

Guru's Grace



Pujya Sri Satguru Thuli Baba

At the feet of Sri Sadguru!

Guru's Grace

Thuli Baba

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Speak the truth.
Control the tongue.

Om

Live in God-remembrance.
Be compassionate.

Words of Truth

Righteousness will be established, if you speak the truth.

“We are Brahman; World is Brahman; Everything is Brahman”.

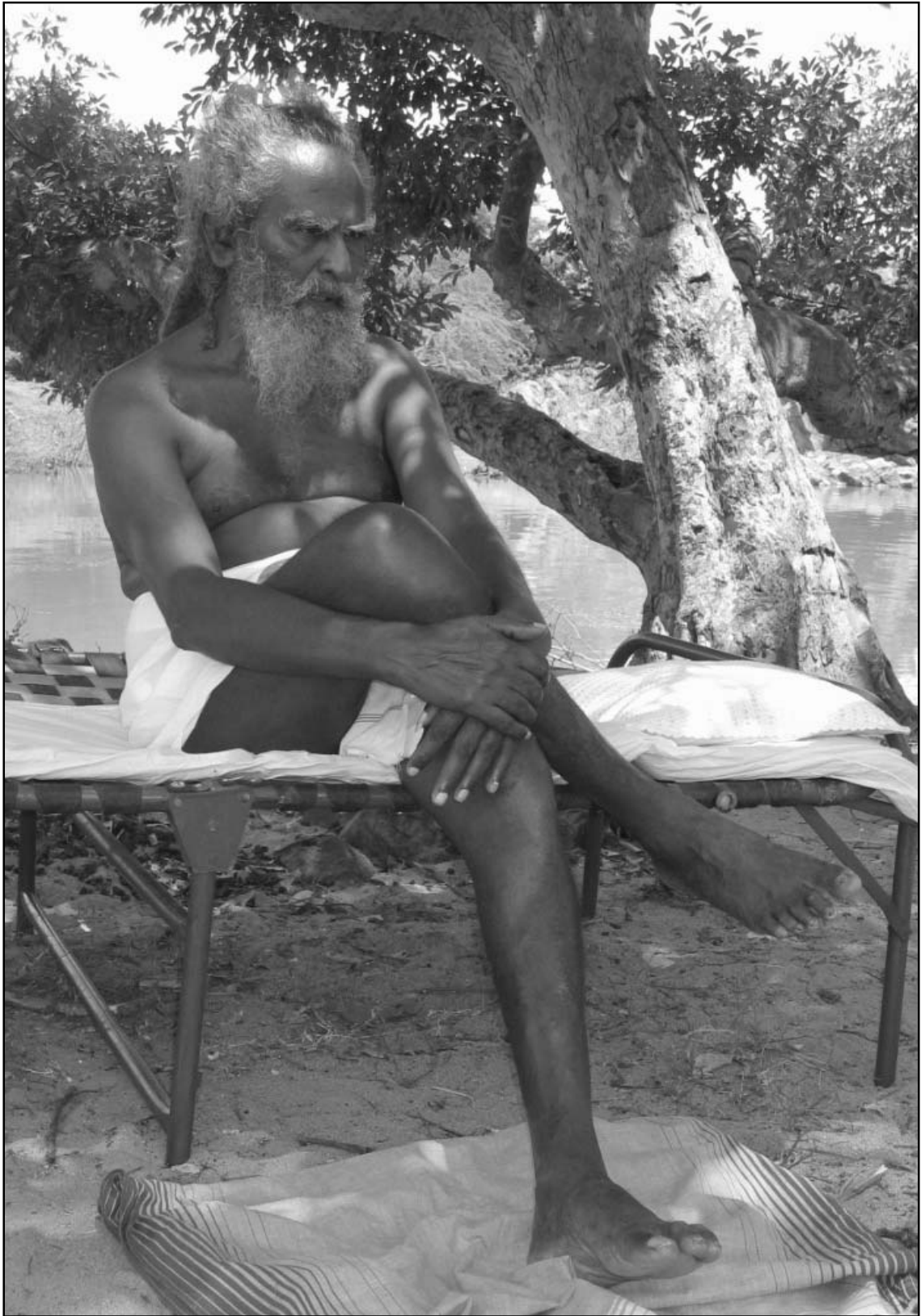
“Neither this world, nor other worlds nor individual souls exist”!!!

Oh, ~~Our~~ children of Knowledge and Abodes of truth!

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You are everything!





Oh *Ours* ambrosia (children) of Jnana!

May you grow in spiritual strength by the practice of humility. May your spiritual practices attain fruition by the discipline of abstaining from fault-finding which will annihilate the mind. May you attain spiritual well-being, by restraining the mind from futile imagination which will wipe out the Karma-s. You will rise to the Divine State if you imbibe noble tendencies, warding off evil bent of mind!

Toddlers of Jnana!

Self-realization, the art of knowing the Self, is beyond the state of worldliness and of divinity. Discipline and punishment belong to the realm of worldly life. Under divine protection, compassion alone reigns, there is neither discipline nor punishment in the abode of Divine. Self-realization is a Transcendental State, devoid of any qualities (Nirguna), a state beyond all Guna-s (attributes).

There are sixty-four arts, which have been condensed into sixteen arts in practice. Except the art of Self-Knowledge, others are of the nature of bestowing power on one who masters them, i.e. they confer certain powers or results on the practitioner. Whereas knowledge of the Self is itself the result, it does not yield any other outcome. For this reason, we seldom find a person craving earnestly for this Knowledge. Likewise, one rarely comes across either a true Guru who has realized the Self or a true Master who is capable of imparting this great Knowledge. There is only one Sadguru (i.e. Guru-principle that manifests in Sadguru) in all the three worlds.

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Because

Lessons of the world are learnt under conditions of discipline and punishment.

Self-experience dawns in the absence of discipline and punishment.

You doubt these statements?

Lesson: Learning (Sravana) at worldly level, stops at sensory levels. For such a learning, which includes question and answer between student and master, discipline and punishment system is definitely required.

Experience (of the Self): Here, reflection (Manana) is essential at all times coupled with a devotional disposition. Measures of discipline and punishment which cannot take one beyond senses have no relevance here. (Sensory responses either at gross or subtle levels, such as emotions of body, mind or world can play no role at all in facilitating the journey of Jiva-s towards Self-experience.) However, a true Master puts forth gently kind suggestions to steer the student to the right track.

Self-experience: confers a great bliss that permeates one's being like a continuous flow of oil. This is known as profound contemplation (Nididhyasana).

If discipline and punishment system enters the sphere of reflection or contemplation, mind will vacillate, inevitably leading to desire, fickleness and doubt. Therefore, reflection, also known as one-pointed attention, can not be established. Insights can be prompted only through gentle, calm suggestions of the Master (which facilitates in turn a serene and steady mind).

Reflection: will not bear fruit, if the teaching method involves impatience and hurry. It will terminate at the (sensory) level of listening, without penetrating into deeper levels of contemplation. What is learnt in this worldly way, enters through one ear and exits through the other. It is useless like a ball that rebounds, when thrown against a wall.

Owing to the evil tendencies like hurry, impatience, haste and desire for getting instant gratification in the era of Kali, things are done in a haphazard

way. These qualities may be appropriate in worldly activities, but not in the realm of divinity.

Where sensory experiences are indulged hundred percent, experience of divinity which is beyond sense-experience cannot blossom. The urge to control others and desire to dominate belong to a worldly approach. To humble oneself through exercise of self-control, austerity in talking are conducive to divine feelings.

Listening: which includes reading and hearing, is an external activity!

Reflection: which involve practices based on remembrance of what we read and hear, is an internal activity!

Abiding in experience: To be with the experience, i.e. leaving aside the act of remembrance of what we have read and heard, is abiding in quietude. This is an internal state!

There is little scope for internal activity and internal experience in this Kali age which is full of gross worldly qualities (poisonous). Moreover, external activity (listening) is full of negativities, lacking peace, calmness and patience. Going within, to remain in internal activity and internal state are the hour of the need to free oneself from harmful influences of the present age.

O spiritual seekers!

In Our narration of the story of 'cat on the wall' (see Autobiography - Journey of a Madcap), We have given the symbolism of milk/curd for divine attributes of calmness and peace and dry fish for demonic qualities of Rajas and Tamas. This story should imprint the great truths in your heart.

What is happening at present is: For your Sadhana, i.e. for chanting Ribhu Gita or Self-abidance, you allot one and a half hours in a day and remain steeped in worldliness for twenty two and a half hours. Even during the short period set aside for spiritual discipline, you may actually experience the stillness or quietude only for a few minutes, whereas mind remains externalised most of the day.

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You must realize one fact!

In Ribhu Gita you hear only the refrain 'You are That; That you are; everything is Brahman. There is no real existence of this world, or other worlds, deities or individual souls.' These are reiterated throughout the chanting (for an hour and a half). Ribhu Gita contains no stories or fantasies other than this.

If you remain one-pointed during one and a half hours of chanting, the experience of the Self, which is intermittent during the twenty two and a half hours, will be strengthened. If you stay absorbed in the essence of the teaching in that short period, you will merge in the experience. This will destroy the outgoing tendency of the mind!!!

You may think: 'We have already read and heard these verses several times, these are committed to our memory; if we are given the number of the verse, we will recite it blind-folded. Why does this madcap lay so much stress on this?'

Let Us tell you something!

You have read many lessons in school. You have read the movie-stories, plays etc. in thousands. Oftentimes, you readily imitate or apply this literature in living this transient life (you are not living but falling and crashing towards destruction).

Whereas, have you remained absorbed while reading at least one verse of the Ribhu Gita which you chant for your spiritual well being? Have you become free from biased and narrow vision? (We have noticed that some undesirable qualities have left you). Has the delusion of money and lust left you (even fifty percent)? Are you totally free from fault finding tendencies? Perhaps, you have succeeded in checking some of the evil propensities. Thus, one may aim at a volley of questions at you.

What is the present condition?

Your state is: You are calculative and keep thinking, I will jump over only half of the well; only three fourth or may be eighty five percent of the well; or even ninety five percent of the well.

You can reach the shore safely, only if you jump over the well fully, hundred percent, is it not! Don't get alarmed. The purpose is not to trigger despair, confusion or doubt in your mind. We will not merely comfort you by saying, you can surely cross over the well to safety. We boldly assure you, you have already crossed the well. The reason is : You are *Ours* children!

But?

At least some effort is to be made on your part!

Leave the rest in *Ours* hands!

But, attentiveness is required!

What you have understood intellectually from the story 'cat on the wall' (cat, milk/curd and dry fish) must become your personal experience. It is quite natural that you are overpowered by sleep and laziness while chanting Ribhu Gita! Don't you want to conquer the nature? When you jump into water (river/well), it will not make you float on it. Its nature is to pull you inside. What you have to do is:

To put forth valiant efforts to control the breath, kick the legs and push the water with hand strokes. This makes you swim forward.

Likewise,

Dear children!

Absorb the essence while chanting Ribhu Gita and drink the nectar of experience. Whenever you find time, enhance your inner feeling; destroy the externalisation of your mind!

Will you get sleep, if you see money?

Will you get sleep, if you see the opposite sex?

Will you get sleep, if you have lost your properties?

Your sleep will take to flight!

Likewise, essence of Ribhu Gita, which is a rare treasure, is your inner state of being. Don't lose it.

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We are in your hands, but alertness is required.

Children! You might have read or heard the life story and teachings of the great Jnani Jadabharatha. However, we give you here the story chapter by chapter, based on what this madcap has realized of his life in *its* own experience, finally attaining the state of Jadabharatha. May you also taste the nectar of the life of this great being and abide in his state!

A handwritten signature in black ink, featuring a long horizontal line that tapers to a point on the left, followed by a stylized 'S' and two circles, and ending with the name 'T. Kuli Baba'.

(T. Kuli Baba)

You are everything!



HOLY ADVENT

Bharatha made his advent into the world in the kingdom of Kurjara (Gujarat) as the first child. As was the tradition, being the first son he took over the reins of the kingdom. After ruling over the kingdom in an exemplary way for a long time, he stepped down from the throne, dividing the kingdom equally among his four sons. Thus relinquishing the rulership, he retired to a forest donning matted hair, thereby signifying a renunciate life, for performing austerities.

In the dense forest, he built a hut, installed a Sivalinga, performed the rituals of holy ablution, worship, Arati, chanting Mantra, etc. Thus he engaged himself in Sat-Karma (Spiritual practises), auspicious act and led the life of an ascetic. He courted the company of many great beings, attended their Satsang-s and practised Self-enquiry. While he was spending his days thus, an event took place before he could attain the state of perfection, bringing about a momentous change in the course of his life of dispassion and austerities.

You are everything!



A CHANGE IN ASCETIC LIFE

One day, while he was occupied with the meritorious act of evening prayer, standing in a stream in waist deep water near his hut and chanting the Mantra, a doe (female deer), in its full term of pregnancy, was drinking water on the other side of the stream. Suddenly, the doe heard the roaring of a lion nearby. On hearing the blood-curdling roar, gripped by fear of death, it darted and leaped over the stream. The fear of death and impact (speed) of the jump made the fawn come out of the womb of the doe and collapse on the bank of the stream. The doe died on the spot itself. Thus ended the destiny of the doe!

Bharatha, engaged in his worship, was watching these happenings. He witnessed the death of doe and saw the newly born fawn, which was gasping and struggling for its survival. Now, both 'compassion' and a 'helping tendency' arose in Bharatha's mind.

Compassion: arises due to Karma of merit-s and demerit-s. The mind experiences kindness and sympathy and wants to rush to provide relief and assistance to the needy.

Helping tendency: which translates the compassionate feelings into action. Moved by pity for others, one renders service to them.

Sage Ribhu says in Ribhu Gita:

Whatever is done by the mind alone is action.

Other movements (of senses or physical organs) are not action.

Compassionate thoughts dawn only in divine hearts which are permeated with kindness. Others don't feel compassion. When compassion arises, such divine souls pray thus:

'Oh Lord! You caused the occasion and situation according to the Karma of the individual soul. In whatever way You intend to carry out Your will or act, please do so accordingly.' When you leave everything to Him with total surrender and if the action is destined to be fulfilled by your gross body,

1. He will activate your body and complete the action,
or
2. He will complete the action by activating some other body,
or
3. He will complete it through His 'compassion in His illusory style' without activating any other gross body!!!

This world belongs to Him; every movement is His. Since the puppets (Jiva-s) function in this world on the basis of Karma-s associated with merit and demerit, He keeps up His illusory play by pulling the strings of the puppets and activating them according to their merits and demerits; He chooses the appropriate way, occasion and time for enacting a particular scene.

Here, you may wonder!

While someone suffers from hunger or disease, or someone is in great distress, if a person stands inert like a tree at the site of calamity, contemplating on God, don't you feel, 'Does he possess a heart to be moved by compassion or helping tendency? Is he a human being at all?'

Our children of knowledge and bliss!

The important fact to be noted is:

1. Your act of total surrender in this situation to Him is not going to continue for hours or days together. Your remembrance of Him in surrender will take about 2 or 3 seconds.
2. Next moment, the needed help will be extended either through your body or through some other body or by its own.

3. You will not be affected by merits and demerits of the Karma, if you offer yourself to Him.
4. The incident or occasion will not cause any burden in your mind.

Epoch of Kali: is characterised by hasty mind, hurried action! Impatient world; noisy world; ostentatious world; business oriented world; publicity oriented world; strange world!!

A world which wants results instantly!!!

A world of computer and calculator!!!!!!

An adage goes thus: 'Evil tendencies of the mind portend one's downfall'. Therefore, don't fall a victim to haste, violence and irritation. What you need is patience, composure, calmness and peace. Don't be lazy, sluggish, careless or mean. If you maintain patience and composure, either you witness the incident with compassion or you may be made to provide relief. But, the merit or demerit of such an action will not bind you.

Our children! Now, listen to the story!

First, Bharatha was compassionately witnessing the incident. Next moment, suddenly a helping tendency sprang in his heart.

Compassion:

Alas! A doe gave birth to a fawn and died due to fear of death. The fawn, kicking its legs, is struggling for its survival on the bank of the stream. It is hungering for its mother's care. The fawn should be saved.

Rendering help:

Bharatha ran towards the fawn and gently lifted it with both hands.

1. Who is the rescuer of this fawn?
I am the saviour of it.
2. Who will protect it throughout its life?
The fawn will be protected **by me** throughout its life span.
3. The orphan fawn belongs to whom?
It is **mine**.

Oh ~~Ours~~ Toddlers!

The mind of the saint-king Bharatha became afflicted with ego and conceit. This caused the seed for his future birth.

What should have been Bharatha's attitude to remain free from the cycle of birth? 'A doe gave birth to a fawn and died due to its Karma and fate. It is God's compassion whether the fawn survives or dies. God made this soul (me) to help that soul (fawn) for the time being, as there was no other soul around to protect it. This body performed this Karma according to His Will. The merits and demerits of this action belong to Him. It is His action.' If Bharatha had performed the Karma of helping the fawn with this attitude of surrender, the Karma would have ended automatically after some time, and the merits and demerits would not have been added to his lot.

Whereas Bharatha acted with the attitude tinged with 'I, by me and mine', and a relationship developed with the fawn. This relationship became a bondage, turning into affection, creating merits and demerits, further adding to the Karma and thus brought about the cycle of birth and death.

If Bharatha had looked upon the incident only with compassion and not rendering any help, offering everything to God, the Lord might have brought about the Karma in two ways - one is mercy killing and the other is compassion of protection.

Mercy killing: As the newly born fawn had lost its mother with none to take care of it, the Lord might have caused a mercy killing (removing its soul from that body) and given it another birth (another body for the soul). This is called mercy killing, protection given through death.

Compassion of protection: The Lord might have arranged another doe, matching with the Karma of the fawn, to take care of it, or He might have given, by His illusory action and compassion, the strength to the fawn to stand up, walk, drink water and graze. This is not a big deal for Him, as He is Omnipotent. This is called compassion of protection as the punishment of death is not given.

Let us take a look at the state of Bharatha!

Compassion and helping tendency emerged in the heart of Bharatha. He left his activity befitting the mode of life he had adopted, ran towards the fawn, picking it up with love, pity and a mellowed heart, put it on his lap and caressed it. At that moment he uttered:

Oh dear fawn, beloved child! Why is your condition so pathetic? Is there no limit to the trials of the Lord? But, you need not fear. Don't worry! Don't feel sorrow! Don't lose your heart because your mother is dead.

1. I am here to protect you (*Even your (Bharatha's) life is in His hand!*)
2. I can protect you (*While he can't save even himself, how can he save others?*)
3. You are my child! (*Even your body is a rented body, how can you claim another body as yours?*)

In these three states of ignorance, Bharatha took a vow. He scooped up some water in his hand and let it fall into the mouth of the fawn little by little through his fingers. Being hungry, the fawn drank the water eagerly and looked at him with gratitude, as if looking into its mother's eyes. On the first day, he fed it with stream water and on the second day, with tender grass, bit by bit. Thus a week passed and soon, a month also passed. The fawn started growing gradually. As the fawn grew bigger and bigger, it stayed with him always just like a kitten moving with its mother cat. It did not leave him alone even for a second. It would lick him with its tongue frequently in a show of affection. If it felt hungry or thirsty it would butt him gently with its hornless head. At all times, except at night and at sleep time, it would either gently butt him with its head or lick him with its tongue or lisp like a small child or move around his legs like a puppy or a kitten. If he sat, it would lay itself down on his lap; if he laid himself down, it would also lie down keeping its face close to his face, rubbing it like a child. When the fawn felt hungry or needed some help, it would gently bump into him as a gesture. Its affectionate look, yearning and emotions like that of a child captivated his heart and occupied his thoughts. Like a **child**, it did not leave him except at sleep time.

You are everything!



ENSLAVED BY ATTACHMENT

The charm of the fawn cast a spell over Bharatha, displacing his interest in the Sat-Karma, thus disabling him from carrying out his daily spiritual discipline. Deluded by his attachment, he forgot everything. When one becomes a slave to sensory-body-worldly emotions and thoughts, the ardour towards God diminishes gradually and finally hides itself. However, one's true feelings towards God do not die; divine love is immortal. Just as the passing clouds cover the sun for the moment, though emotions of the body, world and relationship exercise an upper hand, can suppress one's true feelings towards God only for a while.

Entrapped in this infatuation, Bharatha completely forgot his daily Puja, Japa and other austerities. He devoted his whole time in catering to the welfare of the deer. He tended the deer, fed it, took it wherever grass was available in times of scarcity and roamed with the deer, carrying a heavy stick in his hand to ward off attacks of wild animals. While he ate fruits, roots, etc. he also fed the deer, *thus rejoicing in the happiness of the deer*. Spending his time like this, he lived like a wild man, like a hunter, and a **lay man**, forgetting all the while that he was an ascetic.

But

the uplifting spiritual acts like Puja, Japa, etc. that he had performed hitherto awaited their turn to do him good!

You are everything!



DEATH OF BHARATHA AND BIRTH OF A DEER

Embodiments of love!

If a spiritual seeker is swayed even a little by the body-world consciousness, these false emotions will rob him completely of his inner feeling towards God (causing a downfall in his progress), just as a ball placed at the edge of the topmost step of a staircase, when disturbed even slightly, hurtles down fast towards the ground. This is what happened to Bharatha!

The wheel of time rotated fast, bringing Bharatha's life to its final phase on the earth. He became bedridden. His deer also laid itself down near his feet. It didn't leave his bedside except for a few minutes. Sometimes it looked a forlorn look with tears rolling down its cheeks.

The deer became very sad and looked like saying: 'You have become bedridden. Who is your companion at this hour? Don't be afraid, I will remain your companion.' The expression on its face seemed to reflect such feelings of endearment and comfort.

Forgetting the background of his renunciant life, spiritual aspiration and acts, he wept and lamented beholding lovingly the face of the deer: My beloved deer! I am going to leave you soon. Who will protect you, when I leave you? Who will take care of you like me? You will be rendered an orphan. My deer is going to be an orphan, oh Lord! If You are really the very Being of Truth, let me be **born as a deer. I shall protect** this deer, by taking the birth of a deer. Thus he prayed to the Lord in his ignorance.

Look at the pathetic condition of Bharatha!

O stupid human being!

Can you see, how bondage, attachment, affection, body relationship and emotion create delusion and trap you in the shackles of birth and death?

What you have to realize from this is: while the life force of a Jiva departs from the gross body, if the mind, depending on the merits and demerits, focuses its attention at that moment on a living or inert being, it will cause inevitably a rebirth associated with that last **thought!**

It is attachment, if you see a living object with emotions!

It is love, if you see a living being with God-remembrance!

What must be your attitude?

Hey embodied Jiva!

This is God's world. Everything belongs to Him here. You can live peacefully and blissfully by leaving everything in His care (mentally leave your responsibility to Him). Don't think that we are thereby suggesting to you to remain an idler. Can You not associate **Him** with your every thought, word and action? If you bring into everything the God-dimension, you will not be tainted with worldliness - attachment and bondage - in your transactions with the world. There will be absolutely no rebirth. God-remembrance will bestow on you only love and compassion; your mind will not become a prey to helping tendency (which gives rise to the sense of doership and egoism).

Our Bharatha was given the body of a deer due to his thought at the last moment and also his prayer.

The body of Bharatha died! The body of a deer took birth!

You are everything!



DEER LIVING IN FULL AWARENESS



Oh ~~Our~~ Ambrosia (Children)!

Bharatha born as the deer remembered its last birth (as Bharatha) due to the merits of its previous birth. On recollecting the facts, the deer reflected thus:

O Lord!

What a disgraceful state I have arrived at! How have I wasted two precious births (previous and present)? It is not possible to attain liberation in this birth through the body of the deer. Unless this birth (as a deer) is lived very carefully, I cannot hope to attain liberation in the next birth also. If I slip even slightly, the next birth will also be wasted. In the last birth as Bharatha, **Karma** and **Bhakti** were fulfilled. Henceforth what is relevant for attaining Jnana? Darshan of a **Sri Sadguru**, service to him and service of sincerely following his teaching are the way. Thinking thus, Bharatha, embodied as deer, made a firm and earnest resolution.

You are everything!



GRACE OF SADGURU-S AND SERVICE TO THEM

Now, the deer (Bharatha) abstained from eating green leaves and grass. Instead, it ate dry leaves and fallen leaves. It didn't mingle with either its own kind or other species. It remained alone absorbed always in God-remembrance, roaming along the banks of Gandaki river in search of a great being. God's grace descended on it. It noticed an ashram on the bank of Gandaki river. Slowly, it approached the ashram and found two great beings there.

They were **Pulaka** and **Pulasthiya**.

The deer could not control its joy on seeing them. It made a strong resolve: By God's grace alone I have found these two great beings. I need not wander anywhere else. They are my Sadguru-s. Let me render them whatever service I can within my capacity. Let me listen to their discourses sitting a little away from them. Let me follow these teachings and gain a proper understanding and experience in my next birth. Let me end this deer-body here itself. The deer decided to find its ultimate refuge as well as final resting place in the ashram.

