



*Sri Guru Purnima &
The Teachings of Sri Satguru*

Sri Satguru Thuli Baba



We take refuge at the Holy Feet of Sri Satguru!

Sri Guru Purnima
and
the Teachings of Sri Satguru



Tuli Baba

Published by
Anbin Kudil Trust,
253/1, Mettur - Bhavani Main Road,
Komboor, Nerinjipettai.
Anthiyur Taluk, Erode District.
Tamil Nadu 638 311
Telephone: 04256 227655
Mobile: 94439 63060

First edition : Sri Guru Purnima Day (July 27, 2018)

No. of copies : 200

Cover photos : 1. Bharathan rescues a fawn. 2. Bharathan serves in the Ashram of sages Sri Pulahar and Sri Pulasthiyar in his next birth as a deer. 3. In his third birth as Jada Bharathan, he witnesses Goddess Kali kill those who had the intention of sacrificing him to the Goddess. 4. Jada Bharathan helps carry a king seated inside a palanquin. 5. The King salutes Jada Bharathan.

Printed at:
ARS Vedhambigai Offset
Erode - 638 001
Telephone : 0424 225831

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You are everything!



Sri Satguru Thuli Baba

Chapter 1: Steadfast Promise on Guru Purnima

Today is Guru Purnima. A steadfast promise by true devotees is the offering for Sri Satguru!

Your promise: We will not control anyone and we will have self-restraint. We will behave in this manner, we will exist in this manner, and we will become THAT.

We have been writing for you for several years. Is it not enough? (Is the time spent writing for you, and the various books, not enough for you?)

We are writing for you, page after page. Is the time spent writing not sufficient?

We are making you realize the truth. Is the time spent in doing so not sufficient?

Are the stories being written for you not sufficient?

Have we not advised you about your individuality enough times?

Is our advice about the states of the world not enough?

Have we not spent innumerable days advising you about your attachment and bondage?

Have we not spent innumerable days advising you about your relationships and possessiveness?

Are the days spent advising you about the sense organs (organs of Knowledge), organs of action and four internal organs (mind, intellect, thought, and ego) insufficient?

Are the days spent advising you about the five sheaths (food, vital force, mind, intellect and bliss) not enough?

Is it not enough, Ours writing about devotion page after page?

Is the time spent teaching you the states of Karma not enough?

Are the number of days spent teaching you unshakeable steadfastness not sufficient?

Have we not written enough about several spiritual practices?

Have we not preached to you enough?

Is the time we spent teaching the false as false insufficient?

Are the days we spent teaching about the truths of the Vedas not enough?

Have we not spent innumerable days teaching you about the traditions of the scriptures?

Have we not spent enough time teaching you about morality in life?

Have we not advised you innumerable times to destroy your ego?

Have we not advised you enough about the methods to destroy your honour and dishonour?

Have we not spent innumerable days prescribing medicine to cure the disease of birth and death?

Is the time we spent narrating moral stories insufficient?

Is Our advice about the Divine State not enough for you?

Have we not spent enough time narrating the stories of several saints?

Is Our advice to you to become the Lord lacking?

Have we not provided sufficient advice on Advaitic Knowledge?

Is Our indication of the pure, full perfection not enough?

Have we not intuitively advised you enough about the state of 'You are THAT; THAT you are'?

Our children possessing the grace of the Lord and Guru!

It appears that it is possible only for you to stop these activities.

All of you must gain contentment and must say: "It is enough of Your writing and it is

enough of our reading. Please bestow Your grace so that we will gain the personal experience of the Self from all You have taught us." *This* Madcap prostrates at your golden feet and requests you all to make this statement. Tasks you are unable to accomplish cannot be accomplished by *This* Madcap. *This* Madcap has taken this human form to benefit you all. For your benefit, *This* Madcap stayed in the womb of a mother, born like you, ran hither and thither, played at games and performed and completed all activities as a game.

This Madcap's physical body appeared because of your longing for the Truth.

This Madcap's physical body will attain contentment and disappear only if all of you realize your true state and attain your full and perfect state.

But _____

_____ it is possible!!!

This is a great secret! Those who have the Divine Feeling will realize it.



(T Auli)

Chapter 2: Madcap and His Madness

You are all reading the statements of *This Madcap*. Don't you have the following doubts?

"*This Madcap* father considers Himself as the Lord! He considers Himself as all Great Beings. He considers Himself as all incarnated Great Beings. How is it possible to consider Him as All? How can we believe any of this? Even if one tells a lie, it should be appropriate. Is it possible to believe someone immediately if they say a white-coloured crow is flying in the sky? He is spinning stories such that He has seen the Lord, played, talked, conversed, and had relationships with Him."

