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10-05-23 : Sri Mataji laid foundation stone of Proposed Sri Kalivanashramam branch in Bhimavaram



SAMARDHA SADGURU

Spiritual Magazine

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	MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASION OF SRI KRISHNAASHTAMI AND VINAYAKA CHAVITHI		
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Sri Mataji's Benediction

TOOLS FOR SPIRITUAL PRACTICE

The four tools of Sadhana or spiritual practice are Nitya Anitya Vastu Viveka (discretion between the eternal and the temporal); Ihaamutratha Phala Bhoga Vairagya (detachment towards the fruits of one's actions, both in this world and the later worlds); Samaadi Shatka Sampatti (six treasures starting with Sama); and Mumukshutva (unwavering desire for salvation).

Nitya Anitya Vastu Viveka means questioning each action we are going to undertake in our lives and asking how far it is beneficial towards our spiritual advancement and choosing the right actions that lead us to the eternal and move away from the desires of the temporal world.

The second tool, Ihaamutratha Phala Bhoga Viragya, means detachment towards the fruits, both material and otherworldly, of our actions. A mind that has attained the Nitya Anitya Vastu Viveka, naturally chooses Atmananda, which is eternal, and detaches itself from the fruits of our actions. The Viragya, or detachment of a seeker, shall not be temporary like Purana, Prasuti or Smashana Vairagya but a permanent one that is the result of contemplation through the intellect's discretion. In order to test such a Sadhaka or seeker, the Sadguru subjects him to many temptations. True detachment is the one that withstands such tests and remains steady. When I decided not to pursue familial life, Gurudev subjected me to many such tests to see if my decision was born out of such true detachment or not.

The third tool for Sadhana is Samaadi Shatka Sampatti. Man faces six main enemies in his spiritual practice. Those are Kama, Krodha, Lobha, Moha, Mada and Matsarya. Kama means desire. When we see something new in the world, a desire arises in our mind to obtain that thing. If we are unable to obtain it, we get angry, which is Krodha. Lobha means the inability to donate even a little bit of your possessions towards causes of charity. This applies not to monetary possessions only. Even not willing to do physical work in others' service is called Lobha. Moha means



attachment to all of one's possessions and relations and thinking that they all should belong to him or her only, not letting go of any of them. Mada is the pride, like an intoxicated elephant, thinking that 'I am matchless and none can beat me'. Matsarya is jealousy that makes one think 'it is okay even if I don't have it, but the other person shall not have it'. Just as the wild animals attack a human by stealth in a jungle, these six vices attack a seeker stealthily and try to deviate him from the path to liberation. It's not possible to kill the wild animals in a jungle one by one. The easiest solution is to set fire to a couple of trees to scare them away. Similarly, Sri Gurudev used to say that the solution to kill all the wild animals, namely the six vices in the jungle called Avidya or ignorance is to lit the fire of meditation and burn down the forest of ignorance. The six vices of a seeker who does such a spiritual practice get transformed into six virtues i.e., Saama, Dama, Uparati, Titeeksha, Sraddha, Samadhana.

Saama is controlling the inner organs – Mind, Intellect, Memory and Ego – and turning them inward towards God and away from worldly desires. Dama is controlling the outer organs. There are ten outer organs – five sensory organs and five work organs. Jnanendriyas or sensory organs are – ears that listen to sounds, eyes that see, nose that smells, tongue that tastes and skin that senses the touch. Karmendriyas or work organs are those that do the actions for us – speech (tongue), hands, feet, and the two excretory and genital organs. But controlling the outer organs is easy for a seeker who has attained control over the mind that actually controls these outer organs.

Uparati means constantly being immersed in the meditation of God's name or form and experiencing eternal bliss. Titeeksha is the patience to take both praise and ridicule and joy and sorrow equally. Sraddha is the sincerity and absolute faith essential in any kind of practice, moreover a must in spiritual practice. Samadhana is nothing but the Atmananda, or bliss of recognizing one's self, obtained as a result of the Sadhana through all the tools described above.

Mumukshutva is the deep desire to attain salvation from the vicious cycle of birth and death. To a seeker who obtains these tools of Sadhana, the Lakshyartha bestowed upon him by Gurudev stands as a shield and leads him on the spiritual path and makes him the emperor of the kingdom of liberation.

May Sri Gurudev grant us all these tools for spiritual practice!*

From the Editor's desk:

THE POWER OF MIND

Om Gururam namaste!

Poojya Sri Mataji would often say that mind is a good servant but a bad master. The problem with most of us is that we instantly obey the diktats of the mind instead of using our power of discrimination to control its wayward ways. As long as we allow our mind to boss over us, there will be no redemption and we will be on the destructive path. On the contrary, if we can overpower the mind and make it our servant, it can become constructive and lead us on the garden path towards salvation.

Overpower, did we say? Sri Mataji does not approve of any force on the mind with a view to controlling it. "If you forcibly control the mind, it will wait for an opportunity to grip you fully like the spring that reverts to its original position once the force is relaxed," our Amma explained in one of Her discourses. All we can do is to cajole and persuade it to see reason. For this, we need to plead with it constantly to abandon its clamour for worldly things which are of a transient nature, by showing the benefits of high thinking and simple living. This is what our ancient and modern saints have been telling us.

Once, a devotee invited our Gurudev to grace the Gruhapravesam of his new house in Vijayawada. Attending the function, Sadguru Maharaj asked the devotee "Where was this beautiful building originally?" The devotee was puzzled by the query, but managed to say, "It was in the blueprint plan." Shaking His head, Sri Babuji said: "Before the preparation of the blueprint, the building was in the mind of the architect who designed the plan. Actually, the mind was the architect."

Thus, the mind can be utilised for any constructive scheme if it is in our control. This is corroborated by the experience of Poosalaar Nayanaar, one of the sixty-three eminent Siva Bhaktas, who was keen on building a temple for the Lord in Tirunindravur, near modern



Chennai. But he did not have the resources to execute the plan and sought donations in cash and kind from the residents of the village. But none was enthusiastic about the proposal and did not cooperate. However, Poosalaar did not give up the project but decided to build the temple in his mind. He mentally chose a large site and started building the temple by providing facilities like a big tank, flower garden, kitchen, tall flag staff, statue of Nandikeswara, large ardhha mandapam and garbagudi where he proposed to install the presiding deity. Construction over, he fixed an auspicious muhurtam for the kumbabhishekam of the temple.

Coincidentally, the Pallava king of Kanchipuram had also built a temple for Sri Kailasanatha and fixed the same muhurtam for consecration. The night before the kumbabhishekam day, Lord Siva appeared in the king's dream and declared: "Tomorrow I am going to enter the temple built by my devotee Poosalaar in Tirunindravur, and so you fix another muhurtam for the temple you have built."

The king woke up from dream and immediately rushed to Tirunindravur to attend the kumbabhishekam of the temple built by Poosalaar. On reaching the village, the king searched for the temple but could not find any sign of consecration activity. On further enquiry, he learnt about Poosalaar's desire. With the help of the local panchayat chief, he found him under a tree in deep meditation. When Poosalaar opened his eyes, the king prostrated before him and narrated his dream experience. Overwhelmed that the Lord had recognised his temple project, Poosalaar placed the hands of the king on his chest and both went into a trance experiencing the glorious rituals culminating in the consecration of the Siva Linga. Later, the Pallava king built a temple in Tirunindravur to fulfill the desire of Poosalaar.

This is the power of mind. By Sri Babuji's grace let's also become the mind's master so that it would be constructive.

Jai Gurudev!*

Execution of the plans of Gurudev is carried by Divinity itself. It happens on its own. But Sri Gurudev, out of compassion, gives an opportunity to devotees to participate in his missions. ---Sri Babuji

Thus Spake Babuji

THE STORY OF NADUHGHA

Sushumna Prasada

On one occasion Lord Babuji, addressing the devotees, told them that they should realise the significance of their names. In times of yore, parents and grandparents gave names to newly born children for the sake of identity. Besides that, they had another purpose. By giving them the names of Gods and great people, they expected the children to grow up to that level and also attain piety for themselves by the repetition of such names. Thus names are given to babies to promote good qualities in them and enable elderly people to attain piety as they constantly repeat the names of God given to their children.



