SAMARDHA SADGURU
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MAY BABUJI’S AND MATAJI’S
BLESSINGS BE SHOWERED
ON YOU ALL
ON THE OCCASION OF
NEW YEAR, SANKRANTHI AND UGADI
THE ECSTASY OF SADASIVA

“Men climb to the top of the tree called ‘samsara’ and fall into the ocean of Naraka (hell) from there. My salutations to that great Guru who saves them from the ocean of Naraka and rescues them,” says Lord Siva to Parvathi explaining the condition of the human being.

The human body is the residence of thousands of insects and bacteria, and it emits a foul smell. It is a combination of skin, blood, bones, flesh and so on. There is nothing either worthy or attractive in it. The very thought of its real nature is repulsive. There is nothing good or praiseworthy in it. But it is not totally useless. It is given to man to know himself, and thus it is an instrument given by God for a specific purpose. Just as a caterpillar turns itself into a beautiful butterfly in the companionship of a honey bee, man, endowed with his ugly body, can also aspire to attain the state of Brahman.

It is the Grace of the Guru alone that can salvage man from his distress. If an ant or an insect falls on us, we cannot tolerate it. Its mere presence makes us hate it and we try our best to get rid of it. We throw it out in such haste that we are usually unmindful of its safety or existence. But we are, as Lord Siva says, worse than even an insect physically. When a man falls from the tree of ‘samsara’ into the dirty ocean of hell, the Guru takes pity on him and without any feeling of disgust or dislike, extends his (Guru’s) helping hand and saves him from certain drowning in the ocean of Naraka. This quality of Mercy in the Master pleases Lord Siva and He bursts into an encomium of the Master.

Sadasiva falls into a mood of ecstasy when He thinks of the great personality of the Master. He says that Guru is Brahma, Vishnu and Maheswara. However, this
description of the Master does not satisfy Lord Siva. He goes a step forward and declares that the Master is Parabrahma. He offers His salutation to the Master.

Lord Siva is called Pasupathi or the king of animals. Man, by birth, is an animal. Even Sankara Bhagavatpadacharya says that the human form is very difficult to be attained among animals. Since Lord Siva is the king of ‘pasus’ or animals, he is called Pasupathi.

Now let us see why Lord Siva calls Guru Brahma, Vishnu and Maheswara. A clear analysis of this statement can be highly beneficial to a good student, who is also a good spiritual aspirant.*

Intuition is direct perception of the truth. It is a faculty that expresses itself through the purified intellect and heart. Devotion must always be tempered by the intellect, feeling must always be guided by the intellect. Feeling and intellect should be co-ordinated, and we should never allow ourselves to be swept away by our feelings or mere intellectualism.

This higher faculty, intuition, leads us to direct vision, direct experience of the truth. But, first, the power of intuition must be developed. This is a faculty which already exists in us but it is covered by the impurities of mind. Clean the mind in order to be able to perceive the truth. We can at least get glimpses of the truth. Vague intuition is to be developed into definite and clear intuition. Every soul is potentially Divine. Let us always remember our spiritual heritage.

-Swami Yatiswarananda
Editorial
A GOOD START TO 2014

Om Gururam namaste!

The New Year 2014 has arrived. As is the usual practice, members of the editorial board of ‘Samardha Sadguru’ greet dear readers and wish them success in all their personal and spiritual endeavours during this year, by the grace of Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Maharaj, the founder of Sri Kali Vanaashrama Peetham, and blessings of Poojya Yogini Sri Chandra Kali Prasada Mataji, incumbent head of the Peetham.

At the beginning of every New Year, people generally take stock of their achievements and failures in the outgoing year. The balance-sheet would invariably turn out to be a deficit one in the case of most individuals. So they would take a pledge not to repeat those failures. Always this is better said than done. If this is the case with mundane things, would it be better in one’s spiritual development? The ‘saadhak’ or spiritual aspirant should constantly strive for progress irrespective of the state of the attempts made hitherto.

This year has an extraordinary significance as far as the disciples of Sri Babuji Maharaj are concerned. ‘What is it?’ one is tempted to ask. The Year of the Lord has had a good kick-start, since it has been heralded a couple of weeks after the completion of the silver jubilee of our Gurudev’s ‘Punya Aradhana mahotsavam’, which started on November 20. Is it right to call this a ‘mahotsavam’ (celebration) when the event marks Sadguru Maharaj shedding His mortal coils twenty-five years ago? In the normal sense, it will be a sacrilege to describe it as celebration. Generally it will be called observance. But in the case of spiritual masters, such an event calls for celebration because the Sadguru is all-pervading now, having got over the limiting physical frame or ‘saguna roopam’ with which all of us were familiar. In fact, Sri Babuji has never left us. It is not in His grain to desert His disciples in a lurch. Like the 'Dhruva Nakshatra’, the Pole Star, which remains constant on the Northern horizon making all stars, including the Saptarishi...
Mandalam, and the entire solar system to revolve around the axis of Dhruva (the star is also called the Polar Bear in Western astronomy), our Gurudev, too, is guiding us in all respects in His ‘nirguna’ aspect. Previously we had either to go to Him personally or talk to Him on phone, to clear our doubts or seek some help. But now He is perceived by us the moment we think of Him seeking His guidance. This is the experience of each one of us.

What a grand gala event the ‘Punya Aradhana’ was! Under the tutelage of Poojya Mataji, the whole programme was meticulously planned and efficiently implemented. Unlike the usual seven-day (‘Saptaham’) the Aradhana Utsavam this time was conducted for twelve days. Apart from the ‘Mahapooja’ to Sadguru Maharaj on eleven days, the celebrations included the ‘Paramahamsa Gayatri Yagam’ with ‘poornaahuti’ done on the twelfth day; a four-day Sadhu Sammelanam with the attendance of over a score of spiritual leaders coupled with ‘Yathiswara puja’ for all the Sadhus; ‘kumbhabhishekams’ to Sadguru Brindavanam and the shrines of Sri Ramalingeswara Swami, Sri Kalika Parameswari, Sri Kothandarama Swami, Sri Radhakrishna and ‘Kshetrapaala’ Subrahmanyeswara Swami; non-stop ‘sankeertana’ and ‘naama japam’; ‘Oonjala seva’; and float festival were conducted with all devotees eagerly participating in them, in addition to regular ‘satsangs’ on ‘Guru Tatwam’. Of course, Poojya Mataji’s ‘bodhaamrutham’ was there on all days. A bonus was ‘pravachanams’ on the ‘Guru Gita’ by Japamala Prasada (Dr. Swarnamukhi).

The Sadhu Sammelanam deserves a special mention. Each Sadhu Mahatma who took part in the Sammelanam, enthusiastically highlighed the efficacy of Guru Tatwam. The central idea of their discourses was: “The Sadguru is the ultimate refuge of a devotee.”

In fact, prior to the ‘Punya Aradhana’, the preceding months of August, September and October, Sri Kali Vanaasramam witnessed the devotional fervour of a high order by celebrating the seven-day golden jubilee of Sri Krishna Ashtami, followed by the ‘Devi Sarannavaratri vedukalu’. 
Within a few days after the completion of the ‘Punya Aradhana’, the Dhanur Maasa Vratam got started in the Asramam, and it would go on till Sankranti. During this month-long observance, devotees would benefit by the recitation of Sri Godadevi’s Tiruppavai verses along with a discourse on them, Sundara Kaanda Paarayanam from Tulasidas’s ‘Ramacharita Maanas’, readings from various ‘puraanas’, discourses on ‘Pothana Bhagavatham’, etc.

“Yogah karmasukausalam,” the Gitacharya told Arjuna in the Kurukshetra war theatre. That means excellence in performance is yoga. In Sri Kali Vanaasramam, every event is excellently evolved and executed. Where else can one find an example of such excellence as evidenced in the conduct of the silver jubilee of the ‘Punya Aradhana’ of Sadguru Maharaj? Isn’t it wonderful that 2014 has dawned, after amply charging the spiritual battery of every devotee, during the preceding five months?
Jai Gurudev!

Most people neglect their duty towards the Divine. Most people cultivate weeds instead of good useful plants. We must thoroughly change our ways if we want to be spiritual. Entertain pure and noble thoughts, and try to be in tune with the Divine always.

We should try to make the spiritual mood natural to us. One portion of the mind atleast should always be in that higher mood. Everyone must have a central thought. It may be the thought of your relationship with the Divine or the soul’s longing for God, or the thought that you are the witnessing Self. Or repeat a holly name always; the sound calls up the corresponding holy thought.

-Swami Yatiswarananda
Lord Srirama and Laxmana, searching for Janaki Matha, came to the outskirts of Kishkinda kingdom. Anjaneya Swami played an active role as the minister of king Sugriva. Hanuman was not only brave, chivalrous and heroic but a great intellectual statesman who could give the right advice to the king. When Sugriva was threatened by his brother Vali, Hanuman advised him to stay on the Rushyamuka mountain; for, Vali would not come there on account of a curse. As a minister, Hanuman always thought of the security of his king. Sugriva sent Hanuman to find out the details of the strangers on the outskirts of Kishkinda for he was the right person to extract details in any crucial situation. Hanuman assumed the shape of a Brahmin scholar.

