

SAMARDHA SADGURU

Spiritual Magazine

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Sri Mataji's Benediction

LEARN TO SEE GOD EVERYWHERE

The in-depth meaning of our scriptures can be understood only by constant listening. When we listen with concentration, our mind itself takes the form of the subject.

We have been told many a time that a single drop of lemon juice is enough to damage a whole pot of milk. But even 100 Kouravas could not damage the soul of the five Pandavas. The reason: Pandavas had Lord Krishna backing them, and they developed the virtue of listening to His advice. Just like the Pandavas, the Kouravas were also the relatives of Lord Krishna, but they did not have the inclination towards listening to His good advice.



We too need to inculcate the habit of listening to noble words and thoughts and be determined to reach God. But if we think there is no harm in listening to bad advice occasionally, that leads to our downfall.

If you break the “prohibited food” rules (‘pathyam’) for an Ayurvedic medicine even once, it loses its efficacy. In the case of Homoeo medicine, even smelling something prohibited will inhibit that drug from working. That is why we should be extra-cautious and not listen to or take any thought or advice that runs counter to our goal of reaching God.

If your mind is filled with godly thoughts, you can roam around freely in society without contaminating yourself. But, if your mind gives way to even one bad thought, there is no use even if you turn an ascetic in a forest. That’s why Sri Gurudev used to tell us that the family man (‘grihasta’) is safer in his spiritual journey as he is like a moving train at the station, which can be put back on track even if it derails. But the path of a brahmachari / sanyasi is like that of a train crossing a river bridge. Once it derails, it flows away in the water and can’t be restored.

People like King Janaka became Mahajnanis even as they were leading a family life. If you can't achieve self-control while being in society, you can't achieve it even as a recluse in the forest. The transformation should come within your mind. Sri Ramakrishna Paramahansa says that a boat can be in the river, but the river should not enter the boat. You can be in the busy and noisy marketplace, but with your mind firmly fixated on God you will reach your destination.

Our gurus prescribed three limits in order to achieve concentration in meditation. You need to have limited food intake, limited speech and limited sleep. These three are very important. Limited food intake leads to limited sleep. And limited conversation leads to control of thoughts within the mind. The more you talk, the more you tend to listen and absorb all unnecessary stuff. If someone keeps talking even when you don't show any interest, just start chanting the name of God within your mind, and they will go away. Sri Babuji used to say, "Mita trayam mitra trayam."

The world keeps distracting you with its noise and scenes as long as you are inclined to sights and sounds. Our Rishis had prescribed this shanti mantra – 'Bhadram karnebhi srunuyama devah, bhadram pasye makshabhiryajatrah'. You need to keep your eyes and ears safe from the external influences. These two are vital for achieving concentration in meditation. Pray to God that you may listen to only noble words and you may see only noble sights. If you control these two sensory organs, your mind will stop wandering around during meditation. When you keep listening about Lord Krishna alone, why would any other thought come to your mind during meditation? Not just Krishna, it could be any God you prefer and love. The mind can only concentrate on the God, you love the most.

Without the omnipresence of the Almighty, the world is inanimate. You must be able to see Him in this creation. Sri Gurudev used to say, "If you run away from the world thinking it is binding you, you are a coward." Lord Krishna also told Arjuna the same thing. There is no knowledge in the world that is not in the Gita. Vedas are the repository of all knowledge, and the extract of that knowledge represents the Upanishads. Gita is the essence of all the Upanishads.

You don't need to read all the scriptures. Just recite the divine name of the Lord while doing your daily chores. You will start seeing Him in everything around. Whatever you see in the world is a form of God. Don't look at the form and its external qualities. Learn to look inside and you will find God in everything.

May Sri Gurudev bless you all with that divine vision!*

SAMARDHA SADGURU ENGLISH QUARTERLY MAGAZINE

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SAMARDHA SADGURU MANAGEMENT

**From the Editor's desk:
GOVIND WILL SAVE US FROM 'COVID'**

Om Gururam namaste!

For once, humanity stands helpless before a virus which is tinier than a bacterium that could be seen only through a powerful microscope! Styled as COVID-19 (Corona Virus Infectious Disease 2019) and accidentally released by the Wuhan Virological Institute of China, it is currently stalking the entire globe, catching millions of people and claiming a huge toll of lives. It appears that World War III is being waged without the formal firing of any deadly missiles.

Still there is no light at the end of the tunnel regarding a remedy, though virologists all over the world are struggling hard to find a cure and a vaccine, at the instance of the World Health Organisation which is headed now by India. In the absence of an immediate antidote to the virus, governments all over are taking preventive steps like prolonged lockdown of their cities and towns - in fact, it has been extended six times so far in our country - and appealing to the people to safeguard themselves against the possible infection, by observing social distancing between persons; washing hands as frequently as possible; using face masks while going out to procure essentials; and desisting from touching eyes, nose and mouth. In addition, people are advised to confine themselves to the four walls of their homes and avoid to the maximum extent stirring out, as it is fraught with the danger of contracting the virus. In a lighter vein, the Italian Premier advised his countrymen: 'Rest at home; or rest in peace!'

One redeeming feature is that our Central and State Governments have done fairly well in tackling this menace as compared to those of advanced countries, though western doom prophets had predicted a catastrophe for our highly and densely populated nation. By God's grace, we could supply large quantities of hydroxychloroquine (HCQ), an anti-malarial drug which is capable of controlling pneumonia, anti-fever paracetamol tablets to over one hundred countries, including the USA. The Brazilian



President thanked India for coming to his country's rescue like Hanuman bringing the Sanjivini mountain to save the life of Lakshmana. Our Prime Minister Narendra Modi has also been made the chief of the world advisory committee on tackling the Corona menace.

The world has now realised the efficacy of greeting 'Namaste' with folded hands bidding adieu to handshake. Our household disinfectants like turmeric, tulasi, neem, ginger, pepper and lemon are getting popular internationally. Our herbal remedies for this phenomenon have gained adulation.

Above all, the spiritual strength of this land is ensuring the safety of Indians. Although all temples have barred entry to devotees from the time the virus surfaced, special prayers and rituals like Sanjivini Homam and Mrutyunjaya Homam are being conducted in those shrines for the welfare of humanity, apart from routine pujas. The happy news is that devotees in limited numbers are being allowed darshan from mid-June. In Sri Kali Vanaashramam, under the benign guidance of Yogini Sri Chandra Kali Prasada Mataji, special homams were conducted to ward off the ill-effects of Corona. Poojya Mataji has strictly instructed devotees to observe the procedures prescribed by the Government to protect themselves. For the benefit of villagers around the Ashram, free supply of essential commodities like rice, dal and vegetables was undertaken by the Ashramites. In this connection, the efforts of the ever cheerful youth of the Ashram deserve special mention.

As far as the devotees of Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj were concerned, COVID has not scared them, since they have the eternal assurance of the Samardha Sadguru: "Why fear? I am here!" By clinging to the lotus feet of the Sadguru, with the realisation that the present happening is but a dream, they have successfully converted the disadvantage created by COVID into an advantage by invoking His grace through constant meditation and prayer. As Sri Mataji often asserts in Her discourses, any turbulent situation in our life is bound to pass, leaving only its lingering memory which we will recount, with a beaming face, years later.

Let us all shed apprehensions, if any, by reassuring ourselves thus: "What can COVID do when we are under the protective umbrella of GOVIND?"