In this connection Lord Babuji narrated the story of Naduhgha who was living in a village along with his wife, two sons and a grandchild.

One day during summer season, Naduhgha, along with his wife and two sons, went to a forest which was full of mango groves. His first son was trying to pluck a mango from the branch of a tree. But unfortunately he was bitten by a poisonous snake and fell down dead on the ground. His brother saw this incident and immediately proceeded to bring logs of wood for the cremation of the body.

There was an old man standing nearby who saw all these incidents. The old man came near the boy and spoke to him like this “Dese Dese kalatram. Dese Dese Bandhava. Tantha Desam Na pasyami, yatra Bhрата Sahodara” (Even if you move to several places you may get a wife and relatives but not a brother born to your parents). Why are you not weeping for the loss nor conveying the news to your parents and relatives in the house.”

The brother gave a fitting reply to the old man thus:

“Ekavruksha Samaroodho
Nanajati Vihangama

Prabhata Dasa desam
Ka Tatra Pari Vedana?"

It means: "Sir by the time of evening, different types of birds come and take rest. But during the early hours of the morning they fly to different places. In such a situation for whom they should weep." Now our situation is also like that of old man. Other birds flew away completely ignoring ground reality. Only one bird remained and this too would fly away. Then for whose sake should I weep.

Then the old man decided to go to the village himself and inform the family about the tragic incident. While he was thus going, the old man met the wife of the dead man carrying a pot to bring water from the tank. The old man approached the woman with tears in his eyes and told the woman about the shocking news of her husband's death. But surprisingly the woman remained placid and wondered why the old man should weep endlessly. Further she gave him a reply in the form of a sloka. She remarked "I don't know why you should weep very much for the loss of my husband?"

Idam Kasta midam kaitaram
Nadee Ma Meerach
Samayam Yogascha
Viyasthu.

The meaning of the sloka is: two logs of wood in the river from either side meet each other, but in between there is a whirlpool which separates the logs. In the same way, life in this universe is like a river where people meet together and lead tentatively a happy life. But suddenly there will be a whirlpool that separates them. It is death. If one goes, the other has to go too.

Then the old man went inside the village to meet the dead man's mother. Then he informed the old woman about the death of her son, but she quietly replied:

"Mrinmayanidhi Yamocha Bandhan
Bhinna Bhandam Parityajya
Kathatra Parivadan

(The potter makes different types of pots. After burning them in the kiln, he takes the good ones and throws away the useless ones. Similarly, among the children, let us be satisfied with those who are alive.)

Thereafter, the old man went and informed the sad news to Naduhgha's father, who replied thus:

Runanubandha Rupena
Pasupathni Sotalaya
Runakhayar Khayam
Yanti Katatra Parivedana

(We are indebted to the so-called lender. As soon as the debt is cleared, he disappears without caring for us.)

The old man was very much excited by the attitude of Naduhgha and his family members. He wished that everybody adopt such an attitude leading peaceful life taking Naduhgha as a model. Thus Lord Babuji concluded his discourse.*



Speech during Traiahnika Deeksha at Dallas, U.S.A

A DIVINE BIOGRAPHY - XIX



-Vijayeswarananda Prasad
(Translation of Telugu original by Paluri
Kali Prasad)

(Continued from the previous issue)

Pandu Dora garu was a devotee of Sri Babu, but his elder brother Gopalam garu was against him. He filed several law suits on Pandu Dora garu regarding their properties. But, Sri Babu gave deeksha to Pandu Dora garu and instructed him to perform pujas for 48 Saturdays. He got the message on the concluding day that he won all the law suits. This incident increased the enmity towards Sri Babu in Gopalam garu. But, Sri Babu always used to shower his love on him. Later when Gopalam garu's second daughter-in-law was possessed by a demon, Sri Babu called her to Guntur and solved the problem. This incident changed the heart of Gopalam garu and he became an ardent devotee of Sri Babu, realizing his unconditional love and feeling guilty for the enmity.

People in Yanamadurru like Bhushanam garu and Appanna garu used to criticise and curse Sri Babu. The villagers told this to Sri Babu. He replied calmly, "What will the elephant lose if the dogs on the street bark? They too are the children of the Divine Mother, right? She will take care of how to repair them." Those detractors contracted diarrhoea. As no cure could help, their relatives came to Sri Babu pleading for help. Sri Babu told them, "Just give them buttermilk and it will be cured," and it really happened that way. They too came to Sri Babu and bowed to him, pleading guilty.

There is a Saktiswara temple in Yanamadurru, installed by Lord Yama. The lord in the idol is upside down (Seershasana) with his feet folded in the lotus position. The goddess Parvathi is next to him with Kumara Swami in her lap. Another uniqueness of this temple is that both the deities are installed on the same pedestal. People strongly believe that the water in the pond in front of the temple has magical powers and can fulfil all desires, and it in fact is the Ganga water flowing underground from Kasi. Sri Babu used to visit this temple frequently during his daily walks while in Yanamadurru. The

priests in the temple revealed that the rice being offered to the deities in the temple can only be cooked with the water from that pond, and it doesn't get cooked with any other water, no matter how pure it is.

Unlike Sri Parasu Ramayya garu, his family members failed in fully comprehending Sri Babu's true self. Srimati Chukkamma garu and her younger sister Srimati Kandarpa Subbamma garu (wife of Kandarpa Venkata Krishnayya garu) could comprehend to some extent. People call Subbamma garu as 'Vadali Pinni', as Sri Babu used to call her 'Pinni' (Mother's younger sister) and she was from the Varanasi's family of the village Vadali. She has the thirst for self-knowledge. She worshipped Parasu Ramayya garu as her Gurudev and completed two deekshas with the mantra bestowed by him.

Sri Parasuramayya garu used to attend all the Aradhanas and Sri Sadguru Pujas performed by the disciples of his father Sri Ramulu garu. Once he was attending one such Aradhana in a disciple's house in Vijayawada and took Sri Babu and Vadali Pinni garu along with him. She was to be granted the third mantra deeksha that day. But, she came alone without being accompanied by her husband. Sri Babu used to call him 'Babai' (younger paternal uncle). Babai was living in Gannavaram. He didn't have as much desire of knowledge as Pinni had. That was the first time Pinni had the darshan of Sri Babu.

Sri Babu brought up a question, "Does a devoted wife deserve to take mantra deeksha alone in the absence of her husband?" What vrata, puja or deeksha can a devoted wife, who believes the husband is everything in her life, perform alone without being accompanied by her husband? On the other hand, can the spiritual knowledge be denied to someone approached with utmost zeal? Who could solve this dilemma? The devotees debated till the evening but couldn't come to a conclusion. 'Pinni' was very eagerly waiting for the mantra deeksha.

At last, Sri Babu himself answered his question, out of his divine grace, and provided a solution that was the pinnacle of all the dharma. He declared, "Only the hungry should be fed. If the non-hungry person is fed, it harms him. When this is the rule for the biological hunger, the same rule needs to be applied for the spiritual hunger

for knowledge. Both Pinni and Babai took the first mantra deeksha from Parasuramayya garu. Pinni practised the mantra and fulfilled her deeksha with devotion and interest. Babi's devotion was inadequate. But, the second deeksha was also granted to both of them as per the desire of Pinni. She completed that too and came longing for the third deeksha. But, Babai couldn't complete his second deeksha. It is not correct dharma to deny food to the hungry just because her non-hungry partner did not turn up. Thus, it is appropriate and as per dharma to grant the third deeksha to Pinni." That explanation satisfied all the minds there.

In fact, this question first started among the devotees there. The custom was to give deeksha together to the couple. They were indecisive within on whether to grant the third deeksha to Subbamma garu alone. Sri Babu sensed this confusion, raised the question himself and made them understand that any custom is virtuous only when it is bound by dharma. This could only be achieved by none other than a Samarth Sadguru.

Another question came up during the Aradhana that night. Only those belonging to the lineage, or those who have taken the three deekshas from them, and their disciples are eligible to participate in the Aradhana. The custom is not to allow others to attend the Aradhana. But, Sri Parasuramayya garu came accompanied by Sri Babu, no matter how dear 'this boy' was to Sri Parasuramaiah and the relationship was between the two.

