

SAMARDHA SADGURU

Spiritual Magazine

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<i>Editorial Board</i>	<i>CONTENTS</i>	<i>PAGE</i>	
<p>Miss. P. Indira Devi Dr. M.Swarnamukhi C.V.Ramana Babu M.Jagannadha Raju P.S.R.Kali Prasad</p>	Sri Mataji's Benediction	4	
	From the Editor's Desk	6	
	Thus Spake Babuji	8	
	A Divine Biography - IX	13	
	Divine Mother Speaks	15	
	Current Programmes	20	
	Children's Section:		
	Tales of Sri Ramakrishna	22	
	Devotional Stories	23	
	Pride falls before humility	25	
Babuji's fables	27		
<p>Volume 14 Issue 4 No. of pages 44 Quarterly Jan - Mar 2021 Each Copy: Rs.5/- Annual Subscription: Rs.20/- Subscriptions to be sent to Manager Samardha Sadguru Srikaligardens -522508</p>	Down memory lane	28	
	Samardha Ramadas	31	
	The Cosmic energy	35	
	Bhaja Govindam- 20	36	
	Devotion of Elephant and Spider	37	
	Kaivalyopanishat-XII	39	
	Clear your doubts	42	
	<p>MAY BABUJI'S AND MATAJI'S BLESSINGS BE SHOWERED ON YOU ALL ON THE OCCASIONS OF NEW YEAR, SANKRANTHI</p>		
	<p>Printed and Published by C.V. RAMANA BABU on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and printed at Samardha Sadguru Publications D.No 3-499 Sri Kali Gardens Ashram, Nambur Pin: 522508, Guntur dt. Andhra Pradesh and Published at D.No 3-499 Sri Kali Gardens Ashram Nambur R.S Pin : 522508, Guntur dt. Andhra Pradesh Editor: Dr.Ramaswami Sampath.</p>		

Sri Mataji's Benediction

INNER WORSHIP

In the early years during Navaratri celebrations Sri Guru Maharaj used to conduct the programmes till past midnight. His discourses in the satsang would run for seven to eight hours. Still, after all the day's programmes were concluded, ardent devotees would wait in the late night for His darshan again and He would oblige them and bestow His Bodha again without feeling tired. Such was the sweet outcome of waiting longingly for the Lord.

Now, due to this pandemic situation all the outer activities are very much restricted. But there is no limit to the inner activity of devotion, contemplation, longing and experiencing the eternal Bliss. There is always a limit to the external activities. Parents sacrifice all their comforts and desires for the bright future of their children. But, once the children grow up, how many of them are having the time or means for tending to their parents? Very few are doing it. Some others employ the service of maids. And the rest admit their parents in old age homes or leave them alone.

When in the ripe age, instead of reciting God's names, if parents start thinking about all the worldly comforts they have bestowed on their children and not getting anything in return, how will there be peace of mind? If you get a dozen sweets, how many of them will you be able to consume on your own? There is always a limit to physical consumption. But, when it comes to experiencing mental peace, there is no limit.

That is what we are all experiencing in satsangs. This is mental or inner worship. Physical worship needs proximity to the Lord, and certain logistics are required to perform it. But inner worship can be performed no matter where you are, and it is not bound by any time or place. The Divine Mother vanquished Mahishasura, who was a symbol of all the demoniac forces within



our minds. And we are celebrating the Navaratri every year as a remembrance. Is She killing him every year? In a way, yes. On normal days our minds keep longing for more and more food, sleep and other worldly pleasures. But during the Navaratri mahotsavam haven't we limited ourselves regarding all these pleasures?

This restraint is made possible only due to our mind being fixated on the Divine Mother, at least for these 10 days. When our mind is fixated on the Lord, aren't our demoniac instincts getting reduced with each passing day? One can deceive the world by his attire and appearance, but only he and God know what's running within his mind. Only the benevolence of the Divine Mother is sufficient for the inner transformation and there is no need for any outer extravagance.

Worship is not for consuming a lot of Prasadam (offerings). *Skandopanishad* commands thus: ***Brahmamrutam Pibeth, Bhaikshyam Achareth Deha Rakshane***. Constantly consume the divine nectar of oneness with the Brahman and have just enough food for sustaining the mortal body. The divine nectar called Brahmamrutam is eternal and standard. Whatever comes out of the Brahman is mantra. That's why the slokas of the 'Bhavadgita' are called mantras. All the verses of the Upanishads are also mantras. They all lead you on the royal path to attain the ultimate Truth called Brahman.

To show you your outer beauty you need an inanimate object called mirror. But what shows you your inner beauty? When you practise inner worship and start experiencing the divine Bliss, you start seeing yourself in every animate and inanimate object around you. That's the proof of your attaining the inner beauty. The Lord's benevolence and unconditional love are overflowing in everything around you and you can only experience the same through the inner worship.

May Sri Gurudev and the Divine Mother bless us all with that ultimate Bliss. Om Tat Sat!*

When you peel off the layers of an onion, at the end all that is left is yourself. Similarly when you peel off the worldly layers of your existence through contemplation, all that is left is the real you, i.e. the *aatma*.
- Sri Babuji

From the Editor's desk: **MAKE BEST OUT OF BAD BARGAIN**

Om Gururam Namaste!

Dear readers of this spiritual quarterly, please accept the customary good wishes for the Year of the Lord 2021 from the magazine's editorial board. May our earnest prayer to Samardha Sadguru Sri Sri Sri Hanumath Kali Vara Prasada Babuji Maharaj, founder of the Sri Kali Vanaasrama Peetham, bring about His benevolence on the New Year so that it is free from the blemishes of the bygone year which was totally wiped out by the COVID-19 virus. The year 2020 was the most malignant one for the entire world which was crippled by the Corona virus that claimed lakhs of human lives, besides damaging the global economy. With possibilities of a preventive vaccine rising day after day, let us hope that the citizens of the world would get the necessary immunity against the killer virus in the early months of the current year.



The 32nd Punya Araadhana of Sadguru Maharaj went off smoothly during the first half of December last, though on a low key. The fear of Corona virus infection and consequent lack of adequate transport facilities prevented many a devotee from participating in the Araadhana Mahotsavam. The dawn of the Dhanurmaasam festivities was also a simple affair with fewer devotees attending it. It is our desire that the participation in the 'Bhogipallu' and Sankranti functions should be as usual.

'Fear' is the most dreaded word in the English dictionary, because it affects the mental attitude of people, causing a lot of pain and torture. This is deadlier than even death. Is there no way of overcoming it? Certainly, there is a way out: just trust in the Sadgurudev's guarantee, namely 'Why fear? I am here'. It is just like Lord Krishna's assurance to Arjuna in the Kurukshetra battlefield: 'Sarva dharmaan parityajya Maamekam sharanam vraja Aham tvaa sarva paapebyo mokshayisyaami maa suchah' (Abandon

all Dharmas and surrender to Me alone, I shall redeem thee from all sins; do not worry). By surrendering to the sweet will of our beloved Babuji Maharaj, we will also overcome all obstacles to our orderly progress in the path of Liberation, since Guru is God Himself, and the True Master's word is final.

When some devotees expressed their apprehensions about the Corona virus and its impact on human living, Poojya Yogini Sri Chandra Kali Prasada Mataji, the current pontiff of the Peetham, said: "No doubt, the virus is causing a lot of distress to human beings, but can it stop your routine Sadhana? Take full advantage of your present immobility and concentrate on intensifying your Sadhana. That would rid you of all your worries."

Well known author and counsellor Dale Carnegie, in his mega-seller master piece, 'How to Stop Worrying and Start Living', also emphasises this point: "By worrying about any adversity, you are only wasting your time. It is just like sawing the saw-dust. Instead, learn to think of finding a solution to the problem: that would be more productive than worrying that only acts as a fuel to the raging fire in the heart." In other words, both Sri Mataji and Dale Carnegie advise us to make the best out of the bad bargain. It is often stated that which cannot be cured has to be endured. As of now, we are enduring the worst impact of the virus.

