.

-Swamy Yatiswarananda

DEVOTIONAL STORIES SACRIFICE GENERATES VIRTUE

Ramana Prasad

Raja Yudhistira on leaving his mortal body was being taken to heaven by angels of Heaven. He was a man of virtue and was embodiment of Dharma. That was the reason he was also being called Dharmaraja. As they reached the precincts of Hell (*Naraka*) on the way, that place was swept by cool breeze. All the inmates



of Naraka felt great relief from severe heat conditions prevailing there. Surprised, they tried to find out the reason and they came to know that the sudden coolness was the effect of Dharmaraja's presence over there.

All the inmates of Naraka grouped together and approached Dharmaraja and said, "Mahatma, you seemed to be a man of virtue and because of your presence the entire region is being swept by cool winds and we feel greatly relieved from hot conditions of this place. We request you to stay here and provide relief to us. We will be ever grateful to you Sir! Although this will be encumbrance to you, kindly do this sacrifice for us." Dharmaraja agreed to their request and stayed in *Naraka*.

One should, therefore, aspire to achieve that state before death takes its toll. There is no guarantee of getting human birth again. If one takes birth in other worlds (*Lokas*), they are not conducive to spiritual practices as they are seat of pleasures only. This world (*Bhooloka*) only gives us the choice to go to heaven or hell by doing good or bad deeds.

One should therefore approach a Spiritual Master (*Sadguru*) who can lead him or her in the right path. Lord Krishna said in *Srimad Bhagavadgita* thus:

***Saknotehaiva yahsodhum prakcharira vimokshanaat !
Kama krodhodhavam vegam sayuktassa sukeeNaraha !!***

(5-23)

Who can have the experience of spiritual bliss? Surely, he who has control on *kama* (infatuation), *krodha* (anger), etc. He should achieve such control before he dies. *Ihaiva* means in this life itself. Lord Krishna has thus laid the royal road for achieving spiritual bliss. One should, therefore, reduce his desires, shun worldly pleasures and keep himself away from worldly temptations and gain control over greed, anger, etc. Such a person will surely experience Ananda in his heart.

Moral: Happiness lies within oneself. By controlling mind man should still his mind to derive spiritual bliss (*Atmananda*).*

Our human personality is so full of complexes, and we waste so much time turning round and round without ever moving forward. The energy that a whirlpool wastes in turning round and round in a single day would take it round the earth. In the same way, the energy we waste in turning round and round, refusing to become conscious, refusing to become free, could take us very far in our spiritual progress.

-Swamy Yatiswarananda

LETHARGY NOT AT ALL DESIRABLE

My dear Chiranjeevulaara:

Sadguru Babuji Maharaj would often advise devotees not to be indolent, without any constructive activity. Let me narrate a story here to emphasise this point.

Little Bujji one day decided not to go to school so that he could enjoy by playing to his heart's content. But, he could not find a mate who would play with him because all his peers had gone to school. He then went to his mother and said, "Mummy, let us play."

"Play, did you say? Useless fellow, are you bunking school for playing? If your dad comes to know, he would thrash you," the mother reacted.

Though Bujji was afraid of father's anger, still he thought, 'So what? Let me play with the donkey which is standing there', and went near that animal of burden. "Come on, let us play," he said. But the donkey said: "Sorry, I cannot play with you. I have to carry all these dirty clothes to river bank for washing. Instead, if I play with you, my master would be enraged and hit me violently with his stick."

Bujji then saw an ant moving on the floor and asked whether it would play with him. The ant said: "No. I cannot waste time. Since the rainy season is coming, I have to collect a lot of foodstuff to save for the rainy day." of the house and pleaded, "Why don't you play with me, since you have no work?" Disappointed, he saw a beggar near the threshold. The beggar angrily replied, "Do you think, I am idling my time? If I do not beg, which is my job, how would I get my next meal?"

Watching all these, Bujji's father called him and said: "Everybody is busy with duty and none is idle. Your duty is to go to school, learn and shine in your studies. Instead, you are ignoring duty at your own peril. Be a good boy and go to school immediately, as it is still not late for the classes to start."

Bujji realised his mistake, collected textbooks and notebooks in his satchel and rushed to the school.

Children, hope you liked the story of Bujji. You should concentrate on your work and play only during leisure time. Our Gurudev would often say, 'Lethargy is not at all desirable, as it allows your mind to wander and you know that an idle mind is the workshop of the devil.'