"'A Madcap will do ten 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.] This is a proverb. This proverb matches Him well. We have read and heard about the stories of several enlightened beings, Great Beings, Avadhuts. But so far we have not met anyone who tells utter lies like this Madcap."

"We have not seen any Maya (magic), Mantra or supernatural powers in Him so far, nor have we

seen Him perform any magic. His words and actions would make anyone consider Him a Madcap. We are wondering whether He is a madcap of the world or Truth?"

Very good, *Oux* children of wealth of Self-Knowledge! *We* will give you some explanations. No, no, *Oux* Lord Kannan would like to give the answers and for you to comprehend them.

"This statement also seems to be false. How can the Lord give an explanation for His question?" You may think: "It seems that *This* man will change us into a Madcap." Are you confused?

You will get clarity if you confuse yourself. You will not get clarity if someone confuses you.

If you confuse yourself, you will get an unambiguous answer. If someone confuses you constantly, you will not get a clear answer. Are you very much confused? Continue on to read below:

Lord Kannan, *Oux* Lord answers your doubts:

Loving children!

A. If one is a madman in the worldly sense:

1. He/she laughs and weeps without any purpose!
2. There will be no meaning in his or her speech!
3. Tears clothes!

4. Sleeps in any place!
5. Does not know affection, attachment or bondage!
6. Sometimes steals unknowingly!
7. Does not know how to save for himself/herself!
8. Says God's Name but does not say it with devotion!
9. Stares but it does not mean anything!
10. Eyes, ears, nose and mouth will function but the sensation or perception do not have any meaning or depth!

If a Jiva lives with these ten states of mind, then he/she will be called a lunatic.

Now We will tell you the behaviour of a Madcap steeped in Truth. Understand it.

B. If one is mad with the Ultimate Truth:

1. Laughs and weeps with knowledge of the Truth!
2. There will be an inner meaning of Truth in all his/her words.
3. Wears minimal clothes.
4. Sleeps anywhere with the satisfaction that the Lord has provided for him or her.

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5. Binds all as One (one religion and one caste) with love!
6. Gives and takes with the feeling that all is One!
7. 'Everything is God's property'— with this attitude, help will be provided for in the physical world. 'We are all (Brahmam)' – in this state, there is only One and it is possible to witness but not possible to render any help physically. This is known as compassion!
8. Speaks the Divine Name with understanding; stands in his/her personal feeling of the Divine.
9. Realizes 'we are All' with one-pointed sight.
10. Eyes, ears, nose and mouth will be under his/her control. All perception will support the knowing that nothing is apart from THAT.

If a mature soul exists in these ten states, he/she is perfectly mad with the Ultimate Truth. You can compare your state of mind with the above points.

Loving children!

We will now explain to you how Your Father (the Madcap), who is Our Father also, realized Us (Kannan)? If He speaks about Himself, it is self-importance, but if We speak about it, then it is a wonderful event.

He (Your Father) and We are one!

In Truth, He, We and you are one.

Now, We will give you explanations for your lamentations. Accepting or not accepting the explanation depends on your wavering intellect or the sharp ability of Knowledge. You have to make the decision.

Loving children!

C. You are also the Lord:

1. If you are not deluded by Our Maya (the Illusory Power)!
2. If you are not attached to friends and relatives!
3. If you are not affected by bad mental tendencies!
4. If you are able to treat all names and forms made out of soil as one and the same!
5. If you are able to see all happenings as a puppet show!
6. If you are able to accept all words as sound waves!
7. If you are totally devoid of imagination!
8. If you have firm conviction that we are not a Jiva but a child of the Lord!

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9. If you know that birth is due to thought and death is being devoid of thought, that the cycle of birth and death are due to mind's activity.
10. If you have firm conviction that 'We are the Lord; the Lord is us'.

If you have pure crazy mental conviction and Knowledge dawns in you bereft of confusion and fear, then **You and We are one. You are also the Lord.**

Loving children!

D. You are also the Supreme Being (Brahmam):

1. From Brahmam arose Divinity: the Lord came into being with Maya (illusory Power) on Its side. Brahmam descended further and attached Itself to ignorance (the world) and became the Jiva (individual). You are Brahmam if you are devoid of these two states - ignorance and Maya!
2. As a Jiva, you have Karma - merits and demerits of the body; the Lord has an account of your body and the world. You must surrender everything to the Lord through the mind and finally the mind itself. You are Brahmam if you are devoid of these two (mind and Karma)!

