

SAMARDHA SADGURU

Spiritual Magazine

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	MAYBABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF NEW YEAR, SANKRANTHI AND UGADI		
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Sri Mataji's Benediction

TRUE SACRIFICE

When we think of Sankranthi, Emperor Bali comes to our mind. He submitted all his hard-earned treasures and possessions at the lotus feet of Lord Vishnu, who came in a tiny Vamana form. These days that kind of sacrifice is lacking in people. They are running around worldly pleasures and never feeling content with whatever they possess. In olden days people used to live in the same house over generations. Now people think of changing house every few years thinking that is too small for their family. The excess money in hand is the root cause of this craving for more and more due to our watching TV serials or movies and from what we are reading in newspapers.



But ours is a spiritual family formed by our Gurudev. It encompasses the whole universe and doesn't discriminate based on the amount of money one has. One may earn or possess crores of rupees. But, unless it has been earned through good 'samskara', it doesn't allow itself to be spent on noble causes. Not only money, but one should put whatever talent or knowledge he/she has to good use in order to benefit society. You can't say I always care for devotees but hate non-believers or evil people. The Gita preaches that a true devotee will not hate anybody or any living being in His creation, irrespective of devotion. Sri Gurudev also used to say that you should be useful to everybody and in every kind of service, but within the limits of Dharma. Only a true devotee possesses that character as it is a divine quality and he, being a worthy son of God, inherits it from Him.

Sadhana is nothing but improving the godly qualities within yourself day by day. Keep checking every day what percentage of love you have towards the world. Is it better today than yesterday? How much you are helping others while sacrificing your comforts. Are you keeping everything for yourself or trying to share with

others? Sri Gurudev would instruct us to read 'Bhakta Vijayam' every day and keep discussing it with others or contemplate within ourselves. This leads us towards acquiring those divine qualities.

You were accustomed to taking a sumptuous lunch when you were young. But can you still do that in old age? Everything changes with time. And do you even have the freedom to enjoy your own possessions in whichever way you want? Everything has a limit. And if you cross that limit, whether it is regarding money, food, house or car, it leads to misery and accident. God is nothing but the power within all of us. There is no fault with God. The fault lies with us and the root cause of that fault is lack of transformation or refinement in our mindset. That's why you should check yourself every day.

Bali was the grandson of Prahlada and had inherited the good 'samskaras' from his grandfather. His sacrifice was so great that he didn't even listen to his teacher who tried to persuade him against it. When we try to sacrifice something, we think of others and feel shy about what they might think or say. And Bali sacrificed to a worthy benefactor. The whole world belongs to Lord Vishnu and He took back what rightfully belonged to Himself. Bali didn't wither when the Lord measured the earth and the outer space with His two steps and asked space for placing the third step. Bali offered his own head. The lotus foot that's glowing in the Sahasrara Chakra of every living being adorned his head, and he became 'Mahabali'. That's the result of a true sacrifice. May Sri Gurudev bless us all with the mindset of true love and sacrifice towards the world!

Om Tat Sat!*

When the sense of 'I am the body' arises, then the notions of 'you' and 'he' also arise; but when, by the quest of the Truth underlying the 'I', the 'I' sense is put an end to, then the notions of 'you' and 'he' also cease; that which then shines as the sole reminder is the true Self.

-Bhagawan Sri Ramana Maharshi

**From the Editor's desk:
OUR 'VISION DOCUMENT 2020'**

Om Gururam Namaste!

Members of the editorial board of this spiritual quarterly magazine wish their dear readers and other devotees a happy and prosperous New Year and Happy Pongal. May the noble aspirations of seekers of Truth be fulfilled during the year with the divine grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and the blessings of Poojya Yogini Sri Chandra Kali Prasada Mataji!

Year of the Lord 2020 is a significant one, as it marks the first year of the third decade of the third millennium. Almost all academic institutions, governments, professional bodies and industrial units have already prepared their Vision Document 2020, spelling out their development plans and targets for better implementation. How far they would succeed in translating those goals into reality is a moot point.

We need not strain our brain over their lofty objectives, but let us concentrate on our own 'Vision Document 2020'. What does this unwritten document mean to us? It pertains to the spiritual advancement of the seekers of Truth towards realisation of the Self. Unlike the vision documents of secular institutions, our Vision Document relates to the fulfillment of our desire to meditate on the 'lakshyartha' given by Sadguru Maharaj and Sri Mataji. There is no specific blueprint to execute this task, but guidance is available. Raising resources for implementing this esoteric document is not at all a problem, since it involves no financial commitment as one would encounter in respect of other vision documents. All that is required are 'sraddha' (sincere effort) and persistence on the part of the 'mumukshu' or individual seeker to reach the goal-post of 'Moksha' or liberation. In short, this can be described as 'Document of Mumukshutwam'.

"Sraddhavaan labate jnaanam," Lord Krishna emphasises in the 'Bhagavadgita'. It means that wisdom is attained by sincere effort only. Mumukshus precisely do this and secure wisdom.



Our Gurudev would often highlight the importance of ‘mumukshutwam’, which process is more exhilarating than ‘Moksha’ itself. "It is like a pleasant train journey, in which the joy ends with the arrival of the destination. As a ‘mumukshu’ you enjoy more the experience than the finale," He would emphasise.

Even on the material plane, business management experts would affirm that facing the challenge of hitting the targets would be more interesting than the end result. Once the targets are achieved, the interest shifts to new challenges. One can also compare a student’s efforts to get through an examination; he or she struggles hard to prepare for the examination and that itself gives the student complete satisfaction, though there would be some tense moments.

In the spiritual field mumukshus concentrate on the ‘lakshyartha’ given to them by their Masters, with all the zeal at their command, without caring for hurdles, and progress on their chosen path. The Gitacharya tells Arjuna in the Kurukshetra battlefield: ‘Karmanyeva adhikaaraste/maa phaleshu kadaachana’ (you have to be concerned only with your ordained duty unmindful of the result). That is the Lord’s assurance that He would take care of the result. Our Vision Document 2020 fits well with the scheme of Lord Krishna.

In the spiritual line, the ‘saadhak’ (trainee) sets a goal and proceeds with the task and as he is engrossed in the effort, his level of happiness soars day by day. For example, an ascetic who does penance forgets himself and neither shine nor rain disturbs him. Days, months and years may pass, but he is unmindful of his state of being. He forgets the environment and is not aware of what is going on around him. Over a period he conquers hunger and thirst also.

The sterling example of such a penance is the five-year-old Dhruva whose sole aim was to have the vision of Lord Vishnu. He went about the task putting his sincere effort and Time stood still for the child. Even as he was deep in this effort, it looked as though he was enjoying it, until it culminated in the blissful appearance of Lord Vishnu. That was Dhruva’s excellence in performance. As Lord Krishna tells Arjuna, “Yogah karmasu kausalam” (excellence in one’s work is Yoga).

Similar excellence in performance should be the guiding force of our ‘Vision Document 2020’.

Jai Gurudev!

Thus Spake Babuji IMPACT OF SADGURU'S INITIATION

(Continued from the previous issue)

Sushumna Prasada

In the initial stage, Ratnakara could not utter properly the letters 'Rama' and pronounced it as 'Mara'. By constant practice of ceaseless repetition 'Mara' became 'Rama'.

Ratnakara concentrated his mind with devotion on the sacred name of 'Rama'. Gradually he could overcome the feeling of physical attachment. Though in the initial stage, there was lack of faith in God in the heart of the forester, the fruitful result of his good deeds in the previous births (Samskara) coupled with the attentive listening to the Sadguru's preaching and association with the Divine Sage (Satsangatya) got revealed. His mind got merged in the sacred name 'Rama' and enabled him to do matchless penance.



Look, what an indelible impression was made by the sacred preaching of the Mahatma! The merciless thief was transformed into the shape of a matchless Saint Valmiki. As he was steeped in heaps of anthills, totally unmindful of his physical state, he became Sage Valmiki.

