

SAMARDHA SADGURU

Spiritual Magazine

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Printed and Published by C.V. RAMANA BABU on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and printed at Samardha Sadguru Publications D.No 3-499 Sri Kali Gardens Ashram, Nambur Pin: 522508,Gunturdt. Andhra Pradesh and Published at D.No 3-499Sri Kali Gardens Ashram Nambur R.S Pin : 522508, Guntur dt. Andhra Pradesh Editor: Dr.Ramaswami Sampath. Formerly of 'THE HINDU',VIZAG	MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF SRI KRISHNAASHTAMI AND VINAYAKA CHAVITHI		

Sri Mataji's Benediction

THE BENEFITS OF PROXIMITY

With Sri Gurudev's benevolence, we conducted meditation week after two years. In fact, if we don't have this leisurely programme, will we be sitting in the proximity of Sri Gurudev like this? You may say your mind is always in the proximity of Gurudev. But is it giving you satisfaction? If so, why are you doing the physical worship? Why do you feel more satisfied when reciting the 1,000 names of Gurudev than when simply reciting "Om Namoh Bhagavate Kali Prasadaya"? Our mind calms down with these holy sounds.

We feel satisfied when we listen to interesting words of our own mind or from others. Particularly for spiritual seekers like us, residing in this Ashram gifted to us by Sri Gurudev, the proximity of Gurudev gives immense satisfaction to the mind rather than food, clothing, jewellery, cars or other worldly possessions. For a long time, we have been circum-ambulating Sri Gurudev's Brundavanam daily; all of us have His portraits at home, and some of us have Padukas also. But when we are finally allowed to come inside the Brundavanam and sit near Sri Gurudev, isn't it giving us the highest level of satisfaction?

Whenever we go through hardships in our lives or have any illness, as long as this body is there and we identify ourselves with this body, all we eagerly seek is to be in the proximity of Sri Gurudev and pray that our last breath be in His presence. We remember those devotees with reverence who breathed their last in the proximity of Sri Gurudev, and even feel envious of their great fortune. The Self is eternal, and the body is temporary, but the satisfaction of being in the proximity of the divine can only be felt with this body and the mind in it. Who knows what happens after we leave this body? But we are all sure of the experiences we have with this body in the proximity of Gurudev.



During worship, the mind keeps wandering on many things like all the items required for the puja, the different acts forming part of the puja, our own attire and grooming for the puja and other similar thoughts. But for meditation we don't need any of these. All you need is to be in the proximity of Gurudev. Even if you get sleepy during meditation, you better sleep in His presence. Since the Gurudev is omnipresent, we are sitting in His lap only. How can we be separate from Him when He is everywhere? This human body is a great gift bestowed upon us to identify the omnipresence of God and understand that even this body is part of Him. This body has not been given to us to worry about possessions, relations or other mundane things.

Proximity or Sannidhi gives us Bliss. Even if we can't keep our eyes closed for long, when we open them, we see Sri Gurudev. Even if you use a rosary for the meditation, you must not be lost in the count. When you overcome the numbers and concentrate on the form of God whose name you are reciting, you experience Bliss. Recitation is not for the sake of the rosary or for the count. Its goal is to fixate our mind on God's divine name.

It's nothing but Sri Gurudev's miracle that we are able to leave all our daily duties and able to sit in His proximity. This renunciation is nothing but the benevolence of Gurudev's lotus feet. Even when we leave the world and sit here, if the mind wanders in the world, there is no use. But it's not the mind's fault. It's your fault that you are keeping it in the wrong company throughout the day. As a result, when you sit for meditation for a few minutes the mind still continues its journey through the world that it is habituated to.

But when you sit for meditation in the proximity of Sri Gurudev, it calms down and is slowly weaned away from worldly thoughts and comes under His control. That's the power of divine proximity. Whether it be Sri Gurudev's holy feet, His divine speech, the holy water (Teertham), the offerings (Prasadam), or His True Self (Tatvam), it gives us the power to overcome the wavering of our mind, identify the true Self and experience the eternal Bliss (Atmanandam).

May Sri Gurudev's divine proximity grant us all the ultimate bliss and contentment in life!*

From the Editor's desk:

LET'S FACE CORONA-III BY BABUJI'S GRACE

Om Gururam Namaste!

Even as the COVID-19 second wave is waning after taking a heavier toll of human lives than the first wave in our country, there is the threat of a third wave hitting towards the close of 2021. Experts predict that this variant would be more virulent than the second wave, attacking children especially. However, they aver that this tragedy could be averted if people diligently follow the COVID protocol of undergoing preventive vaccination and wearing double face-masks, washing hands frequently and keeping social distance between persons, as this virus spreads from person to person only. Experts also advise us to avoid crowding in public places and attending weddings and funerals where people gather in large number. The best solution is: 'Stay home, stay safe'.



Though the country successfully contained the first wave, there was reluctance on the part of many to undergo vaccination and observe the guidelines of experts and governments resulting in the spread of the killer second wave. Mercifully, people have realised that prevention is better and cheaper than cure and are now keen on administering themselves the Covaxine or Covishield injections within the shortest possible time. The happy news is that the Central Government has announced its policy of procuring the vaccine from all sources and distributing the same to the State Governments so that vaccination for all will be done free of cost. The Centre hopes that the entire population would be vaccinated by this year-end. One thing is certain: life will not be the same as during the pre-COVID years. Our style of living would have to be attuned to the procedures required for combating the virus variant.

One of the sterling principles spelt out by Lord Krishna in the 'Bhagavadgita' is to accept things as they come and adopt methods to minimise the damage. What cannot be cured has to be endured. Hence, we have to consider Corona as a menace we

have to live with, and shape our response accordingly. It has been made clear by experts that there is no definite cure for the infection and that it can only be warded off by preventive steps like vaccination and protocol procedures listed above. Hence, our health care system has been fine-tuned to carry out a nationwide awareness campaign on this aspect. It is the duty of every citizen to spread this awareness among the common public.

This apart, people should be enabled to strengthen their built-in immunity against the virus attack. We seem to have forgotten the value of our traditional immunity building substances like turmeric, pepper, clove, cinnamon, salt, etc., which form part of our kitchen kit. Regular use of these has been keeping us healthy without our knowledge. These home remedies have a tremendous potential to improve our immunity against Corona. For example, consuming three black pepper pieces along with a little quantity of rock salt (not table salt) in the empty stomach every morning is the surest way of preventing any virus attack. We have to revive these age-old practices to keep us fit. Further, we need to drink large quantities of water.

No doubt, the third wave threat has created some anxiety in the minds of devotees whether they would be able to participate in the festivities due in the coming months in Sri Kali Vanaashramam. Many devotees sadly missed last year's 'utsavams' like Sharannavaratri and Sadguru Aradhana due to the pandemic. Whether they would be able to attend the current year's festivals remains a question mark. Poojya Sri Mataji is very much alive to this concern of the devotees, and would come up with appropriate interventions to fulfill their desire considering the shape of things to come. Devotees desirous of attending the festivals are being advised by Ashram executives to get themselves certified that they have been sufficiently immunised. They have also been instructed to undergo self-quarantine at least for three days on arrival at the Ashramam.

Above all, let us pray to our benefactor, Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, to enable us to take part in the Ashramam festivals to our heart's content in the coming days. As Lord Babuji would often say a sincere prayer is bound to be answered.

Jai Gurudev!*

Thus Spake Babuji

NEITHER LEND NOR BORROW!

Sushumna Prasada

Lord Babuji on one occasion enlightened the devotees on the need of leading a flawless life, by keeping themselves alert, avoiding the loopholes of life. Human life is like a link express which makes a person travel from the station of one birth to the station of another birth. A person's commissions and omissions in the station of one life have to be rectified in the station of another birth. In other words, you are like a borrower who owes something to a person in the previous birth. In order to clear that debt to another person, one has to be born again. "That is called as 'karma sesham'," explained Lord Babuji and continued His discourse thus....



A person with a spiritual bent of mind should always be alert against becoming a lender or a borrower. Otherwise, one will be always a borrower, jumping from one life to another, finding no way to attain salvation. Let me narrate a story to drive home this point.

Long ago, in a city known as Vishnupuram, many people led a happy and comfortable life, being ruled by a noble, God-loving king. In that city, a particular colony was allotted to skin makers. They are called as shoe makers also. Bhimayya was a resident of that colony.