Yours affectionately,
Maathula*

Babuji's Fables

POWER OF FAITH

Once upon a time, there was an Ashram on the banks of River Godavari. The Gurudev of the Ashram called two of his disciples and gave them each a pot with holes and told them to bring water from the river.

The first disciple tried many times to bring water with that pot and by the time he reached the Ashram, all the water in the pot drained out and not a drop was left. He got disgusted and sat down.

The second boy tried to bring water with his pot and he also faced the similar failure. This boy did not get disheartened like the first boy. Instead, he thought about it and came upon an idea. He took wet mud and put it in the pot. The mud closed the holes and the boy was successful in bringing the pot with water. The Guru was very happy with the second disciple because he had overcome the obstacle by giving the problem a thought.

Moral: One's faith should be steadfast in the Guru (God). Instead, if there are holes of doubt in his faith, he cannot achieve his goal. So, fill those holes with absolute and unswerving faith in the Guru to achieve your target.

—Retold by Dr. Swarnamukhi Prasada

One may chant "Hare Rama" hundreds of times every-day. But if he chants the same in his dying moments, he attains salvation. The pangs of death are horrible.

- Sri Babuji

OBITUARY

Sri Duggirala Jaganmohan Balakrishna Lal, aged 82 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on 28.06.2019 Friday.

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

Down Memory Lane

THE GLORY OF THE DIVINE NAME

Sushumna Prasada

Lord Babuji, once addressing a gathering of devotees, spoke on the topic of ‘sagunaradhana’ (worshipping an image of God) and ‘nirgunaradhana’ (worshipping above physical level) to clear their doubts. “It is foolish to think that ‘nirgunaradhana’ is superior to ‘sagunaradhana’ or vice versa. If you begin to meditate deeply, you will realise that they are the two sides of the same coin,” declared Sri Babuji and continued the discourse....

A mansion cannot be built without a strong foundation. In the absence of a strong foundation, a palace or mansion will collapse in no time. ‘Sagunaradhana’ is the foundation on which the mansion of ‘nirgunaradhana’ can be built. A spiritual trainee (sadhak) needs a Sadguru (spiritual master) to guide him and lead him to attain the goal of salvation. If we are not born in this Universe, there is no question of Guru and sishya. The secret of the entire creation is to realise the oneness in the multiplicity of the Universe. It is otherwise known as unity in diversity.

The Lord entrusted the task of creation to Brahma. Human beings alone are not the creation of God. It is said that Brahma created eighty-four lakh types of living creatures in this Universe, enabling them to lead a balanced life. We should realise that every living creature has its own purpose and nothing is wasteful in God’s creation.

Among all living beings of God’s creation, human being is the most supreme one. For man alone is endowed with intellect and the capability to discriminate. Human birth is indeed a boon of God’s creation to realise the oneness with Brahman. If that goal is not attained, human birth is sheer waste. Eating, drinking, sleeping and struggling for food are the common factors among all the living beings. But human birth alone is the golden path to attain salvation. Besides, man alone is endowed with the capacity to speak which is the noblest means of communication. The faculty of speech enables man to know each other’s feelings and thoughts and thereby understand each other....

At this point, Lord Babuji questioned the devotees about the need to have a name and replied thus....

Name and shape are inter-connected. Name is necessary for the purpose of identification. There are numerous people in this world. Name is the means to distinguish one from the other. In the case of name and shape, shape is related to 'saguna' and name is related to 'nirguna'. First comes the shape. As soon as a child is born, parents perform the naming ceremony for that child. Thence onwards, the baby is known by that name. So shape comes first and name is the next. Surprisingly, the shape disappears first, but the name remains. In the case of the Divine name, the glory remains forever. The glory of the Divine name knows no change.

