

JOURNEY OF A MADCAP



An Autobiography of
Pujya Sri Satguru Thuli Baba

JOURNEY OF A MADCAP



AUTOBIOGRAPHY

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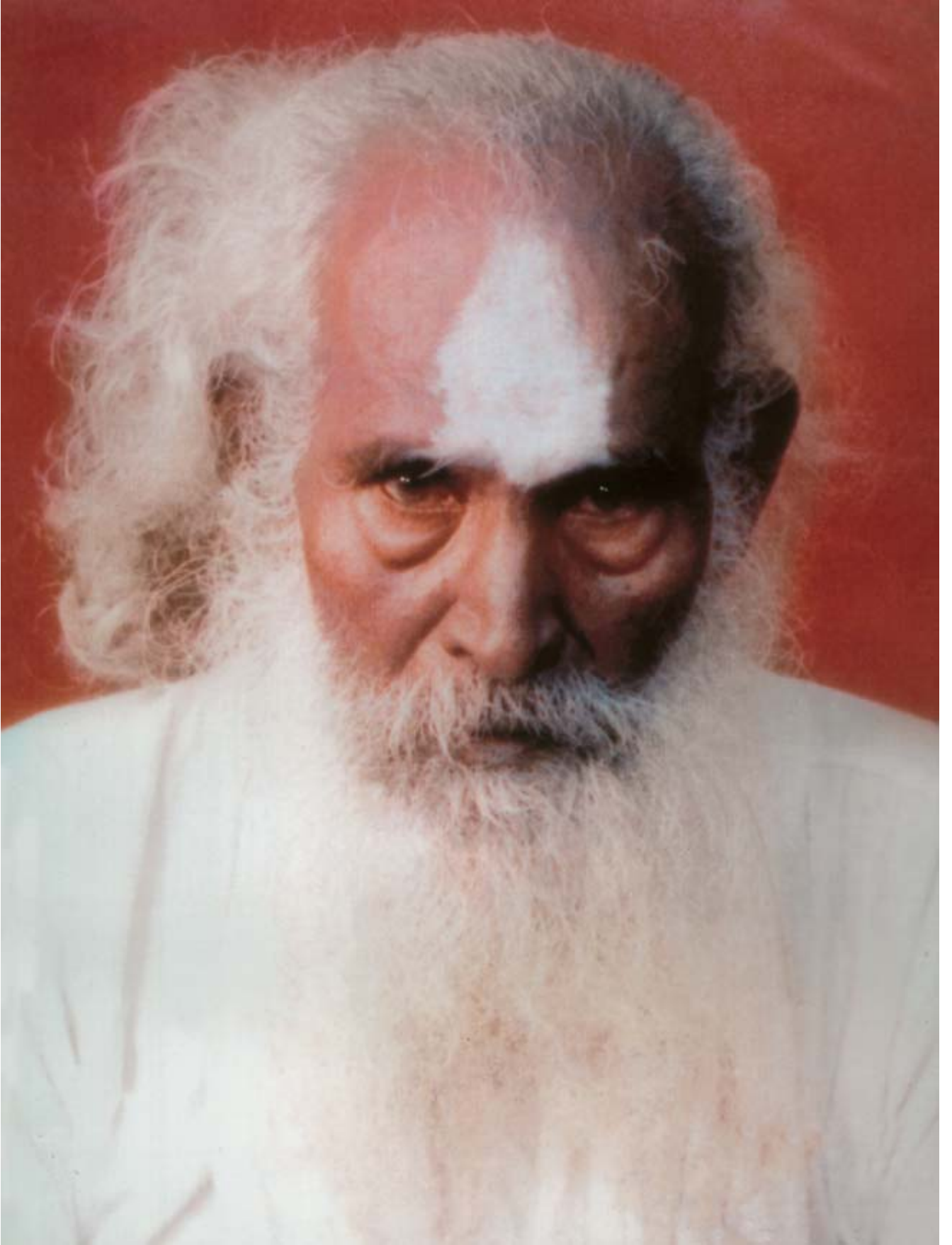
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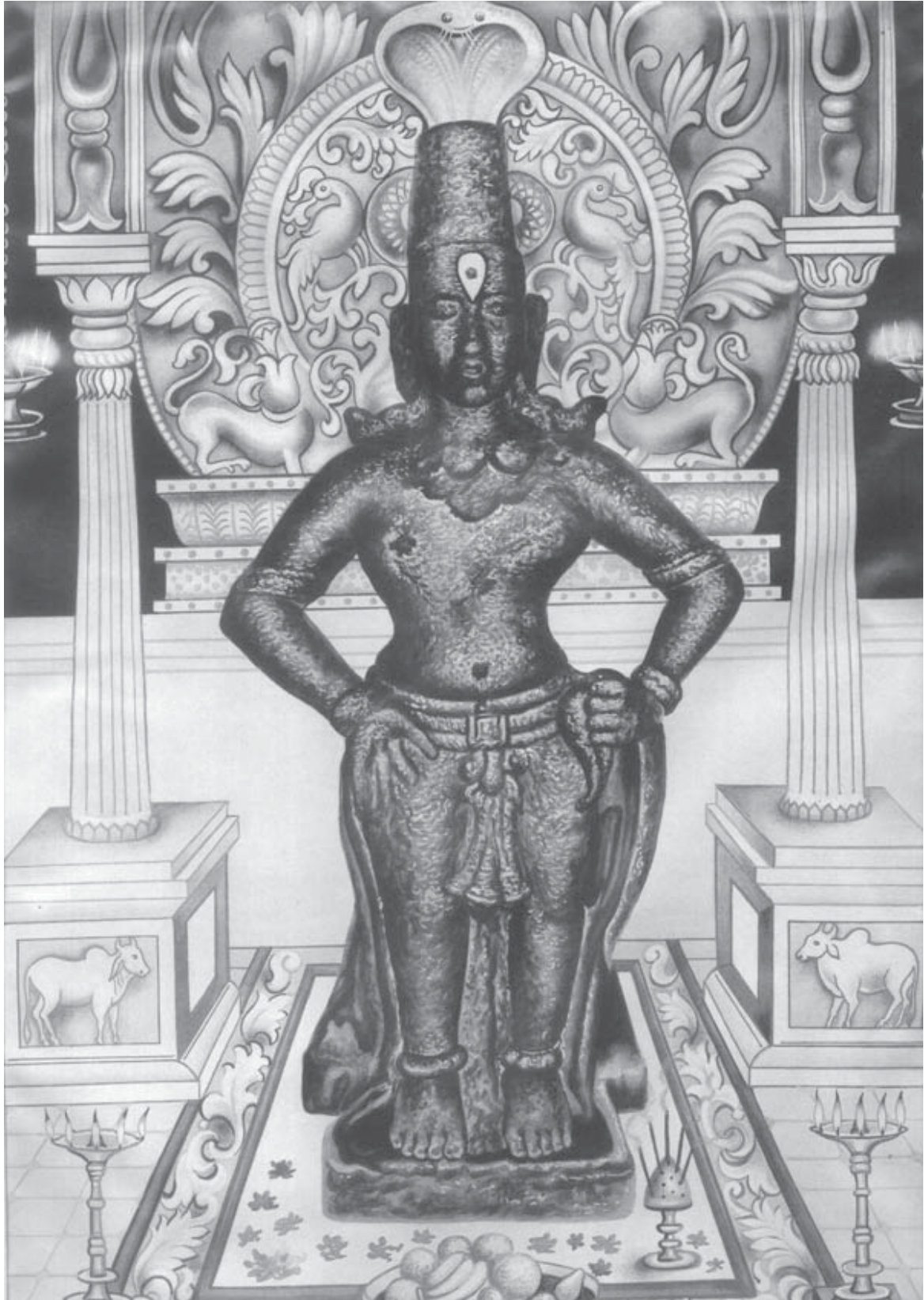
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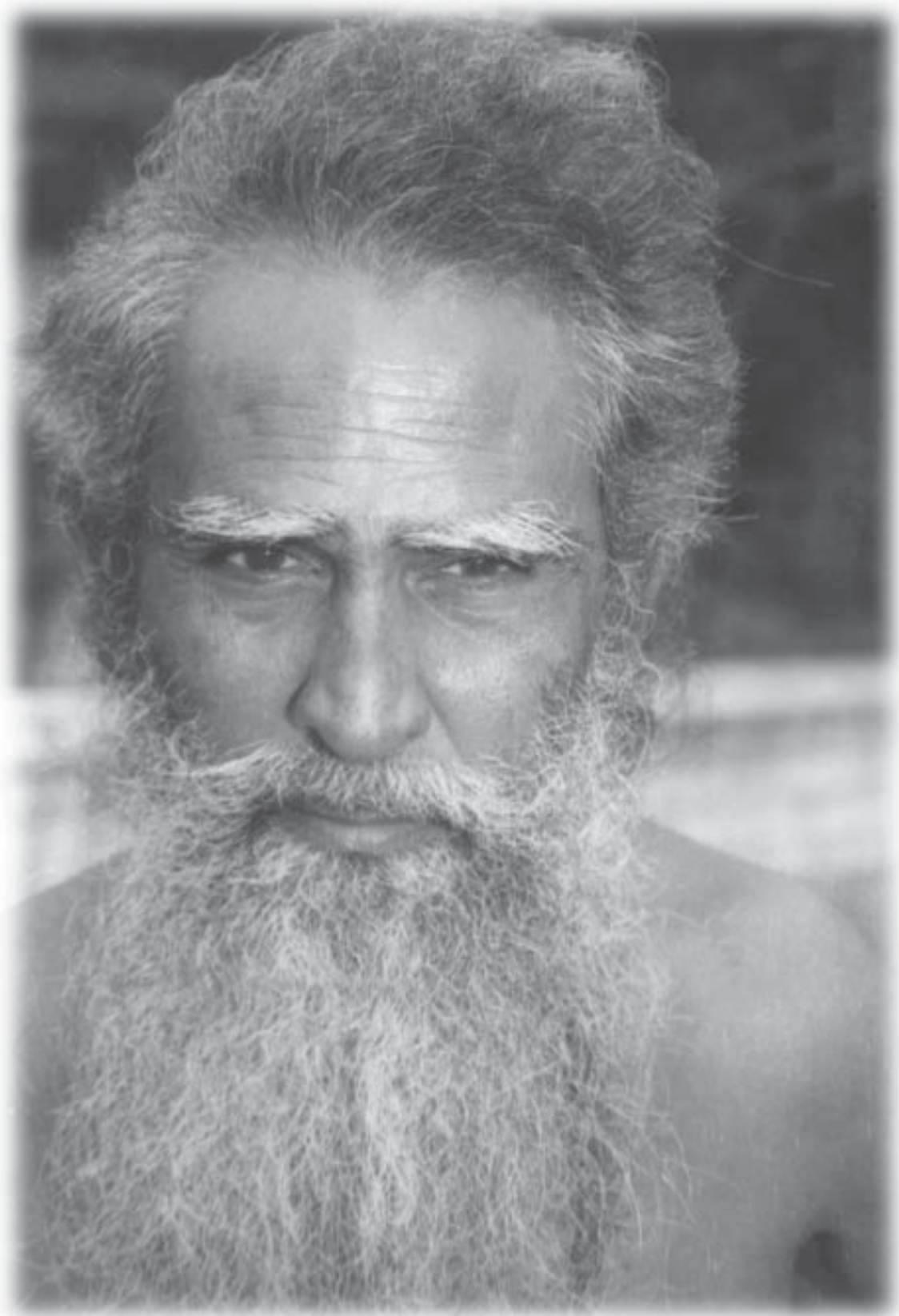
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Sri Gurudev
Pujyasri Vadivel Swami



Lord Panduranga





At the Holy Feet of Sri Satguru!

This is the **autobiography** of a particle of dust

A Madcap possessed with Divine madness

A corpse for worldliness

An embodiment of Love

As intimate as life itself

Immersed in Bliss

A magnet for the souls!

Verily the Truth

Yet silent!

Present everywhere

Yet alone!

United,

Yet existing as One!

The Omkar,

The ultimate remedy!

That One,

Yet not even that One!

You are everything!

THE ROUTE MAP OF MADCAP'S PILGRIMAGE IN INDIA / NEPAL



PLACES VISITED DURING THE PILGRIMAGE

1. Tuticorin
2. Pandarpur
3. Kurduwadi
4. Pune
5. Shirdi
6. Panchavati
7. Nasik
8. Dwarka
9. Allahabad
10. Mathura
11. Gokul
12. Brindavan
13. Govardhan
14. Agra
15. Delhi
16. Ayodhya
17. Nepal (Gandaki River)
18. Haridwar
19. Rishikesh
20. Badrinath
21. Gangotri
22. Kedarnath
23. Mount Kailash
24. Kurukshetra
25. Varanasi
26. Kolkota
27. Puri
28. Visakhapatnam
29. Simhachalam
30. Tuni
31. Vijayawada
32. Chennai
33. Sabarimalai

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You are everything!

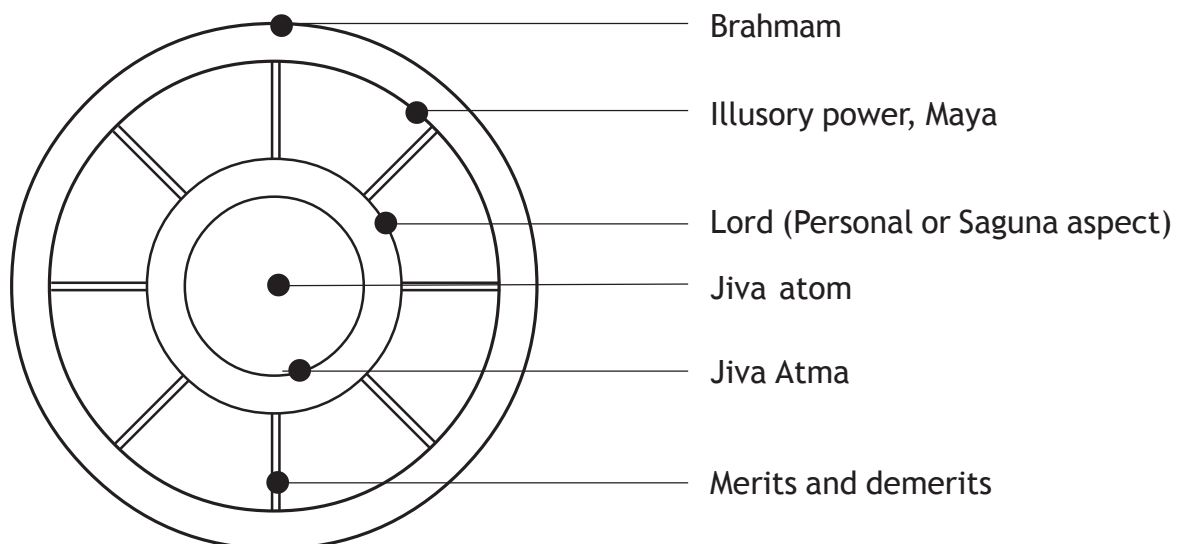
INTRODUCTION TO THE ENGLISH EDITION

- It is purely by Babaji's grace that His autobiography has been translated into English. Babaji's style of narration is so unique that it is not possible to capture its beauty or the depth and import of His teachings in the English version. However an earnest attempt has been made, by His grace, to keep it close to the original. For non-Tamil readers, understanding the translated version of the Tamil idioms may pose some difficulty. Babaji, as is evident from the narration, has climbed the sublime heights of Bhakti (the dual state) in the early years of His life and from there has taken a great leap towards another summit, viz. Jnana (the non-dual state). His all-consuming Bhakti and the experience of and abidance in the supreme Reality find spontaneous expression frequently in a unique poetic style of His own. These expressions have been supplemented with explanatory notes wherever necessary to reduce the difficulties in understanding their essence.
- While referring to Himself, Thuli Baba never uses the words 'I', 'mine', 'me' or 'he', 'his', 'him' or anything that implies individuality or personal identification. Babaji uses terms such as 'this Madcap', '*This*', '*Its*', 'We', 'Our' or 'Us' (these terms start with a capital letter and are in **T~~h~~uli font** in the book.) It is the Consciousness or the all-pervading Reality which animates the body; hence there is no sense of individuality or separateness. It has been a common practice among saints and sages, in whom the ego or individuality has vanished and only the pure Consciousness or Brahman exists, to refer to themselves in first person in plural like 'We', 'Our' or 'Us' as they feel one with everything in the universe. In keeping with this state of Oneness, the Mahavakya, the great utterance in the Vedas, 'I am That; That I am' is expressed by Baba as 'We are THAT; THAT We are.'
- Sri Vadivel Swami, father and Sri Satgurudev of Thuli Baba, also refers to himself in a similar language in the narrative: as 'We', 'Our' or 'Us'. These terms start with a capital letter and are in a normal font in the book.
- Sri Vadivel Swami is referred to or addressed as 'Iyya' (a form of respect towards elders in Tamil), father, Sri Gurudev, Sri Satguru or Sri Satgurudev.
- The old man (Lord Panduranga in disguise) who accompanied the Madcap on the pilgrimage is referred to or addressed as Swamiji.
- In general, the terms 'Swami' and 'Iyya' indicate respect and reverence.
- It is a custom in India to address or to refer to women with the prefix or suffix 'Ma' (mother).
- Babaji refers to His relatives like mother, wife and brother with the prefix 'transient' or 'transitory' to emphasize the point that all our relationships in this world are transitory.

(ii)

Journey of a Madcap

- Out of reverence and Love Babaji always uses in His writings the prefix 'Sri' while referring to great people, holy places, rivers and hills and also anything that indicates sanctity even if these are inert objects. In the English edition this prefix has been retained only in the case of people.
- Babaji lovingly refers to Lord Krishna, Lord Brahma, Lord Siva and Lord Muruga as 'Sly One'/'Thief', 'Blind', 'Drummer', 'Gypsy' respectively, etc. These are merely terms of endearment and not to be mistaken for words of abuse or disrespect or expressions of anger.
- Indian words start with a capital letter. Idioms and quotations are in italics.
- The supreme Reality, the highest state of Being or Consciousness where nothing exists i.e. not even an entity to report that nothing exists, is referred to as Brahman in Tamil (more commonly referred to as Brahman in English) and it should not to be confused with one of the Trinity, Lord Brahma, vested with the function of creation. The Superconscious state of Brahman **alone is real**. Anything other than this state of Being is Its manifestations and has a beginning and an end. Those things **which have appearance and consequent disappearance are not real**. Everything is Brahman Itself. The constant refrain in Babaji's teachings is: '*He is everything*'. Babaji cites the following illustration in His teachings through Brahma(m) Chakra, the wheel of Brahman:



Brahman and Its manifestation

- ❖ The above circle with the spoked wheel represents Brahman in Its manifest dualistic form. Maya or the Illusory Power, God (Trinity and the deities), Atma, Jiva, merits and sins (Punya and Papa) or Karma are the different labels for Brahman in Its manifested aspect for continuing Its Leela or Divine play.

- ❖ The outer circumference is the absolute Brahman and the penultimate circle is the Maya. The outer circle of the inner wheel is the manifest Brahman, the Lord. The Lord is the all-pervasive ordainer and controller of the universe. He has attributes and is objectified with names and forms. The Lord and Brahman are one and not two - The Lord is the manifest Brahman; Brahman is the unmanifest Lord.
- ❖ The inner circle is the Jivatma and the dot in the centre is the Jiva atom. The Jiva is under the control of the Lord and the actions of the Jiva are directed in accordance with the Lord's Will at all times.
- ❖ The unmanifest Brahman is connected to the aspect of names and forms through the spokes of merits and demerits created by the illusory power, Maya. The Karmas are created due to Brahman's illusory power of personal doership.
- ❖ When the Jiva's delusion of personal doership of '*I*' and '*mine*' disappears, the Jiva itself becomes the Lord in the witness state which gradually nullifies the Karmas, taking him to the supreme state of Brahman.

This autobiography was completed in 2002 and the English translation has been done by devotees from Anandashram, Kanhangad and Anbin Kudil, Mettur with the blessings of Pujya Sri Swami Satchidananda of Anandashram and Pujya Sri Thuli Baba of Anbin Kudil.

Anbin Kudil

You are everything!

(iv)



At the Holy Feet of Sri Satguru!

INTRODUCTION

Beloved children of Divine grace and Knowledge!

Introduction means beginning. If there is a beginning, there will also be an end. For the time-being, **for your conscious understanding**, We are blabbering something here.

If you become a (spiritual) Madcap, you can read this.

There is no need for intellectuals to read it.

The sceptical mind seeks a rational explanation: “How can it happen? It can’t happen! Is it possible? It is not possible! It is a bluff, it is an imaginary account, it sounds like a movie script.” For people who have such thoughts, **it will appear to be so. That is certain.**

This was also born like you after being in the womb for 10 months. You are struggling in the worldly life, in family life and at work. *This* strove tirelessly day and night to attain the highest state in spirituality and the ultimate state in God-consciousness. Now **the Madcap is THAT.**

‘Diligence invokes Divine support.’ Therefore **We assure** you that in this Kali Yuga, if you put in even a small effort, it will yield a great reward. No one is born as a collector, minister, scientist or a business tycoon. Similarly many of you who read this book may definitely turn out to be supreme devotees or Self-realized beings. Thought, word, and deed - all these three should be beneficent (with God-remembrance).

Think good !

Speak good !!

Do good !!!

Make the practice of these statements a strict discipline in your life. *Our* Mahatma Gandhi said, “Don’t see evil, don’t hear evil, don’t speak evil.”

We assure you that,

you are neither a woman nor a man, neither superior nor inferior, neither rich nor poor, neither literate nor illiterate - no such distinctions exist at all!

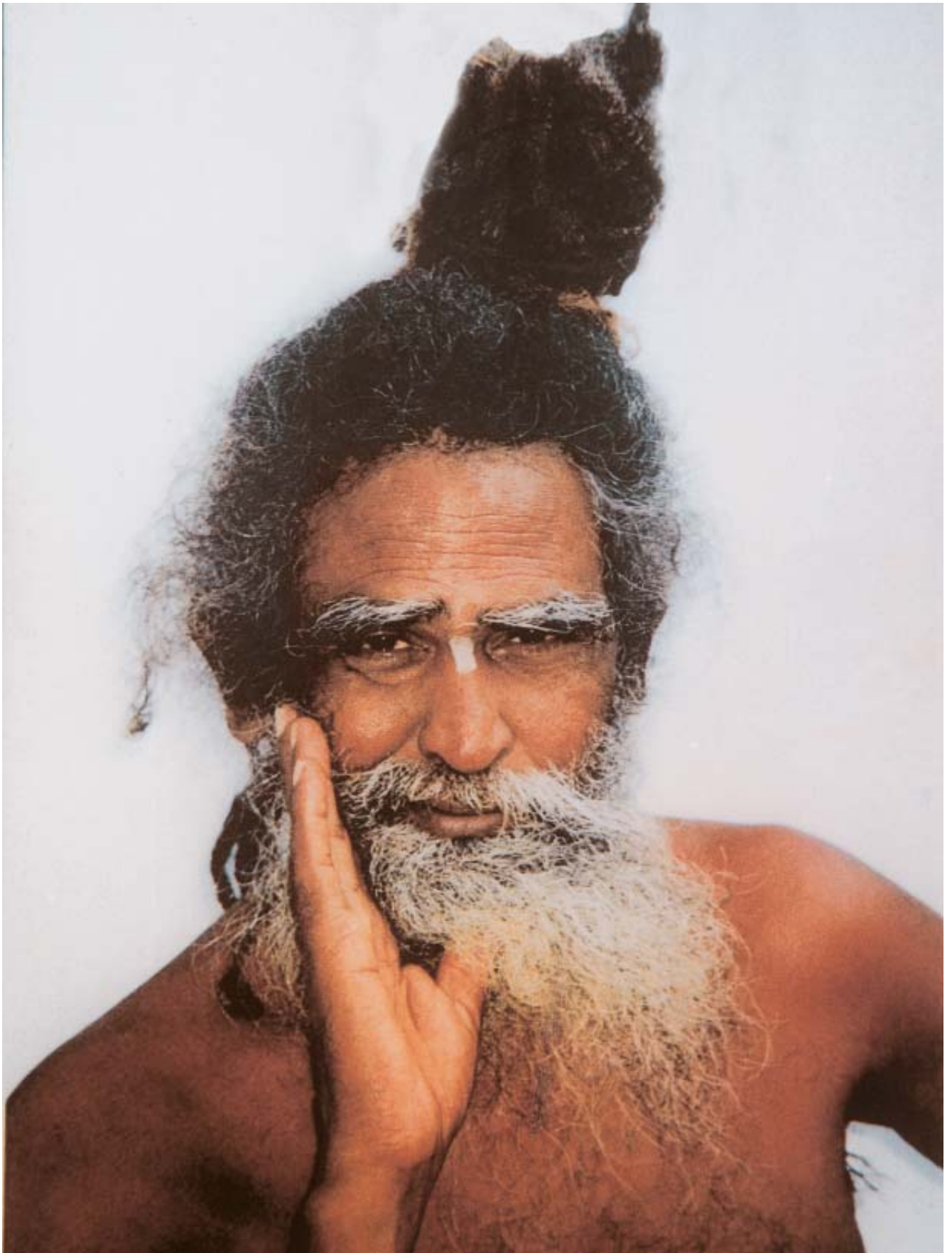
All of you are that transcendental Being (Brahman) alone!

You are THAT; THAT you are!

This is the truth.


THAT
Thuli Baba

You are everything!





At the Holy Feet of Sri Satguru!



Om Sat

Speak the truth!
Lead a righteous life!
Control the tongue!
Abide by your words!
Be compassionate!

Oh..Our forms of Truth!
By humility, attain peace!
By control of the senses, attain serenity!
By equal vision, attain the knowledge of the Self!

‘By His grace one prostrates at His feet.’ Likewise, this is the story of an embodied soul, who by the Lord’s grace and by the blessings of Sri Sadguru, became an evolved soul. In due course of time *This* turned into a (spiritual) Madcap who is of no use to the world, wandering as a Para Desi, a mendicant whose abode is Brahman!

This offering is made at your Holy Feet in all humility.

You are everything!

Beloved children!

Don't read this book like a story!

Understand its essence!

A story has its relevance outwardly!

The essence inspiring you from within

Will surely give you the experience of the Self!

Our blessings on you!

You are everything!

OUR DAILY PRAYER



O Supreme Being!

Bless Sri Satguru and the disciples to be established in the Supreme State!

Give us full enthusiasm to do our spiritual practices wholeheartedly!

Remove all mental obstacles and bless us to advance courageously on our spiritual journey!

Uproot from us the belief in the false and transient body and world.

Make our minds free from desire, anger, impatience, haste, impulsiveness, lust, fear and sorrow, which arise in us because of

our attachment, bondage and relationships!

Guide us to walk on the path of Truth!

Lead us from the dark world of the wavering and doubting mind to the world of firm conviction, peace, tranquillity and silence!

Remove the fear of death from us. Prevent us from entering another womb and unite us with the Supreme which is beyond time!

Desire develops into obsession, the obsession creates anger (due to unfulfillment); anger destroys our awareness and unawareness prevents realizing the Self as Brahman.

Therefore save our souls from destruction caused by desire, obsession and anger and shower Your grace on us so we can abide in the eternal Brahman!

Protect us and shower Your grace on us!

Protect us and shower Your grace on us!!

Protect us and shower Your grace on us!!!

Refuge at the Holy Feet of our Guru and the Lord!!

You are everything! You are everything!! You are everything!!!

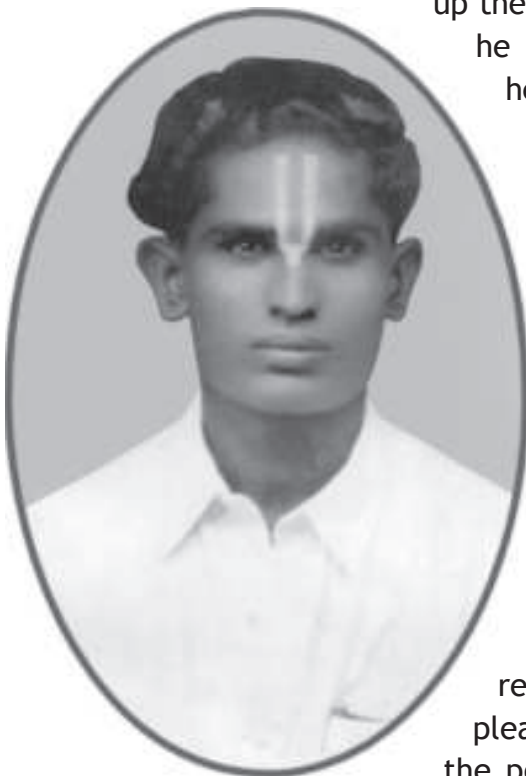
You are everything!



Dear children!

Once a saintly person known as Sri Vadivel Swami (who will be referred to as 'Sri Gurudev' hereafter) lived in the holy place of Tirumandiram Nagar, also known as Thoothkudi, his native town, a pearl-diving center in the south of India. Sri Gurudev owned a grocery shop through which he earned his livelihood. Since very young he had destroyed the bond of attachment, ego and the sense of 'I' and 'mine' and had vanquished the doubting and faultfinding tendencies of the mind.

As he was free from the desire for wealth, he was **satisfied** with his earnings, thus living a life of **contentment**. This attitude in life made him unfit for business, so he gave up the grocery shop and moved to the town of Dindigul where he became an employee in a grocery shop. 6 years later he returned to his native town and got married to a young girl called Lakshmi, with whom he led a spiritual marital life. A daughter was born to them after 10 years.



However, mother Lakshmi had a great longing for a son. When she expressed this desire to her husband, Sri Gurudev replied, "According to our astrological charts, we are destined to have only one child, that too a female child. Your desire for a son is as unattainable as a lame person's desire to collect honey from the highest branch of a tree by himself. Therefore give up this craving!"

The young mother was in no way inclined to resign herself to the situation. She wept desperately and pleaded with him to bless her with a son like him through the power of his devotion and faith. Moved by compassion



and Divine grace, Sri Gurudev laid down certain conditions before her for fulfilling her wish: “Your son will be of no use to the world, he will be a **useless fellow**. He will not live long (only up to 36 years); you should not feel any grief later.” Lakshmi agreed to these conditions wholeheartedly.

It seems that Sri Gurudev advised her to follow severe austerities and mother Lakshmi adhered to the strict disciplines. By now ten years had passed after the birth of their daughter. Her austerities were rewarded. She became pregnant and delivered a baby boy. That child is this Madcap whose spiritual journey is recorded in this book.

You are everything!





THE HOLY ADVENT

The child was born on Monday, the 16th day (28th April) of the Tamil month of Chithirai (April 13 to May 13), in the year 1930 at 12 noon. Because of her **attachment**, the mother named the child **Karuppasamy** after the name of the family deity.

As a child *THIS* paid no attention to the studies. When *THIS* turned 8, *THIS* showed a great interest in Bhajans. There was a Bhajan hall on Nammalvar street in town and the devotees who went there held *THIS* in high esteem. True to the saying,

*One worships His feet only by
His grace,*

THIS was always immersed in learning devotional hymns like Thevaram and Tiruvachakam, listening to discourses and participating in Namasankirtan.

THIS was absorbing every bit of these devotional practices. *THIS* learnt from Sri Thiagaraja Pillai the above-mentioned hymns composed by the 4 foremost Saivite saints of Tamil Nadu. However *THIS* was more fond of singing the Namavali than the hymns. When *THIS* was engrossed in the Namavali, *THIS* would forget the body and the world around. Profuse tears would stream down *ITS* cheeks. *THIS* wouldn't stop singing the Namavali till *THIS* got a divine vision. Then *THIS* would lose consciousness and become united with the vision.



Bhajan hall

You are everything!



PERSONAL EXPERIENCE ALONE TAKES YOU ASHORE



When the Madcap was 10 years old, *Its* father took *THIS* to a big well and said, “Today you must learn to swim here.” *THIS* replied, “One can learn to swim if the water in the lake or tank is at waist or chest level. How can one jump into a well where the water is 20 or 30 feet deep?”

The father asked, “Have you heard this saying? *One who is daring knows no anguish! One who is unconcerned with the body has no death!*”

The Madcap quipped, “How can *THIS* understand the meaning of such intricate words?”

Then the father said,

“You can learn to swim only if you get into the water.
You can’t learn to swim without getting into the water.

Do you think that you would learn to swim
just by lying on the ground and kicking your legs?

Gaining one’s own experience is like
learning to swim in the water.”

Without letting oneself into the water, **learning only the theory** of swimming like ‘float on the water, push the water behind with a hand stroke, kick the legs and push against the water, don’t gulp the water, hold your breath, keep your head up, etc.’ is similar to acquiring knowledge from the scriptures without gaining a personal experience. That is mere **oral knowledge**. One will never reach the shore in this way.

Today both teachers and disciples expect knowledge to be acquired instantly, just at the mere glance of the teachers or by listening to their discourses. Neither are there

teachers who have attained intuitive experience nor are there Satsishyas (disciples) who have the **patience** to comprehend the Truth. This is the fault of Kali epoch, we should not blame anyone. The characteristics of this epoch are:

A hasty world!
An impatient mind!!
An imagined experience!!!

Okay! Now let us return to the story. It was a wide and deep well. There were steps to go down and a broad rock in the waist-deep water where those who could not swim took a bath. Father was standing on that big rock. *T*his was standing in a pit (from which water is drawn for irrigation). The waterhole was 20 feet deep, whereas *It*s father was standing 40 feet away from where *T*his had to dive into the water. *T*his addressed the father:

This: You are standing so far away! Please come closer (*only then T*his looked at the vast and deep waters.) How will you lift *T*his up and take *T*his ashore? This place is unfamiliar. It is said ‘Locals are afraid of the street’ (locals who are aware of dangers keep away, while strangers unknowingly walk towards hidden dangers); ‘Outsiders are afraid of the water’ (as strangers would not know the depth of the water in the local river or tank). This is neither the native nor a strange place (i.e. a place is neither familiar nor strange for the spiritual Madcap); therefore one is afraid of both the water and the street here! If lessons are taught with threat and force from the beginning, one will be frightened of everything. ‘Everything in the dark appears like a ghost for the one who is frightened.’ ‘A child assaulted by a ghost will not survive’ are the common sayings. (*T*his begged the father) “Please come a little closer.”

Father: Oh...Oh... You have learnt to speak very smartly! It appears that you are not going to learn Our lessons. The Lord said that you were a good and wise boy, but you are acting so foolish and immature. Why this fear for you? ‘Towards die many times, but the brave die only once.’ What are you going to achieve even if you remain alive? ‘If alive, one feeds the family; if dead, one becomes food for the plants.’ (Raising his voice in fury) Now are you going to jump or not? If not, We will come up, bind you hand and foot, throw you into the well and walk away. Are you trying to be funny? Are you going to jump now or not?

This (talking to *Itself*): He doesn’t appear to behave like a real father. He may actually come up and carry out his threat. Before he comes and finishes *T*his off, let *T*his jump into the well even if *T*his drowns and dies in the process. ‘For the one who is ready to die, even the ocean is only knee-deep.’

Thinking thus, *T*his jumped into the well. How deep down *T*his went, *T*his didn’t know. Somehow *T*his kicked and pushed and came up to the surface. *T*his could see only

the **vast expanse of water** everywhere. Water entered generously through the nose and mouth. Gasping, breathless, nauseous, choking - *T R i s* was suffering the **pangs of death!**

The father was seen standing more than 20 feet away. Though he was beckoning *T R i s* by saying, “Come on, Thiruvadi (the name which means “the Holy Feet of the devotees“ was given to the Madcap by the father)! Come on!”, he did not come any nearer nor made an attempt to rescue *T R i s* out of pity. It is then that **darkness engulfed** the mind. It is so **amazing** to think of it even today. *T R i s* was only 10 years old at that time - a playful age. But *T R i s* is able to describe even now the feeling that enveloped *T R i s* on that day.

Readers may please forgive T R i s.

‘Is he a father? A stone-hearted fellow! A merciless killer! The son is about to die!! Instead of feeling distraught, ‘Alas, my son is sinking’, and rushing to his rescue ...! What a cruel heart! Standing far away, he is calling, “Come on! Come on!” But how to reach him? One can walk if it is land. The water is vast like an ocean. What a hard-hearted fellow he is without an iota of Love for his own child!!!’ Caught in the **fear of death**, the mind was **fabricating** more and more such thoughts. Somehow *T R i s* appears to have reached near the father by kicking *l t s* hands and legs.

The Ganga (Babaji refers to the waters reverently as Ganga) offers the drowning person 3 chances of survival by bringing him 3 times to the surface of the water. If he does not manage to save himself, she withdraws him into herself. After the life force leaves the body, she brings up the inert body to the surface. Then the condition of the dead body appears to say, ‘Come on now, take this away and bury it.’

Similarly, *l t s* gross body was sucked to the bottom of the well and pushed up to the surface 3 times. Thus when the body and mind (Prarabdha and qualities), due to the **movement of the water** (Ganga) and the destiny, went down and re-surfaced 3 times, the father, **the embodiment of compassion**, grabbed *T R i s* by the hair and tossed *T R i s* like a fish out of the well. He made *T R i s* lie on the stomach and resuscitated *T R i s*. *T R i s* seemed



to have regained consciousness. The Madcap pinched *l t s e l f* to check if *T R i s* was still alive or had gone up to the other world.

When the vision became clear, *T his* beheld the father and rejoiced. The body had become exhausted. In the same condition *T his* prostrated before the father. Then *T his* got up and, looking into the well, asked, “Father, did *T his* come swimming this far or did you come midway and carry *T his* here?”

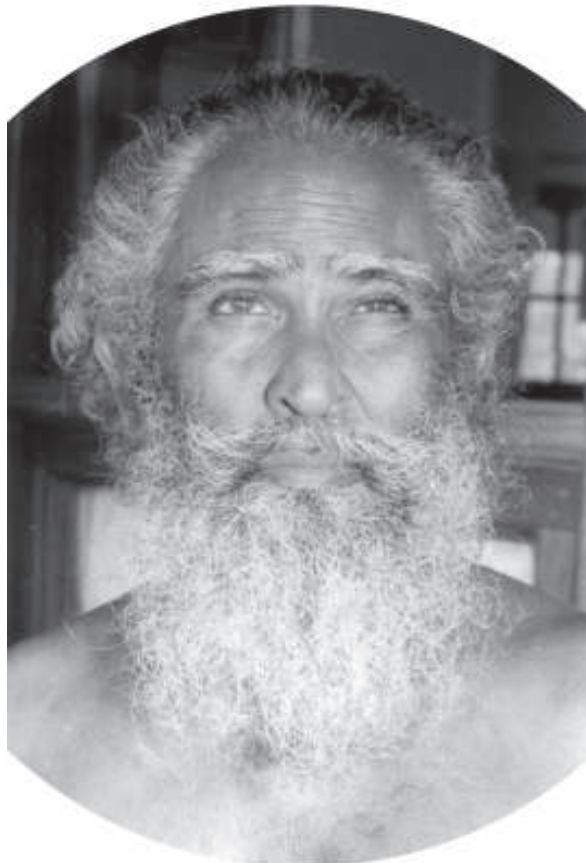
“You came swimming all the way, but you went through a great struggle and ultimately earned the reward. From now on even the deepest water will appear only knee-deep to you. You have gained this courage by yourself. From now on no need to entertain any **doubt** whether you can swim or **fear** that you will drown. If you practise more in this well itself, you can take the very ocean in your stride”. *T his* again prostrated before the father saying, “That also will be attained by your grace.”

The father bestowed his blessings on *T his*:

*You have swum across this well and reached the shore;
Now come to the ‘other’ shore as well.
May you reach the shore and also lead others to it!*

(Note: ‘other’ refers to the ocean of transmigration which is birth and death. Here Sri Gurudev advises *T his* to cross this ocean and save others, too.)

You are everything!





EXPERIENCING THE PRSENCE OF GOD IN THE STONE

During the school year *T R i s* used to visit *l t s* father's native place for the holidays. Sometimes the parents used to accompany *T R i s*. Once *T R i s* made a trip to the village along with them. *T R i s* was perhaps 10 years old at that time. *T R i s* used to spend most of *l t s* time in play. It appears that *T R i s* had a great interest in playing Goli (a game of marbles) and the game of tops. While going to play, *T R i s* used to keep 4 or 5 marbles in *l t s* pocket, offer these to the boys of *l t s* age group and invite them to join the game.

T R i s had such a great enthusiasm for the game that while **targeting** the other marble, *T R i s* would **never miss the mark** no matter at what distance it was placed. *T R i s* would also knock it very hard and accurately. Sometimes, when the other player's marble was near, *T R i s* would release *l t s* marble with such a force that the other marble would **split in two**. Occasionally the marble would split into several pieces and get scattered all over. This kind of play would scare the other boys from playing the game with *T R i s*, but *T R i s* would allay their fears, pacifying them thus, "*T R i s* is giving you *l t s* own marbles. If they get broken, *T R i s* alone will be the loser!" and then would invite them to join the game. They would also realize that after all those were *l t s* marbles and would therefore agree to join the play with *T R i s*.

Likewise, *T R i s* used to carry a number of tops and strings. Offering these, *T R i s* would invite the other boys for the game. The same drama would be repeated here also: while pitching *l t s* top over the other top on the ground, the one on the ground would split into two or smash to smithereens! As *T R i s* would bring the marbles and tops required for the others, they had nothing to lose; therefore they were loving and cordial to *T R i s*. They would readily join the play whenever invited. One day, while *T R i s* was at play in high spirits, the father walked in and demanded, "Hey! Nothing to do but play always? No rest?" Then *T R i s* quipped, "If one doesn't play at this age, should one play at your age?"

Father said,

"At this age, instead of playing these games, if you learn the **other** game, whatever

mission you have come here for can be accomplished playfully. Why don't you wrap up this tiresome play?"

This did not understand the meaning of what he said at that time. So *This* asked again, "Father, do you know what the great poet Bharathiar has sung?"

*Run about and play merrily, child.
Never become lethargic, child.
Get together and play, child
But don't hurt other children!*

That is, play merrily at the playful age and don't play games which hurt others.

This plays only the games of Marbles and Tops - these two games do not hurt anyone. *This* offers *its* own marbles and tops for the game; therefore there is no loss for the playmates. Further Bharathiar has sung:

*Don't ever utter a lie, child
Never indulge in back-biting, child
(To bad-mouth others)
God is our succour -
No harm will come to us, child.*

This play does not involve any falsehood, deceit or exploitation - no harm is done with it."

Father patted *This* on the back and said, "Very good! A good show of your lessons! We appreciate your learning, but you have forgotten one thing - your Bharathiar says, 'God is our succour' - you have not explained this line." Further he added from Bharathiar's songs,

*In the feathers of the crow, Darling of Nanda -
Your black colour we behold;
Whatever sound is heard, Darling of Nanda -
We hear the sweet melody of Your voice!*

As he asked, "What does this verse mean?", his voice became tender and his eyes were brimming with tears. That being the playful phase of *its* life, no tears came in *its* eyes, but the heart thawed and became soft and loving on that day, i.e. *This* felt as if a wet cloth was being wrung within.

"Yes, father!" *This* Madcap replied:

*In whatever direction we look, we must behold the Lord.
Whatever sound we hear, we must hear His voice in it.*

Is it not what the verse means?

Father: That is what it means. Shouldn't the words become transformed into grace (become one's personal experience)?

Madcap: *This* doesn't get the meaning.

Father: A stone should also become soft and ripe.

Madcap: Can a stone ever become soft and ripe like a fruit? Only a raw fruit can ripen into a soft fruit! How can you suggest such a preposterous thing that can never happen!

Father: What cannot take place within the laws of Nature - in the world - can be made possible by the heart. That is, the world (matter) is insentient, but the heart throbs with Consciousness. If this **throbbing life force** is applied to the world, even this inert matter will become alive. Once the matter is infused with Consciousness, there will be nothing that is inert in the universe. That is what We mean by saying that even the stone will become like a soft fruit. Is it clear now?

Madcap: Yes.... Those who have a life force could be called sentient, but things without a life force - aren't those inert? How can they be infused with life? Inert things are inert!

Father: However, inert things also can be seen as God. They can also be transformed into God by practising this kind of vision.

Madcap: You have said that God is only in Vaikunth and Kailash. The idols in the temples also have that Divine force. To give life to inert things is His work. Can we also do that?

Father: Certainly. He is here, there and everywhere. We can see Him everywhere.

Madcap (*Picking up a pebble lying nearby*): Can this be made **soft like a ripe fruit**? Can the **presence of God** be felt in this?

Father: This piece of stone is God, but God doesn't become like a stone. We mean to say that He doesn't become hard-hearted and bereft of compassion like a stone. God is compassion; compassion is God. One can behold God in any inert matter, but God doesn't become those lifeless things. The esoteric meaning is:

God doesn't have the attributes of good and bad (pairs of opposites) that are contained in these things.

Whatever thing you see possesses its own nature or attribute, but God does not have any attribute. **God is like milk whereas the world is like water.** No matter how much water you put in the milk, the milk doesn't remain separate from the water, yet it **retains its white colour without any change.**

If a little milk is added to a large quantity of water, the milk will not appear in its original white colour. The milk is **not destroyed** but remains invisible. Similarly, if the world (water) is dominant, God (milk) is not visible. Therefore, if you want to realize the presence of God within, your stone-like heart steeped in Vasanas has to be softened into **Divinity**.

The name and form of God must melt and dissolve the heart which is filled with Vasanas. That is, while uttering the Name of God, the fire of intense devotion must consume you totally. Thus when the false notion of the names and forms of the world is annihilated, all the Vasanas will get burnt and reduced to ashes by the fire of devotion. Only God will remain; there will be nothing other than **THAT!**

Madcap: This game sounds strange and very novel, something *T R i s* has not played so far. Can it be played only with this pebble?

Father: Oh! Of course! You can play it only if you give up playing the worldly game.

If there are two, Oneness cannot be attained!

If it becomes One, duality cannot exist there!

Madcap: Please advise what *T R i s* should do now.

Father: You must give up your perilous (worldly) game!

Madcap: Is that all? Easily done! (*While uttering these words, T R i s requested all its playthings - tops and marbles - to be given to the other boys and the father divided them up accordingly. He led T R i s away lovingly. We went home with the new pebble stone for playing the new game.*)

On the outer side of the house, which was covered with a bamboo curtain, there was a narrow pial, a stone platform with a tiled awning attached to the front wall. There was a small **aperture** on the wall for keeping the oil lamp. The father told *T R i s* to keep the pebble in that niche. He handed *T R i s* an earthen pot filled with ashes and told *T R i s* to sit down with the pot in hand facing the pebble.

Father: Hold the holy ash in the left hand and keep the right hand in **Chinmudra**. Then take out a pinch of holy ash and:

1. (Considering the pebble as Lord Muruga) Keep putting it on **Muruga**, i.e. the pebble (the pebble was quite big).
2. Continue putting it on the pebble until it is totally covered with the Basma.
3. Do not get up in the middle of this for any reason.
4. Whatever happens around you and whatever sounds you hear, do not direct your eyes and attention towards it.

5. Some dangerous and frightening scene or noise will certainly distract you. Be **careful not to lose your concentration**.
6. When you are placing each pinch of holy ash on the stone, your heart and tongue should be absorbed only in uttering the Name 'Muruga, Muruga, Muruga'.
7. Some thought or sound will distract you, disturbing your absorption. **Don't get frightened or distressed** (your father will be with you)! This is a **secret**.
8. Finally, you will behold a vision! Profuse tears will gush forth and you will lose consciousness!!!

"Dear child!

What do you say? Are you willing to play this game? If you become victorious, no other play will hold sway over you. All that will become a mere dream, eh?", father asked, patting *This* on the back.

This Madcap instantly fell prostrate and caught hold of the Holy Feet of the father and said, "You have invited *This* for the play. You yourself are the player. The play is yours. The result of the play is also yours. Father, in a flash you taught *This* to swim in that deep well. Everything is a mere play for you! *This* is only a pawn in the game. In this play, which you are enacting, let *This* play *Its* part without getting deluded." According to the experience of the sages,

One worships His feet only by His grace.

Similarly, the father pulled the strings and This moved accordingly.

The father spread a cloth, made *This* sit on it and gave the container of holy ash in *Its* hands. Then he gave the Mantra of Lord Muruga for repetition. On receiving the Name, *Its* eyes closed automatically.

The hands functioned on their own accord !

The tongue moved with a deep feeling !!

The mind was absorbed in the Remembrance !!!

The body remained motionless for about 6 hours and the position of the legs did not change. After a while *We* heard the giggles of two people; then their terrifying and egoistic laughter. Later, the abusive words of a woman (indecent and offensive words) and then her loud lamentations. All these came to an end. Next *We* heard the soft chiming of a bell used for worship, followed by Vedic chanting, but no vision appeared. This is true!



A circle of light! It was indescribable! What the eyes, which were closed for 6 hours, saw with an **intensity** by the radiance of that light cannot be described in words.

*No one has seen It;
Those who express it also have not seen It.
What a grand vista of billions of universes!
How can this poor fellow describe the wonder?
Is time not up now?*

(**Note:** The last line implies that time is not sufficient to explain THAT as it is beyond words. Of course it is a struggle to reach that state. Time is running fast. Why don't you wake up and march ahead towards the goal?)

This is the conclusion! For the sake of conveying it to the readers, the following may be said:

*Riding on a multicoloured peacock
In thought-form
Came the lovely child Muruga
In resplendent Light!*



The container of holy ash was empty; the pebble in the niche also disappeared (it was fully covered with holy ash). The sacred ashes were everywhere. Basma means everything is burnt to ashes and reduced to **nothing; nothing! When the state of nothing is reached, there is only One!!! This is the Truth!**

After this experience, *This* could not utter even a word for the whole day nor eat or drink anything. No other vision was experienced in the next 2 days. *This* begged for an explanation from Iyya.

Madcap: Why hasn't that Divine vision which appeared 2 days ago come back again? Does the same practice have to be undergone rigorously every day in order to get that vision? The mind today doesn't feel the same like it felt the other day. Is it that the mind today is different from the mind on the other day? No! The mind is always the same, is it not? It appears that the mind changes and assumes different forms according to the situation. If the embodied souls in the world follow these exact disciplines,

will not this state become permanent in due course of time? Why are people not coming forward for this pursuit? If one really looks at it, God is not concealing anything! Then what is this mask of ignorance on the part of man? Why does man remain covered in this darkness? *(Thus at that time T_Ris shot a volley of questions to the father. He answered them smilingly.)*

Father: Dear child! We have just now sowed the seed of God-remembrance in you. It will bear fruit **after your youth**. For that you have to start toiling hard from now on. This Kali epoch is very ruthless. Let Us explain to you about the grip of **Vasanas** on the **Jivas**, the embodied souls.

This is called ‘a cat on the wall’ situation. A man was obsessed with the desire to own a cat. By Divine Will a cat wandered into his yard from somewhere. He started caring for that cat and feeding it with milk and milk rice. It stayed with him for many years without parting from him. Cats are very fond of milk. This cat was getting its favourite food daily without fail; naturally it didn’t go anywhere else.

There was a neighbour who had been watching the cat getting fatter on the milk diet day after day. Looking at the well-fed cat, his mouth started watering. That is, he planned to kill the cat and make a meal from it when the right opportunity arose.

One day the cat was walking on the wall which was common to both houses. The owner of the cat was holding a bowl of milk and cajoling it to come down and drink it. The neighbour, watching it, did a trick to lure the cat. He held a plate with a piece of roasted fish in front of it.

*The owner who had been feeding the cat
for years showed delicious milk;
The neighbour, showing interest
for just one day, offered it a piece of dry fish.*

“Where will the cat jump?”, asked the father.

This Madcap replied, “Naturally the cat will jump towards the fish.”

“You are very right. But how did you know?”, the father asked in surprise.

“It doesn’t need any experience. By nature the cat is carnivorous, not herbivorous. That is why T_Ris gave that reply.”

Father: This is true. Now listen.

*The milk represents Divinity;
The fish represents the world.*

The milk has its own individuality with only one colour, one quality, one taste - it is a Prasad from God.

The fish has different forms, colours, tastes, qualities - it smells horrible (stinks).

If the man steeped in worldliness is asked to make a choice between milk representing Divinity and fish representing **woman and sensual pleasures**, he would say, "Service to the fish (signifying woman) is enough for me for now. I will think about the need for the milk of God later." If you ask him whether the fish is more precious than God, he would say, "Milk doesn't have the same **smell, quality and taste** like fish." If you choose the fish, you will be enslaved by the stink - the demonic qualities and sweet sense enjoyments. Then his reply would be, "If I choose the milk of Divinity, I will dissolve in it and lose my individuality. **What do I gain by that?** The fish of the worldly pleasures has countless smells, attributes and tastes. I will enjoy them for millions and millions of births and remain the very embodiment of happiness (and misery) whereas what kind of attraction is there in the milk of God? Attributeless, changeless, blemishless, absolute ... **Fie..., Fie! Pshaw...! Pshaw...!** Why make all these Herculean spiritual efforts for nothing?" This is how the people of today will respond and walk away from God!

Ram Mantra engraved in the heart!

The Madcap didn't have much enthusiasm for worldly education but always got pass marks (36 to 40 out of 100) in each subject. Therefore *T_{his}* did not fail in any class till 8th grade.

From the age of 12 up to 15 *T_{his}* was unable to sleep (did not get sleep) and passed all *l_{ts}* time in singing devotional songs, *l_{ts}* heart surging with a flood of devotion. Seeing *l_{ts}* condition, *l_{ts}* father Sri Gurudev initiated *T_{his}* with the Mantra of Ram (taking the Mantra 'Ram' inside while inhaling). This Mantra fused with *l_{ts}* breath (life force) and permeated and filled *l_{ts}* entire being. Though *T_{his}* was caught in the Karma (activities) and would at times forget the Mantra, yet the Mantra captured *T_{his}* and would ceaselessly go on within *T_{his}*.

T_{his} is the Truth!

You are everything!





When *T*his was 16 years old, Sri Gurudev gave the first lesson.

Dear child! Listen attentively:

1. Take care not to let the words 'I' and 'mine' ever enter your speech! Instead, refer to yourself as '*T*his' or '*T*hat' like an inert object.
2. The desire for property, wealth and women (carnal pleasures) must be dead in you.
3. '**You are everything**' must become your redeeming Mantra.
4. Don't talk back or speak angry words to anyone.
5. While walking in the street, your sight should be restricted to 3 feet and your eyes should not roam here and there.
6. Utter the Name of the Lord with every movement.
7. If you see any person with the religious mark of triple stripes of holy ash or Tripundram on his forehead, you must fall prostrate at his feet irrespective of time and place.
8. However learned you may be, never allow the pride of learning to sprout in you ('One who humbles himself alone will be uplifted').
9. Don't be deluded by external appearances! The mind should always be absorbed in the Self and dissolve itself in the vision of the Self.
10. You should be a ladder helping others to reach the loft without yourself climbing up. In the state of being a ladder, you should imbibe the qualities of patience, self-restraint, yielding to others, not finding fault and **analyzing** them, acceptance and surrender, forgiving and forgetting their faults, and thus become a worthy seat (support) for the Holy Feet of the devotees.



He gave his blessings by saying, “If you systematically imbibe these 10 points of instruction and humble yourself, the name ‘Thiruvadi’ (Holy Feet of the devotees) will suit you well.

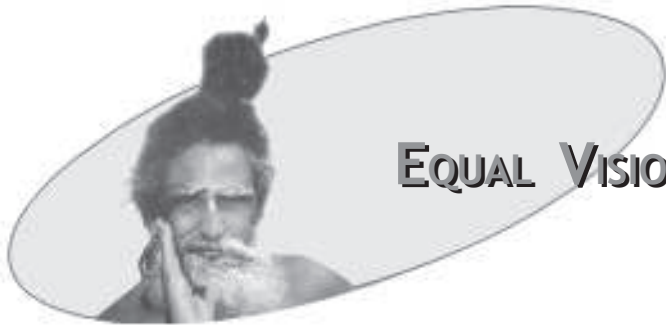
The important thing is that you should be only a ladder or a boat.

*The boat itself will not go ashore;
The ladder will not hoist itself onto the loft.*

This must be your state of being. Your bliss will lie in the bliss of the devotees who plant their feet firmly on you to raise themselves. You have no individual bliss of your own at all.”

You are everything!





EQUAL VISION AND HUMILITY

1. Sight restricted to 3 feet

Once this Madcap was working in a commission shop in Tirumandiram Nagar.

Instructions of Sri Gurudev:

“Your eyes should be directed downwards while walking in the street. Your sight should fall within 3 feet and the eyes should not roam here and there. Only then can you have the **Darshan of the Holy Feet** of all who walk in front of you without seeing any differences in them.

You should change your outlook and behold everyone’s feet as the Lord’s feet. Then differences such as man or woman, elite or commoner, literate or illiterate, Brahmin or low caste will not be perceived”. Thus he gave a lesson in equal vision.

The shopowner used to send *T R is* to find and bring to him brokers for business. As this Madcap had to walk with *l ts* head bent, it was not easy to see the person whom *T R is* was sent to meet. It was here that the Divine grace was in accord with Guru’s grace. Surprisingly it happened all the time that the people whom *T R is* went in search of invariably spotted *T R is*. Once someone stopped *T R is* by tapping *T R is* on the shoulder and said, “Hello! Where are you going?” *T R is* replied, “Sir, *T R is* is going in search of you. The owner sent *T R is* to bring you.” He ridiculed *T R is* and said, “Hey! You were coming in search of me, but if you walk like a sheep with your head hanging down, how can you see me? If I didn’t stop you, you would have walked straight towards the east and plunged into the sea. Why is your master paying wages to a useless fellow like you? However, you are not to be blamed; it is his fault. Come on, let’s go!”

After hurling these harsh words at *T R is*, he dragged *T R is* like a lamb to the owner and said, “Why do you have such **Dhandams** - good-for-nothing fellows in the shop? (The word ‘Dhandam’ in Tamil means “a stick which, if kept straight without any support, will fall with a thud” like a person standing upright and then falling prostrate. This

comparison made this Madcap accept with joy this blessedness conferred on that day itself!) He is not fit even to graze the cattle”. Thus he went on showering *T_{his}* with words of abuse like the performance of Laksharchana.

The owner added, “At home my wife and children squeeze the life out of me. When I come to the shop, this dumb fellow drains my life energy. It is said, ‘A *bandicoot (rat) destroys the house, a dumb fellow ruins the town!*’ The saying fits him! His mother would have been better off if she had begotten a grinding or a pounding stone or a pestle instead of him. Those would have been more useful. Why did that woman beget this useless fellow? (*T_{his}* has been useless for the body and the world) I have to shell out wages (12 rupees) to this idiot for nothing.” Thus he launched on a torrent of abusive words.

This Madcap stood listening to all this. *T_{his}* did not utter a word in self-defence (*T_{his}* did not know how to defend *Itself*), but tears coursed down *It_s* cheeks in cascades (those were tears of joy).

A devotee has sung like this:

*Without reacting to anyone or to whatever is said,
Will We abide in silence? Will We abide in silence?*

However *T_{his}* actually experienced it. In that state *T_{his}* used to console *Itself* thus, ‘O Lord! In the form of the broker You have spoken these words smartly for good only. In the form of the shopowner You are instructing the truth with earnestness. In the form of the Madcap You are **accepting everything** with composure. What a divine play of Yours is this!

What a great concern You have about effacing It_s mind!

Aha! How wonderful! Who can have such a good fortune? You are a Master Player. Carry on with Your play and finish it. *T_{his}* will accept everything wholeheartedly.’

Beloved children!

Don’t be shattered by mean, harsh and spiteful words hurled at you by others! Don’t lose heart! Don’t feel depressed! Don’t be overwhelmed by sorrow, confusion and fear!

These are the wise sayings of great men:

Surrender to Him totally with the attitude “You are everything”.

Your mind will be annihilated only through this kind of surrender.

*Even if one destroys anger and
attains all Siddhis (supernatural powers),
But yet cannot destroy the mind,
How can he realize You, O supreme Lord?*

Give up the feeling of honour, humiliation, sensitivity and shame!

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. Prasad from a Sadhu

This Madcap used to get the Darshan of a Sadhu while walking through the marketplace in Tirumandiram Nagar. Whenever *T his* saw the Sadhu, *T his* felt like getting some food and feeding him.

Somehow such a wish sprang in the heart one day!

T his approached the Sadhu and implored him several times but there was no response. *T his* received only a look that was scorching and burning. Then this Madcap quietly withdrew from there.

There was an open sewer near the **public toilet**. While nearing that place, people used to close their nostrils with their hand or a cloth - such a terrible smell (stench) seemed to emanate from there! Sitting near that gutter, the Sadhu used to pick up the stones and soil and playfully throw them in the drain and also scoop and splash that holy water!

On such an occasion *T his* came upon the Sadhu one day. *T his* observed him from a distance and then, forced by an inner impulse, approached him. It was about 9 o'clock in the morning. This Madcap begged him with Love and tenderness, "Can *T his* get something for you to appease your hunger? Idli, Dosai, Vada - *T his* will get you whatever you desire. Please be gracious and listen to this request", but he gave only a threatening look in response. *T his* got frightened and moved a little farther away.

Immediately compassion sprang in his eyes! With a gentle smile he signalled to *T his* to come closer. Picking up courage, *T his* went near him. He said, "Sit down here." With great humility *T his* squatted near the Sadhu.

Sadhu: Alright, you have sat down but even in that, **why the difference? Can't you sit as an equal here?** (*So saying, he shoved T his on the chest. T his lost balance and fell down. A little later T his recovered and sat up cross-legged as an equal*). Yeah, you have been wanting to give Us something to eat. What will you get Us?

T his: You just have to give the order! *T his* will get you whatever you want - snacks, tiffin, meals, Padhartham (*a Tamil word meaning "eatables"*), anything!

Sadhu: You fellows have made the ‘*padha - artham*’ into ‘*padhartham*’ (a pun on the word ‘*padhartham*’ - *padha* (word) + *artham* (meaning) - meaning of a word or the Truth and literally it means “eatables“)! Instead of enjoying and experiencing the ‘*padha artham*’ (import of the Truth), you fellows have changed it into ‘*padhartham*’ - eating, indulging and whiling away your life! Is this not enough? Instead of witnessing and letting go, you are indulging and enjoying, thereby getting trapped in this cage (body) of Prarabdha Karma (effects of past actions). When are you ever going to drop this cage and become free? You cannot understand the meaning now nor can you feel it. You will understand it later and will **become THAT**.

Being unable to understand the import of the experience of the wise men and misconstruing their words, Jivas remain trapped in sense enjoyments and the cycle of repeated births and deaths, thus experiencing endless suffering. But We know you will not be caught in that. Alright, now before you get Us something to eat, if you accept whatever We give you to eat without any bias, We will accept your food as well.

T~~his~~: Swami, *T~~his~~* will accept whatever you give *T~~his~~*.

Sadhu: There is discernment in your words. That is, the egoism of ‘I’ is not there. You are blessed indeed! But are you sure you won’t feel any disgust for the food We are going to give you?

T~~his~~: *T~~his~~* will certainly not feel any disgust. Whatever is your Will, that will be *Its* good fortune!

He laughed uproariously. He scooped up the gutter water with excrement in both hands and said, “**Hmm.... take it!**”

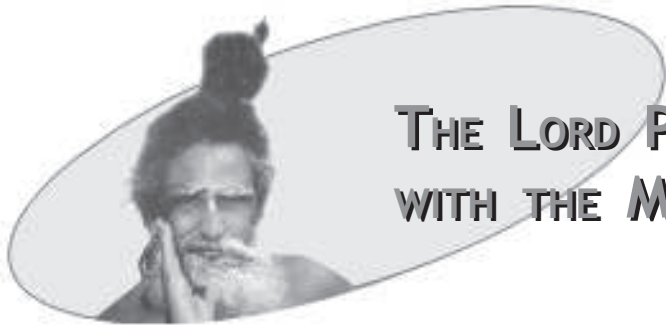
T~~his~~ was stunned just for a second. Immediately *Its* mind was enveloped by Guru’s words (teachings) and God’s grace. *T~~his~~* received the entire thing in both hands and drank it joyfully.

*From that day on, the smell (fragrance and stink) and taste,
the pairs of opposites, i.e. the sense of attraction and aversion,
left this Madcap.
It is Our experience.*

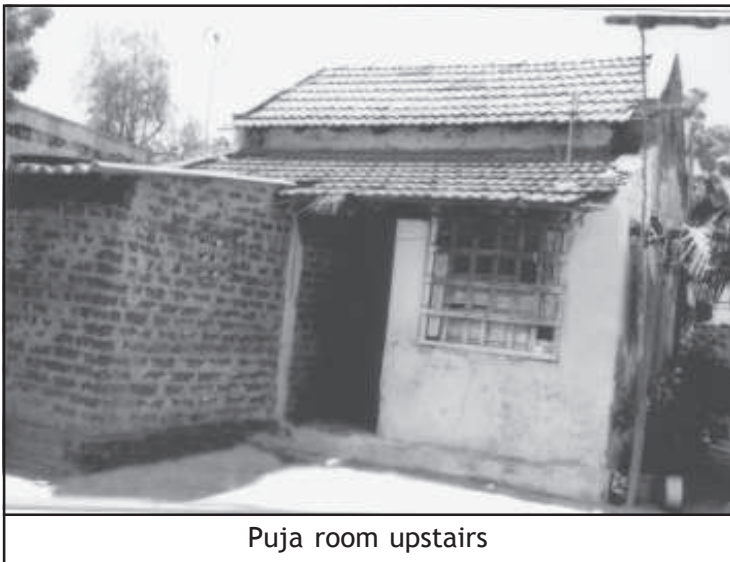
The Sadhu also accepted the food (in worldly terms) *T~~his~~* got for him. *Our* Lord who appeared for the sake of *T~~his~~* in the form of that Sadhu was not to be seen thereafter.

Each lesson learnt should become one’s own experience!

You are everything!



THE LORD PLAYS HIDE AND SEEK WITH THE MADCAP



Puja room upstairs

While chanting and singing devotional songs or listening to others singing, this Madcap could never stop at that. *This* would delve deep into the meaning of the songs and get absorbed in that experience. And then, totally engrossed in that scene, *This* would slip into sleep.

Sometimes in the Puja room upstairs, while performing the worship, *This* would sing, weep and sob, and towards the end of the Puja perform one Aarati with camphor, do Sashtanga

Namaskar and get up before the Aarati flame got extinguished and again complete the Aarati. Then *This* would take the Basma, Tirtham and Tulsi leaves and come down very exhausted, eat some food and lie down.

Sometimes it seems that *This* completed the first camphor Aarati sobbing and wailing. Then *This* would become unconscious and fall asleep while doing prostrations. In that condition *Our* Lord (Sri Krishna) would lift *Its* body, carefully bring *This* downstairs, arrange the pillow and bedsheet on the cot and lay *This* down. On awakening, *This* would get up in dismay and feel, 'O Lord, how has *This* caused You trouble by falling asleep upstairs? The second camphor also couldn't be lit and the worship remains incomplete.' So *This* would again light the camphor and complete the Puja.

Then *This* would ask Him, "You were very gracious to carry *This* downstairs and place *This* on the cot, but why didn't You reveal Yourself to *This* at that time? Will you lose something if You do so? Why such secrecy? Your ancestors and all in Your lineage are a sneaky crowd! You have got this Madcap stuck as one of Your family now! One can

recognize You only if he finds out Your covert ways. When will that day come? *T*his is trapped in Your net! When are You going to be captured in the net that *T*his has laid? When is *T*his ever going to have a vision of You and also a friendly chat with You?”

Thus *T*his would go on weeping and wailing and then fall asleep. This happened many times. Since He is the subject matter of the ‘Marai’, i.e. Vedas, (‘Marai’ in Tamil means both ‘Vedas’ and ‘hidden’), perhaps these happenings took place in a hidden manner.

You are everything!





THE LORD LOVES TO TEASE!



Once in the early hours of the morning, we (the Bhajan group) went around town singing Bhajans and completed the rounds in the Bhajan hall. In the process of singing and dancing, *Its* Angavasthram slipped and fell somewhere. When the Tirtham was being distributed, *This* tried to take hold of the Angavasthram to use in the hand as a form of courtesy while receiving the Tirtham, but it was not there. *This* looked at the idol of the Thief (Kannan) in the Bhajan hall. He was standing with a captivating smile with His hand wrapped around Radha's shoulders.

This looked at Him inquisitively as if to say, "Hey! You are standing there regally with Your hand on Radha's shoulders! This Madcap can't find *Its* Angavasthram, what did You do with it?" The Thief, turning His beautiful black eyes and with a casual look, seemed to point out and say, "Hey, crazy chap! Just look around you!"

Looking around *Itself* at once, *This* found an 8-year-old boy standing nearby in a Panchakacham with a Tripundram mark on the forehead and a garland of Tulsi beads around the neck. He addressed *This*, "Oh Swami! Is this the way to come singing and dancing in the streets without being aware of the Angavasthram falling away from the waist? Tomorrow the Dhoti will also slip away and you might be oblivious of that as well. Then you would be standing here with a mere loincloth on you!" Was he just teasing or speaking the truth? *This* didn't know. The boy was not to be seen afterwards. Turning to the sanctum, *This* found the Thief casting an enchanting smile. The deep significance of that smile has been grasped only now.

You are everything!



THE LORD WHO ABSORBED THE POISON

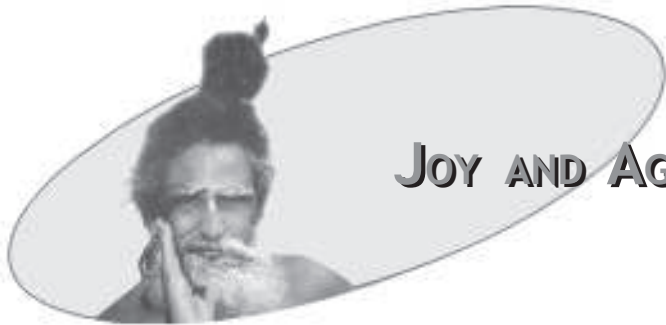


Once a month, while going around the streets singing Bhajans and dancing, our Bhajan group would be offered milk and fruits at the house of some devotees. That day also we were offered this fare at the house of the owner of a grocery shop. The merchant's wife put her hand in a container to take out palm sugar for the milk. As it was dark in the early hours of the morning, she did not realize that the sugar container had been mistakenly replaced by a can of copper sulphate (poison), and in her hurry she mixed it in and offered the poisoned milk to the devotees of the Lord.

The devotees of the Lord drank the milk and ate the fruit without a complaint and returned to the Bhajan hall singing and dancing. In the hall there was a 5 feet tall painting of *Our* Lord and Radha in a soft pink colour, gracing the place with Their stately presence in all Their splendour. That day, when the Aarati was being performed, *Our* Little Boy of Gokul (Sri Kannan) gave His Darshan looking blissful, but His colour was that of a blue water-laden cloud. While *This* was engaged in a silent banter with Him: "Oho! Today You are giving Darshan like the cowherd Gopal of Gokul", suddenly the merchant and his wife came rushing to the Bhajan hall and were wailing in great distress. *This* immediately understood the cause of the mysterious change in colour!

He (the Lord) laughed silently. *This* didn't understand the meaning of that laughter on that day but has realized its significance today (This is a secret)! *This* has now understood that He absorbed the poison consumed by the devotees. *We* have read about such events in Bhakta Vijayam and *We* have heard of such episodes in various discourses, but on that day *We* witnessed such an incident in person and *We* got goosebumps. Those who trust Him are never forsaken!

You are everything!



JOY AND AGONY MINGLED

There are several places like Chaturagiri (Hill of Mahalingam), Kuttralam, Tirukkurungudi and so on in the Western Ghats. The names of these places depend on the location. Once we went on a family trip to Chaturagiri hill. After having the Darshan of Chandana Mahalingam and Sundara Mahalingam, we decided to go down.

Standing in one spot, Sri Gurudev pointed out a hill and asked *T*his to attentively look at the peak. After observing it, *T*his said that it was dense with trees and bushes. He asked again, “Can your eyes see anything else there?” Superficially looking at it, *T*his replied, “No, nothing in particular.” Then Sri Gurudev said, “Okay! Let’s go!” After covering a little distance, *T*his thought that the father must have pointed out something specific but *T*his didn’t show proper earnestness at that time and had replied casually. *T*his felt that it was *his* carelessness. Prostrating, *T*his pleaded with the father and asked again, “Which hill should *T*his look at? At the top or in the centre? Can’t you give some more details?”

He laughingly quoted the proverbs, “Thiruvadi! *‘For a sensible ox, branding once is enough’*; *‘A single word, like a single grain of paddy, is enough for the wise’*; whereas *‘A courtesan who doesn’t know how to dance finds fault with the stage’* (A bad workman quarrels with his tools). So let’s keep going!” But *T*his didn’t let him proceed. Emotions surging up, *T*his started weeping (*T*his has got everything accomplished through weeping). Looking at *T*his crying desperately, mother and all others reproached the father, “Why don’t you give him what he wants? Is it amusing for you to see him cry?” (No one had an inkling of our state.)

Then Sri Gurudev, pointing to a high peak, said with a gentle smile, “Alright, at least be more attentive now! Look carefully 10 feet below the top of that hill.” Remembering the Guru Mantra, *T*his looked at that point. Amidst the lush green *T*his could see a **black dot** (barely noticeable). Then *T*his said, “There appears to be a black dot the size of a mustard seed.” Then the father asked laughingly, “Why didn’t you notice it **before?**” *T*his asked, “Was it for lack of sincerity on *his* part?” “**Your attention was not there.** It was scattered. The one-pointed sharp intellect was not functioning brightly. Devotees of the

Lord say, ‘**The eternal One (Brahmam) is revealed through one-pointed attention.**’ If you focus within (on the One) with concentration and realize It, you can expand the experience of the One in which you become absorbed for the sake of **explaining** it to others. Only when the Realization dawns on you, you can see (gross existence), recognize (subtle existence) and feel (causative existence) ITs all-pervasiveness in everything and everywhere. You may not understand all this now but later you will be able to explain it very clearly.” (It is taking place now. The incident occurred when *T R i s* was 16 years old.) Alright! Let us come back to the story now.

Sri Gurudev asked, “What’s your guess about that dot?”

“A rock does not look like that. It must be a cave.”

“Yes, Thiruvadi! It’s a cave. It is called the **Cave of Kailash.**”

T R i s asked, “If it is the Cave of Kailash, is Lord Siva there? If Lord Siva is there, then why do people go up to Kailash in the Himalayas, climbing up the snow-clad mountains with great difficulty?”



Sri Gurudev laughed and said, “The ‘*One with cascading hair*’ (Lord Siva) will come wherever He is called. We can become Him and then we can become THAT only if we seek the company of those who have realized Him, have beheld Him within and have become Him. You will understand this later. There are some Mahatmas (great beings) in that cave. No one has gone there so far. That part of the hill is very steep. It is not possible to hang on to anything for support and climb up. It is impossible to reach there unless He Himself lifts you up.” After saying this, he brought us back home.

Two years passed. Thoughts about the cave were whirling around in the mind. One day *T R i s* asked Sri Gurudev’s permission to go there. He said, “Do you remember that particular spot? Forests and hills are the aspects of Nature. They will delude anybody, making him lose his path and wander around.” Saying this, he laughed. *T R i s* replied, “*T R i s* is not going! You are guiding and taking *T R i s*. Therefore **no such anxiety or fear exists here at all.** Even if this body meets its end there, that is for good. If *T R i s* returns safely, that is also for good.” Thus *T R i s* obtained his permission and left.

*T*his journeyed from Tuticorin to Kovilpatti, Srivilliputtur, Vathrayiruppu and Koomapur. Koomapur was the village at the foot of the hill. Then *T*his reached Chandana Mahalingam and Sundara Mahalingam which were 8 miles away. From there the distance to the top was 6 miles and it was a steep ascent. Somehow by Guru's grace *T*his reached near the summit.

There was a slippery rock near the cave. It was nearly impossible to hold on to anything. *T*his reached within 2 feet of the cave and was struggling with *l*ts feet slipping, hands finding nothing to hold on to and the body flip-flopping. As the saying goes, '*He is the sole refuge of the helpless*', by God's grace *T*his cried out to Him: "Hare..... Ram....." (**gripped by the fear of death**). That very instant *l*ts loincloth was caught by a rock which was jutting out like a fork and this Madcap was hanging in space like a circus clown. If one were to fall from that precipitous height, even the bones would not be seen - such a chasm was there below! *T*his felt that someone was pushing the body forward with force and it was hurled in front of the cave entrance. It was **all His doing!**

The mouth of the cave was so small that only the head could enter, leaving no way for the rest of the body to get in. *T*his didn't know how *T*his let out such a sound, uttering "Hey..... Gurudeva.....!" that it made the entire forest reverberate with the terrifying scream. Trying to crawl through the hole of the cave, *T*his held out *l*ts hands and lay prostrate. Within a few seconds *T*his felt that someone from inside was pulling *l*ts hands. Next moment *T*his was inside the cave which was spacious enough for 5 or 6 people to sit or lie down. The floor was clean and smooth as if laid with marble.

3 Mahatmas who were there greeted *T*his by saying "Come in, come in" and seated *T*his by lovingly taking *T*his by the hand. *T*his fell in complete prostration at their feet, took the dust of their Holy Feet on *l*ts head and sat down humbly in front of them. One of them said, "We know your father Vadivel; we have met here and in various other places and have conversed with each other. He said that he would send you here.

You are a **blessed boy**. It is by the **fruit of our austerities** that we are having your Darshan. Even if one performs austerities for thousands of years, it is rare to see a pure-hearted soul with such faith and firm resolve like you. May you be bestowed with all goodness!" Then we exchanged some views (let it remain a secret).

After staying there for one day and two nights, *T*his took leave of them. *T*his, unable to find *l*ts way back, roamed in the forest for 5 days, eating some raw and ripe fruits (found by His grace). On the sixth day *T*his spent the night in a cave and while coming out in the morning, by Divine grace, a woodcutter saw *T*his and broke out in surprise, "Swami, are you coming out of this cave? Nobody can enter it; in fact it is forbidden to enter it because those who enter it would be turned into ashes. This is called the 'Cave of Bhogar'. An ascetic was living in that cave after the time of sage Bhogar. By a **misfortune** he laid a curse that if any human being entered (all creatures except humans could enter)

that cave, he would be turned into ashes. We have seen two people who entered, unaware of the curse, and were reduced to ashes accordingly, but you appear to be a Divine being.”

Saying this, he prostrated before *T R i s*. Then *T R i s* asked him about the way to Rajapalayam. Pointing out a trail he said, “If you walk for about 10 miles, you will reach the foot of the hills, but if you were to miss the direction, you would end up just roaming around in this forest. But looking at you, for some reason, my heart seems to whisper that the entire forest is your empire. You may go ahead on this path.” Then he went away.

It was about 11 o’clock in the morning when *T R i s* started walking on that path. On that day *T R i s* could not find any root or fruit to eat nor water to drink. Both hunger and thirst plagued *T R i s*. *T R i s* found a small well which looked like a wellspring. Though the water appeared to be within reach, when *T R i s* stretched out the hand to touch it, it receded. *T R i s* thought, ‘Okay, if *T R i s* can’t scoop and drink the water, let *T R i s* then at least wet *l t s* lips and tongue.’ Then *T R i s* removed the headgear - a 7-and-a-half-feet towel wrapped around the head - and lowered it into the well, but the towel also couldn’t reach the water because it receded even further. It was astonishing like a tantalizing magic show!

Just then, hearing a lively laughter, *T R i s* looked up to see who it was and saw a man from a hill tribe standing with a sickle, rope and pail. He looked at *T R i s* and said, “Oh! You are not able to reach the water. Sir! So far no one has taken water from this well. This is the well named after sage Bhogar. Don’t try to draw water from it. My coconut grove is nearby. Please come and have some tender coconut water.” *T R i s* replied, “Iyya! *T R i s* doesn’t have any money.” He said, “You need not pay anything. I will earn merit by giving you coconut water.” A little distance away there were about 25 coconut trees.

He climbed up a tree, cut off about 10 tender coconuts and put them down. Then he broke them and offered to *T R i s* the tender coconut water in the pail and the tender kernel on the lid. *T R i s* couldn’t eat more than 5 and the tribal man ate up whatever was left over. Anyway, all the 10 tender coconuts disappeared. *O w r* hunger and thirst got satisfied. Then he showed *T R i s* the path and walked away into the forest. He was not to be seen afterwards. Suddenly the idea struck: how can coconut trees grow in this hilly and forest region? There is no house, garden or any cultivable land around. When *T R i s* turned back to look, there was only dense forest; not a single coconut tree or a coconut grove were to be seen! The tribal man was also not there. *T R i s* couldn’t bear the joy and agony experienced together!



O... Lord! Sea of compassion! Ocean of mercy! What a divine play is Yours!!! In how many ways You come down and shower Your grace on this ignorant wretch, this simple Madcap!!! You are always at Our beck and call. You grant whatever We ask for. Even if one is an ignorant idiot, You reveal Yourself to him on Your **own accord**. Without knowing Your boundless Love and limitless compassion, the embodied souls continue to revolve in the illusion of the mind, taking for real all that they see and feel. What stupidity!

Once the idea of the body and the world is given up, that **very moment** You become attainable. Alternately, if one firmly holds on to You, everything else, like the cotton caught in the cyclone, will get blown away. What a strange spell is cast by the **pleasures** of the body and the world! O Lord, even if one can hypnotise the whole world, You cannot be attained without **Your grace**. This is for sure.

*A single word from You, like the **grain of paddy**,
is enough to redeem even a stone-hearted person.*

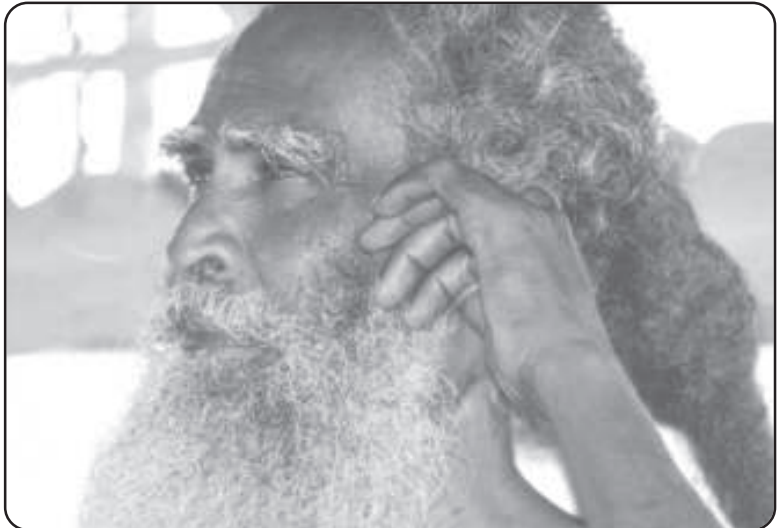
But the evil influence of Kali Yuga seems to be dreadful. Yet this Madcap doesn't find this Age that terrible at all. In great bliss *T R i s* climbed down. There was a temple of Neeratha Ayyan on the way. *T R i s* stayed there for a day and reached Rajapalayam on the next day. There *T R i s* stayed with a devotee and had meals with him. Then *T R i s* took the bus fare also from him, reached Tirumandiram Nagar and prostrated before Sri Gurudev. He said, "Yes, Thiruvadi! It seems that you slipped down from a rock. Then when you were perplexed about how to enter the cave, you extended your hands and people from inside pulled you in and you stayed with them for 2 days and learnt some lessons (Sri Gurudev described what happened there). Now tell Us everything in details." The Madcap replied, "You were very much with *T R i s* at all times, then why all these questions?" He said, "'Only those who are deaf to the babble of their children say that the flute and the lute are melodious'. We will feel a greater delight when We hear the story in your own words." This Madcap narrated about certain spiritual matters that the Mahatmas had revealed; things which *T R i s* discussed with them and their instructions on the state of **Advaita** at the end which *T R i s* could not understand (*T R i s* was 18-years-old at that time). When *T R i s* asked for a clarification, they advised *T R i s* to get it from Sri Gurudev. When *T R i s* asked Sri Gurudev about the Advaitic lesson, he said laughingly, "You must learn this lesson from your own experience, this is not something to be taught or explained. So you have to **strive hard** for it."

T R i s didn't understand how to work hard at it. One year passed. *T R i s* begged him for an explanation several times. Sometimes he would close his eyes and no reply would come. At other times he would cast an angry look and *T R i s* would become quiet. About a year and a half passed this way.

There is no time limit
for realizing the Truth.
The quest alone is yours!
Seeing your state of being,
THAT will reveal ITself.
Take your time!!
Patience is your goal.

This was waiting in that condition. A fruit cannot fall from the tree without becoming ripe first. It seems that that time finally arrived.

One morning at about 8:30 *This* was going to the shop where *This* was working. *This* used to walk either on the train tracks or on the path inbetween as there was a lot of congestion and noise on the main road which distracted *Its* attention. While *This* was walking as usual between the tracks, it appeared as if a packet tied with a thread was thrown in *Its* direction. Urged from within, *This* gave it a kick like playing a ball. The packet got stuck to the big toe. In fact it didn't stick. A fish bone from the packet had pierced deeply, making the packet stick to the toe. On bending and slowly pulling out the bone, *This* found blood dripping from the wound. The Madcap put some mud on the wound and opened the packet to see what made it stick.



The fish bone was wrapped in a plantain leaf which in turn was wrapped in a page from Kalki, a weekly Tamil magazine that contained the nectarine words of the great sage of Kanchi, Sri Chandrasekarendra Saraswati Swami, and this parcel was wrapped in a full newspaper. This Madcap looked at it attentively for a while. Tears poured down in torrents from the eyes.

A complete answer is given today for the inquiry made the other day.

This didn't go to the shop but went straight to Sri Gurudev who was in the temple and made a complete prostration before him. *This* held on to his Holy Feet and sobbed uncontrollably. As if he was expecting *This*, he said, "What Thiruvadi! The sage of Kanchi has given you the answer?"

This said, "That sage of Kanchi is here, there and everywhere, yet this Madcap feels that This has gone through a test in the mind."

You give the test!

You are the contents of the test!!

You are also the one to pass the test!!!

Where to find the words to explain this?

*It is your responsibility to protect one
from egoism and attachment in every moment.*

Its duty is to serve You.

This sat down realizing that

'You are everything'.

The quest came to an end.

You are everything!





THE LORD IS EVER BOUND BY LOVE

When Sri Gurudev was working in Dindigul, he used to go to the neighbouring villages for the collection of dues on behalf of his employer. One night, while he was returning from a village after the collection, 5 men who had turned into thieves because of starvation were following him in order to steal the money. Sri Gurudev had the habit of chewing betel leaves. On that day also, putting the arecanut in his mouth and holding the leaves in his hand, he was **nipping and throwing away the stalks** one by one. He was chewing them after applying chalk-lime on them. When he reached a dark place, dense with trees, those 5 men approached him. Sri Gurudev started singing a hymn from Thirupughaz loudly and feeling openhearted and loving. **He was a great devotee of Lord Muruga.**



As the 5 men who had been following him with evil intentions came closer, the stalks that had been nipped and thrown down turned into small sharp spears and started to pierce and hurt them. All of them were screaming ‘Ah....., Ooh,’ and howling in unbearable pain, and fell down one by one. When he neared the town, Sri Gurudev, out of compassion, informed the owners of a teashop and a betel shop, “Iyya! On the way We found 5 men badly beaten up. Please arrange some vehicle and take them to the hospital. You can save them if you leave immediately” and went away. It seems that they suffered the punishment and then became alright.

*The Lord is ever bound by devotion.
Laymen also fear sin and wrongdoing.*

*If a layman becomes a devotee,
The Lord becomes bound to him because of his devotion.*

Sri Gurudev was singing the following Thirupughaz hymn when the thieves were coming behind him:

O supreme among the Gurus!
Consort of Devayani, the daughter of Airavatham,
Who has a gentle smile with beautiful pearly teeth.
O Saravana! You appeared in the pond filled with Sara bushes.
Holding in hand the spear 'Shakti', verily the power of Jnana,
You remain the unparalleled source of the ultimate state of Liberation.

To Lord Siva who has the sun, moon and fire
As His three eyes glorified You thus.
You taught the primordial Mantra 'Om',
The foremost sound in the Vedas.

Lord Vishnu and Lord Brahma
And the 3.3 million demi-gods
Stood at Your Holy Feet and glorified You.

Lord Vishnu, whose hue is pleasant like that of a rain-laden cloud,
Scattered with an arrow the ten heads of the demon king Ravana,
Took the form of a turtle and held the mountain Manthara on His back,
Churned the sea with the Manthara mountain as a churning rod,
Transformed the day into night with His circular disc and
Became the Charioteer of Arjuna, His beloved devotee.
Such a mighty Lord Vishnu adores You !!

Bhairavi danced around in the battlefield
With the sound of 'thi thi thai' coming from the ankle bells on her feet.
Vultures and ghosts also danced in merriment at the bloodshed,
The eight Bhairavas, guarding the eight corners of the world,
Set the rhythm to the enchanting dance of Bhairavi with the sounds of
'Thokku thohu', 'thokku thohu thohu' and 'thirikataka'.

Making war cries, the Bhairavas beat the drums
Sounding 'kukkuk kuku', 'kukkuk' and 'kuku kuku'.
Huge old owls hovered around and flew up in the air

With the sounds of 'kill him' and 'catch him'.
 Amidst this war scene You destroyed the demons
 Who nursed enmity and ignored friendship,
 And made a sacrifice of them in the battlefield.
 Shattering the Krounja mountain
 You displayed Your valour, O mighty Lord!

