

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

WHAT IS THE OBSTRUCTION TO PINNACLE?

The essence of human personality is the interaction of mind and intellect. The physical body is merely a garb worn by it. The interaction of mind and intellect depends upon the inherent and innate tendencies or to put it correctly inclinations called Vasanas. They are deep-rooted, dormant, suppressed or unfulfilled desires hidden inside without our knowledge. They perpetuate from generation to generation moulding the human personality.

Philosophy is the only alternative serving as an architect in reshaping and moulding Vasanas, and thereby Man's personality is rehabilitated.



The five sense organs serve as windows in the human body through which stimuli from external world reach us. The eyes take in forms; the ears receive the sounds; the nose identifies the smell and so on. The stimuli are received by the mind and intellect system, and there is immediate response by way of action executed by the organs of action (karmendriyas). This transaction in the body may bring in either happiness or sorrow. This process goes on till the life becomes extinct. Thus, every human being is dragged into the cycle of birth and death. This is not exactly the purpose for which a human being is born.

Seers, Rishis, Gurus alone can transform the mind-intellect reaction and guide a man to reach the goal or pinnacle of human life. Guru is endowed with the power of neutralising adverse stimuli reaching a man through the maintenance of the mind and intellect system. Guru guides the disciple in such a way that his emotions are chaste and intellectual discrimination is subtle and clear.

Generally, the mind-intellect equipment is founded upon the composition of Vasanas and, therefore, it determines the type of reactions and responses emanating from a person. Guru provides the key for purifying and reforming Vasanas. Thus the mind and intellect system is properly tuned up, so that the person emerges victorious and reaches the pinnacle or goal for which he is born.*

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

1 23.03.2019 To 30.03.2019

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Satyanarayana Swamy Temple premises,
Annaram, East Godavari Dist. A. P.

2 24.04.2019 To 01.05.2019

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

3 20.05.2019 To 27.05.2019

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

4 05.08.2019 To 12.08.2019

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

5 08.09.2019 To 15.09.2019

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

6 18.10.2019 To 25.10.2019

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

7 15.11.2019 To 22.11.2019

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

From the Editor's desk:

SRI RAMA GITA

Om Gururam Namaste!

Vikaari Naama Samvatsaram has just arrived, and members of the editorial board of this spiritual quarterly extend their warm Ugadi greetings to dear readers. May the grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj and blessings of Poojya Sri Yogini Chandra Kali Prasada Mataji guide us all to proceed further on the garden path of Self-realisation during this Telugu New Year!

Ugadi heralds the Vasanta Navaratri culminating in the celebration of Sri Rama Navami. The very mention of the name of Lord Rama, who is hailed as the 'Maryada Purushottama', conjures up visions of piety, purity and perseverance in leading a Dharmic way of life. The Lord stood steadfast in upholding Dharma and is inspiring us to follow in His footsteps. As Maricha told Ravana, Rama is the embodiment of Dharma ('Ramo vigrahavaan Dharmah'). The Lord has even declared that for Him Dharma is more important than even Sita and Lakshmana.

In the dialogue between Sri Rama and his foremost disciple Hanuman in what is hailed as the 'Rama Gita' in one of the related texts of the Ramayana Mahakavyam, the latter addresses his Guru as 'Rama Paramacharya' and seeks to know how man can lead a life of purity. Anjaneya also wants to learn the characteristics of a good disciple. And the Lord obliges His dearest disciple by readily providing the answer by saying that any disciple should merit the grace of his or her Satya Guru. This reply of Lord Rama is embedded in one of the stanzas of the famous Telugu work, titled 'Sitaramanjaneya Samvadam' and authored by eminent classical poet, Sri Parasuramapantula Lingamurthy Gurusurthy. The English rendering of the same is given below for the benefit of all of us. It is culled out from the book, 'Divinity in Human Form', scripted by Dr.V.V.R. Prasada Rao, a close disciple of Sadguru Maharaj.



"The wealth of renunciation is unattainable without worshipping the lotus feet of the Master. True knowledge of the experience of yoga cannot be had without drinking the nectarine wash of the holy feet of the Master. Unparalleled blissful state of union of the individual soul with the Universal Soul cannot be achieved without taking the prasada or the sacrament after it was offered to the Master. The matchless bliss of ultimate comprehension cannot be enjoyed without a proper understanding of the Gurutatwa (or the teachings of the Master). Hence, oh Anjaneya, a good disciple always worships his Master in the four ways listed above with humility, modesty and sincere devotion."

'Guru Gita' also asserts thus:

***Guru paadodakam paanam Guror uchchishta bhojanam
Guru moorthe sada dhyaanam Guror nama sada japah***

It means "The devotee should drink the holy wash of the Master's feet; partake the sacrament after it was offered to the Guru; meditate on the 'divya rupa' of the Guru; and always chant Guru's 'divya nama'.

Many lucky devotees of our Gurudev had served Him in these four ways when He was in their midst in flesh and blood. This does not mean that others are less lucky, since they are offering these services to His 'paadukas' and receive the same bliss in abundance. How can one distinguish between Lakshmana and Bharata and determine who is luckier in their unalloyed services to the Lord? While Lakshmana did 'Paada sevanam' for Sri Rama, Bharata performed 'Sri Rama Paaduka sevanam', and both were blessed with His luxuriant grace.

Praising Rama's holy feet and sandals, Sri Thyagaraja Swami asks in his Ramapriya kirtana, 'Sandehamuni dheerpumayya Saaketa nilaya', thus: "O Rama! Pray, clear my doubt. Are Your holy feet worshipped by the supreme devotees great, or are Your elegant sandals great? The great sages that worshipped Your feet secured Vaikuntham – Your abode; but Bharata, who worshipped Your sandals, got You Yourself."

Let us also be blessed like Bharata!

Jai Gurudev!*

Thus Spake Babuji THE QUALITIES OF A DEVOTEE

Sushumna Prasada

(Continued from the previous issue)

Similarly, there is another episode which reveals the truth that God and devotee or Guru and Sishya are inseparable. They are the two sides of the same coin. One day, divine sage Narada went to Vaikuntham to have darshan of Lord Narayana. Seeing Sri Mahalakshmi first, he asked Her the whereabouts of Lord Srimannarayana. She informed Narada that He was in the prayer room worshipping God. The sage was perplexed and felt: "To whom He does worship, when everybody else is worshipping Him as God." By that time, Lord Narayana came out and smilingly greeted Narada. The Lord asked him to go directly into the prayer room and observe himself as there are no restrictions for him. Narada immediately went to the prayer hall of Lord Narayana opened a box in His 'puja mandiram'. When he opened that there was another box. Like that there were several boxes, and ultimately in the tiniest box a small speck of dust and a drop of water were found. "What is the secret of Your worshipping this?" Narada questioned the Lord who explained to the sage that the speck of dust belonged to a devotee and the drop of water was the tear of joy of that devotee and that they were the objects of His worship. Hearing these words the divine saint lost himself in a trance and composed a devotional poetry explaining the uniqueness of the love that bound the devotee and the Deity. That is why Narada in his 'Bhakti Sutras' defines devotion (Bhakti) as 'parama prema rupaaya'. That means devotion is the incarnation of the noblest love.

At this stage, Lord Babuji asked those present why the recital of 'Bhakti Yoga' of 'Bhagavadgita' had been made the regular feature of daily Ashramam Prayer. He Himself explained thus:

It is not mere recital of Bhakti Yoga that it is needed, but to imbibe the spirit of Bhakti Yoga is highly essential. The 'Gita' is a



priceless boon offered to humanity by Lord Krishna who has suggested different methods to lead a life of practical philosophy and thereby attain Peace and Salvation. Of all these, Bhakti Yoga suggests the easiest path. Bhakti Yoga is its 12th Chapter which is short and sweet, consisting of 20 slokas only. Of course, the 15th Chapter, 'Purushottama Prapti Yoga' also consists 20 slokas. But, from the 13th sloka to 20th sloka, Bhakti Yoga vividly explains the qualities of a devotee who is dear to Him.