The first meeting between Lord Rama and Anjaneya was highly eventful. Anjaneya Swami ruminated seriously over the way in which he should approach Lord Rama. As he could assume any shape he liked Hanuman took the form of a Brahmin and went near Lord Rama and Laxmana to talk on behalf of Sugriva. Sri Ramachandra was extremely pleased by the tenor of Hanuman’s conversation and could not help admiring the conversational skill of Hanuman. He told Laxmana that a person who was not well-versed in the four Vedas could not speak like Hanuman. His eloquence was admirable. Hanuman was highly proficient in grammar. One could not find a single objectionable or unnecessary word or sentence in his speech. He further told Laxmana that the style, expression and manner of conversation were totally perfect and spotless. The richness of language got expressed in his speech. Hanuman with his wonderful conversational excellence had the impact of making even an enemy to bow down his head. Lord Ramachandra further praised Hanuman, who was to become his beloved disciple, saying that a king who had such an ambassador could successfully solve any crucial political issue. Thus Hanuman with his conversational excellence created a strong bond of friendship between Sugriva and Sri Ramachandra.
Sugreeva became the king of Kishkinda after the slaying of Vali. The winter season was coming to a close, but king Sugriva, who was indulging himself in royal pleasure with his queen, was reminded by Hanuman of his promise to Lord Rama. As a responsible minister, he alerted the king to keep up his promise and quench the anger of Laxmana, who was deputed by Rama.

When Vanaras were sent in different directions in search of Janaki Matha, Hanuman was chosen for the task in the southern direction. Lord Babuji said and added that the ring of Lord Rama with his name engraved in it was given to Hanuman for Rama was sure that Hanuman alone could find out the whereabouts of Mother Sita.

Hanuman was endowed with the capacity to get success in any difficult task; for, he had the required courage, smartness, speed and concentration. Besides physical strength, he had intellect, smartness and presence of mind required for timely action. Sri Ramachandra strongly believed that courage coupled with gentle and noble nature (Satva Guna) would certainly lead to success, and Hanuman had such a noble nature and courage.

The greatness of Hanuman consisted not merely in his courage, strength and capability. But, more than anything else, his peerless devotion towards Sri Rama made him achieve his target.

Lord Babuji pointed out that in the course of their search for Janaki Matha, Vanaras led by Hanuman happened to land in a cave where a woman saint by name Swayam Prabha gave them hospitality by offering fresh and sweet fruits. They were very much pleased by her hospitality. The time given to them for search of Sita Matha was coming to a close.

-to be continued

The world is not other than the body; the body is not other than the mind; the mind is not other than the Primal consciousness; the Primal consciousness is not other than the Reality; That exists unchanging in Peace.

-Ramana Maharshi
By Lord Sri Guru Maharaj’s grace, we have celebrated the Silver Jubilee of our Divine Master’s Mahasamadhi. In the world, people usually celebrate birthdays but the day the person exits is considered inauspicious and filled with gloom and sadness. But here we are celebrating the Mahasamadhi of our most beloved Gurudev. Isn’t it rather quizzical? Let us comprehend this.

First and foremost we must remember that Guru is not a mere human being like us who is born, grows, ages and dies. The Guru is Supreme Energy personified. He is not dictated by the laws of nature. He beckons nature (prakriti) and takes any form He wants and comes before human beings to redeem them from the endless cycle of births and deaths. Guru’s form is infinite. His tatvam (philosophy) is infinite. He is not bound by form, place, sex, caste, creed, etc. He may be worshipped as Narayana in Badari, as Ishwara in Kedarnath, as Mohammed in Mecca or as Christ in Jerusalem, but God is one. God is the Supreme Power or Energy that Generates, Organises and Destroys the entire universe. Energy has no form.

Man who is accustomed to his senses cannot perceive this Supreme Energy which is beyond the five senses - namely auditory, tactile, visual, taste and olfactory senses (Sabda, Sparsa, Roopa, Rasa, Gandha). So, in order to enlighten man about His existence, God comes into this world wearing many garbs and bearing many names as Mahatmas or Satya Gurus who are self-realised souls. Satya Gurus who have realised the ultimate Truth, spread the light of truth and redeem mankind from the darkness of ignorance.

When we say God is omnipotent, omniscient and omnipresent, He is there in all forms, names, animate and inanimate. He is all pervading. There is not an iota of space
which is not filled with God. Man is building barriers of time, space, country, form, sex, name, caste and creed, and thinks that he is superior to someone else; he is richer; he is better looking, etc., forgetting the fact that all forms are part of that Supreme Power called God. This is nothing but pure ignorance. Guru’s Grace destroys all these barriers or shackles, and we then experience the oneness of God.

When a Guru comes before us we consider Him like any other human being. We tend to forget His divinity and talk loosely like “Oh, he has come; he is this; he is that, etc., etc.” A Guru is a guide who shows us the right path to realise the Supreme Truth. If we follow His instructions implicitly we will certainly reach the destination. If we don’t follow His teachings and doubt Him, we are the losers. Mahatmas come into this world and spread the message of Truth, happiness and peace. Those who Trust them and follow them unquestioningly reap the benefits. They are liberated from the bondage of life and death. Whatever comes into the world with a form will definitely have to exit. Same is the form of a Guru, too. Once His mission on this earth is over, a Guru discards His body, just like a snake discards its skin, and merges in His Supreme Self. Now, the Guru is no longer confined to one form. He becomes His Universal Self. Even in this ethereal state, Guru guides those who believe in Him. That is why Sri Babuji Maharaj always used to say, “Yat drusyam - tat nasyam (what you see will always disappear). You must realise the beautiful ‘nirguna tatvam’ (attributeless nature) of Gurudev in His ‘saguna roopam’ (physical form). Those aspirants who do sadhana (spiritual practice) near the Guru’s Samadhi will get wonderful experiences.”

These are the golden words of Sri Babuji Maharaj. Have faith in those words and follow Him. If you look at the ocean from a far you will only see sand, shells, crabs, surf and waves. If you dive deep into it, you can get priceless diamonds, corals, pearls and other such valuable gems. A stupid man going to Guru and asking for material things is like a man craving for empty shells from the sea. Guru is ready to give us the Supreme Gem of knowledge. Go for it. Don’t ask for pebbles and rubble.
Man is constantly craving for material things and getting entangled in desires - and is ignorant of the fact that his life is coming to an end at some point. Sri Babuji Maharaj has given us a wonderful analogy to depict this nature of man. A frog is being swallowed by a snake and the rear half of its body is inside the snake’s mouth. Even at this juncture, the foolish frog is trying to catch the fly in front of it with its tongue! Similar is the case of man. He is being swallowed by the serpent of time (death) and yet he is hankering after worldly things!

At least now wake up from this slumber of ignorance. Don’t worry about the time that has gone waste. Hurry up and seek refuge at the divine feet of the Gurudev. Trust Him. He is our ONLY WELL-WISHER. Follow His teachings with implicit faith. He will bestow upon you the supreme knowledge.

Eka eva parobandhuh
Vishame Samupasthithe
Guruh Sakala dharmatma
Tasmai Shri Gurave namah (Guru Gita)

There is only one Supreme Relative for us in times of dire need and that is Sri Gurudev, who is the embodiment of Dharma, Truth, Love and Compassion, I bow to Him. God Bless us all.*

This world, which you try to prove to be real, is all the time mocking at you for seeking to know it, without first knowing yourself. How can the knowledge of objects arising in relative existence to one who does not know the truth of himself, the knower, be true knowledge, if one rightly knows the truth of him named 'I', in whom both knowledge and its opposite subsist, then along with ignorance relative knowledge also will cease.

-Ramana Maharshi
OCTOBER 2013

5th (Saturday) to 16th (Wednesday) - Sri Devi Navaratri Mahotsavams were celebrated.
Diksha Sweekaaram and Akhanda Jyothi Prajwalanam were done by Sri Mataji on 5th.
6th-14th – 9 a.m. Satsanga Samavesam, Anugraha Bhashanam by Sri Mataji, Sri Babuji Divya Darsanam (Video)
11th - Moola Nakshatram, 12th - Sri Durgashtami, 13th - Maharnavami, 14th - Vijaya Dasami (Aksharabhyasams, Namakaranams, Annaprasanas were conducted by Sri Mataji.
Special Programmes: on 11th and 13th - Samoohika Kumkuma poojalu were performed.
16th - Diksha Viramana, after that Sri Mataji blessed devotees with Mantrakshatalu. 7 p.m. Nagarotsvam of Sri Jaganmatha was observed. 8.30 p.m. Sadguru Devula Pada Pooja.
18th - Sri Mataji’s Janma Dinotsavam, Sadguru Devula Pada Pooja
29th - Sri Guru Dasami, Satsangam was held.

NOVEMBER 2013

02 Saturday - Naraka Chaturdasi, Sadguru Devula Pada Pooja was held.
03 Sunday - Deepavali, Sadguru Devula Pada Pooja was held followed by Bhakta Samaradhana.
06th-13th - Abhishekams to Sri Ramalingeswara Swami with Panchamrutalu, Nava Rasalu; Laksha Bilwarchana.
14 Thursday - Ksheerabdhi Dwadasi - Sadguru Devula Pada Pooja followed by Bhakta Samaradhana.
17 Sunday - Sri Guru Poornima - Sri Guru Nanak Jayanthi; Sadguru Devula Pada Pooja, Satsangam, followed by Bhakta Samaradhana, held; Evening-Jwalathoranam, Car Festival of Sri Kalika Parameswari Sahita Sri Ramalingeswara Swami. 20th - Dec 1st -Silver Jubliee Celebrations of Sri Sadguru Dev - Please see detailed report.