Jai Gurudev!*

Thus Spake Babuji

PURE MIND BEGETS TRUE HAPPINESS

Sushumna Prasada

Once, in the assembly of devotees, one of them got up and questioned Lord Babuji, “What is meant by True Happiness and how long will it last?” Beaming with his inimitable smile, Sadguru Maharaj remarked, “The answer is there in the question itself. True Happiness is that which never changes,” and thus continued the discourse...

I am reminded of Sage Vasishtha’s suggestion to Sri Ramachandra. The Maharshi told Lord Rama what brings happiness on one occasion becomes the source of sorrow on another occasion. For example, if one takes milk, when one is hale and hearty, it gives pleasure. But the same milk, taken by a feverish person, results in indigestion and vomiting. It is of course the experience of everybody.



When you have a deep desire to experience something, the attainment of it gives pleasure and happiness. So, the root cause of happiness consists in deep desire. The fulfilment of such a desire gives you great satisfaction. After getting satisfaction, you do not think of it much and your attraction for that gradually dwindles, and you do not crave for it again and again.

It is sheer foolishness to crave for temporary happiness. A spiritual trainee (‘sadhak’) should cultivate the habit of eradicating desires and concerned thoughts. Mind easily deceives you with its frivolous nature. Mind is the main cause for material bondage and even freedom. It has the capacity to elevate you in a single minute from Netherworld (‘Patalam’) to Heaven or vice versa. The mind has the capacity to create the entire world in a second or destroy it in no time. Illusion is the creation of the fickleness of mind.

Unfulfilled desires establish their existence in the shape of mind. The mind has no existence at all, if the unfulfilled desires of the previous births are totally demolished. The expansion or contraction of the Universe depends upon the expansion or compression of the mind. Hence it is the duty of the ‘sadhak’ to control the cluster of thoughts which leads to the control of one’s actions. The movement

of mind depends on the movement of life. The actions of man in the Universe depend upon breathing, control of breath and keeping the mind in discipline. A spiritual trainee's mind has to concentrate on 'Brahman' only, with undiluted attention. By gaining absolute control over mind, one can attain limitless True Happiness. If act of seeing and the sight get merged with the seer, the merging of such a trinity leads to the attainment of Supreme Peace. In other words Wisdom, and the goal of Wisdom have to merge in the Wiseman (Gnani).

Giving up desires, control of breath and right type of rumination lead to the compression of one's mental activities. As a result, deep-rooted desire and Illusion will be kept under control. Right type of understanding enables a person to control the attraction of the five senses. If a person does not have proper and right type of understanding, it makes the mind to have strong attachment to material things and pleasures. The mind of the Sadguru can be likened to a burnt rope, which still retains the shape of the rope. The mind gets transformed into 'Brahman' and nothing else. It is the essence of Purity. Just as 'Parasuedi' transforms copper into gold, so also by the process of Meditation, the mind which is naturally inclined to the pleasures of the five sensory organs, can be transformed into a Pure Mind.

Differences and discriminations are merely the creation of the mind. They have actually no independent existence. The impure mind gets merged in worldly pleasures. But the Pure Mind always dwells in Paramatma or Brahman, reclining in Pure Peace. There is only 'Brahman' and nothing else. It is the mind which makes the oneness of 'Brahman' as numerous. Hence multiplicity is the creation of the mind. It is the tricky activity of the mind that makes divisions and differences and breaks the one 'Brahman' into several pieces.

It is only the mind which acts as a wall to differentiate man from God. By mixing cement with bricks and stones, we construct an ordinary wall. But our past unfulfilled desires, thoughts and ego, likes and dislikes are the materials used to make the wall of mind. This wall (mind) can be broken into pieces by meditation or rumination over the spirit (Atma). As a result, the spiritual trainee experiences the oneness of Brahman. Actually Truth is 'oneness' only. Just as a person mistakes a rope for serpent in darkness and existence of water in mirage, the multiplicity of Brahman is also non-existent for one with a Pure Mind....

Concluding the discourse, Lord Babuji advised the devotees to attain True Happiness (Pure Ananda) by absolute control of the mind.*

'Service to Humanity is Service to God'



Food was served to over 1000 migrant workers for a whole 13 days on the premises of Acharya Nagarjuna University by the 'Sri Sadguru Yuva Seva Samithi', Srikaligardens during the 'Lock-down' period.



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

PRACTICE PERIOD

Not only during his tours, but on other occasions too, there were many incidents when Sri Babu stood guard and rid people of their sorrows, even restoring almost broken family ties, and providing solace and comfort to whoever served him whatever little they could.

Here is an example: There was a family of Maaturis in a village called Vallabhapuram, which was almost disintegrated due to differences among the siblings. Sri Babu would leave Guntur at 6 a.m. daily, reach Vallabhapuram and have discussions with the family until 10 p.m., sacrificing his diet and sleep, for three months. He didn't rest until the family settled down peacefully.

There are countless families like this that received Sri Babu's causeless compassion and prospered. But whenever this fact was mentioned to Sri Babu he would merely say, "They too are the children of the Universal Mother, and thus are my brothers. It is my responsibility to share their happiness and troubles alike and that cannot be called a favour from me."

During his tours Sri Babu would get acquainted with several sadhus and travel with them, discussing the divine Self at every opportunity. Those sadhus also recognized the spiritual superiority of Sri Babu, as the discussions progressed, and wanted his company even more. Thus Sri Babu would be hosted by those sadhus also.

Once, Sri Babu went to Srisailam with some friends and visited Bheemuni Kolanu (a pond) there. Some friends who were bathing in the pond got trapped in a quicksand. Sri Babu flung his dhoti towards them. They all came out with his help holding that dhoti.

The holy place of Srisailam, along with all of its surroundings, hills, caves, lakes, ponds and mounds and every inch of that place, was dear and close to Sri Babu's heart. They all remind sweet memories. In later days the devotees who visited Srisailam along with Sri Babu would get mesmerized, and experienced the feeling of wandering in some divine and spiritual land as he showed them the surroundings strolling on foot and explained the speciality of those places and his past experiences there. Not only Srisailam, any spiritual journey has to be done with Sri Babu. Those who did that and that too those who journeyed with him not minding the many miles of walks had achieved the purpose of the yatra. I (the writer) am writing this out of my first-hand experience. None else could know the details and secrets of those kshetras (divine places, or our bodies) other than the swami who is kshetrajna (presiding deity, or the soul that runs our bodies).

Sri Babu performed his penance for a long time in the hill range (Papi Kondalu) near Bhadrachalam. Another mahatma was living there along with his devotees in the Sabari ashram. He used to adore Sri Babu very much. As Sri Babu was still in his childhood the mahatma would shower fatherly love on him. Recognizing the utmost zeal of self-realization and the matchless concentration in meditation showed by Sri Babu, he would bestow special affection towards him.

That sadhu's disciples grew jealous of Sri Babu and tried to expel him with insult. But the sadhu taught them a lesson at the right time and made them realize Sri Babu's greatness. After some period of spiritual practice there, Sri Babu grew disappointed as he was not achieving the end result of his penance and tried to jump from a steep peak into the deep Godavari. But the benevolent Divine Mother protected Her child, who was born for the salvation of the world, by taking him on Her lap, Sri Babu fell into a dense tree and remained unharmed. The mahatma came running and took Sri Babu into his hands and consoled him saying, "Son! You are born for a reason. The world needs to be uplifted by you. You thought your penance didn't fructify, in your utmost zeal for self-realization, but the maturity you achieved in meditation in such a little time-frame at such a tender age is only possible for great yogis. Never take such hasty decisions. In the very near future you will attain self-realization

and get ready to uplift the world. The way I protected you in this incident reveals how much I want your service in restoring prosperity in the world. Continue your practice with redoubled the enthusiasm. May your practice fructify in fullness soon.” With this Sri Babu intensified his practice.