Our Children!

How to describe the sublime service the deer (Bharatha) rendered in the ashram? It would eat the vegetable and fruit peels thrown away by the sages. It would eat the left over food or Uchishtam of the sages as the supreme food. The deer would consume the dry leaves and small twigs that had fallen from

the trees in and around the ashram and thus clean the entire area. It would remove the uneatable sticks and twigs by carrying them in its mouth and putting them far away from the ashram. Lying down at a distance near the gate of the ashram and facing the sages, it would carefully listen to them, when they conversed with each other or to the discourses of the visiting saints and sages during Satsang-s. It would listen attentively with tears overflowing from its eyes when they discussed some important Vedantic lessons in greater detail or in the question and answer method.

Pulaka and Pulasthiya were surprised to notice the strange and peculiar behaviour of this deer. They understood through their intuition, that it was not an ordinary deer, but a great being. It might have taken this birth as a deer either due to some lapse or a curse. So, they did not drive away the deer or rebuke it; they helped it to **carry out its service**. They apprised other sages and saints of the deer when they visited the ashram and requested them to bless it. Pulaka and Pulasthiya treated it like a child, caressing its head and body fondly and blessed it.

The deer was gifted with the grace of Sri Sadguru-s and their teachings. It clearly understood that it could achieve the goal of birth, namely Self-realization, only if these teachings could culminate into its own experience for which a supreme human birth was required. It waited with anticipation for the final dissolution of this birth and prayed to God to grant it a human birth.

The grace of the Lord and of the Guru responded to its pious resolve. On an auspicious day, the deer left its body and reincarnated as the ninth male child in an orthodox and divine Brahmin family.

You are everything!



EARLY YEARS OF JADABHARATHA

Apple of *Our* eyes, beloved children!

In the history of India, three persons had borne the famous name Bharatha, at different periods of time.

1. The younger brother of Lord Rama.
2. The son of king Dushyanta and Sakunthala.
3. Emperor Bharatha, who left the kingdom, retired to the forest to perform austerities, and who was later born as a deer due to his attachment and ignorance and finally incarnated as an enlightened being.

Bharatha incarnated on an auspicious day. We do not know the name given to this child by the family. The child never cried for mother's milk. Whenever the mother chose to feed it, he drank the milk. He never cried for any reason. He would keep looking at the vast sky, and remain smiling! In his childhood days, he did not play with other children of the same age. Laughing to himself, he would play the divine game alone. Even if other children called him to join the play, he would not participate in it. He used to tell: "You play your own game; I will play my game; no playmate is required for my play."

If his mother bathed him, changed his dress, gave any food, etc. on her own accord, he accepted lovingly; but on his own, he never attended to any of the bodily needs nor he demanded anything. When he was five or six years old, if anyone called him by his family name he would not respond. He would say: No, that is not my name; my name is **Bharatha**. Further, he would add laughingly, "If you call me Bharatha, I will answer; otherwise I will not respond." Keeping up with the tradition of his caste, his parents performed

the sacred thread ceremony to him. Though he subjected himself to the ceremony, he removed the sacred thread later and hung it on a tree.

Everyone was shocked and scared at Bharatha's actions, behaviour and habits. As per the family tradition, his parents admitted him to the traditional 'Gurukula' school. However, he did not show interest in learning Veda-s and scriptures. If the teacher questioned him, he would reply that these lessons had already been learned. If the teacher further asked him as to when and how he learnt these, he would answer thus: As I am 'That', which is the source of everything, what need is there for me to learn these lessons. He was ever in a state of extraordinary silence. The only expression he exhibited was a laugh!

Alarmed at seeing Bharatha's condition, his parents performed some worship to cure him of his odd behaviour, but it yielded no result. They became broken-hearted with grief and died one after the other in due course. His brothers and other relatives detested his behaviour and neglected him. This was what Bharatha wanted i.e. to be ignored. Moreover, he did certain acts which irritated them and made them say, "Get out of sight and go to hell". The reason for these acts was:

Even a tinge of love or a thought towards them based on relationship, might cause another birth. Fearing such an eventuality, he was firmly determined to shun all relationships.

He spent his days thus: He roamed in paddy fields; slept in the fields like an orphan; carried out any errand given to him without a demur, irrespective of caste, creed and religion of those who assigned the task. He ate, whatever food they gave him as a wage for his work, without caring for its smell or taste. He cheerfully ate even cattle-feed like soaked cottonseeds, oilcakes, porridge, water of washed rice grains, millet, etc., and other repellent food. He cleaned the streets of low caste people and ate whatever they gave; he wore a torn cloth around the waist.

He wandered like:

An orphan, yet the origin of every being!

Abandoned, yet of service to all!

A Paradesi, an alien everywhere, yet the whole universe was his empire!

Ostracized by Brahmin-caste, yet a true Brahmin who had realized Brahmam, and transcended the five elements.

One who had compassion for all creation, and had perfect control over all senses!

Being indifferent to deities, yet he himself became **the essence of all deities!**

Thus he wandered the earth as an Avadhut.

As he moved around looking like an inert object, appearing and behaving like a stupid fellow, he came to be known as Jada (inert) Bharatha!

From childhood onwards, Jadabaratha did not observe rules of any social classes (Brahmin, warrior, merchant and servant) or of any life-stations (Student/celibate, householder, spiritual recluse and monkhood); nor he practised, from a worldly point of view, any rules of Veda-s, and scriptures; nor he got initiated into a Mantra or precepts of any guru; nor did he systematically perform desireless action, desireless devotion, yoga, severe austerities or develop firm determination to cast off worldliness, nor he practised Self-enquiry. Due to this predisposition, he remained in a **Transcendental state** which placed him above the barriers of social classes and life stations!

Because

He had completed all these requirements in his previous two births!!! Jadabharatha, while he was wandering around in his early years, used to reflect thus: **Affection** for a fawn led to attachment. This attachment, which grew stronger caused me to be afflicted by evil tendencies like ego (I), pride (by me) and possessiveness (mine). I turned away from spiritual Sadhana thereby wasting two precious births. At this critical stage, out of infinite **compassion of Transcendental Being**, It bestowed the bliss of union by uniting Itself with That (Jadabharatha).

Our Children! Listen to this story, and imbibing its essence, abide in the state of 'That you are' and 'You are That' and merge with Brahmam which is One without a second.

You are everything!



A MADCAP INDEED

Beloved children!

Jadabharatha wandered about in great bliss (in Divine State) and in ultimate bliss (in Transcendental State), his body moving around like an inert object. Therefore, his gross body became useless to the world (in worldly sense)!! Even though he had some balance of destiny to be worked out, he roamed like a puppet as his mind had no volition of its own.

'He was dead' (he was useless to the world)

'Oblivious of himself' (he realized 'That we are; we are That')

He lived for some ripe souls of the world!

World and its people did not exist for him!!

He was devoid of any thought of: the world, its movements, acts of jiva-s, Karma-s which activate them, tendencies associated with the Karma-s, mind which absorbs these qualities and oscillation of the mind.

A song by a devotee aptly describes his character:

Wandering like a ghost,

Lying down like a corpse and

Treating gold, money, opposite sex, etc. as a clod of earth.

Jadabharatha had verily attained this state!!!

Our children!

One day, a farmer assigned to Jadabharatha the task of watching over his corn field and driving away the birds and animals. Providentially, a king

of the forest with his retinue was proceeding towards a temple of the goddess of forest. His soldiers, numbering about fifteen, were dragging a man along to be offered as a human-sacrifice to the goddess. On the way, the victim escaped. Therefore, the soldiers went searching for another person. Fortunately, they chanced to see Jadabharatha, sitting on a raised platform in the field and meditating with closed eyes. They guessed that Jadabharatha was an orphan and concluded that he was a suitable person for sacrifice. So, they yanked him away with them.

Our Jadabharatha did not raise queries like: Why are you dragging me? Where are you taking me? What are you going to do to my body? What crime have I committed? Why? What for? Where? He meekly followed them like a lamb. The king and his army assembled in the temple. They bathed Jadabharatha and dressed him with a new cloth! He was garlanded with flowers and given necessary food! Then, one of the soldiers grabbed him and placed his head on the altar.

Our favourite children!

In this situation, Jadabharatha had no 1) emotions of ego or conceit, 2) consciousness of his body, 3) fear of what was going to happen, and 4) any other emotions relating to body, world and mental attributes. Though he exhibited no emotions, his divine face radiated with divine bliss, a joyful smile adorned his face. Fiercely chanting some malevolent incantations, the temple-priest raised his sword above the head of Jadabharatha.

Even at this moment, Jadabharatha remained tranquil and immersed in bliss, totally oblivious of what was happening to him!

Beholding the state of Our Jadabharatha in which, he was the very Self of all ranging from an atom to the universe, compassionate Lord of all elements, witness of all, Indweller of all creatures, and Perfection itself, a fierce looking goddess emerged from the idol, swiftly snatched away the sword from the priest, severed his head, slashed the heads, hands, legs of all people gathered there in a haphazard way, killing them all and sparing none.

Our Jadabharatha steeped in bliss witnessed this awful scene without blinking his eyes. Even on this occasion, he did not feel disgust, fear,

uneasiness, a helping tendency, compassion or pity. He was free of any questions like: Why is the goddess behaving like this? Can a deity act like this? Can a compassionate deity be so ferocious? To err is human; to forgive is divine. Does it behove on the deity to act contrary (Punishing)? Nor did he plead to the deity: O Mother! Please forgive them.

Reason for Jadabharatha's behaviour

Great beings have mentioned about four states namely the state of a jiva, of inferior deities, of supreme deities and Transcendental State.

State of a jiva: Life is associated with merits and demerits, a play of complex mental attributes, characterised by pairs of opposites such as low-high, happiness-sorrow, debit-credit, gain-loss, good-bad, etc.

State of inferior deities: Their dealings consist of punishment and reward depending on how the devotee is placed; passing judgements; disciplining and chastisement; destroying evil by killing the evil-doers; and protecting and upholding of good persons and Truth through merits. Likes and dislikes of the deities influence their dealings.

State of superior deities: These deities do not possess disciplining and punishing qualities. The characteristics are: love, compassion, forgiving faults; bestowing grace according to the ripeness of devotee; doing only good even in the face of wrong action and tendencies, protecting devotee every moment in keeping with his Karma like the eyelids protect the eyes. In short, it is like a play of an innocent **child!**

Transcendental State: There is no play of pairs of opposites which is the nature of the mind. It is the superior state of witnessing the witness state (Divine State), abiding in the bliss of the Absolute. Here exists only one state of 'We are That', wherein pure consciousness or self existence alone is present. This state is unconcerned about the aforesaid states. There is neither disciplining nor punishment. This is called "Undivided State".

Transcendence: is no state at all. This is expressed in words like Brahman, ParaBrahman, undivided essence, ocean of infinite bliss etc. About this Pure Awareness, neither can we say it **exists** nor can we say it **does not exist**.

It exists but also it exists not!!!

Listen carefully

Don't you wonder how to make any sense out of it, when we say It exists, but at the same time It exists not. It is there but not there? There is nothing strange in it. A jiva performs long and demanding spiritual practices through Lord's grace which ultimately annihilates his mind and he gets transformed into the Lord Himself. The soul which ascends to this sublime state sees through the nature of Cosmic Illusion responsible for the three states of creation, maintenance and dissolution, like the appearance of silver in an oyster and transcends it, having no inclination for these powers. The jiva, who thus merges with the Lord, becomes in due course the Atma, the Self.

This Atma comes to realize that It has taken Its birth from the Supreme Self (Paramatma), just as the salt originates from the ocean. Salt loses its name and form when it gets dissolved in the ocean. Likewise, Atma, knowing Its nature, merges with the supreme Atma.

Supreme Self and Brahman are one and the same!!!

When we use a language for describing this inexplicable state, we must state, there is existence of a state of being called Supreme Self.

If you don't want a verbal description, then there is no existence of a state called Brahman!

Therefore, the ultimate experience which baffles expression is communicated in terms of both **yes** and **no**. Existing, but not existing at the same time is the experience of great beings.

The highest Truth has no existence.

The eternal One is beyond name, form, symbol, time, space, merit, demerit, etc. Yet It condescended to become gradually 1. Supreme Self, 2. Self and 3. Jiva. We, the individual souls, who have emerged from It in this order, have to simply ascend this ladder step by step, and reach the Ultimate. Then, are we not One with the Eternal?

But until we become the Supreme Self, our existence will continue to be marked by the awareness that 'We exist' (i.e. 'I' consciousness). When we go beyond the state of Supreme Self and attain the state of Brahman - the state of One without a second, who exists there? Who will give any explanation? Who explains to whom? Therefore, in the ultimate state, there is **no existence! There is none to report the existence.** Hence, it is said, "When one abides as the Transcendental Being, 'nought' is also not there."

Here: Existence in the aforesaid states of jiva, inferior deities, superior deities (Witnessing State) and Transcendental State can be conveyed but only imperfectly.

There: Our existence is false as Transcendental Being.

Here: Argumentation/ worldly transaction will be present in these four states.

There: No argumentation/transaction.

Here: Two persons are required for transaction.

There: No argumentation as there is only One. Though there is one, it is as good as none. That is the nature of bliss. No one to speak, no one to listen! Words are meaningless.

There is One but none to speak!

Our loving children!

By God's grace, much explanation is given so that the spiritual seeker can absorb to some extent the meaning of existence (yes) and non-existence (no). Let us come to the story.

Jadabharatha, with a smile of bliss and expression of peace, placing his hand under the chin, free of any thought wave stared at the scene with a blank expression as if he is blind. The wounded cried: "Mother! Mother, don't slaughter me! I will not commit any fault henceforth! Please spare me, I want to live! Please forgive me this time as I did it unknowingly! O, I have lost my

leg! O, I have lost my hand! Ah, I have lost my ears! I am dying! Is no one here to save me? To whom can we complain, if the mother starts murdering? Is there no remedy for my sin? She is slaughtering us without any compunction! Don't you hear our voice, calling to You, O mother, mother?" Jadabharatha heard these cries. But, there was no mind in him to respond. He looked like a deaf, even though he had ears. As these two (eyes and ears) organs were inactive, he was also dumb, even though he had the tongue.

His body-world consciousness was dead.

Therefore,

He was filled with boundless, eternal bliss.

The goddess of the forest killed all the gross bodies (whose destiny had ended) and gave them another birth. She looked at Jadabharatha (destiny of his gross body had not yet come to an end) and prostrated to the Pure Consciousness (that dwelt in him), which is also Her own Self and addressed him:

Oh great being!

I apologize for these soldiers, who brought your gross body to this place. They acted thus because of their ignorance. A burning candle (even if it is yours) will not permit you to kiss its flame (it will definitely burn your lips). The soldiers' situation was like this. (Note: The flame burns you, if you touch it. The soldiers brought him, who was like a flame, as a sacrifice to the goddess. As he was not in a condition to protect his own body, the goddess came to his rescue.)

But,

their lives are not wasted since they got your Darshan, the touch of your body and the Darshan of your peaceful smile. This has earned them entry into a higher world of deities (temporary liberation), and after their merits are exhausted, they will return to earth to a better birth in a spiritual family. I am indebted to you for their upliftment. I am unfit to be of service to you.

Moreover, in the realm of Spirit, such acts have no meaning. From My Divine State, they were ripe for compassion of chastisement (**mercy killing**) which is equal to love.

At worldly level, it was atrocious!

At Our Divine level, it was auspicious!!

The goddess tenderly uttered these words, gently holding his hand in Hers which dispels fear, brought him back to the same corn field, and leaving him in the same position on a raised platform, prostrated to him once again and disappeared.

Forms of wisdom!

If the destiny is over for a gross body, it will end according to its Karma. The gross body of a devotee or an enlightened being, whose destiny and Karma have not been exhausted, is protected by inferior deities, demi-gods, superior deities and the Trinity of Gods just as the eyelids protect the eyes. Our Lord asserts in the Bhagavat Gita: If any harm befalls My true devotee or enlightened being, I rush to their rescue and protect them even if I have to destroy the entire world in the process.

You are everything!



MEETING WITH RAGHUGUNA

Our Children!

Jadabharatha, supreme in Knowledge, roamed in the world like a madcap or a ghost, as his ego was dead and had merged with the Self.

One day!!!

When he was wandering in a forest, a king named Raghuguna was going in search of **Kapila Maharishi**, to be initiated into a spiritual path. He was travelling in a palanquin carried by his attendants. On the way, the king halted the journey to relax for a while. Suddenly, one of the bearers of the palanquin collapsed on the ground due to severe stomach cramps. Others got upset as they were left to carry the weight of the palanquin without the requisite number of bearers for the rest of the journey. As destiny would have it, Jadabharatha was passing by that location at that moment. The palanquin-bearers noted his well built body and also guessed that he was a mendicant, discarded by the society. They planned, 'We can make use of him to carry the palanquin and share a little of our wages with him'.

One of the attendants beckoned him, "Hey, come here". Our Bharatha laughingly came closer. The attendant said, "You have to carry this palanquin with us; we will share some of our wages with you." Jadabharatha could not understand the circumstances, nor the words of the attendant, nor about what to do and where to go? He looked at them from head to toe and then at the palanquin. He did not notice the king, who was inside the palanquin. Revelling in the bliss of the Self, he uttered, "Umm" with a laugh. They took it as a

sign of concurrence. They placed one of the wooden poles on his shoulder. One of them said, "Um, start walking;" Jadabharatha started tightly holding on to the pole.

Jadabharatha viewed this as a means of **destroying the remaining Prarabdha Karma** (destiny). While walking, Jadabharatha exhibited a peculiar behaviour - he was lagging behind, his pace not matching with that of the other seven bearers. His eyes did not rove hither and thither or on others. His sight was fixed within four feet. Reason: He walked so carefully as to avoid treading on small creatures like worms, insects, snails, ants, leeches, etc.

If we see hither and thither, our attention gets scattered. When we keep our sight within four feet from our feet, we will see only the feet of others (from our plane of truth). Moreover, creatures like worms, insects, ants, snails, leeches, etc. will be saved from being crushed under our feet. Thus, compassion on jiva-s is ensured.

Mind will not be scattered.

Action will not be unproductive.

Sharp attention (one-pointedness) will be developed in worldly and Divine states!

'You will confine yourself to Prarabdha Karma only!'

'You will not add new Karma in this birth (you will not be deluded into new Karma)!"

This is *Our* own experience. You should also be careful in your life. This alone is for your good.

Readers may reflect upon this!

As Jadabharatha's mind had become verily the Cosmic Mind, he had no thought-currents such as: I am an ascetic; I am a devotee; I am an enlightened being; can I do such a lowly work? They (servants of the king) belong to low-station in life; should I obey the orders of these fellows? I am a great Sadhaka, why should I carry out such servile acts? I will advise them and transform their minds, etc. No such thoughts occurred in his mind.

Here, readers may raise a question!

Bharatha had taken three births, namely:

1. King Bharatha - the king turned into an ascetic; a spiritual seeker!
A deep concern grew in him for the fate of the dead doe and welfare of the surviving fawn. Compassion and a helping tendency surged in him towards the fawn; he got attached to it, consequently suffered mental anguish; this trauma caused him to be born as a deer.
2. Born as a deer, due to lack of attentiveness - however, in this birth he earned the grace of Sri Sadguru-s, imbibed their teachings and rendered service to them!
3. Son of a Brahmin - he remembered his previous two births due to his merits in the past births; he became an enlightened soul by the experience of previous births. In this birth, he got the name 'Jadabharatha'!
 1. In this birth, he saw the frightful act of the goddess who mutilated and slaughtered the soldiers. Streams of blood were flowing. But this massacre caused no pity in his heart; not the least disturbance in his mind; he looked on at, the gruesome scene, unconcerned, himself revelling in great bliss. What happened to his affection, anguish, compassion and helping tendency???
 2. In the same birth, Jadabharatha hopped and skipped took very cautious steps, whenever he chanced to see any creature on the ground, while carrying the palanquin. How did this sensitivity, compassion, helping tendency and affection, which were dead on the day, the goddess performed the dance of death, manifest in him today? Why is the difference between his earlier state and latter state in the same birth?

Now, we should look into the three states! Realize the truth with your intuition!

1. The state of a gross body (the state of a jiva)!
2. The state of a Witness!
3. The Undivided State (Transcendental State)!

Jadabharatha experienced the first two states one after the other, realized the Transcendental State and was established in It blissfully.

1. State of a gross body: The jiva, bound by the attitudes I, by me and mine and entangled in all mental attributes, plays the game of a jiva. In this state, mind is subject to pairs of opposites, tossed by likes and dislikes. Three qualities namely Sattwa, Rajas and Tamas form the backdrop of the mind influencing its thoughts, words and deeds. The jiva has three qualities (Sattwa, Rajas and Tamas) in varied degrees, according to the state (of evolution), place and Karma. It undergoes experiences of affection, dislike, compassion and helping tendency accordingly. As these feelings form the basis for Karma-s, the jiva revolves in the cycle of birth and death as long as he allows himself to be afflicted by the pairs of opposites.
2. Witnessing State: Here, the attitude of I, by me and mine (ego, conceit and possessiveness) changes into we, by us and ours. Individual outlook is replaced by the universal vision. In this State, the singular (possessiveness) becomes plural. While speaking also, one will speak in terms of the universal. Here, the Jiva is unifying the entire human race as one, without assigning the opposites of fault or perfection to any individual soul. Abiding in the state of love and embodying compassion, one remains a witness to all (both merits and demerits). This is also called Divine State.

The states of superior deities and of inferior deities (including demi-gods) are different.

- a. Superior deities do not possess qualities like disciplining, punishing and finding either fault or perfection. Their interaction is only through love, compassion, patience and bestowal of grace (according to the ripeness of the devotee).
- b. Inferior deities interact through three qualities of disciplining, punishing and finding either fault or perfection. They also act with love, compassion, patience and bestow grace, according to the Karma of individual soul.

3. Transcendental State: As in Witness State, universality or plurality is the vision through which the Jiva functions. Here we unify, not only the human race but the entire creation not finding fault or perfection in any soul. In this state, abiding in the state of love and personifying compassion we remain a **witness** to all. This is called Undivided State.

Witness State includes human race only! The Witness is the Indweller, "Antharyami!"

Transcendental State or Witness of entire creation - Here, Transcendental Being is the Indweller of all, "Sarvantharyami!"

Embodiments of bliss!

Why did we dwell in detail on the aforesaid three states? Our Jadabharatha systematically experienced these states. How?

1. In the birth of a King and life of an ascetic, he experienced the state of a gross body!
2. He took the birth of a deer and experienced the Witness State.
3. In the birth as Jadabharatha, he experienced the Transcendental State.

He conformed to the rules (of nature) pertaining to the state of a gross body, while he was the ascetic! In the birth of deer, he behaved very vigilantly and imbibed the qualities of Sattwic Witness State, as he rendered service to the guru-s and achieved their grace and initiation (glance and touch of the guru-s). In his third birth as Jadabharatha, he realized his **Self as the Self of all (Sarvaatma Bhava (attitude))**, and became established in the Transcendental State.

When Sarvaatma Bhava became the experience, his mind was completely effaced; Karma also came to an end.

But?

The body survived for the **purpose of serving others**, due to the '**compassion of Transcendental Being**'. He carried the palanquin looking upon the act as **Prarabdha** to be worked out. Jadabharatha's Prarabdha of carrying



the palanquin was also due its compassion as we shall see subsequently. Whatever creatures (like worms, insects) were destined to be liberated from the present birth, attained release when Jadabharatha trod upon them. Creatures whose Karma had not matured for release were not trampled by him, he jumped over them. The point to note is: He left them alone, not because of his **thought** of helping tendency, but in the state of That. If a thought occurs, it indicates the presence or existence of mind; if mind is present, Karma is there. If Karma is present, there will be definitely a future birth. So, his act of jump over them or treading

on them was not based on likes and dislikes.

'Compassion at Transcendental level' is beyond the state of divine. This is the Undivided State. It has only one activity without any partiality! This state takes care of those who have obtained the 'compassion of That!' The divinity matures a soul. The Undivided State takes care of the matured soul. You can ask: Here also a choice appears. Why? It is true! Only the activities determined by the Undivided State or the State of Witness of all will be considered by the 'compassion of That'. It is beyond even the state of divinity.

A fact!

Merits and demerits are seeds for future births! Merits and demerits are different from **Dharma**.

If you perform meritorious action, it will protect the gross body!