DECEMBER 2013

03 –Day of Sri Gurudev attaining Samadhi - Sadguru Devula Pada Pooja, followed by Bhakta Samaradhana, was held.
07 – Day of Sri Gurudev being laid to rest in Brindavan; Sadguru Devula Pada Pooja was held
08 - Subrahmanya Sashti - Abhishekams to Sri Subrahmanya Swamiji was held
13 - Gita Jayanthi, Mukkoti Ekadasi; Sadguru Devula Pada Puja was held, followed by Bhakta Samaradhana.
16 –Starting of Dhanurmasam - Programme: 9.30 a.m. Sankeerthana, 10 a.m. Tiruppavai, 10.30 a.m. Rushula Charitra, 11.00 a.m. Srimath Maha Bhagavata Pravachanam, Satsangam, Prayer
17 - Poornima - Dattatreya Jayanthi: Sadguru Devula Pada Pooja was performed.
25 - Christmas - Sadguru Devula Pada Pooja was conducted.*

OBITUARY


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

January- 2014 SAMARDHA SADGURU
CURRENT PROGRAMMES
IMPORTANT PUIJAS AND SATSANGS
AT SRI KALI GARDENS

JANUARY 2014

01 Wed - New Year - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana
11 Sat - Mukkoti Ekadasi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana
14 Tue - Bhogi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana, 8.00 p.m. bhogipallu abhishekam to Sri Babuji Maharaj
15 Wed - Sankranthi - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana
16 Thu - Poornima, Kanuma - Sri Sadguru Pada Puja
21 Tue - Sri Tyagaraja Swami Aaradhana
26 Sun - Sri Guru Dasami - Satsangam, Sri Sadguru Pada Puja
29 Wed - Maasa Sivaratri

FEBRUARY 2014

06 Thur - Ratha Saptami
08-12 - Satsangams at Pedanindrakolanu, Bhakta Samaradhana
   On 10th - Tenth Aniversary of installation of idol of Sri Sadguru Murthy, Sadguru Pada Puja, Bhakta Samaradhana
10 Mon - Bheeshma Ekadasi - Sri Sadguru Pada Puja, Satsangam
14 Fri - Magha Poornima - Sri Sadguru Pada Puja, Satsangam, Bhakta Samaradhana
19-22 - Satsangams at Kattamuru
24 Mon - Sri Guru Dasami - Sri Sadguru Pada Puja, Satsangam
27 Thur - Maha Sivaratri (Masa Sivaratri) - 03.00 a.m.Maha Abhishekam to Sadguru Murthy with Namaka Chamakam.
   5.30 a.m. Sri Sadguru Pada Puja, 7.30 a.m. Samuhika Abhisheksam to Lord Siva, 11.00 a.m. Sahasra Ghatabhishekam to Sri Ramalingeswara Swami, Laksha
bilwarchana, Bhakta Samaradhana, 07.00 p.m. Samuhika Leela Kalyanam to Sri Ramalingeswara Swami with Sri Maha Kalika Parameswari, later Nagarotsavam of Lords.

MARCH 2014

03 Mon - Aaradhana of Sri Lalithananda Saraswathi Swamini, Sri Sadguru Pada Pooja
16 Sun - Poornima (Holi), Sri Sadguru Pada Pooja
26 Wed -Sri Guru Dasami - Satsangam, Sri Sadguru Pada Pooja
29 Sat - Maasa Sivaratri
30 Sun - Amavasya
31 Mon - Ugadi - Starting of Sri Jaya Nama Year, 11.00 a.m. Panchanga Sravanam, Sri Sadguru Pada Pooja, Bhakta Samaradhana.

APRIL 2014

01 Tue to 07 Mon - Mouna Dhyana Sibiram
08 Tue -Sri Rama Navami - 5.30 a.m. Sri Sadguru Pada Puja, 11.00 a.m. Samuhika Sitramula Kalyanams, Bhakta Samaradhana
15 Tue - Poornima- Sri Sadguru Pada Puja
24 Thur - Guru Dasami-Satsangam, Sri Sadguru Pada Puja
27 Sun - Maasa Sivaratri
29 Tue - Amavasya

OBITUARY


May Sri Gurudev Bestow peace to her soul and courage to the family members.
A rich man was staying in a village. One day his servant came and stood before him with folded hands in obedience. He was hiding something in a cloth.

The master asked “What is it you are hiding? Please show it.” Then the servant took out a delicious custard apple (seetaphalam), offered it to his master and said: “Sir, with implicit faith I have brought this fruit. I shall be grateful if you accept this and taste it.”

The master was immensely pleased with the manner with which servant offered the fruit. He took the fruit tasted it and said. “Ha! This fruit is very sweet and delicious.”

However rich a man maybe, he will accept even a very small thing if anyone offers it with love and affection.

This is more so in the case of the Guru who moves physically along with you. Eswara, Guru and Atman are the names of God Himself. The advantage with Guru is:

- You can see him, touch him and worship him
- He comes to your dwelling and partakes of whatever you offer him with love and affection
- He clears all your doubts and protects you all the time
- O Mind! Realise this and surrender at the holy feet of Guru! *
Once upon a time there was a king who ruled Ratnapura. He had a trustworthy minister and a treasurer. He used to take decisions only after consulting them. It was but natural that their sons - the prince, the minister’s son and the son of the treasurer – became friends and used to move closely. The trio had a friend by name Subuddhi.

One day the four youths decided to go for hunting. They hunted many animals and birds and got tired. They wanted to return home, but by that time it became very dark, and so they had to remain in the forest.

Suddenly a band of robbers attacked and caught hold of the lads. Later, they produced the youths before their chief. The bandit chief had a parrot which could shriek at anyone carrying valuables like jewels, diamonds, etc. The bird shrieked at the lads indicating that they could be carrying valuables.

The bandit chief ordered a thorough search of their person. But, nothing could be recovered from them. Then the chief took their swords and let them free.
The bird again shrieked while they were leaving. The chief called them back and searched again but he found nothing. Finally, when he was about to release them the bird shrieked loudly.

The chief shouted at them: “The bird’s shriek tells me that you are carrying diamonds with you. Where are they?”

“Sir, if that is so, you would have surely found them in your searches,” they replied.

The chief said, “The repeated shrieking of the bird indicates that you have some valuables with you. I doubt whether you have swallowed them. Now it is night time. Tomorrow morning I will cut open your stomachs to find it out.” So saying, he locked them in a room.

In the night Subuddhi thought on these lines.... ‘Tomorrow the chief will cut open our stomachs to recover the diamonds the other three have swallowed. Though I have not swallowed them, I would not be spared. So, death is certain for me. Why shall not I offer myself first to the bandit chief for such an operation? When he does not get any diamond in my stomach he would be satisfied and then release the other three without harming them...’

He revealed his plan to them in a hush-hush tone, and said, “By saving your lives and the diamonds I am doing a good deed. All the celestial beings will pour blessings on me. I request you, too, to agree to my proposal.”

Next morning the chief ordered that the youngsters be produced before him. Subuddhi approached the chief and said, “Sir, I am the youngest of all. I cannot bear the ghastly sight of my brothers being killed before my eyes. So I offer myself to be killed first to clear your doubt which, I feel, is unfounded.”

The chief agreed and cut open Subuddhi’s stomach. But he could not get any diamonds. He then repented very much for his foolishness in believing the shrieks of the bird, and let the other three free.

The threesome reached Ratnapur. They recovered the diamonds by consuming castor oil. The treasurer’s son sold them and handed over the proceeds to the prince. They had to take shelter in a choultry as by then the rebels had occupied Ratnapura.
With the money they organised an army to wage a war against the rebels and recaptured Ratnapura. Thereafter, the prince was crowned by his father, and the new king appointed the minister’s son and treasurer’s son as his minister and treasurer respectively.

All this happened because of the supreme sacrifice of their friend Subuddhi whom they could never forget in their lives.*

**OBITUARY**

Smt. Jillellamudi Sankuntala Devi aged 84, wife of Late Sri Rama Mohanarao (Retd. Magistrate), a resident of Ongole and an ardent devotee of Sri Babuji Maharaj, attained Guru Sayujyam on Friday, 01.11.2013.

May Sri Gurudev Bestow peace to her soul and courage to the family members.
Garutmanta (Garuda), the eagle king, is the vehicle of Lord Vishnu. Whenever and wherever the Lord wants to go, He would mount on Garutmanta and fly. Because of this Garuda was seized with ego and he always used to feel superior about his prowess. He used to think that he can achieve anything with his high speeds of flight.

Once while Garuda was flying in the air, he heard a conversation between Yama Dharmaraja (God of Death) and his assistant Chitragupta. They were looking at a bird before them and were wondering as to how that bird whose death was to occur in a couple of minutes at a different place was still in that place.

Garuda, who heard this, thought he could save the bird’s life with his superior powers and immediately took the bird and flew beyond the seven seas and placed it safely on the top most branch of a tree in a remote forest. Right at that moment Yama Dharma Raja came there and took the life out of that bird!