Mind is the best servant but at the same time the worst enemy of man. If it becomes our master, we are doomed; if it can be made our servant we can succeed in our effort to conquer the difficult situation. As Sri Mataji often says in her discourses, let us not suppress the wayward ways of the mind – "that is its nature" - but cajole it to think of better or more ennobling pursuits that would be in our best interests.

It is not an easy task to control the mind, but sincere effort is bound to yield the best result. This can be made possible only by spiritual strength. That spiritual strength we can gain by constant Sadhana under the masterly tutelage of Sri Mataji. Let us aim at achieving that weapon against Corona.

Jai Gurudev!*

Thus Spake Babuji THE GLORY OF DHANURMAASA

Sushumna Prasada

Lord Babuji once explained in His discourse the importance of Dhanurmaasa Vratam (worship) in reply to a query from one of the devotees. “Dhanurmaasa is a precious month for spiritual seekers and devotees to do ‘Sadhana’, the spiritual practice which transforms one’s life from ignoble to noble. The very name Dhanurmaasa indicates that it is the month that makes your life precious (Dhanya) by spending the entire month in the service of Lord Krishna. Margasira or Dhanurmaasam is the most suitable time to worship and meditate on Lord Madhava. The climate also is congenial for spiritual practice. It is neither too hot nor too cold and not a rainy season also. Lord Madhava (Madhuradhipathi) has chosen this month for His devotees to follow the right path (Marga) of devotion and dedication to be merged in Him,” said Sri Babuji and continued thus:



Lord Krishna Himself asserts in the 10th Chapter (Vibhuti Yoga) of Bhagavadgita: ‘Masaanam Marga Seersshoham Rutanam Kusumakarh’. Vibhuti Yoga is indeed a prelude to the ‘Vishwarupa Sandarsana Yoga’ in which He identifies Himself with every part and parcel of the Universe. Time is a tool in the hands of Lord Krishna. So, He identifies Himself with Margasira Maasam (month which shows the right path of worship). In other words, it is like the head of the proper spiritual path and He is like spring in seasons, says Bhagavan Krishna. For devotees of Lord Krishna it is a divine month which offers eternity. This month is indeed a storehouse of pious spiritual thoughts offering many opportunities of salvation. Dhanurmaasam is indeed a month of spiritual exuberance and progress. Dhanurmaasa Vratam is indeed a noble and admirable worship. At the same time, it is congenial for spiritual worship. For performing this mode of worship devotees have to get up in the wee hours of the morning, take bath and offer sweet milk rice to

Lord Krishna, recite and follow what is mentioned in the ‘Pasuras’ of Tiruppavai of Sri Godadevi. For thirty days of the month, the 30 Pasuras have to be recited and followed with undiluted devotion.

Godadevi (Andal Thalli) is the leading ideal devotee who served as a model of excellence for all the devotees, who want to perform ‘Dhanurmaasa Vratam’. She guided all her followers how to worship Lord Krishna and attain eternity by performing this Vrata. Godadevi was not a creation of imagination. She was a historical character of Kali Yuga. She was born in the seventh century as a great devotee of Lord Vishnu. She was born in the beginning of Kali Yuga. i.e. 98 years after the advent of that Yuga, she was born in the year (Nala) and in the month of Adi on ‘Chaturdasi’. She is considered a replica of Mother Earth. For she was not born in the normal human way, through a mother’s womb. Like Sita Devi in Tretayuga she is an ‘Ayonija’. One day, her foster father, the great devotee of Lord Vatapatra Sayee (Lord Vishnu), by name Vishnuchitta was digging in the sacred land of the pious Tulasi plants, when he found the baby girl. It was indeed the great fortune of the eminent devotee Vishnuchitta to be blessed with the blissful boon in the form of a lovely divine baby. He immediately hugged the child as a priceless boon given to him by the Lord. He named the baby as Kodhai. ‘Kodhai’ in Tamil means a garland of flowers. True to her name, she moulded herself as a garland of priceless flowers to be offered at the lotus feet of Lord Ranganatha. Her incarnation took place in the pious land of pilgrimage by name ‘Villiputtur’. Just as the flower wafts its fragrance since the moment it blossoms, so also Kodhai’s devotion intensified day by day. As a tender child, she decorated herself with the flowers of devotion, detachment and wisdom and her mind was fully engrossed in the three petals by name devotion, detachment and wisdom of the divine flowers. Her dream of becoming a consort of Lord Ranganatha of the pious place of pilgrimage, Srirangam, became a reality. Finally, on the command of the Lord she wedded Sri Ranganatha Swami, and is ensconced as an idol in the Srirangam temple.

The story of Kodhai revolves around her intense desire to ennoble herself in the worship of Lord Krishna by becoming His consort. We can compare her to the devotee Meera Bai of the recent past who ascended the peak of devotion (Madhura Bhakti)

and proved herself to be the queen of the Empire of Devotion. Like Meera Bai, the Krishna worship and devotion of Godadevi attained universal fame and recognition.

Andal Thalli (Mother Andal) attained fame with a number of names like Godadevi, Amukta Malyada, Chudikodutta Nachiyar, etc. Ándal in Tamil means ‘one who rules’. Like her father Vishnuchitta, who became ‘Periya Alwar’ (great among the twelve Alwars), she was also included in the galaxy of Alwars.

Andal composed two classics, ‘Tiruppavai’ (30 Pasuras) and ‘Nachiyar Tirumozhi’ (143 Pasuras), which form part of the Vaishnavite scripture in Tamil, ‘Naalaayira (4,000) Divya Prabandham’. The meaning of Tiruppavai in Sanskrit is ‘Sri Vratam’. Like Nammalwar's 'Tiruvaimozhi' is treated as Vedasaaram, Andal's Thiruppavai is considered by scholars as the seed-corn (Vittanam) of all the Vedas.

Godadevi in order to attain oneness with Lord Venkateswara prayed to Manmadha like this, ‘O Manmadha, I pray to you heartily to implant the love for me in the heart of Lord Venkateswara. I request you to unite me with Lord Venkatachalapathi, who shines with the weapon of Sudarsana showering flames of love (‘Naachiyaar Tirumozhi’).

Godadevi loved to decorate herself as a baby, to be dedicated for the service of Lord Krishna. She used to decorate herself with the garlands of flowers made by her father with great devotion for the service of Lord Vatapatra Sai. She used to decorate herself with the flower garlands to see whether they are suitable and attractive for the Lord Ranganatha. She identified herself with Lord Vishnu to the utmost extent that she saw to her satisfaction not her reflection, but the reflection of Lord Vishnu in the mirror. Vishnuchitta was not aware of this practice and took them to be offered to Lord Vatapatra Sayee, One day, the ‘Archakas’ found a long piece of hair in it and felt that it was not fit for adorning the Lord, and rejected the garland. Vishnuchitta felt ashamed. That night the Lord appeared in his dream and asked him why he did not bring the garlands for His decoration. Vishnuchitta trembling with fear replied that his daughter did the inexcusable mistake of wearing that garland; so he felt extremely ashamed. The Divine Lord with a beaming smile on His face replied that He knew about it and very much loved to

wear that garland. The Lord also asked him to bring the garland worn by Godadevi every day.

Vishnuchitta woke up from his dream and felt excited that his daughter was not an ordinary human being, but a divinely blessed damsel loved by Lord Ranganatha Himself. Since then every day he offered the garlands with the fragrance of his daughter's hair-do. Godadevi won the name of 'Amukta Malyada' as she offered the garlands after wearing them. Based on this theme, King Krishna Devaraya composed a classic by name 'Amukta Malyada'.

Godadevi was an inestimable wealthy woman, full of the treasure of Krishna devotion. It was the dream and aspiration of her life to become the consort of the Divine Lord. She is no less than the Gopikas in her 'Krishna Prema'. She wanted to follow the footsteps of the milkmaids of Gokulam who performed Katyayani Vratam for one day to be united with Lord Krishna. '*Hemante pradhame mase Nanda Vraja kumarikah cherurhavishyam Bhunjanah Katyayanyarcha Vratam*', meaning, milkmaids (Gopikas) of Nandavraja in the beginning of the season of Hemanth (winter) performed Katyayani Vratam, with the compelling desire of getting united with Lord Krishna. Vishnuchitta, who understood the deep devotion of Godadevi advised his daughter to perform 'Katyayani Vratam'.