All of them were entering the place of Aradhana. Entering along with Pinni, Parasuramayya garu asked Sri Babu also to come in. Sri Babu tried a lot to explain to him that since those people did not fully understand him, his entry was not acceptable to them. Hence, taking him along would lead to a lot of problems, many regretful incidents will happen, and Parasuramayya garu should proceed leaving him back. But, as Parasuramayya garu was adamant, he walked in unwillingly. The devotees stopped them at the entrance and insisted, "Before you bring him in, you have to make this thing clear. He did not join our lineage till now. If you want to bring him in, he should be your disciple. You should have given him mantra deeksha. If you confirm these two things, you can bring him in."

- to be continued

Down Memory Lane

BHAJAGOVINDAM - I

Sushumna Prasada

Lord Babuji, while addressing devotees on one occasion, began to explain 'Bhajangovindam' which brings home the essence of devotion in the form of slokas.

'Bhajangovindam' is a booklet authored by Sri Sankara Bhagawad Padacharya. Though it is very short, it is sweet. It contains the essence of Vedanta philosophy. Sri Adi Sankaracharya's life also is short and sweet. He proved the truth that age is not the criterion of one's greatness. At the tender age of eight, he attained full-fledged scholarship in all the Vedas. All the shastras were at his fingertips by the age of twelve and he wrote commentaries on all of them when he attained sixteen years of age and left his mortal coil at the age of thirty-two. All this is mentioned in one Sanskrit sloka.

It is difficult to decide when Sri Adi Sankaracharya was actually born. But it is indisputable to mention that he was born on Vaisakha (second month according to Telugu calendar on suddha panchami, 5th day in the first half of Vaisakha) and his birth star was punarvasu. But it is very difficult to decide whether he was born Before Christian Era or in the Christian Era. But according to the records of Dwaraka, Kanchi and Puri Peethams, he might have been born in 509 B.C.E. The records of Sringeri Peetham indicate that he was born between 477 and 509 B.C.E.

But according to historians, Bhagawan Sankaracharya must have lived during 788-820 C.E. But whatever may be the year of his birth, it has to be accepted that he was born after Sri Kalidasa and before Vachaspati. Sri Adi Sankara lived when the entire country was in a state of religious confusion. It is indisputable to say that Lord Sankaracharya was not an individual Acharya, but an independent religious unit which transformed the lives of the truth seekers.

The period during which he came into the Universe, travel was indeed a herculean task. There were neither mechanised vehicles nor smooth and convenient roads to have comfortable travel. But to the surprise of one and all Bhagawad Sankaracharya without any mechanical transport in the shape of cars, trains, planes, etc.,

travelled from Kashmir to Kanyakumari and totally transformed lives of people from darkness to light and from unrest to universal peace and bliss and enabled them to see the oneness of the Universe. He enabled people to see selfless unity on the multi-coloured screen of selfless diversity. He drove out atheism from the four corners of India and established his spiritual theory of Advaita (Oneness of God). In his short span of life, he achieved what people could not achieve even if they had lived for thousands of years.

He authored numerous books on Advaita literature. But his 'Bhajagovindam' is the shortest and sweetest booklet on the subject. He wrote Vedanta principles in a lucid language full of beautiful, attractive sounds which can be easily understood by budding students of intellectual smartness.

The origin of Bhajagovindam

One day Lord Sankaracharya was walking in the streets of Kasi along with his disciples, when he happened to see an old Sanskrit pundit well versed in grammar principles repeatedly chanting 'Dukkrin Karane' a number of times. The Acharya took pity on the pundit and informed him that repetition of 'Dukkrin Karane' would never take him to Godhead, but involve him in material entanglements to absorb him in the mess of birth and death. With a heart full of compassion and sympathy, Sri Sankara advised him not to waste his precious time by repeating the grammatical principle 'Dukkrin Karane'; for, when the time approaches for him to leave the world, he will not attain salvation by futile repetition of such grammatical principles. "So, do not waste your time like an idiot, but to concentrate on serving Govinda (Bhaja Govindam, Bhaja Govindam, Govindam Bhaja moodhamathe.)"

-- to be continued

For the devotees who surrender to Gurudev, half of spiritual journey is covered through self-enquiry. They complete the remaining portion, by following his instructions in letter and spirit.

---Sri Babuji

BHAJA GOVINDAM!

VERSE 30

Ramana Prasad

*Praanaayamam pratyahaaram
nityaanitya viveka vichaaram,
Jaapyasameta samadhi vidhaanam
Kurvavadhaanam mahadavadhaanam !!*

Pranaayaamam - control of prana, the vital force, and Pratyahaaram (withdrawal of senses) - One should practice these two spiritual practices of Raja yoga. He should be able to discriminate real from unreal and focus on the real and meditate. He should do this with extreme care and steadfastness.

“Mind becomes purified by Pranaayaama and Pratyahaara and is fit for meditation. He should then engage himself in doing Japam (repetition of a holy mantra). This will lead to supra-conscious state or samadhi” — Swami Vivekaananda.



VERSE 31

*Gurucharaanambuja nirbhara bhaktaaha
Samsaraadachiraadbhava muktaha,
Sendriyamaanasa niyamaadevam
Drakshyasi hridastham devam !!*

A disciple who is devoted to the lotus feet of his Guru gets liberated from the samsara of birth and death. By disciplining his senses and mind he sees God who abides in his heart.

Conclusion :

This wonderful scripture has everything that makes man perfect. First, it points out the follies committed by man and puts him on the right track and thus shows the seeker of truth the way for Liberation. It serves as a practical guide to householders as well as sanysasins. Acharya Sri Sankara stresses the need of a Guru who can guide his disciples to the state of “Sivoham”*

Divine Mother Speaks

WHAT IS TRUE WORSHIP?

Japamala Prasada

The supreme power we call as God is actually formless, nameless and all pervading. In order to redeem the sinking mankind from the quagmire of Samsara, that supreme power comes in the form a Satya Guru (True Master). Therefore, Guru is God in human form who has come to show us the right path to reach Godhead. For this to be achieved, the disciple or seeker of Truth should have complete trust in his Gurudev and obey the Guru implicitly. Only then will he be able to reach his goal. There may be thousands of demigods but a true disciple should firmly believe that his Guru is the incarnation of all gods. Only then can he realise that there are no “gods” but only one God.



God is the supreme energy that creates, organizes and annihilates the entire Universe (in other words, God is Generator, Organizer and Destroyer of the Universe). Energy has no form and is all pervading. It is only because of that divine spark in each and every atom of this Universe, every being is getting its existence.

This supreme Truth is realized by Sri Gurudev, and if we bow at his divine feet with total surrender, He will dispel our ignorance and lead us to immortality. That’s why, in our daily prayer also, we have the Upanishad sentence——

“Asatoma Sadgamaya
Tamasoma Jyothirgamaya
Mrityorma Amritamgamaya”

That means, “Oh Lord! Lead us from Untruth to Truth, from Darkness to Light, from Death to Immortality.”

Today, we have all gathered here to celebrate the Jayanthi of the great seer of our times, Virat Sri Pothuluri Veera Brahmendra Swami. He is generally known as “Brahmam garu” who has given us “Kala Jnaanam” in which He has written what is going to happen in the future in this world. All his prophesies have come true to this day.

How to worship the all pervading God? Is God someone who is in a temple only? Is it enough to worship the God in a temple? Our great Gurus told us to worship the all pervading God, recognize the God or supreme power in each and every being in the Universe and do only good. Never harm another being; bring your five senses which are running wild towards worldly pleasures under your control; always do good, see good and think good of all beings. This is Universal Love. All the self-realized souls like Sri Babuji Maharaj, Sri Ramakrishna Paramahansa, Sri Ramana Maharshi, Swami Vivekananda, Swami Ramateertha and Sri Brahamam garu practised this principle of oneness and are the epitome of Universal Love. They taught humankind to realise the oneness of the Universe and develop Universal Love. This is true worship or “Aradhana”.

A real devotee or disciple, who is in quest of the Supreme Truth, should think of his ideal at all times. He is bound to live in this world, look after his family, do his job and carry on various chores. Doing all these things is mandatory for him. While doing all these, his mind can be fixed on his ideal constantly. By doing this, he will be guided in his journey (both spiritual and worldly) by that power called “Guru” within him.