Even after coming to live amidst mankind, Sri Babu used to recollect his practice in the Papi Kondalu and his association with that sadhu with delight on several occasions. On occasions, Sri Babu would suddenly leave at midnight from the devotees’ houses with whom he was camping. After his return he would reveal that he went to spend some days in Papi Kondalu.

Sri Babu went to Arunachalam during his tour and had darshan of Sri Ramana Maharshi. There was the facility of free food for visitors in Sri Ramana Maharshi’s ashram. The Maharshi also used to dine along with the devotees in the dining hall. When he reached the ashram, Sri Ramana Maharshi was walking to the dining hall and glanced at Sri Babu. The Maharshi was so happy to see the boy who was glowing with the divine light of self-knowledge. He took Sri Babu’s hand, led him to the dining hall and made him sit next to him. They conversed in silence as Sri Babu’s looks filled with adoration and Sri Maharshi’s looks filled with fatherly affection. They conveyed the Parabrahma tatva to each other in silent exposition.

Sri Babu stayed in the ashram for a week. And every day Sri Ramana Maharshi used to make Sri Babu sit next to him for lunch and dinner. The volunteers of the ashram tried to seat some other VIPs next to Maharshi who did not allow Sri Babu to be moved from his side. When Sri Babu wanted to take leave, Sri Maharshi cuddled him, caressed his chin and bid farewell with a smile.

It seems Sri Babu had had very close relation with the city of Kolkata. He would visit the city very frequently during his practice period. He used to daily walk to Dakshineswar from Kolkata and have darshan of Bhavatarini Kalimata, worshipped by Sri Ramakrishna Paramahansa, and meditate there the whole day and come back to Kolkata at night. The owner of a big hotel in Kolkata was a devotee of Sri Babu. Sri Babu used to have the food offered (Nivedana) by him and rest for the night in that hotel.

Even after the practice period, Sri Babu visited Kolkata without fail after the conclusion of Navaratri celebrations every year and spent some days there. And he went to Kolkata and had darshan of the Divine Mother on every occasion. “Leave me blindfolded anywhere in Kolkata and I can reach, wherever you want me in that city. I have such a close relation with the city.”

We cannot see when blindfolded. So to explain to our meagre level of experience, Sri Babu used to say “Blindfolded...” It is just a deception by him to test if we think of him as a normal human being. Even though we are not blindfolded in the physical sense, we always have the cloth of Maya tied around our inner eyes and thus cannot see the ultimate truth that is encompassing the entire universe. But the vision of the mahatmas is the vision of knowledge. It’s not constrained by the cloth and not even by the biological eyes. The ultimate truth that surrounds the universe both within and outside of us is always visible to their divine eyes. No blindfold can obstruct their vision. That’s why it’s not surprising that Sri Babu could see clearly everything anytime and anywhere in the world including Kolkata.

The affinity of Kolkata to Sri Babu reminds us of Sri Ramakrishna Paramahansa. They both experienced the darshan of Sri Kalimata constantly. But both cannot be treated as mere Shakti worshipers due to this reason, as both of them experienced the pure advaita (oneness with the god) and propagated the same. They both taught the ancient philosophy in depth, in simple words, without using any slokas or complex jargons, in a way even the layman could comprehend it. Both were Raja Yogis who remained in their ultimate spiritual state forever. Both were down to earth. Both were wily towards the cunning. Both were so innocent to even deceive the Maya. They both identified a disciple who could spread their priceless and limitless treasure of knowledge across the world and are spreading the knowledge through them. So, perhaps they both are one and the same? Why? Perhaps, they both are same. Not only the two, all the mahatmas who took, are taking and will take form in the world are the personifications of the single and ultimate truth that took different forms in different places and times with different names and qualities.

Sri Babu used to say one has to keep his spiritual practice and experiences secretive during the practice period. He should discuss his practice only with the Guru who is guiding him in the path. The guru alone can comprehend the experiences one has during practice and provide proper guidance. Others can only criticise or feel jealous but cannot help in the progress. “During my childhood and practice period I used to be very careful not to be recognized by the people. I am imparting you this treasure of knowledge that I achieved through many hardships, as if putting a gooseberry in your hand, so that you can also be the heir of the empire of spiritual knowledge and eternal bliss. Even if one person attains liberation through this knowledge, I feel my avatar has fructified. I only want this and don’t have any desire to be applauded by everyone. I think it’s better to be recognized by God who is the lord of the universe than by the disloyal people who applaud you in a moment and criticize in the other,” said Sri Babu.

“I used to plough the fields. I used to cultivate. I used to work with other labourers and meditate under a tree during recess. That way, I tried to learn and experience the difficulties of physical labour. I used to wear torn clothes, walk with palm leaves as slippers, be content with whatever food I could get. There are countless days when I had nothing. You cannot bear the grief if I narrate all the difficulties I faced during my practice period,” revealed Sri Babu several times during his discourses.

Sri Babu’s agriculture continued throughout his avatar, well beyond his childhood. During the practice period he cultivated the spirituality in his heart and reaped the fruits of the Divine Mother’s affection. And till the conclusion of his avatar, he continued to cultivate spirituality in the farms of people’s hearts. All those farms are well-known and belong to the farmer called Sadguru. Sri Babu is the emperor of the devotees’ hearts, who with utmost kindness took his avatar with the sole aim of cultivating the barren lands called human hearts without need for them to labour themselves, bearing all the hardships himself, ploughing the fields, weeding out bad intentions, sowing the seeds of devotion, making them sprout through the flow of the Ganga water of his love, blooming the flowers of wisdom, reaping the crop of knowledge, and granting the ultimate fruit of salvation.

Sri Babu would camp in villages during his tours. But he preferred to camp on the banks of a pond instead of entering the village. He would bathe in the pond, meditate under some tree and sleep there. The passers-by would offer some fruits.

Once, Sri Babu was camping near a pond and a farmer arranged a jute cot for him under the tree. Later, he built a small hut and used to offer milk daily. People started visiting daily with their questions and troubles asking for suggestions. Sri Babu, who is an incarnation of kindness, used to give solutions to their problems, unperturbed, while also cultivating spirituality in their hearts. As days passed, the crowds grew so much that he couldn't make time for his practice throughout the day. So, Sri Babu explained the situation to the farmer and left the place that night.

Just like villages, Sri Babu sometimes would camp in towns also. Once, Sri Babu went to the house of Pithapuram Raja on his invitation. The hostess was an ardent devotee. She had two daughters-in-law. They were mischievous, as they lacked devotion. Pretending to arrange for Swami's bath, they placed two buckets of boiling water in the bathroom. They didn't arrange for any cold water at all. They waited keenly to hear the screams, as Swami entered the bathroom. They thought at least he would ask for cold water. But Swami saw through their prank. Where is the need for Lord Shiva, who has Ganga in his braids, to ask for water? How can the boiling water harm the Lord, who swallowed the ultimate poison that could burn the whole universe into ashes? He bathed joyfully chanting the Divine Mother's name and came out. The natural smile on his face tormented their hearts. But they could not come out and lose their ego.

But the mischief they planned happened in a different way. That evening when they took bath, their bodies started boiling with unbearable heat. They couldn't even bear the clothes they were wearing. But they couldn't reveal to anyone. Their sorrow was beyond words. They tried their best to bear, but at last revealed their pain to the mother-in-law. She couldn't understand how this happened. No treatment could reduce the burning as it kept intensifying. She, too, took bath with the same warm water that they used. Then, how they got these burns that she didn't?