13th sloka: Advesta Sarvabhutanaam, Maitrah Karuna Yevah cha, Nirmamo Nirahamkarah Samadukha Sukhaha kshamee,

The devotee is one who does not hate anyone - not only human beings but every living creature in this Universe. Just as water and fire are opposed to each other devotion and hatred can never be together. If the seeds of hatred are there in the heart of anybody, he can never become a devotee. All the spiritual teachers, who preached about devotion, consider hatred as the adverse quality as opposed to devotion. There is absolutely no compatibility between devotion and hatred. Devotion and hatred can never co-exist. One who loves God can never hate any living creature. 'Sarvabhutanam' includes every living creature-insects, birds and animals. Bhagawan Krishna thus dwells on the most sublime and the noblest love. The word 'Dvesha' has another meaning also. It is a combination of 'Dwi' & 'Visha' – which means double poison. The ordinary poison in the world kills the person who consumes it, but not the person who gives that poison. But 'Dweshha' kills both the person who gives and the person who takes the poison. Fire burns the object which comes in contact with it. After burning that object, it burns the object which is by its side. Hatred is of the same type. It not only kills the person who takes it but also the person who gives it. The devotee is one who ever tolerates the person who does harm to him. Hatred is inimical to salvation. Salvation means remaining indifferent to love and hatred. If one does not get rid of hatred, there is no salvation. If one wants to get rid of hatred, that devotee sees and finds God everywhere. The Universe is enveloped by illusion. Selfishness and differentiation should be totally lost to get rid of hatred.

The qualities of Wiseman (Gnani) Sarva Bhutatma Bhutatma is totally found. It means that there is no difference between a full-fledged Wiseman (Gnani) and full-fledged Devotee.*

A DIVINE



BIOGRAPHY - II

Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

WHY GURU IS NEEDED

The human body is a leather bag with nine holes which is bound to burst some day. Many saints roaming across the villages and towns of our country keep singing this truth and advising us to surrender to and seek guidance from a Guru well before this bag bursts. The man, who is trying to cross the ocean of *Samsara* with the help of this bag with holes, faces countless challenges and difficulties in his journey. Everyone knows that no ordinary human being will be able to rescue him from this situation and guide him to the shore; and the only hope is God, who can listen to his sorrows and provide a helping hand to make him reach the shore, i.e. God Himself.

But a heart, burdened by the weight of grief, yearns for solace. It longs for a support. God sure is benevolent, but is invisible. Our mind craves for God to appear in some form, wipe off our tears, pat on the back and provide us assurance. When this desire and urge become unbearable, our heart cries and calls out to God: “You are my only solace and there is nothing else in this universe that can save me. Oh Lord! Please come and rescue me.” When this cry comes out from the depths of our heart, it reaches God who is present in the same depths of the heart. He, who is a personification of utmost love and who has been waiting there for this call, takes the form of a *Sadguru* at that very moment and appears before the person, like Maharshi Suka did to the king Pareekshit. He brings solace to the burning heart with the showers of His divine and benevolent gaze.

The man, who is in darkness of ignorance (*Ajnana*) and cannot understand the true nature of the universe around him and is in a confused state, is like a foetus in the womb. When inside a mother’s womb, a baby is encased in the amniotic sac and experiences the hell like environment called *Garbha Naraka*. Right after delivery, when the midwife cleans out the sac and cuts the umbilical cord, the

baby gets his freedom from the *Garbha Naraka*. In the same way, a *Jiva* who has entered the *Naraka* called the world, is encased in the sac of *Maya* and suffering with the ignorance of one's Self. The kind and affectionate Guru cuts that cord of *Maya* and adopts the person as the child born from his divine lotus hands, thus giving that person a rebirth that frees him from the vicious cycle of births and deaths and *Garbha Narakas* and transforms him into the *Parabrahma* that is immortal and constant. He is the Satya Guru. This shows us the real stature of Guru and his true ability.

***Paritranaaya Sadhunaam Vinasayacha Dushkrutam |
Dharma Samsthaapanarthaaya Sambhavaami Yuge Yuge||
(Gita Ch.4-Sl.8)***

“I come down (*avatar*) in many forms and at all times where and when a devotee's heartfelt desire ripens, to grant him the fruit of knowledge; and where and when a demon's sins ripen, to rid him and the world of his sins and thereby grant salvation to him too,” promises Lord Krishna. To fulfil this assurance many great souls and saints have taken birth in this world in the past and the present, and will continue to do so in future as well. Our Gurudev used to say, “All these great souls are true and able Gurus who with their divine solar rays of knowledge rid the human hearts of the darkness of ignorance and make them glow forever by transforming the human into the divine.”

Since the time of birth to the time when he attains freedom from rebirth, a man has to proceed on that path with the guidance of so many gurus.

The parents who gave us the human form that is essential for attaining the freedom from rebirth are our **first gurus**. The teachers that give us the earthly education are **Vidya Gurus**.

But these gurus cannot give us the knowledge of the Self (*Aatma Vidya*) that rids us of rebirth. The ones that can bestow this Aatma Vidya upon the real disciples who desire to know and seek the knowledge are **Sadgurus**.

But, those true incarnations of Paramasiva, who descend on the earth to wake up the people that are sleeping in the darkness of ignorance and don't even have the desire to seek the light of true knowledge; and by knocking on the doors of their hearts, waking them up, holding their hands to lead them into the ultimate light of knowledge, basking them in the light that defies a billion suns, and make them realise that they are not any different from the supreme God, are **Samardha Sadgurus**. -to be continued

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I, C.V. Ramana Babu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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WARRANTY - LIFE AFTER LIFE

Kali Prasad Paluri

Whenever we buy something valuable, we check for the warranty. Some products may come with a few years of warranty and others only a few months. Very few products come with lifetime warranty. But even those products, once damaged, will be replaced only once and if the second product also gets damaged, you will not get a replacement.

Now think about how valuable our life is. Do we ever check who gives warranty to this life and for how many replacements? Our life is a result of the balance of good and bad 'karmas' (merits and sins) we did in our earlier lives. And based on the 'karma' left over after this life, we get a new body suitable for experiencing the results of that 'karma'.

Our parents and other family members might have protected and nurtured us in this life. But what about the earlier and later lives? Do we know our families of those lives? Do we even know which species we had been or would be born into? All our relations and friendships end in one life. This was clearly shown to Arjuna by Lord Krishna when the former was in great grief due to the loss of his son Abhimanyu. Lord Krishna summons the soul of Abhimanyu from heaven and when Arjuna expresses his love for the son, he simply questions him 'Who are you? Are you my father? In which life? I have gone through many lives and don't remember any of the relations from those lives.'

There is only one person that maintains His relationship with us throughout the cycle of our numerous lives and leads us in the path of liberation from this cycle. That is Guru. Only He can give us the warranty to be with us, protect us, and lead us until we attain the eternal state of bliss and merge into Him.

Our Gurudev Sri Babuji Maharaj used to narrate this story....Sage Narada once goes to Lord Vishnu and requests him to explain the power of Satsang. In order to show the power through experience, the Lord tells Narada to go to an insect born in a pile of cow dung on earth and ask the same question. When Narada approaches the insect and puts the question, the insect dies instantly. Disappointed, Narada goes back to Lord Vishnu and narrates the sad incident. The Lord asks him now to go to a newborn calf and ask the same question. When Narada approaches the calf and asks

the same question, the calf also dies instantly. Shocked, Narada goes back to the Lord.

Lord Vishnu now asks Narada to go to the palace of the king of Kashi and ask the newborn son of the king the same question. Having seen the deaths of two creatures upon asking the question, Narada is reluctant to try it on an infant. But left with no choice, he goes to Kashi and hesitantly asks the newborn prince the question. To his surprise, the infant bows to Narada and starts speaking. He humbly says, “Mahatma! I was first born as an insect in cow dung and had the great blessing of coming in contact with a great guru like you. I immediately left that life and was reborn into the life of a sacred cow. It was my great fortune to have your darshan again in that life, and now I have been born as a prince. But as a Guru, you are not going to leave me in any life and so I have again got your darshan and am sure to be freed from the cycle of rebirth.... What else can be a practical example of the power of satsang or the warranty a Guru gives you through the cycle of rebirths?”