Any spiritual trainee (Sadhaka) does the work which his mind likes. So, only when the spiritual trainee merges his mind in the spiritual exhortation given by his spiritual master, the Sadguru's preaching makes an impression on the disciple's mind. Then only illusion (ignorance) disappears and the mind gets merged in the initiation given by Sadgurudev.

As long as the mind gets involved in worldly matters, the disciple's effort in the spiritual field will be of no avail. The external symbols of detachment like saffron robes, application of sacred ash on the forehead, the chain of beads, etc., are of no use. Such a person may act as a disciple, but cannot become a genuine disciple. Artificial ornaments sometimes shine with greater brightness than genuine gold. A drop of water on the lotus leaf shines like a pearl. But it cannot become a genuine pearl. So if a Sadhaka wants

to develop faith through the mind, he or she has to practise the four-fold devotion. Unless the disciple has obedience, devotion and dedication towards the Satya Guru, mental concentration cannot be attained.

Lord Babuji then narrated an episode from the ‘Ramayana’. After the death of Vali, his queen Tara was plunged in deep sorrow. Vali was really stronger and more valiant than Sugreeva and more proficient in all branches of knowledge. Tara, who knew well that the involvement and support of Sri Ramachandra alone led to the death of her husband Vali, blamed Sri Ramachandra. But Lord Ramachandra with his bewitching smile and balanced attitude enlightened Tara with his spiritual preaching. He addressed Tara and questioned her for whose sake she was weeping.

Sri Ramachandra questioned: “If you love your husband’s body, it is still there only. If it is the subtle body, it has no death at all. So for whose sake are you weeping? If you are weeping for the sake of physical body, Tara, please note that your physical body also is tentative.”

Lord Rama advised Tara to ennoble her life by realising the Truth about the tentativeness of the physical body. The spiritual exhortation of Lord Rama, coupled with his blissful sight, brought transformation in Tara to attain Self-realisation. Immediately she prostrated at the lotus feet of Lord Rama and attained Self-realisation that He is Atma Rama and not Dasaratha Rama. The light of wisdom was kindled in the heart of Tara. So there was no deficiency or loss for Tara.

Lord Babuji, concluding His preaching, pointed out, “The light of wisdom is enveloped with three layers or containers. The external one is the container of clay, there is the container of holes in the middle and the last one is the glass container. The preaching of the Spiritual Master should be preserved in the mind without giving scope for any other thoughts. These three layers (containers) are physical body, subtle body and causal body. Sadguru’s preaching alone can break and smash these three containers.”

“In that stage, there is no scope to entertain the feelings of ‘I’ and ‘Mine’. There is absolutely no scope for the feeling of physical body. “The feeling of real ‘I’ (Brahman) is only to be experienced and cannot be explained. The person who shines with the Light of Wisdom is the real recipient of Eternal Bliss,” averred Lord Babuji.*

A DIVINE



BIOGRAPHY - V

Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

Avatarana (Incarnation)

Another ardent devotee of Sri Babu narrated his vision during a dream as below:

There was a well bloomed lotus in a serene lake. I saw two tiny pink feet in that lotus. When I reached forward to touch the feet, I saw a small boy, about 4-5 years old, with an enchanting smile in that lotus. He slowly got up from the lotus and with his tiny pink feet, walked on the water towards the bank. I asked “Babu! Who are you?” “I am myself. I am your Babu. I took a form like this to come to you all,” replied the little boy who transformed into Sri Babu’s current form.

“I took my Avatar that way, and left for doing tapasya. I noticed a very strong and luminous person following me. When asked who he was, he replied ‘I am Hanuman. The Divine Mother has sent me to accompany you.’ I bowed to him and continued my journey. Then I encountered an old lady with golden glow, eternal beauty and a charming smile. When asked who she was, she took me into her lap kissing me and replied ‘I am your mother. I am the Mother of the Universe.’ She fed me with fruits and the milk of knowledge. She blessed me saying, ‘Son, I will always protect you like eyelid. You go around the whole country performing your tapasya. I ordered Maruti to accompany you. You just think of him and he will take you to your destination easily crossing rivers, forests and hills. Continue your spiritual practice without fear, no matter where you are. Do your meditation with the welfare of all the species and world peace as your goals. My blessings will always shower on you. My word becomes your word. Each step you take becomes mine. Your breath is my breath. Your sight is my sight. The five elements and all the deities like the Sun and the Moon obey your

orders. Your fame will have no boundaries. Serve the whole universe. That makes me happy. Lord Nagendra will always protect you from the elements and other creatures. Spread the knowledge of liberation to everyone without any fear or doubt. Several people will get liberation, through you, from the vicious cycle of birth and death. Your service will be fruitful. You will bring happiness to Me. Go ahead and victory will be yours.'

"My words, my thoughts and my actions are all according to the command and blessings of the Mother. Therefore, you follow my advice with complete trust and determination.

"Thus I proceeded on my path after getting the Mother's blessings. On the way a great saint (Maharshi) presented me the photos of the Jaganmatha (Goddess Kali) and Veera Hanuman for my daily worship. Mother told me that they were given to me as per the orders of Lord Siva and I should worship them with utmost devotion, which will lead to peace and prosperity to me and the world," so said the divine boy that turned into Sri Babu.

Like this many devotees had great visions about the avatar of Sri Babu. There is no reason to doubt the validity of different visions and narrations about how Sri Babu's avatar started. Sri Babu himself said about visions in dreams – "Not all dreams are true. But, when you have a darshan of God or guru in dream, that should be treated as reality and not ignored as a mere dream. This whole world is a dream and God only is the reality that made this dream possible."

According to these words of our Gurudev, the visions of true devotees, either in dreams or in meditation, should be treated with same veracity as the words of Sri Babu. When God is omnipresent, omnipotent and omniscient and is capable of taking any name or form in the world, where is the scope for doubt that these visions could be false?

And the most important thing is, a Sadguru is beyond life and death and he manifests before you either in dream or reality, to make you understand that you too are beyond life and death. And a man should proceed on the path shown by such guru with utmost faith instead of trying to know the guru's origins. What happens if a man, who is supposed to make use of sunlight and energy to see and use different things in the world, tries to reach the Sun to find out his origin?

More such details about the period of spiritual practice of Sri Babu are given in the chapter, 'Practice Period'.

There are many devotees in India and across the world who were fortunate enough to get the darshan of Sri Babu and serve Him with dedication. The first encounters of some devotees with Sri Babu in the initial days, when he started revealing himself to the world, are listed in detail in the chapter, 'First Contacts'. Sri Babu has been very close to all those devotees and their families and was like a family member to each one of them, joking, playing, teasing - children and adults alike - and filling their hearts with eternal bliss.

Sri Babu

He appeared out of ourselves
He took incarnation among us for us
He behaved as if he is one among us
He left an indelible mark in our hearts
He erased the demons inside us
He purified the humanity in us
He made us realize the divinity within us

And finally, we became one with Sri Babu.

-to be continued

Swamy Ramatirtha once gave a lecture on the Gita in Srirangapatnam. Many pandits and scholars attended the meeting keeping Gita volumes in their hands. During the lecture, some of them dozed, some slept, some criticised his Sanskrit expression while some others found fault with his oratorical ability. But, there was one person sitting in a corner in ecstasy, shedding tears of joy. Ramatirtha showed that person to his disciples and said, "He is the only one who has received the essence of my lecture and benefitted by it".

-Sri Babuji

Divine Mother Speaks

SEARCH FOR YOUR OWN SELF

Japamala Prasada

Having attained human life, the rarest of births, we should strive to attain Liberation from the vicious cycle of births and deaths. The path one should follow is told by our Gurudev. The spiritual practices we follow to attain the ultimate truth is called 'Sadhana'. The seeker is called 'Sadhaka'. For the spiritual 'sadhana' to proceed smoothly, our thought must be pure. For the thought to be pure, our mind should be purified as it is the seat of thoughts of all sorts. This is called "Antahkarana Shuddhi". That is why when we bow at the feet of Mahatmas or great souls, they bless us saying "Nirmala Antahkarana Siddhirastu" (May you be blessed with a pure mind).