Bhimayya had no progeny for a long time. Then he was advised by his villagers to go to a nearby village where a 'Yogini Matha' lived the life of penance in an ashramam. Following the advice of his friends and well wishers, he went to that village and met the Yogini Matha. Prostrating at her feet, he sought her blessings to have a child. Yogini Matha with looks of equanimity looked at his face and blessed him saying that he would get a male child soon. Then observing his face seriously, she remarked that his

child would not be an ordinary person, but become a great philosopher. “You were a lender to him in his previous birth. He will be just born to get his debt cleared. As soon as the debt gets cleared, he will not be there,” Yogini Matha said and cautioned Bhimayya not to accept money from him under any circumstances.

After that, Bhimayya came back to his village and was blessed with a boy. The boy started growing up, but remained a totally different person from others. He never played and mixed with other boys. He used to lead a solitary life, spending time in meditation even at the age of 12. All others thought that he was mentally retarded. But Bhimayya believed that his son would become a philosopher as per the words of Yogini Matha.

One day Bhimayya had to go to another village on some important work. The king used to employ these skin makers as night watchmen. On the night of their duty, they had to go round the city by blowing the trumpet and making announcement for every two hours asking citizens to be secure. On that particular night the king allotted the duty of keeping watch to Bhimayya and sent word to him to attend duty. By that time, Bhimayya had already left the city. His wife asked several neighbours in her neighbourhood whether it would be possible for any one of them to work for that particular night. But everybody declined stating that they had some problem or other.

Ultimately she had no other option but to ask her son to do the watchman’s duty for that particular night as it was the order of the king. She was hesitant to ask her son to do the duty as he was a little abnormal. Her worry was whether he would do his duty or not and feared that he might become a victim of king’s anger.

But the boy silently took the trumpet and went for night watch. After a lapse of two hours, he blew the trumpet and recited a sloka to be heard by one and all.

“*Kama krodhascha lobhascha dehe thistanti taskarah, Jnana ratnapaharaye, tasmata jagrata jagratah*”

(‘Oh citizens! The thieves known as deep desire, anger and miserliness are around your physical body to catch hold of the jewel of wisdom from your heart. So be alert to drive away these thieves’).

It was announced loudly. The king who was awake heard the warning in the form of a sloka and realised that the watchman

must not be an ordinary person but a jnani. So he wanted to listen to the second announcement also carefully. After a lapse of another two hours the boy blew the trumpet and loudly announced another sloka.

*'Janma duhkham jara duhkham jaaya duhkham
punah punah samsara sagaram duhkham
tasmata jagratha jagrathah'*

(‘Birth itself is a symbol of sorrow, old age is another symbol of sorrow, family life like an ocean is the root cause of these sorrows. So remain alert to avoid all these sorrows which act as thieves’).

Then after a lapse of some time he blew the trumpet and pronounced the third warning loudly.

*'Matha nasti, pita nasti, nasti bandhu sahodarah
Artham nasti, griham nasti, tasmata jagrath jagrathah'*

(‘There is no mother, no father, no relatives nor brothers. Similarly wealth and houses, all these are mere illusion. So be careful to avoid all these’).

After the lapse of two more hours, he blew the trumpet and recited the fourth sloka loudly.

*'Asaya badhyathe loka karmana bahu chintaye
Ayukhenam najanathi tasmata jagrata jagratah'*

(‘The world is bound by deep desire. Man is bound by series of his actions (karma) and cluster of thoughts. Man fails to realise that his life span gets decreased by them. So you have to be alert’).

This fourth announcement marked the end of his duty and so he went home and slept. The king who carefully listened to the four announcements in the form of slokas realised that the person who made the announcement must be a great philosopher and wanted to see him next morning. The king sent a messenger to the house of Bhimayya to bring the new watchman to his presence. Bhimayya, who had returned just then, and his wife were afraid whether the boy had committed any mistake necessitating the arrival of the royal messenger. So Bhimayya went along with the boy to the court of the king.

The king who keenly observed the face of the boy realised that he must be a Jnani and prostrated at his feet. He garlanded the boy, gave him new clothes and a bag of gold coins. Then he seated him on a royal horse to reach home. Bhimayya was pleasantly

surprised over the honour given to his son and went home along with him. The entire village came to know of the honour given to the boy. All villagers were waiting at the entrance of the village to welcome the boy. The boy's mother also was waiting with pleasure.

Bhimayya carefully enabled his son to dismount the horse. While helping the boy to get down the horse, he took the bag of gold coins from the hands of his son. As soon as the lad got down from the horse, he fell down on the ground, breathed his last and attained salvation. Immediately Bhimayya was reminded of the warning given by Yogini Matha. The boy was just born to get his debt cleared. As soon as he got rid of his debt to Bhimayya, he left this world and attained salvation....

Thus Lord Babuji concluded the narration, saying "We are born in this world to get our debts cleared. Hence a spiritual seeker should be careful enough to avoid becoming neither a lender nor a borrower in this drama of life."*

OBITUARY

Sri. Muktinutalapati Mitra Varun, aged 35 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 15.05.2021.

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

OBITUARY

Smt. Pogula Anasuyamma, aged 92 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Saturday 22.05.2021.

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

OBITUARY

Smt. Akella Padmaja (Third Daughter of Sri. Lal Garu), aged 52 years, an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Wednesday 22.05.2021..

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



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

Sri Babu would have only the food cooked by Satyavatammagaru as long as he was in Uppada. Even when he was in Munjavarapukottu, she would cook and bring food for Sri Babu, if she was in town. Once her feet suffered burns from boiling water. Someone told this to Sri Babu and offered to have his food cooked by someone else. But Sri Babu ordered, “No problem, let her cook and bring me food” and she followed the same. If Sri Babu granted a service to someone, no matter how big or small it was, he never liked to take it away from them.

Munjavarapukottu was Satyavatammagaru’s hometown. She was from the Appana family. All her close relatives were living there. She requested Sri Babu to visit that place so that they all can have his darshan. He ignored the request initially. But as she kept reminding, he warned her, “I want to remain here and not go anywhere. I have no intention to go to Munjavarapukottu. If you still insist, I will never come back to your house.” Even after the warning, perhaps due to her strong fate, she took Sri Babu to Munjavarapukottu thinking he would not be obstinate over his words. But he never returned to her house, keeping his word.

Satyavatammagaru’s family along with some close friends and relatives used to visit holy places like Bhadrachalam, Srisailam, Hardwar and Hrishikesh. She would plead with Babu to come along but he would reply “I have some work. You go ahead” and leave on his way. But by the time they reached there and went for a bath in the Krishna, the Godavari or the Ganga, he would suddenly appear there, take them along to show various places nearby. While travelling on a boat from Rajahmundry to Bhadrachalam, he showed Papi Kondalu and told them, “I did my penance for some time here.”

Same way, he also told them that he did penance in Ram Jhula and Lakshman Jhula in Rishikesh.

Sri Babu would visit Uppada very frequently and used to stay there for long periods. Once Mamidi Venkata Ramanagaru from Tuni came to take Sri Babu to Tuni for getting relief from ghosts in their home. That was the first time the devotees from Tuni met Sri Babu.

Once she took Sri Babu to Munjavarapukottu from Uppada, Satyavatammagaru hardly got the darshan of Sri Babu. Once she visited Rajahmundry for Jayanthulu (Vasant Navratri) where she tried to take her life due to someone humiliating her, and got rescued by the Divine Mother and never returned, out of humiliation.

After the establishment of Sri Kali Gardens, she visited the ashram once in 1976 and met Sri Babu. But she couldn't have the privilege of speaking with him openly and with the warmth of the bygone days.

Controlling her grief she requested, "Babu! Please come to Uppada again." Sri Babu replied, "I clearly told you that I will never return, when you forced me to go to Munjavarapukottu. I am from Ikshvaku family. I stand on my word. I told you that I will not come to Uppada, but never told you not to come to me, and will never do so. I could save you with the grace of the Divine Mother, when you tried committing suicide due to some misunderstanding in Rajahmundry. But you stopped attending Jayanthulu later out of ego. A mind offered in the service of God never cares about respect and humiliation or curses and praises. No force can stop such a devotee from reaching God. I always have a place in my heart for you as my mother, even though you are not coming to me." Satyavatammagaru cried a lot while narrating this to Venammagaru and said, "I no longer have the privilege of caring for my little Krishna by bathing, combing hair and feeding him."

Many of their kin revealed that Satyavatammagaru and Surya Narayanagaru served Sri Babu with affection like Yashoda and Nanda, calling him "Our Krishna". True! Even though Sri Krishna was the son of Devaki and Vasudeva, the privilege of rearing Him with love was that of Yashoda and Nanda. Same way, whoever maybe the fortunate parents that gave birth to Sri Babu, it was the

privilege of Satyavatammagaru and Narayanagaru to nurture him during his childhood.