In the Gita, when Krishna says, “I imparted this knowledge to the Sun, who in turn passed it on to Manu, and Manu to Ikshwaku and so on”, Arjuna asks “You and I are of same age. How can you say you imparted this knowledge to the Sun long ago?” Krishna replies: “You and I had several lives till now. You know nothing of them, but I remember everything. I have always been with you in all of your lives.”

When Dhruva had the darshan of Lord Vishnu at a very tender age, all the aged rishis got jealous and asked Narada how such a little boy could have darshan, whereas they had been doing spiritual practice throughout their long lives without getting any result. Narada took them through different forests and hills showing them five different skeletons hanging from trees and cliffs and telling them that these were the earlier births of Dhruva in which he was bestowed with Guru upadesa and continued his spiritual practice, which has ripened in this life at a tender age, again with the Guru’s blessings.

Let me conclude this with my own personal experience. At the age of five Sri Gurudev was initiating me into the worldly education by performing ‘Aksharabhyasam’. Then He asked me “Do you remember the ‘mantra’ I gave you in your previous life?” When I shook my head, He said, “Ok, I am giving it to you again. Always remember and recite it”, and bestowed me with the mantra. That’s the warranty a Guru gives us no matter how many lives we go through.*

Divine Mother Speaks

MIND'S POWER

Japamala Prasada

Why do most men go and seek Mahatmas, Gurus or realised souls? They go to them most of the time to seek solutions for their worldly troubles like lack of health, lack of children, jobs, wealth, house, etc. Ninety per cent of them go for these reasons only. The problems are either of the body or the mind.

If it is a problem regarding the mind, Mahatmas will give the direct treatment to it. But most men don't ask about their minds. They usually go for bodily afflictions and other things mentioned above. Mahatmas, being the very personification of compassion and love, listen to the troubles of men without any discrimination and offer a solution. They are able to do this, because



they have realised the omnipresence of God. But, is the man satisfied with one desire? Once that is fulfilled, he craves for another....another.....another.....yet another.

Man, who is being dictated by his mind, becomes a slave to it. He may be sitting in the pooja room in his house or in a temple trying to meditate. All of a sudden, his mind craves for coffee.... He tries to recollect if he has put the filter for decoction the previous night...then his thoughts run to his friend's house in Chennai where he had the best coffee blend...etc. While his body is sitting in the pooja room, his mind travelled from there to his kitchen and up to Chennai. It can go even beyond the seven seas! Mind can travel so fast crossing all barriers!

But this aspect of the mind can be harnessed to our advantage. Mind going towards the world is bringing us unhappiness, but we can practise with diligence and perseverance to turn it inward. This will be of great help to us in realising the ultimate truth about our Self.

The mind is not at fault for its vagaries. It depends on our choices. Just as a mango or an olive imbibes the taste of the kind of syrup we put them in, so also the mind attains the traits of the atmosphere we are in and our own habits. If we feed the mind with

the worldly affairs and joys, it will be craving for them and attains their flavour. This brings only momentary joy, leaving only sorrow later. If we turn the mind towards God and holy thoughts, it experiences peace and calm. A calm mind becomes steady and gives us clarity of vision. This helps us in realising the truth hidden within ourselves.

Once the ultimate Truth is realised, it doesn't matter where we are, in a forest or on a busy street. Now we are no longer a slave to our mind. A steady mind helps us to achieve our goal.

To achieve the inner peace, we must seek a Guru who has attained such peace. The Guru must be a Satya Guru. We must have unswerving faith in Him and follow His teachings implicitly. A Satya Guru or True Master leads us in the right path to emancipation. By following His instructions, we will reach our goal.

We should never look at the Guru like another human being just like us. Never forget that He is a realised soul and has attained Nirvana. A doctor may look like any other person, but only he can treat if you are sick. Isn't it? So, do not forget that Guru is none other than God Almighty in a human form. Trust Him and follow Him. He will redeem you from the eternal cycle of birth and death.

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

MATAJI SATSANGAM AT AMERICA

From 04-07-2019 to 07-07-2019

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HERNDON - VA

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COVER STORY

SRIBABUJI & SRISWAMINARAIN - A COMPARISON

C.V. Ramana Babu

(Continued from the previous issue)

Neelkanth Varni

After the death of parents, Ghanshyam Pande left home and traversed through the forests of India. He assumed the name Neelkanth for his pilgrimage to redeem people in distress. He first visited Haridwar - the gateway of Hari – on the holy river Ganga. The sacred shrines of the Himalayas open up after Haridwar. From there he arrived in Sripur where he encountered many enticements. The head of the mandir urged him to lodge inside the walled area which was safe from the attack of wild animals. Neelkanth declined. He neither feared of wild animals nor death. He then sat in deep meditation under a tree. At night, a lion approached him, licked his feet, circumambulated him and then sat there. The inmates of the Ashram observed this extraordinary spectacle. In the morning, with a wave from Neelkanth the lion disappeared into the forest. The mahant then prostrated at the feet of this teenage yogi and offered him the mahantship of the shrine. Neelkanth declined the offer and left for Kedarnath. From there he trudged up and down mountain slopes and arrived in Badrinath during Diwali time. The priest of Badrinath perceiving Neelkanth's divinity offered him prasad which he accepted.

For the next six months the mandir had to be closed since Badrinath would be snowbound. The murtis of Nar Narayan would be paraded on an elephant and taken to Joshimath. The priest urged Neelkanth to come and stay with him in Joshimath. Neelkanth accepted his invitation to Joshimath but declined to stay with him.

From Joshimath, he climbed the treacherous mountain terrain to visit the sacred Manasa Sarovar (a dwelling place of mighty Gods). The pristine lake at the height of 14,950 feet, lies secluded in the far reaches of Tibet. Later, Neelkanth's route coursed through Bengal. Barefooted and barely clad only in a loin cloth, he did not take any precautions against the dangers of the pristine wilderness and remained undaunted and continued his journey relentlessly.

He reached Nepal and arrived at the hermitage of Gopal Yogi and mastered Ashtanga Yoga there. Simultaneously he studied the Gita daily. As a gift to His guru (Gopal Yogi), he revealed his divine form. Thus fulfilled and redeemed, Gopal Yogi left his body with his yogic powers. Neelkanth performed cremation rites and left. He then proceeded to Kathmandu in December 1795. There he cured an incurable stomach illness of Bahadur Shah, the king of Nepal. He then explained to the king the perishable nature of the human body.

Leaving Kathmandu, he crossed the Himalayan mountain chain eastwards to Kamakshi (Guwahati), the area which was frequented by ascetics of tantra. One such powerful tantric named Pibek confronted Neelkanth casting evil spells and summoning evil deities to kill him. Instead, the deities pummelled Pibek senseless. He then surrendered to Neelkanth. Moving on, he passed through the fearful Sunderbans forest of Bengal. Moving southwards he reached Jagannathpuri where he spent six months. He further travelled southwards and went to monasteries and holy places and enquired about the nature of the five eternal realities - Jiva, Ishwar, Maya, Brahman and Parabrahman. Nowhere did he receive a satisfactory reply. On his way to Rameswaram, he met a sadhu named Sevakram, who was suffering from blood-dysentery with nobody to serve him. Neelkanth comforted and nursed him. Daily, Neelkanth cleaned up the sadhu's fluid excreta and treated him with herbs that controlled dysentery. Sevakram gave gold coins to buy flour and grain from a nearby village. Neelkanth cooked for him and for himself he begged for alms. Often he received nothing for days. He served Sevakram sincerely. Sevakram recovered and spitefully he made Neelkanth to carry one maund of baggage (20 kg). Neelkanth realised his ungratefulness and he left Sevakram. He then visited Todadri (Vanamaamalai), one of the main seats of Sri Ramanujacharya. He met the Jiyar Swami and studied Ramanuja's Philosophy for two months. He visited Kanyakumari and turned north and arrived in Kathiawad peninsula of Gujarat in 1799. In these seven years he covered 12,000 km. of arduous walking. The effect of his austerities was devastating. His skin was punctured and only plasma was oozing, but no blood.