What should one do to purify the mind? Mind is not a physical room or compartment which has specific dimensions. It has no form. It is just a cluster of thoughts which can travel anywhere and everywhere. As a matter of fact, mind is also omnipresent like the Lord Almighty! It can mould itself according to the atmosphere it is exposed to, like how an olive attains the taste of the liquid it is soaked in (like sugar syrup, salty substance or bitter tonic). So, the mind, which has imbibed worldly thoughts since so many births, has to be trained now to absorb spiritual thoughts. For this, 'satsanga' (company of the holy), listening to the 'bodhamruthaas' of Mahatmas, chanting the divine name of God, meditation, prayer, studying spiritually oriented books and doing selfless service to the society are various methods which can purify the mind. But the most important factor is the presence of a True Master (Satya Guru) who can guide us through the right path. If we follow his instructions implicitly with total trust and do accordingly, we are sure to attain Liberation.

God is not someone who is away, somewhere, from us. We describe God as Omnipresent, Omnipotent and Omniscient. He is that Supreme Energy which is the driving force within us. So, God

is within us, as well as all over in the universe. He is that Supreme Energy that generates, organises and destroys the entire universe. That Supreme Energy has no shape or name. But man, who is accustomed to seeing forms, is inviting that energy to enter a form of his choice so that he can concentrate better, and starts worshipping that divine form.

By worshipping an idol as God, we are not doing any senseless act. We are worshipping that formless, unseen, all pervading, all powerful energy in the form of an idol we like. Since energy is formless but all pervading, it is present even in that idol. Moreover, the most important thing to note is that the same all pervading energy is there within you too. If it is not there within you, you will not be able to worship the idol!

Once you start worshipping this way, the idol slowly disappears and you will be able to perceive the Omnipresent, Omniscient God. To attain that formless God, worshipping a God with some form is the first step. The path to realise the ultimate truth becomes easier this way.

‘Pooja’ (worship), ‘Nama Sankeertana’ (singing the Lord’s name), ‘Japam’ (chanting the Lord’s name), ‘Dhyanam’ (meditation) and ‘Prarthana’ (prayer) are all various ways by which we are invoking that Supreme Energy. Using flowers, fruits etc., for worship is ordinary pooja or worship. Once we are accustomed to this kind of worship, when a day comes when we are not able to do that, we will worship God within our mind. This is called ‘Manasika Pooja’. This is ‘Nirguna Aradhana’ or worship of the formless. How did this become possible? The idol worship we have done is helping us to do worship of the formless effortlessly. Therefore, no worship is superior than the other. That is what Lord Krishna said in Bhagavadgita 12th Chapter, ‘Bhakti Yoga’.

Worshipping the God with a form helps us to control our mind by bringing the five ‘jnanendriyas’ and five ‘karmendriyas’ to focus on the form of God.

Never say or think “I am doing all this by my own self”. It is true, the Supreme Energy only is making you do everything but, when you say ‘your own self’ you are associating yourself with your body. The body cannot do anything by itself; even your mind cannot do anything unless that Supreme Energy is within you. That

Supreme Energy is your 'Real Self'. Strive to realise that ultimate truth and experience it. This is 'Sadhana'. You cannot do it by yourself, or by reading books. You need a Satya Guru who is a realised soul to show you the path and guide you. May Lord Gurudev bless us all by granting infinite devotion, knowledge, detachment and perseverance to attain that supreme goal.*

APPEAL TO THE READERS OF
SAMARDHA SADGURU TELUGU
MONTHLY MAGAZINE

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SAMARDHA SADGURU MANAGEMENT

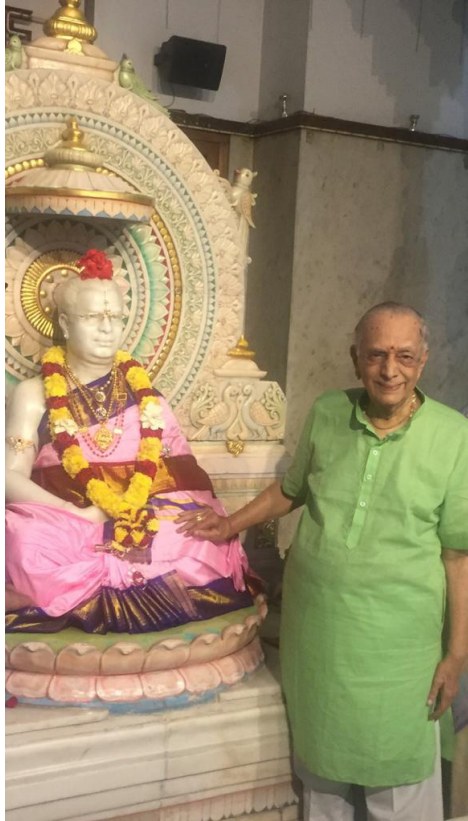
SAMARDHA SADGURU ENGLISH
QUARTERLY MAGAZINE

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HOMAGE TO NARAYANA PRASAD

Sri Narayana Prasad garu, popularly known as Narayana Rao, attained Sri Guru Saayujyam on 19.10.2019 at 11.45 p.m., after a brief illness. All the Ashram devotees were shocked to hear this news at the pre-dawn prayer session the next day. Sri Mataji was by his side when the end came. He peacefully closed his eyes, after Sri Mataji put 'Raksha' on his forehead. He was 86.



His wife Radahmma garu attained Sri Guru Saayujyam in 2000. They had no children. Sri Babuji told them, “You do not have to worry about not having children since you have ‘jnana putra’ in the form of Sadguru with you.” Both Radhamma and Narayana Rao were delighted to hear this. They said, “You are our mother, father,

Guru and everything else to us. We, therefore, do not have any doubt on this score.”

Narayana Rao held senior positions in Railways. He had the darsan of Sri Babuji Maharaj in 1969 in Guwahati when He had gone to the house of Sri G.S.R. Murthy who was ill at that time. Later, Narayana Rao was transferred to the South Central Railway headquarters in Secunderabad. He took voluntary retirement in 1988 and settled down in Kali Vanaashramam.

Sri Babuji entered Mahasamadhi in December 1988, after which Pujya Yogini Sri Chandra Kali Prasada Mataji became the Pithadhipathi. Since then, Narayana Rao was worshipping her as Sri Babuji Himself. Sri Mataji not only provided guidance to him as Guru but also showed motherly affection towards him. Whenever Sri Mataji left for satsang programmes in different parts of the country and abroad, his eyes used to be filled with tears. Sri Mataji then would console him and assure him to give darsan soon after her return from her tour. Only then, she would proceed for satsang programmes.

Though his words appeared harsh at times, his heart was like *‘navaneeta’* (butter). He rendered yeoman service as Secretary of the Ashram. In his own words, “During my tenure, wherever I went, whomsoever I met, when I uttered the name of Sri Gurudev and the details of our Ashram, I got full cooperation from them, be they officers or business people or devotees or Mahatmas. Sri Mataji is showering her grace on me and conveying Sri Gurudev’s blessings all the time. I believe that Sri Babu has come in the form of ‘Amma’ (Divine Mother) to correct my shortcomings, which are natural for any human being, and lead me on the path of success in all my endeavours. It is my firm conviction that Amma will grant me ‘Sri Guru Saayujyam’ at appropriate time.” True to his belief, Sri Mataji was with him in his last moments and saw to it that he attained ‘Moksha’, even as he was muttering the words, ‘OM BABU, OM MATAJI’.

He was instrumental in the expansion of Dhyana Mandir. He personally supervised the construction of the Babu Brindavanam. Apart from his efficient discharge of the Secretary’s duties, Narayana Rao was known for his valuable advice to Sri Mataji on various critical matters.