Godadevi who implicitly followed the instructions of her father extended the worship of the Lord (Katyayani Vratam) for one month (in Hemanth rithu). Godadevi worshipped Lord Krishna not for her alone. Her love was so selfless and boundless that she invited all the damsels of Srivilliputtur to participate in the Sri Vratam (Tiruppavai) for one month to attain the lotus feet of the Lord. Godadevi led the group of devotees in the wee hours of the morning and made them sing the glory of the Lord along with her.

Tiruppavai is a devotional group song sung by them in the early hours of the morning after taking a dip in the pious waters of the nearby river like the Yamuna. Each 'Pasuram' is a diamond and thirty Pasurams form the necklace of thirty priceless diamonds to be worn by their Divine Lord forever. Godadevi made it the mission of her life to taste the sweet cream of salvation along with all her followers. She made it the mission of her life to save her followers from darkness of ignorance and lead them into the ever shining light

of wisdom. Goda guided them to follow the path of wisdom along with her and embrace Lord Ranganatha to attain the goal of salvation.

Thus in Kaliyuga, devotion alone provides the best method of salvation to win the heart of Lord Krishna. Finally, the finest gem of devotion Godadevi got herself united with Lord Ranganatha Swami,

Lord Babuji concluded His discourse saying that everybody should follow the path of devotion led by Godadevi to attain salvation and sublimation in the divine month of Dhanurmaasam.*

WELCOME NEW YEAR!

Welcome to the New Year 2021
With hearts full of hope and devotion
We wish to Ring out the Old and Ring in the New”

Years roll by like waves on the ocean of Time that wash the shore
of Life

Let us bid farewell to 2020 which leaves its bitter memories on
one and all in the Universe

We heave a deep sigh of relief at the time of departure of 2020.

Well, life indeed is a dome of multi-coloured glass
With the dominant shade of darkness in 2020
On the surface of light with stains of Corona

Covid-19 enveloped the clear sky of the Universe with its dark
spots of bitterness

Let us pray the Lord in one voice to drive out the darkness of
Corona forever

And transform the Universe into Utopia of Light
With Unity and fraternity in the Year of the Lord 2021.

To make our lives sublime
Let us bid good-bye to the masks of 2020
Let us bask in the glory of Gurdev in 2021.*

- Sushumna Prasada



Vijayeswarananda Prasad

(Translation of Telugu original by Paluri Kali Prasad)

(Continued from the previous issue)

PRACTICE PERIOD

01/21 Sri Babu used to guide, “A disciple, who obtains Lakshyartha from his guru, has to meditate alone at a fixed place and time with concentration and determination in order to achieve his Lakshyartha. When you add curd to milk, the milk becomes curd only if you keep it without moving. If you keep disturbing, it doesn’t become curd. But, once it becomes curd, it doesn’t move. Same way you have to keep your mind on the Lakshya without moving until it becomes fixated firmly on the Lakshyardha.”

There was one sadhu, who attained some powers and used to drink water and release it from the bottom. Same way he used to inhale smoke with his mouth, go under water and exhale it from the bottom and call the bubbles as “Steamer.” He used to float on water and fly like a bird. Sri Babu warned about these deeds as, “These tricks can never give you true knowledge of the self. These are just magic tricks useful in giving you livelihood. All the things the magician exhibits are going to disappear. There is only one education that gives the immortal thing. That is Brahma Vidya. A true sadhu is one who learns that.”

Mahatmas are those who practise with determination and achieve their goal. They never brag that their practice has fructified. When somebody says “I achieved” he is just moving towards the big snake in the game of snakes and ladders. Sri Babu would always say during his discourses in Satsangs, “I am not a god and I am not even a mahatma. I am a servant of the devotees. When I see true devotees or mahatmas, I feel blessed placing the dirt from their feet on my head.” That is the real thought process of a mahatma.

When a person meditates with the humility of “daasoham” he will surely experience the self-knowledge of “soham”. That is why Sri Babu used to say the culmination of Bhakti is Jnana and the culmination of Jnana is Moksha. Mahatmas are “Mahato Maheeyan” – greater than the greatest. Only they can behave as “anoraniyaan” – smaller than the atom. That’s their humility.

-to be continued

LIVING INVISIBLE MAGIC

Rupika

You are the people’s daylight in the night so bright
A hope we can all see in the dark
No matter whether it’s the past, present
Or the future that awaits us.
Give us the strength to hold on to You tight as a rock

High above the glorious sky
From where we are beneath it all
When all in my last words are, thank you or good-bye,
All I can try is to reach You and break through the wall.

People all wonder the way you look or speak
But they just seem to see You as in a book,
And not with a heart that’s unique
I hope we soon realise that to see You has nothing to do with the
tricks
It all just starts with a leap of faith

Then, I know who you are....
You are the Living Invisible Magic.*

Divine Mother Speaks

THOU ART THAT

Japamala Prasada

(Continued from the previous issue)

Since you are learning all this from your Gurudev or your Spiritual Master, the first and foremost fundamental point to remember is ‘you must have absolute faith in your Gurudev and should follow Him with Implicit obedience. These two fundamental prerequisites should be underlined with red ink. You don’t need anything more than these. What Gurudev gives is not physical. It goes beyond this physical plane. That is why ‘Gurugita’ says—

GuruMurthimSmarrennyam

Gurorname sada japet

Guroragnam prakurveetha

Guroranyam na bhavayet”

(Always ponder over your Guru; chant the Guru’s divine name constantly; obey Guru’s orders implicitly; never think that there is anything other than Guru).

When we are talking about Guru we are not meaning any one particular individual. Don’t you for a moment think ‘My Guru is confined to this one photo in my house’? He is also that Siva who is in Kailash.

‘Guru’ means that which is the ‘highest’ or the ultimate. It is the ultimate Supreme Energy. Energy has no form. It is all pervading. That is what our Upanishads are drilling into us.

‘Tejobindu Upanishad’ describes ‘Self’ thus; ‘Sarva heena swaroopam’ – ‘aham’ means Atman or Self. That Atman is there in every single atom of this universe: in the lowliest of lowly and highest of high. That is ‘Parabrahma Swaroopam’. That ‘I’ or ‘Self’ is ‘Parabrahma’ or the Supreme Energy. ‘Kevalam Nityaroopam’. That means the ‘Self’ is the permanent, never changing, Truth. ‘Ahamtyaktva ahamasmiaham’ – Discard the individual finite self and what remains is the True Self.



The Tejobindu Upanishad or 'Rama Taapani Upanishad' is a very lengthy Upanishad. It was a favourite with Lord Babuji and He gave it to us in a condensed song form to sing. All the tatva comes as 'Aham', 'Aham'. 'Aham' means 'I' or 'Self'. This Upanishad is describing the aspects of Self. When it says 'Kevalam Nityaroopoham' which means I am eternal and permanent – do you think that 'I' is your physical self? Is your physical body permanent? Is it never changing? Is it eternal? Is it all pervading and present in every atom of the universe? No...No...No...Never. The Upanishad is talking about the real 'I' or 'Self' i.e. the Supreme Energy which is not only within you but is there in every single atom of the universe. It is the sole sustaining power. You can never see that power or supreme energy which is formless. But for you to perceive that energy you need some external objects or forms. One cannot see the all pervading electrical energy. In order to perceive it we need external objects like a fan, a bulb, a television, etc.

Similarly, since this all pervading Supreme Energy or Self cannot be perceived by our senses it takes a form and comes before us to teach us about itself. And that form is Guru. Now, can you confine Guru to only a particular body? No. Guru is infinite energy which has taken a human form to teach us about our real Self. (A 'Guru' can come in any form and not merely in human form). He tells us that Supreme Energy is there within all of us and is the driving force behind us. We have forgotten that and are deluding ourselves that 'I' or 'Self' means this physical body. It may be a 100 watt chandelier, but without the electrical energy can it glow? It may be a Mercedes Benz car, but can it run without fuel? Similarly, we are like those bulbs and cars. If we have to move, we need that Supreme Energy.