The ways of God are unique. Once Sri Krishna left Brundavan for Mathura, he never returned. Yashoda and Nanda could never get to serve him again. Same thing happened in the life of Satyavathi-Surya Naraynaa couple. Once Sri Babu left Uppada to fulfill the multipurpose responsibilities of his avatar, he never returned. Even though the couple could get brief darshan of Sri Babu, they couldn't get the opportunity to serve him again. That's the semblance of the Lord's ways. Not even the supreme deities can understand.

KORUKOLLU

When Sri Babu first visited the village of Korukollu, 25 km from Bhimavaram town, Sri Datla Krishnamrajugaru was one of the first few to have His darshan. The details below are as told by him.

One day he saw a boy with reddish silk clothes, puja box, slender build and dark complexion, radiant eyes and sporting earrings and a nosering, sitting on the rock bench in front of a courtyard house and asked him "Who are you?" The boy replied, "I am myself" and narrated a secret from Krishnamrajugaru's lustful life, which none else knew of. The shocked Krishnamrajugaru replied, "Oh! Looks like you have learnt some Malayali magic lessons from Kerala", to which the boy said, "The only education I have is to think about the Divine Mother every moment. I don't know any other lesson." That boy was Sri Babu.

Meanwhile, a small crowd formed there and people started asking various questions regarding their past, present and future and Sri Babu answered all of them. It was past noon by then. Krishnamrajugaru sent for Sri Vithala Satya Kamayya Sastry garu thinking it's better to arrange lunch for this "Bala Sadhu" in a Brahmin's house. Sastry garu came in a moment.

Sri Vithala Satya Kamayya Sastry garu belonged to a traditional Brahmin family in Korukollu. He had learnt all the Vedas and Sastras thoroughly. He attained immense detachment and left home to do penance in the Himalayas. There he met an old ascetic glowing with white tangled hair and beard. He narrated the life history

of Sastry garu on his own and directed him, “Your detachment is commendable, but it is not your destiny to perform penance and practise celibacy. You go back, get married and lead a family life and continue meditation with devotion. You will attain salvation.” Kamayya Sastry garu took this guidance as God’s will and came back home, got married and continued his spiritual practice.

After about 40 years, one fine morning when Sastry garu was coming out of a pond after bathing, a divine boy of about 10 years age appeared and inquired with a smile, “Sastry garu, is your spiritual practice continuing without any obstacles?” The stunned Sastry garu suddenly realized that the boy was the same old ascetic that provided guidance to his life in the Himalayas. He prayed with folded hands, “Mahatma! My spiritual practice is proceeding happily with your divine blessings. Please bless my household with your divine feet.” The boy obliged. But when Sastry garu turned back after a few steps, he had disappeared. That same afternoon Sastry garu was sent for, for arranging lunch for a Bala Sadhu who was visiting Korukollu.

When Kamayya Sastry garu came to invite the Bala Sadhu to his home, he was astonished to see Sri Babu there. The boy he saw on the banks of the pond, the old ascetic he saw in Himalayas and the Bala Sadhu here beaming with the glow of Brahman, all three started appearing before his eyes in a cycle. Kamayya Sastry garu tied his angavastram around his waist and prostrated at Sri Babu’s feet, uttering “Paahimaam” (salvage me).

All the villagers used to respect Sastry garu a lot because he was a very orthodox Vedic Brahmin and also a great scholar. Everybody would bow to him but these villagers never saw him bowing to any other human being. Seeing such dignified Sastry garu prostrating before the Bala Sadhu, they all could comprehend how great the sadhu must be and it resulted in utmost respect and somewhat fearful devotion towards Sri Babu in them.

Sri Babu said to Sastry garu, who was still prostrating at his feet, “Sastry garu! You are elder. You should not do like this. Please stand up.” Sastry garu stood up and explained with folded hands, “Mahatma! You blessed me in the morning with your darshan on the bank of the pond. But you disappeared. I was so saddened that you left without blessing my house with your divine feet.”

Sri Babu pointed towards the bank of the pond and said “Amma.” When Sastry garu turned around, he saw his wife coming out of the pond after washing her hands and feet. She had gone out of station the previous day. Sastry garu exclaimed, “She is my wife.” Sri Babu replied, “I know. That’s why I pointed towards her saying Amma has come.” Sastry garu said with excitement, “She left yesterday telling me that she would not be back for a week. I never thought she would come back today and be sanctified with your darshan.” Sri Babu replied, “But, I thought so. That’s the reason I didn’t follow you in the morning when you invited me to your home. I wanted to have darshan of the couple of you by visiting your home after mother is back.”

Sastry garu, feeling blessed, went running to bring his wife and introduced Sri Babu to her saying, “He is the great mahatma, who as an old ascetic guided me to go home when I went to Himalayas. It’s his blessing that today we are leading a happy and peaceful family life.” They both prostrated at Sri Babu’s feet. Sri Babu blessed them, “May the Divine Mother always protect you, and bless you with prosperity and infinite devotion, knowledge and detachment!” Sastry garu led Sri Babu to his home. The happiness and amazement of the people around were boundless, understanding the divinity of the Bala Sadhu.

Then onwards, the family members of Sastry garu became ardent devotees of Sri Babu. Their sons, Sri Venkata Rao garu and Sri Dakshina Murthy garu, still faithfully visit the ashram regularly.

Thus, Sri Babu, who visited Korukollu on his own will, stayed there for some days. In later days too, whenever he visited Korukollu, he used to stay in the same courtyard house. He would sleep there on a mat, and speak to people, who came for His darshan, sitting on the bench. He would keep his puja box in the house of Kamayya Sastry garu and perform puja and consume Prasadam there.

Sri Babu used to wake up early morning. He would accompany Krishnamrajugaru to his farms, take bath in the nearby pond while Rajugaru was looking after his farm work. Sri Babu would wash his clothes, meditate under a tree while they were drying, and wear them afterwards.

-to be continued

Divine Mother Speaks

LISTEN TO THE SILENCE WITHIN YOU

Japamala Prasada

We are all so fortunate that we are born human, which is supposed to be the most difficult and most precious of all births. We are also blessed to be in the divine presence of Gurudev to guide us in the right path. Another bonus is that we are among the lucky ones desiring to climb the spiritual ladder to attain salvation or Moksha. These three factors, namely a human birth, a Master to guide us and the desire to attain salvation, are the most difficult things to be obtained, according to Adi Sankara Bhagawad Padacharya. Having got all three unattainable things, how much are we making use of them?



That is the million dollar question we should all answer truthfully.

Depending upon their individual abilities, people may involve themselves in various kinds of service. But all those services are involved with the movement. Our mind is always in a state of motion and hence restless. It orders the body to do various chores. When the body gets tired, we lie down and sleep. The body gets rest. But, the mind is always bombarded with thoughts. The mind needs rest, very badly. How to give rest to the restless mind? If the doctor gives some sleeping pill or tranquiliser, it can give only temporary relief. If you use them for long periods you will get further sick. So, what is the best medicine for the mind to rest?

‘Meditation’ is the only way by which we can give rest to our mind. This meditation should be done according to the principles taught by our revered Gurudev. Only then, we will be able to achieve the desired goal. If you want to achieve salvation you have to meditate. Even the creator Brahma, protector Vishnu and annihilator Shiva have to do meditation in order to perform their duties.

Unconsciously we are always in a state of meditation like for example while driving a car, writing an article, cooking, singing, walking, dancing, etc. The list goes on. Meditation is nothing but single pointed concentration. When we try to concentrate upon a single point, our wavering and scattered thoughts will converge at

one point. That single point is furnished to us by our Gurudev. It may be in the form of a mantra which is known as “Lakshyartham”. “Lakshyam” means goal and “artham” means – “means” or “way”. So, a Lakshyartham given by the Guru is a vehicle by means of which we can reach our goal of ‘Moksha’. For this to happen, we should have a pure mind. We should drive out the evil qualities like lust, anger, indulgence, jealousy, etc. We must exercise control over our five senses. We must try to do only good to others; think good and see the good in everybody. Constant chanting of the Lord’s divine name cleanses our mind of evil thoughts. Listening to the divine discourses of our great Guru and contemplating upon them will quieten our wavering mind. One should never think “I am doing dhyanam”. That will fan your ego and then meditation also becomes an ordinary chore. You must forget yourself and get absorbed in the goal set by your Gurudev. If your mind is not steady, you will be hearing all the various sounds around you. If you cannot go beyond the external sounds how can you get past your ever chattering mind and the various noises it makes?

You should listen to the “silence within the noise”. That silence is within you, when your mind stops its chatter. Then in that silence you will hear “Aum” or “Pranavam” which is the primordial sound. All the Upanishads are telling us “Listen to that Pranavam within you”. When we sit and meditate in the middle of the night one can hear that “Pranavam” in the stillness of night.