O Almighty! When will You ever cast Your loving glance on me?

Note:

This is a hymn from Thirupughaz which literally means "The glories of the Lord". It was composed by the Tamil Saint Arunagirinathar in praise of Lord Muruga, the son of Lord Siva and Goddess Parvathi. Arunagirinathar rendered it at the behest of Lord Muruga and the Lord Himself composed the first word. Lord Muruga is the Commander-in-Chief of the army of demi-gods. He led the war against the powerful demon Surapadma and won victory for the demi gods. This hymn refers to the courage and exploits of the Lord.

Lord Muruga's consort Devayani is the foster daughter of the celestial elephant Airavatham on whom Lord Indra, the chief of the demi-gods, rides. She is also the daughter of Lord Indra for whom Lord Muruga won the war. Goddess Parvathi gave Him the spear 'Shakti' for the battle against the demons. He is addressed as Saravana since he, as a child, was discovered among the bushes of the Sara reeds in a pond.

Once He imprisoned Lord Brahma, one of the Hindu Trinity vested with the function of creation, for His incomplete knowledge of the Vedas. When His father Lord Siva challenged His son to test Him whether He knew the import of the Vedas, the child offered to impart the knowledge provided that the father took the position of a humble student. The three-eyed Lord Siva, His third eye being the eye of wisdom and fire, listened to the secret of the primordial 'Om' in all humility, holding the child on His chest.

The might and prowess of the Divine child drew the admiration and gratitude of Lord Vishnu, Lord Brahma and the 3.3 million demi-gods who paid their homage to Him.

Lord Vishnu Himself is known for His undaunted courage. Some of the incidents are cited here:

- (1) In His incarnation as Lord Rama, Lord Vishnu cut off the 10 heads of the mighty demon king Ravana with a single arrow;
- (2) In order to obtain the nectar of immortality from the Milky Ocean for the sake of the demi gods, Lord Vishnu took the incarnation of a turtle to hold the huge mountain Manthara on His back;
- (3) Lord Vishnu churned the vast Milky Ocean using the mountain Manthara as a churning rod;



- (4) In the battle of Mahabharat, which was waged by the Kauravas (demonic forces) against the Pandavas (divine forces), Lord Krishna became the charioteer of Arjuna (one of the Pandavas) who was a great devotee of Lord Krishna;
- (5) During the battle Arjuna had vowed to kill Jayadrata from the Kaurava army before sunset on a particular day. He vowed to immolate himself if he failed to do so. The Kaurava army had hidden Jayadrata and fortified their armies against Arjuna's advance towards him. Though Arjuna fought very bravely, he could not make much progress in getting to Jayadrata. It was nearing sunset. While the Kauravas rejoiced, the Pandavas grew apprehensive at the prospect of Arjuna's self-immolation. Lord Krishna, in order to save Arjuna from the eventuality of immolating himself, threw His weapon the Chakra (disc) in the sky and hid the sun. Mistaking the darkness caused by the disc for sunset, Jayadrata came out of his hiding place and was killed by Arjuna.

Such a mighty Lord Vishnu Himself was overawed by the heroism of Lord Muruga and adored Him.

Then scenes from the battlefield are described in the hymn. Bhairavi, the Goddess of war and bloodshed, along with her attendants the Bhairavas, who guard the 8 directions of the world, danced and had fun in the arena. The birds which prey on carcasses also showed their joy at the feast spread out in front of them by making appropriate sounds. Lord Muruga shattered the Krounja mountain which was assisting the demons and established His supremacy over the evil forces by killing the demons with the spear 'Shakti'.

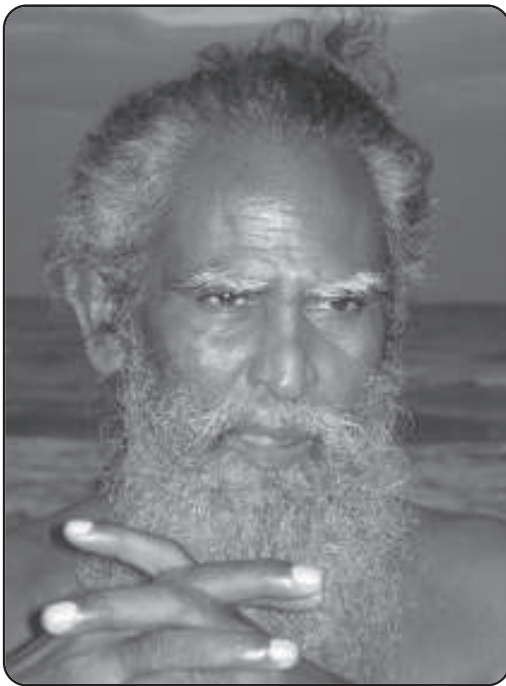
In the end the saint pleads, "Your glories are sung by everyone. When will the day come for You to bestow Your gracious and loving glance on Your servant?"

You are everything!





FRUIT THAT RIPENS NATURALLY



Once Sri Gurudev was working in the garden. While *T*his was looking around, *T*his came upon a plantain tree laden with luscious plantains and a desire emerged in the mind.

***T*his:** Father, what type of plantain is this? It looks so plump!

Sri Gurudev: That is plantain.

***T*his:** *T*his knows that it is not mango but plantain.

Sri Gurudev: We call the plantain “plantain” and the mango “mango”.

***T*his:** *T*his one knows that also. *T*his wants to know what type of plantain it is.

Sri Gurudev: Oh! You can notice differences in varieties, castes, races, languages, etc. Not bad at all! You will manage to survive.

***T*his:** This is an unnecessary provocation! *T*his simply asked which variety of plantain this is - Kadali (a variety of yellow plantain), Chevzhai (a variety of red plantain), Rasthali (a variety from Calicut), Puvan (another variety of yellow plantain), Nendram (a variety grown in Kerala), etc. Where is the difference of caste, race and religion for *T*his? This is big talk and *T*his gets inescapably trapped by you.

Sri Gurudev: Like the saying, ‘*Confusion is followed by clarity*’, i.e. trapped in the illusory web of words, initially we engage in words which land us in trouble. When **one comes to his senses** and calls out: “O our Lord, enough of this fascination with words!” and **pulls himself** out of the spell, he attains the state in which ‘*Silence puts an end to*

all troubles' (Silence seldom does harm). If one withdraws into silence at the very beginning, this wisdom or **experience will not be attained** in the appropriate way.

Tip: If one practises outer silence from the very beginning, will it not be possible to arrive later at inner silence, i.e. quietude of the mind? We are caught up in all kinds of problems through our speech. Instead of making sound waves clashing against each other from both sides and later **regretting** ('**why did We ever open my mouth?**') and feeling miserable, why can't one practise silence by simply not speaking?

Sri Gurudev: A dumb fellow also doesn't speak. A sick man is not able to speak due to weakness. Does it mean that they are observing inner silence? Whenever they see things or listen to certain words and sense the meaning, their hearts feel miserable like a worm writhing in agony when put in the fire. Their hearts, stricken with grief and depression, break into pieces. What an anguish it is, do you know? That is why when it is said: '*Clarity will emerge out of confusion*', it means that a householder who starts practising the spiritual disciplines of devotion (Bhakti) and true Knowledge (Jnana) **should not stop talking** about the body, material wealth, profession, welfare of the family or of the world, etc. right away but he should reduce such talk. Depending on the situation, mind, action, place and people, he should talk carefully and with **great patience**.

Whenever he speaks, he should always **hold on to the Name of God**. By remembering the Name of God, **the effect of his association with the world will not affect him or bind him**. Thereafter he should learn about the divine state, action, compassion and kindness. Then he should have contact with those who abide in the experience of the Self. By listening to them with a soft and loving heart, he will attain **clarity and experience**. Here also the saying '*Justice will emerge out of trouble*' (*Clarity will emerge out of confusion*) is suitable. But if he keeps asking questions all the time, it will create more confusion and impurity rather than clarity.

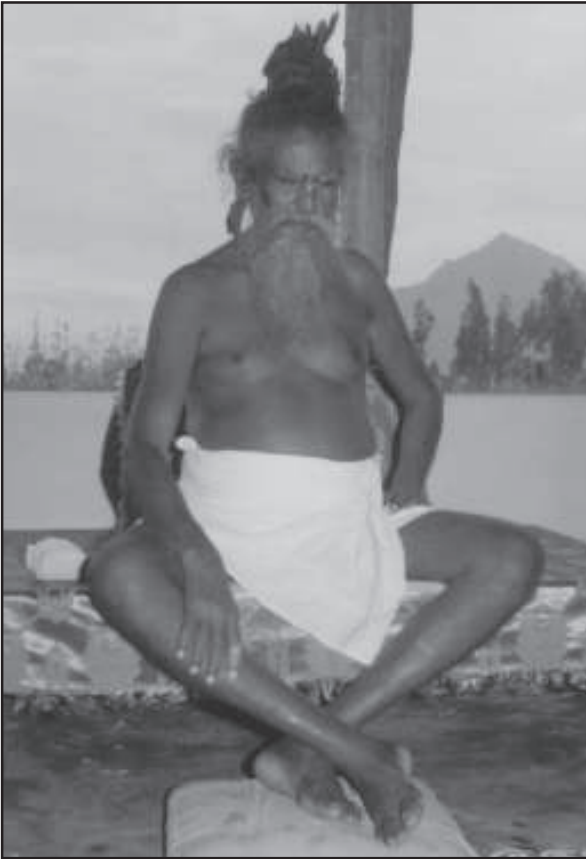
Relevant questions can be asked.

Irrelevant questions should not be asked.

For example:

You are really hungry. You will tell the person who is serving, "Sir, I am starving." He will realize your condition, will place a leaf in front of you and serve you various vegetable curries like Kootu, Poriyal and Aviyal, Papad, rice, Sambar, Rasam, Payasam, buttermilk, etc. You will also ask for whatever you want to eat. **When you are sitting down to appease your hunger**, will you ask for things like gold, wealth, relatives, neighbours, house, wife, children, etc.? No, you won't! **Are these things needed at that time?**

You will not engage in talking while eating. That condition in which there is no talk is compared to the state when '*Silence puts an end to all trouble*'. The words don't come



after eating; only sleep comes. When the tongue and mind become silent and one becomes incapable of even thinking, that is the state of **Samadhi**. Alright... now, what has brought you here? What do you want?

T Rish (*laughingly*): These plantains look plump and almost ripe. How many days will it take to taste the ripe fruit?

Sri Gurudev: They can be eaten tomorrow evening.

T Rish: But they look very raw. How will they ripen by tomorrow?

Sri Gurudev: Why all that worry for you? Come here tomorrow evening and eat the fruit. (*T Rish left quietly*).

Sri Gurudev cut the bunch, put it in a gunny bag, tied up the mouth and kept it in the temple. The next evening *T Rish* went there. He

asked, “Yes... Thiruvadi? Would you like to taste the plantain?” *T Rish* asked playfully, “Does one need to be begged to eat sugarcane?” He replied, “Do you know how difficult it is to peel sugarcane? Not merely peel, but one should bite, chew, swallow the juice and spit out the residue. If by chance you swallow the residue with the juice, you have to run to the doctor. But the plantain can be peeled easily and eaten even by toothless old people. There is no hassle with plantains. Do you know about the plantain-lazy fellows? You are not that sort of an idler. Listen, We will briefly tell you the story.

There were 2 lazy fellows staying in an inn. Whenever the innkeeper served food, they would not sit together with the others and eat. They used to say, ‘Sir, please put it in our container. How can we get up and go there? For us **sleep** is top priority.’ The innkeeper noticed their laziness. Taking pity on them, he used to bring the food to their room. They wouldn’t even get up to wash their hands and vessels. They were too lazy to walk that far. You may wonder how they washed their hands and vessels - **just by licking them with their tongue**. We don’t know how they managed the calls of nature. God only knows!

One day a householder donated a few bunches of plantain from his farm. The guests of the inn ate only plantains and nothing else on that day. The innkeeper brought a whole bunch to the lazy fellows, tied it over their heads and said, ‘This is what we have for food today. You can have as much as you want’ and went away. These two thought, ‘The



innkeeper went away, so who will pull out the plantains from the bunch and peel them for us? It is impossible for us to do it.’ With this attitude they kept looking at the bunch and fasted the whole day. This is the story.

Sri Gurudev (*teasingly*): What, Thiruvadi! You want to eat the plantain? Shall We peel it and put it in your mouth?

This: Enough, enough, Iyya!

This is not so lazy! Let us open the bag and see if the plantains are ripe or still raw. Yesterday they were extremely raw. We will see if at least the skin colour has changed and if they have become ripe enough to eat.

Sri Gurudev said, “You still doubt Us? Look here, how yellow has this Rasthali variety turned. You can peel and eat as many as you want.” He ate only 2 plantains and left. **This** ate 4 and couldn’t eat any more. Sri Gurudev returned, “You asked for plantains, but you have eaten only 4?”

“Yes, enough. **This** couldn’t eat more”, replied this Madcap.

A week passed. **This** met Sri Gurudev again in the same spot. While going around the plantain grove, **This** saw another tree of the same variety, but these plantains looked even more luscious and inviting.

This: Iyya, is this also of the Rasthali variety?

Sri Gurudev: Yes! What? Has the craze for this fruit not left you yet?

This: Can the monkey, having once eaten the fruit, forget it?

Sri Gurudev: Oh.... are you calling yourself a monkey or monkey-minded?

This: Is there a difference between being a monkey and monkey-minded?

Sri Gurudev: Of course! Monkeys in South India are used to mischief, bullying, snatching things away and tearing them apart, jumping and dancing without remaining in one place for a moment, etc. These are the monkeys with a tail. In the North, as you travel from Faridabad and go past the river Sarayu to Ayodhya, the capital city of the kingdom of Lord Rama, you reach the city first with the dense forest further away - there you will find the monkeys very friendly and helpful.

If people are monkey-minded as portrayed above, the monkeys in Ayodhya don’t hesitate to destroy them. Mostly when Ram Nam is uttered or sung or devotees sing and



dance, they clap their hands, start dancing and lose themselves in that. They are helpful to us.

T R i s: T R i s is familiar only with the monkeys of the South. Whenever you give permission for T R i s to go to the North, T R i s will have the Darshan of those monkeys. Now can we have the plantain?

Sri Gurudev laughed and said, “If you are in a hurry, you will get these plantains; if you have patience, you will get the real fruit.” T R i s said, “T R i s doesn’t understand.”

He touched the raw plantain and said, “You have to wait for 5 more days.” T R i s asked, “Why so?” He said, “**We ripened** artificially those fruits which you ate last week. That is how, through the method called ‘Utham’ (artificially accelerating the process of ripening) many of the shopkeepers ripen them.

It is done in this way: hundreds of bunches are arranged in a room which is made totally airtight. A thick mass of smoke is created which keeps circulating in the room. The bunches of raw plantain become ripe after remaining in the smoky room for a day. **This is called Utham.**

Instead of artificial ripening, now We will let them ripen in a natural way by leaving the bunch on the tree for 5 days. You have to be a little patient

for this.” T R i s agreed. On the fifth day T R i s found the fruit’s quality, smell, taste and colour far superior than the previous one. Today Sri Gurudev plucked the fruit from the tree itself. The other day T R i s ate only 4 plantains whereas T R i s could eat 8 today and that speaks for the sweetness, taste and smell. When T R i s asked for an explanation, Sri Gurudev said:

Our child Thiruvadi!

If a mature soul wants to attain intense devotion or ripe knowledge, he should have unlimited patience and endurance to accept everything. Time may pass in waiting patiently but death will not approach him! Because of his endurance, he will not be eaten up by the sins of his Karma (Prarabdha, Agamiya and Sanchita). Rather he will eat up those Karmas (sins)!!

Ripening of a fruit	Ripening of a soul
In the process of natural ripening, raw fruits are left on the mother tree to face the hardships of the changing seasons. The time factor of waiting is involved here.	In spiritual life, aspirants have to endure the difficulties during their Sadhana with equanimity, which leads to evolution in due course of time. By patiently continuing one's practices till the time determined and till the Karmas become ripe, the aspirant remains unaffected by the Karma.
When an artificial process is resorted to for quick ripening, the quality is not as good as in natural ripening.	Aspirants should not become impatient and expect quick results.

Note:

Here the processes of natural and artificial ripening of fruits are compared to the process of Sadhana.

While in a hurry, the mind functions without discrimination leading to harmful results. With the attitude that composure (born of God-remembrance) and patience are the processes (time factor) that belong to the gross body and not to the transcendent Self, when one is absorbed in the One, it becomes perfect Bhakti as well as Jnana. Bhakti and Jnana are not different from each other.



Bhakti: Having firm faith that there is no one other than God in all the three states, namely past, present and future.

Jnana: 'The Lord (deity) and we are one! When these two merge, that all-pervading One and we are the same' - holding on firmly to this ultimate state of perfection is Vairagya (firm determination).

Initial stage: Sadhana is very, very important to go beyond the worldly thoughts, to attain the thought-free state and enjoy bliss.

Final stage: Remaining established in the One and gradually leaving the Sadhana, one should intensify the **experience**.

Beloved children!

Now and then, probing within *Itself*, *This* found that Sri Gurudev was imparting the insights from within. That is, the plantain flower has to remain within the confines of thick and long outer petals to become a tender fruit. When the tender fruit turns into a green raw fruit, the thick outer petals wither away. Then in order to mature, the raw green plantain has to be exposed to the changing conditions of rain, frost, sun and wind depending on the season. When the fruit ripens on the tree itself by this natural process, its taste is exceptional.

In the same way, a ripe soul is nourished by the gardener in the form of Sri Gurudev, who by

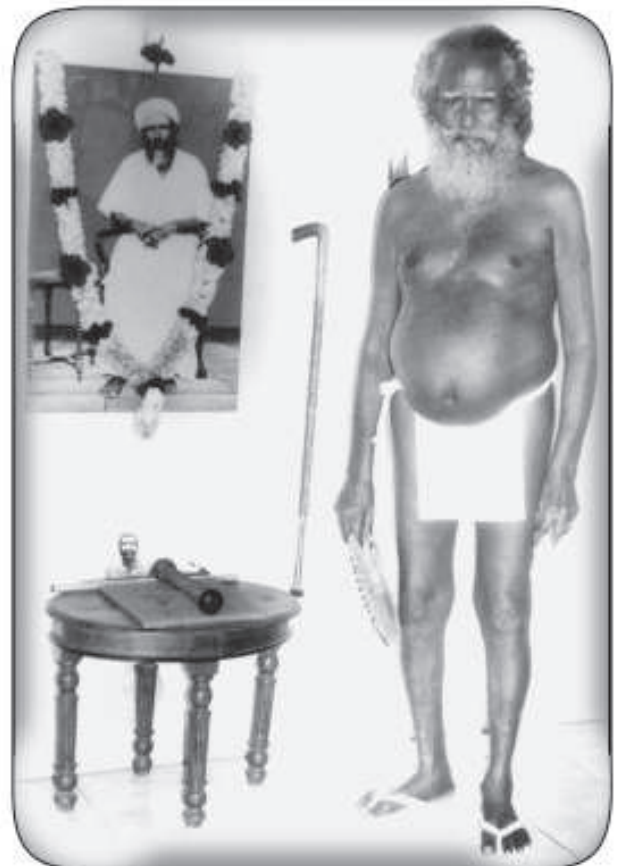
- Providing the plant with manure and water (instructions and experience),
- Protecting it from creatures like rats and squirrels (anger and lust),
- Exposing it to rain, frost, sun and wind (enabling the 12 aspects, i.e. 3 types of Malaas (impurities, namely ego, Karma and illusory power), 3 types of Karma (Prarabdha, Agamiya and Sanchita), 3 Gunas (the 3 mental qualities, namely Sattwa, Rajas and Tamas) and 3 desires (for property, wealth and the opposite sex) to function in him according to his Prarabdha without leaving their imprint,
- Allowing it to ripen naturally,
- Removing the skin (removing the Jivatma)

enjoys the taste of the fruit.

This means that the exemplary disciple and Satguru have become one.

Note: Just as the king and the soldier become civilians after dropping their military paraphernalia, when the disciple's sheath of ignorance (or the superimpositions) is dropped, he abides in the same state as the Satguru.

You are everything!





While Sri Gurudev and Lakshmi Ammal were running the family, *T^{his}* observed how Sri Gurudev conducted himself and handled the situations at home. *T^{his}* also followed a similar practice twice.

Sri Gurudev had a grocery store and he was running it in a remarkable way but due to his **inattention** and the problem of indebtedness, he could not manage to continue running the business; therefore he had to give it up. As destiny would have it, he took up employment under a man named Palanisamy who had earlier worked under him and by good fortune had become a rich businessman, owning an oil mill, rice mill, grain (pulses) mill, etc. One should not call it a job. A temple was there and Sri Gurudev had to go and sit in that temple. That was his work!

The temple had Sri Ram's holy Padukas. Sri Gurudev used to bring a pot of water and perform a ceremonial bath every day. Then he would worship the holy sandals with Tulsi and prostrate before them. He was also performing holy ablutions to the idol in the form of a Salagram with 100 ml. of milk. He would take both the Tulsi and holy water three times after the rituals. In the evening he would drink only half a litre of milk.

There was a vacant plot of half an acre next to the grain mill. It had a well. Sri Gurudev raised a fence around the plot. He made it fertile by filling it with silt. There were 20 coconut trees on that plot. In addition he cultivated fruit trees like mango, guava, custard apple, lemon, plantain, etc. and flowers like jasmine, champak, rose, marigold, chrysanthemum, etc., crotons, different kinds of greens, vegetables and roots. He did not eat any food during the 3 years he cultivated that land.

In spite of not taking any food, he used to single-handedly carry out tough tasks that normally require the work of 3 men - making fences and garden beds, drawing water from the well and irrigating the plants and trees, minor masonry work, etc. He never felt physical fatigue or weariness. One may say that he was verily an expert in the art of gardening.

Sri Gurudev had arranged for the sum of 10 rupees to be given weekly to the household. Though this amount was not sufficient for a family of 3 consisting of this Madcap, transient mother and sister, yet we managed to get by. The funny part was that Sri Gurudev had some devotees and they sometimes used to come to him. If it were only 1 or 2 people, he would take them to the hotel and get something for them. In case 5 or 6 devotees came, he would come home and inform Lakshmi, “7 of us will be coming for lunch today. Please **somehow** make **arrangement** for food.” After saying this, he would walk away without even waiting for her response.

Mother would be furious, but what could she do as he would never wait for her response? She would start bemoaning, “This man has no sense at all! If he were sensible, he would first check at home whether there are enough groceries and then bring the guests. Let him come back, I will see to it.” Grumbling thus, she would borrow and arrange everything.

7 people along with Sri Gurudev would come exactly at 1 o’clock. The father would praise mother to the skies, “No one compares to our Lakshmi! How quickly she has finished all the work and there she is waiting for us!” When the guests came, mother, without putting on a long face, received them lovingly, attended to their meals and offered them betel leaves and arecanuts. When they prepared to leave, she would say heartwarming words like, “Please come more often! We look forward to your next visit.” Beaming with pleasure they would reply, “Mother Lakshmi, may you live long with all happiness! Our blessings are with you always! The food was wonderful! We will come often from now on. When we come next time, we will bring other devotees, too.” Mother Lakshmi would say with a smile blossoming on her face, “Please, do come. You can bring any number of people, just inform me beforehand. We eagerly look forward to seeing you all.” Our transient mother had great fortitude.



Front entrance of the house

Sri Gurudev, after seeing them off, would enter the house. That very moment mother would start worshipping him with words of reproach like performing a Laksharchana to a deity.

“What kind of man are you? Have you ever bothered to see whether there is anything in the house or not? Having invited 7 people, did you care to come and see if there is any rice, pulses or money to get these things? Does your father own the grain shop and the grocery shop?”

Does the shopkeeper ask you for the money? Do you have the least thought for the 2 children in the house? No one demands from you delicious, mouth-watering things, but can't you at least provide something to appease the pangs of hunger? I am ashamed of even saying that there is a man in the house!!" Mother Lakshmi would go on berating like this for some time.



Sri Gurudev would sit there enjoying greatly the whole thing. Not a single word - of denial, explanation or terminating the harangue with a 'Stop it woman!' - would ever come out of his mouth. At the same time there would be no trace of worry, anger, fear, disgust or discontent on his face. To top it all, he would do something very strange. As soon as mother started speaking, he would go and bring a big palm leaf basket (big enough to contain 3 or 4 pots of water) and keep it between him and the mother. Then he would sit with folded hands and without closing his eyes or blinking, would keep looking at her with a smile. After ranting for about half an hour, she would become exhausted.

Realizing that she couldn't speak any further, he would go near her, affectionately caress her head, stroke her gently and wipe her tears (that were streaming down) with the towel and say, "What, Lakshmi! Have you exhausted your anger and fury? How wonderfully you spoke! We tell you, even a platform speaker or a politician could not have spoken like you. Sometimes We feel like recording your lecture so that We can enjoy listening to it often. But then We would miss the different types of words you use each time. In regards to arranging a loudspeaker so that We could hear well, that is out of question because only your son and We have the right to listen to your words. No one else should be allowed to listen to them.

This lesson is very essential for your son. That is why We made your son sit along with Us. OK, Lakshmi!! You have worshipped Us with words (of rebuke), performing Laksharchana for more than half an hour. **Of those numerous words not a single word is collected in this basket** (by saying 'nothing is collected in the basket' he meant that 'nothing stayed in the heart'.) The basket remains empty. We were hoping that the basket would become full. **All the words have gone to waste.** You have talked so much and have become tired. Now your throat must be hurting and your mouth aching, poor thing!!" Thus saying, he would fill a big vessel with cool water from the earthen pot and give it to her.

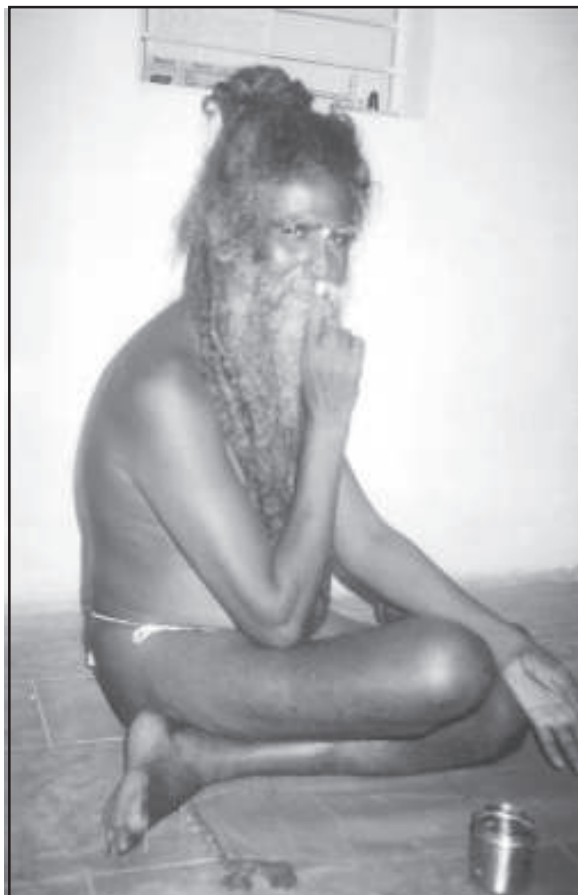
At that moment the mother would also be in need of water. Drinking it fast in gulps and wiping her face, hands and feet with the free end of her sari, she would say, “Swami...! When you sit like a stone, if I knock myself against it, it is my head that will break! What does it matter to you? If you sit inert like **pounded tamarind**, how can you feel any self-respect? Do you have any feelings of shame, honour, humiliation or sensitivity?”

Interrupting her, he would say, “Oh..Lakshmi, which shop carries these items? We will give some money, can you get Us a little of these? If it is not available in the shop and you have a stock of it, please lend Us some! We will return it later. We had shaken off all these things **the day We married you.**”

Beloved children!

This went through the same lesson twice with *Its* transient wife but *This* didn't keep a palm leaf basket between us. *This* used to sit simply smiling all the time. It was not a loud laughter but only a **gentle smile**. But that gentle smile would restrain the words of *Its* transient wife. That is a mysterious **magical smile**. That smile has a **subtle meaning**. No one can comprehend it. That is a **great secret**.

You are everything!





Dear children!

Do you think that it is impossible to survive in Kali Yuga if you observe patience and humility? Let Us tell you a fact:

The world will surrender to you if you live humbly!

This world will tame you if you try to dominate!

To illustrate the fact, we will narrate a few incidents from the life of Sri Gurudev and of this Madcap. Then you will understand.

At a certain phase in his life Sri Gurudev was not touching money with his hands. Is it surprising? You may ask, "In the dreadful Kali Age, is it really possible to lead a life like this?" Well,

It is certainly possible if one has God-remembrance!

Sri Gurudev had a small pouch like the one used for keeping betel leaves and nuts. It had two sections - one contained currency notes and the other one had coins. Whether he was going to a grocery store, a clothes store or any other store, to the hotel or for shopping, when he received the respective bills either for things bought or for meals eaten, he would not take out the money and give it. He would open the pouch, hold it out and say, "Please take whatever we owe you. This side contains currency notes and the other one has coins." **People who were acquainted with him** would take the correct amount humbly. **Strangers** would ask, "Swami, if you hold out your purse like this, how will you know whether we are taking out the correct amount or not? You won't notice if we take more than what you owe. You will certainly be duped."

Sri Gurudev would respond, "Sir, it is true that for the time being we may be duped, but **there is One who is within you**, within Us and also within this money. Nothing can take place anywhere without His knowledge. So why do you harbour this doubt and anxiety?"

Whatever is His Will, that alone will take place. **It is His world, isn't it?"** Thus talking jokingly, he would extend the pouch. They would take the correct amount and humbly beg for his forgiveness. This story went on for many years.

It was the same with the auto, rickshaw and horsecart drivers. Initially they would be baffled and afterwards behave properly. Once a rickshaw driver thought, 'He has no sense of propriety. He opens his pouch for everyone and doesn't negotiate the fare with anyone. He comes and sits in the vehicle in a royal manner. If asked, 'Swami, how much will you pay?', he says, '**You take whatever you need.**' Without paying any attention to how many currency notes or coins are taken out and how much change is put back into the pouch, **he closes his eyes with a smile on his face.** If a little extra money is taken, is he going to notice?' Thinking thus and overcome by a **petty desire**, he took more than what was his due. It so happened that the next day, he, overcome by adverse circumstances - some severe suffering of the body or a problem related to money - went to the temple in search of Sri Gurudev. He was in deep remorse and, confessing his dishonesty, wept and asked for forgiveness. He tried to return whatever extra money he had taken along with a penalty of 10 rupees. At this Sri Gurudev said laughingly, "Dear child! **Money is a killer! It is like a poisonous snake!** It will make you prosper if you handle it with moderation. Its touch becomes lethal if you take more than what you need. In some cases its venom causes terrible misery. In some other cases evil effects will manifest sooner or later, depending on your **good Karma**. So be always very vigilant in money matters." Sri Gurudev allowed him to put back only the extra amount taken by him and didn't accept the penalty of 10 rupees.

Dear child!

Even in this Kali Yuga, if we live with **self-control and humility**, this illusory world will allow us to be redeemed. On the contrary, if we **try to rule the world** (get involved in the world) with money, fame, honour, education, position, status and ostentation, it will afflict us in many ways. Therefore,

Be humble!

Don't try to rule others!!

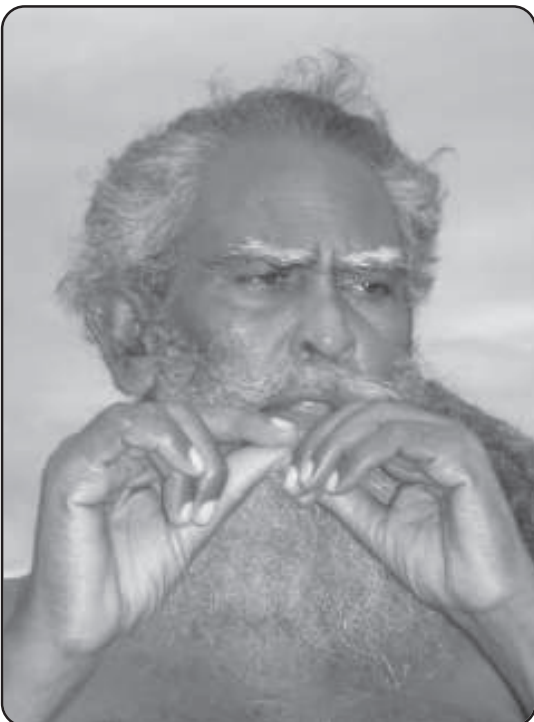
Be vigilant in money matters.

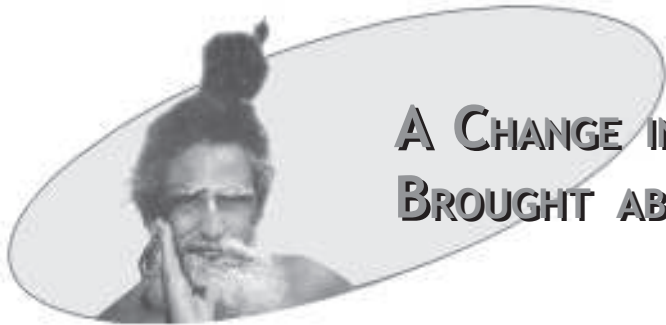
This is His universe!

He has the sovereignty!!

Uttering His name, let us live blissfully!!!

You are everything!





A CHANGE IN WORLDLY LIFE BROUGHT ABOUT BY HIM

When *T his* was 20 years old, the beloved mother reached the Holy Feet of the Lord. When *T his* was 21 years old, *T his* was married to a girl named Swarnammal, even though *T his* held the view that marriage was verily the **life-threatening deep pit of hell**. Wedding cards were printed and sent to various places and given to relatives. **Frightened by the prospect of marriage**, *T his* ran away to the temple of Siriya Nambi in Tirukkurungudi hill 6 days before the wedding ceremony.

On the next day Sri Gurudev, the brother and sister were shocked at *his* absence. They searched the whole day for *T his* locally in the houses of all relatives but to no avail. The brother started weeping and resolutely said that he would not remain alive without *T his*. Hearing this, Sri Gurudev laughingly said, “Where can he go? He must be only in the

temple of Siriya Nambi.” He took the brother to the temple and they found *T his* there. They asked *T his* to go down with them but *T his* didn’t agree. Then Sri Gurudev said laughingly, “You may stay back here. We will not stand in your way, but We will ask you 2 questions. If you give appropriate answers, you can stay here forever.” *T his* agreed to it.

Sri Gurudev’s questions:

1. While you are here, you will wander about in the forests. You will get your food



Temple of Siriya Nambi

without fail. **He will not forsake you!** Due to your Prarabdha, you may get the Darshan of some sages and saints. What will you do when you see them? What will you ask them?

2. You will face severe tests while doing your Sadhana. The celestial beings are supremely unique. One of the celestial damsels will visit you either to wreck your endeavor or in order to test your steadfastness. What will you do when you see her? What will you ask her?

*T*his was taken aback! Then *T*his gave the following answers: On meeting the great beings *T*his **will humbly prostrate** to them and **rejoice** in their company but **will not go with them**. Suppose spiritual instructions are given by them; *T*his will accept only what is **in accordance with your teachings**. Otherwise *T*his will **forget their words then and there** but at the same time **will not think less of them or be indifferent towards them**. *T*his will never indulge in **Siddhis** which are akin to a conjurer's tricks of contriving things by the sleight of hand. This is a promise! **Uncertainty arises** here only about the subject of women. *We* have heard about celestial damsels. *We* **get into trouble** if *we* like them and *we* are equally **in trouble** if *we* dislike them!! *T*his has not yet attained a state beyond **likes and dislikes**. So what is the way out?

Sri Gurudev said:

The solution to this does not lie in words or definitions. The answer is obtained only through one's actions in the world. The answer cannot be found in the **forests, temples or Ashrams** at all. The key lies in the **gutter**, slush and mire of the **householder's life**. The **dispassion** that you have now is like a **lightning** - it is fleeting like the dispassion that one gets during labour pains or at the time of watching a cremation. This kind of dispassion does not last long. If you accidentally fall into the gutter of family life, i.e. worldliness, while pursuing your Sadhana with intense dispassion, **you cannot climb up afterwards**.

While remaining in this cesspool and **experiencing** a variety of difficulties, anxieties, unhappiness and miseries, if you think of Him and yearn for Him, you will unquestionably reap the fruit. This is due to the **influence of Kali Yuga**. Remaining in that realm (of Truth) is an odious sin if the mind thinks of sense enjoyments. The impressions of attachment and bondage will stick immediately to the mind whereas remaining here (in the ocean of worldliness), if the mind contemplates on the bliss of the other realm and expands that experience further, you will reach the state of maturity (readiness) soon and attain **Liberation**.

Without uttering a word in reply, *T*his climbed down the hill immediately.

This was what Sri Gurudev said about the woman who was to become *his* wife:

She will not follow your ways !

She will also not stand in your way and hold you back !!

Don't take notice of her shortcomings and don't rebuke her !

She will never swerve from the path of good moral conduct !!

His counsel was enough to pacify *his*.

The marriage took place on the appointed day and at the appointed time. The important thing was the auspicious hour of 5 a.m. On the night before the marriage, from 10 p.m. onwards, *Our* devotees performed Divya Nama Bhajan, singing the Names of God and dancing throughout the night till daybreak. *his* also joined the Bhajans and revelled in joy. At 4 a.m. they prepared *his* for the **nuptial ceremony**. The agony of having to miss the bliss of spiritual union combined with the anguish of being pushed into the **quagmire** of family life, made this Madcap **wail loudly**. At that time the place didn't appear to be a marriage hall but more like a funeral hall. Everyone started asking, "What happened? What happened?" Later, when they realized the situation and were in great surprise and wonder, they comforted *his* by saying, "This is the first house where we see the groom sobbing and weeping because he doesn't want to get married."

How can one violate the command of the Lord?

Somehow the marriage took place with the singing of God's Names and by His grace and compassion. It was the **nuptial night**. *his* is not able to write about it; one should not write about it, but *his* is writing for your sake.

The transient wife brought milk and gave it to *his*. Each drank half a glass. That night *his* narrated devotional stories to her and put her to sleep. When she got up at 3 a.m. *his* said, "**Mother Swarnam, this marriage ceremony is for the**

sake of the world and not for the two of us. We are both children of God. You are a calm girl. You are a smart girl. You are a blessed girl. You are a wonderful girl. Let us not have any physical relationship. Let us have only a spiritual communion. But we need not disclose it to others."

By the grace of *Our* Lord Thief (Kannan) she said, "Whatever you say is gospel to me. Whatever you do is the act of my Lord (Muruga). I stand by these words." (He made her say this.) **The secret understanding continued for 2 and a half years. It was a fact of life for *his* and Swarnam during that period.**



Srimathi Swarnam Amma



Transient family of Madcap (who is sitting in the middle)

If you are willing to take Its word, believe it!

If not, nevermind! This is not concerned about it!

The young wife was an exemplary woman of noble virtues. Somehow after 2 and a half years (by His grace) others came to know about our arrangement with her. The brother and sister-in-law, overcome by shock and worry, informed Sri Gurudev (who is all-knowing) about the situation. He laughingly commented, “If gas is passed under the water, will not the bubbles come up to the surface?” Then the 3 of them got together, **explained things and made *This* act upon their advice**. Perhaps their counsel became instrumental in bringing forth (by God’s grace) 3 daughters into the world.

Just as it was predicted by Sri Gurudev, whether *This* went to attend Bhajans, Satsangs or to the forests for meeting the great beings, *Its* wife never raised questions about *Its* absence like ‘where did he go?’ or ‘why did he go?’ *This* also used to allow her to go to the movies (with other women in the compound). *This* would never stop her. At least twice a year she would ask *This* to accompany her on the tourist bus to visit some temples. *This* would take her without any objections. While being on such tours, even if she desired some non-vegetarian food, *This* would get it for her. During such travels *This* would get her plenty of food, betel, arecanut, flowers, etc.

That child (wife) never lacked anything. By complying with her wishes wholeheartedly, *This* acted *Its* part efficiently in the drama of her life. The role which *Its* transient wife was playing in the world came to a close in 1995. *This* had gone to Hyderabad when her life was nearing its end. Sudhakar, the eldest son of *Our* beloved Santha

-Tirumalai, was working and staying with his wife there. *This* stayed with him for 20 days. A week after *Our* arrival, one night at midnight, after hearing some sound near the Holy Feet, *This* sat up and saw the transient wife standing there. It came as a surprise!

This: Oh! Swarnam! How did you come here alone at this time?

She: I thought of **taking leave** of you. Therefore I have come to say good-bye.

This: How did you come alone to see *Us*? You need the company of your child or somebody else even to travel locally in the town bus. By which train have you travelled this long distance and who has accompanied you?

She (laughed): If I think of you with one-pointedness, can't I come to you? Haven't you given me that ability?

This: Of course! But *This* is still surprised!! We learnt that you were bedridden and in the hospital. Being laid up, We just wondered how you managed to come this far to Hyderabad! (*This* looked very intently behind her and found *Our* Lord Thief standing with a mischievous look). O Lord! It's alright that You brought her here, but why don't You come forward?

Kannan: That child (the wife) longed to see you. She thought, 'Where is he now? Wherever he is, he is in bliss. What is lacking in life for him? Nothing is lacking for me also!' Thinking of what you had said to her, 'If you intensely think of ***This***, you will be able to see ***This***', that child was weeping. We reside in the hearts of all. We are enshrined in the cave of the heart. We are the refuge of the helpless. Since you have no mind, you have forgotten. That means that it is up to *Us* to fulfil your promise. If We don't do this, the glories sung in *Our* praise by the devotees will not benefit *Us*! **Your words and *Ours* are the same.** You have a body! We hold the **strings!** Remaining in the body, you feel one with everything whereas We dwell in everyone and also **experience everything individually.** So We fulfil their needs and alleviate their sufferings. As you are One, nothing is lacking in you, therefore you **remain carefree.**

This: O Lord! **None of your sly words here!** If *This* gets trapped in the illusory spell of Your words, *This* will forget *Itself*. Is that child aware that You have brought her here in an aerial way? Did she have Your Darshan?

Kannan: How can she be aware? How can she have a Darshan? She is in the **plane of Karma.** We are the wielder of the **illusory power, Maya.** You are **transcendental.** How can these get together? If she gives up Karma, she can become *Us*. If Maya is dropped, she can become **you (Brahmam)!** Okay, okay! You know this formula! We don't need it now; let's not waste time. What should We do now? Since she was calling out for you, We have brought her here. Now We should take her back there, right? Tell *Us*, be quick!

T_{his}: Why this hurry? Why should time matter to You? Time is wrapped around Your little finger. Don't *We* know that? She is not going to stay in this plane of Karma for very long. Why don't You give Your divine Darshan to her in a flash and take her away? Will You lose something if You do so? (*T_{his} spoke jestingly.*)

Kannan (*laughing uproariously*): Come on, you are really crazy! Your state is like: *Whatever is said, there is no sensitivity. There is no flavour even when roasted.*

However, *Our* Lord removed the covering of individuality, absorbed that child into Himself and gave her the vision. That is **Pada-Mukti** and not Para-Mukti or Jivanmukti.

Looking peaceful, she sought **permission to leave**. The forms of illusion and ignorance vanished. When she regained consciousness in Tirumandiram Nagar, the **transient brother** asked her, "Mother Swarnam, shall I send a word to my (younger) brother or shall I go and bring him here?" She replied, "No need. I have already gone there and taken leave." (The brother was not aware of the incident that had taken place). That child, without suffering the pangs of death, blissfully reached heaven.

This Madcap returned to Tirumandiram Nagar after 40 days. All the rites had been completed before *Its* return. By Divine grace the people in the house had forgotten to inform *T_{his}*. By the grace of *Our* Thief (Sri Kannan) *We* carried out *Our* mischievous play well.

You are everything!





Sri. Athiappan

Earlier, when Sri Gurudev was moving about in the Dindigul area, a sage told him that he would **attain Jivanmukti** when the great work of Jnana Vasishtam graciously taught to Lord Rama by Sri Vasishta, reached his hands.

Sri Gurudev sought it for many years and in many places. Finally he got it through his nephew (brother's son) - the transient cousin of *T R's* called Athiappan - who was collecting old books and newspapers for resale. For this reason Sri Gurudev and *T R's* **fulfilled** *his* brother's need (wealth required for this worldly life) without him asking for it. This was a dream-like incident that took place on the worldly level.

Since 1955 *T R's* went on a pilgrimage to Sabarimalai for 40 consecutive years. For 2 years *T R's* travelled with an elderly man (Govind Lala), the owner of a sweet shop, and later in the company of a noble Brahmin known as Sri C.A. Harihara Iyer.

You are everything!



Standing : Second from left Sri. C.A. Harihara Iyer



THIS DOES NOT BEFIT YOU!



Madcap at the age of 25

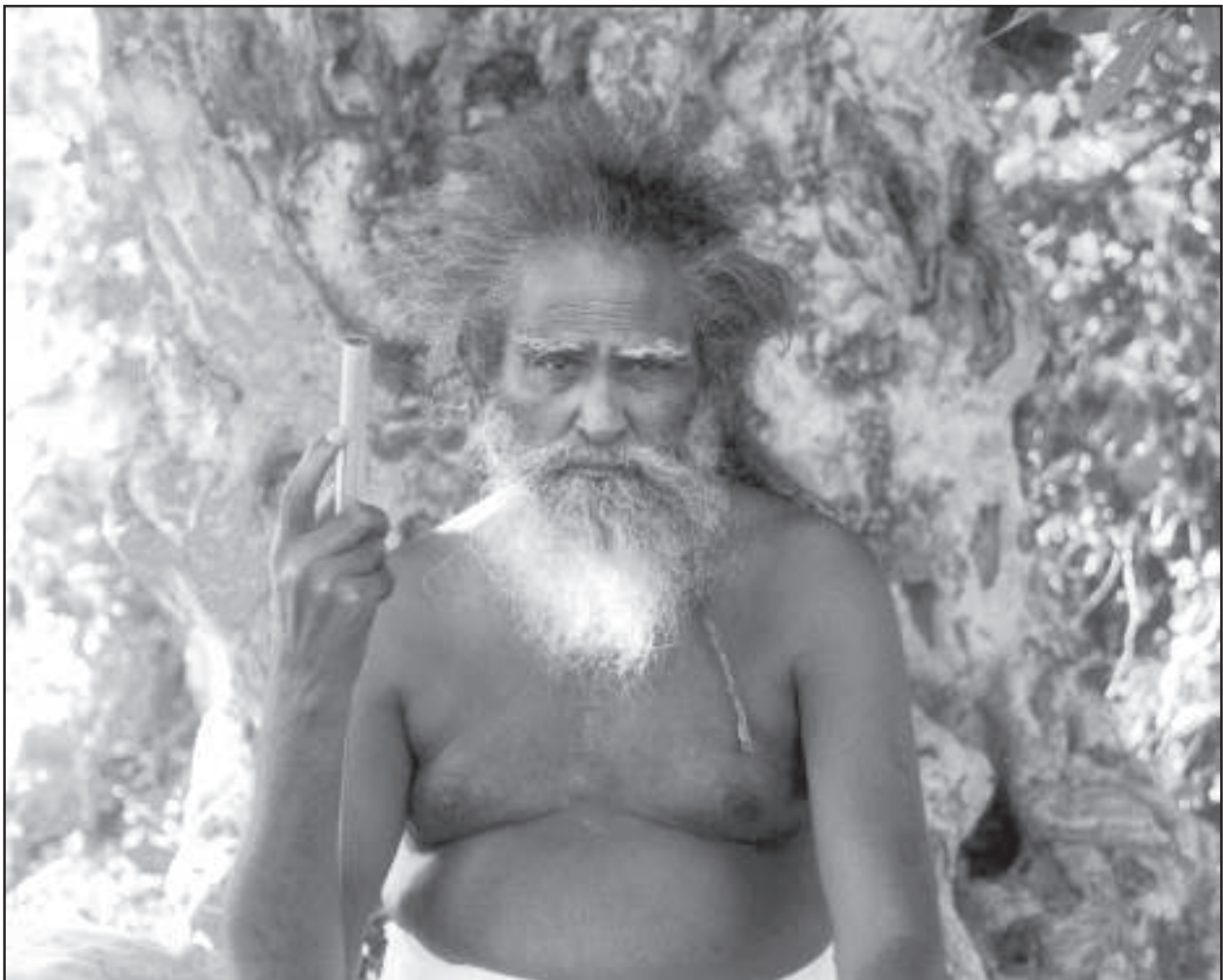
The transient brother had 2 shops selling various products made of steel, brass, aluminum, plastic, etc. *This* used to observe the way in which he was running the business. While weighing a product on the scale, he would place the correct weighing stone, for example 20 grams, but in calculating the price he would treat the 20-gram as a 50-gram stone and charge the customers accordingly. Thus he would dupe them into paying a higher price for the product. Customers who came to the shop would pay the full amount quietly without noticing his trick. *This* used to think: “This is nothing but **deceit and lies!**” *This* asked the brother about it. He said, “This is a **business tactic** and not deceit and theft.” *This* never understood what kind of a tactic this was! A thought occurred: “Let *This* also do business like him”, but the intuition cautioned, “**This is unbecoming of you**”. Yet because of the **mental impressions** (Vasanas) accumulated due to wrong association, *It's* treacherous mind would often be tempted: “There is nothing wrong in this, carry on”.

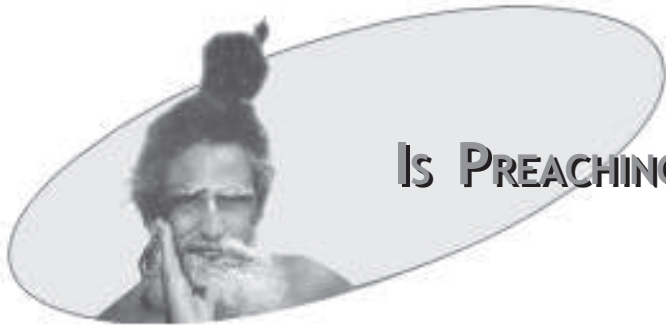
One day some women picked up a few vessels and wanted them to be weighed. *This* yielded to the temptation! Thinking, ‘Why not try the business tactic now?’, *This* placed 1 Kg. and a 10-gram stone on the scale against the product but worked out the price for 1 Kg and 20 grams. One woman discovered the fraud.

She said, “Hey, come on! What do you take us for - blind people? Sitting at the cash register with a nice ‘Namam’ on your forehead, are you trying to apply that ‘Namam’ on us (this Tamil expression means “to make a fool out of someone”)? Like this, how many people have you swindled? **What a respectable man your brother is!** Are you truly his brother? You are a brainless fellow! If you start managing the shop, it will be reduced to rubble in no time. Who put you in charge of the shop? Why don’t fellows like you pick up the cymbals and Chipla and go from temple to temple uttering ‘Sankara, Siva?’” (It seems that the Sly One knew *Its* condition even then). Thus the woman went on with her ‘Sahasranama Archana’, worshipping *This* with an assortment of abusive words.

This sat there laughing. The tongue and the mind subsided. ‘Falsehood, thieving and exploitation are for worldly people, but why do you need them? Now what is important is that you, **who have come for teaching the Truth to ripe souls and for establishing righteousness**, should not take to wrongdoing. That is why We enacted this play’, stated *Our Deceitful One* (Sri Krishna)!!

You are everything!





IS PREACHING ONLY FOR OTHERS?



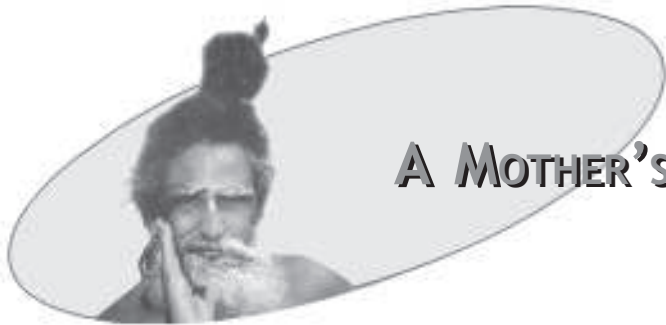
In the vessel business we used to give vessels on credit, depending on the financial situation of the person. The wife of the grocer in the big market used to take vessels on credit and we would go to the grocery shop and collect the money from her husband. Whenever *T Rish* went there the grocer would say, “Why have you put on the bright Namam on the forehead like Lord Venkateswara (an aspect of Lord Vishnu) in Tirupathi? At this young age shouldn’t you be enjoying life? Whom are you going to con with this mark? God is neither in the temple nor in the Puja room in your house. Aren’t these only stones and pictures? Haven’t you read that one’s **‘father and mother are the foremost forms of God for a person?’** What is the point of worshipping the stones and pictures without revering the parents? Don’t go about fooling the townsfolk by putting

on this mark!” Thus he used to give **good counsel** to *T Rish* .

Once when *T Rish* went to him for the collection of dues, he asked *T Rish* to collect the money from his house as there was not enough cash in the shop. He left for the house on a motorbike and *T Rish* followed him on a bicycle a little later. A horrible scene was taking place there: with his mind poisoned by listening to his wife’s words, the grocer, at the height of fury, was abusing his mother verbally (who was over 60) and was beating and kicking her - what a shocking scene it was! However he became unnerved the moment he saw *T Rish*.

The grocer could not utter a word. Fear and agitation appeared on his face. “Brother, take this money and leave”, he said. “Of course! Do you think *T Rish* has come here for a feast? The feast witnessed just now was a lavish one! **You only preach to others!** Don’t you apply all that counsel to yourself? What a wretched fellow you are!” *T Rish* left the place immediately without waiting for a reply.

You are everything!



A MOTHER'S HEART!

There was a Brahmin to whom we had given some vessels on credit. It seems that his son was living somewhere else. The Brahmin and his wife were managing their life out of the money that their son sent every month. The old man didn't pay the bill for 3 months. Each month he gave some excuse and promised to pay next month. On both his legs, between his ankle and knee, the skin was black with some affliction like eczema which was oozing. In order to hide the sore, he wore his waistcloth up to the ankle; he never wore it folded up to the knee. It seems that the affliction caused him pain. He limped. Whether the son did not send money or they couldn't make both ends meet with the available money, We didn't know.

That day *T_{his}* had gone around for collection without much result. Hoping that the Brahmin would somehow pay the money, *T_{his}* came to him. He said in **distress and fear**, "Brother, please bear with me just this month. Next month I will surely sell something and repay the dues. I feel really sorry that I have delayed the installments for 3 months. My body quivers as I ask for one more extension this month. Please bear with me for one more month, dear boy!"

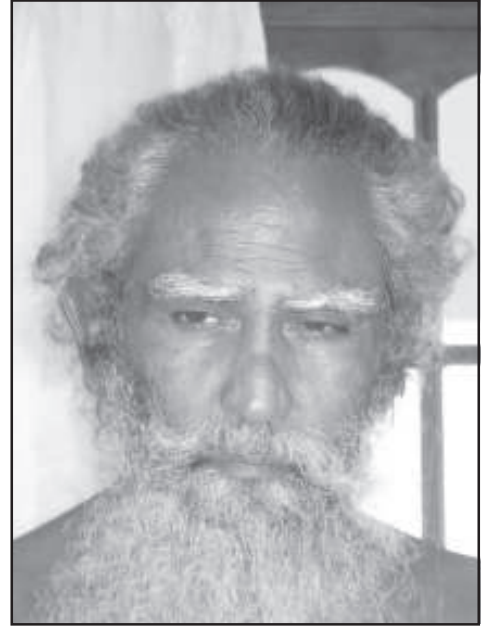
T_{his} used to get angry in those days. The very next moment *T_{his}* would come to His senses and remain patient. But somehow on that day *T_{his}* couldn't hold back the temper. *T_{his}* was not attentive to the words that came leaping out of the mouth (this is the nature of fate).

"What is this, man! It is 4 months already. In no other place money is due for more than 2 months. The way you are dodging, it appears that you have no intention of paying the amount! Till now you do not seem to have tried to sell whatever you can to repay the loan. Now what will you sell? What vessels are there in your house at all to sell? **If you have to sell anything, only this woman (referring to the Brahmin's wife) remains to be sold.** You do that", said this Madcap. The old man, who was unruffled till then, rose in **great rage like Lord Siva** and started saying, "How dare you.....!" Before he could utter the next word, that mother rushed forward like a shot and closed his mouth with her hand

(otherwise *T his* doesn't know what curse *T his* would have gotten on that day!)

Reflecting for 5 seconds on the words uttered by *T his* and by him, *T his* became frozen like a statue.

The mother held her husband's hand, took him inside the house and comforted him with these words, "He is a young boy, he looks like our own son; is it right for us to get angry with him? Suppose our child kicks us, do we feel joy or do we cut his legs off? After all, what is he demanding from us? He wants us to repay the loan. What is wrong with that?" Then the noble woman came out and addressed *T his*, "Son! Don't be angry. You are only demanding what is due to you from us. We look helpless because there is nothing here, but our Lord will not abandon us in this condition!!! Next month your dues will be definitely paid. Son, like your own mother, I am begging you to leave now."



That was a real mother's heart.

Tears streamed down from the eyes of this Madcap. The mind and the mouth became silent. The heart thawed. "O Lord! If You are really the very Being of Truth, please grant this Madcap this boon. *We* have never uttered such harsh words nor has such an incident ever occurred! Let this be the first and last such occasion. Let *T his* not commit such a grievous offence again. *T his* won't be able to bear it!! *T his* must be punished for this transgression. Please remove the *eczema* from the old man's legs and transfer it to *Its* legs. *T his* will accept it with Love. Heal him immediately." *T his* prayed earnestly with a remorseful heart.

He is absolutely the very embodiment of Truth, the upholder of Truth! Subsequently on the third day itching started on the legs. Within a week *Its* legs became afflicted with the same disease that the old man had. There was another surprise! The following week the old man came and paid the loan in full. There was a smile on his face. He didn't say anything and left silently. *T his* looked at his legs; there was no trace of the affliction. *T his* thanked *Our* Lord.

He is the repository of compassion who fulfills the wishes of His devotees (depending on the situation)! *T his* bore the disease joyously for 3 years.

*He who trusts Him is never forsaken.
This is the proclamation of all 4 Vedas!*

You are everything!



THE HAND THAT DISPELS FEAR



Once *T R i s* was playing the role of a businessman. We used to mill pulses like black gram and pigeon peas in large quantities of 50 to 100 sacks and sell them. On the other side of the pulse mill, there was a flour mill where large quantities of Bengal gram, peas, etc. were pounded into flour and traded wholesale to merchants in other towns. Athiappan, the transient brother of *T R i s*, owned these mills. We were doing the business together. Apart from this, *T R i s* was also managing the biggest shop in Tuticorin selling stainless steel, brass, aluminum, plastic things, gift products, etc. and was **playing** the role of a millionaire for 18 years.

Before milling the pulse (pigeon peas), we had to first soak it for which 550 large buckets of water had to be drawn and poured into a big cistern. The drawing of water was done in the afternoon. There was no need to draw water if there was no pigeon peas.

Mostly there would be no pigeon peas only for 2 days in a month. It would take at least one and a half hours to draw the water and fill the cistern. This was indeed a strenuous exercise. By 5 p.m. the water would be poured and 20 or 25 sacks of peas would be soaked in the cistern. They would become soft in 2 hours.

There was a net on the bottom of the tank. When the water was released after 2 hours, the soaked pulses would remain on the bottom of the tank. The next morning by 8 o'clock about 10 women would carry them, spread them on the floor covered with red soil and dry them. In the evening they would collect them in gunny bags and leave them in the office. The pulses would be dried in the sun again on the second day and split the day after. This was a daily routine.

Once *T R i s* was drawing water and filling the cistern. The well was 2 meters wide and 15 meters deep, and the water level was 5 metres. The level would not go down in the rainy season. In the summer the water level would go down but not lower than 2 metres.



On that particular day, by the time *T*his finished drawing water, the level had gone down, nearly touching the bottom. Therefore *T*his had to bend further to draw the water. While pressing down the pole to push the bucket for scooping out the water to the bottom, somehow *l*ts ribs knocked against the parapet wall, causing *T*his to **lose balance and stagger**. The body, hanging on to the pole attached to the bucket, was flung **upside down** into the well by the force of the knock. The body, hurtling headlong, would certainly have dashed against the **circular concrete structure**. This mishap would have put an end to the story of this body. In that condition *T*his was gripped by the **fear of death**.

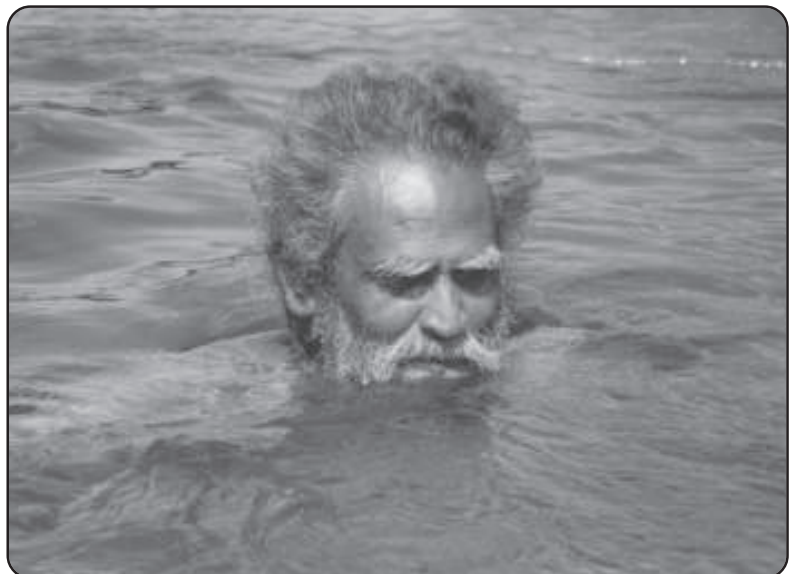
*As the body was falling upside down, T*his screamed, “Have Krishna”

The whole building reverberated with the sound.

Our Lord - He who comes running to our call; He who becomes visible if we have the right vision; He who grants our wishes depending on our condition - seemed to hold *l*ts waist with His ‘hand that dispels fear’.

*T*his experienced the body being straightened in a trice and **put down gently on the bottom of the well**. There are no words to explain or describe the thrill *T*his felt at that time. **That was sheer bliss**. Later all the people from the house and office gathered there in a big crowd and asked, ‘What happened? What happened?’ They received the reply, ‘**Nothing happened**’. There was only a **wonderful bliss**, not a bruise or even a scratch on the body!

You are everything!





Pulse and flour mills

In all the mills there was a total workforce of 16 people, both men and women. Sometimes at night we had to split 20 to 30 sacks of black gram or peas and mill 20 sacks of peas and Bengal gram into flour. On those occasions we would need 2 women in the flour mill and 3 women in the pulse mill. *This* would go around to supervise the work. We had this kind of night work 2 or 3 days a week. The workload during the day used to be so heavy that the

women would find the night shift difficult to attend.

Sometimes the brother would ask 5 women to come for the night shift and they would come without fail. At other times, though they would agree to come, they would not show up later because of their inability. The night duty was from 10 p.m. to 6 a.m. The transient brother would not come for the night shift; only *This* would go. He would come in the morning to check the status of the work and go away. Sometimes all the 5 women would conspire together and not show up for work.

This would open the doors at 9:30 p.m. and wait for them. If they didn't show up by 10:10 p.m., *This* would bolt the doors from inside, realizing that they wouldn't come thereafter. Then *This* would appeal to *Our Lord* thus:

O ... Supreme Being!
This mill is Yours!
All the merchandise here is Yours!
You are the merchant who buys the broken peas and flour!
You are the machine that splits and grinds them!
You are the women hired to do the work here!
You are also this Madcap supervising their work!
But now

You, who are the female workers, are on strike. The 50 sacks for which the order has already been placed must be delivered tomorrow morning. If Your commodities do not reach You in time, the business cannot be carried on. You, who are also the brother, will not get the proceeds from the business.



As the merchant You will face hardship; as the brother You will be in trouble. The work must be completed tonight if this difficulty is to be resolved. You have got *This* ready for the work. You must also get ready to co-operate. What You will do and how You will do it is Your business. *This* doesn't know anything. Now *This* will start both motors. All the 50 sacks must be ready by 6 in the morning.

Do it if you can; otherwise leave it !!

Thus pleading with Him with profuse tears, *This* would start both motors.

Then *This* would be absorbed in singing His names and gradually lose consciousness. But the chanting, singing and revelling would continue. The work would be carried on like this:

This would fill the black gram in the top receptacle (hopper).

The unbroken gram would be separated from the broken gram.

The broken crumbs would be put in a gunny bag.

The husk would be kept in a separate gunny bag.

While this was being done here in the pulse mill, the sound of the container of split peas being emptied into the hopper could be heard in the flour mill next door. The sound

of tins being moved and flour being piled up could be heard. The sound of bags being lugged, opened and the contents being emptied into piles on the floor would also be heard. Thus

He would be working in the flour mill earnestly.

When *T_{his}* would go to the flour section, He would **earnestly carry out these tasks in the pulse mill** by filling the barrel with gram, sorting out the split gram, broken gram, husk, etc.

All the milling work was completed joyfully and without any hassle by 5:55 a.m. on the next morning, but nothing could be seen **as the play was illusive in nature.**

After the work was over, *T_{his}* would weep for at least half an hour, lamenting thus: "O...Supreme Being! Saviour of the helpless! Friend of the weak! Benign beacon for the ignorant! Lord, what words can one use in praise of Your compassion? You have verily proved that You are the Devotee of the devotees and the Servant of the servants. You stayed with *T_{his}* like a shadow, like a friend in need. Wearing oneself out in Your service by becoming the sandals of Your Holy Feet is itself supreme merit.

You come running to answer our call. Whatever work is allotted, You do it efficiently. *We* feel the Wheel of Time spinning in Your hand, but *We* are not able to feel Your presence due to the speed of rotation, *O_{ur}* Lord. What a tender Love You have for this wretch who is worse than a worm squirming in the filth and the most degraded of dogs. What compassion! Who can understand Your immense grace?

O_{ur} Lord...! *O_{ur}* Lord...! *O_{ur}* Beloved...! Never forsake this child, *O_{ur}* dearest! *We* have read about the lives of supreme devotees and listened to the stories of the Saivite saints. How has *T_{his}* become worthy of such a blessing, of being the receptacle of Your grace and protection that You bestowed on them, is beyond *It_s* comprehension! As You stood up on the brick in Pandarpur, You proclaimed that **from time to time You would get down from it in order to protect Your devotees.** Today the veracity of those words has been revealed to *T_{his}*, *O_{ur}* Lord!

O Panduranga..! *O_{ur}* Lord of Pandarpur! Ocean of mercy! How graciously You are wearing the **Kanganam** on Your right hand, having resolved to protect Your devotees! What simplicity! What sweetness! What benevolence! What glory! One may praise You as omniscient and omnipresent, but all this praise appears to have no meaning before Your infinite grandeur and glory.

You are a Mischief-maker! If You were not a naughty One, would You have not given *T_{his}* Your sublime Darshan, the Darshan of Your **all-pleasing form** at least for a split second, after doing all this work? Will You lose something if You do so? Is not Your pleasing form the **rightful property of Your devotees**? Why should You hide It? You are a Master Thief among thieves!

You have forsaken *T R i s* like a groom deserting his young bride. You were slogging the whole night with *T R i s*, but You gave *T R i s* a slip right after finishing the work. What would have happened if You had cast a tender glance with Your lotus eyes on *T R i s* and uttered a word, just a single word of ‘Good-bye!’, while leaving after the work? That one glance would have been enough for this poor wretch.

Has *T R i s* not yet earned that good fortune? When will *T R i s* become worthy of that blessing? Of course *T R i s* doesn’t deserve such an honour. Such a great fortune cannot come to one without Your grace. Ocean of compassion! Please bestow on *T R i s* at least a side-glance from the corner of Your eyes!”

Thus *T R i s* would go on lamenting and singing the following song composed by Saint Gorakumbhar. The heart would get absorbed in the meaning of the words and dissolve itself. As a result, ‘Effulgence of the heart would shine forth.’

Saint Gorakumbhar’s song:



(1)

If You become indifferent, where in this world
will this lowliest of creatures seek refuge? (2x)

(2)

If the mother herself forgets the child, who is the
slave crying out “We surrender to You!”, “We surrender
to You!”, what could be done?

You gave *T R i s*

(here Baba refers to himself while singing)
a human birth endowed with discrimination,
the crown of all creations in the world, but
chained *T R i s* with the fetters of a householder
with never-ending worries!

You, who are the mother and father,
have trapped *T R i s* in this ...

Jai Jai Vittal! Jai Jai Vittal!

Consort of Rukmini! Jai Jai Vittal!

(which would be repeated many times)

Like this, *T R i s* would sing and weep. Thus enjoying the play repeatedly, *T R i s* extracted work from Him many times in the flour and pulse mill. However, it would be more appropriate to say that ‘Being the Master, He extracted work from *T R i s*’!

You are everything!



THINK OF HIM WHEN IN DISTRESS

Sometimes 8 to 10 workers would come to arrange 20 to 30 sacks in rows of three on the top deck of the cistern. They would finish this work in 10 minutes and go away. Then *This* would fill the tank with water, open the sacks and soak the pulses in the water. The headload workers would not come to work on Sundays. In times of urgency, they would work on Sundays if **extra wages** were paid; sometimes they would not come even for extra wages.

On such occasions this Madcap, **with His help**, would single-handedly carry the sacks and arrange them on the deck. Each of the sacks weighed **at least 100 kilograms**. Usually 4 people would lift the sack and load it on the head of one person and he would carry and stack it in the proper order. Out of the 10 workers, 4 would do the loading work and 6 others would carry the sacks on their head. All in all, the entire work would be finished in 10 minutes. On those days when the headload workers didn't come, this Madcap could not carry the sacks on the head. Therefore *This* would turn the sack over, carry it on *Its* back and arrange it on a pile. The first sack could be placed easily. However it would be difficult to place the other sacks as the cistern was a little higher. Yet calling Him by chanting His name, *This* would **hurl** the sack on *Its* back **with great force** and the sack would go up and take its place in the proper row automatically.

This was neither jugglery nor the power of incantation.

One-pointedness! Implicit faith in Him !!

Dispassion with clarity of mind !!!

*If one remains one-pointed,
any work in the world can be accomplished with humility and ease.
If one gets even the slightest doubt whether something is possible,
it becomes impossible!*

*If one gets even the slightest doubt whether it can happen,
it will never happen!*

*If a doubt arises whether we can attain this state,
it can never be attained!*

Your question itself gives the answer!

If you feel, 'Is it possible?', then it is not possible!

If you feel, 'Will it happen?', then it will not happen!

If you feel, 'Will we attain that state?', then it will not be attained!

Your doubt is your archenemy!

Your faith is your soulmate!

Do everything after uttering 'Gurudev' or the name of the Lord with a **melting heart and tears welling up** in the eyes; whatever you touch, say or do or wherever you go, do it with the attitude that 'He is everything'. Whatever has to be done, **do it as His work, offering it to Him in total surrender.**

*It may appear quite difficult in the beginning,
but the end will be very satisfactory and blissful.
This is certain.*

On a particular Sunday the headload workers did not show up for work. Therefore this Madcap had to arrange the sacks on the deck by himself. By Divine grace there were many sacks piled up in the warehouse on that day. They had been arranged in rows of 20, one on top of the other - fully stacked and piled up really high.

The Madcap removed the sacks one by one very carefully and arranged nearly 20 sacks on the deck by carrying them to the tank. Just 4 more sacks had to be removed and the work would have been finished. It seems that some rats had made holes in the sacks and had created havoc in the stacks. The sacks, perhaps losing part of their bulk and sliding down a little, were precariously perched on the pile. As *This* straightened a sack and was about to heave it on the back, the other sacks, which were on the top, started sliding down swiftly. The crumbling sound was audible. At least 20 sacks came rolling down from the top (like heavy rain coming down from the sky) towards this Madcap. If all those had fallen on this Madcap, *This* would have been pulverized out of shape and plastered onto the floor (in that event *This* would not be here now to narrate these stories)!

Observing the sacks sliding and about to crash down, all the nerves and muscles in *Its* physical system became frozen. The mind reckoned 'Alas! Should *Its* chapter end today like this?' There was no time to make even the slightest move or run in any direction. Even when cornered like this,



*'Call out to Him while sleeping;
Think of Him in misery;
Verily the venom that proves lethal to our Karmas
Is the Name 'Namo Narayana*!'*

(* It means "Salutation to Lord Narayana")

The devotees of the Lord have glorified His name in myriad ways such as "honey, rock candy, sugar-syrup, fruit juice, ambrosia, superb sweetness, great bliss, etc". They have sung in praise of His name, drunk the nectar, danced in raptures, rejoiced and become absorbed in the supreme bliss of the Name.

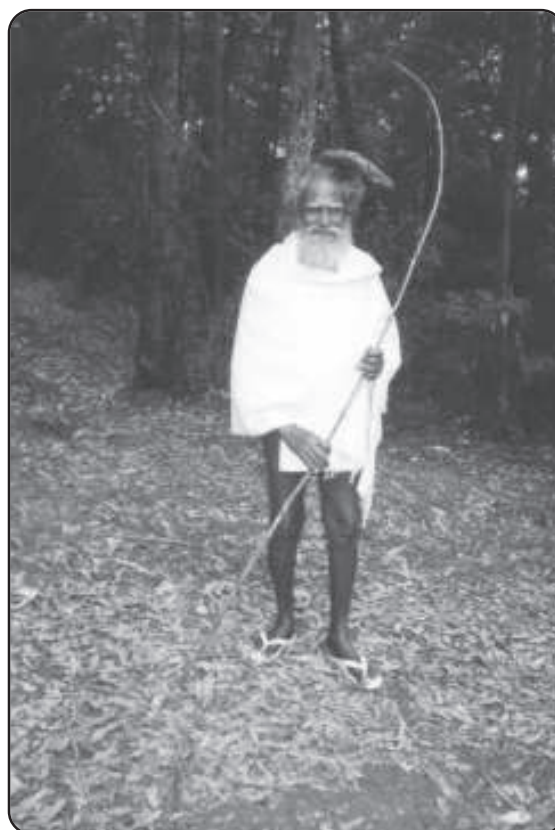
No one has labeled the Name of God as a life-threatening venom or a deadly poison. It cannot be! It should not be! Mark it! In this couplet one of the Vaishnavite saints says, **'The Name is verily the venom that proves lethal to our terrible Karma'**. This is true. It is a venom for our Karma, but it is the very nectar of immortality for the soul.

This is what this Madcap has been **experiencing every moment**. Raising *its* hands above the head, *This* screamed **"Hare..... Krishna.....!"**

A great wonder but it was true! The 20 sacks which were sliding down fast came to a halt at that very moment and retreated back to their respective places. When this seemingly magic show was taking place, the mind was still and had no doubt!! Ecstatic emotions surged up from within!!! An episode that took place in Dwapara Yuga came to mind.

Our Lord went to the forest to graze the cattle along with other cowherd boys. The children said sadly, "Hey Kanna! Due to our naughtiness, our parents have sent us away from home to herd the cows. Now we don't have a chance even to look at our favourite foods - curd, milk, butter and other tasty dishes." *Our* Lord assured them, "You want curd, milk and butter? What's the big deal? Give up your worries!"

"Those things are in our homes, but we are now in the forest. How is it possible to bring them here now?" *Our* Lord replied, "We will transform the forest into our village and the village into our home. Therefore, give up all your worries." Sitting on a tree, He started playing the flute. Lo and



behold! In Gokul, all the pots of milk, curd and butter the cowherds needed got down by themselves from the pile hung up (with a hoop made of strings) in the respective houses, streamed out in a line, gathered together in the courtyard to discuss matters and then left Gokul. On reaching Brindavan, they came and sat under the very tree where the boys were gathered. The children ate to their heart's content.

They felt a deep sense of satisfaction. Afterwards all the empty pots returned to their respective places. This miracle happened on that day. No, no! *Our* Lord has proved that whatever happened on that day can also happen today! Such things will happen to you also! Even today you can experience such things! This is not any magic or spell neither any jugglery nor occultism. Only one-pointed devotion!!

Like the continuous flow of oil, if one has ceaseless remembrance of God with firm faith and detachment from the names, forms and the pairs of opposites of the phenomenal world, rejecting them like droppings of a crow, then this is possible. This will certainly happen and you can experience it!

*He will make you lonely!
He will make you languish!
He will make you helpless!*

This is true. This is a fact. Yet this is also true:

He pervades everywhere! He permeates everything!! He dwells everywhere!!! He becomes everything!!!!

When one reaches this state:

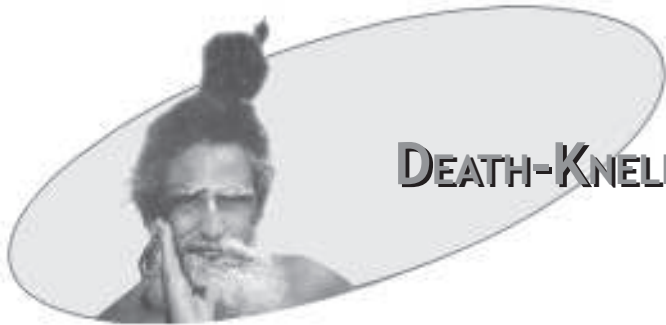
*What is loneliness?
What is anguish??
What is helplessness???*

For your sake:

*He has become This;
This has become He;
This has become you;
You have become This!*

*Realize this! Uplift yourself! Become THAT!
You can do it! You can do it! You can do it!*

You are everything!



DEATH-KNELL TO DEATH

In the meantime *T Rish* reached the age of 36. The Lord of death sent a female deity as a messenger 4 months in advance, perhaps to indicate the appointed day. During those 4 months *T Rish* underwent a lot of physical hardship and mental torture because of her. Ultimately the last day was finalized. It was a Thursday in the Tamil month of Vaikasi (May 14 - June 14) in 1966 at 12 midnight.

T Rish informed Sri Gurudev about it. He said, ‘**Everything happens for good.**’ On Thursday Sri Gurudev placed a cot near *T Rish* and laid down. As the time passed, *T Rish* didn’t get any sleep. A strange fear surrounded *T Rish*. Even meditation couldn’t be done properly. That attempt too was foiled by restlessness. The heart was enveloped in darkness. *T Rish* felt, “Oh..! This is what is called ‘the fear of death!’”

Thinking that Sri Gurudev would be of some comfort to him, *T Rish* looked at him, but he was lying there motionless, fully covered with a white cloth. It didn’t occur to *T Rish* to wake him up. The Ram Mantra was going on ceaselessly in the depth of *It's* heart. It was going on in every moment without *T Rish* even being aware of it.

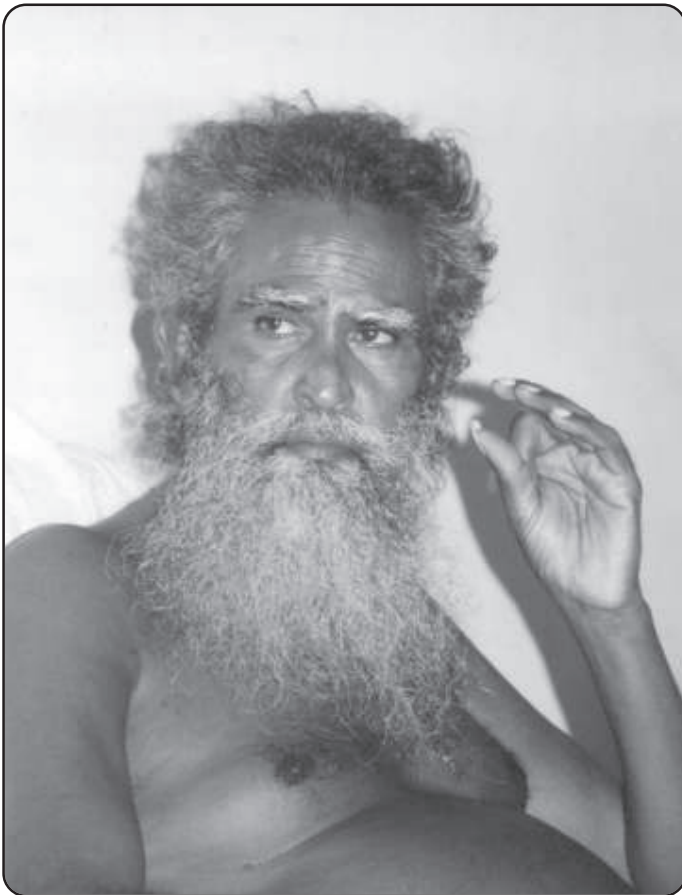
The clock struck midnight. There were 2 gates in the compound - one in the front and one at the back. *We* were lying down facing the gate at the back. This gate had a tin door. Suddenly there was a sound of fast knocking on the door. Startled by the loud sound, *T Rish* sat up and looked at the door; immediately the knocking stopped. Next a loud hammering was



Backyard gate

heard as if the door was being pounded with a hammer; finally the door came out of the hinges and fell down inside with a crashing noise!

The woman was visible to the eyes even in that pitch darkness. Two monstrous-looking musclemen came in along with the woman who usually terrified *THIS*. All three stood near the door which had crashed down. The woman, as usual, was carrying a child on her waist.



The two monstrous-looking men held a black rope and a bat. It appeared as if their job was to thrash with the bat and tie up with the rope (but *THIS* didn't know whom they were to beat up and bind). She ordered them, "Do you see that one who is sitting there? He is the one I told you about. Thrash him soundly, tie him up and drag him here."

This Madcap, who was trembling already, on hearing her words and seeing the appearance of the dreadful men, thought, 'Okay, the story of *ITS* life is going to be over soon. Sri Gurudev is in a deep sleep, unaware of what is going on. **The rule is that one should not be disturbed in sleep.** Is he not aware of what is happening? This is indeed taking place with his approval. **Nothing can occur without his knowledge!** Let *THIS* do *ITS* duty. 'We are not the doers of any action' is the lesson he has taught.'

Contemplating thus, *THIS* came to a decision. Sitting in the lotus posture, *THIS* got absorbed in meditating on the Lord. In the next minute two lamps lit up brightly on both sides and a vision of **Sri Sivalingam** appeared in the form of a Light.

As a spark from the Light flew towards them, the woman disappeared as she was a female ghost and the two monsters were burnt to ashes. Sri Gurudev was heard saying, "Dear child, what happened? Is the play over? From now on the Lord of death can come near you only with your permission." *THIS* didn't know why he stated this. The vision of Sivalingam also merged in him. On that day **the fear of death** of this mortal body came to an end.

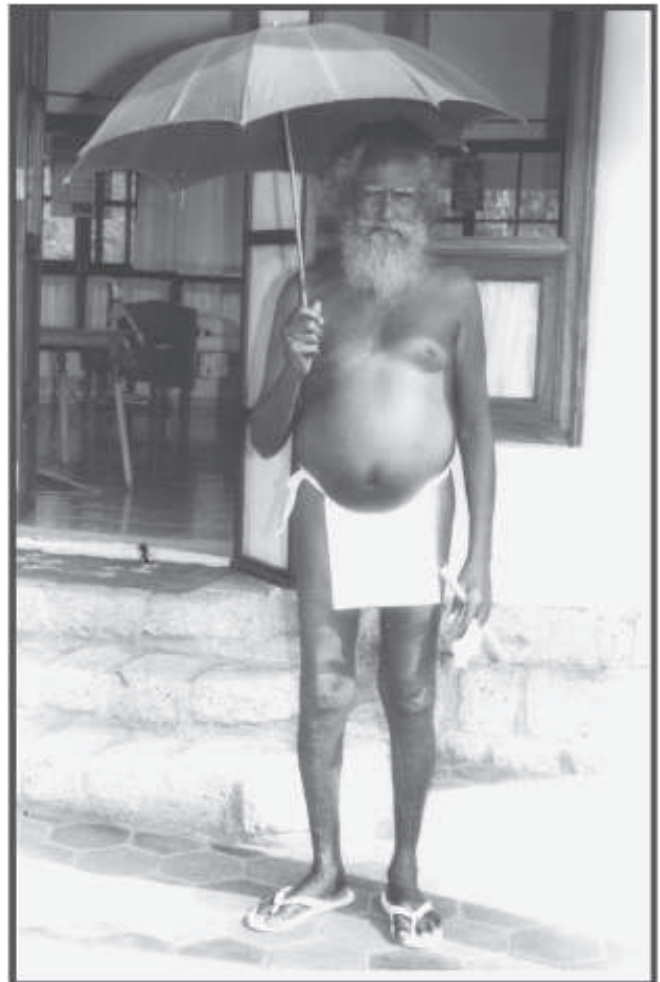
You are everything!



WHAT IS THE USE OF OCCULT POWERS?

Sri Gurudev had contact with many saints. As a result he had learnt many Siddhis. He would spread his Angavasthram (a cloth covering the upper body of men) on the water and sit on it. In the event of rain he would spread his Angavasthram over his head and like a magic carpet, it would protect him from the rain serving as an umbrella. He would invisibly, i.e. aerially, travel from one place to another. Like this, he had certain strange powers.

He would ask *T R is* like the mother bird feeding its young ones, “Would you like to have these powers?” The Madcap would reply, “**What is the use of these things?** Only the ego will become stronger. These powers are the seeds of destruction. It doesn’t **benefit one who is a seeker on the path of Self-Knowledge** or Self-realization. You may therefore decide whether *T R is* should learn these things.” Thus *T R is* took refuge in him! That supreme Being would reply with a smile, “These things are not necessary for you. We will also give them up.” He left them all in due course of time.



In 1965 a couple - S. Shanmugavel alias Akrur and Subbammal alias Sabari - became acquainted with *T R is*. **They were the first disciples.**

You are everything!



PLAYING WITH THE NEPHEW* - LORD MURUGA OF TIRUCHENDUR

1. Lord Muruga protects the clothes

Whenever this Madcap took a dip in the sea in Tiruchendur, it would take at least two hours as *This* would go deep into the sea where there were less waves, stretching *Its* hands and legs and floating on the back. *This* would regain consciousness only after one or one and a half hours. Then *This* would return to the shore.

Once when there was a big crowd in Tiruchendur, *This* wondered: ‘What to do with the clothes? Who can keep an eye on them?’ Then coming to a decision, *This* looked at the entrance of the temple and entrusting everything to Him, rolled up all the clothes, placed them in front of a sacred stone and went into the water. *This* forgot about everything and came out of the water after taking a bath in the sea blissfully for two hours. Behold! *Our* seaside Mendicant (Lord Muruga in the temple on the seaside), wearing Basma and Rudraksha, was sitting with the clothes secure on His lap.



Sacred stone

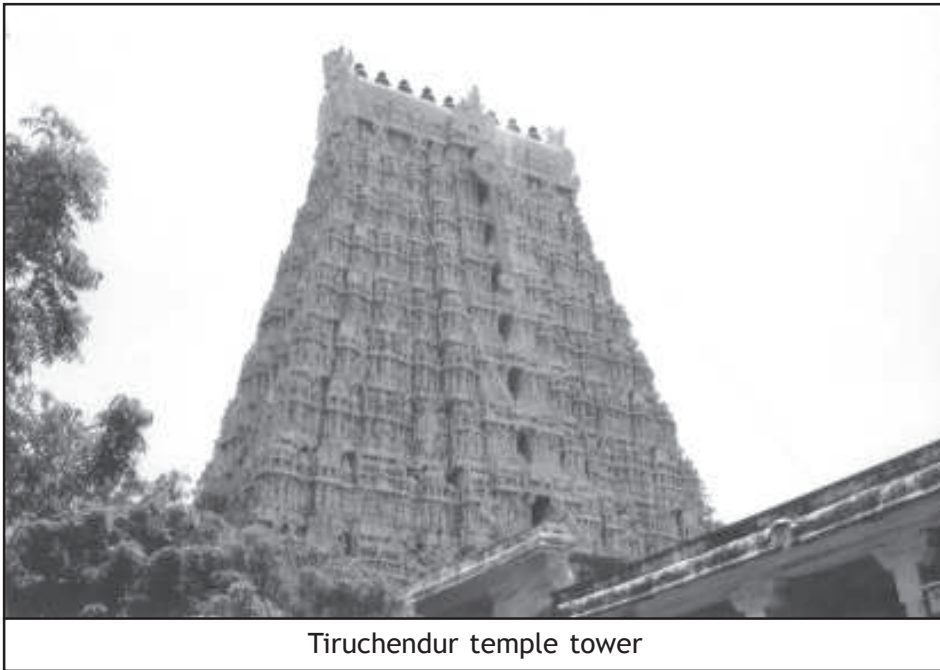
He asked, “Hey! Don’t you know that there is a danger of thieves here? Even then you have left your clothes carelessly on the shore! Who will take care of them? Fortunately We were here to keep an eye on your clothes. Otherwise now you would be walking around with a mere loincloth. You have no sense of responsibility.” Saying this, He dumped the clothes into *Its* hands, left without waiting for a reply, and disappeared fast into the crowd.

*In this chapter Babaji identifies Himself with Lord Krishna and therefore looks upon Lord Muruga as his nephew.