During his pilgrimage he bestowed his grace on countless yogis in the Himalayas and aspirants elsewhere. In the village of

Loj, near Mangrol in southern Kathiawad, he meditated in lotus posture, near a step-well. Though reduced to bones, he radiated a tremendous aura of divinity. This attracted women of the village coming to take water from that well. An aged sadhu named Sukhananda approached him and invited him to his guru's ashram, to meet Muktananda Swami, the acting head. Neelkanth obliged. The ashram belonged to Swami Ramananda, a notable sadhu of the state. To Muktananda Neelkanth posed his questions regarding the five realities. The Swami's answers impressed him. Neelkanth stayed there waiting to meet Swami Ramananda who was touring Kutch at that time.

In the ashram, Neelkanth served by performing menial tasks such as washing utensils and sadhus' robes. He begged alms and collected cow dung and made fuel-cakes. He taught Ashtanga yoga to 50 sadhus of the Ashram, including Muktananda Swami. Muktananda was the guru, Neelkanth the disciple. And yet the roles were reversed; Neelkanth the guru and Muktananda the disciple. Neelkanth objected movement of female members in the house which would potentially hamper the observance of brahmacharya. Amazed at the Neelkanth's foresight, he gladly agreed. Neelkanth introduced separate seating arrangements for men and women while they listened to sadhus' discourses. The Swami concurred. Impatient to have the darsan of the guru, Neelkanth requested the Swami to sit in meditation and visualise the physical body of Ramananda Swami. He then projected himself into the Swami's mind and enjoyed the darsan and then described the details to an astonished Muktananda. Meanwhile, Ramanand Swami, while preaching in Kutch, commended his disciples to visit Loj to have Neelkanth's darsan: "He is greater than me, greater than Dattatreya, Rushabhadeva and greater than Ramachandra. Just as Krishna is greater than all other incarnations, so also he is even greater than Krishna. He is verily the cause of all incarnations."

Soon Ramananda Swami returned from Kutch and declared Neelkanth as his successor and gave him the name Sahajananda Swami. He assembled all his devotees and declared, "Sahajananda is your guru. Follow his teachings and get emancipated." Later within one year Ramananda Swami left his mortal coil.

-to be continued

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

April 2019

03 Wed - Masa Sivaratri

05 Fri - Amavasya

06 Sat - Sri Vikari Nama Telugu New Year (Ugadi)- 11.00 A.M.
Panchanga Sravanam, Sri Sadguru Pada Puja, Bhakta
Samaradhana

06th Sat to 12th Fri - Mouna Dhyana Saptaham

13 Sat - Sriramanavami - 05.30 A.M. Sri Sadguru Pada Puja
11.00 A.M. - Samoohika Sri Sita Ramula Kalyana
Mahotsavam later Bhakta Samaradhana

19 Fri - Purnima - Sri Sadguru Pada Puja

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

May 2019

03 Fri - Masa Sivaratri

04 Sat - Amavasya

07Tue - Akshaya Trutiya - Sri Sadguru Pada Puja, Bhakta
Samardhana

09 Thu- Sri Sankara Jayanthi - 24th Anniversary of Pratishta
Mahotsavam of Sri Sadguru Murty-Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana

18 Sat - Sri Guru Purnima - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana

23 Thu - Vysakha Bahula Panchami - Annversary of Pratishta
Mahotsavam of Sri Maha Kalika Parameswari Sahita Sri
Ramalingeswara Swamy - 07.00 P.M. Samoohika
Leela Kalyanam

29 Wed - Sri Guru Dasami, Hanumath Jayanthi - Satsangam,
Sri Sadguru Pada Puja

June 2019

01 Sat - Sani Trayodasi, Masa Sivaratri

03 Mon - Amavasya

11 Tue - Jyashta Suddha Navami - 12th Aradhana of
Sri Suguna Prasada Mataji

17 Mon - Jyashta Purnima - Sri Sadguru Pada Puja

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

19th June to 12th July - America Tour of Sri Mataji

July 2019

01 Mon - Masa Sivaratri

02 Tue - Amavasya

12 Fri - Toli Ekadasi - Sri Sadguru Pada Puja, Bhakta Samaradhana,
Ekaham

16 Tue - Ashada Guru Poornima - Satsangam, Sri Sadguru Pada
Puja, Bhakta Samaradhana, Chandra Grahanam-
Night 1.34 to 04.30 A.M.- Starting of
Chaturmasa Deeksha

17 Wed - Starting of Dakshinayanam

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

30 Tue - Masa Sivaratri

13 th July to 1st August - Sri Mataji Europe Tour

OBITUARY

Smt Indukuri Suryakantamma (Panduvva Mamma), aged 86 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on Tuesday 15-01-2019.

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

A king, while alive, is respected by everyone. Once he is dead, they don't even allow his dead body into their homes. They would rather allow the soldiers to keep their shoes inside. So, who were they respecting earlier? The body or the Atma?

- Sri Babuji

Children's Section

Tales of Sri Ramakrishna

AKBAR AND FAKIR

Ramana Prasad

During the reign of Emperor Akbar, there used to live a fakir near Delhi. He was a great soul. Many people used to have his darshan every day. But he had nothing to give them in return as he was poor. He

heard that Akbar showed keen interest in saints and also honoured them. Fakir decided to approach the king for monetary help.

One day he called on Akbar. At that time the king was offering prayers to Allah.

Fakir sat silently beside the king and heard him asking Allah thus: "O Lord! Please bestow me with more wealth and more power, so that I can expand my empire."

On hearing this prayer of Akbar, the fakir stood up and was about to walk out, when the king requested him to wait. After finishing his prayer, Akbar said to the fakir, "Sir, you wanted to see me. But before talking to me you are going away. Please tell me the purpose of your visit. I will do my best."

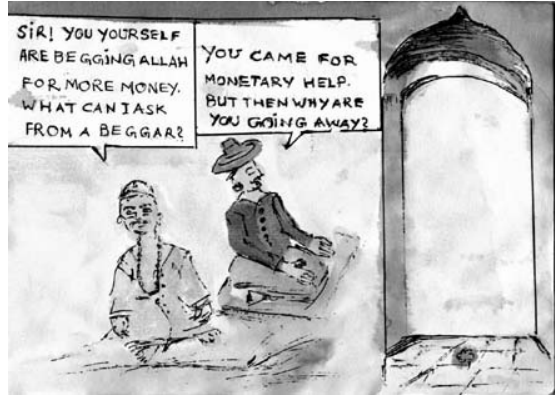
Fakir replied, "Er! You want to know the purpose of my visit. Leave it, sir! I won't bother you."

"It is not fair. Please let me know what you want," pleaded the king.

"O king! Many people come to me to listen to my spiritual discourses. As I am poor, I am not in a position to help them in any way. That is the reason I came to you to ask for monetary assistance."

"But then, why are you going away?" asked Akbar.

Fakir quipped, "Sir, you yourself are begging Allah for more money and more power. What can I ask from a beggar? Should I need money, I would rather beg Allah Himself."*



DEVOTIONAL STORIES

ROYAL ROAD TO HAPPINESS

Ramana Prasad

A businessman set out for pilgrimage after saving enough money for that purpose. He was staying either in a temple or a choultry during nights. Again in the morning he would continue his journey. A thief observed that the businessman was carrying some good



amount of money with him. He wanted to steal the money. With this intention, he made friendship with the businessman.

One night when both were sleeping in a choultry, the thief searched all the belongings of the businessman but to his surprise he could not find any money. Next day, the thief innocently asked him, "Where did you keep the money you had with you?" "Why? I kept it under your pillow and I slept well because I know you will not search your belongings."

The businessman understood the intentions of the thief and he took care that he could not lay his hands on his money.