The Supreme God, the creator of the Universe, takes different incarnations to save humanity from the mire of ignorance in accordance with the need of the times. As it is mentioned in the 'Bhagavadgita' (Ch. 4-Sloka 7), "Yada Yadahi Dharmasya Glanirbhavati Bharata, Abhyuthanamadharmasya, Tadatmanam Srijamyaham" (Whenever there is threat to Dharma, I assume a shape (incarnation) to lead humanity in the path of righteousness by destroying the Adharmic forces). Popularly, according to our Puranas, there are ten incarnations of God (Dasavatarams). Bhagawan not only assumes the shape of human beings, but also of animals on earth and in water. Meditation on the glorious name of the Divine Lord leads to immortality by driving out the fear of death. That's why it is said, "Smarana (meditation) drives out the fear of Marana (death)." The Divine name has such efficacy. The mortal shape disappears, as it is Time-bound. But the glory of the Divine name knows no death. It is timeless, ever young and ever fresh, dispelling the fear of death from the hearts of the devotees. The Divine name has the capacity to create the picture (shape) to be seen with the mental eyes. We have not physically seen either Lord Rama or Lord Krishna. But surprisingly we can visualise Lord Rama or Lord Krishna and differentiate them. Hence the glory of the Divine name has inestimable capacity.

-to be continued

GLORIOUS DEVOTEES AVADHUTA SRI PITCHAMMA

C. V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Sri Muttayi and Smt. Veeramma, a poor couple (Mala by caste) of Kurumaddali village near Gudivada in Krishna district, were blessed with a daughter in 1870. She was named Pitchamma. Right from her childhood, she would become rigid like a lifeless toy, while playing. She preferred to sit alone for hours together. The worried parents and the elders thought that she was possessed by some evil spirit. The parents tried all the possible treatments, but of no use. Their agony grew day by day.



She would say, “I am hearing the melodious sounds of conch and flute from my inside, forgetting myself and going into trance. At times, I would see many pleasing colours inside me. A girl of my age, with anklets, would move actively and say something to me, which I could not understand. She would suddenly disappear.” The mother thought that Pitchamma had become mad.

Pitchamma was not educated. She would say, “If you want to see God, you should weep for Him. I sat in burial grounds, cavities of trees and thorny bushes. When hungry, I ate the ash and drank water from the canal. I did not know for how many days I spent like that. Then only, I had the God’s darshan.” She would address everyone affectionately, feeling them to be her own children.

She was married to a boy of Tummalapalli village. As part of livelihood, she also would go to agricultural fields for work. Owing to bouts of epilepsy, she would often fall on the embankments. Her loving husband used to get treatment to her. She would predict the future correctly. But, she would never claim credit for that. She would say that she just spoke whatever was said to her by Lord Rama. She felt that her husband would die after she gave birth to a child. She was blessed with a daughter and soon her husband died.

The child was named 'Bhagyam'. Her mother wanted to perform remarriage to Pitchamma. But, Pitchamma opposed it furiously.

Pitchamma wanted to perform Bhagyam's marriage on a grand scale. So, she used to work very hard. She became the leader of a team of workers. She gave importance to morality only. She would follow it and suggest others also accordingly. She experienced that Rama was always following her, wherever she went. Pitchamma performed Bhagyam's marriage with her nephew (brother's son). But, soon he died. She performed remarriage to Bhagyam in Kapileswaram.

Whenever the couple came to her, she would invite them whole-heartedly and give sufficient money to them. But, Bhagyam was not happy with her short-tempered husband. She complained to her mother many times about her husband's harassment and she would not like to go back. But, Pitchamma would counsel her and send back. One day Pitchamma dreamt of Bhagyam falling into a well. On receiving the message that Bhagyam was missing, the worried mother directly went to the well in Kapileswaram. A pitcher was lying near the well. Pitchamma fell down sadly. The neighbours complained against Bhagyam's mother-in-law. Soon, a police team came there and started investigation. But, she said, "My daughter was suffering from epilepsy and so she might have fallen into the well accidentally." She returned to Kurumaddali. She could not forget her daughter.

After some years, a monk came that way and stopped at Pitchamma's hut. He said to Pitchamma's neighbours, "I came here last year also. Then and now I hear somebody weeping in this hut. What is the matter?" They told about Pitchamma. He went inside the hut. He came out after half an hour and went away. Nobody knew what transpired between them.

Out of dejection, she left home and made the burial ground her abode. She wished that Lord Siva should appear before her and give the 'Mrityunjaya Mantra' to her. She wept for God, for a long time.

-to be continued

BHAJA GOVINDAM!

Ramana Prasad



VERSE 14

*Jatilo mundee lunchhita kesaha
Kaashaayambara bahukrita veshaha,
Pasyannapi cha na pasyati moodho
Hyudara nimitto bahukrita veshaha !!*

An ascetic with matted locks, a person with shaven head, one with hair untied and spread out, or one donning ochre robes - all these are for earning livelihood. They have lost the power of thinking. They pretend that they are realised ones, but they are not. All these deceptions and disguises are indeed to fill their stomach.