Seeing this Garuda was aghast! He thought he could save the bird’s life with his supreme flying prowess. But the exact opposite had occurred.

Actually, Yama was wondering how the bird’s death which was destined to occur in that place beyond the seven seas was going to take place, and Garutmanta made it to happen! Because of his ego, instead of saving the life of the bird, Garutmanta had only expedited its death!

**Moral:** Nobody can go beyond God’s decree, and ego is one’s worst enemy.

Have you any idea of God with form and God without form? They are like ice and water. When water freezes into ice, it has a form; when the same ice is melted into water, all form is lost. - Sri Ramakrishna Paramahamsa
Down Memory Lane
THE NEED FOR SPIRITUAL PURSUIT

Sushumna Prasada

One evening after the walking session, Lord Babuji, addressed the devotees, present, thus:

“Many devotees are inquisitive to know my personal details. When they question you, you generally tell them that I am an incarnation of God like Veera Bhoga Vasanta Rayalu, Sri Rama Krishna Paramahamsa, etc. I am neither an incarnation of God nor a Mahatma nor even a devotee. I feel that I am only a servant to the servant of God and serve all with that motto.

“You will shed tears if I tell you about my boyhood life history. I am offering you the fruit of spirituality which I acquired with great effort so that you may take the pulp of that spiritual fruit. I did a number of miracles in my boyhood days. But they do not change human nature. Miracles are in the grip of Mahatmas. But they never misuse them to gain selfish ends and they don’t exhibit them. But there are some who acquire miraculous powers (eight Animaadi Siddhis) with great effort. But by becoming slaves to those miraculous powers, they will be born as ‘Yogabhastas’.

“Let me narrate an incident which happened in my boyhood. I used to perform penance in Nallamalai forests. One day when I had gone for walking, I happened to see a great yogi. As soon as he saw me, he threw the hard shell of a mango to a distance. Where the shell was thrown, there suddenly rose a huge tree full of mangoes. I saluted that yogi and questioned him whether miracles like these were useful to attain salvation or the goal of life. He smiled and kept quiet. I told him that I remain aloof from performing such miracles. Immediately the tree created by the yogi disappeared. See, everything that is created is
bound to decay. So miracles are also tentative and bound to change. Therefore, without yielding to such temptations, one has to achieve the supreme goal of life.”

Continuing His speech, Lord Babuji said: “Anybody who wants to question about me, first he should question about himself. When he gets a proper reply for that, he will understand ‘who I am’. You are the Soul. What is the meaning of ‘Soul’? Is it mind or intellect or organs of the body or qualities? None of these. But the Soul is the source for all these things to function. What is the main support for the happiness or sorrow experienced through the mind or organs of the body? If the Spirit is limited to the body, it is called Jivatma. If the body disappears, it is Paramatma. For the question, ‘Who am I?’ the reply is the Spirit or the Soul. But it is not mind enwrapped in ego and qualities.”

Sri Babuji further pointed out that God, who has created man, must offer the solution to be freed from the cycle of births and deaths. Guru Maharaj said: “God would provide the solution only if there is a spiritual quest. Why should a man make a spiritual effort? Is it to protect his wife and children? Or is it to give any profit to the Spiritual Master? Or is it to increase the status of the family? Such doubts may crop up in your mind.

“Mahatmas assert that human birth is very difficult to attain. Human birth is superior to all other beings (‘Jantunaam Narajanma Durlabham’). Having been born as the supreme creation of God, the effort one makes to attain eternity is called ‘Sadhana’ (spiritual pursuit).

“In our ordinary routine life to make our actions fruitful, we do them methodically with perfect attention. Similarly, longing with total absorption is needed for success in spiritual pursuit. When you want to achieve something, you must have interest and willpower to do it. The interest in it makes you develop love towards it. The interest you have for worldly things leads to selfish and passionate love.
But the love or interest, which a spiritual seeker develops, makes him sacrifice his comforts and pleasures. Such a sacrifice of a spiritual seeker does lead to eternity.

“If you question yourself why spiritual effort is needed, you get the reply that it is needed for the sake of peace and bliss.”

In this connection, Lord Babuji cited the incident of a mother sending her son to the market for the purchase of provisions. But the boy on the way got attracted by the tricks played by a street magician and wasted the money forgetting the purpose with which he came. “But the mother, not finding her son returning at the expected time, becomes worried and begins to search for him. Human life is similar to it. God endows man with mind, intellect and sensory organs to reach the ultimate goal of life. But man in the magic show of the worldly things forgets the purpose of his life. But God with His infinite mercy and grace takes such a person also into His fold to save him or her. A seeker of Truth should get rid of ego and develop deep longing for self-realisation. If the knowledge of scriptures is put into practice with the initiation of the Sadguru, the spiritual trainee can easily reach the destination of Truth.”

*The Jnana Theertha is Guru Padatheertha. Lord Brahma washed those sacred feet and considered Himself most fortunate. He felt that His eight eyes were not sufficient to enjoy the splendour of those Divine feet. His four faces and the ocean of Vedas that flowed out from them could not describe the glory of that padatheertham. Brahma found no flowers that deserved the worship of those Divine feet and so He offered His mind in floral worship and deemed His life’s mission fulfilled. Not only Brahma, all the angels in Heavens took that Padatheertham and became immortal.

-Babuji
Sadguru's Glory!

GREY HAIR TURNED BLACK!

Devarakonda Yallayya Shastry

“As you sow, so you reap.” So goes the adage. Sri Babuji often used to say, “Have faith in God. You will get a golden sparrow. Otherwise you get only ashes.” Whatever Babuji says, it ought to happen, though it appears to any intelligent mind as impossible. It is His purity of word (‘vaak suddhi’).

One day Lord Sri Krishna showed a swan, flying in the sky, to Arjuna and said, “Arjuna, look at that swan. Isn’t it very beautiful?” Arjuna replied, “Yes Krishna, because it is a royal swan.” Immediately Krishna refuted, “No Arjuna. It is not a swan. It is a crow, black crow.” Arjuna again looked at it and agreed, “Yes Krishna. It is a crow, not a swan. Whatever You say is correct, because the whole creation is in Your control.”

How is it possible? It is simply possible! That’s all! No question, no answer. Science or scientists cannot explain it. It is beyond their intelligence.

I became Babuji’s disciple long before the establishment of the Asramam at Sri Kali Gardens in 1972. In those days, I used to move with drama companies as a tabla artiste. A wonderful incident took place in my life then. Smt. Varanasi Subbamma, a staunch devotee of Sri Babuji, used to come from Gudivada to Babuji along with her family members to have darshan and hear Him. I knew them as they were frequent visitors. One day, in my absence, Sri Babuji told her about me and asked her if she would give her daughter in marriage to me. She nodded and said, “Whatever you say, I obey, Babu.”

Later, on a Full Moon day, in Sri Majety Gopal’s home at Guntur, Sri Babuji told me: “I think you have seen the daughter of Smt. Varanasi Subbamma. She wants to give her daughter to you. Will you marry her?” I said, “It is okay. I obey your wish.”

“But then her hair is totally white in colour. Don’t you have any objection? Your friends and relatives may comment adversely.”

“Even then, whatever you say I obey your word.”
“All drama artistes are not fair in colour. It is common practice that those, who are black in colour, apply some make-up on their face so as to appear beautiful and attractive. Similarly, after your marriage she can dye her hair so that it looks black and beautiful, and nobody will comment about it.”

“No Babu. It doesn’t matter to me. I don’t have any objection about her grey hair. You are my well-wisher. Everything is left to you”.

Sri Babuji smiled and said, “Very good. Keep up that faith. Never allow it to slacken the least. Don’t worry about her hair. It will soon turn black.”

Afterwards, I didn’t think at all about his comment, ‘it will soon turn black’, and its possibility. He is my Guru and well-wisher. Why should I think at all about simple issues and waste precious time? Instead, I used to spend time in meditation.

Our marriage was performed with Sri Babuj’s blessings in Gundugolanu in His divine presence. My wife and I never thought of her grey hair. We never wished that it should be blackened. It was never a problem to us. She never used dyes.

**Hold your breath!**

Within a year and half of our marriage, there was not a single grey hair on her head. The whole hair had turned black, as if by magic. Is this possible?

An impossible thing turned possible by Sadguru’s blessings! That is my Sadguru’s glory!*

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**OBITUARY**


May Sri Gurudev bestow peace to her and courage to the family members.
Sadguru's Glory!

GURU SANKALPA AND SARATHI

Sudha Raju Sarma, USA

Last month, all of us were fortunate to participate in the silver jubilee of our Samardha Sadguru’s Punya Aradhana celebration. It was a glorious occasion with every second of the eleven days devoted to Gurudev, in the form of Yajna, Sankirtana, Sadhu Dharma Sammelan, Satsang and Sadguru Pada Pooja.

Each day in the event was custom designed to cleanse, re-awaken and re-energise our spirit and enable us to realise our Atma darshana or true consciousness.

Guru Suprabhatam, a beautiful poetic and divine song to ‘wake up’ our Lord, marked the start of each day. The true purpose of singing the Suprabhatam is to awaken our own selves, to exhort our minds and hearts to throw off the shackles of laziness and connect with Guru Maharaj. Then followed the pre-dawn Prarthana. As Sri Babuji has repeatedly said, a sincere recitation of this prayer twice a day is enough to attain Moksham. Prayer was followed by Nagar Sankirtana, where we all had the divine pleasure of carrying Gurudev’s Padukas led by Nandishwara.