Similarly, man is having invaluable wealth called *Brahmananda* in his heart but not realising that, he is searching for happiness in the outside world due to ignorance (*Ajnana*).

'Vindatyatmani yatsukham; Sukhamakshayamasnute yontah sukhoh; - Sri Krishna clarified with His sayings that real happiness lies within and not outside.

In deep sleep state we experience happiness (*Ananda*). During that time we are unaware of our sorrows and we enjoy a peaceful state though for a temporary period of time because our mind is in ignorant state. Just imagine how much *Ananda* we can derive when we are in *samadhi* state? But if you want to achieve that state, you have to practise renunciation from worldly pleasures.

Seers, in order to make their human birth fruitful, renounce the worldly matters to achieve control over their senses. This practice is known as *Indriya nigraha*. They also gain control over anger, greed, etc., because they know that man's life span is limited and unpredictable. On the other hand, one has to do many spiritual practices (*sadhanas*) to achieve the renounced state of mind and at the same time should withstand the obstacles, such as diseases, old age, etc.

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

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

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

(5-23)

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

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

HAPPY ONES WILL ALWAYS BE HAPPY

My dear Chiranjeevulaaraa:

Sri Babuji Maharaj would always advise His disciples to remain happy in spite of attempts by anybody to destroy their happiness. "If you are determined to be happy none can rob you of your joy," our Gurudev would say often. The following story emphasises that point.

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Once, a king was going round his capital city, seated on a palanquin. On the way, he saw a beggar dancing with joy. The king wondered what could be the reason for his happiness. He called his minister who was following the palanquin to find out the reason for the beggar's happiness.

The minister went near the beggar and enquired why he was jumping with joy. The beggar replied: "Sir, this morning while I was walking on the road, I found this one rupee coin. Hence I am happy." When the minister reported this matter to the king, he immediately ordered him to snatch the coin from the beggar. "Let me see the end of his happiness."

The minister obeyed the royal command and grabbed the coin from the beggar. Instead of crying over the loss of the rupee, the beggar started laughing boisterously. When asked by the minister how he could be happy, despite the loss of the coin, the beggar replied: "Sir, when the wealthiest king is so greedy to snatch this poor beggar's coin, how can I remain calm? Hence I am laughing." The minister went to the king and told him what the beggar had said. "Okay, give back the coin to him," the king ordered the minister.

When the coin was returned to the beggar, he once again jumped up and down with uncontrollable joy. The minister was perplexed and asked the beggar the reason for his behaviour. The beggar said: "Sir, the most powerful king seems to be afraid of this beggar and so he must have returned the coin. Hence I am enjoying my power."

The minister came back to the king and said: "Some people will remain happy whatever may be the circumstances."

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Children, hope you liked the story. Happiness reflects only the state of your mind. You can be happy even amidst an adverse environment, provided you are able to take things as they come, with full faith in our Sadguru Maharaj.

Yours affectionately,
Maathula*

Babuji's Fables

GORA KUMBHAR

Gora Kumbhar was a great devotee of Lord Panduranga. He used to make pots out of clay and earn his livelihood. He always used to make three pots a day. The first pot for the Lord, another pot for the devotees and only the third pot he used to sell and use that money for his family.

He had the habit of constantly singing the Lord's sweet name even while working with the mud. Most of the time, he would lose himself in a trance. On such occasions, the Lord Himself would come and make the pots.

Once, while Gora was stamping on the mud, singing the Lord's name in ecstasy, his little son came crawling and entered the mud pit. Gora, lost in a trance, failed to notice the child and crushed him with his feet.

Meanwhile, missing her son, Gora's wife came out of the house, and was thunder-struck when she saw what was happening. She started cursing Gora and tried to rescue her son from the mud under his feet. But the child was already lifeless. Even Gora was aghast. (We will not go into the rest of the story now). He started praying to the Lord in all earnestness and begged Him to bless his infant son. The Lord, of course, heard His devotee's prayer and gave life to the baby. This is a test for his devotee Gora, after all!

Moral: If you lose yourself in God, He will always take care of you.*

—Retold by Dr. Swarnamukhi Prasada

Down Memory Lane

DEVOTION AND WISDOM

Sushumna Prasada

Lord Babuji, once addressing the devotees, posed a question regarding the differentiation between a devotee (Bhakta) and a wiseman (Gnani) since many people raised the doubt whether the Bhakta is superior to the Gnani or vice versa. Guru Maharaj asserted that there was no question of inferiority or superiority between a devotee and a wiseman and continued the sermon thus:

It is a highly fallacious argument. Devotion and wisdom are two sides of the same coin. The ultimate goal of the two is to attain self-realisation or salvation. Only the approach is different. You can compare salvation to a priceless mansion with different paths to reach it, just as the saying 'All roads lead to Rome'. The four-fold path of Action (Karma), Devotion (Bhakti), Wisdom (Gnana) and Detachment (Vairagyam) safely lead us to the mansion of peace and bliss. It is immaterial to think of the path, when the ultimate goal is attained by a 'sadhaka' (spiritual trainee). It is only ignorance or illusion that misleads him, standing in the way of self-realisation.

Let me give you the example of Lord Hanuman, who is a matchless devotee as well as a supreme Gnani. You cannot have a better example than Hanuman for devotion of total self-surrender (Saranagatha Bhakti) or devotion of humility (Dasya Bhakti). At the same time, he is the supreme person of wisdom (Gnani) who realised the oneness of Brahman. He could see Lord Rama everywhere from a tiny speck of dust to a mighty mountain. Hence, devotion is the root and wisdom is the fruit. You have to climb the steps of devotion like love towards every living creature ("Advesta Sarva Bhutanam"), and conquer hatred towards any living creature ('Maitrah Karuna Yevacha'). The 13th sloka in Bhakti Yoga of the Bhagavadgita combines friendship, compassion, non-attachment (Nirmoha), absolute humility (Nirahankara) and equanimity (Sama Dukhah Sukhah Kshamee, i.e. one who keeps up composure in pleasure or pain) to tread the path of peace towards Bliss. One who is devoid of deep attachment, ego, hatred and jealousy and one who remains undisturbed by pain or pleasure, gain or loss, success or failure with a cheerful smile is a Gnani. Thus there is absolutely no difference between the qualities of a Bhakta and a

Gnani. Devotion and wisdom enable a person to ignore the multiplicity of the universe and see the oneness of Divinity everywhere.

In the path of devotion, the Bhakta conquers ego and becomes an embodiment of humility. A spiritual trainee completely surrenders himself to the lotus feet of God (Gurudev) saying “Anyadha Saranam Nasti, Twameva Saranam Mama”. [It means there is nothing else to save me. I totally surrender myself at Your (Gurudev’s) rosy feet and You alone can save me.] On the other hand, the Gnani realises the Oneness of Brahman. Then he realises that what is seen with the physical eyes is only tentative and not real. By realising the impermanence of the physical universe, he concentrates on Paramatma alone. He attains spiritual enlightenment with the strong feeling “Chidananda Rupa Sivoham Sivoham”.

Devotion and wisdom are indivisible; if you compare devotion to the body, wisdom is akin to the head. The body cannot function without the head and vice versa. Thus devotion and wisdom are inter-connected and inseparable. Here I would cite the example of Naga Mahasaya and Swami Vivekananda – the most exemplary disciples of Sri Ramakrishna Paramahansa.

Naga Mahasaya stands as an ideal example of supreme devotion. He used to lead family life (Grihasta). Swami Vivekananda stands as the matchless example of priceless wisdom. Naga Mahasaya can be cited as an exemplary devotee in the path of Dasoham. Swami Vivekananda can be cited as the most exemplary Gnani in the path of Sivoham. A great scholar who visited both explained their inherent nature and mental outlook thus: Imagine that both are tied with strong ropes of illusion. Naga Mahasaya who is an ideal example of devotee with his innate humility shrinks himself to the smallest size and easily comes out of the shackles. Swami Vivekananda who is an unexcelled example of wisdom expands himself to the utmost size, breaking the shackles of illusion. Naga Mahasaya can be cited as a supreme example of total surrender (Dasoham) and Swami Vivekananda can be cited as a matchless example of Advaita - Oneness of Brahman (Soham). Soham is embedded in Dasoham and they are not two separate entities.