The “Narayanopanishad” describes the monosyllable “Aum”. People usually chant “Om” loudly. But our Guru Maharaj told us that when we chant “Aum” the sound should start from the navel area and rise up to reach the “Bhrumadhya sthanam” or the central point between the eyebrows, and then it should go back to the navel or “Nabhasthanam”. “Aum” consists of three letters, ‘Aa’, ‘U’ and ‘UM’. ‘Aa’ indicates ‘Brahma’ the creator; ‘U’ (oo) denotes “Narayana or Vishnu” the protector or organiser of the universe and ‘UM’ or ‘ma’ depicts “Shiva” the “layakara” or annihilator. “Aum” represents the Supreme Energy which creates, protects and annihilates the entire universe. Therefore, when we chant “Aum” in the proper way taught by our Guru, we will experience that immense energy - the silence within you and the Supreme Bliss.

This ‘Aum’ is in short a single syllable to represent God or the Supreme Energy. As we always say, GOD means Generator, Organiser and Destroyer. From this primordial sound came all the

other sounds. From this one “Aksharam” came everything. We men are used to seeing a form for identifying. When the form comes, it should be given a name. So, according to each individual’s taste, he chooses a form and name for his favourite God. But, God has no form or name as it is only Supreme Energy. So, we give names to our deities like Rama, Krishna, Shiva, etc. Any “Mantram” should start with “Aum”.

“Om Namo Narayanaya”

“Om Namah Shivaya”——

“Namah” means I bow (to).

So, I bow to that supreme power ‘Om’ called ‘Narayana’ or ‘Shiva’. Whatever be the name or the form of your God, it is only a single power or energy which is formless. This energy comes before us wearing the garb of “Guru”. If radio, TV, computer, fan or light has to work, it needs power. If this Universe has to function it needs Supreme Energy which we call God or Guru. The electronic watch you see is a form (Saakaaram) but the battery within it which provides energy is “niraakaram” or formless.

The minute we sit down for meditation, our mind starts talking. When we are doing our other chores during the day, we will not be able to hear our mind’s chatter. So, the moment we sit to meditate that quiet atmosphere stimulates it and the mind starts talking. But, we should not become its slave and keep listening to it, we must sit with a steadfast oath – “I am sitting to meditate and pray upon the lotus feet of my Lord, who is the Supreme Energy and who is right there within my heart.

“Sarvasya chaaham

Hridi Sanni Vishtah” (Gita) -15/15

“Iswara Sarva bhootanam

Hridese Arjuna tishtathi” (Gita) – 18/61

As we meditate like this with the divine waves permeating all round us in this serene, calm and pure atmosphere of the Ashram, in the presence of Sri Gurudev, the worldly thoughts and desires are driven away from our minds and the power of meditation gains strength. May the Supreme Lord i.e. Gurudev bless us to achieve that state by showering His divine grace always!*

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

July 2021

- 04 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
08 Thu - Masa Sivaratri
09 Fri - Amavasya
16 Fri - Starting of Dhakshinayana Punya Kaalam
20 Tue - Toli Ekadasi - Ekaham, Sankeerthana,
Sri Sadguru Pada Puja, Bhakta Samaradhana
24 Sat - Aashada Purnima -Guru Purnima, Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana

August 2021

- 03 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
06 Fri - Maasa Sivaratri
08 Sun - Amavasya
11 Wed -Sravana Suddha Tadiya - Satsangam,
Sri Sadguru Pada Puja
20 Fri - Vara Lakshmi Vratam
22 Sun - Sravana Purnima - Rakhi Purnima, Sri Sadguru Pada Puja,
Bhakta Samaradhana
30 Mon - Sri Krishnashtami - Kalasa Sthapana, Sri Radhakirshna
Sahasra Namarchana, Bhakta Samaradhana,
7.00 P.M. Sri Sadguru Pada Puja,
31 Tue - 11.00 A.M.Samuhika Sri Radhakrishna Pujas,
Bhakta Samaradhana

September 2021

- 01 Wed - Sri Guru Dasami - Ekaham, Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana
04 Sat - Sani Trayodasi
05 Sun - Maasa Sivaratri - Teachers' Day
07 Tue - Amaavasya
10 Fri - Vinayaka Chavithi - 05.30 A.M. Sri Sadguru Pada Puja,
11.00 A.M. Samuhika Vinayaka Pujas, Bhakta Samaradhana
18 Sat - Sani Trayodasi
20 Mon - Bhadrpada Purnima -Sri Sadguru Pada Puja
(Continued on page No.32)

Bargain with God

Madhupa



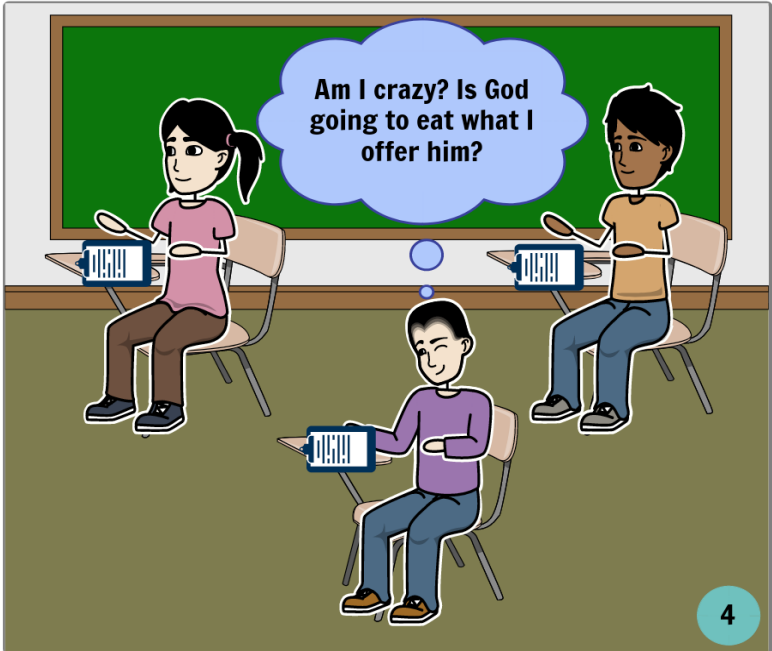
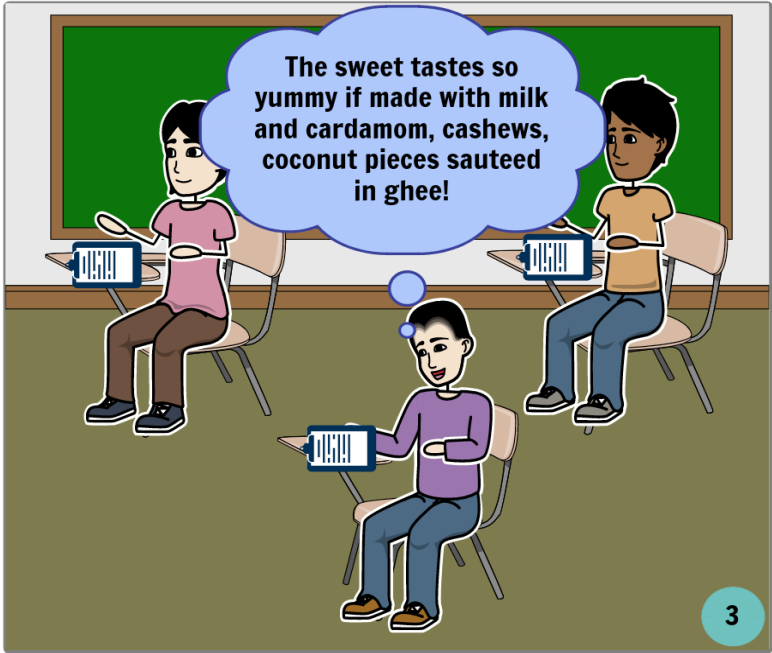
Oh God! Please help me with my exams. If somehow you make me pass the exams, I offer you a delicious sweet!