All the Mahatmas have undergone so many hardships to achieve their goal. The Sadhana or spiritual practice they did is beyond our comprehension. But if we at least practise diligently what they preached, we will definitely realise the Supreme Truth.

May Lord Sri Gurudev bless us with infinite devotion, detachment and knowledge to achieve our goal!*

It is fallacious to think that Lord Krishna played with milkmaids by stealing their robes. He robbed them of the robe of ignorance and blessed them by offering the clothes of devotion. He tore to pieces the multi-coloured sari of '*arishad varga*' (*kama, krodha, lobha, moha, mada and matsarya*) and offered them the radiant robe of purity and wisdom.

---Sri Babuji

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

July 2023

- 01 Sat - Sani Trayodasi
03 Mon - Ashada Purnima - Guru Purnima, Satsangam,
Sri Sadguru Pada Puja
12 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
15 Sat - Sani Tryodasi
16 Sun - Masa Sivaratri
17 Mon - Amavasya - Saring of Dakshinayanam
20 Thu - Adhika Sravana Suddha Tadiya - Satsangam,
Sri Sadguru Pada Puja

August 2023

- 01 Tue - Adhika Sravana Purnima - Sri Sadguru Pada Puja
10 Thu - Sri Guru Dasami - Ekaham, Satsangam,
Sri Sadguru Pada Puja
14 Mon - Masa Sivaratri
16 Wed - Amavasya
19 Sat - Sravana Suddha Tadiya - Satsangam,
Sri Sadguru Pada Puja
25 Fri - Varalakshmi Vratam
31 Thu - Sravana Purnima - Rakhi Purnima, Sri Sadguru Pada
Puja, Bhakta Samaradhana

September 2023

- 05 Tue - Teachers' Day
06 Wed - Sri Krishnashatami - Kalasa Stapanam,
Sri Radha Krishna Sahasra Nama Archana,
Bhakta Samaradhana
07 Thu - Sri Krishnashatami - 11.00 a.m Samuhika
Sri Radha Krishna Sahasra Nama Archana,
Bhakta Samaradhana
08 Fri - Sri Krishnashatami - Satsangam

- 09 Sat - Sri Guru Dasami - Ekaham, Satsangam,
Sri Sadguru Pada Puja
13 Wed - Masa Sivaratri
14 Tur - Amavasya
18 Mon - Vinayaka Chavithi -
05.30 a.m Sri Sadguru Pada Puja,
11.00 a.m Samuhika Vinayaka Chavithi Pujas,
Bhakta Samaradhana
29 Fri - Bhadrapada Purnima - Anniversary of Ashrama Hospital,
Sri Sadguru Pada Puja

October 2023

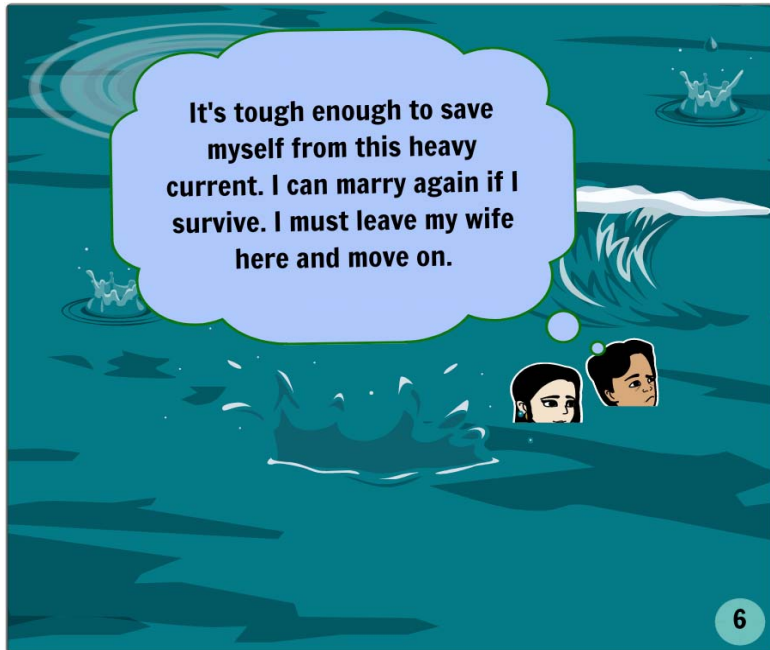
- 09 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
13 Fri - Masa Sivartri
14 Sat - Amavasya
15.10.2023 to 25.10.2023 Sarannavaratis (Dasara)
15 Sun - Starting of Sarannavartris (Dasara)- Ankurarpana
20 Fri - Mula Nakshitrām - Saraswathi Puja,
Samuhika Kumkuma Pujas
22 Sun - Durgastami
23 Mon - Maharnavami
24 Tue - Vijaya Dasami - Samuhika Kumkuma Pujas
25 Wed - Ekadasi - Ekaham, Deeksha Viramana,
Sri Sadguru Pada Puja
28 Sat - Asviyuja Purnima - Starting of Sri Saduguru Manadali
Deeksha, Birth Day of Sri Mataji,
Lunar Eclipse Night 01.05 hrs. to 2.32 hrs.

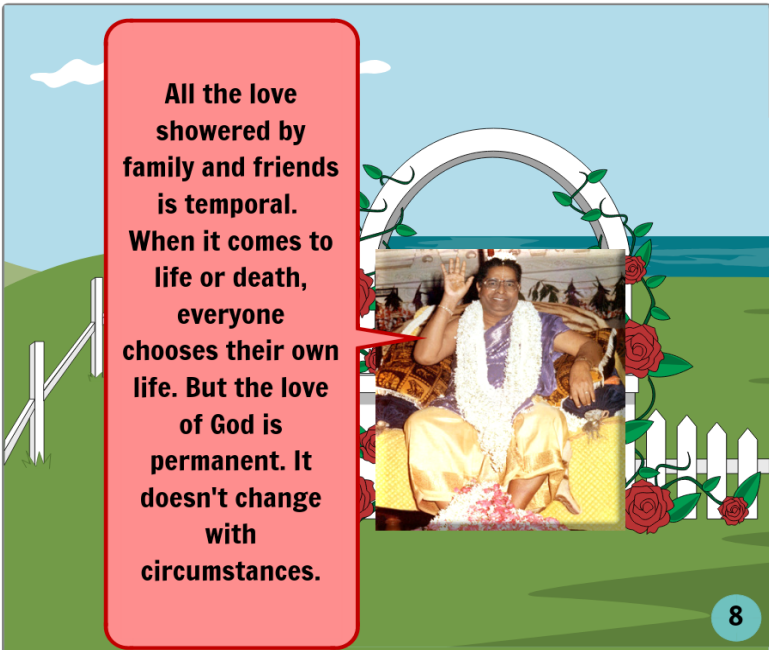
Lord Krishna is the highest concept of divinity to be adored. The sublime goal of Krishna tatwa is to discard the duality of illusion (Maya) and attain the oneness of eternal bliss by strict adherence to the principle of selfless duty. The celebration of Janmashtami becomes meaningful by adopting the noble principle of selfless duty.

-Sri Babuji









Babuji's Fables

'TAKE REFUGE IN LORD'

Once, Jagadguru Sri Adi Sankara Bhagawadpada Acharya was going along with his disciples in the streets of Varanasi. As they were passing along the banks of river Ganga, an old scholar was sitting and constantly reciting the principles of Sanskrit grammar – “Dukring Karane; Dukring Karane”.

The Jagadguru stopped before that pundit and asked him why he was reciting those grammar principles. That old man answered, he was doing that to earn more money.

Then, Sri Sanakara, addressing him as “Mooda Mathe” (ignorant soul), said: “Oh ignorant soul! Why don't you to chant the glorious names of the divine Lord? Even when you are at the fag-end of your life, you are chanting only grammar. Are these grammar principles going to rescue you from death? Only God's name can rescue you from this eternal cycle of life and death. So chant the name of God. You wasted your childhood in playing games; your youth in pursuant of worldly pleasures; spent your middle age in trying to make money; and now in your old age, when your body is totally shrunk with teeth fallen, hair turned grey and all your bodily organs refusing to do their jobs, you are still wasting your time with these material pursuits.

“At least now, realise your mistake and take refuge in Govinda and chant His divine name. That will give your mind peace and also relieve you from the endless cycle of births and deaths.”