Finally she took them to meet Sri Babu to get a solution to their pain. Sri Babu asked with a smile, “Amma! Did you do any mistake?” They lied that nothing was done. Sri Babu said, “If no mistake was done, it will go off on its own.” But, the pains increased. The mother-in-law got suspicious and reprimanded them in private, “Tell me the truth whether you did any mistake knowingly or unknowingly and plead to Sri Babu for forgiveness. Otherwise you will suffer forever.” As there was no other solution, they pleaded guilty falling at Sri Babu’s feet and asked for forgiveness. The pains disappeared in the next moment!

Sometimes Sri Babu used to visit an orthodox Brahmin called Vangala Deekshitulugaru. He would stay in their house for several days. The hosts were not only orthodox but also have a very good character. They loved Sri Babu, who was at a tender age, more than their sons. They could not bear separation from him even for a moment. During nights too they used to make Sri Babu sleep between them. As a result of hosting Sri Babu they attained several good and auspicious things. Better than that, there was peace prevailing in their home. As a result they disliked to bid farewell to Swami. Moreover, the boy who mingled with them like a family member, spreading happiness and providing solutions to their physical and mental problems and who seemed like God in a child’s form left an indelible mark in their hearts. Whenever Sri Babu wanted to leave, they would plead with him to stay for a few more days. Sri Babu would console them, “How can I go anywhere leaving you? You are always in my heart, wherever I am. And I too reside in your heart forever.”

-to be continued

In this world of phenomena there are no such things as perfect institutions since there are no perfect individuals. We have to accept things as they are. Both strong and weak points are to be found everywhere, and we have to choose that institution which has more good than bad and can help us also to improve ourselves.

- Swami Yatiswarananda

Divine Mother Speaks

QUESTION AND ANSWER

Japamala Prasada

A Spiritual seeker should only ask the right question and the Guru will give the right answer. In fact, all Upanishads are answers to the questions asked by various sages and spiritual seekers.

Lord Sri Krishna stressed in Bhagawadgita, the importance of question thus:

*Tadviddhi pranipatena
Pariprasnena Sevaya
Upadekshyantite Jnanam
Jnaniha tatva darsinaha!!*

It means: if you want to seek the ultimate truth or knowledge, you must seek a Guru who is a 'Tatva darsanah' – one who has experienced self- realization - serve him with total surrender, bow at his divine feet and with utmost humility ask him a proper question at a proper time. Then he will impart the divine knowledge.

Guru Maharaj, the very embodiment of Truth, Knowledge and Bliss, is forever ready to impart that Supreme Knowledge which delivers us from the vicious cycle of life and death and grant us the eternal bliss in which He Himself is immersed. But, the disciple who asks for it with all humility and genuine perseverance alone secures that Supreme Knowledge from Gurudev.

When, Arjuna who was in an utter state of delusion, unable to realise what is good and what is bad, what is proper and what is improper, with utter humility, prostrated at the feet of Lord Krishna and said, "I am unable to decipher the truth from untruth. I am Your disciple and You are my Master, please order me, Oh Lord, the embodiment of mercy, as to what I should do," the Song Celestial (Bhagavadgita) started flowing from the lips of the Lord. The Gita, which is practical Vedanta, is the Lord's answer to Arjuna's question. It is not an answer to merely Arjuna but to the entire spiritual community (rather humanity).



Likewise, 'Guru Gita' which is most important to all the spiritual seekers and students of philosophy, is Lord Siva's answer to the question of Goddess Parvathi, who asked "My Lord, You are the Supreme power who is omnipotent, omnipresent and omniscient to whom all the deities and sages pay their respects and obeisance. But You are all the time immersed in deep meditation! To whom do you pray and on what do you meditate upon?" The Lord, pleased with Her humility and genuine inquiry, answers Her question which is beneficial to all the worlds; and that answer is 'Guru Gita'.

The sages of yore (Saunaka Muni and others) questioned Sage Suta about the supreme energy and thereby came about 'Sri Devi Bhagavatham' from the lips of Suta Maharshi.

When king Parikshit knew that he was going to die in seven days, he didn't fret and fume and become depressed. Instead he wanted to know the path to reach Godhead in seven days and questioned the great sage Sri Suka about it. Suka Muni's answer is 'Sri Bhagavatam', the great epic poem.

A spiritual seeker should constantly inquire within himself as to what is truth and what is untruth; what is real and what is unreal and pose his questions to his Gurudev, and He being compassion and knowledge personified will impart the divine knowledge. The spiritual aspirant should listen to his Guru's teachings with total faith and practise them implicitly. Only then will he become the proud recipient of the supreme knowledge.

To imbibe the Guru's teachings, the sadhak (spiritual seeker) should first cleanse his mind and heart from all impure thoughts and evil qualities like lust, anger, greed, jealousy, etc., by constant chanting of the Lord's name and meditation. Then only he will realise that God is not somewhere outside in temples but within himself. In other words, he will discover the Lord within himself, lay hidden under the heap of all the evil qualities till then.

The sadhak should have forbearance and face all the difficulties encountered in the spiritual journey to Godhead with equanimity. He should not give way to despondency but actively pursue his path with steadfast devotion and total faith in his Guru. He should control his wayward mind running after sense objects and turn it inward towards the God within. This is the essence of Meditation.

There is constant battle going on within us between truth and untruth and it is truth and truth alone which triumphs ultimately. Instead of contemplating upon this internal war, man talks about outside wars going on between different nations. Man must have perseverance and a strong unflappable faith in his mission. He must detest and denounce the factors which are inimical to his spiritual progress and should fight the battle of Truth with all bravery and courage.

The true disciple should make a steadfast resolution thus – “My Guru will protect me; come what may, I will pursue my path to Godhead as decreed by Him. I will not flinch in my pursuit. I will obey my Gurudev implicitly.” With such steadfast resolution the seeker will reach his goal undoubtedly.

May Lord Gurudev grant you all such steadfast devotion, perseverance and Supreme Knowledge. May His blessings be showered upon everybody aplenty!

Om Tat Sat *

We must find within us a fixed centre of consciousness. This is an important point. The East has symbols which westerners often do not understand. There are seven centres of consciousness. You feel your stomach when you are hungry, your heart when you have emotions. Always try not to go below the heart, but to rise up to the forehead, the centre of intellect. For sentimentalists it is better to take the head as their centre of consciousness; for over-intellectuals, the heart. These centres are to be taken more in a psychical than in a physical sense.

Imagine the spinal cord with its nerve centre, like a staircase. The different thought planes are the different flats. The nerve current is flowing up and down. First fix your centre of consciousness. Feel an infinite Space there of which your point of consciousness is the centre. Sometimes there is a downward pull; you move to lower centres. Learn the technique of controlling it. The point of control is in us, the centre of gravity is in us.