This was followed by the Yajna Homa, witnessing which everybody was transported to a higher world. Truly, this experience was the same as Dasaratha Maharaja’s Yajna to be blessed with a son like Sri Ramachandra! Indeed, all of us felt that we were blessed with a Jnana putra, one that will lead us to break free of this vicious cycle of birth and death. We then attended the Sadhu Dharma Sammelan, a great opportunity to see and hear many evolved souls across Andhra Pradesh and Karnataka. These Mahatmas and Saadhvis, who spent four days with us in the Ashram, shared their spiritual knowledge and experiences. Every satsang session ended with our own beloved Amma’s discourse, delighting our souls.

We then ended the day’s programme with Sadguru Pada Pooja which, of course, taught us how to live our whole life, by never letting go of Guru charanamulu and delivering on our
karma. This beautiful pooja is the design by which we need to lead our lives. Never let go of our Guru charanaravindamulu. Always adore Him with our manasika aradhana. We then never need to worry about what this life brings, because Guru Maharaj takes care of everything we need, including the timing of fulfilling that need. To Sri Babuji, we are the children following the Marjala kishora nyayamu. All we have to do is to have steadfast faith in Him and surrender our heart and soul to Him. He then takes care of everything.

Throughout those eleven days we had Guru nama sankirtana ringing in our ears. As we know and have experienced, sankirtana is our direct dialogue with God! We know that when we implore Him with love and devotion, He never fails to respond! Maruti is a living example of how namasmarana holds God right in our hearts. Even today, after more than a month, I can hear the Guru namasmarana ringing in my ears!

When I asked Amma as to how She was able to plan such a beautiful and meticulous programme for the aradhana, She simply replied: “It is Gurudev’s sankalpa and I am a mere Sarathi or driver.” How fortunate are we to be under the divine care and protection of Gurudev and Amma!

Our goal should be not to swerve from our ‘Lakshyartha’ at any time, and we should always be mindful of our spiritual progress. We know we are on the right path when we are able to see God in our fellow creatures, when we are able to show compassion and love for those in need and always hold on to our divine Guru charanamulu.*

A person’s egoism never leaves him altogether so long as he possesses a body; some trace is always left behind. The leaves of the cocoaapalm fall off, but leave their marks behind on the trunk. So also with one’s egoism. But this slight egoism does not fetter one who is already free.

-Sri Ramakrishna Paramahamsa
Silver Jubilee of Sadguru Punya Aradhana
Report

On Nov. 20, Sri Mataji and kartaas took 11-day deeksha. Sri Mataji lit Akhanda Jyothi and with that all the following programmes started.

**Daily Programmes:**
1. Veda pathanam by Brahmasri Konduri Rama Subrahmanya Prasad
2. Sri Gurugeeta pravachanam by Dr. Japamala Prasada
3. Morning prayer and maha mangala harati from 4 a.m. to 5 a.m.
4. Paduka pradakshina by devotees from 5 a.m. to 6 a.m.
5. Lakshnaamarchana of Sri Gurudev with mahamantra pushpam and darbar from 2.30 p.m. onwards
6. Evening prayer and mahamangala harathi from 6 p.m. to 7 p.m.

**Special Programmes:**
20.11.2013: Sri Mataji took deeksha sweekaram followed by akhanda jyothi prajwalanam, Kartas also took 11-day deeksha, followed by Gurugita pravachanam. After 'Go Pooja', yagasala pravesham was done. Then followed the mandapa aradhana, agni pratishtapan, Sadguru homam, Sadguru moola mantra homam, Lingarchana, Surya namaskarams. Then, Lakshanaamarchan to Sri Babuji was conducted.

Sri Sadguru Punya Aradhana was observed in the night.
21.11.2013: Maha kumbhabhishekam to Sri Sadguru Murthy Brindavanam was conducted with sacred waters collected from oceans and 108 rivers, panchamruta and fruit juice. At 11 a.m. Sri Gurugita pravachanam was organized followed by spiritual discourses by Guru Bhaktas.
22.11.2013: Maha Kumbhabhishekam to Sri Ramalingeswara Swami, Sri Kalimatha and Navagraha temples with sacred waters collected from 108 rivers, panchamruta and fruit juice. At 11
a.m. Sri Guru Gita pravachanam followed by spiritual discourses by Guru Bhaktas.

23.11.2013: Maha Kumbhabhishekam to Sri Sitarama and Sri Radha Krishna temples was conducted with sacred waters collected from 108 rivers, panchamruta and fruit juice. At 11 a.m. there was Sri Guru Gita pravachanam, followed by spiritual discourses by Guru Bhaktas.

24.11.2013: Maha Kumbhabhishekam was done with ocean and river waters, panchamrutas and fruit juice to the shrine of Kshetrapaalaka Sri Subrahmanyeswara Swami.

At 9 a.m. the first mahasabha of Sadhu Dharma Sammelanam started under the aegis of Sri Dandi Nirmalananda Giri Swamiji. He also presided over the first session. Inaugural speech was delivered by Sri Ramakoti Ramakrishnananda Giri Swamiji followed by discourses by Sri Skanda Devanandagiri Swamiji, Sri Nityananda Bharati Swamiji, Sri Mata Jyothirmayananda Bharati, Sri Mata Krishnanandagiri. Sri Mataji gave concluding speech. The session ended with prayer.

25.11.2013: The second session of Sadhu Dharma Sammelanam was presided over by Sri Acharya Sankaranandagiri Swamiji. Inaugural speech was given by Sri Brahmananda Teertha Swamiji, followed by Sri Krishnananda Swami, Sri Karibasava Rajendra Mahaswami, Sri Hari Teerdha Swami, Sri Vasudevanandagiri Swami, Mata Siva Chaitanyananda and Sri Abhedananda Bharati Swami. Concluding speech was given by Sri Mataji. The session ended with prayer.

26.11.2013: The third session of Sadhu Dharma Sammelanam started at 9 a.m. Sri Sampoornanandagiri Swami presided over the session and the inaugural speech was given by Sri Paripurnananda Giri Swamiji. Later Sri Guru Gita was recited by Dr. Japamala Prasada. The other speakers were Mata Paravidyanandagiri, Sri Swaswarupananda Giri Swami, Sri Paramatmananda Giri Swami, Mata Tyageesanandapuri and Sri Vidyaswaroopananda Giri Swami, who also released the souvenir, ‘Samardha Sri Sadgurudevo Bhava’. The session ended with the discourse of Sri Mataji and prayer. In the night a Carnatic music concert was held.
27.11.2013: Guru Dasami. The fourth and final session of Sadhu Dharma Sammelanam started at 9 a.m. The session was presided over by Sri Dandi Nirmalanandagiri Swami and the inaugural address was delivered by Sri Mata Gayatribayamma. Guru Gita pravachanam was given by Dr. Japamala Prasada. It was followed by a discourse of Sri Mata Bodhanandapuri, who released ‘Samardha Sadguru Sri Sri Sri Hanumat Kali Vara Prasada Babuji Sahasranaama Ashtottara Satanaamavali - Laghu Vyakhyanam’’. Sri Mataji wound up the valedictory session with a speech, followed by prayer.


They were presented with kits containing 25 articles for performing their daily rituals.

28.11.2013: At 3 a.m. Mahabhishekam was performed to Sri Gurudev amidst Rudra Namaka Chamaka and other vedic chants.

At 9 a.m. the first Gurubhakta Sammelanam was started by Sri Mataji. Dr. Japamala Prasada rendered Guru Gita pravachanam. Other speakers were Sri Parasara Prasad and Sri Manoj Prasad. Sri Mataji gave the concluding speech. Sri Chakrapani from Solapur tied a saffron turban on the head of Sri Mataji, and presented a shawl and gave harati.
At 2.30 p.m. Lakshanaamarchana (Gurupuja) started. After pooja poolangi seva was done viz. decoration with 25 varieties of flowers.

29.11.2013: At 9 a.m. Sri Mataji started the second Gurubhakta Sammelanam and gave her inaugural address. Later, Dr. Japamala Prasada gave Guru Gita pravachanam. Afterwards Dr. Ananta Padmanabha Shastry requested Sri Mataji to release his book, ‘Samardha Sadguru Suprasadam’. Sri Mataji honoured Dr. Shastry and his wife with clothes as Guru prasadam and presented shawls to them. Sri Mataji gave the concluding discourse. The session ended with prayer and Sri Babuji darshan (video).

At 2 p.m. Lakshanaamarchana, Maha mantrapushpam, Darbar were held. At 7.30 p.m. Oonjal Seva to Sadgurudev was performed.

30.11.2013: At 9 a.m. the third Gurubhakta Sammelanam was started with Guru Gita pravachanam by Dr. Japamala Prasada. Sri Mataji delivered the inaugural address. Afterwards Sri Taraka Parabrahma Prasad spoke. Later, devotees of Babu Bhakta Samaj from various places like Hyderabad, Guntur, Vijayawada, Bhimavaram, Gundugolanu worshipped Sri Mataji with flowers. After this poolangi seva they gave harati.

At 2 p.m. Lakshanaamarchana, Maha Mantrapushpam, Darbar took place. At 8 p.m. Teppotsavam was celebrated.