But merely chanting 'I am the Eternal Self...I am the Eternal Self', will you become eternal? The Upanishad says 'sarvaheena swaroopoham' which means the 'Self' is there even in the 'lowliest of lowly'. When one talks of God being there in Kailash (the abode of Lord Siva) or heaven or Jerusalem or Kabah, He is there even in the lowest. There is no place where God or Supreme Energy is not there.

Great saints like Kabirdas, Jesus Christ and Prophet Mohammed saw God in everything and everyone and everywhere. 'God' means not any individual. God is nothing but the Supreme

Energy which can act as Generator, Organiser and Destroyer. Now can you tell me where that GOD is?

Our Gurudev is love and compassion personified. He never told us to do anything which we could not do. He never asked for anything from us. 'I know when you should give and you can give me then. Till then look after your family, do your job, earn what you want. But do everything, keeping me in your mind.'

If a doctor asks for a fee, he will be paid only that much; if he doesn't ask, we give him much more. Similarly, God gives only what you asked for, if you ask. If you don't ask, He will give you what you need and when you need, without letting your mind waver. 'You don't have to give me any money or other offerings', Guru Maharaj used to say. Where can you find such a selfless Soul?

We are all sitting here for hours together since so many days and years doing meditation. Do you think Guru Maharaj won't give us any experience? He will give it to us. Like a flash (Tasmāt thatdithaabha matram) or lightning.

Slowly, He will take us beyond this body. Then He will make us transcend our mind and lead us to that Divine Supreme Energy within us and unite our 'finite self' in that 'infinite Self'.

That is why, Lord Krishna said in 'Bhagavadgita' (Song Celestial) 'Abhyasenatu Kaunteya vairagyenacha Grihyate', which means by constant practice and steadfast determination we can certainly reach our goal.

Look, when we are travelling we may miss our regular meal; then what do we do? After reaching home, we eat extra food also and make up for the missed meal. If we lose a few hours of sleep due to travel or some work, we make up for the lost sleep by sleeping a few extra hours. Isn't it so?

Likewise, if you lose your daily hour of meditation due to some unavoidable work, why aren't you making up for it? You should do it with strong determination.

The food we eat is giving energy to our physical body and the sleep is giving it the much needed rest. But meditation is acting as both food and sleep to our mind. It is feeding our mind with spiritual food and giving the constantly wandering mind the much needed REAL REST. If your body is tired or incapacitated, you don't have to sit and do meditation. You can even lie down in 'Govinda Asana',

lying flat on your back with hands folded under your head, or 'Sava Asana' which means lying on you back with hands and feet stretched like a dead body and do meditation. But don't sleep off. That defeats the purpose.

Generosity is one trait which every spiritual seeker should cultivate. You should underline this. If we give what we like most to others and share with them, it will give us immense satisfaction and joy. 'Joys shared with others are more enjoyed; isn't it so? That is what Guru Maharaj used to do. He used to give to all of us if someone offered Him something. He used to beam with joy and satisfaction seeing us happily eating what He gave. God also tests us by placing all nice things before us and sees whether we are going to take all of them by ourselves or share them with everybody.

The words we hear, the thoughts we entertain in our minds: everything counts in our spiritual practice. Having sit here for meditation, mind's turbulence is coming down and it is finding peace. Because of this one week of meditation is our mind getting lighter? Or is it boiling like potatoes in a pressure cooker? Question yourselves. Are we appeasing our minds with empty and vain theories and discussions? Are we cramming our minds with all useless and worldly thoughts? If yes, then we are the losers. We have come here to calm down the wavering and turbulence of our minds and find happiness. For that, we have to shun the thoughts which are bringing us unhappiness from entering our minds. But the mind needs something to think about always. So feed it with Godly things like we discussed before. That will bring down the disturbing thoughts.

For our mind to settle on our goal during meditation, we must bring in some changes in our nature and day-to-day life. We can't change the world. But, we can change our perception and thought. Hear good, think good and do good. This will make you good, and GOD is nothing but good.

We don't offer rotten and putrefied food to God. Do we? We don't offer such food to anybody for that matter. If you fill your entire mind with the filth of anger, greed, lust, jealousy and other such evil qualities, where is the place for God to dwell? So keep your mind empty and vacant, free from all this filth. That is what spiritual practice is.

Each one should take his or her own decision. It is not enough if you do a few hours or days of Sadhana or spiritual practice and say, it is enough. Hours are rolling by in front of the TV, kitchen, useless gossip, discussions, etc. Even if someone tells us something which is of no concern to us, our mind starts thinking about it. Then, without our knowledge we get involved with it. That's why it is better if we shun all useless talk. Even if someone shouts in your ear, you keep praying 'Oh Lord why are You making me hear all this and letting me think about useless things? Oh! This must be one of Your ways of testing me! Please help me O Lord, save me from this vain talk which is of no use to my spiritual progress'. This should be your supplication to God.

One must change the mindset. Cleanse it of all evil and harmful qualities. You can be a householder and still attain Godhead like King Janaka. As I already said in the very beginning. It is the much easier path to follow.

Don't keep crying when you face difficulties; you will be placing your life on a wrong path. Guru Maharaj used to say, 'If you do your prayer twice every day, it is enough. It will see you through any difficulty. Not only that, that prayer is enough to take you to Godhead. First and foremost, control your mind and focus it on the ultimate goal.

Gurudev and all the other great saints, though they have come in a physical form before us, say: 'They are infinite and not confined to the physical body.' But the foolish still consider them as mere mortals and finite. That's what Lord Krishna says in 'Bhagavadgita' Chapter 7 thus:

“Avyaktam vyaktinapannam
Manyante maam Abuddhayaha
Parambhava majananta
Mamavyaya manuttamam”

Never think of Guru as another mortal like you. Guru has realised the divinity within Himself. He is divinity personified. If you build up this faith and do as He says, 'You will definitely realise the divinity within you.'

May Lord Babuji bless us all with infinite devotion, detachment and knowledge! Om Tat Sat.*

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

January 2021

- 01 Fri - English New Year - Sri Sadguru Pada Puja,
Bhakta Samaradhana
08 Fri - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
11 Mon - Maasa Sivaratri
13 Wed - Amavasya - Bhogi - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana, 07.00 P.M. Pouring of
Bhogi Pandlu to Sri Babuji
14 Tur - Makara Sankranthi - Starting of Uttarayanam, Satsangam,
Sri Sadguru Pada Puja, Bhakta Samaradhana
15 Fri - Kanuma
28 Thu - Pushya Poornima - Sri Sadguru Pada Puja

February 2021

- 02 Tue - Pushya Bahula Panchami - Sri Tyagaraja Swami Aaradhna
06 Sat - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
10 Wed -Maasa Sivartri
11 Thu - Amavasya
16 Tue - Vasanta Panchami - Sarswathi Puja
19 Fri - Radha Saptami
23 Tue - Bheeshma Ekadasi - Satsangam, Sri Sadguru Pada Puja
27 Sat - Magha Purnima - Satsangam, Sri Sadguru Pada Puja,
Bhakta Samaradhana

March 2021

- 08 Mon - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
11 Thu - Maha Sivaratri - 03.30 A.M.- Rudrabhisekham to Sri
Babuji in Brindavanam with Namakam, Chamakam
05.30 A.M- Sri Sadguru Pada Puja,
08.00 A.M. -Samuhika Rudra Abhisekhamas in
Sri Ramalingeswara Temple,

12.00 noon Sahasra Ghatabhisekham later Laksha
Bilwarchana to Sri Ramalingeswara Swamy, Theertha
Prasadams, Bhakta Samaradhana

07.00 P.M. - Samuhika Kalyana Mahotsavams to Sri Kalika
Parameswari Sahita Sri Ramalingeswara Swamy
Leela Kalyana Mahotsavam. Later Nagarotsavam

13 Sat - Amavasya

16 Tue - Phaalguna Suddha Tadiya - Sri Lalithananda Saraswathy
Swamini Punya Aaradhana - Satsangam

28 Sun - Purnima - Holi - Sri Sadguru Pada Puja

April 2021

06 Tue - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja

10 Sat - Masa Sivaratri

12 Mon - Amavasya

13 Tue - Sri Plava Nama Telugu New Year (Ugadi)

14 Wed to 20 Tue - Mouna Dhyana Saptaham

OBITUARY

Sri Atmakuri Venkata Leela Krishna Murty (son-in-law of Guntur Gupta garu), aged 58 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday 15-11-2020.