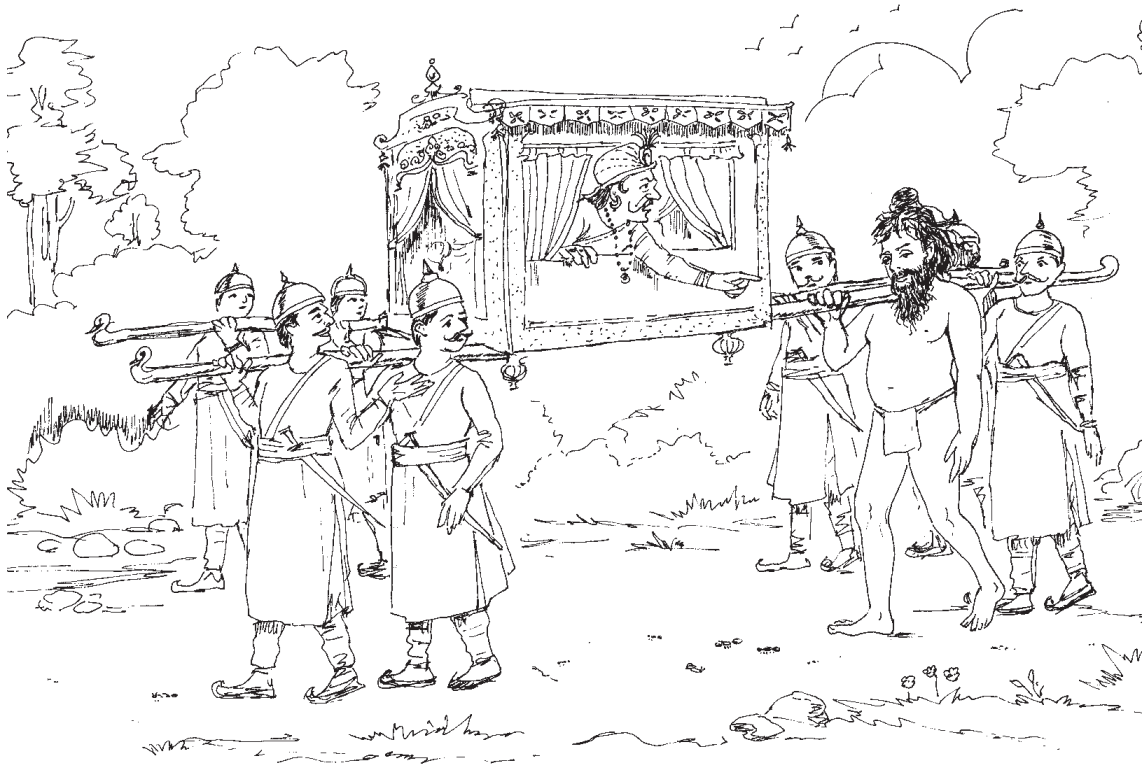
If you follow Dharma (righteousness), it will remove ignorance!

When ignorance is removed, wisdom shines forth; when wisdom shines, Self is revealed, removing the sheath of jiva. When the Self shines, It ascends to the state of Supreme Self. All Sadhana comes to an end as we ourselves become the Supreme Self. Effort is required until the sheath of jiva is removed. Once this is done, That will transform the Jiva into That!

Our children of truth!

Jadabharatha carried Raghuguna in the palanquin to actualize or fulfil the 'compassion of Transcendental Being' uttering the word "Prarabdha" as a pretext. Even though his attention was on That, not on the palanquin, creatures with ripe destiny were liberated and others were spared.

Due to his hopping and trampling, the palanquin rocked wildly. The journey became uncomfortable for the king. As he got many bumps and bruises all over the body, he ordered to stop the palanquin. The palanquin-bearers stopped immediately, but did not put the palanquin on the ground. The king



leaned outside and shot out angrily: "Hey, fools! Why is it wobbly now? Why don't you carry it properly? Don't you have fear in your heart that I am the king?" One of the servants said: "Your majesty! We are walking properly. The person who has joined us recently is responsible for this. Will your majesty please speak to him?" The king looked at Jadabharatha and rebuked: "Brother! What is wrong with you? You look quite sturdy. Don't you know who I am? Keep in mind that I am the king." Thus the king warned him.

Our Jadabharatha could not make any sense out of the words spoken by any one. They were mere sound to him. He looked at him once and laughed. He did not make a reply! The king grunted and said, "Umm, Umm. I want to reach fast, but walk carefully". Once again it was the same game. While walking, the palanquin swung violently back and forth, causing much discomfort to the king. The king became furious and roared, "Now, stop the palanquin forthwith." The bearers halted in their tracks. The king leaned outside. Everyone saw the angry face of the king, and trembled in fright. They all bowed down deeply except Jadabharatha. His face did not show any signs of consciousness of the body or world. On the contrary, it was suffused with bliss! Immediately the king became more incensed!

The words of the king: Hey idiot! What a stout, but obtuse fellow you are! Are you ignoring my words even though you know I am the king? Don't you know what is in store for you? You are not a weakling. You are a fat fellow. Why do you behave like this? I will punish you severely hereafter. Why do you act so stupid? Are you a madcap, not to react to my words? Don't you have any self-respect or shame? Are you a corpse? Come on, answer my questions. Thus, the king shouted in anger.

You are everything!



STATEMENT OF JADABHARATHA

Hey Raghuguna!

Yesterday (in the past) you were some one else! Today, you are acting in this role with a king's paraphernalia. What will you become tomorrow? Tomorrow if somebody pulls you down from kingship, you and these servants will be equals! Why do you make so much noise for this temporary role (king)? You have set out to meet a great being with all this ostentation, bloated ego, conceit, haughty words, making these divine beings as your servants to carry the palanquin? If you go to the Maharishi in this state of mind, can you secure his Darshan or benefit from the meeting? On top of all this, you say you are going to punish me?

I am already like the flour, ground millet.

(Karma is exhausted for this gross body)

Are you so smart that you can still grind the flour ground already? It is not your business, nor is it possible for you! You told me that I am not lean but stout. Leanness and stoutness are attributes of the fleshy lump, the body made of five elements. Whereas,

'I' am independent.

'I' am motionless.

You call me an idiot! I am a free bird who has come out of the egg of ignorance. You are all fools, for you are stuck within the egg of ignorance.

Without realizing your state of ignorance, you call me an idiot and threaten to punish me!

At this moment,

you are a puppet wearing the costume of a king. Next moment, if any other puppet sits on your throne, you will also be punished. You are croaking that you would punish me?

You uttered the **truth** that I am an idiot and a madcap. I have become That Itself, and remain without the body-world consciousness. Just as an idiot has nothing to say, I too have no mind to engage in talks. Therefore, I am an idiot.

You call me a madcap, which is also true. **The madness for world, jiva-s and deities** has left me; I yearned for the eternal One and the **madness** of That has caught hold of me. I am a madcap indeed!

You admonish me, "Don't you have any self-respect or shame? Are you a corpse?" Oh King! Do you know how qualities like honour, dishonour, shame, etc. are attached to a person? It is due to the sense of 'I, mine and by me' characterised by ego, possessiveness, and conceit. Many centuries have passed since these afflictions left me and got burnt.

I have made this body walk like a ghost!

I have made this body lie down like a corpse!

Are you trying to trap me in delusion? Listen to this: I have lost this body-world consciousness long ago; I have thrown to the wind all sense of propriety and etiquette of social behaviour; I cannot be bound by any words! The ignorance which is the offspring of illusion has left me long back! Okay, okay. What is the use of talking to you about these things? It is the **fate** of this body to carry this wooden pole (of palanquin) made of earth with a doll inside. I will blissfully do it. With these words, he started to carry the palanquin.

Note:

Ghosts and corpses do not have **emotions** but have **feelings!** How?

1. A ghost does not have body-world consciousness. But, it knows that the ghostly form is caused by its sin of the previous birth. It has a feeling that it should not sin again.
2. A corpse does not have body-world consciousness. The person in Sahaja (natural) Samadhi is like a corpse though having the life force. Is it not? Emotions are dead in such a Jnani, he possesses only **true/divine feeling** (intuition)!

~~Our~~ favourite Children!

The king Raghuguna, who sat still like a puppet, frozen with shock, listening to the tirade, rushed out of the palanquin. He fell like an unsupported stick at the holy feet of Jadabharatha and clasped them. The king writhing in agony like a worm put in the fire, cried loudly, wept uncontrollably and craved pardon. He washed the holy feet with his tears. As he felt deep remorse and wept, his heart became a pure temple! His tears became the offering to Sri Sadguru.

“Oh Lord! Oh treasure-house of compassion! Oh ocean of mercy! Oh Sadguru! Oh ocean of grace! Oh ocean of bliss! Oh ocean of boundless bliss! Oh eternal Being! Oh Lord who has descended from the Transcendental Being only for my sake! Sadgurudeva!”

Note:

Raghuguna welcomed great beings to his court with love and listened to their discourses on the scriptures in earnest. He had come to know about the glory of Kapila Maharishi and desired to meet him. Since he had set out on a good cause, he had the good fortune to meet Jadabharatha.

The king beseeched: Provide succour to this pathetic creature who is groping for the right direction to proceed! My Lord! Forgive me who is a great offender! I am blinded by ignorance! Please condescend to open my eye of

wisdom! Shower your compassion on this merciless fellow! Have pity on this wretch who does not know justice, propriety or honesty! Oh Lord! Protect this poor fellow and bestow your grace! Please utter one sentence to this vile crook 'I have forgiven your fault'. Oh Lord, I will not let go of your holy feet until that one sentence 'I have forgiven you' emerges from your sacred mouth.

Oh *Oux* infants!

Jadabharatha, who found the king inconsolable with remorse and grief, laughingly said, "Hey king! You have not made any mistake. Where is the necessity for the word 'apology'? All bodies and worlds function according to their destiny. So, there is no fault or defect. All jiva-s are puppets. Everything is happening in perfect order in the world according to the merits and demerits of individual souls. Only human beings, enslaved by mind are stuck in the pairs of opposites (likes-dislikes), indulge in imaginations and create their own merits and demerits. Caught in the web of likes and dislikes, they see differences and are calculative and judgemental: I am a good person, he is a bad person etc.

Good and bad are like two sides of a coin. Listen carefully: Can a coin exist without two sides? Good and bad, happiness and sorrow are the two sides of worldly life. They are the combination of merit and demerit. If a person completely pushing aside these pairs of opposites - good and bad, happiness and sorrow - follows **truth** and **Dharma**, everything will turn out to be **favourable** and **felicitous**! This simple truth is not understood by people. The reason is: desires (poison) with the attendant evils of anger and jealousy have blinded them from seeing the truth clearly. If one keeps away these faults, all other evil qualities will take to their heels.

World and its creations belong to God! The man who enjoys the worldly objects can become free from the afflictions of likes and dislikes, only if he understands through his intuition that everything belongs to Him and He has given them just to play with and not for claiming ownership. When he lives in this world with the attitude, '**You are everything**' (everything is yours) and remembrance of His name, whatever he **utters will become the truth** and

whatever he **does will become the Dharma**. Ignorant of the true art of living i.e. a life of truth and Dharma, people lose themselves in the play and are deluded by relationship, affection, attachment, bondage and financial security. Such a life gives rise to worldliness, a life of hell on earth, merits and demerits shackling us to the unending cycle of birth and death.

If speech is divine, it is verily an utterance of truth!

If action is divine, it is verily an act of Dharma!

If you enable yourself to perform divine acts and speak divine words of truth, it will become your Sadhana. This is the key to the abode of liberation.

Child!

O Raghuguna! Please forget at once all the past happenings and treat them like a bad dream or your spittle. Do not indulge in fantasies about the future. Imbibe the attitude that 'whatever happens is prompted by Him alone; everything belongs to Him and everything is He.' If you practise this outlook, you will attain spiritual welfare and bliss. Jadabharatha blessed Raghuguna thus and started to leave.

You are everything!



DIALOGUE WITH RAGHUGUNA

Raghuguna: Lord! Treasure-house of compassion! Who are you? Where are you coming from? Where are you going?

Jadabharatha: Of what avail is it to know me? If you know yourself, you will experience bliss and attain liberation.

Raghuguna: My Lord! Are you that venerable Kapila Maharishi whom I have set out to meet? Won't you please answer some of my questions and thus clarify my doubts before proceeding on your journey.

Jadabharatha: I am not Kapila, nor am I a Maharishi! I am a wandering Paradesi (a mendicant whose abode is Brahman), carrying around this body of Prarabdha Karma until it dies.

Raghuguna: My Lord! I heard that you carried alone this palanquin. Didn't you feel the burden of it?

Jadabharatha: Burden? For me? Is the tree a burden to the earth? Are the branches burdensome to the tree? Are the leaves, flowers, raw fruits and fruits burden to its branches? Think it over and give me the answer.

Raghuguna: (He deeply ponders over it) Swami, it is no burden! But the tree is an inert entity. It can't move. Therefore, we can not say that one is a burden to the other. But, human beings are not like trees.

Jadabharatha: On what basis do you say so? Can you give some examples!

Raghuguna: Examples! Why not! Can a tree walk? Does it have individuality (Jivatva)? It has the momentum of only growth.

Jadabharatha: Trees, herbs and creepers also have life force. They have Prana/vital force. They also inhale and exhale. They too have individuality.

Raghuguna: Swami, it is quite obvious that they don't have anything, except growth. But, human beings have the ability to discriminate! Can the plants speak like us? Can they grasp anything? Do they have our mental qualities? Can they discriminate between good and bad? Swami, is it appropriate to compare us with trees?

Jadabharatha: Bravo! You are smart indeed to cite these examples. You have made your point. Your understanding of discrimination is erroneous. A human being does not know how to use his power of discrimination. He uses his intelligence to differentiate in the world, on the basis of his attachment and bondage. Is this the way to make use of one's knowledge? This way of living has enmeshed him in endless births and deaths. Should he not use his discrimination to analyse and find out: Who he is? What is the nature of his body? How does the world exist? Instead of distinguishing between what is good and what is bad for one's lasting welfare, he revels in indiscriminate worldly pleasures. Therefore, cast off qualities of pleasure - pain, likes - dislikes etc. through Self enquiry, and you will have a clear perception. A while ago, you made a mention of a 'burden'. Can you elaborate on that - Who is a burden to whom?

Raghuguna: Lord! The body gets tired because of hard work. We feel totally exhausted while fighting in the battle-field. We stagger under the weight while lifting a heavy load. Do you mean to say it is not difficult? Is it not a burden?

Jadabharatha: (*laughing uproariously*) You feel the burden because of your mind. You imagine of something that does not actually exist and assume a false attitude of I, by me and mine and you have identified yourself with your inert body. You can get rid of tiredness, burden, difficulty, etc. through your intuition that you are not the body nor the world is yours.

Raghuguna: Even if we cast aside the body and the world - i.e. I am not the body and the world is not mine -, is it possible to get rid of mental suffering? Therefore, burden, tiredness, etc. can not be avoided!

Jadabharatha: Child! You create your own suffering by unnecessarily placing happiness and sorrow (arising due to pride) of the body on the Self, through the attitude 'I and mine' You can't find a solution without casting off the honour-dishonour, ego and conceit of the body. The Self is unattached and motionless. The body is an instrument which moves due to Karma. If the Karma is exhausted, one's body will die. Whereas, there is no beginning or end for the Self. Self is eternal or the Truth.

Raghuguna: Will you kindly cite some examples to show how there is no burden, difficulties, problems and sufferings of the body?

Jadabharatha: Certainly! Listen to this: Do you agree that the world, its objects, gross bodies of living beings, plants and inert things perceived by you are not different from earth? Do you consider them as different from earth?

Raghuguna: (He thinks deeply for a while) Yes Swami! Any name and form is not different from earth.

Jadabharatha: Listen to my words.

Feet made of earth rests on the earth;

Ankle made of earth rests on the foot made of earth;

Knee made of earth rests on the ankle made of earth;

Thigh made of earth rests on the knee made of earth;
Hip made of earth rests on the thigh made of earth;
Abdomen made of earth rests on the hip made of earth;
Chest made of earth rests on the abdomen made of earth;
Shoulder made of earth rests on the chest made of earth;
Wooden pole (of palanquin) of earth rests on the shoulder
made of earth;
Palanquin made of earth rests on the pole made of earth;
Raghuguna the doll, made of earth rests inside the palanquin
made of earth.

Is earth a burden to earth? Does it have thoughts or speech or action? No.

Oh innocent king!

The organs of the body, palanquin and doll (the king), **all made of earth**, are arranged one on top of the other like stacking of mud pots. **Which is supporting what?** Who is a burden to whom? Who is giving trouble to whom?

One being burdened, supported or troubled by the other does not happen in all **three times** (of past, present and future)!!

O king!

Due to the **delusion of mind**, you experience burden, difficulty, suffering, etc. It is only the play of **mind**, in reality there is no such thing like fear caused by delusion. Mind is like a monkey. Monkey will never stay at one place even for a second. It always jumps hither and thither and causes havoc. Similarly, our monkey-mind also clings to subtle thoughts and dances around them. It gives expression to thought currents in the form of rumination over ideas, incessant chatter, and lamentation, followed by action and thus multiplies the Karma.

This Karma is the seed of a future birth. By delusion I mean the attitude (Vasana-s) of I, by me and mine in which the mind is inextricably stuck. If this intoxicating sense of doership and possessiveness (brandy) is not given to the mind (monkey), the revelry of the mind (monkey) will subside gradually and then end once and for all. There is no need for any other Sadhana or weapon. In fact, its rebellious nature cannot be arrested by any other means. The only way to annihilate (control) the mind (monkey) is to seek the help of Sri Sadguru (a stick). The words of a Sadguru are truly **ambrosia**. Shunning the attitude of I, by me and mine, and listening to Sri Sadguru's ambrosial words, having his sublime Darshan, and controlling the unsteady mind, it is transformed into the cosmic mind.

Child! Raghuguna!

Sadhana for Self-realization is the Sadhana of freeing oneself from the pairs of opposites. One's Sadhana lies in casting off **worldliness** and substituting it with **divine feelings**, thereby attaining peace and quietude through intuition. If a spiritual seeker has even a trace of worldliness, he is not spiritually ripe. No more Sadhana is required, if a seeker gets spiritual aspiration by His grace. This will carry him to the Transcendental State, bestowing the vision, 'we are the Self' and enable him to merge in Brahman.

Earth and water represent demerit and merit respectively. They are the seeds of a future birth. Both are associated with worldliness. They pull down the spiritual seekers from spirituality. If you drop a clod of earth and water from any altitude, they will not rise up, but fall down. Therefore, seeker should destroy the worldliness through Sadhana.

Fire is an aspect of divinity. If a burning candle or stick is held upside down, the flame will go up and not down.

Qualities of Rajas and Tamas which are down-pulling forces, associated with body-world consciousness should be destroyed in the very beginning of Sadhana. Sattwic qualities alone are related to divinity. O king! A spiritual seeker should keep his/her mind immersed in Sattwic qualities without any distraction. The mental qualities are in the form of thoughts. If the attitude of I, by me and mine, which are of the nature of Rajas and Tamas is absent, Sattwic nature will automatically prevail, and this nature itself will be transformed into Nirguna. This is the way to liberation.

Raghuguna: Oh great being! Do thoughts possess so much strength? Is this the reason why great beings declare, 'Existence of world is mere ideation caused by the mind and to abide in thought-free state is liberation'. Oh my Lord! Can you give an illustration of this truth?

Jadabharatha: Sure! Listen to me carefully. A man was walking through a desert. Unable to bear the scorching sun, he searched for a shade. Providentially, he found a tree and sat under it. Luckily, a cool breeze was blowing and he was enjoying it.

Now, he is expanding his ideas

'Lord! Here, a cool breeze is blowing. Now, if I get a delicious banquet, I can eat and rest comfortably.' His thought was fulfilled and he got his feast. He ate to his heart's content. He felt drowsy and wished, 'If only I could have a cot, I will sleep well.' A cot appeared fulfilling his thought. He fantasized, 'If a mattress is provided, I will have a pleasant sleep.' A mattress appeared in accordance with his thought. Next, 'If two pillows appear, it will be much more comfortable.' Two pillows manifested following his thought. He reclined on the cot. Further he wished, 'If only I can have the pleasure of two women massaging my hands and legs...ummm.'

Immediately, two young women arrived in line with his thought. He could not control his joy. He reached the zenith of heavenly joy. Now, the deceitful mind which was indulging in pleasures, started to imagine about sadness.

(Mind has the characteristic to think about both happiness and sorrow alternately.)

Now, the person, who was at the summit of happiness, was stricken with fear. He thought, 'All my wishes have been fulfilled'; it may be the work of a ghost. What if a tiger comes here and devours me'. Accordingly, a tiger came on the scene and killed him.

Child! Realize the power of thoughts. This story points to the **thought- pattern** and way of **life** of the people of the world. In this hasty world, the jiva-s are not reflecting upon: What their mind is thinking? What they are speaking? What they are doing? What will be the consequences of their thoughts, speech and action? The result is : A Jiva's world and life are such that '**an idea or thought of fear makes it real.**' Therefore, if we nourish thoughts associated with God-remembrance, we will be bestowed with spiritual well-being and bliss of the Self.

You are everything!



RELATED STORIES

Our children!

Carefully listen to this example, a treasure of great spiritual subtlety, which was lovingly narrated by Jadabharatha to Raghuguna!

Child!

Raghuguna! I will narrate an incident, which highlights the importance of divine thoughts. Listen to this story intuitively and become That! Realize the import of exalted (divine) thoughts!

There was a great being, having proficiency in Veda-s, epics and scriptures. He travelled around the world, in search of a ripe soul, with the intention of imparting his Knowledge to him. Having had insights into the 'spiritual import of Ramayana', he was in great bliss. He thought that he could accomplish his duty, if the great bliss could be shared with a ripe soul. Thus, he roamed about for many years in search of such a soul. Like him, a ripe soul, with a yearning for truth, kept searching for a supreme Master who could impart the 'spiritual dimension of Ramayana'.

Both were men of firm determination!

One is the preceptor and the other is a student!

The eternal One, waited for the appropriate time and place to fulfil their yearning. **One who imparts the Knowledge** (the preceptor) and **one who absorbs the Teaching** (student) came together under a **withered and parched thorn tree**, which had a stout trunk, in a desert in the scorching sun. Utterly

exhausted, they sat under a tree, each facing the opposite direction, not facing each other, and lamented:

Preceptor: Oh Brahman! I have been searching for a supreme student since many years. Aren't You aware of it? Won't You shower Your grace on me? My duty will be over, if I could hand over my possession to a worthy student! Oh my Lord, please bestow on me at least a small measure of Your grace!

Student: Oh Brahman! Don't You know that I have been searching for a long time for a supreme Master, who can intuitively impart the 'spiritual subtleties of Ramayana.'? Oh Lord, my life will be fulfilled, if a supreme master could enlighten me on the text. Oh my Lord, bestow at least a bit of Your compassion on me!

At this juncture, both of them heard each other's plea. The preceptor thought, 'Someone is on the other side of the tree; let me see, who he is.' The student thought, 'Someone is on the other side; let me see, who he is.' Both met each other by the grace of That. It was (is) not possible to express their mental states in words.

Student recognized him as his master!

Preceptor acknowledged him as his student!!:

Their hearts and bodies melted, bliss overwhelming their entire being, tears of joy welling up, and forming a perennial river, which turned the desert into an oasis. The withered thorn tree became a wish-fulfilling tree, the region became a garden, a cool haven. In this oasis, cuckoos hummed sweetly, peacocks danced, deer merrily played leaping here and there, rabbits jumped and hopped and many sweet voiced birds sung their melodies like nectar. There were neither wild animals nor malicious attributes nor jiva-s possessing these attributes.

Child Raghuguna!

What did the preceptor tell?

What did the student hear?

It is a supreme secret! It is full of supreme bliss! Both of them were immersed in a flood of great bliss, merged and were dissolved in it.

Do one thing at a time; do it well; and do it now!

To achieve this, the following three points are sufficient for your Sadhana!

See everything as good! Hear everything as good!! Speak about everything as good!!!

Child!

Faults and blemishes are the characteristics of the world. Your Sadhana is to change your attitude. Faults, blemishes and evils appear when you see the world and hear the sounds of it. You will achieve the goal of birth, if you adhere to my aforementioned counsel. You will achieve liberation / Jivan Mukti. Thus, Jadabharatha completed his dialogue on Jnana and sowed the seed of Self-Knowledge in the heart of Raghuguna.

Why have we written the story of Jadabharatha in such great detail, squeezing its essence?

This is Our own experience!

Reason

Our Sri Gurudev was told by his Sri Gurudev that he would get Self-realization when he received the text, 'Sri Jnana Vasishtam' (Yoga Vasishtam), absorbed its essence and obtained his own experience. Our Sri Gurudev himself searched for it for five years in many places. He informed this madcap and Its transient brother about this text. We searched in many temples and in big and antique book stalls. The text for liberation was not found. We searched for ten years. Altogether, fifteen years passed. At last, the text was found while purchasing, in the course of our retail business, old papers and books from households for resale to grocery shops and sweet stalls. The rare treasure was found lying like a piece of trash along with old, torn books which we had collected from a householder. The text had two volumes; they were not damaged, but so brittle as if a mere touch would crush them into powder.