MORAL: Chanting God's name in the last minutes of our life merges our soul in the Supreme Soul.

“Bhaja Govindam,, Bhaja Govindam
Govindam Bhaja Mudamathe
Samprapte sannihite kaale
Nahi Nahi Rakshati Dukring Karane”

These slokas told to that pundit by Sri Adi Sankara are known as “Bhaja Govinda Slokas” or “Moha Mudgaram”. It means chanting the name of God acts like an axe which kills ignorance or ‘Moham’.

---Retold by Dr. Swarnamukhi Prasada

THE GOOD VS. THE BAD

My dear Chiranjeevulaara:

When we do good acts we are praised; when we do bad things, we are punished. This is universal truth. The comparison and the contrast between the two enable people to appreciate good work and avoid bad deeds. The following story highlights this point.

* * *

“Inscrutable are the ways of God. He has willed that both the good and the bad should co-exist in this world. It is God’s ‘leela vibuthi’ (sporting aspect) to make people realise the distinction between the two and act in a positive manner,” a True Master once told his disciples in the course of his discourse.

Then a disciple rose from his seat and said: “Sir, I have a doubt. If the bad is also a creation of God what is wrong in following bad practices?”

The Sadguru looked at the disciple with a smiling face, and said: “I will answer your question in the evening after the prayer session.”

It was the ashram practice to serve glassful of milk to each disciple after the evening prayer. That evening all disciples were served milk, except the one who raised a doubt in the morning. He was given a glassful of diluted cow dung instead. The puzzled disciple asked the Master “What is this?”

The Master replied with a counter question, “The same cow which yields milk also gives the dung. What is wrong in drinking it?” He then explained: “God has no doubt created both the good and the bad. Of all the species created by Him only humans have the power to discriminate between the two. Man should use this power to distinguish between the two and reject the bad ones.”

The disciple fell at the feet of the Sadguru and apologised for misunderstanding the God’s ways.

* * *

Children, hope you liked the story. Both Sadguru Maharaj and Poojya Mataji, in their discourses, would often tell disciples to prefer good things of life and reject bad tendencies.

Yours affectionately,
Maathula*

Glorious Devotees NARSI MEHTA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Narsi Mehta was born to a poor 'Nayi Brahmin' couple Damodar Das and Lakshmi Gowri in the year 1414 in Junagadh town, Bhavnagar district of Gujarat. Bansidhar was his elder brother. The parents died when Narsi was just five years old. He was unable to speak till he was eight. He was brought up by his brother and paternal aunt Jaya Kuvvari Devi.



Once, he came across a sadhu who asked him to chant 'Radhe Shyam', and Narsi miraculously did so. With that, he gained his speech. The seed of 'Krishna Bhakti' had thus been sown in his heart and he began spending much time with 'sadhus'. He was also known as Narsi Mehta and Narsi Bhagat. After Bansidhar's marriage with Durita Gowri, Narsi used to stay with them.

When he turned 15, Narsi was married to Manika Gowri. They were blessed with a daughter Kuvvari Bai and son Shyamala Das. To maintain the family, he worked as a watchman. One day, he was deeply immersed in singing Lord Krishna's glories and forgot his duty. But, Krishna came to his rescue and performed the duty in the guise of Narsi. When he came to know of this, Narsi felt very sorry that he made Krishna perform the duty of a watchman, and so left the job. He completely engaged himself in singing. His sister-in-law Durita Gowri did not like Narsi staying at home without any work. She used to torture his family. Unable to bear the torture, Narsi's wife went to her parents' place with children. Durita Gowri told Vamsidhar many lies about Narsi and in the process, Narsi was kicked out of house by his brother.

He went to a forest and did penance in a Siva temple for seven days. Siva, much impressed with Narsi's austerity, appeared before him and offered to fulfil any wish he desired. Mehta asked to be given what was most dear to the God Himself. Pleased by the request, Siva transported him to the spiritual realm, where Mehta

could see Krishna engaged with His most intimate devotees, the ‘gopikas’ of ‘Vraj’ in a pastime known as ‘Raasa Leela’.

Given the duty of holding a torch to help light the dance grounds, Narsi was so entranced by the ‘Raasa Leela’ and so stirred by the exhibit of devotion that he did not even notice when the torch began burning his hand. Moved by Mehta’s devotional display, Lord Krishna asked him if there was anything Mehta desired. He told Krishna that there was nothing he wanted more than to be His eternal servant and sing His glories in every ‘janma’. Krishna granted his wish and also assured him that He would be there for him whenever He was needed. Elated by His blessings, Narsi returned home, singing hymns.

Vamsidhar was impressed by the ‘keertans’, but could not recognise Narsi, as he was in an entirely different attire. Vamsi thought that he must be a great saint. But, when Narsi came close, he recognised him to be Narsi. Vamsi got very angry with Narsi who explained in detail what all had happened. Vamsi did not believe it and scolded him for deceiving people by donning like a saint. But, Narsi even thanked his brother for kicking him (Narsi) out of home as otherwise he could not do penance, have the ‘darshan’ of Lords Siva and Krishna. Narsi told his brother that Lord Krishna bade him to go back to earth and propagate ‘bhakti’ (devotion) among the people and that Krishna Himself gave the new attire to him. Durita Gowri also considered Narsi to be a cheat. The angered brother confined Narsi in a small room and locked it. Manika Gowri returned home and saw the sad condition of her husband. Durita Gowri told them that she could not maintain them and so asked them to leave the house. Narsi went out with the family and stayed in a small rented house.

Narsi performed his daughter Kuvari Bai’s wedding at a very young age and she was sent to her in-laws’ house. When she attained puberty, Narsi had to take various gifts to her. Unable to do so due to poverty, he kept the list of the required gifts at the feet of Lord Panduranga in the temple and started singing His praise. Pleased with his pure devotion, Panduranga Himself went with all the gifts arranged in a cart in the guise of Narsi’s servant and handed them over to Kuvari Bai’s in-laws. They wondered a lot on seeing the

most valuable gold jewellery, clothes, food items, etc. He informed them that Narsi was in the temple and left.

All the relatives went to the temple, and found Narsi still singing. On seeing them, Narsi, not knowing what had happened, requested them to give some time for sending the gifts. The confused relatives told him that they had already received the gifts through his servant. They begged his pardon for having insulted him. Narsi understood that Panduranga Himself went with the gifts.

Some envious people reported to the local Nawab that Narsi was deceiving people by telling that he had seen Sri Krishna and even talked to Him. The Nawab summoned Narsi to his court and ordered that he should prove about his acquaintance with Lord Krishna. But, Narsi told him that spiritual experience was a thing to be felt and enjoyed which could not be proved. But, the Nawab insisted on the proof. Then suddenly, the doors of the temple opened automatically, a garland came flying and rested on Narsi's neck. Lord Krishna was visible to Narsi only. The Nawab and all the viewers praised him and his devotion.

Lord Panduranga completely involved Himself and arranged the marriage of Shyamala Das with Jyothi Bai, daughter of Madan Mehta, a rich person in Boond Nagar town. The wedding was performed on a grand scale with the Lord's blessings.

The Nayi Brahmins were highly offended that Narsi Mehta had been regularly singing and dancing amongst the communities which they viewed as being beneath them, and so excommunicated him, making a point to exclude him from a feast to which he would normally have been invited. When they sat down for the feast, all of them noticed with disgust that all the preparations were full of worms. Upon looking up, each one also saw that the person, sitting next to him, inexplicably appeared to be a member of the 'lower' community that all of them so disdained. But, one of the attendees believed it to be due to the absence of Narsi. Immediately, he sent word to Narsi and he quickly came. With his arrival, everything appeared to be normal. Others' pride and vanity disappeared. This incident made Narsi to compose the 'keertan', "Vaishnav Janto tene kahiye....". Mahatma Gandhi was much inspired with this 'keertan' and it was included in his Sabarmati Ashram's book of 'bhajans', singing it in his daily prayer meetings and reciting it at public events. The

composition was and continues to be a universal anthem for world peace.