1.12.2013: At 4 a.m. Mandaparadhana was performed followed by paduka pradakshina at 5 a.m. and Go Pooja and Homam at 6 a.m. After Homam, Purnahuti was done. At 8.30a.m. deeksha viramana was done by Sri Mataji and viramana to panchayagana vidhis was also done. Then Sri Sadguru Pada Pooja was performed. After this, the kartass took a holy dip in River Krishna.

Thus the silver jubilee function came to end.

**HERE ARE SOME HIGHLIGHTS OF RAJATOTSAVA**

Annadanam: Every day Bhogam was served to devotees. Mahaprasadam was served to devotees every day after performing Lakshanaamarchana.

January- 2014 SAMARDHA SADGURU
Sadhu Dharma Sammelanam: Devotees were much impressed by Mata Sivachaitanya’s speech on ‘Damodara Leela’.

Sri Abhedananda Swamiji spoke of many incidents connected with Babuji Maharaj as mentioned in ‘Sri Sadguru Divya Charitra’. The devotees were enthralled about the incidents he narrated. For instance:

Sri Babuji was seen in Pithapuram and Uppada. As a boy, He was reared by tribals. At that age he told a shopkeeper “your shop will remain no more”. The shopkeeper got enraged as at that point of time he did not know whether it was a curse or a blessing. But as time passed his business grew and he became a rich man.

He appeared as Lord Anjaneya to a nine-year-old boy and as Mother Kali to his parents. He gave darshan as Lord Panduranga to a devotee and as Bala Rama to Sri Kandarpa Parasuramayya garu. This proves beyond doubt that He is incarnation of God.

Sri Parimi Subrahmanyam garu recognised Him as an avatar of God. Sri Challa Krishna Murthy took the leftover food partaken by Babuji as Mahaprasadam.

How to determine His caste or creed was upper most in everybody’s mind. He moved as a descendent of Ikshwaku clan with kshatriyas, as a business magnate with vysyas, as an outstanding personality among sudras and as a great scholar among brahmins. He nonplussed them by questioning them when they tried to test him thus: “Can you please tell me “whether Khand came from Akhanda or otherwise”. Thus He is reckoned as Purushottama as described in Sri Purusha Sooktam;

“The Brahmanosya mukhamaaseet
Baahu raajanyah krutah
Ooru thadasya yadvysyah
Padabhyaam shuudro ajaayata”

The following poems, rendered by Sri Dandi Nirmalanandagiri Swamiji spoke about Guru Maharaj and Pujya Mataji on the valedictory session of the Sadhu Dharma Sammelanam on Nov. 27, are noteworthy.
“O Babuji! You are unforgettable
Annadata You are
Jnanadata You are
Not only that. You are muktidata, too!
You are neither human nor divine
But You are the Parabrahman itself

“O Mother Chandra Kali!
You are unforgettable
Premamurthi you are
Dayamurthi you are
Not only that. You are kindness personified
O Mata! I cannot forget you as long as
I am alive!”

Yateeswara Puja: On Nov. 27, devotees performed pada prakshalana and archana to 25 Sadhu mahatmas. Sri Mataji conducted the Puja in Purusha Sookta vidhanam. They were presented with kits containing 25 items useful for their day-to-day rituals.

On Nov. 29, Oonjala Seva and on Nov.30 Teppotsavan were conducted.

On Dec. 1, Yaga poornahuti was done followed by deekshaviramana. Afterwards the kartas took ‘Avabrutha Snanam (holy dip) in River Krishna at Vijayawada.

Thus the celebrations which started on Nov. 20 ended on Dec. 1, in a most unforgettable manner.

All the devotees and members of Yuva Seva Samithi did a commendable job by offering themselves in different sevas.*

There are two egos - one ripe (pukka) and the other unripe (kacha). "This is my house, my room, my son" - the ego that has this idea is unripe; while the ripe ego is that which thinks - "I am the servant of the Lord, I am His child, I am ever free and allknowing.

-Sri Ramakrishna Paramahamsa
‘Siva Aagamam’ is one of the Saivite scriptures that are difficult to fathom. Tiumoolar, a great devotee of Lord Siva, authored a treatise on the subject in Tamil called ‘Tirumantram’, which is treated on par with Vedic literature. How he came to sing this three-thousand-verse work is a stirring story of his compassion for voiceless creatures.

His original name was Idaikaadar, and he was one among the many Nandikeswara-trained yogis in Kailasam. Once, he wanted to come down to earth and spend some time with sage Agasthya, who was living in the South as per the command of Lord Siva to maintain the balance of earth which was tilting down because of the heavy turnout of celestials and rishis on the Northern Himalayan mountain range to witness the Lord’s wedding with Parvati. When Agasthya asked the Lord why He was being denied attendance at the wedding, Siva told the dwarf sage that he could witness the wedding from the Pothigai Malai (Sahyaadri of the Western Ghats) in the South. Since then Agasthya stayed in South and became the originator of the Tamil grammar as taught to him by the Lord.

Idaikaadar was proceeding Southwards, after offering worship at Kedarnath, Nepal’s Pasupatinath shrine and Kasi. After a holy dip in the Ganga, he visited the temples of Srisailam, Sri Kalahasti and Tiruvaalankaadu. At last he reached the banks of River Kaveri. While taking bath in the river, he noticed some cows were silently shedding tears going round their cowherd who was lying unconscious. He went near and found the cowherd dead. He took pity on the cows and, by his yogic power of ‘para kaaya pravesam’ (transmigration of soul), entered the body of the dead cowherd and thus gave life to him. The cows rejoiced over the cowherd coming back to consciousness. Idaikaadar took care to hide his original body in a nearby bush.

Thereafter, he herded the cows and left them at their respective shelters. When he was returning to the river banks to reclaim his original body, he was shocked as he could not retrieve it in spite of a strenuous search of the bushes. Grieved over the loss of his original body, he was wandering like a mad man.
Meanwhile, the original cowherd’s wife, who was worried about her husband’s delay in returning home, came in search of him and spotted Idaikaadar in the cowherd’s garb. She rushed to him and cried, “Oh, Moola! Where have you gone deserting me like this?”

Idaikaadar told her that it was a case of mistaken identity and that he was not Moolan, her husband. So saying, he went into a Sivaalayam and started doing meditation.

The cowherd’s wife was confused and wondered whether her husband had gone mad or someone had cast a spell on him. She went back to the village and told the elders about her plight. They came to the Sivaalayam along with her and saw ‘Moolan’ in deep meditation. All their efforts failed to rouse him.

Then, they told her, “Look, he does not appear to be your husband Moolan. This person is now in a trance of Sivayogam. He cannot be your illiterate husband. Even conceding that he could be Moolan, your husband, he shall no longer lead the life of a householder, because of his advance in the practice of Sivayogam. You may leave him now.” They then left the place. The woman, too, realised that he was not her husband and went her way.

Idaikaadar opened his eyes after a break in his meditation, and again searched for his original body. All his efforts became futile, and he cried over his helplessness. He then sat again in meditation during which he had the vision of Lord Siva, who told him: “Idaikaadar, this is my ‘leela’ to bring out in beautiful Tamil the ‘Siva Aagamam’ by your poetic genius. It shall become famous as ‘Tirumantram’ (sacred mantra). Go ahead, complete the task and return to Kailasam, after meeting Agasthya.”

As per the command of the Lord, Idaikaadar completed the three-thousand-verse scripture and after dedicating it to the Lord, returned to his abode in Kailasam. ‘Tirumantram’ forms part of the twelve-volume ‘Tirumurai’ (sacred procedures for worship of the Lord), reverentially recited by the devotees of Siva in Tamil Nadu.

Since Idaikaadar performed this task in the garb of Moolan, he came to be addressed as ‘Tirumoolar’. He became one of the sixty-three great Siva devotees called ‘Naayanaars’.*
The next day Thulasidas got hold of him and followed him with unyielding persistence, but that person beat him and threw him away. Thulasidas fell down and still, with bleeding injuries all over his body, he again held on to that person’s feet saying, “I would deem myself to be a fortunate person even if I die at the lotus feet of Hanuman, but I will not leave you till you are pleased to grant me your darsan.” And there appeared Lord Hanuman!

Compassionately lifting Thulasidas and caressing his wounds with His healing touch, Hanuman said: “I am verily pleased with your sincerity and devotion. Tell me what you want from me.” With tears of joy, Thulasidas said, “I have forsaken my family and all my worldly belongings, and doing my very best, I am pining away to have the divine darsan of Lord Sri Rama. I entreat you to help me fulfill my life’s only desire.”

Hanuman said, “My dear Thulasidas! My Lord Sri Rama is an ocean of mercy. He will definitely grant you His darsan at the appropriate time without the need of any recommendation. But you have to wait till your devotion is total and unblemished.” But Thulasdas would not leave him without a promise. Hanuman said, “Okay, I will plead with my Lord on your behalf to give you His divine darsan tomorrow itself. Get ready”, and left.