Jnana Vasishtam bestowed the experience of the Self and transformed Sri Gurudev into **That**. Sri Gurudev handed over the book to this madcap and asked **T_{his}** to read it. During that year, this madcap read it four or five times. He asked, "What did you understand from it?" **T_{his}** replied, "There is nothing in it to understand, nothing can be comprehended as it contains many philosophical explanations and Sanskrit terms. It has four or five stories, but there is no essence in them."

Sri Gurudev said laughingly, "**Philosophy** and **Sanskrit** terms are not necessary for you. There is **one thing** which is obligatory for you. Don't start spinning tales saying there is nothing in it. You read it once more, a final attempt." The madcap wept and prayed in a mellowed mood. **T_{his}** took the second volume of the text with His grace. While opening the book, **T_{his}** wept with a remorseful heart and implored: 'O Gurudeva! You alone know what is necessary for this madcap. **T_{his}** is only a puppet. What can **T_{his}** do if you play your game with **T_{his}**?' The book seemed to open by itself and showed the story of **Chudala** and **Sikhidvaja**. **T_{his}** repeatedly read the story for six months and could not lay aside the book. Sri Gurudev, who understood **It's** experience of great bliss, lovingly asked, "Have you come upon the secret of Chudala?" **T_{his}** fell in complete prostration at the holy feet of Sri Gurudev, cried and washed his feet with **It's** tears as a sign of reply. He fondly lifted **T_{his}** and blessed, "May you reach the state of Chudala". "It is possible by your blessing alone," **T_{his}** replied. The subject was closed.

After some years, Sri Gurudev said, "O Thiruvadi! Look into this text (Srimad Bhagavatham - two volumes) and find out what is suitable for your Sadhana." **T_{his}** humbly received the text and scrutinized it for two years. The mind enjoyed a lot, while reading the divine plays (Leela-s) of **Our** Thief (Kannan), as the text was replete with such stories. One day Sri Gurudev enquired, "O Thiruvadi! We asked you to **grasp the essence of it**, but you are **caught in the spell of the stories!** Did We offer it to you only for reading these stories? Of what avail are these stories to you when you yourself are destined to become the hero of them? Your **Lord** is inside the text; find Him and realize Him." Like the previous occasion, that day also, **T_{his}** humbly

prostrated at his feet and kindly asked, “You are the Lord! Who is the other Lord inside the text?” Sri Gurudev replied, “O Thiruvadi! **If you realize that Lord, you can become this Lord** (pointing to himself)! ‘Umm.., umm’, strive for it. Effort is yours; outcome is Ours.” Thus, Sri Gurudev blessed T~~his~~.

Providentially, as on the earlier occasion (Jnana Vasishtam), this time also, T~~his~~ took the second volume of the text and prayed, ‘Our Lord! O Gurudeva! Please grace T~~his~~ by showing the Lord, who is none but you.’ With a softened heart, overflowing tears, T~~his~~ opened the book (No, no, the book got opened by itself) and found the story of ‘Sri Jadabharatha.’ T~~his~~ read it over and over again at least for ten months and attained a higher state.

Children of Jnana!

T~~his~~ experienced supreme bliss after understanding the story of Chudala. By pondering over the attitude of Jadabharatha, a **profound silence**, the bliss of silence spontaneously arose within. Realizing I~~ts~~ condition, Sri Gurudev asked. “Did you discover the Lord, Jadabharatha? Did you understand him? Did you realize him? **May you attain his state.**” Thus, he blessed T~~his~~.

Sri Gurudev moulded T~~his~~ as That.

From that day onwards, T~~his~~ experienced alternately the three states of Jadabharatha namely, the state of a jiva (helping tendency), the Divine State (compassion) and that of Transcendental State (the Undivided State). By the grace of Sri Gurudev, the worldly feelings (state of a jiva) left this madcap in 1982. In 1988, the divine feeling (Divine State) merged with T~~his~~. In 1994, the Prarabdha Karma of this body also came to a close. Since 1994, the Transcendental State has fully seized this madcap.

How was this level attained!!

You are everything!



GLORY OF RIBHU GITA

Loving children!

In 1981, Sri Gurudev became seriously ill. He was admitted into a hospital and underwent treatment for one hundred days. ~~This~~ madcap had understood him only as a father, but he bestowed the divine experience to behold him as 'Guru' and Lord Vishnu alternately. In 1982, ~~This~~ went to Pandarpur with his blessings and got the fortune to have Darshan of ~~Its~~ Holy Thief (Kannan) by the compassion of Sri Gurudev. Under the advice of ~~Its~~ Kannan, ~~This~~ had the Darshan of the sage of Kanchi (Sri Chandrasekarendra Saraswathi Swamiji) at Pandarpur. ~~This~~ earned the compassion of the Lord by the blessings of the sage of Kanchi. As ~~This~~ became He, the illusory power also merged in ~~Us~~.

This state (grace) became possible only because of the sage of Kanchi.

The words of sage of Kanchi: "Child! Thiruvadi! Who do you think your father is, an ordinary person? He is a great being. He is an aspect of Sage Vyasa. Until now, you have treated him as your father or as a Guru. You have completed twelve years of Sarvaanga Service to him. Henceforth, you should cultivate the attitude to look upon him as **Sri Sadguru**. If you perform systematically **Satbhava Service** for six years, your service to the Sadguru will come to an end. Now, as the deceitful Kannan has occupied your heart, you have crossed the stage of prostrating to others and attained the state of blessing others. But, you may prostrate to a person, by understanding his inner state. Humility must be your path. You can leave for Thirumandiram Nagar now." Thus, the sage blessed this madcap.

T~~his~~ returned to Thirumandiram Nagar, met Sri Gurudev and prostrated to him. He told, "You have achieved some degree of perfection. As stated by the sage of Kanchi at Pandarpur, if you complete six years of Satbhava Service, the purpose of Our (Sri Gurudev) birth will be fulfilled." Further he said, "O Thiruvadi! We secured the Jnana Vasishtam to lead Us to the ultimate experience, and you will get the pure advaitic text **Srimad Ribhu Gita** to guide you. Your experience of the Self will attain perfection only after you have assimilated the essence of the text. What you have understood about Chudala and her experience is **Knowledge**. Later, what you accomplished about Jadabharatha's experience is the **experience of Knowledge**. The essence of Srimad Ribhu Gita will bring about these two experiences together as your **own experience of the Self.**" Sri Gurudev searched for the text in many places of Tamil Nadu for five years, but could not find it. Then he mused, "The text, 'Jnana Vasishtam' came to Us on its own. Similarly, this text will also come in search of you." In 1988, he attained Mahasamadhi.

T~~his~~ had suggested to many people to acquire this text, and T~~his~~ also searched for it in many places, but in vain. In 1992, T~~his~~ was causally browsing in the bookstore at Sri Ramanashramam; among thousands of books stacked there, ~~Its~~ eyes were gravitated to **this book** as if it was **demanding ~~Its~~ attention** crying loudly, ' **come, come, come**'. It was all due to the grace of Sri Sadguru, compassion of ~~Its~~ Lord Kannan and power of blessings of the devotees. T~~his~~ purchased a copy of the text through a devotee and imbibed **its essence by the grace of That!**

Earlier Sri Gurudeva had said, "Thiruvadi! From 1982 to 1988, you will render continuous Satbhava Seva and complete it successfully. Later, from 1988 to 1994, you will perform **Atmabhava Seva (We as you)**. During this period, you will receive the text, Srimad Ribhu Gita by the grace of the Guru, compassion of the Lord and by blessings of the devotees. If you absorb the import of the contents, We assure you that you will reap the fruit of Atmabhava Service in 1994, and become the essence of the text itself."

In accordance with his assurance, everything came to an end in 1994; the Karma of this body also ceased.

Children! Nature of Sat Chit Ananda!

Auspiciousness means Sri Sadguru! Sri Sadguru means Transcendental Being! Transcendental Being means we (We are the Transcendental Being). Sri Sadguru leads us from worldliness to divinity gradually, from divinity to Transcendental State and from there to Self-experience, 'We are That'. Thus, by bestowing these, he helps to establish us in our own experience of natural bliss of the Self. Our offering to such a **Sri Sadguru**, as an internal activity, are our tears; our heart is his temple. Even if we wear out the minutest molecules of our body in his service which is merely an external act and transform our body into sandals for his holy feet, it is still not adequate to pay our debt of gratitude to him.

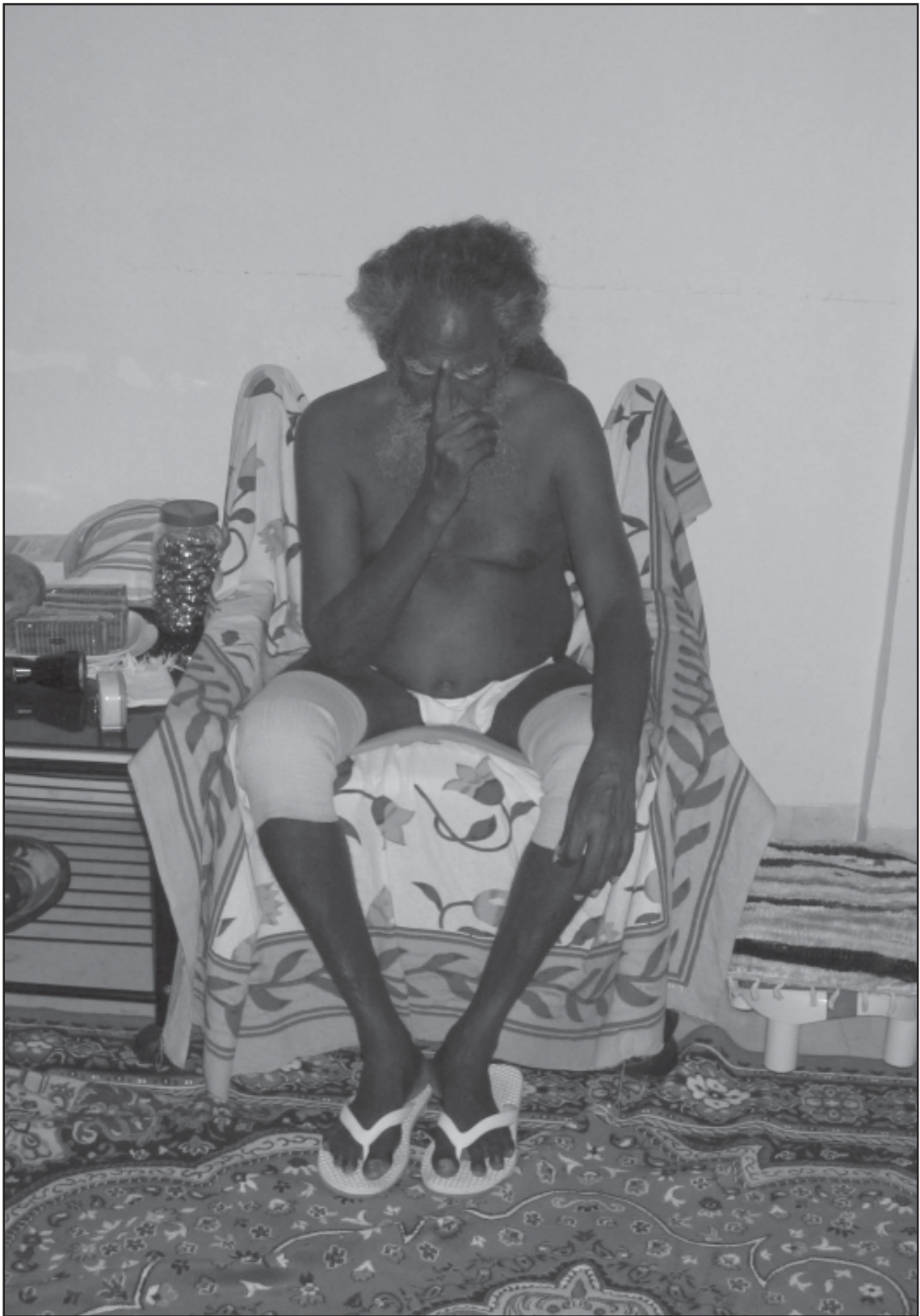
Do you know how much Sri Gurudev strived to mould this madcap to this state???? ~~Our~~ loving children! On the contrary, ~~Thi~~ does not labour at all to shape you all as That, improve you gradually, **develop the attitude of renunciation** in you, impart the knowledge, or to transform you (the householders) into (a state of) '**nothing**'. Yet ~~Thi~~ is transforming you all into That. All the credit goes to Sri Gurudev; this madcap ever remains the dust.

Ever remains the dust of your feet!!

The Sadhana of this madcap consisted of:

Humility in body, mellowness in heart, love, patience, compassion, not finding fault with others, instantly forgiving and forgetting even if any fault appears due to Karma, yielding to others in everything and thus effacing ~~Itself~~, obliterating the attitude of **I**, by me and mine, replacing it with It, by It and Its, thus destroying ego and conceit completely; constant remembrance of the Lord by chanting His name at all moments; doing Japa of the supreme mantra, '**You are everything**' in a state of surrender and not letting go of the remembrance of '**Ram**' in deep breath.

You are everything!





CONCLUSION

Children! It is not possible to secure the treasure of Self-realization through Sadhana without rendering service to Sri Sadguru and or without his instruction.

The phases of service rendered by this madcap to Sri Gurudev, who was Bhagavan Sri Veda Vyasa, by his grace:

Sarvaanga Service to Sri Sadguru	—	1970 to 1982.
Satbhava Service to Sri Sadguru	—	1982 to 1988.
Atmabhava Service to Sri Sadguru	—	1988 to 1994.

A question may arise: how is it possible to perform Atmabhava Service to Sri Sadguru after his Mahasamadhi in 1988? Here, the Atma performs this service to the Atma. That is, the Atma with a gross body of Karma has to carry out the service to the Atma (subtle) without the body. Therefore, the Atma with the body can fully merge in Atmabhava service by restraining the (sense of doership of) organs of action and the organs of knowledge and silencing the inner organ (Antahkarana) consisting of mind (Manas) intellect (Buddhi) mind-stuff (Chitta) and ego (Ahankara). This is compared to salt: salt, crystallized from the ocean, having a name and form, is not different from the ocean. But it loses its name and form, when it dissolves in the ocean. Even though the body exists, Atma can fully merge in the Atmabhava service by completely inactivating (effacing the sense of doership) Its body. Atmabhava service is a great secret. One who performs this service will become a supreme man. He becomes one among billions. 'That' Itself gave the fortune to Itself (madcap) and merged as That. All is That.

Children! O nature of the bliss of silence!

In 1984, when this madcap was discussing something important with Sri Gurudev, he said, "O Thiruvadi! Our gross body will depart this life sooner or later. Though this form will disappear, We will merge in you and you will intuitively feel it. You yourself will realize the difference between today's experience and the future experience."

From that moment onwards, *T_{his}* felt that something clutched tightly and pulled at *I_t*s heart, as if it was being squeezed. Tears overflowed like cascades. *T_{his}* cannot explain or write about *I_t*s condition. Sri Gurudev tried to pacify *T_{his}*, with soothing words and relevant stories. *T_{his}* nodded *I_t*s head as a gesture of accepting his counsel, but the moment *T_{his}* left his presence, *T_{his}* would withdraw into the earlier state of inexplicable grief. Once again tears would overflow like a waterfall.

Thoughts swept across the mind: 'O Lord! What will happen to *I_t*s condition, if Sri Gurudev passes away? Who will explain the truths? Who will clarify doubts? After his Mahasamadhi, how can *T_{his}* behold his divine face radiating the light of Transcendence? How to continue these services? What will be our situation, if our ship is wrecked in mid-sea? Who will guide *T_{his}* and apprise *I_t* of the progress made so far and the distance yet to be covered? *I_t*s situation is like that of a person, whose mud pot is broken while churning the curd, and he is unable to collect the butter. What would be the mental state of a blind man, if his walking stick is snatched away while walking? What would be the state of a hungry person, if someone tells him to leave, after serving the food? Who will answer questions arising now and then? Who will protect a chick (disciple) from the eagles (desires), if it strays away from its mother (Sri Sadguru) to peck at the grains? Though having divine grace, what would be the situation of a spiritual seeker, if he is deprived of the grace of a Sri Sadguru?'

Our loving children!

Millions of such questions assailed the mind one after another, squeezing the heart and profuse tears poured forth like a cascade.

***T_{his}* could not get the answer!!!**

Sri Gurudev did not show signs of worry, disturbance or any other reaction; He had nothing but a smile or a laugh at all moments; sometimes, he would narrate soothing stories. In this manner, six months passed away.

One day

He asked a question!!!

“O Thiruvadi!

We were under the impression that you are a wise child, but We find you these days beset with anguish, entangling yourself in transitoriness. When are you going to abide in Self- Knowledge and get rid of the unreal? Who are We? Who are you? Who is the entity which is activating us from within? These three are one! Unify these three as **one!** Is it not proper that the gross body, which came into existence due to its Karma, should disappear after it exhausts its Karma? Millions of great beings and enlightened beings, who took birth on this earth, remained firmly established in their true state (Cause - either devotion or Knowledge) and accomplished their mission (Effect) for which they came to this world. Is it not the proper thing for them to leave the body (instrument) here itself, after completing their effects? We came here for your sake only. You have to live in the gross body for some more time to uplift many souls (irrespective of their caste, creed and religion)!

“O Thiruvadi!

We are an incarnation.

But, you are Purushothama, supreme Being!

(Your status is higher than Ours)

Many souls will be uplifted by you, but you will not mould anyone like you.

Those who have total faith in you are Jivan Mukta-s (liberated souls)! Realize Us within you!!!”

Earnest devotees!

The aforesaid incident happened in 1984. Whatever took place on that day cannot be adequately expressed in words or by any other means. Please

pardon this madcap. Later, Sri Gurudev attained Mahasamadhi in 1988, on the 6th of Tamil month Vaikasi (19th May), on Thursday night at 9 P.M. T~~his~~ experienced only bliss on that day, no movement in the mind at all.

In 1992 T~~his~~ acquired the Srimad Ribhu Gita by the grace of the Guru and studied it for three years, mostly in the house of O~~ur~~ son of austerity, Sri Akur in Madurai. Many Maharishi-s of the earlier three epochs, who lived as our guides, made an appearance to listen (while reading the text) and share the overflowing inner experience (the limitless bliss) of this madcap. They also guided T~~his~~ intuitively.

During those years, T~~his~~ stayed, now and then, in the house of Santha-Thirumalai in Mettur. O~~ur~~ Thief Kannan has the premier place among those who enjoyed and experienced the essence of Ribhu Gita. Many Siddha-s also visited the reading session. This madcap listened to their narratives and also imparted some insights to them. The visits of the Siddhas-s who displayed their supernatural powers (Siddhi-s) were more frequent.

O~~ur~~ Lord Kannan said:

O Thuli alias Suka! You have understood very clearly the essence of Srimad Ribhu Gita which you obtained by the grace of your Sri Gurudev. There is no one in the world who has realized this rare and great treasure at such subtle levels like you. It is not enough, if you only comprehend this text. In accordance with Sri Gurudev's words, share this Advaitic text with some ripe souls like you, who have the yearning to realize the Self and mould them into Jivan Mukta-s (liberated beings). Metaphor: Once the wet mud pots are baked and made dry, they cannot be reshaped. Similarly, once the mature souls become liberated beings, there will be no future birth for them.

O dust of the holy feet of My devotees!

Even if you roam the entire world, you cannot find a place like Thiruannamalai to impart your Knowledge. This is the soil of Jnana and the abode of Guru 'Annamalai'! This is the sacred place of Agni, the fire god (Here, the Lord is in the form of fire, one of the five elements.)

Thiruannamalai is the heart of Knowledge! Mount Kailash is the apex (head) of Knowledge!

Further, the Lord added: (which had also been intuitively conveyed by Sri Gurudev):

A Statement of truth

In this land of Jnana, Thiruannamalai and the area within ten miles around the hill, any enlightened being who has renounced everything and taken to whole-hearted Sadhana and having thus arrived at the summit of experience, can share that Knowledge of Self-experience, may be for many years, or many months, or a few weeks, or days, or **only one day**. Those who follow the threefold discipline of listening, reflection and meditation on his teaching (of the **Sri Sadguru**) with total faith and dispassion will achieve the goal of Self-realization. Afflictions caused by the Karma will become weak in this land. The mind will become calm and steady in the deep bliss of silence and become immersed in the eternal bliss of Brahman.

O Suka! Enough of your wandering! Now, sit down in a fixed place peacefully. You may choose Thiruannamalai for the time being. I, being the Lord, should not advise you on your stay, travel, method of teaching, etc. As your level is superior to Me, I can only point out some ideas. Your Sri Gurudev and the eternal One will guide you in all matters.

Undivided Knowledge — Sri Gurudev, activity exists here!

One Undivided Essence — Transcendental BeingNo activity!
(Ocean of eternal bliss)

From 1996 to 2000 we stayed in Thiruannamalai in accordance with His counsel and by the grace of Sri Gurudev. We shared Our experience of Knowledge through the Srimad Ribhu Gita with those ripe souls who were yearning for the truth and we felt a sense of contentment in staying in Thiruannamalai. We went to Kolkota, as invited by Our Sri Ramakrishna Paramahansa to visit his birth place. While returning, we stayed at the house of Our son of austerity, Maheswaran, for some weeks.

O *Ours* children of Jnana!

At this juncture, *We* requested *Ours* faithful devotees to look for a place, located preferably between the hills and river Cauvery, for this madcap to stay permanently. With the blessing of Sri Gurudev and grace of the Lord, devotees selected a place for this madcap in the village Nerinjipettai on Mettur - Bhavani Main Road as a temporary arrangement. A small, thatched hut was constructed. *We* spent one and a half years there.

During this time, *Ours* devotees purchased one and a half acres of land at the village **Komboor** adjacent to Nerinjipettai. They constructed one room for this madcap, five rooms for five Brahmachari-s and four rooms for four foreign devotees, who are ripe souls. *We* shifted to these premises in November 2001. Later, two dormitories were constructed - one each for men and women. **Householders** are allowed to stay there only for a short duration. There is no provision for Sadhu-s and ascetics to stay permanently; however, they can visit for a few days.

Anbin Kudil is situated between Siddeshwara hills in the West and Cauvery river in the East. The significance of this place is:

1. Spiritual seekers should remain firm like a **mountain** in adhering to the spiritual guidelines on Jnana and discrimination.
2. They should not possess an attitude of confrontation and conflict in worldly activities, but have humility and adaptability like a river.

Surrender is the centre point of spiritual practice, supported by **deep devotional** fervour of Sri Ramakrishna Paramahansa, Advaita Vedanta (Non-dual teachings) of sage Sri Adi Sankara and pure non-dual text, **Ribhu Gita**, of sage Ribhu.

We have no **external activities** like: reciting of Veda-s, lessons on scriptures, chanting of Mantra, verses or songs from treatises, Tantra, Yantra, Yajna, Yoga, worship, holy ablutions, Arati, Bhajan, singing or chanting of divine names, spiritual discourses, astrology, palmistry, worship of planets or inferior deities and using the latter for menial work, prophecy, witchcraft, etc.

Spiritual practice

Early morning	05.00 a.m. to 06.30 a.m.	Chanting of Ribhu Gita
Morning	10.00 a.m. to 11.00 a.m.	Meditation, Satsang and Darshan
Evening	06.30 p.m. to 07.30 p.m.	Meditation, Satsang and Darshan

Devotees are not permitted questions or discussions on issues relating to their families, jobs, physical problems, or any other worldly matters. They are requested to leave, if they do so. Questions regarding rules of morality, devotion, Knowledge and experiences obtained while practising devotion and Jnana will receive clear answers. Sometimes, they will receive the answers or get the clarity in spiritual truths by listening to relevant stories on devotion and Knowledge. The yearning for truth will be satisfied for those who come with the yearning for truth, according to their Karma and mind. Spiritual doubts will be cleared only through ambrosial words and not by Mantra or Deeksha.

All activities in Anbin Kudil are carried out by earnest devotees who perform selfless service by His grace and offer everything at the holy feet of the Lord.

Structure of Anbin Kudil

1. There is only one God for all people. Individual soul can select his/her favourite deity with a name and form. The deity must possess only Sattwic tendencies. Do not worship the deities who have disciplining and punishing qualities.
2. Our practice is based on: Sri Ramakrishna Paramahansa's innate devotion, Sage Sri Adi Sankara's teachings on the absolute non-dual Self-Knowledge, and Ribhu Gita for the spontaneous experience of the Self.
3. Path of external activity is not at all practised. It is the seed of future birth. Path of inward activity is encouraged which is the gateway to the liberation.
4. There is no developmental activity, nor luxurious rooms or entertainment programmes.
5. We have no administrators holding designations like president, vice-president, treasurer, secretary or any other posts, nor do we have

accumulation of money necessitating its management by such office-bearers.