3. Illusory Power is due to the delusions of the mind; Karma is due to the mind's accumulation (of merits and demerits). You are Brahman if you are devoid of Illusory Power and go beyond the mind and Karma!
4. The Lord takes the form of Sattvic tendencies (Good). Your Karma takes the form of bad tendencies. You are Brahman if you are devoid of these two!
5. Illusory Power is a game due to delusion. Karma is a misfortune due to relationships, attachment and bondage. You are Brahman if you are devoid of these two by realization!
6. You create Karma by assuming reality of the physical world, body and relationships. You try to quiet your mind ('son' of Illusory Power) by remembering the Lord. You are Brahman if you have realized, by your personal experience, that these two are false, like silver in an oyster, or a wooden piece appearing to be a human being in dim light.
7. You create the cage of Karma which means being ensnared in this world due to belief in the names, forms, and bad mental attributes and tendencies. You create the Lord in the form of mental imagination. You are Brahman by surrendering your Karma (merits and

demerits) to a Lord and then uniting with the Lord within yourself! By going beyond Karma and Maya, You become THAT.

8. The Lord, otherwise called Illusory Power, and the world, otherwise called ignorance, are the objects with which the mind plays. You are Brahman if you are devoid of these two (the Lord and the world) through personal experience (realization)!
9. There is no Lord, otherwise called Maya; there is no world, otherwise called ignorance. If you understand that these are the phenomena of Yoga Maya, you are Brahman.
10. The eternal Brahman **became two by Itself**. Out of the two, one remained as a Witness and the other started playing. In playing, one became many. After some time, that many became two; then the two became one. Even that one does not exist. If you realize this fact, you are Brahman.

Loving Children!

If the mind is destroyed in this crazy manner, Knowledge will be firmly established and you will become THAT, and consequentially confusion in the world and delusion in the Lord will be destroyed. If you attain the Transcendental State, you will also become the Supreme Being.

Our beloved toddlers!

Your loving Madcap Father has attained this state - a Madcap will do ten things. There is nothing We (Kannan) can do about it. He should not talk about His state. We, the Lord, can speak about Him. We promise that you will not see another being or Sadhu like Him not only in this world but also in any other world. Advaita has not gained prominence in this world. Similarly, He will not disclose the secret to the world: merge everything within Him and He will also merge with THAT. This is the Kali Epoch. It is the verdict of the Great Beings that an enlightened being must merge with THAT in this manner. This is true.

Kannan

Narayana!

Chapter 3: Gospel of Sri Satguru

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 recognize a 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 become humble, 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 disgraced.
18. Anger destroys the power of discrimination; the mind (thoughts and words) can be brought under control with 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 uttered without attention 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 a true austerity.
31. Neither the action, nor the nature or fruit of the action is yours.
32. Nature (God) performs Its own work.
33. Nature shows neither favour nor 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 (soul).
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 and all 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, or attachment.
51. For a spiritual aspirant, the lack of faith is like a serpent.
52. For a spiritual aspirant, too much sleep and laziness are deadly.
53. For the mind afflicted with sorrow, the spiritual teaching alone gives peace.
54. In this Kali Epoch, there is no other liberating force than surrender.
55. In this Kali Epoch, 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 Epoch.
57. If nectarine words with God-remembrance come out of your mouth, you are verily the incarnation of Kalki (incarnation of Lord Narayanan).
58. Your mind is your enemy; your conscience is your friend.
59. If your desire is for the body and worldly things, forget about God.
60. If your desire is for God, forget about the body and 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 (Vasishtadvaitam).
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 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 untruthfully.
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 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 have Prakriti (prime energy pervading matter); God alone is the Purusha (pure Consciousness).
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, Sattva 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 Sattva, 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 first.)
108. 'You are in us, we are in You'; to experience this truth, the mind needs 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.

If you sincerely understand these 108 sayings, only a few of the sayings are sufficient to provide each of you personal experiences. This is a promise!

Narayana!

Chapter 4: Guru Sthuthi

(from the Guru Gita)

1. The Guru is Brahma, the Guru is Vishnu, the Guru is Siva. Indeed, the Guru is the Supreme Absolute. To that Sri Satguru we offer our reverent prostrations.
2. Those who venture onto the tree of this fleeting world of change, sink into the ocean of torment at the end of their lives. Prostrations to Sri Satguru, who surely saves all devotees from this fate.
3. Prostrations to Sri Satgurudeva who provides light to the eyes of the souls by applying collyrium (medicated eye cleanser) of Knowledge to their eyes, which would otherwise remain blinded by the darkness of ignorance.
4. We prostrate to Sri Satguru, who is the meaning of the word 'Tat' , whose Supreme Consciousness pervades the whole universe and all things, including every moving and unmoving entity, and who has brought to our intuitive vision the all-inclusiveness of the Supreme Brahman.