-Swamy Yatiswarananda

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

July 2020

- 01 Wed - Tholi Ekadasi - Sri Sadguru Pada Puja,
Bhakta Samaradhana, Ekaham, Sankeerthana
05 Sun - Aashada Guru Purnima - Satsangam, Sri Sadguru
Pada Puja, Bhatka Samaradhana
15 Wed - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
16 Thu - Starting of Dakshinayanam
18 Sat - Sani Trayodasi
19 Sun - Maasa Sivaratri
20 Mon - Amavasya
23 Thu - Sravana Suddha Tadiya - Satsangam,
Sri Sadguru Pada Puja
31 Fri - Vara Lakshmi Vratam

August 2020

- 01 Sat - Sanitrayodasi
03 Mon - Sravana Poornima, Rakhi Poornima - Sri Sadguru Pada
Puja, Bhakta Samaradhana
11 Tue - Sri Krishnashtami - Kalasa Stapanam, Radha Krishna
Sahasra Namarchana, Bhakta Samaradhana
07.00 P.M. Sri Sadguru Pada Pooja
12 Wed - 11.00 A.M. Samoohika Sri Radhakrishna pujas,
Bhakta Samaradhana
13 Thu - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja,
Bhakta Samaradhana, Ekaham Sankeertana
**14 Fri to 23.09.2020 Wed - Srimat Ramayana Pravachanam
by Sri Ramanuja Das**
17 Mon - Masa Sivaratri
19 Wed - Amavasya
22 Sat - Vinayaka Chavithi - 05.30 A.M. Sri Sadguru Pada Pooja,
11.00 A.M. Samuhika Vinayaka Pujalu,
Bhakta Samaradhana

(Continued to page No.24)

Children's Section
Tales of Sri Ramakrishna
NARADA FALLS PREY TO SAMSARA

Ramana Prasad

It is very difficult to know when and how Maya (illusion) puts man under its spell. One day sage Narada approached and requested Sri Hari, "Please make me understand how Your Maya makes even impossible things possible." The Lord thought for a



while and asked Narada to follow Him. After they covered some distance, the Lord got tired and felt thirsty. He asked Narada to fetch drinking water from a pond nearby.

Narada searched all over and located a water source very far from the place where they had stopped. When he reached the pond, he saw a very beautiful damsel there and got infatuated. She also came near the sage and started talking to him sweetly. Soon they fell in love and decided to marry. After some time he begot children and was leading a happy married life with her.

Suddenly a drought broke out and people were leaving the place in search of food and water. Narada decided to leave that place with his wife and children. While they were crossing a river, a flash flood came and the children were washed away. His wife got drifted by the force of the flood waters and she also died. Narada started weeping on the river bed.

Soon, Sri Hari appeared and asked “Narada, where is the drinking water I asked you to bring for Me?” Narada suddenly came out of the illusion. He understood that what all had happened to him was under the spell of Lord’s Maya.

Narada prostrated before Him and said: “O Lord! A million namaskarams to You and trillion namaskarams to your Mahamaya.”

CURRENT PROGRAMMES

(Continued from page No.22)

September 2020

- 02 Wed - Bhadrapada Poornima, Sri Sadguru Pada Puja
- 05 Sat - Teachers' day
- 12 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja
- 16 Wed - Masa Sivaratri
- 17 Thu - Mahalaya Amavasya

October 2020

- 01 Thu - Adhika Aswayuja Poornima - Sri Sadguru Pada Pooja
- 03 Sat to 10 Sat - Hare Rama Nama Sankeerthana in Srisailam**
- 12 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja
- 15 Thu - Masa Sivaratri
- 16 Fri - Amavasya
- 17.10.2020 Sat to 27.10.2020 Tue - Sri Sarannavaratri Mahotsavams**
- 17 Sat - Starting of Sri Sarannavaratri Mahotsavams- 07.45 A.M. Ankurapana
- 21 Wed - Mula Nakshatram - Saraswathi Pooja
- 23 Fri - Durgastami
- 24 Sat - Maharnavami
- 25 Sun - Vijaya Dasami
- 26 Mon - Ekadasi - Ekaham, Deeksha Viramana
- 27 Tue - Sri Sadguru Pada Pooja
- 31 Sat - Nija Aswayuja Poornima -Sri Sadguru Pada Pooja, Sri Mataji's Birth Day Programme, Bhakta Samaradhana

DEVOTIONAL STORIES THE MARVELLOUS EFFECT OF VIRTUE

Ramana Prasad

We have heard about Dussasana (son of king Dhritarastra) trying to dishonour Draupadi (wife of the Pandavas) in the court hall in the presence of big dignitaries. When he started pulling the apron of her saree, she prayed to Lord Krishna. He responded to her appeal and saved her from the outrage by unleashing saree after saree.

Let us now analyse how the Lord responded. On hearing her prayer, the Lord first forwarded Draupadi's appeal to the internal wing of His *Karma Vibhagam* (pre-destination department) of His *Jagat prabhutwam* (universal government) for examining the



pros and cons of her appeal. The department in-charge called for related files of the past and examined the virtues done by her in her past lives. He found that in one of her previous lives she went for taking bath in sea (*samudra snanam*) on one auspicious day. The towel (*kowpeenam*) worn by a sage who was also taking bath at that time got carried away by the waves of the sea. The sage was ashamed to come out of waters. Seeing the plight of the sage, Draupadi tore a part of her saree and threw it towards the sage. The latter wore it and left the place, silently expressing his gratitude to her. This small good act was recorded in the files of *Karma vibhagam*. He immediately reported this to Sri Krishna. The

compassionate Lord took this into account and wished, thus: “Let this small good deed of hers become plenty and save her modesty”.

Similarly, a bad act even if it is small may cause great harm. We all know that a small irrational act of putting a dead snake over the neck of sage Sammeeka by king *Pareekshit* resulted in his being punished by a big snake named *Takshaka*.

So we should be very careful in doing our deeds that could lead to virtue (*punyam*) or sin (*papam*). We should put an end to committing acts of sin, and try to do many acts of virtue. This becomes possible by driving away bad thoughts and developing good thoughts in our mind.

*Moral: Only the acts of virtue will save you. So one who wishes to be liberated should do only acts of virtue.**

One meets with two classes of aspirants - one of them resembles the young of a monkey and the other may be likened to a kitten. The young of a monkey first clasps its mother and then its mother carries it about from place to place. The kitten does not clasp its mother, but mews piteously wherever it is placed by her. Then the mother-cat comes to it and carries it wherever she chooses, holding it by the neck. Similarly, the aspirant who follows the path of knowledge or of selfless work, depends upon his own effort to attain salvation. On the other hand, the aspirant who follows the path of love, knows that the Lord is the disposer of everything; so with perfect confidence he resigns himself entirely to His mercy. The former is like the young of a monkey and the latter like the kitten.

-Sri Ramakrishna Paramahansa

HOW TO TAKE CORRECT DECISION?

My dear Chiranjeevulaaraa:

Any good advice even from opponents should be taken on its face value. Here one should not look at the person tendering the advice, but the fundamental truth behind the advice from that person. To emphasise this truth, our Gurudev once narrated the following anecdote from the Ramayana, in one of his discourses.

The great battle between Sri Rama and Ravana had just ended, with the Brahmastram hitting the chest of the Lanka ruler.

At that time, Rama called Lakshmana and bade him to rush to Ravana and learn the secrets of good governance from him. When Lakshmana hesitated, Rama said: “Ravana is a great scholar and highly knowledgeable about what a ruler should do to be a good administrator. Hence, I feel his advice would be valuable. So, hurry up.”

Obeying the command of his elder brother, Lakshmana went close to the dying Ravana, and conveyed Rama’s desire to know the secrets of a good ruler.

Despite the agony inflicted by the Brahmastram, Ravana’s face brightened. He said: “Lakshmana, your brother is indeed a noble person. He wants to give me the honour of tendering advice to him. My life is ebbing out and the time left for me is too little. Still, I would like to be as brief as possible in presenting the truth. Whenever a king is faced with the problem of taking a correct decision, this will be my advice. If he wants to do a good thing, he should do it immediately without hesitation. When he opts to do an evil act, he should delay its execution by at least one day, so that there will be time left for him to weigh the pros and cons by consulting elders.” Saying this, Ravana breathed his last.