6. A significant point is, there is no distinction such as **Guru** and **disciple**. An elderly person is present in the premises who embraces all lovingly. **Domination** and **self-importance** are not the ways followed here.
7. Those who come and stay here are true devotees!
8. Anbin Kudil is a sanctuary for free birds (souls)!!!

Devotees who come to Anbin Kudil in search of love will be provided with a simple accommodation and simple food by His grace. Affluent people (or foreigners) expecting luxurious accommodation, delicious food or long stay should not come. Devotees can stay for **three to five days**, according to their Sadhana. If one stays longer, he or she will develop **attachment**. Those who live here will also develop attachment for the visiting devotees.

Getting rid of attachment is the Sadhana.

Your Sadhana

1. Fully trust in the Name of God and words of Sri Sadguru!
2. Completely destroy the attitude of I, by me and mine.
3. Do not find fault, avoid likes and dislikes as well as a biased vision.
4. Accept everything as God's grace.
5. Believe that life is not for indulgence but for spiritual practices.

Ours loving children!

These are *Ours* teachings! *We* will guide you from within and without.

What is in store for the future? **He alone knows! That alone knows!** This madcap does not know. The only thing which this madcap knows is:

Everything is nothing but the eternal Being!

Everything is auspicious!! That is bliss!

'That' *We* are! 'That' you are!

This is the truth! This is the truth!! This is the truth!!!

You are everything!



SRI SAMARTH RAMDAS

Our loving children!

Three great beings, bearing the name Sri Ramdas, are mentioned in the text 'Sri Bhakta Vijayam'.

1. Badrachala Ramdas.
2. Dwarka Ramdas.
3. Samarth Ramdas.

Samarth Ramdas displayed many miracles and spread the glory of Sri Ram Nam (Name) in the world. Sri Anjaneya's Mantra is 'Sriram jayaram jayajayaram Om'. As Samarth Ramdas was the perfect incarnation of Sri Anjaneya, he had the same Mantra. Even the Trinity of Gods cannot understand the greatness of these three saints who bear the name Ramdas. Then, how is it possible for this madcap? Even so, we will tell you briefly about Samarth Ramdas.

History of Samarth Ramdas

He was born in a Brahmin family. He did not show any interest in studies; he spent his childhood in playing wild games like jumping from tree to tree with ease, throwing big rocks of mountains etc.

His parents arranged to perform his marriage in his youth without informing him in advance. The bride was being decorated in his house. Ramdas entered the house and saw the girl, but was not aware of the fact. He asked his mother to serve him food as he felt hungry. His mother replied, "O Ram!

Your marriage is going to take place today. You will get the food after the function. Your friends are waiting to adorn you; put on new clothes and come to the marriage hall.”

He thought for a while:

Even before I tie the nuptial thread around the neck of the bride, I have to wait for my meals! What will be my (food) condition after the function is over? He analysed the situation, escaped quickly through the back door and reached the forest. He performed severe austerities and obtained the Darshan of Sri Anjaneya. Then, with the grace of his Gurudev (Anjaneya), he got the Darshan of Lord Rama, Lakshmana, Bharatha, Satrugna, Seetha along with Anjaneya. He got the title ‘Samarth’ because: 1) he was blessed with the Darshan of Sri Anjaneya through his austerities, 2) he received the initiation of the Mantra (Sriram jayaram jayajayaram Om) from him, 3) he was in a state of an ‘Avadhut’ roaming around the forest, and 4) Sri Anjaneya himself called him “**O Samarth**”. He would not enter any village or town. Even if he happened to enter the habitation, he would stay only for a few hours and then return to the forest.

Maratha (Maharashtra) king Sivaji, Samarth Ramdas and Saint Tukaram were contemporaries. Samarth Ramdas was Sivaji’s Sadguru. Saint Uddhava incarnated as Saint Namdev and the same Namdev, reincarnated later as Saint Tukaram to fulfil his vow. (Namdev promised to praise the Lord with a million songs which he could not fulfil during his lifetime, after his enlightenment). Sri Samarth Ramdas lived in the forest while saint Tukaram lived in the town Devnagar(Dehu).

Saint Tukaram lived as a renunciant, though he was a householder!

Swami Samarth Ramdas was a Naishtika Brahmachari, a man of Siddhi-s and an enlightened being.

Our children of Jnana!

One day, king Sivaji met his Sri Gurudev, Swami Samarth Ramdas, in the forest, his dwelling place. He fell in complete prostration before his Sri Gurudev and stood humbly.

- Gurudev: O King! What has brought you here along with your troops?
- King: Nothing special, Gurudeva. I came for hunting. The cavaliers have accompanied me. A total of two hundred cavaliers and their horses are with me now. Since it is dark, we cannot return home tonight and the food we had brought with us is also over. We would like to halt in the forest tonight, take rest and proceed to our town tomorrow morning. We are fortunate to have your Darshan on our way and we are fully content. Please give us permission to retire.
- Gurudev: (*Very fondly*) It is not proper to send away anyone, who comes to see me, without offering food. You can finish your supper here and return cheerfully tomorrow morning.
- King: (*stunned*) I mean to say.....(*his words faltered*)
- Gurudev: Why are you surprised? Why are you hesitating?
- King: Nothing Gurudeva. Had I come alone or with only a few cavaliers, it would not have been a problem or a burden. Now, my cavalry consists of two hundred men and their horses. We are a total of four hundred and two souls including myself and my horse. How is it possible to provide food for all of us?
- Gurudev: So what? All of you can take food, relax peacefully and go home tomorrow morning.
- King: Can all the four hundred and two souls be fed, here! Gurudeva, I am at a loss to understand? (*He was astonished.*)

Gurudev, with a smile, called his disciple. The disciple came quickly, prostrated to him and stood humbly. Sri Gurudev ordered, "O disciple! Give one kilogram of flour to this king." The good disciple went inside the hut, brought a kilogram of flour in a big vessel, placed it near the holy feet of Sri Gurudev, prostrated to him and left. Sri Gurudev took the vessel and handed it over to the king. While doing so, he uttered 'Sriram jayaram jayajayaram Om'. The brave king received it humbly with a soft heart and overflowing tears, uttering 'Sriram jayaram jayajayaram Om'.

Gurudev: (laughing boisterously) **Child! This is Lord Rama's action!!** Will you do one thing? Saint Sri Tukaram lives in Devnagar on the bank of river Indrayini. Please ask him about this matter and he will settle your confusion.

Holy forms of bliss!

This is not a story for passing the time, it encapsules the essence of truth, overflowing love and waves of bliss. Listen to the remaining story.

One day, Sivaji had an opportunity to visit Devnagar. He was returning to his town after meeting a king. A large cavalry, perhaps three hundred men, accompanied him. Devnagar was a small town on the way. There was a temple of Lord Panduranga and His consort Rakumai at the outskirt of the town. Saint Tukaram lived in a hut under a tree at the outskirts. The king left his cavalry outside the town and came alone on foot in a blissful mood to meet the saint. He prostrated at the feet of the saint.

Sivaji: Maharaj! Please accept this poor servant's prostration.

Saint: (He was busy in stitching his torn waist cloth; he heard the voice of the king and looked at him) O! Is it Sivaji? May you be blessed with auspiciousness! You came all the way? What is the reason?

Sivaji: Swamiji! I had come to meet a king in the neighbouring city. While leaving, he said, "Devnagar is nearby and the river Indrayini is flowing adjacent to the town; Saint Tukaram lives on the bank of the river. You can meet him on your way."

Saint: O..O.., that man! Isn't he the one who is mad of Lord Rama? I am mad of Vittal (Lord Panduranga). That is why, he must have told you about me. Okay, okay, I don't want to waste your time, holding you back with my talk. All of you can go for your bath in the river and come back soon. You can have your meal, Roti-s, here and then proceed. (Thus, he hastened the king.)

Sivaji: (First he was taken aback; he looked around, and found the place deserted; he looked uncertain.)

Saint: Why do you hesitate? All of you have arrived here, feeling tired and hungry. You should not leave without taking food.

Sivaji: Swami! I have not come alone; there are three hundred cavaliers and their horses. I can't take food alone. That is why, I am hesitating.

Saint: (laughing) Why only three hundred! Even if three thousand cavaliers are here, my Vittal will not send them away without feeding them. He is unparalleled in feeding.

First he was astounded and did not know what to make of the offer of food. Then, he realized that this was due to the grace of Sri Gurudev. He and his retinue completed their bath, adorned a mark of sandalwood paste on the forehead, and returning to the hut prostrated to the saint.

Saint: (Putting away the cloth that he was stitching in a corner) He called his disciple, "Hey Gopala!" A young boy, with a tuft of hair, appeared immediately from nowhere (Till now the saint had been alone in the hut) and prostrated to the saint. Gopala said meekly, "Swami! I await your command?" The saint instructed him, "Give the king **one kilogram of flour** in a big vessel."

The king was, once again, overtaken by surprise. The boy brought the vessel with the flour and handed it over to the saint! The saint offered it to the king uttering 'Jaya Jaya Vittal; Hara Hara Vittal'. The king, who accepted the flour also uttered 'Jaya Jaya Vittal; Hara Hara Vittal'.

They prepared Roti-s for the entire group out of the flour. Even after all had finished eating, some more food remained. The king could not understand anything. The saint blessed them to make a blissful journey home. The king seemed to linger for something. The saint asked, "Why are you waiting?" The king could not speak, but tears gushed forth in torrents. The saint, with a blissful laugh, once again asked, "Do you need anything else?"

- King: Nothing! Nothing.....
- Saint: Then, what is the matter?
- King: The matter about one kilogram of flour.....???
- Saint: Oh..oh..o, you mean about the Roti-s?
- King: Yes Lord!
- Saint: (laughing uproariously) Child! That is Vittal's action!! If you want to know the secret, you meet Mahan Sri Ramdas who is wandering in the forest of Dandakaranya. You will understand this miracle.

Children! You need not worry whether the king knew the answer or not. You can learn it.

Realize a fact

Our children!

Everyone will be very keen to find out the secret. A short explanation:

1 _____ 2

This is a long rope. You know that this rope has two ends. You can make a knot, if these two ends are united. The two ends are like North and South Pole; they can not be joined together. They cannot be united either by human effort or by divine effort. They can be united only by 'Compassion of Divinity'. Assume that these ends represent two persons. The combination would be: Either the Lord - devotee, or Sadguru - disciple. There is no need to inquire or examine into the nature or action of the Lord and Sadguru who are supreme; but that of the devotee or disciple should be analysed.

Devotee or Disciple

1. He should be free from the attitudes or qualities of worldliness or body-world consciousness.
2. Unshakable and **firm faith** is required in his interaction or association with the Lord or Sadguru.

3. Faith in the Divine Will and sincerity, (keenness and zeal) in the experience gained through service to Gurudev should remain undiminished.
4. He should have unwavering perseverance and firm determination in respect of his goal, even if the world comes off its base or his body is shattered.
5. Grace of the Lord and Guru must be full and perfect on the devotee or disciple.

We can assure you that the Maratha king had fulfilled all these five requirements.

Our children of love and knowledge!

Our Lord Samarth Ramdas had remembrance of the Mantra "Sriram Jairam Jaijairam Om" every moment. It is not proper to say that this Mantra is a powerful Mantra. If it is called a powerful Mantra, the power you get will fade away. But, as this protecting Mantra, 'Sriram jayaram jayajayaram Om' being the supreme among the Mantra-s, it contains all the powers within itself and is all-powerful, self-luminous and redeeming Mantra.

Likewise, saint Tukaram was chanting 'Jaya jaya Vittal; Hara Hara Vittal'. This name 'Vittal' is chanted by many devotees as the main Mantra. Whether they are aware of it or not, you should know the meaning of the name 'Vittal'.

Vittal : In Tamil, it is split into two parts Vittu + Agal. That means move away / cast aside. What has to be cast off? Cast aside the body and world consciousness; cast aside names, forms and mental qualities; cast aside relations, bondages and attachments. Cast aside the ignorance.

When ignorance leaves us, what is left is true Knowledge. This true Knowledge is God's grace. Once we attain it, what more is left to gain? This Mantra or Name bears no bias towards any deities, it unites Hari (Jaya jaya) and Hara (Hara Hara).

The King received just one kilogram of flour. Here, the material object of the flour is not the important factor to be focused on.

What must be the state of the heart of the person who gave the flour?

What must be the state of the heart of the person who received the flour??

These are the aspects that call for our attention.

Likewise,

You must utter the Mantra 'Sriram' while you are walking, sitting, standing, lying down, sneezing, coughing, giving or receiving - i.e. while performing every action. The Mantra, 'Sriram' must merge with your breath.

You should persist in the remembrance of 'Sriram', even if your breath stops.

One's heart must be filled with love; eyes must be peaceful. Therefore, the advice is: 'See only good' may be changed into ' See only as good' i.e. one should 'practise to see everything as good'!

'Hear only good' may be changed into ' Hear only as good' i.e. one should 'practise to hear everything as good'!

Still, this is not sufficient!

Whatever you see or hear, don't believe it on its **face value** and do not start discussions on it. If you manage to see and hear everything with the remembrance of 'Sriram', the particular name, form and his/her/its words or sound will appear modified as **beneficent** to you. Here, your words occupy an important place. Through the grace of the Lord, your speech will be sweet, ambrosial and moderate and will flow spontaneously. If it is necessary, you will be made to express your thoughts through speech; otherwise, thoughts will subside within and disappear.

~~Our~~ children!

Therefore,

Whatever you see, see it as beneficent by His grace!

Whatever you hear, hear it as beneficent by His grace!!

Control your speech by His grace and **speak auspiciously!!!**

It is possible for you. This madcap will not utter, what is not possible for you.

You are everything!



In the state of Maratha, there was a high caste Brahmin family without any offspring for many years. Later, by God's grace, a male child was born into the family. The name of the child was **Vitobha**. It would be a more appealing story, if you know the previous birth of Vitobha.

In Treta Yuga, in the kingdom of Ayodhya, there was a king named Dasaratha. He had four male children namely Sri Rama, Laskhmana, Bharatha and Satrugna. They were perhaps aged around 6, 5, 4 and 3 respectively. One day, the king was discussing with the guru of the royal family, sage Vasishta, about an important matter in the queen's quarters of the palace. At that moment, all the children of the king came running towards him calling, "Father! Father" and competed with each other to sit on the lap of their father.

1. Sri Rama sat on the lap of the king, embracing his neck with both hands.
2. Lakshmana, hanging from the back of the king, encircled his neck with both hands.
3. Bharatha and Satrugna, were hanging on to the left and the right side of their father, holding his neck.

Our favourite children!

These four children pulled their father's neck in four directions, hither and thither. Now, king Dasaratha experienced **joy and distress together**. (He experienced pleasurable pain.)

Our Sadguru, Sage **Vasishta**, who was an ascetic of supreme order, a sage who had realized Brahman and an enlightened being, observed the scene. Immediately, a desire cropped up in his mind. What was that thought?

'If one begets children, they should be like these children (They are incarnations of

1. Lord Vishnu – Rama;
2. Adishesha, the thousand headed serpent on which Vishnu reclines – Lakshmana;
3. Conch of Vishnu – Bharatha and
4. Disc (Chakra) of Vishnu – Satrugna).

If one suffers discomfort or torment mingled with joy, it should be with this kind of children!

True to the saying,

Even an enlightened being can be overwhelmed by love for his offspring!

Our Sadguru, Vasishta, fell into the snare of affection only for a second (not a minute or an hour or a day).

Our Lord understood the state of affairs! He blessed Sri Vasishta thus, "So be it."

The scene is shifted to heaven, where Our Lord is seen conversing with sage Vasishta.

Lord: O great being! Vasishta! It was for good alone that you had an excellent thought, wishing for four children to enjoy the delight and torture together in their company. What caused the desire was: We (Vishnu, Brahma, Siva and Adi Shakti) had the Divine Will to set off towards earth as human beings to uphold Dharma, espouse the path of devotion and of Knowledge and to redeem the souls. We concluded that you and your wife were the right people for the role of Our parents on the earth. As a consequence of Our

decision, We designed a scene through Dasaratha and generated this thought in you. You and your wife shall incarnate in the world. Thus, the Lord fondly instructed Sri Vasishta.

This led to Sri Vasishta taking birth, by His Will, as Vitobha.

Henceforth, attentively listen to the story:

Vitobha had no intention to marry and therefore, he remained a celibate. At the age of 25, his parents attained the feet of the Lord. He cremated their bodies, performed obsequies and proceeded towards Varanasi with the urn containing the ashes of his parents. He resolved to dissolve the ashes in the river Ganga in Varanasi and then to go in search of a Sadguru in Varanasi itself and strive for liberation through his blessing.

On the way, he found a house in the street, inhabited by Brahmins to sleep on the raised platform outside the house for the night and continue the journey on the next day. The house belonged to a widower named Seethobandu who lived with his only daughter Rukmabai, aged about twenty. She was the wife of sage Sri Vasishta in her previous birth.

That night, the Lord appeared in the dream of Seethobandu and said, "You should conduct the marriage between your daughter and the celibate who is sleeping outside on the platform; this is My order" and disappeared. Rukmabai, beholding the Lord in her dream, received a similar message, "The one who sleeps outside the house is your husband. This is a promise". Vitobha had the vision of the Lord in his dream and got the order, "Vitobha! The name of the only daughter of this house is Rukmabai; get married to her and lead a blissful householder's life." Vitobha got frightened and tried to escape. However, the father and daughter convinced him that this is the command of the Lord.

Vitobha agreed to the marriage subject to this condition, "Venarable Sir! You are compelling me to marry your daughter, though I am reluctant. I will do so on this condition: I will marry her by tying the nuptial thread around her neck, but the next moment, I will leave for Varanasi. If it is God's Will, I

will come back to live with your daughter; however, don't pin your hopes on me." The father asked the consent of his daughter and Rukmabai agreed and said, "He is my husband; it is enough if he ties the nuptial thread around my neck. My life is in the hands of the Lord." The marriage took place and Vitobha left immediately for Varanasi with the urn.

Our children of austerity!

God's divine play is unfathomable! It is full of bliss! Let us see how the divine play unfolded in this case? In order to expound devotion and Knowledge on earth, the celestial sage, **Narada**, who travels through the three worlds viz. earth, heaven and Vaikunth (Abode of Lord Vishnu), incarnated as a great being under the name '**Sri Pada Swami**'. He lived in the city of Varanasi with a number of disciples. Vitobha reached Varanasi, performed all the rituals without any flaw and searched for his Sadguru. By *Our* Lord's compassion, he accepted Sri Pada Swami as his Sri Sadguru. He obtained initiation of a Mantra and Deeksha from Sri Pada Swami. Five years passed by. One day, **Sri Pada Swami** entrusted the charge of the ashram to Vithobha and left on a pilgrimage to sacred places. Providentially, he reached the town where Vitobha's father-in-law and wife lived and rested under a tree with closed eyes.

Vitobha's wife had been performing severe austerities in order to get her husband back. When she was returning from the river after her bath, she saw Sri Pada Swami sitting under the tree and prostrated at his holy feet. Sri Pada Swami saw the nuptial thread of Rukmabai and presumed that she must be a married woman living with her husband. He blessed the woman, "May you give birth to four good children; may you enjoy a long-lasting married life."

Sri Pada Swami blessed the woman in this way, as this was the divine play of *Our* Lord!

Rukmabai was surprised. On seeing her reaction, Sri Pada Swami inquired into the reason. She disclosed her condition to him. Seethobandu also arrived there and prostrated before Swami. Sri Pada Swamiji got a complete picture of the situation.

The words of Sri Pada Swamiji

“Children!

Don't worry! Give up your fear! My words of blessings will certainly come true, because these are the words of the Lord.”

With this assurance he returned to his ashram immediately. He called Vitobha and demanded an explanation. Vitobha clasped the holy feet of Sri Pada Swami and confessed everything. Swamiji embraced him lovingly and said, “You must return immediately to your place, live a householder's life happily with your wife, and beget four children in accordance with my words. You will obtain liberation **through those children**. You are fortunate indeed!” Thus, Swami blessed Vitobha and sent him back to the town.

Vitobha, with the blessing of his Sri Gurudev, returned to town. He prostrated to his father-in-law and got his blessing also and started to live the householder's life with his loving wife.

~~Our~~ forms of love!

Sri Pada Swami was instrumental for the birth of these four children. He sat alone in his room, prayed and called on **Lord Vishnu, Lord Brahma, Lord Siva and Goddess Adi Shakti**. They appeared before him and humbly asked, “What is your order? Why have you called Us? We place Ourselves at your service!” (Great beings bind the deities with their purity of heart and devotion.)

“O Lords! O, Mother Yoga Maya (Primordial illusory power)! I humbly request you four to take birth as children of Vitobha, who is my wonderful son, an exemplary disciple and a supreme servant of the devotees.” By the grace of Sri Gurudev, they incarnated as his four divine children. Their names are:

- | | | |
|--------------------------|---|------------------------|
| 1. Sri Vishnu | - | Jnaneshwar! |
| 2. Sri Brahma | - | Sopandev!! |
| 3. Sri Siva | - | Nivrithinath!!! |
| 4. Adi Sakthi/ Yoga Maya | - | Muktabai!!!! |

Our children of Jnana!

Rukmabai gave birth to four children (three male and one female) by the grace of the Lord, blessing of Sri Gurudev and by the boon obtained by Vitobha in his previous existence as sage Vasishta.

They taught to many souls several disciplines of knowledge, desireless Karma, desireless devotion, Yoga and steadfast dispassion and displayed some miracles. Finally, they established the **Knowledge of the Self**. They guided the souls on the path of Truth. Even one hundred pages are not sufficient to write about their divine plays. These great children accomplished many things. One day they met their father in a dense forest inside a cave. They gave a discourse on the Dharma of ascetics, of a Sadhu, and of an **enlightened being (one who is beyond four caste system and four life-stations)**, equal vision, and finally imparted **pure nondual Knowledge** to their father, Vitobha.

They wanted to fulfil the cause for which Sri Vasishta incarnated as Vitobha. When Vitobha was in meditation, these four children approached him. Jnaneshwar sat on the lap of his father, Sopandev at the back of him, Nivrithinath and Muktabai occupied two sides of their father. These four children with their eight hands encircled the neck of Vitobha and delighted him with their company and fully immersed him in **joy mingled with distress**. Vitobha experienced joy and distress at the same time like king Dasaratha. Thus, these children fulfilled the divine grace.

Now, *we* are also experiencing joy and distress together. This joy and torment have origin, existence and end. If one dissolves himself in the ocean of limitless bliss, there will be no torment at all.

Our children of the nature of bliss!

These four children lived about five hundred years ago. This madcap enjoyed immensely their divine plays and their expositions on Pure Knowledge some years ago.

During the same period, there lived a great scholar by name Sri Changdev who was an adept at eight-fold supernatural powers. He had one hundred

disciples. He extended his life span to one thousand years with his occult power. Even then, he was lacking in peace, silence, calmness; he was troubled by the fear of death. He realized that Self-Knowledge alone can remove the fear of death. He learnt about the greatness of these four children and set out to meet them to receive spiritual instructions.

Changdev, using his powers, manifested a tiger and a king cobra. Holding the serpent in his hand as a weapon, he sat on the tiger and proceeded towards them. Having understood his motive, they sat on a low earthen wall, made it move and went forward to welcome their disciple.

Changdev saw these four children and his ego was crushed. He prostrated himself before them. In due course, he got spiritual instruction and acquired Self-Knowledge. Changdev asked Sri Muktabai, "Mathaji! I came riding on a tiger. You all came on the earthen wall (inert thing), is this not a supernatural power?"

Muktabai: Child! Changa! Our act is not due to occult power; this is the power of the Self. We don't crave for this power nor do we use it. There are three types of powers:

1. **Divine power!**
 2. **Eight kinds of supernatural powers!!**
 3. **Power of the Self!!!**
1. **Divine power:** This is related to Vishnu Maya (impure Maya), which deludes people. This is the Maya of the world.
 2. The eight kinds of occult powers are connected with Yoga. There are 96 deities in our body controlling various organs. These deities are controlled by the strength of Yoga and these occult powers are obtained through them. Supernatural powers are displaced **through domination**, they **conceal the strength of the Self** (though they

cannot destroy the Self). These are of **demonic powers**, rooted in the realm of I, by me and mine and are the products of Rajasic qualities. Therefore, these powers cannot bestow peace, calmness, silence and satisfaction. They suppress revealment of the Self, strengthen the ego and later destroy the person who possesses these powers.

3. The power of the Self, Itself remaining inconspicuous, controls and effaces the mind, destroys the ego and conceit, and gives peace, calmness, tranquillity, and **contentment** in all matters (i.e. **enough** of worldly things). This power does not control the ninety six deities, but transform them into Its own nature (the Self) and remains established **in Its own Self**. This power secures the alliance of these deities which indirectly support the spiritual seeker in the process of becoming an enlightened being. Since the enlightened soul is the **Self of all** and the aspect of Pure Consciousness, he is loved by all creation; **Yoga Maya** safeguards him like the eyelid protects the eye, unnoticed by him. (Maya, as Vishnu Maya deludes the world; Maya, as Yoga Maya is beneficent to the enlightened soul.)