He is a thief! His uncle (Lord Krishna) is a thief! His father (Lord Siva) is a roughneck! The whole family consists of thieves and ruffians! That is why He gives Darshan by standing with a mere loincloth on the hill of Palani. He has made *T_{his}* also use a loincloth.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

2. The world is under Your thumb



Tiruchendur temple tower

One night in Tiruchendur *T_{his}* went to the temple for Darshan. The midnight ceremonial worship was about to finish. Standing at the entrance, without entering the temple, *T_{his}* was contemplating one-pointedly on Lord Muruga with tears of joy. About 15 minutes must have passed. Opening the eyes and releasing the folded palms, *T_{his}* looked

at Him intently. While making a move to leave, *T_{his}* noticed a 12-year-old boy with Basma on his forehead, a Rudraksha bead around the neck, an Angavastham over the shoulder and Panchakacham on the waist, holding the holy Basma on a leaf and some flowers in his **left hand**. Addressing *T_{his}*, “How long were We to keep waiting for you? Come on, take it!” he carelessly tossed the packet of Basma into *l_{ts}* hands. Enjoying blissfully the majestic appearance of the boy, *T_{his}* asked humbly, “Swami, You are anyway giving the Prasad, why not give it with the **right hand**?” *Our* Lord replied, laughing uproariously, “Oh, you can distinguish between the right and the left hand! Poor fellow!” What a wonder! The hand with which He gave the Basma suddenly appeared as the right hand; He didn’t change the hand nor fold it. *T_{his}* couldn’t make out what kind of jugglery it was! When ‘**He holds the entire world under His thumb**’ and makes the cosmos spin around His little finger, is this a big thing for Him? *T_{his}* has experienced hundreds of such amazing incidents, but if one starts writing about all those experiences, there will be neither enough paper nor time.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

3. The Knowledge became inactive and the rational mind became active

We were supplying a variety of groceries like black gram, pigeon peas, peas, gram flour, etc. to grocery shops in Tiruchendur. *T R is* used to stay there on Wednesdays and Thursdays every week and visit the temple at night. It would be 11 o'clock by the time all the night worships like the midnight worship, taking the deity ceremoniously to the bedchamber, etc. in the temple were over. After that, at 12 midnight, *T R is* would retire to sleep on the terrace of a merchant's house.

Getting up at 4 o'clock and going to the temple, *T R is* would take a bath in the sea and then in the wellspring. By then it would be 8 o'clock. After breakfast *T R is* would go to the market and then proceed to Thattar Madam, Udankudi, Paramakurichi, Kulasai, Meijnanapuram, Chathankulam and other towns for collecting the dues and taking the orders for supplies. Then *T R is* would return to Tiruchendur and stay there for the night. Again on the next morning, after having Darshan in the temple, *T R is* would proceed to places like Arumuganeri, Athur, Eral and Mukkaani, complete the rounds of collection, take the orders and finally return to Tirumandiram Nagar. This was the weekly routine.



Sashti Mantapam



Once, after completing the rounds of collection and orders, *T R is* sat on the steps of Sashti Mantapam, gazing at the sea. It was about 9 o'clock in the evening. A Sannyasi in ochre clothes was sitting with two disciples and two householders (their place of origin was not known) on a higher step. The householders were asking some questions. While the Sannyasi was replying, the disciples were listening and nodding their heads. It became 10:30 p.m.

The bell for the midnight worship rang inside the temple. The Sannyasi laughingly looked at *T R is* and loudly called out, "Hey, white-robed monk!" In those days *T R is* used to wear a Dhoti, a shirt, a vest and a headgear (turban). Hearing his voice *T R is* got up smilingly and prostrated to him. He told *T R is* to come up. *T R is* climbed up three steps and sat at his feet.

As soon as *T R i s* went near him, both householders went into the temple and the disciples dozed off leaning on the steps. It seems that the Goddess of sleep Nidra Devi took charge of them!

Now only the Sannyasi and this Madcap remained there. Besides us, there were about 10 people who too had gone to sleep. The Sannyasi went on narrating stories from the lives of the great devotees of the Lord. It was 11 p.m. and the temple was closed. *T R i s* asked the Sannyasi:

T R i s: Swami! It seems that you have been sitting here for a long time. May *T R i s* bring something for you to eat such as Idli or Dosai?

Sannyasi: Wait, wait! Who is hungry now?

He again picked up the thread of narration with great interest. His narration contained stories as well as spiritual expositions. *T R i s* was listening with great joy. The temple clock struck midnight. There was no one else but the two of us. Time passed and the temple clock struck 12:30. Then he said, "We are hungry. It will be nice if we can get something to eat." *T R i s* replied, "Swami, *T R i s* asked you at 11 o'clock whether *we* could bring you some food but you said indifferently, 'Wait, wait.' Now the time is 12:30 and no shop is open. If you want food now, where to go and whom to ask?" He said laughingly, "Why all that headache for us? Is it not the concern of that Gypsy fellow (Lord Muruga)?"

Within 5 minutes of this chat, a 40-year-old man with Basma stripes on his forehead, a Rudraksha around his neck, a pure silk garment on his waist and a green towel wrapped around it, came from inside the temple carrying **very reverentially** a big steel plate containing sweet rice overflowing with ghee.

There was about 4 kilos of sweet rice. The man didn't sit down. He was holding forward the plate with his head bent humbly. The disciples woke up from the smell of ghee that came wafting pleasantly. "Swami, is there anything special? The flavour of ghee is assailing our nostrils!" Saying this, the disciples looked at the plate and continued, "Can we also have a little to eat?"

"He has brought it mainly for you people! Come on, eat it!" Thus saying, the Sannyasi gave a handful to each. The size of the ball that he was rolling in his hand was as large as the size of Laddus given in Tirupathi in earlier times. At that time 4 dogs (pure white) came running from somewhere and sat in front of him as if saying, 'we too want to have our share of this'.

All eight of us - the Sannyasi who was laughing, two disciples, this Madcap and four dogs - were eating the sweet rice. The man who brought the dish was not offered even a handful. He also didn't ask for it. He was happily smiling and respectfully holding the plate. The extraordinary thing was that each handful was bigger than the previous one. He handed the food to the dogs separately. They ate silently without growling and barking



at each other (generally the nature of the dog is that it does not allow the other dogs to eat even if it gets its fill. A dog doesn't yield to other dogs when it comes to food. It would eat only after chasing the other dogs away. A strong dog will drive the weaker dogs away. This is the kind of unity the dogs have! But the dogs which came there ate the food together amicably and joyfully, without creating any ruckus. This was a great wonder!!).

The Sannyasi took a handful for himself and fed the 7 of us - 3 humans and 4 dogs - without any partiality. The 8 souls sat eating for about an hour, but the sweet dish in the plate did not diminish at all; it was rather growing like a mound. It was truly amazing! When *Thi*s noticed the strange happening, the Sannyasi looked at *Thi*s sharply. What sleight of hand he performed, *Thi*s didn't know; suddenly there

were only two handfuls on the plate. He looked at the man who brought the food and said, "Oh, We haven't given you any Prasad? You take this."

With these words the Sannyasi sent him away. However that man didn't go out of the precincts of the temple. He went down the steps and disappeared into the temple. Who was that man? Who was it that distributed the Prasad? While *Thi*s was thinking thus, the Sannyasi yelled out:

Where is your attention?

Listen to Us!

Where did We leave off the story??

This Madcap was flabbergasted. If the hero himself comes to narrate the story, how can it be interesting? *Thi*s looked at him keenly. While *Thi*s was concentrated on figuring out the mystery, he gave a smack on *It*s head and roared, "Are you getting sleepy? If you are sleepy, why don't you lie down and sleep? Why do you sit and sleep?" By that whack on the head **the Knowledge disappeared and the rational mind became active.**

The nature of the mind is to fantasize and expand. The nature of the Knowledge is to enable one to hold the attention still on the One until the mental activities subside, taking him or her to a state of absolute silence. In this state one abides in the realization 'We are THAT; THAT We are'. When the mind was distorted, the following thoughts arose: "He is a Sannyasi who is perhaps managing an Ashram. These two are his disciples. The man who brought the sweet dish from the temple is a Brahmin cook. The dogs which ate the food with us are street dogs eating all kinds of things given

by anyone. This is a Madcap”. Thus the rational mind stretched out its imagination and corroborated that this was the truth.

The temple bell struck two. The Sannyasi went on describing in great detail the stories of saints like Kabir, Gorakumbhar, Purandaradas and Eknath from Bhakta Vijayam and how they went through great struggles to find an enlightened Master. He narrated all this very elaborately. He explained the subtle meaning of the stories about the Brahmachari named Vitoba who became a householder; how, concealing this fact from Sri Pada Swami, he got himself initiated into the order of Sannyas by him; then how he, by Guru’s grace, became a householder once again and the father of 4 children who were the aspects of Hara (Nivrithinath), Hari (Jnaneshwar), Brahma (Sopandev) and Adi Shakti (Muktabai), and by Guru’s grace and the consent of the 4 children, he became an enlightened soul, etc. When he finished all this, the temple clock struck 4.

Immediately, tapping and shaking *his* shoulders, he said, “You are the hero of these stories! You are assimilating these stories, squeezing the essence and eliminating the waste (ostentatious devotion). You are already giving the stories to your beloved devotees, dripping with the very essence (devotion from the depths of the heart and knowledge gained by personal experience). For Us to come and spin all these long stories to you looks like ‘*Selling a needle to the blacksmith*’ (*Carrying coal to New Castle*) !!!

Okay, you get on with your work!

We will carry on with Our work!!

You are a worker

and We are your servant!!!!

Let Us go! We have given you a lot of trouble. The temple gates are open and people are entering. We must go first.” He abruptly got up without waiting for a reply and exited through the main gate. *This* sat there frozen like a statue. The disciples were not to be seen! The 4 dogs had also disappeared !! This Madcap sat there staring at the sea for a long time, tears gushing out of the eyes with the feeling that they all had vanished, leaving *This* heartbroken. The temple clock struck 6; only then this Madcap came back to consciousness.

The Sannyasi is the Drummer!

He who brought the sweet rice is the Gypsy !!

The dogs are the four Vedas !!!

The listener of the stories - who knows him ???!

How well matched are You and We !

Will others also attain this compatibility?

Like this, a madman was singing and dancing.

His uttered a truth:

You are a Gypsy!

Your father is a Drummer!!

Your father is also a Ruffian!

The creator is blind!

The protector is a Thief!

As the world is trapped in the hands of such people, it is being bound and tossed by likes and dislikes, the pairs of opposites. What to say of the struggles of the poor embodied souls!

Beloved devotees! Prostrating at your lotus feet and taking the dust of your feet on *His* head, *His* humbly begs you: Please do not use any of the absurd terms mentioned above. *His* has used them as *His* has the right. We will explain them below:

Gypsy (Lord Muruga):

The gypsy traps the birds and other docile animals in his net. The gypsy is different from the hunter. A hunter catches the prey by killing it with weapons, whereas a gypsy catches only those animals trapped in his net. Not all animals are caught in the gypsy's net. Similarly **only ripe souls** are caught in the trap of His Love. Then He redeems them from the cycle of birth and death. He is full of compassion.

Drummer (Lord Siva):

He holds in His hand an Udukkai or Damaru, a small drum with a tapering in the middle. Playing on this He says: Oh stupid man! Wake up from your sleep of ignorance. The Lord of death is close on your heels in every moment. Don't be caught in the snares of property, wealth and women. We are holding this self-effulgent fire in Our hand in order for you to behold Us. With this sound and light We guide you to come to Us and enjoy Our protection.

Ruffian (Lord Siva):

You may obtain crores of boons from Him, but He traps you in them with **an inner meaning**. Don't travel on the path of destruction led by these boons. If you ask for anything, besides the gain (from the boons) being of a temporary nature, it also strengthens the ego. But if you surrender without asking for anything, abiding in inner and outer silence with the attitude that 'whatever happens is His Will', He will forcibly confer the sublime state of Sayujya (merging with the celestial gods, a state of temporary liberation) on you.

Note:

The state of Sayujya is superior to the lordship of heaven. This is one of the four states: **Salokya** (living in celestial worlds like Vaikunth, Kailash, etc.), **Sameepya** (living in



celestial worlds near the gods), **Sarupya** (having a form similar to the gods') and **Sayujya**. Yet this is **only one of the states of bliss** and **not the ultimate state of Liberation** called **Kaivalyam** - which is the birthless and deathless state!

Blind (Lord Brahma):

He provides appropriate food, clothing and shelter to the 8.4 million species created by Him according to the prescribed rules. He does not mix things up. Jivas bound by attachment and ego do not get what they want; whatever they desire does not get fulfilled. This is because one reaps results according to what deeds he sows (good or bad); if one sows millet, one reaps millet. **This is His eternal law enforced without any bias or prejudice.**

His work of creation is unbiased since the souls afflicted by the cycle of birth and death do not get what they desire or ask for.

This kind of prayer for fulfilling one's desires doesn't fit the Sadhana for devotion from the depth of the heart and knowledge gained from Self-experience.



Thief (Lord Vishnu):

He is very strange. **You cannot enjoy the pleasures of the world** if you go near Him. He will snatch away all this from you. Even if you are destined to enjoy them, He will forcibly take them away on the strength of Agamiya, enabling you to realize the nature of the Eternal and the transient. He will make you a **Paradesi**. Truly speaking, He **steals the hearts** of the devotees and returns the same to them after purification. The souls do not realize it in the beginning; **it becomes clear only in the end.**

They do not make your worldly life prosperous!

They make your heart rich and auspicious!

*The conclusion is: if the heart is auspicious,
the world naturally appears prosperous and auspicious!!!*

For the Jivas, the embodied souls who take the non-existent to be real, life turns out to be in accordance with their mind. It is said, 'one is endowed with a **palace** (shelter) in his life as a result of his mind' and 'obtains **auspiciousness** in life as a result of his mind'. For the mind that becomes '**Mahat**' (Cosmic Mind), there is no such thing as prosperity, palace, auspiciousness, etc.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

4. One can attain You if one weeps for You

Once *T R i s* was sitting in the temple where Sri Gurudev used to stay in Tirumandiram Nagar. It was about 4 o'clock in the afternoon. A devotee who was a merchant came there and prostrated. He talked about *I t s* nephew Muruga for about 10 minutes (here Baba identifies himself with Lord Krishna). His eyes were brimming with tears. Suddenly he said, "Swami, please let us go to Tiruchendur! Today my Lord Velan (another name for Lord Muruga, one who wields 'Vel' the spear) will be taken out in procession on the golden chariot. That will be a wonderful sight! The family who will be pulling the chariot today is well-known to me. In fact, we are business partners." This Madcap said, "Okay, why should *We* spoil your desire?" and set out with him.

Both of us reached the bus stop. Suddenly he felt his pocket with his hand and broke out, "Swami, my purse is at home. I mistakenly left it behind when I changed my shirt." *T R i s* said, "If you had told *T R i s* in the temple, *T R i s* would have gotten you the money. You have discovered it after reaching here? Okay, please wait here for a while. *T R i s* will go to the temple and bring the money."

T R i s had hardly gone about 10 feet when an elderly person approached *T R i s* from the opposite side. He was about 60 years old and was wearing a pure white Panchakacham with a thin towel wrapped around the upper part. The threefold sacred thread was clearly visible through the towel. His white hair and beard looked like a bundle of cotton and his face was glowing with divine radiance. He called out to *T R i s*, "Hello brother!" *T R i s* moved a little aside thinking that he was calling someone else, but he didn't allow *T R i s* to pass. He tapped *I t s* shoulder and said, "I am calling you. Why are you acting as if you didn't hear me?"

"No, Sir! As *T R i s* was lost in thinking of going to the temple on some important errand, *T R i s* didn't pay attention to you when you called. Please forgive *T R i s*. What is the matter?" He replied, "My name is **Shanmugam** and I am from Tiruchendur. My children are here. A friend who owed me 15 rupees returned it just now at the bus stop. I have 5 rupees in my hand which is enough for the bus fare. I have no place to keep the money since I am not wearing a shirt. If I had a shirt on, I would have kept it in the pocket. If I keep it in the hand till I reach home, it will get wet with sweat. I don't have the habit of tucking it in my waist. I know you are **trustworthy**. You come to the Tiruchendur temple every week. I have seen you often there. When you come there next time, I will take the money from you. I know you very well. You are a **rich young man**. I also know that you don't covet other people's money." Speaking in this way, he cast a spell on *T R i s*.

T R i s thought: He says that he has seen *T R i s* often in the temple. *We* also need money now, that too 15 rupees - the bus fare of 10 rupees for both of us and 5 rupees for incidental expenses. When we reach Tiruchendur, the merchant-devotee will borrow some money from his friend, so there will be no problem about our return trip. Even if this

doesn't happen, the One (Muruga) who is there will not leave *T R i s* in a helpless state. Thinking along these lines, this Madcap stretched out *h*s hand and took the money from the old man. Handing over the whole amount of 15 rupees to the merchant-devotee who was to accompany *T R i s* to Tiruchendur, *T R i s* said, "Muruga has got us the money here, sparing *T R i s* the trouble of going to the temple. Now let us get on the bus."

After reaching Tiruchendur, we walked towards the temple. On the way, a grocer called out to the merchant. The merchant turned to *T R i s* and said, "Swami, you may please proceed to the temple. An acquaintance, Kandasamy Nadar, is calling me for something. I will find out what it is and then join you. You may kindly wait on the beach and I will return quickly." He left immediately. As *T R i s* had handed over the entire amount of 15 rupees to the merchant, the change of 5 rupees (after paying the bus fare) was also with him.

T R i s had neither a bag nor money as there was no need for money. *T R i s* was nearing the temple through the Mantapam route. There was an elevated ground like a small hillock, and after crossing it one could see the temple Sannidhi, the front yard of the sanctum. *T R i s* went up the mound and while descending *T R i s* could see Lord Muruga graciously proceeding in the golden chariot from the Sannidhi.

In Tamil Muruga means beauty; beauty means Muruga!! Both Kannan (Krishna) and Muruga have equal loveliness and charm. The flute in the hand of one and the spear in the hand of the other suit them well. Both dance exquisitely. Kannan is known for the loveliness of his eyes and Muruga for playing with the spear. The sound of Their ankle bells touches and captivates the hearts of the listeners.

Kannan removes the Maya (mind)! Kandan wipes out the imprint of Karma (body)! Kannan frolics by dancing on the head of the serpent Kaaliya in the waterhole. Muruga frolics by jumping from one hill to another and tossing them like a ball. Kannan stole the butter (heart) from the maidens and returned it to them purified; Kandan burnt an old woman's (the Tamil poetess Saint Avvaiyar) ego into ashes and merged with her. Kannan, stealing the clothes of the maids of Brindavan, annihilated their ego. Destroying Avvaiyar's pride of learning, Kandan reduced her ego to ashes. If you say 'Kanna' or 'Kanda', the Lord of death, who holds your destiny in his hand, will disappear under your very feet!

Within about 20 feet of *T R i s*, Lord Muruga was coming ceremoniously in procession in the golden chariot. That day a total of about only 50 people were there - 15 who were pulling the chariot, 30 others who played instruments like trumpets and drums, and a few devotees. There was a marriage hall in that incline. As the procession of the Lord came around that place, Aarati was performed. In the camphor Aarati light Muruga looked radiant and in all splendour. In that light *T R i s* could feel Him shaking with a merry laughter.

At the same time the Brahmin priest who performed Aarati seemed to be looking at *T R i s*. The old man who gave the 15 rupees in Tirumandiram Nagar came fast towards *T R i s*

and said in a hurry, “Brother! Brother!! It will be very useful if you can return now the money which I gave you. It is needed very urgently.”

The Madcap looked at the old man and then at Lord Muruga sitting regally and laughed.

*This Itself is a thief!
And You are trying to trick This??
(This smiled to Itself)*

This: Iyya! Please come! When did you arrive?

Old man: Oh...! Oh...! Very polite indeed! We can observe these formalities later. I want the money which I gave you. Right now!

This: Money? Which money? How much? Where did you give it to This? When did you give it to This? There is no money connection between us but there is some other connection! (*This uttered jokingly*)

Old man: Are you making fun of me? Do you think that I will be fooled if you blabber like a madman? Who do you think I am? Are you taking me for a ride because I am old? I don't cheat anyone nor do I let anyone cheat me. (*He roared, “umm..... umm.....”.*)

This (asking jestingly): Your acting is superb! This Itself is a great actor, but you are acting more wonderfully! Fantastic!! What do you want now? Why are you making such a fuss?

Old man (rising in great fury like Lord Siva): Empty fellow! You have taken the money from me and spent it and now you are making fun of me! Where is it? I am asking you to return the three 5-rupee notes which I gave you at the Tuticorin bus stop. Instead you started spinning tales! Just wait and see what I will do with you!! (*He talked threateningly*)

This (replying in a subdued tone): Oh, you mean those 15 rupees. This returned them to you that very minute !!

Old man: If you had returned it there, am I a fool to ask you for it here? Am I also mad like you?

This: This has always been a Madcap, but you are a very shrewd and smart fellow. Doesn't This know it?

Old man (gathering a big crowd): Sir! See this louse, how atrocious he is. As I am old, he is trying to swindle me. This evening I gave him three 5-rupee notes at the Tuticorin bus stop. When I asked for it now, he obstinately insists that he has returned it already. Sir, I am a burdened householder! You will earn great merit if you can kindly get me my money back (*He begged everyone in the crowd to come to his aid*).

Now the crowd was not looking at Lord Muruga. Everyone's attention was on the two of us. One person in the crowd said, "Times are bad. Look at this young fellow! He can easily work for his livelihood. Instead, this scoundrel is cheating the poor old man by taking his money and not returning it. We shouldn't allow these fellows to get away with such things." Thus he instigated the rest of the crowd. Now the entire attention of the crowd was fixed on *This*. (*This* took stock of the situation)

This is also a great expert in acting!!!

This, falling flat at the feet of the old man in complete prostration, wept miserably and said,

This: O Our Lord! *This* is only telling the truth. *This* doesn't have the habit of lying. As the old man You gave the money. In the form of a merchant You took the whole amount from *This*. In the form of this Madcap You engaged

in giving and taking, thus completing the transaction. You are also all the materials in the world. You are the One who took the money. You are the One to unjustly accuse *This* of not returning the money. You are the One to admit the blame also. Is this also a play? Embodied souls deluded by the mind say:

I have become indebted.

I have given a loan.

I did harm.

I am suffering the effect of evil.

I performed meritorious acts.

I am enjoying the results of my good deeds.

I committed a sin.

I am suffering the consequences.

I have a pretty wife.

I am experiencing joy and misery because of her.

I have good children.

I am experiencing joy and misery because of them.

I have a good husband.

I am experiencing joy and misery because of him.



I have acquired a lot of gold and wealth.

I am experiencing joy, misery and fear because of them.

I am experiencing poverty.

Therefore I am in agony.

I am suffering from a terminal dreadful disease,

So my body is afflicted with untold misery.

I enjoy the ostentation of an educational degree and status,

So I have forgotten humility, kindness, patience and Divine bliss.

This is the lament of ignorant souls! As they are ruled by the mind which expands the fantasies more and more, they are tossed in the hubbub and tumult of worldly life. This is the state of the embodied souls. If you come down to this level and **instigate a big commotion**, what will become of this ignorant child? There must be a limit to your tests! You have gathered the entire town to resolve a trifling matter with this helpless child. Is it fair? *T_{his}* does not seem to have committed any offence! The great beings also implore:

Is it not Your duty to forgive the small mistakes of the lowly people?

Please tell *Us* what mistake *T_{his}* has committed. At the worldly level money was required to come and have Your Darshan. Realizing *Our* plight and saving *T_{his}* the trouble of running around for it, You brought the money to *T_{his}*. You took the whole amount in the form of the merchant. *T_{his}* has always been an empty fellow. After giving this title of 'an empty fellow', what do You expect from *T_{his}*???

Are You trying to see through the mind? But that mind is not here! It was totally obliterated the very day You took a seat in the heart. Now what remains is only the temple in which You reside. Would You like that also to be shattered out of existence? This temple is required for the sake of the Prarabdha of this body to complete its sojourn. **You abide in the heart. Sri Gurudev resides in the Sahasrar.** One is Chidakas (heart); the other one is Mahakas (transcending Turiya, vast space). You are activating the soul and engaging it in Para-Karma from within. Sri Gurudev is activating it from above. It is more appropriate to say that things take place by his very **Drishti** (look)! For a mere trifle You have made such a big deal! Enough of it, *Our* Lord! Enough !!!

Lord Muruga: Oh.. Our beloved child! Thoosi alias Suka! We have tested you to the limits, **please forgive Us** (*uttering these tender loving words and raising *T_{his}* to His chest, He kissed *T_{his}* fondly on the crown of the head*). Oh Thiruvadi! It seems that You have suffered the torment too much! **We are very fond of playing like this!**

While playing with the father, mother and brother, We turn things topsy-turvy and create a great commotion. We also say all kinds of nonsense and set them against each

other and **infuriate** them. We are an adept at this art. We enjoy it when they quarrel with each other. And when they roundly chastise Us, We enjoy that, too with delight! We don't answer back. We have played the same game with you. Please don't reproach Us or curse Us. We know you will not do such things. We know you well. You are the very monument of patience! You don't even know how to rebuke.

You know how to weep your heart out in intense longing. You have purified your heart just by weeping repeatedly. If your beloved children follow this path, their hearts will become wholesome and **pure** and a temple for **Us** to come and reside in them. They hunger for property, gold, wealth, women, children and other worthless things; they weep and wail that they lack this and that, but no one yearns and cries for Us with the feeling, 'O Lord! How have I squandered away my days without longing for You and attaining You?'

We can attain You by weeping and yearning for You - this is a fact!



This: Oh.....*Our* Lord Kanda, Kadamba, Arumuga, Saravanabhava (other names of Lord Muruga)! No matter how many names You have, You are that One only! Names are many. Each name is said to have its own **attributes**. From this starts adverse distortion. If one identifies all the different names and forms of the Divine as originating from that Eternal One without being trapped in the attributes, the mind will not get distorted and troubled. But the Jivas do not have this patience.

To hear devotees pray, '**Please bestow patience on me**', is very strange, as patience is not an object to be given or taken nor something to be explained. This is **something we develop on our own**. Can one who is undergoing pain or hunger or is enjoying sweetness make another understand what these are? But the Jivas, due to **undue haste**, want the fruit as soon as they see it and feel that whatever is heard or said should immediately materialize, just like the scale dispensing the weight-card on their palm as soon as they step on it.

An elderly man advised a woman to circumambulate the Peepul tree 21 times daily in order to be bestowed with a child. She did this for a week, then on the way home she would feel the stomach with her hand to see if her belly had grown bigger or the baby had already taken shape, but finding no such symptoms so soon she distrusted the wise man's advice (doubt and distrust yield the fruit accordingly). Alas! This is how the people of the world are surfing on the waves of **imagination!**

One has to wait 10 months even for a **transient** child in this world; therefore resolute Sadhana has to be done to become **THAT** which is the eternal Truth!

Oh.. treasure-house of compassion! Muruga!

In today's world seekers are beset with **doubt** every moment. They do not have the **endurance to walk steadfast**. The reason is: the mind is engaged in the **desire for wealth, gold and women**; in waiting for children to settle down and continue the **progeny**; then entering the spiritual path they hope to **quickly attain the Knowledge**. The mind is never really prepared to abide in the Truth because of **desire, fickleness and doubt**. It is like '*Climbing up one foot and sliding down two feet.*' That is why the great beings proclaim: **There is only one enlightened soul in all the three worlds.**

O...Our Lord! There is no room for speech or thought here as **T~~his~~** has merged in You and You have merged in **T~~his~~**.

There is nothing but good everywhere, no grief anywhere.

There is nothing but bliss everywhere, no sense-enjoyment anywhere.

There is nothing other than the Self.

There is nothing other than Paramatma; no burden of separate existence.

You are everything!	You are everything!	You are everything!
The world, names, forms and things do not exist at all.	Names, forms and attributes of deities do not exist at all.	Neither the consciousness of 'THAT' nor the feeling that 'We are THAT' exists.



Enough of worldly play

This Madcap acts *its* part skillfully in the play of life. **T~~his~~** enjoys the taste of acting as **T~~his~~** has eliminated 'I' and 'mine'. In the play of this gross body, the Goddess of wealth and fortune showered Her benediction and danced in all splendour in the business of vessels, pulse mill and flour mill. **These things bewildered the Madcap**. It seems that there was a sense of contentment, i.e. enough of this play. As if sensing fulfilment, the wealth slowly left **Us**.

You are everything!



ON A PILGRIMAGE WITH HIM

A beginning in His clasp

Beloved children!

Like the saying '*One worships His feet by His grace*', this Madcap, by God's grace and by the grace of Sri Satguru, went in the company of the Thief on a 1 year pilgrimage to Tirtham (river or tank), Murthy (idol of deity) and Sthalam (place) where the sanctity is said to be more pronounced and of special importance to pilgrims. If you ask, 'Is it possible?' The answer is, 'It is certainly possible'.

That is, if you reach a state where you experience the Truth and you become a useless Madcap (being of no use to the world), you can also enjoy His company. When *This* was moving about with Him, *This* did not realize that it was Him. Such was His cleverness!

There are two things to be considered, namely the ripeness of one's Karma and the ripeness of one's mind. When the merits of previous lives and factors such as desires and impressions which have brought about the present birth (Prarabdha) reach a ripe state, the Karma comes to an end. Similarly, as the mind afflicted by desire, anger, attachment, fear, grief and doubt reaches a ripe state and dissolves into Mahat, i.e. the Cosmic Mind, the ordinary mind comes to an end. When these two come to an end, Truth will become self-effulgent.

Beloved children filled with grace and wisdom!

Nothing in the universe moves without His Will! Like the saying, '*One worships His feet by His grace*', by '*getting up, straightening up and falling prostrate desperately*', i.e. if you hold on to His Holy Feet tightly in a helpless condition and give yourself totally to Him, He who is always waiting for such an opportunity will joyfully carry you. This Madcap has grasped this truth from *His* personal experience!



Pandarpur

While this Madcap was engaged in the service of Sri Gurudev, *T R is* mentally prayed to Him for permission to go on a pilgrimage to Tirtham, Murthy and Sthalam. Understanding *l t s* state of mind, the Lord enacted a drama by the grace of Sri Guru and by Divine grace.

After reading Bhakta Vijayam and enjoying the stories of the lives of the great saints and of the glory and greatness of Pandarpur (Sthalam), the tender fondness of Sri Panduranga (Murthy) for His devotees, the eminence of Chandrabhaga river (Tirtham) and the story of how He came to grace that place with His presence, etc., *T R is* had a yearning to go there and therefore pleaded with Him accordingly. Understanding the state of mind (time) and Karma (ripeness) of this Madcap, He fulfilled *l t s* longing in 1970.

On a fine day, by the grace of Sri Guru, *T R is* proceeded by train from Tirumandiram Nagar with the sum of 60 rupees. When *T R is* reached the holy place, only 20 rupees were left. After having a dip in Chandrabhaga and the Darshan of Lord Panduranga, *T R is* visited those places where devotees of the Lord had lived and become immersed in great bliss. As *T R is* didn't speak any language other than Tamil, *T R is* could hardly talk to anyone or gather information. Five days passed and the money finished.

The sixth day had to be spent in fasting. It was difficult to bear the pangs of hunger on the seventh day. By Divine grace *T R is* happened to meet a merchant who spoke a little Tamil. Through him *T R is* wrote to Sri Satguru in Tirumandiram Nagar to send 60 rupees to the merchant's address so that *T R is* could return home. On the eighth day, feeling disheartened and grief-stricken, this Madcap took bath in the river and went to the temple weeping mournfully all the way:

“Kanna! People praise You as ‘Ocean of compassion, Lover of devotees, Redeemer of the worst of sinners, etc’. Are these glories a bunch of lies?! Why this vindictiveness

towards this orphan? Why this indifference? Are those magnificent glories in Bhakta Vijayam mere words? Are they not true? Why have You made *T R i s* a dumb creature without speech? You have forsaken *T R i s*, letting *T R i s* roam about and wail in the wilderness among alien people who speak a strange language. Why are You so cruel towards this helpless creature who is unable to speak the language or see familiar faces? Don't You hear the piteous cry of this orphan? Why have You let this pathetic being who came to Your house walk about forlorn in the streets? Is it proper? Is it befitting You? Is it an honorable act? O... Kanna! Hare.....Krishna!" Thus crying and complaining, *T R i s* entered the temple.

Beholding His form with hands on His hips, a gentle smile adorning the face and standing on the brick in bliss, *I t s* throat became choked with immense grief. Next moment, in a fresh fit of anguish, *T R i s* burst out: "O...Kanna! Manivanna! O...Prabhu! Are You only a stone? Don't You have even a trace of compassion? Were You really the One who ate from the hands of Namdev? Didn't You weep uncontrollably from the pain of separation when Namdev left on a pilgrimage? Is he Your only child? Hugging Tukaram, didn't You prove that You and he are one? You enveloped in Your embrace devotees like Nimbraj and Sheik Mohammad who spoke an unfamiliar language and talked to them in their own language. Is that not true? Hasn't this helpless creature earned that kind of good fortune? *T R i s* doesn't have any refuge other than You, Kanna! If You are unconcerned about Your child, where will *T R i s* go? Who will look after *T R i s*? Please look at this defenseless refugee! Please speak to *T R i s*, Kanna! Please speak to *T R i s*, Kanna! Won't You please speak to *T R i s*, Kanna?" Wailing in this way, *T R i s* knocked *I t s* head against His lotus feet.



Providentially there were not many souls in the temple at that time except for two or three. Only this Madcap was lamenting there. A miracle took place at that juncture. **An elderly man of about 60 years of age**, standing on the steps on the opposite side, called *T R i s* by *I t s* name and said, "Dear boy! Why are you banging your head there? Come here! What do you want? Are you an orphan? While I am here, how can you be an orphan?"

Dear children!

The moment *T R i s* saw him *T R i s* cannot express that scene in words! *T R i s* made a complete prostration before him. He held *T R i s* by the hand, brought *T R i s* to the outer Mantapam and comforted *T R i s* by wiping the tears with his towel (did he wipe *I t s* tears or veiled *I t s* eyes with Maya?) *T R i s* became conscious of the world only after that.

Dear children!

These were his words:

Brother! My native place is Bangalore. I have three children, two sons and one daughter. They are all well settled. My wife stays with one of our sons. No one looks properly after me. I have been very independent since childhood and I don't like restrictions, so I cannot stay under their control. I left home about three days ago and was planning to stay here. I saw you while bathing in the river and I followed you while you were weeping and walking, but you were oblivious of everything around. How could you have noticed me? I felt pity for your condition. I caught hold of you thinking that I got a good companion. Let us be companions to each other. What to do next? I will act according to your thinking, but you won't be able to act according to mine.

From that day on *T R i s* started calling him “father” and sometimes ‘Swamiji’.



This Madcap also narrated *l t s* own story, that *T R i s* had written home for money and really had no wish to return home. *T R i s* begged for his blessings to visit various pilgrim places in the North. Consenting to *l t s* wish, he asked, “Do you wish to undertake the pilgrimage after receiving the money? How do you want to travel?”

***T R i s*:** Swamiji! *l t s* father has said that money is a killer, so we should travel without money.

Swamiji: It is not possible to travel without money. So do you plan to travel on foot?

***T R i s*:** Let us travel by train. Wherever a train cannot take us, we will go on foot.

Swamiji: Don't we have to buy tickets for travelling on the train?

***T R i s*:** Swamiji! *l t s* father has travelled earlier. At that time the Lord told him that the trains were his father's property. That means that trains are *l t s* grandfather's property, is it not true?

Swamiji (*laughed uproariously and patted *T R i s* on the back*): Your guess is right!

***T R i s*:** Swamiji, shall we leave without the money?

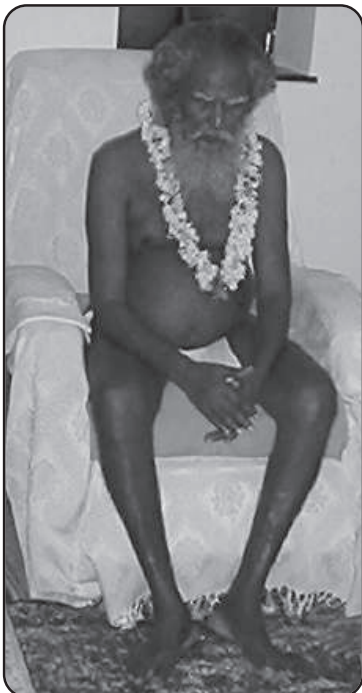
Swamiji: Let us get the money first because we have to buy a few things.

When the money came, he bought a shawl for *T*his (he had one), a couple of vessels, lids, tumblers, plates (all made of aluminium), and a pair of cymbals. *T*his sent the remaining 20 rupees back home. Then both got into the river Chandrabagha and took the following vows:

- *T*his has to sing; he will play the cymbals.
- If the money obtained by alms exceeds 4 rupees, we should stop singing and soliciting for that day. No money should be saved or kept beyond what is necessary for the day.
- Night-stay should be either in cremation grounds or secluded places, not frequented by people.
- At night we should sing Bhajans with a tender yearning heart for at least an hour either in the place where we stay or in a temple.
- During our train travel railway officials should not demand tickets from us. If the ticket examiner happens to ask for tickets, we should discontinue our train journey thereafter. We can continue our pilgrimage on foot to our heart's content.

Swamiji received his ochre clothes from *T*his and in turn *T*his received them from Swamiji.

On the fifteenth day, after taking a dip in the Chandrabhaga river, both of us went to the temple, worshipped the Lord with a charged emotion and took leave with tears flowing in cascades. The situation reflected the farewell given to Jnaneshwar and Namdev by Lord Panduranga. *T*his couldn't walk even up to the railway station; overwhelmed by the sorrow of separation, *l*ts steps became wobbly. The companion held *T*his by the hand and took *T*his along. Engrossed in the Darshan of the temple tower, *T*his sat in the train sobbing the whole time.



When the train started, the companion, looking at *l*ts plight, called *T*his by name and said with a tender smile, “While I am sitting very near you, what are you searching for? From whom are you going away? Come on, look here!” Looking at him, *T*his clasped him in *l*ts embrace. *T*his, undergoing the same feeling that *T*his had while hugging Lord Panduranga daily, looked at the old man again. He, the embodiment of compassion, wiped *l*ts tears. *T*his is not able to write about it! It seemed like the condition of Namdev. As soon as the holy hands touched *T*his, the awareness that *T*his was travelling on a pilgrimage was regained.

You are everything!



HE IS THE WITNESS OF THE DREAM SCENE

Beloved children!

From Pandarpur we went to the Kurduwadi station and took the train going to Mumbai. After getting down at some places and visiting the temples there, we reached Pune. From there we went on foot to the Shirdi temple. Both Muslims and Hindus visit the place. After crossing over the hill, one comes upon a mosque where Muslims perform their worship. They believe that Shirdi Baba, a great saint from the 18th century who lived in the village of Shirdi (in the state of Maharashtra), attained Mahasamadhi there. A little farther there is a temple where Hindus hold their worship, believing that Baba attained Maha Samadhi there.

Swamiji guided *T R i s* into a dense forest beyond these two places. No trace of the movement of humans could be seen. There was a cave. Standing outside the cave, the companion called out something. *T R i s* could not make out the tenor or meaning of the voice. But intuitively, feeling that a rare scene was to be witnessed, *T R i s* was waiting with tears welling up.

Someone with a matted hair, holding a trident and a skull, came out from inside the cave. *T R i s* held on to his Holy Feet after falling in complete prostration before him. When *T R i s* finally got up, the scene had changed. An ascetic was standing in that place holding a Yoga Dhandam and a Kamandal.

Hugging *T R i s* close to his chest, the sage asked Swamiji, **“You are blessed indeed! Where did you get hold of this supreme person, Purushothama?”** Interrupting him hastily, Swamiji said, “I too roamed like you and found him in Pandarpur. For an unknown





reason I cannot remain separated from him. You too seem to have wandered all over and finally come to stay here. Where are your disciples?" 4 people came out of the cave.

While beholding these happenings, the 4 people appeared like Sanatkumars, the sage as Lord Dakshinamurthy, and the old man as Lord Panduranga. What a Bhava! Is it possible to view the scene like this?

This is not a normal madcap but a divine Madcap! If you also turn into a Madcap like this, you can reach such a state. You will also get the title of 'Madcap'. That depends on the attitude of your mind.

Dear children!

We stayed there for 3 days - what a sumptuous feast it was! We were given a touching farewell after a warm

hospitality. At the time of leaving, the eyes of the sage and of Swamiji became moist and teardrops gathered in them like pearls, but the tears did not trickle down; they were wiped away by each other's hands that dispel the fear of people. *This* couldn't make out the meaning of these scenes. While moving away from there, the whole scene disappeared like a dream.

This asked, "Swamiji, who are they? You two talked to each other as if you are old acquaintances. Certain things appeared at that time but disappeared soon. What is the reason?"

Swamiji responded, "He is from my place. In a way he is a relative. He met a mendicant about 15 years ago and ran away with him. Fortunately he did not get married! A few months ago he came to Bangalore along with his 4 disciples. He said that he had gone up to the Himalayas in the North and attained some Yogic powers. Later the 4 disciples joined him and he wanted to stay permanently in one place. It seems that he has settled here. What a good place! What a good group of disciples! A fortunate man indeed!" He praised him in this way.

This Madcap asked Swamiji, "All that is okay, Swamiji, but how did you know that he was in this cave? You reached there as if someone had informed you of his whereabouts

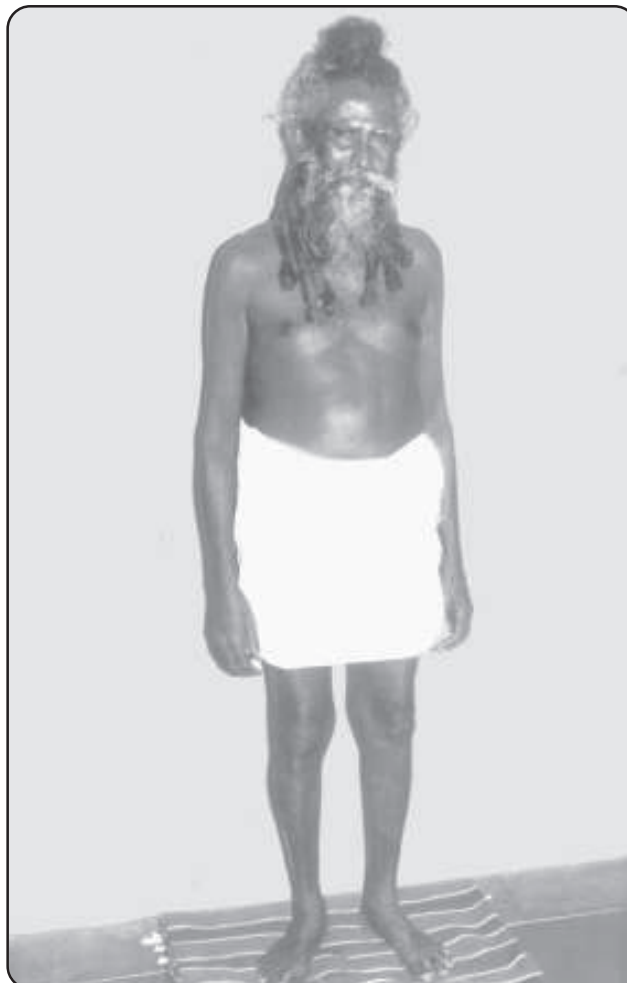
and you also called out in a kind of jargon. Had he informed you that he was going to stay in this cave on this hill?”

Swamiji said with a gentle smile, “You are quite smart with your questions! Elders have said that Shirdi Baba had stayed in this cave; therefore I called out only to Baba, but this person came out instead. I don’t know anything else, my dear!” Saying this, he laughed. *T his* could not make out the meaning of his laughter. It was enchanting. Who can understand it? Was it Baba or Lord Siva? He alone knows!

Beloved children!

On whatever form your mind gets fixed, the visions will take that shape. There will be no scene when the seer and the seen become one. Only silence will remain. There will be neither distortion nor manifestation. That is your real Being. You can also experience it. That means that if you put the ‘effect’ (taste of the world) out of your mind, you can realize the ‘cause’ (substratum - state of Being). This is a Madcap, so *T his* is narrating what *T his* witnessed. It was a dream-like scene!

You are everything!





WHATEVER IS PRE-DESTINED WILL TAKE PLACE AUTOMATICALLY

Dear children!

As we went about for couple of months visiting various temples, we reached **Panchavati**. It is located on one of the banks of the holy river Godavari and **Nasik** is on the other bank. It is said that Panchavati is the place where Lord Rama had His hermitage and it was in Nasik that the demoness Surpanaka's nose was severed. It seemed that there was nothing special to be seen in those places. After showing these places, Swamiji stated that there was another location where Jatayu was liberated and a sage was now residing there, so we should go and have his Darshan. We set out on foot and reached that place in a week.

Travelling thus we came upon a grove in a village. Nearby was a small house in which a wedding was taking place. After the wedding ceremony was over, they were leading the couple into the house according to their custom. At that time Swamiji directed *This* to get some water from that house. *This* replied, "Swamiji, *This* does not know the language. If they ask any questions, how can *This* answer them? It would be better if you go there." He said, "Something has to be carried out by you there, but I will be watching you from here." *This* agreed and left with a vessel.

Standing on the side, *This* addressed an old man as Babuji. He turned and looked at *This*. What thought crossed his mind, *This* did not know. He made a complete prostration and kissed *Its* hands with his eyes, i.e. touching the hands with the eyes as an act of Love and reverence. In this state *This* identified *Itself* totally with Him. He called out to the people in the house, uttering something. The newlyweds and some others came out. The old man told the couple to prostrate to *This* and gave *This* rice grains mixed with turmeric powder to bless the couple.

This Madcap didn't understand anything. With tears springing in *Its* eyes, *This* looked at Swamiji who was sitting under the tree. He gestured to *This* to bless them. As His instrument *This* sprinkled the rice on the couple and blessed them. All the people gathered around Swamiji. He talked to them in a different language; they brought some food and

water. While the gathered people stood with folded hands, Swamiji blessed them with a wave of his hand and walked off, drawing this Madcap away by hands. On the way *Thiis* asked, “What kind of drama is this?” He said, “Everything takes place as pre-destined. Don’t pay any attention to these things.”

Dear children!

It was 8 o’clock in the evening when we reached the place of Jatayu’s liberation. It was a dense forest and in the middle of it there was a dilapidated structure looking like a cave. No light was there. The moon rays filtering through the trees illumined the path. Swamiji took *Thiis* by the hand down the stairs as if he was well acquainted with the place. Then we had to go through a narrow passage, climb up three steps and move by crouching very low. There he made *Thiis* sit on a rock and went in alone. Going in, he called out to someone.

One could watch what was going on inside in the dim light of the torch. By Divine grace *Thiis* watched the scene. As soon as Swamiji’s voice was heard, a **sage, about 7 feet tall and with matted hair**, came out and, falling prostrate at Swamiji’s feet, cried out His names loudly, “Kanna! Janardhana!! Madhusudhana!!!” Swamiji lifted the prostrate person with both his hands and wiped his tears. Then closing his mouth as if restraining him from talking further, he said, “Don’t make noise! Don’t betray me! I have brought here someone like you. Let this be a secret.” Saying these words he comforted the other person. When the sage regained his composure, Swamiji called *Thiis* by *Its* name and cautioned *Thiis* to walk carefully. How *Thiis* heard their conversation is a wonder. (Let this also be secret.)

On entering, *Thiis* prostrated and tightly held the Holy Feet of the great being. *Thiis* was unable to get up. That illustrious devotee of the Lord wiped the tears and consoled *Thiis* after lifting *Thiis* with both hands and holding *Thiis* at the waist like a child. *Thiis* is unable to express it in words.

His holy face was radiant with divinity. His matted hair was touching the knees. The nails on all the 10 fingers were three inches long. He was wearing a loincloth. It seemed like he had been living there for hundreds of years. He never went out anywhere. He had two disciples who used to go around for daily alms. They spoke a little Tamil, but the sage spoke Tamil fluently.

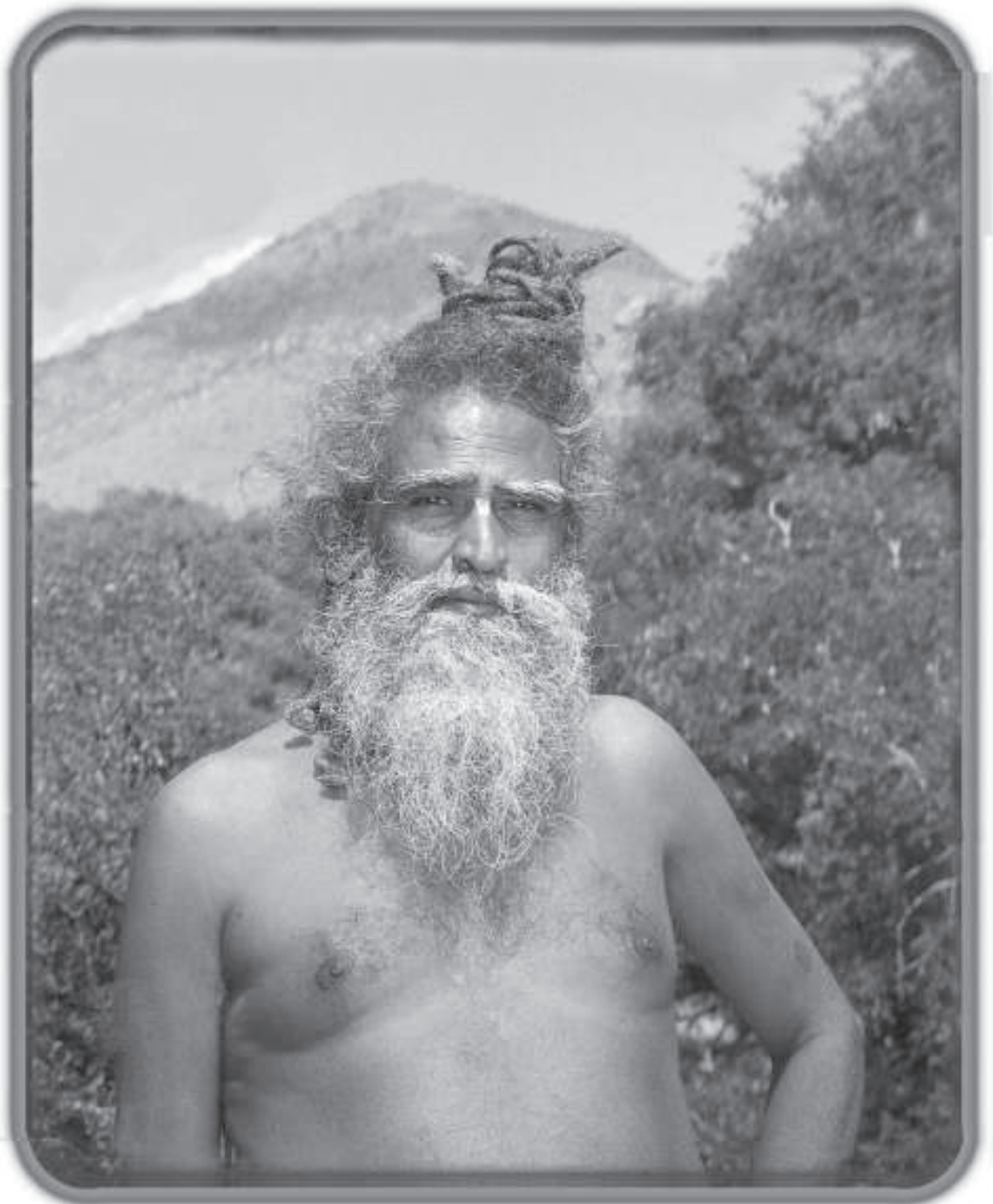
The words of the sage:

“Dear child! How did you find Swamiji? Where did you find him? How long have you known him? Who can attain such a great fortune like you?” While he was quizzing *Thiis* in this way, Swamiji, who had gone out and returned, spoke hastily, “What did I tell you? And what are you doing now? *‘Silence puts an end to all trouble.’* Come on, we are terribly hungry! Please give us some Rotis to eat.” By rushing the events, he shrouded the setting in mystery and disabled our comprehension of the situation.

The singing of Bhajans went on for an hour. How to portray in words the states of emotion experienced during the Bhajan? After the food, the Goddess of sleep overtook us. At the break of dawn Swamiji made great haste to leave. *T R is* prostrated again before the sage. He blessed *T R is*: ‘May you attain all the knowledge that you desire!’

On the way, when *T R is* enquired about the sage, Swamiji said, “I had heard about this enlightened soul who had not been visible to the world. By God’s grace we could have his Darshan today.” Who had the Darshan of whom? That is a secret.

You are everything!





THE PLACE WHERE HE REIGNED

Dear children!

Next we visited the state of Gujarat.

There are 9 locations called “**Nava Dwarka**” where Lord Krishna reigned. It is like the Jiva ruling the gross body which has 9 holes. When Lord Krishna withdrew His illusory form, He made all other things related to Him also vanish. They sank in the sea. What is seen now was perhaps built for a commercial purpose.

The guides take the pilgrims on boats and show them the Dwarka, i.e. some buildings seen under the sea. Swamiji said, “Shouldn’t we also see the place He ruled?” and took *This* to that place.



As we were walking along the seashore, we met a guide who looked as if he was waiting for us. He bowed to Swamiji and they talked to each other in their language. There was a boat nearby. The guide was also the boatman who rowed the boat. The sea was calm without any waves. *This* cannot write about the scenes that were seen on the

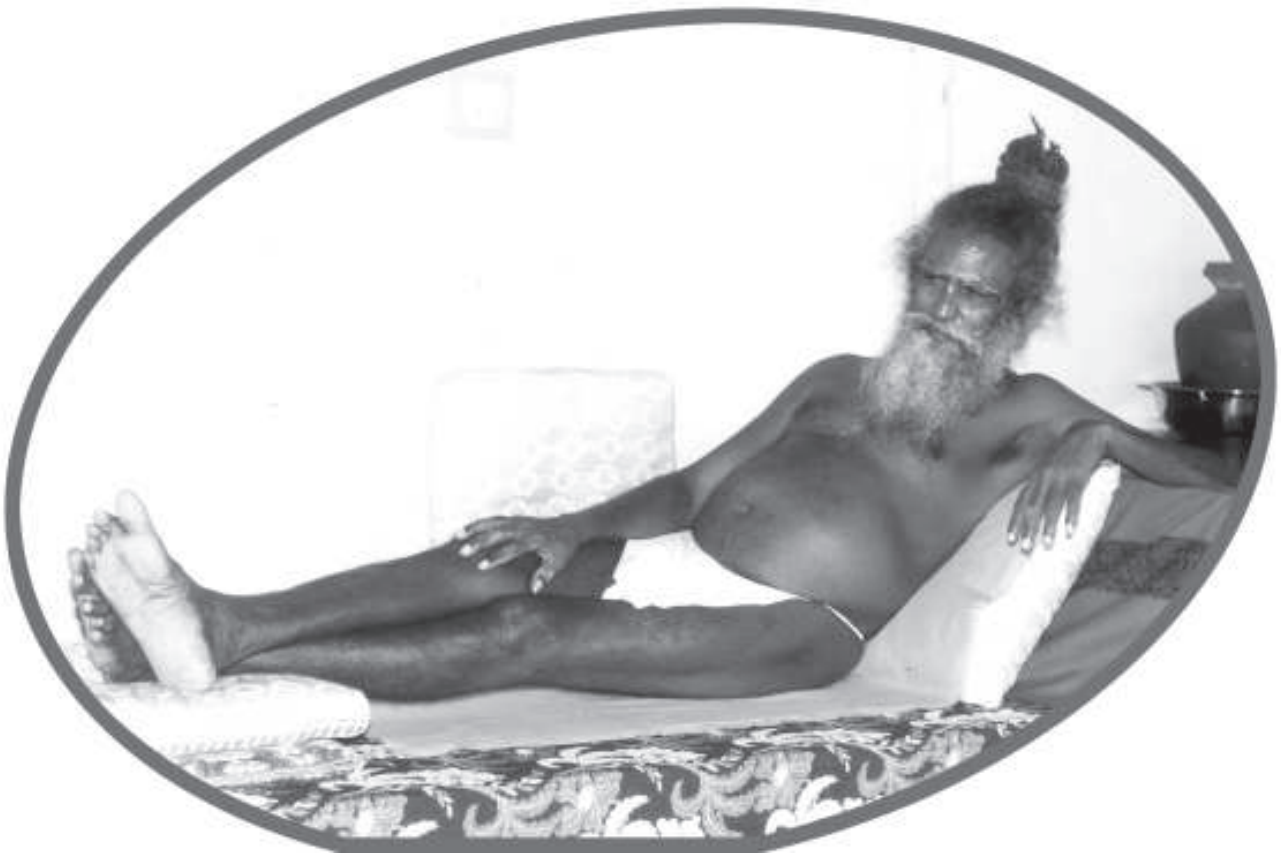
bottom of the sea. Who came? How did the guide become a boatman? How did he show those wonderful and magical panoramas? Everything is the trick of Sri Mayavan (Lord Krishna, the great Deluder)!

Unless He removes the delusion, we cannot realize that He is sustaining us. He alone can free us from the feelings and troubles of the body, even if these are our Karmas. They cannot leave us on their own. This fact has to be experienced by us.

Dear children!

Next we reached **Prayag (Allahabad)**. As 3 holy rivers (Ganga, Yamuna and Saraswati) converge there, this is called the confluence of 3 strands, Triveni. There the companion asked, “Do you want to go to Gaya?” We asked, “What is the importance of that place?” and he replied, “That is the place where Karmas are multiplied by offering rice to manes and performing annual rites to the dead ancestors, etc.” *This* said, “Karma has to be eliminated and not increased.” So we reached **Mathura** after bypassing Gaya.

You are everything!





We stayed in Mathura for a week and from there Swamiji took *T Rīs* to visit **Gokul, Govardhan** and **Brindaranyam**. In **Gokul** we found a water-spring under a tree, which gushed forth into a stream and merged with the river Yamuna. We took a bath in that holy Tirtham, cooked our food near it and offered it to the Pathal Ganga. When *T Rīs* asked, “How did this spring appear here?” Swamiji replied, “It is a great secret. After you return home, you will have the opportunity to learn about its origin. Then you will understand.”

There were two Samadhis on the way to Brindaranyam. He advised *T Rīs* to sit there and sing Bhajans. At that time a middle-aged couple brought two pots of milk and curd, cooked rice, Rotis and leaves for serving the food and kept them in front of the Samadhis. After the Bhajan was over, they prostrated before us and asked us to eat the food. Then they ate the Uchishtam, prostrated to us and left. When *T Rīs* asked Swamiji whose Samadhis were those, once again he gave the same reply as before (these two secrets have been explained in Chapter 31).

If one learns to act as His instrument, how wonderful will his life be? How can the instrument ever be afflicted by fear or unhappiness? You can also experience the same state of mind.

Next we visited the location of the deep waterhole where the serpent Kaaliya was tamed. We proceeded to **Brindaranyam** after resting there for a while. There we visited a temple where the tower had been built in the architectural style of Tamil Nadu. Inside the temple the paintings and hymns from Tiruppavai, composed by the Tamil poetess-saint Andal, adorned the walls which also reflected the temple culture of Tamil Nadu. The priests of the temple spoke Tamil. One of them seemed to be an exceptional person. He was conversing with *T Rīs* on the Puranas, epics and the philosophical interpretations of Saivism, etc. till late at night. He became so intimate that it seemed as if we had known each other for a long time. He arranged for the feeding of Brahmins for lunch and dinner along with distributing Prasad. *T Rīs* doesn't know whether the priest acted on his own or He

activated him. On that day Swamiji, remaining silent without uttering a word, seemed to be watching these two (the priest and *T R i s*).

One night after the Bhajans, the priest and *T R i s* were talking for a long time. *I t s* condition was that of someone who had been dumb for a long time but suddenly regained the power of speech. At about 1 o'clock after midnight Swamiji said, "When you found someone who chats like you, you completely forgot me!" and laughed. Only then the truth dawned on *T R i s*, nay, He made *T R i s* realize the truth! Thereafter *T R i s* restrained *I t s* speech. The priest went to sleep.

Swamiji asked, "You had been talking from morning till now! First he listened and you talked; then you listened and he talked. Did you feel any special joy in that?" *T R i s* reflected deeply on his words for a few minutes and then realized that all the talk was futile. Just as '*Silence puts an end to all troubles*',

*Understanding dawns through silence.
Whereas the Knowledge of names and forms
is attained through words.
However intuition alone is true.
Knowledge of the phenomenal world is false.*

Dear children!

Next day after breakfast we left for Mathura via Brindaranyam. On the way, while Swamiji sat under a tree, *T R i s* walked alone by the side of the river Yamuna to answer the call of nature. On the way the bewitching scenery of sand dunes, trees, groves and meadows reminded *T R i s* of *O u r* Lord Krishna's days in Brindavan. Dwelling on that, *I t s* heart became tender and *T R i s* cried out with tears of yearning pouring from *I t s* eyes, "O....Kanna! You made *T R i s* learn about Your Leelas (Divine plays) in Gokul and Brindavan from the Bhagavatham and the saints and enjoy those stories. Why didn't You create this weakling as a plant, shrub or a creeper or at least a fish in the Yamuna or a sand dune on the bank of Yamuna during Your days? *T R i s* would have had the joy of the holy Darshan of Your form and of Your holy touch. What a great fortune have the Gopis of Brindavan earned? What great merits has Radha acquired? What a great blessing has been bestowed upon Your mother Yashoda? When she tried to bind You, what kind of an ordeal she had to go through?

You are roaming carefree because You think that there is no one to tie You up with a rope today. Is the utterance of the Vedas that You are all-pervading a mere fiction? Isn't Your name 'Taskaranampathi', i.e. "one who has stolen the hearts of the devotees and has established Himself in that place"? Is it not true? Is it not on this very ground that the supreme devotee Akrur, beholding Your footprints showing the conch and disc on the sand, started rolling on the ground in ecstasy and reveled in the bliss from the touch of this dust

all over his body? If You consider them as incomparable incarnations and great beings, then it is evident that You are not impartial! Don't You have equal vision?

You practised the same equal vision towards a crocodile, an elephant, a serpent, a monkey, a hunter and a demon, thus bestowing Your Love and grace on all of them equally. Where did that equal vision disappear today?" With a grief-stricken cry, "O.....! Mayava! Madhusudana! Kamalakanna (Lotus-eyed)! Hare..... Krishna! Krishna! Krishna!", *Ṭṛiṣ* ran about in a mad frenzy.

At that moment *Ṭṛiṣ* heard the sound of a flute coming from somewhere. Walking in the direction of the sound in a dazed condition, *Ṭṛiṣ* reached the bank of the river Yamuna. Several people were bathing in it. A little distance away from that spot, a 10-year-old boy was sitting on a rock. He had a dark skin, a stick in his hand, a flute on his waist, a cloth wrapped on the head and a Tulsi garland around the neck. He took the flute out and was twirling it in his hand and laughing merrily. The Madcap went near the boy and looked at him closely. It seems that He disturbed and frightened *Ṭṛiṣ*'s mind. Poisoned by the serpent of doubt, the mind became perplexed and thought, 'How could he have played the flute? He is just an ordinary cowherd.' And so *Ṭṛiṣ* walked away from the place. *Ṭṛiṣ* returned to Swamiji feeling tired.

Behold! The scene reminded *Ṭṛiṣ* of the condition of Akrur. Just as he saw Krishna in the water and then in the chariot, *Ṭṛiṣ* beheld Him (the boy) seated near Swamiji. Holding on to this vision before the eyes, as *Ṭṛiṣ* walked a little faster towards Him, He disappeared with a smile into the tree or was it into the Mahat (the great Cause)? *Ṭṛiṣ* went running towards Swamiji and caught hold of his feet. However he wrathfully pushed *Ṭṛiṣ* away and yelled, "Where must one wander in search of you? I have just returned and am sitting here with unbearable pain in my feet and you have come and fallen upon them.

I was spending my days happily in Pandarpur. In addition to making me roam around everywhere in my old age, you have also added to your sin on this account. Let me tell you, this sin is not going to leave you. You are going to pay for this behaviour. O my God! Had I chosen to be under the control of my sons, I would not have suffered this fate. In trying to get away from them, now I am caught in the trap of being at your mercy. You are wandering about like a Madcap. I don't know at what moment your mother gave birth to you. Why have you come here to torment me?" He went on abusing *Ṭṛiṣ* in this way.

Looks like he enacted this drama to obliterate the other scene from *Ṭṛiṣ*'s mind. Caught in that turbulent state, *Ṭṛiṣ* forgot everything else. *Ṭṛiṣ* sat there sobbing. After a while, putting on a pretence that he had calmed down, Swamiji called *Ṭṛiṣ* by *Ṭṛiṣ*'s name and said, "What? Don't you want to reach Mathura? Don't we have to visit many more places? What can be done if we keep spending our time here?"

Unless He removes the veil on His own accord, what can the poor, helpless Jivas do? He is the Truth who lifts the veil of illusion!

*T*his walked silently behind Swamiji. Looking at *T*his surreptitiously now and then through the corner of his eyes, he was walking ahead. After a while, in order to draw *l*ts attention, he spoke out jokingly, “Have you become like a dumb woman or are you making plans to capture a castle?” *T*his started feeling hungry and complained, “*T*his is very hungry. *T*his can’t bear to wait till we reach Mathura and then buy the flour and make Rotis. Either you take the hunger away or else arrange to get some food for *T*his.”

Dear children!

He thought for a while. Then, as if coming to a decision, he said, “I am also hungry. What are we to do?” Saying this, he looked up. Calling *T*his by *l*ts name, he said, “Look there! There is a mountain-berry tree laden with fruits. Climb it up, pluck those fruits and drop them down. These are enough to appease our hunger.” *T*his replied, “Swamiji, *T*his doesn’t know how to climb a tree.” “You are a young fellow! You can easily climb up. Instead, you want this old man to climb the tree?” *T*his said in a loud voice, “Swamiji, there is no tree left here which Krishna has not climbed in His days. It seems that He plucked all the mountain berries and distributed them to His friends and monkeys to appease their hunger. Alas! *O*ur Sri Krishna is not here today to satisfy the desire of our stomachs!”

With a gentle smile Swamiji said, “Okay, you sing a song now. Let us see if Krishna comes, gives us the fruits and pacifies our hunger!” This Madcap, thinking of Krishna with an intense longing and forgetting *l*tself in that absorption, started singing. However *T*his kept repeating only the first two lines again and again and couldn’t proceed further. The voice choked, the sound did not come out and *T*his soon lost body consciousness. At this juncture Swamiji touched the berry tree. *T*his is unable to describe the scene here. The tree quivered repeatedly and oscillated. All the berries dropped on the ground. Swamiji slapped *T*his on the back and brought *T*his back to consciousness. The scenes changed! He said, “Enough of singing; go and collect the berries. Let us eat the fruit.” What took place there, *T*his didn’t know. We got the fruits to calm down the rumbling of our stomachs. He gave this Madcap the feeling of contentment. With that perhaps He veiled the other events.

The play which He enacts can be understood only if He chooses to reveal it.

These are the ramblings of a Madcap!

Beloved children!

We reached Mathura after appeasing our hunger in this way. A cremation ground was on the other bank of the river. We rested there under a tree. He said that he was not well. He laid himself down after vomiting four times. He stated, “Oh dear! I can’t walk any further. My story will be over if I vomit a couple more times. You can throw this body

into the river and go away. Don't let this body remain here stinking, otherwise the sin from doing this will follow you wherever you go.

But I know that you will not do such a thing. You have been looking after me diligently and faultlessly just as a dutiful son would do towards his father. Wherever you go you will be blessed with well-being." Thus blessing *T R i s*, he added further, "In my present state of health, I need some curd rice. Rotis are not suitable. Please bring some rice. I can't cook today. You have to prepare the food." With this he laid himself down.

This Madcap was bewildered. From whom to seek help and what to tell? *T R i s* hastily left the place as the old man would be enraged if he saw *T R i s* still hanging around. As the water in Yamuna was only thigh-deep, *T R i s* didn't use the bridge to cross it. *T R i s* waded through the water, looking at the temple tower the whole time. On the way *T R i s* went on wailing thus:

"Hey.... Kanna! Don't You have even a trace of sympathy? What do You gain by putting *T R i s* through trial after trial? Where to go and from whom to ask for rice and curd in this place? In a strange place where *T R i s* cannot make out even the direction or understand the language, why have You made *T R i s* undergo all these hardships? Is this Your compassion? Is this Your loving embrace? Oh Prabhu! You are *l t s* sole Refuge! *T R i s* doesn't know what You will do or how You will do it. You are the One to ask. You are the One to give. You are the One in between these two." Thus wailing and weeping, *T R i s* crossed the river oblivious of what *T R i s* was doing. Singing a heart-melting song with intense devotion, *T R i s* reached the front yard of the sanctum of the temple.

Suddenly, feeling someone's touch on the shoulder, *T R i s* turned around and found an elderly person standing nearby. He tapped on the Madcap's shoulder and said, "Sadhuji! Would you like to have food?" *T R i s* understood the meaning through his gestures. *T R i s* replied in Tamil that the father was waiting for *T R i s* and *T R i s* required food for both. The man, as if he understood the meaning, took *T R i s* by the hand to his house. He gave *T R i s* a seat, prostrated to *T R i s* and made the children also do the same. Then he gave *T R i s* a parcel and the Madcap didn't open it to check what it contained. *T R i s* put it in the shoulder bag, blessed the family and then walked in the direction of Swamiji after crossing the river.

Dear children!

Look at the scene that awaited this Madcap!

The Lord of Illusion in the form of Swamiji was sitting on a rock with one leg crossed over the other, looking on merrily with a blissful smile. He called *l t s* name loudly and asked, "Have you brought the curd rice? Did He invite you to His place to give the food? You are really a smart chap! You have supreme determination! Whatever you wish happens! There is nothing that you can't do!" Thus praising *T R i s*, he opened the parcel. Beholding his holy face *T R i s* thought with tears pouring from *l t s* eyes, "Your act is like '*Pinching the child*

and at the same time rocking the cradle to comfort it!’ Is this Your Love for Your devotees? Go ahead with Your drama!” *T R i s* sat down quietly with these thoughts.

He opened the parcel, divided the food into two portions and handed one over to *T R i s* after serving it on the plates. Only then *T R i s* came to know that the packet contained curd rice. Looking at him silently, *T R i s* muttered to *Itself*, ‘You are the One who asked for the rice and curd in one form; then You are the One who cooked and prepared the curd rice in another form. What a wonder! What glory! When You bewilder a person, making him grope for directions, if he hands over the entire responsibility to You, You play the game and bring the drama to a fitting finale! Hey Paramatma ...! How can one comprehend Your magnificence?’ Thus bewailing within, *T R i s* looked at Swamiji. Looking calm and blissful, he said as if in jest, “I am completely alright now. You can have your food!” *T R i s* ate the food. The day passed in this way.

Dear children!

On the next day we started walking towards **Govardhan hill**. It was a small village at the foot of the hill. As soon as we entered the village, *T R i s* started singing and he played the cymbals; however we didn’t get even a paisa as alms in any house, only a few Rotis. We came and sat under a tree outside the village.

This Madcap asked Swamiji, “Swamiji, why does this seem to be a poverty-stricken village?” He replied, “As a matter of fact, these folks live in total contentment. Without multiplying their desires, remaining content and making good use of what they have, they live happily remembering the holy name of Sri Krishna at all times. These folks lived under the shadow of His Holy Feet when He held aloft the mount of Govardhan like an umbrella.

Once a person gets the Darshan and Sparshan (touch) of the Holy Feet, he will have no attraction towards anything else. The relationship between him and the world will be cut off. The Lord takes care of him by giving him what is needed at the appropriate time”. Thus Swamiji made *T R i s* understand the essence of real devotion to His Holy Feet.

We returned to **Mathura** once again. We were sitting under a tree after completing the morning ablutions. Swamiji was absorbed in some thoughts. *T R i s* didn’t know what it was. At about 10 o’clock he went away after saying to *T R i s*, “You stay here. I have to go out and do some work”.



It was 12 noon, but Swamiji had not returned yet. While *T*his sat there looking out for him, an 8-year-old boy came and said, “Maharaj, please come and have food.” As *T*his was feeling ravenously hungry for some unknown reason, *T*his followed the boy. After passing through two streets, the boy stopped before a big house and requested *T*his to go up a ladder but *l*ts legs refused to move. A mother from upstairs requested *T*his through signs to come up. *T*his went up unhesitatingly. It seems that the couple had 4 children including the boy. There was an elderly man who seemed to be the head of the family.

They offered a seat to this Madcap and performed Pada Puja. *T*his was sitting there like an insentient wooden log. They prostrated before *T*his and after getting the Prasad of rice grains from *T*his, they placed a wooden seat for *T*his to sit and take food. They served various dishes and rice on a leaf along with an offering of 10 rupees in a corner of the leaf. *T*his pushed the money aside and sprinkled water around the leaf, preparing to start eating the meal. The old man put 20 rupees in the place of the 10. *T*his again pushed the money aside. The old man, saying with trepidation, “Sadhuji, please forgive us!” replaced it with a 50-rupee note. *T*his hurriedly got up.

Immediately the old man broke down in tears and, addressing *T*his as ‘Maharaj’, pressed a 100-rupee note in *l*ts hands. *T*his gave it back to him. *T*his was unable to make them understand what *T*his really meant. The elderly man caught hold of *l*ts feet and the children also started crying. Amidst this confusion, a maid from the kitchen came running. It seems that she was from Tamil Nadu. She learnt about the cause of bafflement from the old man, then she turned to *T*his and asked in Tamil, “Swamiji, why are you refusing the offering? Is it not satisfactory?”

*T*his replied to her, “Mother! *T*his feels that Goddess Mahalakshmi Herself has come in your form. It is ages since *T*his has heard Tamil words. The Lord Himself took pity on *T*his and sent you here. Please tell them that *T*his doesn’t want any money. *T*his only wants some extra food for the father for he also must be hungry.” She shot out several questions, “Swamiji, why do you refuse the money? Please accept at least 20 rupees. Don’t you need at least some money for your expenses? How can one live without money?”

*T*his replied conveying some basic facts of life, “Mother, it is said that money is a treacherous killer, therefore *T*his doesn’t keep more money than what is necessary for *l*ts daily needs. Money is like the Lord of death. **Money should come to us on its own accord. Even then one should accept only what is necessary at that moment and not touch the rest! Never should we go in search of it. The Lord is waiting to fulfil our needs, so why should we carry that burden on us?**”

She broke down shedding copious tears and said, “Swamiji, today for the first time I see a real Sadhu (amongst all Sadhus) who has refused to accept money.” Then she explained the whole thing to the family. One cannot describe their emotional state at that time. They realized the true nature of these things.

Carrying the food in a vessel, the old man and the maid set out together with *T Rīs*. After offering the food to Swamiji and *T Rīs*, they stood reverently with folded palms. Swamiji said, “It seems that you have enjoyed good hospitality at their place. You have successfully passed the test. You will not degrade yourself in the future. Nothing can influence you from now on.” Thus blessing *T Rīs* and the hosts, he ate the food. The day was spent in this way.

Next day we left Mathura and proceeded towards **Agra**. We travelled to **Delhi** after seeing the Taj Mahal and spending two days in a cremation ground.

Dear children!

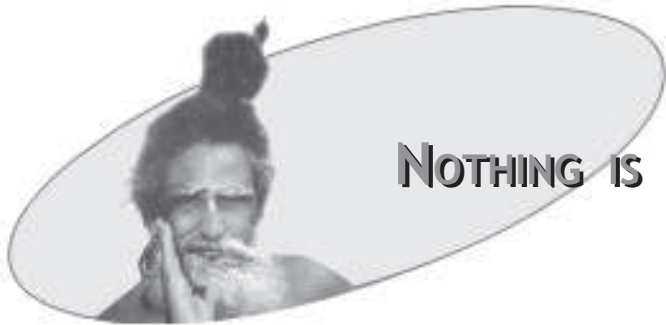
In Delhi we visited the Samadhi of Mahatma Gandhi and there *T Rīs* sang along with a Bhajan group. We stayed there for the night and left for **Ayodhya** on the next morning. First we walked around in Ayodhya which is located on the bank of the river Sarayu. Afterwards Swamiji led *T Rīs* to the ancient Ayodhya which was in the forest. The way was through a dense forest. The monkeys in that forest looked very big and walked on two feet. They had a frightening appearance.

Swamiji said, “We can see the ancient Ayodhya only if we go into the deep forest. We cannot enter that region without earning the trust and Love of these monkeys. Now you must sing the sweet glories of Lord Rama.” *T Rīs* agreed and started singing Bapuji’s (Mahatma Gandhi) favourite song ‘Raghupati Raghava Rajaram’ with intense Bhava and Swamiji accompanied *T Rīs* on the cymbals.

We went into the deep forest. One after the other several monkeys gathered around us. They listened to the song on Rama attentively and started clapping with their hands. Their heads swayed from side to side. The monkeys led the way ahead and we followed them. Singing and dancing blissfully all the way, we had the Darshan of ancient Ayodhya. Finally the monkeys led us back to the place from where we started and disappeared. All these scenes were blissful indeed!



You are everything!



NOTHING IS BEYOND HIS POWER

Dear children!

Next we went to **Nepal**. We reached the banks of the river **Gandaki**, had the Darshan of Salagram and stayed there for three days. *This* inquired about the origin of the Salagram.

Swamiji responded:

It is almost impossible to describe the glory and greatness of the devotees. The supreme Lord Himself worships the dust of their Holy Feet. Wherever the devotees of the Lord move about on this earth, the dust of their Holy Feet gets collected under the flagpoles and near the Bali Peetam in the temples. The Lord of wind gathers this dust and carries it over to the celestial Ganga.

It is the same celestial Ganga which flowed down to the earth through the Kamandal of Lord Brahma because of the severe austerities performed by Bhagirath. Lord Siva received the celestial Ganga in His matted locks for the sake of Bhagirath. As the earth could not bear the mighty force of the flow of Ganga,

Lord Siva opened His matted hair, contained her in it and tied the hair back into a knot. Later, yielding to Bhagirath's repeated prayer, He opened a strand of His matted hair and released a tiny portion of the Ganga through it. When the Ganga came surging towards the earth, she was divided in two parts. One part flowed into the Kamandal of Lord Brahma. From there she flowed down in mighty torrents through the Himalayas under the name of



Brahmaputra. The other part, landing at a place called Gangotri near Badrinath, rushed forward through Rishikesh and Haridwar and flowed into Kasi (Varanasi) under the name of Ganga.

When the dust of the Holy Feet of the devotees, carried by the Lord of wind, reaches the river Gandaki through the Kamandal of Lord Brahma, it assumes a certain shape. The dust is transformed into round black stones representing Lord Vishnu and Lord Siva and white crystals representing the Supreme Brahman. These stones acquire not only a life force and divinity but also the extraordinary power of moving against the current of the river. Only great beings can recognize these stones. They float up the waterfalls against the force of water. It is the dust of the Holy Feet which has come to be known as Salagram stones.

One can travel to Kailash through Nepal. Kailash is situated on the border with China. Therefore one can go there only after getting the permission of the authorities in India and China. The other center of pilgrimage in the Himalayas is Amarnath. One can travel to this place through Srinagar, the capital of Kashmir. In Amarnath the Lord gives Darshan in the form of a Lingam (monolithic form) made of ice.

On the other side of the Himalayas one can travel to the snow-clad Kailash through Haridwar, Rishikesh, Badrinath and Kedarnath. Families can travel up to Kedarnath. Beyond this point only Sadhus can proceed with the permission of the Government. Here the pilgrims are very few and the path is arduous.

You are everything!





FROM HARIDWAR TO MOUNT KAILASH

Dear children!

Swamiji stated:

Your father has travelled up to Amarnath and had the Darshan of the Lord. Now you must go up to Mount Kailash and return. *T R i s* agreed to it. Then we proceeded.

He made *T R i s* take a dip in the holy Ganga in **Haridwar** and have the Darshan of several saints. He advised *T R i s* as follows, “This is the foothills of the Himalayas. There are two mountain passes, the natural passageways between the mountains, namely Khyber and Polan in the Himalayas, and 9 places which have single tracks.” He indicated a single track on the way and said, “It leads to Alakapuri, the city of Lord Kubera. Once you go there, you cannot return. It takes months to get there and there is neither light nor shelter on the way. Each celestial being has his or her kingdom where they live, but visiting these is necessary only for those who have the desire for status, honour, position, etc. There is no need for us to even talk much about these things.” Thus he concluded.

After two days we reached **Rishikesh**. One can travel by train only up to Rishikesh as the railway tracks end there. From there, if one wants to travel to **Badrinath**, it is possible only by bus. The distance is no less than 300 Kms. As there are many shortcuts on the way, the distance is reduced by 100 Kms. Then the question arose whether to go there or not. *T R i s* humbly pleaded with him, “Swamiji, you have brought *T R i s* so far. If you don’t take *T R i s* further to **Kedarnath** and **Mount Kailash**, the pilgrimage may not bear fruit. You must somehow make this pilgrimage complete.”

Swamiji replied,

“I am already old. In addition, I am suffering from arthritis. In this condition, how can I walk 300 Kms and further to Kailash in the snow? Is it possible for me to trek such a long distance and then return? I don’t think it is practical at all. Let us stay for a week in Rishikesh and go back.” *T R i s* appealed to him again humbly, “Swamiji, if you wish that we should proceed further, that will certainly happen. Nothing can stop it. You are just

testing *T R i s*. Everything is fine as long as you give *T R i s* the strength and endurance to bear with your tests. That strength alone will get us through the pilgrimage.” He said, “Now you go to bed. Let us see in the morning.”

We stayed in Sivananda Ashram for 3 days. We walked for about 5 miles along the bank of the Ganga beyond Lakshman Jhoola, a suspended bridge like a swing (Jhoola) named after Lakshman, the younger brother of Lord Rama. We sat down and enjoyed the scenic beauty of the rushing waters, the tall majestic peaks on both sides of the river, the thick greenery and the resonating sound of Omkar.

The Madcap, taking leave of *l t s* companion just to wander about for a while, proceeded upwards along the course of the river. An idea arose in *l t s* mind out of ignorance. This place has a sacred atmosphere where many saints are performing austerities. One cannot find a better place than this anywhere else. *w e* have the Ganga, the forest, the sound of Omkar and the mind is peaceful. This is enough. Let *T R i s* settle here and find a place somewhere to stay. Let the Karma of this Jiva come to an end here (what ignorance! While *T R i s* was destined to perform so many actions through this body, have the contact of Sadhus like you, earn your blessings and enjoy the glory of the dust of your Holy Feet, *l t s* mind was following its own fancy and making plans for the future!) With this resolution, while looking for a suitable place on both sides and thus covering a distance of three miles, *T R i s* came across a spot.

The place was a dense thicket with a cave invisible from the outside. As *T R i s* entered the cave by crouching and crawling, some creatures which had the cave as their shelter darted away, leaving the cave free for *l t s* exclusive use. Crawling ahead for about 20 feet, *T R i s* found a wider area with adequate height for one to stand and providentially some light was streaming in. Looking closely in the dim light, *T R i s* could figure out the things inside the cave to some extent. *T R i s* was content with the state of things at that moment. *T R i s* removed the waistcloth and the upper towel, folded them into a seat cushion and sat on it with the loincloth. The Lord is verily the Puppeteer in the illusory drama. He is verily the omnipresent and omniscient Being.



Dear children!

Two hours passed. The Madcap felt the touch of a hand on *l t s* left thigh. *T R i s* felt a sensation like a sudden electric shock spreading all over the body. A vision appeared in

the cave of the heart and disappeared. Slowly opening *Its* eyes, *Tris* looked around. Swamiji was sitting close by with a smile on his face. Did *Tris* see him or Him? *Tris* could neither understand nor utter anything! Placing the head on his lap, *Tris* sobbed uncontrollably. He kept caressing *Its* head and back. Then he lifted *Its* head with both hands and wiped away the tears. Teardrops had gathered in his eyes as well. *Tris* also wiped away his tears. How can *Tris* write about or describe what happened afterwards? Both of us left the cave. Perhaps, in order to have the Darshan of devotees like you, He has made this body move about in this world.

Beloved children!

We came out of the cave and sat on a rock. Swamiji said, “Can one sit down carefree without fulfilling his destiny? Many things have to take place through the instrument of your body. How can you abide in the state of Siva (Brahmam) and remain inactive without fulfilling your duty to your father and ending the history (Karma) of several embodied souls? The day of the holy Arudra star and the pilgrimage to Sabari Hills are entwined in your life. Your destiny will end the day your mind removes these links.” Concluding thus, he bestowed his blessings on *Tris*.

Beloved children!

It is only after this incident that he decided to proceed further on the pilgrimage to Badrinath and Mount Kailash. The Madcap forgot the past events and others followed. As we journeyed through the shortcuts, we noticed that in many places the mountain people and forest dwellers had built their houses on trees. They lived in this way because of the danger of wild animals. As the place was dense with trees and wild creepers, whenever they had to go from one house to another, they would use bridges made of sticks connecting the trees. If no stick bridge was available, they would use a rope ladder made of wild creepers. The visitors would stand beneath the tree and call out and then the people living on the tree would put the rope ladder down. As soon as the visitors went up, the ladder would also be lifted up.

The attitude and behaviour of these tribal people towards the Sadhus were a supreme example of Prema Bhakti. With tears gushing forth, they would perform the holy Pada Puja to the Sadhus. Even though we could not make out the meaning of their songs, we could watch them singing the names, ‘Hara Hara, Siva Siva, Mahadeva, Ram Ram, Krishna Krishna’ and dancing in blissful ecstasy. Flour and honey were always available with them.

Dear children!

We travelled in this way for two weeks. Once we were walking in the middle of the forest. Swamiji created a tough test. We had neither flour nor any other food on hand. Everything was completely finished. Swamiji laid himself down and spoke these harsh words, “I cannot take a single step further; my body is completely exhausted. Why have you dragged this poor old man here and tortured him? Don’t you have even a trace of

pity in your heart? Mark it, you cannot get away with this terrible sin! Oh...! Now I am becoming breathless! Yesterday I didn't get proper food. Today I have not eaten even a morsel and there is not even a single house on the way. I don't care what you will get or how you will manage it! Find a way to get some food. I am not going to move from here until I get some food. It looks like I am doomed to die here, thanks to you. Let my chapter end in this place. Now you may go on your way." *T R i s* couldn't say anything.

As *T R i s* did not eat for 2 days, *i t s* body was trembling with weakness. With the limbs worn out, the mind weakened and the eyes shedding profuse tears, this Madcap walked away from that place. Passing through the thick forest, *T R i s* was weeping and wailing, "Hey Paramatma! What kind of trial is this? Has it become Your habit to put *T R i s* through such ordeals? Lying down in the middle of this dark forest where wild animals roam freely and one cannot see the light of the day nor the direction nor a trace of human habitation, he is refusing to budge and is bawling out for food. Whom can one meet here and from whom to beg for food? One can't see a human soul anywhere here. If he demands food here, what can be done? Is there no limit to Your tests? Oh....Refuge of the feeble! Redeemer of those in crisis!" Overwhelmed with emotion and sobbing, *T R i s* was walking about like a crazy person.

What a wonder! Suddenly *T R i s* saw an old man coming from the opposite direction with a stick in hand and a tottering gait. He looked like a pure white ripe fruit. Clutching a white packet tightly under his armpit, he came closer. Shaking this Madcap's shoulder with his hand, he said (in Tamil), "Child! Why are you weeping and walking alone in the middle of this thick forest? Your condition seems to be very pitiable. Are you very hungry? Is your father also, due to the agony of starvation, lashing at you with his tongue? The saying that '*When hunger strikes, all the 10 senses (5 organs of knowledge and 5 organs of action) leave a person*' is very true. It has proved true in your case, too." Adding with great warmth and concern, "This packet contains a large quantity of flour. Prepare some Rotis out of it and eat them. You can proceed on your journey after appeasing your hunger". Then he flung the flour packet in *i t s* hands and disappeared fast. He didn't even wait for a response.

Dear children!

It was all due to His boundless compassion that a stranger suddenly appeared in the middle of the forest, talking in Tamil and acting as if he was a long-time acquaintance, and rendered a great service. Unable to sense anything else, thinking only of the flour packet that was given to the Madcap and hugging the packet, *T R i s* looked around for the old man in a dazed condition but he had vanished! *T R i s* walked back faster thinking that the old man might have already reached Swamiji and that *T R i s* could gather information about him from Swamiji. Behold! Swamiji had already arranged three bricks for the oven, spread the bedsheet and was sitting on it smilingly.

On seeing this Madcap, he called *T*his by *Its* name and said, “You are indeed capable. I have not seen anyone else with your steadfastness until now. Did He Himself come in the form of an old man? See how He brought you the flour packet from somewhere? When He Himself has readily acted as your servant, what can one say about your state? Alright, now knead the flour and prepare the Rotis. I have prepared the oven, the firewood and the pan for you.” It seems that He feels privileged to serve the devotees!

Dear children!

If one becomes a simpleton, without being worldly-wise, and holds onto His lotus feet for refuge, the Divine will look after him of His own accord. That means, when you remain unattached and without praying for anything, and dissolve yourself totally in His remembrance, His protecting hands will undoubtedly reach out to you. This is a promise.