It was his practice to read a chapter from ‘Sri Babuji Divya Smrutulu’ daily after the evening prayer session in his inimitable style and clear voice.

All of us are aware that he was a disciplinarian about time management. He was very punctual to attend all functions as also all pujas and satsangs.

To cite an instance: On one of the days of Sarannavaratra Mahotsavams, when Sri Babuji Maharaj arrived and took his seat, devotees thronged to the stage to offer ‘namaskarams’ to Sri Gurudev. Suddenly, Narayana Rao announced that there would be no ‘namaskarams’ that day. Even as he completed his words, Sri Babuji gave his signal for ‘namaskarams’ by waving His hand. Thereupon, all the devotees stood up immediately. Then, Narayana Rao thundered, “You must follow discipline. Be seated, all of you. The volunteers will come and guide you to the stage.” Thus that part of the programme ended peacefully. The same procedure established by him is being followed even today. Thus he was very practical. Whatever he said he would follow.

He used to say, “Implicit faith (Viswasam) and performing the tasks assigned by the Guru (Guru agna palanam) are most important. You need not do difficult sadhanas. Always chant ‘OM BABU’, you will be liberated.” Not only he said that, but also followed this practice till end.

We should be ever grateful to Sri Narayana Prasad garu for giving this ‘mantra’ to all of us. All the devotees pay their respectful homage to the departed soul.*

True Siddhi is one's own natural state, in which one is the real self, and which is won by becoming aware of that Self, which we already are; other Siddhis are like those that are won in a dream. Does anything gained in a dream remain true on waking? Can the sage that has cast off falsehood by becoming fixed in the Real be deluded by them?

- Bhagawan Sri Ramana Maharshi

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

January 2020

- 01 Wed - English New Year Day - Sri Sadguru Pada Puja,
Bhakta Samaradhana
- 06 Mon - Mukkoti Ekadasi - Uttara Dwara Darshanam -
Sri Sadguru Pada Puja, Bhakta Samaradhana
- 10 Fri - Pushya Purnima - Sri Sadguru Pada Puja
- 14 Tue - Bhogi - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana,
07.00 P.M. Pouring of Bhogipallu on Sadguru Murthy
- 15 Wed - Sankranthi - Pushya Bahula Panchami -
Sri Tyagaraja Swamy Aaradhana, Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana
- 16 Thu - Kanuma
- 19 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 23 Thu - Masa Sivarathri
- 24 Fri - Amavasya
- 30 Thu - Vasantha Panchami

February 2020

- 01 Sat - Radha Saptami
- 05 Wed - Bheeshma Ekadasi - Satsangam, Sri Sadguru Pada Puja
- 09 Sun - Magha Purnima - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana
- 18 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
- 21 Fri - Maha Sivaratri - 03.30 a.m. Rudrabhishekam with Namaka
Chamakams to Sri Babuji. 05.30 a.m. Sri Sadguru Pada Puja, 08.00
a.m. Samuhika Ekadasa Rudrabhishekams to Sri Ramalingeswara
Swamy, 12.00 noon Sahasra Ghatabhisekam, Laksha Bilwarchana
to Sri Ramalingeswara Swamy, later distribution of theertham,
Bhakta Samaradhana. 07.00 p.m. Samuhika Leela Kalyanam of
Sri Kalikasahita Sri Ramalingeswara Swamy, later nagarotsavam
- 23 Sun - Amavasya
- 26 Wed - Phaalguna Suddha Tadiya - Aaradhana of Sri Lalitananda
Saraswathi Swamini, Satsangam, Sri Sadguru Pada Puja

(Continued to page No.26)

Children's Section Tales of Sri Ramakrishna

THE EFFECT OF ILLUSION(MAYA)

Ramana Prasad

While one person was passing through the forest three thieves surrounded him and snatched all the money from him. One of them said, "Why should I let him go? I will kill him." So saying he lifted the sword to kill him. The second thief said, "Wait! Why should we unnecessarily kill him? Let us tie his hands and legs and



leave him here itself. " They tied his hands and legs and left him there. The third thief returned back after a while and untied him and said, " Please come with me. I will show you the way to your house." They walked through the forest and reached the road that leads to his house. The thief said, " Look, that is your house. Please go."

Expressing his gratitude the traveller said, "I won't forget the help you rendered to me. Why don't you come to our house?"

The thief said, " That is not possible. The guards will arrest me."

This *samsara* is akin to the forest. The three traits, viz., *satva*, *raja* and *tamo gunas* are the three thieves. The *Jiva* is the traveller. Knowledge of self (*Atma jnana*) is his wealth. The *tamo guna*

is binding him with *samsara*. The Satva guna saves him from *rajas* and *tamo gunas*. By taking the shelter of *satva Guna*, the *jiva* gets freed from greed, lust, etc., which are born out of *rajas and tamo gunas*. But even *satva guna* binds *jiva* to *samsara*. *Satva guna* shows only the path to reach *Paramatman*, just as the third thief, who gave directions to reach his house, did. But the *satvaguna* by itself cannot take you to the abode of *Paramatman*.*

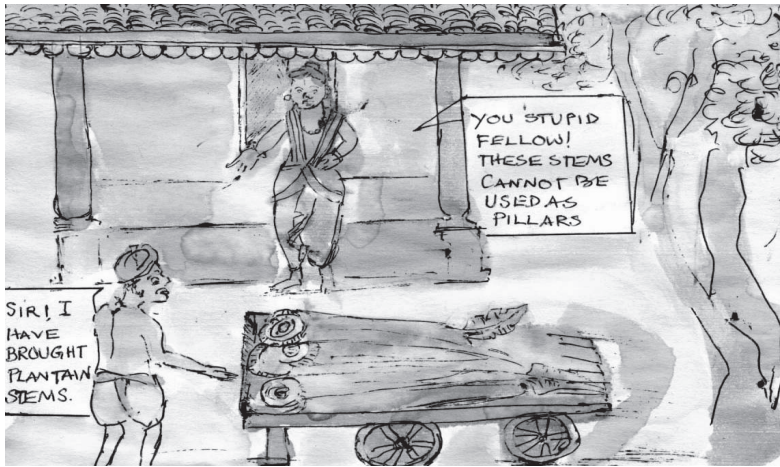
A wood-cutter led a very miserable life by selling fire-wood, which he brought from a forest. One day as he was carrying home a load of thin fire-wood, he was accosted by a stranger who advised him to go ahead. The next day he followed the advice and went further into the forest and had his reward, for he met with an abundance of large trees in that part of the forest. He cut down as many logs as his strength permitted and by selling them made much larger profit than he had ever made before. The next day he thought to himself, "I have been advised to go ahead; why not go further ahead today?" He did as he thought and that day reached a part of the forest which was full of sandal-wood trees. He took away with him as many sandal-logs as he could carry and by selling them in the market made a large profit. The next day he again remembered the stranger's advice and resolved to make a further advance. That day he came upon a copper-mine. But, this did not check his further advance; day after day as he advanced further and further, he got at silver-mines, gold-mines and diamond-mines and at last grew enormously rich. Such is the case also with the path of spirituality. One should constantly go ahead and must not think that one has achieved everything as soon as one has seen a few visions or the Light Divine or acquired some psychic powers.

-Sri Ramakrishna Paramahansa

DEVOTIONAL STORIES EVER LASTING BEAUTY

Ramana Prasad

A rich man wanted to construct a house in a unique manner. For this purpose he wanted to use very smooth wooden pillars. Giving sufficient money, he asked his servant to procure such pillars. The servant roamed to different places but he could not find the pillars of his choice. He even rejected the teak pillars as they were not having smooth texture. While moving from place to place he suddenly stopped at one place and saw round and smooth plantain stems. He thought that they will suit very much. So he purchased them and loaded in a cart and brought them and showed



them to his landlord. The latter got very angry. He said, "You stupid fellow! These stems cannot be used as pillars. You saw only their outside beauty. Once they get dried, they will have to be thrown away".