- to be continued

HE FULFILLED THE TOUGHEST DEMAND

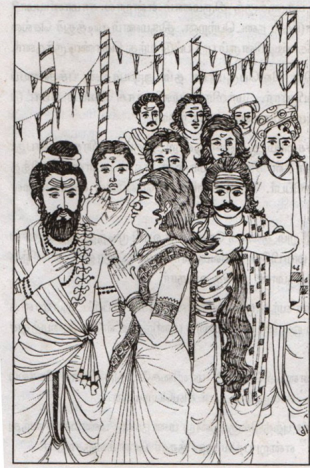
-Ramaswami S

In Kanjanur village of Chola Desa, there lived a great Siva devotee, Maanakanjhaarak by name. He belonged to a family of commanders who served the local chieftain's army. Apart from his royal duties, he had also made it his life's mission to serve the devotees of Lord Siva. After marriage, his wife also enthusiastically joined him in this divine service.

Though God had endowed the couple with all wealth, for a long time they did not get a progeny. They were constantly praying to the Lord seeking this boon. Pleased with their devotion and service to Siva bhaktas, the Lord blessed them with a daughter. She grew up to be the most beautiful woman in the village. Particularly, her long tresses touching her heels were a great attraction.

Maanakanjhaarak was keen on getting her married to a perfect lad and prayed to the Lord for such a suitable match. Many came to him seeking marital alliance, but the process got delayed. As he was worried about this prolonged search for a bridegroom, one day, the commander of the neighbouring principality, Yeyarkon Kalikaamar, came to Kanjanur and met Maanikanjhaarak with the marriage proposal for his son. The boy and the girl liked each other and the alliance was settled; an auspicious date for the wedding was also fixed.

As wedding arrangements were being made, Lord Siva wanted to test the depth of Maanakanjhaarak's devotion. The Lord came to Kanjanur in the guise of a devotee, wearing a garland of bones and a black 'yagnopavitam' (sacred thread) made of female tresses, on the day before the wedding. This 'devotee' belonged to one of the Saiva sects, Maavratham. (The followers of this sect would worship the Lord as one wearing a garland of bones, and they would also sport such a garland).



On seeing the devotee, Maanakanjhaaarar felt happy and received him with all due honours. He invited the visitor to bless his family by being the guest. The 'devotee' was happy to be the guest and asked about the hectic activities in the household. When told that they were awaiting the arrival of the family of the bride-groom-to-be for their only daughter, whose wedding was slated to be celebrated the next day, the 'devotee' wanted to see the bride. When the Lord saw the young daughter with long tresses, He exclaimed: "Ah, what lovely and long tresses! How nice would it be if I can wear that as my sacred thread!"

Maanakanjhaaarar forgot about the wedding and instantly took a knife and cut off his daughter's tresses. Offering the same, he told the 'devotee', "I am blessed to fulfil your simple desire. Please take and wear it as your sacred thread." Though usually women are proud of their long tresses, this girl did not mind her father shearing it and offering it to a Siva bhakta.

Wonder of wonders! The 'devotee', instead of receiving the tresses, disappeared in a trice. When everybody gathered there was perplexed, they heard a celestial voice proclaiming, "Only to test Maanakanjhaaarar's depth of devotion, I came in the guise of a devotee and made this most difficult-to-fulfil demand. You are indeed a blessed soul!" The Lord also gave him and others His 'divya darshan'. At the same time, the long tresses of the girl were restored.

Meanwhile, the bridegroom's party came to the village and when they heard that the long tresses of the bride had been cut off and given to a Siva devotee, they felt it as inauspicious and were reluctant to go ahead with the ceremony. When Maanakanjhaaarar came, along with his wife and daughter, to receive the bridegroom in a ceremonial fashion on the border of the village, the party was surprised to see the girl with long tresses.

On hearing the whole episode they were extremely delighted to have such a blessed bride, and wondered at the inscrutable ways of Lord Siva. The wedding took place with all fanfare.

After serving the Lord and his devotees for a long time, Maanakhanjhaaarar and his wife reached the lotus feet of the Lord. He also became one of the sixty-three Naayanaars (great devotees of the Lord).*

KAIVALYOPANISHAT - VI

(Continued from the previous issue)

Rekha

Let me now explain the four qualifications.