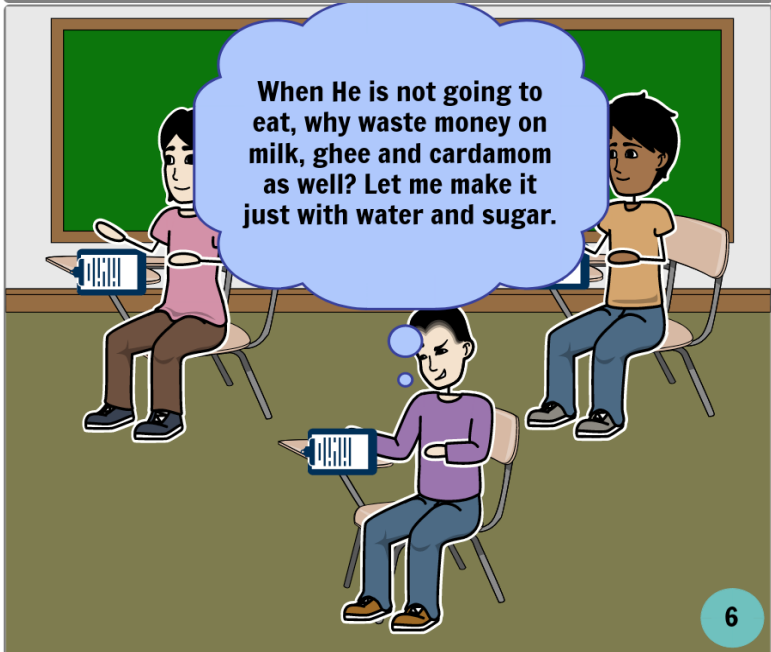
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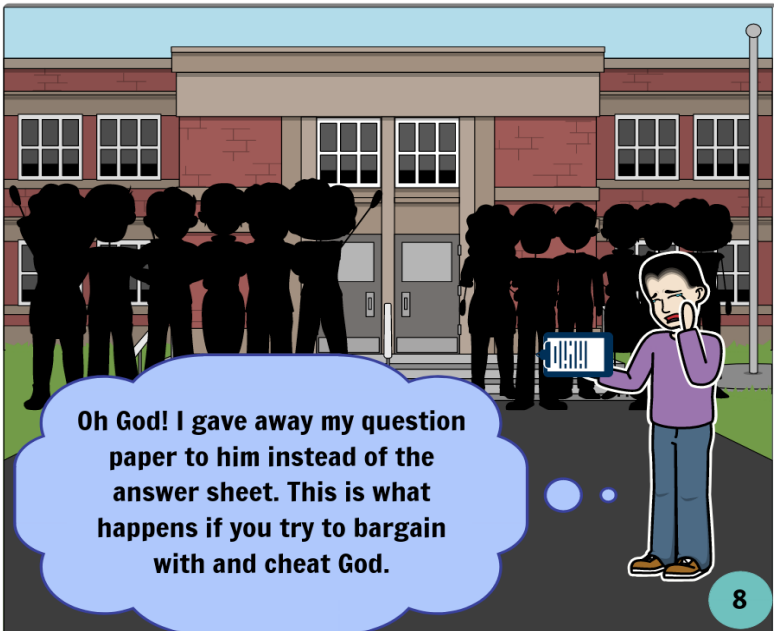
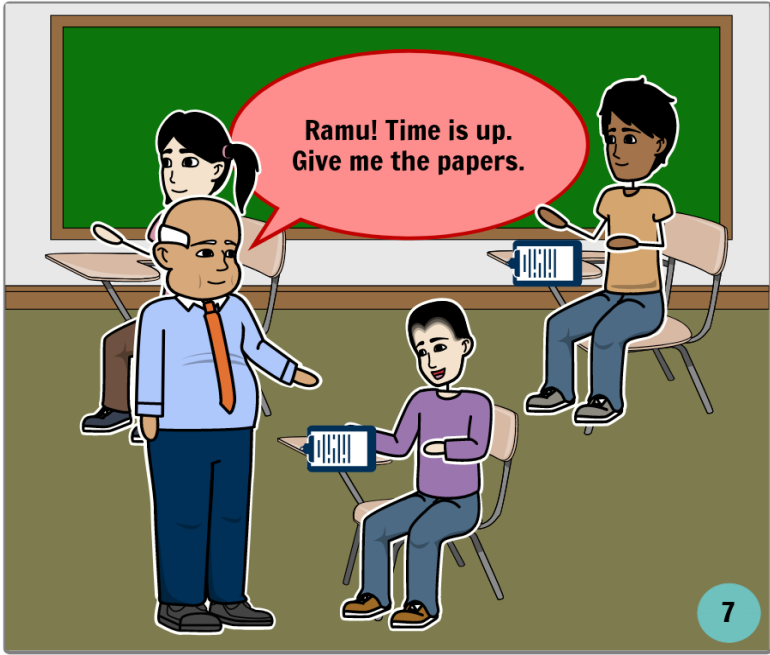
Thank God! I did well in the exam. Now I have to make him the sweet I promised.



2







PRESENCE OF MIND

My dear Chiranjeevulaara:

Sadguru Maharaj once remarked: “It is not enough if you learn from your mistakes. You should also learn from others’ mistakes.” Let me highlight this point by narrating one of the age-old fables.

* * *

A lion was roaming in the forest, looking out for a prey, as it was very hungry. Suddenly it saw a deer coming that way. The lion called the deer and asked “Many say I smell very bad when I open my mouth. Honestly tell me is that true?”

The deer innocently replied, “Yes it’s true, your majesty, the king of this forest.”

The lion pounced on the deer saying, “How dare you say I smell bad.”

A wolf which watched this happening was trying to run away. But the lion caught hold of it and put the same question. The wolf said, “No your majesty! The smell from your mouth is not foul.” The lion called the wolf a liar and made a feast of the prey.

Then came a fox which had also witnessed the fate of the deer and the wolf. When the lion asked the fox to tell the truth, the fox, being a very clever animal, said: “Sorry, your majesty. As I am suffering from cold, I am unable to smell anything. Forgive me.” So saying, it took to heels.

* * *

Children, hope you liked the story. The fox learnt from the mistakes of the deer and the wolf which spoke the truth and untruth respectively, and managed to escape. That is called presence of mind. You should also fine-tune your presence of mind on occasions. With the grace of our Gurudev and blessings of Poojya Sri Mataji, I am sure you will develop such presence of mind.

Yours affectionately,

Maathula*

Babuji's Fables

THE LITTLE BIRD'S BIG OATH

Once there was a sparrow which laid eggs and hid them in the nest by the seaside, and went in search of food. By the time, it returned, there was neither its nest nor the eggs on the seaside. A tide came washed away all the eggs of the sparrow. The sparrow was heartbroken and got angry with the sea. It took an oath then and there and swore to dry up the whole sea and recover its eggs.

Having taken such an oath, the sparrow started sucking the water with its small beak and spitting it on the other side. This was seen by the great sage Narada who was passing that way in the sky. He came down and asked the bird what it was doing. The bird told Narada about the loss of its eggs and how it had taken an oath to dry up the sea and recover the eggs.

Sage Narada was amazed at the perseverance of that sparrow. He tried to dissuade it from that impossible task. But the sparrow continued with its work. Then sage Narada, with his divine power, made way into the sea and brought out the sparrow's eggs. The bird flew away happily.

Moral: We should never give up hope however difficult or huge the task may be. If we do our part diligently, God will come and help us to complete the task.*

---Retold by Dr. Swarnamukhi Prasada

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Down Memory Lane

SEEKER MUST BE CAUTIOUS DRIVER

Sushumna Prasada

‘Human life is like a railway track on which man should act like a cautious driver,’ remarked Lord Babuji addressing the devotees on one occasion. The initiation given by Master (Sadguru) can be likened to a railway track on which the driver has to carefully drive the train to reach the destination safely. Railway track is the essential instrument to make the train run quickly in a proper and disciplined way. The train will get derailed, if the driver behaves otherwise.

Similarly, a spiritual seeker should be careful enough to implement thoroughly the instructions given by the Guru and laid down in the shastras. Those, who do not follow the rules and regulations mentioned in the shastras and ignore the instructions of the Master, have to reap the consequences by inviting downfall. The disciple has necessarily to follow the suggestions and directions scrupulously to attain salvation. Otherwise, his plight will be like that of a driver who recklessly drives the train on the track. Besides his own downfall, he will be responsible for the downfall of other passengers who travel in that train. He may be an expert driver using high speed diesel, but if the train jumps the rails, there is no question of his being saved. Similarly a person may be rich or occupy a very high position in official life, but if he disobeys the order of Sadguru ignoring the rules and regulations suggested by shastras, he is sure to meet his downfall like the reckless driver. Such a spiritual seeker will never attain the goal of eternity.

The driving of motor car also depends on the intelligence and the understanding power of the person who steers the wheel of the motor car. If the driver does not learn the proper method of steering, though the steering wheel works properly, the vehicle is sure to meet with an accident. So the driver has to proceed cautiously, making use of gears with his intelligence and alertness, lest the vehicle runs amuck and falls into a ditch. There is then no question of any person travelling in the vehicle being saved.