The state of people ignorant of God is similar to that of this servant who fell prey to the outside beauty of plantain trunks. Such type of people think white lime is as smooth as butter. If you contemplate, you will realise that the things you find in the outside world are not really beautiful. Fragrance emanating from fresh blossomed flowers get rotten and become unfit for use next day. A

lady crowned as “Miss Universe” loses her beauty as she becomes old. If you store tasty food items they get decayed in two days and fungus will be formed over them. Alas! Man is searching for everlasting beauty in such things.

It is said that “a thing of beauty is joy for ever.” We have seen that worldly attractions which appear beautiful now lose their beauty as time passes. The real permanent thing is *Paramatman* only. There is no decay or loss of beauty in It. Those who aspire for Moksha should withdraw their mind from outside attractions and concentrate on real one which is permanent. That is *Paramatman*.

Moral: That which is permanent and has everlasting beauty is only Paramatman . The real seeker should contemplate and realize Him instead of wasting time on things outside.*

In Yatras (old-fashioned theatrical performances) you have seen that so long as the clatter of music continues and the players sing at the top of their voices, "O Krishna, do come: let us have a sight of Thee!" The Krishna in the play does not in the least mind the summons; he goes on with his smoke and chat and leisurely puts on his costume. When all noise ceases and the Rishi (seer) Narada in a soft and loving tone begins his song, "I die, O Govinda - my life and soul!" Krishna can no longer help coming forward; he hurriedly appears on the stage. Similar is the case with an aspirant. So long as he cries aloud: "Lord! Do come; reveal Thyself to me!" Know that the Lord is far away from him. When the Lord will actually reveal Himself to him, he will be quiet and full of peace. When the aspirant calls on the Lord, with his heart full of love, He can no longer defer showing Himself to His devotee.

-Sri Ramakrishna Paramahansa

‘KALI YUGA PRABHAAVAM’

My dear Chiranjeevulaaraa:

You are aware that we are living in the Kali Yuga, which is known for the steady and rapid growth of ‘adharma’ in this world. All good people should keep away from wicked acts and strictly adhere to ‘Dharma’ to ward off the ill-effects of this Yuga. An episode from the Mahabharata reveals how even on the very first day of the Kali Yuga, people forgot Dharma and indulged in wicked ways.

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One day, Samrat Yudhishtara was relaxing after a hectic official work. At that time, two men came before the king and wanted a solution to their property dispute. The first one said that he had sold a piece of land to the other man, who found a buried treasure in it. Saying that he had sold only the land, and so the treasure should come to him because it formed part of his ancestral property. The second man argued that once the property had been sold to him, he was the sole owner of whatever was found in the land and so the seller could not claim any right over the treasure trove.

A tired Yudhishtara asked them to come the next day for his verdict. Bhima, who was watching the dialogue between the two men and the king, started laughing after the two left.

Asked why he was laughing, Bhima replied: “Brother, the same fellows met me yesterday with a similar problem. The seller said, ‘Once the land has been sold to the other, I have no right over the treasure buried in that land.’ The buyer contradicted it by arguing, ‘Sir, I have purchased only the land from him and not the hidden bounty which rightfully belongs to the seller.’ I was wondering how the same fellows could change their attitude within one day.”

When Yudhishtara heard this from Bhima, the wise Sahadeva was summoned and asked to explain the enigma. Sahadeva looked at the almanac in his hand and said, “Brother,

Kali Yuga begins from today. The Kali Purusha is already showing his influence.”

Arjuna, who had just then arrived from Dwaraka, cried before Yudhishtara, “Brother, I have a sad news. Our dear Sri Krishna has left the world, and Dwaraka has been submerged in the sea.”

Grieved at the turn of events, Yudhishtara said: “Brothers, the dawn of Kali Yuga is preceded by the exit of Sri Krishna, and we cannot remain in this world without Him. Let us crown Pareekshit as the king of Hastinapuram, and proceed to our heavenly abode.”

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Children, hope you liked the story. Kali Yuga is definitely a terrific era. But, do not get scared. We are under the care of our Sadguru Maharaj and Poojya Mataji.

Yours affectionately,
Maathula*

The 'ego' is really a ghost with no form of its own but feeding on any form it holds, which when sought for takes to flight. Since with the rise of the ego all else rises and with its subsidence all else subsides, to destroy the ego through Self-enquiry is alone true renunciation. The Self-conscious Being of 'I' - lessness is the That which is one's true State realised by destroying the ego through Self-enquiry.

A man should surrender the personal selfishness which binds him to the world. Giving up the false self is renunciation. Setting apart time for meditation is only for the merest spiritual novices. A man who is advancing will begin to enjoy the deeper beatitude, whether he is at work or not. While his hands are in society, he keeps his head cool in solitude.

- Bhagawan Sri Ramana Maharshi

Babuji's Fables

LOVE THAT 'I'

Here is a true story; one must not simply listen to it and forget. This is something one should ponder always.

One day when we were sitting in a Satsang, somebody came that way and Sri Babuji Maharaj asked “Who is it?” That person replied, “I”. Then Sri Babuji asked “Who is that ‘I’?” The other girl replied “I am Samrajyam Babuji”. Then Sri Babuji asked “Which Samrajyam? Ashoka’s or Alexander’s?” (Samrajyam in Telugu means empire). Everybody laughed.

Then Sri Babuji told her, “If you like that ‘I’ so much go deep into it and find out who that ‘I’ is. You build up your love for that ‘I’ and get immersed in it. If you cannot do it leave it completely.”

Moral: The ‘I’ to be loved is ‘Atman’ i.e. our real Self and the ‘I’ to be discarded is our ego.*

—Retold by Dr. Swarnamukhi Prasada

CURRENT PROGRAMMES

(Continued from page No.19)

March 2020

07 Sat - Sanitrayodasi

09 Mon - Holi Purnima-Sri Sadguru Pada Puja

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

22 Sun - Maasa sivaratri

24 Tue - Amavasya

25 Wed - Sri Sarvari Nama Telugu New Year (Ugadi), 11.00 a.m
Panchanga Sravanam, Sri Sadguru Pada Puja, Bhakta
Samaradhana

Down Memory Lane WHO ARE YOU ?

Sushumna Prasada

Lord Babuji, while addressing the gathering of devotees one evening, remarked: “Suppose somebody asks you ‘Who are you?’ what would be your reply? You will immediately respond by mentioning your name and your parentage, caste, gotra, job, etc.”

But is that the truth? Not at all. You will be in a position to know about your name, parentage, caste, creed, religion, etc., only when your parents had informed you about those details. What you have learnt is constantly preserved in your mind in the three states i.e., wakefulness, dream and sleep.

To cite an example, Lord Babuji turned to a particular devotee and said: “You will respond only when you are addressed as Parabrahma Sastry. Suppose Rao is added to that name, you will immediately say that it is not your name. What is the reason for that? The feelings of your birth, caste, creed, religion, nationality, etc., are deeply implanted in your blood.

Paradoxically, you take upon yourself what is not yours and remember it in the three states of mind. But actually this is not right reply to the question ‘Who are you?’ Human life is a boon given to you to know about yourself. To realise the correct reply, you have to direct your mind and its associated limbs (indriyas) from the mundane pleasures of life. The mind has to be merged in the lotus feet of God, through meditation. Then only the perfect answer dawns on you. Then you will realise that the real ‘I’ (self) is above birth and death. ‘I’ is changeless. There is no question of ‘I’ experiencing childhood, middle age and old age. The real ‘self’ is not bound by caste, creed and lineage (gotra) also.