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

OBITUARY

Sri Popuri Srirama Murty (Father of DIG Ramakrishna garu) aged 90 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Monday, 16-11-2020.

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

Children's Section Tales of Sri Ramakrishna

SEEING THE KING

Ramana Prasad

Self-enquiry helps the mind to reach the tranquil state. In that state you will see God (*Bhagavat sakshaatkaaram*).

A person had a desire to see the king, along with his friend. One has to cross seven doors of the palace to see the king. He reached the first entrance door. There he saw a person wearing a ceremonial attire. He asked his friend “Is he the king?” The friend



replied, “No”. Each time they crossed several doors, he kept on enquiring his friend, whether the person standing in a ceremonial dress was the king. At last when he reached the seventh and last door and saw the king sitting on the throne, there was no need to ask his friend. He was delighted to see the king seated on the throne with pomp and luxury. He at once recognized the king without asking anyone.

*Moral: If your sadhana reaches a perfect stage, you will have the glimpse of God. You need not then seek clarifications of any sort from anybody.**

DEVOTIONAL STORIES

DO NOT GIVE UP SPIRITUAL PRACTICE

Ramana Prasad

An innocent villager was returning home situated far away. It was getting dark. Soon the darkness thickened and visibility got diminished. He lit the lantern he was carrying with him and suddenly he collapsed on the ground and started weeping.

A passerby came there and enquired the matter. The villager said, "I have to still cover two miles to reach my home. The light of this small lantern reaches only up to ten metres and the light cannot spread up to my village. What shall I do now?" Saying this he again started wailing.



"My friend, get up and start walking. The lantern though small, it will continue spreading its light till you reach home. If you simply sit here, that would not help. You should get into action." Following his instructions the villager happily reached home.

Devotion, detachment and contemplation are those lights that lead to Liberation. Do your sadhana taking any one of them as starting points. The darkness of ignorance disappears and one gets salvation (*moksha*).

Nobody needs to be despondent on the issue of seeing God. This is not the treasure of saints alone. All have the right to see God. Even if you do not have formal teachings on this subject, start your sadhana. You will reach the goal.

A doubt would rise in your mind here: “I am a householder. I am doing sadhana in a small way. How can I conquer the thick darkness of ignorance? Householders need not be disappointed. One should do sadhana regularly and should not leave it midway.

Yojananaam sahasraani yaati gachhan pipeelika !

Aagachhan wynateyaapi padamekam na gachhati !!

If an ant starts walking, it can cover even a distance of thousands of miles. But even Garutmantha (*Vishnu's vahaanam*) if he does not start, he cannot cover even one foot.

You start sadhana in a small way with firm faith. Soon you will reach the stage accomplished by great Masters.

“***Na me Bhaktah pranasyati***”, guarantees Gitacharya (‘My devotee will never fail in his pursuit of God.’) Then why fear? Go ahead! You can reach the target (*moksha*), if you are steadfast in your regular sadhana.*

WHAT IS EGO ?

Devotee: What is the difference between the ego and the Self?
Bhagawan Ramana Maharshi: That which comes and goes, rises and sets, is born and dies, is the ego. That which always abides, never changes and is devoid of qualities is the Self. There is no difference between the mind and the Self. The mind turned inwards is the Self; turned outwards, it becomes the ego and all the world. Cotton made into various clothes we call by various names. Gold made into various ornaments, we call by various names. But all the clothes are cotton and all the ornaments gold. The one is real, the many are mere names and forms. But the mind does not exist apart from the Self, that is, it has no independent existence. The Self exists without the mind, never the mind without the Self.

--'From Darkness to Light'

PRIDE FALLS BEFORE HUMILITY

My dear Chiranjeevulaara:

Among the qualities of a human being, humility puts that person on a high pedestal. On the contrary, pride brings one's downfall. There are instances of even divine beings get hurt by their own pride. Let me narrate a story that will explain the greatness of humility.

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Divine sage Narada was proud of his knowledge of music and ability to play on his veena, which had no strings. Likewise, Thumburu, a Gandharva, was also adept in 'veena vaadanam' with which he pleased Lord Vishnu. Narada challenged Thumburu whether he could match him in playing on the instrument.

Thumburu picked up the challenge and displayed his talent before Narada who was also pleased with the performance. But he would not accept Thumburu's superiority in veena playing.

Both went to Hanuman and requested him to be the judge in deciding who was greater between the two. Hanuman told them that he would first play on the veena and the two should reproduce the same effect by their skill.

Hanuman started playing on the veena for some time and when he finished, he saw the huge rock before him getting melted. Thereupon, he placed the veena on the molten rock, which became dry soon and the veena got stuck on the rock.

"Now, you play one by one and melt the rock, so that I can take my veena. Whoever succeeds in doing so would be the winner," said Hanuman.

Narada took up the task first, but he could not melt the rock. Thumburu followed him and he also failed in his attempt.

Then Hanuman borrowed one of their veenas and played on it again. In a short while, the rock was melted, and he could easily take out his veena.

Narada and Thumburu were astonished and asked Hanuman how he could achieve that.

Hanuman replied in all humility, "It is all due to my Lord Rama and I was just an instrument in His hands. Any talent in one's possession is God-given. You should not be proud of your so-called skill. That will lead to your humiliation."

Narada and Thumburu felt ashamed about their pride and prostrated at the feet of Hanuman.

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Children, hope you liked the story. We should never be proud of our knowledge and skill. “Even Saraswathi Devi, the Goddess of learning, is holding a book in Her hand to impress on us that there is no limit to learning,” our beloved Babuji Maharaj once remarked in His discourse.

Yours affectionately,
Maathula*

We seek the Self in everything, in every circumstance and at every moment. Yet, due to the ignorance of the real nature of one's own being, which is happiness itself, people flounder in the vast ocean of material existence, forsaking the right path that leads to happiness and act under the mistaken belief that the way to be happy consists in obtaining the pleasures of this and the other world. Thus this seeking of the Self being unintelligent is sought outside the Self and thus succeeds only precariously, if at all. To seek the Self, we have to go to the Self, not to the not-Self....All your efforts have so far been directed for the good of this Self of yours. Now try to find out whether this good has been a genuine good and this self is your true Self. You have been seeking this good in the wrong direction, in wrong things and in wrong places, because you have mistaken your own identity. What you have been taking for yourself is not your Self at all. Your instinct of Self-Love has got mixed up with your sense perception and you fell victim to a hoax.

Now, what you should do is to learn what the Self is and then directly seek it. Don't digress in irrelevant matters, in bodies, in kosas, in volition and evolution, birth and death, in super-sensuous sights and sounds, etc. For, all these glamorous irrelevances trap and seduce away from the reality of your Self and retain you in the delusion of the senses and from which you are now attempting to escape. What is of importance is not what you perceive, think or do, but **WHAT YOU ARE.**

-Bhagawan Ramana Maharshi

Babuji's Fables

MAN'S WORST ENEMY

Once the devils were having a conference on how best and easily they could destroy the world fast.

The devil called 'Anger' stood up and said, "I can destroy the world by arousing anger between man and man so that they will ultimately destroy themselves."

Then 'Lust', another devil, said that it could lure men easily and pollute their minds and turn them into beasts.

Then the devil, 'Greed' by name, said, "I can achieve man's destruction fast by fanning his uncontrolled desires." Likewise spoke other devils, 'Envy', 'Jealousy', 'Gluttony' and 'Drunkenness'.

At last, the devil named 'Idleness' claimed he was the best one to do the job of destroying mankind completely and perfectly.

When other devils asked him what his plan was, he replied: "I will encourage people (both men and women) to become honest, clean-hearted and God-fearing and to cultivate all good qualities like patience, universal love, compassion, detachment, truthfulness, etc., and to realize the purpose of human life."