5. Prostrations to Sri Satguru who pervades all that moves and doesn't move, all that is life and isn't life, and who reveals these and the real significance of Tvampada (the word 'Tvam' or individual Atma).
6. Prostrations to Sri Satguru who imparts the Truth which pervades all three worlds — the full Knowledge and meaning for the word 'Asi', the Ultimate Reality, in the great aphorism 'Tat Tvam Asi' (That thou art).
7. A single word (or saying) which comes out of the mouth of Sri Satguru will bestow the experience of the Self for half a minute, or half of half a minute, or a quarter of half a minute, and later help establish us in the Truth and transform us into an enlightened being. We prostrate to that Sri Satguru.
8. Prostrations to Sri Satguru who is pure Consciousness... eternal, peaceful, stainless, and transcendent of even the sky. He is beyond Nada (primordial sound, Om), Bindu (point containing the universe), and Kala (manifestation of the world and time).
9. The movable and immovable entities of this entire world are pervaded by Sri Satguru who is devoid of attributes and is immaculate and peaceful. We prostrate to that Sri Satguru.

10. Sri Satguru is our father, our mother, our family and the Lord. He bestows realization of the Self and thereby destroys the fear of birth and death. We prostrate to that Sri Satguru.
11. We prostrate to that Sri Satguru, by whose reality the world is real, by whose light the world is illuminated, and by whose Bliss people are joyous.
12. Prostrations to Sri Satguru, by whose existence the world exists, through whose form the Divine light shines on everyone, and in whose unconditional Love, we come to love our family and all beings more and more.
13. Prostrations to Sri Satguru, by whom this world is illumined, and who perceives all states of Consciousness - waking, dreaming and dreamless sleep - but who cannot be perceived by the mind.
14. Prostrations to Sri Satguru, ever established in the Knowledge of Oneness, and by whose Knowledge our vision of the separate seer (subject) and the seen (object) will merge.
15. Those who say they don't know the Supreme Being, know it. Those who say they know the Supreme Being, know it not. Prostrations to Sri Satguru who imparts Self-Knowledge and

who has no other thought but Knowledge of the Supreme Being.

16. Prostrations to Sri Satguru who is the cause of the universe while appearing as an effect. In truth, the Guru is both the cause and effect.
17. Prostrations to Sri Satguru, who reveals that this universe of countless forms is in fact one undifferentiated whole - a play of cause and effect, in which cause and effect are one.
18. Firmly established in the power of Self-Knowledge, adorned with the garland of the Ultimate Reality, who grants worldly fulfillment as well as Jivanmukti, we prostrate to that Sri Satguru.
19. Prostrations to Sri Satguru who burns the bonds of Karma acquired in countless births by the fire and power of Self-Knowledge.
20. The water of Sri Satguru's Holy Feet has the power to engulf the earthly cycles of birth and death, brings forth the radiance of intuitive insight, and perfectly delivers one across the vast expansive river of worldly illusion. We prostrate at His Holy Feet.
21. There is no truth greater than Sri Satguru. There is no austerity greater than (service to) Sri Satguru. There is no Knowledge higher than Sri Satguru. We prostrate to Sri Satguru.

22. Our Satguru is the support and protector of the universe. Our Satguru is the Master of every plane of existence. Our Self is the Self of all beings. We prostrate to Sri Satguru.
23. Sri Satguru has no beginning but is the origin of All. He is the supreme transcendental Lord. There is nothing equal to the Guru's word. We prostrate to Sri Satguru.
24. When formidable situations arise in the life of sincere disciples, Satguru becomes their only supreme relative and helps them out of such situations. We prostrate to Sri Satguru who is the life-force of all Dharmas (righteousness).
25. This world is situated at the centre of Sri Satguru and Sri Satguru is present at the centre of the world. We prostrate to Sri Satguru who exists as the world.
26. Prostrations to Sri Satguru who shows the right path to one whose mind is deluded by attachment and thus confused with the fears of mundane life.
27. Afflicted by three kinds of fires, the restless creatures wander aimlessly on earth. To such people, Sri Satguru is verily the Supreme Ganga. Prostrations to that Sri Satguru.

Note: Adhyatmika, Adhibhautika and Adhidaivika are the three kinds of afflictions (or 'fires') that man is subject to. Adhyatmika Taapa has to do with diseases of the body. Adhibhautika Taapa are afflictions inflicted by creatures such as the scorpion, snake, dog, etc. Adhidaivika Taapa is suffering caused by divine (natural) agencies, such as flood, thunder, lightning, heat, cold, earthquakes, etc.