To make the concept clearer, let me quote another anecdote. A spiritual master had two disciples. One of them (Bhakta) was inclined to the path of devotion and the other (Gnani) to the path of wisdom. Now and then, they got into argumentation regarding this. One morning the Gnani went to the temple to have darshan of Lord Shiva. As it took some time to have darshan, he went round the temple (for Pradakshinam) and wrote on the compound wall with a piece of chalk 'Soham, Soham'. After some time the Bhakta went to the temple saw 'Soham, Soham' written on the outer wall. Immediately he took another piece of chalk and added 'Da' before Soham and made it Dasoham. Next morning the Gnani came to the temple. Having seen what was written on the outer wall and felt insulted. He took a piece of chalk and wrote 'Sa' before Dasoham and made it 'Sadasoham'. Then their spiritual Master was informed of the clash between the two. The Master called them both and enlightened them on devotion and wisdom. "There is no difference between them. They are like the two branches of the same tree yielding the fruit of bliss and penance. The same Truth is embedded in the words written by them on the wall," he enlightened them. 'Dasoham' includes devotion and wisdom. Similarly 'Sadasoham' also includes devotion and wisdom. The Master told them that devotion enabled a Sadhaka to love all the living beings alike and do good to all the living creatures (Sarva Bhuta Hithe Rathaha). Wisdom enabled the spiritual trainee to see Brahman everywhere (Sarvam Brahma Mayam) – in every living creature. Thus the Spiritual Master asked them to give up argumentation and pursue the goal of attaining eternity.

"Attainment of salvation and bliss is the common goal of a devotee (Bhakta) and a wiseman (Gnani)," Babu Bhagavan said in conclusion.*

Why do you give hair to God that will grow back?
Will you give your nose or ears instead? All God wants
from you is to shave off your bad habits and qualities.

- Sri Babuji

GLORIOUS DEVOTEES SAGE OF QUALIFIED MONISM

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

In the year 1017, Asuri Kesava Somayaji Deekshita and Kantimati, a pious couple of Sriperumbudur (Tamil Nadu), were blessed by Lord Parthasarathi Swami of Tiruvallikeni, to beget a son, who was destined to become a great Acharya. Kantimati was the sister of Srisaila Poorna, grandson of the great Vaishnava Acharya, Sri Aalawandar (Yamunacharya). Srisaila Poorna named his nephew as 'Ilaiwar' (Lord Rama's brother Lakshmana) and thus he came to be addressed as 'Ramanuja'. It is the belief of many a devotee that Ramanuja was the incarnation of Lakshmana. Right from childhood, he would not give any importance to caste or community but only to character and wisdom. After his marriage, his father passed away and the family migrated to Kanchipuram.



Ramanuja would not believe anything unless established by 'Tarka' (reasoning). He would advise others also accordingly. He studied all the established theories, connected all such and created a new theory, 'Visishtadvaita' (qualified monism). There is a subtle difference between 'Jivatma' and 'Paramatma'. The other two important theories were 'Advaita' (monism) of Sri Adi Sankaracharya and 'Dvaita' (dualism) of Sri Madhvacharya. These three Sadgurus are popularly known as 'Trio of Hindu Religious Acharyas'. Ramanuja mastered many 'shastras' under the guidance of his guru, Yadava Prakasa. Aalawandar came to know the scholarship of Ramanuja. He went to Kanchi incognito, saw Ramanuja in Sri Varadaraja Swami temple and was much satisfied. He also felt happy and hoped that Ramanuja would ascend the 'Peetham' established by him.

In due course of time, differences of opinion regarding shastras erupted between Ramanuja and his guru Yadava Prakasa. When a

devil had possessed the daughter of the local chieftain, Yadava Prakasa was invited to exorcise the evil spirit. But, his efforts were in vain. Moreover, the devil said, “I will leave her only when Ramanuja comes here”. Ramanuja came and the devil left. This incident caused envy in Yadava Prakasa’s mind against Ramanuja. So, he conspired to eliminate Ramanuja under the pretext of taking him along with a group of devotees for Ganga yatra. Ramanuja’s cousin Govinda sensed the danger and advised Ramanuja to escape from the group, while they were passing through a dense forest. As Ramanuja was wandering aimlessly in the forest, Sri Varadaraja Swami and Perundevi Ammavaru appeared there in the guise of a hunter couple and guided him safely to Kanchi.

Aalawandar fell sick and felt that his end was nearing. So he decided that Ramanuja should ascend his ‘Peetham’ and sent a disciple Periya Nambi (Maha Poorna) to Kanchi to fetch Ramanuja immediately. By the time they reached Srirangam, Aalwandar had breathed his last. Overcome by grief, Ramanuja went near the body and saw three fingers of Aalwandar’s right hand were in a clasp. One of his disciples said, “Aalwandar had three unfulfilled wishes and that is why his fingers were folded. The three wishes were:

*To write a simple commentary to ‘Brahma Sutras’ of the great sage Vyasa;

*To bring to limelight the name of Parasara, the author of Vishnu Purana; and

*To spread the significance of ‘Thiruvaimozhi’ authored by the great Nammalwar”.

As soon as Ramanuja promised to fulfil the three wishes, the fingers opened, to the astonishment of many gathered there. After Aalwandar’s obsequies Ramanuja returned to Kanchi.

With the divinely message, he took initiation (deeksha) from Maha Poorna, who stayed with him. Ramanuja’s wife did not take kindly to Maha Poorna and his wife. Once, she even quarrelled with the preceptor’s wife. Thereupon, Maha Poorna quietly left for Srirangam. Ramanuja was sad. Another cause of estrangement with his wife was the way she ill-treated Kanchi Poorna, another Guru of his, whom he had invited to his house for lunch. This further widened the rupture between the couple. Around this time, his

father-in-law requested Ramanuja to send his daughter for some domestic function, and he gladly sent her, but she never returned. With no more family bonds, he took to asceticism. He was called 'Yati Raja' by the people.

As per the wish of Aalawandar, his disciples were eager to see Ramanuja ascend the Peetham. Ramanuja went to Thirukkottiyur to get initiation into the Ashtakshari Mantra by Ghoshti Poorna, Aalawandar's another disciple. But he would not give the initiation to Ramanuja despite his visit to Tirukottiyur 17 times. At last when Ramanuja came for the 18th time, Ghoshti Poorna praised the perseverance of Ramanuja and gave 'mantra deeksha' to him, on condition that he should not reveal it to anyone and that if he violated this condition he would be condemned to hell. After taking the 'mantra deeksha', Ramanuja thought, "I am sure that through this 'mantra' I will get salvation. But, what about the common people with less or no education? They also should be rescued. In the process if I am condemned to hell, it is okay". So he climbed the temple's tower and announced loudly the most secret and pious mantra 'Om Namō Narayanaya', to all those who gathered there. Ghoshti Poorna became furious and asked for his explanation. Ramanuja said: "I will be happy when crores of people could get salvation with the mantra, and I am ready to go even to hell as punishment." The guru was much pleased and blessed him and said that henceforth the 'Vaishnava Siddhantham' would be known as 'Sri Ramanuja Darsanam'.

The fame of Ramanuja spread all over. Many became his disciples. Srivatsankara Mishra was important among them. He debated with the 'Advaita' scholars and defeated them. His capability to defeat eminent Advaitic scholars enraged the Chola chieftain of the area who saw a threat to Saivism. With a view to pressurising him to accept the superiority of Lord Siva, the chieftain sent word to Ramanuja to come to the palace so that he could compel the Acharya to fall in line under duress. Sensing this danger, one of Ramanuja's disciples, Kuresa Poorna, requested his Guru to move to Hoysala Desa, and said that he would deputise for him. Kuresa and Maha Poorna went to the chieftain's palace. Thinking that Ramanuja himself had come, the chieftain threatened the 'Acharya' with dire consequences if he did not obey the order.