As 'Idleness' was continuing, the leader of the devils was aghast! "We are aiming at destroying the human race and you are talking about all those good qualities! How stupid of you!" the chief devil said.

Then 'Idleness' replied, "Wait! Wait! Be patient and hear me fully. I will tell man that he can get nearer to Godhead if he cultivates all these good qualities, but there is no hurry. I shall tell him that he can postpone the process for tomorrow. I will advise him to wait till conditions become more favourable before he starts." Everyone in the devils' camp heaved a sigh of relief and voted for 'Idleness' to go ahead and destroy man!

MORAL: Postponing anything for the next day and procrastination (laziness) is man's worst enemy because laziness is 'Ajnanam' (Ignorance).

---Retold by Dr. Swarnamukhi Prasada

Down Memory Lane STORY OF GADHI

Sushumna Prasada

Lord Babuji, once addressing a gathering of devotees, pointed out that illusion (Maya) is the foremost hurdle to attain salvation for a spiritual trainee (Sadhaka). Maya also is the creation of God. But it is very powerful. The conquest of illusion is possible only for those who attain the grace of God. The same fact is explained by Lord Krishna in the 7th Chapter Bhagavadgita (Vignana Yoga)

“Daivee Hyasha Gunamayi mama Maya Duratyaya!

Mamaeya prapajyante Mayametha Tharanthe”!!

(It is very difficult to conquer Maya created by God Himself. But one who totally surrenders himself to Gitacharya (God) can easily cross that illusion).

Maya makes man a puppet in its hands. It is very difficult to explain in words the power and glory of Maya. The mind acts as the powerful weapon of illusion. The impact of illusion is visible through the mind. The mind and illusion are like two sides of the same coin. One can get rid of illusion by the conquest of mind. Man attains wisdom by conquering illusion.

Lord Babuji, in this connection, narrated a story from the ‘Yogavasishta’. Sage Vasista, in reply to a question of Lord Ramachandra, said that the story of Gadhi would explain the impact of Maya. By listening to that story, one can completely understand the tricky impact of Maya.

In the kingdom of Kosala, which was full of Nature’s bounty and beauty, there lived a highly educated Brahmin by name Gadhi. He was a reputed man of all noble qualities. He left his friends and relatives and went to a forest to do penance. In that forest he steeped himself in a tank of fresh water, and did great penance, contemplating on Sri Mahavishnu for eight months. Pleased with the penance of Gadhi the Lord gave darshan and asked him about the goal of his penance. Gadhi, who was excited by the darshan of Lord Vishnu, expressed his desire of getting merged in Parabrahma Tatvam. He entreated Lord Vishnu to enlighten him on Maya and its impact as an introduction to understand Parabrahma Tatvam.

Lord Srihari blessed him saying that he would directly see Maya. After that he would get rid of illusion and its impact by his deep devotion. Thereafter the Lord disappeared in the cloudy sky.

Gadhi felt extremely happy for having the blissful darshan of Lord Vishnu. His heart overflowed with joy for his intimate association with the Divine Lord. Thus he spent several days in the forest. After that, one fine morning, while he was taking bath in the tank, Maya crept into him and started its influence.

Owing to the impact of Illusion, he felt that he died with some disease in his own house. He saw his friends and relatives who assembled near the mortal remains were weeping. Then he felt that his wife was weeping for his loss sitting near his feet. Then he saw his mother embracing the body and weeping in great sorrow. Then he also saw clearly that his body being given bath by his friends and relatives. Then he saw the last rites performed for his body and how they burnt it by lighting fire to a bundle of sticks. Thus standing in the middle of the tank, he saw his last rites. Thus standing in the middle of the tank, he saw the actions of Illusion performed by the actions of his mind.

Then Gadhi felt that he was born in a village near Bhutan with dark complexion to a woman of the lowest class (Chandalu). It was all a part of his dream. Thus he was brought up by his mother from the lowest class. He grew up gradually and attained sixteen years of age. Then this dark boy got married to a girl of the same caste. He started spending his family life happily with his wife and they had a number of children. He became old and lived in a hut of grass built by him and lived like a sage. Then gradually he lost all his kith and kin. Having been fed up by his lonely life, he started wandering all over and finally came to a rich city by name Kira. While he was moving in the royal streets of the city, the king of that city had suddenly died. He had no children. So according to the tradition of that kingdom, an elephant was decorated with jewels and costly dress. Gadhi was keenly observing all these novel things. To his surprise, the elephant came near Gadhi and garlanded him. The elephant lifted his body and made him sit comfortably upon its howdah. This was the tradition adopted in Kira kingdom to choose a king, if the dead king was childless. All the people shouted with

joy and clapped with excitement over the choice of the new king and they garlanded him. Gadhi was speechless and was stunned for that shocking, unexpected event. As the king of Kira, he was given the name 'Gowla'. All the ministers, chief commander of the army and all important officials prostrated at his feet to receive instructions. Thus he peacefully and successfully ruled the kingdom for eight years. Then on one day, the king gave up all his royal robes and started walking on the royal streets of the city. There he saw a group of lowest caste people blowing trumpets and singing.

The leader of that group saw the king walking on the road and recognised him as a familiar person known to him previously. As he was unaware of the fact that he was a king, loudly shouted saying, "O, Katanja, how are you here? I really got excited to see you after a long time. Has the king appointed you as a professional singer, seeing your talent?" The king immediately rushed back to his palace, as if he did not listen to their conversation. There in the palace, the servants and the queens heard the stranger's words and realised that the king was a Chandala by birth. The face of the king turned pale and bloodless. Then the ladies of the palace immediately summoned all the ministers and important officials to discuss what they should do, in that unexpected crisis. Then they all decided to burn their bodies in the flames as a punishment for their thoughtless behaviour. All the citizens including children plunged in fire and burnt their bodies. Then the king who witnessed the shocking event began to think of what he should do. Then he decided to end his life by burning himself. Immediately he prepared a pyre and jumped into it. Then Gadhi woke up from that state of dream and Illusion. His heart started beating fast. After some time, he got freed from the state of confusion. His mind became calm. Then Gadhi came out of the tank and began to contemplate on the fact 'Who am I, what have I seen, what have I done in that state of confusion?'

Then Gadhi began to think like this in his heart of hearts: "There is no doubt in the fact that I am Gadhi. I was taking bath in the tank. What I saw totally plunged me in a state of surprise and confusion. When I am unmarried where is the question of having a wife? Conjugal love is something unknown to me." Contemplating like that, he spent several days in that cottage.

-to be continued

GLORIOUS DEVOTEES SAMARDHA RAMADAS

C.V. Ramana Babu

(Translation of Telugu original by Jagannadha Prasad)

A pious couple Suryaji Pant Thosal and Renu Bai of Jamb village, Maharashtra, were issueless for twelve years and they wished for a noble son. Their Guru Ekanadh would tell them that we should not pray to God for worldly desires.

One day when Suryaji was praying, a Brahmin came to his house. Suryaji worshipped the guest. On his request, the guest revealed his original form, the Sun God! They felt very happy. Suryadeva offered them a boon and asked for their wish. Recollecting Ekanadh's advice, the couple humbly declined the offer. But, on God's insistence, Renu Bai expressed her desire to have a noble son. Sun said, "You will soon be blessed with two sons: one with my blessing and the other with that of Hanuman. The elder one will become a great devotee and the saviour of your family. The second will be a staunch celibate and saviour of the universe."



On the Sri Rama Navami day, Lord Hanuman came in the guise of Veskar, the village servant, and told Suryaji that two persons had come to the temple and wanted to see him. He went to the temple and saw the celestial brothers Rama and Lakshmana there. Veskar turned as Hanuman. He prostrated at their feet. Rama presented to him the figures of Rama, Sita, Lakshmana and Hanuman, made of an alloy of five metals. He blessed Suryaji, and the three disappeared.