The 'keertan' says that a 'Vaishnav' is one

- who leads a virtuous life
- who worries about others' sorrows and tries to mitigate them
- who sees God in each one
- who never scolds or hates others
- whose thought, word and deed are all pure and sacred
- whose mother feels happy and proud with his birth
- who treats all equally
- who does not have any wishes
- who treats other women as mother
- who never speaks lies
- who never seeks for and steals others' money

Narsi Mehta was hailed as 'Adi Kavi' (first poet) of Gujarati literature. He was even imprisoned on a few occasions by the authorities for his scathing and provocative poetry. His poetry was marked by its simple, direct and emotive language as well as its spiritual nature.

His works were 'Aiswarya Leela', 'Rukmini Kalyanam' and 'Sudhama Charitra'. His wife and son died very young. He felt that they died with God's kindness. His aim was that he should sing hymns till the last breath of his life. He succeeded and finally his soul merged with the Lord in the year 1491.*



GEMS FROM ASHTAVAKRA GITA -V

(Continued from the previous issue)

C.V.Ramana Babu

CHAPTER -3 PRATYAKSHEPA DWAROPADESAMU

Janaka though appears to have gained the true knowledge, the fact is that he also deals with many local issues, there is every chance of falling a prey to the attractions of jagat and may get divulged from the path of knowledge. With this in mind, sage Ashtavakra wants to test him further:

“O King! You claim that you have experienced the non-destroyable, desireless state which is not bound by past, present and future, but at the same time you are taking a keen interest in amassing more wealth. Can you explain this? I shall tell you an example. When you do not know the reality, you are lured towards silvery appearance of oyster. This is due to the greed of man for wealth.

Sruthvapi suddha chaitanyamatmanamati sundaram !

Upasthe atyanta samsakto malinya madhi gacchati !! 3/4

One who has realized the truth will not run after material things. I am surprised to know that you are succumbing to these temptations of the world and thereby falling from the path of knowledge. On one hand you say you have experienced that Brahman and on the other hand you seem to fall a prey to the materialistic attractions. This surprises me. After knowing there is no silver in the oyster one will not crave for it any more. You say Atman is nitya, and body, mind and senses are unreal. Yet, you crave for wife, children and wealth. I am surprised at this. After knowing that jagat is illusory (maya), jnani becomes sure that he is not the body, mind and senses any more. But if any one digresses from this truth, he is no more a Jnani. One who stays stable in his swaswarupa and does not fear death, he is real jnani.”

CHAPTER 4 SISHYA PROKTANUBHAVOLLASAMU

Now King Janaka replies to sage Ahtavakra on the doubts expressed by him (Chapter 3). Ashtavakra wants to know whether the king has really got Anubhava jnana or not. Janaka replies: “A Self-realised person will not get attracted to worldly affairs. Even if he gets entangled in the Bhogas (pleasures), he knows that it is not he who is doing. This is the play of his senses and thus not affected. Tatwavittu mahabhaho! guna karma vibhagayoh !

Guna guneshu vartanta iti matwa na sajjate !!

- Bhagavadgita 3/28

A realised person knows that his senses are functioning in their activities and he is a witness to it. He knows it is only the play of senses.

Tadjnasya punya papabhyaam sparso hyaantrna jayate !

Na hyakasya dhoomena drusyamano api sangatih !! 4/3

A realised one is not affected by punya - papas (virtues and sins). He who has learnt the meaning of Tat-twam-asi mahavakya by Bhaga tyaga lakshna, knows that the virtues and sins are not Atma dharmas (play of Atman). They are Antahkarana dharmas (play of mind). Therefore, the punya papas will not affect him.

Dristantam (Illustration): A pundit (scholar) is going to a neighbouring village. Tired, he starts taking rest under the shade of a tree. He sees a farmer tilling his land nearby field. . Whenever the bulls are stopping the farmer scolds thus: "May your landlord meet with accident and get hurt; May your landlord's daughter be abducted by miscreants, etc." Surprised a bit, the pundit approaches the farmer and asks "What is the matter? You are cursing yourself? Will they not affect you?" The farmer replies: "They do not affect me. But they have their effect on the listener who is brooding over these curses." So saying he moves away. A Jnani knows that the punya and papa are Anathkarana Dharmas and they have no effect on him. But they will certainly affect an ignorant one. (Ajnani).

Avidya vishayo vedaha - These vidhi-nishedhas (Dos and Don'ts) are only for the ignorant and not for jnanis.

Atmanamadvyam kaschid jnanati jagadheeswaram !

Yadvetti thou kurute na bhayam tasya kutrachit !! 4/9

He who thinks that Jiva and Paramaewara as different entities then duality (Dwaita) will come into play that will throw him into the darkness of ignorance. He loses his track and fear overcomes him. On the other hand, one who clearly knows that Jiva and Eswara are one by contemplating on the mahavakya "Tattwamasi" (Thou are that), he is a true Jnani.

The scriptures also declare thus:

Dwitiyadwai bhayam bhavati!

Where duality is, there is fear.

Brahma vid Brahmaiva bhavati

One who realises Brahman is Brahman himself.

Tarati sokamatma vit

Such a person overcomes sorrow and fear.

-to be continued

PRARTHANA YOGA -IX

(Continued from the previous issue)

Dr. Raghavendra Rao

SONG OF PRAISE

Charanamule Sri charanamule
Charanamule Prabhu Charanamule
Charanamule nee Charanamule
Charanamule bhava haranamule
Durvishaya nirakaranamule
Nirvishaya niraavaranamule

Padamule Prabhu padamule
Sajjanacheto modamule
Tapatraya vichedamule
Chittoparati sukhamule

Sadguru padaravindamule
Sadhu hrudaya samspandamule
Natajana nayanandamule
Hrudaya peetikavi andamule

Nathuni sumadhura namamule
Sadhaka janabhi ramamule
Dustara papa viramamule
Sujnana paramdhamamule!

Charanamule Sri charanamule
Charanamule Prabhu Charanamule
Charanamule nee Charanamule
Charanamule bhava haranamule
Durvishaya nirakaranamule
Nirvishaya niraavaranamule

Charanamule Sri Charanamule
Charanamule Prabhu Charanamule
Bhava haranamule, mama sharanamule
Guru Charanamule!

Thy Lotus Feet! Thy Lotus Feet which are the seat of Sree!
They keep away the fear of life and death! They help us rejecting
the perception of bad objects and unveiling the Real One which is
without any sense activity!

Those Divine Feet, the Feet of Prabhu, render happiness to
the pious ones, cleanses the trinity of the afflictions and blesses
quietude of the minds!

Those Lotus Feet of Sadguru cause divine vibrations in the
hearts of saints, beauty in the eyes of the people, render pristine
beauty to the heart which is His seat!

Those nectarine names of beloved Lord of our hearts gladden
the spiritual aspirants, keep away the gravity of sins, reveal the
knowledge of the Absolute Abode, the Brahman!

Thy Lotus Feet! Thy Lotus Feet which are the seat of Sree!
They keep away the fear of life and death! They help us rejecting
the perception of bad objects and unveiling the Real One which is
without any sense activity

Thy Lotus Feet! Thy Lotus Feet which are the seat of Sree!
They keep away the fear of life and death! They are the place of
mine refuge! Such are the Divine Feet of the Guru!!

The perception of good objects includes those which take us
towards the ultimate reality, the Brahman. All those things that lead
us in the path of truth like spiritual discourses, worshipping of the
Lord, loving and caring everyone equally as God's children, sacrifice,
meditation, renunciation, visiting temples, serving the poor and the
disabled are considered to be good and deserving qualities of a
spiritual seeker. Anger, hatred, jealousy, ego, attachment, delusion,

'i'-ness (ahankara), 'mine'-ness (mamakara) and falsely
identifying oneself with body, mind and intellect, etc., are some of
the perception of bad objects. Thus the Divine Feet of Sri Gurudev
keep the seeker who constantly and steadily glues his mind to those
feet away from bad objects and lit the real path to Godhead. One
who deeply dwells into the nectarine attributes of those Omnipotent,
Omniscient feet of Lord Gurudev is surely freed from the cycle of
life and death, and reaches Him to be one with Him. This will happen,
not after death, definitely with in this very life, guarantees Sri Babuji.
The three afflictions are due to material sufferings (adhi bhautika
taapa), sufferings caused by Nature or Divine forces (adhi daivika

taapa) and disturbances from the internal senses and physical body (adhyatmika taapa)!