Muktabai: Therefore, child Changdeva,

What you possess is the **power of domination**.

What we possess is the **power of humility!**

The former will control you.

Ours will remain subservient to us.

In the present instance, Yoga Maya activated the inert thing, the mud wall! But, these living creatures (tiger and cobra) are artificially created through your supernatural powers which have bred your arrogance.

My Changa! Listen to this: One person practised severe yoga for twelve years and gained the power of walking on the surface of the water. He showed this power to an enlightened person.

The enlightened person replied, "Dear! If you pay ten paise to a boatman, he will safely land you on the other shore. You have wasted twelve years. The power of twelve years of your practice is worth only ten paise."

You also did severe practices for hundreds of years and using some sort of jugglary, you have arrived here riding on a tiger. You are proud of your act. Do you know how majestically a fly was sitting on the head of the tiger and proudly came in the procession. The fly does not have any powers. That means, all your powers are equivalent to a fly which sits on faeces.

(Changdev, properly put in his place, hung his head in shame.)

Mother Muktabai eradicated the ignorance of many souls in this way, gave an opportunity to those who approached her to render rare service, and guided them to the way of Jnana. **As a woman** she accomplished many things.

You are everything!



Loving children!

We give a short outline of the life of Sri Valmiki Maharishi. Please realize the import through your intuition. Sri Valmiki wrote Sri Ramayana even before the birth of Sri Rama. Lord Vishnu incarnated as Sri Rama, after he received a curse from Sri Valmiki. These are the words of great beings.

Children!

Valmiki was a hunter as well as a cruel robber and had exhausted his evil Karma-s in his youth. The merits of previous birth came to his rescue and enabled him to meet Sri Narada Maharishi.

Narada: Son! Don't you know that robbery, murder and thievery are sinful acts?

Hunter: Effects of sins can be nullified by joyfully accepting the outcome.

Narada: Are you alone taking the sin or your family members like your father, mother or wife are also sharing it?

Hunter: As they are sharing the materials robbed by me, they will also have equal share in my sin.

Narada: No, it is not so.

Hunter: Yes, they will share my sin.

Narada: Okay! Go to your house and find out whether it is so and inform me.

The hunter immediately went to his house and asked his mother, father, relatives and wife, "You enjoy all the riches that I rob. I have come to realize that robbery is a sin. Since we are all sharing the robbed goods, you have to equally share my sin also, is it not?" All of them resolutely repeated one by one, "Not at all. We can share your wealth but not your sin." Finally, he asked his wife, "According to the scriptures, half of the husband's body belongs to the wife. Therefore, you have to share my sins also, is it not?" His wife stated the rules of moral code: The wives do not share the sins of the husbands, while they have a right to the husband's wealth. The wives have equal share in the merits of their husbands, whereas the husbands have to equally share the sins of their wives but not the merits. She further spoke in a firm tone, "Women do not require any Mantra, Tantra, Yagna, worship, rituals, holy ablution, waving of camphor light (Arati), etc. **Service to their husbands** alone will suffice for their upliftment. They will get equal share of merits from the meritorious acts of their husbands. This is the hidden essence of scriptures."

The hunter got frightened and vowed that he would not commit thereafter evil acts like murder, robbery and theft. Humbly he asked Sri Narada Maharishi to suggest a remedy to nullify his past sins. Having understood that his auspicious time has arrived, Sri Narada advised him to continuously remember the chief Mantra 'Sri Ram' so that all his sins would become ashes (vanish). Since the hunter had executed many evil acts, he could not spell the name of Rama. He tried his level best but in vain. Sri Narada, thereafter, decided to protect him (annihilate his Karma-s) and therefore, he played a trick. Being a hunter, he knew the names of the herbs, creepers and trees in the forest. Sri Narada pointed to the trees and the hunter named them correctly. Lastly, Sri Narada showed a particular tree to which he pronounced the correct name 'Mara'. The sage directed the hunter to sit under a tree and repeat the name 'Mara'. Sri Narada sanctified the name 'Mara' into a Mantra and gave him initiation.

~~Our~~ children!

The hunter constantly remembered the Mantra 'Mara'. This Mantra itself changed into 'Ram' the chief Mantra of Vedanta. He did penance for several

thousands of years. His body was covered by an ant hill. Appreciating his firm determination and total faith, Lord Brahma appeared before him and said, "You are constantly chanting Sri Ram Nam; when one chants Sri Ram Nam either knowingly or unknowingly, all his sins will vanish. All your sins have been burnt to ashes. Lord Vishnu, who is the Lord of this Mantra, is going to incarnate on the earth. You have to write about his incarnation before His advent. Lord Vishnu can incarnate as Rama, only after you have written about Him. May you complete this noble work." Lord Brahma blessed him and departed.

The hunter, now known as Valmiki, wrote the sacred, meritorious, wonderful and experiential story of Sri Rama (epic 'Sri Ramayana'). After completing this marvellous work, Sri Valmiki came out of his ashram, content and exultant in the bliss of his soul. Now, a wonder took place.

Our embodiments of love!

As soon as he came out of the ashram, he saw a hunter killing the female bird of a couple with his arrow. The female bird fell down dead and the male bird, grief-stricken, walked around its mate weeping and wailing. On seeing this, Sri Valmiki Maharishi lost his temper and cursed the hunter:

Hey vile creature! You will also suffer a similar fate of losing your wife and remaining inconsolable!!!

Our much-loved children!

The hunter, with a blissful laugh said, "O great being! O Maharishi! I accept your curse as a boon." He removed his disguise and revealed his real being as Lord Sri Mahavishnu. Only after this incident, Lord Sri Mahavishnu incarnated as Sri Rama and His mission on the earth was successfully completed.

You are everything!



EVILS IN THE AGE OF KALI AND COMPASSION OF LORD SRI HARI

A dialogue between Lord Sri Hari and king Kali

Our blissful children!

The real Sadhana is to learn to see only good, hear only good and speak only good, by restraining the eyes, ears and tongue (words).

A loving heart is the seat of bliss! Love is the nature of the Lord! Bliss is the nature of the Guru!! If these two unite, one attains liberation from the cycle of birth and death, Jivan Mukti!

Planet where the
dialogue took place

Earth

Location

Royal Court of King Kali

Participants

Lord Sri Hari, king Kali, chief minister (wretched),
commander-in-chief (treachery), warrior (hooligan)
and members of the royal court (poison).

Lord Sri Hari arrived at the court. Strangely, He did not appear in His normal attire. He wore a white cloth around the waist and a white cloth covering the upper part of the body; His hands were without conch, disc, mace etc., but He wore a bracelet on His right arm, signifying protection of faithful devotees! Thus, Our Lord looked like a supreme Sadhu.

The members of the royal court, chief minister, king Kali and other courtiers rose to their feet spontaneously (due to the illusory power of the

Lord), and respectfully greeted the Lord. As they started welcoming Him, they were suddenly overpowered by **evil qualities of Kali**. As a result, they sat down disrespectfully. King Kali was bewildered by his own act of initial courtesy. He could not make out: Why he did act so? and what he will do next? He regained his previous state soon, **owing to his inherent nature, i.e. evil propensities of the Kali period**. He identified the visitor as Lord Sri Hari (the Lord revealed Himself). He let out such an ear-splitting laughter like a **thunder** that the entire assembly seemed to shake.

Kali: (mocking at Sri Hari as he looked like a Paradesi, an abandoned man with matted hair coiled on top like a crown.) Oh.. Oh.. Oh, who is this? Is it the Lord of Vaikunth Who is appearing in this condition? How were You reduced to such a pitiable condition? Has Your consort Lakshmi fled from You? Or have You lost Your abode Vaikunth? Has anyone of **my lineage** (demons) driven You out? You would not have reached this condition, had You also sought my protection! **Your condition is truly unfortunate.**

Sri Hari: O, emperor of the Kali Age! May you prosper! I turned up to see you and your government.

Kali: It is nice that You have come to visit me! Why did You come in this disguise? Have You come with any deceitful plan? Great beings call You the **Deceitful-One**. Your sly play cannot have any influence on me. **You don't have any status or authority** to bless me. In my epoch, there is no place for the name of God. Here, the **power** of Your name, **chanting** of Your name and **Bhajan-s** will not bear any fruit. You must bear in mind,

This is not Your world of Knowledge!

This is my scientific world!

Sri Hari: I have come here for clarification of certain things. Can't you be courteous enough to provide a chair to someone who has come to see you? Is it becoming of you to be so disrespectful to a guest as to keep him standing?

- Kali:** O Hari! You don't have **any status** to be honoured with a chair. You don't possess even a trace of the **qualities** of our lineage. If You are willing to accept **my eight qualities** (fraud, trickery, jealousy, avarice, cunningness, treachery, enmity and hatred), I will honour You with a seat equal to my status!!!
- Sri Hari:** (laughing heartily) Oh dear! Lord of the Kali Age! I can not take on the **qualities of your nature**. You cannot abide in **My qualities**. People belonging to your class of demonic nature can't recognise Me. You too cannot recognise **My true nature**, whereas I know you; I know your regime and its duration.
- Kali:** This is an blatant lie. O Hari! It is ridiculous to say You are omniscient and the Indweller. In my epoch, I reside in all jiva-s in the **form of eight qualities** and rule over them. No activity can take place without **my presence**. Don't You know it?
- Sri Hari:** Bravo! Bravo! I know that you are **all-powerful** (but not the Indweller of all or omnipresent). I am well aware that **you are the lord** of all those who possess the attitude: **I, by me and mine**.
- Kali:** You talk big, but You can not recognize me nor can You kill me. I have not received boons from any deity. I don't require any boon at all. I have obtained **all the powers without performing austerities**. If You three (Trinity of Gods namely Lord Brahma, Lord Vishnu and Lord Siva) need any power, You have to perform austerities and propitiate me.
- Sri Hari:** (chuckling) Hey Kalideva! Don't stretch your imagination too far! I am able to recognise your presence without performing austerities. Do you need any further proof?
- Kali:** (initially surprised and then with a stupid smile) O Hari! I know that You are the **Sly-One**. My ancestors (demons) were brave and received many boons. Even then, You found a **small loophole** in their boons and destroyed them **through the loophole**. I don't belong to any **demonic lineage**. I am a **superman among the supermen!** I am a **hero among the heroes**. Nobody, not even the

demi-gods and the Trinity can annihilate me. Let me tell You, I am not a receiver of any boons, but of brutal and tyrannical qualities. First, You should know that I don't belong to any lineage. You notice only the lineage, the gross bodies of the demons, that is, You see only the name and form. You can not see my eight qualities. My ancestors appeared with ten or hundred or thousand heads. Those were the characteristics of their lineage. Therefore, You exterminated them. I don't have ten or hundred or thousand heads, which are connected with the lineage. I am in the bloodstream of human beings. You can not kill me either by severing my head or ripping my chest.

O Hari! Realize this fact:

I am not an individual!

I am in the devotee as well as in the layman!

I am in the yogi as well as in the pleasure seeker.

I am in the Sadhaka as well as in the Sadhana.

O Hari, how naive You are! I know that You will not kill a devotee, a yogi or a seeker. I enter into them in the form of desire for alcohol, lust and gambling, mix with their blood and ruin their minds. In my period (Kali era), nobody can be free from desire for sex and money/gold. There will be no exception. This is my law. Whether he is a devotee, a yogi or a spiritual seeker, I will enter into his mind as a tiny desire. Then, I will destroy his discrimination and wisdom and change him into Kali; I will be one with him and he will be one with me. If You want to kill me, You have to kill the body of the devotee, yogi or the seeker in whom I reside. Moreover,

1. I have not received any boons; I am the giver of boons.
2. I don't want any power; I have all the powers.
3. Your illusory power will not have any effect on me! I am the illusory power.

4. You can not kill me by Your weapons of disc, mace, Your arrows or any other weapon, by demi-gods or the Trinity.

Your devotees may think that they can conquer me through chanting the Names of the Lord or Mantra-s, and performing Bhajan-s and chanting. **It is impossible to defeat me.** No devotee, yogi or seeker can escape from my clutches (**lust and gold/money**). Even when one engages in rigorous Sadhana, one has to touch any one of the three things, namely **earth, money and opposite sex.** **These three are my forms.** As soon as one touches me in the form of these three, I will enter into him and spread fast like the **poison of a serpent.** Thus, I will destroy them, just as a drop of venom poisons a whole **pot full of milk.** The devotees who chant the name of **Hari** or **Hara** will be beyond redemption. The intrigues of the Trinity will not succeed with me. O Hari! Your condition is pitiable indeed! (Thus he mocked and laughed.)

Sri Hari: (smiling) Sir! Kalideva! You were not created by anyone. You don't have a form. **You are full of negative qualities.** You don't have any **origin**, but you have an **end.** I know this fact. In the previous three epochs, **your mental attributes** manifested as **names and forms possessing mighty malevolent powers as demons** and I destroyed them by taking different names and forms (incarnations) with My illusory play. Since **you are the sole despot of this era, holding it tightly under your thumb, you can be trapped only by giving you a long rope.** I will tell you later about My way of cornering you. (Kali interrupts the talk of Sri Hari).

Kali: What? What? What? Are You daydreaming? It is not possible either for You or even Your grandfather to capture me. Tell me how You will catch me, with Your **illusory power** or **Your great valour?** You don't have any power without my knowledge; then how can You catch me? (Kali is getting more and more furious.)

Sri Hari: Lord Kali! Be patient! Be patient! I will tell you later about this. Now, will you enlighten Me on your activities and the Dharma of

your era? What is the state of the Jiva-s in your period? **Have you also some exemptions to your rules?**

Kali: O..o...o, You are a Deluder! You are sly! You are the Puppeteer! You are upto some tricks, I can smell it. You are prompting me to speak so that You can turn the tables on me. You are digging a pit so that You can push me into it. Even if You provoke me, I am not going rise to the bait. **Do You take me for a babe that will swallow anything You feed? I am a thug! I am vicious! I am brutal! I am atrocious! I am a mighty hero! A wretch! I am an embodiment of fraud under the guise of friendship. Your illusive play cannot hoodwink me. I will bite You, tear You up, crush You, and gobble You down. (gnashing his teeth with intense rage, he stood up from the throne and roared).**

Oux children!

Immediately, *Oux* Lord Hari pacified Kali with His illusive charm.

Sri Hari: (in a laughing mood) Hey, emperor of the epoch! Lord of lords! Be at peace! Kalideva! You are an excellent person, don't I know it? In your epoch, worship is under your control. Henceforth, there will be neither temples nor worship for Us (Lord Brahma, Vishnu, Siva, Ganesha, Skanda and goddesses).

From now onwards, **inferior deities** alone will be worshipped. The worship will be characterised by evil and brutal acts of **animal sacrifice, offering of liquor, crazy dancing, paroxysms of religious frenzy etc. to please the deities.** Punishment by these deities, sins and atrocities will proliferate; temples will become centres of alcoholism, drunken dancing and singing. If worship is not characterised by drunkenness, sacrifice, frenzy, hustle and bustle, and fortune-telling for money etc., people will condemn saying, 'it is no worship at all, what kind of a temple is this, what kind of a deity is this who is not being appeased in this manner?' The world will **celebrate in this way** and feel ecstatic.

In the previous epochs, one had to perform austerities, controlling the breath for thousands of years to have the Darshan of the Trinity. But, in your epoch, offering **alcohol** and sacrificing a sheep or a cock are sufficient to have your presence. When people engage in all kinds of dance and songs, you will definitely appear there. Thus, your Darshan will be easily available through simple means. You are indeed a **great being** of this epoch!

As Lord Hari continued in this vein, deluded by the praise, Kali was mollified. He approached the Lord. Kali denotes **self-glorification**.

Kali: Hurrah, hurrah, Hari! Hey Hari! Hooray, hooray! Wonderful indeed is Your knowledge and narration of my rule, and **my capability of readily bestowing grace on my devotees**. You have gladdened my heart! I will not send You empty handed who have sung my magnificent glories. I will honour You by presenting a suitable gift. **My attribute is ostentation**, isn't it? Now, I will sing my own praises. (*Omk* Lord prompted him from within to do so.)

In this process, he betrayed unaware the **evil qualities and actions of his era**. The Lord made Kali a puppet in His hands. **All the blemishes and attributes of the Kali era, which in reality originate from Vishnu Maya**, were revealed in his own words.

Narration of king Kali

In the earlier three epochs, a child was conceived in the womb of the mother through mere **sight** of the father, when the couple desired to have an offspring. In this Kali, **physical union of the pair** alone can effect a conception. As a consequence:

1. One person's blood (energy) is injected into the other person, whereby, a **pure mind** absorbs bad qualities. Therefore, the **desire** appears in it.
2. This union takes place at any time disregarding certain norms (of time) specified in the scriptures, thus paving the way for **impatience and haste**, ending in indiscriminate speed.

3. The mental preoccupation and verbal discussion on the part of the husband and wife on the subject of **union**, sully their mind with impatience, haste, fury and anxiety, resulting in **anger!**
4. Whenever the couple converse with each other, they speak only of this union. Since they feel that they could not enjoy like others, a **longing** develops in them. This leads to **greed**.
5. Given the situation that they talk of only eating, dressing, adorning themselves and other **desires of the body**, **obsession** arises.
6. At the time of conception and during pregnancy, they speak of only matters regarding **family, caste and lineage**. Thus, sense of **pride** and vanity of particular religion or lineage develops.
7. When they cannot get the objects of sense enjoyments, they are assailed by frustration and despair. **Disappointment, heartburn and doubt** toss their mind with the questions: **Will we get it or not? Will it happen or not?**

All these qualities are transformed to the foetus and affect the infant.

The foetus receives food through its mother. The **blemishes of the Kali era** enter the being of the **foetus**, if she takes food at odd times, talking or thinking of attachment, bondage, desire, anger, enmity and enjoyment or **uttering offensive words and nurturing evil thoughts**. When the child comes out of the womb, it is greeted by worldliness or **Vasanas of the earth**, causing the child let a loud wail of fear. Elderly women and other relatives in the household take this cry as a sign of hunger and feed it with **sweetened water, honey**, etc. Then, the evils of **Kali** become more entrenched. Owing to this, **desire, anger and hunger**, stomach burn etc. multiply. These qualities which are forcibly crammed into a being, are the **defects of the Kali**. A great saint, Pattinathar says:

Fire (hunger) ignited by the mother finds its way to the stomach.

Next, the child starts going to school. **Basic morality, based on speaking the truth and performing righteous action, is not imparted in the school.** On the contrary, so-called civilized education is given. **Craze for money, greed**

for authority and superiority develop through education, title, position, status, dignity, name, fame, etc. He soars higher and higher on his scholarship, title, position, etc., initially and crashed down later and dies like a kite that rises higher in the sky only to fall flat somewhere, when its string is cut. Human beings treat this flamboyant style (destruction) as life.

The 'Kali effect' has rendered the disappearance of a precious moral treatise 'Ancient Words of Wisdom' by the poetess-saint Avvaiyar, from the school curriculum. Some of the aphorisms are given below:

1. The first objects of adoration are the mother and father!
2. It is a good discipline to go to temple or worship God regularly!
3. That which a miser hoards will be carried off by the vicious!
4. Advice of the father bears the sanctity of a Mantra!
5. Never disregard the words of the mother!
6. Have a desire to do charity!
7. Anger should be quenched!
8. Learning should start from childhood!
9. Do not neglect charity!
10. Give alms before you eat!
11. Persevere unceasingly!
12. Manipulative friendship must be given up!

This era will generate perverse practices such as: a son having sexual relationship with his mother, a father with his daughter and brothers and sisters with each other, thus bringing down the morale of the society. The words of wise men that caste is determined not by birth but by one's mental quality will be proved false, because the mind of people will become degenerate and depraved in this Age. **Man, whose inner being is Divine, will become a wretch. Respecting elders will be replaced by the tendency of trampling them underfoot.** Regard for elders and their wisdom will die once and for all.

Worship, holy ablution, Arati of deities with Sattwic qualities like Siva, Vishnu, Ganesha, Skanda, Krishna, Rama, Parvathi, Lakshmi, Saraswathi, etc. will diminish, gradually bringing it to a halt.

Tutelary deities, who are attendants to the superior deities, are numerous. Propitiation of these deities involve cruel practices: **Worship with animal sacrifice, performing oblation to avenge the enemy, employing a deity for errands, witchcraft, treachery, fortune-telling, worship of planets, worship at cremation ground, etc.** Kali will change the ordinary people into drunkards by such means. The evils of Kali enslave and destroy them.

This kind of worship will set in motion more and more evils like robbery, murder, rape, theft, alcoholism, extramarital relationship, gambling, breach of trust, vindictiveness, sinful acts, disrespect to elders, hunting out and harming devotees and spiritual seekers, domination, authority, power, conflicts based on caste and religion, etc.

In the Kali era, rain will become scarce; fertility will decline. Agricultural lands will be converted into residential area. In olden days, it used to rain three times in a month. In Kali, rainy season will be erratic and there will be recurrence of drought. The reason is: **Raining is a divine activity**, the act of demi-gods. Their food is an offering of cooked rice (Havis) into the sacrificial fire of Yaga-s. Nowadays, Yaga-s are not being performed properly. Even when they are performed in some places (temples, spiritual organisations and establishments), it is only a **pretentious show**. Those who perform these divine activities **do so for remuneration**. Brahmin priests do not chant the Veda-s at the Yaga-s wholeheartedly nor do they pronounce the words properly. Hence, demi-gods are deprived of sufficient food. As they cannot live without their food, they get the Yaga-s done through great beings, who live in the dense forest, performing severe austerities. Demi-gods provide the necessary materials to them for the Yaga-s and thus receive their food. The rains **pour** where these great beings live (forest). The rain obtained through small acts of merits of these great beings, is flowing like a river. Even this flow of rain water will come down gradually and stop in due course of time. (Rain water will not flow out of the forest).

The scriptures enjoin that it is a great sin to sell **cooked rice and water**. Some temples, ashrams and spiritual centres sell water and rice which is a transgression of the scriptural code. However, sale of these items in restaurants and hotels is not objectionable.

In the earlier three epochs, longevity of the people extended upto hundreds, thousands and even millions of years (**in sound health**). In the beginning of the Kali era, human beings lived for one hundred years. Now, as a **result of terrible qualities of this era**, the life span has been reduced to eighty and seventy. After three or four hundred years, life span will be further reduced gradually to the level of **sixteen to twenty years**. The height of the human being will be about **45 cm**. **Boys and girls will attain puberty** at the age of five or six. They will marry below the age of ten, get children and grandchildren before they are sixteen and die early.

In previous eras, people obtained light by rubbing burning sticks and oil lamps. In the Kali Age, an **electric bulb/tube burns upside down without oil and wick**. Earlier, a **stone mortar was fixed and the pestle would go around it to grind rice and edible grams**. In this Kali Age, in the **electrical wet grinder, the mortar is rotating and the pestle is stationary**. In those times, human beings lived in **huts built on branches of trees and in thatched huts on the ground**. In this Kali epoch, we construct multi-storied buildings and skyscrapers like stacking the play-cards. They seem to be climbing up and up, where will it end?

In olden times, **nine kinds of grains** (wheat, paddy, pigeon pea (lentil), Bengal gram, pulse, cluster beans, sesame, black gram (pulse) and horse gram) were **not available**. They ate raw fruits, fruits, roots and greens, uncooked in their **natural form** which kept them healthy and free from disease. In this Kali Age, **human beings are destroying themselves by**

1. Taking only cooked food,
2. Using **chemical insecticide and pesticides** on the crops,
3. Adding various nutrients as medicine (poison) to crops, vegetables and fruits to obtain fast results and **bumper harvest**.

Human beings of those periods did not save anything for future because they had faith in God! The people of Kali Age are like **thieves**, saving and hoarding only for themselves, further egged on by the national motto: '**Saving is the roof of the nation**'. The reason is that they **do not believe in God**. In those times, **gold and money**, which bring about conflict and ruin in the family and nation, were not so easily obtainable. These things were not at all present nor were these required, as **they exchanged their natural goods through the barter system**. Moreover, all the materials were **common properties** of the settlements and the needs of each person were met at their own place by the compassion of God. Since all the resources were public possessions and common assets, there was no fight for the rights.

In the previous eras, exchange of goods took place in a smooth, peaceful and joyful manner. This Kali Age is **full of fighting for rights** in seeing, hearing, speaking, eating, giving and receiving. This claim gives rise to competition, envy, difficulty, worry, grief, suffering, fear, etc.