One who realises and experiences this Truth is the ‘child of God’ in the real sense of the term. Without constant spiritual practice (sadhana), it is not possible to achieve this goal. It is also not easy to realise this Truth. The deep-rooted feelings acquired from the cycle of births and deaths stand in the way of self-realisation (finding an answer to ‘Who are you?’). To eradicate the deep-rooted plant of the feelings of fate of previous births is highly difficult. Unless one has absolute control over the mind and the associated indriyas, it will be very difficult to overcome material and carnal desires. The

desires which are not fulfilled in the previous births take the shape of 'vasanas' in the next birth. The feelings (vasanas) inherited from the previous births can be eradicated only by dedicating yourself to the service of the Sadguru, who alone is capable of saving you from the cycle of births and deaths

The deep-rooted ego in you makes you to identify yourself with the body. You begin to assert "this physique is mine, these legs are mine, these sensory organs are mine". Actually none of these is yours. When none of these is yours, you are fixed in a dilemma about who you are. It will be known to you only by concentrating the mind on the initiation (lakshyardha) offered by the Sadguru. By incessant practice of meditation on the initiation given by the spiritual master, wisdom dawns on you and you will realise that all the internal, external and sensory organs get illumined by the spirit, which is called as 'Pragnanam'. It is known as 'Pragnanam Brahma'. By enabling you to ascend gradually the ladder of spiritual practice (sadhana), the Sadguru will make you realise that you are that 'Brahma' (Aham Brahmasmi). This truth has to be experienced and certainly cannot be explained. What you call "this is mine, this is mine" is not actually yours, and you will realise it.

[While expatiating like this, Sri Babuji called Mataji, who was then known as Chandra. He addressed her as 'Ammachi' and asked her to explain "Ayamatma Brahma". She replied, "That which is self-illuminating and illumines everything by being Omnipresent is the invisible Brahma."]

Sri Babuji continued that one who dedicated oneself with absolute faith to the True Master by constant spiritual practice would attain self-realisation. When questioned 'Who are you?' you replied 'I don't know'. That means there is one who has realised that he knows nothing. Then it is you who has realised that Truth.

In this connection, Sri Babuji narrated an incident. A spiritual trainee (sadhaka) read numerous books on spiritual education. But he failed to reach the goal and sought the aid of the Sadguru by surrendering himself at the feet of the spiritual master and requested him to let him know the goal of his life. The Sadguru replied, "You have read so many books. One who has read them is there in you. Endeavour seriously to learn about him. That is the proper way for you to realise the goal." The sadhaka attentively listened to the

message given by the Sadguru and began to ruminate over it. He sat in the shade of a tree and began to ruminate. He found the ripened leaves of the tree falling on the ground and some flying in the air. By seriously ruminating on the incident of the falling dried leaves, wisdom illumined. He wanted to find out the connection between the dried leaves and what is spoken by the Sadguru. He realised that one day he would leave his physical body like the dried leaf. Then only the real 'I' would remain. By the realisation of this Truth he felt elated that he had reached his goal.

Sri Babuji concluded his exhortation, saying "See, how easy it is to reach the goal, if you entrust yourself to the care of the spiritual master!"*

THE LORD KRISHNA AND THE LAPWING'S NEST

It was the battle-field of Kurukshetra. The white conch-shells were about to sound, the elephants to march forward and the attack of the archers to commence. The moment was brief and terrible. Banners were flying and the charioteers preparing for the advance. Suddenly a little lapwing, who had built her nest in the turf of a hillock in the midst of the battlefield, drew the attention of Lord Krishna by her cries of anxiety and distress for her young. "Poor little mother!" He said tenderly, "let this be thy protection!" and lifting a great elephant-bell that had fallen near, He placed it over the lapwing's nest. And so, through the eighteen days of raging battle that followed, a lapwing and her nestlings were kept in safety in their nest, by the mercy of the Lord, even in the midst of the raging field of Kurukshetra.

- Sister Nivedita

GLORIOUS DEVOTEES

MAANAKOJI BODHALA BAVA MAHARAJ

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Once upon a time, there lived a pious couple, Maanakoji Bodhala Bava and Mamata Bai, in Dhamana, a village near Pandaripur. He was a farmer. Yamaji was their son and he was married to Bhagiradhi Bai. All the four were devotees of Pandarinath. They would go to Pandaripur on every 'Ekadasi' day, worship the Lord, fast for the whole day and serve food to the guests and the poor the next day.

Once, due to failure of monsoon, famine struck the region and people suffered a lot due to food scarcity. The Bodhala couple took a vow to serve food to anyone who knocked their door at any time, till the situation returned to normalcy. Mamata Bai felt that only serving the poor would help anyone to attain 'Moksha'.

Owing to this continuous service, their wealth gradually dwindled; soon, no money was left with them. So, they sold away all the jewellery and the animals to implement their decision at any cost. There was no money left with them on one Ekadasi day. He collected firewood from the nearby forest and sold it for three pies (currency of that time). He went to Pandaripur. He bathed in the Chandrabhaga and gave one pie to a Brahmin there. He purchased bananas, dates and sandalwood for another pie and presented them in the temple. He spent the whole day fasting and without sleeping.

The next morning, after bath and worship, he purchased some flour with the remaining pie. He was worried and thought thus: 'No one will accept this flour as food as it is in small quantity. How can I have food without offering food to at least one person?' Then Panduranga came to him in the guise of a poor Brahmin and said to him, "You have been coming here on every Ekadasi and feed the poor on Dwadasi. Along with others I, too, came and you



had fed me. As I am old and weak, I could not go to receive the food served by the rich. I am hungry. Please give me something to eat.”

Bodhala was very happy and felt that Panduranga Himself must have come in the Brahmin’s guise. He said to the Brahmin, “Sir, I had only this amount of flour with me and nothing else. Please receive it.” The Brahmin received it and told Bodhala to bring some firewood from the forest to make rotis. Bodhala obeyed. After taking bath, the Brahmin lit the fire and when he was ready to prepare rotis, Rukmini Devi, too, came there in the guise of an old Brahmin woman. She said to the Brahmin, “Why did you come here for food without me? Let me prepare the food.” Bodhala was wondering as to how such a petty quantity of flour would be sufficient for both of them.

When the lady touched the flour, the quantity increased more and more miraculously. It is God’s grace and affection towards the devotees! She prepared the rotis. Both of them enjoyed the rotis and gave the leftovers to Bodhala. He took it as ‘prasadam’. The Brahmin couple then disappeared.

Bodhala understood that Panduranga Himself along with Rukmini Devi had graced him, though in the guise of a Brahmin couple. He went to the temple and expressed his gratitude to the Lord. The Lord appeared before him in person and said, “Though I do go to the feeding served by the rich, they would not serve Me, as they don’t have devotion towards Me. Their service was for show only. You will come to know of this tomorrow. Stay here till tomorrow.”

The next day, a rich businessman of Pandaripur arranged ‘samaradhana’ to one thousand Brahmins on the banks of the river. Huge pandals were erected. Panduranga asked Bodhala to wait and observe the happenings. He entered the pandal in the guise of an old Brahmin. But, he was denied entrance as the specified thousand Brahmins were already there. The hungry Brahmin asked “Is it difficult for you to feed one more poor single Brahmin like me, who is very weak and unable to walk?” The host became angry and the Brahmin was necked out by the servants. By the time the guests were about to take the food, the pandals suddenly collapsed due to heavy whirlwind and all the dishes were completely covered with sand and dust. The guests ran helter-skelter out of fear.

Pandarinath said to Bodhala, “You must have understood what I had told you. As your service to the poor is out of pure love and devotion, I had received the food from you.” Bodhala praised the Lord and started his return journey to Dhamana.

On the way, he felt hungry and there was nothing with him. The omniscient Pandarinath created a fruit garden. Not caring for the attractive fruits, he was singing ‘keertans’ and proceeding on his way. Then, Pandarinath and Rukmini came there with various fruits and rotis. They asked him to eat them and take rest in the garden. He ate the fruits and rotis. The Lord and His consort had disappeared and so the garden too. That is Lord’s glory! Bodhala reached Dhamana.