We travelled ahead for a couple more days and reached the main road. He, sitting under the tree, called *T*his and said, “We have had enough of walking. We must carry out our journey further either by bus, van or jeep. We can’t walk anymore. Be on the lookout for such vehicles.” This Madcap replied, “Swamiji, we treated the railway transport as belonging to our grandfather but what about the bus and the van? They are not our grandfather’s! Don’t we need money for travelling in them? But money is our enemy. However, in this present condition it seems that the wretched money is needed.” Swamiji said laughingly, “Look there! A jeep is on its way. That jeep belongs to our grandsons! Let us stop it and try to get into it.” While saying this, he picked up his shoulder bag and came to the road. This Madcap also walked behind him.

Dear children!

It was a military jeep. 5 military men got down from the vehicle. They surrounded us angrily with a suspicious attitude and inspected us. Swamiji talked to them in their own language. It was an amazing thing! Whatever language was spoken anywhere, he managed to converse in the same language (he seemed to be proficient in all the 14 languages of India). After conversing for a while, they became submissive, prostrated at the Holy Feet of Swamiji and prayed to him to get into the jeep.

The vehicle went very fast. Sometimes, leaving the main road, it would cut into the small road and again return to the main road. On the way they warmly served us tea, bread and fruits in two military camps. Stopping the vehicle within two miles of Badrinath, they sought permission to return to their camp. Swamiji bestowed his benediction on them. One of them made a Love offering of 20 rupees. Refusing it, Swamiji said, “I will accept only 2 rupees as a token of your Love” and bade them farewell. Next he went to a shop and purchased some grocery items like rice, lentils, jaggery, tea packets, etc.

Dear children!

The Divine which wandered around with this Madcap for so long would himself cook every day. This Madcap did not light the hearth even once. His cooking style was quite novel, one could not make out its nature. One can only say that it was out of the ordinary. Sri Kannan, who had engaged Himself in *Its* service, casting the spell of delicious taste and captivating *This*, prevented the intellect from seeing through His disguise and recognizing Him. What words can one use to describe His skillful and baffling play?

The Enchanter who bewitches you with His look, can He not mesmerize you with taste as well?

Beloved children!

We stayed in **Badrinath** for three days. He took *This* to one part of the source of the Ganga known as **Gangotri**. There was also a hotwater spring near that place. If you tie some rice in a cloth and dip it in that water for a while, it would get cooked because the water was boiling hot. Ice-cold water was rushing down within a short distance from the hotwater spring. Showing to *This* several similar extraordinary scenes, he made *This* forget everything else. In Badrinath Lord Narayan gives Darshan in the form of an ascetic sitting in a Yoga posture.

During His final days Sri Kannan gave His idol to Sri Uddhava, revealed the spiritual truths and directed him to Badrinath by saying, “We are residing as an ascetic in Badrinath and you can worship Us there.” He further instructed, “When you become disgusted with the worldly existence and decide to give up the body, install Our idol in a holy place where equality reigns.” Accordingly, Uddhava reached Badrinath, had the Darshan of Sri Badri Narayana Maharishi and gave up his body there. His Samadhi is there which many people may not know. In the course of time some people, motivated by profit and business and also for the sake of their personal worship, made changes in everything including the names. This is due to the influence of Kali Yuga.



Dear children!

There was a Marwari (a man from a merchant community in North India) known as Kali Kambliwala. He served the pilgrims by giving blankets, coats and hats for their journey. He advised them to return these things after completing the pilgrimage. Some people returned them and others didn't. Swamiji and the Madcap had taken these items for their use on the journey and returned them afterwards.

Pilgrims and Sadhus travel together up to **Kedarnath**. Beyond that point and towards Mount Kailash pilgrims are not allowed in large numbers. In Kedarnath a defence official takes down the full address and the signature of the pilgrims and informs them that they will verily become holy or divine beings if they return safely. Travel to Kailash is permitted only during one particular month. No one gets permission to go beyond Kedarnath at other times. Half of the pilgrims who undertake this travel do not return; they die on the way. Their lifeless bodies are dragged and left on the side of the road. Some doctors also accompany the pilgrims. Even though they render first aid, what can the doctors do at the pre-ordained end of a person's life? It is believed that one is fortunate if he dies on Mount Kailash.

Mount Kailash is fully clad in snow. What a breathtaking magic show it is to behold the silvery mountain dazzling in the sunlight! This extraordinary vision of beauty created to bewitch the human souls is indeed magnificent! One can't find many rocks there. One or two can be seen scattered here and there. The sun makes its rare appearance now and then only to disappear soon. All the rocks are covered with snow and we can see only snow-clad mountains wherever we turn our eyes. No flora and fauna of any kind or any living beings can be seen there. Pine trees grow in some places. Only silence similar to that of a cremation ground prevails everywhere. The only sound that can be heard is that of devotees uttering the names 'Hara Hara Mahadeva' but it verily shatters the sky.

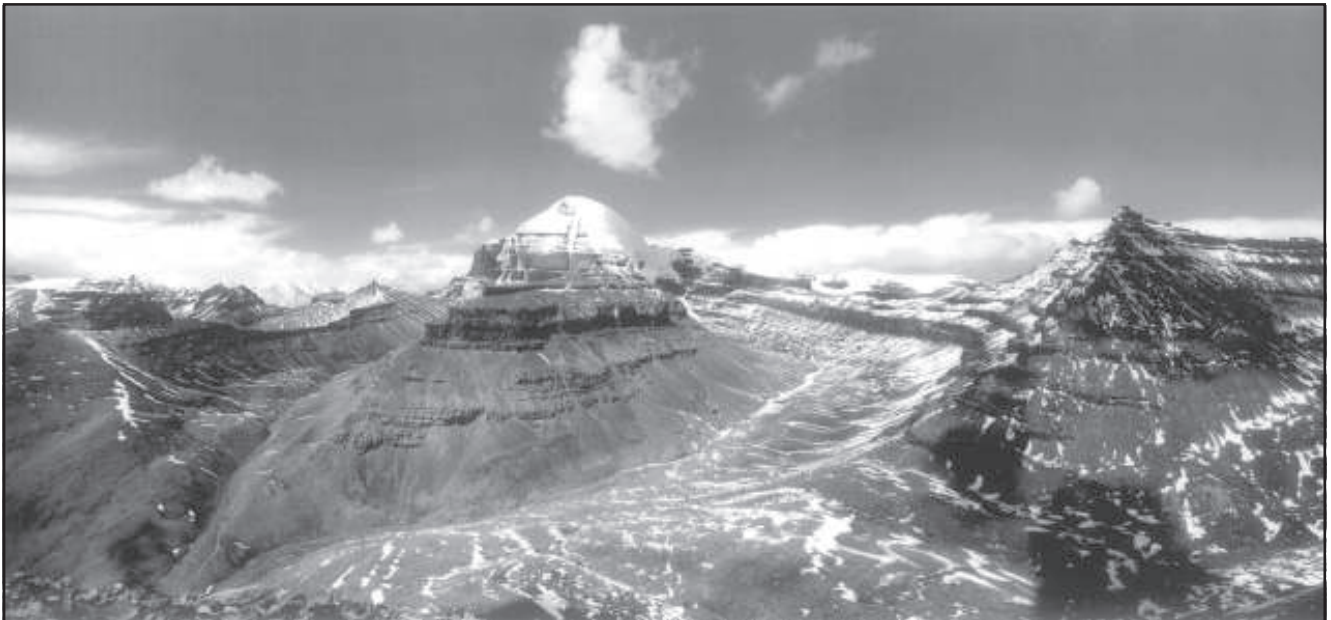
It is a different world. One cannot hear or see the impure and worldly talks and practices. The pilgrims receive a walking stick to help them walk carefully. While planting the stick on the ground, its spiky fork-like base exercises a firm grip. The spikes are also helpful in sensing the ups and downs in the snow and preventing the person from slipping. Once a person slips and falls, it would be difficult for him to get up. The body would just roll down towards the ravine and cannot be recovered. The slippery snow is mainly responsible for such mishaps.

Horses and mules are used for carrying food supplies and utensils on the pilgrimage. The passage in some places is very narrow and the guides help them over these stretches. If people happen to fall here, their bodies tumble down towards the valley, thus sealing their fate. Some deep depressions are fully covered with snow in some places. If the pilgrims happen to put their feet there, they sink into them and die. In some places terrible snowstorms blow and the mules, sensing this instinctively, indicate the situation by braying. The guides become alert on hearing this and warn the pilgrims. All the pilgrims run and take cover under the huge rocks or in the caves. Those who are travelling in the plains plant their sticks deeply in the snow, lie down on their stomach and hold on to the stick firmly. At that time all call out the names of the Lord loudly. As they have the woolen coats and blankets on them, they do not suffer much from the blast of cold wind, sand storm and hail stones.

But those Jivas whose fate has neared the end are dragged away by the force of the storm. They cannot be rescued. In some cases the heartbeat stops and they have to be removed from the path and left on the side. When the snow melts in the warm weather, the rushing waters carry these dead bodies into the rivers where they become food for the fish and birds. As one draws near Mount Kailash, one feels that it is a unique peace.

Beloved children!

The abode of the ‘handsome dancing Lord’ (Lord Siva) looks beautiful and serene. The dancing hall is one mile in height, five miles in circumference and circular in shape. As it is very steep on all the four sides, there is no trail leading up to the peak or down from it. On the top the shapes of the snow-covered rocks look like Yogis, sages, gods and an army of goblins (pot-bellied dwarfs who attend on Lord Siva’s family) who remain in close proximity of Lord Siva. If you look at them only as rocks, they appear as mere rocks.



Mount Kailash

If you look at them as divine and exalted beings, they appear as such. Likewise, at the bottom also, many sages appear in the form of snow-covered rocks in sitting and standing postures.

He was the One who gave the wisdom to be aware of these things; He was also the One who became aware of these things. He is the Knower, **He is the Known and He is the Knowledge that illumines.** It took two months to complete the journey to Haridwar, Rishikesh, Badrinath, Kedarnath and Mount Kailash.

Dear children!

By His grace we obtained the Darshan of the ‘handsome dancing Lord’ on Mount Kailash and then He led us back to the base. After that we reached Haridwar

and stayed there for a week. There was a temple built for the idols of Lord Ganesh, Lord Muruga and Lord Ayyappa. The priest in the temple spoke Tamil. He was from a village near Madurai. During his youth he developed dispassion and left the village. He visited several pilgrim places and finally reached Kasi. After he stayed for 2 years in Kasi, the head of the Ashram brought him to Haridwar, built this temple and left him here to look after it. The priest did not get involved in worldly matters as much as he could. Without being entangled in the householder's life, he had managed to remain a celibate and spent his years in a devout way. Swamiji said that he would not be caught in the family life thereafter.

Beloved children!

Next we reached **Kurukshetra**. There are 5 ponds known as Bhim Kund, Arjun Kund, etc. This is the place where the battle of Mahabharata took place. There was a scene depicting Sri Bhishma reclining peacefully on a bed of arrows and patiently enduring the pain caused by Arjuna's arrows. There was another scene illustrating the Universal Vision of Lord Krishna. After taking a look at all these, we travelled for a week and finally reached the holy place of **Varanasi**.

As we had travelled through an arid area, the Madcap had not taken bath for 3 days. *This* said, "Swamiji, it looks dry everywhere. *This* cannot see any water at all. It is 3 days since *This* had a bath. When will we have the opportunity to take a bath?" He replied, "Today you want to take a bath to cleanse the body, is that all? You can have your bath today." At that time *This* didn't understand these mysterious words. There were no tanks or rivers in that area. We went to the railway station to cook the rice we had collected as alms. In the open space, in a corner of the station, this Madcap tied the two ends of a bedsheet to two wires and held the other two ends in *Its* hands thus forming a sunshade as the sun was very hot. Inside, under the shade of the canopy, Swamiji was busy starting the fire and preparing to cook.

Swamiji by chance looked out and then went about his work, muttering something to himself. He had just washed the rice and put it in the pot. All of a sudden the clouds rumbled, thunder roared and a huge downpour descended from the sky. The Madcap was getting drenched in the downpour. It looked as if the celestial Ganga was rushing down like a waterfall in order to bathe *This*. The force with which the water poured down on *This* drenched *This* clean. When *This* cleansed *Itself* of the dirt on the body, Swamiji raised his head and asked, "Have you finished bathing? Has the dirt been washed away?" *This* replied, "Enough, Swamiji! This body can't bear the force any more." What a surprise! The rain stopped; the cooking was also finished. Drying the hair with a cloth and carrying all the belongings, we found a shelter and ate the food there.

Is there anything that is not possible for Him?

You are everything!



Dear children!

We reached the holy city of Kasi (also known as Benares or Varanasi). We started walking towards the temple of Lord Viswanath right after getting down from the train. On the way there was a temple known as Birla Mandir (here temples are called Mandirs) built for Lord Rama, Lord Krishna and Lord Siva with fine artistic work. Since a billionaire known as Birla had built it, the temple was named after him. A couple was standing in front of it as if waiting for us. When they saw us, they fell prostrate at our feet and prayed to us with great earnestness to rest and relax for a while. Accepting their request with a tender smile, Swamiji sat down in a Mantapam in the temple. The couple offered some sweets and food with great devotion. After accepting these offerings we proceeded onward towards the temple. In order to take a bath in the holy Ganga-Bhavani (Ganga), we left our belongings in a corner, climbed down the steps and reached the water with a vessel in hand.

Since this was our first dip in the Ganga in Kasi, Swamiji advised that we should bathe without getting into the water. He made *This* sit on the top step, then he filled the vessel with Ganga water and bathed *This* by pouring the water on *Its* head while muttering something. *This* dried *Itself* after the bath; then with the wet cloth on, *This* seated Swamiji on the step and bathed him in the same way an Abhishekam with Tirtham is performed. The visions that appeared at that time can neither be described nor written down! That is why it is said ‘**He who says knows not; he who knows says not!**’

While beholding the divine vision, a stranger - an 8-year-old boy - came there with a packet of loose flowers and a flower garland in his hand ready for use. He addressed the Madcap reverently as ‘Maharaj’. While we were looking at each other, the boy handed the flowers to *This*. As the Madcap looked at him, he gave the vision with the religious mark of Tripundram on his forehead. *This* lost *Itself* in bliss and worshipped him by offering the flowers at the Holy Feet of the boy and the garland around his neck. This vision ended, imparting great joy. *This* came back to consciousness on hearing the voice of Swamiji.

After the bath we went to the temple of Lord Viswanath and had a wonderful Darshan there. *Thi*s held the Lord (idol of Sivalingam) in *It*s clasp, embracing and kissing Him. *Thi*s rolled on Him, bouncing and frolicking like a child who is meeting its father after a long separation. When *Thi*s was soaring high in ecstatic bliss, a vision of Nandikeswara, beckoning to *Thi*s loudly with a smile on His face, appeared. The Madcap immediately went there, caught hold of His feet and, sobbing and weeping in complete oblivion, called out to Him, “Hey..... Mahanubhava! Purushothama! Nandideva! Once in this very place Saint Tulsidas combined the Mantra of the name of the Lord of the universe ‘Sri Hara’ and the Mantra of the name of the Mother of the universe ‘Uma’ and then put together the two syllables and presented the Mantra ‘Rama’. That is:

Ra	means	Maha Shakti - the great power
Ma	means	Chit Shakti - the Consciousness
Ra	means	Hara - Name of Siva
Ma	means	Hari - Name of Vishnu
Ra	means	Paramatma - Oversoul
Ma	means	Jivatma - Embodied soul
Ra	means	All sins are thrown out
Ma	means	Forbidding the re-entry of sins already thrown out
Ra	means	Drawing in all the powers
Ma	means	Bestowing perfection on them
Rama	means	Remembrance of the Trinity
Rama	means	Containing all the powers
Rama	means	Redemption from all sins

Sri Ram Nam eradicates the distinction between Siva and Vishnu.

To uphold the glory of Ram Nam and to prove the greatness of the Name to the world, when Saint Tulsidas prayed to You (addressing Nandikeswara) to eat the entire food served on the leaf, You uttered the Omkar three times and gave the vision of Your real form, then ate all the food along with the leaf. How graciously You upheld the Truth in this illusory world! Is it possible for this feeble mortal to be blessed with such a glorious vision?” Weeping and wailing thus, *Thi*s placed *It*s head at the feet of the idol of Sri Nandikeswara. A cow, which was standing near the idol, came closer and gently caressed *It*s head with its tongue and brought *Thi*s back to consciousness. The Madcap got up and heartily embraced Sri Harihara who had come in the form of the cow.

On beholding *It*s condition, Swamiji approached *Thi*s and said with a smile, “Enough! Don’t merge any further! Then you cannot return to this plane.” With these comforting

words, he caressed *It's* head. At once the scene (truth) disappeared and the world reappeared. Beloved children! You cannot feel the taste of rock candy by just touching it or seeing it; you can get the taste only by putting it in your mouth.

One day an Abhishekam with cooked rice was performed in the temple of Goddess Annapoorani, another aspect of Goddess Parvathi in Varanasi. Did the Abhishekam take place there in the temple or here in the heart? *T Rish* did not know. Numerous Sadhus participated in the feeding, chanting the name 'Sri Hari Hara' so fervently that it resounded in the entire universe. The celestial gods partook the Uchishtam and these two pilgrims also got a share. On the same day we had the **good fortune of having the Darshan of a naked Sadhu**. When *T Rish* inquired about such Sadhus, Swamiji said, "They perform austerities in the Himalayan forests and caves and live near the waterfalls. When they feel hungry, they open their eyes and the Lord fulfils their needs." He added, "Some Sadhus, resolving not to move about, take the form of pythons by their will and live in the wild bushes or caves. When they feel hungry, they come out and look around. At that time their sight falls upon some creature which is destined to finish its sojourn on this earth at that hour and they swallow it. When they are thirsty, they look up at the sky and providentially it will rain at that very moment and they will drink that water. When hunger and thirst leave them, the account of their gross body is closed.

Moreover these naked Sadhus don't look at anything. Sometimes they take a dip in the Ganga and then go to the temple after filling their Kamandal with Ganga water. After performing the Abhishekam to Lord Viswanath with the water, they embrace and kiss Him and go away after collecting the Tirtham in their Kamandal. Their walk is very strange; no one can follow them. Shouting loudly the names of Lord Siva - 'Jai Mahadev' and 'Jai Sankar' - they disappear by walking briskly."

In Haridwar this Madcap was blessed with their Darshan once. Mostly the Darshan alone of the saints is sufficient. They need not talk or give anything to us. Their penetrating glance is enough to settle the account of our Karmas. All the mighty powers are contained in their very look.

In Kasi we stayed either in the cremation ground of Harishchandra Ghat or in a dilapidated building near a bridge close to the railway station. It seems that the building was once a feeding house. We learnt that this was where Saint Tulsidas used to sit.

Dear children!

One evening Swamiji was cooking in the open space. *T Rish* was collecting dry twigs for fuel. Suddenly black clouds gathered with a loud thunder portending a heavy downpour. Soon big drops of rain started to fall. One could hear the loud whistling noise of a fast approaching cloudburst. Gathering all the bits and pieces *T Rish* started grumbling, "Great! No chance of completing the cooking today. Look there! A heavy downpour is fast

approaching with a loud swishing noise. What shall we do now?” Swamiji replied laughingly, “Why are you jumping to a conclusion so hastily? Above is the sky, below is the earth; naturally there will be clouds in between. Let them do their duty; let us do our duty! Whatever is to happen will certainly happen!” Then, looking up, he mumbled ‘wait for a while’ and set about his own work.

About 100 feet away it was raining in all the four directions but not a drop here! The rainwater was slowly flowing towards us but nothing got wet. Somehow the cooking was finished. At once Swamiji hurried *Tkis*, “Come on, carry everything away fast! We can’t wait anymore!!” No sooner had we reached the dilapidated building nearby than the rain came pouring down. No trace of either the stove or the fire was left. The deluge washed everything away.

If we surrender ourselves entirely to Him, He takes the responsibility for everything. He protects us like the eyelids protect the eyes !!

Dear children!

It is in Kasi that the great Saint Sri Visobakhechar imparted wisdom to Sri Namdev. When Sri Namdev found Sri Visobakhechar lying in a temple with his head on one Sivalingam, his hand on another Sivalingam and his legs on yet another Sivalingam, dirtying the idols with his bodily wastes and thus making others feel disgusted with his act, Sri Namdev asked, “Swami, why do you desecrate the sacred idols of Sivalingam like this? Can’t you lie down a little further away or get up and answer the calls of nature away from here?” Then Sri Visobakhechar replied, “My son, this body is not under my control. Can you kindly lift my legs and put them in a place where there is no Sivalingam?” Conceding to his request, Sri Namdev lifted his Holy Feet and put them in a place where there was no Sivalingam. Behold! As soon as he placed his feet in a particular spot, a Sivalingam would appear there! When he failed three times in his attempt, he realized the situation. Intuition made him aware of the all-pervading nature of God. Then he sat down contemplating on the truth.

After some days the Puppeteer of the deceptive play, Lord Panduranga, recognizing the perfected state of Namdev, appeared before him and enacted His sly play. He said, “Our dear Namdev, have you totally forgotten Our existence? Is it fair? What kind of offence have We committed to make you so indifferent to Us? How did you have the heart to leave Us behind and live away from Us? Have We ever left you behind and eaten food alone? Have you ever eaten food on your own without Us feeding you with Our own hands? How wonderfully you were looking after Us as your child! How can you, the mother, forget this child? If the mother herself neglects the child, what will be its fate? Who is there to care for Us? Without you bathing Us, look at Our body how dirty it is? Look at Our garments - how soiled they are. Do you know how many days have passed since We got a change of clothes! Leaving Us behind in Pandarpur like an orphan, you are having fun here. We can’t live there anymore without your company. How could you erase Us completely from

your mind? When you, Our own life, are there, what is the use of this body remaining elsewhere separated from its life? Has your heart turned into a stone? Won't you take pity on Us and bestow your loving glance?" Thus the Lord went on pleading before Namdev.

Dear children!

Read the passage carefully. This kind of appeal should come from a devotee to the Lord, whereas here *Our* Lord is pleading with His devotee. How strange!

If one attains the pearl of Jnana after diving deep into the sea of devotion, the Lord bound by the cord of Love becomes the iron filing and the Jnani-Bhakta, the devotee who attains the state of a Jnani, becomes the magnet drawing the Lord to himself!

Our precious treasures!

Saint Namdev, who had reached this stage of being a magnet, replied:

"Hey... Kanna! Oh.... Mayava! Tell Us where You are present and where You are not present. There is no place on earth where You are not present! We feel Your presence everywhere. O Prabhu! It is You who enabled Us, bound by the body consciousness and the sense of duality (pairs of opposites), to experience the phenomenal world. It is You who created the thirst in Us for attaining the grace of the Satguru when Our Karmas and time became ripe. It is You Yourself who came in the form of the Satguru and engaged Us in Your service and by the glory of Your service made the inner experience expansive. It is You who by instruction and intuition made Us aware of Your omnipresence. Whatever was experienced till now on account of Our Prarabdha has been blown away like the chaff from the rice grain. Only the grain remains once the husk is removed. You and We are that very grain! You and We are seen as separate entities for the sake of the worldly way of recognising things."

In the divine city of Kasi where Sri Namdev uttered these noble words, there are 108 Sivalingams in the form of Salagramams under 3 trees. Pots and pots of milk are poured on them every day until they are submerged in it. An elderly person collects and distributes this milk with a spoon as Prasad to the pilgrims and Sadhus. These two pilgrims also got the Darshan and Prasad of the Sivalingams. When you are travelling in the company of the Lord Himself, what is not attainable? Everything comes in search of you.

Our treasures!

We stayed in the cremation ground of Harishchandra Ghat for 3 nights. While staying there He enabled *T* *R* *i* *s* to behold the vision of the cosmic dance of the King of Dance Nataraja and to understand its essence. On the third day, when we were leaving the Ghat to go to the temple, the guard of the cremation ground, who was from a low caste, prostrated before us and said in a humble voice, "I have been observing both of you for the past 3 days. My heart feels that you are two divine beings. I cannot forget you. Your

figures are engraved in my heart. I am good at painting and I want your permission to draw your portraits and use them for worship in my house. It will be improper for me to do it without your permission. I would also like for both of you to visit my home at noon and kindly agree to have lunch there.” He begged us in his language with tears in his eyes. “I will be eagerly looking forward to your visit.” Swamiji looked at him intently, patted his back and replied, “We will most certainly visit your home at noon. As per your wish you may paint our portraits.” Then he blessed him and sent him on his way.

Beloved children!



After having our bath in the holy Ganga, we went to the temple, had the Darshan of the Lord and sang devotional songs in His presence for a while. Then we set out towards the noble devotee’s house. The man and his wife were awaiting our arrival with great eagerness. Conducting us into their house with reverence, they performed Pada Puja and Aarati to Swamiji, sprinkled the Tirtham on their heads and drank it with devotion. Afterwards they seated us and served us various dishes like rice, Kootu, Rasam, Payasam, Papad and Vada prepared lovingly in the Tamilian way. After the meal they served us traditionally with sandalwood paste and Thambulam, i.e. betel leaves and arecanut.

The paintings which the host did of the two pilgrims turned out to be very realistic. This was the first time this Madcap had seen someone painting life-like portraits amazingly. The humility, courtesy and actions of the couple were very touching. On the way back *T Rish* asked Swamiji, “It is very surprising to see a couple from a low caste that behaves in the exemplary and cultured manner of high-born Brahmins. There is some mystery in this. Will you kindly disclose the reason?” Swamiji replied, “They are the aspect of the Lord of death. Let it be a secret.”

Beloved children!

Swamiji stated, “According to the formal procedure one should visit Kasi three times, take a holy dip in the Ganga three times as prescribed, and perform Abhishekam three times. He enabled *T Rish* to complete the Kasi Yatra (Pilgrimage) accordingly. After the first visit one should go at least 60 miles away from the city and then return. All the rituals should be done in the prescribed manner. Again they should go away to another place, stay there for 10 days and return to Kasi. In this way one should return to Kasi three times. On the third trip, after performing the Abhishekam, etc., the holy Tirtham should be taken home. This Madcap said, “Swamiji, you may guide *T Rish* in these matters in any way you deem fit.” Thus *T Rish* left all the decisions to him.

That morning we left for some place. After staying there for 10 days, we returned to Kasi and observed the prescribed rituals. We repeated this two more times. On the third trip we travelled 60 miles and stayed in Moghul Sarai.

There he said, “This is our third trip. With this our Kasi Yatra will be over. We have to wear new clothes when we take a bath in the Ganga. And then we have to perform Abhishekam and have the Darshan of the Lord with the wet clothes on. Then you will collect the Tirtham in a container, seal it and take it home.”

Dear children!

This Madcap asked, “Swamiji, you are saying that we should wear new clothes and perform Abhishekam, worship, etc., but is it possible? We set out on this travel nearly 10 months ago. Until this date we have not collected more than 4 rupees per day. In the future we are not going to collect more than that. That amount has been sufficient for us and is keeping our bodies content and happy. Moreover, if someone offers food to these gross bodies, on that day we do not go for alms. Someone always provides us with coffee or tea. If we happen to receive jaggery as alms, we buy some tea dust and finish off the jaggery. Providentially, even if we travel long distances, we forget our hunger in the course of our discussion on spiritual topics. We wander about, forgetting even hunger.

The visions beheld and the plays that take place draw us deep into contemplation of the Divine. Engaged always in the generous act of showering your compassion on all, where will you go for money? If the cloth stores belong either to our father or grandfather, then we don’t have to worry about the new clothes! We did not ask our Father for these things beforehand. Had we asked Him for these things earlier, He would have surely granted them as well. We didn’t remember these details. Now we need at least 20 rupees. Should we try to get it through alms or approach someone for new clothes? What should we do now? His Will be done!” Recounting all this, the Madcap looked at the face of Swamiji.

Our beloved treasures!

He said smilingly, “You are right. Till now we have not accepted alms of more than 4 rupees per day nor will we do it in the future. We should not solicit that amount from anyone. The Lord knows about our need. We are certainly going to Kasi tomorrow and we are certainly going to get the new clothes. Why should we carry the burden on us? Now you can start singing some Bhajans.” He made *T Rīs* sing and *T Rīs* sang. When our collections reached the sum of 4 rupees, Swamiji told *T Rīs* to stop singing. *T Rīs* stopped the Kirtan (devotional songs). Sometimes we got some food during our alms taking. From these snacks *T Rīs* would separate those which were soft and tender for the teeth and gave them to Swamiji. *T Rīs* would eat those which were hard on the teeth. That was our practice.

On that day also we received some snacks. We went to a corner which was isolated. There were three houses in a row which were locked. We stopped on the outer veranda of one of the houses. Swamiji was counting the money received as alms while *T Rīs* was

separating the eatables. Providentially a crumpled 10-rupee note came rolling slowly in the gentle breeze and halted near *T Rīs*. This Madcap looked at it and then looked around. The houses remained locked. There was also nobody around.

“Swamiji, a 10-rupee note has come drifting in the wind. Whose is it?” *T Rīs* asked. Swamiji said, “Take it. It is ours.” This Madcap covered it with a vessel without touching it with *l t s* hands. Seeing this, Swamiji laughed. Soon after, another 10-rupee note came similarly drifting and halted near the vessel. *T Rīs* asked in surprise, “Swamiji, this is really astounding. Again another 10-rupee note has wafted here.” Swamiji said, “That is also ours. Take it.” *T Rīs* opened the vessel which was covering the first note slightly and this new note joined it. At that moment it was as if a magic show was taking place. Swamiji laughed again. *T Rīs* asked, “Swamiji, what is the meaning of simply laughing? If someone loses his money accidentally and if it comes drifting in the breeze, does that money become ours? Don’t we have to try to return it to the owner?” Swamiji replied with a smile, “Please take it to the owner.”

Carrying the two 10-rupee notes, *T Rīs* walked a little distance looking around for the probable owner. However *T Rīs* didn’t find any soul in the vicinity. No one was to be seen either on the terraces of the locked houses or in the surrounding area. The locked houses had no dwellers in them. “Swamiji, *T Rīs* has searched around repeatedly for the rightful owner of this money without success. Then to whom does it belong?” *T Rīs* asked. “I have told you already! This money is ours, keep it. But doubting my words you went around searching and now you have reached the same conclusion. Didn’t you want the amount of 20 rupees to buy new clothes? The Lord has given it. Okay, let us leave for Kasi. Let the pending work be completed,” he replied. *T Rīs* could not make out anything! *T Rīs* followed behind him. We reached Kasi. That was our third trip to Kasi.

Beloved children!

On reaching the Ganga, Swamiji said, “With this dip in the Ganga we bring the rituals to be performed on the worldly level to an end. Hereafter you and the world are different! You will gradually reach that level. Anyway the Scriptures say that when one takes the final dip in the Ganga, he should give something up. What are you going to give up?”



This Madcap said laughingly, “Taking and giving is His work. But in reality the instrument (body) acts according to merits and demerits and the ignorant mind claims doership. This attitude should disappear. He who has come in your form may take away whatever is necessary to eradicate the ego and sense of doership and give whatever is necessary to achieve this.” Thus *T Rīs* prayed to him humbly.

He said laughingly, “You are good at talking! You are speaking so smartly.”

*T*his said, “You are making *T*his talk. The talk and the content of the talk are yours only.” Swamiji said, “Dear child! (This was the only time he addressed *T*his as ‘child’.) Somehow you have spent a few months as a Sannyasi in my company. Therefore you can remain a Sannyasi from now on but a Sannyasi gets angry quickly. However you should not get into that state, so it is better for you to become a Sadhu.

Sadhus should not become victims of lust and the consequent anger.

You must give up these two. You pray to Mother Ganga-Bhavani and take this resolution. If you take these oaths, she will remove these two from you. These two will not afflict you from now on.

One who is free from lust is verily a corpse though alive.

Lust is the cause of all the movement in this world.

The world will not be perceived if there is no lust.

As you have become dead in that sense, the thin string (usually worn by men and children) around the waist, the final cord of bondage that is discarded at the end of the journey, can be removed even now.” Saying this, he took two stones with which he cut the string and threw it in the Ganga. It looked as if the Lord had kept a cloth ready for this occasion. Swamiji tore the piece of cloth in two and made one into a string and the other into a loincloth, and wrapped it around *T*his. *T*his had two pieces of underwear on hand. Swamiji instructed *T*his to wet them with water and use alternately. He told *T*his to keep wetting them three times a day and also while going to bed, thus keeping them moist all the time, and to follow this practice continuously for 3 to 4 months.

Then he entered a stranger’s pawnshop dealing in vessels and asked the shopkeeper for a copper pot. He readily gave it without uttering a word or asking for money. The Madcap took a dip in the Ganga while holding the pot. At that moment *T*his experienced a transcendental state and the same state has been enveloping *T*his till this moment. This state, beyond all the Gunas, has been pervading and protecting *T*his ever since. In that state of consciousness *T*his remains oblivious of the bodily afflictions and the delusions of the world.

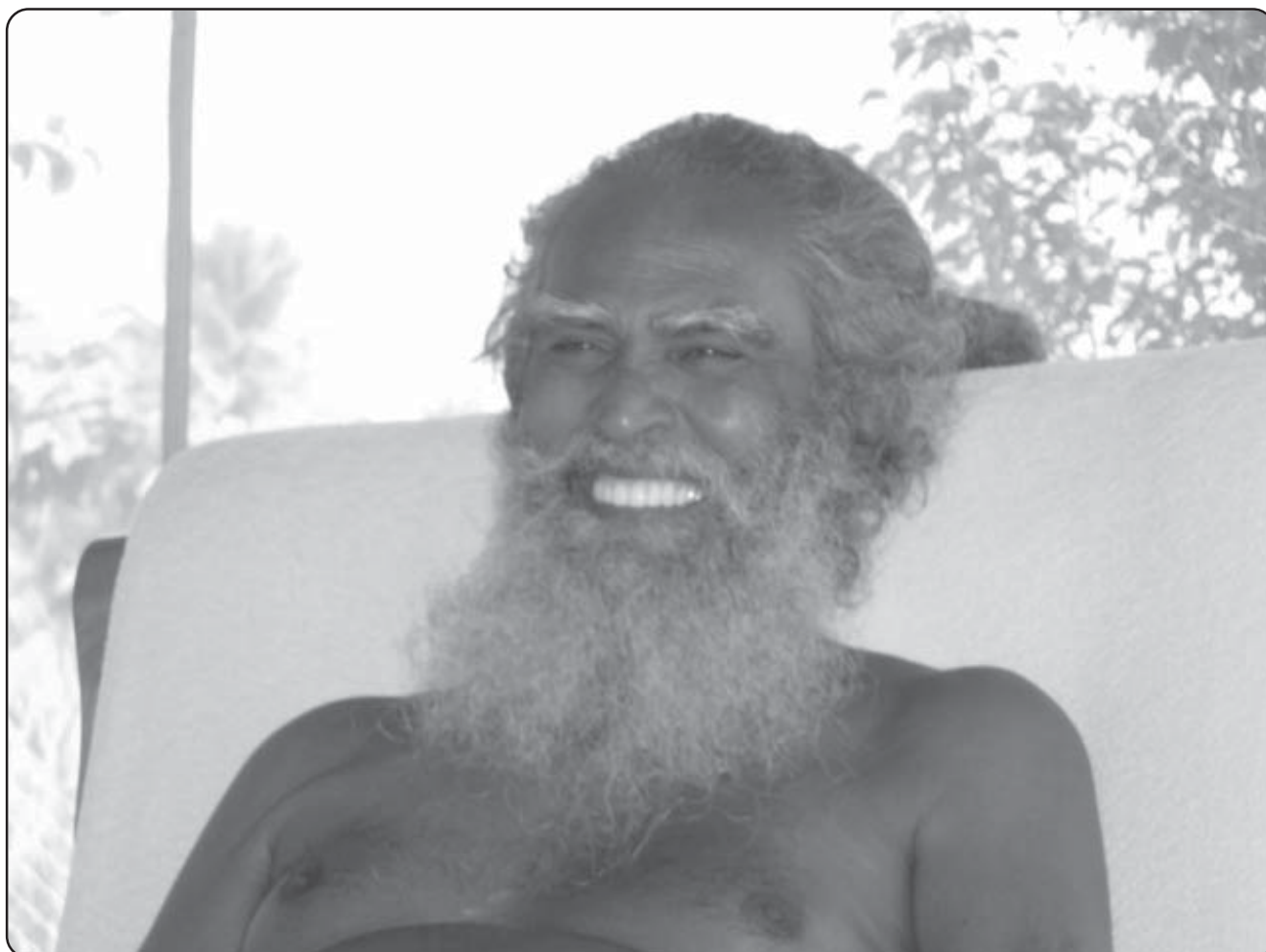
At that time Swamiji was standing on the steps. *T*his filled the pot with water, washed Swamiji’s feet and placed the flowers which were providentially given by a child at his Holy Feet. Then *T*his drank the Tirtham of the Holy Feet and placed the flowers used for worship on *l*ts head. Standing in knee-deep water in the Ganga, *T*his took the oath, the holy words of Truth uttered by Swamiji before the Mother Ganga-Bhavani, and sprinkled water on *l*ts head. With the permission of Mother Ganga, *T*his filled the pot with water and set out towards the temple with Swamiji.

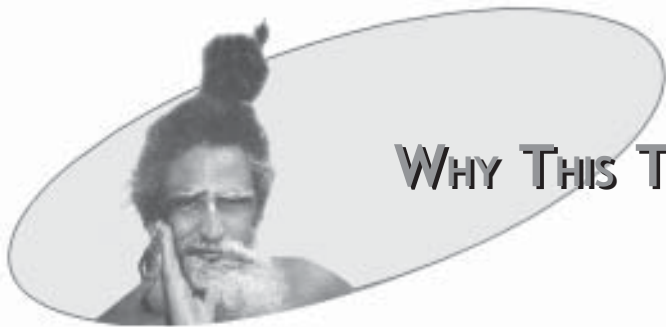
After having the Darshan of the Lord, *T R is* performed the ritualistic Abhishekam and other rituals in a sublime state of Love. Lord Nandideva gave *T R is* back the Tirtham pot with His holy hands while all the celestial gods bestowed their blessings. *T R is* handed the pot over to Swamiji who gave it to someone to seal with a lid which was promptly done. In the meantime the Madcap prostrated at the Holy Feet of Lord Viswanath and performed the circumambulation with *l ts* body, losing all sense of feelings and emotions. Swamiji gave the Tirtham-pot to the Madcap. When *T R is* was returning with Swamiji, holding the Tirtham-pot in *l ts* hands, Lord Harihara in the form of a cow came to see us off and stood gazing at us with tear-filled eyes till we crossed the market area beyond the temple precincts.

While in the state of Bhakti one is beside himself with grief caused by the pangs of separation. The mind disappears when he merges with Him on attaining the state of Jnana.

In the drama which He is directing, Bhakti ripens and is then transformed into resplendent Jnana.

You are everything!





WHY THIS TERRIBLE SIGHT?

Beloved children!

After leaving the holy city of Kasi *T*his moved like a log of wood, devoid of all feelings, for several days. The mind was weary as if robbed of something precious. Next we took the Howrah Express and reached **Kolkata** after travelling for a week. From there we went to Kalighat to have the Darshan of the Divine Mother Bhavadharini whom Sri Ramakrishna Paramahansa had worshipped. In Kolkata Mother Ganga merges in the ocean under the name of Hooghly. We went for the Darshan of the Divine Mother at about 10 o'clock in the morning. It was a serene place, full of flower gardens and dense trees. Somehow, beholding the form of the Divine Mother, *l*ts mind was seized by some kind of fear. The reason was: the Mother appeared terrible and angry, with blood dripping from Her tongue, holding a severed head in one hand and a plate in the other hand in which blood was dripping from the severed head and from the sword which had severed it.

As we left the presence of the Goddess, the Madcap hurried out, literally dragging Swamiji by the hands. Swamiji asked in surprise, “Why? What happened?” *T*his replied, “*T*his doesn't know the reason. *T*his is not able to look at the Divine Mother. Can a Mother ever appear like this? How can one go near Her?” Swamiji said laughingly, “It is your mental imagination which is appearing externally like that. What you are seeing, in fact, is illusory.” Saying this, he led *T*his by the hand up the steps, took *T*his right in front of the Mother and made *T*his behold Her. When the priest scraped a little of the blood from Her tongue and put it on *l*ts forehead, it changed into Kumkum. Somehow half-heartedly *T*his bowed to the Mother and went out. After spending the day there, we laid ourselves down in the garden for the night.

The Madcap did not get any sleep for a long time. *T*his went on crying out to the Divine Mother, “O Mother! Sustainer of the Universe! Bhavadharini! Ocean of Peace! Embodiment of Truth! O Divine Mother! What a predicament! Why this terrible spectacle? How much Sri Ramakrishna Paramahansa glorified You and Your greatness! Why do You frighten the helpless child who is following Sri Ramakrishna's path? While practising the spiritual discipline under the guidance of the Guru, mother Bhairavi Brahmani,

Sri Ramakrishna used to sit on a corpse as part of his Sadhana. It seems that You gave him Your Darshan at that time in the same frightful form.

Even in that condition Sri Paramahansa said, “O Mother! You may come in any form. You are Our Mother and We are Your child. Whatever a mother would do to her child, let that take place.” With this attitude he sat there in perfect peace and bliss. You are the real Mother! So immediately You became the very form of serenity and seated him on Your lap like a child. O Mother! You have equal vision without any partiality. Are You displeased with this child? When a child is languishing due to a long separation, if it sees the mother, what will it do? Don’t You know it? If You scare away the child at that time, where will it go? Don’t reject this vulnerable child. *T R i s* cannot bear this kind of rejection any longer.” *T R i s* went on lamenting with the heart melting in this kind of anguish.

Swamiji got up, came near *T R i s*, caressed *l t s* head and said, “What kind of prayer is this? No one can get any sleep because of your prayer.” *T R i s* couldn’t make out the inner meaning of what he said at that time. Later, after he left, *T R i s* understood it. Similarly, on several occasions his words were full of depth and ultimate wisdom, giving comfort, instilling courage and filling *T R i s* with bliss and peace, but he would cover *T R i s* quickly with the veil of illusion. From the time he departed until now his words remain charged with sublime wisdom and give goosebumps. They defy explanation. As he caressed *l t s* head, sleep overtook *T R i s*. What a spell the Charmer casts on you!

Getting up and finishing our ablutions in the morning, we went for the Darshan of the Divine Mother. “O Mother of the Universe! What is Your nature?” As *T R i s* started pouring out *l t s* heart like this, the Mother who is the embodiment of Love and compassion, like a mother who hurries eagerly towards her child whom she hasn’t seen for a long time, held out Her hands to clasp *T R i s* in Her embrace. How to express it in words? Ignoring even Swamiji who was standing nearby, *T R i s* rushed towards the Divine Mother. What a blissful scene! Swamiji came closer, called *T R i s* by name, caressed *l t s* back and said, “See, how you have forgotten me! Don’t you need me?” Then the divine scene disappeared and the world reappeared.

Revealing and hiding is His work! Rejoicing on beholding Him and feeling anguish when He disappears is *l t s* condition! Both are illusions!

O u r toddlers!

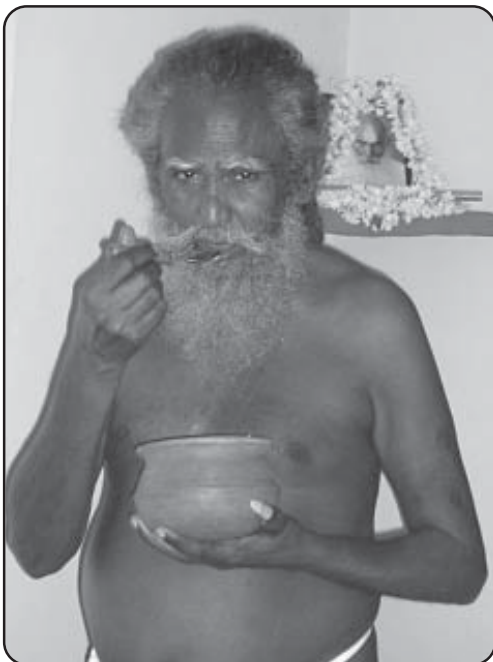
After staying for 3 days in the temple, we decided to proceed towards Puri Jagannath. While walking in the street *T R i s* asked, “Swamiji, *T R i s* hears 3 sentences through a heavenly voice every time we enter holy places. The inner meaning of these words is not clear.” He asked, “What are those sentences?” “Swamiji, *T R i s* hears the following:

1. Why have you come here?
2. What do you want to see here?
3. What do you gain by coming here?”

Swamiji replied:

You will understand them if you follow my way. Now I am following your way, that is why you don't understand the meaning. It is God's Will that you should transcend the level of Bhakti and reach that of Jnana. You will get transformed soon. Your inner state will change after reaching Puri Jagannath and you will understand the significance of these words. Again *T R i s* asked the next question, "O Swamiji, here *T R i s* had the Darshan of the Divine Mother, but *T R i s* doesn't seem to have gotten anything specific." Then he said with a smile, "Perhaps this is the last time. It is already 11 months." Thus he seemed to remind *T R i s* of the passing of time. What he meant by this was not clear. He might have reminded *T R i s* of our pilgrimage which started in Pandarpur.

We were walking along a street which looked deserted. There was a park close to the street. *T R i s* suggested to him that we could stop at the park and start preparing our food. At that time a fully decorated 7-year-old girl arrived. Her beauty was exquisite and beyond description. Even the pen would refuse to move if one were to attempt to describe it in writing. Such unparalleled beauty! She directed our attention to herself by addressing us with reverence as "Maharaj". She was holding an earthen pot. She looked as if she was the Divine Mother Mahalakshmi Herself standing there with the bowl of nectar of immortality. Next minute She appeared like the Divine Mother Annapoorani holding the bowl of nourishment. In the next moment she appeared as Goddess Meenakshi of Madurai (in the form of a child joyfully offering us the ambrosia of Jnana) who some centuries ago appeared as a child, sat on the lap of king Tirumalai Naicker of Madurai, welcomed the divine child-poet Sri Kumara Guruparar and became absorbed in his songs.

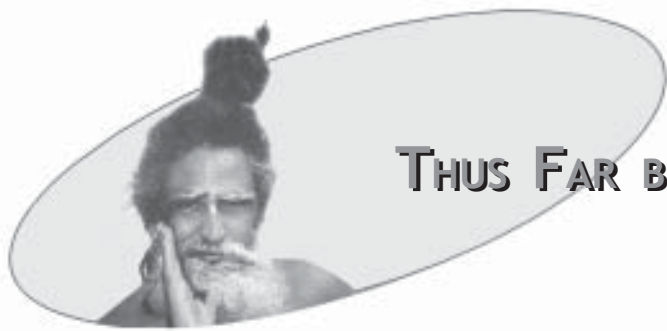


What unparalleled beauty! The Jivas are unable to forget Him because of His charm, beauty and glories. Who can remain indifferent to His beauty?

The Divine Mother Bhavadharini (the girl) brought *T R i s* back to consciousness by calling out loudly "Maharaj!" When the Madcap looked at her, she said, "Look here!" and gave the pot to *T R i s*. When *T R i s* was bewildered, Swamiji said, "You complained that you didn't get anything from the Mother. Now She has fulfilled your wish. Why this hesitation? Take it."

This is an example of how the serpent of doubt attacks you any minute, leaving you in confusion and doubt. After cooking our food, Swamiji opened the pot. He took out something and placed it on the leaf. It was a mango pickle. We relished it for a week.

You are everything!



THUS FAR BUT NO FURTHER

Dear children!

After a week we reached **Puri Jagannath**.

Srirangam in the South

Badrinath in the North

Dwarka in the West

Puri Jagannath in the East

Pandarpur in the centre

Thus goes the saying of the saints. The idols in the sanctum sanctorum in Puri Jagannath are not made of stone as in other places. They are made of wood and remain incomplete. The idols are said to be of Sri Krishna, Sri Balaram and Sri Subhadra.

They are also looked upon as the Atma, Purusha and Prakriti, the dynamic aspect or nature. **The veil of the grand Illusion, the Mahamaya, stands between the Atma and the Purusha. The Purusha can remove the veil by discrimination, service to the saints, imbibing the teachings of Satguru and God's grace. Only then can he come to abide in his real Being!**

A special occasion in this place is the celebration of Bhajans on Ekadasi days as in Pandarpur. The devotees gather here from various places. They joyfully conduct the Bhajans and, after fasting on Ekadasi day, they observe the ritualistic breaking of the fast on the Dwadasi day. They perform Athithi Puja by inviting Brahmins or devotees, honouring and feeding them with a feast, and then return home.

Further, for the preparation of food offering to the Lord in this temple, the temple functionaries stack 7 earthen pots one on top of another on the stove and cook the rice in all the pots at the same time. By testing the rice in the top pot they find out if the rice in all the pots is cooked and then remove the pots from the stove. The rice gets cooked evenly in all the 7 pots. Placing the pots on a raised platform in front of the deity,

they break each pot and offer the rice (with the steam rising from it) on the broken pieces. After this they distribute the consecrated food on the broken chips of the pots as Prasad to the Sadhus. Thus partaking this Prasad for 3 days, the Madcap felt a sense of contentment.

Thiis heard the 3 sentences in this temple as well. The mind felt a cooling and soothing effect as if from a moonbeam. *Thiis* seemed to have the satisfaction of having completed the pilgrimage. Even though there was no vision or scene in this place, both cause and effect got fulfilled. While coming out of the precincts on the third day, after consuming the Prasad, *Thiis* heard a song by a Sadhu as if from a disembodied voice. Actually it was Saint Pattinathar's composition:

O Perfection! Unaware that You exist and move about within this body,
I roamed around in forests and hills till my legs wore out.

Beloved treasures!

From the moment we heard the song, the movement of the mind slowed down. However, *Thiis* did not disclose anything to Swamiji. He also did not ask anything. Perhaps he understood intuitively. After this, *Thiis* could not exchange many words with Swamiji. To see him in silence was a blissful experience. Tuning into that experience, *Thiis* did not initiate any conversation with him but answered his queries briefly.

The train reached Andhra Pradesh. We went to **Simhachalam** near **Visakhapatnam** or Waltair and had the Darshan of Lord Yoga Narasimha. We started cooking our food after returning to the railway station. *Thiis* said humbly to Swamiji, "Swamiji, we have had the systematic Darshan of Murthy, Tirtham and Sthalam. A feeling of contentment has filled the mind. Now we have reached Andhra Pradesh and the next place is Tamil Nadu. We can travel on foot to Sabarimalai and have the Darshan of Mother Sri Sabari and the Brahmachari Sri Sabarinathan (Lord Ayyappa) who attained Jnana through the grace and teachings of Mother Sri Sabari. Then *Thiis* will comply with whatever Swamiji wishes *Thiis* to do." Interrupting *Thiis* here, Swamiji said, "Your imagination has taken flight to Sabarimalai! How is it going to happen?" He ended with a question. Then he added, "We both will surely meet in Sabarimalai and have the Darshan of the Lord. This is a promise." Thus he gave an assurance.

Dear pearls of Love!

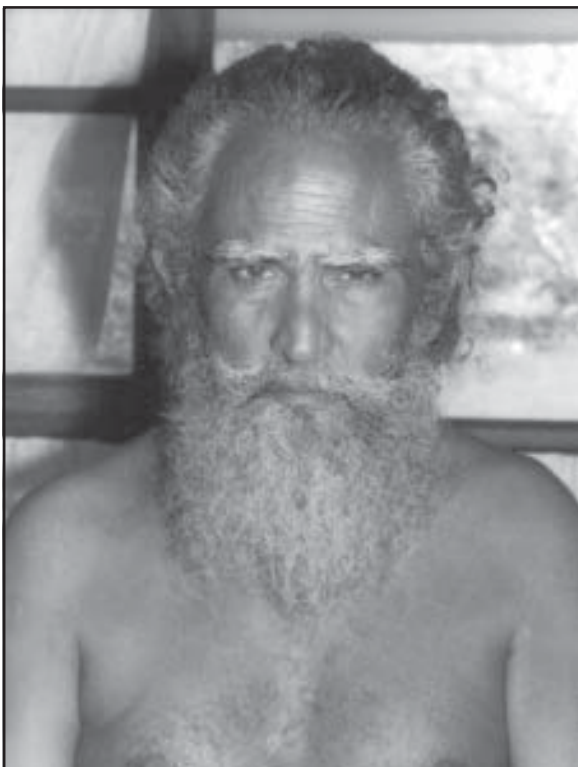
While these resolutions were being made, the train stopped at a place called **Tuni** which lies between Visakhapatnam and Vijayawada. When we were sharing our joy about the pilgrimage, the ticket examiner got on the train. Without going to anyone else in the compartment, he approached these two pilgrims and asked in Tamil, "O Maharaj! Do you have tickets?" Swamiji answered with a smile, "No". Immediately the ticket examiner said, "It is alright that you have travelled without a ticket so far, but you cannot proceed further, beware." Uttering a firm warning in the end, he said, "Come on, get down." As though

he was waiting for this occasion, Swamiji beckoned *T Rīs* by *l t s* name and said, “What we anticipated has taken place. No more travel. Let us get down.” Looking at *l t s* face, he added, “What are you thinking of? No more travel. You prayed and He granted your wish. Now He has put a stop to the travel.” Thus saying, he held *T Rīs* by the hand and pulled *T Rīs* down from the carriage just as he had lifted *T Rīs* up into the coach by hand in the beginning of the pilgrimage. The train travel of 11 and a half months, during which the ticket examiners requested us to sit on the bench even if we were sitting on the floor, ended.

Beloved children!

When we got down in **Tuni**, we found a temple of Sri Krishna where we stayed. After collecting alms, we finished making our food and had meals. Then he went to a photo-frame shop as if it had been pre-arranged and talked to the shopkeeper in Tamil. Through him the Madcap sent a letter to Tirumandiram Nagar with a request to send the amount of 150 rupees, the fare being 60 rupees each from Tuni to Chennai and from Chennai to Tirumandiram Nagar.

A letter came on the 6th day and the sum of 150 rupees reached us on the 7th day. *T Rīs* opened the letter to read. Seven people had written on small slips of paper with great yearning and anguish about being separated from *T Rīs*. *T Rīs* could not read the letter further. Seeing *l t s* condition, Swamiji took the letter from *T Rīs* and read it aloud. His eyes also became moist with tears. He somehow finished the letter and asked, “How could you remain away from such loving souls for all these days?”



The sole anxiety and keenness of the Madcap at that time was to somehow take Swamiji home with *T Rīs*. Handing the entire amount to Swamiji, *T Rīs* requested him humbly to get two tickets to Chennai and added that tickets for the onward journey to Tirumandiram Nagar could be purchased in Chennai. Swamiji said smilingly, “Don’t be in a hurry.” He bought two tickets to Vijayawada. “Why, Swamiji, the tickets are only until Vijayawada! Oh, you plan to get the tickets for Chennai in Vijayawada! Okay, it’s alright!” Uttering this, *T Rīs* got on the train. The train was speeding towards the South.

Then Swamiji said:

“Dear child! You are guileless like a child, therefore from now on We will address you as ‘child’. (Swamiji revealed Himself as the Lord only here): You have come to Our path. Nothing

will affect you from now on. You can go home; however don't force Us to go there. The purpose of Our accompanying you is fulfilled. We know the state of your mind. Now this form will merge in the source from where it came. We took this form only for your sake. We completed the pilgrimage also for your sake.

Understand that he who is your father and Satgurudev is verily sage Vyasa himself. He appeared for your sake only in order to take care of you in this Kali Yuga and has blessed you with the opportunity to do Seva. In this play don't get lost in acting the role but play your part well.

From this point on carry on your work, i.e. service to your father and Satgurudev. These two have been bestowed on you together. All the worldly responsibilities will leave you one by one on their own in the same way they got attached to you. You need not make an effort to get rid of them. We will remove them at the appropriate time. What you have enjoyed so far is a state of great bliss. From now on you will gradually experience the Self and abide in eternal bliss.

You should impart your spiritual experiences only to those ripe souls who yearn for the experience of the Self. By and large you will move about in the world in the state of an Avadhut, a state not easily recognized by others. You should not perform any miracles for any reason. You should be like the embers covered by ashes. The state of sage Sri Jadabharatha, an ancient sage who lived in the high state of an Avadhut, is an example of this. Contemplate on that state and you will attain it easily. When you become purified and ripe by your service to Sri Satguru, you will naturally attain Our state". Thus Our Lord Madhavan blessed *T his*.

Beloved children of wisdom!

He ('He' as *T his* understood Him at that moment) was talking in this way. However He veiled Himself with the Vishnu Maya. *T his* was sitting in a dazed condition. There were no feelings. He was sitting on a rock. *T his* was sitting at His Holy Feet and was caressing them. In this condition tears were pouring in torrents, washing His Holy Feet. It seemed that he had sealed *l ts* mouth from uttering anything.

T his was not even aware when we got down from the train in which we were travelling. He made the crowded railway junction (**Vijayawada**) nearly deserted at that hour. How did the big banyan tree happen to be in the station? How did the round rock go there? All this seemed to be like a magic show. When the Master of the play is conducting the drama, what is impossible? *T his* is not able to write about and describe the scene that took place. It seems that the Lord of Illusion - the Puppeteer - permitted *T his* to mutter a few words:

"O.....all-compassionate Lord! O.....Refuge of the helpless! Lover of those who resign themselves to Thee! What can one ask of You in this condition? Whatever is asked for will meet with destruction in the future; **whatever is seen will disappear some day. Please**

grant a state in which one doesn't ask for anything at all! Please conceal the scenes which are meaningless. Somehow You have cleverly completed Your play. For one whole year, though remaining together, You, veiling the real and showing the unreal, prevented *T R i s* from getting close to You. Now, giving the ability to see the Reality, You seem to conceal the unreal (form of the companion)! Is this Your compassion towards the helpless souls? You, appearing to be within reach, disappear on coming closer. Is that why devotees call You the 'Deceitful One'?

O... Lord! *O u r* Master! Why don't You remain with this wretch in whatever way You want? Can't You accompany *T R i s*, remaining invisible to others? You can do anything! Why this indifference? *O u r* Master, *T R i s* won't give You any trouble hereafter! Can't You grant *T R i s* the opportunity to serve You and Sri Gurudev together? It is enough if You just accompany *T R i s*. *T R i s* will not reveal Your presence to anyone. You said that we would go to Sabarimalai. Can't You stay at least till then?" *T R i s* cried out from the heart.

The great Puppeteer responded thus:

"Dear child! Why do you break down like this after hearing Our explanation? Don't feel unhappy because of the separation from the gross body which is the result of Karma. When did We ever part from you? We are always with you in all conditions. You yourself taught Us about the evolved state of Namdev. Have you forgotten or is the teaching only for others? Doesn't it apply to you? Shouldn't you also follow your teaching?

First you must gain a personal experience of everything. Only then should you impart it to ripe souls who are yearning to realize It. Don't teach others what you see, hear or read in the books. After you learn something and experience it, you can teach it to the souls who can absorb it. Imparting from your personal experience alone is the truth. That alone will bear fruit.

True to the words We uttered, We will be waiting for you in Sabarimalai whenever you make the trip. This is a promise!" He cast a spell with this assurance.

"Beloved child!

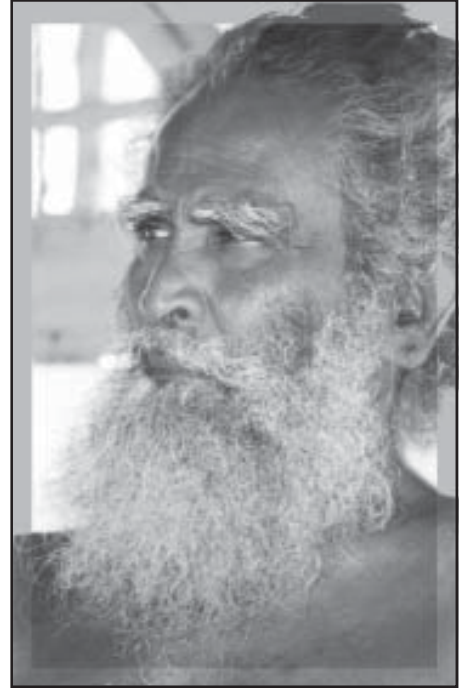
The train is ready to leave Vijayawada. Here is the ticket for your place (Chennai). This is the remaining money". Saying this, He dropped everything in the bag. *T R i s* didn't know when He bought the ticket; somehow a great magic show was about to be over.

He took hold of *I t s* arm and seated *T R i s* in the compartment. For some reason no one got into the compartment. *T R i s*, holding onto the Lord's shoulders, broke into tears. He caressed *I t s* head with both His hands. When He also sat down, this Madcap buried *I t s* head in His lap and wept uncontrollably. With both His hands on *I t s* head, He held it up. Tears were streaming down in a flood from His eyes as well (They were not tears; this was an act to delude the Jivas). In that condition this Madcap wiped the tears of the Lord of Illusion.

Suddenly, as if by a magic, He stood outside the compartment. He went to the tea stall in front of the train car and brought 3 plantains. He peeled one and fed it into *Its* mouth and gave the other two to *This*. *This* peeled one and fed it into His mouth. One more fruit was left which *This* kept as Prasad. The train started.

“O God of gods.....! O Lord!” - thus *This* wailed miserably.

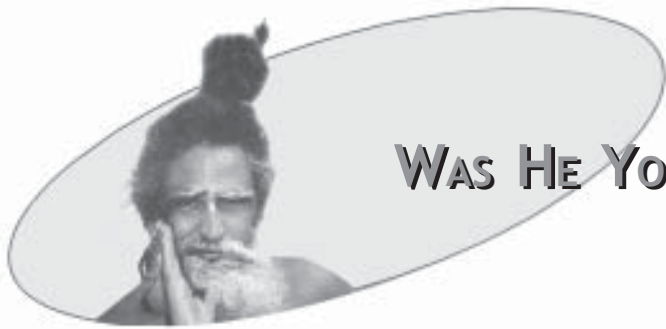
He gave Darshan the same way He is in Pandarpur, standing with both hands on His hips with a bewitching smile. Holding that vision within, *This* closed the doors of the heart tightly. Then *This* became frozen like an inert body without feelings. The inert form is still moving about and Sri Vasudeva (Sri Krishna) is activating it from within. *This* doesn't understand the actions. He only knows whether they are Karma or Maya.



The pilgrimage is over!

You are everything!





WAS HE YOU? ARE YOU HE?



By His grace, with the plantain He gave, *This* reached Tirumandiram Nagar at 5 a.m. Since *This* was seeing the town after a period of one year, it didn't look like Tirumandiram Nagar but like a new world. *This* went directly to the temple but didn't find Sri Gurudev there. *This* looked for him in the garden. There he was watering the plants. Keeping the shoulder bag in a corner, *This* performed a Sashtanga Namaskar at his Holy Feet. After *This*

got up, he clasped *This* tightly on *Its* shoulders. Both of us didn't say anything, couldn't say anything. Tears streamed from our eyes. He brought the Madcap to the temple.

"Our dear Thiruvadi! First take a bath", he said. *This* had *Its* bath. By then Sri Gurudev had managed to get tiffin items like Idli, Vada, Puri, etc. As soon as *This* came back, he told *This* to have food. Even then this Madcap couldn't contain the tears. The Madcap took the leaves that were ready, placed them for both of us, sprinkled water on them, wiped them and served the food. He said, "Umm, eat the food." Somehow *This* couldn't take even a morsel. Iyya fed the food into *Its* mouth. *This* also fed him three mouthfuls. When *This* started eating, he collected all the food from his leaf and placed it on *Its* leaf.

Father: Thiruvadi! You must eat. You are a growing child. Your body needs nourishment now. *'One who eats can do a lot of work.'* This fellow's (referring to himself) life is almost over. We require only a little food. If We eat more, We will not digest it. However your body has to work hard. Your body has a lot of work to do. You have to be here for the sake of many people. **We lived for you alone.**

T_{his}: Father! You talk just like the person who travelled with T_{his}. Do you know Him? *Its* companion looked verily like Vittal. Then that state would disappear; again it would appear and once again disappear. Why this kind of play? Anyway He had come! Would T_{his} have kidnapped Him if He had given a trace of a hint about Himself? Why this play of hide-and-seek?

Father (*laughingly*): Dear Thiruvadi! To whom is the appearance? And where did He disappear? Why don't you try to understand this?

T_{his}: Father! T_{his} couldn't realize it at that time of our travel during the year, but today, on seeing you and listening to your question, T_{his} can understand that the appearance was in the state of Sattwa and the disappearance was into the rational mind.

Father: Which is the state of Sattwa and which is the rational mind?

T_{his}: It is possible to feel the intuition emerging in the Sattwa state whereas the mind functions through (the gross sense of) the eyes and the thoughts associated with the scenes beheld by the eyes.

Father: Does it exist now?

T_{his}: Father, intuition states firmly that it was Him, but the scenes that appeared and the incidents that took place raise questions such as 'Can it be like this? Can such things take place?', etc.

Father: Thiruvadi, tell Us now whether the intuition is real or the scenes are real?

T_{his} was bewildered. The mouth couldn't utter anything. T_{his} contemplated deeply.

T_{his}: Father, the intuition is the same, it has not changed or disappeared, but the visions gave joy and despair for a few minutes and then disappeared. As these scenes appear, remain for a while and then disappear, one can realize that they are not real. But the firm intuition, the truth that **it was Him**, cannot be shaken off, erased or changed.

Father: Dear Thiruvadi! The scenes visualised in the mind, the words that are heard and the incidents that take place have to be first felt and identified as 'He' and 'His'. With the same sense of truth, i.e. with intuition, the three things you mentioned above can be discarded.

T_{his}: His appearance, seeing Him and talking to Him - are these three not the proof for T_{his}?

Father: Our dear Thiruvadi! The Real has no birth, existence, change and disappearance at all, but It has to wear the **unreal mask** in order to present Itself. Remove the disguise and **accept only the Real that is within**.

T_{his}: Father, the examples and advice you have given are out of the ordinary, T_{his} is not able to accept them.

Father (*laughed uproariously*): You are right, Thiruvadi! The intuition will become established in you in due course of time. At that time you will explain these matters better than this fellow.

T~~his~~: How can that happen? T~~his~~ doesn't understand what you mean by saying that T~~his~~ would explain these matters better.

Father: Dear Thiruvadi! You have read about Sri Veda Vyasa and his son sage Sri Suka Brahmam. You have also listened to Our teachings. Whatever they have explained should become our personal experience.

T~~his~~: Whatever happens and whenever it happens, let it all be by your grace. Do you mean that he who was *his* companion was our Vittal?

Father: Are you still harbouring doubts?

T~~his~~: If that was Vittal, can you prove it to T~~his~~?

Father (*laughing loudly*): After becoming tired of living in Pandarpur, you decided to return here. He himself came and took charge of you after changing your mind. Then both of you adopted Sannyas (temporarily). Getting into the river, you took the following vows:

- Train tickets should not be bought till the completion of the pilgrimage. If the ticket examiner demands to see the tickets, then you should get down from the train. You should not get into the train again without tickets. With that you should understand that the pilgrimage has come to an end.
- Night-stay should be mostly in cremation grounds (not burial grounds).
- You have to sing and he (Swamiji) will keep the beat while taking alms.
- Alms should be from 4 to 5 rupees a day. No money should be saved.
- You should not gather any more people than the two of you. If food becomes available on any day, you both must sit in a place and sing Bhajans for an hour; no alms should be solicited on that day.
- You are his Guru; he is your Guru. There is no other Guru in the world for both till the pilgrimage is over.
- Collecting wood for fuel and bricks for setting up the oven are your tasks. Cooking is his work. Though both will eat, you will get a bigger share of the food. He will take the leftovers.

What, Thiruvadi! Didn't you start the pilgrimage after taking these vows?

Listening to all this from beginning to end, *T R i s* abruptly caught hold of his Holy Feet and wept.

T R i s: O Our Gurudev! (Though *T R i s* addressed the father as Gurudev, it did not last long due to *l t s* unawareness.) You are repeating everything as though you were with us. How can *T R i s* understand you? Are you He or is He you? Father, *T R i s* does not understand anything!

..... While *T R i s* was shedding profuse tearshe placed his hands on *l t s* head as if blessing *U s* (obscuring everything) and said, “Wait! Wait! Don’t be impatient. He is He! We are We! He (Lord Panduranga) cannot become Us but We can become Him. You will understand this later from your experience. Time (Kannan) will ripen you (the fruit) and We will enjoy the fruit.”



This Madcap was baffled whether that was a dream or this was a dream or both were real. He patted *T R i s* on the back (making *T R i s* forget everything) and said, “Hey Thiruvadi! It’s almost 9 am. Why don’t you take some sweets from the nearby shop, go home and distribute them to all your transient relatives and folks as Prasad and alleviate their grief? Take some rest and then come back here in the evening.” Thus he sent *T R i s* home.

Who went on the pilgrimage? Who was the companion on the pilgrimage? Who returned from the pilgrimage? To whom were all the tales narrated? Who listened to the tales? Whose tales are those? Who is responsible for all these happenings?

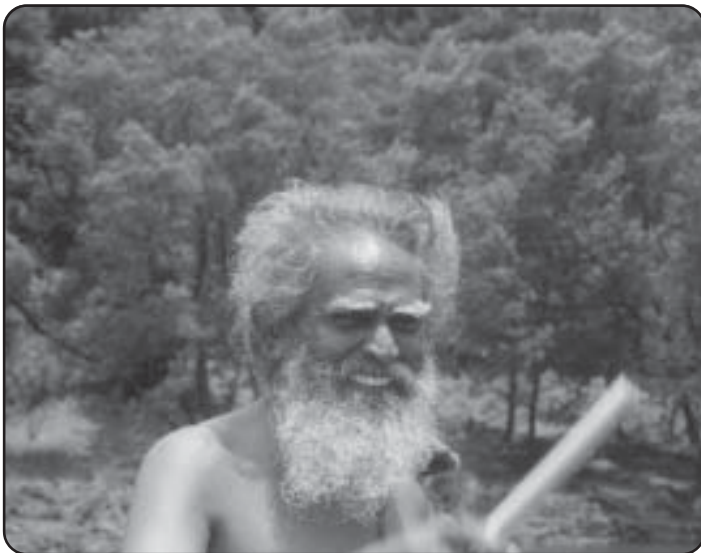
He alone went on the pilgrimage!
 He alone was the companion on the pilgrimage!
 He alone brought *T R i s* back from the pilgrimage!
 There is no one other than Him!
 He is not different from THAT (Brahmam)!

We understood this later from personal experience!

You are everything!



LOVER OF THE DEVOTEES IN SABARIMALAI



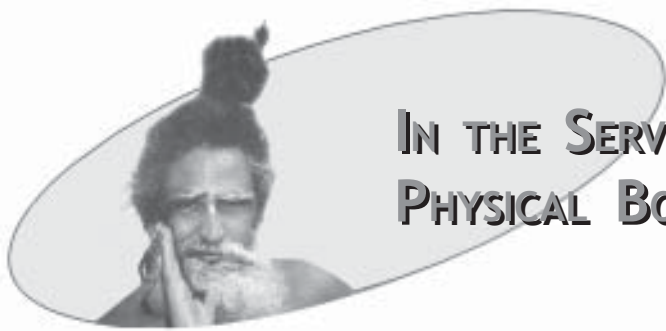
Our beloved children!

The pilgrimage that was undertaken with Him was not complete yet. It was completed only after His Darshan at Sabarimalai. The month of Margazhi (Dec 16 - Jan 13) arrived after two months. At the end of Margazhi the pilgrimage to Sabarimalai was undertaken. Travelling with other devotees on the long route (via Erumeli) and reaching the river Pampa, *T R is* stayed on the riverside for the night and proceeded towards the abode of the Lord on the next day.

At Sabarimalai *T R is* had the blessed fortune of having the Darshan of the holy Sabarimata. The mother who became the Guru of Sri Ayyappa was sitting on a rock as a ripe soul. The mother herself beckoned *T R is* by *Its* name. As *T R is* fell prostrate at her Holy Feet, she said smilingly, “Our beloved child! The Lord is waiting for you.” *T R is* went running towards the temple like an automaton.

It was 12 noon. The temple yard which usually reverberates with the din and noise (chanting the name of Ayyappa) made by the devotees was quiet. There were no more than 10 or 15 people. They were quietly having the Darshan and circumambulating. In front of the sanctum of Sri Ayyappa, the Lover of devotees (Lord Panduranga) was leaning against a rod with both hands on His hips in the bliss of silence. *T R is* had that Darshan in the bliss of silence without any exchange of words. The Darshan perhaps was obtained in the bliss of the Absolute. He alone knows!

You are everything!



IN THE SERVICE OF THE PHYSICAL BODY

1. Truth will be revealed!



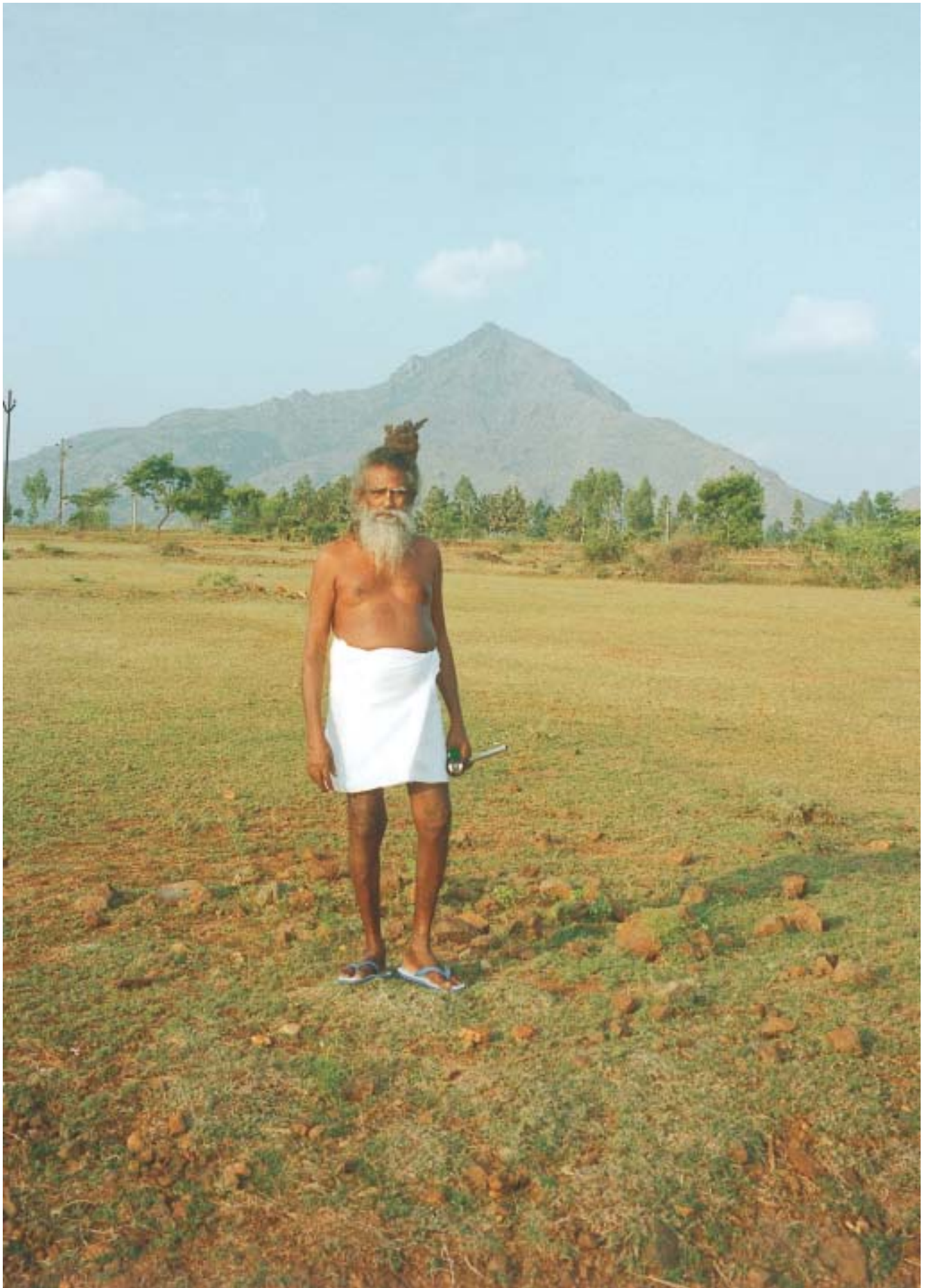
Beloved children!

To order a person to come here, go there, give that, take this, buy that, do it in this way, etc. is known as **work** because there is no choice in the situation. The work is being done through obligation. **Doing selfless service means giving oneself wholeheartedly with Love through spontaneous inspiration.** Selfless service is given freely for no other reason than pure Love for the Divine.

When the heart is overflowing with devotion to the Guru, the **needs of the Guru** will be felt intuitively from within. That will manifest as service. Here, service will be the answer without any question (asking). Here, to **'yield'** is of utmost significance. **Perfect surrender** is of supreme importance. Let us see some examples.

Our Gurudev was staying in the temple of Lord Narayana near the bus stop in Tirumandiram Nagar. Once *T.Ris* was sitting there and writing something. It was about 10 o'clock in the morning. Sri Gurudev came to the temple and asked the Madcap, "Thiruvadi, We have to leave for Madurai at 2 p.m. Can you wash this waistcloth and get it ready for Us to wear? **Can you do it?**"

The Madcap replied with a smile, "**By your grace it can be done.**" Then, removing the waistcloth and handing it over, he donned a towel around and went to rest. When the waistcloth was handed over, the sun was blazing hot and there was not a trace of clouds. The vast sky was clear.



The rules and regulations that Gurudev had were quite outlandish: one's bath and washing of clothes should be completed with one bucket of water. The washing with soap of one's upper cloth, waistcloth, loincloth and shirt should be completed with that bucket of water. One should not use too much soap and waste it. Clothes should not be beaten hard nor should they be wrung and squeezed hard. The clothes should not be shaken off with force. At the same time the clothes should sparkle and be milky white (however, these lessons are not for you).

The Madcap, chanting the name of the Guru, washed the cloth with soap and took it out to dry in the sun after rinsing. Lo and behold! It appeared as if someone walked off with the sky! Only a dense darkness over the sky. A rumbling sound, a heavy downpour and a blasting wind. The Madcap was astonished! When *Thi*s looked at Gurudev, he seemed to be absorbed in blissful sleep like Krishna of Gokul pretending to be asleep. In the inner yard of the temple the Madcap was swinging the 12-foot cloth over *l*t's head with both hands in an attempt to dry it.

It was an **ordeal** as the lashing rain and blasting wind sprayed water on the cloth from both sides. Till 12:30 noon the rain and wind went on unabated. The Madcap's hands became fatigued and exhausted. How can one dry the waistcloth within an hour? Yet it can be done !!!

The cloth was as wet as it was after rinsing. The Madcap did not fall apart but became part of It! O..... Gurudev! Are these trials and tribulations not yours? What do you gain by putting yourself through these ordeals? Doesn't the gain and loss belong to you?

You are the one to give the orders!

You are the one to execute the orders!!

You are the one (as rain) to obstruct their execution!!!

You are the one (as cloth) subject to the action!!!!

Whatever the truth is, it will be revealed.

Thus while *Thi*s was sobbing uncontrollably with tears gushing like rain inside the temple and an unceasing torrential rain was continuing outside, a **heat wave** started blowing in the inner yard, drying the cloth in half an hour. At the appointed time Sri Gurudev got up and asked as if he didn't know about any of these happenings (he had only maneuvered everything), "O Thiruvadi, you have managed to get the waistcloth dry even in this downpour. What a competent and smart child you are! We are immensely fortunate to be blessed with a child like you!" Thus bestowing his grace, he went away. Who is the parent? Who is born?? What is the experience?? For whom is this lesson???

THAT alone knows !!!

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. Attained not by ego but by humility

Once *T his* was wandering in a forest with Sri Gurudev. We used to drink water from the brooks and eat the roots and fruits of Mother Nature with her permission. While plucking tender shoots in some places, we would pray for their permission. At one place the surrounding area was rocky and arid; not even a drop of water was available. There we beheld a cave under a rock. After sitting in the cave, Sri Gurudev uttered the following in a pathetic voice (a pretence) with a side-glance at *T his* (looking and at the same time not looking): “Thiruvadi, the sun is hot and merciless. We are very thirsty. We can walk further only if we drink some water; otherwise Our condition will get worse.” Thus he pulled the strings of this puppet!

The Madcap initially got frightened. There was no sign of water in that place. The only way to get water was for the Ganga (water) either to descend from heaven as rain or spout from the earth as a spring. O Gurudev! For which drama is this scene being enacted? You alone know it! *T his* walked perhaps about half a mile while lamenting like this. Drained of all energy by the scorching sun, *T his* let out a piercing scream: “Hare.....Krishna!”



*By His grace, if one kneels down before Him,
one will attain the state in which
He will bear the entire burden of one's well-being.*

We found crystal clear nectar-like water under a rock at 3 feet below the ground level. There was no way to go down near the waterhole nor had *T his* any container to scoop out the water. *T his* saw the water but could not find the means to either take it out or carry it. **One can attain You by weeping.** Having come upon the water source, *T his* was still groping for a way to touch the water. *T his* wailed loudly:

*You are the one who asked for the water!
You are the one who went to fetch the water!!
You are the one who pointed to the water!!!
You are the one who has failed to reach the water!!!!*

*All ends are for one's good!
 However the mind at the receiving end is weak!!!
 What a trial! What anguish!
 Bestow Your grace, Our Lord!!*

While weeping like this, *This* saw a 10-year old girl standing smilingly before *This* with a brass pail without a lid. The little girl was wearing a skirt and a blouse and was holding a shepherd's stick (there was neither any sheep nor lamb; perhaps *We* were the sheep and the lamb).

Her query was:

"You look distressed as if suffering because of the loss of one of your mates. What do you want? Why do you look slyly like a thief?" She talked as if she knew about *Its* condition. *This* also acted according to *Its* role.

"Mother, *This* needs water for *Its* Gurudev. He is a little away from here and is very thirsty. *This* has no vessel to carry the water. It will be a great help if you can give your pail." She said that she had no rope. *This* replied that it didn't matter as *This* had a 7-and-a-half-feet towel. Then *This* took the pail and untied the towel which was wrapped around the head and tied it to the pail. As *This* lowered the pail into the hole, the water which was at the depth of 3 feet receded to 9 feet (uttering that *This* had a 7-and-a-half-feet towel was from the point of ego).

He cannot be attained by the ego but by Humility.

Here the ego was battered.

*O supreme Lord! Even the thought 'everything happens by Your grace'
 belongs to You... not to us!*

With this mentality, when *This* cried to Him,

'You are everything',

the level which had plunged to 9 feet rose to less than 1 foot. Now *This* filled the water without tying the towel and carried it to Sri Gurudev. Sri Gurudev exclaimed, "Even when you are shown the parched earth, you have remained undaunted and managed to come ashore. You are really a great being!!!"

The Madcap prayed to him:

***This will remain your son forever!!!
 Don't treat This as your disciple,***

Thus punishing, testing and protecting This.

*This is not capable of remaining a devotee and holding on to you
Nor has This the ability to cultivate the intense fire of devotion !!*

This is content to be a mere son, a piece of clod !!!

This is content to be a piece of granite stone, a piece of dead wood !

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

3. The forgotten pill

In 1981 Sri Gurudev was admitted to the American Hospital (Sacred Heart Hospital) in Tuticorin due to illness. He was in bed for 3 months. By His grace This served him day and night. It was a Christian hospital. The nurses and the sisters in the hospital were Christian, yet they used to move closely with This and listen to Its instructions because This would teach them the great truths from the Bible through stories without religious discrimination.

There was a church in the hospital which had the idol of Mother Mary. It was brought from Switzerland. This used to sit in front of the idol and meditate for hours. This act would surprise the doctors and nurses as This wore the beautiful and broad Namam on the forehead brightly like that of the Lord of Seven Hills. Every day This would apply this Namam nicely on the forehead in the morning and evening after bath. This mark was never missing on This. They found it surprising that one with such a bright Hindu religious mark sat and meditated in their Christian prayer hall.

This used to talk to them about Bhakti and Jnana with quotations from the Bible. Through many examples This would educate them that **Krishna and Christ** were one.

Krishna grew up in the cowherd settlement; Christ was born in a cowshed.

Krishna stole butter during His playful age. He herded and tended cows for some time. So He is called Govinda and Gopala ('Go' means "cow" and also "Jiva").

Govindan means "One who removes the sheath of Jivatva, consequent attachment and bondage and takes the soul to His lotus feet".

Gopala means "One who tends cows". That is, the Jivas (embodied souls) are the cows and He tends and looks after them.

The main vocation of Christ was carpentry, but He was also a shepherd ("We are the Good Shepherd").

Just as the shepherd waits patiently till the lame and crippled sheep, which cannot walk as fast as the rest of the herd, reach home and only then he closes the barn, Christ also waits with open arms and a face suffused with Love and tenderness, and beckons, “Dear children, We are waiting for you”. He says with tender words, ‘**We are the Good Shepherd**’ and ‘**We are the Truth, the Way and the Life**’, thus conveying the monistic philosophy in a profound and subtle way.

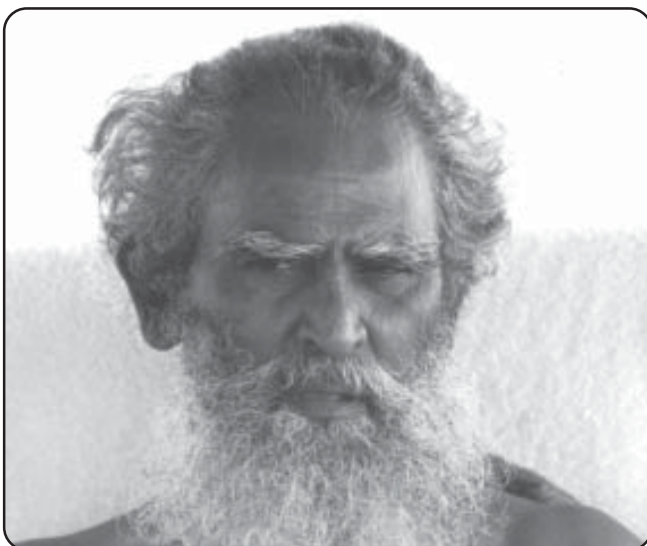
Both met with unnatural death in a slightly different way but in both cases death was caused by iron pieces.

All became surprised and happy. During their breaks they would ask this Madcap questions on various subjects like peace, silence, etc.

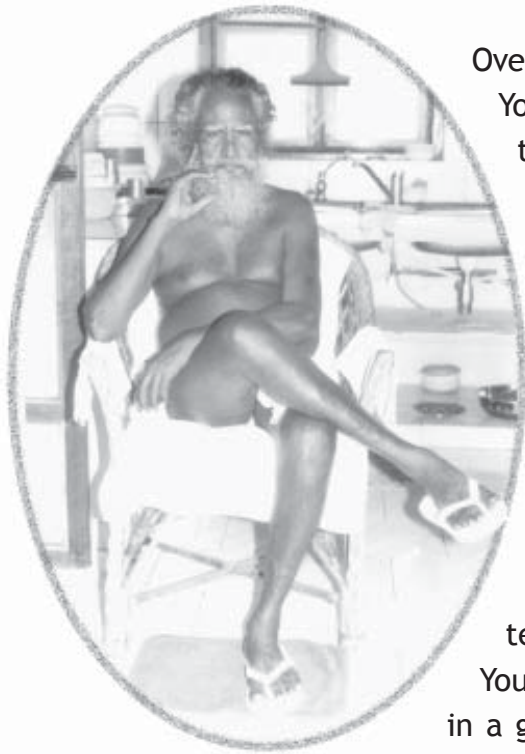
At that time the doctor had prescribed two tablets to be given to Sri Gurudev every 4 hours. *T Rish* was carrying out the task very sincerely. On a particular night *T Rish* had given the tablets at 8 p.m. and the next dose was due at midnight. Sri Gurudev was lying on his bed. Three sisters and *T Rish* were discussing an important subject exhaustively. Of course we had kept a clock nearby to watch the time.

We were so engrossed in the discussion that we noticed the time only when it was 12:10 a.m. Alas! It was already late by 10 minutes! What a negligence! Anxious that there was a lapse in *Its* service, *T Rish* proceeded towards Sri Gurudev’s room but he had locked the door from inside. You couldn’t open it even if you pushed. In that condition **it was not proper to knock on the door.**

1. Elders should not be disturbed in their sleep **for any reason.**
2. We should avoid waking others from sleep. If it is **inevitable**, one can wake them up by standing near their feet and **laying a hand on them** because it is in sleep that the mind and life force are integrated with the Self (Atma). The other parts of the body should not be touched.



Feeling remorse that there was a lapse in the service, *T Rish* sat leaning against the door and wept. “O... Gurudev! The mistake has been committed somehow. If the error is committed knowingly, it is a wrong thing; if it is made unknowingly, it is a mistake. If one commits a wrong act, a punishment has to be meted out; if one makes a mistake inadvertently, he should become penitent, weep and safeguard himself from erring in the future. *T Rish* committed a mistake as *T Rish* was engaged in imparting certain truths to those children.



You may ask whether this Madcap is the doer or the Overlord (supreme Self). It is true, *This* is only an instrument. You are the one activating this instrument, isn't it so? Will this body act without your will? *This* is ever a puppet in your hand! Right or wrong, the mistake has been made and the story is over. Hereafter it is your responsibility to prevent *This* from repeating such mistakes.

'You are everything!'