In future, the quantity of rain will gradually come to stop forever. A situation will arise when people may ask: **What is meant by rain?** Times will change to that extent. However, using modern science (ignorance), sea water will be purified and used as drinking water. The scarcity of cultivable lands and crops will necessitate the manufacture of food for the humans in the form of tablets (capsule). **Henceforth, it will not be a human life, but a mechanical life** and it will move quickly toward destruction. In future, **there will be no constructive path whatsoever**.

Disease will exist!

Medicines will also exist!

Destruction will be the road ahead!

There will be endless strife, fight and obliteration, causing people to appear, exist and disappear, leaving no trace, in a state of darkness and ignorance. Capsuled food will erode the **strength of the body on the one hand, and the strength/use of machines will increase on the other!** Everything will become mechanized. Henceforward, **thinking capacity will be**

on the wane, and decisions will be made by the scientific machines. There will be inter-planetary invasion and war, causing the concerned planets to perish. In this era, the wife will not obey her husband and nor the husband will listen to the wife's counsel; children will not obey their parents. The trend of this Age will be wilfulness and defiance. Hasty utterances and pointless chatter will be the common style of interaction among people. Trustees and managers - ascetics as well as householders - of ashrams, spiritual missions and charitable organisations will strive for **position, riches, name, fame** and for bringing their institution into limelight, which will take precedence over one's **Sadhana (austerity) of knowing the Self**. They will not pursue the art of Self-knowledge. All religious, spiritual missions, and charitable institutions will become places of **business activity**, seeking **publicity and ostentation**. Moreover, the officials/ascetics of these institutions will fall into the **gutter of politics**, or **infatuated with the cinema world**. This is the Dharma of the Kali era.

People will ignore the learning that bestows divine grace; they will desire the education which fetches them position, honour and status, that is **darkness**. Their quest will be in this order: 1. Hunger must be appeased first. 2. Therefore, money should be earned to appease hunger, and 3. After fulfilling these, one can turn to God. The blemishes of the Kali age will bring about this situation.

In accordance with true Dharma: First, you search for God! By God's grace money will come! By chanting His name, appease your hunger with the money you have earned. **This is the Dharma of the epoch of Truth**. This tenet can not be followed in this Kali era.

People in the Kali Age will not remain peaceful or patient even for a second. People will be always running after a job or something else, and be confused with: What he is talking? What he is doing? etc. He will derive his joy in troubling others by his words and actions. He will be insensitive to other's suffering. His heart will shrink to such a level that he will experience only **enmity and anger**. He will not know how to live happily or make others happy. He will always say that he is in tension.

Listen to this

One undergoes fear, difficulty, worry and grief even if one begets one son. If he begets ten sons, what will be his condition?

Fanaticism of religion and caste, desire, anger and enmity will beset them and bring about destruction. Warfare in the sky and explosions on the ground will take place. Various kinds of diseases will affect the plants. Doctors (scientists) will prescribe new medicines (insecticides and pesticides) for the plants. Those people who eat these plants or yield of these plants will get new diseases. Even though scientists discover new medicines to control and cure various diseases of human beings, newer diseases which they cannot diagnose will manifest.

The men of Kali like to control and rule everything. On the contrary, things which they attempt to control, bouncing back, will dominate and annihilate them. People of Kali will always grumble, 'I don't have money', 'I don't have a job', 'I don't have an offspring', 'my wife is not good', and 'my health is not okay' etc. As the words one utters and thoughts one entertains shape his life, so he will be left with nothing.

The people of Kali will accept and invite the troubles as is evident from their own words: 'I have the problem of money', 'I suffer from health problem', 'I have difficulties with my job', 'My quarrelsome wife gives no end of trouble to me.', 'I have trouble with my children', etc. They will plunge themselves in worries and become entrapped in the web of bondage with these words.

Our children possessing love and bliss!

Thus, the king of Kali era portrayed a detailed picture about the way of life of people during his reign. By the grace of the Lord, he suddenly stopped the narration and regained his natural quality. He was shocked, surprised, confused and became furious with himself: Where am I? What am I doing? What did I speak? Feeling disoriented, he looked around in confusion and fear. As his eyes fell on his courtiers, he enquired once again, "Where am I?" and looked at the members of the court. Lo! All the members of the royal

assembly were sitting motionless like **sculptures** or **paintings**. *Oṃ* Lord released them from the spell of **illusory power**. King Kali looked at Sri Hari and once again had difficulty to express his feelings in words. He did not know what to do next? Shaking with laughter, *Oṃ* Lord freed Kali from the illusory power.

Sri Hari: My lord! Emperor of the Kali Age! You did not go anywhere else. No one came here also. I, as a **mendicant**, came to your royal court consisting the brave assembly of ministers to **receive alms** from you, since you are an all-powerful and supreme lord. You are the **lord of wealth! Lord of food grains!** You possess all the goods, gold and foodstuff. I came here to beg alms! You are a great benefactor who never says 'no'. **I pity you for your negative qualities** (By His illusive power, *Oṃ* Lord made him hear it as: **Salutation to your lotus feet**).

Kali: O Hari! Did You come now? Did I speak anything? I didn't talk any rubbish to You, or did I? Am I looking composed or perplexed? In great astonishment, he asked his minister 'Weak Intellect', "Hey minister! Did this Hari come just now or a long time back? Did I speak to Him anything? Did this Hari ask me anything? Why is my body trembling? Hari is a Deluder. Did He pull off any trick or harm me? I am sure He cannot do such a thing to me."

Minister: O lord of the three worlds! Supreme man! Kalideva! You look fine indeed! You did not talk anything to anyone. This noble Brahmin came here to receive gifts from you. Since he is a Sadhu, we allowed him to enter the assembly. The guest greeted you and you blessed him. He did not ask anything and you also did not speak anything.

Kali: Thank you, minister, thank you! O Hari! My minister can not recognize You. I have recognized You. No one can fool me. I am always watchful.

Sri Hari: Of course, no one can fool you! You are a man of clear perception and great valour. Your royal court is filled with wealthy men, scientists and business magnets. How is your interaction with them, friendly or inimical?

Kali: All are my well-wishers and friends! I am within them in the form of **qualities**. They cannot see me directly. My **cunning intellect** possesses the mind of **my friends and affluent persons**. All of them have my **ten noble qualities** like addiction to alcohol, lust, deceit, cunning, jealousy, greed, murder, robbery, theft, treachery.

If they possess all my ten qualities, they will become **billionaires**.

If they possess my eight qualities, they will become **millionaires**.

If the people possess **ignoble qualities** like peace, non-violence and devotion, which are not tolerated by me, I will **intoxicate** them with desire for **earth, gold and carnal pleasures**. I will make them accept either my **eight qualities**, or **ten qualities**. Accordingly, I will make them **millionaires** or **billionaires**. Thus, I will unite them with me. No one can live in all the three worlds without coming under my spell. Okay! O Hari! Why are You interested in all these things?

Sri Hari: Just to have a chat, nothing else Kalideva! I visited your three worlds and was wonder struck! In the previous three epochs, I used to travel in My vehicle, 'Garuda', an eagle, also known as 'Periya Thiruvadi'. I have a celestial aeroplane '**Pushpak Viman**' which I engage in the service of My devotees, sometimes. These two vehicles fly at a **normal speed**. The amazing thing in your epoch is, it is possible to travel from **one continent to another** and from **one planet to another in a flash**. Incredible speed! Where will all this end?

Kali: You have not yet understood my new world of science.

Your period was known for **archery!**

My period is known for **missiles!**

In Your age, a **bird** was used for a vehicle!

In my age, **aeroplanes** are used to travel in air!

In Your era, '**Pushpak Viman**' was used as an aeroplane!

In my era, **rockets** are used, which travel like a lightning.

Your time was known for the **eye of wisdom**. One had to make great effort, perform tough Sadhana and rigorous austerities for attaining Wisdom.

But, in my time, with **computer, calculator** and **television**, one can see directly, as a **live telecast** whatever happens in any part of the world. O Hari! Just wait and see the unfolding wonders of the future.

Sri Hari: (interrupting) Hurrah! I have visited all the places and they are full of wonders! Amazing! All right, Kalideva! Let Me ask you something out of curiosity! What would be the consequences, **if anything happens to these machineries beyond their powers, or if they break down suddenly?** Can you conceive of such an eventuality? I am alarmed even to think of such a contingency.

Kali: (laughing uproariously) O innocent Hari! Don't You know this? There will be **collision** of machineries and subsequent collapse! It will be **fire** everywhere and only **ashes** will be left behind. **Destruction is my nature.**

Sri Hari: Yes! Yes! Your Age is designed for destruction. It is your drama! Your sovereignty! Your empire! Your people! Your existence! All right, Kalideva! In those times, in My period, We had a set of moral code: **Speak the truth! Perform Dharma!** Like this, do you have any code of morality or ethics?

Kali: Why not? We have twenty-four pointers of our philosophy of life.

1. Destruction is bliss.
2. Love leads to conflict and conflict leads to death.
3. Drink alcohol together in groups and embrace death!

4. Infatuation is liberation!
5. Lust is lasting pleasure!
6. My abode is fraud!
7. Falsehood is my sanctuary!
8. Revenge is my path!
9. We will trespass!
10. We refuse to obey!
11. We are interested in making weapons!
12. Drinking (liquor) is our domestic life!
13. Deceit is perpetual joy!
14. One can live happily by destroying others!
15. Sin is heavenly!
16. You receive evil, if you do good!
17. You will be destroyed, if you live cheerfully!
18. Relationship and bondage are heaven!
19. Humility leads to discord!
20. Conquer love through arrogance!
21. You will go to hell, if you have devotion!
22. Living lazily is the aim of life!
23. Science is the true knowledge!
24. You accumulate Karma, if you perform charity!

O Hari! These twenty-four pointers are my goal.

These are our **national aphorisms!**

Sri Hari: Hooray! Hooray! Congratulations! Congratulations! It is wonderful!
It is powerful! It is inspiring indeed! **What a king! What a minister!**

What a government! What citizens! (Sri Hari told Himself: **Men of ignorance! Innocent people! Faith in God will protect you.** This is My assurance) Hey Kalideva! Is there no place for My devotees? When you entered this world, at the beginning of this epoch, My child **Parikshit gave you three locales** where you can live, i.e. place of liquor, place of prostitution, and place of gambling. Now, can you not give at least one place to My devotees?

Kali: (Gnashing his teeth) O Vishnu! O Hari! Do not play Your game of words with me. I am not a **kind-hearted** person like You! I show no **pity, mercy or compassion, helping nature, fondness or repentance.**

a vicious person!

a cruel person!

I am a hero among heroes!

a source of deadly poison!

a great terror!

Definitely there is no place for morality, devotion, yoga, Jnana and meditation in **my regime and in my era.** Get out of this place (He roared).

Sri Hari: (Pretending to be terrified of Kali) Sir! Sir! Kalideva! Ruler of the Kali era! What has made you angry? Is it proper to direct your anger at a mere mendicant? This is your era. This is your reign! This is your dominion! My devotees may be about **ten in a thousand.** But, your people must be in **billions.** Don't you have a heart to allot even a little space for a few simple-minded persons. Is it a righteous act? Is it justice? **Is it fair to cut off the hand, which salutes you?** (Sri Hari beseeched).

Kali: (Hissing like an incensed Karkotaka serpent and rising like a tidal wave) O Vishnu! Worthless Hari! Are You making fun of me even after knowing my eight qualities? You know about the nature of my government. Your Dharma and justice will be trampled under my

feet. **Definitely there is no place for Your devotees. I will sever the hands, which salute me.** Since You are the Lord revered by Your devotees **in Your time**, I forgive You. Get out of my sight immediately.

Sri Hari: (He further beseeched) Hey man of the Kali era! You are a very charitable man! You are a great celebrity! You are a supreme person! Your fame has spread not only in the three worlds, but also in all the fourteen worlds. Thirty three crores (330 million) of demi-gods and the Trinity are aware of your glory. All Our praises for you. Worship, holy ablutions, Arati, etc. for the Trinity of gods will diminish gradually to vanish once and for all. Henceforth, you will be worshipped with animal sacrifice, offering of liquor, etc. **What do you care about how We eke out Our livelihood. Alright, may you live a life of pleasure!** (Sri Hari did not bless him to live blissfully).

Kali: O Vishnu! O Hari! You are the deity who deserves my sympathy. You are a good being. Please praise me more and more. My mind will be soothed by Your glorification. Please heap more adoration on me. O Hari! Tell me what boon You need and I will fulfil it. Be careful not to ask for any harmful boon. Then, I will become vindictive.

Sri Hari: Kalideva! Lord of the three worlds! In your Age, your regime will flourish. Those who worship you, follow your path and sing your fame will live long with **wealth, fame, education and position applauded by the world.** In your period, those who oppose you, whoever that may be, cannot live honourably. Your well-wishers will extol you as illustrious and righteous. If **even We**, the Trinity, are flattering you, will any one else hesitate to praise you? (*Our* Lord went on singing the praises of Kalideva)

Kali: Hooray! Hooray! Hurrah! Hurrah! Even though You are the Lord, You are complimenting me in different ways. **How can Your meagre power stand in front of my enormous power?** Your power does not even equal the dust of my feet. Why are You in this pitiable

state? I will restore Your Vaikunth to You with the help of my devotees. I will liberally offer gold, diamonds, precious gems required by You. You can collect them from the treasury while leaving. You have paid great tributes to me; I will not let you go empty handed (Sri Hari interrupted).

Sri Hari: I will collect My gifts from you later. A small question before I take leave: **Who is your enemy?**

Kali: Whoever fails to applaud me, even if they are the Trinity, are my **worst adversaries**. Those who do not possess my **eight attributes** are also my foes.

Sri Hari: Thank you very much. What will you do, if the **emperors of the world** neither possess your qualities nor praise you?

Kali: O Vishnu! Don't prattle in ignorance. One may be an **emperor of this world**, but he cannot definitely possess wealth, name and fame, woman and earth, if he is devoid of my **eight qualities**. He must be a **poor man**. There is no doubt in it. He is **ignored by me**.

Sri Hari: Okay! How will you treat that poor man?

Kali: He is useless to me! Am I crazy to prove my strength against a weakling? Is it proper to display my valour before a **hermaphrodite**? What do you take me for, another **hermaphrodite**? (Gnashing his teeth)

Sri Hari: Be patient! Be patient! What did I say? Why are you so angry? Who can match your strength in the three worlds? **Definitely, there is no one**. Okay, Kalideva! What do you think of Me in this **attire**?

Kali: (laughed raucously) O Hari alias Vishnu! To pay attention to Your pathetic form? **You should be trodden upon**. You are unfit even for that. How beautifully You had been adorned earlier; now, You have attained such a sad state? A proverb says: **'One, who has fallen from better days of affluence is not worth a piece of**

broken earthen pot.' You are not worthy to stand before my might. Send Your Indra - chief of the demi-gods or Kubera - the god of wealth. I will fight with them. Alas! They are also under my control. There is no one in all three worlds who is equal to me. I am invincible.

Sri Hari: O man of the Kali era! You should give Me a boon and it is not a difficult one. Your quick and fierce temper frightens Me. Don't lose your temper, please.

Kali: O Vishnu! O timid Hari! Don't get frightened. Do You need gold or any other thing? Do You need Your abode, Vaikunth?

Sri Hari: No, I do not want these things now. I will get them from you later. Don't get angry. What do you think about Me, when you see Me in this condition?

Kali: It is a pitiable state.

Sri Hari: Why is it so?

Kali: A person once adorned with clothes, jewels and other things, a man with full paraphernalia, has been reduced to such a poor state. You look like a tramp, wearing only the loin cloth. That is why I feel pity for You!

Sri Hari: Do you also possess mercy, compassion and pity?

Kali: O Hari! Don't be a stupid fellow. Sympathy and compassion are different from pity. Alas! I feel sorry that an aristocrat like You has become penniless, wearing only a loin cloth.

Sri Hari: Okay! Let us leave it. You told Me that you feel sorry for My condition, isn't it? What will you do, if I, thinking about nothing else, spend My time in Hari Bhajan, chanting the Lord's name and attending spiritual discourses? Don't get into a temper since I have already placed this petition before you once. I am just asking for a clarification.

Kali: (Initially his face turns black with fury on hearing the words, Bhajan, Hari etc., soon he regains composure.) I will leave the person alone who is engaged in these activities. Since he does not **know how to survive**, he has taken up these activities for his survival. In our country, many beggars spend their time in different ways. **This person is also one of them.** So, I will **neither care for him, nor will I punish him.** I will not interfere in his activities; I will keep quiet, because after all he will chant 'Sankara', 'Sankara' when he dies.

In the previous epochs, my ancestors (demons) were **averse to the Name of Hari.** My ancestors had gross bodies. You adopted various techniques to destroy them. Whereas, I have not come in any physical form. Therefore, there is no **enmity between You and me.** However, I will not keep quiet, if You work out a plan to ruin me. You can't kill me! Your effort will not bear fruit because my **qualities are mixed with the blood of all beings.** Okay! Hari! Why are You inquiring into these things?

Your era has already ended!

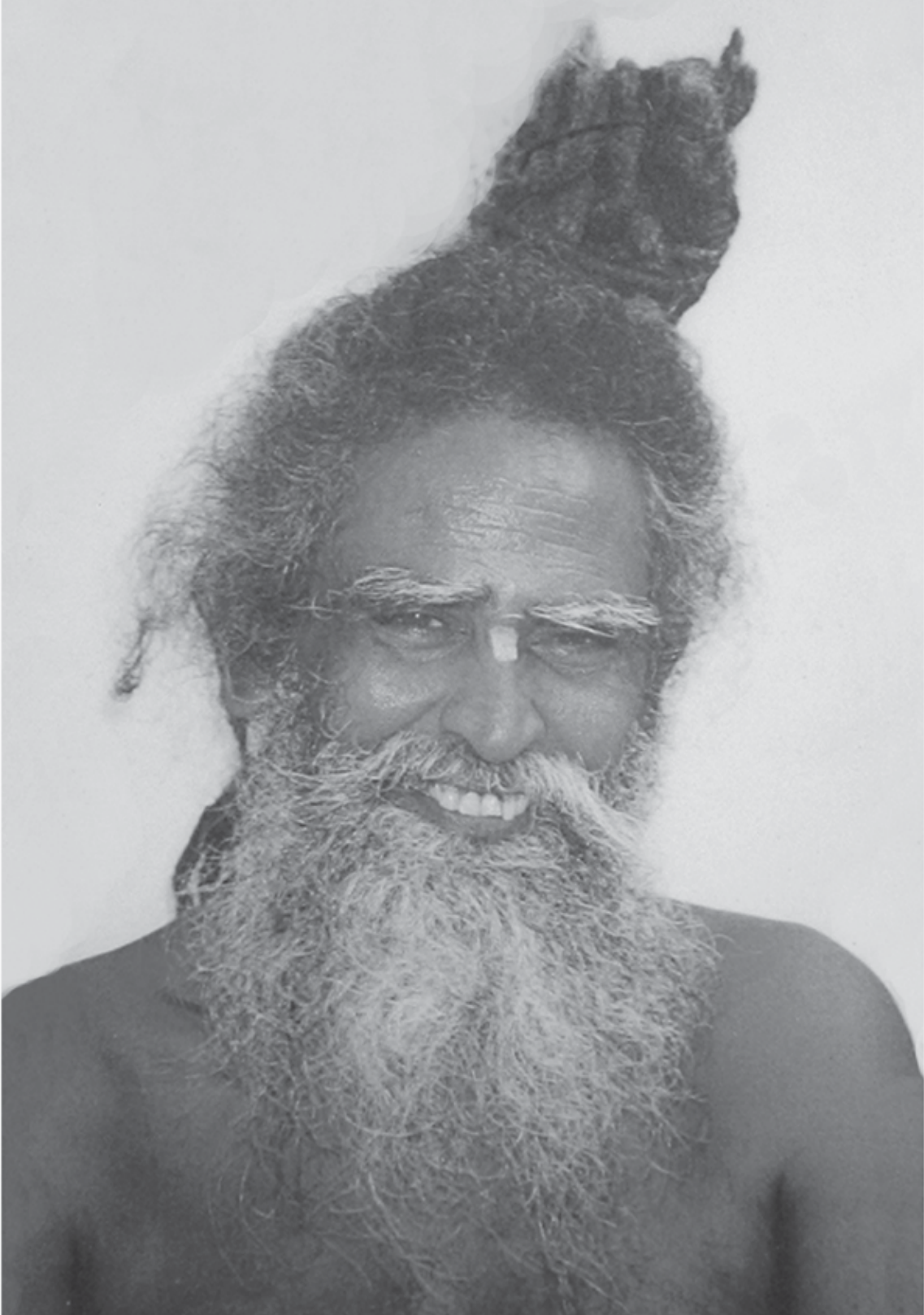
Hereafter, **there is no life for You!!**

Whose curse is this? Who is responsible for Your present condition? Please tell me.

Sacred Words of the Lord

Hey Kalideva! King of the Kali era! Emperor wielding authority and possessing arrogance! **O evil-incarnate Kali!** In your Age, My devotee will also be **dressed like Me.** The significance: **Simplicity** in appearance! **Compassion** in the heart! **Sweetness** in speech! So, **My devotees and I will adopt humility as the path!** My true devotee - a seeker of **Knowledge**, a **Paradesi** - has a favourite deity, does **Sadhana of introspection**, remains **self-controlled**, but **does not control others**, lives in peace, calmness, serenity and contentment. His characteristics are:

1. He is engaged in the practice of gradually reducing his **necessities and desires**, and controlling the externalisation of senses i.e. eyes **seeing names and forms**, ears **listening** to words, tongue **speaking** of worldly matters and **tasting**, nose **sensing** good and bad smells and skin being a **slave to the sense of touch** etc. and finally stops the outgoing tendencies of the senses by his perseverance in spiritual practices.
2. He is free from the **ten qualities of competition, jealousy, fraud, cunningness, greed, lust, desire for name, fame, title, position, etc.** He **forgives and forgets faults and defects** of anyone, **yields or gives in** to others and **withdraws participation of the mind and body from worldliness.**
3. He is neither **excited** nor **depressed** on account of any incidents, scenes, sounds and activities. He has the **divine feeling** that everything is conducted by our Lord in just and orderly way in accordance with each person's **Karma**. He imbibes the attitude that everything is for good which fills him with bliss.
4. All the worldly activities are **preplanned** illusive actions and nobody has the right to judge or the capacity to **change, reject or avoid** them. **Prarabdha Karma** is an already **determined** activity. The devotee understands the fact that **Aagamiya Karma** is created by the desires of mind in the present birth fortified by the attitude: **I(ego, arrogance), by me (conceit, pride) and mine (possessiveness);** he realizes that **effort and planning** are the **mind's activity**, the capacity or strength and result of this effort rest with the Lord. Thus he attains equal vision and total **contentment**, without getting lost in the appearance, disappearance and existence of the phenomenal world.
5. He is not a slave to the **enjoyment** of gold, materials and money, as well as to **carnal pleasures**; he has devotion; he is not affected by **commercialism, publicity and ostentation** and he does not use his devotion either for worldly or divine benefits; he tends the fire of **devotion carefully**, melting and dissolving in it; he has the yearning, by **His grace**, to abide in his **own experience of the Self** and he is one who attains the state: **He is I; I am he.**



What can the evils of Kali do to such a devotee?

Our children of bliss!

While addressing Kali like this, there was a mysterious transformation in His being. Words are inadequate to describe His state, nay, it is impossible to articulate it. The Lord did not appear to be His usual self. Of course, the form was there, but there was a magnetism that was mysterious, and indescribable! Was it the Cause or great Cause? Was it subtle or immensely subtle? Was it a secret or the supreme secret? It was an overwhelming state of Being!

As the Lord was in such a state,

Kali was not there;

he had disappeared.

Since, this is the Age of Kali, how can we say that he is not there.

Kali exists, if thought is present!

Kali does not exist, if thought is absent!!

Words of Kali

(After beholding the Lord's awesome state, Kali's attitude changed.)

God of gods! Great being! Supreme among men! Meritorious One!
Protector of Dharma! Nature of the Truth! Sea of compassion! Treasure-house
of grace! Ocean of kindness! Nature of eternal Truth!

There is no existence for me without You!

There is existence for You without me!

O Lord! In the five points of truth uttered above, You have made an oblique reference to the mental qualities. When one gains right understanding, there are no qualities at all and one remains in a state beyond attributes. Can my (eight) qualities comprehend You, who are beyond all qualities?

If the mind and my (eight) qualities are present, there will be agitation. If the mind transcends all qualities, there is no work left for me.

My Lord! When You, the eternal Being, manifested Yourself as a deity (the Lord), You created the **Veda-s** and **scriptures** for Your **divine play**. They had proved true in the previous **three** epochs. You created this present epoch **Kali** and allotted **evil** qualities to it.