In the year 1527, the Suryaji couple were blessed with a son. Ekanadh blessed the boy and named him Gangadhar Sreshta. In 1530, on Sri Rama Navami, the second son was born and he was named Narayana. Ekanadh breathed his last in 1531. Gangadhar worshipped Hanuman for 10 days without taking food. Hanuman appeared before him and Lord Rama blessed him with 'Trayodasakshari Mantra' (13 lettered Mantra). Suryaji died in 1537.

Narayana was a very naughty boy. Renu Bai worried a lot that there was not enough wheat at home to prepare some sweets on Sri Rama Navami. Narayana entered the grain storage, which was very dark, and came out with innumerable baskets full of wheat. They celebrated the festival in a grand manner. Narayana had much sympathy towards the poor and downtrodden.

He requested Gangadhar to bless him with ‘Mantra upadesa’. Gangadhar refused as he was too young to be initiated. Without informing anyone, Narayana went to Hanuman temple and meditated. Hanuman appeared before Narayana who sought a ‘Mantra’. Rama blessed Narayana also with ‘Trayodasakshari Mantra’. Rama also told Narayana to initiate king Sivaji to ‘Rama-Deeksha’ at an appropriate time and spread ‘Dharma’ (justice) throughout the land, with the help of the king. Rama also told him that Narayana would henceforth be called ‘Ramadas’.

Gangadhar found Narayana in the temple and understood that Narayana was blessed by Rama. Narayana would spend most of the time in meditation and discussing with Hanuman, and rarely go home. Renu Bai thought that if married, he would be home-bound. But, Narayana was against marriage. With the advice of Gangadhar, a match was fixed for Narayana, who was angry with his mother. She requested him to fulfill her desire to see him as bridegroom. He agreed.

On the wedding day, he was adorned as bridegroom. He went to his mother and asked, “Am I nice?” She was much satisfied. But, at the ‘Muhurat’ (wedding time), he slipped away from home through the backyard. He felt that he had fulfilled his mother’s wish of seeing him as bridegroom. He swam across the Godavari, reached ‘Panchavati’ and from there went to Nashik.

Ramadas (Narayana) settled in Takali village and would spend most of the time in penance. In the afternoon, he would beg for alms, offer it to Sri Rama and then only eat it as ‘prasadam’. One day a tiger came across his way. Unperturbed, he requested it to appear in its original form. Sri Rama appeared in the tiger’s place.

A Brahmin couple Kulkarni and his wife were staying in the village Dasapanchaka, two miles away from Takali. They were issueless. One day he died of tuberculosis. His wife was about to cremate the body. At that time, Ramadas went there. She prostrated

at his feet. He said to her, “May you be blessed with eight sons.” She laughed at his blessing and showed her husband’s body on the pyre. He said, “The blessing is not mine, but of Lord Rama and it would not go waste.” So saying, he prayed to Lord Rama and sprinkled water from his pitcher on Kulkarni’s body. As if out of sleep, he opened his eyes, prostrated at his feet and asked him in wonder, “How could you come so fast?” She was unable to understand what he was saying. Kulkarni explained, “When I was taken to Yama, this saint came there and asked Yama to release me and send back. Yama obeyed and blessed me, “suputra praptirastu.” (May you be blessed with virtuous sons).

The couple were very happy at the omnipotence of Ramadas and so requested him to permit them to call him ‘Samardha Ramadas’. The Kulkarni couple were soon blessed with a son and they offered the boy at the feet of Ramadas. Ramadas christened the boy as ‘Uddava’ and told the couple, “Let him be with you. I will take him at an appropriate time.”

As per Rama’s order, Ramadas started delivering spiritual discourses. Hanuman too would attend the discourses in disguise. One day, Hanuman appeared before him and requested him to deliver discourses on the Ramayana. Ramadas agreed.

One day Ramadas said, “Hanuman went to Lanka in search of Sita and sat upon a tree in a tiny form. There were white lotus flowers in the pond below the tree....” Hanuman interrupted him and said, “No. They were red.” Ramadas did not concur with Him and questioned, “Do you disagree with what Rama said?” Later, Hanuman went to Lanka and to his wonder noticed that the lotuses were white. Vibheeshana, the king, also confirmed that they were white and explained, “You had burnt Lanka in anger and so they appeared red to your eyes.” Hanuman then told the king about Ramadas’s description.

Ramadas would carry a ‘Gulel’ (fling) with him. In Pythan village, the Brahmin youth saw his gulel. To belittle him, they challenged him to shoot at an eagle, flying in the sky. Ramadas shot the eagle with the gulel. It fell down at his feet and died. He took it into his hands and said, “Go, fly your way.” The revived eagle flew away. The youth wondered and begged his pardon.

After a gap of nearly 24 years, he went to Jamb. His mother had lost eye sight. He stood in front of the house and said loudly, “Jai jai! Raghuveer Samardha.” His sister-in-law did not identify him and brought alms. He said, “This sage would not receive alms here.” Identifying his tone, his mother came out in joy. She said to him, “I am a sinner, so I lost my sight and unable to see you my son.” He touched her eyes with his palm. She felt very happy and said, “Nary, my son, now everything is visible to me”, and embraced him. He imparted spiritual knowledge to her in 100 ‘slokas’ and she scripted them as ‘Abhangs.

In Takali, he took Uddava with him. He established Hanuman temple in Mahabaleswar. There many became his disciples. He met Tukaram, who felt very happy for having met Ramadas. He established a Hanuman temple in Sahapur and named it ‘Pratap Rudra Maruhi Aalayam’.

In Kolhapur, he went to the house of a devotee, Paraji Pant, for alms. He took Pant’s nine-year old son Ambaji with him. In Karhad, he erected a Hanuman statue, and a procession was conducted with the idols of Rama, Sita, Lakshmana and Hanuman in a chariot. A mango tree was in the middle of the path. Ramadas ordered Ambaji to “sit at the end of that branch like a great devotee and poet Kalidas and cut it.” He cut it which fell in the well below the tree along with Ambaji. Ramadas joined the procession. The mother was worried whether Ambaji would have died, and she started scolding Ramadas. On hearing her wail, Ramadas came in the evening and asked Ambaji to come out of the well. Ambaji came out unscathed. Ramadas embraced him with affection and renamed him ‘Kalyan’.

-- to be continued

OBITUARY

Smt.Velamuri Sarojini Devi (wife of Dr.V.V.R.Prasada Rao garu), aged 75 years, a resident of Ashramam and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Sunday 27-12-2020.

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

THE COSMIC ENERGY

Parchuri Raghavendra Rao

I dwell into this cosmic energy that pervades all, that creates all

I breathe this cosmic energy that spreads all through my body, my mind and my heart

I see It flashes light like thousand crore Suns. It is luminous and illuminates all, the sun, the moon, the stars and all animate and inanimate ones.

I hear It as a thunder, the sound of which creates the universe and the vibrations that set the dynamics of this universe.

I shower in the effulgence of this cosmic energy that engulfs me with such a warmth, love and affection

I lost me. I am That and That is me. I and cosmic energy are one and the same. It's the same energy that is present in everybody.

It manifests in different forms but is the same in all living and non-living things.

Cosmic energy is Atman, the Bliss Divine. It is that infinite energy that can neither be created nor destroyed. It is formless and can change from one form to another.

This cosmic energy is Sadguru's love. It encompasses one and all like a tsunami and takes everybody into its fold. Sadguru's love is not worldly love - it is blemishless, pure and serene.*

Meditation done, forgetting the mind and body consciousness, even for a minute, enables one to achieve such a state of bliss that lack of sleep for ten consecutive days will not have any ill-effect. Such is the bliss that is made possible through meditation.
-Sri Ramakrishna Paramahansa



VERSE 20

*Bhagavadgitaā kinchdadhitaā
Gangā jala lava ganikāā pitāā,
Sakridapi yena murari samarchāā
Kriyate tasya yamena na charcha !!*

Yama, the king of death, will not even utter the name of one who has understood a little from Bhagavadgita or drunk a drop of water from the holy Ganga or at least if he has worshiped the Lord Murari (Krishna) even once.