This is the only thing *This* knows". While *This* was sobbing like this, Sri Gurudev opened the door with a smile. *Its* exhausted body fell flat at his Holy Feet and *This* caught hold of them. He asked smilingly, "What, Thiruvadi! Did you get frightened? We were not testing you. We played with you for a while. That's all. You were not frittering away your time. You were engaged in a good deed.

It is a misfortune if one is involved in the world!

It is a sublime act if one is engaged with the truth!

Service is a diamond mine. The supply never diminishes no matter how deep you dig. This is what Saint Thayumanavar conveys:

*If we dedicate ourselves to the service of the devotees of the Lord,
The state of eternal bliss descends on its own on us.*

The end of service is the state of equal vision (unbiased attitude). One has to be engaged in service till this is attained. The ultimate goal of service will spontaneously shine in the heart and no fault will be seen. In the state of Sattwa the attitude that 'He is everything' alone will prevail. This is the state of pure witness.

When one steps into the state of a witness, everything that one says or does becomes He. The sense of perfection that 'You are everything' spontaneously arises. The mind will have no movement in that state.

If faults and blemishes are found, then the Seva has not reached fruition. Once the state 'You are everything' is realized, the mind will not be inclined towards service. At the same time the bliss will not diminish. At that point all actions will come to an end but selfless activities will be carried out. Para-Karma is action performed without the impetus of thoughts. Here, the attribute of Sattwa alone prevails.

The duality is certainly there, but the bliss is undiminished and unconditional.

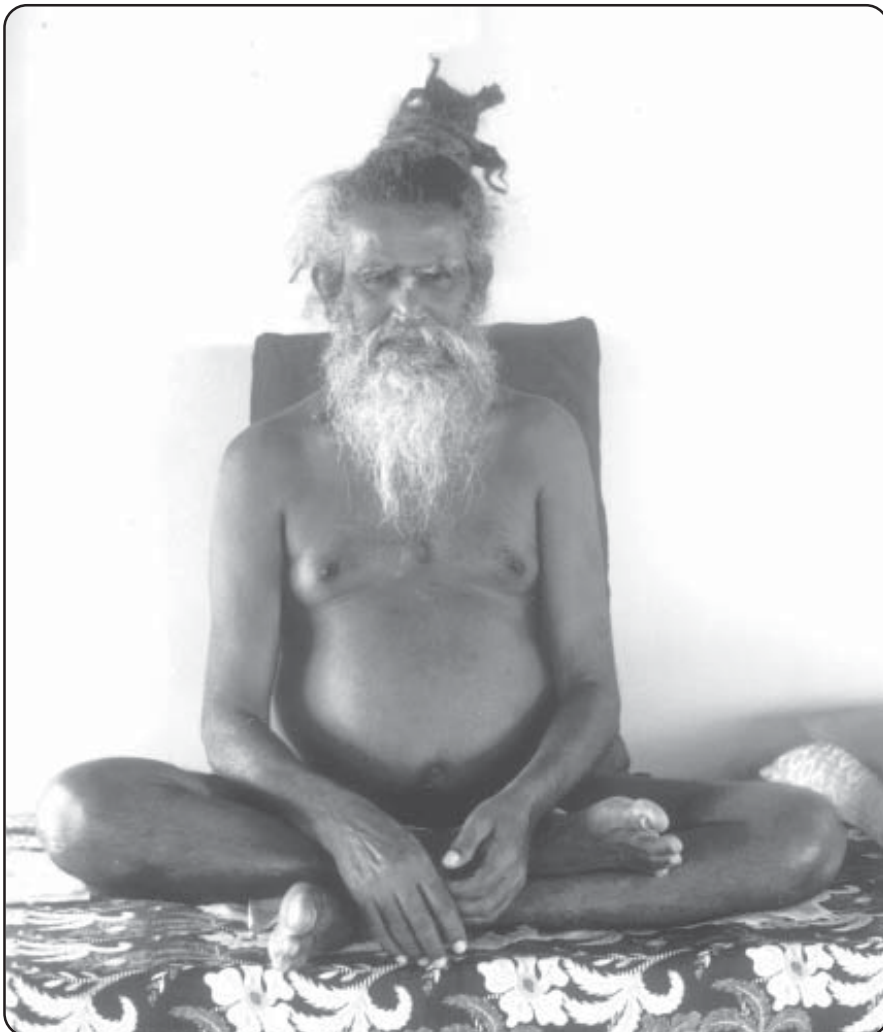
This is great bliss!

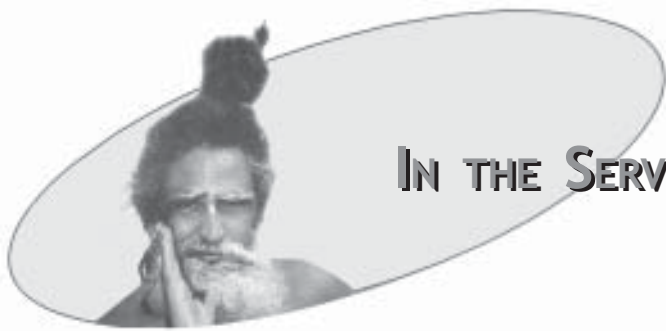
This is the state of dualistic bliss; the bliss of the witness state. However this is not the eternal, true and ultimate bliss. Even the witness state has to be transcended in order to attain the eternal bliss. Here we exist neither as the Lord (Brahmam conditioned by Maya) nor as a soul but as We (I). That is,

We abide in our natural state as the Self (Brahmam)

Once the Jiva attains the state of great bliss (witness state), there is no fall for him! That is, he will not be ensnared in the worldliness again. He will remain as Divinity. From that point on you will not commit wrong things nor will you err due to inattentiveness. Now this lesson is complete for you.” Thus he blessed *This*.

You are everything!





IN THE SERVICE OF SRI SATGURU

1. Leaves that appeased the hunger



This Madcap used to roam in wild forests. In Tirukkurungudi there was a place called Swami Padam (Holy Feet of the Lord), 4 or 5 kilometers beyond the Nambi temple. That was a place where the imprint of the Holy Feet of Lord Rama could be found on a rock. It was a dense place. Once while travelling through that region, *T_{his}* was troubled with terrible hunger. As no food was available, *T_{his}* was drinking only water all the way. Sorely afflicted by hunger and feeling unable to walk further, *T_{his}* sat down in a place and started wailing loudly:

O.... Paramatama! Protector from dangers! Friend of the ignorant! Refuge for the helpless! After causing the hunger, is it befitting You to starve *T_{his}* without providing sustenance? If You put Your own child through such tests, what will it do? To whom will it complain?

Only the child who cries for attention is fed!

Only He who glorifies God is bestowed with His grace!

is the saying of great beings. Their words cannot be falsified!

While *T_{his}* was screaming loudly, “Hare Krishna.....! Hey ... Prabhu....!” , several hordes of monkeys appeared on the scene. Lost in the bliss of watching them frolicking and playing with each other, *T_{his}* forgot the pangs of hunger. A couple of monkeys who were plucking and eating some green leaves made some gestures to *T_{his}* (as if saying, ‘You can also eat

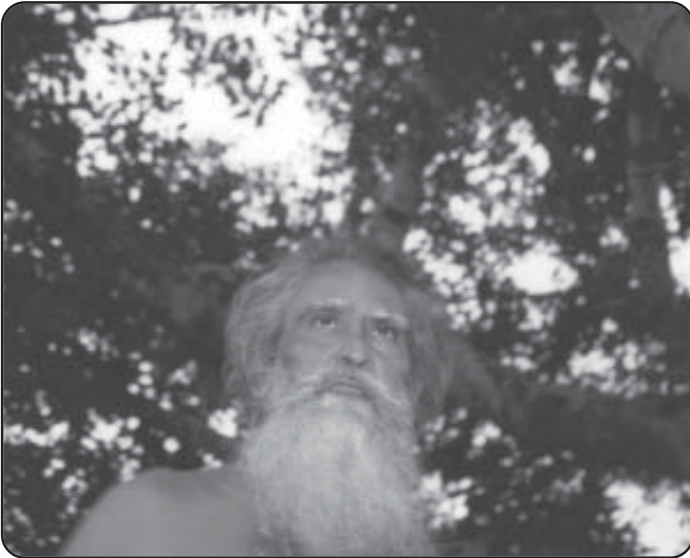
these leaves'). *This* Madcap plucked those leaves, ate them and drank some water which appeased *Its* hunger.

After the incident *This* wandered in any forest without fear or worry by eating these herbal leaves and drinking some water and thus appeasing the hunger. It was a gift from God as well as the grace of Sri Gurudev.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. Either of the two

Once *This* went to have the Darshan of some Mahatmas in the caves of the Kuttralam hills. *This* became very hungry while walking in the middle of the forest. Somehow *This* could not find those herbal leaves in that place. **This was only His mischief.** *This* cried loudly and bawled out. Later *This* also lost the energy to weep and felt very exhausted. What a great shock *This* had at that moment !!!!



A 6-foot tiger was standing 30 feet away, growling and glaring at *This* ferociously. On seeing it, *This* started trembling in great terror. Without facing the tiger but watching it sideways through the corner of the eyes and sobbing inside, *This* uttered, "Hey..... Gurudeva! Hey..... Kanna! Hey..... Krishna! What a predicament! When *This* asks You for food, You Yourself appear before *This* in this terrible form as if ready to devour *This* as Your food. This is also right. If *This* is destined to become the tiger's prey, can it be changed? Alright!

*If it is Your Will that the hunger of either of the two
Has to be appeased through the other, may it be so!"*

This Madcap couldn't even weep loudly. *This* had no strength to do so. All senses (everything) subsided. Whatever Bhakti and Jnana one may have, it seems that at the time of death everything in him contracts and comes to a standstill. *This* truly experienced how the fear of death grips one! Involuntarily urine flowed down the legs out of fear. What it is to tremble with fear can be known only from one's own experience!

But!!!

In the depth of the heart the Ram Mantra initiated by Sri Gurudev was going on ceaselessly. That could be felt clearly. The Mantra, of course, has become one with the breath! About 15 minutes passed. It seemed that the trembling of the body and the limbs had stopped. It is more appropriate to say that the system was totally bereft of energy even to shiver.

In that state also, there was a kind of daring!!!

“Hey....Prabhu! *T*his cried out to You to appease *l*t's hunger but You are standing in front of *T*his and saying that You are hungry! It doesn't matter whose hunger is satisfied. Either show the food and appease *l*t's hunger or make *T*his Your food and pacify Your appetite. Now *T*his will readily accept with joy either of the solutions.

God conducts our life through our words and thoughts as He has no mind. Who knows Your will? Without knowing his real state, man is trying to hold the world under his thumb. If he gets even a hint about the extent of his might, he will eat up the world and digest it. But You remain undercover, concealing everything in You. Not even a speck of dust can move without Your Will! But **man under the sway of mind, arrogantly appropriating everything to himself, brags 'I' 'I'!** What ignorance?” Thus lamenting within, *T*his cast a side-glance at the tiger.

By the blessings of the Guru and the grace of the Lord, a calm look appeared on the face of the tiger. The growling and the ferocious look were replaced by the **grateful** look of a domesticated dog. It appeared to swirl its tongue and to beckon *T*his.

The sense of enmity left the heart, replaced by a feeling of friendliness. The tiger gestured (being a dumb animal) by nodding its head and led the way, and the Madcap followed it. The tiger halted after half an hour. It went on its way after indicating a tree in that spot and looking alternately at *T*his and the tree. The tree was laden with ripe fruits lying within the reach of the hand and also beyond. Somehow *O*ur Lord appeased *l*t's hunger on that day.

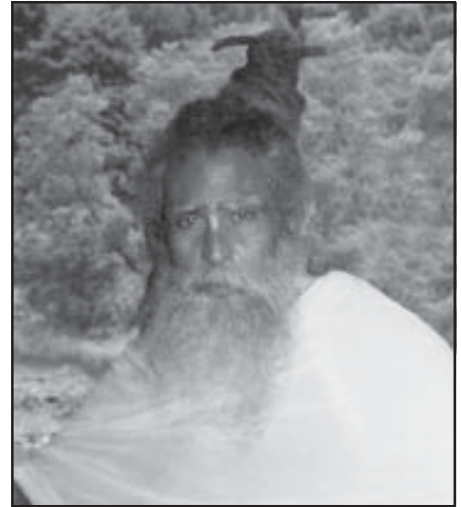
Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

3. Food for hunger or shelter for rest?

There was a place which had the Samadhi of a sage known as Aanaiadi Thambiran (the region is also the habitat of elephants, 'Aanai' in Tamil) on the hills of Tirukkurungudi. Once *T*his was wandering in that region. The path was slushy and muddy due to heavy rains. It was 5 p.m. by the time *T*his got to the Samadhi. Darkness had already descended on the place. There was no rock for the night shelter. One couldn't lay himself on the ground nor climb up a tree.

“O.... Lotus-eyed Kanna! Don't You know *l*t's distress of not being able to find a shelter in the dark? Didn't You once, for the sake of a merchant's wife, create a village and a

hut for Yourself in the middle of a forest and also play the role of a nurse to look after her? Didn't You once walk a little boy named Jatila to school as a companion through the dense jungle for several days when he called out to You and thus fulfilled his wish? Haven't You been coming in **different disguises** to many of Your devotees at the hour of distress, though they may not have recognised You? Where are You today? Yes, You are there, but *We* don't have the ability to **recognize You!** When will the veil (of Moha, i.e. infatuation) tied over *Our* eyes be removed? Unless You untie it, how can *We* acquire the ability to undo it? Unless You come and give *Us* Your Darshan on Your own accord, how can *We* attain that good fortune? Hey....Prabhu.....! Please take pity on *This!*" While lamenting like this, a leopard came and stood in front of *This*. All the organs inside the body shuddered! The voice trembled! The entire body was shaking! Urine and faeces were expelled from the body in fear! "What kind of fun is this for You? *We* ask You for something and You do something else! It seems to be a harsh treatment. Enough of these dangerous pranks, O Lord! Are You thinking that *This* has not become ripe yet? Is this Your method to ripen *This*?"



That means!!!

Are You making these things happen to root out the fear of death? But **You are going to lose** in this game!!! Fear can arise only if we don't have the constant remembrance of **You!** But then, You alone occupy each and **every thought, word and deed!** Do you know a story?

A noble devotee used to make a Tulsi garland every day and put it on You. Then he would hold a mirror before You and ask whether You look **handsome** with the garland. *Are You fond of Your good looks or are You fond of the adornment?* *This* doesn't know! It seems that You would nod Your head with the crown jewels jingling in agreement! One day the noblest of the devotees was bitten by a poisonous serpent; even then he strung the garland of Tulsi, brought it and put it on You. Holding the mirror, as was his usual practice, when he asked You whether You found Yourself **attractive** with the garland, You (not he!) burst into tears!

Even then he said:

Hey...stealthy Krishna!

This is destiny. To string garlands for You is **my fate**; to wear this garland made by me is **Your fate!** To be bitten by a poisonous snake is **my fate!** If **my fate** of offering garlands to You comes to an end here, I will continue to make garlands for You there (Abode

of the Lord)! Then it will become **Your fate**. If you end my fate here, then also it will be **Your fate** there!

Both became one here.

Fate and destiny came to an end.

This happened once upon a time. Whatever is to happen now, let it happen.

'You are everything!'

This is what *T_{his}* has learnt from Sri Gurudev and has also experienced it. You are not different from Him. If *T_{his}* asks You for a place for shelter, You come to *T_{his}* saying that You are hungry. Food for hunger or place for shelter? Lamenting like this, *T_{his}* gave a side look at the leopard. The leopard, looking tame like a cat and eyeing *T_{his}* benevolently with a meek smile (as if saying, "what will be my fate if I devour you?"), signalled to *T_{his}* that he came to show the way. The Madcap followed it and after about 10 minutes it came to a stop in front of a cave. *T_{his}* stood a little afar. Standing in front of the cave, the animal roared sounding like 'OM' and thumped its paws on the ground with great force.

The loud thrashing on the ground several times and the deafening roar of the leopard brought two snakes, a monitor-lizard and two unknown creatures out of the cave. On seeing the leopard they screamed and fled in terror. The cave became vacant. The leopard gestured to *T_{his}* to rest in the cave and went away.

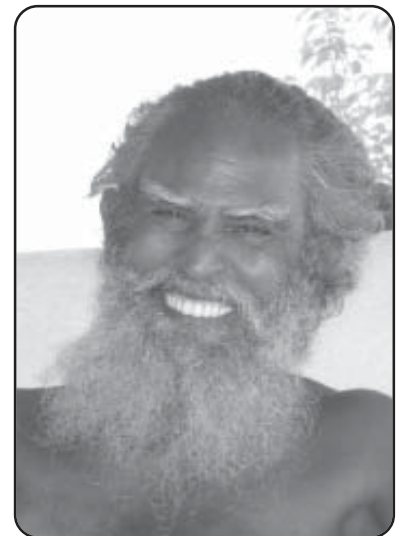
On reading this, do you want to know whether such things can really happen?

We swear that such things can certainly happen.

If you have real devotion to Sri Satguru and deep faith in God, this (illusory) world will kneel at your feet. This is certain!

*If you try to control this world with
Your learning and knowledge
Or with the might of power and egoism
Or with money and muscle power,
This world will control you, flatten you,
Crush you and blow you to dust!
The Illusion of this world is
Not to be played with!*

You are everything!





1. Everyone is good

From 1975 to 1980, while in the vessel business, this Madcap used to collect used clothes in exchange for vessels and carry them for sale to the weekly fairs in places like Muthaiyapuram, Eral, Arumuganeri, Udankudi, Thisaiyanvilai and Nagercoil. Let *This* narrate an incident from those days.



Muthaiyapuram market

One day *This* was doing business in the Muthaiyapuram market. It was about 11 a.m. The clothes for sale consisted of men's shirts, pants, waist-clothes, half-trousers and women's clothes like saris, blouses, skirts, dresses, etc. *This* used to carry a wire-basket which contained a lunchbox, a waterjug and a purse.

The money collected from the business on that day was about 800 - 850 rupees. Two women were looking at the clothes. A man, under the pretence of looking at the clothes, appeared to have had his eyes on the purse in the basket. He started to sprint away after carefully removing it from the basket. *This* noticed that the purse was missing only after he had run at some distance.

The thought was: Alas, he is running away with the purse!

Another thought was: The money is Ours!

The urge was: We must protect Our money!

The Madcap chased him for about 10 feet.

This is the functioning of the mind.

Then the illumined intellect began to function.

(This is an aspect of the Divine)

Great composure and immense patience were felt.

Even your body is not yours!

Then why this attachment to external things?

Whatever came, stayed and went away - was it your effort?

What kind of doership do you really have?

At the worldly level, if the money belongs to you, it will come back to you.

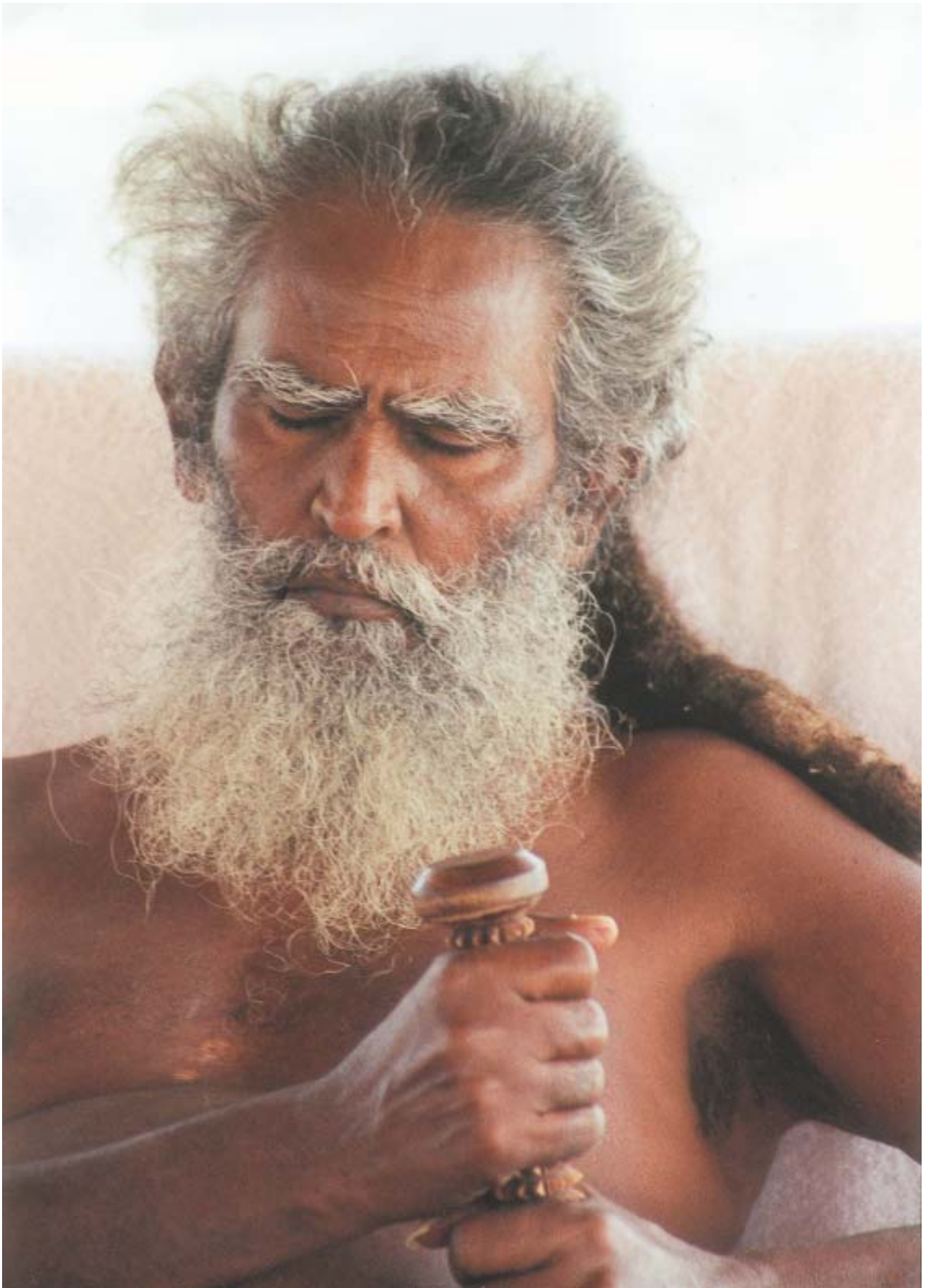
If it is His money, who can keep it from Him?

Is it not the same Lord who resides in *This*, in him and in all? Reflecting thus, the Madcap shook off the desire, fear and anxiety and returned calmly to his place.

But *Our Thief* is also a Mischief-maker! Those who were around and 5 or 6 workers from the neighbouring shop gave chase, caught hold of him and brought him back with the purse. Many of them posed several questions, "Can a man remain inert and unmoved like a clod of earth after losing the money? (One with a mind is a man; one without a mind is a Divine being). He doesn't show the least sign of responsibility!! (There is only One who is responsible for everything.) How is he going to look after his wife and children?" (How can a man, who does not know what is going to happen to his own body in the next moment, protect his kith and kin? How can he be responsible for others? What stupidity!)



'You are everything!' - with this attitude you must leave everything in His care and learn to remain peaceful without any agitation in your mind. Take care that you do not remain in confusion with your mind raising hundreds of questions. **Your gross body will act as per its destiny** even if you restrain yourself. Whatever the result, receive it with equanimity, without the



sense of pleasure or pain, gain or loss, saying, 'Lord, it is Your grace!' Live peacefully. (Even the tiniest bit of straw cannot move **without His Will**).

They mocked *This* and put several humiliating questions to *This*. *This* kept smiling! You will get into a duel of words only if you answer back. **THAT alone knows** whether they became tired of talking or whether *Its* silence digested all their power of talking. One of them said, "Swami, he stole the purse and we gave chase and recovered it. Shouldn't you at least count and check the money?"

This Madcap said:

He is a good person.

He tried to steal it because of poverty and starvation. You too are **good folks**. Thinking that it is Swami's money, you made earnest efforts and brought it back. Since he who stole the purse and you who recovered it are **all good people**, will *This* not be **guilty of distrusting you** if *This* verifies by counting the money?

Trust is the strength and support flowing from God. Everything happens for good. It is the **weak mind which finds fault and becomes agitated**. Take a moment and still the mind. Remain composed. Practise immense patience, persevere in the practice and observe the result. **Truth will become crystal clear**.

Everything is taking place every moment under His watchful eyes, but **this damned mind** does not remain still and steady **because of past impressions**. For that also His grace is necessary!

The power of destiny can be conquered by the power of Divine grace.

This is a certainty!

If the past life has shaped the present destiny, Divine grace is earned by practising the attitude with limitless patience that:

He is everything!

He is the sole creator!

He is the sole activator!

He is the sole destroyer!

It is impossible either to change, reject or keep destiny away!

But the burden and experience of the destiny

Will be lightened by your faith in His grace.

This is Its own experience.

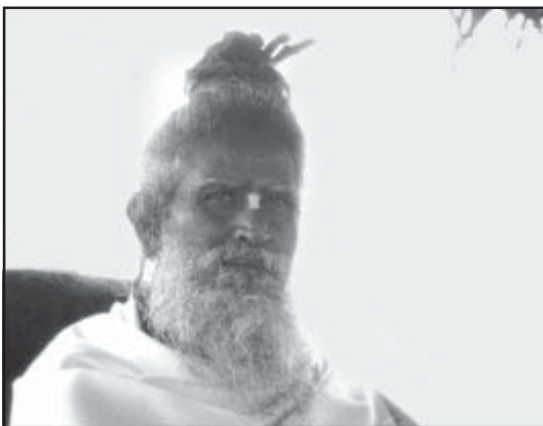
Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. Discipline or punishment?

Once *T R i s* was travelling in the town bus from the Anna bus stop to the Periyar bus stop in Madurai. *T R i s* was carrying a bag on the shoulder. The bag contained a waist-towel, a drying towel, a loincloth, a book on the Upanishads and a purse (with about 20 rupees in coins). The bag appeared a little bulky. The conductor asked for 60 paise for the ticket which *T R i s* took out of the purse and gave to him. After getting the ticket and putting it in the purse, *T R i s* put the purse back in the shoulder bag. There are many souls who have cultivated pick-pocketing as an art due to poverty and starvation and are unaware that they have **swerved from the right path**. It seems that one of them was travelling in the same bus. Having eyed several bags, *l t s* bag seemed to have caught his attention.

Moving stealthily in *l t s* direction, he stayed very close to *T R i s*. **He was an adept at his art**. How would he have known that *T R i s* was a master of all trades?! Slowly he put his hand into the shoulder bag. *T R i s* watched him surreptitiously without his knowledge. He lifted the purse very carefully. *T R i s* **didn't say or do anything**. *T R i s* removed the bag and put it on his shoulder. "Everything is yours! Why did you go through so much trouble to steal merely a purse? May you have all felicity in life! There is quite a large amount in the purse. **May you prosper!**" Thus *T R i s* blessed him.

But He (*T R i s*) kept the incident hidden from everyone else in the bus. We reached the Periyar bus stop and everyone got down from the bus. After getting down, he handed over the purse as well as **his hands** into *l t s* hands and prostrated.



Catching hold of *l t s* feet, he cried:

"I have not seen God, but today I have met Him face to face. I have heard from elders, 'God is compassion. Compassion is God. **Disciplining or punishing is not His way!**' Today I have experienced it in my own life. This is my great fortune. Now I will completely give up this habit. Please utter once your holy words to me: "**Hereafter, you will not engage in this act**", so that my family and I will do well". He (*T R i s*) conferred blessings on him.

Beloved children!

Do not attempt to reform the world by your **authority, arrogance, madness for power and pride of wealth**.

Be unassuming.

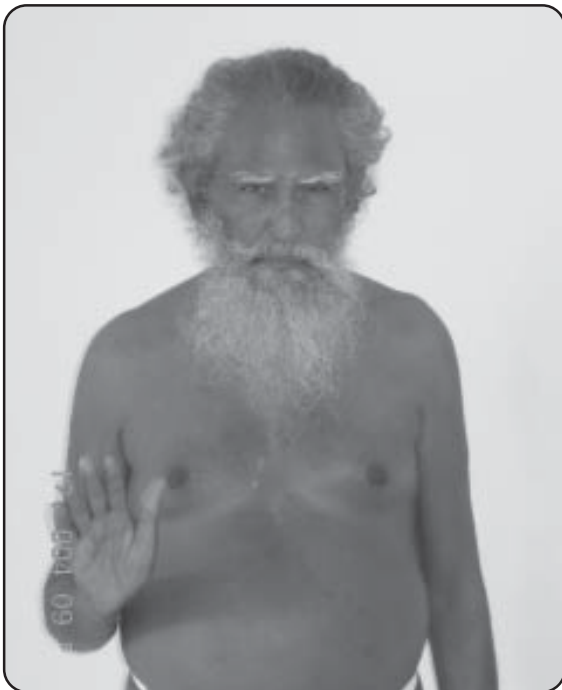
Remain humble.

Speak sweetly and soothingly.

*Your mind will attain peace.
The souls who are looking up to you
will also attain peace and happiness,
Just as the thread on which flowers are strung
Takes on the perfume of the flowers.*

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

3. Welcome Namadhari!



Once the transient brother had taken a loan from someone at a high interest rate. As the amount was large, the creditor had taken the signatures of the brother on **4 sheets of stamped white paper**. The lender had asked *This* to also sign the papers. Therefore *This* had gone to his place. On seeing the blank white papers *This* asked why no amount or other details had been written down on the paper. He shot back, “Are we making you pledge all your property on this paper? When your brother himself has signed it, what is your problem?”

This said, “Hey! Who has property or inheritance in this world? Is not everything **His**? We are just mouthing the words, ‘It is my property’, ‘It is my inheritance’, etc.” Saying these words, *This* laughed uproariously and signed the papers.

The brother paid the interest for 4 and a half years and it amounted to double the principal amount. Unfortunately their **relationship fell apart**. In a fit of anger the lender spoke very harshly and gave him a notice that if the amount was not settled within 10 days, he would file a case in court, claiming the brother’s entire property for the settlement of the loan.

The brother was stunned. Anyway he was not in a position to repay the entire amount from the current cash flow; therefore he sold a part of his land for peanuts and thus repaid the full amount and asked for the return of the papers. But the other man, who had an ulterior motive, refused to return them. Once again the conflict erupted into an exchange of offensive words. The brother came back home weeping. On seeing the expression on his face, *This* asked him for the reason. He narrated the matter.

Brother: Brother! He is an evil fellow. He is not afraid of committing any sinister deed. He has many henchmen. At the slightest nod of his head, they will cut off our heads without thinking twice. He is the most vindictive person in this town. He will stoop down to anything to harm you, the family, our children and me! Oh, I am caught in his trap irretrievably. The **thorny desire for money** drove me to him. Do you remember how he flattered our father, you and me while giving the money? But today how horrid was his talk! I never even dreamt that things would come to this! What shall we do now? *(He started sobbing uncontrollably.)*

Madcap: We should utter His name and reflect deeply before taking any decision. **Haste and hurry** will cause only destruction. Alright, you have not done this act. Like the saying, *'What is the use of blaming the arrow, leaving the archer out of the picture?'*, He is the One who pulled the strings from within. What can you do? There is no point in blaming you. He activated you and used you as His instrument. The conclusion is not in anyone's hands. His Will alone prevails. Please give up your fear and anxiety. *T*his has signed the papers, so *T*his too has a share of the problem.

In the past *O*ur Kannan acted as a messenger. He imparted wise counsel to Duryodhana on righteousness, truth and ethical principles, but he didn't listen *'as the evil tendencies of the mind portend one's downfall'*. Whatever the consequences of this story are, let us be prepared to accept the inevitable with a bowed head.

After saying these words, *T*his went to the other man's house. He was reclining on a chair on the veranda. When *T*his approached him, his words were contemptuous.

He: Oh! You... Welcome Namadhari! Your brother has sent you as a messenger! It seems he doesn't know **who I am!** Now he will come to know!!



***T*his:** 'Who am 'I'?' - people are struggling in life without knowing the answer to this. If you find out who you are, *T*his will be the first soul to rejoice in that!

He: Are you making fun of me? Don't come and dance here without knowing my real nature. Wait and see what happens in 4 days!

***T*his:** How can you or *T*his or the people in the world dance on their own accord? He is pulling the strings and we, the puppets, are dancing.

He: Enough of your philosophy! Do you think you can intimidate me by putting on an act of a devotee?

***T*his:** Sir, who is to be afraid of whom? If one can really do something to the other, where is the need for God? Alright, why

this story now? The brother has settled the debt and you must return the papers. Why do you refuse to do so?

He: What is the proof that your brother has returned the money?

T~~his~~: Oh...! Is that your position? 'He is the sole witness' to you, to *T~~his~~* and to all of us.

He: Oh.. brother! Come on! I have seen greater Sadhus than you! You think that I am going to get impressed because you are flaunting the Namam? You and your father are conning the whole town. Don't I know that?

T~~his~~: Why do you drag our father in the conversation? Are you going to give the papers or not? (*Showing a little anger*)

He: Hey... get away from here!! I will give you nothing. You may send even your father. A pack of frauds!

T~~his~~: Not bad! You are acting smart! Mourn with the papers! (*Somehow these words spilled out*). May you live in peace!

It was about 10 o'clock the next morning after the incident. The lender and his son came running with the papers. At that time Sri Gurudev was narrating the glorious plays of Lord Panduranga from Bhakta Vijayam. The brother and a few others were sitting and listening to it. The father and son fell prostrate at the Holy Feet of Sri Gurudev and, holding them tightly, said:

O Swamiji! Ignorant of your greatness and due to my arrogance because of power and money, I **behaved abominably** towards both of your children. Please utter one word that you have forgiven me. Only then my children and I can live in peace. We will leave your feet only if you say that (*He said this holding on to the Holy Feet*).

Sri Gurudev: Child, how do you say that We have two children? Are you and your family not Our children? As a matter of fact, all the souls in the world are Our children! We are all His children!! Don't discriminate. Because of the sense of separation and delusion, you have the wrong notion that 'you are different, I am different; he is rich, the other one is poor; he is educated, the other one is illiterate', etc. and you forget Him! One becomes purified the moment he realizes his mistakes and **repents**. But one must be very careful not to commit the **same mistakes** again. That's all.



He: Due to intoxication with the power of money, maliciousness, contempt for the poor and swindling others' money and assets has become part of my life. It is your younger son who opened my eyes. Please tell him to forgive us.

Madcap: Iyya! You have not done anything wrong! Why ask for forgiveness? A drama was enacted through you, *Its* brother and *This*. It is His wonderful play!

Saint Avvaiyar said:

*Don't go around finding fault
Don't keep the company of those engaged in sinful deeds.*

Lord Jesus said:

*Oh.....men in sorrow and carrying burden!
Come to Us, all of you!
We will give you shelter and shade for rest!*

Therefore, we should ask forgiveness from the Lord, then we should be careful not to repeat the mistake.

If we wonder whether we can do it, we definitely cannot do it, but if we train our mind to be in a state of **complete surrender** in every moment, our **bad habit** of committing mistakes and sins will fade away. Now you asked Sri Gurudev's forgiveness for some wrongdoing. What is the reason? What happened?

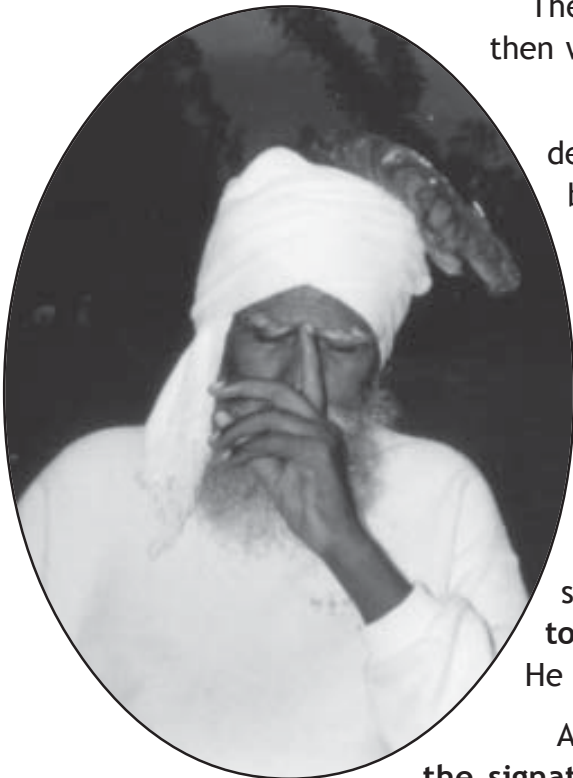
He: Iyya! Chinnayya! (*As everyone calls This 'Chinnayya' (Paternal uncle), he also addressed This in this way.*) After you left yesterday I called my son and said, "Bring those papers which were signed by Athiappan and Karuppasamy. **Whatever is to be filled up in them, let us write it immediately.**" He fetched the papers.

All the 4 papers contained only the stamps but **not the signatures made by both of you**. They didn't seem to have been erased. They had simply disappeared. This came as a big blow to me!

And next, two house deeds pledged by someone else with us, the value of which was equivalent to the amount of interest paid by your brother, were also missing. This was a second blow! Hereafter I will try to mend my behaviour as much as I can.

He left after lamenting like this for a while.

You are everything!





INTRODUCTION OF THE THIEF



T R i s used to attend Bhajans, Satsangs, discourses, etc. for a few years after returning from the pilgrimage. Later *T R i s* would discuss with Sri Gurudev whatever *T R i s* heard and also seek clarification on some matters.

This practice went on for a while. Once at 11 p.m Sri Gurudev and *T R i s* were conversing about an important matter. When *T R i s* asked for an explanation, he maintained silence. After a few moments of silence, *T R i s* repeated the question, but Sri Gurudev changed the topic and instructed *T R i s* on something else. He didn't answer *T R i s*'s previous question; on the contrary he said, "Now you must explain what it is." *T R i s* remonstrated, "No, no. *T R i s* would like to hear it from your mouth." He answered smilingly, "He is inside. Go and ask Him! Then you will understand who has to explain." The Madcap couldn't understand it. Unable to comprehend the situation, *T R i s* was massaging his feet (Thiruvadi Seva).

Sri Gurudev smilingly said further, "Why, Thiruvadi, don't you understand what We are saying?" He said in a forceful voice (pointing to the temple), "He is inside. After having Darshan, find out the explanation from Him and come back." *T R i s* got up and walked towards the temple. *T R i s* pushed open both doors which were closed. (Sri Gurudev alone knows! He only showed it! Perhaps he himself is sitting there!)

Behold! There was *Our* Thief, Master of illusion, with the black hair coiled on the side, a peacock feather perching on that and also a tassel. Three strings of pearls along the side. A small sized Gopi-Chandan on the forehead. An enchanting smile on the crimson

lips. Eyes like a magnet sucking the Karmas away. A necklace with the gem Kaustubha adorning the neck. A yellow garment around the waist. A long blue silk cloth draping Him from shoulder to feet. A flute held in both hands as if playing. A bracelet on the right hand as if **swearing to protect the devotees**; around the waist a bright and luminous string of jingling beads that put the lightning to shame. A leaf-shaped plate (worn by little girls) with a gold waist chain (worn by little boys) covering the private part showing that He is all-encompassing and at the same time beyond the concepts of woman and man. Ankle bells on the feet made of 9 kinds of precious gems –with the ‘tinkle’...‘tinkle’... sound! The outlines of a conch and a disc on the sole of the lotus feet. There will be no adequate supply of paper or pens if one starts to describe Him. He looked so attractive! Beholding His form who is beyond time, *T R is* **estimated His age to be 5.**

He was sitting with the left foot touching the ground, the right leg on the left thigh and the right foot moving slightly as if pointing in the direction of Sri Gurudev, ‘Look there, you have someone to hang on to.’ The moment *T R is* saw Him, *T R is* raced back to where Sri Gurudev was sitting and wept profusely by tightly gripping the Holy Feet of his divine form.

As *T R is* spoke sobbing, “You alone are here, there and everywhere! *T R is* has no other refuge than your Holy Feet”, the transcendental Being lifted *T R is* up and held *T R is* close to his heart.

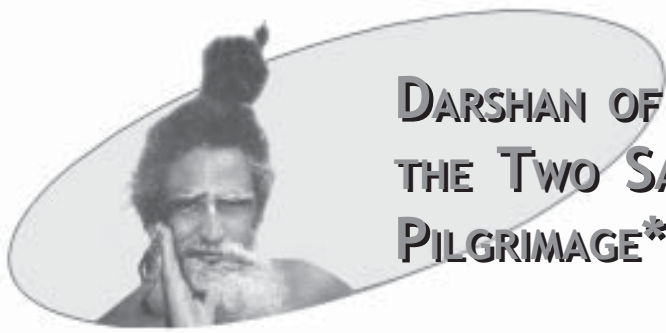
“Your mission has started.

*From now on the supreme contentment of the mind will confer eternal Bliss.
May you attain peace and tranquility.”*

Thus blessing *T R is*, Sri Gurudev lapsed into silence and only silence prevailed.

You are everything!





DARSHAN OF PATHAL GANGA AND THE TWO SAMADHIS DURING PILGRIMAGE*



O.. forms of the Oversoul
(supreme Self)!

One day Sri Kannan was playing by building houses made of sand. A friend called Dadhipandan was also playing with Him. Sri Kannan acted in the role of the husband and Dadhipandan acted in the role of the wife. In the play the sand particles were imagined to be rice and the leaves - to be vegetables. Dadhipandan, playing

the role of a wife, served to her husband on a plate, i.e. on a picture of a leaf drawn on the sand, sand as rice, leaves mixed with water as Sambar and leaves as vegetables, etc. Then she addressed her husband, “My dear, the rice is getting cold. Come and finish your meal fast and untie the cattle so it can graze in the forest.” Sri Kannan told her, “Our dear girl, please bring some water. First We will wash Our feet and hands.” She brought the water in a bowl and Sri Kannan carried it behind a bush under the pretence of washing.

The water was not enough for washing the Holy Feet. Mother Ganga noticed it from under the earth and immediately she gushed forth from an underground source (Pathal) in the form of a spring. She washed the Holy Feet of Sri Kannan and by that act washed away her own impurities. Seeing this, Sri Kannan asked, “O.. Ganga! Why did you come here? Who invited you here?”

Mother Ganga replied, “O ... Paramatma, the heavenly Ganga washed Your feet when You incarnated earlier as Trivikrama. More recently the earthly Ganga in the form of river

* Elaboration of the two secret incidents mentioned in the chapter ‘Gokul and Govardhan’.



Yamuna in Brindavan kissed Your Holy Feet. Today this servant has been redeemed because of the act of caressing Your Holy Feet. The austerities I performed for many years attained fruition today. Further, when men wash their feet, it should not be incomplete. Even the Trinity cannot imagine what divine play You will enact in the next moment.” She further prayed, “Be gracious to inform me of Your next step and allow me to flow there.” The supreme Lord blessed her by saying, “Let your presence be a secret.”

Sri Kannan sat down on the seat and said, “Dear girl, bring Us some more water to have with the meal.” His wife Dadhipandan exclaimed, “Where will I go for more water? If I go home for water, my mother will get upset with me.” Then Sri Kannan replied, “Go and see behind the bush. There is a spring of water. Get the water from there.” The wife acted accordingly. He cast an illusion over Dadhipandan, so that he would not come to know about the source of the water.

Our Precious pearls of Jnana!

Tara, Vali’s wife who lived during the period of Lord Rama, was a noble woman. She had given sagely counsel to Vali several times. She wept uncontrollably when she heard that her husband was

killed by Lord Rama’s arrow. She begged forgiveness from the Lord on behalf of her husband. Lord Rama imparted some ethical precepts to her: **When a person garners a large number of boons from God, it portends self-destruction. There should be no enmity between brothers. One should treat all women, with the exception of his wife, as his mother. Pride and arrogance lead to downfall.**

At that time Tara felt a great Love for Lord Rama. She prayed to Him with tears streaming down, “Hey, companion of the poor! Even if You do not enter the city now because of Your vow, please take me to Your abode. Hey.... Consort of Janaki! When will I attain that fortune?”

Understanding her heart’s desire, He said, “Dear woman, in this role of Rajaram We have vowed to live with one woman only. In this incarnation there is no place for any other woman except Our Janaki. Many sages have also expressed a similar desire. We have

to comply with their prayers as well. In Our next incarnation as Krishna We will fulfil your desire.” There was a poor family from a low caste living in Mathura. Though the couple was married for a long time, they had no children. They were also getting old. It is the same Tara who was born as the daughter of this couple on Ashtami day. Since the time of this child’s birth a great deal of poverty and troubles beset their life. The couple was not able to bear the sufferings. Both Kannan and the little girl grew up as the time passed.

This couple knew that Sri Kannan was growing up in Gokul but they were not able to go there. Something can happen only if the Divine Will arranges it. It seems that after some time the Divine Will worked in their favour and the couple along with the child left for Gokul. This little girl has always been under the care of her mother. She has never been separated from her. Finally they reached Gokul. At this time Sri Kannan was about 3 years old. The couple had no relatives or friends in Gokul.



Our Lord learnt about their condition. He greeted and welcomed the couple who got down from the boat on the bank of river Yamuna. He put up a cottage for them on the bank itself. Saying that it was quite ancient, He made them inhabit it. He met all their needs for about a month. He kept His nature hidden from their eyes.

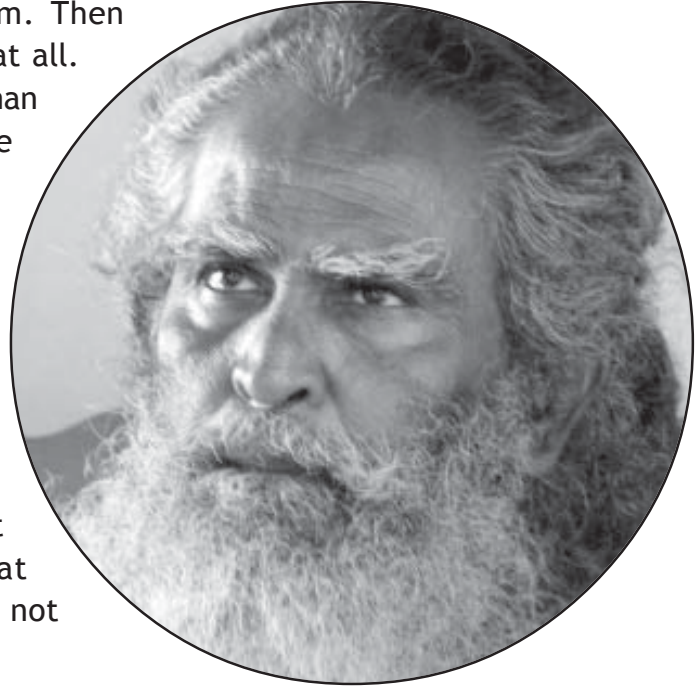
The father of the little girl said:

“Sri Kanna! We have gone through untold sufferings since this girl was born on Ashtami day. Let the child remain here”. He also convinced and consoled his wife. Then leaving the child in His care, they left for Mathura.

The day after they left, Sri Kannan gave fruit, milk, curd and all kinds of other foods to the child but she obstinately refused everything. He asked her, “What do you want then?” The child stubbornly said, “I want my mother. I will eat only if you give me my mother.” After learning this, Our Treasure of compassion became the mother. He fulfilled the needs of the child and took care of it like a mother. One year passed. In Mathura the mother was not able to forget the child. By Divine grace their troubles also disappeared. At this juncture she expressed her desire to return to Gokul.

On reaching Gokul the husband found on the riverbank a lady resembling his wife, carrying the washed clothes on her shoulder and a pot of water. He turned to the side

and found his wife very much beside him. Then who was that woman? He could not guess at all. He called his wife and pointed out the woman to her. Both of them followed her. She entered the same house. After keeping out the food for the child, she went to the backyard to hang the clothes on the clothesline. As soon as the couple entered the house, the child asked, “Mother, when did father return? Did he arrive while you had gone to the river for your bath? Did you bring him home?” The mother replied, “Dear child! We have just now returned from Mathura. Who is that woman resembling me?” The child could not understand anything.



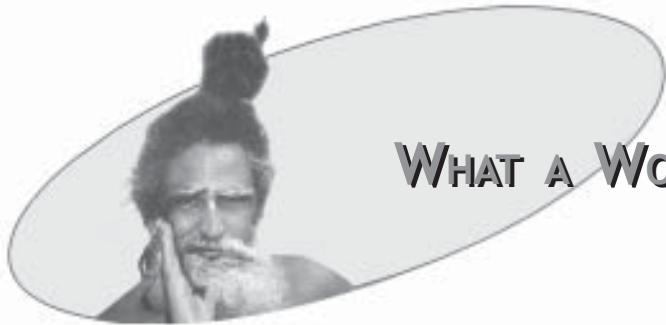
Our treasures!

Then *Our* Lord came there and said, “Mother, We were serving as the mother to your child.” Thus He removed their veil of ignorance. Only then they realized the greatness of His incarnation. They attained the state of Truth and uttered these words, “Kanna! What can these souls understand unless You remove the mask of illusion? How compassionate You are! The human souls which do not realize this find fault with You!

You are ready to take care of everything for them but the Jivas claiming ‘I’ are stuck in delusion. Their own Karmas cause their bondage and ignorance.

O Lord! If they can realize the depth of Your compassion, they will not suffer even an iota of fear, delusion or confusion. If they get absorbed in the remembrance of Your Name with the attitude of ‘Let the Prarabdha take its own course’, it will lead them to bliss. You are our child! You are our mother! You are our father! We have no cause for concern.” Thus with overflowing devotion they became the recipient of His grace and attained Samadhi. (Their souls merged with Him, leaving behind their bodies.) Even today one can find their Samadhis on the bank of the river. By His grace He made *Thi*s get the Darshan of their Samadhis. **Realize His presence intuitively.** After her parents attained Samadhi, the child grew up in the care of Sri Kannan and later became one of the 10,000 Gopis and learnt the secret of her birth.

You are everything!



WHAT A WONDER BUT IT IS TRUE!

It was the pilgrim season at Sabarimalai. People from different places and towns used to invite this Madcap to participate in various functions like Ayyappa Puja, Kanni Puja and Sastha Preeti.

One morning *T R i s* was sitting with Sri Gurudev, exchanging and discussing some important points. At that time a devotee from Tiruchendur came to invite *T R i s* to attend the Divya Nama Bhajan. He prostrated to Sri Gurudev and *T R i s* and said, “Swami, a **Divya Nama Bhajan** has been arranged in my house from 6 p.m. tomorrow till 6 a.m. the next morning. My **longtime** devotees are coming from Kallidaikurichi and Ambasamudram to attend. All of them are well-known to you. They have written to me to definitely invite the Swami (*T R i s*) for the occasion. Please don’t refuse our invitation. You must definitely come and be with us from 5 p.m. onwards. We will be awaiting your arrival eagerly.” The Madcap replied, “**If He sends, *T R i s* will come. Give up worrying. When He is here, why should we be anxious? He will look after everything.**”

On the same evening another devotee from Palayamkottai came. He was a very important person. *T R i s* had visited his home several times. He prostrated to Sri Gurudev and to *T R i s* and said, “O... Swami! We have a Kanni Puja tomorrow night. It is very important. A car will come here tomorrow at 5 p.m. to pick you up. My children - Veeramani, Raman, Kausalya - asked me to bring you with me now, but you are serving your father, so I don’t want to interrupt. Please leave at 5 o’clock tomorrow evening, so that you may reach us by 6:30 p.m.”

Both parties were equally important. So saying to him, “**If He sends, *T R i s* will come. Give up your anxiety. When He is here, why should we worry? He will look after everything**”, *T R i s* bade him farewell. Sri Gurudev laughed and asked, “Come on Thiruvadi! What do you mean by telling both of them that ‘If He sends, *T R i s* will come. He will look after everything!’ You can go to only one place. To both you neither said that you would be coming, nor you said that you won’t be coming. So both of them will be expecting you. However what you said is the truth. **Whatever happens is for good.** Tomorrow there is an

important work and you don't have to go to either place. **Remain quiet!** Even if both of them come, you can pacify them by giving some excuse or we will wait and see how the Divine works it out."

The next afternoon at 4 p.m. this Madcap went home for some work and returned to the temple at 7 p.m. *Thiis* served the night meal to Sri Gurudev. While doing Thiruvadi Seva at 9 p.m. Sri Gurudev said, "Dear child Thiruvadi! At 5 p.m. the Palayamkottai devotee brought the car and asked for you. We said, "He went out just now. You can take him with you as soon as he returns." 'I will wait outside', he said but he didn't return. Perhaps he waited for a while and left. We don't know what happened." The Madcap replied, "Whatever has to happen, let it happen."

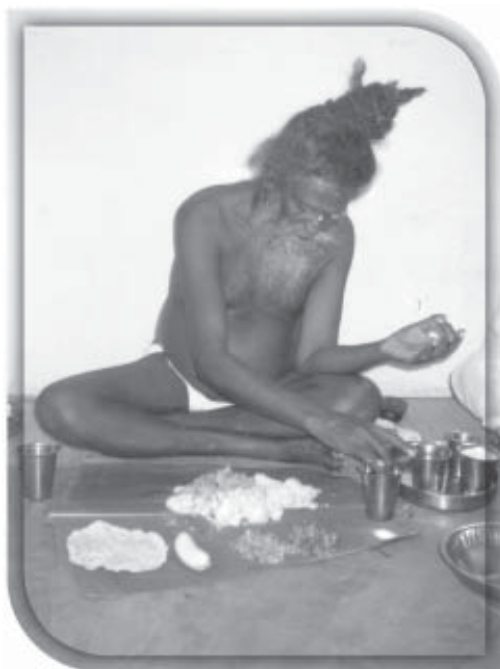
On the next day the Palayamkottai devotee came and reported, "Swami, please forgive me. While I was waiting outside, Chinna (junior) Swami came rushing and said, "Has *Thiis* kept you waiting for long? Let us get in the car." I asked, "Don't we have to take leave of the Appa (father) Swami?" "*Thiis* has already told him." Saying this, he came with me. Prostrating before the father, he apologized for leaving without informing him.



The devotee said further:

It was a great fortune that Swami came with us yesterday. Swami had visited my house several times. Usually He would sit quietly in a corner with His eyes closed, but we had a big surprise this time. I performed the entire Puja. In the end, at the time of the camphor Aarati, he said, 'Please give *Thiis* the camphor plate' and he took the plate. The way in which he was swirling the camphor Aarati, we all lost ourselves in that scene! We felt the powerful presence of Prasanna Venkatesa (The Lord of Seven Hills). I have never experienced such a state in my life. To top it off, he himself put the Basma on everyone's forehead and in the end gave flowers to all the women and blessed them. How can we thank you for blessing us with the presence of your son and how can we praise him enough? He left after blessing us with tears in his eyes.

After two days the Tiruchendur devotee came and prostrated to Sri Gurudev and narrated the happening to him. *Thiis* was not there at that time. "Swami, your son Chinna Swami is unique. He has visited my house several times. Usually he would sit quietly and not accept any food. He would ask us to eat first and he himself would serve us. After we finish eating he would put some sweets into his mouth for namesake. However when he came for Puja the other day, he....."



Sri Gurudev: (*interrupting*) Had he gone there?

He: Swami, why are you perplexed? Didn't you know? Didn't he tell you?

Sri Gurudev: Yesss...!!! Go on! What happened?

He: He himself sat down first to eat. He mixed everything together and then he distributed it as **Prasad** to everyone including the children. I was myself amazed! Then I **realized that it was our great fortune!** He himself put the **Basma** on everyone's forehead. We are immensely blessed. If **Chinna Swami** comes, please tell him that I had come. We are very happy.

Then he left. **Sri Gurudev was sitting silently.**

Who enacted these two incidents? Even if it is transcendental, beyond the names and forms, like the

saying,

'He (God) is trapped in the net of Love'

Brahmam Himself takes a name and form for the sake of Love, deep faith and firm detachment. This is *Our* own experience! This is the truth!

When Suka, who is Your own form, was called,

O Supreme Lord! How You answered,

'What? What?' from everywhere.

(**Note:** The great sage Sri Suka was born as an Avadhut and was a fully realized being. He was in the state of Oneness with all creation since birth. He walked away from his home and parents immediately after his birth (he stayed in the womb for 16 years). Sri Veda Vyasa, his father, overcome by great affection and attachment, ran after his son calling 'Suka! Suka!' Sri Suka, who was totally oblivious of his body and the world, kept walking without answering. Because he was in the sublime state of perfect Oneness with everything, the plants and trees responded to sage Vyasa's piteous cry by answering, 'What? What?')

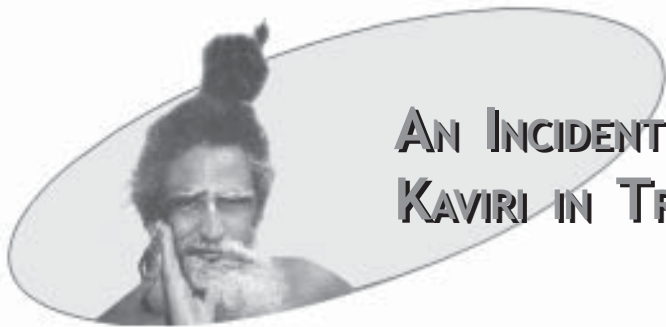
THAT (Brahmam) is the simplest among the simple!

The humblest among the humble!

The greatest among the great!

If the body-related world is truly forgotten, the Truth will shine forth. If the Truth is revealed to you, everything will be only bliss; there will be no sorrow at all!

You are everything!



AN INCIDENT ON THE BANK OF KAVIRI IN TRICHY

God, money and hunger

This was travelling by bus from Madurai to visit a child in Trichy. After arriving in Trichy, This looked for the town bus but it was not there. It was around noon. This reached the rickshaw stand after deciding to take a cycle-rickshaw. This always carried a shoulder bag. There were 4 or 5 rickshaws. 4 of the rickshaw drivers suggested a particular driver to carry this passenger in his vehicle.

He looked keenly at This for a while and fell prostrate at Its feet. "Please get into the rickshaw, Swami!" he said. This sat in the vehicle and, putting down the bag on the side, uttered "Hare Rama"! The driver uttered "Krishna, Krishna", touched Its feet again and prostrated. Smilingly This asked him to start the journey. He enquired, "Swami, are you a devotee of Rama? Don't you worship Krishna?" This decided to tease him for a while.



Madcap: Brother, Krishna is a troublemaker! A great Thief! He had stolen women's clothes. He received beatings and kicks from the milkmaids after stealing their butter, milk and curd. He was a murderer, do you know how many innocent people He had killed? Didn't He kill His own uncle? He was a merciless brute ... (while This was narrating this, the driver stopped the vehicle by the side of the road).

He: Oh Swami, get out of the rickshaw. I thought that you were a Swami and I would be doing a meritorious act by taking you. I took you for a genuine Swami as you were uttering 'Rama' while being seated, but it appears that you are a fake.

Madcap: Brother, don't be angry! Why are you so furious at *his* observations? Rama upheld Dharma and Truth and held on to monogamy as the right way for a king to live. Without swerving from righteousness, He adhered to Truth in the face of sufferings and struggles, accepting them with joy. He even fought the battle in a righteous way. There is no weapon on earth that can excel the single arrow of Rama.

If one lives in the world, he should lead a life like that of Rama, but no one can live like Krishna. Is it wrong to say that if one follows the mode of Rama's life of one word (of Truth), one arrow and one woman, he can elevate himself to the sublime level of Krishna?

He: (*Prostrating again*) Swami! Swami! Forgive me. Why did you abuse my Krishna like that? That is why I became angry. Please forgive me, Swami! Why don't you say something good about Krishna? (*Begging in a pitiful voice, he started pedalling the vehicle.*) Can't the tongue which glorified Rama say a few words in praise of Krishna, too?

Madcap: Brother, we should not have prejudice towards any God. We should have a deep faith in one form, but at the same time we should look upon the different forms of God as the Divinity which we worship. We should not lose our faith in God no matter what trials, tribulations, sorrow, anguish, sufferings and worries besiege us. Remain tolerant and accept all the challenges as your destiny, as a result of your Karma. You need a great deal of patience for that.

He (*interrupting*): Swami, I have great faith in Kannan, but He is testing me too much. Even then I am not going to leave Him. When I saw you at the bus stop, I had the feeling that my own Kannan has come. Was it my imagination or are you my own Kannan? He comes in any disguise, doesn't he? Even then He should not put me through such trials and terrible sufferings like in the last 6 years.

6 years ago my elder brother (a thug) came to my house, beat my wife and me and stole my entire savings of 5000 rupees which I had put aside through frugality and austerity. I begged and pleaded with him many times, but he has no intention of returning the money. He intimidates me if I ask him for it. It is a local belief that '*If a stray dog enters the kitchen and puts its mouth in the pot full of rice, poverty will strike the house.*' Just like this saying, he set foot in my house and seized my savings. From that day till now my fate is full of untold suffering, but my Krishna is with me as my companion. My daily livelihood is somehow provided. My Krishna will never forsake me. What, Swami? Swami, if you just utter 'yes' once, all my troubles will leave me. Okay, Swami! Will my lost money be given back to me?

Madcap: Brother, *Thi*s doesn't know anything about prophecies or predictions. Have faith in God alone. This is the only advice *Thi*s imparts to the devotees. If it is your money, destined to be yours, it will reach you. If you had owed it to him either in the past or now, the money is his. Don't think of it but think of your Krishna. He will not forsake you.

He: Oh Swami! Do you know about all the miracles He has performed? He alleviated the suffering of an old woman who was a fruit vendor and blessed her with golden coins. He gave sight to a blind man and removed his poverty. He relieved the distress of a couple who was childless by bestowing a child on them. There are numerous stories like this.

I learnt about them from great people like you who travelled in my rickshaw. Whenever they talked about my Krishna, I would get a longing to see Him and talk to Him. Is it possible, Swami?

Madcap: Now you are talking to Him only. As your eyes see only attachment, relationships, etc., you think that you are not seeing Him. **If one appears, the other will not appear. If you firmly believe that He is everything, He will appear everywhere as everything!**

He: Are you saying that we can see Him and talk to Him? Some elders who ride in my rickshaw have said, 'Have faith in Kannan and all your worries and troubles will leave you.' But none had told me that I could see Him and talk to Him. You are the only one to say that I can see my Kannan and talk to Him. I have the faith, Swami!

Madcap: Your faith will not be wasted. 'One who believes in Him will not be forsaken' - this is the proclamation of the four Vedas. Alright, alright, ride a little faster. If you move so slowly, at a snail's pace, when will *T_{his}* reach the destination? Don't you want the next passenger?

He: What, Swami? Who cares about the next passenger? I feel fulfilled if I get to take even one passenger like you who says a few words about Krishna. Let it be. Swami, now tell me whether I will get my money back or not.

Madcap: Brother, look here! Don't ask *T_{his}* about these things. Ask your Krishna. His Will be done. See, just a minute ago you wanted to see Kannan and speak to Him. Next moment the thought of money makes you forget about Him !!

*When money is remembered, God disappears!
When God is beheld, money disappears!!*

Now, do you want God or money?

He: Swami ...! Swami ...! Only God is important, but money is indispensable for the worldly life here. 'A man without money is as good as dead (money is the very life and blood of mortals).' Nowadays who cares about a man without money? Swami, do you know the saying,

*Even if you remain in water and do your worship,
God resides in the heap of food.*

One can think of God only after he puts food in his stomach.

*Food is needed,
For food money is needed,
For money God is needed!!*

Madcap: Brother! *This* has learnt a new saying from you today - Hunger - Money - God! Wonderful! Why don't you look at it this way?

*Think of God and money will come!
Money comes and then hunger goes!!*

Doesn't it sound right to you? Don't you agree with this?

He: Swami! It is nice to hear, but it doesn't agree with the practical life. '*When hunger strikes, one loses all his ten senses*' is the proverb. It seems that you don't know the affliction of starvation and the value of money. You appear to be a Madcap, Swami! First money, then only your God! Don't speak like an ignoramus!

Listening to his words and seeing the delusion of this soul, This laughed heartily.

Madcap: '*Money makes everything*' is correct from your level of thinking.

*Money creates attachment.
Money makes you spend lavishly and makes you poor.
Money makes you run after it.*

Very good indeed! *This* could hear some new sayings today because *This* got into your vehicle.

While saying this we heard someone calling, "Hey... Govinda! Govinda!" from behind the rickshaw. A man with a yellow bag was running fast towards us. *Our* driver looked back and stopped the vehicle. It seems that the driver's name was Govindan. The fellow came running, approached him, gave the yellow bag in his hands and said, "I got the money from an important place. The 5000 rupees which I stole from your house after beating up your wife and you in my drunken state on that day is in this bag. Take it. I have caused you and your family a great deal of trouble. Please forgive me." Without even waiting for a reply, he added hastily, "I have an important work to do now. I will come and see you some other day. Convey my regards to your wife". Then he rushed away and disappeared fast. The rickshaw driver was bewildered! He alternately looked at the Madcap and the bag. His eyes were brimming with tears. Then the tears slowly rolled down his cheeks.

He: Swami! Swami! What is this? Who are you? Who is he? Where did this bag come from? What is this, Swami? It is beyond my comprehension! Am I dreaming?

He became speechless and couldn't proceed further. *This* took out the rickshaw fare quietly, put it on the yellow bag and slowly slipped away laughing.

He: Swami! Swami! Don't you have to go to your house? Is it on this street? In which row? Which house?

He couldn't speak further. *Our* Lord prevented him from speaking further.

"All the places, all the names, all the streets, all the homes are *Ours!* You are also *Ours!* Change the place of God and money in your life and you will see *Us.*" With these words *We* went on *Our* way.

**Whether he became forgetful or He made him forgetful,
We do not know!**

You are everything!





CONCENTRATION OF THE MIND

1. He is a magician!

Once *Thi*s was going from one village to another. There was a big lake in a particular spot on the way. There was a steep downward slope on one side of the road and the depression was filled with lake water, and the other side was full of thorny bushes. There was no space even to put the foot down. There was only a 'one-foot' path, a narrow track on which only one person could walk at a time. Even if one gives way to another person coming from the opposite direction, they have to brush against each other while crossing. Such a narrow footpath lay in front stretching for about 3 miles.

*Thi*s walked along singing the Names of God. There was no sign of any creatures or humans either ahead or behind. Suddenly, about 10 feet away, *Thi*s saw a 6-foot cobra lying with its head slightly raised as if awaiting *It*s arrival on the scene. The legs refused to move forward but there was no fear. The rule was that one should not cross over even a dead snake. So *Thi*s could not jump over or go across because it **was forbidden**, and *Thi*s could not go around it because there was no space. *Thi*s was **not permitted** to go backwards. Thus *Thi*s was put in a tight spot.



After standing for about 3 minutes, *Thi*s addressed the snake,

“O... *Ow*r Lord! King of serpents! *Thi*s has to go forward. *Thi*s should not go backwards. You are lying in a zigzag, intertwining your head and tail. There is no way to either get away from you or get out of your way. *We* prostrate to you. You can move away on either side as your body is made suitable for that but *Thi*s cannot do so. You are a good

child! *Our* pet child!! Move away a little and give *T R i s* way to pass.” Thus *T R i s* prayed with an earnest heart. The serpent raised its head, looked at *T R i s* intently, conveyed its greetings and disappeared into one of the bushes.

The next moment some children, who were playing and had hidden themselves behind the bushes to watch *T R i s* and the cobra, came out shouting, “Hey! He is a magician! He has given life to a dead snake! He will curse us as well!” and scampered away. *We* walked along laughing. An older boy, who had run away, returned and met *T R i s*. When asked, “Brother, why did you all run away like that?” He stated: “On this path a serpent was troubling people by chasing and biting them. Last night we chased it and killed it. We came here this morning to see it. It was lying dead, eaten away by the ants. It was then that we noticed you coming this way. In order to frighten you, we made it look alive by neatly putting a small stone to keep its head looking up and hid ourselves. How did you give life to it? That is why my friends took you for a magician and ran away in fright. I have to go to the next village of Semapur, so I have joined you”.

T R i s said laughingly, “This is neither a trick nor a magic nor a mango (*producing a mango sapling out of nothing is the usual hat trick performed by the street magicians in India*). Only concentration of the mind!! To illustrate this, *T R i s* will tell you about an incident that happened near *Our* house in *Our* place. Listen attentively.” *T R i s* narrated the incident like a story. Now listen!

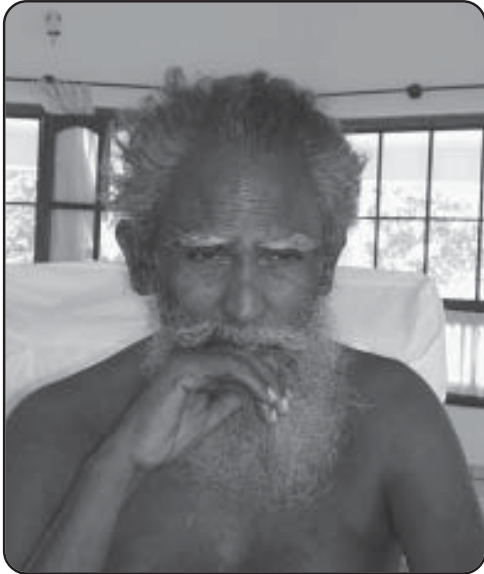
Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

2. Not a toy but a real Garudan

A little away from this Madcap’s house, on the opposite side of the street, there was a house in which a family lived. The head of the family was a retired postmaster. His wife was working as a school teacher. They had a daughter and two sons, all of whom were married. The sons and their families were living with the parents. The daughter was with her husband in Tirunelveli. The sons had children of their own.

The head of the family had deep faith in God and great dispassion. If he thought or said something, he would always abide by his words and would not rest till the matter was settled. God had bestowed that quality on him. There was a vacant space in front of his house which had 3 palm trees and dense thorny bushes around them. Every day between 7 and 9 a.m. a Garudan would come and perch on one of the palm trees. The master of the house, wearing Gopi-Chandan on the forehead, would come out and sit on the veranda. Within an hour the Garudan would definitely land on one of the branches and call out two or three times. If by chance he had overslept and was delayed in coming out, the bird would perch on a branch and squawk repeatedly several times (at least for half an hour) as if calling him out. That is, it would sound like ‘I have come. Are you still sleeping?

Come out soon, I have to go' as if it was hastening him. *Tris* had witnessed the scene many times and was always amazed.



One day he came out and sat. For some reason or perhaps it was a test, the Garuda didn't appear. He looked up and tears gathered in his eyes. He looked around and cried out, "What offence have I committed? Are You angry with me or are You angry with my wife and children? If we have committed any mistake or omission knowingly or unknowingly, is it not Your duty to forgive us? With whom can we lodge our complaints? What will be our fate if You do not forgive us? Have I ever taken food without seeing You? Don't You know this? Look here, Krishna! I do not give my words easily. However, once I utter something, I will not go back on that! Unless You appear, I swear that I will not take food or water. Why should I bother? If I die, it is Your responsibility to take care of my wife and children. All the blame and criticism will be on You, not on me!" Bewailing like this, he remained without food

or drink. On the next day he couldn't sit. He laid himself down by placing a mat on the floor.

His wife, children, relatives and neighbours tried to reason with him in many ways but he would not budge. He insisted that the Garuda should come and perch on the palm tree. He was stubborn that he would accept food or water only after beholding the bird. When he was assailed with questions, he answered, "Why should I worry? The worry is His!" Nobody could convince him. On the second day he became very weak because of the fast and had no energy even to speak. Everyone got frightened. His family members and others devised a ruse.

A replica of the Garuda was made out of tin and painted nicely, making it look like a real bird. In the middle of the night, when he was sleeping soundly, someone climbed up the palm tree and tied the replica to the branch with a thin wire. He got down after making the wire invisible from the outside. When it was seen at dawn, it looked exactly like a live Garuda sitting on the branch. In the morning his wife told him lovingly, "God has responded to your devotion and has appeared. Please have His Darshan and take some juice with His permission. You can have your food a little later." The children also said the same.

With great joy he also said, "Have You forgiven my faults? O... Kanna!...! Hare... Krishna!...! Why did You test me for so long? It doesn't matter! Were You not testing me to see if I had real faith and strict adherence to austerity? Such things will not intimidate me. When You are there, why should I lack anything? It is You who blesses all of us - my



wife, children, me and all others - for our well-being. You always used to bless me in Your melodious voice. Why are You observing silence today? Have I ever taken food without You greeting me and calming me with Your voice? It looks like Your anger towards me has not subsided yet. Please forgive me. Please prove to me by Your voice that You have forgiven me; only then will I take my food.” Thus lying on the floor, he kept looking at the Garudan.

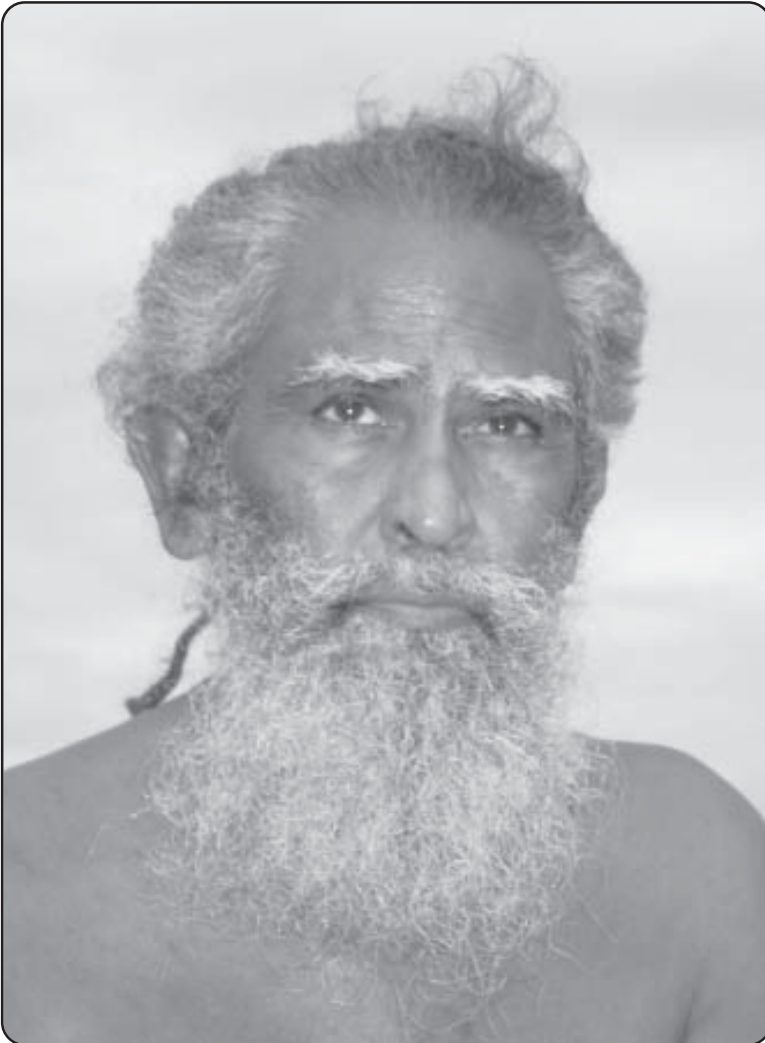
All were shaken up with a great shock! First he desired the Darshan of the Garudan. Somehow, with great difficulty, they made it and placed it on the tree. Now if he wished that the Garudan should also call out in his sweet voice, what were they to do? All of them were greatly alarmed and distressed over the development. Devoid of all energy to sit, he started lamenting in the lying position, “I must have unknowingly done some grievous mistake. You are not able to forgive me and therefore You are humiliating me in front of all the people. One who shames me like this need not have appeared before me! By remaining in front of me but not talking to me, You have rendered worthless all that happened in the last 3 years - that I saw You and spoke to You and You also spoke to me. Hey Krishna.....! Hey Prabhu.....!!

There is no point in me being alive hereafter. I am also coming there to join You.”

Thus weeping uncontrollably, he crawled towards a mortar nearby and knocked his head against it. Blood started gushing. When he tried again to hit his head, some people went to restrain him. He shook them off with a great force (how he got such a demonic strength is a wonder!) and calling out in a reverberating voice, “**Hey.....Kanna.....! Please speak**”, he rushed again to bang his head. Just at that moment

the toy bird made of tin got transformed into a real live Garudan!

It didn't stop at that. Calling out three times, it circumambulated over the house and flew so low as to nearly touch the people like **causing a gentle breeze with a hand fan** and went back and perched on the same palm tree. Spreading its wings, it **called out** several times. After 10 minutes the toy (real) Garudan flew away joyfully.



That noble devotee didn't believe the toy story when others related it to him later. "My Lord! Support of the devotees! Helper of the helpless! **He has always been real to me.** We are the toys. By pulling our strings He moves us and we are moving." With these words he broke the fast and accepted food. This incident took place in front of ~~T~~ *His* in Tirumandiram Nagar.

Brother! Likewise, you too might have killed a snake! You might have treated it as dead! That is your story! But what you have witnessed today is a **temporary reality.** God is all-pervading! **There is no place where He is not! There is nothing that He doesn't know!**

That is why great beings have sung:

'**We are at your beck and call**', says Kannan in the Bhagavad Gita. '**We are visible to those who**

can see with one-pointed devotion', says Kannan in Mahabharata.'

Here the **voice that calls** and the **scene that is seen** should become one. **One is sound and the other one is light.** It is in this orbit of sound and light that this illusory world covers itself with delusion by hearing what is not audible and seeing what is not visible, i.e. seeing and hearing what is not really there. This is the sheath that **veils the soul.**

Beloved child!

Unify the look!

Unify the scene!

Unify means "realize that He is the source of everything"! Know firmly that the scenes and sounds are forms of Him alone and nothing exists without Him.

Great beings have said, "O Lord! Who am I without You? Who is in my thought? Who is in my heart? O.. transcendental Reality! Can a fetus exist without the mother?"

Only with the firm conviction that:

‘We are THAT; THAT We are ’,

one’s own experience will be attained. No matter what the magnitude of the Karma is, the ‘separateness’ will not disappear so easily.

The two stories narrated above are from *Its* own experience.

- *If unified with the Truth, the mind becomes Mahat (Cosmic). The illusory nature can be concealed (forgotten). Here the mind is Mahat!*
- *The mind’s existence can be proved (accepted). Here the mind is limited!*
- *Your mind is naught naught naught naught naught naught naught!*
- *In the transcendental state ‘naught’ is also not there.*

This is the Truth; Truth alone exists!

Note on the above stanzas:

1. When the mind merges with the ultimate Truth, it vanishes and becomes Brahman. No thought activity exists in that state; not even the thought whether the mind exists or not arises. Here the mind is forgotten as the thinker has vanished. The mind is Pure Consciousness.
2. The mind can prove its existence only in the dualistic state. The world itself owes its existence to the mind through thought activity. Even the question whether the mind is real or not is itself thought activity, proving the mind’s existence. Here the mind exists as the limited entity.
3. From the ultimate standpoint, things such as creation, world, deities, individuals, etc. are non-existent. THAT which is constant and unchanging alone is real. That which comes and goes is unreal. Therefore the mind is a false entity, a false entity, a false entity, a false entity, a false entity and a false entity only.
4. In the space of Consciousness, ‘naught’ also does not exist. To say ‘nothing exists’ is a false statement because someone must exist to make this statement. If truly nothing exists, the statement would never even be made. This is the truth. Truth alone exists!

You are everything!



FEAR MAKES IT REAL

In dim light, the thief or ghost did not appear in the log of wood nor disappear;
In dim light, the snake did not appear in the rope nor disappear;
The elephant did not appear in the wood-piece nor disappear;
The dog did not appear in the stone nor disappear;
In the oyster shell, silver did not appear nor disappear;
In the desert, water did not appear as a mirage nor disappear;
But they looked real! This is due to the delusion of the mind.

If the mind is not intoxicated with the body and the world, the One will not appear at all as two or many. This is the **age-old habit** of the mind.

Even if you try to give up the habit, your relatives and people who are enmeshed in the delusion of the world, experiencing pain and pleasure which are obtained by hearing, seeing and through all the other senses, will keep it alive. So the delusion of fear can neither be ignored nor denied.

1. You look at the scenery with wonder. Are earth, mountains, trees, plants and creepers, etc. not **immobile pictures**? They do not move! Your imaginative thoughts impose on them millions of names and, in the process of experiencing them, the thoughts impose various attributes and pairs of opposites on them in a **fanciful way**. Then you find it difficult to become free from



them. The names and forms are your mental concepts. It is your imagination which has named the different shapes of earth and hills as temples and houses; a collection of such shapes (namely temples and houses) as a place (village or town); a group of such places as a city; a group of such cities as a country; a group of such countries as earth. Then the same mind claims them as 'mine' as distinguished by their attributes. Now you can neither **ignore them nor deny them**.

2. Then you see these forms as living entities. That is, without seeing the 84 million gross bodies (species) being moved by the chain of cause and effect as a play, you look at them in a **peculiar way**. Your mind gets entangled in them because of the **pairs of opposites**. As a result, having classified the innumerable creatures into four groups as walking, crawling, swimming and flying, and having given them countless names and forms, you find yourself unable to get out of the maze like the **monkey's tail caught in the crack of the log**. You can neither forget the thoughts nor reject them. Who is responsible for this?

The monkey that pulled out the wedge:

A woodcutter was hammering a wedge into a log in order to split it. The wedge went deep into the log, causing a split at the tip. He placed another wedge at an equal distance and hammered again. The crack at the tip of the log became extended. He just had to place the last wedge at the same distance and strike it with the hammer for the log to be completely split into two pieces. When he was about to place the third wedge, the woodcutter said to his fellow, "Friend, let us do it after the lunch break." He agreed to the suggestion and left the third wedge, hammer, axe and other tools in the work area and went along with his friend for their meal.

A rough and wild monkey had been watching the woodcutter's work from a tree. While watching the work, it was also indulging constantly in the usual **monkey pranks** like jumping from tree to tree, breaking branches and twigs, etc. It couldn't remain quiet even for a single second. After the woodcutter left for his lunch, the monkey deliberated, 'Why is he struggling so much to split the log? Let me do it for him.' It pulled at the split ends with its hands but the ends refused to budge. All efforts were in vain. The monkey reflected again, 'Why is it not working? What is the reason?' Then it took a decision.

'Why has he inserted these two heavy iron pieces (wedges) in the log? This man has no brain. It is not possible to split the wood because of these iron pieces. If these two pieces are removed and thrown away, the log can be split easily'. With this idea (without thinking of the consequences) the monkey started to wrench and pull out the wedges. It removed the piece at the tip without much difficulty and threw it away. Then it started to pull out the other piece. While it was trying to yank it away, it didn't realize that its tail got inside the crack at the tip of the wood. With great effort it shook the wedge very slowly and finally pulled it out. As soon as the wedge was out of the split in

the log, it got closed and became almost one piece. The monkey's tail got stuck in the slit and was crushed. As it had thrown away the wedge, it couldn't retrieve the tail. It started screaming and screeching....kreech...kreech....kreech!

Meaning of the Story:

You didn't see the gold as gold but as ornaments and failed to recognize the substratum. Because of that delusion, the **egoic impulse** 'I will do it', 'I can do it' arose as **one hand**. Attachment to things that appear, exist, change and disappear became the **other hand**.

Not realizing what you are doing out of desire,

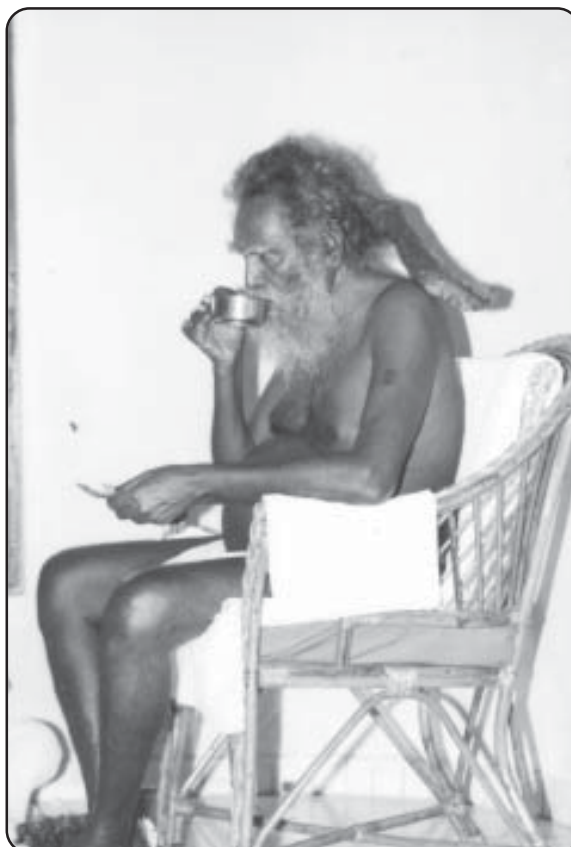
1. Like the moth that is attracted to the flame by mistaking it for a fruit, and dies in the flame;
2. Like the stag that is infatuated with the mate and, dazed with a **momentary pleasure**, fails to notice the hunter standing in front of it and the tiger at its back, and is caught in the mouth of **death**;
3. Like the monkey

you have pulled out the wedges with your two hands of ego and possessiveness and gotten trapped. Now you are suffering.

Is God responsible for this? Are the saints responsible for this? Think about it! To see the extent of fear, *This* will tell you about an incident that occurred in *Its* presence.

While *This* was living in Tirumandiram Nagar, *This* used to drink sweet toddy (from palm trees). *This* would go at 6 o'clock in the morning and drink the toddy from a particular tree. Once *Our* neighbour also joined *Us* with his friends.

All of us were drinking the toddy. While the neighbour was drinking the toddy from the palm sheath, a garden-lizard (about two inches long) from a nearby thorny tree jumped into the palm sheath that held the toddy, again jumped out of it and scuttled away. At about the same time a **sliver of palmyra bud** (about two inches long) which was already in the toddy, went into his mouth and into the stomach along with the toddy. *This* witnessed the entire scene of the lizard



jumping in and out of the toddy as well as the bud falling into the toddy, whereas he had not seen any of them. He only knew that the lizard fell into the toddy. He had not seen it jumping out of the toddy nor was he aware of the piece of bud that had fallen into the drink. When that piece entered his mouth, he mistook it for the lizard.

Immediately he let out a scream: “Alas! I have swallowed a garden lizard. Now it will enter my stomach and eat my intestines. If the intestines are consumed, I cannot digest food. I am surely going to die tomorrow! Who will look after my wife and children? I am going to depart from this life leaving them behind as orphans. The money I saved by living frugally, scrounging and skimping, I have loaned out to so many people here and there! I must at once give a list of these names to my wife. I have to pass on this information immediately before I become unconscious.” Thus howling loudly and beating his chest, scarcely holding the waistcloth that was slipping and looking distraught with dishevelled hair, he managed to reach home. *We* walked behind him.

O..... man in bondage! How agitated you become when you think of protecting and safeguarding your kith and kin! Without finding the means to save yourself, how are you going to protect them? Your Protector is in front of you, around you and within you. Without crying your heart and soul out to Him, hollering to Him, why do you fritter away your precious time on wife, children, gold and material possessions? True to the saying, ‘*Folly precedes destruction*’, he refused to believe even when *This* assured him about what had actually taken place.

He shot out furiously at *This*:

“Brother, look here! You go and mind your business! I am writhing in agony after swallowing the lizard. I don’t want any of your comforting words. It is I who saw the lizard falling into the toddy. It is I who swallowed the lizard. It is I who is suffering the agony now. Where is the need for a witness when the whole thing took place right in front of my eyes! Get away from here!” Suddenly he cried out, “Ouch.....! The lizard is gnawing at my intestines! Oh... it is running here! Oooh..... it is darting there! I am not going to survive for long!” His mind was tormenting him. He was vomiting! He was purging! He was in the grip of mortal agony!

This visited him on the next day. His distress was not any less. *This* urged his friends to get him somehow to the same toddy place, so that we could use some ploy to relieve him of his misery. Assisting him by hand, they managed to bring him there.

One of his friends advised him the way *This* had coached him. He said in a very convincing tone, “Hey.....Maadasamy! Now hold on to the palm sheath and drink the sweet toddy. The lizard, scenting the smell of toddy, will come out.” He put his mouth to the sheath and started drinking the toddy. *This* had already caught hold of a small lizard and placed it in the thorny branch covering it with the hand. Without his knowledge *This* dropped the lizard in the sheath from behind. The lizard, seizing upon the opportunity of

narrowly 'escaping' its fate, leapt out and dashed away! "Ah....Ahhh...! Aah...look! The very same lizard!! Just now it hopped out of my stomach and leaped out through my mouth! What sort of torture it has put me through within a day!"

Sighing in relief he said, "I was saved by the strength of my wife's Mangalyam!" (He has not recognized divine protection here.) Now there is no pain, no lizard running in the stomach, no gnawing, no diarrhea!

Oh.....ignorant soul!

Do you know that the mind can evoke both

Despicable cowardice and noble faith !!

Despicable cowardice is this:

Alas! How I languish in poverty without any money!

The result is: You are doomed to poverty!

Alas! How I suffer from this disease, no treatment has cured me!

The result is: Your disease will end only in death!

Any job I take up, it comes to naught! Alas! No redemption for me.

The result is: You will not thrive in any venture!

So sinful he is, but how he is thriving! I give to charity, but I am a failure!

The result is: Yes, he will prosper; you will be ruined!

Won't I ever become fortunate?

The result is: Never, never!

Won't I ever attain happiness?

The result is: Happiness will never come near you!

Can't I at least take care of my wife and children?

The result is: Never!