28. Sri Satguru, who is the embodiment of Knowledge and the Lord, is the supreme physician for the people who are bitten by the snake of ignorance. Prostrations to that Sri Satguru.
29. Gurudeva's Supreme existence is the subject of meditation. Gurudeva's Holy Feet are the subject of worship. Gurudeva's spoken words are Mantra for the disciple. Jivanmukti will be possible only through Gurudeva's Grace.
30. For those who perform full prostrations at the Holy Feet of Sri Satguru, their Knowledge will shine forth and they will surely obtain Self-Realization.
31. Our prostrations to Sri Satguru, who is the embodiment (nature) of the Ultimate Bliss, who can bestow Supreme Joy, who is the Absolute, who is the embodiment of Self-

Knowledge — pure, beyond duality, all-pervasive like the sky, and the object of the great aphorism 'Tat Tvam Asi' (That thou art). He is One, eternal, without impurities, steadfastly established in Truth, Witness to All (omniscience), beyond the emotions of the mind, and devoid of all three mental attributes (Tamas, Rajas and Sattva).

Narayana!

Chapter 5: We Attained Peace

A short poem.

When holy dust of the Holy Paduka (sandal) of Sri Satguru touched our body, we attained peace and forgot the world.

Indeed, we obtained peace.

We continuously paid attention to the Holy Feet of the Satguru, which are flower-like. We believed that the material world and its ongoing activity are illusive, false, and akin to that which is seen in a dream.

Hence we attained peace.

The water in the ocean of transmigration (birth and death) has dried for us. Even the worry to search for a solution to cross the ocean has left us.

Hence we attained peace.

Ever since we had the Darshan of Thiruvadi Thuli, our Satguru and Father, we surrendered to Him. He introverted our sight.

Hence we attained peace.

Om Gurunatha! Jai Gurunatha!

Om Gurunatha! Jai Gurunatha!

We attained peace. We forgot the world...

Narayana!

Chapter 6: The glory of Sri Satguru

1. Glory to Sri Satguru, the embodiment of Grace that protects us!
2. Glory to Sri Satguru, the cause of the entire phenomenal world!
3. Glory to Sri Satguru, the complete and perfect nonduality!
4. Glory to Sri Satguru, bestower of Undivided Bliss!
5. Glory to the supreme Sri Satguru who transcends everything!
6. Glory to Sri Satguru, blemishless Supreme Brahman!
7. Glory to Sri Satguru who is the unwavering supreme Brahman!
8. Glory to Sri Satguru who is the nature of the Undivided Absolute!
9. Glory to Sri Satguru who has eradicated all ignorance!
10. Glory to supreme Sri Satguru who is devoid of organs of action!
11. Glory to Sri Satguru who is the sum of all Bliss!

12. Glory to Sri Satguru who has no origin and is pure Consciousness!
13. Glory to the supreme Sri Satguru who has no beginning or end!
14. Glory to the one supreme Sri Satguru who is One and nondual!
15. Glory to Sri Satguru, totally devoid of duality!
16. Glory to Sri Satguru who is the One Self and indivisible!
17. Glory to Sri Satguru who has no inside and outside (no distinctions)!
18. Glory to the supreme Sri Satguru who is omnipresent, omniscient and Undivided!
19. Glory to Sri Satguru, the One supreme Brahman!
20. Glory to Sri Satguru, unable to be comprehended by anything!
21. Glory to Sri Satguru, beyond time and space!
22. Glory to Sri Satguru, without a need for any action to be performed!
23. Glory to Sri Satguru who has no attributes or identifying signs!
24. Glory to Sri Satguru who is indivisible and transcends all attributes!

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25. Glory to the supreme Sri Satguru who is supremely majestic!
26. Glory to Sri Satguru who is the nature of both form and formless!
27. Glory to Sri Satguru, beneficent to all!
28. Glory to Sri Satguru, the Lord of all worlds!
29. Glory to Sri Satguru, the totality of Existence-Consciousness-Bliss!
30. Glory to Sri Satguru who has eliminated all doubts!
31. Glory to Sri Satguru who is complete, whole and perfectly full!
32. Glory to the supreme Sri Satguru, the substratum of all!
33. Glory to Sri Satguru who is the witness of all!
34. Glory to Sri Satguru who is changeless and Consciousness alone!
35. Glory to Sri Satguru, free from notions, doubts or imaginations!
36. Glory to Sri Satguru who is Truth-Knowledge-Bliss!
37. Glory to the supreme Sri Satguru who is unattached!

38. Glory to Sri Satguru who is beyond the sextet of modifications (existence, birth, growth, change, decay and death)!
39. Glory to the supreme Sri Satguru who is unwavering and peaceful!
40. Glory to Sri Satguru who is the infinite and supreme Brahman.
41. Glory to Sri Satguru who is ageless and Consciousness solely.
42. Glory to Sri Satguru, without a trace of the delusions of the world!
43. Glory to Sri Satguru who is not associated with the world or the individuals, or the Lord!
44. Glory to the supreme Sri Satguru who is ever existent!
45. Glory to the supreme Sri Satguru who is Consciousness alone!
46. Glory to Sri Satguru who is the pure space!
47. Glory to Sri Satguru who is the pure and supreme Brahman!
48. Glory to Sri Satguru who is the self-born supreme Brahman!
49. Glory to Sri Satguru, the nature that just exists and is actionless!