- to be continued

DEVOTION OF ELEPHANT AND SPIDER

-Ramaswami S

Among the many 'divya kshetrams' dedicated to Lord Siva in the South, there are five which represent the five elements. Kanchipuram temple pertains to earth (Prithvi); Tiruvaanaikkovil, near Srirangam, on the northern banks of the Cauvery, to water (Ap); Sri Kalahasti to air (Vaayu); Tiruvannamalai (Arunachalam) to fire (Teyu); and Chidambaram to ether (Akasam).

Of these, Tiruvaanaikkovil got its name because the Appulingam, so named as it was surrounded by Cauvery water always, was discovered by a white elephant ('aanai' in Tamil means elephant) under a Jambulna tree, and the pachyderm, by virtue of its samskaram, started worshipping the idol by performing abhishekam daily to the Lingam by collecting the Cauvery water in its trunk. The kshetram is also known as Jambukeswaram because of the jambulna tree under which the Lingam was found.



There lived a spider on the tree. The insect, also by its samskaram, took a fancy for the idol and wove a cobweb above the Lingam, so that leaves from the tree would not fall on the idol.

The cobweb on the Lingam irritated the elephant, which would remove it before performing abhishkam. The spider, which saw the elephant removing the cobweb, would weave it again after the elephant left the place. This parallel worship of the Lord by the elephant and the spider went on for days together.

One day, the spider was upset over the elephant's behaviour and wanted to teach a lesson to it. It was waiting for the elephant to remove the cobweb and once it was doing that act, the spider got into the trunk of the elephant and started stinging it.

Unable to bear the pain of the sting, the elephant became wild and crashed its head against a big boulder. This resulted in the instant death of both the animal and the insect. The Lord, who was watching this act, granted liberation to the elephant by making it a 'ghana' in His Kailas abode. The spider was given the privilege of being born as the prince of Chola king Subadevan for its sincere worship.

Subadevan was a staunch Siva devotee and a regular visitor to the Nataraja Temple in Chidambaram. Being issueless, he earnestly prayed to the Lord for the boon of a prince. Moved by his prayer, the Lord granted the boon and the queen Kamalavathi soon became pregnant. As she was experiencing the labour pains in the palace, the royal astrologer predicted that if the child were to be born a ‘muhurtam’ later, it would earn name and fame as a benevolent ruler. When the queen heard this prediction, she asked her attendant to tie her legs with a rope and keep her body in a topsy-turvy position until the arrival of the appropriate ‘muhurtam’. Though this posture would mean excruciating pain to her, the queen wanted to undergo the ordeal for the sake of begetting a noble child.

And the delivery took place at the appropriate ‘muhurtam’ with the arrival of a handsome male child. The queen saw her just born son with glee, and murmured ‘Chenganna!’ (oh, red-eyed one!), and instantly breathed her last because of the painful delivery.

Subadevan christened the child as ‘Ghocchengannan, in deference to the queen’s description of the child. Prince Ghocchengannan grew up as predicted and became well versed in all shastras and martial arts. By virtue of his devotion as a spider in his previous birth, he remembered the worship of the Appulingam, and became an ardent Siva devotee.

After ruling for some years, Subadevan wanted to renounce the worldly life for intensifying his devotion towards the Lord. He anointed Ghocchengannan as the king and retired to the forest.

‘ Soon after ascending the throne Ghocchengannan recalled his worship of the idol as a spider in the previous birth, and wanted to consecrate the Appulingam and Goddess Akhilaandeswari by building a big temple at Jambukeswaram on par with the shrine of Lord Ranganatha in nearby Srirangam. He assigned a lot of land surrounding the temple for generating the needed income to maintain the temple. He paid regular visits to the temple to supervise the conduct of the essential rituals.

Likewise, he built new temples and renovated the old temples for the Lord in various place in the kingdom. This dedicated service pleased Lord Siva who granted a permanent place for him in Mount Kailas.

Ghocchengannan is glorified as one the sixty-three Naayanmaars (great Siva devotees).*

KAIVALYOPANISHAT - XII

(Continued from the previous issue)

Rekha Prasada

Sri Mataji continued Her discourse by reciting the sixth mantra of the Upanishat. She stated that the subject in the mantra was very profound and of immense depth because the mantra describes the Parabrahman, who is also the cause for the birth of the Creator Brahmadev Himself.

In this Mantra Brahmadev describes the Paramatma with thirteen attributes. He is the Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss (Chidananda), the Formless, and the Wonderful.

In these thirteen terms the Eternal Truth, the Self, has been indicated. The individual Soul in each person is the ultimate Truth, the Paramatma. He is the cause for existence of all forms seen and all sounds heard. He is not perceivable through the sense organs. He is beyond imagination. Each of these attributes has got its own philosophical implications. To contemplate upon them is to ultimately realize That Truth which all of them together indicate. This can only be done in the “Cave-of-the-heart” (Hrudaya Kuharam). The Parabrahman or Paramatma is in the form of Dakshina Murthy meaning of which is actually formless nature (amurthyathvam). Our Gurudev Babuji Maharaj preferred and rejoiced more in the formless worship of the Almighty by chanting the names describing Him in the terms mentioned above, which are the attributes of the formless nature (Nirguna Naamas) rather than worshipping the Lord in Saguna Naamas which describe the physical form. Lord Krishna, in the Bhagavadgita, states that the physical form is ever-changing and is perishable. The Atma cannot be destroyed and is eternal. All incarnations are subject to change. Nobody can destroy our target, our goal to be achieved – the Parabrahman.

Sri Mataji stressed that it was not enough to keep on thinking about the formless state of the Brahman, but one has to be in that state, which is a complete state, at all times. That is the true state. It is an unchangeable state.

In this connection Sri Mataji narrated an incident that occurred after the coronation ceremony of Lord Rama wherein Anjaneya Swami, the ardent devotee of the Lord, was presented with a pearl necklace by Devi Sita. He started to bite each and every pearl and spit it out. All the people who were present there were appalled at his action. When questioned as to why he did so, he explained to them that he was searching for the Lord in the pearls. Then they asked him to show where Lord Rama was. He then, literally tore apart his chest and showed Lord Rama and Devi Sita in his heart.

Sri Mataji remarked: “That is true devotion. Isn’t the Lord we worship residing in our heart? If he leaves and goes how can he be called a God? If we all possess unswerving faith in the Almighty and strong devotion just like Anjaneya Swami, we will realize that we are not different or separate from the formless God. That is actually our nature (tatva), too.”

-to be continued

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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.

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CLEAR YOUR DOUBTS

Disciple: Mataji, how to incorporate meditation in day-to-day life? I mean how can they both intermingle? You say that meditation is going within yourself while in this world we always have to go outwards.

Sri Mataji: This is a good question. But once you start analysing this question, it is not difficult to understand.

Remember that every single being in this universe be it an animal, bird or man is potentially divine because that divine spark or chaitanyam called “Prajnanam Brahma” is there in all irrespective of caste, creed, religion or sex. Since out of all these beings only man is endowed with intellect so that he can discriminate the real from the unreal, good from bad, truth from untruth. That “Prajnanam Brahma”

is within you. It is the Supreme Energy which is giving your sense organs their power. It is this energy that makes your eyes see; ears hear; nose smell; tongue its sense of taste and speech. So to realize this truth you have to go inwards and meditate upon the lakshyartha given by your Gurudev.

When you realize this power within you, you can achieve anything in this world.

The work you are doing in the outside world is also due to this Supreme Energy within you. But, due to your attachment to your body you think your body is doing all these things. You are falsely associating your ‘real self’ with your body. To expel this wrong notion you have to do meditation as ordained by your Guru and search within you.

In the external world we have to carry on with our duties. It is like a dream state in wakefulness. This is not the state of spiritual Truth (Paramarthika Satyam) but only “Vyavaharika Satyam” or shall we say it is like working truth? These terms you can understand only under the guidance of a Satya Guru.*



Printed, Published by C.V.Ramana Babu, on behalf of Yogini Sri Chandra Kali Prasada Mathaji Charitable Trust and Printed at Samardha Sadguru Publications, D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist, Andhra.Pradesh, and published at D.No.3-499, Sri Kali Gardens Ashram, Nambur - 522 508, Guntur Dist., Andhra.Pradesh. Editor: Dr.Ramaswami Sampath.