Lakshmana went back to Rama and reported what Ravana had said. “I am puzzled over this. What great wisdom is there in this advice which everybody knows?” asked the younger brother.

With a beaming smile, Rama explained the profound wisdom behind Ravana’s statement: “The Lanka king has clearly stated that by not heeding the good advice of Maricha not to provoke

me by abducting Sita, the entire race of Rakshasas has been wiped out. He has succinctly put this truth in his advice.”

Children, hope you liked the story. When a crucial decision has to be taken on any serious issue, one should follow the advice of Ravana. Decision-making should be done only after consulting wise elders, Poojya Mataji would often assert.

Yours affectionately,
Maathula*

Pictures of Sri Sadguru Viswasanthi Maha Yagam
Srikaligardens
from 20-03-2020 to 30-03-2020



Babuji's Fables

KRISHNA'S HELP

As the deadline for the Kurukshetra battle between Pandavas and Kouravas was nearing, Arjuna and Duryodhana went to Lord Krishna to seek His help.

The Lord knows what is in our minds. So, He laid Himself on a couch, feigning sleep, with His feet towards the open door of the room. He placed a chair at the feet. The room door was also specially made very short, so that anyone coming inside would have to bow before entering.

Duryodhana came first and was trying to get in without bending his head. Alas, he crashed against the threshold and his crown came tumbling and fell at the Lord's feet! So, he had to bend his head to pick the crown. He looked on all sides if anyone had seen him bowing and felt relieved to see none there. He then saw the chair near Krishna's feet and muttered, "Oh, this wily Krishna wants me to sit at His feet. I am too big to do that." So thinking, he dragged the chair towards Krishna's head and sat.

After a while, Arjuna entered the room by bending his head. When he saw the Lord's divine feet, he knelt in reverence, sat near them on the floor and gently started pressing them. He was so filled with joy for getting such a great opportunity.

Soon, the Lord woke up, and as He was getting up He saw Arjuna first and greeted him. Later, he saw Duryodhana sitting near the head. Lord Krishna asked them for what purpose they had come, and both of them said that they were seeking his support in the oncoming war.

Then the Lord said, "Both of you are my relatives. I can offer help in two ways. The first one is I alone will be on one side but will not touch any weapon or participate in the war. If I feel like, I will give an occasional advice. That's all. On the other side, My entire army will be there. Now, the choice is yours. Arjuna being younger and seen first by Me, I give him the first chance."

Duryodhana was boiling with anger and started thinking that Krishna was being partial towards Arjuna.

The Lord asked Arjuna, "Me or My army; what is your choice?"

Arjuna without any hesitation said, “I want You alone to be on our side.” Duryodhana felt relieved and asked for Krishna’s army and left happily!

Moral: The Lord offered sugarcane to both of them. Arjuna took the sweet juice while Duryodhana took the left over stuff! We know who was victorious in the war. If one sticks to the Lord with full faith, one can always be victorious.

—Retold by Dr. Swarnamukhi Prasada

Two men went into an orchard. As soon as the worldly-wise man entered the gate, he began to count the number of mango trees, the number of mangoes each tree bore, etc., and calculate what might be the price of the orchard. His companion went to the owner, made his acquaintance and quietly going under a mango tree, began to pluck the fruit and eat it with the owner's consent. Now, who is the wiser of the two? Eat mangoes; it will satisfy your hunger. What is the good of counting the leaves and of making useless calculations? The proud man of intellect is busy with all sorts of vain discussion and controversies regarding God, while the humble man of wisdom having received God's grace enjoys supreme bliss in this world.

So long as a man is far away from the market, he hears only an indistinct buzzing noise like *ho! ho!* But when he enters the market - place the sound becomes distinct. He sees that some one is bargaining, another purchasing and so on. Similarly, one cannot realise the essence of religion so long as one is far away from the world of religion.

- Sri Ramakrishna Paramahansa

Down Memory Lane

PATH OF SALVATION

Sushumna Prasada

(Continued from the previous issue)

Spiritual Contemplation (Atma Vicharana): Spiritual contemplation drives out the cloud of ignorance and blesses us with spiritual knowledge and Wisdom. It is the only medicine which enables us to get rid of the disease of rebirth. When a person is in danger, in difficulties or in a state of dissipation, contemplation over the spirit acts as a good companion and friend. Salvation is the fruit of the Divine Tree of contemplation over the Self (Atman). Spiritual Contemplation enables a person to eradicate the desires of the previous births, thoughts and mind. It enables one to reach the goal of life and divide the act from the reason. Real Peace is obtained by contemplation, which also enables a person to think of the facts like 'who am I', 'where from I have come' and 'where from does this unimaginable illusion sprouts?' This sort of deep contemplation destroys ignorance and offers salvation through the knowledge of the self.

Happiness or contentment: There is no wealth greater than contentment. Contentment is the noblest quality to be cultivated. The person who has full contentment will be devoid of worries. He can happily take rest. A contented person treats this world as worse than a piece of grass. Happiness from materialistic desires is like a poison to him. His mind will be totally absorbed in contemplation and spiritual matters. His happiness is internal. He will not get disturbed by any odd and undesirable circumstance.

All the bad qualities can be eradicated by contentment. The mind which gets cooled by contentment will be peaceful, devoid of worry. You cannot find a person in this Universe who is richer than a man of contentment. Contentment is an antidote to diseases like miserliness and excessive desire. Though a man of contentment is poor, he will be like a monarch over the entire Universe. Such a person will never get worried for what he does not gain. He will be satisfied with what he has. He will be satisfied with what he gets effortlessly.

Such a person is a man of noblest personality. He will not have any type of worry or anxiety. The man of contentment has a peaceful and inviting face which offers happiness and thrill to all those who are associated with him. Such a person of contentment will be praised by saints and Mahatmas.

Good or sacred association (Satsangam): Association with sacred people acts like a ship to cross the ocean of family life (Samsara). Association with noble (souls) persons lifts the mind to an ennobled stage, eradicating the evil and promotes the human discriminating power. It totally roots out the Tree of Ignorance and saves the person from all dangerous situations. Sages prepared the rules and regulations of sacred behaviour and preached the proper mode of life. Association with noble souls enables us to lead life in the right path and drives out the darkness of ignorance. Association with sacred people enables us to lead life in an ideal manner. Association with sacred people is a wonderful means to conquer the mind and illusion. So, contentment, sacred association, spiritual contemplation and peace are the four-fold means to attain self-realisation. If we make friendship with one of these, the other three will automatically follow like pet dogs and enable the Spiritual Trainee to cross easily the ocean of worldly life. These four noble qualities drive out the bad qualities and keep the mind under control.

Hence Sage Vasishtha advised Lord Rama to mould his life in the noblest way, following these four qualities. One who practises the contemplation of the self regularly will remain indifferent to the pleasures and sorrows of life. Illusion never dares to approach him and he will be always enlightened with Peace and Bliss.

Reading of sacred books with good and discriminating thoughts, contentment, sacred association and peace are the various means to be developed to attain spiritual wisdom, by good behaviour and control of mind and limbs.

The person who attains salvation is devoid of desires. Such a person sees 'Brahman' (God) everywhere and cultivates a balanced mind and balanced outlook. He will not have attachment to anything. His state of mind is beyond expression. But he looks like an ordinary man with peace of mind. He fully realises that God is all pervasive and remains above duality without caring for nationality, caste, creed, etc.