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50. Glory to Sri Satguru who is the combination of Bliss and Consciousness in their entirety!
51. Glory to Sri Satguru who has no mind and is Consciousness alone!
52. Glory to Sri Satguru who is the bodiless supreme Brahman!
53. Glory to Sri Satguru who is the purport of the Vedanta!
54. Glory to the supreme Sri Satguru who is pervasive as that which is subtle!
55. Glory to Sri Satguru who is luminous and Consciousness solely!
56. Glory to the pure Sri Satguru who is neither the Knower nor the Knowledge!
57. Glory to the supreme Sri Satguru who is the embodiment of Self-Knowledge!
58. Glory to Sri Satguru who is devoid of the world and others!
59. Glory to Sri Satguru who abides as THAT!
60. Glory to the supreme Sri Satguru who stands alone as Himself!
61. Glory to Sri Satguru who has nothing to perceive!
62. Glory to Sri Satguru who is the Divine and Consciousness alone!

63. Glory to the supreme Sri Satguru who transcends the fourth state.
64. Glory to Sri Satguru who has no opposing dyads!
65. Glory to the supreme Sri Satguru who is nothing but goodness!
66. Glory to Sri Satguru who is without name and form!
67. Glory to the supreme Sri Satguru, blemishless!
68. Glory to Sri Satguru who is full and perfect in all!
69. Glory to Sri Satguru who is devoid of sense organs, organs of action, and body part (beyond the physical)!
70. Glory to Sri Satguru who is undying and attributeless!
71. Glory to supreme Sri Satguru who is taintless!
72. Glory to Sri Satguru who has nothing apart from Him!
73. Glory to Sri Satguru who is the eternal, supreme Brahman!
74. Glory to Sri Satguru who is the spotless and supreme Brahman!
75. Glory to the supreme Sri Satguru who is formless!

76. Glory to Sri Satguru who is the nature of non-action!
77. Glory to Sri Satguru who is the nature of diseaselessness!
78. Glory to Sri Satguru who has no veil!
79. Glory to the supreme Sri Satguru who is the nature of unsurpassed Bliss!
80. Glory to the supreme Sri Satguru, peerless!
81. Glory to the supreme Sri Satguru, who fills anything and everything!
82. Glory to the supreme Sri Satguru who is the supreme Brahman!
83. Glory to Sri Satguru who is the supreme Sivam and supreme Brahman!
84. Glory to Sri Satguru who is unbroken and Consciousness alone!
85. Glory to Sri Satguru, without a trace of the bondage of worldly birth!
86. Glory to the supreme Sri Satguru who has no defect!
87. Glory to Sri Satguru, without any of the highs or lows!
88. Glory to Sri Satguru who is higher than the highest and the supreme Brahman!

89. Glory to Sri Satguru, the holiest of the holy!
90. Glory to Sri Satguru who is undividable and Consciousness alone!
91. Glory to Sri Satguru who is Knowledge and the nature of Supreme Bliss!
92. Glory to Sri Satguru who is ancient and Consciousness alone!
93. Glory to Sri Satguru who is perfectly full and Consciousness alone!
94. Glory to Sri Satguru who has no difference and is Consciousness alone!
95. Glory to Sri Satguru who neither goes nor comes!
96. Glory to the supreme Sri Satguru who is the pinnacle of Knowledge!
97. Glory to Sri Satguru who transcends mind and speech!
98. Glory to the great Sri Satguru who is unchanging!
99. Glory to Sri Satguru who is the nature of the supreme Bliss of Liberation!
100. Glory to the supreme Sri Satguru who is Truth-Awareness-Bliss!
101. Glory to Sri Satguru who is the nature of the supreme Bliss of Silence!

102. Glory to Sri Satguru who is impeccable!
103. Glory to Sri Satguru who is like the sky,
without form!
104. Glory to Sri Satguru who is the omnipresent
supreme Brahman!
105. Glory to Sri Satguru who is the unsullied
supreme Brahman!
106. Glory to Sri Satguru who is the Supreme
Being devoid of difference.
107. Glory to Sri Satguru who is to be
comprehended through Vedanta!
108. Glory to Sri Satguru who is Sat-Chit-Ananda!

We offer all kinds of fragrant leaves, Mantra,
flowers.

(We surrender at Your Holy Feet totally,
physically and mentally.)

Jai Sri Satguru Maharaajike Jai.
Narayana!