Similarly, our power of discrimination is like the steering wheel which moves towards the goal of human life. But the man who is devoid of the power of discrimination will be unable to distinguish the truth from falsehood and happiness from sorrow is sure to face

the danger. Discrimination capacity also enables the man to control the physical and material desires of life. The power of discrimination enables the spiritual seeker to know that material pleasures are highly tentative and such a steering wheel directs him to attain the goal of spiritual bliss.

It is essential to have a number-plate for any motor vehicle. You have to take the vehicle to the transport authority to secure the number-plate. It is the number-plate which enables a person to identify his vehicle. Similarly it is essential for the disciple to take initiation from Sadguru. A person who receives the initiation from Sadguru will be identified as the disciple who strives for salvation. There are four types of gears for a motor vehicle to drive safely in order to reach the destination. Three gears will be used to drive the vehicle forward and the fourth gear will be used to reverse the vehicle. As soon as the driver handles the first gear, the vehicle starts moving and tries to climb the places of high level. Similarly a disciple who receives the training from the spiritual master, steers the wheel of the vehicle of his life with the gear of his Master's spiritual awakening and encouragement. Thus he tries to reach the heights of spiritual goal, and when he applies the second gear, its speed gets increased. After some time, when the third gear is applied, the vehicle runs on the easy path with required speed and reaches its destination.

After the second and third gears are used, the pressure of the first gear on the engine gets reduced and normal capacity gets utilised. Similarly a disciple can attain the pinnacle of meditation (Samadhi) by constant practice and detachment. The disciple with his natural spiritual practice and detachment reaches the stage of perfection where nothing else is needed. Then he should not apply the fourth gear which leads to downfall. Just as the vehicle turns back, so also the spiritual trainee turns back, and falls in the ditch of material attractions.

The disciple, who has received the initiation from the True Master and concentrates his attention on the destination, is sure to attain the goal of absolute eternal bliss. So, undiluted attention on the sacred feet of Gurudev, with absolute faith and detachment, enables the disciple to attain the goal of perfection.

Lord Babuji concluded his discourse saying that an ardent disciple has to be very cautious like the train driver or the car driver, fixing total attention on the blessed feet of Gurudev.*

GLORIOUS DEVOTEES SAMARDHA RAMADAS

(Continued from the previous issue)

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

On the invitation of Sivaji, Ramadas went to Satara. Knowing of it, a great master Ranganadha Swami and his disciples went to the king's palace. Attired luxuriously, with a costly turban on his head and bow and arrows in hand, he met Sivaji and introduced himself. Sivaji felt him to be nothing more than a dandy. Ranganadha insisted to meet Ramadas and told Sivaji that Ramadas should arrange for their food. Sivaji thought that he might be a cheat. Ramadas sensed Ranganadha's arrival and was about to arrange for their food. Sivaji met Ramadas, told about Ranganadha Swami and expressed his opinion about Ranganadha. Ramadas said innocently, "He may not be aware that you are the king. I don't want to meet him and it is not possible to feed them". Sivaji conveyed the same to Ranganadha.



Unperturbed, Ranganadha said, "No problem. We will make our own arrangements for food and leave by the evening." The disciples found no vegetables, but a buffalo in the backyard. So as to cook its meat, Ranganadha cut off its head with a knife. A soldier saw it and reported to Ramadas, who, accompanied by Sivaji, immediately went there. Ranganadha rushed out of the room and fell at his feet. Ramadas was taken inside and Ranganadha worshipped him. Food was served to Ramadas. He also invited Sivaji to dine with him. Ramadas said to Ranganadha, "Ranga, I do not want to have the food while the carcass was lying in the courtyard. So, throw it away." Reciting Rama 'naamam' Ranganadha sprinkled water on the corpse of the buffalo. Lo! It got up, looked at Ramadas and Ranganadha and left the place. Sivaji looked at the food items. There was no meat. It was a delicious vegetarian food! Ramadas said to Sivaji, "Did you understand Ranganadha's devotion? You should not judge anyone by seeing at the outer

appearance. I have arranged this so that you must realise the fact. You should respect any saint, in whichever way he may appear to you.”

When Ramadas was in Mahabaleswar, he thought that Sivaji should further realise Guru’s nature. So, he went into a forest and pretended to be suffering with stomach ache. Sivaji went in search of him. It was midnight. He heard a tiger roar. Sivaji saw the suffering Ramadas on a boulder. Sivaji asked, “What is the cause for your pain? Order me what shall I do.” Ramadas said, “Tiger milk is the medicine, but it is very difficult to get it.” Sivaji said, “I will get it” and went. Finding a tiger and its cubs in a cave, he went inside. The tiger attacked him and he was injured. He knelt before it and requested, “I need your milk as a medicine for my master’s pain. Kindly oblige my request.” The tiger turned gentle and allowed him to collect the milk. He patted it with gratitude and came out with the milk. He heard his master’s voice, “Jai, Jai Raghuv eer Samardha”, from inside the cave. He found Ramadas in the tiger’s place. He handed over the milk to Ramadas, who offered it to Sri Rama, consumed some milk and gave the leftover to Sivaji, who enjoyed it as ‘prasadam’. While taking food, Ramadas revealed, “I don’t have any pain. I tested your sincerity and ability. A true disciple should be like Kalyan. Observe him and learn. It is very common that a person loves the parents, spouse and children at various stages. But, the love towards the master should be more than that. You are great that you donated the kingdom to me and daringly brought the tiger milk. Still there is much to know of Guru’s nature.”

In Meeraj, Ramadas made the palace in-charge Jalal Khan realise the power of Rama, by passing through a small hole in a wall. Jalal Khan repented for his hatred towards Hinduism and became a disciple to Ramadas.

Ramadas ordered Sivaji to construct a palace at Samanghad. During construction, a huge boulder obstructed the work. Ramadas ordered him to break it. While breaking it, they found a small hollow space with some water in it. A frog jumped out of the water. Ramadas asked Sivaji, “Do you feed it too? The Almighty God is there to look after everything of His creation.” Sivaji realised his blunder of being proud in his mind that he was the saviour of all in his kingdom. He begged pardon.

One day Ramadas was teaching to the disciples in Sajjanghad palace. There was a sudden gale, his upper garment (Uttareeyam) flew away and fell in the deep valley. Kalyan immediately jumped down to fetch it. Ramadas said, “My garment is more important to Kalyan than his life. Shall I allow him to die?” Kalyan came through the main entrance of the palace and handed over the garment to Ramadas with utmost humility. All others were wonder-struck.

A ghost foretold that Vaman Pandith, a devotee, too would become a ghost after death and it advised him to meet Tukaram who alone could save him. But, when Vaman and his wife Giri Bai met Tukaram in Dehu village, he advised him to meet Ramadas who told the couple to go to Badarika Ashramam, meditate, do penance for 12 years and then meet him. But, even after 12 years, God did not appear before Vaman. Disgusted, he was about to jump down the hill to die. God appeared and told him to meet Ramadas who advised him to go to Srisailam, do penance and return to him after having the ‘Darshan’ of Siva. After penance, the Lord appeared and advised him to go back to Ramadas. Vaman Pandith would not touch his wife. He would cook his food himself. One day, Giri Bai made him realise his mistake towards her. Both happily went to Ramadas who saluted the couple. He asked Vaman to prostrate at his wife’s feet, as due to her preaching only he realised his mistake. Vaman obeyed. The couple took his blessings and stayed with him. Later Ramadas initiated them with ‘Mantra Deeksha’. He ordered the ghost, which was about to possess Vaman, to go away. It never looked at Vaman Pandith.

Ramadas hinted about the time of Sivaji’s demise and as destined Sivaji died. Ramadas wept over Sivaji’s death and was worried about the future of Maharashtra, as Sivaji’s son Sambhaji had become slave to woman and wine. One day he sent message to Sambhaji to immediately meet him. Sambhaji came, begged his pardon and promised to follow his order. Ramadas blessed him; Sambhaji became the king and ruled the kingdom under the able guidance of Ramadas.

Ramadas ordered Kalyan not to meet him until ordered to come. Kalyan went to Domegav village. Some disciples guessed that something sad was going to happen. Ramadas told a disciple

Akka not to send message to Kalyan until his demise. He sat naked in front of Rama, looking into his eyes only. He thundered thrice, “Ome Sri Ram”. His soul merged in Sri Rama in the form of a bright light. This took place in the year 1604.