1. Viveka, discernment of Nitya, real and timeless, from Anitya, unreal and time-bound. This is also the perception of truth from untruth. It is the wisdom to recognise and differentiate the supreme Universal Self from the physical world (Atma and anaatma). The timeless and real thing is invisible. If we look around us everything in the world is time-bound and finite. They are visible and existing only because of that real, infinite Energy. This physical body is existing on account of that one infinite, supreme energy known as Atma. This Atma is the reason why the whole creation is in existence. We must have the perceptive insight to recognise the truth, always. How can we make this wisdom permanent? When a fleeting thought arises in mind, only through contemplation, can we get rid of that thought process. Only then we can retain that spiritual insight. We have been listening to spiritual and philosophical speeches. We should know how that valuable listening can be made useful by us, in this world. We must lead a righteous life. We will encounter ups and downs in this world. At such times if we have wise thinking, contemplation and subtle insight, we will be able to face the adversities with unflinching stability and courage.
2. Vairaagya or Iha amutra ardha phala bhoga viraagam (dispassion, unattached to the pleasures of here and hereafter, meaning worldly and heavenly pleasures). When we have such perfect perception, we will become detached from this physical world, we lose the illusion about the bodily existence. Only then, will we be able to experience true bliss. We will then pray to God not for worldly pleasures and things but for enabling this physical body to be useful enough to carry on our spiritual practice. Thus, the qualification of vairaagya (dispassion) is acquired.
3. Samadi Shatka Sampatti (the six qualities of the mind) – Sama is the control of inner sense organs namely, manasu, buddhi, chittam and ahamkaram. There is only one mind. Based on its functions, it is divided into four parts. The manasu (mind) is where a thought process begins. Then it is supported by the chittam which is the intellect that has the capacity to memorise or record the thought. The thought then gets processed completely in the buddhi, which is the intelligence to discriminate

between right and wrong and decide whether an action needs to be performed or not. Ahamkara (ego) is the one that performs the action based on the intelligence.

—Dama is the control of the outer sense organs that perform actions (karmendddriyaalu and gnaanendriyaalu). Mind works in tandem with the sense organs. The mastery over the sense organs is obtained by contemplation. Uparati is constantly being enthusiastic about and involved in the knowledge of the Self, for which the sishya has approached the Guru. This is possible only by withdrawal from worldly things;

—Titiksha is the ability to endure the opposites like pleasure and pain. This is possible only with a balanced mind. No matter what anybody says or whatever the situation be, one should show no reaction. For this, control over the outer sense organs is not just enough. If the quietude of the mind (sama) and the affinity towards self-knowledge including withdrawal from worldliness (uparati) are at their perfect state, then titiksha (endurance) becomes possible. [In this context, Sri Mataji narrated an interesting and amusing anecdote. Once, Sri Krishna and his two brothers, Balarama and Saathyaki went on an outing in the forest. At nightfall, each took turns in guarding the other two while they were asleep. When it was Balarama's turn to guard, he encountered with a demon called 'Krodha' (anger). He fought with it for most part of the night, but the demon was becoming more powerful. Balarama gave up, returned to their shelter and woke up Saathyaki, as it was his turn to be the guard now. Balarama did not say a word to Saathyaki, but slept. Saathyaki also had to face the same situation as Balarama. He got tired, returned and woke up Sri Krishna who knew everything but was silent. He also faced the same situation as the other two. However, he did not react to the actions of the demon; he stood there patiently despite the demon's fiery instigations and kept on smiling. Thus, he made the demon called anger weak and helpless. He conquered the evil quality of anger no matter how powerful it was. Krishna exhibited the quality of titiksha (endurance) in this situation. In the morning when they all woke up they discussed the situation of the previous night. Balarama and Saathyaki learnt a valuable lesson from that experience.]

—Shraddha is intense earnestness for the truth; the sishya should approach the Guru with devotion, surrender to the Guru

with reverence and earnestness to gain true knowledge of the Self. This quality of shraddha and its importance has been explained in the Bhagavadgita many times.

—Samadhaanam is the inner awareness, or one's own experience. This is the result of focusing one's attention on oneself. This is possible only if the qualities of sama, dama, uparati and titiksha are achieved. Only then, the knowledge acquired will come to experience.

4. Mumukshutvam, intense desire for freedom or liberation. This quality is very critical for Self-inquiry. While being attached to the world, one cannot strive for Self-knowledge. Mumukshutvam is discovering the love for freedom from worldliness.