Noble faith is:

Lord! I am a puppet in Your hand. I am the chariot, You are the Charioteer.

My wife and children are Yours. My possessions and my work are Yours.

You have made me dance and play in the drama on the world stage.

You are watching my every action and movement,

giving me what is needed and taking away what is not needed,

How skillfully You are working on me!

What compassion You have for me!

What Love You have for me!

What affection You have for me!

Under Your gracious look, is there poverty for me?.... **Not at all!**

Under Your tender glance, is there disease for me?....**None at all!**

In Your work, what can be degrading to me?....**Nothing at all!**

Beloved children!

With every movement, event, word and look and in all happenings

See only Him.

Speak only of Him.

Relate only to Him.

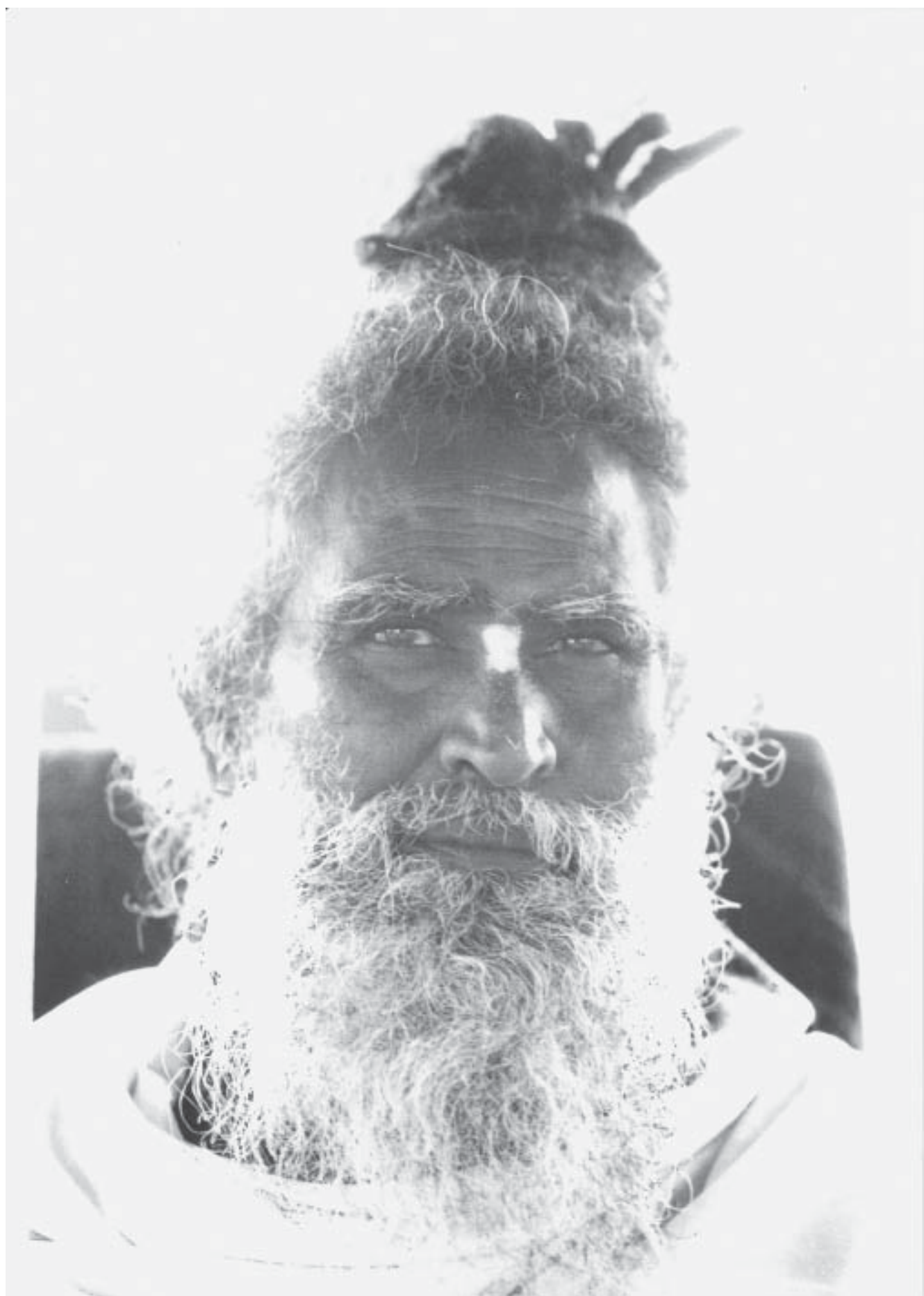
Speak only to Him.

Your life will blossom with well-being and you will become One in the end.

This is firm faith.

You are everything!







ONCE AGAIN IN PANDARPUR

Our Sri Gurudev was staying in Sri Narayana's temple in Tirumandiram Nagar for the last 50 years. This Madcap moved in and lived with him between 1970 and 1982, looking on him merely as an elder and a respectable person and as Gurudev only in words. So for 12 years the interaction was limited to non-intimate and non-committal 'appropriate' behaviour without any sensitive or insightful input in the relationship. It is very rare for a disciple to be blessed with Sarvaanga Seva for 12 years.

Our nectarine children of Love!

By His Will *Thi*s completed 12 years of service to Sri Gurudev. In 1982 *Thi*s decided to go to Pandarpur and make *It*s home there. *Thi*s left Tirumandiram Nagar and reached Pandarpur in 3 days. After a week *Thi*s was afflicted with an ailment perhaps due to the effect of previous Karma. Colic pain and dysentery assailed *Thi*s, necessitating frequent trips to the toilet. The body became dehydrated and drained of energy. Increasing exhaustion pointed to imminent death.

Okay, it appears that the account of this body on earth is being settled. If possible, let this body be given up by the side of the holy river Chandrabhaga. Thus coming to a decision, *Thi*s lay down in a deserted location. Bereft of energy, nature's calls were answered right there. All the sense organs were subsiding. Perhaps He made *Thi*s understand the nature of death. As the body was going to end its journey, *Thi*s, seeking to spend the last moments in His remembrance, called out to Him with a tender heart:

O.....Kanna! You have brought *Thi*s to a holy place! This is a sacred, meritorious place; that is enough, Lord! You have bestowed on this Madcap a rare blessing that is not attainable by anyone. You graciously conferred death to Sri Parikshit on the sacred bank of Ganga. Likewise You have arranged for this Madcap to be near the holy river Chandrabhaga. How can one praise Your greatness adequately? You carry out everything at the appropriate time, place and condition. Hey....Ocean of compassion! Gopal! Please end *It*s story here and now!

At that moment *T R i s* felt a caress at the nape of the neck. Uttering, 'Kanna.....' *T R i s* turned back to find a white cow licking *T R i s* with its tongue. *T R i s* sat up, took hold of its head in *l t s* hands, **caressed it and kissed it**. The cow held *T R i s* under the arms with both horns and lifted *T R i s* up. At the feel of its touch *T R i s* somehow mustered the energy to stand up. Next the cow came behind *T R i s*, gently pushed *l t s* back with its head urging *T R i s* to move on, and *T R i s* felt some vigour to walk. As the mother cow propelled *T R i s* from behind, *T R i s* too started walking.

There was a **temple of Sri Ram** a short distance away. It was a famous temple, full of sculptures of divine forms and paintings of beautiful scenes, depicting the stories from the Puranas and the lives of great devotees. *T R i s* had visited the temple at least 4 times before. Once one goes in, it takes a minimum of two hours to come out. It had been constructed like a tunnel by a devotee called **Kaikaatti Baba**. Money was offered from various places and visiting pilgrims also made donations. A minimum of 100 Sadhus were fed there every day.

Pilgrims and Sadhus visiting Pandarpur do not fail to visit this temple. In 1970 Kaikaatti Baba had given *T R i s* his blessings for the holy pilgrimage. By now he had attained Poorna Samadhi. The cow pushed *T R i s* up to this temple and went away after leaving *T R i s* there.

After a while two people, a **father and a daughter**, came and sat near *T R i s*. What a wonder! The little girl asked her father in Tamil, "Is it this person?" Replying with a gentle smile, "Yes, yes", he looked intently at *l t s* face. The little girl was about 8 years old, had a round face and was wearing a skirt and a blouse, a big dot on the forehead, many bangles on her wrists and a pair of anklets on her Holy Feet. She looked like Sri Rakumai, the consort of *O u r* Lord.

She said, "He seems totally exhausted", to which he replied, "He is a tough fellow!" Both of them laughingly drew near and lifted *l t s* head and *T R i s* managed to sit up. The little child sprinkled some water on *l t s* face from the pot which she had brought, washed the face and wiped it with a towel. Acting like a mother, sitting in front of the Madcap, she placed a leaf, sprinkled some water on it, opened a tiffin-carrier and served from it some curd rice (how and where she prepared it, who knows?) on the leaf. "Umm! Can you eat on your own slowly or shall I feed you?" she asked tenderly. The elderly person who had accompanied her also looked at *T R i s* and for a moment both of them appeared like Lord Vitoba (Lord Panduranga) and Sri Rakumai. Probably He recognised that food was the medicine for the ailment at that time. What great Love she must have to ask whether she could feed *T R i s* with her hand! What great concern! What compassion! By His grace, if we attain firm faith and determination, what cannot take place? Look at the condition of a real mother and the child who cannot forget her!

If you also become a spiritual Madcap, you can experience this.

Beloved treasures!

After she fed *T R i s* lovingly with three mouthfuls, this Madcap started eating the rest with *l t s* hands. After eating to *l t s* heart's content, the rice that was left on the leaf was sufficient for one person. **Those two accepted it as Uchishtam Prasad.** As *T R i s* experienced this scene, *T R i s* was reminded of another situation in which, watching Lord Panduranga and Sri Janabai eating the Uchishtam, Sri Namdev shed tears of bliss with a longing to partake of the Uchishtam. Knowing his wish, Lord Panduranga fed him with His holy hand. Remembering that episode, *T R i s* shed tears and the heart was melting. He noticed it. "Do you want some more? Come on! Have it" saying this, he also fed *T R i s* with his hand three times.

If you too wish to attain this condition, then give up egoism and attachment. You have got yourself entangled in the noose of orthodoxy, rituals, attachment to lineage and caste, distinguishing high and low, seeing impurity (treating leftover food as impure), etc. The very moment you undo these knots, you will enjoy the same bliss that *T R i s* has been experiencing.

Beloved toddlers!

The physical ailment left after this episode. The body felt rejuvenated. Thereafter when *T R i s* felt hungry, *T R i s* would utter His name and hold out *l t s* hands and *O u r* Lord would provide either money or food. The Madcap would accept only what was required for *l t s* need at that time. *T R i s* would not take more than the need and store for the next day. The joy that flows from the feeling of contentment in the mind gets transformed into eternal bliss in due course of time.

Once *T R i s* was standing in front of a house and singing the names of the Lord. Five houses away, a child, which was sitting on its mother's lap, climbed down all the five steps by itself by sitting on each step and came towards *T R i s* in a tottering gait, carrying two pieces of Roti. It gave the Rotis into *l t s* hands and prostrated to *T R i s*, placing both its eyes on both Holy Feet. *T R i s* scene reminded *T R i s* of another incident in Gokul where Lord Kannan granted His Darshan to the old woman who sold blackberries.

Thinking of that scene, *l t s* eyes filled with tears. *T R i s* took the tender hands of this child to *l t s* eyes as if that was the touch of the Holy Feet and blessed the child, uttering God's name. The mother who was greatly delighted by the child's act and the consequent scene, came to the street, prostrated and circumambulated the Madcap. Providentially *T R i s* had some Tulsi leaves which *T R i s* gave as Prasad. The mother returned home with tears of joy in her eyes.

O u r beloved!

The Madcap would get up at 3 a.m., take a bath in Chandrabhaga and, wearing Tripundram, reach the temple at 4 a.m. at the time of the temple opening. The priests

would perform Abhishekam to Lord Panduranga with oil, sandalwood paste, milk, curd, etc. and would then take a handful of butter to His mouth as if they were feeding Him. Then, singing some songs, they would perform Mangalarati and afterwards distribute the oil, sandalwood paste, milk, curd, etc. from the Abhishekam as Prasad. For a month *T*his enjoyed this scene and felt great bliss. Initially for 10 days *T*his went around for alms singing the name of the Lord. Then a determination arose. He inspired the thought: While You are waiting to fulfil *l*ts needs, why should *T*his wander from place to place unnecessarily?

*His duty is to protect the devotees;
Our duty is to be always engaged in His service.*

*T*his would quietly watch the Abhishekam, accept Prasad and then proceed towards the riverbank. *T*his would stay either in Mother Janabai Ashram or visit the Ashrams of Tukaram, Jnaneshwar, Namdev, Pundalik, Gorakumbhar, Sawata, Bodhalabava, Kugarabai, Kanhopatra and Dattatreya, etc. He looks after everything and whenever anything needs to be done, He gets it done at the appropriate time, in the appropriate way and in the perfect manner. If the food was made available, *T*his would take it; if not, *T*his wouldn't go in search of it. His Name itself purifies everything.

Whenever *T*his sat in the remembrance of His name in a solitary corner of the temple where there was no crowd, some people would leave a few coins before *T*his. Once the watchman noticed this and spoke sharply to this Madcap, "Hey.....Sadhu! You **should not sit in the temple precincts. Get out.**" He drove *T*his out angrily. Look at the plight of the Madcap! *T*his realized that it was His mischief! *T*his resolved never to enter the temple again.

*T*his went to stay in a village which was a little far away (about 3 kilometres) from the temple. *T*his stayed for 3 days in the temples where Bhakta Meera, Sakku and Jana were said to have put Sri Krishna in a cradle and sung to Him. Further, the rebuke 'don't sit in the temple!' had hurt *T*his deeply.

At night, near the riverbank on the side of Jana Ashram, *T*his was choked with unhappiness and couldn't sleep. *T*his started sobbing miserably: "O.... Mayava! Madhava! Madhusudana! Hey....Puppeteer! What kind of test is this? Why have You forbidden *T*his to enter Your home? Is it fair? Having come from another region, *T*his is forced to remain dumb since *T*his does not know the language or culture of this land (Pandarpur is in the state of Maharashtra). *T*his came to Your home thinking that You would give refuge to a helpless orphan, but if You say, 'Don't come here! Don't enter this place!' where will *T*his go? Who is the refuge? Hey... Tulsidhara! Damodara! You commanded *T*his to come here, but on arrival at Your gate, You have driven *T*his out and prohibited entry. Is this Your hospitality? Is this Your kindness? What do You gain by putting *T*his through trial after trial? Is there no limit to Your tests? Who can understand Your drama? What is Your reason for preventing *T*his from entering the temple?

O....Prabhu! While You have given refuge and shelter to millions of souls, why are You indifferent to *T_{his}*? What fault have You found in *T_{his}*? Even if there is an offence, is it not Your duty to forgive? What kind of existence is this if one cannot come and have Your Darshan in the temple? Does this body have to exist any more? O*Our* Lord! You alone are the refuge for *T_{his}*!” *T_{his}* went on lamenting in various ways and finally laid *Itself* down but the state couldn't be called sleep. *T_{his}* had become absorbed in the union with the Absolute. It was perhaps about midnight. A hand was gently caressing *Its* head. *T_{his}*, in terrible exhaustion, raised the head slowly and looked up. Behold! There **He was sitting near** *T_{his}*. Immediately *T_{his}* held on to His feet tightly. How can one write about that state? Consciousness was regained. He seated *T_{his}* on His lap.

He said:

Beloved child!

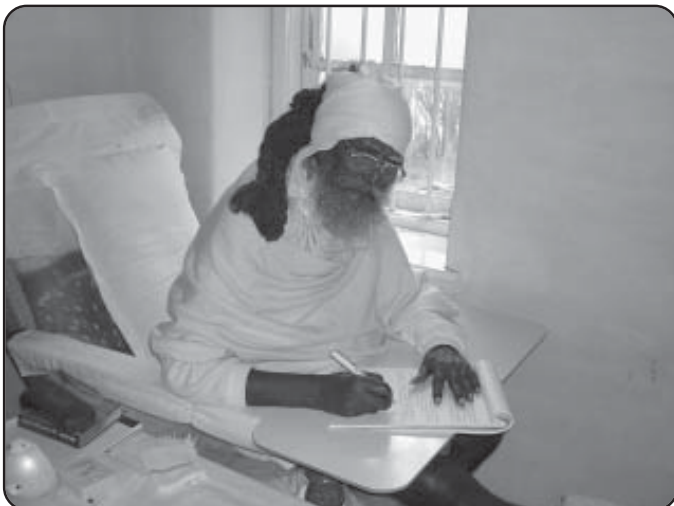
It seems that your feelings have been badly hurt. It is pathetic to see your miserable state. Would We ever leave you in a defenseless state? How much We Love a devotee like you! You forget Our compassion when you are crushed by the result of your Karma. That is the situation in Kali Yuga. What can We do? We are not responsible for this. This is the Dharma of this Kali Yuga. Can one who created the code or Dharma himself find fault with it? In the temple in front of Us, who reside in the form of an idol, only those people who offer 5, 10 or 20 rupees are allowed to have Our Darshan or to embrace Us and to them only Our garlands are given as Prasad. They rudely drive away mendicants like you by saying ‘get away from here!’ They give preference only to money. There is no respect for real Sadhus in the temple.

The temple has become a commercial place. What can We do in such a situation? For devotees like you We render service by offering words of comfort. That itself is Our good fortune. Shortly the situation may be such that devotees themselves may not be able to go to the temples. Don't come to the temple in the future. We will certainly come to you whenever you call Us. We will never leave you under any circumstances. Don't lay a

curse because you were forbidden to enter the temple! We imposed this restriction because it is for your welfare and to enable you to serve Us. With this He laid Himself on *Its* cloth and *T_{his}* placed His Holy Feet on *Its* thigh for the Thiruvadi Seva.

Beloved children!

A Madcap is madly scribbling some gibberish. **Those who can comprehend it, let them be blessed with a good understanding! Those who cannot understand, let them be deluded by the**

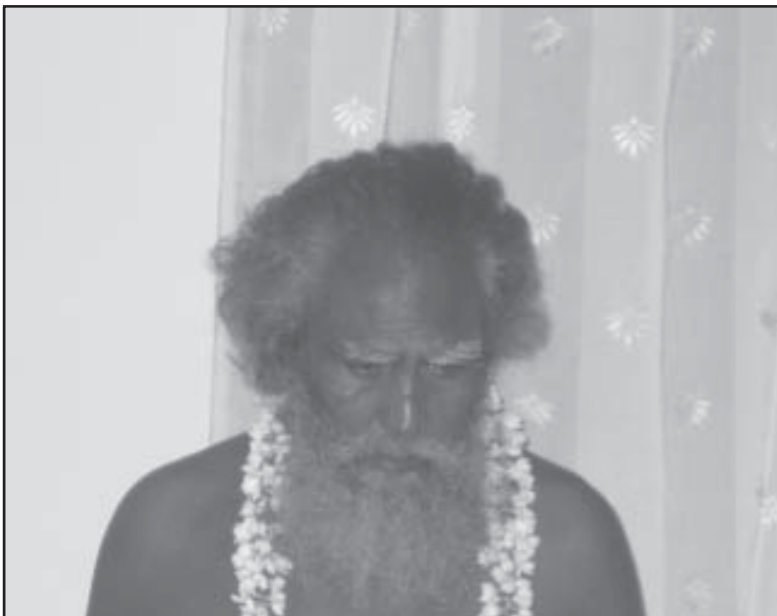


grand illusion and walk the way of worldliness! No one can correct them! *'Can any one straighten the dog's tail?' ('Can a leopard change its spots?')* There is no need to do it either.

In the past, in Dwapara Yuga, Our Kannan said, "We are the Paramatma, the Self of all. Listen to Us! **Speak the Truth! Follow the Dharma!**" But no one listened to Him. Some ripe souls alone paid heed and were benefited. Many slandered Him by saying, 'He is a cowherd and he is playing tricks. How can a juggler become a sage?' So they did not listen to Him. **Those who held on to His feet were redeemed. Others who did not hold on to His feet enjoyed the sweetness of worldliness. Poor fellows! They cannot understand the nature of the other taste, but the sweetness of worldliness is the seed of birth and Karma.**

Beloved toddlers of wisdom!

From that day on He came at night and clarified Our doubts: by and large some esoteric truths about the experience of the devotees. He said, "Matters related to the relationship between Devotion and Knowledge, etc. can be learnt only through **Sri Satguru**. We should not reveal them. Further, if you fulfil with total absorption the service to your Sri Satguru, who is the aspect of Sri Vyasa Bhagavan, all the different states of experience will follow you on their own accord. At that time We will bestow Our grace, remaining as the Indweller. The place and the form may be different, but We, the Self of all, are all these different forms and will act as the Divine as well as the Guru.



In Satguru Seva, Sarvaanga Seva is very important in the sense that it is a rare privilege which is carried out to the height of perfection by very few disciples. One cannot see a real Satguru in this Kali Yuga !! There are two types of Gurus in the world, namely Karya (ordinary) Guru and Kaarana (real) Guru. **Karya Guru uses his disciples to fulfil his desires. Kaarana Guru considers the Karma, mind and condition of the disciples and accordingly tries to remove them at the right time. A**

real Satguru is rarely found in this Kali Yuga. For a Satguru to get a Satsishya, i.e. an earnest and intimate disciple, is even more difficult. Even if this rare combination takes place and the Satguru accepts the service rendered by the Satsishya totally, one of the gross bodies will disappear, thus disabling the service.

If Sri Satguru's body disappears, it is Maya. If Satsishya's body disappears, it is his Karma. This is the Dharma of Kali Yuga.

He further added:

"If Sri Satguru extends the Sarvaanga Seva to his Satsishya for 12 years, he makes him his own by offering him the privilege of Satbhava Seva for 6 years and Atmabhava Seva for another 6 years. Thus he gives himself totally to the real disciple and makes him his own Self. In your present state of maturity as a devotee, you see Us as the divine aspect abiding in Sattwa Guna and also as one of the Trinity vested with creation, maintenance and destruction. When you attain the level of Sri Satguru, you will see Us as the Transcendental Being and the Indweller. You will realize all these levels eventually." Thus He revealed some of the secrets.

Beloved children!

Prejudice should be destroyed in order to reach this level. No inequality (high and low) should appear to you. That is why the ultimate, ripe state of Bhakti, i.e. the last rung of Bhakti and the first step of Jnana, are said to be the same. Only one who has equal vision towards a clod of earth and gold, an uneducated person and a Brahmin who has studied the Scriptures, the holy water of Ganga and the gutter water, poison and nectar can attain Jnana.

Our children of knowledge!

You should treat the Uchishtam as the Prasad of the Lord. Uchishtam should be considered as supremely sacred. Uchishtam is the supreme food. Sri Paramatma has proved it on many occasions. Rituals, orthodoxy, code of restraint, scriptural injunctions, Mantra and Tantra, etc. form the initial steps of the path of Bhakti. When Bhakti shines as Jnana, all the above rules fall away one by one on their own accord and you have to drop some of them; otherwise they become like shackles on your legs. Then you will not be able to remain established on the path of Jnana.

At the level of Jnana, one doesn't go to temples. One doesn't have that attitude. One attains the state of beholding the ceremonial worships like Abhishekam and Aradhana (worship) in one's own heart. Due to the imaginative tendencies of the mind coupled with desires, experience of the taste of worldliness and association with worldly people, one does not see what is good for his welfare. One is enslaved by the taste of worldliness.

Our beloved children!

Over 2 months fled past in Pandarpur. The wanderings of the mind also came to a stop. While talking to Him one day, *This* pleaded with Him sobbing, "Lord, hereafter Pandarpur should be the ultimate dwelling place of this body. It doesn't seem possible anymore to travel anywhere else. *This* has had enough, *Our* Lord! Please put an end to this body right here." Immediately He hurried to close *Its* mouth. He said:



“Our child!

Don’t rush to hasty decisions! If you decide upon something, then you have to abide by it. You cannot change it later nor should you change it. You should come to a decision after a few days. Then it will be final”. With these words He disappeared.

Two days later *T Rīs* was sitting in front of Janabai Ashram quietly and joyfully looking at the Chandrabhaga river. At that time a little girl was leading her old father. The old man was perhaps 70 years old and was walking on all four legs. The young girl was about 10 years old. Two bundles were hanging from her shoulders. She was carrying a pot and a Kamandal in her hands. They came and sat near Janabai Ashram. They relaxed for a while. They exchanged some words in their own language, then they got ready to have a bath. Leaving all the things they carried with them in the same spot and taking only the pot and a cloth, the little child led her father to the river. She made him sit on the steps, took water in the pot and bathed him

by pouring water on his head.

The way in which she bathed him looked very sacred. The bathing was done as if she was performing an Abhishekam. He was also sitting in that posture. *T Rīs* saw through the mind’s eye (with the eyes closed) the scene of an Abhishekam to Lord Panduranga which appeared clearly. The child dried the water on the old man’s body, changed his clothes and seated him on an Asan that she spread. Then she returned to the water and bathed herself. While going back, she filled water in the Kamandal and washed her father’s feet after putting them on a plate. After that she took out some Tulsi leaves from the bag and put them on his feet. Then she drank the Tirtham, sprinkled some on her head and ate the Tulsi.

This Madcap was revelling in the scene with tears trickling down. *T Rīs* immediately got up, went to them and humbly asked for some Tirtham. The child gave the Tirtham with a smile. Having taken the Tirtham and feeling joyous, *T Rīs* came back to *lts* place. Watching them from there, *T Rīs* found the girl starting a fire on three stones, kneading flour, making Rotis and roasting them.

At that moment *Our* Lord (Panduranga) and Mother (Rakumayi) came from the holy temple and joined them as guests. The father and child offered the Rotis to the guests. The old man made a gesture to the girl and she served the Rotis with both hands and also some spiced powder to go with them. Then the girl pointed to the Madcap as if asking

permission to give some Rotis to *Tris*, to which the old man nodded his head in assent. As the Madcap was already waiting for this opportunity, *Tris* came eagerly and did full prostrations to all four of them and accepted the Rotis. The guests gave Darshan as *Our* Lord and Mother.

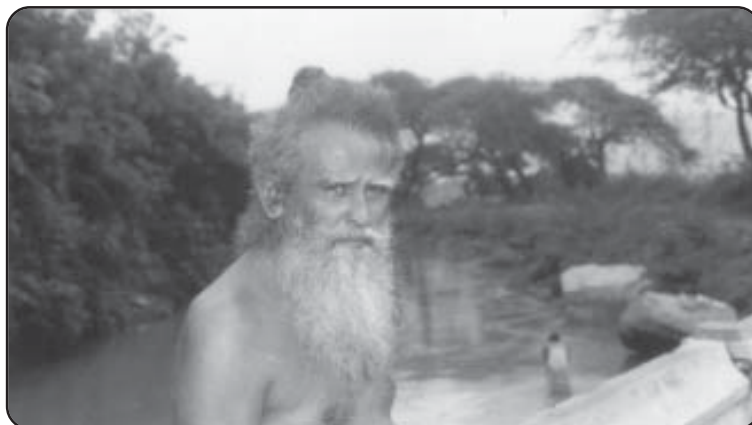
While the old man was eating, *Our* Lord snatched the Roti from his mouth, chewed it and shared it with Mother. Then they took the Madcap also in their midst to share and enjoy the Uchishtam. By the glory of Uchishtam the guests gave Darshan as Radha and Krishna and the old man and the girl as Namdev and Janabai. This was personally experienced. **The glory of the Uchishtam of the supreme devotee of the Lord cannot be fathomed by anyone.** But some may find it repulsive.

Our children of knowledge!

Once a feast (a free feeding as a form of charity) was taking place in a house. After it was over they threw the leaves with the leftover food on them into the trash bin. The Madcap was looking at it with eagerness. At that time 4 dogs came bounding and a quarrel erupted among them for the food on the leaves. A Sadhu who came there noticed the scene. He sat near the leaves and gestured to the dogs to be quiet and patient. They came and sat in a row. He scooped out all the food from the leaves and put it together. Then he placed 6 leaves and told the Madcap, who was standing nearby and watching the scene, to sit down near him. He ordered the 4 dogs to sit before the other 4 leaves and eat. They sat down in an orderly manner and ate the food in peace. The Madcap also ate the food joyfully and peacefully.

By the glory of Uchishtam the Sadhu appeared as Veda Nayakan (Lord of the Vedas) and the 4 dogs as the 4 Vedas. So no one can describe the greatness of Uchishtam. *Tris* has learnt it from experience. This is the foundation for the non-dual state of Jnana. This is certain.

You are everything!





THIS DISSOLVED IN HIM



Sri Paramacharya

Children!

The Lord taught the glory of service through the father and daughter. The heart became soft and loving by the demonstration of the magnificence of the daughter's Seva to the father. One day, while talking to Him, This had a great inner urge to render the Mahat, the supreme Entity who had come to This in the form of father and Sri Gurudev, Satbhava Seva and Atmabhava Seva. Though it was worded as a desire, This realized that it would become Its experience.

While conversing with Him that night, He said, glorifying the sublimity of Sri Guru, "Paramacharya, the sage of Kanchi, Sri Chandrasekarendra Saraswati Swami, is camping with his retinue on the other side of the river bank. Tomorrow morning, after finishing your bath, go to him. He will tell you whether you should stay here or what you should do. You can take a decision after that!" With this He disappeared.

The next day, after completing the bath in the river Bhima (another name for Chandrabagha) in the early morning, This went to the other bank to have the Darshan of the sage of Kanchi. He was sitting in a corner and his attendants were showing him the devotees' offerings like flowers, fruits, money, etc. announcing their names and putting the offerings aside.

This Madcap, sitting on the side within his view, with tears in *Its* eyes, was waiting for his Darshan. Providentially the crowd dispersed and there was no one in that area. At that time Sri Swami got up slowly, stood at a distance in front of *This* and called out, “Child!” On hearing the nectarine words of Sri Swami, *This* fell in full prostration before him, without touching his feet. He said lovingly, “Child! Get up.” *This* got up and he said again, “Sit down.” *This* sat down.

These were the words uttered by the sage of Kanchi:

“Child! You don’t have to prostrate to anyone from now on; you bless those who prostrate to you by uttering the name ‘Narayana’. However you can prostrate to others by realizing their **state of being**. It seems that you have decided to settle down in Pandarpur. It is not right. Don’t take your father for an ordinary person. Understand that he is an aspect of Sri Vyasa. You are greatly fortunate to be born as his son. Somehow you have managed to render Sarvaanga Seva for 12 years. If you complete 6 more years in his service performing Satbhava Seva, the mission of your birth will be fulfilled. Then for another 6 years it would be Atmabhava Seva, your Self-experience. In all if a Satsishya completes 24 years of service, the goal of his birth will be achieved. Thereafter it may be said that he has no birth at all”. Thus he bestowed his words of grace and blessings on *This*.

That night *Our* Lord Thief visited and, laughing loudly, asked, “What Thiruvadi? What is your decision? What did Sri Swami say? Are you proposing to remain here till you give up the body or do you want to leave right now?” This Madcap said, “Enough, enough, Lord! Don’t say one more word! *This* has to leave for Tirumandiram Nagar as early as possible. *This* has to fulfil the service to Sri Satguru as indicated by the sage of Kanchi.” *This* spoke with a soft and loving heart. He asked, “What do you propose to do after that? Will you come here or will Tirumandiram Nagar be your abode?” “Whatever is the Divine Will, let it happen that way. **Your Will shall be *Its* fortune.**” Thus *This* put an end to the subject.

O children of knowledge!

There was a confectioner in Pandarpur who spoke broken Tamil. Since we were going to Pandarpur often, *This* was acquainted with him. Whenever *This* walked by the shop, the merchant would come out of the shop, perform Sashtanga Namaskar and offer a few sweets in *Its* hands. *This* would accept them. Sometimes, in order to avoid giving him trouble, *This* would change the route and walk in a different direction. It would make him depressed. If he didn’t see *This* for two days, he would come to Janabai Ashram in search of *This*. He would weep and plead, “Please don’t ignore me.” *This* would offer a few comforting words lovingly and send him on his way.

After deciding to return home, *This* wrote a letter home to send money to the merchant’s address. He became sad about the impending departure and separation. Then *This* imparted to him some teachings and he also received some instructions in writing. When he learnt that the money would arrive the next day, he invited *This* humbly to his

house as an esteemed guest of honour. T^{his} left Janabai Ashram at about 11 in the morning and reached his house.

There was a neem tree in the yard of the house. He seated T^{his} under that tree. It was a small endearing family that appeared like an assembly of ascetics. The picture of Sri Panduranga-Rakumai was kept on an elevated platform inside the house. T^{his} was deeply touched that he had meticulously collected various items in order to honour and offer a feast for T^{his}. The husband and wife together performed Pada Puja with earnestness and seated T^{his} on an Asan. After offering to God all the items prepared with care, they served T^{his} with Love and devotion.

T^{his}, after the purificatory gesture of sprinkling water, was about to start the meal; the merchant, who could find only a 10-paise coin for making the ceremonial offering after searching all over the house, placed it humbly on the leaf. Sensing his discomfort, T^{his} accepted it with a tender and moist heart and partook the feast. As they awaited the Uchishtam with outstretched hands, by His grace, T^{his} placed the same in their hands. Both of them took it as the very nectar and kept some for their children as well. They bade farewell after prostrating.

Beloved children!

Lord Panduranga visited T^{his} that night. The anguish of having to part next day was unbearable. Burying *his* head in His Holy Feet, T^{his} wept miserably. He lifted T^{his} up by supporting T^{his} with His hand, wiped *his* tears and kindled the intuition in T^{his} and divulged the various states He enjoyed with His devotees. The experience on that day cannot be expressed in words. At the end this was His decree:

You have not visited Our temple for some time. You must visit it tomorrow morning. Giving your Darshan, you must hold Us in your embrace. Let it be a secret between us.

The Madcap, as per His command, had *his* bath in Chandrabagha at 4 a.m. It seems that it was only 3 o'clock at that time as T^{his} had noted the time wrongly, so the temple was not open yet. At a time when not a single human soul was to be seen, an elderly Brahmin, holding a stick, was going around singing the name of Vittal, dancing and beating time. As the front gate was not open, he went around to the backside singing and dancing. This Madcap followed him, urged by an inner force.

Tottering and wobbling and holding the stick, he was joyfully dancing. As he stood in front of the back door, the door opened automatically as if someone opened it. The old man entered as if waiting for the door to be opened. The Madcap walked closely behind him. As soon as both of us went inside, the back door closed on its own. Suddenly the old man disappeared. Inside all the doors were open and all the lamps lit. Standing smilingly with His hands on the hips, He gestured to T^{his}. T^{his} embraced Him and dissolved in Him! Later T^{his} came out of Him either because of Karma or Maya. That is a secret!

You are everything!



THE SECRET OF KANTHAMALAI

Two more years passed. In Sabarimalai there is a hill known as **Kanthamalai**, the Magnet Hill, facing the sanctum of Sri Ayyappa. A Jyoti, i.e. a Light, appears on the Kanthamalai after sunset at about 6.30 p.m. on the first day of the Tamil month of Thai (Jan 14 to Feb 12) each year. Pilgrims going to Sabarimalai, depending on the estimated time and their schedule, get the Darshan of this Light. Many consider that this Light is self-effulgent; one cannot go near it. No one has ever gone to Kanthamalai because of scary tales and it is said that whoever attempts to go there will not come back alive.

This Madcap would tell the devotees who accompanied *This* on the pilgrimage that the Light was artificially created and was made of camphor, but no one believed it as people have always considered it as self-effulgent out of their mental imagination and have worshipped it as such. Of course it is a Darshan of Light, but one should understand what it is and how one should worship it. An orchestrated Light should not be mistaken for self-effulgence.



In Pamba river

One year, the day before Makara Jyoti, i.e. the day of the appearance of the Light, He Willed that *This* instrument should go to Kanthamalai and find out the truth. Informing Sri Gurudev of the details, *This* sought his permission and he consented. Proposing to be present in Kanthamalai a day before the 1st of the Thai month, *This* informed the devotees about *his* plan but they were alarmed and said, “Swami, this is a dangerous play. Please give it up.” But *This*, aided by Sri Gurudev’s grace, set out for Kanthamalai.

*T*his started climbing up the hill, mentally holding on to the location where the light usually appears. As there was no beaten path and the slope was very steep and dense with bushes and rocks, it was a very strenuous climb. The waistcloth and vest were getting caught in the thorns and slowing down *It*s progress. Fed up with this, *T*his removed the waistcloth, half-trousers and vest, wrapped them in a towel and left the bundle on a rock. Then *T*his proceeded to climb with a mere loincloth. Initially it didn't seem too high but though *T*his walked on and on, *T*his could not reach the top. Somehow *T*his kept crawling for 3 hours and finally reached a plain at a triple-junction where 3 peaks meet. Then *T*his realized that this was the point which *T*his had targeted from below.

It was a small open ground with a spring and shrubs and bushes intertwining with each other. Fresh water flowed from the spring. As *T*his neared the spring, the body had become totally exhausted. *T*his had no energy to walk. The thorns and stones had torn the flesh and badly wounded *T*his, making the body a bloody mess. *T*his could scale the height only because *T*his was possessed by a madness and dispassion which He had induced.

Totally worn out, *T*his sat down on a rock. The soreness of the body was tormenting. On looking up it appeared as though the Kanthamalai was ending at a furlong from there. However *T*his couldn't take a step. "You have brought *T*his so far; only a little more distance is to be covered. Why did You make *T*his tired before that? You alone gave *T*his permission! You alone have made *T*his climb this far! Now You have disabled the instrument that followed Your order! Looks like You are going to end this body's journey here!" That much exhaustion and suffering had set in, causing the dread of death. "Is this the condition of which the devotees warned *T*his? Even if the journey of this body terminates, You have decreed it to happen on this important hill. This is Kanthamalai, is it not? Is the Kantham (magnet) attracting the iron piece to it? O..... Lord! Whatever happens is by Your Will. Is this body not a puppet in Your hands under all conditions and circumstances? Carry on with Your supreme reign!"

While *T*his was resigning *Itself* to the situation, an old man came down from the top of the hill. **He was a ripe old man.** The Lord veiled the fact how the old man came to be in that place which is not easily accessible. Since the one who came was He, naturally will He not hide it? The old man asked, "Child, why are you bleeding like this? Did any animal attack you? Why this suffering? What do you want to see here? There is nothing special to be seen here!"

*T*his made prostration to him but could not get up; the condition was so appalling. Placing his hand on *It*s head and blessing *T*his, he said laughingly, "You may get up." *T*his got up by His grace and said humbly, "Swami, is this not Kanthamalai? Doesn't the Jyoti appear here? With the permission of *It*s Sri Gurudev, who is also *It*s father, *T*his came here to find out the secret of the Jyoti. It will be nice if you can reveal the secret yourself." He laughed so uproariously that the entire forest seemed to shudder in fear. *T*his has not heard such a laughter ever before.

The old man said:

“Child!

Do you have to come all the way here to see the Jyoti? Is it only the Jyoti that you want to see here? Haven't you seen the real Jyoti? Didn't your father, Sri Guru, show it to you? For the ignorant people this is the Jyoti on their level of Bhakti. For you, who has realized the Truth, this is not the Jyoti.

The light of camphor is for the devotees.

The light of Kundalini is for the Yogis.

The light of the Self is for the Jnani.

Of these, choose which Light you want to see.

The light visible to the eyes will disappear,

The light perceived within merges in you.

The Light seen in Kanthamalai is artificially created. There is a place at a little distance from here and from there they light the camphor and show it. The light of camphor is also true. The light appears according to the mental conditioning at their respective level. What appears will definitely disappear. **It is by that Light of the Self realized within that all these universes and all beings engage in movement.** The devotees give a form to that dynamic energy and worship it in the Saguna aspect. You can realize all these secrets by the grace of your Sri Gurudev, but you cannot see them with naked eyes or understand them with your mind.

There are some sorcerers from the region of Kerala who use certain powers to their advantage and do not allow anyone who comes here to return; they bring them under their control or destroy them. Thus they have frightened people into thinking that whoever sets foot here cannot return alive. These sorcerers come here in the morning on the 1st of the Thai month. In the evening, at the moment when Aarati is performed in Sri Ayyappa temple and the temple bell tolls with great din and noise, these people ignite a large quantity of camphor on a rock and create the Light. This is the Kanthamalai Jyoti.

Just as the camphor evaporates completely, a real devotee, giving himself totally to the Lord, dissolves in Him in a spirit of surrender.

A Jiva who wants to dispel the ignorance and cast away the unreal, i.e. the body which is the result of Karma, burns it with the help of Maya (Lord) through intense devotion and Yogic power and thus becomes Jnana Jyoti or attains spiritual Illumination. Here the Jiva has intense Bhakti and Yogic power and attains the Knowledge by the grace of his Satguru. In this way Sri Ayyappa, after having the Darshan of Sri Sabarimata and getting spiritual instructions from her, cast off His body consciousness. Under her command He targeted a rock and sent an arrow, thus selecting a place to abide as Yoga Jyoti.



Lord Ayyappa

Meditating on His Satguru Sri Sabarimata, He burnt His gross body with the fire of Yoga and became the self-effulgent Light. Now He is seated in Sabarimalai, abiding in eternal bliss. The king of Pandalam built a temple in that place. As Sri Ayyappa burnt His body in the fire of Yoga in this spot, this hill is called Kanthamalai.

Dear child!

These secrets have been revealed to you due to the merits of your past lives, Divine grace and the auspicious

glance of Sri Satguru. Next year people will come to know that this is a make-believe light. It is pitiable to see your condition. Get into this pond and take a bath". *This* took a bath and came out. He took out the Basma from his waist and applied it on *Its* body. By his kind care all soreness and pain disappeared. *This* felt rejuvenated. He indicated a path (or created a path?) with his blessed hand and said smilingly, "Now you can climb down this way." Then he went up the hill and disappeared.

This came down fast by the route he pointed. That path joined the track below in a place called **Charanguthi**. The bundle of clothes, left somewhere else, had been kept on a rock. How can one praise His divine play adequately?

If we surrender ourselves entirely to Him, He is ready to do all our bidding!

When this Madcap returned and shared the views with some of the devotees, they listened sceptically. 'No one has come back from Kanthamalai. He says he has managed to return!' Thus they believed *Its* words half-heartedly. However next year *Our* Lord's words came true! No less than 10 people went up and lighted flowerpots, sparklers and other fireworks on the same Kanthamalai. On their return they proved that the light was made of camphor. *Our* Lord Manikantan, i.e. Sri Ayyappa, proved it through those devotees. The world came to know the truth and the devotees realized the truth.

Children!

You will be able to comprehend the devotional matters and the intimate contact between the Lord and His devotees to the extent that you are free from the worldly impressions.

This feeling can be experienced through perfect surrender.

You are everything!



1. Blessed father indeed

If one goes from the temple where Sri Gurudev was staying to a Siva temple in town, one passes through a Vinayaka temple and a 'float' (a 'Theppam' in Tamil) on the way. A float is a temple tank in which a decorated float, i.e. a boat, carries the deity ceremoniously during festivals. A round-trip between the temples is 4 kilometres. *This* used to cover this distance twice a day - in the morning and evening. From 7 p.m. to 8:30 p.m. a devotee called Sri



Sri Vinayaka temple

Sankara Iyer used to give philosophical discourses on the 12 aphorisms of Sivajnana Bodham in the Vinayaka temple. *This* would sit in a corner and listen to him. After the discourse was over in town, *This* would return to the temple and share and discuss its contents with Sri Gurudev.

Often, after half an hour of listening to the discourse, *This* would hear clearly and sweetly the ambrosial voice of Sri Gurudev from his seat which was 2 kilometers away from the Vinayaka temple, calling *This* as 'Thiruvadi' for food or water. That very moment *This* would abruptly get up, shake off the Asan, put it in the bag and leave the temple. Within 2 or 3 minutes of putting *Its* foot on the outer steps of the Vinayaka temple, *This* would find *Itself* standing before Sri Gurudev. Then *This* would fulfil his needs. (At that hour of traffic and congestion in the bazaar, it would normally take at least half an hour to cover the distance.)

Sri Gurudev would say with great enthusiasm, “You are a very smart child. You came as soon as We called you! **We are immensely fortunate** to be blessed with a child like you! We are blessed indeed.”

Who was the blessed one? Who bestowed the blessings? THAT alone knows!

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. Chandan (sandalwood paste) Abhishekam

In 1987 Sri Gurudev became ill. He used to pass urine and stool in bed in an unconscious state and *T_{his}* would clean up the bed without any delay. Sri Gurudev would check now and then whether *T_{his}* was getting fed up with this work.

Sometimes he suffered from constipation. He went through severe bouts of constipation 3 times. After a sluggish movement of the bowels for 3 or 4 days, the stools would become hard. *T_{his}* would administer the laxative ‘Purgolax’ to ease the motion out. Despite this medicine once his bowels had no movement for 5 days. Even when Sri Gurudev strained hard, faeces didn’t come out. Sri Gurudev wouldn’t sit to ease himself as he couldn’t bend his knees.

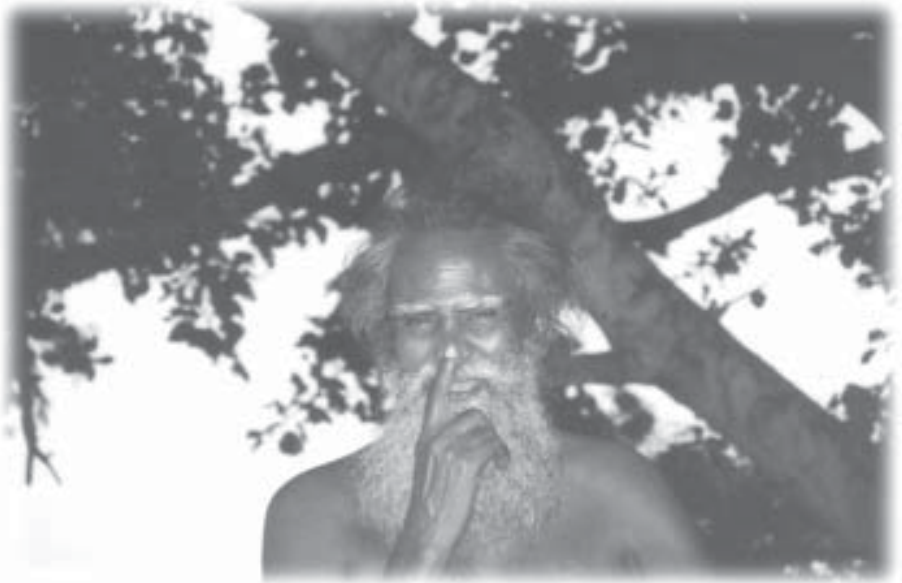
That was the sixth day. He was standing holding on to the wall. This Madcap inserted *l_{ts}* index finger in the anus, scraped the hard matter little by little and removed it, thus minimising the strain for Sri Gurudev. *T_{his}* was removing it slowly as it was hardened like goat dung.

10 minutes must have passed. Sri Gurudev couldn’t stand for a long time. Suddenly the **block in the anus was removed**. All the fecal matter gushed forth spewing out on *l_{ts}* face as *T_{his}* was bending and scraping. It fully covered *l_{ts}* face and was dripping. Somehow the eyelids had closed themselves in time to cover the eyes. As the mouth was a little open, the fecal matter had entered into the mouth.

In this condition Sri Gurudev leant sideways and peered into his child’s face. He was alertly watching to see whether:

1. *T_{his}* was **repulsed**;
2. *T_{his}* was grumbling;
3. *T_{his}* was cleaning him after washing *l_{ts}* face first;
4. *T_{his}* was spitting out the matter which had entered the mouth;
5. *T_{his}* was speaking **comforting** or **angry words** in this condition;

By Sri Gurudev's blessings and the Lord's grace *This*, without being afflicted by the pairs of opposites, accepting the Uchishtam as the very nectar and laughing with a gusto, said to him, "How much have you been suffering holding this nectar within? Now you must be feeling relieved. This Madcap is content now." After cleaning his legs and wiping them with a cloth, *This* supported him by hand and took him to bed. Then *This* cleaned up *Its* physical body.

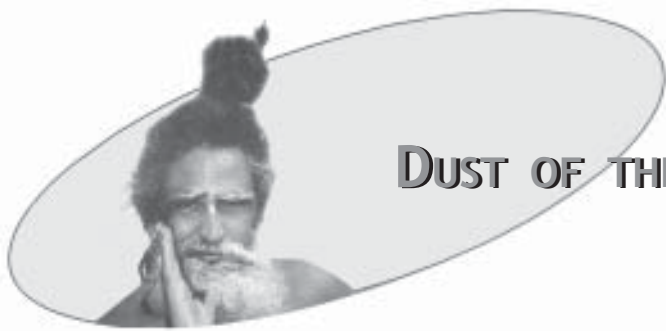


Sri Gurudev said, laughing heartily, "Oh..! Today you had a sandalwood paste bath? You are a lucky person!" When 'He is everything', who gives the good luck and who receives the good luck? What is the object being given or taken?

THAT alone knows!

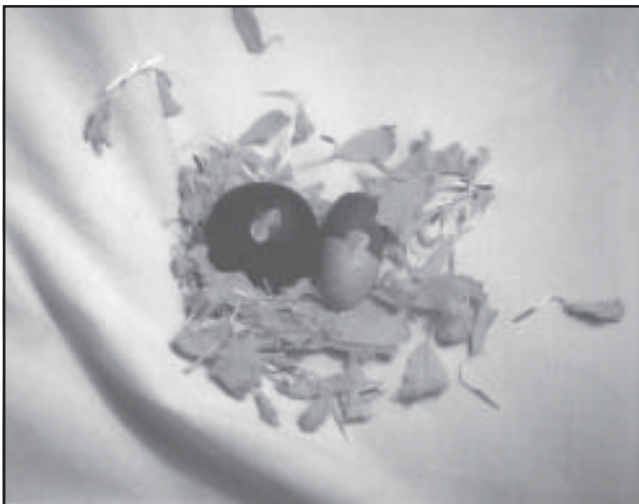
You are everything!





DUST OF THE HOLY FEET

Nataraja, the Lord of Chidambaram, was the deity of daily worship for Sri Gurudev. He had been to Chidambaram several times on the day of the Arudhra festival in the Tamil month of Margazhi. When *T*his was in the womb, he had made an idol of Nataraja out of clay, painted it and kept it in a wooden box with colourful ornate work like a temple with the sanctum sanctorum.



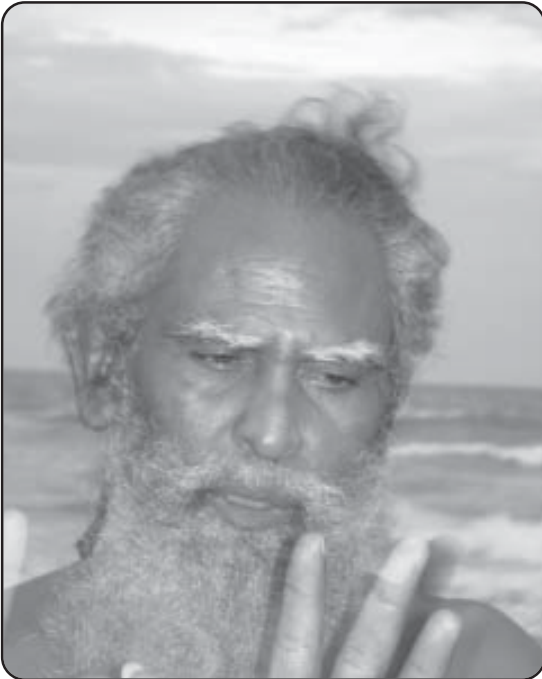
Salagramams

In 1960 Sri Gurudev went on a pilgrimage to Northern India. By His grace he completed one year of travel and while returning, he bought a pair of Sri Ram's Padukas made of sandalwood in Ayodhya. By His grace he got two Salagramams from the Gandaki river in Nepal, one was Mahavishnu and the other one was Gowrisankar.

He would perform the Abhishekam with only sandalwood paste on both Salagramams daily. Then he would immerse the Salagramams in a bowl of milk. He would complete the night worship with an Aarati.

Similarly, he got a silver casing made for the Padukas of Sri Ram. He would also perform **Abhishekam** with sandalwood paste, milk and holy water on them daily, and complete the night worship with Aarati.

Both Salagramams would remain immersed in milk during the whole night. The next day, after his bath, he would take them out and place them on the Padukas of Sri Ram. Only Sri Gurudev, the brother and *T*his would take the milk as Prasad. It was not given to others. However the holy water, Pada Tirtham, was given to all.



Rock candy was offered to the Salagramas in the morning; at noon the offering consisted of whatever food was prepared at home, and fruits were offered at night.

When he went on a pilgrimage to holy places in Tamil Nadu and Northern India, he collected and brought home a few pinches of **Pada Thoosi**, i.e. the dust of the Holy Feet of the devotees. He put all the dust in a small box and kept it on the **Padukas** of Sri Ram which also held the Salagramas.

The important daily worship for Sri Gurudev and this Madcap was of the **Padukas, the Pada Thoosi and the Salagramas**. Now let *This* explain to you about Pada Thoosi and the Salagramas in greater detail.

Salagram:

The Salagramas are made of the Pada Thoosi of the great devotees of the Lord. Pada Thoosi is available only in certain holy places such as **near the flagpole and the sacrificial stone** in temples. When the saints visit these places for worship, Lord Vayu, the wind-God, carefully watches **the dust on which their Holy Feet tread** so that other feet would not tread upon it.

After the Mahatmas' departure, the wind-God gathers all this holy dust under the flagpole and the sacrificial stone. When a substantial quantity is collected, he takes it aerially to Nepal and deposits it in the Gandaki river. There it turns into stones filled with **life force**. These stones are the Salagramas. They are said to be permeated with life force because they move **against the current of water**. Even in stretches where there are waterfalls, few of them go against the current and **jump over the cascade of water**.

If you close one eye, hold the stone in the fist and look at it through the other eye, a light appearing like a **spark of fire** will be seen within. There are 5 kinds of Salagramas - Ganesh, Kartikeya, Gowri, Gowrisankar and Mahavishnu. It is extremely difficult to get them because they must have **life force or self-luminosity**.

The worship or Puja of a Salagram is very sacred and very ancient. Bodily purity and more importantly **mental purity** should be observed. At least once a day, either **milk Abhishekam** or **immersion in milk for some hours** should be ensured. It will be an offence if milk is not made available at least once a day. If a Salagram is worshipped with milk regularly, there will be nothing lacking for that family. The Salagram, like a Lingam, does not have the shape of a deity or a specific form. The self-luminosity will be evident even to our eyes.

Pada Thoosi (Dust of the Holy Feet of the Mahatmas):

This is the dust of the Holy Feet of the devotees of the Lord. This is the dust of the Holy Feet of the Jnanis, the Mahatmas. This is not the dust of the Holy Feet of the Lord. This holy dust gets collected only under the flagpole and the sacrificial stones in the temple. This is the service of the wind-God.

Only those who know the value of Pada Thoosi can find the place where it is gathered. It is accessible only to them; others cannot find it.

Once the celestial sage Narada went to Dwarka to see Lord Krishna but he didn't find the Lord there. He asked Sri Rukmini about the Lord's whereabouts. She replied that He was doing Puja in the Puja room.



Narada was amazed. "What? The Lord is doing Puja? The entire universe is worshipping Him! Whom is He worshipping?" He was puzzled. With Sri Rukmini's permission he looked into the Puja room through the keyhole. The Lord came to know of Narada's arrival. He finished His Puja and placed a small box that He was worshipping into another box and that into another one and so on. Like this he arranged 7 boxes into one another. With the permission of the Lord, Narada entered the Puja room and asked Him about the rituals, object of worship, etc.

The Lord said:

"The idol of Our worship is the **dust of the Holy Feet of the Mahatmas**. All the Abhishekams, Aaratis and offerings We perform are only to the Dust of the Holy Feet of the Mahatmas.

We don't exist without the Thoosi of Our devotees. (Thoosi literally means "dust" and here, "dust of the Holy Feet of the devotees"; and Babaji refers to Himself also as 'Thoosi'.) **There is no Thoosi without Us. The Lord is the Thoosi! Thoosi is the Lord! This is a great secret.**

We never fail to perform this worship. Daily, after the worship is over, We take a speck of the holy dust and put it on Our head". Thus He explained the great glory of the holy dust.

You are everything!

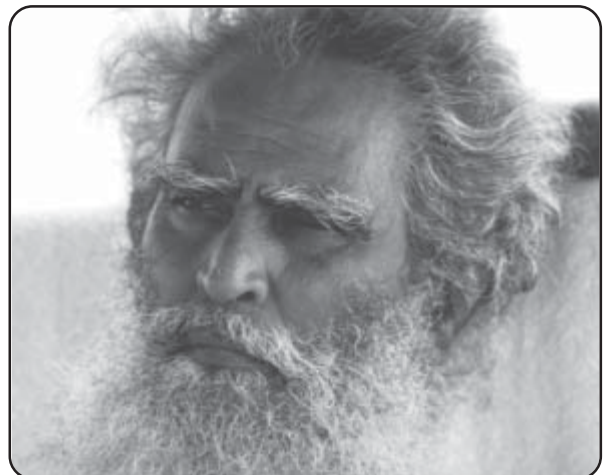


HUMILITY OF THE BODY; INTENSE LONGING OF THE HEART!

*T*his continued with the practice of daily worship after Sri Gurudev's inability to do it. Particularly on the day of the Arudra star in the month of Margazhi, a special Puja and the feeding of as many poor people as possible were performed. Sri Gurudev discontinued the practice of visiting Chidambaram after some time, but he continued to perform the Puja in the Tamil month of Margazhi on the day of the Arudra star till the end.

4 years before his Maha Samadhi Sri Gurudev asked *T*his, "What will you do when We attain Samadhi?" Till then no thought of his Maha Samadhi had ever arisen in *It*s mind. As soon as he reminded *T*his of such an eventuality, an indescribable grief, despair, anxiety and fear gripped *T*his.

*T*his couldn't bear even the thought of **separation** from him, however much Sri Gurudev tried to comfort *T*his. For 5 days *T*his didn't touch any food or drink. Sleep also eluded *T*his. The mind couldn't accept such a possibility in spite of all the conceivable attempts at consolation that *T*his did. In 3 months Sri Gurudev gradually calmed *It*s mind by explaining that **entry and exit are only for the gross body** and by narrating several stories to bring home the truth about the impermanence, **appearance and disappearance of the body**. Thus the anguish that his Maha Samadhi would have caused *T*his disappeared.



*Nothing ever appeared;
Unless there is appearance, how can there be existence?
So nothing ever existed;
Unless there is existence, how can there be disappearance?*

*Neither existence nor disappearance!
Then how can there be separation?*

After realizing this and gaining a firm conviction, the emotions of grief, despair, anxiety and fear which took hold of *This* disappeared forever.

About 5 months before Sri Gurudev attained Maha Samadhi, he gave some instructions:

Child Suka! From now on you will be called by the name ‘**Thiruvadi**’! You should adhere strictly to the spiritual instructions which We have imparted to you till your physical body of Karma disappears. It means that you should not deviate even an iota from the practice of **humility of the body and intense longing of the heart**.

You are Our only child. It was not a difficult thing to mould you and lead you to this state of being. Further, you were **mentally conceived by Us and your birth was unlike normal human birth**. But you will have **many children**! Some of them will be liberated in this birth. As for the rest, you can leave the body after you prepare them to cast away the cloak of their body in the next birth. In your case, you must serve only as a ladder or a boat.



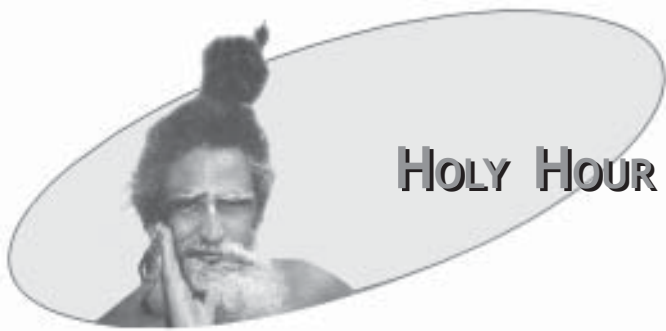
It is enough if you act like a **launching pad** for them to plant their Holy Feet firmly or like the **stone pillars used for resting the head-load** of weary travellers and lift them up on the loft or ferry them across to the other shore. This means that you should be the **pinnacle of patience**!

In the case of your children, it will be very difficult to release their bodies from the bondage of their Karmas and free their minds from the imaginative tendencies. Maturing their souls is a difficult task. Therefore you should not give room for desire and impatience. Give away freely whatever you possess and remain content and fulfilled with whatever is accomplished.

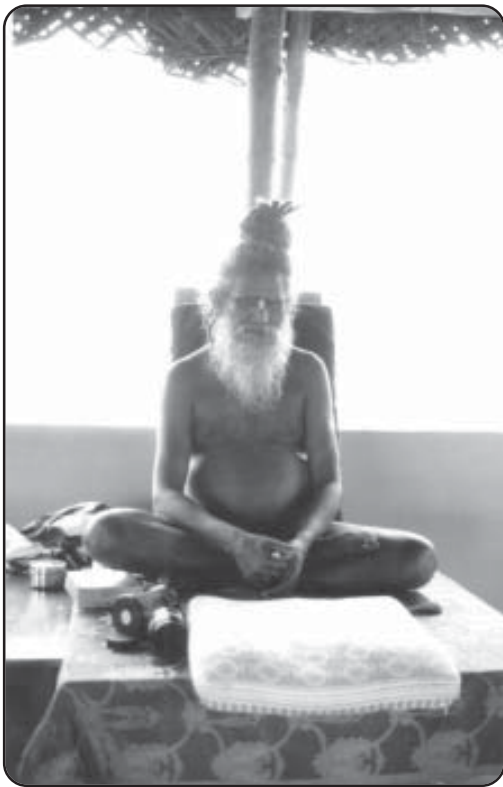
Instead of preaching to others or giving lectures, you should set an example with your practice. Ripe souls will catch hold of you and reach the shore.

Thus he imprinted the profound truths in *its* heart!

You are everything!



HOLY HOUR OF NATURAL UNION



In the year 1988 Sri Gurudev was unable to come home either walking or by rickshaw. So he was mostly lying on his cot in the temple near the grains office and the bus stop. He would sit up just for taking the two meals of the day. For the routine bodily functions like passing stools and urine, he would walk to the lavatory holding on to the wall, finish the job and return to bed.

After two weeks his condition got worse and he had to relieve himself in bed. He could take food only once a day. Then for the next three days he couldn't get up, eat food or pass urine and stools. But it is more appropriate to say that he stopped these bodily functions.

Till then relatives and devotees were not allowed to go near him. **This was his strict order!** If they came, they had to leave immediately after prostrating. They were not allowed to talk about anything related to the body or the world. They were not permitted to bring or take anything.

On May 19, 1988 (6th day of Tamil month of Vaikasi), which was a Thursday with the Arudra star on the ascendancy, there was a lot of crowd since morning. Even then, without allowing anyone to stay for more than 5 minutes, *His* was **offering them words of comfort and peace** and sending them away.

In the evening at about 6 o'clock, *his* wife, brother, sister-in-law and children came in a large group. They had come with a plan to stay for the night. Sri Gurudev looked

very radiant on that day. The gentle smile on his face didn't change. *Our* Lord confirmed *I*'s guess that it was to be the holy day of Sri Gurudev's merger.

The Lord advised further:

The service you have been rendering all these years is not so significant. Whatever service you do in the next 3 hours is of the greatest significance. It is more appropriate to call it a spiritual or **natural merger of you with him** rather than service.

You have kept all the relatives away from Sri Gurudev till now. Continue keeping them away, then detach yourself from the mind and abide in the thought-free state.

You do the first and We will complete the rest for you.

He added further:

When you isolate the family members and they leave the place, make sure that you don't break anyone's heart or cause any bitterness or despair. He tenderly added, when they leave, they should leave behind an atmosphere of contentment.

O.. *Our* Thoosi! You can do it. You are a greater actor than Us! We will stand by you! With a smile He activated *T*'s and *T*'s acted accordingly.

T's said to the brother calmly:

Our father has been in the Superconscious state since this morning. It may take two or three days for him to come out of Samadhi. It is very important to maintain silence at this time. If these people talk even a little, it may disturb the Samadhi. Then all the efforts we have made so far will be in vain.

The children listened to *T*'s and replied, "It is okay with us. We want our grandfather to be alright. We will leave now and come back tomorrow morning." They returned home, but the sister-in-law remained adamant that she would stay till next morning. *T*'s said, "Okay, **everything is for good.**"

The brother said, "I will go home, finish my dinner and then return by an auto rickshaw to take your sister-in-law back." He also left. How to keep away the physical body of the sister-in-law?

"O..*Our* Lord! Please do something about it". Thus *T*'s shifted the burden on to Him. It was 8 p.m. The sister-in-law called *I*'s name and said, "I am feeling terribly sleepy. Will you go to the shop and get me some salted snacks like Mixture or Karasev?" With the thought 'Not bad! *Our* Lord has started His work on her!' *T*'s went to the shop and got 200 grams of this mixture. Then she left the vicinity of Sri Gurudev to munch on the snacks.

Standing at a distance and leaning on the wall sleepily, she was eating the snacks. Thus she forgot the transient father-in-law (Sri Gurudev).

*Thi*s was pacing up and down near Sri Gurudev and kept watching his holy face. The time was 8:45 p.m.

96 deities reside in, rule and control this body from the big toe to the top (Sahasrar) as per the prescribed rules (Prarabdha), without any deviation. Now they were leaving the body of Sri Gurudev one by one and returning to their abode. All the 96 deities left.

Everything was over!

Lord Vasudeva who is in the form of Prana (life-force) and the Atma alone remained as the Jivatva has been destroyed in Sri Gurudev's case.

For the Yogis, towards the end, the Prana alias Vasudeva abides in the forehead and the Jivatma alias the Atma in the Sahasrar.

1. If the Yogis had performed in their life only Yoga without practicing the enquiry to attain Jnana, the sheath of individuality of the soul also known as Jivatva will not be cast away. Therefore when the Prana and Jivatma depart from the body, they enter the ether without losing their name and form ('I' and 'mine' are not destroyed here) and retain the tendencies corresponding to the thought current nurtured in the last moment of death which becomes the ground for taking another birth. In this case there is rebirth.
2. If the Yogi had annihilated the mind through Self-enquiry and attained Jnana in this life, the Prana alias Vasudeva pushes the Atma, which has become free from the sheath of individuality or Jivatva, to the top of the crown. This creates an aperture in the skull, allowing the Prana and Atma to leave freely from the body and merge in the ether and Absolute respectively and become one. In this case there is no future birth.

Atma-Jnani, the liberated being, means one who has annihilated the mind through Self-enquiry. For him, in the end, the Prana alias Vasudeva abides in the lotus of the heart. As the mind has been destroyed with enquiry, the Atma abides in the forehead. When they give up the body, which is the result of Karma, their Karma comes to an end. The Jiva also comes to an end. Thus the Atma which functions through the vehicle of Prana at the time of death leaves the body through the eyes and merges with the Absolute and the Prana merges with the ether and dissolves itself. There is no rebirth here.

This is the conclusive doctrine of great beings who have experienced it.

Here also, for Sri Gurudev, at about 9 o'clock the Atma departed with the life-force through the eyes (the path was one). The force of Prana, knocking against the forehead and descending to follow the path of the eyes, caused Sri Gurudev's mouth to open a little.

In the next moment both doors of the temple opened wide. Inside *Our* Lord was sitting in the form of Sri Dakshinamurthy. As *T*his looked at Him, He made a sign with His hands. Understanding the gesture, *T*his, holding one hand under the chin and the other hand on the crown, gently pressed them together and the mouth closed.

Sri Gurudev attained Maha Samadhi on the day of the holy Arudra star. The light which emanated from the eyes became absorbed in the Oversoul within and became united with THAT. In the next moment,

The Atma and the Paramatma merged together
and became united with the Absolute.

*They were said to be two.
Then both were said to be one.
That one also was not there.
Nothing is there but THAT!!!!*

That night the body made of the earth element without a life-force, like the bulb that had blown a fuse, was **brought to the house made of earth**. The earth came to the earth. Next day devotees from several places thronged the house.

This Madcap didn't know the method of interring the body in the Samadhi under the ground. *T*his appealed to Him for guidance.

By His grace devotees from Madurai - Akrur, Bhima, Uddhav, Sadhuji and Satyaki - came forward. Bhima, a rough but noble-minded devotee, said humbly:

Swamiji, you had been taking care of this body all these years. **Your responsibility is over.** Now it is your duty to hand over the charge of this body to us. Whatever **rituals** are to be performed now, please allow us to do it.

'Unless one has experienced death, he or she cannot know about the cremation ground and the related procedures'. As *T*his had no idea about the rituals, *T*his entrusted the body to the devotees of Madurai. They accepted the charge.



Sivalingam of Samadhi temple



Sri Gurudev

They performed 12 kinds of Abhishekam in the evening, completed all the rituals systematically and interred the body under the ground at about 6 p.m.

*Desiring the earth (property),
One is ultimately eaten by the same earth!*

That One, in order to redeem and uplift the embodied souls, entered a doll made of this earth and acted from within that doll. After completing all that needed to be done faultlessly, He cast off the (doll made of) earth in the earth and dissolved in the Absolute!

Appeared in the earth !

Played in the earth !!

Disappeared into the earth !!!

But all these three are the effects

(That is Karma);

The One that activated the doll is the Cause

But that One does not have existence !

The effect is visible !

The cause is invisible !!

The One that caused the movements has no existence !

But nothing else exists without the One !

You are everything!



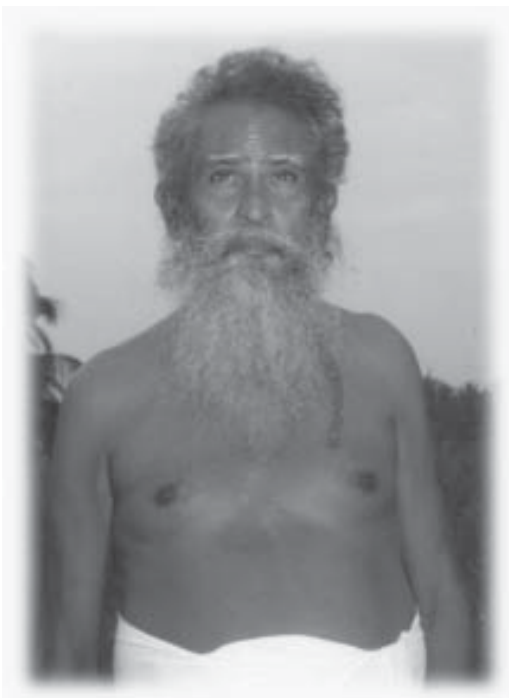


WE WILL NOT LEAVE WITHOUT FULFILLING OUR MISSION

In Tuticorin there was a great being by the name of Sri Sankara Iyer alias Abhiramidasan born in the Brahmin caste. He was teaching the verses from Abhirami Andadhi and Soundarya Lahari and giving lessons on the philosophical contents of these verses from the viewpoint of Devotion and Knowledge.

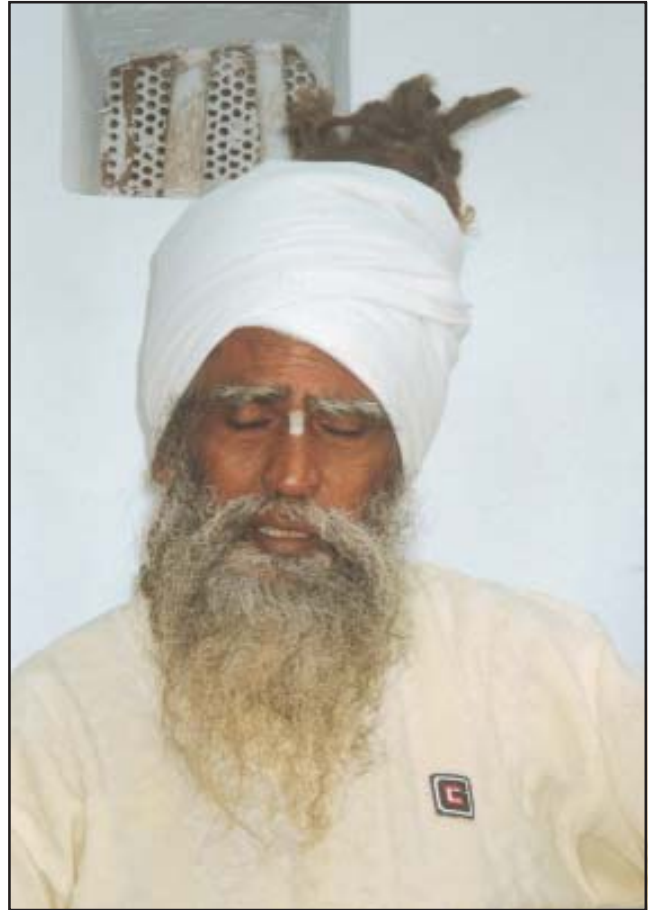
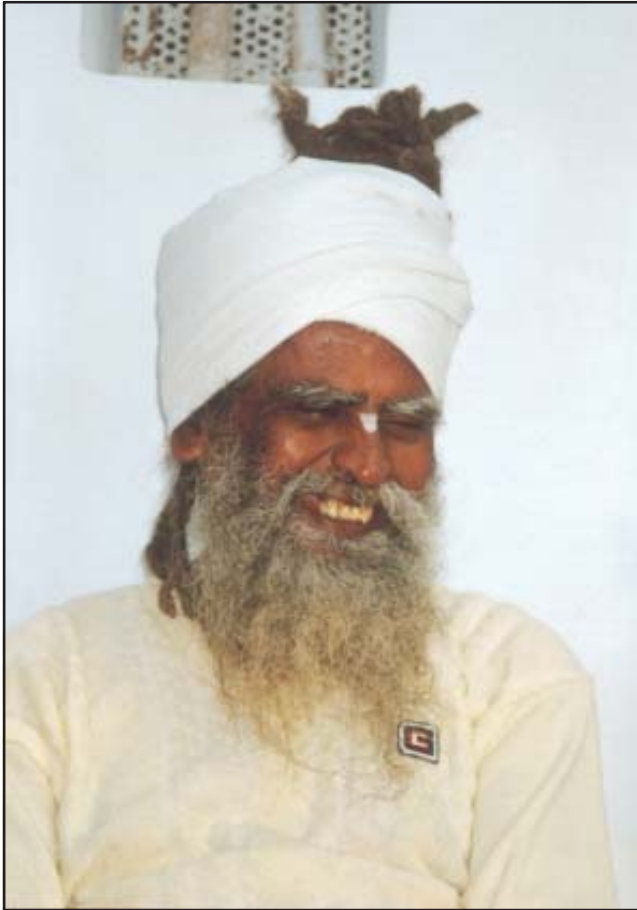
With the permission of **Paramacharya**, the sage of Kanchi, he wrote a philosophical commentary based on Advaita Vedanta on the 12 aphorisms of a great spiritual work called Sivajnana Bodham and earned the blessings of Paramacharya.

He was imparting teachings on Devotion and Knowledge to devotees like Shanmugasundaram, Chidambaram and Thiagarajan in Thermal Nagar. He attained Maha Samadhi in the Tamil month of Karthik (Nov 16 - Dec 15) in 1987. When he was alive, *This* started going to him in Thermal Nagar in 1985 to imbibe some lessons from him.



After his passing *This* continued to hold the sessions for 4 months in the evening from 6 p.m. to 8 p.m. During the last 2 months (Sri Gurudev's Maha Samadhi was in Vaikasi 1988), these devotees started coming to the temple where Sri Gurudev was residing. Thus the contact continued. In this group 6 devotees were very earnest. When they were informed of Sri Gurudev's Mahasamadhi, they also participated in the function.

This withdrew *Itself* from the celebration as *This* possessed dispassion. **It is easier to get away in the midst of a crowd.** If the gathering disperses, *This* would be forced to talk to everyone. *Its* part was over after handing over the body that was made of earth to those who wished to take care of it. *This* came into the temple and closed the doors.



Our Lord asked, "What is the great hurry?"

"O....Our Lord! Enough of all this play! Do You remember what took place in Pandarpur in 1982? *T His* pleaded that **Pandarpur was *Its* final resting place.** You advised *T His* to decide only after meeting the sage of Kanchi. Accordingly, the sage upheld before *T His* the glory of service to Sri Satguru to be followed by 6 years of Satbhava Seva. Then *T His* returned here with **Your permission.**

*The two tasks (service to the father and service to Sri Satguru)
For which We came here got fulfilled.*

Shouldn't We now go back to Our dwelling place??"

Our Lord said:

Ohhh.....oh... is that your dwelling place?

We came down with you that day;

We Ourself have not been able to return to Our abode!

We can't understand why.

Were We unable to return or

is Our mission here not yet complete?

We are unable to return because We can't leave you.

Our mission here is not yet complete

Because the reason We came here with you is not fulfilled yet.



*You rendered service to Sri Satguru
(So you became him)*

But the mission for which you became him

Has not been accomplished !!

If your work is over, then

Our reason for being here will be fulfilled!

If we both merge together,

We remain as One.

By now someone was knocking on the temple door. We opened the door. A woman called Chidambaram was standing there with profuse tears streaming down her cheeks. As soon as *T His* opened the door, she knelt down, enfolded *Its* Holy Feet with both hands and said:

Swami, is it proper to forsake someone who is holding your hand in the middle of the river? Is it becoming of you? We have woken up from our slumber just now. After feeding us and putting us to sleep (in the Samadhi state), you can walk away from us!

You have come down for our sake. If you go back without fulfilling your task, your name (Vittal) will be slandered. Then no one will utter your name in this Kali Yuga.

Embodied souls are obsessed with unnecessary haste born from ignorance.

The God of gods is the personification of compassion and patience.

Compassion and patience are His two hands.

Several of your devotees, living in various places, are looking up to you.

After giving up the world, the care of the physical body

And all belongings and dying to yourself,

You have come to us as our Guide.

After coming, you can at least point out the direction to us

And then be on your way!

(Guidepost - God; Signpost - Sri Satguru)

(Note: The Lord is the guidepost who directs His devotees to Sri Satguru; Sri Satguru is the signpost who shows the souls the path leading to the ultimate Liberation)

Why are you in such a hurry now to go there?

If you go without fulfilling your work, there will be no purpose

for your appearance, presence here and coming down to us,

Assuming this role in the play.

Thus the ripe soul wept and pleaded with *This!*

He laughed! We were stunned!!

THAT knows ! THAT will run the show ! THAT will fulfil your wishes !!!

With one hand of faith, hold on to Him!

With the other hand of dispassion, push worldliness away !!

Though an onion appears to have a shape, as one goes on peeling the layers, only separate layers appear and nothing remains after peeling it. Likewise, the names and forms and their imaginary attributes

Do not exist! Do not exist! Do not exist at all!

If you cast away all these, nothing exists!

But there exists One ultimately!

We bless you to attain this state of Being!

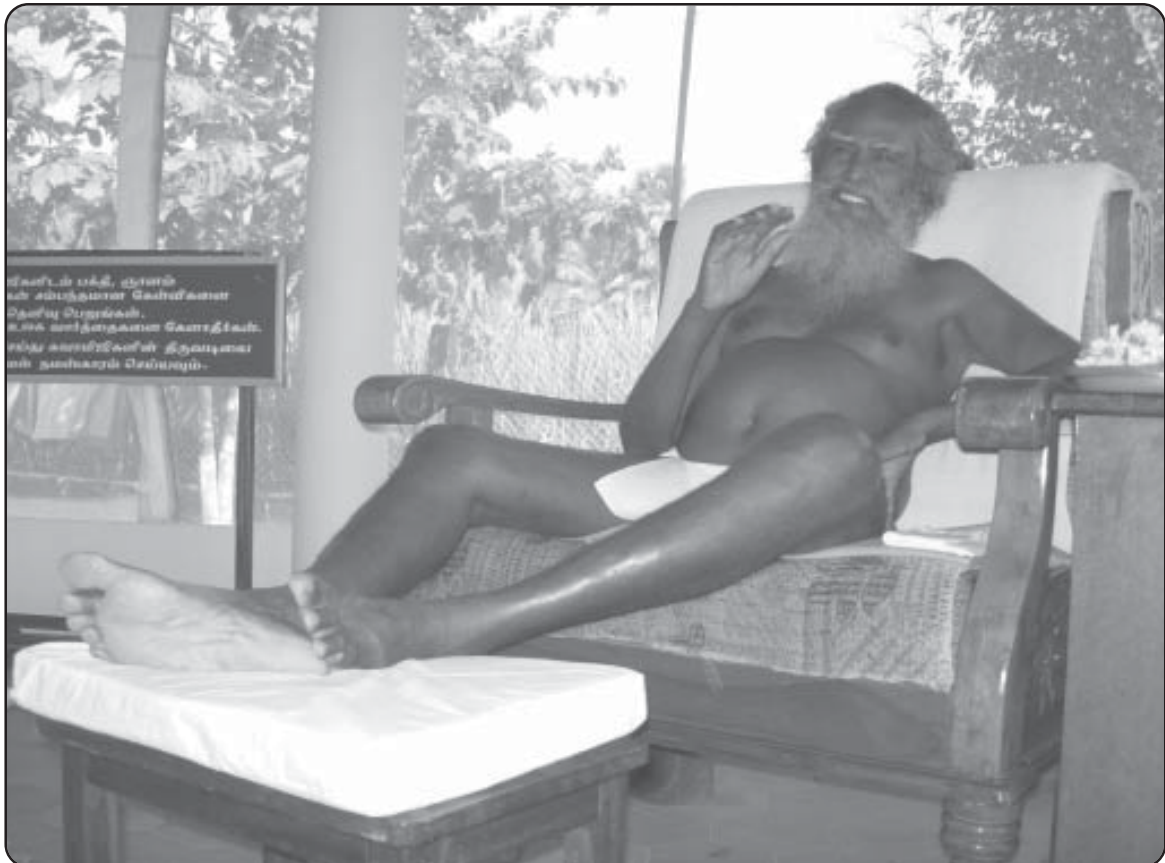
*We will remain always with you
As the sandals on your Holy Feet!
Even if you forget This, We will never forsake you!
Even if you push This away, We will never leave you!
Even if you insult This, We will accept it joyfully!*

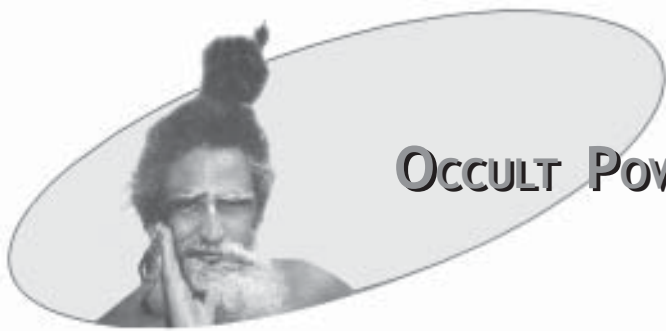
Because

*Your every thought, word and deed is Ours only!
We will not leave without liberating you!
This is a promise!*

From 1982 on this Madcap came to be known as Thiruvadi Thuli (Thuli or Thoosi means “dust”). *This* used to travel to various places like Madurai, Vellore, Mettur, Chennai and Tiruannamalai. In every place *This* would stay in the house of a holy devotee for 10 to 15 days at a time. Other devotees would go there for Darshan and to listen to the spiritual teachings. Since 1978 *This* has also been corresponding in writing with the devotees, imparting the eternal truths through letters.

You are everything!





OCCULT POWERS OF THE MYSTICS

1. A real Madcap without occult powers



Mettur dam banyan tree

T R i s used to go to Mettur once every 2 or 3 months. *T R i s* would stay at the residence of Santha-Sakku for 10 to 15 days, particularly because *Our Lord* enabled *T R i s* to have the Darshan of great beings, the Siddhas living in the forests, caves, hills, inside the reservoir (here in a subtle body) and embankments in that region.

Once a bomb scare spread all over the country. As a result people were forbidden to wander around the dam and park in Mettur. There was a banyan tree near the

embankment. *T R i s* used to sit there in solitude with the permission of the Siddhas. By and large no one knew that *T R i s* was there.

One day, while *T R i s* was sitting and enjoying the solitude, two Siddhas came and sat on both sides. We shared our views on the interpretations of the Viveka Chudamani (Crown Jewel of Discrimination) composed by Sri Adi Sankara, the foremost exponent of monism.

At that time 2 policemen approached us from the opposite direction. They noticed *T R i s* and not the other 2 who were in subtle bodies. They enquired, "Oh mendicant! Who are you? What are you doing here? Don't you know that it is forbidden to enter this area?" Swinging the sticks in their hands, they rebuked *T R i s*.

One of the Siddhas, placing his hand on *Its* head, asked *This* not to **utter anything**. *This* became still like a statue. The policemen were talking to each other, “What is this? How did that mendicant, who was sitting here just now, disappear? Is it some magic or are we sleeping and dreaming? What a wonder!! Oh..Swami! Oh.. Swami!” Flustered they frantically swung their sticks in the air. The sticks pierced through *Its* body but **didn’t touch it**. It was like the magic scenes that appear in the movies. They searched around in the bushes and plants with their sticks and finally left the place, taking the whole scene as a hallucination.

After they left, the Siddhas asked *This*, “Would you like to learn this trick? We can display many more Siddhis like flying, becoming invisible, manifesting things, living in the water for a long time, etc. **Only a few syllables** are to be learnt to practise these things. You are a wise person. You will learn them very quickly. Would you like to learn these occult powers?”

The Madcap replied, “Your occult powers are useful only for the body and the world. Will they benefit the soul? In this practice the ego gets bloated more. Let the powers remain with you. *This* cannot enter the town like this. Please restore *Its* normal form before you leave.”

“**He is absolutely crazy,**” said one of them. The other one said, “However, **we are not able to enjoy** the same bliss that he is enjoying.” The first Siddha said with his voice growing tender, “You will regain your physical body when you go down this hill. Don’t worry. Please don’t forget us. Will you visit us more often?” **Feeling pity** for their condition, *This* took leave!

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

2. Sly Thief

Once *This* was staying with Akrur and mother Sabari in the holy city of Madurai. One day *This* was going for a walk on a small hill called Samana hill. When *This* finished *Its* meditation on a rock and came down, it was already 12 o’clock and the sun was blazing hot. There was not even a small cloud in the sky as if someone had washed it clean. There was a temple of Ayyanar, a float and a big banyan tree in that place. Walking a short distance, *This* came and stood under the shade of the tree. *This* hesitated to proceed, wondering how to walk under such a hot sun.



Madurai banyan tree

At that time a boy who was about 12 years old called *This* and said, “Hey Swami!” *This* turned back to see him. He said, “I will ask you a simple question. If you answer it correctly, you can start walking and the sun won’t scorch you. I swear by this.” Taken aback, *This* looked at him intently and realized that he was none other than **the Sly Thief**.

“Child, what is your question?”

He replied, “This big banyan tree has 16 aerial roots including the root from which this tree has grown. All the 16 roots look more or less the same. Out of these, can you identify **the root from which the main tree has grown?**” *This* was astonished.

Wondering how to answer the question, *This* appealed to Him, “Hey...Gurudev! What a tough question this is! Who can answer it? Hey....Prabhu!” Suddenly *This* noticed a raven sitting on a particular root, signalling to *This* by cawing and pecking at the root with its beak.

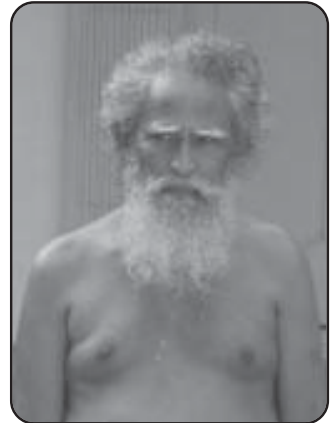
This laughed. Lord Muruga who had come as the boy became furious and angrily shot out at Lord Ganesh who had come in the form of the raven, “Brother, We have put the question to him. Why are you answering it? Is it fair?”

The next moment both assumed their own forms. Lord Ganesh gently chided Lord Muruga, “Why Muruga! The pranks that you played on grandmother Avvaiyar have not left you yet. He is an absolutely crazy fellow! A Madcap abiding in pure Knowledge! He is completely detached from body consciousness and worldliness! If you ask him **worldly questions**, how can he answer? Can’t you exercise a sense of discretion in playing your pranks - on whom and how? He will rather observe absolute silence than get caught in your play of words. Dear child, you may go now.”

However Lord Muruga didn’t let *This* get off the hook so easily! He said, “Dear child Thiruvadi! We will give you a Mantra with two syllables. If you practise it, you will be able to travel through space, not merely to any part of this world but to any world. You can wander around anywhere without being visible to any eyes.”

The Madcap laughingly said, “Hey....Prabhu! Kandavel! You, Your Brother, Mother and the Trinity **have come to carry out the work** of creation, maintenance and dissolution of this illusory world and therefore You certainly need all these powers. This Madcap has no work and hence doesn’t need these things. *This* needs only **the Darshan of Your Holy Feet and Your grace!** What can one do without Your grace? *Our Lord!* *This* has talked to you too much. Please be gracious enough to forgive *This*.” Uttering these words, *This* fell in complete prostration at Their Holy Feet. Both blessed *This*, then Lord Ganesh said, “He rejected these supernatural powers even when the great being, who was his father as well as his Guru, offered to teach them to him. How will he accept them from us?”