The inner sense of Kalyan indicated the demise of Ramadas and he rushed to the Samanaghad palace. He went to the tomb and wept uncontrollably. Ramadas came out of the grave. He gave a boon to Kalyan, Akka and Uddava that He would appear before them whenever they worshipped Him in their minds. He blessed them, “May your friendship and worship live long” and disappeared. The crack on the tomb, through which Ramadas came out to see Kalyan, is a witness to His love and affection towards Kalyan.*

CURRENT PROGRAMMES

(Continued from page No.20)

October 2021

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

05 Tue -Maasa Sivaratri

06 Wed-Amavasya

07 Thu - Comencement of Sarannavaratri Mahotsavams (Dasara)

12 Tue - Mula Nakshtram - Saraswathi Puja,

Samuhika Kum Kum Pujas

13 Wed -Durgashtami

14 Thu -Maharnavami

15 Fri - Vijaya Dasami - (Sravana Nakshatram upto 12.44 P.M.)

16 Sat - Ekadasi - Ekaham, Deeksha Viramana,

07.00 P.M Sri Sadguru Pada Puja

20 Wed - Aswayuja Purnima, Birth Day of Sri Mataji -

Sri Sadguru Pada Puja, Bhakta Samaradhana

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

PRARTHANA YOGA

Dr. Raghavendra Rao

Prayer is self-surrendering to that all powerful, all pervading God Almighty. In Sanskrit 'Yog' means 'to join' or 'to unite'. Thus 'prarthana yoga' means to join or unite with God through prayer. Many devotees at all times have reached God through sincere and faithful prayer. Thus prayer is one of the surest ways to self-realisation and attaining the state of Bliss.

As man requires a fresh bath every day to cleanse him physically, a prayer is required to purify his mind daily. Impure thoughts, worldly desires can be controlled or eradicated slowly with unflinching prayers to God daily with utmost devotion and unflinching faith. It appears to be more effective if the prayers are done daily and regularly at a fixed time. The efficacy of regular prayer is so profound that there are many examples to quote in our vast spiritual literature.

In fact, the importance of prayer is well recognised by every religion, every organisation and every community, so much so even the hard core atheists like Communists also do prayer of sorts before the start of their meetings ('Lal Salaam'). They gather around a red flag and take their oath of allegiance to Communism, and togetherness and well-being of society. The strongly trained personnel in warfare, martial arts and police also do prayers in front of their flags during parades, assemblies and march-pasts.

I remember an incident that took place in Sardar Patel National Police Academy at Hyderabad. My elder brother and the director of the academy, who is my cousin, were playing tennis in the evening. At exactly 6 p.m. a siren was sounded in the academy, immediately my cousin dropped the racquet and stood in attention. Also I saw another police officer and his wife returning from market dropped their bags and stood attention. Not only they, everyone on the campus should stand in attention, and that is the discipline and sort of a prayer to respect their customs.

Every religion has its own prayer and the followers of that religion respect and adhere to it. We know in India every meeting anywhere starts with an invocation, lighting of the lamp and a small prayer, be it spiritual, academic, business, political or social. This shows the importance of prayer in all walks of life.

But what is actually a prayer? Why do we pray and to whom do we pray? Prayer has different understandings of what it means to different people, but all agree that they pray to a unified force (or energy) to give them strength and ability to carry out their endeavours to fulfill their wishes and desires. One may call it as faith or belief, someone may call it custom, but many people agree that it is God.

However, for a spiritual seeker the prayer has a different meaning. A seeker prays to God to keep his mind pure, desireless and peaceful. He prays to God for the well-being of himself, of the immediate neighbourhood or the environment, society in general and peace to the entire world. It will be worthwhile to recollect what Swami Ramateertha says about prayer:

“A prayer is not asking, begging, desiring, willing and wishing. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. Pray and you will never get it. Ask and you will never have it. Beg and everything will be denied unto you. The word prayer has something higher, it is just rising to a state where you will be above desire, where you will be in tune with the expression, ‘Thy Will only be done’.”

Usually people think that by prayers their wish will be fulfilled, but that is not true. A spiritual seeker should never entertain such thoughts also. The purpose of prayer is to be above desires, above the fulfilment of selfish wishes and always seeking to be in tune with God’s will. If the entire world is at peace and since you are part and parcel of this world, you too will be in peace. That is the reason why we seek at the end of our prayers,

*‘Sarvesham swastir bhavatu,
Sarvesham shantir bhavatu,
Sarvesham purnam bhavatu,
Om Santhi ! Santhi ! Santhih !’
‘Loka samasta sukhino bhavantu ’*

(Wellness be unto All, Peace be unto All,
Wholeness be unto All, Peace! Peace! Peace!
Let all worlds be happy!)

-- to be continued

BHAJA GOVINDAM!

Ramana Prasad

VERSE 22

*Rathyaa charpata virachita kanthah
Punyapunya vivargita panthah,
Yogi yoganiyojita chittah
Ramate baalonmattadeva !!*

A yogi may wear worn out dress from rags collected from the road or as a wayfarer may tread a path beyond virtue and sin, but if his mind is in communion with Supreme (Parabrahman) will dance like a child or insane person.

“For the man who sees from peak of the hill, the tall trees, the grass, the ups and downs on the plains below seem alike. The Brahma-jnani likewise sees divinity alone in everything. He makes no distinction between the good and the bad and between the superior and the inferior.”—Sri Ramakrishna Paramahansa.



- to be continued

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SAMARDHA SADGURU MANAGEMENT

LORD REUNITES DEVOTEE COUPLE

-Ramaswami S

Saathamangai is a village in Chola Desam. Neelanackar, a devout Brahmin, was a resident of that village and a great devotee of Lord Siva. A regular Agnihotri at home, he would spend most of the time in offering worship to Lord Ayyavanthinatha in the village temple. He also made it a practice to receive Siva Bhaktas visiting the village and host them.

As usual, one evening Neelanackar and his wife went to the temple to offer worship. After prayers, he sat at the sanctum sanctorum to perform Panchakshari Japam. His wife was standing near him in reverence. At that time she noticed a spider that had fallen on the Lingam was moving hither and thither on the idol. Immediately she blew some air from her mouth to shy away the spider from the face of the Lingam.

Neelanackar, who saw this, was thoroughly shaken, as he felt that his wife had desecrated the Lingam by blowing impure air from her mouth.

In an angry tone he shouted at her: "What a sacrilege you have committed!"

Unable to stand his ire, she replied: "My lord, I saw the spider that was moving up and down on the Lingam and just drove it off by blowing air."

"You have literally spit on the Lord by this act. Was this not sacrilegious? For this, the only punishment you deserve is to leave my household permanently. Get lost and I don't want to see your face again," fulminated Neelanackar and rushed back home, deserting her in the temple.

Dazed by the wrath of her husband, she cried, "O Lord! What a punishment for my unintended indiscretion! Just as a mother would drive away any insect falling on her child, so also I shooed away the spider on Your person. Was it wrong? Now I am helpless and only You can redeem me of this so-called sin." So saying, she swooned.

Neelanackar was also restless at home brooding over his wife's act, and did not take dinner. Weeping all the while he dozed off.

Lord Ayyavanthinatha appeared in his dream and Neelanackar was shocked to see bruises all over His person, except

the face. “My son, look at the bruises on My body caused by the spider. Because your wife blew away the insect, out of her motherly affection, My face was saved,” said the Lord and disappeared.

Neelanackar woke up from dream and felt miserable for his misbehaviour in the temple. “The Lord has recognised her motherly act, whereas I was very harsh on her because of an assumed sacrilege. My pride of being a staunch devotee has taken a beating by the Lord’s utterance...” he muttered and rushed to the temple where he saw his wife lying on the floor of the sanctum.

He woke her up and profusely apologised to her for his shabby treatment and narrated the Lord’s utterances in his dream. Then both returned home happily, having been blessed by the Lord.

Sri Gnanana Sambandar, one of the four great Sadgurus of Saivism – the other three being Appar, Sundarar and Manickavachakar - heard about Neelanacker’s services to devotees and wanted to visit him. He came to Saathamangai and was received with due honours by the Neelanackar couple. They also requested the Sadguru to bless them by accepting their hospitality.

Gnana Sambandar told them: “Since I am already the guest of another devotee, I request you to accommodate a couple in your house, since none is ready to host them because of their low caste birth. Make me happy by hosting them.”

Neelanackar readily agreed to accommodate them in his house. He advised them to sleep near the Agnihotra homa kundam. Sambandar was pleased by Neelanackar’s gesture of allowing a low caste couple to stay in a Brahmin’s house. He also blessed them profusely.

The next morning, when Sambandar was preparing to leave the village, Neelanackar requested the Sadguru, “Kindly allow us also to join your retinue so that we will have the privilege of serving you hereafter.”

But Gnana Sambandar declined the request, saying, “If you come along with me, who would look after the devotees visiting the village? Hence serve the Siva Bhaktas and please the Lord.”