Sage Vasishtha remarked that even if it is spoken by a child, it has to be accepted undoubtedly, if it follows the dictates of the True Master (Sadguru) and the Vedas.

“If it deviates from the role, it can be rejected as a blade of grass, even if it is spoken by Brahma,” Sage Vasishtha told Sri Rama.

Wisdom and the above mentioned four qualities are related to each other. If Wisdom is likened to a tank, the four-fold efforts are like lotus flowers which sprout from the tank wafting their fragrance. They develop the depending one on the other and help to have self-realisation.

“Those who attentively listen to these stories are sure to attain ‘Parabrahman’ (God) who is an embodiment of Truth, Divinity and Beauty. If people mould their lives following the four-fold path, they will surely attain spiritual enlightenment, peace and Bliss which culminate in self-realisation,” Lord Babuji concluded his discourse.*

AN APPEAL TO DEVOTEES

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

Devotees who experienced such divine protection during the incarnation period of Sri Babuji Maharaj and now Mataji (Amma) who is now protecting us now, may kindly write and send their articles either by post or email: ramuchitti@yahoo.com, cvrbabu41@gmail.com. Detailed narration of the events can be given later. Articles approved by Mataji will be compiled and will be published as "SRI GURUNADHUNI DIVYA CHARITRA-3". Devotees may kindly may take note and send the articles and make this divine task ordained by "Amma" a grand success.*

GLORIOUS DEVOTEES YOGI VEMANA

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

Gaddam Komati Vema Reddy was a great and virtuous ruler of the prosperous Kondaveeti kingdom in the 15th century. He belonged to the Kapu caste. Mallamamba was his wife.

They were blessed with three sons. The third son, born on August 25, 1652, was named Chinna Vema Reddy. He was very courageous. After the king's demise, his elder son Pedda Vema Reddy became the king. Chinna Vema Reddy had great respect for



his eldest brother and adored his queen. But the pomp and wealth of royalty turned young Chinna Vema Reddy arrogant and wayward.

Chinna Vema Reddy would regularly visit a prostitute, Viswada, and spend most of his time with her. Enamoured of her bewitching beauty, he would shower money and jewellery on her, so that she could lead a luxurious life. All the people came to know of it and gradually their respect for him got eroded.

The king also came to know of his brother's wayward ways through his vigilant staff. He sent a messenger to Viswada with a request to create hatred towards her in Vemana's mind, so that he would concentrate on royal duties. Keeping in mind the welfare of the kingdom, she treated the king's request as an order to be obeyed.

One day when Vemana went to Viswada, she requested him to present her the nose-stud of the queen. The next day he requested his sister-in-law to part with her nose-stud for his sake. She told him he could take the ornament when she was nude. He felt very bad at this strange response. One day he accidentally saw her naked form in the bathroom, but did not find any attraction.

She then admonished him thus: "Beauty is not in the face or the body, but it is in the mind. When your lover becomes old, you cannot see beauty in her face any longer and love it as you do today. Remember that the facial beauty is not permanent."

The queen's profound statement transformed Chinna Vema Reddy. He prostrated at her feet and begged her pardon. She felt very happy and blessed him.

Meanwhile, Turaga Ramudu, a minister of Pedda Vema Reddy, wanted to grab power. So, he first planned to kill the courageous Chinna Vema Reddy. With the help of another prostitute, poison was given to him. Assuming that he was dead, his body was thrown in the forest. Abhirama, a goldsmith by profession and an Ayurvedic practitioner, saw Chinna Vema Reddy in that condition and administered the best medicines and saved him.

Chinna Vema Reddy went back to the palace, but he started hating his old habits and wanted to educate the people. The royal luxuries which he so far enjoyed turned enemies in his mind. He felt that human values were more important. He was no longer interested in family affairs. He left the palace like a wanderer and sat naked under a tree in the nearby forest. He spent his days in silence and meditation. Soon, his mind was enlightened. Realising his duty, Chinna Vema Reddy wanted to spread his message among the people in the form of poems.

He was a 'Siva yogi'. Somasekhara was his spiritual master. Vema Reddy was also the contemporary of Sri Pothuluri Veerabrahmendra Swamy, who foresaw much in advance all the happenings in the world. Vema toured many places and closely observed the habits, beliefs and life-styles of the people. He condemned the mistakes, blind beliefs, corruption and the mischievous behaviour prevailing then in society. He composed innumerable poems against the wrong-doings of the people. His poems invariably ended with the line, 'Viswadabhirama Vinura Vema'. Thus he repaid his gratitude towards Viswada and Abhirama, for transforming him into a Yogi.

The best hundred of his poems were selected and compiled as 'Vemana Satakam'. The poems are very popular in the Telugu homes. Anyone could easily recite the poems. He was known as the people's poet. His message through the poems in simple and satirical words is very sharp and target oriented. His message is applicable in all respects even in the present day. He enjoyed the royal luxuries in the palace and later turned a 'yogi'.

Thus he was a 'Raja Yogi'. He believed in 'Advaita' and it reflected in his poems. He was a great humanitarian and a philosopher.

Given below is the essence of some of his important poems:

- A good person never boasts about himself. He always speaks for the welfare of all. Gold does not make sound like other cheap metals.
- There is no failure in anybody's life. One should practise and work hard till success is achieved.
- Nobody should feel great. Modesty is great. Even a mountain appears to be small in a mirror. But, really it is not so.
- You cannot change a fool's mind, however much you try.
- The object is one only by whatever name you may call it. Similarly, God is the only one by whatever name you may call Him.
- Feed any poor hungry person with love. Serving lots of items to a person without love does not make him happy. 'Service to humanity is service to God'.
- Have good people as your friends. If you make friendship with the bad, you will also become bad.
- One should practise and then only preach.
- 'A friend in need is friend in deed'. A real friend or relative will never judge you on the basis of your riches or poverty.
- You can repair even a strong iron article when it is broken. But, none can repair anybody's mind if it is hurt.
- Salt and camphor appear alike physically. The taste can reveal the fact. Similarly, though all the people look alike, only a real test can differentiate the good and the bad. Appearance does not count.
- The blackness of a coal cannot vanish even if it is cleaned with milk. Like that, the ill thoughts of a bad person cannot change, though he is highly educated.
- One should know the self, 'Aatma'. Otherwise there is no mental development. Only the one who knows the self can realise the self of others. He feels all are equal. He then becomes God.

C.P.Brown, a great British author, collected most of the famous poems of Vemana and translated them into English.

Vemana breathed his last in 1730. His grave is situated in Katarupalli village of Kadiri mandal in Anantapur district. He and his poems are immortal.*

BHAJA GOVINDAM!

Ramana Prasad



VERSE 18

*Suramandira taru moola nivasah
Sayya Bhootalamajinam vaasah,
Sarva parigraha bhogatyaagah
Kasya sukham na karoti viraagah !!*

One may dwell in a temple or under a tree. He may use ground as his bed. He may wear deer skin to cover his body. Such a person who has renounced everything ('viragi') will be happy in all circumstances.

- to be continued

KING WHO SEVERED HIS QUEEN'S HAND

-Ramaswami S

Pallava king Kazhar Singan was a benevolent ruler based at Kanchipuram. He was a great devotee of Lord Siva. Because of his valour and devotion, no enemy king could defeat him in battles. After conquering all rival rulers, Kazhar Singan went on a pilgrimage, accompanied by his queen, to famous Siva temples in the South.

Hearing about the sacred shrine of Tyagesa and consort Kamalamba in Tiruvarur, he was keen on worshipping at the famous temple. The royal couple soon reached Tiruvarur and entered the temple of Sri Tyagaraja.