Singing Aarati and the Song of Praise rhythmically aloud in unison (with voices of all the devotees together) keeps controlled air flow in and out of our bodies, so much so it sets proper air dynamics thus keeping us in good health. When the movement of vayu (one of the five primordial elements) is properly channeled in one's body in tune with Nature, that person is free of diseases and shall keep good health and thoughts. This is one of the purposes of 'pranayama' (which is one of the eight yogic practices, 'ashtanga sadhana' as prescribed in Sastras). Thus, the devotees in Sri Kaligardens Ashram do practise pranayama, even without their noticing it, exclaimed one Yoga teacher who came to this Ashram to teach yoga.

Also, clapping of hands together rhythmically and in tune, apart from being a physical exercise, creates a resonance in the prayer hall; all bad thoughts, if any, are driven away and the hearts of everyone is filled with good (that is God) only. Sri Mataji once said in a discourse: "While singing this Aarati prayer one should sing it aloud with mouth wide open and hands clapping rhythmically to play the taal for proper air dynamics. It also keeps away the sleep and drowsiness. Generally people talk so loud even in public places, unmindful of sound pollution or being disturbance to others, and talk about worldly things, then why shy away singing aloud in praise of Lord, who is the all-giver to us. He is all compassionate, omnipotent, omniscient and omnipresent who has given us everything. Are we so unthankful and mean that we are ashamed to sing aloud that we are blessed to be contingent part of that Whole (Mahat)? Be involved and immersed in that eternal nectarine ocean of Bliss while singing and you shall really be blessed."

-to be continued

OBITUARY

Sri Ventrapragada Ramana, aged 61 years, a resident of Dindi Village and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Tuesday, 23.05.2023.

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

SUNDARAMURTHY NAYANAR - I

-Ramaswami S.

Foremost among the sixty-three Nayanars – great devotees of Lord Siva – are four who are considered the ‘Saiva Samaya Gurravars’ (Satya Gurus of Saivism). They are: Appar, Sundarar, Gnana Sambandar and Manickavachakar. Among these four celebrities, Sundarar or Sundaramurthy Nayanar is deemed as Lord Siva’s amsa. The story of Sundaramurthy Nayanar is indeed soul-stirring. That story was narrated by none other than Sage Upamanyu, who was himself an ardent Siva Bhakta.

One day Upamanyu Maharshi was having a discussion with his disciples in his ashram situated at the foothills of Kailas.

Suddenly they saw a bright flash of light in the sky moving towards north and disappearing at the peak of Kailas. With a beaming face, the sage folded his hands and lay prostrate in that direction. The puzzled disciples asked “What is that moving light? Why are you prostrating sir? What is its greatness?”

The Maharshi replied: “The light is that of the soul of Sundaramurthy Nayanar who, after completing his ordained mission on earth, is merging in the Lord. Indeed Sundarar is a blessed soul.” Thereupon, the disciples said in chorus: “Sir, please tell us about the great soul.” Praising their eagerness, Upamanyu started narrating the story of the Nayanar...

Once on a Sivaratri day, all the celestials gathered on Mount Kailas and bedecked the Lord with attractive ornaments and sought His blessings. After blessing them, Siva ordered a mirror to be brought so that He could see how He looked wearing those ornaments.



The Lord, who was pleased to see His image in the mirror, said: “Sundara, come!” Instantly a handsome young lad appeared before Siva and bowed to Him. Caressing the lad’s face, the Lord commanded him to look after the nandavanam on the mount and do daily pushpa kainkaryam to Him. Obeying the Lord’s order Sundarar performed that daily service joyfully.

One morning, as Sundarar was plucking the flowers in the garden, he noticed two maidens, Anindita and Kamalini, similarly doing pushpa kainkaryam for Goddess Parvati. For a while, he was struck dumb by their bewitching beauty, but in a trice composed himself and regretted the distraction. He then collected the flowers and reached the Lord. The two maidens, who had also looked at Sundarar, were enchanted by his handsome appearance.

“Sundara, tell Me what happened in the garden. Were you not mentally disturbed by the two maidens? Don’t you know that there is no place for carnal desires in Kailas? For this lapse, you have to take birth in Bhulokam, as also Anindita and Kamalini,” the Lord ordained.

“What is this severe punishment for a minor and momentary lapse, my Lord? Show some mercy on me,” cried Sundarar.

Siva consoled him by saying, “There is a purpose, dear Sundara, behind this development. It is Our will that you should go to earth and inspire My devotees with your soul elevating hymns. Incidentally, your desire for the two maidens will also be fulfilled. After completing this assignment, you will surely return to My abode.”

A crest-fallen Sundarar said:

“My Lord, I know that Your will alone would prevail. But My prayer is that You should ensure that I do not go astray lured by worldly attractions.”

The benevolent Lord said: “Do not worry My child on that count. Should such an occasion arise, I shall be present there to save you.”

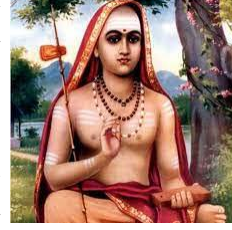
As per the Lord’s diktat, Sundarar took birth as Nambi Arooraar at Tirunaavalur in modern Arcot district. Anindita was born in Tiruvarur as Paravai Nachiyar and Kamalini as Sangili Nachiyar in Tiruvotriyur, near modern Chennai.

-- to be continued

EKASLOKI OF ADI SANKARA

CVRB

Sri Sankara Bhagavadpadacharya, in this Ekasloki (single verse), has brought out the essence of Vedanta through a dialogue between Guru and disciple in such a lucid manner that those who are pursuing the Atma tatwa can easily understand. Thus the Ekasloki has become a treatise (“*Prakarana grandha*”).



To understand this fully the disciple should qualify himself under the guidance of a True Master by the study of *Sadhana Chatustaya* (four practices). They are: Discrimination (*Viveka*); Non-attachment (*Vairagya*); *Shat sampatti* (six virtues) namely Tranquillity (*sama*), Control over Indriyas (*dama*), Withdrawal (*Uparatti*), Forbearance (*Titiksha*), Faith (*Sraddha*) and Focus (*Samadhana*); and Longing for liberation (*Mumukshutwa*).

Only then he is qualified to understand the deeper meanings of Vedanta. Here the disciple is such a qualified person who gives apt answers to the questions put by the Master. The *Eka sloki* goes like this :

**KIM JYOTISTAVA? BHANUMANAANI ME; RATROU?
DEEPADIKAM!
SYADEVA, RAVI DEEPA DARSANA VIDHOU KIM
JYOTIHI? AKHAYHIME!
CHAKSHUH TASYA NIMILANADI SAMAYE KIM?
DHIYOH DHIYO ADARSANE KIM? TADAHAM !
BHAWANPARAMAKAMJYOYIHI! TADSMIN PRABHO!**

Guru: How do you see things?

Disciple: I see with the help of sunlight.

Guru: How do you see in the night?

Disciple: I see with the help of lamp.

Guru: Let it be so. How do you see the sun, lamp, etc?

Disciple: I see with my eyes.

Guru: How do you see when you close your eyes?

Disciple: It is with my intellect.

Guru: How do you see the intellect?

Disciple: It is Me (Pure consciousness)

Guru: Indeed you are the supreme light!

Disciple: THAT I AM, Revered Sir!

When the disciple said "I AM THAT", Guru confirms "Yes, "TAT TWAM MASI" (that thou art). Brahman which is the central Reality behind everything in the Cosmos is the same as the essential Divinity namely the ATMAN, which is within you. It is this identity which is the grand finale of this teaching.*

A FLAG FLAPPING IN THE BREEZE (ZEN STORY)

Two zen monks were walking down the road. One of them said, ' Look, the flag is flapping in the breeze. The Other monk remarked ,No, the breeze is flapping the flag. Their debate was heating up. Just then Zen Master appeared on the road, They ran to him and asked as to who was right?



Zen Master : Both of you are wrong. Your minds are flapping



Gurupuja during Traiahnika Deeksha at Dallas, U.S.A

KAIVALYOPANISHAT - XXII

(Continued from the previous issue)

Rekha Prasada

In the 13th Mantra of Kaivalyopanisha, Sri Brahmadev talks of the Dream State (Swapna Avastha). In the 12th Mantra He talks about the Wakeful State (Jagrith Avastha). Sri Mataji remarked that these mantras help us to contemplate our present situation or what state we are in, and also our movements and actions.