There is so much meaning to this word 'atha'. After acquiring the four qualities, the seeker should go the Guru, inquire him, get the doubts cleared and learn. Only one who possesses the wealth of these four qualities is eligible for acquiring the knowledge of Brahman.

-to be continued

CURRENT PROGRAMMES

27 Fri - Maasa Sivaratri
28 Sat - Amavasya
29 Sun - Starting of Sarannavaratri Mahotsavams

(Continued from page No.24)

October 2019

05 Sat - Moola Nakshatram - Sri Saraswathi Puja
06 Sun - Durgashatami
07 Mon - Mahanavami
08 Tue - Vijaya Dasami
09 Wed - Ekadasi - Ekaham, Deeksha Viramana
10 Thu - 07.00 P.M. Sri Sadguru Pada Puja
13 Sun - Aaswiyuja Purnima, Birth Day function of Sri Mataji -
Sri Sadguru Pada Puja, Bhakta Samaradhana
23 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
26 Sat - Naraka Chaturdasi, Maasa Sivaratri - Satsangam,
Sri Sadguru Pada Puja
27 Sun - Deepavali Amavasya - Sri Sadguru Pada Puja, Bhakta
Samaradhana, 08.00 P.M. Firing of Crackers
31 Thu - Nagula Chavithi - From Kartika Suddha Chaviti to
Nov.08-Fri - Daily Morning Ekadasa Rudrabhishekams
to Sri Ramalingeswara Swamy with Panchamrutalu,
Navarasalu, Laksha Bilwarchana.

THE FLOWER AT HIS FEET

Kasturi Siva Prasad

Self-exposing in the morn,
Spell binding with the laminae,
Waxy and water repellent,
Drops of dew on the surface

At the stroke of breeze,
Through leaf stems visible,
Sepals invisible,
With my friends I am conversant.

Self-elevating from the mud
That with fascinating petals
Revealing through delicacy and purity
I at His Feet identify myself

The lotus that at His command
Blossoms itself,
At His westward journey
Shrivels itself.*

Sri Mataji's USA and Europe Tour Program 2019

(Continued from page No.23)

- 22nd July Sri Mataji will travel to Scotland , She will visit Mr. Kali Charan & Prasanna (Cell:077382261771)
25th July Sri Mataji will travel back to London and will stay at Mr. Tava Prasad's house. (cell:07990523652)
27th July Samohika Sri Satyanarana Swamy vratham, Kumkam Pooj will be done at St. John Village memorial Hall, St. John's Lye.
28th to 30th July Trayahnika Deeksha Satsang programs
30th July deeksha Viramana
31st Sri Mataji will start to return back and reach to delhi on 1st August.

CLEAR YOUR DOUBTS

Disciple: Mahatmas are telling us that our true Self is not this physical body made up of bones, muscles, fat, skin, etc. Yet, why are we associating ourselves with this body and thinking this body is “I” or ‘my true Self’ Amma?

Sri Mataji: The reason for that is ignorance or ‘Avidya’. Because of this, man is forgetting that his true Self is the all-pervading, omnipotent, omniscient Atman, and identifying himself totally with his body. He is forgetting that this Atman, that is there in him, is present in all beings, both living and non-living.

That is why he sees only diversity in this universe. So, how to see unity in diversity? This is possible only when you take refuge at the divine feet of a Satya Guru, trust him totally and follow his instructions implicitly. Only then, you will be able to realise the ultimate Truth of the Atman, which is the driving force, and the illuminating power of the entire universe. Atman is indestructible and indivisible and does not undergo any changes whereas the body undergoes changes constantly. It is divisible and can be destroyed.

Because of his association with the body, man is unable to go beyond the body and seeing the universe as diverse. This attachment to the body is driving him to seek external worldly pleasures; it is bringing him the feelings of joy and sorrow; friendship and enmity; heat and cold; praise and censure and other such dual feelings. He is creating differences in his mind, where there are none, and bringing his own unhappiness. Instead of filling his heart with traits like truth, peace, compassion and love, he is accumulating untruth, lies, ego, jealousy, impatience, anger, lust, greed and other such demonic traits and so is suffering. He has buried the Atman or Shiva within him with all this dross. All this is the result of his attachment with his mortal body. You can remove all that dross of ignorance only with the help of a Satya Guru and realise your true Self, i.e. the Chaitanyam or Atman with your Self.*



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