As they were proceeding towards the main sanctum sanctorum, the queen was attracted by a bunch of flowers of various hues kept on a table at the 'mukha mandapam'. Admiring their beauty, she went near the table and picked one of the flowers and smelt its fragrance. Engrossed in devotion, Kazhar Singan had moved towards the 'sannidhi' unaware of the queen's act.

Another Siva devotee, Seruthunaiyaar, who used to do 'pushpa kankaryam' to the main deity, saw this sacrelegious act of the queen from a distance. Enraged at her smelling the flower meant for the Lord, he ran towards the mandapam, and cut her nose.

With blood gushing out of her nose, the queen fell down and started rolling on the floor writhing in pain. Her loud cry reached the ears of Kazhar Singan who was worshipping at the shrine. The king rushed out of the 'sannidhi' and reached the mandapam. On seeing his queen's plight, he thundered, "who is the fellow that has injured my beloved?"

Seruthunaiyaar realised his folly and felt sad for his thoughtless action. In a trembling voice, he told the king, "Sir, forgive this culprit who has done this heinous act in a fit of anger. I could have thrown away that flower. Instead I took to punish your consort, for which I am not the competent authority. Please punish me severely for my misdeed."

Kazhar Singan's anger vanished in a trice. He told the garland maker, "Sir, you have done the right thing of punishing my queen for her insolence. But, since it was her hand that picked the flower first you should have snapped that hand."

So saying, the king took out his dagger and severed her right hand. Even as the onlookers were aghast at the sight, the angels above showered flower petals on Kazhar Singan. Closely following this, Lord Tyagesa and His consort Kamalamba appeared in the sky and blessed the royal couple. The Lord also proclaimed: “I am pleased with your devotion towards Me. Seruthunaiyaar’s devotion is also praiseworthy. I hereby restore the severed nose and hand of the queen.”

Thus blessed, both Kazhar Singan and Seruthunaiyaar continued their service to the Lord and reached His lotus feet at the appropriate moment. Both carved a niche each for being revered as Naayanars (sixty-three great Siva devotees).*

The mind is nothing but the stream of thoughts, that passes over consciousness. Of all these thoughts, the first one is the thought 'I am this body'. This is a false thought; but because it is taken as true, it is possible for other thoughts to arise. So the mind is just an outgrowth of the primary ignorance, and is therefore unreal.

If I am eternal and perfect, why am I ignorant?

Answer: Who is ignorant? The real Self does not complain of ignorance. It is the ego in you that so complains. It is that which also asks questions. The Self does not ask any question. And this ego is neither the body, nor the real Self, but something arising between the two. In sleep there was no ego, and you had no sense of imperfection or ignorance then. Thus the ego is itself imperfection and ignorance. If you seek the truth of the ego and thus find the real Self, you will find that there is no ignorance.

-Ramana Maharshi

KAIVALYOPANISHAT - X

(Continued from the previous issue)

Rekha

Sri Mataji explained the fourth Mantra of the Upanishat as follows:

The pure-hearted ascetics (*yatis*) gain a well-ascertained understanding of Atma as the essential wisdom of Vedanta due to their practice of renunciation. They are immortal as the supreme Self as they are totally liberated (from the bondage of worldliness). They all gain the abode of Brahman at the time of the end of life or the world (*paranthakale*). This term *paranthakale* can also be interpreted as follows: it is the time when the sadhak experiences his ego and feelings of materialism are destroyed while still living.

Sri Mataji further explained as to what true renunciation is. Renunciation does not essentially mean leading the life of an ascetic. It means being dispassionate towards worldly things while living and functioning in the transient world. The seeker renounces the body and mind not in physical terms, but by negating the false identification with them as 'Self'; by doing so, he gets established in the 'Self' (Atma). He experiences the Existence Absolute (*Sath*) as Awareness (*Chith*). Sath and Chith are united in Brahman which is Atma. People who are eternally experiencing the Brahman are said to be in Brahmanubhuti. They are not affected by time. They are not subject to change. Entire creation might have an end (*Pralayam*), but the enlightened seekers do not have an end. They are in a state of liberation while dwelling in the mortal body (*jeevanmukthi*). They transcend the body. Such enlightened people forever shine brilliantly and are one with the Brahman, even if the physical world perishes. Birth and death do not affect Atma or Brahman.

Sri Mataji addressed the group present at the discourse and stated that at that time, everybody's mind had temporarily renounced the materialistic world to acquire the knowledge of Brahman. We have to make this renunciation permanent. Mind that is constantly inclined towards and ever voraciously desirous of materialistic things has to turn inwards, when the egocentric person becomes one with Reality (*Truth - Atma*). This oneness or union with the Truth or Brahman culminates from the practice of renunciation (*sanyasa yoga*).

Just as spiritual seekers incessantly strive to acquire and practise the knowledge of Brahman, so also our mind has to constantly be contemplating on matters relating to Vedanta, Self-Realisation and Liberation; be thorough in our understanding of the Atman. It is not enough if one skims through the book, closes it for the day and leave. Whatever is read or learnt should be borne and retained in the mind. Those who develop an absolutely pure mind, through the practice of the three yogas mentioned in Verse 2 of the Upanishat namely, *Shraddha* (tenacity of purpose, honesty in pursuit), *Bhakthi* (Devotion) and *Dhyana* (Meditation), and those who have a keen eye for acquiring the Knowledge of the Self recognize, be aware and will definitely and delightfully rejoice forever in the Absolute Truth.

With the above elucidation, Sri Mataji concluded Verse 4 of the Upanishat.

-to be continued

We must be in tune with ourselves. If we are not in harmony, we prick others. Have harmony in mind and body. It is necessary to sublimate our feelings. If they are suppressed, they leak out again and again. Suppression or repression is not enough.

Friends have, to some extent, similar vibrations. Sympathize with angry people. Have sympathy from a higher plane. There are times when you are allowed to disagree with or scold others maintaining an amount of self-control. Then it won't lead to quarrels or misunderstandings. If we have inner harmony, we induce harmony in others. If we are restless, we have both inner and outer troubles.

We must first of all come to have a spiritual attitude towards ourselves, and only then can we establish a proper relationship between us and the Divine and also with other people.

- Swami Yatiswarananda

CLEAR YOUR DOUBTS

Disciple: Is it not enough to be good and do good to everybody and think good always? Why should one pray and meditate on God? Is it not enough to use all my energies in helping people and doing good for the betterment of the world?

Sri Mataji: Thinking good and doing good are truly noble. But doing all that without Godly thoughts, there is every chance of your ego overtaking you. You become a slave to your ego and think of yourself only as doing good and helping others, while all the others are inferior to you! Forgetting that all powerful God has given you this good heart to think good and do good is like axing the branch upon which you are sitting.

When floods come, a small shrub will bend down humbly until the water passes over, and stand tall later, whereas a tall proud tree (palm or coconut tree) will be uprooted by the flood. Similarly, if you help society humbly with reverence to God and seeing the omnipresent God in every being, your ego will never show up. Then, you will thank God for giving you the great opportunity to serve Him in so many forms.

You must have strong faith in God and serve. If you are like a nail, nobody can bend you. But if you are seized by ego, you will be pliable like a tin plate which even a small child can bend.

Once you surrender to God, ego can never raise its head. This way, you will be a Karma Yogi doing selfless service. This is called “Akarma in Karma” or “Inaction in Action”. This is what Lord Krishna taught in Bhagavadgita.*



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