Thulasidas’s joy knew no bounds. Next day he sat in meditation and sankeertan, eagerly waiting for the divine darsan of Lord Rama. Two young Muslim princes riding their horses were going that way and stopped for a while at that place, hearing the sankeertan and then left the place. Thulasidas saw them, and continued his sankeertan till late in the night in eager expectation, and was totally disappointed. Next morning as he prayed to Hanuman, the latter gave his darsan and asked Thulasidas whether he had the Lord’s darsan. Thulasidas was all tears and said that he was not fortunate to have the Lord’s darsan. Hanuman said, “But Lord Rama, along with His brother Lakshmana, came to your place, waited for some time and then left. It seems you saw them, but did not greet them.”
“Two youths did come on horse-back yesterday and stopped here for a while. But they were not Rama and Lakshmana. They were two Muslims looking like princes. True, I did not greet them,” said Thulasidas.

Hanuman said: “Those two were Rama and Lakshmana. Sri Rama found fault with me for recommending a person like you who did not even know that He is Lord who is omni-present and all-pervading and can assume any form of His choice.”

Thulasidas was rudely shocked and wept bitterly for his foolishness and unwarranted haste for Rama darsan. Hanuman consoled him saying “Your devotion is very remarkable but you have yet to learn to see the divine presence of Rama in the form Atmarama in every soul. Have patience and pursue your sadhana till you acquire that state of mind.” Thulasidas intensified his meditation.

But his eagerness to have Rama darsan made him restless and he again requested Hanuman to provide him another chance, assuring “I have learnt to visualise Lord Sri Rama’s divine presence in one and all.” Though Hanuman was hesitating, he could not set aside Thulasi’s request. When Hanuman told Sri Rama about it, Rama smiled and said, “Evidently Thulasi’s dedication to you is so complete that he could succeed in convincing you for a second chance. Let us see. Next Wednesday he will have the second chance to prove himself.” The date was conveyed to Thulasi.

Thulasi made elaborate arrangements on that day. He invited many devotees and non-stop sankeertan was conducted. As sankeertan was going on, a pig, which was drenched fully in dirty mud came running from somewhere, ran round the entire place, sprinkling mud over all the devotees. Thulasi was angered and chased the pig away beating it with a stick. The entire arrangement was spoiled and people left the place. That night he had Hanuman’s darsan. Thulasi bitterly complained that Sri Rama did not give him darsan as expected.

Hanuman said, “Sri Rama could never go back on any promise; He did give His darsan to you. But you not only saw Him but also chased Him away from the place, beating Him with a stick. Lord Rama showed me the swollen parts of His body as marks of your beating. ‘This is how your devotee recognised and received me. Thulasi is no doubt a very sincere and staunch devotee. The fruit is ripe but not enough to drop by
itself from the tree. When that happens he shall surely have my darsan’ the Lord told me.”

That sacred moment did come and Thulasi had the divine darsan of Sri Rama and Lakshmana to his heart’s content. In fact, the latter gave darsan very often to Thulasidas. One day, when Thulasi was wearing Thirunamam on his face Rama and Lakshmana came in the form of two lads, sat before him watching him and then asked Thulasi to mark the thirunamam on their foreheads also. What a rare recognition of his devotion!

Thulasidas composed and sang many dohas (songs) which are even today very popular. The doha quoted in the beginning of this article, is one written by him, with all his experiences during the sadhana period as detailed above. He failed to recognise the presence of Rama and Lakshmana first in the two Muslim princes and later in the pig that came to his place of worship. The universal fact is that God is omnipresent. That is theory. It can be realised in practice only when one learns to discern the presence of the Almighty in one and all, animate and inanimate.

He wrote the great epic story of Sri Rama in Avadhi language (a close variation of Hindi) and titled it ‘Ram Charita Maanas’, which is comparable with the ‘Ramayana’ written in Sanskrit by the great Vaalmiki Maharshi. In fact Thulasidas is considered as an avataar (incarnation) of Vaalmiki Maharshi.

Meera Bai, one of the greatest devotees of Sri Krishna, was a contemporary of Sant Thulasidas. She had been subjected to many hardships by some members of her family and was in a fix whether to cut her relations with her family. She wrote a letter to Sant Thulasidas, seeking his valuable advice whether she should shun her family life and become free to worship Lord Krishna or continue with her family thereby inviting many more hardships making her devotional life miserable. “Family or Faith” was her dilemma. Sant Thulasidas advised her to abandon family life and choose the path of spiritual progress. Meera could live a very happy and fruitful life by following his advice.*

There are two kinds of reasoning -Involution and Evolution. Of the shell of a fruit is the kernel; so of the kernel is the shell.

- Sri Ramakrishna Paramahamsa
STORY OF SANT HARIDAS

Sudha Raju Sarma, USA

Saint Haridas was one of the very close disciples of Shri Krishna Chaithanya Mahaprabhu. His enemies got complex over of his fame. Hence they sent a prostitute to Haridas and asked her to seduce the great saint. They thought that it would be an easier way to tarnish the divine image of this ‘Sadhu’.

But Haridas explained the prostitute about the ugly nature of her life though she was beautiful externally. Upon realising the facts, she started crying and pleaded Haridas to forgive her sins. Saint Haridas instantly accepted her as a disciple without any hesitation and initiated her with the ‘Maha Manthra’. Haridas also told her that ‘Bhagawan Naama’ will purify even the greatest sinners. After getting the realization from Haridas, that female went to solitude and started chanting the ‘Maha Manthra’. She was doing the chanting till her life end. Finally she attained the lotus feet of Lord Krishna.

After a few years, Haridas went to Puri, as per the instructions of Maha Prabhu and lived there in a simple hut.
Prabhu too lived in Puri at that time and he used to visit Haridas quite often. As usual in Puri also Santh Haridas chanted the Mahamanthra in every breath of him. When he gave up his body, Prabhu took ‘Biksha’ in the market of Puri and collected money for the ‘Vijaya Yathra’ of his disciple. When other disciples wanted to bear the holy body of Haridas on their shoulders with great eager, Prabhu didn’t give them that opportunity and he alone carried the holy body of the very great Haridas to the ‘Rudra Bhoomi’. Prabhu’s love for Haridas is immeasurable.

The idea of the ego involves that of the non-ego. He who has an idea of light has also an idea of darkness. He who has a sense of sin has also a sense of virtue. He who has a sense of right has also a sense of wrong.

-Sri Ramakrishna Paramahamsa
AATMA BODHA

(Continued from the previous issue) Siva Prasad

Whatever vrthis are there, they exist because of That. Whatever wave is there, it is nothing but Samudra. Samudra is absolute Sat-Chit-Ananda. All others are relative - vastu i.e., thing, vyakti or individual, etc. Actions or karmas are all waves. They are all such that if there is no Samudra, they cannot exist. Then there will be no drag for any wave, but for that. This relative existence must be transcended, and it should go away.

Ananva Sthoola Mahrasva Madeerghamaya Mayyayam
Aroopa Guna Varnaa Khyam Thath Brhmethya Va Dharayeth

Do understand that Brahman is not sookshma or subtle like an atom. Nor is it sthoola or gross. It is neither short, nor long, nor tall. It is birthless and changeless. It has neither a form nor qualities. It has neither a colour nor a name. Thus realise that Brahman cannot be described in words.

Now Sankara Bhagavat Paadacharya further describes that Sat-Chit-Anand as Ahrasha, Adeergha, Aroopa, Aguna, Avarna Akhyam. This world as such will remain. This world, it must be understood, should completely go away and that Nethi appears as all. Sankara Bhagavat Padacharya is very careful about that. Otherwise life becomes secular or pantheistic. There are many sadhus who want happiness, but they do not want to transcend. This attraction to world makes man to see God in all. It is called spiritual materialism.

Swami Vivekananda has said, “Siva bhaave jeeva seva.” These were the words uttered by Sri Ramakrishna, as he was coming out of samadhi. By this, what the Paramahamsa meant was: “There is no jeeva. The jeeva is Siva only, but because of your ignorance, you are seeing the Siva as jeeva.” One must first understand this, meditate on this and then enter into samadhi. Otherwise, this becomes secular. The Paramahamsa did not say ‘jeeva daya’. He asked “Who are you to show such very high quality like mercy or daya or karuna. They are qualities of God. First know the one whom you are thinking is jeeva, is in fact not jeeva, but Siva, and so serve Him. Be grateful to him that Siva has given you an opportunity to see Him in this form.
Yadbhaasaabhaajsa Therkaadi Bhaasyairyatthuna Bhaasyathe  
Yena Sarva Midam Bhaathi Thath Brahmethyava Dihaarayeth

Do know that to be Brahman, which is self-shining and by the light of which all the luminous orbs such as the sun, the moon, the stars, etc., which otherwise have no light of their own, are illumined, and not vice versa. That is by the presence of which every object is illumined but which cannot be illumined by sun, moon or any apparently luminous object.

The real consciousness or the Reality itself is appearing as our subject, object consciousness. We see this appearance because of our ignorance. Let this ignorance go. May the subject-object consciousness be illumined and may real nature remain. That being achieved, there is no change in my svabhaav.

Svayamantar Bahir Vyaapya Bhaasayannakhilam Jagat
Brahma Pakaasathe Vahni Prathasthaya Sapindavath

He says, “The supreme Brahman permeates the entire universe, both within and without, and is self-shining. Just as fire permeates in our hall both within and without, making the hall appear red and hot, so also the fire is self-shining by itself.”