Kuresa and Maha Poorna stood firm and so their eyes were ordered to be gouged out.

Unaware of this heinous act, Ramanuja reached Melkote located on Yadavadri in Hoysala Desa. At that time, a devil had possessed the daughter of the king, Bittideva, who was a Jain. Finding no effective remedy to get rid of the devil, he approached Ramanuja, who drove away the devil by sprinkling the holy water in his pitcher on the princess. A happy Bittideva took to Vaishnavism and he was named as 'Vishnuvardhana Dev' by Ramanuja. With the king's help, Ramanuja constructed Thiru Narayana Temple in Melkote.

After spending nearly ten years in Hoysala Desa, Ramanuja returned to Srirangam on hearing that the Chola chieftain, who had harmed Kuresa and caused the death of Maha Poorna, contracted throat cancer and died, earning the epithet 'Kirumi Kanta Chola'.

Thereafter, Ramanuja streamlined the worship procedures in many Vishnu temples, including Srirangam and Tirumala, where he conclusively proved that the presiding deity of Tirumala is Lord Narayana only, thus ending the raging controversy over the idol at that time. The Acharya then concentrated on fulfilling the promises he had made to his 'maanasika guru' Aalawadar.

During his pilgrimage from Rameswaram to Badrinath, Ramanuja found in Sri Nagaram (Kashmir) the palm leaf copy of 'Bodhayana Vrithi', the commentary written by Bodhayana to the 'Brahma Sutras' of Vyasa. With its help he wrote the most famous 'Sri Bhashyam'. Goddess Saraswathi was much pleased with the 'Sri Bhashyam' and addressed him as 'Hey! Bhashyakara!'

He organised many schools for the disciples in Srirangam and other places. He also constructed many temples and 'mathas' there. As per the request of the disciples his statues were set up in Srirangam, Sriperumbudur and Tirunarayanapuram (Melkote). He selected 74 disciples to propagate his spiritual theories in the main centres of the country.

Vedantha Sangraham, Gita Bhashyam, Vedanta Deepam, Vedanta Saram, Saranagati Gadyam, Sri Ranga Gadyam and Vaikuntha Gadyam are some of his writings. His 'Visishtaadvaitam' mainly speaks of three important truths: 'Tatwa Trayam' - God, Jiva

(Chit) and Inanimate (Jata). Both 'Jiva' and 'Jata' (Inanimate) depend on God. 'Brihadaranyakopanishat' is the basis for his theory. He would say, "Just like the inanimate universe is the living place for all the Jivas (Animate), it is the place for God also. The nature has three qualities: Satva, Rajas and Tamas. They are vividly apparent in the universe. But, they are in subtle form during 'Pralaya' (devastation period). Nature never disappears." Visishtaadvaita does not believe in 'Jeevanmukthi'. He categorised human beings into three types – Nitya Jivas: they never have any bondage; Muktha Jivas: they have bondage for some time and then attain 'Mukthi'; and Baddha Jivas: they always have bondage with the family relations for many births and rebirths and finally attain 'Mukthi'!

Ramanuja lived a long life of 120 years and breathed his last in 1137.*

OBITUARY

Sri Vattem Rama Subrahmanyam (Madura Bank), aged 65 years, an ardent devotee of Sri Babuji and resident of Srikaligardens, attained Gurusayujyam on Friday 25-01-2019.

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

OBITUARY

Smt Vattem Subba Lakshmi (Mother of Madura Bank Ramam), aged 86 years, an ardent devotee of Sri Babuji and resident of Gudivada, attained Gurusayujyam on Sunday 24-02-2019.

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

BHAJA GOVINDAM!

Ramana Prasad



VERSE 13

*Kaa te kaantha dhanagatachintaa
Vatula kim tava naasti niyantaa,
Trijagati sajjanasangatireka
Bhawati bhavarnava tarane nauka!!*

O distracted fool! Why worry about wife, wealth, etc.? Don't you know that someone is guiding you always? Try to develop association with good people. That alone will help you to cross the ocean of samsara.*

- to be concluded

HE AUTHORED 18 'RAHASYA GRANTHAMS'

-Ramaswami S

Though Bhagavad Ramanujacharya, the progenitor of Vishishtadvaitam, wrote several treatises, including the great 'Sri Bhashyam', 'Brahma Sutra Vyaakhyaanam' and 'Gadya Trayam', he did not undertake any work on 'Rahasya granthams'. To fulfil that task, Sri Pillai Lokacharya, a disciple of Namjeeyar, came into this world.

Born in 1205 C.E., he is praised as an 'amsam' of Lord Varadaraja Himself for his extraordinary scholarship in penning 18 'rahasya granthams'. This fact of Lokacharya being the 'amsam' of the Lord was corroborated by Sri Varavara Muni - also known as Jaamaatru Maamuni' - in his foreword to his 'Sri Vachana Bhushanam'. According to this Acharya, once upon a time Kanchi Devaraja Perumal out of His 'nirhetuka krupa' selected Manarpakkam Poorna and, appearing in his dream, taught him some special 'rahasyas'; He also advised him to live in Srirangam and wait for Him for further elucidation.

Manarpakkam Nambi moved to Srirangam, built a small temple and quietly lived there worshipping Him and keeping the meanings revealed by Him to himself. One day Pillai Lokacharya came to that temple with his close disciples, and seeing the quiet nature of the place began teaching them the meanings of the 'rahasyas'. Nambi, listening from inside, noted that these meanings were the same as taught by Lord Varadaraja to him. He then came out and bowing at Pillai Lokacharya's feet, asked him "Avaro neer?" [Are you that One (Lord Devaraja)?] Pillai Lokacharya replied: "Yes, and why do you ask?" Manarpakkam Nambi explained his dream to him. This is the 'avatara rahasyam' of Pillai Lokacharya.

[Even the birth of Pillai Lokacharya is an exciting event. Once Ammi, the mother of his father, went to Sadguru Nampillai and sought the boon of a grandson to continue the lineage. The guru understood that her son was reluctant to lead the life of a householder for fear of losing his 'vairagya'. Nampillai then called her son and told him to follow proper 'gruhastashrama' and that it would not cause any damage to his 'vairagya'. Sadguru Nampillai

also said: “You will be blessed with a son like me.” In course of time, the blessed son was born and named Pillai Lokacharya].

Taking Manarpakkam Nambi as his disciple, Pillai Lokacharya taught him the meanings of the ‘rahasyas’. Nambi then told his Acharya that Lord Varadaraja had asked him to request Pillai Lokacharya to compile these meanings as a book. The book thus written is ‘Sri Vachana Bhushanam’. Jaamaatru Maamuni speaks of the greatness of this work in several pasurams in his ‘Upadesa Ratnamala’. The Maamuni also says that this is the greatest of Pillai Lokacharya’s works.

Among Pillai Lokacharya’s primary disciples was Srisailesa, also called Tiruvaimozhi Pillai, who wrote a commentary on Nammalwar’s ‘Bhagavad Vishayam’, considered the best after Sri Ramanuja’s ‘Vyaakhyaanam’. Srisailesa, the maternal grandfather of Jaamaatru Maamuni, became the Acharya of his grandson and taught him the inner meaning of ‘Tiruvaimozhi’.

While Pillai Lokacharya lived in Srirangam fostering the tradition of Bhagavad Ramanujacharya, the abode of Sri Ranganatha was ransacked by the invasion of Malik Kafur. To save the temple and Periya Perumal, Pillai Lokacharya covered the Lord’s sannidhi with a brick wall and kept a replica of the original idol near the wall. Thereafter, he took the original idol with him and moved to Pandya Desam. While on this journey via forests, he was attacked by some thieves, but he managed them by handing over all jewels, so that they would not harm the original idol.

On reaching a village called Jyothishagudi, Pillai Lokacharya fell ill and reached the Lord’s lotus feet in 1311 C.E.