One day, while he was guarding the millet crop in his land, he was engrossed in deep meditation. Birds enjoyed the crop. After coming out from meditation, he offered millets to the poor passers-by. Mamata Bai came there. She requested him, “If you go on offering the crop in this way, what shall we eat and how shall we pay the tax? So, please don’t give them to anybody. Treat it as the Lord’s order.” She went away. The pilgrims going to Pandaripur came there and requested him to give the millets to satiate their hunger. As per his wife’s word, he did not pluck the millets. Instead, he told them to take the required millets by themselves. The whole crop had vanished within no time. The villagers took pity on him. Learning about it, his son Yamaji came there. Bodhala consoled Yamaji not to worry over it and said that God would be happy and bless those who helped the poor. Yamaji and Mamata Bai felt very happy.

The staff of the local chieftain came to him to collect seven ‘varahas’ (gold coins) as land tax. At that time, he had only three varahas with him. He requested Naga Bai, a rich lady, to lend four varahas to him. She promised to give the next day. But, based on the ill-advice of the wicked people, she refused to give the money. Bodhala went to the neighbouring village Veeraala to take the loan from a business man. Meanwhile, his family members were not allowed to leave home until the payment was made.

Pandarinath came to his rescue. In the guise of the local watchman, He went to the office concerned, paid the whole amount, took the receipt and handed it over to the guards at Bodhala’s

home. They left the house. After returning from Veeraala, Bodhala came to know of this and asked his wife about the person who paid the amount. Mamata Bai told him about the watchman's gesture. On enquiry, the watchman expressed his ignorance in the matter. Then, Bodhala understood that it was nothing but the grace of the Lord. Pandarinath then appeared before Bodhala who prostrated at His feet. Pandarinath replied, "When you were going to Veeraala, the villagers thought that you were fleeing, and so your family members were placed under house arrest. I could not bear it. So, I collected the four varahas from Naga Bai and three from your home and paid the tax, in the guise of the watchman."

When Bodhala wanted that the four varahas which he brought from Veeraala village should be returned to Naga Bai, Pandarinath said that she had committed a blunder of going back on her promise and so, as a punishment, the money need not be given to her. He blessed Bodhala and disappeared. The yield of millets in his farm was more after the incident and there was plenty of money in his home. He continued his service to the poor as usual.

Our Gurudev Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj would often elaborate an incident from Bodhala Bava's life. One day some devotees from Thaleraasa, a nearby village, were going to Dhamana to hear Bodhala's hymns. On the way, one devotee was fatally bitten by a snake. Yet, they decided to enjoy Bodhala's keertans. Some of them covered the corpse with a cloth and took it to the venue. There, the corpse was placed in a standing position, leaning against a tree.

Bodhala was singing and dancing and encouraging all others to join him and dance to the tune. All the devotees gathered there were absorbed in bliss by singing and dancing. The place looked like Brindavan: the devotees like river Yamuna and Bodhala like Lord Krishna. He observed all the devotees. All were engrossed in bliss, except the dead person. He went near him and said, "Sir, when all are happy in singing and dancing, how can you sleep like this? Come on. Wake up and join us." Involuntarily, Bodhala touched the corpse's hand. Lo! Just like a bulb glows when an electric wire is connected to it, with Bodhala's touch life entered into the corpse and the person joined others, singing and dancing. When the devotees were praising Bodhala, he said, "I am just an instrument

in the God's hand. The Lord used me to save His devotee." He was a Sadguru. Just by touching the holy feet of such a person, all sins would vanish.

One year, he took some loan and sowed millets in his farm. As usual, the pilgrims came and requested him for food. There was nothing with him except some rotten millets. He ordered his son to collect all the millets which were already sown in the farm, clean them and give them to the devotees and then sow the rotten millets. Yamaji followed the order. But, the yield was plenty of bottle-gourds, filled with millets. Not believing his glory, when the local king ordered him to eat meat, it turned to holy basil. He was not after money and fame. He would advise all, "Praise the Lord with pure devotion. Only through devotion you will achieve 'emancipation' (Mukti)." He continued the service to the poor and devotees till his soul was absorbed in Pandarinath.*

A cultivator wanted to connect a canal with his field by digging a leading channel across an undulatory ground in between. The field will not bear crop unless it gets water. Till the digging is over and the water reaches the fields, the cultivator will not think of food, drink, sleep or rest. He will work with a singular determination. His pleasure knows no bounds when he finally sees his field wet with water.

So too, a devotee wants to wet the field of his heart with Jnana theertha. He digs the leading channel of devotion across the ground which is full of undulation like desires etc. When the Jnana theertha enters the Kshetra of his heart, makes it fertile and yields a bumper crop, the devotee enjoys the yield and becomes Kshetrajna.

-Sri Babuji

BHAJA GOVINDAM!

Ramana Prasad



VERSE 16

*Agre vahnih pristhe bhanuhu
Ratrau chubukasamarpita jaanuhu,
Karatala bhashastarutala vaasaha
Tadapina munchyatyaasapaasaha !!*

He may sit before fire or bask in sun. At night time he may keep his chin on the folded legs. He may be sitting under a tree and beg alms extending his palms - Yet the noose of desires does not leave him.

- to be continued

MUNIFICENT KING'S SIVA 'KAINKARYAM'

-Ramaswami S

Kodumbalur was a principality of the Chola empire. It was ruled by a chieftain by name Idankazhiyar, who was a great devotee of Lord Siva and liberally donated towards renovation of Sivalayams.



One day, when he was conducting his durbar, a person was produced before the chieftain by his staff, who accused that man of stealing the paddy stored in the royal silo.

On seeing the accused, who was wearing 'vibhuti' on his forehead, Idankazhiyar wondered whether such a devout person would steal at all.

"Sir, you have been charged with theft of paddy from our silo, but your appearance belies such a crime by you. Tell me truthfully, whether you have stolen the paddy," the chieftain asked.

The accused admitted his guilt and said: “Yes, my lord, I have committed the theft of foodgrains from your stores. I have been feeding the devotees visiting the Sivalayam in my village by spending from my earnings. Now, I have almost become bankrupt, but would not like to stop the service to devotees. Hence, I ventured to enter the silo and committed the theft.”

Idankazhiyar was touched by the service mentality of the accused and instantly released him and said, “Sir, if you had come to me seeking help to feed the devotees, I would have gladly gifted all the grains at my disposal for your service. Even now, it is not too late. The silo is always open for you. Collect as much paddy as needed to continue your service to the devotees.” He also decreed that any Siva devotee could come to the palace and procure his requirement of grains.

All his subjects hailed the chieftain’s respect for Siva devotees and readiness to fulfil their needs.

By thus opening up the royal stores for the benefit of Siva devotees, Idankazhiyar continued his service to Siva ‘bhaktas’ for a long time.

Lord Siva was pleased with the chieftain’s munificence, and finally took him into His fold, thus making Idankazhiyar as one of the sixty-three Naayanars (great Siva devotees).*

Our psycho-physical energy must be controlled and conserved. Energy is being wasted now. Don't waste energy. Physical and mental energy can be increased.

New channels can be opened that increase the flow of energy. Useless work, useless talk and gossiping and useless thinking are like weeds. Pull them out. Then there will be time for useful work.

During spiritual practice there must be no physical restlessness, no mental restlessness. Through practice concentration is deepened. Through concentration the channels of energy are cleared.

- Swami Yatiswarananda

GURU KRUPA

G. Srinivasa Murthy

Pir Baba, a saint, was residing in his hermitage far away from city. One of his devotees, Guruprasad, was a regular visitor during his evening discourses. He often used to share his Ashram experiences with his friend Murthy, who was a non-believer of any such Mahatmas and would always ridicule this devotee.

With passage of time, one morning Murthy asked Gururprasad to take him to his master, as he would like to see him. The very next evening both of them reached the Ashram, and as dusk fell, the Baba arrived and started his discourse.