In the very beginning itself, Sankara Bhagavat Paadacharya has stated that this is for mumukshus meaning seekers of the truth. Thus, if you are not satisfied with the life as it is, today, because of your samskaaras or saadhana, then this is the procedure for you. The mumukshu has to progress in life in a particular way. He is called Saadhak. Sadhana is to illumine our consciousness, and for that karma, etc., are needed. Then the Jagadguru has shown that this is not a mere theoretical philosophical possibility, but its own life. When this consciousness is achieved, that becomes Siddhi. What is not achieved in Siddhi?

If one proceeds accordingly, then surely he will get at the Truth. That Reality—— that Brahman——one would find in none other than his Guru Maharaaj, who, one further knows, is appearing as all in this world that can be perceived by our senses.

-to be continued
Hiranyakasipa said to Prahlada: “I am the strongest in the world. Gods of Heaven have no courage to go against me. The Sun and Moon are at my beck and call. You alone choose to go against my wishes. On whose backing are you doing all this? What is the strength and ability of that person on whose support you seem to be banking?”

The reply given by Prahlada to his father’s queries is worth remembering. He says:

“Who is the strength behind the weak and the strong,  
Who is the strength behind you, I and Lord Brahma  
Who is the strength behind all that is living  
That Lord is my strength, O king of Asuras”

Lord Krishna is the strength behind the weak and strong, behind gods and even Lord Brahma. Even the strength behind the king of Asuras is Vishnu. He is the strength behind all persons of all times. He is the helper of the helpless. Such Lord Vishnu is my strength, declares Prahlada without any fear or confusion. While he speaks of Vishnu, Prahlada speaks as though he is experiencing the strength of Lord Vishnu, and this astonishes his father. This sincerity and assertion of devotion in Prahlada makes such an impression on his father that he slowly begins to entertain doubts regarding his invincibility.

Thus Prahlada is one of the greatest devotees who attain the ultimate Jnana through steadfast faith and devotion to Lord Vishnu.*

-to be continued
DEVOTEE: Amma, I am still not able to concentrate on my ‘lakshyartha’. I am trying as best as I can, but somewhere something is going wrong. I am not able to figure out where I am going wrong. I am very keen on doing sadhana, but still I am dogged by my old habits. Why so? What should I do?

SRI MATAJI: Do not worry my son. It is only your mind which is obstructing your progress in spiritual life. We have taken many births before attaining this human birth. As a matter of fact, scriptures say, we have 84 lakh births and the last is the human birth. In each birth we acquire various traits which stick on to our mind (manas) as ‘vasanas’ (smells or traits). These ‘vasanas’ are carried forward through all the 83,99,999 previous births of ours! Interesting, isn’t it? These acquired, accumulated traits stand between our goal and us. But, we should NEVER get disheartened by this. Whether your mind remains steady or not, never stop your practice. Be brave. Have total faith in your Gurudev. You have given your ‘tanu’ (body), ‘manas’ (mind) and ‘dhanam’ (wealth) to your Gurudev. That means you have vowed to use your body, mind and wealth in the service of God (Guru).

Once you surrender totally to your Gurudev, it is His responsibility to take care of you.

When I say this, don’t think you can simply immerse yourself in your old habits and throw your spiritual practice into the trash can! If you do that you will be doomed. When you do your duty, God (Guru) will do His duty. If you take one step towards Him, He will take 10 steps towards you to help you. ‘God helps those who help themselves’ - this is what we are taught right from our childhood.

Don’t leave your practice giving in to despondency, over-confidence or disregard. You must have implicit faith and trust in your Gurudev and should follow His instructions absolutely. If you cannot follow them totally at least try your best to do so. Before doing anything, question yourself ‘Will my Gurudev like me to do this?’ By doing this, the right answer comes to you automatically. Try your best, Gurudev will do the rest. Never lose heart. Keep going.

-Compiled by Dr. Swarna Mukhi Prasada
ACKNOWLEDGEMENTS
(BABUJI'S 25TH AARADHANA)

The Mahapunyaradhana Silver Jubilee Celebration of revered Sadgurudev, Parama Hamsa Gayatri Mahayagam and Yateeswara Pooja were celebrated with great success from 20/11/2013 to 01/12/2013.

We convey our heartfelt gratitude to all the Saints and Spiritual Masters who have kindly accepted our invitation, travelled long distances to come over to the Ashramam and have given their divine discourses and enlightened all the Devotees.

Devotees from all parts of India such as Delhi, Mumbai, Sholapur, Ahmedabad, Bangalore, Chennai, Panipat, Rishikesh and far off countries like Australia, Norway, Denmark, England, Netherland, America, Gulf etc., have whole heartedly participated in all the events from the beginning to the end. We are sincerely thankful to all of them.

Members of Ashram Sadguru Yuva Seva Samithi along with many other young volunteers have toiled day and night and made impeccable arrangements for the smooth conduct of all the events and also in ensuring all facilities to the visitors. They deserve a special mention and we are indeed very grateful to them for their eloquent contribution.

We are also thankful to all our Donors, Sponsors and Well Wishers for all the financial help in conducting the events in a glittering and magnificent way.

We pray to Shree Sadgurudev to shower his blessings on all the participants and on all the people who have directly or indirectly helped us in celebrating this event.

Hon. Secretary,
Sri Kali Gardens
INVITATION
PUJYA MATAJI'S SATSANG
(23-01-2014 THURSDAY to 26-01-2014 SUNDAY)

Satsang: 23-01-2014 Thursday to 25-01-2014 Saturday
Time: 05.00 P.M. to 08.00 P.M.

VENUE:
CLUB HOUSE, L&T SERENE COUNTY
APPARTMENTS
TELECOM NAGAR, GACHIBOWLI
HYDERABAD

MORNING PROGRAMME:

VENUE:
LOTUS FLAT NO.74,
L&T SERENE COUNTY APPARTMENTS
TELECOM NAGAR, GACHIBOWLI
HYDERABAD
04.00 A.M. to 04.30 A.M. : SUPRABHATAM
04.30 A.M. to 06.00 A.M. : DHYANAM, PRAYER
09.00 A.M. to 12.00 NOON : SANKEERTHANA,
TEERTHAM BY SRI MATHAJI

SPECIAL PROGRAMME:
26-01-2014 SUNDAY : 10.00 A.M. to 12.00 noon:
SRI SADGURU PADDA POOJA
SATSANGAM BY SRI MATAJI

VENUE:
CLUB HOUSE, L&T SERENE COUNTY
APPARTMENTS
TELECOM NAGAR, GACHIBOWLI
HYDERABAD

Sri Babu Bhakta Samaj
Hyderabad

For Details Contact:
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ALL ARE INVITED
DAKSHINAMURTY STOTRA
(continued from the previous issue)

Venkata Ramana Prasad

If father is the cause, son is the effect. Therefore, all relationships, however distant they seem to be, end in the cause-and-effect principle.

How did this creation take place? The sloka says, “Mayaviva vigrityayatapi”. Who is the source or cause of this creation? The God, with His ‘maya sankti’, is the source. He alone is the cause of all causes. We, jivas, see this creation - both animate and inanimate - while awake or in dream. We live in and see this created world every minute of our lives. How do we see it?

We see it in terms of differences (bhedhalu). What are those differences? We see it in cause-effect differentiation. How did this division come to us?

Sankaracharya says that this perception of differentiation came to us because we are accustomed to seeing it differently in cause-effect relationship. We have started seeing the world - the effect - and forgot the cause, which is atma-chaitanya. The moment we forget to see chaitanya, the viskhepa factor is prevailing, and ‘maya’ makes us see the same chaitanya in its variety, which is the root cause of all the misery. When we see chaitanya in its variety under the spell of vikshepa, we begin to interpret it in terms of differences, such as master-servant, teacher-taught, father-son and so on. We get so immersed in this thought that we forget the basic truth about the prime cause. While God created cause-effect relationship, we have started to perceive the world in terms of dual relationships. We have created “Swa-Swami Sambandha” or master-servant relationship. While cause-effect relationship is created by the Lord, this master-servant relationship is created by us. This feeling of duality leads to multiplicity and finally to the existing variety. All this is due to our forgetting unity, falling for diversity. This feeling of duality, making us oblivious of the truth of unity, is the primary reason for all our misery. We have forgotten that the concept of the unity of God is not antagonistic to our
everyday world and its apparent multiplicity. All this is due to our lack of Advaita Gnana and the veil of ‘maya’.

So, we have to conclude that the root cause of all our suffering lies in our feeling of duality inspired by the veil of ‘maya’.

Atma alone really exists, whereas everything else is a concoction of the deluded mind. ‘Maya’ with its ability can create anything at will, and it causes the delusion of the existence of the world at its will, and the world, as well as the relationships therein, continues to exist till one attains Atma-sakshatkara. And that ‘maya’ is only part of the Atma or shadow of Atma. One can overcome it and come out of the veil of ‘maya’ when knowledge dawns on him. The foregoing, thus, is the central idea of this stanza.

-to be continued

It is the veil of Maya that keeps God hidden from our sight. The Universal Soul (Paramatma) cannot be realised till this veil is removed. As for instance, suppose Rama is only a few steps ahead of Lakshmana, and Sita is between the two. Here Rama stands for the Universal Soul, Lakshmana for the individual soul (Jiva) and Sita is the Maya. So long as the Mother Janaki (Sita) is between the other two, Lakshmana cannot see Rama. It is only when She stands aside a little that Lakshmana can see Rama.

-Sri Ramakrishna Paramahamsa