Chapter 7: The Two Kinds of Worship

Guru Purnima, Guru Pournami (Guru Full Moon)

Worship Day of individual's Satguru

Our excellent children! Great Beings say that the day of worship of Satgurus is also the worship of sage Vyas. We shall explain shortly the meaning of worship. There are two types of worship, namely worship based on external relationship and worship based on internal experience.

1. Worship based on external relationship:

This worship is chanting of Mantras and performance of holy ablution, waving of camphor light, and offering of food to the idol of the Lord with purity of the body. It is performed with self-control. This type of worship is definitely required for the benefit of our body, world, and our friends and relatives.

If one performs this worship, he will be bestowed with eight wealths — namely, monetary wealth, grains, strength, offspring, fame, worldly education, comfort and happiness. This worship will bring you all the comforts and pleasures. This is the worship of the deities and

the Lords. This worship is useful to live in this world with gold, material things, name and fame. When done right, this worship is related to good deeds. If one performs this worship with expectation and desire, sometimes it may bring demerit to the person depending upon his/her mental state, place and material thing. This type of worship then becomes the seed for good and bad deeds. At the end, it is the seed for ongoing birth and death. This worship tends to be performed with expectation. One may go to Heaven, but potentially also to Hell if there is a fault in the worship. This worship is related to the deities and the Lords who reign in this false world. This is not the worship of Satguru. This is related to external expansion which means the path of external activity. Though this worship is a good deed, it is related to the body, world, friends and relatives, emotions and tension.

2. Worship based on inner experience:

It means service to the Satguru. This is not a worship per se. No Mantra is suitable for this worship. Remembrance of Gurudeva is Satguru Puja (worship of Satguru). This single (and continued) remembrance will establish Gurudeva in your heart.

There are three states of service to Satguru:

- 1) Sarvanga Seva
 - 2) Satbhava Seva, and
 - 3) Atma Bhava Seva.
- 1) **Sarvanga Seva:** Offering oneself totally in providing food, clothing and shelter to Sri Gurudeva.
 - 2) **Satbhava Seva:** Staying with Him, and accepting His words totally. Performing the practice of listening/reading (Shravana), reflection (Manana), and profound meditation (Nitidhyasana) through personal experience without any refusal. Destroying one's intellect, and thereby becoming THAT.
 - 3) **Atma (the Self) Bhava Seva:** Merging and dissolving in Knowledge gained through the personal experience and abiding as THAT.

In this Kali Epoch, it is very, very, very rare to obtain the opportunity to perform Sarvanga Seva to a Satguru. Hence, Satbhava Seva, sincerely following the teachings of Satguru, is sufficient. The seeker will definitely get one or two chances to perform service to the physical body of Satguru and thus Sarvanga Seva will be fulfilled. Sri Gurudeva will surely get food, clothing,

shelter either directly or indirectly while understanding your state of mind and intention. In other words, He has the ability to accept this offering from you as any being. This is known as the compassion of the Supreme Being.

However, Satbhava Seva, or otherwise called the Seva of sincerely following the teachings, is very, very, very important. This Sevain particular will cure the disease of birth and death.

An important note:

1. The seeker must have only one Satguru. Only one Satguru will be possible. Only one Satguru can be possible.
2. The seeker may have connection to several Great Beings.
3. Compare the words of the Great Beings with the words of the Satguru.
4. Do not compare the words of the Satguru with the words of the Great Beings.
5. If the words of the Great Beings match with the words of the Satguru and it is possible to experience their words, then understand that your Satguru is advising you through their forms.

6. Don't ask for explanations for the words of the Satguru from others. You may ask for an explanation only from the Satguru. Do not disagree with His words. If you are unable to comprehend His words, you have to wait and be patient for some time. Do not show your impatience, impulsiveness and haste to know the meaning immediately. You will surely get the explanation if you have the remembrance of Guru's Name 'Gurudeva'.

O, Ouk Loving children!

Guru Sthuthi

Thelivu Sri Satguruthirumenikaandal!

Thelivu Sri Satguruthiruvaarthaikettal!

Thelivu Sri Satguruthirunaamamcheppal

Thelivu Sri Guru uruchinthithalthane!

All we see is the manifestation of Sri Satguru.

All we hear are the sounds of Sri Satguru.

All we speak are the words of Sri Satguru.

All we think are the thoughts of Sri Satguru.

- 1) **Sarvanga Seva:** Performing service to a Satguru; fulfilling His needs such as food, clothing and shelter (bed, seat, etc.); understanding His state, place and needs with material things.