If You or Your devotees,

Think or talk about the notion of **I** (ego, arrogance - **Kali's quality**), **I (Kali) will be there;**

Think or talk about the notion of **by me** (pride, conceit- **Kali**), then **I (Kali) will be there;** and

Think or talk about the notion of **mine** (possessiveness) and associated qualities of shame, honour, dishonour, shyness, etc. (**Kali**), **I (Kali) will be there.**

I (Kali) will not be present at all in the past, present and future, when one **completely casts away** the aforesaid ego, arrogance and conceit. This is a promise!

You have created a time (Kali era) for me, when, in the form of wicked qualities or dark forces, I can (in the form of qualities) **enter into the bloodstream of human beings**. You alone have made me create all the turmoil everywhere in the world and appear as a tangible entity to ignorant people and scientists. How can I **associate with a real devotee or an enlightened soul?** **I (Kali) am not there at all**, as the sense of **I, by me and mine** is dead in them. When there is light, darkness disappears on its own. After having assigned me a role and **existence**, if You ask me to **interact or speak**, I will act according to the Swabhava or nature (in the form of my **eight** evil qualities) assigned to me. How can You expect me (Kali) to act out of tune with my evil nature and treat You with respect! **My behaviour was characteristic of my wicked nature**. Please pardon me. **Whatever was spoken, Sir, were not my words, but Your words spoken through me**. You prompted me from within to expound, for the benefit of **spiritual seekers**,

on my **(eight)** qualities and my **ego and conceit**. My Lord! You have given an epoch, appearance and existence to me and my **evil qualities**.

Then Kali, humbly proceeded in a mild tone, "O Lord! **I will not harm those who practice Your five points of truth**; on the contrary, **I will assist them and protect them by not afflicting them with my eight qualities**. This is a promise; this is a promise; this is a promise!

Kalideva's Eulogy

O Supreme! **Indweller of all beings!** Thou art the Origin of origin, undivided Light, Absolute (Brahmam), Supreme Self, pervading everywhere leaving no space to stick even a needle! Thou art manifest as jiva, all creatures and universes, as earth, mountain, trees, herbs, creepers, grass, roots and everything. Thou conferest Thy grace on Thy devotees, by responding to their heart's desires and fulfilling their wishes in accordance with their Karma-s.

O Supreme Being!

Glory to Thee who is the embodiment of love and Dharma!
 Glory to Thee who pervades everywhere as bliss!
 Glory to Thee who exists as the One in the past, present, and future!
 Glory to Thee, O Lord, who attracts the jiva-s like a magnet!
 Glory to Thee, the life force, in whom dwells the Truth!
 Glory to Thee whose love fills the world like a cascading fountain.
 Glory to Thee who exists in all and everywhere!
 Glory to Thee who resides in the yearning heart!
 Glory to Thee whose grace removes doubt!
 Glory to Thee who abides in non-duality!
 Glory to Thee who is the inner effulgence of Omkar!
 Glory to Thee who is the panacea for ignorance!
 Glory to Thee who, existing as That and not existing at the same time, withdraws everything **into That!**

Pure Consciousness, Bliss and Goodness!
 Existence, Knowledge and Bliss!
 Nature of bliss and grace!
 Inexhaustible source of joy!
 Ever-delicious Nectar!
 Nature of bliss and felicity!
 Glory to Thee! Glory to Thee! Glory to Thee!

An Important Note

O worthless creatures, caught in the delusion of ignorance and sleep of nescience, rushing fast on the highway of destruction, intoxicated by civilization and science!

Do not judge the great beings and deities by your puny and pathetic standards of worldly life in this Kali Age and thus invite the storm of destruction to your door.

Purana-s (legendary lores) are a mixture of fabrication and factual episodes. With the facts as the basis, our forefathers and great beings inserted many stories to carry home the message of morality, truth and Dharma. Therefore, these stories have a great bearing on moral conduct and behaviour.

But, in the Kali era, people who pose as great beings exaggerate and fabricate these stories. They narrate the stories in such an attractive way that fascinates the listeners, perhaps unaware of the fact that attractiveness spells danger. They narrate these stories with 1. defects of the Kali era, 2. eight attributes of the people of the Kali era, 3. themes of lust, hostility, fury, desire, fickleness and doubt and 4. with the three desires for earth, wealth and carnal pleasures.

The so-called saints make us believe on the basis of fabricated tales from the Purana-s that even superior deities were involved in fraud, tricks, theft, cunningness, enmity, anger, lustful thoughts and dance and love

marriage; further these deities themselves lived with two or three wives at a time. By giving credence to such untruths in the Purana-s, **ignorant people who pretend to be saints**, pollute their own mind as well as that of others in the society. Please forgive this madcap for these disparaging comments. Sometimes, one is forced to make such unkind observations in order to bring out the truth.

1. In the previous epochs, people ate only raw and green fruits, ripe fruits, roots and greens (leaves) **uncooked** and lived **naturally**.

But?

In this Kali era, people take **hot beverages** (coffee, tea, hot water and other varieties) and eat only cooked food. This has made their **minds impure and perverted**.

Note: The food consumed undergoes the following process for keeping the body and mind fit.

- One part of the food is converted into energy.
- Second part nourishes the quality of mind.
- Third part is expelled as a waste.

2. In ancient Ages, **gold, gems and money** were not available. In the modern era, desire for more and more wealth, avarice and discontent have contaminated people's mind, ruined peaceful living at home and stability of the economy. The ancients treated the resources as **common property**.

Today, **gold, gems and money** have become **killers**. There is no life without them.

3. In the past, people worshipped with humility nature - earth, water, fire, air, space, sun and moon - and its creators, the **Trinity of gods** as the Lord; they blissfully lived under their loving protection (with surrender).

People of today swollen with pride as they are, arrogate to themselves doership with the notions of **I, by me** and it is **mine**. Driven

by desire, infatuation and haste, they are immersed in worldly ambition, competition, jealousies, rivalries for title, position, fame, gold (money) and lust. The men of the Kali era are like moths which are attracted to the flame, mistaking it for a fruit and die in the flame.

When you read this account, your scientific (ignorant) imaginary mind of the Kali Age, will think: People of previous epochs were **jungle inhabitants, people of Stone Age, wild, uncivilized people**, etc.! Thus you will denigrate them.

Hey so- called civilized man, a prey to imagination!

Realize this fully: What were the ages of your grandfather and great grandfather? What about their health and strength? What about their thinking capacity on any matter? What about their skill of performing everything effortlessly with God-remembrance?

But, what is your state today?

Age is less! Capability is less! Strength is less! Faith is less! Manliness is less! Fear is full!

Today, you are afflicted by (indescribable and unknown) diseases. Since the ancients did everything with **divine faith**, they lived blissfully without worry, fear, uncertainty and grief. But, today, you experience death and struggle for survival every moment under every condition out of fear, grief, confusion, fickleness, doubt and fault finding tendency.

Your **divine strength** is drained, consequently the **body strength**, which in turn develops **mental strength**, is weakened. Mechanical gadgets, inventions of ignorance (science) will **destroy you in the end**. As your life is closely associated with **computer and calculator**, they will be the instruments of your destruction.

O Ye useless creature!

Do you have thinking capacity? You need a **computer!**

Do you have calculating capacity? You need a **calculator!**

Do you have strength to lift anything? You need a crane!

Do you have the strength to grind grains? You need a grinder!

Do you have the strength to cook and grind? You need a cooker and a mixer!

Do you have the strength to wash your clothes? You need a washing machine!

Do you have the strength in the legs to walk a short distance? You need a two-wheeler or a car!

Do you have the good habit of wearing sacred ash, Kumkum, sandalwood paste and turmeric powder (women use turmeric as an auspicious article), which are auspicious and have a divine aspect. Men and women dress in such a way that

1. It is difficult to find the gender,
2. It creates lust, infatuation and stress and finally leads to destruction.

You use cosmetics such as scented talcum powder, cold cream, kumkum sticker, eyebrow pencil, and lipstick. Alas! Alas! Alas! Alas! Alas! You disfigure yourself with these and call yourself civilized! You go to great lengths to absorb the ten destructive evil qualities of the Kali.

You surrender to Kalideva, if you want the worldly life, called civilization.

If you want the golden feet of the Supreme Being, who is the Origin of the origin, you believe in Him and the Guru, and dissolve yourself in Them in complete and perfect surrender.

This madcap does not babble about what is not attainable.

All is good! That is bliss! This is a promise! This is a promise! This is a promise!


 (T. Ruli Baba)

You are everything!

**Advaita**

Monistic philosophy; Non-duality; 'One without a second'. Advaita reveals the identical nature of one's Self and the Absolute, Brahman. The Absolute is the Self and there is no separate or individual self or the world.

Agamiya Karma

Results of acts done during the present life, which will mature in normal course.

Arati

Waving camphor light to deities.

Atma

See Self

Atma Bhava Seva

By strictly following Sri Sadguru's teachings without deviating from it, the disciple becomes a living instrument of Sadguru. He walks on the path of the truth and guides others with his own experience of the Self. This service continues whether the Sadguru is in his body or not.

Avadhut

An enlightened being who wanders about naked, being devoid of body consciousness; having space as one's vestment.

Bhagavatham

It is a sacred text which was composed by sage Veda Vyasa and deals with the nature of the world, teachings of ancient sages, incarnations of Lord Vishnu and the life and exploits of Lord Krishna, etc.

Bhajan

Devotional songs.

Bhakta Vijayam

The sacred text in Marathi compiled by Saint Mahipathi narrating the lives and stories of the great saints and devotees of Lord Panduranga.

Bhakti

Devotion.

Bhava

Attitude, emotional state, a state of absorption.

Brahmachari, Brahmacharya

A celibate; one who studies the scriptures; first of the four stages of life viz.

- i. Student or a celibate;
- ii. Gruhastha or householder,
- iii. Vanaprastha or religious / spiritual recluse and
- iv. Sannyasi or a monk.

Brahmam

Brahmam means that which is absolutely supreme. Brahmam is the only Reality. It is beyond words, range of sensory perceptions and human mind. It is ever existent, limitless beyond space and time, immutable, immaculate, devoid of attributes, name or form. Nothing is similar to It and nothing is different from It. Brahmam is conceived of as being both attributeless (Nirguna) and with attributes (Saguna).

Brahmin

A member of the highest Hindu caste; one who is established in the state of Brahmam.

Darshan

To have a glimpse or vision of saints, deities or idols of God with devotion and reverence.

Deeksha

Mental illumination of the disciple by the Guru.

Dharma

The Sanskrit word Dharma has a wide range of connotations, which includes duty, code of righteous conduct, etc.

It generally refers to proper conduct according (i) to the order of four social classes (Brahmins – learned in scriptures, Kshatriya – king, soldiers etc. engaged in the protection of the country and maintenance of law and order; Vaisya – engaged in trade and commerce; and Sudra – engaged in manual labour and service) and (ii) life-stations (Brahmacharya - student/celibate, Gruhastha - householders, Vanaprastha (spiritual recluse) and Sannyas life - monkhood, etc). Such conduct promotes prosperity and supports the emancipation of all living beings.

Parama Pujya Thuli Baba emphasises the following Dharma-s namely, Dharma of a family, Dharma of a wife and Dharma of a devotee/Spiritual seeker

1. Dharma of a family:

Mother and father are to be revered as the foremost forms of God. The duties of a son are to protect and take care of the parents. There is no Mantra greater than the father's word. Going to temples and worshipping God are part of householder's Dharma. These rules must be followed strictly. If these are practised, mind will be peaceful; the family will prosper and difficulties to the gross body will be less.

Dharma of women:

For a woman before marriage, mother and father are forms of God. One should prostrate to the parents daily in the morning after getting up from the bed and at night, before going to bed. After marriage, the husband is her God. He is the Lord who fulfils her needs. She should prostrate to her husband daily in the morning and at night.

Love marriage is not advisable; arranged marriage (with the permission of parents) is a divine marriage.

Generally, women should have control on tongue; they should not try to dominate others. They should not speak harsh words or find fault; they should possess qualities like: forgiving and forgetting others faults; giving respect to elders; controlling her desires; avoiding anger, cunningness and doubting.

Dharma of men:

They have greater responsibility and they need to practise more patience and humility. They should be humble towards their parents and make family life peaceful. The habit of prostrating to their parents from their young age, in the morning after getting up from the bed and at night before going to bed will make life harmonious. It is their responsibility to take care of their parents till their last breath. They should provide food, clothing and shelter to their parents. If their parents do not favour spiritual activities, they need not listen to their words, but they should take care of their parents's needs at any point of time.

If one of them (husband or wife) has obliging nature, both can live peacefully. If both are adamant, both will be affected. Wife is not a slave to her husband and vice versa. They are equal in the divine sense. Everyone is acting in the world (drama) according to his/her merits and demerits. If we remember God in every action at all moments, we can live blissfully. Both husband and wife require limitless patience, tendency to forgive and forget, not finding faults with others and accepting everything with peace and God-remembrance.

2. Dharma of a wife:

The wife should be humble towards her husband. She should not speak harsh words to her husband. She should not argue word for word with her husband. She should not talk about her problems/needs when she serves food to her husband. If her needs are not fulfilled, she should try to forget them. She should speak less and forget the faults. She should have control on tongue and be free from doubting and conflict creating tendencies. She should prostrate to her husband daily in the morning and at night.

3. Dharma of a devotee:

- a. Constant remembrance of God in all situations; giving food and clothes to the devotees; not finding faults with anyone and accepting everything with patience, God-remembrance and the faith that everything is happening by God's Will.
- b. Whatever we give to others, we should have the attitude that the person who gives, the person who receives and the object given are God. It should be done with the attitude that 'He is everything'.

- c. Composure is the best charity. At any place and in any situation if you humble yourself, your mind will be peaceful.
- d. In the initial stage of Sadhana, external symbols (like wearing sacred ash or Namam on the forehead) is necessary. It will strengthen your inner feeling towards God. People wearing these symbols should be treated as divine. The presence of God in them will be felt by you, if you do so.
- e. Every moment, your tongue should repeat God's name or any verses from scriptures.
- f. If the attitude that 'everything is His property', 'everything is His action' becomes established in one's mind, 'everything is He' will also be established in one's mind. Then faults will not appear in the world.
- g. Casting aside caste, religion, nationality and the sense of I and mine, you must develop the attitude that all are God's children, we are also His children, all are our form and We are That.

Guna-s

Quality, attribute, etc; there are three Guna-s namely, Sattwa, Rajas and Tamas.

Havis

Cooked raw rice and ghee are tossed into the sacrificial fire as an offering.

Jivan-Mukti

Liberation while living; Self-realization.

Jiva-s

Individual souls.

Jivatva

Sheath of individual soul; sense of individuality.

Jnana

Knowledge; mostly it refers to the knowledge of the Self.

Jnana Vasishtam

More commonly known as Yoga Vasishtam, this Sanskrit work on Advaita contains the teachings of Sage Vasishtha to Lord Rama in the form of questions and answers.

Kali Yuga

The present and the last of the four epochs and the dark Age in which there is moral and ethical degeneration; by taking to the Name of God, one is easily uplifted in this epoch.

Karma

(*Lit.*, action) Fate or destiny, which is the result of good and bad actions done in the past and present births, operating through the law of cause and effect. This is of three types (See Prarabdha, Sanchita and Agamiya).

Karkotaka

(Mythology) One of the eight huge serpents, which support the eight cardinal points of the earth.

KumKum

A red round powder mark put on the forehead traditionally by unmarried girls and married women but not by widows.

Mahasamadhi

Final merger in the Absolute.

Mahatma/Mahan

Great being.

Mantra

A sacred formula, hymn, incantation for repeated chanting; a sacred syllable or phrase of great spiritual significance and power.

Maya

Illusory Power. It is translated as delusion or illusion. It is the principle that causes the appearance of the phenomenal world. Maya is also called the power of obscuration. In Advaita, Maya is said to be neither real nor unreal. As the world of plurality appears, Maya is not unreal and since Maya disappears with rising of knowledge of the non-dual Brahman, it is not real.

Naishtika Bramachari

One who observes the vows of celibacy strictly.

Om / Omkar

The primordial sound from which the entire universe emanated; sound of OM.

Organs of action

Hands, legs, mouth (speech) and two excretory organs.

Organs of knowledge

Eyes, ears, nose, mouth (taste) and skin (body).

Parikshit

The king who ruled India (Delhi) at the beginning of the Kali era. A relative of Lord Krishna (Sri Hari).

Para Desi / Paradesi

Para – Transcendent; Desi – The inhabitant. One who inhabits (pervades) the whole universe. i.e a mendicant whose abode is Brahman. This is applicable to enlightened souls only. Colloquially, this term is more often used to denote disrespect while referring to people of no means from other places and wandering mendicants who have no home of their own.

Prarabdha

The destiny; the fructified Karma; results of past actions, which are experienced at present.

Prasad

A blessed gift from the Lord; it often refers to consecrated food offered to the Lord or Guru first and partaken by devotees.

Purushothama

The supreme among men. The Paramatma (Supreme Self) is considered as Purushothama.

Rajas

One of the three Guna-s; its attributes are activity, anger, passion and unrest.

Roti-s

An Indian bread; large flat round shaped wheat dough roasted in fire or on the pan. A staple food of North Indians.

Sadguru (Sat Guru)

The true Guru. An enlightened Guru; one who can reveal the truth of the Self to the disciple. The Guru who reveals that there is only one Absolute and that That is the Self.

Sadhana

Spiritual practices; means of spiritual enlightenment.

Sadhu(ji)

An Indian monk; holy man; one who has taken to a spiritual life; 'ji' is suffixed as a mark of respect.

Samarth

Capable; have firm determination; shrewd.

Samadhi

Absorption in meditation, Superconscious state.

Sanchita

The residue of the results of actions performed in previous lives, but remaining latent during this life; the whole accumulation of Karma.

Sarvaanga Seva

The meaning of it is Sarva (all) + anga (limbs) + Seva (Service). That means taking care of the gross body of the Sadguru; washing his clothes, preparing and serving food, maintaining his bedding and other articles used by him. Doing service intuitively understanding his needs, time and situation before he expresses.

Sashtanga Namaskar

Complete prostration with eight limbs of the body touching the ground, an act symbolising one's supplication or surrender before God or the Guru. This Namaskar is applicable only for men.

Satbhava Seva

Satbhava - identification with the truth. This service implies sincerely following Guru's instructions; like a loving mother caring for her child, a disciple takes care of Gurudev, like the eyelids protecting the eyes, with immense patience, love, compassion, humility, kindness and intuition.

Satsang

Association or connection with Sat (the ultimate truth or good); being in the company of Sat, the supreme Being itself or in the company of Self-realized beings; being in the company of the devotees of the Lord.

Sattwa

The bright one among the three Guna-s. Its main characteristics are alertness, knowledge, patience, love, compassion, etc.

Self

In spiritual literature, Self is often used as a synonym of Brahman. The Self and Brahman are one. The Self is different from the body, mind, intellect and senses. It remains as the unsullied witness to the activities of these. It is immaculate, indivisible, all pervasive and infinite. The Self is of the nature of Being-Consciousness-Bliss.

Seva

Selfless service performed without attachment to the fruits of action.

Siddha-s

Mystics.

Siddhi-s

Mystical or supernatural powers.

Sivalingam/ Lingam

The monolithic symbol used in the worship of Lord Siva.

Sri

A prefix to names of persons or articles as a mark of respect; auspiciousness.

Swami(ji)

A term of respectful address for elders and holy persons.

Tamas

One of the three Guna-s, the dark one. Its main attributes are delusion, sleep, indolence and darkness.

Tantra

One of the religious paths. Revealed texts of Divine origin.

That

'That' has been used as the translation of the Sanskrit term 'tat', which denotes Brahman, the impersonal Absolute, devoid of any conditioning such as Maya.

Trinity

Brahma, Vishnu and Siva vested with the triple functions of creation, sustenance and dissolution respectively.

Uchishtam

Left over food of saints and Sadhu-s; it is considered sacred to partake of it.

Vedanta

(*Lit.*, 'End of the Veda-s') Vedanta is a term applied to the Upanishad-s and the teaching therein. Vedanta also means a teaching or "school of philosophy" founded upon the knowledge expounded in the Upanishad-s. The major types of Vedanta are Advaita (Nonduality), Visishtadvaita (Qualified Nonduality) and Dvaita (Duality).

Advaita Vedanta reveals the utter absence of any differentiation between Atma (the Self) and Brahman.

Veda-s

The most ancient and fundamental scriptures of Hinduism. They are four in number (Rig, Yajur, Sama and Atharvana).

Yaga

Elaborate performance of fire sacrifices on a large scale.

Yajna

It means a sacrifice, sacrificial rite, an act of worship, any pious or devotional act, or spiritual offering or endeavour.

Yantra

One of the religious paths. Diagram and geometrical figures painted with various colours used at the time of worship. The worshipper imagines that the deity resides in the diagram. Diagrams differ according to the forms of the deities worshipped.

Yoga

Yoga is a general term for a path or discipline leading to union or oneness with the Divine, such as the path of breath control, the path of Kundalini, the path of mind control, etc.

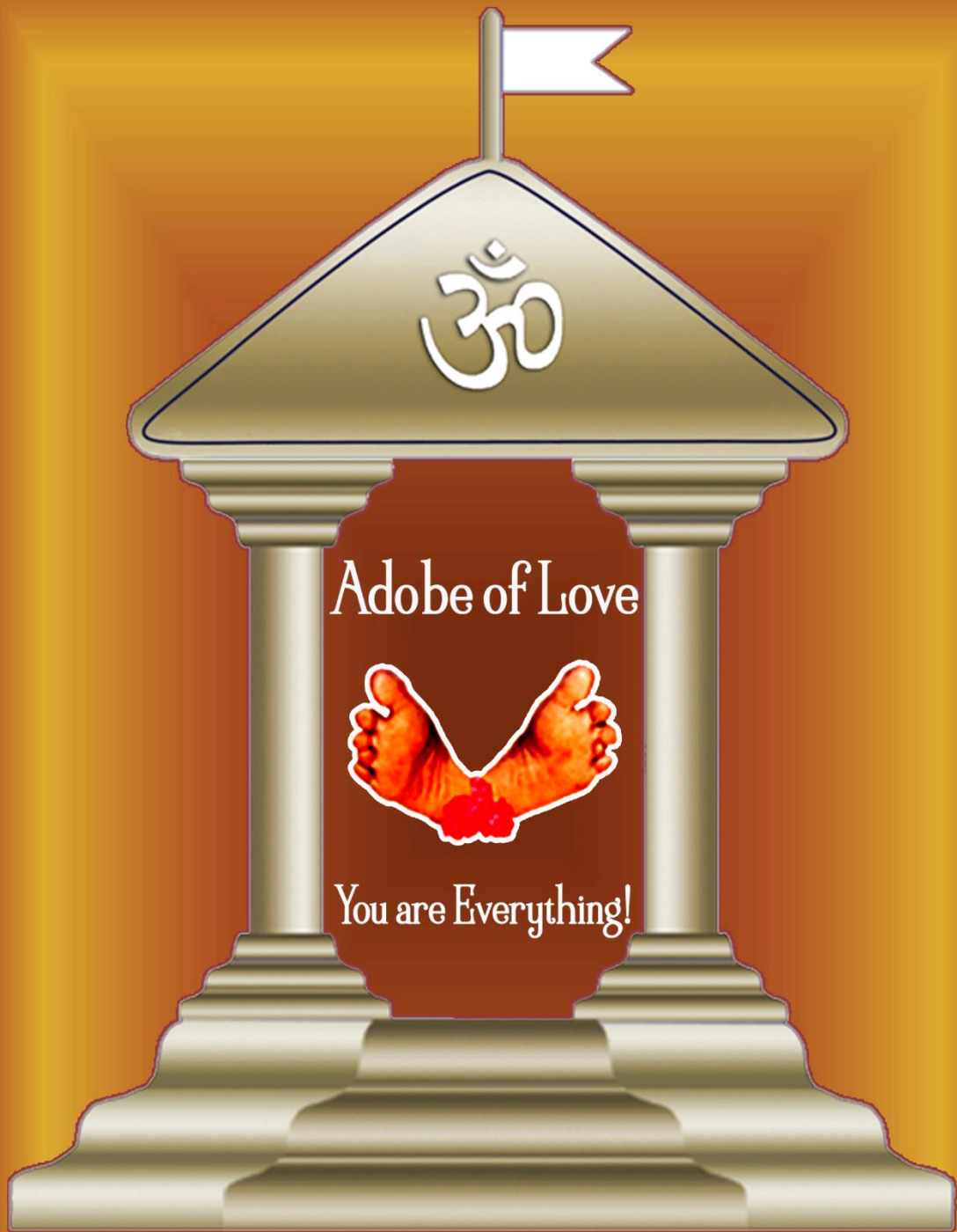
Yogi

One who practises Yoga.

Yuga

Epoch. One cycle consists of four Yuga-s namely Kruta, Treta, Dwarapara and Kali. There will be dissolution of the world after the completion of a cycle. The first Yuga, Kruta Yuga, is also known the Yuga of truth.

You are everything!



Adobe of Love

You are Everything!

Anbin Kudil

Ellam Nee!