In this mantra, Brahmadev explains the Dream State to Ashvalayana Maharishi. In the Dream State also, the individual (Jiva) enjoys pleasures and pains in the world of living beings created by his own ignorance. At the time of deep sleep, as everything resolves, overwhelmed by ignorance (Tamas), the individual merges in the Brahman in the form of Bliss.

In the Wakeful State the Paramatma in the individual, functions as Vishva. The individual, because of his ignorance or non-apprehension, views and functions in the world extrinsically; thus he experiences pleasures and pains.

In the Dream State, the Paramatma in the individual is known as Taijasa. The mind alone is active in this state. Taijasa experiences through the Subtle Body consisting of mind and intellect. He creates a dream world in the Dream State. Non-apprehension of Reality (Maya or Avidya) is the cause for misapprehensions of it. Sri Mataji further clarified this as follows: a person experiences certain happiness, and even sheds tears of joy in his dream. He wakes up and finds marks created by those tears. Likewise if he experiences a dreadful thing in the dream, causing unhappiness and fright, signs of tears and shivering of the body occur in the person in the dream as well as upon waking up also.

So long as he is in this dream world, the power in the human mind, veils the Reality or Truth and in its place projects unreal imaginations, which temporarily have a perfect look of reality for the deluded, is called power of Maya.

Sri Mataji explained the Deep Sleep State (Sushupthi Avastha) narrated by Sri Brahmadev as follows:

In the Sleep State the Paramatma in the individual is known as Praagna. It is manifested in this state through the Causal Body (Karana Sareera). This is constituted with traits (Vasanas). They are the subtlest cause for the formation of the Causal Body in man.

To be in the Causal Body means to be in the Causal State. For example, if we take the seed of the banyan tree, the big tree is there in the seed in an un-manifest state, the causal state. When favourable conditions prevail, meaning if we plant the seed in an appropriate soil conditions, water it, take care not to let the weeds grow, then from the seed sprouts a small plant and then grows into a huge tree.

Vasanas (memories) are the cause for the mental thought process which in turn results in the performance of bodily actions. Those actions decide as to what kind of situations the doer or performer should be placed in. For the Paramatma to manifest in an individual, the Vasanas become the subtle causes. That is how the Vasanas (memories) constitute the Causal Body.

The material world known to Vishva (the Paramatma in person's gross body in the wakeful state), and Thaijasa (the Paramatma in person's subtle body in the dream state), is not there in the deep sleep state. In this state, the experience is a total ignorant state which is surrounded by Tamas or darkness, a state of not-knowing. This state cannot give any happiness or sadness. In this state a thoughtless, emotionless and helpless situation is there. This is a blissful state.

When we wake up from a deep sleep state, we say that we are in a pleasant state and all our tiresomeness has vanished and we feel well-rested. Who is saying all this? The Paramatma in the Deep Sleep state is known as Pragna. He is the reason and witness to this blissful experience. Sri Mataji remarked that sleep is a God-given chloroform and concluded the 13th mantra of Kaivalyopanishat, that in all these states we are the Awareness that is witnessing all the experiences in the form of Vishva, Thaijasa and Pragna.

Sri Mataji then continued Her discourse with the explanation of the 14th mantra.

That individual (Jiva) who is awake (prabuddha) again sleeps because of association of past lives - he is the one who is dreaming, and waking up from sleep. In this way, the Atma is playing as the individual in all the three states of Wakefulness, Dream and Deep Sleep). The entire variety of creation has originated from Him. Brahman, the substratum, is Bliss; it is the undivided Awareness, Knowledge. The three states revolve in Him.

-to be continued

CLEAR YOUR DOUBTS

(Once, a disciple who was suffering from a severe disease, unable to bear the pain, asked Sri Mataji thus:)

Devotee: Amma, why don't you tell Babuji to take me away? How long have I to bear this pain? It is beyond me. Please ask God to take me into Him.

Sri Mataji: You have surrendered at the lotus feet of Gurudev offering Him, your body, mind and intellect and your everything. What can you say 'This is mine?' when you have given away your everything to your Guru? You have no right to call anything as yours any more. So, it is for God (Guru) to do what He wants with you.



One thing we must never forget, my son.

We are born in this world due to various good as well as bad karmas or deeds in our previous births. Sri Guru Maharaj has given His word to us that any being, even an ant which takes refuge here in the Ashram, will reach Godhead and be relieved from the eternal cycle of life and death.

Therefore, even a small bit of our prarabdha karma (the accumulated karma) remains, we have to come back to this world again. There is no guarantee of a human life. We may be born as a goat, ant, dog, tree, etc. Therefore, we must try to fix our mind on God (Guru or Atman) at this crucial time. Sri Gurudev will take care of us. As a matter of fact, this body is not you. The body perishes but real you within the body will not perish. You are the eternal Atman. You are the witness of everything. You are witnessing your body. Therefore, you are not the body.

(On a lighter note Sri Mataji added) – “Your body is a shirt Sri Babuji is wearing. Looks like he is fond of this shirt so much that he doesn't want to remove it. When He thinks it is no more needed, He will remove it. So, you don't worry about it. Think of all the good times you spent with Sri Gurudev. He is our saviour!”*

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Proposed building of
“Sri Kali Vanashramam Branch”
in Bhimavaram, W.Godavary District (A.P)

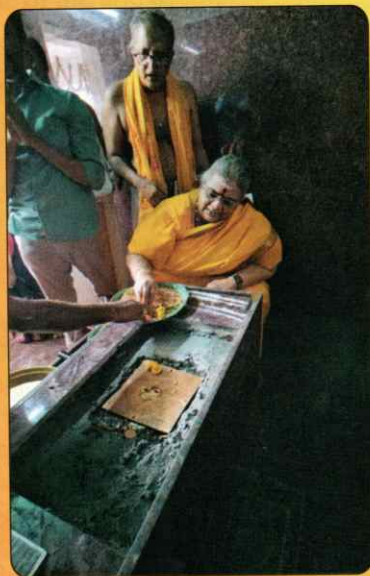
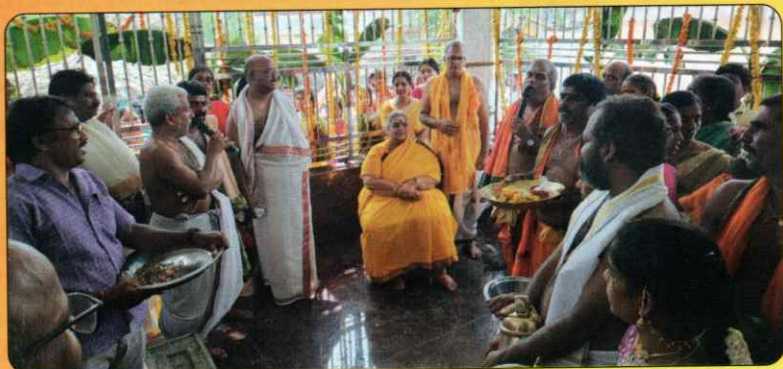
Samardha Sadguru Sri Hanumath Kali Vara Prasada Babuji Maharaj is an incarnation of God. He visited several places and provided solace to many devotees. He alleived their sufferings with His blessings. He frequently visited Yanamadurru, Dirusumarru, Bhimavaram Villages among many other places in A.P. He cherished that a Ashramam Branch should be established in Bhimavaram.

Sri Gurudev attained Mahanirvana in December 1988 Viz. 35 years from now. The devotees of these places decided to construct Brindavanm building, Anna Shala, and residential building in the site donated by the devotees, situated on Bhimavaram-Undi road.

It is estimated that about Rs.7 crores are needed to complete the proposed construction. Sri Mataji laid foundation stone to the proposed buildings on 10-05-2023 Wednesday.

In this regard we request all the devotees to come forward and donate liberally for this divine cause in cash or kind so that the construction is completed soon. There is provision for exemption for donations under IT Act 80G.

**14-05-23 : Sri Mataji installed Idol of
Sri Kanakadurga Mata in D.Gopavaram, W.Godavary Dist.**



If undelivered please return to
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