Lord Ganesh further said, “Some fools desirous of attaining such occult powers (jugglery) waste their time, forget their goal (of attaining the supreme Knowledge) and are ultimately overtaken by the Lord of death. The great souls who have realized their Self have no need for these powers. They are verily Pure Consciousness.



In some cases such powers appear in them without their knowledge and also disappear without their knowledge.

What is the need of such powers for the One who is everything? Any dynamic power is associated with physical phenomena, i.e. body consciousness and worldliness. One who contains all the powers within and abides in the state of absolute Being cannot be easily recognized by the world and the worldly people.

As long as the blind eye of the mind exists, one is constantly subject to fear and anger arising out of disappointment which leads one to confusion (doubt), thereafter from confusion to fear and from fear to death. Thus caught in this drama, one forgets the goal of truth. This is common among all the worldly, embodied souls. However you don't need all these stories. The sun will not affect you till you reach your place.”

True to *Our* Lord's utterance, a cloud came floating. *This* walked home comfortably under its shelter. If Nature (God) protects us, we can revel in great bliss without being afflicted by body consciousness or the world.

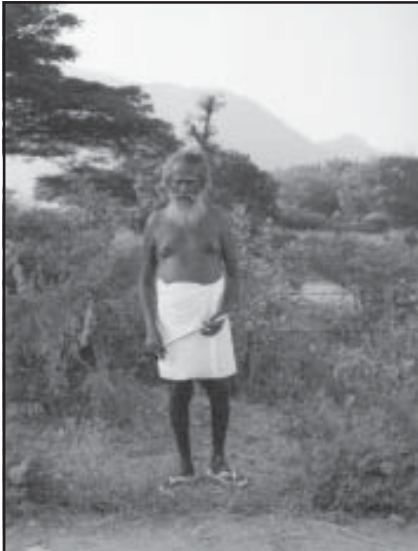
If Divine grace and the blessings of the Guru are there, one can verily wipe out this illusory world. That is, this world will not appear to him.

So one must remain alert in the waking state. If one remains in the continuous remembrance of the name of God and the Guru like the unbroken flow of oil, this world will lie down meekly at his Holy Feet. The world will not afflict him. The truth he utters and the righteous path he follows will protect him. *This* will complete this part after citing an example of this truth.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

3. The Name of God and Remembrance of Guru

Once while going for a walk in Mettur, *This* went to answer nature's call in a spot that was dense with bushes and stones. At that time *This* heard a rustling sound nearby. A mouse, running for its life and gripped by the fear of death, was frantically looking for a hiding place. It took shelter under *Its* feet.



Location of encounter with snake and mouse

A big serpent was chasing it. Spreading its hood and hissing furiously, it found the hiding place of its prey, but it could capture the mouse only if the Madcap moved 1 *ts* feet. The serpent asked the Madcap,

Serpent: Swami, my food is under your feet. Please return it to me (*it pleaded*). I haven't had food for the last 3 days, so kindly let me have this meal.

T*his*: Dear child, who is T*his* to stand in the way of your food? But this creature **has taken refuge in T*his***. We are the lover and protector of those who seek shelter in U*s*. There must be some other food arranged for appeasing your hunger and it will be made available to you.....

Serpent (*becoming more furious*): I don't want to hear your philosophy. You know my nature. Are you handing over my food or shall I bite you? (*It asked wrathfully.*)

T*his* (*laughingly*): If it is destined that you should bite 1 *ts* body, even God cannot change it. Whatever is your intention, carry on with it! (*T*his* spoke calmly.*)

The very next moment, about 5 feet from there, a frog croaked. Rather than saying 'it croaked', it is more appropriate to say that it seemed to invite the serpent 'please come for your meal'. Thanking T*his*, the serpent slid towards the frog and swallowed it whole like a famished person gobbling down a ripe fruit greedily.

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!

4. That was O*ur* destiny

There is a place known as Pothai in the Kuttralam hills above the Honey Waterfalls. Pothai has hilly peaks, dense bushes with ups and downs for miles and miles, locations with water springs, stretches of green grass covering the water and deep quagmire of 8 to 10 feet deep and regions frequented by terrible wild animals wandering in search of water.

There is a cave near Pothai. During the year, on important occasions, some great beings in gross and subtle forms assemble in the cave. They discuss divine matters and happenings that are to take place soon and come to decisions. This Madcap used to be invited sometimes to attend those gatherings. They would stay for 2 or 3 days and return to their respective places after arriving at some decisions.

For similar meetings T*his* had visited various caves like the cave near Pothai in Kuttralam hills, a cave that is 2 miles to the east of the temple of Sorimuthaiyan in

Papanasam and a cave that is 5 miles to the west of Swami Padam which is further up above the temple of Nambi in Tirukkurungudi. *This* used to return home after 2 or 3 days. Some Siddhas, who were in a gross body, would make *This* stay even for a week.

There was no shortage of raw or ripe fruits and leaves in those places. *This* wandered around in these places for 12 years. **That was *Our* destiny!**

Later, as the body became weak, *This* couldn't climb up the hills. Then some of them - some in gross and some in subtle bodies - came to *Its* place in search of *This*. This is taking place even today. He alone knows it!



Temple of Sorimuthaiyan

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

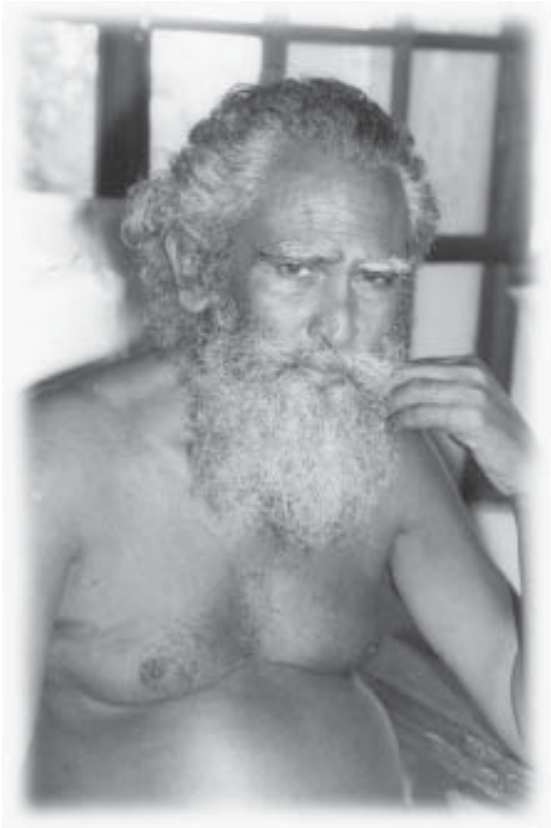
5. A miraculous delicious feast

Once *This* was invited to come to the bank of river Kavari. *This* stayed in a devotee's house in Trichy and from there proceeded to meet the Siddhas. After lunch at about 3 p.m. we had discussions on the bank of river Kavari and later we started walking towards river Kollidam. There was no water in Kollidam at that time.

Stagnant water had collected in the troughs in some places. We walked about 5 miles along the course of river Kavari which was dotted with bushes. It must have been around 6 p.m. when we got to the river Kollidam. Among the companions, one was in a subtle body and the other two were in their physical form.

At one point *This* asked, "Shall we finish our supper here or shall we get some food packed?" They replied, "We will think about it later." After walking slowly, by the time we got to a resting place and sat, it was 9 o'clock in the evening.

One of the companions in a gross body asked whether *This* was hungry. *This* replied, "Yes, but if one is hungry now, one has to eat only this river-sand! *This* asked you earlier but you said 'No, not now'. If we get hungry now, who can feed us or what can we do? Are you both hungry?" "Yes, of course! Forget about us. What will you do now? You don't have to worry about us." One of the Siddhas continued, "If we beckon the food, it will come. If we order it to leave, it will leave. From the start you had been rejecting



and slighting the supernatural powers. Now you are inescapably caught in a difficult situation. Had you also learnt these powers like us, it would have been a great help now. Alright, can you go across to the other bank and get us 3 packets of food?"

*T*his replied immediately, "OK. Even if there is some delay, it does not matter." When *T*his was about to leave, the companion in a subtle body stopped *T*his and said to the other ones, "What kind of fun is this? Where is the town? When will he return with the food? Is it the proper time and place for playing these games? No one in our group has the kind of humility he has!

Sometimes in uncontrollable anger we fight like sworn enemies, like the snake and the mongoose. At that time how calmly, without taking sides or making peace, he sits watching the scene **smilingly** as if it is a puppet show. He remains unruffled at all times.

We would all first flare up like flames and then subside like burnt smoke and ashes. Then, becoming speechless and coming to our senses, each one of us would realize that he had been wrong and the other one was right. At that point he says, 'Why this obstinacy? You could have given in to the other. See, what a sublime peace prevails now!' None of us in the group has the infinite patience that he possesses!

*We have many unnecessary powers with us
But the necessary power (of the Self) is not there.
Of what use are these powers?*

We invite him lovingly to join our meetings in order to obtain the power of the Self through him. Without uttering a word, he has been inspiring us with the magnificent glory of patience. If we attempt to play pranks on him, all our powers will be reduced to ashes like a bundle of cotton burnt by a spark of fire. Alright, alright, now attend to the needs. Then looking in *his* direction, he laughingly said, "Swami, please don't misunderstand us."

The Madcap cheerfully said, "It is nobody's fault. It is the mind which sees things as good and bad. There is no mind if we abide in stillness. All of you will attain that state very soon. Swami, both of you can go and have your food or else you can get the food packets here for yourselves. *T*his is not hungry. Even if *T*his is hungry, will the life depart

from the body by foregoing one meal?" Then *T R i s* talked to them for an hour on the greatness of patience. They listened to it with great joy and with tears brimming in their eyes.

With a softened heart they said, "Swami, the evil qualities of dogs and devils will not easily leave the Siddhas. This is the fate written on our heads. We are being transformed gradually after our association with you. This is our experience. Please forgive us." *T R i s* patted and caressed both of them.

One of them said, "Now we would like to serve you with a strange but delicious dinner of delicacies with 6 kinds of tastes (sweet, salty, sour, bitter, astringent and pungent). Please accept our feast!"

T R i s responded, "*T R i s* knows neither strangeness nor enmity. *T R i s* recognizes neither 6 tastes nor any taste. But *T R i s* knows one thing - that these innumerable universes, your group and *T R i s* are One!"

One of them said, "Our scholarship and mastery of supernatural powers are mere dust before your state of Being!" The other companion started planning the grand feast.

Now *We* humbly hold on to the Holy Feet of the devotees who are reading this and assure them that what is narrated in the subsequent paragraphs is amazing but true.

A trusting mind sees the omnipotence of the Lord!

For it beholds You, the God of gods, Lord Nataraja in everything!

A cynical mind drowns in despondency!

For it sees only the God of death, Lord Yamaraja in everything!

If you have faith, anything exists! If you have no faith, nothing at all exists for you!

If you believe in the truth, you exist!

If you don't believe in the truth, you don't exist!

One of them looked around. There were 2 empty cans near a pool of water as if waiting for them. They didn't have any holes even though they were very old.

The other person broke a twig from the nearby tree (*see Glossary*) and scraped the outer skin till the stick became milky-white in colour. He spread the sand and with his stick drew the picture of 3 plantain leaves with veins on them.

One of them scooped up large grains of sand and placed them 3 times with both hands on the plantain leaves. **Now the leaves have been placed and the rice served.** The other companion brought a big can, filling three-fourths of it with water. Then he put a mixture of different leaves (*see Glossary*) and sprouts in the water and stirred it fast with the same stick. **It became Sambar.**

He also brought a heap of buds from a shrub (*see Glossary*) and gave it a shake after putting it in his cloth. **It became Poriyal.**

One of them found shards of a broken pot nearby. He broke them into granules, placed them in his cloth and kneaded them with his hands. **The granules became Aviyal.**

There was a heap of cowdung which he mixed with water in the can. Then he added a handful of fine sand and blended it in high-speed with the stick. **It became Payasam.**

One of them went into the dense bushes and returned with 2 broken pots. He filled three-fourths of one pot with water and flowers of some plants (*see Glossary*) and mixed them well with the stick. **It became Rasam.**

Filling three-fourths of the other pot with water and adding some granules of sand, he stirred the mixture with the stick. **It became buttermilk.**

Then one of them picked up teakwood leaves which had fallen on the ground. He stroked them with both hands and blew on them with his mouth. **All the 6 leaves became Papads.**

The other person went into the forest and brought 6 pieces of flat raw fruit. Milk was oozing from the stalk. *This* didn't know what kind of raw fruit it was. He covered them with his cloth, stroke them with both hands and blew on them. **They became six soft Vadas.**

Finally they made pudding and Papad and the delicious feast with 6 kinds of tastes became ready.

On the worldly level, We enjoyed eating the feast!

On the level of truth, We enjoyed seeing the preparation!!

It was 11 o'clock at night. All of them said, "Thiruvadi Swami, you have to go all the way to town but there may be no bus. You have to walk 6 miles to reach the front gate of Sri Ranganath Temple and take the bus. No bus travels after 10 p.m."

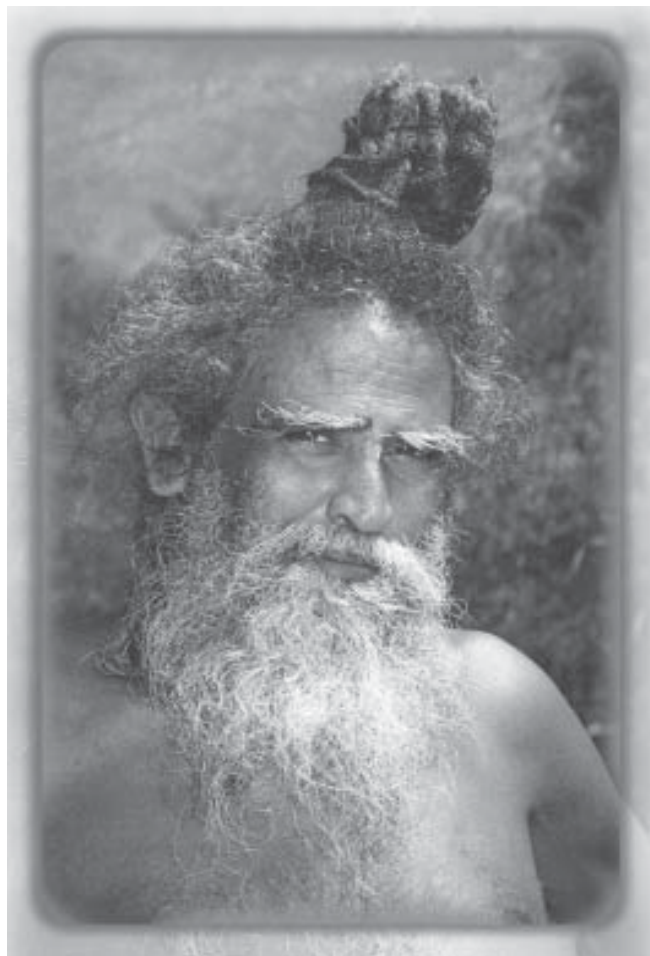
This replied, "Why do you worry about it? **He who brought *This* here will arrange for *This* to return.**"

The companion in a subtle body said, "We see the world, so we see the Karma and feel fear. In this condition we protect ourselves with our **supernatural powers. Even then the burden of the mind and the fear of Karma have not left us!** But look at him! With his humility and kind and gentle nature he is a free being without any fear and delusion both in this world and beyond." Turning to *This*, he said, "Iyya Thiruvadi, you can go at any time and move around in any way. Thank you!" They took leave and left with great yearning.

By the time this Madcap crossed the river Kollidam and reached the front gate of Sri Ranganath Temple, it was 12:30 a.m. The place was deserted; however, by the grace of *Our Lord*, a town bus (going to the railway junction) with 5 passengers seemed to be waiting for *This*. The conductor asked, “Swami, are you coming to the junction?” *This* answered, “*This* will go up to the warehouse which is on the way, but you can issue the ticket for the junction.” Replying, “No, no Swami! I will stop for you at the warehouse. Give me the fare only up to that point,” he took the money.

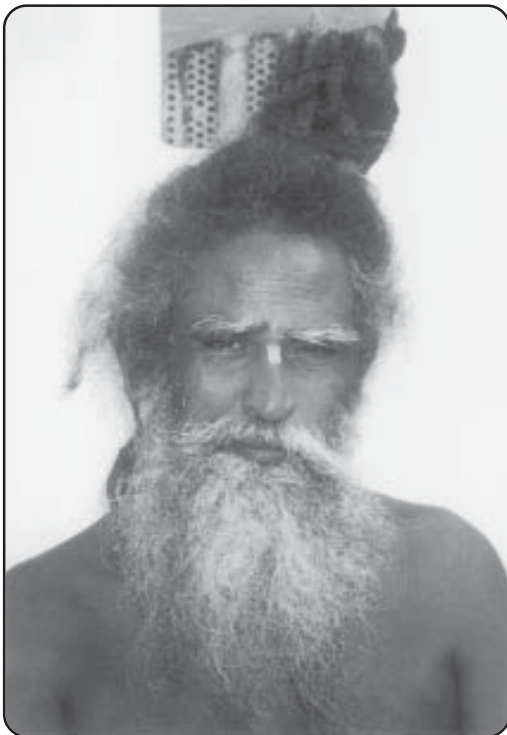
It turned out to be a blissful day!

You are everything!





ONE IS CONTAINED IN THE OTHER



Once *T R i s* was sitting under a neem tree in the house of Akrur and Sabari in Madurai and was reading a book. At that time *T R i s* looked up after hearing a rustle in one of the branches above. A green grasshopper was sitting on the tip of a branch and was eating the young shoots with great relish.

The branch of the tree complained to *U s*, “If these creatures eat our tender shoots, how can we grow? How can we produce buds, flowers, raw fruits and fruits?” It was almost weeping!

“It is the law of Nature that one’s hunger has to be appeased by the other. There is no point feeling unhappy.” Thus *T R i s* tried to comfort the tree. In a few minutes the grasshopper, having eaten too much food (even nectar taken in excess turns into poison) and being intoxicated from swallowing it, fell before *T R i s* and struggled to get up by jerking its legs.

But it couldn’t get up (its fate was drawing to a close). A garden lizard, which was on the nearby fence, noticed the grasshopper, came bounding and swallowed it whole like a fruit, of course with some difficulty. It seemed as if it was too much food for the lizard as well. The lizard, struggling to walk, crawled towards the fence.

A rooster, which was watching it from a distance, came running and fell on the lizard. It appeased its hunger by biting and tearing it into pieces with its legs and beak.

A great surprise! Next morning, while *W e* were returning from a walk, a maid servant was disposing of the feathers of the same rooster in the garbage bin. It seems that the rooster had served to appease the hunger of the members of that household.



Dear children!

What you learn from this is:

The great Saint Pattinathar has sung:

- *Whatever creatures you have killed, they have already killed you in the past or will kill you in the future.*
- *Whatever you have eaten, it has already eaten you or will eat you.*
- *Whatever you have received or acquired (wealth, material things or relationships like husband, wife and children), you have already given or will give.*
- *Whoever you have protected, they have already protected you or will protect you.*

Thus nothing is created or destroyed! 'One is contained within the other'.

Whatever appears will disappear; whatever disappears will reappear.

Whatever we eat (is) will become excreta.

Whatever we wear (is dirt) will become dirty.

On this world-stage everything is taking place according to one's Karma (merits and demerits) and the prescribed law of cause and effect.

Don't concern yourself with what is going on in the world (like gain and loss, happiness and misery, appearance and disappearance, birth and death, etc); your calculations will go wrong. You will fail to reach your goal (Liberation) if you scatter your attention on these things.

If you follow the outgoing mind's fanciful flight, you will create more and more Karma, thus planting the seeds for future births.

Realize that whatever happens is rightly decreed and is in perfect order by His grace. Your effort consists only in achieving complete surrender with the attitude that 'He is everything'.

O Pure Consciousness!

*When the thought waves dissolve in the absolute silence,
I will look upon all happenings as activated by Your Will alone.*

May you all be blessed with the exalted state of surrender !!

You are everything!



KARMA OF WORDS PERPETUATES THE WORLD PLAY



Once, while *This* was sitting under a neem tree at the residence of Akrur and Sabari in Madurai, a play took place in the house facing ours. There were 4 children in that house - 2 boys and 2 girls; the eldest boy was 12 years old, followed by a girl of 10, a boy of 8 and a girl of 6. Being a Sunday there was no school.

These 4 children were playing in the big courtyard a game of **family life** by building a house with sand and playing with toy pots and pans. The elder children assigned to themselves the role of husband and wife (parents) and the younger children were to play the part of brother and sister (children).

As in your household, here also the husband **dominated** the wife, making her slog. The wife also retorted, “Am I sitting idle and playing on the swing? Single-handedly I must cook, **stuff the food into your mouth**, wash your clothes and those of the children, clean the pots and pans, go to the market, fetch groceries and vegetables and deal with the milkman, grocer, cloth merchant, moneylender and many others when they come to collect money. You have no sense of responsibility!” Thus she went on spluttering like **popcorn**.

Worse than this were the brother and sister who were like a brood of monkeys, pulling each other’s hair and fighting. Pots and pans were being hurled followed by crashing noises in the (play) kitchen and the children shouting at the mother and complaining to the father, ‘we don’t have this and that’. In this way the entire household was in chaos.

This must have enjoyed the play for at least an hour. **A wonderful play !!!** This is what is going on in your households. In a little while the mother summoned them by saying, “Children, lunch is ready. Come here! You can resume the play after finishing your food.” All the 4

children dropped instantly their **house, property, pots and pans** in the courtyard and went running to their mother, calling ‘Mother!’ Now *We* will ask you a few questions:

1. Is their relationship as husband, wife and children the same as yours or is it different? Their relationships are meaningless. There was no such relationship among them. Is not your relationship as husband and wife also similarly non-existent? Your relationship has been assumed in this present body. What about the relationships in your previous births? To which bodies were you related then?
2. The elder brother and the elder sister played the role of husband and wife temporarily for a short while. The roles were true for them for the duration of the play, were they not?

The moment **the remembrance of the mother and the intensity of hunger** struck them, did those 4 lament even for a second “O... my house is gone, my vessels are gone, all the food I had prepared is gone, all my relatives are gone, my work is lost, etc.?” Were they affected by fear and anxiety? Not at all! Why are you not similarly giving up your attachment and bondage?

Your wife has been feeding you day in and day out; is not your hunger appeased yet? Your wife has been catering to your sensual indulgences day in and day out; is not your lust (Moha) satisfied yet?

In one birth you went through a great deal of suffering because of your children and you lamented loudly, “O God! Why have you given me these monkeys? What sin have I committed? Can’t I ever be free of these problems?” **As a result of your complaint**, in the next birth you are freed from the trouble of having children but you become even more unhappy and bewail your fate even louder this time, “O.. God! Don’t you have eyes? Why are you so heartless? Why have You made me a barren woman?”

Oh...stupid man!

You cause your own sufferings with your thoughts, words and actions - birth, husband, wife, children and all the relationships !!! God is not responsible for this. You have to eat the grain that you have sowed! If you sow millet, you reap millet (whatever a man sows, that shall he also reap); if you sow Karma (an act), you reap the



fruit of the Karma (the consequence of that act). These are words of wisdom! Sowing one thing (Karma), you cannot expect to reap something else.

God has no heart of His own! **When you weep, your heart softens;** He takes it, **purifies** it and then returns it to you.

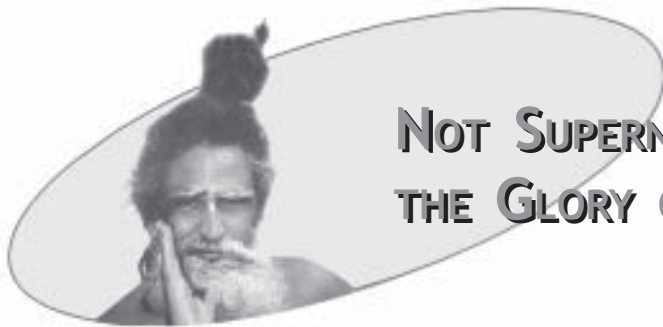
If you repeatedly make it impure, is He responsible for it ??? But ??? He never gets tired of working on you. No matter how many times you dirty yourself, He will cleanse you over and over again through the **intense longing** of your heart and He will never give up on you. **Punishment and inflexibility** are not at all His ways.

Don't find fault with God or the saints! Your own attitude - the Karma of your words - is the cause for your pain and happiness.

God is compassion! Compassion is God!

You are everything!





NOT SUPERNATURAL POWERS BUT THE GLORY OF THE NAME!

Once we went for a walk in the Nagamalai area in Madurai. While walking on a bushy stretch of land on the hills, 4 men armed with heavy sticks and swords came from the opposite direction. On seeing the Madcap, they stopped and made some gestures to each other. Then, taking *It's* hands, they asked *Thi's* to walk with them for some distance.

Guessing that something was not right, *Thi's* went along with them like a lamb with the remembrance of Guru's name. We reached the other side after crossing over the hills. Another man joined them there. Looking at *It's* face closely, he said, "He is the same person. Don't let him go. Let us take him to the Divine Mother's temple." This Madcap smilingly walked with them without uttering a word.

There was a deserted temple in the midst of the hills. There were 5 of them and *Thi's* went along as the sixth person. Two of them roared in a vicious tone, "We shouldn't let him off. The troubles he is creating are unbearable. Today is Friday. Let us offer him as a sacrifice to the Mother." In that moment a priest came out from within the temple.

He asked, "I have finished adorning the idol of the Mother. Have you brought the person to be sacrificed?" With these words he came closer and peered at *Thi's* by holding up *It's* face.

The others hurried him and rasped at him, "Oh priest! Please be quick, don't delay it. Just one chop! All our anxieties, our interests and Mother's blood thirst will be taken care of." They were hollering wildly. The priest said, "Be patient! Be patient! Don't be hasty. He doesn't seem to be the same person. Let me take him to the terrace, only then can we see if it is the same or a different person." Taking this Madcap up, he looked at *It's* face in the bright light. Suddenly he screamed, "Alas! Alas! Oh... this is not the same person! He seems to be a holy person. If we sacrifice him, our Mother will finish us off as her sacrifice. Let us get away! Let us get away!" He started running away from *Thi's*. One

of the 5 men (they were fierce-looking musclemen) caught hold of him and the priest couldn't free his hand from the steely grip.

The priest said, "Listen brothers! This person is not the sorcerer we are looking for, though he also wears matted hair on top like him, with a large sized dot of sandalwood paste and KumKum on his forehead. He too holds a wand in his hand. The other fellow looks ugly and dirty and wears a dirty and torn waistcloth. He has an unsightly appearance with his moustache and unkempt hair. He looks hideous with the chewing of betel leaves, tobacco stains and bad odour in his mouth. You have mistakenly brought a holy man in his place."

The others looked at *T~~his~~* closely and said in surprise, "Yes! If he had been here, how many mocking comments and abusive words he would have hurled at us? But this person has not uttered a word till now. He never asked, 'Where are you dragging me?' Can one ever find such a man in the world? Look at the towel he is wearing! It is pure white like milk. There is a fragrance emanating from his body. He is not holding a magic wand; his stick appears like Krishna's flute. We have made a mistake. Hey...priest! Suppose we send him back. He may go directly to the police station and report us. If they come in a van or a jeep and arrest all of us, what will be the fate of our wives and children? What do we care who he is? Let us make him the sacrifice. Whenever we get hold of the sorcerer, we will sacrifice him, too." After some discussion among themselves, they arrived at a decision. One of them asked:

He: Iyya! Give us some information about yourself.

T~~his~~ laughed loudly.

He: By laughing do you think we will let you off?

T~~his~~ (*opening the mouth only now*): You want some details about *Us*. Is that all? (*Pointing with the flute*) Look there! What do you see?

He: That is the hill of Tiruppurangundram.

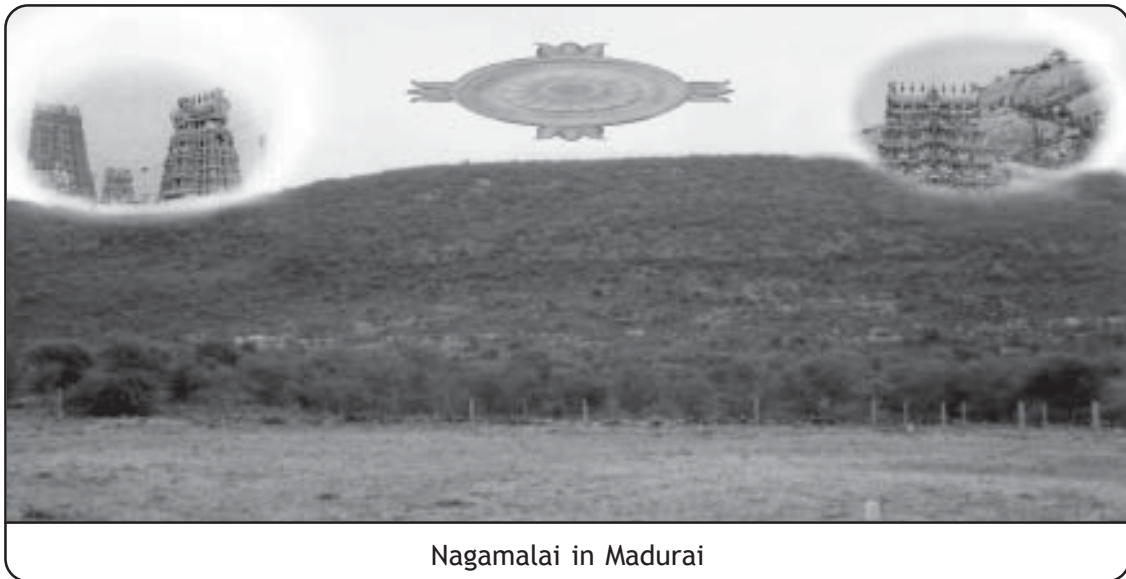
T~~his~~: What do you see below that?

He: That is the temple tower of Lord Muruga.

T~~his~~: What do you see to its left?

He: That is the temple tower of Goddess Meenakshi.

T~~his~~: He is *Ours* nephew and She is *Ours* sister. Now look up. What do you see over our heads?



Nagamalai in Madurai

He: Oooh.....! The disc of Lord Vishnu....Swami! Please forgive us. (*Blabbering something and experiencing some kind of anguish, they fell down.*)

This lifted them up with *Its* hands and said, “Don’t get frightened. It is not your fault. You have been exploited by the magician and put to trouble because of your Karma. Forget about your past worries. Don’t give a thought to him anymore. **Don’t harbour hostile feelings** even if you happen to come across him. **The Lord will make sure** that he does not interfere in your life from now on.

You yourselves are responsible for the good and bad happenings in your life. **Knowingly or unknowingly** you might have **uttered some words**, wounding others’ feelings or you might have committed a bad act in a moment of mad fury or frenzy. In your ignorance you may not remember it now.

Like the adage ‘*As you sow, so you will reap*’ (*what is done at night becomes evident by daybreak*), those evil words or deeds may have now appeared in your life in the form of the sorcerer and troubled your families. It is not the ‘evil’ in the magician that torments you but the result of your past actions appearing in that form.

‘*The Lord of death does not take the blame*’ goes the proverb. Destiny does not directly exact **retribution from you** or settle the score nor **does it accept the blame** for the happening. The Lord of death, without directly becoming the cause of death, causes it to occur through diverse factors like heart attacks, hemorrhages, falls, bus accidents or derailment of trains, etc. to claim his victims. Thus, without being **blamed directly as the cause or taking the blame for the event of death or directly claiming the life**, he **happily** carries out his work indirectly under **the banner of fate**”. After uttering these comforting words, the Madcap left the place.

A week passed. The Madcap had again gone for a walk near the foothills of Nagamalai. Providentially *T*his met the magician on that day. He gave *T*his a searing look as if burning *T*his down to ashes. Coming near *T*his, he said, “Do you think you are a greater sorcerer? I keep hearing some tales about you. I am a sorcerer from Kerala. I know all kinds of black magic and witchcraft. I can reduce you to ashes right now!

You are also sporting a matted hair and a beard like me. You must be worshipping some deity. All deities stand with folded hands before my Malayala Bhagavati and carry out her bidding. All the deities in your region are slaves of my Bhagavati.

Now shall I make your hands and legs immobile? No, no! Poor man, you have a **family!** But I will not leave you alone until I make you realize my might.” He went on and on pompously in this way. Smiling silently within and looking at him joyously, the Madcap asked, “Why don’t you show *Us* some of your tricks now? *We* will enjoy them.”

Shrieking loudly “Hail Bhagavati!”, he muttered something. There were 2 or 3 palm trees and an electrical pole close by. The entire hill reverberated with his loud shriek and the sound of an explosive blasting was heard. He had scarcely closed his mouth when a dead body dripping with blood was seen hanging upside down from the electric wire.

Keeping *Its* hand on *Its* heart, *T*his earnestly prayed, “Hey... Gurudev!” and looked at the dead body. It appeared only for a **few seconds** and then turned into a dry palm leaf. Unable to support itself on the wire, it fell down with a thud right besides *Us*.

“Dear friend, you screamed the life out of yourself just for the sake of this petty dry leaf?” *T*his Madcap asked him pityingly. He was dazed and unnerved on seeing the dry leaf. Then, rousing himself to the heights of fury, he was about to let out another fierce scream but *T*his stopped him and said, “**Be patient.**” He couldn’t move his tongue to utter anything; he tried to move the wand but failed. Nor could he move his hands and legs. He glared at *T*his with a blazing look for 5 minutes. **He became helpless.** He fell down crashing at *Its* feet like a tree cut off at its roots. *T*his lifted him up, held him close to *Its* heart, wiped his tears and talked to him consolingly, “Brother, why do you take so much trouble to learn and practise this witchcraft which does not come to our **rescue** at the hour of need? God alone is our refuge. Without trusting Him, you have placed all your faith on a few syllables from the alphabet. If you mispronounce any syllable of the incantation (Mantra), it will not bear fruit. It is alright if it doesn’t hit the mark; on the contrary it will **backfire** and harm you. Secondly you have to appease the deity (evil spirit) you are worshipping with an appropriate offering either in the form of an incantation of specific syllables or food or other material things **at the proper time.** If there is a lapse or delay, such deities become **wild** and victimize you and sacrifice you.

Placing *Its* head at your Holy Feet, *We* plead with you to give up this **foul, sinister and inauspicious activity.** It is inauspicious because the person on whom you are doing the black magic, i.e. the victim, should have the **Karma to receive** or undergo the results of your sorcery. Similarly, the person at whose behest the evil act is done should also accept

the responsibility for the wicked act; only then your black magic will work. If these conditions fail, the entire thing will rebound on you and you will become responsible for both.

The good and bad deeds are called Karmas. **The disgraceful, reprehensible acts involving the 5 despicable sins** (murdering a Guru, a woman, an infant, a Brahmin and a cow) **are called inauspicious and deadly.** Let them be. Now you must give them up immediately. Whatever others tell you hereafter in this regard, don't believe it and don't do it!

If anyone comes to you because of your past mental tendencies or practices, give him a pinch of sacred ash and tell him to have faith in God and **He would look after everything.** Thus leaving everything to Him, you must get away from all of this. This is His empire and His work. **He will look after everything!** Why all these unnecessary headaches for you?"

Overcome by deep remorse, he said, "O...Ocean of compassion! I have done many evil things in the past either knowingly or unknowingly. In my ignorance I abused you just now without knowing your greatness. Please ignore my faults and forgive me." He prostrated before *Thi*s, broke his wand and flung it away into the bushes.

But ???

This happened neither due to supernatural powers nor due to incantations !!! Do you wonder how all this happened? If you have firm and total faith in Him (God and Guru), He will make you free from all thoughts. He guides His puppets on the right path! The world is covered with ignorance. It is the Lord's illusory power which is managing the show. We cannot question it. We should not question it. There is no need for us to enquire into His activities.

Whether it is good or bad, it will activate the course of events according to the Karma. To accept it with patience is a sign of wisdom.

You are everything!





SHARING APPEASES HUNGER

1. Samaradhanai (Propitiatory Feast)



Akrur and Sabari Mata

Beloved children!

We should especially mention two families who have totally dedicated themselves to the service of this body. One is the couple Shanmugavel alias **Akrur** and Subbammal alias **Sabarimataji**, residing at 'Abhirami Illam' in **Madurai**.

The other family is of Tirumalai-Kumaran (the name given by his family is Tirumalai and the name given by the Lord is Kumaran and

together his name has become **Tirumalai-Kumaran**) and his wife Santha-Sakku (the name given by her family is Santha and the name given by the Lord is Sakku and together her name has become **Santha-Sakku**) who resided in the Russian thermal quarters in **Mettur**.

The premier place in service goes to Santha-Sakku!

The second place goes to Sabarimataji!

Both of them exceed each other in service. They are like *Our* two eyes. Both have adhered to the prescribed code of duties of a wife towards the husband and with the consent of their husbands, they carried out **Sarvaanga Seva** to this Madcap very competently. But Santha-Sakkudissolved herself in service.

1. Akrur is *Our* eye of wisdom.
2. Tirumalai-Kumaran is seated in *Our* heart.

Why have we assigned the foremost place to Santha-Sakku? We have carried out devotional activities in many places. It is in Santha-Sakku's first floor residence 'Abhirami Illam' in the Russian thermal quarters in Mettur that, according to *Thir*, her devotion attained its perfect expression.



Santha-Sakku and Tirumalai-Kumaran

In 1990 *Our* Thief instructed *Us* to hold a special programme of Puja and spiritual discourse for a 'Mandalam', i.e. for a period of 41 to 48 days in one place. The place selected happened to be the noble Mettur. The discourse and Bhajan took place very nicely from 6 p.m. to 8 p.m. every day in the residence of Santha-Sakku.

Our Lord pronounced that a 'Samaradhanai', a propitiatory feast usually given to Brahmins or devotees after an auspicious event or on returning from a pilgrimage, should be held after the completion of the Mandalam at the residence of Santha-Sakku. During the Mandalam, after the Mangalarati, at least 30 to 40 people were fed by His grace. It was also decided that on the last day Santha-Sakku should go on Unchavritti, i.e. going around the streets singing the names of the Lord and begging alms of rice.



Accordingly, after finishing the morning ablutions on the 41st day, Santha-Sakku, wearing Gopi-chandan on the forehead like Andal and holding a pot adorned with holy Namam, went to each house, constantly chanting the Name of Hari, and collected alms which came to one and a half sacks of rice. 7 women were chosen to cook the food and serve it to the devotees of the Lord. Then a handful of **Uchishtam** was collected from the devotees and mixed together as **Maha-Prasad**. The 7 women, Santha-Sakku and this Madcap took this Prasad, receiving His supreme blessings. Later it was distributed as Prasad of grace to those who had total faith in it.

Though Santha-Sakku has her own house in Tiruannamalai, the abode of Supreme Knowledge, she doesn't belong there. This is a sure thing. Her native place, residential location and home (transient) are in the noble Mettur and not at all in Tiruannamalai. This is the truth!

Refuge at the Holy Feet of the Lord! Refuge at the Holy Feet of the Guru!!

2. A morsel of food

*T*his used to sit in the bushes beyond the rocks on the bank of river Kaviri in Mettur. There was a cowherd girl that was about 10 years old. Every now and then she would steal a glance at *T*his. For lunch she would bring either cold rice with water or Idlis or black coffee.

The moment she spotted *T*his, she would come towards *T*his calling, “O....Swami! O....Swami!” Whatever she brought in the lunch-carrier would be shared equally by the two of us. “You are giving away half of the food to *T*his. Won’t you feel hungry? You come for grazing in the morning and return home only in the evening around 5 p.m., whereas *T*his goes back by 10 a.m. and takes some food.” Then the little girl would give a beautiful answer in a firm voice, “Swami, elders say that *when food is shared with others, it appeases one’s own hunger* but I know only one thing: if a morsel reaches your stomach, the appetite of all beings in the world will be appeased. I don’t know if what I am saying is right or wrong. Please forgive me if I had said anything wrong!”

As she pleaded, her voice would falter with tender emotion. Tears would well up in *l*ts eyes also, but *T*his would mask *l*ts feelings before the girl. After *T*his had eaten *l*ts share of the food, she would conduct *T*his to the river and, seating *T*his on a rock near the water, she would take the water in both hands and wash *l*ts feet clean and drink the water dripping from the feet 3 times and apply the same on her head also. She would pluck a few Tulsi leaves from a plant nearby. While plucking she would pray to the plant, “I am taking a few leaves for my Swami. Please forgive me.” Placing the leaves on *l*ts Holy Feet, she would prostrate and then say, “O... Swami! My worship is over.” The beauty of her act and words would remind *T*his of Andal’s tenderness, humility and sweetness and captivate *l*ts heart.

Let *T*his tell you something:

If you have to pluck flowers, Tulsi, plantain leaves, fruits, vegetables, plants or creepers, be considerate enough to ask their permission before doing it. **Don’t be proud** that you have planted, watered and fertilized them and therefore you have every right to their produce. They belong to **Mother Earth**. The trees, plants and bushes have life force in them. The plant kingdom will bless you if you ask for their consent. Your family will prosper. Teach this courtesy to your children as well. “Oh....dear plant! Oh...precious



Worship site of the cowherd girl

tree!” Thus addressing them endearingly, ask them **humbly** to give flowers and fruits for worship and vegetables and leaves for household use.

The little girl would put a few Tulsi leaves into her mouth and then put a few into *Its* mouth as well. *We* would accept them joyfully. The heart that knows no guile, deceit, shrewdness, conceit, falsehood or jealousy is verily the temple of God. Practise to keep your heart free of impurities and blemishes.

Then We will come and dwell in that heart !!!

Her innocent and guileless service continued for some years. *Our* devotees used to ask, “Swami, please visit our home! Swami, when will you come to our place?.” *This* would reply, “*This* will come whenever He sends *This*!” Accordingly *This* would visit their homes unexpectedly. The residents of the house would be dazed as if their limbs were frozen. This happened in several places. This was a normal practice.

Once *This* asked the girl directly:

Dear child, *Our* devotees live in several places and most of them would ask, “Swami, when will you visit our place?” But why haven’t you ever invited *This* to your home? Is *This* not fit to come to your place? With a hearty laugh she replied, “Swami, is there a home for me?



*My home is at your Holy Feet.
How to take you to that home?
Where will a gutter flow?”*

She explained:

I am a gutter! I flow towards the ocean, that is you, and merge in it. You are a crazy Swami (she has understood *This* well)!

I live in you!

Your feet are my sanctuary!

Where is the home for me?

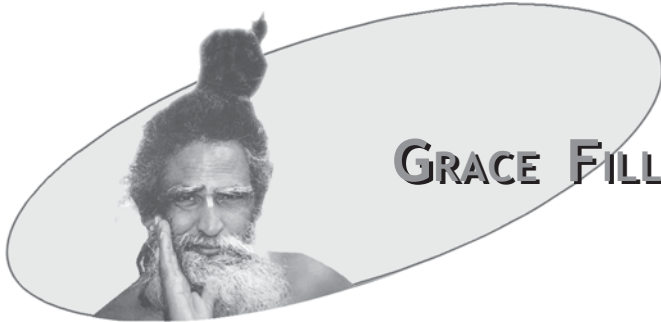
We stood frozen like a statue!

We have been standing still on a brick yesterday, today and forever!

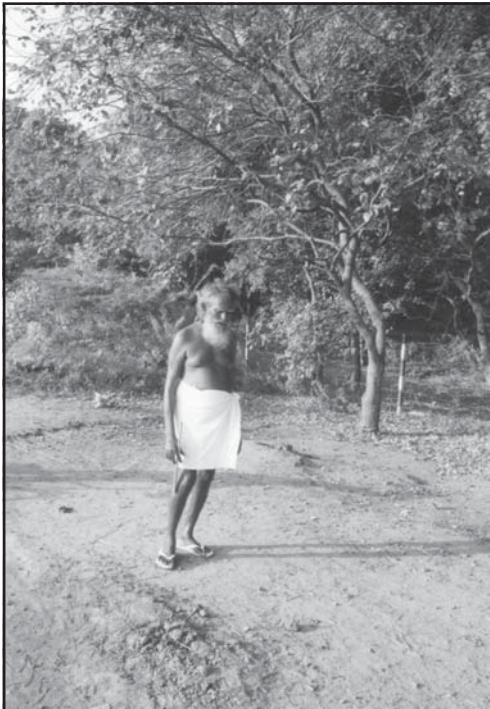
Today We got down for your sake!

(These are His words)

You are everything!



GRACE FILLS A HUMBLE HEART



Site of encounter with snail

One morning we were walking on a road in Mettur. It was cold since it had rained the previous night. Some snails, leeches and small insects were crawling on the roadside. This was walking very carefully, but even then a snail's shell was about to be trampled underfoot. This hopped up to the side at once and peered at the snail closely to check if it had been crushed. No, it was not hurt.

Our foot rubbed lightly on the shell but must have moved forward without treading on it. The snail prostrated by lifting its long tentacles from inside the shell like antennae. This Madcap exclaimed, "Thank God! Luckily you have escaped! What would have happened if you had been trodden upon?"

Dear children!

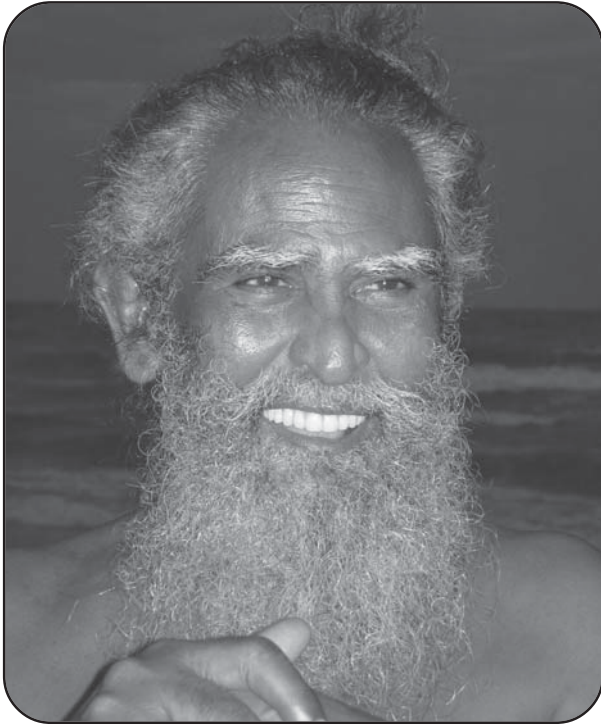
This was the reply given by the snail:

The sole of the foot has 3 sections: **heel, foresole** and the arch in the middle or **the lotus of the foot** known as **the place of refuge**. Great beings have described their significance as follows:

The foresole denotes Devotion;

*The arch, the lotus of the foot, denotes Pure Knowledge and
the heel denotes Action.*

The front and back parts of the sole denote devotion and action while the soft curvature in the middle is the dwelling place of the great beings. Therefore if you get the fortune of Tiruvadi Seva. i.e. massaging the Holy Feet of great beings, when you caress



gently the middle part with your hands, you touch the heads of the great beings who dwell there.

At that time you become blessed to receive their look. Rather than you looking at them, they look at you with the feeling, “**What a fine child she or he is and how earnestly she or he is serving! May she or he be blessed with supreme contentment!**” and thus bless you. This will eradicate all the blemishes in you.

You do not attain the goal by thinking of them but by them thinking of you! Your behaviour should be such as to make them think of you!

This is what the snail said.

It said further:

I have received a glimpse of and the touch of **the place of refuge** on your sole. Now I will **demonstrate** something to you. I will cross the wide road and you will see how the **lotus feet** protect me from all harm. The snail **crawled merrily** across the broad road. Several lorries, vans, jeeps and two-wheelers were whizzing past **Us** (whether it was imagination or real, *This* didn't know! The snail seemed to crawl singing God's Name, dancing and swaying!!) After reaching the other side, it prostrated by raising its tentacles.

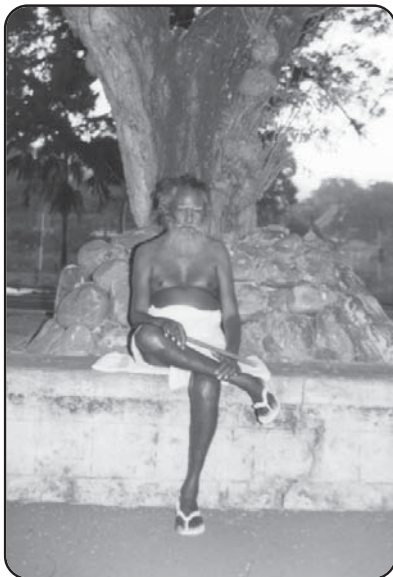
Divine grace descends on a humble heart!

We declare that you cannot earn Divine grace by your money, position, lineage, education or sense of superiority. You cannot become THAT by any Yoga, Yantra, Tantra or Mantra which are based on diversity.



The road which the snail crossed

You are everything!



Once *T R i s* was sitting on a platform under a tree in the park in Mettur dam and going through the Upanishads. At that time a Christian couple with a 5-year-old boy came there. They had come for sightseeing around the park. When they saw the Madcap, they stopped for a while. They talked to each other for 5 minutes and then seemed to have come to a decision. They approached *T R i s* and said, "Swami, we want to talk to you."

T R i s said, "If you want to talk about your family, profession or body-related matters and seek answers through predictions, prophesies, astrology or divination, you are wasting your time. If it is about Devotion, Knowledge or meditation, you may ask *T R i s*."

They replied:

It is said, '*If the forearm is stretched, the elbow will also move forward*'. Is it about **Dana** (charity) or **Dharma** (a righteous way of life)? Are these two different? We sought an explanation from many people and they enlightened us according to their level of understanding. Some interpreted it according to the code of conduct in the Hindu scriptures. Our priest said that '**both charity and righteous way of life are the same. You follow the dictates of your heart.**' But this reply didn't satisfy us. You look like a Hindu mendicant. It appears that anger doesn't come near you. Please explain it to us from your viewpoint. We may get satisfied with your comments on this subject.

This Madcap asked:

How did you make *T R i s* out as a Hindu mendicant? Is there any mark on the forehead or do *l t s* words have any smell that proclaim that *T R i s* is a Hindu? Alright, suppose *l t s* answer doesn't satisfy you, will you condemn *T R i s*? It doesn't matter whether you abuse *T R i s* or punch *T R i s*, We will accept both joyfully! Retaliation is not *O u r* way! However you

have a good question, it is a useful one. We don't belong to any particular religion; **all religions are equal** in Our eyes. Now We will tell you a story which you can repeat to your friends. They will derive benefit from it. This narrated a story to them.

Your questions are:

“What is charity? What is righteous living?” These are two different things. Dana or charity is performed with the expectation of some good result for oneself, whereas Dharma or righteousness does not expect anything.

Charity:

There are different kinds of charity like the gift of food, gold, land, cows, etc. Those who gift these things have a **wish** which they feel will be fulfilled by **these acts**. These are meritorious deeds and will definitely bear the desired fruit.

Righteousness has two aspects.

First type:

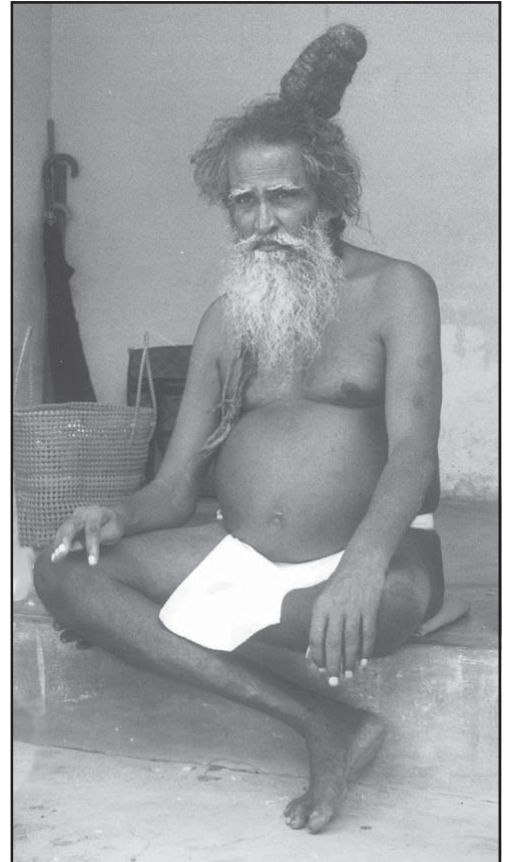
Of those who sing His name and glories, **guiding** eligible souls on the path of Devotion and **inspiring** people to have God-remembrance and take to the path of realizing Him. To **create faith in God and cultivate God-remembrance** in the hearts of people who are beset with various tribulations like stark poverty, bodily illness, etc. (you can bring relief to them by helping them with money and materials at your disposal with the attitude that these are His and the giver and the recipient are also God) and make them understand that “the world is His kingdom and He will look after them” is the superior kind of righteousness, supreme Dharma.

If you speak the truth, you will be established in righteous living.

Second type:

Gifts are given **without expecting** any benefit or indulging in the mental fantasy of some specific wish to be fulfilled and without the egoistic sense that “I am giving” a particular thing to so and so or expecting an **acknowledgement** (of gratitude, etc.) from them. The gifts are given here with the attitude of ‘oneness’, that God is giving His own possessions to God and ‘We are only a puppet or an instrument’.

If we give even 10 paise to a beggar, it should be done without trying to assess whether he is really blind or lame or unable to earn his living or is a sick person, etc.



Thus without looking at his name and form, you should cultivate the mindset that God dwells in him and in you and the gifts belong to Him and thus unify these 3 things. Without the play of an analytical mind - whether the gift is money, cloth, food, land or cows - you must give with faith and with the remembrance of that deity or God that you trust or worship (be it any of the Hindu deities or the Heavenly Father or Allah) and forget the very next moment the gift, time and other details! Though merit will accrue on account of this right action, it may not yield worldly rewards here or celestial enjoyment in the other world. It will bestow the birthless state of liberation!

If a gift is made with thoughts of worldliness and body-related relationships and not with God-remembrance, it is neither charity nor a virtuous deed but a sinful act. As the attitude is 'I gifted it', 'I gifted my money' or 'he became better off because of my help', the act turns out to be a great sin. Publicise one's charity and displaying one's gift (through receipts, engravings on stones, etc.) leads to demerit. One has to suffer the consequences of such egocentric charity.

Once a man helped another man with a gift of 10 paise. The other man purchased a fishing hook with that money and caught fish. He made some profit out of it which enabled him to buy a fishing net. Now his catch was increasing and so were his earnings. He then bought a fishing boat, a trawler and so on. He grew richer. Then he became an exporter and amassed wealth. He became the owner of many ships. Exporting shiploads of fish, he became a millionaire **but his entire wealth reeked of sin.**

The man who helped him initially with 10 paise gave the credit of helping him become a millionaire to himself and thus acquired half of his sin !!

Did the benefactor perform a virtuous or a sinful act?

Oh...man! This world is the kingdom of God. Everything in this world belongs to Him! He sometimes gives you certain things according to your account of merits and sins. Likewise, sometimes He also takes away things from you. **He has the right to give! Similarly He has the right to take away!** Whether something is given or taken, don't ask 'why' or 'how'. If you give and take with an **attitude of surrender**, realizing that '**He is everything**', neither merit nor sin will accrue to you. This is *Ours* brief interpretation of charity and righteous living.

If the forearm is stretched, the elbow will also move forward - now hear this story!

There was a devotee of the Lord just like you. He was plagued by acute poverty and illness. He was emaciated. He had no means to feed his wife and children and was in great distress. **Poverty and suffering are a great way to mature a soul.** In that ordeal of purification, he was wrung and squeezed into **nothing**, i.e. he became like **the waste** squeezed free of worldly tendencies. It is not easy to attain God.

He *will* make you lonely!
 He *will* make you languish!
 He *will* make you helpless!

He, becoming everything, takes care of you like the eyelids which protect the eyes. One may say, 'this is verily the play of God'! This devotee was reduced to such a condition. *O*ur Lord Jesus appeared before him. He rested and slept on His lap like a child. The Lord caressed him from head to foot gently with His gracious hands.

Jesus: Dear child, you look very tired. Has poverty tormented you so much? Did your sickness torture you too much, sapping all of your vitality? Did the harsh words of your wife cause you anguish? Did the children deride you and belittle you by saying that they were unfortunate to be born as children of an imbecile like you because of your inability to provide them with even the bare essentials? We used to weep at the misfortunes crushing you! Through all these tribulations you never failed to **remember Us** even for a moment. Rather, your remembrance of Us became more intense. Gold becomes more and more lustrous as it is put through the fire to remove the dross.

Devotee (*interrupting*): O...Father, there is no end to my suffering. You should not test anyone like this. If You put them through such terrible ordeals, who will come to You?

Jesus: What can We do? '*What you sow, so you shall reap*'. If one sows millet, he will reap millet; if one sows Karma, he will reap Karma. This is the natural law! You are suffering the consequences of whatever you did earlier. What can We do about it?

Devotee: Even if it is the effect of past action, should it be so terrible?? Had I known all this earlier, I would have avoided getting entangled in it. Please don't send me down again to that state of living.

Jesus: Beloved child, do you think that We were doing it deliberately?

Devotee: If You had been put through such Hell, You would know! You are always rejoicing in Heaven! How will You know of our sufferings?

Jesus: No sufferings will come to you from now on. Everything is over. Now you have come to Us. Forget about the past.

Devotee: Forget it..? When I think of each event in my life, I feel that my heart is going to burst. All the sufferings and troubles made my sons leave me and run away; my wife scorned me and cast me off as useless. By chanting Your Name, by Your abundant grace and infinite compassion, I have reached Your Holy Feet. This is enough, Father! (*curling up in His lap*) O...Father! Please tell me a story to comfort me.

Jesus (*gurgling with laughter*): Beloved child, We will narrate a story to you. Listen attentively. Your grief will be assuaged when you listen to this. You will go to sleep joyfully.

Lord Jesus narrated the following:

Once there was a great emperor. He was young and handsome (*The devotee muttered 'Umm....' as an indication of listening*). He had great prowess and strength. (*Umm...*) His jeweled crown and sceptre proclaimed his might and valour. (*Umm...*) Many chieftains were paying tributes to him, accepting his overlordship. (*Umm...*) His treasury was overflowing with wealth. (*Umm...*) His citizens enjoyed great happiness and contentment; there were abundant rains in season and justice in rule (*Umm...*).

His wife was young and beautiful like a celestial damsel. (*Umm...*) She was performing all her wifely duties, keeping the majesty happy with her company and conduct. There was no shortage of enjoyment and pleasures. (*Umm...*) The emperor was living happily with his family and relatives. (*Umm...*) He had 2 sons who were good-looking and growing stronger day by day. They also enjoyed themselves playing on the playground and swimming in the river. (*Umm...*) They were enjoying sumptuous and delicious royal feasts and adorning themselves with beautiful clothes, precious gems, gold, diamonds and other jewels. It was verily a Heaven! (*The devotee started to get bored!*)

Devotee: O...Father! Please... ! Enough of this story! What kind of a story is this? It is a drag!

'It has neither flavour nor taste!'

Jesus (puzzled): What happened, Our dear? We are narrating it in the proper sequence. Did We miss anything or have you already heard this story?

Devotee: My Lord, a story must contain also unhappiness, misunderstandings, clashes and fights, poverty, illness, difficulties, anxiety, grief, fears, etc. If the story contains only sweet and positive things, it is not interesting!

Jesus (laughed): Dear child! Negative things like clashes and fights, poverty, illness, difficulties, anxiety, grief, fears etc. can be part of a story **but not part of life, is that so?**

Devotee (holding on to the Lord's Holy Feet): O..my Father! My Lord! I only preach in public but do not practise at home. What you have stated is the real condition of the world and the embodied souls. My ignorance has been dispelled. O ..Lord! Happiness and misery, pleasure and pain, gain and loss constitute the very nature of life. When these are experienced with **relatives or in a worldly sense**, they appear to be miseries. However if one goes through these in life with the **remembrance of Your Name, singing Your praises and dancing**, one becomes **invincible and forgets** the sufferings. The feelings and thoughts die in due course of time and the limited mind becomes the cosmic Mind. Please forgive me!

After a while he prayed: O.. Heavenly Father! What is Hell and what is Heaven? I would like to see both. Why do some suffer in Hell and others rejoice in Heaven? I would like to see how these two states are experienced, please!



Our Lord Jesus led him first to Hell. They looked down from a balcony and saw a huge hall with a long dining table and several benches enough to accommodate about a thousand people. An angel rang a bell. All the thousand inmates of Hell, emaciated and with bones sticking out, came and took their seats. Their arms were in a cast, so they could only stretch them towards the other person sitting in front of them but they could not bend them towards their mouth. The angel rang the bell for the second time. Another angel brought **their favourite food** and placed it before them. However no one **could bend the elbow** towards his mouth and eat the food.

They were **staring at each other** and thinking, “I am not able to eat my food. If I see anyone else eating his food, I will jump on his throat and **tear him into pieces.**” They looked here and there in a great fury. No one could eat his food. Half an hour later another bell was rung. The angels carried all the food away. The inmates were led to their respective places. They left, looking frenzied like **rabid dogs.**

Devotee: O...Lord, how terrible and cruel it is! Is it not heartless to show them the food, cause despair and then snatch it away, leaving them in a state of agony? How can you bear to see their distress and still continue **to govern in the same way?** Shouldn't the angels be punished for this? They will realize the pain of the inmates only if they are themselves made to starve. If it were my country and I were in power, I would have pronounced a **death sentence** on them. Why do you let them get away with it???

Our Lord answered with a smile: “Our child! ‘*Anger destroys wisdom!*’ Hence no anger and fury! Please be patient. Let us visit Heaven and come to a conclusion afterwards.” The Lord pacified him and took him to Heaven. There also they looked down from a balcony and found a huge hall with a long dining table and several benches enough to accommodate about a thousand people. An angel rang a bell. All the residents of Heaven came and took their seats.

They looked **healthy and well nourished.** Their arms were also in casts like those of the inmates of Hell, **disabling them from bending** their wrists and elbows towards their own mouths. Next the angel rang the second bell. Another angel brought **their favourite food** and placed it before them. Everyone looked calm and happy. One was picking the food from the plate of the other one who was facing him and was feeding him without spilling or scattering the food. Similarly the other inmate was feeding the first one carefully and joyously. The time given for finishing the meal was only 30 minutes, but they finished eating it in pairs within 20 minutes.

In the next 10 minutes they enquired about each other's welfare and dwelt on God's Love, compassion, glories and **equal vision without favour or prejudice** and then left for their respective places.

On beholding this scene the devotee said, " O... Lord! Embodiment of compassion! One who observes Your acts keenly with **extraordinary patience** alone attains clarity. Agitated by the **scenes and words** (seeing and hearing) and overcome by **haste, anger and doubt**, he fails to understand Your acts. Thus being subject to the pairs of opposites and criticizing You, he pollutes himself. This state of affairs in Heaven has been expressed in Your own words:

"If the forearm is stretched, the elbow will also move forward".

"Sharing with others appeases one's own hunger".

"The more you give, the more you will get".

"Kindness replenishes itself".

"If you feed the neighbour's child, your child will be automatically nourished".

"Stagnant water in the well gathers moss; drawing the water replenishes it with fresh supply".

The Lord said:

Since the residents of Heaven had lived selflessly on earth, always putting the welfare of others before their own, these **positive mental impressions** have become their auspicious nature, thus enabling them to live happily and joyfully in Heaven.

But

the inmates of Hell, having lived only for themselves on earth, had never shared even a grain with another being nor ever extended their hand while eating even to drive away a crow for fear that it would pick up the few grains of rice that would drop from their palms. Thus they had lived a detestable miserly life, neither giving to others nor enjoying the good things themselves. They have carried this **negative mental tendency** with them to Hell and its **inauspiciousness** has stuck to them.

Devotee: O Lord! All said and done, it holds true that **one should be fortunate enough to benefit by Your mercy!**

Lord, let me tell You a story which I heard from my grandmother. There was an old woman who had never given anything to others. She was **terribly stingy!** She was a proverbial miser and wouldn't even chase away a crow while she was eating. Her profession was to lend money at a high interest rate against the pledge of land, gold, objects or deeds. She would confiscate the pledged objects at the slightest lapse. She was so cheap that she wouldn't spend money even on her own food nor would she give any food to others. She was taken to Hell after she died as was befitting her nature and deeds.

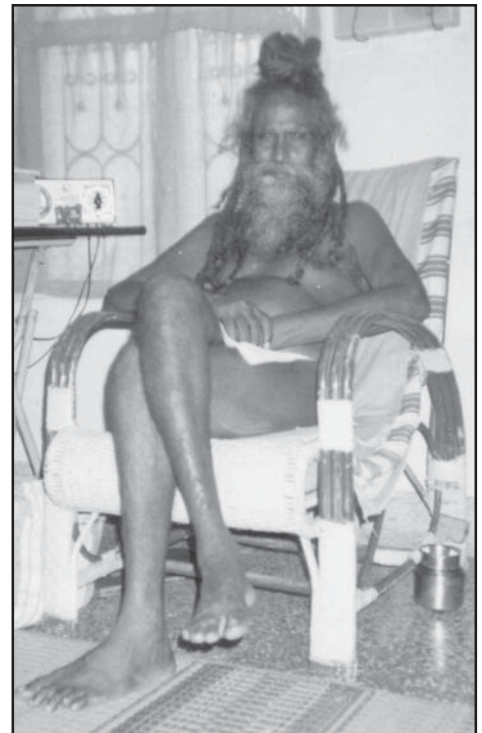
O Lord, it seems that there is a terrible type of Hell called ‘Kumbipaakam’, the worst kind of Hell described in the Hindu scriptures. I **don’t ever want to see it. I had enough of Hell.** I couldn’t eat my food for 3 days after hearing my grandmother’s description of it. If this was my state on hearing it, I wouldn’t remain alive on seeing it. I am describing the Hell to You which is like ‘*Selling a needle to the blacksmith*’ as You are the Creator, the Father of all creation. I am describing Your own creation to You.

A **terrible stench** was emanating from that Hell and it was full of frightful and poisonous creatures like scorpions, serpents, centipedes and the like. We don’t know what kind of suffering she went through in that Hell but she wept miserably saying, “This may not be punishment enough for my atrocities! I have committed dreadful sins, **but it was enjoyable at that time.** I didn’t know this was the price to pay for those pleasures. Had I known this earlier, I would have done more charity and also led a righteous life!!! O Jesus...! Lord! Heavenly Father! Don’t you hear my pathetic cries?” When she was wailing like this, an angel was travelling aurally nearby. She appealed to him, “Sir! Sir! Please take pity on me and rescue me from here. Be merciful! You will be blessed!” Then the angel thought, ‘We are visible only to those who have done some virtuous acts. It means that this old lady has some merits.’ He asked her, “Oh..grandma! Have you ever done a good deed? Without it you could not have seen Us.”

She thought for some time, trying to recollect her memory, and then said, “No, I have not done any good act. I have committed only evil acts.” Then he pleaded to the Lord, “O..... Supreme Father! This soul has done **something good.** Her terrible sins are veiling her vision and she can’t see the virtuous act. Please reveal her good act to Your servant.” By God’s grace **an overripe banana appeared.** He asked the old woman, “Hello, grandma! Did you give this fruit to anyone as charity?”

She replied, “Yes, yes. Once I had 3 bananas. I had eaten 2 of them and the third was too ripe to be eaten. I went out to throw it in the trash bin. At that time a beggar came and pleaded, ‘I am very hungry, mother! Will you please give me something to eat?’ Instead of throwing it in the trash, I dropped it in his can and said, “**You can eat this.**” On seeing this fruit, I recalled that incident.”

The angel laughingly said, “Alright grandma! We will keep this fruit in Our hand and hold it out in front of you. You catch hold of the stalk and follow Us. We will take you out of here.” As the old woman held on to the stalk, the angel lifted her up. She had come out half way. She was greatly excited and followed the angel joyfully. In another moment she would get out of that Hell. Alas! Out



of the milling crowd in that Hell some noticed her rising up and out of there. They thought, 'Oh, this woman is getting out. Let us also follow her and escape from here.' With this fond hope, they hastened and held on to her feet.

Even here her bad tendencies didn't leave her.

"A habit formed in the cradle follows one to the cremation ground"

"He who can't bend at the age of five can't bend at fifty, too"

"You cannot straighten a dog's tail"

"Even if you preach for years into the donkey's ears, it can't give up braying"

True to these proverbs, she yelled at them, "I am going to Heaven due to my meritorious act, get off my feet!" and she shook them off.

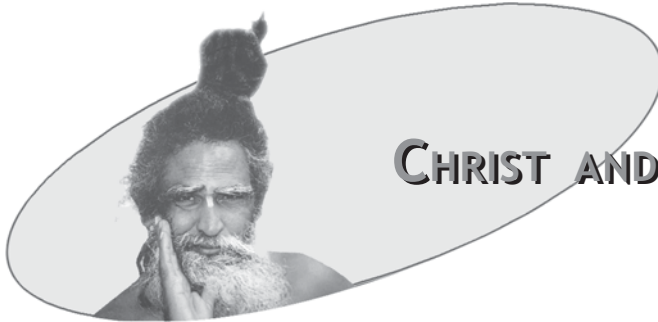
The angel said, "Your arrogant thought, 'This is my meritorious act, this is my leg', has eaten up the little merit you had." With this he left her behind in that Hell. The devotee finished his story.

The couple who had been listening to the Madcap said, "Swami, we have not seen **our Lord Christ** but today we behold Him in your form." Their voices faltered with emotions and the eyes were filled with tears. "You have graciously explained to us about truth, righteousness and merit and sin. We have understood it **so clearly**. Please allow us to take your photo." *Its* pictures were taken, one with the woman and the child and then one with *This*, the man and the child and finally one picture of the Madcap alone. *Our* Lord fulfilled their wish!

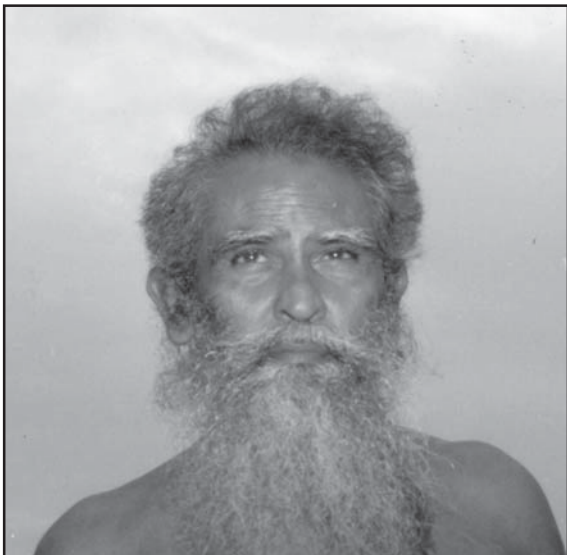


Next week this family met *This* again in the same place. Uttering with great feeling, "**Swami, you are our Heavenly Father!**" they showed all the 3 photos to the Madcap. In 2 of the pictures *This* appeared with the matted hair coiled on top like a crown (a few years ago *We* had matted hair coiled on top like a crown with strings of matted hair hanging over the shoulders). In the third photo in which only *This* was sitting, *This* appeared like **Christ** without the crown-like matted hair. This was His mischief! *We* knew nothing about this!!

You are everything!



CHRIST AND KRISHNA ARE ONE



There are two sluice gates to release water near the park in Mettur dam. We can reach the dam if we go past them and climb up the 82 steps. Once when *This* was going up the steps, a priest (from a church in Salem) who was standing at the top looked at the Madcap intently. What kind of a vision he beheld, **only He knows**. He was looking at this scene without blinking his eyes. As soon as *This* reached the top, he fell flat at *Its* Holy Feet like a tree that's been cut off from the roots, sobbing and exclaiming, "O.. God of gods! Heavenly Father!"

Perplexed, *This* lifted him up, held him close to *Its* chest and asked, "Why are you in such a state? Be composed! Tell *This* what happened!" *This* pacified him with great difficulty. Then he stopped weeping and described what he had seen. By His grace, when he looked at *This*, *This* appeared to him to be a mendicant and the Heavenly Father alternately! While appearing as Heavenly Father, *Its* crown-like matted hair disappeared and while appearing as a mendicant, the crown-like matted hair reappeared.

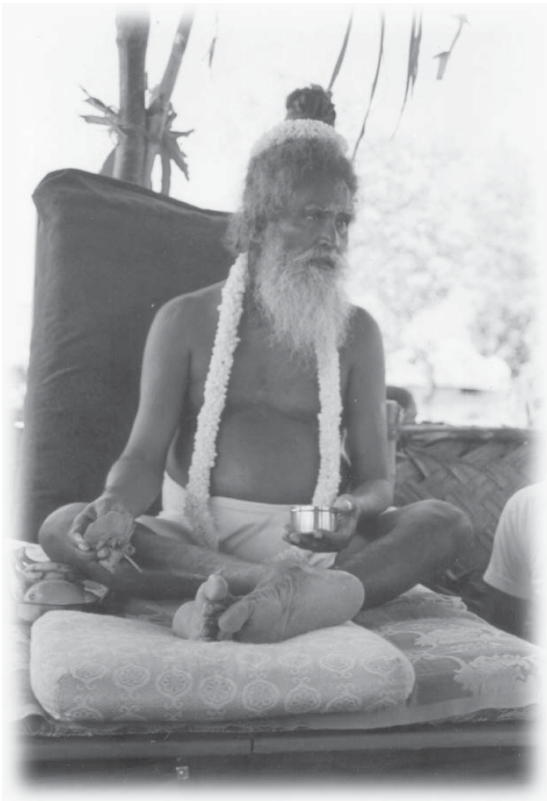
The Madcap said, "Sir! **This is Prema-Bhakti, selfless loving devotion**. Ignorant people may call it **hallucination**". *This* enquired further, "Who are you? What were you doing before? What are you doing now?" He replied, "I am from Salem. I learnt the Hindu epics like the Ramayana, Mahabharata and other spiritual teachings when I was working as a headmaster in a school; I studied the Vedas for a while under a Brahmin but the interest didn't last. I was converted to Christianity about 12 years ago and have been serving as a priest for the last 2 years. In my view both Hindus and Christians are over-enthusiastic about their religion, but I find a few important **aspects common to both.**"

Priest: Swami, I don't think you are a religious fanatic. Why are people divided on the basis of religion which causes competition, fights and jealousy? Can't they be reformed?

Ths: No chance! That will not happen. The friction will increase more and more and create havoc. Today, in all the religions and in all the temples, everything has been commercialised, exploiting the names, forms and attributes of the deities to satisfy personal motives. The Truth, remaining invisible, is witnessing everything.

Priest: My intuition tells me that Christ and Krishna are one but the reason from outside denies it. I will get peace of mind if you can explain this.

Ths: Christ and Krishna are one! They were both not conceived in the normal way, not born out of a womb. One was herding sheep and the other one - cows. In both cases their birth set off infanticide in the country - by King Herod in one case and by the demon king Kamsa in the other. Many miracles have taken place in the lives of both.



Christ was crucified on the cross; Krishna met His end through an arrow. Both have no death but on the worldly level Their end is considered **unnatural and tragic**. They chose to end Their lives in that way. The reason for Christ carrying the cross is that the cross signifies the destruction of the ego. When one cuts off ('cutting off' is denoted by the short horizontal line) the ego, the 'I', (the 'I' sense is denoted by the long vertical line) one becomes verily the Christ. The graphical representation **+** makes it look like a cross and the ignorant people made it a religious symbol.

Krishna met His death at the hands of a hunter who shot Him with an arrow to show '*As you sow, so you will reap*', so don't commit a sin either knowingly or unknowingly. During His life on earth Lord Rama killed a monkey chieftain named Vali from a hiding place. In the next incarnation as Lord Krishna He met His death in a similar way at the hands of a hunter (who was Vali reborn) who shot an arrow at Him from a hiding place. Thus Lord Krishna taught us not to perpetrate any **wrong or sinful act**. Therefore we may safely conclude that both are one. *Ths* will make it more evident to you. **You are a pure and ripe soul**, so you will be able to understand it.

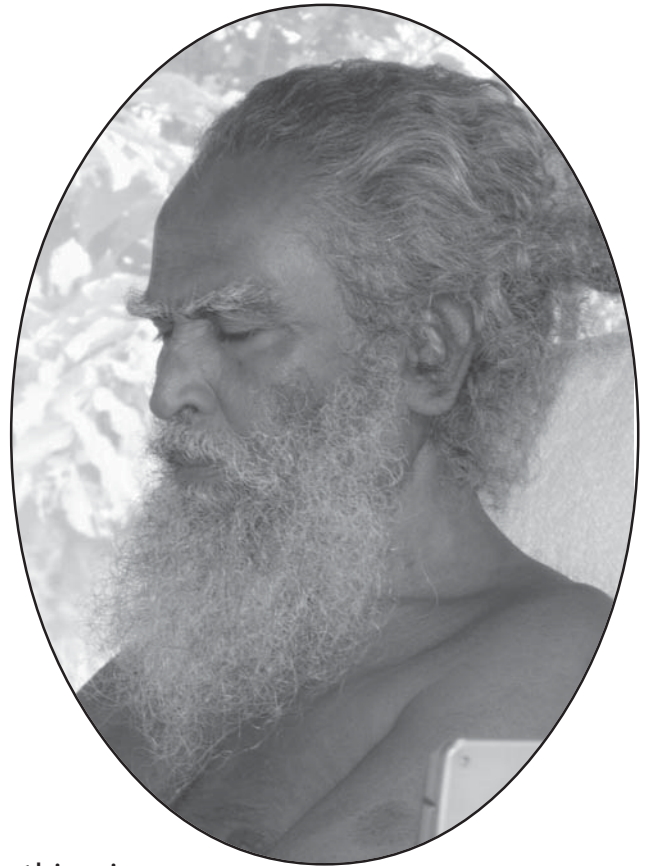
Ths led him to a hill which was thick with shrubs and creepers. We reached the top and stood on a rock. The Madcap said, "If it is **true** that your Christ and *Ours* Krishna

are one, kneel down here and cry out to your Father loudly.” As he was an evolved soul, he wept and wailed in a heart-breaking manner, “O...my Lord! My beloved Father! If You don't bless me with Your presence this moment, I am going to give up my life here and now.” His body was twisted in anguish and he was thrashing about his limbs just as a beheaded sheep would writhe in the agony of death. His body seemed to be so tormented with the excruciating pain (of separation from the Lord) that he almost hurled himself into the chasm below.

*Unless the mind is tortured and prayed with the agony of yearning,
One cannot behold Him.*

The priest had fulfilled this condition!! This (He) supported the body and prevented its collapse. The priest and the Madcap looked intently. A bright Light appeared; a disembodied sound was heard but in the form of Light ! It is the Light that drives out the ignorance!!

*Spotless - nothing is there!
There is One underneath!
One only at the level of Knowledge!
Two at the level of the mind!
Many at the level of the world!
Look with the mind's eye!
Feel with the eye of wisdom!
Seeing should disappear!
Knowledge should shine forth!
Be patient until then!
Words will cause only confusion!
Experience bestows bliss!
Both of us enjoyed the experience!*



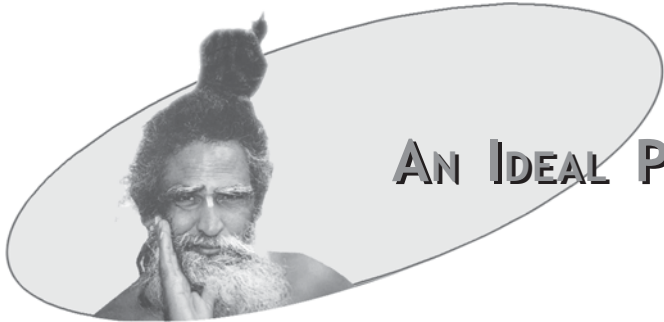
Note:

- The absolute Truth is emptiness - nothing is there! The One, i.e. Godhead or Brahman with attributes, exists secondary to that absolute Emptiness. At the level of Knowledge, only One appears; everything in the world appears as That One only. In this state there is only the Seer and nothing to be seen. The mind does not exist.

- When the world is seen with the mind, there are two - the seer and the seen. The mind and the world appear simultaneously. As the mind expands and the rational faculty becomes active, the world of many arises.
- We see the world with our physical eyes; in fact, it is the mind which sees through the eyes. But the Truth can be realized only with the eye of Knowledge and not with the mind.
- The mind should disappear, i.e. all thought waves such as likes and dislikes, fault-finding, etc. should be erased. One should patiently practise this discipline of stilling the mind.
- In order to realize THAT which is beyond time, one cannot rush in haste. Truth cannot be explained in words - discussions, interpretations and arguments only add to the confusion.
- Experience (alone) bestows Bliss!
- Both of us realized the Truth and enjoyed absolute Bliss!

You are everything!





AN IDEAL PLACE FOR THE LORD



T R i s used to go for a stroll near a Christian hostel in Madurai. There was a playground where some boys used to play ball in the evening. On seeing this Madcap, some of them would make fun or ridicule *T R i s* (in the worldly sense it amounted to mockery but not for *T R i s*). *T R i s* would walk on with *l t s* head bent, yet filled with undiminished bliss! Are they not *l t s* own form?

It was a Sunday evening. 3 students followed *T R i s*, poking fun and ridiculing all the time. *T R i s* came and sat on a rock in a deserted place free of people and houses. They came closer, pointed to *l t s* matted hair coiled on top of the head and said something to each other. But *T R i s* has always remained deaf and blind to the world.

Student: What is Swami's native place?

T R i s: *T R i s* doesn't know.

Student: Swami doesn't have a name and place or he doesn't know?

T R i s: If one knows the name and place, how can one be in this state?

Student: Oh..then you jumped down from the sky?

T R i s: That's true. The sky is *O u r* abode. *T R i s* doesn't know how *T R i s* came down.

Student: You were not born of a father and a mother?

T R i s: Among the countless parents, *T R i s* can't identify *l t s* parents of this life.

Student: Enough of your philosophy! Are you not a Swami?

T~~his~~ (*laughing loudly*): Who is a Swami?

Student: He seems to be a shrewd fellow! Oh Swami! From where did you come to Madurai?

T~~his~~: There is no place T~~his~~ hasn't gone to and no town T~~his~~ hasn't seen.

Student: Oh..! You are beating around the bush.

T~~his~~: You may take it like that.

Student: That means that you are travelling around to many places. Where do you have your small houses (*in colloquial Tamil "small house" also means "a mistress' house"*)?

T~~his~~ (*laughing*): **The houses are small** in all the places. There is no house big and clean enough for T~~his~~ to stay.

Student: Swami, what is this strange distinction that you are making between a small house and big house? Will you please explain it?

T~~his~~: Dear children, you have seen the picture of Christ. He bares His heart open. How you have tightly fastened His heart with a **barbed wire**, making it small and causing **blood to drip** from it! Isn't it enough? **You want to compress His heart into a smaller house. What is the use of your education and degree?** (*While saying this, a pool of tears gathered in ~~its~~ eyes*).

On seeing T~~his~~ shedding tears, they were flustered and said hastily, "Swami, please stop it! You are the Lord who has opened our eye of wisdom. We have misbehaved with you **due to pride from our education and religious fanaticism**. Please be gracious enough to forgive us." With these words they fell at ~~its~~ Holy Feet. They repented and later changed their ways.

T~~his~~ caressed them and blessed them by saying, "Dear children, your youth and religious fervour have made you reckless like the young calf which frolics without fear. But if it is allowed to continue, do you know where it will lead you? The proverb is: "*The ox that jumps around wildly is made to bear heavy loads*".

Please take a look at your Lord Jesus! They lashed Him with a whip. He was bleeding profusely with a crown of thorns on the head. Blood splattered on His face and body. In that condition He also had to carry the heavy cross. He was stumbling on the path strewn with stones and thorns. Even in that terrible state,

His face shone with divine radiance.

The smile on His face didn't fade.

He was walking blissfully beholding the Heavenly Father.

Even then He said, “Father, forgive them for they know not what they are doing.”

Placing the cross on the ground and laying Him on it, they nailed both His hands (of faith and dispassion) and feet (walking beyond death, He destroyed the fear of death).

The significance of the cross is to **destroy the ego or the ‘I’ sense**, hence the symbol, **†**. Instead you have made the cross a religious symbol and are clinging to it with **egotism and insolence**; you behave worse than brutes. What a pity!

If you remain humble, you will lead a life of immortality!

If you want to dominate, you will live like inert matter (mortals)!!”

The students said, “Sir, our priests never gave us such a counsel. Whether they didn’t guide us properly or we were insensible, we don’t know. Now seeing your holy face with a matted hair, we feel peace and happiness as if we are **seeing verily** our Heavenly Father.” Then they bowed and left.



When we look into these things, we realize that the **land of Bharath** (the ancient name of India) alone is the ideal place for the Lord to manifest Himself in the form of supreme souls. Because

*He appeared as Jesus in Jerusalem and
was whipped, humiliated with a crown of thorns and crucified.*

*He appeared as Mohammad Nabi in Mecca and
was persecuted by his enemies.*

Hence India alone is the ideal land for walking on the spiritual path of Devotion, Yoga and Knowledge. All other lands are places of indulgence and materialistic activity.

You are everything!



After *This* returned from Pandarpur in 1982, Sri Gurudev said, “You will attain Jivanmukti when the Tamil translation of the blessed work of Ribhu Gita reaches your hands.” *This* searched for the book in many places but couldn’t come upon it.

The time and mind became ripe! In 1992 *This* came with devotees to Tiruannamalai for the occasion of Deepam. During the stay, after completing the circumambulation of the holy hill, we went to Ramanashram’s bookstore where we found 6 copies of the Ribhu Gita. We got one copy of the book for which *Our* devotee from Chennai Sri V. Hariharan paid 20 rupees. *This* is indebted to him forever. After coming home, wishing to buy the other 5 copies, we returned to Ramanashram but all the books had been sold out by then.

With the Satguru revealing the import from within, *This* read the book several times during the year and attained peace and tranquility.

By the grace of Sri Gurudev, *This* attained the states of being gradually:

Phase I:

It was two ... Guru and the Lord

The state of two ... 1976 to 1982

Phase II:

It was one ... Satguru alone

The state of one ... 1982 to 1988

This is the state in which both the Lord and the Satguru exist;

The Lord is imperceptible whereas Sri Gurudev is visible.

Phase III:

Even one does not exist! ... 1988 to 1992

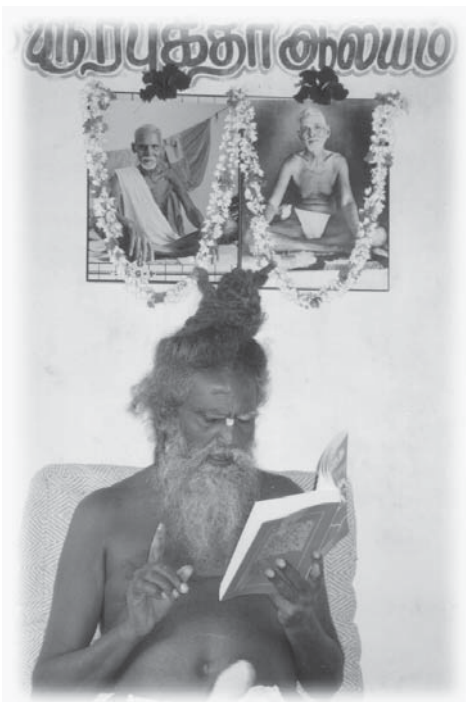
This came to abide as Sri Gurudev.

Present State:

No consciousness of the world and the body ...

Transcendental Being (Brahman)! ... 1992 to ???

Only THAT knows when this process will be completed!



Starting in 1991, 3 years after Sri Gurudev's Maha Samadhi, letters written to the devotees were compiled into a book every year and released under the title "Sri Jnana Deepa Malar". After 5 years this was brought to an end with a feeling of contentment.

After Sri Gurudev's Maha Samadhi, this Madcap and the brother celebrated on a grand scale the day of the Arudra star in the Tamil month of Margazhi for 6 years until 1994. After the year 1995 *Our* Lord reduced *Its* visits to Tuticorin gradually. It seems that

*the association with the native soil had
to be severed.*

He alone knows the cause and we don't know the effect.

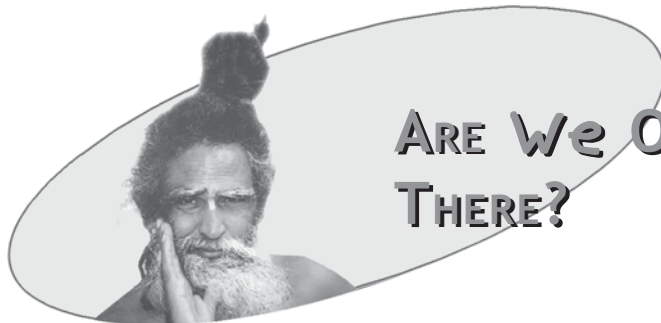
The Ribhu Gita (Tamil version) contains a total of 1924 verses in 44 chapters. By the grace of Sri Gurudev,

This selected and compiled 164 verses and released them as a book on the day of Karthik Deepam in 1995. This is the story of how the blessed Ribhu Gita came into *Our* hands.

You are everything!







ARE We ONLY HERE AND NOT THERE?