Pillai Lokacharya authored several works including the 18 ‘rahasya granthams’, known together as ‘Ashtadasa Rahasya’ and ‘Gadyatraya Vyaakhyaanam’. One of the 18 ‘rahasyas’ is ‘Artha Panchakam’, which is hailed as the greatest treatise on ‘Saranagathi Tatwam’.*

All the things you see in meditation, including different forms of God, are the creations of your mind. True state of meditation is when the mind is cleared of all thoughts and visions.

- Sri Babuji

KAIVALYOPANISHAT - V

(Continued from the previous issue)

Rekha

*Om, bhadram karnebhishrunuyaama devaaha,
bhadram pasyemaakshabhiryajatraaha,
sthirairangaistushtuvaagumsastanoobhihi,
vyasema devahitam yadaayuh,
svasti na indro vriddhashravaaha,
svasti nah pooshaa vishavavedaha,
svasti nastaarkshyo arishtanemihi,
svasti no brihaspatirdadhaatu,
Om shaanthih shaanthih shanthihi.*

Sri Mataji mentioned that in some books people have customarily used the above mantram before the study of the Upanishat, and explained the same as follows:

O gods, may we listen to the auspicious with our ears! May we strive to perform the sacred rituals, and see the auspicious with our eyes! May we have bodies with strong limbs and praise the glory of gods! May we gain a life span that is dedicated to propitiating gods! May Lord Indra of great fame make us prosper! May the Sun God (Poosha), the omniscient, bless us with good things of life! May Garuda, the son of Kashyapa, destroy adversities like a discus (which obliterates the objects blocking its flight) and bless us with auspicious things in life! May Lord Brihaspati (the God of wisdom) make us prosper! Om! Peace! Peace! Peace!

The mantram starts with Om, the supreme anchor ('alambanam') for the mind, and ends with chanting Shanti three times. The mind is very restless and agitated at times, particularly, due to feelings of hatred and jealousy. Therefore, it needs soothing and intellectual sustenance. So, the seeker of Self-knowledge prays that may the three-fold mental afflictions, adhyathmika (suffering from disease and decay of the physical body), adhiboutika (suffering caused by the surroundings including society), and adhidavika (afflictions caused by celestial phenomena) be alleviated by the grace of the Lord so that the seeker can reach his ultimate goal. Hence the chanting of the word 'Shanthi' three times. It is a prayer for peace. If the meaning is clear while reciting and learning the Upanishat, the mind becomes calm at once.

The ancient sages named every expression of the cosmic power a 'devata' (god). This explains the multiplicity of gods. God is one. That supreme power, with the assistance of the five elements (pancha

mahabhootaalu) takes a physical form and appears as the Guru. In other words, we are praying to the Guru Himself. The guru-sishya relationship is important since the Guru imparts spiritual knowledge and spiritual practice to the sishya.

The Upanishat starts with the word, 'Atha'. Most upanishats start with this word. 'Atha' means afterwards. Not mere afterwards. Then the question arises after what? After important something. The study of the Upanishat is undertaken after fulfilling a condition which consists of acquiring four qualifications in full measure. The seeker is required to equip himself/herself with Saadhana Chathushtaya Sampatti, consisting of the following four qualifications:

1. Viveka, discernment of Nitya, real and timeless, from Anitya, unreal and time-bound;
2. Vairaagya, dispassion or detachment;
3. Samadishatka sampatti, consisting of the following six qualities, namely,
 - a) Sama, mastery of mind (quietude),
 - b) Dama, mastery over sense organs,
 - c) Uparati, affinity to self-knowledge, which involves withdrawal from worldliness,
 - d) Titiksha, endurance involving equanimity of mind,
 - e) Shraddha, intense earnestness for the truth, and finally,
 - f) Samadhanam, inner awareness, involving focus of attention on oneself.
4. Mumukshutvam, intense desire for freedom.

There is a subtle difference between Baahya puja of God (Guru), worship performed physically and outwardly, and Aantarangika or Manasa Puja. In the former type of puja, one must physically clean the place of worship, make sure all the things needed for the ritual are arranged properly and sit down for the puja with a clean body and mind. A clean mind is acquired by serving the Guru with devotion and intense earnestness. Through Guru's word, instructions, teachings and grace, the evil qualities of ego (ahamkaaram), love of physical body (dehabhimaanam), hatred, jealousy and the like are obliterated. In manasa puja, no external paraphernalia as in baahya puja, is needed. No need for purification like bath. The ritual can be performed mentally anytime and anywhere, an absolutely clean mind being the essential requisite. Involvement in the selfless service of the Guru and the world is in itself a worship or puja.

-to be continued

LAST MOMENTS OF SWAMI VIVEKANANDA

Swami Vivekananda died at 9.10 P.M. on 4th July, 1902. On that night Sister Nivedita dreamed Sri Ramakrishna was leaving his body a second time. On the next morning, Swami Saradananda from Belur Math sent a monk with a letter to Sister Nivedita and conveying the message of Vivekananda's death. Instantly everything around Nivedita's eyes became blank. She immediately rushed to the Math and reached the place around 7 A.M. and entered the room of Vivekananda. There she found Swamiji's body lying on the floor. She sat near Vivekananda's head and fanned his body with a hand fan until his body was taken down at 2.00 P.M. to the porch leading to the courtyard. In the afternoon of 5th July, Swami Vivekananda's body was taken for cremation. Vivekananda's body was wrapped in a saffron cloth. Nivedita wished to take a small portion of that cloth so that she could send it as a memento to Josephine MacLeod. Understanding the mind of Nivedita Swami Saradananda asked her to cut a small portion of the Swami's cloth. But Nivedita was unsure whether the act would be proper or not and decided not to take it. When Vivekananda's body was being cremated she sat all the while looking at the burning pyre. Around six o'clock in the evening, the burning flame was about to expintinguish. Suddenly Nivedita felt somebody had pulled her sleeve. She turned around and found a small piece of saffron cloth which had somehow come out of the pyre during cremation. Nivedita lifted and took the cloth considering it as a message from the Swami.*



Ashram School Annual day celebrations

SRI SATYA DEVA

Kasturi Siva Prasad

He is the Hero
Of this Zero
Who considers himself
The doer of any action,
An ignoramus
Of the fact of
The Former being
The subject, verb and object,
A beggar for success
At the door of His, after
Having realised that at
His feet lie success and failure.

Who every now and then
Sees him through
With His moustache
That beautifies and protects the universe.

He is Sri Satya Deva
The handsome Lord,
The source of solar sparkle
And lunar lustre.*

SUMMER CAMP FOR KIDS!

Summer Camp will be conducted, in Sri Kali Gardens, for children **from 01-5-2019 to 31-5-2019**.

Training in Prarthana, Bhagavad Gita, Upanishads etc. will be imparted. The parents are requested to kindly note & encourage their children.

**For details contact:
Dr.V.Aruna, Mobile No.9346382563**

CLEAR YOUR DOUBTS

Deciple: Amma, what is the reason for man getting distanced from happiness and peace of mind?

Sri Mataji: You yourself know very well the answer to your question. But since you want an answer from me, let me enlighten you. Man's mind is a bottomless ocean of desires. Lust, anger, miserliness, infatuation, pride and jealousy keep eating away his mind. These emotions and traits taint his mind and his vision becomes blurred. This brings about a constant agitation in his mind, and so it is in permanent turmoil. This turmoil brings unhappiness and peace deserts him. Rather, it is he who deserts peace.



So, now that you know the root cause of your unhappiness, you must try to discard those qualities and emotions which are inimical to your quest for happiness. Sri Babuji Maharaj used to say that, if you give up at least one bad quality, the others will follow suit. If you try to conquer one after another, success will elude you. In the forest of ignorance there are many animals of lust, greed, anger, etc. If we fight with one, another one will attack us and so on. Therefore, Sri Babuji used to tell us that if one sets fire to that forest, all the animals will vanish. Similarly, all the bad qualities and desires bringing us unhappiness and sorrows can be burnt in the fire of knowledge.

Once the desires are burnt, the heart becomes pure. And peace and bliss are yours.*

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