Neelanackar consented to stay in the village and serve the devotees as ordained by the Sadguru. This way, he pleased the Lord and ultimately attained ‘Sivaloka praapti’. He thus became one of the sixty-three Naayanmaars, great devotees of Lord Siva.*

KAIVALYOPANISHAT - XIV

(Continued from the previous issue)

Rekha Prasada

Sri Mataji, while explaining the seventh Mantra of the Upanishat, reiterated the fact that we are all in a state of liberation (kaivalyam). This is the state of the Atma. This state is immortality (amrutatva sthithi). This is the ultimate experience of Atma. Meditation is a wonderful means to reach this goal.

Meditation is nothing but the churning of the mind. Sri Mataji compared this to the churning of the Ocean of Milk (Ksheera Sagara Madhanam) by the Devas and Asuras. “The purified, *Sattvic* mind in us is the Milky Ocean. Intellect (*Buddhi*) that supports the mind is the churner (the Mandara Mountain). The rope used to churn is the rope of *Ego* symbolized by the serpent Vasuki. Our lower (evil) qualities can be compared to the Asuras and the higher (noble) qualities to Devas. In other words, the good and the bad in us are the Devas and Asuras. The churning starts as we start meditating. In the early stages of meditation before we can experience the immortal state, the ego named Vasuki has to pour out all the poison, namely, unconscious, subconscious *Vasanas*(traits), all the thoughts related to past, present and future times. As we continue meditation, arise some tempting profits (*siddhis*), which can be compared to the emerging of the Irvatham (Indra’s elephant), Kamadhenu (the holy cow that grants people’s requirements) and the Kalpa Vruksham (the divine tree that fulfills people’s desires). Spiritually speaking, the sadhaka or the spiritual seeker may hear the sound of the chanting of ‘Om’ and may acquire some other siddhis (material profits). The seeker has to look at all the tempting material profits as poison contemptuously and ignore them. The poison of ignorance (agnanam) cannot be eliminated until wisdom (gnanam) dawns. This poison of ignorance can only be held in the neck. It cannot pollute the head (*Buddhi*) above or the heart below with the qualities of ‘I’ and ‘Mine’. Ego and ego-centric desires should not be allowed to poison the head or heart of the sadhaka at this moment, and naturally, when the churning (meditation) continues, the supreme experience is unfolded and the goal is attained,” explained Sri Mataji.

With the above illustration and explanation, Sri Mataji highlighted the significance and necessity of meditation to attain the Supreme State which is ever-peaceful (prashantam).

Sri Mataji continued Her discourse and reminded the congregation that we are all in this Upanishat Upasana. She

admonishingly advised again and again that one has to be qualified and be eligible to acquire and practise spiritual knowledge. First and foremost, the seeker should have devotion clubbed with reverence. He should then approach a Guru. Only a True Master (Satya Guru) can take a seeker to this state. The mind should be silent in the presence of the Guru. To realize the stimulating supreme power within him, a seeker should have a firm and unwavering resolve. That supreme power comes in the form of a Guru to redeem us and imparts His Divine Knowledge to us. If we totally surrender and seek refuge of the Guru and live in His presence, we can understand His loving, sacrificing and compassionate nature. Brahman incarnates as Guru; He sacrifices His entire time for the sake of the disciples. He does not expect anything in return from the disciples. His earnest concern for his disciples is that they realize the Truth. Guru is the embodiment of the Absolute Truth. If we can understand this and experience the Truth, we can comprehend and assimilate not just this one Upanishat but any number of Upanishats. Surrendering at the Guru's divine feet will make us realize the essence of any Upanishat.

Sri Mataji went on to explain the eighth Mantra of the Upanishat. He, that Shakti, is Brahma, the creator, Shiva, the annihilator, and Indra, the Lord of the heavens. He is indestructible, supreme and self-luminous. He alone is Vishnu, the protector or sustainer. He is Life (Prana); He is Fire and He is the Moon.

He is the sole support for the entire creation and its forms. The whole world and its beings get their energy from this single Source. During meditation, the sadhaka realizes that the luminosity of the Supreme Power within one's own self is equivalent to the radiance of innumerable Suns. It can therefore be concluded that the Trinity, the Gods, the elements, planets et al derive their energy from this Supreme Power. All these are but symbolic representations of the one and only Satchidanda Paramatma or Infinite Consciousness or the non-dual Reality that functions through every name and form. It is the life force. If we go deeper and contemplate, we come to know that if a person dies in his sleep, the life in the outside world does not stop or come to a standstill. The creation remains as it would. What is it that is making us perceive this fact? When a person breathes his last, are we able to see the life leaving the person's body? No. The existence or non-existence of anything or the lack of that thing, animate or inanimate, is perceived by us not through the physical organs but by the Supreme Power that sustains everything in this creation.

-to be continued

HOMAGE TO GREAT SOULS



Shanmukhananda Ashrama Pithadhipati Paramapujya Sri Sri Sri Jyotirmayananda Bharati Mathaji, attained salvation on Wednesday 05.05.2021. She was aged 65 years.



Paramatmananda Ashrama Pithadhipati, Penamaluru, Paramapujya Acharya Sri Sri Sri Sankarananda Giri Swamiji attained salvation on Saturday 08.05.2021. He was aged 76 years.



Paramapujya Sri Sri Sri Nitya Suddhananda Giri Swamiji attained salvation on Wednesday 16.06.2021. He was aged 108 years.



Paramapujya Sri Sri Sri Tyagisananda Puri Mathaji attained salvation on Thursday 17.06.2021. She was aged 88 years.

Sri Kalivanashrama Pithadhipathi Yogini Sri Chandra Kaliprasada Mathaji along with devotees conducted prayers in remembrance of these Mahatmas

CLEAR YOUR DOUBTS

Disciple: What are the precautions a spiritual seeker should practise in order to progress in his quest of the ultimate Truth (Lakshyardha Sadhana)?

Sri Mataji: A real seeker of Truth should be always alert. He should not give a chance for Maya or illusion to overpower him. “Maya” may come upon you in any form like for example, wife, husband, children, relatives, friends, old habits, worldly pleasures, wealth, power, status, degrees in education, and so many other ways. It may present before you in the form of laziness. Laziness is the worst form of Maya which is always hiding behind us to pounce on us like a cheetah or tiger when we are unaware.



We have to be very alert but need not be frightened of Maya. Lord Gitacharya expounds in the 7th Chapter of Bhagavadgita:

“Daivihyesha Gunamayi
Mama maya duratyaya
Mam eva ye prapadyante
Maya metam tarantite” - 7/14

This Maya which we are talking about is also the Lord’s. Therefore, he who prays to the Lord will definitely overcome Maya.

Here, I will give you an example. You go to someone’s house and you are about to open the gate to go inside. But that owner’s dog comes and starts barking at you fiercely. Then what will you do? You will call out that house-owner’s name loudly. Then, he will come and hold the dog in leash. Now the dog will not bark at you anymore! It sits quietly at the feet of its master. Similar is the case of Maya which is under the control of the Almighty Lord. If we call out to Him, He will take care of Maya.

A spiritual seeker should practise moderation regarding food, sleep and talking. This is very essential. If we over-eat, we will over-sleep. If we are over-talkative we invite trouble upon ourselves. It is always better to talk only what is required.

A spiritual seeker should never enter into arguments. He should exercise utmost discipline in his life. He must diligently practise

meditation three times a day or at least twice a day as per his Guru's instructions. He must practise to see only good in others; think good; and do good to others.

Listen to the teachings of your Gurudev and ponder over them. Try to put into practise what you have heard from your Gurudev and the most important aspect is NEVER TREAT OR THINK OF YOUR GURU, as another human being like you. A Guru is the very personification of the Supreme Energy. Never forget that He is Almighty Himself.

Have total faith in your Gurudev and trust Him. Follow His commands and teachings implicitly. He shows you the short-cut to reach your goal.*

AN APPEAL TO DEVOTEES

So far two volumes of "SRI GURUNADHUNI DIVYA CHARITRA" have been published in Telugu under the auspices of Sri Vijayeswarananda Prasad garu. First volume was released in 2005 and Second volume was released in 2011. Now we are in 2020. Sri Babuji Maharaj and Sri Mataji have been protecting all of us by showering their grace and affection all the while.

Devotees who experienced such divine protection during the incarnation period of Sri Babuji Maharaj and now Mataji (Amma) who is protecting us, may kindly write and send their articles either by post or email: ramuchitti@yahoo.com, cvrbabu41@gmail.com. Detailed narration of the events can be given later. Articles approved by Sri Mataji will be compiled and published as "SRI GURU KRUPA". Devotees may kindly take note and send the articles and make this divine task, ordained by "Amma", a grand success.

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