Many great beings used to come to the residence of Akrur and Sabari in Madurai and listen to *Our* recitation of the Ribhu Gita. They would say, “O... Suka! Even if you blast the holy teachings into the ears of the donkeys, they will not give up the habit of braying. Similarly, why are you **crying yourself hoarse in front of these deluded people** and dying for a hopeless cause? Please come away with us! This is Kali Yuga. The evil tendencies will not decline; on the contrary, they will proliferate further! The embodied souls are caught in delusion like the monkey whose tail is stuck in the cleft of the log of wood. When will they cut the wood, remove the wedge and get released? That is, when will they get free of their Karma? When will they dissolve their petty mind in the Cosmic Mind? Why have you taken upon yourself such a difficult and challenging task?”

This Madcap would reply, “Oh... great souls! Bowing at your lotus feet, placing your Holy Feet on *Its* head and taking the dust of your Holy Feet, *This* begs you to bless *This* to become the very dust of your Holy Feet. *This* doesn't want your supernatural powers. Please wish *This* well and bestow your abundant blessings on *This*. That is enough!! Your blessings will fortify *Its* mind (the mind is Cosmic here) and strengthen the soul power of the Jivas! Let *This* ask you something. You have implored *This* several times, ‘Don't stay here. Come away with us!’ Are *We* only here and not there? Who are you? Are you also not *This*???

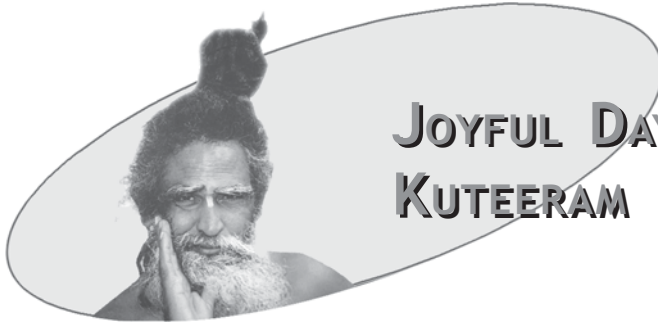
We are you and you are Us!

If we both become one, it will be like the taste of nectar !!

Is this not the truth? Are you only testing *This*?”

They said, “Oo..hu..mm! He can neither be led away nor convinced to go ! Like Anjaneya, he has been **abundantly blessed** by his Gurudev, Krishna, the Lord of Illusion, and many great beings. If we remain in his company for some more time, **we will also get infected with his madness.**” With these words they returned to their place.

You are everything!



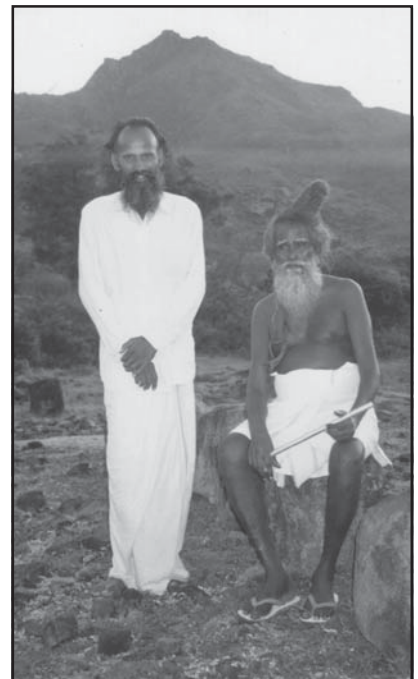
JOYFUL DAYS IN RAMANA KUTEERAM



In 1993 *Our* Lord pointed out an ascetic called Shanmukananda in Tiruchendur. He was a **gem** of a devotee of *Our* Sri Ramakrishna Paramahansa. He had become a monk according to the prescribed rules and was sincerely adhering to the code of conduct. He was yearning to realize the fullness of spiritual life. He had left Sri Ramakrishna Mission in order to be free from the fetters of institutional bondage. *This* met him when he was staying in the temple of Lord Siva in Tiruchendur. He came to have *Its* Darshan. We got together. *Our* Lord, after a few days, gave him the name Jnanananda.

In Tiruchendur some people were trying to exploit *Our* beloved son Jnanananda for money and position. Frightened by the evil forces, he took refuge in the temple of Lord Siva in a nearby town called Kulasekarapatnam. Within a few days, there also, influential people tried to involve him in wrongdoings to earn name and fame for themselves. In order to prevent the possibility of him being misled, *Our* Lord advised *This* to guide him on *Its* path.

The Lord said, “Even if you invite him to Tiruannamalai, the abode of Knowledge, his devotees will not allow him to leave the place. You will get a bad name from them. On the pretext of Karthik Deepam (1995), you take him to Tiruannamalai with his devotees. He will stay behind after the festival. You can stay with him for some time and also impart spiritual teachings to the devotees there. Jnanananda can stay



Sri Sundaram Swami

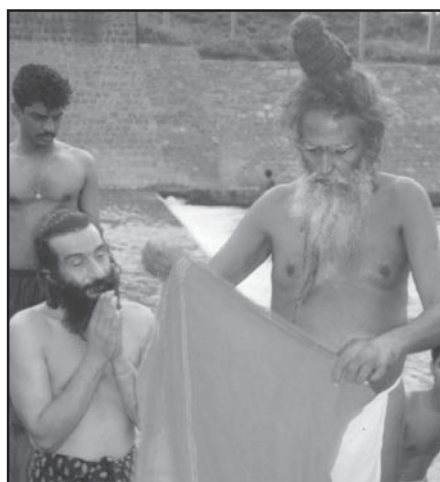
with you in your service. Further Sri Annamalai Swami was an earnest devotee and a good disciple of Bhagavan Sri Ramana. Sundaram, a disciple of Sri Annamalai Swami, will arrange a temporary accommodation for you in the place of Sri Annamalai Swami. It will be known as Sri Annamalai Ramana Kuteeram.”



By His Will a drama was enacted in a place called Nallavanpalayam. For 4 years (1996-2000) many events and festivals like Deepam, Guru Puja (Maha Samadhi day of Sri Gurudev), Sivaratri, Arudra and Gokulashtami took place in that Kuteeram. It is in Sri Annamalai Ramana Kuteeram that the Brahmacharis, viz. Thiaga Brahmam (now Siriya Thiruvadi), Bhisman, Lakshmanan, Barathan and Sasi joined *T R's*, dedicating themselves to *Its* service totally.

Under the care of Jnanananda and the service of the 5 celibates, Sri Annamalai Ramana Kuteeram grew very fast. Ribhu Gita became our manual as well as experience and selected chapters were compiled into small books. All were established in spirituality.

At this time some foreign devotees also joined us. Most of them would stay for a while with *T R's* and go back to their countries. Of them, we can mention 6 people - Anandi, (Navneet)



Sri Madhavan

Krishna, Radha, Jayanthan, Gopal and Madhavan. *T R's* doesn't know the names given to them in their

country. These are the names given to them by *Our* Lord. These 6 people have totally committed themselves to a spiritual life. Madhavan, a Persian, comes from the Middle East. When he came first, he was rough and short-tempered. He became purified gradually by His grace and after the exhaustion of his previous Karma.

You are everything!



9th Guru Puja (1997)



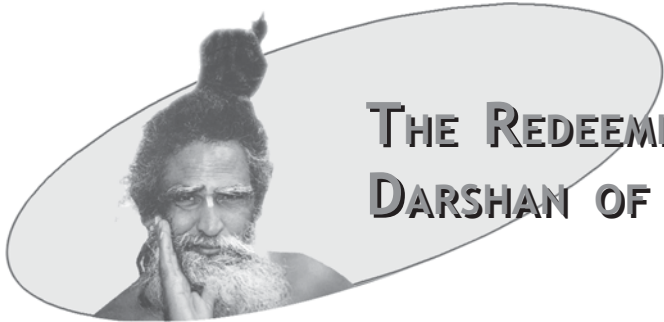
Guru Pournima (1997)



Kuteeram - middle of 1997



10th Guru Puja (1998)



THE REDEEMING POWER OF THE DARSHAN OF ENLIGHTENED BEINGS

In Kanniyakumari, where the confluence of 3 seas is, pilgrims, foreigners and people from all religions come for sightseeing. Once a Brahmin family (a father, mother, son and 16-year-old daughter) from Chennai was staying in a hotel. While going around the temple, Vivekananda Rock, Gandhi Mantapam, beach and shopping area, the daughter got lost.

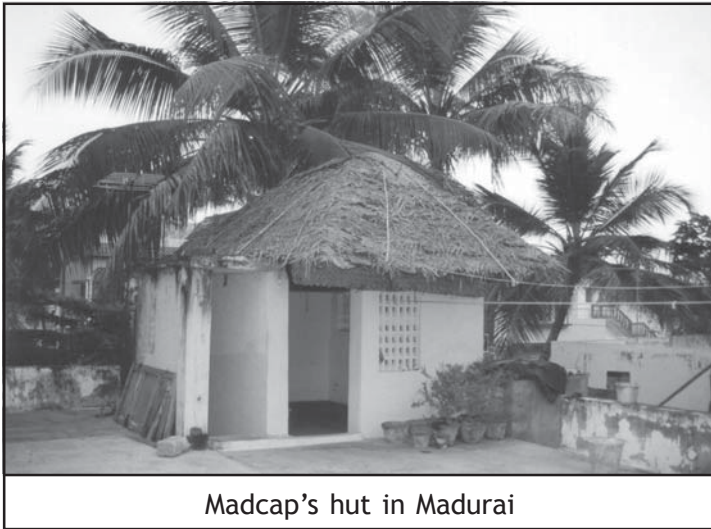
The girl became got panicked and with tears in her eyes was going around searching for her family. A tour guide noticed her condition. Going near her, he tricked her by saying that her parents had searched for her and had gone back to the hotel under the impression that she must have reached there before them. He offered to take her to the hotel and leave her with her parents but instead he took her to the prostitution area. After concluding the business, when he was coming out, the parents met the daughter.

The parents were shocked and grief-stricken. In great anguish the elderly man roared, "You depraved wretch! You have ruined the family! Should you fill your belly by such a vile and contemptible means of livelihood? **Complete this birth; you will bitterly suffer the punishment in your next birth.**" Before the family left, the tour guide, feeling repentant, went to the father, fell at his feet, begged his forgiveness and promised not to engage in that repugnant trade thereafter. After his anger cooled down a little, the elderly man said graciously, "In that loathsome birth, if you get the Darshan of an enlightened being and get Prasad from his hands for 3 consecutive days, your sin will be nullified and you will be purified (it seems that the girl committed suicide after going home).

He died in an accident caused by a woman driving a car!! Within a month he was re-born as a crow. As he had acted as a **guide in a holy pilgrim centre** in the previous birth and had **the Darshan** of an elderly person in the last part of his life, he remembered his previous birth though he was born as a crow. Flying over the rock, across the beach and over Gandhi Mantapam, he was eating the leftover food and struggling to find an enlightened being.

Providentially he listened to a couple talking about Satsangs which were held in Madurai every evening near the float of the Goddess Meenakshi temple. Further, the couple

was voicing their plan to go and see an enlightened being in Madurai. On hearing this, the crow started flying towards Madurai, making several stops on the way for rest and food, and finally, after a week, reached Madurai. It stayed and ate its food only around the float area. It remained aloof without joining the company of other crows.



Madcap's hut in Madurai

There the crow happened to overhear the conversation of some devotees, "There is a noble couple, Akrur and Sabari, living in Abhirami Illam at Nagamalai in Madurai. An enlightened being, a great Master in Advaita, is staying in their house. We had his Darshan 3 days ago and listened to his teachings. He is explaining the truths in a crystal clear way."

On the fifth day this crow flew to Nagamalai with the firm faith that the Darshan of this saint would redeem it of

its sin. *Our* beloved Akrur and Sabari used to leave for the crows a little of the **food offered to God** and some snacks every day. The crow ate the food in their house for 5 days. One day it listened to the couple when they were talking on the veranda, "Our Swami must be now in the Kuteeram in Tiruannamalai. He alone gives us peace, joy and contentment. Let us leave in 3 weeks for Tiruannamalai and have his Darshan."

Now the crow again set out towards Tiruannamalai. Stopping in many places, it reached the Kuteeram in one week. There *Our* Jnanananda (ascetic) used to leave breakfast items in the morning and snacks in the afternoon for the crows. Taking Jnanananda for *This*, it ate the food joyously for 3 days. One day, getting fed up with the ruckus made by the crows, Jnanananda rebuked them, "Our Swamiji, the **Father** of you all, has already gone to Mettur. Why don't you all go there? Why do you pester me here?"

The crow reflected, "Now I know how difficult it is to have the Darshan of an enlightened being. We may make many mistakes in ignorance. When we realize the gravity and try to find a remedy, how hard we have to struggle! We can find the truth only if we struggle and strive.

'The Darshan of an enlightened being redeems one from the sins!'

How true it is! O...Lord! Even if I have to wander about for this purpose in this entire lifetime, it is worth it for my sins are **horrible indeed!** These acts yielded great pleasure at that time. When we realize the magnitude of their consequences, we become miserable.

*One has to undergo immense suffering
For the momentary pleasures enjoyed.*

I wish I had known this inexorable law of cause and effect earlier!” Thus the crow went on lamenting.

When you scratch the itching eczema, it gives great pleasure. As you **scratch it more and more**, the sores start **bleeding** but without any decrease in the pleasure. Later it causes unbearable pain and suffering. Only then we realize that if we had not scratched it with our nails, we would not have had to endure this pain.

*Pleasure in pain; pain in pleasure!
This is God's (Nature's) inescapable law of life.
While overeating, it is pleasure.
The consequent stomach trouble results in pain.
Scratching gives the pleasure of touch.
The resultant sores cause unbearable pain.
Like this you can learn from every act.
Hard work is painful.
The reward for it gives pleasure.
The bitter medicine is unpalatable.
The cure for the disease gives relief.*

All this is a web of **mental tendencies associated with the body. Pain and pleasure are the movements** of the mind which is attached to the body.

The body's connection is with **Karma** while the mind that activates the body is related to **illusion**. Without indulging in the play of the illusive mind, i.e. if you look upon them not as **body and worldly things** but firmly as belongings of God, the delusion of the mind will automatically disappear.

1. **Pain and pleasure** belong to the body and the body-related world.
2. **Bliss, experiencer and the experience** belong to God.
3. **Complete contentment and ultimate bliss** are related to the Self. Here the mind becomes cosmic. This is the Undivided State.
 - (I) Body consciousness gives rise to pain and pleasure.
 - (II) Witness consciousness gives rise to bliss (not the ultimate).
 - (III) The ultimate state gives rise to perfect contentment and eternal bliss.

We used to stay at the residence of Santha and Tirumalai in Mettur. Sitting on their balcony, we would feed crows, mynas and squirrels with sweet and salty snacks. On seeing this Madcap, it seems that the crow which had come from Kanniyakumari was freed from the mental anguish and attachment to the body. Very joyfully it picked up its food from its hands and ate it for 3 days. This didn't notice it at first. On the fourth day it prostrated and took leave with a longing heart.



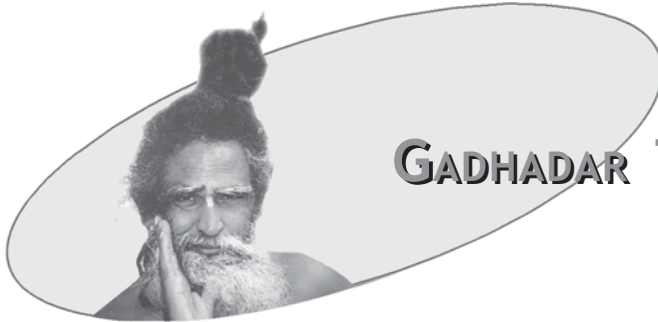
We asked the Thief that night about this crow. Our Lord narrated the entire story from the beginning. In the last moment of its life on earth, at about 1 o'clock after midnight, the crow knocked on the door with its beak. Our Santha went and checked, but no one was found to be there as it was standing in the dark. We told her not to open the door thereafter. The crow died at 3 a.m. (in the Brahma Muhurtam, i.e. between 3 a.m. and 6 a.m.), laying its head with its wings spread on both sides in the front yard. As it had partaken the consecrated food, it took birth as a boy in a Brahmin family with a spiritual background. When he grows up, he will meet a Guru and become a proper recipient of his grace.

The lesson you learn from this is:

An old adage says, 'An action committed in the forenoon will have its consequence in the afternoon.' Whatever you cause to happen, you will have to experience its effect. Even if you have committed terrible sins in this birth but have performed some meritorious deeds in a previous birth, you will definitely come in contact with an enlightened being and be uplifted by his grace. Even if there is no such merit from a previous birth, you will still be redeemed if in this birth you learn to have trust in the words of the elders and saints.

Your effort is only one tenth; the rest is His grace! For that one tenth you must practice the following - not expanding the mental imagination and falling prey to doubt and worry and avoiding contact with worldly things like wealth, position, lineage, degree and scholarship, all of which lead you astray. Above all, abide in the conviction that 'He is everything' and 'nothing moves without His Will' and thus remain in absolute silence without any mental vacillation.

You are everything!



GADHAR TOOK US ASHORE



Sri Annamalai Ramana Kuteeram was situated at Nallavanpalayam in Tiruannamalai. It grew fast within 4 years. The name 'Thuli Baba' spread far and wide drawing attention from all over the world. The injunction of Sri Gurudev was, 'Never become the head of an Ashram or an institution! Let not name and fame bind you - it is a deep pit!' So *We* took the decision to wipe out the Kuteeram! *We* consulted *Our* Lord Krishna about this. He is the Puppeteer! A great Thief! *We* acted according to His Will.

Sundaram, who was the owner of the property Annamalai Ramana Kuteeram, was a disciple of Sri Annamalai Swami. The Kuteeram was in Sundaram's custody. *We* enacted a drama to make Sundaram become disgusted with *This*. There were already differences in the opinions of

Jnanananda and Sundaram. Sundaram was bitter about the fact that the Kuteeram was managed under the supervision of Jnanananda. *This* consulted *Our* Lord and Bhagavan Sri Ramakrishna to create a similar feeling in Jnanananda's mind about *This*. The play that was performed towards the end took place in a perfect manner.

The New Year Day in the year 2000 was celebrated for 3 days in a grand way. *Our* beloved children, the couple Santha-Sakku and Tirumalai employed in Mettur, had 2 children - Sudhakar and Manohar. *We* asked them, "Please be gracious and give *Us* one of your 2 children and keep the other one for yourself." They gave away one of them to *Us* happily. The Brahmacharya function of Manohar (now Periya Thiruvadi) went on very well. That was the last function at the Kuteeram.

Next *We* planned a trip to the birthplace of Sri Ramakrishna Paramahansa (Gadhadar) and Mother Sarada Devi in Kamarpukur and Jayarambatti (in Kolkata) respectively along with Jnanananda and Sundaram.

But???

The purpose for which *We* came to Tiruannamalai and brought Jnanananda forcibly here was **fulfilled**. As 4 and a half years had passed, *We* didn't take them with *Us* to Kolkata. Jnanananda could bear the disappointment, but Sundaram couldn't digest it. Beset with anguish and resentment about not being able to accompany *Us*, he stopped coming (couldn't come) to the Kuteeram for 4 days prior to *Our* departure. *We* remained patient. He sent food twice a day as usual for 3 days with a resident of Sri Annamalai Swami Ashram.

*No food came on the last day
Nor did he realize his mistake;
We too felt a sense of contentment.*

That night when *We* left the Kuteeram and stepped into the van, *Our* Lord told *This* not to place *Its* feet there again. *We* took it as **His grace!** He carried out His words. He activates the body; we act (**according to the account of past Karma**). One need not start a new account as dictated by the 'I' or 'mine' of **mental calculation**. That is the imagination of the mind.

Our Jnanananda had a fond hope (a small wish), 'I have many acquaintances in Dakshineswar, Belur Mutt, Kamarpukur and Jayarambatti. If I accompany them, I can show them around; otherwise their travel may not turn out to be so fruitful.' He thought in this way. Though he knew to some extent that *We* are the Puppeteer, he didn't fully realize it. Whether he didn't realize it or *We* didn't make him realize it - **THAT** alone knows! As soon as we got down from the train in Kolkata, That One in the form of **Parthasarathy** came to receive us. Befitting the name, he was full of humility, tenderness, service and clarity - a **pure soul** then, now and forever.



Caught in the rain - Kamarpukur

Our Father Sri Paramahansa Deva and *Our* Mother Sri Sarada Devi received *Us* courteously in Kamarpukur and Jayarambatti respectively and played the hosts. It was such a beautiful experience, how to write about it? Let *Us* try. The terms 'utmost simplicity' and 'quintessence of humility' befit Sri Paramahansa Deva alone. In the heavy downpour, holding a big umbrella, he took *Us* and *Our* beloved children safely to a room (shore). *Our* Mother Sarada Devi welcomed *Us* and *Our* children very tenderly and said lovingly, "You could have come here directly. We would have attended to all your

needs.” More than the Father who is the **summit of Knowledge**, it is *Our* Mother who, with her **humility**, bathed *Us* in the vast ocean of her unconditional Love.

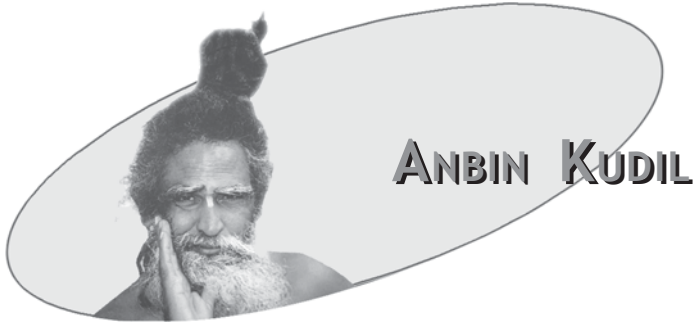
After 2 weeks *We* completed the travel to Kolkata along with *Our* children; then *We* reached Goa where *Our* dear child of austerity Maheswaran was temporarily working in the harbour. *Our* Jnanananda spoke to *Us* over the phone in Goa, “Swamiji, Sri Annamalai Ramana Kuteeram belongs to us only. Your name (Thuli - dust) is imprinted on every stone here. Therefore you must come directly to Tiruannamalai.” Thus he would lament. By His grace *We* had decided, ‘*We* will not have any Ashram or Kuteeram in Tiruannamalai nor will *We* stay there. The purpose of going there has been fulfilled.’

Whenever *We* heard the lament of Jnanananda over the phone, it set *Us* thinking, ‘Jnanananda is agitated because the Kuteeram still exists in the form of those buildings.’ When this matter was discussed with *Our* Lord, He said, “*We* will take care of it.” **By His order** the building was demolished, leaving no trace of it.

The loyal devotees of Jnanananda were very angry with *Us*. ‘This Thuli Swami has abducted our Swami. If he had not taken him to Tiruannamalai, he would have remained with us. Where did this thief of a Swami come from?’ Thus maligning *Us*, they were longing for his return. Now their wish was also fulfilled. Presently *Our* Jnanananda lives happily in **Arul Jnana Peetam**, an Ashram established by his devotees where he conducts classes for them.

You are everything!





Anbin Kudil - Initial Stage

While We were staying in Goa for 3 weeks, Our devotees from Mettur purchased a plot on the bank of river Kaviri between Siddheswaran hills on the west and Mother Kaviri on the east, built a cottage and gave it the name 'Anbin Kudil'. This was a Love offering made by sincere devotees in June 2000 - foreign devotees and devotees from Mettur, Madurai, Tiruannamalai and Chennai who are performing their duties righteously and burning out their Karmic residues.

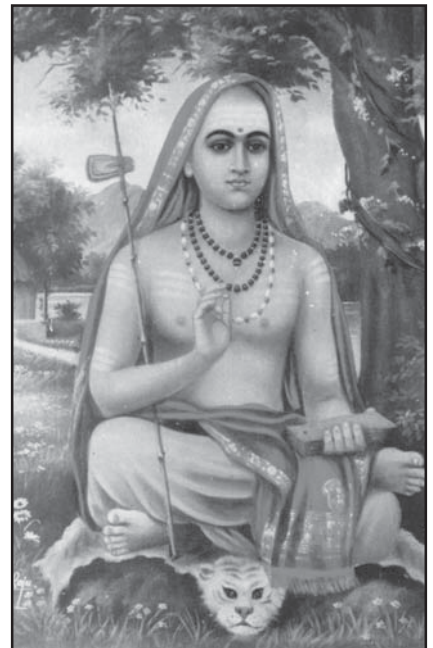


Sri Ramakrishna

By the abundant grace of Our Lord Sri Kannan and the full blessings of Our Sri Gurudev (aspect of Sri Vyasa), in this Abode of Love we practise the **discipline and devotion** of Sri Ramakrishna Paramahansa Deva and the lessons of the **Advaita philosophy** from Sri Adi Sankara.

Oh.. Our beloved devotees, Our forms of Love!

Let your Madcap conclude this by making a point. Our appearance in the



Sri Adi Sankara



Madcap's room



Brahmacharis' rooms



Old Satsang hall



New Satsang hall







world, education, becoming a householder and a business magnate, renouncing all these to become a mendicant, a father becoming responsible for all this, he (Sri Veda Vyasa Bhagavan) becoming *It's* Satguru, *Ours* devotion, dispassion and wisdom from childhood and attaining the **Self-experience** of Knowledge, etc. have no cause-effect factor in all this, none at all.

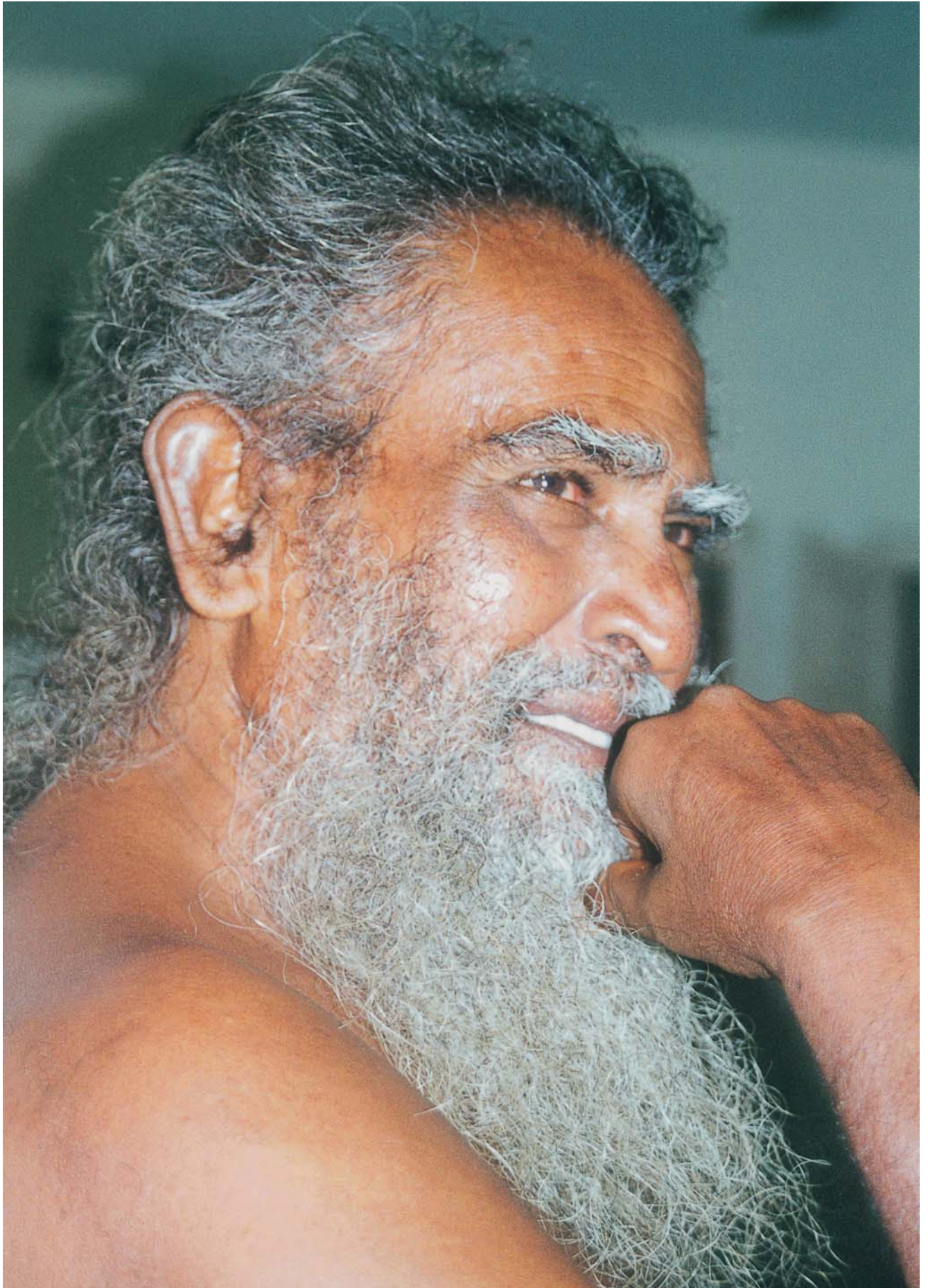
We created the appearance for your sake. *We* carried on with everything in a systematic way. *We* imparted everything to you in a similar way. *We* have made those of you, who are supremely earnest and dispassionate and who have come to this Madcap, the timeless **THAT**. This is certain.

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

Sri Ramakrishna Paramahansa Deva, to whom the Madcap has clung tenaciously since *It's* childhood, was the **support-pole** of devotion. With the supreme example of his Prema-Bhakti, absorption in the deities of worship and consequent abidance in one's real Nature, simplicity, sweetness, guilelessness of a child, devotion to Guru, receiving everything as God's blessing and practising everything first before teaching it to others, dispassion, etc., he was a boat ferrying the souls across to the other shore.

Next, the one who imparted the monistic philosophy systematically was Sri Adi Sankara. Sri Paramahansa Deva and Sri Adi Sankara are *Ours* **two eyes**.

Through these eyes *We* gained the knowledge and enjoyed the works of Bhakta Vijayam, Bhagavatham, Jnana Vasishtam, Songs of Siddhas and many other texts as they were taught by the **Light of wisdom** that was Sri Gurudev.



Particularly it is a fact that only through *Our* Lord Sri Krishna, who is also the form of the 'dust of the holy feet', that *This* grasped and realized those rare experiences, which otherwise could not be easily grasped or realized by anyone until this moment. After drinking the nectar of the essence of such experiences with great relish, *This* has shared them with others in the form of short stories, notes and letters which have been published as books.

Sri Paramahansa Deva was the ferry that took *This* across the ocean of worldliness to the shore.

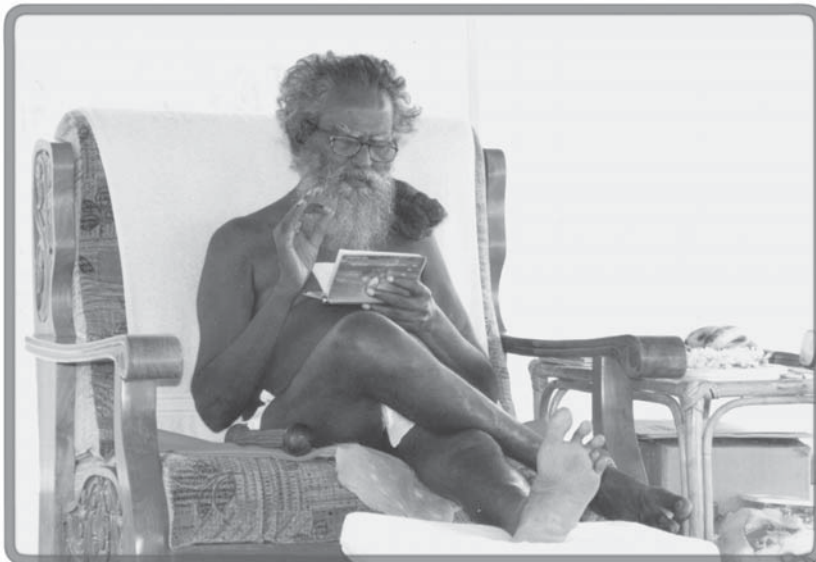
Sri Adi Sankara was the ladder that guided *Its* steps towards the experience of the transcendental state of Advaita, making *This* ascend the steps carefully and blissfully.

Our Lord Krishna remained ever the intimate companion of *This*, while taking these strides with Sri Paramahansa Deva and Sri Adi Sankara.

Our father, (an aspect of) Sri Veda Vyasa, who was also *Its* Sri Gurudev, the self-effulgent one, *Our* eye of wisdom and the essence of the self-experienced Jnana of Ribhu Gita, alone was responsible for *Our* abiding, without any sense of duality, in the state of Oneness of

We are THAT; THAT We are!

In other words,



**He (Sri Gurudev) is *This* and
This is He!**

A note on Ribhu Gita

Sri Gurudev imparted the teachings of the Yoga of devotion and dispassion of Sri Paramahansa and the monistic philosophy of Sri Adi Sankara systematically. After learning these by his grace, he said graciously, "You will attain Jivanmukti when **Ribhu Gita**, verily the words of grace and

self-effulgent light of Sri Gurudev, reaches your hands and you will become the essence of Ribhu Gita: "You are **THAT** and **THAT** You are".

This occurred when, by Guru's grace, *We* obtained a copy of Ribhu Gita in Ramanashram in Tiruannamalai, the abode of Knowledge, in 1992. **By His grace and with His support**, out of the vast work containing 1924 verses in 44 chapters, *This* selected the

precious gems (sparkling with inner radiance) of 140 verses - 108 verses being the spiritual teaching of Sri Gurudev and 32 verses being the outpourings of the supreme disciple about his experience of the Self. These were compiled together and are now being enjoyed by the loving hearts as a daily recitation. Further a commentary has been written on the 108 verses that contains the spiritual instructions of the Preceptor, thus making it a practical guide.

Loyal devotees! Beloved children!

Anbin Kudil is an abode of Love and not an Ashram. Here we don't conduct classes on the Vedas, Sastras, Upanishads, Puranas and Itihasas nor do we practise any Mantras, Yantras and Tantras nor do we have any rules and regulations.

Anbin Kudil is the sanctuary of free birds (souls).

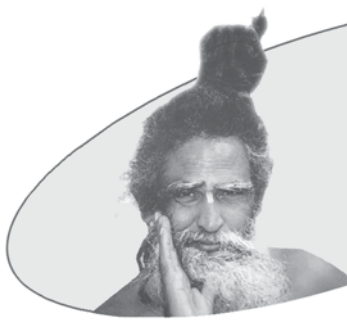
Here we don't have positions such as: a leader, worker (voluntary), manager, director, treasurer, caretaker, teacher and student. We don't carry on any restoration work here!

There are only a few Brahmacharis in this place. Along with them lives a Madcap! There is accommodation enough only for these people here.



Some householders who have a keen aspiration to realize the Truth also visit this place seeking *its* guidance. But there is no facility for them to stay here permanently. Foreign devotees can also stay for a short time - 3, 5, 7 or 14 days. There is no facility for them also to stay here permanently.




You are everything!



PASSAGE OF A SOUL FROM NAMES AND FORMS TO TRANSCENDENCE

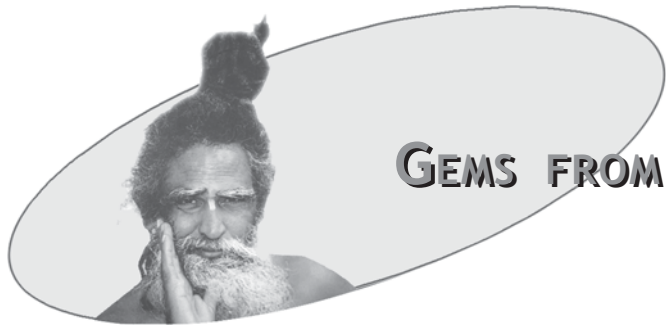
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- | Name referred to | Events associated with <i>Its</i> name and stage of life |
|--|---|
| 1. V. Karuppasamy | Lineage, family, householder's life; devotional practices of Bhajans and Namasankirtan and absorption in the contemplation of the form of the Lord !!! |
| 2. 
(V. K. Samy) | Success in business activity and material prosperity. Dispassion, spiritual practices on the path of Knowledge, mystical experiences with Lord Panduranga. |
| 3. Thiruvadi | Systematically getting spiritual instructions from Sri Gurudev; being introduced to the Advaita philosophy and, by His grace, gaining victory over many ordeals !!! |
| 4. 
(T. Auli) | First vision of <i>Our</i> Thief (Kannan); introduction to Ribhu Gita, the text of Knowledge; diving deep into Ribhu Gita which enabled <i>Us</i> to get the Darshan and blessings of the great sages and saints of the previous 3 Yugas; introduction to the Siddhas and their learning the spiritual truths from <i>Thiis</i> !!! |
| 5. Madcap | Remaining as a spiritual Madcap, compiling the essence of Devotion and Knowledge and releasing it as books; imparting the teachings to the children and remaining as a child to them !!! |
| 6. 
(T. Auli Baba) | <i>We</i> are still searching for this Mahatma. If <i>We</i> find him, <i>We</i> will have no work here left and <i>Our</i> mission will be over. If you see him, please let <i>Us</i> know. |

Love and compassion!!!

You are everything!



GEMS FROM SELF-EXPERIENCE

1. Be humble; don't attempt to rule.
2. Your control of the senses will protect you.
3. Be very vigilant in matters related to women and gold (money).
4. Don't utter harsh and cruel words.
5. Don't find fault anywhere, with anyone and under any circumstances.
6. If you see fault, realize that it is within you.
7. On realizing it, forgive and forget, yield and move away.
8. Remain in the remembrance of God and Guru in every moment.
9. Speak sweetly and comfortingly but also speak less.
10. If you humble yourself, you will be uplifted.
11. Don't indulge in talking about the body, world, movies and lust.
12. Humility is godliness.
13. Let fearlessness with God-remembrance be your companion.
14. The effort is yours; the fruit of the effort (action) is His.
15. Gain victory over pride with Love.
16. Gain victory over desires with contentment.
17. He who practises patience will never be in disgrace.
18. Anger destroys the power of discrimination; the mind (thoughts and words) can be brought under control with the rope of one-pointed attention.

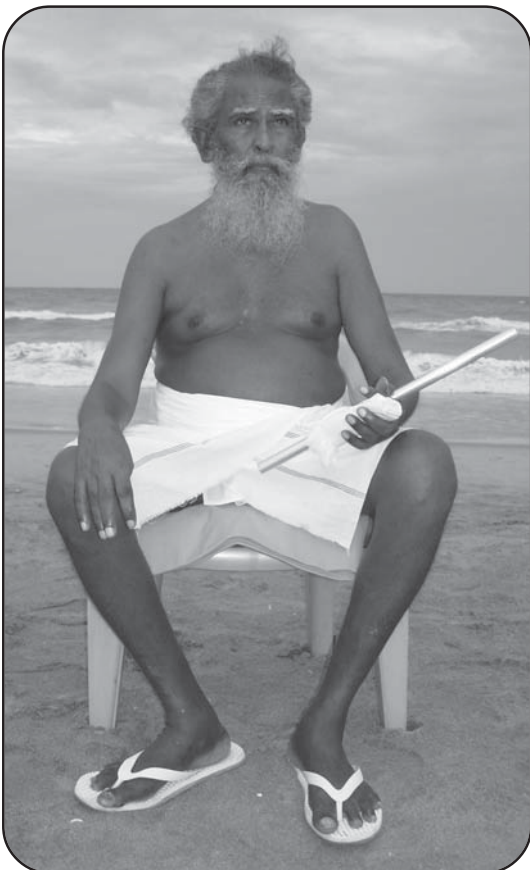
19. You came here to restrain yourself, not to get lost in the world.
20. Hear nothing as evil; see nothing as evil; speak of nothing as evil.
(All these are your thought waves!)
21. Don't argue word for word.
22. Don't trust what you see and hear.
23. Speech is not the end; silence is the end.
24. If you give respect, you will get respect.
25. Be humble and loving towards everyone.
26. Don't feel hurt by others' words nor should you hurt others with your words.
27. You want clarity of mind? Practise patience.
28. Competition and jealousy will lead you to madness.
29. Words are like a wild jungle; once you get in, you can't find your way out.
30. The utterance of the tongue is like fire; the control of the tongue is real austerity.
31. Neither the action nor the nature of action nor the fruit of action is yours.
32. Nature (God) performs its own work.
33. Nature doesn't show either favour or prejudice (pairs of opposites).
34. Man is deluded by inattentiveness.
35. Your words make or break your life.
36. God doesn't accept anyone as good.
37. God doesn't reject anyone as bad.
38. The effects of one's merits and sins reach him in due course of time and in proper order.
39. The effect of Karma does not affect the Atma.
40. Give priority to God's Name and then to your activities.
41. Nothing moves without His Will! (This is the truth, but...)
42. This is applicable only to worldliness and to the religious realm!
43. This is not applicable to the (spiritual realm of the) transcendental state (where You and He are one).
44. Life lived in complete surrender to Him is blessed with peace and bliss.

45. Likes and dislikes are the misery of life.
46. Anger and desire are like husband and wife.
47. When they get together, they beget the children of fear and anguish.
48. Birth and death are like remembrance and forgetfulness.
49. In order to live in the world, one is entitled to a certain measure of desire and anger.
50. Worldly life should not be lived with enmity, vengefulness and attachment.
51. For a spiritual aspirant, the lack of faith is like a serpent.
52. For a spiritual aspirant, too much sleep and laziness is deadly.
53. For the mind afflicted with sorrow, the spiritual teaching alone gives peace.
54. In this Kali Yuga, there is no other liberating force than surrender.
55. In this Kali Yuga, there is no other path than repeating the name of God.
56. If your words are loaded with the pairs of opposites, you are verily the demon of Kali Yuga.
57. If nectarine words with God-remembrance come out of your mouth, you are verily the incarnation of Kalki (incarnation of Lord Vishnu).
58. Your mind is your enemy; your conscience is your friend.
59. If your desire is for the body and the worldly things, forget about God.
60. If your desire is for God, forget about the body and the worldly things.
61. God and worldliness are like the North and South Poles which can never meet.
62. Wandering around the world in search of God outside is ignorance.
63. To think that God is in front of us is devotion (Visishtadvaitam).
64. To realize God within, as our own Self, is pure Knowledge (Advaitam).
65. Thinking of the past makes your life useless.
66. Thinking of the future makes it a life of fantasy.
67. To be in the present makes you wise.
68. One who has none of the above three (past, present and future) attains Transcendence.
69. Give up haste; hold on to discrimination.

70. Contentment and bliss are within; they are not outside.
71. Heaven and Hell are your imagination.
72. Learn to obey first; you will become the commander automatically.
73. Remain a servant; don't become a boss.
74. Peace is vaster than the ocean.
75. Patience is the key to liberation.
76. Greed is the root cause of jealousy.
77. Water and earth are of the nature of merit and sin.
78. Fire is of the nature of Divinity.
79. Karma pulls you down towards worldliness; the Divine pushes you up towards the Reality.
80. One can have arguments to clarify and explain matters.
81. One should not argue out of stubbornness.
82. One can argue to interpret the scriptures.
83. One should not perversely argue to impose his viewpoint.
84. Worldliness and spirituality have their rules of do's and don't's.
85. The transcendental state has no do's and don'ts.
86. Do one thing at a time, do it well and do it now.
87. If you have the attitude 'Everything happens by His Will', there is no affliction of merit and sin.
88. Do you want to be happy? Control your tongue.
89. To talk without God-remembrance is to speak untruth.
90. To give and receive without God-remembrance creates merit and sin.
91. To give and receive with God-remembrance is verily truth and righteousness.
92. God's grace frees you from the affliction of the nine planets and protects you.
93. Guru's grace dispels the darkness of ignorance.
94. Duality breeds fear; there is no fear in the abidance as the Self.

95. God is the imperceptible companion; Atma is the Indweller.
96. Atma (soul) is the Indweller; Paramatma resides in all.
97. Everything is illumined by the light of the Self.
98. The Self is not tainted by the attributes of the individual soul.
99. The Self is not the doer nor the enjoyer, but It is everything.
100. All the souls are Prakriti; God alone is the Purusha.
101. Getting deluded by the names, forms and their attributes, enjoying through the five senses of sight, hearing, smell, taste and touch, and being swayed by the imagined pairs of opposites is ignorance.
102. Jnana (Knowledge) means imparting the Truth (sound), establishing righteousness (Illuminating light) and abiding in the One without a second.
103. If you look at the world as names and forms, it appears as pairs of opposites; if you practise to look at everything as God and as belonging to God, Sattwa alone will shine. If we realize that we are everything, we can live in eternal bliss which is the very Self.
104. We became two, the Atma and Jiva; we became many, namely the Atma, Jiva and the world. Now these 'many' should be reduced to two, then these two should be reduced to One and finally That One also should be reduced to nothing; that is the Transcendental state of Being.
105. When you see things as names and forms, you will see only the world. If you abide in the attribute of Sattwa, the Lord alone appears; if you go beyond attributes, everything disappears. In that state, 'You are THAT; THAT You are'
106. If seen as the world, it is a play; if seen as the Lord, it is enjoyment; if realized as one's own Self, there is no play nor enjoyment nor any listeners nor anything to realize.
107. To realize everything as the Lord, one should be in the witness state (duality). This state is attained only by weeping and softening of the heart. Karma is dissolved in such tears. To see everything as our own Self, one should abide in the Undivided State (non-dual state). Here, you can only laugh. (You cannot laugh without weeping.)
108. 'You are in us, we are in You'; hence, what is needed is for the mind to stop its movement. The only way to arrive at it is to realize: 'We are THAT; THAT We are.' In this state of Oneness, there is nothing to become or to explain. Your intuition is the proof.

- Neither thinking of past happenings
Nor imagining future happenings
Rejecting all present happenings as nothing, nothing
Is the goal of a real spiritual aspirant!
- Seeing with the physical eyes, one sees the names and forms;
Seeing with the mind's eye, one sees the faults;
Seeing with the eye of wisdom, everything disappears!
- We are the Self (Brahmam); the world is the Self; everything is verily the Self!
This world, the other worlds and the Jivas do not exist apart from Brahmam!
- Eyes that behold this world
Do not see the deities!
The eye (mind) that beholds the deities
Does not see the beyond!
Nothing is seen
By Knowledge of the Self!
That is the eternal Silence.



(Note: To realize that everything is One and everything is one's own form, one should abide in the Undivided, non-dual state. In the state of Supreme Knowledge or Self-Realization, nothing exists at all, not even an entity to report that nothing exists there!)

All is One! That is Beneficent!

That is Pure Consciousness! THAT is We!!!

THAT is you!!!!

You are everything!

PRAYERS

Our beloved children!

Please make the following prayers in the morning and at night a part of your daily routine.

1. Early Morning Prayer (soon after waking up)

*O Lord! You have made this body get up this morning. Please activate it in whatever way it has to transact its Karma of merits and demerits for the day in the world. The effects of these actions of merits and demerits do not belong to us who are verily the Atma. **This body is a puppet in Your hands. You are the Charioteer and this body is merely a chariot.***

This is the Truth. This is the Truth. This is the Truth.

Refuge at the Holy Feet of the Lord!

Refuge at the Holy Feet of the Guru!!

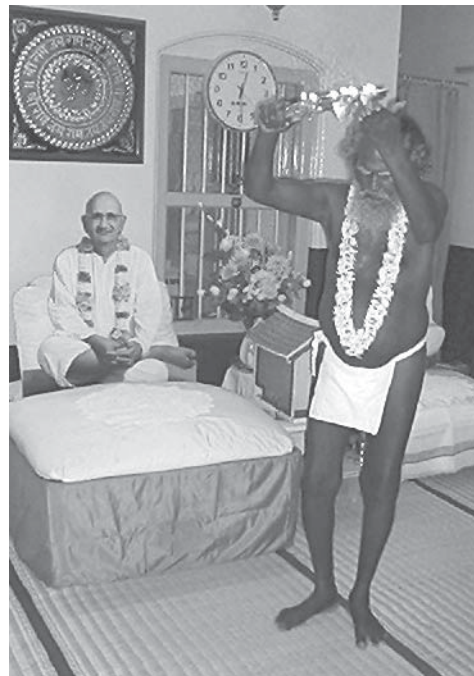
2. Night Prayer (before going to bed)

*O Lord! Whatever Karma of merits and demerits You performed through this body till now belongs to You. The effects of these actions of merits and demerits do not belong to us who are verily the Atma. **This body is a puppet in Your hands. You are the Charioteer; this body is merely a chariot.***

This is the Truth.

This is the Truth.

This is the Truth.



You are everything!



Pearls of Love!

How can there be a conclusion for One who has no beginning, existence and end? The one who has written these **truths arising out of Self-experience** is a real Madcap. The saying is: '*A Madcap will do 10 acts.*' Now listen to his 10 acts:

1. Seeing
2. Hearing
3. Speaking
4. Tasting
5. Smelling
6. Walking
7. Giving
8. Taking
9. Thinking of these acts
10. Forgetting these acts **immediately**

If all these 10 acts are performed, he can be called a wise Madcap. There is truth in this! While doing these 10 acts, if he does them without the sense of 'I' and 'mine' and with the attitude of one-pointed **surrender** that everything happens by **His Will alone**, he is a pure and wise Madcap. When one is stricken with this kind of madness, all his Karmas take place as pre-ordained according to Prarabdha; the acts of such a Madcap are not tainted by the 6 evils - exploitation, cunningness, falsehood, wine, women and ostentation.

The ultimate conclusion is:

Devotion and Knowledge are not at all different.

Devotion means holding on to a name and form of the Lord mentally in a subtle way and dissolving oneself totally in Him by weeping for Him. With sobs and tears, the mind will dissolve itself and become pure. In that state, the Lord for whom you wept and wailed will also not be there!!

Knowledge means that there is only One basis for the cause and effect in the universe. That One alone has appeared as manifold transient forms like deities and gods, inert things like earth, mountains and creations like plants, shrubs, creepers, grass and the 8.4 million species of living beings and the universes through one's mental projection. With this conviction, realize with one-pointedness that:

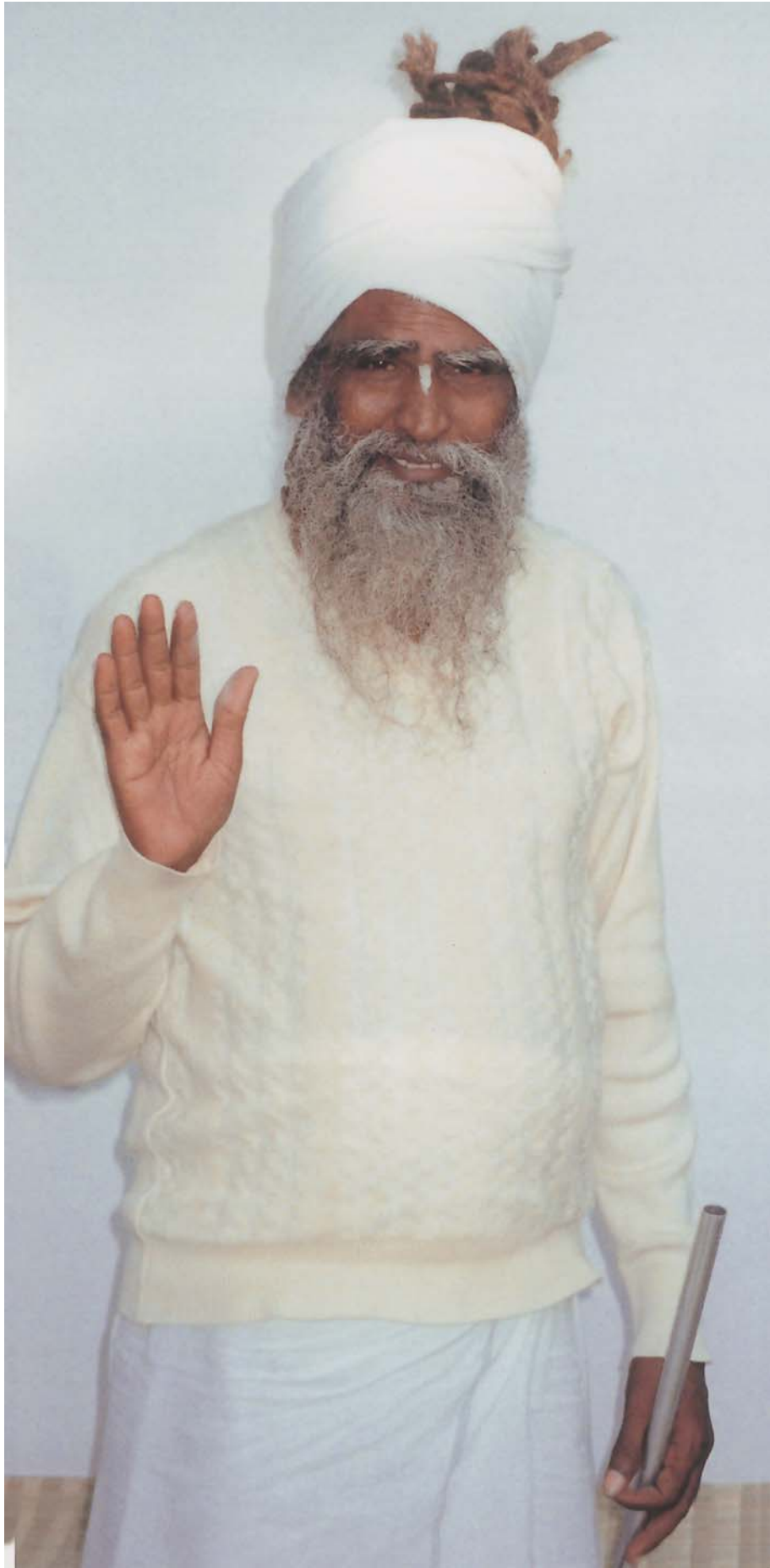
“We are THAT and THAT We are!”

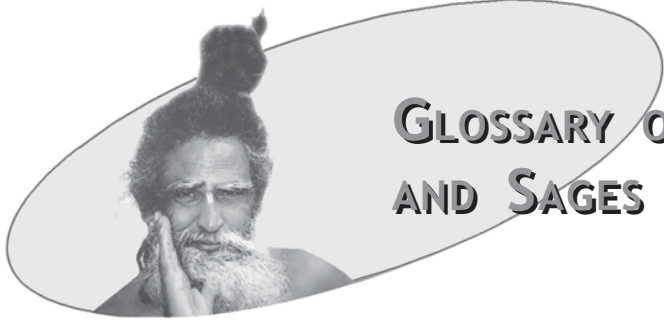
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T Kuli Baba

You are everything!







GLOSSARY OF DEITIES, SAINTS AND SAGES

- Akrur** Lord Krishna's uncle and one of the ministers of king Kamsa; Kamsa sent him to Brindavan to lure and bring Krishna to Mathura in order to kill Him.
- Andal** A Tamil poetess-saint, devotee of Lord Krishna.
- Annapoorani** Another aspect of Goddess Parvathi in Varanasi. In this aspect she is seen with a ladle and a pot of rice in her hands as the Mother nourishing the universe.
- Arunagirinathar** A Tamil saint from the 15th century. He wasted the early part of his life in carnal pleasures. Later he was afflicted by leprosy. A day came when no woman would come near him. Seeing his pathetic condition and mental agony caused by unsatisfied lust, his sister, who had brought him up from childhood, offered her own body. This brought about a sudden transformation in him. Stung by deep remorse, he left home and attempted suicide by jumping down from the temple tower of Lord Arunachaleshwara in Tiruannamalai. Lord Muruga saved him by holding him in His hands. After 12 years of austerities, Lord Muruga once again appeared before the saint and asked him to sing His glories. The Lord wrote the syllable OM on his tongue with His spear and He Himself composed the first word. The saint started instantly rendering Tirupughaz, i.e. the Glories of the Lord.
- Avvaiyar** Avvaiyar, also known as Avvai, is a great Tamil poetess-saint from the 10th century..

Ayyappa	The son of Lord Siva and Lord Vishnu in His incarnation as the enchantress Mohini. He was adopted by the king of Pandalam. He slew the demoness Mahishi.
Balaram	The elder brother of Sri Krishna. He is an aspect of the thousand-headed serpent Adishesha on whom Lord Vishnu reclines.
Bhagirath	King Bhagirath was instrumental in bringing the celestial river Ganga to earth by his austerities to redeem his ancestors from the curse of a sage.
Bhairavi Brahmani	One of the Gurus of Sri Ramakrishna Paramahansa.
Bharathiar	A great revolutionary Tamil poet, Subramanya Bharathi, who lived in the early 20th century.
Bhavadharini	Another name of Goddess Parvathi. It means ‘One who frees us from the cycle of birth and death’.
Bhishma	A character from the epic Mahabharata; the great grandfather of the Pandavas and the Kauravas, known for his courage and sacrifice and a great devotee of Lord Krishna.
Bhogar	An ancient sage well-versed in poetry and medicine.
Bodhalabava	A devotee of Lord Panduranga who was also a landlord.
Brahma	One of the Hindu Trinity vested with the function of creation.
Chandana Mahalingam	A temple of Lord Siva where He is called by this name. Chandana means sandalwood.
Chandrasekarendra Saraswati Swami; Sage of Kanchi; Paramacharya.	A great sage who lived in the 20th century in Kanchipuram, Tamil Nadu. He was the head of Kamakoti Peetam, Kanchipuram, one of the centres established by Sri Adi Sankaracharya.
Dakshinamurthy	South-facing form of Lord Siva, a symbol of silent wisdom and abidance; the primordial Guru.
Damodara	Another name of Sri Krishna; one who was bound by a rope around the waist.

Dattatreya	An aspect of Lord Vishnu (one of the Trinity).
Ek Nath	A 15th century poet-saint of Maharashtra, a devotee of Lord Panduranga.
Ganesh	The elder son of Lord Siva and Parvathi. He has an elephant head and prayers are offered to Him at the commencement of any work in order to clear away obstacles. Also known as Vinayaka.
Garudan	An Indian eagle, commonly revered as the vehicle of Lord Vishnu and therefore as a Divine bird. Also known as Periya Thiruvadi in Tamil.
Gorakumbhar	A 13th century potter-saint of Maharashtra and a devotee of Lord Panduranga.
Gowri	Goddess Parvathi; Uma.
Hara	Lord Siva, the Destroyer. He is also called Sankara, Mahadeva, etc.
Hari	Lord Vishnu, the Sustainer.
Janabai	A 13th century poetess-saint of Pandarpur. She was a disciple of and a maid servant in the house of Saint Namdev, a great devotee of Lord Panduranga.
Janardana	Another name of Lord Vishnu meaning 'one who stops the cycle of birth and death'.
Jatayu	An eagle described in the epic Ramayana, a devotee of Lord Rama.
Jnaneshwar	Foremost among the poet-saints of Maharashtra from the 13th century. He wrote the celebrated work Jnaneshwari, a commentary on the Bhagavad Gita.
Kaaliya	A venomous serpent that was killed by Lord Krishna in Brindavan.
Kabir	A great mystic who lived in Varanasi in the 15th century. His Dohas, i.e. verses of spiritual wisdom, in Hindi are well known.
Kandan	Another name for Lord Muruga.

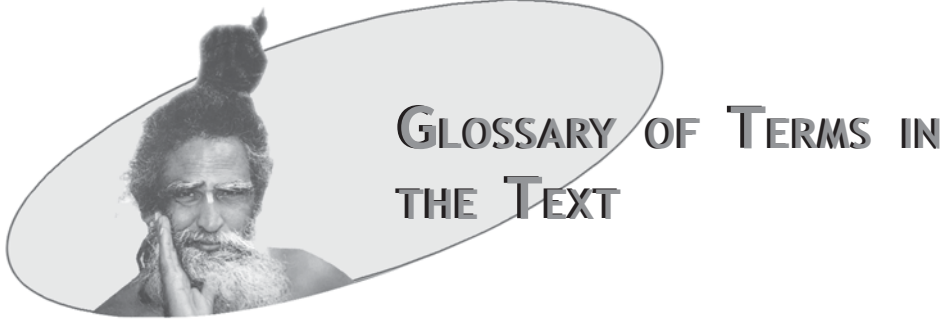
Kanhopatra	A dancing girl who became a great devotee of Lord Panduranga. She gave up her life rather than leaving Lord Panduranga's temple in Pandarpur to entertain a king who was in Love with her. She merged with Lord Panduranga and her body is buried inside the premises of the temple. One can see a tree on that site even today.
Kannan	Another name of Lord Krishna meaning 'One who has the eye of wisdom'.
Kubera	The guardian of riches and the regent of the North.
Kumara Guruparar	A 17th century Tamil saint. He was dumb until he was 5 years old. He gained the power of speech by the grace of Lord Muruga of Tiruchendur. He went on a pilgrimage to North India and constructed a temple of Lord Siva in Varanasi.
Kuparabai	A devotee of the Lord in Pandarpur. Though compelled to marry, she didn't want to lead a family life. She spent her days singing the praise of the Lord in her melodious voice.
Madhavan	Lord Krishna; in Tamil it means 'one who performs great austerities'.
Madhusudhana	Lord Krishna; One who killed the demon Madhu. One whose remembrance tastes like honey.
Mahalakshmi	Consort of Maha Vishnu; Goddess of wealth. One who fulfils the wishes.
Mahatma Gandhiji	A supreme leader who led India into freedom through non-violence. He is called the Father of the Nation.
Malayala Bhagavati	An aspect of the Divine Mother commonly worshipped in the region of Malayalam, i.e. Kerala.
Manivanna	One who has the hue of sapphire.
Mayava	Lord of Maya (Lord Krishna), the cosmic Illusion. Lord Vishnu.
Meera	Famous queen-saint of Mewar (Rajasthan), known for her loving devotion, i.e. Prema Bhakti, for Lord Krishna. Her devotional songs are well-known all over the country.

Muruga	Lord Karthikeya, the younger son of Lord Siva and Goddess Parvathi. His other names mentioned in the book are Kandan, Velan and Kumaran.
Namdev	A 13th century poet-saint of Maharashtra, a great devotee of Lord Panduranga and a contemporary of Saint Jnaneshwar.
Nanda	Lord Krishna's foster father and chief of the cowherd settlement in Brindavan.
Nandikeswara/Nandideva	The Divine bull who is the vehicle of Lord Siva.
Nimbraj	A devotee of Lord Panduranga.
Pandavas	The 5 brothers representing the Divine forces in the epic Mahabharata. They were devotees of Lord Krishna.
Parikshit	A king, the grandson of the Pandavas, who was cursed to die of a serpent bite within 7 days, renounced the throne, came to the banks of the Ganga river and spent all those 7 days in listening to the discourse on the Bhagavatham by the sage Sri Suka till the moment of death. Thus he died in God-remembrance on the bank of the Ganga.
Pattinathar	A great Avadhut from the 10th or 11th century and a devotee of Lord Siva.
Pundalik	A devoted son who made Lord Krishna wait on a Vit, i.e. brick in the Marathi language, until he finished the service to his parents. Later, consenting to his prayer to remain in that place and bless the devotees, Lord Krishna took the form of the idol of Lord Panduranga, which is enshrined in the temple of Pandarpur.
Purandaradas	A 16th century poet-saint from the state of Karnataka who composed many songs in several Ragas (classical tunes) on Lord Krishna in the Kannada language.
Radha	Devotee and disciple of Lord Krishna.
Rajaram, Ram	Incarnation of Lord Vishnu as Lord Rama, the embodiment of Dharma and the central character of the epic, Ramayana.
Rakumai, Rukmini	Consort of Lord Krishna (Lord Panduranga).

Ramakrishna Paramahansa	A great 19th century saint from West Bengal whose life and teachings inspired a great renaissance in Hinduism. He is also the Guru of Swami Vivekananda.
Sabarimata	A tribal woman who became the disciple of sage Mathanga in ancient times. As per the advice of her Guru, she awaited and was later blessed with the Darshan of Lord Rama in the Treta Yuga. When Lord Rama arrived, she offered Him half-eaten berries which she had tasted to verify their sweetness and the Lord ate them with relish. Later, she became the Guru of Lord Ayyappa.
Sakku	A devotee of Lord Panduranga. The Lord himself used to go and help her in her domestic chores.
Sawata	A gardener devotee in whose heart the Lord of Pandarpur hid Himself.
Sanatkumars	The mentally conceived sons of Lord Brahma; disciples of Lord Dakshinamurthy.
Sheik Mohammad	A Muslim chieftain who was a devotee of Lord Panduranga.
Siriya Thiruvadi	Lord Hanuman; Anjaneya.
Subhadra	The younger sister of Sri Krishna.
Suka, Suka Brahmam	The son of Veda Vyasa who was born as an Avadhut; Thuli Baba is said to be an aspect of Suka Brahmam.
Sundara Mahalingam	The temple of Lord Siva where He is called by this name. Sundara means beautiful.
Surpanaka	The demon king Ravana's sister, who was intent on harming Devi Sita out of her lust for Lord Rama.
Thayumanavar	An 18th century sage and devotee of Lord Siva.
Trivikrama	One of the incarnations of Lord Vishnu as a dwarf to defeat the demon king Bali.
Tukaram	A 17th century devotee of Lord Panduranga. His famous Abhangas (verses) in the Marathi language are sung in almost all the households in the state of Maharashtra.

Tulsidas	A great poet-saint of Uttar Pradesh who lived in the 16th century. He wrote the celebrated Ramacharitamanas or Tulsi Ramayanam. This work is a household name in North India.
Tulsidhara	Lord Krishna; One who wears a Tulsi garland.
Uddhava	A cousin, friend and devotee of Lord Krishna.
Veda Vyasa	An aspect of Lord Vishnu. He compiled the 4 Vedas and wrote the 18 Puranas (legendary lores).
Visobakhechar	A disciple of Saint Jnaneshwar and the Guru of Namdev.
Vitoba, Vittal	Other names of Lord Panduranga whose idol is enshrined in Pandarpur; one who stands on the 'Vit' i.e. brick (in Marathi).
Yoga Narasimha	An incarnation of Lord Vishnu appearing as half human and half lion to kill the demon Hiranyakasipu and seated in Simhachalam in a Yoga posture.

You are everything!



The symbol representing Lord Ganesh is written on the top before beginning any written works to ward off obstacles.

Abhirami Andadhi

A famous composition in praise of Goddess Abhirami (Parvathi) in Tamil by Saint Abhirami Bhattar who lived in the 18th century.

Abhishekam

Ceremonial bath performed to the idol of the deity with holy water, rosewater, milk, yogurt, ghee, honey, tender coconut water, sandalwood paste, Basma (holy ash), fruits, etc.

Advaita

Monistic philosophy; Nonduality; '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 the normal course of time.

Angavasthram

A long towel used as an upper cloth.

Aarati

Waving camphor light to the deities.

Arecanut

The nuts of a variety of Indian palm taken with betel leaves.

Arudra/Tiruvadirai (in Tamil)

The 6th lunar asterism, sacred to Lord Siva, particularly to Lord Nataraja, the dancing aspect of Lord Siva, in the temple in Chidambaram, Tamil Nadu.

Arudra festival/Tiruvadirai day

The festival is celebrated in Chidambaram in the Tamil month of Margazhi, i.e. Dec 16 to Jan 13, on the day when the moon is full at or near the asterism Arudra.

Asan

A cloth or a wooden seat used for the purpose of sitting on it.

Ashtami

The 8th day of the lunar fortnight.

Athithi Puja

Honouring special guests in a ceremonial way by washing their feet, giving them a feast and making an offering of cloth, money, etc.

Atma Bhava Seva

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

Atma

See Self

Avadhut

An enlightened being who wanders about naked, being devoid of body consciousness, having space as his clothes.

Aviyal

South Indian vegetarian dish. Mixed vegetables of drumstick, cucumber, eggplant and raw banana put together with coconut paste ground with chilly. Coconut oil is used which gives it a distinct flavour.

Bali Peetam

Sacrificial stone; small stones placed on the inner pavement around the sanctum of the temple for offering food to the guardians of the 8 principal directions. One must do prostrations in front of the Bali Peetam offering one's ego. Hence the ego is destroyed here.

Basma

Sacred ash.

Betel leaves

One of the auspicious articles used at home and in temples on ceremonial occasions. The leaves are also chewed with arecanut and lime after lunch and dinner.

Bhagavad Gita

It is also known as the Song of the Lord. It forms part of the Mahabharata. It is a discourse between Lord Krishna and His devotee/friend Arjuna in the battlefield on the nature of the Self, universe, individual soul, etc.

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; the first of the 4 stages in life viz.

- (1) Student or celibate;
- (2) Gruhastha or householder,
- (3) Vanaprastha or religious / spiritual recluse and
- (4) Sannyasi or monk.

Brahma Muhurtam

This refers to the early morning hours from 3 a.m. to 6 a.m. It is a conducive time to practise any spiritual discipline since the world is peaceful and the mind is calm during these hours.

Brahmam

Brahmam means THAT which is absolutely supreme. Brahmam is the only Reality. It is beyond words, range of sensory perceptions and the 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 Brahman.

Brindavan/Brindaranyam

The forest pastures near Mathura where Lord Krishna tended the cows.

Chinmudra

Holding together the tip of the index finger and the thumb which represents the union of the individual soul with God.

Chipla

A small musical instrument (similar to cymbals) made of wood.

Darshan

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

Deepam

See Karthik Deepam.

Desires

Desires for 3 things, namely desire for land and properties, desire for money and desire for the opposite sex.

Dharma

The Sanskrit word Dharma has many meanings which include duty, code of righteous conduct, etc. It generally refers to proper conduct according to the (i) order of the 4 social classes (Brahmins – learned in scriptures, Kshatriya – king, soldiers, etc. engaged in the protection of the country and the maintenance of law and order; Vaisya – engaged in trade and commerce, and Sudra – engaged in manual labour and service) and (ii) stages of life (Brahmacharya - student/celebate, Gruhastha - householder, Vanaprastha - spiritual recluse, and Sannyas - monkhood). Such conduct promotes prosperity and supports the emancipation of all living beings.

Thuli Baba emphasises the following Dharmas, namely the Dharma of a family, the Dharma of a wife and the Dharma of a devotee/spiritual seeker.

1. Dharma of a family:

The mother and father are to be revered as the foremost forms of God. The duty of a son is 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 the householder's Dharma. These rules must be followed strictly. If these are practised, the mind will be peaceful, the family will prosper and the difficulties of the gross body will be reduced.

Dharma of women:

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

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

Dharma of men:

They have a 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 young age, in the morning after getting up from bed and at night before going to bed, will make their life harmonious. It is their responsibility to take care of their parents till their last breath. They should provide food, clothing and shelter to them. If their parents do not favour spiritual activities, they need not listen to their words, but they should always take care of their needs.

If one of them (husband or wife) has an obliging nature, both can live peacefully. If both are adamant, both will be affected. The 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 and at all times, we can live blissfully. Both husband and wife need 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 him. She should not argue word for word with him. She should not talk about her problems/needs when she serves food to him. If her needs are not fulfilled, she should try to forget them. She should speak less and forget the faults. She should have control of her 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 fault 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. Your mind will be peaceful if you humble yourself in any place and situation.
- d. In the initial stage of Sadhana, external symbols (like wearing sacred ash or Namam on the forehead) are necessary. It will strengthen your inner feeling towards God. People wearing these symbols should be treated as divine. If you do so, you will feel the presence of God in them.
- e. Every moment your tongue should repeat God’s name or any verse from the scriptures.
- f. If the attitude that ‘everything is His property’ and ‘everything is His action’ becomes established in your mind, ‘everything is He’ will also be established in your 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.

Dhoti

A full-length waistcloth worn by Indian men.

Divya Nama Bhajan

Singing the Divine names.

Dosai

A salted South Indian pancake made of rice and lentils.

Dwadasi

The 12th day of the lunar fortnight. Traditionally, fasting observed on the previous day, i.e. on Ekadasi, by devotees of Lord Vishnu is broken by feeding Brahmins or devotees on Dwadasi day.

Dwapara Yuga

The third of the 4 epochs, namely Kruta Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Lord Krishna lived during the last part of Dwapara Yuga.

Eighty-four Lakhs (8.4 million) of Species

This includes the celestial beings, aquatics, birds, reptiles, animals and human beings.

Ekadasi

The 11th day of the lunar fortnight; fasting is observed on this day by devotees of Lord Vishnu.

Flowers

Cassia auriculata and Bidens pilosa.

Ganga

Ganga is the most sacred river for Hindus; a dip in the river is believed to wash away one's sins.

Ghat

Steps leading to the river (a resting or bathing place).

Gokul

The village near Mathura where Lord Krishna spent His early life.

Gokulashtami

Lord Krishna's birthday.

Gopi-chandan

A religious mark of sandalwood paste or a kind of clay powder adorned on the forehead by devotees of Lord Vishnu.

Gopis

The milkmaids who lived in the villages of Gokul and Brindavan. They were contemporaries of Krishna and were deeply devoted to Him.

Govardhan

It is this hill of Govardhan which Lord Krishna as a young boy lifted on his little finger to protect the cowherds and the cattle from the wrath of Lord Indra who sent an unabated torrential rain to destroy them.

Gunas

Quality, attribute, etc. There are 3 Gunas - Sattwa, Rajas and Tamas.

Guru

The teacher, spiritual preceptor.

Harishchandra Ghat

A famous landing / bathing place in the river Ganga in Varanasi. This Ghat is named after King Harishchandra who faced great ordeals to maintain the vow of adhering to Truth.

Idli

A bun-shaped steamed rice and lentil cake.

Itihasas

Great Hindu epics.

Iyer

This is the common term for addressing Brahmins in Tamil Nadu.

Jai

Hail; victory.

Jivanmukti

Liberation while living; Self-Realization.

Jivas

Individual souls.

Jivatva

The sheath of the individual soul; the 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 Vasishta to Lord Rama in the form of questions and answers.

Jnani

An enlightened soul; one who has a direct knowledge/personal experience of Brahman (Brahman Itself).

Kailash

One of the highest snow-clad peaks in the Himalayas and considered to be the sacred abode of Lord Siva.

Kaivalyam

See Para Mukti.

Kali Yuga

The present and the last of the 4 epochs and the Dark Age in which there is moral and ethical decline. One is easily uplifted in this epoch by chanting the Name of God.

Kamandal

A kettle-shaped waterpot carried by ascetics.

Kanganam

In Tamil the word '*Kanganam*' means: (i) tenacity in one's resolve to do something; (ii) bracelet.

Kanni Puja

A worship performed by a devotee of Lord Ayyappa before starting on his maiden pilgrimage to Sabari Hill.

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).

Karthik Deepam

Light festival in which a bonfire is lit on top of Arunachala Hill in Tiruannamalai. It is celebrated in the Tamil month of Karthik (Nov 16 to Dec 15).

Kaustubha

A ruby that emerged from the Milky Ocean when it was churned.

Kootu

A South Indian dish. Compound curry made of a vegetable cooked with coconut paste and lentils.

KumKum

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

Kundalini

Spiritual energy coiled up and lying dormant at the base of the spine.

Laddus

A ball-shaped sweet.

Laksharchana

Worshipping the Lord by uttering His 1000 names and offering flowers by repeating the names 100 times, thus making a total of 100,000 times.

Leaves

Tephrosia purpurea, Levcas aspera, Cassia auriculata and Phyla nodiflora.

Maha

Great, eminent; used as a prefix to highlight greatness.

Mahabharata

A great Indian epic in which the divine forces personified by the Pandavas were helped and protected by Lord Krishna against the evil forces represented by the Kauravas to reestablish righteousness.

Mahanubhava

One who has attained the supreme personal Experience; a supreme or noble person.

Maharaj

A great king; a form of address indicating reverence.

Maha-Prasad

Supremely blessed food or objects.

Maha Samadhi

Final merger in the Absolute.

Mahat

Transcendental Mind. Cosmic Consciousness.

Mahatmas

Great beings.

Makara Jyoti

The light which appears on Kanthamalai on the first day of the Tamil month of Thai.

Malaas

Impurities. They are ego, Karma and Maya.

Manes

The revered spirits of the dead people. Just as ancestor (Spirit) worship is prevalent in India, Romans also had a way of worshipping ancestors.

Mangalarati

The ritual of waving lights and camphor accompanied by songs or chanting at the end of the worship.

Mangalyam

A nuptial thread worn by a married Hindu woman whose husband is alive.

Mantapam

A stone-pillared structure in a temple compound which is open on all sides.

Mantra

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

Margazhi

The ninth Tamil month in the Hindu Calendar. It falls between Dec 16 and Jan 13.

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 the rising of the Knowledge of the non-dual Brahman, it is not real.

Murthy

An idol or image of God worshipped in temples and houses.

Myna

An Asiatic bird of the starling family.

Nama Sankirtan

Singing the Names of God.

Namadhari

One with the Vaishnavite religious mark of three vertical lines on the forehead.

Namam

A religious mark of three vertical lines made with white clay or sandal paste worn on the forehead by devotees of Lord Vishnu. Colloquially it also means one who cons people while posing to be very devout.

Namavali

Devotional songs containing only the Names of God.

Om / Omkar

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

Oversoul

See Paramatma.

Paap

Sins or demerits caused by bad acts.

Pada Mukti

Temporary liberation; staying in other worlds like Heaven, Vaikunth, Kailash, etc.

Pada Puja

Worship of the Holy Feet of saints and sages.

Pada Tirtham

Water obtained after the ablution of the Holy Feet or holy sandals of the deities and saints; it is considered sacred.

Padukas

Sandals of deities or of the Guru made of wood or carved in stone. They are worshipped as sacred articles.

Palani

A holy place, one of the six pilgrimage centres for the devotees of Lord Muruga.

Panchakacham

Traditional waistcloth of Indian men measuring 12 to 15 feet.

Papad

Large flat thin wafer. It is fried or roasted and eaten as an appetizer or side dish.

Para Desi / Paradesi

Para – Transcendent; Desi – 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.

Para Mukti

The ultimate liberation; freedom from the cycle of birth and death, Kaivalyam.

Para Karma

Para - The Supreme; Karma – activity. Activity of the Supreme. Activities performed as the instrument of the Supreme and not initiated by the limited individual mind.

Paramacharya

The great teacher.

Paramatma

Supreme Self.

Pathal Ganga

A river, a waterhole or a well which originates from a spring of water under the earth.

Payasam

Pudding; Kheer.

Poorna

Complete.

Poriyal

A South Indian dish. Fried vegetable curry.

Prabhu

The Lord; noble man.

Prakriti

(*Lit.*, Nature) Dynamic aspect of the Divine; causal matter out of which the phenomenal world is made; in Advaita, it is purely illusory or Maya.

Prarabdha

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

Prasad

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

Prema-Bhakti

Selfless loving devotion towards the Lord.

Puja

Worship.

Punya

Merits earned by good deeds.

Puranas

The 18 Hindu scriptures, containing all the stories related to the Hindu mythology; legendary lores.

Puri

A bun-shaped fried wheat bread.

Purusha

(*Lit.*, a man) In spiritual literature it refers to the individual soul or the static aspect of the Divine.

Purushothama

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

Rajas

One of the 3 Gunas; its attributes are activity, anger, passion and unrest.

Rasam

Spiced water made of several ingredients or a thin soup to mix with rice.

Rotis

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

Rudraksha

(*Lit.*, 'The eye of Siva') A type of berry, the seeds of which are used as beads of rosary by devotees of Lord Siva.

Satguru (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 to attain spiritual enlightenment.

Sadhu(ji)

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

Saguna

The Saguna aspect is Brahman conditioned by Maya, possessing attributes such as omnipotence and omniscience and vested with the 3 functions of creation, sustenance and destruction.

Sahasranama Archana

Worship of a deity by uttering its 1000 names.

Sahasrar

Thousand-petalled spiritual energy centre in the crown of the head where the highest Consciousness is experienced by the union of the individual soul with the supreme Soul.

Saiva / Saivite

Pertaining to Lord Siva; devotees of Lord Siva.

Saivism

One of the Hindu sects in which Lord Siva is worshipped as the chief deity.

Salagram

Round or elliptical-shaped sacred stones used for worship. They have either life force or inherent light.

Samadhi

- (i) Absorption in meditation, Superconscious state;
- (ii) Yogis remain in the state of absorption and leave their bodies in that state which is known as Jiva Samadhi;
- (iii) Enlightened souls leave their bodies and merge in the Absolute; it is known as Maha Samadhi; and
- (iv) A tomb where the holy remains of the enlightened beings are interred.

Sambar

A thick, spicy liquid made of lentils cooked with vegetables and used for mixing with rice.

Samsara

The cycle of birth and death; worldly life; worldliness.

Samsari

One who dwells or is entangled in the worldly life.

Sanchita

The residue of the results of actions performed in previous lives but remain latent during this life; the accumulation of Karma from all the births of a Jiva.

Sannyas

Life of renunciation, monkhood.

Sannyasi

One who embraces the order of monkhood or renounces worldly pleasures and possessions in order to attain the spiritual goal.

Sarvaanga Seva

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

Saravanabhava

The six-lettered Mantra of Lord Muruga.

Sashtanga Namaskar

Complete prostration with the 8 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.

Sastha Preeti

A special worship of Lord Ayyappa followed by the feeding of poor people.

Sashti

The sixth day of the lunar fortnight, a special day of worship for Lord Muruga.

Satbhava Seva

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

Satsishya

A good or eligible disciple.

Sattwa

The bright one among the three Gunas. Its main characteristics are alertness, knowledge, patience, Love, compassion, etc.

Self

In the spiritual literature "Self" is often used as a synonym for 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 the action.

Seven Hills

Tirupathi, a pilgrim centre in the state of Andhra Pradesh. The presiding deity is Lord Venkateswara or Balaji, an aspect of Lord Vishnu.

Shrub

Calotropis gigantea.

Siddhas

Mystics who possess supernatural powers.

Siddhis

Mystical or supernatural powers.

Siriya Thiruvadi

Lord Hanuman; Anjaneya.

Sivajnana Bodham

A great ancient work taught by Lord Siva to Lord Nandikeswara and further down in the Guru – disciple lineage to sage Paranjyoti, Purukandadevar and later to Meikandar in the form of aphorisms. The first commentary on this work was written about 700 years ago.

Sivalingam/ Lingam

The monolithic symbol used in the worship of Lord Siva.

Sivaratri

This night is important for the devotees of Lord Siva. They remain awake the whole night by chanting the name of Lord Siva.

Soundarya Lahari

A poetic work composed by Adi Sankara in praise of Goddess Parvathi.

Sri

A prefix to the names of people or objects as a mark of respect; auspiciousness.

Sthalam

A sacred place of pilgrimage.

Swami(ji)

Elders and holy people are addressed in this respectful way.

Tamas

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

Tantra

One of the religious paths.

Temple of Ayyanar

Temple of Lord Ayyappa, a village deity on the outskirts of the village.

Temple of Lord Viswanath

Temple of Lord Siva in Varanasi; Viswanath means “The Lord of the universe”.

Temple of Neeratha Ayyan

Temple of Lord Ayyappa, temple of a village deity on the outskirts.

Temple of Sิริya Nambi

Temple of Lord Vishnu.

Temple of Sorimuthaiyan

Temple of Lord Ayyappa; a village deity.

Thai

The tenth month of the Hindu (Tamil) calendar. It falls between Jan 14 and Feb 13.

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.

Thevaram

Devotional hymns in Tamil sung by 3 saints who were devotees of Lord Siva.

Thiruvadi (Padam)

Holy feet of the Lord and the saints. This is also the name given to Thuli Baba by his father.

Thiruvadi (Pada) Seva

Gently massaging the Holy Feet of saints and sages. It is considered a rare and holy service.

Thoosi / Thuli

Thoosi/Thuli means “dust”.

Tiffin

A light meal.

Tirtham

Holy water (See Pada Tirtham). This also refers to a sea, river, lake, pond, or any other natural water source considered holy (e.g. Ganga, lake Manasarovar) or such sources situated in or near a sacred place (e.g. river Chandrabhaga in Pandarpur).

Tiruvachakam

Devotional hymns in Tamil sung by Saint Manickavachakar, a devotee of Lord Siva who lived in the third century.

Tree

Callophyllum inophyllum.

Trinity

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

Tripundram

Three horizontal stripes made with sacred ash worn on the forehead and also on different parts of the body by devotees of Lord Siva.

Tulsi

Sacred basil herb.

Turiya

The fourth state; the underlying substratum of the three states of waking, dream and deep sleep.

Uchishtam

Leftover food of saints and Sadhus; it is considered sacred to eat it.

Upanishads

That part of the Vedas known as Vedanta, dealing with the ultimate Truth. There are 108 major Upanishads and 10 of them are considered to be the most important ones.

Vada

Salted Indian doughnut; fried lentil balls eaten as a snack.

Vaikasi

The second month of the Hindu calendar. It falls between May 14 and June 14.

Vaikunth

The celestial abode of Lord Vishnu, the Sustainer.

Vairagya

Spirit of dispassion; firm determination; indifference to sense cravings and enjoyments, born of spiritual discrimination.

Vaishnavite

Devotees of Lord Vishnu; pertaining to Lord Vishnu.

Vasanas

Latent tendencies or inclinations in the mind caused by the impressions left in the subconscious by past good or bad actions.

Vasishtam

See Jnana Vasishtam.

Vedanta

(*Lit.*, 'End of the Vedas') Vedanta is a term applied to the Upanishads and the teaching therein. Vedanta also means a teaching or a school of philosophy founded upon the knowledge expounded in the Upanishads. 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.

Vedas

The most ancient and fundamental scriptures of Hinduism. They are 4 - Rig, Yajur, Sama and Atharvana.

Visishtadvaitam

Qualified non-dualistic philosophy which states that the individual soul is separate from but dependent on the supreme soul.

Yantra

One of the religious paths. Diagrams and geometrical figures painted with various colours are 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.

Yatra

Pilgrimage.

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.

Yoga Dhandam

A 'Y' shaped staff used as a chinrest or an armrest by ascetics.

Yoga Vasishtam

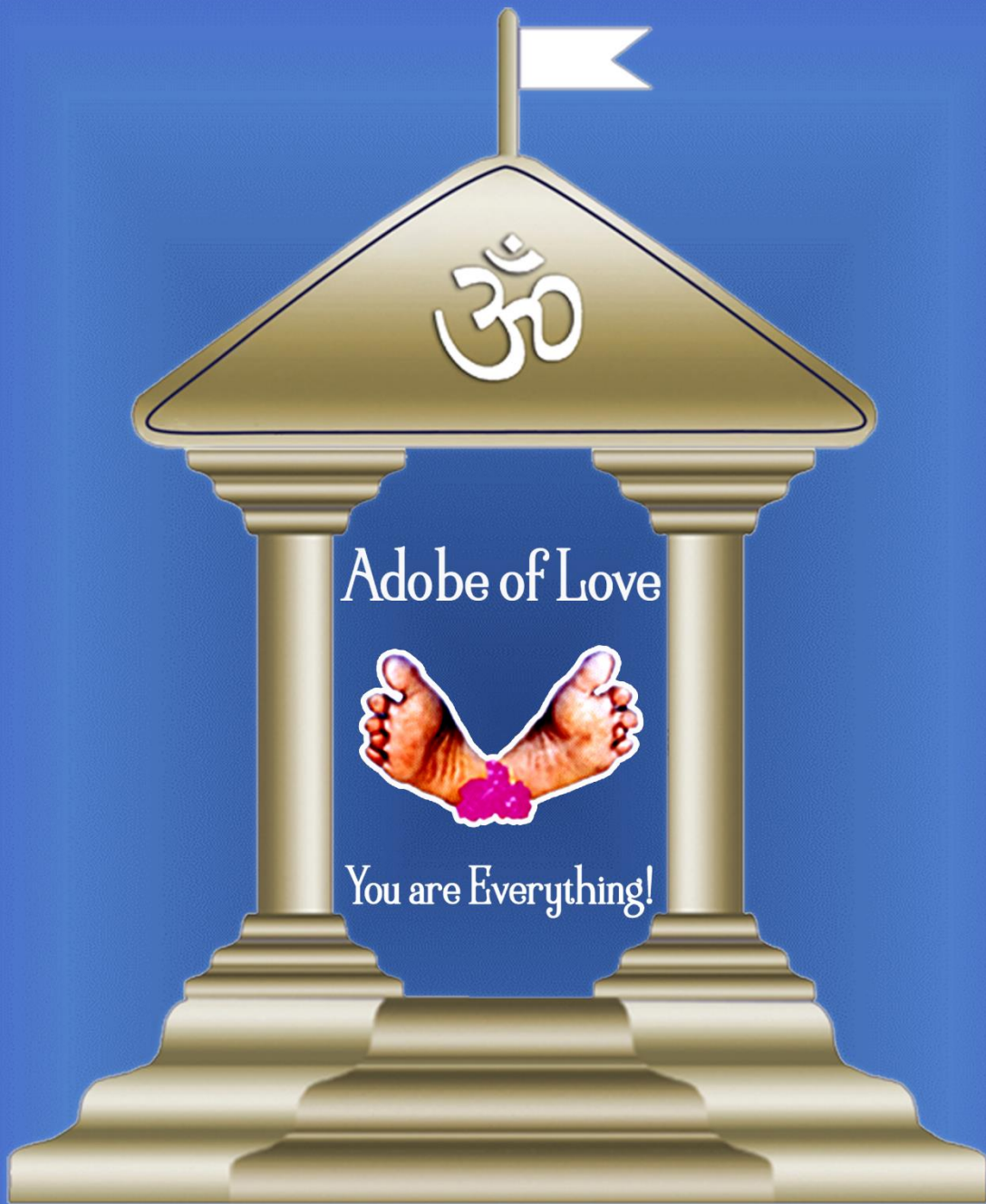
See Jnana Vasishtam.

Yogi

One who practises Yoga.

You are everything!





Anbin Kudil

Ellam Nee!