All through-out the discourse, Murthy was very impatient and cursing himself for having wasted precious time in such an unproductive way. Instead, he felt, he should have spent his time in the company of his friends who were having an evening party.

During the discourse, the Baba said, “You must always place God above yourself. Only in exceptional circumstances you can feel that you and God are on par, and under no circumstances you shall place him below you, not even in your dream.”

Murthy thought, ‘How silly it is! How could one place God below himself? This Baba is just wasting everybody’s time.’ At the end of the discourse, the Baba requested everyone to stay back for the night in the Ashram and leave next morning as the weather was very inclement en route. Murthy was provided a small kuteer to rest. He retired for the evening in the hermitage.

Early next morning, Murthy heard a knock on the door. On opening the door he found a person with a tray with breakfast in two different plates. In one of the plates there were a few ‘parathas’ with a sumptuous scoop of butter on it, along with a bowl of delicious dal soup and a few cut onions to taste. In the second plate were a few dry rotis and a cup of plain dal only. He received the plates and got ready to eat from the first plate.

As he started the breakfast, he heard again a knock on the door. This time he found a very tired looking beggar at the doorstep, who pleaded, “Sir in the name of God, please give me something to eat. I have been on my foot for the last three days without food and I am very hungry.”

Murthy took pity on him and offered the second plate with plain rotis and dal. He then finished his breakfast and quickly got ready to return home along with his friend. But as the Ashram culture was to take blessings from the Baba before leaving, both went and met the Baba, who asked Murthy “I hope your stay was comfortable and if there are any suggestions from you please tell us so that we can take better care of the guests henceforth.” Murthy who was already impatient had nothing to complain or suggest. But Baba did not leave at that.

He asked Murthy if he had his breakfast and if anything at all happened in the morning. Murthy then narrated the beggar’s episode. Baba then asked Murthy if he remembered what was told during the previous night’s discourse. Murthy replied, “we must always place God above us, only under exceptional circumstances we can place him on par and under no situation we should place him below us”.

Baba replied, “Good, but then what did you offer him? If you had placed the beggar as God’s child or God Himself, since he pleaded before you in the name of God seeking some food, you would have offered the better of the two plates, namely the ‘parathas’ with butter and the bowl of dal soup you had with you. If at all you had treated him on par with you, you could have shared half food from each of the two plates, but instead you had offered him the plain rotis and dal which you had treated as inferior and disliked. Where have you then placed God in your eyes?”

At once Murthy’s eyes were filled with tears for his act of ignorance, and enlightenment dawned upon him. He immediately prostrated at the feet of the Baba and begged his pardon for this act of disrespect. He also wanted the Baba to accept him as his disciple.

Murthy’s samskara in his previous births had at once come forth by the grace of the divine master from whom he was destined to attain this realisation in this birth. It is the pure unflinching grace of the Master by which any human being would be embraced by the master at the pre-destined time. That is Guru Krupa.*

KAIVALYOPANISHAT - VIII

(Continued from the previous issue)

Rekha

Sri Mataji continued Her discourse as follows:

In the second stanza, the Creator, Brahmadev, tells Maharshi Asvalaayana that knowledge of the Self (Brahman) can be known by means of Shraddha (earnestness), Bhakti (devotion), Dhyana (meditation) yoga.

Sri Mataji explained why the word yoga had been used in this Upanishad. “Yoga is a path to control the mind; yoga also means union. If we just chant the Upanishad and discuss the meaning of the same, then we are only listening to the Upanishad. Putting into constant spiritual practice of the Upanishad alone will make us understand and acquire the knowledge of the Brahman.

Explaining each of the yogas mentioned above, Sri Mataji said: “Love directed towards a lofty ideal is said to be devotion. The worldly mind has to be energised with true knowledge, discrimination and dispassion. This is true devotion. The mind has to be trained and disciplined.

“Devotees like the Gopikas and Sabari, though they did not have any formal education, possessed true devotion and thereby knowledge of the Upanishads. This is because they have experienced God through their devotion; they have trained their mind to abide in Isvara (God), the intangible. They did not care for the tangible materialistic world. The ultimate form of love is devotion. Whoever has this kind of absolute love or devotion and surrenders or sacrifices his or her life to the Almighty reaches the goal of Self-knowledge, which is the end-result of devotion; that is Jnana. Earnestness is the means to attain this goal. In this state, the seeker realises the omnipresent, omniscient and omnipotent nature of God. When this happens, noble qualities like compassion towards everything in the creation and detachment from the materialistic world develop in the spiritual seeker. The key to success is ‘Shraddha’, which is tenacity of purpose or honesty in pursuit.”

“To develop true devotion, one should perform every action of his, with utmost and earnest attention. ‘Shraddha’ is a quality related to the intellect. Devotion is a quality of the heart. Meditation (‘dhyanam’) is journey of the intellect or ‘buddhi’ towards the goal

of Self-realization. It is a confluence of the intellect and heart (mind). ‘Dhyanam’ is mind devoid of any kind of materialism (Dhyanam nirvishayam manaha – Skandopanishad). Dhyanam or meditation is striving to gain insight about oneself, having mastery over the mind and knowing the intriguing ways of the functioning of the ego. Arduous meditation leads to the insight about the meaning of ‘I’, thus the seeker is led to communion with Reality (Truth). Yoga also means union. Hence one of the practices is Dhyana which is referred to as Yoga.”

To elucidate further the path of ‘Sharaddha’, ‘Bhakti’ and ‘Dhyana’ yogas, Sri Mataji gave the following example in which how a devotee’s thought process would be when witnessing an incident relating to God. A devotee adorns the idol or picture of God with a flower; it falls down on the floor. The devotee then attributes that occurrence to his lack of ‘Shraddha’ or devout attention. Another devotee thinks that God has blessed him with His bounty. Yet another devotee just watches that happening as a witness, without reacting to the same mentally. Only through the three-fold yoga (Shraddha’, ‘Bhakti’ and ‘Dhyana’) can the true knowledge of the Brahman be known. The seeker experiences the oneness with the Brahman by the constant practice of these three yogas. For this reason, Brahmadev consistently reiterates the importance of ‘Shraddha’, ‘Bhakti’ and ‘Dhyana’ to Asvalaayana Maharshi, in this Upanishad.

-to be continued

The mind is like a barometer. If you feel you are pulled down, be on the alert. Our life is very often a compromise, we can't help it. If we have full control over ourselves, we can avoid complexes. Often we must make use of a lesser evil to overcome the greater. Each is to be judged on its own merit.

Spiritual practice is like mental skating. The proud fall. Don't think you are too great or too safe.

-Swami Yatiswarananda

CLEAR YOUR DOUBTS

Devotee: Mataji, why is man unable to remember his past lives?

Sri Mataji: What are you going to gain by remembering your previous lives? If your memory is really good and you are able to remember each and every event of your present life, will you really like it? Life is made up of both pleasant and unpleasant incidents. Suppose you do remember everything, will you be able to withstand if all bad and evil happenings start crowding your mind? If you cannot withstand past unhappy happenings of just this one life, how can you bear if you start remembering your past lives too?



That is why Lord Krishna said in the 15th chapter of the 'Bhagavadgita': "Sarvasya Chaham hridi sannivishto Mattah Smritir gnanam, apohanancha....." It means 'I am there in the heart and soul of each and everybody; it is because of Me your remembrance (memory) and forgetfulness (lack of memory) are happening.'

It is a blessing in disguise that God has bestowed forgetfulness. Otherwise, all of us would end up in psychiatry clinics for treatment of depression, dementia and psychoses.

Lord Krishna also told Arjuna, "I know all My previous 'avatars' which are divine incarnations and that, I also know all your past lives. I know everything while you do not know even about your own self."

So, don't muddle your head with such unnecessary thoughts.*

—Compiled by Dr. Swarnamukhi Prasada

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