- 2) **Satbhava Seva:** Listening to His teachings bereft of duality (all is One) in a clear manner, with a one-pointed mind and practicing and experiencing them.
- 3) **Atma Bhava Seva:** The teachings must be reflected upon like a downward flow of oil. Realizing the world, Jivas and the Lords are not apart from you, and that you are THAT, and then serving the world, Jivas and the Lords while abiding in the state of Knowledge of THAT.

Since ignorance is destroyed through the Sound of spontaneous Self-Knowledge called Guru (i.e. His words), you will become the self-effulgent Light Itself. It is a state which cannot be excluded or explained. Here, there is no activity of the mind.

This is mentioned only for the purpose of explaining it in words but in truth it cannot be explained. In truth, it is the Great Silence.

Children of grace and Self-Knowledge!

Make your heart a temple for your Satguru to reside in. Your tears are the offering for your Satguru. The method: First, change worldliness into Divinity. Later, change Divinity into the

Transcendental State, the nature of Guru. *This* Madcap, who is of no use to the world, will be your assistant. This is true.

You are THAT; THAT you are!

Narayana!

Chapter 8: An explanation for Guru Puja

Guru Puja must be a worship of your inner feeling. Guru Puja should not be celebrated with ostentation. It should not be celebrated to gain appreciation and fame from the devotees who reside in the Ashram and the devotees who visit the Ashram (i.e. bravo, awesome, wow, etc.), We request this of you humbly prostrating at your Holy Feet.

How it should be celebrated:

“Hey Satgurudeva! Satguru, the ocean! Embodiment of peace! Nature of Truth! Ocean of compassion! Lord of mercy! Ocean of grace! Nature of Sat Chit Ananda! Hey the Supreme Being!

Lord, we have had enough of this worldly game. Needs and desires are binding us with infatuation and haste and they are carrying us away. We are asleep, and we are unable to find the restful and safe shore like a straw caught in the waves of a sea. Hey Lighthouse! Bestow Your Light and show us the path. We cannot tolerate it anymore. Hey nature of bliss! We have to clasp your Holy Feet so that we can also experience Your bliss. Is it not true?

'If you weep, you can become the Lord!' According to Your true statement, we can only weep - as per the ambrosial statement of 'the child who weeps will get its hunger appeased'. Please take possession of us and destroy our Karma. Until now, due to our ignorance, we played with the pleasures of Karma. Now, we have had enough of our Karma and our mind which binds the Karma. We have had enough of this play. Your Holy Feet are our only refuge. We have had enough of your trials. Henceforth, embrace us, Our Lord."

If you pray and weep like this on the day of Guru Puja, all of you will definitely be benefitted.

If you weep, you can become the Lord. Only the child who cries for attention is fed! Unless the mind is tortured and frayed with the agony of yearning, one cannot behold Him. Great Beings strongly insist on a melting heart and the flood of Love. Hence, this Madcap, holding your Holy Feet, beseeches you to have a melting heart and be flowing with Love.

This then is your Guru Puja.

Moreover, one must have faith in the name of the Lord and Guru. Instead of chanting the divine Name or Guru's Name (i.e. instead of doing Bhajan, Kirtan, Namavelli or Japa, repeated chanting or

meditation of Name), and performing other such practises and thus wasting time, Satbhava Seva of sincerely following the Guru's teachings is very, very, very, very, very, very, very important. (Do not think that above mentioned practises are not required. They are definitely required).

Performing Seva to the Lord, Guru or devotees is important. However, following the teachings sincerely is ten-fold more important than the physical Seva.

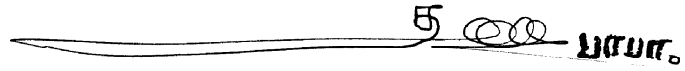
Great Beings' experience say that physical Seva performed for the Lord, Guru and devotees is for the physical body, and Seva of following the teachings helps gain the experience of the Self. *This* Madcap does not know anything, but *This* fellow knows THAT; and THAT knows *This* fellow.

Those who have realized these truths can understand these teachings. For others, these teachings are definitely incomprehensible riddles. *This* fellow does not bother about it in the least. *This* fellow is not useful to the world but helpful for realizing Divinity and the Transcendental State. Pure Madcap!

Sarvarppanam is the superior Sadhana, more so than performing other Sevas such as Pada Seva (massage of Holy Feet) or Paduka Seva (keeping shoes in an orderly manner). Offering oneself to the Lord or Gurudeva totally through

Sarvarppanam is called surrender and no other Sadhana is superior.

Full benefit can be achieved only through Sarvarppanam.

A handwritten signature in black ink, featuring a long horizontal line that curves upwards at the right end. Above the line, there are several loops and a small '5' symbol. To the right of the line, the name 'तुलिका' is written in Devanagari script.

(Tuli Baba)

Narayana!



*Adobe of Love
You are Everything!*